

पाठ्यक्रम विकास पत्रिका

Curriculum Development Journal



पाठ्यक्रम विकास केन्द्र

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कीर्तिपुर, काठमाडौं

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१. पाठ्यक्रम विकास पत्रिका (Curriculum Development Journal) प्राज्ञिक पत्रिका हो ।
२. यस पत्रिकामा नेपाली तथा अङ्ग्रेजी भाषामा लेखिएका खास गरी विश्वविद्यालयको उच्च शिक्षासित सम्बद्ध पाठ्यक्रम, पाठ्यवस्तु, शैक्षिक तथा शैक्षणिक सामग्री, सन्दर्भ सामग्री, भाषिक चर्चा, सैद्धान्तिक तथा प्रायोगिक विवेचना तथा शिक्षण, परीक्षण एवं मूल्याङ्कन सम्बन्धी शोधखोजमूलक, स्तरीय एवं मौलिक लेखहरू प्रकाशित गरिन्छन् । अतः विद्वान् लेखक एवं प्राध्यापकहरूबाट यस्ता लेखहरूको अपेक्षा गरिन्छ ।
३. यस पत्रिकामा प्रकाशनार्थ पठाइने लेख रचना कम्प्युटर टाइप अथवा स्पष्ट हस्ताक्षरमा लेखिएको हुनु पर्छ । लेख रचनाका साथै लेखकले आफ्नो सङ्क्षिप्त व्यक्तिगत विवरण (Bio-Data) पनि पठाउनु पर्ने छ ।
४. प्राप्त लेख रचनामा आवश्यक संशोधन गर्ने तथा स्वीकृत वा अस्वीकृत गर्ने सम्पूर्ण अधिकार सम्पादक मण्डलमा सुरक्षित रहने छ ।
५. पत्रिकामा लेख प्रकाशित भएपछि लेखकलाई उचित पारिश्रमिक प्रदान गर्ने व्यवस्था मिलाइएको छ । साथै लेखकहरूलाई २ प्रति पत्रिका र ५ प्रति अफप्रिन्ट पनि उपहार स्वस्म उपलब्ध गराइने छ ।

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1. Curriculum Development Journal is an academic journal.
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3. The articles must be typed clearly and diskets will be preferred. Along with the article the writer should submit his/her brief biodata.
4. The editorial board has reserved the right to accept or reject the articles and edit them, if necessary.
5. The published articles of the writers will be honored with a token of remuneration along with two copies of the journal and five copies of the off-prints.

सम्पादकीय

त्रिभुवन विश्व विद्यालय मुलुककै जेठो विश्व विद्यालय हो । आफ्नो स्थापना कालदेखि नै यसले आफ्नो ऐतिहासिक प्रतिष्ठा र राष्ट्रिय गौरवका लागि आवश्यक दक्ष जनशक्ति उत्पादन गर्दै आएको छ । यस क्रममा पाठ्यक्रम, अध्ययन-अध्यापन र मूल्याङ्कन प्रणालीलाई अभि अद्यावधिक र स्तरीय बनाउँदै लानु आवश्यक हुन्छ । यिनै लक्षित उद्देश्य पूर्तिको लागि स्थापित पाठ्यक्रम विकास केन्द्र त्रिभुवन विश्व विद्यालयको एउटा मुख्य प्राञ्जिक निकाय मानिन्छ । पाठ्यक्रम, पाठ्य पुस्तक तथा पाठ्य सामग्री निर्माण र प्रकाशन, समकक्षता निर्धारण, शैक्षिक उपाधिको व्यवस्था, शैक्षिक प्रमाण पत्र छानबिन, श्रेणी निर्धारण जस्ता कार्य यस केन्द्रका मुख्य कार्यक्षेत्रभित्र पर्ने विषयहरू हुन् । केन्द्रको क्षेत्राधिकारमा पर्ने कार्य तथा उद्देश्यलाई सफल पार्ने विभिन्न कार्यकलापहरूमध्ये एउटा कार्य पाठ्यक्रम विकास पत्रिका प्रकाशन गर्नु पनि हो । सोही उद्देश्य अनुस्यू विगत पैतिस वर्ष (२०३४) देखि यस केन्द्रले यो पत्रिका प्रकाशित गर्दै आएको छ । पाठ्यक्रम, पाठ्य पुस्तक शिक्षण विधि, एवम् मूल्याङ्कन पद्धति जस्ता शैक्षिक र शैक्षणिक विधिसँग सम्बन्धित परिचयात्मक, विश्लेषणात्मक, मूल्याङ्कनात्मक र अनुसन्धानात्मक लेख रचनाहरू प्रकाशित गर्ने लक्ष्य अनुस्यू यस पत्रिकाले सकेसम्म त्यस्ता सामग्री समेट्ने प्रयास गरेको छ ।

पाठ्यक्रम विकास पत्रिका त्रिभुवन विश्व विद्यालयमा पठन पाठनसँग सम्बन्धित अनुसन्धाता, प्राध्यापक, कर्मचारी, विद्यार्थी र विश्व विद्यालय बाहिरका अध्येताहरूका लागि समेत उपयोगी तथा नमुना बन्नु पर्दछ भन्ने हाम्रो मान्यता रहेको छ । हाम्रो प्रयास रहँदारहँदै पनि यसले विगतमा धेरै आरोह अवरोहहरू भेल्लु परेको कुरा पत्रिका नियमित रूपमा प्रकाशित हुन नसकेबाट छर्लङ्क हुन्छ । विगतमा जे जस्ता बाधा व्यवधान तथा अप्ठेराहरू भेले पनि पूर्णाङ्क ३८ देखि भने नियमित वार्षिक प्रकाशनको रूपमा यस पत्रिकाको प्रकाशन गर्ने भनी जाहेर गरेको प्रतिबद्धता यस अङ्कमा पनि दोहोर्न्याउन चाहन्छौं । हामीले सकेसम्म सबै संस्थान र सङ्घाय अन्तर्गतका विभागहरूबाट प्रतिनिधित्व हुने गरी पाठ्यक्रमसँग सम्बन्धित विश्लेषणात्मक, समीक्षात्मक, अनुसन्धानात्मक र सुभावमूलक सामग्रीहरू समावेश गर्ने उद्देश्य राखे पनि सम्बन्धित निकायहरूबाट समयमै लेख रचनाहरू प्राप्त नहुनु, हाम्रो आफ्नै कारणले ठुलो आकार दिन नसक्दा प्राप्त भएका सामग्रीहरू पनि समावेश गर्न असमर्थ हुनु, अनुरोध गर्दागर्दै पनि पाठ्यक्रम विकास पत्रिकाले निर्देश गरे बमोजिमका यथेष्ट लेख रचनाहरू नआउनु इत्यादि कारणले पत्रिकालाई सोचे अनुसार र उद्देश्य अनुस्यू स्तरीय बनाउन केही कसर बाँकी रहेका भए पनि आगामी दिनमा सकेसम्म यस्ता कमजोरीहरू हटाउँदै जाने प्रतिबद्धता सहित यहाँहरूको अमूल्य सहयोग र सुभावको अपेक्षा गरेका छौं ।

हामीलाई आफ्ना गहन र खोजमूलक लेख पठाई सहयोग पुर्‍याउनु हुने सम्पूर्ण लेखकहरूप्रति हार्दिक धन्यवाद सहित सम्पूर्ण शुभेच्छुकहरूमा समेत कृतज्ञता व्यक्त गर्दछौं । सम्बन्धित सबै निकायबाट भविष्यमा पनि यसरी नै सहयोग प्राप्त हुने आशा एवम् विश्वास लिएका छौं ।

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The Mirror and the Mirage: Poststructuralism and the Logic of Narcissus

*Anirudra Thapa**

Abstract

This article traces the myth of Narcissus, through its subsequent transformations, in the discourse of philosophy, linguistics, and psychoanalysis. In doing so, it demonstrates how the logic of Narcissus underpins the poststructuralist concepts of subject, text, and reading. One way of understanding the inherent logic of poststructuralist thinking is to examine the key notions of poststructuralism within the larger discursive context of myth, philosophy, and language.

He looks in wonder,
Charmed by himself, spell-bound, and no more moving,
Than any marble statue,

Ovid, *Metamorphosis*

The specular, dispossession which at the same time institutes and reconstitutes me is also the law of language.

errida, *Of Grammatology*

Introduction

As I begin to write this article, with an eye on the image of Narcissus, I enter into the hall of mirrors, an echo-chamber, where, as Gary Kochhar-Lindgren observes, “disputations and discourses resonate off of one another, creating polyphonic moments of harmony and discord” (p. 3). Such discursivity, to some extent, owes to the very nature of myth itself: as a story, myth renews itself in the subsequent interpretations and appropriations. The myth of Narcissus, like any other primordial myth, has permeated the Western discourse of philosophy and psychoanalysis. The frequent use of terms such as self-reflexivity, self-referentiality, echo, and echolalia in these discourses reveals the persistent logic of Narcissus, a gaze that looks at itself and does not recognize the Other. Through its subsequent transformations in the discourses of philosophy, linguistics, and psychoanalysis, the logic of Narcissus, as I will demonstrate, underpins the poststructuralist concepts of subjectivity, text, and reading.

Myth of Narcissus and post structuralist Reding

Narcissus is a minor character in Ovid’s *Metamorphosis*. According to Ovid, he is a child of the river Liriope whom the God Cephus “ravished in his watery dwelling” (p. 70). Even before this

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fated encounter with his own image, we are told that he is self-centered, unable to reciprocate others' love. When the beautiful youth was about to drink water from a spring on the heights of Helicon, above the Muses, he saw his own reflection in the water. Enamored by his own beauty, he tried to embrace the reflection. Finally, unable to free himself from the spell, Narcissus remained transfixed like a marble statue until he died. When "his naiad sisters," "dryads," and "Echo" prepared the funeral pyre, "they found nothing/ Only a flower with a yellow center/ Surrounded with white petals" (p. 73).

This brief story of Narcissus about self-reflection, self-love, and the lack of concern for others, however, bequeathed a haunting metaphor to Western imagination to configure and reconfigure the concepts of subjectivity, self-love, and self-knowledge. Although Narcissus appears in subsequent transformations in varied forms and significance, the central logic of Narcissus remains more or less the same.

It can be said that the evolutionary moment of narcissism in philosophy occurred when philosophy took a subjective turn. Lawrence Cahoon identifies philosophical narcissism as "subjectivism," a conviction that the "distinction between subjectivity and non-subjectivity is the most fundamental distinction" (p. 19). If we follow Cahoon's line of thought, it seems that the very foundation of modern philosophy, based on the Cartesian dualism of mind and body, coincides with the philosophical narcissism as the historical the turn in philosophy. This turn can be described as a shift from ontological to epistemological, that is, instead of asking a question as to what is out there, the philosophizing subject poses a question as to how one knows what is there, thus turning the philosophical gaze away from the external reality to the mind itself.

René Descartes' philosophical project was to free mind from the "other" and discover the truth from a gaze that, like Narcissus's, does not look at the external world but meditates upon the thinking subject itself. His method of doubt brackets off the phenomenal world and posits his own mind as the source and the ultimate guarantor of truth. His philosophy was addressed to those "who would want to meditate seriously ... and are capable of freeing the mind from attachment to the senses and clearing it of all sorts of prejudices" (p. 11). To argue that Descartes' philosophy follows the logic of Narcissus is not to undermine Descartes' scientific project of foregrounding human rationality. What I am trying to suggest is that the way he posed questions about reality precipitated the gap between the "self" and the "other". When the philosophical gaze turned to itself, the only way Descartes could establish the existence of the *real* was by arguing about the necessary existence of God as the perfect being. Thus, despite his scientific intention, Descartes' philosophy essentially remains within the scope of what James K. Feibleman terms the "subjective by-pass" (p. 126).

The self-focused philosophical gaze most prominently appears in the writings of Immanuel Kant. His philosophy is focused on the relationship between appearance and reality, between the reflection and the reflected. He declared that *things-in-themselves* are forever unknowable

because the perception of things is always mediated by the individual's perspective and the already-existing categories. Only reliable form of knowledge one can have of reality, for Kant, is the subject's own awareness of the impossibility of having true knowledge. He was consciously aware of the kind of impasse his system of philosophy could lead to:

It does indeed follow that all possible speculative knowledge of reason is limited to make objects of *experience* (emphasis original). But our further connection must also duly borne in mind, namely, that though we cannot know these object as things-in-themselves; otherwise we should be landed in absurd conclusion that there can be appearance without anything that appears (p. 27).

Although Kant appears to avoid the absurd conclusion, in which appearance becomes the appearance of appearance not the reality, his postulation that things in themselves are unknowable leads to philosophical impasse that he so eagerly wants to avoid. Thus, in Kant, the self, instead of being a transcendental unity, becomes a reflecting reflection.

While Kant is reluctant to admit that the only knowledge one can have of phenomena is the reflection of reflections, Friedrich Nietzsche triumphantly affirms the mirage of true knowledge. Answering the question, "what is truth?" Nietzsche answers in a language that anticipates much of the poststructuralist thinking. For him, truth is "[a] mobile army of metaphors, metonymies, anthropomorphisms" (p. 636). Nietzsche's "mobile army of metaphors and metonymies" anticipates the poststructuralist emphasis on the rhetorical over the literal use of language. If we read Nietzsche's insight in the light of Jacques Lacan's notion of "metaphor" as the substitution of one signifier by another, the entire notion of truth becomes the substitution of one set of metaphors, mirroring each other in a historical continuum. In this sense, an interpretation of truth becomes the reflection of a prior interpretation. While the Kantian philosophical subject is caged inside the subjective perspective, Nietzsche's is confined within the metaphoricity of language. And, the philosophizing subject finds its own subjectivity reflected in the pool of metaphors and metonymies. In *Of Grammatology*, Jacques Derrida summarizes this narcissistic self-reflectivity in philosophy as:

Representation mingles with what it represents, to the point where one speaks as one writes, one thinks as if the represented were nothing more than shadow or reflection of representer. A dangerous promiscuity and nefarious complicity between the reflection and the reflected, which lets itself be seduced narcissistically. (1976, p. 36)

If every form of representation converges with what it reflects, then, the meaning simply becomes the reverberation of an Echo. The representer, like Narcissus, can only contemplate the shadow of his or her own self-reflection. And, the Echo, the meaning, remains an eternal non-presence.

The point that I am attempting to bring home from this brief analysis of the discourse of philosophy is that the notion of absence, the non-presence of meaning, the fundamental concept in poststructuralist thinking is a logical consequence of the philosophical subjectivism, in which

the knower becomes the known, like in the myth of Narcissus, “the loved becomes the lover/ The seeker sought, the kindler burns” (Ovid, p. 70).

To assert that poststructuralism simply carried over the philosophical narcissism, however, is to make a misleading conclusion. Philosophical subjectivism, as such, has been one of the intellectual currents, to which poststructuralism responded with vengeance. Along with the philosophical subjectivism, modern psychoanalysis and linguistics together provided with a powerful foundation for the development of poststructuralism. While psychoanalysis handed down a new notion of subjectivity, linguistics offered itself as a model to theorize about writing, reading, and meaning.

In the 1914 essay “On Narcissism,” Sigmund Freud appropriates the logic of Narcissus to explain a number of key concepts of psychoanalysis, including object choice, ego instinct, and libidinal cathexes. He identifies the “self-respect of ego” as a key to repression (“Narcissus,” p. 151). As the child grows up, the ego-ideal becomes the object of self-love, and the actual ego” substitutes the “self-love enjoyed in childhood” (p. 151). Although the formation of the ideal-ego is the constituting factor for repression, the sublimation of the repressed narcissism of childhood never gets truly sublimated because, as Freud says, “sublimation is a process that concerns object libido and consists of the instinct directing itself towards an aim . . . other sexual satisfaction” (“Narcissism,” p. 152).

If the formation of ego is based on an ego-ideal, then, what the subject thinks of itself is always other than itself. Although the detailed treatment of narcissism appears in “On Narcissism,” the concept of narcissism frequently appears in his earlier writings. For instance, in 1910, in his monograph on Leonardo da Vinci, he discusses the concept of narcissism in relationship to homosexual desire. He comments that one type of “homosexual finds the object of his love along with the path of narcissism, as we say; for Narcissus, according to the Greek legend, was a youth who preferred his own reflection to everything else and who was changed into a flower of that name” (1964, p. 50). Further, in his *Three Essays*, he considered narcissism as the foundational investment of love, “a great reservoir, from which the object cathexes are sent out into which they are withdrawn” (1962, p. 84). He further contends that “the narcissistic libidinal cathexes of ego is the original state of things,” and it is merely covered up by later “extrusion of libido” but in reality “it persists behind them” (1962, p. 84-5). As Lynn Enterline succinctly puts it, the narcissistic libido, in the Freudian psychoanalysis, becomes “the condition for the possibility of all other loving investment” (p. 221). Freudian narcissism is basically instinctual, and its transition to Lacanian psychoanalysis is the transition from the instinctual to the textual.

Narcissus permeates **Lacan’s theory of subjectivity** but, in re-appropriating the Freudian notion of narcissism, he locates it within the symbolic order of language and experience. For Lacan, the *infans*, in the pre-linguistic phase is simply a disorganized mass of flesh, a locus, where psychosomatic fluxes enter vertically with the rhythmic flow of the body. The constitutive moment of ego-formation occurs when the child enters into what Lacan calls the “mirror state.” It is a

phase of psychological development during which the pre-verbal infant responds to the image of the other. The encounter of the infant with its own image in the mirror reminds Narcissus's encounter with his own image in the pool of water. The infant's reaction to the image reflected in the mirror is both self-congratulatory and static. Lacan elaborates the process as:

This jubilant assumption of his specular image by the child at the *infans* stage still sunk in his motor incapacity and nursing dependence, would seem to exhibit an exemplary situation, the symbolic matrix in which the *I* is precipitates in a primordial form, before it is objectified in the dialectic of identification with the other, and before language restores to it, in the universal, its function as subject. (1998, p. 179)

What the child sees reflected in the mirror is the other; the child is physically disorderly, "sunk in his motor incapacity" but the child discovers the gestalt, the wholeness with which the child immediately identifies. This, of course, is the first stage of the psychological development. This dualism continues in the second stage, which Lacan calls the "imaginary," until the symbolic order of language reconstitutes it as a subject of enunciation. However, subjectivity, in Lacanian scheme, does not end after the subject's successful entrance into the system of language. In the symbolic stage, the child enters language and enunciates itself as an *I* at the same time when language incapacitates the child by denying it the full expression of desire. This gap between the desire to express the desire and language's inability to carry out the expression of desire constitutes the unconscious.

Thus, the subject's relationship with language is always ambivalent; language, in a way, announces the death of the subject only to perpetuate it in the form of a linguistic subject or in Julia Kristeva terms "the speaking subject" (1997, p.168). But Lacan would argue that subjects, being constituted by the signifiers without the full presence of the signified, are equally cut off from the *real*. The implication of Lacanian subjectivity is that our organization and recognition of self-in-the-world becomes a narcissistically invested linguistic gesture. It is narcissistic because the constitution of the subject is materialized with a process of identification with the specular image of the other; and it is linguistic because, by setting up the differences among signifiers, language makes perception of the "self" possible. Thus, psychic body, in Lacanian thinking, becomes a text inscribed by the history of events in the unconscious. Lacan underlines the importance of applying linguistic concepts in psychoanalysis: "And how could a psychoanalyst of today not realize that his realm of truth is in fact the word when his whole experience must find in the word alone its instrument, its framework, its material" ("Instance" p. 78). Thus, more than anything, Lacan provided the point of convergence between psychoanalysis and linguistics; this convergence anticipated the bold theorizing of Derrida, the point of departure for poststructuralist thinking.

Derrida's seminal paper "Structure, Sign, and Play in the Discourse of Human Sciences," delivered at Johns Hopkins University, Baltimore in 1966, marks the moment at which poststructuralism as a movement begins, opposing itself to classical structuralism as well to traditional humanism and empiricism (1988, p. 107). As Derrida himself puts it, it was the

moment when “the structurality of the structure had to begin to be thought” (p. 109). One way of deconstructing the structure is to affirm the play of language. By play, he means the system of differences that signifiers produce in a language. Such differences, by inscribing the perpetual postponement of the signified, deny the absolute presence of meaning in the discourse. In the absence of the final signified, it is impossible to posit a structure, which always presupposes a center. What Derrida identifies as the historical moment, can equally be said to be the moment when language became self-reflexive. In the absence of a referent and internally meaning, every use of language became a metalanguage. Thus, the best a language, as a tool to think with, could offer was “itself” as the substitute of the *real*.

The emphasis on the “metaphor” brings mythical thought closest to our thinking about language: both meet at the level of metaphor. Ernst Cassirer, as early as in the 1940s, stressed the close relationship between language and the mythical thought. For him, both mythical and linguistic thoughts are “metaphorical thinking.” And if one wants to explore the “unity of the verbal and mythical words” as well as “their difference” (p. 84), one has to start with the metaphor. Similarly, Eric Gould examines the relationship between myth and universality in the light of poststructuralist insistence on language and the “letter.” He contends that, like in language, “the absence of origin and arbitrariness of meaning” extends the domain of play in mythical thought. The meaning of myth is “perpetually open ... because once the absence of a final meaning is recognized, the gap itself demands interpretation, which must go on and on” without a closure (p. 6). If mythical thought, like language, operates at metaphoric level without the presence of a final meaning, then, the interpretation of a myth is a reenactment of the myth, in which one interpretation mirrors another, and the final meanings remain a mirage. And the poststructuralist subject thus caught up within the symbolic order of language, is narcissistically suspended between the promise of the unity of being and its ultimate denial.

The subject in poststructuralist thinking becomes an instance of language. Nevertheless, it is a wonderful subject with a narcissistic scar in it. The speaking being, as Kristeva puts it, is “a wounded being, his speech wells up out of an aching for love, and the death drive or unbeing that are co-extensive with human nature” (1997, p. 167). Kristeva’s subject is not a traditional humanist *I* but “a subject of enunciation” (1992, p. 1163). Kristeva carries over Edmund Husserl’s concept of transcendental ego and places it in the linguistic setting of a speaking subject. Since language denies the possibility of the expression of desire in its full presence, the speaking subject bears the “narcissistic wound, unable to be symbolized” (1987, p. 107). So, the poststructuralist subject is always *on process*, set adrift by the play of language. But because of its unstable identity, the speaking subject unsettles the meaning and resists any form of final closure in the text. Such notion of the subject has wider repercussions in the poststructuralist thinking of writing, reading and the text.

Ronald Barthes’s apocalyptic celebration of the death of the author is very much informed by the concept of a speaking subject. He argues that “the author is never more than the instance of writing, just as the *I* is nothing other than the instance saying *I*” (1988, p. 170). In the absence of

the centrally controlling author, writing becomes what Barthes terms the “already written” and the text is a veritable space of intertextual collage, “not a line of words releasing a single theological meaning (the message of the Author-God) but a multidimensional space in which a variety of writings, none of them original, bleed and clash” (p. 170). The poststructuralist plural text thus becomes a specular space, where multiplicity of writings mirror each other. Like the myth, writing renews itself in the subsequent rewritings.

Derrida takes this notion of the plural text even further when he declares that no sign or a chain of signs can have a determinate meaning. And what the text offers is a space for the possibility of infinite signification. M.H. Abrams, while making a trenchant criticism of deconstruction, aptly summarizes Derrida’s concept of the text:

For Derrida’s chamber of texts is a sealed echo-chamber in which meanings are reduced to a ceaseless echolalia, a vertical and lateral reverberation of sign to sign of ghostly non-presences emanating from a no voice, intended to no one, referring to nothing, bombinating a void. (p. 270).

Although Abrams draws an extreme conclusion about the deconstructive reading of a text, nevertheless, he identifies a narcissistic dimension of a deconstructionist text, in which meaning is consistently deferred into “a ghostly non presence” of a silenced echo.

Similarly, for **J. Hillis Miller**, every word in a text is a conflation of equally likely meanings. A text for him is a ceaseless play of contradictory meanings, and therefore, “undecidable,” “irrevocable,” and “undecipherable” (cited. in Abrams, p. 271). For him, words carry their own shadows accumulated through the history of language itself “context after context widening out from few phrases to include as their necessary milieu all the families of Indo-European languages, all the literature and conceptual thought within those languages” (Miller, 1988, p. 281). Miller uses Ariadne’s thread as the metaphor for a text, a labyrinth created out of “a path or track, coiled and recoiled, on itself” (1992, p. 1). Reading a text, then, is to experience an uncanny moment of being caught up in the textual labyrinth. The reader finds that he has simply participated in the ceaseless play of the text as a self-deconstructive artifact. So any form of interpretation of the text entails to adding another strand of thread on the already-existing maze. As Miller puts it:

Far from providing a benign escape from the maze, Ariadne’s thread makes the labyrinth, is the labyrinth. The interpretation or the solving of the puzzle of the textual web only adds more filaments to the web. One can never escape the labyrinth because the activity of escaping makes more labyrinth (1992, p. 74)

However, this uncanny moment of being caught up in the textual web also allows the reader to see the hall of mirrors, a sudden “*mise en abyme*,” in which the reader catches a glimpse of nothingness, only shadows and reflections. The escape, like the “Other” in the myth of Narcissus, becomes a mirage. In this sense, every reading becomes necessarily a misreading because the real is always beyond the insistence of language.

Conclusion

If Miller's concept of reading is filled with uncanny moments, Barthes's reading is suffused with textual pleasure. The text of pleasure, according to Barthes, "unsettles the reader's historical, cultural, psychological assumptions, the consistency of his taste, values, memories and brings to a crisis his relation with language" (1973, p. 14). The pleasure of the text emanates from the sense of transgression, as the text exposes the limit of one's assumptions. Reading is, thus, to bring the text within one's cultural context by operating through a series of interpretative codes. What the reader does is to catch a glimpse of an edge or seam at which the signifiers meet at the process of signification. It is a moment of voyeuristic gaze analogous to a glimpse of garments touching the skin of a naked body: "the intermittence of skin flashing between two article of clothing" (1973, p. 14). Of course, the *bliss* emanates from the expectancy of a full view. Although Barthes dramatizes a hetero-erotic relationship between the commentary and the text, the Barthesque critic-reader suffers from a sense of inadequacy in front of the beloved text. It is an inability to find words to express the "otherness," the "dream of total union with the loved being" is eternally deferred among the differences of signifiers (1978, p. 226). And, like Narcissus, the reader contemplates on his or her own reading as a substitute for the text; the commentary replaces the text. The dream of heterosexuality coils back to autoeroticism.

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Nature of Shift in the Syllabus of English Studies

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Abstract

Since the English language has achieved a global status for several reasons, it has become significant across the world. Accordingly English studies courses have to cater the interests of its users despite differences in the scope and focus of study. Their focus shifts in time and space as when we see horizon, which seems to pair the sky and land or sea, but in fact shifts when we see it from a different place. As with the shift in horizon, English studies courses are also subject to shift in context, as demanded by those who opt for English studies, and as intended by the English studies syllabus designers.

However, as in the study of a specific subject in any discipline, English Studies has to establish its universe of study with its borders and boundaries to a considerable extent. Departments of English studies at schools and universities around the world have designed and revised their syllabuses as per the need of time and the interest of both senders and receivers of English always thinking in mind that it is a subject of study with its limitations. This article explores the nature of shift in the universe of English studies for the student of master's degree under the faculty of Humanities and Social Sciences in Tribhuvan University. The central thesis of this write-up is that TU English studies syllabus essentially moves from pure canonical literature to English studies containing multiple aspects.

Key words: English studies, focus, shift, syllabus, course(s)

The Place of English in Global Context

The English language which had its roots in Anglo-Saxon heritage has become the world English today. It began to spread across the world when British imperial power flourished and was extensively used in formerly colonized countries in Asia, Africa, and the Americas. In northern America and Australia English later became the national language while in other decolonized countries it gained its status as international language. The fact that the use of English has become widespread in today's world furnishes evidence for its global status. There are three basic arguments about the global status of English: first, English has become widespread because of its intrinsic quality; second, it has immense source of knowledge and scholarship; and third, it functions as a medium of effective communication (Philipson 271). Inconclusive though Robert Philipson is, about the cause of spread of English, David Crystal claims that "A language becomes an international language for one chief reason: the political power of its people – especially their

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military power" (7). Nevertheless, Alastair Pennycook says, "By and large, the spread of English is considered to be natural, neutral and beneficial" (9). On the basis of these views, we can fairly argue that English has become a language of wider communication and thus it has to be learnt and taught with a view to achieving the goals of using it, as we would do it in the case of any other language if it ever achieved that international status.

English as a Subject of Study in Curriculum

As English has become the international language it has become a subject of study in Nepalese schools and universities. The main objective of school level course is to enable the students to communicate whereas in university level its main objective is to enable the students to be acquainted with other people's language, literature, and culture. Even in university level there are two streams of courses – compulsory English courses and optional English courses. Since Compulsory English courses are prescribed for all students under different faculties, the main objective is to enable the students to communicate in English to people across the world. On the other hand the optional English courses are designed with a view to basically getting students introduced with English language, literature, and culture.

The courses of English studies have different objectives in different parts of the world at different levels. Compulsory English courses have the major goal of communication whereas that of optional English is to introduce language, literature, and culture of other people and their land. Whether language is merely a means of communication or a vehicle to impose one culture over another is still a matter of unsettled debate, but language of foreign land is taught to the native people for one purpose or the other. The English studies today ventures to cross the borders established traditionally by the university English departments in the past. Earlier, to study English meant to study King's English, or to study the canonical literary texts, or to study traditional grammar, or to study a particular genre of literature like poetry, drama, and fiction. The overall trend today is towards a multicultural and cross-disciplinary construction of the subject. The study of English includes what were previously marginal or excluded genres such as life-writing (auto/biography), travel writing, and utopian and science fiction. The post graduate English studies courses have broader and deeper engagement with post-colonial and women's writing as well as literatures written in English from around the world (Pope 5). The study of English thus has clearly shifted its focus from the center of canon to the margin of what was forgotten and absent before.

English Studies in Tribhuvan University

When Tribhuvan University introduced the courses of English in master's degree, MA level English courses focused on canonical British literature. Only in the courses of 1973, we could see the shift of focus heralding the new arrival in elective courses as it said:

In the course of time, new courses of this kind should be introduced into the scheme, so that students may have more opportunities of learning about their own part of the world through the medium of English. For the time being, we have only one course of this nature to offer. (16)

In Eng. 570 MA course, English literature about Asia was also introduced in which the basic divisions were about the Muslim world, China, India, and South-East Asia. This course contained the tests in English about Asia written by western as well as eastern writers such as George Orwell and Rabindranath Tagore. Unlike the earlier elective courses, "The aim of this course is to encourage criticism in its widest sense, weighing the justice of European remarks about Asia, rather than taking them on trust" (16).

In the process of shift of focus on English studies, 1977 Courses of Study divides it into two broad sections – literature and linguistics particularly with reference to English language and literature. About the overall nature of courses the syllabus states:

The structure and the content of the graduate programme in English have been informed by two objectives: first, to provide the students with a sound background in the development, richness, and continuity of English literature; secondly, to give them a solid grounding in the English language with the help of insights made available by modern linguistics. (i)

The English studies program has thus undergone a major shift in its division into two major components of literature courses and linguistics courses in tune with the changes that had taken place in English studies program across the world.

Then in the syllabus of 1980 also we can see the continuation of similar courses dividing them into two major components of literature and linguistics. Upto this time also English courses were mainly about British canonical literature with some introductory courses of American literature. In this course, however, we cannot see the literature produced by the writers of the margin who would express their oppressed feelings and experiences. The syllabus designers seem to have forgotten to prescribe the literary works produced, for example, by the Afro-American writers, Native American writers, writers from the lower class, women writers, and even the non-European-American writers writing in English.

With slightly a different focus on the nature of linguistics courses, the syllabus of 1990 prescribed the courses of linguistics for the students of literature instead of theoretical linguistics relating to phonetics and phonology, morphology and lexis, syntax, semantics, pragmatics, and the like. The students were taught about such things indeed, but the orientations were towards literature. Such issues were discussed so that literary texts could be analyzed in relation to linguistic aspects, in other words these courses helped students to better understand literary works since new avenues were opened up through linguistic components.

Another major shift in the MA English studies syllabus was with the introduction of literary theory courses, instead of merely literary criticism courses that would rather give the analysis and interpretation of individual texts, or at the most, would spend time to give rather traditional literary criticism. The introduction of literary theory courses opened up new avenues to look at the literary texts in light of theories drawn from different fields of study such as political science,

linguistics, anthropology and various other disciplines. This design of the syllabus of English studies suggests that studying English does not necessarily mean the study of English literature in general, and British canonical literature or American mainstream literature in particular.

The MA syllabus of 1999 incorporates by far the most revolutionary trends of English studies. Major shift here is to the cultural studies and an orientation toward the interdisciplinary approach. As usual, one of the objectives of MA English studies is to "Fulfill the traditional role of training students to use English for effective communication" and "provide students knowledge of the outside world while developing in them conceptual tools to comprehend, mediate and resolve complexities" (1). Then a notable shift in this syllabus is to the study of texts not only from Britain or America but from different parts of the world. The syllabus aims to "Maintain a balance between canonical texts and non-canonical but multiculturally important texts" (1).

Toward the end of twentieth century the English department of Tribhuvan University:

would have to function as an in-between department of English and comparative literature – retaining its essential English (British and American literature in English) curriculum but expanding to include training in the interpretation of cultural texts with the help of theories from other disciplines as well as literary and cultural theories that literature departments inherit, from Plato to Paul de Man. (1)

The same syllabus acknowledges that English studies syllabus should also incorporate the interdisciplinary studies as it says:

In Nepal, we cannot let insular disciplines alone – sociology, anthropology, area studies, Nepal etc. (Whether local or coming from outside) – do the vital work of cultural interpretation. There has to be a mediation and co-operation among these. And the goal of English studies, broadly defined, would be to produce competent teachers of English but, more importantly intellectuals as well. (1)

The last phrase in this extract is simply more than interesting. The implied meaning of the phrase is that before this syllabus was designed, the major objective was to produce English teachers for schools and universities who would acquire the linguistic competence and achieve excellence in different skills of language – listening, speaking, reading, and writing. Whether the training to excel in these skills involves intellectual activity or not might be a matter of debate, but quite obviously, the earlier syllabus designers had in mind to prepare the excellent English users in Nepal. This time, however, the syllabus designers have apparently kept in mind the idea that language and ideas are inextricably correlative and that the more one becomes competent in language the more intellectual one can become. The idea behind this argument must have come from the shifts in the English studies on both sides of the Atlantic – notably Britain and America, where university English departments had already shifted their focus from merely the study of literature to the cultural and interdisciplinary studies. The following extract can justify the claim:

One of the primary purposes is to present some of the curricular models that have been formulated in many universities outside Nepal in light of a radically expanded canon. With the proliferation of new texts, there is now more than ever no single literature course. The absence of any clear paradigm around which to organize an English studies course necessitates new methods of organizing and constellating texts. There is a growing recognition that there are multiple traditions, multiple communities, and of course multiple literatures. This has led to a substantial revision in the content and rationale of the English literature curriculum. (1)

The shift of English studies syllabus can be articulated not only in its multiplicity of texts, but also in the ways they are read and interpreted. The basic English literature curriculum thus shifts from a "canon of authors" to a "canon of methods" leading to understand how different kinds of texts address the issues in dialogic ways. The texts are productive mixes of canonical as well as non-canonical texts, literary and non-literary genres, and arts and artifacts from multiple cultural traditions.

One more shift has taken place to the area studies: Non-western Studies, South Asian Studies, and Comparative Studies unlike in the previous curriculum. The students can choose any one, especially, the first choice, among several options offered in every course out of ten papers. This also opens up new avenues to the students who are interested in the studies that they most like, whereby they can choose their career in the future along lines they have studied in the university. The major objectives of the MA English studies have thus been enumerated:

- To realign the canon of texts and the canon of methods
- To teach academic writing by emphasizing the notion of intertextuality
- To introduce area studies, especially South Asian studies
- To extend study of literary criticism to the study of literary theory and cultural studies
- To use linguistics for the study of literature
- To promote critical thinking and interdisciplinarity (2)

Conclusion

This shift of English studies from mere canonical literature to other disciplines seems to have crossed the border, but simultaneously it has tried to reestablish the boundary along lines long established by the tradition of English studies programs. The universe of English studies has widened, but within the limits of universally acknowledged principles and practices in the university English departments. The shift has taken place throughout its history and seems to continue, always its horizon shifting as the perspectives of the people shift from one angles of vision to another. English department in Tribhuvan University has also to design its course accordingly.

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CURRICULA IN POPULATION STUDIES AT MA LEVEL: A PROCESS OF ENHANCEMENT

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Abstract

Curricula in MA in Population Studies were revised frequently to adapt the contemporary developments in national and international perspectives. The courses with more theoretical and techniques base were transformed significantly into the policy orientations without distorting their strong foundations within a span of two decades. Changes in curricula ensued in capability building of human resources produced by the University.

1. Background

Tribhuvan University had started offering population related courses in 1984 in its Post-graduate Diploma Program² that in the course of the time of two years saturated completely and there remained a vacuum in the area of academic learning related to demography. Though some of the courses related to population or demography were already included in Statistics, Economics, Geography and Sociology, there was still dearth of a separate discipline that deals with the various dimensions of population and its relationships with socio-economic aspects. Understanding this paucity Tribhuvan University in 1988 started to offer an MA by establishing a separate Central Department of Population Studies³ (CDPS) in University Campus, Kirtipur.

Primarily, a curriculum is to be drafted or amended by the related Subject Committee that is headed by the Head of Central Department and presented for approval to the body of Faculty Board that is headed by the Dean. However, curriculum in newly introduced areas and new courses require to be approved even by higher body like Academic Council and Executive Council. Offering degrees in new areas is still the concern of Senate, the highest body of the University. Thus, a curriculum offered in any of the department has a root to the highest bodies of University representing the academic responsibilities concerned to the contents, teaching learning human resources and materials as well as the schemes of evaluation. Since the establishment the CDPS

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2 Prof. Tarapad Chaudhary was the leading personality to initiate the Post-graduate Programme in Demography

3 Prof. Bal Kumar KC, now retired, is the founder head of the CDPS, who contributed to the designing of extended curricula in 'Population' in Nepal

has been serving as the secretariat of the Population Studies Subject Committee under the Faculty of Humanities and Social Sciences and has been catalytic for the enhancement in the course curricula especially in bachelor and master's levels.

2. History of the Courses in Population Studies

A realization of changes brought about in development by the major three factors as births, death and population circulation insisted the post-war scholars in 1950s to initiate courses in demography. The post-war changes in these three phenomena caused baby-boom, control over the deaths occurring especially in the early ages of life, and heavy migration from the less developed territories to high prosperous areas of the world. Considering the fertility, mortality and migration in the focal point of study courses in population were offered in the newly established Population Studies Centre in Princeton University in United States in 1955. The narrators of demographic transition model and theorists including Frank Notestein, Kingsley Davis and Ronal Freedman were involved in the beginning of the scholarly attempts of the University that gradually spread over the world. Brown, Pennsylvania, Michigan, and Hawaii are a few names among many of the Universities in US offering courses in Population. Similarly, London School of Hygiene Tropical Medicine (LSHTM) of London University, Institute of Social Studies, now managed under Erasmus University in the Netherlands, Australian National University (ANU), University of Adelaide in Australia as well as Mahidol and Chulalongkorn universities in Thailand and University of Philippines are also a few names offering population as major academic discipline in master's courses. Many of these and other universities in world offer population related courses under the department of Sociology, Economics, Geography or Development Studies; and only a few have the separate and full fledged Department of Population Studies.

The leap was not so huge in international perspective from 1955 in US to 1988 in Nepal. Even only a few universities in South Asia had the courses on population until the decade of 1970s. Three major international consecutive conferences were held in population and development by United Nations in 1974 in Bucharest, 1984 in Mexico City and 1994 in Cairo that had dealt in an extensive manner about the interrelationships between population and development. These attempts resulted in two fronts, first, many of the governments had prescriptions for policy making; and second the academic institutions had found new disciplines for their contemporary academic advancements. Also there were obvious reflections of government policymaking into the designing of course curricula at universities, because universities are supposed to produce human resources required to implement government policies and plans with an ultimate goal of enhancing the quality of life of the people in a country.

Population Studies as a separate discipline and Department in Nepal almost borrowed the courses of LSHTM and ANU in its initial phase. The course designed to equip human resource with international competence was the need of the day. The UNFPA supported Post-graduate Programme had outlined some courses but they were inadequate. There was challenge for the course designing and producing high level human resource that cope with the university and

school level teaching learning process as well as work as an appropriate personnel in policy making, programme implementation and monitoring processes.

3. Courses in Population Studies in Nepal

The courses in Population Studies in Nepal were simultaneously offered in Proficiency Certificate and Master's levels in late 1980s. However, the bachelor level introduced Population Studies later. Proficiency Certificate level courses had major three dimensions of some theoretical approach, elementary techniques for deriving some of the common indicators and applied knowledge about Nepali population.

The Beginning: Courses of Studies- 1988 and 1993

Basically, the courses consisted of the three broad aspects of academics. First is related to the theories and approaches, second is the techniques applied to derive the indicators and indices based of the assumptions corroborating to the theories, and finally the policy implications reflected in various optional papers. Keeping in view of these dimensions, of course, the first course in MA in Population Studies at Tribhuvan University included the following papers.

Table 1: Categories of Papers in MA in Population Studies Offered in 1988 at Tribhuvan University

SN	Year	Paper	Type	Category
1	First	Principles of Demography	Compulsory	Theory
2	First	Population Analysis I	Compulsory	Techniques
3	First	Quantitative Techniques	Compulsory	Techniques
4	First	Population of Nepal	Optional	Policy
5	Second	Population Analysis II	Compulsory	Techniques
6	Second	Techniques of Family Planning Evaluation	Compulsory	Techniques
7	Second	Population Policies and Programmes	Optional	Theory and Policy
8	Second	Thesis	Compulsory	Theory and Policy

Source: CDPS, 1988. Courses of Studies, loose sheet

* *Eight papers including thesis were to be completed*

The 1990 revolution in Nepal disturbed the academic calendar and only by 1992 the fresh graduates of own product of Tribhuvan University joined the Central Department as faculties. Prior to this the multidisciplinary nature of population studies had absolved the senior university faculties from economics, geography and statistics for contributing to population studies. A number of

seminars and visits of scholars from CDPS to other countries and faculties of other prestigious universities to CDPS established better academic communication. The LSHTM conducted a series of training to CDPS faculties and visiting professors from ANU and IIPS also supported to CDPS in course construction. Besides, the head of CDPS visited to US, Australia, UK, Thailand and the Philippines. Furthermore, the fresh faculties started their foreign studies in 1993 and simultaneously they completed courses in Netherlands, UK, Austria, and USA. These exchanges directly and indirectly helped to enhance the courses in population. A realization was there that more compulsory courses make the discipline rigid and even from the 1989 session some more optional courses were introduced.

Table 2: Categories of Papers in MA in Population Studies Offered in 1989 at Tribhuvan University

SN	Year	Paper	Type	Category
1	First	Principles of Demography	Compulsory	Theory
2	First	Population Analysis I	Compulsory	Techniques
3	First	Quantitative Techniques	Compulsory	Techniques
4	First	Population Dynamics of Nepal	Optional	Policy
5	Second	Population Analysis II	Compulsory	Techniques
6	Second	Techniques of Family Planning Evaluation	Optional	Techniques
7	Second	Population Policies and Programmes	Optional	Theory and Policy
8	Second	Migration and Urbanization	Optional	Theory and Policy
9	Second	Population and Development	Optional	Theory and Policy
10	Second	Study of Human Fertility	Optional	Policy
11	Second	Thesis	Compulsory	Theory and Policy

Source: CDPS, 1993. Courses of Study for Master of Arts in Population Studies, 1993/94

** Eight papers including thesis were to be completed*

Within a short span of time there were some changes in the courses of Population Studies. However there were dominations of theories and techniques. In this manner, the courses, by and large, lack an application oriented approach. Also, the previous course of study had mentioned Population of Nepal as optional but it was the only option with no choices. The consecutive courses of study slightly changed its name as 'Population Dynamics of Nepal' but with same situation of 'optional' with no choice. Overwhelming majority of compulsory courses had concentration on theory and techniques and thus the knowledge on policy level was less emphasized in both of these courses.

University courses are generally the reflections of demand side of human resources in a country.

However, there is no evidence of formal demand for particular human resource especially in the areas of humanities and social science, by National Planning Commission or any governmental agencies. Therefore, the universities in Nepal have dual role of identifying the areas of demand for human resource, and preparing contents, materials and disseminating schemes to impart knowledge and skills onto the students. Considering this fact, the Population Subject Committee and CDPS attempted regularly to revise the course curricula of MA in Population Studies.

Policy Orientation: The 1998 Courses of Study

When a team of four faculty members participated in a Summer Course in Research Methods in University of Michigan in 1997, the MA course of Population Studies was influenced and some courses were added from the same academic session. By then a team of faculty members were already trained in ISS. These participations had given exposure to the faculties and enhanced their capability. With new academic enthusiasm a revision of courses of bachelor level in Population Studies sufficed the ground for adding some courses in Master's level and the courses offered as optional papers in second year were brought to first year (Table 3).

Table 3: Categories of Papers in MA in Population Studies Offered in 1998 at Tribhuvan University

SN	Year	Code	Paper	Type	Category
1	First	501	Principles of Demography	Compulsory	Theory
2	First	502	Basic Demographic Techniques	Compulsory	Techniques
3	First	503	Mathematics and Statistics in Demography	Compulsory	Techniques
4	First	504	Population Dynamics of Nepal	Compulsory	Policy
5	First	505-1	Migration and Urbanization	Optional	Policy
6	First	505-2	Population and Environment	Optional	Policy
7	First	505-3	Population and development	Optional	Policy
8	First	505-4	Demographics of Ageing, Retirement and Disability	Optional	Policy
9	Second	506	Advanced Demographic Techniques	Compulsory	Techniques
10	Second	507	Social Research Methods	Compulsory	Techniques
11	Second	508-1	Human Fertility	Optional	Policy
12	Second	508-2	Morbidity and Mortality	Optional	Policy
13	Second	508-3	Reproductive Health	Optional	Policy
14	Second	508-4	Population and Health	Optional	Policy
15	Second	509-1	Population and Social Justice	Optional	Policy

16	Second	509-2	Gender, Population and Development	Optional	Policy
17	Second	509-3	Population Policies and Programmes	Optional	Theory and Policy
18	Second	509-4	Techniques of Family Planning Evaluation	Optional	Techniques
19	Second	509-5	Social Demography	Optional	Theory and Policy
20	Second	510	Thesis	Compulsory	Theory and Policy

Source: CDPS, 1999. *Courses of Study for Master of Arts in Population Studies, 1999/2000*

** Ten papers including thesis were to be completed*

There was a considerable shift in course in 1997. The curricula that started with some eight different papers in 1988 had arrived at some 20 papers after ten years in 1997. Code numbers to the papers appeared in courses. Previous title of 'Population Analysis I' appeared as 'Basic Demographic Techniques'. Though the fundamentals of both papers stand on the same ground; however, by title itself it is well communicated that the students study the basics of demographic methods and in second year they go for the 'Advanced Demographic Techniques'. Similarly, previous quantitative techniques was transformed into 'Mathematics and Statistics in Demography' with a notion of understanding that mathematics and statistics must be taught keeping in view of demographic analysis. The contents of mathematics and statistics could not be retained for the sake of quantitative techniques only; they should serve as proven tools for the demographic analysis. The content inside the courses were also amended to suit the title and time. An important shift was made in the course that the students had to complete ten courses (1000 full marks) to obtain the degree. In previous courses this was as eight courses. Unlike the previous courses the 'Population Dynamics of Nepal' in the first year was included as 'compulsory' one. Even though it was mentioned as 'optional' and there were no options in past, the courses of study had in 1998 acknowledged the need for understanding the relationships among socio-economic variables and their interplay with population of the country. In the same course, the titles that had appeared as optional papers in the second year in past and dragged to first year were ' Migration and Urbanization' and 'Population and Development'. In the first year two new courses as 'Population and Environment' and 'Demographics of Ageing, Retirement and Disability' were added. Similarly, in the second year previous 'population and development' was improved to 'Gender, Population and Development' and new courses in optional area as 'Population and Social Justice', 'Morbidity and Mortality', 'Reproductive Health', 'Population and Health', 'Social Demography' were added (Table 3).

In the compulsory area in second year 'Social Research Methods' as a separate title was introduced for the first time. Previously, some of the contents of research methods were included in 'Quantitative Techniques'. A separate title carries different meaning for the extended contents of curricula, involvement of teaching faculty and evaluation too. Research methods could not be limited to quantitative techniques was realized and adequately materialized. The code numbers 505-1 to

505-4, 508-1 to 508-4, and 509-1 to 509-5 indicated that only one course in each category was to be selected by the student (Table 3). These additions in total indicated the concerns of courses in the policy areas of country and the contemporary demand for human resource in one hand, and capability of department to offer multiple courses at a time on the other. Thus, population studies courses in 1988 with theory and techniques focus were transformed into the policy focus in 1999.

International Perspectives: The 2009 Courses of Study

There was another shift in the curricula of population studies in 2009 in Tribhuvan University. The changes in 2009 were more significant in terms of the tones of paper and their applicability in national and international perspectives.

The course previously known as 'Basic Demographic Techniques' was modified as 'Demographic Methods for Population Analysis'. The optional course of 'Population Policies and Programme' in the second year in previous list was dragged to the first year as compulsory paper. There were three major reasons behind this shift. First was the offering of 'Population Policy' course in the bachelor level that required competent human resource to teach the paper, and obviously students in second year had other interests than policy, which had created a dearth of human resource for policy paper. Second was slightly bitter that appeared as inability of the CDPS graduates to deal with policy issues in the job market that had reflected in a number of seminar discussions. Third was very obvious enhancement process of the courses that ensued with newly emerged MPhil courses. To make master's level course more competent both in theoretical and policy perspectives the 'Population Policy' was to be offered in the very first year of the total courses.

Another phenomenon is noticed in this amendment is removal of 'Mathematics and Statistics' not only from the first year but also from the entire course as seen in the titles of the total papers. After almost 21 years the mathematics and statistics were chopped out could be one of the concerns in cursory reading of the titles. In fact, there were attempts also in previous amendments to modify quantitative parts to suit the population courses. Most of mathematics part had less justification for population related courses. Furthermore, specific students doing 'mathematical demography' could go further in the depth of quantitative applications. However, many of the feeder students come with background of bachelor of education (BEd) and also from social science stream were found less efficient in mathematical applications. Therefore, elementary mathematics and almost all statistics were retained and merged with research method courses in the second year. Shifting of quantitative portion from first to second year gave an opportunity for students to be prepared for the forthcoming course as well as maturity to apply the quantitative knowledge in population.

Re-tone of courses with development perspectives was one of the major attributes of this set of papers. 'Migration and Urbanization' and 'Population and Environment' had added 'Development' suffixes, and 'Population and Development' was transformed into 'Population and Human Development' in the optional type of courses in the first year (Table 4).

Table 4: Categories of Papers in MA in Population Studies Offered in 2009 at Tribhuvan University

SN	Year	Code	Paper	Type	Category
1	First	531	Principles of Demography	Compulsory	Theory
2	First	532	Demographic Methods for Population Analysis	Compulsory	Techniques
3	First	533	Population Policies	Compulsory	Theory and Policy
4	First	534	Population Dynamics of Nepal	Compulsory	Policy
5	First	535-1	Migration, Urbanization and Development	Optional	Policy
6	First	535-2	Population, Environment and Development	Optional	Policy
7	First	535-3	Population and Human Development	Optional	Policy
8	First	535-4	Demographics of Ageing	Optional	Policy
9	Second	536	Advanced Demographic Techniques	Compulsory	Techniques
10	Second	537	Research Methods in Population Studies	Compulsory	Techniques
11	Second	538-1	Human Fertility and Family Planning	Optional	Policy
12	Second	538-2	Health, Morbidity and Mortality	Optional	Policy
13	Second	538-3	Reproductive Health, Gender Equity and Equality	Optional	Policy
14	Second	538-4	Population and Health and Development	Optional	Policy
15	Second	539-1	Population and Social Justice	Optional	Policy
16	Second	539-2	Population, Poverty and Development	Optional	Policy
17	Second	539-3	Population and Conflict Resolution	Optional	Theory and Policy
18	Second	539-4	Political Demography	Optional	Techniques
19	Second	509-5	Applied Demography	Optional	Theory and Policy
20	Second	510	Thesis	Compulsory	Theory and Policy

Source: CDPS, 2009. *Courses of Study for Master of Arts in Population Studies*, 2009, Unpublished document

* Ten papers including thesis were to be completed

The other noticeable changes in 2009 were inclusion of 'family planning' into 'human fertility' and 'gender' issues into 'reproductive health' that were separate papers previously. The previous paper as 'Population and Health' was enhanced by adding 'Development' in it. 'Social Demography' appeared as 'Applied Demography' and 'Population and Development' as 'Population, Poverty and Development' with suitable changes in the contents, and separate papers as 'Applied Demography' and 'Population and Conflict Resolution' emerged as fresh titles (Table 4).

These attempts of amendment in course curricula in Master's level addressed a number of contemporary developments. First, the Millennium Development Goals (MDGs) were incorporated in the course curricula with models developed by UN and other agencies. Second, the International Conference on Population and Development 1994 had set targets to be achieved by 2015 in various sectors and they were reviewed in every five years. The developments of ICPD plus 5 in 1999 and ICPD plus 10 in 2004 were also incorporated wherever they were suitable. Third, Nepali context of internal migration, urbanization, labour force structure and many other issues were already affected by the conflict that country was facing from 1994/95. Conflict was to be addressed in the course curricula and this amendment has also embraced this crucial issue. Fourth, Nepali society was gradually heading towards federalism with respects to the ethnic identities of the aborigine and indigenous people. These issues are also adequately addressed in the courses. There are some courses that had no change in the title as 'Population and Social Justice' but the units inside were carefully edited and amended to suit the contemporary development in the country.

4. Conclusion

Population is one of the rapidly changing academics that deals with not only the changes in head counts in the form of fertility, mortality and migration but also in the temperament of people living inside the territories. Therefore, study of population includes the causes and consequences of peoples behaviour with their associations with socio-economic development occurred not only within the country but also in international sphere. An international conference and its resolutions cause for changes in teaching learning materials as well as modes and methods. A stride from purely theoretical perspective to policy orientation in two decades in population studies is relatively an important course of evolution in Tribhuvan University. Its reflection could be observed in more jobs and competence of human resource in academics and research as well as policymaking, programme designing, monitoring and evaluation.

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INTER-DALIT RELATIONSHIP AND TRADITIONAL OCCUPATION AMONG HILL DALITS OF NEPAL

(a study based on Kami, Damai & Sarki of Kaski District)

*Biswo Kallyan Parajuli**

Abstracts

Inter-Dalit relationship and traditional occupation among Hill Dalits of Nepal is a study based upon primary survey to explore the inter-group relation of Dalits and their perspectives towards the relation with their clients and behavior with other caste people in relation to the traditional occupation of Dalits of Kaski. This study tries to discover the situation of social inclusion/exclusion at village level in terms of Dalit's occupation and behaviors of clients and inter-group relations. Traditionally hill Dalits work as artisan, mason, carpenter, painter, builder, labour, tailor, tiller, musicians, ironworkers and shoe makers. The study describes the inter-Dalit relationship and traditional occupation among Hill Dalits of Nepal and presents some of the empirical evidences. The field research has been conducted between 570 male and female respondents. Attempts are made to discuss on inter-group relationship, practice of barter system, manner of clients towards Dalit respondents, difference of wages between occupational skill and other skills, others' behavior towards Dalit. The finding of the study reveals that Dalits of Kaski have close relationship with Brahmin, Chhetri, Gurung, magar and Newar respectively. Bali system is maintained by small number of population and there exist differences in wages between occupational skill and other skills. The behavior towards Dalits is still discriminatory in terms of practice of touchability and untouchability. The study highlights the need of a campaign against the practice of untouchability between dalits and non-dalits.

KEY WORDS: *Hill Dalit, Dalit and Non-Dalit, Traditional Occupation, Bali System, Untouchability*

1.1 Prelude:

Constitutionally every citizen of Nepal deserves equal rights in Nepalese society (1990, 2007). However in practice, owing to the deep-rooted traditions and customs, there exists discrimination and inequality among and between the various strata of people. Some of the strata are known as

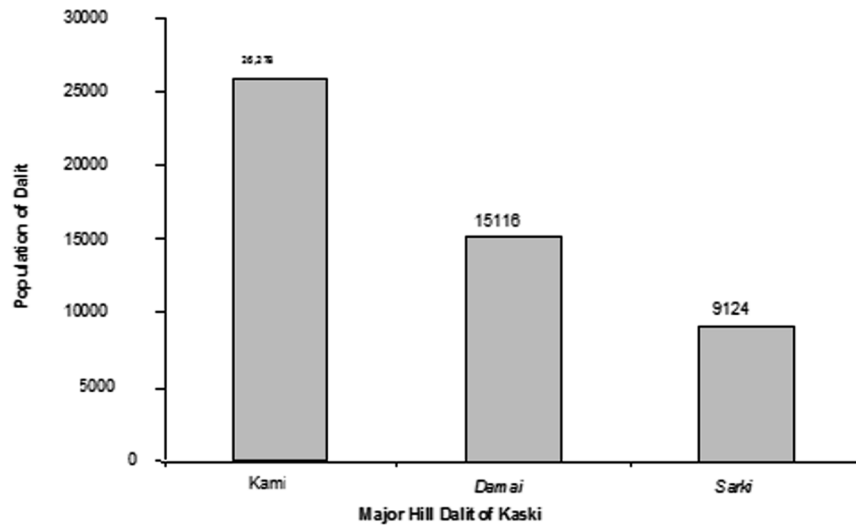
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so called 'mainstream strata' and heavily exercise civic, economic and political power of state and governance on their own. On the other hand, some of the strata are oppressed, suppressed and exploited by their own countrymen and 'mainstream strata'. These oppressed strata of people are marginalized and excluded in the development process of Nepalese society. Out of such exploited, excluded and oppressed strata, Hill *Dalit* of Nepal is a major marginalized group of Nepalese society. The Hill *Dalit* community constitutes of approximately 7 percent of total inhabitants of Nepal. Unless and until the inclusion of these marginalized and excluded strata in development and decision making process is not insured, the goal of national integration will remain unattainable. Market economy has penetrated each and every corner of our society. This has brought up different level of social and economic changes. In this process, traditional occupations and social relationships are changing rapidly. Some empirical evidences approve this fact (Parajuli 1999 and 2005) vividly. In this connection, it is very enviable to investigate the nature and pattern of such overwhelming change. It is expected that this piece of research writing on INTER-DALIT RELATIONSHIP AND TRADITIONAL OCCUPATION AMONG HILL DALITS OF NEPAL (a study based on Kami, Damai and Sarki of Kaski District) will effectively contribute to further policy debate on national integration and social harmony of Nepalese society.

1.2 Background of Study:

Undoubtedly, Nepal is pluralistic and multicultural society, which exhibits ethnic and cultural mosaic inhabited by an amazingly diverse array of caste, religion, language, ethnicity and so on. In the census of 1991 and 2001, 60 and 103 caste/ethnic diversities have been recorded respectively. Out of which Hill *Dalits* of Nepal form one of the distinct groups of people. They are largely known as *Kami*, *Damai* and *Sarki*. At community and village level, these people are recognized as Biswokarma, *Kami*, *Sunar*, Lohar, Tamata, Chunara, Aodh, Darjii, *Damai*, *Pariyar*, Hudke, Dholi, *Sarki*, Mijar, Charmakar, Nepali and so on. These Hill *Dalits* are scattered throughout high and mid-hill region. However, the numbers of hill *Dalits* are concentrated in the Far West, Mid West and Western regions of Nepal. According to the census of 2001 *Kami*, *Damai* and *Sarki* constitute 895954, 390305 and 318989 respectively out of the total population of Nepal. Census of 2001 reveals that out of 75 districts of Nepal, 28 districts from Western Nepal represent *Dalit* Population either 3rd or 4th larger group. Districts like Surkhet, Baglung, Deilekh, Jajarkot, Rolpa, Kaski, Pyuthan, Achham, Doti, Dadeldhura, etc. have larger cluster of Hill *Dalit* of Nepal. Within these 15 districts one can find almost 40 percent of Hill *Dalit*, (CBS 2002).

For this study, Kaski district has been taken as study area as it is one of the most identical districts inhabited by major occupational group of *Dalit* populations (i.e. *Kami*, *Damai* and *Sarki*) in Nepal. Total population of Hill *Dalit* in Kaski is 50,518 (CBS 2001) out of which *Kami*, *Damai* and *Sarki* constitute 26278, 15116 and 9124 respectively. Evidences show that *Kami* is the 4th largest group in terms of population density of Kaski District where as the largest cluster of *Damai* population was also recorded in Kaski during the census of 2001.

Figure 1.1. Dalit Population of Kaski

An activity of expenditure of energy that produces service and product of value to other people is an occupation or work, (Fox and Harse 1940). The idea of occupation also implies a set of social relationship (Hall, 1945). The change in occupational structure and occupational mobility has been analyzed as a significant element in the process of social and economic change. These changes have greater implications in interventions regarding mainstreaming of a marginalized group of a society. The rationale of this study relies on this fact through the study on INTER-DALIT RELATIONSHIP AND TRADITIONAL OCCUPATION AMONG HILL DALITS OF NEPAL: a study based on Kami, Damai and Sarki of Kaski District.

1.3 The Objective:

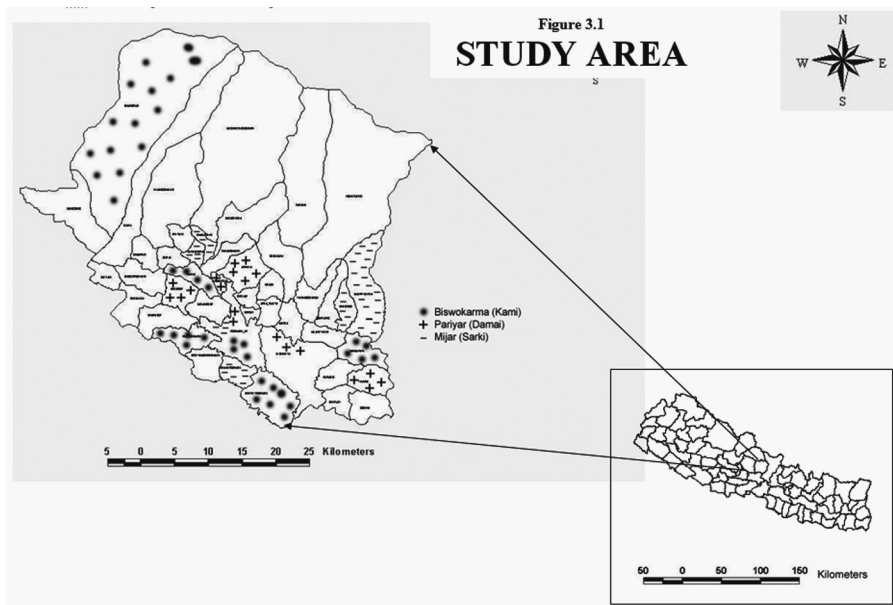
The overall goal of the study is to explore the effective measure (s) for the inclusion of *Dalit* in society and to analyze the nature and pattern of occupational change among Hill *Dalits* of Kaski with reference to social inclusion – exclusion discourse. But the specific objective was to explore the inter-dalit relationship and traditional occupation among Hill Dalits of Kaski.

RESEARCH METHODOLOGIES

The Study Site:

The study was concentrated in Kaski district, which lies in the western hill of Nepal. The district covers an area of 2017 sq. km. politically the district is divided into 43 Village Development Committees (VDCs) and two municipalities. The study was carried out on the *Dalit* population mainly *Kami*, *Damai* and *Sarki* (herein after Biswokarma, *Pariyar* and Nepali) of the 30 sampled households from each settlements. Study has utilized descriptive methodology in the form of social

survey. Universe of the study is Hill *Dalits* (only Biswokarma, *Pariyar* and Nepali) households of Kaski district. Multistage cluster sampling was used to select the elements of the sample. Following Krejcie and Morgan (1970), the sample size was determined at 5% confidence interval from total households of Hill *Dalits*. Thus out of 1583 *Dalit* households from selected clusters, 540 households were chosen. *Kami* respondents were selected from 5 VDCs (Ghandruk, Hemja, Pumdi Bhumdi, Hamsapur and Bharatpokhari) and 1 cluster of Pokhara City. *Damia* respondents were selected from 4 VDCs (Kaskikot, Armala, Lamachour and Thumki) and 2 urban clusters (Pokhara Ward No. 3 & 4 and Lekhnath Ward No. 6 & 7). Similarly, *Sarki* respondents were selected from 5 VDCs (Dhital, Lahachowk, Nirmalpokhari, Bhahachowk and Mujuredanda) and 1 cluster of Pokhara (Ward No 14 & 15). The total population of the three major caste groups (*Kami*, *Damai*, and *Sarki*) in Kaski was 20189. Out of the total, sampled population covered 1583 individuals from 540 stratified households which included 180 *Kamis*, 180 *Damais* and 180 *Sarkis* households respectively. Out of the 540 households man had headed 470 (87%) households and women had headed 70 (13%) households. Although, the study population only comprise of the Hill *Dalits* population residing in Kaski district, The Findings of this study about *Dalit* population of Nepal may be generalized with some caution.



Nature and Source of Data:

The study is a mixture of both qualitative and quantitative data. It relies heavily on primary sources and supplement informations are collected from secondary sources. Series of tools and techniques were used to collect primary data. For triangulation of primary data key-informant interview, focus group discussion and consultation meetings were also used as supplementary tools of data collection.

Senior artisans of respective occupational castes, leaders and elderly persons of community both from *Dalits* and non-*Dalits* were used as key informants. Selection of the key informants was completely purposive but the list of the key informants was finalized by a meeting of research team. Focused group discussion with stakeholders was carried out in each sampled clusters of the district. A series of consultation meeting and workshops were organized in different parts of the study sites with concerned stakeholders. Overall 540 respondents were interviewed according to the sampling frame. Out of which, hundred eighty (180) household from each group (*Damai*, *Kami* and *Sarki*) were interviewed, within one group 90 were male respondents and remaining 90 were female respondents. While conducting the field work, the research team was aware about the gender sensitive information related with skill technologies of Hill *Dalit* of Kaski. Out of total half of the respondents were from different gender group (every alternative household had represented 1 masculine and 1 feminine respondent). Thus there were 270 male and 270 female respondents respectively. Similarly, research team was constituted inclusive in terms of gender.

Participation as respondents was voluntary; therefore informants' consents were maintained compulsorily. After completion of the fieldwork, collected information were checked, coded, processed and put to the analysis. All the quantitative and quantifiable data obtained from interview schedule were processed and analyzed using computer program SPSS 11.5. Appropriate statistical tools and figures were used to make presentation and interpretation more comprehensive. Qualitative data were classified and analyzed descriptively. Data and information obtained from focus group discussion (FGD) and key informants interview (KII) were transcribed, classified and illustrated manually.

PRESENTATION AND ANALYSIS

The first and foremost need of the time is to conduct a baseline survey with nationally representatives' sample to identify the *Dalits* problems and issues. Also, the national census and all national and local level surveys and studies by government and non-governmental level are to be made mandatory to collect disaggregated information by caste. The serious constraint for the *Dalit* empowerment is the prevailing caste base discrimination. And next to it another serious problem is within the *Dalits* lack of solidarity among them. There is serious cultural gap and understanding between hill *Dalits* in terms of proper representation in politics and economic share. The problem is serious as the policy for the *Dalit* uplift should be targeted not only in the capacity building among various *Dalits* groups but also solidarity among them.

1.1 Inter-Group Relationship among Hill Dalit

As a matter of fact, in Nepal laws have declared caste discrimination a social crime, but those who would implement those laws policies, administrators and judges- practice caste untouchability themselves. Additionally, a deeply ingrained sense of inferiority within *Dalits* has been difficult to eradicate. Among themselves, *Dalits*' practice untouchability, argue, and fracture their own solidarity.

The proverb that the people in glass houses should not throw stone on the glass of other's house is relevant in the context to the *Dalit* issues because despite crisis against discrimination practices, still exists among and between *Dalits*. Since the *Dalits* official codification during the Rana regime, the *Kamis* and *Sarkis* boast of their higher status caste, claiming that the other *Dalits* as lowers caste within the *Dalits*. These groups refuse food handled by caste groups considered lower than the *Damais*. Likewise the *Damais* considered lower themselves higher than the other *Dalit* groups in the areas.

The survey report and the narration of the FGDs participants stated that inter-caste marriage is often difficult among the *Dalits* caste groups. So, the *Dalits* themselves have stated that we must bring radical change within their own communities by eradicating all kinds of caste discrimination, only than we can hope for the changes in the social context. *Dalit* problem is a problem inherent in the state system, requiring radical change. To end *Dalit* caste discrimination, Hindu caste organization system must be thoroughly understood and completely demolish if it gives the discriminatory influence to the people. The government has not been able to be inclusive for all *Dalit* communities. It failed to generate interest, enthusiasm, organization and a desire for *Dalits* to do something for their own cause.

Table 1.1: Caste Groups and Ethnic Groups in close Relationship

Category	Bishowkarma		Pariyar		Nepali		Total	
	N	%	N	%	N	%	N	%
Brahmin	53	91.4	107	94.7	27	100.0	187	94.4
Chhetri	34	58.6	71	62.8	25	92.6	130	65.7
Gurung	21	36.2	44	38.9	7	25.9	72	36.4
Magar	4	6.9	18	15.9	2	7.4	24	12.1
Newar	2	3.4	18	15.9	2	7.4	24	12.1

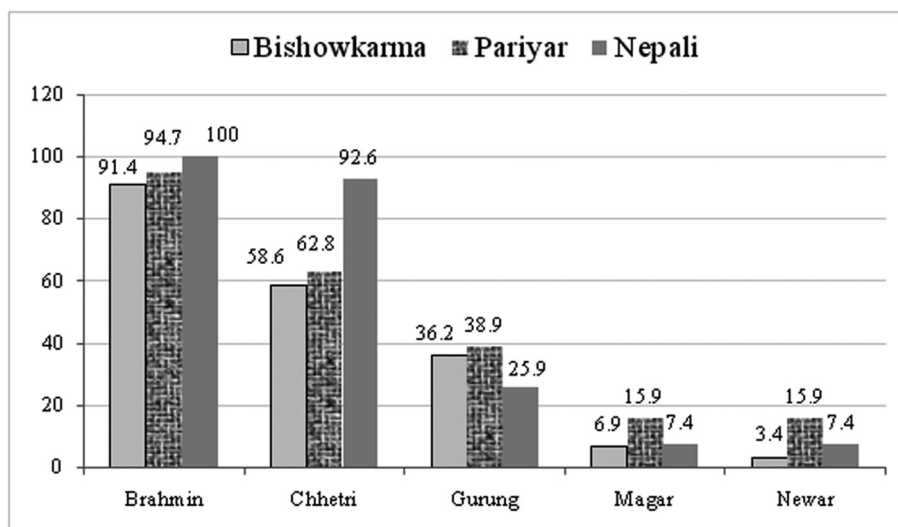
Multiple responses

Source: *Field Survey (2007)*

The table depicts that in most cases Brahmins are in close interaction with the *Dalits*. Of the total respondents who reported that they have close relationship with the other groups of people, 94.9 percent mentioned that their relation with the Brahmins. This applies to all of the three sub-groups of *Dalits*. Similarly, two third (66%) of the respondents reported that they have relation with the Chhetris. One third (36.5%) of them reported that they also have relation with the Gurungs. Some of them have relation with the Magars and the Newars which accounts for 12.2 percent and 9.1

percent respectively. Similarly, 23 (11.1%) had marked with the B.K, 14 (7.1%) Nepali, 9 (4.6%) had reported that with *Pariyars* and they also had reported that they have good relation with other groups of people.

Fig. 1.1: Study Population and Relationship with Other Caste Group



Source: Field Survey (2007)

1.2 Practice of Barter System (Bali System) Among Respondents

One of the main characteristics of traditional caste structure is patron- client relationship. In this traditional economic relationship, *Dalits* work for their high caste clients and in turn get grains in annual basis. Subsistence of *Dalits* used to be largely dependent on this system, traditionally called Bali system. Due to various economic and political changes, this economic relationship has been disappearing. In this connection, this study has examined the existence of the Bali-System (barter) in the study area.

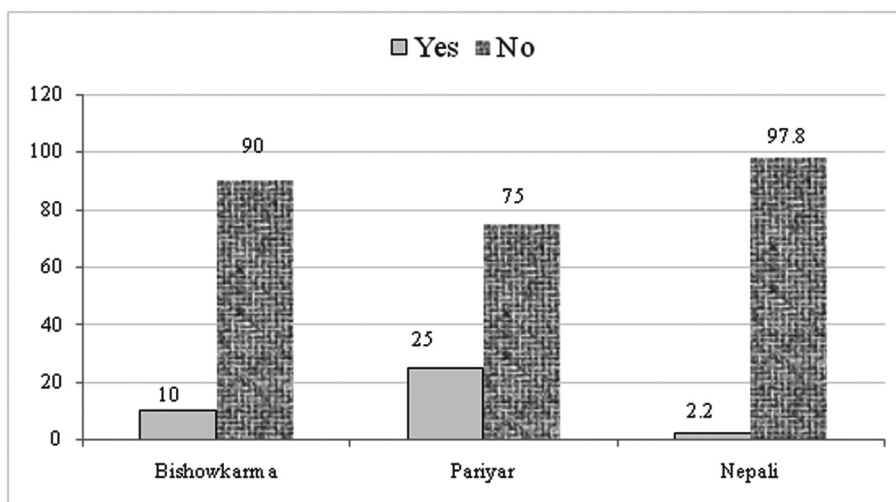
Table 1.2: Following Barter System (Bali System)

Category	Bishowkarma		Pariyar		Nepali		N	Total
	N	%	N	%	N	%		
Yes	18	10.0	45	25.0	4	2.2	67	12.4
No	162	90.0	135	75.0	176	97.8	473	87.6
Total	180	100.0	180	100.0	180	100.0	540	100.0

Source: Field Survey (2007)

As shown in the table above, Bali system still exists in the hill area of western Nepal. However, very few (12.4%) respondents had reported that they have been following barter system. One fourth of the *Pariyars* reported that they maintain the barter system. But it is almost lacking among the Nepali group. Only nominal number of the respondents from Nepali group reported that they maintain this system. In the case of Bishowkarma, 10 percent of the respondents reported they maintain Bali system. In general, it can be said that Bali system is still important among the *Pariyars*.

Fig. 1.2: Bali System Practice by Dalit Sub-caste Groups



Source: Field Survey (2007)

1.3 Manner of Client towards Respondents

The Bali system is considered to be an exploitative relationship. The service providers for *Dalits* remain in domination of the high caste clients. The following table shows how *Dalits* perceive their relationship with the clients.

Table 1.3: Behaviours of Client

Category	Bishowkarma		Pariyar		Nepali		Total	
	N	%	N	%	N	%	N	%
Sympathetic	0	.0	3	6.7	0	.0	3	4.5
Co-operative	0	.0	11	24.4	0	.0	11	16.4
General	6	33.3	14	31.1	3	75.0	23	34.3
Exploitative	12	66.7	16	35.5	1	25.0	29	43.3

Don't know	0	.0	1	2.2	0	.0	1	1.5
Total	18	100.0	45	100.0	4	100.0	67	100.0

Source: Field Survey (2007)

From the table above, it is clear that most of the *Dalits* feel that they are in exploitative relationship with their clients. Of the total respondents who reported that they maintain Bali system, 43.3 percent of them felt they have been exploited. Among the three *Dalits* groups, two third of the respondents from Bishowkarma group reported that they have been exploited. There is only one third in the *Pariyar* group. One third of others reported that their clients' behavior toward them is normal. Some of others (16.4%) also reported that the clients are cooperative. It is remarkable that none from the Bishowkarma group reported that the client was cooperative. Because of small number in Nepali group, their proportion is analytically insignificant. It can be said that *Bishowkarmas* largely perceive their relationship with clients exploitative.

1.4 Differences of Wages between Occupational Skill and Other Skills

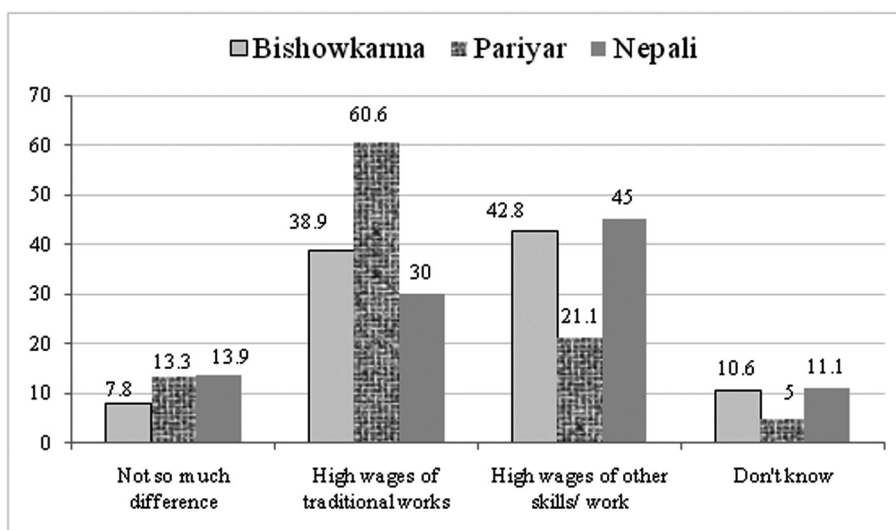
Bali System is considered exploitative because of the low economic returns for the service provider *Dalits*. In this connection, it was asked with all of the respondents whether or not they think wages are unequal between traditional and non-traditional works.

Table 1.4: Differences of Wages between Occupational Skill and Other Skills

Category	Bishowkarma		Pariyar		Nepali		Total	
	N	%	N	%	N	%	N	%
Not so much difference	14	7.8	24	13.3	25	13.9	63	11.7
High wages of traditional works	70	38.9	109	60.6	54	30.0	233	43.1
High wages of other skills/ work	77	42.8	38	21.1	81	45.0	196	36.3
Don't know	19	10.6	9	5.0	20	11.1	48	8.9
Total	180	100.0	180	100.0	180	100.0	540	100.0

Source: Field Survey (2007)

It is quite interesting to note that majority (43.1%) of the respondents reported that there is higher wages for traditional works. There is significant variation among the proportion of three groups who reported it. Most (60.6%) of the *Pariyars* reported it but fewer from other two groups. But other one third (36.3%) reported wages are higher for non-traditional works. They are mostly from the Bishowkarma (42.8%) and Nepali (45%) groups and fewer (21.1%) from *Pariyar* who reported there is higher wages for non-traditional works. Some of other respondents reported that there is no significant difference.

Fig. 1.4: Difference in Wage Traditional Skills and Other Skill

Source: Field Survey (2007)

1.5 Others' Behaviour towards Dalits

Though untouchability long times ago is legally abolished in Nepal, it is still dominant in practice especially in the rural. The social relationships have been changing gradually but the inhumane treatment with *Dalits* has not brought to an end yet. Following table examines the relationship between *Dalits* and other groups in the study area.

Table 1.5: Others' Behaviour toward Dalits

Category	Bishowkarma		Pariyar		Nepali		N	Total
	N	%	N	%	N	%		
Brotherly	0	.0	15	13.4	0	.0	15	7.6
General	26	44.8	57	50.9	2	7.4	85	43.1
Discriminative and untouchable	32	55.2	39	34.9	25	92.5	96	48.8
Can't say	0	.0	1	.9	0	.0	1	.5
Total	58	100.0	112	100.0	27	100.0	197	100.0

Source: Field Survey (2007)

The table above illustrates the facts that of the total 197 who responded this question, almost half (48.8%) of them reported others' behavior toward them is discriminatory. They are being treated as untouchable by other groups in their communities. There is significant variation among the three groups in that almost all (92.5%) respondents from Nepali group reported that they are

discriminated whereas only 34.9 percent of the *Pariyars* reported such behavior toward them. Only 7.6 percent of the respondents reported that the relationship of the other caste groups is brotherly. But there are none from Bishwakarma and Nepali who reported so. Rest of the 43.1 percent marked that other people have general behaviour toward them. There are very few from Nepali group who reported behavior toward them from other people is general or neutral.

Concluding remarks

To sum up this study, we conclude that there is a need of campaign against untouchability practices and it must be carried out through a partnership between *Dalits* and non-*Dalits*. A collective forum of *Dalits* and Non-*Dalits* against untouchability and discrimination should be formed. Similarly, they must develop their bargaining powers in terms of demanding what they have been promised by the concerned agencies and the government. These events are just a few among the many that have come into public awareness. The government administration and political parties have not sufficiently directed their attention to these issues. That needs acute solution. And the most important requirement of the time is to conduct a base line survey with nationally representative sampled to identify the *Dalits* problems and issues. Also, the national census all national and local level surveys and studies by government and non government levels are to be made mandatory to collect disaggregated information of *Dalits*. So that further studies could be carried out in the different aspects of *Dalits*. And another important factor is the traditional occupation is getting less popular. It is because traditionalism in the occupation. The earning is also very low which do not fulfill the material need of *Dalits* presently. The most important fact is that the traditionally made goods have no proper market. And the government is also not giving any special attention towards the concerned group. Despite the fact concerned agencies are highly required to bring some reformative programs and policies to bring up the traditional occupation. In the same way the youth of this group is not getting any support from the society and the state so, they planned to go abroad to do hard job in less salary. All this requires quick solution as soon as possible.

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Clause combining strategies in Bhujel: A Tibeto-Burman language of Nepal

*Dan Raj Regmi**

Abstract

The main purpose of this paper is to look at the clause combining strategies in Bhujel, a seriously endangered Tibeto-Burman language mainly spoken in some of the villages in Tanahun district of Nepal. From formal and functional perspectives (cf. Lehmann 1988, Payne 1997, Givón 2001 and Haspelmath 2004), a natural language makes use of mainly two morphosyntactic strategies which are traditionally referred to as subordination and coordination. In the domain of subordination, Bhujel employs typologically interesting morphosyntactic strategies in the complex expressions such as complement clauses, adverbial clauses, and relative clauses. Such clauses are exclusively controlled by a verbal form, finite or non-finite, including nominalized clauses. Bhujel, similar to most of the South Asian languages, typically employs non-finite subordinate clauses to realize clause chaining. In the domain of coordination, the clauses in Bhujel may be combined by one or more coordinators. Interestingly, they may be simply juxtaposed without any coordinators. To sum up, Bhujel employs different morphosyntactic strategies to show functional-syntactic continuum of clause integration: most integrated to least integrated.

Key words: chaining, continuum, co-ordinands, integration, strategies

1. Introduction

This paper attempts to examine the clause combining in Bhujel within the functional-typological framework mainly developed in Lehmann (1988), Payne (1997), Givón (2001) and Haspelmath (2004). Bhujel is an endangered and preliterate language spoken by an estimated 3,923 of 5418 (i.e. 72.4%) ethnic Bhujel, most of them living along the Mahabharata mountain range of Tanahun District of Nepal (Regmi, 2007).¹ This language is natively referred to as *puk^hgyal ηur* (*puk^hgyal* ‘Bhujel’ and *ηur* ‘language’). Along with Hayu and other Kirati languages, it has been classified as one of the members of the east Himalayish languages of Himalayish section of the Bodic branch of Tibeto-Burman language family (Regmi, 2007).

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1 At present, the Bhujel speakers are found living in different villages of Chitwan, Nawalparasi and Gorkha districts apart from Tanahun. Moreover, there occurs discrepancy in between the total number of speakers recorded by the Census of Nepal, 2001 and field study conducted by the researcher from (2003-2005). According to the Census of Nepal, 2001, the total number of speakers amounts to 10,733 (i.e. 9.1%) of the 1, 17,664 ethnic Bhujel (Gurung et al. 2006).

Clause combining is generally referred to as a morphosyntactic phenomenon traditionally involving two main processes: subordination and coordination. It is functionally defined as a process simply forming a functional-syntactic continuum to show the degree of clause integration: most integrated to least integrated (Givón, 2001). Clause combining may be taken as a relation of dependency of the clauses controlled mostly by a verbal form, finite or non-finite, including nominalized clauses (Lehmann, 1988). The continuum or the degree of dependency of clauses is assumed to begin with one clause representing the high degree of grammatical integration to two separate clauses showing no degree of grammatical integration (Payne, 1997). In a natural language, there occur complex expressions such as serial verb constructions, complement clauses, adverbial clauses, clause chains, relative clauses and coordination as forming the continuum in between the highest and the least degree of grammatical integration.

No attempt has yet been made to provide a fuller analysis and description of the complex expressions in Bhujel from formal and functional perspectives. The main goal of this study is to analyze the various morphosyntactic strategies employed to form the complex constructions in the language.

This study is based on the primary data comprising both elicited and text corpus. The data was elicited in the years (2003-2005) from Bishnu Bhujel (63) and his wife Hiramaya Bhujel (62), formerly, the residents of Andimul, Ghimire Danda (Ward No 8, Bandipur VDC); at present, living in Nayabasti (Ward No 1, Ghansikuwa VDC) Tanahun, district, Nepal.

This paper is organized into six sections. In section 2, we examine the serial verb constructions in Bhujel. Section 3 looks at the morphosyntactic processes of the complex expressions traditionally considered to be subordinate clauses such as complement clauses, adverbial clauses, and relative clauses in Bhujel.² In section 4, we examine clause chaining in the language. Section 5 deals with morphosyntactic processes of coordination in the language. In section 6, we summarize the findings of the paper.

2. Serial verb constructions

Serial verb constructions have been claimed to be found in all types of languages, viz. isolating, agglutinating and fusional (Payne, 1997). However, they are more commonly found in the isolating languages where there is little or no verbal morphology. A serial verb construction, prototypically, consists of two or more verb roots which neither form a compound nor they are the members of separate clauses. Such construction is uttered with a single intonation as a single clause. The second verb in the series does not have independent tense/ aspect marking. Typologically, Bhujel is an agglutinating language. Thus, it is to be noted that Bhujel does not

2 In typology, subordination has not been considered as a useful universal linguistic category as the broad group of clause types under subordination does not show much common properties rather than grammatical dependency (Haiman and Thompson 1984).

exhibit serial verb constructions as in the isolating languages of the East Asia. Bhujel marginally and less prototypically exhibits the use of verb roots in a series in some constructions.

Consider the following examples in (1).

(1)

- a. dyo n^hi-si-je-al
 3SG laugh-die-eat-PST
 ‘*S/he had died happily.*’
- b. ŋa dak^h-waŋ-na-ŋ
 1SG reach-come-NPST-1/2
 ‘*I have already reached.*’
- c. ŋa-I je-dak^h-əl
 1SG-ERG eat- reach-NEG
 ‘*I have remained hungry as the food was not enough for me.*’

In all examples (1a-c) there are at least two verb roots occurred in a series in the same clause. The verbs in series in (1a-c) mean slight differently than what the same series of verbs would mean if they were cast in separate clauses. The first verb root in (1a) in the series provides adverbial meaning (i.e., adverb of manner). The third verb in (1a) and the second verbs in (1b-c) in the series carry aspectual meaning (i.e., perfective aspect). Moreover, the suffix used as the past tense marker in (1a) may be argued as a grammaticalized form from the lexical verb of motion *al* ‘go’ in Bhujel. In the same way, *waŋ* in (1b) ‘come’ and *dak^h* in (1c) ‘reach’ have also been grammaticalized as *al* ‘go’ in (1a). However, the examples in (1a-c) do not satisfy all the basic criteria for the prototypical serial verb constructions as found in the isolating languages of the East Asia. However, grammatically, they can be appropriately categorized as serial verbs in Bhujel.

3. Subordination

Subordination is a morphosyntactic process of combining two clauses in which one clause is grammatically dependent on or embedded to the other. It includes the complex expressions such as complement clauses, adverbial clauses, and relative clauses. In this section, we discuss the process of clause combining in such complex expressions.

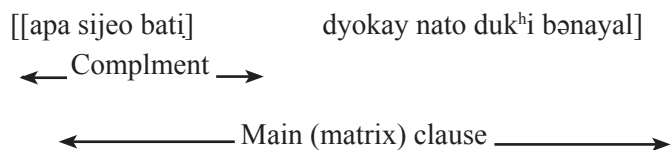
3.1 Complement clauses

Functionally, complement clauses or verbal complements are clauses that function as subject or object arguments of other clauses (Givón, 2001). Syntactically, they are the subordinate clauses embedded in the verb phrase. In Bhujel, there are two types of complement clauses: subject complement and object complement. Both complement clauses are non-finite clauses in Bhujel.

3.1.1. Subject complement clauses

In Bhujel, subject complement clauses occur in the initial position of the matrix clause.

(2)



The sentence given in (2) has been analyzed in (3).

(3) [[apa si-je-o bat-i] dyo-kay nato duk^hi bəṇay-al]

father die-PRF-PTCP matter-ERG 3SG-DAT very sad make-PST

‘That the father died made him very sad.’

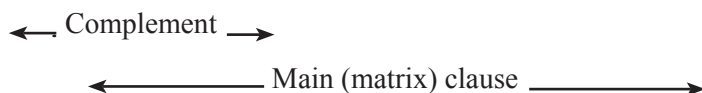
In (3) the clause with non-finite forms of the verb *sijeo* is the complement clause which functions as the subject argument of the finite verb *bəṇayal*. Let us consider another example of the subject complement clause in Bhujel.

(4) pas ge-je-o bat-i ŋa geum-ala-ŋ
 pas become-PRF-PTCP matter-ERG 1SG happy-PST-1/2
 ‘That I passed made me happy.’

3.1.2 Object complement clauses

Like subject complement clauses, the object complement clauses occur in the initial position of the matrix clause as in (5).

(5) [[nyamti wati muo] ŋakay citimunaŋ]



The sentence given in (5) has been analyzed in (6)

(6) nyamti wa-ti mu-o ŋa-kay citi-mu-na-ŋ]

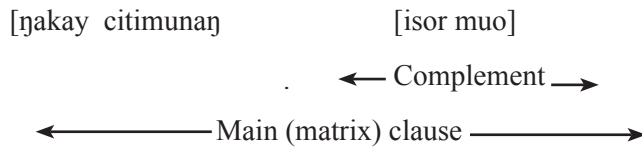
Water rain-DUR stay-PTCP 1SG-DAT know DUR-AUX-NPST-1/2

‘I know that it is raining.’

In (6) the clause with non-finite forms of the verb *muo* is the complement clause which functions as the object argument of the finite verb *citimunaŋ*.

In Bhujel, the object complement clause can be placed clause finally.

(7)



The sentence given in (7) has been analyzed in (8)

- (8) ṅa-kay ci-ti-mu-na-ṅ isor mu-o
 1SG-DAT know-DUR-AUX-NPST-1/2 god stay-PTCP
 'I know that God exists.'

3.2 Adverbial clauses

Formally, there are two types of adverbial clauses in Bhujel: finite and non-finite. They are employed to provide the situational context for the event or state that is described in the main clause. Semantically, they may be considered as much like adverbs and syntactically, they are much like adjuncts. They are not syntactically required by the verb in any way. In other words, they are not obligatory constituents of the clause. Functionally, there are seven types of complex expressions categorized as adverbial clauses in Bhujel. They include time adverbial, location adverbial, manner adverbial, purpose adverbial, reason adverbial, concessive adverbial and conditional adverbial. We discuss the function, form and distribution of such adverbial clauses below:

3.2.1 Time adverbial clauses

The time adverbial clauses are non-finite clause in Bhujel. They are used to provide information about the relative temporal ordering of the two or more events in Bhujel. The verbs in the adverbial clauses are typically morphologically marked by two types subordinating affixes: *-gul* and *-ban*. The verb marked by the suffix *-gul* 'before' indicates the preceding event whereas the verb affixed by *-ban* 'after' signifies the following events.

(9)

- a. kim bəṅay-gul ṅa dera-ḥaṅ mu-lak-ala-ṅ
 house make-before 1SG room-LOC stay-COMPL-PST-1/2
 'I lived in a rented room before the house was built.'
- b. am min-ban ṅa-i naṅ-kay got-n-u-ṅ
 rice cook-after 1SG-ERG 2SG-DAT call-NPST-DIR-1/2
 'I will call you after the rice is cooked.'

In examples (9a-b) the subordinators have been affixed to the root of the verbs of the subordinate clauses. The forms of the verbs in both examples are in non-finite forms.

3.2.2. Location adverbial clauses

Bhujel employs the interrogative pronoun *g^hañ* 'where' to indicate location in the subordinate clauses. Consider the following examples in (10).

(10)

- a. *nañ g^hañ yem-te-na u-hañ-ləi ña-ma yem-na-ŋ*
 2SG where sleep-2-NPST there-EMPH 1SG-ADD sleep-NPST-1/2
 'I will sleep where you sleep.'
- b. *nañ g^hañ al-te-na uhañ-ləi ña-ma al-na-ŋ*
 2SG where go-2-NPST there- EMPH 1SG ADD go-NPST-1/2
 'I will go where you go.'

Unlike the time adverbial clauses in (9a-b) the location adverbial clauses are finite subordinate clauses having independent tense/ aspect marking in their verbs.

3.2.3. Manner adverbial clauses

The manner adverbial clauses formed by employing the interrogative pronouns are finite subordinate clauses in Bhujel.

- (11) *ña-i do to-n-u-ŋ u-ləi rak^hə*
 1SG-ERG what say-NPST-DIR-1/2 3SG EMPH Do.IMP
 'Do what I say.'

In (11) the clause with the interrogative pronoun *do* 'what' is the manner finite subordinate clause.

In Bhujel, some manner adverbial clauses are non-finite as in (12).

- (12) *dyo-kəy brañma lagə-o-w^han-ləi ñur rak^h-na*
 3SG-ERG cold catch-PTCP-SIML-EMPH talk do-NPST
 'S/he speaks as if s/he has a cold.'

3.2.4. Purpose adverbial clauses

Bhujel employs two types of subordinators to form purpose adverbial clauses. They are affixed to the root of the verbs as in (13).

(13)

- a. η a-i leto kəmay-məy nato kam rak^h-n-u- η
 1SG-ERG money earn-PURP much work do-NPST-DIR-1/2
 'I do much work to earn money.'
- b. η a-i je-lyan suma cew-əl
 1SG-ERG eat-PURP nothing see-NEG
 'I did not see anything for eating.'

It is quite obvious from the examples in (13) that the purpose adverbial clauses are non-finite clauses. In (13a) the verbal affix *-məy* 'to' has been employed as a subordinator to form a purpose clause.³ In the same way, in (13b) the verbal affix *-lyan* 'for' is used for purpose adverbial clause.

3.2.5 Reason adverbial clauses

In Bhujel, there is a reason subordinator *daitobet* which combines the reason clause with the main clause. The examples are as follows:

(14)

- a. η a-i yonkray daitobet am c^hito je-al-u- η
 1SG-ERG hunger because rice early eat-PST-DIR-1/2
 'I ate rice early because I was hungry.'
- b. ram kim c^hito wak^h-je-al daitobet dyo-i leto wan-əl
 Ram house early go-PRF-PST because 3SG-ERG money bring-NEG
 'Ram went home early as he had not brought money.'

3.2.6. Concessive adverbial clauses

Bhujel employs a subordinator *-tim* 'although' as a suffix to the root of the verb in order to reflect a contrast of some sort between the main and the subordinate clause as in (15).

(15)

- a. η a gərib ge-tim iman-ha η mu-na- η
 1SG poor be-CONC honesty-LOC stay-NPST-1/2
 'Although I am poor I am honest.'
- b. dyo d^həni ge-tim t^həje mu-na
 3SG rich be-CONC liar stay-NPST
 'Although he is rich he is a liar.'

3 In Bhujel, the verbal affix *-məy* is one of the nominalizers, the other being *-o*.

- c. hari dyanto na-lə-tim səktə-kəy coŋ-an-i
 Hari good be-NEG-CONC all-ERG like-NPST-PL
 'Although Hari is not good, everyone likes him.'

The concessive adverbial clauses in (15a-c) are non-finite clauses.

3.2.7. Conditional adverbial clauses

Bhujel makes use of two types of conditional clauses: probable and hypothetical. The root of the verb is affixed by the marker *-k^haytip* in the probable type of conditional clause as in (16)

(16)

- a. nyamti waŋ-k^haytip ŋa waŋ-əl
 Water come-COND 1SG come-NEG
 'If it rains I will not come.'
- b. gru-k^haytip ŋa kim-haŋ-lai mu-na-ŋ
 sick-COND 1SG house-LOC-EMPH stay-NPST-1/2
 'If I fall sick I will stay at home.'

Apart from the affix employed in (16a-b) Bhujel affixes the root of the verb in the conditional clause with *-sam*. It is to be noted here that this affix is a special conditional marker in Bhujel which is affixed to the root verb when the subject of the clause is the second person as in (17).⁴

(17)

- a. naŋ waŋ-te-sam ŋa waŋ-na-ŋ
 2SG come-2-COND 1SG come-NPST-1/2
 'If you come I will come.'
- b. naŋ waŋ-te-lə-sam ŋa waŋ-na-ŋ
 2SG come-2-NEG-COND 1SG come-NPST-1/2
 'If you do not come I will come.'

As in probable type of conditional clauses, the root verb is marked by *-codik* in hypothetical conditional clauses, as in (18).

(18)

- a. ŋa k^həro ge-codik gami-koy bikas ge-o na
 1SG head be-COND village-GEN development be-PTCP COP
 'If I were head the village would be developed.'

4 A detailed study is required for further clarification in this respect.

- b. kay-lə-codik ŋi nato kam rak^h-to na
 fight-NEG-COND 1PL much work DO-PTCP COP
 'If there were no fight we would have done much work.'

3.3 Relative clauses

There are two types of relative clauses in Bhujel: non-finite and finite (Regmi, 2005; 2007). The non-finite relative clauses are formed by nominalization. Bhujel employs two nominalizers: *-məy* and *-o*. Such relative clauses are embedded in the noun phrase which they modify. Syntactically, they precede the head nouns. However, the relative clauses with *-məy* differ from those with *-o* in terms of aspect. Consider the following examples:

- (19) a. wa sat-məy kuy waŋ-əl
 fowl kill-NMLZ dog come-PST
 'The dog which kills birds came.'
- b. wa sat-o kuy waŋ-əl
 fowl kill-NMLZ dog come-PST
 'The dog which killed birds came.'

In examples (19a-b), (19a) represents imperfective aspect whereas (19b) exemplifies perfective aspect in the relative clause.

The finite relative clauses are formed by employing interrogative pronouns in Bhujel. They precede the head nouns. Consider the following examples:

- (20)
- a. su p^hamto mu-na u-kay coŋ-na-ŋ
 who white stay-NPST 3SG-DAT like-NPST-1/2
 'I like the woman who is white.'
- b. gəu kuy-koy me na-lə u ŋa-koy na
 which dog-GEN tail have-NEG that 1SG-GEN COP
 'The dog which does not have tail is mine.'

In (20a), *su* 'who' and *gəu* 'which' are interrogative pronouns used as the relativizers as in correlative relative clauses. Such types of relative clauses are not common in Bhujel.

4. Clause chaining

Bhujel is a clause chaining language. In a clause chaining language there is a chain of non-finite clauses completed by a final clause. Similar to most of the South Asian languages Bhujel typically employs non-finite subordinate clauses to realize clause chaining (Regmi, 2008). There are two

types of non-finite clauses. The first one is formed by attaching the suffix *-thəi* to the verbal root, e.g,

- (21) $\eta\text{a-i}$ git $\text{res-t}^{\text{h}}\text{əi}$ doko $\text{kyak-al-u-}\eta$
 1SG-ERG song sing-SIM basket weave-PST-DIR-1/2
 'While singing song I made a basket.'

The non-finite clause as in (21) is referred to as simultaneous converbal clause. Bhujel employs such type of clause to express an activity which is simultaneous with, or temporally overlapping with another activity expressed by the matrix predicate. It is exemplified in (22)

- (22) həu $\text{kryap-t}^{\text{h}}\text{əi}$ iskul-al-al
 Sister cry-SIM school go-PST
 'Crying, the sister went to school.'

The second one is formed by adding the suffix *-bet* to the verbal root, as in (23)

- (23) $\eta\text{a-i}$ am je-bet bəjar $\text{ala-la-}\eta$
 1SG-ERG rice eat-SEQ market go-PST-1/2
 'After having eaten rice I went to bazaar.'

The clause in (23) is referred to as sequential converb which is used to encode the event assumed to have occurred prior to the event coded in the matrix predicate (Noonan, 1999).

- (24) həu-kəy doko kyak-bet am je-al
 brother-ERG basket weave-SEQ rice eat-PST
 'After having made a basket the younger brother ate rice.'

The non-finite clauses (as shown in (21-22) and in (23-24)) are normally joined to the left of the matrix clause in Bhujel. They can be also post-posed in marked constructions as a discourse strategy to express afterthought or focus.

- (25) dyo kim $\text{payek}^{\text{h}}\text{-al}$ kam cew-ma-bet
 3SG house return-PST work find-NEG-SEQ
 'After not having found work he returned home.'
- (26) momcoco $\text{wa}\eta\text{-al}$ kim $\text{krap-t}^{\text{h}}\text{əi}$
 Daughter come-PST house cry-SIM
 'Crying, the daughter came home.'

The time reference of the simultaneous and sequential converbs is relative to the primary tense of the main clause.

(27)

- a. nyamtyau tuŋ-t^həi ŋa p^hui ala-la-ŋ
 alcohol drink-SIM 1SG jungle go-PST-1/2
 'While drinking alcohol I went to the jungle.'
- b. am je-bet ŋa p^hui ala-la-ŋ
 rice find-SEQ 1SG jungle go-PST-1/2
 'After having eaten rice I went to the jungle.'

The tense of the simultaneous (27a) and sequential (27b) converbs match with the past tense of the verbs in the matrix clauses. However, the aspect is inherent in the converbs. The simultaneous converb is associated with imperfective aspect indicating that the action indicated by the non-finite clause is simultaneous with the main verb. Similarly, the sequential converb is associated with the perfective aspect which indicates an action happened to the anterior to that of the main verb.

5. Coordination

A coordinating construction consists of two or more coordinands i.e. coordinated phrases (Haspelmath, 2004). They may be coordinated by one or more coordinators. They may be simply juxtaposed without any coordinators. In this section, we discuss in brief conjunction, disjunction, adversative coordination and exclusion.

5.1. Conjunction

The independent clauses in Bhujel may be conjoined by using the coordinate conjunction: *-ma*. The basic function of this form is to combine co-ordinatively two or more clauses having the equal grammatical status as in (28).

- (28) naŋ-kay-ma ŋa-kay-ma bo-u
 2SG-DAT-ADD 1SG-DAT-ADD divide-DIR
 'Divide it between you and me.'

The two or more coordinants are simply juxtaposed.

(29)

- a. ŋi-kay r^hom r^ha dalo kyak-al-u-ŋ-i
 1PL-ERG basket winnow dalo weave-PST-DIR-1/2-PL
 'We made basket, winnow and *dalo*.'
- b. mumco kryap-ti goyco n^hi-ti
 wife cry-DUR husband laugh-DUR
 'The wife (is) crying and the husband (is) laughing.'

- c. apa n^hi-al co kryap-al
 father laugh-PST son cry-PST
 'The father laughed and the son cried.'
- d. məŋgəle d^həni peto mu-na
 Mangale rich good be-NPST
 'Mangale is rich and good.'

In the examples, in (29a) the three noun phrases have been coordinated. In (29b- c) two clauses are coordinated without any coordinators. Similarly in (29d) two adjective phrases have been juxtaposed.

5.2. Disjunction

Bhujel does not have any native coordinator for disjunction. It has borrowed coordinators such as *ki* and *wa* from Nepali as in (30).

(30)

- a. momcoco co-al ki co co-al
 daughter bear-PST or son bear-PST
 'Daughter was born or son was born.'
- b. ram si-je-al ki bides c^ho-je-al
 Ram die-PRF-PST or foreign move-PRF-PST
 'Ram died or moved to other country.'

5.3. Adversative coordination

Bhujel lacks a coordination construction for adversative coordination. This meaning is expressed by concessive subordinate clauses in Bhujel. However, the adversative coordinator *tərə* borrowed from Nepali is used for the purpose in the Bhujel as in (31)

(31)

- a. momcoco n^hi-al tərə co kryap-al
 daughter laugh-PST but son cry-PST
 'The daughter laughed but the son cried.'
- b. nepal gərib mu-na tərə dyumto mu-na
 Nepal poor be-NPST but beautiful be-NPST
 'Nepal is poor but it is beautiful.'

5.4. Exclusion

In Bhujel, for exclusion, the Nepali coordinator *bahek* 'except' is used. The examples are as follows:

(32)

- a. je-o bahek naŋ-koy kam na-lə
eat-PTCP except other 2SG-GEN job be-NEG
'You do not have any work except eating.'
- b. si-may bahek t^he do-ma upay na-lə
die-INF except other what-NEG way be-NEG
'There is no way except dying.'
- c. leto bahek t^he naŋ-koy do-ma cahə-lə
money except other 2SG-GEN what-NEG wish-NEG
'You do not want any thing except money.'

6. Summary

In this paper, we examined the various types of complex expressions formed by employing various morphosyntactic strategies in Bhujel. Bhujel does not exhibit serial verb constructions as in the isolating languages of the East Asia. It marginally and less prototypically exhibits the use of verb roots in a series in some constructions.

There are two types of complement clauses: subject complement and object complement clauses. Both are non-finite clauses and are embedded within the matrix clause. Normally, both occur in the initial position of the matrix clause.

Bhujel employs different types of adverbial clauses to provide the situational context for the event or state described in the main clause. Syntactically, they are much like adjuncts. Generally, the sub-ordination of the clause is carried out by nonfinite clause construction. In Bhujel, the verbs in majority of the adverbial clauses are typically morphologically marked by subordinating affixes. There are two types of relative clauses in Bhujel: non-finite and finite. The non-finite relative clauses are formed by nominalization. The finite relative clauses are formed by employing interrogative pronouns in Bhujel. They precede the head nouns. Bhujel is a clause chaining language. Interclausal linkage in Bhujel is handled by verbal affixes rather than by free relational forms such as conjunction. A coordinating construction in Bhujel consists of two or more coordinands i.e. coordinated phrases. They may be coordinated by one or more coordinators. They may be simply juxtaposed without any coordinators.

Abbreviations

1	first person
1/2	first or second person
2	second person
3	third people
ADD	additive
AUX	auxiliary
COMPL	completive
CONC	concessive
COND	conditional
COP	copula
DAT	dative
DIR	direct marker
DUR	durative
EMPH	emphatic
ERG	ergative
GEN	genitive
IMP	imperative
INF	infinitive
LOC	locative
NEG	negation
NMLZ	nominalizer
NPST	non-past
PL	plural
PRF	perfect
PST	past
PTCP	participle
PURP	purposive
SEQ	sequential
SG	singular
SIM	simultaneous
SIML	similarative

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Number marking affixes in the verb morphology of Chhatthare Limbu

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Abstract

Chhatthare Limbu has number- marking prefixes such as <mu-> and <n->, which indexes plurality of third person subject or agent and non-singularity of third person agent respectively. Similarly, it has suffixes such as <-ch>, <-chi>, <-i>, <-m>, <-pan> and <-si>, which mark agent duality of first person and second person, subject and object duality of first person and second person, subject and object plurality of first person and second person, agent plurality of first person and second person, subject or agent singularity of first person or plurality of first person exclusive in the past form and non-singularity of third person object respectively.

Key words: affix, prefix, suffix, singularity, duality, non-singularity, plurality, subject, agent and object

1. Introduction

Like other Kiranti languages such as Thulung (Allen:1975), Dumi (vanDriem:1993) Athpahariya Rai (Ebert:1997), Yamphu (Rudgers:1998), Wambule (Opgenort:2004), Jero (Opgenort: 2005), Sunuwar (Borche: 2008), Bantawa (Doornenbal: 2009) and other Limbu dialects such as Panthare Limbu (Wiedert and Subba: 1985), Phedappe Limbu (vanDriem: 1987) and Mewakhole Limbu (Chhatthare Limbu has dual, non-singular and plural markers. The singularity is formally unmarked on the verb form, but duality, non-singularity and plurality are marked. These number marking affixes carry case meaning such as subject, object and agent along with them, and they can't be separated. In this article I present number marking affixes in brief.

2. Number marking affixes

2.1. Singular marking affixes

Singularity of first person and second person subject and objects are not formally marked on the verb form. In the case of third person, both person and singularity are formally unmarked.

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- (1) a. lok-ŋa
run-1S
'I run.'
- b. a-ni-ŋa
1O-see-1O
'He sees me.'
- c. ka-ni-ŋa
2A-see -1O
'You see me.'
- d. ka-lok
2S-run
'You run.'
- e. ka- ləm
2O-beat
'He beats you.'
- f. ləm-na
beat-1 > 2
I beat you

In 1a. <ŋa> indicates first person, singular subject and in 1c. it indicates first person, singular, object whereas in 1b. <a> and <ŋa> together constitute first person, singular, object morpheme. In 1d. <ka> indicates second person, singular, subject but in 1e it indicates second person, singular, object. The morpheme <na>, on the other hand, indexes singularity in 1 > 2 configuration.

Third person subject and agent don't appear on the verb form. However, its object appear but its singularity is unmarked.

- (2) a. suŋ
cough-3SGS
'He coughs.'
- b. k^heks- u
bind-NPT-3SGO
'He binds it.'

In 2a. third person, subject does not appear and its singularity is also unmarked. Similarly, in 2b. its agent is unmarked. Its object is suffixed to the stem but its number is unmarked.

Similarly, singularity of first, second and third person agent is unmarked.

- (3) a. lɔps- u-ŋ
 beat-3O-SGA
 'I beat him.'
- b. lɔm-na-c^hi-ŋ
 beat-1→2O- dO-SGA
 'I beat you.'
- c. ka-lɔps-u
 2-beat-3O
 'You beat him.'
- d. ka-lɔm-ma
 2-beat-1SGO
 'You beat me.'

2. 2. Dual number marking suffixes

The suffix < c^hi > indicates duality of subject in all three persons and of objects in the first and second person verb forms in an identical phonemic shape.

- (4) a. a-lok- c^hi
 1i-run-dS
 'We run.'
- b. a-lɔm-c^hi
 1i-beat-dO
 'He beats us.'
- c. ka-lok-c^hi
 2-run- dS
 'You run.'
- d. ka- lɔm-c^hi
 2-beat-dO
 'He beats you.'

- e. lok-c^hi
3-run- dS
'They run.'

In 3a, 3c and 3e, <chi > marks duality of first person, second person and third person subject whereas in 3b and 3d its marks duality of first person and second person object.

The suffix <-c^h> marks agent duality of first person, second person and third person in 1 > 3, 2. > 3 and 3 > 3 configurations.

- (5) a. a-lɔm -c^h-u
1i-beat- dA-3O
'We beat him.'
- b. ka-lɔm -c^h-u
2-beat-NPT-dA-3O
'You beat him.'
- c. lɔm-c^h-u
3- beat-dA-3O
'They beat him.'

In fact, the dual number morpheme <-c^hi> is derived from the numeral lexical item *netchi* 'two'. In intransitive verb form, it is overt but in the transitive verb form the vowel /i/ is deleted when it occurs before the third person object morpheme <-u> because the sequence of /i/ and /u/ is not permitted in the language. Van Driem (1987: 31) also says the same thing about the dual number morpheme in Phedappe Limbu.

2.3. Plural marking affixes

The suffix <-i> indicates plurality of subject and object in the first and second person verb forms without any change in its phonemic shape.

- (6) a. a-lokk-i
1 -run-pS
'We run.'
- b. a- lɔps- i
1-beat- pO
'He beats us.'
- c. ka-lokk--i
2-run- pS
'You run.'

- d. ka- lɔps- i
 2-beat- pO
 'He beats you.'

It has a regular allomorph <-ni> in the second person plural object in 1 > 2 configuration.

- (7) a. lɔm-na-ni-ŋ
 beat-1 > 2-pO-1SGA
 'I beat you.'
- b. cɛp-na-ni-ŋ
 chop-1 > 2- pO-1SGA
 'I chop you.'

The plural morpheme <-i> is derived from the numeral word *sumsi* 'three'.

The suffix <-m> indexes The plurality of the first person agent first person agent and second person agent is marked by the suffix <-m>

- (8) a. a-lɔps- u- m
 1i-beat--3O -pA
 'We beat him.'
- b. ka-lɔps- u-m
 2-beat- 3O-pA
 'You beat him.'

The first person plural agent morpheme doesn't occur where the portmanteau morphemes <-mna> and <-pan> occur because they themselves encode plural agentive meaning though formally they don't take object. The examples in 64a and 64b illustrate it.

- (9) a. lɔm-mna
 beat-1peS/PT
 'We beat him.'
- b. man-lɔm-ban
 NEG-beat-1peS/PT/NEG
 'We didn't beat him.'

The morpheme <-m> as a 1/2 plural agent suffix is ubiquitous in Athpare, Bantawa and Chamling (Ebert 1994: 22).

Plurality of the third person subject is marked by the prefix <mu-> as in 10a and plurality of agent in 3 > 3 configuration as in 10b.

- (10) a. mu-lok
3pS-run
'They run.'
- b. mu-lɔps- u
3pA- beat-3O
'They beat him.'

Non-singularity of third person agent is marked by the prefix < m- >. It has allomorphs in < -m~ -n ~ -ŋ > which occur in 3 > 1 and 3 > 2 configurations. These allomorphs are phonologically conditioned and they index only third person, non-singular, agent meaning.

- (11) a. ka- m-bi
2-3nsA-give
'They give you.'
- b. a-n-deps-i
1-3nsA-catch-pO
'They catch us.'
- c. a-ŋ-gut-a-ŋ
1-3nsA- make carry-1SGO
'They made me carry something.'

From the examples above, we can say that the third person agent prefix stays < m > if it is followed by a bilabial consonant like /p/. It changes to < -ŋ > if it is followed by a velar consonants like /k/. Similarly, it becomes < -n > if it is followed by a dental consonants like /n/.

In negative form, the syllable final vowel /u/ of the morpheme < mu > changes to /a/ and is realized as < ma- > as indicated in 12.

- (12) a. ma-n-lɔps-u-n
3pA-NEG-beat-3O-NEG
'They do not beat them.'
- b. ma-m-bat-u-n
3pA-NEG-say-3O-NEG
'They do not say it.'

On the other hand, the suffix < -si > marks both duality and plurality of the third person object. Therefore, it is labeled as nonsingular suffix.

- (13) a. lɔps-u-si
3sA-beat-NPT-3O-NSGO
'He beats them.'
- b. a-lɔps-u-m-si-m
1i-beat-NPT-3O-pA-NSGO-pA
'We beat them.'
- c. ka-lɔm- c^h-u-si
2-beat- dA-3O-NSGO
'You beat them.'

When the first person singular morpheme <-ŋ> and the second person and first person plural agent morpheme <-m> occurs with the third person non-singular morpheme <-si>, they occur as their own copy after it as in 14.

- (14) a. lɔps- u-ŋ-si-ŋ
beat-3O-1SGA-NSGO-1SGA
'I beat them.'
- b. ka-lɔps-u-m-si-m
2-beat-3O-pA-NSGO-pA
'You beat them.'
- c. a-lɔps-u-m-si-m
1-beat-3O-pA-NSGO-pA
'We beat them.'

3. Conclusion

Singularity is unmarked in all persons whereas duality of first person and second person subject and object are marked by the suffix <-chi>, which also marks the duality of the third person subject. The morpheme <-si>, on the other hand, indexes non-singularity of third person object. Similarly, the prefix <m> indicates non-singularity of third person agent. The suffix <-ch> marks duality of agent in 1>3, 2>3 and 3>3 configurations. The prefix <-mu> indexes plurality of third person agent. The affixes, in addition to number, also mark subject, agent and object roles. The plurality of first person agent is not directly marked but their meaning is encoded by the morphemes <-mna> and <-pan>.

Abbreviations

- 1 First person
2 Second person

3	Third person
1pes	First person plural exclusive subject
A	Agent
dA	Dual agent
dO	Dual object
dS	Dual subject
NEG	Negative
NPT	Non-past
NSGA	Non-singular agent
NSGO	Non-singular object
O	Object
pA	Plural agent
PO	Plural object
PT	Past tense
S	Subject
SG	Singular

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Family Planning Program in Nepal: Achievements and Challenges

*Govind Subedi**

Abstract

Global funding in family planning program has grossly been diverted to other reproductive health sectors. This has impacted on the national family planning program in developing countries including in Nepal, especially reaching out to the most deprived and excluded population groups. Drawing data from the nationally representative Nepal Demographic Health Surveys of 1996, 2001, 2006, the article aims to examine which groups of Nepalese population still need much attention to reach out for ensuring their reproductive goals as envisioned in the ICPD 1994 and meeting the MDG goals. Findings indicate that there is still high fertility among Muslims, Dalits, other disadvantaged groups and people living in remote and difficult topography. On the other hand, contraceptive prevalence rates are low and unmet needs are high among these groups. The article concludes that with the prevailing trends of contraceptive prevalence rate and unmet need for family planning, Nepal may not achieve its MDG targets in reproductive health aspect by 2015. It warrants a repositioning of family planning program as a major component of reproductive health.

Key words: Family planning program, contraceptive prevalence rate, unmet need for family planning, disadvantaged groups.

The need of family planning and reproductive health services continues to be importance in Nepal given the high population growth rate, large number and proportion of female in reproductive age and poor demographic and reproductive outcome indicators. The family planning program needs to be repositioned in order to reach the most deprived population in Nepal.

Family planning program in Nepal was initiated in 1959 by Family Planning Association of Nepal (FPAN) – an NGO, and government-supported family planning service delivery program was established in 1968. Social marketing of contraceptives started in 1978 with the establishment of Nepal Contraceptive Retail Sales (CRS) Company. Over the years, the program has been expanded throughout the country and services are provided through different channels and agencies – public, NGOs and private sectors.

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Analyzing the chronology of the family planning program in Nepal, one can reasonably categorize its evolution process into four phases: the first stage is the initial stage which ranged from 1959 to 1970. It is the third Development Plan (1965-1970) that clearly stated the need for Population Policy which included family planning program as the crucial instrument in addressing the high fertility. During this period, family planning information and to some extent limited services were provided in Kathmandu. The government linked the family planning program with the Maternal and Child Health (MCH) program.

The second phase spans from 1970 to 1980. In this phase family planning program has entered as the integral part of population policy; in each Development Plan, targets were made in terms of fertility and Contraceptive Prevalence Rate (CPR). Some scholar commented that early focus on developing basic infrastructure (i.e. physical facilities and human resources) helped accelerated the implementation of family planning services (Tuladhar, 2007). Numerous experimental programs were initiated early on and many evaluations took place in the 1970s such as the 1976 World Fertility Survey which helped define effective mechanisms to promote the use of and access to family planning. At the institutional development, National Commission on Population (NCP) was established under the National Planning Commission (NPC).

The third phase is the decade of early 1990s. In this period, National Population Strategy was adopted and demographic targets were made. The question of unmet need for family planning evolved as a major concern. During this period, mobilization of NGOs and private sector was focused. The fourth phase of family planning program evolution is afterward of International Conference on Population and Development (ICPD). Following the ICPD principle, integration of family planning with other reproductive health components such as safe motherhood program, abortion, STIs/HIV was focused. The concept of Population Management was introduced to encourage small family norms and emphasize on family planning and meeting the unmet need. In the institutional sector, the Population and Environment Ministry was established but later population division was merged with the Ministry of Health and renamed as Ministry of Health and Population. Now, this is the focal line that the ministry has to handle the population, family planning and health issues in Nepal.

Research Context

The onset of fertility transition in developing countries was initiated accompanied by very low development as measured by Human Development Index (HDI). For example, in Nepal, the onset of fertility decline initiated in 1988 with HDI of 0.33; in Bangladesh it was initiated in 1981 with HDI of 0.32 and in India, it was initiated in 1973 with HDI of 0.36 (Bongaarts and Susan, 1996). These family planning programs were greatly supported by a succession in technological breakthrough in contraceptives: oral contraceptives, the intrauterine contraceptive device (IUCD), injectables, implants, female and male sterilization and performance in abortion.

The national family planning programs were greatly praised as well as well-funded in the decades

of 1960s, 1970s and 1980s for their instrumental role in curtailing fertility in developing countries. By 1990s, the goals and demographic rationale of the national family planning programs were questioned. Yet the ICPD Program of Action calls for family planning programs with a human face. It recommends that national family planning programs should not take as a major aim of fertility reduction, but rather it should focus on the provision of first-rate reproductive health services. It recognizes the national family planning program as the critical component of reproductive health care for two reasons. First, they can improve individual health of women. Second, they can still be instrumental for lowering population growth where there is a large young age structure. Millions of more women will be entering their reproductive years in the coming years due to the young age structure.

Given the continued importance of family planning services in the country, this article aims to address the following: What are the levels and trends of contraceptive use in Nepal? What are the current issues in family planning programs such as levels and trends of contraceptive use, unmet need, method-mix and quality of services? What are the emerging areas in which family planning program should concentrate in Nepal?

Method and Data

This article utilizes data from four surveys: Nepal Family Health Survey (NFHS) 1996, Nepal Demographic and Health Survey (NDHS) 2001, NDHS 2006 and Nepal Family Health Program (NFHP) II and New ERA 40 rural districts survey 2009.

All of the first three surveys are nationally-representative household surveys while the last one was conducted in 40 rural districts in the same clusters where the NDHS 2006 was conducted. These all surveys provide data for a wide range of monitoring and impact evaluation indicators in the areas of population, health, nutrition including family planning. The sample is generally representative: at the national level, at the residence level (urban-rural) and at the development regions and ecological zones. The sample is usually based on a stratified two-stage cluster design. In the first stage, enumeration areas were drawn from Census files and in the second stage, in each enumeration area selected, a sample of households was drawn from an updated list of households. In the NFHS 1996 and NDHS 2001, all ever married women 15-49 in a sample household were interviewed while in the NDHS 2006 and NFHP II and New ERA 40 district survey 2009, all women 15-49 (irrespective of marital status) were interviewed (Box 1).

Box 1 Nepal's family planning and health surveys since 1996

Surveys	Number of clusters	Number of households enumerated	Number of women aged 15-49 interviewed	Eligibility of women's interview	Sample representation
Nepal Family Health Survey 1996		8,082	8,429	Ever married women 15-49	National, urban-rural, regional levels

Nepal Demographic Survey 2001	257	8,602	8,726	Ever married women 15-49	National, urban-rural, regional levels
Nepal Demographic Survey 2006	260	8,707	10,793	All women 15-49	National, urban-rural, regional levels
NFHP II and New ERA 40 rural districts survey 2009	111	3,996		All women 15-49	Rural Nepal

Results

Levels and Trends in Contraceptive Prevalence Rates and Method-mix

Contraceptive behavior in Nepal has changed considerably for the last 30 years. In the late 1970s, only a tiny fraction of couples (3%) practiced contraception and knowledge of method was limited. By 2006, contraceptive knowledge is universal and nearly half of the currently married women (48%) are using any method.

Similarly, the contraceptive method-mix has changed considerably over the years in Nepal. Female sterilization has continuously dominated other methods since early 1980s. Its share in the CPR increased from 34 per cent in 1981 to 50 per cent in 1991 and declined to 41 per cent in 2006. Thus, half of the efforts of the family planning program appeared to have been spent on targeting the women for sterilization. The total share of method-mix used by the female (female sterilization, injectables, pills, IUCD and implants) was one-fourth of the CPR in 1976 which has increased continuously and tremendously in each of the successive decades. This trend reflects two things. First, the increase in the CPR is largely contributed to by the methods used by females. Second, the family planning program appears to be failure in increasing access to methods to be used by males.

Table 1 Percentage of currently married women who are currently using a contraceptive method, Nepal

CPR/Method Mix	1976	1981	1986	1991	1996	2001	2006	2009*
Any method	3.0	7.8	15.1	Na	28.5	39.3	48.0	49.6
Modern method	2.9	7.6	15.0	24.1	26.0	35.4	44.2	45.1
Method mix								
Female sterilization	0.1	2.6	6.8	12.1	12.1	15.0	18.0	22.4
Injectables	Na	0.1	0.5	2.3	4.5	8.4	10.1	8.1

Male sterilization	1.9	3.2	6.2	7.5	5.4	6.3	6.3	5.3
Condom	0.3	0.4	0.6	0.6	1.9	2.9	4.8	4.3
Oral Pills	0.5	1.3	0.9	1.1	1.4	1.6	3.5	3.3
Implants	Na	Na	Na	0.3	0.4	0.6	0.8	1.4
IUCD	0.1	0.1	0.1	0.2	0.3	0.4	3.7	0.2
Traditional methods	0.1	0.1	0.1	Na	2.5	3.9	3.7	4.5
% share of female sterilization to modern method	3.4	34.2	45.3	50.2	46.5	42.4	40.7	49.7

*Source: MoH, 2002 and MoPH, 2007 and * NFHP II and New ERA, 2010.*

Levels and Trends in Unmet Need for Family Planning

Unmet need for family planning refers to a discrepancy between expressed fertility goals and contraceptive practice. The ICPD Program of Action calls for achieving the women's reproductive goals by eliminating unmet need. Meeting the reproductive goals of women is significant in both social welfare and demographic grounds (Casterline et al., 1997).

Unmet need for family planning is still high in Nepal and it is evident that it has increased from 2006 to 2009 in rural areas (Table 2). Comparing between 1996 and 2006, the pace of decline in unmet need for spacing births is three times as high as the limiting births between 1996 and 2006 – suggesting that the family planning program increasingly providing the spacing methods compared to the limiting ones.

Table 2 Percentage of currently married women aged 15-49 with unmet need for family planning, 1996-2006, Nepal

Unmet need for	NFHS 1996	NDHS 2001	NDHS 2006	% change (1996 and 2006)	NFHP II & New ERA 2009
Limiting births	17.0	16.4	15.2	10.6	9.0
Spacing births	14.0	11.4	9.4	32.9	17.3
Total	31.4	27.8	24.6	21.7	26.3

Source: MoH, 1997; MoH, 2002; MoPH, 2007 and NFHP II & New ERA, 2010.

Challenges of Family Planning Program

The emerging challenges of the family planning program are to reach the disadvantaged groups, economically poor, adolescent and young women and mountains and remote areas, migrant populations and women in post-partum period.

Reaching to the Disadvantaged Social Groups

Among the social groups, Muslims have the highest TFR (4.6), lowest CPR (19%) and highest unmet need for family planning (37%). The CPR among them is 0.4 times lower than that of the national average while unmet need for family planning and TFR each is 1.5 times higher than that of the national average figures. Hill Dalit has the second highest TFR (4.0) but with only 37 per cent CPR and 34 per cent unmet need. For this group, still the CRP is 0.8 times of national average and unmet need is 1.4 times higher of the national average (Table 3). Thus, data suggests that there is wide variation in use of contraceptives, levels of fertility and unmet need among social groups in Nepal. Data generally suggests that it is the disadvantaged groups who have high fertility but low CPR and high unmet need.

Table 3 TFR, CPR (modern methods) and Unmet need by caste/ethnic groups, NDHS 2006

Caste/ethnic groups	CPR	Unmet need	TFR	Reference group = Nepal		
				CPR	Unmet need	TFR
Brahman	52	27	2.3	1.2	1.1	0.7
Chhetri	47	26	3.3	1.0	1.0	1.1
Madheshi Brahman/Chhetri	63	10	2.5	1.4	0.4	0.8
Hill Dalit	37	34	4.0	0.8	1.4	1.3
Madheshi Dalit	50	18	3.8	1.1	0.7	1.2
Newar	62	21	2.4	1.4	0.8	0.8
Hill/Mountain Janjati	41	31	3.1	0.9	1.2	1.0
Tarai Janjati	68	13	2.5	1.5	0.5	0.8
Muslims	19	37	4.6	0.4	1.5	1.5
All hill/mountain groups	46	28	3.1	1.0	1.1	1.0
All Tarai/Madheshi groups	52	18	3.3	1.2	0.7	1.1
Nepal	45	25	3.1	1.0	1.0	1.0

Source: Adopted from Bennett et al., 2008.

Reaching to the Poorest Households

Wealth of the households is clearly associated with the CPR: as the wealth of the household increases the CPR also increases and vice-versa (Table 4). There is wide gap in CPR between the top and bottom wealth quintiles of the households. Similar relationship is observed between the wealth quintile and the TFR. The TFR of the bottom wealth quintile is still 4.7 and it is still 3.6 for second wealth quintile while TFR is below the replacement level of fertility among the top wealth quintile. The overall unmet need is also inversely associated with the wealth quintile of the

households – suggesting that the poorer the household, the higher the unmet need and vice-versa. Thus, the association between wealth quintile and CPR, wealth quintile and TFR and wealth quintile and unmet need all suggest that it is the lowest and second wealth quintile households whose CPR is low, but their TFR and unmet need for family planning are high.

Table 4 TFR, CPR (modern methods) and unmet need by wealth quintiles, NDHS 2006

Wealth quintile	CPR	Unmet need*	TFR	Reference group = Highest quintile		
				CPR	Unmet need	TFR
Lowest	32.9	32.0 (10.0)	4.7	0.5	1.7	2.5
Second	42.6	26.8 (10.6)	3.6	0.7	1.4	1.9
Middle	49.2	22.7 (10.6)	3.1	0.8	1.2	1.6
Fourth	52.8	23.1 (10.0)	2.7	0.9	1.2	1.4
Highest	60.9	19.3 (5.7)	1.9	1.0	1.0	1.0

Note: * Figures in parentheses refers to unmet need for spacing births while the figures outside the parentheses indicate the total unmet need (spacing + limiting births).

Source: Adopted from Johnson and S.E.K, 2008.

Reaching to the Adolescent and Young Women

As shown in Table 5, adolescent and young women are of the most need for family planning services as indicated by high fertility rates, low CPR and high level of unmet need. Among the late adolescents (15-19 years), age-specific fertility rate (ASFR) is 98 per 1000 women while their use of contraception is just 16 per cent and unmet need is 38 per cent. In case of young women (20-24 years), the ASFR is very high (234 per 1000 women) while CPR is very low (31%) and unmet need is very high (33%).

Table 5 ASFR, CPR (modern method) and unmet need for adolescents and young women, NDHS 2006

Age group	CPR	Unmet need*	ASFR per 1000	Reference group = Nepal		
				CPR	Unmet need	TFR
15-19	16.0	37.9 (34.7)	98	0.4	1.5	
20-24	30.6	32.9 (20.4)	234	0.7	1.3	
Total	45.0	24.6 (9.4)				

Note: * Figures in parentheses refers to unmet need for spacing births while the figures outside the parentheses indicate the total unmet need (spacing + limiting births).

Source: MoPH, 2007.

Reaching to the Households of Foreign Labor Migrants

Foreign labor migration has become one of the major income sources of Nepali for the last 10 to 15 years. It is estimated that nearly 3 million young people, especially in the age range of 18 to 40 are in the foreign employment. Among the total migrants, male is estimated to be 90 per cent and the share of females is 10 per cent. This has tremendously impacted on the CPR and unmet need for family planning. Data reveal that CPR is more than double for those who are living together – husband and wife and unmet need is more than three times for those whose women husband are away. One of the challenges of this trend is that how to provide the quick family planning services to the returnee migrants. As the returnee migrant comes for a short time, the availability of short term method is needed to prevent unwanted pregnancy.

Table 6 *CPR and unmet need by husband living away status, 2009*

Husband living away	CPR	Unmet need*
Husband away	22.5	50.4
Husband living together	55.5	15.2
Total	45.1	26.3

Source: *NFHP II and New ERA, 2010.*

Reaching to the Remote and Rural Areas

Remote areas must possess attention by the family planning program in order to further achieve decline in fertility in Nepal. Data reveal that TFR is much higher in rural areas, in mountain, mid and far-western development region. On the other hand, CPR is much lower in these areas and unmet need is substantially high in these areas (Table 6).

Table 6 *CPR (modern methods), unmet need and TFR, by geographical areas, NDHS 2006*

Age group	CPR	Unmet need*	TFR	Comparison with reference group (RF)		
				CPR	Unmet need	TFR
Urban (RF)	60.0	19.8 (7.2)	2.1	1.0	1.0	1.0
Rural	45.9	25.5 (9.7)	3.3	0.8	1.3	1.6
Ecological region						
Mountain	38.5	30.3 (10.9)	4.1	0.8	1.5	1.3
Hills	45.6	28.6 (8.8)	3.0	0.9	1.4	1.0
Tarai (RF)	51.1	20.6 (9.6)	3.1	1.0	1.0	1.0
Development regions						

Eastern	49.8	23.1 (10.0)	3.1	1.0	1.0	1.0
Central (RF)	50.0	22.2 (9.1)	3.0	1.0	1.0	1.0
Western	41.0	32.4 (10.4)	3.1	0.8	1.5	1.0
Mid-western	45.4	25.6 (8.4)	3.5	0.9	1.2	1.2
Far-western	51.8	20.4 (8.3)	3.5	1.0	0.9	1.2

Source: MoPH, 2007.

Taking district as a unit of analysis, it appears that topography and physical inaccessibility are associated with CPR in Nepal and thus districts with 'very low' CPR deserves priority to family planning information and services, for these districts have also generally low level of human development and high income poverty. Among the 75 districts in Nepal, only five districts have CRP more than 60 per cent. Majority of central Tarai districts falls under middle level CPR classification while four districts from hills also fall under this classification. None of the mountain districts has CPR more than 45 per cent. Eastern and central mountain districts falls under low CPR classification while almost all western and far-western mountain districts fall under very low CPR regime. There are also a number of hill districts with very low CPR while there is only one district in Tarai falling under this category. Yet caution must be taken that some of the hills districts with relatively good physical infrastructure such as Kaski and even Kathmandu falls under low CPR level, indicating that physical access is not only factor determining CPR. In Tarai, where CPR is low or very low, cultural and programmatic factors may be important in determining the CPR.

Table 7 District wise CPR, FY 2008/09, Nepal

Ecological zones	High (60% +)	Middle (45%-60%)	Low (30%-45%)	Very low (<30%)
Mountains	-	-	Rasuwa, Mustang Jumla, Solukhumbu Taplejung, Sindhupalchok	Manang, Dolakha Sankhushava, Mugu Dolpa, Bajura, Humla Darchula, Kalikot, Bajhang
Hills	Lalitpur Bhaktapur	Surkhet, Kavre Illam, Makawanpur	Palpa, Khotang, Pyuthan, Nuwakot Dhankuta, Okhaldhuga, Kaski Dhading, Kathmandu Panchathar, Gorkha Lamjung	Udayapur, Jajarkot, Mygdi Dailekh, Tanahu, Salyan Teharthur, Syngia, Bhojpur Argakanchi, Ramechhap Baglung, Doti, Gulmi, Rolpa, Parbat, Sindhuli Dadeldhura, Baitadi Rukum, Achham

Tarai	Parsa Morang Dhanusa	Saptari, Chitawan Siraha, Mahottari Jhapa, Sarlahi Bardiya, Sunsari Rautahat	Kailali, Nawalparasi Dang, Banke Kanchanpur, Bara Rupandehi	Kapilbastu
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Source: Department of Health Services, 2010.

Conclusion

Increased access to family planning services is most needed for less educated women in rural area, Dalits, disadvantaged groups, poorest, adolescent and young women. This is because of two reasons. One is related to equity and social justice aspect as recommended by the ICPD and Millennium Development Goals (MDGs). Common goals of the ICPD Program of Action and the MDGs include increasing gender equality, reducing poverty, improving maternal health, and universal access to reproductive health. Another is related with the profound synergic effects of investing on family planning program on human development outcomes. For example, the use of a family planning program helps the spacing of children which benefit the health status of mother and child, increases opportunity to women for education, employment outside the home and thereby an increase overall living standards. Increasing access to family planning services also helps to achieve MDGs of reduction in maternal mortality rates as well as achieving targeted 67 per cent contraceptive prevalence rate in the country.

However, the trends of CPR and unmet need for family planning reveal that Nepal may not achieve its targeted goals if the family planning program is not focused on the most deprived groups. Reaching to such population requires centralized commitments but with differentiated approach. The Government has to increase its commitment to reach the underserved population by increasing allocation of budget, orientation and motivation of service providers to reach the underserved population and increasing access to physical facilities. The role of donors, NGOs and private sectors is equally important in this endeavor. District level planning is needed with greater participation of Female Health Volunteers (FCHV) in planning and implementation process. This is because it is the FCHVs who know the local situation and underserved population.

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Socio-economic Situation of Caste and Ethnic Groups in Nepal: An over view on the issue

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Abstract

The large majority of people live in extreme poverty and poor social conditions such as health, education and gender disparity in Nepal. In spite of enormous efforts made by the government and non-government sectors emphasizing to improve socio-economic conditions of ethnic communities the outcomes is less as expected. The poverty has been much more in the remote rural areas, far western development regions and Terai. Gender inequality implies an improvement in the relative capabilities of women, their representation and participation remains lower than that of men in the political, economic and professional domain. People are poor because of low income and because of their low access to opportunities or their participation in the mainstreaming of development process.

Majority of hill population are in under the poor socio-economic conditions. Economic situation of women, Janajatis and ethnic communities is miserable compared to other upper caste groups in hill and Terai. Immense efforts have been put for combating such problem by numbers of ethnic organizations, INGOs, NGOs, government and community groups after restoration of democracy in 1990 and also involve in advocacy for social justice, human right, equity, gender equality, and participation of ethnic groups in development process in order to improve socio-economic condition and maintain social integration and harmony in the society. Creation of social opportunities through public services, education, health care, and development of a free and energetic press can contribute in improving economic, social and political development, which is very important to eliminate inequality, disparity, deprivation and injustice. Not only the ethnic groups, but also other caste groups are live in remote areas surviving under the vulnerable socio-economic conditions.

Introduction

Majority of people in Nepal live under acute problems of resource scarcity poverty and health, education, un-employment, and ethnicity related problems. This article tries to assess these issues in brief and certain efforts made to overcome them. Instead of making enormous efforts in the development for a long time, impact has not been encouraging to reduce poverty at required level. The article will also try to analyze the issues related to social policy to improve existing situations, reduce weaknesses and enhance future prospective. It will conclude with summing up remarks.

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History of initiating development programme

The planned development started with the first five year plan in 2013 (B.S.). It has completed five decades of historical path. Development cannot be understood until contributes to combated poverty and thus enhance socio-economic, cultural and spiritual life of poor people. Nepal has diversified socio-economic and geographic conditions and people have different status [regarding] socio-economical prospective. Poverty is considered as one of the major social problems and it has been highlighted since the 8th five year plan. Programmes and policies have been designed accordingly to combat poverty (Neupane, 1999:26). The Small Farmers Development programme (SFDP) was one of such programmes which started in 1975 with the objective to educate small farmers in the new agriculture technology and provide credit facilities for agricultural activities in order to combat various economic problems. However, these programmes did not make much difference in improving socio-economic conditions of the poor rural population. Significant change in the situation has not been realized so far out. The economy of eighty points zero three percent of population and Nepal is totally depending on agriculture (NPC, 2003:7). In terms of other social service and facilities, the impact of development in the last four decades has been unsatisfactory. As data presented by the National Planning Commission in 2002, in the tenth five year plan has revealed that 38 percent of people are still living under poverty lines (NPC, 2002:9). The government has shown previous concern on poverty reduction in the ten five year plan.

Composition of Nepalese Society:

Status of castes and ethnic Groups

There are 103 ethnic groups in Nepal according to the Janajati Mahasangh Nepal; most of them are from Mongoloid of non-Hindu ethnic groups. The ethnic groups defined as (i) non-Hindu, animist believers (ii) possessing territory and languages (iii) deprived of tribal resources (iv) avoid of policy making roles and (v) egalitarian opposed to caste. The hierarchy convention of ethnic rights demands for equal rights on health, education, access to resources and economic opportunities, cultural, political practices without discrimination. Thus it is necessary to consolidate all ethnic groups in the main stream of development to maintain equity and solidarity of Nepal for sustainable development (Gurung, 1999).

NHDS (2006) has identified and categorized Nepalese society having more than 75 different castes/ ethnic groups. The 2001 census has listed 103 groups but only 101 groups are specified; and the two groups which remains on specified are (i) Dalit unidentified, and (ii) caste ethnicity-unidentified. The Nepal Living Standards Survey (NLSS) 2003/2004 fund very (NDHS) 2006 enumerated only 75 groups. All 75 caste and ethnic groups found in the NHDS 2006 are grouped into seven main caste/ethnic groups and 11 caste/ ethnic groups with regional division. HDI of Brahmin and Chhetri ranked third (0.552), after the Newar (0.616), and other caste and ethnic groups (0.559). The lowest rank is that of Muslims (0.401), followed by Dalits (0.424). The data revealed that the ethnic and minority groups are socially and economically weak are compared

to other groups. Poverty according to National planning commission and government of Nepal, and Nepal Living Standards Survey 2003/2004, people living poverty line has declined from 42 per cent to 31 per cent because of increased remittance in 2006 (UNICEF, 1996). A large proportion of population is in the Mid Western Development region than in other regions. Poverty characterized on the basis of the caste and ethnic groups, Newars have lower proportion, and Brahmin/Chhetri (14 per cent and 18 percent) respectively than of Dalits, Muslims and Hill Janajatis whose rates over between 41 per cent and 46 per cent , significantly higher than the national average of 31 percent.

Achievement on Poverty Reduction

Poverty in sociological prospective is lacking richness and which is the foremost problem that Nepal is facing. Poverty may be regarded as “that conditions in which a person either because of inadequate income or unwise expenditures does not maintain a scale of living high enough to provide for his physical and mental efficiency and to enable him and his natural dependents to function usually according to the standards of society of which he is a member”. Some scholars also defines poverty in term of income. But according to new dimension, poverty is perceived adding up some other important elements such as human necessities, satisfaction, human rights, freedom and dignity (Todaro, 1999). It is not only limited [to] material term of life, but also includes opportunities as access to resources, basic health services, education, freedom, dignity, self-respect, self-esteem, and right to survive with respect and dignity (UNDP,1995:833). It is clear that poverty defined on the basis of material or physical needs is incomplete; it includes other things that make people complete and satisfied as human being in the society. Poverty is a situation where citizens have no equal access and opportunities for maintaining livelihood. In this context, almost eighty percent of hill population fell under absolute poverty line. Using M. Lipton's definition of absolute poverty as those spending seventy percent or more budget on food alone, the estimated poverty incidence came out as sixty percent for all Nepal (sixty-eight percent for rural and fifty-two percent for urban). Government and non-government sectors have been implementing poverty reduction programmes based on indicators mentioned above. However, there has not been much improvement or satisfactory results (Gurugharana, 1996:17). According to national Planning Commission thirty-eight percent of population is under poverty line at the end of eight five year plan (CBS, 1996). UNDP has emphasized on human capital development aspect demanding to invest more for health, education, and upgrading skills for increasing productivities effectively. The past experience shows that poverty reduction programme has not been successful due to political, social, geographical and unstable socio-political situation and lack of proper policies.

Improvement in Health Services

In the past four decades many efforts were made to improve health services to improve health of rural and urban population. Even though, health service is not reaching to poor communities even at minimum standards. Child and maternal mortality is high in Nepal. Malnutrition under five year

children is forty-four percent and eighty percent of children are in high-risk. Safe drinking water supply is enjoyed only by 35 percent of rural population. Both child and mother survival issues are closely related to availability and use of basic maternal health services. However, the government of Nepal has been implementing programmes from 1991 through establishing health service system in rural areas such as community drug programme and basic primary healthcare activities. However, the service has not effectively been reached to the poorest and ethnic communities in the rural areas, which need to be strengthened [through right] interventions much more effectively (NPC and UNICEF, 1996:108). Access to health services by disadvantaged communities is primary needs for survival. It is much more relevant to minority communities living in difficult remote rural areas. Viability of health service facilities is centered to urban areas.

Education

Formal and informal education programmes have been run for more than five decades in Nepal. Government allocated 13.5 percent of budget for the education programme. Education programme has been placed in high priority by the government since 1970. However, the literacy rate is only 65.1 percent of male and 42.5 percent of female. The literacy rate of ethnic groups could not increased significantly and remained only 38 percent in mountain, 43.1 percent in hills, 26.4 in inner Tarai and 28.1 in Terai in 1993. Similarly, number of higher educated people for the country is not [has not been] produced sufficiently by the universities to meet requirements of the country. There are 4 universities in the country producing human resources (HMG, 2060:151). In a broader sense, education is essential for making good citizens, evaluating democratic society, self-realization which leads to social change and achieve development goals (Sharma, 1992:29). The aim of education is to develop personality, culture, exploration of universal values and synthesis of man and nature (Sharma, 1992:29). Therefore, it is essential to achieve development goals though right and proper education of citizens [in order to move help move them forward toward the right direction to reach the set goals]. Rural people are more deprived of education opportunities than people of urban areas.

Unemployment

Progress of socio-economic development has been very slow and unable to address needs of the poor people. Government is unable to create jobs for educated young people. From the available data, 20 percent of people have possessed degree of higher education. Annual growth rate of educated people is about 47 percent, who could not get employment (Neupane, *op.cit* :82.). Government does not have employment generating programmes. The problem of brain drain is increasing annually. Unemployment counted by 12.4 percent at the end of nine five years plan period shows an increasing trend (Neupane, *op.cit* :82). This trend is directly affecting the socio-economic development of the country. A total of unemployed people expected to be 17.4 percent in 2002. The number of people employed abroad in different countries is 309,360 as of economic survey report of 2060. Energetic young people are the strength of country as working

force for sustainable development, going abroad will have negative impact in the long run. The government should have clear plan to create employment opportunities for educated people to increase productivities inside the country.

Conditions of women and empowerment

Much of development literature is filled with notions of empowerment. However, the real meaning of empowerment is disputable. Many development modalities are applied. They are: alternative approach, development from below, people centered development, and participatory approach. Professionals of participatory development argue that poor can be an agent of their own development, where outsiders can play a role of facilitator only (Holmen, 1996:12). Participation of women and ethnic minorities is a major issue in the development process of Nepal. Seventy percent of the poor are female and the situation is getting worse in rural areas (Carr 1996:1). Underlying causes of poverty of both women and men are that of entrenched traditional structure as castes and class hierarchies, ethnic or religious discrimination, and unequal distribution of land. Situations of powerlessness restrict the women and ethnic population to access economic resources and their lack of control on resources are directly affecting their well-being. Most ethnic minorities in Nepal have less direct access to resources and opportunities. It is equally applicable to women and ethnic communities.

Life expectancy of women is 53 years which is lower than that of men. It shows that socio-economic conditions of women are vulnerable. This is because of poverty, poor healthcare services, unemployment, castes system, less focus on especial programme on these issues by the Government. INGOs and NGOs are implementing their development programmes focusing on women and minorities such as health, nutrition, drinking water, literacy and income generating activities in rural areas. Some other agencies are working to create public pressure for policy changes, property rights, human rights, reproductive rights, and protection against violation of women rights, trafficking of women in order to support women's movement at central level (Bhattachan 2001:67). Beside these efforts, the impact, in practice, is not satisfactory because of weaknesses in program designing with especial focus to the poorest segment of society and powerless minorities. Women participation in decision making was 1.77 percent in 2054 election for House of Representatives and 1.49 percent in District Development Committees and it is a very low representation at decision making level (HMG, 1990:97). Professionals and feminists argue that there should be at least 30 percent representation of women at all levels, which need to be provisioned in the laws (Acharya, 1999:104). Women involvement in difficult works as in agriculture is 90 percent against 75 percent of men and in labor works 66 percent against 75 of male as per data up to 1996, whereas in productive sector was 77 percent (UNDP,1998:66). Women are far behind in term of access to opportunities as education, health, employment and resources. Literacy rate of male is 81 percent whereas female is 54.5 per cent and in secondary level female is 29.3 percent and male 53.5 per cent. The data revealed clear gender differences in access to education (UNDP, 2009:47).

Ethnicity and Social Policy

Socio-economic situation of ethnic communities is vulnerable. There is not suitable social policy for weaker section of the society. In fact, social policy has not been developed for the benefit of the powerless population. The weaker section of society has less to access economic opportunities. Historical biases remain against poor, women, ethnic groups, children, oppressed classes, landless, and minorities (Panday, 1999:88). Biases against women are well-known fact in our society. Life expectancy of Nepalese male and female is one of the lowest in the world. Continue exclusion of a large number of ethnic, indigenous, tribal, and service castes groups from the main stream of development is endangering human rights and social equity (Panday, 1999:89). However, numbers of ethnic organizations have been emerged after reinstatement of democracy in 1990. They are advocating for social justice, human right, social equity and participation of ethnic groups in development process in order to maintain social integration and harmony (Gurung, 1998:40). Creation of social opportunities through public services, education, health care, and development of a free and energetic press, can contribute both to economic development, which plays important role to eliminate inequality (Sen, 1999:49).

Of the total population of Nepal, 56.2 percent belong to the caste groups. These include 9 hill and 20 Tarai castes. The respective population is 7.4 million of the hill and 3.0 million of the Tarai castes. There are 59 ethnic groups, which is 35.5 percent of total population. The ethnics include eleven from the hill, seven from inner Tarai, five from the Tarai, and three from the mountain regions (Gurung:112). There was 59.9 percent of illiterate population according to the census of 1991, out of which 46.5 percent belong to caste groups and 43.1 percent ethnics groups. Condition of these ethnic communities is vulnerable in term of social, economic, education, and access to resources and opportunities for their livelihood. There is no programme focusing especially these disadvantaged communities to improve their living conditions for meeting basic human needs. Participation of these communities in development process is minimal or almost nonexistent.

Human Rights and Security

Condition of human rights and security situation has been deteriorated since the past 8 years in Nepal. People expected that there would be political freedom, economic development, social security and justice with the establishment of democracy in 1990, but the situation turned aside. The government failed to maintain peace and social security which was one of the main reasons that Maoist movement emerged. Accident of violation, conflict among different groups and corruption in government mechanism [widely] increased. Murders and even rape cases became common due to political instability. There is almost no existence of laws and order and the situation is deteriorating continuously directly affecting to development. Right practice of democracy strengthens sustainable livelihoods, human dignity to attend freedom, justice, and solidarity, but the situation in real sense became reverse. Difficulties to access the resources of state by the poor has been challenging in establishment and maintenance of human rights. Government has not been recognizing importance of citizen's participation in development process. Role of civil society has

been undermined in development process, social welfare policy making and its implementation. Corruption is becoming common; there is no accountability in government bureaucracy for civil livelihood. Human rights situations are ultimately deteriorating (Dahal 1999:169). Human rights violation cases of different nature were 259 females and 2515 males from government side and 1061 females and 2643 males from Maoists side. This is only physical violation and there are other issues against human rights such as discrimination of women, minorities and exploitation. Human rights violation is becoming common in Nepal (Gautam, 2001:363).

Development of Social Capital

Social capital development includes: poverty reduction, empowering powerless minorities, women, ethnic communities and institutional capacity building thereby establishment of just and equitable society. Notion of Human capital development is being practiced for long time in the development. Human resource is the primary vehicle to lead development and is therefore crucial. With this view, situation of human resource development is not satisfactory. The government has not been giving much attention to develop human resources. More focus is being given to physical development. But provision has been made in five year plan, but implementation side is very weak. It was started long ago through technical, social education and training in different fields to fulfill the needs and demand of the nation. However, donors and government itself commonly raise question that Nepal does not have capacity to manage development programme efficiently. Every one is clear that social capital is the main strength of nation for development, which is weaker, and it is needed to give due attention by the government in this area.

Children and Human Rights

Children are the future of the nation as potential human resources. Situation of children is not positively encouraging, especially in rural areas. After ratification of UN convention in 1992, the government of Nepal has passed the Children Act in 1992, guaranteeing the equal rights for all the Nepalese children to health, education, water, sanitation, and protection, and defining the responsibilities of parents and welfare provisions to be guaranteed by the Government. The responsibilities given to District Development Committee, Chief District Officer at district level and a central child welfare board was established in 1996, under the National Council for Women and Child Development and the Ministry of Women and Social Welfare and District Welfare Boards. Implementation of child rights by the government is ineffective whereas heavy involvement has been from the NGOs sector and at local governmental bodies (Caroline, 2000:9). It is obvious that efforts from different levels have been made for protection of child rights, but still needs to enhance their capacities and empower families through right education regarding child care, their rights, and make policies at central level. Promotion of good governance is a focal point to improve child and women rights in the development field. Children rights concern their fundamental needs, and the obligations under which these needs can be met. About half of Nepal's 21 million people are children under the age of 16 years. An estimated 99,000 children in Nepal die every year before they reach their fifth birthday. Mortality of under-five exceeded five percent, and ten girls die for every seven days of birth. Discrimination against girls effects their healthcare,

nutrition, education, early marriage, and child birth and one of the highest maternal mortality rates in the world. However, an estimated maternal mortality rate for Nepal is controversial, and vary from 8.5 per 10, 000 live birth (UNICEF, 1996:169). Not surprisingly, 29 percent of children are low weight at the birth and nearly two-thirds of children under three are moderately or severely malnourished (UNICEF, 1996:169).

Conclusion

Nepal as a country of many ethnic communities, social integration, solidarity, peace, coexistence is very important for development. For this equitable distribution of resources, balance development practices, establishment of good governance, maintaining social harmony and peace are most important. There are challenges to government, civil society and general citizen to work in collaboration in order to socio-economic development. Development plan, policy and strategy should be designed according to the reality to maintain social harmony, solidarity and justice for sustainable ways. Participation of women and ethnic communities in development process is an important vehicle to attain development goal through eliminating inequality and discrimination.

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Professional Motivation in Tertiary Level Non-Permanent Teachers: A Comparative Study

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Abstract

The research article is about the level of Professional Motivation in Tertiary Level Non-Permanent Teachers teaching at TU constituent and TU affiliated campuses. It gives the background of the study, objectives and methodology adopted to carry out the study and the major findings. The overall findings of the study showed the level of motivation of the tertiary level non-permanent teachers to be rather low. The scenario was found to be more or less the same in both TU constituent and TU affiliated campuses.

Background of the Study

Motivation, a basic psychological process as well as important aspect in understanding human behaviour, is one of the most frequently researched topics in organizational behaviour. According to Adhikari (2005), individuals and organizations are multifaceted and it is difficult to capture the relation between motivation and performance exactly. There are three essential elements of performance: 'performance' (= Ability × Willingness × Opportunity) 'ability' (knowledge × skill) 'willingness' of the employees to do the job. Hence people with less ability but with high motivation can perform better than people with high ability but less motivation at work. Here our concern is motivation in tertiary level teachers.

Tribhuvan University is the single, largest and oldest institution of higher education in the country. Though there are many universities in Nepal, they are not being able to fulfil the need of most common people who have desire to pursue higher education. Some of them are financially outside the reach of poor people and some of them do not provide all the required courses. TU is the heavily subsidized university by the state. Since 1979 private campuses started to be affiliated and TU renewed the role of affiliation." The challenge of TU is to at once respond positively to and identify with the Nepali environment and national needs, and at the same time, maintain its time with the regional and international community of academic institutions" (Sharma, 2002, p.2). "Since 2038 B.S., new affiliated campuses started emerging as the number of students willing to study in T.U. grew very fast and the constituent campuses could not accommodate all new phase of public participation started after the major political change of 2036 B.S" (Sharma, 2002, p.2).

Despite the establishment of other universities, the role and magnitude of TU has not really

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diminished. Even today, it is the synonym for higher education in the country. “No doubt that there are powerful teachers and researchers in this university but their power and energy need to be regularly maintained and encouraged” (Bajracharya, 2000, P.71). Though this is the single largest institution in the country, questions are frequently raised about the quality of education provided by TU. In this regard, Amatya (1999) mentions that ‘maintaining quality of education, frequently people have expressed the views that teaching and learning situation has largely deteriorated in TU campuses. The quality of teaching heavily depends upon the teachers. One of the major problems of TU is quality control’(p. 3).

For maintaining the quality of higher education, upgrading the dignity of TU and selling its output in the international market, in addition highly motivated teachers are required. In this respect the study was highly relevant in this regard.

The Objectives of the study

The objectives of the study were to find out the state of professional motivation of tertiary level non-permanent teachers teaching in TU constituent and TU affiliated campuses of Katmandu valley, to compare the state of professional motivation between them and to list some suggestions.

The Variable and Measures

The variable of primary concern of the study was the dependent variable that is professional motivation. Seven independent variables: career development, physical environment, administration and management, job satisfaction, performance appraisal and personal aspect were used in an attempt to explain the variance in professional motivation of tertiary level teachers.

Limitations of the Study

The study was limited to the 100 non permanent teachers teaching in Management, Humanities and Social Sciences and Education selected from 13 TU constituent and 13 affiliated campuses from Kathmandu valley by using non-random judgmental sampling procedure.

Methodology of the Study

The descriptive survey research and correlation research design were used in the study. Both primary and secondary sources of data were used. The main tool for the collection of data was a set of structured questionnaire. Judgemental sampling procedure was used to select the campuses as well as the teachers.

Comparison between the teachers of TU constituent and TU affiliated campuses with respect to the factors of motivation was done with the help of weighted mean and Spearman’s rank correlation coefficient (Spearman rho) was calculated. To test the statistical significance of the correlation coefficient 5 % level of significance was determined

Findings

Salary and benefits provided by the TU affiliated and TU constituent campuses were found to be quite low to meet monthly living expenses and there was some discrimination in providing remuneration as well. They said that there were only some opportunities for promotion and career development. Large class size and ineffective policy and administrative system were found to be pressing problems in TU constituent campuses and TU affiliated campuses respectively. The placement of teachers, according to them, was done on the basis of their knowledge, ability and performance in both TU constituent and TU affiliated campuses. The performance appraisal system was not found to be consistent, timely, and fair. At the same time the reward system was not found to be based on individual performance. Social prestige and low priority to good wages attracted the teachers to the profession in both type campuses.

The following table summarises the overall picture of the state of motivation of the non-permanent teachers of TU constituent and the TU affiliated campuses comparatively. The lower weighted mean value in the table more positive result of that statement /alternatives is, and vice versa.

Table 1: The State of Professional Motivation of the Tertiary Level Teachers

Sections	Alternatives	Weighted Mean Value	
		Constituent Campus	Affiliated Campus
Salary and Benefit	Remuneration expenses provided by the campus	2.78	3.1
	Discrimination in providing remuneration	2.16	2.27
Career Development	Opportunities for promotion	2.2	2.26
Physical Working Environment	Feeling about working condition	2.84	2.64
	Interpersonal relation	2.25	2.18
	a. Ranking of factors that that adversely affect performing in teaching profession b. Correlation coefficient between the ranks	a) 5, 1, 4, 2, 6 and 3 b) Correlation Coefficient (r_s) = 0.3 (not significant)	a) 5, 4, 3, 2, 6 and 1
Administration and Management	Opportunity to participate in the decision	2.98	2.73
	Manner of handling grievances	2.36	2.09
Job Satisfaction	Utilization of skills	1.87	2.07
	Placement on the basis of knowledge& ability	1.6	1.49
Performance Appraisal	System of performance appraisal	2.85	2.73
	Relation of reward system to individual performance	2.55	2.49

Personal Aspect	a. Ranking of factors for joining teaching profession	a) 3, 7, 2, 6, 1, 5 and 4	a) 3, 7, 2, 5, 1, 4 and 6
	b. Correlation coefficient between the ranks	b) Correlation Coefficient (r_s) = 0.9893 (Significant)	

Source: Field Survey

In comparison, it was found that the salary and other benefits, the opportunities for promotion, rules and regulations for career development, utilization of their skills of teachers were found to be better in TU constituent campuses. The working conditions, interpersonal relationship, participation in decision making, placement on the basis of right man in right place and reward system in TU affiliated campuses were found to be somehow better than in TU constituent campuses.

Regarding the factors that adversely affect the teaching profession in TU constituents campuses most of the teachers ordered the factors from the most to least adverse as large class size, poor teaching materials and textbook, ineffective policy, short duration of academic year and lack of academic freedom. In case of TU affiliated campuses they considered ineffective policy as the most adverse factor. Similarly they gave second, third, fourth, fifth and last priority to poor teaching material and textbook, short duration of academic year, large class size and lack of academic freedom respectively.

The Spearman Correlation ($r_{s=0.3}$) indicates that there is no relationship between the ranks given by the teachers with respect to the given adverse factors.

The teachers of TU constituent campuses viewed that the main factor for joining their present job was social prestige followed by career development at the second rank. Similarly they gave third, fourth, fifth and sixth priority to interesting work, job security, possibility of advancement, promotion and growth respectively. Similarly, the teachers of TU affiliated campuses also gave first priority to social prestige for joining their job. Furthermore they gave second, third, fourth, fifth, sixth and last priority to career development, interesting work, possibility of advancement, promotion and growth, job security and good wages respectively.

The result ($rs=0.9893$) of the correlation coefficient indicates that there is almost perfect relationship between the ranks given by the respondents/ teachers with respect to the factors for joining teaching profession.

Conclusion

In conclusion low salary and opportunities for promotion, low involvement of teachers in decision making process and discrimination in providing salary and benefit were found in both TU

constituent and TU affiliated campuses. Large class size and ineffective policy and administration were found to be pressing problems in TU constituent and TU affiliated campuses respectively. Due to all these facts the level of motivation of tertiary level teachers was found to be unsatisfactory in both TU affiliated and TU constituent campuses. So comparatively it seemed that the level of motivation was more or less similar in both TU constituent and TU affiliated campuses.

Suggestions

Since there is close relationship between the level of motivation and performance, teachers' motivation should be raised for this salary and other benefit of teachers should be raised in reasonable level; there should not be any discrimination in providing financial rewards among the teachers, working environment in TU constituent campuses should be improved. Similarly TU constituent campuses should limit the size of class while TU affiliated campuses should make and implement their policy and administrative system in effective and equitable manner. Teachers should be involved in the process of making decisions to ensure proper implementation. Different types of activities such as research work, project works, and workshops should be conducted to utilize the skills of teachers.

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Spatial Distribution of Secondary Level School in Bhaktapur District

*Prem Raj Khaniya**

Abstract

Bhaktapur district is backward in education sector compared to the other districts of Kathmandu valley. Only 58% people are literate in this district (DEO, 2009). Altogether there are 144 secondary schools in it. There are 16 VDCs and two municipalities. in total there are 36 governments secondary level school among them 17 are located in VDCs and 19 are located in municipality areas. There are 108 private secondary level schools among them 73 are located in two municipality areas and 35 in VDCs. So, there are more schools in city area than village area. Bhaktapur municipality is quite advanced in education sector than Madhyapur Thimi municipality. City areas have more schools than the village area. Sixty four percent schools are in the city areas and only 36% schools are in village side in Bhaktapur district (Field observation). Overall education scenario of Bhaktapur district is normal. So, both the government and non government sectors should seriously consider the issue.

Key words

Widespread, Parameter, northern section, western section, southern section, core area, prosperity, aerial location, centrality, restoration of democracy, particular area, endeavour, different strata, school rich area, school poor area.

Introduction

Education is the parameter for the prosperity and overall development of the country. In the modern sense, it become institutionalized in the country only in 1854 A.D. when an English school (Durbar High School) was established in Kathmandu. For many years this school ran classes only upto the eight grade. There were a few sanskrit schools and vernacular schools running in paralld to this English school. Providing secondary level of education up to the 9th and 10th grade were initiated when Nepal set up its own "School Leaving Certificate Examination Board" and conducted the first SLC examination in the country in 1934B.S. In 1951, there were only eleven secondary schools as a whole in the country. With the emergence of democracy in the country in early 1950, educational development picked up momentum and an unprecedented score and the

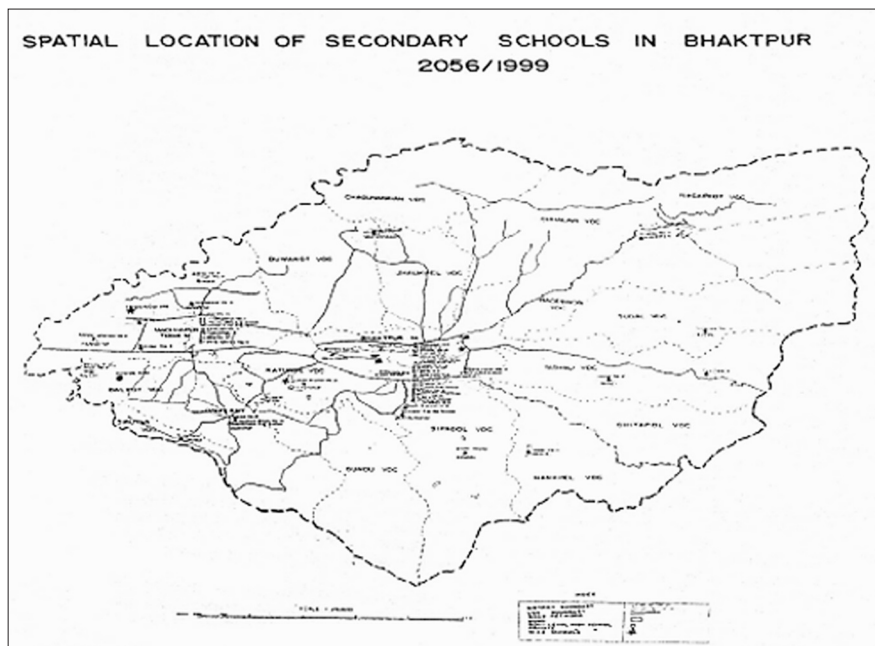
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number of secondary schools increased from 1981. After 1951, the objectives of secondary level education was broadened to include vocational training and appreciation of fine arts. At present computer, health and physical, science, population and environment are taught in the secondary level classes.

The number of secondary level schools are increasing rapidly throughout the country. There is no case from the government sector towards the aerial location and centrality of the school. All of the schools have been established without any future plan due to political, racial, religious, linguistic and class consideration. This attitude ended after the restoration of democracy. The imbalanced location of the school creates various disadvantages in the particular area. Due to these drawbacks for the selection of schools, some of them have very poor number of students, by which they are in critical condition and the other have excessive number and going out of the capacity to manage the student pressure. The study has been mainly focused over all the above mentioned problems and its tries to give a probable solution.

Materials and Methods

Geographically, the study area is located in the Kathmandu valley. This study has mainly focused on the field observation. Primary as well as secondary information have been included in it. This is analytical type of research and most of the time has been spent in the field. The area has been divided into different units by stratified sampling method. School rich area and school poor area has been distinct into different strata. After locating the schools 25% schools has been sampled randomly.



Result

Locational Pattern of secondary Schools in Bhaktapur District

According to the field survey, there are altogether 144 secondary schools in the district (DEO, 2009). Among the total schools, 36 are the government schools and 108 are the private schools. The majority of government schools are located in municipality areas, i.e., out of 36, 19 are in municipal areas. Only 17 number of government schools are in village area. It reflects that the secondary schools are mostly concentrated towards the urban areas. Total number of VDCs are 16 in Bhaktapur district but the total number of government schools are 17. It indicates that there is no equal distribution of the government schools inside the district.

Total number of private schools is 108 out of this 73 schools are locating in municipality areas, and only 35 private schools are located outside the municipalities. Mostly schools are concentrated over accessible areas.

The overall locational pattern of the secondary schools are in centrality of the district especially in the two municipal areas. Except municipality some of the schools are located in the newly emerge city and road alignment areas. So, there is no care from the government sector to set up the schools into the different locality. Private sectors are not going to establish the schools in the remote village areas. From the profit motives all the sectors are going to set up schools into the accessible areas.

Between the two municipalities in Bhaktapur district, Bhaktapur Municipality is older than Madhyapur Thimi municipality. The latter is recently grown municipality, so its development is not as smooth as the other municipal town. Among the total private schools about 73 schools are in municipal area. It indicates about 67.6% private secondary schools are in the municipality areas.

Government Level Secondary School in VDCs (2009)

According to field survey, the ratio of municipality schools and village schools is 1:3. The total number of government level secondary schools are 36 in district. Among the total number, 19 of secondary schools are in municipality areas. Only 17 of government secondary schools are in the different VDCs. Locationally these schools are quite separate to each other. But the problem is that some of the schools are quite near to each other and some of them are in far distances. Three VDCs like Chhaling, Chitpol and Thaukhel, have no government secondary schools.

Government Level Secondary School on Municipal Areas (2009)

Total number of government level secondary schools are 36. Among the 36 number, about 19 numbers are in core city area. The majority of government level secondary schools in municipal areas. The highest number of students is in Adarsh Ma. Vi. Sanothimi (Field Survey, 2009).

Private Level Secondary Schools in Municipalities (2009)

According to field survey, the majority of private schools are in the urban areas where out of 108, schools 73 are in two municipal areas. As compared to Bhaktapur Municipality, Madhyapur Thimi Municipality has the maximum number of private schools. The main thing is that urban area is the attraction from economic and other prospective to each and every person. Economically urban is far advanced than rural areas so the 67% private schools are in the urban area.

According to field survey, total number of private schools are 108 in two municipal areas. Bhaktapur municipality has more concentration of the private school where about 69.8% schools are located in this area. Only 30.2% of the total municipal schools are in the Madyapur Thimi Municipality area. Nearly altogether 75% private schools are confined in the area of municipality.

Private Level Secondary School in VDCs (2009)

According to field survey, private secondary schools in Bhaktapur are altogether 108 in number. Among them, only 35 schools are located in the different VDCs. The total numbers of VDCs are 16 in Bhaktapur but the private secondary level schools are 35 in number. So, there is unequal distribution of private secondary schools in Bhaktapur district.

Discussion

Spatial distribution pattern of secondary level schools in the study area is complex. It is associated with social, cultural economic and less effective government policies. There is no any care from the government sector to set up schools in different localities. Private sectors are not going to establish the schools in the remote villages from the profit motives. All the sectors are going to set up schools into the accessible areas.

Northern section of the Bhaktapur district is very backward in the sense of education. The eastern and southern section of the Bhaktapur district is also backward as well as northern section. So that, government and non-government sector both should be serious about this matter. Core area of the Bhaktapur city and western section [Bhaktapur and Madhyapur Thimi Municipality] is very rich and self dependent types. People inside the core area are more affected from modern development. Within the two municipalities, there exist 19 government secondary schools and 73 private secondary schools in the core areas. Today the awareness of the change on the people for educating their children is widespread. higher education is possible in the main part of this core area in the days to come because there is the highest concentration for the people to educate their children.

Conclusion

Bhaktapur district is the culturally rich district in Kathmandu valley. It is the smallest district of the country and its headquarters is Bhaktapur city. The total topographic land feature is 12017

hactare. According to DEO report [2009] total literacy rate is 58%. In this district total number of secondary level schools are 144. Altogether Bhaktapur district has 16 VDCs but three VDCs have no secondary level schools. All of the secondary schools are confined to the municipality areas. Total numbers of secondary level schools in the municipality areas are 92 where 19 government schools and 73 are private schools.

To make overview of the situation of the secondary level schools in Bhaktapur district northern, eastern and southern section is very poor. Nearly 75% total land surface is confined to this section but very few schools are located there. All of the schools should increase the students number. Two municipality areas of Bhaktapur district are very rich than other parts of the district.

Suggestion

1. The government should setup schools different localities on the basis of geographical distribution.
2. The government should enabling policy to encourage the local community to give high priority to the establishment and development of education.
3. The government agencies, non government organizations and local authorities should initiate national debates on major issues in educational reform before policies are formulated.

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Critical Discourse Analysis: New Tools for Social Research

R. C. Paudel*

Abstract

In its first part, the paper sets the linguistic background stating some inadequacies of the structural approach to language. In its second part, an attempt is made to explore some of the features, aims, analytical procedures, and limitations of Critical Discourse Analysis. After detailing some of the linguistic tools developed by various Critical Discourse Analysts, some discourse analytical questions (empirical and social) are presented in its third part. Finally, the practical relevance of Critical Discourse Analysis has been presented.

Keywords: *Critical Discourse Analysis, ideology, referencing, predication, argumentation, perspectivization, mitigation, intensification.*

Linguistic Background

In Saussurean and Bloomfieldian linguistics, language, as Fowler (1991, p. 26) contends, is an autonomous abstract system, self contained, self-regulating, and quite arbitrary in its genesis, and its relation with the non-linguistic world. So, the structural approach to language, often known as "mainstream linguistics" (Mills, 1997, p. 9), does not seem to be adequate to address the issues of socio-political relations among participants as it is based on structure and form rather than on function and effect, and seems to be blind to manipulative and discriminatory features of language. It does not seem to be concerned with how language manipulates perceptions, imposes orientations and worldviews, and refracts the social relations, and this approach renders research helpless against the external conditions such as class, gender, race, sexuality, inequality, domination. So if one attempts to analyze the role of language in people's lives, one must go beyond the study of its grammar and venture into the world of social action where words and worlds are embedded in and constitutive of specific cultural activities (Duranti, 2001, p.1). As the most complex system language has power to convince, seduce, obscure, highlight, frame, background, foreground, social reality (Duranti, 2001, p. 12). The power of language can be realized if one considers how specific linguistic forms and patterns participate in or constitute a particular cultural construct (gender, sex, race, ethnicity, age,) and /or social process (domination, discrimination, stereotyping, dichotomizing).

Critical Discourse Analysis

Feeling uncomfortable with the "mainstream linguistics," linguists such as Roger Fowler, Gunther

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Kress, Robert Hodge and Tony Trew (*Fowler et al*, 1979) developed Critical Linguistics as one branch of discourse analysis in the 1970s in East Anglia, United Kingdom. They contended that “there are strong and pervasive connections between linguistic structure and social structure,” and “the world-view comes to language-users from their relation to the institutions and the socio-economic structure of their society” (Fowler and Kress, 1979, p.185). The socio-political views of the author, thus, are not only encoded through different vocabularies – *attacks* versus *strikes*, *defiant* versus *resolute*, *kill* versus *eliminate*, *destroy* versus *suppress*, *terrorist acts* versus *incidents*, *shut* versus *close* (Richardson, 2007, pp. 47 - 48) – but also through "packaging information structure" (Chafe as cited in Birner and Ward, 2006, p. 291) with different grammatical devices such as the choice between coding an event (process) as a noun, or a verb; coding a participant as an agent, patient, goal, phenomenon, or accompaniment; coding the clause as transactive, or non-transactive (Kress and van Leeuwen, 2006, p. 2). Different interpretations of experience can also be encoded using the resources of the same language on the basis of different ideological positions. A missing *by-phrase*, for instance, in passive constructions might be seen as an ideological means for concealing or “mystifying” reference to an agent (Chilton as cited in Wodak and Meyer, 2009, p. 7).

In Critical Discourse Analysis the term “critical” has special significance. Critical approaches to discourse, as Gee (1999, p.2) posits, treat social practices in terms of their implications for things like status, solidarity, distribution of social goods, and power. Reisigl and Wodak (2009, pp. 87 – 120), in this regard, endorse a more comprehensive approach to Critical Discourse Analysis. For them, the word “critique” is associated with three interconnected processes (a) *text immanent critique* (discovering inconsistencies, contradictions, and dilemmas in the structures internal to the text); (b) *socio-diagnostic critique* (demystifying the – manifest or latent – persuasive or “manipulative” character of discursive practices); (c) *prospective critique* (contributing to the improvement of communication in future) (Reisigl and Wodak, 2009, p.88).

In contrast to traditional theories of discourse analysis oriented solely to understanding and explaining the structures and patterns of discourse, Critical Discourse Analysis, based on Critical Theory of the Frankfurt School, as Wodak further contends, should be oriented towards critiquing and changing society (Wodak and Meyer, 2009, pp. 5 – 6). In contrast to “total and closed” theories, such as Chomsky’s Generative Transformational Grammar and Halliday’s Systemic Functional Linguistics, studies in Critical Discourse Analysis are multifarious with different theoretical backgrounds oriented toward different data and methodologies (Wodak and Meyer, 2009, p. 5).

Further, critical approaches to discourse analysis want to produce /convey critical knowledge that enables human beings to emancipate themselves from forms domination. “Critical” also implies specific ethical standard: an intention to make their position, research interests and values explicit and their criteria as transparent as possible (Van Leeuwen as cited in Wodak and Meyer, 2009, p. 7).

Critical Discourse Analysis has committedly qualitative orientation to linguistic and social understanding. It can only generalize about process and not about distribution. The qualitative and interpretive studies of particular fragments of discourse are not self-sufficient. They need support from other traditions of research, even quantitative surveying (Jaworski and Coupland, 1999, p. 36).

Although the study employs certain linguistic elements (such as transitivity, subject, object, lexis, syntax, actor, goal), a definitive list of linguistic devices cannot be given, since their selection mainly depends on the specific research questions. The study is problem oriented so it is not focused on specific linguistic items. Theory as well as methodology is eclectic (Meyer 25-30). The data are selected and analyzed mainly for their qualitative significance and effect (rather than for generalizations and prediction).

As stated earlier, Critical Discourse Analysis is based on “integrationist model of research” (van Leeuwen 2005, p. 3–17). Disciplines under this approach are seen as interdependent and with paratactic relations. It is, Lister and Wells contend, a “compound field rather than a discrete discipline which appropriates and repurposes elements of theoretical frameworks and methodologies from other disciplines wherever they seem productive in pursuing its own inquiries” (Lister and Wells, 2001, p. 63). Instead of solely depending upon abstracted theories with an ivory-tower “gaze,” Critical Discourse Analysis advocates an intermediate and “glocalized” position so that it can accommodate both linguistic and social theories by bringing them into dialogue in order to achieve its goal.

Criticism of Critical Discourse Analysis

Schegloff (1997) contends that the text analysts should produce description of texts first, and only then should critical analysis be conducted. Schegloff’s concern is that in Critical Discourse Analysis the researcher can introduce into the analysis preordained categories which arise from the bias of the researcher rather than from the text itself. Widdowson (2003) also warns against the dangers of bias in Critical Discourse Analysis, as researchers may start from a particular ideological position, and then select for analysis only those texts which support this position.

Norman Fairclough (2003, pp. 145–152) contends that the charges made against Critical Discourse Analysis (as not being impartial and neutral) are a version of the classical liberal distinction between “ideology” and “science” (theory), on the one hand, “prejudice” and “impartiality,” on the other. In Critical Discourse Analysis, as Fairclough posits, ideology is conceived as the worldview/orientation that sustains certain relations among people. We are all writing from within particular discursive practices, entailing particular interests, commitments, inclusions, exclusions, and so forth. Critical Discourse Analysis is better placed to recognize its own partiality than most theories. By not assuming non-ideological position, Fairclough (2003, p. 149) would argue, it does not make one immune from being ideological.

Analytical Tools for Critical Discourse Analysis

In their earlier works, proponents of Critical Discourse Analysis, Fowler (1985, pp. 79– 74) proposed analytical tools (linguistic checklist) based on specific grammatical processes such as *lexical processes, transitivity, syntax, deletion, complexity, modality, speech acts, implicature, turn taking, address, naming and personal references, phonology*. In a later version Fowler modifies the analytic linguistic tools thus: *transitivity, lexical structure, interpersonal elements modality and speech acts, personalization, stereotypes, categorization* (Fowler, 1991, pp. 17 - 91).

In this connection, Fowler (1991, p. 96) demonstrates how through lexis women are treated asymmetrically. Expressions denoting males (*chairman, he*, for instance) are used to refer to females; expressions containing extra morphemes or words to refer to females are used as *marked* categories such as *actress, lady doctor*; diminutive and juvenile forms are used to refer to women such as *sweetie* or *babe*; women are addressed with forms (Miss, Mrs.) are used to declare her marital status /sexual availability; through the process of over-lexicalization, more abusive, dehumanizing, trivializing words for women are there in English than for men. The expressions such as *hag, crone, prostitute* do not have male equivalent.

Similarly, Hodge and Kress in *Language as Ideology* (1993) propose analytical tools as *transformation (transactive, nontransactive, nominalization, passivization, and causality) speech acts, lexicalization, classification, anti-language, and modality*.

In recent years, more comprehensive tools for analysis have been developed van Leeuwen (2009, pp. 28-48) such as *exclusion, role allocation, reference (generic and specific), nomination, categorization, fictionalization, personalization, impersonalization, assimilation, aggregation, association, dissociation, determination, indetermination, territorialization, deterritorialization, denationalization, spatialization, functionization, instrumentization, symbolization, and so on*.

Working along the similar line of research, Reisigl and Wodak have elaborated discourse analytical tools as five discursive strategies – plan of practices adopted to achieve a particular social, political, and/or linguistic goal – in their *The Discourse Historical Approach* (2009, pp. 93– 94): (a) *referencing /nomination strategies* (discursive construction of social actors/participants, objects, processes, phenomena, and events realized through categorization devices, deictics, anthroponyms, tropes such as metaphors, metonymies, and synecdoches, verbs and nouns to denote processes); (b) *predication strategies* (discursive qualification of social actors /participants, objects, processes, events, and phenomena more or less positively or negatively realized through adjectives, appositions, prepositional phrase, relative clauses, conjunctive clauses, and participial clauses or groups, predicates or predicative nouns, adjectives or pronouns, collocation, lexical partnership, juxtaposition, comparisons, rhetorical figures/ tropes including metonymies, hyperboles, litotes, euphemisms, allusions, evocations, implicatures, and presuppositions); (c) *argumentation strategies* (justification, and questioning of claims of truth and normative rightness

realized through topoi, formal and fallacies); (d) *perspectivization strategies* (positioning speaker's point of view and expressing involvement or distance realized through deictics, direct, indirect, free-indirect speech, discourse markers, metaphors; (e) *intensification or mitigation strategies* (modifying the illocutionary force of the epistemic or the deontic status of utterances realized through diminutives, augmentatives, modal particles, tag questions, subjunctives, hesitations, vague expressions, hyperboles, litotes, indirect speech acts, verbs of saying feeling thinking, etc.).

On the basis of the discourse analytical tools developed by Reisigl and Wodak (as stated above), the following empirical questions can be asked of the text under study:

1. How are participants (social actors), objects, processes, phenomena, actions, events are "referenced" (named) and referred to linguistically?
2. What traits /features, and characteristics are attributed to them through the linguistic device of predication?
3. By means of what argumentation schemes do specific persons or groups try to justify and legitimize the exclusion, discrimination, suppression and exploitation of others?
4. From what perspective or point of view are these three strategies labels, attributions and arguments expressed?
5. Are the respective utterances articulated overtly? Are they intensified or are they mitigated?

In addition to asking empirical questions, the critical approaches to discourse analysis, as proposed by Pope (1995, p. 124) and Gee (1999, pp. 11-13) can ask questions based on the larger level of social relations which is beyond the immediate text/cotext level:

1. Whose wor(l)ds are being presented and whose wor(l)ds are thereby mis-under- or unrepresented?
2. Whose interests (economic, political, cultural, and aesthetic) are (not) being served?
3. What preferences are being expressed and what others are thereby being suppressed, oppressed or repressed?
4. How is this piece of language being used to make certain things significant, others insignificant, and in what ways?
5. What activities is this piece of language being used to enact for?
6. What sort of relationships is this piece of language seeking to enact with others?

7. What perspective on social resources (sociopolitical, cultural, ethnic, or economic) is this piece of language communicating?
8. How does this piece of language connect or disconnect things; how does it make one thing relevant and another irrelevant?
9. How does this piece of language privilege or dis-privilege specific sign systems or different ways of knowing and believing or claims of knowledge and belief?

Practical Relevance

Discourse analysis should result in a heightened awareness of hidden power dimensions and its effects: critical language awareness, sensitivity for discourse as subject to power and inequality (Blommaert, 2005, p. 33). Language to critical discourse is never a neutral object, it is subject to assessment, value-attribution, and evaluation, and consequently, it is subject to deep cleavages, forms of inclusion and exclusion and of oppression. The emancipatory potential of work on such inequalities in and through language deserves emphasis. Critical Discourse Analysis rightly focuses on institutional environments as key sites of research into the connections between language, power and social processes. It thus reacts against the mundanization of discourse, the reduction of everything to normal discourse. It focuses on the layering of discourse and on its multiple but simultaneously occurring functions.

Critical Discourse Analysis, as Stockwell (2006, p. 248) posits, can be used as a means of demystifying literary responses, understanding how various readings are produced from the same text. It can be used to assist in seeing features that might not otherwise have been noticed. It can shed light on the crafted texture any type of text as well as offering a productive form of assistance in completing interpretations, making them more complex and richer. So such analyses can bring – the habit of representation – "into visibility" so that authors and critics are "no more blind to discriminatory features" of language.

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The Selfish Emotional People Erode the Base They Stand on: A Reading of the Home and the World by Rabindranath Tagore

*Ram Prasad Ghimire**

The Home and the World (1915) reminds me of how Jawaharlal Nehru in *The Discovery of India* (1946) assesses the contribution of Rabindranath Tagore to Indian nationalism : " More than any other Indian, he [Tagore] has helped to bring into harmony the ideals of the East and the West, and broadened the bases of Indian nationalism" (372). When nationalism grows in conflict with a dominating imperialism, it may produce narrow attitudes, frustrations and complexes. Under the British colonial situation of India, Tagore made Indian people think of broader issues affecting humanity. His novel *The Home and the World* serves the same purpose. It grows unfolding the atmosphere of the Swadeshi movement that took place in Bengal against the British colonization in the first decade of the twentieth century. However, there are some hypocrites in the novel who take advantage of the movement for their own selfish interests. I will contrast such wicked people with the ideal ones to heighten the spirit of Tagore as the great humanist of India.

The novel grows mostly with the interactions among three major characters: Nikhil, Bimala and Sandip. Nikhil is a Bengali *zamindar* who marries Bimala. Both are dedicated to one another until the appearance of his friend Sandip, who influences Bimala with his passionate speech and makes her involved in the Swadeshi movement. Bimala cannot see through the hypocritical Sandip and becomes ready to steal money from Nikhil's treasury as she was convinced that it will help in the movement. As soon as she has really stolen the money, she feels herself a criminal, alien to her own home and the country. Towards the end of the book she recognizes both Sandip and Nikhil: the former as the character corrupting and robbing the nation but the latter as the character working towards harmony and independence for the health of the whole nation and human beings.

For my purpose, I should begin with the episode of Bimala's act of stealing the money from her own home to satisfy the so-called leader of the Swadeshi movement. This episode helps us see the clues to such crooked character of the national movement who intentionally misleads the followers to satisfy his desire at the cost of the life of the nation. Of course, Bimala's act of stealing the money from her own home hints at the act of devouring the nation by the selfish people when their nation is in crisis constructing its identity. The process of nation-building fails several times because of such deceptive figures who always think of using every possible means to achieve the objects of their desire. In the present novel, Sandip and *zamindars* like Harish

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Kundu and Chakravarti represent such crooked and greedy figures that narrow the broader issues of nationalism and erode their own motherland for their self-interest.

Though Bimala seems to be the doer of the action- stealing the money, she would not have done so unless Sandip had excited her towards it. In other words, her action is the result of Sandip's crooked intention. He fools people with his mask of goodness. Nikhil rightly observes him: "His [Sandip's] nature is coarse, and so he glorifies his selfish lust under high-sounding names" (18). What Nikhil sees in him is reinforced by what Sandip says about himself: "That is really mine which I can snatch away" (20). His indomitable passion "roars and rolls on, like a flood, with the cry: 'I want, I want, I want'" (22). The type of language that Sandip uses to talk about himself indicates his monstrous nature destructive to everything that we relate to a cultured society and nation. He is satisfied that he can consume women for himself: "I have found that my way always wins over the hearts of women, . . . they [women] have so often abandoned themselves to be swept away on the flood-tide of my passion, recking naught as to whether it takes them to life or to death" (22).

Sandip believes that true patriotism can never be roused in the countrymen unless they visualise the motherland through some illusions. Sandip wants to respect and encourage women to participate in the Swadeshi movement. He creates in Bimala's mind an illusion that she is as powerful as the goddess Durga. Of course, women are one of the essential components of Indian nationalism. However, the nationalist movement could not resolve the issue of "female emancipation". Rather it tried to inculcate in women the "typically bourgeois virtues characteristic of the new social forms of 'disciplining'" that includes "the ability to run the household according to the new physical and economic conditions set by the outside world" (Chatterjee 129-130). In the process of reformation and modernisation, "the essential distinction between social roles of men and women in terms of material and spiritual virtues must at all times be maintained" (Chatterjee 126). In this way, we can say that the nationalist movement becomes retrogressive, not progressive.

As the novel develops, Bimala gets charged with Sandip's passion even at the cost of her relationship with Nikhil: "He [Nikhil] should have said: 'Sandip has brought me [Bimala] to my [Bimala's] senses'" (9). She further expresses her heightened feelings after she comes under the influence of Sandip: "I was utterly unconscious of myself. I was no longer the lady of Razah's house, but the sole representative of Bengal's womanhood" (9). However, Bimala was too innocent now to understand Sandip's meanness. It is only after she has stolen the money from her own home that she starts thinking about Sandip's wrong motivation that has driven her to the act of stealing. After the act of stealing, she repents in this way: "After I had stolen into my room like a thief, it felt like my own room no longer. All the most precious rights which I had over it vanished at the touch of my theft" (95). As her theft has wounded her spiritual tenderness, her remorse goes a long course as if she is vomiting through words all the poison that has entered with the contact of evil force of Sandip:

I could not think of my house as separate from my country: I had robbed my house, I had robbed my country. For this sin my house had ceased to be mine, my country also was estranged from me. Had I died begging for my country, even unsuccessfully, that would have been worship, acceptable to the gods.(96)

Her regretting clearly indicates that the root of her original identity lies in her home and she does not want to disconnect herself from it. To disconnect from it means to make herself fragmented. The most significant about her regretting is that now her sense of home culture or inner world finally wins over the outer world or the material world that Sandip represents.

Her course of remorse gradually passes away as Nikhil absorbs her melting heart into his broader, flexible and pacifying heart. What Krishna told Arjuna about His true devotee in the twelfth chapter of Geeta would exactly describe the tolerant character of Nikhil: "*Sama shatrou cha mitre cha tatha manapamanayo/Sheetoshna sukha dukheshu sama sangavivarjita*" (266, stanza 18). In other words, the person who is equal-minded toward friend and foe, honour and dishonor and dualities like heat and cold, happiness and suffering is always in a position to receive the love and blessings of Krishna. Towards the beginning of the novel, we can see his nobility in his kind attitude to Bimala, who is from low status. Even in the traditional pattern of his family situation, he tries to keep Bimala in touch with the outside world so that both of them as free human beings would recognize each other with their true love and union. Nikhil's attitude to his wife opens in that old pattern of his family a ventilation through which the cosmopolitan force is to come to wash the mind of Bimala and make her married life healthy and meaningful. In the beginning of the novel, Bimala produces an utterance that suggests the kindness of Nikhil: "My husband was very eager to take me out of purdah" (4). Of course, he "longed to find Bimala blossoming fully in all her truth and power" (17). Nikhil wants his wife to transform into a new woman "that was to be modern, but she would also have to display the signs of national tradition and therefore would be essentially different from the "Western" women" (Chatterjee 9).

Nikhil's idea of nation seems to fit in with the view of Swami Vivekanand, a contemporary of Rabindranath Tagore: "No individual or nation can live by holding itself apart from the community of others, ...our isolation ... is the cause of our degeneration ... Motion is the sign of life" (Nehru 370). Vivekananda's international outlook is well reflected in what Nikhil is concerned with, that is, "something greater than Swadeshi" (85). The last sentence "Motion is the sign of life" carries the great message for all human beings. The water blocked in a pond gathers moss whereas water in motion becomes fresh and energetic. While revolting against British cononization in India, many people took nationalism as a narrow creed. Nationalism in that case would not catch the motion of social progress and modernization. According to Partha Chatterjee, "Nationalism separated the domain of culture into two spheres - the material and the spiritual" (119). The Western civilization claims that it is "most powerful in the material spare: science, technology, rational forms of economic organization, modern methods of statecraft" (Chatterjee 120). It is through this material strength that the European countries ensured their dominance over the whole world. Under the colonial situation in India, many nationalists were satisfied that British colonizers were not able to penetrate into their inner domain of spirituality that bore the "essential

" marks of cultural identity. However, the intellectuals and philosophers like Vivekananda and Tagore wanted " to bring into harmony the ideals of the East and the West" to broaden the bases of Indian nationalism (Nehru 372). So Indian nationalism would succeed only when it combined 'home' or the 'spiritual' or the 'East' with the 'world' or the 'material' or the 'West'.

Nikhil's cosmopolitanism embraces all human beings with the sense of *Basudhaiva Kutumbakam*. When people like Sandip have prejudices against Mussulmans and want to suppress them to be their masters, Nikhil defends them in this way, "If the idea of a United India is a true one, Mussulmans are a necessary part of it"(77). While answering to a history student who is already influenced by Sandip, Nikhil tries to correct their false idea in this way, "You have come to believe that to make others submit is a kind of religion. My fight shall be against this weakness, this atrocious cruelty" (86).

This idea of Nikhil suggests that he is not only fighting against violent ill forces within the native world but against the colonizers who always try to make the ruled to be submissive to them. However, he does not blindly go against the British people. As a true humanist, he is scrupulous while dealing with them so that his sense of cosmopolitanism would not be fragmented. This is seen when he defends Miss Galby, who is English, in a talk with Bimala, who seems to be aggressive to all foreign things and people during the Swadeshi movement. He argues, "I cannot look upon Miss Galby through a mist of abstraction, just because she is English. Cannot you get over the barrier of her name...? Cannot you realize that she loves you" (7)?

For Nikhil, the victory achieved through violence is not the valid one. He establishes the point in one sentence in this way, "It was Buddha who conquered the world, not Alexander..."(88-89).

What we have realized so far is that the human universe has to grow its shoots of humanity struggling against the harmful evil forces. Reading the present novel has helped us recognize Nikhil as one of the shoots of humanism whereas Sandip as the evil force that represents all who enjoy eating the body of their mother, poisoning their Nation- home, and burning the connective cords of human harmony. While fighting such forces, we should avoid our petty individual selfishness and be tolerant of anti forces as this fight may go a long way. To achieve good end, we should adopt good means as the wrong means always weakens the strength of good end.

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Translation Trends Prevalent in the West

*Yam Bahadur Kshetry**

Abstract

This article discusses on translation practices in the west. It elaborates discussions on how faithful a translator should be to the original. It discusses the concept of equivalence in translation. Translation of the Bible set a tradition in the west. Sense-for-sense translation preferred to word-for-word translation. Translation practice contributed to the national culture in English. The translators set goals: there may be changes in language but not in substance. The French set a tradition to domesticize the foreign texts. The German also did the same. Reconstituting and transforming the foreign texts, translation is regarded as an interpretation. Foreign texts and ancient texts are translated in different times with new interpretation each time. Translators enjoyed more freedom to transform the text. Obstacles to translatability were examined and translation methods formulated with more precision. Translation of poetry is considered as 'a creative transposition'. Basically, translation is considered a problem of language and culture. For solving the problem, sophisticated discussions on translation must be held from time to time.

Introduction

Everyone knows that translation comes after the original. Hence, translation of a text is secondary to the original. Following this concept in the West, translation used to be considered as secondary and inferior to the original. This is one of the reasons that the “Western translation theorists lay more emphasis on translator's faithfulness or fidelity to the original, though sometimes they also concede the freedom of the translation from the original.” (Das, 2005 : 118/19)

The concept of translation is gradually changing as translation, too, is being regarded as ‘Literature Three’ in the modern world. Ordinarily speaking, to translate is to put an original text of a source language to a process of decoding and find out an equivalent of it in the target language through the process of recoding the same text. Equivalence is sought between the source language and the target language in spite of the fact that there may be problems to find exact equivalence between the two languages.

Generis and evolution of translation

In late antiquity, the concept of equivalence moved mostly around the translation of the Bible. Originally written in Hebrew language, it was a foreign text throughout the Western world. The Greek version of the Hebrew Scriptures prepared in the third century B.C. was translated by St.

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Augustine in 428 AD. He questioned the authoritative accuracy of the Septuagint. Even if there are deviations, it is said that this translation was inspired by the Holy Spirit.

Though Augustine tried to adhere to the word-for-word translation of the Bible, early Christian commentators preferred sense-translation of the Bible. They preferred sense-for-sense translation because it more accurately transmitted the divine meaning or the God's message. Thus, meaning-oriented translation predominated even in the religious domain. Ultimately Jerome asserted that "in scripture one must consider not the words, but the sense" (Venuti, 15). This implies that there was contradiction between word-for-word and sense-for-sense translation of the Bible from Greek version to Latin version. With few exceptions, Christian commentators follow Jerome's validation of sense-for-sense translation through the Middle Ages and into the Renaissance.

English version of the Bible appeared in 1380's with the efforts of John Wycliffe and his followers. Thereafter various other translations appeared. (Gupta, 1966 : 59) After his death in 1384, his followers, who completed an improved version in 1388, were severely persecuted in England. Wycliffe's translation certainly brought something new in English society of upper classes. This brought conflict in the existing society and for this reason the followers might have been persecuted.

The Bible's translation has been a tradition itself. Martin Luther's version of the Bible in German appeared in 1522. Though it was on High German, it was translated applying the sense-for-sense strategy as followed by Jerome. So, it became popular among the people. During the sixteenth and seventeenth centuries following the classical models of Cicero and Horace, some of the poets produced free versions of literary texts. Translation practice led to the development of national culture in English, on the one hand, and on the other it also led to the translators as translator-cum-authors. Such works would fall today into the category of adaptations. Still then, adaptation too is "Some form of re-creation" (Bastin, 1998:6), which is closer to sense-for-sense translation. Regarding the trend towards sense-for-sense translation, Venuti aptly remarks:

The functionalism that accompanies sense-for-sense translation since antiquity is now redefined to fit different cultural and social realities. Translators are forth-right in stating that their freedoms are intended not merely to imitate features of the foreign text, but to allow the translation to work as a literary text in its own right; exerting its force within native traditions. As a result translation is strongly domesticating, assimilating foreign literatures to the linguistic and cultural values of the receiving situation (2004 : 16).

Up to the seventeenth century it was, by and large, realized that translators should appeal to the taste of target language readers. They should appeal to the canons of their literary taste. So, simply word-for-word translation cannot fulfill the demands of readers of different ages. The translators' ultimate realization is, as Venuti (16) quotes from D'Ablancourt, "Diverse times require not only

different words but different thoughts.” This view goes a bit in contrast to the conventional notion of equivalence.

Nicolas Perrot D'Ablancourt initiated a translation tradition whose products are labelled as ‘beautiful but unfaithful’ (Venuti, 17). Influenced by French developments in translation, there appeared poet-translators in England from the beginning of the seventeenth century. After the Restoration of Charles II in 1660, John Dryden situates himself in the tradition of poet-translators. He suggests that ‘the praise of a Translation Consists in adding new Beauties to the piece, thereby to recompence the loss which it sustains by change of language’ (John Dryden, Venuti; 41). Structured differences between languages may complicate the translator's task. In such a position, he suggests that the translator's goal should be “to vary but the dress, not to alter or destroy the substance” (ibid : 18).

In the tradition of translation, the French adapted the foreign texts to their own taste rather than to adapt themselves to the taste of another time. To them,

Language is conceived, not as expressing thought and meaning transparently, but as shaping them according to linguistic structures and cultural traditions which are, in turn, shaped by language use. Consequently, translation is viewed less as communicating the foreign text than as offering an interpretation that can take diverse forms according to the translator's aims, the genres, and the cultural and social situation in which the translating is done (ibid, 19).

Some German writers too held similar view as stated above. According to their view, the function that is most often assigned to translating is the improvement of the German language. The German writers imitated the meters of Greek and all the other features of art and literature. By means of translation, they assimilated the Greeks in their own way. Imitating the Greeks, they made translation a nationalist practice and overcame the cultural and political domination that France exercised over German-speaking lands. In fact, the German translators tried to Germanize any foreign text they had translated.

In the history of Western translation theory, the German tradition marks an important turning point. It abandons the conceptual categories that were repeatedly used since antiquity and developed other categories too that are not only linguistic and literary, but also cultural and political. German theorists and practitioners brought increased self- awareness to translation. They translated the foreign texts so as to appropriate their qualities to enrich the German culture and heritage. However, deep into the works of their translations remain the imperialistic impulses that too can not be separated from their translation.

Translation theorists and practitioners in the twentieth century assume that language is not so much communicative as constitutive in its representation of thought and reality. So, translation

is seen as an interpretation which necessarily reconstitutes and transforms the foreign text. The nineteenth century theorists and practitioners, on the other hand, treated translation more as a creative force. Specific translation strategies were applied and they served a variety of cultural and social functions. They served building languages, literatures, and nations. At the start of twentieth century, these ideas are rethought from the vantage point of modernist movements. There were experiments with all literary forms as a way of revitalizing culture. Translation is a focus of theoretical speculation and formal innovation.

At the early phase of the twentieth century, translation assumes its autonomous position. It assumes its status as a text in its own right. Translation is derivative, no doubt. It is derived from its original work; still it is independent as a work of signification.

Walter Benjamin, Ezra Pound and Jorge Luis Borges are the notable commentators of translation theories and practices. According to Walter Benjamin, 'A translation participates in the "afterlife" of the foreign text, enacting an interpretation that is informed by a history of reception.' Benjamin realizes that there are or may be linguistic differences between the two texts or languages but these differences among languages co-exist with 'complementary' intention to communicate and to refer. He means that different languages have also got a linguistic harmony in terms of communication. For Benjamin, translation offers a utopian vision of linguistic 'harmony' among various languages.

Ezra Pound's views on translation are remarkable. He declared 'A great age of literature is perhaps always a great age of translation; or follows it' (Apter, Ronnie in his article 'Ezra pound' Weissbort: 274). His translation theories and practices share the German interest in literary experimentalism. In his view, the autonomy of translation takes two forms. A translated text might be 'interpretive' with a critical 'accompaniment' usually printed next to the foreign poem. A translation might also be like 'original writing' if literary 'standards' in the translated culture guide the re-writing of the foreign poem. Translated in this way, the poem seems a 'new poem in that language.

"Translation theory and practice in the early twentieth century are marked by two competing tendencies : on the one hand, a formalist interest in technique, usually expressed as innovative translation strategies that match new interpretation of foreign texts: on the other hand, a strong functionalism, a recurrent yoking of translation projects to cultural and political agendas" (Venuti, 72/73). Foreign texts need interpretations. These texts may be the ancient or the modern ones. The ancient texts are translated in different ages with new interpretation each time. There is the purpose for which the text is translated and there is also the need of such translations in each age. Regarding the artistic translations, Lefevere quotes German philosopher Karl Vossler and writes "The artistically perfect translations are the means by which the linguistic genius of a nation defends itself against what is foreign by cunningly stealing from it as much as possible" (Quoted from Venuti : 73).

There are some theorists of translation who reject stylistically innovative translations. They assign

a social function for translating. They frankly admit ‘social function of translation is to preserve ‘our cultural unity in the West’. Following this spirit for unity, the translators of classical literature in the West were advised to ‘spurn the letter and follow the spirit’ so that the ancient poets could speak to the present generation as clearly as did in their own time. In this way, the trend of providing more freedom to the translators developed in the west.

Jorge Luis Borges (an Argentinean translator) examines the literary translations. He shows that there are varying representations of the same foreign text and culture. The translated texts are ‘the least faithful’ but ‘the most widely read’ for hundreds of years. Such facts of translation are not to be lamented. They are to be studied historically and interrogated for their ideological implications.

At the end of the 1930s, translation is regarded as a distinct linguistic practice. It received its status as a separate literary genre with its own norms and its own ends. It attracted the attention of leading writers and thinkers, literary critics and philologists. It became the topic of scholarly monographs that survey translation theory and practice in particular periods and languages. It generated a range of theoretical issues that are still debated today.

Nearing the first half of the twentieth century, translation theory is dominated by the fundamental issue of translatability. Philosophers, literary critics and linguists all considered alike whether translation can reconcile the differences that separate languages and cultures. The obstacles to translation were duly noted and judged whether insurmountable or negotiable. With such research and findings, translation methods were formulated with more precision to reconcile the gaps existing between the two languages. Opinions about translation were shaped by disciplinary trends. The opinions varied widely ranging between the extremes of philosophical skepticism and practical optimism.

In the late 1950's, Williard Van Orman Quine introduced the concept of ‘radical translation’ or ‘the translation of the language of a hitherto untouched people’. Traditionally approved and practiced, translation is done on the basis of segmentations of foreign utterances which are equated with words and phrases in the translating language. Relying on such fragmentations and equation, linguists prepare effective dictionaries, grammars, and manuals. Still, Quine argues that none of these translating tools can guarantee a correlation between stimuli and meaning. He observes that ‘Most talk of meaning requires tacit reference to a home language in much the way that talk of truth involves tacit reference to one's own system of the world. (Quine, 1960 : 171)

Literary critics also took their concerns with the issue of translatability. They emphasized the impossibility of reproducing a foreign literary text in another language which is sedimented with different literary styles, genres, and traditions. In the essay *‘Problems of Translation’*, “Vladimir Nabokob describes the complicated resonances and allusions of Pushkin's poem ‘Eugene Onegin’. He concludes that periphrastic versions constitute the worst ‘evil’ of translation” (Nabokob, 1941 : 160).

In 1958, Dudley Fitts (American poet, critic and translator) criticized the view of Nabokob. He asserted that in poetry translation, “We need something at once less ambitious and more audacious: another poem” (Fitts, 1959 : 34). With such criticism optimistic opinions in translation theory began to dawn again. The optimistic extreme in translation theory is occupied by linguistic analysis. Linguistics analyses specific problems of translation and suggests the methods that the translators have developed to solve them.

Roman Jakobson wrote an article '*On Linguistic Aspect of Translation*'. He introduced the semiotic aspect of language in translation. There is a semiotic reflection on translatability. He conceived of meaning as a relation to a potentially endless chain of signs. He describes translation as a process of recording. Recording is an active rewording that does not simply transmit the foreign message but transforms it. Especially, the translation of poetry causes more problems. Translation of poetry is a 'creative transposition' into a different system of signs. Regarding his contribution to translation theory, Weissbort remarks thus: “Jakobson's emphasis on the functional role of linguistic elements in the translated text had a positive effect on the work of poetry translators. Regarding poetry by definition as untranslatable, Jakobson believed in the inevitability of “creative transposition” (Weissbort, 330).

In 1958, the most influential work of translation studies was published by the Canadian linguists Jean-Paul Vinay and Jean Darbelnet. It was '*A Methodology for Translation*'. They have provided in it seven methods of translation, that are still in use. It has been proved very useful in translator training programme.

To come to the close of 1940s to 1960s, there were commentaries on translation from scholars of different circles. They delved into the subtle differences of languages and cultures. However, linguists, literary critics, and philosophers joined in a remarkable unity of interest in translation as a problem of language and culture. Then, they were joined again by translators, academics and writers in various genres. They all hold sophisticated discussions of translation and their own projects.

We know it well that a living language is an ever-changing phenomenon. It changes in all its linguistic and extra-linguistic aspects. Not only the language, the readers' interest and needs also undergo changes. But the original texts of the source language are prepared at one time and thereby they become fixed. The TL readers and SL readers both are dynamic. Naturally, translation requires dynamic equivalence between the source language writer and the target language readers. This is why, the trends of translation have also been bound to undergo dynamic changes along with the interest of the target language readers.

Conclusion

The Western linguists and theorists, on the basis of their own traditions and experiences in translation, have provided deep insight into the theory and practice of translation. The tradition

of translation seems to have started from the translation of the Bible into its oral and written form in several languages. Meaning-oriented translation dominated in the religious domain. English, French and German languages developed and in translating the foreign texts, they developed the target language-oriented translation. They also developed the concept that language is constitutive as much as it is communicative. Then, they developed the concept that translation is also an interpretation as it reconstitutes and transforms the foreign text. On the same vein, translation is also creative, particularly ‘translation of poetry is a creative transposition’ into a different system of signs. Because of the distinct nature of all languages, translation is essentially a problem of language and culture. And again, language being an ever-changing phenomenon and the text of the source language being fixed, further problem arises. But the TL readers and SL readers both being dynamic, translation, too, needs to have dynamic equivalence between the SL writer and Target language readers. The trends of translation are bound to undergo dynamic changes with the changing interests and needs of the people concerned.

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समकालीन नेपाली कथाको स्वरूप

कुमार प्रसाद कोइराला*

१. विषय प्रवेश

आधुनिक नेपाली कथाको इतिहास त्यति लामो छैन । वि.सं. १९९२ लाई आरम्भ बिन्दु मान्ने हो भने अहिलेसम्ममा यो पचहत्तर वर्षमा पुगेको छ । यस समयावधिलाई आधुनिक काल भनेर चिनिन्छ । यस अवधिलाई प्रथम चरण (वि.सं.१९९२-२०१८), द्वितीय चरण (२०२०-२०३४) र तृतीय चरण (२०४० देखि हालसम्म) गरी तिन चरणमा विभाजन गर्न सकिन्छ । यहाँ समकालीन नेपाली कथा भनेर यही तेस्रो चरणमा लेखिएका कथालाई मात्र समेटिएको छ । हुन त समकालीन नेपाली कथा भनेर प्रथम चरणदेखि अहिलेसम्मका सबै कथालाई भन्न सकिन्छ, किनभने कुनै पनि मानव कर्म ऊ बाचुन्जेल अविच्छिन्न हुन्छ । भनाइको मतलब इतिहासमा एकातिर परम्पराले निरन्तरता पाइ रहेको हुन्छ भने अर्कातिर त्यसमा नवीनता पनि थपिँदै जान्छन् र कालान्तरमा तिनै नवीनता परम्पराका रूपमा स्थापित हुन्छन् । समकालीन नेपाली कथाको इतिहास भनेको अहिलेको समयमा लेखिएका कथात्मक कृतिले अहिलेको समाजमा पारेको प्रभाव अङ्कन गर्नु हो र त्यसबाट अहिलेको समयमा निर्मित सामाजिक, सांस्कृतिक मूल्यको निष्पण गर्नु पनि हो । अहिले लेखिएका कथामा हाल घटेका घटनाको प्रभाव परेको हुन्छ भने त्यसबाट नव संस्कृति र सांस्कृतिक मूल्यको निर्माण पनि भइ रहेको हुन्छ । यस लेखमा समकालीन नेपाली कथाले के कति मात्रामा परम्परागत मूल्य र मान्यतालाई निरन्तरता दिइ रहेको छ र के कति मात्रामा नवीन मूल्य र मान्यता निर्माण गरि रहेको छ भनेर विवेचना गरिएको छ ।

२. समकालीन नेपाली कथाको पृष्ठभूमि

आधुनिक नेपाली कथाका पहिलो र दोस्रो चरण (२०२०-२०३९) नै समकालीन नेपाली कथाका पृष्ठभूमि हुन् अथवा त्यति वेला राष्ट्रिय र अन्तरराष्ट्रिय क्षेत्रमा घटेका अनेक राजनीतिक सांस्कृतिक घटना र तिनको प्रभावबाट सिर्जित परिवेश नै पृष्ठभूमि हो । त्यस वेलाको राष्ट्रिय राजनीतिक परिस्थितिलाई हेर्दा २०१७ सालमा राजा महेन्द्रले बहुदलीय प्रजातान्त्रिक व्यवस्था अन्त्य गरेर एकदलीय पञ्चायती व्यवस्था लागु गरेबाट वाक् तथा प्रकाशन स्वतन्त्रता हरण भई नेपाली जनताका मौलिक हक अधिकार कुण्ठित भए फलतः उनीहरू त्यसका विरुद्धमा सक्रिय भए । कसैले देखिएर कसैले लुकेर त्यस निरङ्कुश व्यवस्थाको विरोध गरे । त्यसको चरम रूप २०३६ सालको विद्रोह र विरोधमा देखियो । त्यसलाई रोक्न र दबाउन नसकी तत्कालीन सत्ताधारीद्वारा जनमत सङ्ग्रहको घोषणा गरी सुधारिएको पञ्चायती व्यवस्था लागु गरियो र अनेक षड्यन्त्र गरी बहुदलवादीलाई हराइयो । तुलनात्मक रूपमा सुधारिएको पञ्चायती व्यवस्था पहिलेको भन्दा केही उदार थियो । त्यस्तै त्यति वेलाको अन्तरराष्ट्रिय राजनीतिक परिस्थिति पनि एकलवादी निरङ्कुश शासन व्यवस्थाको विरोध सहित बहुदलवादी समानतामूलक लोकतान्त्रिक व्यवस्थाका पक्षमा उर्लको

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थियो । बहुदलीय र एकदलीय राजनीतिक व्यवस्थाले निर्मित विश्वका दुई ध्रुवीय शक्तिमध्ये एकदलीय शक्ति असमावेशी, कट्टर र बहुल विचारको निषेधक भएकाले कमजोर हुँदै थियो । कतिपय देशमा रहेको त्यस्तो व्यवस्था निर्बल हुँदै गयो र विश्व बहुलवादी, समावेशी, उदार राजनीतिक व्यवस्थातर्फ उन्मुख भयो । यसको प्रभाव नेपालको राजनीतिमा मात्र नभएर यसका छिमेकी देशको राजनीतिमा पनि पयो । यस्तो राष्ट्रिय अन्तरराष्ट्रिय राजनीतिक परिवर्तनको प्रभाव समकालीन कथा लेखनमा परि रहेको थियो । त्यसबाट परम्परा भिन्न नवीन सांस्कृतिक मूल्य र मान्यता निर्माण हुँदै थिए । तिनको प्रतिबिम्ब समकालीन नेपाली कथामा देखिन थाल्यो ।

त्यस्तै यसै वेला विश्व साहित्यमा यथार्थवादको प्रभाव केही कम हुन थाल्यो र अतियथार्थवाद, प्रतीकवाद, विम्बवाद, धनत्ववाद, अभिव्यञ्जनावाद, विसङ्गतिवाद, अस्तित्ववाद आदिमा आधारित प्रयोगवादी साहित्य लेखन चलन थाल्यो । सन् १९६० देखि नै पश्चिमी साहित्यमा उत्तर आधुनिक साहित्य चिन्तन, लेखन र प्रयोग हुन थालेको थियो । यी दुबै खाले साहित्यिक चिन्तन शैली र शिल्पको प्रभाव विश्वव्यापी भएर नेपाली कथामा पनि परि रहेको थियो । यसको सङ्केत बिस र तिसको दशकका नेपाली कथामा पाइन्छ । बिसको दशकमा प्रयोगवादी साहित्य लेखनको प्रभाव र तिसको दशकमा उत्तर आधुनिक लेखनको प्रभाव भल्कन थाल्छ । नेपालमा ध्रुवचन्द्र गौतम, मोहन राज शर्मा जस्ता कथाकारहरू प्रयोगवादी कथा लेख्दै थिए भने दार्जिलिङबाट इन्द्र बहादुर राईले आयामेली, प्रयोगवादी र लीला लेखनको चिन्तन र शिल्पमा कथा लेख्न सुरु गरेका थिए । यो उत्तर आधुनिकतावादी अपरम्परित वैचारिक साहित्यिक अभियान थियो । यिनै पृष्ठभूमिमा समकालीन नेपाली कथा विकसित भएको पाइन्छ । अर्को कुरा समकालीन नेपाली कथाको पृष्ठभूमिका रूपमा आधुनिक कालको प्रथम चरणदेखि विकसित हुँदै आएका ऐतिहासिक धारहरू सामाजिक यथार्थवाद, समाजवादी यथार्थवाद र मनोवैज्ञानिक यथार्थवाद सक्रिय छन् । समकालीन नेपाली कथालाई गतिशील बनाउन सक्रिय रहेका कथाकारहरूमा रमेश विकल, गोविन्द गोठाले, देव कुमारी थापा, मदन मणि दीक्षित, इन्द्र बहादुर राई आदि जस्ता पहिलो पुस्ताका, बिसको दशक र त्यसपछि कथा लेख्ने ध्रुवचन्द्र गौतम, परशु प्रधान, मोहन राज शर्मा पारिजात, भाउ पन्थी, खगेन्द्र सङ्गौला, बेन्जु शर्मा, शैलेन्द्र साकार, सनत रेग्मी, पद्मावती सिंह, ध्रुव सापकोटा, मञ्जु काँचुली, ऋषिराज बराल, नारायण ढकाल, राजव, किशोर पहाडी, इन्दिरा प्रसाई, सीता पाण्डे आदि दोस्रो चरणका र चालिस पचास र साठीको दशकमा कथा लेख्न आरम्भ गर्ने समकालीन चरणका कथाकारहरू पर्दछन् ।

३. समकालीन नेपाली कथाका अभिप्रेरक तत्त्वहरू

समकालीन कथाहरू किन समकालीन भए, ती लेखिनुका कारण के हुन्, कथाकारले कस्ता घटना, परिस्थिति र विचारबाट प्रभावित भएर के कस्ता कथा लेखे, समकालीन विश्वकथा लेखनमा के कस्ता प्रवृत्ति छन् र तिनको प्रभाव नेपाली कथा साहित्यमा कसरी परि रहेको छ भन्ने प्रश्नहरूसँग सम्बन्धित पक्ष नै समकालीन नेपाली कथा लेखनका कारण वा अभिप्रेरक तत्त्व हुन् । अर्को शब्दमा भन्दा कुनै कारण नभई कार्य हुँदैन त्यसैले माथि उल्लिखित पक्षहरू कारण हुन् भने कार्य चाहिँ समकालीन कथा हुन् । यहाँ समकालीन कथा लेखनका प्रमुख कारण वा अभिप्रेरक तत्त्वका बारेमा सङ्क्षेपमा चर्चा गर्नु प्रासङ्गिक हुन्छ ।

पहिले देशभित्रका कारणबारे चर्चा गर्न सकिन्छ । देशमा २०४० सालमा सुधारिएको पञ्चायती व्यवस्था कायम थियो । त्यो अनुदार भएकाले त्यसको विरोध व्यापक रूपमा हुन थाल्यो । व्यवस्थावादी र व्यवस्था विरोधी शक्तिहरूबीच सङ्घर्ष चर्कियो अन्त्यतः २०४६ सालमा बहुदलीय व्यवस्था पुनः स्थापना भयो । उदार

र लोकतान्त्रिक व्यवस्था स्थापना भएपछि त्यसको व्यापक प्रभाव कथा लेखनमा पऱ्यो । सञ्चार क्षेत्रमा आएको ढुलो परिवर्तनले देशव्यापी रूपमा एफ एम स्टेसनहरू खुले भने पत्र पत्रिकाको प्रकाशनमा भन् व्यापकता आयो । साहित्यिक पत्र पत्रिकाको प्रकाशनमा विस्तार भयो । अनेक टेलिभिजन संस्थाहरू खुले, दूर सञ्चार संस्थाहरू बढे । सूचना प्रविधिको विस्तारले धेरै पत्र पत्रिकाका अनलाइन संस्करणहरू निस्कनुका साथै अनेक साहित्यिक वेब साइटहरू खुल्न गई कथा छापा माध्यममा मात्र सीमित नरहेर विद्युतीय माध्यममा पनि फैलिने ढोका खुल्यो । पचासको दशकदेखि इन्टरनेटको व्यावसायिक सुरुवात भएपछि खुलेका साइबर क्याफेहरू र च्याटिङ तथा फेस बुकले जहाँसुकैका कथा जहाँसुकैका पाठकका लागि पठनीय भए । स्थान र समयको दूरत्व हराउँदै गयो भने समकालीन कथा लेखनमा हरेक लिङ्ग, वर्ग, जाति, भाषाभाषीको सहभागिता समेत उल्लेख्य रूपमा बढ्यो ।

त्यस्तै बहुदलीय व्यवस्थामा धेरै विसङ्गति र विकृति देखिए । भ्रष्टाचारमा व्यापक वृद्धि भयो, शासकहरू पार्टीमुखी र स्वार्थी भए साथै देशमा अस्थिरता बढ्न थाल्यो । २०५२ सालमा देश गृहयुद्धको दुश्चक्रमा फँस्यो । हत्या, हिंसा, अत्याचार चरम अवस्थामा पुगे । कतिपयले रक्तक्रान्तिको समर्थनमा कथा लेखे भने कतिले अहिंसात्मक क्रान्तिको समर्थन गरेर कथा लेखे । बहुसङ्ख्यकले द्वन्द्व र युद्धजन्य अभिघात, अवसाद, वेदना, दुःख आदिलाई विषय बनाए । द्वन्द्व र युद्धजन्य पलायन, टुहुरोपन, वैधव्य, सन्ततिहीन स्थिति, विस्थापन, विस्फोटन, आक्रमण, प्रत्याक्रमण, हत्या, हिंसा जस्ता कुराहरूले कथाहरू भरिन थाले । भाषिक, धार्मिक, जातीय, क्षेत्रीय, सांस्कृतिक, लिङ्गीय, वर्गीय विभेदहरू मुखरित भई विखण्डनको स्वर घन्कन थाल्यो । शासन व्यवस्थाको प्रतिफल लक्षित वर्गसम्म पुगेन । धनी र गरिबबिचको दुरी भन् बढ्यो । चोरी, डकैती, अपहरण जस्ता कार्यहरू राजनीतिक आडमा हुन थाले । दण्ड हीनता बढ्यो साथै अराजकताले देशलाई भन् गँज्यो । यी सबैको प्रभाव समकालीन कथामा देखिन्छ । २०५८ सालमा दरबार हत्याकाण्ड भयो । २०६१ सालमा जनशक्ति र अधिकारको बेवास्ता गर्दै राजाले प्रत्यक्ष शासन गर्न थाले । यसकै फलस्वरूप हत्या, हिंसा र जबरजस्ती गरेर सत्ता परिवर्तन गर्न खोज्ने शक्ति र अहिंसक आन्दोलनबाट सत्ता परिवर्तन गर्न चाहने लोकतान्त्रिक शक्तिबिच बान्हबुँदे सम्भौता भएपछि २०६२ सालको अन्त्यमा दोस्रो अहिंसक जन आन्दोलन भयो र २०६३ सालमा लोकतन्त्रको स्थापना भयो । दुई सय पचास वर्ष लामो निरङ्कुश राजतन्त्रको अन्त्य र सङ्घीय गणतान्त्रिक व्यवस्थाको घोषणा भयो तर राजनीतिक स्थिरता आउन सकेन । देशका राजनीतिक शक्तिहरू एक जुट भएर अधि बढ्न सकेनन् । निहित स्वार्थ त्यागेर राष्ट्रिय स्वार्थमा आउन सकेनन् । यी सबैको प्रभाव पनि नेपाली कथामा परेको छ । यी माथिका पक्षहरू लोकतान्त्रिक व्यवस्थाका दुर्बलता हुन् । सबल पक्ष अन्तर्गत लैङ्गिक समानता, विभिन्न प्रकारका विभेद तथा असमानताको विरोध, शासनमा र शासन व्यवस्थाबाट प्राप्त हुने अवसरमा सीमान्त वर्गको समानुपातिक सहभागिताको अवसर, नारी सशक्तीकरण, एकलवादी सामाजिक संरचनाबाट बहुलवादी सामाजिक संरचनामा समाज रूपान्तरण प्रक्रियाको सुरुवात आदि पर्दछन् । यस्ता कुराको प्रभाव पनि समकालीन कथामा परेको छ ।

देश बाहिरका कारणहरूको चर्चा गर्दा यस अवधिमा विश्वमा घटेका केही प्रमुख राजनीतिक घटना र परिस्थितिको चर्चा गर्न सकिन्छ । सन् नब्बेको दशकमा टुलुटुला राजनीतिक घटनाहरू घटेका देखिन्छन् । त्यस्तै सन् दुई हजारको दशकमा पनि महत्त्वपूर्ण घटनाहरू घटेका छन् । सन् १९९० मा सोभियत सङ्घको विघटन भयो । यही अवधिमा बर्लिनको पर्खाल ढल्यो र खाडीयुद्ध पनि यसै अवधिमा भयो । अमेरिकाले अफगानिस्तानमाथि आक्रमण गरेर विन लादेनलाई अपदस्थ गऱ्यो । चीनको तियान मेन चोकमा स्वतन्त्रताका पक्षमा उठेका आबाजलाई नराम्ररी दबाइयो । यस्तै दुई हजारको दशकमा अमेरिकाको टिवन टावरमाथि

आतङ्कवादीहरूले आक्रमण गरे । अमेरिका र इराकको युद्ध भयो । सद्दाम हुसेनलाई फाँसी दिइयो । यसरी यस अवधिमा एकातिर विश्व बहुलवादी शासन व्यवस्थातिर ढल्कियो भने अर्कातिर हत्या, हिंसा र आतङ्कले भन् ठाडो शिर उठायो । यी सबै राजनीतिक घटना र परिस्थितिको प्रभाव पनि नेपाली कथा लेखनमा परेको देखिन्छ । त्यस्तै समकालीन विश्व साहित्यमा कथा लेखनका विद्यमान धारको प्रभाव पनि नेपाली कथामा परेको छ । ती हुन्; आधुनिक र उत्तर आधुनिक कथा लेखनका धार वा ट्रेन्ड । आधुनिक कथा लेखनका धारमा यथार्थवाद, विसङ्गतिवाद, अस्तित्ववाद, प्रयोगवाद आदि प्रमुख रहेका छन् भने उत्तर आधुनिक धारमा विनिर्माणवाद, उत्तर संरचनावाद, नव मार्क्सवाद, नारीवाद, नव इतिहासवाद, पर्यावरणीय लेखन, नव मनोविश्लेषणवाद, जायास्पोरा लेखन, अभिघात सिद्धान्त, सन्धिगन्धता सिद्धान्त आदि प्रमुख रहेका छन् । यी आधुनिक र उत्तर आधुनिक चिन्तन र कथा लेखनका शिल्प शैलीको प्रभाव समकालीन नेपाली कथामा परेको छ र यी अभिप्रेरक तत्त्व वा कथा लेखनका कारण बनेका छन् । यी अभिप्रेरक तत्त्व वा कारणका आधारमा नै समकालीन नेपाली कथाको स्वस्व चिन्तन सकिन्छ । अर्को स्पष्ट पार्नु पर्ने कुरा के छ भने अन्तरराष्ट्रिय राजनीतिक घटना र परिवेश तथा विश्व साहित्यमा देखा परेका ट्रेन्ड बुझेर लेखिएका कथाहरूमा वैश्विक र स्थानिक चिन्तन, तथा समान शिल्प शैली पाइन्छ भने राष्ट्रिय राजनीति र राष्ट्रिय साहित्यमा देखा परेका ट्रेन्ड बुझेर लेखिएका कथामा राष्ट्रिय चिन्तन, परम्परागत शैली शिल्प र केही प्रयोगपरकता पनि पाइन्छ ।

४. समकालीन कथा र साहित्यिक पत्रिका तथा अन्य सञ्चारमाध्यम

आधुनिक कथाको उद्भव, विकास र विस्तारमा साहित्यिक पत्रिकाको योगदान महत्त्वपूर्ण देखिन्छ । साहित्यिक पत्रिकाविना कथाको कल्पना नगरे पनि हुन्छ । आधुनिक नेपाली कथाको जन्म साहित्यिक पत्रिका 'शारदा' (१९९१) बाट नै भयो । यसको विकास र प्रसार पनि साहित्यिक पत्रिकाहरूले नै गरि रहेका छन् । यहाँ समकालीन नेपाली कथाको विकासमा सहयोग पुऱ्याउने केही प्रमुख साहित्यिक पत्रिकाको चर्चा गर्न सकिन्छ ।

समकालीन नेपाली कथाको विकासमा 'गोरखा पत्र' (१९५८) को भूमिका बिसर्न सकिँदैन । यो समाचार प्रधान पत्रिका हो तर यसले सुरुदेखि अहिलेसम्म कथाका साथै कथा सम्बन्धी चर्चा समीक्षा आदि समेम प्रकाशित गरेर यसको विकास र विस्तारमा महत्त्वपूर्ण भूमिका खेलेको छ । यसले गोरखा पत्र सय वर्षका एक सय एक कथा (२०५८) नामक कथा सङ्ग्रह पनि प्रकाशित गरेको छ । त्यसपछि साहित्यिक पत्रिकाको सन्दर्भ कोट्टयाउँदा रचना (२०१८), भानु (२०२५), मधुपर्क (२०२५), मिर्मिरे (२०२९), समष्टि (२०३५), गरिमा (२०३९) आदिको नाम महत्त्वपूर्ण छ । यिनले नेपाली कथाको विकासमा ठुलो योगदान दिएका छन् । त्यस्तै समकालीन साहित्य, उन्नयन, बगर, दोभान, तन्नेरी, कौशिकी, जनमत, साथी, अभिव्यक्ति, जुही, शब्द संयोजन, खोटाङ्ग पुकार, वेदना, नव अङ्कुर, अक्षर, वनिता, शुक्ला प्रवाह, गुञ्जन, सुगन्ध, शब्दाङ्कुर, नागार्जुन, दौँतरी, दायित्व, शिवपुरी सन्देश, नारी जागरण आदि अनेक पत्रिकाले समकालीन कथाको विकास र विस्तारमा महत्त्वपूर्ण योगदान दिएका छन् । यीमध्ये मधुपर्क र समकालीन साहित्यले चार पटक, जुहीले तिन पटक, बगरले दुई पटक, मिर्मिरे, वेदना, दायित्व, ध्वनि, शुक्ला प्रवाह र अभिव्यक्तिले एक एक पटक कथा विशेषाङ्क निकालि सकेका छन् । यी कथा विशेषाङ्कले अहिले लेख्दै गर्ने कथाकार कति छन् र कथाको लोकप्रियता कति छ भनेर अनुमान गर्न सहयोग गर्छन् । यी बाहेक 'युवामञ्च' नेपाल, हिमाल, समय, नव युवा, जस्ता मासिक र अर्ध मासिक पत्रिकाहरूले पनि कथाको विकासमा ठुलो सहयोग पुऱ्याएका छन् ।

उपर्युक्त पत्रिकाका साथै रेडियो नेपाल र उदार सञ्चार नीतिका कारण २०४६ साल पछिको खुलेका सयौँ एफ एम रेडियोहरूले पनि कथा प्रसारण गरेर कथालाई लोकप्रिय बनाउन मद्दत पुऱ्याएका छन् । त्यस्तै अनलाइनमा, वेब साइटमा थुप्रै साहित्यिक पत्रिकाहरू रहेका छन् । तिनले पनि नेपाली कथालाई विश्वव्यापी बनाएका छन् । यसरी समकालीन नेपाली कथाका पाठक दिनानुदिन वृद्धि हुँदै छन् । पाठक बढाउने काम नेपाली कथाको अनुवादले पनि गरि रहेको छ । अहिले थुप्रै नेपाली कथाहरू अङ्ग्रेजी भाषामा अनुदित भइ रहेका छन् । यसरी नेपाली कथाको विकास तीव्र रूपमा भइ रहेको र यो एक अत्यन्त लोकप्रिय विधाका रूपमा विकसित भइ रहेको देखिन्छ ।

५. समकालीन कथा र कथाकारको विवरण

यहाँ २०४० देखि २०६७ सालसम्मका प्रकाशित र तत्काल उपलब्ध कथा सङ्ग्रहको विवरण प्रस्तुत गरिएको छ । यस अवधिमा पहिलो र दोस्रो चरणदेखि कथा लेखने र चालिस, पचास र साठीको दशकमा कथा लेख्ने कथाकारका कथा सङ्ग्रह प्रकाशित देखिन्छन् । तिनलाई २०४० देखि २०४९ सम्मका, २०५० देखि २०५९ सम्मका तथा २०६० देखि हालसम्मका भनेर तिन शीर्षकमा छुट्टयाइएको छ ।

(क) २०४० देखि २०४९ सम्मका प्रकाशित कथा सङ्ग्रह

चन्द्रमणि भट्टराईको अस्मिता (२०४१), नारायण तिवारीको अस्थि पञ्जर (२०५४), राजवको समय पीडा (२०४५) लव गाउँलेको कालचक्र (२०४६), वनमाली निराकारको समयको पर्खाल (२०४७), विजय चालिसेको त्रिविध (संयुक्त) (२०४४), प्रयोग/प्रत्यारोपण (२०४७), मोहन राज शर्माको कोर्पा (२०४०), ध्रुवचन्द्र गौतमको गौतमका केही प्रतिनिधि कथाहरू (२०४४) र संरक्षक (२०४८), गिरिराज आचार्यको सानीको सपना (२०४५), भागीरथी श्रेष्ठको क्रमशः (२०४४) र विभ्रम (२०४९), माया ठकुरीको चौतारो साक्षी छ (२०४६) र माया ठकुरीका कथाहरू (२०४८), सनत रेग्मीको बन्द कोठाहरूको सहर (२०४५), पद्मावती सिंहको कथाकार (२०४४), किशोर पहाडीको कथाकोण (सहलेखन २०४३) र विसुदाइ (२०४५), माधव भण्डारीको माधव भण्डारीका कथाहरू (२०४०), विश्वम्भर चञ्चलको जीवन वृत्त (२०४०), हरि अधिकारीको रामलालको आकाश (२०४०), अविरल स्थापितको माकुराको जालो (२०४०), गोविन्द गिरी प्रेरणाको सुतेको समुद्र (२०४०), पारिजातको साल्गीको बलात्कृत आँसु (२०४३) तथा वधशाला जाँदा र आउँदा (२०४९), लीला श्रेष्ठ सुब्बाको फकल्यान्ड (२०४९), बेन्जु शर्माको विसङ्गत (२०४९), मञ्जु काँचुलीको केही माया: केही परिधि (२०४५), ध्रुव मधिकर्मीको जिन्दगी र समय (२०४५), अनिता तुलाधरको सूर्य ग्रहण (२०४०) र विडम्बना (२०४५), शान्ता श्रेष्ठको सारङ्गीमा नअटाएका सुर (२०४२), सीता पाण्डेको असजिला खुसीहरू (२०४२) र बन्धकी खुसीहरू (२०४५), कमला खप्तावलीको क्रमशः एउटा दिन यसरी जन्मन्छ (२०४०), विन्द्या सुब्बाको कथाक्रम (२०४०), रेवती राज भण्डारीको दाइजो (२०४६), रमेश विकलको उर्मिला भाउजू (२०४३), शव, सालिक र सहस्र बुद्ध (२०४३), देव कुमारी थापाको प्रलय प्रतीक्षा (२०४४) र भोक तृप्ति (२०४९), कमला सस्त्रको सम्भौताको मोडमा (२०४९), खगेन्द्र सङ्ग्रोलाको हाँडी घोटेको जितबाजी (२०४९) र सेतेको संसार (२०४९), ऋषिराज बरालको एउटा गाउँको कथा भन्छु है त (२०४२) र भग्नावेश (२०४४), शारदा शर्माको आस्थाको भग्नावशेष (२०४८), मदन मणि दीक्षितको ग्याँस च्याम्बरको मृत्यु (२०४२), परशु प्रधानको प्रतिनिधि कथाहरू (२०४९), शैलेन्द्र साकारको कालपत्र र अरु कथाहरू (२०४२), प्रदीप नेपालको सूर्यमानको कथा शृङ्खला (२०४९), कथाभिन्नका नारी अनुहारहरू (२०४७) र बेचिएका चेलीहरू (२०४८), लोकेन्द्र बहादुर चन्दको हिउँको तन्ना (२०४२), कविता राम श्रेष्ठको मुक्ति प्रसङ्गका अस्वीकृत कथाहरू (२०४७), हरिहर खनालको देश परदेश (२०४६) तथा बमको छिर्का (२०४७), इन्द्र बहादुर राईको कठपुतलीको मन (२०४६) आदि कथा सङ्ग्रहहरू रहेका छन् ।

(ख) २०५० देखि २०५९ सम्ममा प्रकाशित कथा सङ्ग्रह

यस समयवाधिमा प्रकाशित कथा सङ्ग्रहहरूमा भुवन ढुङ्गानाको युद्धको घोषणा गर्नुभन्दा अघि (२०५५), रामेश्वर राउतको मनका कथा (२०५३), नरेन्द्र राज पौडेलको मेटिएका रेखाहरू (२०५२), फट्टिकको खम्बा (२०५३) र पर्खाल बाहिर (२०५८), मञ्जु काँचुलीको काँचुलीका कथा (२०५३), अमोद भट्टराईको मसित पनि दुख्ने घाउ छ (२०५२), चन्द प्रसाद भट्टराईको सहयात्रा (२०५९), तुलसी भट्टराईको रित्तो घर (२०५८), राजवको इतर जिल्लाबासी (२०५०) र कङ्गन खित्का (२०५६), लव गाउँलेको अरे क्यानम डिस्टप (२०५९), विष्णु राईको परपर (२०५५), मोहन राज शर्माको महाशून्य (२०५०) र वैखरी (२०५४), ध्रुवचन्द्र गौतमको ध्रुवचन्द्रका एकाउन्न कथाहरू (२०५८), सनत रेग्मीको लछमनियाको गौना (२०५९) र समय सत्य (२०५४), पद्मावती सिंहको पद्मावती सिंहका कथाहरू (२०५७), भागीरथी श्रेष्ठको रङ्गीन पोखरी (२०५०), नारायण ढकालको सहर यन्त्र (२०५०) तथा इरफान अली (२०५९), तीन संवत्सर (२०५२), किशोर पहाडीको सहरमा बत्ती निभेको बेला (२०५३), सर्वज्ञ र सेक्स (२०५५) र किंवदन्ती (२०५३), बाबा न्यौपानेको बैँसको आकाश (२०५६), पुष्पलता आचार्यको रित्तो वर्तमान (२०५९), सुरुहीन अन्त्य (२०५३) र अर्को किनारासम्म (२०५८) इन्द्र कुमार श्रेष्ठ 'सरित्'को दिदीको देवर (२०५०), जस्केलोबाट चिहाउने सूर्य (२०५६) र एकजोर फुल घोडा (२०५६), रक्ष राईको सहिदकी आमाको लास (२०५७), कपिल लामिछानेको भोक युद्ध (२०५७), अशेष मल्लको अर्ध विराम (२०५७), विवश पोखरेलको समय बिम्ब (२०५९), राजेन्द्र पराजुरीको विकल्प यात्रा (२०५०), महेश विक्रम शाहको सटाहा (२०५३) र सिपाहीकी स्वारनी (२०५९), हरिहर पौडेलको इतिवृत्त (२०५९), मुरारि अधिकारीको अस्वीकृत (२०५९), कमला सस्त्रको सम्भनाका अनुभूतिहरू (२०५९), विजय वजिमयको अन्ततोगत्वा (२०५०), इन्दिरा प्रसाईको मन सायद उग्रँदै (२०५९), उषा दीक्षितको अँजुलीभरिको आकाश (२०५४), सीता पाण्डेको सीता पाण्डेका कथाहरू (२०५४), मीरा प्रधान रेमको एउटा महानगरमा (२०५३), बाबा बस्नेतको गन्तव्य (२०५४), वेद कुमारी न्यौपानेको एउटा विद्रोह (२०५२), सुधा बस्नेतको अभैँ दैलो उघारै छ (२०५४), ललिता दोषीको प्रेमको परिभाषा (२०५६) तथा भक्तिएका किनारा (२०५७), जलेश्वरी श्रेष्ठको लाभाका बाफहरू (२०५८), रेवती राज भण्डारीको मुक्ति (२०५३), होम शङ्कर वास्तोलाको आँसुका भरनाहरू (२०५८), हिरण्य कुमारी पाठकको मोहचक्र (२०५०) र शून्यवत् (२०५७), सम्पूर्णा राईको नाभो (२०५२), कमला राईको सेतो गुलाफ (२०५२), दिव्यानी रावलको प्रेम तृष्णा (२०५४), कमला पराजुरीको निरुत्तरित प्रश्नहरू (२०५६), साधना प्रतीक्षाको रगतका दुई रङ्ग (२०५३), देव कुमारी थापाको देव कुमारी थापाका प्रतिनिधि कथा (२०५९), गायत्री विष्टको खल नायकका बिम्बहरू (२०५२), ऋषिराज बरालको बयान (२०५२), वनमान्छेको कथा (२०५४) तथा सैन्य उपहार (२०५८), यमुना रायको कथैकथा व्यथैव्यथा (२०५९), मदन मणि दीक्षितको जेन्डा (२०५९) र श्वेतकाली (२०५९), रमेश विकलको हराएका कथाहरू (२०५५), परशु प्रधानको यौटा क्रान्तिपुरुषको जन्म (२०५०) र उत्तरार्द्ध (२०५८), शैलेन्द्र साकारको रामायण र अरु कथाहरू (२०५५), पुण्य प्रसाद खरेलको पुनर्बहालीको (२०५४) तथा मताने साँडैलो (२०५७), प्रदीप नेपालको परोपकार यात्रा (२०५०), नारायण तिवारीको अस्थि पञ्जर (२०५४), इस्मालीको माछो माछो भ्यागुतो (२०५२) र घाम घाम जस्तो छैन (२०५८), कविता राम श्रेष्ठको बुद्धि बङ्गाराको टेलिफोन (विज्ञान कथा) भाग १, २, ३, (२०५९), नगेन्द्र राज शर्माको एकान्तका आफन्तहरू (२०५५), मधुवन पौडेलको अवतरण र अरु कथाहरू (२०५८) तथा चपडिएको दन्त्यकथा (२०५३), हरिहर खनालको विगत आगत (२०५५), हिरण्य भोजपुरेको चौबाटोको चारैतिर (२०५९), कृष्णादेवी शर्मा (श्रेष्ठ)को घरभेटी भाउजू (२०५९), रोशन थापा 'नीरव'को अन्त्यहीन युद्ध (२०५७), गीता केशरीको तरङ्ग (२०५७) र भुमरी (२०५९), दिल साहनीको खरानी गाउँ (२०५८), धनश्याम ढकालको आजको महाभारत (२०५४), रत्नमणि नेपालको कथा इन्द्रेणी (२०५९), गोविन्द बहादुर मल्ल गोठालेको बाह्र कथा (२०५२), ध्रुव माधिकर्मीको दृष्टि घनघोर जङ्ग (२०५८), शङ्कर सुब्बा फागोको बग्दै बग्दै जीवनसँग (२०५७)

गोपाल पराजुलीको अर्को दिशा (२०५४), विश्वम्भर चञ्चलको अनाम नगर (२०५४), लोकेन्द्र बहादुर चन्दको विसर्जन (२०५४), दीनबन्धु शर्माको सपना र खण्डहरहरू (२०५५), नवीन विभासको आधा बाटो हिँडेपछि (२०५७), तेराखको सिमीको बोट (२०५५), बलदेव मजगैयाँको सङ्कल्प (२०५३)... आदि ।

(ग) २०६० देखि हालसम्ममा प्रकाशित कथा सङ्ग्रह

रत्नमणि नेपालको लीला धारणा र कथाहरू (२०६४), कृष्ण बरालको कथा च्यातिएका (२०६०), भवानी छेत्रीको उजेलीहरू (२०६०), घनश्याम शर्माको अभिशप्त समय (२०६४), बाबुराम लामिछानेको हातभन्दा पर (२०६०) र पाखाको (२०६६), मनोरमा सुनुवारको भङ्ग हुन नपाएको मौनता (२०६६), सम्पदा मल्लको अनायास एक दिन (२०६९), गीता केशरीको लहर (२०६५), सुबि सुधा आचार्यको रहस्यमय भोगाइ (२०६५) र फ्रन्टपेज (२०६७), शर्मिला खड्काको समयको क्यानभासमा (२०६५), सरुभक्तको पदार्थहरूको गीत (२०६३), भुवन ढुङ्गानाको धर्मबिम्ब (२०६४), माया ठकुरीको आमा जानु होस् (२०६४), प्रदीप ज्ञवालीको कुहिरो (२०६०), पद्मावती सिंहको मौन स्वीकृति (२०६५), राजुबाबु श्रेष्ठको मारिनोसेलोको जुन (२०६३), राजेन्द्र पराजुलीको जाडोमा भोक (२०६२), नारायण ढकालको आत्महन्ता (२०६२), बहिर्गमन (२०६०), सिर्जना शर्माको अन्त्यहीन पहिराहरू (२०६२), विवश पोखरेलको स्नेह अस्त्र (२०६९), महेश विक्रम शाहको छापामारको छोरो (२०६३), अफ्रिकन अमिगो (२०६०) र काठमाडौँमा कामरेड (२०६५), लुमडी आचार्यको औचित्यहीन समारोह (२०६०), धीर कुमार श्रेष्ठको आरम्भ अर्थात् सुरुवात (२०६३), हरि मञ्जुश्रीको नानीबाबु (२०६९), जलेश्वरी श्रेष्ठको मौन विद्रोह (२०६९), अगिब बनेपालीको शुभयात्रा (२०६०), भागीरथी श्रेष्ठको भूमिगत (२०६२) तथा रातो गुलाफ (२०६६), रञ्जुश्री पराजुलीको परिस्थितिसँग बरालिँदा (२०६२), सुन्दर मानन्धरको फ्रेमभिन्न (२०६३), लोकेन्द्र बहादुर चन्दको रात्रिभोज (२०६०), सरु पोखरेलको मुना टुसाएपछि (२०६४), अमर न्यौपानेको पानीको घाम (२०६६), गड्गा पौडेलको चार आँटे चुल्टो (२०६७), अम्बिका गिरीको कम्प्युनिस्ट (२०६६), थाम्सुहाड पुष्प सुब्बाको कथान्तर (२०६७), कल्पना प्रधानको कथा लेख्न खोज्दा (२०६२), नीलम कार्की निहारिकाको हवन (२०६२) र कागतमा दस्तखत (२०६४), पुरुषोत्तम वाग्लेको टोलाइ रहेका कल्पनाहरू (२०६२), नव सिलवालको आस्थाको पहाड (२०६२), बन्दना खालिङको स्पर्श (२०६६), भाउ पन्थीको नदी पनि सुत्छ, ईश्वर पनि निदाउँछ (२०६३) तथा सनाखत र अरु कथाहरू (२०६७), चन्द्रकला नेवारको साँघुरो धरातल (२०६२), कुलचन्द्र कोइरालाको स्मृतिचिह्न (२०६९), कुमार ज्ञवालीको अन्धकार (२०६२), राममणि ढुङ्गेलको अनलाइन डट कम (२०६६), भुवन (सुब्बा) खरेलको सेती नदी (२०६७), श्रेष्ठ पिया पत्थरको एउटा अर्कै बाटो (२०६६), प्रकाश आङ्देम्बेको वेश्यासँग बिताएको एक साँझ (२०६४), सुरेश जङ्ग शाहको रक्तिम पत्र (२०६३), राम प्रसाद पन्तको सन्झ्याल (२०६२) र रूक्मी दिदी (२०६९), रत्न प्रजापतिको बिसन्धो (२०६९) तथा सेतो बादल (२०६६), बविता बस्नेतको सम्बन्धहीन सम्बन्धहरू (२०६५), अशोक सुवेदीको मैले रोजेको बाटो (२०६२), मधुवन पौडेलको आआफ्नै अतीत दोहोरिए जस्तो (२०६७), जगदीश घिमिरेको बर्दी (२०६६), प्रेम ओम्हाको आत्मसमर्पण (२०६६), मञ्जु काँचुलीको विश्वामित्रको सुहाग रात (२०६२), राजेश्वर देवकोटाको पाँच कथा (२०६७), अनमोल मणिको नीलिमा र गाढा अँध्यारो (२०६६), कुमार भट्टराईको नसमेटिका पाइलहरू (२०६५), इल्या भट्टराईको मन मनै त हो (२०६०), अनि... (२०६२) र निःशब्द प्रश्नहरू (२०६२), ध्रुव सापकोटाको अन्धकार (२०६०) तथा बितेको (२०६५), लक्ष्मी उप्रेतीको तिर्सना (२०६३), कृष्ण धरावासीको भोला (२०६०), बिनुबाबा घिमिरेको देश तब मात्र सप्रनेछ ... (२०६५), मणि लोहनी परास्त प्रेम (२०६७), मिड लिवाङको मनभित्रको मन (२०६५) र सीमा आभास टापुका स्वरहरू (२०६६), राधिका रायाको उनी गएको गोरेटो (२०६०), सनत रेग्मीको सनत रेग्मीका प्रतिनिधि कथा (२०६०), होमनाथ सुवेदीको चिरिएको

मुटु (२०६४) र मर्माहत (२०६२), बाबा बस्नेतको उन्मु फुलेपछि (सन् २००४), प्रमिला शर्माको प्रेमको खोजीमा (सन् २००४), हरिहर पौडेलको अनुभ्रम प्रतिभ्रम (२०६६), हिमालय शर्माको रक्तपिण्ड (२०६७), मनु ब्राजाकीको पारदर्शी मान्छे (२०६०), परशु प्रधानको सीताहरू (२०६४), राममणि पोखरेलको हरिमानको आत्महत्या (२०६३) तथा सोममाया र शान्ति अभियान, दण्डहीनता र सूचना टॉस (२०६६), पुण्य प्रसाद खरेलको द्वन्द्व र धुवाँ (२०६४), प्रदीप नेपालको धरहराको सहर (२०६२), बाघमारेको लाल सलाम (२०६४), राजवको क्यापिटल हिल (२०६५), नारायण तिवारीको शत्रु (२०६६), इस्मालीको काट् जर्किन डी (२०६४), इन्दिरा प्रसाईको दोस्रो सत्ता (२०६२), नयन राज पाण्डेको खोरभित्र जोकर (२०६९) र निदाएँ जगदम्बा (२०६५), वासु जमरकट्टेलको आफन्त दुस्मन (२०६७), तृष्णा कुँवरको सेहराज अहमद (२०६६), हरिहर खनालको देशभित्र देश खोज्दै (२०६०), विघटन (२०६३) र अस्तित्वको खोजी (२०६६), हरिमाया भेटवालको दोस्रो दर्जा (२०६३), सुस्मिता नेपालको हवाई जहाजसँग उडेको मन (२०६६), सरोज राज अधिकारीको स्म बजारकी नोरा (२०६७), प्रदीप मोयाङ्को पुरुषगन्ध, ध्रुवचन्द्र गौतमको साठी वर्षमा हृदयाघात (२०६०), पहिलो प्रेमको संस्मरण (२०६६), परशु राम कोइरालाको निरुत्तर (२०६९), सौगात आचार्यको सङ्कल्प यात्रा (२०६६), पुण्य कार्कीको मध्यरातमा (२०६२), कमल नियोलको भोको रात (२०६५), सरला रेग्मीको चुडाल्दै बन्धनहरू (२०६३), शङ्कर कुमार श्रेष्ठको कैफियत प्रतिवेदन (२०६२) र नेपालदेखि अमेरिकासम्म (२०६३), मातृका पोखरेलको सन्त्रस्त आँखाहरू (२०६९), रीता ताम्राकारको तुषारपात (२०६९), रक्ष राईको बालुवामा अर्को नेपाल (२०६९), भगवान चन्द्र ज्ञवालीको दोभान (२०६९), मोहन बहादुर कायस्थको गोरेकी आमा (२०६६), फुलमान बलको काजोल खातुन (२०६९), दुर्गा विनयको अर्केस्ट्रा (२०६२), बाबा न्यौपानेको दोस्रो प्रहर (२०६२), श्यामकृष्ण श्रेष्ठको स्वप्नभङ्ग (२०६२), सीता अर्यालको उपमा (२०६२), रोशन थापा नीरवको तेस्रो विश्वयुद्ध (२०६२), अविनाश श्रेष्ठको तान्या, इन्द्रकमल र अन्धकार (२०६३), विवश वस्तीको यसरी नै आरु फुल्छ (२०६५), राजेन्द्र विमलको राजेन्द्र विमलका कथा (२०६३), पुण्यरश्मिको पुण्यरश्मिका कथाहरू (२०६०), मेरी वृन्दा यस्तै भई (२०६५), मातृका पी. रेग्मीको बदेनी र म (२०६४), गङ्गा सुवेदीको गङ्गा सुवेदीका विचार र कथाहरू (२०६०), प्रमिला शर्माको प्रेमको खोजीमा (२०६९), जया राईको डम्बरी (२०६२), सुशीला देउजाको प्रयासको पहिलो खुट्टिकिलो (२०६३), सीताराम नेपालको यो उही कथा (२०६३), गङ्गा प्रसाद अधिकारी (खोलाघरे साईंलो) को स्थापित विस्थापित (२०६२), किशन थापा 'अधीर' कथान्यास (२०६६), कुमार लिङ्देनको नलेखिएका कथाहरू (२०६९), ऋषिराज बरालको पैयुँ फुल्न थालेपछि (२०६३), क्षितिज मगरको सुन छहरीको ऐनामा (२०६५), साबी श्रेष्ठको नियाल्दै समय र जिन्दगी (२०६६), दिवा चेम्जोङको आफन्तको अनुहार (२०६६), सरल सहयात्रीको क्रान्तिका कथाहरू (२०६४), अमोद भट्टराईको छातीमा टाप कसेर (२०६९), गोविन्द गिरी प्रेरणाको घोराही शून्य किलो मिटर (२०६७), शरण राईको अन्तिम स्वीकारोक्ति (२०६६), विन्द्या सुब्बाको हस्पिस (२०६०), नरेन्द्र राज पौडेलको स्वप्नयात्रा (२०६२), शारदा कोइरालाको एक दिन (२०६२)... आदि रहेका छन् ।

यी माथिका कथा सङ्ग्रह बाहेक प्रवृत्ति र क्षेत्र विशेषका आधारमा पनि केही सामूहिक कथा सङ्ग्रहहरू प्रकाशित देखिन्छन्; जस्तै : निनु, रामहरि र रुद्र (सं.) प्रतिनिधि नेपाली कथाहरू (२०४६), राज नारायण प्रधान (सं.) दार्जिलिङका कथा र कथाकार (सन् १९८२), खेमनाथ पौडेल (सं.) विविध कथा सँगालो (२०६९), लक्ष्मण गौतम (सं.) समकालीन द्वन्द्व कथा (२०६३), अविनाश श्रेष्ठ (सं.) आधुनिक भारतीय नेपाली कथा (२०६४), सुनसरीका प्रतिनिधि कथाहरू (२०६२), कथा सँगालो (देहरादुन सन् १९९७), गोविन्द राज भट्टराई र विष्णुविभु घिमिरे (सं.) समकालीन द्वन्द्व र युद्ध कथा (२०६३), राजेन्द्र पराजुली (सं.) नेपाली राजनीतिक कथाहरू (२०६६), विमल भौकाजी (सं.) प्रतिनिधि नारीयौन कथा (२०६६), परशु प्रधान र नारायण तिवारी

(सं.) तराईको मधेसका कथा (२०६७), प्रमोद प्रधान (सं.) नेपाली यौन कथा भाग १, (२०५४), लक्ष्मण गौतम (सं.) नेपाली यौन कथा भाग २ (२०६१), विमल भौकाजी (सं.) नेपाली यौन कथा भाग ३ (२०६४) आदि । यस्तै व्याकुल पाठकले प्रख्यात नेपाली कथा भाग १ (२०६५), भाग २ (२०६६), र भाग ३ (२०६७), सम्पादन गरेर प्रकाशित गराएको देखिन्छ । त्यस्तै भाग ४ निस्कने क्रममा छ । यी कार्यबाट नेपाली कथाको छनोटपूर्ण प्रस्तुति भएको देखिन्छ ।

६. समकालीन नेपाली कथाका मूल प्रवृत्ति वा विशेषता

समकालीन नेपाली कथामा एकातिर आधुनिक कालको प्रथम चरण र दोस्रो चरणमा देखिएका प्रवृत्ति वा विशेषताको निरन्तरता पाइन्छ भने अर्कातिर यस समकालीन चरणमा केही नयाँ विशेषता वा प्रवृत्तिहरू पनि थपिएका देखिन्छन् । यहाँ ती सबै प्रमुख प्रवृत्ति वा विशेषताको सङ्क्षेपमा चर्चा गर्न सकिन्छ ।

(क) यथार्थवादी प्रवृत्ति

यो प्रवृत्ति आधुनिक कालको प्रथम चरणदेखि सुरु भएर अहिलेसम्म निरन्तर रहेको पाइन्छ । यो प्रवृत्ति प्रथम चरणमा मूलतः प्रमुख प्रवृत्तिका रूपमा थियो भने दोस्रो चरणमा प्रयोगवादी प्रवृत्तिको समानान्तर भएर प्रयुक्त भयो । त्यस्तै तेस्रो चरणमा उत्तर आधुनिक प्रवृत्तिसँग समानान्तर रूपमा प्रयोग भइ रहेको पाइन्छ । नेपाली कथाको सबैभन्दा धेरै हिस्सा यही प्रवृत्तिले ओगटेको पाइन्छ । यस प्रवृत्तिलाई आदर्शोन्मुख यथार्थवादी, समाजवादी यथार्थवादी वा प्रगतिवादी, सामाजिक यथार्थवादी, प्रकृतवादी, अतिथार्थवादी आदिमा विभाजन गर्न सकिन्छ । यहाँ यी सबैको सङ्क्षेपमा चर्चा गर्न सकिन्छ ।

आदर्शोन्मुख यथार्थवादी प्रवृत्ति वा विशेषता भएका कथाले समाजको यथार्थ चित्रण गर्छन्, समाजमा व्याप्त अनेक समस्या देखाउँछन् र ती समस्याको समाधान पात्रको आत्मिक परिवर्तन गराउँछन् । त्यसैले यस्ता कथामा सुधारवादी चेतना हुन्छ । साथै यस्ता कथाले समाजको यथार्थलाई प्रतिकूल र आदर्शलाई अनुकूल पारेर प्रस्तुत गर्छन् । गीता केशरी, माया ठकुरी, माधव भण्डारी, अनिता तुलाधर, शान्ता श्रेष्ठ, विन्द्या सुब्बा, कमला खप्तावली, देव कुमारी थापा, तुलसी भट्टराई, पुष्पलता आचार्य, ललिता दोषी, हिरण्य कुमारी पाठक, कमला राई, यमन राय आदिका कतिपय कथामा यो प्रवृत्ति वा विशेषता पाइन्छ ।

समाजवादी यथार्थवादिता- यसलाई प्रगतिवादी यथार्थवादी प्रवृत्ति पनि भनिन्छ । यसमा मार्क्सवादी विचार वा चिन्तनले समाजलाई हेरिन्छ र त्यही चिन्तन अनुसार समाजको यथार्थलाई कथामा प्रतिबिम्बित गरिन्छ । मार्क्सवादी विचारलाई आदर्श बनाउने हुनाले यो पनि आदर्शवादी जस्तो देखिन्छ । यस्ता प्रवृत्ति भएका कथामा समाजलाई वर्गीय दृष्टिले हेरिन्छ र शोषक र शोषितमध्ये शोषितका पक्षमा विचार राखिन्छ । आर्थिक कारणले भएका सबै खाले विभेदको विरोध गर्नु र शोषित वर्गको नेतृत्वदायी भूमिकाको वर्णन गर्नु समाजवादी यथार्थवादी कथाको मूल अभीष्ट देखिन्छ । रमेश विकल, पारिजात, हरिहर खनाल, खगेन्द्र सङ्ग्रौला, पुष्प प्रसाद खरेल, सञ्जय थापा, ऋषिराज बराल, नारायण ढकाल, राजव, पुष्प प्रसाद कार्की, नवीन विभास, हरि गोविन्द लुईटेल, लीला श्रेष्ठ, सुधा त्रिपाठी, घनश्याम ढकाल, अनमोल मणि आदिका कथामा यो प्रवृत्ति वा विशेषता मूल रूपमा रहेको पाइन्छ ।

सामाजिक यथार्थवादिता- यसलाई कतिपयले आलोचनात्मक यथार्थवादी भनेको पनि पाइन्छ । यस खालका कथामा समाजको यथार्थलाई जस्ताको तस्तै प्रस्तुत गर्ने प्रयास गरिन्छ । समस्या राखिन्छ समाधान देखाउँदैन । समाजको सुन्दर पक्षलाई महत्त्व दिइँदैन, असुन्दर पक्षलाई दिइन्छ । समाजमा रहेका

व्यक्तिहरूको उदात्तता, भव्यता र महत्तालाई भन्दा अनुदात्तता, क्षुद्रता र हीनतालाई महत्त्व दिइन्छ । समाजमा रहेका सामाजिक, राजनीतिक, सांस्कृतिक, धार्मिक, विकृति र विसङ्गतिको चित्रण गर्नु नै यस्ता कथाको मूल उद्देश्य रहेको देखिन्छ । यस्ता कथा लेख्ने कथाकार तुलनात्मक रूपमा धेरै छन् । सनत रेग्मी, किशोर पहाडी अशेष मल्ल, हरि अधिकारी, विश्वम्भर चञ्चल, बेन्जु शर्मा, मञ्जु काँचुली, ध्रुव मधीकर्मा, पद्मावती सिंह, शारदा शर्मा, भुवन ढुङ्गाना, नरेन्द्र राज पौडेल, परशु प्रधान, शैलेन्द्र साकार, तुलसी भट्टराई, इन्दिरा प्रसाई, बाबुराम लामिछाने, अमर न्यौपाने, सीमा आभास, भाउ पन्थी, जगदीश घिमिरे, अनमोल मणि, ध्रुव सापकोटा, कृष्ण धरावासी, रत्नमणि नेपाल आदि अनेक कथाकारका कथामा यो प्रवृत्ति मूल रूपमा रहेको देखिन्छ । यी बाहेक प्रकृतवादी, अतियथार्थवादी प्रवृत्ति वा विशेषता भएका कथाहरू पनि यस अवधिमा लेखिँदै गरेका देखिन्छन् ।

आञ्चलिकता- स्थानीय परिवेश, वातावरण, संस्कृति, जातजातिका आचरण, बोली, समस्या आदिलाई महत्त्व दिएर लेखिने कथालाई आञ्चलिक भनिन्छ । यसको सम्बन्ध ग्रामीण परिवेशसँग बढी देखिन्छ । आञ्चलिकता सामाजिक यथार्थवादी कथा लेखनको प्रवृत्ति विशेष हो । नेपाली कथाको आधुनिक कालको प्रथम चरणदेखि नै यस प्रकारका कथाहरू लेखिँदै आएका छन् । यस चरणमा यस्ता कथा लेख्ने केही कथाकार हुन्: रमेश विकल, धीरेन्द्र प्रेमर्षि, मनु ब्राजाकी, राप्रउ पोखरेल, परशु प्रधान, भाउ पन्थी, विनोद दीक्षित, शैलेन्द्र साकार, सनत रेग्मी, राजेन्द्र विमल, राममणि पोखरेल, राम भरोस कापडी भ्रमर, ऋषिराज बराल, प्रदीप नेपाल, राजव, नारायण तिवारी, विवश पोखरेल, कृष्ण धरावासी, रत्नमणि नेपाल, रमेश रञ्जन, नयन राज पाण्डे आदि ।

(ख) मनोविश्लेषणात्मक प्रवृत्ति

यो प्रवृत्ति पनि नेपाली कथाको आधुनिक कालको प्रथम चरणदेखि नै सुरु भएको र द्वितीय र तृतीय चरणमा अझ विकसित हुँदै गएको देखिन्छ । यसलाई मनोवैज्ञानिक यथार्थवाद पनि भनिएको छ । त्यस्तै मनोविज्ञानवाद पनि भनेको देखिन्छ । यसलाई यौन मनोवैज्ञानिक, बाल मनोवैज्ञानिक, समाज मनोवैज्ञानिक भनेर छुट्टयाउन सकिन्छ । फ्रायड, एडलर र युङ्गका मनोविश्लेषणात्मक सिद्धान्तका आधारमा मान्छेको मनोविश्लेषण गर्नु र मान्छेले मनद्वारा सञ्चालित के कस्ता अदृश्य शक्तिबाट के कस्ता कार्य गर्छ भनेर देखाउनु नै यस्ता प्रवृत्ति भएका कथाको उद्देश्य हो । यहाँनेर स्मरणीय कुरा के छ भने फ्रायडको अचेतन मनको व्याख्या फर्डिनान्ड डी. सस्युरको संरचनावादका आधारमा गर्ने ज्याक लकॉले मनोविश्लेषण सिद्धान्तलाई संरचनावाद र उत्तर संरचनावादसम्म पुऱ्याए । उनले गरेको नयाँ व्याख्यालाई नव मनोविश्लेषणवाद भनिन्छ । त्यसको प्रयोग पनि समकालीन नेपाली कथामा पाइन्छ । यी सबै पक्षबाट मनोविश्लेषणात्मक प्रवृत्ति भएका कथा हेर्न सकिन्छ । यस्ता कथा लेख्ने समकालीन कथाकारहरूमा गोविन्द बहादुर गोठाले, विजय बहादुर मल्ल, रमेश विकल, परशु प्रधान, शैलेन्द्र साकार, सनत रेग्मी, मञ्जु काँचुली, ध्रुव सापकोटा, हरि अधिकारि, अविनाश श्रेष्ठ, पुष्कर लोहनी, किशोर पहाडी, गोविन्द गिरी प्रेरणा, ध्रुव मधीकर्मा, सीता पाण्डे, मोहन राज शर्मा, बेन्जु शर्मा, भागीरथी श्रेष्ठ, नरेन्द्र राज पौडेल, बाबा न्यौपाने, महेश विक्रम शाह, राजुबाबु श्रेष्ठ आदि पर्दछन् । यी सबैले विभिन्न किसिमका मनोविश्लेषणात्मक कथा लेखेका छन् ।

(ग) प्रयोगवादी प्रवृत्ति

आधुनिक नेपाली कथामा प्रयोगवादी प्रवृत्तिको प्रयोग खास गरी दोस्रो चरणदेखि भएको पाइन्छ । यथार्थवादी कथाहरू कथानक प्रधान हुन्थे, शास्त्रीय परिपाटीमा लेखिन्थे, आधुनिक कथा सिद्धान्तमा आबद्ध हुन्थे,

सन्देशमूलक र उद्देश्यपूर्ण हुन्थे भने प्रयोगवादी कथाहरू चलिआएका कथा सिद्धान्तभन्दा भिन्न किसिमले लेखिन्छन् । यिनीहरूलाई अकथा वा एन्टी स्टोरी पनि भन्न सकिन्छ । कति कथाकारले विषय वस्तुमा, कति कथाकारले शैली शिल्पमा प्रयोग गर्छन् । कतिपयले खास आन्दोलन वा लेखनका नयाँ ढाँचाको, चिन्तनको घोषणा गर्छन् र नयाँ मानक बनाएर कथामा प्रयोग गर्न थाल्छन् । कतिपय कथाकार चाहिँ व्यक्तिगत स्तरमा स्वतन्त्र प्रयोग गर्दछन् । यसरी प्रयोग सामूहिक र व्यक्तिगत स्तरमा पनि भएको देखिन्छ । आयमेली आन्दोलन र लीला लेखन सामूहिक आन्दोलन हुन् भने कथानकहीन कथा निर्माण गर्नु, प्रतीक, बिम्ब, अन्योक्ति र स्वैर कल्पनाको प्रयोग गर्नु, विसङ्गत चिन्तन प्रस्तुत गर्नु, कथाको गद्यात्मकतालाई नकार्नु, कतिपय कथा तत्त्वको प्रयोग नगर्नु आदि चाहिँ वैयक्तिक र स्वतन्त्र प्रयोग हुन् । त्यस्तै उत्तर आधुनिकतावादी वा उत्तर संरचनावादी कथा लेख्नु पनि प्रयोग नै हो, तर त्यस्ता कथालाई बेग्लै शीर्षकमा चर्चा गर्न सकिन्छ । समकालीन चरणमा यस्ता कथा लेख्ने कथाकारमा ध्रुवचन्द्र गौतम, मोहन राज शर्मा, इन्द्र बहादुर राई, गोपाल पराजुली, खगेन्द्र सङ्ग्रीला, अविनाश श्रेष्ठ, नारायण ढकाल, राजेन्द्र विमल, नयन राज पाण्डे, परशु प्रधान, किशोर पहाडी, अमर न्यौपाने, ध्रुव मधुकर्मी, कुमार झवाली, अनुक्रम राज, सरुभक्त, किशन थापा अधीर, रोशन थापा नीरव, कृष्ण बराल, कृष्ण धरावासी, रत्नमणि नेपाल, दीनबन्धु अर्याल, अशेष मल्ल, इन्द्र कुमार श्रेष्ठ सरित् आदि पर्दछन् ।

(घ) विसङ्गतिवादी अस्तित्ववादी प्रवृत्ति

विसङ्गतिवादले मान्छेको जीवन नै विसङ्गत मान्दछ । बाँच्नु एक प्रकारको श्राप हो, यसबाट ऊ मुक्त हुन सक्तैन । त्यस्तै ऊ मूल्यहीन, निस्सार र निरर्थक रूपमा बाँचि रहेको अनुभव गर्छ । यस्तै विचार वा भावमा आधारित कथालाई विसङ्गतिवादी भनिन्छ । कतिपय कथाकार कथाको भाव र विचार मात्र नभएर शैली शिल्पलाई पनि असङ्गत पारेर प्रस्तुत गर्छन् भने कतिपय चाहिँ भाव वा विचार विसङ्गत भए पनि शैली शिल्प चाहिँ सङ्गत र शृङ्खलित पारेर प्रस्तुत गर्छन् । त्यस्तै जीवन विसङ्गत छ भनेर बुझेर पनि मान्छे बाँच्न सङ्घर्ष गर्छ । ऊ पराधीन नभई स्वतन्त्र रूपमा बाँच्न चाहन्छ । आफ्नो भाग्यको निर्माता आफैँ भएर, कसैको भरोसाविना बाँच्न खोज्छ । यस्तो विचार वा भाव भएका कथा अस्तित्ववादी हुन्छन् । यी दुबै वादका चिन्तक प्रायः समान छन् र सर्जक पनि दुबै प्रकारका विचारले कृति रचना गर्छन् । फेरि विसङ्गति बोध नभई अस्तित्व सम्बन्धी चिन्तन पनि हुँदैन । त्यसैले यी दुबैलाई एकै ठाउँमा राख्न सकिन्छ । समकालीन नेपाली कथामा यस्तो प्रवृत्ति वा विशेषता भएका कथा लेख्ने कथाकारमा इन्द्र बहादुर राई, ध्रुवचन्द्र गौतम, परशु प्रधान, पारिजात, शैलेन्द्र साकार, सरुभक्त, भागीरथी श्रेष्ठ, पद्मावती सिंह, हिरण्य कुमारी पाठक, कुमार नगरकोटी, अनमोल मणि, अमर न्यौपाने, ध्रुव मधीकर्म, रत्नमणि नेपाल, कृष्ण धरावासी, दीनबन्धु अर्याल, कृष्ण बराल, रोशन थापा नीरव, किशन थापा अधीर, विन्दु सुवेदी, हरिमाया भेटवाल, तृष्णा कुँवर, ममता शर्मा आदि पर्दछन् ।

(ङ) द्वन्द्व र युद्धजन्य परिस्थितिको चित्रण

द्वन्द्व र युद्ध जहाँ र जति गरे पनि भइ रहन्छन् । नेपालमा द्वन्द्व र युद्ध पहिलेदेखि नै भइ रहेका र तिनका विषयमा कथा लेखिँदै रहेको पनि देखिन्छ । नेपाली कथाको आधुनिक कालको प्रथम चरणदेखि नै द्वन्द्व र युद्धकथा लेखिँदै आएका छन् । २०५२ सालदेखि २०६२ सालसम्म नेपालमा भएको द्वन्द्व र युद्ध विशेष उल्लेख्य रहेको पाइन्छ । यसले तत्कालीन नेपालमा जे जस्तो परिस्थिति सिर्जना गर्‍यो त्यसको प्रभावमा थुप्रै कथा लेखिएका र अभैँ लेखिँदै गरेका देखिन्छन् । त्यसैले यो एक मुख्य प्रवृत्ति वा विशेषता

बनेर समकालीन नेपाली कथामा देखिएको छ । द्वन्द्व र युद्ध सम्बन्धी कथाहरू दुई प्रकारका हुन्छन्; एक-रक्तपातपूर्ण क्रान्तिको विरोध गर्ने र द्वन्द्व र युद्धजन्य अभिघात देखाउने र दुई- रक्तपातपूर्ण क्रान्तिको समर्थन गर्ने र सत्ता विरोधी युद्धरत पक्षलाई साहस, धैर्य, उत्साह प्रदान गर्ने तथा ध्वंसबाट नै नयाँ सिर्जना हुन्छ भन्ने विश्वास राख्ने कथाहरू । पहिलो प्रकारका कथाले युद्धकालीन र युद्धोत्तर परिस्थितिमा भएका मानवीय पशुता, युद्ध आतङ्क, अभिघात, अन्तर्द्वन्द्व, नारी उत्पीडन, कारुणिकता, रौद्रता, बीभत्सता आदि देखाउँछन् भने दोस्रो प्रकारका कथाले युद्धरत विरोधी पक्षमा पुगेको क्षति, सत्ता विरोधी पक्षले युद्धमा प्राप्त गरेको सफलता, युद्धरत पक्षले प्रदर्शन गरेको वीरता, शौर्य र साहस, क्रान्तिबाट प्राप्त हुने उपलब्धिको स्रोत आदि देखाएका हुन्छन् । समकालीन नेपाली कथामा रक्तपातपूर्ण क्रान्तिको विरोधमा राम्रा कथा लेख्ने कथाकार धेरै छन् भने त्यसको समर्थनमा सामान्य कथा लेख्ने कथाकार थोरै छन् । रक्तपातपूर्ण क्रान्तिको विरोध गर्ने र द्वन्द्व र युद्धको अभिघात देखाउने केही कथाकारहरू यस प्रकार छन्: रमेश विकल, ध्रुवचन्द्र गौतम, परशु प्रधान, राजेन्द्र विमल, भुवन ढुङ्गाना, तुलसी भट्टराई, हरिहर पौडेल, सनत रेग्मी, पद्मावती सिंह, नरेन्द्र राज पौडेल, ध्रुव सापकोटा, नारायण ढकाल, मधुवन पौडेल, प्रदीप नेपाल, इल्या भट्टराई, विजय चालिसे, अविनाश श्रेष्ठ, किशोर पहाडी, सिर्जना शर्मा, गोविन्द गिरी प्रेरणा, ध्रुव मधिकर्मी, राजेन्द्र पराजुली, महेश विक्रम शाह, अमोद भट्टराई, रोशन थापा नीरव, प्रदीप मेयाङ्गो, फुलमान बल, हरिहर खनाल, शर्मिला खड्का, धीर कुमार श्रेष्ठ, नीलम कार्की निहारिका, पुण्य प्रसाद खरेल, रत्नमणि नेपाल आदि । द्वन्द्व र युद्धका हत्या हिंसा, क्रूरता, नृशंसता, पशुतालाई आवश्यक ठान्ने कथाकारमा ऋषिराज बराल, घनश्याम ढकाल, सिपी गजुरेल, हिरामणि दुखी, लेकाली खड्का, कुमार शाह, अशोक सुवेदी, राजु छेत्री, सरला रेग्मी, कमला रोका, विशेष पुन, कमला नियोल, रोहित दाहाल, पुण्य कार्की, सौगात आचार्य, कथाकारमा नवीन विभास आदि पर्दछन् ।

(च) भूमण्डलीय चेतना

विज्ञान र प्रविधि संसारभरि एउटै भए जस्तै साहित्य लेखन पनि अहिले संसारभरि एउटै हुन थालेको छ । स्थान र समयका दुरी कम भएका छन् । पूर्व र पश्चिमका साँध भत्किन थालेका छन्, किनभने पहिले सञ्चार प्रविधि त्यति सशक्त थिएन । आज सञ्चार र प्रविधिमा भएको द्रुत विकासले संसारलाई ग्रामीकरण गरि दिएको छ । भुवन भवन भएको छ । जुनसुकै विचार, शिल्प, कलाको प्रभाव जुनसुकैमा परेको छ । साहित्यमा हुने प्रयोगहरू त्वरित परिवर्तनशील र विश्वव्यापी भएका छन् । साहित्य सिद्धान्तहरू पनि परिवर्तनशील भएका छन् । बहुल विचार र बहुल प्रयोगको व्यापकता छ । समकालीन नेपाली कथा लेखनमा विश्वकथा लेखनको प्रभाव परेको देखिन्छ । यही प्रभावले लेखिने कथामा भूमण्डलीय चेतना हुन्छ । यस्तो चेतना प्रयोग गरेर कथा लेख्ने समकालीन कथाकारहरूमा ध्रुवचन्द्र गौतम, मोहन राज शर्मा, परशु प्रधान, ध्रुव सापकोटा, नारायण ढकाल, कुमार नगरकोटी ध्रुव मधिकर्मी, इन्द्र बहादुर राई, राजव, भागीरथी श्रेष्ठ, शैलेन्द्र साकार, इल्या भट्टराई, अनमोल मणि, रोशन थापा नीरव आदि पर्दछन् ।

(छ) आप्रवासी चेतना

देश बाहिर पुगेका, स्थायी वा अस्थायी रूपमा परदेशमा बस्नेहरूको भावना वा चेतनालाई आप्रवासी चेतना भनिन्छ । परदेशमा बस्दा उनीहरूलाई के कस्ता भयले सताउँछन्, उनीहरू कसरी द्वैध परिचय बोकेर बाँच्छन्, उनीहरू पितृदेशलाई कसरी स्मरण गर्छन्, आफ्नो संस्कृतिलाई कति माया गर्छन्, आप्रवासी संस्कृतिको प्रभावले उनीहरू कस्ता हुन्छन् आदि कुरा व्यक्त भएको कथामा आप्रवासी चेतना हुन्छ । नेपालीहरू पनि आप्रवासी हुन थालेको धेरै भयो, तिनको चेतना वा विचार कथामा व्यक्त हुन थालेको पनि पहिलेदेखि नै हो, तापनि अहिले विश्वव्यापी रूपमा यस्तो लेखन एक प्रवृत्तिका रूपमा अगाडि आएको छ र नेपाली कथा

लेखनमा पनि यो प्रवृत्ति उल्लेख्य भएको छ । यस प्रवृत्तिमा कथा लेखने समकालीन नेपाली आप्रवासी कथाकारहरूमा राजव, होमनाथ सुवेदी, कृष्ण बजगाई, कमला सस्म, सुरेश जङ्ग शाह, जया राई, नीलम कार्की निहारिका आदि उल्लेख्य छन् ।

(ज) लैङ्गिक चेतना

यस अन्तर्गत नारीवादी चेतना, तेस्रो लिङ्गी चेतना र लैङ्गिक समानता सम्बन्धी चेतना पर्दछन् । नारीवादी चेतना पश्चिममा धेरै अगाडिदेखि सुरु भए पनि बिसौं शताब्दीदेखि भने आन्दोलनका रूपमा सशक्त भएर आएको देखिन्छ । त्यस आन्दोलनको प्रभाव साहित्यमा पन्यो । यसले नारीसँग सम्बन्धित सामाजिक, राजनीतिक, आर्थिक र सांस्कृतिक रूपमा रहेका असमानता, विभेद र थिचोमिचो देखाउन थाल्यो । नारी र पुरुषबिच हुने सामाजिक, आर्थिक असमानता, शारीरिक र भाषागत भिन्नता र अनुभूतिगत र मनोवैज्ञानिक अन्तरका आधारमा नारी मात्रको अध्ययन गर्न थाल्यो र लैङ्गिक समानताको आवाज उठायो । उत्तर आधुनिक युगमा यो भन् सशक्त भएर आयो । त्यस्तै तेस्रो लिङ्गी अन्तर्गत स्त्री समलिङ्गी, पुरुष समलिङ्गी, उभय लिङ्गी (Bisexual), परालैङ्गिक (Transgender) अन्तर्लिङ्गी (Inter-Sexual) तथा यौनाङ्ग राम्ररी विकास नभएका सबै व्यक्तिहरू पर्दछन् । यिनीहरूको स्त्रीलिङ्गी र पुलिङ्गी स्वभावभन्दा भिन्न स्वभाव हुन्छ । यिनीहरूलाई समाजले अप्राकृतिक, अमान्य र हेय ठहराउँछ । यस्ताका हक अधिकार तथा अस्तित्वलाई राम्ररी स्विकार्दैन । यस्ता व्यक्तिहरू अपहेलित र नगण्य पारिन्छन् । यस्तालाई पहिलेका साहित्यले स्थानै दिएको थिएन, तर उत्तर आधुनिक साहित्यले समान महत्त्व दिएर अघि सान्यो र लैङ्गिक र यौनिक क्षेत्रमा स्वतन्त्रता दिनु पर्छ, समानता हुनु पर्छ भनेर आबाज उठायो । यसलाई सन्दिग्धता वा क्वियर सिद्धान्तबाट अध्ययन गर्न थालियो । समकालीन नेपाली कथामा पनि यस्तो लैङ्गिक चेतना भएका कथा छन् । यस्ता कथा लेखनेमा मोहन राज शर्मा, राजव, ध्रुव मधिकर्मी, पद्मावती सिंह, भागीरथी श्रेष्ठ, बिन्दु सुबेदी, लक्ष्मी उप्रेती, उषा शेरचन, कृष्ण धरावासी, परशु प्रधान, हिरण्य कुमारी पाठक, गीता केशरी, कमला सस्म, नीलम कार्की निहारिका, सुस्मिता नेपाल, माया ठकुरी, इल्या भट्टराई, जलेश्वरी श्रेष्ठ, बविता बस्नेत, तृष्णा कुँवर आदि पर्दछन् ।

(झ) साइबर संस्कृतिको प्रभाव

भूमण्डलीकरणलाई मद्दत पुऱ्याउने प्रमुख तत्त्वमध्ये एक हो साइबर जगत् । यसले एउटा ठुलो भर्चुअल वा परोक्ष संसार रचना गरेको छ । यसले संसारलाई हाइपर रियल बनाइदिएको छ । यसले संसारलाई परोक्ष रूपमा जोड्ने काम गरेको छ । हो पनि होइन पनि, छ पनि छैन पनि । यो एक डिजिटल वास्तविकता हो । यसले स्थान र समयका दुरी भत्काइ दिएको छ । अहिले साहित्य साइबरमा रचिन्छ, पढिन्छ । यसले वास्तविक मान्छेलाई प्रभाव पारि रहेको हुन्छ । मान्छे साइबरले चल्न थालेको छ । यसको प्रभाव खास गरी सहरी जीवनमा अत्यन्त तीव्रताका साथ परि रहेको छ । यो विद्युतीय संस्कृति हो । यसलाई विषय वस्तु बनाएर, यसको प्रभावलाई कथ्य बनाएर समकालीन कथाकारले कथा रचि रहेका छन् । यस्ता कथा लेखनेमा परशु प्रधान, अनमोल मणि, कुमार नगरकोटी, हिरण्य कुमारी पाठक, जलेश्वरी श्रेष्ठ, पद्मावती सिंह, शर्मिला खड्का, ध्रुव मधिकर्मी आदि पर्दछन् ।

(ञ) बहुलवादी विचार

बहुलवादी भनेको धेरै विचार मान्ने सिद्धान्त हो । बहुलवाद भनेको एकभन्दा बढी वाद वा सिद्धान्त वा विचार समेट्न सक्ने वाद हो, समावेशी सिद्धान्त हो । सत्य साना र ठुला हुँदैनन्, ठुला सत्यले साना

सत्यलाई ओभोलमा पार्नु हुँदैन । एउटा विचारलाई अधिनायक बनाएर अरुलाई दमन गर्नु हुँदैन, सबै विचार सापेक्षित छन्, सबै स्वतन्त्र छन् । सबैको आफ्नो महत्त्व छ । एकलता निर्विकल्प हुन्छ, बहुलतामा धेरै विकल्प हुन्छन् भनेर स्विकार्नु नै बहुलता हो । हरेक प्रकारका बन्धनबाट मुक्ति बहुलता हो । विचार भनेको बाटो पनि हो । मानिसलाई जुन बाटो हिँड्न मन लाग्छ उसलाई हिँड्न दिनु पर्छ । मेरे बाटो ठिक हो, अरु हिँडेको बाटो ठिक होइन, त्यसमा नहिँड भनेर कसैलाई बाध्य तुल्याउनु हुँदैन; यही हो, बहुलवादी विचार । यसलाई सर्वास्तित्ववादी विचार पनि भन्न सकिन्छ जसमा सबै विचारको अस्तित्व समान रूपमा स्विकारिएको हुन्छ । वास्तवमा बहुलताले मात्र सीमान्तीकृत समुदायको आवाज सुनाउन सक्छ, मौनहरूको आवाज सुनाउन सक्छ । बहुलवादमा मात्र सबैले स्वतन्त्रताका लागि लड्न पाउँछन् र सबै स्वतन्त्र हुन पाउँछन् । बहुलतामा समानता हुन्छ । एकलतामा विभेद हुन्छ । यावत् प्रकारका विभेदको अन्त्य नै बहुलता हो । साहित्यमा बहुलता अनेक प्रकारका हुन्छन् । लेखन केन्द्रको बहुलता, लेखकको बहुलता, सांस्कृतिक केन्द्रहरूको बहुलता, विचार अनुभूतिहरू (स्त्री, पुरुष, तेस्रो लिङ्गी, सीमान्तीय) को बहुलता, अभिव्यक्ति माध्यम (छापा, विद्युतीय) को बहुलता, कथ्य (यथार्थ) को बहुलता, शैली शिल्पको बहुलता आदि । यस्तो बहुलवादी विचार अहिलेको साहित्यको प्रमुख प्रवृत्ति वा विशेषता बनेको छ । समकालीन नेपाली कथामा यस्तो प्रवृत्ति वा विशेषतामा आधारित थुप्रै कथा पाइन्छन् । यस्ता कथा लेख्ने कथाकारहरूमा ध्रुवचन्द्र गौतम, मोहन राज शर्मा, गोपाल पराजुली, ध्रुव सापकोटा, भाउ पन्थी, परशु प्रधान, शैलेन्द्र साकार, इन्द्र बहादुर राई, कृष्ण धरावासी, दीनबन्धु शर्मा, रत्नमणि नेपाल, कृष्ण बराल, नारायण ढकाल, ध्रुव मधिकर्मी, भागीरथी श्रेष्ठ, पद्मावती सिंह, जलेश्वरी श्रेष्ठ, हिरण्य कुमारी पाठक, विन्दु शर्मा, लक्ष्मी उप्रेती, विमल भौकाजी, प्रदीप नेपाल, रोशन थापा नीरव, किशन थापा अधीर, भुवन ढुङ्गाना, गीता केशरी, तुलसी भट्टराई, शारदा शर्मा, जगदीश घिमिरे, अनमोल मणि, अमर न्यौपाने, सीमा आभास, बेन्जु शर्मा, मञ्जु काँचुली, किशोर पहाडी, अशेष मल्ल, सनत रेग्मी, हरि अधिकारी, विवश पोखरेल, राजेन्द्र विमल, रामभरोस कापडी भ्रमर, रमेश रञ्जन, नयन राज पाण्डे आदि पर्दछन् ।

(ट) नव मार्क्सवादी विचार

मार्क्सवादलाई परिवर्तनशील सत्यका रूपमा स्वीकार गर्ने मार्क्सवादीहरू नै नव मार्क्सवादी हुन् । यिनीहरू मार्क्सवादमा गहिरो आस्था राख्छन् । त्यसलाई आफ्नो लेखन वा सिर्जनाको वैचारिक धार बनाउँछन्, तर मार्क्सवाद मात्र अन्तिम सत्य हो भनेर मान्दैनन् । यिनीहरू एकलतासँगै बहुलता हुन्छ, बहुलता नभई एकलताको कुरै आउँदैन भन्छन् र मार्क्सवादी एकलतामा भन्दा वैचारिक बहुलतामा विश्वास गर्छन् । यिनीहरू मार्क्सवादलाई वैचारिक बहुलताको एक अङ्ग वा तत्त्व मान्दछन् तर त्यसको अधिनायकता मन पराउँदैनन् । यिनीहरू वैयक्तिक स्वतन्त्रताको अत्यधिक उपयोग गर्न मन पराउँछन्, मार्क्सवादी रूढ विचारको दास हुन चाहँदैनन् । नेपालको सन्दर्भमा भन्दा बहुदलीय जनवादी राजनीतिमा विश्वास गर्ने सबै मार्क्सवादीहरू नव मार्क्सवादी हुन् । यिनीहरू मार्क्सवादको एउटा मात्र परिभाषा हुन्छ भन्ने कुरामा विश्वास नगरी यो अपरिवर्तनीय छ, निरपेक्ष छ भन्ने पनि मान्दैनन् । उनीहरू यसलाई एक सापेक्षित र परिवर्तनीय सत्यका रूपमा स्वीकार गर्छन् । यसलाई मूल प्रवृत्ति वा विशेषता बनाएर कथा लेख्ने समकालीन कथाकारहरूमा नारायण ढकाल, प्रदीप नेपाल, प्रदीप ज्ञवाली, रमेश विकल, विजय चालिसे, मनु ब्राजाकी, हरिरह खनाल, इल्या भट्टराई, भागीरथी श्रेष्ठ, राजव, नारायण तिवारी, पुण्य प्रसाद खरेल, राजेन्द्र पराजुली, लीला श्रेष्ठ सुब्बा, शरण राई, मदन मणि दीक्षित, अनमोल मणि, श्रेष्ठ प्रिया पत्थर, माया ठकुरी, चन्द्रकान्त आचार्य आदि पर्दछन् ।

(ठ) लीला लेखन

लीला लेखन भनेको पूर्वका प्राचीन र पश्चिमका आधुनिक, उत्तर आधुनिक सिद्धान्त वा विचारहरू मिसाएर एकीकृत गरिएको साहित्य लेखनको नवीनतम चिन्तन र शैली शिल्प हो । यसले जीवन जगत्लाई आत्मपरक रूपमा, भ्रान्ति र भ्रमका रूपमा हेर्छ । यसले दृष्टि भिन्नता, अनिश्चितता, स्थानिक सत्य र व्यक्ति सत्यलाई व्यञ्जित गर्छ । यसलाई लीला सत्य भनिन्छ । यो आधुनिक पूर्वीय चिन्तकहरूले प्राचीन पूर्वीय चिन्तकहरू र आधुनिक तथा उत्तर आधुनिक पश्चिमी चिन्तकबाट प्राप्त गरेको चिन्तन र शिल्प शैलीको ज्योति पनि हो । त्यही ज्योतिले उनीहरू साहित्य लेख्छन् र जगत्लाई चिनाउने प्रयत्न गर्छन् । उनीहरूका लागि साहित्य लेखन लीला हो, खेल हो । यो पनि एक बहुलवादी लेखन हो । यस्तो लेखन विषय र शैली शिल्प दुबै तहमा गरिन्छ । यसको सुरुवात इन्द्र बहादुर राईले २०३४ सालदेखि नै गरे पनि नेपालमा भने यो पचासको दशकदेखि सुरु भएको देखिन्छ । समकालीन नेपाली कथामा लीलावादलाई मूल प्रवृत्ति बनाएर कथा लेख्नेहरूमा कृष्ण धरावासी, रत्नमणि नेपाल, दीनबन्धु शर्मा, कृष्ण बराल, सुन्दर मानन्धर, कुमार भट्टराई, दुर्गा विनय, नारायण चालिसे आदि पर्दछन् ।

(ड) आधुनिक र उत्तर आधुनिक शिल्प शैलीगत प्रवृत्ति

समकालीन नेपाली कथामा आधुनिक र उत्तर आधुनिक दुवै शिल्प शैलीको प्रयोग भएको पाइन्छ । आधुनिक शैली शिल्पमा यथार्थवादी, संरचनावादी र प्रयोगवादी ढाँचाहरू पर्दछन् । यथार्थवादी कथाको शैली शिल्प यथार्थवादी ढाँचाको हुन्छ । प्रयोगवादी कथाको शिल्प शैली प्रयोगपरक हुन्छ । त्यस्तै विसङ्गतिवादी अस्तित्ववादी कथाको ढाँचा कुनैको विसङ्गतिमूलक र कुनैको यथार्थवादी नै हुन्छ । यथार्थवादी कथाको भाषा यथार्थ अनुस्यू हुन्छ भने प्रयोगात्मक र विसङ्गतिवादी अस्तित्ववादी कथाको भाषा विचार र भाव अनुकूल हुन्छ । आधुनिक कथाहरूमा प्रतीक, बिम्ब, स्वैर कल्पना, पुराकथा, अन्योक्ति आदिको प्रयोग भएको पनि पाइन्छ । त्यस्तै उत्तर आधुनिक कथाको शिल्प शैली मुक्त संरचना भएको, उत्तर संरचनावादी, प्रयोगपरक, विधाहीन ढाँचाको, प्रविधिले प्रभावित, साइबरबाट प्रभावित, सङ्केतात्मक र सूत्रात्मक हुन्छ । चलन चल्तीको भाषा अर्थात् वक्ताले जानेका भाषाका शब्दहरू मिसाएर बनेको भाषा जसलाई जीवित भाषा पनि भनिन्छ त्यस्तो भाषाको प्रयोग हुन्छ । भाषाशैली बहवर्थक, आलङ्कारिक हुन्छ । व्यङ्ग्यात्मकता, स्वैर कल्पना, प्रतीक, बिम्ब, मिथ, अन्योक्ति जस्ता शिल्प आधुनिक र उत्तर आधुनिक दुबै धारका कथाका साभा विशेषता हुन् । यी दुवै प्रकारका शैली शिल्प प्रयोग भएका कथाहरू नै समकालीन कथा हुन् ।

यी माथिका बाहेक पर्यावरणीय लेखन, अनुवाद, लेखकीय चेतना, पाठकीय ग्रहणशीलता र रुचिमा देखिने विविधता, सांस्कृतिक वैविध्य, मौन वा सीमान्तहरूको आवाज, संवेदन हीनता आदि अनेक प्रवृत्तिहरू पनि देखिन्छन् ।

७. निष्कर्ष

२०४० सालदेखि हालसम्ममा लेखिएका वा प्रकाशित भएका कथाहरू समकालीन हुन् चालिस सालपूर्व लेखिएका कथाहरूले समकालीन कथा लेखनको पृष्ठभूमिको काम गरेका छन् । राष्ट्रिय र अन्तरराष्ट्रिय स्तरमा घटेका समकालीन राजनीतिक घटना र समकालीन विश्वकथा लेखनमा देखिएका नयाँ ट्रेन्ड नै समकालीन नेपाली कथा लेखनका अभिप्रेरक तत्व हुन् । अहिलेका कथाहरू बढी समाज सापेक्ष र समय सापेक्ष, बढी प्रयोगमूलक र बढी पाठक लक्षित भएका छन् । नेपाली कथा लेखनका केन्द्र पहिले थोरै थिए,

अहिले विश्वव्यापी भएका छन् । कथाकारहरू पनि अनेक जातिका, अनेक भाषाका र अनेक संस्कृतिका छन् । सञ्चार र प्रविधिको अभूतपूर्व विकासले विश्व एक ग्राम जस्तो भएको छ । आजका कथाहरू स्थानिक र वैश्विक चेतनाले लेखिएका छन् । अहिलेका कथाको विकास र विस्तारमा नेपाल र त्यसभन्दा बाहिरबाट प्रकाशित हुने साहित्यिक र गैरसाहित्यिक पत्र पत्रिका, विद्युतीय प्रसारण संस्था, अनलाइन वा वेब साइटमा रहेका साहित्यिक पत्रिका आदिले महत्त्वपूर्ण भूमिका खेलेका छन् । कथाप्रति पाठकीय रूचि पनि धेरै बढेको छ । तुलनात्मक रूपमा पचासको दशकमा र त्योभन्दा बढी साठीको दशकमा बढी कथा सङ्ग्रहहरू प्रकाशित देखिन्छन् । त्यस्तै प्रवृत्ति विशेषका आधारमा पनि सामूहिक कथा सङ्ग्रहहरू प्रकाशित हुन थालेका छन् । समकालीन नेपाली कथामा परम्परागत रूपमा रहेका यथार्थवादी, मनोविश्लेषणवादी, विसङ्गतिवादी अस्तित्ववादी, प्रयोगवादी आदि प्रवृत्ति वा विशेषताहरू अहिले पनि मुख्य प्रवृत्तिका रूपमा रहेका छन् । त्यस्तै यस अवधिमा बढी चर्चामा रहेका द्वन्द्व र युद्धजन्य परिस्थितिको चित्रण, भूमण्डलीय चेतना, आप्रवासी चेतना, लैङ्गिक चेतना, साइबर संस्कृतिको प्रभाव, बहुलवादी विचार, नव मार्क्सवादी विचार, लीला लेखन आदि प्रवृत्तिहरू पनि मूल प्रवृत्ति बनेका छन् । त्यस्तै शैली शिल्पगत प्रवृत्तिमा पनि परम्परित र परम्परा भिन्न गरी दुबै प्रकारका प्रवृत्ति मुख्य बनेका छन् । यी विशेषता वा प्रवृत्ति नै समकालीन नेपाली कथाका मूल्य र प्राप्ति हुन् । यिनै मूल्य र प्राप्तिबाट नै समकालीन नेपाली कथाको समग्र स्वस्व निर्माण भएको देखिन्छ । यस स्वस्वलाई हेर्दा यो निरन्तर गतिशील, परिवर्तनशील र ऊर्ध्वगामी देखिन्छ ।

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नानीराम रिसाल*

सार संक्षेप

शैक्षिक लक्ष्य तथा उद्देश्य प्राप्तिका लागि निर्माण गरिएको योजना वा कार्यक्रमलाई पाठ्यक्रम भनिन्छ । पाठ्यक्रमभित्र शिक्षार्थीको जीवनमा प्रभाव पार्ने विद्यालय र विश्व विद्यालयभित्रका सम्पूर्ण वातावरण र गतिविधिहरूलाई समावेश गरिएको हुनु पर्छ । पाठ्यक्रम निर्माणको सैद्धान्तिक पक्षलाई मात्र अँगालेर पाठ्यक्रमलाई सफल, प्रभावकारी तथा उपयोगी बनाउन सकिन्न । यसका लागि विद्यार्थीमा निश्चित परिवर्तन ल्याउने उद्देश्य, व्यक्ति र समाजका आवश्यकता, शिक्षाको राष्ट्रिय उद्देश्य, सिकाइका गुणात्मक अनुभव, सही शिक्षण विधि, उपयुक्त शैक्षिक सामग्रीको चयन तथा राम्रोसँग लेखाजोखा गर्न सक्ने मूल्याङ्कन विधि हुनु पनि नितान्त आवश्यक हुन्छ । त्रिभुवन विश्व विद्यालय अन्तर्गत शिक्षा शास्त्र सङ्कायतर्फ स्नातकोत्तर तहमा गतवर्षदेखि लागु भएको जनसङ्ख्या शिक्षा विषयको पाठ्यक्रममा यस्ता कपिय सकारात्मक कुरा भए पनि केही कमी कमजोरी पनि रहेका छन् । पाठ्यक्रमको राम्रोसँग लेखाजोखा नगरेसम्म पाठ्यक्रमले राखेको अभिलक्षित प्रतिफल प्राप्त हुन कठिन हुन्छ । प्रस्तुत लेखमा पाठ्यक्रम सम्बन्धी यिनै अवधारणामा आधारित भई शिक्षाशास्त्र सङ्काय अन्तर्गतको स्नातकोत्तर स्तरीय प्रथम वर्षको जनसङ्ख्या शिक्षा विषयको पाठ्यक्रमको समीक्षा गरिएको छ ।

१. परिचय

प्राचीन कालमा बाल बालिकाहरूको सर्वाङ्गीण विकासका लागि तयार गरेको विषय वस्तु र अनुभवको सँगालो पाठ्यक्रम मानिन्थ्यो भने वर्तमान युगमा विद्यालय वा विश्व विद्यालयमा शैक्षिक उद्देश्य प्राप्तिका लागि व्यापक रूपमा तर्जुमा गरिएको योजना तथा कार्यक्रमलाई पाठ्यक्रम भनिन्छ । पाठ्यक्रममा सम्पूर्ण सिकाइका अनुभवहरू समावेश गरिएको हुन्छ । यसका साथै पाठ्यक्रममा विद्यार्थीमा उपलब्धि प्राप्त गराउन विद्यालयभित्र वा बाहिर गरिने सम्पूर्ण प्रयास पनि समेटिएको हुन्छ (Taba, H.-1962) । शिक्षण सिकाइ क्रियाकलापमा पाठ्यक्रम एक महत्त्वपूर्ण दस्तावेज हो । राम्रो पाठ्यक्रमले सिकाइको व्यापक परिस्थितिलाई समेटेको हुन्छ भने सिकारूको आवश्यकता अभिरुचि र क्षमता अनुकूल शिक्षकले सिकारूसमक्ष विषय वस्तु पुऱ्याउने विधि पनि समाविष्ट हुन्छ (अर्याल, २०५४) । पाठ्यक्रममा शिक्षाको राष्ट्रिय उद्देश्य, तहगत उद्देश्य, विषय वस्तुको छनोट, शैक्षणिक व्यवस्थापन, विषय वस्तुको क्रम, क्षेत्र, पाठ्यभार वा कार्यभार, अङ्क विभाजन, शैक्षिक सामग्री, शिक्षण विधि तथा मूल्याङ्कनका आधारहरू निर्देशन गरिएको हुन्छ । त्यसैले पाठ्यक्रमको निर्धारण गर्दा विभिन्न पाठ्यक्रमविद्, विषय विशेषज्ञ, पाठ्य पुस्तक लेखक, परिमार्जन कर्ता, विषय शिक्षक एवम् विद्यार्थीको ज्ञान, दक्षता, सिप तथा अनुभवलाई वैज्ञानिक ढङ्गले समावेश गरिन्छ ।

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समाजलाई आधुनिकीकरण गर्न परम्परा र परिवर्तनबिचको सङ्घर्षलाई न्यूनीकरण गर्दै लैजानु पर्दछ । पाठ्यक्रम यस्तो एउटा दस्तावेज हो जसले समाजलाई स्मान्तरित गर्न मद्दत पुऱ्याउँछ । समयको परिवर्तनसँगै विश्वमा ज्ञान विज्ञानका क्षेत्रमा आएका प्रगतिले एक पटक बनाइएका पाठ्यक्रम सधैँका लागि उपयोगी र प्रभावकारी हुन सक्दैनन् । त्यसैले समयसापेक्ष पाठ्यक्रममा परिवर्तनको खाँचो हुन्छ । यिनै कुरालाई ध्यानमा राखी सामान्यत ५/५ वर्षको अन्तरालमा पाठ्यक्रमलाई परिमार्जन गर्नु पर्ने प्रावधान रहेको छ । जनसङ्ख्या शिक्षा त भन् परिवर्तनशील विषय भएको हुँदा यस विषयलाई समाजको माग तथा आवश्यकता अनुसार परिवर्तन र परिमार्जन गरी समयानुकूल बनाउदै लैजानु नितान्त आवश्यक हुन्छ ।

पाठ्यक्रम विकासको प्रक्रियामा पाठ्यक्रम मूल्याङ्कन एक महत्त्वपूर्ण तत्त्व हो । व्यक्ति वा समूहको व्यवहारमा आएको परिवर्तनको लेखाजोखा गर्नुका साथै शिक्षण संस्थाले निर्धारण गरेका उद्देश्यहरू, सिकाइ अनुभव, विषय वस्तुको सङ्गठन, शिक्षण विधिहरूको उपयुक्तताका सम्बन्धमा आवश्यक निर्णय दिनुलाई नै पाठ्यक्रम मूल्याङ्कन भनिन्छ (अर्याल, २०५४) । मूल्याङ्कन (evaluation) विभिन्न पक्षबाट गर्न सकिन्छ । जस्तै कुनै पनि मूल अवधारणामा विद्यार्थीहरूको बुझाइ (student understanding of main concepts) शैक्षिक वा प्राज्ञिक लक्ष्य र उद्देश्यको निखारपना (mastery of established academic goals and objectives) तथा स्तरीय परीक्षा (standard assessments) आदि । यस बाहेक निरन्तरता (Continuity), एकस्रता (Consistency), व्यापकता (Comprehensive), वस्तुपरकता (Objectivity), वैधता (Validity), मूल्याङ्कन निर्णयको एकता (Unity of evaluation judgement) तथा सामाजिक यथार्थको प्रासङ्गिकता (Relevance with social realities) आदिलाई आधार बनाएर मूल्याङ्कन गर्न सकिन्छ भने पाठ्यक्रमको तत्त्वहरू - जस्तै उद्देश्यको चयन (Selection of objective), पाठ्यवस्तु (Contents of instruction), शिक्षण सिकाइको रणनीति (Teaching learning strategies) तथा मूल्याङ्कन (Evaluation) आदिलाई पनि आधार बनाई मूल्याङ्कन गरिन्छ । यस सम्बन्धमा टायलर र एच.ताबाले पाठ्यक्रमका तत्त्वहरूका आधारमा पाठ्यक्रमको मूल्याङ्कन गरेका छन् । टायलरले पाठ्यक्रमका चार वटा तत्त्वहरू जस्तै: उद्देश्य, विषय सूची, सङ्गठन तथा मूल्याङ्कनलाई आधार बनाएका छन् भने एच.ताबाले सात वटा तत्त्वहरू जस्तै आवश्यकताको निदान, उद्देश्यहरूको निर्माण, विषय सूचीको छनोट तथा सङ्गठन, सिकाइ अनुभवको छनोट तथा सङ्गठन एवं मूल्याङ्कनलाई आधार बनाएका छन् (Taba, H.- 1962 तथा Tyler, Ralph W.-1974) ।

२. जनसङ्ख्या शिक्षा पाठ्यक्रमको प्रमुख समस्याहरू

पाठ्यक्रम मूल्याङ्कन आफैँमा जटिल छ नै त्यसमा पनि प्रभावकारी शैक्षिक कार्यक्रम उन्नयनका लागि नेपालको विद्यमान परिस्थिति सन्तोषजनक देखिँदैन । यसै सन्दर्भमा पाठ्यक्रम परिमार्जन वा निर्माणमा देखिएका प्रमुख समस्याहरूमध्ये केही यहाँ उल्लेख गर्नु वाञ्छनीय देखिन्छ ।

२.१ उच्च शिक्षामा जनसङ्ख्या शिक्षाको स्पष्ट राष्ट्रिय उद्देश्यको अभाव

नेपालका विद्यालय स्तरमा जनसङ्ख्या शिक्षाको तहगत उद्देश्य निर्धारण भए पनि उच्च शिक्षामा तहगत उद्देश्यहरू निर्धारण भएका छैनन् । उच्च शिक्षाको तहगत उद्देश्य नभएका कारण उच्च शिक्षामा जनसङ्ख्या शिक्षाको पाठ्यक्रमको निर्माण गर्दा के कस्ता लक्ष्य, उद्देश्य तथा विषय वस्तुको चयन गर्ने हो, सो निकर्वाल गर्न कठिन छ ।

२.२ योग्य तथा तालिम प्राप्त शिक्षकको कमी

सम्बन्धित विषयमा तालिम प्राप्त योग्य, दक्ष तथा अनुभवले खारिएका अध्यापनरत शिक्षकहरूबाट मात्र पाठ्यक्रमको प्रयोग तथा मूल्याङ्कनमा प्रभावकारिता आउन सक्छ तर त्रिभुवन विश्व विद्यालयमा जनसङ्ख्या शिक्षाको पठन पाठन सुरु भएको लामो समय नभएकोले अनुभव र दक्षताले पूर्णता पाएका शिक्षकहरूको खाँचो टड्कारो देखिन्छ । कतिपय क्याम्पसमा जनसङ्ख्या शिक्षा अध्यापन गराउने शिक्षकको अभावले अन्य विषयका विशेषज्ञ तथा शिक्षकको सहयोग लिनु परेको छ भने कतिपय क्याम्पसमा अन्य विषयका उपयुक्त जनशक्तिको समेत अभाव रहेको देखिन्छ । यस्तो परिस्थितिमा जनसङ्ख्या शिक्षा पाठ्यक्रमको मूल्याङ्कन परिमार्जन समयसापेक्ष तथा आवश्यकता अनुकूल बनाउन कठिन हुनु स्वाभाविकै हो ।

२.३ अनुगमनको कमी

जनसङ्ख्या शिक्षा गतिशील विषय हो । त्यसैले पाठ्यक्रमको कार्यान्वयनका क्रममा बारम्बार अनुगमन र मूल्याङ्कनको खाँचो हुन्छ । त्यसका लागि त्रिभुवन विश्व विद्यालयमा पाठ्यक्रम कार्यान्वयन पक्षको अनुगमन तथा मूल्याङ्कन गर्ने निकायहरू जस्तै: विषय समिति, विद्या परिषद्, प्राज्ञिक परिषद् जस्ता प्राज्ञिक निकायहरू बनेका छन् । तर, ती निकायबाट क्याम्पसहरूमा के कसरी पाठ्यक्रमको कार्यान्वयन र शिक्षण सिकाइ क्रियाकलाप भइ रहेको छ ? के कस्ता समस्याहरू पाठ्यक्रममा देखिएका छन् ? त्यस बारेमा अनुगमन तथा प्रभावकारिताको लेखाजोखा गर्ने कार्यमा सुस्तता आएको पाइन्छ । प्रभावकारी प्रयोग र अनुगमनविना जनसङ्ख्या विषयको पाठ्यक्रममा उद्देश्य, क्षेत्र, विषय वस्तु, शिक्षण विधि तथा मूल्याङ्कनका साधन लगायत समग्र विषयमा मूल्याङ्कन र परिमार्जन गर्न कठिन हुन्छ ।

२.४ प्रयोगात्मक पक्षमा कम ध्यान दिनु

जनसङ्ख्या शिक्षाले विशेष गरी सर्वेक्षण, स्थलगत भ्रमण, शैक्षिक भ्रमण तथा समुदाय निरीक्षण जस्ता प्रयोगात्मक पक्षको अपेक्षा राख्दछ । त्रिभुवन विश्व विद्यालयमा उल्लिखित विषयहरूलाई पाठ्यक्रममा उच्च स्थान दिइए पनि व्यावहारिक रूपमा यसलाई हल्का किसिमले लिने परिपाटी मौलाउदै गएको छ । यसले गर्दा उल्लिखित प्रयोगात्मक पक्षलाई के कसरी व्यवस्थापन गर्दा पाठ्यक्रम प्रभावकारी हुन्छ सो कुराको लेखाजोखा गर्ने कार्य कठिन बन्दै गएको छ ।

२.५ विद्यार्थीहरूमा निर्माणात्मक तथा निर्णयात्मक मूल्याङ्कनको लेखाजोखा नहुनु

पाठ्यक्रमले निर्दिष्ट गरेका उद्देश्य विद्यार्थीले के कति वा कुन हदसम्म हासिल गरेको छ सोको लेखाजोखा गर्ने मुख्य माध्यम नै मूल्याङ्कन हो । पाठ्यक्रम परिमार्जनका लागि निर्णयात्मकभन्दा निर्माणात्मक मूल्याङ्कनको आवश्यकता बढी रहन्छ । तर त्रिभुवन विश्व विद्यालयमा जनसङ्ख्या शिक्षा विषय पठन पाठन हुने अधिकांश क्याम्पसमा निर्माणात्मक मूल्याङ्कनमा ध्यान दिइएको पाइँदैन भने निर्णयात्मक मूल्याङ्कनमा पनि के कति विद्यार्थीहरूले सो विषय उत्तीर्ण गरे भन्नेबारे लेखाजोखा परीक्षा नियन्त्रण कार्यालय स्वयंले समेत गर्न सकेको देखिँदैन । यस्तो परिस्थितिमा पाठ्यक्रमको समग्र मूल्याङ्कनमा कठिनाइ देखिनु स्वाभाविक हो ।

३ जनसङ्ख्या शिक्षा पाठ्यक्रमको विश्लेषण

जनसङ्ख्या शिक्षाको पाठ्यक्रममा विविध जटिल समस्या रहे । गत शैक्षिक वर्षबाट मात्र नयाँ पाठ्यक्रमको रूपमा प्रस्तुत भएकाले यसको गहिरिएर मूल्याङ्कन गर्ने वेला भने भइ सकेको छैन तर पनि प्रस्तुत पाठ्यक्रमले

व्यक्ति र समाजको आवश्यकतालाई पुरा गर्न सक्छ वा सक्दैन ? शिक्षाका राष्ट्रिय उद्देश्यलाई पाठ्यक्रममा प्रतिबिम्बित गराइएको छ वा छैन ? सिकाइ अनुभवलाई शिक्षण सिकाइ कार्यनीतिमा स्पान्तरण गर्ने गरी पाठ्यक्रम निर्माण भएको छ वा छैन ? पाठ्यक्रमले अङ्गीकार गरेको शैक्षिक सामग्री तथा शिक्षण विधिबाट विद्यार्थीहरूमा अपेक्षित उपलब्धि ल्याउन सक्छ वा सक्दैन आदि कुराहरूलाई आधार मानी शिक्षा शास्त्र सङ्कायको स्नातकोत्तर तह प्रथम वर्षको जनसङ्ख्या शिक्षा विषयको पाठ्यक्रमको विश्लेषण गर्नु उपयुक्त हुन्छ । यहाँ पाठ्यक्रमको विश्लेषणको आधार पाठ्यक्रम निर्माणमा अपनाइएका बुँदाहरू (Basic components of curriculum) लाई नै मानिएको छ ।

शिक्षा शास्त्र सङ्काय अन्तर्गत स्नातकोत्तर तह प्रथम वर्षमा मूल विषयमा ३०० पूर्णाङ्क अध्ययन गर्नु पर्ने त्रि.वि. को प्रावधान भए अनसार मूल विषयको रूपमा स्थापित जनसङ्ख्या शिक्षा विषयमा पनि १०० । १०० पूर्णाङ्कको निम्न लिखित तिन वटा विषयका पाठ्यक्रम बनेका छन् । प्रस्तुत लेखमा यिनै पाठ्यक्रमका बारेमा छोटो विश्लेषण गर्ने जमर्को गरिएको छ ।

क. जनसङ्ख्या शिक्षा ५१६: जनसङ्ख्या शिक्षाको दर्शन र सिद्धान्त
(Pop Edu.-516: Principles and Philosophy of Population Education)

ख. जनसङ्ख्या शिक्षा ५१७: जनसङ्ख्या विश्लेषण (प्रथम पत्र: जनसाङ्ख्यिकीय मापन र विधिहरू
(Pop. Edu.-517: Population Analysis 1: Demographic Measures and Techniques)

ग. स्वास्थ्य शिक्षा ५१६: मानव यौन र प्रजनन स्वास्थ्य
(HP.Edu.-518: Human Sexuality and Reproductive Health)

३.१ पाठ्यांश परिचय र पाठ्यांश विवरणको परिचय

उल्लिखित तिन वटा पाठ्यक्रममध्ये जनसङ्ख्या शिक्षा ५१६ र जनसङ्ख्या शिक्षा ५१७ जनसङ्ख्या शिक्षाको छुट्टै विषय पाठ्यक्रमको रूपमा पाठ्यक्रम बनेको देखिन्छ भने स्वास्थ्य शिक्षा ५१८ विद्यार्थीहरूको शारीरिक, मानसिक, सामाजिक तथा संवेगात्मक विकास गर्ने विकासोन्मुख पाठ्यक्रमका रूपमा पाठ्यक्रम निर्माण भएको देखिन्छ । तर स्वास्थ्य शिक्षा ५१८ विषयलाई पाठ्यक्रमको सहसम्बन्धी ढाँचामा आधारित भै मानव यौनिकता र प्रजनन स्वास्थ्य विषयलाई एकीकृत गरी पाठ्यक्रमको निर्माण गरिएको छ । तर स्वास्थ्य शिक्षा मूल विषयका लागि तय भएको स्वास्थ्य शिक्षा ५१८ (HP. Edu.-518) विषयलाई जनसङ्ख्या शिक्षामा पनि जस्ताको तस्तै प्रयोग गरिएको देखिन्छ । यसबाट तत्काल पठन पाठनमा कुनै समस्या नदेखिए पनि भविष्यमा स्तर निर्धारणको सम्बन्धमा ठुलै समस्या आउन सक्छ । पाठ्यक्रमले सामान्यतः प्रत्येक विषयमा एकाइ अङ्क, एकाइगत उद्देश्यहरू, एकाइगत शैक्षणिक विषय वस्तुहरू, हरेक एकाइलाई दिइएको कक्षाभार वा समय, हरेक एकाइका लागि आवश्यक शैक्षिक सामग्रीहरू, हरेक एकाइमा अवलम्बन गर्नु पर्ने मूल्याङ्कन प्रक्रियाको खाकामा पाठ्यक्रम बनाउनु पर्दछ । प्रस्तुत जनसङ्ख्या शिक्षा पाठ्यक्रममा एकाइगत उद्देश्यहरू, एकाइगत शैक्षणिक विषय वस्तुहरू तथा हरेक एकाइलाई दिइएको कक्षाभार वा समय मात्र उल्लेख गरी अन्य अंशहरूलाई समग्रमा मात्र उल्लेख गरिएको देखिन्छ । साथै पाठ्यक्रमले अध्यापन गराउने शिक्षकको योग्यता र अनुभवलाई ध्यान दिइएको छ भने कुल कक्षाभार, साप्ताहिक कक्षाभार तथा कुल प्रतिकक्षा समयलाई विश्व विद्यालयले निर्धारण गरे अनुसार नै कायम गरिएको देखिन्छ ।

३.२ शैक्षणिक उद्देश्यहरू

अपेक्षित उपलब्धि प्राप्त गर्नुलाई नै उद्देश्य भनिन्छ । पाठ्यक्रमका मुख्य लक्षित समूह विद्यार्थीहरू हुन् । पाठ्यक्रममा विद्यार्थीहरूमा के कस्तो ज्ञान, सिप र अभिवृत्तिको विकास गर्न सकिन्छ सोको लेखाजोखा गरी विषयगत उद्देश्यहरू निर्धारण गरिएका हुन्छन् । निर्धारित उद्देश्यकै आधारमा शिक्षण प्रक्रिया, रणनीति तथा अनुभवहरू छनोट गरिन्छ । त्यसैले उद्देश्य निर्धारण गर्दा एकातिर विद्यार्थीहरूको मानसिक, बौद्धिक, शारीरिक तथा संवेगात्मक विकास सम्बन्धी कुरालाई विशेष ध्यान दिनु पर्दछ भने अर्कातर्फ राष्ट्रिय तथा अन्तरराष्ट्रिय परिवेशलाई प्रतिबिम्बित गराउनेतर्फ पनि ध्यान दिनु पर्ने हुन्छ । प्रस्तुत पाठ्यक्रममा साधारण उद्देश्यहरू र एकाइ अनुसारका विशिष्ट उद्देश्यहरू निर्धारण भएका छन् ।

पाठ्यक्रम मूल्याङ्कन विद्यार्थीहरूको वैयक्तिक र सामाजिक निपुणताको आवश्यकतालाई ध्यानमा राखी गरिन्छ । साथै शिक्षण क्रियाकलापमा शिक्षकको भूमिका महत्त्वपूर्ण हुने भएकाले पाठ्यक्रम मूल्याङ्कनमा पनि सम्बन्धित शिक्षकहरूको सहयोग लिन सकिएमा प्रभावकारी सिकाइको प्रयोग हुन गई विद्यार्थीहरू लाभान्वित हुन सक्दछन् । जनसङ्ख्या शिक्षा ५१७ र जनसङ्ख्या शिक्षा ५१८ मा सामान्यतः साधारण उद्देश्यहरू स्पष्ट र विद्यार्थीहरूका विभिन्न पक्षको अपेक्षित उपलब्धिसँग सम्बन्धित छन् । तर जनसङ्ख्या शिक्षा ५१६ मा उल्लिखित उद्देश्यहरूमध्ये केही उद्देश्यहरू जस्तै "To provide the students with the basis of various aspect of population education" अस्पष्ट हुनका साथै यो उद्देश्यसँग सम्बन्धित उपयुक्त विषय वस्तुको चयन भएको छैन । त्यस्तै उद्देश्यहरूको क्रम र क्षेत्र पनि मिलाएर राखिएको देखिदैन ।

Bengamin S. Bloom, तथा S.D. Engelhart लगायत विद्वानहरूले शैक्षणिक उद्देश्य निर्माण गर्दा ज्ञान, भावना र कर्मका आधारमा संज्ञानात्मक वा ज्ञानात्मक क्षेत्र (Cognitive domain), भावात्मक क्षेत्र (Affective domain) र मनोक्रियात्मक क्षेत्र (Psychomotor domain) लाई विशेष जोड दिइएको पाइन्छ । तर जनसङ्ख्या शिक्षाको पाठ्यक्रमको उद्देश्य निर्धारण गर्दा उल्लिखित पक्षलाई ध्यान दिएको पाइँदैन । जनसङ्ख्या शिक्षा पाठ्यक्रम निर्माण गर्दा हरेक विषयको एकाइ तथा उप एकाइगत ज्ञानात्मक क्षेत्र अन्तर्गतका ज्ञान, बोध, प्रयोग तथा विश्लेषण र मनोक्रियात्मक क्षेत्रमा के कति प्रतिशत अपेक्षित उपलब्धि हुने हो सोको पाठ्यक्रम निर्माण गर्दा नै लेखाजोखा गरी पाठ्यक्रम विशिष्टीकरण तालिका निर्माण गरिनु पर्दछ । तर प्रस्तुत पाठ्यक्रममा उद्देश्य निर्धारण गर्दा विशिष्टीकरण तालिका बनाइएको छैन । जुन विशिष्टीकरण तालिकाको अभावका कारण पाठ्यक्रम मूल्याङ्कन गर्दा कुन कुन क्षेत्रमा के कति उपलब्धि भयो भनी मापन गर्न कठिन पर्दछ ।

विशिष्ट उद्देश्यहरूमा कतिपय उद्देश्यहरू एकाइ शीर्षक सँग असम्बन्धित र असान्दर्भिक रूपमा राखिएका छन् । कतिपय उद्देश्यहरूका लागि आवश्यक विषय वस्तुको छनोट भएको छैन भने विषय वस्तुको छनोट अनुसारका उद्देश्यहरू पनि निर्धारण भएका छैनन् । तत्सम्बन्धी केही उदाहरणहरू यहाँ प्रस्तुत गर्न सकिन्छ - जनसङ्ख्या शिक्षा ५१६ को एकाइ पाँचमा राखिनु पर्ने उद्देश्य "Be familiar with the development of gender perspective and women empowerment" लाई एकाइ चारमा राखिएको छ जुन असम्बन्धित छ । त्यसै गरी सोही पाठ्यांशको एकाइ छ मा उल्लिखित उद्देश्यमा "Describe general view on the population theory" र "Develop a clear understanding on different type of theory and policies" उद्देश्य अस्पष्ट बन्नका साथै मापन योग्य समेत देखिँदैनन् । यसै गरी स्वास्थ्य शिक्षा ५१८ को एकाइ चारमा निर्धारण भएको उद्देश्य "analyse the issues, causes/theories and characteristics of third gender" उक्त एकाइमा अप्रासङ्गिक रूपमा राखिएको छ र सो उद्देश्य अनुसारको विषय वस्तु (Contents) पनि छनोट भएको देखिँदैन ।

३.३ शैक्षणिक उद्देश्यमा विषय वस्तुहरू

पाठ्यक्रमका तत्त्वहरूमा उद्देश्यपछि विषय वस्तु अर्को एक महत्त्वपूर्ण पक्ष मानिन्छ । केही निश्चित नतिजा मात्र उपलब्धि हुने खालको विषय वस्तुको छनोट गर्नु हुँदैन । विषय वस्तु, पाठ्यक्रममा निर्धारित उद्देश्य परिपूर्तिका लागि विद्यार्थीहरूलाई सिकाइने विभिन्न ज्ञान, सिप तथा अनुभवहरूको छनोट हो । त्यसैले विषय वस्तुको चयन गर्दा विद्यार्थीको चाहना, क्षमता तथा तहगत आधारमा शिक्षण सिकाइ सिद्धान्त अनुस्यू विद्यार्थीले ग्रहण गर्न सक्ने खालको हुनु पर्दछ । प्रस्तुत पाठ्यक्रममा उल्लिखित विषय वस्तुहरूमध्ये कतिपय विषय वस्तु विद्यार्थीको चाहना र उमेर अनुसार नभई विद्यालय तहमा सिकि सकेका र सोही स्तर अनुसारको चयन गरिएको छ; जस्तै: कोरा जन्म दर तथा कोरा मृत्युदर आदि । विषय वस्तुको छनोट गर्दा क्षेत्र तथा क्रमका साथै सङ्गठनात्मक पक्षमा पनि विचार पुऱ्याउनु पर्दछ । तर प्रस्तुत तिन वटै पाठ्यक्रममा कतै कतै क्षेत्र तथा क्रमका आधारमा विषय वस्तुलाई सङ्गठित गरिएको देखिँदैन । कुनै कुनै एकाइमा उद्देश्यले नमागेका विषय वस्तुहरू समाविष्ट भएका छन् भने उद्देश्य अनुसारको विषय वस्तुको छनोट पनि भएको देखिँदैन । फेरि पाठ्यांशको एकाइ शीर्षक पनि सो एकाइमा उल्लिखित विषय वस्तुका आधारमा चयन गरिएको छैन । उदाहरणका रूपमा स्वास्थ्य शिक्षा ५१८ को एकाइ छ मा उल्लिखित उद्देश्य अनुसार परिपूर्ति गर्ने खालको विषय वस्तु चयन भएको छैन भने जनसङ्ख्या शिक्षा ५१६ को एकाइ तिनको एकाइ शीर्षकमा Nature of population education in Nepal चयन गरी सो शीर्षकभित्र नेपालको जनसङ्ख्या स्थितिसँग सम्बन्धित उपशीर्षक उल्लेख गरिएको छ जुन उपशीर्षक एकाइ शीर्षकसँग सम्बन्धित छैन । यसै गरी विषय वस्तुमा उद्देश्यको सान्दर्भिकता, सामाजिक वास्तविकता, विभिन्न आधारभूत तथ्यहरू, रूचि, सिकाइ तथा क्षमता आदि विषय वस्तुको छनोटका आधारहरू प्रतिविम्बित हुनु पर्दछ । प्रस्तुत पाठ्यक्रम जनसङ्ख्या शिक्षा ५१६ तथा स्वास्थ्य शिक्षा ५१८ मा उल्लिखित अधिकांश विषय वस्तुमा विषय वस्तु छनोटका आधारहरू प्रतिविम्बित भएका छन् भने जनसङ्ख्या शिक्षा ५१७ मा विभिन्न आधारभूत तथ्यहरू र रूचि भने विषय वस्तुमा प्रतिविम्बित हुन सकेको देखिँदैन ।

३.४ शिक्षण सामग्री

पाठ्यक्रमले राखेका उद्देश्य प्राप्तिका लागि विषय वस्तु अनुसार शिक्षण सिकाइ क्रियाकलापमा प्रयोग गरिने सम्पूर्ण स्रोत र सामग्रीलाई शैक्षणिक सामग्री भनिन्छ । शिक्षण सामग्रीको प्रयोगबाट नै शिक्षण सिकाइ क्रियाकलाप सहज र सरल हुने, छिटो र सजिलै सिकाउन र सिक्न सक्ने तथा विद्यार्थीहरूलाई सिकाइप्रति उत्साहित र प्रोत्साहित गर्न सकिन्छ । तर प्रस्तुत पाठ्यक्रमहरू शिक्षण सामग्रीका सन्दर्भमा मौन देखिन्छन् । यसरी शिक्षण सामग्री उल्लेख नहुँदा शिक्षण सिकाइ क्रियाकलाप व्याख्यान विधिमा मात्र सीमित हुन जाने सम्भावना रहन्छ ।

३.५ शिक्षण विधि र प्रविधि

सामान्यतः पाठ्यक्रमले निर्दिष्ट गरेका उद्देश्य परिपूर्तिका लागि विद्यार्थी तथा शिक्षकद्वारा गरिने गतिविधिलाई शिक्षण सिकाइ क्रियाकलाप भनिन्छ । शिक्षण सिकाइ एउटा कला हो । शिक्षण विधिकै माध्यमबाट अगिल्लो पुस्तामा रहेको ज्ञान, विज्ञान, मूल्य मान्यता, सभ्यता संस्कृति, अनुभव आदि अर्को पुस्तामा हस्तान्तरण हुने गर्दछ । प्रभावकारी शिक्षण सिकाइ क्रियाकलाप, विद्यार्थीहरूको रूचि, प्रबल इच्छा र तत्परता, शिक्षकको व्यक्तित्व, विषय वस्तुको पूर्ण ज्ञान र शिक्षण प्रविधिको समन्वयात्मक प्रयासबाट मात्र सफल हुन्छ ।

सही शिक्षण विधिको छनोटबाट मात्र पाठ्यक्रमले राखेका उद्देश्य पुरा भई अभिलक्षित प्रतिफल प्राप्त गर्न सकिन्छ । पाठ्यक्रममा यिनै कुराहरूलाई मनन गरी एकाइगत आधारमा प्रत्येक विषय वस्तुको शिक्षण सिकाइ क्रियाकलापका लागि उपयुक्त र प्रभावकारी शिक्षण प्रविधिलाई पाठ्यक्रममा निर्दिष्ट गरिएको हुन्छ । प्रस्तुत पाठ्यक्रममा साधारण शैक्षणिक उद्देश्यहरू र विशिष्ट शैक्षणिक उद्देश्यहरू गरी दुई भागमा विभाजन गरी साधारण शैक्षणिक उद्देश्यहरूमा सम्बन्धित केही पुराना सिमित शिक्षण विधिहरू जस्तो व्याख्यान विधि, सहभागिता विधि, सेमिनार कार्यपत्र तथा प्रतिवेदन लेखन तथा प्रस्तुति विधि, अतिथि वक्ता, पाठ्य पुस्तक तथा पत्र पत्रिका अवलोकन र प्रस्तुति आदिको नाम उल्लेख गरिएको छ । साथै विशिष्ट शैक्षणिक विधिमा के कसरी शिक्षण गर्ने भनी एकाइगत आधारमा छोटो रूपमा शिक्षण प्रविधि उल्लेख गरिएको छ तर पनि ती विधिहरू कुन कुन उप एकाइमा प्रयोग गर्ने हो सो पाठ्यक्रमले निर्दिष्ट गर्न सकेको छैन । साथै आधुनिक शिक्षण पद्धतिलाई पनि पाठ्यक्रमले समेटन नसक्दा पुरानै पद्धति अनुसार शिक्षण सिकाइ प्रक्रिया कायम रहन गई अपेक्षित उपलब्धि हासिल गर्न गान्हो पर्दछ ।

३.६ मूल्याङ्कन

पाठ्यक्रमद्वारा निर्दिष्ट उद्देश्यहरू पुरा भए नभएको लेखाजोखा गर्नुलाई मूल्याङ्कन भनिन्छ । मूल्याङ्कन कार्यद्वारा नै विद्यार्थीमा भएका कमी कमजोरी तथा सुधारात्मक स्थितिको पहिचान गर्न र उनीहरूलाई पृष्ठ पोषण प्रदान गर्न सहज हुन्छ । शिक्षकको शिक्षण कलाको लेखाजोखा गर्न पनि सकिन्छ । त्यस्तै पाठ्यक्रम परिमार्जन गर्ने क्रममा पाठ्यक्रमको कुन कुन पक्षमा के कस्तो सुधार आवश्यक छ त्यसको जानकारी पनि मूल्याङ्कनबाट नै प्राप्त हुन्छ । प्रस्तुत पाठ्यक्रमहरूमा निर्णयात्मक मूल्याङ्कनका लागि प्रश्नको प्रकार, कुल प्रश्न सङ्ख्या तथा प्रत्येक प्रश्नलाई छुट्याइएको पूर्णाङ्क उल्लेख गरिएको अङ्क तालिका बनाइएको छ भने कुन एकाइबाट के कति अङ्क भार दिई प्रश्न निर्माण गरिने हो सो को अङ्क तालिका भने बनाइएको देखिँदैन । पाठ्यक्रमका निर्धारित उद्देश्यका आधारमा विद्यार्थीको व्यवहारमा आएको परिवर्तनलाई विभिन्न कोणबाट मूल्याङ्कन गर्नु पर्दछ । सिकाइबाट उपलब्ध ज्ञान, धारणा र व्यवहारका जटिल पक्षलाई सरलीकृत गरेर हेर्नका लागि धेरै किसिमका मूल्याङ्कनका साधनहरू एकै चोटि वा फरक फरक किसिमले प्रयोग गर्नु पर्ने हुन्छ । यसका लागि उपलब्धि परीक्षा, अवलोकन, अन्तर्वार्ता, घटनावृत्त, चेक लिस्ट, प्रश्नावली आदि मूल्याङ्कनका साधन प्रयोग गरी विद्यार्थीहरूमा अपेक्षित उपलब्धि कुन हदसम्म हासिल भयो भनी निर्णय लिन सकिन्छ । तर प्रस्तुत पाठ्यक्रमहरू विद्यार्थीहरूमा तत्काल सुधार ल्याउन अपनाइने निर्माणात्मक मूल्याङ्कनका कुन साधनको माध्यमबाट विद्यार्थीहरूमा सुधारका लागि पृष्ठ पोषण प्रदान गर्ने हो सोबारेमा पनि मौन रहेको देखिन्छ । मूल्याङ्कनका साधन उल्लेख नहुँदा विद्यार्थीहरूको उपलब्धिको स्तर पत्ता लगाउने कार्यमा शिथिलता आई सिकाइ प्रक्रियामा कठिनाइ सिर्जना हुन पुग्दछ ।

३.७ सिफारिस गरिएका पुस्तकहरू

प्रस्तुत पाठ्यक्रममा पठन पाठनमा सहजता ल्याउन एकाइगत आधारमा सिफारिस गरिएका पुस्तकहरू र सन्दर्भ पुस्तकहरू सिफारिस गरिएका छन् । सूचीकृत पुस्तक तथा पत्र पत्रिकामध्ये पछिल्ला वर्षहरूमा प्रकाशित पुस्तक तथा पत्र पत्रिका उल्लेख नहुनुले पाठ्यक्रम निर्माण गर्दा खोजको कमी भएको हो कि भन्ने भान पर्दछ ।

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पूर्वाध्ययनको समीक्षा : किन र कसरी ?

बद्री विशाल भट्टराई*

१. परिचय

अनुसन्धानसँग सम्बद्ध विषयमा यस अगि विभिन्न व्यक्तिद्वारा सम्पन्न अध्ययनहरूको कालक्रमका आधारमा शोधार्थी वा अनुसन्धाताले गर्ने समीक्षा नै पूर्वाध्ययनको समीक्षा हो । अङ्ग्रेजीमा यसलाई *रिभ्यु अफ दि लिटरेचर* भनिन्छ । अङ्ग्रेजी *रिभ्यु अफ दि लिटरेचर* को नेपाली रूपान्तरको रूपमा *पूर्वाध्ययनको समीक्षा* पदावली प्रयोग र प्रचलनमा रहेको छ । पहिले भएको वा गरि सकेएको अध्ययन भन्ने सहज अनुमेय अर्थ यसले दिने भएकाले यो शब्दावली नै प्रचलनमा आएको हुन सक्छ ।

२. पूर्वाध्ययनको महत्त्व

अनुसन्धानको सिलसिलामा पूर्वाध्ययनको समीक्षा शोध प्रस्ताव र शोध प्रबन्ध अन्तर्गत दुई स्थानमा गरिन्छ । शोध प्रस्ताव अन्तर्गत प्रस्तावित अनुसन्धानको महत्त्व तथा औचित्य सिद्ध गर्न र अनुसन्धाताले आफ्नो अनुसन्धान कार्यको प्रस्थान विन्दु पहिल्याउन यसको महत्त्वपूर्ण भूमिका हुन्छ भने शोध प्रबन्धभित्र आफ्नो अनुसन्धानप्रति अन्य अध्येतालाई आकर्षित गर्ने सामग्रीको रूपमा पूर्वाध्ययनको समीक्षालाई लिइन्छ । आफ्नो अनुसन्धान कार्यलाई स्थायी दर्ता गर्ने सिलसिलामा पनि पूर्वाध्ययन बुभाउनै पर्ने प्रावधानले यसको अनुसन्धानात्मक प्रशासनिक महत्त्व समेत बढाएको स्पष्ट हुन्छ ।

अनुसन्धान एकातिर पूर्ववर्ती अध्ययनमा भएका त्रुटिको परिष्कार हो भने अर्कातिर अध्ययनको नयाँ क्षितिज खोल्ने कार्य पनि हो । त्यसैले पूर्ववर्ती अध्ययनमा भएका कमी कमजोरी केलाएर निराकरण गर्न साथै त्यहाँ भएका सबल पक्षलाई ग्रहण गरी अगाडि बढ्ने आधारका रूपमा समेत यसलाई लिइन्छ । यसका साथै सम्बद्ध विषयको सैद्धान्तिक अध्ययनको ढाँचा, शोधको आयाम, सामग्री प्राप्तिको स्रोत, सामग्री विश्लेषण तथा प्रतिवेदनको मस्यौदा लेखनको शैलीबारे समेत पूर्वाध्ययनको समीक्षाबाट शोधार्थी लाभान्वित हुन सक्छ ।

३. पूर्वाध्ययनका सामग्री र तिनको सङ्कलन

पूर्ववर्ती अध्ययनहरू विभिन्न प्रकृतिका हुन सक्छन् । तिनको प्राप्तिका स्रोत पनि विभिन्न हुन्छन् । सम्बद्ध विषयमा प्रकाशित पुस्तक, पत्र पत्रिकामा प्रकाशित लेख, समीक्षा वा समालोचना, समाचार, लघु अनुसन्धान प्रतिवेदन, अन्तर्वार्ता, शोधपत्र तथा विद्या वारिधि शोध प्रबन्ध पूर्वाध्ययनका सामग्री मानिन्छन् । हिजोआज विद्युतीय सूचना सञ्जाल (*विभिन्न वेब साइट तथा इन्टर नेट*) बाट पनि अनुसन्धानका निम्ति उपयोगी सूचना ग्रहण गरिन्छ । अनुसन्धाताले आवश्यकता र उपलब्धताका आधारमा पूर्वाध्ययनका निम्ति यस्ता विद्युतीय सूचना स्रोतको पनि उपयोग गर्न सक्छ । तर, त्यस्तो सुविधा सर्वत्र उपलब्ध नहुने भएकाले सामग्री

* डा. भट्टराई, प्राध्यापक, नेपाली विषय शिक्षण समिति, रत्नराज्य लक्ष्मी क्याम्पस, प्रदर्शनी मार्ग, काठमाण्डौ ।

सङ्कलनको मूल थलो पुस्तकालय नै मानिन्छ । पुस्तकालयमा अध्येताका निम्ति पुस्तक, सबै किसिमका पत्र पत्रिका, लघु अनुसन्धान प्रतिवेदन, शोधपत्र, शोध प्रबन्ध, शब्दकोश, विश्वकोश लगायत सबै प्रकारका सामग्री उपलब्ध हुन्छन् । आधुनिक विकसित पुस्तकालयमा उपर्युक्त विद्युतीय सूचना सञ्जाल आदिको पनि सुविधा हुन्छ तसर्थ अनुसन्धाताले सम्बद्ध विषयका सूचना प्राप्त हुने यस्ता सबै प्रकारका स्रोतको उपयोग गरी पुस्तकालयबाट आवश्यक सामग्री प्राप्त गर्न सक्दछ ।

पुस्तक, लेख, शोध प्रबन्ध जस्ता सामग्रीमा अनुसन्धाताका लागि आवश्यक सामग्री हुन्छन् । शोध प्रबन्धको सन्दर्भ सामग्री सूची त सूचनाको भण्डार नै मानिन्छ । सन्दर्भ सामग्री सूचीमा आफूलाई चाहिने सामग्रीको स्रोत सम्बन्धी सूचना फेला पर्छ । त्यसैले कुनै पनि सामग्रीलाई अत्यन्त धैर्यसाथ हेरेर र आद्योपान्त पढेर उपयोगी सूचना बटुल्ने कार्य गर्नु पर्छ । सन्दर्भ सामग्री सूचीबाट आफ्नो अनुसन्धानका लागि उपयोगी सामग्रीको सूची बनाएर विभिन्न पुस्तकालयमा गई ती सामग्रीको खोज, अध्ययन तथा सङ्कलन गर्न सकिन्छ ।

पूर्वाध्ययनका निम्ति सामग्री जति महत्त्वपूर्ण हुन्छन् त्यति नै आवश्यक सामग्रीको छनोट र सङ्कलन महत्त्वपूर्ण हुन्छ । आफूले अध्ययन गर्न लागेको विषयसँग प्रत्यक्ष वा परोक्ष रूपमा सम्बद्ध सामग्री चाडका चाड पाइँदा शोधार्थीमा हौसला अत्यधिक हुन सक्छ । तर, सामग्री पाइनु मात्र महत्त्वपूर्ण कुरा होइन बरु उपयोगी सामग्री छनोट र सङ्कलन गर्न सक्नु महत्त्वपूर्ण कुरा हो । सूचना नै सूचनाको उपत्यकाबाट आवश्यक सूचना निर्धारण गर्न कठिनाई पर्न सक्छ । सामग्री सङ्कलन गर्न जानिएन भने पूर्वाध्ययनले नै शोधार्थी कुहिराको काग भैँ दिग्भ्रममा पर्दछ, शोध कार्य पुरा गर्नु त धेरै टाढाको कुरा हुन्छ ।

यसका निम्ति अनुसन्धाताले आफूलाई सर्वप्रथम निम्न प्रश्नमा केन्द्रित गरी सामग्री छनोट गर्नु आवश्यक छ ।

- (क) अनुसन्धानको विषयसँग प्राप्त सामग्रीको तालमेल कतिको छ ?
- (ख) प्राप्त सामग्रीको उपयोगिता र महत्त्व कति छ ?
- (ग) शोध समस्या र उद्देश्यसँग के कति मात्रामा सम्बद्ध छ ?
- (घ) प्राप्त सामग्रीले विषयसँग प्रत्यक्ष वा परोक्ष कस्तो सम्बन्ध राख्छ ?
- (ङ) प्राप्त सामग्री अनुसन्धानका निम्ति कतिको मार्ग दर्शक बन्न सक्छ ?

अनुसन्धाताले उपर्युक्त प्रश्नलाई ध्यानमा राखी सामग्री चयन गर्नु उपयुक्त हुन्छ । सामग्री चयन एकै पटकमा हुँदैन । प्रथमतः आफ्नो विषयसँग प्रत्यक्ष वा अप्रत्यक्ष तालमेल रहेका पुस्तक, पत्र पत्रिका, लघु अनुसन्धान प्रतिवेदन, शोधपत्र, शोध प्रबन्ध आदिको सूची बनाउनु उपयुक्त हुन्छ । यसपछि प्राप्त सामग्री सरसर्ती अध्ययन गरेर तिनमा आफ्ना लागि आवश्यक सूचनाको स्थितिको आकलन गर्नु जरूरी हुन्छ । कतिपय सामग्रीको मूल भागमा उपयोगी सामग्री नपाइने पनि सक्छ तर सो सामग्रीको परिधीय भाग (भूमिका, सन्दर्भ सामग्री सूची, परिशिष्ट आदि) मा उपयोगी सूचना पाइने सक्छ । तसर्थ कुनै पनि सामग्री एकै पटकमा शतप्रतिशत काम लाग्ने वा बिलकुलै काम नलाग्ने भनी राख्ने वा हटाउने कार्य गर्नु बुद्धिमानी हुँदैन । यसो गर्दा कहिले काँहीँ अप्ठेरो पनि पर्न सक्छ । त्यसैले तिनको राम्रो अध्ययन गरेपछि मात्र हटाउने वा राख्ने निर्णयमा पुग्नु उपयुक्त हुन्छ ।

४. शीर्ष सूचना र प्रारम्भिक टिपोट

सामग्री प्राप्तिको सूचना सङ्ग्रह गरेपछि सम्बद्ध सामग्रीबाट आवश्यक कुरा टिपोट गरिन्छ । यसका निम्ति शब्दपत्ती (कार्ड) को प्रयोग गर्नु उपयुक्त हुन्छ । प्रथमतः शब्दपत्तीमा सामग्री सूची बनाउँदा लेखक, प्रकाशन मिति, पुस्तक वा लेखको शीर्षक, प्रकाशक, पृष्ठ लगायतका सम्पूर्ण शीर्ष सूचना लेख्नु आवश्यक छ । अनुसन्धानका हरेक अङ्ग परस्पर सम्बद्ध हुन्छन् । पूर्वाध्ययनको क्रममा सङ्कलित सूचना तथा अरु सामग्रीको उपयोग अन्य स्थानमा पनि हुन्छ । त्यसैले सङ्कलित शीर्ष सूचना समग्र विधि पुन्याएर राख्दा दोहोरो कामबाट बचिन्छ । प्रचलित विधि अनुसार शीर्ष सूचना लेख्नु पर्छ । अनुसन्धान विधिका पुस्तकहरूमा यसको ढाँचा पाइन्छ । आफूले जुन संस्थाबाट अनुसन्धान गर्न लागेको हो सो संस्थाले प्रयोगमा ल्याएको प्रविधि (फर्म्याट) को उपयोग गर्न सकिन्छ । यस सम्बन्धी अन्तरराष्ट्रिय आधिकारिक शोध प्रविधि वा फर्म्याटका लागि भने एम एल ए ह्यान्ड बुक फर राइटर्स अफ रिसर्च पेपर्स उपयोगी पुस्तक मानिन्छ । कसरी सामग्री सूची बनाउने भन्ने अन्याल पर्दा यस पुस्तकको उपयोग उत्तम विकल्प हुन्छ ।

पूर्वाध्ययनको समीक्षा शोध प्रस्ताव तयार गर्दा नै लेख्नु पर्ने हुन्छ । प्रारम्भमा गरिने यस कार्यले पछिल्ला दुई पटकमा पूर्णता पाउँछ । त्यसैले सामग्री सङ्कलन गर्दा आगामी समयमा फेरि हेर्नु वा पढ्नु पर्ने हुन सक्छ । सो सामग्रीको प्राप्तिस्थान (पुस्तकालय, अन्य संस्था, व्यक्ति, विद्युतीय सूचना सञ्जाल आदि) को नाम शब्दपत्तीमा पनि लेखेमा पुनः पढ्नु पर्दा सो स्थानमा जान सजिलो हुन्छ ।

शीर्ष सूचना सङ्कलन गरि सकेपछि सामग्री अध्ययन गरी टिपोट बनाउनु पर्छ । सबभन्दा महत्त्वपूर्ण र चुनौतीयुक्त कार्य नै यही हो । यसका निम्ति शोधार्थीले आफूलाई निम्न प्रश्नमा केन्द्रित गर्नु उपयुक्त हुन्छ ।

(क) म कुन विषय (साहित्य, भाषा, लोक साहित्य, दर्शन) को पूर्वाध्ययन गर्दै छु ?

(ख) त्यस विषयको कुन पक्ष (सैद्धान्तिक, तुलनात्मक आदि) सँग सम्बद्ध पूर्वाध्ययन गर्दै छु ?

(ग) म कस्तो प्रकाशन सामग्री (पुस्तक, पत्रिका, शोध प्रबन्ध, सरकारी प्रकाशन, इन्टरनेट आदि) को पूर्वाध्ययन गर्दै छु ?

(घ) पुस्तक वा लेखमा आफूलाई चाहिने अंश कहाँ छ ?

(ङ) सूचना ग्रहण गर्ने कला कस्तो छ ?

(च) प्राप्त सूचनाले शोधकार्यलाई कतिको विस्तारित गर्छ ?

(छ) शोधकार्यसँग अप्रत्यक्ष महत्त्वका सामग्रीले शोधलाई साँघुरो घेरामा सीमित त गर्दैन ?

पुस्तक, लेख, शोध प्रबन्ध जुन सामग्री अध्ययन गरे पनि त्यसबाट आवश्यक वा उपयोगी अंश मात्र लिनु पर्दछ । अध्ययनपछि टिपोट उतार्दा मुख्यतया निम्न लिखित विधिमध्ये आवश्यकता अनुसार कुनै एक विधि अपनाउनु उपयुक्त हुन्छ ।

(क) उद्धरण- आफूलाई चाहिने अंश यथावत् उद्धृत गरेर

(ख) रूपान्तरण- पुस्तक वा लेखमा भएका कुरालाई आफ्नै भाषाशैलीमा रूपान्तरित गरेर

(ग) संक्षेपण- पुस्तक वा लेखमा भएका कुराको भाव वा विचार मात्र संक्षिप्त रूपमा उतारेर

उद्धरण निकाल्न वा भिक्न सजिलो हुन्छ । केवल आफूलाई आवश्यक अंश कति हो भन्ने निकर्ग्यो गर्नु पर्दछ । तर, त्यो शुद्ध र जस्ताको तस्तै उतारेको हुनु पर्छ । शुद्धको अर्थ त्यहाँको भाषिक शुद्धता हो । त्यहाँ अशुद्धि भएमा आफूले शुद्ध पार्नु पर्दैन, जस्ताको तस्तै हुनु नै शुद्धता मानिन्छ । उद्धृतांशलाई दोहोरो उद्धरण चिह्न (“ ”) भित्र राख्नु पर्छ ।

हिजोआज आवश्यक सूचनालाई उद्धरण गर्नेभन्दा त्यसमा भएको भाव वा विचार आफ्नै शब्दमा स्मान्तरण पद्धतिद्वारा पनि प्रस्तुत गर्ने गरिन्छ । यसको अर्थ उद्धरण लिँदै लिइन्न भन्ने चाहिँ होइन । आवश्यक भएमा उद्धरण पनि लिन सकिन्छ तर स्मान्तरण पद्धतिको उपयोग गरी सार खिच्दा पनि नहुने स्थितिमा मात्र उद्धरण राख्ने गरिन्छ ।

आफूले खोजेको विचार वा भाव भएका धेरै वाक्य वा अनुच्छेदलाई नै उद्धरणका रूपमा प्रस्तुत गर्दा लेखन भद्दा हुन्छ । यस्तो स्थितिमा स्मान्तरण विधिको उपयोग महत्त्वपूर्ण मानिन्छ । मूल अंशलाई छोट्याएर आफ्नै शब्द तथा वाक्यमा स्मान्तरण गर्ने यो विधि एक किसिमको प्रकारान्तर कथन हो ।

कुनै मूल सामग्रीबाट त्यसमा रहेको भाव वा विचार स्मान्तरण गर्दा मूल भाव वा विचार यथावत् आउने गरी आफ्नै शब्दमा स्मान्तरण गर्नु पर्दछ । कुनै एक वाक्यको भाव वा विचार स्मान्तर गर्दा मूल वाक्यमा रहेका शब्दहरूमध्ये आठभन्दा बढी शब्द रहनु हुन्छ । आठभन्दा बढी शब्द आउने स्थिति भएमा त्यस्तो अंशलाई उद्धरणको रूपमा नै प्रस्तुत गर्नु पर्दछ । यो नियमलाई इमानदारीसाथ पालन गर्नु पर्छ । स्मान्तरित सामग्री स्पष्ट, सुबोध्य, निःसन्देह तथा एकार्थयुक्त हुनु पर्दछ । स्मान्तरित सामग्री होस् वा उद्धृत सामग्री होस् त्यो आफ्नो बनाइलाई पुष्टि गर्ने वा आफूले राखेको तर्कसँग मेल खाने हुनु पर्छ अन्यथा त्यो सामग्री व्यर्थ हुन्छ ।

संक्षेपण सामग्री सङ्कलन गर्ने अर्को कला हो । स्रोत सामग्रीबाट आफूलाई चाहिने सूचना स्मान्तरण गर्न कठिनाइ पर्ने स्थितिमा संक्षेपण विधिको उपयोग महत्त्वपूर्ण हुन्छ । लामा एक वा दुई अनुच्छेद वा कतिपय स्थितिमा सिङ्गो लेखलाई नै पनि संक्षेपण गरिन्छ । संक्षेपण गर्दा आफूले केन्द्रविन्दु बनाएको विचार वा भाव खिच्ने सिप महत्त्वपूर्ण हुन्छ । सो भाव वा विचार राम्ररी खिचिएन भने गरेको कार्य व्यर्थ हुन्छ तसर्थ संक्षेपण गर्दा आफूले चाहेको मुख्य कुरा परे-नपरेको ख्याल गर्नु जरूरी हुन्छ । सर्वाधिक महत्त्वपूर्ण कुरा खिच्न कठिनाइ परेमा उद्धरण विधिको उपयोग गर्नु उचित हुन्छ किनकि अनुसन्धातालाई चाहिएको कुरा आफ्नो अनुसन्धानलाई समर्थन गर्ने सामग्री हो ।

भाव हरण- पाद टिप्पणी (फुट नोट) पाठ टिप्पणी (टेक्स्ट नोट) वा अन्त्य टिप्पणी (लास्ट नोट) नदिई कसैको लेख, पुस्तक आदिबाट आवश्यक वा मन पर्ने पङ्क्तिहरू लिएर आफ्नो अनुसन्धान, लेख आदिमा सुटुक्क राख्ने कार्यलाई भाव हरण (प्लेगारिजम) भनिन्छ । भाव हरण एक प्रकारको बौद्धिक चोरी हो । उद्धरण, स्मान्तरण वा संक्षेपण जुन विधिद्वारा सामग्री सङ्कलन गरे पनि भाव हरणको दोष नलाग्ने गरी त्यसको स्रोत सम्बन्धी सूचना दिनु पर्छ किनकि सन्दर्भ सूचना अनुसन्धानको सुन्दरता हो भने बौद्धिक इमानदारी अनुसन्धानको महत्त्वपूर्ण पक्ष हो ।

५. सामग्रीको वर्गीकरण, अध्ययन र टिपोट

सङ्कलित सामग्री विभिन्न प्रकृतिका हुन्छन् । ती सामग्रीमध्ये कुनै सैद्धान्तिक पक्षसँग र कुनै अन्य पक्षसँग सम्बद्ध हुन सक्छन् । प्रारम्भमा तिनको सङ्कलन र टिपोट सरसर्ती हचुवा किसिमले साथै अत्यन्त संक्षिप्त

तथा सूचनात्मक ढङ्गले गरिएको हुन्छ । सङ्कलित सामग्रीमध्ये कतिपय सामग्री अनावश्यक पनि हुन सक्छन् । आवश्यक र उपयोगी सामग्री पनि राम्ररी नछानी, तिनको महत्त्व, औचित्य तथा स्थान विचार नगरी पूर्वाध्ययनको समीक्षा लेख्दा वैज्ञानिक र व्यवस्थित किसिमको लेखाइ हुँदैन । तसर्थ तिनलाई खास खास आधार बनाएर छुट्ट्याउनु उपयुक्त हुन्छ ।

सामान्यतः सैद्धान्तिक पक्षसँग सम्बद्ध सामग्रीलाई एक खण्डमा र अन्य पक्षका सामग्रीलाई अर्को खण्डमा वर्गीकृत गरेर समीक्षा गर्न सकिन्छ । अनुसन्धानको शीर्षक र सङ्कलित सामग्रीमा हुने विविधताले कतिपय सामग्री दुईभन्दा बढी आधारमा पनि वर्गीकृत हुन सक्छन् । सामग्री र तिनको विषय तथा पक्षगत स्थितिको सूक्ष्म अध्ययनपछि मात्र यसको निकर्वाल गर्नु पर्ने हुन्छ ।

यसरी वर्गीकृत सामग्रीलाई प्रथमतः प्रकाशन मितिका आधारमा अलग अलग छुट्ट्याएर नत्थी गरेमा सामग्रीको प्रकाशन भएको तिथिमिति वा कालक्रम तलमाथि पर्दैन र अध्ययन गर्न साथै मस्यौदा लेख्न पनि सजिलो हुन्छ ।

यसरी सामग्रीलाई सँगैलेपछि व्यवस्थित रूपमा क्रमशः अध्ययन गर्दै टिपोट बनाउनु पर्छ । अध्ययन र टिपोटका क्रममा निम्न बुँदालाई गम्भीरतासाथ ध्यानमा राख्नु पर्छ ।

(क) यी सामग्रीमा मेरो अनुसन्धानका निम्ति उपयोगी विचार के के छन् ?

(ख) यी सामग्रीका आधारमा अनुसन्धानले अगाडि ल्याउनु पर्ने कुरा के के हुन सक्छन् ?

पहिलो बुँदा आगामी दिनमा आफूले अध्ययन गर्ने विषयका विविध पक्षमा उठ्ने वा उठाइने विचारको पुष्टिका निम्ति र अर्को बुँदा आफ्नो अनुसन्धानका उपलब्धि प्रस्तुत गर्न उपयोगी हुन सक्छन् ।

६. पूर्वाध्ययनको समीक्षाको सङ्गठन

प्रथमतः विषय प्रवेश बाहेक पूर्वाध्ययनलाई कति उपशीर्षकमा सङ्गठित गर्ने हो त्यसको निश्चय गर्नु पर्दछ । एउटै मूल शीर्षकमा पनि लेख्न नसकिने चाहिँ होइन । धेरै र विविध प्रकृतिका सामग्रीलाई एउटै शीर्षकमा व्यवस्थित गर्दा भद्दापन आउन सक्छ । तसर्थ सामग्री वर्गीकरण गर्दा बनेको सामान्य ढाँचाका आधारमा स्मरेखा बनाउन सकिन्छ । मोटामोटी रूपमा सैद्धान्तिक पक्षसँग सम्बद्ध र विषयसँग सम्बद्ध गरी दुई उपशीर्षकमा समीक्षा गरी अन्त्यमा समीक्षाको पनि समीक्षाको रूपमा सारांश प्रस्तुत गर्नु उपयुक्त हुन्छ । यसरी हेर्दा विषय प्रवेश, सैद्धान्तिक पक्षसँग सम्बद्ध अध्ययन, अनुसन्धानको विषयसँग सम्बद्ध अध्ययन र सारांश गरी चार उपशीर्षकमा वा विषय प्रवेश, पूर्वाध्ययन र सारांश गरी तिन उपशीर्षकमा मात्र पनि पूर्वाध्ययनको स्मरेखा तयार गर्न सकिन्छ ।

स्मरेखा तयार भएपछि विषय प्रवेश शीर्षक अन्तर्गत शीर्षक उपशीर्षक तथा पूर्वाध्ययनको सङ्गठनबारे संक्षिप्त सूचना दिई लेख्ने गरिन्छ । सामग्रीको पूर्वाध्ययनको समीक्षा अनावश्यक पृष्ठभूमि अनावश्यक कुराको उठान नगरी सोभै लेखकको नाम र कृतिबाट आरम्भ गरिन्छ ।

शोध प्रस्ताव र शोध प्रबन्ध दुई स्थान र प्रयोजनका लागि पूर्वाध्ययनको समीक्षा गरिन्छ । एउटा संक्षिप्त हुन्छ भने अर्को विस्तृत हुन्छ । शोध प्रस्ताव अनुसन्धानको सिलसिलामा प्रारम्भमा प्रस्तुत गर्ने योजना हो । शोध

प्रस्तावका विभिन्न उपशीर्षकमध्ये एउटा उपशीर्षकको रूपमा यो आउँछ । शोध प्रबन्धको पहिलो अध्यायमा राखिने पूर्वाध्ययनको समीक्षा विस्तृत हुन्छ । यसले अनुसन्धानको महत्त्व र औचित्य पुष्टि गर्दछ । तसर्थ यी दुबैको सामग्री, सूचना, समीक्षा तथा आकृतिगत भिन्नता हुन्छ ।

सङ्कलित सामग्रीलाई अध्ययन गरी तयार गरेको टिपोटका आधारमा कालक्रम अनुसार प्रारम्भिक मस्यौदा समीक्षा लेख्नु पर्छ ।

८. पूर्वाध्ययनको समीक्षाको प्रथम मस्यौदा लेखन

पूर्वाध्ययन सम्बद्ध विषयगत अध्ययनको क्रमिक विकास र त्यसका सबल तथा दुर्बल पक्ष केलाउने कार्य भएकाले यसमा राम्रो अध्ययनलाई पहिले र बढी महत्त्व दिने अनि सामान्य अध्ययनलाई पछि राख्ने साथै कम महत्त्व दिने गरिँदैन । प्रकाशन मितिलाई आधार मानेर क्रमशः समीक्षा गरिन्छ । कतिपय अध्ययनहरू अत्यन्त हल्का टिप्पणीयुक्त पनि हुन सक्छन् । तिनको पनि उल्लेख सहित समीक्षा गर्नु पर्छ । स्थान र महत्त्व विचारणीय कुरा हुन सक्लान् तर उल्लेख नै नगर्ने भन्ने कुरा चाहिँ हुन सक्तैन बरु सामान्य र एकै प्रकृतिका सामग्रीलाई कालक्रम नबिगारी एउटै अनुच्छेदमा वा एकै वाक्यमा भए पनि संक्षिप्त चर्चा गर्दै मस्यौदा गर्नु पर्छ । बढी सूचना र सघन विचारयुक्त सामग्रीको समीक्षा गम्भीरतासाथ गर्नु पर्छ । अनुसन्धाताको मूल्य निरूपण कला र क्षमता हेर्ने ठाउँ नै यही हो । टिपोटकै क्रममा तिनको विचार बुझी कुनै कुरा नछुटाई मस्यौदा गर्न थालिन्छ । मस्यौदा लेखनमा आफ्नो अनुसन्धान शीर्षकको समस्या र उद्देश्य भुल्नु हुँदैन । भावुक भएर पूर्वाध्ययन हुन सक्दैन । लेखनको क्रममा वस्तुनिष्ठता अपरिहार्य हुन्छ । अनावश्यक प्रशंसा भएको, गाली मिसिएको, घुमाउरो अस्पष्ट तथा अमूर्त भाषा अनुसन्धानमा ग्राह्य हुँदैन । पूर्वाध्ययन मस्यौदाको चरणदेखि नै अनुसन्धाताले अनुसन्धानात्मक भाषिक कुशलता बढाउनु आवश्यक छ ।

पूर्वाध्ययनको समीक्षा अनुसन्धान कार्यको पहिलो चरण हो । यसमा अनुसन्धाताले लेखकको विचारसँग सहमति वा असहमति जनाइ रहनु पर्दैन । अनुसन्धानको क्रममा विश्लेषण र मूल्याङ्कन गर्दा खण्डन वा मण्डन तथा सहमति असहमतिका कुरा आउँछन् । तसर्थ जे छ र जस्तो छ त्यसको सर्वेक्षणात्मक प्रस्तुति पूर्वाध्ययनको समीक्षा भएकाले यही पद्धतिमा आबद्ध भई मस्यौदा लेख्नु पर्दछ । सारांश शीर्षकमा भने अध्ययनको क्रममा देखा परेका कमी कमजोरीको सरल, सटीक, संक्षिप्त तथा ठोस टिप्पणी सहित आफ्नो अनुसन्धानको बाटो सङ्केत गर्न चाहिँ सकिन्छ ।

९. सन्दर्भ सामग्री सूची

पूर्वाध्ययनको समीक्षा सम्बद्ध संस्थामा स्थायी दर्ताका निमित्त बुझाउनु पर्ने भएमा त्यो स्वतन्त्र पुस्तक भई हुन्छ । त्यसैले अन्त्यमा सन्दर्भ सामग्री सूची दिनु पर्दछ । शोध प्रस्ताव तथा शोध प्रबन्धको अङ्गको रूपमा लेखिने पूर्वाध्ययनको समीक्षामा समग्रतामा ग्रन्थकै सन्दर्भ सामग्रीको सूची दिइन्छ; पूर्वाध्ययनको समीक्षा लगत्तै सन्दर्भ सामग्री सूची दिनु पर्दैन । पूर्वाध्ययनको समीक्षा काल क्रमिक हुन्छ तर सन्दर्भ सामग्री सूची वर्णानुक्रममा दिइन्छ । सन्दर्भ सामग्री सूची बनाउन सम्बद्ध संस्थाले तोकेको ढाँचा (*फर्म्याट*) हेर्नु उपयुक्त हुन्छ । सो नभए यस सम्बन्धी कुनै पुस्तकको उपयोग गर्न सकिन्छ । यसबारे अन्तरराष्ट्रिय रूपमा प्रचलित ढाँचाको पुस्तक *एम एल ए ह्यान्ड बुक फर राइटर्स अफ रिसर्च पेपर्स* लाई आधार बनाउनु उपयुक्त हुन्छ ।

१०. संशोधन परिमार्जन

हरेक कुराले परिष्कार तथा परिमार्जनको अपेक्षा राख्दछ । पूर्वाध्ययनको समीक्षाको पनि प्रथम मस्यौदा पूर्ण भएपछि त्यसलाई आद्योपान्त पढेर त्यहाँ भएका त्रुटिको निराकरण गर्नु पर्दछ । प्रथम लेखन भएकाले त्यसमा सूचनागत, तथ्यगत, भाषागत तथा वर्ण विन्यासगत त्रुटि हुन सक्छन् । राम्ररी रूजु गरी संशोधन गर्नु पर्दछ । सन्दर्भ सामग्री सूचीका सूचनामा त्रुटिहरू हुन सक्छन् । आफूले कुन पुस्तकका आधारमा सो सूची तयार गरेको हो सो पुस्तक हेरेर राम्ररी रूजु गरी मिलाउनु पर्छ ।

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त्रि.वि. अन्तर्राष्ट्रिय सम्बन्ध केन्द्र : कार्यकारी निर्णयदेखि कानुनी व्यवस्था सम्म

कृष्ण बेलबासे*

विषय सार

त्रि.वि. ले मुलुकका विश्वविद्यालय एवं शैक्षिक संस्थाहरूसँग सम्बन्ध कायम राख्ने र त्यसका लागि कार्यरत रहने निकायका रूपमा २०५४ साल भाद्र १६ गते बसेको कार्यकारी परिषद्को १६३औं बैठकको निर्णय नं. ११४७ अनुसार स्थापित अन्तर्राष्ट्रिय सम्बन्ध केन्द्रले भन्डै १३ वर्ष कानुनी व्यवस्थाको अभावमा कार्यकारी परिषद्का निर्णयहरूको आधारमा कार्य गर्नु पऱ्यो । कानुनी व्यवस्थाको अभावमा केन्द्रको कार्य सञ्चालनमा अष्टेरो परेको कुरालाई आत्मसात गर्दै २०६७ जेठ १४ गतेको कार्यकारी परिषद्को बैठकले त्रि.वि. अन्तर्राष्ट्रिय सम्बन्ध केन्द्र सम्बन्धी व्यवस्थापन प्रणाली, २०६७ लाई पारित गर्‍यो । सो सँगै २०६८ बैशाख ८ गते सम्पन्न त्रि.वि. सिनेटको विशेष बैठकले त्रि.वि. सङ्गठन तथा शैक्षिक प्रशासन सम्बन्धी नियम, २०५० मा संशोधन गरी अन्तर्राष्ट्रिय सम्बन्ध केन्द्रलाई कानुनी रूपमा त्रि.वि. सङ्गठनको रूपमा व्यवस्था गर्‍यो । यस किसिमको कानुनी व्यवस्थाले अन्तर्राष्ट्रिय सम्बन्ध केन्द्रलाई आफ्नो कार्यक्षेत्रमा सक्रियतासाथ लाग्न सहज हुने कुरा त छँदैछ, यससँगै केन्द्रलाई सुम्पिएको कार्य सम्पन्न गर्न दिने सम्बन्धमा विगतमा भइरहेका गलत परिपाटीलाई सुधारनु पनि उत्तिकै आवश्यक छ ।

भूमिका

त्रिभुवन विश्वविद्यालय देशकै जेठो र ठूलो विश्वविद्यालय हो । यस अर्न्तगत ५ अध्ययन संस्थानहरू, ४ सङ्कायहरू, ४ अनुसन्धान केन्द्रहरू, ३८ भन्दा बढी केन्द्रीय विभागहरू, ६० आङ्गिक क्याम्पसहरू र ७३२ भन्दा बढी सम्बन्धन प्राप्त क्याम्पसहरू रहेका छन् । भन्डै भन्डै आधा आधा हुनेगरी १५ हजार भन्दा बढी शिक्षक एवं कर्मचारीहरू रहेको (त्रि.वि.का आफ्नै निकायहरूमा मात्र) यस संस्थामा ३५०,००० भन्दा बढी विद्यार्थीहरू रहेका छन् । कार्यक्रमका हिसाबले स्नातक, स्नातकोत्तर, एम.फिल. र पिएच.डी. कार्यक्रमहरू सञ्चालनमा रहेका छन् । माथि उल्लिखित निकायहरू सँगै विश्वविद्यालयको पाठ्यक्रम र समकक्षता निर्धारणका लागि पाठ्यक्रम विकास केन्द्र रहेको छ भने त्रि.वि. र विदेशी विश्वविद्यालयहरूसिच सम्बन्ध कायम गर्न र कायम सम्बन्धलाई सञ्चालन गर्ने प्रयोजनका लागि अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको स्थापना गरिएको छ । त्रि.वि. ले अन्य मुलुकका विश्वविद्यालय एवं शैक्षिक संस्थाहरूसँग सम्बन्ध कायम राख्ने र त्यसका लागि कार्यरत रहने निकायका रूपमा यो केन्द्रको स्थापना भएको हो ।

केन्द्रको स्थापना र कार्यक्षेत्र

त्रि.वि. अर्न्तगत अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको स्थापना २०५४ सालमा मात्र भएको हो । २०५४ साल भाद्र १६ गते सोमवारका दिन बसेको त्रि.वि. कार्यकारी परिषद्को १६३औं बैठकको निर्णय नं. ११४७ अनुसार

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अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको स्थापना भएको हो । उक्त निर्णयानुसार अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको विदेशी विश्वविद्यालयहरू सँग सम्झौता गर्न सम्झौता पत्र तयार गर्ने र संझौता पत्रको मस्यौदालाई अन्तिम रूप दिई सम्झौता गर्न कारवाहि चलाउने र सम्झौता अन्तर्गत त्रि.वि.ले गर्नुपर्ने कार्यको तर्जुमा गरी सो को कार्यान्वयनको व्यवस्थापन गर्ने, संझौता कार्यान्वयनको प्रगतिको लेखाजोखा गर्ने, संझौता अन्तर्गत त्रि.वि.मा अध्ययन गर्न आउने विद्यार्थीहरूको सम्वन्धित विभाग, क्याम्पसमा अध्ययन अध्यापनको व्यवस्था गर्ने, सम्झौता अन्तर्गत त्रि.वि मा अध्यापन वा अनुसन्धान गर्न आउने शिक्षक तथा अनुसन्धानकर्ताहरूलाई विभाग, अनुसन्धान केन्द्र र क्याम्पसमा अध्यापन/अनुसन्धान गर्न सघाउ पुऱ्याउन व्यवस्था मिलाउने एवं त्रि.वि. को अन्य विश्वविद्यालयहरू सँग सम्बन्ध विस्तार गर्न, सम्बन्ध भएका विश्वविद्यालयसँग अन्तर प्रक्रिया र सहयोगका कार्यलाई सुचारुरूपमा सन्चालन गर्न र यस्तो कार्यबाट त्रि.वि. प्राज्ञिक पूर्वाधार विकास गरी प्राज्ञिक उन्नयनमा सहायक हुन र अन्तर विश्वविद्यालय सहयोगबाट त्रि.वि.को संस्थागत विकासको उद्देश्य पूर्ति गर्न आवश्यक परामर्श त्रि.वि.का सम्बन्धित निकायलाई दिने लगायतका काम, कर्तव्य निर्धारण गरिएको थियो । अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको त्यसै अधिकारक्षेत्रमा बेलाबखत कार्यकारी परिषदको निर्णय द्वारा केही अन्य जिम्मेवारीहरू थप गरिँदै आयो । यस सँगै अन्तर्राष्ट्रिय सम्बन्ध केन्द्रलाई अनुसन्धान महाशाखाद्वारा सम्पादन गरिँदै आएको त्रि.वि. सँग सम्बद्धता कायम राखी नेपालभित्र अनुसन्धान परियोजना सञ्चालन गर्न चाहने विदेशी अनुसन्धान परियोजनाकारलाई अनुसन्धान कार्य सञ्चालन गर्न स्विकृति दिने सम्बन्धी कार्य सम्पादन गर्ने जिम्मेवारी समेत प्रदान गरियो । यी कुराहरूसँगै पछि गएर केन्द्रलाई अन्तर्राष्ट्रिय छात्रावासको व्यवस्थापन र रेखदेखको जिम्मेवारी समेत प्रदान गरेको देखिन्छ । २०५४ साल भाद्र १६ गते स्थापित अन्तर्राष्ट्रिय सम्बन्ध केन्द्रले लगभग १३ वर्ष (२०६७/०२/१४) सम्म कार्यकारी परिषद्का निर्णयहरूकै आधारमा कार्य सम्पादन गर्दै आएको पाइन्छ । यद्यपि अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको प्रमुखकारूपमा कार्यकारी निर्देशक रहने र निजको हैसियत अनुसन्धान केन्द्रका कार्यकारी निर्देशक सरह हुने (कार्यकारी परिषद्को मिति ०५५/०३/१३ को निर्णय नं १८०८) र निजले उक्त केन्द्रको हकमा त्रिभुवन विश्वविद्यालय आर्थिक व्यवस्थापन तथा सञ्चयकोष सम्बन्धी नियम २०५० र शिक्षक कर्मचारी सेवा सम्बन्धी नियम २०५० समेतबाट अनुसन्धान केन्द्रका कार्यकारी निर्देशकलाई प्राप्त अधिकार प्रयोग गर्ने (कार्यकारी परिषद्को मिति ०५५/०३/२५ को नि.नं १८४९) निर्णय भएको देखिन्छ तापनि केन्द्रसँग सम्बन्धित स्पष्ट कानुनी व्यवस्थाको अभावका कारण केन्द्रले लामो समयसम्म कार्यकारी परिषद र पदाधिकारीहरूको मुख ताक्नुपर्ने स्थिति रहि रहयो । यस सँगै केन्द्रलाई त्रि.वि. सङ्गठनको तहका रूपमा नभएर केन्द्रीय कार्यालय मातहतका महाशाखाहरूकै समकक्षमा राखेर हेर्ने गरेको पनि पाइन्छ । निश्चय पनि यस किसिमको स्थिति बिच कार्य गर्नु अन्तर्राष्ट्रिय सम्बन्ध केन्द्र (कार्यकारी निर्देशक) का लागि अप्ठेरो र चुनौतिपूर्ण स्थिति थियो ।

यस किसिमका अप्ठेराहरू बिच पनि अन्तर्राष्ट्रिय सम्बन्ध केन्द्रले त्रि.वि. र अन्य विश्वविद्यालयहरू बिच सम्बन्ध स्थापना गर्ने, स्थापित सम्बन्धलाई सूचारुरूपमा सञ्चालन गर्न आवश्यक कार्यगर्ने, बिदेशी अनुसन्धानकर्ता एवं द्विपक्षीय सम्झौता अनुसार त्रि.वि. मा आउने शिक्षक/विद्यार्थी/कर्मचारी एवं अनुसन्धानकर्तालाई भिसा सिफारिस एवं अन्य सहुलियत/सुविधाको व्यवस्थागर्ने कार्यहरू गरि रहयो । यस सँगै केन्द्रले नियमितरूपमा International Bulletin को प्रकाशन र अन्तर्राष्ट्रिय छात्रावासमा बस्ने विद्यार्थी/शिक्षक एवं अनुसन्धानकर्ताहरूको व्यवस्था मिलाउने कार्यहरू गर्दै आएको छ ।

अन्तर्राष्ट्रिय सम्बन्ध केन्द्र सम्बन्धी कानुनी व्यवस्था

देशमा प्रभावकारी कानुनी व्यवस्था भएका निकायहरूको कार्यसञ्चालनमा त अप्ठेरो परिरहने नेपाली परिवेशमा कानुनी व्यवस्थाको अभावमा कार्यकारी परिषद्का निर्णयहरूलाई टेकेर मात्र कार्य गर्नु निश्चित

रूपमा कठिन कुरा हो । जुन कठिनाइलाई अन्तर्राष्ट्रिय सम्बन्ध केन्द्रले लामो समयसम्म भोगि रह्यो । यसै कठिनाइलाई महसुस गरी त्रि.वि. को मिति २०६७/०२/१४ को कार्यकारी परिषद्को बैठकको निर्णय नं. १८८६ ले मिति ०६७/०३/०१ देखि लागू हुनेगरी त्रिभुवन विश्वविद्यालय अन्तर्राष्ट्रिय सम्बन्ध केन्द्र सम्बन्धी व्यवस्थापन प्रणाली २०६७ लाई पारित गर्‍यो । यो नै अन्तर्राष्ट्रिय सम्बन्ध केन्द्र सम्बन्धी व्यवस्था गर्ने बेग्लै कानुनी व्यवस्था हो । यस व्यवस्थापन प्रणालीले आफ्ना ५ परिच्छेद र १४ दफाहरूमा अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको गठन र कार्यप्रणाली सम्बन्धमा बृहत् व्यवस्था गर्न खोजेको छ । यसको परिच्छेद १ प्रारम्भिक, परिच्छेद २ अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको व्यवस्था, परिच्छेद ३ कार्यकारी निर्देशकको व्यवस्था, परिच्छेद ४ अनुसन्धान परियोजना सम्बन्धी व्यवस्था र परिच्छेद ५ विविध व्यवस्था सँग सम्बन्धित छन् । यस व्यवस्थापन प्रणालीले त्रि.वि.को अन्तर्राष्ट्रिय सम्बन्ध हेर्ने निकायका रूपमा अन्तर्राष्ट्रिय सम्बन्ध केन्द्रलाई तोकेको छ । केन्द्रको प्रमुखका रूपमा एक कार्यकारी निर्देशक रहने, निजको हैसियत डिन सरह हुने र नीजलाई त्रिभुवन विश्वविद्यालय आर्थिक व्यवस्थापन तथा सञ्चय कोष सम्बन्धी नियम २०५०, शिक्षक कर्मचारी सेवा सम्बन्धी नियम २०५० र त्रि.वि. सङ्गठन तथा शैक्षिक प्रशासन सम्बन्धी नियम २०५० समेतबाट सङ्गठन वा निकाय प्रमुखलाई प्राप्त अधिकार उपलब्ध हुने व्यवस्था रहेको छ । अन्तर्राष्ट्रिय सम्बन्ध केन्द्रले गर्ने गराउने कार्यहरू कार्यकारी निर्देशकद्वारा गरिने र कार्यकारी निर्देशक शिक्षाध्यक्ष प्रति उत्तरदायी हुने व्यवस्था प्रस्तुत प्रणालीले गरेको छ । यसरी अन्तर्राष्ट्रिय सम्बन्ध केन्द्रलाई केही केन्द्रले वहन गर्दै आएका र केही थप जिम्मेवारीहरू प्रदान गरिएको छ । यससँगै त्रि.वि. सिनेट को मिति ०६८/०१/०८ गते सम्पन्न विशेष बैठकले त्रि.वि. सङ्गठन तथा शैक्षिक प्रशासन सम्बन्धी नियम २०५० का कतिपय व्यवस्थाहरूमा थप व्यवस्था गरी अन्तर्राष्ट्रिय सम्बन्ध केन्द्रलाई त्रि.वि. सङ्गठनकै रूपमा स्विकार गर्नुका साथै पूर्णतः कानुनी दर्जा प्रदान गरेको छ । जस अनुसार त्रि.वि. सङ्गठन तथा शैक्षिक प्रशासन सम्बन्धी नियम २०५० को परिच्छेद ७ पछि परिच्छेद ७ क (नियम ३६ क) थप गरी विश्वविद्यालयको सङ्गठनको स्वरूप भित्र एक अन्तर्राष्ट्रिय सम्बन्ध केन्द्र रहने छ र उक्त केन्द्रको काम, कर्तव्य र अधिकार तोकिए बमोजिम हुने छ भन्ने व्यवस्था गरिएको छ । सो सँगै नियमको परिच्छेद ५० पछि परिच्छेद ५० क (नियम १८१ क) थप गरी कार्यकारी निर्देशक सम्बन्धी व्यवस्थालाई समेटिएको छ ।

केन्द्रको कार्यप्रणाली

अन्तर्राष्ट्रिय सम्बन्ध केन्द्र त्रि.वि. को अन्तर्राष्ट्रिय सम्बन्ध हेर्ने र उक्त क्षेत्रमा कार्य गर्ने अधिकार प्राप्त निकाय हो । अन्तर्राष्ट्रिय सम्बन्ध केन्द्र सम्बन्धी व्यवस्थापन प्रणाली २०६७ परिच्छेद २ को दफा ५ अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको काम, कर्तव्य र अधिकार सँग सम्बन्धित छ । यस दफा अन्तर्गत केन्द्रले गर्नुपर्ने भनी १३ वटा कार्यसूचीहरू राखिएको छ जस मध्ये दफा ५ (१) ले विदेशी विश्वविद्यालय तथा अन्य निकायहरूसँग सम्बन्ध स्थापना गर्नु तथा सम्बन्ध स्थापित भएका विश्वविद्यालय तथा निकायहरूसँग सम्पर्क कायम गर्नु । ५ (२) ले त्रि.वि. का अन्य निकायहरूसँग सम्पर्क राखी सम्बन्ध स्थापित भएका विदेशी विश्वविद्यालय तथा निकायहरूको सहयोगमा सञ्चालन गरिने कार्यक्रमहरूको तर्जुमा गर्नु गराउनु ५ (३) ले विदेशी विश्वविद्यालय तथा अन्य शैक्षिक निकायहरूसँग सम्पन्न संभौता अनुसार वा विश्वविद्यालयहरूको सम्बन्धन प्राप्त गरी त्रि.वि.का विभिन्न निकायहरूबाट संचालित कार्यक्रमहरूको समन्वय, अनुगमन र मूल्याङ्कन गर्नु केन्द्रको काम, कर्तव्य र अधिकार भित्र पर्ने कुरा उल्लेख छ । माथिको व्यवस्थाबाट प्रस्ट छ, त्रि.वि. र त्रि.वि. सम्बद्ध निकायहरूले उल्लिखित प्रकृतिका कार्यहरू अन्तर्राष्ट्रिय सम्बन्ध केन्द्र मार्फत सम्पादन गर्नुपर्ने हुन्छ । यसै अनुरूप त्रि.वि.ले हालसम्म ११३ विदेशी विश्वविद्यालय एवं संस्थाहरूसँग द्विपक्षीय सहयोग सम्भौताहरू गरेको छ । त्रि.वि.का विभिन्न तहका शिक्षक/विधार्थी आदान प्रदान कार्यक्रमहरू भएका छन् ।

विदेशी विश्वविद्यालय एवं शैक्षिक संस्थाहरूको सहयोग एवं संलग्नतामा कतिपय परियोजनाहरू सञ्चालन भईरहेका छन् र त्रि.वि. एवं अन्य विश्वविद्यालयहरूमा अध्ययन, अनुसन्धान एवं भ्रमणको अवसर प्राप्त गरेका छन् । विदेशी विद्यार्थी एवं अनुसन्धानकर्ताहरूले नेपालमा विभिन्न क्षेत्रमा अध्ययन एवं अनुसन्धान कार्य गरिरहेका छन् । त्रि.वि. भित्र नयाँ ज्ञान प्रविधि एवं जनशक्ति भित्रिने अवसर प्राप्त भएको छ । यो त्रि.वि. का लागि मात्र नभै देशकै लागि प्राप्त योगदान हो ।

केन्द्र सामु व्याप्त अप्ठेराहरू

अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको स्थापना जुन उद्देश्यले भएको थियो र यसले आफ्नो कार्य सम्पादनका माध्यमबाट विश्वविद्यालयहरूलाई जुन किसिमको योगदान पुर्याउँदै आएको छ, त्यो विश्वविद्यालय र सम्बद्ध क्षेत्र सामु स्पष्ट छ । विदेशी विश्वविद्यालयहरूले यस किसिमका केन्द्रहरूबाट सम्पादन गरेका कार्यहरू र प्राप्त उपलब्धीको तुलनामा त्रि.वि.अन्तर्राष्ट्रिय सम्बन्ध केन्द्रका कार्य र उपलब्धि दुबै सामान्य लाग्न सक्दछन् । तर पनि अनेकौँ सिमितता र अप्ठेराहरूबिच केन्द्रले सम्पादन गर्न सकेको भूमिका कम महत्वपूर्ण छैन । केन्द्रले हाल व्यहोर्नु परेको प्रमुख अप्ठेरो भनेको स्वतन्त्ररूपमा कार्य गर्ने वातावरण र परिपाटीको अभाव हो । विश्वविद्यालयको अहिलेको मूल समस्या भनेकै एकातिर आफ्नो जिम्माको कार्य सम्पादन नगर्ने अर्कोतिर अर्कोको कार्यक्षेत्रमा हस्तक्षेप एवं अवरोध सृजना गर्ने प्रवृत्तिको व्यापकता नै हो । त्यसैगरी माथिल्लो तहका जिम्मेवार व्यक्तिहरू समेत कुनै काम गर्नका लागि स्थापित निकाय मार्फत उक्त कार्य सम्पादन होस् भन्ने मान्यता राख्दैनन् । उनीहरूमा आफ्नो नजिकका मानिसहरूको प्रभावमा आइदिने र सम्बन्धित निकायलाई छलेर निर्णय एवं कार्य गर्न रुचाउने प्रवृत्ति रहेको छ । यो अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको हकमा समेत उतिकै लागु हुन्छ । त्यसैगरी विश्वविद्यालयका विभिन्न निकाय एवं पदाधिकारीको रूपमा कार्यरत व्यक्तिहरू अन्तर्राष्ट्रिय सम्बन्ध केन्द्र मार्फत अन्तर्राष्ट्रिय गतिविधिहरू सञ्चालन गर्नुभन्दा आफ्नो नीजि पहलमा त्यस किसिमका कार्यहरू गर्नु गौरव र फाइदाको विषय टान्दछन् । त्यस्ता व्यक्तिहरूलाई अन्तर्राष्ट्रिय सम्बन्ध केन्द्र मार्फत अन्तर्राष्ट्रिय सम्बन्ध राख्नु बेतुकको विषय लाग्दछ तर जब अन्तर्राष्ट्रिय सम्बन्ध परिचालनका सिलसिलामा संस्थागत सहयोगको खाँचो पर्दछ, त्यतिबेला तीनै व्यक्तिहरू अन्तर्राष्ट्रिय सम्बन्ध केन्द्रमा आउन सडकोच मान्दछन् र माथिल्ला पदाधिकारीहरूलाई आफूहरूले प्रक्रिया अवलम्बन नगरी सम्पादन गरेको कार्यलाई वैधानिकता दिन वा सहयोग पुर्याउन दबाव दिन्छन् । यस बाहेक कतिपय अवस्थामा विदेशी संस्थासँग त्रि.वि. ले संस्थागत सम्बन्ध कायम गरी कुनै निश्चित निकायलाई उक्त जिम्मेवारी हेर्ने दायित्व सुम्पिएको खण्डमा पनि त्यस्तो जिम्मेवारीलाई संस्थागत जिम्मेवारीका रूपमा नबुझी व्यक्तिगत जिम्मेवारीका रूपमा बुझिदिने र सोही अनुरूप कार्यगर्ने परिपाटी विद्यमान रहेको छ । यसभन्दा बढी विदेशी विश्वविद्यालयसँग सम्भौता गर्ने कार्यकारी समितिको अधिकार उक्त समितिको स्विकृती बेगर व्यक्ति एवं पदाधिकारीहरूद्वारा मनपरीरूपमा प्रयोग गर्ने सम्मका घटनाहरू निरन्तर रूपमा सामना गर्नुपर्ने हुन्छ । यस किसिमको प्रवृत्तिका कारण अन्तर्राष्ट्रिय सम्बन्ध केन्द्रले आफ्नो कार्य प्रभावकारीरूपमा सम्पादन गर्न अवरोध पुगिरहेको छ जुन कुरालाई गम्भीर ध्यानाकर्षणका बावजुद पनि त्रि.वि. पदाधिकारीहरूले गम्भीरतापूर्वक लिने गरेको देखिदैन । दोश्रो अप्ठेरो भनेको अन्तर्राष्ट्रिय सम्बन्ध केन्द्रलाई काम चलाउ संस्थाका रूपमा राख्ने र सोही अनुरूप परिचालन गर्न खोज्ने प्रवृत्ति पनि हो । माथि नै चर्चा भइसकेको छ, केन्द्रले आफ्नो १३ बर्से कार्यकाल नियम एवं कार्यव्यवस्था प्रणालीको अभावमा व्यतित गर्नुपर्‍यो । त्रि.वि.कार्यकारी परिषद्द्वारा मिति २०६७/०२/१४ गते व्यवस्थापन प्रणाली पारित गर्ने र मिति ०६८/०१/८ गते सम्पन्न सिनेटको विशेष बैठकद्वारा त्रि.वि. सङ्गठन तथा शैक्षिक प्रशासन सम्बन्धी नियम २०५० मा भएको संशोधनद्वारा अन्तर्राष्ट्रिय सम्बन्ध केन्द्रलाई कानुनीरूपमा त्रि.वि. सङ्गठनकारूपमा स्विकार्दै यसका जिम्मेवारीहरूलाई व्यवस्थित गर्ने

कार्य भएको छ । यस किसिमको कार्यले केन्द्रलाई कार्य सहज तुल्याएको अनुभूति भएको छ । यदि यिनलाई सही कार्यन्वयन गर्न सकियो भने निश्चय पनि सकारात्मक परिणामहरू प्राप्त हुने अपेक्षा लिन सकिन्छ ।

अन्त्य

अन्तर्राष्ट्रिय सम्बन्ध केन्द्र त्रि.वि.लाई अन्तर्राष्ट्रिय क्षेत्र सँग जोड्ने निकायका रूपमा स्थापित भएको हो । यसले आफ्नो स्थापनाका १४ वर्षभित्र विभिन्न सिमितताहरूका बिच जे जति कार्यहरू गर्न सकेको छ, त्यसलाई कम मूल्याङ्कन गर्नु उपयुक्त हुने छैन । यसले एकातर्फ त्रि.वि.ले बाह्य क्षेत्रबाट व्यहोर्नु परेका अप्ठेराहरूलाई स्वाभाविकरूपमा आत्मसात गर्नुपरेको त छँदैछ, अर्कातिर विश्वविद्यालयका पदाधिकारी एवं सेवाग्राहीहरूको व्यवहारबाट सिर्जित समस्याहरूलाई समेत थेग्न परिखाएको छ । विश्वविद्यालयको अन्तर्राष्ट्रिय एवं अन्य कुनै पनि भूमिकालाई कमजोर तुल्याउने कार्य जुनसुकै तह र स्वरूपमा हुनेगरेको होस्, त्यसले अन्ततः विश्वविद्यालयकै छविलाई धुमिल तुल्याउनेछ । अन्तर्राष्ट्रिय सम्बन्ध केन्द्र विधिवत रूपमा विश्वविद्यालयको साङ्गठनिक स्वरूपको हिस्सा बनिसकेको छ । यसका संरक्षक एवं सेवाग्राहीहरूबाट यस केन्द्रको भूमिकालाई बुझ्ने र त्यसको प्रभावकारी सम्पादनमा सके सघाउने अन्यथा अवरोध सिर्जना गर्ने कार्य मात्रै नभइदिने हो भने केन्द्रले विश्वविद्यालयको छविलाई अन्तर्राष्ट्रिय स्तरसम्म पुर्याउने दिशामा ठोस कार्य गर्न सक्नेछ । यस सँगै केन्द्रका गतिविधिहरूमा निगरानी एवं सकारात्मक सुभाष सबै पक्षबाट प्रदान हुनु पनि यसको कार्यसफलताका लागि उत्तिकै आवश्यक छ ।

सन्दर्भ सामग्रीहरू

त्रि.वि. अन्तर्राष्ट्रिय सम्बन्ध केन्द्रको प्रकाशन International Bulletin of the Centre for International Relations, TU का विभिन्न अंकहरू

त्रि.वि. अन्तर्राष्ट्रिय सम्बन्ध केन्द्र सम्बन्धी व्यवस्थापन प्रणाली, २०६७

त्रि.वि. अनुसन्धान महाशाखा सम्बन्धी व्यवस्थापन प्रणाली, २०५२

त्रि.वि. कार्यकारी परिषदका मिति २०५४/५/१६, २०५५/३/१२, २०५५/३/२५ र २०५५/७/१९ का निर्णयहरू

त्रि.वि.को वार्षिक प्रकाशन त्यमबथ का विभिन्न अङ्कहरू

त्रि.वि. सिनेटको मिति २०६८/१/८ गते सम्पन्न विशेष बैठकद्वारा पारित त्रि.वि. सङ्गठन तथा शैक्षिक प्रशासन सम्बन्धी नियम २०५० संशोधन सम्बन्धी प्रस्ताव

पाठ्यक्रम विकास केन्द्रको गतिविधि

१. पृष्ठभूमि

स्वस्थ मुटु स्वस्थ शरीरको आधार भए भैं वैज्ञानिक पाठ्यक्रम पनि शिक्षाको मूल आधार हो । समयसापेक्ष गतिशील र वैज्ञानिक पाठ्यक्रमले कुनै पनि विश्व विद्यालय वा शिक्षण संस्थाहरूमा ज्ञान, बुद्धि र सिपको ज्योति प्रवाह गरी तदनुकूल जनशक्ति उत्पादन गर्दछ । तसर्थ पाठ्यक्रम विकास केन्द्रलाई विश्व विद्यालयको महत्त्वपूर्ण अङ्गका रूपमा लिइन्छ । यसले समय समयमा विभिन्न विषयका विशेषज्ञहरूका सल्लाह र सुझावलाई आत्मसात् गर्दै पाठ्यक्रमलाई युगानुकूल परिवर्तन र परिमार्जन गरी लागु गर्दछ । शैक्षिक क्षेत्रमा भइ रहेको उच्च प्रतिस्पर्धालाई मध्य नजर राख्दै पाठ्यक्रम विकास केन्द्रले पाठ्यक्रमलाई अद्यावधिक बनाई विश्वका अन्य विश्व विद्यालयबाट उत्पादित शैक्षिक जनशक्तिसँग प्रतिस्पर्धा गर्न सक्ने योग्य, दक्ष र क्षमतावान् नागरिक उत्पादनमा विशेष भूमिका खेल्दछ । त्यस्तै समय समयमा पाठ्यक्रम सम्बन्धी कार्यशाला गोष्ठी, विषय विशेषज्ञहरूसँग छलफल तथा सल्लाह सुझाव जस्ता विविध गतिविधि सञ्चालन गरी पाठ्यक्रमको ढाँचालाई युगानुकूल बनाउनु पाठ्यक्रमको उद्देश्य हो । यसका साथै शैक्षिक उपाधि, समकक्षता निर्धारण, श्रेणी निर्धारण, सेवा प्रयोजनका लागि शैक्षिक प्रमाण पत्र छानबिनका कार्यहरू पनि यस विकास केन्द्रको क्षेत्राधिकारभित्र पर्दछन् । यहाँ त्रि. वि. पाठ्यक्रम विकास केन्द्रले गरेका यिनै पाठ्यक्रम परिवर्तन, परिमार्जन, गोष्ठी सञ्चालन, समकक्षता निर्धारण, श्रेणी निर्धारण आदि कार्यका बारेमा यस केन्द्रले गरेका कार्यहरूको विवरण दिइन्छ ।

२. पाठ्यक्रम परिमार्जन र संशोधन

पाठ्यक्रमलाई समयसापेक्ष परिमार्जन गरी पठन पाठनलाई चुस्त, दुरुस्त र वैज्ञानिक बनाउनका लागि निरन्तर सजग, सचेत र क्रियाशील यस पाठ्यक्रम विकास केन्द्रले वि.सं. २०४२ साल देखि पाठ्यक्रम निर्माण गरी पठन पाठनमा ल्याएको मानविकी, शिक्षाशास्त्र तथा कानुन सङ्काय र विज्ञान तथा प्रविधि अध्ययन संस्थान अन्तर्गत रनातक तहका सबै विषय एवं अनिवार्य अङ्ग्रेजी र अनिवार्य नेपाली विषयको पाठ्यक्रममा समेत समयसापेक्ष परिमार्जन गरी गत २०६५ सालदेखि प्रथम वर्षमा र क्रमशः द्वितीय तथा तृतीय वर्षमा लागु गर्दै आएको छ ।

३. गोष्ठी सञ्चालन

पाठ्यक्रम विकास केन्द्रद्वारा पठन पाठनलाई अद्यावधिक गर्न तथा परिमार्जित पाठ्यक्रमबारे जानकारी गराउने उद्देश्यले त्रि.वि. अन्तर्गतका आङ्गिक तथा सम्बन्धन प्राप्त क्याम्पसहरूमा शिक्षकहरूलाई विविध विषय र तहगत तालिम तथा अभिमुखीकरण कार्यशाला गोष्ठी विभिन्न समय र स्थानमा आयोजना गरियो । सो निम्नानुसार छ :

(क) पाठ्यक्रम विकास केन्द्र र समाजशास्त्र/मानवशास्त्र केन्द्रीय विभागको संयुक्त आयोजनामा २०६७ साल

माघ ४,५,६ र ७ गते चितवनको सौराहामा स्नातकोत्तर तहको समाजशास्त्र/मानवशास्त्र विषयको कार्यशाला गोष्ठी सम्पन्न भयो ।

(ख) बङ्गलादेशको खुल्ला विश्व विद्यालयमा आयोजित विश्व विद्यालय स्तरीय कार्यक्रममा पा. वि. के. का कार्यकारी निर्देशक डा. केशव कुमार श्रेष्ठ र व्यवस्थापन सङ्कायका डिन प्रा. डा. गोविन्द प्रसाद आचार्य सहभागी भई उक्त कार्यक्रमबाट दुई देश बिचको विश्व विद्यालय सम्बन्धी ज्ञान, सिप तथा समसामयिक शैक्षिक गतिविधिका बारेमा महत्त्वपूर्ण छलफल भयो । सो छलफलबाट विश्वविद्यालय बिच आपसी सुमधुर सम्बन्ध समेत विस्तार हुन पुग्यो ।

(४) चार बर्से स्नातक कार्यक्रम

वर्तमान समयमा अन्तरराष्ट्रिय जगतका विश्व विद्यालयमा भएका समसामयिक शैक्षिक गतिविधि, वैज्ञानिक र परिमाणमुखी शिक्षा प्रणाली जस्ता विषयहरूलाई ध्यानमा राख्दै त्रिभुवन विश्व विद्यालयमा पनि सोही अवधारणा अनुरूप शैक्षिक नीति अवलम्बनको सोच बनाइयो । सो अनुसार त्रि.वि.को स्नातक स्तरको चार बर्से कार्यक्रमका लागि पाठ्यक्रमको ढाँचा र उपयोगिता आदिका बारेमा अध्ययन गर्नका लागि पा. वि. के. का कार्यकारी निर्देशक डा. केशव कुमार श्रेष्ठको संयोजक सदस्यहरू प्रा. डा. मदन कोइराला प्रा. डा. हरि महर्जन, सह प्रा. हरि बहादुर दाहाल सह प्रा. नीलम कुमार शर्मा र सह प्रा. गोविन्द पौडेल सदस्य रहेको समिति गठन भई उक्त समितिद्वारा चार बर्से शैक्षिक कार्यक्रमको प्रतिवेदन प्राज्ञिक परिषद्मा पेस गरियो ।

(५) पाठ्यक्रम तथा पाठ्य पुस्तकहरूको प्रकाशन

- (क) मदन गोपाल श्रेष्ठद्वारा लिखित 'जनसङ्ख्या विश्लेषण' नामक जनसङ्ख्या अध्ययन सम्बन्धी पुस्तक पा. वि. के. बाट मूल्याङ्कन भई सो पुस्तक प्रकाशनका लागि लागि साभ्ना प्रकाशनसँग सम्भौता सम्पन्न ।
- (ख) कानुन सङ्काय अन्तर्गत ५ बर्से बि. ए. एल. एल. बी. कार्यक्रम सञ्चालन भई पाठ्यक्रम समेत मुद्रित तथा प्रकाशित ।
- (ग) केन्द्रद्वारा व्यवस्थापन सङ्काय स्नातक/स्नातकोत्तरको पाठ्यक्रम प्रकाशित ।
- (घ) इतिहास विषयको स्नातकोत्तर तहको पाठ्यक्रम मुद्रित तथा प्रकाशित ।
- (ङ) विज्ञान तथा प्रविधि अध्ययन संस्थान अन्तर्गत B.sc.Tea Technology and Management चार बर्से Semester प्रणालीको Curriculum निर्माण भइ सकेको ।
- (च) पाठ्यक्रम विकास केन्द्रको नियमित वार्षिक प्रकाशन 'पाठ्यक्रम विकास पत्रिका' (वर्ष २५ पूर्णाङ्क ३९, २०६७) यो वर्ष पनि प्रकाशन ।

(६) भावी कार्यक्रम

(क) व्यवस्थापन स्नातकोत्तर तहको तथा अभिमुखीकरण कार्यशाला गोष्ठी काठमाडौं र बाहिरका विभिन्न ठाउँमा विभिन्न समयमा सञ्चालन गर्ने ।

(ख) स्नातकोत्तर अर्थशास्त्र विषयको कार्यशाला गोष्ठीको सञ्चालन गर्ने ।

मानविकी तथा सामाजिक शास्त्र सङ्काय अन्तर्गत स्नातक तहको अनिवार्य तथा ऐच्छिक अङ्ग्रेजी विषयको अभिमुखीकरण गोष्ठी उपत्यका र उपत्यका बाहिर पोखरामा गर्ने ।

(ग) स्नातक तह अनिवार्य अङ्ग्रेजी र अनिवार्य नेपाली विषयको अभिमुखीकरण गोष्ठी गर्ने लक्ष्य राखिएको ।

घ) निकट भविष्यमा नै स्नातकोत्तर तहको जनसङ्ख्या अध्ययन विषयको अभिमुखीकरण कार्यशाला गोष्ठी सञ्चालन गर्ने उद्देश्य राखिएको छ ।

(७) स्तर निर्धारण

स्तर निर्धारण पाठ्यक्रम विकास केन्द्र अन्तर्गतको एक महत्त्वपूर्ण शाखा हो । यसले स्वदेश तथा विदेशका विभिन्न विश्व विद्यालयबाट प्रमाण पत्र प्राप्त व्यक्तिहरूको शैक्षिक योग्यताको समान स्तर निर्धारण गर्ने गर्दछ । यस सम्बन्धी २०६७ वैशाखदेखि २०६७ फाल्गुनसम्मको विवरण यस प्रकार छ :

S.N.	Name	Diploma	Bachelor	Master	Ph.D.
1	India	9	61	44	3
2	Nepal	I.P.G.D.C.A	3	9	-
3	Japan	-	-	4	8
4	Germany	-	2	8	4
5	Korea	-	2	3	4
6	Finlandtoin	-	-	1	-
7	Thailand	-	-	3	2
8	USA	-	13	8	3
9	Greece	-	13	8	3
10	China	-	10	11	2
11	Sweden	-	1	-	1
12	Georgia	-	1	2	3
13	Kyrgyz	-	-	2	3
14	West Indies	-	1	-	-
15	Pakistan	-	4	1	-
16	Bangaladesh	-	2	7	-
17	U.K.	-	7	9	1
18	Australia	-	2	6	1
19	The Netherlands	-	1	-	-
20	France	-	-	2	-
21	Israel	-	2	-	-

22	Russia	-	-	4	-
23	Belgium	-	-	1	-
24	Combadia	-	-	1	-
25	Newzealand	1	-	-	-
26	Malaysia	-	-	-	1
27	Philippines	-	1	3	-
28	Mauritias	-	1	-	-
29	Singapore	-	-	1	-
30	Poland	-	-	-	1
31	Moscow	-	-	1	-
32	Cuba	-	1	-	-
33	Indonesia	-	-	1	-
34	Ukraine	-	1	-	-

उपर्युक्त तालिका अनुसार २०६७ वैशाखदेखि २०६७ फाल्गुनसम्म सम्पन्न कार्य अन्तर्गत Diploma, PG.DCA-1, Bachelor-119, Master-144, Ph.D.- 38 गरी जम्मा सङ्ख्या ३११ रहेको छ ।

(८) सेवा प्रयोजनका लागि शैक्षिक प्रमाण पत्र छानबिन

त्रिभुवन विश्व विद्यालयमा कार्यरत शिक्षक/कर्मचारीहरूको सेवा प्रयोजनका लागि शैक्षिक प्रमाण पत्र छानबिनको जिम्मेवारी वहन गरेको यस पाठ्यक्रम विकास केन्द्रले स्वदेश तथा विदेशका विभिन्न विश्व विद्यालयबाट हासिल गरेका प्रमाण पत्रहरूको छानबिन कार्य गर्दै आएको छ । यस क्रममा २०६७ वैशाखदेखि २०६७ फाल्गुनसम्ममा उक्त प्रयोजनार्थ पेस भई प्रक्रिया पुरा भएका र प्रक्रियामा रहेका गरी जम्मा सङ्ख्या २९३ रहेको छ ।

(९) श्रेणी निर्धारण

श्रेणी निर्धारणतर्फ २०६७ वैशाखदेखि २०६७ फाल्गुनसम्म यस केन्द्रमा उक्त कार्यहेतु दर्ता भएको सङ्ख्या जम्मा ४१ रहेको छ ।

(१०) विगत १५/१६ बर्ष देखि शिक्षाशास्त्रको अनिवार्य नेपाली विषय समिति शिक्षा शास्त्र सङ्काय डिन कार्यालयबाट सञ्चालित थियो । यस केन्द्रले मानविकी तथा सामाजिक शास्त्र सङ्कायको अनिवार्य नेपाली विषय समिति मात्र सञ्चालन गरेकोमा अब आइन्दा दुबै सङ्काय अन्तर्गत सञ्चालित अनिवार्य नेपाली विषय समिति पुनः संयोजन गरी पा.वि. केन्द्र अन्तर्गत सञ्चालन हुने व्यवस्था भएको छ ।