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पाठ्यक्रम विकास केन्द्र
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पाठ्यक्रम विकास पत्रिकामा समावेश गरिने लेखसम्बन्धी केही नियम

१. पाठ्यक्रम विकास जर्नलका प्राज्ञिक, विज्ञ समीक्षित भएको र मौलिकता परीक्षित वार्षिक जर्नल हो ।

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

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

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

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

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

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

Some Rules of Curriculum Development Journal

1. Curriculum Development Journal is an academic, peer reviewed and plagiarism checked journal.

2. The journal expects standard academic articles written in English/Nepali from the scholars. The articles should be research oriented and relevant to the field of higher education curriculum.

3. Articles from different faculties and institutes of Tribhuvan University are welcome but the articles should follow standard research format.

4. The articles must be in double space, typed in 12 point (Times New Roman) and in case of Devanagari script, the font should be Preeti in 1.5 line space in 14 point. Soft copy along with brief Bio-data are required to be submitted.

5. The length of the article should be between the range 3000 and 5000 words and should be prepared in the latest APA format.

6. The editorial board has the right to accept or reject the articles and edit the content material if necessary.

7. The writers of the published articles will be honored with two copies of the journal.

सम्पादकीय

पाठ्यक्रम विकास जर्नल त्रिभुवन विश्वविद्यालय पाठ्यक्रम विकास केन्द्रबाट प्रकाशित हुने वार्षिक अनुसन्धानमूलक जर्नल हो । यो अङ्क प्रकाशनको निरन्तरतामा ४५औं पाइला र वर्तमान कार्यकारी निर्देशकको कार्यावधिको चौथो कोसेली हो । यसभित्र विज्ञ समीक्षित अनुसन्धानमूलक मौलिक लेख रचनाहरू रहेका छन् । समाज एवं राष्ट्रका विद्वानहरू जो ज्ञानविज्ञानका बिभिन्न क्षेत्रमा क्रियाशील रही समाजलाई कुनै न कुनै रूपमा ज्ञान निर्माणमा योगदान गरिरहेका छन् तिनका विचारलाई उपयुक्त स्थान दिइएको छ । एउटा लेखलाई दुई जना विज्ञबाट समीक्षा गराई त्यसको परिणाम हेरेर छुट्टा छुट्टै रूपमा मूल्याङ्कन गरिन्छ । यदि दुवै समीक्षकको सन्तुलित परिणाम एवं टिप्पणी छ भने मात्र त्यस लेखलाई स्वीकृत गरिन्छ । अन्यथा तेस्रो विज्ञलाई समीक्षाको निम्ति लेख दिइन्छ । यसरी आएको परिणामलाई मात्र आधिकारिक मानिन्छ । यसका साथै आगामी अङ्कदेखि छपाइका निम्ति लेखहरूको आह्वान सधै खुला गर्ने र आएका लेखहरूलाई प्राथमिकता क्रममा छपाइमा अग्रस्थानमा राख्ने व्यवस्था मिलाइएको छ । लेखहरूको आयाम निश्चित भएपछि जर्नलको त्यस अङ्कलाई प्रकाशनमा पठाउने अनि बाँकी लेखहरू थप परिमार्जन गर्न लगाई क्रमशः अर्को अङ्कमा प्रकाशन गर्ने निर्णय समेत गरिएको छ । लेखक र समीक्षक बिचको गोपनीयतालाई भने कायम गरिएकै छ । प्रायः रचना विषयवस्तुको सान्दर्भिकता, प्रस्तुतिको गम्भीरता र शैलीशिल्पको निपुणतामा आधारित छन् । गत अङ्कदेखि प्रकाशित लेखको DOI राख्ने व्यवस्था गरिएको छ । सन्दर्भ सामग्रीको प्रयोग गर्दा एपिए पद्धतिको सातौं संस्करण अवलम्बन गरिएको छ ।

यस पाठ्यक्रम विकास जर्नललाई विविध, बौद्धिक, समावेशी र समय सापेक्ष बनाउनका निम्ति भरसक प्रयास गरिएको छ । खास गरी विश्व विद्यालयको घेराभित्र रहेका कर्मचारी एवं पदाधिकारीहरूको मुखपत्र जस्तै बनेको यस जर्नलमा अन्तरविषयकतालाई बढी महत्व दिइएको छ । नेपाली र अङ्ग्रेजी दुवै भाषामा लेखिएका अनुसन्धानमूलक लेखरचनालाई शोधमूलक एवं प्राज्ञिक लेखनको ढाँचामा ढालिएको छ । लेखको भित्री शीर्षक, उपशीर्षकमा सकेसम्म एकरूपता कायम गर्ने गरी संयोजन गरिएको छ । विश्व विद्यालयमा प्राध्यापक वा सो सरहको पदमा पुगेपछि अथवा सेवा निवृत्त भएपछि लेखहरू नलेख्ने र प्रकाशन पनि नगर्ने प्रबृत्ति विस्तारै मौलाउँदै छ, यसबाट ज्ञानको रिक्तता बढ्ने निश्चित जस्तै छ । अतः यस्तो प्रबृत्ति आउन दिनु हुँदैन भन्नेतर्फ सतर्कता अपनाइएको छ । सेवा आयोगले विज्ञ समीक्षित लेखहरूलाई मात्र मान्यता दिने भएकाले पनि रातारात लेखहरू लेख्ने र प्रकाशित गराउने जुन परिपाटी छ त्यसको अन्त्य हुनुपर्छ भन्ने मान्यता राखिएको छ । यसले विश्वविद्यालयभित्रका उदीयमान अनुसन्धानकर्तालाई विशेष प्रोत्साहनको नीति लिएको छ ।

यस केन्द्रले गर्दै आएको शैक्षिक उपाधिहरूको समकक्षता, मान्यता एवं स्तर निर्धारण गर्ने कार्यलाई वैज्ञानिक बनाउन वस्तुगत आधारहरू- अध्ययन अवधि, न्यूनतम क्रेडिट आवर र क्रेडिट स्थानान्तरको मान्यता निर्धारण गरिएको छ । दर्शनाचार्य र विद्यावारिधि तहको उपाधिको समकक्ष मान्यता निर्धारण गर्दा शोधकार्यको सादृश्य समरूपता (Plagiarism) परीक्षण अनिवार्य गरिएको छ ।

समकक्ष मान्यताको लागि आवेदन र शुल्क भुक्तानीमा अनलाइन प्रणाली लागु गरिसकिएको छ भने यसलाई पूर्ण अनलाइन प्रणालीमा लैजान प्रयास भइरहेको छ । वैश्विक अभ्यासमा रहेका अन्तरविषयक, एकीकृत तथा द्वैध उपाधिको समकक्षताको लागि आधार र मापदण्ड बनेका छन् । स्नातक तहको अनिवार्य अङ्ग्रेजी र नेपाली विषयको पाठ्यक्रम समयमै निर्माण र परिमार्जन भइरहेको छ । क्रेडिट स्थानान्तरणको नयाँ विनियम २०८० तयार भई कार्यान्वयनको चरणमा रहेको छ । यो अङ्कको प्रकाशनमा केही ढिलाइ हुन गएकोमा क्षमाप्रार्थी बन्दै आगामी अङ्क २०८१ पुषमा नै प्रकाशन गर्न प्रतिबद्ध छौं । सीमित जनशक्तिबाट उल्लेखित कार्यका अतिरिक्त जर्नलको नियमित प्रकाशन गर्नसक्नुमा विश्व विद्यालयका पदाधिकारी, उपाधिको मान्यता र समकक्षता निर्धारण समितिका पदाधिकारी र सदस्य, डिन कार्यालय, विभिन्न समितिमा रहेर सहयोग पु-याउनु भएका बौद्धिक व्यक्तित्व एवं ब्यस्त समयका बावजूद समयमै लेखरचनाको समीक्षा गरिदिने समीक्षक प्राध्यापक तथा यस केन्द्रका प्राध्यापक-कर्मचारीको सहयोगका कारण सम्भव भएको हो । यहाँहरू सबैबाट प्राप्त सहयोगप्रति आभारी हुँदै निरन्तर सहयोग प्राप्त हुनेमा आशावादी छौं ।

अन्त्यमा, यस जर्नलका निम्ति लेखहरू पठाएर सहयोग गर्ने लेखकहरू, विज्ञ समीक्षकहरू, सम्पादन समूह, प्रकाशन संस्था लगायत मुद्रण गर्ने त्रि.वि. छापाखाना परिवारप्रति धन्यवाद । ॄ

मिति २०८१ श्रावण ३२

Contents / विषयसूची

Problems Faced by Bachelor-Level Students in Learning English Vocabulary

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Abstract

English language proficiency depends on the vocabulary that students have access to. One of the most important aspects of language acquisition is mastery of vocabulary. Learners with a limited vocabulary are academically poor in several courses relating to language skills, linguistics, literature, and translation. The purpose of this research is to explore vocabulary learning issues faced by bachelor-level students studying compulsory English. The data consists of the responses of four student participants purposefully selected from two constituent campuses of TU in Rupandehi, Nepal. A phenomenological qualitative research method is employed for the study. It uses semi-structured interviews and questionnaires, as research tools to collect the data from the participants. The study's findings show that pupils struggle with spelling, pronouncing words, using words appropriately, and discovering meaning. This study may contribute to identifying challenges that pupils have and enhance their knowledge of vocabulary acquisition.

Introduction

Vocabulary is the prime concern of any language learner and a powerful carrier of meaning like pronunciation and grammar. Good knowledge of vocabulary is inevitable for understanding a text and better communication. The learners' capacity for efficient communication depends on their level of vocabulary proficiency. Vocabulary, being the basis upon which languages are built, plays an essential role in communication (Hatch & Brown, 1995). Therefore, mastery of vocabulary is one of the most important aspects of learning a language. Vocabulary is the centre of English language instruction since, without enough words, learners cannot communicate their thoughts or those of others (Clouston, 2013). If they do not have a strong vocabulary, they may find it challenging to perform numerous activities that are related to English.

Students face difficulty communicating in English owing to a lack of vocabulary, inefficient teaching strategies, and an inappropriate learning situation (Rababah, 2005). It shows the value of acquiring the target language, focuses students' alertness on it, exposes challenges experienced by learners, and raises their vocabulary knowledge. Vocabulary is vital for second language learning and teaching since it is required for effective communication (Schmitt, 2002). The most important element of learning English is vocabulary. Language acquisition is impossible without acquiring the language's lexicon, which is always changing due to many contextual factors (Yang & Dai, 2012). Furthermore, vocabulary serves as the building block for all other linguistic abilities. Speaking, reading, and writing are all examples of communication skills. It is impossible to gain any level of language fluency without first acquiring the vocabulary. Vocabulary, along with pronunciation and grammar, is one of the most important aspects of learning a foreign language (Pan & Xu, 2011). The foundation of learning a second language is vocabulary. Without knowing the vocabulary, communication in a second language becomes more difficult (Rohmatillah, 2017). Furthermore, vocabulary is an essential component of effective communication. Low vocabulary knowledge causes serious problems for students, which ultimately hinders their ability to acquire the English language (Alqahtani, 2015). Human language is based on the vocabulary that is learned or utilized.

The word 'vocabulary' has many different connotations because it refers to students' ability to recognize words on sight. Others refer to it as a student's understanding of the words represented by their meaning. It is also known as the student's comprehension of the words they hear and speak. Academic vocabulary demonstrates the understanding of pupils of both spoken and written terms and words related to the subject matter (Antonacci & O'Callaghan, 2011). According to Neuman and Dwyer (2009), vocabulary is the collection of words that learners require to interact effectively in spoken and listening modes. Hatch and Brown (1995) assert that vocabulary is a set of words that language users employ in a variety of ways. The learners' development is typically indicated by their vocabulary knowledge. Listening, speaking, reading and writing, are the main language skills that include vocabulary instruction and evaluation (Schmitt, 2000).

Vocabulary is the understanding of word meanings that learners should possess. According to Hiebert and Kamil (2005), vocabulary is the knowledge that students should have regarding the meanings of words. They claimed that in addition to the oral and written forms of language, there are also at least two forms of knowledge: receptive and productive. The term "oral vocabulary" refers to a group of terms that learners use when speaking or reading aloud and are familiar with their definitions. The terms in the print vocabulary are ones that the students are familiar with when they write or read aloud. Productive vocabulary refers to a group of terms that students commonly employ when speaking or writing. A receptive vocabulary is a group of less common words that learners add meanings to while reading or listening (Hiebert & Kamil, 2005).

Active and passive vocabularies are two forms. The words that students can speak or write are referred to as active vocabulary. The words that students can recognize and comprehend in a context are referred to as passive vocabulary. Such passive vocabulary might be found in reading or listening materials (Harmer, 2007). Additionally, Webb (2009) urges students to understand receptive vocabulary when it appears in a reading text but cannot be created by pupils in writing or speaking. Being retrospective to my school days, we used to memorize the meaning of unfamiliar words in English in our mother tongue. The grammar translation method was used to teach us words in isolation. Even though we learned many words, we were unable to employ them in our daily lives. By the time I finished my schooling, I could read the words but I could never speak English. Now, I believe that students' exposure to the target language both inside and outside of the classroom shapes how well they acquire it. I had no idea how to speak English outside the classroom because we rarely heard our instructors speak it.

By expanding their vocabulary, language learners must increase their evolving linguistic repertoire. However, learning new vocabulary can be challenging, especially for non-native English speakers who struggle with spelling and pronunciation, proper usage and inferring meaning from context. The students must demonstrate their command of vocabulary. Similarly, it can be challenging for teachers to meet the demands of their students and ensure that they retain vocabulary. Thus, it is essential to draw attention to the difficulties students have acquiring vocabulary, provide techniques of vocabulary learning that can improve students' comprehension of the target vocabulary, and provide them with chances to learn new terms. This study aims to explore problems faced by bachelor-level students in learning English vocabulary. The research question that the study answers is: What problems do B.Ed. level students face in learning English vocabulary?

Review of Literature

In this section, I have reviewed theoretical literature under four thematic principles of teaching vocabulary, the importance of learning it, problems in learning vocabulary and aspects of vocabulary.

Principles of Teaching Vocabulary

Learning and teaching vocabulary are inextricably linked. Some concepts must be addressed in order to provide learners with adequate vocabulary teaching. According to Renandya (2021), the principles of teaching vocabulary are as follows: identifying vocabulary that learners require; focusing on high-frequency words first; teaching words with collocations and building connections; multiplying meaningful encounters with target words; using a variety of text types to explore vocabulary in different genres; moving your vocabulary laterally with word families; providing multimodal and multi-sensory

engagement in a multimodal and multisensory manner; carrying out explicit instruction alongside implicit teaching; integrating the four language skills; and giving chances for accidental vocabulary development. In short, teaching vocabulary begins with identifying learners' needs.

According to Grauberg (1997), acquiring vocabulary consists of four stages: discrimination, comprehending meaning, remembering, and consolidation and expansion of meanings. The first level of discriminating includes differentiating between sounds and letters. It aids in speaking, listening, reading, and writing because differentiating sounds allows students to pronounce words correctly and comprehend what they read or hear. Second, knowing meaning entails comprehending the notion of words by associating them with their referents. Third, the remembering stage includes the ability to keep meanings. Fourth, the consolidation and extension stage is concerned with the acquisition of new vocabulary and its incorporation into the students' system of vocabulary.

Importance of Learning Vocabulary

Vocabulary is crucial to learning a language and for communicating ideas, expressing desires and emotions, and interacting with others in any language since the vast majority of meanings are conveyed lexically. One of the most crucial things to teach while learning a foreign language is vocabulary since learners have difficulties speaking out including vocabulary, phrases and idioms (Ur, 2012). Thus, it is a collection of words and their definitions that are employed in the four language skills. Vocabulary is an essential component of language competency because it serves as the foundation for how learners talk, listen, read, and write (Richards and Renandya, 2002). When we want to converse with others using a language, one of the constituents that help the speakers is their vocabulary. If students do not have an adequate vocabulary, they cannot do language-related activities and cannot develop communication with others. Little can be expressed without grammar and nothing at all without vocabulary. It implies that the key component of communication is vocabulary (Wilkins,1972).

For effective use of a second language, developing a sufficient vocabulary is crucial since, without a wide vocabulary, we are incapable of applying the structures and functions that we may have learnt for intelligible communication (Nunan, 1991). "Communication in a second language just cannot happen in any meaningful way without words to express a wider range of meanings, no matter how well the student learns grammar, no matter how successfully the sounds of a second language are mastered" (McCarthy, 1990, pp. viii-viii). Vocabulary knowledge is essential for communicative competence and the learning of a second language (Schmitt, 2000).

Vocabulary is crucial for effective communication and helps learners express themselves fully at different stages of language development. Learners who have broad vocabulary can better understand written texts. Furthermore, acquiring and expanding one's vocabulary is critical since English competency is dependent on the vocabulary knowledge acquired by second and foreign learners, as well as native speakers (Afzal, 2019). Thus, the knowledge of vocabulary helps the learners to understand the texts and communicate with others effectively. Moreover, a robust vocabulary is crucial for academic success and achieving their goal both in and out of the classroom.

Aspects of Learning Vocabulary

The three significant aspects of learning vocabulary teachers must be aware of and concentrate on meaning, usage, and form). Nation (2001) has provided three aspects of learning vocabulary. They are as follows.

'Meaning' comprises the interaction of form and meaning, or the notion and what things are referred to, as well as the connections that spring to mind when individuals think about a given term or expression. The use of words is demonstrated by quickly demonstrating the grammatical pattern the word fits into countable/ uncountable, transitive/ intransitive, etc., providing a few similar collocations, mentioning any restrictions on the use of the word (formal, informal, impolite, only used with children, etc.), and providing a well-known opposite or a well-known word or lexical set it fits into. A word's *form* includes its sound (spoken form), spelling (written form), and any word elements that comprise this specific item. (such as a prefix, root, and suffix). Some of the studies related to this study are presented as follows.

A study by Bhandari (2010) in Nepal shows writing practice for learning, asking their teachers to translate into Nepali, keeping a dictionary with them learning by group work in their class using the glossary section of their books were the most frequently used strategies in learning English vocabulary. Khan (2011) also highlights the lexical categories in which Saudi target language learners struggle. These include learning the meanings of vocabulary words, spelling, and employing synonyms, prefixes, and suffixes.

Students' poor linguistic performance indicates their lack of vocabulary knowledge. According to Altyari (2017), Saudi pupils' poor linguistic performance in English shows a lack of vocabulary knowledge. The researcher cites two persuasive facts that lead to Saudi pupils' low vocabulary intake and lexical inadequacy in public high schools. Thirty-five students from various educational levels participated, as did nine male Saudi instructors of English as a foreign language (EFL) at intermediate and secondary schools. Data was gathered via surveys and high school textbooks. The findings show that individuals utilized inadequate vocabulary techniques such as depending only on a bilingual dictionary, asking

others for definitions, and so on. Similarly, the results show a lack of recycling of vocabulary items and presentation of all components of vocabulary knowledge.

The research clearly shows that pupils struggle with vocabulary development owing to a lack of phonological, morphological semantic, and syntactic systems of language. The study by Rohmatillah (2017) identified many problems that impede students' vocabulary-learning activities. Such as pronouncing and spelling words (written and spoken forms do not always match), selecting acceptable meanings of words (complexity of vocabulary knowledge), inflexions of word forms (inadequate grammar comprehension), and an excessive number of words that pupils must learn. It also exposes several crucial aspects that contribute to difficulty in learning vocabulary and assigns learning problems to different levels of language. Pronunciation issues, for example, are connected to the English sound system, inflexions and word forms to the morphological system, word connections, such as collocations and phrasal verbs to semantics, word categories to syntax, and so on.

The socio-cultural background, insufficient basic knowledge of the learners and the teacher's role affects learning vocabulary. Elttayef and Hussein's study (2017) in Arab showed that the learners lack basic knowledge, and teachers are not paying attention to highlighting the importance of English in classrooms, and the teacher's role in teaching English is doubled because their students rely on them with the expectation that they will make students learn English quickly. According to this study, the socio-cultural context has an impact on teaching English to Arab learners who attend English lessons primarily to complete the courses. This study finds that learners have difficulty practising language skills such as listening and speaking because of a lack of vocabulary.

Learners face problems in learning vocabulary due to a lack of word knowledge, pronunciation and spelling problems, lengthy words, and a lack of reading habits. Another study by Shah et al. (2022) in Pakistan also indicated short-term memorization, a lack of word knowledge, pronunciation and spelling issues, an inability to deal with long words, and a lack of reading habits are all challenges to gaining vocabulary. In Nepal, the study suggests tactics for improving English vocabulary, such as memory techniques, drilling, visuals, cards, reading, and word association. The major problems in learning vocabulary identified by Lutfiyah and Rusiana's (2022) study in Russia were difficulty distinguishing how to spell and pronounce English words correctly, difficulty developing their vocabulary skills, difficulty using vocabulary correctly, and difficulty understanding the connotations. A study by Mukura et al. (2022) in Thailand revealed the following difficulties in learning English vocabulary. Language learning and vocabulary knowledge are inseparably related. Ignoring to study and employing the inappropriate method of learning vocabulary, not being encouraged to study, not having enough opportunity to practice, not committing to improving, lacking desire, linguistic complexity, diverse forms impediments in the learning process, and the environment.

Similarly, Hulu et al. (2022) found that participants struggle to learn English vocabulary. These difficulties include not knowing all of the vocabulary definitions for each topic they are studying, not understanding conversations because they are not familiar with the language, not having enough time to study, not being motivated to learn, not having friends with whom to converse, and not using English outside of the classroom. A recent study by Aji et al. (2023) in Indonesia discovered the main problems of learning vocabulary is a lack of motivation and interest in learning English; laziness in vocabulary learning; ignorance of grammar and the meaning of various English word types; ignorance of how to pronounce English words; and a lack of resources for online English learning (internet connection).

The reviewed literature found difficulties in learning vocabulary encountered by learners in the foreign ELT contexts. However, to my knowledge, there are no recent studies on problems of learning vocabulary in the Nepalese ELT contexts. So, this research attempts to explore problems faced by bachelor-level students in learning English vocabulary.

Methodology

I have employed the phenomenological qualitative research method for this research study, which emphasizes examining and comprehending the significance that people's or groups' lived experiences attach to a social or human issue (Creswell, 2014). Regarding this, Willis (2007) states that phenomenology enables the researcher to concentrate on various and individualized authenticities (cited in Campbell, 2015) to unpack their experiences in learning vocabulary. To gather the necessary data, I purposefully selected four students enrolled in B. Ed. first-year studying compulsory English from two TU constituent campuses in Rupandehi, Nepal considering that they had lived experiences of learning vocabulary problems. The data was gathered via semi-structured interviews and open-ended questions from them. I took the consent of the participants to maintain ethical considerations. Clarifying the aim of the research study, I got permission to record their voice on my mobile phone. Participants were referred by pseudonyms to protect their identities (Mertova & Webster, 2020). They agreed to share their views and lived experiences in problems of learning vocabulary. Finally, the data was transcribed into the English language from Nepali. Due to the qualitative nature of the study, themes were developed and analyzed descriptively.

Results and Discussion

Based on the interview data of the participants, four themes emerged regarding problems faced by B.Ed. level students studying compulsory English in learning vocabulary. The information is analyzed and interpreted under nine themes individually as follows.

Pronunciation and Spelling

Pronunciation is one of the most important sub-skills to be grasped in learning vocabulary. Learners face problems in articulating words due to the distinction between spoken and written English. They also find it difficult to spell English words as they must be able to recognize the silent letters in particular words. One of the things that contributed to English spelling becoming one of the problems in understanding English vocabulary was the mismatch between how pupils now pronounced and spelled words. Words that are difficult to pronounce are more difficult to learn. Many English terms' spelling might be difficult for pupils who speak languages with fairly regular spelling systems. Spelling patterns, in particular, can be perplexing when it comes to pronunciation. Mismatches in sounds and spelling are likely to be the source of errors in either pronunciation or spelling and can contribute to the difficulty of a term. When the meanings of two words overlap, students are inclined to mix them up.

A participant named Bipana (pseudonym) stated, *"There is no correlation between spelling and pronunciation in English, e.g. many /menɪ/ rat /ræt/. agree /əgrɪ/ arm /a:m/ was /wɔːz./ all /ɔːl/ private /praɪvet/ pay /peɪ/ air /eə /. Sometimes 'a' is not pronounced in some words e.g. sandal, primal whereas, there is /ə/without having no 'a' in spelling. e.g. prism/prɪzəm/ so, I often make errors in pronouncing English words. Some letters in some words are silent, e.g. 'island', 'walk' and 'knight', and 'pneumonia'."* Bipana claimed that she committed errors in pronunciation due to no correlation between spelling and pronunciation in the above English words. When the students pronounce words with silent letters such as 'island', 'walk' and 'knight', and 'pneumonia', they are likely to commit errors. The lack of sound resemblance between English and the student's original language is frequently the cause of erroneous pronunciation.

Another participant Sapana(pseudonym) stated, *"I'm having trouble learning vocabulary since there's a difference between spelling and pronunciation. Because of the differences in English spelling and pronunciation, I struggled with vocabulary, especially those with more than two syllables and ones they had never heard before, e.g. 'incarcerated' and 'haberdashery'."* The above statement makes it clear she is having trouble learning vocabulary since there's a difference between spelling and pronunciation. She struggled with vocabulary because of the differences in English spelling and pronunciation.

The errors occurred when children failed to recognize a sound spelling mismatch, resulting in word-learning problems. Furthermore, the most prevalent forms of spelling issues are vowel substitution, vowel omission, and consonant substitution. Sometimes the letter does not create any sound; nevertheless, certain letters can make more than one sound, making it difficult for them to comprehend how the words were spelled, particularly

those with more than two syllables and ones they had never heard before, e.g. 'incarcerated' and 'haberdashery.'

Finding the Contextual Meaning of Unfamiliar Words

The researcher found that students hardly discovered the implications of new words. They mentioned that unfamiliar words made them difficult to translate and to understand the meaning of words. It was hard to figure out the meanings because they were unfamiliar words. They have problems understanding the linguistic and non-linguistic meaning of the text as well. The comparative degree could also make it difficult for the students to distinguish the meanings of the adjectives. The pupils relied only on the dictionary to determine the meaning of terms; nevertheless, the true meaning was not always easily established.

Bipana asserted, "*The definition of a word cannot provide the exact meaning until I see the contextual meaning of it, e.g 'discriminatory'- treating people differently.*" She claimed that she could not comprehend a text only by seeing the definition for each word, but she had to know the words in detail according to the context of the text. This issue also caused the pupils to miss the alternate interpretations of the phrases in the context. They also found it tough to choose which words were nouns, adverbs, verbs, or adjectives. I experience difficulties in understanding the meaning. There was frequently a varied interpretation of the words offered in a text. Several works tended to introduce new word meanings. Students were occasionally unaware that words had multiple meanings depending on their context.

The third participant Ashish (pseudonym) mentioned, "*I struggle with vocabulary mastery in terms of synonyms, antonyms, and accurately discerning word meaning. It's difficult for me because some words look similar but have different meanings. e.g., bank- bank, bear- bear, head- head* " He is having trouble mastering synonyms and antonyms. He has difficulties accurately recognizing the meaning of words since some words are identical in structure but differ in meaning.

Words that may be employed in a variety of circumstances are seen to be easier than their equivalents with a restricted range. Thus, putting in a very broad verb, such as impose, place, position, etc., may cause complications. Uncertainty about the implications of some terms may also cause problems. In English, 'propaganda' has a bad meaning, although its counterpart may simply mean 'publicity'. On the other hand, while 'eccentric' has no negative connotations in English, its closest counterpart in other languages may be deviant. Finally, idiomatic words or phrases are more difficult to understand than terms with obvious meanings

The Length of the Words

Longer words are often more difficult than shorter ones since there is more to learn and remember. Long words can include several morphemes. Students had less trouble recalling or comprehending the extensive vocabulary if the order of the long words was familiar. The fourth participant named Apil (pseudonym) asserted, "*If the words are long, I probably won't be able to spell them easily e.g. 'conglomerations', 'kaleidoscopic', 'extravagant', 'ambivalent' and 'imperturbable',''* Apil added, *Long words are not difficult to learn if they appear frequently in the text. When kids read the words frequently, they may acquire the terms more easily than when they are only used infrequently in a book.''* His lived experience demonstrates that those terms are known as high-frequency words; conversely, words that are rarely seen in the text or used by pupils are known as low-frequency words. Several pupils noted that the longer the words, the more work it took to master them. According to the interview, the students claimed that the length of the words impacted their ability to remember the spelling and meaning of the terms. They claimed that they needed more time to memorize the terms and that big words were difficult to pronounce.

Furthermore, two students said that learning long words could be more difficult if the words were rarely found in the textbook. Besides, they could not be able to spell the words, and they were also confused about the meaning of the words because the long words have prefixes and suffixes which could cause the students to find it hard to master those vocabularies.

Poor Reading Habits of Students

Most of the students do not read story books, novels and other materials to increase their vocabulary. They even do not read the reading text provided in their textbooks. This may be due to a lack of commitment of students to improving their vocabulary. Students in community campuses especially in Butwal show less interest in reading habits as a result, they face difficulty in learning vocabulary. Apil, mentioned, *"I do not love reading as I do not have time, interesting books and reading-related materials to increase new vocabulary.''* His lived experience indicates that he does not love reading because of a lack of interesting books. With the help of the knowledge they receive from reading, they can increase their vocabulary. So, reading to EFL learners is a fundamental skill because it assists their learning, increases educational achievement, and improves language abilities and vocabulary. It also helps students to improve their vocabulary.

Lack of Resources

Many schools in Nepal are under-resourced and do not have access to the latest teaching materials. The lack of supplementary materials creates problems in learning vocabulary. Audio visual aids are not used in English class. Sapana asserted,

> *I have very limited knowledge of the meaning of words. The English teacher does not use any new strategies for teaching vocabulary, audio and visual teaching materials to teach vocabulary. He only provides meaning in Nepali. There are no picture dictionaries and other book-related vocabulary games.*

She claimed that teachers use none of the materials and new strategies for teaching vocabulary, so students are poor at vocabulary. The result is by Sedita (2005) that one of the difficulties in vocabulary teaching is pupils' lack of understanding of word meanings. The students who do not understand the meanings of words will struggle to understand the texts they read.

Rote Learning and Memorization

The main problems of students in learning vocabulary are rote learning and memorization. Students may be taught to memorize a list of words without understanding their meaning. Bipana mentioned, *"Our English teacher teaches us new words in isolation. Most of the time, our English teacher teaches us new words in isolation without using them in sentences in the classroom. He insists us to memorize the vocabulary."* Her lived experiences expose that her teacher teaches them vocabulary without creating situations in isolation. Therefore, they do not understand them for a long time as they memorize in isolation.

Lack of Exposure

Students face difficulty in learning vocabulary due to improper techniques to learn and due to the limited focus on spoken English. Students in Nepal are not exposed to English language resources beyond their textbooks. There is a lack of support in the home and community for the use of English. So, they do not get enough opportunities to practice learned vocabulary inside and outside the class. Vocabulary teaching in Nepal is focused on written English. Bipana claimed,

> *Most of the instructors in my classroom do not offer lectures in English for the benefit of the students' understanding. Texts and new words are translated from L1 to L2 by teachers and students, and pupils learn them.*

The majority of respondents agreed that their teachers utilize L1 when teaching SL or FL and that they should also translate terms and phrases that were difficult to understand in their second/foreign language classes. The more successful the teacher's teaching tactics in the English classroom, the better the learner's language (Putra, 2016).

Sapana stated, "*At my home, there is no English-speaking environment, So, I do not get any exposure from the members of the family.*" Home environment equally plays an important role in developing the vocabulary of students. The students who get high exposure at home can have fewer problems in learning vocabulary.

It is also difficult to know when to use words correctly. Some words and expressions are only appropriate in certain settings. Students must also understand whether the term or phrase has a distinct style, whether official or casual, and they must use caution when using colloquial and slang idioms.

Conclusion and Implications

This study reveals that B.Ed. level students are found to be poor in learning vocabulary. Lack of vocabulary knowledge hinders their reading comprehension, writing ability, and communicative skills. They faced vocabulary-learning problems due to a lack of basic knowledge of vocabulary aspects like spelling, pronunciation and meaning of words. The study also explores that the inability to encounter lengthy words, the lack of supplementary materials, rote learning and memorization, medium of instruction, lack of exposure, and lack of reading habits of students are the problems that they face in learning vocabulary. The results of the study cannot be generalized since it is a small-scale study including only four students of B. Ed. first-year studying compulsory English. Moreover, it can be helpful for English teachers who want to improve in teaching vocabulary to their students by minimizing their problems and guide future research on the learners' vocabulary learning problems. Future researchers can also explore the most effective methods of teaching vocabulary in detail covering a larger population and the area and may explore both students' and teachers' problems in teaching and learning English vocabulary.

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Rigvedic Fire Symbolism in Panchasee Mountain: Exploring Spiritual Ecology in Western Nepal

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Abstract

Fire (Agni in Sanskrit) is one of the central symbols in the Rigveda, the most ancient and the holiest scripture for Hindus. In the Rigvedic constitution, fire symbolism intricately mediates every plane of human existence: from the expansive realms of earth, atmosphere, and sky to the subtle nuances of the corporeal body, breath, and mind. This paper tackles the constitution of fire symbolism in different planes of Panchasee ecology. It argues that the identification of fire as a key symbol in each three planes by Panchasee people is the 'material manifestation' of the ideological construction of the Rigvedic fire symbolism living in the rituals and traditions of Panchseee since time immemorial. A fieldwork was conducted between 2020-2022 to get primary details utilized for this study. By situating the cultural practices within the broader anthropological discourse on religion and spirituality, this study enriches our understanding of the interplay between cultural symbolism, ecological dynamics, and human consciousness in the Himalayan context.

Introduction

Fire has played an integral role in the evolution of Homo sapiens, dating back to the emergence of early hominoids in eastern Africa around 2.5 million years ago (Pausas & Keeley, 2009). The utilization of fire, particularly for cooking, is believed to have propelled the ascent of Homo erectus from its more primitive ancestors (Ember et al., 2015). The implications of fire adoption by humans extended far beyond mere sustenance. It catalysed the development of larger brains and bodies, altered dental morphology, and shaped modern human traits, including complex social behaviours (Pausas & Keeley, 2009). By softening food and facilitating easier consumption, fire potentially contributed to extending the human lifespan, thereby influencing social organization and the emergence of caregiving roles, as

proposed by the "grandmother" hypothesis (Kallif, 2005). Moreover, the domestication of fire not only enabled survival in diverse environments but also revolutionized human culture. The art of making fire transformed the culinary landscape, intertwined with the ritualistic and symbolic significance of fire, and laid the groundwork for shaping human conceptual worlds and cultural identities (Pausas & Keeley, 2009).

Fire has an enduring influence on Indo-European cosmology and cultural traditions from the 2nd millennia BCE to the present day (Kallif, 2005). Fire rituals -which were associated with wood fire- were widely in practice in the pre-Vedic world such as in ancient Iran, Greece, Rome, Northern Europe, and other parts of the world. But the expansion of monotheistic belief systems such as Judaism, Christianity, and Islam in Europe and Western Asia, the wide range of the Vedic world lost its genuine tradition of fire ritual (Kallif, 2005). In the post-Vedic world, the tradition was limited only to Hindus, with the exception of small Zoroastrian communities in Iran (Dareini, 2010).

This transition of fire ritual in the Vedic and post-Vedic worlds raises a number of questions about the various aspects of the tradition of this ritual itself and its historical and political dynamics. Extensive research is required to understand the significance of fire rituals in the pre-Vedic world, the political and historical reasons that ended these rituals in the Western world, and the factors that contributed to the continuation of this practice among Hindus which is not the scope of this study. Its limit is not going to answer any of these questions as it requires a wide range of research which is beyond the scope and aim of this study. Instead, this study aims to understand a very specific aspect of this ritual in relation to the mountain communities of Panchasee in western Nepal, in South Asia. While discussing various aspects of Rigvedic fire symbolism, it underscores the importance of fire rituals and its externalization in multiple planes of Himalayan ecology as the unique Rigvedic practices and major attracting factors for nature lovers, spiritual seekers or *Sadhus* throughout the history.

Methods and Materials

This study was driven following the first meeting of one of the authors of this paper with a Canadian Vedic *Sadhaka* living in Panchasee Mountain in 2020. The *Sadhaka* was living in Panchasee for about 2 decades. Before he arrived in Panchasee, he had already lived in a Vedic Ashram in Puducherry in South India for four decades. The series of following discussions and meetings between the author/s and the *Sadhaka* revealed that he had a close observation of various fire symbols in different planes of Panchasee ecology. This study approaches the *Sadkaka'*s observations and experiences of the fire rituals/symbols living in Panchasee communities as the material extension of the specific construction of Rigvedic fire symbolism (Kerestetzi, 2018) that he had acquired as a long-time member of the Vedic Ashram in India.

Conceptually, this study brings the relationship of nature symbols, cultural practices, and Himalayan ecology in relation. It is noteworthy that within anthropology, there exists a well-established tradition of studying the relationship between religion and nature, primarily based on a systematic approach. Sponsel (2010) provides a historical overview of various approaches anthropologists have employed throughout history in this line of thinking. Starting with the late 19th-century anthropologist E.B. Tylor, who defined religion as "belief in spiritual beings" and viewed animism as its most elementary form, classical anthropological contributions in the 20th century followed a systematic approach. Influential anthropologists such as Roy Rapport, Reimer Schefold, Marvin Harris, Richard Nelson, and others contributed to the study of this relationship (Sponsel, 2010). However, contemporary contributions in the relation between religion/spirituality and nature diverge from their predecessors by emphasizing an interactive approach over systematic thinking.

Sponsel (2010) conceptualizes this interactive approach within the broader framework of spiritual ecology following the disciplinary practice of anthropology. He defines it as a diverse and complex arena of intellectual and practical activities at the interface of religions and spiritualties on the one hand and ecologies, environments, and environmentalisms on the other. In this framework, it is not just the physical objects; flora and fauna and other natural processes make a system but also the people's cultural practices and their psychological, imaginative, and intuitive dimensions form the 'material' parts of the system (Sponsel, 2010). Within this framework, Panchasee ecology is viewed as 'a coherent religious setting in which objects, bodies, actions, and ideas form a system.' In this sense, this research aligns with the long-standing tradition of examining the relationship between religion and the natural environment in anthropology. Simultaneously, it introduces a novel dimension by incorporating communal rituals and individual 'spiritual experiences' into the purview of modern sciences, particularly within the framework of spiritual ecology in the contemporary interactive approach to human-environment relations (Brito, 2020).

Analytically, E. T. Hall's theory of 'proxemics,' as outlined by Kerestetzi (2018), is employed, offering methodological tools for analyzing religious experiences in their physical context. This theory asserts that our physical environments are the material manifestations of ideological construct (which is termed as 'sensory pattern') shaped by cultural influences. Based on this theoretical assertion, this paper examines the material manifestations of fire symbolism in different ecological planes of Panchasee as the influence of the Rigvedic traditions living in the Himalayas.

To understand the cultural construct of fire symbolism, it has adopted Jamison & Brereton (2014) and Aurobindo (2013) translations of the Rigveda and the interpretation of fire symbolism. Aurobindo (2013) takes Rigvedic fire as a 'mystic symbol' which hides 'secret meanings about Truths, a Reality behind the outward aspects of the universe'. He rejects the idea that the Rigveda is just a liturgical text. For Aurobindo, each of the Rigvedic

symbols has its unique meaning and purpose. So, it requires a rigorous interpretation of the Rigvedic symbols in a given context to understand their 'true meanings' and purpose (Aurobindo, 2013).

A field study - better termed as fursad ethnography (Rai, 2022) - was conducted between 2020 and 2022 in Panchasee to understand various communal cultural practices in relation to fire symbolism and the Vedic *Sadhaka*'s spiritual experiences. Major tools and techniques employed to generate primary data were observations and informal discussions with the informants of the both Aryan and Mongol communities and a series of in-depth interviews with the *Sadhaka*. The fieldwork strategy involved utilizing researchers' social capital to establish a network in the study area, managing the time of periodic breaks and holidays without extended pauses, and also managing financial resources independently without any external funding or support (Rai, 2022).

Agni: A Rigvedic Fire Symbolism

The Rigveda is one of the oldest texts of human civilization and is also the holiest for Hindus. The fire (*Agni* or *Agnidev*) also known as the fire god, is the most important and prominent nature symbol presented in the Rigveda (Jamison & Brereton, 2014). The very first poem (hymn) of the first Mandala, the first book, of the Rigveda is dedicated to the Agnidev (see below in the given Hymns from the Rigveda). The symbol is so pervasive in the Rigveda that 8 books out of 10 start with the mantra dedicated to Agnidev (fire). While in the total 10 books of the Rigveda which contain more than 1000 hymns, more than 200 poems are dedicated to Agnidev second after Indra. The Vedic symbols including *Agni*, *Indra*, *Soma*, *Surya*, *Vayu*, and many more others are constructed and embodied with their specific physical and spiritual meanings and articulated as their significance to human society (Werner, 1977). The first two hymns of the first book of the Rigveda are;

> 1. Agni do I invoke—the one place to the fore, god and priest of the
> sacrifice, the Hotar, most richly conferring treasure.
> 2. Agni, to be invoked by ancient sages and by the present ones—
> he will carry the gods here to this place.
>
> - (Jamison & Brereton, 2014)

Scholars from the different fields of expertise accept that the importance of the fire symbol in the Rigveda, but they hardly agree on the meaning of the symbol. For materialists, fire is just a form of energy that remains either in the manifest or in the latent form in the matters of our universe. While the Vedic scholars conceptualize the symbol of fire much more differently. In the Vedic interpretation, the whole material world is the composition of 5 major *bhutas* (elements); *earth, water, fire, air,* and *space*. Among these five, fire is the most important symbol (Regmi, 2023). So it is important to understand how

the fire symbolism has been externalized in the various cosmic and ecological planes that we are surrounded.

A Rigvedic interpretation of fire symbolism suggests that a single fire, Agni, manifests in various forms throughout the universe and within the human body. According to Agrawala (1960), Vedic cosmology consists of three planes: the terrestrial (earth), the atmosphere, and the Aditya (sky). Correspondingly, the human body comprises three planes: *bhuta* (body), *prana* (breath), and *mana* (mind). It is argued that each plane of the universe has a parallel in the human body, as they all embody a similar form of fire (Agrawala, 1960). In this framework, the terrestrial fire is linked with the fire of *bhuta*, the atmospheric fire with prana, and the celestial fire with mana. This association underscores that fire symbolism is common to all five *bhutas* and the different ecological planes. Fire mediates across all cosmic and ecological realms, signified by the term '…*tadekam*…', which emphasizes its grand functional role as an operator of the universe and all its living and non-living entities (Bryant, 2001). From this broader fire-centered perspective, fire symbolism emerges as the singular truth underlying all existence.

There is also a tradition that Vedic scholars also relate the fire symbol with the Vedic conception of the ultimate 'truth'. Hindus follow the theory of divine revelation of the Rigveda as the highest form of knowledge and 'truths' of existence (Talageri, 2000). They believe that the Vedic Rishis and Prophets had 'attempted to transform those truths' through the medium of words in the form of Vedic hymns. Transforming such revelations into words was not an easy task, so they invented hymns with full of symbols, rituals, and images with multiple meanings (Aurobindo, 2013). In this sense, the fire symbol, or *Agni* is the most fundamental, yet mystic nature symbol as well, invented to express such truths in the Rigveda.

Therefore, the Vedic Scholars argue that understanding the true nature of Agni is a way to understand the very secret of existence that might lead to a 'higher level of spiritual consciousness' (Yatsenko, 2023). Every natural symbol in Rigveda such as rain, air, earth, horse and so on has its own significance with its unique meaning but the constitution of fire symbol has even greater significance. The special divine qualities of this fire symbol are expressed as; the 'immortal principle amongst mortals, the deathless light amongst those who are bound to die, the ever-lasting protector of the Law amongst those who are prone to perish' in the hymns (Werner, 1977). One of the meanings of this symbolic expression is that the gross material body is mortal and perishable and the divine principle that resides within the body is *Agni* or 'Fire of Life' which is eternal (Agrawala, 1960).

Panchasee Mountain is a well-known site for Rigvedic pilgrimage from ancient times. There are several holy sites where fire worshipping takes place. There are also spots of meditation scattered all over the Mountain. Panchasee communities consider that

ancient *Rishis, Sadhus,* and prophets had identified the locations and established fire pits. The worshipping of wood fire is also a common practice in every Panchasee household as an everyday practice. There are other various individual and communal occasions when the fire rituals take place in Panchasee. The following part of the paper examines the externalization of the ideological fire symbolism in the physical environments of Panchasee ecology by examining experiences and practices living in the Himalayan cultures.

Distribution of Rigvedic Fire Symbol in Panchasee Ecology

In local world views, people identify the ecology of Panchasee in three different planes; terrestrial, atmospheric and celestial. The terrestrial plane represents the physical surroundings of the Panchase communities around the Panchasee mountain. It includes households, neighborhoods/communities, farmlands, trails and forests they visit for their daily requirements. In these surroundings, Panchasee communities undertake various kinds of fire rituals almost every day. In contrast to the surroundings of Panchasee communities, the top of the Panchasee Mountain represents the atmospheric plane of the ecology. The main character of this plane is that it is not beyond the access of the people but not on a regular basis as it is with the terrestrial. It is only on a few occasions they visit the top and conduct fire rituals; the most famous annual fire ritual on top is on the day of Balachaturdasi.

The celestial plane of Panchasee ecology is the outline of the physical boundaries visible from Panchasee. This ecological plane is beyond human access for the people of Pahcnasee and only to see and engage on them, particularly on the northern side which is the extended white shining Mount. Annapurna. They do not have physical fire on Mount Annapurna as such, but they do have enough understanding of the visual manifestation of fire symbolism on it which is a higher level of material manifestation of Rigvedic fire symbolism. The following part of this paper examines how the fire symbol is materially manifested in each of the ecological planes. The analysis shows that Panchasee ecology provides a unique opportunity where different forms of fire symbols are externalized coherently by the Himalayan cultures and opens a new possibility of experiencing the 'truth' and going ahead to the entrance of 'spiritual awakening' (Millar, 2019).

Terrestrial Fire Symbol: Wood Fire for Cooking in Panchasee Household

In Vedic literature, the terrestrial fire symbolizes the presence of fire within each of the five basic elements, known as *pancha-bhutas*, as described in the Rigveda. These elements include soil, water, light, wind, and space, and the experience of fire in these elements is accessible through the human senses. This symbolic fire is closely linked to the physical body and is a readily available and common form of fire for every spiritually inclined individual. Beyond its physical manifestation, the wood fire is understood as a representation of 'truth,' signifying the inherent nature of all matter. The Rigveda's *Sukta* 5 in the third Mandala emphasizes by stating, "Agni is the Son of Waters". This revelation

of the fire symbol in relation to water is a specific example of the externalization of fire symbolism at the physical level of human existence (Millar, 2019).

In the context of Panchasee families, the symbolism of wood fire for cooking is an ideal example of the externalization of the Rigvedic fire symbol in the physical level of human experiences. They consider the wood fire as a divine fire including other forms of fire in and around their households. Each Panchasee household has a fire pit, typically located in the centre of the ground floor, where food is cooked twice daily. Additionally, lamp fires or fire sticks are burned in the mornings and evenings in both Hindu and Buddhist families. These communities also establish a sacred space in front of their homes and set up a fire altar once or twice a year for various Pujas. Notably, Panchasee families don't merely consider wood fire as an energy source, as there are alternative options like LP Gas, electricity, biogas, or solar stoves. Instead, they hold deep respect for and worship fire as a divine manifestation. For example, mothers in Panchasee families offer a portion of food to the wood fire before serving it to the family, considering it a sacred practice passed down as indigenous knowledge.

Even destructive forms of fire are also externalized as the divine fire which is also a Rigvedic construction. In Rigvedic construction, the destructive fire is known as 'Raudra' which means anger (Regmi, 2023). In Panchasee cultures, this destructive construction of fire symbol is externalized in the form of wildfire or crematory fire and considered holy fire. As expressed in the Vedic construction, such fire symbols are viewed symbolically as the expression of divine anger. Panchasee families not only externalized these symbols to the fire of their everyday lives but also worshiped them as the multiple manifestations of single fire symbolism in their physical reality.

Worshiping terrestrial fire in Panchasee communities serves as a reminder, even for those with 'minimal spiritual awareness', of the presence of divinity in all forms of *bhuta*, whether wood, air, or water. In this context, the Rigvedic formation of Agni, or the fire symbol transcends the divisions of the physical world and produces a unique and single fire perspective that is more mystic than mere physical (Aurobindo, 2013).

Atmospheric Fire Symbol: Fire Worshipping in Panchasee Mela-day

The next plane of Panchasee ecology is atmospheric where the fire symbol is externalized culturally. Geographically, this atmospheric plane is situated at the summit of Panchasee Mountain, encompassing five distinct peaks that directly face the Annapurna range in the north, unobstructed by any barriers. The mountain's summit stands as one of the highest natural sanctuaries within the mid-hills of the region, hosting a collection of holiest sites such as temples, meditation areas, sacred lakes, water bodies, pristine trees, and natural forests. The Panchasee communities' cultural externalization of the Rigvedic

fire symbol within this atmospheric plane holds a profound significance intertwined with the summit of Panchasee Mountain.

In Rigvedic literature, the atmospheric fire symbol is intricately linked with the breadth (Prana) of the organic plane, representing the prana as a form of fire. This particular manifestation of fire is shared among all living entities on planet Earth. For a spiritual seeker, encountering this fire occurs on two levels in Panchasee ecology. At the cultural level, the seeker witnesses fire worship at the mountain's summit in various occasions. On a personal level, climbing the mountain provides an opportunity to comprehend the true nature of the breadth which is also a symbol of fire in the Rigvedic construction (Millar, 2019).

One of the most important cultural events of externalization of the atmospheric fire symbol in Panchasee is the celebration of the annual Mela-day on the top of Panchasee Mountain which is the day of Balachaturdasi (mid-November). The day is well-known for the ritual of sowing holy seeds in the Himalayan region. Pilgrims from surrounding districts flock to Panchasee on this day, engaging in puja with established fires. There are Sanskrit gurus to conduct the worshipping. People worship fire to achieve success, peace, security, and other positive merits in their lives.

Discussion with the Vedic Sadhaka reveals that ascending a high-altitude mountain like Panchasee provides a unique opportunity to sense the interconnectedness of one's breath with the shared breath among all living entities. He views the act of climbing as a special moment to understand this connection with the 'pool of breath', identified as a form of Agni in the Rigveda (Millar, 2019). For the *Sadhaka* it is the special cultural arrangement in Panchasee and also in other holy sites in the Himalayas that institutionalize the practice of being close to the atmospheric fire symbol. This is a very special form of externalization of the Rigvedic fire symbolism in the specific ecological context of Panchasee. Unlike territorial fire, this construction of fire is elusive, and not common to all people at all times.

Celestial Fire Symbol: Visual Manifestation of Annapurna

The common meaning of the celestial meant the heaven which is the highest level of the Vedic division of the world. In its bodily association celestial meant the mind, the higher level of consciousness (Agrawala, 1960). People in Panchasee and even in Pokhara Valley consider the Annapurna range that extends from the east to the west on the northern side as the celestial plane of its spiritual ecology. The range not just receives the first sun rays in the region but its view also turns as a fire blaze both at the time of sunrise and sunset transforming itself as a rare fire symbol. A myth was common among the people of the region before the advent of modernization in the country that there was a heaven above the Annapurna summit (Gurung, 2022). So it is quite obvious to consider the Annapurna range

as the celestial plane of the spiritual ecology of Panchasee and externalize the Rigvedic fire symbol in its association.

Furthermore, the study also revealed that the *Sadhaka*'s encounter with the celestial plane of the Annapurna range is special. The *Sadhaka* externalizes this form of celestial fire symbol in the visual manifestation of the Annapurna range from the Panchasee Vanjyang that holds Machhapuchre at the centre (Millar, 2019). For him, there is a symbolic association between the visual manifestation and the fire symbol presented in the *Sukta* 19 of the Mandala 5 of the Rigveda.

The first and the last hymns of the *Sukta* 19 read as follows:

Hymn 1: State upon state is born, covering upon covering has become conscious and aware, and in the lap of the mother he sees.

Hyman 5: O Ray, mayst thou be with us and play with us, unifying thy knowledge with the shining of the breath of life; may those flames of him be for us violent and intense and keenly whetted, strong to carry and settled in the breast. -(Source: Sri Aurobindo, 2013)

The *Sadhaka* has developed a full-scale research monograph that presents the visual manifestation of the Annapurna. He interprets the entire Annapurna as the mother as it is presented in Hymn 1 above (Tripathi, et. al, 2023). And in the lap of the mother the son sits, i.e. Machhapuchre which looks like a fire blaze at the lap of the Annapurna massif. There is no doubt that the description of the fire symbol provided in these hymns is neither territorial, nor atmospheric but, it is celestial.

The *Sadhaka* externalizes this fire symbol of Annapurna in the form of a Rigvedic expression of the 'son' or 'lap of the mother' as a key to the spiritual awakening in the plane of human consciousness. In Vedic literature, human consciousness is associated with the concept of a single cosmic consciousness (Talageri, 2000). As the sun is the source of all rays and lights on Earth, the cosmic consciousness is the ultimate source/plane of every individual consciousness. The idea of an awakened mind in the Vedic discourse is to meet this ultimate plane of consciousness by individual *Sadhaka*. The fire symbol that is externalized by the *Sadhaka* in the visual manifestation of the Annapurna is a mystic symbol to awaken individual minds (Sri Aurobindo, 2013). The *Sadhaka* who lived in a Vedic ashram for about four decades of his early stage considers that the fire symbol visible in the Annapurna has nothing to do directly with our body or breadth which is quite different from the terrestrial and atmospheric fire symbols. If we do not attend this fire symbol (the burning view of Machhapuchre) it will have no effect. The view will simply disappear after a while. But if a seeker attends it, it will affect his or her mind; on the level of spiritual consciousness. It is the reason that the spiritual seeker has to make a conscious

effort to have a 'spiritual awakening' on the plane of consciousness. At this juncture, the unique visual manifestation of Annapurna could be taken as a significant Rigvedic fire symbol, a symbol that hides the secret of the 'Truth' of the 'spiritual awakening'.

Conclusion

In conclusion, this study shows that the fire symbol, or *Agni* as mentioned in the Rigveda, is distributed across different planes of Panchasee ecology; particularly in its spiritual ecology in varying forms. At the terrestrial level, the fire symbol is modelled as household fire in Panchasee which is a form of the physical level of the fire symbol. On the atmospheric level, it takes the form of fire worship at the summit of Panchasee Mountain; as a fire on a mental/emotional level. On the celestial level, the fire symbol is manifested visually in the Annapurna range, with Machhapuchre at the centre, visible from Panchasee Vanjyang; the fire symbol of the spiritual level. These fire symbols of various planes are specific cultural constructs of the Rigveda and Rigvedic practices with a specific character of intelligence also known as fire intelligence. It is up to an individual *sadhaka* or a nature seeker who comes into contact and attends with which form of fire symbolism; physical, mental, or spiritual. However, each of the symbols has the potential of specific cultural implications of 'spiritual awakening' or elevating one's consciousness to a 'higher level' as it is assumed in various Vedic literatures including in the Rigveda.

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Growth and Phenology of Hybrid Maize as Influenced by Different Levels of Nitrogen and Plant Population

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Abstract

Agronomic measurements like proper planting geometry and fertilizer application increase physiological characteristics and ultimately the grain yield of maize. The experiment was laid out in a split-plot design with three replications consisting of four levels of nitrogen (0, 70, 140 and 210 kg/ha^{-1}) as the main plot factor, and four levels of the population (55,555, 69,444, 85,470 and 1,01,010 plants ha^{-1}) as subplot factor in the humid sub-tropical condition of Chitwan, Nepal. Different levels of nitrogen and plant population did not significantly affect the number of days to emergence (VE), appearance of knee high (V6), milking and daugh stage of hybrid maize. However, the timing of tasseling and silking in winter maize hybrid crops was notably influenced by plant population levels. Higher level of nitrogen 210kgNha^{-1} significantly delayed physiological maturity as compared to the control. The height of plants recorded at harvest with the application of 210 kgNha^{-1} and 140 kgNha^{-1} were similar to each other, but significantly taller than the control at 30 to 90DAS of hybrid maize. Similarly, Plant height remained largely unaffected by varying plant populations during most growth stages, except at the pre-milking stage (90DAS), where a higher density of 101 thousand plants ha^{-1} (192.5cm) significantly increased height compared to 55 (163.0 cm) and 69 (165.0cm) thousand plants ha-1. The values of the total dry matter accumulated in maize plants with 70,140 & 210kgNha^{-1} at 75, 120 & 150 DAS were significantly higher in comparison to the control. Similarly, the total dry matter accumulated in maize plants were significantly higher with 101 thousand plants ha^{-1} in comparison to 69 and 55 thousand plants ha^{-1}, but remained at par with 85 thousand plants ha^{-1} at silking (75DAS) and physiological maturity

(150DAS) stages. the values of LAI obtained with the application of 140kgNha^{-1} were significantly higher as compared to 210, 70 and 0 kgNha^{-1} which remained at par with 210 and 70kgNha^{-1} except in 45 (after the knee-high stage) &60 (before tasselling stage) DAS and 90 (after silking stage) & 105 (before milking stage) DAS, respectively. Contrastingly, plant population levels did not significantly impact leaf area index in this experiment, except at 60DAS.

Keywords: *Maize, nitrogen, plant population, growth stages*

Introduction

Maize, or *Zea mays*, a vital grain crop crucial for global food security, is profoundly influenced in growth and yield by key factors such as nitrogen availability and plant population. As a member of the Poaceae family of grasses, maize is one of the most extensively grown and commercially significant crops in the world. It is one of the most significant grains, cultivated in a variety of climates and regions for human consumption, animal feed and fodder, and industrial raw materials (Jeet et al., 2012). When it comes to both acreage and production, maize is regarded as Nepal's second most significant staple crop, behind rice (ABPSD, 2015). In 2020, the total area under maize was 9, 57,650 ha with a production of 28.35,674 MT and productivity of 2.96 MT/ha (MOAD, 2020). Maize crop alone contributes about 25.02% of total cereal production, 6.88% in Agriculture's Gross Domestic Product (AGDP) and 3.15% in Gross Domestic Product (Pandey & Basnet, 2018). The rapidly increasing demand for maize grain is related to its greater demand for direct human consumption in the hills as a staple food crop (Ghimire et al., 2007), and for livestock feeds in terai and inner terai areas (Pandey, Adhikari& Sharma, 2007). The crop is mostly grown under rainfed conditions during the summer (April- August) as a sole crop or relayed with millet later in the season in Nepal. In the winter and spring seasons, it is grown in the terai, inner terai and low-lying river basin areas with partial irrigation (Paudyal et al., 2001).

Nitrogen (a vital plant nutrient) is an important factor for maize production (Jeet et al., 2012) and productivity and its availability in sufficient quantity throughout the growing season is essential (Habtegebrial, Singh & Haile, 2007). Nitrogen fertilization plays a significant role in improving soil fertility and increasing crop productivity. Nitrogen affects various physiological and biochemical processes in plant cells that ultimately affect the growth and development of the plant. Nitrogen response by maize differs due to growth stages, environment and genotype of maize. The higher nitrogen fertilizer increases vegetative growth by enhancing leaf initiation, increments chlorophyll concentration in leaves that improving photosynthesis (Mekded, 2015). With the use of nitrogen grain yield can be increased by (43-68%) and biomass (25- 42%) in maize (Ogola et al., 2002). Chemical fertilizer application particularly nitrogen could not be avoided completely since

they are the potential sources of high amounts of nutrients in easily available forms and maize is more responsive to it (Obi et al., 1995). The spacing between maize plants during planting, commonly referred to as plant spacing, is a critical factor that influences the overall yield and growth of the crop. Plant density is one of the most important cultural practices determining grain yield, as well as other important agronomic attributes of this crop. Maize is generally grown in wide-spaced rows. The ways that maize responded to plant density varied widely (Laque et al., 2006) and increased competition among plants for light, space, water, nutrients, and other growing factors results from a greater population, which affects the crop yield (Sangoi et al., 2002). Stand density affects plant architecture, alters growth and developmental patterns and influences carbohydrate production and partition (CASAL, 1985). Agronomic measurements like proper planting geometry (Maddonni et al., 2001) and fertilizer application (Rasheed et al., 2004) increased physiological characteristics and consequently the grain yield (Inamullah et al., 2011). Farmers are still uncertain about the correct selection of various factors such as nitrogen levels and plant population for the cultivation of hybrid maize. Keeping in view the importance of plant density and nitrogen, the study was conducted to find out optimum plant population and appropriate level of nitrogen for better performance of hybrid maize. Most of the growth parameters of maize can be affected by plant population even in optimal growing conditions.

Materials and Methods

The study was conducted at the National Maize Research Program (NMRP), Rampur, Chitwan, spanning from September to March, utilizing the maize hybrid (RML95/RML96). Employing a split-plot design with three replications, the main plot factor included four plant population levels (55,555, 69,444, 85,470, and 1,01,010 plants ha-1), while the sub-plot factor comprised four nitrogen levels (0, 70, 140, and 210 kg Nha-1). Half of the nitrogen, along with full doses of phosphorus and potash, was applied at sowing, while the remaining nitrogen was split at the V6 (knee-high) and V8 (Tasseling) stages. The final plant stand was maintained at the V6 growth stage, with plant-to-plant distances of 30, 24, 19.5, and 16.5 cm for populations of 55, 69, 85, and 101 thousand plants ha-1, respectively, and a constant row-to-row distance of 60 cm. Fertilizers used included Urea, SSP, and MoP. Table 1 justify the experimental field's soil was slightly acidic with a pH of 6.1, very low organic matter (1.83), and varying levels of total nitrogen, available phosphorus, and available potassium. Growth attributes and phenological data were recorded at 15-day intervals from germination, and data analysis employed Excel, Gen-Stat, & M-Stat C. Means were compared using an LSD test at 0.05 level of probability, if the F-values are significant.

Table 1

Physio-chemical Characteristics of the Soil (0-15 cm) of the Experimental Site, NMRP, Rampur

S.N.	Properties	Average content	Rating	Reference
1.	Physical properties			
	Sand (%)	65.0		Hydrometer method
	Silt (%)	12.5		
	Clay (%)	9.0		
2.	Textural class /Rating		Sandy loam	
3.	Chemical properties			
	Soil pH	6.1	Slightly Acidic	Beckman Glass electrode pH meter (Pradhan, 2005)
	Soil organic matter (%)	1.83	Low	Walkey and Black method (Walkey & Black, 1934)
	Total nitrogen (%)	0.09	Very Low	Kjeldahl distillation unit (Jackson, 1967)
	Available phosphorus (kg ha^{-1})	208.39	Very High	Spectrophotometer (Olsen, Cole & Dean, 1954)
	Available potassium (kg ha^{-1})	228.22	Medium	Ammonium acetate method (Black et.al., 1965)

Results and Discussion

Table 2

Phenological Stages (in days) of Hybrid Maize as Influenced by Nitrogen and Plant Population

Treatments	Germination	Knee-high	Tasseling	Silking	Milking	Dough	Physiological maturity
Nitrogen rate kg ha^{-1}							
0	5.75	36.67	70.33	73.67	121.83	132.17	146.42 [b]
70	5.58	36.50	67.75	70.83	122.50	132.72	147.83[ab]
140	5.91	36.17	69.17	72.42	122.83	133.17	147.83[ab]
210	5.75	36.33	69.58	72.83	123.67	133.58	149.17[a]
SEm (±)	0.18	0.28	1.68	1.56	0.65	0.84	0.801
LSD$_{0.05}$	Ns	Ns	Ns	Ns	Ns	ns	2.339
Plant population ha^{-1}							
55,555	5.91	36.25	65.50[c]	69.25[b]	121.33	132.42	147.08
69,444	5.58	36.00	68.08[bc]	70.92[b]	122.42	133.00	148.03
85,470	5.50	36.00	73.25[a]	76.33[a]	123.42	133.25	148.38
101010	6.00	37.42	70.00[ab]	73.25[ab]	123.67	134.58	147.25

SEm (±)	0.13	0.61	1.19	1.29	1.27	0.99	1.077
LSD$_{0.05}$	Ns	Ns	4.14	4.47	ns	ns	ns
CV %	10.90	2.70	8.40	7.50	1.80	2.20	1.90
Grand mean	5.75	36.42	69.21	72.44	122.71	133.06	147.81

Different levels of nitrogen and plant population did not significantly affect the number of days to emergence. This could be attributed to respective pre-sowing rainfall of 43.60 mm, 10.3 mm, and 9.6 mm in the third, second, and first weeks (figure 1) , as germination relies on moisture, temperature, and oxygen (Wajid, et al., 2007). Furthermore, the recorded temperatures at sowing (32.84°C max, 23.13°C min) (figure 1) were conducive for germination, possibly aided by ample cotyledon food reserves for initial plant growth. (Belfield & Brown, 2008). Similarly, during primary growth stages plants use residual soil inorganic (Brady & Weil, 2010).

On the other hand, the timing of tasseling and silking in winter maize hybrid crops was notably influenced by plant population levels, with a significant delay observed at 85 thousand plants ha^{-1} compared to 69 and 55 thousand plants ha^{-1}. In this context, Hammad and Nasab (2001) also reported that plots maintained at high density (100,000 plants ha^{-1}) took slightly more duration to tasseling and silking than the plots maintained at low density (60,000 plants ha^{-1}). This implies that planting at a high density may have slightly hindered the pace of plant development due to increased competition within the dense population (Hamid and Nasab, 2001).

More nitrogen leads to increased thermal time for tasseling, silking, and physiological maturity in maize, and vice versa. Additionally, a higher nitrogen rate may enhance photosynthesis, leading to prolonged leaf durability and delayed phenological characteristics in the crop (Gungula, et al., 2003). Delay in reaching physiological maturity at higher levels may be attributed to prolonged greenness, delayed leaf senescence, and increased nitrogen content in the leaves, consequently leading to delayed leaf drying (Shrestha, 2013). Further, the result of the experiment showed that days to physiological maturity stage was not influenced significantly by the levels of plant population however it was earlier in the treatment with 55 than 69 and 85 thousand plants ha $^{-1}$. Consistent with Dawadi & Sah, 2012, the time required for hybrid maize varieties to reach physiological maturity in winter was not significantly influenced by plant population levels ranging from 55 to 83 thousand plants ha^{-1}

Figure 1

Weather Condition During the Course of Experimentation at NMRP, Rampur, Chitwan, Nepal
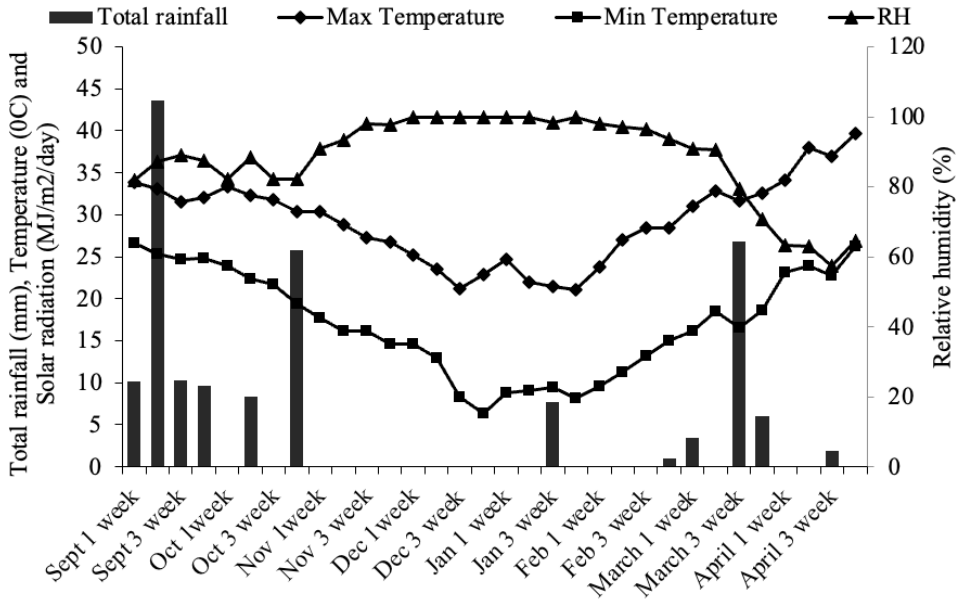
Plant height of hybrid maize influenced by different levels of nitrogen and plant population (Figure 2 and 3).

Figure 2

Plant Height of Maize as Influenced by Nitrogen
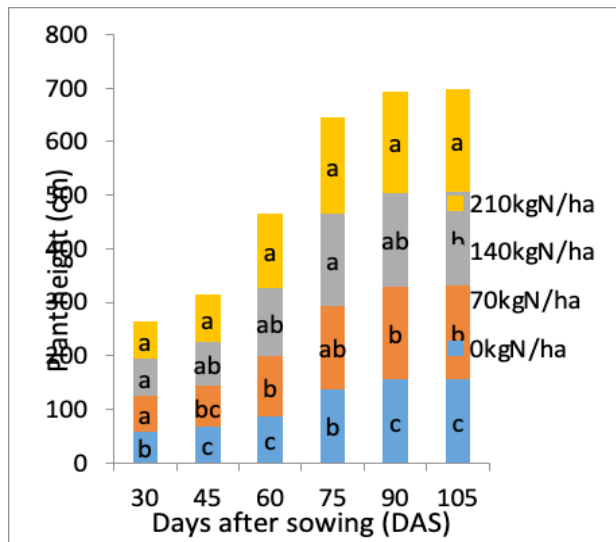
Figure 3

Plant Height of Maize as Influenced by Plant Population
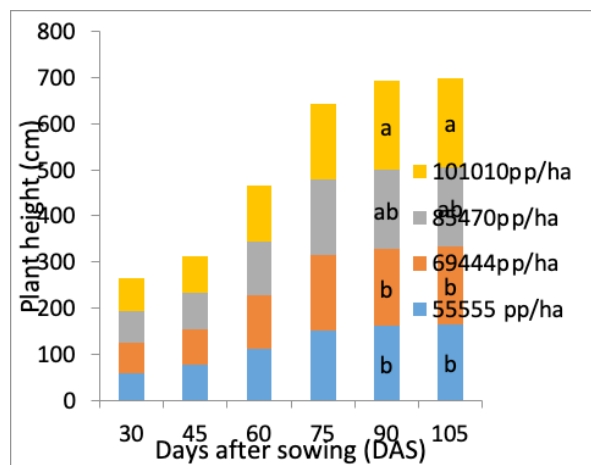
The height of plants recorded with the application of 210kgNha^{-1} and 140 kgNha^{-1} were similar to each other but significantly taller than control without nitrogen at almost all growth stages from 30 to 90 DAS of hybrid maize. Moreover, significant differences were recorded between the maximum (210 kgNha^{-1}) and minimum (70kgNha^{-1}) nitrogen rates before tasseling (60DAS) and milking stage (90DAS) in respect of plant height. At 105DAS (prior to the milking stage) the plant height measured in the treatment with 210kgNha^{-1} (176.5 cm) and 70 (173.6 cm) was significantly higher than 140 kg Nha^{-1}but, were similar to each other (Figure 2).

This could be attributed to the fact that employing higher doses of nitrogen promotes cell division, cell elongation, nucleus formation, and the development of green foliage. Additionally, it stimulates the growth of shoots. Consequently, greater nitrogen dosages raise the amount of chlorophyll, which in turn raises the rate of photosynthesis and stem elongation, increasing plant height (Mahesh et al., 2016, Shapiro and Wortmann, 2006).

Similarly, plant height in hybrid maize was generally unaffected by various plant populations at most growth stages. However, at the pre-milking stage (90DAS), a higher plant population of 101 thousand plants ha-1 (192.5cm) significantly increased height compared to 55 (163.0cm) and 69 (165.0cm) thousand plants ha^{-1} but was similar to 85 (172.6cm) thousand plants ha^{-1}, which were also comparable to each other. (Figure 3). Plant height increases with the increase in plant population due to competition for light (Reddy & Reddi, 2002; Bisht et al., 2012). On the other hand, it decreases with the increase in plant population due to competition for water and nutrients (Reddy & Reddi, 2002). Thus, a higher plant population increases stress and competition for nutrients, sunlight and water (Adeniyan, 2014). Moreover, under higher plant population the crop net photosynthesis

process is affected due to less light penetration in the crop canopy as well as due to increase in competition for available nutrients which affects crop growth (Azam et al., 2007).

The values of the total dry matter accumulated in maize plants in control without nitrogen were significantly lower in comparison to 70,140 & 210kgNha[-1] at 75, 120 & 150 DAS. Maintaining nitrogen uptake during silking is crucial in maize to minimize the need for nitrogen remobilization from vegetative to reproductive parts, possibly explaining the lower dry matter accumulation in the control treatment (Hammad et al., 2011). Furthermore, sufficient nitrogen supply enhances maize plant growth by promoting rapid release and mineralization, leading to increased photosynthetic surface and leaf area index (LAI), ultimately contributing to greater dry matter production (Shanti et al., 1997).

Maize plants showed higher total dry matter with 101 thousand plants ha[-1] than with 69 and 55 thousand plants ha[-1], but it was similar to 85 thousand plants ha[-1] at silking (75DAS) and physiological maturity (150DAS). Furthermore, 85 thousand plants ha[-1] had significantly more dry matter than 55 thousand plants ha-1 but was comparable to 69 thousand plants ha[-1].

Thus, a difference of 30 thousand plants ha[-1] was needed to have significant difference between the treatments with respect to dry matter accumulation. In this context, Lakshmi et al. (2014) mentioned that the availability of wider space between rows and closer intra-rows assist in increasing root proliferation which eventually utilizes the resources such as water, nutrients, space and light very effectively that helps to increase functional leaves and in turn enhance the leaf area index leading to higher photosynthetic rate which leads to more dry matter production per plant and consequently per unit per area.

Figure 4
Total Dry Matter of Hybrid Maize as Influenced by Different Level Nitrogen
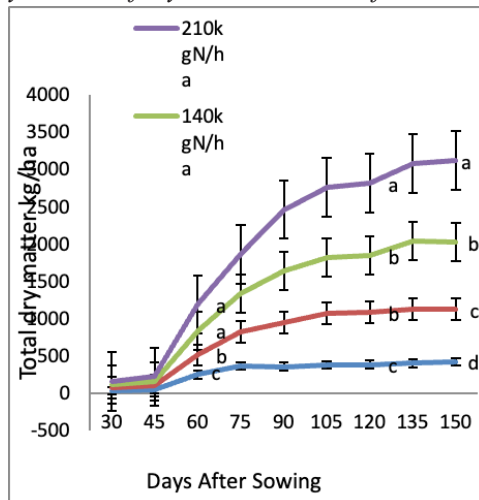
Figure 5

Total Dry Matter of Hybrid Maize as Influenced by Plant Population
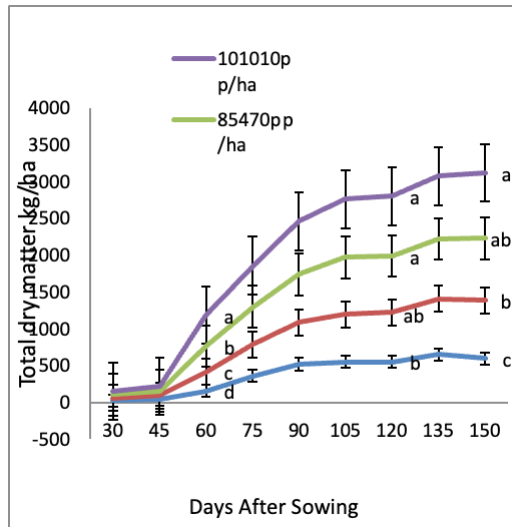
Table 3

Leaf Area Index as Influenced by Different Levels of Nitrogen and Plant Population

	Leaf Area Index (LAI)						
	Days After Sowing (DAS)						
Treatments	30	45	60	75	90	105	120
Nitrogen kg/ha							
0	0.47[b]	0.49[b]	1.64[b]	1.84[b]	1.94[b]	1.5[b]	1.4
70	0.53[ab]	0.61[ab]	2.01[ab]	2.31[ab]	2.01[ab]	1.82[ab]	1.73
140	0.67[a]	0.68[a]	2.19[ab]	2.50[a]	2.31[a]	1.90[a]	1.74
210	0.69[a]	0.76[a]	2.49[a]	2.93[a]	2.50[a]	2.00[a]	1.91
SEM ±	0.05	0.07	0.23	0.18	0.19	0.71	0.60
LSD $_{0.05}$	0.16	0.40	0.68	0.53	0.32	0.18	Ns
Plants population(ha^{-1})							
55,555	0.41	0.47	1.35[c]	1.64	1.53	1.52	1.48
69,444	0.48	0.59	1.71[bc]	1.88	1.71	1.64	1.58
85,470	0.72	0.79	2.32[ab]	2.47	1.98	1.83	1.77
101010	0.75	0.83	2.94[a]	2.97	2.23	2.14	1.80
SEM ±	0.10	0.11	0.25	0.22	0.18	0.24	0.17
LSD $_{0.05}$	ns	ns	0.88	ns	ns	ns	ns
CV %	32.10	40.80	39	31.3	35.6	42.90	42.90
Grand Mean	0.59	0.64	2.08	2.31	2.02	1.79	1.68

Means followed by the common letter within each column are not significantly different at a 5 % level of significance by DMRT. ns = non-significant

Leaf area index was influenced significantly with increase in nitrogen levels from 0 to 210 kgNha^{-1}. Thus, the values of LAI obtained with the application of 140kgNha^{-1} were significantly higher as compared to 210, 70 and 0 kgNha^{-1} which remained at par with 210 and 70kgNha^{-1} except in 45 (after knee high stage) & 60 (before tasseling stage) DAS and 90 (after silking stage) & 105 (before milking stage) DAS, respectively. Contrastingly, plant population levels did not significantly impact leaf area index in this experiment, except at 60DAS. Nevertheless, the findings indicated a slight and insignificant increase in LAI with a higher plant population. Jasemi et al. (2013) observed that plants with more nitrogen had higher leaf area index (LAI) than the control group, which they ascribed to increased leaf production and longer leaf area duration. Higher nitrogen rates most likely enhanced cell growth and hastened leaf area development through quicker cell division, which in turn enhanced photosynthate synthesis and raised LAI (Amanullah et al., 2009). Moreover, Rao & Padmaja (1994) stated that the impact of phytochrome in promoting cell division, enlargement, differentiation, and multiplication under elevated nitrogen levels led to a consistent and statistically significant rise in leaf area index (LAI).

The result of the experiment (table 3) indicates that LAI values were increasing insignificantly with the levels of plant populations at almost all growth stages. In low plant populations, maize cannot offset diminished leaf area through branching or tillering, unlike many tillering grasses. Conversely, high plant density increases competition among plants for light, water, and nutrients, potentially impeding the growth and development of maize crops (Bisht et al., 2012).

Conclusion

The growth and phenology of winter hybrid maize were significantly affected by the proper choices of nitrogen dose and optimum plant population. Plant height, total dry matter accumulation, leaf area index, different phenological stages of hybrid maize (RML95/RML96) was found better in 140 kgNha^{-1} with maintaining 85000 plants ha^{-1} for winter season . The study provide the insight on nitrogen dose and plant population impact on hybrid maize development, emphasizing the need for optimized nitrogen and plant density management to enhance plant growth and overall crop yield. However, for the valid conclusion, the repeating of the trail with multi-locations and multi-year is suggested.

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Perceptions of Women English Language Teachers on Professional Development: A Narrative Inquiry

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Abstract

Education is one of the key components of human civilization. Both educated women and men contribute for a better world, therefore, equal opportunity in education is a must. In the case of academia, if teachers, both women and men, develop their professional skills, it will benefit the nation's educational system. This research aimed at exploring the perceptions of women English language teachers on teacher professional development. This study was conducted with purposely selected four women English language teachers teaching at the secondary level in community schools in Rupandehi district. I used interpretive research methodology in this study. I collected data using an interview. In-depth interviews were taken about their personal and professional life-history. Data was transcribed, analysed, categorized and coded to reach the meaning making process. The findings revealed that the participants have good perceptions of teacher professional development. For them, teacher professional development entails upgrading professionalism, learning and sharing the art of teaching through formal and informal TPD platforms, and bringing positive change in students' outcome. The study has implications for policymakers, curriculum developers, syllabus designers, administrators and teacher educators.

Introduction

I started my teaching career as a woman English language teacher from an institutional school. I was a bachelor's second-year student then. I still recall a lovely July day in 1999 when I and a male classmate of mine were selected out of thirteen candidates and appointed as a primary English language teacher. I was excited to begin my career at an institutional school but was nervous to adjust myself to the English-speaking environment.

However, I was happy to start my career early and continue my higher studies. Although my colleague was promoted to a lower secondary level the next year, I was not. I questioned myself, 'Am I less capable than him?' I felt institutional discrimination to me. Fortunately, I passed my bachelor's degree in 2002, left that school and moved to Kathmandu to pursue further studies at Tribhuvan University. To my great surprise, my colleague who was trusted by the institution for promotion did not pass a bachelor's degree that year. I completed my master's degree in 2004 and started teaching at a community campus.

This question often hits my mind: Why are women teachers treated differently than male teachers in the workplace: why are they allocated classes in lower levels i.e. Montessori in comparison to male teachers; are they less capable than male teachers despite having similar qualifications and experience?

However, teachers both women and men, play an important role in shaping a society by educating and producing a variety of manpower who can contribute to the development of a nation. For that both women and men teachers need to be professionally sound. Abakah, et al. (2022) state that governments, educators, and researchers have all recently become increasingly interested in teachers' professional development (TPD). Phillipson (1992) writes "teachers are made rather than born" (p.14). There are different professional development events and activities that help teachers to be proficient from novice to expert teachers. However, it's a long-term development. According to Watanabe (2017), development may not happen at once after an interview or attending a seminar. It is a continuous process that encompasses both progression and regression in the teachers' profession.

Nevertheless, in the case of women teachers in Nepal, they constantly need to be empowered professionally to be top-notch in their profession. For that, they need to go beyond formal training to advance professionally as English language teachers. Their passion and commitment to the field, capacity to devote time to training, attitudes toward TPD providers, their interest in peer education, their experience and practical knowledge, their capacity for independent learning, and their professional aspirations are keys for their professional development as English language teachers (Quadhi & Floyd, 2021). Furthermore, they can learn on their own through self-reflection, mentoring, in-service education, training and many more. Additionally, participation in professional development activities increases the sense of empowerment of women English language teachers. As a result, this further benefits the entire education system of a nation in general and they inspire many other women teachers and girl students in particular.

Review of Literature

In the context of Nepal, Gnawali (2013) did his PhD dissertation on English language teachers' development through professional associations to explore how teacher associations contribute to the professional development of the teachers who join such associations. The study further explored that TPD was the core of association activities for English language teachers. Teachers learn and grow by means of reciprocity with one another. Furthermore, these professional associations enable them to organize events, write and publish blog writing and provide opportunities with foreign exposure and higher studies. It also explored the contributions that its members make to the associations. However, this study was limited to NELTA as a way for the professional development of English teachers, particularly those who were working as NELTA members. English language teachers also need to enhance professionalism through different types of online forums of professional development i.e. webinars on ELT, teachers' network groups, etc. that are available on the internet locally and globally, especially after COVID-19.

Kshetree and KC (2020) explored gender roles. In the study, they looked at M Ed English courses entitled 'Interdisciplinary Readings Part-1' and 'Readings in English'. It was essentially a textual analysis of how gender roles are represented in these texts. Even though there are a significant number of texts with female names, the researchers indicated that both courses failed to maintain gender balance in terms of the inclusion of female writers and female-related problems. This study proposed including gender-related themes and texts written by women writers at all levels, from elementary to master's degree. This type of study focuses on equal inclusion of both genders in all areas of lives and makes the young minds aware about gender issues and equality from the basic level.

Pradhan (2018) studied female EFL teachers' professional development. The main purpose of this research was to observe how female EFL teachers perceive and understand professional development and uncover the experiences they have undergone in their journey of professional development. She approached four female EFL teachers from different institutional schools in Nepal. In the study, she found that her participants had a very positive attitude toward TPD. They preferred informal ways of professional development far more. They further stated that higher academic degrees and formal training boost their self-esteem and confidence. Their main challenges were household responsibilities and gender-biased social constructs. They even had to be dependent on the family's decision and permission in their rights to reproduction and higher studies. However, extrinsic and intrinsic motivations played a vital role in helping them grow professionally. In the Nepalese context, men in the family need to encourage women to further their studies taking half responsibility of the house from rearing children to domestic chores. It is also the institutional responsibility to encourage women teachers to take part in professional training granting leaves and funds.

Pokharel (2021) studied female English language teachers' identities. She collected data through in-depth interviews with the participants. Her study concluded that the exposure that the female English language teachers get from the beginning of their life to the beginning of their professional life determines their position and perception towards teaching; and those phenomena of being from the very beginning help to shape the becoming of the self. Exposure here entails the equal opportunity of education, a voice for their rights, and professional training that are vital in professional identity construction in later life.

Hassan (2016) investigated female teachers' professional development through action research practice. The data was gathered through teacher reflection and in-depth interviews. According to the EFL teachers, their participation in action research (AR) contributed to their professional development. The teachers believed that AR brings opportunities, particularly for women teachers who have additional responsibilities at home and in their communities. Furthermore, in-service action research is a cost-effective, efficient, and successful approach to professional development. The study focused on the importance of action research as an approach to the professional development of women English language teachers. It helps to find out the immediate solutions for the specific problems of their classrooms.

Therefore, the opportunity for additional education and professional training, action research, family and institutional support, associations for teachers' professional development, online network groups, and inclusion of gender equality in textbooks are essential to the professional development of women English language teachers. With these, it is also important to study the attitudes and perceptions of women English language teachers about TPD. If they have positive attitudes and good perceptions about TPT, they are motivated to get involved in the process of TPD.

The purpose of this study is to explore the perceptions of women English language teachers on TPD. The main research question of this study is: how do women English language teachers perceive TPD?

Methodology

To explore the perceptions of women English language teachers about professional development, I chose narrative inquiry as a research method for the study. Through narration, we can better comprehend the inner mental worlds of language teachers and students, as well as the nature of language teaching and learning as a social and educational activity (Barkhuizen, Benson & Chik, 2014). I reflect and share my own teaching experiences (stories) with my students and colleagues. I believe our stories are powerful and need to be shared and heard in different ELT forums so that we learn and grow together from

each other's stories. Through the telling of stories, these women English language teachers reflected on their experiences and made sense of them in the study. Experience happens narratively. Therefore, the educational experience should be studied narratively (Clandinin & Connelly, 2000, p. 19).

I selected four women English language teachers purposely as a small size of participants is useful for a qualitative study (Creswell, 2008). I chose Rupandehi as my research site. For that, I inquired if the participants shared a similar type of socio-cultural background and teaching experience through my personal contact with the participants and their teaching institutions. All the participants had teaching experience of more than 15 years. Therefore, the primary data was collected in the form of narration of their lived experiences regarding TPD through in-depth interviews.

The stories of the participants were analyzed and interpreted systematically focusing both on content and context using the framework proposed by Saldana, (2016). At first, I transcribed the recorded data of participants and analyzed. Then, the data was organized into the respective categories on the basis of the question. After going through the coding process, I consolidated the data. After that, I gave meanings and structures to the participants' narratives in different categories. This further led to the generalization of the themes.

Results and Discussion

On the basis of their responses to the perception of TPD, three sub-themes have been generated: professional development means: updating professionalism, learning and sharing the art of teaching and bringing change in students' output.

Updating Professionalism

This theme was generated from the responses of the participants to my question: how do they perceive TPD for career enhancement? The participants expressed the common view in different ways that teaching is a continuous process; teachers have to update themselves to sustain their careers through formal and informal modes of professional development activities and events.

In this, participant teacher 1 stated:

Teachers' professional development is a continuous process for sustaining a career. One can attend training, seminars and conferences for learning new knowledge and skills in teaching. A teacher needs to learn throughout life in order to update with the changing trends in teaching and learning language and also to compete in the global market.

She viewed teachers' professional development as an ongoing process. One has to do it formally and informally throughout the teaching profession. She finds it rewarding as it helps her grow professionally. One can update oneself in ELT attending seminars and conferences.

Similarly, participant teacher 2 expressed:

> *Professional development is a life-long process. It is required for updating our professionalism. Moreover, it needs to address the needs and expectations of the students and teachers.*

Similarly, participant teacher 3 described:

> *TPD is very important for teachers, students and institutions as a whole. However, TPD activities need to be designed keeping in mind the diverse needs of the teachers, students and the teaching institutions.*

They believe that they can change the way of teaching if TPD is made relevant and contextual according to the academic environment, needs of the teachers and the institutions and level of our students.

In a similar prospect, participant teacher 4 opined:

> *In my opinion, TPD is important for learning teaching skills and strategies for teachers. Teaching institutions need to conduct TPD activities in school to enhance the performance level, skills, knowledge, and techniques on the part of EFL teachers. Our school conducts workshops and seminars from time to time. It not only helps applying the learned skills in my practical life but also enhances the overall development of students to a greater extent.*

These participants opined that TPD activities are important for updating the profession. They need to help teachers bring change in the teaching strategies and pedagogy. By applying them to classroom practices, teachers can meet the needs and expectations of the students with better outcomes. In the same vein, Kizilbash (2016) states that there are three major goals of professional development programs for teachers. These are "change in classroom practices of teachers, change in their attitudes and beliefs, and change in the learning outcomes of students" (p. 20). Moreover, there are some other impediments that distort the implementation part of training in the classroom in the context of Nepal i.e., insufficient teaching-learning materials, technological barriers, insufficient time, large classrooms, tired students, lengthy courses, exam-oriented teaching are the major barriers in the execution of the strategies in the classroom. As a result, it has a negative impact on

students' achievement. Baral (2019) found the level of achievement of students in Nepal's public schools very poor, according to the country's assessment of students' performance.

With TPD training by the government, teachers need to go through several practices on their own to sustain in this profession. In this regard, Padwad (2011), argued that professional development is essentially a personal journey and that one must work out one's personal meaning, agenda, and action plan for meaningful and sustainable professional development, i.e., read various scholarly journals that inform about innovative pedagogies and new information in the field of ELT that are useful for their classroom context. To shed light on the same issue (Lee, 2011), teachers' active participation is increasingly recognized as an important part of their ongoing professional development. The aforementioned responses revealed that these participants have a good understanding and positive perception of TPD. Interestingly, they think that TPD activities i.e., in-service education, mentoring, peer work, team teaching, observation, reading, writing, publishing, and presenting are beneficial for updating the teaching profession which is essential for sustainable career development.

Hence, TPD is a continuous process. Teachers need to be motivated individually and institutionally to get involved in this process. The previous studies mainly focused on how English language teachers go through the TPD process. But present study focuses on how these teachers perceive TPD and what their attitudes on it are.

Learning and sharing the art of teaching

> *Regarding the question about the understanding of PD, the participants commonly expressed that PD is a kind of pair-share of knowledge and expertise among ELT professionals. Allwright (2005) mentions that English language teachers are more likely to experiment with the most recent advancements in education and language teaching theories with their students allowing them to continue to develop in the adaptation and application of their art and craft, which is crucial for their professional development.*

In this regard, participant teacher 1 stated:

> *TPD opportunities help teachers learn pedagogy, teaching methods, and strategies. They can meet with ELT experts in different platforms i.e., British Council, NELTA, STFT, ITAEFL, etc. It is about learning the art of teaching in the ELT forum.*

Her answer reveals that she takes TPD events and activities as formal platforms as the opportunity to meet with ELT experts and learn to teach better. She stated that the experts' expertise on current issues in ELT helps language teachers learn to teach better. Tsui (2005, 2009) distinguishes two types of teaching expertise: expertise as a "state" and expertise as a

"process." Expertise as a state examines characteristics associated with a teacher after years of teaching, whereas expertise as a process examines teachers' development of various characteristics over time (as cited in Farrel, 2013, p.136). Therefore, being an expert is not only having years of teaching experience rather one has to go through a long process of TPD events and activities. In this regard, Mwila et al. (2022) write that experts must possess the skill to initiate, frame, and sustain the TPD learning process. They also require winning over the mentee's trust in their willingness to work together and overcome the difficult challenges of professional learning in the fast-paced environment of daily school life. Therefore, the above response shows that if trainers, mentors, or coaches have good expertise in the respective field, they can motivate and build up trust for sustainable TPD activities for teachers' development.

In this regard, participant teacher 2 expressed:

> *Professional meetings with experts either as participants or as trainers boost up knowledge, skills and confidence of the teachers. Recently, I worked in a training session collaboratively with a professional trainer for teachers teaching grade 11/12 new courses in 2022. It was organized jointly by NELTA and the British Council. This has developed my confidence as a trainer.*

Good TPD encourages professional collaboration and sharing among teachers and experts (Quadhi, 2021). Her collaborative practice with an expert improved her professional practice through sharing knowledge, and skills.

Participant teacher 3 mentioned:

> *For me conferences, seminars and workshops are good platforms for learning and sharing teaching experiences nationally and internationally.*

Teaching institutions require conducting training, seminars, and workshops to enhance teachers' development for both in-service teachers and novice teachers. Through these, teachers can familiarize themselves with experts and share their own experiences with their colleagues. Furthermore, they are encouraged to carry out research studies and pair-share them in the training programs. Ealing Learning Partnership (ELP) and other schools have developed and delivered a broad program of developmental courses, networks, meetings, conferences, and other centrally run or school-based CPD opportunities for schools. They collaborate with associate colleagues to improve all aspects of learning and school effectiveness (Ealing Learning Partnership (ELP), children and adults' service, 2022). This type of collaboration becomes a catalyst for the success of the entire education system.

Bringing the change in students' output

> *In response to the understanding of professional development, the participants came out with the common reply that teachers' professional development ultimately has to do with the student's outcome.*

In this regard, participant teacher 4 stated:

> *Through TPD activities, teachers gain knowledge on the subject matters, enhance teaching techniques and improve teaching skills. They apply the learnt knowledge and teaching strategies in their day-to-day classroom. As a result, it helps to develop student's performance as a whole.*

In relation to the above response, I connect the idea of Diaz Maggioli (2003), who mentions that the strength of professional development strategies resides in the fact that they all have as their primary ambition to enhance learning quality and the demands of the teachers. Teachers will be more prepared to handle the problems of the future by implementing the strategies for the progress and development of the students, while also enabling schools to become stronger institutions of learning. Similarly, the public nature of teaching inspires teachers and raises social expectations for them to find strategies to raise student achievement (Mushayikwa & Lubben, 2009).

In this prospect, participant teacher 3 said:

> *In the formal type of professional development activities, teachers get resources that are helpful in using the curriculum in the classroom. They also get ample language exposure, get engaged in collaborative learning and develop presentation skills. This helps them to make their classroom more effective. They will also help students to learn in groups, come out with the answers and present them in the class.*

This idea of TPD is related to the idea that resources made accessible to the teachers have a significant impact on how well a curriculum is delivered in the classroom. As a result, it's critical that both teachers and students have access to the right resources and are trained on how to use them. Furthermore, this training helps language teachers to make students work in groups, use the language as much as possible and present in the class.

From the findings of this study, it is clear that these women English language teachers have a very good understanding of professional development. Apart from formal training of the Ministry of Education, they are involved in many other forums for TPD events and activities. They are also found to attend many online training sessions and have continued further education as well. Therefore, it is unfair to underestimate their qualifications and experiences while assigning classes and for promotions.

Conclusion and Implications

It can be concluded that these women English language teachers who took part in this study seem to take TPD as a continuous process, help update professionalism through learning and share the art of teaching going beyond the confines of TPD training administered by the Ministry of Education. Their stories also make it clear that they grab many professional opportunities and participate in a variety of formal and informal TPD activities for professional development. Most of them are found to begin their careers in teaching from institutional schools and further their studies side by side. The early teaching career is not only helpful for their financial independence; it assists them in better results in academic achievements and vice versa. However, they gradually come to understand the value of ongoing career and in-service training for their professional development.

It is also explored that they have developed a long professional path for upgrading themselves. In addition to the TPD's official training sessions, they have updated themselves by attending conferences, seminars, and workshops. Additionally, they acknowledge that during the pandemic, webinars were found to be beneficial for TPD. They also develop professional skills through self-reflection and action research. Additionally, scholarly journals, book chapters, lectures at home and abroad, and publications have given them a sense of psychological and professional empowerment.

These female English language teachers were found to be more goal-oriented and independent practitioners of TPD and decision-makers about their education and career in comparison to women English language teachers in Nepal a few years back. The primary reason for this was that these female teachers began their careers early and were financially self-sustained.

From the perceptions of women English language teachers about TPD, I found that they are aware of their professional growth. Additionally, women English language teachers need to be made aware to be engaged in online training and other forms of formal and informal TPD activities and events. I found online forums especially beneficial for women teachers. I myself got involved in different online ELT platforms during COVID-19 without being bothered of travel, lodging and food.

At the same time, this study has the potential for guiding other researchers for carrying out studies incorporating many issues related to women English language teachers that can be included in further research. Gender-specific training for women English language teachers, incentives for greater participation in training, the inclusion of women English language teachers as mentors and trainers in training etc. are some of the areas that might help to explore more on women English language teachers' TPD.

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Stress and Coping Measures among Patients with Coronary Artery Disease in a Cardiac Hospital, Kathmandu

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Abstract

Coronary Artery Disease (CAD) is the leading cause of death worldwide. Patients diagnosed with CAD face major physical and emotional challenges. Identifying stress among CAD patients can reduce the negative effects of illness perception, decrease adherence and complications by preventing numerous morbidities. The objective of study was to assess the stress levels and coping measures among CAD patients. A descriptive cross-sectional study design was chosen. Non-probability purposive sampling method was used to collect data among 376 CAD patients from outpatient department of Manmohan Cardiothoracic vascular and Transplant Center (MCVTC). Data was collected from 7th August to 9th September 2022, through a structured interview questionnaire using standardized tools consisting of the Perceived Stress Scale and Brief Cope scale. Data analysis was done using SPSS version 16, through descriptive statistics, and inferential statistics tests. In this study, 1.1% of CAD patients had low stress, 90.7% had moderate stress, and 8.2% had severe stress. Regarding coping measures, the most used coping measures were problem-focused coping measures with a median percent (75%) and 96.3% of CAD patients adopted adaptive coping. While there was a statistically significant between stress and duration of illness (p=.009) and frequency of hospitalization (p=.049) overall coping had a positive correlation with stress (r=0.157, p=.002). This study concluded that a moderate level of stress was prevalent among majority of CAD patients. Improving coping measures can help CAD patients to minimize stress. Thus, finding suggest that health personnel need to address coping measures to overcome from stress among CAD patients.

Keywords: *Cardiac hospital, coronary artery disease (CAD), coping measures, patients, stress,*

Introduction

The leading cause of death worldwide is cardiovascular disease. Coronary Artery disease refers to a group of illnesses that affect the heart or blood arteries (Stewart et al., 2017). About 15.5 million Americans aged 20 or older have coronary artery disease (CAD) (Sanchis-Gomar et al., 2016). In Pakistan, the prevalence of stress and depression in cardiac patients was 47%. In Nepal cardiovascular disease is more common (around 49%) in the young age group ranging from 35 to 50 years old (Adhikari et al., 2014). Perceived stress is a significant problem among CAD patients (Mulle & Vaccarino, 2013).

Coping also refers to specific ways in which people respond to stressful situations (Saffari et al., 2017). Cardiovascular patients may benefit from stress management measure (Sadr Bafghi et al., 2018). Patients with CAD have shown that coping measures increased along with the level of stress (Bhagyalakshmi et al., 2012).

Evidence exists for various factors that are associated with stress in patients with CAD There was a significant association between cognitive coping measures and stress. Hence, CAD patients should be advised to address the prevention of emotional stress (Blikman et al., 2014). The importance of educating stress coping measures in CAD patients is felt more than ever.

Methods and Materials

A descriptive cross-sectional research design was chosen to assess stress and coping measures among patients with coronary artery disease. The study was conducted at Manmohan Cardiothoracic Vascular &Transplant Center (MCVTC). The sample size is calculated by using the Cochran's formula. The required sample size was determined based on a similar study done in India by Bhagyalakshmi et al., 2012 (p=0.43%)

A sample of 376 patients with CAD patients was collected who were visited in cardiology OPD. Data was collected at the outpatient department (OPD) of MCVTC including general and paying OPD. The researcher collected a total number of samples from CAD patients who were visited in cardiology OPD of MCVTC. A non-probability purposive sampling technique was adopted.

The study population was patients diagnosed (how did the CAD with coronary artery diseases. Inclusion criteria included patients of age above 18 years' patients diagnosed with Coronary artery disease, for more than one month. A structured interview questionnaire was used for data collection. Perceived Stress Scale (PSS) and Brief Cope Scale (BCS) tools were used. The structured interview schedule is divided into three sections. Sociodemographic variables included 10 items related to sociodemographic variables of patients such as; Age,

sex, Marital status, religion, educational status, type of family, occupation, income status, duration of illness and frequency of hospitalization. Furthermore, the (PSS) was used to assess Stress, which was developed by Cohen et al., (1983). The PSS is 10 items scale. PSS scores were obtained by reversing responses (e.g., 0 = 4, 1 = 3, 2 = 2, 3 = 1 & 4 = 0) to the four positively stated items (items 4, 5, 7, & 8) and then summing across all scale items. The minimum obtained score is 0, while the maximum score is 40 points. A higher score indicated a greater perceived stress. The sum of scores for each item ranges between zero and 40, categorized as; Low stress = score ranging from 0–13, Moderate stress = score ranging from 14–26 and Severe stress = score ranging from 27–40 (Da Rosa Friedrich et al., 2019)**.** A five-point Likert scale was used and the responses were 0=never, 1= seldom, 2=sometimes,3= often,4= Almost always. Additionally, to assess Coping Measures**,** The Brief-COPE scale was used which was developed by Charles C. Carver. The Brief-COPE is a 28-item self-report questionnaire(Brief-cope et al., 1997). Scores were obtained by reversing responses (i.e. 1=4, 2=3, 3=2 & 4=1) to the seven negatively stated items (3, 4, 8, 11, 13, 16&26) and then summing across all scale items. A four-point Likert scale was used and the responses i.e. 1=not doing at all to 4=doing this a lot. There are 14 subscale containing two items i.e.; Self-distraction (items 1 & 19), Active coping (items 2 & 7), Denial (items 3 & 8), Substance use (items 4 & 11), Emotional support (items 5 & 15), Informational support (items 10 & 23), Behavioral disengagement (items 6 & 16), Venting (items 9 & 21), Positive reframing (items 12 & 17), Planning (items 14 & 25), Humor (items 13 &26) (Brief-cope et al., 1997)**.**

It contained three types of coping measures;

Problem-Focused Coping: It consisted of 7 items (Items 2, 5, 7, 10, 14, 23, and 25). **Emotion-Focused Coping**: It consisted of 9 items (Items 12, 15, 17, 18, 20, 22, 24, 27, 28).

Avoidant/dysfunctional Coping: It consisted of 12 items (Items 1, 3, 4, 6, 8, 9,11,13, 16, 19,21,26) (Azale et al., 2018).

According to Tripathi and Devkota (2020), the total score of coping was 112 and the level of coping measures was categorized as;

Adoptive coping: Score ranging from 57-112

Maladaptive coping: Score ranging from 28-56

Questionnaires were pretested in 38 need to mention CAD patients attending cardiology OPD in MCVTC. The reliability of the tool was calculated by Cronbach's alpha and score was found to be 0.82 in stress and 0.83 in brief cope scale. Hence, the tool

was found to be reliable for conducting the study. Validated standard instruments were used to assess stress and coping measures. Nepali version of Perceived Stress Scale (PSS) and Brief-COPE scale. The internal consistency of the PSS was acceptable (Cronbach's α =0.70) (Aihara et al., 2015) and Brief-COPE scale was acceptable (Cronbach's α =0.78) (Tripathi & Devkota, 2020).

Prior to data collection, ethical approval was taken from the Institutional Review Committee of the Institute of Medicine, Maharajgunj, Kathmandu. Formal permission was taken from the Manmohan Cardiothoracic Vascular and Transplant Centre. Written informed consent from each respondent was obtained before data collection. Dignity, confidentiality and privacy were maintained during the data collection. Data was collected from 7th August to 9th September 2022. The researcher herself collected the data. It was collected by face-to-face interview method with valid instruments in the Nepali language. The duration of each interview was approximately 25 minutes. All the obtained data was coded, organized and entered into IBM SPSS 16 version. The normality of data was tested using the Shapiro-Wilk test. Data analysis was done through descriptive and inferential statistics. Spearman's Correlation was used to measure the relationship between stress and coping measures. The chi-square test was used to find out the association between stress with selected variables and coping with selected sociodemographic variables of patients. Interpretation of data was done on the basis of analyzed data.

Results

Regarding the age of 376 CAD patients, 25 % of the respondents were between 51-60 years of age. The median age of the respondents is 54, minimum age: 20 years, and maximum age: 91 years. Among them more than half 53.7 % were male. Regarding marital status, almost all (91.4%) of respondents were married. Regarding religion, most (85.1%) of the respondents were Hindu. Likewise, 29.6% had a primary level of education. The majority (62%) belong to the nuclear family. Regarding occupation, more than one third 135(35.9%) were service holder. About income status, more than half (63.8%) of respondents' families had income status enough for more than one year.

About respondents' illness related characteristics, 48.2% of respondent suffering from CAD more than one year. Regarding frequency of hospitalization, 47.2% of patients were admitted once. What was the purpose of hospital admission? Due to CAD or other than CAD?

Table 1

Level of Stress of the Respondents   n=376

Level of stress	Number	Percent
Low (0-13)	4	1.1
Moderate (14-26)	341	90.7
Severe (27-40)	31	8.2
Total	**376**	**100.0**

Table 1 shows that majority (90.7%) of the respondents had moderate stress, 8.2 % had severe stress and 1.1 % had low stress.

Table 2

Respondents' Scores on Different Domain of Coping Measures among Respondents

Domains Coping	No. of items	Possible score	Obtained Range	Median score	(Q1, Q3)
Problem Focused	7	7-28	10-28	**21**	18,22
Emotion Focused	9	9-36	15-34	**25**	22,27
Dysfunctional Focused	12	12-48	18-44	**34**	30,37
Total	**28**	**112**	**43-106**	**80**	**70,86**

(Median percent of problem-focused coping 75%, Emotion Focused 69.4%, Dysfunctional Focused 70.8%)

This study showed that problem-focused coping measures were more likely to be used for dealing with stress with a median percent (75%). followed by avoidance or dysfunctional-focused coping measures with a median percent (70.8 %).

Table 3

Level of Coping of Respondents   n=376

Level of Coping	Number	Percent
Maladaptive (28-56)	14	3.7
Adaptive (57-112)	362	96.3
Total	**376**	**100.0**

Table 3 represents the level of coping measures in which 96.3% of the respondents had adaptive coping measures.

Table 4

Association between level of Stress and Respondents with and Selected Variables   n=376

Variables	Stress level		χ^2	P-value
	Low and moderate	Severe		
Age				
<40 years	81(91.0%)	8(9.0%)	.112	.945
41-60	156(91.8%)	14(8.2%)		
>61 years	108(92.3%)	9(7.7%)		
Sex				
Male	187(92.6%)	15(7.4%)	.387	.534
Female	158(90.8%)	16(9.2%)		
Education status				
Can read &write	278(92.7%)	22(7.3%)	1.630	.202
Cannot read & write	67(88.2%)	9(11.8%)		
Types of family				
Nuclear	216(92.7%)	17(7.3%)	.729	.393
Joint and Extended	129(90.2%)	14(9.8%)		
Occupation				
Unemployed	142(94%)	9(6%)	1.741	.187
Employed	203(90.2%)	22(9.8%)		
Duration of illness				
≤ 1 year	172(88.2%)	23(11.8%)	6.749	.009
≥1 year	173(95.6%)	8(4.4%)		
Frequency of hospitalization				
No admission	90(96.8%)	3(3.2%)	4.114	.049[#]
Admission	255(90.1%)	28(9.9%)		

Fisher's Exact Test[#]

There was a statistically significant association between Stress with duration of illness (*p*=.009) and frequency of hospitalization (p=.049).

Table 5

Relationship between Stress and Coping Measures   n=376

Stress Coping	Spearman's rank correlation	*P*-value
Emotion-focused	0.129*	.012*
Problem	0.216**	.000*
Avoidance/dysfunctional	0.053	.306
Total coping score	0.157**	.002*

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (2-tailed)

Table 5 depicts spearman's rank correlation between total score of stress and different domains of coping. There was no significant relationship between avoidance/dysfunctional focused (r= 0.053) coping measures while problem-focused coping measures (r= 0.216) and emotion-focused coping measures (r= 0.129) were significantly related to stress. Overall coping had a positive correlation with stress (r= 0.157).

Discussion

This descriptive cross-sectional research design was done to assess stress and coping measures among patients with coronary artery disease attending Manmohan Cardiothoracic Vascular and Transplant Centre, Kathmandu. In this study, the first objective was to identify the level of stress among the patients with coronary artery disease. Data suggest that patients presenting with CAD had higher levels of perceived stress. However, higher levels of adaptation of coping measures. Out of total 376 CAD patients, 4 (1.1%) had low stress, 341 (90.7%) had moderate stress and 31 (8.2%) experienced severe stress. All 372 (98.9%) were diagnosed under stress using a PSS score >14 in the study. A similar study was conducted in CCU at a tertiary care hospital in India by Bhagyalaxmi, et al (2012), According to the study, 57 patients (57%) had low levels of stress, 43 patients (43%) had moderate levels of stress, and none of the patients had high levels of stress. The difference might be due to the sample size and setting of the present study. Different setting might imply the severity of patients that might cause different coping measures.

The second objective of this study was to assess coping measures among CAD patients. Regarding coping, the most frequently used coping was problem-focused coping measures with a median percent (75%), avoidance or dysfunctional with a median percent (70.8%), and emotion-focused with a median percent (69.4%). The finding of the study is supported by the study findings of Khan et al., 2012[14] conducted in the outdoor and indoor patient departments of cardiology, of two leading hospitals of Raipur, which reported that the maximum number of coronary heart disease patients had used a higher score of problem-focused coping measures.

Further, this study showed that Stress and Avoidance/Dysfunctional (r=.053, p=.306) had no association. Stress and problem-focused coping (r=.216, p=.000) and emotion-focused coping (r=.129, p=.012) showed positive relationships, indicating that problem-focused coping and emotion-focused coping increase with increasing intensity of stress. The study's findings were corroborated by those of a study by Sadr et al., (2018), which found that 71 (60.2%) CAD patients who utilized emotion-focused coping mechanisms had significant levels of stress. In contrast, the Australian study by Di Benedetto et al. (2014) found that higher levels of coping predicted lower levels of stress (standardized coefficient =-.72, (SE=.050, p.001), indicating that coping has a more significant impact on maintaining psychological well-being.

The findings were also supported by another research study conducted in Nepal by Panthee et al., (2011) which reported that problem-focused coping measures were more often used than emotion focused coping measures. Problem-focused coping was not connected with the psychological & spiritual or family dimensions but was significantly positively associated with total QoL (r =.41, p.01), notably the health and functional and socio-economic dimensions. Compared to women, men utilized more problem-focused coping mechanisms. Men and women scored significantly differently on problem-focused coping (t = 4.9, p.05). This might be due to differences in sample size, difference in perception of stress and geographical disparity.

The third objective is to identify the association between the level of stress with selected sociodemographic variables and coping measures with selected sociodemographic variables. In this study, there was a statistically significant association between Stress with duration of illness (p=0.009) and number of hospitalizations (p=0.049) and no statistically significant association between Stress with age, sex, educational status and type of family. This finding was supported by a study conducted in India conducted by Bhagyalaxmi et al (2012), showed an insignificant association between stress with age, education, and family system. The results from this study revealed that there was no significant association between coping with age, sex, type of family, educational level, occupation, and duration of illness and Frequency of hospitalization. The findings of this study were supported by the study conducted by Rahman, (2013), which showed that there was no statistically significant difference in coping strategies according to age, educational level, and duration of illness. the possible reason might be due to a study conducted had a heterogeneous population i.e. respondents range in age from 20 years to 91 years.

Further, according to fourth objective to measure relationship between stress and coping measures among patients with coronary artery disease. This study showed that there was a positive relationship between the total score of stress and the total score of coping (r=0.157, p=0.002). There was positive relationship between total score of stress and total score of problem focused coping (r=0.216, p=0.000), and total score of stress and total score of emotion focused coping (r=0.129, p=0.012). There was no relationship between total score of stress and total score of Dysfunctional focused coping (r=0.053, p=0.306). The findings of the study were supported by study findings of a descriptive-correlational study from Iran in cardiovascular disease patients conducted by Sadr Bafghi et al., (2018), showed a significant positive correlation between problem-focused coping style and mental health (r=.380, p<.01) and contrast findings that there is significant negative correlation between emotion-focused coping strategies and mental health (r=-473, p<.01). Also findings of the present study correlates with the previous study findings conducted by Khan et al., (2012) in which found that there were positive correlation with problem-focused coping (p=0.00) and contradictory findings that there was statistically significant between total perceived stress with total Dysfunctional coping (p= 0 .026). Gaudel et al.,(2021) reported that more counselling as a coping measure to minimize perceived stress among CAD patients(Gaudel et al., 2021), which was similar to the findings of the present study.

In contrast to the present findings, Melidonis et al., (2015) reported that there is no relationship between perceived psychological stress and coping among CAD patients (Melidonis et al., 2015). This finding of the present study is a contrast to the findings of a study conducted by Vollman et al., (2007) which stated that coping with disease is associated with stress in cardiovascular disease; problem-focused coping (r= -0.23, P=0.4), had reported less likely to have stress. Similarly supportive findings reported that individual who used more emotion coping strategies had more stress (r=0.45, P=.001). This contrast result suggests further research to consider the reason behind data variation.

Conclusion

In this study majority of respondents had moderate stress and almost all respondents used adaptive coping. The most accepted coping measures were problem-focused coping measures respectively. There was no relationship between stress and avoidance/dysfunctional coping. There was a positive relationship between stress and problem-focused coping and emotion-focused coping which revealed that problem-focused coping and emotion-focused coping increase with the increase in severity of stress. Stress is significantly associated with the duration of illness and number of hospitalizations.

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Communication of Adolescents on Sexual and Reproductive Health Issues with their Parents in Jhapa

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Abstract

Adolescence is a vulnerable period and adolescents are at higher risk of sexual and reproductive health problems, abuse, violence, and suicide. Thus, parents have an influential role in helping them throughout this phase of sexual maturation through open communication. Many studies have shown poor communication in a global context as well as in Nepal. Therefore, the objective of this study was to assess the communication of adolescents on sexual and reproductive health issues with their parents in selected public schools of Jhapa. This study was a descriptive cross-sectional study conducted in 210 students of classes 9 and 10 of Shree Buddha Adarsha Secondary School, Buddhashanti-1 Jhapa, Nepal. Non-probability purposive sampling was used to select the setting and the study population. Self-administered semi-structured questionnaires were used for data collection and data entry was done in SPSS version 16.0. The data was analyzed using descriptive and inferential statistics. The findings of the study revealed that the level of communication of adolescents on sexual and reproductive health with their parents was low in the majority of respondents (90.0%). However, two-thirds (72.4%) of respondents had the average quality of communication followed by a high of 1.0%. Therefore, findings suggested that even though most students were positive towards the importance of sexual reproductive health communication with parents, most of them were not communicating well and topics such as abortion, pregnancy, homosexuality, and fertilization were highly avoided.

Keywords: *Adolescents; communication; health; issues; parents; reproductive; sexual*

Introduction

The World Health Organization (WHO, 2010) states that adolescents are individuals whose age is between 10–19 years. Adolescence is a period of transition from childhood to adulthood during which rapid changes occur in different aspects such as physical, physiological, sexual psychological, cognitive, social, and emotional aspects (Progress for Children, 2012). Different adolescents may react differently to these changes. While some accept the changes positively, some may perceive them as embarrassing and confusing (Shrestha, 2018). According to the Centers for Disease Control and Prevention (CDC, 2019), the involvement of adolescents in several risk-taking behaviors such as early and unprotected sex, and forced sex directly increases the risk for STIs, unwanted pregnancies and abortion related complications. Adolescents involved in substance abuse, or experienced violence (bullying at school or electronically) are at high risk for involvement in unsafe sex, developing mental health issues, and attempting suicide. Besides, these also can harm their academic performance and ultimately ruin their future.

The total population of adolescents in today's world is 1.3 taboos which is 16% of the world's population (The United Nations Children's Fund (UNICEF, 2022). About 360 million 20% population of the South East Asia Region is occupied by adolescents (WHO, 2022). According to the Annual Report published by the Department of Health Service, Nepal (DoHS, 2077/78) adolescents comprise 24% (6.4 million) of the total population of Nepal, among which 17% of girls have either given birth to their first child before the age of 19 years or are pregnant. Only 15% of currently married adolescents use modern contraceptives (DOHS/MOHP, 2019). Adolescents are always seeking proper information on several matters related to reproduction and sexuality from as many sources as possible (WHO, 2015). Parents can play an influential role in helping adolescents throughout this phase of sexual maturation and guide them toward responsible sexual behaviors and making healthy decisions in the future (Yadeta et al., 2014).

There are several barriers such as sociocultural norms and taboos on gender and sex, a lack of knowledge in parents, a sense of morality and the unwillingness of parents to discuss such issues with their adolescents, or a fear of adolescents to communicate. Because of these reasons, most adolescents choose to remain silent rather than ask and express their concerns. Likewise, their parents prefer silence in front of their adolescents on such topics to avoid their feelings of embarrassment. However, a strong relationship between parents and their children is of paramount importance for effective communication to take place (Yadeta, Bedane & Tura, 2014; Tuladhar & Shrestha, 2021).

A cross-sectional study was done on 384 students from grades 9-12 in public schools in Lao PDR in which the mean age of the respondents was 15.7. According to this study, 21.3% of students had discussed at least four of eight topics with their parents during

the last 6 months. Mothers were preferred more than fathers by both male and female adolescents. Males discussed more than females where males and females were 29.2% and 16.1% respectively. Although 94.1% of students think that it is important to discuss SRH issues with parents, the findings of the study show that the frequency of parent-adolescent communication on those issues was low. Sex of adolescents, age of parents, sources of information, and location of school are some factors that affect communication (Vongsavanh et al., 2020).

According to a community-based cross-sectional study conducted on 397 college students aged 18-19 years in India, 39.5% of adolescents had communicated with either of their parents on SRH at least once during the last 5-year period. While 34% communicated with the mother only 14.8% made communication with the father on SRH. 80% of those who communicated with mothers were female and among the 59 adolescents who preferred their father to communicate, 56% of those were male. Feeling embarrassed and inappropriate to discuss SRH in the family are the major obstacles to developing communication (Sreekumar & Ramakrishnan, 2016). A school-based cross-sectional study was conducted to assess the level and quality of communication between parents and adolescents on SRH among 213 students of grades 9 and 10 in 2 different schools in Sankhu, Nepal. This study shows that the level of communication on SRH was found to be low in around 60% of adolescents. However, the quality of communication was found to be high in 51.2% of adolescents. Some critical topics such as relationships with the opposite sex, abortion, and STIs were never discussed by most adolescents (Tuladhar & Shrestha, 2021).

Material and Methods

A quantitative approach to research was used to assess the communication of school adolescents on sexual and reproductive health issues with their parents. The research design was a descriptive cross-sectional study as data was collected at a single point in time. The study was conducted in Shree Buddha Adarsha Secondary School. It is a government public school situated in Buddhashanti Rural Municipality of Jhapa District in Province No. 1 of Nepal. It's one of the renowned oldest schools in Jhapa district which was established in 2017 B.S. There are 1726 students in the school. The study population was all students in classes 9 and 10 of selected schools using the Census method. Students who were absent on the day of data collection, and who did not want to participate in the research, or did not bring the signed consent from parents were not included in the study. Although it was aimed to include total students (304) in the study by using a complete enumeration method, only 210 students responded due to absenteeism (20% nonresponse rate of calculated sample size. A purposive sampling technique was used to select a setting. Structured self-administered questionnaires were developed based on the adapted "Weighted Measure of Family Sexual Communication Scale" (Fisher, 1987) and "Parent-adolescent communication scale" (Jaccard, Dittus & Gordon, 2000) as per the objective of the study. Questionnaires were

translated into the Nepali language as per the needs of the study population. This part includes fourteen questions to collect information on participants' details such as age, gender, religion, ethnic group, and grade; family status such as size of family, age of parents, education of parents, and occupation of parents. This part includes six questions to assess the general communication pattern and preferred persons to communicate SRH issues by students. It also contains questions related to the reasons for preferring a particular person for SRH communication. This part was developed by adapting "The Weighted Measure of Family Sexual Communication Scale" which was developed by Fisher in 1987. In this scale, the score ranges from 0-3 each indicating the level of communication where 0 indicates never, 1 indicates rare, 2 indicates sometimes and 3 indicates often. This part was adapted from the Parent-adolescent communication scale developed by Jaccard, Dittus, and Gordon. It is a 4-point Likert scale containing 16 items. The scale ranges from strongly disagree 1 to strongly agree: 4. Scores could range from 16-64. The value of each item was reversed for scoring, with a high score indicating low quality and a low score indicating high quality of SRH communication. Before data collection, ethical approval was taken from the Research Management Cell (RMC) of Biratnagar Nursing Campus, Biratnagar. A support letter was obtained from Biratnagar Nursing Campus and administrative permission was obtained from the principal of Shree Buddha Adarsha Secondary School, Buddhashanti-1, Jhapa. Written consent from the parents of each individual was collected by obtaining help from school teachers. After making necessary changes to the tool, data was collected from the study population by the researchers themselves. The data collection process was completed within one month. All instructions about the questionnaires were given before respondents filled out the questionnaires. Students were given 20-25 minutes to fill out the questionnaires. Confidentiality was maintained by using code no. for all questionnaires. Collected data were checked then and there for completeness. After the collection of data, collected data were checked for completeness and accuracy, and coding, classification, and entry were done in the datasheet. Data were analyzed by using both descriptive and inferential statistical methods. In descriptive statistics, frequency, percentage, mean, and standard deviations were calculated to analyze demographic data. Likewise, in inferential statistics, Chi-square and Fisher Exact tests were applied to identify associations. Data processing was done sing Statistical Package for Social Sciences (SPSS) version 16.0. Analyzed data was presented in tabulated form.

Results

More than half of the students (52.4%) were from the Brahmin/Chhetri ethnic group whereas only 7.1% belonged to the Madhesi group and the majority (89.0%) were following the Hindu religion, 3/4th of the students (80.5%) had a nuclear family. Regarding the age of parents, more than half of student's fathers (54.8%) were in 40 and 50 years old, whereas age of mothers of 2/3rd students (70%) was between 30 and 40 years, 42.0% of fathers had obtained basic education (1-8), only 5.3% had achieved more than secondary-

level education, more than half of mothers (51.0%) were homemakers by occupation and 30.0% of fathers were engaged in agriculture closely followed by labor 28.5% (Table 1). In terms of sex, female adolescents discussed it more frequently than male adolescents (39.1% versus 14.7%) and the percentage of those who never discussed general issues with their father was slightly higher in males (15.8%) than in females (14.8%) (Table 2). In terms of sex, 2/3ʳᵈ of females (63.5%) communicated daily, while less than half of males (46.3%) had daily communications with their mother (Table 3). Furthermore, most of the female respondents (94.8%) had positive attitude which is higher than the male comprising 54.7%. In contrast, the percentage of students having negative attitude is higher in male 45.3% than in female 5.2% (Table 4). Among 210 students, 22.9% of respondents had discussed menstruation frequently followed by pubertal changes and relationships with opposite sexes comprising 7.1% and 6.2% respectively. Pubertal changes were also discussed sometimes by nearly one fourth of respondents 22.9% (Table 5). Forty percent agreed that they would feel embarrassed talking to parents about sex and also agreed that they know what they need to know so that they don't need to talk to parents about sex (Table 6). The association between selected socio demographic variables and level of communication has been shown in (Table 7) there is no association between them. The quality of communication had significant association with sex of respondents, perceived the close parent for communication, and attitude towards importance of SRH communication with parents (Table 8).

Table 1

Socio-demographic Characteristics of Students n=210

Characteristics	Frequency	Percentage
Age of students		
13-15	114	54.3
≥16	96	45.7
Mean±SD=15.50±1.121		
Gender		
Female	115	54.8
Male	95	45.2
Religion		
Hinduism	187	89
Kirat	9	4.3
Buddhism	8	3.8
Cristianity	6	2.9
Ethnicity		
Brahmin/Chhetri	110	52.4
Dalit	34	16.2
Janajati	51	24.3
Madhesi	15	7.1
Grade		
Class 9	125	59.5
Class 10	85	40.5

Type of family

Nuclear	169	80.5
Joint	41	19.5

Age of father (n=207)

30-40	75	35.7
40-50	115	54.8
≥50	17	8.2

Education of father (n=207)

No formal education	35	16.9
Basic education	87	42.0
Secondary	74	35.7
More than secondary	11	5.3

Age of mother

30-40	147	70.0
40-50	63	30.0

Occupation of father (n=207)

Agriculture	62	30.0
Labor	59	28.5
Business	38	18.4
Services*	37	17.8
Foreign employment	11	5.3

Services* include government service and private service.

Table 1 illustrates the socio-demographic characteristics of respondents. The age of students ranges from 13-19 years with mean age of 15.50 (+_1.121) years where more than half (54.3%) of students were between below 16 years of age and similar number of the students (54.8%) were female.

Table 2

General Communication Pattern of Adolescents with their Father n=210

General communication pattern	Male f (% within sex)	Female f (% within sex)	Total f (%)
Daily	14(14.7)	45(39.1)	59(28.1)
Few times a week (2-3 times)	41(43.2)	31(27.0)	72(34.3)
Once a month	25(26.3)	22(19.1)	47(22.4)
Never	15(15.8)	17(14.8)	32(15.2)

Table 2 shows sex wise general communication pattern of respondents with their father. Among 210 students, more than one third (34.3%) of students communicated few times a week. In contrast, 15.5% had no any communication with their father.

Table 3

General Communication Pattern of Adolescents with their Mother   n=210

General communication pattern	Male f (% within sex)	Female f (% within sex)	Total f (%)
Daily	44(46.3)	73(63.5)	117(55.7)
Few times a week	32(46.3)	23(20.0)	55(26.2)
Once a month	13(33.7)	10(8.7)	23(11.0)
Never	6(13.7)	9(7.8)	15(7.1)

Table 3 depicts sex wise general communication pattern with their mother. While more than half of students (55.7%) had daily discussions on general matters with their mother, 7.1% had no any discussions. In terms of sex, 2/3rd of female (63.5%) communicated daily, while less than half of male (46.3%) had daily communications with mother.

Table 4

Attitude of Adolescents towards SRH Communication with Parents   n=210

Variables	Male f(%within sex)	Female f(% within sex)	Total f(%)
Positive attitude	52(54.7)	109(94.8)	161(76.7)
Negative attitude	43(45.3)	6(5.2)	49(23.3)

Table 4 shows that among 210 adolescent students, three (76.7%) of adolescents possessed positive attitude, whereas less than one fourth (23.3%) had a negative attitude towards the importance of SRH communication with parents

Table 5

Level of SRH Communication of Adolescents with their Parents (in last one month) n=210

Characteristics	Never f(%)	Rarely f(%)	Sometimes f(%)	Often f(%)
Pubertal changes	109(51.9)	38(18.1)	48(22.9)	15(7.1)
Menstruation	89(42.4)	33(15.7)	40(19.0)	48(22.9)
Pregnancy	182(86.7)	12(5.7)	9(4.3)	7(3.3)
Fertilization	180(85.7)	14(6.7)	10(4.8)	6(2.9)
Contraceptives	191(91.0)	13(6.2)	4(1.9)	2(1.0)
Abortion	188(89.5)	14(6.7)	7(3.3)	1(0.5)
HIV/STIs	172(81.9)	17(8.1)	18(8.6)	3(1.4)
Homosexuality	183(87.1)	14(6.7)	8(3.8)	5(2.4)
Relationship with opposite sex	178(84.8)	13(6.2)	6(2.9)	13(6.2)

Table 5 represents the pattern of communication of adolescents on nine different SRH issues with their parents. The majority of respondents had never discussed most of the SRH topics. Contraceptives were never discussed by the majority of students (91.0%) closely followed by abortion (89.5%), homosexuality (87.1%), pregnancy (86.7%), and fertilization (85.7%).

Table 6

Quality of SRH Communication among Adolescents and their Parents   n=210

Characteristics	Strongly disagree	Disagree	Agree	Strongly agree
	f(%)	f(%)	f(%)	f(%)
I would be embarrassed	27(12.9)	80(38.1)	84(40.0)	19(9.0)
Parents would not want to answer	29(13.8)	101(48.1)	65(31.0)	15(7.1)
Parents would only lecture	23(10.9))	112(53.3)	63(30.0)	12(5.7)
I don't need to talk to parents; I know what I need to know	25(11.9)	76(36.2)	84(40.0)	25(11.9)
				11(5.2)
Parent/s do/do not know enough	36(17.1)	128(61.0)	35(16.7)	
Parents would not be honest	43(20.5)	107(51.0)	50(23.8)	10(4.8)
Parents are too old	41(19.5)	122(58.1)	34(16.2)	13(6.2)
Parents would be suspicious of me	40(19.0)	98(46.7)	62(29.5)	10(4.8)
It would be difficult to find a convenient time and place to talk	48(22.9)	90(42.9)	59(28.1)	13(6.2)
Parents are just too busy	40(19.0)	102(48.6)	55(26.2)	13(6.2)
Parents would ask too many personal questions	19(9.0)	69(32.9)	99(47.1)	23(11.0)
Parents do/does not want to hear about sex	40(19.0)	118(56.2)	38(18.1)	14(6.7)
Parents and I would only argue	45(21.4)	95(45.2)	53(25.2)	17(8.1)
Parents would be embarrassed	21(10.0)	113(53.8)	59(28.1)	17(8.1)
It to be difficult to be honest about my behavior	26(12.4)	91(43.3)	77(36.7)	16(7.6)
Parents would get angry.	57(27.1)	101(48.1)	38(18.1)	14(6.7)

Table 6 depicts that nearly half of respondents (47.1%) agreed that their parents would ask them too many personal questions if they tried to talk with them about sex and the percentage of those who strongly agreed was also higher in same item comprising 11.0% whereas, it was strongly disagreed by 9.0%.

Table 7

Association between Selective Socio-demographic Variables and Level of Communication

n=210

Variables	Level of communication		P-value
	Low (%)	Average (%)	
Sex of student			
Male	87 (41.4)	8 (3.8)	0.488
Female	102 (48.6)	13 (6.2)	
Age of father			
30-40	64 (30.9)	11 (5.3)	0.105#
40-50	108 (52.2)	7 (3.4)	
50 and above	15 (7.2)	2 (1.0)	
Age of mother			
30-40	132 (63.2)	15 (7.2)	0.908
40-50	56 (26.8)	6 (2.9)	
Education of father			
No formal education	32 (15.5)	3 (1.4)	0.951#
Basic education (1-8)	79 (38.2)	8 (3.9)	
Secondary and above	76 (36.7)	9 (4.3)	
Occupation of father			
Agriculture	58 (28.0)	4 (1.9)	0.143#
Labor	50 (24.2)	9 (4.3)	
Business	37 (17.9)	1 (0.5)	
Others	42 (20.3)	6 (2.9)	
Occupation of mother			
Homemaker	94 (44.8)	13 (6.2)	0.290
Others	95(45.2)	8(3.8)	
Close parent for SRH communication			
Mother	102 (48.6)	12 (5.7)	
Father	10 (4.8)	0 (0)	0.533#
Both	20 (9.5)	4 (1.9)	
None	57 (27.1)	5 (2.4)	
Attitude towards importance of SRH communication with parents			
Positive	145 (69.0)	16 (7.6)	1.000#
Negative	44 (21.0)	5 (2.4)	

Significance level at 0.05

Note: # = Fisher Exact Test

Table 7 shows association between selected socio demographic variables and level of communication. It shows that there is no any association between them.

Table 8

Association between Selective Socio-demographic Variables and Quality of Communication

n=210

Variables	Quality of communication			P-value
	Low (%)	Average (%)	High (%)	
Sex of student				
Male	12 (5.7)	63 (30.0)	20 (9.5)	0.006*
Female	2 (1.0)	89 (42.4)	24 (11.4)	
Age of father				
30-40	4 (1.9)	51 (24.6)	20 (9.7)	
40-50	8 (3.9)	87 (42.0)	20 (9.7)	0.463#
50 and above	2 (1.0)	12(5.8)	3 (1.4)	
Age of mother				
30-40	8 (3.8)	109 (51.9)	30 (14.3)	0.495#
40-50	6 (2.9)	43 (20.5)	14 (6.7)	
Education of father				
No formal education	3 (1.4)	27 (13.0)	5 (2.4)	0.451#
Basic education (1-8)	6 (2.9)	66 (31.9)	15 (7.2)	
Secondary and above	5 (2.4)	57 (27.5)	23 (11.1)	
Occupation of father				
Agriculture	3 (1.4)	50 (24.2)	9 (4.3)	
Labour	6 (2.9)	44 (21.3)	9 (4.3)	0.196#
Business	2 (1.0)	27 (13.0)	9 (4.3)	
Others	3 (1.4)	29 (14.0)	16 (7.7)	
Ocuupation of mother				
Homemaker	7 (3.3)	77 (36.7)	23 (11.0)	
Agriculture	2 (1.0)	22 (10.5)	8 (3.8)	0.454#
Labor	1 (0.5)	16 (7.6)	0 (0)	
Business	2 (1.0)	19 (9.0)	5 (2.4)	
Others	2 (1.0)	18 (8.6)	8 (3.8)	
Close parent for SRH communication				
Mother	2 (1.0)	87 (41.4)	25 (11.9)	0.006#
Father	0 (0)	6 (2.9)	4 (1.9)	
Both	1 (0.5)	18 (8.6)	5 (2.4)	
None	11 (5.2)	41 (19.5)	10 (4.8)	
Attitude towards importance of SRH communication with parents				
Positive	4 (1.9)	123 (58.6)	34 (16.2)	0.000*
Negative	10 (4.8)	29 (13.8)	10 (4.8)	

Significance level at 0.05 ***** *=Significant association at <0.05   # = Fisher Exact Test*

Table 8 presents association of selected demographic variables with quality of SRH communication which shows that quality of communication had significant association with sex of respondents, perceived close parent for communication, and attitude towards importance of SRH communication with parents.

Discussion

In this study, three-fourths of the adolescents (76.7%) possessed a positive attitude toward the importance of SRH communication with parents which was supported by research done in Northwest Ethiopia (78.3%) (Mekonen et al., 2018). It contradicts with the study done in Lao PDR which reported that most of the participants (94.5%) accepted its importance (Vongsavanh et al., 2020). This may be due to the difference in sample size, and cultural and demographic variations. More than half of adolescents (54.3%) expressed that they feel closer to their mother for SRH communication and among more than one-quarter of adolescents (29.5%) who feel closer to neither of their parents, more than half (54.8%) preferred peers, followed by health professiobal/school nurse (9.5%). The former finding was supported by a similar study done in Sankhu, Nepal according to which 60.1% considered mothers approachable for SRH communication (Tuladhar & Shrestha, 2021). This was also in line with studies done in Dabat town Ethiopia (Dagnachew Adam et al., 2020). This may be due to the fact that many mothers were housemakers and had enough time to talk with their adolescents.

The pattern of communication was found to be at a significantly lower level (average communication in 10%) with 90% having low communication in comparison to a study done in Sankhu Nepal which reported high communication in 44.1%. However, it is in line with the findings that menstruation was the frequently discussed SRH topic, followed by pubertal changes, and topics such as abortion, pregnancy, and fertilization were never discussed by the majority of adolescents (Tuladhar & Shrestha, 2021). In this study the median of the obtained score was used to categorize scores into high and low categories, while in the present study, the tertile method is used to categories scores into high, average and low categories.

This finding is also consistent with the findings of the study done in Kailali Nepal (Bhatta et al., 2021). Moreover, a similar study conducted in Lao PDR showed that among 384 students 78% never or rarely communicated with their parents on SRH topics (Vongsavanh et al., 2020).

Unlike the study done in Sankhu, Nepal which showed high quality in more than half (51.2%) and low quality in nearly half (48.8%) of adolescents, the result of this study depicted that nearly two-thirds (72.4%) had average quality, 21% had high quality (Tuladhar & Shrestha, 2021). This may be due to the difference in study area, and time and also it may be due to the difference in method of categorization.

In this study, the level of communication had no statistically significant association with selected socio-demographic variables while, quality was associated with the gender of respondents, perceived close parent for communication, and attitude towards the importance

of SRH communication with parents. Research done in Sankhu reported a significant association between the quality of SRH communication with gender and perceived close parents and research done in Northwest Ethiopia is in concordance with the later findings (Tuladhar & Shrestha,2021; Wudineh et al., 2021).

Conclusion

The findings of this study suggested that even though most students were positive about the importance of SRH communication with parents, most of them were not communicating adequately. Moreover, issues such as abortion, pregnancy, homosexuality, and fertilization were avoided by the majority of respondents. However, the quality of communication was reported as average by a higher number of adolescents.

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A Critical Evaluation of the Four-Year B. Sc. Mathematics Curriculum at Tribhuvan University

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Abstract

A synopsis of the existing four-year B.Sc. mathematics curriculum offered by the Institute of Science and Technology is given. The main structure, the course's advantages and disadvantages, and some suggestions are provided. It is necessary to make improvements in the existing curriculum to maintain T.U.'s academic standards at the highest level worldwide. The objective of the four-year B.Sc. program still needs a lot of tweaking and adjusting. The author of mathematics textbooks should consider the aims and objectives of the subject matter taught in that class.

Keywords: *Curriculum, curriculum evaluation, textbook, syllabus*

Introduction

Universities across the world are essential for the growth and change of society. More than just forming conscious and engaged citizens and educating the next generation of thinkers, colleges also foster creativity and new ideas. Worldwide colleges educate their graduates using diverse educational systems. In practical terms, there are three sorts of education systems: semester, trimester, and yearly. An annual system is a conventional approach that gives students one full year to learn and absorb the material before having them sit for a comprehensive test after that time. Although this system has both objective and subjective components, the majority of its testing is done through comprehensive or subjective exams (KSC, 2022).

The Institute of Science and Technology (IOST) at Tribhuvan University launched the four-year B.Sc. degree in 2069 B.S. The curriculum was modified in 2073 B.S. to bring education standards up to par with those of other nations. T.U.'s bachelor's degree program now lasts four years instead of the previous three. The Higher Education Project (HEP) for

Nepal recommends this curriculum, which is a "one major multi-discipline program" that satisfies the worldwide norm for the Anglo-Saxon educational system. About half of the credits for the core course are awarded. The previous three-year major B.Sc. program has been expanded into this program. This program is still run annually using the percentage evaluation approach. In the future, T.U. plans to introduce a semester system. In the future, T.U. plans to implement a semester system and a grading (GPA) assessment system (IOST, 2073).

This paper examines the B.Sc. mathematics curriculum critically and looks for innovative and improvement opportunities (KSC, 2022).

Including Interdisciplinary Perspectives: The B.Sc. mathematics program should incorporate multidisciplinary perspectives to foster adaptable problem-solving skills and a comprehensive understanding of complex processes across various subjects.

Accepting Immersion Learning: Traditional lecture-based methods lack practical skills for today's workforce. Experiential learning opportunities like field visits, research projects, internships, and laboratory work are increasingly important for enhancing critical thinking, problem-solving, and collaboration abilities.

Improving Digital Literacy: The B.Sc. mathematics curriculum should prioritize enhancing students' digital literacy, including data analysis, programming, simulation, and visualization skills, to enable them to effectively use technology in academic and professional settings.

Developing Soft Skills: Employers prioritize soft skills like resilience, communication, leadership, and flexibility in the B.Sc. mathematics curriculum, enhancing students' personal and professional growth and increasing their employability through workshops, seminars, and extracurricular activities.

Encouraging Ethical Awareness: The B.Sc. mathematics curriculum should incorporate ethical principles, research conduct, and societal repercussions to foster ethical awareness and social responsibility among future scientists, ensuring constructive societal contributions.

Novelty : Higher education is a dynamic field that requires constant assessment and modification to satisfy the requirements of society and students. The Bachelor of Science (B.Sc.) mathematics program is a cornerstone in this regard, providing a basic education in a range of scientific areas. However, given the speed at which technology is developing and the way that global issues are changing, it is essential to reevaluate and improve the current four-year B.Sc. curriculum to make sure that it is still relevant and useful (KSC, 2022).

Up to now, mathematics has been taught as a required topic in the educational curriculum in secondary school. Currently, an elective topic level is required at this level at the secondary.

Significance : Critical evaluation of the B. Sc Mathematics curriculum is vital for maintaining its quality, relevance, effectiveness, inclusivity, and alignment with educational goals and societal needs. It ensures that students receive a comprehensive and rigorous education that prepares them for success in both academic and professional endeavors (KSC, 2022).

Quality Assurance: It ensures that the curriculum meets high standards of education and provides students with the necessary knowledge and skills to succeed in their academic and professional pursuits.

Relevance: Mathematics is a rapidly evolving field, with new concepts, theories, and applications emerging regularly. Critical evaluation helps ensure that the curriculum remains up-to-date and relevant to current trends and advancements in the field.

Alignment with Learning Objectives: Evaluating the curriculum helps ensure that it aligns with the intended learning objectives of the program. It ensures that students are equipped with the foundational knowledge and competencies expected of graduates in mathematics.

Pedagogical Effectiveness: Critical evaluation allows educators to assess the effectiveness of teaching methods, instructional materials, and assessment strategies used in the curriculum. This helps identify areas for improvement and optimization to enhance student learning outcomes.

Diversity and Inclusivity: Evaluation of the curriculum ensures that it reflects the diversity of mathematical concepts, perspectives, and applications. It helps identify and address any biases or gaps that may exist, ensuring inclusivity and accessibility for all students.

Preparation for Further Studies and Careers: A well-evaluated curriculum prepares students not only for further studies in mathematics but also for diverse career paths where mathematical skills are required. Evaluation helps ensure that the curriculum fosters critical thinking, problem-solving, and analytical skills essential for success in various professions.

Feedback Loop for Continuous Improvement: Critical evaluation establishes a feedback loop wherein feedback from various stakeholders, including students, educators, employers, and industry professionals, is gathered and incorporated into curriculum revisions. This iterative process facilitates continuous improvement and enhances the overall quality of the mathematics program.

Review of Literature

A four-year Bachelor of Science (B.Sc.) in Mathematics program is available at Tribhuvan University. This course is being offered by several institutions around the nation that are affiliated with and component of Tribhuvan University. Mathematics is used extensively in many fields, such as the social sciences, engineering, economics, humanities, and natural sciences (IOST, 2073).

T.U. housed its programmes exclusively on the universities that made up its constituents before 1980. With so many students pursuing higher education, it was not possible to accommodate them all on the campuses that made up the constituents. Private schools were founded as a result of this situation since the various campuses that made up the campus could not meet demand. 1079 bachelor's level courses and 1000 master's level courses are available at T. U. (Aryal, 2016).

The B.Sc. in Mathematics is offered both on and off campus at several institutions and universities around the nation. Students can find employment in actuarial sciences, statistics, modeling, computer sciences, cryptography, and other fields after receiving a B.S. in mathematics (IOST, 2078).

Before 2054, T.U. provided 2-year B.Sc. degrees; 3-year programs were introduced after that date. In 2069 T.U. started providing a four-year B.Sc. program in mathematics. T.U. revised its four-year curriculum in 2073. A four-year B.Sc. curriculum has been updated (IOST, 2073).

Paudel and Pokhrel (2019) talked about the current four-year B.Sc. chemistry program at Tribhuvan University's Institute of Science and Technology. The primary framework, the course's advantages and disadvantages, and suggestions are all provided. To keep T.U. academic standards up to par with worldwide standards, the current curriculum needs improving.

Larder (1967) researched Nepal's educational system, particularly concerning mathematics. He identified several flaws in the way mathematics is taught as well as in the way exams are administered. He suggested that the Mathematical Association of America assist Nepal's gifted pupils.

Objectives

The following are the goals of this paper:

(i) To investigate the shortcomings of the mathematics curriculum as well as the shortcomings of the B.Sc. Mathematics program.
(ii) To make some suggestions for improvements.

Organization and Contents

The structure of T.U.'s 4-year B.Sc. program was shown in Table 1 (Aryal, 2016). The easiest way to describe this construction, which is a three-tire to one-tire system, is in Figure 1 (IOST, 2078). An overview of a 4-year B.Sc. program's educational pyramid is provided in this figure 1.

Fourth year: one major subject
Third year: two major subjects
Second year: three major subjects
First year: three major subjects

Figure 1: Three-tire educational system of four-year B.Sc. Program of T.U. (Redrawn from Aryal, 2016).

Structure of B.Sc. 4-year system of T. U.

Table 1

Structure of B.Sc. 4 Years System of T.U.

Year	Description	Nature	Teaching hours	Full Marks
First year	Core course: two subjects	Theory	150 hours	$75^x2= 150$
Second year	Core course: two subjects	Theory	150 hours	$75^x2= 150$
Third year	Core course: two subjects and one elective course	Theory and lab	150 hours +75 hours	$60+15=75+75=200$
Fourth year	Core course (2+2 subjects) and one elective subject	Theory b+ theory / Theory and Practical	150 hours each / 75 hours / 150 hours	$100^x2=200$ / $50^x2=100$ / 100 / Total: 400
Total marks				900

Table 2

The structure of the core Mathematics course for the 4-year B.Sc. programme

Year	Course Title	Course No.	Full Marks	Pass Marks
First Year	Calculus	MAT 101	75	26.5
	Analytical Geometry and Vector Analysis	MAT 102	75	26.25
Second Year	Linear Algebra	MAT 201	75	26.25
	Differential Equations	MAT 202	75	26.25
Third Year	Computer Programming	MAT 301	75 (60 Theory + 15 Lab)	26.25
	Real Analysis	MAT 302	75	26.5
	Elective (Any one)			
	(a)Numerical Methods	MAT 303	50	17.5
	(b) Discrete Mathematics	MAT 304	50	17.5
Fourth Year	Modern Algebra	MAT 401	100	35
	Mathematical Analysis	MAT 402	100	35
	Mechanics	MAT403	50	17.5
	Linear Programming (Elective: Any One)	MAT 404	50	17.5
	Project Work	MAT 405	100	35
	Teaching Methodology	MAT 406	100	35
	Bio Mathematics	MAT 407	100	35
	Mathematical Economics	MAT408	100	35
	Mathematical Modeling	MAT 409	100	50
Total (Core + Elective)			900 Marks	

    In Table 1, the T.U. four-year B.Sc. program's mathematics curriculum is laid out. The T.U. mathematics subject committee has prepared the specifics of these courses. The first year's coursework closely resembles the preceding four-year B.Sc. degree. Differential equation, which is taught in the second year of the redesigned 4-year B.Sc. degree, was

previously taught in the first. The third year of the redesigned 4-year B.Sc. degree introduces computer programming. The fourth year of the four-year redesigned B.Sc. program now offers two elective courses (Biomathematics and Mathematical Economics) (IOST, 2078).

The fourth year of the four-year B.Sc. program for the first group of students (2069 B.S.) was completed in 2073 B.S. The mathematics subject committee requested views and comments on the entire four-year mathematics curriculum from the mathematics departments of all T.U. component campuses after finishing the first batch. From the year of the 2073 B.S. admission batch, the 4-year B.Sc. curriculum has been slightly revised in response to criticism (IOST, 2073).

For the entire four-year term, IOST has planned a program for faculty orientation. All affiliated and constituent campuses have received the extended curriculum and sample final exam questions. Higher Secondary (+2 level) mathematics content and B.Sc. level content, as well as B.Sc. and M.Sc. level mathematics content, have a lot in common [1,6]. The +2 level and B.Sc. level curricula are not aligned (IOST, 2078).

Evaluation System

The four-year B.Sc. program uses an annual evaluation system with a % score. Every year, exams are held. Most of the questions are of the knowledge and application variety.

Eligibility

Tribhuvan University's B.Sc. in Mathematics program requires 10+2 or equivalent exam completion and a minimum "C" in Grades 11 and 12 math classes (NEB, 2022). The four-year B. Sc. in Mathematics program has a lengthy course structure, making it challenging to finish on time. Traditional papers, MAT 101 and MAT 403 are taught at a +2 level. The remaining exams cover calculus topics. The program falls short of global standards in optional paper options, topic knowledge, and practical mathematics exposure. In the fourth year, students will learn a basic programming language, introduce teaching methodology, and improve project work, presentation skills, and research standards (IOST, 2073).

(i)   Some of the classical courses that are of no importance at the level have been introduced.
(ii)   Most of the course is not new, so teacher does not pay much time to prepare for the class so that teaching is not effective.
(iii)   The structure is not perfect.

(iv)   Courses like basic multi-variable calculus for economics and life science, an integrated introduction to engineering Mathematics and physics, advanced multivariable calculus, advanced linear algebra with application, Mathematical neuroscience, cryptography, and analytic number theory have not been found.

Strengths and weakness of the Mathematics Curriculum
The strength of the Mathematics Curriculum:
The following are the strengths of this course:

- This is one major multi-disciplinary four-year B.Sc. programme, which contains almost 50% credit for the core mathematics course as per international standard.

- 4-years bachelor level education is beneficial for the students who wants to study higher education in abroad as they need 16 years of schooling, which is 10 + 2 + 4 system will provide. This will further help Nepalese students to meet the requirements of international education system.

- This course explores some multi-disciplinary area according to the need of nation for development.

- Computational course and Applied Statistics give the knowledge of data analysis and plotting at this level.

- Equal weight age has been given in pure and applied mathematics while designing the curriculum.

- Students get some exposure in research. Because research methodology and project work have introduced in 3rd and 4th year respectively, such type of courses motivates students   in nurtured tools & techniques.

- As computational course and computer programming have introduced, it makes student sound in computer language & basic computer skills.

- Teaching methodology creates interest over treachery pedagogy in mathematics. After study of this paper student would be comfortable.

Weakness of curriculum:

- There is a lack of coordination between the content and the objective of the course.
- The content of the course emphasized more to the knowledge level, and less to the skill, attitude development as well as application and observation skills.
- Society and science are not related.
- The wide and depth of the course is not mentioned.
- The research content of the course is only 5% (project works in fourth year) of total content and optional.
- There is no provision for continuous assessment of examination.
- The course is traditional, lacks self-employment and is career-oriented.

- Course content is too much lengthy and bit difficult to complete courses in due time.

Appropriateness

The 4-year B.Sc. program (old) was extended into this program. The program is still conventional, does not encourage self-employment, and is career-focused. There is no assurance regarding the placement service for the student after completing the four-year B.Sc. program. The course is not created with the student's needs or interests in mind. Teachers only interact with students orally and on the blackboard, which does not align with objectives.

Recommendation and Suggestions for improvements (CDM, 2079)

- The existing annual system 4-year B.Sc. program should be changed into a semester system. Similar to M.Sc. level, the GPA evaluation system should be introduced at the B.Sc. level also.

- There should be coordination between content and objectives.

- The wide and depth of the content should be clearly mentioned.

- There should be provision for continuous assessment of theory and practical.

- Additional elective or optional courses that link mathematics with life sciences should be added.

- The research content (project work) should be made compulsory. For this minimum research infrastructure is developed at constituent campuses.

- Frequent orientation and refresher training in theory, practical and research methodology should be provided to teachers of constituent campuses.

- For effective implementation of course, the teaching learning activity and research activity of constituent campuses should be monitored by concerned authority.

- Curriculum is the backbone of any academic program so it needs to be continuous as per the national and international need.

- Courses on applied Mathematics should introduced in both levels so that students' interest in the research in applied Mathematics may increase.

- Courses should be related to the student interest, everyday life and the needs of Nation.

- Curriculum should be including not only summative evaluation, there should include formative, continuous and internal assessment.

Advancement of the field of Research (KSC, 2022)

The field of critical evaluation of curriculum for four-year B.Sc. mathematics programs have seen significant advancements in recent years, driven by evolving educational philosophies, technological innovations, and changing societal needs. Here are some notable advancements:

Interdisciplinary Approach: There's a growing recognition of the importance of interdisciplinary studies in B.Sc. mathematics curricula. Many institutions are reevaluating traditional disciplinary boundaries and integrating diverse perspectives into their programs. This approach allows students to develop a broader understanding of complex issues and fosters creativity and innovation.

Integration of Technology: With the rapid advancement of technology, B.Sc. mathematics curricula are increasingly incorporating digital tools and platforms to enhance teaching and learning experiences. Virtual labs, simulation software, and online collaboration tools provide students with opportunities for hands-on experimentation and exploration, irrespective of physical constraints.

Active Learning Strategies: Traditional lecture-based teaching is being supplemented or replaced by active learning strategies such as problem-based learning, project-based learning, and flipped classrooms. These approaches promote student engagement, critical thinking, and collaboration, ultimately leading to deeper understanding and retention of course material.

Focus on Real-World Applications: There's a growing emphasis on aligning B.Sc. curricula with real-world applications and industry needs. Internships, co-op programs, and industry partnerships provide students with valuable practical experience and help bridge the gap between academia and the professional world.

Inclusive and Diverse Perspectives: Efforts are being made to make B.Sc. mathematics curricula more inclusive and diverse, both in terms of content and representation. This includes incorporating diverse voices and perspectives into course materials, as well as fostering a supportive and inclusive learning environment for students from all backgrounds.

Assessment and Evaluation Practices: Assessment and evaluation practices are being reexamined to ensure they are fair, transparent, and aligned with desired learning outcomes. There's a shift towards competency-based assessment, where students are evaluated based on their ability to demonstrate specific skills and knowledge, rather than

solely relying on traditional exams and grades.

Global Perspectives: B.Sc. mathematics curricula are increasingly incorporating global perspectives to prepare students for an interconnected world. This includes opportunities for international study, exposure to global issues, and cross-cultural communication skills development.

Ethical Considerations: As scientific and technological advancements raise ethical questions, B.Sc. mathematics curricula are integrating discussions on ethics, responsible conduct of research, and societal implications of scientific discoveries. This helps students develop a broader understanding of their roles and responsibilities as future scientists and professionals.

These advancements reflect a broader shift towards student-centered, inclusive, and innovative approaches to curriculum development in the field of B.Sc. mathematics. As the landscape continues to evolve, educators and curriculum developers will likely continue to explore new strategies and methodologies to enhance the quality and relevance of B.Sc. programs.

Conclusion

The four-year B.Sc. curriculum plays a pivotal role in shaping the next generation of scientists and innovators. By embracing interdisciplinary perspectives, experiential learning, digital literacy, soft skills development, and ethical awareness, educators can enhance the educational experience and equip students with the knowledge, skills, and values needed to thrive in a rapidly evolving world. As we embark on this journey of curriculum review and enhancement, let us remain committed to fostering excellence, innovation, and inclusivity in science education.

Tribhuvan University introduces a four-year bachelor's programme but needs revisions to the course's objectives, including rewriting the mathematics textbook.

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A Comprehensive Analysis of Students' Enrollment Trends in Tertiary Education

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Abstract

The present study aims to analyze the enrollment patterns of students in tertiary education in Nepal. This paper also presents a comparative analysis of Tribhuvan University (TU) and other Tertiary Education Institutions (TEIs) in terms of their production of both technical and non-technical graduates. The descriptive and analytical research design has been applied to analyze the data which was collected from secondary sources over the period of 10 years. The collected data has been thoroughly analyzed and expertly presented in a variety of graphics. The findings of the study reveal a consistent annual increase in the number of students pursuing higher education, with a notable upward trend among female students. Over the past decade, there has been a notable increase in the number of students obtaining No Objection Certificates (NOCs). Tribhuvan University (TU), a highly esteemed tertiary education institution in Nepal, plays a crucial role in providing over 76% of tertiary education in the country. The enrollment patterns in tertiary education reveal that a significant number of students have obtained NOCs from the Ministry of Education, Science and Technology (MOEST) to pursue higher education abroad upon completing their secondary education. The extensive research, socioeconomic, demographic, and institutional factors interact to affect higher education enrollment. The existing guidelines, policymakers, educational institutions, and other stakeholders can create inclusive, equitable, and flexible higher education systems that meet students' diverse needs and advance social and economic progress.

Keywords: *Student enrolment, tertiary education, trend, universities, human resources*

Introduction

Universities of any nation reflect its economic, social and all human development. Male and female enrollment provides valuable insights into a nation's educational environment. The government of Nepal has prioritized female scholarship recipients over males and encouraged female enrollment in educational institutions. The University's faculties, institutes, research centers, schools, departments, and campuses support and improve teaching and learning. They also train, study, and coordinate academic, athletic, and welfare programs. Higher education accessibility is the goal of these programs (UGC, 2020).

However, many students still have a strong desire to pursue education abroad, even though there are plenty of technical and non-technical institutions available at the local level. This leads to an examination of the factors that influence students' choice to pursue higher education abroad after completing secondary school, which in turn affects the enrollment trends in local tertiary education institutions. This study aims to analyze the enrollment trends in Nepalese tertiary education over a period of ten years. It also aims to assess the performance of Tribhuvan University (TU) in comparison to other Technical Education Institutions (TEIs) in terms of producing skilled individuals in both technical and non-technical fields.

This study aims to analyze higher education enrollment patterns using empirical research, theoretical frameworks, and statistical analysis. This analysis could be essential for policy, institutional, and educational planning. Evidence-based tertiary education promotes inclusivity and responsiveness. The researchers study enrollment patterns to develop strategies that promote higher education equality, fairness, and quality.

Review of Literature

United Nations Sustainable Development Goals (SDGs, 2015) have enlisted quality education in its goal four, which aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all by 2030. Following this goal, the Government of Nepal has also allocated budget with focus on the tertiary education sector to invest for research and development, to empower citizens and to produce skilled manpower in different sectors. Enrolment of students is directly related to achieving this goal for educational attainment.

Tertiary education is expected to diversify throughout its growth to preserve elite higher education's responsibilities in mass higher education. Diversification also supported mass higher education as universal higher education became a reality. This philosophy shaped higher education at the time. Trow (1974) states that Trichandra College in

Kathmandu founded modern tertiary education in Nepal in 1918 AD. The rulers wanted to protect tradition and communal leadership. This institution was founded to prevent Nepalese students from studying in India and from being influenced by anti-British groups. In 1956, the Nepal National Educational Planning Commission recommended competitive tertiary education that was connected with the country's geography, culture, and economy (Shakya, 1984).

Poverty and restricted economic prospects caused by poor education are major challenges in Nepal. All educational development activities in the nation aim to create a relevant, cost-effective, useful, and competitive tertiary education system. Bajracharya et al. (1998) report that a trend of studies and predictions have focused tertiary education enrollment. The increase in students' enrollment and its effects create great impacts. The rising trends of enrollment of students in economically developed countries warrant an evaluation of its effects on higher education and other fields.

Trow's (1974) research on tertiary education development aims to maintain the historic roles of elite mass education. Shakya (1984) emphasized the political tendency to prevent Nepalese youths from studying in India and instead join Indian political groups. Global involvement, graduate employability, and skill-building professional studies are significant components of higher education. In developing higher education, the nation struggles to create an academic atmosphere, ensure sustainability, and apply effective and responsive management techniques. Since 1997, efforts have been made to promote higher education fairness and inclusivity in access, efficiency, quality, and relevance (Bajracharya, 2020).

Dahal (2010) examined the association between higher education and Nepal's real GDP. The study shows a complicated link between higher education and economic growth. The research implies that real GDP affects higher education enrollment. However, the direct link between real GDP and school instruction is unclear. Nepal's higher education system emphasizes theory above practice and skills. Nepal's tertiary education includes both theoretical and vocational degrees.

Educational performance is more correlated with women's employment in countries with fewer income-generating jobs. Higher-educated women excel in limited-opportunity jobs. Higher-educated people are more resilient than others. Using 139 years of World Values Survey (WVS) data, Bussemakers et al. (2017) examined the relationship between women's education and employment in 74 countries. This relationship differs significantly between the countries analyzed.

According to Regmi (2019), the policies and practices of tertiary education in Nepal have undergone significant transformation due to the rise of neoliberal instrumentalism in

education. The adoption of an updated human capital theory demonstrates a significant shift in perspective. This theory emphasizes the economic value of education and its capacity to enhance individual productivity and competitiveness. Nepal has a gross enrollment ratio of about 15% in 2017. The rise in female tertiary enrollment is notable. The ratio rose from 19% in 1980 to 23% in 1990 and 52.6% in 2017 (Bajracharya, 2020).

The majority of worldwide governance indicators insignificantly explained the educational performance across the years from 1996 to 2018. Government effectiveness is found to be a negative significant predictor of educational performance. The findings have suggested a reform in the existing level of WGIs for better educational performance (Khadka, 2021). The students' enrolment trends in Dhankuta Multiple Campus show that the number of students in geography has been declining and students' enrolment has fluctuated at the campus. The study has prescribed geography as a compulsory subject at school level curricula to make the subject survive at the campus level (Linkha, 2021).

The World University Ranking (WUR) has used the number of students as one of the indicators. Tribhuvan University (TU) has been ranked within the range of 1200-1500 in the WUR for 2024 which was ranked within the range of 800-1000 in 2023. It became ranked within the range of 200-250 in the Asian University Ranking (AUR). TU is one of the largest universities not only in Nepal but also in the world in terms of enrolment of students. TU has its' enrolment of students' around 80 percent of tertiary education institutions in each year (Times Higher Education, 2023).

Tertiary education institutions are universities and independent institutes that create new knowledge and teach technology. Tertiary education begins after twelve years of elementary and secondary school. It includes Bachelor's, Master's, Master of Philosophy, and Doctorate Degrees. Bachelor's degree programs take three to four years, while Master's degree programs concentrate on programming for two years. Tertiary education in Nepal began in 1918 with Tri-Chandra College, connected with Patna University in India. The TU Act established Tribhuvan University (TU) in 1959, including Tri-Chandra institution as a constituent institution.

Tertiary education in the area was solely supplied by TU until the late 1980s. Now, the number of private and regional universities is rising. Since 1977, the World Bank and other foreign organizations have provided grants and loans to Nepal's tertiary education sector. The successful implementation of tertiary education requires five critical elements: educational curriculum, research, operational tactics, community engagement, and evaluation and reporting. Collectively, these characteristics maintain institutional growth. Educational institutions' community outreach is shown via student enrollment. Universities may use innovation and change theories to embrace and institutionalize global sustainable development ideas.

Pokhrel et al. (2016) examined private college admission factors and their findings showed that BBA and MBA admissions were heavily influenced by friends, family, and relatives' recommendations. The survey also found that college websites and media advertisements encouraged the applicants. Because of many extracurricular activities, extensive library resources, and cutting-edge IT, students value the BBA curriculum better. While choosing an MBA program, the students consider the instructors' credentials, teaching methods, career prospects, and job opportunities.

The Ministry of Education, Science, and Technology (MEST), the University Grants Commission (UGC), universities, constituent campuses, and privately owned and community-managed colleges affiliated with universities make up tertiary education's main organization. This initiative has prioritized institutional autonomy, academic program quality and relevance, research and innovation, quality assurance and accreditation, and performance-based financing (Bajracharya, 2020).

By reviewing the above studies, the researcher identified that many scholars have extensively analyzed the patterns of tertiary education enrollment and how they affect a nation's progress. An in-depth examination of enrollment trends among students in higher education necessitates a comprehensive study of the patterns and variations in student enrollment over a specific time frame. This approach considers a range of factors, such as demographics, academic disciplines, and institutional dynamics. The enrollment data could be valuable for researchers as they help identify changes in student preferences, demographic disparities, and emerging trends in the tertiary education sector. This comprehensive investigation provides valuable insights for educational policymakers, institutions, and stakeholders, thereby deepening our understanding of the changing trends in tertiary education enrollment.

Methodology

This study has employed a descriptive and qualitative research methodology to analyze the enrollment patterns of tertiary education students in Nepal. The secondary data have been collected from the Ministry of Finance (Economic surveys), universities of Nepal, UGC Report, and Statistical Year Book Report.

The available data have undergone a rigorous analysis and have been compared in terms of changes across the years. The collected data were organized into tables and figures, which are then evaluated and compared to provide a comprehensive description. This study examines the enrollment and output of students in recent years in other institutions in comparison to TU. This paper has omitted the examination of the aspect pertaining to the quality of tertiary education. The debate on students' enrollment patterns in tertiary education in Nepal has been restricted to the analysis of accessible quantitative data.

Result and Discussions

Historical Trends of Students' Enrollment

The data presented below illustrate the participation of students in the first ten convocation ceremonies, as well as the number of enrolled and graduated students in convocations since the academic year 2010/11.

Table 1

Number of Graduates from Tribhuvan University

Year	No. of Production	Percentage	Year	No. of Enrolment	No. of Production	Percentage
1950/51	327	3.76	2010/11	389460	52896	13.58
1961/62	399	4.59	2011/12	373846	71230	19.05
1962/63	378	4.35	2012/13	604437	54775	9.06
1963/64	463	5.33	2013/14	405341	53178	13.12
1964/65	723	8.32	2014/15	298990	61716	20.64
1966/67	865	9.95	2015/16	360254	83425	23.16
1967/68	878	10.10	2016/17	367427	68292	18.58
1968/69	1219	14.02	2017/18	392400	73901	18.83
1969/70	1568	18.04	2018/19	415482	70077	16.87
1970/71	831	9.56	2019/20	415777	56713	13.64
1971/72	1043	12.00	2020/21	422653	29729	7.03
Total:	**8694**		2021/22	537869	63132	11.34
			Total:	**4983936**	**739064**	**14.83**

Source: TU History (Part-1) & MOF, Economic Survey (2023)

Table 1 shows the comparison of students' graduation since the establishment of TU and recent years. The number of students graduating from TU was less than a thousand in the establishment periods. Among the first to tenth convocations of TU, less than a thousand students graduated for seven convocations. During three FYs 1968/69, 1969/70 and 1970/71, the number of students graduated above thousand. In the data from 2010/11 up to 2021/22, the maximum number of enrolment was six lakh four thousand four hundred thirty-seven and the maximum number of graduation was 83 thousand four hundred twenty-five in 2015/16. Only 29 thousand seven hundred 29 students graduated in 2020/21.

Tertiary Education Institutions and Faculties in Nepal

The following figure shows the trend of increasing faculties and institutions of tertiary education in Nepal.

Figure 1

No. of Colleges and Faculties in Nepal
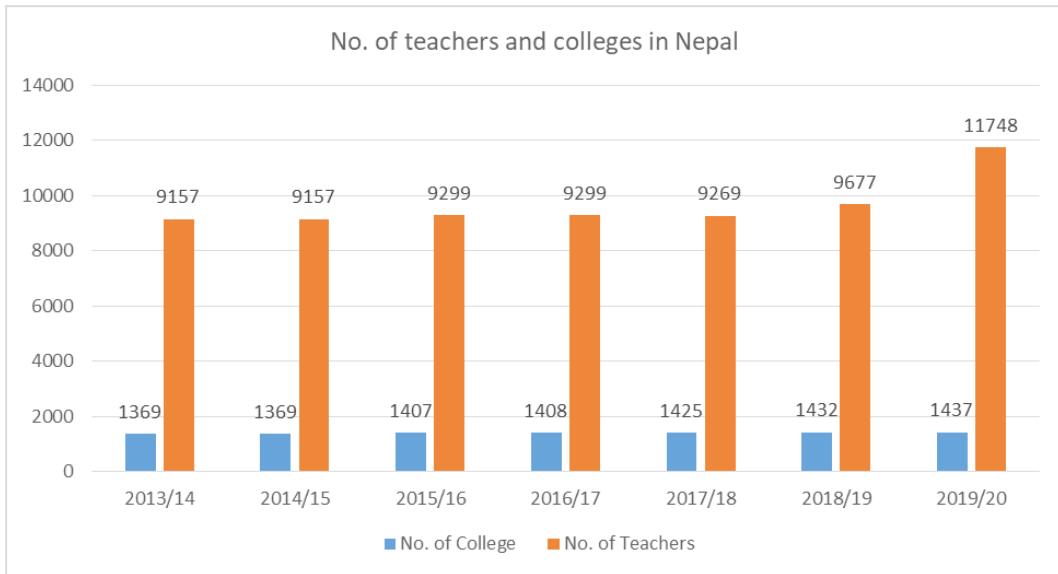
Source: Statistical Year Book of Nepal, 2021

The TEIs are one thousand four hundred thirty-seven and total number of faculties at TEIs are 11 thousand seven hundred 48 until FY 2019/20. Number of colleges has increased from 1369 up to 1437 since FY 2013/14 to FY 2019/20. Similarly, the number of faculties has also increased from 9157 up to 11748 since the same period. It shows the increasing trend of the number of colleges and faculties involved in tertiary education every year.

Educational Attainment Population in Nepal

Male and female students who completed different levels of tertiary education and achieved their qualification were surveyed during the National Population Housing Census, 2021. There are 4 hundred 41 thousand people who have postgraduate level and equivalent educational attainment. Similarly, nine hundred thirty thousand population graduated and 26 lakh nine hundred more population got tertiary education of intermediate level. This educational attainment population is presented in Figure 3.

Figure 3

Educational Attainment Population in 2021
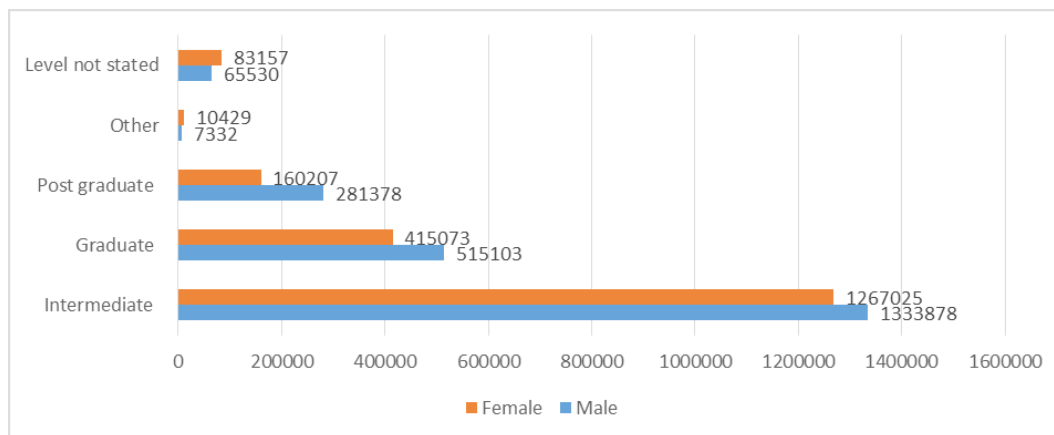
Source: National Population and Housing Census, 2021

The female students' enrolment is more than the number of male students in TU, Purbanchal, and Far-Western universities. Far Western University has 61.65 percent female students enrolled. More than 40 percent of students are female at Mid-Western University, Kathmandu University, Agriculture and Forestry University, Pokhara University and Rajashri Janak University. Nepal Open University has only 11.34 percent female students enrolled which is the lowest percentage of female students than other universities. TU has 54.66 percent of female students' enrolment in FY 2078-79. It shows the trend of female students' enrolment is increasing in tertiary education.

Table 4

Gender-wise Enrollment Status in Tertiary Education

Name of University	Constituent Campus		Community Campus		Private Campus		Total		Grand Total	Female's Ratio	Total %
	F	M	F	M	F	M	F	M			
Tribhuvan University	56738	66548	86549	45749	51647	49423	194934	161720	356654	54.66	76.77
Pokhara University	1462	1681	0	0	12805	16636	14267	18317	32584	43.79	7.01
Purbanchal University	716	846	446	248	13257	12014	14419	13108	27527	52.38	5.93
Kathmandu University	3511	5375	0	0	5171	4586	8682	9961	18643	46.57	4.01
Sudurpashchim University	6225	3872	0	0	0	0	6225	3872	10097	61.65	2.17

Madhya Pashchim University	4579	5175	0	0	0	0	4579	5175	9754	46.94	2.10
Agriculture and Forestry University	1567	2299	0	0	333	229	1900	2528	4428	42.91	0.95
Nepal Sanskrit University	621	1944	37	106	53	67	711	2117	2828	25.14	0.61
Nepal Open University	132	1032	0	0	0	0	132	1032	1164	11.34	0.25
Lumbini Boudda University	130	200	0	0	87	278	217	478	695	31.22	0.15
Rajarshi Janak University	78	108	0	0	0	0	78	108	186	41.94	0.04
Total:	75759	89080	87032	46103	83353	83233	246144	218416	464560		

Source: UGC Report, 2020

Areas of Enrollment in Tertiary Education in 2021

The data of population aged 15 years and above with 10+2 or equivalent and tertiary level of education by major field of study in 2021. Male in total, more than the female population got tertiary level education. Among them, the management sector has produced more human resources in total than other sectors followed by the education sector. It shows that the population has got tertiary education in the non-technical sector rather than technical sector. In comparison, the highest number of male are in management sector tertiary education and the highest number of females in the education sector.

Table 6

Population of Tertiary Education by Major Fields of Study in 2021

Category	Male	Female	Total
Humanities & social science	245101	213115	458216
Management	786334	608976	1395310
Education	523834	665722	1189556
Science and technology	187158	94729	281887
Health/medical sciences	69912	103896	173808
Engineering	102892	17741	120633
Law	20925	8870	29795
Agriculture	15069	10863	25932
Forestry	7844	5076	12920
Animal sciences/veterinary/fisheries	6616	2693	9309

Computing and Information Technology	34802	11078	45880
Other	42498	28534	71032
Not stated	87374	71012	158386
Total	**21,30,359**	**18,42,305**	**39,72,664**

Source: Government of Nepal, National Population and Housing Census, 2021

Year-wise Number of Students in Tertiary Education

Female students' enrollment was less than male students' enrollment in 2012/13 and 2013/14. Female students' enrollment trend increased gradually but male students' enrollment has decreased from 52.20 percent to 47.01 percent since 2012/13 to FY 2019/20. Female students' enrollment has increased from 47.80 percent in 2012/13 to 52.99 percent in 2019/20.

Figure 2

Students' Enrollment and Graduation Trend in Tertiary Education
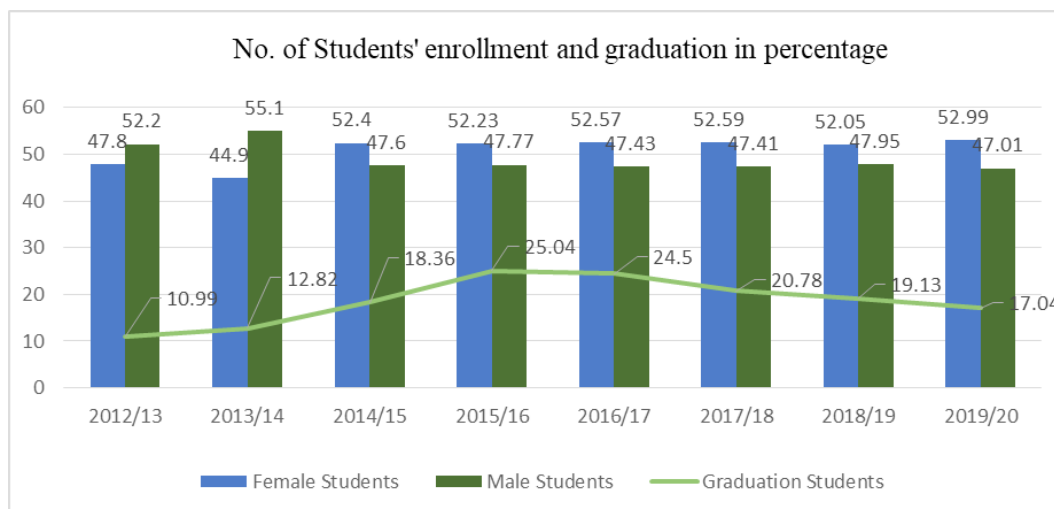
Source: Statistical Year Book of Nepal, 2021

The output of tertiary education was seen in the result of graduation. The graduation in 2012/13 was 10.99 percent whereas till 2019/20, reached 17.04 percent graduation of total students. It seems that the result of tertiary education has gradually increased during this period though the enrollment number of total students is comparatively decreased in 2019/20 than in 2012/13.

Sector-wise Students' Enrollment in Tertiary Education

The student enrollment in the management sector was 42.25% in 2018/19 and 43% in 2020/21 but the number of students decreased to 19% in 2021/22. The same trend of students' enrolment also continued in 2021/22. The Number of students decreased in the education sector from 24.83% to 13% but in the humanities and social science sector, the number of students increased from 10.87 % to 26% from 2018/19 to 2021/22. Student enrollment decreased from 9.78 to 8% in science and technology but increased from 4.69 to 6.38% in engineering.

Students increased in medical education from 5.34 to 5.98% during this period. Similarly, 20.3% of students were enrolled in technical subjects. In general subjects, 79.7% of students were enrolled and 20.3 percentage students enrolled in technical education in 2018/19 and 2019/20. The number increased in technical education and a few percent decreased in general education.

Table 3

Students' Comparison in Tertiary Education (In percentage)

Indicators	2021/22	2020/21	2019/20	2018/19
General Subject	77.83	77.83	79.7	79.7
Technical Subject	22.17	22.17	20.3	20.3
General sector	42			
Management Sector	19	43		42.25
Education Sector	13	19		24.83
Humanities and Others	26	13		10.87
Science and Technology	8	8		9.78
Engineering	6.38	6.38		4.69
Medical	5.98	5.98		5.34
Law				1.71
Forestry				0.34
Agriculture & veterinary Science				0.008

Source: OAG Reports, 2021/22 and 2022/23

Trend of Students' Enrollment in Tertiary Education

The number of students has increased in TU, Purbanchal, Lumbini Boudha, Mid-Western, Agriculture and Forestry, and Far-Western universities for five years. It shows that the trend of student enrollment in tertiary education institutions is increasing each year. The domination of student enrollment trend has been occupied by TU and it has enrolled more than 80 percent of students in its constituent and affiliated colleges. The comparison of enrolment of students during five years has been shown in Table 4.

Table 4

No. of Students in Tertiary Education

Tertiary education institution	Year				
	2017/18	2018/19	2019/20	2020/21	2021/22
Tribhuvan University	392400	415482	415777	422653	537869
Nepal Sanskrit University	3765	2791	2641	3049	3355
Kathmandu University	18253	18436	18860	16847	15469
Purbanchal University	28422	46190	49260	48858	51347
Pokhara University	29425	30749	32584	32484	34151
Lumbini Boudha University	714	713	526	1011	1265
Mid Western University	3268	5721	9735	8656	11915
Agriculture and Forestry University	3091	3871	3323	4427	5399
Far Western University	4395	10113	9003	14002	17244
Open University	405	680	1659	969	2831
Rajashri Janak University	80	191	174	399	401

Source: MOF, Economic Survey, 2023

Students' Gross Enrollment rate

The progress rate gross enrolment trend as baseline rate was 12% in 2018/19. The target gross enrollment rate for 2020/21 was 18% but the actual achievement was 15% at the end of the year. The actual progress came to 14.1% that year. Tribhuvan University has enrolled 76% of students and only 24% of students admitted and read in other universities. In this fiscal year, the target of students' enrollment was 13.7% and achievement reached 14%.

Table 5

Gross Enrollment Rate in Tertiary Education (%)

Year	No. of Students (.000)	TU	Other Universities	No. of Students (%)		
				Baseline	Target	Progress
2018/19						12
2020/21	466	76	10		18	14.1
				12	18	15
2019/20	540	76	24		13.7	14
2021/22	557	75.45	24.55			

Source: OAG Report, 2021/22

Total Students' Enrollment of Tertiary Education

Tertiary Education reveals the status of human resources for the nation. Universities are providing tertiary education for producing technical and non-technical human resources. TU has the highest number of students enrolled and the production also the highest in number than other universities. The following table shows the number of students enrolled in different levels:

Figure 4:

Total Students' Enrollment of Tertiary Education in 2021-2022
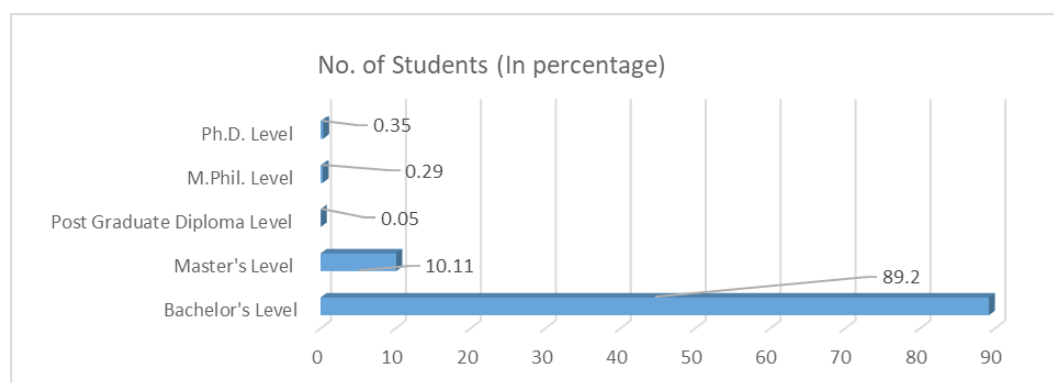
Source: UGC Report, 2021

Students Enrollment and Production in Tertiary Education

There are 6 lakh 81 thousand 2 hundred 40 students enrolled in tertiary education during 2021/22. Among them, 5 hundred 37 thousand 8 hundred 69 students enrolled at different levels and faculties in TU and 63 thousand 1 hundred 32 students (11.74%)

became successful in different levels of tertiary education at TU. Purbanchal University has enrolled the second-highest number of students this year. 12.43% passed out from this university. Similarly, Pokhara University has a 16.58% pass percentage of the students. Kathmandu University has passed out 20.45% of students and Nepal Sanskrit University has produced 42.32% of students. In comparison, Nepal Sanskrit University has a higher percentage than other universities but TU has the highest number of production.

Table 7

Students' Enrollment and Production in Tertiary Education in 2021-2022

Name of University	Enrollment	Production	Percent (%)
Tribhuvan University	537869	63132	11.74
Nepal Sanskrit University	3355	1420	42.32
Kathmandu University	15469	3164	20.45
Purbanchal University	51347	6384	12.43
Pokhara University	34151	5661	16.58
Lumbini Boudha University	1265	83	6.56
Mid-Western University	11915	690	5.79
Agriculture and Forestry University	5399	456	8.45
Far Western University	17238	2783	16.14
Open University	2831	143	5.05
Rajashi Janak University	401	0	0.00
Total	**681240**	**83916**	**12.32**

Source: MOF, Economic Survey, 2022

Students Enrolled and Production in Ph. D., M.Phil. and Postgraduate Level

The highest level of education is the Ph.D. level in Nepal. There are a total of 874 students enrolled in this level in 2021/22. The production of this level is 23% (i.e. 201). TU has 314 students enrolled and 136 students passed out this year. Similarly, Kathmandu University has 186 students enrolled and 24 students passed out. Agriculture and Forestry University has 134 students enrolled and 10 students completed this year. Lumbini Boudha University has 122 students enrolled and only 4 students completed that year.

Table 8

Students Enrolled and Production in Ph.D., M.Phil. & Post Graduate Level

Name of University	Ph.D. Students			M.Phil.			Post Graduate		
	Enrollment	Production	Percentage	Enrollment	Production	Percentage	Enrollment	Production	Percentage
Tribhuvan University	314	136	43.31	564	144	25.53	0	171	
Nepal Sanskrit University	75	23	30.67						
Kathmandu University	186	24	12.9	568	73	12.85	217	22	10.14
Purbanchal University				34	5	14.71			
Pokhara University	12	3	25	60	55	91.67	15		0
Lumbini Boudha University	122	4	3.28						
Mid Western University	2	1	50	37		0			
Agriculture and Forestry University	134	10	7.46						
Far Western University	16		0	142		0			
Open University	13		0	283	39	13.78			
Rajashi Janak University									
Total:	**874**	**201**	**23**	**1688**	**316**	**18.72**	**232**	**193**	**83.19**

Source: MOF, Economic Survey, 2023

There are 1688 students enrolled in master of philosophy in 2021/22. Among them, 18.72% of students passed out from M.Phil. Level. Tribhuvan University has enrolled 564 students and produced 144 students during this period. Kathmandu University has enrolled 568 students which is the highest number of enrollment and produced 73 students in this year. Some students are enrolled in postgraduate level in universities. The number of students enrolled is 232 and production this year is 193 students from the universities.

Students' Enrollment and Production in Master and Bachelor Degree Level

Out of total student enrollment in TU, 18.71% produced in master's level tertiary education was graduated. There are 1 lakh 19 thousand nine hundred 27 students enrolled in this level. Tribhuvan University (TU) has the highest number of student enrollments. There were one hundred two thousand two hundred and seventy-six students enrolled in TU and 18.45% produced in this year. The second highest number is 5 thousand 5 hundred and 72 at Purbanchal University (PU) and produced 20.85% of students. Nepal Sanskrit University (NSU) has enrolled 181 students and passed out 70.72% which was the highest percentage graduation of this year. The details of students' enrollment and production of master's and bachelor level in tertiary education are shown in Table 9.

Table 9

Total No. of Students at Master Level in 2021-2022

Name of University	Master Degree Level (2021-2022)			Bachelor Degree Level (2021-2022)		
	Enrollment	**Production**	**Percent (%)**	**Enrollment**	**Production**	**Percent (%)**
Tribhuvan University	102276	18870	18.45	434580	43811	10.08
Nepal Sanskrit University	181	128	70.72	2236	564	25.22
Kathmandu University	2595	570	21.97	11903	2475	20.79
Purbanchal University	5572	1162	20.85	45741	5217	11.41
Pokhara University	3447	830	24.08	30617	4773	15.59
Lumbini Boudha University	468	49	10.47	675	30	4.44
Mid Western University	2047	248	12.12	9829	441	4.49
Agriculture and Forestry University	908	112	12.33	4357	334	7.67
Far Western University	1371	454	33.11	15709	2329	14.83
Open University	1035	20	1.93	1475	73	4.95
Rajashri Janak University	27	0	0	374	0	0
Total:	**119927**	**22443**	**18.71**	**557496**	**60047**	**10.77**

Source: MOF, Economic Survey, 2023

Table 9 shows that there were 5 lakh 57 thousand 4 hundred 96 students enrolled at bachelor level. Tribhuvan University has enrolled 4 hundred 34 thousand 5 hundred 80 students and produced 10.08% this year which is the highest number of student enrolment. Nepal Sanskrit University has the highest percentage of production in this FY.

Number of Students Received NOC for Abroad Study

There are many universities and other TEIs for different opportunities to study technical and non-technical disciplines in tertiary education, Nepali students continue to go abroad for tertiary education after completion of school education in Nepal. The trend of migrating youths and students to abroad for the purpose of getting tertiary education is increasing every year. During the COVID-19 pandemic, the number decreased and after the end of the pandemic, the trend is again increasing. The following table shows the number of students who received a No Objection Certificate (NOC) for abroad study from the government:

Table 10

No. of Students Received NOC for Abroad Study

Year	No. of Students
2011/12	10258
2012/13	16499
2013/14	28025
2014/15	30696
2015/16	32489
2016/17	50659
2017/18	58758
2018/19	63259
2019/20	34094
20220/21	27978
2021/22	117563
2022/23	110217
Total:	**5,80,495**

Source: Ministry of Education, Science and Technology, 2023

Based on the data in Table 10, around 600,000 students have acquired a certificate of no objection (NOC) for pursuing their studies overseas within a span of 12 years. During the 2021/22 academic year, a significant increase in the number of students receiving NOCs was observed compared to the previous year of 2020/21. This rise can be attributed to the effects of the COVID-19 pandemic.

Conclusion

The trend of students' enrollment is vital to know for the understanding of the social, cultural and economic activity of the society. This study has found that the trend of students' enrollment in tertiary education has been increasing in Nepal. The tertiary education institutions are increasing as well as the faculties are also increasing in the universities. The female students are enrolled in gradually increasing trends in tertiary education than male students in TU, Purbanchal, and Far-Western universities. TU has the highest number of students of the total students enrolled each year. The population has got tertiary education in the non-technical sector rather than the technical sector. Comparing the data, the management sector of tertiary education produces the most males, whereas the education sector produces the most women.

Tertiary education enrollment in Nepal has been rising. The university enrolls around 80% of tertiary students. Both technical institutions and general faculties at TU have seen students' enrollment rise. This study shows that more female than male students

attend tertiary education. The enrollment of male and female students at all universities has been rising. In 2012/13 and 2013/14, female students' enrollment was lower than male enrollment. Some years saw gains in female student enrollment, while others decreased. Technical education enrollment is also rising. However, more men than women have university degrees. Tribhuvan University (TU) has the most student enrollment and production capacity among all universities of Nepal.

This tendency has grown, especially after the COVID-19 epidemic. The government struggles to reduce the number of students studying overseas and must adopt regulations to improve local colleges' education. The authority has advised that government policies and initiatives favor tertiary education and research and development (R&D). Universities should keep academic calendars, provide high-quality education, and promote technical education to attract students and boost enrollment. Finally, the conclusion reveals that the trend of student enrollment is significantly positive in tertiary education in Nepal.

The researchers have examined how enrollment patterns affect policymakers, educational institutions, and students who care about the issue. The researchers recommend proactive measures to improve higher education accessibility, fairness, and quality to meet changing needs and create inclusive learning environments. This extensive analysis seeks to better understand the complex factors that influence students' college choices. This provides a foundation for evidence-based policies, institutions, and educational interventions. The researchers aim to create equitable and inclusive tertiary education systems.

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Theoretical Underpinnings of Power Sharing in Nepal

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Abstract

Power sharing and power separations have been major concerns for many states during political transitions. Power separation has political and legal roots, and theoretical debates are profound, even in peacetime, as an overarching framework for good governance. Power sharing has become a major tendency in countries where ethnic, historical and political conflicts are accepted as a part of state-building. The modern political history of Nepal is the history of power sharing among various actors in the decades of the 1950s, 1990s and 2006. Using a methodological approach of qualitative text inquiry on the literature from various global cases, this paper has analyzed the components of power sharing. Text related to political power sharing and system changes in Nepal after 1950 is reviewed. Managing political transition involves establishing new structures in the state, revisiting the electoral design and accommodating the actors without abandoning their political agendas. This paper explores power-sharing components such as the establishment of new political and bureaucratic structures to support political consensus among former warring parties. However, a grand coalition, a part of democratic power-sharing perspective is not observed in the case of Nepal.

Introduction

During the period of active party politics from 1951 to 1960, three distinct political cultures emerged: traditional authoritarianism, feudalistic inclinations, and a blend of liberal and left-oriented political ideologies. The examination of political instability or democratic setbacks in Nepal is intrinsically tied to these divisions, which serve as a normative basis for analyzing the country's challenges. The transition from a backdrop characterized by traditional authoritarianism marked the integration of democratic principles, fostering

ideals such as freedom of speech and expression. Notably, in 1959, Nepal held a nationwide election, a historic event where representatives were elected to Parliament for the first time.

Saxena's work (2013) adeptly underscores the transformative shifts in Nepal's political landscape, particularly highlighting the profound changes that occurred following the decade-long Maoist insurgency from 1996 to 2006.

Amidst these regime changes, it is imperative for political advancements to reach the grassroots level of society, emphasizing reflective discourse and accountability within both political and social spheres. This paper explores the international roots of power sharing and its implication in the war-to-peace transition and political changes in Nepal after 1990.

In the global history of managing armed conflicts through the adoption of power-sharing, it is contextual to set the concern- how Nepal has adopted its political trajectory with the experience of system changes induced by both violent and non-violent movements. This paper aims to review the international power-sharing practices and conceptualize those in the Nepalese context during the regime changes in the history of modern Nepal. On the methodological part, based on the historical trend analysis approach, this paper has been developed through an intensive inquiry of literature related to power sharing, conflict, and constitution building.

Conceptualizing Power-sharing

As per Lijphart (1969), consociational democracy means 'government by elite cartel designed to turn a democracy with a fragmented political culture into a stable democracy'. In a fragmented society where political parties represent organized political subcultures, a multiparty system proves to be more favorable for consociational democracy and, consequently, for stability when compared to a two-party system. For a successful consociational democracy following factors are essential:

(1)   The elites must possess the capability to effectively address the contrasting interests and needs of various subcultures.
(2)   This necessitates their capacity to transcend divisions and collaboratively engage with elites from competing subcultures in a unified endeavor.
(3)   Such collaboration depends on their unwavering dedication to sustaining the system and enhancing its overall coherence and stability.
(4)   Crucially, all of these prerequisites rest on the foundational belief that the elites comprehend the risks associated with political fragmentation.

Consociational democracy presupposes that the elites are not only willing to cooperate but also possess the capability to change the system to create effective spaces. In such a democracy, there are ample chances of cleavages due to a 'high degree of internal political cohesion of subcultures.' The same factor which is essential for the success of consociational democracy can also be a reason for destabilization (Lijphart, 1969).

Consociational democracy may appear to depart from the principle of majority rule, yet it remains aligned with the fundamental tenets of normative democratic theory. In most democratic frameworks, majority rule is the prescribed norm for routine matters when the stakes are relatively low. However, for momentous decisions, such as constitutional amendments, exceptional majorities or successive majorities are often mandated. In cases of fragmented political systems, where a plethora of decisions are deemed high-stakes, the requirement for more than a simple majority becomes apparent (Lijphart, 1969). The grand coalition cabinet, while the most emblematic consociational approach, is not the sole solution for addressing fragmentation within a political system. The defining feature of consociational democracy does not primarily hinge on a specific institutional configuration but, rather, on the concerted endeavor of elites to foster stability within the system.

Walter (2002) aims to determine whether third-party security guarantees and power-sharing pacts actually play a critical role in the peaceful resolution of war. Power-sharing pacts can be considered as 'treaty terms that guarantee main combatants a quota of political, military or territorial control.' The analysis presented by Walter (2002) confirms that third-party security guarantees and power-sharing pacts increase the likelihood of sustainable peace, but there are certainly other factors that play a crucial role in determining the implementation of the peace treaty. Power-sharing arrangements should be enough to ensure a successfully negotiated settlement in the absence of third-party guarantees. This would ensure that territorial and political pacts are met. The criticism for consociational power-sharing for being undemocratic and having an aggregated sense of power was also presented by the author, showcasing that these variables are case-specific and a universal solution can be barely achieved. Additionally, power-sharing pacts are likely to be unstable over time, and a second transition is necessary to consolidate peace over a longer period (Walter, 2002).

Democratization – Power Sharing Dilemma

In the quest for peaceful resolution of power struggles among various political parties, democratization emerges as a favored tool to facilitate reconciliation. Aspirations of marginalized groups seeking liberation, and democratization offer a path to mitigate confrontations between these factions through the agitation of civil wars. The mere conduct of free and equitable elections, encompassing fundamental human rights do not limit the democratic dialogue. The process of democratization involves establishing equilibrium

within society, where parties and leaders commit to the electoral process and accept its subsequent results. Sometimes, this commitment may require certain parties to abandon some of their power.

Democracy as a system of governance encompasses diverse elements aimed at harmonizing society and determining the principles by which the state is governed. This system affords political party leaders the opportunity to adjust their promises when the number of seats they hold is insufficient to fulfill their electoral commitments, offering the prospect of re-election. Democracy as a system introduces multiple variables such as representation, periodicity and the participation into the process of government formation. Furthermore, the unequal importance of political positions allows for diverse methods of division and agreement, creating a vast landscape for the allocation of power among the actors that emerged based on ideology, region and ethnic ground in some cases.

Through democratization, parties come to realize that they collectively govern the nation, recognizing that the state belongs to its citizens rather than any single political entity. When political deadlocks arise, potential resolutions can include the organization of new elections or referring contentious matters to specialized task forces. In essence, democratization represents a mechanism through which parties can co-govern the country while enjoying the support of its citizens (Wallensteen, 2007).

Höglund et al. (2009) present a conceptual framework based on three clusters of factors to understand the conflict-generating aspects of elections in fragile states; the 'key actors' in the electoral process, the institutions of elections, and the stakes of the election. Two distinct types of war-related elections are identified: elections during an ongoing armed conflict and elections after the armed conflict where peace needs to be sustained. Several questions related to elections aid in determining if there is a violent turnover in the behavior of rebel forces. These questions include: "Who participates – which actors – in the elections and who does not?", "How are the elections conducted? What is at stake", and "How actors, stakes and institutions can interact with the electoral process?". The actors involved may include political parties and former rebel groups who have abandoned their violent ideologies. The institutions responsible for conducting, monitoring, and participating in the election process needs to be fair and provide ample space for a discourse. The stakes of the election refer to the gains and losses each party face in their efforts to sustain peace (Höglund et al., 2009).

These factors play an essential role in establishing democracy, demonstrating elections during wars and elections after peace have different results. It is crucial to minimize the opportunities for military actors to slide into violence. Proper policies for disarmament, demobilization, and reintegration need to be conducted to limit the proliferation of arms

becomes difficult and provide former soldiers with opportunities for social integration (Höglund et al., 2009).

Regarding institutions, impartial and legitimate electoral management bodies have shown reduced cases of violence. The presence of both local and international monitors can be invaluable in guiding the election process. Höglund et al. (2009) suggest that the stakes of elections can be reduced by 'constitutional pact-making, the strengthening of constitutional rights, and the protection of minority groups.'

Political parties are often considered to play a critical role in peacebuilding and conflict management. However, international interventions in post-conflict states can sometimes undermine efforts in economic and political development, their regular intervention even hindering the formation of political parties (Reilly, 2013).

Power Sharing and Post-conflict Scenario

Democratization is often seen as a key step in post-conflict scenarios, as it helps build strong institutions and establishes a check-balance form of governance. However, institutions that primarily promote democracy often focus on knowledge sharing and capacity building which can impact the policymaking process.

In addition to representation, the presence of institutionalized and programmatic parties seems to be a key mechanism for effective democracy (Reilly, 2013). Proper collective action, provisions for reward and punishment for governing parties, accommodative practices, and institutional design help establish democracy in post-conflict scenarios.

In post-conflict scenarios, democracy often falters as leaders are filled with hopes, but structural limitations hinder the process due to obstruction from opposing parties. This situation is characterized by an unstable government, political fragility, the vacuum of ideology and a crisis of the required resources. The conflict, having seriously destroyed the infrastructure, further escalates with a spillover effect of grief and grievances.

The 2008 election in Nepal proved to be more representative of the diversity of Nepali society, compared to the previously elite-dominated model of politics (Reilly, 2013). Achieving a multi-ethnic representation in parties is challenging, and therefore proportional representation can be one way to achieve the democracy we deserve.

Reilly (2013) conducts a comparative literature showcasing the desirable characteristics of party politics in post-conflict societies:

a.   Post-conflict societies require political stability both in terms of regime type and in terms of parties.

b.   Post-conflict systems should foster broad-based programmatic parties that compete over the generation of public goods and create a sustainable environment for them.

c.   There should be a focus from external assistance on promoting descriptive representation and minority rights. This includes existence of 'bridging' parties that promote issues from diverse social cleavages to foster democratic peace.

Jarstad (2009) explores power-sharing as a tool for ending violence after the ceasefire, emphasizing the vulnerability of the period despite peace agreement. The ceasefire merely represents an agreement between warring parties, who may still possess the capability to resort to violence. The conflict persists unless further efforts are made to democratize by both the public and political actors.

Democracy, characterized by free political competition and uncertain electoral outcomes, is foundational for sustainable peace. Power-sharing ensures the equitable distribution of power to prevent any group from gaining undue advantage over the outcomes (Jarstad, 2009). It also serves as a mechanism to oversee the democratic process through surveillance of interest groups and the presence of a free judiciary.

Election in weak and fragile state poses significant challenges, especially when new actors have recently entered the parliament. The lingering grief and grievances of war often influence decision-making during elections. Therefore, power-sharing arrangements can help diffuse power and mitigate tensions. Jarstad (2009) provides examples from various cases, indicating that many countries emerging from armed conflict proceed with elections, demonstrating the parallel processes of peacebuilding and democratization.

Several instances illustrate that when rebels are defeated in elections, it may indicate that the political pact underlying power-sharing was not adequately implemented beforehand. This highlights the importance of properly functioning power-sharing mechanisms. Furthermore, it suggests that power-sharing is not only essential for peacebuilding agreements but also crucial for fostering development and preventing continued conflict (Jarstad, 2009).

To effectively implement peace accords and promote peace and democracy, power-sharing arrangements are crucial. Proper utilization of these arrangements often leads to relatively stable peace. Inclusion through temporary power-sharing is necessary in many cases (Jarstad, 2009).

Boggards (2013) emphasizes that after a civil war, 'getting the institutions right' becomes a crucial issue. Electoral system design is integral to post-conflict societies, as

the peace agreement lays the groundwork for forming election mechanisms. Proportional representation is the 'favorite electoral system' among scholars and policymakers for achieving inclusivity in the decision-making process, which is a key aspect affecting the prospects of peace and democracy.

Different types of power-sharing, including political, territorial, and military, are considered essential, and power-sharing arrangements are considered a viable means to promote peace after civil war (Walter (2002), as cited in Boggards (2013)). Proportional representation often becomes a key component of peace agreements, as noted by Jarstad (2008), who suggests a link between pacts and peace. However, Boggards (2013) presents a compelling argument that there is insufficient evidence to suggest that proportional representation reduces violence in ethnically fractionalized societies like Nepal. Further study is necessary to understand why proportional representation was included in Nepal's peace agreement. The author also argues that while proportional representation may have helped secure peace, it has not effectively consolidated democracy.

Result and Discussion

Power Sharing in Nepal

Nepal's path to the 2008 elections came with many challenges, particularly regarding agreement on electoral engineering and power-sharing mechanisms following the abolition of monarchy. The country transitioned to a republic, electing a President as the new head of the state (The Carter Center, 2008). While the election garnered witnessed support, the Carter Center noted instances of political bias among both domestic and independent observers, some of whom covertly acted as party agents. However, the counting process was deemed orderly, impartial, and transparent, satisfying the parties involved. Observers also ensured adherence to democratic norms, and the prompt release of results allayed fears of manipulation (The Carter Center, 2008).

The CPN (Maoist) Party, with a violent past stemming from the revolution, made a significant transition upon agreeing to draft a new constitution through democratic elections as part of the Comprehensive Peace Accord. Discourses on electoral engineering were conducted to tailor democracy to Nepal's context. The conflict resolution mechanism involved actors such as UNMIN and India, which helped legitimize the peace process internationally (Adhikari, 2012). UNMIN, designated as a "special political mission", focused on the mandate of the peace process, with Ian Martin's extending beyond to prevent a return to armed conflict by the Maoists. Its assistance was instrumental in shaping the democratic emergence of Nepal as a multi-ethnic country.

The following chart reveals the power-sharing history of Nepal with a focus on the actors and the mode of power-sharing.

Power Sharing	1950	1990	2006
Major actors	Ranas, Nepali Congress, King	Nepali Congress, Joint Left Front, Monarch	Parliamentary parties, CPN (Maoist) and Monarch
Issues	Democratization, Constituent Assembly, Civil and Political Right	Multiparty democracy	State restructuring, Full-fledged democracy
Agreements reached	Delhi Agreement (Interim government)	Interim government	CPA followed by other decisions and understandings
Problems to institutionalization (Issues for welfare state)	Intra-party Conflict, Royal Takeover	Intra-party conflict, heightened expectation of people, emergence of armed conflict	Introduction of new issues: Secularism, Federalism, New dimension of Civil-Military Relation, Shifting power dynamics

Source: Bhandari, 2023

Power Sharing in 1950

The history of modern Nepal shows that there have been three major political power agreement-sharing initiatives. The 1950 Tripartite held in Delhi between Ranas, Nepali Congress and the king fostered power sharing in the executive sphere forming the transitional government. The actors have their distinct characters – Ranas the ruler, the king with no political power and Nepali Congress the armed revolutionary force. The consequence depicts Walter's power-sharing notion focusing on a democratic conflict management perspective.

Power Sharing After 1990

In 1990, the power-sharing mechanism among the Nepali Congress, United Left Front and the Monarch ended mechanizing the transitional government. However, there were no immediate armed conflicts that speculated the political power sharing. After the formation of the interim government, the parliamentary election was held along with the promulgation of a new constitution in around a year. The emergence of trade unions and

other civic associations mounted. The private sphere of employment was increased. A form of equilibrium in the society was perceived. However, the heightened expectation of the people and a deep intra-party conflict within the largest political parties in the parliament of 1991, could not shape the power-sharing mechanism for a peaceful journey. And, Nepal experienced a ten-year-long armed conflict from 1996-2006.

Post-2006 Political Accommodation

The 2006 power-sharing mechanism among parliamentary parties, CPN (Maoist) and the monarch is more concentrated towards political accommodation. This was not only limited to the transitional government rather was focused to power sharing in legislation by the formation of interim parliament 2007 which captured the essence of constitutionalism though directly not representing the group and ethnic diversity. The political management of arms and armies, state restructuring and changes in election laws were implemented in accordance with the power-sharing notion before the promulgation of a new constitution in 2015.

Conclusion

Power-sharing arrangements are widely regarded as the popular policy prescription for post-conflict societies. The rationale behind this is that if all of the main warring parties are incorporated in the political system, then they are more like to develop vested interests in its stability and proper functioning. (Cammett & Malesky, 2012). Power sharing is closely associated with consociational democracy, where every group has representation in the democratic process. It involves non-majoritarian, elite-level formal and informal arrangements for limiting threats to democratic stability, particularly where ethnic or societal cleavages are politicized.

Dispersing power and promoting greater party institutionalization through closed-list, proportional representation leads to the formation of more durable political coalitions in the government. This allows checks and balances and improves collaboration in the post-war system.

Cammett & Malesky (2012) also assess how governance, defined in terms of government effectiveness, public goods provision, and state capacity, mediates the relationship between power-sharing institutions and post-conflict stability. Achieving long-term peace and stability in a war-torn country requires the selection of institutions that support broad-based coalitions and good governance.

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Nexus of Inflation, Governance and Corruption Control of Nepal: A Quantile Autoregressive Distributed Lag Analysis

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Abstract

Corruption is a stigma of democracy. In Nepal, corruption is typically attributed to inflation and poor governance. This paper intends to examine the nexus of inflation and governance on corruption control, using the time series data from 1996 to 2021. The paper has employed the ordinary least squares (OLS) and quantile autoregressive distributed lag (QARDL) models where the QARDL model adeptly handles structural breaks and non-normal data, offering subtle insights into the diverse impacts of inflation and governance on corruption. The OLS results revealed that increases in inflation were beneficial in combating corruption, with regulatory quality and political stability indicators having a similar impact. The findings of QARDL revealed that inflation's effect on corruption in the short run varies, shifting from exacerbation to mitigation across quantiles. Furthermore, the results indicated that the rule of law and political stability effectively combated corruption, while regulatory quality and voice and accountability yielded mixed results. The long-run QARDL result revealed that specific quantiles of inflation, political stability, and rule of law were effective in combating corruption, whereas higher-order quantiles of regulatory quality and voice and accountability could contribute to corruption, along with certain levels of employment, broad money supply, and GDP which improved corruption control in Nepal. Policymakers should prioritize moderate inflation, enhance governance, strengthen regulations, engage citizens, and accelerate employment and economic growth opportunities to control corruption in Nepal.

Keywords: *Inflation, corruption, rule of law, political stability, economic growth, QARDL, JEL Classification*: E31, D73, C21

Introduction

Corruption and its impact on economic development have been subjects of concern and interest for policymakers, researchers, and international organizations worldwide. Corruption has long been identified as a significant challenge to sustainable economic growth and development in Nepal. The history of corruption in Nepal can be traced back to different eras, including the autocratic Rana regime (1846-1951) and the Panchayat era (1960-1990), owing to a lack of transparency, accountability, and institutional mechanisms, which laid the foundation for corruption to thrive (Ghimire, 2022). Nepal's political departure from the Panchayat era to multiparty democracy in 1990 brought hopes for curbing corruption. However, challenges remained futile in combating rampant political, bureaucratic, and public corruption. The prevalence of corruption in the political, bureaucratic, and public sectors was proven by the arrest of high-profile government officials and ministers in accusation of their involvement in the Bhutanese refugee scam (Bajracharya, 2023).

The repercussions of corruption on Nepal's economic development have been extensive. First, it erodes public confidence in institutions and governance, which deters both local and foreign investment (Rubasundram & Rasiah, 2019). Similarly, inflation as a macroeconomic variable significantly shapes a country's economic landscape (Bittencourt et al., 2015). The history of inflation in Nepal has been marked by periods of varying levels of price instability and challenges in maintaining price stability. Several factors have contributed to inflationary pressures, including domestic and international factors, supply-side constraints, policy measures, and economic shocks. Since Nepal adopted a liberal economic policy in 1992 (Kharel et al., 2021), the country opened its economic borders to ease the flow of goods and services and investment across national boundaries.

Corruption is a multifaceted phenomenon that has garnered significant attention in academic and policy circles. Johnston (2005) stated that corruption can be understood as abusing entrusted power for private gain. The metaphorical formula of corruption (C) equals monopoly power (M) plus discretion by officials (D) minus accountability (A), i.e., $C = M + D - A$ (Klitgaard et al., 2000). The study of Karlström (2015) revealed that in democracies, both fiscal and administrative decentralization are linked to decreased corruption levels, while in authoritarian nations, they are associated with higher corruption rates. Thus, "corruption is a social phenomenon that is seldom visible and is difficult to measure" (Philp, 2006, p. 50). Corruption is conceptualized as a transactional process involving the participants. Given that the agent is a member of a public administration, the items or services involved in these exchanges are typically non-negotiable through conventional market channels (Banfield, 1975).

Inflation and corruption are often interconnected. The governments may use inflation to gain seigniorage amidst tax evasion as an optimal tax principle. Corruption

drives businesses underground with increasing reliance on inflation tax; capital flight with which corruption further erodes taxable assets, contributing to larger fiscal deficits and potential inflationary pressures in less developed financial markets (Al-Marhubi, 2000). The relationship between corruption and inflation has also received considerable attention. Scholars have explored how corruption influences inflationary pressures within economies. Campos and Pradhan (2007) argued that corruption can fuel inflation by distorting public expenditure and fiscal policies. They suggest that corrupt practices, such as embezzlement of public funds or bribery, can lead to misallocation of resources and increase budget deficits, thus exacerbating inflationary pressures. A study by Ades and Di Tella (1999) found that countries with higher levels of corruption tend to experience higher inflation rates.

Inflation and corruption are two interrelated issues that have significant implications for the economic stability and development of nations worldwide, including Nepal. The debate on the relationship between corruption and inflation has gained momentum in academia. Some scholars view a positive relationship between corruption and inflation (Uroos et al., 2022) as an indirect contribution (Jarwana et al., 2020). Understanding the interplay among inflation, governance, and corruption is particularly relevant for Nepal. The country has been grappling with persistent inflationary pressures and struggles to maintain price stability (Nepal Rastra Bank [NRB], 2022). Additionally, governance challenges and corruption have been identified as significant obstacles to sustainable economic development in Nepal (Shrestha, 2019).

Kaufmann et al. (2009) described that governance encompasses the processes of government selection, monitoring, and replacement, the government's ability to formulate and implement effective policies, and the mutual respect between citizens and governing institutions, governing economic and social interactions. The six dimensions of governance thus include voice and accountability, political stability and absence of violence, government effectiveness, regulatory quality, rule of law, and control of corruption, each capturing perception ranging from citizen participation and freedom of expression to the quality of public services, regulatory capabilities, adherence to the rule of law, and the prevalence of corruption (Kaufmann et al., 2009).

Empirical studies have shown that countries with weak governance structures are more prone to corruption (Mauro, 1995). Kaufmann et al. (2009) found a negative correlation between corruption and governance indicators such as voice and accountability, regulatory quality, and control of corruption. These findings highlight the importance of effective governance mechanisms in combating corruption and promoting accountability. The study revealed that weakly governed countries, such as Somalia, Myanmar, the Democratic Republic of Congo, Sudan, Zimbabwe, Afghanistan, and Iraq, often face rampant corruption due to a lack of political will to enforce anti-corruption laws, while Singapore's success demonstrates the possibility of effectively combating corruption and ensuring

good governance through determined enforcement of such laws and implementation of growth-oriented policies (Quah, 2009). Thus, the corruption situation can be a matter of the governance prevailing in the countries.

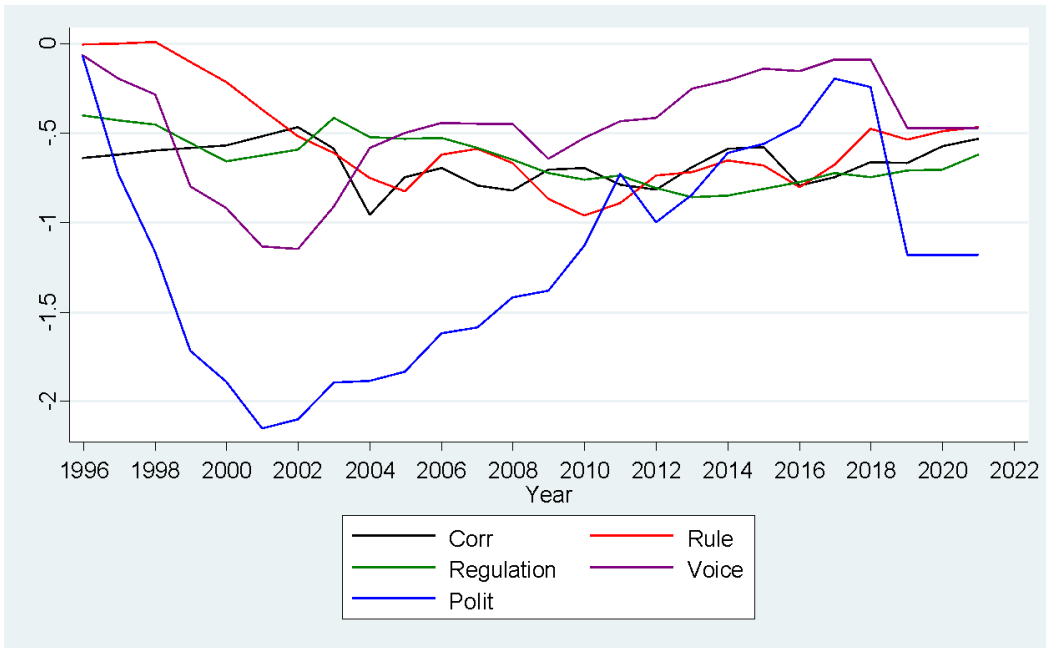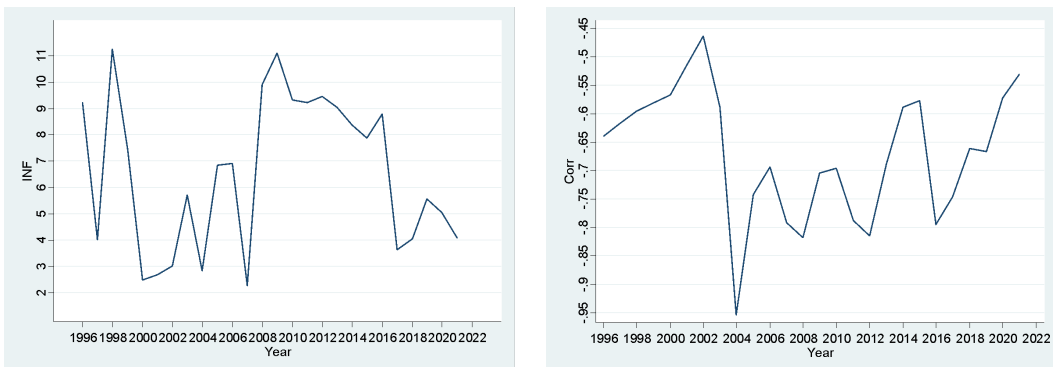**Figure 1**

Governance and Corruption Nexus in Nepal

Figure 2

Nexus of Inflation and Corruption in Nepal

The result of the study, focusing on Nepal, thus may add to the body of knowledge on the dynamics of the inflation, governance, and corruption nexus in developing nations. Using a QARDL approach, it can estimate how changes in inflation and governance

affect corruption across different quantiles. Such information might help stakeholders and governments formulate targeted measures to reduce inflationary pressures, enhance governance procedures, and successfully combat corruption. Corruption and governance indices have significantly declined from the beginning, with occasional sideway movements in Nepal (Figure 1). However, they started showing signs of improvement from 2010 to 2018. Most of these indices declined in the aftermath of the tremendous Covid pandemic, as illustrated in Figure 1. Figure 2 also depicts fluctuating trends in inflation and corruption, with corruption indices showing a worse situation compared to inflation. Inflation peaked to some extent after the 2008 crisis. Consequently, corruption, inflation, and governance are intertwined in Nepal, impeding economic development.

This paper thus examined the nexus of inflation, governance, and corruption in the Nepalese context, applying a QARDL approach. Except introduction section, this paper is organized as follows: Section 2 provides a literature review on the conceptualization of corruption, the governance-corruption nexus, and the corruption-inflation nexus. Section 3 presents the data and methodology employed in the analysis. Section 4 discusses the empirical results and their implications. Finally, Section 5 concludes the paper with a summary of the findings and suggestions for future research.

Data and Method

Data and Its Sources

The purpose of this study is to examine the relationship between inflation, governance, and corruption control in Nepal. The research posits that inflation and governance significantly influence corruption levels in the country, hypothesizing that inflation may exacerbate corruption while effective governance mechanisms can mitigate it. To analyze this relationship, the study considered the corruption control index as the dependent variable, while considering inflation and governance indices as explanatory variables alongside other control variables to ensure the robustness of the estimations. Reviewing the empirical studies (Ades & Di Tella, 1999; Akça et al., 2012; Baig et al., 2022; Gajurel & Dangal, 2023; Khan & Naeem, 2020; Özşahin & Üçler, 2017; Sassi & Gasmi, 2016; Uddin & Rahman, 2023), the paper proxies many variables and the descriptions of all proxies' is illustrated in Table 1. Moreover, annual time series data from 1996 to 2021 were obtained from world development indicators (WDI) and world governance indicators (WGI) of open sources of the World Bank database and the database published on the website of Nepal Rastra Bank. The missing data was filled with mean value in the case of the last three years' data on voice accountability and political stability. The annual time series data were transferred into quarterly form, following Aziz et al. (2020), Arain et al. (2019), and Shahbaz et al. (2018) by electing the quadratic sum method.

Table 1

Description of Proxies Variables

Variables	Proxies	Unit	Descriptions	Source
Dependent variable				
Corruption	*Corr*	Index from -2.5 (maximum) to 2.5 (no corruption)	Perceptions of public power used for private gain and state capture by elites and private interests.	WGI
Independent Variables				
Inflation	*Inf*	% change	Annual percentage change in consumer price index	
Rule of law	*Rule*	Index from -2.5 (worse) to 2.5 (better)	Perceptions of societal rule adherence, including contract enforcement, property rights, law enforcement, courts, and crime likelihood.	WGI
Regulatory quality	*Regulation*	Index from -2.5 (worse) to 2.5 (better)	The government's competence in creating and executing effective policies and regulations that encourage private sector growth.	WGI
Political stability	*Polit*	Index from -2.5 (unstable) to 2.5 (stable)	Perceptions of potential political instability and occurrences of politically-driven violence, encompassing terrorism	WGI
Voice and accountability	*Voice*	Index from -2.5 (worse) to 2.5 (better)	Perceptions of citizen participation in government selection, along with freedoms of expression, association, and media	WGI
Control variables				
Economic growth	*GDP*	% change	Annual percentage growth rate of real GDP based on constant local currency.	NRB
Employment	*Emp*	%	The proportion of a country's ages 15 and older population that is employed	WDI
Broad money	*M2*	% of GDP	The aggregate of currency held outside banks, demand deposits, time, savings, and foreign currency deposits of resident sectors, bank, and traveler's checks, as well as other securities like certificates of deposit and commercial paper	NRB
Gross fixed capital formation	*GFCF*	% of GDP	covers spending on land improvements, machinery, infrastructure, and constructing various structures like schools, offices, hospitals, residences, and commercial buildings	WDI

Note. NRB = Nepal Rastra Bank (Central Bank of Nepal), WDI = World Development Indicators, WGI = World Governance Indicators

Data Analysis and Model Specification

This study aims to investigate the short-run and long-run dynamics of inflation, governance, and corruption in Nepal. The paper employed the quantile autoregressive distribution lag (QARDL) to analyze such relationships, allowing the non-stationarity and structural breaks in time series; and estimating the relationship across different quantiles. It is applied to study the cointegrating between inflation and governance and corruption. Before QARDL, unit root tests—augmented Dickey-Fuller (ADF) test (Dickey & Fuller, 1979) and Phillips and Perron (PP) test (Phillips & Perron, 1988), and Zivot and Andrews (ZA) test (Zivot & Andrews, 1992)—were performed to inspect the stationarity property and structural breaks in the time series. To estimate the QARDL, the general model specification is anticipated as follows:

$$Corr = f\,(Inf,\ Emp,\ GDP,\ GFCF,\ M2,\ Polit,\ Regu,\ Voice,\ Rule)$$

The QARDL (p, q) is the extension of Pesaran and Shin's (1998) autoregressive distributed-lag approach initiated by Cho et al. (2015) to jointly examine the short and long-run relationship across a range of quantiles between variables of interest.

$$Q_{corr_t} = \alpha(\tau) + \sum_{i=0}^{p} \varphi_i(\tau)Corr_{t-1} + \sum_{i=0}^{q1} \omega_i(\tau)Inf_{t-1} + \sum_{i=0}^{q2} \lambda_i(\tau)Emp_{t-1}$$
$$+ \sum_{i=0}^{q3} \delta_i(\tau)GDP_{t-1} + \sum_{i=0}^{q4} \psi_i(\tau)GFCF_{t-1} + \sum_{i=0}^{q5} \theta_i(\tau)M2_{t-1} +$$
$$\sum_{i=0}^{q6} \vartheta_i(\tau)Polit_{t-1} + \sum_{i=0}^{q7} \xi_i(\tau)Regu_{t-1} + \sum_{i=0}^{q8} \emptyset_i(\tau)Voice_{t-1} +$$
$$\sum_{i=0}^{q9} \pi_i(\tau)Rule_{t-1} + \varepsilon_t(\tau) \qquad \dots(1)$$

Where $\sum_t( ) = Corr_t - Q_{corr_t}\ (|\sum_{t-1})$ are included to portray the quantiles, here the quantiles ranging from 0.05^{th} to 0.95^{th} are considered under analysis. This equation (1) estimates the long-run relationship between inflation, governance, and corruption. $\varphi_\square(\square)$ is the long-run coefficient of lagged $Corr$. Similarly, $\omega_\square(\square), \dots., \pi_\square(\square)$ represents the long-run coefficients of regressors. Moreover, p and q of equation (1) indicate the lag lengths of dependent variables and regressors. The short-run dynamics of quantile ARDL are as follows:

$$Q_{Corr} = \alpha(\tau) + \sum_{i=1}^{q1-1} \delta_{Inf_i}(\tau)\Delta Inf_{t-1} + \gamma_{Inf}(\tau)Inf_t + \sum_{i=1}^{q2-1} \delta_{Emp_i}(\tau)\Delta Emp_{t-1} + \gamma_{Emp}(\tau)Emp_t$$
$$+ \sum_{i=1}^{q3-1} \delta_{GDP_i}(\tau)\Delta GDP_{t-1} + \gamma_{GDP}(\tau)GDP_t + \sum_{i=1}^{q4-1} \delta_{GFCF_i}(\tau)\Delta GFCF_{t-1} +$$
$$\gamma_{GFCF}(\tau)GFCF_t + \sum_{i=1}^{q5-1} \delta_{M2_i}(\tau)\Delta M2_{t-1} + \gamma_{M2}(\tau)M2_t + \sum_{i=1}^{q6-1} \delta_{Polit_i}(\tau)\Delta Polit_{t-1} +$$
$$\gamma_{Polit}(\tau)Polit_t + \sum_{i=1}^{q7-1} \delta_{Regu_i}(\tau)\Delta Regu_{t-1} + \gamma_{Regu}(\tau)Regu_t + \sum_{i=1}^{q8-1} \delta_{Voice_i}(\tau)\Delta Voice_{t-1} +$$
$$\gamma_{Voice}(\tau)Voice_t + \sum_{i=1}^{q9-1} \delta_{Rule_i}(\tau)\Delta Rule_{t-1} + \gamma_{Rule}(\tau)Rule_t + \varepsilon_t(\tau)$$
$$\dots.(2)$$

Where, $\gamma_{Inf}(\tau) = \sum_{i=0}^{q1} \omega_i(\tau)$, $\delta_{Inf_t}(\tau) = -\sum_{j=i+1}^{q1} \omega_i(\tau)$, $\gamma_{Emp}(\tau) = \sum_{i=0}^{q2} \lambda_i(\tau)$

, $\delta_{Emp_t}(\tau) = -\sum_{j=i+1}^{q2} \lambda_i(\tau)$, $\gamma_{GDP}(\tau) = \sum_{i=0}^{q3} \delta_i(\tau)$, $\delta_{GDP_t}(\tau) = -\sum_{j=i+1}^{q3} \delta_i(\tau)$,

$\gamma_{GFCF}(\tau) = \sum_{i=0}^{q4} \psi_i(\tau)$, $\delta_{GFCF_t}(\tau) = -\sum_{j=i+1}^{q4} \psi_i(\tau)$, $\gamma_{M2}(\tau) = \sum_{i=0}^{q5} \theta_i(\tau)$

, $\delta_{M2_t}(\tau) = -\sum_{j=i+1}^{q5} \theta_i(\tau)$, $\gamma_{Polit}(\tau) = \sum_{i=0}^{q6} \vartheta_i(\tau)$, $\delta_{Polit_t}(\tau) = -\sum_{j=i+1}^{q6} \vartheta_i(\tau)$,

$\gamma_{Regu}(\tau) = \sum_{i=0}^{q7} \xi_i(\tau)$, $\delta_{Regu_t}(\tau) = -\sum_{j=i+1}^{q7} \exists_i(\tau)$, $\gamma_{Voice}(\tau) = \sum_{i=0}^{q8} \emptyset_i(\tau)$

, $\delta_{Voice_t}(\tau) = -\sum_{j=i+1}^{q8} \emptyset_i(\tau)$, $\gamma_{Rule}(\tau) = \sum_{i=0}^{q9} \pi_i(\tau)$, $\delta_{Rule_t}(\tau) = -\sum_{j=i+1}^{q8} \pi_i(\tau)$

,

The parameters, in equation (2), indicate the lagged and current dynamics (Aziz et al., 2020) and the long-run association between inflation, governance, and corruption. The error correction model of QARDL can be

$$Q_{\Delta Corr_t} = \alpha(\tau) + \rho(\tau)[Corr_{t-1} - \beta_{Inf}(\tau)Inf_{t-1} - \beta_{Emp}(\tau)Emp_{t-1} - \beta_{GDP}(\tau)GDP_{t-1}$$
$$- \beta_{GFCF}(\tau)GFCF_{t-1} - \beta_{M2}(\tau)M2_{t-1} - \beta_{Polit}(\tau)Polit_{t-1} - \beta_{Regu}(\tau)Regu_{t-1}$$
$$- \beta_{Voice}(\tau)Voice_{t-1} - \beta_{Rule}(\tau)Rule_{t-1}] + \sum_{i=1}^{p-1} \varphi_1(\tau)\Delta Corr_{t-1} +$$
$$\sum_{i=0}^{q2-1} \lambda_1(\tau)\Delta Emp_{t-1} + \sum_{i=0}^{q3-1} \delta_1(\tau)\Delta GDP_{t-1} + \sum_{i=0}^{q4-1} \psi_1(\tau)\Delta GFCF_{t-1}$$
$$+ \sum_{i=0}^{q5-1} \theta_1(\tau)\Delta M2_{t-1} + \sum_{i=0}^{q6-1} \vartheta_1(\tau)\Delta Polit_{t-1} + \sum_{i=0}^{q7-1} \xi_1(\tau)\Delta Regu_{t-1} +$$
$$\sum_{i=0}^{q8-1} \emptyset_1(\tau)\Delta Voice_{t-1} + \sum_{i=0}^{q9-1} \pi_1(\tau)\Delta Rule_{t-1} + \varepsilon_t(\tau) \quad …(3)$$

In equation (3), ρ indicates the error correction terms, expecting significantly negative. β coefficients of all variables refer to the long-run parameters and coefficients with all first differencing variables, □,…., □, indicate the short-run parameters. Finally, after QARDL estimations, the Wald test was employed to assess the asymmetric and nonlinear impact of short and long-run parameters of inflation and governance on corruption. The overall QARDL model was estimated to evaluate the causal nexus between inflation, governance, and corruption in Nepal. The results were produced by using Eviews 10 econometric software. Finally, ChatGPT 3.5 was used to correct English.

Results and Discussion

Descriptive Summary of Data

Descriptive statistics provide the nature of the time series under study. Table 2 presents summary statistics, notably focusing on key governance measures such as *Corr*, *Polit*, *Rule*, and *Voice*. Their mean values, -0.669, -1.183, -0.644, and -0.547 respectively, revealed a concerning trend with strongly negative values; ranging between -2.5 and +2.5, indicating a severe governance status in Nepal. In addition, while the *Rule* showed a positive value, the other variables consistently displayed negative outcomes, highlighting

significant governance challenges in Nepal. Mean values for *Emp*, *GFCF*, and *M2* are 36.158%, 23.929%, and 17.453% respectively, offering intriguing insights into Nepal's economic indicators. Table 2 also reveals that inflation surpassed *GDP*, indicating higher price increases relative to economic expansion. Moreover, *M2* and *GFCF* exhibited considerable standard deviations, suggesting greater variations, while *Corr* showed a lower standard deviation, implying a more consistent trend in corruption control measures.

Table 2

Summary Statistics

	Corr	Inf	Emp	GDP	GFCF	M2	Polit	Regu	Rule	Voice
Mean	-0.669	6.545	36.158	4.068	23.919	17.453	-1.183	-0.644	-0.547	-0.469
Median	-0.664	6.878	36.140	4.081	22.043	17.243	-1.164	-0.651	-0.616	-0.441
Maximum	-0.464	11.244	36.971	8.589	33.815	28.032	-0.071	-0.402	0.009	-0.064
Minimum	-0.953	2.269	34.601	-2.423	19.082	4.446	-2.149	-0.858	-0.959	-1.147
Std. Dev.	0.114	2.890	0.667	2.276	4.497	5.641	0.651	0.136	0.281	0.327
Skewness	-0.432	-0.028	-0.508	-0.837	0.830	-0.167	0.148	0.244	0.762	-0.688
Kurtosis	2.775	1.623	2.567	4.480	2.381	2.810	1.730	1.984	2.614	2.499
Jarque-Bera	0.862	2.058	1.323	5.411	3.401	0.160	1.631	1.376	2.676	2.055
Probability	0.650	0.357	0.516	0.067	0.183	0.923	0.443	0.503	0.262	0.358
Observations	26	26	26	26	26	26	23	26	26	23

Note. Corr = corruption control index, Inf = Inflation, Emp = Employment, GDP = Real gross domestic product growth, M2 = Broad money supply, Polit = Political stability and absence of violence/terrorism index, Regu = Regulatory quality index, Voice = Voice and accountability index, Rule = Rule of law index

The results of Table 2 also indicate that the variables *Corr*, *Inf*, *Emp*, *GDP*, *M2*, and *Voice* displayed negative skewness. Conversely, *GFCF*, *Regu*, and *Rule* exhibited positive skewness. All the variables of interest exhibit a positive kurtosis value, indicating a more peaked distribution than the normal distribution. The Jarque-Bera statistics of all variables of interest except *GDP* was not statistically significant, indicating that the variables' distribution deviates from normality or was not normally distributed. The results from non-normal data confirm that nonlinear relationships exist, suggesting that quantile autoregressive distributed lag (ARDL) modeling may be appropriate. This is supported by the studies conducted by Sun et al. (2022), Aziz et al. (2020), Troster et al. (2018), and Tu et al. (2022).

Correlation Matrix

The correlation coefficient measures the association between two variables (Turner, 2021). Table 3 shows the correlation matrix of the quarterly transformed form of variables of interest.

Table 3

Correlation Matrix

	Corr	Inf	Emp	GDP	GFCF	M2	Polit	Regu	Rule	Voice
Corr	1.000									
Inf	-0.194**	1.000								
Emp	0.074	-0.110	1.000							
GDP	-0.146	-0.077	0.238**	1.000						
GFCF	-0.014	-0.031	-0.756***	0.087	1.000					
M2	-0.186*	0.502***	-0.347***	0.170*	0.217**	1.000				
Polit	-0.146	0.342***	-0.434***	0.250**	0.646***	0.294***	1.000			
Regu	0.123	-0.215**	0.692***	0.004	-0.509***	-0.416***	-0.357***	1.000		
Rule	0.521***	-0.199**	0.487***	0.125	-0.155	-0.074	0.008	0.584***	1.000	
Voice	-0.351***	0.350***	-0.408***	0.207**	0.572***	0.234**	0.889***	-0.232**	-0.029	1.000

Note. * p < 0.05, ** p < 0.01, *** p < 0.001

The results of Table 3 suggest that *Corr* was negatively significantly correlated with *Inf*, *M2*, and *Voice*. However, it showed a positive and significant correlation with the rule. The relationships of *Corr* with other variables, such as *Emp*, *GDP*, *GFCF*, *Polit*, and *Regu*, were either weak or statistically insignificant. The result reveals that inflation (negatively), the rule of law (positively), and voice and accountability (negatively) were significantly associated with corruption in Nepal. Additionally, the findings show that *Inf* positively correlated with the *M2*. *Emp* was significant and negatively correlated with *Polit* and *Voice*. *GDP* had positive correlations with *Emp* and *Voice*. *GFCF* was negatively associated with *Emp*. *Polit* was positively correlated with *Inf*, *Emp*, and *GDP*. *Regu* was negatively correlated with *Emp* and *GFCF*. The *Rule* was positively correlated with *Voice*. The *Voice* was positively correlated with *Polit* and *M2*. The overall results of correlation indicate that the variables are free from multicollinearity.

Stationarity of the Series

Analyzing whether a series is stationary or not is essential, for the stationarity or otherwise of a series can strongly influence its behavior and properties (Brooks, 2008). The results of the unit root test are displayed in Table 4. ADF, PP, and ZA tests were performed to test the stationarity of the series with a maximum of 4 lags, and AIC criteria with both trend and intercept were considered. ZA test was taken into account to explore the structural breaks in the series.

Table 4

Unit Root Test

Variables	ADF		PP		ZA			
	Level	**Δ**	**Level**	**Δ**	**Level**	**Break year**	**Δ**	**Break year**
Corr	-2.127	-4.432***	-2.455	-5.384***	-4.973***	2003Q3	-5.029***	2004Q3
Inf	-2.068	-7.703***	-3.559**	-5.947***	-4.162***	2007Q3	-8.010	2001Q4
Emp	-3.514**	-5.872***	-3.267*	-4.567***	-4.538***	2017Q2	-5.823	2002Q3
GDP	-3.844**	-3.954**	-3.592**	-4.875***	-4.276	2017Q1	-5.385**	2017Q4
GFCF	-2.479	-3.421*	-2.523	-5.109***	-1.939	2004Q2	-5.712**	2014Q2
M2	-2.039	-4.825***	-3.028	-6.045***	-3.856***	2007Q2	-5.763**	2003Q3
Polit	-2.849	-3.179*	-3.445*	-4.591***	-4.499	2018Q1	-4.556**	2017Q4
Regu	-0.238	-5.080***	-0.848	-5.106***	-2.223	2011Q2	-4.472***	2003Q3
Rule	-1.287	-3.672**	-1.007	-4.514***	-3.129	2003Q2	-5.422*	2005Q2
Voice	-2.492	-4.637***	-2.429	-4.642***	-2.965	2016Q2	-5.700***	2001Q2

Note. *** $p<0.01$, ** $p<0.05$, * $p<0.1$

The ADF test shows that only level data of *Emp* and *GDP* were statistically significant at 5% level. The rest of the variables—*Corr*, *Inf, M2*, *Regu* (with lag 2), and *Voice* (with lag 2) were significant at 1%, whereas *GFCF* and *Polit* at 10% and *Rule* were significant at a 5% significance level after taking the first difference. ADF tests reveal that the variables had a mixed order of integration $\{I(0)$ and $I(1)\}$. Similarly, the PP test indicates that all the variables except *Inf* (at 5%), *Emp* (at 10%), and *GDP* (at 5%) were stationary at a 1% level of significance after differencing. Moreover, the ZA test showed mixed results. *Corr*, *Inf*, *EMP*, and *M2* were negatively significant at 1% with level data. The rest of the variables, *GDP* (with lag 2), *GFCF* (with lag 2), and *Polit* (with lag 1) are significant at 5%; other variables, including *Regu* and *Voice* (with lag 2), were stationary at 1%, and *Rule* (with lag 3) was stationary at 10% after taking the first difference. It is evident that there were structural breaks in all data series, which confirmed the QARDL was appropriate (Sun et al., 2022; Aziz et al., 2020; Shahbaz et al., 2018) for the analysis.

Ordinary Least Square Analysis

Before QARDL, the OLS regression was performed to estimate the linear effect on corruption and other variables of interest. Table 5 shows the results of different OLS regression models with a quarterly form of an annual series of variables of interest.

Table 5

Results of OLS

	Dependent variable		
	Corr	*Corr*	*Corr*
Independent Variables	Model 1	Model 2	Model 3
Inf	-0.00752** (.0037605)	-	0.0136*** (0.00315)
Rule	-	0.2702*** (0.0379)	0.401*** (0.0348)
Regu	-	-0.2360*** (0.0850)	-0.183** (0.08)
Polit	-	0.0917*** (0.0324)	0.0788*** (0.027)
Voice	-	-0.3110*** (0.0599)	-0.380*** (0.048)
Emp	-	-	-0.129*** (0.0237)
GDP	-	-	0.00667* (0.00351)
GFCF	-	-	-0.00297 (0.00297)
M2	-	-	-0.0106*** (0.00163)
Constant	-0.15497*** (0.0067486)	-0.1777*** (0.0139)	1.038*** (0.231)
R^2	0.0377	0.5273	0.729
Adj. R^2	0.0283	0.5082	0.703
F-statistics	4.00**	27.61***	28.14***

Note. Parenthesis indicates the standard error. *** $p<0.01$, ** $p<0.05$, * $p<0.1$

In the first model (Table 5), the *Corr* is negatively associated with the *Inf* at a 5% significance level, indicating that as the level of inflation increases, corruption control tends to decrease. It reveals that inflation is corruption, as Braun and Di Tella (2004) and Al-Marhubi (2000). It is evidence, as Shiller (1996) demonstrated that the general population was worried that inflation creates openings for deceit and negatively impacts ethical values. It might be caused because only inflation is taken into account. Thus, the full sample model has been applied to confirm it.

In the second model (Table 5), the corruption control index was positively influenced by the explanatory variables *Rule* and *Polit*. The coefficient for *Rule* was 0.2702, which was highly significant at the 0.01 level. This suggests that a stronger rule of law is associated with better corruption control, as identified by Mungiu-Pippidi (2018). The coefficient for *Polit* was 0.0917, also significant at the 0.01 level, indicating that perception of political stability and non-violence is associated with better corruption control (Asongu & Nwachukwu, 2015). In contrast, the parameters of *Regu* and *Voice* were negatively influenced by the Corr at a 1% level in contrast with Drebee et al. (2020). The findings highlight Nepal's unsatisfactory regulatory quality perception, impacting its ability to control corruption. Furthermore, reduced voice and accountability perceptions, stemming from limited citizen participation and constrained freedoms, also contribute to corruption issues.

The third fully sampled model (Table 5) showed contradictory results. One targeted relationship between *Corr* and *Inf* was positively significant at 1% with governance indicators and other control variables. This positive relation suggests that higher levels of inflation were associated with better corruption control. It was important to note that the effect size was small. It may happen due to the prevailing variations in inflation and the increasing corruption in Nepal. On the other hand, inflation might indirectly contribute to corruption control by discouraging hoarding and promoting investment, which can lead to improved economic conditions and opportunities for individuals. The impact of *Rule* on *Corr* was the same as Model 2. Countries with well-established legal systems, effective enforcement, and strong judicial institutions tend to have better corruption control (North et al., 2013; Mendonça & Fonseca, 2012).

In contrast, *Regu* and *Corr* were inversely associated as reported in Model 2 (Table 5), suggesting countries with excessive or ineffective regulations and policy logjams may face challenges for controlling corruption. However, the effect size is relatively small compared to other variables in the model. However, the positive and significant coefficient of *Polit* indicates that greater political stability was associated with better corruption control, as consistent with Asongu (2013), Nur-Tegin and Czap (2012), and Schumacher (2013). Countries with stable political environments thus tend to have stronger institutions, which can effectively combat corruption.

Conversely, the negative coefficient for *Voice* was highly significant at the 0.01 level. It reveals that the ability to express their *Voice*, participate in decision-making processes, and hold public officials accountable are not satisfactory in Nepal, which can help reduce opportunities for corruption, and it is consistent with Asongu (2013). Similarly, *Emp* was negatively influenced by *Corr* at 1% level, which indicated that as employment levels rise, corruption control tends to deteriorate, which is consistent with the findings of Goel and Nelson (1998). This may be because, with higher employment rates, there could be more economic activity and interactions between individuals and organizations, creating more opportunities for employed corruption to occur.

Moreover, *GPD* and *Corr* had a positive association, consistent with Glaeser and Saks (2006) but in contrast with Dong and Torgler (2013), at 10%, which suggests that higher GDP levels were associated with better corruption control, although the effect size is relatively small. Likewise, *GFCF* had no substantial impact on *Corr*. In contrast, negative and highly significant *M2* reveals that a larger money supply could be associated with poorer corruption control. The reasons behind this are that a rise in money supply leading to a spike in inflation may slow down investments and economic growth while also raising the level of corruption (Braun & Di Tella, 2004). Increasing money supply, on the other hand, increased liquidity in the economy can potentially create opportunities for corrupt practices.

Results of Quantile ARDL

The QARD is the nonlinear regression model to estimate the relationship of explanatory variables on the dependent variable in the short-run and long-run across the different quantiles. The time series of the estimated study are not normally distributed, and the presence of structural breaks in the dataset, the QARDL has been applied. The short-run dynamics are performed with SIC criteria for lag selection (Ivanov & Kilian, 2005), where 1-period lag is considered. Tables 6 and 7 report the short-run and long-run coefficient of variables of interest across eleven different quintiles. The coefficient of $\square(ECT)$ was negatively significant across all quantiles, revealing that there can be reversion or correct to long-run equilibrium when there was any disequilibrium in the short run on all explanatory variables. It implies a dynamic relationship in the model, where short-run deviations from equilibrium are corrected over time.

Short Run Dynamics

Short-run quantile ARDL error correction results ranging from the different eleven quantiles are presented in Table 6. The previous year of *Corr* (lagged *Corr*) was a positive association of present *Corr* across all quintiles at 1%. It indicates that the past year's higher corruption control itself is associated with better corruption control in the present in the short run. Current year inflation ranging from 0.05^{th} to 0.50^{th} quantile and 0.95^{th} quintiles positively influenced corruption control. Inflation therefore, promotes economic activities and boosts productivity, investment, and aggregate demand. Thus, it may help control corruption. In contrast, the previous year's inflation of 0.10^{th} to 0.70^{th} and the upper two quantiles were negatively significant with *Corr*. Previous year's hardship, cost of living, and results of inequalities (Paldam, 2002) surfaced in the current and then it is insisted to involved in irregularities and corruption. It is consistent with existing literature (Akça et al., 2012; Evrensel, 2010; Uroos et al., 2022). The reasons behind inflation can contribute to corruption by reducing purchasing power, creating economic uncertainty, distorting incentives, weakening governance, and fostering rent-seeking behavior, which can erode trust, promote unfairness, and incentivize individuals to engage in corrupt practices for personal gain.

Table 6

Short Run Dynamics

Quantile	0.05	0.10	0.20	0.30	0.40	0.50	0.60	0.70	0.80	0.90	0.95
□(ECT)	-0.148***	-0.159****	-0.165***	-0.147***	-0.139***	-0.117***	-0.129***	-0.131***	-0.149***	-0.114*	-0.206***
ϕ_1(Corr)	0.312**	0.430***	0.506***	0.579***	0.626***	0.670***	0.679***	0.670***	0.713***	0.677***	0.730***
□$_0$(Inf)	0.021***	0.017***	0.014***	0.011**	0.010**	0.010**	0.009	0.010	0.011	0.011	0.013***
□$_1$(Inf)	-0.008	-0.010***	-0.011***	-0.009***	-0.009***	-0.009***	-0.009**	-0.009***	-0.009	-0.009**	-0.009***
□$_0$(Emp)	0.058	0.004	-0.038	-0.064	-0.076	-0.111***	-0.095**	-0.126	-0.133	-0.123	-0.111
□$_1$(Emp)	0.228***	0.119*	0.108*	0.100	0.091	0.102*	0.079	0.083	0.061	0.001	-0.071
□$_0$(GDP)	-0.010**	-0.006**	-0.004*	-0.005	-0.004	-0.002	-0.002	-0.002	0.001	0.004	0.003
□$_1$(GDP)	-0.002	0.000	0.000	0.002	0.003*	0.003*	0.002	0.002	0.000	0.001	0.004
□$_0$(GFCF)	-0.019	-0.014	0.009	0.022	0.025	0.034**	0.036*	0.043	0.042	0.036	0.029
□$_1$(GFCF)	-0.065**	-0.020	-0.025	-0.029	-0.030	-0.036***	-0.033**	-0.033	-0.022	-0.007	0.018
□$_0$(M2)	-0.010***	-0.010***	-0.010***	-0.009**	-0.010***	-0.011***	-0.010***	-0.010**	-0.010	-0.010	-0.009***
□$_1$(M2)	0.005*	0.006***	0.007***	0.009**	0.010***	0.010***	0.010***	0.010***	0.009	0.009*	0.007***
ϑ_0(Polit)	0.389***	0.273***	0.336***	0.345***	0.346***	0.353***	0.357***	0.348***	0.349	0.358**	0.336***
ϑ_1(Polit)	-0.030	-0.114	-0.224**	-0.256***	-0.275***	-0.290***	-0.298***	-0.302**	-0.319	-0.335**	-0.315***
$_0$(Regu)	0.358***	0.490***	0.493**	0.565***	0.566***	0.546***	0.474*	0.477	0.329	0.130	0.133
$_1$(Regu)	-0.035	-0.026	-0.028	-0.194	-0.268*	d	-0.268*	-0.247	-0.180	-0.225	-0.238*
$_0$(Voice)	-0.585***	-0.587***	-0.673***	-0.662***	-0.624***	-0.661***	-0.650***	-0.675***	-0.563	-0.486*	-0.505***
$_1$(Voice)	0.377**	0.296**	0.382***	0.424***	0.426***	0.477***	0.469***	0.472**	0.377	0.321	0.272**
$_0$(Rule)	0.387***	0.445**	0.515***	0.482**	0.449**	0.534***	0.514	0.507	0.358	0.215	0.043
$_1$(Rule)	0.095	-0.063	-0.150	-0.236	-0.238	-0.351*	-0.357	-0.351	-0.212	-0.157	-0.065

Note. *** p<0.01, ** p<0.05, * p<0.1

Table 6 also demonstrates that the middle 0.50^{th} and 0.60^{th} quantiles *Emp* was negatively influenced by *Corr*. It indicates that the current level of employment doesn't effectively curb corruption. It is also revealed that employed people commit more corruption activities due to wage inefficiency and inequality (An & Kweon, 2017; Demirgüç-Kunt et al., 2023). In contrast, lower order and mean quantiles of *Emp* were positively significant that the higher employment in the previous year was associated with a higher corruption control in the current year. Moreover, the coefficient of lower quartiles of *GDP* was negatively significant, and the lagged *GDP* of middle quartiles was positively significant, as consistent with Uroos et al. (2022) and Lučić et al. (2016). It reveals that previous years' *GDP* had a stronger impact on reducing corruption compared to the current year's *GDP*. Higher current-year *GDP* can foster corruption through increased financial resources and illicit opportunities. Yet, when accompanied by effective governance, transparency, and accountability, sustained *GDP* growth can reduce corruption incentives and opportunities, fostering prosperity and equity.

The coefficient of median quantiles of *GFCF* was positively and lagged *GFCF* was negatively significant, according to Zheng and Xiao (2020). It reveals that the current year *GFCF* could help curb corruption as it signifies investments in infrastructure, technology, and productive assets, which can enhance efficiency, accountability, and transparency in public and private sectors. On the flip side, the previous year's *GFCF* could be associated with increased corruption if investments were misused or poorly managed, leading to a lack of oversight, misallocation of resources, and opportunities for rent-seeking behavior. The findings reveal that *M2* was negative, as prior study (Braun & Di Tella, 2004), and lagged *M2* was positively associated with *Corr* in the short run across all ranges of quantiles other than 0.70th and 0.80th quantiles. This variation might be due to factors like time lags in monetary policy or long-term economic stability's impact on corruption. The relationship also varies across quantiles, indicating differing effects of *M2* on corruption in specific data ranges.

The positive coefficients of *Polit* across the quantiles except the 80th quantile indicated that political stability and absence of violence lead to curbing corruption. In contrast, the middle and upper quantiles of lagged *Polit* implied that the previous year's political stability and absence of violence were not effective in controlling corruption. The positive coefficients of *Polit* across most quantiles suggest that these factors played a significant role in reducing corruption as evidenced by Türedi, and Altıner (2016) and Elbahnasawy and Revier (2012). However, the lack of effectiveness in the middle and upper quantiles of lagged *Polit* indicates that the impact of the previous year's political stability and absence of violence could not be as influential in controlling corruption. This could be due to other factors, such as changes in governance, institutional reforms, or evolving social and economic dynamics that affect corruption levels independently toward political stability.

Regu was positively associated with *Corr* up to middle quantiles but lagged *Regu* of middle quantiles were negatively associated with Corr. It reveals that the current year's regulatory quality was more crucial than the previous years to control corruption. The reasons behind this may be that effective policies and regulations implemented in the current year have a positive impact on curbing corruption (Mohd-Rashid et al., 2022). In contrast, regulatory measures implemented in the past may not have had a significant impact on curbing corruption. Possible reasons include a time lag for reforms to show effects, inadequate enforcement of regulations, and changing circumstances that require updated measures. The finding also suggests that *Voice* was negative across all quantiles except 0.80th and 0.90th quantiles while lagged *Voice* was positively influenced by the *Corr*. This lagged result is consistent with Kock and Gaskins (2014). Thus, immediate voices and accountability alone may not effectively control corruption. Greater citizen engagement in government selection, alongside freedom of expression, association, and media, tends to reduce corruption. This implies that sustained citizen participation and institutional changes can gradually decrease corruption.

The results also reveal that lower quantiles up to 0.40th quantiles of the *Rule* were positively significant with *Corr*. The lagged rule was not significant with *Corr*. It indicates that when there is a well-functioning legal framework, effective contract enforcement, property rights protection, and a reliable judiciary, it helps to curb corruption. The findings highlight the importance of promoting and strengthening the rule of law as a crucial measure in combating corruption and fostering a more transparent and accountable society (Mendonça & Fonseca, 2012; North et al., 2013; Ristei, 2010).

Long Run Dynamics

Table 7 reports the long-run coefficient of variables of interest across the different quantiles. The long-run coefficient of *Inf* above 0.20th quantiles was positively significant with *Corr* but its effect was very small. In the long run, in contrast with Akça et al. (2012), inflation can help control corruption by reducing the discretionary power of public officials and minimizing the opportunities for rent-seeking behavior, as higher inflation erodes the value of bribes and illicit gains. Conversely, *Emp* above 0.20th quantiles were inversely influenced on the *Corr*. It implies that expanding job opportunities without proper oversight can lead to opaque hiring processes, fostering bribery and nepotism. Concurrently, more people in positions of power can escalate opportunistic and abusive behavior, exacerbating corruption. High-level employee corruption in Nepal underscores how rising employment levels can foster such practices. However, some studies suggest that higher wages can reduce corruption in the country (Haque & Sahay, 1996; Van Rijckeghem & Weder, 2001). Simultaneously, research like the work by Besley and McLaren (1993), as well as Macchiavello (2008), proposed that employing increased government salaries as an anti-corruption strategy in less affluent nations might not be effective due to the substantial

associated expenses or the potential risk of dedicated personnel being overshadowed by self-interested, easily corruptible individuals (Dietzenbacher et al., 2013).

Table 7:

Long Run Dynamics

Quantile	$\langle\emptyset\rangle$	β_{Inf}	β_{Emp}	β_{GDP}	β_{GFCF}	β_{M2}	β_{Polit}	β_{Regu}	β_{Rule}	β_{Voice}
0.05	0.234	-0.0008	-0.0456	-0.0035	0.0052	-0.009**	0.2009***	-0.3075	0.4341***	-0.583***
0.10	0.416	-0.0004	-0.0646	-0.0015	0.0038	-0.0091	0.2052***	-0.2917	0.4309***	-0.596***
0.20	0.921***	0.009***	-0.116***	0.0056	-0.0036	-0.012***	0.1121***	-0.1525	0.3415***	-0.461***
0.30	0.887***	0.009**	-0.112***	0.0051	-0.0036	-0.010***	0.1165***	-0.1514	0.3513***	-0.459***
0.40	0.811***	0.009**	-0.104***	0.0032	-0.0034	-0.010***	0.0894**	-0.1979*	0.3538***	-0.398***
0.50	0.959***	0.013***	-0.120***	0.0064	-0.0037	-0.009***	0.0605*	-0.1044	0.3746***	-0.364***
0.60	1.022***	0.015***	-0.126***	0.007*	-0.007**	-0.010***	0.0705*	-0.1541	0.3824***	-0.362***
0.70	0.995***	0.018***	-0.127***	0.011**	-0.0010	-0.011***	0.0533	-0.1789*	0.3865***	-0.381***
0.80	0.991***	0.018***	-0.128***	0.0100	0.0002	-0.012***	0.0093	-0.2351**	0.3800***	-0.300***
0.90	1.300*	0.018***	-0.160**	0.0100	-0.0011	-0.012***	-0.0013	-0.2411**	0.4122***	-0.289***
0.95	2.054***	0.020**	-0.236***	0.0091	-0.0100*	-0.016***	0.0267	-0.3660**	0.5032***	-0.310***

Note. *** p<0.01, ** p<0.05, * p<0.1

Only 0.60th and 0.70th quantiles of *GDP* were positively associated with *Corr*. It implies that only the middle and upper quantiles of *GDP* helped to control corruption in the long run. Some studies (Abed & Davoodi, 2002; Lučić et al., 2016) provided evidence that corruption can be reduced when *GDP* rises. As the economy develops, there's a heightened emphasis on governance and anti-corruption measures driven by resource availability, institutional progress, and international pressure to combat corruption. Likewise, *GFCF* did not significantly influence *Corr* in the long run. But, its 0.60th quantiles and 0.95th quantiles were negatively significant. It provides an insight that, to some extent, gross capital formation is not satisfactory, and there may be corruption practiced.

The coefficient of *M2*, except the 0.10th quantile, was negatively influenced by the *Corr*. This relationship could be explained by the fact that excessive money supply can lead to an environment where bribery and illicit transactions become more prevalent, undermining corruption control efforts. Up to the 0.60th quantiles, *Polit* is positively associated with *Corr*. Some studies, including Asongu (2013) and Nur-Tegin and Czap (2012) found that political stability can reduce corruption. It reveals that when there is better governance, transparency, absence of violence, and accountability in the political system, efforts to control corruption are enhanced. Effective political institutions and practices can create a strong anti-corruption environment. Moreover, higher-order quantiles of *Regu* were negatively influenced by the *Corr*. This results from various factors, such as regulatory capture by powerful interests, excessive bureaucracy, inadequate enforcement, regulatory overload, and potential enforcement agency capture. These elements collectively drive corruption despite a higher quality of regulation (Drebee et al., 2020).

The positive coefficient of the *Rule* across all ranges of quantiles with significantly high values suggested that as the rule of law strengthens, the corruption control index (Corr) inclined to increase, as evident with North et al. (2013) and Mendonça and Fonseca (2012); Ristei (2010). A robust rule of law discourages corruption by holding individuals and institutions accountable. Effective legal institutions and enforcement mechanisms bolster anti-corruption efforts. Similarly, the negative coefficient of *Voice* indicated that as *Voice* improved, the corruption control index (Corr) tended to decrease, which is opposed to the findings of Kock and Gaskins (2014). This implies that higher citizen participation, free expression, association, and media alone may not suffice to control Nepal's corruption. Their impact hinges on robust institutions, effective checks, tackling deep-rooted corruption networks, and addressing cultural factors.

Wald Test for Consistency of the Results

The F-statistics of the Wald test for both short-run and long-run parameter consistency are reported in Table 8. H_0 suggests that there is no parameter constancy for the speed of adjustment parameters, while H_1 suggests its existence. The results of the Wald test indicated the statistical significance of most of the parameters in the model. In the case of short-run parameters, except *GDP*, all others were statistically significant, implying that short-run parameters were constancy for the speed of adjustment parameters. It suggests that heterogeneity of inflation and governance factors with other control variables responds to corruption control and their asymmetries across the ranged quantiles. The significant *ECT* parameter implied being of a long-run asymmetric relationship for inflation and governance and other on corruption control index. Long-run parameters except $\square_{GDP}$, $\square_{GFCF}$, and $\square_{Regu}$ rejected the null hypothesis and concluded that there is a dynamic relationship of *Inf*, *Emp*, *M2*, *Polit, Rule,* and *Voice* are exited.

Table 8

Results of the Wald Test

Parameters	F-statistic (P value)	Parameters	F-statistic (P value)
$\varphi_1(Corr)$	75.84194*** (0.0000)	$\langle(t)$	14.14414*** (0.0003)
$\rceil_0(Inf)$	5.578397** (0.0206)	$®_{Inf}$	11.25202*** (0.0011)
$\rceil_1(Inf)$	11.68465*** (0.0010)	$®_{Emp}$	20.06219*** (0.0000)
$\llcorner_0(Emp)$	7.353137*** (0.0082)	$®_{GDP}$	2.440014 (0.1216)
$\llcorner_1(Emp)$	3.015877* (0.0862)	$®_{GFCF}$	1.605527 (0.2083)
$™_0(GDP)$	0.524055 (0.4712)	$®_{M2}$	29.94318*** (0.0000)
$™_1(GDP)$	3.132270* (0.0805)	$®_{Polit}$	2.805808* (0.0972)
$\rfloor_0(GFCF)$	4.224167** (0.0430)	$®_{Regu}$	1.201721 (0.2758)
$\rfloor_1(GFCF)$	7.033377*** (0.0096)	$®_{Rule}$	71.29627*** (0.0000)
$\llcorner_0(M2)$	15.72335*** (0.0002)	$®_{Voice}$	32.52643*** (0.0000)
$\llcorner_1(M2)$	32.17967*** (0.0000)		
$\vartheta_0(Polit)$	34.81700*** (0.0000)		

$\vartheta_1(Polit)$	34.56956*** (0.0000)
$_0(Regu)$	8.027971*** (0.0058)
$_1(Regu)$	5.451164** (0.0220)
$_0(Voice)$	7.459658*** (0.0077)
$_1(Voice)$	3.388737* (0.0693)
$_0(Rule)$	14.38341*** (0.0003)
$_1(Rule)$	16.19404*** (0.0001)
$\rangle(ECT)$	17.44903*** (0.0001)

Note. The significance level is denoted by *, **, and *** representing the 1%, 5%, and 10% thresholds, while the P-value is presented within parentheses.

Conclusion and Implication

This study investigates the various channels of the corruption nexus. It examines the connection between inflation, governance, and corruption in the Nepali economy using time series data from 1996 to 2021. The ordinary least squares (OLS) and quantile autoregressive distributed lag (ARDL) models were utilized to estimate the expected relationships. The Quantile ARDL approach introduced by Cho et al. (2015) is useful for addressing structural breaks and non-normality of the data. It can estimate the effects of inflation and governance on corruption across different quantiles, from lower to higher values.

The correlation results reveal that *Corr* was negatively correlated with *Inf, M2*, and *Voice*. However, the results also show that *Corr* was positively correlated with Rule. The OLS estimation, when *Inf* was taken as the only regressor, finds that a rise in inflation increases corruption. On the other hand, when governance indicators were considered, *Rule* and *Polit* are effective in controlling corruption, while *Regu* and *Voice* are not sufficient to control or promote corruption in Nepal. In the full sampled model, OLS results are quite different. The results report that rises in Inf are helpful to combat corruption. Moreover, the governance indicators *Regu* and *Polit* had the same effect in corruption. However, *Regu* and *Voice* are not sufficient to control corruption in Nepal. Similarly, some other control regressors have mixed results. The findings suggest that increases in Emp result in more corruption, and a rise in *GDP* can be fruitful in reducing corruption in Nepal.

The results of the short-run QARDL model show that corruption in the previous year can lead to corruption in the present. Similarly, an increase in inflation from the lower to middle quantile range reduces corruption. However, an increase in inflation from the lower middle to upper quantile range of lagged inflation can increase corruption. There are mixed results regarding the governance and corruption nexus. Polit enhances the corruption control index, but middle and higher quantiles of lagged *Polit* are not effective

in controlling corruption. Lower to middle quantiles of *Regu* are helpful in controlling corruption, but the middle quantile of *Regu* promotes corruption. The results also suggest that lagged *Voice* is more crucial for controlling corruption than present *Voice*. On the other hand, lower quantiles of *Rule* can enhance corruption control. In contrast, middle quantiles of current *Emp* increase corruption. However, an increase in the lower quantile of lagged *Emp* can combat corruption. Moreover, lower quantile *GDP* promotes corruption, but the previous year's GDP growth can be helpful in controlling corruption. In contrast, a rise in *M2* promotes corruption but lagged *M2* can improve corruption control. Likewise, the median *GFCF* has an inverse influence on corruption control. In contrast, the lagged *GFCF* promotes corruption in the country.

The negative and significant error correction term (ECT) confirms that there is a long-run association between inflation and governance regarding corruption control. The long-run QARDL estimation reveals that the lower middle to upper quantiles of inflation helps control corruption. The results also confirm that lower and middle quantiles of *Polit* and all quantiles of *Rule* are significantly fruitful in combating corruption. However, other governance indicators—any increase in higher-order quantiles of *Regu* and *Voice* across all quantiles—are statistically negative and can contribute to an increase in corruption. On the other hand, some regressors—lower middle to upper quantile *Emp*, and *M2* except the 0.10th quantile—negatively influence corruption control. This implies that any rise in *Emp* and *M2* leads to corruption in Nepal. However, the 0.60th and 0.70th quantiles of GDP can improve the corruption control index in Nepal.

The Implication of the Study

The study's findings suggest several key policy implications for combating corruption in Nepal. Policymakers should focus on maintaining moderate levels of inflation and prioritize strengthening governance indicators like the rule of law and political stability to effectively curb corruption. However, a nuanced approach is required, as the impact of certain variables may vary across different quantiles. Enhancing regulatory controls and citizen participation should be accompanied by a focus on the quality and effectiveness of regulations and meaningful engagement in governance processes. Policies aimed at improving employment opportunities and fostering economic growth can play a vital role in reducing corruption, but careful management is essential. Additionally, considering lagged effects and adopting a long-term perspective are crucial aspects of effective anti-corruption strategies. Regular monitoring and data-driven adjustments to policies are vital to ensuring their success in combating corruption in Nepal.

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Writing and Publishing a Scientific Research Paper

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Abstract

Research findings are pivotal drivers in societal advancement, catalyzing the generation of novel knowledge and fostering innovation. To ensure wider dissemination and effective communication, it is essential to publish research articles in peer-reviewed and indexed journals. Moreover, publishing papers in high-impact factor journals has become an essential academic and professional obligation in many countries worldwide. A good research report should fill a knowledge gap, providing new and valuable insights, quantifiable data, and measurable outcomes. The shape and structure of a scientific paper depend heavily on the research question and the data assembled for publication. However, even if a paper contains innovative and outstanding content, it may face rejection if its structure and organization are not meticulously crafted. Furthermore, the increased volume of submissions to high-impact journals can also pose a significant challenge to getting papers published. To enhance the likelihood of successful publication, researchers should prioritize meticulous planning and rigorous implementation of their research methodology. Equally important is the careful structuring of the paper, encompassing critical elements of different parts of article. This article serves as a valuable resource, particularly for individuals who are in the early stages of their academic and research journey. Thus, to communicate their research findings and innovations effectively to a target and informed audience, researchers and academics must possess fundamental insights into the publication process. Adhering to the guidelines outlined in this paper enhances researchers' ability to meticulously structure their papers, thereby increasing the likelihood of successful publication and facilitating meaningful contributions to the broader scientific community. It not only bolsters researchers' prospects but also serves to strengthen the integrity and impact of their work within the scientific community. Additionally, it offers a brief overview of the submission and review processes involved in publishing in peer-reviewed journals.

Finally, this paper provides invaluable insights aimed at enhancing the quality and increasing the likelihood of acceptance of scientific papers.

Keywords: *Impact factor, peer-reviewed journals, publication process, research findings, scientific papers*

Introduction

Academic research papers play a crucial role in sharing valuable insights with scientific communities, policymakers, and the publics (Björk & Solomon, 2013; Topper & Boehr, 2018). They foster knowledge creation, innovation, and collaboration (Calfee & Valencia, 1991; Pal et al., 2021), making it vital to encourage scholars to contribute to new knowledge through manuscript publication (Glew et al., 2014). Importantly, publishing in peer-reviewed journals connects scholars globally (Liumbruno et al., 2013). Yet, the increasing number of submissions has made scientific writing and publication more challenging, with high-impact journals accepting only a fraction of articles (Bayne et al., 2003). For research to benefit society, it's crucial to rethink existing practices (Ober et al., 2013). Effective research communication is about justifying significance (Jirge, 2017), clarity (Debnath & Venkatesh, 2015), rigor, and persistence (Ecarnot et al., 2015). Prioritizing data collection, analysis, and academic writing enhances research quality (Davis, 2011). However, research varies in its driving forces and ultimate impacts. Some researches are primarily motivated by academic and grant-related considerations, often resulting in limited societal relevance. In contrast, there are research endeavors that wield significant influence on both human and environmental domains (Hames, 2008). Thus, to disseminate insights effectively, publishing in peer-reviewed and indexed journals is essential (Pontille & Torny, 2015).

Interdisciplinary research is increasingly published in diverse journals (Björk & Solomon, 2013; Rietveld & Schilling, 2021). Researchers globally use systems like Scopus, Google Scholar, Nepjol, etc. (Topper & Boehr, 2018). However, writing for peer-reviewed journals requires more than just writing skills (Liumbruno et al., 2013; Mahl et al., 2023). This article focuses on structuring an interdisciplinary scientific paper's three main sections: introduction, body, and conclusion. We recommend a structured approach for young researchers: Begin by explaining the materials and methods that the researchers have used. Then, write the results and discussion section. After that, wrap things up by giving a quick summary of what you discovered and why it is important in the form of a conclusion. Finally, create an introduction and a separate abstract to give an overview of the research work. This structured approach can help young researchers organize their work effectively. By adhering to this approach and emphasizing each section's key elements, researchers can effectively communicate and advance scientific knowledge. However, it also hinges on the author's personal writing style and their familiarity with the subject

matter. We also discuss essential sections like the author's declaration, contribution, ethical clearance, financial support, and acknowledgment.

Moreover, selecting the right journal is crucial, and we guide how to do so and write a compelling cover letter. We also offer tips on addressing Editors' and Reviewers' comments effectively. Following these guidelines and tips will help authors prepare manuscripts that meet scientific publishing standards, improving their chances of publication in indexed journals. Essentially, the choice of starting point in the manuscript writing process depends on the article's nature and the author's writing style. However, we recommend following the general structured flow chart incorporating the key components in your writing process (Figure 1). Thus, the main objective of this paper is to equip researchers with the tools and knowledge necessary to communicate their findings effectively to the scientific community.

Figure 1

General Structured Flow Chart of the Manuscript Writing Process
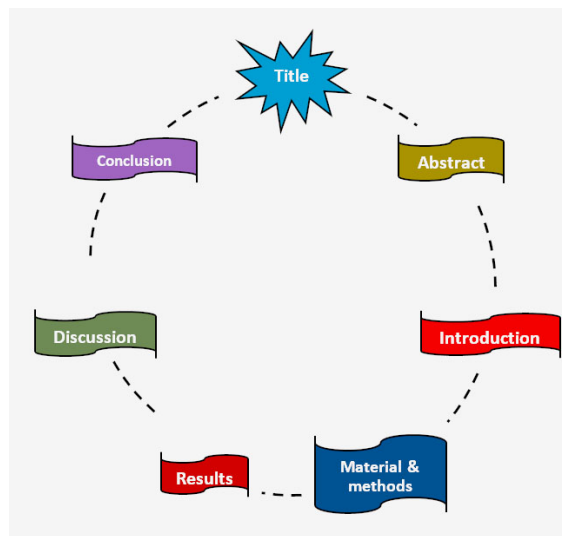
Methodology

This paper involves a thorough literature review to gather insights from diverse sources, including research, academic databases and expert opinions. This information is synthesized to develop a conceptual framework that guides the discussion on key topics such as effective communication, manuscript components, and publishing trends. Case studies and examples, including the author's own experiences, are incorporated to illustrate principles, while critical evaluation is applied to assess existing approaches. The review offers practical recommendations for improving writing and publishing skills, and quality assurance measures to ensure accuracy and coherence.

Components of the Manuscript

A good research report should offer fresh insights, filling knowledge gaps with new quantifiable data or innovative interpretations of any literary and artistic creations. This involves presenting measurable outcomes or effective treatment, contributing to novel perspectives (Laramee, 2010). Writing and publishing a scientific paper is crucial for those in research or academia. The challenge begins with structuring the paper based on the research question and data. Thus, writing a scientific paper requires careful consideration of several crucial factors. The process typically involves creating a hypothesis and objectives, conducting a literature review of at least 30 to 50 published works on relevant themes (Pontille & Torny, 2015; Sone et al., 2021), and consulting the publisher's Guide for Authors (Calfee & Valencia, 1991; Hoffman, 2022). When it comes to writing a scientific manuscript, some major components must be included. These include the abstract, introduction, methods, results, discussion, conclusion, and references (Björk & Solomon, 2013; Denniss & Gregory, 2017). Each of these components plays a critical role in ensuring that the research is presented effectively and accurately. Overall, it is important to pay attention to each of these components when writing a scientific manuscript (Table 1, Figure 2). By following the guidelines and best practices for each section (Debnath & Venkatesh, 2015; Smith, 2024), authors can effectively communicate their research and contribute to the advancement of scientific knowledge.

Figure 2
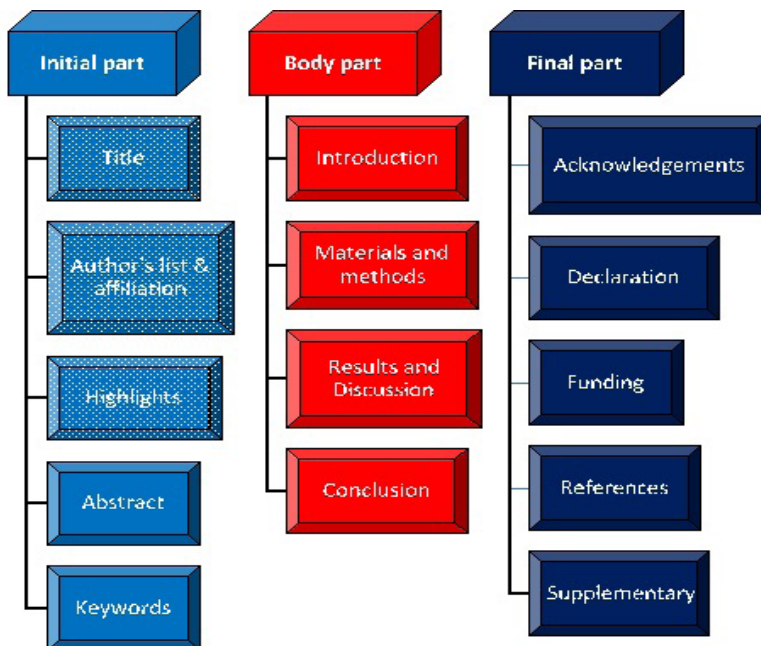
Major Components of a Manuscript

Table 1

Key Elements of the Manuscript in Scientific Writing

S.N.	Components	Length		Key Elements	Remarks
		Words	**Paragraph**		
1	Title	<20			
2	Abstract	150-300	1	Self-stand, all the components in the precise form	1 Paragraph
3	Highlights	<100	3-5 Bullet point	Summary of the most exciting points, innovations	
4	Graphical abstract	Pictorial			
5	Background/ Introduction	< 1000	3-5	Context, perspective, research gap/ objectives	1-2 Pages
6	Materials and methods	< 1000	3-5	Study area, experimental design, study population, sample size, sampling strategy, analysis, and interpretation techniques	1-3 Pages figures/tables
7	Results and discussion	< 6000	6-10	Key findings, interpretation, compare and contrast	5-15 pages figures/tables (3-8/2-4 in number)
8	Conclusion	< 500	2-3	Meaning of the key findings as per the set objectives	1 Page
9	References	30-50 related articles		In numbers, no use of grey literature	2-4 Pages
10	Supplementary/ metadata			Journal requirements	

Note: Journals have their unique formatting guidelines, which may include specific wording, table and paragraph formats, figures, references, and limitations.

Preliminary Parts

Article Title

The title of a manuscript is the first chance to grab the reader's interest and make a lasting impression. It is essential to create a title that accurately reflects the content of the article and highlights its contribution to the field. The purpose of the title is to excite the reader about the research work and invite them to read the full-length article. To create an effective title, authors should summarize the main theme of the article and reflect on its contribution to the theory. It should accurately foreground the contents and be concise,

specific, and unambiguous. Editors, referees, and readers are very selective, so it is crucial to write for the reader and remember that the first reader is the editor and the reviewers. A good title can greatly influence whether or not the manuscript is to be published, so it is essential to make a good impression on these first readers (Bayne et al., 2003; Hatch, 2023). A good title is crucial to the success of a manuscript, as it creates the first impression on the editor, reviewers, and readers. By following these guidelines, authors can create an effective title that accurately reflects the content of their article and captures the reader's attention (Davis, 2011; Hatch, 2023).

To capture the reader's attention, an effective title should have the following characteristics:

Begin with a keyword that accurately reflects the main theme of the article.
Use snappy, simple, and specific language that conveys a clear message about the main issue.
Limit the title to 10-12 words to keep it concise and memorable.
Avoid using infrequently used abbreviations that may confuse the reader.

Authors Name/Affiliation

Determining authorship and its order is a critical step in writing a research paper. Before you even begin writing, it's important to make sure that those who made significant contributions are properly acknowledged as authors (Denniss & Gregory, 2017; Hennink et al., 2022). This not only honors their work but also ensures transparency in the research process. When you are ready to publish your research in a peer-reviewed and indexed journal, it is essential to provide information about each author's affiliation. This information should be placed beneath each author's name and should include details about the department, campus, institute, faculty, and university where the research was conducted. Typically, these affiliations are indicated with a lowercase superscript letter immediately following the author's name and in front of the relevant address. Properly listing author affiliations helps to facilitate communication between researchers and ensure that credit is attributed where it is due (Calfee & Valencia, 1991; Morgan, 2022).

Additionally, it offers readers insights into the context of the research and the institutions involved. Do not forget to include the complete postal address for each affiliation, along with the country name. Lastly, provide the email address of the corresponding author for further correspondence regarding the manuscript. This information is vital for clear communication and the proper attribution of contributions in research papers.

Corresponding Author

The corresponding author is the individual to whom all correspondence regarding the manuscript is referred. This author is primarily responsible for answering all queries from the editor and reviewers of the manuscript, serving as the point of contact and focal person throughout the publication process. The corresponding author is accountable for all queries related to the manuscript, both before and after acceptance (Hames, 2008; Johnson et al., 2020; Nassaji, 2020).

Additionally, the corresponding author plays a key role in designing the study and is typically experienced and knowledgeable in the field. They are responsible for refining and polishing the manuscript to ensure its quality. Some of the main responsibilities of the corresponding author include:

Communicate with the journal during the manuscript submission, peer review, and publication process.
Bridging between the co-authors, reviewers, and the editor.
Proofreading, revising, submitting, and conveying messages.
Ensuring the authenticity of the data and the reproducibility of the results.

Overall, the corresponding author is a crucial figure in the publication process, playing a critical role in ensuring the manuscript's quality and facilitating communication between the authors and the journal.

Abstract

An abstract is a concise summary of a research paper that offers a glimpse into its objectives, methods, results, and conclusions. It acts as a marketing pitch for the article, conveying the essence of the work to editors, reviewers, and readers, often being the sole section read. An effective abstract significantly influences the publication process. Authors should be explicit in communicating their findings' significance and adhere to the specific journal's abstract format. Authors are advised to write an abstract in a standardized format, enhancing readers' comprehension. Commencing with the broader context, detailing the research purpose, methods, key findings, and implications ensures a clear, concise research overview (Figure 3). It should address essential questions and be composed after completing the manuscript to accurately summarize the content. Key characteristics of an effective abstract include clarity, conciseness, and the avoidance of technical jargon, discussions, and references. To create an engaging and comprehensible abstract, author should:

Introduce the broader perspective, background, motivation, and specific research question in the first one to two sentences.

Provide a brief overview of the research methods.

*Focus on highlighting the key findings, limiting them to four to five sentences.*

Present results without jargon, unusual abbreviations, references, or ambiguous terminology.

Emphasize the broader implications of the major results with one to two sentences.

Finally, writing a high-quality abstract is a skill that improves with practice and a literature review, ensuring that it effectively conveys the essence of the research.

Figure 3

Major Components of Abstract Writing
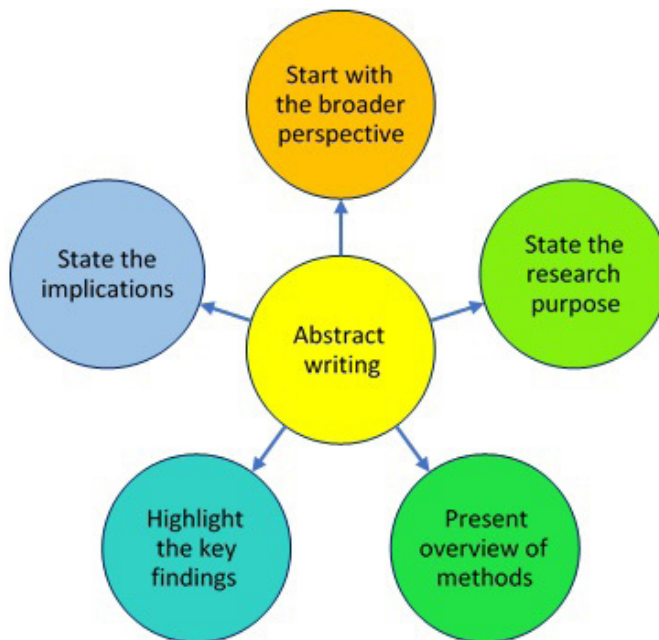
Keywords

Selecting appropriate keywords is crucial for effective communication and discoverability (Bayne et al., 2003; Poucher et al., 2022). Four to six specific keywords are ideal, avoiding broad terms. Keywords are often alphabetically arranged. Relevant terms aid readers in locating, referencing, and assist editors in selecting reviewers for the manuscript. Using keywords in the abstract and manuscript boosts search engine ranking and visibility (Calfee & Valencia, 1991; Strijker et al., 2020). Thoughtful keyword selection and usage enhance a manuscript's impact and reach.

Highlights

Highlights enhance article discoverability via search engines and boost article visibility and readership (Debnath and Venkatesh, 2015). They include 3-5 brief points summarizing novel findings and methods. Comply with journal guidelines (Ecarnot et al., 2015; Horbach, 2020).

Graphical Abstracts

Graphical abstracts are visually appealing and informative images summarizing a research article's main findings (Davis, 2011). They attract a broad audience, aiding in the quick identification of relevant articles and enhancing research visibility and impact. Creating a quality graphic abstract boosts discoverability and readership.

Body Parts

The main body of a scientific manuscript, which is commonly structured as outlined by Ecarnot et al., (2015), typically consists of several sections, including the introduction/background, materials and methods, results and discussion, and conclusion (Figure 2, Table 1).

Introduction

The introduction section of a scientific paper is vital, succinctly outlining objectives and setting the context (Calfee & Valencia, 1991). Typically limited to 1000 words, it addresses key questions: problem identification, existing knowledge, research gap, intentions, and contribution to science, policy, and society. The introduction should follow the inverted pyramid format and balance background information without becoming generic. The authors must clearly state the research aim and use scientific evidence to contextualize it. The journal's scope dictates the depth of the explanation. Logical paragraph flow with appropriate citations is vital (Debnath & Venkatesh, 2015). The authors should dedicate a paragraph to discuss their study's expected contributions to science, policy, and society. The authors can also clarify the study's aim and methodology briefly to generate interest in the methodology section. It is important to note that the authors should always follow the target journal's guidelines and review their archives for guidance (Bayne et al., 2003).

It is suggested that the authors follow a structured approach, comprising five paragraphs for the introduction section. The first paragraph introduces the study's theoretical perspective and fundamental concepts. In the second paragraph, a concise review of relevant literature should be presented. The third paragraph identifies the research gap addressed by the study. The fourth paragraph emphasizes the significance of the research. Finally, the fifth paragraph outlines the study's aims and objectives (Figure 4). However, it is important

to note that these components can vary depending on the nature of the article, journal guidelines, and other factors. Some tips for a robust introduction are as follows:

Be concise and clear, providing subject background and context.
Organize from broader to specific, discussing relevant literature and indicators studied.
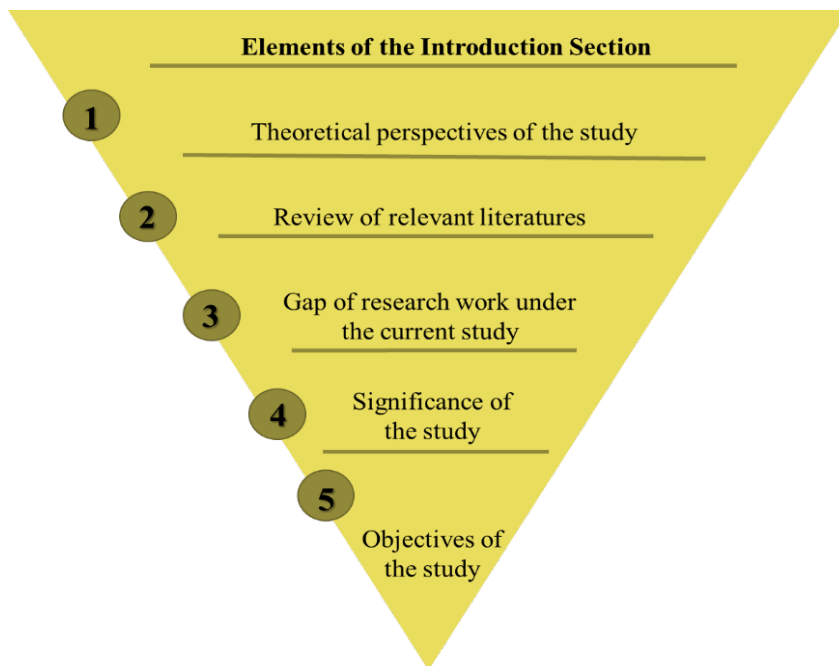*Guide readers toward the research gap.*
Contextualize the study's significance at global, regional, and local levels.
Present the study's objectives, highlighting novelty, potential impact, and paradigm-shifting aspects with a brief experiment or example.

Finally, the introduction is instrumental in capturing reader interest and convincing them of the paper's value. It sets the stage for the entire work, not only guiding readers but also reviewers, as it plays a pivotal role in evaluating the research's significance and impact.

Figure 4
Major Elements of the Introduction Section

Elements of the Introduction Section

1. Theoretical perspectives of the study
2. Review of relevant literatures
3. Gap of research work under the current study
4. Significance of the study
5. Objectives of the study

Materials and Methods

A well-structured methods section is vital for understanding and replicating your research. Utilize clear headings, detailed descriptions, validation procedures, ethical insights, a data collection timeline, equipment specifications, robust data management,

compliance with reporting standards, appropriate references, and supplementary materials, especially for complex data (Figure 5). Thus, the methodology section is critical, impacting result interpretation (Bayne et al., 2003). It serves to address research questions and rationalize methods. Editors and reviewers heavily rely on this section for manuscript evaluation (Liumbruno et al., 2013). In scientific research, sampling, data quality, and reliability are paramount (Glew et al., 2014). The chosen approach should align with the problem, executed accurately. Key factors like research design, method selection rationale, sample details, and data collection strategies need clear delineation. Identifying major variables and ensuring data consistency are essential (Bayne et al., 2003).

Maintaining research trustworthiness in the methodology involves extended field engagement, data triangulation, audit trials, and dependability (Ecarnot et al., 2015). Explaining the application of a chosen research method is vital for justification. The methodology section primarily aims to enable study replication and provide contextual information for result interpretation (Liumbruno et al., 2013). Researchers must demonstrate the scientific validity and justifiability of all approaches used. When suggesting novel procedures, thorough details are imperative.

Figure 5

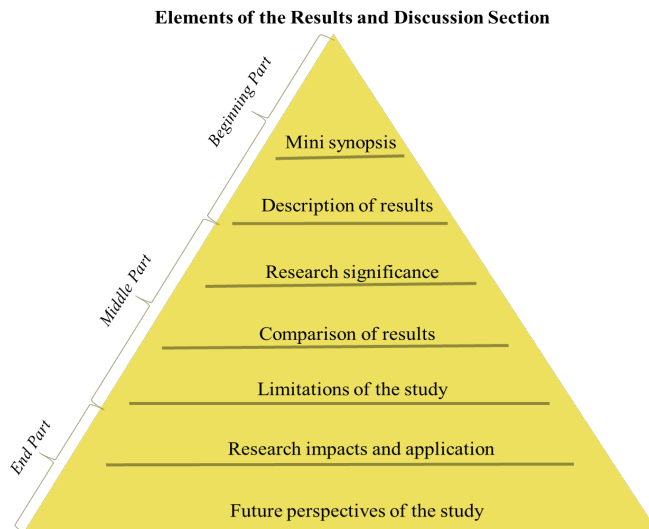*Major Elements of Material and Methods Sections*
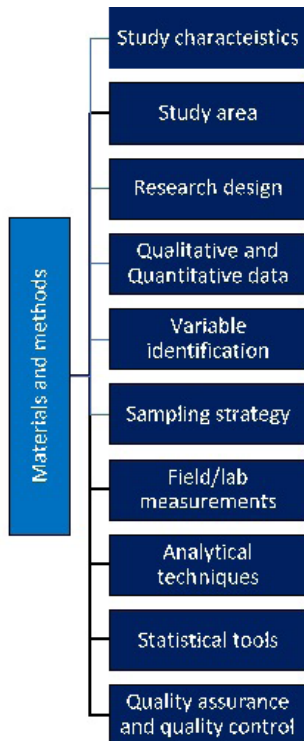
Results and Discussion

In contrast to the inverted pyramid structure commonly used in the introduction section, the results and discussion section should adopt an upright pyramid approach. It starts with a concise synopsis, followed by in-depth result explanations. It proceeds to underscore the research's significance and incorporates a comparative analysis with existing literature. Additionally, the section should address limitations, delve into research impacts and potential practical applications, and culminate by presenting future perspectives tailored for audiences in academia, policy-making, and the broader public, spanning from local to global contexts (Figure 6).

The results and discussion section is a crucial component of a research paper where authors present their core findings (Bayne et al., 2003). Its primary purpose in the result section is to report observations without commentary (Calfee & Valencia, 1991). Typically following the introduction and methods sections, this section should be structured to begin by summarizing key findings and reiterating research questions (Debnath & Venkatesh, 2015). Authors should present their main findings clearly and concisely to maximize the impact of their research (Ecarnot et al., 2015). For an organized results section, address research questions and use tables and figures to provide detailed insights, with tables showing statistical summaries and figures illustrating comparisons with error values (Hames, 2008). The use of text, figures, or tables depends on the data complexity, with text suitable for simple findings. Tables and figures should be self-explanatory, with clear and informative captions (LaPlaca et al., 2018).

Figure 6

Major Elements of Results and Discussion

Elements of the Results and Discussion Section

Beginning Part

Mini synopsis

Description of results

Research significance

Middle Part

Comparison of results

Limitations of the study

End Part

Research impacts and application

Future perspectives of the study

In summary, ensure the results section address research objectives, explain variables, highlight significant findings, use appropriate illustrations, avoid abbreviations, and include supplementary figures and tables when necessary (Jirge, 2017). Some journals merge results and discussion, requiring citations of relevant literature in the latter (Pontille & Torny, 2015). The discussion section should adopt an upright pyramid structure, commencing with a brief overview of the study's findings (Björk & Solomon, 2013).

Explain the findings' significance in terms of broader applicability and compare them with existing research (Davis, 2011). Discuss whether the findings align with prior literature or offer fresh insights into established theories. Place the findings within the context of scientific literature and elucidate the mechanisms behind the results. The results section uses data, tables, figures, and content analysis to demonstrate the study's objectives. Tables and figures should be logically presented, and for complex data, variables can be split into separate tables or figures or consolidated to save space. Contextualize the data in the text based on research questions. Move from one table/figure to the next, addressing secondary findings. Create captions by considering the research question and turning it into a descriptive phrase (Topper & Boehr, 2018). Adhere to the targeted journal's requirements for the number, size, and complexity of tables and figures (Liumbruno, et al., 2013). Previous articles in the journal can guide the manuscript structure for the discussion section.

Moreover, in the discussion section, bridge the introduction and results to create a coherent narrative with key takeaways (Glew et al., 2014). Begin by summarizing the main findings and then transition from specific findings to broader implications and applications (Davis, 2011). Compare your findings with prior research to highlight their uniqueness and contribution (Calfee & Valencia, 1991). Explain how your study fits into the broader scientific literature and clarify the mechanisms behind your results (Jirge, 2017). Discuss the potential impacts and applications of the research for the scientific community, policymakers, and other stakeholders. Consider whether the results have implications for policy and interventions at various levels (Glew et al., 2014). Suggest areas for future research and highlight gaps in the literature that requires further study (Hames, 2008). Ensure that the discussion does not repeat specific numeric values or present new results; focus on how the study contributes to the scientific literature. Start with specific points and move from the main findings to a broader discussion of the scientific literature and the implications of the findings (Challa et al., 2014). Discuss the strengths and weaknesses of the study and how they affect the translation of the findings into policy, and explore possible causes and effects of the results (Björk & Solomon, 2013). However, it is strongly suggested to the authors that when organizing and composing the Results and Discussion section, it is essential to follow the best practices and adhere to the specific guidelines set by the target journal.

Conclusion

The conclusion is a vital section in research papers, serving to summarize the main objectives and findings concisely. It should be two to three paragraphs, using an active voice and present tense for describing the research and future tense for potential research opportunities. Ensure a logical and coherent flow with smooth transitions between sentences and paragraphs. Figure 7 offers key insights for crafting a conclusive and non-repetitive ending. Highlight both the strengths and limitations of your work. In the final paragraph, suggest specific and substantial research questions unaddressed in the current study. Your conclusion must succinctly recap the findings, restate the research question, explore broader implications, address limitations, and propose insightful avenues for future research. Conclude with a compelling statement, leaving a lasting impression.

Figure 7
Major Elements of the Conclusion Section

Final Part
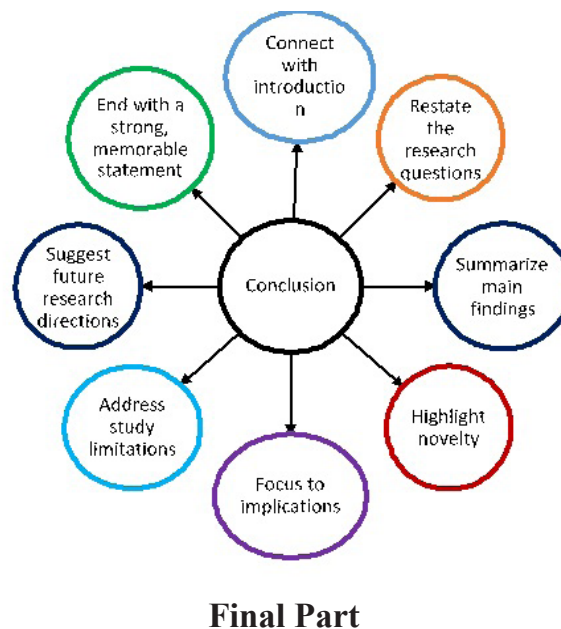
Authors' Contributions

This section must delineate each author and supervisor's roles and responsibilities in the research process. For instance (Bayne et al., 2003; Liumbruno et al., 2013): First author (A): Data collection, interpretation, manuscript drafting. Second author (B): Laboratory data analysis. Third author (C): Scholarly guidance, manuscript review, and editing. Also mention that all authors have reviewed and approved the final manuscript.

Acknowledgments

The acknowledgment section serves to express gratitude to all those who contributed to the scholarly work. It plays an important role in identifying specific contributors responsible for various aspects of the research project. These contributors may include authors, colleagues, friends, supervisors/co-supervisors, funding sources, and laboratory/administrative staff. To maintain brevity and concision, the acknowledgment section should focus those individuals directly involved in the academic work.

Ethical Statement and Plagiarism

Ethical considerations are fundamental in research, ensuring responsible practices. Manuscripts include ethical statements confirming honesty, proper crediting, and adherence to guidelines (Davis, 2011). For instance, obtaining participant consent is vital. Similarly, simultaneous submission to multiple journals is unprofessional (Ober et al., 2013).

Plagiarism is a grave ethical breach, resulting in journal rejection (LaPlaca et al., 2018). Authors must understand references, write in own language, and cite correctly (Glew et al., 2014). Avoid errors like quoting from one source and citing another. Most journals employ plagiarism detection software, so writing in one's own language eliminates risks. Thus, the authors must prioritize ethical approval to ensure research integrity and adhere to ethical standards. Avoiding plagiarism maintains credibility, originality, and trust in scientific writing.

Disclosure Statement

A disclosure statement is crucial in scientific manuscripts to transparently declare potential conflicts of interest, funding sources, and ethical considerations, promoting research integrity. In this context, the author(s) declare(s) that there is no conflict of interest regarding the publication of this paper. The author(s) have no financial or personal relationships with other people or organizations that could inappropriately influence the research or the interpretation of its results.

References

References play a critical role in contextualizing the topic and should be used appropriately. Only cite reputable sources, and avoid citing grey literature. Use general references to support general statements and specific ones for specific issues. When citing references, authors should adhere to the publication guidelines and follow the citation format prescribed by the target journal, such as APA, MLA, Chicago, Harvard, Vancouver, etc.

Selection of Journal

Choosing a suitable journal is crucial for successful paper publication, ensuring alignment with the journal's scope and benefit from the credibility associated with peer-

reviewed publications. Emphasize novelty and acknowledge overlaps with prior research. Precision in research, writing, and submission is vital. Carefully adhere to submission instructions and proofread for spelling errors. Improve acceptance chances by tailoring your writing to match the target journal's readership. Visit the journal's website to understand their expectations. Always consider the target journal's specific requirements and expectations while writing to enhance acceptance prospects. It is important to note that the authors should be cautious of predatory journals. Stick to reputable subscription or open-access peer-reviewed outlets, where acceptance depends on the quality of writing.

Cover Letter and Review Response

After passing an initial review, manuscripts undergo peer review. Authors should embrace reviewer feedback and respond thoughtfully, maintaining a respectful demeanor. Despite their best efforts, papers may be rejected for reasons such as methodological concerns, lack of originality, similarity to existing work, misinterpretation of results, poor presentation, or a mismatch with the journal's priorities. It is essential to recognize that prestigious journals often have higher rejection rates, but authors have ample opportunities to find suitable platforms for their work.

Crafting a compelling cover letter is vital for convincing journal Editors of a manuscript's value. A mere copying of manuscript sections will not suffice. Authors should invest time in creating a concise, thoughtful cover letter of approximately 300 words. This letter should include the paper's title, main theme, and present a persuasive argument for its novelty and relevance to the target journal. Tailoring the cover letter content can significantly bolster the manuscript's case.

Additionally, crafting a review response is a pivotal aspect of the peer review process, vital for upholding scholarly publication quality and integrity. It fosters collaboration and communication among authors, reviewers, and editors, ultimately enhancing the research's scientific rigor. The response letter can be structured as follows:

Dear Editor/Reviewers

We appreciate your valuable feedback, which improved our manuscript substantially. We have revised it diligently, providing detailed responses to reviewers' comments and marked changes. Each comment is addressed with care to ensure resolution. Thank you for your time, and we await your response.

Sincerely,

Checklist

Meticulously editing your manuscript is crucial for engaging readers and ensuring its success. We have highlighted a comprehensive 15-point checklist to maintain systematic

and scientific quality. Rigorously addressing these points ensures the manuscript meets scientific publication standards and effectively informs and captivates readers.

Familiarize yourself with Journal Guidelines.
Review Prior Publications in the same journal.
Align with Research Objectives.
Clarify Specialized Terminology and Abbreviations.
Use Subheadings for clarity.
Verify Data Accuracy and Consistency.
Provide Logical Explanations.
Continuously Review Language for clarity.
Thorough Proofreading before submission.
Seek Peer Feedback for improvement.
Use Tables and Figures for effective data presentation.
Number Tables and Figures accordingly.
Ensure Clear and Precise Presentation.
Align the Manuscript with the Journal's Scope.
Verify Title, Author Details, and Address Conflicts of Interest.

Conclusion

Writing and publishing a scientific paper is vital, especially for those who are in research and academia. The process begins with structuring the paper around the research question and data. Authors must carefully select the appropriate manuscript type, whether it be original research, brief communication, or review. Assessing the readiness of their work for publication is essential, considering factors such as scientific merit, novelty, and relevance. A well-prepared manuscript should convey a clear, ethical message, presenting either original results or an up-to-date review. It should embody qualities like novelty, directness, definitiveness, engagement, conciseness, thoughtfulness, and meticulous language use. Additionally, choosing the right journal and adhering to proper formatting guidelines are crucial steps in this process. Meeting these standards not only increases the chances of publication but also contributes to societal progress and environmental sustainability.

While this article touches upon various aspects of writing and publishing scientific papers, there are several other important considerations that should be addressed. These include providing detailed guidance on addressing ethical issues, obtaining necessary approvals, safeguarding participant privacy, and managing conflicts of interest effectively. Furthermore, offering practical advice on managing data, conducting robust statistical analyses, and ensuring the replicability of results would uphold the integrity of scientific research. Elaborating on strategies for selecting appropriate journals, understanding their readership and scope, correctly submitting manuscripts, managing rejection, and responding to reviewer comments would also greatly benefit researchers. Exploring effective

methods for sharing interdisciplinary findings, navigating challenges in interdisciplinary journals, and fostering collaboration across different fields would enrich the discussion on interdisciplinary research practices. Additionally, providing insights on engaging stakeholders, effectively communicating research findings to non-academic audiences, and maximizing the societal impact of research outputs would enhance the relevance and practicality of the article. In conclusion, while this article provides a valuable overview of writing and publishing scientific papers, there is scope for further elaboration on various topics to better support researchers in their endeavors.

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Organizational Structure and its Impact on Performance

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Abstract

The purpose of this study is to seek the impact of organizational structure on performance of local government. The establishment and functioning of appropriate organizational structures and processes at the grassroots levels is crucial for addressing the local needs and aspirations. This study analyses organizational structure from three different perspectives such as (i) Centralization, ii. Formalization, and iii. Specialization and has an impact on organizational performance. Following a pragmatic approach, this study applied a mixed methods research design incorporating in-depth interviews with local government officials. The findings prevail the facts that there exists a lesser extent of differentiation in municipality, and organization structure is found to have a low pace of support to the organizational performance and employees are demanding for a more supportive environment and role clarity. The study shows that even today the municipality office has not been able to promote the downward accountability in the organizations as expected. A local governance realization in improving performance highly depends on the skills and motivation of its workforce and team spirit. Employee involvement in decision-making creates bonds for commitment and performance. In the overall picture, organization structure is somehow urging towards organizational performance. So far, the majority of respondents are positive towards the role played by municipalities for local development.

Introduction

The structure and processes of local government matter in defining the role, expectations, progress, and overall performance at the grassroots level. The Constitution (2015) and Local Government Operation Act (2017) have given significant powers and responsibilities to local government units to attain their fullest potential and realizations

for upgrading local service provisions such as tax collection, distribution of social security allowances, program planning and development, council administration and so on be administered in transparent, accountable and accessible ways.

Previously, researchers have opined that there exist deficiencies in technical and administrative knowledge and skills, poor staff compliance, and also local staff are alarmed of having been appointed on the basis of nepotism and favoritism, with handwritten contracts on single sheets of paper (Acharya, 2018). Even though Constitution (2015) gives considerable powers and tasks to local governments to develop their areas with a degree of autonomy, the relevant institutional arrangements for service delivery seem to be blemished. So far, the current government system is a newly set-up structure under the republican order and this kind of research has yet to be published, in this sense this study is a milestone in the context of local governance performance.

Generally, organizational structure has been understood as the outline of an organization's framework for guiding and managing organizational tasks. Mainly, organizational structure determines how the roles, power and responsibilities should be defined and how the information is disseminated across the different levels of management. Organizational structure examines the extent of centralization, formalization and differentiation having an impact on organizational performance. Via the organizational structure, this study tried to examine the impact of centralization, formalization, or differentiation as independent variables having an impact on organizational performance via the decision-making process. It has been assumed that the more the extent of officials' participation in decision-making, the lesser the centralization and the higher the decentralization. Also, the lesser the extent of officials' participation the more the prevalence of centralization in decision-making of the municipality. It can be said that the existence of a higher degree of centralization in the organization could lead to the upward accountability of the organization. Likely, the existence of a higher degree of decentralization in the organization could lead towards the downward accountability of the organization. By downward accountability, it means the presence of transparency in organization and it could lead to more responsiveness of officials. Likewise, more rigidity in rules resembles the more rule-following behavior of officials and it could lead to formalization and upward accountability of the organization and more the competencies of officials resemble the presence of differentiation in the organization may lead to the competitive advantage of the organization and could be helpful for achieving the performance of the organization by improving the service standards.

The basic objective of this study is to examine the impact of organizational structure on the performance of local government as the establishment and functioning of appropriate organizational structures and processes at the grassroots levels is vital for addressing local needs and aspirations.

Review of Literature

This study basically concerns with the "Organization Theory" as proposed by Robbins (1983). According to him, Organization Theory is the discipline that studies the structure and design of organizations. The structure of an organization determines the performance of the system (Robbins, 1983). The structural dimensions of centralization, formalization and specialization/differentiation are considered to be of central importance in understanding the functioning of systems. And these three key 'structuring' dimensions are susceptible to managerial control.

Organization theory as a distinct domain of social science can be traced to the late 1950s and particularly to the work of the Carnegie Tech School; rooted in administrative theories, Weber's theory of bureaucracy and Coase's theory of firm boundaries. The field's domain includes questions about how organizations are structured, how they are linked to other organizations, and how these structures and linkages change over time. This study focuses on the following structure of organization as proposed by Robbins (1983).

Centralization: A high concentration implies high centralization, whereas a low concentration indicates low centralization or what may be called decentralization (Robbins, 1983, p. 76). Most theorists concur that the term centralization refers to the degree to which decision-making is concentrated at a higher level in the organization. This is the extent to which decisions are made exclusively by the top management; when work-related decisions are made at the activity centers, the organization is said to be decentralized. Centralization can be seen as an increase in decisions made at higher hierarchical levels within organizations and a decrease in the participation of employees in the decision-making process. It can also be conceptualized as a locus of authority and decision-making in the organization. Environment plays an important role for the locus of authority since organizations in uncertain environments should delegate decisions to lower hierarchy levels in order to quickly adjust to changing situations (Robbins, 1983).

Centralization can be defined more specifically as the degree to which the formal authority to make discretionary choices is concentrated in an individual, unit, or level (usually high in the organization), thus permitting employees (usually low in the organization) minimum input into their work (Robbins, 1983, p. 78).

Formalization: This refers to the amount of written documentation. It comprises written procedures, decision rules, job descriptions, policy manuals, and rules and regulations.

Differentiation: This pertains to the extent to which organizational tasks are divided into minute tasks. It is also the degree to which departments and employees are functionally specialized or integrated.

An organization theory approach to the public sector assumes that it is impossible to understand the content of public policy and public decision-making without analyzing the way political administrative systems are organized and their modes of operation. Organizational structure comprises broad 'structural' features, such as the overall physical size of an organization, and the 'structuring' activities, such as the decentralization of decision-making, that managers carry out. These latter activities actively shape the behavior of organizational members. As such, they provide the institutional support for a host of other critical internal organizational elements, such as values and routines. Social distance is created by the concentration of power (or centralization) in an organization. There is less need for feedback when power is concentrated at the top of the hierarchy since the role of subordinates is to implement decisions rather than to participate in the shaping of those decisions.

Organizational Performance is studied based on a subjective performance measure of the organization by using a set of questions that reveals the perception of municipal employees of Lalitpur district. Regarding the performance of the organization, it has been described by research scholars as a multi-dimensional concept. Some writers have related performance of an organization to the result of its activities and processes (Robbins and Coulter, 2007) which reflects on how well the organization exploits its tangible and intangible resources (Wheelen and Hunger, 2010) as mentioned by Latif and Ullah (2016, p. 35). Organizational performance is also considered 'as an indicator which measures how well organizations attain their objectives' (Hamon, 2003) and there are 'different aspects on which organizational performance can be evaluated" (Choudhary, Akhtar, & Zaheer, 2013, as cited by Latif and Ullah, 2016, p.35). An organization's success in improving performance depends largely on the skills and motivation of its workforce. Employee involvement in decision-making creates a spirit of cooperation within an organization and taps the creative contributions of each member for commitment and performance.

In a formal organization, the coordination between the departments needs to be defined properly for goal achievement. A structure depends on the organization's objectives and strategy. In a centralized model of structure, the higher level of management has authority and most of the decision-making power and tight control over divisions and departments. On the other hand, in the case of decentralized structures, the decision-making power is more or less distributed among the divisions and departments and they are more autonomous and have different degrees of independence in decision-making.

Of course, the goal of decentralization is not always desirable. There may be some conditions under which certain activities are done more efficiently when centralized. This explains, for instance, why financial and legal decisions tend to be centralized. "The suitable level of either high or low centralization may be desirable based on situational factors which might rightly determine the extent of centralization or decentralization" (Robbins, 1983, p. 85) while it has been argued that autonomy and capacity will rightly determine the extent of centralization or decentralization for getting performance success on any policy. Less hierarchical structures may afford greater opportunities for the free transfer of valuable knowledge, and for the resolution of collective action problems without recourse to formal control mechanisms (Miller, 1992). In particular, the presence of decentralized decision-making processes increases the prospect of managers and workgroups independently establishing connections across different functional groupings to bring together relevant stakeholders to maximize organizational performance for instance, in the case of service delivery by Local Governance. Similarly, decentralization implies that senior managers must have faith and trust in the ability of middle managers to make decisions. As decentralization flattens the organizational hierarchy structure helping decisions to pass across the organization which is becoming necessary in local government operations for fast decision-making and service delivery. Decentralization can be a source of motivation for employees as it allows people to participate in the decision-making process. According to Panou (2016, p. 4), "Decentralizing the decision-making, helps top management to delegate tasks to low-level managers, make them part of the business process and of the solution needed, by engaging and motivating them to succeed as being part of the project".

Professionals and skilled employees are particularly sensitive to having a say in those decisions that will affect how they will do their jobs. A final plus for decentralization is the training opportunity that it creates for low-level managers (Robbins, 1983). By delegating authority, top management permits less experienced managers to learn by doing. By making decisions in areas where impact is less critical, low-level managers get decision-making practice with the potential for minimum damage. This prepares them for assuming greater authority as they rise in the organization (Robbins, 1983, p. 85).

Where are decisions made in the organizations: on top by senior management or down low where decision-makers are closest to the actions? This implies that processes and structures are crucial components of public policy. By processes, it resembles the activities and behavior that play out over time. These can be decision-making, opinion-forming, implementation, or learning processes. By structures, it resembles the frameworks within which processes unfold. The structures set limits as to who can participate. They also limit what are deemed acceptable, reasonable, appropriate or valid perceptions of a situation, a problem, or suggested solutions. The organizational structure consists of role expectations and rules for who should or can do what, and how each task should or can be done. Meanwhile, this structure says nothing directly about how an organization's members

actually behave; it only provides guidelines and a framework. A distinction can be made between formal and informal norms. Centralized organizational structures rely on one individual to make decisions and provide direction for the company while the decentralized organizational structures follow the interactive approach. To know the municipal proximity towards centralization or decentralization in the decision-making process, the officials' views on their participation in the municipal decision-making process and information sharing have been taken as one criterion in this study.

Formalization in organizational structure is a process in which managers specify in written form the procedures, rules and responsibilities for the individual employees, organizational units, groups, and teams which lead to the development of processes, relationships, and operating procedures. The formalization of the organization is the result of the management's tendency towards bureaucracy and centralization. The extent of the presence of formalization has been measured in this study by two criteria: rigid organizational rules and responsibility. Measuring the optimum level of formalization is quite tough as formalization occurs in every organization, but there is a wide variety of degrees and scopes. A common problem for organizations is therefore to find the so-called optimum formalization. As per some research scholars, if there is under-formalization i.e. the existence of too small quantities of rules and documents, it leads to the freedom of action of workers, which in turn can result in chaos and a decline in efficiency (Robbins, 2008). More rigidity resembles more formalization. In this study, the presence of formalization is examined by the officials' opinion regarding the presence of rigidity in the rule.

In terms of organizational theory, differentiation is the series of processes that organizations use to assign employees and assets for achieving their goals. A differentiation strategy involves the organization creating a product or service, which is considered unique in some aspect. In this study, the respondents' opinion regarding the availability of more trained human resources and feeling of urgency in work has been considered as a key means to know the presence of differentiation in the organization.

Methodology

This study employed a pragmatic approach with a mixed methods research design encompassing both a quantitative structured questionnaire survey and in-depth interviews with municipal officials of Lalitpur district. There are 29 wards in Lalitpur district out of 29 this study covers the 5 Wards belonging to Lalitpur Metropolitan City and Godawori Municipality. Both of which serve the highly dense population. The pre-coded structured questionnaire survey has been administered to the officials and staff. The total sample size of the study is 30 who were selected through purposeful sampling and followed up with 5 in-depth interviews for further information. The qualitative information obtained from interviews with respondents is used to accustom the service delivery-related problems in the

municipality such as resource allocation, training needs, resource constraints, grievances and institutional capabilities and performance-related issues. The information obtained is very useful to understand and elucidate the pertinent facts. As I have been involved in data collection, it helped me to better perceive the current situation of the municipal ward office so that the variables under investigation became clearer and understandable. Moreover, municipal publications and bulletins have also been studied to validate the findings. In order to strengthen the validity of data and findings, a pretested questionnaire survey has been employed. Hence, in this study utmost importance has been given for maintaining the reliability and validity of data.

Findings

Structural Impact on Performance

In order to know the impact of organizational structure on the performance of local government at first, the officials' evaluations of municipal functioning were conducted based on a series of statements focusing on areas such as work roles, rules and rigidity, time management, responsibility and training undertaken. Secondly, for more clarification of issues, few in-depth interviews have been conducted with municipal officials covering the areas such as training, decision-making practices and administrative capabilities.

In order to know the officials' views on municipal functioning in areas such as rigidness on organizational rules, time management (punctuality), responsibility undertaken, and sense of urgency in the official work and competitive status (as having training), few statements have been asked as shown in Table 1.

Table 1

Officials Views on Functioning of Organization   n=30

Statements	Agree% (partly and strongly)	Disagree%(partly and strongly)
• Work roles are structured in our organization	69	31
• Rules in our municipalities are rigid and complex	30	70
• Time management is Problem	35	65
• Most service providers have a strong desire to avoid responsibility	31	60
• There is a sense of lack of urgency thinking that somebody else will take care of it.	56	44
• Our municipality lacked a trained person	40	60

Q. Please provide your opinion on the following statements (1 strongly disagree, 2- partly disagree, 3-partly agree, 4- strongly agree and 5- do not know). Source: Field Survey, 2022-2023

As depicted in Table 1, it has been found that 69% of respondents agreed that 'Work roles are structured in an organization' and 70% of officials disagreed with the statement "the Rules in municipalities are rigid and complex". It can be said that the rules of municipalities are not too rigid as per officials. It indicates that officials prefer to follow the rules of the municipality and the extent to which work roles are structured in an organization and the activity of the employees is governed by rules favours and indicates the presence of formalization in the organization.

Just 35% of the respondents agreed on the statement 'Time management is a problem' which indicates that officials are punctual and they will be available on the desk all the time during office hours. This may not cause a delay in the service delivery which definitely will be good for service seekers.

Likewise, 56% of respondents disagreed on the statement 'Most service providers have strong desire to avoid responsibility' which means officials are seriously completing their responsibilities which in turn resembles the presence of formalization. Such working tendency of officials will give quality service which will be helpful for boosting the satisfaction level of the public.

For knowing the degree of competence of officials, two statements 'There is a sense of lack of urgency thinking that somebody else will take care of it' and 'Municipality lacks trained person' have been asked.

It has been found that 56% of respondents agreed on the statement, "There is a sense of lack of urgency thinking that somebody else will take care of it". This result also indicates the possibility of delay in getting work done which is panic for the public again. This kind of officials' attitude may lead to public dissatisfaction with municipal service delivery.

Likewise, 40% of officials agreed with the statement 'Municipality lacked trained people' which again speaks against local government. If the Municipality lacks trained people, how can quality service be assured? In short, this study portrays the fact that there is a lack of professionalism among officials in the municipality.

Further another question has been asked of municipal employees 'Have you received any other training for your skill development?' It has been found that 49% of respondents said that they have received training for skill development and 51% said no. As per employees, such training programs are also not so frequent. It reflects the fact that the municipality organizes skill development training for staff but all staff are not getting the opportunity to participate.

Regarding the training requirement for the officials, an in-depth interview has been organized with municipal staff, Ms. Jyoti Sharma (name changed). As per her, "the general skill development training is more frequently organized by the municipality but for the proper skill development and enhancement more training is needed".

Regarding the organizational structural orientation, it has been found from the above discussions that the municipal structure favors the mixed approach. It has been found that the majority of officials' 70% disagreed with the statement, 'Rules in municipalities are rigid and complex' and 69% of respondents agreed on the statement 'Work roles are structured in an organization'; it reflects that the rules are not found to be of rigid nature in the municipality as per the views of officials. Regarding, 'professionalism' and 'skill development' via the training achieved were found to be of lesser extent which resembles the lack of differentiation in the organization. So, in downward accountability, the organization is more transparent about its actions, and listens and responds to those lower down the hierarchy and involves them in decision-making.

According to Fukuyama (2012), more centralization means less autonomy, in this situation, the governance system may be less transparent to the public and also to the officials at the bottom level. If the organization is more hierarchically oriented then, in such a condition, the performance- success of the organization may suffer. Also, it has been found that there exists some extent of clarity on the goals and objectives of the organization which could bring on formalization and leads to impartiality in treatment. Fukuyama (2012) said that autonomy and capacity are interdependent, when there is autonomy it demands more capacity for the performance success of the organization or governance i.e. competence of the organizational staff enhances the performance of the organization. In that way also it can be said that the competence of officials brings on the performance-success of the organization by promoting specification and differentiation.

One of the officials has opined "this new organization structure demands more skillful administrative staffs as there are lots of projects and programs, accordingly proper formulation and implementation of development plans and projects is a quite challenging task and it demands proper number and quality of staff who can accomplish the task on time and so far, all staffs are having hectic schedule".

As per the officials, the decision-making process is becoming quite quicker as compared to previous days. The in-depth interviews with officials reveal the facts that local governments at the grassroots are following a middle way between centralization and decentralization in the decision-making process.

Conclusion

In this study, the structural orientation and capabilities of local government have been examined empirically. Depending upon the context, situation, and severity of issues, the leadership needs to keep the balance between centralization and decentralization. However, centralization and decentralization are just opposite ways to transfer decision-making power and to alter the organizational structures. From the analysis above, it has been found that there exists a lesser extent of differentiation in municipalities, and organization structure is found to have a low pace of support to the organizational performance and employees are demanding a more supportive environment and role clarity. It has been concluded that even today in the Municipality Office; there is presence of lesser extent of downward accountability in the organizations. A local government's success in improving performance highly depends on the skills and motivation of its workforce and team spirit. Employee involvement in decision-making creates cooperative bonds for commitment and performance. Finally, it has been concluded that the majority of respondents are positive towards the role played by municipalities for local development.

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Local Knowledge and its Applicability in Secondary Level Classroom Instructions

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Abstract

This study aims at identifying the applicability of local knowledge in school level classroom instructions and analyzing task-based approaches, methods and techniques in classroom practices for the development of skill-based education in study areas. It also attempts to recommend some strategies for the application of local knowledge in classroom instructions for the development of practical education through functional or task-based classroom instructions. Based on the qualitative method, the data have been collected through observation and semi-structured interviews. The collected data have been analyzed by carrying out immersion, understanding, abstraction, synthesis, illumination of phenomena and integration and critique of findings. The key findings of the study showed plenty of diverse local knowledge available in study areas and proved to be very useful in carrying out teaching-learning activities in the classroom by applying various instructional techniques and curricular implementations in the secondary level.

Keywords: *Local people, local resources, local knowledge, task-based instructions, skill-oriented education*

Introduction

Knowledge, experiences and skills are supposed to be interconnected to each other and work simultaneously in education. According to Dewey (1916), education is a continued process of getting knowledge, experiences and revising or reorganizing knowledge and experiences into learning practical skills through the adjustment in environment. It is supposed to be a process of training for developing practical skills through the enrichment of inherent potentials (p. 61). Likewise, for Agrawal (1992), the productive aspect of education enables a person to do things by overcoming each and every problem through

practical skills (p. 33). These statements clearly reflect the basis of modern educational ideals that clearly focus on the practical aspects of education, relating it to functional, productive and skill-developing aspects. Likewise, Dewey (1997) puts his view again that the main purpose of education is to prepare the young for future responsibilities and for success in life, by means of the acquisition of the organized bodies of information and prepared forms of skill that comprehend the material of instruction (p. 18).

Emphasizing education as development of overall skill, Crow and Crow (2008) advocate that education is a dynamic force in the life of every individual, influencing physical, mental, emotional, social and ethical development resulting in practical values, behaviours and skills in a society (p. 53). From a different perspective of education, Smith (2006) argues that education can be part of the problem as well as part of the solution. Policies and practices at all levels within the education system need to be analyzed in terms of their sensitivity to local diversities and their potentials for the overall social development (p. 29). Smith's remarks here suggest that diversity provides various types of opportunities through the varieties of knowledge, experiences and skills available in the society. This availability equates to social development which is likely to be faster though it creates difficulties for the policy makers in making inclusion or accommodation of all the aspects in generating education policies and systems; this indicates the influential role of diversity in education.

In order to bring a real-world situation into the classroom, and develop practical skills in students through the real-life activities, there requires the students' involvement and interaction with the relevant resources available in the local environment in a socio-cultural context. Socio-cultural context includes human differences regarding their individual as well as group identification related to their particular knowledge, skills, experiences and practices. UNESCO (2011) puts forth similar ideas on socio-cultural context stating that it includes race, class, ability, different learning conditions and styles, ethnicity, age, gender, sexual orientation, religion, nationality and other dimensions that make up the individual and group practices (p. 2). According to Nwabueze (2022), the modern trends in education include event and task-oriented learning that is based on the phenomenon of social learning which requires the interaction of students with the locally available resources around them including local knowledge, experiences and skills prevailing in local people (p. 545). But the irony that I have found is that the abundance of local knowledge available to local people is found to have been ignored and abandoned and the traditionally practiced theory-based and teacher-centered classroom instructions are still being applied. It is where I became interested in undertaking this study.

Indigenous People

Indigenous people are particular socio-cultural groups of people who share collective ancestral ties to the natural resources and lands where they live, occupy or inhabit. The

interaction with land and natural resources on which they live are linked to their identities, cultures, livelihoods, and language as well as their physical and spiritual well-being. Local people are supposed to have the skills to mobilize the locally available resources for the proper benefit of their communities through specific knowledge and proper utilization techniques. Local people are supposed to possess the collective capacities for the proper mobilization of natural resources through their traditionally practiced, experience-based knowledge and skills. Local people possess knowledge about local skills and technologies. Similar remarks on local people have been put forth by Weddell (2002). According to his study, local or indigenous people from the poles to the tropics have initiated some highly effective and innovative conservation and development projects leading to the development of practical knowledge, skills and technologies (p. 32).

The scientific studies show the necessity of assimilating local knowledge of the indigenous people and partnership with local communities for the proper mobilization of natural resources for the development of knowledge, experiences and practical skills relating to various aspects of education. In this regard, Timsina and Ojha (2008) clarify, "Scientists themselves have admitted that knowledge that comes from the school and university education, is all based on the indigenous knowledge system which has existed with the community and farmers for generations" (p. 27).

The discussion above makes it clear that the scientists from their studies have admitted the existence of indigenous knowledge of local people for generations and the knowledge is a fundamental asset to use for school and university-based education. Surveying in the issue of knowledge of local people in order to get varied levels of innovations and generate useful insights into the deliberative interface of diverse knowledge systems in the context of Nepal, Ojha (2008) states that there is a significant potential of analysis of knowledge systems driving such practices towards understanding how better results can be achieved. According to them, lessons from the analysis of case studies on natural resource management in Nepal with varied levels of innovations generate useful insights into how the deliberative interface of diverse knowledge systems can be strengthened to achieve effective and equitable impact (pp. 3-4).

The argument above elucidates that the analysis of local people and the diverse knowledge they possess is very important for the development of experience-based practical education. This is mostly applicable in Nepal like in any other developing countries. The studies have found that the knowledge of local people plays a vital role in enhancing the knowledge of scientists. Focusing on the value of indigenous knowledge for the development of technologies in the field of resource management, Timsina and Ojha (2008) further elucidate "the participatory variety selection is one of the effective approaches which combine the knowledge of scientists and the local people however, the challenge is to fully recognize the value of indigenous knowledge system while developing technologies" (p. 27).

The issue emerges here is the challenge to recognize the value of the local knowledge system while developing technologies and strategies in the field of resource mobilization including teaching-learning. Illustrating the solution for the challenges mentioned, Jazairy et al. (1992) opine that indigenous intelligence, combined with enlightened training and other external assistance, may result in the development of technologies in every field that are manageable in scope do not rely unduly on imported technology, have low recurrent costs, and can be voluntarily maintained by the local communities (p. 37). Jazairy's statement on the other hand suggests carrying out proper training and other external support to make them able to develop and cope with the technologies in their own field. Giving the focus on local community people and highlighting them to be considered as the major stakeholders as an indigenous feature for the innovation of technologies in their own arena, Timsina and Ojha (2008) elucidate that the local people need to be considered as the active agents of the knowledge development process. Similarly, the policies of educational institutions need to be crafted in a way to promote a network of local people that promotes the knowledge system suitable for the community (p. 37).

The discussion above advocates for the establishment and promotion of the network of local people, formation of their community institutions and include it in the policy of the nation in order to promote their knowledge system. Attaching further information on indigenous knowledge, Timsina and Ojha (2008) explain, "based on the indigenous knowledge systems, local people are capable of selecting appropriate varieties that are suitable for their ecological and socioeconomic behaviours including their learning skills" (p. 27).

The studies discussed above suggest that local people are the fundamental assets that play a vital role in designing and shaping sociocultural behaviours through the mobilization of natural resources available locally. They also play a crucial role in developing technologies required in the field of resource utilization. This is because they possess the unique capacities, experiences and skills based on their local knowledge.

Local Knowledge

It is an account of a complete body of knowledge, know-how and practices of day-to-day life maintained and developed by local people through interactions with the natural resources and environment, generally in rural areas. According to Warren et al. (1995), indigenous knowledge is the local knowledge that is unique to a given culture or society that is in contrast with the international knowledge system which is generated through the global network of universities and research institutes (p. xv). Likewise, Grenier (1998) defines local knowledge as "the unique, traditional, local knowledge existing within and developed around specific conditions of women and men indigenous to a particular geographic area" (p. 1). These two definitions denote clearly that indigenous knowledge is a special and

exclusive type of knowledge made with the blend of culture, tradition, experience and skill in particular concerned with society and geographic area specific. It is allied with a very specific capability to solve the problems in particular. Explaining the formation process of local knowledge, Freire (1981) claims that indigenous knowledge is gained through action, workers have intimate, detailed knowledge of their everyday realities, and there is no hard and fast determinant of the truth, but rather methods (pp. 85–86). This shows that the local knowledge is formed out of everyday experiences, knowledge, truth and realities through which the local people generate the vision and reality of the world together. Similar ideas on practical and productive aspects of indigenous knowledge have been exemplified by Wilmsen et al. (2008) that people have intimate knowledge of the things with which they are engaged as they go about their daily lives. That knowledge is produced through actions and activities. Knowledge of processes and practices (know-how) is tied to the act of engaging in those processes and practices, and is difficult to convey outside of the context of doing them. A brush harvester's know-how, for example, is in the assessments s/he makes of a patch of brush s/he encounters in the field, the particulars of the permit that allow him {her}to harvest and, finally, the techniques that s/he employs in the harvesting itself (p. 39).

The discussion above shows clearly that local people possess such a type of knowledge which has been internalized through their own context. Their knowledge is practical, functional and based on a problem-solving approach because their knowledge is generated through action and experience. Such knowledge, when applied in classroom instructions, can bring a real-life situation leading to task-based activities. Showing the role of local people's knowledge in generating new technologies through cultural experience Quiroz (2002) explains that local people generate new knowledge every day; they also integrate and adapt new technologies into their knowledge system relating to their cultural experiences. It optimally utilizes available resources, exploits the existing diversity, takes into account the instability of the environment, and provides livelihoods whilst appreciating the need to sustain the productive resource base (p. 306). Quiroz's remarks denote that indigenous knowledge is generated by the local people through their everyday experiences. The knowledge is renewed and updated every day through their everyday generalizations. Through experience-based knowledge, they generate new technologies which obviously play a crucial role in the development of practical skills when connected or applied in the teaching-learning process through classroom instructions. Addressing the necessity of the recognition of local knowledge and incorporating it with real-world actions. Showing the scientific, constructive and productive outcome of local knowledge in teaching-learning, Wilmsen et al. (2008) highlight, "recognizing the importance of this knowledge and involving the knowledge holders directly in the research in no way constitutes an abandonment of the traditional concerns of conventional science for rigor" (p. 39).

It can be understood from the above discussions that indigenous people and their knowledge gained through their everyday experiences, social practices and cultural reality

can definitely enhance the activity and skill-oriented practical education. Hence, their experiences, knowledge, skills and interests are to be addressed in the various aspects concerned to the teaching-learning perspectives.

Culture and Indigenous Knowledge

From the cultural perspective, Haverkort (1994) defines local indigenous knowledge as the actual knowledge of a given population that reflects the experiences based on cultural traditions and includes more recent experiences with modern technologies (pp. 454). This defined concept of indigenous knowledge in usual sense, Roling and Engel (1989) have stated the view that local knowledge must be understood within the framework of the cultures of local people; to separate it from its cultural context is to lose sight of the meaning that it has for the survival and integrity of these communities (p. 101). This justifies that the presence of indigenous knowledge in the cultural framework is a must in order to make it lively. Relating indigenous knowledge to the culture of a nation, Warren, et al. (1996) state in their study that indigenous knowledge is considered a useful skill, and attitude needed in order to maintain national culture (pp. 96). Highlighting the importance and role of culture in acquiring indigenous knowledge, Baker (1995) clarifies that subjects should be related more closely to the learner's societal or cultural environment. In other words, the cultural context of the society which provides its settings and whose needs it exists to serve should be taken much more explicitly into account (pp. 965-704).

Baker's argument clarifies that the knowledge that consists of subject matter should be shaped by cultural aspects containing the learners' experiences acquired through the socio-cultural environment. Such knowledge he said should be set in cultural settings of the society. Regarding the learning theory to be carried out for the aforementioned context Baimba (1993) claims that the interpretations and explanations to the learners should be based on the cultural context (including local knowledge) that surrounds them (p. 213). This means the perception, interpretation and explanation of local knowledge should be carried out in the cultural context. This shows that as indigenous knowledge plays a vital role in the proper mobilization of natural resources and as the knowledge should be interpreted in the cultural context, the local knowledge should also be perceived and explained from the teaching-learning perspective as one of the important components of education

Presenting local knowledge as an invaluable national and global resource for socio-cultural and economic development, Warren et al. (1996) serve the supportive remarks that there is now an increasing awareness about the fact that the local knowledge system represents invaluable national and global resources. There are the authors who even refer to that kind of knowledge as 'cultural capital' e.g., Berkes, Folke and others (p. 3). Focusing on the accountability of indigenous knowledge in developing vocational and practical education, Warren et al. (1996) highlight that the interactions between vocational education

students/graduates and their society could be more meaningful and beneficial if they (the students/graduates) are familiar with the local knowledge existing in that community (p. 3).

The discussion above indicates that when the projects that are based on local indigenous knowledge are launched, the local group of people are motivated for the active participation in the mobilization of resources. Such participation becomes more fruitful in making socio-cultural interaction with vocational education graduates by bringing such knowledge in classroom situations and that ultimately leads to the effective and meaningful development of vocational and practical education through participatory approach. Highlighting the implementation of participatory approaches for the development of indigenous knowledge, others argue that within the context of natural resource management, participatory action approaches have enabled diverse groups of stakeholders to not only increase input, but also more importantly, to establish a fundamentally different platform to provide local knowledge (Michaels et al., 2001; Purnomo et al., 2004). This indicates a two-way relationship between indigenous knowledge and development of participatory and interactive approach. This means participatory approach supports the development of local knowledge and the priority on local knowledge enhances and encourages local community for interactive learning and if such approach brought in classroom situations, that would create the natural, practical and skill-oriented learning in real world situations. Showing the interconnection between local knowledge and community involvement for participatory and interactive approach in resource utilization including socio-cultural practices, Finn (1994) opines that from this core, community involvement always stood as a central tenet of participatory practices with the goal of coordinating local knowledge and resources to address the issues that affect local constituencies (pp. 25-42).

Illustrating the system of knowledge practiced in Nepal regarding natural resource management, the study of Ojha (2008) shows four different but overlapping systems of knowledge: techno-bureaucratic knowledge systems, knowledge systems of development agencies, knowledge systems of politicians, and knowledge systems of civil society networks (p. 3). This categorization lacks the inclusion of the knowledge system that the local people hold in the practices of socio-cultural activities. Pointing the same issue out Timsina and Ojha (2008) state in their study that lack of coordination between scientists and extension workers at the local level is a major issue in building an effective mechanism for deliberative knowledge interface between scientists and local farmers (p. 28).

Equity, gender and marginalization of indigenous knowledge systems have been some of the prominent issues in the present practice of local knowledge systems (Ojha, 2008, p. 24). The issue raised here focuses on the inclusion of indigenous knowledge in the practices of agricultural development. By giving the example of agricultural development the above-stated issue signifies the importance of indigenous knowledge for the proper utilization and development of nature including socio-cultural resources. Showing the

practices of local knowledge prevalent, Paudel and Ojha (2008) in their study reveal that there are only some who have knowledge and commitment and are trying to bridge the local and scientific knowledge that professionals and villagers hold, through informal strategic alliances across government, NGOs and communities to a small extent (p. 53). This study clarifies that there haven't been considerable attempts and efforts in identifying, mobilizing and applying the available local knowledge for the enhancement of socio-cultural and economic development. Hence, there is no inclusion of such knowledge in educational policies and strategies. This all raises major questions in me whether the locally available knowledge can be brought in the classroom and applied for developing student-centered activities in the classroom and how can such knowledge be utilized in classroom learning practice.

Objectives of the Study

- To identify the local knowledge available in the study areas.
- To analyze the applicability of identified local knowledge in classroom instructions in the study areas.
- To recommend some strategies for the application of identified local knowledge in classroom instructions.

Research Questions

- What local knowledge can be found in the study area?
- Are the identified local knowledge pedagogically significant?
- How can the identified local knowledge be used in classroom learning practice?

Research Methodology

To find out answers to the research questions, a qualitative research approach has been chosen applying hermeneutic phenomenology to find out people's lived experiences (Langdridge, 2007, p. 4) by using a method of making sense of the world as people experience it by interpreting the meaning of the experiences (Van Manen, 2014, p. 28). The aim of the researcher through this phenomenology is to explore the hidden meanings of peoples' experiences and their practiced knowledge and skills by applying an 'interpretive paradigm' which is viewed as a social construction having a central goal of seeking to interpret the social world (Higgs, 2001, pp. 48- 49). Relevant phenomenological questions through unstructured and semi-structured interviews are used for collecting experiential data from participants (Beck 2021). The experience contained data are utilized for proper phenomenological analysis and reflection which is meant to serve the purpose of producing categories to unlock meaning through the process of phenomenological interpretation, analysis, reflection, and writing (Stolz, 2023, p. 825). For this purpose, field observation,

and semi-structured interviews have been applied as processes. Field notes, photographs and voice recordings were also carried out as supportive tools and techniques.

Regarding the study location, I have considered the diverse features in the selection of study sites (Rowland & Leu, 2011), I have drawn information from three geographical pocket areas: arable plain, riverside area, and tourist area in suburbs of Sainamaina Municipality-6, Tillottama Municipality-14 and Lumbini Cultural Municipality-10 of Rupandehi district Nepal respectively.

The participants in this study were both native and migrant dwellers of identical geographical pocket areas: arable plain, riverside area and tourist area of Rupandehi district, Province no. 5, Nepal. I have included the people who were the inhabitants of selected pocket areas inclusive of males and females. The participants include twelve local dwellers, six teachers, six students, six parents, three social workers, three SMC members, three local representatives, and one educationist. The collected data were analyzed by carrying out six stages: immersion, understanding, abstraction, synthesis, illumination and illustration of phenomena and integration and critique of findings.

Result and Discussion

The identified local knowledge through field observation and semi-structured interviews in the study area has been categorized as physical, technical and social knowledge following the frame model of   Kiyamaz & Mukherjee (2000) and presented in the table (see Table 1) below.

Table 1

The Identified Local Knowledge

Geo-pocket Areas	The Identified Local Knowledge:
	Physical/technical/social knowledge (Kiyamaz & Mukherjee, 2000.)
Arable Plain	***Physical Knowledge:*** Topographic knowledge (relief, hydrograph, vegetation) soil type, land condition, land tenure, quantifying, thatching, weather prediction, doing yoga, physical exercises etc.
	Technical Knowledge: Transplanting, Weeding, Ploughing, Field leveling, drawing water, Mapping, Diagramming, Listing, Comparing/contrasting, Identifying, Estimating, Ranking, Visual sharing/mental maps, Cross-checking, Correcting, Modifying, Sequencing, naming, etc.
	Social Knowledge: Observing, listening to others, Criticizing, Discussing, Interacting, seeking problems, Seeking solutions, Answering, Telling local history, Presenting the information map, Sharing, etc.

Riverside Area	***Physical Knowledge:*** Topographic knowledge, Land structure, Soil type, Land condition, Land tenure, Quantifying, Thatching, Weather prediction, swimming etc.	
	Technical Knowledge: Transplanting, Weeding, Ploughing, Field leveling, Drawing water, Mapping, Diagramming, Listing, Comparing/contrasting, Identifying, Estimating, Ranking, Visual sharing/mental maps, Cross-checking, Correcting, Modifying, Sequencing etc.	
	Social Knowledge: Observing, Listening to others, Criticizing, Discussing, Interacting, Seeking problems, Seeking solutions, Answering, Telling local history, Presenting the information map, Sharing, etc.	
Tourist Area	***Physical Knowledge:*** Topographic knowledge, Land structure, Soil type, Land condition, Land tenure, Quantifying, Thatching, Weather prediction, etc.	
	Technical Knowledge: Transplanting, Weeding, Ploughing, Field leveling, Drawing water, Mapping, Diagramming, Listing, Comparing/contrasting, Identifying, Estimating, Ranking, Visual sharing/mental maps, Cross-checking, Correcting, Modifying, Sequencing, classifying, etc.	
	Social Knowledge: Observing, Listening to others, Criticizing, Discussing, Interacting, Seeking problems, Seeking solutions, Answering, Telling local history, Presenting the information map, Sharing, etc.	

I found the above-stated physical, technical and social knowledge in three of the study pocket areas to be similar to a large extent. I also found these sets of understandings, interpretations and meanings as part of a cultural complex that encompasses language, naming and classification systems, practices for using resources, ritual, spirituality and worldview (Boven & Morohashi, 2002) providing the basis for local-level decision-making about many fundamental aspects of day-to-day life and adaptation to environmental or social change.

Such knowledge could be used from multiple aspects and purposes to develop various skills in students. To unlock meaning from the data through the process of phenomenological interpretation, analysis, reflection, and writing (Stolz, 2023, p. 825), I have categorized the use of above-stated indigenous knowledge from two perspectives as: possible common use and possible pedagogy-specific use.

Possible use of Local Knowledge

I have identified the possible common use of local knowledge (see Table 2) as follows:

Table 2

Possible Common Use of Local Knowledge

Geo-pocket Areas	Possible common use of local knowledge
Arable Plain	-Identification of relief, hydrograph, vegetation and use in farming -Timing management for plantation, cultivation and harvesting -Preparation, planning and implementation of an entire session of agriculture for a year -Mapping, dividing, classifying and ranking of available resources -Development of social skills including the documentation of social background
Riverside Area	-Identification of relief, hydrograph, vegetation and use in farming -Timing management for plantation, cultivation and harvesting -Preparation, planning and implementation of entire session of agriculture for a year -Mapping, dividing, classifying and ranking of available resources -Development of social skills including the documentation of social background
Tourist Area	-Identification of relief, hydrograph, vegetation and use in farming -Timing management for plantation, cultivation and harvesting -Preparation, planning and implementation of an entire session of agriculture for a year -Mapping, dividing, classifying and ranking of available resources -Development of social skills including the documentation of social background

Pedagogic use of Local Knowledge

Keeping the available indigenous local knowledge in my mind and seeking their possible linkage with the development of concepts on various subject items and topics linking them with the teaching-learning process including the possible activities in classroom instructions, I have identified the possible use of local knowledge in classroom instructions. These possible pedagogy-specific uses of local knowledge are based on locally available resources which were found to have been involved, mobilized and proceeded by the local people of respective geo-pocket areas as (see Table 3) follows:

Table 3

Pedagogic Use of Local Knowledge

Geo-pocket Areas	Pedagogic Use of Local Knowledge	In Curriculum	In Textbook	In Teachers' guide
Arable Plain	-Conceptualizing topographic variations, land structure connecting with the management of farming and housing through observation - Preparation and planning skills - Implementation of the plan - Plantation, cultivation and harvesting skills -Mapping, dividing, classifying and ranking skills -Socio-cultural practical skills for daily lives, sincerity and discipline	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics
Riverside Area	Teaching topographic variations, land structure connecting with the management of farming and housing through observation - Preparation and planning skills - Implementation of the plan - Plantation, cultivation and harvesting skills -Mapping, dividing, classifying and ranking skills -Socio-cultural practical skills for daily lives, sincerity and discipline	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics
Tourist Area	Teaching topographic variations, land structure connecting with management of farming and housing - Preparation and planning skills - Implementation of the plan - Plantation, cultivation and harvesting skills -Mapping, dividing, classifying and ranking skills -Socio-cultural practical skills for daily lives, sincerity and discipline	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics

The local knowledge could be addressed and mentioned in the secondary level curriculum; the above-discussed knowledge could be utilized through the formulation of local curriculum associating them with the objectives through an establishment of local needs as a base for the problem-solving skills as also mentioned in the Curriculum Development Center (CDC) Nepal (2010) having a concept 'Think Globally, Act Locally.' However, I found neither the systematic inclusion of such knowledge in the curriculum nor the proper practice in teaching-learning. Searching upon the reasons I found that there is no adequate research on local knowledge for the inclusion in curriculum and the teachers do not show interest for the application of such knowledge in teaching learning because there is no provision for the practical examination for the same.

Conclusion

The identification, recognition, perception and mobilization of locally available resources and their subject matters are supposed to be carried out by proper education through practical knowledge, experience and skills. The practical knowledge, experience and skills are supposed to be the outcome of an interaction and reactions made by human beings with the locally available resources in a specific socio-cultural context. Therefore, bringing a variety of locally available resources into the classroom is bringing real-world situations for learning particular experiences and skills. Such resources can be used for classroom teaching in multiple ways depending on the level of students, the nature of the subject matter to be taught, the immediate technique of the teacher, and the situation of the teaching-learning activities. For example, they can be used for project works, field visits, demonstrations, participation or involvement and so on in grades 8, 9 and 10 in most subjects like Agriculture, Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy, Economics, etc. by addressing and mentioning in the secondary level curriculum. The local knowledge available to local people can be brought into the classroom by inviting or appointing local people as resource persons as they can bring their real-life experience to classrooms by applying their expertise and experiences. This can create activity or task-oriented activities in classroom instructions resulting in the development of practical insights and skills in students. Students can be taken to farms for field visits and observation tours to make them able to perceive things from various perspectives and aspects. An individual student or students in a group can be asked to carry out project work on the local people regarding their typical skills. The key workers of such local workplaces can be invited into the classroom and asked to elaborate on the activities, processes and functions of their practices for creating interactive and collaborative pedagogical aspects. Moreover, such local knowledge can be applied in classroom instructions according to the relevant subject content of social sciences and the demand of the situation to develop the students' various social and technical skills and behaviors through the formulation of local curriculum associating them with the objectives

through an establishment of local needs as a base for the problem-solving skills as also mentioned in Curriculum Development Center (CDC) Nepal.

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नक्कली कथामा वर्गीय शक्तिसम्बन्ध

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लेखसार

'नक्कली' कथामा तत्कालीन नेपाली समाजको वर्गयुक्त शक्तिसम्बन्ध र त्यसका आडमा निम्नवर्गमाथि गरिएको शोषक वर्गीय शक्तिसम्बन्धलाई देखाइएको छ । सर्वेक्षण, सूक्ष्म पठन तथा पाठविश्लेषणको विधि प्रयोग गरी समग्रमा विश्लेषणात्मक विधिमार्फत सामान्यीकृत निष्कर्ष प्रस्तुत गरिएको यस कथामा सांस्कृतिक अध्ययनअन्तर्गत वर्गीय शक्तिसम्बन्धको खोजी र विश्लेषण गरिएको छ । सीमान्तीकृत समुदायको निम्नवर्गीय आर्थिक अवस्थालाई देखाइएको यस कथामा ग्रामीण जीवनका निम्नवर्गीय पीडा, दुःख र सङ्घर्षको प्रस्तुति छ । सामन्त वर्ग र त्यसबाट उत्पीडित निम्नवर्गको प्रतिनिधित्व गराइएको यसमा उच्चवर्गीय सामन्त धर्मवीरले शोषक वर्ग र निम्नवर्गीय सन्तवीर तथा मानेले शोषित वर्गको प्रतिनिधित्व गरेका छन् । यस कथामा तत्कालीन समाजमा विद्यमान उच्चवर्गद्वारा स्थापित ज्ञान, सत्ता, शक्ति, प्रभुत्व, वर्चस्वकै कारण वस्तुको उत्पादन, उपभोग र वितरणका साधनमाथि उच्चवर्गीय अधीनस्थता रहेको हुनाले निम्नवर्गमाथि अमानवीय ढङ्गको अत्याचार, विभेद, शोषण, दमन र उत्पीडन भएको देखिन्छ । यसो हुनमा तत्कालीन समाजमा स्थापित सामन्ती ढाँचाको विमर्शात्मक संरचना नै मुख्य कारण हो । यसमा उच्चवर्गले निम्नवर्गमाथि उत्पीडनकारी र दमनकारी व्यवहार मात्र गरेको छैन चरम अधीनस्थ अवस्थामा पुऱ्याई सामाजिक प्रभुत्व पनि कायम गरेको छ । उच्चवर्गकै कारण निम्नवर्ग व्यक्तिगत र सामाजिक न्याय, श्रमको मूल्य र सत्तासम्बन्धबाट वञ्चित हुनगई चरम विभेद, शोषण, दमन र उत्पीडनमा परेको देखिन्छ । तत्कालीन सामन्ती विमर्शात्मक संरचनामा सामन्त वर्गको उच्चवर्गीय नाइके धर्मवीरको षड्यन्त्रमा सन्तवीरजस्ता निम्नवर्गीय गाउँलेहरू पर्नुपरेको छ । तत्कालीन वर्गयुक्त समाजमा एक वर्गले अर्को वर्गमाथि गर्ने विभेद, शोषण, दमन र उत्पीडनको स्वरूपलाई निष्कर्षका रूपमा प्रस्तुत गरिएको यस कथामा तत्कालीन सामन्तवादी/ पुँजीवादी वर्गयुक्त समाज र सामाजिक संरचना भएकै कारणले त्यस बेलाको विमर्शात्मक संरचना निम्न वर्गमाथि सत्ता र शक्तिको पहुँचका कारण शोषण गर्न कुन हदसम्म उद्धत थियो भन्ने कुरा देखाइएको छ ।

शब्दकुञ्जी : उच्चवर्ग, निम्नवर्ग, प्रभुत्व, वर्चस्व, सामन्तवादी विमर्शात्मक संरचना

विषयपरिचय

तत्कालीन नेपाली समाजमा विद्यमान विसङ्गति र अव्यवस्थाका कारणबाट मानिसहरूले भोग्नु पर्ने दुर्नियतिलाई यथार्थ रूपमा आफ्ना कथामा उतार्ने कृष्णबम मल्ल (१९७८-२०४०) सामाजिक यथार्थवादी कथाकार हुन् । उनका गुरुजीको मलामी (२००९) र देवता (२०१८) गरी दुईवटा कथासङ्ग्रह प्रकाशित छन् । गुरुजीको मलामी कथासङ्ग्रहमा सङ्कलित दसवटा कथामध्ये 'गुरुजीको मलामी' कथामा पारिवारिक, 'अन्तिम भेट'मा आमाको प्रेम, 'विपथ विद्रोही'मा विद्रोह, 'जनसेनाको सिपाही'मा बलिदान, 'सन्तानको बोध'मा बहुविवाह, 'फटाहाको बाटो' मा जालझेल, 'शोभा र विनोद' मा स्वभाव, 'सीप' मा पारिवारिक द्वन्द्व, 'भूल' मा देहव्यापार, 'जीवन' मा गरिबी, 'हली' मा जातीय तथा 'बोनसका निमित्त' कथामा वर्गीय र देवता कथासङ्ग्रहमा सङ्कलित आठवटा कथामध्ये 'देवता' कथामा देवभक्ति, 'सिन्दुरको चाहना'मा बालविवाह, 'गोमा'मा अतृप्त प्रेम, 'भाइचाकी पत्नी'मा यौन दुर्वलता, 'नायव राइटरी'मा चाकरी प्रथा, 'नक्कली'मा वर्गीय, 'अप्रजातान्त्रिक प्रजातान्त्री'मा राजनीति र 'तेसू खोलो' कथामा वर्गीय समस्या जस्ता मुख्य विषयसन्दर्भ समेटिएको छ । यी कथामा सामाजिक सङ्कीर्णता, नारीजीवनमाथि उत्पीडन, अभावग्रस्तता, नेपाली ग्रामीण तथा सहरिया समाजका आर्थिक, सामाजिक, पारिवारिक, गरिबी, नारी तथा पुरुषका कलह, शोषण, दमन, अन्याय र अत्याचारजस्ता विविध सामाजिक तथा आर्थिक समस्याहरूको उद्घाटन गरिएको छ । यस अध्ययनमा मल्लको देवता कथासङ्ग्रहमा सङ्कलित 'नक्कली' कथा सोद्देश्य नमुना छनोट गरी विश्लेषण गरिएको छ । उक्त कथाको विभिन्न साहित्यिक दृष्टिकोणबाट अध्ययन गर्न सकिने भए तापनि यस लेखमा चाहिँ सांस्कृतिक अध्ययनको सिद्धान्त वर्गीय शक्तिसम्बन्धका आधारमा विश्लेषण गरिएको छ ।

सांस्कृतिक अध्ययनमा मानवसमाजमा रहेको व्यक्तिको अस्तित्व नै शक्ति मानिन्छ । शक्ति दमनकारी मात्र नभएर सिर्जनात्मक पनि हुन्छ । ज्ञान र सत्ताद्वारा शक्तिको निर्माण हुन्छ । शक्तिको प्रयोग प्रभुत्वशाली वर्गले समाजमा आफ्नो वर्चस्व कायम राख्नका लागि गर्दछ । शक्तिको केन्द्र व्यक्ति, जाति, समुदाय, लिङ्ग, वर्ग तथा राष्ट्रसमेत हुने गर्दछ । शक्तिले नै सत्यको निर्माण गर्छ र ज्ञान नै शक्ति बन्दछ । मानिसका लागि शक्ति आवश्यक छ । शक्ति समय, स्थान र परिस्थितिअनुसार परिवर्तन हुन्छ । यही क्रममा सत्य र ज्ञान पनि परिवर्तन हुने गर्छ । शक्ति कठोर र निष्ठुर पनि हुन्छ । समाजमा नयाँनयाँ शक्तिको जन्म हुन्छ । हाम्रो समाजमा पनि वर्गीय तथा जातीयजस्ता विभिन्न प्रकारका शक्तिहरू रहेका छन् । तीमध्ये शक्तिलाई व्यक्तिगत, जातिगत, वर्गगत, लिङ्गगत आदिका आधारमा विश्लेषण गरिन्छ । शक्तिकै केन्द्रका आधारमा समाजमा उच्च र शक्तिशाली वर्गले निम्न र कमजोरलाई अपहेलना गरेको देखिन्छ । वर्गीय शक्तिसम्बन्धले कृतिमा प्रस्तुत पुरुष र महिलाको वर्गसम्बन्ध, उच्चवर्ग र निम्नवर्गको मित्रतापूर्ण र शत्रुतापूर्ण सम्बन्धको खोजी गर्दछ । यसले सामाजिक संरचनामा उच्चवर्ग र निम्नवर्गको प्रतिनिधित्व तथा निम्नवर्गप्रति उच्चवर्गद्वारा हुने उत्पीडनकारी, प्रभुत्वशाली र दमनकारी सम्बन्धको अवस्थालाई देखाउँछ । यसले कुनै पनि कृतिभित्र निम्नवर्गको मानसिक, शारीरिक, भौतिक क्रियाकलाप तथा अनुभूतिको प्रतिनिधित्व भएको छ कि छैन भन्ने कुराको खोजी र विश्लेषण गर्दछ । प्रस्तुत लेखमा शक्तिसम्बन्धसम्बन्धी ग्राम्ची, फुको, मिल्स

तथा लुक्सका अवधारणाहरूलाई मुख्य आधार बनाई मल्लको देवता कथासङ्ग्रहमा रहेको 'नक्कली' कथालाई सोद्देश्य नमुना छनोट गरी वर्गीय शक्तिसम्बन्धका आधारमा वस्तुगत विश्लेषण गरिएको छ ।

अध्ययनविधि

कृष्णवम मल्लको देवता (२०१८) कथासङ्ग्रहमा सङ्गृहीत 'नक्कली' कथामा निहित वर्गीय शक्तिसम्बन्धलाई ठम्याउनु नै प्रस्तुत अध्ययनको मुख्य विषय हो । प्रस्तुत अध्ययन पूर्णतः गुणात्मक भएकाले त्यसका लागि पुस्तकालयीय कार्यद्वारा सामग्री सङ्कलन गरी अध्ययन गरिएको छ । यस अध्ययनका लागि सङ्कलित सामग्रीहरू प्राथमिक र द्वितीयक गरी दुई प्रकारका रहेका छन् । त्यसमध्ये मल्लको कथा 'नक्कली' प्राथमिक स्रोतको सामग्रीका रूपमा र शक्तिसम्बन्धसम्बन्धी सैद्धान्तिक मान्यतालाई द्वितीयक सामग्री स्रोतका रूपमा उपयोग गरिएको छ । प्रस्तुत अध्ययनका लागि सङ्कलित सामग्रीको पाठ विश्लेषण गर्ने सैद्धान्तिक पर्याधार सांस्कृतिक अध्ययनअन्तर्गत समेटिने शक्तिसम्बन्धसम्बन्धी ग्राम्सी, फुको, मिल्स र लुक्सका अवधारणाहरू हुन् । शक्तिसम्बन्धअन्तर्गत राजनीतिक, आर्थिक, सामाजिक, सांस्कृतिक तथा बौद्धिकमध्ये कुनै पनि विचारधाराका माध्यमबाट शक्तिशाली उत्पीडनकारी सामन्ती शासक वर्गले निम्नवर्गका जनतामाथि दमन र उत्पीडन गर्ने काम गर्छ । यसै सैद्धान्तिक अवधारणाका आधारमा निगमनात्मक विधिबाट सामग्रीको व्यवस्थापन गर्दै त्यसको अर्थापन गरिएको छ । समग्रतः यस लेखमा शक्तिसम्बन्धसम्बन्धी मान्यताका आधारमा मल्लको 'नक्कली' कथालाई सोद्देश्य नमुना छनोट गरी वर्गीय शक्तिसम्बन्धका आधारमा वस्तुगत विश्लेषण गरी समस्याको प्राज्ञिक समाधानमा पुगिएको छ ।

सैद्धान्तिक पर्याधार

शक्तिसम्बन्धका विषयमा ग्राम्सी, फुको, मिल्स र लुक्सले आफ्ना अवधारणा प्रस्तुत गरेका छन् । ग्राम्सीको बल प्रयोग नगरी पनि समाजभित्रका विभिन्न समुदाय तथा वर्गलाई प्रभुत्वले बाँधेको हुन्छ भन्ने प्रभुत्वसम्बन्धी, फुकोको विमर्श, ज्ञान र शक्तिबाट नै शक्तिसम्बन्ध प्रस्तुत हुन्छ भन्ने शक्तिसम्बन्धसम्बन्धी, मिल्सको कुलीनहरूको शक्ति संरचनासम्बन्धी र लुक्सको शक्तिका तीन आयाम निर्णय गर्ने शक्ति, गैर-निर्णय शक्ति, र वैचारिक शक्तिसम्बन्धी मान्यताअन्तर्गत शक्तिसम्बन्धको अवधारणा प्रस्तुत भएको देखिन्छ । समाजमा रहेका वर्ग, जाति, लिङ्ग, धर्म, संस्कृति तथा क्षेत्रीयताबीचको शक्तिको सम्बन्ध र सन्तुलन नै शक्तिसम्बन्ध हो । ग्राम्सीका अनुसार शासक वर्गले निम्नवर्गमाथि दमनकारी प्रभुत्व स्थापना गरी शासन गर्छ । प्रभुत्वले विचारधारामार्फत आफूअनुकूल संस्कार र चेतना निर्माण गरी मानिसमा आलोचनात्मक चेतना समाप्त पार्छ र उसले आफूमाथिको उत्पीडन तथा राज्यको शासनप्रणालीको दमनात्मक स्वरूपलाई वैधता प्रदान गर्छ (गिरी, २०७०, पृ. ३०) । प्रभुत्व त्यतिबेला प्राप्त हुन्छ जब उच्चवर्गले बौद्धिक र नैतिक नेतृत्व सिर्जना गरेर आर्थिक शक्ति प्राप्त गर्दछन् । यस्तो नेतृत्व प्राप्त गर्नका लागि श्रमजीवी वर्गसँग सहमति गरिन्छ र एउट साझा मान्यताको विकास गरिन्छ (पाण्डेय, २०७३, पृ. ६४) । राजनीतिक, आर्थिक,

सामाजिक, सांस्कृतिक तथा बौद्धिकमध्ये कुनै पनि विचारधाराका माध्यमबाट शक्तिशाली शासक वर्गले निम्नवर्गका जनतामाथि दमन गर्ने काम गर्छ भन्ने दृष्टिकोण नै ग्राम्चीको वर्चस्वसम्बन्धी मान्यता हो । सहमतिले नागरिक समाजका मानिसलाई सङ्गठित र एकत्व बनाउँछ तर बल प्रयोगका कारणले राजनीतिक शक्तिलाई उत्तरदायी बनाउँछ । मानवीय दमनको मूल स्रोत नेतृत्वमा हुने र राजनीतिक वर्चस्वको मूल स्रोतका रूपमा सरकार हुने हुँदा सत्ताधारी वर्गले आफ्नो सत्ता स्वार्थकै लागि पनि राजनीतिक नेतृत्वका रूपमा वर्चस्वको अभ्यास गर्ने गर्दछ (ग्राम्ची, सन् १९९६, पृ. ५७/५८) । प्रभुत्व भनेकै शासक हो । शासक वर्गले शासित वर्गमाथि कसरी आफ्नो नियन्त्रण कायम गर्छ र वर्चस्व स्थापना गर्छ भन्ने व्याख्या नै ग्राम्चीको मूल मान्यता हो । शासक वर्गले हिंसा वा बलका आधारमा राज्यका सबै पक्ष र विशेष गरी तल्लो वर्गलाई नियन्त्रण गर्न सक्दैन, त्यसका लागि उसले सहमतिका आधारहरू तयार पार्छ र सहमतिबाटै वर्गीय दमनलाई स्थिर र प्रभावकारी बनाउँछ भन्ने धारणा ग्राम्चीको छ । यसका लागि उसले सञ्चार, विद्यालय र परिवारका माध्यमहरूको उपयोग गर्छ । यसैलाई ग्राम्चीले प्रभुत्व भनेका छन् (भट्टराई, २०७०, पृ. ३४४) । यसरी नजानिँदो ढङ्गबाट भित्रभित्रै शक्तिशाली शासकवर्गले गरिब जनतामाथि दमनकारी र शोषणजन्य शासन गरिरहने तथ्यलाई उनले प्रस्तुत गरेका छन् । ग्राम्चीका अनुसार प्रभुत्व एक किसिमको मानसिक दासता हो, जो मूलतः सत्ता निर्मित सांस्कृतिक संस्थाहरू र तिनका सम्प्रेषक वर्गहरूबाट प्राप्त हुन्छ (गिरी, २०७०, पृ. ३३) । ग्राम्चीका अनुसार जुनसुकै व्यक्ति, समुदाय वा निकायले आफ्नो प्रभुत्व कायम गर्न दमन वा सहमतिकै उपायको प्रयोग गर्छन् । फलस्वरूप प्रभुत्वशाली र प्रभुत्वमा आउन चाहनेका बीचमा सङ्घर्ष हुन्छ तर प्रभुत्व स्थायी हुँदैन । कुनै पनि समाजका व्यक्ति, वर्ग वा समूह सधैँभरि प्रभुत्वशाली हुन सक्दैनन् । जो प्रभुत्वशाली छ, उसको प्रभुत्व पनि सधैँभरि प्रभावशाली भइरहन सक्दैन । समाजमा एकै किसिमको प्रभुत्व स्थायी रूपमा रहन सक्दैन । यो अस्थायी हुन्छ । ग्राम्चीका अनुसार शक्तिशाली समूहले कमजोर र निमुखामाथि आफ्नो शासनसत्ताको प्रभुत्व कायमै राख्नका लागि बलको मात्र प्रयोग गर्दैनन्, सहमतिमार्फत पनि प्रभुत्व निर्माण र प्रयोग गर्छन् । उच्च वर्गले आफ्नो हैकम/प्रभुत्वलाई बल र सहमति दुवैको प्रयोगबाट कमजोर र निरीह वर्गमाथि आफ्नो वर्चस्व कायम गरिरहन्छ (श्रेष्ठ, २०६८, पृ. ४०) । यसरी शासक वर्गले पछाडि परेका/पारिएका समुदायको दमनका लागि कसरी नियम निर्माण गर्छन् र सांस्कृतिक मूल्य-मान्यताले कसरी आफ्नो वर्गको हितको रक्षा गर्छन् भन्ने कुरा नै प्रभुत्वको केन्द्रीय विषय बनेको देखिन्छ । उसले उत्पीडित वर्गमाथि प्रभुत्व कायम गर्नका लागि वैचारिक, शैक्षिक, धार्मिक, सांस्कृतिक रूपमा नै बढी जोड दिएको हुन्छ (चैतन्य, २०७०, पृ. १५८-५९) । यसरी हेर्दा सामन्तवादी सामाजिक संरचना विद्यमान भएको समाजमा उच्चवर्गको निम्नवर्गमाथि सबै प्रकारको शोषण रहेको हुन्छ ।

फुकोले विमर्शात्मक संरचनासम्बन्धी धारणा प्रस्तुत गर्दै यसलाई भाषिक व्यवहारका सन्दर्भबाट अध्ययन गरेका छन् । विमर्शले भाषा र अभ्यास दुवैलाई एकत्व गर्छ र भाषाका माध्यमबाट भौतिक विषय र सामाजिक अभ्यासका आधारमा ज्ञानको उत्पादन गर्छ । वर्गीय हिसाबले उच्चवर्गले राष्ट्रिय लोकप्रिय प्रभुत्वको पक्षमा रहेको सङ्कीर्ण आर्थिक-कर्पोरेट स्वार्थमाथि विजय गराउन आफ्नो

विचारधारा प्रवाहित गर्छ । विचारधाराले हेजेमोनिक र काउन्टर-हेजेमोनिक ब्लकहरूको गठनमा सामाजिक सिमेन्टको रूपमा काम गर्दछ । वर्चस्व उच्चवर्गले निम्नवर्गमाथि थोपरिएको हुन्छ । वर्चस्व भनेको यस्तो अवस्था हो, जहाँ शासक वर्गका गुटहरूको ऐतिहासिक गुटले अधीनस्थ वर्गहरूमाथि सामाजिक अधिकार र नेतृत्वको प्रयोग गर्दछ (बार्कर, सन् २०१७, पृ. ७६) । विमर्शले ज्ञानलाई परिभाषित र उत्पादन पनि गर्छ । फुकोका विचारमा सत्यको स्वरूप कहिल्यै सार्वभौमिक हुँदैन र यो सदैव आंशिक, स्थानीय र परिवर्तनशील हुन्छ । मनुष्यको शरीर पनि सत्ताकेन्द्र हो र सत्ता व्यक्तिपरक हुनेहुँदा सत्ताको अध्ययन सार्वभौमिक वा राज्यमा मात्र नभई स्थानीय स्तरमा पनि हुन्छ । जोसँग ज्ञान छ, त्यो शक्तिशाली हुन्छ । उत्तरआधुनिक युगमा जोसँग ज्ञानात्मक सत्ता छ त्यसले नै सबैलाई अधीन गर्दछ भन्ने मान्यता फुकोको छ । सत्ताको अस्तित्व बलशाली भए पनि स्थानीय सत्ता नै ज्ञानको अवस्था हो । परम्परागत अर्थमा सत्ता थोपरिने प्रक्रिया हो भने फुकोका अर्थमा यो अभ्यास हो । त्यसैले यो दमनकारी वा हिंसात्मक हुनुपर्छ भन्ने जरुरी छैन बरू यो उत्पादक हुन सक्छ । सत्ता केन्द्रीय स्रोत मात्र होइन बरू तलबाट निर्माण हुने प्रक्रिया हो ।

फुकोका अनुसार शक्तिले 'साङ्लोको रूपमा काम गर्दैन', यो प्रवाहित हुन्छ । यसलाई एउटा मात्र केन्द्रले एकाधिकारका साथ प्रयोग गर्दैन । यो 'लागु गरिन्छ र जालो जस्ता संस्थाहरूमार्फत अभ्यासमा ल्याइन्छ ।' (फुको, सन् १९८०, पृ. ९८) यसको अर्थ हामी पनि केही हदसम्म शक्तिको प्रवाहमा समेटिएका छौं । हामी दमनकारी र दमित दुवै हौं । यो एकै स्रोत वा स्थानबाट माथिबाट तलतर्फ मात्र आएको हुँदैन । शक्ति र ज्ञानले एकअर्कालाई सङ्केत गर्छ । शक्तिको खेलको मैदान 'मुक्ति' द्वारा जितिएको हुँदैन, किनभने मुक्ति पहिले नै अधीनताको पक्षको रूपमा अवस्थित हुन्छ । फुकोले पहिचानको धारणा, र नियन्त्रण र नियमन विधिको रूपमा शक्तिको प्रयोगको व्याख्या गरेका छन् (फुको, सन् १९७७, पृ. २७/२८) । शक्तिसम्बन्धहरूले सबै वर्ग, जाति, लिङ्ग, अवधारणा, विचार, मान्यता जस्ता सामाजिक अस्तित्वका तहहरूमा काम गरिरहेका हुन्छन् । तसर्थ तिनीहरू सामाजिक जीवनका सबै क्षेत्रहरूमा काम गरिरहेका भेटिन्छन्, चाहे त्यो वर्ग, परिवार वा यौनिकता जस्तो निजी क्षेत्रमा होस् चाहे राजनीति, अर्थतन्त्र र कानुन जस्ता सार्वजनिक क्षेत्रमा होस् (हल, सन् १९९७, पृ. ३३/३६) । त्यसका अतिरिक्त शक्ति आफूले नियन्त्रण गर्न खोजेको कुरालाई दबाउने किसिमको नकारात्मक मात्र हुँदैन । यो उत्पादक पनि हुन्छ । यसलाई पुरै सामाजिक संरचनामार्फत सञ्चालित उत्पादनशील सञ्जालको रूपमा बुझ्नुपर्छ । (फुको, सन् १९८०, पृ. ५०, ११९) यसरी फुकोले विमर्शबाट सबै कुराको प्रतिनिधित्व हुने कुरा उल्लेख गरेका छन् । फुकोका विचारमा शक्ति एउटा क्षमता वा वस्तु होइन जो कुनै व्यक्ति वा संस्थामा निहित हुन्छ । यो त व्यक्तिहरूबीचको सम्बन्धको परिणाम मात्र हो र यसको अस्तित्व त्यतिबेला मात्र हुन्छ जतिबेला यसको अभ्यास गरिन्छ (पौडेल, २०७०, पृ. ९४) । यसरी समाजमा शक्तिको प्रयोगको अवस्था एउटा पिरामिडजस्तै माथिदेखि तलसम्म प्रवाहित भइरहन्छ भन्ने मान्यता देखिन्छ ।

मिल्सले संयुक्त राज्यमा रहेका कुलीनहरूको शक्ति संरचनाहरूको विश्लेषण गरेका छन् । उनले राजनीतिक, आर्थिक र सैन्य अभिजात वर्गहरूबीचको अन्तरसम्बन्ध केलाएका छन् । मिल्सका अनुसार

शक्ति अभिजात वर्ग ती हुन् जसले प्रभुत्वशाली देशको तीन स्तम्भ संस्थाहरु (राज्य सुरक्षा, आर्थिक र राजनीतिक) मा प्रमुख पदहरु ओगटेका हुन्छन् । अभिजात वर्गहरुका निर्णयहरुले परम्परागत कृषि र शिल्प अर्थतन्त्रलाई प्रतिस्थापन गरेको हुन्छ । उनीहरूले शक्ति एकीकृत गर्दै प्रत्येक सामाजिक संरचनाको प्रत्येक एकाइमा प्रवेश गरी नोकरशाही तन्त्र लाद्ने काम गर्छन् । निम्नवर्गमाथि राजनीतिक, आर्थिक र सैन्य प्रतिष्ठान सबै क्षेत्रमा दमनको डन्डा बर्साउँछन् (मिल्स, सन् १९५६, पृ. ५-७) । लुक्सले शक्तिका तीन आयामहरु प्रस्तुत गरेका छन् । ती हुन् : निर्णय गर्ने शक्ति, गैर-निर्णय शक्ति, र वैचारिक शक्ति । निर्णय गर्ने शक्ति सार्वजनिक हो । यो राजनीतिक कार्य मार्फत प्रकट हुने नीति प्राथमिकताहरुमा केन्द्रित छ । गैर-निर्णय गर्ने शक्ति त्यो हो जसले बहसहरुमा एजेन्डा सेट गर्दछ र निश्चित मुद्दाहरुको वैधता सार्वजनिक फोरमहरुमा छलफलको लागि अस्वीकार्य बनाउँछ । वैचारिक शक्तिले मानिसहरूको इच्छा र विचारहरूलाई प्रभाव पार्न अनुमति दिन्छ । उनीहरूलाई तिनीहरूको आफ्नै स्वार्थको विरूद्धमा चीजहरू चाहन्छन् (लुक्स, सन् १९७४, पृ. १५-२५) । यसरी लुक्सका अनुसार निर्णय गर्ने शक्ति, गैर-निर्णय शक्ति, र वैचारिक शक्तिका केन्द्रबाट वर्गीय सम्बन्धको खोजी गरिन्छ ।

सामाजिक संरचनामा हेर्दा समाजका विभिन्न वर्गहरूबीचको सम्बन्धलाई वर्गीय शक्तिसम्बन्ध भनिन्छ । वर्ग मानिसको त्यस्तो समूह हो जसमा एउटा समूहले सामाजिक अर्थव्यवस्थाको निश्चित पद्धतिमा आफ्नो स्थानको भिन्नतालाई बदल्दै दोस्रो समूहको श्रमको शोषण गर्दछ (लेनिन, सन् १९८५, पृ. ३३-३४) । यसरी मालिक र मजदुर, उच्चवर्ग र निम्नवर्ग, सामन्त र सर्वहारा वर्ग, साहु र नोकर, जमिनदार र किसान आदि विभिन्न सामाजिक वर्गहरूको बीचमा आर्थिक उत्पादनका लागि खास प्रकारको शक्तिसम्बन्ध हुन्छ । वर्गयुक्त समाजका दास र मालिक, किसान र सामन्त तथा सर्वहारा र पुँजीवादी वर्गका बीचको सम्बन्ध वैरभावपूर्ण सम्बन्ध हुन्छ भने निम्नवर्गीय मजदुर, किसान, नोकर आदिका बीचको सम्बन्ध वैरभावरहित हुन्छ । मूलतः वर्गीय शक्तिसम्बन्ध विषय, रूचि, अर्थ र आवासका आधारमा निर्माण गरिएको हुन्छ (पौडेल, २०७६, पृ. ३६) । समाजमा वर्गीय शक्तिम्बन्धलाई आर्थिक-सामाजिक, सांस्कृतिक, राजनैतिक आदि परिस्थितिले प्रभाव पारेको हुन्छ । उच्चवर्गले निम्नवर्गसँग र निम्नवर्गका मानिसहरूले उच्चवर्गका मानिसहरूसँग राख्ने समाजको सम्बन्ध मालिक र नोकर, मालिक र दास, सम्पन्न र विपन्नको आधारमा निरूपण गरिएको हुन्छ । समाजमा उच्चवर्गको मानिसले निम्नवर्गको मानिसलाई हेर्ने दृष्टिकोणको स्थापना भएको अवस्थामा वर्गीय शक्तिसम्बन्ध प्रकट हुन्छ (पौडेल, २०७६, पृ. ३५) । ज्ञान र शक्तिबाट विमुख गराएर, आर्थिक रूपमा माथि उठ्न नदिएर, आफूअनुकूल सामाजिक मूल्य खडा गरेर, निम्नस्तरको भाषा प्रयोग गरेर तथा शक्ति र श्रमलाई अवमूल्यन गरेर र निम्नवर्गलाई निरन्तर समस्यामा पारेर उच्चवर्गले निम्नवर्गमाथि अन्याय, अत्याचार, शोषण र दमन गरेको हुन्छ । त्यसैले शक्ति भन्नासाथ ज्ञान आउँछ, ज्ञान भन्नासाथ शक्ति यी दुईमध्ये एकले अर्कोलाई डोर्‍याएको हुन्छ (गौतम, २०७१, पृ. ११६) । वर्गीय शक्तिसम्बन्धअन्तर्गत समाजमा उच्चवर्गद्वारा निम्नवर्ग के, कुन, कति, कसरी र कस्तो अवस्थामा सधैँ शोषित, दमित, निमुखो र उत्पीडित बनाइन्छ भन्ने कुराको विश्लेषण गरिन्छ (ब्रेट्ली, सन् १९९६, पृ. २२१) । ज्ञान

र शक्तिबाट विमुख गराएर, आर्थिक रूपमा उठ्न नदिएर, निम्नस्तरको भाषा प्रयोग गरेर, सम्पत्तिका आधारमा स्तर निर्धारण गरेर, प्रभुत्वको प्रयोग गरेर, आफ्नो स्वीकृतिबिना गरेको कामलाई गलत देखाएर, अघोषित प्रतिद्वन्द्विता गरेर र आफूअनुकूल सामाजिक मूल्य निर्माण गरेर जस्ता आधारहरूबाट उच्चवर्गले निम्नवर्गमाथि उत्पीडन गरेको देखिन्छ । यसरी वर्गीय शक्तिसम्बन्धमा सत्ता र दमन, सत्ता र प्रतिरोध, सत्ता र लैङ्गिकता, सत्ता र ज्ञान तथा सत्ता र विचारधारा जस्ता कृतिमा प्रस्तुत पक्षको खोजी र विश्लेषण गरिन्छ । समग्रतः यस लेखमा माथि प्रस्तुत शक्तिसम्बन्धसम्बन्धी अवधारणाका आधारमा देवता कथासङ्ग्रहमा सङ्गृहीत 'नक्कली' कथामा अभिव्यक्त वर्गीय शक्तिसम्बन्धको वस्तुगत विश्लेषण गरी समस्याको प्राज्ञिक समाधानमा पुगिएको छ ।

विश्लेषण र परिणाम

प्रस्तुत लेखमा कृष्णवम मल्लको देवता (२०१८) कथासङ्ग्रहमा सङ्कलित 'नक्कली' कथामा निहित उच्चवर्ग र निम्नवर्गबीचको अमानवीय, असन्तुलित र शत्रुतापूर्ण वर्गीय शक्तिसम्बन्धको खोजी र विश्लेषण गरिएको छ । वर्गीय असमानता, उच्चवर्गीय सामन्तवादी वर्चस्व र अधीनस्थता, निम्नवर्गीय दीनहीनता र पुँजीवादी चरित्रका कारण उत्पीडित निम्नवर्गका समुदायले भोग्नुपरेका सास्ती तथा त्यसबाट उत्पन्न कारुणिक जीवनदशालाई यी कथामा निष्कर्षका रूपमा प्रस्तुत गरिएको छ । यस कथामा तत्कालीन विमर्शात्मक संरचनायुक्त सामन्ती समाजमा कुनै पनि शक्तिका स्रोतबाट वञ्चित, उपेक्षित र अधीनस्थ निम्नवर्गीय उत्पीडित समुदायको प्रतिनिधित्व गराइएको छ । यस अध्ययनमा सोद्देश्य नमुना छनोट गरिएको 'नक्कली' कथामा निहित वर्गीय शक्तिसम्बन्धको विश्लेषण गरिएको छ ।

'नक्कली' कथामा वर्गीय शक्तिसम्बन्ध

प्रस्तुत लेखमा 'नक्कली' कथामा प्रस्तुत वर्गीय शक्तिसम्बन्धको विश्लेषण गरिएको छ । यस क्रममा शक्तिसम्बन्धअन्तर्गतका वर्गीय अन्तःसम्बन्ध, निम्नवर्गीय हित, वर्गचेतना, वर्गसङ्घर्ष र वर्गविभेद, शोषण, दमन र उत्पीडनलाई विश्लेषणको आधार बनाइएको छ ।

वर्गीय अन्तःसम्बन्ध

कृष्णवम मल्लको देवता (२०१८) कथासङ्ग्रहमा सङ्कलित 'नक्कली' कथामा तत्कालीन नेपाली समाजमा विद्यमान वर्गीय भिन्नतालाई प्रस्तुत गरिएको छ । यसमा नेपालको मध्यपहाडी भूभागको विषम आर्थिक वर्ग र त्यसबाट सिर्जित नकारात्मक समस्यालाई मुख्य विषयवस्तु बनाइएको छ । यस कथामा निम्नवर्ग र उच्चवर्गबीचको द्वन्द्वको चित्रण गरिएको छ । यस कथामा निम्नवर्गको सोझो सन्तवीर र उच्च वर्गको सामन्त धर्मवीरलाई मुख्य पात्रको रूपमा प्रतिनिधित्व गराई तिनका क्रियाकलापको सजीव चित्रण गरिएको छ । तत्कालीन नेपाली समाजको वर्गयुक्त आर्थिक सम्बन्ध र त्यसका आडमा निम्नवर्गमाथि गरिएको शोषक वर्गीय सम्बन्धलाई देखाइएको यस कथामा

सीमान्तीकृत समुदायको निम्नवर्गीय आर्थिक अवस्थालाई देखाइएको छ । यहाँ निम्नवर्गीय आर्थिक अवस्थाको सन्तवीरमाथि उच्चवर्गीय धर्मवीरको उत्पीडनकारी सामन्ती सम्बन्धलाई कथामा यसरी प्रस्तुत गरिएको छ :

> सन्तवीरलाई देख्नासाथ धर्मवीरले गर्जेर भने –"तँ साहू मार्न चाहन्छस् ? जेठको भाकामा पैसा लिएर अब मङ्सिर देखाउँछस् । दया गरे, भैंसी लिएर नै तमसुक च्याती दिने निश्चय गरेँ । अब उल्टो भैंसी पनि दिन्न भन्छस् !" (पृ. ४१)

नेपाली समाजमा विद्यमान तत्कालीन वर्गीय सामाजिक संरचनायुक्त विमर्शमा सामन्त/उच्चवर्ग आफूबाहेक अरु कसैको पनि उन्नति भएको देख्न चाहँदैन । ऊ कसैले प्रगति गरेमा त्यसलाई जसरी पनि समाप्त पार्न खोज्छ । यस कथांशमा त्यस प्रकारकै सामन्ती उत्पादनसम्बन्धमा आधारित तत्कालीन समाजमा वर्गविभाजन, वर्गीय शोषण र दमनले निकै जरा गाडेर बसेको अवस्थालाई चित्रण गरिएको छ । यहाँ निम्नवर्गको सन्तवीरले एउटा भैंसी ल्याएर पालेको उच्चवर्गीय सामन्त धर्मवीरले देखी सहेको छैन । यसरी वर्ग विभेदयुक्त समाजका सबै गरिब तथा निम्नवर्गका मानिसका सबै प्रकारको गतिविधिको निगरानी उच्चवर्गले गरिरहेको हुन्छ भन्ने सन्दर्भ यसमा प्रस्तुत छ । उच्चवर्गको आफ्नो पूर्वस्वीकृतिबिना निम्नवर्गका कुनै पनि कार्यहरू अपेक्षित हुँदैनन् । यहाँ सन्तवीरले भैंसी पालेको कुरा धर्मवीरका निम्ति आश्चर्य र अपराध दुवै हुन्छ । यसरी निम्नवर्गका कार्यबाट उच्चवर्गको वर्चस्वमा खलल पुग्ने अवस्थालाई नियन्त्रण गर्न आफ्नो सम्पूर्ण तागत लगाई निम्नवर्गलाई सीमान्तीकृत अवस्थामा पुर्‍याएर तीव्र शोषण गर्दछ ।

उच्चवर्गीय र निम्नवर्गीय सम्बन्ध प्रस्तुत गरिएको 'नक्कली' कथामा धर्मवीरले प्रभुत्व र वर्चस्वका केन्द्रमा सन्तवीरमाथि दमन गरेका कारण धर्मवीरको ऊसँगको वर्गीय सम्बन्ध ईर्ष्यालु, विभेदकारी र स्वार्थी किसिमको रहेको छ भने सन्तवीरको धर्मवीरसँगको सम्बन्ध आवाजविहीन, कमजोर र निम्सरो किसिमको वर्गीय सम्बन्ध देखिन्छ । कथामा धर्मवीरले भैंसी आफ्नो पार्ने कपटपूर्ण स्वार्थलाई यसरी प्रस्तुत गरेको छ : "बुझिस्, मेरो लूटको धन होइन, एकएक पैसा पसिनाको धारा बगाएर कमाएको हुँ । तेरो अनुरोध यहाँ लाग्दैन । तैंले भैंसी दिनै पर्दछ ।"- साहूजीले उही रोबमा भने । (पृ. ४१) यहाँ उच्च वर्गीय सामन्त धर्मवीरले निम्नवर्गीय सन्तवीरले एउटा भैंसी पालेर त्यसैबाट परिवार पाल्ने योजनामाथि ईर्ष्या गर्दछ । ऊ गाउँकै निम्नवर्गीय कालेजस्ता पात्रलाई आफ्नो पक्षमा पारेर सन्तवीरको भैंसी हत्याउन प्रयासरत छ र त्यही उद्देश्य पूर्तिका लागि राम्रो भैंसीलाई आफ्नामा परिणत गराउने बल गर्छ । तत्कालीन वर्गयुक्त सामाजिक विमर्श भएको समाजमा उच्चवर्गले शक्ति र पहुँचका भरमा निम्नवर्गको स्थापित ज्ञानमाथि नै हमला गर्छ र आफ्नो स्वार्थ पूर्ति गर्छ । निम्नवर्गको स्थापित ज्ञान उच्चवर्गले खण्डित गराउँछ । यहाँ सन्तवीरको सारा सम्पत्ति मानिएको लैनो भैंसी धर्मवीरले शक्तिका भरमा निम्नवर्गीय काले लगाई मारिदिएको छ र सन्तवीरका परिवारको आशा निराशामा परिणत गरिदिएको छ । अरु निम्नवर्गका काले र गाउँलेहरूले पनि उच्चवर्गको शक्तिलाई नै स्वीकार गरेका छन् । यसरी वर्गयुक्त समाजमा उच्चवर्गीय प्रभुत्वकै छत्रछत्रामा ज्ञानको प्रमाणीकरण गरिन्छ र निम्नवर्गमाथि अत्याचार गरिन्छ ।

प्रस्तुत कथामा वर्गीय सम्बन्धको मुख्य आधार आर्थिक रहेको छ र त्यसलाई समाज, ज्ञान, शक्ति र परम्पराजस्ता अधिरचनाका अङ्गहरूले सहयोग पुर्‍याएका छन् । उच्चवर्गले आफ्नो प्रभुत्वलाई कायम राख्न निम्नवर्गमाथि प्रत्यक्ष दमन गर्दछ । यसमा धर्मवीर तत्कालीन विमर्शात्मक संरचनामा सामन्ती समाजको शोषक वर्गको प्रतिनिधि हो र उसले निम्नवर्गको सन्तवीरले एकपेट खान र एक आङ लाउन नपाउने अवस्थाको सिर्जना गरेको छ । सन्तवीरले पालेको राम्रो भैंसीलाई ऋण असुल्ने बहानामा षड्यन्त्रमूलक ढङ्गले हत्याउने प्रयास गरेको छ तर दुर्भाग्यवश भैंसी कालेद्वारा मारिएको छ । धर्मवीरको यस किसिमको कार्यबाट सन्तवीर शोषित र पीडित बनेको मात्र छैन, निरीह, आवाजविहीन र कमजोरसमेत बनेको छ । यस कथामा सामन्त धर्मवीरको निम्नवर्गीय सन्तवीर, काले, नोकरमाथिको सामन्ती ढाँचाको सम्बन्धलाई यसरी प्रस्तुत गरिएको छ :

> सन्तवीरले भैंसी दिन्न भनेको सुनेर धर्मवीरको क्रोधको सीमा रहेन । आफ्नो आसामीले आफ्नो इच्छाको तिरष्कार गरेको उनी के सहन सक्थे ? उनले नक्कली फुकाएर ल्याउन नसक्ने काले गोठालोलाई हप्काए । उनी आफ्ना सबै नोकरहरूलाई निमकहराम सम्झन्थे । ती सबै उनका निम्ति पाजी थिए औ एकाएक नोकर दसदस रावणभैँ आफूलाई निल्न अगाडि बढेको उनलाई प्रतीत हुन्थ्यो । (पृ. ४०)

यहाँ उच्चवर्गीय धर्मवीरको कुटिल चाल तथा षड्यन्त्रले निम्नवर्गको सन्तवरि, काले, गोठालालगायतलाई सीमान्तीकृत अवस्थामा पुर्‍याएको हुनाले धर्मवीरको उनीहरूप्रतिको वर्गीय सम्बन्ध सामन्ती प्रकृतिको देखिन्छ । समग्रतः प्रस्तुत कथामा सामन्ती प्रकृतिको वर्गीय सम्बन्धलाई अभिव्यक्त गर्ने पात्र तथा तिनका क्रियाकलापको प्रतिनिधित्व गराइएको छ । दुःखकष्ट गरेर परिवार पाल्न निम्नवर्गले गरेको सङ्घर्ष उच्चवर्गका निम्ति आँखाको किसिङ्गर बन्छ । निम्नवर्गका उत्पादनका साधनमाथि उच्चवर्गकै हैकम र वर्चस्व हुन्छ । यस कथामा तत्कालीन सामन्तवादी उत्पादनसम्बन्धमा आधारित वर्गयुक्त समाजमा उच्च वर्गीय धर्मवीरको निम्नवर्गीय सन्तवीर र कालेमाथिको शोषण र दमन कति जर्जवस्त प्रकारको थियो भन्ने तथ्यको प्रकटीकरण गरिएको छ । यहाँ सन्तवीर आवाजविहीन बन्नु र बनाइनु सामन्ती आर्थिक सम्बन्धमा आधारित वर्गयुक्त समाजको परिणाम हो । असमान वितरण र सामन्ती सामाजिक परिपाटीका कारण सन्तवीर आर्थिक अभावले ग्रस्त हुनुपरेको छ । सामन्ती आर्थिक आधारले विकसित गरेको यो आर्थिक संस्कृतिको सहउत्पादलाई यस कथाले राम्ररी उद्घाटन गरेको छ । यसरी यस कथामा शोषक र शोषित वर्गीय सम्बन्धको प्रतिबिम्बन गर्ने शोषक वर्ग र शोषित वर्गका वर्गीय पात्रको प्रतिनिधित्व गराइएको छ ।

वर्गीय हित

नेपालको मध्य पहाडी भूभागको ग्रामीण समाजलाई कार्यपीठिका बनाइएको 'नक्कली' कथामा ग्रामीण समाजमा भएका दुई भिन्न वर्गलाई प्रतिनिधित्व गराउँदै उच्चवर्गले निम्नवर्गमाथि आवरणमा रक्षकको रूपमा देखिएजस्तो गरेर चरम शोषण गरिरहेको तथ्य प्रस्तुत गरिएको छ । तत्कालीन सामन्ती उत्पादन सम्बन्ध भएको समाजमा उच्चवर्गले आफ्नो वर्गको हितका लागि सम्पूर्ण शक्तिको चौतर्फी

प्रयोगबाट निम्नवर्गलाई ज्ञान, शक्ति तथा आर्थिक अवस्था आदि जीवनका महत्त्वपूर्ण सबै क्षेत्रबाट सीमान्तीकृत बनाउँछ र आफ्नो प्रभुत्व कायम गरिरहन्छ । यस कथामा धर्मवीर आफ्नो वर्गको हितका लागि निम्नवर्गको शोषण र दमन गर्ने कार्यमा स्पष्ट छ । उसले गरिब सन्तवीरले पालेको राम्रो भैंसीमाथि आँखा मात्र गाडेको छैन, षडयन्त्रपूर्वक भैंसी हत्याउन खोजेको र नसक्दा मारेको छ र सन्तवीरको टुहुरो छोरालाई बिचल्ली बनाएको छ । धर्मवीरले आफ्नो स्वार्थका लागि सन्तवीरमाथि गरेको अमानवीय व्यवहारलाई कथामा यसरी प्रस्तुत गरिएको छ :

> तैँ जस्ता साहूमाराको बिन्ती धर्मवीर सुन्दैन । खुसी राजी भएर भैंसी दिने भए दे । नदिने भए धर्मवीर भैंसी फुकाइ लैजाने छ । ...आफ्नो गोठालोका तिर हेरी धर्मवीर गर्जे- "सुनिस् साहूमाराको कुरो ! मेरो रूपियाँ यो पचाउन चाहन्छ "। ...तब धर्मवीरले भने- "के हेर्छस् फुका, नक्कली पाडी बोकेर हिँड् ।" (पृ. ४१)

प्रस्तुत कथांशका आधारमा हेर्दा उच्च वर्गीय धर्मवीरले निम्नवर्गीय सन्तवीरले लिएको ऋणमा भैंसी हत्याउने चेष्टा गरेर चरम शोषण गरेको देखिन्छ । शोषक वर्गीय प्रतिनिधि धर्मवीरले आफ्नो हितका लागि सन्तवीर र गोठालो कालेमाथि शोषण गरेको देखाइएको सन्दर्भले तत्कालीन सामन्ती समाजमा उच्चवर्गीय सामन्तहरूको दबाब र प्रभाव केकस्तो स्वरूपमा थियो भन्ने कुरा स्पष्ट भएको छ ।

प्रस्तुत कथामा उच्चवर्गीय धर्मवीरले आफ्नो वर्गीय हित/स्वार्थका लागि निम्नवर्गको सन्तवीरमाथि प्रहार गरेको छ र त्यस कार्यका लागि स्वयम् निम्नवर्गलाई नै साथमा लिएको छ । धर्मवीरले निम्नवर्गीय पात्र कालेलाई प्रयोग गरी आफ्ना पक्षमा र सन्तवीरका विपक्षमा माहोल बनाउँछ । सन्तवीरको लैनो भैंसीलाई फुकाइ आफ्नामा ल्याउन लगाउँछ तर भैंसी फुकाउन नसकेपछि कालेले हिर्काउँदा भैंसी मर्छ । त्यस कार्यका लागि कालेजस्ता निम्न वर्गीय पात्र प्रयोग गर्छ र आफ्नो भैंसी लैजाने स्वार्थी चाहना पूरा गराउन लाग्छ । तत्कालीन सामन्ती राज्यसत्ताको प्रतिनिधि धर्मवीरको गलत कार्यको बचावट गर्न निम्नवर्गहरू बाध्यात्मक परिस्थितिमा भए तापनि पछि पर्दैनन् ।

'नक्कली' कथामा निम्नवर्गले उच्चवर्गको हितका लागि कार्य गरेको पाइन्छ । यहाँ सन्तवीरको भैंसी फुकाउने सन्दर्भमा धर्मवीरले "ए काले तैँ भैंसी फुकाउन सक्तैनस् ?" (पृ. ४२) भनेर सोधेको प्रश्नमा कालेले धर्मवीरलाई समर्थन गर्दै भैंसी फुकाउन अघि बढ्नु, भैंसीले हान्न खोज्दा कठबाँसले हानेर भैंसी मार्नु सामन्तको हितका लागि गरेका कार्य हुन् । कथामा निम्नवर्गीय पात्र गाउँले र गोठालाले पनि उच्चवर्गीय धर्मवीरकै हितमा कार्य गरेका छन् । यसरी यस कथामा निम्नवर्गले आफ्नो स्ववर्गको हितप्रतिकूल र उच्चवर्गीय सामन्तको हितअनुकूल व्यवहार प्रस्तुत गरेका छन् । यसरी तत्कालीन सामन्ती उत्पादनसम्बन्धमा आधारित वर्ग विभाजित समाजमा निम्नवर्ग उच्चवर्गकै चाकरीमा तल्लीन रहेको तथ्य यस कथाले राम्ररी उजागर गरेको छ । उच्चवर्गको निम्नस्तरको भाषा प्रयोगको व्यवहारबाट पनि निम्नवर्गहरू उत्पीडित र आवाजविहीन अवस्थामा रहेका छन् । आफ्नै वर्गको हित र रक्षामा लाग्न उच्चवर्गको शक्ति र ज्ञान बाधक थिए । यसरी सन्तवीरको लैनो भैंसी उच्चवर्गीय धर्मवीरको पार्न जान अन्जान सबै निम्नवर्गले सहयोग गरेका छन् । यहाँ काले, गोठाला

र गाउँलेको सचेत रूपको कार्यलाई वर्गीय विभेदकारी सामाजिक संरचनाको उपजका रूपमा लिन सकिन्छ । यस प्रकार नेपाली समाजको तत्कालीन विमर्शात्मक संरचनामा उच्चवर्गले आफ्नो हितका लागि निम्नवर्गलाई प्रयोग गरेर निम्नवर्गमाथि नै दमनको डन्डा बर्साउने अवस्था विद्यमान थियो भन्ने देखिन्छ । उच्चवर्गीय अधीनस्थताका कारण निम्नवर्ग उच्चवर्गको हितप्रतिकूल आवाज उठाउन असमर्थ थिए ।

निम्नवर्गीय चेतना

'नक्कली' कथामा उच्चवर्गका सापेक्षतामा निम्नवर्गीय चेतना सशक्त रूपमा प्रकट भएको देखिँदैन । यस कथाको उच्चवर्गीय पात्र धर्मवीरमा उच्चवर्गीय चेतना प्रबल रहेको देखिन्छ । उसले आर्थिक, सामाजिक र मानसिक रूपमा निम्नवर्गको सन्तवीरलाई माथि उठ्न दिएको छैन । सन्तवीरले ऋण काढेर ल्याएर पालेको लैनो भैँसीमाथि आँखा गाडेर अनेक षड्यन्त्र रचेर भैँसी हत्याउने प्रयास गरेको छ । यस कथामा प्रभुत्वशाली वर्गको धर्मवीरमा उच्चवर्गीय सामन्ती शोषणको चेतना रहेको देखिन्छ । सन्तवीरले लैनो भैँसी पालेको देखेर ईर्ष्यालु भई भैँसीमा उसले आँखा गाडेको कुरालाई कथामा यसरी प्रस्तुत गरिउको छ : "उनी टिनका टिन घिउ बेच्न पनि पठाउँथे । त्यही घिउ बेच्ने लोभले उनी सन्तवीरको नक्कली आफ्नो गराउन चाहन्थे । हुन त आफ्ना गोठका अरू भैँसी पनि आसामीहरूकै उनले हात लगाएका थिए ।" (पृ. ४०) यसबाट उसले आफ्नो सामन्ती चरित्र प्रदर्शन गरेको छ । आफ्नो छत्रछायाँका निम्नवर्गले गरिखाएको देखिनसहने जलन उसमा देखिन्छ । यो तत्कालीन सामन्तवादी उत्पादन सम्बन्धद्वारा सिर्जित विमर्श हो, जहाँ उच्चवर्गकै हालीमुहाली हुन्छ, निम्नवर्ग सधैँ निरीह अवस्थामा रहनुपर्छ । उसको निम्नवर्गले गरिखाएको देख्न नसक्ने ईर्ष्यालु स्वभाव तथा सामन्ती चरित्रलाई कथामा यसरी प्रस्तुत गरिएको छ : उनले गर्जेर भने – "फेरि जा दिन्न भन्दैमा भैँसी नलिएर आउन तँलाई लाज लागेन ? तँख आफैँ भैँसी फुकाउन सक्तो होस् ।" (पृ. २७) यहाँ निम्नवर्गको उन्नति र प्रगतिका निम्ति धर्मवीर बाधक बनेको छ र उसमा निम्नवर्गमाथिको तीव्र शोषण, दमन र थिचोमिचोको चेतना प्रकट भएको देखिन्छ ।

'नक्कली' कथामा निम्नवर्गकै पात्रहरूको निम्नवर्गविरोधी र उच्चवर्गकै अन्धसमर्थन गर्ने चेतना अभिव्यक्त भएको देखिन्छ । यस कथामा आएका काले, गोठाला तथा गाउँलेस्ता निम्नवर्गका पात्रहरूका गतिविधिसमेत उच्चवर्गकै पक्षपोषणमा केन्द्रित रहेका छन् । धर्मवीरले सन्तवीरको भैँसी देखेपछि कालेलाई भैँसी लिन पठाउँछ र काले सन्तवीरकहाँ गई "साहू मान्ने छैनन्, भैँसी नै दिनु जाती होला" (पृ. ३९) भनेर निम्नवर्गको कालेले निम्नवर्गकै सन्तवीरको विपक्षमा र उच्चवर्गीय साहुको पक्षमा अन्ध समर्थनको चेतना प्रस्तुत गरेको छ । यहाँ उच्च वर्गीय अधीनस्थताका छत्रछायामा निम्न वर्गीय काले लाचार बन्न विवश छ । निम्नवर्गकै काले, गोठाला तथा गाउँलेले धर्मवीरकै रक्षा गर्ने चेतना प्रस्तुत गरेका छन् । यसरी तत्कालीन विमर्शात्मक संरचनामा उच्चवर्गद्वारा निम्नवर्ग अधीनस्थको कुन अवस्थासम्म थिए, उनीहरू सामन्ती सत्ताको संरचनाद्वारा सीमान्तीकृत अवस्थामा पुन्याइएका थिए र

ज्ञान, चेतना र शक्तिको पहुँचको अभावमा उनीहरू उच्चवर्गका गलत क्रियाकलापलाई पनि सहजै समर्थन गर्न बाध्य थिए भन्ने कुरालाई यसमा प्रस्तुत गरिएको छ ।

प्रस्तुत कथामा उत्पीडित वर्गको सन्तवीरमा उच्चवर्गको हितप्रतिकूल चेतना पनि प्रकट भएको देखिन्छ । आफ्नो राम्रो लैनो भैंसीलाई ऋणको ब्याजमा उम्काउने सामन्त धर्मवीरको दाउ बुझेको उसले उच्चवर्गको प्रतिरोध गर्ने चेतना प्रस्तुत गरेको छ । सामन्त धर्मवीरले भैंसी लान मान्छे पठाउँदा निम्नवर्गीय सन्तवीरले यसरी प्रतिवाद गरेको छ : "मेरो भर्खर ब्याएको भैंसी साहूले चाहँदैमा म कसरी दिन सक्तछु ! साहूको मन हुन्थ्यो त मङ्सिरमै जब ऊ सुकेकी थिई तब माग्दा हुन् । मैले उसलाई खुवाएँ पालें, अब ब्याएपछि भैंसी माग्न पनि त साहूलाई लाज हुनुपर्ने हो ।" यहाँ उच्चवर्गीय धर्मवीरको आग्रहलाई निम्नवर्गीय सन्तवीरले अस्वीकार गरेको छ । तत्कालीन सामन्ती उत्पादन सम्बन्धमा आधारित सामन्ती समाजको स्वरूप नै नजानिँदो ढङ्गले घेरा हालेर निम्नवर्गमाथि राज गर्नु र चेतना र शक्तिबाट निम्नवर्गलाई विमुख गराइरहनु थियो तर त्यस्तो अवस्थाका विरुद्ध निम्नवर्गममा पनि भित्रभित्रै विद्रोहको भावना विकसित हुँदै गरेको अवस्था पनि देखिन्छ ।

वर्गसङ्घर्ष

'नक्कली' कथामा निम्नवर्गमा सङ्घर्षको चेतना उद्बोधन भएको देखिँदैन । सामन्ती उत्पादन सम्बन्धका कारण शक्तिहीन बनाइएका निम्नवर्गमा उच्चवर्गविरुद्ध लड्ने साहस प्राप्त भएको देखिँदैन । यस कथामा निम्नवर्गीय सन्तवीरमा उच्चवर्गीय धर्मवीरका विरुद्ध लाग्ने चेतना प्रकट भएको छैन, बरु धर्मवीरकै अधीनस्थता स्वीकार गरेर बस्न बाध्य भएको छ । सन्तवीरमा भैंसी लिन साहुको मान्छे काले आएपछि साहुका विरुद्ध बोल्ने साहस पलाएको छ । उसले भन्यो- "मेरा तर्फबाट हात जोडी भनेस् अहिले भैंसी दिए टुहुरो छोरो मर्ने छ । उसको मन रहने छैन । मङ्सिरमा साहूले चाहे रूपियाँ नत्र धान म बुझाउने छु । फरक पर्ने छैन ।" (पृ. २९) भनेर सन्तवीरले आफ्नो पीडा र दुःख व्यक्त गरेको छ । यो विचार पनि उसले बाह्य रूपमा प्रकट गर्न सकेको छैन ।

प्रस्तुत कथामा सामन्त धर्मवीर र कालेसँगको सन्तवीर र उसको छोरो मानेको अन्तर्विरोध आन्तरिक तहमा मात्र सीमित रहेको छ । धर्मवीरको उत्पीडनका विरुद्ध उनीहरू आवाज उठाउन असमर्थ छन् । उनीहरू उच्चवर्गीय धर्मवीरकै अधीनस्थता र वर्चस्व सहेर बस्न विवश छन् । सन्तवीर तथा मानेले धनीसँगको गरिब वर्गको अन्तर्विरोधको सन्दर्भलाई गरिबी र गरिबीको पीडाका रूपमा प्रस्तुत गरेका छन् । "साहूजी अन्याय नगर्नुहोस्, म साहूमारा होइन । म तपाईंको एक एक कौडी चुकाउन चाहन्छु । तर मङ्सिर आउन दिनुहोस् ।" (पृ. ४१) भन्ने गरिब सन्तवीरको रोदन र पीडामा वर्ग सचेतता देखिँदैन तर शोषण र दमनविरोधी भावना अभिव्यक्त भएको देखिन्छ । यहाँ सन्तवीरको गरिबीको पीडामा रुमलिएको व्यथित विचारबाट अन्तर्विरोधी भाव प्रस्तुत भए तापनि सङ्घर्षमा परिणत हुने अवस्था देखिँदैन । उच्चवर्गीय विरोधी सन्तवीरको सङ्घर्षको चेतनालाई कथामा यसरी प्रस्तुत गरिएको छ : साहूले कड्केर भने - "शेखी नगर भैंसी लिएर नै जान्छु ।" सन्तवीरले पनि कराएर भन्यो - "मेरो सास छउन्जेल उहाँबाट नक्कली कोही हटाउन सक्तैन । साहूजी, गरिब छ सन्तवीर

भन्दैमा तिमी उसलाई हेपी लुट्न पाउन्नौ ।" यसरी उच्चवर्गीय धर्मवीरको शोषणविरूद्ध निम्नवर्गीय सन्तवीरमा विद्रोहको भावना प्रकट भएको पाइन्छ । यसले भविष्यमा उच्चवर्गको उत्पीडनविरूद्ध निम्नवर्ग सङ्गठित हुनसक्ने अवस्था सिर्जना भएको देखिन्छ ।

वर्गीय विभेद, शोषण, दमन र उत्पीडन

'नक्कली' कथामा सन्तवीर गरिब तथा निम्नवर्गको भएकै कारण सामन्त धर्मवीरको विभेद, शोषण, दमन र उत्पीडनमा परेको छ । गाउँको उच्चवर्गको पात्र धर्मवीरले सन्तवीरमाथि भाषाप्रयोगजस्तो सामान्य क्षेत्रदेखि जीवनका सबै क्षेत्रमा शोषण गरेको छ । आफ्नो हैकम र प्रभुत्व स्थापित गर्न सफल ऊ निम्नवर्गले बाँच्ने आधार तयार पारेको देख्न सक्दैन । यहाँ धर्मवीरको चरित्र र स्वभाव हेपाहा खालको देखिन्छ । उसले नोकर कालेमाथि चरम उत्पीडन गरेको कुरा उसका यी भनाइले पुष्टि गर्छन् : उनले गर्जे भने- "फेरि जा, दिन्न भन्दैमा भैंसी नलिएर आउन त्त्लाई लाज लागेन ? तँ आफैँ भैंसी फुकाएर हिड्न सक्तो होस् ।" ... "तँलाई खुवाएर राखेको बेकार भयो । धिक्कार छ तेरा त्यो शरीरमा, उठा आफ्नो कठबाँसको डण्डा, हिँड् मेरा साथमा ।"- कड्केर धर्मवीरले भने । (पृ. ४०) गाउँको उच्च वर्गको सामन्त पात्र धर्मवीरले सन्तवीर र कालेमाथि काले, बजिया जस्ता अपमानबोधक शब्दबाट वर्गभेदको सिकार बनाएको छ । उच्चवर्गले आफ्नो उच्चतालाई सबै कोणबाट सुरक्षित गर्ने प्रयत्न गर्दछ । धर्मवीरले आफूलाई सबै कुराको केन्द्रमा राखेको छ । आफ्नो वर्षौंदेखि गरिबमाथि अत्याचार गर्ने बानीमा उसको कुनै परिवर्तन भएको छैन । उच्चवर्गको केन्द्रीयतामा खलल पुग्ने सबै कार्य उनीहरूका लागि प्रत्युत्पादक हुने हुँदा आफ्नो सर्वोच्चतालाई कायम राख्न उच्चवर्गले सधैँ निम्नवर्गलाई सीमान्तीकरणमा पुर्‍याई चरम वर्गविभेदजन्य व्यवहार गर्दछ (कोइराला, २०७३, पृ. ७८) । यसरी तत्कालीन सामन्ती उत्पादन सम्बन्धमा आधारित त्यस समाजमा वर्गविभाजन र वर्गीय शोषण, दमन र उत्पीडनको अवस्था निकै भयावह रहेको तथ्य धर्मवीरको सन्तवीर र कालेमाथि भएका विभेदजन्य व्यवहारले देखाउँछ ।

प्रस्तुत कथामा निम्नवर्गीय सन्तवीरको कार्य र प्रगतिबाट उच्चवर्गीय धर्मवीर ईर्ष्याभाव र मानसिक छटपटीमा गुज्रिएको छ । अनेक जालझेल र षडयन्त्रबाट निम्नवर्गीय सन्तवीरको आर्थिक शोषण गर्छ, राम्रो लैनो भैंसीलाई आफ्नो पार्न उद्धत हुन्छ । कथामा उसको सन्तवीरप्रतिको चरम शोषणलाई यसरी प्रस्तुत गरिएको छ : "तँ जस्ता साहूमाराको बिन्ती धर्मवीर सुन्दैन ... तेरो अनुरोध यहाँ लाग्दैन ...मेरो रूपियाँ यो पचाउन चाहन्छ (पृ. ४१) ...साहूमारा आफैँ छ अझ मलाई लुटेरा सम्भन्छ । ...बुझिस् नक्कली तेरि मरी मेरी होइन (पृ. ४२) । यहाँ प्रस्तुत कथांशबाट समाजमा उच्चवर्गले निम्नवर्गको खुशी देख्न चाहँदैन र सक्तैन भन्ने सामन्ती चिन्तनलाई बढवा दिएको तथ्य पुष्टि हुन्छ । गरिबको राम्रो लैनो भैंसीलाई अनेक षडयन्त्रद्वारा हत्याउने योजना बनाएको छ र त्यसका लागि अरू निम्नवर्गकै मानिस परिचालन गरेको छ । उसले निम्नवर्गको सन्तवीर र उसको छोरो मानेको खुसी हरण गरेको छ । यसमा उच्चवर्गको धर्मवीरले निम्नवर्गकै कालेको सहयोग लिएर निम्नवर्गको सन्तवीरमाथि चरम विभेद, शोषण, दमन र उत्पीडन गरेको छ ।

प्रस्तुत कथामा तत्कालीन नेपाली समाजका दुई भिन्न वर्गको प्रतिनिधित्व गराई उच्चवर्गले निम्नवर्गमाथि रक्षकको रूपमा देखिएजस्तो गरेर चरम शोषण र दमन गरेको देखाइएको छ । उच्चवर्गले सत्ता, शक्ति, आर्थिक हैसियत, ज्ञान आदि जीवनका सबै कोणबाट निम्नवर्गमाथि उत्पीडन गर्दछ । आफूलाई सधैँ केन्द्रमा राखी निम्नवर्गलाई किनारामै सीमित पारिरहन्छ । तत्कालीन सामन्ती उत्पादन सम्बन्धमा आधारित वर्गयुक्त समाजमा सम्पत्तिको असमान वितरण भएका कारण समाजमा वर्गीय असमानता र विभेदको अवस्था सिर्जना भयो । धनी सामन्त वर्ग गरिबको सम्पत्ति हडपेर हालीमुहाली भयो । गरिब वर्ग झन् गरिबको गर्तमा भासिँदै गयो । प्रस्तुत कथामा निम्नवर्गीय सन्तवीर र मानेको यस्तै कारुणिक अवस्थाको चित्रण गरिएको छ । उच्चवर्गीय धर्मवीरले ऊमाथि चरम वर्गशोषण गरेको छ । कथामा सन्तवीरले लैनो भैँसी पाल्दा धर्मवीर आश्चर्यचकित भई ईर्ष्याले जल्नु (पृ. ३९), आफूले त्यस्तो राम्रो भैँसी अहिलेसम्म पाल्न नसक्नु (पृ. ३९), निम्नवर्गको कालेलाई आफ्नो पक्षमा पारी भैँसी जबरजस्ती ल्याउन लगाउनु (पृ. ४०), भैँसी दिने उम्काउनलाई सन्तवीरमाथि गाली बर्साउनु (पृ. ४१), अन्तिममा भैँसी मारेर हिँड्नु (पृ. ४३) आदि घटनासन्दर्भ निम्नवर्गको सन्तवीरमाथि उच्चवर्गको धर्मवीरबाट भएका चरम शोषण, दमन र उत्पीडनका उदाहरणहरू हुन् । यहाँ सामन्त धर्मवीरका सम्पूर्ण उत्पीडनकारी क्रियाकलाप तत्कालीन विमर्शात्मक संरचनामा समाजबाट स्वीकृत विमर्शहरू नै हुन् । ऊमाथि समाजका कसैले पनि औँला ठड्याउन सकेका छैनन् । यसरी सामन्ती उत्पादन सम्बन्धमा आधारित तत्कालीन सामन्ती समाजमा विद्यमान वर्गविभेद, शोषण र दमनबाट सन्तवीर, माने तथा कालेजस्ता निम्नवर्गीय जनताहरू कतिसम्म चरम शोषित, उत्पीडित र अधीनस्थ थिए भन्ने तथ्यलाई यस कथामा राम्रोसँग प्रतिनिधित्व गराइएको छ ।

निष्कर्ष

'नक्कली' निम्नवर्गीय आर्थिक समस्यामा केन्द्रित कथा हो । निम्नवर्गीय पात्रलाई प्रतिनिधित्व गराइएको यस कथामा निम्नवर्गमाथि उच्चवर्गीय शोषण र दमनको जबरजस्त स्वरूपलाई देखाइएको छ । शक्तिहीन सन्तवीरको लैनो भैँसी जालझेल र षड्यन्त्रका माध्यमबाट हत्याउने चेष्टा गरेको धर्मवीर तत्कालीन सामन्ती समाजको शोषक वर्गको प्रतिनिधि पात्र हो । उच्चवर्गीय धर्मवीरको रबाफ, हैकम र वर्चस्व खपेर आर्थिक अभावमा सन्तवीरको परिवार छटपटिएको मात्र छैन, साहुको दोहोरो ऋणको चक्रीय मारमा समेत परेको छ भने गरिबको शोषण गरेर धर्मवीर ऐसआराममा बसेको छ । शोषक र शोषित वर्गीय सम्बन्ध देखाइएको यसमा उच्चवर्गले आफ्नो वर्गीय हितका लागि निम्नवर्गमाथि शोषण गरेको छ । आफ्नो स्वार्थपूर्ति गर्न निम्नवर्गमाथि दमनको डन्डा बर्साउने उच्चवर्गीय चेतना प्रस्तुत भएको यस कथामा धर्मवीरका गरिबमारा कार्यहरू निन्दनीय छन् । उच्चवर्गका विरुद्ध सङ्घर्षको चेतना प्रस्तुत गर्न नसकेको सन्तवीर तत्कालीन सामन्ती समाजमा देखापरेको उत्पीडित, निरीह र आवाजविहीन पात्र हो । उसले सामन्ती शोषण र दमनलाई खुलस्त प्रतिरोध गर्न नसकी लाचार ढङ्गले भित्रभित्रै स्वीकार्नु परेको छ । तत्कालीन सामन्ती उत्पादन सम्बन्ध तथा आर्थिक आधार र उत्पादनका साधनमाथि एकलौटी कब्जा जमाएको गाउँको सामन्त धर्मवीरबाट गाउँकै गरिब र निमुखो

सन्तवीर र उसको परिवार चरम विभेदजन्य व्यवहारको सिकार मात्र भएको छैन, शोषण, दमन र उत्पीडनमा समेत परेको छ । यसप्रकार वर्गीय सामाजिक संरचना र वर्गशोषणको उत्कर्षस्वरूप प्रस्तुत गरिएको यस कथामा शोषक/उत्पीडक र शोषित/ उत्पीडित दुवै वर्गको प्रतिनिधित्व गराइएको छ । मार्क्सवादी वर्गसम्बन्धका दृष्टिकोणबाट हेर्दा धर्मवीरले उच्चवर्ग/शोषक वर्गको तथा सन्तवीरले निम्नवर्ग/शोषित वर्गको प्रतिनिधित्व गरेको देखिन्छ ।

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निबन्ध लेखन शिक्षण विधि र प्रक्रिया

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लेखसार

प्रस्तुत शोधलेखमा स्नातक तह अनिवार्य नेपाली विषयमा गरिने निबन्ध लेखन शिक्षणका विधि र प्रक्रियाबारे समीक्षा गरिएको छ । निबन्ध लेखन भाषिक अभिव्यक्तिको विशिष्ट परिष्कृत गद्यरूप हो । यसको शिक्षण लेखन सिप विकासका लागि गरिन्छ । यस तहको निबन्ध लेखन शिक्षण स्वतन्त्र एवम् आत्मपरकदेखि निर्देशित वस्तुपरक निबन्ध लेखनका साथै निबन्धात्मक प्रश्नोत्तर हुँदै शोधलेखनसम्मको व्यापक आयामतर्फ उन्मुख छ । यसै सन्दर्भमा प्रस्तुत लेख स्नातक तहमा निबन्ध लेखन शिक्षण के कसरी गराउन सकिन्छ भन्ने समस्यामा केन्द्रित रहेर यसको समाधान खोजिएको छ । यसका लागि निबन्ध, निबन्ध लेखन र यसको शिक्षण प्रक्रिया सम्बन्धका द्वितीयक स्रोतका सामग्रीबाट सन्दर्भको खोजी गरिएको छ र तिनलाई स्नातक तहको पाठ्यक्रमले तय गरेको विशिष्ट उद्देश्य र यसको प्रयोग-सन्दर्भका परिप्रेक्ष्यमा विश्लेषण गरिएको छ । यस क्रममा व्याख्या एवम् विश्लेषण विधिको प्रयोग गरी निबन्ध शिक्षणको औचित्य र यसको शिक्षण प्रक्रिया निर्र्योल गरिएको छ । यस आधारमा निबन्ध लेखन शिक्षणका सन्दर्भमा निबन्ध लेख्नुअघि मानसिक तयारी, विषय र शीर्षक छनोट, सीमाङ्कन, प्रापक निर्धारण, उद्देश्य निर्धारण, युक्ति, अभिव्यक्ति वा शैली निर्धारण, बुँदा र अनुच्छेद योजनामा ध्यान दिनुपर्छ भने यो लेखिसकेपछि निबन्ध समीक्षा फारामको प्रयोग गरी परिष्कार र परिमार्जन गर्नुपर्छ भन्ने निष्कर्ष निकालिएको छ । यसको शिक्षण प्रक्रियामा अनुमानित अनुच्छेदका आधारमा विद्यार्थी समूह बनाई अभिनय विधिका माध्यमबाट निबन्धको बाह्य संरचनाको अवधारणा प्रष्ट पार्न सकिन्छ । त्यस्तै यसको आन्तरिक संरचनाको शिक्षणका लागि अनुच्छेद योजना र यसको संरचनाबारे सोदाहरण शिक्षण गर्न सकिन्छ । यसरी गरिएको निबन्ध लेखनको शिक्षणले विद्यार्थीको साहित्यिक एवम् साहित्येतर गद्य लेखन क्षमताको विकासमा सहयोग गर्छ भन्ने निष्कर्ष निकालिएको छ ।

शब्दकुञ्जी : *आन्तरिक संरचना, बाह्य संरचना, विद्यार्थी अभिनय विधि, समीक्षा फाराम, साहित्येतर गद्य लेखन*

विषयपरिचय

त्रिभुवन विश्वविद्यालयको चारबर्षे स्नातक तहको अनिवार्य नेपाली विषयअन्तर्गत निबन्ध लेखन शिक्षण पाठ्यांश रहेको छ । यसमा "विभिन्न विषयमा आत्मपरक र वस्तुपरक निबन्ध लेख्न सक्षम" बनाउने साधारण उद्देश्य निर्धारण गरिएको छ (अनिवार्य नेपाली विषयको पाठ्यक्रम, २०७६) । विश्वविद्यालयका हरेक विद्यार्थी लेखन सिपमा निपुण हुनु आवश्यक छ (रहमावती र अन्य सन् २०१९, पृ. १४७) । यसका लागि निबन्ध लेखन शिक्षण एउटा महत्त्वपूर्ण आधार हो । यसले कुनै विषयको बोधक्षमता र त्यसको अभिव्यक्तिमा सहयोग गर्नुका साथै सोधिएका प्रश्नका सन्दर्भमा आफ्ना तर्कहरूसहित उत्तर लेख्ने क्षमताको विकास गराउन सहयोग गर्दछ (Oktavianti, सन् २०२१, पृ. ३९१) । त्यसैले प्रवर्तित ज्ञानको अध्ययन, नवीन ज्ञानको खोजी र वैयक्तिक अनुभव र अनुभूतिको लिखित दस्तबेजीकरणका लागि निबन्ध-लेखनको ज्ञान आवश्यक हुन्छ ।

निबन्ध लेखन शिक्षण लेखन सिपको विकासका लागि महत्त्वपूर्ण हुन्छ । "निबन्ध सबैभन्दा प्रौढ गद्यात्मक अभिव्यक्ति हो । त्यसैले लेख्य भाषाको प्रौढतासँग परिचित हुन र तत्सम्बन्धी कुरामा अभ्यस्त हुन यसलाई उपयोगी बनाउन आवश्यक छ" (अधिकारी, २०५९, पृ. १८७) । विश्वविद्यालयमा निबन्ध शिक्षणको विशेष महत्त्व रहेको हुन्छ । "निबन्ध शिक्षणको मुख्य उद्देश्य निबन्धन सिप हासिल गर्नु र आफ्ना वस्तुतथ्यात्मक, भावात्मक, वैचारिक आदि अभिव्यक्तिलाई विस्तारपूर्वक प्रतिपादन गरेर सो प्रतिपादनलाई पूर्वापर क्रम मिलाई शृङ्खलाबद्ध रूपमा प्रस्तुति गर्ने सिप आर्जन गर्नु हो" (शर्मा र पौडेल, २०६८, पृ. १८६) । त्यसैले यसको शिक्षण विधि र पद्धतिप्रति शिक्षक विद्यार्थी दुवै सचेत हुनुपर्छ । त्यसपछि मात्र लेखन अभिव्यक्ति सिपको विशिष्टता हासिल गराउन सकिन्छ ।

स्नातक तहको अनिवार्य नेपाली विषयमा आत्मपरक र वस्तुपरक निबन्ध सिर्जना गर्ने विशिष्ट उद्देश्य निर्धारण गरिएको छ । आत्मपरक निबन्ध भावपरक र स्वको प्रकटीकरणमा केन्द्रित हुने भएकाले यसको लेखन शैली साहित्यिक प्रकृतिको हुन्छ । "अनुभवमा आधारित, कल्पना र निजात्मकताको प्रधानता भएको निबन्धलाई साहित्यिक निबन्ध र ज्ञानमा आधारित, वस्तुगत, अवैयक्तिक र न्यून काल्पनिक निबन्धलाई साहित्येतर निबन्ध भनिन्छ" (शर्मा, २०६३, पृ. ४८८) । साहित्येतर निबन्ध वस्तुपरक प्रकृतिको हुन्छ । अनिवार्य नेपाली विषयको पाठ्यक्रमअनुसार स्नातक तहमा तोकिएको विषय र निर्धारित ढाँचा निबन्ध-लेखन गर्नुपर्ने हुन्छ । जुनसुकै विषयमा अध्ययन एवम् अनुसन्धान गरी प्राप्त ज्ञानको लिखित अभिव्यक्ति र दस्ताबेजीकरणमा समक्ष बनाउन साहित्येतर निबन्ध-लेखनको शिक्षणमा जोड दिनुपर्छ । यस विषयको मूल्याङ्कनका लागि लिइने परीक्षामा निबन्ध-लेखनका लागि दिइने तीनवटा शीर्षकमध्ये दुईवटा वस्तुपरक प्रकृतिको हुने सन्दर्भले पनि यस कुरालाई पुष्टि गर्छ । त्यसैले यहाँ निबन्ध-लेखन शिक्षण भन्नाले निर्धारित विषय र ढाँचामा भाव वा विचार अभिव्यक्त गर्ने ज्ञान, सिप, पद्धति एवम् शैलीको शिक्षण हो ।

नेपालीमा निबन्ध लेखन शिक्षणबारे यसअघि पनि विभिन्न विद्वान्हरूले चर्चा गरेका छन् । हेमाङ्गराज अधिकारी (२०५९) ले निबन्ध लेखन शिक्षणका सन्दर्भमा यसको आत्मपरक र वस्तुपरक भेद

देखाई निबन्धको आदि, मध्य र अन्त्य भागको सामान्य सैद्धान्तिक चिनारी गराएका छन् । त्यस्तै केदारप्रसाद शर्मा र माधवप्रसाद पौडेल (२०६८) ले पनि निबन्ध र यसको शिक्षणबारे चर्चा गर्दै तह र सङ्कायका आधारमा शीर्षक छनोट गरी सोहीअनुकूल शिक्षण तरिका अपनाउन सकिने विचार व्यक्त गरेका छन् । देवीप्रसाद गौतम र अन्य (२०७०) ले निबन्ध लेखनका सन्दर्भमा यसको प्रकार र संरचनाबारे चर्चा गरेका छन् भने दयाराम श्रेष्ठ र अन्य (२०७१) ले पनि निबन्ध लेखनको शीर्षक चयनदेखि यसका आदि, मध्य र अन्त्य भागका साथै यसको आत्मपरक र वस्तुपरक स्वरूपबारे सङ्क्षिप्त चर्चा गरेका छन् । माथि प्रस्तुत निबन्ध लेखनसम्बन्धका पूर्वकार्यहरूको अध्ययनले निबन्ध लेखन शिक्षणको समग्रता र विशिष्टतालाई मापन गर्न सकेको देखिँदैन । निबन्धको शीर्षक चयनदेखि यसका बाह्यान्तरिक संरचनाको शिक्षण सम्बन्धमा माथिका पूर्वकार्यहरूमा सूक्ष्म विश्लेषण हुन सकेको छैन । उच्चशिक्षा अध्ययनरत शिक्षार्थीहरूका लागि निबन्ध लेखनको विशिष्ट सिपको आवश्यकता हुने भएकाले सोसम्बन्धी खोज अध्ययन गर्नु शैक्षिक एवम् प्राज्ञिक दृष्टिले आवश्यक र औचित्यपूर्ण देखिन्छ । यसै आवश्यकताको परिपूर्तिका लागि निबन्ध लेखन शिक्षण के-कसरी गराउन सकिन्छ भन्ने समस्याका केन्द्रित रहेर यो शोधकार्य गरिएको छ ।

अध्ययन र सामग्री सङ्कलन विधि

प्रस्तुत शोधकार्य निबन्ध लेखन शिक्षणसम्बन्धी अवधारणामा आधारित रहेको छ । विश्वविद्यालय तहमा निबन्ध लेखन शिक्षणको आवश्यकता र महत्त्वका सन्दर्भमा यसका विधि र प्रक्रियाका सन्दर्भमा विभिन्न विद्वान्हरूले प्रस्तुत गरेका उपयुक्त विचार र प्रक्रियाहरूको अध्ययन गरी तिनको आवश्यक संयोजन र व्याख्याका माध्यमबाट समस्याको समाधान निकालिएको छ । त्यसैले यसमा अवधारणामा आधारित खोज र विश्लेषण विधिको प्रयोग गरिएको छ । यसका लागि आवश्यक सामग्रीको सङ्कलन पुस्तकालय कार्यबाट गरिएको छ र यसबाबट प्राप्त द्वितीयक सामग्रीका स्रोतहरूको उपयोग गरी समाधान खोजिएको छ ।

निबन्ध लेखनको अवधारणा

निबन्ध लेखन विचार अभिव्यक्तिको सशक्त माध्यम हो । यसका लागि विषयको आवश्यकता पर्दछ । माइकल डे मोँतेले आफ्नै अनुभूतिलाई निबन्धको विषय मानेका छन् भने फ्रान्सिस बेकनले निबन्धलाई विकीर्ण चिन्तनका रूपमा स्वीकार गरेका छन् (हडसन, सन् २००२, पृ. ७१) । लेखनका लागि चिन्तनको आवश्यकता पर्ने भएकाले बेकनले भनेजस्तै निबन्ध कोरा लेखन मात्र नभएर चिन्तन नै हो । चिन्तन कुनै विषयमा गरिने गहन अध्ययन एवम् खोजको प्रक्रिया हो । त्यसैले निबन्ध-लेखनभन्दा पहिले चिन्तनको जरुरत पर्छ । विद्यार्थीहरूले कुनै विषयमा निबन्ध लेख्नुअघि त्यस विषयमा चिन्तन गर्नुपर्छ, त्यसबारे खोज र अध्ययन गर्नुपर्छ । यसरी प्राप्त ज्ञानको दस्तावेजीकरण निबन्ध हो । तसर्थ एम. एच. अब्राम्सले निबन्धले एउटा दृष्टिकोण व्यक्त गर्दछ या कुनै विषयमा एउटा विचार स्विकार्न

पाठकलाई विश्वासमा लिन्छ भन्ने विचार व्यक्त गरेका छन् (अब्राह्म्स, सन् २००५, पृ. ५९) । त्यसैले निबन्ध कुनै विषयमा अभिव्यक्त विचार एवम् चिन्तनको विशिष्टता हो ।

विश्वविद्यालयका विद्यार्थीहरूका लागि निबन्ध लेखन एक प्रकारको कला पनि हो । सिर्जनात्मक लेखनमा कलाका रूपमा निबन्ध लेखनको महत्त्व रहेको हुन्छ भने अन्य विषयमा पनि प्राप्त ज्ञानको अभिव्यक्तिका लागि निबन्ध लेखन कौशल आवश्यक हुन्छ किनभने स्पष्ट अभिव्यक्ति, विचार एवम् तर्कको विकास र पुष्टिका लागि निबन्ध लेखनको कला सबै प्रकारका गैरआख्यानपरक लेखनमा आवश्यक हुन्छ (वारबटन, सन् २००६, पृ. ६) । निबन्ध लेखन कुनै विचारमा पाठकलाई विश्वस्त बनाउने कला हो । जुनसुकै विषयमा लेखिएको निबन्ध भए पनि त्यसको मूल भनेको विचार नै हो । निबन्धकारले आफ्नो विचारमा पाठकलाई सहमत एवम् विश्वस्त बनाउन विभिन्न पद्धतिको उपयोग गर्छ । निबन्धको शीर्षकले विचारको उठान गर्दछ, त्यसैको मियोमा थप व्याख्या र विस्तार गर्दै जाँदा निबन्धको स्वरूप निर्माण हुँदै जान्छ । त्यसैले ईश्वर बरालले भनेभैँ यो "एक किसिमको कुरा गराइ र लेखकका मनका भावनाहरूलाई स्वगतकथनका रूपमा उद्घाटित गराउने विधा विशेष" मात्र होइन (२०१३, पृ. ३३-३४) । यसमा विचारको विस्तार र व्याख्याका निम्ति तथ्य, तर्क र प्रमाणहरूको प्रधानता भए तार्किक निबन्ध हुन्छ भने वर्णन र विवरणको प्रधानता भए वर्णनात्मक एवम् विवरणात्मक निबन्ध हुन्छ । त्यसै गरी घटनासन्दर्भहरूको प्रधानता भए कथात्मक निबन्ध बन्न पुग्छ । यसै आधारमा निबन्धलाई तार्किक, वर्णनात्मक, विवरणात्मक एवम् आख्यानात्मक भनी वर्गीकरण गरिएको छ ।

निबन्ध लेखन शिक्षणमा यसको पद्धति एवम् शैलीको चर्चा पनि अपरिहार्य हुन्छ । प्राज्ञिक एवम् अनुसन्धानपरक लेखनको आफ्नै विशिष्ट ढाँचा हुन्छ, यसको संरचना पनि निश्चित रहेको हुन्छ । यो मुख्यतः के भन्न लागिएको छ त्यो बताउने (परिचय), भन्न चाहेका कुराहरू विस्तारमा बताउने (व्याख्या, विस्तार), के भनियो, त्यो बताउने (निष्कर्ष) को संरचनामा लेखिन्छ । निबन्धको भाषिक शैलीको शिक्षण पनि आवश्यक हुन्छ । निबन्धको भाषा सरल र विशिष्ट दुवै हुन सक्छ । निबन्धको प्रापक वा सम्भावित पाठकलाई ख्याल गरेर सोअनुसार भाषाको प्रयोग गर्नु उपयुक्त हुन्छ । स्नातक तहका विद्यार्थीहरूले लेख्ने निबन्धको प्रापक विश्वविद्यालयका प्राध्यापकहरू नै हुने भएकाले यसमा विशिष्ट भाषाको प्रयोग अपेक्षित हुन्छ । त्यसैले निबन्ध-लेखन शिक्षणका क्रममा भाषिक शैलीको शिक्षण पनि अपेक्षित छ ।

स्नातक तहमा स्वतन्त्र निबन्ध एवम् निर्देशित निबन्धमा मात्र नभएर निबन्धात्मक प्रश्नोत्तर र प्राज्ञिक लेखनमा पनि निबन्ध-लेखन शिक्षणको महत्त्व रहेको छ । लामो उत्तर लेख्ने प्रकृतिका प्रश्नहरूको लेखाइका लागि निबन्ध लेखनको ज्ञान अपरिहार्य हुन्छ । यस प्रकारका प्रश्नहरू विवेचना गर्नुहोस्, समीक्षा गर्नुहोस्, मूल्याङ्कन गर्नुहोस्, तुलना गर्नुहोस्, प्रकाश पार्नुहोस्, विस्तार गर्नुहोस्, चर्चा पार्नुहोस्, पुष्टि पार्नुहोस्, विश्लेषण पार्नुहोस्, छलफल गर्नुहोस् आदिका रूपमा सोधिन्छन् । यसरी सोधिएका प्रश्नको उत्तर पनि निबन्ध-लेखनको ढाँचामा नै लेखिन्छन् । यसमा पनि निबन्धको जस्तै मुख्य तीन भाग हुन्छन् : परिचय, व्याख्या/विस्तार र निष्कर्ष । आदि भागमा प्रश्नको भावानुसार

उत्तरको उठान गरिन्छ भने मध्य भागमा त्यसको व्याख्या र विस्तार गरिन्छ । यसमा विचारको पुष्टिका लागि सम्बन्धित पाठबाट आवश्यक उद्धरणहरूको पनि प्रयोग गरिन्छ र अन्त्यमा त्यसबाट प्राप्त निष्कर्षको अभिलेखीकरण गरिन्छ । यसरी आवश्यक तथ्य एवम् उद्धरहणसहित विचारलाई पुष्टि गर्दै लेखिने तार्किक र विश्लेषणात्मक निबन्ध लेखनले उच्च तहमा गरिने प्राज्ञिक लेखन क्षमताको विकासमा सहयोग पुऱ्याउँछ । यसै सन्दर्भमा वारबटनले प्राज्ञिक विद्यार्थीका लागि निबन्ध लेखन एउटा मुटुसरह महत्त्वको हुन्छ भन्ने विचार व्यक्त गरेका छन् (सन् २००६, पृ. ११) । त्यसैले स्नातक तहमा शिक्षण गरिने निबन्ध-लेखनको विशिष्ट उद्देश्य यसतर्फ केन्द्रित हुनुपर्छ । वस्तुतः विश्वविद्यालय तहमा गरिने निबन्ध-लेखनको गन्तव्य प्राज्ञिक लेखन र शोधलेखन हो । तसर्थ निबन्ध-लेखन शिक्षणलाई सीमित दायराभित्र मात्र सङ्कुचन नगरी व्यापक दायरामा शिक्षण गर्नुपर्छ । यसले साहित्यिक निबन्ध-लेखन, स्वतन्त्र लेखन, निबन्धात्मक प्रश्नोत्तर लेखन हुँदै प्राज्ञिक लेखनसम्मको व्यापक आयामलाई समेट्नुपर्छ ।

विमर्श र समाधान

स्नातक तहमा शिक्षण गरिने निबन्ध लेखन शिक्षण विद्यार्थीहरूका लागि प्राज्ञिक लेखनतर्फको तयारी भएकाले यो एउटा योजनाबद्ध लेखन हो । यसका लागि निश्चित विधि अवलम्बन गर्नुपर्छ । यस सन्दर्भमा निबन्ध योजनालाई अनिवार्य नेपाली शिक्षण निर्देशिका (२०६६) मा दुई भागमा छुट्याइएको छ : (अ) निबन्ध लेख्नुअघि गर्नुपर्ने काम र (आ) निबन्ध लेखिसकेपछि गर्नुपर्ने काम । पहिलो शीर्षकअन्तर्गत विषय शीर्षक छनोट, सीमाङ्कन, प्रापक निर्धारण, उद्देश्य निर्धारण, युक्ति, अभिव्यक्ति वा शैली निर्धारण, बुँदाटिपोट र अनुच्छेद योजनाको चर्चा गरिएको छ भने दोस्रो शीर्षकमा परिष्कार र परिमार्जनको चर्चा गरिएको छ (पृ. १११) । यसरी निबन्ध लेख्नुअघिदेखि निबन्ध लेखिसकेपछि सम्मका योजनाहरूलाई यस प्रकार चर्चा गर्न सकिन्छ :

निबन्ध लेख्नुअघि गर्नुपर्ने काम

मानसिक तयारी (Brain Stroming)

निबन्ध लेख्नुअघि विद्यार्थी मानसिक रूपमा तयार हुनुपर्छ । आफ्नो रुचि र विषयको क्षेत्र पहिचान गरी त्यसकाबारे चिन्तन मनन गर्नुपर्छ । त्यसका लागि आवश्यक सामग्रीहरूको खोजी र अध्ययन गर्नुपर्छ । यसका लागि विज्ञ व्यक्तिहरू, प्रकाशित सामग्रीहरू र इन्टरनेट मुख्य स्रोत हुन् । यसरी गरिएका खोज, अध्ययन र चिन्तनको परिणाम स्वस्थ विचारको बीजारोपण हुन्छ । यसले निबन्धको शीर्षक र उद्देश्य निर्धारणमा सहयोग पुऱ्याउँछ ।

विषय/शीर्षक छनोट

निबन्ध लेखनमा विषय र शीर्षक छनोटलाई यसको पच्चिस प्रतिशत काम मानिन्छ । निबन्धको शीर्षक आफ्नो रुचि, क्षेत्र र ज्ञानको विषयमा आधारित हुनुपर्छ । स्नातक तहका विद्यार्थीहरूका लागि निबन्धको शीर्षक निर्धारित हुने भएकाले दिइएको शीर्षकहरूमध्ये आफ्नो रुचि, क्षेत्र र ज्ञान भएको शीर्षक छनोट गर्नुपर्छ । यस तहमा सामान्यतः निबन्धको शीर्षक समाज, शिक्षा, पर्यटन, राजनीति, वातावरण, संस्कृति आदि क्षेत्रका समसामयिक सन्दर्भहरूसँग सम्बन्धित हुने भएकाले त्यस्ता क्षेत्रहरूको जानकारी लिइराख्नुपर्छ । यसमा आत्मगत अभिव्यक्तिका लागि आत्मपरक विषयको शीर्षक पनि दिइएको हुन्छ । आफूसँग जुन विषयको राम्रो ज्ञान छ सोही विषयको शीर्षक छनोट गर्नुपर्छ ।

प्रापक निर्धारण

बैकिङ क्षेत्रमा 'के.वाइ.सी' (नो योर कस्टमर) भने जस्तै निबन्ध लेखनमा पनि 'के.वाइ.ए' भन्न सकिन्छ । 'के.वाइ.ए' भनेको 'नो योर अडियन्स' हो । निबन्धको सम्भावित पाठक वा प्रापकको निर्धारण निबन्ध-लेखनका लागि महत्त्वपूर्ण हुन्छ । पाठकको स्तरअनुसार निबन्धको भाषालगायतका पक्षमा ध्यान दिनुपर्ने भएकाले अपेक्षित पाठकको निर्धारण महत्त्वपूर्ण हुन्छ । स्नातक तहका विद्यार्थीहरूले लेख्ने निबन्धको अपेक्षित पाठक शिक्षक हुने भएकाले सोहीअनुसार बौद्धिकताको प्रयोग गरी निबन्ध लेख्नुपर्छ ।

उद्देश्य निर्धारण

निबन्धको उद्देश्यले यसको प्रकृति निर्धारण गर्ने भएकाले उद्देश्य निर्धारण महत्त्वपूर्ण हुन्छ । कुनै विषयको जानकारी वा सूचना प्रदान गर्ने उद्देश्य छ भने त्यस्तो निबन्ध वर्णनात्मक, विवरणात्मक, व्याख्यात्मक प्रकृतिको हुन्छ । त्यस्तै कुनै विषयमा पक्ष वा विपक्षमा मत प्रकट गर्ने उद्देश्य छ भने तार्किक प्रकृतिको निबन्ध हुन्छ । निजि अनुभव र अनुभूतिको प्रकटीकरण गर्ने उद्देश्य छ भने आत्मपरक प्रकृतिको निबन्ध हुन्छ । उद्देश्यको निर्धारण शीर्षकबाट नै निर्देशित हुँदै जान्छ, जस्तै : तुलनात्मक सुन्दरकाण्ड ।

युक्ति निर्धारण

निबन्धको उद्देश्यअनुसार निबन्ध-लेखनको युक्ति निर्धारण हुन्छ । माथि चर्चा गरिएजस्तै वर्णनात्मक, विवरणात्मक, व्याख्यात्मक, विश्लेषणात्मक, तुलनात्मक, मूल्याङ्कनात्मक, तार्किक, आख्यानात्मक आदि युक्तिहरूको प्रयोग गर्न सकिन्छ ।

अभिव्यक्तिको शैली

निबन्धको उद्देश्य, प्रकृति र अपेक्षित पाठकका आधारमा निबन्धको शैली निर्धारण गर्न सकिन्छ । निबन्धको शैली सामान्य र विशिष्ट एवम् औपचारिक र अनौपचारिक हुन्छ । यसको सम्बन्ध भाषिक

प्रयोगको विशिष्टतासँग रहेको हुन्छ । आत्मपरक निबन्ध लेखनको शैली अनौपचारिक हुन्छ भने वस्तुपरक निबन्धको शैली औपचारिक हुन्छ ।

बुँदा र अनुच्छेद योजना

निबन्धको उद्देश्यअनुसार अभिव्यक्तिको व्यवस्थापन, सङ्गठन र स्पष्टताका निम्ति बुँदाहरूको टिपोट गरी तिनलाई अनुच्छेदहरूमा योजनाबद्ध गर्नुपर्छ । शीर्षकअनुसारको विषयमा प्राप्त जानकारी र ज्ञानलाई आवश्यकताअनुसार बुँदागत रूपमा टिपोट गर्ने र तिनलाई आवश्यक अनुच्छेदहरूमा सङ्गठित गर्ने योजना यस शीर्षकअन्तर्गत पर्छ । निबन्धको स्तरीयता र विशिष्टताका निम्ति यो चरण धेरै महत्त्वपूर्ण हुन्छ । यस चरणपश्चात् निबन्धको पहिलो लेखन कार्य हुन्छ । यसलाई दुई तरिकाले गर्न सकिन्छ :

तरिका १ : विकीर्ण रेखाचित्रको प्रयोग

निबन्धको शीर्षकसँग सम्बन्धित सम्झिइएका र प्राप्त भएका बुँदाहरूलाई खुरुखुरु टिपोट गर्दै जाने बुँदाटिपोटको एउटा तरिको हो । यसमा विषयगत ऐक्यबद्धतालाई ख्याल गरिँदैन । यो खेस्रा टिपोटका रूपमा हुन्छ ।

कक्षाशिक्षणमा निबन्धका बुँदाहरूको टिपोटका लागि विकीर्ण रेखाचित्रको प्रयोग गर्न सकिन्छ । शीर्षकसँग सम्बन्धित विभिन्न विचार र सन्दर्भका बुँदाहरूलाई छरपस्ट रूपमा गरिएको टिपोटलाई विकीर्ण रेखाचित्र (Scattagram) भनिन्छ । यो एक किसिमको रेखाचित्र नै भए पनि यसमा विचारका बुँदाहरू व्यवस्थित नहुने भएकाले यसलाई विकीर्ण रेखाचित्र भन्न सकिन्छ । यसले शीर्षकसँग सम्बन्धित विचारहरूलाई टिपोट गर्न सहयोग पुऱ्याउँछ । यसका लागि पानाको मध्यभागमा शीर्षक लेखेर त्यसका वरिपरि ज्ञान र अनुभवका आधारमा सम्झिन सकेजति विचार र सन्दर्भहरूको खेस्रो टिपोट गर्न लगाउनुपर्छ । यसलाई तलको उदाहरणबाट बुझाउन सकिन्छ :
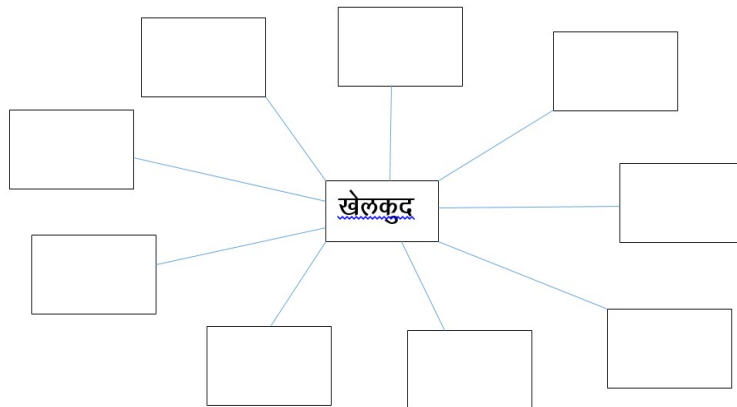
यसरी टिपोट गरिएका मिल्दा मिल्दा बुँदाहरूको समूह बनाउने र तिनै समूहलाई सङ्गठित गरी अनुच्छेद संरचनाको निर्माण गर्न सकिन्छ ।

तरिका २ः

निबन्धको शीर्षकलाई विषयको प्रकृतिअनुरूप निर्धारित उद्देश्यअनुसार लेख्न मिल्ने गरी विभिन्न उपशीर्षक वा मुख्य मुख्य बुँदामा बाँड्ने

विभाजन गरिएका उपशीर्षक वा मुख्य बुँदाहरूको क्रम मिलाउने
प्रत्येक उपशीर्षक वा मुख्य बुँदाका लागि बुँदाटिपोट गर्ने र तिनको क्रम मिलाउने (अनिवार्य नेपाली शिक्षण निर्देशिका, पृ. ११३)

जस्तै : निबन्धको शीर्षक : खेलकुद
खेलकुदको शारीरिक महत्त्व
शारीरिक स्वास्थ्यका लागि खेलकुद
मानसिक स्वास्थ्यका लागि खेलकुद
खेलकुदको आर्थिक महत्त्व
खेलकुदका माध्यमबाट अर्थ आर्जन गर्न सकिने
खेलकुदका क्षेत्रमा व्यवसायका रूपमा लगानी गर्न सकिने
खेलकुदको सामाजिक महत्त्व
खेलकुदले सामाजिक सद्भाव बढाउने
युवाहरूलाई दुर्व्यसनबाट बचाउने
यसरी टिपोट गरिएका बुँदाहरूलाई विस्तार गरेर निबन्ध लेख्न सकिन्छ ।

निबन्ध लेखिसकेपछि गर्नुपर्ने काम

निबन्धको पहिलो लेखनपश्चात् सबैभन्दा पहिले आफैले राम्रोसँग पुरै निबन्ध पढ्नुपर्छ । यसमा विषयगत एकरूपता, स्पष्टता, विचारको व्यवस्थापन, शृङ्खला र सङ्गठन, भाषिक शुद्धता आदि पक्षको ख्याल गर्नुपर्छ । निबन्धको उद्देश्यअनुसार यसको युक्ति, विस्तार र शैलीको उपयुक्तताको जाँच पनि गर्नुपर्छ ।

आफूले परिष्कार र आवश्यक परिमार्जन गरिसकेपछि उक्त निबन्ध सहपाठीलाई समीक्षार्थ देखाउनुपर्छ । कम्तीमा दुई जना वा सोभन्दा धेरै जना साथीलाई देखाएर उनीहरूबाट प्राप्त सुभावहरूअनुसार आवश्यक पुनः परिष्कार र परिमार्जन गर्नुपर्छ ।

अन्तिम साफी गरिएको निबन्ध सम्बन्धित शिक्षकलाई बुभाउनुपर्छ । शिक्षकले पनि हेरेर आवश्यक सुभाव दिएपछि कक्षाशिक्षणका सन्दर्भमा लेखिएको निबन्ध तयार हुन्छ ।

निबन्धमा मुख्यतः आन्तरिक र बाह्य संरचना हुन्छ । त्यसैले यसको शिक्षण प्रक्रियालाई सोहीबमोजिम दुई भागमा विभाजन गरेर अध्यापन गर्न सकिन्छ :

निबन्धको बाह्य संरचनाको शिक्षण

स्नातक तहमा करिब तीन सय शब्दको निबन्ध अपेक्षित हुन्छ । यो शीर्षकसहित विभिन्न अनुच्छेदमा व्यवस्थित ढङ्गले संरचित हुन्छ । त्यसले यसको शीर्षक एवम् अनुच्छेद संरचनाको शिक्षण महत्त्वपूर्ण हुन्छ । यसलाई विद्यार्थीहरूलाई सहभागी गराई प्रयोगात्मक क्रियाकलापका माध्यमबाट शिक्षण गर्न सकिन्छ । 'एस्से राइटिङ' पुस्तकका लेखक एवम् प्रदर्शनात्मक शिक्षणविधिका अध्येता जक म्याकेन्जी (सन् २००७, पृ. ११) ले विद्यार्थीलाई नै प्रयोग गरी अभिनय गराउने विधिको उपयोगिता सान्दर्भिक देखिन्छ । यसलाई विद्यार्थी अभिनय विधि भन्न सकिन्छ । यस आधारमा गराइने विद्यार्थी अभिनय क्रियाकलापलाई निम्न लिखितअनुसार देखाउन सकिन्छ :

क्रियाकलाप १

निबन्धको शीर्षक र अनुच्छेद संरचना शिक्षणका लागि शीर्षकमा प्रयोग हुन सक्ने शब्द सङ्ख्या र अनुच्छेदमा प्रयोग हुन सक्ने अनुमानित वाक्य सङ्ख्याअनुसार विद्यार्थीहरूको समूह निर्माण गर्ने । निबन्धको शीर्षक सङ्क्षिप्त हुने भएकाले यसमा सामान्यतः एक वा दुई शब्दको प्रयोग हुन्छ भने दुई जना विद्यार्थीको एउटा समूह बनाएर अगाडि उभ्याउने, त्यसपछि पहिलो परिचय अनुच्छेदमा करिब चार वा पाँचवटा वाक्यको प्रयोग हुन्छ भने चार वा पाँच जना विद्यार्थीको समूह बनाएर शीर्षक समूहभन्दा पछाडि उभ्याउने, त्यसपछिका विस्तारका अनुच्छेदहरू सात वा आठ वाक्य जतिका हुन्छन् भने सात वा आठ जना एउटा समूह भएको तीनवटा समूह बनाउने र क्रमशः उभ्याउने र अन्तिमको अनुच्छेद करिब चार वा पाँच वाक्यको हुन्छ भने चार वा पाँच जनाको समूह बनाएर अन्तिममा उभ्याउने । यसरी उभ्याइएको विद्यार्थीहरूको समूह र सङ्ख्याले निबन्धको शीर्षक र अनुच्छेदको संरचना बुझाउँछ ।

यसलाई तलको चित्रबाट पनि स्पष्ट पार्न सकिन्छ :
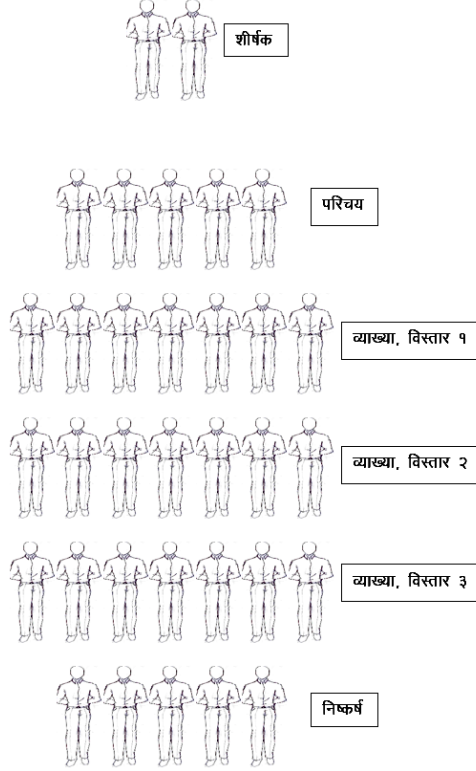
माथिको चित्रमा देखाइएको ढाँचामा निर्माण गरिएको विद्यार्थी समूहलाई माथि दिइएको जस्तै नामहरु दिन सकिन्छ । यसको प्रदर्शनीले विद्यार्थीहरु निबन्धको शीर्षक र अनुच्छेद संरचनाको ज्ञान हालिस गर्न सहयोग गर्ने छ ।

क्रियाकलाप २

विद्यार्थीको हरेक समूह बिच निश्चित दूरी कायम राख्ने र हेरक समूहको एक एक सदस्यलाई हात लम्काएर समाउन लगाउने । यसले एउटा अनुच्छेद र अर्को अनुच्छेद बिचको अन्तर्सम्बन्ध बुझाउन सहयोग गर्दछ ।

क्रियाकलाप ३

पहिलो समूहलाई कुनै आवाज निकाल्न लगाउने, जस्तै : सुसेल्न वा ताली बनाउन । त्यसपछि क्रमशः अन्य समूहलाई पनि सोही प्रकृतिको आवाज निकाल्न लगाउने । यसले निबन्धमा एक अनुच्छेदपछि अर्को अनुच्छेदको क्रमशः स्थान र महत्त्व हुने कुरा बुझाउन सहयोग पुऱ्याउँछ ।

निबन्धको आन्तरिक संरचना शिक्षण

निबन्ध भनेको अनुच्छेद संरचनाको विशिष्ट सङ्गठन हो, यो अनुच्छेदहरूको पुञ्ज हो । विश्वविद्यालयमा औपचारिक निबन्ध-लेखनको महत्त्व धेरै भएकाले यसको अनुच्छेदसंरचना र अनुच्छेदसङ्गठनको ज्ञान आवश्यक हुन्छ । यसमा मुख्य तीन भाग हुने भएकाले हरेक भागमा प्रयोग हुने अनुच्छेदको संरचना विशिष्ट प्रकृतिको हुन्छ । पहिलो भाग र अन्तिम भाग क्रमशः परिचय र निष्कर्षका रूपमा रहने भएकाले यी अनुच्छेदहरू सङ्कुचन वा समास शैलीको हुने गर्छ भने मध्य भागमा विषयको विस्तार हुने भएकाले यो विश्लेषणात्मक एवम् व्यास शैलीको हुने गर्छ (श्रेष्ठ, २०७८, पृ. १०५) । सामान्यतः निबन्धको अनुच्छेदलेखन सामान्यबाट विशिष्टतर्फ मुखरित हुनुपर्छ । पहिलो अनुच्छेदमा सामान्यीकृत वाक्यहरूको प्रयोग हुन्छ भने त्यसपछिका अनुच्छेदहरू पहिलो अनुच्छेदकै विशिष्टीकरणका रूपमा आउँछ । सामान्यतः हरेक अनुच्छेदभित्र पनि यस्तै प्रकृतिको संरचना हुन्छ । अर्थात् पहिलो शीर्ष वाक्य सामान्य कथनबाट सुरु हुन्छ भने त्यसपछिका वाक्यहरू त्यसैको विशिष्टीकरणका रूपमा आएको हुन्छ र निबन्धको अन्तिम अनुच्छेद निष्कर्ष अनुच्छेद भए जस्तै अनुच्छेदको अन्तिम वाक्य पनि निष्कर्ष वाक्यका रूपमा आएको हुन्छ । निबन्धको अनुच्छेद सङ्गठन र अनुच्छेद संरचनाको ढाँचालाई यसप्रकार देखाउन सकिन्छ :

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                                शीर्षक
३ पहिलो अनुच्छेद (परिचय अनुच्छेद) (समास शैली)
   ––––––––––––––––––––––––––––––––––––––––– विचार वाक्य (सामान्य कथन)
   ––––––––––––––––––––––––––––––––––––––––––– पूरक वाक्यहरु (विशिष्ट कथन)
३ दोस्रो अनुच्छेद (विस्तार) (व्यास शैली)
   –––––––––––––––––––––––––––––––––– शीर्ष वाक्य (सामान्य कथन)
   –––––––––––––––––––––––––––––––––– पूरक वाक्य (विशिष्ट कथन)
   ––––––––––––––––––––––––––––––––– (तथ्य, प्रमाण, उदाहरण, उद्धरण आदि)
   ––––––––––––––––––––––––––––––––––––– (निष्कर्ष वाक्य)
३ तेस्रो अनुच्छेद (विस्तार) (व्यास शैली)
   –––––––––––––––––––––––––––––––––– शीर्ष वाक्य (सामान्य कथन)
   –––––––––––––––––––––––––––––––––– पूरक वाक्य (विशिष्ट कथन)
   –––––––––––––––––––––––––––––––––– (तथ्य, प्रमाण, उदाहरण, उद्धरण आदि)
   –––––––––––––––––––––––––––––––––––––– (निष्कर्ष वाक्य)
३ चौथो अनुच्छेद (विस्तार) (व्यास शैली)
   –––––––––––––––––––––––––––––––––– शीर्ष वाक्य (सामान्य कथन)
   –––––––––––––––––––––––––––––––––– पूरक वाक्य (विशिष्ट कथन)
   –––––––––––––––––––––––––––––––––– (तथ्य, प्रमाण, उदाहरण, उद्धरण आदि)
   ––––––––––––––––––––––––––––––––––––––– (निष्कर्ष वाक्य)
३ पाँचौ अनुच्छेद (निष्कर्ष) (समास शैली)
   –––– (निष्कर्ष सूचक पद) ––––––––––––––––––––––––– (निष्कर्ष वाक्य)
   –––––––––––––––––––––––––––––––––––––––– (पूरक वाक्यहरु)
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माथिको ढाँचाअनुसार लेखिने निबन्धको बुँदाहरूलाई यसप्रकार देखाउन सकिन्छ :

शीर्षक : विविधतामा एकता

पहिलो अनुच्छेद

— शीर्षकसँग सम्बन्धित विचार वाक्य (भौगोलिक रूपमा सानो भए पनि नेपाल विविधतामा एकता भएको सुन्दर मुलुक हो ।)

— पहिलो वाक्यको कथनलाई पुष्टि गर्नसक्ने र तल्ला अनुच्छेदहरूमा थप विस्तार गर्न सकिने सहयोगी वाक्यहरू (भौगोलिक विविधता, प्राकृतिक विविधता र सांस्कृतिक विविधता) (पहिलो सामान्य कथनभन्दा थप विशिष्ट कथन, यिनै बुँदाहरूलाई अन्य अनुच्छेदमा व्याख्या एवम् विस्तार गर्न सकिने)

— यो अनुच्छेद व्याख्या र विस्तारको अनुच्छेदभन्दा सानो आयामको हुने

दोस्रो अनुच्छेद

— पहिलो शीर्ष कथन (माथि उठान गरिएका मुख्य तीनवटा बुँदाहरूमध्ये पहिलो बुँदालाई सामान्यीकृत रूपमा प्रस्तुत गर्ने) जस्तै : नेपाल भौगोलिक रूपमा विविधतायुक्त मुलुक हो ।

— शीर्ष कथनालाई अनुच्छेदको आदि, मध्य वा अन्त्यमा राख्न सकिने

— यसपछि क्रमशः यसै कथनको पुष्टिका निम्ति विशिष्टीकृत कथनहरूको प्रयोग गर्ने । (हिमाली, पहाडी, उपत्यका, चुरे, तराई आदि विशिष्ट पक्षहरूको चर्चा)

— व्याख्या, विस्तारका लागि आवश्यक तर्क, प्रमाण, तथ्याङ्क, उदाहरण, पूर्वकथन, उद्धरण, आफ्नो अनुभव र अनुभूति आदिको प्रयोग

— अनुच्छेदको शीर्ष कथनको पुष्टि

तेस्रो अनुच्छेद

— दोस्रो शीर्ष कथन (माथि उठान गरिएका मुख्य तीनवटा बुँदाहरूमध्ये दोस्रो बुँदालाई सामान्यीकृत रूपमा प्रस्तुत गर्ने) (जस्तै : नेपाल प्राकृतिक रूपमा पनि विविधताले भरिपूर्ण सुन्दर मुलुक हो ।)

— यसपछि क्रमशः यसै कथनको पुष्टिका निम्ति अन्य विशिष्ट पक्षहरूको चर्चा गर्ने (वनजङ्गल, हावापानी, जीवजन्तु आदिको विविधता)

— व्याख्या, विस्तारका लागि आवश्यक तर्क, प्रमाण, तथ्याङ्क, उदाहरण, पूर्वकथन, उद्धरण, आफ्नो अनुभव र अनुभूति आदिको प्रयोग

— यस अनुच्छेदको शीर्ष कथनको पुष्टि

चौथो अनुच्छेद

— तेस्रो शीर्ष कथन (माथि उठान गरिएको तेस्रो बुँदालाई सामान्यीकृत रूपमा प्रस्तुत गर्ने) जस्तै :
  नेपाली सांस्कृतिक रूपमा विविधतामा एकता भएको मुलुक हो ।)

— यसपछि क्रमशः यसै कथनको पुष्टिका लागि अन्य विशिष्ट पक्षहरूको उल्लेख गर्ने (जातीय
  विविधता, भाषिक विविधता, चाडपर्व, वेशभूषा, धर्म आदिको विविधता र तिनीहरू बिचको एकता)

— व्याख्या, विस्तारका लागि आवश्यक तर्क, प्रमाण, तथ्याङ्क, उदाहरण, पूर्वकथन, उद्धरण,
  आफ्नो अनुभव र अनुभूति आदिको प्रयोग

— यस अनुच्छेदको शीर्ष कथनको पुष्टि

पाँचौँ अनुच्छेद

— सामान्यतः निष्कर्ष सूचक पद वा पदावलीबाट सुरु गर्ने, जस्तै : यस प्रकार, यसरी, अतः
  निष्कर्षतः आदि

— माथिका कथनको पुनर्कथन र पुनर्पुष्टी

— व्याख्या, विस्तारका अनुच्छेदभन्दा सानो आयामा

  तसर्थ, निबन्धलाई मुख्य तीन भागमा बाँड्न सकिन्छ :

  पहिलो भाग : परिचय (केका बारेमा के भन्न खोजिएको छ, त्यो सूचित गर्ने)

  दोस्रो भाग : व्याख्या, विस्तार (जे भन्न खोजिएको हो, सो विस्तारमा बताउने)

  तेस्रो भाग : निष्कर्ष (माथि जे भनियो, सोको पुनर्कथन)

निबन्ध समीक्षा फाराम

निबन्ध लेखिसकेपछि सहपाठी एवम् शिक्षकलाई समीक्षार्थ पेश गरी आवश्यक सल्लाह र सुभाव
लिनुपर्छ र आवश्यक परिमार्जन गरी अन्तिम साफी तयार गर्नुपर्छ । यसका लागि तलको नमुना
फारमको प्रयोग गर्न सकिन्छ :

निबन्ध समीक्षा फारम

निबन्धकारको नाम :
निबन्धको शीर्षक :
समीक्षक : ▢ सहपाठी ▢ शिक्षक

क्र. सं.	शीर्षक	विवरण	प्राप्ताङ्क (३, ४, ५)
१	निबन्धको शीर्षक	▢ विशिष्टीकृत ▢ सङ्क्षिप्त ▢ समसामयिक ▢ सुरुचिपूर्ण	
२	पहिलो अनुच्छेद	▢ शीर्ष कथन ▢ पाठकलाई आकर्षण गर्ने ▢ उपशीर्षकहरूको पहिचान	
३	दोस्रो अनुच्छेद	▢ शीर्ष कथन ▢ शीर्ष कथनको विशिष्टीकरण ▢ तथ्य, प्रमाण, उदाहरण र उद्धरणको प्रयोग	
४	तेस्रो अनुच्छेद	▢ शीर्ष कथन ▢ शीर्ष कथनको विशिष्टीकरण ▢ तथ्य, प्रमाण, उदाहरण र उद्धरणको प्रयोग	
५	चौथो अनुच्छेद	▢ शीर्ष कथन ▢ शीर्ष कथनको विशिष्टीकरण ▢ तथ्य, प्रमाण, उदाहरण र उद्धरणको प्रयोग	
६	पाँचौ अनुच्छेद	▢ निष्कर्ष सूचक पद वा पदावली, ▢ मुख्य शीर्ष कथनको पुनकर्थन, ▢ पुनर्पुष्टि	
७	व्यवस्थापन	▢ विचारको शृङ्खला ▢ अनुच्छेद योजना	
८	भाषिक स्तरीयता	▢ आकर्षक ▢ स्तरअनुकूल	
९	भाषा	▢ वाक्यगठन ▢ वर्णविन्यास	
१०		▢ विषयको गहन ज्ञान ▢ स्पष्टता	
११		जम्मा प्राप्ताङ्क	

सल्लाह र सुभाव : ....
....

हस्ताक्षर :
नाम :

निष्कर्ष

स्नातक तह, नेपाली विषयमा निबन्ध-लेखन शिक्षण विशेषतः जुनसुकै विषयमा प्राप्त ज्ञानलाई व्यवस्थित र सङ्गठित गर्न सक्ने क्षमताको विकासका लागि गरिन्छ । त्यसैले यसको व्यवस्थित अध्ययन अध्यापनका लागि निश्चित विधि र प्रक्रिया अवलम्बन गर्नु आवश्यक हुन्छ । यसमा निबन्ध लेखनका सम्पूर्ण चरणका साथै यसका बाह्यान्तरिक संरचनाको शिक्षणलाई प्रयोगात्मक एवम् अभिनयात्मक विधिका माध्यमबाट शिक्षण गर्दा प्रभावकारी हुन्छ । यसले नेपाली विषयको लेखनमा

मात्र नभएर नेपाली भाषामा लेखिने जुनसुकै विषयको प्राज्ञिक लेखनमा सहयोग पुऱ्याउँछ साथै यस विषयमा सिकेको निबन्ध-लेखनको ढाँचा अन्य भाषाका लागि उपायोगी हुन्छ । त्यस्तै निबन्ध-लेखन शिक्षणले विद्यार्थीहरूले कुनै विषयको पाठ पढिसकेपछि लेख्ने निबन्धात्मक उत्तरमा पनि सहयोग पुऱ्याउँछ । साथै यसले व्यक्तिमा अन्तर्निहित क्षमताको विकास गरी ज्ञान, अनुभव र अनुभूतिको विशिष्ट अभिव्यक्तिमा पनि सहयोग पुऱ्याउँछ, तसर्थ सोहीबमोजिम पाठ्यक्रमको उद्देश्य निर्धारण गरी, आवश्यक पाठ्यपुस्तक र मूल्याङ्कनका आधारहरु पनि निर्माण गर्नु जरूरी छ ।

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नेपालमा बोलिने भाषा परिवार र तिनका भाषाहरूको विवरण

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लेखसार

नेपाल भाषिक दृष्टिले विविधतायुक्त मुलुक मानिन्छ । नेपालमा विभिन्न चार परिवारका भाषाहरूका साथै एकल परिवारको भाषा पनि बोलिन्छ । नेपालका विभिन्न जनगणनाहरूमा भाषासङ्ख्यामा घटबढ भएको देखिन्छ । नेपालमा भारोपेली परिवारका भाषाहरू ४७ वटा, चिनियाँ परिवारका भाषाहरू ७२ वटा, आग्नेली परिवारका तीनवटा, द्रविडेली परिवारको एउटा र एकल परिवार अन्तर्गत एउटा गरी १२४ वटा भाषा बोलिन्छन् । नेपालमा भारोपेली परिवारका जम्मा ४७ वटा भाषाहरू बोलिन्छन् । भारोपेली परिवारका नेपाली, मैथिली, भोजपुरी, थारु, बज्जिका, डोटेली, उर्दू, अवधी र वैतडेली भाषाका वक्ताहरू उल्लेख्य छन् । नेपालमा चिनियाँ तिब्बती परिवारका ७२ वटा भाषाहरू रहेका छन् । यीमध्ये तामाङ, नेवार, मगर, गुरुङ, लिम्बू भाषाका वक्तासंख्या उल्लेख्य देखिन्छन् । यस परिवारका भाषाहरू धेरै सङ्ख्यामा भएपनि वक्तासङ्ख्याका दृष्टिले भारोपेली परिवारभन्दा थोरै देखिन्छ । वनकरिया भाषाका वक्तासङ्ख्या ८६ मात्र रहेको देखिन्छ । नेपालमा आग्नेली परिवारका सन्थाली, मुण्डा र खरिया भाषा गरी जम्मा तीनवटा भाषा मात्र बोलिन्छन् । नेपालमा द्रविडेली परिवारको एक मात्र भाषा बोलिन्छ । द्रविडेली परिवारको झाँगड/धाँगड (उराउ) भाषा नेपालमा बोलिन्छ । नेपालमा बोलिने कुसुण्डा भाषालाई एकल परिवार अन्तर्गतको भाषा मानिन्छ । यस भाषाका विशेषताहरू अन्य कुनै पनि भाषा परिवारसँग मिल्दैन । वि.सं. २०७८ को राष्ट्रिय जनगणनाको तथ्याङ्क अनुसार कुसुण्डा भाषाका वक्तासङ्ख्या २३ जना मात्र रहेको देखिन्छ । यस अध्ययनमा परिमाणात्मक अध्ययन ढाँचा अवलम्बन गरिएको छ । पुस्तकालयीय अध्ययन प्रक्रियाबाट सामग्री संङ्कलन, वर्णन र विश्लेषण गरिएको छ । यस लेखमा नेपालमा बोलिने भाषा परिवार र तिनका भाषाहरूको अध्ययन गर्ने मुख्य उद्देश्य राखिएको छ । राष्ट्रिय जनगणना २०७८ को जनगणनाका प्रतिवेदनलाई अध्ययनको मुख्य सामग्री बनाइएको छ ।

शब्दकुञ्जी : *आग्नेली, चिनियाँ-तिब्बती, द्रविडेली, भारोपेली, भाषा परिवार*

विषयपरिचय

भाषिक विविधताका दृष्टिले नेपाल सम्पन्न मुलुकका रूपमा रहेको छ । नेपालको भाषिक विविधता सुन्दर छ । कुनै एउटा भाषाबाट विकसित सबै भाषाहरूलाई एउटै परिवारको भाषाका रूपमा लिइन्छ । एउटा भाषा परिवारमा विभिन्न भाषाहरू त्यस परिवारका सदस्यका रूपमा रहेका हुन्छन् । एउटै साझा पुर्ख्यौली भाषालाई मूल मानेर त्यसबाट विकसित अन्य सजातीय भाषाहरूलाई एकीकृत गर्ने काम भाषाको पारिवारिक वर्गीकरण हो (न्यौपाने र अन्य, २०६७, पृ. २२२) । नेपाल बहुजातीय, बहुसाँस्कृतिक र बहुभाषिक मुलुक हो । नेपालमा जम्मा पाँच महापरिवारका भाषाहरू बोलिन्छन् (पोखरेल, २०६४, पृ. १-९) । नेपालको वि.सं. २०६८ को जनगणनाको तथ्याङ्क अनुसार नेपालमा १२३ वटा भाषा बोलिन्छन् भने वि.सं २०७८ को जनगणना अनुसार नेपालमा १२४ वटा भाषाहरू छन् । नेपालमा कुन कुन भाषापरिवारका भाषा बोलिन्छन् ? नेपालका भाषा परिवारको स्थिति कस्तो छ ? भनी अध्ययन गर्ने उद्देश्यले प्रस्तुत लेख तयार पारिएको छ । नेपालको राष्ट्रिय जनगणना वि.सं. २०६८ मा मातृभाषाका रूपमा उल्लेख गरिएका आसामी, उडिया, जोङ्खा, चिनियाँ, गढवाली, फ्रेन्च, रूसी, मिजो, कुकी, स्पेनिस, अरबी, नागामी गरी १२ वटा भाषा वि.सं. २०७८ मा उल्लेख गरिएको छैन भने वि.सं. २०६८ को जनगणनामा उल्लेख नभएका राना थारु, भोटे, चुम/नुब्री, केवरत, डोने, कर्माराेङ, मुगाली, मुन्डा/मुडियारी, वारागुङ्वा, साद्री, लोवा, नार-फू र तिछोरूङ पोइके गरी १३ वटा नयाँ भाषाहरू थपिएका छन् (स्रोत : राष्ट्रिय जनगणना, २०७८, जातजाति र भाषाभाषीको विवरण) । यसरी ११औँ जनगणनामा रहेको १२३ भाषासङ्ख्याबाट १२ वटा भाषा कम हुँदा जम्मा १११ भाषाहरू यस बाह्रौँ गणनामा निरन्तर समावेश भएका छन् भने नयाँ १३ वटा भाषाहरू थपिँदा भाषासङ्ख्या १२४ हुन पुगेको हो ।

यस लेखमा नेपालमा बोलिने भाषा परिवार र तिनका भाषाहरूको विवरण प्रस्तुत गरिएको छ । नेपालमा एउटा एकल परिवारको भाषा र चारवटा भाषा परिवार भारोपेली, चिनियाँ-तिब्बती, आग्नेली र द्रविडेली रहेका छन् । नेपालको विभिन्न भूभागमा बोलिने नेपाली मैथिली, भोजपुरी, अवधी, थारु, डोट्याली, वैतडेली, डडेल्धुराली, आछामी, हिन्दी, अङ्ग्रेजी, उर्दू आदि भाषाहरू भारोपेली परिवारका भाषाहरू हुन् । त्यसैगरी तामाङ, नेवारी (नेपाल भाषा), मगर, राई, लिम्बू, गुरुङ भोटे/शेर्पा, चेपाङ, थामी, जिरेल, सुनुवार, राउटे आदि चिनियाँ परिवारका भाषाहरू नेपालमा बोलिन्छन् । नेपालमा आग्नेली परिवारका सतार वा सन्थाली र खरिया (खडिया) भाषा मात्र बोलिन्छ । नेपालमा द्रविडेली परिवारको एक मात्र भाषा भँगड/धाँगड वा उराँउ बोलिन्छ । नेपालमा बोलिने भाषाको पारिवारिक विवरण प्रस्तुत गरिएको यस लेखमा नेपालको समसामयिक भाषिक स्थितिको चर्चा गरिएको छ ।

पूर्वकार्यको समीक्षा

पोखरेलले (२०६४) नेपालमा कुसुन्डा परिवार, द्रविड परिवार, भोट बर्मेली परिवार, आग्नेली परिवार र भारोपेली परिवारका भाषाहरू बोलिन्छन् भनेका छन् । भण्डारी र पौडेल (२०६८) का अनुसार तराई प्रदेश, पहाडी प्रदेश र हिमाली प्रदेश गरी तीन भागमा बाँडिएको नेपालमा संसारका विभिन्न भाषा परिवारमध्ये चारवटा भाषा परिवारका भाषा बोलिन्छन् । आचार्य (२०६७) का अनुसार नेपालमा बोलिने भाषाहरूलाई चार प्रमुख परिवारमा विभाजन गरिएको छ । पन्त (२०७६) का अनुसार नेपालमा धेरै वक्तासङ्ख्या भएको परिवार भारोपेली हो । यसबाहेक चिनियाँ तिब्बती परिवार, आग्नेली परिवार, द्रविड परिवार रहेका छन् । एकल परिवारको भाषा कुसुन्डा हो । आचार्य (सन् २०२०) का अनुसार नेपालमा बोलिने भारोपेली, द्रविड, अस्ट्रिक र चिनियाँ तिब्बती र एउटा एकल परिवारको भाषा गरी १२३ वटा भाषाहरू नेपालमा बोलिन्छन् । खनालले (सन् २०१९) नेपालमा बोलिने भाषाहरूलाई भारोपेली, भोटबर्मेली, मुन्डा र द्रविडेली परिवार गरी चार परिवारमा बाँडेका छन् । राष्ट्रिय भाषानीति सुफाव आयोगको प्रतिवेदन (२०५०), राष्ट्रिय भाषा आयोगको प्रतिवेदन (२०७५/०७६), (२०७६/०७७), त्रिवि भाषाविज्ञान केन्द्रीय विभागका प्रतिवेदन अनुसार नेपालमा भाषाहरू घटबढ भइरहेको देखिन्छ । वि.सं २०७८ को जनगणना अनुसार नेपालमा १२४ वटा भाषाहरु छन् । यस अध्ययनमा राष्ट्रिय जनगणना २०६८ र वि.सं. २०७८ को जनगणनालाई मुख्य आधार मानेर नेपालमा बोलिने भाषा परिवारको अध्ययन गरिएको छ ।

अध्ययन विधि

प्रस्तुत अध्ययन परिमाणात्मक अनुसन्धान ढाँचामा आधारित रहेको छ । हाम्रो वरिपरि रहेका विभिन्न धारणा वा चरहरूको सम्बन्धलाई सङ्ख्यात्मक वा परिमाणात्मक तथ्यहरूको आधारमा गरिने अनुसन्धान परिमाणात्मक अनुसन्धान हो । यो आनुभविक, अवलोकित तथा मापनीय तथ्यहरूमा आधारित अनुसन्धान हो (खड्का, २०७७, पृ. २) । यस लेखको तयारीका क्रममा पुस्तकालयीय कार्यबाट आवश्यक सामग्री सङ्कलन गरिएको छ । यस लेखमा नेपालमा बोलिने भाषा र भाषा परिवारसँग सम्बन्धित सैद्धान्तिक व्याख्या तथा विश्लेषण गरिएका पुस्तक, जर्नल अध्ययन प्रतिवेदन, जनगणना र भाषा आयोगले प्रकाशन गरेका भाषिक तथ्याङ्कलाई द्वितीयक स्रोतका रूपमा उपयोग गरिएको छ । यस लेखमा वर्णनात्मक तथा विश्लेषणात्मक विधिको प्रयोग गरी तथ्याङ्कको विश्लेषण गरिएको छ ।

नतिजा तथा छलफल

नेपालमा जनगणनाको सुरुवात वि.सं १९६८ सालदेखि भए तापनि भाषा सम्बन्धी तथ्याङ्क प्रस्तुत गर्ने काम वि.सं २००८ देखि भएको मानिन्छ । नेपालको बाह्रौँ (२०७८) जनगणनासम्म आइपुग्दा नेपालका भाषाहरूको सङ्ख्या घटबढ भइरहेको पाइन्छ । वि.सं. २००८ सालदेखि हालसम्म भएका जनगणनामा उल्लेख गरिएका भाषाहरूको तथ्याङ्क यसरी प्रस्तुत गरिएको छ :

तालिका १ः विभिन्न जनगणनामा भाषासङ्ख्या

जनगणना वर्ष	भाषासङ्ख्या
२००८	४४
२०१८	३६
२०२८	१७
२०३८	१८
२०४८	३२
२०५८	९२ +११
२०६८	१२३

स्रोत : पन्त, २०७६ (ख), पृ.२८ ।

तालिका नं. १ का विभिन्न जनगणनाका तथ्याङ्कलाई हेर्दा भाषाहरूको सङ्ख्यामा घटबढ भइरहेको देखिन्छ । वि.सं.२००८ को जनगणनामा नेपालमा जम्मा ४४ वटा भाषा रहेका छन् भने वि.सं. २०६८ को जनगणनामा १२३ वटा भाषा र वि.सं. २०७८ को जनगणनामा १२४ वटा भाषा रहेको देखिन्छ । यी जनगणनाका पछिल्ला तथ्याङ्कले नेपालमा भाषिक सङ्ख्यामा वृद्धि भएको देखाएको छ यद्यपि नेपालमा भाषावैज्ञानिक गणना हालसम्म नभएको अवस्थामा जनगणनाको तथ्याङ्कलाई नै आधार मानेर व्याख्या गर्नुपर्ने बाध्यता रहेको छ ।

नेपालमा विभिन्न चारवटा भाषा परिवार र एउटा एकल परिवारको कुसुन्डा भाषा बोलिन्छ । नेपाल भौगोलिक, सामाजिक, साँस्कृतिक र भाषिक दृष्टिले विविधतायुक्त मुलुक हो । नेपालमा रहेका भाषाहरूको भाषावैज्ञानिक दृष्टिले सर्वेक्षण हुन नसके पनि नेपालमा खासगरी भारोपेली, चिनियाँ-तिब्बती, आग्नेली र द्रविड परिवारका भाषाहरू बोलिन्छन् । यहाँ नेपालमा बोलिने भारोपेली परिवार, चिनियाँ तिब्बती, द्रविडेली र अग्नेली तथा एकल परिवारको भाषाको सङ्क्षिप्त विवरण प्रस्तुत गरिएको छ ।

तालिका २: नेपालका भाषाहरूको तुलनात्मक पारिवारिक वर्गीकरण २०६८ र २०७८

क्र सं.	भाषा परिवार	राष्ट्रिय जनगणना २०६८		राष्ट्रिय जनगणना २०७८	
		भाषा सङ्ख्या	वक्ता प्रतिशत	भाषा सङ्ख्या	वक्ता प्रतिशत
१	भारोपेली	४९	८२.११	४७	८२.९०
२	चिनियाँ-तिब्बती	७०	१७.३१	७२	१६.४४
३	अग्नेली	२	०.१९	३	०.१९
४	द्रविडेली	१	०.१३	१	०.१३
५	एकल भाषा	१	०.००(२८जना)	१	०.०० (२३ जना)
६	उल्लेख नभएको	–	०.१८	–	०.००(३४६जना)
७	अन्य	–	०.०७	–	०.०१
	कुल जम्मा	१२३	१००	१२४	१००

स्रोत : केन्द्रीय तथ्याङ्क विभाग, राष्ट्रिय जनगणना २०६८ र २०७८ ।

तालिका नं. २ का आधारमा विश्लेषण गर्दा नेपालमा वि.स. २०६८ मा जम्मा १२३ वटा मात्र भाषाहरू भएकोमा २०७८ मा १२४ वटा भाषाहरू समावेश गरिएको देखिन्छ । वि.सं. २०६८ सालको जनगणनाभन्दा वि.सं. २०७८ सालको जनगणनामा एउटा भाषा थपिएको देखिन्छ । नेपालमा भारोपेली परिवारका वक्ता सङ्ख्या वि.सं.२०६८ मा ८२.११ रहेकामा २०७८ मा ८२.९० रहेको पाइन्छ । चिनियाँ तिब्बती परिवारका भाषाका वक्ता सङ्ख्या वक्ता सङ्ख्या वि.सं. २०६८ मा १७.३१ रहेकामा २०७८ मा १६.४४ रहेको पाइन्छ । अग्नेली परिवारका वक्तासङ्ख्यामा भिन्नता देखिँदैन । त्यही स्थिति द्रविडेली परिवारका वक्ताको देखिन्छ । एकल परिवारको एउटा मात्र कुसुन्डा भाषा पनि नेपालमा बोलिन्छ । यसका वक्ता वि.सं २०६८ मा २८ जना थिए भने २०७८ को जनगणनामा सो सङ्ख्या घटेर जम्मा २३ मात्र रहेको पाइन्छ । वि.सं. २०६८ को राष्ट्रिय जनगणनामा उल्लेख नभएका भाषाको वक्तासङ्ख्या ०.१८ प्रतिशत रहेकोमा वि.सं. २०७८ को जनगणनामा ३४६ रहेको देखिन्छ । अन्य अन्तर्गत वि.सं. २०६८ को राष्ट्रिय जनगणनामा वक्ता सङ्ख्या ०.०७ प्रतिशत रहेकोमा वि.सं. २०७८ को जनगणनामा ०.०१ प्रतिशत रहेको छ । भारोपेली भाषा परिवार र यस अन्तर्गतका भाषाहरू

भारोपेली भाषा विश्वकै समृद्धशाली भाषा परिवार हो । भारतेली र युरोपेली शब्द मिलेर भारोपेली शब्दको निर्माण भएको छ । भारत र युरोपमा बोलिने भाषाहरूको संयुक्त परिवार भारोपेली परिवार हो । यसलाई इन्डो युरोपियन भाषा परिवार पनि भनिन्छ । विश्वभरि यस परिवारका भाषाहरू बोलिन्छन् । नेपालमा पनि भारोपेली परिवारका भाषाहरू बोलिन्छन् । नेपाली मैथिली, भोजपुरी, अवधी, थारु,

डोट्याली, वैतडेली, डडेल्धुराली, आछामी, हिन्दी, अङ्ग्रेजी आदि भाषाहरू भारोपेली परिवारका भाषाहरू हुन् ।

तालिका ३: भारोपेली परिवार र यसअन्तर्गतका भाषाहरूको विवरण २०७८

क्र.सं.	भाषा	वक्ता प्रतिशत	वक्ता संख्या
१	नेपाली	४४.८६	१३०८४४५७
२	मैथिली	११.०५	३२२२३८९
३	भोजपुरी	६.२४	१८२०७९५
४	थारू	५.८८	१७१४४०९१
५	बज्जिका	३.८९	११,३३७६४
६	अवधी	२.९६	८६४२७६
७	डोटेली	१.७	४९४८६४
८	उर्दू	१.४२	४१३७८५
९	मगही	०.७९	२३०११७
१०	वैतडेली	०.५२	१,५२,६६६
११	अछामी	०.४८	१४१४४४
१२	राजवंशी	०.४५	१३०१६३
१३	खस	०.४	११७५११
१४	बझाङ्गी	०.३४	९९६३१
१५	हिन्दी	०.३४	९८३९९
१६	रानाथारू	०.२७	७७७६६
१७	बाजुरेली	०.१९	५६४८६
१८	दार्चुलेली	०.१६	४५६४९
१९	अङ्गिका	०.१२	३५९५२
२०	माझी	०.११	३२९१७
२१	गन्गाई	०.०९	२६२८१
२२	बङ्गला	०.०८	२३७७४
२३	मारवाडी	०.०७	२१३३३

२४	डडेल्धुरी	०.०७	२१३००
२५	ताजपुरिया	०.०७	२०३४९
२६	कुमाल	०.०६	१८४३५
२७	मुसलमान	०.०६	१६२५२
२८	संस्कृत	०.०५	१३९०६
२९	दरै	०.०४	१२१५६
३०	जुम्ली	०.०३	८३३८
३१	बोटे	०.०३	७६८७
३२	पहरी	०.०२	५९४६
३३	दैलेखी	०.०२	४९८९
३४	केवर्ट	०.०१	३४६९
३५	डोने	०.०१	३१००
३६	साङ्केतिक भाषा	०.०१	१७८४
३७	बारागुवा	०.०१	१५३६
३८	साद्री	०	१३४७
३९	अङ्ग्रेजी	०	१३२३
४०	सोनहा	०	११८२
४१	किसान	०	१००४
४२	पन्जावी	०	८७१
४३	कुर्माली	०	३९७
४४	सिन्धी	०	२९१
४५	माल्पाँडे	०	१६१
४६	सधानी	०	१२२
४७	हरियान्वी	०	११४

स्रोत : केन्द्रीय तथ्याङ्क विभाग, २०७८ ।

तलिका नं. ३ अनसार नेपालमा भारोपेली परिवारका जम्मा ४७ वटा भाषाहरू बोलिन्छन् । यी भाषाहरूमध्ये एक प्रतिशतभन्दा बढी वक्ता सङ्ख्या भएका भाषाहरूको सङ्ख्या आठवटा रहेको छ ।

नेपाली, मैथिली, भोजपुरी, थारु, बज्जिका, अवधी, डोटेली, उर्दू ,मगही, वैतडेली, अछामी, राजवंशी, खस, बझाङ्गी, हिन्दी, रानाथारु, बाजुरेली, दार्चुलेली, अङ्गिका, माफ्री, गन्नाई, बङ्गला, मारवाडी, डडेल्धुरी, ताजपुरिया, कुमाल, मुसलमान, संस्कृत, दरै, जुम्ली, बोटे, पहरी, दैलेखी, केवर्ट, डोने, सांकेतिक भाषा, बारागुवा, साद्री, अङ्ग्रेजी, सोनहा, किसान, पन्जावी, कुर्माली, सिन्धी, माल्पाँडे, सधानी, हरियान्वी गरी भारोपेली परिवारका ४७ ओटा भाषाहरु नेपालमा बोलिन्छन् । यस परिवारका नेपाली, मैथिली, भोजपुरी, थारु, बज्जिका, अवधी, डोटेली, उर्दू, मगही, वैतडेली भाषाहरु विकसित भाषाका रूपमा रहेका छन् । यी भाषाहरूका वक्ताहरूमा भाषिक अभिवृत्ति सकारात्मक रहेको पाइन्छ । नेपाली भाषा नेपालमा बोलिने भारोपेली परिवारको सबैभन्दा धेरै वक्ताले प्रयोग गर्ने भाषा हो । नेपाली भाषा संविधानतः नेपालको सरकारी कामकाजको भाषाको रूपमा स्थापित भएको पाइन्छ । यस परिवारका छवटा भाषाहरूको वक्ता संख्या एक हजारभन्दा कम रहेको देखिन्छ । यी भाषाहरू संरक्षणका अभावमा लोप हुने खतरा देखिन्छ । पछिल्लो समय रानाथारु भाषालाई पनि जनगणनामा उल्लेख गरेको पाइन्छ । यस जनगणनामा डोने भाषालाई पनि समावेश गरिएको छ ।

चिनियाँ-तिब्बती भाषा परिवार र यस अन्तर्गतका भाषाहरू

चिनियाँ-तिब्बती परिवार भौगोलिक वितरणका दृष्टिले पूर्व एसिया, दक्षिण पूर्व एसिया र दक्षिण एसियामा फैलिएको विश्वको प्रमुख भाषा परिवार मानिन्छ । यस परिवारलाई अयोगात्मक, एकाक्षरी र तानप्रधान विशेषता भएको भाषापरिवार पनि मानिन्छ (न्यौपाने र अन्य, २०६७, पृ. २२८) । नेपालमा भारोपेली भाषा परिवारका वक्ता सङ्ख्यापछि दोस्रो स्थानमा चिनियाँ तिब्बती भाषा परिवारका वक्ता सङ्ख्या रहेको पाइन्छ । तामाङ, नेवारी (नेपाल भाषा), मगर, राई, लिम्बु, गुरुङ भोटे/शेर्पा, चेपाङ, थामी, जिरेल आदि चिनियाँ परिवारका भाषाहरू नेपालमा बोलिन्छन् । राष्ट्रिय जनगणना २०७८ का अनुसार नेपालमा ७२ वटा भाषाहरू यस परिवारका रहेका छन्, ती हुन् :

तालिका ४: चिनियाँ-तिब्बती परिवार र यसअन्तर्गतका भाषाहरूको विवरण २०७८

क्र.सं.	भाषा	वक्ता प्रतिशत	वक्ता सङ्ख्या
१	तामाङ	४.८८	१४२३०७५
२	नेपाल भाषा/ नेवारी	२.९६	८६३३८०
३	मगर ढुट	२.७८	८१०३१५
४	याक्थुङ/लिम्बू	१.२	३५०४३६
५	गुरुङ	१.१२	३,२८०७४
६	राई	०.५	१४४५१२
७	वान्तावा	०.४७	१,३८००३

८	शेर्पा	०.४	११७४९६
९	मगर खाम	०.३१	९१७५३
१०	चाम्लिङ	०.३१	८९०३७
११	चेपाङ	०.२	५८३९२
१२	कुलुङ	०.१३	३७९१२
१३	सुनुवार	०.११	३२७०८
१४	थामी	०.०९	२६८०५
१५	थुलुङ	०.०८	२४४०५
१६	घले	०.०८	२३०४९
१७	साम्पाङ	०.०७	२१५९७
१८	धिमाल	०.०७	२०५८३
१९	खालिङ	०.०६	१६५९४
२०	वाम्बुले	०.०५	१५२८५
२१	वाहिङ/वायुङ	०.०५	१४४४९
२२	याक्खा	०.०५	१४२४१
२३	भुजेल	०.०४	१३०८६
२४	भोटे	०.०४	१२८९५
२५	याम्फू/याम्फे	०.०४	१०७४४
२६	नाछिरिङ	०.०३	९९०६
२७	ह्योल्मो, योल्मो	०.०३	९६५८
२८	दुमी	०.०३	८६३८
२९	मेवाहाङ	०.०३	७४२८
३०	पुमा	०.०२	६७६३
३१	पहरी	०.०२	५९४६
३२	आठपहरिया	०.०२	५५८०
३३	दुङ्माली	०.०२	५४०३
३४	जिरेल	०.०२	५१९७

३५	तिब्बती	०.०२	५०५३
३६	चुम/नुब्री	०.०१	४२८४
३७	छन्त्याल	०.०१	४२८२
३८	राजी	०.०१	४२४७
३९	थकाली	०.०१	४२२०
४०	मेचे	०.०१	४२०३
४१	कोयी	०.०१	४१५२
४२	लोहोरुङ	०.०१	३८८४
४३	डोल्पाली	०.०१	३२४४
४४	मुगाली	०.०१	२८३४
४५	जेरो/जेरुङ	०.०१	२८१७
४६	कर्मारोङ	०.०१	२६१९
४७	छिन्ताङ	०.०१	२५६४
४८	ल्होपा	०.०१	२३४८
४९	लाप्चा	०.०१	२२४०
५०	मनाङे	०.०१	२०२२
५१	छिलिङ	०.०१	२०११
५२	दुरा	०.०१	१९९१
५३	तिलुङ	०.०१	१९६९
५४	ब्याँसी	०.०१	१७०६
५५	बालकुरा/बरम	०.०१	१५३९
५६	मगर/काइके	०	१२२५
५७	हायु/वायु	०	११३३
५८	धुलेली	०	७८६
५९	खाम्ची/राउटे	०	७४१
६०	लुङ्खिम	०	७०२
६१	लोवा/लोबा	०	६२४

६२	कागते	०	६११
६३	वालिङ/वालुङ	०	५४५
६४	नार-फू	०	४२८
६५	लोमी	०	४१३
६६	तिछोरूङ पोइके	०	४१०
६७	कोचे	०	३३२
६८	पाङ्दुवाली	०	२४७
६९	बेलहारे	०	१७७
७०	सुरेल	०	१७४
७१	साम	०	१०६
७२	वनकरिया	०	८६

स्रोत : राष्ट्रिय जनगणमा, २०७८ ।

तालिका नं ४ अनुसार नेपालमा चिनियाँ-तिब्बती परिवारका तामाङ, नेपाल भाषा/नेवार, मगर ढुट, याक्थुङ/लिम्बू, गुरुङ, राई, वान्तावा, शेर्पा, ,मगर खाम, चाम्लिङ, चेपाङ, कुलुङ, सुनुवार, थामी, थुलुङ, घले, साम्पाङ, धिमाल, खालिङ, वाम्बुले, वाहिङ/वायुङ, याक्खा, भुजेल, भोटे, याम्फू, नाछिरिङ, ह्याल्मो/याल्मो, दुमी, मेवाहाङ, पुमा, पहरी, आठपहरिया, दुङ्माली, जिरेल, तिब्बती, चुम/नुब्री, छन्त्याल, राजी, थकाली, मेचे, कोयी, लोहोरूङ, डोल्पाली, मुगाली, जेरो/जेरुङ कर्मारोङ, छिन्ताङ, ल्होपा, लाप्चा, मनाङे, छिलिङ, दुरा, तिलुङ, ब्याँसी, बालकुरा/बरम, मगर/काइके, हायु/वायु, धुलेली, खाम्ची/राउटे, लुङ्खिम, लोवा/लोबा, कागते, वालिङ/वालुङ, नार फु, लोमी, तिछोरूङ पोइके, कोचे, पाङदुवाली, बेलहारे, सुरेल, साम, वनकरिया गरी जम्मा ७२ वटा भाषाहरू रहेका छन् । यस परिवारका ५७ वटा भाषाका वक्तासङ्ख्या एक हजारभन्दा बढी छ भने १५ वटा भाषाका वक्तासङ्ख्या एक हजारभन्दा थोरै रहेको पाइन्छ । यीमध्ये तामाङ, नेवार, मगर, लिम्बू, गुरुङ भाषाका वक्तासंख्या उल्लेख्य देखिन्छन् । वनकरिया भाषाका वक्तासङ्ख्या ८६ मात्र रहेको पाइन्छ ।

आग्नेली भाषा परिवार र यस अन्तर्गतका भाषाहरू

आग्नेली भाषा परिवारलाई अस्ट्रो एसियाली अर्थात् आट्रिक परिवार भनिन्छ । यस परिवारका भाषाहरू मुन्डा वा कोल, मोन-ख्मेर र अन्नाम मुआङ गरी तीन शाखामा वर्गीकृत गरिएको छ (न्यौपाने र अन्य, २०६७, पृ.२२६) । नेपालको झापा, मोरङ र सुनसरी जिल्लामा यस परिवारका भाषाहरू बोलिन्छन् । नेपालमा यस परिवारका सन्थाली, मुण्डा र खरिया गरी तीनवटा भाषाहरू रहेका छन् ।

तालिका ५ः आग्नेली परिवार र यस अन्तर्गतका भाषाहरूको विवरण, २०७८

क्र.स.	भाषा	वक्त प्रतिशत	वक्ता सङ्ख्या
१	सन्थाली	०.१८	५३६७७
२	मुण्डा	०.०१	२१०७
३	खरिया	०	१३२

स्रोत : राष्ट्रिय जनगणमा, २०७८ ।

नेपालमा आग्नेली परिवारका सन्थाली, मुण्डा र खरिया भाषा गरी जम्मा तीनवटा भाषा मात्र बोलिन्छन् । खरिया भाषा झापा, मोरङ र कपिलवस्तुमा बोलिन्छ भने सन्थाली भाषा मोरङ र झापा जिल्लामा बोलिन्छ । खरिया भाषा झापा जिल्लामा बोलिन्छ । वि.सं २०७८ को जनगणनामा खरिया भाषाका जम्मा १३२ जना वक्ता रहेको तथ्याङ्क प्रस्तुत गरिएको पाइन्छ ।

द्रविडेली भाषा परिवार र यस अन्तर्गतका भाषाहरू

नेपालमा द्रविडेली परिवारको एक मात्र भाषा बोलिन्छ । द्रविडेली परिवारको झाँगड/धाँगड (उराउ) भाषा नेपालमा बोलिन्छ ।

तालिका ६ः द्रविडेली परिवार र यसअन्तर्गतका भाषाहरूको विवरण, २०७८

क्र.स.	भाषा	वक्ता प्रतिशत	वक्ता सङ्ख्या
१	उराँव/उराउ	०.१३	३८८७३

स्रोत : राष्ट्रिय जनगणना, २०७८ ।

द्रविडेली परिवार अन्तर्गतको झाँगड/धाँगड वा उराँउ भाषा नेपालको पूर्वी तराईको जिल्ला झापा, मोरङ, सिराहा, धनुषा जिल्लामा बोलिन्छ । वि.सं.२०७८ को राष्ट्रिय जनगणनाको तथ्याङ्क अनुसार उराँउ/उराउ भाषाका वक्ता सङ्ख्या ३८८७३ जना रहेको देखिन्छ ।

एकल परिवार र यस अन्तर्गतका भाषा

नेपालमा बोलिने कुसुन्डा भाषालाई एकल परिवार अन्तर्गतको भाषा भनिन्छ । यो भाषासँग संसारका अरू कुनै भाषा परिवारका विशेषताहरू मिल्दैनन् । त्यसैले यस भाषालाई एकल परिवारअन्तर्गतको भाषा भनिएको छ । वि.सं. २०७८ को राष्ट्रिय जनगणनाको तथ्याङ्क अनुसार कुसुण्डा भाषाका वक्ता सङ्ख्या 23 जना मात्र रहेको देखिन्छ ।

तालिका ७: एकल परिवार र यसअन्तर्गतका भाषा, २०७८

क्र.स.	भाषा	वक्ता प्रतिशत	वक्ता सङ्ख्या
१	कुसुन्डा	०	२३

स्रोत : राष्ट्रिय जनगणना, २०७८ ।

कुसुन्डा भाषाका वक्ताहरू तनहुँ, अर्घाखाँची, दाङ, रोल्पा जिल्लामा बसोवास गर्छन् (एथ्नोलग, २००९, पृ. १३३) । कुसुन्डा भाषालाई संरक्षण गर्न यस भाषाको लेखनपद्धतिको विकास गर्नु जरूरी रहेको छ । नेपालमा कुसुन्डा भाषाका वक्ताहरू अरू सबै भाषाभन्दा न्यून रहेको देखिन्छ ।

निष्कर्ष

नेपाल बहुभाषिक भूपरिवेष्टित मुलुक हो । नेपालको भाषिक विविधता अनुपम छ । नेपालमा भारोपेली, चिनियाँ-तिब्बती, आग्नेली र द्रविडेली गरी मूलतः चार परिवारका भाषाहरू बोलिन्छन् । कुसुन्डा भाषालाई एकल भाषा परिवारको भाषा भनिएको छ । नेपालमा सबैभन्दा धेरै वक्ता सङ्ख्या भएको परिवार भारोपेली भाषा परिवार हो भने भाषा सङ्ख्याका दृष्टिले चिनियाँ तिब्बती परिवारका भाषाहरूको सङ्ख्या धेरै छ । भारोपेली भाषा परिवार अन्तर्गत ४७ भन्दा धेरै भाषाहरू नेपालमा बोलिन्छन् । यसैगरी चिनियाँ-तिब्बती परिवारका ७२ भन्दा धेरै भाषाका वक्ताहरूले यस परिवारका भाषा बोल्दछन् । आग्नेली परिवार अन्तर्गत सन्थाली, मुण्डा र खरिया गरी तीनवटा भाषा बोलिन्छन् । द्रविडेली परिवार अन्तर्गतको एक मात्र भाषा उराँउ भाषा नेपालको पूर्वी तराईको जिल्ला झापा, मोरङ, सिराहा, धनुषा जिल्लामा बोलिन्छ । नेपालमा जम्मा १२४ वटा भाषाहरू बोलिन्छन् । नेपालका भाषाहरू विगतदेखि घटबढ हुँदै आएको स्थिति देखिन्छ । वि.सं २०६८ को राष्ट्रिय जनगणनामा उल्लेख भएका रसियाली, स्पेनिस, अरबी आदि केही विदेशी भाषाहरू २०७८ को जनगणनाको प्रतिवेदनमा समावेश गरिएको देखिँदैन । तर रानाथारु, नार फु, नुब्री, डोने आदि भाषाहरूलाई यस गणनामा समावेश गरिएको पाइन्छ । यसबाट नेपाल वस्तुतः पाँच भाषा परिवारभित्रका धेरै भाषाका वक्ता भएको मुलुक हो भन्ने निष्कर्ष उजागर भएको छ ।

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लेखसार

प्रस्तुत लेखमा कथाकार राजेन्द्र विमलद्वारा लिखित लङ्काकाण्ड' कथालाई संस्कृत काव्यशास्त्र परम्पराको भाववादी सिद्धान्त ध्वनिका आधारमा विश्लेषण गरिएको छ । यस लेखमा 'लङ्काकाण्ड' कथाका कुन विधातत्त्वबाट केकस्ता ध्वन्यार्थ अभिव्यञ्जित भएका छन् भन्ने प्राज्ञिक जिज्ञासालाई केन्द्र बनाई समाधान खोजिएको छ । वि.सं. २०६२/०६३ सालमा तराईमा भएको आन्दोलनले आम नेपालीमा सृजना गरिदिएको समस्याका माध्यमबाट नेपालको अस्तित्व रक्षाका लागि सबै नेपाली लाग्नुपर्ने वेला आएको मुख्य विषय कथामा पाइन्छ । प्रस्तुत लेखमा 'लङ्काकाण्ड' कथाका शीर्षक, विषयवस्तु, सारवस्तु तथा पात्रविधानमा अभिव्यञ्जित ध्वन्यार्थ वा प्रतीयमान अर्थको निष्पण गरिएको छ । यस कथामा रामायणको पौराणिक सन्दर्भलाई आधार बनाएर शीर्षकीकरण गरिएको छ । शीर्षकबाट नै भाइ भाइको युद्धले दुवैको अस्तित्व समाप्त हुने कुरा सङ्केत गरेकाले सबै पक्ष संयमित हुनुपर्ने अवस्था आएको छ भन्ने ध्वन्यार्थ निकालिएको छ । प्रस्तुत लेखमा क्षेत्रीयता, जातीयता, वर्गीयता तथा निहित स्वार्थका लागि गरिएका आन्दोलनबाट देशको उन्नति कहिल्यै नहुने भएकाले फुटेर होइन जुटेर राष्ट्रिय हितका लागि अगाडि बढ्नुपर्छ भन्ने निष्कर्ष निकालिएको छ ।

शब्दकुञ्जी : *ध्वनि, पात्रविधान, विषयवस्तु, शीर्षकविधान, सारवस्तु ।*

विषयपरिचय

राजेन्द्र विमल (२००३) नेपाली साहित्यको समसामयिक धारामा कलम चलाउने प्रतिभा हुन् । नेपाली, हिन्दी र मैथिली साहित्यमा एम.ए. सम्मको अध्ययन पूरा गरेका विमलले भाषाविज्ञानमा विद्यावारिधि गरेका छन् । उनी 'आर्याव्रत' पत्रिकामा 'लामखुट्टे' र 'उडुस' कथा प्रकाशन गरेर साहित्यको फराकिलो आकाशमा प्रवेश गरेका हुन् । उनका राजेन्द्र विमलका कथाहरु (२०६२), समयका आँखा (२०६९) जस्ता कथासङ्ग्रह सार्वजनिक भएका छन् । विमलले नेपाली तथा मैथिली भाषामा कथाको रचना गरेका छन् । नेपाली समाजमा देखिएको क्षेत्रीय, जातीय तथा वर्गीय विभेदको अन्त्य गरी सामाजिक न्याय प्राप्त गर्न सकिने समाजको परिकल्पना गर्दै कृति रचना गर्ने विमलले आफ्ना

रचनाका माध्यमबाट युद्धको विरोध र शान्तिको कामना गरेका छन् । यिनका रचनामा आन्दोलनका नकारात्मक प्रभाव र त्यस्ता प्रभावबाट समाजलाई मुक्त गर्नुपर्ने विषय प्रकट भएको पाइन्छ । यिनले साम्प्रदायिकताको नाराले भत्काएको नेपाली समाजको आकर्षक चित्र प्रस्तुत गर्दै विघटित समाजलाई पुनर्निर्माण गर्नुपर्ने धारणा पनि प्रस्तुत गरेका छन् । स्थानीयता, ग्राम्य जीवन, युद्धजन्य सन्त्रासमय वातावरण, आकर्षक भाषाशैली राजेन्द्र विमलका कथामा पाइने महत्त्वपूर्ण विशेषताहरू हुन् ।

साहित्यबाट अभिव्यक्त हुने प्रतीयमन अर्थ नै ध्वनि हो । ध्वनिले साहित्यिक कृतिमा अभिव्यक्त भएको वाच्यार्थभन्दा विलक्षण अर्थको अभिव्यक्ति दिन्छ । प्रस्तुत लेखमा आचार्य आनन्दवर्धन प्रणीत ध्वनिसिद्धान्तका आधारमा राजेन्द्र विमलद्वारा लिखित 'लङ्काकाण्ड' कथाको विश्लेषण गरिएको छ । यसले सामान्य अर्थलाई अतिक्रमण गरी विशिष्ट अन्यार्थको प्रतिपादन गरेको छ । यस लेखमा 'लङ्काकाण्ड' कथाका कुन कुन विधातत्त्वले केकस्ता ध्वन्यार्थ बुझाएका छन् भन्ने प्राज्ञिक समस्यामा केन्द्रित भई समाधान खोज्ने कार्य गरिएको छ । 'लङ्काकाण्ड' कथाबाट अभिव्यञ्जित रस ध्वनिको मात्र विश्लेषण गर्नु यस लेखको सीमा रहेको छ ।

अध्ययनविधि

प्रस्तुत लेखमा सोद्देश्यमूलक नमुना छनोट पद्धतिको उपयोग गरिएको छ । यहाँ कथाकार राजेन्द्र विमलको समयका आँखा कथासङ्ग्रहमा रहेको 'लङ्काकाण्ड' कथालाई चयन गरेर ध्वनिसिद्धान्तका आधारमा विश्लेषण गरिएको छ । यसका लागि आवश्यक सामग्रीको सङ्कलन पुस्तकालय कार्यबाट गरिएको छ । यस 'लङ्काकाण्ड' कथालाई प्राथमिक स्रोतको सामग्रीका रूपमा लिइएको छ भने सिद्धान्त निर्माणका क्रममा उपयोग गरिएका सामग्रीलाई द्वितीयक स्रोतका रूपमा ग्रहण गरिएको छ । यस्तै 'लङ्काकाण्ड' कथाका बारेमा गरिएका विश्लेषण, समीक्षा तथा अध्ययन द्वितीयक स्रोतका रूपमा रहेका छन् । प्रस्तुत अनुसन्धानात्मक लेखमा प्राथमिक र द्वितीयक स्रोतका सामग्री उपयोग गरिएको छ । सङ्कलित सामग्रीको विश्लेषणका लागि ध्वनिसिद्धान्तको उपयोग गरिएको छ । ध्वनिसिद्धान्तका आधारमा कथाको समीक्षा गरिएकाले यहाँ निगमनात्मक पद्धतिलाई पछ्याइएको छ । सिद्धान्त निर्माणका क्रममा आनन्दवर्धनको ध्वन्यालोक, आचार्य मम्मटको काव्यप्रकाश, आचार्य विश्वनाथको साहित्यदर्पण आदि लक्षणग्रन्थको उपयोग गरिएको छ । यिनै लक्षणग्रन्थमा अभिव्यक्त विषयका आधारमा निर्मित ध्वनिसिद्धान्त नै विश्लेषणको मूल आधार रहेको छ । कृतिको विश्लेषणका क्रममा वर्णनात्मक तथा विश्लेषणात्मक विधिको यथास्थान प्रयोग गरिएको छ ।

सैद्धान्तिक पर्याधार

'ध्वन्' धातुमा 'इ' प्रत्यय लागेर निर्मित भएको ध्वनि शब्दले अर्थयुक्त आवाज तथा साहित्यका सन्दर्भमा प्रतीयमान अर्थलाई बुझाउँछ । आचार्य आनन्दवर्धन प्रणीत ध्वनि संस्कृत काव्यशास्त्र परम्पराको महत्त्वपूर्ण सिद्धान्त हो । 'ध्वनि' शब्दको प्रयोग विभिन्न सन्दर्भमा गरिएको पाइन्छ । 'ध्वनि' शब्दले सामान्य अर्थमा आवाज भन्ने बुझाउँछ भने साहित्यका सन्दर्भमा यसले विशिष्ट प्रतीयमान

अर्थलाई बुझाएको हुन्छ । ध्वनिले विशेष प्रकारको रमणीय वा चमत्कारयुक्त अर्थलाई सङ्केत गर्छ । वाच्यार्थभन्दा विलक्षण प्रकारको अर्थ बुझाउनका लागि ध्वनि आवश्यक मानिन्छ । ध्वनिलाई शब्दशक्तिका माध्यमबाट पनि स्पष्ट पार्न सकिन्छ । शब्दशक्ति अभिधा, लक्षणा र व्यञ्जना गरी तीन प्रकारका हुन्छन् । पदका साथ पदार्थको सम्बन्ध रहने शब्दशक्तिलाई अभिधा भनिन्छ । यसले सङ्केतका रूपमा मुख्यार्थलाई बुझाएको हुन्छ । यसलाई वाच्यार्थ पनि भनिन्छ (रिसाल, २०५०, पृ. १७०) । मुख्यार्थ बाधा आएपछि रूढि वा प्रयोजनका सहायताबाट मुख्यार्थसँग सम्बन्धित अर्थ बुझाउने शब्दशक्तिलाई लक्षणा भनिन्छ (विश्वनाथ, २००८, पृ. ६१) । अभिधा र लक्षणाले आआफ्नो अर्थ बुझाएर विरत भएपछि विशेष प्रकारको अर्थ बुझाउन आउने शब्दशक्ति नै व्यञ्जना हो (मम्मट, सन् १९६०, पृ. ८०) । काव्यको प्रधानभूत व्यङ्ग्य प्रकट गर्ने शब्द र अर्थको नाम ध्वनि हो (ढकाल, २०६७, पृ. ४५) । व्यञ्जना शब्दशक्ति देश, काल, वक्ता, स्रोता आदि विषयभन्दा माथि हुन्छ । जुन रचनामा शब्दको साधारण अर्थभन्दा त्यसबाट निस्कने व्यङ्ग्य बढी चमत्कारयुक्त हुन्छ, त्यसैलाई ध्वनि भनिन्छ (शुक्ल, सन् २००८, पृ. ३१) । यही विशिष्ट अर्थ बुझाउने व्यञ्जना शब्दशक्ति र ध्वनिका बिचमा अत्यन्तै नजिकको सम्बन्ध रहेको हुन्छ । व्यङ्ग्यार्थ वाच्यार्थका तुलनामा अधिक शक्तिशाली बनेको अवस्थालाई नै ध्वनि भनिन्छ (शास्त्री, सन् २०१४, पृ. १२९) । व्यञ्जना शब्दशक्तिबाट अभिव्यक्त हुने व्यङ्ग्यार्थ र ध्वनिबाट प्राप्त हुने प्रतीयमान अर्थ एउटै तहमा रहेका हुन्छन् ।

आनन्दवर्धनको ध्वनिसिद्धान्तमा रहेको ध्वनि शब्दको अर्थ आचार्य नगेन्द्रले यस्तो लगाएका छन् : (क) जसले केही ध्वनित गर्छ, त्यस्तो व्यञ्जक शब्दलाई ध्वनि भनिन्छ । (ख) जसले केही ध्वनित गराउँछ वा गर्छ त्यस्तो व्यञ्जक अर्थ ध्वनि हो । (ग) यो ध्वनि हो जुन ध्वनित हुन्छ अर्थात् वस्तु, रस र अलङ्कार ध्वनित हुने भएकाले ती ध्वनि हुन् । (घ) ध्वनि ती हुन्, जुन शब्दशक्तिद्वारा ध्वनित हुन्छन् । (ङ) त्यो व्यङ्ग्य प्रधान काव्यको रचना ध्वनि हो जसमा कुनै कुरा वा वस्तु, अलङ्कार, रस, भाव आदि ध्वनित हुन्छन् (नगेन्द्र, १९९५, पृ. १२१) । माथि दिइएका बुँदाका आधारमा निष्कर्ष बनाउँदा व्यञ्जक शब्द, व्यञ्जक अर्थ, व्यङ्ग्य अर्थ, व्यञ्जना व्यापार र व्यङ्ग्य प्रधान काव्य भन्ने अर्थसँग जोडेर ध्वनिको व्याख्या गरिएको पाइन्छ । वास्तवमा व्यञ्जक शब्द, व्यञ्जक अर्थ र व्यङ्ग्य प्रधान काव्य नै ध्वनि हो । कव्यको गूढार्थ प्रतिपादन गर्ने ध्वनिलाई प्रतीयमान अर्थ, व्यङ्ग्यार्थ, अन्यार्थ, अभिव्यङ्ग्यमान अर्थ, गम्यमान अर्थ, अनुभूयमान अर्थ, भासमान अर्थ, प्रकाशमान अर्थ, ध्वन्यार्थ जस्ता विभिन्न नामले चिनाइएको छ ।

आचार्य आनन्दवर्धनले ध्वन्यालोक लक्षणग्रन्थमा ध्वनिसिद्धान्तको स्थापना गरेका छन् । उनले ध्वनिलाई परिभाषित गर्दै जहाँ अर्थ आफैँले तथा शब्द स्वयम्ले आफ्नो अभिधा अर्थलाई गौण बनाएर विशिष्ट अर्थको सङ्केत गर्छ, त्यसैलाई विद्वान्हरूले ध्वनि भनेका छन् भन्ने धारण राखेका छन् (आनन्दवर्धन, सन् २०१३, पृ. २) । उनले यही ध्वनिलाई काव्यको आत्माका रूपमा स्वीकार गरेका छन् । जहाँ शब्द वा अर्थले प्रतीयमान अर्थको प्राप्तिका लागि आफ्नो अर्थको परित्याग गरिदिन्छ र कुनै विशेष अर्थ बुझाउँछ भने त्यस्तो स्थानमा ध्वनि रहन्छ (उपाध्याय, २०५५, पृ. १९१) । ध्वनिको सम्बन्ध व्याकरणको स्फोटवादसँग रहेको रहेको छ । जसबाट अर्थ स्फुटित हुन्छ, त्यो स्फोट हो ।

यसबाट शब्द, वाक्य, अनुच्छेद, प्रकरण र प्रबन्धस्तरको अर्थ प्रस्फुटन हुने गर्छ । स्फोटवादका अनुसार पछिल्लो वर्ण या ध्वनिको उच्चारण गर्दा अगिल्ला वर्ण या ध्वनिहरू आकाशमा बिलाइसके पनि पूर्व वर्णको संस्कार अन्तिम वर्णसँग रहन्छ र शब्दका सम्पूर्ण ध्वनि या वर्णबाट अर्थ स्फोट वा अभिव्यक्त हुन्छ । ध्वनि हराएर गए पनि अर्थ जीवित नै रहन्छ भन्ने कुरा स्फोटवादीले स्वीकार गरेका छन् । ध्वनि व्यञ्जक हुन्छ भने स्फोट व्यङ्ग्य हुन्छ । ध्वनि नाशवान् हुन्छ तर स्फोट नाशवान् हुँदैन (नगेन्द्र, सन् २०१३, पृ. ३-५) । यसरी पूर्ववर्ती परम्पराबाट प्रशस्त प्रेरणा लिएर आनन्दवर्धनले ध्वनिसिद्धान्तको स्थापना गरेका हुन् ।

जहाँ शब्द वा अर्थले आफ्नो मूल प्रसङ्गलाई त्यागेर विशिष्ट प्रकारको अर्थ बुझाउँछ, त्यहाँ नै ध्वनि हुने गर्छ । विशिष्ट प्रकारको अर्थको प्रतीति नै ध्वनि हो । प्रतीयमान अर्थ नै ध्वनि हो । काव्यमा शब्द र अर्थभन्दा फरक किसिमको विलक्षण सौन्दर्य रहन्छ, त्यसैलाई ध्वनि भनिन्छ । आनन्दवर्धनपछि ध्वनिसिद्धान्तलाई व्याख्यासहित अझ बलियो बनाउने काम आचार्य मम्मटले गरेका छन् । त्यसैले उनलाई ध्वनिप्रस्थानपरमाचार्य भनेर चिनिन्छ । उनले वाच्यार्थभन्दा भिन्न अत्यन्त चमत्कारपूर्ण व्यङ्ग्यार्थलाई ध्वनिका रूपमा चिनाएका छन् । आचार्य विश्वनाथले वाच्यार्थ र व्यङ्ग्यार्थको तुलना गर्दै तिनीहरूका बिचको भिन्नतालाई यसरी नौ प्रकारले प्रस्तुत गरेका छन् :

(क) बोद्धा : वाच्यार्थको ज्ञानका लागि शब्दकोश, व्याकरण आदि आवश्यक हुन्छन् । कोशव्याकरण जानेको व्यक्ति नै वाच्यार्थको ज्ञाता हुन्छ । ध्वन्यार्थको प्रतीति सहृदयलाई मात्र हुन्छ ।

(ख) स्वरूप : वाच्यार्थ र व्यङ्ग्यार्थको स्वरूपमा भिन्नता पाइन्छ । वाच्यार्थ विधि बन्दा व्यङ्ग्यार्थ निषेध बन्छ अनि वाच्यार्थ निषेध बन्दा व्यङ्ग्यार्थ विधि बन्ने भएकाले यी दुईको स्वरूपमा भिन्नता पाइन्छ ।

(ग) सङ्ख्या : सङ्ख्याका आधारमा पनि वाच्यार्थ र व्यङ्ग्यार्थका बिचमा भिन्नता पाइन्छ । वाच्यार्थ सबैका लागि एउटै हुन्छ तर व्यङ्ग्यार्थ वक्ता, स्रोता तथा प्रकरणका कारणले अनेक अर्थमा विभाजित हुन पुग्छ ।

(घ) निमित्त : वाच्यार्थको बोध सामान्य लेखपढ गर्ने व्यक्तिले गर्न सक्छन् । व्यङ्ग्यार्थको प्रतीति प्रतिभा सम्पन्न सबै व्यक्तिले गर्न सक्छन् ।

(ङ) कार्य : वाच्यार्थबाट वस्तुको मात्र ज्ञान हुन्छ । व्यङ्ग्यार्थबाट चमत्कार र आनन्दको आस्वादन पनि गर्न सकिन्छ ।

(च) काल : सर्वप्रथम वाच्यार्थको ज्ञान हुन्छ । वाच्यार्थको ज्ञान भएपछि मात्र व्यङ्ग्यार्थको बोध हुन्छ ।

(छ) आश्रय : वाच्यार्थ शब्द या पदमा आश्रित रहन्छ । व्यङ्ग्यार्थ शब्दमा, शब्दको अर्थमा, शब्दको कुनै एक अंशमा वा वर्णमा आश्रित रहन्छ ।

(ज) विषय : वाच्यार्थ र व्यङ्ग्यार्थको विषय नै भिन्न हुन्छ । वाच्यार्थ कुनै एक व्यक्तिसँग सम्बन्धित हुन्छ । व्यङ्ग्यार्थ अर्कै व्यक्तिसँग सम्बन्धित हुन्छ ।

(झ) पर्याय : वाच्यार्थमा पर्यायवाची शब्दले कुनै परिवर्तन ल्याउन सक्दैन । व्यङ्ग्यार्थमा पर्यायवाची शब्दबाट पनि विशेष अर्थ आउन सक्छ (विश्वनाथ, २००८, पृ. ४४१) ।

ध्वनिका भेदका विषयमा विभिन्न विद्वान्ले आआफ्नै धारणा प्रस्तुत गरेका छन् । कतिपय विद्वान्ले ध्वनिको पूर्ण परिगणना सम्भव छैन पनि भनेका छन् । ध्वनिलाई प्रथमतः अविवक्षितवाच्य ध्वनि (लक्षणामूला) र विवक्षितान्वयपरवाच्य ध्वनि (अभिधामूला) मा विभाजन गरिएको छ (आनन्दवर्धन, सन् २०१३, पृ. ३३६) । अविवक्षितवाच्य ध्वनिका अर्थान्तरसङ्क्रमितवाच्य ध्वनि र अत्यन्ततिरस्कृतवाच्य ध्वनि दुई भेद रहेका छन् । विवक्षितान्वयपरवाच्य ध्वनिलाई असंलक्ष्यक्रम र संलक्ष्यक्रम गरी दुई प्रकारमा विभाजन गरिएको छ । असंलक्ष्यक्रम ध्वनिमा रस पर्छ । संलक्ष्यक्रम ध्वनिका शब्दशक्त्युद्भव, अर्थशक्त्युद्भव र शब्दार्थोभयशक्त्युद्भव गरी तीन भेद रहेका छन् । शब्दशक्त्युद्भवका वस्तु ध्वनि र अलङ्कार ध्वनि गरी दुई प्रकार रहेका छन् । अर्थशक्त्युद्भव ध्वनिका स्वतः सम्भवी ध्वनि, कविप्रौढोक्ति सिद्ध ध्वनि र कविनिबद्धवक्तृप्रौढोक्ति सिद्ध ध्वनि गरी तीन प्रकार रहेका छन् । शब्दार्थोभयशक्त्युद्भवको कुनै पनि भेद छैन ।

ध्वनिका विविध भेदमध्ये असंलक्ष्यक्रम व्यङ्ग्य ध्वनिले मूलतः रस ध्वनिलाई बुभाएको हुन्छ । रसले साहित्यको चमत्कारलाई बुभाउँछ । रसभाव नै असंलक्ष्यक्रम व्यङ्ग्य ध्वनि बनेर प्रकट भएको हुन्छ । ध्वनिलाई मूलतः वस्तु ध्वनि, अलङ्कार ध्वनि र रस ध्वनिमा विभाजन गरिएको छ । यी तीन ध्वनिका भेदमध्ये सर्वाधिक चमत्कारयुक्त रस ध्वनि हुने गर्छ । रस ध्वनिबाट विभिन्न प्रकारका अर्थ अभिव्यञ्जित हुन्छन् । रस ध्वनिका माध्यमबाट कृतिमा सन्निहित विशिष्ट अर्थको अभिव्यक्ति हुन्छ । यसमा अभिधा तथा लक्षणाको ज्ञानबिना नै व्यङ्ग्यार्थ प्राप्ति हुन्छ । त्यसैले यस लेखमा रस ध्वनि वा असंलक्ष्यक्रम व्यङ्ग्य ध्वनिका माध्यमबाट अभिव्यक्त भएको विशिष्ट अर्थको निरूपण गरिएको छ । यस लेखमा मूलतः 'लङ्काकाण्ड' कथाका शीर्षक, विषयवस्तु, पात्र तथा सारवस्तुमा अभिव्यञ्जित रस ध्वनि निरूपण गरिएको छ ।

विश्लेषण र नतिजा

प्रस्तुत लेखमा 'लङ्काकाण्ड' कथामा अभिव्यञ्जित ध्वन्यार्थ पहिचान गरी त्यसको विश्लेषण गर्ने कार्य गरिएको छ । यस लेखमा कथाका शीर्षक, विषयवस्तु, पात्र तथा सारवस्तु आदि घटकबाट ध्वनित ध्वन्यार्थ निरूपण गरी निष्कर्ष निकालिएको छ ।

'लङ्काकाण्ड' कथाको विषयवस्तुको स्रोत

वि.सं. २०६२/०६३ सालको सेरोफेरोमा तराईमा फैलिएको आन्दोलन र त्यही आन्दोलनमा फैलिएको जातीय तथा क्षेत्रीय दङ्गासँग सम्बन्धित विषय 'लङ्काकाण्ड' कथामा आएको छ । सधैँ एकताको मालामा गाँसिएका नेपालका हिमाल, पहाड र तराईका मानिस क्षेत्रीय भाव बोकेर एकअर्काका विरूद्धमा नाराबाजी गरिरहेको विषयलाई कथामा उपयोग गरिएको छ । तराईमा बस्ने मधेसी र पहाडबाट तराईमा भरेका पहाड मूलका मानिसका बिचमा भएको आपसी द्वन्द्व र त्यसले स्वतन्त्र नेपालीमा जन्माएको पीडा अनि सन्त्रासको अवस्थालाई यस कथामा मुख्य सन्दर्भ बनाइएको छ ।

'लङ्काकाण्ड' कथाको वाच्यार्थ

'लङ्काकाण्ड' कथामा २०६२/०६३ सालमा नेपालगन्जबाट मधेसी र पहाडिया समुदायका बिचमा द्वन्द्वबाट सुरु भई नेपालको पूर्वी तराईमा फैलिएको डरलाग्दो आन्दोलनका कारणबाट सृजित दुःखद अवस्थाको चित्रण गरिएको छ । अतीतलाई सम्फिएर लेखिएको हुनाले यहाँ अतीतावलोकन शैली पाउन सकिन्छ । मधेस आन्दोलनमा घाइते बनेर अस्पतालमा पुऱ्याएको 'म' पात्रको केन्द्रीयतामा कथा अगाडि बढेको छ । 'म' पात्रले आफ्नो अतीतको स्मरण गर्दै आफू अस्पतालको शय्यामा आउनुको कारण खोजी गर्दै अगाडि जाँदा अतीतका स्मरणहरू घटनाका रूपमा आएका छन् । तिनै घटनाको विकाससँगै कथा समापनमा पुगेको छ ।

पश्चिम नेपालको ठुलो सहर नेपालगन्जबाट पहाडिया र तराई मूलका मानिसका बिच द्वन्द्व प्रारम्भ भएको छ । नेपालगन्जमा भड्किएको आन्दोलनको असर जनकपुर सहरसम्म पुगेको छ । मानिस आआफ्नो समुदायका पक्षमा नाराबाजी गर्दै विपक्षलाई आक्रमण गर्न अगाडि बढेका छन् । आकाश टायरको धुवाँले ढाकिएको छ भने चारैतिर गगनभेदी नारा घन्किएका छन् । पहाडिया र मधेसी दुवै पक्ष एकअर्काको अस्तित्व समाप्त पार्न लागिरहेका छन् । मधेसी समुदायको जुलुस जनकपुरको भानुचोकमा रहेको भानुभक्तको सालिक तोड्नका अगाडि बढिरहेको छ । त्यस्तो अवस्थामा 'म' पात्रले भानुभक्त पहाडिया नभई समग्र नेपालको भावनात्मक एकता गराउने कवि भएको विचार राख्दै आन्दोलनकारीलाई छेक्ने प्रयास गरेको छ तर उसलाई पहाडिया भएको आरोप लगाउँदै आक्रमण गरिएको छ । त्यही वेला 'म' पात्र भिडबाट चलेको गोली देब्रे तिघ्रामा लागेर जमिनमा पल्टिन पुगेको छ । त्यसपछि सयौँ हथौडा भानुभक्तका सालिकमाथि बजारिन पुगेका छन् अनि भानुको सालिक धराशयी बनेको छ । केही समयमा नै पहाडिया समुदायको जुलुस त्यही ठाउँमा आएको छ । उनीहरू भानुभक्तको सालिक तोड्नेलाई विभिन्न आरोप लगाउँदै विद्यापतिको सालिकतिर अग्रसर भइरहेका छन् । 'म' पात्र मानवताका प्रतिमूर्ति मानिएका विद्यापति मधेसी नभएको आवाज घन्काउँदै सालिकको नजिक पुगेको छ तर बिडम्बना पहाडिया समुदायबाट उसलाई मधेसीको आरोप लगाइएको छ र उसलाई भिडबाट कसैले निसान बनाएर गोली प्रहार गरेको छ । यसपटक भिडबाट चलेको गोली उसको देब्रे हातमा लागेको छ र ऊ पुनः धराशयी बनेको छ । मधेसी र पहाडिया दुवै समुदायबाट एक एक गोली खाएको 'म' पात्रलाई एम्बुलेन्सको सहायताबाट अस्पतालसम्म पुऱ्याइएको छ । अस्पतालमा चार दिनसम्म बेहोसी अवस्थामा रहेको 'म' पात्रको होस खुलेपछि उसले आफ्नो अतीतका बारेमा स्मरण गरेको प्रसङ्ग कथामा आएको छ । उसले आफू मधेसी वा पहाडिया के हुँ भन्ने जानकारी पाउन सकेको छैन । उसले आफ्नो बाल्यकालको स्मरण गरेको छ । मधेसी र पहाडियाका बिच फगडा भएपछि आफू कुन कित्तामा पर्ने मानिस हुँ भन्दै उसले आफ्नो पृष्ठभूमि खोजेको प्रसङ्ग कथामा आएको छ । नेपालको इतिहासमा २०६२/०६३ सालमा तराईमा छेडिएको आन्दोलनसँग सम्बन्धित घटनाक्रमबाट कथाको कथावस्तु संरचित भएको छ । यही नै कथाको अध्ययनबाट प्राप्त हुने वाच्यार्थ वा मूल अर्थ रहेको छ ।

'लङ्काकाण्ड' कथाको शीर्षकविधानमा ध्वन्यार्थ

नेपालको राजनीतिक घटनाक्रमको उल्लेख गर्ने क्रममा २०६२/०६३ सालको सेरोफेरोलाई आधार बनाएर नेपाली नेपालीका बिचमा भएको द्वन्द्वको सन्दर्भलाई 'लङ्काकाण्ड' कथामा प्रस्तुत गरिएको छ । कथाकारले प्रस्तुत कथामा प्रतीकात्मक शीर्षकविधान गरेका छन् । कथामा आएको विषयलाई पौराणिक सन्दर्भका माध्यमबाट सङ्केत गर्दै स्पष्ट पारिएकाले शीर्षकविधानमा रस ध्वनि अभिव्यञ्जित भएको छ । कथान्तमा 'म' पात्रका बुबाको मुखबाट दिइएको अभिव्यक्तिलाई नै शीर्षकविधानको आधार बनाइएको छ । उनले कथामा भनेका छन्, "अब नेपाल लङ्का भइसक्यो । भाइ भाइमा विभेद भएपछि यस्तै हुन्छ लङ्का दहन !" (विमल, २०६९, पृ. ३२) । 'लङ्काकाण्ड' कथाको शीर्षक पौराणिक ग्रन्थ रामायणको विषयसँग सम्बन्धित रहेको छ । रामायणमा रावण र विभीषणका बिचमा मिलाप हुन नसक्दा र रावणको मृत्युसँग सम्बन्धित गोप्य रहस्य विभीषणले रामलाई जानकारी दिएकै कारण रावणको मृत्यु भएको कथा पाइन्छ । यसलाई वाच्यार्थका रूपमा राखेर हेर्दा यस कथामा पहाडिया समुदायका मानिस र तराई मूलका मानिस एकआपसमा लड्दा त्यसको फाइदा अरू कसैले उठाउन सक्छ भन्ने रस ध्वनि अभिव्यञ्जित भएको छ । यहाँ भाइ भाइको ध्वन्यार्थ पहाडिया र मधेसी हो भने लङ्काको ध्वन्यार्थ नेपाल हो । भाइ भाइका बिचमा आपसी मिलापको अभावमा लङ्काको अस्तित्व समाप्त भएजस्तै नेपालको पनि अस्तित्व सङ्कटमा पर्न सक्ने प्रतीयमान अर्थ रस ध्वनिका रूपमा प्रकट भएको छ । रावण र विभीषणको मिलापको अभावका कारण सुनैसुनले भरिएको लङ्काको अस्तित्व सङ्कटमा परे जस्तै नेपाली नेपाली बिचको आन्तरिक द्वन्द्वले नेपालको अस्तित्वमा पनि कालो बादल मडारिएको छ भन्ने रस ध्वनि बोध यस कथाको शीर्षकबाट भएको छ । यस लेखमा लङ्का जस्तै नेपालको अस्तित्व पनि भाइ भाइका बिचको बेमेलका कारण सङ्कटमा परेको छ भन्ने विशिष्ट अर्थको प्राप्ति रस ध्वनि वा असंलक्ष्यक्रम व्यङ्ग्यबाट अभिव्यजित भएको छ ।

'लङ्काकाण्ड' कथाको विषयवस्तुमा ध्वन्यार्थ

राजेन्द्र विमलद्वारा रचित 'लङ्काकाण्ड' कथामा नेपाली समाजमा दिनप्रतिदिन फैलिँदै गरेको जातीय तथा क्षेत्रीय विभेदसँग सम्बन्धित विषयवस्तु आएको छ । युगौँदेखि सामाजिक सम्बन्धमा बाँधिएका नेपाली आज जात र क्षेत्रका आधारमा खण्डित भएका छन् । हाम्रो नेपाली समाजमा बल्झिँदै गरेको राजनीतिक तथा सामाजिक विषयवस्तु कथामा आएको छ । पहाडबाट तराईमा झरेका पहाडिया मूलका नेपाली र युगौँदेखि तराईमा रमाउँदै आएका तराईवासी नेपालीका बिचमा २०६२/०६३ सालका समयमा फैलिएको अविश्वासको वातावरण तथा एकअर्कालाई दुस्मन नै ठानेर आक्रमणमा उत्रिएको विषयवस्तु कथाको अध्ययनबाट प्राप्त हुने वाच्यार्थ हो । 'म' पात्रले नेपालका विभूति बनेका भानुभक्त आचार्य तथा विद्यापतिका सालिकमाथि हुँदै गरेका आक्रमणलाई रोक्ने क्रममा भोगेका पीडा कथामा वाच्यार्थबाट नै प्राप्त हुने विषयवस्तु हुन् । कथामा आएको 'म' पात्रका माध्यमबाट दिइएका कथात्मक अभिव्यक्तिबाट ध्वन्यार्थ अभिव्यञ्जित भएको पाइन्छ :

"बुद्ध भगवान्का आँखाबाट तपतप आँसु तप्किएको जस्तो देखिन्छ" (विमल, २०६९, पृ. १७) ।

लामो समयदेखि एकताको सूत्रमा बाँधिएको नेपाली समाजमा हिंसाको आगो सल्किएको छ । यहाँ कसैले कसैलाई विश्वास गर्ने वातावरण छैन । जसले विश्वभर शान्तिको सन्देश फैलाइरहेको छ, आज उसैका आँखा आँसुले भरिएका छन् । आफ्नै घरमा आगो लगाएर नेपाली आफैँ असुरक्षित बनेका छन् । जहाँबाट शान्तिको आवाज घन्कनुपर्थ्यो आज त्यही स्थान युद्धभूमिमा परिणत भएको छ भन्ने प्रतीयमान अर्थको अभिव्यक्ति रस ध्वनिका माध्यमबाट प्रस्फुटित भएको छ ।

अस्पतालमा घाइते अवस्थामा पुगेको 'म' पात्रले होस खुलेपछि प्रश्न गर्छ, "तर मेरो के अपराध ? ...अपराध ? धोती-टोपी काण्ड" (विमल, २०६९, पृ. १७) ।

माथिको कथांशमा सामान्य वाच्यार्थका रूपमा हेर्दा धोती र टोपीले मानिसका पोसाकका बारेमा बुझाउँछन् तर कथामा यी दुई शब्द जातिका प्रतिनिधिका रूपमा उपस्थित भएका छन् । कथामा आएको धोती शब्दले तराईमा बसोबास गर्ने व्यक्तिलाई चिनाएको छ भने टोपी शब्दले पहाडबाट तराईमा झरेका नेपाली अथवा पहाडमा बस्ने नेपालीलाई बुझाएको छ । नेपालीले २०६२/०६३ सालको जातीय तथा क्षेत्रीय आन्दोलनलाई जतिसुकै अस्तित्वको लडाइँ भनेर नामकरण गरे पनि त्यो वास्तवमा नेपाली समाजलाई विग्रहको बाटोमा लैजाने लडाइँ थियो भनेर कथाकारले पुष्टि गरेका छन् । नेपालको पूर्ण संरचना भनेकै धोती र टोपीको मिलन हो । नेपालको सौन्दर्य भनेकै हिमाल, पहाड र तराई हुन् । सदैव यिनको अस्तित्व सुरक्षित रहनुपर्छ भन्ने विशेष अर्थ रस ध्वनि बनेर प्रकट भएको छ । मानिस तराईमा जन्मँदैमा अथवा पहाडमा जन्मँदैमा उसको कुनै दोष हुँदैन । व्यक्तिलाई क्षेत्रगत रूपमा हेरेर आलोचना गर्ने प्रवृत्ति कदापि स्वीकार्य छैन भन्ने विशेष अर्थ पनि रस ध्वनिबाट ध्वनित हुन पुगेको छ ।

"म टाउको हल्लाएर अड्कल काट्छु टाउकामा टोपी छैन । तिघ्रा उचालेर हेर्छु धोती बेपत्ता छ । मानौँ आकाशसित प्रश्न गर्छु, खै मेरो धोती ? खै मेरो टोपी ?" (विमल, २०६९, पृ. १७)

तिघ्रा र हातमा गोली लागेर घाइते भएको 'म' पात्रले आफूले लगाएका पोसाकको खोजी गरिरहेको भन्ने वाच्यार्थ प्राप्त हुने माथिको कथांशमा नेपालको अस्तित्व नै सङ्कटमा परेको भन्ने ध्वन्यार्थ प्रकट भएको छ । नेपाली दाजुभाइका बिचमा छेडिएको क्षेत्रीय द्वन्द्वले न त पहाडको अस्तित्वको रक्षा नै गर्न सक्छ न त तराई नै सुरक्षित बन्न सक्छ भन्ने ध्वन्यार्थ बुझाएको छ । नेपालमा बसोबास गर्ने सबै नेपालीका बिचमा एकताको भावना सृजना गर्न सकिएन भने हामी धोती र टोपीको खोजीमा हराउने छौँ भन्दै आपसी लडाइँ बन्द गरी एकले अर्कालाई सम्मान गर्ने वातावरण सृजना गर्नुपर्ने धारणा रस ध्वनि बनेर कथामा प्रकट भएको छ ।

"तपाईँको धोती रगतले लतपतिएको थियो । टोपी चिथ्लाचिथ्ला भएको थियो । दुवैलाई हुलले नै फाल्यो" (विमल, २०६९, पृ. १७) ।

माथिको कथांशमा वाच्यार्थको तहमा कुनै लडाइँमा धोती र टोपी च्यातिएको भन्ने अर्थ बोध हुन्छ । यहाँ युद्धको पीडाले पहाड र तराई दुवै आक्रान्त भएका छन् भन्ने विशिष्ट अर्थ प्रकट हुन पुगेको छ ।

माथिको कथात्मक अभिव्यक्तिमा धोती र टोपीलाई पहाडी तराईका व्यक्तिको प्रतीकमा रूपमा प्रस्तुत गरिएको छ । अस्पतालमा बेहोस भएर भर्ना भएको 'म' पात्रले होसमा आएपछि धोती र टोपीको खोजी गरेको सन्दर्भ देखाएर कथाकारले तराई र पहाडको संयुक्त संरचना भएको नेपालको खोजी गरेको प्रसङ्ग रस ध्वनि बनेको छ । यस्तै धोती र टोपीलाई रगताम्य देखाएर कथाकारले पहाड र तराई दुवै रगतको होली खेलिरहेका छन् भन्ने यथार्थ अभिव्यक्ति प्रस्तुत गरेका छन् । यस अभिव्यक्तिबाट राष्ट्रिय एकता, जातीय सद्भाव, भ्रातृत्व, सहकार्यको भावना नेपाली जातिमा समाप्त हुँदै आएको प्रतीयमान अर्थ प्रकट भएको छ (सुवेदी र अन्य, २०८०, पृ. २२९-२३०) । युद्धका कारण रणभूमिमा परिणत भएको तराईको माटो हाम्रै दाजुभाइको रगतको भिजेको थियो भने पहाडबाट विभिन्न सपना बोकेर तराईमा झरेका नेपालीको पनि बिचल्ली भएको थियो । धोतीमा लतपतिएको रगतले तराईमा बसोबास गर्ने नेपालीले ज्यान गुमाएको भन्ने अर्थ अभिव्यञ्जित गरेको छ भने टोपी चिथ्लाचिथ्ला भएको प्रसङ्गले पहाडिया बस्ती उजाडिएको सन्दर्भ ध्वनिका रूपमा अभिव्यञ्जित भएको छ ।

> म शुद्ध मानिस रहन गएँ । न धोती न टोपी" (विमल, २०६९, पृ. १८) ।

तत्कालीन समयमा कुनै मानिस पनि युद्धबाट पृथक् हुन सकेका थिएनन् । कथामा आएको 'म' पात्रले तराईका मानिसबाट भानुभक्तको सालिक जोगाउने प्रयास गरेको छ अनि पहाडिया मानिसको हुलबाट विद्यापतिको सालिक जोगाउने प्रयास गरेको छ । उसलाई तराईका मानिसले पहाडिया भनेर आक्रमण गरेका छन्, त्यस्तै पहाडियाले तराईको मानिस भनेर आक्रमण गरेका छन् । कुनै पक्षमा नलागेर स्वतन्त्र जीवन बिताउन चाहने व्यक्तिसमेत आन्दोलनको मारबाट बच्न सकेका थिएनन् भन्ने कुरा 'म' पात्रको अवस्थाबाट बोध हुन पुगेको छ । तत्कालीन अवस्थामा कुनै कित्तामा पनि उभिन नचाहने मानिससमेत आन्दोलनको प्रभावबाट बच्न सकेका थिएनन् भन्ने ध्वन्यार्थ कथामा आएको 'म' पात्रको अवस्थाबाट प्राप्त गर्न सकिन्छ ।

'लङ्काकाण्ड' कथामा आएको 'म' पात्रका माध्यमबाट तत्कालीन नेपाली समाजका व्यक्तिले भोग्नुपरेको निकै कहालीलाग्दो पीडालाई विषयका रूपमा प्रस्तुत गरिएको छ । कथाको 'म' पात्रले स्वतन्त्र नागरिकका रूपमा जीवन बिताउन चाहेको छ तर उसको स्वतन्त्रतामा सबैले शङ्का गरेका छन् । कुनै पनि कित्तामा नउभिने 'म' पात्र जस्ता व्यक्ति दुवै पक्षको निसानामा परेको सन्दर्भलाई आकर्षक रूपमा कथामा प्रस्तुत गरिएको छ । कथाकारले रोजेको विषय वाच्यार्थमा भन्दा रस ध्वनिका स्तरमा विशेष चमत्कारयुक्त बन्न पुगेको छ । 'लङ्काकाण्ड' कथामा आएको प्रमुख पात्रले भोगे जस्तै समस्यायुक्त जीवन बिताउन धेरै नेपाली बाध्य छन् । कथामा आएको 'म' पात्रका समस्या धेरै नेपालीका समस्या हुन् भन्ने विशिष्ट अर्थ रस ध्वनिबाट प्राप्त भएको छ ।

'लङ्काकाण्ड' कथाको सारवस्तुमा ध्वन्यार्थ

'लङ्काकाण्ड' कथामा राष्ट्रवादी भावना अभिव्यक्त भएको छ । यस कथामा पहाड र तराईमा बस्ने नेपालीको राष्ट्रियता दिनप्रतिदिन शिथिल बन्दै गएको अनि नेपालीका बिच रहेको सद्भाव समाप्त भई

वैरभाव बढ्दै गएको अत्यन्त चिन्ताजनक विषय उठान भएको छ । 'लङ्काकाण्ड' कथामा नेपालमा जातीय, क्षेत्रीय, वर्गीय अनि निहित स्वार्थका लागि गरिएका आन्दोलनबाट कहिल्यै पनि राष्ट्रले मुहार फेर्न सक्दैन भन्ने मूलकथ्य रस ध्वनिका रूपमा अभिव्यक्त भएको छ । देशमा क्षेत्रीयता र जातीयताका नाममा हुने गरेका आन्दोलनले कसैलाई पनि बलियो बनाउँदैनन् बरु यस्ता क्रियाकलापले देशलाई नै विखण्डनको अवस्थामा पुऱ्याउँछन् भन्ने अत्यन्त मार्मिक विचार कथामा प्रकट भएको छ । कथामा स्वार्थबाट प्रेरित भएर गरिने आन्दोलनले जनधनको क्षति गर्नुबाहेक अरू नयाँ परिवर्तन ल्याउन सक्दै नन् भन्ने विचार रस ध्वनिका रूपमा प्रकट भएको छ । कुनै क्षेत्र र वर्गसँग जोडेर गरिने आन्दोलनमा सबैको समर्थन रहँदैन बरु कुनै कित्तामा पनि समेटिन नचाहने व्यक्ति झन् बढी उत्पीडित बनेका हुन्छन् भन्ने कुरा कथामा आएको छ । एउटै समाजमा लामो समयदेखि सुखदुःख बाँड्दै आएका नेपालीले जातीय र क्षेत्रीयको चर्को नारा लगाउँदै एकअर्काको बस्ती नै उजाड गर्न किन तत्पर छन् ? एउटा नेपालीले अर्को नेपालीको भावनालाई तिरस्कार गरेर के राष्ट्रिय अखण्डता कायम रहन सक्छ ? देशलाई अमूल्य योगदान दिएर इतिहास निर्माण गर्ने ती महान् व्यक्तिको सालिक तोड्दैमा के इतिहास परिवर्तन हुन सक्छ ? भन्ने जस्ता अत्यन्त मार्मिक प्रश्नहरू उठाएर राष्ट्रिय एकता र अखण्डताका पक्षमा आवाज उठाउने काम कथामा गरिएको छ (सुवेदी र अन्य, २०८०, पृ. २२९) । राष्ट्रिय विभूतिहरू न पहाडका न तराईका बरु यी त समग्र देशकै हुने गर्छन् भन्दै एकले अर्कालाई गर्ने निषेधबाट समस्याको समाधान हुन नसक्ने विचार रस ध्वनि बनेर प्रकट भएको छ ।

कथाकार राजेन्द्र विमलले तराईलाई पार्श्व भूमिका रूपमा चयन गरेका हुनाले 'लङ्काकाण्ड' कथामा तराईको जीवनशैली आएको छ । कथामा तराईका ठुलाबडा व्यक्तिका परिवारमा घट्ने घटनालाई पनि देखाउने प्रयास गरिएको छ । तराईमा रहेको शिक्षा प्रणालीका बारेमा पनि कथाकारले स्पष्ट पारेका छन् । शिक्षाको नाममा गुरु भनाउँदा व्यक्तिहरूले मच्चाइएको लुटको सन्दर्भ कथामा आएको छ । सम्पन्न व्यक्तिले विपन्न व्यक्तिका कुनै क्रियाकलापप्रति चासो नदिने अनि ठुला मानिसको घरमा आश्रय लिनका लागि जाने प्रचलन पनि कथामा आएका छन् ।

मधेस आन्दोलनले प्रत्येक व्यक्तिको मानसिकतामा जन्माइदिएका घृणाका भावको अभिव्यक्ति 'लङ्काकाण्ड' कथामा पाइन्छ । कथान्तमा आइपुग्दा कथाकारले दिएको तलको अभिव्यक्तिले नेपालको अवस्था युद्धका कारणले विकृत भएको बुझ्न सकिन्छ :

> "मेरो मुखबाट अकस्मात् फुस्किन्छ । आमा मेरो धोती र टोपी ? उहाँहरूले प्याकेट दिनुहुन्छ । म बेडबाट ओर्लिन्छु र रगतका टाटैटाटा बसेका, चिथ्रा भइसकेका धोती र टोपी लगाउँछु । फेरि सोध्न मन लाग्छ, आमा, दुवैतिरका गोली खाने हजुरको छोरो कुन कित्ताभित्र पर्छ ? पहाडे कित्ताभित्र कि मदिसे कित्ताभित्र ? के कित्ता मन नपराउने मानिस अब बाँच्नै पाउने छैन त ?" (विमल, २०६९, पृ. ३१)

माथिको कथांशमा दिइएको अभिव्यक्तिले नेपाल युद्धका कारण क्षतविक्षत भइसकेको र स्वतन्त्र भएर बाँच्न पाउने अवस्था पनि समाप्त हुने परिस्थिति हाम्रा अगाडि आइसकेको सन्दर्भ रस ध्वनिका

माध्यमबाट ध्वनित भएको छ । कथामा आएको विषयका आधारमा हेर्दा अब नेपाली कुनै न कुनै किसिममा बाँडिनुपर्ने अवस्था आइसकेको छ । स्वतन्त्र विचार बोकेर हिँड्ने मानिसको अस्तित्व समाप्त भइसकेको कुरा रस ध्वनिका माध्यमबाट प्रकट भएको छ ।

कथाको अन्तिममा प्रयोग भएका अभिव्यक्तिहरू कथाकारका विचार वाक्यका रूपमा यसरी प्रस्तुत भएका छन् :

> "हामी सडकमा आइसकेका छौँ । सडकमा नारा र जुलुसको क्रम जारी छ । टायरको धुवाँले नेपालै अन्धकारमा डुबेको जस्तो लाग्छ । ठाउँ चिन्न गाह्रो, मान्छे चिन्न गाह्रो, आफैँलाई चिन्न गाह्रो, प्रत्येक अनुहार कालो मोसो दलिएको जस्तो देख्छु बुबा बर्बराउनुहुन्छ "अब लङ्का भइसक्यो । भाइभाइमा विभेद भएपछि यस्तै हुन्छ लङ्का दहन" (विमल, २०६९, पृ. ३१–३२) ।

युद्ध र भाइभाइका बिचमा विद्रोह हुँदा लङ्काको अस्तित्व समाप्त भएको थियो । त्यही अवस्था नेपालमा पनि देखिन लागेको विचार प्रकट गर्दै रावण र विभीषणका बिच मेल नहुँदा लङ्का रामको कब्जामा परे जस्तै पहाड र तराईका बिचमा मेल नहुँदा नेपालको अस्तित्व नै सङ्कटग्रस्त बन्न सक्छ भन्ने विशेष अर्थ रस ध्वनिबाट अभिव्यञ्जित भएको छ । त्यसैले कथाकारले अखण्ड नेपालको अस्तित्वका लागि फुटेर होइन जुटेर अघि बढ्नुपर्ने अवस्था आएको विषय कथामा प्रस्तुत गरेका छन् । तराई आन्दोलनले सङ्केत गरेको नेपालको अस्तित्व नै समस्यामा पर्न सक्ने डरलाग्दो अवस्थाको परिदृश्य रस ध्वनिका माध्यमबाट अवगत भएको छ ।

'लङ्काकाण्ड' कथाको पात्रविधानमा ध्वन्यार्थ

कथालाई गति प्रदान गर्ने महत्त्वपूर्ण भूमिकामा पात्र आएका हुन्छन् । 'लङ्काकाण्ड' कथामा विषयानुकूलका पात्रको उपयोग गरिएको छ । कथाको मूल भूमिकामा 'म' पात्र रहेको छ र 'म' पात्र कथामा कथाकारको विचारको संवाहक बनेर आएको छ । यसलाई कथाकारको मुख पात्रका रूपमा पनि हेर्न सकिन्छ । पहाडिया पृष्ठभूमिको मानबहादुर पिता र तराई पृष्ठभूमि भएकी मनतोरिया आमाबाट जन्मिएको व्यक्तिका रूपमा 'म' पात्र आएको छ । पाठशालाको लिखतमा रामबहादुर नाम भए पनि बाहिर चिनाउनका लागि उसकी हजुरआमा लछिमिनियाँले पहाडिया नाम दिइएकी छन् । पहाडिया बाबु र तराईकी आमाबाट जन्मिएको सन्तान जसले न त पहाडियाको परिचय पाएको छ न त तराईका मानिसको आफ्नो नै बन्न सकेको छ । यही न पहाडिया बन्न सकेको अनि तराईका मान्छेको पनि आफ्नो बन्न नसकेको 'म' पात्र कथामा मुख्य भूमिकामा उपस्थित भएको छ । नेपालका धेरै ठाउँमा 'म' पात्र जस्ता न तराईका अनि न पहाडका मानिस छन् । यस्ता मानिसले क्षेत्रीय आन्दोलनमा स्पष्टसँग आफ्नो परिचय दिन सकेका छैनन् भन्ने कुरा कथामा वाच्यार्थ बनेको छ । कथामा आएको 'म' पात्रका माध्यमबाट नेपाली समाजमा सांस्कृतिक तथा जातीय अन्तर्घुलन भएको विषयलाई स्पष्ट पारिएको छ । हामी जातीय तथा क्षेत्रीय मुद्दामा विभाजित हौँला तर नेपालमा धेरै

यस्ता मानिस पनि छन् जुन न तराईका भनेर आफूलाई चिनाउन सक्छन् न त उनीहरू पहाडिया नै बन्न सकेका छन् । क्षेत्रीयताका आधारमा गरिने आन्दोलनले मधेसी वा तथा पहाडिया आमा वा बुबा भएका व्यक्तिमा कतिसम्म नकारात्मक असर पारेको छ र उनीहरूको जीवनको आधार निकै कमजोर रहेको छ भन्ने कुरा कथामा रस ध्वनिका रूपमा ध्वनित भएको छ । आफूलाई मधेसी र पहाडिया कित्तामा उभ्याउन नचाहने व्यक्तिले क्षेत्रीय तथा जातीय आन्दोलनमा निकै पीडा सहनुपरेको कटु सत्य कथामा आएको छ । यसरी 'म' पात्रका माध्यमबाट पहाड र तराई दुवैसँग सम्बन्ध जोडिएका अधिकांश नेपाली क्षेत्रीयताका नाममा गरिने आन्दोलनबाट अत्यन्त पीडित बनेका छन् र उनीहरू दुवै पक्षको प्रहार सहन बाध्य छन् भन्ने कुरा कथामा देखाइएको छ । यस्ता व्यक्तिहरू तराई तथा पहाडमा हुने आन्दोलन दुवैबाट अत्यन्त पीडित बनेका छन् भन्ने यथार्थ कथामा आएको छ । कथामा तराई र पहाड दुवैको प्रतिनिधि बनेको 'म' पात्र स्थापना गरी उसैले आन्दोलनको मार सहनुपरेको विषय रस ध्वनिका माध्यमबाट ध्वनित भएको छ । 'लङ्काकाण्ड' कथामा तराईमा बोलिने मैथिली भाषाका पदपदावलीको प्रयोग गरिएको छ । यस्ता पदपदावलीले कथालाई तराई जनजीवनसँग सम्बन्धित बनाएका छन् । ओइ पहाडिया ओइ ओइ, चिल्लर मारे टोइटोइ, अपने भरे पानी बहुके केही नानी (विमल, २०६९, पृ. ३१–३२) यी अभिव्यक्ति तराईसँग सम्बन्धित छन् । पहुना गोर लगै छी, निपुत्तर निपुत्तरी जस्ता मैथिली भाषासँग सम्बन्धित अभिव्यक्ति कथामा अधिक मात्रामा भेटिन्छन् । त्यस्तै आबुइ, थाछ, जाओ साले पहाडेहरू जस्ता अभिव्यक्तिहरू कथ्य भाषासँग सम्बन्धित रहेका छन् । कथामा आएका गम्छा, बाँधीमाला, बर्छा, चटिया, सरोता, गोलडबन्डा जस्ता शब्दको प्रयोगले तराईको जनजीवनलाई चिनाएको छ । नेपालमा 'म' पात्र जस्ता न पहाडिया न मधेसी मूलका नै भन्न सकिने मिश्रित समुदायका मानिस धेरै छन् । नेपालमा 'म' पात्र जस्ता कुनै पनि क्षेत्रसँग नजोडिएका व्यक्ति धेरै भएकाले क्षेत्रीय विषय उठाएर गरिने आन्दोलनले सार्थक रूप पाउन सक्दैन भन्ने कुरा पात्रका माध्यमबाट अभिव्यञ्जित रस ध्वनि हो ।

निष्कर्ष

कथाकार राजेन्द्र विमलद्वारा रचित 'लङ्काकाण्ड' नेपालको राजनीतिमा देखिएको २०६२/०६३ सालको आन्दोलनसँग सम्बन्धित विषयका आधारमा लेखिएको कथा हो । यस कथाले तराई र पहाडका मानिसका बिचमा भएको जातीय द्वन्द्वलाई मुख्य विषय बनाएको छ । विश्लेष्य कथाको शीर्षक, विषयवस्तु, सारवस्तु तथा पात्रविधानमा ध्वन्यात्मता पाइन्छ । पौराणिक सन्दर्भ रामायणीय मिथकका आधारमा शीर्षकीकरण गरिएको प्रस्तुत कथामा लङ्काजस्तै नेपालको अस्तित्व पनि सङ्कटमा रहेको विषयका बारेमा जानकारी दिइएकाले शीर्षकमा ध्वन्यार्थ रहेको छ । नेपालमा यस्तै जातीय र क्षेत्रीय द्वन्द्व चलिरहने हो भने नेपाल र नेपालीको अस्तित्व नै नामेट भएर जाने छ भन्ने कुरा विषयवस्तुको ध्वन्यार्थ बनेको छ । यस्तै जातीय, क्षेत्रीय, वर्गीय नाराका कारण नेपालले ठुलो समस्या भोग्नुपर्ने अवस्था आउने भएकाले वेलैमा सचेत रहनका लागि सम्बन्धित पक्षलाई जानकारी दिने कार्य सारवस्तुका माध्यमबाट गरिएकाले कथाको सारवस्तुमा पनि ध्वन्यार्थ रहेको छ । कथामा

'म' पात्रलाई न तराईको प्रतिनिधि न पहाडको प्रतिनिधिका रूपमा प्रयोग गरेर उसले आन्दोलनमा भोगेको समस्या देखाइएकाले यस्ता मानिस क्षेत्रीयताका आधारमा हुने आन्दोलनमा सबैभन्दा बढी समस्याग्रस्त बनेका छन् भन्ने कुरा देखाएर पात्रमा ध्वन्यात्मकता सृजना गरिएको छ । विश्लेष्य कथाले आजकै जस्तो परिस्थिति रह्यो भने नेपाल र नेपालीको अस्तित्व नै सङ्कटमा पर्ने मूल कथ्य स्थापित गरेको छ । 'लङ्काकाण्ड' कथामा वस्तुध्वनि, अलङ्कार ध्वनि र रस ध्वनिमध्ये रस ध्वनिको सबल रहेको छ । कथामा तराईमा भएको आन्दोलनसँग सम्बन्धित विषयका माध्यमबाट तराईको मात्र होइन, नेपालको अस्तित्व नै सङ्कटमा पर्न सक्ने विषय रस ध्वनिका रूपमा प्रकट भएको छ । त्यसैले कथामा वस्तु र अलङ्कार ध्वनिका तुलनामा रस ध्वनि प्रबल बनेको छ ।

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बुद्ध : राहुलको रोदन सुनेपछि कवितामा बन्धन र मोक्ष चिन्तन

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'बुद्ध : राहुलको रोदन सुनेपछि' कवितामा बन्धन र मोक्ष चिन्तन शीर्षकको यस लेखमा पूर्वीय दर्शनका बन्धन र मोक्षसँग सम्बन्धित अवधारणाका आधारमा बन्धन र मोक्षसम्बन्धी दार्शनिक चिन्तन प्रस्तुत गरिएको छ । यस क्रममा उपनिषद, गीता, साङ्ख्य, वेदान्त, जनक र बौद्ध दर्शनमा बन्धन र मोक्षलाई के कसरी हेरिएको छ भन्ने दार्शनिक मान्यताहरू अति सङ्क्षिप्त रूपमा प्रस्तुत गर्दै कविका बन्धन र मोक्षसम्बन्धी चिन्तनलाई कवितामा व्यक्त विभिन्न साक्ष्यका आधारमा विश्लेषण गरिएको छ । यस कवितामा राहुलको रोदन सुनेपछि बुद्धको मानसिकतामा जागृत सांसारिक मोह तथा विषयप्रतिको आशक्ति प्रस्तुत गर्दै अन्ततः जगत्का सबै सम्बन्ध र विषयहरू क्षणिक र अस्थायी हुन्, तिनको मोहले मनुष्यलाई चिरसुख प्रदान गर्न सक्दैन । त्यसैले त्यस्ता क्षणिक सुखमा आफू रमाउन नसक्ने भई ज्ञानरूपी ज्योति पाउन आफू अग्रसर भएको बुद्धको मानसिकतालाई कविकल्पनाद्वारा प्रस्तुत गरिएको छ । अतः यस कवितामा कविका बन्धन तथा मोक्षसम्बन्धी चिन्तन व्यक्त भएको निष्कर्ष यस लेखमा निकालिएको छ ।

शब्दकुञ्जी : *अविद्या, जीव, नश्वर, पुनर्जन्म र ब्रह्म*

विषयपरिचय

घनश्याम कँडेल (२००२) नेपाली साहित्य र समालोचना क्षेत्रमा कलम चलाउने प्रतिभा हुन् । कविका रूपमा उनका देवयानी (२०३९), विश्वामित्र-मेनका (२०६६), धृतराष्ट्रजस्ता खण्डकाव्य तथा जीवनका सन्दर्भहरू (२०५०) नामक कवितासङ्ग्रह प्रकाशित भएका छन् । घनश्याम कँडेल ऐतिहासिक तथा पौराणिक विषयलाई कल्पनाले सजाएर सुन्दर कविता सिर्जना गर्ने कवि हुन् । उनले आफ्ना कवितामा पात्रको मानसिकताको चित्रण गरेका छन् । यो कँडेलको महत्त्वपूर्ण काव्यात्मक विशेषता हो । घनश्याम कँडेलद्वारा लिखित बुद्ध : राहुलको रोदन सुनेपछि कवितामा कविले राहुलको रोदन सुनेपछिको बुद्धका मनमा सिर्जित अवस्थाको चित्रण गरेका छन् । प्रारम्भमा उनी पुत्रमोहले अत्यन्तै आकर्षित भएका तर अन्ततः त्यस मोहलाई मोक्षप्राप्तिको बाधक ठानी उनमा सत्यको स्वरूप प्रदीप्तिमय हुन्छ भन्ने चैतन्य उद्बोधन भएको छ । दार्शनिक चिन्तनअनुसार संसार दुःखमय छ र

दुःखको मूल कारण अज्ञानता हो । यही अज्ञानताका कारण जीव जन्ममरणको चक्रमा घुमिरहन्छ । यसरी जीव सृष्टिचक्रमा घुमिरहनु बन्धन हो । अविद्याको पर्दा हटी ब्रह्मबाहेक अरु केही सत्य होइन भन्ने चैतन्य बोध हुनु मोक्षको अवस्था हो । यही सैद्धान्तिक मान्यताका आधारमा विवेच्य कविताको विश्लेषण गरी यसमा बन्धन र मोक्षको चिन्तन सशक्त रूपमा अभिव्यक्त भएको निष्कर्ष निकालिएको छ ।

अध्ययन विधि र सैद्धान्तिक पर्याधार

प्रस्तुत लेखमा प्राथमिक र द्वितीय दुवै स्रोतका सामग्रीहरूको उपयोग गरिएको छ । आवश्यक सबै सामग्रीहरू पुस्तकालयबाट सङ्कलन गरिएका छन् । विवेच्य कवितालाई प्राथमिक स्रोतको सामग्रीका रूपमा लिइएको छ भने उक्त कवितामा प्रयुक्त बन्धन र मोक्षचिन्तनसँग सम्बन्धित पक्षको विश्लेषण गर्न प्रयोग गरिएका सैद्धान्तिक तथा समालोचकीय पुस्तक तथा शोधप्रबन्धलाई द्वितीय स्रोतका सामग्रीका रूपमा लिइएको छ । कवितामा प्रयुक्त बन्धन र मोक्षचिन्तनको विश्लेषण पूर्वीय दर्शनका बन्धन र मोक्षचिन्तनका अवधारणसँग सम्बन्धित भएर गरिएको छ । यसका लागि कविताका श्लोकहरूलाई आधार बनाइएको छ । अतः कविता विश्लेषणको ढाँचा पाठ विश्लेषणमा आधारित गुणात्मक किसिमको रहेको छ । प्राप्त सामग्रीको विश्लेषण गर्न व्याख्यात्मक र विश्लेषणात्मक विधिको प्रयोग गरिएको छ ।

बन्धन र मोक्षचिन्तन पूर्वीय दर्शनका आधारभूत मान्यता हुन् । दर्शन भन्नाले बाह्य आँखाले भौतिक जगत् र भित्री वा ज्ञानका आँखाले आत्मिक संसारलाई देख्नु भन्ने बुभिन्छ । अर्को शब्दमा भन्दा कुनै पनि विषयको गम्भीर चिन्तन नै दर्शन हो । दर्शनलाई पूर्वीय र पाश्चात्य गरी दुई भेद गरिएको छ । पूर्वीय दर्शनलाई वेदलाई मान्ने र नमान्ने आधारमा वैदिक र अवैदिक दुई भेद गरिएको छ । वैदिक दर्शनअन्तर्गत साङ्ख्य, योग, न्याय, वैशेषिक, मीमांसा र वेदान्त दर्शन पर्छन् । यी दर्शनलाई षड्दर्शन पनि भनिन्छ । बौद्ध, जैन र चार्वाक अवैदिक दर्शन हुन् । पूर्वीय दर्शनले अत्यन्त महत्त्वका साथ व्याख्या गरेका विषयमा प्रकृति, सृष्टि, मोक्ष, ईश्वर, जीव, जीवात्मा, कर्म, जगत्, ब्रह्म, माया, शरीर, मन, सुखदुःख, पुनर्जन्म आदि हुन् (न्यौपाने, २०७२, पृ. २९) । यिनै विषयसँग सम्बद्ध भएर आउने अन्य महत्त्वपूर्ण विषयहरूमा बन्धन र मोक्षसम्बन्धी चिन्तन पनि पूर्वीय दर्शनमा सशक्त रूपमा अभिव्यक्त भएको पाइन्छ । प्रस्तुत लेखको विषय बन्धन र मोक्ष चिन्तनमा केन्द्रित भएकाले यिनै दुई विषयमा आधारित भएर तिनै विषयको चर्चा यस सैद्धान्तिक पर्याधारमा गरिएको छ ।

पूर्वीय दर्शनमा बन्धन चिन्तन

सामान्य अर्थमा 'बन्धन' भन्नाले बाँध्ने काम भन्ने बुभिन्छ । पूर्वीय दर्शनअनुसार बारम्बार जन्म र मृत्युको चक्रमा परिरहनु नै बन्धन हो (न्यौपाने, २०७२, पृ. २९-३०) । यसलाई अविद्याको अवस्था वा अज्ञानावस्था पनि भनिन्छ । यही अविद्याले जीवमा जगत् साँच्चै नै छ भन्ने भ्रान्ति गराउँछ (रिजाल, २०७०, पृ. ४०) । यस धरतीमा जन्मने हरेक प्राणीले जन्मसँगै मृत्युलाई लिएर आउने हुनाले प्राणी वा जीवको मृत्यु अवश्यम्भावी छ । प्राणी वा जीवले धरतीमा जन्मिएर अनेकौँ किसिमका कर्महरू गर्छ ।

उसले गरेका तिनै कर्मअनुसार उसको पुनर्जन्म हुन्छ भन्ने पूर्वीय दर्शनको मान्यता रहेको छ । अतः बारम्बार जन्ममृत्युको चक्रमा परिरहनु नै बन्धन हो भन्ने कुरा पूर्वीय दर्शनले मानेको छ । पूर्वीय दर्शनको आधार ग्रन्थ उपनिषद्मा जन्म मरणको चक्र सांसारिक बन्धन हो भनिएको छ (न्यौपाने, २०७२, पृ. ३०) । गीतामा भवरूपी सागरमा सुख दुःखको अनुभूति भइरहनुलाई बन्धन भनिएको छ । साङ्ख्य दर्शनले त्रिविध दुःखका कारण हरेक जीव बन्धनमा पर्छ भनेको छ । यस दर्शनले सम्पूर्ण संसार गुणको अधीनमा छ । त्यसैले यो संसार दुःखमय छ भनेको छ (राई, २०७४, पृ. २९९) । वेदान्त दर्शनले सांसारिक प्रपञ्चमा फस्नुलाई बन्धन भनेको छ । यस दर्शनअनुसार ब्रह्मको यथार्थ स्वरूपको ज्ञान नहुनु, मिथ्या ज्ञान हुनु र यसैबाट सांसारिक प्रपञ्चलाई नै ठुलो मानेर त्यसैमा फस्नु बन्धन हो (गौतम, २०७८, पृ. १०२) । बौद्ध दर्शनले वासना, काम, क्रोध, लोभ, मोह, भ्रम र दुःखजस्ता सांसारिक पीडालाई दुःखका कारण मानेको छ (रेग्मी, २०७७, पृ. १६३) र यिनै कुरामा फसेर मान्छे सांसारिक बन्धनमा पर्छ भन्ने आशय प्रकट गरेको छ । यस दर्शनले चित्त कामरागबाट मुक्त भई नसकेको अवस्थालाई बन्धन मानेको छ (शाक्य, २०६४, पृ. २८) । यसरी हेर्दा, बन्धन भनेको अज्ञानको अवस्था हो । ज्ञानको अभावका कारण प्राणी वा जीव बारम्बार जन्ममृत्युको चक्रमा परिरहन्छ । जबसम्म प्राणी वा जीवमा वास्तविक ज्ञानको उदय हुँदैन तबसम्म ऊ बन्धनमा परिरहन्छ । अतः अविद्या, सांसारिक मायामोह तथा सुखदुःखको अनुभूति आदि कारणले जन्म मरणको चक्रमा परिरहनु नै बन्धन हो ।

पूर्वीय दर्शनमा मोक्ष चिन्तन

सांसारिक दुःखबाट छुटकारा पाउनु नै मोक्ष हो । पूर्वीय दर्शनले मोक्ष चिन्तनलाई अत्यन्त महत्त्वका साथ हेरेको पाइन्छ । त्यसैले यस दर्शनको चिन्तन मोक्ष चिन्तनमा केन्द्रित रहेको छ । पूर्वीय दर्शनअनुसार मोक्षलाई दुःख विनाशको अवस्था मानिन्छ (चालिसे, २०६९, पृ. ७५) । यस दर्शनमा धर्म, अर्थ, कर्म र मोक्ष जस्ता पुरुषार्थ चतुष्ट्यमध्ये मोक्षलाई प्रायः जसो सबै पूर्वीय दर्शनले मुख्य पुरुषार्थ मानेका छन् । सबैजसो दर्शनले संसारलाई दुःखमय मान्दै यस्तो संसारबाट मुक्त हुनु, बारम्बार हुने जन्ममृत्युको चक्रबाट छुटकारा पाउनुलाई मोक्ष भनेको छ । साङ्ख्य दर्शनले यस दुनियाँमा आध्यात्मिक, आधिभौतिक आधिदैविक गरी तीन प्रकारका दुःख छन् । उक्त दुःखबाट छुटकारा पाउनु नै मोक्ष हो भनेको छ (राई, २०७४, पृ. ३००) । वेदान्त दर्शनअनुसार ज्ञानको प्राप्ति र अविद्याको विनाश नै मोक्ष प्राप्तिको प्रमुख आधार हो । यस दर्शनले जीव र ब्रह्म, आत्मा र ब्रह्म, आत्मा र परमात्मा आदिका बीच एकाकार हुनु र अविद्याको नाश भई बन्धनमुक्त भएर सचिदानन्दमा समाहित हुनु मोक्ष हो भनेको छ (गौतम, २०७८, पृ. १०३) । जनक दर्शनले सांसारिक दुःखबाट छुटकारा पाउनु नै मोक्ष हो भनेको छ (जनक-दर्शन, २०५५, पृ. १४५) । यस दर्शनमा मुक्तावस्थाको आत्माको स्थितिलाई लिएर मुक्तिलाई जीवन्मुक्ति र विदेहमुक्ति गरी मुक्ति (मोक्ष)लाई दुई भागमा विभाजन गरिएको पाइन्छ । बौद्ध दर्शनले मोक्षलाई निर्वाण भनेको छ र सबै प्रकारका अज्ञानताबाट मुक्त बोधिको अवस्था नै निर्वाण हो भनेको छ (चालिसे, २०६९, पृ. ८०) । यसरी हेर्दा प्राणी वा जीवमा अज्ञानता नष्ट भई आत्मज्ञान वा ब्रह्मज्ञान उद्बोधन भई सांसारिक बन्धनबाट मुक्त भएको अवस्था

नै मोक्षावस्था हो । जीवले जबसम्म 'म नै आत्मा हुँ', 'ब्रह्म भनेको म नै हुँ' भन्ने ज्ञानको बोध गर्दैन तबसम्म ऊ बन्धनमुक्त हुँदैन । अतः जन्म मृत्युका चक्रबाट सदाका निम्ति छुटकारा पाएर बन्धनरहित अवस्थामा पुग्नु नै मोक्षावस्था हो ।

बुद्ध : राहुलको रोदन सुनेपछि कविताको भाव सन्दर्भ

कवि घनश्याम कँडेलद्वारा लिखित बुद्ध : राहुलको रोदन सुनेपछि कविता दार्शनिक चिन्तनमा आधारित कविता हो । कवि कँडेल पात्रहरूको मनोलोकको रचना गर्छन् (पोखेल, २०७३, पृ. क) भनेझैँ यस कवितामा कविले राहुलको रोदन सुनेपछिको बुद्धको मानसिकतालाई कवि कल्पनाले सजाएर प्रस्तुत गरेका छन् । कवि कँडेलका बन्धन र मोक्षसम्बन्धी दार्शनिक चिन्तनहरू प्रस्तुत भएको यस कवितामा कविले बुद्धले राहुलको रोदन सुनेपछि उनका मस्तिष्कमा उब्जिएका राग विरागका भावहरू प्रस्तुत गरेका छन् । कविका अनुसार राहुलको रोदनले तानिएका बुद्धमा सांसारिक विषयप्रति रागात्मकता जन्मिएको छ, उनी मोह बन्धनमा परेका छन् । त्यसैले राहुलको रोदन उनलाई सङ्गीतमय र मिठासपूर्ण लागेको भाव कवितामा व्यक्त गरिएको छ । रोदनबाट नै सृष्टिचक्र चलेको हो कि भनी संशय व्यक्त गर्ने बुद्ध राहुल आफ्नो आन्तरिक चाहना नै पो हो कि भन्ने आशंका व्यक्त गर्छन् । कविले राहुलको रोदन सुन्नुअगाडि संसारलाई दुःखको घर सम्झने बुद्धलाई उनको रोदन सुनेपछि सबै कुराले आकर्षण पैदा गर्न थालेको र राहुलमा आफ्नो नयाँ जुनी देख्न थालेको कुरा व्यक्त गरेका छन् । उनमा उत्पन्न यस किसिमका भावहरूले बुद्धमा एकैपटक सुखदुःख दुवै किसिमका अनुभूति उत्पन्न भएको अनुभव हुन्छ । पूर्वीय दर्शनले यस किसिमका सुख र दुःख दुवै अनुभूतिलाई बन्धन मानेको छ । यसरी राहुलको रोदनले बुद्धमा अविद्या र अज्ञानताको स्थिति सिर्जना गरेको छ, उनलाई सांसारिक विषयबन्धनले आकर्षण गरेको छ । यस कवितामा जन्ममृत्यु चक्रमा परेर पटकपटक पुनर्जन्म लिनु भनेको जीव वा प्राणी बन्धनमा पर्नु हो भन्ने भाव व्यक्त गरिएको छ । त्यसै गरी कवितामा जीवनजगत्मा देखिने सबै कुरा भ्रम हुन्, यी सबै क्षणिक र नश्वर छन्, यस्ता नश्वर वस्तुहरूको मोह बन्धनमा फसेर मानिस सधैँ रमाउन सक्दैन भन्ने दार्शनिक विचार व्यक्त गरिएको छ । जीवमा अविद्याको पर्दा हटी चैतन्य बोध भएपछि ऊ त्यस्ता सांसारिक वस्तुका पछि लाग्दैन, परमब्रह्माको खोजीमा लाग्न थाल्छ भन्ने भाव पनि कवितामा उत्तिकै सशक्त रूपमा अभिव्यक्त भएको छ । अतः यस कवितामा कविका बन्धन र मोक्षसम्बन्धी चिन्तन बुद्धको मानसिक विश्लेषणका माध्यमबाट अभिव्यक्त भएका छन् ।

बुद्ध : राहुलको रोदन सुनेपछि कवितामा बन्धन चिन्तन

घनश्याम कँडेलद्वारा लिखित बुद्ध : राहुलको रोदन सुनेपछि कवितामा पूर्वीय दर्शनको बन्धनसम्बन्धी चिन्तनलाई निकै प्रभावकारी रूपमा अभिव्यक्त गरिएको छ । कविका अनुसार राहुलको रोदन सुनेपछि उक्त रोदनले बुद्धलाई सांसारिकताप्रतिको आकर्षण बढेको छ । उनलाई राहुलको रोदन सङ्गीतमय लाग्नाका साथै उकालो चढ्दा आउने हावाको सुखद सिर्सिरीजस्तो शीतलतापूर्ण लागेको भाव कवितामा व्यक्त गरिएको छ । पुत्रमोहले तानिएका बुद्धलाई राहुलको रूवाइ गर्मी बढेका बेलाको वर्षाको शीतल क्षण

र माउ देख्दा चल्लामा निस्किने सुमधुर ध्वनिजस्तो आनन्ददायी लागेको भाव कवितामा व्यक्त गरिएको छ । त्यस्तै बुद्धले यस रोदनलाई आनन्द (सुख) र पिर (दुःख) दुवै रूपमा लिएको भाव पनि व्यक्त गरिएको छ । पूर्वीय दर्शनमा दुःखलाई चिनेर, बुझेर त्यसबाट छुटकारा पाउने अवस्थालाई मात्र सुख भनिएको छ । त्यसैले सुखात्मक अनुभूति पनि दुःख नै हो । त्यस किसिमको अनुभूतिबाट केही क्षण सुखको आभास भए पनि अन्ततः परिणति दुःख नै हुन्छ भनिएको छ (सिन्हा, उध्दृत, चालिसे, २०६९, पृ. ८५) । यस कवितामा राहुलको रोदन सुनेपछि बुद्धमा एकातिर सुखको अनुभूति भएको छ भने अर्कातिर दुःख, पिर र वेदनाको जन्म भएको छ । त्यसैले यस कवितामा बन्धन चिन्तन अभिव्यक्त भएको पाइन्छ । कविताकै श्लोकहरूलाई आधार मानेर उक्त विचारको साक्ष्य प्रस्तुत गर्दा :

साक्ष्य एक
कस्तो रोदन होला यो कुन सङ्गीतको धुन
एक्कासी मन यो मेरो तानिंदै छ त्यतै किन
त्यही रुवाइको हो कि चुम्बकीय तरङ्ग यो
थाहै नपाई बिस्तारै आज यो मन तानियो । (गौतम र एटम, २०७४, पृ. २४९-२५०)

उपर्युक्त श्लोकहरूलाई आधार मानेर हेर्दा, राहुलको रोदनले बुद्धलाई अत्यन्त आकर्षित गरेको छ । सङ्गीतको मिठासपूर्ण धूनले मानिसलाई तानेझैँ राहुलको रोदनले उनलाई तानेको छ । यसबाट बुद्ध विषयवासनातर्फ आकर्षित हुँदै गएको भाव कवितामा व्यक्त गरिएको छ । यस कवितामा सन्तान मोहलाई बन्धनको प्रतीकका रूपमा लिइएको छ । हरेक दुःखले मान्छेलाई सुखको भान पारेर तानिरहेका हुन्छन् तर मानिसले उक्त भ्रमलाई वास्तविक ठानेर त्यसैका पछि तानिन्छ । यस कवितामा राहुलको रोदनलाई एकातिर पुत्रप्राप्तिको खुसीयाली ठानेर बुद्ध आकर्षित भएको अवस्था देखाइएको छ भने अर्कातिर त्यो आनन्द क्षणिक हो भन्ने चैतन्य बोधले उनी त्यत्तिकै दुःखी बनेको भाव व्यक्त गरिएको छ । सङ्गीतझैँ मिठासपूर्ण राहुलको रोदनले आफूलाई चुम्बकलेझैँ तानेकाले आश्चर्यमा परेका बुद्धलाई उक्त रोदन सुखद अनुभूति हो वा दुःखद हो भन्ने संशयजन्य अवस्था सिर्जना भएको कुरा कवितामा व्यक्त गरिएको छ । यसरी हेर्दा, पूर्वीय दर्शनमा व्यक्तिद्वारा सुख वा दुःख दुवै अनुभूति गर्नु बन्धन हो भनिएको छ । प्रस्तुत कवितामा बुद्धका सुखद तथा दुःखद दुवै अनुभूति अभिव्यक्त भएका छन् । त्यसैले यस कवितामा बन्धन चिन्तन प्रस्तुत भएको छ ।

कवितामा कविले बुद्धको रोदनलाई सरिता (नदी) को कल्कल तथा छहराको सुमधुर आवाजसँग तुलना गरेका छन् । उनले पिता पुत्रको सम्बन्धलाई अत्यन्त कोमल तथा घनिष्ठ मानेका छन् । उनलाई राहुलका बालसुलभ गतिविधि/चञ्चलता अति सुन्दर र आकर्षक लागेका छन् । उनी राहुलको जन्मलाई एकातिर आफैभित्र संस्कारगत रूपमा सञ्चित मानवीय चाहना ठान्छन् भने अर्कातिर उनले यस प्रकारका सांसारिक सुखलाई क्षणिक मान्दै त्यसलाई मानिसलाई मोक्ष मार्गमा बाधा खडा गरी बन्धनमा पार्ने तत्त्व मानेका छन् । उनले आफूलाई आकर्षित गर्ने राहुलको रोदनलाई विषय वासनातर्फको आकर्षण तथा सांसारिक मोह हो भन्ने ठहर गरेका छन् । यही सांसारिक मोह

ने बन्धन हो र यो नै सृष्टिको मूल आधार पनि हो । उनले उक्त रोदनलाई नै आनन्द मानेर आफू रमाइरहेको विचार व्यक्त गर्दै मान्छेको अज्ञानता र भ्रमलाई सङ्केत गरेका छन् । यही अज्ञानता र भ्रम नै बन्धनको प्रमुख कारक हो । घरमा नयाँ सन्तानको आगमन हुँदा सबै रमाउनु व्यावहारिक जीवनमा स्वाभाविक हो तर दार्शनिक दृष्टिले हेर्दा जगतका सबै सुख क्षणिक र भ्रम हुन् जुन चिरस्थायी हुँदैनन् । सन्तान, तिनको माया, नातागोतासम्बन्ध जस्ता सांसारिक अनेक विषयले नै मान्छेलाई भ्रममा पारेर भुलाई रहेको हुन्छ, तिनै सांसारिक विषयवस्तुप्रतिको मोहका कारण मान्छेले मोक्ष प्राप्त गर्न सक्दैन र बारम्बार जन्ममृत्युको चक्रमा परिरहन्छ । दार्शनिक भाषामा यही जन्ममृत्यु चक्रलाई बन्धन भनिएको छ । यही बन्धन नै सृष्टिको मूल आधार अनि सृष्टि चक्रको मूल कारण हो भन्ने भाव कविताका यी साक्ष्यले प्रस्तुत गरेका छन् :

यही रोदन पो हो कि सृष्टिको त्यो स-री-ग-म
सुरु हुन्छ यसैबाट कि सारा सृजनाक्रम ।
रूँ-रूँ वीणा बडोजस्तो रोइरहेछ राहुल
तर त्यही रुवाइमा म छु आनन्द विह्वल । (गौतम र एटम, २०७४, पृ. २५०)

उपर्युक्त कवितांशका आधारमा हेर्दा स-री-ग-म भनेका सङ्गीतका आधारभूत सात सुर हुन् । कुनै पनि एउटा सिङ्गो सङ्गीतमा तिनै सात सुरहरू निरन्तर घुमिरहन्छन् । ठिक त्यसरी नै सृष्टिचक्र पनि प्राणी वा जीवहरूको जन्म र मृत्युको चक्र बनेर निरन्तर घुमिरहन्छ । कुनै पनि जीवको सृष्टि हुनु भनेको बन्धन हो, दुःख हो । जीव या प्राणी बन्धनमा परेकै कारण उसको पुनर्जन्म हुन्छ । दर्शनको भाषामा जङ्गम तथा स्थावरले निरन्तर सृष्टिचक्रमा घुमेर चौरासी लाख जुनी पार गर्छ भनिन्छ । यदि जीवले एकै जुनीमा नै मोक्ष प्राप्त गर्ने हो भने यो सृष्टिचक्र चल्ने नै थिएन । अतः स-री-ग-म सङ्गीतको मूल आधार भएभैँ सृष्टिको मूल आधार पनि बन्धन (रोदन) नै हो । त्यसैले बन्धन नभए सृष्टिको सम्भावना नै रहँदैन । यही विचार कवितामा व्यक्त भएका कारण यस कवितामा बन्धन चिन्तन सशक्त छ । सङ्गीतमा वीणाले आवाज निकालेभैँ प्रकृतिमा पनि जन्ममृत्युका चक्रले निरन्तर लय तथा गति लिएको हुन्छ । त्यही गति नै सृष्टिचक्र हो र त्यही सृष्टि चक्र नै बन्धन हो । मान्छेले अज्ञानताका कारण त्यसलाई नबुभेर त्यसैमा रमाइरहेछन् । कवितामा 'त्यही रुवाइमा म छु आनन्द विह्वल' भनेर जीव वा प्राणीको अविद्यालाई सङ्केत गरिएको छ ।

गौतम बुद्धमा बाल्यकालदेखि वैराग्य चेतना उद्बोधन भएका कारण उनमा सांसारिकताप्रति वितृष्णा भाव उत्पन्न हुनु स्वाभाविक हो तर विवेच्य कविताको प्रारम्भमा उनी यस प्रकारको मोह बन्धनबाट पूर्णतः मुक्त नभएको अवस्था देखाई उनी द्विविधामा रहेको भाव व्यक्त गरिएको छ । कविताको अन्त्यतिर उनले सांसारिक सुखलाई आँखा खोल्दा झुलुक्क देखिने तर आँखा चिम्लिनासाथ हराउने क्षणिक वस्तु मानेका छन् । त्यसैले यस कवितामा आँखा उघार्नुलाई विषयवासनातिर तानिनु र आँखा चिम्लनुलाई परमात्माको चिन्तनमा लाग्नु, भित्री ज्ञानका आँखा खोल्नु भन्ने अर्थमा प्रयोग गरिएको छ । यसरी हेर्दा यस कवितामा कविले बुद्धका सांसारिक विषयप्रतिका आकर्षण विकर्षणका भावहरू

देखाई बुद्धमा वास्तविक सुख के हो र दुःख के हो भन्ने द्विविधापूर्ण भावहरू उत्पन्न भएको अवस्था देखाइएका कारण यस कवितामा बन्धन चिन्तन रहेको स्पष्ट हुन्छ ।

बुद्ध : राहुलको रोदन सुनेपछि कवितामा मोक्ष चिन्तन

'बुद्ध : राहुलको रोदन सुनेपछि' कवितामा बुद्धका मनमा वास्तविक सुख के हो ? यो कसरी प्राप्त हुन्छ ? भन्ने विषयमा प्रशस्त मात्रामा द्वन्द्व चलेको देखाइएको छ । एकातिर सांसारिक विषयले बुद्धलाई तानेको अवस्था देखाई कविले कवितामा बन्धन चिन्तन प्रस्तुत गरेका छन् भने अर्कातिर यस्ता सांसारिक विषय क्षणिक र नश्वर छन् भनेका छन् । यिनै मोहले मान्छे सांसारिक बन्धनमा परिरहेछ भन्ने चैतन्यबोध भएका बुद्धमा क्रमशः अविद्या र अज्ञानरूपी पर्दा हटी ज्ञान उदय हुन थालेको भाव कवितामा व्यक्त गरिएको छ । उनी विषयवासनातिर नतानिन खोजे पनि मनले तानेर त्यही पुर्‍याउने गरेको र त्यहाँ पुगेपछि मन फर्कन नमानेका कारण आफू दोधारमा परेको भाव व्यक्त गरी उनमा सन्ततिस्नेह साँच्चैको सुख हो वा त्योभन्दा अझ पर पनि केही सत्य छ भन्ने भाव उत्पन्न भएको स्थिति देखाइएको छ । कविमा उत्पन्न यस किसिमको भावले मोक्ष चिन्तनको सङ्केत गरेको छ । बुद्धले राहुल र आफ्नो सम्बन्धलाई अस्थायी र क्षणिक मान्दै यो अहिलेको सम्बन्ध संयोग मात्र हो भन्ने ठानेका छन् । कवितामा सृष्टिमा अनेकौं जुनी पार गर्ने क्रममा अहिले आएर उनीहरू पितापुत्रको सम्बन्धमा बाँधिएका र यो सम्बन्ध चिरस्थायी नभएको भाव व्यक्त गरिएको छ । त्यसै गरी विवेच्य कवितामा प्राणीले चौरासी लाख जुनी पार गर्ने क्रममा जन्ममृत्युको चक्रमा घुम्दै जाँदा आफूहरू एकअर्कासँग संयोगले भेट भएका र पितापुत्रका सम्बन्धमा बाँधिएको भाव पनि व्यक्त गरिएको छ । कवितामा भोलि आफू कता पुग्ने र राहुल कता पुग्ने हो भन्ने कुराको जानकारी दुवैलाई नभएका कारण अहिलेको पितापुत्रको सम्बन्ध क्षणिक, अस्थायी र संयोग मात्र भएको भाव कविताका निम्नलिखित साक्ष्यहरूबाट प्रस्तुत गरिएको छ :

साक्ष्य तीन
न हो राहुल नै पुत्र पहिलो न म नै पिता
छिनमै म कता पुग्छु छिनमै पुग्छ ऊ कता ।
म घुमैँ मनमा धेरै अझै घुम्दै छ ऊ पनि
खालि संयोग हो हाम्रो यो पिता पुत्रको जुनी । (गौतम र एटम, २०७४, पृ. २५१)

बुद्धका अनुसार राहुल र उनको सम्बन्ध सृष्टि कालदेखिको चिरस्थायी सम्बन्ध होइन, अहिले संयोगले बनेको सम्बन्ध मात्र हो । जीवले पार गर्ने चौरासी लाख जुनीको सृष्टि चक्रमा संयोगले भेट भएको राहुल बुद्धको सम्बन्ध क्षणिक र अस्थायी हो । यो भन्दा अघिल्लो जन्ममा बुद्ध के र को थिए ? अनि राहुल के वा को थियो ? यी कुरा कसैलाई थाहा नभएको र यो चोला समाप्त भएपछि उनीहरू को कता जान्छन् दुवैलाई थाहा नभएको भाव कवितामा व्यक्त गरिएको छ । त्यसै गरी कवितामा वर्तमानमा प्राप्त गरेको उनीहरूको सम्बन्ध भनेको चौरासी लाख जुनीमध्ये एक जुनीको सानो सम्बन्ध हो । अतः त्यस्तो क्षणिक सम्बन्धमा अल्भिनु हुँदैन भन्ने चेतनाबोध बुद्धलाई हुन

थालेको कुरा कविले व्यक्त गरेका छन् । बुद्धको मानसिकता प्रस्तुत गर्ने क्रममा कवि कल्पनाद्वारा व्यक्त गरिएका उपर्युक्त पङ्क्तिले कवितामा मोक्ष चिन्तनलाई सङ्केत गरेको छ ।

कविका अनुसार सांसारिक सुविधा जति नै सुखदायी भए पनि ती क्षणिक हुन्छन्, चिरस्थायी हुन सक्दैनन् । त्यस्ता सुखले मान्छेलाई सुख दिएको भान मात्र हुन्छ । अन्ततः त्यसले मानवलाई दुःखका दलदलमा फसाउँछ । त्यस्तो विषयगत सुखलाई कविले जुनकिरीको उज्यालोसँग तुलना गरेका छन् । उनका अनुसार यस्तो सुखले मान्छेलाई अविद्यारूपी अज्ञानता हटाएर आत्मिक ज्ञान उद्बोधन गरी मोक्ष मार्गमा पुर्‍याउन सक्दैन । अतः सांसारिक विषय प्राणी वा जीवको बन्धनको कारण हो । त्यसलाई बुझ्न अविद्याको नाश भई विद्या प्राप्ति हुनुपर्छ । जुन व्यक्तिमा अविद्याको पर्दा हटिसकेको हुन्छ, उसले मात्र संसारका राम रमितामा विकर्षण भाव देखाउन सक्छ । कविकै शब्दमा :

साक्ष्य चार
मोह बन्धन हो सारा दुःखको हो यही घर
देख्छ उन्मुक्तले मात्र सत्यको रूप भास्वर ।
यो राम रमितामा भो सक्तिनँ म रमाउन
अब जान्छु यहाँबाट ननिभ्ने ज्योति पाउन । (गौतम र एटम, २०७४, पृ. २०५१)

उपर्युक्त कवितांशमा सम्पूर्णतः दुःखको कारण मोह हो भन्ने भाव व्यक्त गर्दै त्यसका पछि लाग्नु नहुने विचार व्यक्त गरिएको छ । सबैले त्यस किसिमको चैतन्य बोध गर्न सक्दैनन् । जुन व्यक्तिमा अविद्या र अज्ञानताको नाश भई चैतन्य बोध भएको हुन्छ । त्यसले मात्र वास्तविक सुख के हो भन्ने कुराको बोध गर्न सक्छ । उसले नै आनन्दमय सत्यको ज्योति पत्ता लगाउन सक्छ । त्यस्तो सत्यको मार्ग अवलम्बन गर्न अविद्यारूपी पर्दा हटी ब्रह्मज्ञानको उद्बोधन हुनुपर्छ । बुद्धमा यस प्रकारको चेतना जागृत भएका कारण उनले यो नश्वर संसारका कुनै पनि विषयमा सुख नदेखेको भाव कवितामा व्यक्त गरिएको छ । यस कवितामा सांसारिक विषयले मान्छेलाई जति नै सुख दिएको भानमा आकर्षण गरे पनि त्यो सुख भनेको क्षणिक हो । त्यसले मानिसभित्रको अज्ञानता हटाई ब्रह्मज्ञान प्रदान गर्न सक्दैन । यसले गर्दा मान्छे जन्ममृत्युको चक्रमा घुमिरहन्छ भन्ने भाव कवितामा व्यक्त गरिएको छ । यस कवितामा ब्रह्मज्ञान प्राप्त गर्न मानिसमा आत्म चैतन्य बोध हुनु पर्छ भन्ने चेतना बुद्धमा जागृत भएको कुरा देखाइएको छ । अतः उनी क्षणिक सुख प्राप्तितर्फ नलागी वास्तविक सत्यको खोजी गर्ने मार्गतर्फ उन्मुख हुन चाहेको भाव कवितामा व्यक्त गरिएको छ । बुद्धको यस किसिमको मानसिकताका माध्यमबाट कविले मोक्षसम्बन्धी आत्ना दार्शनिक चिन्तन प्रस्तुत गरेका छन् । कविका अनुसार ब्रह्मज्ञान प्राप्तिपछिको सुख वास्तविक सुख हो । यो दुःखरहित सुख हो, ज्योतिर्मय सुख हो । यसरी हेर्दा यस कवितामा मोक्ष चिन्तन पनि उत्तिकै सशक्त रूपमा अभिव्यक्त भएको छ ।

निष्कर्ष

घनश्याम कँडेलद्वारा लिखित बुद्ध : राहुलको रोदन सुनेपछि कवितामा बुद्धले पुत्ररोदन सुनेपछि उनका मनमा उत्पन्न भएका मानसिक भावहरू व्यक्त गरिएको छ । उनलाई राहुलको रोदन सङ्गीतको मिठो धुनजस्तै प्रिय लागेकाले उनी पुत्रमोहितिर आकर्षित भएका छन् । राहुलको बालसुलभ सौन्दर्यले आकर्षित भएका बुद्धलाई त्यो आकर्षण साँच्चै आकर्षण नै हो कि या बन्धन हो भन्ने द्विविधा उत्पन्न भएको छ । यसले सम्पूर्ण मानव मात्रलाई सांसारिक विषयबन्धनले पार्ने द्विविधाको सङ्केत गरेको छ । हरेक मनुष्य सांसारिक विषयलाई वास्तविक ठानेर तिनकै मोहपासमा बाँधिएर रमाइरहेको हुन्छ । यिनै सांसारिक सुख र दुःखप्रतिको अनुभूति बन्धन हो । त्यसैले यस कवितामा कविले बुद्धको मानसिकताका माध्यमबाट आफ्ना बन्धनसम्बन्धी चिन्तनहरू प्रस्तुत गरेका छन् । त्यस्तै बुद्धलाई सांसारिक विषयले तान्नुका साथै उनलाई ती कुराहरू दुःख वा बन्धनका मूल कारक हुन् भन्ने चैतन्य बोध पनि उत्तिकै सशक्त रूपमा भएको छ । उनलाई अविद्या नै दुःखको प्रमुख कारण हो जसले मानिसलाई मोह बन्धनमा फसाउँछ भन्ने आत्मज्ञान प्राप्त भएको छ । अतः अविद्याको पर्दा हटाई आत्मिक ज्ञान प्राप्त भएपछि मानिसले जुन वास्तविक सुख प्राप्त गर्छ त्यो चाहिँ मोक्षावस्था हो भन्ने चैतन्यबोध पनि बुद्धमा जागृत भएको छ । उनले आफू यो सांसारिक राम रमितामा भुलेर रमाउन नसक्ने हुँदा वास्तविक सुख वा परमात्मामा एकाकार हुन चाहेको भाव कवितामा व्यक्त गरिएको छ । त्यसैले यस कवितामा मोक्ष चिन्तन पनि उत्तिकै सशक्त रूपमा व्यक्त भएको छ । यसरी विवेच्य कवितामा कविले बुद्धका मानसिकताका माध्यमबाट आफ्ना बन्धन र मोक्षसम्बन्धी दार्शनिक चिन्तनहरू प्रस्तुत गरेका छन् । अनुष्टुप् छन्दको सुन्दर प्रयोग, भाव र अनुभूतिको सबलता तथा प्रौढ विचारलाई सरल, सहज भाषाशैलीका माध्यमबाट व्यक्त गरिएको यस कवितामा कविको बन्धन र मोक्षसम्बन्धी चिन्तन सशक्त रूपमा अभिव्यक्त भएको छ । कविका अनुसार स-री-ग-म सङ्गीतको मूल आधार भएझैँ बन्धननै सृष्टिको मूल आधार रहेको, बन्धनकै कारण जीव जन्ममृत्युचक्रमा घुमिरहने हुँदा सृष्टिको निरन्तरता कायम रहेको भाव कवितामा व्यक्त भएका कारण यस कवितामा मोक्ष चिन्तनभन्दा बन्धन चिन्तन सशक्त रूपमा अभिव्यक्त भएको निष्कर्ष निकालिएको छ ।

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लेखसार

महाकवि लक्ष्मीप्रसाद देवकोटाको शाकुन्तल महाकाव्यमा अभिव्यञ्जित प्रकृतिचित्रण तथा सौन्दर्य चेतनाका आधारमा यस महाकाव्यका विशेषताहरूको पहिचान गर्नमा केन्द्रित प्रस्तुत अनुसन्धानात्मक लेखका निम्ति आवश्यक सामग्रीको सङ्कलन पुस्तकालयीय स्रोतका आधारमा गरिएको छ । उद्देश्यमूलक नमुना छनोट विधिबाट काव्यांशको छनोट गरी पाठविश्लेषण विधिबाट निष्कर्षमा पुगिएको यस लेखमा प्रकृतिचित्रण तथा सौन्दर्य चेतनाका आधारमा 'शाकुन्तल' महाकाव्यका विशेषताहरूको विश्लेषण गरिएको छ । प्रकृतिलाई आलम्बनका रूपमा भन्दा उद्दीपनका रूपमा अधिक चित्रण गरिएको यस महाकाव्यमा आन्तरिक आध्यात्मिकता र प्राकृतिक रमणीयताका बीचको सहसम्बन्धको प्रतिपादन गर्दै प्रकृतिलाई ममतामयी जननीसँग समीकरण गरिएको र प्रकृतिलाई दिव्यसौन्दर्यका रूपमा हेरी त्यसको अन्तर्तहसम्म पुगेर चित्रण गरिएको कुरा ठम्याइएको छ । त्यस्तै मुसलधारे वर्षाजस्तो प्रातिभ प्रवाहको बाढीमा ढुङ्गा, माटो, बालुवा आदि सबै भए पनि गहिरो प्राज्ञिक दृष्टिले गवेषण गर्दा त्यसभित्र मोतीका कण तथा उज्याला मणि-माणिक्यहरू पनि प्राप्त गर्न सकिने र शिल्पसौन्दर्यका रूपमा आएका रससौन्दर्य, अलङ्कारसौन्दर्य, साङ्गीतिक वा लयात्मकसौन्दर्यका साथै समग्र कलासौन्दर्यले यसलाई चमत्कारपूर्ण महाकाव्यको रूप दिएको विचार व्यक्त गरिएको छ । भावसौन्दर्य र शिल्पसौन्दर्यको सघन संयोजनमा शिल्पसौन्दर्यलाई भावसौन्दर्यको चमत्कारिताले छोपे पनि शिल्पसौन्दर्यको कुँदाइ, कटाइ, छँटाइ र तछाइ र चमकदार पालिसभन्दा भिन्नै मसिना शिल्पसौन्दर्य महाकाव्यभरि व्याप्त हुनु र कविको भावुक आत्माले कलाको दिव्य पखेटा लगाएर उडेको देख्न सकिने प्रशस्त ठाउँहरू हुनु नै 'शाकुन्तल' महाकाव्यको सौन्दर्यचेतनाको विशिष्टता रहेको निष्कर्ष दिइएको छ ।

शब्दकुञ्जी : *अलङ्कार, अन्तःसाङ्गीतिकता, आध्यात्मिकता, दिव्यसौन्दर्य, मानवीकरण*

विषयपरिचय

बहुमुखी व्यक्तित्वका धनी लक्ष्मीप्रसाद देवकोटा (वि.सं. १९६६-२०१६) को साहित्यिक योगदान पनि विविधतापूर्ण रहेको छ । नेपाली साहित्यका कविता, कथा, निबन्ध, नाटक, उपन्यास आदि विभिन्न विधाहरूमा उनको कलम चलेको पाइन्छ । त्यसो भए तापनि उनको साहित्यिक व्यक्तित्वको सफलताको प्रमुख क्षेत्र कविता नै हो र त्यसमा पनि महाकाव्यका क्षेत्रमा नै उनको योगदान सर्वाधिक महत्त्वपूर्ण रहेको छ । सामान्यतः महाकाव्यका रचनाकारलाई महाकवि भनिन्छ भने महाकाव्यको रचना नगरे पनि कतिपय महान् कविहरूलाई पनि महाकवि भनिन्छ । देवकोटालाई उक्त दुवै अर्थमा महाकवि मानिन्छ । उनी कुशल वक्ता, प्रतिभाशाली प्राध्यापक र राजनीतिज्ञका रूपमा समेत परिचित छन् । महाकवि देवकोटाले शाकुन्तल, सुलोचना, वनकुसुम, महाराणा प्रताप, पृथ्वीराज चौहान, प्रमिथस, अङ्ग्रेजी शाकुन्तल र सिकन्दर आदि अनेकौँ महाकाव्यहरू लेखेका छन् र ती महाकाव्यहरूमध्ये शाकुन्तल महाकाव्यलाई देवकोटाको र अझ नेपाली साहित्यको अहिलेसम्मकै सर्वोत्कृष्ट महाकाव्य मानिन्छ । महाकाव्य भन्नाले आख्यानसूत्रमा आबद्ध, कल्पित, ऐतिहासिक वा पौराणिक विषयवस्तुमा आधारित, सर्गबद्ध, विस्तृत एवं रसयुक्त गहन काव्य बुझिन्छ । शाकुन्तल देवकोटाले नेपाली भाषानुवाद परिषद्मा जागीरे छँदा वि.सं. २००२ मा रचना गरेर त्यही वर्ष नेपाली भाषा प्रकाशिनी समितिबाट प्रकाशित भएको महाकाव्य हो । यो महाकाव्य देवकोटाको पहिलो पूर्ण महाकाव्य हो भने समग्र नेपाली साहित्यमा भानुभक्त आचार्यको रामायणपछिको दोस्रो महाकाव्यका रूपमा देखापर्छ । यसो भए तापनि शाकुन्तल महाकाव्य मौलिकताका दृष्टिले नेपाली साहित्यको पहिलो महाकाव्य मानिन्छ ।

प्रकृति तत्सम नाम शब्द हो । यसको तात्पर्य कुनै पनि व्यक्ति वा वस्तुका मूलभूत विशेषता वा त्यस व्यक्ति वा वस्तुमा अन्तर्निहित गुण भन्ने बुझिन्छ । त्यसरी नै नाना रूपात्मक विश्वको निर्माण तथा विकासमा निरन्तरता दिंदै त्यसको मूल रूपमा देखापर्ने शक्तिलाई पनि प्रकृति भनिन्छ । साङ्ख्य दर्शनले संसारको उत्पत्तिको कारणभूत मूल तत्त्वलाई प्रकृति भनेको छ । प्रकृतिलाई निसर्ग पनि भनिन्छ । सामान्यतः यही नैसर्गिक नियममा आबद्ध निसर्गजन्य पहाड, वन, सागर, सन्ध्या, रजनी, प्रभात, मध्याह्न, लता, वृक्ष, नदी, फूल, फल, वनस्पति, वादल, वर्षा आदिलाई पनि प्रकृति भनिन्छ । चित्रण भनेको चित्र उतार्ने काम वा चित्र खिचे भैँ गरिने वर्णन/बखान हो । चेतना भनेको प्राणीमा रहने भित्री ज्ञान, विवेक वा बोधसामर्थ्य हो भने सौन्दर्य भनेको सुन्दर बनाउने तत्त्व, सुन्दर हुनाको भाव वा सुन्दरता हो । अतः सौन्दर्यचेतना भनेको सुन्दरताका दृष्टिले वस्तुलाई ग्रहण गर्ने चेतना वा साहित्यका क्षेत्रमा महत्त्वपूर्ण मानिने सौन्दर्यको बोधसम्बन्धी चेतना बुझिन्छ । प्रस्तुत लेखमा महाकवि लक्ष्मीप्रसाद देवकोटाको शाकुन्तल महाकाव्यमा प्रकृतिका के कस्ता छटालाई के कसरी चित्रित गरिएको छ ? र भावसौन्दर्य तथा शिल्पसौन्दर्यका दृष्टिले यस महाकाव्यका के कस्ता विशेषताहरू रहेका छन् ? भन्ने कुराको विश्लेषण गरी अन्त्यमा सङ्क्षिप्त निष्कर्ष दिइएको छ । यसबाट नेपाली साहित्यका साहित्यानुरागी पाठक, सर्जक, समालोचक तथा अनुसन्धाताहरूसमेत लाभान्वित हुने भएकाले प्राज्ञिक दृष्टिले यो अनुसन्धानात्मक लेख औचित्यपूर्ण रहेको छ । प्रस्तुत

लेखमा कृतिगत सन्दर्भ, सर्गविधान, परिवेशविधान, आख्यानीकरण, पात्रविधान, उद्देश्य (चतुर्वर्ग फलको चित्रण), महाकाव्य-ढाँचा, शीर्षकीकरण, भावविधान, महाकाव्यात्मक प्रबन्धविधान, भाषाशैली, उक्तिढाँचा, लयढाँचा, विम्बप्रतीक योजना, प्रतिपाद्य विषय आदि विविध तत्त्वका आधारमा विश्लेषण नगरेर केवल प्रकृतिचित्रण एवं सौन्दर्य चेतनाका आधारमा मात्र विश्लेषण गरिएको छ ।

अध्ययनविधि

'शाकुन्तल महाकाव्यमा प्रकृतिचित्रण तथा सौन्दर्यचेतना' शीर्षकको यस लेखका लागि आवश्यक सामग्रीको सङ्कलन पुस्तकालयीय कार्यबाट गरिएको छ । महाकवि देवकोटाको शाकुन्तल महाकाव्यलाई प्राथमिक सामग्रीका रूपमा लिइएको छ भने शाकुन्तल महाकाव्यका सम्बन्धमा गरिएका शोध प्रतिवेदनहरू, समालोचनात्मक लेखरचनाहरूलाई द्वितीयक सामग्रीका रूपमा ‌‌इिएको छ । प्राथमिक तथा द्वितीयक स्रोतहरूबाट प्राप्त तथ्यहरूलाई ज्ञानको स्रोत र तिनीहरूको विश्लेषणबाट प्राप्त निष्कर्षलाई प्राप्तिका रूपमा लिइएको छ । साक्ष्य तथा विश्लेषणका लागि उद्देश्यमूलक नमुना छनोट विधिबाट काव्यांशको छनोट गरी पाठविश्लेषण विधिबाट निष्कर्षमा पुगिएको छ ।

सैद्धान्तिक पर्याधार

ब्रह्मसूत्रको माध्यभाष्यमा 'प्रकर्षपूर्वक उत्पन्न गर्ने तत्त्वलाई प्रकृति (ब्रसू, माभा-१/४/२७)' भनिएको छ । गीतामा 'सबै प्राणीले आफ्नो प्रकृति प्राप्त गर्दछन् (गीता-३/३३) भनेर स्वभावका तात्पर्यमा प्रकृति शब्दको प्रयोग गरिएको छ भने शङ्कराचार्यले 'पूर्वजन्ममा गरिएका धर्माधर्मादिको जुन संस्कार यस जन्ममा अभिव्यक्त हुन्छ त्यही नै प्रकृति हो (गीता, शांभा-३/३३)' भनेका छन् भने अन्यत्र 'आफ्नो वास्तविक स्थिति (स्वभाव)लाई प्रकृति (गीता, सांभा-११/५१)' भनिएको छ । श्वेताश्वतरोपनिषद्मा 'प्रकृति माया हो र मायी/मायापति परमेश्वर हो (श्वेउ-४/१०)' भनेर मूलशक्ति/आद्याशक्तिका रूपमा प्रकृतिलाई चिनाइएको छ । निरालम्बोपनिषद्मा 'ब्रह्म प्रकृति नामक आफ्नो शक्तिको आश्रयले लोकहरूको सृष्टि गरेर तिनमा अन्तर्यामी रूपबाट प्रवेश गर्दछ र ब्रह्मादेखि स्थावरपर्यन्त सबैको अन्तःकरण तथा इन्द्रियहरूको नियामक हुनाले ईश्वर भनिन्छ । प्रकृतिसहितको अन्तर्यामी ब्रह्मको नाम नै ईश्वर हो (निरालउ-४)' भनिएको छ भने त्यही 'ब्रह्मको ज्ञानशक्ति नै प्रकृति हो जसमा ब्रह्मबाट नाना प्रकारको विचित्र जगत्को निर्माणको सामर्थ्य रहन्छ (निरालउ-६)' भनिएको छ । गीतामा 'परमात्माबाट अधिष्ठित प्रकृतिले नै चराचर जगत्को सृष्टि गर्दछ र त्यसैको कारणशक्तिबाट जगत्मा विविध परिवर्तन भइरहन्छन् (गीता-९/१०)' भनिएको छ । उपर्युल्लिखित सबै कथनमा प्रकृतिको तात्पर्य सृष्टिको आदि कारण मूलप्रकृति हो ।

संस्कृत व्याकरणकार पाणिनिले 'उत्पत्तिकर्तालाई प्रकृति भनेका छन् (पासू-१/४/३०) । मायाशबल ब्रह्म (ईश्वर) नै जगत्को उपादानकारण हो । वेदान्तदर्शनका अनुसार 'ब्रह्म जगत्को प्रकृति पनि हो किनभने उपनिषद्हरूका प्रतिज्ञावाक्य तथा मृत्तिकादि दृष्टान्तमा कुनै विरोध छैन (ब्रसू-१/४/२३) ।'

साङ्ख्यदर्शनका अनुसार प्रकृतिलाई प्रधान पनि भनिन्छ र प्रधान वा प्रकृति नै सृष्टिको मूलकारण हो । प्रकृति समस्त जड जगत्की जननी हो । प्रकृति स्वयं अजन्मा भएकाले उसको कोही कारण छैन । सृष्टिको आदि कारण भएकाले यसलाई मूलप्रकृति पनि भनिन्छ । प्रकृति समस्त जगत्प्रपञ्चको कारणभूत प्रथम मौलिक तत्त्व भएकाले यसलाई प्रधान पनि भनिन्छ । प्रकृति नै समस्तको कारण भएको र यसमै समस्त कार्य अव्यक्त रूपमा अन्तर्निहित हुने हुनाले यसलाई अव्यक्त पनि भनिन्छ । प्रकृति अतीन्द्रिय भएकाले यसको प्रत्यक्ष ज्ञान सम्भव हुँदैन यसका कार्यहरूबाट नै कारणका रूपमा प्रकृतिको अनुमान गरिन्छ । मूल प्रकृतिमा समस्त कार्यहरूलाई उत्पन्न गर्ने शक्ति भएकाले यसको एउटा नाम शक्ति पनि हो । प्रकृति समस्त जड जगत्की जननी हो, समस्त जगत् प्रकृतिबाट नै उत्पन्न हुन्छ । निरन्तर उत्पत्तिशालिनी तथा परिणामशालिनी प्रकृतिलाई प्रसवधर्मिणी पनि भनिन्छ (साका-११) । प्रकृतिको प्रारम्भको कुनै थाहा नभएकाले यसलाई अनादि मानिन्छ र प्रकृति कसैबाट उत्पन्न नभएकाले यसलाई अजन्मा (अजा) पनि भनिन्छ । प्रकृति त्रिगुणात्मक अर्थात् सत्त्व, रजस् र तमस् नामक तीन गुणहरूबाट बनेकोले सुखदुःखमोहात्मक छ किन्तु स्वयं जड (अचेतन) भएको हुँदा सुख, दुःख र मोहको अनुभूति गर्न सक्दैन ।

गुणहरूको अवस्था दुई किसिमको हुन्छ : साम्यावस्था र विषमावस्था । साम्यावस्था मूल या आदि अवस्था हो । सांख्यप्रवचनभाष्यमा गुणहरूको साम्य अवस्थालाई नै प्रकृति (साप्रभा) भनिएको छ । साम्यावस्था सृष्टिको अवस्था नभएर लयको अवस्था हो । यस अवस्थामा तीनओटै गुणहरू स्वयंमा लीन तथा सन्तुलनको अवस्थामा उपस्थित रहन्छन् । विषमावस्था भनेको पुरुषको संयोगले प्रकृति विक्षुब्ध भएर एक भीषण आन्दोलन उत्पन्न भएको अवस्था हो । यो अवस्था सर्ग/सृष्टिको अवस्था हो । यस अवस्थामा गुणहरू एक अर्कामा हावी हुन चाहन्छन् परिणामस्वरूप प्रकृतिको साम्यावस्था/सन्तुलन नष्ट भएर त्रिगुणात्मक संसारको सृष्टि हुन्छ (मिश्र, सन् २००९, पृ. ४३६-३७) । साङ्ख्य दर्शनका अनुसार सर्ग/सृष्टिका समयमा प्रकृतिको गर्भबाट कार्यरूपमा समस्त जड जगत् अभिव्यक्त हुन्छ र प्रलयका समयमा पुनः प्रकृतिका गर्भमै विलीन हुन्छ । चैतन्यस्वरूप पुरुष, आत्मा/ब्रह्म जड जगत्को कारण हुन सक्दैन । चैतन्यस्वरूप पुरुष, आत्मा या ब्रह्म जगत्को कारण भएमा जगत् जड नभएर चेतन हुनुपर्छ । अचेतन परमाणु पनि जगत्को कारण हुन सक्दैन किनभने चैतन्यलाई प्रतिबिम्बित गर्ने मन, बुद्धि, अहंकार आदि सूक्ष्म तत्त्व केवल परमाणुबाट उत्पन्न हुन सक्दैनन् । परमाणु अपरिमित छन् ; परन्तु जगत्मा अनुस्यूत/शृङ्खलित एकताले केवल एउटै कारणतर्फ सङ्केत गर्छ । यसर्थ यस जगत्को एकमात्र कारण प्रकृति नै हो (शर्मा, सन् २०१०, पृ. १४३) भन्ने साङ्ख्यदर्शनको मत रहेको छ ।

आयुर्वेददर्शनका अनुसार 'प्रकृति एक, अचेतन, त्रिगुण, बीजधर्मिणी, प्रसवधर्मिणी तथा अमध्यस्थधर्मिणी छ (सुश्रुत, शारीरस्थान-१/१३) ।' यसका विपरीत पुरुष अनेक, चेतन, निर्गुण, अबीजधर्मा, अप्रसवधर्मा तथा अकर्ता हुनाले मध्यस्थकर्ता एवं उदासीन द्रष्टामात्र हो । परन्तु प्रकृति पुरुषार्थकी सम्पादिका हुनाले अमध्यस्थ तथा पुरुषद्वारा दृश्य छ । प्रत्यभिज्ञादर्शनका अनुसार 'महत्देखि पृथिवीपर्यन्त तत्त्वहरूको मूलकारण प्रकृति त्रिगुणको त्यो साम्यावस्था हो जसमा गुणहरूको विभाग अव्यक्त रहन्छ

(अवस्थी, सन् २०१२, पृ. २३५२) ।' सिद्धान्ततः माया शक्तिको र प्रकृति मायाको सङ्कुचित रूप हो; शक्ति परमशिवसँग अभिन्न छ त्यसैले प्रकृति पनि परमशिवरूप नै हो ।

व्याकरण तथा वेदान्त दर्शनले ब्रह्मलाई नै प्रकृति मानेका छन् । साङ्ख्यदर्शनमा मूलप्रकृतिलाई पुरुषदेखि स्वतन्त्र तथा पुरुषार्थकी प्रसविणी मानिएको छ । आयुर्वेददर्शनले निरीश्वर साङ्ख्यको मान्यतालाई स्वीकार गरेको छ भने प्रत्यभिज्ञा दर्शनले साङ्ख्यले भैँ त्रिगुणको साम्यावस्थालाई नै प्रकृति भनेको छ । जे होस् नाना रूपात्मक विश्वको निर्माण तथा विकासमा निरन्तरता दिँदै त्यसको मूल रूपमा देखापर्ने शक्ति नै प्रकृति हो । संसारको उत्पत्तिको कारणभूत मूल तत्त्वलाई प्रकृति नै हो । प्रकृतिलाई निसर्ग पनि भनिन्छ । सामान्यतः यही नैसर्गिक नियममा आबद्ध तथा निसर्गजन्य सूर्य, चन्द्र, नक्षत्र, हिमाल, पहाड, वन, सागर, सन्ध्या, रजनी, प्रभात, मध्याह्न, लता, वृक्ष, नदी, फूल, फल, वनस्पति, वादल, वर्षा आदिलाई पनि व्यावहारिक रूपमा प्रकृति नै भनिन्छ ।

सौन्दर्य भनेको सुन्दर बनाउने तत्त्व, सुन्दर हुनाको भाव वा सुन्दरता हो । लावण्य, चारुता, शोभा, अभिरामिता, मनोहारिता आदि शब्दहरू पनि सौन्दर्यका पर्यायवाची शब्दका रूपमा प्रयुक्त भएको पाइन्छ । काव्यको सौन्दर्य बढाउने तत्त्वहरूमा शब्दशक्ति, गुण, रीति, ध्वनि, वक्रोक्ति, विम्ब, प्रतीक, रस, छन्द, अलङ्कार, भाषाशैली आदि पर्दछन् । यसो भए तापनि प्रस्तुत लेखमा भने रस, अलङ्कार, छन्द र भाषाशैलीका आधारमा मात्र शाकुन्तल महाकाव्यको सौन्दर्य चेतनाको विश्लेषण गरिएको छ ।

साहित्यका सन्दर्भमा गद्य वा पद्यसाहित्यको पठन, श्रवण वा दर्शनबाट प्राप्त हुने आनन्दको अनुभूतिलाई रस भनिन्छ । रति, हास, शोक, क्रोध, उत्साह, भय, जुगुप्सा, विस्मय, निर्वेदजस्ता स्थायीभावहरू सामाजिकको अन्तस्करणमा वासनात्मक संस्कारका रूपमा पहिलेदेखि नै रहेका हुन्छन् । काव्यको पठन, श्रवण वा नाटकको दर्शनबाट सहृदयको मनोगत स्थायीभावको विभावादिका साथ संयोग हुन्छ र ती सुषुप्त स्थायी भावहरू नै रसका रूपमा अभिव्यक्त हुन्छन् । अतः साहित्यका सन्दर्भमा रस भन्नाले विभाव, अनुभाव र व्यभिचारीभाव/सञ्चारीभावका संयोगबाट अभिव्यक्त हुने शृङ्गार, हास्य, करुण, रौद्र, वीर, भयानक, बीभत्स, अद्भुत र शान्तसमेतका अनुभूतिगत तत्त्वहरू हुन् । भरतमुनिको रससूत्रमा उल्लिखत विभाव, अनुभाव र सञ्चारीभाव भनेका सहृदयी पाठक, दर्शक वा भावकहरूका मनोभावहरूलाई उद्वेलित, उत्तेजित र द्रवीभूत पार्दै रसको आस्वादनका लागि सक्रिय एवं परिष्कृत बनाउने साधनहरू हुन् । त्यस्तै अलङ्कार भनेको शब्दगत वा अर्थगत चमत्कारद्वारा साहित्यिक रचनाको सौन्दर्य बढाउने तत्त्व हो भने छन्द भनेको यति, गति र लय मिलेको, वर्ण, मात्रा आदिको गणनाअनुसार रचना गरिने कुनै निश्चित पद्यात्मक ढाँचा वा रूप हो । भाषाशैली भनेको भाषिक अभिव्यक्तिको तरिका वा पद्धति हो र हरेक साहित्यकारका आआफ्नै किसिमका भाषाशैलीगत तरिका वा पद्धति हुन्छन् । रस, अलङ्कार, छन्द र भाषाशैलीले पनि काव्यसौन्दर्यको निर्माणमा महत्त्वपूर्ण योगदान गरेका हुन्छन् ।

विमर्श र परिणाम

देवकोटाको शाकुन्तल महाकाव्य महाभारत एवं श्रीमद्भागवतमा भएको कथास्रोतलाई आधार बनाई कालिदासले संस्कृत भाषामा रचना गरेको अभिज्ञान शाकुन्तलम् नामक नाटकको उपजीव्यतामा रचना गरिएको हो । सहज-स्वाभाविक प्राकृतिक जीवनका माध्यमबाट नै दिव्यतासम्म पुग्न सकिन्छ अनि भोग तथा तपको समन्वयबाट नै जीवनको परिपूर्णता प्राप्त गर्न सकिन्छ भन्ने चिन्तनलाई अभिव्यञ्जित गरिएको यस महाकाव्यमा आध्यात्मिकता र प्राकृतिकता बिचको सहसम्बन्धको प्रतिपादन गरिएको छ । यस महाकाव्यमा शिल्पसौन्दर्यका रूपमा आएका रससौन्दर्य, अलङ्कारसौन्दर्य, लयसौन्दर्य, भाषाशैलीगत सौन्दर्यका साथै समग्र कलासौन्दर्यले चमत्कारपूर्ण महाकाव्यको रूप दिएका छन् । 'शाकुन्तल महाकाव्यमा प्रकृतिचित्रण र सौन्दर्यचेतना' शीर्षकको यस लेखमा मानवनिरपेक्ष प्राकृतिक सौन्दर्य, मानवसापेक्ष प्राकृतिकता, वन्यप्रान्तको प्राकृतिक सौन्दर्य, प्रकृतिको मानवीकरण, मानवको प्रकृतीकरण, प्रकृतिचित्रणमा आध्यात्मिक प्रभाव आदि पक्षका साथै रससौन्दर्य, अलङ्कारसौन्दर्य, लयसौन्दर्य र भाषाशैलीगत सौन्दर्यसम्बन्धी तथ्यलाई केन्द्रमा राखी   विश्लेषण गरेर निष्कर्षमा पुगिएको छ ।

शाकुन्तल महाकाव्यमा प्रकृतिचित्रण

शाकुन्तल महाकाव्यमा प्रकृतिका दिव्य छटाको कलात्मक चित्रण गरिएको छ । प्रकृतिलाई शिक्षालय र रङ्गीन पुष्पहरूलाई अध्यापक "(यो शिक्षालय हो सबै कुसुम छन् रङ्गीन अध्यापक । शाकु- ५/२७)" भन्ने देवकोटाले यस महाकाव्यमा प्रकृति, ईश्वर र मानवका बीच त्रिकोणात्मक सम्बन्ध देखाएर यी तीनको सम्बन्धलाई मानवतावादले संश्लेषण गर्ने काम गरेका छन् । उनी स्वच्छन्तावादीहरूको प्रकृतितर्फ फर्क भन्ने मूल प्रकृतिपरक सन्देशलाई हृदयङ्गम गर्दै औद्योगिक युगका सन्त्रासमय र कोलाहलमय जीवनबाट व्यथित बनेर प्रकृति, प्राकृतिक जीवन र प्राकृतिक आदर्शका गायक बन्न पुगेका छन् । यस महाकाव्यको भावसन्दर्भ प्रकृतिपरक हुनाका साथै यत्किञ्चित सामाजिक र वैचारिकसमेत रहेको देखिन्छ । शाकुन्तलको परिवेश चित्रणका क्रममा आएको प्रकृतिचित्रणले जति व्यापकता लिएको छ, त्यति व्यापकता अन्य चित्रणका सन्दर्भमा देखिँदैन तापनि यसैभित्र पनि प्रकृतिको आन्तरिक स्वरूपको चित्रण, मनोव्यञ्जना र मानवीकरण उच्च देखिन्छ । धनपति भट्टराईले शाकुन्तल महाकाव्यमा वन र वन्य जीवनलाई शान्त भूमि, दिव्य स्थान, पशुपक्षी एवं ऋषिमुनिहरूको वासस्थान, विविध प्रकारका वनस्पति एवं मानवीय गुणहरूको भण्डार तथा आर्य सभ्यताको केन्द्रका रूपमा वर्णन गरी वक्रता सृजना गर्नाका साथै प्रातःकालीन तथा सन्ध्याकालीन समय, सूर्योदय, विभिन्न दृश्य, नदी एवं वासन्ती वातावरण आदिलाई कालिदासको अभिज्ञान शाकुन्तलम् नाटकमा भन्दा पृथक् ढङ्गले नवीन उद्भावनाका साथ चित्रण गरिएको कुरा औँल्याएका छन् (भट्टराई, वि. सं. २०७५, पृ. २९६-२९७) ।' शाकुन्तल महाकाव्यको मुख्य कथ्यविषय प्रकृतिचित्रण नभए तापनि यसमा एकातिर उपमा, रूपकादि विम्बालङ्कारका सन्दर्भमा प्राकृतिक उपादानको ग्रहण गरिएको छ भने अर्कातिर परिवेश चित्रणका सन्दर्भमा प्रकृतिको स्वतन्त्र अभिव्यञ्जना पनि प्रस्तुत गरिएको छ ।

शाकुन्तल महाकाव्यमा वन्य प्राकृतिक सौन्दर्यको चित्रण यसरी गरिएको छ :

> "विपिन छ बहु-शाखा-रम्य, उँचा विशाल ।
> विटपदलहरूको शीतल स्निग्धजाल ॥
> बहु-विहगहरूले गुँज्छ जो चल्मलाई ।
> पवन-चपल बास्नादार पुष्पादि पाई ॥" (२ :१)

उपर्युल्लिखित श्लोक शाकुन्तल महाकाव्यको द्वितीय सर्गको प्रथम श्लोक हो । मालिनी छन्दमा रचित यस श्लोकबाट नै वन्य प्रान्तको प्राकृतिक छटाको चित्रण प्रारम्भ गरिएको छ । यस श्लोकमा विभिन्न प्रकारका अनेकौँ चराचुरुङ्गीहरूको गुञ्जन भएको, गतिशील हावाका कारण सुगन्धित फूलहरू तथा नवपल्लवहरू लहराउने, अनेकौँ सुन्दर हाँगाहरू भएका अग्ला तथा दीर्घकाय वृक्षहरू भएको, आनन्ददायक, सुन्दर र फराकिलो वनको चित्रण गरिएको छ । यस्ता वन्य प्राकृतिक सौन्दर्यका चित्रण शाकुन्तल महाकाव्यका विभिन्न सर्गका अनेकौँ ठाउँमा पाइन्छन् ।

मानवसमाजको कोलाहलदेखि परको शान्त, स्वतन्त्र र स्वयंमा पूर्ण मानवनिरपेक्ष प्राकृतिक संसारको चित्रण यसरी गरिएको छ :

> "वन छ कुसुमश्रीको देश जस्तो हरीयो ।
> कलकल जल खेल्ने चल्मलाएर चाँदी ॥
> सरस मृदु मुनाका स्वादजिज्ञासु साना ।
> दुधमुख मृगबच्चा खेल्दछन् नित्य नाना ॥" (२ :२)
> "मृग सुखसँग खेल्छन् हेर पोथी कन्याई ।
> मखमल हरिया छन् मस्त उग्राइलाई ॥
> बहुल विपिनबल्ली नाच्दछन् दिव्य हल्ली ।
> पिक नव-रव बोल्छन् मञ्जरीभित्र चिल्ली ॥" (२ :३)

वन्य प्रान्तको शान्त प्रकृतिको चित्रण यसरी गरिएको छ :

> "हरितवसनवाली पुष्पमाला धरेकी ।
> जललव टप लाई, वल्लरीमा भरेकी ॥
> अमृतकिरण प्यूँदी काखमा ली खरायो ।
> छिरबिर वनमा के शान्तिको राज्य छायो ॥" (२ :८)

सहरिया सभ्यताबाट टाढा विश्वामित्रको तपोवनको प्राकृतिक परिवेशको चित्रणले पाठकलाई पूर्णतया अतीतको प्राकृतिक परिवेशतिर फर्काउँछ । शाकुन्तलको प्रकृतिचित्रण महिमामय तपोवनको प्रकृति र कविको त्यसप्रतिको आकर्षणबाट ओतप्रोत रहेको छ । उनी प्रकृतिलाई नै मानवसभ्यताको प्रथम पाठशाला ठान्दै कृत्रिम सामन्ती वा औद्योगिक सभ्यताभन्दा प्राकृत मानवसभ्यतामा नै बढी आस्था राख्दछन् (त्रिपाठी, न्यौपाने र सुवेदी, वि.सं. २०५४, पृ. १८९) ।' देवकोटाको शाकुन्तलमा पनि

तपोवनको प्रकृतिलाई नै आर्यसंस्कृति र अध्यात्मचेतनाको मूल स्रोत मान्दै प्रकृतिलाई नै सम्पूर्ण कलासाहित्यको स्रोतका रूपमा स्विकारिएको छ :

> "प्रथमघर कलाको व्यासको पाठशाला ।
> प्रथम बल यही हो आर्यहृदको उज्याला ॥
> कुसुमहरु यहाँ छन् वेदका पत्रतुल्य ।
> सृजन प्रलयका छन् चित्र राम्रा अमूल्य ॥" (२:९)

शाकुन्तल महाकाव्यमा प्राकृतिक परिवेशको उन्मुक्त विचरण पाइन्छ । देवकोटाले यस महाकाव्यमा प्रकृति जगत्का विविध विषयवस्तु र लोकहरूमा विचरण गर्दै प्रकृतिका अन्तर्तहसम्म चहार्ने काम गरेका छन् । उनले शाकुन्तलमा सूर्य, चन्द्रमा, नदी, रूख, बादल, हावापानी, फलफूल, पशुपन्छी, कीटपतङ्ग, वन्यजन्तु, वनस्पति, डाँडाकाँडा आदिका दिव्य सौन्दर्यलाई अति कलात्मक रूपमा टिप्ने काम गरेका छन् । प्रकृतिका यी दिव्य सौन्दर्यको चित्रण प्रशस्त पुनरावृत्त भए पनि पुनरावृत्तिको आभाससम्म नपाइनु र बारम्बार यस्ता प्रकृतिचित्रणका कविता आए पनि ती प्रत्येक कविताहरूले नयाँ नयाँ भाव सञ्चरण गर्दै नवीनताको आभास दिनु देवकोटाको प्राकृतिक कलाको विशिष्टता हो । कविको चाहना अतीतको उषाकालीन प्राकृतिक जीवनतिर मानवतालाई फर्काउने भएको हुँदा मानवतामूलक प्राकृतिकता नै शाकुन्तलको प्राकृतिक चित्रणको केन्द्रीयता हो । प्रकृतिलाई संसारको शिक्षालय मान्दै फूलको सौन्दर्यमा शिक्षकको साक्षात्कार गर्ने देवकोटाको प्रकृतिचित्रण स्वच्छन्दतावादी प्राकृतवादबाट पूर्णतः प्रभावित देखिन्छ :

> "यो शिक्षालय हो सबै कुसुम छन् रङ्गीन अध्यापक ।
> पानी दिव्य खुलेर अक्षर सफा छन् रोज नै पाठ यी ॥
> खुल्दो प्रेम समष्टिसार रसिलो साफल्य हो पाठको ।
> हामी नित्य परीक्षित प्रकृतिमा छौँ प्रश्नले आठको ॥" (५ :२७)

प्रकृतिबाट नै मानिसको शिक्षा र ज्ञानका मुहानहरु खुल्ने सङ्केत गर्दै कविले प्रकृतिबाट मानिसलाई कहिल्यै धोका हुँदैन र सारा प्रकृतिजगत् भनेको मानिसका बन्धुबान्धव सरह हो भन्ने धारणा व्यक्त गरेका छन् :

> "धोका हुन्न यहाँ कतै प्रकृतिमा हे दिव्यताकी शिशु ।
> बुझ्नेलाई बिरादरी तरू, लता, कल्लोल पन्छी पशु ॥
> मिल्ला त्यो मह जो अनेक कुसुमी मौरीपरी हाल्दछन् ।
> जो मीठो मृदुभाव खोजहरुका मौनीहरु जान्दछन् ॥" (५ :३१)

प्रकृतिमा हिंसा र आतङ्क पनि छन्; बलियाले निर्धालाई खाइरहेको छ; अन्धोपना र अज्ञानता छ; चेतनाको उच्चदीप्तिको अभाव छ; यतातिर कविको दृष्टि पुगेको छैन त्यसैले देवकोटाको प्रकृतिचित्रण अतिशयोक्तिपूर्ण छ (गौतम, वि.सं. २०५६, पृ. १२८) । शाकुन्तल महाकाव्यमा देवकोटाको प्रकृतिचिन्तन

ईश्वरीयताको भावात्मक अभिव्यक्ति र मानवतावादी सन्दर्भका रूपमा आएको पाइन्छ । देवकोटाको कविले यही ईश्वरीयताको प्राकृतिक सत्यलाई सङ्केतित गर्दै आदर्श जीवनको परिकल्पना गरेको छ । प्रकृतिचित्रणका विविध रूपमा आएका सौन्दर्यवर्णन, तपोवनवर्णन, ऋतुचक्रको वर्णन, शैलशृगारको वर्णन, हेमकुट पर्वतवर्णन आदिमा सौन्दर्यचेतना प्रखर रूपमा देखापरेको छ । सन्ध्याकालीन वर्णनका क्रममा प्राचीन पौरस्त्य स्वर्णिम सभ्यता नै सम्पूर्ण मानवसभ्यताको स्रोत हो भन्दै प्रकृतिलाई मानवीकरण र मानवलाई प्रकृतीकरण गरिएको अनुपम प्रकृतिचित्रण मेनका आगमनका सन्दर्भमा आएको छ :

प्रकृतिलाई मानवीकरण :

<blockquote>
"सुनकी तनकी सुनकेश परी ।
जुन साँझ भनी नरले कहिने ॥
सिउरेर गुलाब मुसुक्क बनी ।
विहगावलिले कति चारु बनी ॥" (३ :१३)
</blockquote>

उपर्युक्त श्लोक तोटक छन्दमा रचिएको छ । यस श्लोकमा सायंकालीन प्राकृतिक सौन्दर्यको चित्रण गर्ने सन्दर्भमा प्रकृतिलाई माधुर्यपूर्ण किसिमले मानवीकरण गरिएको छ । यहाँ 'जसलाई मानिसहरूद्वारा साँझ भनिन्छ ; सुनौलो शरीर र सुनकै कपाल भएकी त्यस्ती अप्सरा आफ्नो सुनौलो केशराशिमा गुलाबको फूल सिउरेर मुसुक्क मुस्कुराउँदै विभिन्न पन्छीहरूले गर्दा अझ माधुर्यपूर्ण बनी' भनेर साँझको मानवीकरण गरिएको छ ।

मानवलाई प्रकृतीकरण :

<blockquote>
"हृदयव्योमसुवर्णविहारिणी ।
मधुरमादकपङ्खप्रसारिणी ॥
विहग-आवलिले कलभाषिणी ।
अनुपमा सपनासरि छन् तिनी ॥" (३ :३३)
</blockquote>

उपर्युक्त श्लोक द्रुतविलम्बित छन्दमा रचिएको छ । यस श्लोकमा मेनकाको सौन्दर्यको चित्रण गर्ने सन्दर्भमा मानवलाई प्रकृतीकरण गरिएको छ । यहाँ मेनकालाई प्रकृतीकरण गर्दै 'हृदयको स्वर्णिम आकाशमा विहार गर्ने, सौन्दर्ययुक्त नसालु पखेटा फैलाउने, पन्छीहरूको झैँ मधुर सुभाषित वाणी भएकी तिनी सपनाजस्ती अद्वितीय छिन् वा अद्वितीय सपनाजस्ती छिन्' भनेर चित्रण गरिएको छ ।

देवकोटाको स्वच्छन्दतावादी चेतनाको महत्त्वपूर्ण प्रवृत्ति आस्तिकता र ईश्वरीय आस्थाबाट विकसित रहस्यचेतका साथै आध्यात्मिकता पनि हो । उनी भौतिकता र यथार्थवादी वस्तुताका विपरीत आत्मिक मूल्यतर्फ बारम्बार आकर्षित हुन्छन् (त्रिपाठी, न्यौपाने र सुवेदी, वि.सं. २०५४, पृ. १९०) ।' प्रकृतिचित्रणकै सन्दर्भमा कतिपय श्लोकमा कविले प्रकृतिमै सच्चिदानन्दस्वरूप ब्रह्मको आभासको अनुभूति एवं ईश्वरको सृजनप्रक्रियाको भावात्मक अभिव्यञ्जना पनि गरेका छन् :

"छ हास सब वासनामय महाचिदाऽऽभासमा ।

समुल्लसित ज्योति छन् सृजनाका हृदाकाशमा ॥

बनी मधुर बोल्दछन् विहग-जीवनी आशमा ।

उही छवि छ फल्किँदो मृदुल सर्सरे घाँसमा ॥" (९ :१६)

"छ जो अमित ब्रह्मको निज अनन्त आनन्दिता ।

त्यही प्रथम भावको स्फुरणमा लिई स्पन्दता ॥

सुगन्धसरि बन्द भै कुसुम-कुड्मल-स्वप्नमा ।

अनन्त मृदु ओठ ली छ कि वसन्त विस्तारमा ॥" (९ :१८)

जसरी बीज वृक्षमै हुन्छ त्यसरी नै स्रष्टा पनि सृष्टिमै हुन्छ र स्रष्टा स्वयं अदृश्य रहेरै यो मायामय सृष्टि सृजित गरेको हुन्छ भन्ने रहस्यचिन्तन पनि यस महाकाव्यमा व्यञ्जित भएको छ । मुण्डकोपनिषद्मा यो समस्त सृष्टिको प्रादुर्भावको उपादान तथा निमित्त कारण ब्रह्मलाई नै मानेर 'जसरी माकुराले स्वेच्छाले आफ्नो अन्तःस्थ उपकरणद्वारा जालो बुन्छ र स्वेच्छाले नै पुनः त्यसलाई स्वयंभित्र समाविष्ट गर्छ; जसरी धरतीबाट औषधिहरू उत्पन्न हुन्छन्; जसरी पुरुषबाट कपाल तथा रौंहरू उत्पन्न हुन्छन् त्यसरी नै अक्षर ब्रह्मबाट नै विश्वरूपी सृष्टि सम्भव हुन्छ (मुउ- १/१/७)' भनिएको छ । श्वेताश्वतरोपनिषद्मा 'यो सबै विश्व मायापति ईश्वरले अक्षरबाट नै उत्पन्न गर्दछ (श्वेउ- ४/९) त्यसैले प्रकृतिलाई मायाका रूपमा चिन्नु पर्दछ भने ईश्वरलाई मायापतिका रूपमा चिन्नु पर्दछ (श्वेउ-४/१०)' भनिएको छ । त्यसरी नै गीताको नवौं अध्यायमा 'सर्वको अधिष्ठानभूत म परब्रह्मद्वारा नै प्रकृतिका सहायताले चराचर जगत् उत्पन्न हुन्छ (गीता-९/१०) भनिएको छ भने चौधौं अध्यायमा 'सत्व, रज र तम यी प्रकृतिबाट उत्पन्न भएका गुण हुन् (गीता-१४/५)' भनिएको छ । त्यसरी नै शाकुन्तल महाकाव्यमा प्रकृतिचित्रणका सन्दर्भमा आएका निम्नलिखित पङ्क्तिहरूमा पनि विश्वको स्रष्टा सृष्टिकणमै अन्तर्लीन रहेको छ वा कारण आफैं कार्यमा बदलिएर यो विश्वरूपी लीला चलेको छ र यो समस्त सृष्टिको भित्र-बाहिर सच्चिदानन्दस्वरूप अद्वैत अविनाशी तत्त्व नै व्याप्त रहेको छ भन्ने चिन्तन ध्वनित भएको छ :

"आत्मा हेर विभिन्न रूपहरूमा ती फूलमा, जन्तुमा ।" (५ :२४)

"हाम्रो यो अनुमान हुन्छ सबको हो सूत एकै थर ।" (५ :४२)

"एकै चीज छ भित्र बाहिर जगत् भन्ने छ सम्भावना ।" (५ :४३)

"एकै नै महिमा मिलेर सबले दूधालुको दोहियो ।" (५ :४४)

"यौटै चित् छ समस्त रश्मि रँगिँदो त्यो रङ्ग होरी हुँदो ।" (५ :४५)

"छ ईश मृदु छन्दमा कुसुम बन्धका गन्धमा ।" (९ :१०)

"छ चित् शबल रङ्गमा लहरिँदो लतासँगमा ।" (९ :१३)

उपर्युक्त पङ्क्तिहरूमध्ये पहिलो पङ्क्तिमा 'नाना रूपात्मक विश्वका लता, वृक्ष, फूल, पशु, पन्छी, मानिस आदि सबैमा एउटै आत्मा रहेको, दोस्रो पङ्क्तिमा सृष्टिका समस्त वस्तुहरू ब्रह्मको एउटै

धागोमा उनिएका, तेस्रो पङ्क्तिमा समस्त जगत्को भित्र-बाहिर सच्चिदानन्दस्वरूप अद्वैत ब्रह्मचैतन्य नै व्याप्त रहेको, चौथो पङ्क्तिमा सबै धर्म तथा दर्शनहरू मिलेर एउटै ब्रह्मरूपी दुधालुको दोहन गरिएको, पाँचौ पङ्क्तिमा एउटै चैतन्यरूपी रश्मिले नै समस्तलाई रङ्ग्याउँदै होलीको सिर्जना गरेको, छैटौँ पङ्क्तिमा कोमल लय तथा फूलका सुगन्धमा समेत ईश्वर नै व्याप्त रहेको, सातौँ पङ्क्तिमा लहराइरहेका लहरा/लताहरूको बलियो रङ्गमा पनि चैतन्य व्याप्त रहेको' भाव व्यञ्जित भएको छ ।

आन्तरिक आध्यात्मिकता र प्राकृतिक रमणीयताका बीचको सहसम्बन्धको प्रतिपादन गर्दै कवि देवकोटाले यस महाकाव्यका कतिपय पङ्क्तिहरूमा प्रकृतिको सृजनप्रक्रियाको सूक्ष्म सङ्केत गर्न समर्थ भएका छन् । मेनका र प्रकृतिको समीकरण, शिशु शकुन्तला र युवती शकुन्तलासँग प्रकृतिको समीकरण एवं प्रकृतिलाई ममतामयी जननीसँग गरिएको समीकरणमा कविले प्रकृतिप्रतिको आफ्नो दर्शन पनि अभिव्यञ्जित गरेका छन् । प्रकृतिलाई आलम्बनका रूपभन्दा बढी उद्दीपनका रूपमा चित्रित गर्दै यस प्रकारको प्रकृतिचित्रणमा राष्ट्रिय राग आभासित गराउनु पनि शाकुन्तलको प्रकृतिचित्रणको वैशिष्ट्य हो । उद्दीपनका रूपमा आएका प्रकृतिचित्रणमा दोस्रो र तेस्रो सर्गमा मेनका आगमनका सन्दर्भमा आएका प्रसङ्गहरू, चौथो सर्गको सन्ध्यावर्णन, पाँचौँ, छैठौँ, ११ औँ, १२ औँ, १३ औँ र १४ औँ सर्गको तपोवन वर्णन, ९ औँ सर्ग र २४ औँ सर्गको वसन्तऋतु वर्णन, २२ औँ सर्गको नन्दनवन र हेमकुट पर्वतको वर्णन आदि विविध प्राकृतिक परिवेशको वर्णन शाकुन्तलमा रहेको देखिन्छ । प्रकृतिलाई दिव्यसौन्दर्यका रूपमा हेरेर अन्तर्तहसम्म पुगी चित्रण गर्नु नै देवकोटाको प्रकृतिचित्रणको विशेषता हो ।

शाकुन्तल महाकाव्यमा सौन्दर्यचेतना

रससौन्दर्यका दृष्टिले शाकुन्तलमा विविध रसहरूको प्रयोग भए पनि अङ्गी वा प्रमुख रसका रूपमा शृङ्गाररस नै रहेको देखिन्छ र यो रस महाकाव्यभरि कुनै न कुनै रूपमा व्याप्त छ । यस महाकाव्यमा अङ्गी वा प्रमुख रसका रूपमा शृङ्गाररसको प्रयोग भएको भए तापनि अन्य रसको पनि अपेक्षित प्रयोग देखापर्छ । शाकुन्तल महाकाव्यको प्रथमसर्गको प्रथम श्लोकमा नै सम्भोग शृङ्गारको अभिव्यक्ति दिने मङ्गलाचरण रहेको छ र यो तीनै प्रकारका मङ्गलाचरणहरूले युक्त छ । महाकाव्यमा मेनका आगमन र विश्वामित्र मेनका प्रसङ्ग, शकुन्तला र साथीहरूका बीचका संवादहरू, शकुन्तला र दुष्यन्तको प्रथम प्रेमाकर्षण र विवाह, विरह, पुनर्मिलनजस्ता प्रसङ्गहरूमा शृङ्गाररसका सम्भोग र विप्रलम्भ दुवै भेदहरू रहेका देखिन्छन् । विश्वामित्रको वर्णनमा हास्य रस, विश्वामित्रको पतनमा करुण रस, दुष्यन्त र शकुन्तलाको विछोडमा प्रासङ्गिक रूपमा शृङ्गार र करुण रस, दुष्यन्तको युद्धको प्रसङ्गमा वीररसका साथै रौद्र, भयानक र कहीँकहीँ बीभत्सरसको पनि साङ्केतिक प्रयोग देखिन्छ ।

शाकुन्तल महाकाव्यका निम्नलिखित श्लोकहरूमा हास्यमिश्रित शृङ्गाररसको प्रयोग भएको छ :

"हे साधो सुन ! मूर्ख छौ सब तिमी फुस्रा कुरामा पर्‍यौ ।
ढुङ्गा आसन भो, हठै व्यसन भो, झन् स्वर्गबाटै झर्‍यौ ॥
शय्या एक बनाउनू मखमली बुट्टा भरी सुन्दर ।

यौटी राख त अप्सरा मृदुमुखी देखिन्छ है ईश्वर ॥" (४ : १)

"चिम्टाका बदला चुरी छनछनी गाँजा त्यजी कामिनी ।

शिक्षा प्रेम लिए जगत् भुलिगए मायाविनी यामिनी ॥

आँखा आधि गरी निमीलन सुखी सन्मार्गमा सत्वर ।

आऊ, सुन्दर नागिनी धर गला, पाऊ त्यहाँ ईश्वर ॥" (४ : २)

मेनकाद्वारा विश्वामित्रको तपस्या भङ्का प्रसङ्गमा पनि यसरी श्रृङ्गाररसको प्रयोग भएको छ :

"तपस्वी उठे गर्न रक्षा परीको ।

तिनी टाँस्सिइन् आड पाई लजाई ॥

जसोरी कुनै वल्लरी बैंसवाली ।

बडो वृक्षको आड लिन्छे समाई ॥" (४ : ३९)

"भयो स्पर्श त्यो कान्तिको भैँ धरामा ।

जहाँ कौमुदीका सुधा वर्षनाले ॥

सबै रोम जस्ता मुनामा हजारौँ ।

नयाँ कम्प लिन्छन् भिजेका कणाले ॥" (४ : ४०)

शाकुन्तल महाकाव्यमा दुष्यन्त र शकुन्तलाको मिलन एवं गान्धर्वविवाहका प्रसङ्गमा सम्भोग श्रृगारको सशक्त उपयोग गरिएको छ । यो महाकाव्य सम्भोग श्रृगारमै टुङ्गिएको भए तापनि मिलनभन्दा वियोगको नै बढी चित्रण भएकाले वर्णनगत हिसाबले सम्भोगभन्दा विप्रलम्भ नै बढी प्रभावकारी रूपमा आएको छ । विप्रलम्भ श्रृगाररका पूर्वराग, मान, प्रणय र करूण चार प्रकार मानिन्छन् । देखादेख भएर वा सुनेर मात्र पनि हुने नायक-नायिकाको आकर्षण वा रागको अवस्था नै पूर्वराग हो । दुष्यन्त र शकुन्तलाको मिलन हुनुपूर्व नै दुवैका मनमा जन्मिएको प्रेमाकर्षण/रागलाई शाकुन्तलमा यसरी व्यञ्जित गरिएको छ :

"दोटैका मनमा पस्यो प्रथम त्यो जादू छ जो कोयली ।

हाँगाबीच वसन्तको कुसुमको बोल्दो नयाँ प्रश्न भैँ ॥

'को होला कुन यो महापुरुष हो' भन्थिन् उता सुन्दरी ।

'को होलिन् कुन हुन् परी ? ऋषिसुता हैनन्' उनी भन्दछन् ॥" (१२ : ७२)

दुष्यन्त गान्धर्वविवाह गरेर राजधानी फर्केपछि शकुन्तलाको विरहव्यथाका प्रसङ्गमा विप्रलम्भ श्रृगारको सशक्त एवं कारूणिक प्रस्तुतीकरण पाइन्छ :

"उड्दै आए निठुर नभमा क्रूर ती दीर्घ रोज ।

जल्दा ज्वालासदृश रविका ग्रीष्मको स्पर्श पाई ॥

यौटा दोटा अनि जब गयो रोज तेस्रो उडेर ।

रोइन् आँखा जल जल गरी वाक्य मिथ्या बुझेर ॥" (१७ :१५)

काव्यमा शब्द र अर्थको चमत्कार प्रदान गरेर भाषालाई आलङ्कारिक बनाउने शिल्पी व्यक्तित्व पनि शाकुन्तलका देवकोटामा देखापरेको छ । अलङ्कार सौन्दर्यका दृष्टिले शाकुन्तलमा शब्दालङ्कार, अर्थालङ्कार र उभयालङ्कारकै प्रयोग पाइन्छ । शाकुन्तलमा आएका अलङ्कारहरू कतै पनि अलङ्कारका लागि अलङ्कार बनेर नियोजित रूपमा आएका छैनन् । अलङ्कारविधान अत्यन्त स्वाभाविक, सहज एवं स्वतःस्फूर्त हुनु पनि शाकुन्तलको वैशिष्ट्य हो । अनुप्रास, यमक, उपमा, उत्प्रेक्षा, वकोक्ति, श्लेष आदि अलङ्कारका साथै ध्वन्यात्मकता पनि प्रखर रूपमा देखापरेको छ ।

उही क्रममा अनेक व्यञ्जन वर्णको एक पटक आवृत्ति भएमा छेकानुप्रास अलङ्कार हुन्छ । शाकुन्तल महाकाव्यको निम्नलिखित श्लोकमा ह, द, ध, क, ल जस्ता व्यञ्जन वर्णहरू उही स्वरवर्णसहित उही क्रममा एक एक पटक आवृत्त भएकाले छेकानुप्रास अलङ्कारको प्रयुक्ति छ :

> "सुन हुँदा नहुँदा दिवस प्रभा ।
> मधुप धूप भई अलि कोमल ॥
> कमल कोमलको रस मञ्जुल ।
> कुसुम देख्छ कपोल सुडोलमा ॥" (१२ :५५)

एक व्यञ्जनको एक वा अनेक पटक अथवा अनेक व्यञ्जनको उही क्रममा वा क्रमविना एक वा अनेक पटक आवृत्ति भएमा वृत्यनुप्रास हुन्छ । शाकुन्तल महाकाव्यमा वृत्यनुप्रासको प्रयोग पनि प्रशस्त पाइन्छ :

> "सकल चञ्चलता चकिता बने ।
> मृदुलता लसिता असिता लता ॥
> अब विचित्र बने छविचित्र ती ।
> नचलने चल-नेत्र अलीकति ॥
> पुरुषको सुखको रस कर्किँदा ।
> पवनले गति चञ्चल बिसिँदा ॥" (१२ : ६३)

उही क्रममा सार्थक तर भिन्नार्थक वा निरर्थक स्वर तथा व्यञ्जन वर्णहरू आवृत्त भएमा यमक अलङ्कार हुन्छ । शाकुन्तल महाकाव्यमा यमक अलङ्कारको प्रयोग पनि पाइन्छ :

> "विनयले नयले नधपाइने ।
> उभयले भयले नहटाइने ॥
> मधुर आशयले शयले पनि ।
> पर धपाउन पाउन मुस्किल ॥" (१२ : ५८)

शाकुन्तल महाकाव्यमा अन्तरअनुप्रासीयताको चमत्कार पनि उच्च रहेको छ :

> "सुन कोविदकालिदासको ।
> कलकल्लोलकलास्वलङ्कृता ॥

रचनाप्रतिबिम्बिनी कथा ।

सब यो भारतको प्रिय-ज्यथा ।।" (१ : ४२)

कतै कतै आनुप्रासिक सौन्दर्यविधानमा अनुकरणात्मक शब्द प्रयोगले अभ्र विशिष्ट सौन्दर्य थपेको छ :

"झझल्झल् झझल्झल् छ झल्कीरहेको ।

मरुल्लोल कल्लोल छल्छल् छ छल्छल् ।।

जहाँ जून टल्पल् छ चल्मल् चलेर ।

ककल्कल्, नयाँ कल्पना कल्कलाई ।।" (४ : १७)

शाकुन्तल महाकाव्यमा विभिन्न शब्दालङ्कारका साथै उपमा, रूपक, उत्प्रेक्षा, सन्देह, अतिशयोक्ति, समासोक्ति, अर्थान्तरन्यास, विभावना, परिणाम, स्वभावोक्ति, उदात्त लगायतका अनेकौं अर्थालङ्कार हरूको पनि प्रयुक्ति पाइन्छ । शब्दालङ्कारहरू स्वतःस्फुर्त रूपमा आएका छन् भने अधिकांश अर्थालङ्कारहरू अलि अपरिपुष्ट रहे पनि क्रमिक रूपमा परिपुष्टितातिरको यात्रा गतिशील देखिन्छ । देवकोटामा अलङ्कार प्रयोगको सचेत प्रयास र परिष्कार-परिमार्जनको संयमित प्रयत्न नदेखिए पनि महाकाव्यभरि अनेकौं शब्दालङ्कार र अर्थालङ्कारहरूको असीमित प्रयुक्ति पाइन्छ ।

लयसौन्दर्यका दृष्टिले शाकुन्तलमा बाह्य लयभन्दा अन्तर्लय वा अन्तःसाङ्गीतिकता बढी प्रबल देखिन्छ । छन्दको बहुलप्रयोगका दृष्टिले शाकुन्तललाई प्रयोगशालाकै रूपमा लिन सकिन्छ । एकै छन्दको निरसतालाई कम गरी सरसताको स्थापनाका दृष्टिले पनि देवकोटाको छन्दयोजना वा साङ्गीतिक सौन्दर्य उच्च देखापर्छ । यस आधारमा देवकोटाको साङ्गीतिक सचेतता नैसर्गिक एवं तीव्र देखिन्छ । देवकोटा अनुभूति र भावको एउटा झिल्कोलाई एउटै प्रवाहमा राख्न चाहन्छन् । उनको यही प्रवृत्तिअनुरूप शाकुन्तलमा तीन पङ्क्तिदेखि लिएर ६४ भन्दा बढी पङ्क्तिसम्मका श्लोकसंरचनाहरू भेटिन्छन् । छन्दलाई आफ्नो भावको वशवर्ती बनाएर प्रयोग गर्ने देवकोटाको प्राकृतिक छन्दशक्ति अनुपम देखिन्छ । शाकुन्तलमा शार्दूलविक्रीडित, शिखरिणी, अनुष्टुप, वसन्ततिलका, मालिनी, उपजाति, इन्द्रवज्रा, वंशस्थ, उपेन्द्रवज्रा, द्रुतविलम्बित, पञ्चचामर, भुजङ्गप्रयात आदि बत्तीसभन्दा बढी छन्दको प्रयोग गरिएको छ । भावमाथि पूर्ण अधिकार जमाएका देवकोटाको लयविधानले छन्दानुशासनलाई बङ्ग्याउँदैन बरु भाव नै खुरुक्क आएर छन्दसंरचनामा समाहित हुन्छ ।

शाकुन्तलमा भाषिक शिल्पसौन्दर्यको पनि अलौकिक चमत्कार देखापरेको छ । महाकाव्य कविताविधाको चूडान्त परिणति मानिने रचना भएकाले त्यसका अपेक्षाअनुरूप नै यसमा उच्चप्रयुक्तियुक्त भाषा एवं भव्य र उदात्त प्रवाहमय उच्च शैलीको व्याप्ति रहेको छ (अवस्थी, वि.सं. २०६४, पृ. १२०) ।' यस महाकाव्यको भाषा विविधतापूर्ण भए पनि सुकोमल छ । 'पोथी-सुलभ सुकुमारता देवकोटाको काव्यभाषाको एक विशेषता हो (त्रिपाठी, न्यौपाने र सुवेदी, वि.सं. २०४९, पृ. २९) ।' देवकोटा भाषालाई छाती छल्काउने सौन्दर्यरूपी छालको अभिव्यञ्जनाको माध्यमका रूपमा हेर्छन् परन्तु सबै भावहरू भाषामा अटाउन नसक्ने कुराको अनुभूति गर्दै कतिपय स्फुरित भावको अभिव्यञ्जनाका लागि कोशीय शब्दले नपुगेर नयाँ शब्दको निर्माण पनि गर्दछन् । उनले फुलारु, वनैया, मान्द्रिलो, बान्किलो,

भभ्रुप्पा, तहालु, सौखचालु, पुञ्जिदो, अर्मठजुँगे, निँदालु, पानीआँखे, सुवर्णपिपिरे, चित्रिनु, नरमिनु, पल्लविनु इत्यादि नवीन शब्दहरु निर्माण गरेर नेपाली शब्दभण्डारलाई समृद्ध तुल्याएका छन् । भाषाशैलीका दृष्टिले यस महाकाव्यको भाषामा ठाउँ ठाउँमा अङ्ग्रेजी, हिन्दी, उर्दु र नेवारीजस्ता आगन्तुक शब्दहरूको फाटफुट प्रयोगका साथै तद्भव वा ठेट नेपाली शब्दहरूको पनि प्रशस्त प्रयोग पाइन्छ तर सर्वाधिक प्रयोगचाहिँ संस्कृत तत्सम शब्दहरूको भएको भेटिन्छ (जोशी, वि. सं. २०४५, पृ. १७१) । जतिसुकै संस्कृतमय भाषा भए पनि सुकोमल एवं सुमधुर शब्दविन्यास भएको हुँदा पाठकहरूले नबुभ्रेरै पनि मीठो साङ्गीतिक आनन्दको अनुभूति गर्न सक्छन् :

"सुनमिष्ट कथा सुभाषिणी,
मृदुमाधुर्यविलासमोहिनी ।
वनशीतलवारिवाहिनी
शिवसत्सुन्दरतानिनादिनी ॥" (१ : ४१)

शाकुन्तलमा यस्ता संस्कृतनिष्ठ पदावलीको प्रयोग प्रशस्त पाइन्छ । जस्तै :

"कलकल्लोलकलास्वलङ्कृता" (१ : ४२)
"तुहिनशुभ्रशिखाऽऽवलिशासन ॥" (३ : ५२)
"मृदु समुच्छ्वसित प्रणयाऽऽसव ॥" (३ : ७४)

संस्कृतनिष्ठ पदावलीको प्रशस्त प्रयोग पाइनुका साथै कतिपय कविता भने संस्कृत जस्तै पनि छन् । जस्तै :

"सुन मिष्टकथा सुभाषिणी,
मृदुमाधुर्यविलासमोहिनी ।
वनशीतलवारिवाहिनी
शिवसत्सुन्दरतानिनादिनी ॥" (१ : ४१)
"हृदयव्योमसुवर्णविहारिणी ।
मधुरमादकपङ्खप्रसारिणी ॥
विहग-आवलिले कलभाषिणी ।
अनुपमा सपनासरि छन् तिनी ॥" (३ : ३३)

यस्ता संस्कृतनिष्ठ समस्त पदावलीको प्रयोगका साथै आवश्यकताअनुरूप केही हिन्दी, उर्दु, नेवारी र अङ्ग्रेजी शब्दले पनि प्रवेश पाएका छन् भने भिन्नै बान्कीका भर्रा र अनुकरणात्मक शब्दहरूको पनि प्रयोग गरिएको पाइन्छ । जस्तै :

"चरा अनेक चिर्बिरे फरर्र पङ्ख छिर्बिरे ।
हवा बहन्छ हर्रिरे छ शुष्क पत्र सर्सिरे ॥
अरण्यमा अनेक छन् कुरा विचित्र मर्मिरे ।
दगुर्छ यान थर्थरे लिएर मार्ग घर्घरे ॥" (११ : ३)

कालो घनघटाबाट बर्सिनुको हतारमा सिर्जित शाकुन्तल महाकाव्यको मुसलधारे वर्षाजनित खहरेको बाढीमा ढुङ्गा, माटो, बालुवा आदि सबै छ किन्तु गहिरो प्राज्ञिक दृष्टिले गवेषण गर्दा त्यो बाढीभित्र मोतीका कण तथा उज्याला मणि-माणिक्यहरू पनि प्राप्त गर्न सकिन्छ र ती रत्नकणभित्र पाठक आफैँ हराउन सक्ने सम्भावना पनि छ । यही नै शाकुन्तलको भावसौन्दर्य र शिल्पसौन्दर्यको समीकरण बिन्दु हो । शाकुन्तल महाकाव्यमा शिल्पसौन्दर्यका रूपमा आएका रससौन्दर्य, अलङ्कारसौन्दर्य, साङ्गीतिक वा लयात्मकसौन्दर्य र समग्र कलासौन्दर्यले यसलाई चमत्कारपूर्ण महाकाव्यको रूप दिएका छन् । 'विद्वताको बढी प्रदर्शन गर्नाले र संशोधनशील परिष्कार-परिमार्जनप्रतिको बढी सजगताले कलाको स्वाभाविकता नष्ट हुन्छ (त्रिपाठी, न्यौपाने र सुवेदी, २०४८, पृ. १४३)' भन्ने विचार राख्ने देवकोटाले धेरै सिँगारपटार नगरी सहज-स्वाभाविक कलात्मक सौन्दर्यलाई शाकुन्तलमा प्रस्तुत गरेका छन् ।

निष्कर्ष

महाकवि देवकोटा शाकुन्तल महाकाव्यमा आध्यात्मिकता र प्राकृतिकता बिचको सहसम्बन्धको प्रतिपादन गर्दै कतिपय पङ्क्तिहरूमा प्रकृतिको सृजनप्रक्रियाको सूक्ष्म सङ्केत गर्न समर्थ भएका छन् । मेनका र प्रकृतिको समीकरण, शिशु शकुन्तला र युवती शकुन्तलासँग प्रकृतिको समीकरण एवं प्रकृतिलाई ममतामयी जननीसँगको समीकरणमा कविले प्रकृतिप्रतिको आफ्नो दर्शन पनि अभिव्यञ्जित गरेका छन् । प्रकृतिलाई आलम्बनका रूपभन्दा बढी उद्दीपनका रूपमा चित्रित गर्दै प्रकृतिचित्रणमा राष्ट्रिय राग आभासित गराउनु र प्रकृतिलाई दिव्यसौन्दर्यका रूपमा हेरेर अन्तर्तहसम्म पुगी चित्रण गर्नु नै देवकोटाको प्रकृतिचित्रणको विशेषता हो ।

शाकुन्तल महाकाव्यको मुसलधारे वर्षाजस्तो प्रातिभ प्रवाहको बाढीमा ढुङ्गा, माटो, बालुवा आदि सबै छन् किन्तु गहिरो प्राज्ञिक दृष्टिले गवेषण गर्दा त्यसभित्र मोतीका कण तथा उज्याला मणि-माणिक्यहरू पनि प्राप्त गर्न सकिन्छ । यस महाकाव्यमा शिल्पसौन्दर्यका रूपमा आएका रससौन्दर्य, अलङ्कारसौन्दर्य, साङ्गीतिक वा लयात्मक सौन्दर्य र समग्र कलासौन्दर्यले यसलाई चमत्कारपूर्ण महाकाव्यको रूप दिएका छन् । भावसौन्दर्य र शिल्पसौन्दर्यको सघन संयोजनमा शिल्पसौन्दर्यलाई भावसौन्दर्यको चमत्कारिताले छोपे पनि शिल्पसौन्दर्यको कुँदाइ, कटाइ, छँटाइ, तछाइ र चमकदार पालिसभन्दा भिन्नै मसिनो शिल्पसौन्दर्य महाकाव्यभरि व्याप्त रहेको छ । कविको भावुक आत्माले कलाको दिव्य पखेटा लगाएर उडेको देख्न सकिने प्रशस्त ठाउँहरू हुनु नै शाकुन्तल महाकाव्यको भावसौन्दर्यको पराकाष्ठा हो । कविताको अनन्त कल्पनाकाशमा विचरण गरी लोक-लोकान्तर एवं परिलोकमा डुल्दै फेरि अतीतकै सुन्दर देशमा जाने भावसौन्दर्यका अतिसुन्दर बान्कीहरू शाकुन्तल महाकाव्यमा देखापर्दछन् । यही नै शाकुन्तलका देवकोटाको सौन्दर्यचेतनाको विशिष्टता हो । यसरी प्रकृतिचित्रण र सौन्दर्यचेतनाका दृष्टिले देवकोटाको शाकुन्तल महाकाव्य उत्तम श्रेणीको रहेको छ ।

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टाइपिस्ट कथामा लैङ्गिक सचेतना

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लेखसार

प्रस्तुत लेखमा लैङ्गिक समालोचनाको सैद्धान्तिक पर्य=धारको केन्द्रीयतामा भवानी भिक्षुद्वारा लिखित 'टाइपिस्ट' कथाको मूल्याङ्कन गरिएको छ । 'टाइपिस्ट' कथामा लैङ्गिक सचेतनाका केकस्ता अभिलक्षणहरूको प्रयोग गरिएको छ भन्ने जिज्ञासाको परिपूर्ति गर्नका निम्ति यो अध्ययन गरिएको हो । प्राथमिक एवम् द्वितीयक स्रोतका सामग्रीको उपयोग गरी लैङ्गिक समालोचनाको सैद्धान्तिक पर्यधारलाई आधार मानी गुणात्मक र पाठविश्लेषणात्मक शोधविधि अपनाई यस लेखलाई पूर्णता प्रदान गरिएको छ । समन्यायको अवधारणाको अभिव्यक्ति, लैङ्गिक प्रतिप्रभुत्वको प्रस्तुति तथा महिला र पुरुषको सहकार्यात्मक सम्बन्धमा जोड गरी तीनओटा सूचकका केन्द्रीयतामा प्रस्तुत कथाको मूल्याङ्कन यस अध्ययनमा गरिएको छ । यस लेखको अन्त्यमा मानव हुनुको गरिमालाई कलङ्कित तुल्याउने लैङ्गिक विभेद र उत्पीडनलाई किनाराकृत गरी इमानदारी र जवाफदेहिताका साथ पुरुषले महिलाको र महिलाले पुरुषको अस्तित्व र अस्मितालाई स्विकार्ने, एउटा पक्षले अर्को पक्षलाई हार्दिक प्रेम गर्ने, आपसी समन्वय र सहकार्यमा जीवन बिताउनेजस्ता कुराहरूलाई सर्वोपरि महत्त्व दिँदा समाजबाट लैङ्गिक विषमता हटी सामाजिक समानता कायम भई समतामूलक समाजको स्थापना हुने र त्यस कार्यले समग्र मानवजीवनमूल्य र मानवीय श्रेष्ठता कायम भई लोकमङ्गल हुने सचेतनासम्बन्धी विचारको सञ्चार यस कथामा गरिएको एवम् यस्तो जनहितकारी विचारधारालाई जीवन्त, कलात्मक र प्रभावान्वितिपूर्ण ढङ्गले पाठकसमक्ष पुर्‍याउने विशिष्ट सिर्जनात्मक सामर्थ्य कथाकार भवानी भिक्षुमा सशक्त रूपमा रहेको तथा साहित्यकारलाई लैङ्गिक समता र समविकासको केन्द्रीयतामा साहित्यिक कृतिको रचना, समालोचक र अध्येतालाई लैङ्गिक समालोचनाका आधारमा साहित्यिक कृतिको अध्ययन एवम् पाठकलाई लैङ्गिक समानता, सहकार्य र समन्यायको अवधारणाअनुसारको आचरण र व्यवहार अपनाई मानवजीवनको गरिमा, श्रेष्ठता र सार्थकता सिद्ध गर्ने कार्यमा सघाउने सार प्राप्त हुनुलाई निष्कर्षात्मक प्राप्तिका रूपमा प्रस्तुत गरिएको छ ।

शब्दकुञ्जी : *पितृसत्ता, प्रतिप्रभुत्व, लैङ्गिकता, शक्तिसम्बन्ध, समता* /

विषयपरिचय

पितृसत्तात्मक सामाजिक र सांस्कृतिक संरचनागत प्रभुत्वलाई हटाई लैङ्गिक विभेदरहित समतामूलक समाजको स्थापनाका माध्यमबाट लोकमङ्गलकारी विमर्शको प्रस्तुतिमा आधारित 'टाइपिस्ट' नेपाली साहित्यका विशिष्ट कथाकार भवानी भिक्षुद्वारा लिखित लैङ्गिक सचेतनायुक्त महत्त्वपूर्ण कथा हो । पितृसत्तात्मक सामाजिक र सांस्कृतिक संरचनाका आडमा महिला जातिलाई किनाराकृत गरी पारिवारिक जीवन सुखद र समुन्नत हुन नसक्ने नेपाली समाजको वास्तविकताको चित्रणमा आधारित यस कथाका माध्यमबाट कथाकार भिक्षुले लैङ्गिक समन्याय तथा महिला र पुरुषको सहकार्यात्मक सम्बन्धबाट मात्र पारिवारिक जीवन सहज र सुखद हुन सक्ने विमर्शको प्रस्तुतिका माध्यमबाट समतामूलक समाजको स्थापनासम्बन्धी आफ्ना विचार व्यक्त गरेका छन् । अतः समग्र मानवसमुदाय, मानव जीवन र मानवतालाई कलङ्कित तुल्याउने लैङ्गिक विभेदयुक्त जीवनपद्धतिलाई विस्थापित गरी मानव हुनुको गरिमालाई कायम गर्ने लैङ्गिक विभेदरहित समानतायुक्त जीवनपद्धतिको स्थापनाको परिकल्पनामा आधारित प्रस्तुत कथाका विषयमा शोधपरक अध्ययन गर्नु वाञ्छनीय देखिन्छ ।

लैङ्गिक विभेदका कारण उत्पन्न सामाजिक समस्यालाई जीवन्त र संवेदनशीलताका साथ उठाई लैङ्गिक विभेद र उत्पीडनमा परेका महिला, पुरुष र तेस्रो लिङ्गीका पहिचान, अस्तित्व र मानवअधिकारका पक्षमा आवाज मुखरित गरी लैङ्गिक समतायुक्त समाजको स्थापनामा प्रतिबद्ध रही साहित्यिक कृतिको मूल्यनिरूपण गर्नुपर्ने मान्यता अवलम्बन गर्ने एक महत्त्वपूर्ण सैद्धान्तिक पर्याधार नै लैङ्गिक समालोचना हो । यस अध्ययन पद्धतिले लैङ्गिक आधारमा समाजमा उत्पन्न हरेक प्रकारका समस्याहरूलाई अत्यन्त गम्भीरताका साथ उठाई सम्बद्ध सबै पक्षलाई मानव, मानव जीवन र मानवताप्रति संवेदनशील भई लैङ्गिक समानतायुक्त आचरण र व्यवहार अपनाउन अभिप्रेरित गर्दछ । कलात्मक गद्य भाषामा संरचित लघु आख्यानयुक्त श्रव्यपाठ्य साहित्यिक विधा नै कथा हो । यस्तो साहित्यिक पहिचान आत्मसात् गर्ने एउटा महत्त्वपूर्ण कथाका रूपमा भवानी भिक्षुको 'टाइपिस्ट' कथा रहेको छ । विधातत्त्व र स्वतन्त्र लेखनपद्धतिमा केन्द्रित रही प्रस्तुत कथाका विषयमा केही अध्ययन गरिए पनि लैङ्गिक समविकासको अवधारणाका माध्यमबाट मानवीय जीवनमूल्यको निरूपणमा अहम् भूमिका वरण गर्ने लैङ्गिक समालोचनाको सैद्धान्तिक पर्याधारको केन्द्रीयतामा यस कृतिको गहन अध्ययन गर्ने कार्यको रिक्तता देखिन्छ । अतः यसै रिक्तताको परिपूर्तिका निम्ति यो अध्ययन गरिएको हो, तथापि लैङ्गिकताको सिद्धान्तका कोणबाट प्रस्तुत कथाको मूल्याङ्कन गर्नुलाई यस लेखको मुख्य प्राज्ञिक समस्याका रूपमा वरण गरिएको छ । यसै प्राज्ञिक समस्यालाई तथ्यपरक र शोधमूलक ढङ्गले समाधान गर्नाका निम्ति 'भवानी भिक्षुको टाइपिस्ट कथामा लैङ्गिक सचेतनाका केकस्ता अभिलक्षणहरूको प्रयोग गरिएको छ ?' लाई यस अध्ययनको शोधप्रश्न तथा 'भवानी भिक्षुको टाइपिस्ट कथामा अङ्कित लैङ्गिक सचेतनाका अभिलक्षणहरूको खोजी गर्नु' लाई यस लेखको उद्देश्य बनाइएको छ ।

मौलिक अध्ययन पद्धति र लोककल्याणकारी विचारधारामा आधारित भई पूर्णता प्रदान गरिएको प्रस्तुत लेखले स्रष्टालाई लोकहितकारी साहित्यसिर्जना, द्रष्टालाई साहित्यिक कृतिको मूल्यनिरूपण तथा पाठकलाई मानवजीवनको गरिमा र महत्त्व बुझी सोहीअनुसारको आचरण र व्यवहार अवलम्बन गर्न प्रेरित गर्ने कार्यमा सघाउने भएकाले पुस्तकालयीय प्रयोजनका दृष्टिले प्रस्तुत अध्ययन औचित्यपूर्ण रहेको कुरा स्पष्ट हुन्छ । भवानी भिक्षुको 'टाइपिस्ट' कथाको मात्र अध्ययन गर्नुलाई यस लेखको कृतिगत तथा लैङ्गिक समालोचनाका समन्यायको अवधारणाको अभिव्यक्ति, लैङ्गिक प्रतिप्रभुत्वको प्रस्तुति तथा महिला र पुरुषको सहकार्यात्मक सम्बन्धमा जोड गरी तीनओटा विश्लेषणीय अभिलक्षणहरूको मात्र उपयोग गर्नुलाई यस लेखको सैद्धान्तिक क्षेत्र मानिएको छ भने भवानी भिक्षुको 'टाइपिस्ट' कथाबाहेकका अन्य कृति तथा लैङ्गिकताका उपर्युक्त प्रास्रबाहेकका अन्य पक्षको अध्ययन नगरिनुलाई यस लेखको कृतिगत र सैद्धान्तिक सीमाका रूपमा वरण गरिएको छ ।

अध्ययनको विधि

प्रस्तुत लेखमा अवलम्बित सामग्रीसङ्कलन, सैद्धान्तिक पर्याधार एवम् अर्थापनको विधि र ढाँचालाई निम्नअनुसार प्रस्तुत गरिएको छ :

सामग्रीसङ्कलन

प्रस्तुत लेखका निम्ति आवश्यक सामग्रीको सङ्कलन पुस्तकालयीय कार्यबाट गरिएको छ । यस लेखमा आधारभूत सामग्रीका रूपमा भवानी भिक्षुको 'टाइपिस्ट' कथाको प्रयोग गरिएको छ । उक्त सामग्रीको चयनमा सोद्देश्य नमुना छनोट विधिको उपयोग गरिएको छ । यस अध्ययनका निम्ति निर्धारित विश्लेषणीय प्रास्रका केन्द्रीयतामा उनको मैयाँसाहेब कथासङ्ग्रहभित्रका 'मैयाँसाहेब', 'टाइपिस्ट', 'अब म त्यस पसलमा सिगरेट किन्दिनँ', 'स्वतन्त्रताको सिंहासन', 'हारजीत', 'गङ्गा', 'सैनिक', 'वन्दना', 'एउटा समस्या', 'माधुरी नानी' र 'माऊजडबाबुसाहेबको कोट' कथाहरूको सूक्ष्म अध्ययन गरी 'टाइपिस्ट' कथामा लैङ्गिक समालोचनाको सशक्त प्रयोग देखिएकाले प्रस्तुत कथाको छनोट गरिएको हो । सहायक सामग्रीका रूपमा लैङ्गिक समालोचनाको सैद्धान्तिक पर्याधार एवम् अर्थापनको विधि र ढाँचाको निर्धारण गर्नका निम्ति विभिन्न लेखक एवम् अध्येताद्वारा गरिएका पूर्वकार्यहरूलाई उपयोगमा ल्याइएको छ ।

सैद्धान्तिक पर्याधार

सामाजिक समविकासको अवधारणामा आधारित लैङ्गिक समालोचना साहित्यिक कृतिको मूल्य निर्धारण गर्ने एउटा महत्त्वपूर्ण सैद्धान्तिक पर्याधार हो । लैङ्गिकताका कारण सिर्जित समस्या र विषयवस्तुलाई अध्ययनीय विषय बनाउने, लैङ्गिक कोणले समाजमा किनाराकृत गरिएका महिला, पुरुष र तेस्रो लिङ्गीहरूको अस्तित्व र मानवअधिकारका पक्षमा आवाज मुखरित गर्ने, मानवसमाजका यावत् उपलब्धि, अवसर र गतिविधिमा लैङ्गिक समानता र भागेदारीयुक्त सहभागिताको अपेक्षा

राख्ने, महिला र पुरुषको सहकार्यात्मक सम्बन्धमा जोड दिने, मानवतालाई मानवीय आचरण र लोकव्यवहारको आधार मान्ने तथा लैङ्गिक समतायुक्त समाजको परिकल्पना गर्ने अभीष्टका साथ स्थापित साहित्यिक कृतिको मूल्यनिरूपण गर्ने एउटा महत्त्वपूर्ण सैद्धान्तिक पर्याधार नै लैङ्गिक समालोचना हो । समाजले महिला, पुरुष र तेस्रो लिङ्गीका निम्ति निर्धारण गर्ने भूमिका नै लैङ्गिकता हो (बरई, सन् २०२३, पृ. १७२) । लिङ्गको निर्धारण समाज र संस्कृतिद्वारा गरिएको हुन्छ (गौतम, २०६७, पृ. ३१०) । लैङ्गिकता फरकफरक समाजको मूल्य, मान्यता, संस्कार, संस्कृतिअनुसार फरकफरक प्रकृतिको हुन्छ (न्यौपाने, २०७८–२०७९, पृ. ४) । उपर्युक्त तथ्यहरूलाई सामान्यीकरण गर्दा यस समालोचनाले मानवसमाजका प्रत्येक आचरण र व्यवहारमा देखिने लैङ्गिक विभेद, उत्पीडन र दुर्व्यवहारको विपक्षमा आफूलाई उभ्याउँदै समाजमा हरेक लैङ्गिक पहिचानयुक्त मानवजातिलाई समानता, स्वतन्त्रता, मानवअधिकार र अस्तित्वका साथ जीवनयापन गर्ने अनुकूल वातावरणको सिर्जना गरी समतामूलक समाजको स्थापनाको अपेक्षा राख्नुलाई आफ्नो केन्द्रीय अभीष्ट बनाएको जानकारी प्राप्त हुन्छ ।

लैङ्गिक दृष्टिले समतामूलक समाजको स्थापनाका निम्ति लैङ्गिक समालोचनाको विकास गरिएको हो । लैङ्गिकताले महिला र पुरुषको प्राकृतिक पक्षको नभई सांस्कृतिक पक्षको अध्ययन गर्दछ (पौड्याल, २०७८–२०७९, पृ. २०१) । मानवसमाजमा लैङ्गिक विषमतागत मान्यतालाई विस्थापित गरी समानता र समताको अवधारणा प्रतिस्थापित गर्ने प्रयासका रूपमा लैङ्गिक समालोचनालाई चिनाइएको छ (पाण्डे, २०६९, पृ. १) । मनुष्य हुनुको न्यूनतम गरिमाबाट समेत वञ्चित तुल्याइएका महिलाको विकासका निम्ति यो समालोचना क्रियाशील रहन्छ (अग्रवाल, सन् २०१४, पृ. १५) । प्राकृतिक रूपमा महिला र पुरुष समान रहे पनि लिङ्गका आधारमा समाजमा महिला र पुरुषका बिचमा गरिने विभेद र भूमिकानिर्धारणका कारण विषमताको अवस्था सिर्जना भई समतामूलक समाजको स्थापनार्थ लैङ्गिक समालोचनाको अवधारणा अस्तित्वमा आएको कुरालाई उपर्युक्त अभिव्यक्तिले प्रस्ट्याएका छन् ।

पितृ र मातृ दुवै सत्ता समन्यायको विरोधी कारकका रूपमा रहेका छन् । महिला र पुरुषको सामाजिक र सांस्कृतिक भूमिका र विशेषता बोध गराउनु नै लैङ्गिकता हो (पाण्डे, २०६९, पृ. ३) । पितृसत्तात्मक समाजले नारीको श्रम, प्रजननशक्ति, यौनिकता, गतिशीलता, निजी सम्पत्ति एवम् आर्थिक स्वतन्त्रताको अधिकारबाट नारीलाई वञ्चित तुल्याउनुका साथै ती अधिकारप्रति पुरुषीय आधिपत्ययुक्त परिवेशको निर्मिति गर्दै महिलाले प्रेम, त्याग, सहिष्णुता, धैर्य, संयम, मातृत्व, क्षमा, सहनशीलताजस्ता गुणहरूलाई इमानदारीका साथ वरण गर्नुपर्ने विमर्शको उत्पादन गर्‍यो (अग्रवाल, सन् २०१४, पृ. १९) । यस विचारधाराले महिलालाई शासित र पुरुषलाई शासक बनाउने कार्यमा सघाएको पाइन्छ । पितृसत्तात्मक समाजले पुरुषलाई साहसिक, शक्तिशाली, तार्किक, आत्मविश्वासी, प्रतिस्पर्धीजस्ता स्वभावयुक्त आचरण र व्यवहार गर्न प्रेरित गरेको पाइन्छ (Bhasin, 2000, p. 6) । यस विचारधाराले पनि पुरुषीय प्रभुत्वलाई प्राथमिकता दिन्छ । महिलाहरू घरायसी कामका निम्ति उपयुक्त रहेको विमर्शनिर्माणमा पितृसत्तात्मक प्रणालीको भूमिका रहेको छ (Pilcher & Whelhan, 2004,

p. 56) । यस विचारधाराले महिलाको भूमिकालाई केवल गृहिणीका रूपमा सीमित तुल्याएको पाइन्छ । पितृसत्तात्मक समाजमा नारीलाई मनोरञ्जनको साधनका रूपमा उपयोग गर्दै उनीहरूको अस्तित्व, स्वाभिमान र अस्मितालाई अप्ट्यारोमा पारिन्छ (बरई, २०७८, पृ. २०७) । गायत्री चक्रवर्ती स्पिभाकले नारीलाई वास्तविक सीमान्त मानेकी छन् (गैरे, २०७८–२०७९, पृ. १९१ मा उद्धृत) । उपर्युक्त तथ्यहरूलाई दृष्टिगत गर्दा मानवजीवनलाई समुन्नत र गतिशील तुल्याउने कार्यमा समान ढङ्गले सहभागी रहने महिला र पुरुषका बिचमा लैङ्गिक विभेदको अवस्था सिर्जना भई पुरुषले आफूलाई शासक र महिलालाई शासित वर्गका रूपमा प्रस्तुत गर्ने विमर्शको निर्माण गरी समाजमा लैङ्गिक विभेद र उत्पीडनको अवस्थाको सिर्जना गरेको जानकारी प्राप्त हुन्छ । मातृसत्ता पनि समन्यायको विरोधी कारकका रूपमा रहेको छ । यस सत्ताले महिलालाई शासक र पुरुषलाई शासितका रूपमा देखी लैङ्गिक विभेदयुक्त अवस्थाको सिर्जना गर्दछ । पितृ र मातृ दुवै सत्ता समतामूलक समाजको स्थापनाको विरोधी भएकाले यी दुवै सत्तालाई विनिर्मित तुल्याई महिला र पुरुषको सहकार्यमा मात्र सामाजिक समन्यायको स्थापना हुन सक्ने अभिमत लैङ्गिक समालोचनाले प्रस्तुत गर्दछ ।

लैङ्गिक समालोचनाको विकास र स्थापनामा विभिन्न अध्येताहरूको अहम् भूमिका रहेको पाइन्छ । कार्लमार्क्स र एङ्गेल्सको नारीवादी अवधारणा तथा नारीवादी आन्दोलनको प्रारम्भदेखि लैङ्गिक समालोचनाको उठान भएको मानिए पनि यस समालोचनाले वास्तविक रूपमा नारीवादको विकासमा दोस्रो लहर आरम्भ भएपछि सन् १९७० को दशकमा सैद्धान्तिक स्वरूप प्राप्त गरेको हो (शर्मा, २०७८, पृ. १५७) । यस समालोचनाको विकासमा सिमोन द बुवाको द सेकेन्ड सेक्स (सन् १९४९) र बेट्टी फ्रिडनको द फेमिनियन मिस्टेकले महत्त्वपूर्ण भूमिका वरण गर्‍यो (भट्टराई, २०७६, पृ. २६२) । यस समालोचनाको विकासमा जोसेफ एच. प्लिकको द मिथ अफ मासकुलिनिटी (सन् १९८१), कैरोल स्मिथ रोजेनबर्गको डिसअर्डर्ली कन्डक्ट : भिजन्स अफ जेन्डर इन भिक्टोरियन अमेरिका (सन् १९८५), पिटर जि. फिलेको हिम / हर सेल्फ : सेक्स रोल्स इन मडर्न अमेरिका (सन् १९८६), रिट फेलेस्कीको द जेन्डर अफ मडरनिटी (सन् १९९५) जस्ता कृतिले सघाएका छन् (Abrams & Harpham, 2020, P. 148-149) । नारीवादी समालोचनाको विस्तारका रूपमा समेत लिइने, नारीहिंसामा लाग्ने पुरुषलाई दण्डित गरिएझैँ पुरुषहिंसामा लाग्ने नारीलाई दण्डित गर्नुपर्ने एवम् लैङ्गिक समानताको धारणा प्रस्तुत गर्ने मान्यता राख्ने तथा १९८० को दशकमा स्थापित पुरुषवादी लैङ्गिक समालोचनाको विकासमा वारेन फारेल, ब्लाजमिना क्रिस, मार्टिन एफर, ब्यारी ब्रान्ड आदिको अहम् योगदान रहेको पाइन्छ (शर्मा, २०७८, पृ. १५८) । उपर्युक्त तथ्यहरूलाई दृष्टिगत गर्दा महिलाहरूलाई न्याय र अधिकार दिलाउने लक्ष्यका साथ आरम्भ भएको लैङ्गिक समालोचनाले महिलाद्वारा पीडित पुरुष एवम् महिला र पुरुष दुवैद्वारा पीडित तेस्रो लिङ्गीहरूको मानवअधिकार, समानता र स्वतन्त्रताको पक्षमा आफूलाई प्रस्तुत गर्दै आफ्नो अध्ययनीय क्षेत्र फराकिलो बनाउँदै साहित्यिक कृतिको मूल्याङ्कन गर्ने एउटा महत्त्वपूर्ण सैद्धान्तिक पर्याधारका रूपमा विकसित भएको निष्कर्ष प्राप्त हुन्छ ।

समाजका लैङ्गिकतासम्बन्धी समस्याको उठान गरी लैङ्गिक विभेद र उत्पीडनरहित समतामूलक समाजस्थापनाको अपेक्षा राख्नु नै लैङ्गिक समालोचनाको केन्द्रीय मान्यता हो । मोहनराज शर्मा (२०७८) ले लिङ्गलाई सामाजिक र सांस्कृतिक निर्मिति मान्नु, नारी र पुरुषलाई शारीरिक यौनिकताका दृष्टिले भिन्न मान्नु, नारीमाथि पुरुष प्रभुत्व मात्र नभई पुरुषमाथि नारी, नारीमाथि नारी र पुरुषमाथि पुरुषको वर्चस्व रहने कुरालाई स्विकार्नु, श्रम, शिक्षा, आय, स्वामित्व, सम्पत्ति, सङ्गठनात्मक कार्य, रेखदेख आदिको वितरणमा लिङ्गभेदलाई एउटा अस्त्रका रूपमा वरण गर्नु तथा व्यक्तिको पहिचाननिर्धारणमा लैङ्गिकताजस्ता तत्त्वको अहम् भूमिका रहने कुरामा विश्वास गर्नुलाई लैङ्गिक समालोचनाका प्रमुख मान्यताका रूपमा उल्लेख गरेका छन् (पृ. १५९-१६०) । रमेशप्रसाद भट्टराई (२०७६) ले लिङ्गीय विषयलाई सामाजिक र सांस्कृतिक निर्मिति मान्नु, सामाजिक विभेदलाई प्रश्रय दिने पितृसत्ताको अन्त्य, नारीविकास र समविकासमा पुरुषीय भूमिका सकारात्मक एवम् नारी र पुरुषको समान भूमिका हुनुपर्ने कुरामा विश्वास गर्नु, भविष्यका दृष्टिले समाज लिङ्गीय रूपमा शोषणमुक्त हुनुपर्ने विचार प्रस्तुत गर्नु, महिला अध्ययनको नजिक हुनु, लिङ्गका कारण हुने सबै प्रकारका विभेदकारी चिन्तन र विचारधाराको अन्त्य भई समतामूलक समाजको स्थापनामा जोड दिनु, पुलिङ्गतालाई पुरुष आन्दोलनका रूपमा वरण गर्नु, पुरुषहरूको दमित आवाजको पनि खोजी गर्नु, महिलाको शरीरप्रति महिलाको अधिकार हुनुका साथै पुरुषीय अधीनता र शोषणबाट मुक्त हुनुपर्ने तथा किनाराकृत महिला वा पुरुष दुवैका दृष्टिकोण र हेराइबाट मात्र लैङ्गिक विभेदको समस्या समाधान हुन सक्ने विचार अभिव्यक्त गर्नुलाई लैङ्गिक समालोचनाका प्रमुख मान्यताका रूपमा सूचीबद्ध गरेका छन् (पृ. २६९-२७०) । उपर्युक्त मान्यताहरूलाई समेत अवलम्बन गर्दै लैङ्गिक विषयलाई सामाजिक र सांस्कृतिक निर्मिति मान्नु, लैङ्गिक विभेद र दमनका कारणहरूको खोजी गर्नु, लैङ्गिकताका कारण किनाराकृत हुन पुगेका महिला, पुरुष र तेस्रो लिङ्गीका पक्षमा आवाज उठाउनु, लैङ्गिक समन्यायको पक्षपाती हुनु, महिला र पुरुषको सहकार्यात्मक सम्बन्धमा जोड दिनु, लैङ्गिक विभेदयुक्त परम्परा, प्रथा, कानुन एवम् मानवीय आचरण र व्यवहारप्रति आलोचनात्मक हुनु, लैङ्गिक विभेद र उत्पीडनलाई प्राथमिकता दिने प्रभुत्वशाली व्यक्ति र वर्गका विरुद्ध कडा प्रतिरोध वा प्रतिप्रभुत्वको सिर्जना गर्ने प्रकृतिका आचरण र व्यवहारको पक्षपाती हुनु तथा साहित्यिक कृतिमा लैङ्गिक दृष्टिले उत्पीडित व्यक्तिलाई सक्रिय र सशक्त वा निष्क्रिय र गौण ढङ्गले प्रतिनिधित्व गराइएनगराइएको कुरालाई पनि कृतिमूल्याङ्कनको आधार बनाउनुपर्ने विचार प्रवाहित गर्नुलाई लैङ्गिक समालोचनाका प्रमुख मान्यताका रूपमा सूचीबद्ध गर्न सकिन्छ । यिनै सैद्धान्तिक पर्याधार र मान्यताको उपयोग गरी प्रस्तुत लेखलाई परिपाकमा पुऱ्याइएको छ ।

अर्थापनको विधि र ढाँचा

गुणात्मक र पाठविश्लेषणात्मक शोधविधिको उपयोग गरी प्रस्तुत लेखलाई पूर्ण बनाइएको छ । लैङ्गिक समालोचनाको सिद्धान्तलाई आधार बनाई बहुसत्यमा विश्वास गर्ने अनुसन्धान पद्धतिको उपयोग गरी मानदण्डअनुसारका सम्बद्ध पाठबाट तथ्य, साक्ष्य र उद्धरण खोजी तिनको व्याख्याविश्लेषण गरी यस लेखलाई सम्पन्न गरिएको छ । समन्यायको अवधारणाको अभिव्यक्ति, लैङ्गिक प्रतिप्रभुत्वको

प्रस्तुति तथा महिला र पुरुषको सहकार्यात्मक सम्बन्धमा जोड गरी तीनओटा विश्लेषणीय प्रास्थको केन्द्रीयतामा रही भवानी भिक्षुको 'टाइपिस्ट' कथामा चित्रित लैङ्गिक सचेतनाको मूल्यनिरूपण गरिएको छ ।

विश्लेषण र नतिजा

भवानी भिक्षुको 'टाइपिस्ट' कथामा अभिव्यक्त लैङ्गिक सचेतनासम्बन्धी विश्लेषण र नतिजालाई तलका उपशीर्षकहरूमा प्रस्तुत गरिएको छ :

समन्यायको अवधारणाको अभिव्यक्ति

लिङ्गका आधारमा महिला, पुरुष र तेस्रो लिङ्गीका बिचमा कुनै पनि प्रकारको विभेद नगरी सबैलाई समानता, स्वतन्त्रता र मानवअधिकारका साथ जीवनयापन गर्ने पारिवारिक, सामाजिक र सांस्कृतिक परिवेशको निर्मितिका माध्यमबाट लोककल्याणको अभिमत प्रस्तुत गर्ने अवधारणा नै समन्यायको अवधारणा हो । पितृसत्ता र मातृसत्ता यस अवधारणाका विरोधी कारक हुन् । परिवारमा पुरुषको वर्चस्व रहने र पुरुषकै केन्द्रीयतामा महिलाहरूको भूमिका निर्धारित हुने पारिवारिक ढाँचा नै पितृसत्तात्मक संरचना हो भने परिवारमा महिलाको प्रभुत्व रहने तथा महिलाकै सेरोफेरोमा पुरुषसमेतको भूमिका निर्क्योल गरिने पारिवारिक ढाँचा नै मातृसत्तात्मक पारिवारिक ढाँचा हो । पितृसत्ताले नारीको श्रम, यौनिकता, निजी सम्पत्ति र आर्थिक स्वतन्त्रताको अधिकारबाट नारीलाई किनाराकृत गर्नुका साथै धैर्य, संयम, मातृत्व, क्षमा र सहनशीलतालाई इमानदारीका साथ पालना गर्न कर लगाउँछ । यसैगरी उक्त सत्ताले पुरुषलाई साहसिक, शक्तिशाली, तार्किक, प्रतिस्पर्धीजस्ता स्वभावयुक्त आचरण र व्यवहार अवलम्बन गर्न प्रेरित पनि गर्दछ । मातृसत्ताले उपर्युक्त पुरुषकेन्द्री र महिला अमैत्री विमर्शहरूलाई विनिर्मित तुल्याई नारीको सर्वोपरिता कायम गर्दछ । पितृसत्ताको केन्द्रलाई भत्काउँदा मातृसत्ताको स्थापना हुन्छ (बरई, सन् २०१९, पृ. २३०) । त्यसैगरी परम्परागत नारी चेतनाका सापेक्षतामा समसामयिक समाजको नारी चेतना मातृसत्तात्मक देखिन्छ (गड्तौला, सन् २०१९, पृ. १७४) । पितृसत्ताले महिलालाई र मातृसत्ताले पुरुषलाई शासित तुल्याउन चाहन्छन् । यी दुवै सत्ता लोककल्याण र समन्यायका विरोधी हुन् । यी दुवै सत्तालाई विस्थापित गरी लैङ्गिक समानतामा आधारित आचरण र व्यवहार वरण गर्दा मात्र लोककल्याण हुन्छ ।

भवानी भिक्षुको 'टाइपिस्ट' कथामा समन्यायको अवधारणाको अभिव्यक्ति गरिएको छ । प्रस्तुत कथाका पुरुष पात्रहरू सेक्रेटरी, पट्ठो देवर र युवक तथा महिला पात्र सासू (शान्तिकी सासू) पितृसत्तात्मक विचारधाराबाट अभिप्रेरित देखिन्छन् भने उक्त कथाका नारीपात्रहरू शान्ति, मीना र युवककी पत्नी समन्यायका निम्ति प्रवाहित देखिन्छन् । सेक्रेटरीले आफ्नी पत्नी शान्तिलाई घरभित्र गृहिणीका रूपमा सीमित तुल्याउँदै उसको श्रमप्रति आफ्नो नियन्त्रण कायम गर्न खोज्नुका साथै उसलाई आर्थिक स्वतन्त्रताको अधिकारबाट समेत वञ्चित तुल्याउन चाहन्छ; पत्नी शान्ति घरभित्र बसी घरायसी काम गर्ने तथा पुरुषीय प्रभुत्वलाई स्विकार्ने अवस्थाको निर्मिति गर्न चाहन्छ । उसकी आमा र भाइले

समेत सेक्रेटरीकै विचारधारालाई आत्मसात् गर्दछन् र उनीहरूले पनि क्रमशः शान्तिलाई परम्परित बुहारी र भाउजूका रूपमा हेर्न चाहन्छन् । यी तीनैजना पात्रले शान्तिलाई एउटी गृहिणीका रूपमा घरभित्र सीमित तुल्याउँदै उसमा संयमता, अभिभावकीय विचारधाराको अक्षरशः पालना, परम्परित बुहार्तनजस्ता पक्षहरू हुनुपर्ने अभीष्ट राख्दछन् । पत्नी शान्ति ठाटिएर बाहिर जाने, टाइपिङ सिक्ने र रोजगारी गर्ने गतिविधिलाई पति सेक्रेटरीले मन पराउँदैन भने उसका आमा र भाइले समेत उसैको विचारधारालाई पछ्याएका हुन्छन् । यस किसिमबाट यी तीनैजना पात्रले शान्तिले पितृसत्ताको अवधारणाअनुसारको आचरण र व्यवहार अवलम्बन गरी पुरुषीय अधीनतालाई स्विकार्ने अवस्थाको निर्मिति गर्न चाहेको कुरा स्पष्ट हुन्छ । सहरमा हुर्केकी, आधुनिक शिक्षा प्राप्त गरेकी तथा उपभोक्तावादी संस्कृतिलाई प्राथमिकता दिन खोजेकी शान्ति विवाहिता भएर पनि आफूलाई केवल गृहिणीका रूपमा घरभित्र सीमित तुल्याउन चाहदिन; महिलालाई आफ्नो भविष्य निर्माण गर्ने, रोजगारी प्राप्त गर्ने, साहसी र प्रतिस्पर्धी बन्ने, ठाटिएर हिँड्नेलगायतका गतिविधि स्वतन्त्रतापूर्वक अवलम्बन गर्न चाहन्छे । प्रस्तुत कथाको "बिहानै उसलाई चाँच्चाडै ठिक्क दश बजे खानुपर्ने, त्यसपछि आधा घण्टा आफूलाई सिँगार्नमा लागेर साढे दश बजे हिँडी अफिस पुग्नुपर्दा ऊ घरकी बुहारी, पत्नीजस्ती रहने नगई त्यस घरको बिहा नभएकी कुनै छोरीबेटीजस्तै बन्न गएकी थिई (पृ. १३) भन्ने कथांशले शान्तिले पितृसत्तालाई कडा चुनौती दिई समन्यायका निम्ति अग्रसर रहेको कुरालाई प्रस्ट्याएको छ । यसै कार्यको परिणामस्वरूप परिवारका तीनैजना सदस्यहरूको विमति हुँदाहुँदै पनि उसले बुहारीको जस्तो नभई छोरीको जस्तो आचरण र व्यवहार अवलम्बन गर्दै टङ्कणसम्बन्धी तालिम लिन जान्छे र निश्चित समयावधिको तालिम पनि प्राप्त गर्दछे । टङ्कणकार्यको तालिम लिई आफूमा सिपको विकास गरेकी शान्ति विभिन्न कार्यालयमा जागिर खोज्दै हिँड्छे र अन्ततः उसले एउटा मन्त्रालयमा आफ्नै सिपअनुसारको जागिर पनि भेटाउँछे । जागिरबाट प्राप्त रकममध्ये केही रकम परिवारलाई र केही रकम आफूसित पनि राख्छे र आर्थिक अवस्था अत्यन्त दयनीय भएको आफ्नो घरव्यवहारको सञ्चालनमा पनि महत्त्वपूर्ण भूमिका वरण गर्दछे । उपर्युक्त तथ्यहरूलाई दृष्टिगत गर्दा शान्तिले आफूलाई साहसी, स्वावलम्बी, आत्मनिर्भर र पालक बनाएको सार प्राप्त हुन्छ । घरव्यवहार सञ्चालनमा रहेको पुरुषीय एकाधिकारलाई उसले विनिर्मित तुल्याई लैङ्गिक समानतायुक्त अवस्थाको सिर्जना गरेकी छ । आफूलाई चाहिने जति रकम आफूसित राख्ने कार्यले एकातिर उसले आर्थिक स्वतन्त्रताप्रतिको अधिकार आफूमा सुरक्षित राखेको कुरालाई प्रस्ट्याउँदछ भने अर्कोतिर पारिश्रमिकका केही रकम पतिलाई दिएर पुरुषद्वारा महिला पालिने पितृसत्तात्मक विमर्शलाई उल्ट्याएकी छ । उपर्युक्त तथ्यहरूलाई दृष्टिगत गर्दा शान्तिले आफूलाई साहसिक, शक्तिशाली, आत्मविश्वासी, स्वावलम्बी, परिवारपालक र प्रतिस्पर्धी स्वभावयुक्त बनाएको तथा पितृसत्तालाई चुनौती दिई समन्यायको अवस्थाको निर्मिति गरेको निष्कर्ष प्राप्त हुन्छ ।

'टाइपिस्ट' कथाका अन्य नारी पात्रहरू मीना र युवककी पत्नी पनि समन्यायको अवधारणालाई अवलम्बन गर्ने स्वभावका देखिन्छन् । अविवाहिता मीनाले आफू विशेष प्रकारकी युवती भएको र आफू कुनै पनि परिस्थितिमा पुरुषका सामुन्ने नझुक्ने अभिव्यक्ति प्रस्तुत गर्ने कार्यले ऊ समन्यायको रक्षाका

निम्ति प्रयत्नरत रहने कुरा स्पष्ट हुन्छ । कुनै कार्यालयमा कार्यरत र सधैँ शान्ति र मीनाले चिया खाने होटेलमा आइरहने एक युवकले मीनालाई विवाहका निम्ति माग्न आउने कुरा ख्यालठट्टामा शान्तिले मीनासित व्यक्त गर्दा मीनाले अभिव्यक्त गरेकी "माग्न आउने, हुस्सू, मुखमा कालो पोतेर पठाइनेछ मेरो घरबाट । यस्तासँग मेरो बिहा रे" (पृ. १९) भन्ने अभिव्यक्तिले मीना आफूलाई उपयुक्त हुने व्यक्तिलाई मात्र आफ्नो जीवनसाथी बनाउने तथा पुरुषका सामु ऊ नझुक्ने कुरालाई प्रस्ट्याएको छ । यसैगरी युवककी पत्नीले आफ्नो पति परस्त्रीतर्फ आकर्षित हुन लागेको कुरा थाहा पाउँदाकै क्षणमा पतिलाई त्यस्तो ठाउँमा नआउनाका निम्ति एकातिर सल्लाह दिन्छे भने अर्कोतिर आन्तरिक रूपबाट युवतीहरूप्रति आकर्षित भइसकेको पतिलाई युवतीहरू (टाइपिस्ट) हीन भएको अभिव्यक्ति दिई पत्नीका दृष्टिमा आफू इमानदार रहेको अवस्थाको सिर्जना गर्न बाध्य तुल्याउँछे । युवक र उसकी पत्नीको उपर्युक्त आचरण र व्यवहारलाई दृष्टिगत गर्दा पत्नीमाथि युवकको नियन्त्रण नरहेको, युवकले कुनै प्रकारको गल्ती गरे उसले नस्विकार्ने तथा उसले लैङ्गिक समानता र नारीअस्तित्वका निम्ति बाध्यकारी अवस्थाको समेत सिर्जना गर्न सक्ने जानकारी प्राप्त हुन्छ । उपर्युक्त तथ्यहरूलाई अवलम्बन गर्दा प्रस्तुत कथाका नारी पात्रहरू लैङ्गिकताका दृष्टिले सचेत तथा समन्यायको अवधारणाअनुसारका आचरण र व्यवहार गरेकै कारण घरेलु हिंसा र उत्पीडनबाट जोगिएको निष्कर्ष प्राप्त हुन्छ ।

प्रतिप्रभुत्वको अङ्कन

शक्ति, पहुँच र स्रोतका दृष्टिले शक्तिशाली व्यक्ति वा वर्ग प्रभुत्वशाली व्यक्ति वा वर्ग हो भने उपर्युक्त दृष्टिले किनाराकृत व्यक्ति वा वर्ग सीमान्त वर्ग हो । एउटा वर्गले अर्को वर्गलाई आफ्नो नियन्त्रणमा राख्न र उसमाथि आफ्नो वर्चस्व कायम गर्नाका निम्ति अवलम्बन गर्ने आचरण र व्यवहार नै प्रभुत्व हो भने आफ्नो हैसियत र अस्तित्व रक्षाका निम्ति अर्को वर्गबाट गरिने प्रतिरोधी व्यवहार नै प्रतिप्रभुत्व हो । प्रभुत्वशाली व्यक्ति वा वर्गले सीमान्त व्यक्ति वा वर्गमाथि गरेको अन्याय, अत्याचार, विभेद आदिका विरुद्धमा सीमान्त व्यक्ति वा वर्गद्वारा पुर्‍याइने अवरोध नै प्रतिरोध हो (राई, २०७८–२०७९, पृ. १५७) । प्रतिप्रभुत्वको अवस्थाले एकातिर प्रभुत्वशाली व्यक्ति र वर्गलाई चुनौती दिन्छ भने अर्कोतिर अर्को व्यक्ति वा वर्गमा शक्ति निहित रहेको अवस्थाको समेत द्योतन गर्दछ । पितृसत्तात्मक विमर्शबाट अभिप्रेरित पुरुष पात्रहरू महिला पात्रलाई आफ्नो अधीनस्थ तुल्याउन चाहन्छन् भने महिलाहरू महिला अमैत्री विमर्शको विनिर्माण गरी प्रतिप्रभुत्वको स्थिति सिर्जना गरी शक्तिसन्तुलनको सिर्जना गर्न चाहन्छन् ।

भवानी भिक्षुको 'टाइपिस्ट' कथामा पुरुषप्रति महिला तथा महिलाप्रति महिलाको प्रतिप्रभुत्वको अङ्कन गरिएको छ । प्रस्तुत कथाकी केन्द्रीय नारी पात्र शान्तिले प्रतिप्रभुत्वको अवस्थाको सिर्जना गरेकी छ । विवाहिता शान्तिलाई घरभित्रै गृहिणीका रूपमा सीमित तुल्याई उसमाथि पुरुषीय वर्चस्व कायम गर्न खोज्ने पति सेकेटरीका सामु शान्तिले प्रतिप्रभुत्वको अवस्थाको सिर्जना गरेकी छ । बुहार्तनकार्यमा मात्र सीमित नभई एकातिर शान्तिले आधुनिक प्रकृतिका पोसाकहरू लगाई टङ्कणसम्बन्धी तालिम प्राप्त गरी जागिरसमेत प्राप्त गर्दछे भने अर्कोतिर आफूले आर्जन गरेको सम्पत्ति घरव्यवहार चलाउनाका

निम्ति खर्च गर्ने बन्दोबस्त पनि मिलाउँछे । यस कार्यव्यापारले पुरुष पालक र महिला पालिताका रूपमा रहने पुरुषकेन्द्री विचारधारालाई उल्ट्याएको कुराको द्योतन गरेको छ । शान्तिको आचरण र व्यवहारमा प्रतिप्रभुत्वरूपी प्रतिरोधी सामर्थ्य रहेकै कारण उसको लोग्ने र उसका घरपरिवारका अन्य सदस्यले उसलाई अधीनस्थ तुल्याउन सकेका छैनन्; लोग्नेसहित घरका अन्य सदस्यहरूसमेत उसिसत डराएका देखिन्छन् । यसैगरी युवककी पत्नीले समेत आफ्नो पति (युवक) प्रति प्रतिप्रभुत्वको स्थिति सिर्जना गरेकी छ । परस्त्रीतर्फ आकर्षित भइसकेकै पतिलाई युवतीहरूकै सामुन्ने पत्नीले सचेत गराउँदा युवकले पत्नीलाई नियन्त्रित गर्न खोज्दा पत्नी झन् रिसाई बोल्दा पतिले पत्नीलाई घुर्की देखाउन सक्दैन र पत्नीकै मनसायअनुसारको विचार प्रस्तुत गरी उसले पत्नीको प्रभुत्वलाई स्वीकार गर्दछ । "यी टाइपिस्ट पो त, यिनीहरूको खाल नै यस्तै हुन्छ (पृ. २१) भन्ने अभिव्यक्ति दिएर शान्ति र मीनालाई अपहेलित गरेको युवकले मनमनै स्मरण गरेको "मीना, शान्तिहरू गइसकेपछि युवकले अज्ञातमा नै अनुभव गर्‍यो कि पत्नीको क्षोभ हटाउन उसले एउटा नचाहिने वाक्यको प्रयोग गरेर दुइटी नयाँ केटीको स्वच्छन्द र उत्फुल्ल आत्मालाई अकारण चोट पुर्‍यायो (पृ. २१) भन्ने अभिव्यक्तिले युवक आफ्नी पत्नीसित डराएको कुरालाई प्रस्ट्याएको छ । उपर्युक्त तथ्यहरूलाई दृष्टिगत गर्दा प्रस्तुत कथाका दुईओटै नारीपात्र क्रमशः शान्ति र युवककी पत्नीले आफ्ना पतिहरूप्रति आफ्नो प्रभुत्व कायम गरेको तथा यस कथामा पुरुषप्रति महिलाको प्रतिप्रभुत्व कायम भएको अवस्थाको अङ्कन गरिएको निष्कर्ष प्राप्त हुन्छ ।

'टाइपिस्ट' कथामा महिलाप्रति महिलाको प्रतिप्रभुत्वको पनि प्रस्तुति गरिएको छ । यस प्रवृत्तिको अङ्कन सासू, शान्ति, मीना र युवककी पत्नीको आचरण र व्यवहारका माध्यमबाट गरिएको छ । विवाहिता शान्तिलाई घरभित्रै बसी बुहार्तनसम्बन्धी कर्तव्य पूरा गराउने मनस्थितिमा शान्तिकी सासू रहेकी हुन्छे; उसले बुहारी शान्तिको छोरीजस्तै ठटिएर बाहिर जाने, मन लागेका कार्यहरू गर्नेजस्ता गतिविधिलाई रुचाएकी हुँदैन । सासूले नचाहँदानचाहँदै पनि शान्तिले टङ्कण सिकी रोजगारीसमेत प्राप्त गरी प्राप्त आम्दानी घरखर्चमा व्यवस्थापन गरी आफूलाई परिवारको प्रभावशाली र प्रभुत्वशाली सदस्यका रूपमा स्थापित गरेकी छ । शान्तिको रोजगारबापतको आम्दानीले उसको घरपरिवार पहिलाभन्दा राम्रो तरिकाले गतिमान रहेको तथा उसको आम्दानीको अभावमा घरमा आर्थिक सङ्कट उत्पन्न हुन सक्ने सासूको मनस्थितिको निर्मिति गर्दछ । शान्तिमाथि हैकम चलाउन खोज्ने सासू उत्तरवर्ती समयमा शान्तिका कुनै पनि गतिविधिको विरोध गर्न सक्दिन । यसैगरी प्रस्तुत कथाका नारी पात्र शान्ति र मीनाप्रति युवककी पत्नीको प्रतिप्रभुत्व कायम गरिएको छ । खाजा खाने होटलमा एकाएक देखिएकी युवककी पत्नीलाई शान्ति र मीनाले युवककै सामुन्ने हाँसो र कुराकानीका माध्यमबाट लज्जित तुल्याई आफ्नो प्रभाव कायम गर्न चाहन्छन् । उनीहरूको ख्यालठट्टाबाट लज्जित भई किनाराकृत हुनुका साटो झनै आक्रोशित भई उनीहरूलाई नकच्चरानकच्चरीको संज्ञा दिँदै र चारित्रिक रूपले पतित भएको कुरा अभिव्यक्त गर्दै पतिलाई समेत उनीहरूका विपक्षमा अभिव्यक्ति दिन बाध्य गराउँछे । शान्ति र मीनालाई होच्याउनुपर्ने पत्नीकै विचारधाराअनुसार मानसिक रूपबाट नचाहँदानचाहँदै पनि युवकले शान्ति र मीनाका निम्ति "यी टाइपिस्ट पो त, यिनीहरूको खाल नै यस्तै हुन्छ (पृ. २१)

भन्ने लाञ्छनायुक्त विचार प्रस्तुत गर्दछ । उपर्युक्त कार्यव्यापारले युवककी पत्नीप्रति आफ्नो प्रभुत्व र प्रभाव कायम गर्न खोज्ने शान्ति र मीनामाथि युवककी पत्नीकै प्रभुत्व कायम भएको कुरालाई सिद्ध गरेका छन् ।

'टाइपिस्ट' कथाका नारी पात्रहरु शान्ति र मीनाको आचरण र व्यवहारमा समेत प्रतिप्रभुत्वको स्थिति देखिन्छ । यी दुवै पात्रहरू एकमाथि अर्कोले आफ्नो प्रभुत्व कायम गर्न चाहन्छन् । अविवाहिता मीनाले ख्यालठट्टामै विवाहिता शान्तिलाई युवकले मन पराउन थालेको र विवाहसमेतको प्रस्ताव राख्ने विचार प्रस्तुत गरी शान्तिभन्दा आफूलाई श्रेष्ठ तुल्याउन खोज्दछे । आफूलाई होच्याउन लागेको अनुभूति गरी शान्तिले आफू विवाहित भइसकेको तथा मीना अविवाहित रहेकीले युवक उसैलाई माग्नाका निम्ति उसको (मीनाको) घर पुग्ने विचार प्रस्तुत गर्दछे । यस्तो विचारबाट झन् आक्रोशित बनेकी मीनाले त्यस्तो युवक आफ्ना लागि कुनै पनि हालतमा मान्य नहुने एवम् माग्न आए स्वीकार्य नहुने तथा कडा ढङ्गले प्रतिरोध गर्ने चेतावनीसमेत दिन्छे । यस किसिमबाट यी दुवै नारी पात्रहरूले आआफ्नो प्रभुत्वका निम्ति प्रयत्नरत रहेका देखिन्छन् ।   यस कुरालाई तलको कथांद्वारा थप पुष्टि गरिएको छ :

शान्तिले भनी, "तँसित बिहा गर्न खोजेको होला, अहिले तेरो जम्मै थोक बुझ्न थालेको छ, पछि तँलाई माग्न आउनेछ, हेर न ?"

"माग्न आउने, हुस्सू, मुखमा कालो पोतेर पठाइनेछ मेरो घरबाट ! यस्तासँग मेरो बिहा रे !"

"किन, जागिरे छ, दर्जा पनि तुलै छ जस्तो लाग्छ, तँभन्दा नराम्रो पनि होइन, तँ 'मिस' छेस्, तँलाई हेरिराखेर माया पनि गरिराखेको जस्तो छँदै छ, बिहा गर्न के बाधा ?"

 मीनालाई लाग्यो, शान्तिले आफूभन्दा त्यसलाई नराम्री ठानी र आफ्नो मुकाबलामा उल्लाई हारेको भन्ठानी । ऊ भुतुक्क भई । फन्केर तर विस्तारै भनी, "तैं बढी राम्री, पोइ छोडेर ऊसितै गए त भइहाल्छ नि ! किन जान्नस् त ? (पृ. १९)

उल्लिखित संवादात्मक कथांशले शान्ति र मीना दुवै पात्र प्रतिप्रभुत्वको मनस्थितिमा रहेको कुरालाई छर्लङ्ग्याएको छ । उपर्युक्त घटनावली र कार्यव्यापारलाई सामान्यीकरण गर्दा प्रस्तुत कथामा पुरुष प्रभुत्वका विरुद्ध महिला प्रतिप्रभुत्वको स्थिति बलियो रहेको तथा महिलाको प्रभुत्वको विरुद्धको महिला प्रतिप्रभुत्वको स्थिति पनि अत्यन्त सशक्त रहेको एवम् यस्तो लैङ्गिक आचरण र व्यवहारले लैङ्गिक शक्तिसम्बन्धगत सन्तुलन र समता कायम गर्ने विषयमा अहम् भूमिका वरण गरेको निष्कर्ष प्राप्त हुन्छ । यस विमर्शले समतामूलक समाजको स्थापनामा सघाउने निष्कर्ष पनि प्राप्त हुन्छ ।

महिला र पुरुषको सहकार्यात्मक सम्बन्धमा जोड

भवानी भिक्षुको 'टाइपिस्ट' कथामा महिला र पुरुषको सहकार्यात्मक सम्बन्धमा जोड दिइएको छ । पारिवारिक जीवनमा आबद्ध रहेका महिला र पुरुष एकअर्कालाई हार्दिक प्रेम, सुमधुर सम्बन्ध र समर्पणभावअनुसारका आचरण र व्यवहार अपनाउँदा मात्र दाम्पत्य जीवन सुखद हुन सक्छ भन्ने

कुरामा .यस विमर्शले जोड दिन्छ । यस्तो विमर्शको प्रस्तुति यस कथाका पात्रहरू सेकेटरी र शान्ति तथा युवक र उसकी पत्नीको चरित्राङ्कनका माध्यमबाट गरिएको छ । आधुनिकीकरण, सहरीकरण र उपभोक्तावादी संस्कृतिलाई अवलम्बन गरेको मानवीय जीवनपद्धति दिनप्रतिदिन खर्चिलो, आर्थिक सङ्कटयुक्त र चुनौतीपूर्ण बन्दै गएको छ । पितृसत्तात्मक पारिवारिक संरचनाअनुसार घरपालनकर्ताको जिम्मेवारी पाएको पुरुषको एक्लो कमाइले घर व्यवहार धान्न नसकिने अवस्थाको चित्रण यस कथामा एकातिर गरिएको छ भने अर्कोतिर उक्त विमर्शलाई किनाराकृत तुल्याई महिला र पुरुष दुवैले घरको पालनकर्तासम्बन्धी जिम्मेवारी वहन गर्दा आर्थिक सङ्कटको न्यूनीकरण भई घरव्यवहार चलाउन सजिलो हुने र जीवन पनि सुखद हुने लैङ्गिक समतायुक्त परिस्थितिको समेत निर्माण हुने विमर्श प्रवाहित गरिएको छ । यस विमर्शले महिला र पुरुषका बिचमा शक्तिसम्बन्धगत सन्तुलन कायम गर्दछ । समाजमा रहेका वर्ग, जाति, लिङ्ग, धर्म, संस्कृति र क्षेत्रीयताबिचको शक्तिको सम्बन्ध र सन्तुलन नै शक्तिसम्बन्ध हो (पोखरेल, सन् २०२३, पृ. १५६) । आर्थिक अवस्था अत्यन्त दयनीय रहेको तथा आमा, भाइ र पत्नीलाई पाल्ने जिम्मेवारी वहन गरिरहेको सेकेटरी कुनै कार्यालयमा सेकेटरीको काम गर्दछ । उसको न्यून पारिश्रमिकले उसको घरव्यवहार चलाउन अत्यन्त चुनौतीपूर्ण एवम् अभावग्रस्त रहन्छ र ऊ ऋण लिनसमेत बाध्य हुन्छ, तर जबदेखि उसकी पत्नी शान्तिले टङ्कणको तालिम लिई रोजगारी प्राप्त गरी रोजगारीबाट प्राप्त रकम पतिलाई बुझाउन थाल्दछे, तबदेखि सेकेटरीको आर्थिक सङ्कट पनि समाधान हुँदै जान्छ र ऋणको परिमाण पनि घट्दै जान्छ । शान्तिको जागिरले एकातिर पतिमाथिको एक्लो अर्थको जोह गर्ने जिम्मेवारी र भारलाई न्यूनीकरण गर्दछ भने अर्कोतिर शान्तिलाई पाल्नुपर्ने झन्झटबाट समेत जोगाउँदछ । आधारभूत आवश्यकताकै परिपूर्तिका निम्ति सङ्घर्ष गरिरहेको सेकेटरी पत्नीको जागिरे जीवन आरम्भ हुँदाको अवस्थामा राम्रारम्रा लुगाकपडा किन्ने, पत्नीका साथमा बजार गर्न र चलचित्र हेर्न जानेजस्ता गतिविधिसमेत गर्न थाल्दछ । शान्तिको उक्त कार्यले घरमा उसप्रति उत्पन्न भएको शङ्का र बढेको वैमनस्यताको समेत न्यूनीकरण हुन्छ, जसको परिणामस्वरूप घरका चारैजना सदस्यहरूका बिचमा समन्वय हुन जान्छ र तिनीहरूको जीवनपद्धति पहिलाभन्दा राम्रो अवस्थामा पुग्दछ । उपर्युक्त तथ्यहरूलाई आत्मसात् गर्दा लैङ्गिक विभेदयुक्त पुरुषले मात्र घरका निम्ति आवश्क अर्थको व्यवस्थापन गर्ने पितृसत्तात्मक विचारधारालाई पाखा लगाई महिला र पुरुष दुवैले अर्थव्यवस्थापनको जिम्मेवारी वहन गर्दा आर्थिक सङ्कट समाधान हुने, जीवन सुखद र समुन्नत बन्ने तथा लैङ्गिक दृष्टिले समतामूलक समाजको विकास हुने सार प्राप्त हुन्छ ।

'टाइपिस्ट' कथाका पात्रहरू सेकेटरी र शान्ति तथा युवक र युवककी पत्नीका माध्यमबाट दाम्पत्य जीवनमा आबद्ध पति र पत्नी एकअर्काप्रति इमानदार भई एकअर्कालाई हार्दिक प्रेम र समर्पणभाव प्रकट गर्दा मात्र दाम्पत्य जीवन सुखद र दीर्घकालिक हुन सक्ने विमर्शको प्रस्तुतीकरण पनि उक्त कथामा गरिएको छ । युवकप्रति मानसिक रूपले आकर्षित भइसकेकी शान्ति युवकको "यी टाइपिस्ट पो त, यिनीहरूको खाल नै यस्तै हुन्छ" (पृ. २१) भन्ने लाञ्छनायुक्त अभिव्यक्तिबाट चेतिई राति पतिसित सुत्दा पतिको गन्जी भिज्ने गरी रुने कार्यले उसले आफ्नो गल्तीप्रति पछुतो मान्नुका साथै

पतिप्रतिको समर्पणभाव अभिव्यक्त गर्दछ । उसको यस कार्यले ऊ सचेत भएको कुराको एकातिर पुष्टि गर्दछ भने अर्कोतिर आगामी दिनमा उसले पतिलाई धोखा नदिने कुराको समेत द्योतन गर्दछ । यसैगरी युवक र युवककी पत्नीको व्यवहारमा समेत उक्त कुराको अङ्कन गरिएको छ । पति र बुवाको समेत जिम्मेवारीमा रहेको तथा परस्त्रीतर्फ आकर्षित भइसकेको युवक आफूले बाटो बिराएको कुरा पत्नीलाई ज्ञात भइसकेको तथा आफू नसच्चिए र आफू परस्त्रीतर्फ आकर्षित नभएको कुराको विश्वास पत्नीलाई दिलाउन नसके पारिवारिक जीवन कलहपूर्ण र दुर्घटित हुन सक्ने परिणामको आँकलन गरी शान्ति र मीनालाई अपमानित गर्दछ । उसको यस कार्यले एकातिर शान्तिलाई आफ्नो पतिप्रति समर्पित हुने वातावरणको सिर्जना गर्दछ भने अर्कोतिर युवकप्रति उसकी पत्नीमा उत्पन्न आशङ्कालाई किनाराकृत गर्दछ । उसको यस कार्यले उसको परिवारमा उत्पन्न हुन सक्ने वैमनस्यता र प्रतिकूल परिस्थितिको अन्त्य एकातिर गर्दछ भने अर्कोतिर उसको पारिवारिक जीवन पूर्ववत् ढङ्गले समृद्धिका साथ गतिमान रहने कुराको समेत सङ्केत गर्दछ । उपर्युक्त तथ्यहरूलाई सामान्यीकरण गर्दा महिला र पुरुषको सहकार्यात्मक सम्बन्धबाट मात्र पारिवारिक जीवन सुखद र समुन्नत तथा लैङ्गिक विभेद पनि किनाराकृत हुने निष्कर्ष प्राप्त हुन्छ ।

निष्कर्ष

भवानी भिक्षुको 'टाइपिस्ट' कथामा समन्यायको अवधारणाको अभिव्यक्ति, प्रतिप्रभुत्वको अङ्कन तथा महिला र पुरुषको सहकार्यात्मक सम्बन्धमा जोडसँग सम्बद्ध तथ्यहरूको प्रस्तुतिका माध्यमबाट सचेतनाको सञ्चार गरी लैङ्गिक समता र समानतायुक्त समाजको परिकल्पनागत लोकमङ्गलकारी विमर्शको अभिव्यक्ति गरिएको छ । लैङ्गिक विभेदमा परेका महिलाहरू आफूलाई सचेत तुल्याई पुरुषको वर्चस्व स्विकार्नुका सट्टा लैङ्गिक समानता कायम गर्ने प्रकृतिका आचरण र व्यवहार वरण गर्दा मात्र महिला र पुरुषको बराबरीको स्थिति सिर्जना भई समाजमा लैङ्गिक समानता कायम हुने विमर्शको सञ्चार यस कथामा गरिएको छ । यसैगरी महिलाको हकअधिकारलाई किनाराकृत गरी महिलालाई अधीनस्थ तुल्याउने र महिलामाथि प्रभुत्व कायम गर्ने पुरुषका हरेक गतिविधिका विरूद्धमा प्रस्तुत भई महिलाअधिकारका निम्ति महिलाहरूले प्रतिप्रभुत्वको स्थिति सिर्जना गर्दा पुरुषले पनि महिलाको वास्तविक अवस्थाको बोध गर्ने र महिलालाई अधीनस्थ तुल्याउन नसक्ने तथा पुरुष र महिलाका बिचमा शक्तिसन्तुलनको अवस्था कायम भई नारीअस्मिता, अस्तित्व र स्वाधीनताको रक्षा भई लैङ्गिक विभेद ह्रासोन्मुख अवस्थामा पुगी लैङ्गिक समानतायुक्त समाजको विकास सम्भव हुन्छ । त्यसैगरी मानवजीवनका आवश्यक अङ्गका रूपमा रहेका महिला र पुरुषको समविकास तथा उनीहरूका बिचमा आपसी समन्वय र सहकार्य हुँदा मात्र मानवजीवन सुखी र समुन्नत बन्न सक्ने विमर्शको प्रस्तुतिसमेत यस कथामा गरिएको छ । अतः मानवीय श्रेष्ठतालाई कलङ्कित तुल्याउने लैङ्गिक विभेदलाई किनाराकृत गरी इमानदारी र जवाफदेहिताका साथ पुरुषले महिलाको र महिलाले पुरुषको अस्तित्व र अस्मितालाई स्विकार्ने, एउटा पक्षले अर्को पक्षलाई हार्दिक प्रेम गर्ने, आपसी समन्वय र सहकार्यमा जीवन बिताउनेजस्ता कुराहरूलाई सर्वोपरि महत्त्व दिँदा समाजबाट लैङ्गिक विषमता हटी सामाजिक समता कायम भई समतामूलक समाजको स्थापना हुने र त्यस कार्यबाट

समग्र मानव, मानवजीवनमूल्य र मानवीय श्रेष्ठता कायम भई लोककल्याण हुने सचेतनाको सञ्चार यस कथामा गरिएको एवम् यस्तो लोकहितकारी विमर्शलाई जीवन्त, कलात्मक र प्रभावान्वितिपूर्ण ढङ्गले पाठकसमक्ष पुऱ्याउने विशिष्ट कलात्मक र सिर्जनात्मक सामर्थ्य कथाकार भवानी भिक्षुमा सशक्त रूपमा रहेको तथा साहित्यकारलाई लैङ्गिक समता र समविकासको केन्द्रीयतामा साहित्यिक कृतिको रचना, समालोचक र अध्येतालाई लैङ्गिक समालोचनाका आधारमा साहित्यिक कृतिको अध्ययन एवम् पाठकलाई लैङ्गिक समानता, सहकार्य र समन्यायको अवधारणाअनुसारको आचरण र व्यवहार अपनाई मानवजीवनको गरिमा, श्रेष्ठता र सार्थकता सिद्ध गर्ने कार्यमा सघाउने सार प्राप्त हुनु नै यस लेखको निष्कर्षात्मक प्राप्ति हो ।

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