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Impact of Humor Advertisement on Purchase Intention of Consumer

-Amin Palikhe

Abstract

The main objective of this article is to analyse the impact of humor advertisement on purchase intention of consumer perception. For the achievement of the objective, descriptive research design is used. Primary and secondary data are used and analyzed with the help of computer software. Age, gender, religion, and education are used to analyse the impact of humor advertisement on the purchase attention of consumer perception. Therefore, different tables with percentage, mean and standard deviation are developed and analysed. The correlation analysis has been done between humor advertisements and purchase intention. Since, the P value is less than alpha i.e. 0.00< 0.01, the correlation is significant at 0.01 level of significance. Hypothesis is tested and each is significant at 1% level of significance. It is found to be positively correlated. Humor advertisement is found to be positively and significantly related to purchase intention.

Keywords: advertisement, consumer, humor, intention, perception

Advertising is the main tool of informing, convincing, influencing and persuading the targeted consumers. It plays significant role on brand choice of consumer products. The effective advertising needs to be familiar with certain effects that lead to certain response. Advertising is the method of communication which is one of the most important aspects of human behavior that directly influences in consumer preferences. A strong theory of advertising propounds that advertising can persuade/influence someone to buy a product that they have never previously purchased. Also it helps in sustaining a long term purchase behavior. Advertising is also designed to be capable of improving people's knowledge. Advertising aims to influence audiences by informing or reminding them of the existence of the brand or at a higher level (Pariyar, 2009).

Humor is the tendency of particular cognitive experiences to provoke laughter and provide amusement. Humor has been found to be one of the best advertising techniques for cutting through clutter. Clutter is the most common form

of noise affecting marketing communications. It is estimated that humor is used in about twenty-four percent of prime time television advertisements and about thirty-five percent of radio advertisements. Humor is used because it causes consumers to watch, laugh, and most importantly to remember (Adhikari, 2018).

Humor attracts attention. Humor does not harm comprehension. While some studies indicate that a harmful effect may occur, it is more likely for humor to have no effect. In fact, evidence exists that it may even aid comprehension. It enhances liking. In fact, the link between humor and liking is stronger than for any of the other factors. In light of an increased emphasis in advertising on effect, this finding should not be underestimated. Related humor is superior to unrelated humor. However, to date, there has not been sufficient research conducted to determine if specific forms of relatedness have a differential advantage. The nature of the product affects the appropriateness of a humor treatment. Though humor is used with many types of products, its use is more successful with existing rather than new products. Humor also appears to be more appropriate for low involvement products and feeling-oriented products (Olsson and Larsson, 2005). When, advertisers use humor advertising, it can be able to recognize life's absurdities and recognition of self as humor and an appreciation of humor people and humor situations. In short, advertising humor refers primarily to the ability of audiences to respond positively when one or others are portrayed in a playful manner (Fugate, 1998).

In Nepalese context, the success of any company relies on the acceptance of humor content of advertisements as humor appeal is liked by large pool of people. It can persuade consumers and attract the attention of consumers towards the product and brand. In order to understand the acceptability of humor advertisements by the Nepalese consumers, research needs to be conducted with regard to their attitudes towards humor advertising. This is because majority of researches were conducted with regard to humor appeal advertisements in foreign countries and it may not be directly applied to the Nepalese context due to cultural differences and differences in the use of adoption of technology and resources. Therefore, the question is – do humor advertisements have an impact on the purchase intention of consumers? Therefore the general objective of this study is to identify the consumer perception on humor advertising on purchase intention. Specifically it addresses preferences and impacts on purchase intention of humor advertisement on consumers.

Data and Method

A descriptive research was carried out for the purpose of carrying out this research. The findings of this research are based upon the primary survey. Secondary data were used to support primary data wherever needed. The data was collected by formulating a set of questionnaire and the questionnaire was distributed to the respondents. The questionnaire was self-administered. The questionnaire contained close-ended questions so that it took less time when filling in the answer. Most of the close-ended questions were measured using six rating Likert scale to create and easy to answer an unbiased questionnaire. The target population to assess the impact of humor advertisements on consumer brand perception included people from different phase of life including students, business persons, doctors, engineers, social workers, etc. who are used to viewing advertisements. In this study, convenience sampling was used which is one of the main types of non-probability sampling. A convenience sample is made up of people who are easy to reach. The questionnaire was distributed to 5 different categories of age group i.e. below 20, 21-30, 31-40, 41-50 and 51 and above. The main reason for making a wider gap in the age group was to collect the views of different people as different products are targeted to different age groups. The education level included SLC level, Intermediate level, Bachelor level and Masters and above. Apart from this, the gender & religion differentiation was the other separation for this study. The reason to choose this variety is all these people are used to seeing humor advertisements. The researcher distributed questionnaires to a total of 140 respondents. The study is based on various statistical tests such as mean, standard deviation and etc. The software called Statistical Package for Social Science (SPSS) and Microsoft Excel was used to analyze and interpret the quantitative data. Total responses collected from the respondent were coded and tabulated into SPSS worksheet. Depending upon the nature of the question such as Likert scale, the coding was followed as per the rule. The source of data was primary in nature and after collecting the data, it was calculated by using mathematical tools and the results were presented in table for the clear understanding of the reader. Moreover, other tools like mean, standard deviation and frequency distribution were carried out to draw the inferences from the collected responses. For the reliability of the data, the data were analyzed using different tools. Mainly statistical tools such as frequencies and descriptive analysis were used for the purpose of generating findings. In order to assure external validity, measures were taken to collect a sample that is as representative as possible. To maximize content validity, a comprehensive literature review was done in order to grasp the major variables that can affect the perception of customers in inferring the humor advertisements. The conclusion was drawn from the finding and the analysis of the research.

Results and Discussion

Respondents' Profile

   In total, 140 respondents were selected for this study and the questionnaire were distributed to them through social networking site i.e. facebook, messenger and e-mail. Among them only 136 of the respondents replied to the questionnaire. So, the response rate was above 90%.

Table 1

Respondents' Profile

Factors	Percentage
Gender	
Female	43.4
Male	56.6
Age group	
Below 20	10.3
21-30	73.5
31-40	5.1
40-50	2.9
51 and Above	8.1
Educational qualification	
SLC	3.7
Intermediate	9.6
Bachelor	38.2
Master and above	48.5
Religion	
Hinduism	55.15
Christianity	16.18
Islam	2.94
Buddhism	24.26
Others	1.47

Source: Field survey, 2018

   Table 1 shows the respondents' profile. It shows that the participation of male respondents was more than that of female respondents in the sample size of 136. The percentage, out of the 136 respondents, large number of respondents belongs to age group 21-30 years consisting 74% of the total respondents. In addition to this, 10% respondents were of age group below 20 years, 8% respondents were of age

group 51 and above years, 5% respondents were of age group 31-40 years, and 3% respondents were of age group 41-50 years. The qualification of the respondents is categorized into four groups as S.L.C, intermediate, bachelors and masters and above. Among the four groups, masters and above level are highly fascinated towards humor advertisements and its effect on the consumer brand perception. It is then followed by bachelor's level. Out of 136 respondents, masters and above respondents constituted 48% of the total respondents. In addition to this, 38% respondents were of bachelor's level, 10% respondents were intermediate level and 4% respondents were below intermediate. The religions of the respondents are categorized into five groups as Hindu, Christian, Islam, Buddhist and others. Out of 136 respondents, large numbers are Hinduism respondents constituting 55% of the total respondents. In addition to this, 24% respondents were of Buddhism, 16% respondents are Christian, 3% respondents are Islam and 2% respondents are others.

Descriptive Analysis

This section deals with the descriptive analysis of the data collected through the questionnaires during the research process. Descriptive statistics is the discipline of quantitatively describing the main features of a collection of data. Descriptive statistics provides simple summary about the sample and about the observations that have been made. Descriptive statistics helps us to simplify large amounts of data associated with these variables in a sensible way. For this purpose, "Six Point Likert Scale" questions were asked to the respondents which scaled from strongly agree, slightly agree, disagree, slightly disagree and strongly disagree which ranked from 1 to 6 respectively. Similarly, this section of analysis covers all the statistical analysis made to verify the hypotheses and ascertain the significance of humor advertisements on consumer purchase intention.

Humor advertisements is measured in terms of preference to see, attractiveness, entertaining, informative and non-irritating. Respondents frequencies of humor advertisement are as follows:

Table 2
Responses Towards Humor Advertisements

Factors	Strongly disagree	Disagree	Slightly disagree	Slightly agree	Agree	Strongly agree	Total
Preference to see	0	5	5	25	52	49	136
Attractive	1	2	5	25	55	48	136
Entertaining	0	3	3	21	54	55	136
Informative	1	12	27	42	34	20	136
Non irritating	2	7	17	36	43	31	136

Source: Field survey, 2018

Table 2 shows the respondents profile of frequency toward the humor advertisement as per the strongly disagree to strongly agree.

Table 3

Mean and Standard Deviation of Humor Advertisements

Factors measurement	Minimum	Maximum	Mean	S.D
Preference to see	2	6	4.98	1.029
Attractive	1	6	5.02	0.992
Entertaining	2	6	5.13	0.933
Informative	1	6	4.15	1.204
Non Irritating	1	6	4.50	1.205

From Table 3, it is seen that on average respondents feel that humor advertisement is important for consumer brand perception. In addition, entertaining is most important factor (5.13) that contributes to humor advertisements whereas informative (4.15) is least important factor. We can also see that standard deviation for entertaining is 0.933 which is the lowest. This shows that most of the respondents felt that humor advertisements are entertaining.

Table 4
Responses Towards Purchase Intention

Factors	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree	Total
Willingness to buy	8	12	24	54	26	12	136
Intend to recommend	5	17	25	47	33	9	136
Likelihood of purchasing	6	17	32	31	40	10	136
Future purchase	4	13	29	45	35	10	136
Buying regardless of place of origin	11	16	37	38	28	6	136

Source: Field survey, 2018

Respondents' frequencies of purchase intention are presented in table 4. Purchase Intention is measured in terms of willingness to buy, intend to recommend,

likelihood of purchasing, future purchase and buying regardless of place of origin.

Table 5
Mean and Standard Deviation of Purchase Intention

Factors measurement	Minimum	Maximum	Mean	S.D
Willingness to buy	1	6	3.84	1.249
Intend to recommend	1	6	3.83	1.214
Likelihood of purchasing	1	6	3.82	1.289
Future purchase	1	6	3.91	1.189
Buying regardless of place of origin	1	6	3.54	1.299

Table 5 shows measurement of the respondents profile of frequency toward the purchase intention as per the strongly disagree to strongly agree. From Table 5, it is seen that there is an effect on purchase intention due to humor advertisements. In addition, people are ready to make future purchase (3.91) just because a product has adopted a humor advertisement. Comparatively, place of origin (3.54) is felt less effective in relation to humor advertising that is contributed in purchase intention. We can also see that standard deviation for future purchase is 1.189 which is the lowest. This shows that most of the respondents intend to make future purchase due to the presence of humor advertisements.

Hypothesis of Humor Advertisements and Purchase Intention
H1: Humor advertisements have positive and significant relationship with Purchase Intention.

Table 6
Relationship Between Humor Advertisements and Purchase Intention Correlations

Hypothesis measurement		Humor advertisements	Purchase intention
Humor advertisements	Pearson correlation	1	0 .577**
	Sig. (1-Tailed)		0.000
	N	136	136

136 ** Correlation is significant at the 0.01 level (1-tailed).

Table 6 shows that correlation analysis between humor advertisements and purchase intention. Since, the P value is less than alpha i.e. 0.00< 0.01, the correlation is significant at 0.01 level of significance. Further, with the correlation coefficient

value of 0.577, it can be said that there is a positive relationship between humor advertisements and purchase intention. Hence, there is a positive and significant relationship between humor advertisements and purchase intention.

Conclusion

Since, the main objective of the study is to understand the impact of humor advertisements on consumer on purchase intention, the study focused on purchase intention that is affected by humor advertisements. The study found that with the mean of 5.13, entertainment is the factor in humor advertisements that make people talk about the brands. The lowest factor from the research conducted is found purchase intention with the mean of 3.91 which states that people tend to make future purchase seeing humor advertisement. Hypotheses were also tested in the study by finding out the correlation between the dependent variables and independent variable. Hypotheses were tested and each was significant at 1% level of significance. All variables were found to be positively correlated. Humor advertisement was found to be positively and significantly related to purchase intention, Humor advertisement is gaining popularity and is increasingly being used by brands to impress and attract their customers in the market. From print advertisements to social media update, humor is being successful in hitting the right customers at the right time. Humor attracts attention and can increase retention of the advertising message. It can also be said that the credibility of the source can be enhanced with humor. At the same time, attitude toward the advertisements can be enhanced with the use of humor. This study shows that humor advertising has a strong impact on the perception of the customers. Humor advertising is directly related to the components of consumer brand perception such as purchase intention. Humor advertisements improve the mood of target audience. Humor advertisements tend to improve the mood of the target audience and made them to relax which improves the overall image of the brand and leadvertisements to the purchase decision. Happy consumers associate good mood with the advertiser's product.

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Uses of Mobile Phone in Teaching Vocabulary

-Bhumi Raj Pandit

Abstract

Mobile is a means of communication at first and a teaching and learning aid in the classroom and at home. This study was intended to investigate the role of mobile in learning vocabulary in general and developing pronunciation, word meaning and categorization of words in particular. It was an experimental research conducted at a particular class which came up with a conclusion that if students are oriented about the mobile applications related to various aspects of language and literature and given opportunity to use them in constructive manner, mobile is a boon. It develops the proficiency of vocabulary, grammar, pronunciation and all others as a whole.

Mobile is an electronic device invented for the purpose of communication from one place to another without wire as in the landline phone. It is available in various sizes and colours. Further it has uncountable features with various properties. These days mobile is used to make and receive calls, send and read e-mails, video calls, download and store varied information, watch live events, teach students and so on. It has been an inevitable need like food and water. Around two third of the population of the world have access to mobile and one third of the population have access to internet through it. Because of its wide accessibility there is chance of misuse of it. Specially the children of teen age are addicted in the use of it. So it has been an issue whether mobile ruins the study of them.

"Make him/her use no mobile" (Personal communication with parents, 2017 Feb. 12)-this is what I have heard as a teacher and as an administrator during my 12 years teaching career. No parent says let him use it. When the school calls parents to make query about their children, most of them say, "My son/daughter plays with the mobile all the time. What is there on it?" (Personal communication with parents, 2017 Feb. 12) They further say, "Please convince my son/daughter not to use it."

(Personal communication with parents, 2017 Feb. 12) Is mobile that much bad to students? Is it mobile that hampers learners' performance? I have never heard any parents saying it is mobile which changed their children's attitude positively. Is it a mobile or we people spoiling life of our son/daughter? Can we not make our children benefitted using it? It has been an issue whether to let children use it or restrict them to it until they are plus two graduates. Regarding it, Nathan (2013) mentions:

> Supporting parents believe that cell phones address their safety concerns by enabling them to communicate them with their children. Teachers and administrators opposed to mobile phone usage in schools believe that they cause disruption and may be used for malicious purposes such as cheating on tests or taking inappropriate photographs. (p. 64)

Mobile has been used for many other purposes. It is the reason so many teenagers have ruined their lives and even sometimes committed suicide too. While saying this, others raise questions, Is mobile harmful all the time? Of course not. So many examples are there where mobile has been a boon to change life. Mobile is supposed to have brought evil thoughts and negative attitude in school level children so the government of Nepal (HSEB, 2012) has banned the use of mobile at school for them. On the other hand, some schools have encouraged students using computers and internet. They have a provision of giving homework online so that they can be followed up by parents as well at home. So many researches have proved that mobile can be a useful means of learning language. This research has the following questions regarding the use of mobile.

i   Is mobile beneficial to school level children?
ii   Does it hinder to concentrate on their study?
iii   What is the role of mobile in teaching and learning vocabulary?

This study is supposed to explore the use of mobile by children for study purpose. So, specifically the objective of this study was:

- To find out the role of mobile apps in teaching and learning vocabulary.

Mobile has many reasons to be used in such a wide range. It is handy, catchy and lovely to anyone. Klopfer et al. (2002, quoted in Begum, 2011) claimed five properties of mobile devices which can produce educational benefits those are 1. Portability, 2. Social interactivity, 3. Context sensitivity, 4. Connectivity, and 5. Individuality. Some apps which help learning language are:

Four Picture One Word

This is an app developed to teach and learn vocabulary through pictures. When we log on to this app, we see 4 picture one word 3, 4, 5, 6, 7 letters respectively. In this, 4 different pictures are shown having one commonality and we have to

name it filling in the blanks as some letters are already written there. If we play four picture one word three letters, we type three letters and if we play seven letters item, we have to type seven letters. It is interesting for the young learners.

Amazing Facts

It is also an app used in learning several different things. When we log on to it, we can see amazing pictures, videos, quotes, scientists, science news, science facts about animals and so on. According to our concern we can follow the tabs. They are motivating, engaging and intellectual property. Amazing pictures or videos attract attentions of learners. So we can teach motivated learners in peaceful environment.

Biographies

It is also another app available in android system. It avails biographies of famous people of various sectors like literature, politics, philosophy, science and technology and so on. Biographies for kids, Biographies and memoirs etc. can be seen in the following sections. They provide detail information of people and their contribution to the modern world.

Brilliant Quotes

It is an app available in the internet designed for the mobile users and those who are inspired by different quotes. Quotations written or spoken by various scholars, politicians, philosophers, scientists, etc. are available. They are inspiring. School teachers can borrow quotations from this app and write on the notice board. We can ask students too to see it and write one in their turn.

Coursera

It is a famous app designed for the mobile users. As its name it provides courses of various universities. We can join different courses and get degree living here itself. It provides two types of courses: paid and free. John Hopkins University, University of Michigan, Stanford University, UC San Diego, etc. offer courses of one week to two years. We can achieve degree of foreign university from our local region.

Edunepal

It is an app developed in Nepal to facilitate teachers as well as students providing notes of school to university level. It provides materials for practice after going through certain exercise. With the help of notes teacher and students can proceed throughout the course.

Edu Gallery

It is like the gallery each mobile contains. It shows the reference materials of school and college level. Those reference materials which are hardly available in the market can be beneficial to both teachers and students. We can install it in mobile and use it whenever it is necessary.

Study English

If we log on to Study English, we see Study English at home, Improve your English, Learn Eng. grammar, English Study Online, English Study Direct, etc. According to our need we can select a particular one and go through it. English as a Second Language/English as a Foreign Language/English Language Teaching/Teaching of English to Speakers of Other Language online resources enlighten us with latest information and knowledge.

Formulas Free

It is an app for maths and science especially. It provides formulas of different mathematical problems and free readability formulas. Formulas for physics problems can also be traced from this application. Both the teachers and the students enjoy using it.

British Council

It shows the British Council activities and contains such programmes which help learners practice English. It consists Learn English great videos which helps learners to get exposed with English native speakers.

Country Information

It is an app which provides information about any country of the world. If we want to know about any country we can go to 'Countries of the world', 'World all country', etc. They provide geographical, political, historical and other necessary information to us.

Just Riddles

Only the content of the course may be boring to the students. If we use this app we find 'puzzle mind', 'Riddles', 'Brain Teasers' etc. which are entertaining as well as informative to them. They help to motivate and concentrate their mind towards study.

Literary Terms

It is very useful app for language students. If we want to know the meaning of

literary terms this app may be a boon. Inside it we see 'Literary Terms List', 'Literary Term Dictionary', 'Literary Terms Crossword', etc. Everything we can use free of cost.

Mind Tools

It provides templates for various trainings as well as tool kits like leadership skill, team management, strategy tools, problem solving, etc. Teachers are especially benefitted from this app and they can develop professional and academic career from it.

Natural Reader

It is an app for speakers of English as a second language. It converts any written text into spoken words. It can be used as personal software, personal web app and for commercial purposes. Those who cannot see well can listen to the text as an audio version.

Life quotes and sayings, Life quotes for family, Mirriam Webster Dictionary, Scrabble Solitaire, Scrabble Word checker, Speedy English Grammar, Spell bee audio are other apps can be installed in mobile. Podcasts is another app which helps to download audio or video files. Likewise, Subhashita, an app related to famous Sanskrita saying with English and Hindi translation, helps seeking equivalent form of the proverbs and saying.

Method

This is an experimental research conducted at a private school where the researcher had been teaching for more than ten years. The sources of data were specifically primary but there were secondary sources of data as the researches done before and books and articles written related to it. The responses given by students were the primary sources of data used in the study. The informants were the 40 students of grade ten of the private school. They were divided into two on the basis of their access to mobile and internet at home. So, 20 were there in each group. Then, the researcher administered a pretest to both the groups and analyzed the result. To find out the role of mobile apps Group A (having access to mobile) was oriented to various mobile apps and the techniques of using them. Group B was instructed to use normal technique of learning the items. The sampling procedure was purposive because it was limited to a single school and of ten graders only. for a month, Group A was instructed to use mobile to learn the given item. They used mobile apps to clearn the word meanings, pronunciation and categorize the word classes. On the other hand, Group B was supposed to learn them through dictionary available with them. The researcher put record of each student of each group. There were one hundred words used in our English book of Grade Ten. After a month a

post test was administered with the same set of words. When data were collected, the researcher analyzed them and presented the result in table and charts.

Results and Discussion

In the pretest of both the groups population was quite naive and the result was also poor. For the test a frame was developed where they had to fill the boxes with necessary item. Though there were many possibilities and field of enquiry the researcher had only confined his study on the pronunciation, meanings and the word classes (see Appendix-A). In the pretest of Group A and B the result appeared to be as follows:

Table 1

Result of Pretest of Group-A And B

	Group-A			Group-B		
No. of students	Below 5	5-10	Below 5	Below 5	5-10	Below 5
Correct pronunciation	average 20 words	average 30 words	average 40 words	average 20 words	average 30 words	average 40 words
Correct meaning	average 20 words	average 40 words	average 50 words	average 20 words	average 40 words	average 50 words
Word class	average 20 words	average 40 words	average 50 words	average 20 words	average 40 words	average 50 words

Table 1 demonstrates that less than five students maintained correct pronunciation of average 20 words. In the same way five to ten students pronounced thirty words in average correctly. Rest of other five students scored forty with the correct pronunciation. Another category of analysis was correct meaning and below five students gave the correct meaning of average twenty words, five to ten students supplied forty correct meanings in average and other five students maintained correct meanings of average fifty words. The researcher wanted to check the ability of students in categorizing word classed. And he found that below five students came up with the twenty correct answers in average. Five to ten students came up with forty correct answer and other five students had fifty score in average.

Group B (Controlled group) also had maintained the same result in all items. So the researcher did not mention all repeated items in different section.

After pretest each of the groups was taught according to the research design

and post test was administered after a month. And the result and analysis is presented in the following section.

Table 2

Post-test Result of Group A

No. of students	Below 5	5-10	Below 5
Correct pronunciation	40 words	60 words	80 words
Correct meaning	40 words	60 words	80 words
Word Class categorization	40 words	60 words	80 words

Table 2 shows that after the intervention of a month, the students who scored twenty in pretest scored forty with correct pronunciation. Likewise, other five to ten students who pronounced thirty words in average in pretest maintained sixty correct pronunciations. Rest five students who had forty averages score maintained eighty in post test.

The researcher also wanted to see the role of mobile apps in teaching meanings. Students having twenty average score in pretest increased to forty marks. Likewise students having forty marks in pretest wrote the correct meanings of up to sixty words. Other five students maintained correct meanings of up to eighty words.

According to the objectives the researcher also experimented how much effective role does the mobile apps play in the proficiency of categorization of word class. The result showed that below five students wrote forty words with the right answer. Majority of students i.e. five to ten students maintained sixty score whereas other five students maintained eighty marks.

Table 3

Post-test Result of Group B

No. of students	Below 5	5-10	Below 5
Correct pronunciation	25	35	45
Correct meaning	30	50	60
Word class categorization	40	50	60

The controlled group came up with a different result in post test. Unlike the experimental group, they made slight improvement in pronunciation, meaning and word class. They increased five percent in the pronunciation ten percent in word meaning and ten percent in word class determination. In comparison to

Experimental group they came up with twenty percent, twenty five percent and again twenty five percent less marks in pronunciation, meaning and word class categorization respectively. It can be presented as in the bar diagram.
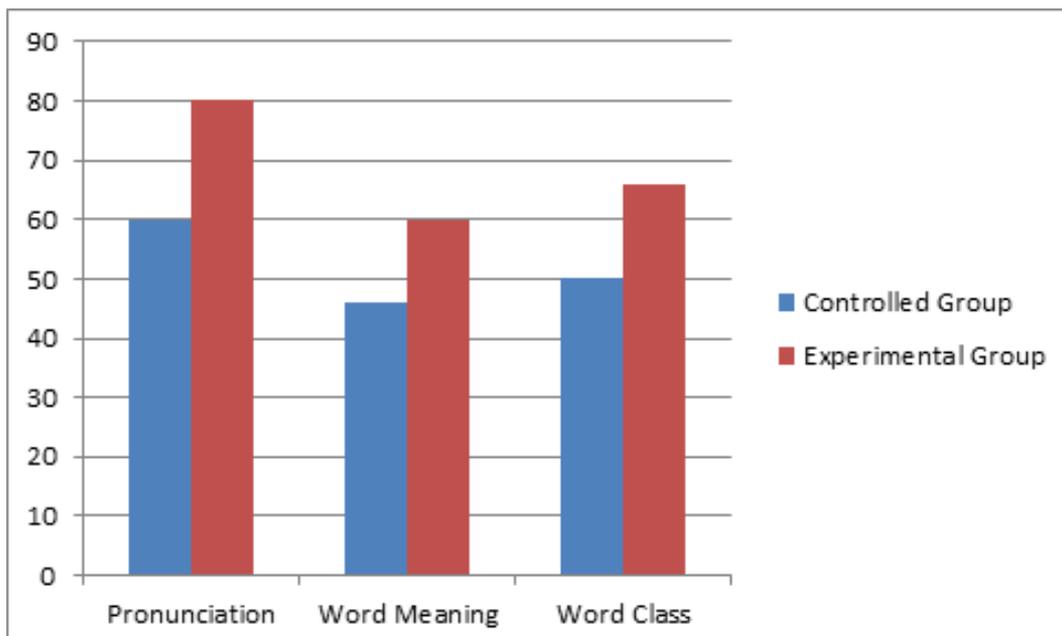
Difference Between Experimental and Controlled Group in Post-test

Findings

The researcher came up with the following findings from the analysis and interpretation of data.

- Mobile and mobile apps have positive role in developing pronunciation, word meaning and categorization of word class.

- Mobile apps users got improvement of twenty percent in learning pronunciation whereas dictionary users improved by five percent.

- Mobile apps users maintained twenty five percent more word meanings than dictionary users.

- Likewise, mobile apps helped to maintain twenty five percent more words' correct categorization than the dictionary users.

Conclusion

Unlike the perception of common people, mobile and mobile apps have positive influence in learning different aspects of vocabularies. Students themselves may not know about the learning apps so either parents or teachers have to introduce

and orient them to use various applications and their advantages in learning and developing pronunciation, meanings and word classes which are essential in day to day communication and for academic purposes as well.

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Resituating Traumatic History in *The Stories of Conflict and War*

-Dipendra Parajuli

Abstract

Traumatic story tells us individual's story along with resituating the history depicting the fragile social state. This article argues the three stories Avinash Shrestha's "Monologues", Kishor Pahadi's "The Tears of Terror" and Srijana Sharma's "The Sky Was Still Overcast" collected in The Stories of Conflict and War depict fragile and fearful society during the then CPN Maoist's People War in Nepal. The people had to go through fearful and traumatic situations that ultimately turned out to be paralyzing and lethal.

Keywords: resituating history, trauma, traumatic awakening

History, a much debated term has been understood from both subjective and objective perspectives. Though someone might disagree with history as the correct representation of the past, history nevertheless reveals the actions and events of the past. Literatures written based on the past events, that is why, reveal not only the society of that time but also a few perspectives that measured and interpreted the events. This article assumes literature written based on past events resituate the history. Following Cathy Caruth's opinion that traumatized's story carries history and his/her story is not only individual, this article maintains Avinash Shrestha's "Monologues", Kishor Pahadi's "The Tears of Terror" and Srijana Sharma's "The Sky Was Still Overcast" resituate the traumatic history of fragile Nepali society during the CPN Maoist's People's War.

"Trauma," a much discussed term in literature refers to the experience of the events that occurred earlier but gives delayed and repeated intrusive effects in future. According to Caruth (1991), traumatic character does not realize the seriousness of the vents at the time of the occurrence. Traumatic event takes delayed form and hunts the victim later on. Since trauma has its association with time, Caruth sees trauma's relation with history and argues it has literality:

Indeed, modern analysts as well have remarked on the surprising literality

and nonsymbolic nature of traumatic dreams and flashbacks, which resist cure to the extent that they remain, precisely literal. It is this literality and its insistent return which, thus, constitutes trauma and points toward its enigmatic core: the delay or incompletion in knowing, or even in seeing, an overwhelming occurrence that then remains, in its insistent return, absolutely true to the event. It is indeed this truth of traumatic experience that forms the center of its pathology or symptoms; is not a pathology, that is, of falsehood or displacement of meaning, but of history itself….The traumatized, we might say, carry an impossible history within them, or they become themselves the symptoms of history that they cannot entirely possess. (p. 5)

As the interpreter, we can see the history in the story of the traumatized. It is the story that they could not understand or possess but the world can see the traumatic past.

Trauma's connection with history and society makes traumatic experience not only individual but also a social issue. Jenny Edkins's (2006) argument "trauma always already involves the community or the cultural setting in which people are placed" (p. 107) links trauma with politics and history. Edkins view is trauma has direct reference with history; traumatic encounter reveals the way society was formed/settled. Caruth also has similar view. In "Unclaimed Experience," she states we can understand "a rethinking of reference is not aimed at eliminating history, but at resituating it in our understanding, that is, of precisely permitting *history* to arise where *immediate understanding* may not" (p. 182). This means we might not have had proper understanding of history during the time of occurrence. The study of trauma offers us better understanding.

Then, how is trauma narrated in literature? Hartman (1995) points out fluidity of meaning when trauma is narrated in literature. According to him, literal and figurative poetics are used to narrate trauma :

….the knowledge of trauma, or the knowledge which comes from that source, is composed of two contradictory elements. One is the traumatic event, registered rather than experienced. It seems to have bypassed perceptions and consciousness, and falls directly into the psyche. The other is a kind of memory of the event, in the form of perpetual trooping of it by the bypassed or severely split psyche. On the level of poetics, literal and figurative may correspond to these two types of cognition. (p. 537)

The literal poetics, of course, gives us direct understanding of both the events and the history. On the other hand, the figurative poetics might be more literary and interesting to read but difficult to perceive. Yet, both ways are open to interpretations and thus fluidity of meaning is possible. This means narration of trauma in literature

is also about retelling the traumatic past with the use of either literal or figurative poetics. The following part is the analysis of three stories that were written on the background of political conflict during the period of 2052-63 BS in Nepal.

Monologues

Shrestha's (2007) "Monologues" begins with the description of fragile social state. When the society suffers due to conflict between state forces and the rebels, especially if the rebel force terrifies people in order to deter them to make any step against it, the fragile social state gets exposed. The beginning paragraphs hint at government's inability and terrified atmosphere:

> Everything is in shambles. Everything lies in ruins. Everything lies in a state of disarray.
>
> The justice is in deep slumbers.
>
> The law is defunct.
>
> The administration is eroding away everyday. (p. 135)

This disorder of the society is accompanied by a nameless 'he' character. The character wants people to be "scared and terrified" (p. 135). The narrator hopes time will unmask him whether he is a superhero or villain. The 'he' refers to the leader of the rebel force. He has mission to achieve the aim and he believes deterrence and demoralizing of (potential) enemies is necessary. Among those potential enemies, the common people are prone to be the easiest prey.

After preparing the readers for upcoming scene of an innocent person's story of being victim of the conflict, the narrative introduces an unnamed character who lives in a district headquarter that is yet to be declared as a municipality. The reference is clearly towards remote part of the country. After having dinner, a family sits talking about their next day's work schedule. Suddenly there is bang on the door. The opening of the door gives entry to a terrific event. Twelve armed figures in combat dress clutch the unnamed middle aged character by his neck in the presence of other family members. Their arms, combat dress, and theft use of abusive and swearing language create tenor that no other family members dare to interfere with the situation. They kick him; he falls on the floor. Though he wants to know who they are, they instead drag him outside and abduct him. His family members cry for help but of no avail.

After this sudden and catastrophic event of his life, the character is forced to remain in some unknown place; he is kidnapped. He is blindfolded. He does not know where he is but knows the place has "reek of anti-humanity. The air is heavy with a stale odor of primitive barbarism. The loud hiccups of torture and heart-rend-

ing cry of torment are awake here like the evil-spirits of the fiends" (p. 139). The terrible atmosphere of the setting, in which he has to live through, continuously reminds him the traumatic event of his life. His thoughts awaken him to his trauma.

His traumatic awakenings not only hint at the long lasting effect of that shocking and catastrophic abduction-but also reflect the social atmosphere, how the people are feeling unsecured. He is not still sure of the identity of the abducters; either it is police or the rebel force. They are asking him questions. They expect certain answer from him but he is not the character they are seeking for. He cannot give any answer. As the result, he gets more torture. He is confused who those kidnappers are. He doubts if they are government forces. He then doubts who to believe and who not to:

> Who is the protector? Who is the murderer?
>
> Which one gives security and which one cleanses the humanity? Every one of them has the selfsame nature and character. Their faces and savagery reflected in their faces are alike.
>
> Prose and poetry are alike.
>
> The drama and the essay are alike.
>
> The story and the poetry are alike.
>
> Aman and a demon are alike. (p. 139)

The situation that forces the character to look at both man and demon through same eyes help us understand the attitude of common people's attitude towards war that uses terror. The use of images of man and demon also shows a common person's expectation from government. It is right that war that operates through psychological pressure upon common people creates environment in which people cannot trust even the government. So that rebel force feels they can get closer to victory.

The story has brilliant use of images and analogies. The character's traumatic awakenings remind him a story of a wolf and a lamb in which the wolf, in any way, tries to make the lamb his prey. The wolf, once, sees a lamb drinking water of a stream that the wolf uses for the same purpose. The wolf blames the lamb of polluting the water. The lamb refutes arguing he is drinking down the stream. The wolf then replies if he has not polluted, his father or grandfather must have polluted and makes the lamb his victim. This analogy gives rise to a few interpretations. In war or conflict, the armed forces play the role of that wolf. Furthermore war is brutal. The common people become the victim of brutality. Their fate is like that of lamb. Though they have not committed any crime, they are most vulnerable to be punished.

The victim's trauma gradually gets more torturous. He did not realize the

kidnapping would be so painful. Perhaps he hoped he would be free very soon as he did not do any wrong. But that is not to be. The abductors give him more torture. They break his leg. He cannot tolerate remembering the scene of kidnapping and the f torture. He weeps and cries to excess. Through his traumatic awakenings, the story raises question upon war that is carried with the rhetoric of liberating or protecting the people:

> Whom do they want to liberate by tormenting me with impunity? I wish to ask them at the top of my voice.
>
> "Why does a man turn out to be ever so murderous against a man? With no apparent hostility or personal grudge, why does a man become ever so rock-hard for another man- I wish to ask but whom?" (p. 141)

But the character does not have to live having trauma for long. It is not because he gets cure of it. In fact the abductors finally know they have mistakenly picked him up as he is of same name arid age they were looking for. They feel it is better to kill him rather than freeing him.

In this way, "Monologues" treat the war that uses tenor as a terrible episode that is most likely to give traumatic experience to innocent people. The traumatic event haunts the character. There will be repeated awakenings and the awakenings themselves are the sources of more trauma.

The Tears of Terror

Pahadi's (2007) "The Tears of Tenor" begins with traumatic awakening of Chet Sir. He stops at a tea stall on his way back to his home from city where he has been for medical treatment as well as some official works. He gets startled to see three boys at the same tea stall. Fear overwhelms his body and temperament. The three boys who look like students make him suspect them as rebels. Specially "the star shining" (p. 145) on the jacket of a boy leads him to associate them with the then Maoists during the insurgency. The bag that another one is carrying on his back creates air of suspicion. He thinks they must be carrying bomb. As one of them asks for toilet and the shopkeeper tells them there is not toilet, he feels a sigh of relief. He doubts they may be devising to plant bomb.

The beginning part of the narrative, by revealing Chet Sir's suspicion and fear towards the three boys, hints Chet Sir must have had some shocking and catastrophic event related with the rebel force or the Maoists. Gradually, the story unveils the traumatic past of Chet Sir through the omniscient narrator. Actually a few months ago, some rebels entered his home, asked him to get out little farther

than the house, accused him of spying and bit him. The reason behind the rebels' suspicion is they saw him "talking merrily with the soldiers of the Durga Batallion" (p. l47). It was only because his family members shouted for help to the villagers, the boys ran away and his life was saved.

Chet Sir was then admitted to the hospital. The government bore all the expenditure of his treatment. Thinking he got cured, he came back to his home. But it was only physical cure. The wound that the beating inflicted has remained in his psyche. Even very minor events terrify him reminding him the assault. This psychological wound is his trauma and his being terrified at trifle matters like "he would go as white as a sheet even at the sound of mice scuttling about in his house" (148) is his traumatic awakening. His trauma is beyond medical treatment and it is increasing more and more. Every time he is suspicious. The man, who remembers the assault even at the scuttling of mice, finds it unbearable when he sees the three boys with 'star shining' and 'a bag on the back.'

Chet Sir's encounter with the three boys not only reminds him the traumatic past but it also becomes the site of trauma. He believes he must have seen one of those faces before. Moreover, one of their voices, he thinks, resembles the voice of that rebel who called him that night and took him out. In fact, the images of star, bag and voice, in the narrative, act to repeat the traumatic past. The repetition here is a delayed one. While he was attacked, he did not realize it would give long lasting mental trouble. But only after he comes back to home, he realizes the incident was not a simple one; it has left assault to the psyche that cannot be cured. And the images of rebel force in the form of either star or bag or the voice only awaken him to that sudden and catastrophic event that he could not escape in his past.

The narration of traumatic story of Chet Sir is possible, though negatively, because of the conflict that uses terror. The rebels feel it is necessary to keep the common people away from the security forces so that they ultimately distrust the government and turn towards the rebels. That is why beating upon Chet Sir serves two purposes for the rebels- one is to deter Chet Sir and other villagers from developing closeness with armies and another is they can play in an easier way in the village as the villagers keep themselves away from the security forces because such forces find it difficult to act in that social environment where the local people do not support them. It is tactic of the rebels but the tragedy is innocent people get trapped, they become victims. The strategy of the war of terror gives trauma to the people; the trauma remains in them for long.

The story begins and ends with the same technique i.e. the traumatic awakening. Finally, Chet Sir is on his way back to home. He has to "walk along the solitary way for ten to fifteen minutes" (p. 148). He gets fearful thinking if he has to come across a gang like that of rebels. This time the 'solitary way' reminds him his

trauma. Then he sees a man walking ahead of him. He, at first, feels happy thinking he has got company. But as he gets closure to the man, he starts to get fearful. As he stands close to him, "he was startled. That man might be one who had called him out of his house two and half months ago. Like the face of the boy who had grabbed his hair, the face also terrified him" (p. 149). But the man turns out to be his student in the past. When the student greets him with respect, Chet Sir can only fill his eyes with tears.

Thus, the story is a depiction of plight of a traumatic character who goes on suspecting every person on his way. In fact, the effect of trauma is lethal to both the traumatic character and the health of human world. The three boys are on their way to somewhere, but he doubts them and gives himself more torture and trauma. On second occasion, he doubts another character before knowing who that character is.

The Sky Was Still Overcast

Sharma's (2007) "The Sky Was Still Overcast" is about traumatic stories of both the civilians and the police personnel during the time of conflict. The narrative begins with the air of lack of trust upon the police force. Jamuna, who comes to live in the home of her brother Chandra Lal, does not like her brother's letting the police to stay at his home in the night time. Her opinion is "they may take, a mile while you give them an inch" (p. 151). She seems so negative to the police that she compares them to snake and says, "The snake, in spite of being tamed by feeding milk, shall bite one day" (p. 152). In fact there are some reasons behind why Jamuna is so averse to the police. The narrative reminds story of Phurba's daughter-in-law who was manhandled and raped by some people who looked like the police. Jamuna does not want anything bad to happen with the family of her brother.

The above incident takes us to develop the idea that during conflict and war, an incident that is traumatic cannot be limited to the person. It rather gets collective significance. The brutal act upon Phurba's sister remains as a trauma in the mind of the villagers as well. After all they have same cultural and geographical setting. They all live in conflict hit area and they all are likely to be victim of conflict. That is why when they see police, they get startled. They do not want to repeat the failure of Phurba's family. The police image reminds the past incident and awakens them.

More than Chandra Lal, it is Jamuna who is more traumatized. Chandra Lal, in fact, has allowed the police to stay in his house. Their behavior has also impressed him so much that he does not want to doubt them. They help him with his household works in return of his favour. But Jamuna is so occupied with the thought that they should not show any sort of closeness with either the security

or the rebel force. Such closeness might put them in trouble. In this context, it is not difficult to understand that she is getting aware of possible dangers. She must have heard other many stories including Phurba's daughter-in-law. Though she has not personally encountered any traumatic assault, others' traumas act to make her aware so that such sudden and catastrophic events can be avoided.

Thinking the police can be source of possible danger, sheipeaks, in a harsh tone, to the police not to stay in her brother's home, "Brothers, is it not the police station where you are supposed to stay? But I always see you in the village" (p. 155). The story's description that the question of Jamuna "pieróed the breasts of policemen" (p. 155) tells us about mental plight of the security force. Jamuna has asked them to stay in the police station but it upsets them. The reply of a police makes it clear that they are terrified to stay in the appointed station because of traumatic events of the past:

> Sister, you are right. It is the station where we are supposed to stay, but what to do? These days the rebels have changed the station into a large wooden death cage. The nearby stations have been destroyed. Many of our friends have been turned into ashes. We know the duty of the police is to give security to the people, but if we are not secure ourselves, how can we safeguard others? … we will go, we will certainly move towards the police station. (p. 155)

Police have fallen in problem. They are expected to give security but the irony is they themselves are not secured. The trauma of past incidents, the bombing of police stations by the rebels repeatedly haunt them. As it gets the evening, they get awakened to theft trauma.

Analyzing the question of Jamuna and the psychology of these policemen, it seems the rebel force is successful to deter (potential) enemies. On one hand, the civilians like Jamuna do not do anything that might invite the rebel force suspect them. On the other hand, the government forces rather than taking any action against the rebels are focused on their own security. The sudden and catastrophic events, which fell upon them caused by the rebels, have brought them to the back foot.

The trauma of policemen does not stop with Jamuna's asking to stay at the appointed station. The station and the night time appear as reminder of their trauma or they get awakened to their trauma. One policeman dreams a horrible scene:

> The mutilated corpses are scattered all over the battlefield. On a nearby ground a mourning assembly is going on. Thousands of people have joined this assembly. They are bowing their heads and are maintaining silence in the honor of the dead. Amidst the assembly

> there happens to lie the corpse of the policeman himself-tightened
> onto a cane and covered with a sheet marked Ramnam. (p. 156)

This dream of the policeman is both the trauma and the site of trauma. It is trauma in the sense that the past incidents that happened with other policemen such as their deaths in fight against the rebels have given him a psychological wound. Now he realizes any time he may have to encounter such fate. On the other hand, this imagination is the result of his fear, the fear of his possible death. This fear, though there is not any physical wound, is certain to leave long lasting effect. Perhaps in the nights to come, he will again have such imaginations and get awakened to his traumas.

Caruth's idea of trauma as an 'intrusive hallucination' is exhibited in this narrative as well. Whenever they see a horde of people, they fear thinking it must be the group of rebels approaching to attack them:

> At the crack of dawn; one of the policemen rushed out to relieve
> himself. His eyes fell on something like a horde far away. He entered
> the room frantically, restraining his bowel movement and informed
> of it to his friends. All the policemen in the room began peeping at
> the horde, through the windows and the door.. ..“Be alert. Do not
> lose your heart! If attacked, then resort to any measure to save your
> life.” One of the aged sergeants said. However, as the dawn broke
> over the village, that horde was nowhere in sight. (p. 158)

It seems there was no horde at all but the policeman has illusion of seeing a horde. This is what happens in traumatic awakening. The shock that resides in psyche of traumatic character puts the character in hallucination. The character suspects and associates things with different aspects of his/her trauma.

Policemen's traumatic awakenings are basically due to their pleasing memories of the past. After the asking of Jamuna to stay at their appointed station, one policeman remembers those good days, “In those good old days the villagers would prepare food before they said-'let us cook for you here today.' These days, we have a tough time. Nothing is easy for us” (p. 156). This memory of the past, in contrast with torturous present in which they are striving to protect themselves instead of offering protection to others, gives them a sense of failure. This is what they did not realize before or they realize they could not avoid this failure. The same shock along with theft fear of death repeatedly haunts them.

The narrative, thus, is the revelation of state of mind of both the civilians and the police personnel in conflict hit areas. The trauma of both Jamuna and the police share a same feature that all human beings are vulnerable to trauma. Once they encounter certain shocking event, it in their mind and follows them repeatedly

because they realize they experienced something that they had not wanted.

Three narratives discussed so far have depicted the psyche of innocent people and some policemen who have undergone sudden and catastrophic event/s of their life. The stories have some aspects common. All these stories attempt to reflect the mind set of people involved either directly or indirectly during the insurgency in the history of Nepal. The insurgency and especially the conflict between the government security forces and the rebel force are the political factors or the causes behind the plight of Jamuna, Chet Sir, the police and other many. Both the civilians and police have become the victim of use of terror. The tactics employed by both the rebel and security force have created an air of mistrust and fear. More than that people face events that they do not want to happen. The incidents are serious ones- some are abducted, some are killed, and some are raped. The events have psychological wounds more than the physical ones. It is because such wounds are unexpected and opposite to what they want to happen in their life, they realise their failure and inability to respond in time. This necessity and inability to respond haunt them repeatedly and awaken to the failure or the catastrophic event or the trauma.

Resituating History

The above discussion how conflict and war enforce tenor and violence as a tactic to get victory and how the same enforcement ultimately leads to the state in which the people involved in war either directly or indirectly become victim of serious psychological wound that we call trauma. But the trauma and its awakenings in the people cannot be limited to a person; it also helps us understand history.

Caruth and Edkins arrive at same understanding when they interpret significance of trauma in relation with history or politics. Edkins' argument that trauma involves the community or the cultural setting in which people are placed confirms Caruth's idea that trauma resituates history. Connecting trauma in relation with politics or war, trauma of a person cannot be only individual because violence and tenor are deliberately imposed by warring forces. Such imposition is not focused on any particular character only; this strategy is carried out to deter both known and possible enemies. Point to understand in this connection is the traumatic significance of war and conflict cannot be understood at the time when they operate. Only after traumas haunt the affected characters, we understand how lethal the history was.

Then we can argue the stories analysed in the previous chapter reflect the history of Nepal during the period of insurgency. Yet I cannot argue the stories give us total picture of the history but, I believe, the stories reflect how the warring

forces imposed terror as a tactic, how the people lived through unsecured social atmosphere, how both the civilians and the security personnel had to bear inevitable consequence of traumatic awakenings, and finally the fragile social state and very weak government.

The narration of trauma of innocent characters, except that of policemen, in all the stories clearly tells that the enforcement of terror is intended one. It is easy to assume that war operates with calculation. It cannot always be random one. The selection of traumatic awakenings of innocent characters is indication of deliberate use of terror. It ultimately creates environment of fear. The plight of Jamuna and Chet Sir reflect the fragile social condition. The people no more have trust upon the security forces. Moreover, they are likely to be victim of the rebel force if they are seen having any sort of closeness with the security forces. Use of tenor or violence as a mandatory factor gives people serious psychological wounds. Many people lose the family members. Some of their houses are ablaze. Some of them are raped and some others are brutally treated that they reach the position of having intrusive hallucination. Interestingly, it is not only the common people who become prey to trauma, the police personnel are traumatized. It is reflection of both fragile social state and weak government. The police are part of government and but irony is they ask for refuge at the home of civilians. By doing so, these narratives serve the function of helping us analyse human behaviours, understand reality and the consciousness, and even some strategies that are employed during war and conflict. In other words such descriptions reflect the time and thus the stories resituate the history.

The stories are criticisms of such wars and conflicts that intend to impose tenor and fear. Throughout these stories, we cannot find even a single event that favours war. The narratives are full of pains and cries, hallucinations and illusions, abductions and killings, and the ultimate consequence of traumatic awakenings. Clearly the narratives reveal negative sides of such war. War may have political significance from the perspective of the warring forces but it is very lethal for those who have nothing to take from war. Humanity crumbles. Just like the questions raised in "Monologues," it gets difficult to distinguish whom to believe and whom not.

The narratives raise a serious question on political rhetoric behind the justification of war that it liberates people. The traumatic awakenings of common people, in return, question who those the warring forces intend to liberate are. If it is common people, they are most vulnerable to be victim of war; they suffer the most. The answer might be political; it may point to greater goal but can hardly convince people. In fact in the name of liberation, the acts of inflicting serious injuries cannot be justified.

To conclude, the discussion so far on these four stories views traumatic

awakenings as inevitable consequences of war and conflict because they are lethal as they create traumatized victims who repeatedly get awakened to the catastrophic events of their life. At the same time the stories of traumas related to war are collective ones and help us understand or resituate the history. Besides traumatic point of view, there can be other areas for further research. New historical perspective might help analyse the stories from the perspective of power. Socio-political analysis can be carried using Marxist approach whereas the feminist approach can be useful to analyse the position of women in conflict.

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Reflection of Attitude in James Joyce's "Counterparts"

-Laxmi Sapkota

Abstract

James Joyce in his "Counterparts" says that authority and post make one feel dominated, insulted and frustrated. He has made one sided study of Farrington's character that is one aspect in which an individual twists oneself to escapism but he remains silent about self-realization and self-actualization. Study on 'self actualization' of Farrington has been untouched by any of the reader. So, taking help from textual facts and views from a few writers. I have analyzed the reflection of attitude in Farrington who escapes from the responsibility, blaming others and cheating the work. He could have done much better if he had desired or realized his responsibility to get positive results but he did not. Thus, a person works effectively not only by imposition upon him but also he can do more effectively if s/he has a sense of self-actualization.

Attitude is a psychological construct, a mental and emotional entity that inheres in, or characterizes a person. It is an evaluation people make about objects, ideas, events or other people. It serves particular functions for individuals. Explicit attitude is conscious but implicit attitude is unconscious belief that can still influence decisions and behavior. A reading of James Joyce's "Counterparts" gives us a glimpse of the human psychology explored in attitude. He delves deep into the human consciousness and specializes in reading thoughts, ideas, feelings, emotions, memories, recollections, etc of the human mind. In brief, he is a storywriter who deals with the inner working of the mind and very little with outward or external action. By contriving a series of symbolic overtones, he relates his hero Farrington at the centre.

Struggle Against Authority

In order to influence independent behavior, any organization develops leaders, managers, or supervisors who have direct responsibility for transmitting organizational goals to their subordinates, assigning specific tasks and so forth. Organization itself creates an authority as Schaefer claims:

Authority is the way one person gets another to behave in some way because that person has the right to do so. When a person joins an organization, he agrees that some people in the organization have the right to give him orders as a condition of the membership. It is easy for those with authority to forget that the person being influenced has something to say about it. If a person believes that the influencer doesn't have the authority to give orders, the persons may just ignore the orders. There may be situations in which a person has the authority to tell us what to do in some ways.

Farrington's rebellion is directed against all constitutional authority in whatever form it exists or manifests itself. He finds that the 'conscience of his race', as it appears in the word of his own. He is destined to learn his own fate/character apart from other or to learn the character of mental conflict that leads him to conclude that he cannot accept Alleyne's order to copy the documents within due time. And so, frustration and humiliation within is born:

Mr. Alleyne bent his head again upon his pile of papers. The man stared fixedly at the polished skull which directed the affairs of Crosbie and Alleyne, gauging its fragility. A spasm of rage gripped his throat for a few moments and then passed, leaving after it a sharp sensation of thirst. The man recognized the sensation and felt that he must have a good night's drinking. The middle of the month was passed and, if he could get the copy done in time, Mr. Alleyne might give him an order on the cashier. (Joyce, p. 331)

Reflection

All through the story, Farrington's struggle with his external environment is fused with the development of his own inner life. Towards his surroundings, he is the first in an unconscious, then in a fully conscious revolt. Throughout, the language he hears around him offends his mind and his ear when Miss Parker informs him that he is called by Mr. Alleyne upstairs. The man muttered, "Blast him!" under his breath and pushed back his chair to stand up….He lifted up the counter and passing by the clients, went out of the office with a heavy step. As he roams the Dublin Street, he feels that he must escape from his entire environment (responsibility) and he does escape when the time comes.

Farrington found that although his heart was unable to harbour the passions of duty, he was still capable of fits of irritation and anger. However, he felt no temptation to reward morality. He felt that he was destined to learn his wisdom and fate apart from others, that he was destined to wander among the snares of the world. The snares of the world were its ways of interpretations. He was destined to fall. He had not yet fallen but he would fall.

Thus, Farrington almost rejected the responsibility and sincerity. Apart from the conscious motives which have been indicated above, there were strong motives in his sub-conscious mind for deciding not to become sincere copier. His friends (drunkards and lophers) enjoying the evening outside in the inn vaguely visited Farrington's mind. In other words, his decision to reject copying was prompted:

> The dark damp night was coming and he longed to spend it in the bars, drinking with his friends amid the glare of gas and the clatter of glasses. He got out the Delacour correspondence and passed out the office. He hoped Mr. Alleyne would not discover that the last two letters were missing. (Joyce, p. 332)

Farrington receives a call by drinks. Drinks offer him power, knowledge and the possibility of a life of success. All this is precisely what Farrington has saught. When alcohol as drugs is taken by an individual, it may give a sadistic feeling of pleasure for the time being and temporarily although he is free from real life problems. Once a person is addicted to either of them, not only the individual deteriorates physically and mentally but also he will be failure in the society. Thus, it is advised that one should not use the above mechanism to reduce his/her stress in life though an individual feels free, comfortable with the drinks excuses.

A mentally healthy person enjoys the harmony of the 'internal with external' and maintains a balance between his needs and environmental factors that influence the satisfaction of the needs. He lives a fuller, happier, harmonious and effective life and himself and accepts others. Farrington is neither able to live a happy life nor to accept himself and others as he feels himself being hunted everywhere and every time. Here, Abraham Maslow's position is that people have needs or wants inside them which cause them to act. People act to fulfill needs which are important to them at a particular time. Farrington in the essay, in this sense, is mentally unhealthy as he fails to tolerate the situations he gets. He feels "Blast' to everyone in the office and feels the same as he encounters with the innocent boy. He can't adjust himself, neither remains happy and cheerful. As an unadjusted person he doesn't know his abilities, neither works accordingly. He lacks right perception. Instead of participating in creative and constructive activities, he looks for the excuses to escape the responsibilities. For his deficiencies he blames others and lacks self-confidence.

Lack of Adjustment

Adjustment mechanisms are almost used by all people. They are constructs which are inferred from the behavior of the individuals. They have protective orientation. All mechanisms are used to protect or enhance the person's self-esteem against dangers. They defend the person against anxiety and frustration. They increase satisfaction and help in the process of adjustment if used within limit. Invariably in all adjustment mechanism, the individual distorts reality in one way or the other because the method of protecting against dangerous inner impulses or escaping from anxiety involves some kind of distortion of the conscious representation of the person's impulses. The overall effect of adjustment mechanism is to cripple the individuals functioning and development through falsifying some aspects of his impulses so that he is deprived of accurate self- knowledge as a basis for action. There is self- deception underlying all adjustment mechanism. We deny the disguise, the real cause of our behavior in order to maintain the balance of our personality. According to Panda (2006),

> The well-adjusted person accepts his limitations and does not blame others for his deficiencies and doesn't run away from challenging situations. He is self confident. The well adjusted person when meets with a conflict, he tries to resolve it on sound basis. He develops tension tolerance and doesn't get disturbed in moments of displeasure. He accepts joy and sorrow, success and failure with poise. Hence, mental health becomes synonymous with mental adjustment. He is happy and remains cheerful. A mentally healthy person knows his abilities, motives and desires etc. and works accordingly. He has the right perception. A mentally healthy person participates in creative and constructive activities and carries on nicely in society. (p. 263)

Farrington is neither able to accept his limitations nor accept his deficiencies, nor is confident in his work. He ignores joy and sorrow. He is never happy and lacks right perception. Rather, he fails in both constructive and creative work.

When an individual meets with stress in the form of conflict, frustration, anxiety or pressure, his immediate reaction is either to be aggressive or to be withdrawal type or play as a neutral role in order to reduce his mental tension and to maintain balance in the society. These common ways the individuals use to defend for adjustment mechanism. The defense mechanism helps the individual to preserve himself and to protect him from anxiety. Every individual uses these mental mechanisms or protective devices to some extent or the other to escape from the conflict situation. Farrington is a failure to anticipate with conflict and anxiety. Whatever he does or wherever he goes. Crow & crow (1973) states:

> The importance of anticipatory adjustment is great. It is the involuntary

foundation of all voluntary behavior, it is the active desire which sets the goal, toward which the organism strives in trial and error learning. It determines the 'mind set', or organic pattern of readiness and inhibitions. Without control of anticipatory adjustment, learning self can not be controlled. (pp. 306-307)

Stress, like punishment, is uncomfortable. It occurs when goal-directed behavior is blocked (frustration), when there is uncertainty about the future (anxiety) or when a person must choose between alternative behaviors, goals or information (conflict). These stresses act as 'pushes' for behavior which reduce the stress. The manager's awareness of this (frustration, anxiety and conflict) can help him/her diagnose and solve problems related to on-the-job behaviour. Farrington hurtles forward in the story without pausing to think about his actions or why he feels such discontent. As a result, his circular activities become more and more brutal. When he loses two arm wrestling matches to Weathers, a 'mere boy', he goes home only to beat his own boy. While other characters in the collection acknowledge their routine, lives, struggle, then after they accept their fate passively, Farrington is unaware and unrelenting. The frustration of work only takes on new and more extreme forms at the pub and at home (violence). He fails to realize that his own actions are far worse than the mocking cruelty of his boss. He is never sincere in his work. Instead of making up the mistakes that he realizes, he thinks of the ways to escape of it.

Lack of Self-internalization

Internalization is a feeling for change in perception and action. With the hope of do or die the individuals internalize the situation and work accordingly. With optimistic feeling they change the ways but they happen to ignore if they are no more interested on. Here, Kelman (1938) states:

Internalization refers to the change in beliefs and affect when one finds the content of the attitude to be intrinsically rewarding, and thus leads to actual change in beliefs or evaluation of an attitude object. The new attitude or behavior is consistent with the individual's value system, and tends to be merged with the individual's existing values and beliefs. Therefore behaviours adopted through internalization are due to the content of the attitude object.(p. 53)

But, Farrington has no hope for future. Neither he expects so as such he intentionally avoids the feelings of internalization and acts accordingly. He does not want to value the work. Obviously, an organization is simply a vehicle for working efficiently. It can't act on its own and; must have members or employees to act for it. So, it must be able to influence people to behave in certain ways.

First, it must attract them to join the organization. Then the organization must influence them as members to behave reliably: to attend work, do their tasks, and follow the rules. Although we sometimes neglect this phase when thinking about organizations, the organization must influence members to act in innovative ways. On the other hand, an employee must act independently as Schaefer (1979) argues:

> Organizations seem to work best (get the most commitment from their members) when the goals of the organization and the goals of the individuals working in it are the same, or at least compatible, their goals fit together so that the employee or member can attain personal objectives by doing at the same time which contribute to organizational goals. (p. 141)

All organizations have rules. There are certain behaviours they want all members to perform (for ex, punching a time clock) and others they wish to forbid. In order to enforce those rules, organizations, use the influence methods. The intent is to discipline employees and train them to behave according to company regulations. The employees should understand these organizational problems. Stanley (2006) states:

> Understanding the problem means that the first step is to find out exactly what the want to be satisfied is, what the difficulties are or are likely to be, and what will constitute a solution. The trend scientist performs this step very carefully and exactly. He finds out what is to be done before he begins and this eliminates much useless effort. (p. 535)

Farrington never observes the situation, nor does experiment and draws conclusion. As he escapes the quality of understanding the problem, he does not get other alternative solution to satisfy his want. As a result, he feels demotivated to work sincerely.

Lack of Self-actualization

Murray's theory of motivation comes under need theory and puts forward the concept of need to explain human behavior. According to him, a need is a construct (hypothetical force) which stands for a force which organizes perception, appreciation, intellection, contain and action in such a way to transform in a certain direction on an existing unsatisfying situation. It means an unsatisfied need will force/compel a person to work until it is satisfied as Farrington sells his wrist watch for six shillings just to satisfy his need. In this context Panda (2006) opines:

> Freud's theory of motivations is giving emphasis on instincts (sex/urge/desire) and unconscious motives in studying human behavior and emphasized that

the root cause of all activities in human beings. Similarly, the unconscious which is 9/10th of one's total mental content and consists of one's desires, repressed sentiments, wishes, ideas and feelings etc. is responsible for all that we think, feel and do. Thus, the why and how of behavior lies in the choices made by one's conscious which are usually the gratification of sex or the seeking of pleasure. (p. 256)

The protagonist of the story is motivated to pleasure of drinks/desire which he cannot repress for long though his this motif is deeply rooted in him as a result he happens to manage o few shillings for his need. He does not look for any other positive ways. Knowledge of results, high aspirations and clear goals are the best preparations and incentives to self-motivation especially if the individual is directed and encouraged to set his/her choices and letting them choose. Farrigton fails to achieve the results of his aspirations.

Collaboration, then, is a method which tries to really do what manipulation pretends to do. This approach encourages the person being influenced to take charge and initiation: to plan and carry out real, important decisions. In any situation, business or family, it is a time-consuming procedure. And it may be frightening, because neither the influencer nor the person being influenced really knows how things will turn out. In this regard, Chauhan (2002) states:

> The overall effect of adjustment mechanisms is to cripple the individual's functioning and development through falsifying some aspects of his impulses so that he is deprived of accurate self-knowledge as a basis for action. There is self deception underlying all adjustment mechanisms. We deny and disguise the real cause of our behavior in order to maintain the balance in our personality. (p. 428)

In any of the work place whether it is inside the outside, there should be a sense of collaboration. For better achievement, one should learn both to influence others and to be influenced. One should not deceive the self. We can not ignore the writer's position in which he seems to say ridicule and sarcasm are far from the best means of motivation. People have their pride and self respect. Any attempt to embarrass or humiliate should be discouraged. Shame and embarrassment are not healthy emotions. They tend to disorganize the personality by producing uncertainty, hesitation, frustration, loss of confidence and self-respect, self-starting behaviours which are motivated not by outside influences but rather by needs inside each person. The analysis says, activity drive, curiosity, needs related to creativity, innovation and change and self actualization needs help to understand to express. Self-starting behaviours fulfill our needs through activities which are voluntary in nature. The individual should try to seek these keys in him/her to meet better success.

Creativity concerns the combining of ideas or concepts in new ways, resulting in new and innovative associations or discoveries. Many jobs require creativity at some time. An organization performs better when individuals' behavior is standardized, particularly in lower level jobs (clerical work). Every person in an organization must be creative because formal rules and routines just cannot cover every situation that will arise. Until and unless the individual fails to be positive, his attitude will not change and there by achievement will not change.

Conclusion

Both positive and negative determiners formulate attitude in all individual. Motivation, self-starting, reward, defense mechanism, etc develop positivity in attitude. On the contrary, stress, punishment, embarrassment, violence, etc. are the reflections of negative attitude upon the character. Farrington's attitude has been found negative resulted by stress, violence and insult. The readers learn that Farrington is not interested on his job and clearly demotivated on his duty. Again, the story would have taken a very different turn if he were successful to achieve that. It would have let to the introduction of another new character (Farrington) and a totally different ending of the story if he had been self-influenced and a sincere worker. It seems that his self-deception is more responsible than the organizational attitude and authority. Rather, authority is compelled to poke him because of his insincerity time and again.

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Study Between Rural and Urban Basic Level Students on Personal Hygiene

- Yadav Raj Adhikari

Abstract

This study was conducted among 230 basic level students of Rural and Urban areas of Kaski district to find out knowledge and practice of personal hygiene. Study population was selected by simple random sampling method. A questionnaire and checklist were developed to collect data from the selected respondents. The knowledge about hygiene was good in both areas but poor in practice. There was gap between knowledge and practice. Education should incorporate with daily life situation. In conclusion, personal hygiene is necessary for all age group of people to live healthy and happy life.

Keywords: cleanliness, personal hygiene, quality life, rural, urban.

According to Nepal's constitution 2072, health is fundamental right. Positive health is known as quality of life. Lack of behavioral and practical knowledge, many health issues are created in community. School is miniature society where representatives of many communities take part. Schools are the good places for providing and gaining formal education, though, home is the first school and parents are known as first teachers. Regarding good health, Plato said that sound mind, sound body and sound environment should go together. Only healthy people can contribute to the nation. It is true that health is wealth.

Most of the disease are caused by lack of hygiene. The word 'hygiene' is derived from 'hygia' the goddess of health in Greek mythology. She is represented as beautiful woman holding in her hand a bowl from which a serpent is drinking. In Greek mythology, the serpent testifies the art of healing which symbol is retained even today. Hygiene is defined as "the science of health and embraces all factors which contribute to healthful living" (Park, 2007, p. 39). Hygiene refers to the maintaining of health and healthy living by personal, domestic and community hygiene. Personal hygiene is a concept that is commonly used in medical and public health. Personal hygiene is personal as its name. It is practiced at the individual level. So, personal hygiene is defined as a condition promoting sanitary practices to the self. The practice of personal hygiene is helpful to prevent the incidence and

spread of communicable disease. Hygiene practice aims to prevent or minimize disease through cleanliness. So cleaning is a means to obtain hygiene. Human body is the main reservoir of disease causing germs and parasites to grow and multiply. Overcrowding is also one of the factors helps to spread germs and parasites. Sneezing and coughing in crowd makes it easier to spread germs and parasites.

Keeping body clean and practicing healthy habits help to be healthy. Personal hygiene prevent fecal- oral transmitted disease. Personal hygiene has its aesthetic and social values. Persons with clean body and dress enhance good personality. They feel confident, pride, comfort and dignity at home, school, office and public places. Person having poor hygiene cannot adjust with friends. He /she might be isolated from friends. The success or selection in new job or the chance of promotion could be affected by poor personal hygiene. Proper practice of personal hygiene promotes health status (Aesthetic values of personal hygiene, 2018). The practice of personal hygiene can be found in several religious text. Such as *Manusmiriti*, *Vishnu Purana*, *Swasthani* etc. Nitya karmas means daily duties; bathing early in the morning, cutting hairs and nails, cleaning teeth are mentioned in those text (Poudel, 2011, p. 3). The knowledge and practice of personal hygiene are vital in all our everyday activities. Personal hygiene prevent fecal-oral transmitted diseases. The fingers may get contaminated with one's own faeces, either directly or indirectly. Activities during defecation and child bottom-washing are additional opportunities for the contamination of the fingers that facilitate the transmission of infections.

Personal hygiene practice is an important aspect of human life. Which refers science of preserving and promoting health through active efforts of an individual. Proper practice of personal hygiene promote health status. So main objective of personal hygiene is to maintain standard of living and achieve quality of life.

In 2008, more than 215 people died due to diarrhea and cholera in Jajarkot and Rukum district (Jajarkot: Deadly diarrhea, 2018). Is that incident happened due to lack of proper practice of personal hygiene? So in this study researcher is going to find out the knowledge and practices of personal hygiene comparatively between urban and rural areas basic level students.

Method

This study was descriptive type. 230 basic level students of community schools were respondents. Among them 115 from urban area (Pokhara Metropolitan City) and 115 students were from rural area (Annapurna Rural Municaplaity). Simple random sampling method was applied. A questionnaire and checklist were developed to collect necessary data. The tools were pre-tested and corrected. The

researcher visited the selected school's students of class 7 and 8. Data were collected with the help of the tools. Respondents were observed. After collecting the data, they were checked carefully, grouped and tabulated. Percentage was used for data analysis. Specially, eight areas (hands, nails, teeth, eye, hair, body, cloths and ear) were observed.

Result and Discussion

Personal hygiene practices determine the health status of an individual. Knowledge and practice about the personal hygiene status of respondents have been presented in the following table.

Table 1

Knowledge and Practice on Personal Hygiene

1	Areas of assess	Rural				Urban			
	Body /skin care:	Yes		No		Yes		No	
		Nos.	Percent	Nos.	Percent	Nos.	Percent	Nos.	Percent
A.	Bath weekly with soap/shampoo	115	100	0	0	115	100	0	0
B.	Use sunscreen	0	0	115	100	20	17.39	95	82.60
C.	Avoid the sun during day time(10:00 am to 4:00 pm)	100	86.95	15	13.04	110	95.65	5	4.34
D.	Wear protective clothes	90	78.26	25	21.73	100	86.95	15	13.04
Observation of skin		Cleaned		Dirty		Cleaned		Dirty	
		Nos.	Percent	Nos.	Percent	Nos.	Percent	Nos.	Percent
		58	50.43	57	49.56	78	67.82	37	32.17
2.	Hand washing								
B.	Wash before and after eating food.	110	95.65	5	4.35	110	95.65	5	4.35
B.	Wash after toilet use	115	100	0	0	115	100	0	0
C.	Wash handling pet and domestic animals	70	60.86	45	39.13	80	69.56	35	30.43
D.	Wash after disposing faces	115	100	0	0	115	100	0	0
Observation of hands		Cleaned		Dirty		Cleaned		Dirty	
		Nos.	Percent	Nos.	Percent	Nos.	Percent	Nos.	Percent
		59	51.30	56	48.69	100	86.95	15	13.04

3.	Nail care							
A.	Keep nails trim and well shaped	65	56.52	50	43.47	70	60.86	45	39.13
B	Clean nails wita nail brush	7	6.08	108	93.91	20	17.39	95	82.60
C.	Exfoliate hands weekly (wash/rub with granular substance)	0	0	115	100	0	0	115	100

Observation of nails	Cleaned		Dirty		Cleaned		Dirty	
	Nos.	Percent	Nos.	Percent	Nos.	Percent	Nos.	Percent
	47	40.86	68	48.69	70	60.86	45	39.13

4.	Teeth care/oral hygiene							
A.	Gently brush twice a day with fluoride paste	20	17.39	95	82.60	30	26.08	85	73.91
B.	Gently brush once a day with fluoride paste	110	95.65	5	4.35	112	97.39	3	2.60
C.	Eat balance diet	93	80.86	22	19.13	85	73.91	30	26.08
D.	Quit smoking	115	100	0	0	115	100	0	0

Observation of teeth	Cleaned		Dirty		Cleaned		Dirty	
	Nos.	Percent	Nos.	Percent	Nos.	Percent	Nos.	Percent
	55	47.82	60	52.17	86	74.78	29	25.21

5.	Eyes care							
A.	Wash daily with clean water.	115	100	0	0	115	100	0	0
B.	Wear sun glass	5	4.35	110	95.65	10	8.69	105	91.30
C.	Look away from computer/mobile screen	35	30.43	80	69.56	15	13.04	100	86.95
D.	Eat eyes friendly foods	90	78.26	25	21.73	85	73.91	35	26.08
E.	Quit smoking	115	100	0	0	115	100	0	0

Observation of eyes	Cleaned		Dirty		Cleaned		Dirty	
	Nos.	Percent	Nos.	Percent	Nos.	Percent	Nos.	Percent
	65	56.52	50	43.47	91	79.13	14	12.17

6.	Hair care							
A.	Wash it daily with soap/shampoo	20	17.39	95	82.60	30	26.08	85	73.91
B.	Wash it alternative day	30	26.08	85	73.91	75	65.21	40	34.78
C.	Wash it once a week soap/shampoo	115	100	0	0	115	100	0	0
D.	Wash it twice a week soap/shampoo	30	26.08	85	73.91	75	65.21	40	34.78

Observation of hair	Cleaned		Dirty		Cleaned		Dirty	
	Nos.	Percent	Nos.	Percent	Nos.	Percent	Nos.	Percent
	60	52.17	55	47.82	86	74.78	29	25.21

7	**Clothes**								
A.	Change daily and wear clean	30	26.08	85	73.91	20	17.39	95	82.60
B.	Change alternative day and wear clean	50	43.47	65	56.52	65	56.52	50	43.47
C.	Change underwears daily and wear clean	80	69.56	35	30.43	85	73.91	30	26.08
D.	Change underwear's weakly and wear clean	115	100	0	0	115	100	0	0
Observation of clothes		Cleaned		Dirty		Cleaned		Dirty	
		Nos.	Percent	Nos.	Percent	Nos.	Percent	Nos.	Percent
		57	49.56	58	50.43	87	75.65	28	24.34
8.	**Ears**								
A.	Use earplugs in noise	17	14.78	98	85.21	25	21.73	90	78.26
B.	Use cotton swabs/match sticks to remove wax	90	78.26	25	21.73	93	80.86	22	19.13
C.	Take medication	25	21.73	90	78.26	20	17.39	95	82.60
D.	Put mustard oil	110	95.65	5	4.34	97	84.34	18	15.65
Observation of ears		Cleaned		Dirty		Cleaned		Dirty	
		Nos.	Percent	No	Percent	Nos.	Percent	Nos.	Percent
		47	40.86	68	59.13	57	49.56	58	50.43

Body/Skin

Skin is the largest organ of body. It has nearly two million sweat glands. Moistened and dried sweat and dead skin cells all together make dirt that sticks on to the skin and the surface off under clothes. The action of bacteria decomposes the sweat, there by generating bad smell and irritating the skin. This is specially occurs in the groin, underarms, feet and in clothing that has absorbed sweat. Skin infections such as scabies, pimples and ringworm are result of poor body hygiene (Skin care, 2018).

Taking bath or shower using body soap once a week is very important to ensuring our body stays clean. Bathing can be everyday or after periods of sweating or getting dirt. The genitals and anal region need to be cleaned well because of the natural secretions of these areas. Dry the body with a clean towel after bathing. Change into clean underwear and other cloths after a bath. Avoid sharing soaps and towel because of the danger of cross infection. Armpits and bottom parts that easily get sweaty and where ventilation is very poor. After puberty, our sweat gains a specific and unpleasant smell which may be offensive to others. The armpits and bottom should be washed daily (Skin care, 2018). Anal cleansing is the hygienic practice of cleaning the anus after defecation. The anus and buttocks

may be cleansed with clean toilet paper. Water may be used. Hands must be washed with soap afterwards. The use of rags, leaves, stones, corn cobs or sticks must be discouraged as these materials can damage the skin. To be smart and to be far from skin infection like scabies, we should keep our body clean. Daily shower keeps away from the disease.

In this study 100 percent respondents of both area bath weekly with soap or shampoo. They wear protective cloths. Except, holidays they avoid the sun during day time. They stay in classroom. They do not use sunscreen. 50 percent respondents of rural and 68 percent respondents of urban observed cleaned body.

Hands

Generally we eat food by our hands. Hands are main organs to transmit disease through fecal- oral route. In normal activities our hands frequently get dirty. Hands hygiene plays a vital role in preventing disease transmission. There are many critical situations in everyday activities. We should have to wash our hands after toilet, disposing human and animal faeces, changing baby's diaper, handling pets and domestic animals, giving care to infected person. Likewise, before and after preparing, eating and feeding food, dressing wounds. Hands should be washed properly. First of all we should wet our hands with clean, running water and apply soap. Then rub hands together vigorously and scrub them well. Continue rub hands for at least twenty seconds. Rinse hands well under running water. Then dry hands using a clean towel. If soap and water are not available, we can use alcohol based hand sanitizer. It can quickly reduce germs. It is not effective when hands are visibly dirty.

In this study respondents of both areas have good knowledge about hand washing but poor in practice. In rural area, 57 percent of respondents hands were cleaned and 49 percent of respondents hands were dirty. But in urban 86 percent of respondents hands were cleaned and 13 percent of respondents were dirty hands. So, there is gap between knowledge and practice. The situation of rural area is poorer than urban.

Nails

A nail is hard tissue that constantly grows. Long finger nails tend to accumulate or trap dirt on the underside. The dirt could be as a result of defecation or touching infected and contaminated surfaces. Keeping nails trimmed and in good shape weekly is important in maintaining good health. Clip nails short along their shape but do not cut them so close that it damages the skin. Though razor blade, nail cutter and scissors are used to cut nails, nail cutter is better. Nail cutter should not

be shared with others (Fingernails, 2018). If our nails have dirt stored in them then definitely it goes in our body and creates many abdominal and liver disease. So we have to cut our nails weekly or if we want to have them large then keep them neat and clean.

In this study, respondents of both areas had good knowledge to keep nails trim and well shaped. Only 6 percent of respondents of rural area and 17 percent of urban clean their nails with nail brush. No respondents had knowledge about washing or rubbing with granular substance to remove dead skin cells (Expoliate). Though, the respondents had knowledge to care nails, 49 percent rural and 39 percent of urban respondents had long and dirty nails. There is also gap between knowledge practice.

Teeth (Oral)

The mouth is prone to collecting harmful bacteria and generating infections. Our mouth mechanically breaks food into pieces. This process leaves food particles that stick to the surface of our gums and teeth. Our mouth cavity is full of bacteria and is a good environment for bacterial growth (Personal Hygiene, 2018). Dentists suggest that many of the disease affect human body because of not brushing our teeth properly and they advice that it is mandatory to brush our teeth at least twice a day to stay clean and to be free from toothache, bad smell, sore gum etc. It is not as difficult as most of us, perceive, we just need to brush our teeth after meal at morning and evening.

In this study 96 percent respondents of rural and 97 percent respondents of urban have knowledge to brush their teeth once a day with fluoride paste. Likewise, 17 percent respondents of rural and 26 percent of respondents of urban brush their teeth twice a day. The respondents of both area had good knowledge that smoking must be quit for oral hygiene. In practice 48 percent respondents of rural and 75 percent respondents of urban had cleaned teeth. 52 percent of rural and 25 percent of urban respondents had bad smell, decay and dirty in observation. So, dental problem in school going children is burning problem for oral hygiene.

Eyes

Face hygiene includes all parts of the face. The most important parts to keep clean is the eyes. The eyes discharge protective fluids that could dry and accumulate around the eyes. They are visible when a person gets up in the morning. The organic substance of the eyes discharge can attract flies and this is dangerous because the fly is a carrier of trachoma and conjunctivitis (Personal Hygiene, 2018). We should

wash our face every morning and evening in order to remove all dirt that they have come in contact with during the course of the day. This will keep our face clean. Children are advised to wash their face frequently. Avoid sharing face towel with others. Eyes are very sensitive part of our body. So we need to take care of eyes

This study shows that 100 percent respondents of both areas had knowledge to wash eyes daily with clean water. They had good knowledge about eyes friendly foods. But they had not knowledge about wearing sunglass. Serious problem was that most of time they look computer and mobile screen with bare eyes. 44 percent of rural and 12 percent of urban respondents had dirty eyes. They have white eyes discharge, stringy eyes mucus and pink eyes.

Hair

The hair follicles form which the hair grows produce oil from sebaceous glands that keeps the hair smooth. The scalp (the skin covering the head) also has numerous sweat glands and is a surface for the accumulation of dead skin cells. The oil, sweat and dead cells all add together make the hair greasy and look dirty unless wash it regularly. Poor hair hygiene could cause dandruff and skin infections as Tinea capitis. Dandruff is dead skin on the scalp that comes off in tiny flakes when sebaceous glands produce too much oil and accumulates on the scalp (Hair hygiene, 2018). Most of the people consider washing hair daily is a hazard for their hairs and they don't take bath daily because of the reason. Medically it is not good to wash hairs daily. It is not necessary to wash hair during taking the shower. There are many head caps that we can wear during shower as we do not soak our hair in water and shower is just exposed to our body.

Basic level students cannot take care their hair fully. So, parents and teacher should help them, generally hair becomes dirty faster than other parts of our body. So frequent hair washing is needed.

In this study 100 percent respondents of both area wash hair once a week with soap or shampoo. 52 percent respondents of rural and 75 percent respondents of urban had cleaned hair. Generally hair with dandruff, lice and rough was observed as dirty hair.

Cloths

We usually have two layers of clothing. The internal layer is underwears such as pants, vest, T-shirt. These are contact in skin and collect sweat and dead skin cells, which can stain the cloth. Bacteria love to grow on this dirt and produce a bad smell in addition to the specific smell of the sweat. Underwear must be washed

more frequently than the outer layer of clothing.

Cloths hygiene is an important aspect of one's dignity. It is recommended that we should change our used clothes daily. Washing dirty clothes requires adequate clean water, detergents and washing facilities. If possible, the washed clothes should be ironed to help the destruction of body lice and nits. Boiling water or insecticides can be used to destroy cloths infestation (Clothes hygiene, 2018). Clothing plays an important role in personal grooming as well as personal hygiene. So, make a habit of changing cloths daily especially in summer because we get sweat and our cloths get bacteria of it which makes us sick and keeps unhealthy. So, whether our cloths are dirty or not we must change daily in order to stay fresh and neat.

In this study 100 percent respondents of both area change underwear weekly and were clean one. 70 percent respondents of rural and 74 percent respondents of urban change underwear daily. 50 percent respondents of rural and 75 percent of respondents of urban observed with clean cloths. .

Ears

Ear wax accumulates in the ear canal that leads form the outer ear to the ear drum. As the secretion comes out of the ear it collects dust particles from the air. Daily washing with soap and water is enough to keep the outer ear clean. Do not reach farther than we can with our little finger in to our ear. Putting in hairpins, safely pins or blunt-edged things for cleaning purpose might harm the ear (Ear hygiene, 2018). If we feel wax has accumulated and is plugging our ears and interfering with hearing, we have to consult our doctor.

In this study 78 percent respondents of rural and 81 percent respondents of urban use cotton swabs and match sticks to remove wax. They had very little knowledge about using earplug in noise and taking medicine. 96 percent respondents of rural and 84 percent respondents of urban put mustard oil in to their ears. Only 59 percent of rural and 50 percent of urban respondents had dirty ears in observation. They have dry wax, pus and bad smell. There is no need to clean ears with cotton swabs and put mustard oil. The ears have own internal cleaning mechanism.

Conclusion

Personal hygiene is more important than anything else in our life. The knowledge of personal hygiene was good in both areas but poor in practice. Moreover, the condition of rural area was poorer than urban. There is gap between knowledge and practice. So our education should incorporate with daily life and

behavioral. The basic level students cannot fully take care of their personal hygiene themselves because of their immature age. So parents in home and teachers in school should help them to maintain their personal hygiene.

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भाषानीति र योजनाका सन्दर्भमा भाषाको आधुनिकीकरण प्रक्रिया एवम् यसका समस्या

–केशवशरण पराजुली

सार

भाषासँग सम्बन्धित योजना भाषायोजना भएकाले यसको विकास, संरक्षण र सम्बर्द्धनका निम्ति संस्थागत वा सरकारी स्तरबाट आधिकारिक एवम् दीर्घकालीन प्रयास आवश्यक पर्दछ । भाषासँग सम्बद्ध समस्याबाट उन्मुक्तिका निम्ति सचेत एवम् व्यवस्थित प्रयासका रूपमा भाषायोजनालाई लिइने गरिन्छ । जबसम्म भाषाले आधुनिकीकरणको रूप ग्रहण गर्न सक्दैन तबसम्म त्यस्तो भाषाले समाजमा प्रभावशाली भूमिका खेल्न सक्दैन । परिवर्तित सन्दर्भलाई अभिव्यक्त गर्न भाषालाई सक्षम बनाउँदै लैजानुपर्ने स्थिति नै भाषाको आधुनिकीकरण हो । समयानुकूल भाषा पनि प्रवाहशील हुनुपर्दछ नत्र भाषा मर्न सक्ने सम्भावना प्रबल रहन्छ । त्यसैले भाषाको आधुनिकीकरणको काम विना योजना गर्न हुँदैन । यदि हचुवाको भरमा गरियो भने त्यसले अर्को भाषामाथि अतिक्रमण गर्न सक्ने सम्भावना पनि त्यतिकै टड्कारो हुन्छ । भाषाको आधुनिकीकरण प्रक्रिया बौद्धिक प्रक्रिया भएकाले पनि भाषायोजना तर्जुमा गरी भाषा विकासका निम्ति सशक्त प्रयासको थालनी गर्नु जरुरी हुन आउँछ । बहुभाषिक देशमा भाषा राष्ट्रिय अखण्डताको बाधक हुन सक्छ । तसर्थ देशमा प्रचलित भाषालाई राष्ट्रिय अखण्डताको साधक बनाउन, बहुभाषिक समाजमा भाषाहरूको भूमिकालाई ध्यानमा राखेर राष्ट्रभाषा, आधिकारिक भाषा, क्षेत्रीय भाषा, स्थानीय भाषा, अन्तर्राष्ट्रिय भाषाको निर्धारण गर्न, भाषिक द्वन्द्व समाधान गर्न, साझा भाषा र राष्ट्रिय संस्कृतिको विकास गर्न, भाषासम्बन्धी ठोस नीति र योजनाको आवश्यकता पर्दछ । छनोट मानकीकरण, कोडीकरण, स्वीकरण, प्रयोग-विस्तार भाषाको आधुनिकीकरणका प्रक्रियागत पक्षहरू हुन् भने लेख्यीकरण र मानकीकरणसम्बन्धी समस्या, साधनस्रोत-सम्बन्धी समस्या, स्तरीय व्याकरण तथा कोश निर्माण एवम् छनोट र स्वीकरणजस्ता समस्याहरू भाषाको आधुनिकीकरणका जल्दाबल्दा समस्याहरू हुन् ।

मुख्य शब्द/शब्दावली : भाषायोजना, भाषाको आधुनिकीकरण, मानकीकरण, कोडीकरण, लेख्यीकरण

परिचय

विचार विनिमयका विभिन्न माध्यममध्ये सबैभन्दा प्रभावकारी माध्यम भाषा हो । भाषा मानिसका अनुभूति र विचारको सम्प्रेषणका निम्ति प्रयोग गरिने भरपर्दो साधनका रूपमा आउँछ ।

मानिसले समाजमा व्यवहार गर्दा टाउको हल्लाएर, नाक फुलाएर, आँखा नचाएर, ताली बजाएर, गोडा बजारेर, खोकेर, कनेर, हातले इसारा गरेर, मुख बिगारेर पनि विचारहरू प्रकट गर्दछन् । तापनि वाक्प्रतीकका रूपमा मुखद्वारा उच्चरित सार्थक ध्वनिलाई नै भाषा भनिन्छ । प्रत्येक मानिसको उच्चारण र श्रवण योग्यतामा भिन्नता हुने हुनाले सामान्यतः सुनेर बुझ्न सकिने वाक्प्रतीक अर्थात् शब्द र वाक्यद्वारा विचार आदानप्रदान गरिने आधार भाषा हुन आउँछ । यही भाषाका कारणले नै मानिस सामाजिक प्राणीका रूपमा व्यवहार गर्न सक्षम भएको हो ।

मान्छेलाई पशुको श्रेणीबाट अलग्याउने प्रमुख आधार ऊसँग भएको सिर्जनशील, स्मरणशील दिमाग र उसको दिमागबाट सिर्जना भएको भाषा नै हो । मानवेतर प्राणीहरूको पनि भाषा हुन्छ । तर मान्छेका सापेक्षतामा पटक्कै आउँदैन । भाषाको जगत्मा मान्छेको एकाधिकार छ भन्नु अतिशयोक्ति होइन । त्यसैले भाषा मानवीय वस्तु हो । भाषाको अभावमा अबको मान्छे बाँच्नै सक्दैन । स्तरीय जीवन जिउने त कल्पनै गर्न सकिँदैन । भाषाको आर्जन व्यक्तिले समाजबाट गर्दछ र सामाजिक सम्पर्क स्थापित गर्न यसको उपयोग ऊ समाजमा नै गर्दछ (शर्मा र पौडेल, २०६०, पृ. १) । बाँच्नु मात्र मान्छेको जीवन होइन; उसका अनन्त आवश्यकता छन्; ती सबै आवश्यकताको आपूर्ति ऊ स्वयं गर्न सक्दैन । मान्छेहरूलाई हारगुहार गराएर, पर्म लगाएर, अर्थ, श्रम, सोचाइ र व्यवहारको साटफेर गरेर आवश्यकता र अभावको पूर्ति गर्छ यसका निम्ति विचारको आदानप्रदान अनिवार्य हुन्छ । भाषाविद् सपियरका विचारमा "भाषा ऐच्छिक रूपले उत्पादित प्रतीकका माध्यमबाट विचार, भावना र चाहनाको सम्प्रेषण गर्ने विशुद्ध मानवीय र स्वतः स्फूर्त पद्धति हो" (बन्धु, २०७३, पृ. १ मा उद्धृत) । त्यसैले मानवीय समुदायमा सम्प्रेषणको काम गर्ने यादृच्छिक वाक्प्रतीकहरूको विशिष्ट व्यवस्था भाषा हो ।

प्राचीन कालदेखि नै समाजले भाषाका विषयमा धारणा बनाएर कुनैलाई शिष्ट, कुनैलाई ग्राम्य, कुनैलाई भाषा र कुनैलाई बोली वा भाषिकाको दर्जा दिँदै आएको पाइन्छ । यसरी कुनै पनि मुलुकले आफ्नो देशमा बोलचालको रूपमा प्रयोग भइरहेको र विदेशी भाषाहरूलाई समेत कुन रूपमा वा कुन स्तरमा राखेर हेर्ने भनेर एउटा बेग्लै विशेष नीतिनियमको तर्जुमा गर्छ । अतः राज्यले भाषाका बारेमा बनाउने यही भाषिक नीतिलाई भाषानीति भनिन्छ । राष्ट्रको भाषानीति अनुसार नै कुनै पनि राष्ट्रले कुन भाषालाई राष्ट्रभाषा, कुनलाई स्तरीकृत र मानकीकृत गर्दै लैजाने र कुनलाई राष्ट्रिय वा क्षेत्रीय भाषाका रूपमा मान्यता दिनेजस्ता कुराहरू पर्दछन् ।

राज्यले भाषासम्बन्धी जुन नीति तर्जुमा गर्छ त्यस नीतिलाई पुरा गर्नका लागि एउटा योजना पनि बनाउँछ । भाषा सम्बन्धी नीतिलाई पुरा गर्न राष्ट्रले बनाएको योजना नै भाषायोजना हो । यसअन्तर्गत कुनै पनि भाषाको प्रयोग, संरचना, स्तर, व्याकरण, मानकीकरण आदिका बारेमा राज्यले योजना बनाएको हुन्छ । यसर्थ भाषाको विकास, संरक्षण तथा सम्बर्द्धनका लागि संस्थागत

वा सरकारी स्तरबाट गरिने आधिकारिक वा दीर्घकालीन प्रयास भाषायोजना हो (भण्डारी, २०६५, पृ. ४६) । यसमा देशको भाषिक स्थितिको अध्ययनका आधारमा भाषिक विकास एवम् संरक्षण र सम्बर्द्धनसम्बन्धी निर्णय गर्ने, नीति निर्धारण गर्ने, कार्यक्रम बनाउने आदि कुराहरू सम्बद्ध हुन्छन् । देशका भाषाहरूको विकासमा सरकारी स्तरबाट गरिने व्यवस्थित हस्तक्षेप वा प्रयास नै भाषायोजना हो । बहुभाषिक देशका विभिन्न समुदायका बिच आपसी सम्प्रेषणका समस्याहरू हुन्छन् । यिनै भाषासम्बन्धी समस्याहरू समाधान गर्ने सचेत एवम् व्यवस्थित प्रयासका रूपमा भाषायोजनालाई लिइन्छ ।

भाषिक अध्ययनका क्षेत्रमा समाज भाषाविद् हालले सन् १९५२ मा वाक्राजनीति (Geottopolitics) शब्दको प्रयोग गरेका थिए । त्यस वेला यस शब्दको प्रयोग द्वैभाषिक स्थितिमा नीतिनिर्णय गर्दा भाषाविज्ञानको भूमिकालाई ध्यानमा राखेर गरिएको थियो । स्प्रिन्गरले सन् १९५६ मा आलेखन र मानकीकरणका कार्यहरूलाई सङ्केत गरी प्रयोग गरेको भाषा इन्जिनियरिङ (Language Engineering) शब्दलाई अलिसजवाना र बोबेनले स्पष्ट गरे । भाषायोजना (Language Plan) शब्दको प्रयोग सन् १९५० को दशकको अन्त्यतिर भयो । सन् १९५७ मा एउटा गोष्ठीको शीर्षकका रूपमा युरिल बेनरिखले यस शब्दलाई अगाडि ल्याए तपानि सन् १९५९ मा हागेनले यस शब्दलाई स्पष्ट रूपमा परिभाषित गरेका हुन् । त्यसपछिका दिनहरूमा हागेनको योगदान यस क्षेत्रमा उल्लेखनीय रहेको छ । प्रारम्भमा उनले नर्वेको भाषा विकासका प्रसङ्गमा यस शब्दको प्रयोग गरे र सन् १९६९ मा भाषायोजनालाई भाषासुधार र स्तरीकरणका निम्ति प्रज्ञा प्रतिष्ठान र समितिहरूद्वारा गरिएका कार्यका रूपमा व्याख्या गरे । अर्का समाज भाषाविद् फर्ग्युसनले यस अवधराणालाई अनुसरण गरी भाषायोजनाका विषयमा महत्त्वपूर्ण पक्षहरू मार्फत (लेख्यीकरण, मानकीकरण, आधुनिकीकरण : शब्दभण्डारको विस्तार, नयाँ शैली तथा सङ्कथनको विस्तार) आफ्ना विचार प्रस्तुत गरेको पाइन्छ । त्यस्तै गरी भाषायोजनाकै क्षेत्रमा सन् १९७० देखि ८० को दशकमा भाषाविद् हु न्युस्तुप्नी, ह्यालिडे, रुविन, जरनट, फिसमन, क्लस, फेसोल्ड, डोनाक्रिस्चियन आदि विद्वानूहरूको महत्त्वपूर्ण योगदान रहेको पाइन्छ ।

उद्देश्य

प्रस्तुत लेख भाषानीति र योजनाका सन्दर्भमा भाषाको आधुनिकीकरण प्रक्रिया एवम् यसका समस्याहरू प्रस्तुत गर्ने विषयमा आधारित छ । यसमा भाषा नीति र योजनाको सङ्क्षिप्त चिनारी, आवश्यकता, भाषाको आधुनिकीकरणको परिचय, प्रक्रिया एवम् यसका समस्याहरू केलाउने उद्देश्य रहेको छ ।

विधि

यस लेखमा भाषानीति र योजनाका सन्दर्भमा भाषाको आधुनिकीकरण प्रक्रियासँग सम्बन्धित पक्षहरूको अध्ययन गरिएको छ । पुस्तक, पत्रपत्रिका, जर्नलको अध्ययन गरी सामग्री सङ्कलन र विश्लेषण गरिएको छ । त्यसैले पुस्तकालयलाई स्रोत बनाई द्वितीय स्रोतका सामग्रीको प्रयोग गरिएको छ । सङ्कलित सामग्रीलाई वर्णनात्मक र विश्लेषणात्मक अध्ययन गरी निष्कर्षमा पुगिएको छ ।

भाषानीति र योजनाको आवश्यकता

समाजमा प्रचलन र प्रयोगमा रहेका भाषाहरूको प्रयोग र विकासका निम्ति गरिने नीति निर्माण र तिनको कार्यान्वयन प्रक्रिया भाषायोजना भएकाले एक भाषिक समुदायमा भन्दा बहुभाषिक समाजमा भाषायोजनाको आवश्यकता पर्दछ । यस्तो स्थितिमा कुन तहको शिक्षाको माध्यम कुन भाषालाई बनाउने, अड्डा अदालतमा कुन भाषाको प्रयोग गर्ने भनी नीति बनाइन्छ । यस्तो भाषासम्बन्धी नीति नै भाषानीति हो । भाषायोजनाले सामाजिक भाषाविज्ञानको प्रायोगिक पक्षलाई जनाउँछ । भाषाको विकास, संरक्षण तथा सम्बर्द्धनका लागि संस्थागत वा सरकारी स्तरबाट भएको व्यवस्थित हस्तक्षेप वा प्रयासका रूपमा यसलाई लिइन्छ । यसका आवश्यकतालाई बुँदागत रूपमा निम्नानुसार उल्लेख गर्न सकिन्छ :

- बहुभाषिक समाजमा भाषाहरूको भूमिकालाई ध्यानमा राखेर राष्ट्रभाषा, आधिकारिक भाषा, क्षेत्रीय भाषा, स्थानीय भाषा, अन्तर्राष्ट्रिय भाषाको निर्धारण गर्ने,

- भाषाप्रतिको राष्ट्रिय प्रतिबद्धता, भाषा संरक्षण र संस्कृतिको पनि संरक्षण र सम्बर्द्धन गर्ने,

- भाषालाई अपक्षय र मृत्यु हुनबाट जोगाउन,

- भाषाका माध्यमबाट राष्ट्रिय विकास, सामाजिक सांस्कृतिक समन्वय, ऐक्यभाव निर्वाह गर्ने,

- भाषालाई स्तरीय बनाउन, साहित्य, शब्दकोश र व्याकरणको विकास गर्ने,

- भाषालाई आधुनिकता प्रदान गर्ने,

- ज्ञानविज्ञानको विकाससँगै भाषाको शब्दभण्डार वृद्धि गर्ने,

- विभिन्न भाषा वा भाषाका विविध भेदमध्ये छनोट गरिएको भाषालाई औपचारिक परिवेशमा विस्तारित र प्रतिष्ठापित गराउन,

- बहुभाषिक देशमा भाषा राष्ट्रिय अखण्डताको बाधक हुन सक्छ तसर्थ देशमा प्रचलित भाषालाई राष्ट्रिय अखण्डताको साधक बनाउन, भाषासम्बन्धी ठोस नीति र योजना

बनाउन,

- भाषाको व्याकरण लेखन, शब्दकोश निर्माण, पारिभाषिक शब्दहरूको निर्माण र सङ्कलन, ग्रन्थहरूको लेखन र प्रकाशनको व्यवस्था मिलाउन,

- भाषाको ऐतिहासिकता, जीवन्तता, साहित्यिक प्रयोग र क्षेत्रीय विस्तारको खोज अनुसन्धान गरी कुन भाषा आधिकारिक, वास्तविक, स्वीकार्य र बढी प्रचलित छ भन्ने कुराको जानकारी लिन ।

भाषायोजना सामाजिक प्रकृतिको योजना भएकाले आर्थिक योजनाजस्तो तत्कालै परिणाममुखी हुँदैन । यो दीर्घकालीन शैक्षिक-योजनाजस्तै हो । भाषा देशको सामाजिक, सांस्कृतिक सम्पदा भएकाले यसको विकास, संरक्षण र सम्वर्द्धनमा व्यक्तिस्तरबाट मात्र नभई राष्ट्रिय स्तरबाटै सकारात्मक सोच र चिन्तनको बढी आवश्यकता देखिन आउँछ । तसर्थ, भाषा नीति र योजनाको आवश्यकता टड्कारो मुद्दा बनेर वर्तमान उपस्थित भएको छ ।

भाषाको आधुनिकीकरण

'आधुनिक' शब्दको शाब्दिक अर्थ भर्खर भर्खर निस्केको, चलेको वा अस्तित्वमा आएको, हालसालको, आजकलको, वर्तमान समयको नयाँ भन्ने बुभिन्छ । आधुनिक समाजका विविधता एवम् जटिलतालाई अभिव्यक्ति दिन भाषालाई सक्षम बनाउने प्रयास नै आधुनिकीकरण हो । समाजको आधुनिकीकरणसँगै भाषाको आधुनिकीकरण आवश्यक हुन्छ । त्यसो नभएमा भाषा पछाडि पर्दै जान्छ र समाज अगाडितिर लम्कन्छ । उक्त स्थितिमा समाजको जीवनस्तर विकसित हुँदै जाने र त्यसका विविधता एवम् जटिलतालाई प्रभावशाली अभिव्यक्ति दिन सक्ने भएमा भाषा कमजोर हुँदै जान्छ । फलस्वरूप शिक्षित समाज अर्को भाषाप्रति भुकाव राख्न थाल्छ । यस्तो स्थिति आउन नदिन भाषालाई आधुनिक ज्ञान, विज्ञान एवम् प्रविधिका लागि सक्षम बनाउन योजनाबद्ध रूपमा गरिने प्रयासलाई नै भाषाको आधुनिकीकरण भनिन्छ ।

सामान्य व्यवहारमा प्रचलित भाषालाई विस्तारै शिक्षा, स्वास्थ्य, सञ्चार, प्रशासन, कानुन आदिमा प्रयोग गर्न थालिन्छ । आधुनिक बन्दै गएको समाजको भावनालाई समेट्ने कार्यका निम्ति भाषालाई पनि आधुनिक बनाउनु अपरिहार्य हुन्छ । यदि भाषाले यस्ता परिवर्तनलाई आत्मसात् गर्न सकेन भने त्यस भाषाका वक्ताहरू अर्को भाषाप्रति आकर्षित हुन्छन् र त्यो भाषाको अपक्षय तथा मृत्यु हुने सम्भावना बढ्छ । समाजको आधुनिकीकरणका साथसाथै भाषालाई पनि योजनाबद्ध ढङ्गबाट संशोधन, परिष्कार, सम्बर्द्धन एवम् परिवर्तन गर्दै आधुनिकतालाई बोक्न सक्षम बनाउने प्रयास नै आधुनिकीकरण हो (भण्डारी, २०६५, पृ. ६१) । भाषाको आधुनिकीकरणको प्रयास निकै चुनौतीपूर्ण हुन्छ । भाषालाई आधुनिकीकरण गर्ने काम हचुवाको भरमा विनायोजना गरियो

भने त्यसले अर्को भाषामाथि अतिक्रमण गर्न सक्ने सम्भावना पनि देखिन्छ, तसर्थ भाषिक नीतिनिर्माण गरी अगाडि बढ्नुपर्ने हुन्छ । भाषायोजनाका सबै पक्षहरू आधुनिकीकरणसँग नै सम्बन्धित हुन्छन् । भाषाको मानकीकरणले पनि भाषालाई परिष्कार गरी आधुनिकीकरणलाई नै सहयोग पुर्‍याउँछ । आधुनिकीकरणमा सबैभन्दा बढी प्रभाव शब्दभण्डारमा परेको हुन्छ । समाजको आवश्यकताअनुसारको वर्ण, शब्द, वाक्य आदिमा परिवर्तन नभएमा भाषाको अपक्षय हुन सक्छ । त्यसबाट जोगाउन पनि भाषालाई आधुनिकीकरणतर्फ उन्मुख गराउँदै समाजको आधुनिकीकरण र भाषाको आधुनिकीकरण सँगसँगै गर्दै लैजानु वाञ्छनीय हुन्छ । उदाहरणको लागि नेपाली भाषालाई हेर्न सक्छौँ :

नेपाली भाषा आर्य भाषाको विकसित भाषा हो । नेपाली भाषा भारोपेली शाखाअन्तर्गत संस्कृत भाषाको तत्सम वर्गको खस प्राकृत एवम् खस अपभ्रंश हुँदै प्राचीन नेपाली भाषा (प्रारम्भदेखि वि.सं. १५५५ सम्म), मध्यकालीन नेपाली भाषा (वि.सं. १५५५ देखि १९५८ सम्म) र आधुनिक नेपाली भाषा (वि.सं. १९५८ गो.प. प्रकाशनदेखि हालसम्म) का रूपमा अध्ययन गरिँदै आएको पाइन्छ (ढुङ्गेल र दाहाल, २०६५, पृ. २२६) । वस्तुतः वि.सं. १९५८ मा गोरखापत्रको प्रकाशन सुरु भएदेखि आजसम्मको नेपाली भाषालाई आधुनिक नेपाली भाषा भनिन्छ । आधुनिक नेपाली भाषालाई अझ आधुनिकीकरणतर्फ उन्मुख गराउन वि.सं. १९६५ मा राममणि आ.दी. ले हलन्त बहिष्कारको घोषणा, 'माधवी' पत्रिकामार्फत गरिएका भाषिक क्रियाकलाप, भाषाविद् बालकृष्ण पोखरेलको नेतृत्वमा चैनपुरको जनसांस्कृतिक सभा नामक संस्थाको मुखपत्र 'नौलो पाइलो' त्रैमासिक (वि.सं. २०१३) मार्फत फर्‍येवादी नेपाली आन्दोलन, संविधानमै राष्ट्र भाषाको मान्यता घोषित, व्याकरण ग्रन्थहरूको निर्माणका साथै शब्दकोशहरूको निर्माण, त्रि.वि. का गतिविधि, साझा प्रकाशन, नेपाल प्रज्ञा प्रतिष्ठानका गतिविधि आदिले महत्त्वपूर्ण भूमिका निर्वाह गरेका छन् ।

भाषाको आधुनिकीकरणका प्रक्रिया

भाषा सामाजिक आवश्यकताको वस्तु हो । आधुनिक समाजका विविधता एवम् जटिलतालाई अभिव्यक्ति दिन भाषालाई सक्षम बनाउने योजनाबद्ध प्रयास विशेषलाई भाषाको आधुनिकीकरण भनिन्छ (ढकाल, २०६८, पृ. २२) । प्राचीन कालदेखि वर्तमानसम्म आइपुग्दा भाषाले फेरेका चोलाहरूलाई र वर्तमानको मूल्याङ्कन गर्दा भाषाको आधुनिकीकरणलाई आत्मसात् गर्न, बुझ्न खासै समय लाग्दैन । भाषाको आधुनिकीकरण एक किसिमको बौद्धिकीकरण पनि हो । कुनै पनि भाषालाई त्यसका प्रयोक्ताहरूको वैचारिक तथा बौद्धिक उचाइ अनुरूप उन्नयन गर्दै लैजान विशेष प्रयास गर्नुपर्छ (अधिकारी, २०६५, पृ. ७२) । भाषायोजनाले कुनै पनि

भाषाको आधुनिकीकरण गर्ने व्यवस्थित प्रयासलाई निर्दिष्ट गर्छ । तसर्थ भाषायोजनाका सबैजसो प्रक्रियाहरू आधुनिकीकरणसँग सम्बन्धित हुन्छन् । आधुनिकीकरणका सन्दर्भमा निम्न लिखित प्रक्रियाहरू विशेष उल्लेख्य छन् :

कोडीकरण

मानसिक विचारलाई भाषिक सङ्केतमा व्यक्त गर्ने कार्य कोडीकरण हो । कोडीकरण प्रक्रियामा विभिन्न भाषा र लिपिहरूले आआफ्नै सङ्केतप्रणालीको विकास गरेका हुन्छन् । भाषालाई स्तरीकृत बनाउन यसको अहम् भूमिका हुन्छ । यसले भाषामा अपनाइएका कोडहरूको परिष्कार, विस्तार आदि पक्षलाई ग्राह्यता दिन्छ । यो भाषाको आन्तरिक स्वरूप प्रबर्द्धनको महत्त्वपूर्ण पक्ष हो (अधिकारी, २०६५, पृ. ७३) । ज्ञानको विष्फोटन भइरहेको आजको संसारमा परम्परागत शब्दहरूले मात्र नयाँनयाँ जन्मिएका वस्तुहरूलाई नाम राख्न नपुग्ने भएकाले कोडीकरण आवश्यक भएको हो । जे होस् विभिन्न विषयक्षेत्रमा प्राप्त भएका उपलब्धिहरूलाई जनाउने पारिभाषिक प्राविधिक शब्दहरूको निर्माण गर्ने, विभिन्न भाषाबाट शब्द ग्रहण गर्ने कार्य नै कोडीकरण हो । कोडीकरण छनोट गरिएका भाषिक पक्षको विशिष्ट पक्षसँग सम्बन्धित हुन्छ । यसअन्तर्गत भाषिक भेदको छनोट, भाषाको वर्णमाला निर्धारण, लिपि छनोट, हिज्जे सुधार, व्याकरण निर्माण, शब्दभण्डारको विकास, कोश निर्माणजस्ता सबै पक्षसँग यो सम्बन्धित हुन्छ ।

कोडीकरणका सन्दर्भमा भारतीय समाज भाषाविद् रवीन्द्रनाथ श्रीवास्तवले तिनवटा प्रवृत्ति उल्लेख गरेका छन्- लोकवादी प्रवृत्ति, राष्ट्रियतावादी प्रवृत्ति र अन्तर्राष्ट्रियतावादी प्रवृत्ति (भण्डारी, २०६५, पृ. ६० मा उद्धृत) ।

अ) जुनसुकै स्रोतबाट आएका शब्द भए पनि जनसाधारणको व्यवहारमा प्रचलित छन् भने त्यसलाई औपचारिक प्रयोगमा प्रोत्साहित गर्नुलाई लोकवादी प्रवृत्ति भनिन्छ । जस्तैः टिकट, स्टुडियो, डाक्टर आदि ।

आ) सकेसम्म आफ्नै भाषाका स्रोतबाट शब्दनिर्माण गरेर काम चलाउने तथा विदेशी शब्द लिनुपरे पनि आफ्नै भाषाको उच्चारण र हिज्जे-प्रणालीअनुसार परिवर्तन गरी स्वीकार गर्ने प्रवृत्ति राष्ट्रियतावादी प्रवृत्ति हो । यसले विदेशी शब्दको बहिष्कार गर्छ । जस्तैः स्टेसन > टेन्सन, हस्पिटल > अस्पताल, फरेनर > फिरङ्गी आदि ।

इ) विदेशी भाषाका शब्दहरूलाई जस्ताको तस्तै ग्रहण गर्ने प्रवृत्ति अन्तर्राष्ट्रियतावादी प्रवृत्ति हो । जस्तैः फिडब्याक, प्लान, रेस्पोन्स आदि ।

पहिलो प्रवृत्तिले सर्वसाधारणमा प्रचलित भएका जुनसुकै शब्दलाई भित्र्याउने दृष्टिकोण राख्छ । दोस्रो प्रवृत्तिले आफ्नै स्रोत र प्रक्रियाबाट शब्द निर्माण गरी काम चलाउने प्रयास गर्नुका

साथै विदेशी शब्दहरू लिनुपरेमा पनि भाषाको उच्चारण र हिज्जे प्रणालीका अनुसार गर्छ । त्यस्तै तेस्रो प्रवृत्तिले आफ्नो भाषाका अप्रचलित धारणाका लागि विदेशी भाषाबाट शब्द लिई काम चलाउँछ । यसरी यी तिनवटै दृष्टिकोणको आवश्यक मात्रामा उपयोग गरी आफ्नो भाषालाई अद्यावधिक ज्ञानगुनले सुसज्जित गर्नु आजको आवश्यकता हो ।

प्रयोग-विस्तार

भाषाको आधुनिकीकरण प्रक्रियाको अर्को महत्त्वपूर्ण पाटो प्रयोग-विस्तार हो । शब्दहरूको सङ्कलन र निर्माण पश्चात् त्यसलाई विभिन्न क्षेत्रमा व्यापक रूपमा प्रयोग गर्नुलाई प्रयोग-विस्तार भनिन्छ । यसलाई प्रकार्यको वितरण पनि भन्न सकिन्छ । शब्दभण्डारमा गरिने विकास र विस्तार नै प्रयोग-विस्तार हो । नयाँनयाँ क्षेत्रमा भाषाको प्रयोगलाई बढाउँदै लैजानुपर्दछ । शिक्षा, सञ्चार, प्रशासन, सामाजिक, आर्थिक, राजनैतिक, प्रकाशन आदि क्षेत्रमा शब्दको प्रयोगमा अभिवृद्धि गर्दै लैजाने कार्य प्रयोग-विस्तारअन्तर्गत पर्दछ । यस्तो विस्तार मुख्य गरी शब्दभण्डारको क्षेत्रमा देखा परे पनि वाक्य संरचनामा पनि देखा पर्न सक्छ । कतिपय स्थितिमा भाषामा पहिले नै प्रचलित शब्दहरूको समेत नयाँ सन्दर्भमा अर्थविस्तार हुँदै जाने सम्भावना रहन्छ । विभिन्न क्षेत्र र सन्दर्भमा प्रयोग विस्तारित हुँदै गएमा भाषाको स्वरूप र शब्दभण्डारमा पनि व्यापक परिवर्तन आउँछ । एउटै शब्दले भिन्नभिन्न सन्दर्भहरूमा अर्के अर्थ बहन गरी अर्थ विस्तार गरेर पनि शब्दभण्डारमा परिवर्तन ल्याउन सकिन्छ ।

स्वीकरण

कुनै पनि भाषाका शब्दहरूलाई प्रयोक्ताले स्वीकार गरेको स्थितिलाई स्वीकरण भनिन्छ । यो भाषाको आधुनिकीकरण प्रक्रियाको अन्तिम उपाय हो (भण्डारी, २०६५, पृ. ६१) । कोडीकरण गरिएका वा नवनिर्मित शब्दभण्डार तथा अन्य पक्षहरूलाई सम्बन्धित प्रयोक्ताहरू समक्ष पुऱ्याउनु र उनीहरूका प्रयोगमा तिनले स्थान पाउनु आवश्यक हुन्छ । यसरी नयाँनयाँ धारणा तथा विचारको अभिव्यक्तिका निमित्त भाषामा परिमार्जित, नवनिर्मित एवम् प्रस्तावित विभिन्न शब्द एवम् प्रयोगहरूलाई प्रयोक्ताहरूले आत्मसात् गर्न सकेमा मात्र भाषायोजनाको कार्यान्वयन सफल हुन सक्छ (भण्डारी, २०६५, पृ. ७४) र भाषाले पनि आधुनिकीकृत रूप प्राप्त गर्न सक्छ । आधुनिकीकरण भएको भाषाका विभिन्न पक्षहरूलाई सर्वसाधारणले रुचाएमा मात्र आधुनिकीकरण कार्य सफल हुन्छ । यदि जनताले अस्वीकार गरेमा आधुनिकीकरण गरिनुको मर्म पुरा हुँदैन । भाषाको सुधारिएको रूपको प्रयोगलाई विभिन्न क्षेत्रका मानिसहरूले सहज रूपमा बुझ्ने र ग्रहण गर्ने हुनुपर्दछ । त्यसो भएमा मात्र भाषाका उक्त रूपको स्वीकार भएको मानिन्छ ।

भाषाको आधुनिकीकरणका समस्या

भाषाको आधुनिकीकरण प्रक्रिया सामान्य प्रक्रिया होइन । यो एक जटिल प्रक्रिया भएकाले यसका बाधाव्यवधानहरू धेरै छन् । एकातिर भाषालाई मानकीकरण गर्नुपर्ने र अर्कातिर त्यसको स्वीकरण पनि हुनुपर्ने भएकाले यसको आधुनिकीकरण जटिल हुन्छ । भाषालाई समय सापेक्ष रूपमा संशोधन र परिमार्जन गर्दै लैजानुपर्ने, नयाँनयाँ शब्दहरूलाई आत्मसात् गर्नुपर्ने साथै तिनलाई प्रयोक्ताले स्वीकार गर्नुपर्नेजस्ता कठिनाइहरू भाषाको आधुनिकीकरणमा आइपर्ने समस्याहरू हुन् । भाषाको आधुनिकीकरणका समस्याहरूलाई निम्नानुसार औँल्याउन सकिन्छ ।

लेख्यीकरणको समस्या (लेखन–पद्धतिको विकास)

लेख्यीकरणको शाब्दिक अर्थ लेखन-पद्धतिको विकास हो । भाषायोजनाका सन्दर्भमा संरचनागत योजनाअन्तर्गत भाषाविद् फर्गुसनले लेख्यीकरणलाई लेखनपद्धतिको विकास भनी स्वीकारेका छन् (अधिकारी, २०६५, पृ. ५३–५४) । लेख्यीकरण हिज्जे, लिपि, शब्दभण्डारसँग सम्बन्धित छ । परम्परागत लिपि भएका भाषाहरूमा सकेसम्म त्यही लिपि राख्ने गरिन्छ । यदि व्यावहारिक दृष्टिले यो सम्भव नभएमा स्वदेशी अन्य भाषाहरूमा प्रचलित लिपिलाई आवश्यकताअनुसार केही परिष्कारसमेत गरी स्वीकार गर्नु उपयुक्त हुन्छ । लिखित साहित्य नभएको भाषाको संहिताकरणमा कुन लिपि प्रयोग गर्ने भन्ने समस्या उत्पन्न हुन्छ । विभिन्न देशमा लिपि छनोटबारे विभिन्न दृष्टिकोण राखिएको पाइन्छ । जस्तै - पूर्व सोभियत संघमा राष्ट्रवादी दृष्टिले देशका सबैजसो भाषाका लागि रुसी भाषामा प्रचलित सिरिलिक लिपिलाई प्रचलनमा ल्याउन प्रोत्साहित गरियो । त्यस्तै नेपालमा नेवारी, मैथिली, भोजपुरी भाषाका आफ्नै परम्परागत लिपि भए पनि निकटवर्ती प्रभावशाली भाषाहरू (नेपाली, हिन्दी) मा देवनागरी लिपि प्रचलित भएकाले शैक्षिक, मुद्रणसम्बन्धी एकरूपता र सुविधाका दृष्टिले देवनागरी लिपिलाई स्वीकार गरिएको पाइन्छ (अधिकारी, २०६५, पृ. ५८) । त्यस्तै हिज्जेअन्तर्गत अक्षर प्रयोग, वर्णविन्यास पर्दछन् । मानक भेद छनोटमा मानक अक्षर र मानक वर्णविन्यास नियमहरूको पनि छनोट र कोडीकरण गरिन्छ । भाषाको मूल स्रोतका आधारमा जस्ताको तस्तै वर्णविन्यासलाई ग्रहण गर्नुपर्छ भन्ने मूल स्रोतवादी सिद्धान्त र आफ्नो भाषाको उच्चारण व्यवस्था अनुरूपको वर्णविन्यास गर्नुपर्छ भन्ने जनवादी सिद्धान्तलाई आत्मसात् गर्दै लेखन परम्पराको विकास गरेको पाइन्छ । यसरी कुनै भाषालाई बोलचालको भाषाबाट माथि उठाउन तथा त्यसको आन्तरिक स्वरूप विकास गर्न लेखन पद्धतिको विकास गर्नुपर्ने हुन्छ । यसलाई नै लेख्यीकरण भनिन्छ । यसअन्तर्गत लिपिको छनोट, निर्माण, सुधार र हिज्जेसँग सम्बन्धित समस्याहरू पर्दछन् ।

मानकीकरणको समस्या

भाषाको कुनै भेदको छनोट भइसकेपछि त्यसलाई स्तरीकृत गरी औपचारिक प्रयोगमा ल्याउने तथा प्रतिष्ठित बनाउने प्रक्रिया नै मानकीकरण हो । यस प्रक्रियाअन्तर्गत मानकको छनोट गर्ने, अनुसरण गर्ने, प्रोत्साहित गर्नेजस्ता प्रयासहरू सम्बद्ध रहन्छन् । मानकीकरणमा भाषाका विभिन्न वैकल्पिक प्रयोगमध्ये कुनै एकको छनोट गरिन्छ । जस्तैः नेपाली भाषामा गको, गाको, गेको, गएको, गयाको जस्ता प्रयोगमध्ये "गएको" लाई छनोट गर्नु यस्तै किसिमको स्थिति हो । कुनै भाषाको खास भेदको छनोट हुनु, विभिन्न स्थितिमा त्यस भेदलाई प्रोत्साहित गर्नु, आधिकारिक रूपमा त्यसको अनुसरण गर्नु र गर्न लगाउनु मानकीकरणका आवश्यक पक्ष हुन् । मानकीकरणको महत्त्वपूर्ण पक्ष हो भाषामा लेख्य परम्पराको विकास हुनु । भाषाप्रयोगमा मानकको ख्याल गर्ने र आधिकारिक प्रयोगको अनुसरण गर्ने प्रवृत्तिले मानकीकरण प्रक्रियाको निरन्तरतालाई अगाडि बढाउँछन् । फलस्वरूप भाषाका अनेक भेद प्रचलित भए पनि तीमध्ये एउटा भेद प्रतिष्ठित हुँदै जाने सम्भावना रहन्छ । जसबाट भाषाप्रयोगमा एक किसिमको स्थिरीकरण देखापर्छ । वर्ण विन्यास, व्याकरण, शब्दप्रयोग, शैली आदिमा एक किसिमको मानक स्वरूप निर्धारित हुँदै जानाले भाषाप्रयोगमा स्थायित्व कायम हुँदै जान्छ । मानकीकरण स्वाभाविक प्रक्रिया मात्र नभएर यो एउटा योजनाबद्ध तथा नियन्त्रित प्रयास पनि हो । यसरी हेर्दा मानकीकरण पनि भाषाको आधुनिकीकरणको महत्त्वपूर्ण अङ्ग हो । कुन भाषा वा कुन भाषिक भेदलाई मानकका रूपमा स्वीकार गर्ने र त्यसलाई कसरी प्रतिष्ठित तुल्याउने भन्ने समस्या नै मानकीकरणको समस्या हो ।

साधन–स्रोतसम्बन्धी समस्या

भाषाको आधुनिकीकरणका निम्ति लिपिनिर्माण एवम् पाठ्यक्रम र पाठ्यपुस्तक-निर्माण गर्नु आवश्यक हुन्छ । त्यस्तै प्राविधिक र व्यावहारिक क्षेत्रमा प्रयोग हुने शब्दहरूको शब्दकोश निर्माण गर्नुपर्छ । यसका लागि दक्ष जनशक्ति र पर्याप्त बजेटको आवश्यकता पर्दछ र राष्ट्रले पनि थुप्रै लगानी गर्नुपर्छ । विकासोन्मुख एवम् विकासशील राष्ट्रमा साधनस्रोतको अभावले भाषाको आधुनिकीकरणमा समस्या देखिन्छ ।

स्तरीय व्याकरण तथा कोश–निर्माणको समस्या

भाषालाई युगसापेक्ष बनाउन सक्षम, सफल र स्तरीय व्याकरणको निर्माण गर्नुपर्दछ । साथै विभिन्न विषयक्षेत्रसँग सम्बन्धित शब्दहरूको सङ्कलन, त्यसको अर्थ तथा प्रयोगको सूचना दिनका निम्ति स्तरीय शब्दकोशको निर्माण गर्नु आवश्यक हुन्छ । व्याकरण र कोशको निर्माण कार्य अत्यन्त झन्झटिलो, जटिल एवम् खर्चिलो काम हो । यो भाषाको आधुनिकीकरण गर्दा

आइपर्ने जटिल समस्या हो ।

छनोट र स्वीकरणको समस्या

कुनै पनि देशमा एकभन्दा बढी भाषा तथा एउटै भाषाका विभिन्न स्थानीय तथा वर्गीय भेदहरू प्रचलनमा रहेका हुन्छन् । तीमध्ये कुन भाषा वा भेदलाई आत्मसात् गर्ने भन्ने कुरा नै छनोट हो भने कुनै पनि भाषाका शब्दलाई प्रयोक्ताले स्वीकार गरेको स्थिति नै स्वीकरण हो । भाषाका नवनिर्मित र संशोधित शब्दहरूलाई प्रयोगकर्ताले आत्मसात् गरेर मात्र भाषाले आधुनिक रूप प्राप्त गर्दछ । भाषाको आधुनिकीकरण सन्दर्भमा अङ्गीकार गरेका शब्दहरूको प्रयोग-विस्तार भएपछि जनसाधारणले स्वीकार गर्नु नै स्वीकरण हो । खास गरी कुनै पनि भाषाको छनोट गर्दा त्यसको मानक, स्वायत्तता, ऐतिहासिकता, जीवन्तता, क्षेत्रीय विस्तार, साहित्यिक प्रयोग, स्वीकार्यता आदिलाई ध्यान दिनुपर्दछ । तर वर्तमान परिप्रेक्ष्यमा ज्ञानविज्ञानका विविध क्षेत्रसँग सम्बन्धित वस्तु, धारणा वा विचारको अभिव्यक्तिका निमित्त आवश्यक र उपयुक्त शब्दको छनोटको समस्या देखिन्छ । हतारमा छानिएको शब्दलाई समाजले स्वीकार नगर्ने सम्भावना पनि रहन्छ । यसरी कुन शब्द छनोट गर्ने र त्यसलाई समाजमा स्वीकार्य गराउन के गर्ने भन्ने समस्या पनि भाषाको आधुनिकीकरणका लागि जटिल समस्या हो ।

निष्कर्ष

भाषा ध्वनि-प्रतीकहरूको एक सुव्यवस्थित प्रणाली हो जसद्वारा मानिसले चिन्तन गर्दछ । यसका माध्यमद्वारा व्यक्तिले आफ्ना मनका भाव र विचारलाई एउटा खास भाषिक समुदायमा आदान-प्रदान गर्दछ । कुनै काम सिद्ध गर्न चाहिने साधन, उपाय, व्यवस्था आदिको पूर्व निश्चित तयारीलाई योजना भन्ने गरिन्छ । भाषासँग सम्बन्धित योजना नै भाषायोजना हो । भाषायोजना देशको भाषिक स्थिति र समाजमा विभिन्न भाषाहरूको भूमिका, शिक्षा, सञ्चार, जनसाङ्ख्यिकी आदिका क्षेत्रमा तिनको उपयोगको सम्भाव्यताको ख्याल गरेर निर्माण गरिन्छ । भाषिक संरक्षणको सोचलाई कार्यान्वयन गर्ने कुरा क्षणिक उत्तेजना तथा हचुवाको भरमा सम्भव हुँदैन । त्यसैले यसलाई क्रमिक, निरन्तर तथा व्यवस्थित बनाउन जरुरी हुन्छ । त्यस्तै कथ्य स्तरमा मात्र सीमित रहेका भाषाको लेख्यीकरण गर्ने, लेखन अभिव्यक्तिमा आइसकेका भाषाको मानकीकरण गर्ने र मानकीकृत भाषालाई आधुनिकीकरण गर्ने सवालमा भाषाको योजना हुनु अनिवार्य छ ।

आधुनिक समाजका परिवर्तित सन्दर्भलाई अभिव्यक्त गर्नका निमित्त भाषालाई सक्षम बनाउँदै लैजाने प्रक्रिया विशेष नै भाषाको आधुनिकीकरण हो । समाजको आधुनिकीकरणका साथसाथै भाषालाई पनि योजनाबद्ध ढङ्गबाट संशोधन, परिष्कार, सम्बर्द्धन एवम् परिवर्तन गर्दै आधुनिकतालाई बोक्न सक्षम

बनाउने प्रयासलाई आधुनिकीकरणका रूपमा हेरिन्छ । आधुनिकीकरण बौद्धिक प्रक्रिया भएकाले यो प्रक्रियासम्मत ढङ्गले समाजमा प्रयोगमा आउने गर्दछ । कोडीकरण, प्रयोग-विस्तार र स्वीकरण भाषाको आधुनिकीकरणका प्रक्रिया हुन् । विभिन्न विषयक्षेत्रमा प्राप्त भएका उपलब्धिलाई जनाउने पारिभाषिक र प्राविधिक शब्दहरूको निर्माण गर्ने, विभिन्न भाषाबाट शब्द ग्रहण गर्ने कार्य कोडीकरण हो । यो भाषाको आन्तरिक स्वरूप प्रबर्द्धनको महत्त्वपूर्ण पक्ष पनि हो । नयाँनयाँ क्षेत्रमा भाषाको प्रयोगलाई बढाउँदै लैजाने प्रक्रिया प्रयोग-विस्तार हो भने भाषाका शब्दलाई प्रयोक्ताले स्वीकार गरेको स्थिति नै स्वीकरण हो ।

भाषाको आधुनिकीकरण कार्य अत्यन्त जटिल हुने भएकाले लेख्यीकरणको समस्या, मानकीकरणको समस्या, लिपि निर्माण एवम् पाठ्यक्रम र पाठ्यपुस्तक निर्माणसम्बन्धी समस्या, स्तरीय व्याकरण तथा कोशनिर्माणको समस्या, छनोट र स्वीकरणसम्बन्धी समस्या भाषाको आधुनिकीकरणका निम्ति महत्त्वपूर्ण समस्याका रूपमा परिचित छन् ।

उपर्युक्त समस्याहरू समाधानमा जबसम्म नीतिनिर्माता, राजनैतिक नेतृत्व, भाषाविद्, भाषिक वक्ताहरू, शिक्षाविद्, लेखक, कवि, कलाकार र सिंगो राज्य नै प्रयत्नशील रहँदैन तबसम्म भाषाको आधुनिकीकरणमा ग्रहण लागिरहन्छ । त्यसैले प्रत्येकले आफ्ना-आफ्ना क्षेत्रमा इमानदारिता र सकारात्मक सोचका साथ अगाडि बढ्नुपर्दछ । त्यसो भएमा मात्र उल्लिखित समस्याहरूको समयमै निराकरण भई भाषाको आधुनिकीकरणले गति लिन पुग्छ ।

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कृष्ण गौतमका आख्यानात्मक मूल प्रवृत्तिहरू

-भूमिराज बस्ताकोटी

सार

प्रस्तुत लेख कृष्ण गौतमका आख्यानात्मक प्रवृत्तिको निरूपणमा केन्द्रित छ । समालोचकको प्रौढ छवि बनाएका/भएका गौतमको आख्यानकार व्यक्तित्व पनि सबल देखिएको छ । स्वर्णबिम्ब र रानीवन उपन्यास तथा नाच कथासङ्ग्रह गरी तिन आख्यान कृतिले परम्परित तथा नवीन स्वर र शिल्पगत प्रवृत्ति अवलम्बन गरेका देखिन्छन् । नारीवाद, विनिर्माण/उत्तरसंरचनावादको अवलम्बन, आलोचनात्मक यथार्थवाद, विसङ्गतिवादी-अस्तित्ववादी चेतनाको उपयोग तथा प्रकृतिको मानवीकरण र प्रतीकात्मक/आलङ्कारिक अभिव्यक्ति उनका कृतिमा देखिन आएका मूलभूत प्रवृत्ति हुन् । यस लेखमा उनका आख्यान कृतिको परिचयात्मक विवेचना प्रस्तुत गर्दै यिनै मूल प्रवृत्तिको कृतिगत तथ्यका आधारमा प्रस्टीकरण तथा अन्य केही प्रवृत्तिलाई बुँदागत रूपमा प्रस्तुत गरिएको छ ।

मुख्य शब्दहरू : आलोचनात्मक यथार्थवाद, नाच, नारीवाद, रानीवन, विनिर्माणिक

विषय परिचय

कृष्ण गौतम (२००५) धादिङ जिल्लाको बैरेनीमा जन्मिएका हुन् । २०२४-२५ मा गजुरी हाइस्कुल, धादिङमा शिक्षक भएका गौतम २०२६-६८ सम्म त्रिभुवन विश्वविद्यालयअन्तर्गतका विभिन्न क्याम्पसमा प्राध्यापन पेसामा संलग्न देखिएका छन् । २०२२ देखि नै राजनीतिक गतिविधिमा संलग्न उनी त्यसै कारण कारागारित समेत भएका थिए । राजनीतिक परिवर्तनका २०३६ देखि २०६२-६३ सम्मका आन्दोलनमा उनी प्रजातन्त्रका पक्षधर भएर परिवर्तनका निम्ति सक्रियसमेत रहेका थिए । विभिन्न सामाजिक गतिविधिमा पनि संलग्न देखिएका गौतमका यी जीवनानुभवको प्रत्यक्ष-परोक्ष प्रभाव उनका आख्यानात्मक कृतिमा देखिएको छ ।

नेपाली साहित्यमा खास गरी समालोचनाका क्षेत्रमा चर्चित गौतमले उपन्यास, कथा, निबन्ध तथा कविताहरू पनि लेखेका छन् । २०२४ मा युवक पत्रिकामा 'रुमाल' निबन्ध प्रकाशित गरी लेखनमा औपचारिक प्रवेश गरेका गौतमको पहिलो प्रकाशित आख्यानात्मक रचना भने 'नाच' कथा हो जुन *गरिमा* (२०४१) मा छापिएको थियो । अन्य रचनाहरू फुटकर रूपमा छापिए पनि उनका नौवटा समालोचनात्मक कृति, *नाच* (२०५०), कथासङ्ग्रह, तथा *स्वर्णबिम्ब* (२०४८)

र *रानीवन* (२०७४) उपन्यास पुस्तकाकारका रूपमा प्रकाशित छन् ।

समालोचनापछिको गौतमको उर्बर क्षेत्र आख्यान देखिएको छ । उनका तिन आख्यान-कृतिमध्ये प्रकाशन समयका हिसाबले नजिकै देखिएका *स्वर्णबिम्ब* र *नाच* तथा भखैँ प्रकाशित *रानीवन* उपन्यासमा कस्ता प्रवृत्तिहरू उपलब्ध छन् ? भन्ने प्रश्नलाई प्रस्तुत लेखले मूल समस्या बनाएको छ भने कृतिगत तथ्यका आधारमा तिनको निरूपण गर्नुलाई यसले आफ्नो उद्देश्य बनाएको छ ।

*स्वर्णबिम्ब*का बारेमा *उपन्यास-सिद्धान्त र नेपाली उपन्यास* (२०५८) मा अति सङ्क्षिप्त चर्चा भएको देखिन्छ । यस उपन्यासका बारेमा साधना के.सी. ले त्रिभुवन विश्वविद्यालयबाट "स्वर्णबिम्ब उपन्यासमा पात्रविधान" शीर्षकमा तथा सुकन आचार्यले "स्वर्णबिम्ब उपन्यासको विधातात्त्विक अध्ययन" शीर्षकमा शोधपत्र तयार पारेको देखिन्छ । शीर्षकअनुरूप यी शोधपत्र पात्रविधान तथा विधागत अध्ययनमा केन्द्रित देखिन्छन् । *नाच*का बारेमा *नेपाली कथाको इतिहास* (२०६९) मा अति सङ्क्षिप्त चर्चा भएको छ । *रानीवन*का बारेमा दैनिक पत्रिकामा केही समीक्षात्मक लेखहरू प्रकाशित भए पनि त्यसको गम्भीर पठन भएको पाइँदैन । तसर्थ यस लेखले गौतमका उपर्युक्त तिन आख्यानकृति-केन्द्रित पठन गर्दै उनका मूल प्रवृत्तिको निर्धारण गर्नुलाई आफ्नो खास उद्देश्य बनाएको हो ।

अनुसन्धान–विधि

यस अनुसन्धान कार्यका लागि कृष्ण गौतमका उपन्यास *स्वर्णबिम्ब*, *रानीवन* तथा कथासङ्ग्रह *नाच* प्राथमिक तथा आधार सामग्री हुन् । विवेचना तथा प्रवृत्ति निर्धारणका लागि यसमा उपयोग गरिएका विभिन्न पुस्तक, शोध तथा पत्रपत्रिका यसका सहयोगी सामग्री हुन् । यस लेखमा मूलतः गौतमका स्वर तथा शिल्पगत प्रवृत्तिको निर्धारण कृतिगत तथ्यलाई अगाडि सार्दै तिनको विश्लेषणद्वारा गरिएको छ । उद्धरणको स्रोत तथा अन्य प्राविधिक पक्षमा ए.पी.ए. पद्धतिको अनुशरण गरिएको छ ।

विषय विस्तार

यस शीर्षकअन्तर्गत मूलतः गौतमका तिन आख्यान-कृतिको परिचयात्मक विवेचना प्रस्तुत गर्दै उनका मूल प्रवृत्तिको निर्धारण गरिएको छ ।

स्वर्णबिम्ब

स्वर्णबिम्ब २०४८ मा प्रकाशित उपन्यास हो । प्रकाशन ४८ मा भए पनि २०४०-४१ तिर यो लेखिएको जानकारी यसको प्रकाशकीयबाट थाहा हुन्छ । समय प्रतिकूल भएकाले ढिलो

छापिएको भन्दै पञ्चायती शासन-व्यवस्थातर्फ सङ्केत गरिएको यसमा मूलतः राजनीतिक विषय नै प्रखर बनेर आएको छ । भोलिको पुस्ता तथा भोलिको व्यवस्थातर्फ लक्षित 'स्वर्णबिम्ब'ले तत्कालीन व्यवस्थाका शोषण, दमन तथा उत्पीडनलाई प्रस्तुत गर्दै त्यसप्रति आलोचनात्मक दृष्टि प्रस्तुत गरेको छ ।

उपन्यास डिमाइभन्दा सानो साइजका १२४ पृष्ठमा संरचित छ । तिन भागमा वर्गीकरण गरिएको यसमा हरेक भागमा नौवटा खण्ड वा उपभाग रहेका छन् । राम यसको प्रमुख पुरुष पात्र र रमा यसकी प्रमुख नारी पात्र हुन् । अन्यमा नृसिंह, सुभाष, कुरुङ्ग, कामिनी, यामिनी, चित्रालगायत सन्दर्भवश थुप्रै पात्र उपन्यासमा प्रयुक्त छन् । राम र रमाको प्रेमसम्बन्ध, रामको राजनीतिक संलग्नता र त्यसका कारणले पटकपटक भोग्नुपरेको यातना, शैक्षिक क्षेत्रमा देखिएका विकृतिहरू, विद्यार्थीहरूको उदण्डता र सृजनात्मकता, शासकीय शोषण र दमन, पुरुषवादी सोच तथा बहुविवाहका कारणले देखिएका पारिवारिक समस्या, काठमाडौँको बिग्रँदो पर्यावरणीय अवस्था, पत्रकारिता क्षेत्र राज्य नियन्त्रित हुनुपरेको अवस्था आदि उपन्यासले उठाएका मुख्य विषय सन्दर्भहरू हुन् । पर्याप्त मात्रामा विविध अलङ्कारको प्रयोग तथा प्रतीकात्मक/लाक्षणिक प्रस्तुतिले कलात्मकतालाई देखाए पनि उपन्यासको महत्त्वपूर्ण स्वर बनेर आएको विसङ्गतिवादी-अस्तित्ववादी चेतनाको कलात्मक आख्यानीकरण कम भई वैचारिक तहमा बढी मात्रामा देखिन आएकाले कला पक्ष केही फितलो पनि बनेको देखिन्छ । यद्यपि तत्कालीन समयका राजनीतिक, सामाजिक, सांस्कृतिक, शैक्षिक आदि क्षेत्रमा देखिएका विकृति-विसङ्गतिप्रतिको आलोचनात्मक दृष्टि र भोलिको उज्यालोतिरको लाक्षणिक प्रस्तुतिले उपन्यासलाई निकै रोचक बनाएका छन् ।

समग्रमा *स्वर्णबिम्ब* लघु आयाममा तत्कालीन जीवनका विविध सन्दर्भलाई कतै कलात्मक र कतै कम कलात्मक रूपमा आख्यानीकरण गरिएको पहिलो गौतमको आख्यान-कृति देखिन आएको छ ।

नाच

नाच २०५० मा प्रकाशित कथासङ्ग्रह हो । यसमा सातवटा कथा समाविष्ट छन् । २०४१-४७ सालभित्र रचना गरिएको जानकारीसहितका 'नाच', 'रुनु न हाँस्नु', 'बधाई', 'बलि', 'स्वयम्बर', 'धर्तीको काख' र 'आँखा' गरी सातवटा कथा यसमा सङ्कलित छन् । *स्वर्णबिम्बमा* जस्तै यसमा पनि मूलतः पञ्चायती शासन-व्यवस्थाले दिएको उत्पीडन, दमन तथा त्यस विरुद्धका आवाजलाई प्रस्तुत गरिएको छ ।

शिक्षित वर्गलाई/चेतनालाई पञ्चायतले बन्दी बनाएको वा आफ्नो इसारामा नाच्न बाध्य पारेको सन्दर्भलाई निकै कलात्मक रूपमा 'नाच' कथाले प्रस्तुत गरेको छ । त्यस्तै नेपाली भेष, भाषा तथा प्रकृतिप्रतिको मोह वा राष्ट्रवादी भावना पनि यसमा बलियो गरी आएको छ । साथै

सहरी जीवनका संवेदनहीनता तथा अमानवीय व्यवहारलाई पनि कथाले प्रस्तुत गरेको छ। 'रुनु न हाँस्नु' कथाले पनि पञ्चायती व्यवस्थाका विकृति र शोषणलाई नै प्रस्तुत गरेको छ। प्रतीकात्मक रूपमा विविध सन्दर्भ प्रस्तुत भएको यसमा पञ्चायतले सेवा दिने नाममा जनतालाई कष्ट दिएको वा भिन्न विचार राख्ने इमान्दार व्यक्तिलाई सहयोग गरेभैँ गरी उनीहरूलाई चर्को दमन गर्ने प्रवृत्तिलाई निकै सुन्दर तरिकाले प्रस्तुत गरिएको छ। 'बधाई' कथाले पनि तत्कालीन व्यवस्थाका विकृतिलाई नै प्रस्तुत गरेको छ। विशेष गरी नयाँ मन्त्री बनेपछि उसको चाकरीमा गएर आफ्नो काम बनाउन खोज्ने प्रवृत्तिप्रति यसमा व्यङ्ग्य प्रहार गरिएको छ। युवाहरूमा यस्ता प्रवृत्तिप्रति घृणा रहेको र उनीहरूले यस्तो प्रवृत्तिलाई नरुचाउने सन्दर्भलाई रवि पात्रको आँखा फर्काई तर्साउने घटना अघि सार्दै प्रस्तुत गरिएको छ। कथा छोटो छ तर प्रतीकात्मक प्रस्तुतिले यसलाई सघन बनाएको छ।

'बलि' कथा पुरै प्रतीकात्मक देखिएको छ। पूर्व कथाहरूभैँ विषय तत्कालीन शाषकीय वृत्तिलाई बनाए पनि प्रस्तुतिको शैलीले यसलाई नवीन र कलात्मक बनाएको छ। खास गरी पञ्चायती शाषकले इमान्दार र विद्रोहीलाई बलि चढाउँछन् भन्ने सन्दर्भलाई भाइचाको 'ज्ञानी मान्छे' नामको राँगो गुठीपूजाका लागि पर्वत सिंहजस्ता सामन्तहरूले बलि चढाएको घटनाबाट प्रस्तुत गरिएको छ। इमान्दार मान्छेले अलिकति मात्रै साहस गर्ने हो भने सामन्तहरू हल्लन्छन् भन्ने सन्दर्भलाई स्वैरकल्पनाको सुन्दर उपयोगमार्फत कथाले प्रस्तुत गरेको देखिन्छ।

'स्वयम्बर' कथाले प्रणयलाई विषय बनाएको छ। सम्पन्न घरानाकी सुन्दरी माधुरीका दृष्टिबाट आख्यायित यसमा पूर्व कथाहरूमा भन्दा भिन्न विषय भए पनि प्रस्तुतिमा खासै नवीनता नदेखिनुले कथा त्यति प्रभावशाली बन्न सकेको छैन। मनोविज्ञानको पनि धेरथोर उपयोग भएको यसमा भावावेगमा गरिएको निर्णयले पश्चातापमा पुऱ्याउने कथ्यलाई मूलतः प्रस्तुत गरिएको छ।

'धर्तीको काख' पञ्चायती शासन-व्यवस्थामा प्रहरी-प्रशासनको क्रूरतालाई कलात्मक रूपमा प्रस्तुत गर्ने कथा हो। २०४६ को जनआन्दोलनको आभास दिने यसमा जुलुसमा सहभागी हुँदा तिघ्रामा गोली लागेर घाइते भएको पात्र नवराजका दृष्टिबाट कथा आख्यायित भएको छ। स्वतन्त्रताको चर्को चाहना आम जनतामा रहेको तर प्रहरी-प्रशासनले भने माथिको आदेशलाई समेत बेवास्ता गर्दै वा भुट बोल्दै घाइतेहरूलाई मारक प्रहार गरेर धर्तीको काखमा सदाका लागि सुत्न बाध्य बनाएको सन्दर्भलाई कथाले कारुणिक रूपमा प्रस्तुत गरेको छ। विविध बिम्ब र प्रतीकको उचित प्रयोगका कारण कथा प्रभावशाली बनेको छ।

अन्तिम कथा 'आँखा' प्रतीकात्मक छ। पञ्चायती व्यवस्थाभित्रका भ्रष्टाचार र बेथितिलाई मूल विषय बनाए पनि यसले केही मात्रामा स्वैरकल्पनाको प्रयोग गर्दै हामी पश्चिमी दृष्टिबाट हाम्रो समाजलाई हेर्छौं र गाली गर्छौं तर उनीहरू हाम्रो पूर्वीय सभ्यताका रत्नलाई चिनेर अगाडि बढेका छन् भन्ने कथ्य पनि प्रस्तुत गरेको छ। 'आन्दोलन निर्मूल समिति' को अध्यक्ष जगत्मान

प्रमुख पात्र रहेको यस कथामा पैसामुखी प्रवृत्ति तथा स्वार्थका लागि स्वाभिमान बेच्ने/देश बेच्ने वा कुनै विदेशीको दलाल बनेर उसैको स्वार्थ-सिद्धिमा लाग्ने प्रवृत्तिको चित्रण गरिएको छ । जगत्मानका दुबै आँखा फुटेको सन्दर्भले त्यस्तो प्रवृत्तिको पराजय भई सुनौला सपना देख्ने आँखाको जित भएको वा प्रजातन्त्रको जित हुने/भएकोतर्फ कथामा सङ्केत पनि गरिएको छ ।

समग्रमा *नाच* कथासङ्ग्रहभित्रका सात कथा विषयगत रूपले लगभग पञ्चायती व्यवस्थाकै वरिपरि घुमे पनि प्रस्तुतिमा पाइने बिम्बात्मकता, प्रतीकात्मकता तथा स्वैरकल्पनाको प्रयोगले कलात्मक बनेका देखिन्छन् ।

रानीवन

रानीवन (२०७४) गौतमको तेस्रो आख्यान-कृति हो । उनका समालोचनात्मक कृतिमा पाइने निजात्मक विशेषतायुक्त कलात्मक भाषा तथा प्रौढ चिन्तनको अझ कलात्मक सृजना बनेर यो आख्यान/उपन्यास प्रस्तुत भएको छ ।

रानीवन वर्तमानको आख्यान हो । वर्तमानको अभिप्राय अहिलेको पुस्ताका भोगाइ तथा लेखनमा विश्वव्यापी रूपमा देखिएका टेक्निकको सृजनात्मक उपयोग भन्ने सन्दर्भमा गरिएको हो ।

डिमाइभन्दा केही सानो साइजका २८६ पृष्ठमा संरचित *रानीवन*, परम्परित उपन्यासमा जस्तो एउटा नायक वा नायिकाको केन्द्रीकृत आख्यानको आख्यानीकरण नभएर विविध पात्रका भोगाइमार्फत वर्तमानको एउटा क्यानभास प्रस्तुत गर्ने कृति हो । वन आफैंमा केन्द्रहीनताको प्रतीक पनि हो तथा बहुलता स्वीकारोक्तिको प्राकृतिक बिम्ब पनि हो । केन्द्रीकृत नै नभए पनि बढी भूमिका भएका तारा र उत्तम तथा तीसँग जोडिन आएका विविध पात्रमार्फत समसामयिक सामाजिक, राजनीतिक, आर्थिक, सांस्कृतिक, शैक्षिक, भाषिक आदि क्षेत्रमा देखिएका सङ्गति/विसङ्गतिलाई उपन्यासले प्रस्तुत गरेको छ । माओवादी-सरकारको द्वन्द्व र त्यसले सृजना गरेको गहिरो सामाजिक पीडा, सामाजिक मूल्यमान्यताको भयले वा आर्थिक दारिद्रयका कारणले बैंसालु रहरको परिणामलाई स्वीकार गर्न नसकेर शिशुलाई अलपत्र छाडिदिने गम्भीर मानवीय अपराध, पुस्तान्तरको समस्या, शैक्षिक असफलता वा भावुक प्रेमको असफलतामा जीवन रित्याउने यथार्थता, विदेश मोह, परम्परित वैवाहिक संस्कृतिप्रति बढ्दै गएको युवायुवतीको अनाकर्षण, पर्यावरणीय चेतना, नारीवादी सोच, उपभोक्तावादी संस्कृति, स्वावलम्बी बन्न चाहने युवासोच आदिजस्ता वर्तमानका यथार्थलाई बहुल पात्रका बहुल भोगाइमार्फत प्रस्तुत गरिएको छ । यिनै वर्तमानका शब्दचित्रभित्र आदिम जीवनको आकाङ्क्षा उपन्यासको स्वर बनेर प्रकट भएको छ ।

समाजशास्त्रीहरू पितृसत्ताभन्दा पहिला मातृसत्ताको अस्तित्व रहेको स्वीकार गर्छन्/व्याख्या गर्छन् । हाम्रा पौराणिक साहित्य तथा प्राकृतिक जीवनको नजिक रहेका

आदिवासीहरूमा त्यसको झलक/अवशेष विद्यमान पनि देखिन्छ । समाजशास्त्रीहरू र विशेष गरी एङ्गेल्सको *ओरिजिन्स अफ फेमिली ः प्राइवेट प्रोपर्टी एन्ड दि स्टेट* कृतिको नजिक रहेर उपन्यासले आदिम जीवनको वा मुक्त मातृसत्ताको आकाङ्क्षा तारामार्फत अभिव्यक्त गरेको छ । साथै हाम्रो प्राचीन आरण्यक जीवनतर्फ झुकाबको सङ्केत पनि उपन्यासका सूचकहरूले प्रस्तुत गरेका छन् । आदम र इभको झल्को पनि उपन्यासले दिन्छ साथै रुसोको 'प्रकृतितर्फ फर्क' को राम्रै आभास उपन्यासका घटना-सन्दर्भबाट पाउन सकिन्छ ।

पुरुषसत्तालाई चुनौती दिँदै पुरुष/उत्तमलाई स्कुटरको पछाडि राखेर अनिर्धारित/अनिश्चित रानीवनको यात्रामा निस्केकी तारा विविध यथार्थसँग ठोक्किँदै रानीवन पुग्न नसक्ने बोध गरेपछि उत्तमलाई स्कुटर हाँक्ने जिम्मा दिँदै आफू पछाडि बसेकी छ । सत्ता हाँक्ने जिम्मेवारी पाएको उत्तमले भने सहजै तारालाई इच्छित मल (उपभोक्तावादको प्रतीक) तर्फ लिएर जान्छ र वर्तमान जीवनका रङ्गीचङ्गी झाँकीको नृत्य त्यहाँ प्रस्तुत हुन्छ । आकाङ्क्षा आदिम मुक्तिनृत्यको हो; 'रानीवन' आदिम सपना हो ः महत्त्वाकाङ्क्षाको, मुक्त जीवनको, समतामूलक जीवनको, प्राकृतिक जीवनको, प्रेमिल जीवनको तर 'रानीवन' समसामयिक समयमा सबै चाहनाबाट पर छ । महत्त्वाकाङ्क्षाको सीमा छैन; जीवन विविध डिस्कोर्सले कसिएको छ, प्राकृतिकता खोसिएको छ, प्रेम बजारशास्त्र/अर्थशास्त्रद्वारा व्याख्यायित हुन थालेको छ र यस्तै अवस्थाभित्र रानीवन केवल एउटा रहस्य बन्दै काल्पनिक मुक्तिनृत्यमा आनन्द लिनुपर्ने सपनाको बिम्ब बनेर उपन्यासमा प्रस्तुत भएको छ ।

मातृसत्तालाई शीतलताको प्रतीक मानिएको छ र पुरुषसत्तालाई रापतापको । संसारमा मातृसत्ता कायम रहेको अवस्थामा चान्द्र पञ्चाङ्ग प्रचलनमा रहेको र पितृसत्ता आएपछि सौर पञ्चाङ्गले त्यसलाई ओझेलमा पारेको वा विस्थापित गरेको कलात्मक कल्पना उपन्यासले प्रस्तुत गरेको छ ।

उपन्यास उत्तरआधुनिक झाँकी वा मेला प्रस्तुत गर्ने बलियो आधार पनि बनेको छ । यो अन्तरपाठीय/इन्टर डिसिपिलनरी कृति हो । यसमा समाजशास्त्र छ; पर्यावरणीय चासो छ; बजारशास्त्रका केही नियम छन्; निबन्ध छ; समालोचना छ; पौराणिक मिथक छन्; कवितात्मक अनुप्रासीयता छ; लोककथा/लोकगीत छन् र यी सबको घुलनबाट एउटा बलियो अन्तरपाठीय आख्यानको रचना भएको छ ।

चिन्तनका तहमा विशेष गरी विनिर्माणिक मान्यताले बढी प्रभाव पारेको देखिन्छ । भाषाले निश्चित अर्थ दिन सक्दैन, अर्थहरू अनिश्चित छन्/चिप्लिरहन्छन्, भाषाबाट सत्यलाई कहिल्यै समाउन सकिँदैन र दूस्तरता वा अपोरियाको स्थितिमा हामी पुग्छौं भन्ने विनिर्माणिक मान्यतालाई विभिन्न पात्रमार्फत ठाउँठाउँमा उपन्यासले प्रस्तुत गरेको छ । यसमा विरोधाभासको सचेत प्रस्तुति छ; उपेक्षित वा कुना परेका/पारिएकाका नउधिनिएका कथा पनि छन्; सत्यहरू भाषिक

डिस्कोर्सका निर्माण भएका कुराको आख्यानिक प्रस्तुति छ; परम्परित विभिन्न घटना-सन्दर्भलाई हेर्ने नवीन दृष्टि छन् र यी सबले उपन्यासमा विनिर्माणिक प्रयोगको अवस्थालाई देखाउँछन् । अझ उपन्यासैभरि ठाउँठाउँमा अभिव्यक्त अनिश्चितताको धारणा र उपन्यासको अन्त्यमा पनि खास पात्रमध्येको एक उत्तमले बोध गरेको अनिश्चितता/शून्यताको अवस्थाले विनिर्माणिक चिन्तन तथा लेखन पद्धतिको गहिरो प्रभाव उपन्यासमा देखिन्छ यद्यपि विमलकुमार सुवेदीको *किर्ते महाभारत* (२०७१) उपन्यासमा जस्तो विनिर्माणको च्याडिकल रूपको प्रस्ट आभास भने यसमा हुँदैन ।

आलङ्कारिकता तथा बहुविध प्रतीक र बिम्बको स्वाभाविक प्रयोग उपन्यासको आकर्षण बनेको छ । तिनमा पनि प्रकृतिको मानवीकरणमा कलाको सुन्दर प्रस्तुति पाइन्छ । त्यस्तै यसमा यौनप्रतीक तथा बिम्बहरू छन्; मिथकीय प्रतीकहरूले समसामयिक अर्थमा नयाँ सान्दर्भिकता खोजेका छन्; अधिकांश बिम्बहरू प्रकृतिबाट टिपिएका छन् र प्रकृतिकै वा पर्यावरणकै रक्षातर्फ ती बढी अभिलक्षित पनि भएका छन् । साथै उपन्यासमा अधिआख्यान/मेटाफिक्सनको प्रयोग छ; मायिक/जादुमय यथार्थको जादुमय प्रयोग छ; स्वैरकल्पनाको स्वाभाविक प्रयोग छ; गम्भीरताभित्र परिहासको उपयोग पनि देखिन्छ र यिनले नवीन टेक्निकको कलापूर्ण उपयोग उपन्यासमा भएको छ भन्ने सत्य देखाएका छन् ।

उपन्यासका केही सीमा पनि छन् । प्रस्तुतिको ढाँचाले केही अलमलको स्थिति सिर्जना गरेको छ । पात्रका संवाद तथा भनाइलाई उद्धरणभित्र नराखी वा अलग्गै अनुच्छेदमा नराखी छ्यासमिस पारिँदा कुन पात्रको भनाइ हो वा आख्याताको भनाइ हो भन्ने थाहा पाउन फेरि अघिल्ला पृष्ठ पल्टाउनुपर्ने अवस्था देखिएको छ । १६ खण्डमा विभक्त उपन्यासका सन्दर्भले खण्डहरू अझै बढी हुनुपर्थ्यो भन्ने सूचना पनि गरेका छन् । उत्तरआधुनिक/उत्तरसंरचनावादी वा विनिर्माणिक सोच पात्रका अभिव्यक्तिका तहमा पनि प्रयोग भएका छन्, ती चिन्तन आख्यानभित्र नजानिँदो गरी घुलेर आएका भए (धेरै ठाउँमा आएका पनि छन्) त्यसको अझ कलापूर्ण स्वाद हुन्थ्यो । त्यस्तै धेरै पात्रका संवादमा उत्तर सोच प्रकट हुनु अझ केही पात्रहरू उत्तर सोचका दार्शनिकझैँ बनेर बोल्नुले उनीहरूको स्वाभाविकतामा समस्या देखिएको छ र तिनमा लेखकको प्रौढ चिन्तनको छाया प्रस्ट देख्न सकिन्छ ।

समग्रमा *रानीवन* पाको ब्रष्टाको पाको कृति देखिएको छ । वर्तमानको क्यानभास प्रस्तुत गर्दै आदिम स्वतन्त्रताको राग उपन्यासले प्रस्तुत गरेको छ । समयले सम्भव नदेखाए पनि हरेक मान्छेको भित्री चाहना स्वतन्त्रतापूर्ण आदिम/प्राकृतिक मुक्तिनृत्य नाच्नु हो भन्ने सारलाई उपन्यासले कलापूर्ण आख्यानीकरणमार्फत प्रस्तुत गरेको देखिन्छ ।

उपर्युक्त तिन कृतिको सङ्क्षिप्त विवेचनापछि भन्न सकिन्छ : अघिल्ला दुई आख्यान-कृतिभन्दा *रानीवन* कलामूल्यका दृष्टिले बढी महत्त्वपूर्ण देखिएको छ । तसर्थ यसलाई प्रतिनिधि

आख्यान मान्दै मूलतः यसैमा बढी केन्द्रित भएर र अन्य कृतिलाई पनि आधार बनाउँदै गौतमका मूल प्रवृत्तिहरूलाई निम्नानुसार प्रस्तुत गर्न सकिन्छ :

नारीवादी चिन्तन प्रस्तुत गर्नु

नारीका समस्यालाई प्रस्तुत गर्दै समानताका विश्वव्यापी दृष्टिबाट उनीहरूका हकअधिकारको संरक्षणमा क्रियाशील आन्दोलन/चिन्तन/विचारलाई नारीवाद भनिन्छ । वर्तमानसम्म पनि निकै क्रियाशील देखिएको यसमा उदार नारीवाद, मार्क्सवादी नारीवाद, अतिवादी (र्‍यािडकल) नारीवाद, उत्तरआधुनिक नारीवाद आदि विभिन्न धाराहरू पनि रहेका छन् तर माध्यम वा तरिका फरक भए पनि ती सबैको साझा उद्देश्य भने नारी हकहितको संरक्षण तथा शोषण-दमनबाट नारीको मुक्ति बनेको देखिन्छ । यीमध्येमा उदारवादी नारीवाद तथा मार्क्सवादी नारीवाद गौतमका आख्यानमा बढी प्रतिबिम्बित भएको पाइन्छ । उदारवादी नारीवादले खास गरी समाजमा महिलाको अवस्थाको व्याख्या गर्छ र महिलालाई सार्वजनिक संसारमा प्रवेश गर्न घरगृहस्थीका कारणले बाधा पुग्छ भन्ने मान्दै अधिकार प्राप्तिका लागि कानुनी, राजनीतिक र संस्थागत सङ्घर्षलाई बढी जोड दिन्छ (त्रिपाठी, २०६८, पृ. ६६-६७) भने मार्क्सवादी नारीवादले खास गरी निजी सम्पत्तिको थालनीसँगै उत्पन्न भएको वर्गविभेदसँग लैङ्गिक विभेद पनि सुरु भएको मान्दछ र वर्गविभेदको अन्त्यसँगै नारीप्रतिको लैङ्गिक विभेद पनि अन्त्य हुने ठान्दछ (पौडेल, २०६९, ख, पृ. ६७) । नारीवादी चेतनाको प्रस्तुतिका दृष्टिले गौतमको *रानीवन* बलियो कृति देखिएको छ भने अन्यमा पनि केही मात्रामा यसको उपयोग भएको पाइन्छ ।

'रानीवन' शीर्षक र यसभित्रको कथ्यले आदिम मातृसत्तातर्फ सङ्केत गर्दै मातृसत्ता रहेका समयमा जीवन उल्लासमय थियो भन्ने देखाएर त्यस्तो जीवनप्रति मोह प्रकट गरेको छ । एङ्गेल्सको पुस्तक *ओरिजिन्स अफ फेमिली : प्राइभेट प्रोपर्टी एन्ड दि स्टेट*मा व्याख्या गरिएको चिन्तनलाई स्वीकार गर्दै नारीशक्ति/मातृशक्तिलाई उपन्यासमा उच्च मूल्य दिइएको छ । यद्यपि वर्तमान उपभोक्तावादी भूमण्डलीकरणको विश्वमा प्राकृतिक/नारीपक्षीय जीवनको नाश भएको र जीवनमा शीतलता हराउँदै उष्णताले स्थान लिएको सत्यलाई पनि प्रक्षेपित गरिएको छ तर झुकाव भने नारीशक्तितिरै रहेको देखिन्छ ।

उपन्यासमा नारीपक्षीय/नारीवादी बनेर थुप्रै विचार/चिन्तनको आख्यानीकरण भएको छ । प्रमुख पुरुष पात्र उत्तमले प्रमुख नारी पात्र ताराद्वारा हाँकिएको बाइक आफूले हाँक्न भनेपछि तारा भन्छे :

आजसम्म तिमीहरूले नै त हाँक्दै आयौ । तिमीहरूले राज्य हाँक्यौ, शासन/प्रशासन हाँक्यौ, युद्ध, न्याय, धर्म सब कुरा हाँक्यौ । तिमीहरूलाई महिला अगाडि आएकामा चित्त बुझेको छैन । तिमीले अब महिलाको उत्साहलाई बुझ । म तिमीलाई यसरी उडाएर

लैजान्छु कि तिमी त्यसको कल्पनासम्म पनि गर्न सक्दैनौ आज देशका निम्ति जुन गतिशील र सक्षम संयन्त्र हाँक्ने आवश्यकता छ त्यसको अभिभारा महिलाका काँधमा आएको छ । तिमी साथमा बस, म हाँक्छु (गौतम, २०७४, पृ. १०)।

ताराकी सहपाठी मञ्जुले पुरुषले हाँकेको बाहनले छोरो भेट्न आएकी महिलालाई किचेकाले अब देश हाँक्ने पालो महिलाकै हो भन्नु (पृ. ८६)[1] ले पनि नारीवादी चिन्तनलाई प्रस्तुत गरेको छ । खास गरी उपन्यासको सिङ्गो संरचना नै मातृसत्ताका पक्षमा रहेर आदिम जीवनजस्तै फेरि मातृसत्ता संसारभरि आइदिए हुन्थ्यो भन्ने लाक्षणिकतामा केन्द्रित रहेकाले पुरुषसत्ताको दमन र रापतापयुक्त व्यवस्थाको विरोध गर्दै नारीसत्ताको प्राकृतिक जीवनतर्फ उपन्यास प्रवृत्त भएको देखिनाले यसमा नारीवादी चिन्तनको सबल आख्यानीकरण भएको देखिन्छ । यसो गर्दा उग्र नारीवादी हुनबाट जोगिँदै अर्थ पृ. १२, ५३ तथा ९२ मा प्रस्तुत सन्दर्भले उग्र नारीवादप्रति असहमति राख्दै समान हैसियतयुक्त सहभागिताको आदर्श समाजको चाहना उपन्यासमा प्रस्तुत भएको पाइन्छ ।

स्वर्णबिम्ब उपन्यासले पुरुषको कामुक वृत्तिको चित्रण रामको बाबु कुरुङ्ग तथा अन्य पात्रमार्फत पनि गरेर नारीप्रति सहानुभूतिको भाव जगाउन सफल रहेको वा पुरुषका त्यस वृत्तिप्रति घृणा उमार्न उपन्यास सफल रहेकाले यसले नारीको पक्षपोषण गरेको देखिन्छ। नारीवादी चिन्तनको उपयोगका कोणले भने मन्त्री नागेशकी श्रीमतीको अभिव्यक्ति निकै महत्त्वको देखिएको छ । प्रशासनमा जागिर खाने श्रीमतीको चियोचर्चो गर्ने नागेशको व्यवहार थाहा पाएपछि श्रीमती भन्छिन् :

के तिमीलाई स्वास्नीमाथि विश्वास छैन ? सधैँको के चियोचर्चो गरिरहन्छौ ? के कुनै लोग्नेमान्छेसित मैले बोल्नु हुँदैन ? … के तिमीलाई मात्र त्यो अधिकार छ; हामीलाई केही छँदै छैन ? … म गान्धारी हुन चाहन्नँ, आँखामा पट्टी बाँधेर पशुझैँ पछ्याउने जातमा यो नारी आउन चाहन्न । यसको मतलब तिमीलाई छाडेर हिँड्छु भन्ने पनि होइन । समानस्तरमा बाँच्न देऊ, सह-अस्तित्वमा समान भएर उभिन पाउनुपर्छ भन्ने मेरो भनाइ यत्ति हो …कुरा बुझ्, लोग्नेमान्छेहरू नारीको सम्बन्धमा चोखोनितोको सानोतिनो कुरा उठाएर ठुलो कुरा गुमाउँछन् । आफ्नो चोखोपना कतिसम्म, कसरी राख्ने भन्ने कुरा नारीकै चासोको कुरा हो, पुरुषले जोगाइदिन खोजेर जोगिने होइन (गौतम, २०४८, पृ. ७७-७८) ।

नाच कथासङ्ग्रहमा पञ्चायती शासन-व्यवस्थाले गर्ने शोषण-दमनभित्रै नारीहरू पनि पीडित रहेको सन्दर्भ आए पनि नारीवादी चिन्तनका दृष्टिले कथाहरू खासै उल्लेखनीय देखिँदैनन् । यद्यपि 'स्वम्बर' कथामा नारीले आफ्नो पति आफैं छान्न पाउनुपर्ने प्रस्तुति त पाइन्छ तर त्यो परम्परित

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१   यसपछिका कोष्ठकका पृ. मात्रले सम्बन्धित आख्यान-कृतिका पृष्ठ जनाउँछन्। आख्यान-कृतिको विश्लेषणका क्रममा धेरै नै उद्धरणहरू सन्दर्भमा लिइएकाले अत्यधिक पुनरुक्ति हुन नदिन यसो गरिएको हो ।

चिन्तनका विरुद्धमा नारीवादी भएर आएको नभई एउटी यौवनमत्त नारीको खेल वा लहडजस्तो बनेर आएको तथा आवेशको निर्णयले पछुताउनुपर्ने सार प्रस्तुत गरेको हुनाले बलियो बन्न सकेको देखिँदैन ।

विनिर्माणिक ∕ उत्तरसंरचनावादी पद्धतिको उपयोग गर्नु

विनिर्माण मूलतः पठन∕लेखनको नवीन पद्धति हो । दार्शनिक चिन्तनबाट अघि बढेको वा दर्शनका क्षेत्रमा पहिला देखा परेको भए पनि पछि यसले साहित्य, इतिहास, राजनीति, संस्कृति, मनोविज्ञान, समाजशास्त्र आदि विविध क्षेत्रमा प्रभाव पारेको देखिन्छ । खास गरी परम्परित अर्थगत संरचनामाथि प्रश्न उठाउनु, पाठलाई पुनःपुनः पठन गरिरहनुपर्छ भन्ने मान्यता राख्नु, पाठ अन्तरद्वन्द्वग्रस्त हुन्छ भन्ने मान्नु, भाषा विरोधाभासी विशेषताले युक्त हुन्छ भन्ने मान्नु, परम्परित निश्चित अर्थहरू देखौवा हुन् वा ती भ्रममा आधारित छन् भन्ने मान्नु, सत्य सापेक्षित हुन्छ भन्ने मान्नु आदि विनिर्माणका विशेषता मानिन्छन् (नारंग, सन् २०००, पृ. १५९-१८०) । कुनै पनि कृतिमा यसको उपयोग गर्ने निश्चित आधार वा मान्यता नभए पनि परम्परित द्विचरको तोड; केन्द्रभञ्जन, भिन्नता आदिलाई प्रस्तुत गर्दै अर्थको छिर्ल्याइ वा विकीर्णको उपयोग; विविध आलङ्कारिक तथा विरोधाभासी, अनेकार्थी शब्दको उपयोग तथा चिन्तनका तहमै आउने अनिश्चितताका सन्दर्भको उपयोगमार्फत अनिर्धारितता∕अनिश्चितताको प्रस्तुति आदिलाई विनिर्माणिक पठन∕लेखन∕विश्लेषणका खास आधार मानिन्छन् । यस प्रवृत्तिको टट्कारो उपस्थिति गौतमको *रानीवन* उपन्यासमा पाइन्छ भने *स्वर्णबिम्ब*मा पनि कहीँकहीँ यसको छनक देख्न सकिन्छ ।

रानीवन उपन्यासमा विनिर्माणिक∕उत्तरसंरचनावादी लेखन विधिको बलियो उपस्थिति पाइन्छ । उपन्यासले परम्परित पुरुष∕नारीको द्विचरलाई तोड्दै नारी∕पुरुषको द्विचर सुरुमा स्थापित गरेको छ भने अन्त्यतिर उपभोक्तावादी समाजमा केवल उपभोगको मूल्य रहेको सन्दर्भ प्रस्तुत गर्दै फेरि उक्त द्विचरलाई तितरबितर पारेको छ । पुरुषले हाँकिरहेको समाजलाई नारीले हाँक्नुपर्ने भन्दै ताराले उत्तमलाई पछाडि राख्दै बाइक हाँक्नु (पृ. १०) ले परम्परित द्विचर तोडिएर अघि बढेको छ भने उपन्यास अन्त्यतिर पुग्दा उत्तमले तारालाई इच्छित मलमा लगिसकेपछि नारी∕पुरुष पुरुष∕नारी हुँदै फेरि उपभोगमा गएर अपोरियातर्फ लागेको छ (पृ. २५६-८६) । यद्यपि आदिम नारी-समाज वा प्राकृतिक समाजतर्फको भुकावले त्यो पुरै अपोरियातर्फ गएको देखिँदैन तर पर्याप्त खुकुलिएर प्रस्तुत भने भएको छ । पुरुष∕नारीजस्तै उपन्यासमा अन्य संस्कृति∕प्रकृति, गम्भीरता∕परिहास, ठुलो∕सानो, अगाडि∕पछाडि आदि द्विचर पनि उल्टिएर प्रस्तुत भएका देखिन्छन् ।

उपन्यासमा यस प्रवृत्तिको उपयोग खास गरी विनिर्माणिक∕उत्तरसंरचनावादी मान्यतामा प्रयुक्त भिन्नता, शब्दकेन्द्रिकता∕शब्दकेन्द्रवाद, अर्थबहुलता, आलङ्कारिकता, विरोधाभास,

अनिश्चितता, शक्तिको विमर्श आदि शब्दको शाब्दिक र त्यसको सैद्धान्तिक मान्यताको आख्यानीकरणमार्फत गरिएको छ । कतिपय ठाउँमा सिद्धान्तको कोरा व्याख्या मात्रै भए पनि धेरै ठाउँमा (पृ. ५, ६, ७, ८, १०, १४, ३७, ६०, ९३, १२६, १२७, १६०, २४३, २६३ आदि) विनिर्माणिक/उत्तरसंरचनावादी चिन्तनको कलात्मक आख्यानीकरण भएको छ । उपर्युक्त तथ्यसँगै उपन्यासको प्रारम्भ "भावनाको मुस्लो मनमा रुमल्लिरहे पनि तिनीहरू शान्तझैँ देखिन्थे । भित्र कम्पन, बाहिर निश्चलता, भित्र निश्चलता, बाहिर कम्पन, नदीको ढलपल दुङ्गा जीवन" (पृ. ५) भन्ने अनिश्चितताबोधक अभिव्यक्तिबाट भएको यसको अन्त्य "…सुरुवातका निम्ति कुन समय छानूँ, बिहान अथवा मध्य दिन ? दैनिकी दिनदिनै बालिने दियो हो । त्यसको रोहबरमा भाषाको कूतनीतिले मलाई कहाँ लैजाला, यथास्थितिको मञ्चन गर्दै नयाँ रचनामा अथवा दुस्तरताले उमारेको शून्यतामा वा नास्तितामा ? …" (पृ. २८६) बाट हुनले पनि समग्र संरचना अनिश्चितता/अपोरियातर्फ प्रवृत्त हुन गएको देखिनाले विनिर्माणिक/उत्तरसंरचनावादी पद्धतिको प्रयोग *रानीवन* उपन्यासमा प्रचुर मात्रामा भएको देखिन्छ ।

साहित्यिक विधालाई अस्वीकार गर्दै हरेक भाषिक रचनालाई पाठ/कृति मान्ने विनिर्माणिक/उत्तरसंरचनावादी मान्यताको स्वीकारोक्ति *स्वर्णबिम्ब* उपन्यासमा प्रस्तुत भएको देखिन्छ । प्रमुख पात्र राम र रमाबिच दर्शन र साहित्यका बारेमा भएको निम्न संवादले उत्तर सोचको झिल्कोलाई उपन्यासले अवलम्बन गरेको देखिन्छ : "मेरो पढेलेखेको अनुभवले यो भन्छ कि दर्शन र साहित्यका बिचको दूरी अब समाप्त भएको छ; वास्तवमा दर्शन, साहित्य, समाजशास्त्र तथा राजनीतिशास्त्रहरू साहित्यकै अङ्ग हुन् भन्न सुहाउने भइस्क्यो किनभने तिनीहरू प्रभाव पार्ने साहित्यकै, कलाकै तरिका अँगाल्दछन्" (पृ. ८२) । त्यस्तै जीवनको अनिश्चितता तथा शून्यको अवधारणा रामको अनुभूति (पृ. २९) मार्फत प्रस्तुत भएको छ ।

आलोचनात्मक यथार्थवादको अवलम्बन गर्नु

यथार्थवादकै एउटा हाँगो आलोचनात्मक यथार्थवाद हो । वस्तुपरकता, वैज्ञानिकता, समस्याग्रस्त समाज र जीवन, शास्त्रीय मान्यताहरूको अतिक्रमण, सरलता, सहजता र सरसताजस्ता यथार्थवादका आधारभूत मान्यता (पौडेल, २०६९, क, पृ. ३३-३६) विद्यमान रहे पनि तटस्थभन्दा बढी आलोचनात्मक दृष्टि राख्ने भएकाले नै यसलाई आलोचनात्मक यथार्थवाद भनिएको हो । "सामाजिक विसङ्गतिलाई चिरफार गरेर उचित समाधानको बाटो पहिल्याउन नसके तापनि त्यस्ता विकृति र विसङ्गतिको निन्दा र विरोध गर्दै तिनीसँग जुध्नका लागि प्रेरणा प्रदान गर्नु आलोचनात्मक यथार्थवादको परिचय हो" (बराल र एटम, २०५८, पृ. ११८) । कृष्ण गौतमका आख्यानमा यस प्रवृत्तिको टड्कारो उपस्थिति पाइन्छ । खास गरी उनको *नाच* कथासङ्ग्रहमा यसको सबल उपस्थिति पाइन्छ भने अन्य दुईमा पनि केही मात्रामा आएको देखिन्छ ।

नाच कथासङ्ग्रह आलोचनात्मक यथार्थवादको अवलम्बनका दृष्टिले बढी महत्त्वपूर्ण देखिएको छ । 'स्वयम्बर' कथा बाहेकका बाँकी छवटा कथा मूलतः तत्कालीन राजनीतिक तथा सामाजिक बेथिति विरुद्ध प्रस्तुत भएका छन् । पहिलो कथा 'नाच' मा शिक्षित र इमान्दार पात्र हरिचरणले एम.ए. पास गरेर पनि रोजगार पाउन नसकेको सन्दर्भ यसरी प्रस्तुत भएको छ :

एम.ए. पास भएको खबरले पनि हरिचरणलाई उस्तो रमाइलो लागेन; किनभने पैसा सिद्धिँदै गएको थियो र अनेकतिर धाउँदा पनि एउटा अल्झने ठाउँ अझै मिलेको थिएन । जहाँ पनि आफ्नै मान्छे घुसाउने; अलि परकोलाई कोही वास्तै गर्दैन ‼ दर्खास्त दिन जाँदा दर्तासम्म पनि नगरेर लन्ठ्याउन खोज्ने सालेहरू । आफ्नादेखि अरूले थाहै नपाऊन्; दर्खास्तै नपरोस् भन्ने चाहन्छन् : चोरहरू (पृ. ५) ।

'धर्तीको काख' कथामा प्रमुख पात्र नवराज फटाहाहरूका चरित्रबारे आफ्नी हजुरआमालाई सम्झाउँदै भन्छ :

हजुरआमा, हाम्रो एक रोपनी जग्गा मिच्चैमिच्चै त्यो धूर्त मिट्ठू साहुले खाएको होइन ? त्यसपछि हजुरबाले लिखित उजुर गर्नुभयो; हाम्रो कुरा कसैले सुनेनन्; घुस ख्वाएर मिट्ठेले आफ्नै पाग्यो भन्नुभएको होइन तपाईले ⁇ जब करवीर फुल्छ त्यसको चमकमा त्यो जग्गा हाम्रो हो भन्ने छर्लङ्ग भइहाल्छ (पृ. ६२) ।

सङ्ग्रहभित्रका अन्य कथामा पनि तत्कालीन शासन-व्यवस्थाका अन्याय, अत्याचार, विकृति आदिप्रति आलोचनात्मक दृष्टिका साथै प्रतीक, बिम्बको प्रयोग तथा व्यङ्ग्यात्मक प्रस्तुतिले कलात्मक पक्षको समेत झलक दिएका छन् ।

स्वर्णिबिम्ब उपन्यासले पञ्चायतकालीन शासन-व्यवस्थाका शोषण, दमन तथा तत्जन्य व्यवस्थाले निर्माण गरेको सामाजिक बनोट र त्यहाँभित्रका अन्याय अत्याचारप्रति आलोचनात्मक दृष्टि राखेको छ । खास गरी उपन्यासको प्रमुख पात्र राम तत्कालीन व्यवस्था विरोधी भएकाले उसले पटकपटक जेलको सजायँ भोग्न पर्नु तथा व्यवस्थाकै उपज सामाजिक बनोटको प्रतीक उसकै घरपरिवारबाट पनि ऊ उपेक्षित हुन पर्नु र उसले ती दुबै प्रवृत्ति विरुद्ध आक्रोश अभिव्यक्त गर्नुले उपन्यासले मूलतः आलोचनात्मक यथार्थवादलाई अवलम्बन गरेको देखिन्छ । त्यस्तै मुख्य नारी पात्र रमा तथा अन्य पात्रहरू नृसिंह, सुभाष आदिमार्फत पनि तत्कालीन विकृतिका विरुद्ध आवाज प्रस्तुत गरिएको छ । धेरै ठाउँमा ती व्यङ्ग्यात्मक तथा प्रतीकात्मक रूपमा आएर कलात्मक स्वाद पनि प्रस्तुत गरेका छन् ।

रानीवन उपन्यासमा पनि नारीवादी चेतनाभित्र रहेर आलोचनात्मक यथार्थवाद आएको देखिन्छ । त्यस्तै वर्तमान पुस्ता बढी यान्त्रिक बन्दै गएर मानवीयता हराएको सन्दर्भमा

पुरानो पुस्ताको आक्रोश (पृ. ७३), राजनीति भन्ने एउटा र गर्ने अर्कै विरोभासमा जकडिएका प्रति विरोध (पृ. ७८), माओवादी द्वन्द्वले पुऱ्याएको गहिरो घाउप्रति मुख्य पात्र ताराका प्रश्नहरू (पृ. १२२-२६) आदि सन्दर्भमा पनि आलोचनात्मक यथार्थवादको प्रस्तुति पाउन सकिन्छ ।

विसङ्गतिवादी–अस्तित्ववादी चेतनाको उपयोग गर्नु

विसङ्गतिवाद तथा अस्तित्ववाद बिसौँ शताब्दीमा हुर्किएका चिन्तन हुन् । खास गरी दुई ठुला विश्वयुद्धले निम्त्याएको अकल्पनीय भयानक विनाशका पृष्ठभूमिमा यी चिन्तन सबल बन्दै गएका हुन् । पहिल्यै ईश्वर मृत्युको घोषणा गर्ने नित्सेको चिन्तनले यति वेला निकै उचाइ प्राप्त गर्दै संसारलाई सारहीन विसङ्गत देख्ने विसङ्गतिवादी तथा त्यहीँभित्र वैयक्तिक स्वतन्त्रता तथा अस्तित्वको खोज गर्ने अस्तित्ववादीहरूलाई बल प्रदान गरेको देखिन्छ । जीवन असङ्गत, निस्सार तथा शून्य छ; जीवनलाई दिइने कुनै पनि मूल्य भ्रामक छन्; जीवन-जगत् व्याख्येय छैन; नियतिका समक्ष मनुष्य असहाय छजस्ता धारणा विसङ्गतिवादका खास मान्यता हुन् (त्रिपाठी, २०५८, पृ. ११४-१५) भने विसङ्गतिबोधोत्तर अस्तित्वको खोज गर्दै मानिसले आफ्नो स्वतन्त्र सङ्कल्प वा इच्छाशक्तिको प्रयोगद्वारा आफ्नो भविष्य मोड्न सक्ने; कुनै कुराको वरण वा चयनको निर्णय मानिसले आफै इच्छाशक्तिले गर्ने र त्यसैबाट उसको अस्तित्व प्रमाणित हुनेजस्ता जीवनवादी चिन्तनलाई अस्तित्ववादका आधारभूत मान्यता मानिन्छ (जोशी, २०५७, पृ. १०७) । गौतमका आख्यान-कृति र अझ खास गरी *स्वर्णबिम्ब* उपन्यासमा विसङ्गतिवादी-अस्तित्ववादी चिन्तनको प्रयोग भएको देखिन्छ । मानवीय अस्तित्व तथा जीवनका निराशाहरू विविध सन्दर्भमा *नाच* तथा *रानीवन*मा पनि देख्न सकिन्छ यद्यपि वादका रूपमा तिनको बलियो प्रयोग भने *स्वर्णबिम्ब*मा देखिएको छ ।

स्वर्णबिम्ब उपन्यासमा विसङ्गतिवादी-अस्तित्ववादी चिन्तनको कहीँ बलियो आख्यानीकरण र कहीँ विचारका तहमा प्रयोग भएको पाइन्छ । उपन्यासको प्रमुख पुरुष पात्र राम यस चिन्तनलाई बोक्ने बलियो पात्र देखिएको छ । ऊ आफ्नो जीवनलाई रित्तो, खाली देख्दै सारहीन ठान्छ (पृ. २९) तर आफ्ना जीवनका जस्तासुकै निर्णय पनि आफ्नै इच्छाशक्तिले गर्न पछि परेको छैन । सम्पन्न घरको भए पनि सहज वातावरण अनुभूत नगर्दा ऊ सहजै घरको ग्यारेजमा बस्न पुगेको छ (पृ. २०) । निकै दिन भोक र अभावले छटपटिए पनि आफूलाई नरुचाउने घरका सदस्यसँग याचना गरेको छैन । यस्तै अभावमा आफू बाँच्दा र आफ्नो साथी नृसिंहको अवस्था सम्झँदा ऊ सोच्न पुग्छ :

मान्छे ! आश्रय-विहीन, अँध्यारो विश्वको एकलासमा फालिएको एउटा दुर्बल जनावर ! चारैतिरबाट फिँजारिई आएका गोमन-सापका फणाहरू ! जहाँबाट भाग्न सम्भव छैन र जसको प्रहारलाई र थप्पडलाई खप्दैखप्दै बिताउनुपर्ने समय ! कति पित्लासे छ उसको

कङ्काल ! कति कमलो छ त्यसमाथि लगाइएको मासुको लिउन ! एउटा सानो छेस्काले कोर्दा पनि दुख्ने ! त्यसभित्र माथि भुन्ड्याइएको पातलो हातेरुमालको पोकोजस्तो मुटु ! त्यसैभित्र थुपारिएका अथाह वेदना र व्यथा ! (पृ. ३३) ।

जेलमा बस्दाको सबैले मानेका व्यक्तिले भनेको भनी रामले सम्झिएको उनको भनाइमा पनि विज्ञगतिवादी चिन्तन बलियो गरी आएको छ (पृ. ४२) । राम र रमाले आफ्नो भोलिको बच्चा स्वाभिमानी देशभक्त मानवतावादी र स्वतन्त्रताको प्रबल हिमायती भएको होस् भन्ने चाहना (पृ. ७४) मा पनि अस्तित्ववाद झल्किन पुगेको छ र त्यसैको बिम्बका रूपमा रमाबाट जन्मिन लागेको बच्चालाई उदाउँदो स्वर्णबिम्बका रूपमा प्रतीकात्मक प्रस्तुति गर्नुले पनि अस्तित्वको जीवनवादी मूल्यलाई नै सङ्केत गरेको देखिन्छ ।

रमा र रामका संवादमा (पृ. १०८-९) पनि विसङ्गतिवादी-अस्तित्ववादी चिन्तन प्रस्तुत भएको छ । सार्त्रको *एग्जिस्टेन्सियालिज्म एन्ड ह्युमानिज्म* पुस्तक हात पारेपछि रामले बल्ल मैले खोजेको कुरा पाएँ (पृ. १०९) भन्नुले पनि राम अस्तित्ववादी चिन्तन बोक्ने पात्रका रूपमा देखिएको छ । त्यस्तै पृ. ३४ मा वर्णित डोके पात्रको अवस्था, पृ. ४० मा वर्णित रगत झिकिएकी एउटी महिलाको अवस्थाले विसङ्गतिवादी चिन्तनको आख्यानीकरणलाई देखाएका छन् । यी सबै प्रस्तुतिले उपन्यासमा विसङ्गतिवादी-अस्तित्ववादी प्रवृत्ति पनि बलियो गरी आएको छ भन्ने देखाउँछन् । स्वयम् कृतिकारले यसलाई अस्तित्ववादी आख्यान भनेका पनि छन् (गौतम, २०७०, पृ. २०६) । यद्यपि विसङ्गतिवादी-अस्तित्ववादी नेपाली उपन्यासको बलियो पूर्व परम्पराका सापेक्षमा यो त्यति सबल बनेर आउन सकेको भने देखिँदैन ।

प्रकृतिको मानवीकरण गर्नु

प्रकृति-चित्रण साहित्यमा भेटिने मूल प्रवृत्ति नै हो । प्रकृतिको चित्रणलाई मानवीय जीवनसँग तादात्म्य स्थापित गरी प्रस्तुत गर्नुले कलापक्षलाई बलियो बनाएको हुन्छ । त्यसमा पनि प्रकृतिलाई मान्छेझैं वा मान्छेका क्रियाकलापझैं क्रिया-प्रतिक्रियात्मक बनाएर प्रस्तुत गर्दा आकर्षण अझ बढेको पाइन्छ । प्रकृतिको मानवीकरण सामान्यतः कविताका विधा/उपविधामा बढी गरिएको देखिन्छ तर आख्यानमा पनि यस्तो प्रयोगले अभिव्यक्तिलाई कलात्मक बनाउन सहयोग पुर्‍याउँछ । गौतमका तिनवटै आख्यान-कृतिमा प्रकृतिको मानवीकरणका थुप्रै प्रस्तुतिहरू पाउन सकिन्छ । तिनमा पनि *स्वर्णबिम्ब*भन्दा *नाच* र *नाच*भन्दा *रानीवन*मा यो प्रवृत्ति निखारिँदै गएको देखिन्छ । *स्वर्णबिम्ब*मा आएका मानवीकरणका केही उदाहरणहरू :

- डाँडामा माथि-माथि फुलेका देखिन्थे, अनेक थरी जङ्गली फुल र ती फुलहरूसँग मुस्काउँदै गाइरहेथे रङ्गीन पखेरुहरू ! मानौँ कुनै शुभकार्यको पूर्वज्ञानले उनीहरूमा गीतको मादकता छाइरहेछ ! (पृ. ७२) ।

- छहरा छड्छड् बाजा बजाइरहेको थियो, चरा गाइरहेका थिए, रूखहरू हाम्किरहेका ! (पृ. ७३) ।

*नाच*मा आएका प्रकृतिको मानवीकरणका केही उदाहरणहरू :

- अग्ला‍अग्ला डाँडा र तीमाथि गीत गाउँदै बाँकटे खेलिरहेका चराचुरुङ्गी; कतै एउटै डाँडाबाट लहरमा मिलेर जुहारी खेल्दै बगेका छाँगाहरू (पृ. १) ।

- केही छिटा मात्र पारेर भारा तिरी बादल आकाशमै बेपत्ता भयो (पृ. २६) ।

- तेस्रो बिसौनीमा पुगेपछि बसलाई सन्चो भएन (पृ. २८) ।

- बुढो बस, दम पनि छ, खोकी पनि छ, छामी हेर्नोस् त ! (पृ. २८) ।

- भुइँमा जताततै सिमन्टीको धुलो छरिएको छ जसलाई काखी च्यापेर त्यसका रित्ता बोरा निदाइरहेछन् (पृ. ५६) ।

*रानीवन*मा आएका प्रकृतिको मानवीकरणका केही उदाहरणहरू :

- मुख खोलेर घर यताउति हेरिरहन्थ्यो । राति त्यो घर जागा भएर हेरिरन्थ्यो जसरी कि कुरुवा मान्छे हेर्दछ (पृ. ४१) ।

- ढुकुरढुकुरको मधुर स्वरले गल्ली र वृक्ष गुञ्जित भए । सर्रर बतास चल्यो । पातहरूले ताली लाए । वृक्षले शिर उठायो र पातका कापबाट निला आँखा उघारेर अवलोकन गर्‍यो । नजिकै कुलेसाबाट बगिरहेको पानीले कुलुलुल्ल गर्दै गीत गाइरहेको सुनियो (पृ. ७५) ।

- मन्दिरका दुईतिर गाईका कानजस्ता दुई पिपल छन् जो वर्षा सकिएपछि कसरी जिउने भन्ने चिन्ताको विषयमा कुराकानी गर्दै छन् (पृ. ७७) ।

- हामीलाई गफागफमा, हाँसोमा अल्झेको देख्दा बतासलाई मन पर्दैनथ्यो … कहिले त त्यो यति भोकिन्थ्यो कि हुरी भएर आउँथ्यो र हाम्रो होसै उडाइदिन्थ्यो, कहिले पानीलाई समेत बोलाएर हाम्रो उठीबास गरिदिन्थ्यो । घाम हाम्रो पढाइको चियो गर्थ्यो र कहिले हामीलाई पोलिदिन्थ्यो (पृ. ९९) ।

- कुँडरमा फलफुल र तरकारी लटरम्म भएर जुहारी खेल्थे । छेउछाउमा केराको घारी थियो । केराका पातको इसारामा पिँडालु, बेसार र अदुवाका पातहरू हल्लन्थे (पृ. १३५) ।

- ताराका हातबाट पानीको बोतल हाम्फाल्थ्यो र लड्दैलड्दै पर पुगेर उसलाई हेर्न थाल्दथ्यो (पृ. २५४) ।

प्रतीकात्मक ∕ आलङ्कारिक अभिव्यक्तिमा बढी रुचि देखिनु

प्रतीकात्मक/आलङ्कारिकताको सहज र स्वाभाविक प्रयोगले अभिव्यक्तिलाई कलात्मक बनाउँछ । सामान्यतया कवितामा बढी उपयोग हुने आलङ्कारिक प्रस्तुतिको प्रयोग अन्य विधामा पनि धेरथोर गरिएको पाइन्छ । गौतमका तिनवटै आख्यान कृतिमा प्रतीकात्मक/आलङ्कारिक अभिव्यक्तिको प्रचुर प्रयोग भएको देखिन्छ । तिनवटै कृतिको शीर्षक नै प्रतीकात्मक बनेर आएको छ ।

'स्वर्णबिम्ब' सुनौलो भविष्यको प्रतीक बनेर आएको छ । प्रमुख नारी पात्र रमाले जन्माउन लागेको बच्चालाई बालसूर्यसित प्रतीकात्मक तादात्म्य स्थापित गरिएको यसले पञ्चायतले जति दमन गर्न खोजे पनि प्रजातन्त्रको उदय निश्चित छ भन्ने अर्थलाई बोकेको छ । 'नाच' शीर्षक सङ्ग्रहभित्रको एउटा कथाको शीर्षकबाट राखिएको भए पनि यसले पञ्चायती व्यवस्थाले शिक्षित र इमान्दार तथा समग्रमा नेपाली जनतालाई विभिन्न बहानामा विभिन्न तरिकाले आफ्नो स्वार्थका खातिर नचाइरहेको छ भन्ने अर्थ बोकेको छ । 'रानीवन' शीर्षकले आदिम मातृसत्ता वा प्राकृतिक जीवनतर्फको उत्कट चाहनालाई बोकेको छ । यसरी तिनवटै आख्यान कृतिको शीर्षक नै लाक्षणिक रहेका गौतमका कृतिभित्र खास गरी पञ्चायती व्यवस्थाका दमनलाई देखाउने विभिन्न प्रतीक, यौन-प्रतीक, सामाजिक जीवनका विविध सन्दर्भलाई देखाउने प्रतीक, प्रेम-प्रतीक, उपमा, रूपक, अतिशयोक्ति आदि अलङ्कारहरूको सार्थक प्रयोग देख्न सकिन्छ ।

*स्वर्णबिम्ब*मा 'पहाडको तस्बिरमा लागेको धुलो' (पृ. ८) तत्कालीन शासन-व्यवस्थाको प्रतीक, 'ठुलो पिपलको बोट' (पृ. ११) प्रमुख पात्र रामको रूपकीय प्रतीक, 'मोटरले कुल्चिएको डोकेको डोको' (पृ. ३४) सम्पन्नले विपन्नमाथि गरेको अन्यायको प्रतीक, 'स्वैरकाल्पनिक रूपमा सर्दैसर्दै आएका घरहरू' (पृ. ३७) मिचाहा प्रवृत्तिको प्रतीक, 'पथप्रदर्शक पुरानो रेखा' (पृ. ४४) २००७ सालको प्रजातन्त्रको प्रतीक, 'पहोलिएर गएको अमलाको बोट' (पृ. ११७) सम्बन्धमा आएको तिक्तताको प्रतीक, 'ठडिएको सिङ्गो लाश' (पृ. ११९) निरीहताको विरोधाभासी प्रतीक आदि प्रस्तुत भएका छन् । त्यस्तै गरी थुप्रै उपमा, रूपक, उत्प्रेक्षा अतिशयोक्ति अलङ्कारको प्रयोग पनि यसमा भएको पाइन्छ ।

नाच कथासङ्ग्रहभित्रको शीर्षक कथामा शीर्षक नै प्रतीकात्मक बनेको चर्चा माथि गरिसकिएको छ । त्यस्तै सोही कथामा 'रातो जामा' (पृ. ९) विद्रोहको प्रतीक, 'रुनु न हाँस्नु' कथामा आएको 'नयाँ बाटो' तथा 'औषधि पसल भएको ठुलो घर' (पृ. १७) पञ्चायतको धोखा/शोषणको प्रतीक, यही कथामा आएको 'पाँच औँला' (पृ. २४) पञ्चायतको प्रतीक, 'बलि' कथामा आएको 'रहस्यमय ज्ञानी मान्छे' (पृ. ३५) विद्रोह तथा चेतनाको प्रतीक, 'धर्तीको काख' कथामा प्रयुक्त 'अर्ना' तथा 'बँदेल' (पृ. ६४) क्रूरताका प्रतीक, 'आँखा' कथामा प्रयुक्त 'बोधा आँखा' (पृ. ६८) कमजोर कर्मचारीतन्त्रको प्रतीक आदि प्रस्तुत भएका छन् । 'नाच', 'बलि', 'आँखा' जस्ता कथाको शीर्षक तथा समग्र संरचना पनि प्रतीकात्मक बनेका देखिन्छन् ।

त्यस्तै उपमा, रूपक आदि अलङ्कारको पनि पर्याप्त उपयोग कथासङ्ग्रहमा देख्न सकिन्छ ।

रानीवन उपन्यासमा पनि प्रतीकात्मक/आलङ्कारिक प्रस्तुति पर्याप्त मात्रामा भएको छ । पृ. ८ आएको 'टोकरीको टुँडो' पुरुष जनेन्द्रीयको प्रतीक, पृ. १८ मा प्रयुक्त 'तातो कुण्ड' स्त्री जनेन्द्रीयको प्रतीक, पृ. १८ मै प्रयुक्त 'कुण्ड' तथा 'सर्पको गुडुल्क्याइँ' क्रमशः स्त्री र पुरुष जनेन्द्रीयको प्रतीक, पृ. २० मा प्रयुक्त 'कोइली' स्त्री र 'काग' पुरुषको प्रतीक, पृ. २५४ मा प्रयुक्त 'कुमारी ब्याङ्' भर्खरका सुन्दरी वा तरुनीहरूको प्रतीक आदि देखिएका छन् । साथै उपन्यासमा उपमा, रूपक, विरोध आदि अलङ्कारको पनि पर्याप्त उपयोग भएको देखिन्छ ।

यी मूलभूत प्रवृत्तिसँगै गौतमका आख्यान-कृतिमा निम्न प्रवृत्तिहरूको उपस्थिति पनि बलियो देखिएको छ :

- स्वैरकल्पना तथा मायिक यथार्थवादको उपयोग गर्नु,

- पर्यावरणीय संरक्षणप्रति चासो तथा प्राकृतिक जीवनतर्फ बढी रुचि राख्नु,

- राष्ट्रवादी चेतना प्रस्तुत गर्नु,

- कवितात्मकता (कविता नै पनि), निबन्धात्मकता, समालोचना, नाटकीयता आदिको मिश्रणबाट विधामिश्रणको अवलम्बन गर्नु,

- अभिव्यक्तिमा व्यङ्ग्यात्मकतालाई जोड दिनु,

- अधिआख्यानको प्रयोग गर्नु,

- सीमान्तकृतका आवाजलाई स्थान दिनु, आदि

निष्कर्ष

मूलतः प्रौढ समालोचकको छवि बनाएका/भएका कृष्ण गौतम सबल आख्यानकार पनि हुन् । उनका अघिल्ला दुई कृतिमा आख्यान-कथनको कलात्मक सिप प्रस्तुत भएको छ । खास गरी उनको पछिल्लो *रानीवन* उपन्यासले नवीन मूल्यमान्यतालाई लिएर जसरी त्यसको कलात्मक बुनोट प्रस्तुत गरेको छ; त्यसले उनको सबल आख्यानकारिताको परिचय दिन्छ ।

गौतमका दुई उपन्यास र एक कथासङ्ग्रहको यस अध्ययनबाट उनमा देखिन आएका मुख्य आख्यानात्मक प्रवृत्तिहरूमा नारीवादी चिन्तनको प्रस्तुति, विनिर्माण/उत्तरसंरचनावादको अवलम्बन, विसङ्गतिवाद-अस्तित्ववादको वरण, आलोचनात्मक यथार्थवादको अवलम्बन, प्रकृतिको मानवीकरण, प्रतीकात्मक/आलङ्कारिक प्रयोग बढी मुखर देखिएका छन् । नारीवाद तथा विनिर्माण/उत्तरसंरचनावादको अवलम्बन *रानीवन*मा मात्रै बढी मुखर भएर आए पनि उनका तिन

आख्यान-कृतिमध्ये नवीन चेतना तथा नवीन कलामूल्यका दृष्टिले यो निकै सबल देखिएकाले यसलाई उनको प्रतिनिधि आख्यान-कृति मान्दै यी प्रवृत्तिलाई बढी महत्त्व दिइएको हो ।

आख्यान-कृतिबाट तथ्यसहित व्याख्यायित प्रवृत्ति मात्र नभएर बुँदागत रूपमा प्रस्तुत गरिएका प्रवृत्तिहरू पनि त्यत्तिकै बलिया देखिएका छन् । लेखको आयामगत सीमाले तिनलाई तथ्यसहित प्रस्तुत गर्न नसकिए पनि स्वैरकल्पना र मायिक यथार्थवाद तिनवटै कृतिमा, पर्यावरणीय संरक्षणप्रति चासो मूलतः *रानीवनमा*, राष्ट्रवादी चेतना तिनवटै कृतिमा, कवितात्मकता तिनवटै कृतिमा, अभिव्यक्तिमा व्यङ्ग्यात्मकता तिनवटै कृतिमा, अधिआख्यानको प्रयोग मूलतः *रानीवनमा* तथा सीमान्तकृतका आवाजलाई स्थान दिने काम तिनवटै कृतिमा देखिन आएका छन् । तिनवटै कृतिमा पाइने अधिकांश प्रवृत्तिहरू पनि *रानीवनमा* बढी कलामूल्यका साथ प्रस्तुत भएका देखिन्छन् ।

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