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Level of satisfaction on Socio- Economic Condition of Occupation changed Dalit Caste in Kaski

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Hari Bahadur Bhandari
Nabin Bahadur Adhikari
Netra Prasad Subedi

Abstract

With reference to the title “Level of satisfaction on Socio- Economic Condition of Occupation changed Employee in Dalit Caste in Kaski” has main purpose of the study to explore the socio-economic condition and their satisfaction level in Dalit community in Kaski. This study uses descriptive cum analytical research design with 300 sample taken from rural and urban area from Nepali, Bishwokarma and Pariyar caste. The purposive and stratified sampling was used as multi stage sampling system. Standard set of questionnaire was used to collect the data from primary sources and inferential statistics chi-square test was used to show the level of satisfaction. Data processing of the study used SPSS program. Level of satisfaction of occupation changed Dalit was average where there is significance association between occupation changed with overall satisfaction level but no occupational changed Dalit caste has no significant association with overall satisfaction at 5 % level of significant. It is highly recommended to make suitable policy by government that Dalit can change their occupation according to change in environment in Dalit caste to get high level of satisfaction from change in socio-economic situation.

Keywords: Dalit, Economic, Employee, Occupation, Satisfaction

Background

Occupation change or shifting from one occupation to another occupation has become one of major social phenomena in almost all country and society over the time. In the race of human civilization from very ancient age to modern and age of information technology significant social transformations have been taken places. And it seems to be happening due to changing time and demand of time. Over the passes of time human needs, wants and preferences are being changed and these changes forced to change the prevailing occupation of people to new occupation for earning and survival in new situation. Nepal is an agricultural country, which is characterized as large number of ethnic, cultural mosaic and plurality. Nepali society possesses the various religious, cultural, ethnic and linguistic constituents, which has sought shelter here at various periods of the history. Nepalese social structure is based on the varna

system, where different caste groups and individuals interact and are interdependent upon each other and their occupations (Chetry, 2010).

In Kaski, there are mostly Gurung villages. These villages tend to have a strong community spirit. The people share agricultural work, natural resource management, and other social and religious activities. Agriculture is the predominant activity in all of Kaski district. Kaski is a popular tourist destination. Many people are now migrating out of the remote villages. Overall Kaski is seen as one of the most developed but in reality this development is almost entirely confined to Pokhara and the close-by areas. The remote parts of Kaski is found as poor and underdeveloped as any of the other remote mountain areas of Nepal. In terms of agricultural indicators like the percentage of marginal and landless farmers, access to institutional credit, average number of livestock per farm, farm size, and percent irrigated area. Kaski is one of the poorest districts in Nepal. The major religion of this district is Hindu and also followed by Muslims too. The major caste in Kaski districts are Brahman, Gurung, Chhetree, Magar and Kami.

The development of road network is the backbone of occupational change in the rural life and its economic activities. This has opened the avenues to take advantages of agricultural potentially, local productions, tourism related business and employment opportunities. Besides that the increasing trend of foreign employment and technological changes, level of literacy and survivability problem associated with the traditional occupation are the major factors that are leading to occupational change in rural life. However, absence of long-term perspective and sustainable visions, ad-hoc practices in fulfilling the needs, under-utilization of resources as well as the returns, over investment against the desired benefits, improper utilization of resources, under mobilization of limited technical human resources, deforestation, superstition and lack of co-ordination among implementing agencies are identified as major constraints for development of the district. Consequently, it leads to create an inefficient environment with respect to rural infrastructure development that ultimately delays the fulfillment of peoples' expectations (DOLIDAR, 2014).

Normally the traditional occupations were based on division of people in society as per religion, culture and caste system; therefore, they were based on indigenous technologies. However, when those types of technology were unable to support the increasing demand of the people, changing preferences and, economic life of the people; technology became absolute. And people have to go for development and use of new and modern technologies which also lead to change in the occupation of people. Since development is a multifaceted term, it is divisive. The emerging concepts of power distribution, diversity and identity seem to have been revolving around

three tendencies in Nepal: those trying to maintain and promote the existing political economy as authoritarian and conservative position to reform it as liberal capitalist and social democratic position and those trying to restructure it in terms of a radical communist position in the 2000s. The concept of "New Nepal" was born to bring drastic socioeconomic transformation in a progressive way through agrarian reform and then developing productive forces and industrial relations to provide youth employment. However, existing systems and organizations do not appear to operate as intended, nor do they appear to have the capacity or willpower to affect the necessary changes. As a result, the major tasks of bridging gaps between societies and addressing the root causes of conflict, especially poverty and unemployment, have become more difficult (Sharma, Upreti, Manandhar, & Sapkota, 2014).

Sometimes occupational change may lead towards positive change in the life of people and society but sometime it may lead to loss of many things. The people and society may lose their unique identity, skills, capacity which may be a base for new and modern technology applicable in different fields of human life as well as they may be a base for livelihood and economic life for the next generation. It's a social change that initially proceeds on the basis of identity, contributing to enhance their self-esteem, self-confidence and status (Manandhar, 2014). Modernization in traditional technology and occupation is essential for the support to changing needs, wants, and preferences of people which may have synergy benefits but completely shifting from one occupation to another occupation does not seem to be more desirable. The development of road networks, opening doors for foreign employments, increasing level of literacy, political changes, geographical mobility of domestic and foreign people, development and access to information technology, and challenges for the rural survival are gradually leading to change in traditional occupations to new and modern occupations.

In Nepal, especially in mountain and hilly areas significant changes seem to be taking place in traditional farming and caste system occupation to non-farming and other occupations. Occupational change is a common type of social phenomenon in every society and country from traditionally adopted occupation to new and modern occupations due to various reasons. It may take place in various ways such as completely shifting from one occupation to another occupation or modernization in the traditionally adopted occupation in the same generation or in one generation to another generation. People are shifting from one occupation to another but is the occupation change socially and economically justifiable? That is the major concern of this research work whether occupation changed Dalit caste are actually satisfied or not. So a hypothesis is developed to test level of significance among Dalit caste.

Ho = There is no significant relationship between level of satisfaction on socio economic condition to occupation changed Dalit caste.

Data and Method

This research work used multi stage sampling techniques. Under the first stage of sampling plan, the purposive sampling was used because this study was based on people living in the rural and urban areas of Kaski district and the village municipals of Kaski district was assumed to be rural areas. In the second stage of research work researchers tried to collect necessary data from primary sources from sampled areas. Three caste: Nepali, Bishwokarma and Pariyar were the main variable for the present analysis of occupation change in urban and the rural life. 100 sample is taken through each each caste. It was taken because of equal treatment of the sample data even though there was well known population. Likewise, the independent variable were survivable problem, lack of manpower, high cost low return, low productivity, climate change, and lack of modern technology. Similarly, education, foreign employment, import of technology, geographical mobility, development of road networks, information technology were the intervening variable and government policy and programs, ethnic group and occupation, caste system and occupational skill were the moderating variable for this research work. A set of questionnaire was designed to collect the information. Especially primary data was collected by visiting the selected areas and using structured questionnaire. The necessary secondary data was collected from the library, article, journal, books and other second hand resources including in-depth interview. In order to go ahead with these processes and find out the solution to identified problem, descriptive as well as analytical research design was adopted and implemented. For reliability and validity of survey, pilot survey had been taken to make survey more reliable and accurate. The responses were categorized, tabulated, processed and analyzed. While analyzing data, simple statistical tools like; frequencies, mean, mode, maximum, minimum, percentage are used. The collected data was processed and analyzed using MS-Word, MS-Excel and SPSS software.

Results and Discussion

Table 1
Respondent Background of Dalit Caste in Kaski

Respondents background	Percentage of response
caste	
Nepali	33.3
Pariyar	33.3
Bishwokarma	33.3
gender	
Male	80.3
Female	19.7

age	
20-30	17.8
30-40	30
40-50	28.1
50-60	17.3
60-70	6.2
70 over	0.7
area	
Urban	50.0
Rural	50.0
literacy	
Illiterate	24.7
Just literate	24.7
Basic Level	26.0
Secondary	19.7
Higher Level	5.0
Religion	
Hindu	96.0
Cristian	4.0
Family type	
Joint	34.7
Nuclear	65.3

Sources: Field survey, 2020

The data were collected from three castes (Nepali, Bishowkarma and Pariyar) in equal basis. The responses were collected in an equal proportion from urban and rural area of Kaski district. Proportion of male and female respondents are 80.3% and 19.7% respectively. The respondents are classified into six categories. Highest label of respondents lies under 40-50 years of age and lowest falls under more than 70 years categories. Proportion of illiterate and just literate is same (24.7%) whereas higher level educated respondents are only 5%. Most of the respondents are following Hindu religion that is 96 % and just 4 percentages are following Christianity. The family type is more under nuclear that is 65.3 %.

Table 2
Socio-Economic situation of occupation changed Dalit

Variables	Percentage of response
Residential type	
Own	86.3
Rented	11.3
Caretaker	2.0
Other	.3
Foundation of house	
Mud Bonded Bricks_Stone	40.0
Cement Bonded Bricks_Stone	44.7
Concrete with Pillar	9.7
Trust	1.3
Roof of the house	
Straw/Thatch	1.7
Galvanized Iron/ Tile	69.7
Concrete/Cement	19.3
Slate (Stone)	5.0
Wall of the house	
Mud Bonded Bricks/Stone	32.7
Cement Bonded Bricks/Stone	62.7
Bamboo/wood	.3
Source of Drinking Water	
Free Tap	18.3
Tap with Charge	75.7
Well	5.3
other	.3
Sources of cooking	
wood	
yes	66.0
no	34.0
Biogas	

yes	6.3
no	93.7
<hr/>	
L.P. Gas	
yes	82.3
no	17.7
<hr/>	
Electricity (use in cooking)	
yes	13.0
no	87.0
<hr/>	
Source of Light	
Kerosene	1.3
Biogas	.3
Solar and Electricity	6.3
Electricity	91.7
others	.3
<hr/>	
Toilet Type	
Public	.7
Private Temporary	15.0
Private Permanent	83.7

Sources: Field survey, 2020

To explore the socio economic situation of sample castes basically residential type, foundation of house, roof of house, wall of house, sources of drinking water, sources of cooking, sources of light and toilet types are considered as construct. About 86.3 % respondents were living on their own house and just 2 percent were living as caretaker. Foundation of house was cement bounded bricks stone was 44.7% and only 1.3 % houses were founded based on trust. The roof of the house of 69.7 percent respondents were galvanized Iron/Tile where as 1.7 percent respondents' houses were roofed with Straw/Thatch. The wall of house of 62.7 percent respondents were cement bonded bricks or stone and less than one percent used bamboo or wood as a wall of their house. Most of the respondents were enjoying tap with charge as a source of drinking water that 75.7% and only 0.3 percent respondents were using other sources than free tap and well. About 66 % respondents were using wood as the sources of cooking, Biogas was also used by 6.3 percent respondents and L.P. Gas was also used by 82.3% respondents. Most of the respondents (91.7%) were using electricity as a source of light and less than 1 percent respondents were using biogas and other as the source of light. Out of total respondents 83.7 % were using their own private permanent toilet where as only 0.7 percent respondents were using public toilet.

Table 3
Situation of facilities of occupation changed employee

Facility	Percentage of Responses
radio	
Yes	34.7
no	65.3
television	
Yes	69.0
no	31.0
Cable tv	
Yes	70.0
no	30.0
computer	
Yes	12.3
no	87.7
internet	
Yes	12.7
no	87.3
telephone	
Yes	4.3
no	95.7
mobile	
Yes	96.7
no	3.3
freeze	
Yes	20.3
no	79.7
cooker	
Yes	
no	90.7
induction	9.3
Yes	1.3

no	98.7
<hr/>	
Vacuum cleaner	
Yes	1.7
no	98.3
<hr/>	
oven	
Yes	
no	100
<hr/>	
By-cycle	
Yes	4.3
no	95.7
<hr/>	
Motor cycle	
Yes	27.0
no	73.0
<hr/>	
car	
Yes	8.7
no	91.3
<hr/>	
Washing machine	
Yes	
no	100

Sources: Field survey, 2020

Situation of facilities of occupation changed employee were found as following. Only 34.7 percent respondent had ration with them but 69 percent respondents were enjoying with television and out of total television user 70 percent were enjoying with cable television. Only 12.3 % respondents had computers, the internet user were 12.7 percent, only 4.3 percent respondents had telephone with them but the mobile owner were 96.7 percent, 79.7 percent respondents did not have freeze with them. Most of the respondent (90.7%) had cooker but only 1.3 percent respondent were using induction. Only 2 percent respondents were using vacuum cleaner and none of the respondents had Oven. About 95.7 percent respondents did not have by-cycle with them but 27 percent respondents had motorbike with them and none of them had washing machine.

Table 4

Involvement in economic activities

Factors	Percentage of Responses
Bank Account	
Yes	81.0
No	19.0
Share Investment	
Yes	38.0
No	62.0
Own Land	
Yes	75.0
No	25.0
Land Area	
none	24.7
1 ropani below	37.7
1 to 5 ropani	26.3
5 to 10 ropani	9.0
10 to 15 ropani	.7
15 and more	1.7

Sources: Field survey, 2020

Most of the respondents (81%) had their own bank account. Out of total respondent, only 38% had an experience of share investment. The 75% respondents were the owners of land rest were land less. About 24.7 percent respondents were land less, 37.7 % respondents had less than one ropani and only 1.7 percent respondents had more than 15 ropani land with them.

Situation of receiving social services

Table 5

Situation of Receiving Social Services

Health services	Percentage of Responses
Dhami_Jhakri	
yes	14.0
no	86.0
Baidhya	
yes	1.0

no	99.0
<hr/>	
Local Health Post	
yes	36.3
no	63.7
<hr/>	
Private Clinic/Nurshing Home	
yes	44.7
no	55.3
<hr/>	
Govt. & Community Hospital	
yes	78.7
no	21.3

Sources: Field survey, 2020

Even today 14% respondents' visit to Dhami/Jhakri for their health related problem. Only one percent frequently visits to 'Baidhya' for the same problem. About 36.3% respondents were getting service from local health post and private clinic. Nurshing Home were also providing services to 44.7 percentage respondents. Out of total respondents 78.7 percentage respondents were visiting Government and Community Hospitals.

Table 6

Situation of social involvement

factors	Percentage of Response
<hr/>	
Social Involvement in institution	
Yes	27.7
No	72.3
<hr/>	
Position of engaged institution	
Executive Board Member	8.7
Ordinary Member	19.0
none	72.3

Sources: Field survey, 2020

Only 27.7 percent respondents were involving in social institutions. Only 8.7 percent occupied the position of executive board member and 19 % were only ordinary members and most of the respondents' (72.3%) had involved in activities of social institutions.

Table 7

Current Own Occupation

Types of Occupation	Percentage of response
Tailoring and Bandsman	14.7
Agriculture Labour	7.3
Industry Labour	1.3
Contractor	1.0
Farmer	10.7
Iron_metal_ Blacksmith	3.0
Goldsmith	1.7
Transport Related Job	9.0
Teaching	2.7
Foreign Employment	16.0
Defence Force	1.3
Carpenter	7.0
Trade and Business	10.3
Tourism Related Job	2.7
Private Sector Job	.3
Govt. Sector Job	9.3
others	1.7
Total	100.0

Sources: Field survey, 2020

Current occupation of the respondents were more in foreign employment that was 16% followed by tailoring and bandsman (14.7%), farmer (10.7), trade and business (10.3%), government sector job (9.3 %), transport related job (9%) and agriculture labour (7.3%). The least proportion of respondents was in private sector job that was only 0.3 percent.

Table 8.

Occupational Change Condition

Occupational change condition	No Change	Partially Change	Completely Change	Total
Percentage of Response	36.7	17.0	46.3	100.0

Sources: Field survey, 2020

Out of total 46.3 percent respondents had changed their previous occupation and only 17 percent respondents had changed their prevailing occupation partially.

Table 9
No Occupation Changed situation of Respondents

Occupational change condition	No Change	Percentage of No Change		Total
		Traditional syle	Modern style	
Percentage of Response	36.7	71.1	28.9	100.0

Sources: Field survey, 2020

Table 9 shows that those who did not change their occupation, 71.1 percent of them still used traditional style.

Table 10
Situation of social discrimination

Statements	Highly Agree	Agree	Neutral	Disagree	Highly Disagree
Still there is caste discrimination in your society	24.0	56.0	7.0	10.3	2.7
Still there is inter caste discrimination in your community	15.3	53.7	8.7	20.7	1.7
Nowadays inter caste marriage accepted in your community	9.0	46.0	17.0	24.0	4.0
Overall Satisfaction on own socio-economic condition	5.3	63.0	13.7	17.3	.7

Sources: Field survey, 2020

Table 10 shows the situation of discrimination in those community where they were living. About 56% respondents believed that there was still caste discrimination in their society but only 2.7 percent believed that there was no any discrimination. More than fifty percent (53.7%) believed that there is still inter caste discrimination in their community where as only 1.7 percent did not agree with this statement. About 46 percent respondents' responded that inter caste marriage was accepted in their community but only four percentage respondents did not agree with this statement. More than sixty percent (63%) respondents were satisfied with their own socio-economic condition where as only 0.7 percent respondents highly disagreed with this statement.

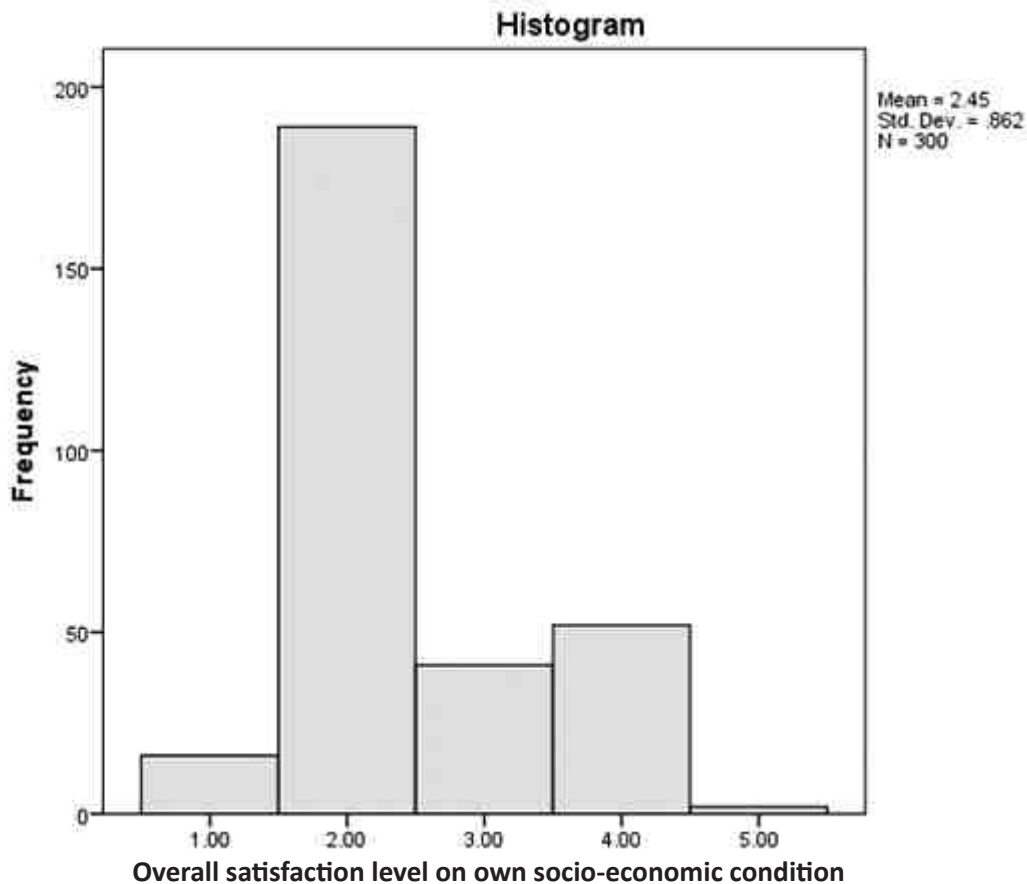


Figure 1
Overall satisfaction level on own socio-economic condition

Figure 1 explains the overall satisfaction level on socio-economic condition of Dalit caste in Kaski. It shows that highly satisfied =1 and highly dissatisfied =5, just satisfied were high in comparison to other level of satisfaction and dissatisfaction.

Table 11

Descriptive statistics of overall satisfaction on own socio-economic condition

Descriptives			Statistic	Std. Error
	Mean		2.4500	.04978
Overall Satisfaction on own socio-economic condition	95% Confidence Interval for Mean	Lower Bound	2.3520	
		Upper Bound	2.5480	
	5% Trimmed Mean		2.4370	
	Median		2.0000	
	Variance		.743	
	Std. Deviation		.86215	
	Minimum		1.00	
	Maximum		5.00	
	Range		4.00	
	Interquartile Range		1.00	
	Skewness		.881	.141
	Kurtosis		-.147	.281

Table 11 shows overall descriptive statistics of overall satisfaction of socio-economic condition level of occupational changed Dalit cast from Nepali, Bishwokarma and Pariyar. The mean of overall satisfaction is 2.45 and standard deviation is 0.86

Table 12

Distribution of respondent on overall satisfaction level and occupational change condition

		Occupational Change Condition			Total
		No Change	Partially Change	Completely Change	
overall satisfaction level	satisfied	83	30	92	205
	nutural	7	10	24	41
	dissatisfied	20	11	23	54
Total		110	51	139	300

Sources: Field survey, 2020

Table 12 gives an idea about the overall satisfaction level of the respondents who change their occupation completely, partially and those who do not change their occupation. Out of the total respondent 36.66 percent had changed their occupation and 75.45% were satisfied even though they had not changed their occupation. Only 18.18 percent were dissatisfied being with prevailing occupation.

Only 17 percent respondents had changed their previous occupation and 58.82 percent were satisfied due to their decision of partial change of occupation. About 19.61 % responses were neutral on this behalf.

More than 66 percent respondents who had changed their occupation were satisfied but only 16.54 percent who altered their occupation were dissatisfied with their decision of occupation changed.

Table 13
A Chi-Square Tests Results

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.039a	4	.060
Likelihood Ratio	9.842	4	.043
Linear-by-Linear Association	.490	1	.484
N of Valid Cases	300		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.97.

Table13 explains the chi-square result of overall satisfaction level to occupational changed group in Dalit caste. There is significant association between occupation changed Dalit caste and satisfaction level of those caste (0 043).

Table 14
Symmetric Measures

		Value	Approx. Sig.
Nominal by	Phi	.174	.060
Nominal	Cramer's V	.123	.060
N of Valid Cases		300	

a. Not assuming the null hypothesis.
b. Using the asymptotic standard error assuming the null hypothesis.

Table 14 shows the association between the overall satisfaction and occupational changed Dalit caste. It shows low level of effect on overall satisfaction that is 0.174.

Table 15

Ditribution of respondent of overall satisfaction level and no change occupation

		No Change		Total
		Traditional Style	Modern Style	
overall satisfaction level	satisfied	21	12	33
	natural	2	0	2
	dissatisfied	9	1	10
Total		32	13	45

Sources: Field survey, 2020

Table 15 shows that no occupation changed Dalit caste.

Table 16

Chi-Square Tests Results

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.447a	2	.178
Likelihood Ratio	4.340	2	.114
Linear-by-Linear Association	2.890	1	.089
N of Valid Cases	45		

Table 16 shows that there is no significant association between no occupational changed Dalit caste to overall satisfaction. That is 0.114

Table 17

Symmetric Measures

	Value	Approx. Sig.
Nominal by Nominal	Phi	.277
	Cramer's V	.277
N of Valid Cases	45	.089

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

Table 17 shows symmetric measure of overall satisfaction and no occupation changed Dalit group. Table 16 shows no significant association between overall satisfactions and no occupation changed Dalit caste therefore, there is moderate degree of effect on the overall satisfaction of no occupation changed Dalit caste.

Conclusion

Occupation is one of the important determinants for sustainable socio-economic condition of respondents. Either traditional or modern or changed occupation, it is one of most significant component of socio-economic development. Overall, more than sixty percent respondents have changed their occupation either partially or fully. Those respondents who have changed their occupation partially or fully said that they are satisfied and there is significant association with occupational changed respondent and socio- economic condition. Similarly, those who do not change their occupation but modify and continue existing occupation have no significant association with socio-economic condition. Therefore it is good to change the occupation according to change situation of environment to maintain and achieve high level of satisfaction on socio-economic condition of Dalit caste in Kaski. So government has to develop suitable policy and situation to adaptation of occupation changed.

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Trends of English Language Teacher Education in Nepal

Bhumi Raj Pandit

Abstract

This paper envisages the history and the trend of English language teacher education in Nepal. It reflects the outcome of the content analysis available on teacher education in the context of Nepal in printed materials and through online archives chosen purposively. For this, themes like teacher education in the past, teacher education in the ICT era and opportunities of continuous professional development in the context of Nepal were developed and authentic materials and documents relevant to the English language teacher education were analyzed, organized and reflection was written based on subjective interpretation. Analysis led to the conclusion that English language teacher education has a short history with remarkable achievements through continuous improvement. The provision of teacher education made by government and other organizations are found to have helped to maintain equalities and uniformities among teachers and professionals developing their career and imparting knowledge living in sophisticated area of the city center and the remote and rural areas of the multi-topographies of the country Nepal. However, the exposure the professionals have received in the comfortable zone has boosted the potentiality of them more in comparison to the ones who have been imparting knowledge, educating poor and marginalized people and earning livelihood in the remote areas.

Keywords: English language, equalities, socio-cultural perspective, teacher education

Background

English language teacher education and second language teacher education may be viewed synonymously in the countries where English language is treated as the second language. It is said that language teaching till the mid 19th century was like one-way traffic based on teachers' competence on delivering the content to the learners as the preachers did to the audience. It is argued that the Grammar Translation Method initiated teaching trend has come across Connectivism experiencing several methods and approaches. Likewise, the expectations of the contemporary learners are also changed in course of time. In the observation of linguists, the shifts are clearly seen across behaviorists to cognitivists to situated and social and distributed views of human cognition (Burns, & Richards, 2009). It is indicated that the way of thinking and the perception of truth regarding teaching has also been changed.

It is argued that teachers play crucial role in making the learners educated and civilized. It is also the truth that until the teachers are educated, they cannot impart quality education to others. Teacher education is viewed with emphasis for long throughout the world. Burns & Richards (2009) and Richards (2008) stated that English language

teacher education is supposed to have been shifted to the present condition because of internally initiated change of the teacher and external pressure. Further, they added that the origin of specific approaches to teacher training, applied linguistics, practical teaching skills and academic knowledge, etc. seem to have contributed to this field and teachers' professional development is possible through the development of personal practical knowledge, peer and self-monitoring, mentoring, action research, teacher collaboration and support group. Teachers have been equipped with the knowledge about language: phonology, discourse analysis, language functions and so on. Teachers are provided with the pedagogical, content and practical knowledge to cope with the problem of the 21st century which has been supportive to challenge the modern world. With the help of knowledge accumulated from diverse source, teachers have developed professional skills. Implicit and explicit knowledge of the subject matter has helped them to adopt the modern world.

In the past, teachers who could recite the religious hymns of the holy books and those who could explain knowledge from various perspectives were supposed to be great scholars. Teachers used to deposit knowledge like the Banking Model of Freire (1996) in the head of the disciples. Teachers were only the source of knowledge. But now, the concept has been changed. Education, these days, is supposed to be collaborative in the sense that only the teacher is not the source of knowledge. Many heads may consist of greater coverage of the subject matter and when they are shared in the classroom, the teacher also get new information and the students also get exposure to the knowledge of friends. Vygotsky's term to refer to the collaborative approach of language learning is socio cultural perspective of language learning which believes that language learning is situational, contextual, and collaborative (Jaramillo,1996). Only the effort of teacher or the learner will not be sufficient in the achievement of set goals. Kumaravadivelu (1999) argued that learning is possible not by following any of the classical or modern methods but by addressing the particularity regarding language pedagogy, teachers of particular place, learners having particular goals and an institution having particular context aiming to generate human resources needed for the particular socio-cultural setting. Further, practicality is the relationship between theory (what it says) and practice what it does in the classroom. It is assisted by distance education program and wide use of technology these days. Whether a teacher is just a teacher or a professional teacher, whether he just teaches or he has the capacity of socialization, functions as social worker/ writer, etc., they determine learning and teaching in effective way. Since the assumptions of English language teacher education keep on changing and it refers to the dynamism of the teacher and his knowledge, it is not easy to pinpoint the characteristics of ELTE. Substance, engagement and outcome/ influence are three pillars to understand the scope of SLTE (Burns, & Richards, 2009). In the same vein, Johnsons (2009) mentioned that the content, the pedagogies and the institutional form of delivery play vital role in L2

teacher education. Furthermore, the trends of re-examination, re-conceptualization and re-design helped in teacher education (Burns, & Richards, 2009). There are various practices regarding the measurement of teachers' quality in various parts of the world. Before that Richards (2008) stated that it was in 1990s the practice versus theory distinction that is to say the concept of teacher training versus teacher development emerged along with the foundation of CELTA and TESOL. He added second language teacher education was influenced by perspectives drawn from socio-cultural theory and the field of teacher cognition. So, in course of time, the concept of teacher education has been spread in such a way that there is no field that is untouched by teacher education. Despite its importance, teacher education in Nepal is not paid much emphasis and only a few researches are done to find out the history and trend of it. It led the researcher to dig deeper to investigate and let the concerned people be informed about it and take initiation to cope with the problems related to teacher education.

Literature review

Language policy studies is believed to have emerged after World War II (McCarty et al., 2011). Along with the English language teacher education, transformation in the society were thought to have taken place. For example, there were three types of schools in Pakistan on the basis of medium of instruction targeted to three social classes of people: English medium schools for middle, upper middle and upper class, Urdu medium schools for lower middle and working class, and Deeni Madrasses for people in poor and religious community (Ahmed, 2011). It is argued that the English language education has created inequality in Pakistan and those who have taught in the Madrasses and Urdu medium schools must have felt inferiority. However, the aim of English language education might not be to create inequalities in the society. McCarty et al. (2011) argued that teacher education should be viewed as social practice not as an official pronouncement. They argued that teacher education need to be taken as social responsibility. On the other hand, Richards (2008) commented that SLTE program at graduate level should incorporate language analysis, discourse analysis, phonology, curriculum development and methodology and many more so that they can provide appropriate input to the learners. Moreover, teachers need to be techno-friendly in the modern practice of teaching.

The history of teacher education in Nepal goes back to 1948 when the government established Basic Education Teacher Training Centre and started training primary teachers (Awasthi, 2010). In course of time, as Awasthi (ibid) stated the government launched training for women in 1971 under the support of UNESCO and UNICEF to bring women in the field of teaching. Moreover, he stated that Faculty of Education replaced IOE in 1980 when there were a few trained teachers. Inline, he stated that NCED provided in-service Teacher Training in 1982 to more than 30,000 teachers and

with the similar goal, SEDC in 1983 offered 10 months training to science, math and English teachers. He reported that Faculty of Education took responsibility of teacher management afterwards and the government made the provision of license to teach in secondary level and exam is given every year. The discussion above lead to the thought that there were many initiations taken by the government and donor agencies for the teacher education. However, teachers should be intrinsically motivated for the professionalism which seemed lacking in the context of Nepal. It is reported that though teachers are provided with the trainings, they are not found adapting the techniques and knowledge. Pradhan (2016) also stated that National Center for Educational Development (NCED) in collaboration with British Council trained more than 7500 English teachers in 2014 under the School Sector Reform Project (2009-2016) and other many teachers are being trained under the School Sector Development Plan (2016-2023) which is going on. She further claimed that these projects would help English teachers groom professionally. However, such type of training are beyond the access of teachers teaching in the remote areas.

In case of Nepal, the teachers without teacher education also are believed to teach in many government and private schools and they are assumed to lack such technical knowledge. However, in policy, they need to go through a long term training to be eligible for teaching. Devkota (2018) claimed that the teachers in urban areas are over trained but the one who works in rural areas get less chance to get trained because of which one enjoys the opportunities but the other is deprived of it. However, at present, the teachers in the rural areas are also connected to the center through internet and virtual trainings have helped them to get updated information. Likewise, Mathema (1984) reported that because of heterogeneity in terms of social class, gender, caste, mother tongue and geographical background, learners are treated with discrimination. However, within a country all the children need to have education in the same medium and the teachers having similar capability. The constitution of Nepal (2015) ensured the equalities among people in terms of caste, religion, gender and region by offering incentives and opportunities in government jobs and politics. But the discriminatory behavior to MTI products is conspicuously seen in various places. On the other hand, Devkota (2018) argued that the English language has created equality among the people in the sense that the lower middle class and poor children who managed to get English education have been able to get good jobs and raised their status. Likewise, the teachers have been able to face the interview to go abroad for career development and earn their livelihood. Because of English they have got chance to know the world and learned to live decent life. Learners have scored good in TOEFL, IELTS, GRE, GMAT, SAT and other tests and have got admission in foreign universities. They have got foreign degrees.

However, it should not be forgotten that English has created the gap between elite and poor people. The English illiterate people feel inferior to the English speaking people. There is inequality in terms of the availability of facilities like internet (not all the teachers and students have access to internet), e-library (most of the schools have no good library), digital devices (not all teachers/learners can afford good mobile, laptop/desktop), no specification as English manpower (in rural areas mathematics/ science teachers are found teaching English) and the most striking point to put forward is the aged and un-updated human resource (the manpower of two years B.Ed.) are some of the causes of creating inequalities (Devkota, 2018). However, the transfer of knowledge from the experienced teachers to the novice one helps groom professionally.

Methodology

This is a study based on content analysis of available literature on teacher education in Nepal. The purpose of the study was to explore the history and trend of English language teacher education in Nepal including the development and practice being done for the enhancement of teacher professionals and to suggest ways forward for professional development of teachers. To explore in-depth information, the secondary sources of data chosen purposively were analyzed and interpreted thematically. Hermeneutics of faith (Josselson, 2004) was the guiding principle of this study. Themes like English language teacher education in the past, government initiatives on teacher education, equalities created by teacher education, inequalities resulted by teacher education and scope of teacher education were developed. The available information was organized, analyzed and interpreted. Finally, the findings were taken out and conclusion was drawn.

Results and discussions

Tribhuvan University has made a provision of Faculty of Education specifically to produce manpower to supply in various teaching positions. Before joining university, Grade 12 students of education stream go for teaching practice where they get practical knowledge of teaching. Likewise, in the 4th year of B.Ed., they acquire theoretical as well as practical knowledge by taking intensive class and by teaching in secondary schools. Not only that in M.Ed. 4th semester, they go for teaching practice. In the same way, Kathmandu University, Purbanchal University, Nepal Open University, etc. have Faculty of Education to make the prospective teachers equipped with the knowledge and skills of teaching. All of these initiations are to produce professional manpower. There are the Teacher Service Commission and the University Service Commission to recruit required number of qualified teachers in school and university level. They have made certain provision for the application of such posts. The pre-service and in-service trainings with the objectives of empowering English teachers are offered

making law by the government. Universities have allocated good marks while they compete for the enrolment based on their achievement. Likewise, they get maximum marks for the academic publications. These all are for the development of teacher education and professionalism.

Wallace (1995) identifies three models of teacher education: the craft model, the applied science model and the reflective model. It has remained only in theory; in practice no such practice is done in the countries like Nepal. First of all, the English teachers have to get rid of the blame of creating inequalities in the society and nation in the name of teaching English. Secondly, they have to make the people aware that English language teaching is to create equality in terms of qualification and if the economic factor plays the role of barrier, they have to remind the government the education act 2002 and the local governance act 2015 which assured the free school education. On the other hand, the English teachers themselves are the victims of inequalities in terms of the services they get in urban and rural areas. The one who works in so called better schools equipped with modern facilities like interactive white board, projector, internet, e-library, etc., are enjoying the privilege of modernity but the ones who live in the village, without such facilities, cannot develop career and the condition of the learners. We can practice peer coaching, conduct action research and publish journals including our experience. Freeman (2002) states that teacher education must serve two functions: skills of reflexivity and the provision of the discourse and vocabulary to rename their experience.

The economical, sociological and psychological inequalities are there which the teachers have to encounter frequently. The financial strength of the teachers and learners should be raised so that they can afford and maintain the basic requirements. The perspectives of the society towards the English teachers and learners need to be positive. Only then the teachers can work with high morality. The psychology of the teacher needs to be free from any anxiety, terror, threats and so on. In the horrible situation caused by any disease like COVID-19 or the security threat, the teacher might not give his/her full potential. There is no uniformity of the English language courses among the universities so the products as English teachers are not uniform in terms of knowledge (Devkota, 2018). Fundamentally, they have to maintain some sort of tie among them. It revealed that emotional security, availability of physical assets and anxiety free teacher can only think of career development and through which quality education can be expected.

Development of internationally recognized qualifications for language teachers might help to maintain standard and uniformity among teacher practices (Richards, 2008). Further, Richards (2008) claimed that proportionate distribution and teacher

exchange program, exposure visit program, etc. might help teachers to be updated with the new trends and practices in the world. As a teacher of government school, we can offer English medium instruction to the economically and racially back-warded and marginalized children who are deprived of English medium education even if they prefer it. One who is equipped with the modern skills, trainings, and resources, they can transfer it to their friends by means of social media. Teachers who have access of vast source of knowledge can share it to other colleagues. On the other hand, some organizations like NELTA, Linguistic Society of Nepal, British Council, US Embassy, TESOL, etc. have tried to address the inequality and maintain uniformity providing trainings, resources, exposure and so on. However, the endeavor does not seem to be sufficient to bring all the teachers in the mainstream of teacher development.

Since English language is an international language, it is assumed to be a medium of social transformation. By using it, knowledge of the world, trend in the field of education, politics, science and technology, ICT and so on are reported to have been transferred. If English teachers are equipped with resources, if they are provided with the incentives, they are supposed to educate children and teach them to adjust in the modern world by pursuing happy life. It is argued that the use of modern technology can be a boon to impart equal and qualitative education at the present time. By means of Teams, Zoom, Messenger like software or any other digital devices the teachers are found sharing their knowledge to the learners. Distance mode of education either audio or video has been beneficial to the children residing in the rural areas. Only by organizing training the government and non-government organizations cannot skip, they need to equip the needy teachers with necessary digital devices and the e-sources.

Conclusion

The history of English language teacher education is not much long in Nepal. Still, the progress it has done is remarkable. The policy implemented by the government of Nepal for the English language teacher education cannot be viewed satisfactory. It could have done many things for the professional development of them. English language teaching has helped maintain equality among people in the society. It is the responsibility of English teachers to remove the misconceptions regarding English language teaching. For that, the investment the NGOs, INGOs, and the government have for the enhancement of ELT professionals must be transparent. The program should run in inclusive basis. The programs of NELTA, British Council, US Embassy, need to be decentralized. The teachers teaching at rural villages should be brought in the mainline. They should be equipped with the technological, professional and content knowledge so that the products they bring in the market can compete with the rest of the world. Like other developed countries, teachers need to be treated as the first grade human resources. While doing enrollment in faculty of education, a

provision of entrance need to be maintained and a certain number/quota need to be fixed. Like the transfer of other staff of the government, there should be the provision of transfer of teachers, lecturers from one place to another so that there is possibility of proximal development of the marginalized and deprived teachers from opportunities.

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Factors Affecting Organizational Commitment of Employees in Healthcare Sector of Kathmandu Valley

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Abstract

In today's context the demand for healthcare service has increased due to people's awareness on the importance of health and quality of life. Though there is a lot of advancement in medical technology employees are considered an important asset of an organization. Employees' commitment is important matter to consider because the presence of committed employees helps in reducing absenteeism, delays and turnover in the organization. So, the aim of the study is to investigate the factors affecting organizational commitment of employees in healthcare sector of Kathmandu Valley. In order to fulfill the objectives of the study, the survey was conducted using a well-structured and self-administered questionnaire. The sample of 185 was randomly selected from sampling frame of 4683 employees of 11 private hospitals of Kathmandu Valley. Data were analyzed using descriptive statistics, correlation and regression analysis. The study revealed that the level of employee commitment is moderate in hospitals of Kathmandu Valley. The findings derived from multiple regression analysis confirmed that organizational reward and work-life balance are important factors that positive and significantly affect organizational commitment. It indicates that higher the organizational reward and work-life balance, higher would be the organizational commitment. However, supervisory support, training and development and organizational culture do have insignificant influence on organizational commitment of employees in health care sector of Kathmandu Valley. Thus, it is assured that the results from the study are more valid and they could have a significant policy implication for concerning health sector authorities of Nepal.

Keywords: Organizational commitment, organizational culture, organizational reward, supervisory support, work-life balance

Background

For every individual, society and organization health care is a basic need. The demand for healthcare services has increased due to people's awareness in the importance of health and quality of life. Due to the emerging health issues employee commitment has become an inevitable part of every organization. As human resources are the crucial assets of any organization, their knowledge and skills aids in achieving competitive advantage (Amdan, Rahman, Shahid, Bakar, Khir & Demong, 2016). Even though

many factors could lead to the success and failure of an organization, one of the factors that could lead to a healthy organizational environment is organizational commitment. Organizational commitment focuses on employee's dedication to working. Govindasamy and Jayasingam (2009) define organizational commitment as a desire of an employee to continue existing work in a specific organization.

Mensah, Akvoko and Ellis (2016) explained that organizational commitment is the degree to which an employee identifies himself/herself as an employee of an organization. To understand the concepts of organizational commitment a large number of studies have been conducted. Among them Meyer and Allen (1991) three-component model of organizational commitment has been the central framework for research in the past decade because it is created on the complete understanding of organizational commitment. Initially, the organizational commitment was known to be single-dimensional and now has been popular for the multi-dimensional construct. The multi-dimensional construct model developed by Meyer and Allen consists of; affective, continuance, and normative commitment.

Colquitt, Lepine and Wesson (2018) urged that employees who are affectively committed feel that they are fit for the organization and are satisfied with their work. Continuance commitment occurs when employees desire to stay in organization will be higher than the cost of leaving the organization. For instance; employees feel the need to stay with their organization because their salary and fringe benefits will not improve if they move to another organization. Normative commitment reflects that staying in the organization is the "right" thing to do. Normatively committed employees feel that leaving the organization will have a harmful effect. Saleem, Yaseen and Zahra (2018) defined that healthcare sector is a sensitive service place where extreme dedication by all the personnel is required. Therefore, developing a better understanding of organizational commitment is necessary for improving management decisions, enhancing work performance and strengthening the relationship between the employee and employers.

The organization aims to bring productive and satisfied employees but still many times employees themselves disengaged in their work for different reasons (Colquitt, Lepine & Wesson, 2018). Past studies explained that there are various factors that may affect the organizational commitment of employees namely; communication, career development, working environment. Chelliah (2015) state that it is not just enough for an organization to have skillful and intellectual employees but it is also necessary to find out the right talented employee to stay long in the organization. Thus, to improve the performance of an organization it is necessary to identify the factors that play a vital role in engaging the employees.

This study acts as a basis for further investigation in the area of healthcare sector. The focus is to address the factors that affects organizational commitment of employees in the health care sector of Kathmandu Valley. The result of this study would give information regarding the organizational commitments to the human resource managers and employees working particularly in health care sector and different other sectors as well. Also, the findings from the study would deliver the information about the organizational commitments among several employee's working in the different healthcare sectors of Kathmandu Valley.

Theoretical Framework and Review of Literature

The concept of organizational commitment has begun in 1960. Since then, the growing interest in understanding the concept has been increased. Over the years, there have been three approaches for defining and measuring organizational commitment. The three theories of organizational commitment are; the calculative approach, the attitudinal approach and the multi-dimensional approach.

The calculative approach is based on the “side-bet” theory of Howard Becker. Becker introduced the term “side-bet” in 1960. Cohen (2007) defined the term side-bet as anything of value that an individual has invested in and that may be lost or deemed worthless if he/she leaves the organization. Meyer and Allen (1984) described that employee are committed because they have made some hidden investment by remaining in a particular organization. An investment namely; seniority, income, status, development of employee's specific skills and the use of benefits from an organization such as; reducing the mortgage and even the friendship. The theory further explains that the fear of losing such benefits makes an employee committed to the organization.

The *attitudinal approach* is also known as the “psychological approach” or “organizational behavior”. In this approach, commitment is termed as affective commitment and value commitment. Porter, Steers, Mowday and Boulian (1974) elaborated that commitment under an attitudinal approach can be categorized into three factors; strong acceptance, participation, and loyalty. The theory explains that employees feel committed to the organization because they easily accept the objectives and identifies the organizational goals and values.

The multi-dimensional approach argues that the calculative and the attitudinal approach were based on a single-dimensional approach. After that, the leading multi-dimensional approach was established by Meyer and Allen in the year 1984. The theory explains the three scales of commitment namely; affective commitment,

continuance commitment and normative commitment. According to the theory, affective commitment was designed to measure the emotional attachment of employees to the organization. Whereas, continuance commitment was designed to measure an individual perception of the costs associated with leaving the organization. And normative commitment was designed to express an obligation by an employee to continue with the organization.

Hsiao, Chang & Tu (2011) found that organizational culture was strongly related to organizational commitment among nursing executives. Awan, Ahmed and Shahid (2011) reported that there is a great impact of salary/incentives, interpersonal conflicts, employees-organization interface, job satisfaction and organizational culture on organizational commitment of the employees. Sakthivel and Jayakrishnan (2012) studied nurses working in the public and private sector hospital in the Cuddalore district of Tamilnadu, India. Result revealed a positive relationship between work-life balance and organizational commitment. Yasar, Emhan & Eber (2014) found that there is a positive impact of supervisory support on organizational commitment. Azeem & Akhtar (2014) indicate a significant relationship between work-life balance, job satisfaction and organizational commitment. Sethi (2014) conducted a study on women employees working in public and private sector banks. The results from the study showed that there is positive relation of work-life balance with organizational commitment. Maina & Waiganjo (2015) reported that there is a strong positive relationship between employee commitment and reward practices in Kenya's public health sector.

Rahmani, Azari, Vasokolae, Mirghaed & Raadabadi (2015) found a positive and significant relationship between organizational culture and organizational commitment among employees in hospital. Nkosi (2015) documented that there is a significant effect of training on employee commitment, retention and performance enhancement. Shah, Hussain & Rahman (2016) indicated that the organizational commitment of healthcare employees depends on the training and development practices. Fabiene and Kachchhap (2016) conducted a study on employee commitment among healthcare professionals suggests in enhancing employee commitment by creating a favorable working environment and providing training opportunities to employees. Khaliq, Naeem & Khalid (2016) documented that the organizational rewards both monetary and non-monetary, supervisor support, career development opportunities, work-family support, and favorable job conditions have a positive impact on organizational commitment.

Li (2018) found that the work-life balance of employees has significant and positive impact on affective commitment, continuance commitment and normative

commitment. Shabir and Gani (2019) examined the impact of work-life balance on organizational commitment of women health-care workers. The study documented a significant relationship between work-life balance and organizational commitment. But it was also found that work-life balance has a negative relationship with continuance commitment. Basnet (2019) revealed that there is a positive relationship between training and education, teamwork, organizational culture and organizational commitment.

In the context of Nepal, Shrestha (2015) revealed that the commitment of employees is significantly affected by the role of the supervisor and the training program of the organization. Timalina, K.C., Rai and Chhantyal (2018) found a moderate level of organizational commitment of nursing faculty within Kathmandu Valley. Ghimire (2018) investigated the relationship between trust, justice and organizational commitment at hospitals in Nepal. The study found a significant impact and positive association of distributive justice, procedural justice and interactional justice with trust in management and employees' commitment. Kharel (2018) reported that there is a significant effect of reward management on affective commitment. Shrestha and Parajuli (2020) revealed that the organizational commitment of employees is predicted by supervisory support/ behavior. Saud (2020) documented that job characteristics have significant positive effects on organizational commitment. Pandey (2020) reported that there is a positive relationship between work-life balance and employee commitment.

The studies done so far do not have consistency in their findings of various studies concerning the studies on organizational reward, supervisory support, training and development, work-life balance, organizational culture, job characteristics, career opportunities, compensation, justice, teamwork and organizational commitment. However, the objective of this study is to investigate the factors affecting organizational commitment of employees in healthcare sector of Kathmandu Valley. More specifically, it only examines the effect of organizational reward, supervisory support, and training and development, work-life balance, and organizational culture on organizational commitment of employees in healthcare sector.

Methodological Aspects

The research design adopted in this study is descriptive and causal research designs. All the employees working in private hospitals of Kathmandu Valley are the population for this study. There are altogether 32 private hospitals in Kathmandu Valley, from which 11 hospitals were selected as a sample unit for the study. The employees working in 11 hospitals consist of 4,863 which creates the sampling frame of the study. Using random sampling, 185 employees have been selected as the respondents for the study

(refer to Table 1).

The study has been focused on quantitative data of primary source using a well-structured and self-administered questionnaire. A total of 245 questionnaires were distributed to the employees of the different healthcare sector in Kathmandu Valley. Out of which only 185 responses were received where the response rate is 75.51 percent. Questionnaire has been designed in five-point Likert scale items (where 1 indicates strongly disagree and 5 indicates strongly agree). It is divided into two sections; the first section includes demographic information of respondents and the second section includes the statements that are used to find out the responses regarding factors affecting organizational commitment of employees. Organizational commitment is dependent variable and organizational reward, supervisory support, training and development, work-life balance and organizational culture are the independent variables used in the study.

Table 1

List of Sample Hospitals and Sample Observations

The table consists of different private hospitals of Kathmandu Valley which has been taken as a sample, and also the number of employees working in each hospital along with the number of respondents.

S.N.	Name of hospitals	Number of employees	Sample observations	Percentage of sample
1	Green City Hospital	260	26	10.0
2	Grande International Hospital	738	28	3.7
3	Norvic Hospital	500	21	4.2
4	Vayodha Hospital	350	14	4.0
5	Kantipur Dental Hospital	200	16	8.0
6	Kathmandu Medical College and Teaching Hospital	800	12	1.5
7	HAMS	450	14	3.1
8	Sumeru Hospital	300	10	3.3
9	B&B Hospital	750	15	2.0
10	Star Hospital	300	12	4.0
11	Chirayu National Hospital	190	17	8.9
	Total	4863	185	-

Source: Online Questionnaire Survey 2020

Organizational commitment items are adapted from Visanh & Xu (2018) for measuring affective, continuance and normative commitment that consist of five

items. Organizational reward is measured using five items adapted from Bam, Badal & Bhattarai (2018) for measuring intrinsic and extrinsic reward. Supervisory support is measured using five questions adopted from Rhoades, Eisenberger & Armeli (2001). Training and development is measured utilizing five items adopted from Refkin (2015). Work-life balance items were adopted from Talukder (2016) for measuring proper arrangement between work and life that consists of five items. And lastly organizational culture is measured using five items adapted from Alvi, Hanif, Adil, Ahmed & Veinhardt (2014) for measuring bureaucratic culture, supportive culture and innovative culture.

After collecting required data, the reliability analysis has been conducted to confirm the internal consistency of the Likert scale items of the questionnaire using Cronbach’s alpha which is presented in Table 2.

Table 2

Reliability Test of Scale Items

This table presents the variable code, explanations of the variables under study, number of scale items, and coefficients of Cronbach's Alpha for the variables.

Code	Variables	Items	Cronbach’s Alpha
OC	Organizational commitment	5	0.787
ORD	Organizational reward	5	0.900
SS	Supervisory support	5	0.937
TD	Training and development	5	0.904
WLB	Work-life balance	5	0.865
OCL	Organizational culture	5	0.919

Source: Online Questionnaire Survey 2020 and Author's calculation using SPSS

The value of Cronbach’s alpha for each of the variables is above 0.600, so the data are considered as reliable.

Model

The model estimated in this study analyzed the factors affecting the organizational commitment of employees in the healthcare sector of the Kathmandu Valley. The functional relationship between variables are as follows:

Organizational commitment = f(organizational rewards, supervisory support, training and development, work-life balance, organizational culture)..... i) The functional

relationship shown in equation (i) can be restated in linear regression model as $OC = \beta_0 + \beta_1 ORD + \beta_2 SS + \beta_3 TD + \beta_4 WLB + \beta_5 OCL + e_i$
(ii) Where, OC = Organizational commitment, ORD = Organizational reward, SS = Supervisory support, TD= Training and development, WLB= Work-life balance, OCL= Organizational culture and e_i is the error term. β_0 is constant and $\beta_1, \beta_2, \beta_3, \beta_4$ and β_5 are the beta coefficients of the independent variables to be estimated.

Organizational Reward

Fareed, Abidan, Shahzad, Amen & Lodhi (2013) asserts that reward is the benefit that employees receive in return for their work during the job. Reward system makes employee more committed to the organization (Haq, Jindong, Hussain & Anjum, 2014). There are two types of reward namely; intrinsic and extrinsic reward. Mottaz (1985) explained that extrinsic reward is a financial reward given to individual in the form of pay, promotions, fringe benefits and security. Whereas, intrinsic reward is an inner feeling of employee's satisfaction which originates from power possessed, achievements and personal growth (Oriarewo, Agbim&Owutuamor, 2013). Maina & Waiganjo (2015) documented a positive relationship between reward and employee commitment. The study conducted by Korir & Kipkebut (2016) indicated that there is a significant positive effect of reward on affective, normative and continuance commitment. Kharel (2018) found a positive relationship between reward management and affective commitment.

The majority of the finding shows that there is a positive relation between organizational reward and organizational commitment. Therefore, the following hypothesis is being set.

H1: There is a positive relationship between organizational reward and organizational commitment.

Supervisory Support

Ferreira (2014) defined that supervisor are the mediator of organization in guiding and appraising employees they play a crucial role in employee's personal growth and development, as well as providing employees feedback regarding job performance. Yasar, Emhan & Ebere (2014) reported that there is a positive correlation between supervisor support and organizational commitment. Ferreira (2014) found that affective commitment is significantly and positively related with supervisory support. Kalidass & Bahron (2015) documented that there is significant relationship between perceived supervisor support, organizational support and organizational commitment. The majority of the finding shows a positive relationship between supervisory support

and organizational commitment. Therefore, the following hypothesis is being set.

H2: There is a positive relationship between supervisory support and organizational commitment.

Training and Development

Bashir & Long (2015) argued that as a learning process by which the management, human resource or the trainer of the organization or outside the organization provides their employees purposeful opportunities in structured manner. Brum (2007) revealed that training has positive impact on commitment and turnover of employees. Nkosi (2015) found that training has a significant effect on employee commitment. Shah, Hussain & Rahman (2016) revealed that healthcare employees commitment depends on the training and development practices. Ocen, Francis & Angundaru (2017) found positive relationship between training and employee commitment.

The majority of the finding shows that there is a positive relation between training and development and organizational commitment. Therefore, the following hypothesis is being set.

H3: There is a positive relationship between training and development and organizational commitment.

Work-life Balance

Ali, Kundi, Qureshi & Akhtar (2014) defined work-life balance as the proper arrangement between work -career, ambition; and life -health, pleasure, leisure, and family. The satisfaction and effective working at home and workplace with a less of role conflict is also known as work-life balance (Clark, 2000). Hofmann, and Stokburger-Sauer (2017) found that work-life balance has a positive effect on employee's commitment. Li (2018) revealed that work-life balance of employees has significant and positive impact on organizational commitment. Tufail & Bilal (2018) concluded that work-life balance of employees has positive impacts on organizational commitment through perceived organizational support. Shabir & Gani (2019) found that there is positive relationship between work-life balance and affective and normative commitment of employees. But it was found that work-life balance has negative relationship with continuance commitment.

The majority of the finding shows that there is a positive relation between work-life balance and organizational commitment. Therefore, the following hypothesis is being set.

H4: There is a positive relationship between work-life balance and organizational commitment.

Organizational Culture

Yusuf (2020) defined that culture is the beliefs, values, and norms made by the organization and shared to the member to achieve organizational goals. Hsiao, Chang and Tu (2011) found a positive relationship between organizational culture and organizational commitment. Momeni, Marjani and Saadat (2012) revealed that there is a significant and positive relationship between organizational culture and organizational commitment. Rahmani, Azari, Vasokolaee, Mirghaed and Raadabadi (2015) found a positive and significant relationship between organizational culture and organizational commitment in the staffs of hospital. Katper, Chaudhry, Tunio and Ali (2020) found organizational culture significantly influence on organizational commitment. Lee (2020) found that there is a positive impact of organizational culture and capabilities on commitment of healthcare sector employees.

The majority of the conclusion shows a positive relationship between organizational culture and organizational commitment. Therefore, the following hypothesis is being set.

H5: There is a positive relationship between organizational culture and organizational commitment.

Results and Discussion

In this section descriptive statistical analysis, correlation and regression analysis has been performed. The results of the study are presented in a systematic order and the outcomes have been interpreted with discussion comparing with the previous works.

Descriptive Statistics

Table 3 shows the descriptive statistics of dependent and independent variables. It shows the employee's opinion for all the variables ranges from minimum one to maximum five.

Table 3

Descriptive statistics

The table shows the descriptive statistics of dependent and independent variables. The dependent variable is (OC) organizational commitment and independent variables are organizational reward (ORD), supervisory support (SS), training and development

(TD), work-life balance (WLB), and organizational culture (OCL)

Variables	Mean	S.D.	Min	Max	N
OC	3.23	0.90	1	5	185
ORD	2.70	1.15	1	5	185
SS	3.13	1.08	1	5	185
TD	3.47	0.96	1	5	185
WLB	3.53	0.84	1	5	185
OCL	3.21	1.03	1	5	185

Source: Online Questionnaire Survey 2020

The average mean score of organizational commitment is 3.23 which is above three and standard deviation is 0.90. It implies that organizational commitment of employee's is found moderate in hospitals of Kathmandu Valley. Likewise, the average mean score of organizational reward is 2.70 with the average score of standard deviation 1.15. The below average mean of organizational reward shows that employees are unsatisfied with the reward structure of the organization. Similarly, the average mean score of supervisory support is 3.13 and the standard deviation is 1.08. It indicates that supervisory support is average in the organization towards their employees. Also, the average mean score of training and development is 3.47 and standard deviation is 0.96. Furthermore, the average mean score of work-life balance is 3.53 with standard deviation of 0.84. This implies that the employees work-life balance is satisfactory in the organization. Moreover, the average mean score of organizational culture is 3.21 and 1.03 standard deviation. This indicates that organizational culture is found moderate in hospital of Kathmandu Valley.

Relationship between Dependent and Independent Variables

Using Pearson correlation coefficient matrix, the relationship between dependent and independent variables has been examined. A correlation refers to the statistical measure of the relationship between two variables.

Table 4 shows that there is a positive relationship between organizational commitment and organizational reward. The relationship is significant at one percent level of significance. This indicates that increase in organizational reward increases organizational commitment. The study is in line with the findings of Maina and Waiganjo (2015). Similarly, there is a positive relationship between organizational commitment and supervisory support which indicates that higher the supervisory support higher will be the organizational commitment. The relationship is significant

at one percent level of significance. This finding of the study is similar with the finding of Yasar, Emhan and Ebere (2014).

Table 4

Relationship between Dependent and Independent Variables

The table presents the relationship between dependent and independent variables that has been examined using Pearson correlation coefficient matrix. The correlation coefficients are based on 185 observations. The dependent variable is OC (organizational commitment). The independent variables are ORD (organizational reward), SS (supervisory support), TD (training and development), WLB (work-life balance), OCL (organizational culture).

Variables	OC	ORD	SS	TD	WLB	OCL
OC	1	.751**	.616**	.392**	.509**	.568**
ORD		1	.763**	.471**	.554**	.698**
SS			1	.575**	.518**	.631**
TD				1	.363**	.482**
WLB					1	.458**
OCL						1

Note. ** Correlation is significant at 0.01 level (2-tailed)

Source: Online Questionnaire Survey 2020

Moreover, there is a positive relationship of training and development with organizational commitment it indicates that increase in training and development increases the organizational commitment. The relationship is significant at one percent level of significance. This finding is in consistent with the finding of Shah, Hussain and Rahman (2016). Likewise, there is a positive relationship between work-life balance and organizational commitment at one percent level of significance. This is consistent with the study by Sethi (2014). Also, there is a positive relationship between organizational culture and organizational commitment which indicates that a better organizational culture increases organizational commitment. The relationship is significant at one percent level of significance. This finding is similar to the findings of Basnet (2019).

Impact of Dependent Variable on Independent Variables

Impact of dependent variable on independent variables has been examined using ordinary least square regression (OLS). A process for estimating the relationship between a dependent variable and one or more independent variables is known as regression analysis. It provides a directional relationship and defines the degree of effect

of one variable on another one. The independent variables are organizational reward, supervisory support, training and development, work-life balance and organizational culture. Whereas, the dependent variable is organizational commitment.

Table 5

Estimated Regression Results of Dependent Variable and Independent Variables

The result is based on 11 private hospitals of Kathmandu Valley with 185 observations of 2020 survey using a linear regression model. The model is $OC = \beta_0 + \beta_1 ORD + \beta_2 SS + \beta_3 TD + \beta_4 WLB + \beta_5 OCL + ei$. Where, the dependent variable is OC (Organizational commitment) and the independent variables are organizational reward (ORD), supervisory support (SS), training and development (TD), work-life balance (WLB), and organizational culture (OCL).

Model	Regression coefficients of					Adj. R_bar2	SEE	F-value	
	ORD	SS	TD	WLB	OCL				
1	1.641 (14.593)***	0.589 (15.389)***				0.562	0.596	236.832	
2	1.629 (10.145)***	0.513 (10.569)***				0.376	0.712	111.694	
3	1.957 (8.520)***		0.367 (5.762)***			0.149	0.831	33.199	
4	1.306 (5.267)***			0.574 (7.995)***		0.255	0.778	63.915	
5	1.631 (9.048)***				0.500 (9.334)***	0.319	0.744	87.128	
6	1.244 (6.419)***	0.491 (8.041)***	0.062 (0.974)	0.133 (2.102)**		0.572	0.590	82.893	
7	0.845 (3.610)***			0.338 (4.872)***	0.373 (6.564)***	0.394	0.71	60.846	
8	1.272 (6.138)***	0.355 (5.412)***	0.004 (0.054)		0.262 (4.047)***	0.423	0.684	45.987	
9	1.183 (5.350)***	0.470 (7.017)***	0.049 (0.715)	0.006 (0.101)	0.128 (2.006)**	0.048 (0.781)	0.569	0.592	49.503

Note. 1. Figures in parenthesis are t-values. 2. The asterisk (***) , (**) sign indicates that the results are significant at 1 and 5 percent level of significance respectively. 3. Organizational commitment is a dependent variable.

Source: Online Questionnaire Survey 2020

Table 5 shows the beta coefficient of variable organizational reward is positive and significant. This means that higher the organizational reward, higher would be the organizational commitment. This finding is similar to that of Khaliq, Naeem and Khalid (2016). Likewise, beta coefficient is positive and significant for supervisory support which means when supervisory support increases organizational commitment

of employees also increases. This finding is similar to the finding of Haq, Jindong, Hussain and Anjum (2014).

Similarly, the beta coefficient of training and development is positive. This means that higher the training and development higher will be the organizational commitment. This finding is similar to the finding of Fabiene and Kachchhap (2016). Furthermore, the beta coefficient of work-life balance is positive. This means that higher the work-life balance, higher will be the organizational commitment. This finding is similar to Li (2018). Also, the beta coefficient of organizational culture is positive which means that increase in organizational culture increases organizational commitment. This finding is similar to the finding of Awan, Ahmed and Shahid (2011).

Multiple regression model shows that organizational reward and work-life balance have a significant influence at 1 percent and 5 percent level respectively. It implies that higher the reward structure and work-life balance of employees higher will be their organizational commitment. The predictive power of the model is 57.2 percent which is highest among all the models. Likewise, the variables work-life balance and organizational culture have a positive and significant impact on organizational commitment at 1 percent level. Similarly, supervisory support and organizational culture has positive and significant effect on organizational commitment at 1 percent level.

The full model of multiple regression shows that only the variables organizational reward and work-life balance have positive and significant influence on organizational commitment at 1 percent and 5 percent level respectively. Though, supervisor support, training and development and organizational culture have positive influence on organizational commitment but are statistically insignificant. However, the model is significant at 1 percent level and the predictive power of the model is 56.9 percent.

The computation of histogram illustrates that the data appear to be normal. Multiple regression models reveal that there is no problem of multicollinearity since variance inflation factor (*VIF*) of all independent variables is far below than 10 and tolerance (*TOL*) is ≤ 1.0 . Therefore, there is no evidence of multicollinearity in the regression models. Scatter plots of standardized residuals in all the regression models depicted that there is no pattern observed in the plots indicating data used in the study appear to be homoscedastic. Thus, the regression models used in this study fulfill all the regression assumptions. So, it is assured that the results are more valid and they could have a significant policy implications of concerned health sector authorities of Nepal.

Conclusions

The major conclusion of this study is that organizational commitment of employees is found moderate in hospitals of Kathmandu Valley. The status of the organizational factors in terms of organizational reward is below average which indicates that employees are not satisfied with the reward structure of the organization. Similarly, the status of the organizational factors in the healthcare sector of Kathmandu Valley in terms of supervisory support, organizational culture, and training and development are average. This leads to the conclusion that employees are moderately satisfied with their supervisory support, training and development programs and organizational culture in the organization. Furthermore, the status of work-life balance is found moderate indicating that the employees' work-life balance is satisfactory in the hospitals of Kathmandu Valley.

The study further concludes that organizational reward and work-life balance are the factors highly influencing organizational commitment. This indicates that increase in organizational reward and work-life balance increases organizational commitment of employees. The findings from the study also conclude that supervisory support, training and development and organizational culture are the factors weakly influencing organizational commitment. Since, they are considered as an important factor that needs to be improved in hospitals of Kathmandu Valley. Therefore, the hospital administrators that are willing to improve employee commitment should focus on providing a supportive environment, effective training program and good working environment where employee feel heard and care about. Further, other factors like job characteristics, compensation, leadership style, career opportunities also affect the organizational commitment of employees so it is suggested that the future researchers can incorporate these variables in their studies in the days to come. Based on the study findings and conclusions, it is recommended that healthcare administrators should focus on providing a supportive environment, effective training program and good working environment to improve employee commitment in healthcare sector of Kathmandu Valley.

This study has some limitations. The study is limited to medical and administrative staffs, of private hospitals of Kathmandu Valley. Therefore, the result may not be generalizable to other sector organizations. The researcher was able to administer the online questionnaire of 185 with the respondents in the course of data collection. The reliability of the conclusions of the study depends upon the accuracy of the opinion provided by the respondents. Mainly Likert-scale questions were used in the questionnaire. It is not obvious that only the factors undertaken in the study affects the organizational commitment of employees.

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Close Reading: Making Sense in Robert Frost's Stopping by Woods on a Snowy Evening

Mahendra Kumar Budhathoki

Abstract

Close reading opens the way to comprehend a text critically, which provides surface and underlying meanings. It systematises a thoughtful reading with social interaction based on textual evidences and concludes to a proposition and argumentation. It enables the reader to observe the text and contextualize the meanings and ideas derived from it in the practical sphere of life as well. College students study to learn reading strategies and skills. The purpose of this paper is to present a sample of close reading in Robert Frost's poem, "Stopping by Woods on a Snowy Evening." This paper has used qualitative descriptive method to qualify the essence of close reading in the poem. This research paper has described the stages of close reading to unravel the general understanding and underlying pattern of Frost's poem. This paper becomes more useful to teachers and advanced readers to read literary and non-literary texts effectively. The activities discussed in this paper stimulate them to read other texts closely. It broadens the horizon of understanding after dealing with very careful and precise details that evoke the insights of knowledge. This dynamics of reading, in this way, enriches the critical faculty of readers.

Keywords: annotation, close reading, reading skill, text, underlying meaning

Background

A teacher in the classroom comes across the students' reading problem- "I cannot understand the text, sir. It is difficult to comprehend what the text is about." Such queries occurred many times for me when I was a student, and have been recurring in my ears many times after being a teacher in Tribhuvan University. College students are from the stage of learning to read to the stage of reading to learn. They have been a part of my teaching career. College students being able to read and write the letters are not critical enough to comprehend and analyze the texts both literary and non-literary. They must know that reading is a challenging process. For this, they read to learn to overcome all difficulties in reading texts from any fields. Students read the texts without being familiar with some reading techniques. This condition discourages students to read literary and non-literary texts (academic or formal documents) even in their real life and workplaces. For critical and professional persons, reading is not only an act to read aloud the literary texts and documents, but to comprehend and analyze the messages and effects critically. Therefore, students read texts to approach critically and analytically in higher level. They have to improve their reading skills that will be more fruitful and applicable in their real life and the workplaces.

The college syllabuses incorporate less about the techniques and strategies of reading skills. If some are included, teachers and students ignore to adapt them in reading practices. The teachers focus more what to teach but not how to teach; the students also worry more in what to learn rather than how to learn. The students worry to pass the exam and earn the next degree. Many students have the same problem of reading critically and analytically the text.

Many literary and non-literary texts have been incorporated in the course of English at college. Students have to approach the texts critically and analytically. However, they face difficulties in reading the texts. There are the writer's purpose and the reader's purpose in the same text. The writer is physically absent in the text, as Roland Barthes said the author is dead in a text. "The pages before you will begin to speak only when the authors are silent and you begin to speak in their places, sometimes for them ... and sometimes for yourself, following your own agenda" (Bartholomae, 2017, n.p.). A reader can identify the writer's purpose: what, how and why does the writer communicate to whom? A reader should be clear: what and why does the reader read the text? A reader must be able to analyze the text to ascertain the writer's and the reader's purpose based on evidence from the text. The reader infers a meaning from the text and contextualize it in her/his worldly affairs.

Close reading is an essential skill for readers in and outside schools and colleges. Students should develop the close reading skills for their successful studies. After their education, people go in different fields for jobs and they have to read different texts. Teachers need the developed skill of close reading to read the literature and other formal documents and teach their students. Other public persons like members of the parliament, Ministers, Prime Minister, Judges, government personnel and other public figures continue to develop the close reading skill to serve effectively. They should be able to analyze the texts in the contexts of semantic, syntactic, thematic, iterative, generic and adversarial. Readers who read literature for aesthetic pleasure unknowingly go through these basic contexts. A close reading is a purposeful rereading of a text. Close-readers focus on words, sentences, repetition of words, socio-cultural, historical, political and theoretical concerns and messages of the texts. Active readers engage in close reading to dig out the meaning of complex texts. Some readers memorize some information, and the text whole; the textual memory is not enough for the academic and responsible readers. The textual memory cannot address the socio-cultural and human values. Wrong and superficial reading can lead to the transgressions. A close reading does not focus on specific information of a text as scanning reading, and general understanding as *skimming* reading, but it focuses on a thoughtful reading to develop a deep, precise message, meaning of the text. "Close reading is a particular way of approaching a text in order to uncover, engage with,

and understand the information and ideas it contains” (Moss et al. 2015 p. 47). Close reading skill engages readers into a critical and analytical reading of texts, and assists to dig out the meaning based on evidence from the texts. Therefore, among many reading skills like scanning, skimming, this paper discusses close reading skill.

Statement of the Problem

Students repeatedly have shared their problems of not being able to comprehend the texts critically and analytically. They feel difficulty to draw out the meanings, and infer the emotional and social effects. They fear to read the texts and respond to the texts. They ask hands-out about the texts from the teachers. This condition in the classrooms provokes me to discuss the strategies of close reading to overcome the problems of readers in reading literary and non-literary texts. Therefore, this paper formulates the research questions how close reading technique can be applicable in reading literary texts, and why the close reading is necessary in reading texts for the advanced readers.

Objectives of the study

The purpose of this paper is to demonstrate the use of close reading in Robert Frost's *Stopping by Woods on a Snowy Evening*, and the engagement of readers by intensifying their critical faculty.

Justification of the study

Readers of literature and languages feel difficulty to read texts critically and analytically inside and outside the classrooms. This research enables readers to paraphrase, interpret and assimilate the texts by adopting the stages of close reading. This research work adds the knowledge and process of close reading to literary and non-literary texts. This paper becomes useful to teachers, students, government personnel and others in and outside the classrooms.

Research methodology

This study has used qualitative descriptive method because this research paper is concerned with an idea and theory rather than with measurable and quantifiable data, and the description presents the relevant contents. This paper was based on the primary source, the selected literary work, and the secondary sources books and articles related to the close reading. Note-taking was used as a tool for data collection from the randomly selected text Frost's poem. In the procedure of data collection, tropes and strategies of close reading have been used in reading the text. Here, close reading was used as the tool to critically comprehend and analyze the text. This paper has been based on the textual analysis.

Close reading as a reading skill

Reading is one of the language skills. It is an active process and a reader uses reading strategies to make precise sense of texts. There is the problem of reading literary and non-literary texts. Many students and some teachers have faced the reading problem. Here, reading means not to recognize the letters and words, but to deduce and infer the meanings of texts by critical and analytical reading. There are many reading skills discussed in the education field, for instance, scanning, skimming, intensive and extensive, etc. Among them, a close reading skill is discussed in this paper.

Reading task is not easy because a reader should be able to dig out the writer's purpose and direct to the reader's own reading purpose. After reading a text, a reader should make his/her own proposition based on text evidence. Snow (2001) talks about the nature of reading complexity:

“Getting the gist” or “acquiring new knowledge” is too limited a definition of successful comprehension. In some cases, successful comprehension involves scanning quickly to find the bit of information one wants (as in using the internet) or reading in order to apply the information immediately but then forget it (as in programming an electronic device). Surely we want to include in our thinking about comprehension the capacity to get absorbed and involved in the text (as when reading a page turner), as well as reacting critically (as when disagreeing with an editorial). Good readers can do all of these, and can choose when each of these approaches to reading is appropriate. (para. 26; cited in Moss et. al., 2015, P. 1)

Close reading focuses on careful attention to both the reading object and subject concerning the texts. A close reading is needed for complex texts. However, what types of texts are complex? Moss et al. state that a complex text is a bit longer having longer words, sentences and many concepts bounded within almost each sentences. They suggest considering about quantitative features (length of texts, words and sentences), qualitative features (language uses, structures, styles, complexity of ideas, levels of meanings) and readers/text factors (readers level and texts) (18). Readers who use close reading technique reread texts for general understandings, key details, vocabulary uses and text structures, writer's purposes, inferences, inter-textual connections, opinions and arguments based on evidences.

Douglas Fisher and Nancy Frey (2014) define close reading as “an instructional practice that makes complex texts accessible using repeated reading, cognitive scaffolding, and discussion. All three of these conditions are vital in order for students to understand

complex texts and build the habits needed for deep comprehension” (p. 35). Fisher and Frey have discussed about types of texts, text-dependent questions focus on evidences in texts, bases of complex texts, close reading to the texts, ways of reading texts (annotation, sourcing, note-taking), teacher’s role, etc. Montgomery et al. (2007) have discussed basic techniques and problem solving of readings, language variations (time, place, context, register, gender and society), attributing meaning (metaphor and figurative language, irony, juxtaposition, allusion, intertextuality, authorship, intention, reader’s position) and elements of genres. They “relate readings of the text to readings of the world around reader” and “[the ways of reading] show comprehension to consist not just of passive assimilation but of active engagement in inference and problem solving” (p. 2, 8). The readers should identify the writer’s intended meanings, objective interpretation of text’s own meaning, and critical social meanings. The readers must go through general process of making meaning of texts. The readers “move back and forth in the two modes, reading with and against the grain of a text, reproducing an author’s methods, questioning his or her direction and authority” (Bartholomae, 2017, n. p.). Readers should have a close look at the text to analyze mentioning textual evidences and social issues.

Kimberly Goblirsch (2016) has done an action research entitled “Close Reading Strategies for Difficult Text: The effects on comprehension and analysis at the secondary level”. Goblirsch using both qualitative and quantitative data from grade nine attempts to explore the effects of close reading strategies of difficult text’s comprehension and analysis. It has positive effects on vocabulary and reading enrichment of students. It focuses only some annotated strategies and basic reading of texts. It does not focus on critical and analytical reading of texts. Spivak (2006) in “Close Reading” says, “The textual memory of a coterie is not enough” (1608). Spivak talks about close reading not limiting to improving reading skill and vocabulary in context of language learning. However, Spivak discusses further close reading in context of social, cultural, economical, historical, philosophical comprehension and analysis of texts. Elder and Paul (2009) explain the close reading as the development of intellectual ability in multiple perspectives, intellectual standards, use of argument and reasoning in texts. Intellectual readers identify an author’s purpose, issues, accurate and relevant information, significant and deep concepts, and logical thinking in a text. The readers detect the accurate and relevant thing from the texts and make judgments and their own opinions on the subject matters. Payumi and Hartati (2018) in “The Use of Close Reading Technique to Improve Students Reading Comprehension” present the significant effectiveness of close reading technique to improve students’ reading comprehension. It used quantitative data based on action research. They focus the close reading technique in teaching reading skill in the language classroom. Close reading develops thinking, speaking and writing skills essential for academic and

public communication.

Reading is not only an act of recognizing the letters and general comprehension of texts, but also critical comprehension and analysis based on evidences. Almost all texts have social ideas and values. Reading is not only to assimilate with the writer intended meaning, but readers should also make own opinion and inferences. Close reading a text means not merely finding information, topic sentences, supporting details and locating main ideas. Readers should question the author's position and make own inferences. The selected texts are closely read in this paper.

Discussion and analysis

Reading Frost's Stopping by Woods on a Snowy Evening Closely

Close reading practice is not a new technique in reading skills, but it builds the habits and skills of readers to read independently even complex texts. A close reading on a work begins in delight and ends in wisdom. Here is a close reading in Robert Frost's "Stopping by Woods on a Snowy Evening". This poem at first presents beauty, aesthetic pleasure, *rasa*, and later on, in deep level. It exposes an obligation and social responsibility in human lives. Readers enjoy the beauty, *rasa* experience and reveal the behavioural responsibility of human beings. The poem is:

Stopping by Woods on a Snowy Evening

Whose woods these are I think I know.

His house is in the village, though;

He will not see me stopping here

To watch his woods fill up with snow.

My little horse must think it queer

To stop without a farmhouse near

Between the woods and the frozen lake

The darkest evening of the year.

He gives his harness bells a shake

To ask if there is some mistake.

The only other sound's the sweep

Of easy wind and downy flake.

The woods are lovely, dark, and deep.

But I have promises to keep,

And miles to go before I sleep,

And miles to go before I sleep.

There is no prescribed and specific sequence in the close reading activity. Some general steps help readers to read a text closely and have deep understanding the text.

Step1. First reading

This poem is an appropriate text for practicing close reading because this poem is short, offers a simple subject matter or story lines and vocabulary. College students can easily understand the vocabulary and subject matter of the poem. In the first reading, readers find the general subject matters of the poem: What is about the poem? In this poem, the readers can say that the poem is about a person who is going on horse through the forest in the snowy evening. They can learn those meanings if they find unfamiliar words in the poem. In this first reading, they can just tell what the poem is about. They find some clues from the poem for the subject matter of the text.

Stage 2. Second reading

When they read second time, they read the poem aloud independently connecting their own background experience and knowledge. They focus on key ideas and story elements for their understanding of the text. The students circle and underline the words, phrases and sentences that support their general understanding of the text. They can discuss the text based on key elements of the text. Students can interpret this poem. The speaker is passing through the woods. He thinks he knows the owner of the woods and his house is in the village. The owner cannot see the speaker “stopping” to look at his snowy woods. The speaker thinks that his horse must feel strange to stop between the woods and the frozen lake in the evening because there is not a farmhouse. The horse shakes its bell if its master has stopped mistakenly in the forest. Besides the sound of the bell, there is another sound of “easy wind and downy flake”. Although the speaker finds the forest beautiful, pretty, dark and deep, he has promises to walk miles before he sleeps.

The subject matter is simple. Students enjoy and get pleasure connecting their experience or background knowledge with the poem. They get aesthetic pleasure reading the poem; they know almost all vocabulary and realize pleasant experience in reading the run on lines with the simple subject matter: the speaker on horse going through the beautiful forest covered with snow in the evening. The students assimilate or universalize this subject matter and realize the *rasa* experience, i.e. aesthetic pleasure. *Rasa* experience is a “psycho-physiological state” (Patnaik, 2013, p. 8) while reading a text. *Sringara rasa* (the feeling of love to nature) is experienced in the poem: the *sthayibhava* (dormant emotion) love is matured by the interplay of the *vishayalambana vibhava* (that is the snowy woods), *aashrayalambana vibhava* (that is the speaker), *uddipana vibhava* (that is evening environment), *anubhava* (consequences: the expressions of the speaker) and *vyabhicharibhava* (transitory emotions occurred in the poem). The students enjoy reading this poem. *Bharatamuni* in *Natyasastra* says, “Without *rasa*, no topic can appeal to the mind of the spectator”

(cited in Patnaik, 2013, p. 23). In this stage, students can also do the activities as in the skimming and scanning reading.

Stage 3. Third reading

In the third stage, students reread the poem more closely for the deep understanding. They should explore the elements and ideas from the poem for underlying meanings. The readers can annotate in the page of the text. They can add notes to the text giving explanation or comment. They can use one side margin to note the writer's saying and the next margin to dig out deep meanings of the text. In this stage, students can ask questions to dig out deep understanding of the text. After the general understanding of the text, they can think about words or phrases. What are special and important words that deduce meanings of the text? Does the poet use the words that could have more than one meaning? What does the poet tell in line(s) or the poem? What is the author's purpose in the poem? How does the language add the meaning of the text? What is the effect in the text? Do they evoke an emotion in the text? The students can discuss about the vocabulary choices and text structures in the text. In close reading activity of the poem "Stopping by Woods on a Snowy Evening", the students can circle the special and important words and phrases which draw a logical conclusion or meaning of the poem: woods, his house, not see me stopping, fill up with snow, little horse, queer, farmhouse, frozen lake, darkest evening, harness, mistake, easy wind, downy flake, lovely, dark, deep, promise, miles and sleep. These vocabularies chosen by the poet are simple for college students, but they should think whether the vocabularies have more than one meaning. They should find out the poet's purpose of using those words but not other similar words.

There are figures of speech like imagery, alliteration, personification, symbol and allegory. Imagery help the readers feel things through their five senses. The image is visual sight while reading lines "To watch his woods fill up with snow". The students can imagine based on the sensory description- "woods fill up with snow". The next tactile image is the speaker on "little horse" stopped "between the woods and frozen lake/ the darkest evening of the year". There are the sounds of horse's bell, "the sweep/ of easy wind and downy flake". This is auditory image in the poem. The "downy flake" is the visual image. These imageries make comfort and pleasant to the speaker as a traveler. There are uses of alliteration like "His house", "watch his woods", "sound's the sweep". The horse is personified in the second stanza- "My little horse must think it queer/To stop without a farmhouse near". Symbols are used in the poem to demonstrate deep meaning. The symbols are "woods" (place for shelter, beauty and peace), "snow" (purity), village and farmhouse (society and civilization), horse's bell (sub-consciousness), "miles" (length and distance of the period of birth and death), "dark and deep" and "sleep" (death), and the lonely journey of the speaker (journey of

individual in life). This poem is an allegory of life because the speaker travels a journey, and life is also a journey. The speaker is just in the “lovely, dark and deep” woods, we people are in the phenomena of life that is also lovely, dark and deep. We wish to enjoy life but the responsibility and duty of doing something keep us away from enjoying life. The poet uses a small and simple thing to show a whole human life journey.

The poem is a sixteen lines poem grouped into four stanzas. The rhymes of this poem are

Whose woods these are I think I know.	a
His house is in the village, though;	a
He will not see me stopping here	b
To watch his woods fill up with snow.	a
My little horse must think it queer	b
To stop without a farmhouse near	b
Between the woods and the frozen lake	c
The darkest evening of the year.	b
He gives his harness bells a shake	c
To ask if there is some mistake.	c
The only other sound's the sweep	d
Of easy wind and downy flake.	c
The woods are lovely, dark, and deep.	d
But I have promises to keep,	d
And miles to go before I sleep,	d
And miles to go before I sleep.	d

Here, college readers enjoy in rhyming words- aaba, like ‘know’, ‘though’ and ‘snow’. The rhyme of third line matches with the fifth, sixth and eighth lines- bbcb. Thus, the rhyme of this poem is aaba, bbcb, ccdc, dddd. The rhyme of third line of each stanza repeats in the next stanza and the same rhyming words in the last stanza. This poem is in iambic tetrameter and each line of the poem has four stressed syllables. These rhyming words add pleasure in first reading the poem. Although the vocabularies in the poem are easy for college students, these words and phrases are complex because these words can be used in multiple contexts and senses. These vocabularies leave the readers to think more than denotative meaning, and make them to reread the poem again. This poem makes the readers serious about their lives. The students can also discuss the next suitable title of the poem. Based on above discussion, we can synthesize the theme of the poem that the poet discusses theme of the tension of nature and society, personal choice and social obligation, and present a universal conflict faced by everyone in life. The last stanza means we people have promises to do many things in life before our death. The refrain (repetition of the last two lines)

contributes to the rhyme and the idea of doing things before dying through repetition of “And miles to go before I sleep” at end of the poem. This refrain creates rhythm and draws the attention of readers to highlight the theme; the main function of refrain in poetry is to retain rhythm and emphasis on an idea. The refrain focuses on premises of social obligation and duty. The poet wants the readers to believe on the social premises more rather than personal pleasure. They can annotate in the margins and they can comment on the page about the text in close reading. Annotating a text during close reading is to understand critically. The readers dig out contextual meanings and effects by annotating the text. The reading skills like scanning, skimming cannot deduce the deep meaning of the text.

Stage 4. Fourth reading

In this stage, the students can assimilate the idea of the text with their experience and their background knowledge. The poem reminds the readers their duty. People have instincts for pleasure seeking in their real life as the persona enjoys in snowy woods in the poem. They also have duty and responsibility of doing many things for human beings before dying. The readers can relate this poem with other texts that they have read. They can also discuss the effects of the text to their lives. They can discuss the poem through the different perspectives and theories, like eco-criticism, rasa theory, reader response theory, new criticism, etc. It can also be discussed how the poet uses nature in human life. They can focus the discussion and analysis based on textual evidences. Readers can explore different dimensions of poem, its messages and themes.

Close reading in the classroom for further practices

Close reading develops the students’ reading skills of a complex text. This technique digs out the meanings of texts layer by layer. A teacher can make practices of close reading in the classroom. She focuses on text and gives instruction about close reading activities. She may follow some strategies like (a) discuss procedures of close reading, (b) chunk the text, (c) read aloud the text, (d) circle, underline or highlight with a purpose, (e) one side margin for writer saying, (f) next margin for deep understanding, and (g) assimilate and connect the text with the experience, propositions and knowledge. The teacher may work together with the students and ask the students to read a text independently. The purpose of close reading is to enable the readers to comprehend critically and analyze literary and non-literary challenging texts. They may be able to identify even the effects of texts to audience. Diana Sisson and Betsy Sisson (2014, p. 36) suggest ten steps for a close reading lesson in a classroom: (1) identify the text, (2) determine purpose for reading, (3) choose a model, (4) decide how students will access texts, (5) complete first reading and task, (6) provide time for discussion, (7) complete second reading and task, (8) provide time for discussion, (9) complete third

reading and task, and (10) provide time for discussion. The students write a paper and present in front of the classroom. The students read first for general understanding second for literal comprehension, third for inferential comprehension and third for deeper analytical comprehension based on text evidence. Meyer (2008) suggests some tips for close reading a text:

Think about how the work makes you feel and how it is put together. [...] how the various elements of the text convey effects and meanings, the more confident you will be explaining whatever perspective on it you ultimately choose. [...] the author's words to work their magic on you [...] how the parts of a work contribute to its overall nature. (pp. 2114-15)

Readers can read closely more texts further keeping these suggestions in their minds and be able to dig out deep meanings of texts. This strategy keeps away their feeling of difficulty to understand texts. I suggest you to select a short text like William Blake's "The Sick Rose", Langston Hughes' "Harlem", and Emily Dickinson's "Much Madness is Divinest Sense". The application these stages of close reading is certain to help in longer texts like essay, story, or a formal document into short chunks, and then practice to read the text closely yourself.

Conclusion

A purpose of reading is to recognize the letters and take for granted what a writer communicates through the text. Further value of reading is also to understand the world and make an independent opinion after reading the text. Reading a text is a process of social interaction, and readers understand texts interacting social values and behaviours. Advanced readers read to learn and they should go through the texts to dig out messages critically. Close reading helps readers dig out deep understanding and effects of texts. It is applicable to read literary and informational texts. For a close look to a text, readers should pay attention at words, structures, multi-layers of meanings, effects of a text on society; that means social interaction of the text. Close reading can be useful for self-study. A teacher may select the text, chunk from the text, instruct students about close reading, read aloud, demonstrate a sample of close reading, and then make students practice of close reading. The teacher may instruct, guide and collaborate with the students for close reading a text. Here, this close reading becomes a fruitful sample for researchers and college students based on Robert Frost's poem "Stopping by Woods on a Snowy Evening". This close reading strategy starts with pencil in hand to add notes on a text giving explanation or comments while reading the texts. The readers may circle and underline the specific and important words and phrases to synthesize the message from texts. They may highlight the specific sentences in the texts. They may add comments in the margins which words or sentences mean what.

This close reading technique solves the students' problems of reading and critically comprehending texts in and outside the classroom. Readers equipping with close reading skill become empowered independent learners and analytical and critical thinkers. Close reading strategy put readers at ease in their profession.

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Buddha's Middle Path: A Journey of Self-evolution in Rudyard Kipling's Kim

Yog Raj Paudel

Abstract

This paper has explored the Buddhist Middle Path doctrine in Rudyard Kipling's novel 'Kim', which was written in the background of colonized India. The Buddha first enunciates The Middle Path in Dhammacakkappavattana-sutta, and teaches people to avoid two extremes: self-indulgence and self-mortification in daily life in order to free themselves from attachment and suffering. This article has observed how this idea is reflected in words and actions in two characters, namely the lama, a Buddhist monk and an orphan English lad in Kim. After briefly talking about what Buddhism has said about Middle path of living, interpretation goes on studying how the lama as a Buddhist monk himself applies the doctrine and whether the boy understands and realizes the significance of its practically in his life or not. The paper has used deductive logical approach on qualitative contents and extracts from authentic literary discourse and draws conclusion from interpretation and analysis on how both characters apply the Middle path of living in words and actions. The finding shows that the lama and Kim do not have any religious conflicts and misunderstanding for they both get simply guided by value and practicality of the Middle Way of living. They show less attachment to the things they perform, explore and accomplish.

Keywords: Buddhism, the Middle Path doctrine, monk, accompaniment, phenomena

Background

Rudyard Kipling's novel *Kim* begins with the background of the late nineteenth century colonial rule of Britain in India and most of the events in the story are concerned to the will and strategy of strengthening colonial rules in India. However, Rudyard Kipling in *Kim* talks much about the Middle Path of Buddha Dharma and presents few characters, namely Kim, an orphan English boy in his teenage and a Tibetan lama in his old age for Buddhist pilgrimage in India, who wants to liberate himself from bonds of life, concerned much with the doctrine. The lama's journey of the life seems to be a journey of self-evolution by visiting four Holy places of Buddhism and a Holy River in which he wishes to cleanse himself and be free from "all illusion. Ay, Maya, illusion" (Kipling 9). He is driven by the will of self-liberation in the holy land of the Buddha. The events of the story move forward from city Lahore, now in Pakistan. Kim, son of a British soldier in Indian, living under a care of a poor woman, is the protagonist of the novel. Kim is mostly in the street and seems "burned as any native (1). And he prefers to speak vernacular and plays with the native street boys. Though there are

many Anglo-Indians and native characters, the relation between a gradually growing boy from Christian Irish family to maturity and an old Buddhist lama from Tibet, becomes a remarkable line in the novel and Kipling's preference of establishing the relation does carry Buddhist message in the novel. And the message from Buddhist perspective is essential to be explored through the interpretation of Buddhist Middle path the Tibetan lama in the novel often talks about.

Not only from this perspectives, exploration of the Middle Path doctrine in the novel sounds necessary from the view point that Kipling presents the Tibetan lama in the journeys of self-evolution though visiting four Holy places of Buddha Dharma- the birth place of the Buddha (Lumbini), Buddh Gaya, the Deer Park (Saranath) and the place of the Buddha's death (Kipling 9). Not only that the lama is in search of the holy river- The Fountain of Wisdom, which the lama believes was created by Prince Siddharth's arrow. He has faith that a person who "bathes in it washes away the tints and speckle of sin" (10). With this wish, the lama has made his efforts to "to go to free" himself "from the Wheel of things by a broad and open road" (9). His meeting with Kim and the latter's interest to accompany the old pilgrim also becomes a new stream of the plots in the novel and this line of the story has not been explored much through the Buddhist Middle Path perspective. The lama claims that the Tibetan Buddhist practice of lamaseries teaches the lamas to "be followers of the Middle Way" (5). The lama's interest to Kim and desire to have help from street boy like Kim is a significant aspect of interpretation. In order to judge whether the practice of lama from the learning of lama series get reflected in his action or not is therefore major aspect of focus of this paper.

Dharma in general may have broad implication but in Buddhism Dharma is not an entity that is created and applied by any supernatural force, it is judged through how the followers of Buddhism apply knowledge of Dharma in words and actions. Bhikkhu Bodhi (2012) in translation of the Anguttara Nikaya Sutta 114, points out what Buddha said of the Dharma is about understanding of nature. The Buddha says, "Wrong effort is non- Dharma; right effort is the dharma. The numerous bad unwholesome qualities that originate with wrong efforts as condition: these are harmful. The numerous unwholesome qualities that reach fulfilment by development of right efforts as condition: these are beneficial" (1494). Benefits to all sentient being is what the Buddha Dharma wants to do. To understand the right view of the Buddha, a person has to make association between the consciousness and the universe; and have understanding of the law of inter-relationship of various phenomena in existence. Understanding of the law of nature is Dharma. When a person understands this fundamental principle about worldly phenomena, he or she is in the Middle path, which according to the Buddha, is acceptance of Dependent Origination doctrine. The Buddha used the word Dharma "to refer to phenomena or things. However, he was always careful to define this

dharma as "dependently arisen phenomena" (Kalupahana 15). Therefore, this article is going to focus the relation from the Buddhist Middle path perspective of living and responding to phenomena. The following paragraphs have explained and explored how the novel can be considered and interpreted under the Middle Path philosophical tone of Buddhism, particularly through the Middle Ways of living both in ascetic and Grihasti life. After making statement of problem, objectives and methodology, the paper talks of what in Buddhism the Middle Ways of living actually means through the eye views of Buddhist texts and explanation of various learners and practitioners of Buddhist philosophy. Then it goes on relating the idea to the events, opinions and actions reflected and expressed in *Kim*, particularly focusing on the relationship between the lama and Kim and see whether they follow The Middle Path doctrine in words and actions or not.

Statement of Problem

Kim and the lama encounter in a land with cultures shaped from Hindu, Muslim, Buddhist and other religions, alone with Christian colonial context of British Raj in India. Unexpected meeting of the old lama and Kim, an English boy of twelve, develops into a strong affinity of love, care and friendship as Guru and Chela (tutor and pupil). The young boy learns much from the old lama and the lama gets much affection, care and accompaniment of the boy up to the very end of the novel. The novel does have many streams of plot and development with exciting stories about business, culture, landscape, travels, spies, feuds and intrigues of imperialism and colonization. Many critics have interpreted the novel from the colonial, imperial and post-colonial perspectives and imperial background of British Raj in India. Even if the novelist has elaborately depicted so many contexts and events related to Buddhist's thoughts and practice, yet their interpretation from Buddhist Middle path philosophical perspective has been remaining in the shadow and it is in need of critical analysis. Therefore, this study proceeds with two research questions through Buddhist perspective of Middle way of living. First, it is going to explore -whether the lama is with concept and practice of Middle way living as Buddhism has indicated. Then, it endeavors to find out whether the lama is able to teach and make Kim understand and apply the Buddhist approach of living in the middle path or not. This query has not been sold and this paper has taken it as a statement of problem and explored its solution.

Research Objective

This article aims at focusing on two objectives. First, it endeavours to discover if the Tibetan lama in *Kim* lives the way Buddhist philosophy of Middle path teaches and see whether the lama guides Kim as well as common people he happens to meet and behaves accordingly. Second, it intends to produce logical inferences from Kim's

accompaniment with the lama and the practicality of living in the Middle path even when he is involved in a colonialist role in India. This will indicate how practical the doctrine is in human life in general.

Methodology

This study is based on qualitative research approach. The researcher has employed qualitative content analysis method to extract ideas and concepts of theoretical perspective from authentic Buddhist texts and other relevant resources. As directed by the research questions and objectives, the Buddha's doctrine of the Middle Path has been the theoretical tool for the interpretation. Relevant extracts for analysis and interpretations on the thematic area from the selected text *Kim* extracted using convenient sampling procedures. Interpretations and conclusion are based on various representative responses of the doctrine and its relevancy on extracted contents from *Kim*.

Literature Review

Review of literature below is concerned to explore those research articles and dissertation about the theme of culture and Buddhist philosophy in *Kim*. Attention is given to those researches that have been concerned to Kipling's imaginative construction of Buddhism in *Kim*, particularly relating the Middle Path doctrine and find out its relevance as well as the research gap for this study. The reading of *Kim* has provided me an inspiration to find out the Middle path doctrine of Buddhism in the novel. Some research studies in this theme and the area have been presented in the following paragraphs.

Randall, Don (1996) in 'Ethnography and the Hybrid Boy in Rudyard Kipling's *Kim*' focuses on Kipling's status as an ethnographer, particularly illustrating characteristics of ethnographic writing grasping and documenting cultural realities of Indian people. Though he has observed the cultural aspect, he has left the analysis on Buddhist philosophical aspects as reflected in words and actions of the Tibetan lama.

David (2012) in his research article 'Kipling's Encounters with Buddhism and the Buddhist Orient: "The Twain shall Meet?"' views that *Kim* contains in elaboration the content of Buddhist teaching in the novel. He views how Kipling has presented the Buddhist content in the novel rather than asking and exploring about the impact of Buddhism in characters in the novel. He finds the novel in complex web of Buddhist elements which he thinks has made the novel really difficult to understand from the theological and philosophical perspective.

Fellion, Matthew (2013) in his article 'Knowing *Kim*, knowing in *Kim*' makes studies on how Kipling in the novel *Kim* presents his protagonist, a teenage boy able to grasp both ethnographic and social, cultural and linguistic knowledge and skills in claiming the authenticity of information and faces challenges in difficult situations. Yet he does not pay attention on the significance of the relation between the lama and Kim in the novel.

Deanna K. Kreisel,(2014) in his article "The Psychology of Victorian Buddhism and Rudyard Kipling's *Kim*" demonstrates that Rudyard Kipling's *Kim* first informs the readers that 19th century thought in England was somehow influenced by the Buddhist philosophy and it had also affected in writing fiction. Here Kreiser tells us that Kipling has exhibited his deep understanding and practice of Buddhism in India, particularly by the people from high hill, from Tibetan region who come to the down land of India, the land of Enlightenment and liberation of The Buddha. This is, he claims, reflected in *Kim*.

Vescovi, Alessandro (2014) in his article 'Beyond East and West: The Meaning and Significance of *Kim*'s Great Game', does not interpret the game in *Kim* as a diplomatic and imperial exercise of England as political domination in the central Asia as most critics in this novel do. He simply takes it a game of the boy for amusement and entertainment, because young boy like *Kim*, is not inspired by any political need and desire of England to control over central Asia, but just to scale up the Tesso lama's spiritual thinking and traveling with him in India.

Huxley (2014) admires of Kipling's involvement in Buddhism in his childhood and makes connection to *Kim* with the biographical approach. He sees that the plot of *Kim* is like mirror of Kipling's childhood life through the presentation of little *Kim*. Huxley also talks of the relation of character and relate some character with the family members of Kipling, but his study does not focus its critical view on the philosophical aspect of Buddhism.

Louttit(2014) in ' what Profit to Kill Men ? Buddhist Non-violence in *Kim* explores the relevancy of the various forms of violence in the novel and raises questions about the proper understanding of the novelist's shallow knowledge and implication about Buddhist philosophy. He illustrates the relevancy of the violence that appear in the novel and questions the moral implications of them from Buddhist perspective. Yet it has not touched any philosophy of the Middle Path.

The Gale Group's publication *A Study Guide for Rudyard Kipling's Kim* (2016) narrates Rudyard Kipling from his childhood to literary age when he became popular and got

novel prize in literature. With much emphasis on his Indian life and how he learnt knowledge of Indian culture and geography on the one hand and also explains why he could not be liberal in his attitude in humanity and advocate for the welfare of Indian and other colonized people in the world by British Empire. The book explains that Kipling's elaborate narration of the Indian life, its topography, cultural and religious faith and practices is the result of his extensive travelling in India when he was young. His experience during his stay in India and visit to different places in India enriched his ability to realistically depict the characters in *Kim* and other stories yet ignores significance of Buddhist message in the novel.

In 'Hybrid Mysticism: the Journey to enlightenment in the Works of Sir Richard Burton and Rudyard Kipling' a dissertation by Sheba Aniqua,(2016) explains that Kipling in *Kim* seem to a person with esoteric faith talks of various information and to some extent gives attention on Buddhist elements. He thinks that Kipling's hero in *Kim* has very much affected an elusive concept of Englishmen as instructed by a Tibetan lama of Buddhism and such person like *Kim* goes on devotedly engaging in a certain work and even succeed in accomplishing such task as they inwardly look to fulfil. Here the researcher emblems Kipling with his ties to deal with mystical religious theme and culture and other social values.

Paskins, Susan Karin (2017) in his dissertation of Doctorate of Philosophy entitled 'Engaging Enlightenment: Buddhism and Kipling's *Kim* makes comparative study between Christian theological message of religion and its instruction to achieve religious goal and Buddhist message as depicted in the novel by Kipling through the characterization of the Holy Tibetan lama. This reflects Kipling's importance in Buddhist idea on the one hand and contradictory characterization of *Kim* in the great games on the other. The researcher says it is a kind of resistance of the English upbringing in *Kim* which seems quite difficult to get erased. Nevertheless, Khann here shows Kipling's deep respect to the Buddhist theosophy because of his shaping characters like the Tibetan lama and *Kim* in *Kim*.

These are some articles found concerned to Buddhist theme in the novel. But most of them have focused their discussion on the knowledge and skills of the novelist in presentation of the Buddhist theme and relevant characters in the novel. Most of the researchers have not touched the area of Middle path philosophy of Buddhism as reflected by the Tibetan lama's responses and activities. These works show that the philosophy of the Buddhist Middle Path has been still untouched for studies. Since these articles and their contents have left ample space for this study, this study, therefore, proceed with sufficient theoretical perspective and evidences from the selected text to see the relevancy and significance of the Middle Path doctrine in the novel.

The Middle Path:

The Middle Path doctrine is the core content of the philosophy of Buddhism. The Buddha, propounded Buddhism around twenty-six hundred years before. The term "Middle Path" (*Majjhimāpatipadā*) was used in the *Dharmacakrapravartana Sutra*, the first teaching of the Buddha to his five former ascetic colleagues, in which the Buddha mainly talks of the Middle Way, the Four Noble truth, the Eight fold Paths, Dependent Origination and impermanence of worldly phenomena (Thanissaro 1993). The Middle Path doctrine is the Buddha's teaching of avoiding extreme approach of practicing sensual activities and self-mortification. After he got Enlightened, he first gave sermon to the five monks thus:

There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding. (Thanissaro 1993).

This path is closely connected to the Four noble truths one needs to understand in order to save oneself from the two extreme approaches. It is also concerned to the eight-fold Path of practicing life in a peaceful and more meaningful activities, which gradually lead to the path of attaining ability of detachment to things. The Buddha once says to his followers: "And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration (Thanissaro, 1993). When one has to be in the peaceful or stressless ways of living one has to understand what the Four Noble truths mean and how he/ she can lead the life of Eight- fold paths. The Buddha advises his disciples that understanding of the eight-fold paths, and following them is the Middle Path approach of living because right view of worldly objects or phenomena teaches one to see the temporariness of existence and it inspires to have right intention, truthfulness to speech which has direct connection of the understanding of phenomenal existences. Similarly, right livelihood, right concentration and so forth are the Middle Path Ways to all people whether he or she is ascetic one or a lay man or woman. The Buddha reveals how he himself realized the significance of the Middle Path thus:

And what, monks, is that middle way awakened by the Tathagata? It is this Noble Eightfold-path: that is right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, This, monks, is that

middle way awakened to you by the Tathagata, which gives rise to vision, which gives rise to knowledge, and leads to peace, to direct knowledge, to enlightenment, to Nirvana. (Thanissaro 1993)

Likewise, The Buddha's first sermon in the *Dharmachakraparbartan Suttaya* also talks of dependent origination (*pratityasanutpada*), which according to the Buddha is the true nature of the existence of phenomena, their origination, existence and cessation due to various causes and conditions. Changes in the nature appear because of change in the existing conditions and it leads to change or disappearance of existing object or phenomena. Various factors are associated in such process and thinking of single factor like God or any supernatural entity without any facts is an extremes of view. Similarly, thinking that nothing is the cause behind the origin and cessation of phenomena is another extreme. Likewise, accepting that there is permanent essence like Self is an extreme and completely Nihilistic approach of viewing things in existence is also another extreme of belief. And Buddhism views that attachment of either one or another extreme of faith or belief is impractical illusions of living and it leads one beyond reality of phenomenal nature. In *Dharmapada* the Buddha says: "All conditioned things are impermanent- when one sees this with wisdom, one turns away from suffering. This is the path of purification (*Dharmapada* 277). Nothing in the world is permanent and any attachment to non-eternal thing is illusion and source of suffering and pain.

In Buddhism, the Buddha is believed to have understood the cause/s behind origination as well as cessation of things and events in the world. The Buddha's teaching to human beings intends to give them knowledge about the true nature of things, origination and extinction of objects, events and causes of suffering in life. To explain what makes one suffer from and free himself from suffering, the Buddha talks of the Four Noble truths and Dependent Origination of phenomena. The Four Noble truths teaches us that suffering in life comes due to ignorance, and ignorance refers to a person's failure to understand the transitoriness of all things in the world, even of the Self; and attachment to what is impermanent is cause of suffering. And realization that when there is cause for suffering and the way to eliminate through practical application of the Dharma – the true nature of phenomenal existence, is the way one frees himself or herself from the suffering. He explored the right view of understanding the world- that is- everything in the world is in the changing process and all phenomena and happenings are in dependent origination and cessation chain. Paul Williams (2002) points out what the Buddha said in the *Mahaanhasankhaya Sutta* and says, "the Buddha stresses that things originate in dependence upon causal conditioning, and this emphasis on causality describes the central feature of Buddhist ontology" (64). And it is one of basic concepts of Middle Way the Buddha teaches human beings to understand and apply in daily life.

The Buddha also briefly explains the Middle way in Samyutta Nikaya, Annatarabrahmana Sutta to a Brahman who inquisitively requests the Buddha to explain the reason why a person who expects the result of his action beneficial to himself, and another one who ignores the result of his works himself but for other, then the Buddha says: "The person who does the deed experiences the result': this is one extreme, brahmin." ...'One person does the deed and another experiences the result': this is the second extreme"(Samyutta Nikaya.12.46). Nagarjuna in Mulmadhyamika further extends this doctrine saying that a person whoever perceives dependent arising also perceives suffering, its arising, its ceasing and the path -leading to its ceasing (David 354). Holding anything for possession thinking that the thing remains long is an illusion and it leads to more suffering in case of separation from it. This is itself an extreme of attachment that causes suffering. The Buddha says: "Therefore, hold nothing dear, for separation from dear is painful. There are no bonds from those who have nothing beloved or unloved (The Dharmapada 211).As mentioned in Mulamadhyamakarika of Nagarjuna, translated by David (1999) the Buddha's discourse with Kaccayana as reported by Ananda, the Buddha's close disciple, gives a broad philosophical message about the Middle Path doctrine in Buddhism. The discourse goes thus:

Thus have I heard: The Blessed one was once living at Savatthi, in the monastery of Anathapindika, in Jeta's Grove. At that time the venerable Kaccayana of that clan came to visit him, and saluting him, sat down at one side. So seated, he questioned the Exalted one: Sir [people] speak of 'right view, right view. "To what extent is there a right view?"

This world, Kaccayana, is generally inclined towards two [views]: existence and non-existence.

To him who perceives with right wisdom the uprising of the world as it has come to be, the notion of non-existence in the world does not occur. Kaccayana, to him who perceives with right wisdom the ceasing of the world as it has come to be, the notion of existence in the world does not occur.

The world, for the most part, Kaccayana, is bound by approach, grasping and inclination. And he who does not follow that approach and grasping, that determination of mind, that inclination and disposition, who does not cling to or adhere to a view: 'This is myself,' who thinks: 'suffering that is subject to arising arises; suffering that is subject to ceasing, ceases,' such a person does not doubt, is not perplexed. Herein, his knowledge is not other dependent. Thus far, Kaccayana, there is 'right view.'

Everything exists, - this, Kaccayana, is one extreme.

Everything does not exist, - this, Kaccayana, is the second extreme.

Kaccayana, without approaching either extreme, the Tathagata teaches you a doctrine by the middle.

Kaccayana, without approaching either extreme, the Tathagata teaches you a doctrine by the middle (David 10).

This is what the Buddha called right view and elimination of ignorance, the cause of suffering. The Buddha's teaching of Four Noble truths, Eight-fold paths for living pure life, love, compassion and forgiveness feeling to all sentient beings is core philosophical doctrine of Buddhism. For it, reverent, purity and charity are basic qualities one has to cherish and apply in life. Arnold (1903) mentions all these things as fundamental teaching of the Buddha and this exposure brings new enlightenment of the Western learner to study Buddhism further. Writer like Kipling has been a representative figure who has taken much effort to understand and actualize what the philosophy on the base is and how it is pertinent to the law of nature and human beings. Arnold's narration of what Buddha advises for Buddhist practitioners like monks who are devotees to teach Grihasthas and make their life pure and reverent must have given some influence to Kipling and his curiosity to know and understand Tibetan monk in the Buddhist Middle path journey of life. And a monk according to the Buddha is "He who has no attachment what soever for mind and body, who does not grieve for what he has not -he is truly called a monk". (The Dharmapada 367). A person in such practical approach of living is full with compassion and love to all sentient beings. In the Dharmapada the Buddha further explains what a monk is practice should be: The monks who abides in universal love and is deeply devoted to the teaching of the Buddha Dharma attains the peace of Nibbana, the bliss of cessation of all things of all conditioned things (The Dharmapada 368). It is the way to free oneself from delusion, the way to Nirvana. As Arnold (1903) mentions, the Buddha advised the monks to follow simple and attachment free life to any material prosperity and comfort so that their service to mankind and their living being would be pure and they would enjoy peace and feel calm. The Buddha says:

How live, free from the snares of love and wealth;

What eat and carry - three plain cloths, - Yellow, of stitched stuff, worn with shoulder bare -

A girdle, alms bowl, strainer (Arnold 48)

The concept of Middle Path is clearly stated in Paskins (2017) quoting Rhys David's article. The conversation between Nagasena, a Buddhist sage and Indo -Greek King Milinda as around 200 BCE explains the Buddha's teaching of impermanent self-using

the analogy of the chariot. To Milinda's curiosity of what really Self is, Nagasena rather asks questions to the former and the later responses which goes like this:

'Did your Majesty come here on foot or in a chariot?'

'In a chariot.'

'What is a chariot?' 'Is the ornamented cover the chariot? Are the wheels, the spokes of the wheels, or the reins, the chariot? Are all these put together (in a heap) the chariot? If you leave all these out, does there remain anything which is the chariot?'

'No'.(151)

King Milinda simply says 'no' to such question, implying his inability of answer the philosophical questions. Then Nagasena explains that just as a 'chariot' is given name to a single appearance of so many constituent parts that have given a shape of the chariot, so is the human body in which the soul is just a constituent of various human physical and psychological qualities and contents. Nagasena further explains that we cannot identify a chariot as a chariot in our conventional form of a chariot if we separate its individual parts. In the similar way, Nagarjuna's *Mulamadhyamakakarika* or the fundamental wisdom of the Middle Way says that our acceptance of things also needs the middle way of acceptance and analysis. Nothing exists in an extreme point of relation to single things, the chain of connection in existence and origination as well as cessation of things also do have interrelationship and our observation and analysis should be accordingly. In the examination of Aggregates Nagarjuna says:

The assertion that the effect and cause are similar

Is not acceptable

The assertion that they are not similar

Is also not acceptable.

Feeling, discriminations, and dispositions

Consciousness and all such things

Should be thought of

In the same way as material form. (13)

Critical view on phenomenal existence, their relationship either in the role of cause or consequence is very important in order to know the nature of origination and cessation of objects and events. Human consciousness and its association to material forms as well as ethereal ones should be judged through the Middle path doctrine so that true nature of existence can be experienced and realized. This is knowledge and it eliminates ignorance, the cause of suffering.

Critical Views on the Middle Path:

The Buddha's teaching of the Middle Path among monks and common people in His time was in itself an extreme approach to non-Buddhists. Advocacy of the no self of things and living beings as it is said below was not easily acceptable. Acharya Buddhārakkhita (1985) quotes the Buddha saying in *The Dharmapada*, "All things are not-self- when one sees this with wisdom, one turns way from suffering" and instructed that "One should give up anger, renounce pride, and overcome all fetters. Suffering never befalls him who clings not to mind and body and he is detached (*Dharmapada* 221). Teaching of impermanence of human soul is a radical thought in his time also. In this reference James Freeman Clarke in his book *Ten Great Religions* (1871) mentions that The Buddha was a radical man to the social, cultural, religious faith and belief of the time. India in His time (and still now to some extent) was the land with people with various caste system and discrimination between higher case and lower with behavior of touchable and untouchable was much dominant pattern of social relational and ritual practices. The Buddha advocated for equality, nonviolence, untouchability, love, compassion, forgiveness and this kind of advocacy was opposite to caste system of the time. In this reference Clarke (1871) writes that Buddhism in Asia, like Protestantism in Europe, is a revolt of nature against spirit, of humanity against caste, of individual freedom against the despotism of an order, of salvation by faith against salvation through any kind of worship and chanting. Much more than this, the Buddhist way of living is cherished in the proper understanding of the word 'Dharma', which means actualization of the underlying reality of things as well as need for human action accordingly. For it, one needs to carefully observe the law of nature- the ways worldly phenomena come into existence, go on changing and cease. Knowledge of Dharma therefore comes through viewing, listening, thinking, analyzing and practicing through experimentation. Susan Karin Paskins (2017) asserts that experienced person and practitioner of Dharma would be able to explain things and events better. Listening to such individuals and following their actions practically would be a relatively better way of learning and living in life. That is why becoming disciple to an experienced person Dharma is essential to learn Dharma. In Buddhism it is important to learn the Buddhist Dharma through an experienced teacher or practitioner of Dharma, and this kind of Buddhist tradition got started from the Buddha and came down as an unbroken line. The Buddha himself handed this practice over his disciples and after that through the monks and nuns of the Buddhist community, or sangha. In this practice, knowledge from textual material is less important than teaching of monks and nuns from their practical experience and it is emphasized that followers need practically experience themselves and understand the phenomena. In practice Monks and nuns are those who have to show Buddhist Dharma in action. And the main practical approach of such ascetic persons is to be detached from things because all things are illusionary of permanence and source of dissatisfaction. In this reference The Buddha says. "All

conditioned things are unsatisfactory—when one sees this with wisdom, one turned away from suffering. This is the path to purification” (The Dhammapada 278). The purification is the understanding and acceptance of the Four Noble truths, the law of dependent origination and practicality of the Middle Path in living.

Unlike many religions, Buddhism believes that human beings or any living being don't deserve any permanency of existence and says the belief of immortality of the soul is against the law of change. When an individual understands this faith of impermanence, he or she may react that there is no unchanging soul of living beings. Paskins (2017) points out that the basic foundation of Buddhist belief is that the world is not fixed, the phenomena are in the law of nature, and all living being, including humans, as parts of nature, do have no fixity and permanency. James Freeman Clarke in *Ten Great Religions* (1871) points out that there is a logical contradiction on claiming of impermanent soul and concept of reincarnation in Buddhism. Therefore, the Middle Path of Buddhism indicates the ways the Buddhists followers adopt faith and apply in life. It rejects any idea that claims somethings in assumption, without producing any logical reason or fact-based evidences. According to Sharma (2007) Buddhist philosophy asserts that the notion of soul as “eternal and unchanging is a primordial false notion (avidhya) which is the root cause of all misery and pains that renders spiritual life meaningless and it must be annihilated in order to realize Nirvana (25). The middle path of Buddhism in other words is a practice of avoiding any kind of extreme approach in accepting, understanding and interpreting of belief on any doctrine of faith. It is in one sense in-between minus one and plus one. It is a zero position, philosophically the doctrine of Sunyata or Middle way of accepting and understanding thing or any phenomenal events in life. In this reference Sharma further writes “Madhyamika ...advocates the ‘middle path’ discovered by Buddha which avoids the two extremes of thesis and anti-thesis” (75). Practical realization of the Middle way of living and avoidance of getting into extremities in faith and action of anything is attained through the practice of Yoga. An endeavor to realize and understand Yoga in real life is the approach of practicality and understand how the external world is being conveyed into our comprehension (75). The Middle Path is not any ideal state of thinking, nor nihilistic in approach, it is, according to Bart Dessein and Weijen Teng (2013), Chandrakirti, a Buddhist analyst, shows disagreement and makes clear distinction of the “Madhyamika from the nihilist (nastika) by saying that the Madhyamika is an absolutist who goes beyond both affirmation and negation, while the nihilist clings to absolute negation which is a self-condemned view”(62). Unlike nihilist the Madhyamika sunyata does not see everything as meaningless. What Middle Ways of looking the world and events is, is also defined to the origin and continuity of the universe which does not view with its definite start and end. In this reference, quoting Nagarjuna's explanation of what the Buddha said about the world, about its origin and general nature of existence as

mentioned in various Buddhist texts, Sharma says:

The Buddha said that the universe is beginningless and endless. And it is an accepted canon of logic, urges Nagaijuna, that if a thing does not exist in the beginning and in the end, it cannot exist in the middle also. Hence, beginning, middle and end; birth, duration and death are all unreal.... Action, agent and result are all unreal. The individual self is neither identical with nor different from the mental states. If the self is identical with the mental states, then it too, like the states, will be subject to change, to birth, decay and death. (57)

As pointed out by Bart Dessein and Weijen Teng(2013) Candrakirti's explanation about the nature of dharmas in the Madhyamikas is concerned to know how to acquire insight into emptiness, how to philosophically ground and conduct the analysis leading to that insight, and how to linguistically elaborate upon such an analysis without transgressing conventional limits imposed by language(372). In Buddhist Madhyamika philosophy, mind is also understood as material substance with limitation. Its better functions and perception depend on the proper training and the training is meditation. Mentioning the Buddha's concept of mind Carl Olson (2005) says that the mind is a sense faculty because it senses ideas and thoughts. When the mind is trained, controlled, and refined by means of meditation it becomes free of deleterious cravings. And untrained mind rather shows strong attachment to material world and illusionary reality. Consequently, it goes on continuous craving that becomes the cause of suffering.

In order to realize Nirvana, one has to understand the nonexistence of a real external object, as Sthiramati (1984) asserts. The consciousness that perceives any object also is an illusion of the illusionary because it also goes on changing and has shot existence. Therefore, the nature of consciousness and reflection of the substances have to be understood with the concept of impermanency. Attachment to impermanent things would be hindrances to Nirvana that can be attained through the world view of Middle Way (20-21). In her explanation Sthiramati further elaborates that the Buddhist concept of Atman or Self does not equal to the Brahmanical notion of Atman as the single controlling power (which is called Brahman or truth (Satya) or the universal soul (paramatman). The Buddha indicated that the view of a Self and its supposed essence is a false view. The 'self' (atman) in Buddhist analysis is just the composite of the five aggregates that get perceived or accumulated through karmic law of dependent origination (pratityasamutpada), and they are Selfless (Dessein and Teng 1). So, the soul is in Selfless identity, unidentical in search of individual identity.

British scientist and a strong logician, Thomas Henry Huxley, thinks that the Buddhist concept of soul is much science based and it is grounded on changeable characteristics

of world phenomena, whether they are in perceptible form or not. In his *Ethics and Evolution* (2009), he highlights Buddhist concept of the soul saying:

Accepting the prevalent Brahminical doctrine that the whole cosmos, celestial, terrestrial, and infernal, with its population of gods and other celestial beings, of sentient animals, of Mara and his devils, is incessantly shifting through recurring cycles of production and destruction, in each of which every human being has his transmigratory representative, Gautama proceeded to eliminate substance altogether; and to reduce the cosmos to a mere flow of sensations, emotions, volitions, and thoughts, devoid of any substratum. As on the surface of a stream of water, we see ripples and whirlpools, which last for a while and then vanish with the causes that gave rise to them, so what seem individual existences are mere temporary associations of phenomena circling round a center, "like a dog tied to a post." In the whole universe there is nothing permanent, no eternal substance either of mind or of matter. Personality is a metaphysical fancy; and, in very truth, not only we, but all things, in the worlds without end of the cosmic phantasmagoria, are such stuff as dreams are made of. (18-19)

Huxley in his speech emphasizes on Buddhist understanding of living being without metaphysical and permanent self and identity. The main point of Buddhism in his context is about the need of freeing oneself from the attachment to either worldly achievement or on faith of permanent soul. Therefore, any phenomenon in the world is not permanent, and attachment to its illusionary permanency is just an illusion of illusions and it misleads individuals to have wrong concept of the world, events, and ultimate reality- that is changeability. The attachment is the cause of suffering, a hindrance to the liberation of life. It urges that all phenomena that we do identify with as 'self' should be carefully observed and examined to see that they cannot be taken as such and when a person finally understands and realizes it in consciousness, he/she will be able to accept world events as a witness, just as an observer without biased feeling, with a neutral perception of their effects and consequences. And it is an unattachment-way to Nirvana. It is search of Enlightenment, if not an Awakening moment of viewing the world from Buddhist perspective of the Middle Way. It is neither to run away from any kind of material association to live with and get livelihood nor to have any craving to the things, and even to the Soul that has no everlasting existence or unchanging identity. Any approach of attaining something through much difficult and painful way as sages of Hindu- Vedic practice of meditation and penance do, is not the right path. Nor it is a directive to an ascetic person to give up all worldly comfort of materials as the physique is in need. So, the middle path of movement is to disregard the extremes of both ends and have middle way of living physically and mentally.

From Buddhist phenomenological perspective it is better to accept that there is no object or existence with permanent self that leaves the physical body and goes beyond in metaphysical form and existence. This doctrine of 'not-self', atman, is a remarkable Buddhist logic for English people and they found it difficult to understand in Kipling's time because it was different from the conventional Christian practice and faith of the immortal soul (Paskins 149). Western understanding of Buddhism and its major philosophical stands are initially conveyed through Sir Edwin Arnold's version *The Light of Asia* which was first published in 1879. This book not only introduced the Buddha and his teachings to European people but also popularized Him among the Western peoples. Then after, interests and curiosity to know Buddhist philosophy became more intense and wider and many western writers began to mention Buddhism in their writings. In this connection it is relevant to mention what Jeffrey Franklin (2008) mentioned of the Buddha as a social reformer who initiated a new ethical social system and practice of equality among all castes and social strata in the predominately caste-based Indian society with discrimination of human beings on the basis of touchable and untouchable ones.

Thus, Middle Path of the Buddhism is just a combination of all aspects of life, both the nature and humanity, life and nonlife, ethereal and non-ethereal, and material and spiritual(conventionally) in its broad perspective. And in its narrow sense, it just teaches human being to avoid extreme approach of thinking and doing anything in its extreme level but to apply practice of living in the middle way of two extremes: sensual pleasures and self-mortification. Therefore, critical approach in this novel from the words and activities of the lama would be quite significant to understand what the Middle path philosophy in Buddhism is practically reflected by such a personality and make judgement on whether it is applicable to our daily life as it is observed on another character *Kim* who accompanies the old man from the beginning to the end of the novel, being influenced by the words and personality of the lama. To be in point, the main intention of this article is to through light on the way the novel is conveying the Buddhist message of the Middle path to follow in life as far as possible. Though many critics see the novel through colonial perspective, it is here interpreted from Buddhist Middle Path doctrine. That is why the friendly relation between an English boy and old Tibetan monk has been a remarkable event for study and analysis of the novel. Now let's see how such a philosophical approach is reflected in Kipling's *Kim* and realize it. For this, the followings paragraphs would describe how Kipling's understanding of Buddhism is reflected in the narration of events and characters particularly the lama and *Kim* in the novel.

The Revelation of Middle Way in *Kim*

This article in the following paragraphs has exposed often ignored aspect of the novel.

It has been interpreted from the Buddhist perspective of the Middle Path in which things and activities of human beings are seen and understood through the ideas as mentioned above. Discussion and interpretations are on the Middle Path perspective that have been reflected in words and actions of two characters- the lama and *Kim* – in the novel.

The Lama and *Kim*: Dependency in Quest for Independency

The Lama and *Kim* come across at the side of Zam Zammah, a real cannon, and the Wonder House in Lahore. In response to the wonder of *Kim* about his identity, the lama explains that he is a man from high hills but he is neither a pahari (a hillman) nor Khitai (Chinese) but is from Bhotiyal (Tibet) and not a man with culture of extreme path of living. He means he is from Tibetan Buddhist culture who are "... followers of the Middle Way, living in peace in lamaseries" (Kipling 5). In order to make clear about his presence in India the lama further explains the way he arrived there admitting that he passed through Kulu - "from beyond the Kailash ... where the air and water are fresh and cool" (Kipling 5). He also explains that his main purpose of visiting India is to see various historically significant place in India from Buddhist faith and see some relics of the Buddha. *Kim* becomes more interested to the lama and as he knows that the lama's disciple had died at Kulu and he had to continue his pilgrimage without the accompaniment of his disciple, *Kim* initially shows sympathy to the lama by leading the old man to show "the Wonder House", (5) the Museum in Lahore where he seems to have been much impressed and excited from the Buddha's statues because his reaction after seeing the statue goes "The Lord! The Lord! It is Shakyamuni himself ... My pilgrimage is well begun." (5-6). From the lama's words we know that he has much experience of life and much devotion to Buddha Dharma. His introduction and explanation about his own journey in conversation with the curator of the Museum also indicates that he is the follower of the Middle path and in the search of Self exploration though visiting holy places of Buddhism in India. He says that he is from the "Such-zen" Monastery and has come there after the recommendation of his friend, an Abbot of the "Lung-Cho" (7) monastery in Tibet, to visit the place the Buddha was born; Kapila (Kapilvastu), the place where the Buddha was mostly brought up, then the place where he attained enlightenment to see the Monastery there; then to the Deer Park in Saranath where the Buddha started his teachings of "Bodhi"-his understanding- and delivered first his Dharma sermon; and finally to Kaushinagara, "the place of his death" (Kipling 9). Along with visiting these places he is in keen desire to get into "The River of Arrow, ... The fountain of Wisdom" (10) where the Siddhartha Gautam's arrow fell while doing contest to complete for a young lady for marriage. He does not know where the river is and has not got any sure and certain information about it from any one though he seems to have been sure that it is somewhere in India and he would find it.

The lama's faith on the flow of the river is so assertive in his words to the curator and *Kim* that hesucceeds on exploring information and looking for "the place", when they expressed their doubt about such river. He says "Think again! Some little stream, maybe - dried in the heat? But the Holy One would never so cheat an old man (10) though he does not know himself where the arrow fell. A serious eye witness and listener to the lama there is *Kim*, who gets inwardly impressed and confirmed within himself that he needs to accompany the lama as his disciple during his journey to visit the Buddhist Holy sites and the river of arrow. He decides so because he realizes that the lama and himself are in an exploration- the lama for The River of Arrow- symbolically Enlightenment, and he for "a great Red Bull on a green field, and the colonial riding on his tall horse, yes, and ...nine hundred devils" (16) which is to be found as prophesied by his father in the amulet he has been carrying on his arms from his childhood (1). *Kim* has belief that the search would bring fortune to his life. Therefore. The friendship between the lama and *Kim* becomes closer initially due to purposes of exploration, which later becomes rather more imperial and philosophical.

Buddhist philosophy of Self exploration through the practice of Middle Path, is thus reflected in the very beginning of the novel. When the lama appears near the inn and proceeds up to the Museum, in conversation with the curate and *Kim*, we can realize that he is under the mission of Nirvana through the practicality of Middle path. He sounds to have understood, accepted and followed what the Buddha taught his disciples. A sage or monk's life is assessed through his involvement on charity and non- attachment to material thing and any status marker to his life. It is sincere reverence: "in the Eightfold Path; Living pure, reverent, patient, pitiful; Loving all things which live even as themselves" (47). Similar to the teaching of the Buddha, the lama in the very outset of the novel starts explaining the Buddhist ways of living, particularly through the Middle Ways of observing, accepting and responding to the events and living beings in our life, which the lama claims he knew in his lamasery (11). The expression is confidential and sounds to have guided from practical experience. And how much this confidence has been a practical tool to get to his destination of acquiring power and practice of having less or no attachment to things and loved ones has been further exploration and interpretation.

The Middle Path and the Lama

The Buddha gives advice to monks for pious dwelling for living without attachment to sensual love and wealth, food or wears. A monk is considered a representative of such aspects of behavior. A lama in Tibetan term is a monk and in the novel Kipling presents the lama as an embodiment of this ideal in *Kim*. He does indeed live a pure, reverent, patient and compassionate life. The lama does not show any greed for goods, any material things and simply wears simple monk dress. He possesses no other than his

begging bowl, his pencase, and his drawing of the Wheel of Life. Kipling's understanding of Buddhism is expressed through the words and actions of the lama in the novel and makes lama a tutor to teach *Kim* about the philosophy of the Middle path. It can be justified on what he does and speak of. As the Buddha gives necessary advice to his disciples about the life of simplicity and avoidance of extreme approach of attaining either material or spiritual objectives. The lama shows this kind of understanding and practice in the very beginning of the novel, as soon as he has meeting with the curator. After a conversation the curator knows that the old man is really Tibetan lama and he is to live on charity. So, he gives the lama pencils and paper, and a new pair of spectacles to replace his scratched ones; the lama gives the curator a pen-case (8–10). The pen-case is described as 'a piece of ancient design, Chinese, of an iron that is not smelted these days, and the collector's heart in the curator's bosom that had gone out to it from the first. For no persuasion would the lama resume his gift (12). This indicates that the lama is practically has no greed or any desire to possess anything precious but to offer other what he has so heartily. Not only that when the Russian spy persuades the lama to sell his drawing of the Wheel of Life, "the lama shook his head slowly, and began to fold up the Wheel. The Russian, on his side, saw no more than an unclean old man haggling over a dirty piece of paper. He drew out a handful of rupees, and snatched half-jestingly at the chart, which tore in the lama's grip (242). He does not want to sell it for money any value because the Wheel of life is the symbolic figure of achieving Nirvana. In this reference Paskin (1917) comments that Russian spy who are ignorant of Buddhist philosophical view sees the lama through the lens of ethnic and religious contempt. They don't know not the significance of the Wheel of Life and the lama's representation of the Buddhist practice. Rather they slap on the old man's face. Which proves *Kim* and attach the Russian physically which is against the teaching of the Wheel, and incompatible to the doctrine of the Middle Path, and *Kim* has to learn the lesson (252). So the lama is strictly regarding the path he has learn from Buddhism and he shows no malice and hatred to the person who physically attack him.

Similarly, the reference of Indian Mutiny of 1857 in the conversation between the lama and a British soldier, who shows pride in suppression of the Mutiny in favor of the British rulers in India is refuted by the lama and says that there is no profit in killing. And he further comments that the use of violence with these words: "Very little — as I know; but if evil men were not now and then slain it would not be a good world for weaponless dreamers. I do not speak without knowledge who have seen the land from Delhi south awash with blood" (Kipling 52). This kind of preaching from the lama asserts that he is again any kind of violence and really a sincere follower of Buddhist doctrine.

The lama respect and practice of the compassion and benevolence is expressed through

his contribution to *Kim* education in Lucknow for three years. During *Kim*'s stay in school lama travels all over India to 'follow the traces of the Blessed Feet' in most of the holy places and consequently 'there remained nothing more in life but to find the River of the Arrow' (165). Since it has been realized that the search would be somehow difficult, then getting a disciple or assistant like *Kim* is necessary and the search is now with the skill and strength of *Kim* now. search is linked to his relationship with *Kim* because he even sees this in his dream: "Yet it was shown to him in dreams that it was a matter not to be undertaken with any hope of success unless that seeker had with him the one chela appointed to bring the event to a happy issue and versed in great wisdom (165). He is optimistic that he will succeed in finding the Holy River and get himself purified in it. As the buddha gives direction to the non-adherence to concept of *anatta*, or no permanent self, so does lama to his new disciple, *Kim*, who is supposed to accompany his journey for the research of Holy River and places that have historical significance in the Buddha's life and philosophical dissemination.

The Middle Way living in Buddhism is further well reflected in the lama. This can be traced from different actions and activities of the lama. As narrated by Paskins the lama and *Kim* travel together along the Grand Trunk Road - from Lahore to Benaras. Then to the western Himalaya. During the travel the Lama teaches Buddha Dharma to *Kim* and those who come across him. He chants Om mani padme hum on the train, tells his fellow passengers the story of the Buddha's life, and compassionately expresses his best wishes that they all be free from "the Wheel of Things" which refers to the cycle of birth, death and rebirth that leads to labyrinth of suffering. On a farmland, where *Kim* tries to kill snake, the Lama prevents him, saying, "Why? He is upon the Wheel as we are - a life ascending or descending - very far from deliverance ... Let him live out his life." The Lama is kind to everyone irrespective of their "caste" Kipling knew that Buddhism has no caste system, or as the Lama says, "There is neither high nor low in the Middle Way" (43). The Holy Man earns the respect of *Kim* and those whom he meets on the way; the Lama also respects *Kim*'s good. The Lama tries to guide *Kim* indirectly and through being a role model. Early in the novel, *Kim* fantasizes that perhaps "the red bull on the green field ... will make me a king," to which the Lama answers, "I will teach thee the other and better desires upon the road (17). This is benevolence and service to living being for the attainment of knowledge and gain power to be in less attachment to object or event.

The lama spent his life in Tibet and recently he has left his monastery in Tibet. He has come on a pilgrimage to the four holy places of Buddhism, the sites of the Buddha's birth, enlightenment, death and first sermon delivered spot. Above all he is on a quest to find the river of the arrow where he believes he will find enlightenment and free himself 'from the Wheel of Things by a broad and open road. 'The broad and open road'

is a road accessible to all who follow the Dharma, or Buddhist Law. The Lama does not seek to impart esoteric knowledge he has learnt and realized only to the few but shows eager to share his knowledge and experience to all people whoever comes before him. He does not show any kind of racial, color and other discrimination. All human beings are equal to him. He is portrayed as an old man who has 'gentle kindness' (38) and 'quiet dignity'. He is 'wise and holy' (43) and is a 'scholar removed from vanity, as a Seeker walking in humility, as an old man, wise and temperate, illumining knowledge with brilliant insight' (213). Even though the lama is in the conventional practice of Tibetan Buddhism, as David Scott (2012) judges, particularly in the traditionality of what present Dalai Lama School has been following, his practice of Buddhist teaching intend to get liberation from all kind of attachment in life and ultimately perceive Nirvana. His chela *Kim* has understood the lama's way of behaving and talking and realized that the lama is pious ways of living and servicing to mankind as well as all sentient beings. Therefore, he disinterestedly cares for the lama and becomes devoted disciple up to the end of the novel.

The lama assistance to *Kim* for his education is not only intended to his selfish motivation of persuading *Kim* to be his disciple but from his intention of utilizing his money to the benefit of the boy who is able to perceive Buddhist teaching 'to acquire merit' in life (Kipling 106-107). And *Kim's* understanding of the Buddhism has also been quite successful, to the expectation of the lama also because *Kim* in answers to a query of a Hindu priest about the lama's journey in India deeply evaluating saying that the lama is travelling in India because he is really a seeker of knowledge. The long haired Hindu *Bairagi* (187) then refers that any seeker of knowledge have to overcome much obstacles because 'it is a long road to the feet of the One; but thither do we all travel' (186), yet not unattainable. Just like Mahbub Ali, the Hindu priest expresses here a relativism about religion, that all religions are making the same journey. Again, *Kim* rejects such relativism by identifying himself with the lama's search, He tries to make it clearer immediately when he arrives at the Temple of the Tirthankers in Benares, where he hopes to meet the lama again. Now he identifies himself with no doubt or hesitation to a Hindu banker: 'I am chela to the Teshoo Lama, a Holy One from Bhoyital which means Tibet (187). *Kim* then heals a sick child by giving it meat lozenges in milk to regain its strength, his first act of charity in imitation of the lama (188). This episode indicates that *Kim* is now different from the boy who enjoyed his own capacity for cunning and deceit at the beginning of the novel. Formerly, *Kim* reflects, 'he would have made prompt profit on the situation and gone his way without a thought; but now, the very respect the Jat, a Hindu from the North, paid him proved he was a man' (187). He had wanted to return to the lama in disguise and gradually reveal himself, but now sees that these are 'boys' dreams' (188). The time for disguise is past. By healing the child, *Kim* identifies himself with the lama's loving-kindness, as the

lama himself acknowledges, by saying, 'that was wisely done, O Friend of all the World'. In reply *Kim* explicitly devotes himself to the lama: 'I was made wise by thee, Holy One', said *Kim*, forgetting the little play just ended; forgetting St Xavier's; forgetting his white blood; forgetting even the Great Game as he stooped, Mohammedan fashion, to touch his master's feet in the dust of the Jain temple. 'My teaching I owe to thee. I have eaten thy bread three years. My time is finished. I am loosed from the schools. I come to thee' (189). *Kim*, the 'little friend of all the world', has so far been presented as a protean figure who can assume any disguise and pass as a member of any community in India. Now, however, in a Jain temple, having healed a Hindu child, and adopting the pose of a 'Mohammedan', he devotes himself to the Buddhist lama's service. In this way, the narrator indicates, *Kim* first uses and then discards other religious and cultural traditions in order to follow the lama and the Buddhist way.

***Kim* and his Quest with the lama**

When we see *Kim* as the lama's disciple then we find Kipling sketching him simply a disciple, because he does not question anywhere about the mission of the lama and his faithful assistance to him. Though *Kim* also carries with him his own mission of finding out what his father's prophesy was in his amulet, and what job he has got as a secret service agent of the colonial government, yet he does not seem to be different boy or a Christian Sahib, whenever he remains with the lama. It is claimed so because *Kim* simply remained a disciple to the lama, not any agent of any hidden mission. He wants to be free from bond of any fixity, even though he may not have fully realized what the Buddhist doctrine with the lam he has learnt from. He does not want to be identified with any religious identity, even not as a Buddhist except as follower or assistant of the lama. Once in a conversation with the Muslim Mahbub Ali who suggests him to hold on to his dual identity: 'Among Sahibs, never forgetting that thou art a Sahib; among the folk of Hind, always remembering that thou art', *Kim* with a kind of bewilderment, says that he does not want to be identified with any religious identity and says: 'What am I? Mussalman [Muslim], Hindu, Jain or Buddhist? That is a hard nut'. (143). With confidence he says that he is rather obliged and influenced by the word and action of the lama and says: 'but my lama said altogether a different thing' and asserts that insists that his heart is drawn by the lama (144). *Kim* feels a relationship of affection between himself and the lama and this feeling answers the question of what his religious identity consists in and shows the lama's influence on him philosophically. *Kim* recognizes the lama's contribution to him and appreciates identifies the lama's love and kindness and says: "I was made wise by thee, Holy One", said *Kim*, forgetting the little play just ended; forgetting St Xavier's; forgetting his white blood; forgetting even the Great Game as he stooped, Mohammedan fashion, to touch his master's feet in the dust of the Jain temple. 'My teaching I owe to thee. I have eaten thy bread three years. My time is finished. I am loosed from the schools. I come to thee' (189.) The lama also feel that he

has been much assisted by the boy. He says: "That was wisely done, O Friend of all the World'. In reply *Kim* explicitly devotes himself to the lama: *Kim*, the 'little friend of all the world', has so far been presented as a protean figure who can assume any disguise and pass as a member of any community in India.

This inclination is proven by his action when he joins the lama as soon as he completes his education in a school in Lucknow (185). Personal identity is not a great thing in him and this realization has made him people's intention and practice of repeating their own names time and again and expose identity proudly is not good (185). Indifference personal pride of own identity is not under the consideration of Buddhist Middle Path doctrine because such nothing is fixed and permanent. Therefore, the Buddhist concept of no fixed self of livingbeing is seen though *Kim*'s deviation of his Christian identity search and no adherent to Indian identity pride though he enjoys living with Indian boys in the streets and remains mostly with the natives with his pleasure of using vernacular, simply because of his upbringing. Kipling's poem 'The Two-Sided Man' expresses the unfixed identity mentality of the writer himself in which he generates a character like *Kim* in this novel, who would go without 'shirts or shoes/ Friends, tobacco or bread' rather than lose 'either side' of his head (Kipling 131). In fact, Kipling uses the important Buddhist concept of anatta, or no permanent self, to explore the identity of boy, *Kim*. A Hindu priest also observes in *Kim* a kind shift in his to get identified and says, "Thou wast wondering there in thy spirit what manner of thing thy soul might be" (186). Though the novel was written in Indian sociocultural condition for a person to be identified in any religion, culture of caste – either Hindu, Muslim or Buddhist and others, yet the unfixedity of *Kim*'s identity is thus clearly stated it ultimately looks for Middle Pathway of adjustment and accommodation. No fixity or adherence to any particularly identity.

Of course, the novel clearly creates two worlds- the world of the colonial rule in India on the one hand and the world of the native people on the other. Beside the political and geographical world categories, there are two other worlds- the materialistic and non-materialistic- which are in this connection identified with the world of Buddhist Middle path in which any kind of materialistic attachment in performance of action is accepted. The world of the British Raj as well as the world of native stand different from the world of Buddhist piety in which life is not driven by any kind of lust but the consumption of the material things from its utility ground, without being much affected from its attachment. Although *Kim* in other characters' observation is identified with divided identity of 'English' and 'Indian' selves and crushed in-between, in the world of Buddhist analysis he is rather a sincere disciple of Middle Path because of his sincere accompaniment to the lama.

Whether *Kim* is identified as an English boy or Indian native does not make significant difference. Middle Way of reading *Kim*, of course, sees *Kim* following the idea of no permanent identity for any human being to keep forever. Patrick Williams (1989) comments that *Kim* has to choose to be a servant of the Great Game or the disciple of a Buddhist lama and in the end opts for the world of 'materiality and common sense, which is par excellence that of the Englishman, rather than the morally superior but practically useless world of the lama' (23). *Kim* shows that there is no fixed identity for the human being. It is similar to, as Huxley explains, what Buddhist concept of atman and anatman means. According to Huxley the Buddha using conventional linguistic terms 'self' as in himself, herself 'yourself' and 'myself' the Buddha simply refers to particular collection of physical and mental states and taught that no permanent, substantial, independent, metaphysical self does have its permanent existence. And an identity of a person is not the real identity because nothing in Buddhist belief is permanent and remains with fixed identity but goes on changing.

The lama and *Kim* are in their quests: the lama's is of gaining knowledge and skill of attaining power to liberate himself from the bonds of life and *Kim*'s to get opportunity to make his life better from the having got his father's prophesy fulfilled. Harish Trivedi (2010) duly recognizes the quest of the lama in the novel and writes that both lama and *Kim* are in 'the parallel quests'(132). *Kim*'s understanding of the lama's search for the River of the Arrow, is a religious and symbolic importance to explore ideas of religious faith, devotion, manliness, and love in the context of an idealized India. Yet he is not engaged for himself. He is in the application of what he learnt of Bodhisattva meant in Buddhism. It is a practice of contributing as far as possible to enable human as well as other living ones to experience freedom from attachment and suffering. Paskins (2017) comments, Kipling constructs the lama in terms of the Buddhist idea of the bodhisattva, the figure who postpones Nirvana for the sake of others. These kinds of ideas and eastern practices according to Paskins, were familiar to intellectual European colonialist in the East yet such practices were not accepted because they were alien. That is why Kipling presents the lama and the Curator in the novel in different perspective. Commenting on Kipling's understanding of Buddhism Paskins writes:

If we concentrate instead on the lama and his religious quest, it is clear that Kipling presents the lama as the equal of the curator, in that the two men represent different, and complementary, attitudes towards Buddhism. The curator has collected and catalogued most of the artefacts and statues in the museum, and read English and French translations of the early Buddhist scriptures. He is knowledgeable about the attempts by archaeologists and scholars to map the holy places of Buddhism. His interest in the religion is intellectual and scholarly. He is polite and courteous to the lama, but he does not have any emotional or spiritual attachment to the

Buddha, and the Buddhism, Non-Violence and Masculinity Part of the reason for Kipling's use of Buddhist ideas in *Kim*. (243)

Likewise, the colonialists are in military mission and they train and treat people from the political as well as military mission and try to keep events and things under their control but the lama is indifferent to such objectives and guides himself completely with nonviolence principle. Indeed, the lama's spiritual quest involves tracing and overcoming the roots of violence within himself so that he can attain enlightenment and become a Bodhisattva. He follows 'The Wheel of Life' which is in its visual image represents some of the most important Buddhist ideas that need to be realized. He wishes to gain power to make them under the will and control of an individual in order to live a happy and peaceful life. 'The Great Wheel with its six spokes, whose center is the conjoined Hog, Snake, and Dove symbolizing Ignorance, Anger, and Lust respectively' (143). This is antagonistically rebuked by the disfigured chart (picture) drawn by the Russians to describe the tear in the lama's picture "the Eleventh House where Desire gives birth to the Child (as it is drawn by Tibetans) - across the animal and human world, to the Fifth House - the empty House of the Senses" (Kipling 262). Symbolic message through the representative figures of human emotions in the Buddhist Wheel of Life, particularly negative ones that become hindrance of understanding and realizing the law of nature are often misinterpreted. The lama teaches the mission of the Wheel so practically when *Kim* and the lama encounter with a cobra. *Kim*'s response of hatred and violence to the appearance of the cobra, saying "I have no stick, - I have no stick I will get me one and break its back" is eased by the lama's non-violence response to a dangerous creature. The Lama says: "He is upon the wheel as we are - a life ascending or descending - very far from deliverance" (43). The lama addresses the cobra as 'brother' and even questions him to give response about its knowingness of the knowledge of the river that the lama is looking for. And he tells *Kim* to "let him (the snake) out of his life". In this reference Paskins comments that all creatures in the lama's understanding are in the Wheel of Life and we need to love, care and let live them. This is what the lama intends to teach his chela, *Kim*, though the chela is not at the moment able to realize such a high level of worldly existence and his wisdom to practice and experience it.

Thus, Kipling has presented the lama as an embodiment of the love, compassion and calm. The lama is also in the process and struggle of attaining Bodhisattva, and he has been able to portray the compassion through words and actions which influence simple hearted young figure like *Kim*. As Paskins points out the mission and destination of the bodhisattva is 'to compassionately help a human being while maturing his or her own wisdom. For it, needs for cultivation of wisdom and insight into the causes of things must be learnt, understood and realized. As Paskins says "Buddhism makes a distinction between Nirvana, which can be attained in this life, and Parinirvana,

the completion of Nirvana, which comes at death for the awakened individual. It is important that an individual who has glimpsed Nirvana may chose to remain in the phenomenal world (samsara) to help other sentient beings to achieve the same state” (189). This is of course a high level of understanding about the world and law of nature. According to Rupert Gethin any person who has attained Nirvana does not remain in this material world and gets higher realm in some transcendental state of mind. Unlike such a person a Grishati jana, a person who is in family life without being able to attain Nirvana would continue to get birth and rebirth so he or she has to think, speak, and act and such a person is mostly in the attachment to different kind of allurements, ambition and greed. In contrast to the life of Ghrisatjana, the lama in this novel is in the journey of attaining Bodhisattva by learning the significance of four holy places the buddha was indebted to, and the holy river in which, he believes, he can cleanse his all sins of life. But the learning process of lama and his ultimate finding of the river teach him the river he found was not the holy river and come to conclude that there is no holy river as it is supposed to be. Therefore, the river he goes in to is simply a brook (Kipling 276). Much more his realization is more significant than this. In his understanding the material form of river is not anything that gives any person a substance for liberation and nirvana; it is the mind and knowledge that helps attain it.

This kind of learning and realization made the lama to tell Mahbub Ali that he was ‘dragged from no river’ and it was not any moment of his Nirvana in the river but he realized it through his ‘Knowledge’ (284). This moment taught him that he has come to the state of getting free from his companionship to *Kim* and be free from the self and other material relation and sensibility or from the Wheel of Life. The lama says, “This very night he will be as free as I am from the taint of sin - assured as I am when he quits this body of Freedom from the Wheel of Things ... He is sure of Nibban [Nirvana] - enlightened as I am ... Let him be a teacher; let him be a scribe - what matter? He will have attained Freedom at the end. The rest is illusion.” (284-285). As Paskins (2017) evaluates the lama’s search for holy river or the moment, he would completely realize what he sought for is complete. The completion is the realization of what love can achieve for his disciple, *Kim*. He has entered a state beyond individuality and beyond time and space. This is of course high level of realization of impermanency, external illusion of thing and all such illusionary impression can only be eliminated through the understanding of changeability of things and life itself. When the lama realization of the completion of his pilgrimage, which rather become a means of gaining the knowledge of law of nature, it gives an impression of what he learnt, knew and attained. It is how he describes how he got into the moment of complete realization of the truth of life and its changeability. He describes the last moment of his realization of the moment of Nirvana thus:

As a drop draws to water, so my Soul grew near to the Great Soul which is beyond all things. At that point, exalted in contemplation, I saw all Hind ... I saw them at one time and in one place; for they were within the Soul ... By this I knew that I was free ... And I meditated a thousand thousand years, passionless, well aware of the Causes of all Things. The lama's experience of seeing 'all Hind (India)' at one time and place refers to the Buddhist belief that the phenomenal world has no reality in time and space, a thought which is also conveyed by the repetition of the word 'thousand'. (288)

Even though he expresses his experience, he neither states or implies that he is in the extreme moment of ecstasy because overcoming such feeling and realizing things as commonly as possible is the Middle way practice. And getting into neither in exaltation nor dejection is what a Buddhist feeling and practice does show. Though the lama shows his sincere responsibility to *Kim* in the final state of the novel and says "What shall come to the boy if thou art dead? And I was shaken back and forth in myself with pity for thee; and I said, 'I will return to my chela lest he miss the way'" (Kipling 288). The lama is much affected from the thought of what the boy would do if he is left, yet it is his Middle Way of remaining in the practicality of life, but not emotionality or ideal beyond life. It is his teaching to *Kim* about his need to be matured and independent in the absence of the lama and follow the path the old man has shown him through world and actions so far. His returning from the moment of the realization of the reality- the law of nature is just a momentary, just to make his chela feel that he knows what and how the lama knew what he knew. To him even the Russian who assaulted (242) him are not enemies and shows any negative attitude to them. As he gets into the brook and gets pulled out by (284), he realizes that he has attained bodhisattva. That is why the lama says his search for the River of the Arrow has ended. "For the merit that I have acquired, the River of the Arrow is here. It broke forth at our feet ... Son of my Soul, I have wrenched my Soul back from the Threshold of Freedom to free thee from all sin — as I am free and sinless (289). Therefore, he empathetically and more philosophically makes *Kim* realize how the world is in relation of chain connection and appearance as the chariot with different components and appear and exists until change for reappearance of disappearance takes place as a continuous process of the law of nature. The lama tells *Kim* how the world and events exist and cease thus: As the egg from the fish, as the fish from the water, as the water from the cloud, as the cloud from the thick air; so, put forth, so leaped out, so drew away, so fumed up the soul of Teshoo Lama from the Great Soul (288). This kind of realization of the existence, knowledge about the phenomena and experience of life thorough practice has made the lama content of life and endeavor to reach to the state of Nirvana, though he is yet to be in that stage. He feels that his search for the River of Arrow has ended: it is not his finding of the brook but realization or the attainment of the knowledge that made

him feel free from all kinds of bondage of life – even from the practicality of the Middle Path.

This practicality does not end with attainment of Nirvana. The lama is unable to experience or knowledge of Nirvana and still remains in the world. His attachment to his chela and desire to lead him to the life -like of a Bodhisattva who always tries to make his disciples and other living beings attain Salvation is still active. That is why the lama remains with his chela *Kim* crossing “his hands on his (*Kim*’s) lap and smiled, as a man may who has won Salvation for himself and his beloved’ (289). The lama at the end of the novel is presented as personality of Buddhist practitioner who is now in the state of getting into the stage beyond sensual influence and emotions. However, in contrast to our expectation, the lama is not able to overcome the influence of love and realization of the need from guidance to his disciple, *Kim*. Consequently, he remains with his chela with a cry: “What shall come to the boy if thou art dead? And I was shaken back and forth in myself with pity for thee; and I said, ‘I will return to my chela lest he miss the way’ (288). The lama’s withdrawal from his journey to ‘the Great Soul’ momentarily fails here and this shows that the lama is yet to get to the state of Nirvana and still in the Middle Path journey.

Conclusion

The Buddhist notion of the fundamental wisdom of the Middle way tells every individual to have knowledge about the Four Noble truth, perceive and practice dependent origination condition of things and interrelationship of natural phenomena- either in form of social activities or in their effect and connection to individual life. Besides it tells us nothing is permanent- neither nature nor the Self or individual identity in any form. And *Kim* understands this subtly at the end of the novel, even though he seems to be in side of colonial society. With his accompaniment with the lama, *Kim* has realized that there is no fixity of his identity and this according to Middle Path doctrine, symbolizes to the impermanent condition of Self. He knows the value and meaning of non-attachment to things, and shows neither extreme joy nor any pain even to the moment now he is to farewell lama forever. From Buddhist perspective, the ending of the novel is quite meaningful though most of the critics who don’t pay attention to the philosophical aspects of Buddhism in the novel cannot realize its significance. The lama is in satisfaction of his life, of his journey and his accompaniment with *Kim*. He does not show any kind of malice to any event that became hindrance and obstacle to his mission. The lama does not show any negative attitude even to the Russian assailants. This kind of practice ultimately takes him to the realization of insignificant difference between any Holy River he was in search for or the brook he has got in at the end of the novel. That is why, as he gets into the brook and pulled out by, he realizes that he has understood about Bodhisattva, not because he is into the river he has been looking

for, but because he has realized that physical attainment of something is not the tool to get Bodhisattva, but to selfless devotion to other's wellbeing. He calmly affirms his compassion and love to *Kim*, and *Kim* also has realized the value of his accompaniment of the lama and the value of the lama's teachings, guidance and contribution to him. *Kim*'s understanding of the core message of Buddhist philosophy that there is no any fixity of identity and permanency of things is well reflected to his meditative listening to the lama who asserts that human life as a chariot with different components for its composition is similar to the lama's explanation about interrelationship and interdependency of things in worldly existence as the egg from the fish, as the fish from the water, as the water from the cloud, as the cloud from the thick air and so many things in chain of relation. All get connected in the law of existence of phenomena as the lama and *Kim* have been in connection thorough their actions and words. The law of nature to both the lama and *Kim* has been a new perception of changeability, and identity of an individual in any background is unreal perception. This realization is means of achieving victory of Salvation for oneself in Buddhism. It can be attained through the practicality of Middle Way of living Buddhism has taught for all human beings. And the lama's journey of self-evolution by visiting Buddhist holy places and wish to liberate himself from all bonds of life has advanced high yet still incomplete.

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शास्त्रीय बहरको प्रयोगमा नेपाली गजल

गणेश शर्मा

सार

फारसी भाषामा प्रयुक्त शास्त्रीय बहरको प्रयोग नेपाली गजल सिर्जनामा हुँदै आएको पाइन्छ। बहर फारसी भाषाको शब्द हो, यसलाई नेपाली भाषामा छन्दले चिनिन्छ। परम्परागत रूपमा चल्दै वा प्रयोग हुँदै आएका छन्दलाई नै शास्त्रीय बहर भनिएको पाइन्छ। फारसी भाषामा प्रयोग हुँदै आएका शास्त्रीय बहरका प्रकारहरू उल्लेख गर्दै तिनको प्रयोग नेपाली गजल सिर्जनामा के कसरी गरिएको छ भन्ने उद्देश्यमा प्रस्तुत अध्ययन केन्द्रित रहेको छ। पुस्तकालयीय कार्यबाट द्वितीयक स्रोतका सामग्री सङ्कलन गरी वर्णनात्मक अध्ययन विधिको प्रयोगमार्फत् तथ्याङ्कको विश्लेषण गरिएकाले प्रस्तुत अध्ययन गुणात्मक प्रकृतिको रहेको छ। बहरको सैद्धान्तिक आधारलाई प्रस्तुत गर्दै आवश्यकतानुसार तालिका साथै नेपाली गजल सिर्जनामा प्रयोग भएका फारसी बहरका साक्ष्यलाई समेत यस कार्यमा अध्ययन गरिएको छ। अरबी फारसी भाषामा बहरको सङ्ख्या एकिन नभए पनि बहरलाई मूलतः मुफरद, मुरक्कब र मुजाहिफ गरी ३ प्रकार र यीभित्र विभिन्न बहर समावेश नेपाली गजलमा गरिएको निष्कर्ष यसमा प्रस्तुत गरिएको छ।

मुख्य शब्दहरू : बहर, मुजाहिफ, मुफरद, मुरक्कब, रुक्न

विषय प्रवेश

गजल नेपाली साहित्यमा अरबी भाषाबाट आयातित कविता विधाअन्तर्गत पर्ने एक रूप हो। संरचनागत दृष्टिले गजल कविताको लघु रूप अन्तर्गत पर्दछ। अरबी फारसी भाषामा लोकप्रिय रहेको गजललाई नेपाली भाषामा भित्र्याउने कार्य मोतीराम भट्टले गरेका हुन्। गजल पूर्ण बन्नका लागि त्यसका बाह्य तथा आन्तरिक तत्त्वहरूको मेल आवश्यक रहन्छ। गजलमा सेर, मकता, मतला, मिसरा, काफिया, रदफ, तखल्लुस, भाव, भाषाशैली, लय तथा बहरजस्ता तत्त्वहरूको समुचित प्रयोग हुनुपर्दछ। यिनै विभिन्न तत्त्वमध्येको एक आवश्यक र महत्त्वपूर्ण तत्त्व बहर वा छन्द हो। संस्कृतका शास्त्रीय छन्द, अरबी फारसीका शास्त्रीय बहर, नेपाली लोक छन्द र स्वनिर्मित छन्दको प्रयोग गरी नेपाली गजल सिर्जना भएको पाइन्छ। यो अध्ययन कार्य अरबी फारसी शास्त्रीय बहरहरूको प्रयोग नेपाली गजल सिर्जनामा के कसरी गरिएको छ भन्ने विषयमा केन्द्रित रहेको छ। यसमा मूलतः अरबी, फारसी शास्त्रीय बहरको सैद्धान्तिक पक्षलाई प्रस्तुत गर्दै नेपाली गजल सिर्जनामा प्रयोग गरिएका बहरको अध्ययन विश्लेषण गरिएको छ।

नेपाली गजलमा बहरको प्रयोग

नेपाली गजल लेखनमा अरबी फारसी भाषामा प्रयुक्त विभिन्न शास्त्रीय बहरहरूको प्रयोग भएको पाइन्छ। गजलमा गेयात्मक गुण रहने भएकाले त्यसमा कुनै न कुनै बहरको प्रयोग अपेक्षा गरिएको हुन्छ। बहर वा छन्द भनेको गजल सिर्जनामा अपनाउने एउटा अनुशासन हो। यसले मानिसमा आउने आवेग वा उत्तेजनालाई रोकेर नियमसंगत बनाउने कार्य गर्दछ। छन्द भावनाको तरलतम अभिव्यक्तिलाई निश्चित लयको साँचोमा राखेर सिर्जनालाई मार्गदर्शन गर्ने साधन हो। नेपाली गजल सिर्जनामा शास्त्रीय रूपमा प्रचलित संस्कृतका वार्षिक र मात्रिक पिङ्गल

छन्दहरू, अरबी फारसीमा प्रयुक्त छन्दार्थ शब्द बहरको प्रयोग भइरहेको पाइन्छ। सुरूमा अरबी भाषामा बहरको सङ्ख्या न्यून रहेको र पछि फारसी र उर्दुमा गजल सिर्जना हुँदै जाँदा बहरको सङ्ख्या पनि बृद्धि हुँदै गएको देखिन्छ। नेपाली गजल सिर्जनामा अरबी फारसी बहरको प्रभाव र त्यसको प्रयोग हुँदै आइरहेको पाइन्छ।

फारसी र उर्दु भाषा संस्कृत भाषासँग केही मिल्ने भएकाले संस्कृतका केही छन्दहरूलाई उपयोग गरी शास्त्रीय बहरको सङ्ख्या निर्धारण गरिएको पाइन्छ। कुनै निश्चित छन्दसूत्रका आधारमा निर्माण हुने र धेरै लामो समयदेखि गजलका क्षेत्रमा प्रचलित परम्परागत छन्द वा बहरद्वारा निर्माण हुने लयलाई नै शास्त्रीय लय मानिन्छ (न्यौपाने, २०५०, पृ. ८)। संस्कृतका १० वटा अक्षरबाट ८ वटा वार्षिक गणको निर्माण भएभैं अरबी फारसी भाषामा पनि मूल गण ८ वटा नै रहेको पाइन्छ। गणलाई फारसी भाषामा रुक्नका नामले चिनिन्छ। त्यसैले संस्कृत र अरबी फारसी गण वा रुक्नहरूको सङ्ख्या बराबर देखिन्छ, यस्ता रुक्नहरू यस प्रकार रहेका छन्:

तालिका नं. १

संस्कृत र फारसीका समान रुक्न वा गणहरू

संस्कृत छन्द			फारसी छन्द		
गण	गण सङ्केत	गण मात्रा	गण	गण सङ्केत	गण मात्रा
यमाता	ISS	१२२	फऊलुन्	ISS	१२२
मातारा	SSS	२२२	मफाईलुन्	ISSS	१२२२
ताराज	SSI	२२१	फाइलुन्	SIS	२१२
राजभा	SIS	२१२	मुस्तफाइलुन्	SSIS	२२१२
जभान	ISI	१२१	मुतफाइलुन्	IISIS	११२१२
भानस	SII	२११	फाइलातुन्	SISS	२१२२
नसल	III	१११	मुफाइलतुन्	SIIS	१२११२
सलगा	IIS	११२	मफऊलातु	SSSI	२२२१

सङ्केत : १ लघु, २ गुरु

संस्कृतमा तीन तीन अक्षरको समूहबाट प्रत्येक गण निर्माण भएजस्तो एकरूपता भने फारसी उर्दुमा देखिँदैन। यहाँ कतै तीन, कतै चार खास क्रममा ह्रस्व (१) र दीर्घ (२) मिलेका तथा यसभन्दा बढी तथा घटी अक्षरहरूको मेलबाट पनि रुक्नको निर्माण हुने गर्छ (बराल, २०५७, पृ. ६)। संस्कृतका छन्दमा तीन अक्षरबाट गण निर्माण हुन्छ भने अरबी फारसी बहरका लागि रुक्न वा गणमा तीन अक्षरदेखि पाँच अक्षरसम्मको संरचना रहेको पाइन्छ। यिनै मूल रुक्नहरूको मेलबाट मिश्रित रुक्नहरू निर्माण गरी अन्य बहर निर्माण गर्न सकिन्छ। फारसी उर्दुमा प्रयोग भएका केही बहरहरू र संस्कृतका वार्षिक छन्दसँग मिल्दोजुल्दो पाइने कुरा धनश्याम न्यौपाने (न्यौपाने, २०६४, पृ. १), कृष्णहरी बराल (बराल, २०६४, पृ. ९५-९६) र नारायणप्रसाद शर्मा गैरे (गैरे, २०७३, पृ. ८८) का अध्ययनले प्रस्तुत गरेका छन्। फारसी उर्दु भाषाको सम्बन्ध संस्कृत भाषासँग निकट रहेका तथा संस्कृतकै पिङ्गल छन्दबाट प्रभावित भएका कारण संस्कृतका केही छन्दसँग फारसी उर्दुका बहरमा समानता पाइन्छ। अरबी

फारसी र संस्कृतका समान देखिने केही छन्द वा बहरहरू यस प्रकार रहेका छन् :

तालिका नं. २

संस्कृत छन्द र अरबी फारसी बहरमा समानता

संस्कृत छन्द	अरबी फारसी बहर	गण सङ्केत
भुजङ्गप्रयात	बहरे मुतकारिब मुसम्मन सालिम	ISS. ISS. ISS. ISS
शङ्खनारी	बहरे मुतकारिब मुरब्बा सालिम	ISS. ISS
इन्द्रबज्रा	बहरे मुतकारिब अस्लम मकबुज	SSI. SSI. ISI. SS
मृग्विणी	बहरे मुतदारिक मुसम्मन सालिम	SIS. SIS. SIS. SIS
महालक्ष्मी	बहरे मुतदारिक मुसद्दस सालिम	SIS. SIS. SIS
प्रमदानन	बहरे कामिल मुसम्मन सालिम	IISIS. IISIS. IISIS. IISIS
संयुक्तता	बहरे कामिल मुरब्बा सालिम	IISIS. IISIS
विमोहा	बहरे मुतदारिक मुरब्बा सालिम	SIS. SIS
द्रुता	बहरे मुतदारिक मुजाहिफ	SIS. IS. SIS. IS
दिक्पाल	बहरे मुजारे मुसम्मन अखरब	SSI. SISS. SSI. SISS
पञ्चचामर	बहरे रजज मुसम्मन मकबुज	ISI. SIS. ISI. SIS. ISI. S
हरिगीतिका	बहरे रजज मुसम्मन सालिम	SSIS. SSIS. SSIS. SSIS
मेनका र गीतिका	बहरे रमल मुसम्मन महजुफ	SISS. SISS. SISS. SIS
माधवमालती	बहरे रमल मुसम्मन सालिम	SISS. SISS. SISS. SISS
विजात	बहरे हजज मुरब्बा सालिम	ISSS. ISSS
चामर	बहरे हजज अस्तर मकबुज	ISI. ISI. SIS. ISI. SIS
सुमेरू	बहरे हजज मुसद्दस महजुफ	ISSS. ISSS. ISS
विधाता	बहरे हजज मुसम्मन सालिम	ISSS. ISSS. ISSS. ISSS
तोटक	बहरे हजज अखरव अवतर मुसद्दत	IIS. IIS. IIS. IIS
दिगम्बरी	बहरे हजज मुसम्मन महजुफ	ISSS. ISSS. ISSS. ISS
पियूषवर्ष	बहरे हजज मुसद्दस मकजुफ	ISSS. ISSS. ISSS. SIS
प्रमाणिका	बहरे हजज मुरब्बा मकबुज	ISIS. ISIS

अरबी फारसी भाषामा बहरको सङ्ख्या कति रहेका छन् भन्ने विषयमा विभिन्न विद्वान्हरूका बिच मतैक्यता पाइँदैन र स्पष्ट किटान पनि गरिएको देखिदैन । भारतीय अध्येता रोहिताश्व अस्थानाले १९ वटा, चानन गोविन्द पुरीले ३७ ओटा बहरको सङ्ख्या उल्लेख गरेको कुरा कृष्णहरि बरालले आफ्नो अध्ययनमा उल्लेख गरेका छन् (बराल: २०६४, पृ. ९०) । नेपाली गजलका अर्का अध्येता घनश्याम न्यौपानेले भण्डै ५० वटा (न्यौपाने, २०६३, पृ. ५९), कृष्णहरि बरालले १९ वटा (बराल, २०६४, पृ. ९१-९५) बहरको सङ्ख्या रहेको बताएका छन् । यसरी

बहरका सङ्ख्याका बारेमा भारतीय तथा नेपाली अध्येताहरूको अध्ययनमा फरक फरक सङ्ख्या उल्लेख गरेको पाइन्छ। तसर्थ बहरको सङ्ख्या कति छ भनेर प्रश्न गर्दा स्पष्ट रूपमा एउटै उत्तर आउन सक्ने स्थिति भने देखिँदैन।

बहरको एकिन सङ्ख्याका बारेमा एकमत नदेखिए पनि बहरको प्रकारका बारेमा भने प्रायः सबै अध्येताहरूका बिचमा फरक मत भने देखिँदैन। उनीहरूले बहरलाई तीन प्रकारले वर्गीकरण गरेका छन्। ती यस प्रकार रहेका छन्:

मुफरद बहर

मुफरद बहरलाई मूल छन्द पनि भनिन्छ। एउटै प्रकारको रुकनको मेलबाट निर्माण भएको बहर मुफरद बहर हो (बराल, २०६४, पृ. ८९)। यस बहरमा रुकनको आवृत्ति कम्तीमा दुईपटक र बढीमा चारपटकसम्म हुने गर्छ। यस्ता बहरहरूको जम्मा सङ्ख्या सात रहेको छ र यी सात बहरमा रुकनहरूको आवृत्ति २ देखि ४ पटकसम्म गर्न सकिने भएकाले यसको कुल सङ्ख्या २१ रहेको देखिन्छ (न्यौपाने, २०६४, पृ. ३)। सातवटा बहरमा आउने रुकनहरूको अक्षर सङ्ख्या भने समान देखिँदैन। यस्तो बहरमा कम्तीमा ३ र बढीमा ५ अक्षर सङ्ख्याबाट रुकन निर्माण गरिन्छ। यसलाई तालिकामार्फत यसरी प्रस्तुत गर्न सकिन्छ :

तालिका नं. ३

मुफरद बहर (मूल छन्द)

क्र.सं.	बहर	आवृत्ति (रुकन २ देखि ४ पटकसम्म दोहोरिने)	सङ्केत
१.	हजज	मफाइलुन्	ISSS
२.	रजज	मुस्तफाइलुन्	SSIS
३.	रमल	फाइलातुन्	SISS
४.	मुतकारिब	फऊलुन्	ISS
५.	मुतदारिक	फाइलुन्	SIS
६.	कामिल	मुतफाइलुन्	IISIS
७.	बाफिर	मुफाइलतुन्	ISIIS

सङ्केत : १ लघु, २ गुरु

माथि उल्लेख गरिएका सातवटा मुफरद बहरलाई रुकनको आवृत्तिका आधारमा विश्लेषण गर्दा तीन प्रकारले वर्गीकरण गर्न सकिन्छ। ती यस प्रकार रहेका छन् :

मुसम्मन सालिम : बहरमा एउटै रुकन चारपटकसम्म दोहोरिएर आएका हुन्छन्। यसरी चारपटकसम्म दोहोरिएर आएको बहरलाई मुसम्मन सालिम बहर भनिन्छ (नेपाल, २०६४, पृ. ६०)। मुसम्मन सालिम बहरको रुकनको संरचनामा एउटै अक्षरको पुनरावृत्ति नभई फरक फरक अक्षरको पुनरावृत्ति गराइन्छ। यसमा ३ देखि ५ वटासम्म अक्षरका रुकनको प्रयोग गरिएको हुन्छ। मुसम्मन सालिम बहरको प्रयोग गरी सिर्जना गरिएका केही नेपाली गजलका नमुना यस प्रकार रहेका छन् :

- १) नघोची मलाई दुखायौ रमाई
अगाडी नआई लुकायौ रमाई

मुतकारिव : फऊलुन् X ४ (१२२ X ४)
(गोर्खे साइँलो, मुस्कान, २०६२, पृ. २३)

- २) विनामर्जी उसै प्यारीश कसोरी दिल बुभूँ मैले
सधैँ दूई कटारीको कसोरी पिस्रहूँ मैले

हजज : मफाईलुन् X ४ (१२२२ X ४)
(लक्ष्मीदत्त पन्त इन्दु, बहरमाला, २०६३, पृ. २४)

- ३) दुइ आँखिभौ त तयार छन् तरवार पो किन चाहियो,
तिमि आफु मालिक भै गयौ, सरकार पो किन चाहियो ।

कामिल : मुतफाइलुन् X ४ (११२१२ X ४)
(मोतीराम भट्ट, मोती ग्रन्थावली, २०४५, पृ. २४५)

माथि प्रस्तुत गरिएका गजलका सेर मुसम्मन सालिम बहरबाट बनेका छन् । गजलको पहिलो सेरमा हरेक मिसरा (पङ्क्ति) मा फऊलुन् अर्थात् पहिलो अक्षर ह्रस्व र बाँकी दुई अक्षर दीर्घ भई रुक्नको निर्माण भएको छ र त्यसलाई ४ पटक पुनरावृत्ति गराइएकाले १२ अक्षरको संरचनामा गजल निर्माण भएको छ । दोस्रो गजलको सेरमा चार अक्षरको मफाईलुन् रुक्नलाई चारपटकसम्म पुनरावृत्ति गराइएकाले गजलमा १६ अक्षरसङ्ख्या रहेको पाइन्छ । यस्तै तेस्रो सेरमा ५ अक्षरको रुक्न मुफाइलातुनलाई चारपटक पुनरावृत्ति गराइएकाले यसको निर्माण २० अक्षर बाट भएको देखिन्छ ।

मुसद्दस सालिम : एउटै रुक्न तीन पटक पुनरावृत्ति भएर बनेको बहरलाई मुसद्दस सालिम बहर भनिन्छ । यसमा प्रयोग गरिएका रुक्नमा ३ देखि ५ वटा अक्षर रहेका हुन्छन् (गैरे, २०७३, पृ. ६६) । मुसद्दस बहरको प्रयोग भएका नेपाली गजलका केही नमुना यस प्रकार रहेका छन् :

- १) उदास भए उमंग सबै तिमी नहुँदा
हराउँदछन् कि रंग सबै तिमी नहुँदा

बाफिर : मुफाइलतुन् X ३ (१२११२ X ३)
(निर्मल ढुङ्गाना, बहरमाला, २०६३, पृ. १०५)

- २) जुन चुहेको रात मलाई राम्रो लाग्छ
हर्षको वर्षात मलाई राम्रो लाग्छ

रमल : फाइलातुन् X ३ (२१२२ X ३)
(घनश्याम न्यौपाने, जून चुहेको रात, २०६०, पृ. ४)

- ३) मनैमा सजाएर राख्छु
तनैमा भुलाएर राख्छु

मुतकारिव : फऊलुन् X ३ (१२२ X ३)
(छन्दमणि, छन्दबहरका शब्दलहर, २०६५, पृ. ३५)

माथि आएका तीनवटै सेरका गजलमा रुक्नको पुनरावृत्ति तीन पटकसम्म गराइएको छ । पहिलो सेरमा ५ अक्षरको मुफाइलतुन् रुक्नको प्रयोग तीन पटक गरिएकाले १५ अक्षरबाट बहरको निर्माण भएको पाइन्छ । दोस्रो सेरमा ४ अक्षरको फाइलातुन् रुक्नलाई ३ पटक दोहोर्‍याउँदा १२ अक्षरबाट गजलको सेर निर्माण भएको देखिन्छ । यस्तै तेस्रो सेरमा ३ अक्षरको फऊलुन् रुक्नलाई तीन पटक नै पुनरावृत्ति गरिएकाले उक्त सेरको निर्माण ९ अक्षरमा संरचित रहेको पाइन्छ । माथि प्रस्तुत गरिएका तीनवटा गजलका सेरहरूलाई क्रमशः बहरे बाफिर मुसद्स सालिम, बहरे रमल मुसद्स सालिम र बहरे मुतकारिब मुसद्स सालिमका नामले चिन्न सकिन्छ ।

मुरब्बा सालिम : मुरब्बा सालिम मुफरद बहरअन्तर्गत पर्ने अर्को एउटा प्रकार हो । यसमा रुक्नलाई दुईपटक मात्र आवृत्ति गराइन्छ (नेपाल, २०६४, पृ. ६०) । मूल रुक्नलाई दुईपटकसम्म दोहोर्‍याइने भएकाले यस्तो गजलको सेरको संरचना थोरै अक्षरबाट बनेको हुन्छ । मुरब्बा सालिम बहरमा निर्मित नेपाली गजलका केही नमुनाहरू यस प्रकार रहेका छन्:

१) अब भो भयो नसताउन्
दिलभित्र त्यो नबसाउन्

कामिल : मुतफाइलुन् X २ (११२१२X २)
(सरोज काफ्ले, अधरामृत, २०६२, पृ. ७१)

२) खेल सम्भे खेल हुन्छ
जेल सम्भे जेल हुन्छ

रमल : फाइलातुन् X २ (२१२२X २)
(पुष्प अधिकारी अञ्जली, मनभित्रको मन, २०६२, पृ. ९१)

३) लिन्छ धेरै सुरा
गर्छु यस्तै कुरा

मुतदारिक : फाइलुन् X २ (२१२ X २) .=
(छन्दमणि, छन्दबहरका शब्दलहर, २०६५, पृ. ३७)

माथिका तीनवटै गजलका सेरमा आएका भिन्न भिन्न रुक्नलाई दुई पटक मात्र आवृत्ति गराइएको छ । पहिलो सेरमा रहेको मुतफाइलुन् रुक्न ५ अक्षरबाट निर्मित छ, जसलाई २ पटक पुनरावृत्ति गराउँदा जम्मा १० अक्षरबाट उक्त सेरको निर्माण भएको छ । यसलाई बहरे कामिल मुरब्बा सालिमका बहरका रूपमा चिन्न सकिन्छ । दोस्रो सेरमा फाइलातुन् रुक्न ४ वटा अक्षरबाट बनेको पाइन्छ, यसलाई २ पटक पुनरावृत्ति गराउँदा जम्मा ८ अक्षरमा गजल संरचित रहेको देखिन्छ । यसलाई बहरे रमल मुरब्बा सालिम बहरका रूपमा चिन्न सकिन्छ । यसै गरी तेस्रो सेरमा सबैभन्दा थोरै ३ अक्षरबाट निर्मित फाइलुन् रुक्नलाई २ पटक दोहोर्‍याउँदा जम्मा ६ अक्षरको संरचनाबाट सेरको निर्माण भएकाले यो सबैभन्दा थोरै अक्षरमा निर्मित बहर मान्न सकिन्छ । यसलाई बहरे मुतदारिक मुरब्बा सालिमको नामबाट चिन्न सकिन्छ ।

मुक्कब बहर

मुक्कब बहरलाई मिश्रित छन्द पनि भनिन्छ। मुक्कब बहर दुई वा दुईभन्दा बढी फरक फरक रुक्नहरू मिलेर बनेको हुन्छ (न्यौपाने, २०६३, पृ. ५९)। एकभन्दा बढी किसिमका रुक्नहरूको संयोजनबाट मुक्कब बहर निर्माण गरिन्छ। नारायणप्रसाद शर्मा गैरैले अरबी फारसी छन्दशास्त्रमा जम्मा १२ वटा मुक्कब बहर प्रचलनमा रहेको (गैरे, २०७३, पृ. ७३) बताएका छन्। देवी नेपालले मुक्कब बहरको सङ्ख्या किटान गर्न सकिँदैन भन्दै आठवटा मूल रुक्नमा दुई वा तीनको मिश्रण गर्नासाथ यस्तो खालको बहर निर्माण गर्न सकिने भएकाले यसको सङ्ख्या जति पनि हुन सक्छ (नेपाल, २०६४, पृ. ६४) भन्ने कुरा उल्लेख गरेका छन्। केही बहरको निर्माण झण्डाले गर्न सक्ने भए पनि अरबी फारसीमा प्रचलित मुख्य १२ वटा मुक्कब बहर प्रचलनमा रहेको देखिन्छ, तिनलाई तालिकामार्फत् निम्नानुसार प्रस्तुत गर्न सकिन्छ :

तालिका नं. ४

मुक्कब बहर (मिश्रित छन्द)

बहर	आवृत्ति (२ भन्दा बढी फरक फरक रुक्नको आवृत्ति)	सङ्केत
मुन्सरेह	मुस्तफ्इलुन्+मफ्ऊलातु X २	२२१२+२२२१X२
मुक्तजिब	मफ्ऊलातु+मुस्तफ्इलुन् X २	२२२१+२२१२X२
मुजारे	मफाईलुन्+फाइलातुन् X २	१२२२+२१२२X२
खिफिफ	फाइलातुन्+मुस्तफ्इलुन् + फाइलातुन्	२१२२+२२१२+२१२२
वसित	मुस्तफ्इलुन्+फाइलुन् X २	२२१२+२१२ X२
मुजतस	मुस्तफ्इलुन्+फाइलातुन्	२२१२+२१२२
सरिअ	मुस्तफ्इलुन्+मुस्तफ्इलुन्+मफ्ऊलातु	२२१२+२२१२+२२२१
मुसाकिल	फाइलातुन्+मफाईलुन्+मफाईलुन्	२१२२+१२२२+१२२२
जदिद	फाइलातुन्+फाइलातुन्+मुस्तफ्इलुन्	२१२२+२१२२+२२१२
करिब	मफाईलुन्+मफाईलुन्+फाइलातुन्	२१२२+२१२२+२१२२
मदिद	फाइलातुन्+फाइलुन् X २	२१२२+२१२X२
तविल	फऊलुन्+मफाईलुन् X २	१२२ + १२२२ X २

सङ्केत : १ लघु, २ गुरु

मुक्कब बहरको सङ्ख्या अरबी फारसीमा मूलतः १२ वटा रहेको पाइए पनि हिन्दी र उर्दुमा केही बहरहरू प्रचलित रहेको पाइन्छ (गैरे, २०७३, पृ. ७३)। मूल रुक्नमा परिवर्तन गरेर अन्य मुक्कब बहर अर्थात् मिश्रित छन्द निर्माण गर्न सकिने भएकाले बहरको सङ्ख्या यति नै हुन्छ भनेर किटान गर्न कठिन देखिन्छ। यसका साथै हिन्दी तथा नेपाली गजल सिर्जनाका क्रममा यस्ता केही बहरहरू निर्माण र प्रयोग भएको पाइन्छ। मुक्कब बहरलाई प्रयोग गरी सिर्जना गरिएका केही नेपाली गजलका नमुना यस प्रकार रहेका छन्:

१) खेल्दै थियौं वागमा आँधी पस्यो बीचमा

फुल्नै थियो कोपिला घाँटी कस्यो बीचमा

बसित : (मुस्तफइलुन्+फाइलुन्) X २, (२२१२X२१२) X २
(ज्ञानु बिद्रोही, त्रास आफन्तको, २०६६, पृ. २५)

२) आउँदा ऊ लाग्छ आए सारा यहाँ

भावनाका गीत गाए प्यारा यहाँ

जदिद : (फाइलातुन्+फाइलातुन्+मुस्तफइलुन्) (२१२२X२१२२X२२१२)
(विभोर बराल, बहरमाला, २०६३, पृ. ८५)

३) घाउ मन्को बल्भियो यो जुनेली रातमा

याद तिम्रो अल्भियो यो जुनेली रातमा

मदिद : (फाइलातुन्+फाइलुन् X २) (२१२२X२१२ X २)
(सरोज काफ्ले, अधरामृत, २०६२, पृ. १६)

४) फक्रेर फूलजस्तै बास्ना छरेर जाऊ

जाँदा सुटुक्क मेरा छाती चरेर जाऊ

सुजारे: (मफूऊल+फाइलातुन्)X२, (२२१X२१२२) X २
(सुरेश सुवेदी, बहरमाला, २०६३, पृ. ९९)

माथि प्रस्तुत गरिएका गजलका सेरहरू एउटै रुकनमा आधारित नभई फरक फरक रुकन वा अर्कान (रुकन समूह) बाट निर्माण गरिएको पाइन्छ । पहिलो गजलको सेर मुस्तफइलुन र फाइलुन् फरक फरक २ रुकनबाट बनेको छ र यसलाई २ पटक दोहोर्‍याउँदा १४ अक्षरमा संरचित देखिन्छ । दोस्रो सेरमा फाइलातुन्, फाइलातुन् र मुस्तफइलुन् जस्ता फरक ३ रुकनको मेलबाट बहर निर्माण भएको छ । यहाँ ३ वटा रुकन ४/४ अक्षरबाट निर्माण गरिएकाले यस्तो बहरमा १२ अक्षर रहेको पाइन्छ । यस्तै तेस्रो सेरमा २ वटा फरक रुकन फाइलातुन् र फाइलुन्को २ पटक नै आवृत्ति गराइएकाले यो बहर १४ अक्षरबाट निर्मित छ । अन्तिम चौथो सेरमा मफूऊल र फाइलातुन् २ भिन्न रुकनको २ पटक नै पुनरावृत्ति गराइएकाले यसमा पनि अक्षर सङ्ख्या १४ नै रहेको पाइन्छ ।

मुजाहिफ बहर

मुजाहिफ बहरलाई परिवर्तित छन्द पनि भनिन्छ । मूल रुकनलाई तोडेर निर्माण गरिएका मिश्रित रुकन वा जिहाफ (रुकनमा आउने परिवर्तन) बाट बनेका बहरलाई मुजाहिफ बहर मानिन्छ । यस्ता बहर जति पनि निर्माण गर्न सकिन्छन् तापनि अरबी फारसी भाषामा २० देखि २८ ओटासम्म प्रचलित रहेको उल्लेख पाइन्छ (नेपाल, २०६४, पृ. ६७) । प्रचलित बहरबाहेक थप बहर निर्माणमा माथिका मुफरद (मूल) ७ वटा र मुक्कब (मिश्रित) १२ वटा बहर गरेर उन्नाइसवटाको मिश्रित प्रभाव यस बहर निर्माणमा देखिन्छ (न्यौपाने, २०६३, पृ. ५९) । कुनै एउटा रुकनमा परिवर्तन हुँदा नयाँ बहर निर्माण हुन सक्ने भएकाले मुजाहिफ बहरको सङ्ख्या किटान गर्न सकिँदैन (ओझा, २०६७, पृ. ५५) । यस्ता बहर निर्माणमा टुक्रिएका केही रुकन वा जिहाफहरूको भूमिका महत्वपूर्ण रहन्छ । तसर्थ यस्ता परिवर्तन गरिएका वा टुक्रिएका जिहाफका केही रुकनहरू यस प्रकार रहेका छन् :

तालिका नं. ५

परिवर्तित रुक्न वा टुक्रिएका जिहाफहरू

रुक्न वा गण	रुक्न सङ्केत	रुक्न मात्रा
मफऊलु	IISI	११२१
मफाईलु	ISSI	१२२१
मुफाइलुन्	ISIS	१२१२
फैलुन्	SS	२२
फयलातुन्	IISS	११२२
फे	S	२
फइलुन्	ISS	११२
फऊलु	ISI	१२१
मुस्तफइलुन्	SIIS	२१११२
मुफतइलुन्	IIIS	११११२
मफूऊलु	SSI	२२१
मफा	IS	१२

सङ्केत : १ लघु, २ गुरु

माथि प्रस्तुत गरिएका परिवर्तित वा टुक्रिएका रुक्न वा जिहाफहरूको मेलबाट बनेका बहरहरूलाई मुजाहिफ बहर मानिन्छ। यी दुई वा दुईभन्दा बढी फरक वा मिश्रित रुक्नहरूको मिश्रणबाट बहर निर्माण गर्न सकिने भएकाले यस्ता बहरको सङ्ख्या थापिँदै जान सक्ने देखिन्छ। अरबी, फारसी, उर्दु हुँदै हिन्दी, नेपाली भाषामा गजल सिर्जना हुन थालेपछि म्रष्टाले यस्ता बहरहरू आफै निर्माण गरेर गजलहरू सिर्जना गर्दै आएको पाइन्छ। प्रचलनमा देखिएका केही मुजाहिफ बहरहरू यस प्रकार रहेका छन् :

तालिका नं. ६

मुजाहिफ बहर (परिवर्तित छन्द)

बहर	जिहाफ (टुक्रिएका रुक्न) अर्कानको जोड	सङ्केत
मुजारे मुसम्मन अखरब	मफूऊल+फाइलातुन् २	(२२१+२१२२) X २
हजज मुरब्बा महजुफ	मफाईलुन् X २+फऊलुन्	१२२२ X २+१२२
मुज्तस मुजाहिफ	(मफाईलुन्+फाइलातुन्) X २	(१२२२+११२२) X २
हजज मुरब्बा मक्तुअ	मफाईलुन् X २+फाइलातु	१२२२ X २+२१२१
रमल मुजाहिफ	फाइलातुन्+फाइलातुन् X २ +फैलुन्	२१२२+११२२ X २+२२
रमल मकखुफ	फाइलातुन्+मफाईलुन् +फैलुन्	२१२२+१२२२+२२

मुतदारिक मुजाहिफ	(फाइलुन् +मफा) X २	(२१२+१२) X २
मुसाकिल मुजाहिफ	फाइलातु+मुफाईल +मुफाईल	२१२१+१२२१+१२२१
मुतकारिब मुसम्मन महजुफ	फऊलुन् X ३+मफा	१२२ X २+१२
बाफिर मुसम्मन महजुफ	मुफाइलातुन् X ४	१२१२२ X ४
तबिल मुजाहिफ	(फऊलुन्+मुफाइलुन्) X २	१२२+१२२१ X २

सङ्केत : १ लघु, २ गुरु

नेपाली गजल लेखनमा मुजाहिफ बहरको प्रयोग मात्र नभई यसको निर्माण समेत हुँदै आएको छ । विशेष गरी नेपाली गजल लेखनको पछिल्लो चरणमा केही गजलकारहरूले नयाँ बहरहरू निर्माण गरी त्यसकै आधारमा गजल सिर्जना गरेको देखिन्छ । म्रष्टाद्वारा निर्मित केही मुजाहिफ बहर अर्थात् परिवर्तित छन्दको निर्माण र केही पुरानै बहरको प्रयोग गरी सिर्जना भएका नेपाली गजलका केही नमुनाहरू यस प्रकार रहेका छन्:

१) चिठी पत्रद्वारा खबर् मात्र भो

तिमीलाई भेट्ने रहर् मात्र भो

मुतकारिब मुसम्मन महजुफ : (फऊलुन् X ३+मफा), (१२२ X ३ +१२)

(घनश्याम न्यौपाने, गजल उत्सव, २०६४, पृ. ८)

२) साँभ मान्दिनन् लाज चाँदनी

मुस्कुराउँछन् आज चाँदनी

मुतदारिक मुजाहिफ (फाइलुन् +मफा) X २ (२१२+१२) X २

केशवराज आमोदी, गजलमाला, २०६६, पृ. ३४)

३) यादमै रात कटाए र सबै आँ

भेट्न उस्लाई म धाँ र सबै आँ

रमल मुजाहिफ (फाइलातुन् +(फिइलातुन् X २) फेलुन्) (२१२२+(११२२ X २) +२२)

(सनतकुमार वस्ती, २०५३, पृ. १४)

४) आफ्नै बने पराया भन्दै भनेन कैल्यै

मान्छे चिनेर मान्छे मान्छे भनेन कैल्यै

मुजारे मुसम्मन अखरब (मफऊल+फाइलातुन् X २), (२२१+२१२२) X २)

(जय गौडेल, बहरमाला, २०६३, पृ. ४९)

प्रस्तुत सेरमध्ये पहिलो सेरमा मुतकारिब रुक्न फऊलुन्को आवृत्ति ३ पटकसम्म गरिएको छ भने त्यसमा टुक्रिएको जिहाफ मफालाई जोड्दा ११ अक्षरको संरचनामा बहरको निर्माण भएको पाइन्छ । दोस्रो सेरमा मूल रुक्न फाइलुन्सँगै टुक्रिएको रुक्न मफा प्रयोग गरी त्यसलाई २ पटक दोहोर्न्याउँदा १० अक्षरको योगबाट बहरको निर्माण भएको देखिन्छ । तेस्रो सेरमा मूल रुक्न फाइलातुन्सँग टुक्रिएको रुक्न फिइलातुन्लाई २ पटक दोहोर्न्याई फेलुन् जिहाफलाई जोड्दा १४ अक्षरको संरचनामा बहर निर्माण भएको छ । चौथो सेरमा क्रमशः टुक्रे जिहास मफऊलसँग मूल रुक्न

फाइलातुनलाई दुईपटक आवृत्ति गराउँदा १४ अक्षरको संरचनामा बहरको निर्माण भएको पाइन्छ ।

निष्कर्ष

नेपाली गजल सिर्जनामा विभिन्न बहर (छन्द) को प्रयोग भएको पाइन्छ । खासगरी गजलमा संस्कृत, अरबी, लोकलय र स्वनिर्मित गरी ४ प्रकारका छन्दको प्रयोग हुँदै आएको छ । अरबी, फारसी, उर्दु र हिन्दी गजलबाट प्रभावित भएर नेपाली भाषामा गजल सिर्जना थालिएसँगै अरबी फारसीमय शास्त्रीय बहरहरूको प्रयोगमा नेपाली गजलकारहरूले रूचि देखाएका छन् । संस्कृत भाषामा छन्दका ८ गण रहेजस्तै अरबी फारसी भाषामा पनि मूल ८ वटा गण वा रुक्नको प्रयोग भएको पाइन्छ । फारसी उर्दु भाषा संस्कृत भाषासँग निकट भएकाले संस्कृतका केही शास्त्रीय छन्दसँग समानता पाउन सकिन्छ । अरबी फारसी भाषामा कति बहर छन् भन्ने विषयका बारेमा अध्येताहरूका बिच एकमत नदेखिए पनि बहरलाई मुफरद, मुक्कब र मुजाहिफ गरी ३ तरिकाले वर्गीकरण गरिनुमा मतभेद देखिँदैन । नेपाली गजल लेखनमा प्रयोग भएको अरबी फारसी बहरमध्ये एक प्रचलित बहर मुफरद बहर (मूल छन्द) हो । यो एउटै प्रकारका रुक्न अर्थात् गणबाट निर्माण गरिएको हुन्छ । यस्ता बहरहरू सात प्रकारका रहेका छन् । सातवटै बहरमा आउने रुक्नमा कम्तीमा २ र बढी ४ पटकसम्म आवृत्ति गर्न सकिने व्यवस्था यस बहरमा रहेको पाइन्छ । यस्तै दोस्रो बहर मुक्कब बहर (मिश्रित छन्द) हो । यो बहर २ वा २ भन्दा बढी फरक रुक्नहरूको मेलबाट बनेको हुन्छ । सङ्ख्याका दृष्टिले हेर्दा प्रचलित रूपमा १२ प्रकार छन् भनेर निर्धारण गरिए पनि मूल रुक्नमा परिवर्तन गरेर थप बहर निर्माण गर्न सकिने भएकाले यसको सङ्ख्या यति नै हुन्छ भनेर किटान गर्न भने सकिँदैन । नेपाली गजलमा प्रयोग हुने अर्को बहर मुजाहिफ बहर (परिवर्तित छन्द) हो । यो २ वा बढी फरक वा मिश्रित रुक्नहरू वा जिहाफहरूको मेलबाट निर्माण गरिएको हुन्छ । यस्तो बहरको निर्माण झटाले आफै गर्न सक्ने भएकाले यसको सङ्ख्या पनि किटान गर्न सकिँदैन । यसमा मुफरद र मुक्कब बहरका रुक्नमा जिहाफहरूको प्रयोग गरी थप बहर निर्माण गर्न सकिने व्यवस्था रहेको छ । अरबी, फारसी, उर्दु हुँदै हिन्दीमा प्रयोग गरिएका गजलका शास्त्रीय बहरहरूको प्रयोगको प्रभाव नेपाली गजल सिर्जनामा पनि परेको देखिन्छ । मोतीराम भट्ट हुँदै वर्तमानसम्मका गजलकारहरूले अरबी फारसी शास्त्रीय बहरको प्रयोग मात्र नगरी त्यसैका आधारमा नयाँ बहर निर्माण गर्दै गजल सिर्जना गरिरहेका छन् ।

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गीतादर्शनको दृष्टिमा 'सुकरातको डायरी' उपन्यास

नारायण चालिसे

सार

प्रस्तुत लेख उपन्यासकार गोविन्दराज भट्टराईद्वारा लिखित सुकरातको डायरी उपन्यासको विश्लेषणमा केन्द्रित रहेको छ । श्रीमद्भगवद्गीतामा प्रयुक्त विभिन्न दर्शनहरूमध्ये कर्मयोग र नियतिवादी मान्यताका आधारमा प्रस्तुत उपन्यासको विश्लेषण गर्ने काम यस लेखमा गरिएको छ । कर्मयोग र नियतिवादी मान्यताले बलियो यस उपन्यासको प्राज्ञिक विमर्श अघि बढाउनु यस लेखको खास उद्देश्य हो । जति हिँडिन्छ निर्धारण गरिएको गति हिँडिन्छ । त्यो हिँडाइपछि पनि पुग्ने ठाउँ त्यत्तिकै अनिश्चित छ तापनि हिँड्नु अधिकार, कर्म र कर्तव्य पनि हो । गन्तव्यमा पुग्ने पर्ने अधिकार मानिसले राख्दैन । यस उपन्यासमा कुनै पनि अपेक्षा नगरीकन कर्मलाई पछ्याइएको छ । त्यसैगरी हाम्रो जीवनका कुनै पनि कर्महरूको परिणाम हाम्रो हातमा छैन । जीवन नियति निर्देशित यात्रामा छ त्यसैले जेजस्ता परिणतिहरू हात लाग्छन् तिनलाई स्वीकार्नु बाध्यता हो भन्ने मान्यता नियतिवाद हो । यस उपन्यासका हरेक पात्र, तिनका कर्म र परिणाम सबै स्वतः परिचालित नियतिलाई अङ्गीकार गरेर भएका छन् । जीवन पनि र जगत् पनि गीता दर्शनमा व्यक्त भएजस्तै कर्मका अनिवार्यताबाट प्रभावित छ । मानिस भौतिक देह र आध्यात्मिक विचार लिएर हिँडेको छ । भौतिक प्राप्तिमा अध्यात्म प्रशन्न छैन । आध्यात्मिक उपलब्धिमा भौतिक देहले चित्त बुझाउँदैन भन्ने मान्यता सधैं बहसमै रही आएको छ । उपन्यासमा पूर्वीय आत्मिक जगत् र पश्चात्य भौतिक जगत्को मिश्रणबाट विचारको प्रक्षेपण गरिएकाले मानिस यी दुबै समयका विचार र व्यवहार लिएर हिँडेको छ भन्ने बोध गराउन खोजिएको छ । जीवनलाई समर्थन गर्ने नियतिवादी एवम् कर्मवादी दर्शन यस उपन्यासको विषय र प्रस्तुतिले चरितार्थ गरेको छ भन्ने निष्कर्ष यसमा स्थापित गरिएको छ ।

मुख्य शब्दहरू : अध्यात्म, आत्महन्ता, कर्मवाद, नियतिवाद, विवशता

विषयप्रवेश

सुकरातको डायरी (२०६८) गोविन्दराज भट्टराईको औपन्यासिक कृति हो । यस कृतिमा विश्वविद्यालयका प्रोफेसर सुकरातले आफ्नो जीवनको केही समयको दैनिकी लेखेको हुनाले यसको नाम सुकरातको डायरी भनिएको छ । यो कृति भट्टराईको २०६३ मा प्रकाशित सुकरातका पाइलाको निरन्तरता पनि हो । सुकरातका पाइलामा रोकिएको घटनाबाट यस कृतिको प्रारम्भ भएको छ । उपन्यासमा पात्रको रूपमा रहेको अनन्तको आत्महत्या हो कि भन्न मिल्ने कालो छायाँमा मन ढक्क फुलाउँदै, धेरै ठूलो विस्मात बेहोर्दै यसरी आत्महत्या चाहिँ नगराएको भए हुने, समय पनि कस्तो निष्ठुरी भनी चित्त दुःखाएर उपन्यासका लेखकलाई नै दोष दिँदै सुकरातका पाइलामा आँखा बिसाएका पाठकलाई यो उपन्यासले केही आधार दिएको छ । यस उपन्यासमा जीवनका आदर्शहरूलाई नयाँ दृष्टिले हेर्न खोजिएको छ । यस उपन्यासबारे अन्य पक्षमा केही समीक्षा भए पनि कर्मवाद र नियतिवाद पूर्वीय(गीतादर्शन)को दृष्टिबाट समीक्षा गर्ने काम भएको छैन त्यसलाई श्रीमद्भगवद्गीताको दर्शनका आधारमा हेरेर निष्कर्ष प्रस्तुत गर्ने काम यस लेखमा गरिएको छ । साथै नयाँ शैली र शिल्पमा लेखिएको यस उपन्यासका शक्ति र सीमालाई पनि सङ्केत गरेर निष्कर्ष प्रस्तुत गर्ने काम गरिएको छ ।

समस्या एवं उद्देश्य

भगवद्गीताको कर्मयोग र नियतिवादी दार्शनिक विचारको प्रस्तुति *सुकरातको डायरी* उपन्यासमा के कसरी भएको छ ? अनि *सुकरातको डायरी* उपन्यासका शक्ति र सीमा केके हुन् ? भन्ने मूल प्राज्ञिक समस्यामा केन्द्रित रहेर उपन्यासमा प्रयुक्त कर्मवाद र नियतिवादी दर्शनको पहिचान गर्नु र उपन्यासको शक्ति र सीमाका बारेमा चर्चा गर्नु यस लेखको मुख्य उद्देश्य रहेको छ ।

पूर्वकार्यको समीक्षा र औचित्य

सुकरातको डायरी उपन्यास छापिए लगत्तै विभिन्न पत्रपत्रिकाहरूमा पुस्तक परिचय र समीक्षा लेखहरू प्रकाशित भएको पाइन्छ । नवीन शिल्प र शैलीमा लेखिएको यस उपन्यासबारे विमर्श कार्यक्रममै पनि दुई दर्जनभन्दा बढी समीक्षा लेखकहरूले आफूना विचारहरू राखेका थिए । ती धेरै समीक्षाविचारहरूलाई समेटेर कोइराला (२०६९) को सम्पादनमा *विपठनमा सुकरातको डायरी* भन्ने पुस्तक नै प्रकाशित भएको छ । यस पुस्तकमा उपन्यासका विभिन्न पक्ष समेटेर तयार भएका तीसजना समीक्षकका समीक्षा लेखहरू समेटिएका छन् । ती लेखहरूमा *सुकरातको डायरी* उपन्यास स्वतन्त्रताको शङ्खघोष, नारीवादी दृष्टि, प्रयोगशील नवीनता, उत्तरआधुनिक शैलीको उपन्यास, अधिआख्यानको प्रयोग भएको कृति, प्रयोगै प्रयोगको कृति, विसंरचनावादी उपन्यास, नेपाली साहित्यको अजम्बरी विरुवा, आख्यान नलेखिएको आख्यान, भर्चुअल रियालिटी उपन्यास, अल्टरनेटिभ नोभल, भर्चुअलस्पेस, नेपालको मोनालिसा, सिर्जनाको फाँटमा नयाँ इन्द्रेणी इत्यादि शीर्षकका समीक्षाहरू समेटिएका छन् । ती समीक्षा लेखले यस उपन्यासका विविध पक्षमा प्रकाश पारेका छन् । ती प्रकाशित पक्षहरूले यस उपन्यासलाई धेरै कोणबाट अध्ययन गर्न सकिने कुरालाई स्पष्ट पारेका छन् । यी सबै लेखमा यस उपन्यासको विचारपक्षमा विद्यमान कर्मवाद र नियतिवादका बारेमा समीक्षा गरिएको छैन र शक्ति र सीमाका बारेमा पनि यस लेखमा नयाँ ढङ्गले समीक्षा धारणा राखिएको छ । यो लेख यिनै समस्यालाई सम्बोधन गर्ने उद्देश्य, प्रयोजन र औचित्यमा केन्द्रित रहेको छ ।

शोधविधि एवं सैद्धान्तिक आधार

मूलतः यो लेख सिद्धान्तपरक विश्लेषणमा आधारित रहेको छ । त्यसैले यस लेखमा निगमनात्मक पद्धतिको प्रयोग भएको छ । पाठविश्लेषण र सन्दर्भपरक अध्ययनलाई आधार बनाएर श्रीमद्भगवद्गीतामा अभिव्यक्त कर्मयोग र नियतिवादका वैचारिक आधारहरू र तिनको उपस्थिति उपन्यासमा खोज्ने र केलाउने विधि नै यस लेखको मुख्य विधि रहेको छ । सामग्री सङ्कलनको निमित्त पुस्तकालयलाई प्रमुखक्षेत्र बनाइएको छ भने विश्लेषण र व्याख्यान विधिको माध्यमले सामग्रीको व्यवस्थापन गरिएको छ । श्रीमद्भगवद्गीतामा श्रीकृष्णले साङ्ख्ययोग, कर्मयोग, ज्ञानयोग, भक्तियोग र राजविद्यायोग आदि दर्शनको उपदेश गराइसकेपछि जिज्ञासु अर्जुनले श्रीकृष्णलाई आफ्नो ईश्वरीय रूपको दर्शन गराउन अनुरोध गरेपछि (गीता ११/२३) श्रीकृष्णले आफ्नो विश्वरूपको दर्शन गराउँदै भने : “अर्जुन मेरा अनेक वर्ण र आकारका हजारौं दिव्यरूपहरू हेर” (गीता ११/५) “यहाँ सूर्य, वसु, इन्द्र, सम्पूर्ण चरित्र जगत् सबै विद्यमान छन् तर तिम्रा साधारण दृष्टिले यो सबै देख्न सम्भव छैन । यसको निमित्त म तिम्रीलाई दिव्य दृष्टि दिन्छु” (गीता ५/८) भनेर आफ्नो सबै प्रकारको रूपको दर्शनको निमित्त अर्जुनलाई दिव्य दृष्टि दिनु परेको प्रसङ्ग उल्लेख छ ।

अर्जुनले श्रीकृष्णको विराट् रूपमा राम्रा नराम्रा अवस्थाहरू देखे र कहाँ हर्षले उत्तेजित, सम्मोहित जस्ता भए भने कुनै रूपको दर्शनबाट डरले थरथरी कामेर आँखा चिम्लिए । त्यहाँ अर्जुनले एकै ठाउँमा अनेकौं प्रकारका बाँडिएको संसार देखे (गीता ५/१३) र विस्मय र रोमाञ्चले भरिएका अर्जुनले सृष्टि, स्थिति र प्रलयका अवस्थाहरू श्रीकृष्णमा विद्यमान रहेको ज्यादै नै रहस्यमय विश्वरूप देखेको (गीता ११/५१) र सृष्टि, स्थिति र लयमा मानिस केवल निमित्त मात्र हुने (गीता ५/३४) कुराको विस्मयकारी ज्ञान दिने भगवद्गीताको उपदेश नियतिवादी दर्शनको गहन प्राप्त हो । कृष्णले अर्जुन तिमि निमित्त मात्र हौ, दुर्योधनहरूलाई मैले पहिल्यै मारिसकेको छु, तिमिले मारे जस्तो मात्रै गर्नु छ (गीता ११/३४) भनेको कुरा नियतिवादी दर्शनको शीर्ष चेतना हो । त्यसैगरी निष्काम कर्मयोगको दर्शन त्यत्तिकै शक्तिशाली दर्शन हो भगवद्गीताको । कर्म तिम्रो अधिकारक्षेत्र भित्रको कुरा हो परिणाम तिम्रो क्षमता वा अधीनमा छैन (गीता २/४७) तिम्रा हातमा भएको दुःखो तिमिसँग रहुञ्जेल तिम्रो अधीनमा हुन्छ । त्यो दुःख तिमिले फाल्न वा नफाल्न सक्छौ तर तिम्रो हातबाट छुटिसकेपछि त्यसले कसलाई के कति चोट पुऱ्याउँछ वा पुऱ्याउँदैन त्यो तिम्रो अधीनमा हुँदैन । तिमिले चाहेर वा नचाहेर कर्मले गति फेर्ने वा नफेर्ने हुँदैन भन्ने मान्यता निष्कामकर्मयोग दर्शनको सार हो । यस दर्शनले हामीले कर्म त गर्दै जानुपर्छ तर परिणाम आफ्नो पक्षमा ल्याउने वा पार्ने प्रयत्न गर्नुहुँदैन भन्ने मान्यता राख्छ । लोकोऽयं कर्मबन्धन (गीता, ३/९) यो संसार नै कर्मले बाँधिएको छ । यो भनाइले एकातिर कर्मको अनिवार्यतालाई र अर्कोतिर कर्म निष्काम हुन सक्दैन भन्ने कुरालाई सङ्केत गरेको छ । कर्म अनिवार्य छ र त्यो कर्म अतिशय फलाशक्तिबाट मुक्त रहनुपर्छ भन्ने यसको आशयार्थ गरिएको छ (शर्मा, १९९८, पृ. १५) । कर्म गर्ने फलको आशै नगर्ने होइन अतिशय आशक्तिमा कर्म नगर किनकि त्यसले तिम्रीलाई बढी दुःखी तुल्याउँछ वा अनधिकृत बाटोतर्फ तिम्रीलाई डोऱ्याउँछ भन्ने आशयमा निष्काम कर्मयोग गीतामा चरितार्थ हुन्छ । यो दर्शनको आदर्शभन्दा बाहिर यो संसार छैन भन्ने आशय गीताको निष्काम दर्शन हो । त्यसै गरी हामीले गर्ने कर्महरू जस्तै हाम्रा भोगाइहरू पनि हाम्रो इच्छा र अधीनमा छैनन् । ती परिणामहरू भोग्न हामी बाध्य छौं भन्ने मान्यता नियतिवादको निचोड विचार हो ।

विषयविश्लेषण

यस आख्यानभित्रको पात्र अनन्तलाई गतिलो आख्यान लेखन गुरु सुकरातले विश्व साहित्यमा प्रचलित आख्यान र आख्यानान्तर साहित्यसम्बन्धी तत्त्वज्ञान र सो ज्ञानको पारख गर्न सक्ने विश्वदृष्टि दिनु परेको कुरालाई यहाँ गीताको दर्शनसँग तुलना गर्न सकिन्छ । साथै यस कृतिमा सायास हो या अनायास, त्यस्तै विश्वदृष्टि राख्न सक्ने द्रष्टा पाठकको अपेक्षा गरिएको अनुभव हुन्छ किनभने कुनै एउटा विधा, कुनै एउटा विषय वा एकाध कृति पढेको सामान्य पाठकले यस कृतिको पूर्ण पठन र रसास्वादन गर्न सक्ने अवस्था देखिँदैन । त्यसैले सुकरातको डायरी अध्ययन गर्नको निमित्त पनि पाठकलाई दिव्य दृष्टि र दिव्य ज्ञानको आवश्यकता पर्ने गरी यो कृति लेखिएको छ । यसभित्र साहित्य, कला र संस्कृतिसम्बन्धी विश्व मान्यताहरू समावेश भएका छन् ।

सुकरातको डायरी उपन्यासको अवस्थालाई नियतिवादी दर्शनसँग सहजै दाँज्न सकिन्छ ।

'सुकरात : लेट्स कम्प्रोमाइज नीलिमा । यति लामा वर्षहरू हामीले सम्भ्रौता गरेरै बितायौं भने यो त्यस्तै क्षण हो । सारा जीवन हास्यास्पद बाँच्यौं, विसङ्गतिपूर्ण यो त्यस्तै एउटा सानो घटना हो । हाम्रा बाँचाइ ता ज्यादा असङ्गतिपूर्ण छन्, इनकङ्गुअस । किन हाम्रा कर्महरूमा सुसङ्गति खोज्छ्यौ तिमि । त्यस्ता

क्रमहीनता भित्रै जीवन क्रमको स्थापना गरौं ।' (भट्टराई, २०६८, पृ. ३२६) ।

उपन्यासको यो निष्कर्ष बनाइमा जीवनका बाध्यता र कर्मको अनिवार्यता दुवै सङ्केतित छन् । यिनले कर्मवाद र नियतिवाद दुवैलाई समर्थन गरेका छन् । सुकरातले आफ्ना शिष्य अनन्तसँग गरेको भर्चुअल भेट हिजोको त्यही रोमाञ्चक दृश्य जस्तै अनौठो र रहस्यमय छ । आजको भर्चुअल लोक र हिजोको दिव्यलोक दुबैभित्र छुन नसकिने तर अनुभव गर्न सकिने अवस्थाहरू विद्यमान छन् । आजको सुकरातले विभिन्न कृतिहरूका विशेषता बताएर अनन्त र पाठकहरूलाई विश्वदृष्टि दिएको अवस्था र श्रीकृष्णले अर्जुनलाई विश्वरूपको दर्शन गराएर दिएको ज्ञान समयको अन्तरालले पारेको प्रभाववाहेक अरू कुराहरू समान छन् । यो उपन्यास *सुकरातका पाइला* उपन्यासको निरन्तरता हो । त्यस उपन्यासमा मृत्युलाई अनौठो सम्मान गरिएको थियो र त्यस विषयमा असहमति जनाउँदै 'मृत्युमोहलाई वाध्यात्मक परिस्थितिमा प्रस्तुत गरिएको भए पनि यसले दिने नकारात्मक सन्देशको नैतिक जिम्मेवारी लेखकले लिनुपर्छ (चालिसे, २०६४, पृ. ७६)' भनेर *सुकरातका पाइला* को समीक्षामा असन्तुष्टि प्रकट गरिएको थियो । यस उपन्यासमा मृत्युलाई त्यसरी नसजाएर जीवनका कर्म र नियतिसँग जोडिएको छ ।

सुकरातलाई श्रीकृष्ण र अनन्तलाई अर्जुन पारेर घटना र अवस्थाहरूलाई अलौकिक तुल्याउने वा अतिरञ्जित पार्ने उद्देश्य नराखेर हेर्दा पनि युगलाई हेर्न चाहिने आँखाहरू आवश्यक छन् भन्ने अर्थमा सुकरातको दृष्टिमा देखिएको संसारको रूप अनौठो, विविधतामय, हर्ष र विस्मातले भरिएको छ । यो संसार कर्मको प्रतिरूप छ र त्यो नियति निर्देशित नै छ । के हामी हिजोका कृष्णका अधीनमा रहेका अर्जुन, दुर्योधन वा भीष्म, द्रोणहरूभन्दा भिन्न अस्तित्वमा उभिन सकेका छौं ? के हामी अन्त्यमा जीवनलाई संसाररूपी रङ्गशालामा अभिनय गर्न आएका हामी आफ्नो तर्फको वा जिम्माको अभिनय पूरा गरेर विदा हुने रङ्गमञ्चका निर्देशित पात्रहरूभन्दा बढी अधिकार प्राप्त गर्न सकेका छौं र ? भन्ने प्रश्नहरूका उत्तरमा नियतिवाद र कर्मवादका मान्यताहरू निर्णायक भएर आएका छन् । त्यसैले सुकरातहरूले पनि जीवनलाई अभिनयभन्दा बढी ठानेनन् । यस अर्थमा अर्जुनका गुरु श्रीकृष्ण र अनन्तका गुरु सुकरात उपदेशकका रूपमा समान छन् र ती कर्म र नियतिका पक्षपोषक बनेका छन् ।

कुनै अचेतनको साहसले उपस्थित भएको पाठकलाई आज *सुकरातको डायरी* अघि उभेँदा उसको गुनासो अर्थपूर्ण भएजस्तो लाग्दछ । अनन्तले पुनर्जीवन प्राप्त गरेछ । अरूहरू पनि जीवनका पक्षमा बोल्न थालेछन् । मृत्यु होइन जीवन भन्ने मान्यताले स्थान पाएछ । समीक्षक कोइरालाले पनि *सुकरातका पाइलामा* द्वन्द्व र युद्धकालीन नेपालको निराशाजनक, मृत्युमुखी, अवसादपूर्ण चित्र प्रस्तुत गरिएको थियो भने प्रस्तुत उपन्यासमा युद्धोत्तरकालीन नेपालको आशापूर्ण, जीवनमुखी र उल्लासयम चित्र प्रतिविम्बित गर्न खोजिएको छ (कोइराला, २०६९, पृ. २७२) भनेर नियतिवादी दर्शनको सार बनाइमै सहमति जनाएको बुझिन्छ । त्यसैगरी समीक्षक बलराम अधिकारीले सुनाएको लिखित टिप्पणीमा '*सुकरातका पाइला* मृत्युको कथा हो भने *सुकरातको डायरी* जीवनको कथा हो' (अधिकारी, २०६९, पृ. ३०८) भनिएको छ जसले जीवनको नश्वरता नियतिको अपरिहार्य दर्शनलाई नै बल प्रदान गरेको लाग्छ । *सुकरातको डायरी* निश्चय नै धेरै साधारण पाठकको ज्ञानको तहभन्दा धेरै माथि छ जसलाई केही सीमित परिभाषा र अर्थहरूको बन्धनमा बाँध्न नसकिने भएर आएको छ । पाठकको अठोट जसले यसबारेमा केही भन्ने पर्ने प्रेरणा दिइरहन्छ तर सीमित ज्ञान जुन अठोटमा चुनौती बनेर उभिन्छ । साधारण पाठकको मनले घरको धुरीमा चढेर ट्याङ्गलातर्फ फर्केर चर्को स्वरले सोध्न चाहेको छ, के सर्वसाधारण पाठकलाई साहित्यको संसारमा प्रवेशाज्ञा नदिनकै

निमित्त सुकरात तिमीले यत्रो प्रपञ्च रचेका त होइनौ ? अन्यथा मस्तिष्कमा यत्रो प्रहार बेहोरेर कोही सुकरातको डायरी पढ्न सक्छ ? 'दर्शनका तहबाट हेर्दा यो उपन्यास अर्थहीन भोगाइमा पनि अर्थहरूको खोजी हो । यस खोजमा उत्तरभन्दा प्रश्नले बढी ज्यादा महत्त्व पाएका छन् । अधिल्लो उपन्यासमा जस्तै यसमा पनि पात्रहरू जीवन र जगत्का विशेष गरी सृजनाका प्रश्नले थिचिएका छन् । प्रश्न गर्नु मानवीय स्वभाव हो र ती प्रश्नको उत्तरमा भौतारिनु मानवीय नियति र अन्ततः सबै प्रश्न अनुत्तरित रहनु जीवनको रहस्य हो' (अधिकारी, २०६९, पृ. ३०८) । यो समीक्षा भनाइले उपन्यासको सन्देश कर्म र नियतिको पक्षपोषणमा केन्द्रित रहेको देखाएको छ ।

बुद्धि पक्षमा यसले हथौडा मारिरहे पनि ग्रीसमा सुकरातसँग घुम्न पाउँदा प्राप्त हुने आनन्दले यता डोरिन छोड्दिन । सुकरातसँगको यात्रामा एथेन्स शहरको एजियन विश्वविद्यालयका प्राध्यापक सोक्रेटस र रविन कुकसँगको भेटलाई सम्भेर पुलकित हुने मनलाई कुनै सिद्धान्तले छेकेन कुनै दर्शनले पनि अलमल्याएन । बरु जरेबोडीको भोल जसलाई गाउँमा दुःखको खान्की मानेर पर सार्ने गर्थे तर आज प्लेटोको जन्मभूमिमा सुकरातसँग बसेर पिएको तृप्ति बुद्धिको वर्कतभन्दा पनि परको कुरा हो भन्ने लागेको छ ।

त्यत्रो विस्मातका साथ विदा लिएको अनन्तलाई गुरु सुकरातसँग अकस्मात् भर्चुअल भेटमा सामेल भएको खुसी पोख्न समीक्षा लेखनैपर्ने भयो किनभने अनन्तको भर्चुअल (परोक्ष) जीवनसँग प्रत्यक्ष सम्वाद अहिलेसम्म आम पाठकको क्षमतामा सामेल हुनसकेको छैन । अनन्तलाई सुकरातले उपदेश गर्न सक्छन्, पूर्णिमाले प्रेम गर्न सक्छे र नीलिमाले अनुभव गर्न सक्छे । अनन्तले लेख्न चाहेको उपन्यास सिद्धान्तको थिचाइमा रन्थनिएको वेला या त पूर्णिमाले तातो ओठको स्पर्शले ब्युँझाउन सक्छे या त नीलिमाको परिपक्व अनुभवले उकास्न सक्छे । सुकरातले अनन्तलाई बुद्धिले शासन गरिरहेको बेला मन छट्टपटिन्छ मात्र केही गर्न वा भन्न सकिँदैन । आत्मजीवनीपरक उपन्यासकारको विवरण पनि अद्यावधिक छैन न त नारी अस्तित्व र अस्मिताका निमित्त सङ्घर्षरत नारीहरूको नै विवरण छ । पाठकसँग सुकरातसँग जस्तो युद्ध उपन्यास, प्रेम आख्यान, विद्रोह आख्यान, नारी-पुरुष आख्यान, विज्ञान आख्यान आदि (भट्टराई, २०६८, पृ. ५४) कुनैको पनि पूर्ण विवरण छैन । टोल्स्टोयको आत्मजीवनी, गान्धीको आत्मकथा, गोर्कीको आमा, केही पनि सङ्कलित नहुन सक्छन् । अनि आत्मजीवनीको विवरण दिएर अनन्तलाई आत्मजीवनीपरक उपन्यास लेख्ने सल्लाह कसरी दिन सक्छ र पाठकले ? त्यस्तै लोलिता, ताल, लेक, मर्सि कुनैका बारेमा केही बताएर पनि अनन्तलाई आफ्नो पार्न सक्ने सामर्थ्य पाठकमा छैन । त्यसको निमित्त एउटै र अन्तिम सहारा गुरु सुकरात नै हुन् अन्यत्र कहाँ जान सकिन्छ र ?

सिद्धान्त घोकेर, बुभेरेर, राम्ररी पचाएर आख्यान लेख्न सकिन्छ भन्ने कुरा बुझ्न र सिद्धान्त बुभेरेर मात्र आख्यान लेख्न सकिँदैन, यो त हृदयको झङ्कार हो, मनको बोली हो, अन्तः चेतनाको भाषा हो । त्यसैले तिमी सिद्धान्त हो इन व्यवहार बुभेरेर, सिद्धान्तका ठेलीहरू होइन मनको ग्रन्थ, जीवनको दर्शनलाई उतार भन्ने बुझ्न सुकरातको डायरी भन्दा भरपर्दो आधार के हुनसक्छ र ? त्यति मात्र कहाँ हो र आख्यानको विषय, चरित्र, शैली, स्वरूप, थिम, देश, काल, वातावरण, आदि आख्यानका तत्त्व हुन् भन्ने कुराको प्रायोगिक परीक्षण, सिद्धान्तको व्यवहारपरक उपस्थितिको निमित्त इम्याजिनरी, होमल्याण्ड, यमपुरीको महल, वार एण्ड पीस, द रेन्बो आदि ग्रन्थको आधिकारिक विवेचना अन्यत्र कहाँ पाउनु र ? मानिसका मात्र कुरा होइन, जीव, जन्तु, वनस्पति, पशुपङ्क्षीका विषयमा पनि

साहित्य सिर्जना भएका छन् भन्ने कुरा पाठकलाई बुझाउन, माइ फ्यामिली एण्ड अदर एनिमल्स जस्ता कृतिको जानकारी लिन *सुकरातको डायरी* नै पढ्नुपर्ने छ । अनुवाद एउटा कला हो । कृतिको मर्म नभाँचिकन गरिने अनुवादले नै कालजयी रूप लिन सक्छ अन्यथा अनुवादको नाउँमा कृतिको हत्याको पीडा सहिनसक्नु हुन्छ भन्ने बुझ्नेहरू सबै नहुने र व्यावसायिक स्वार्थमा सस्तोखाले अनुवाद गरेर कृतिको हत्या गर्नेहरूबाट सजग रहनुपर्छ भन्ने नबुझेर अनन्तले आख्यानको आरम्भ कसरी गर्न सक्छ र ? शी, चारखुट्टेको घरजम, टाइम मसिन, एनिमलफर्म जस्ता कृति र तिनको अनुवादले नेपाली साहित्यका पाठकलाई लगाएको गुन बिर्सनसक्नु नै छ । देश बुझ्न, विदेश बुझ्न, आख्यान बुझ्न, अधिआख्यान बुझ्न, आधुनिक बुझ्न, उत्तरआधुनिक बुझ्न, पूर्णिमा बुझ्न, नीलिमा बुझ्न, अनन्त बुझ्न, सुकरात बुझ्न पाठक जाने ठाउँ *सुकरातको डायरी* नै हो ।

नफोँकमा पूर्णिमा नाचेको हेर्न, पूर्णिमाले विछोडको बेला पठाएको पत्र पढ्न, कीर्तिपुरको कोरेनेसन गार्डेनको रुखमुनि अनन्तले पूर्णिमासँग विताएका क्षण बुझ्न, तीव्र महत्वाकाङ्क्षाले छटपटाएकी पूर्णिमाले प्रेममा भन्दा करिअरमा बढी विश्वास गरेको बुझ्न, पूर्णिमाको आँखामा विश्वासघाती अनन्तलाई हेर्न र अनन्तको आँखामा पूर्णिमाको स्वार्थ हेर्न, नीलिमाको विचारमा पुराना भैसकेका सुकरातका विचार बुझ्न र सशङ्कित सुकरातका आँखाले नीलिमा र अनन्तको पात्र र पात्रता बुझ्न *सुकरातको डायरी* बाहेक अरू कुनै किताव पढेर हुन्छ र ? अनि सबै जीवनमा खेलिने नाटकका रूप हुन् । जीवन एउटा पात्र र पात्रताको खेल हो । आऊ खेलौं एउटा बाँच्ने खेल भन्ने कुराको जानकारी दिने यो पनि एउटा कृति हो । आख्यानमा प्रयोग रोकिकुनो अर्थ साहित्यकै अवसान भयो भन्ने बुझ्न (पृ. १६५), यो सारा विश्व एक रङ्गमञ्च हो, अनि सारा नरनारी केवल यसका पात्रहरू (पृ. १६८) भन्ने शेक्सपियरको भनाइ बुझ्न, खलिल जिब्रानको वियोगको घडी नआइञ्जेलसम्म प्रेमले कहिल्यै पनि आफ्नो गहिराइ थाहा पाउँदैन (पृ. १८०) भन्ने बुझ्न *सुकरातको डायरी* बाहेक अरू के पढ्ने ?

पाठकलाई त यो पनि थाहा थिएन नीलिमा सुकरातसँगको लामो बसाइमा पनि त्यति सन्तुष्ट छैनन् । उनलाई सुकरातबिनाको एक रात आफ्नै हृदयको धड्कन सुन्ने इच्छा भएछ (पृ. १९३) । न त दाम्पत्य जीवन एउटा असमान सन्धिमा नारीको हस्ताक्षर मात्र रहेछ (पृ. २४२) भन्ने नीलिमाको धारणा र यौवन धेरै बाँकी रहेकी एउटी नेपाली नागरिकले आफ्नो पात्रता विक्रीमा राखेर neelima29@yahoo.com आफ्नो इमेल एड्रेस दिएको नै थाहा थियो (पृ. २४५) । त्यस्तै थाहा थिएन सुकरात आफ्नो जीवनबाट क्रमशः अनन्तको आख्यानमा पात्र बन्दै गयेकी नीलिमाबाट दुःखी छन् भन्ने कुरा नै । अनन्तका बुबा द्वन्द्वकालमा हराएपछि विक्षिप्त बनेकी उसकी आमाले जताततै पतिको तिर्खालु अनुहार देखेको कुरा । द्वन्द्व र युद्धले बीभत्स तुल्याएका तन र मनका घाउ कतै पुग्दैं छन् कतै उफ्कैंदैं छन् । प्रेममा कतै समर्पण छ कतै धोका छ भन्ने यावत् कुराहरूको जानकारी *सुकरातको डायरी* बाटै प्राप्त गर्न सकिन्छ ।

यति सबै कुरा बुझ्न, नेपाली आख्यानमा एउटै ज्यादै नौलो प्रयोगपरक, दार्शनिक विचारको पुञ्ज, जसमा कविता, नाटक, निबन्ध, समालोचना, आख्यान, अनुवाद, इतिहास, समाजशास्त्र, युद्ध, द्वन्द्व, शान्ति, जीवन र जगत् बुझ्न चाहिने कृति जो निरन्तर प्रयोगको घतलाग्दो नमुना हो त्यो कृति *सुकरातको डायरी* नै हो भन्ने बुझ्न सुकरातको डायरी नै पढ्नुपर्ने, कुमार कोइरालाको शब्द विचार नै पढ्नुपर्ने (पृ. २७१-२७२), डा. अञ्जना वस्ती

(भट्टराई) का शब्द नै पढ्नु पर्‍यो (पृ. २७७-२८२) र पढ्नुपर्‍यो परिशिष्ट क, ख, ग, घ, ङ, च । सुकरातले भने भैँ स्वतन्त्रता भनेको मानव आत्माको प्राणवायु हो (पृ. ३२६) भन्ने मूलमन्त्रले नै लेखकीय स्वतन्त्रता र यसको सत्ताको बारेमा बुझ्न सकिने छ भन्ने पाठकले बुझे । त्यसपछि कहिल्यै पुरानो नहुने नयाँ सोचको पक्षमा हामीलाई, सुकरातलाई, सबैलाई उभ्याउन चाहेको विचारको महायात्रामा हाम्रो गति छ भन्ने बुझ्न सुकरातको डायरी पढेर मात्र सकिन्छ ।

उपन्यासको अन्त्यमा, सुकरात, अनन्त, नीलिमा, पूर्णिमा सबै मिली एउटा आख्यानको मञ्चन गर्छन् जुन आख्यान जीवनको आख्यान हो, जगत्को आख्यान हो । त्यो आख्यान सुकरातको डायरीका नाउँमा वा नीलिमाको डायरी भनेर मान्न सकिन्छ । यो सबै जीवनको प्रत्येक सम्भौता नाटकभैँ हुने रहेछ, नाटक नै जीवनभैँ हुने रहेछ । कसरी जीवन बाँच्नु भन्ने बाहेक सबै कुरा बुझियो, गरियो (पृ. २५८) भन्ने रहस्यको गाँठो फुकाउन सबै जाने बाटो सुकरातको डायरी नै थियो । यस उपन्यासमा ती कामहरू भएका छन् जसलाई हामीले गर्नेपर्ने थियो । अनि ती कामहरूसँग लेखकको वा कसैको अधिकार छैन तापनि कर्म गर्ने प्रयत्न नै धर्म हो भन्ने चेतनाले सर्वत्र काम गरेको छ । यसैको नाम निष्काम कर्म र नियति हो ।

उपन्यासको शक्ति

यो कृति पढिसकेपछि कृति प्राचीन-अर्वाचीन वा आधुनिक-उत्तर आधुनिक के भयो वा हुनुपर्‍थ्यो भन्ने बारेमा भन्न नपाएका कुराहरू र यत्रो उपन्यास पढिसकेर पनि उपन्यासको स्वरूप, संरचना, यसको कथावस्तु, पात्र, परिवेश, दृष्टिबिन्दु, सन्देश आदि तत्त्वहरूका बारेमा कुरै नगरी भनिएका माथिका कुराहरू केही प्रभावपरक अभिव्यक्तिहरू त हुन् तर कृतिका सारभूत कुरा पनि यिनै हुन् । साथै के पनि हो भने परम्परागत अर्थ र परिभाषाहरूमा बाँधेर कृतिलाई प्राविधिक तुल्याउँदा कृतिको मर्मतर्फ ध्यान नपुग्ने समस्याबाट अब मुक्त हुनैपर्छ । एउटा कृतिको समीक्षा कृतिको मर्मलाई समातेर गरिनुपर्छ भन्ने मुक्त धारणाले पनि स्थान सुरक्षित गर्‍यो । जहाँसम्म यो कृति को जस्तो छ र के जस्तो छ भन्ने भन्दा पनि यो कृति के भएको छ र कस्तो भएको छ मा ध्यान केन्द्रित गर्दा नै यसलाई राम्ररी मूल्याङ्कन गर्न सकिएला भन्ने लागेको छ । कसैले यो कुरा लेख्यो, यो कुरा किन लेखेन ? भनेर उसको उछितो काढ्ने छिद्रान्वेषी बुद्धिभन्दा पनि अरूले दिन नसकेका कुराहरू अब आफूले दिऊँ न त भन्ने अठोट हामीमा जागे के हुन्छ ? हामी आफैँले कृति पढेर कृतिजस्तै प्रतिक्रिया व्यक्त गरे के हुन्छ ?

यो कृति उत्तरआधुनिक साहित्यको फ्रेममा छ । यसमा केन्द्रभञ्जन, विधाभञ्जन, विधामिश्रण, कृतिलेखनको प्रयोग छ । साहित्यका प्रायः प्रचलित (आख्यान र आख्यानैतर) विधाहरूको सम्मिश्रण भएको छ । सबै विधाको पठन र त्यसपछिको कृति पठनको स्वाद लिन सक्ने मात्र होइन यसले पाठ्यक्रम र पाठ्यपुस्तकको अभ्यास र शोधको सिद्धान्तसम्मको यात्रामा पाठकलाई पुऱ्याउँछ । प्राविधिको नयाँ युगको चिन्तन, नेट, इन्टरनेट, फेसबुक, भर्चुअल लाइफसम्मको जीवनका अवस्था र वाध्यताहरू समेत यसमा समेटिएका छन् । पुरानो र नयाँ दुवैलाई समावेश गर्ने अनौठो कलाको प्रयोग यसमा भएको छ ।

आवश्यक मात्र होइन अनावश्यक पनि जीवन हुन्छ । चाहिने भन्दा बढी नचाहिने कुराहरूले जीवन र जगत्लाई घेरेका छन् । राम्रोभन्दा बढी नराम्रो, सुखभन्दा बढी दुःख, हुँदाहुँदै पनि सकारात्मक चिन्तन लिएर हिँड्ने उपक्रम जीवनमा गरिन्छ र गर्नुपर्छ । सबै राम्रै र उत्कृष्ट कुराहरू मात्र गर्नुपर्छ भन्ने छैन यदाकदा लेखकीय स्वतन्त्रताको पक्षमा बोल्दा वा हिँड्दा सबै प्रकारका सम्भावना र चुनौतीहरूलाई साथैमा लिएर हिँड्न सकिएन भने नयाँ बाटो को रेखाङ्कन कसले गर्ने ? त्यसैले व्यक्तिस्वतन्त्रता त्यसमा लेखकीय अस्तित्व चेतनाको बोध छ भने त्यस्तो चुनौतीपूर्ण यात्रा र आलोचना ग्राह्य हुनुपर्छ भन्ने दृष्टिकोण यसमा व्यक्त भएको छ ।

हुन त यात्राविवरण, सिद्धान्तको व्याख्या, विचारको प्रक्षेपण, आख्यानको समिश्रण र प्रयोगको कौशलले गर्दा यो वृत्ति यति गम्भीर, नवीन र अनुकरणीय बनेको हो । छुट्टाछुट्टै कुराहरूको भिन्दाभिन्दै प्रयोग भएको भए यो स्तरको बन्ने थिएन । या त आख्यान बन्थ्यो या सैद्धान्तिक ग्रन्थ बन्थ्यो या यात्राविवरण बन्थ्यो । यी सबै मिलेर यो एउटा कृति बनेको छ जसभित्र पसेपछि साहित्य, कला र संस्कृतिको विश्वयात्रा गरेर फर्किन पाइन्छ । त्यति मात्र होइन विश्व मानवता, भातृत्व, बन्धुत्वका साथै पर्यावरणीय जगत्को पक्षमा आफूलाई उभ्याउने आत्मबल यसले दिन्छ । प्रेम र जीवनका नयाँ परिभाषाहरू बुझ्न साहित्यका विभिन्न आयामहरूलाई नाप्न र विश्वस्तरमा उभिएका कृतिहरूका सामु आफूलाई उभिएको पाउन सक्छ । द्वन्द्व र युद्धले पारेका घाउ र चोटहरूलाई स्मरण गर्ने मात्र नभएर जीवन त्यस्ता घाउहरूमा समयको मलमले उपचार गरेर चोट बिसर्जितर्फको प्रयत्न पनि हो । यसो गरिएन भने बाँच्ने सकिँदैन र पाइँदैन भन्ने सन्देश प्रवाह गर्न पनि यो कृति सक्षम भएको छ ।

यो कृति आख्यान लेख्ने तयारी र पूर्वाधार निर्माणमा तयार भएको छ । आख्यान लेखिएकै त छैन तर आख्यान भएको छ । कृतिले बौद्धिक पाठक र प्रयोगशील चेतनाको अपेक्षा गरेको छ । वैचारिक र दार्शनिक लेखनमा उपयोगी रहेको बौद्धिक खुराक आख्यानमा मिसिन आएकाले सामान्य पाठकका निमित्त यो कृति 'कागलाई बेल' पनि भएको छ तापनि हृदयको भाषा बुझ्ने पाठकहरूलाई बुझिले थिच्च सकेको छैन । जीवनलाई निरन्तर प्रयोगको यो उत्तरआधुनिक यात्रामा एउटा नाटकको अभिनयमा सरिक गराएर प्रयोगशील जीवन र साहित्यको पक्षमा अग्रसर हुन प्रेरित गरिएको छ । यस कृतिमा बुद्धि पक्ष र हृदय पक्ष दुबैको समायोजन गरिएको छ । एकातिर सुकरात र नीलिमाको ज्ञान प्रसारण गर्ने उपयोगी माध्यम यो कृतिलाई बनाइएको छ भने अर्कोतिर तिनीहरूकै भित्र ज्ञानले थिचिएर बसेको प्राकृतिक जीवनलाई चिनाउने थलो पनि यो कृति नै भएको छ ।

एउटा जीवन त तयारी र सारनतारनमै बित्नेरहेछ । एउटा राम्रो आख्यान तयार पारेर जीवनलाई सार्थक तुल्याऊँ भन्दा नपुग्ने आयु लिएका हामी कति संयोग र दुर्योगको सिकार बन्नै बाँकी छ । त्यसमाथि सुकरातको डायरी पढेर, सिद्धान्त बुझेर सिर्जना हुन्छ कि सिर्जनाले सिद्धान्त खोज्छ ? भन्ने प्रश्नको उत्तर स्वरूप सिद्धान्तको ज्ञान आवश्यक भए पनि सिद्धान्त पढेर गरिने सिर्जनाभन्दा सिर्जनाले लिने मुक्त, स्वतन्त्रयात्रामा देखिने जीवन यथार्थपरक, मार्मिक र कालजयी हुन्छ । यो त यसै लेखिन्छ यसको निमित्त हामीले कुनै तयारी गरिरहनु पर्दैन हामीले टिप्न लेख्न नभ्याएका भए पनि हाम्रा विषयको साहित्य इतिहासले रचिरहेकै हुन्छ, केही टिपिन्छन् धेरै छुट्टै भन्ने बुझ्न सुकरातको डायरी उत्तम विकल्प थियो ।

यो कृति पढेपछि अर्जुनलाई दिव्य ज्ञान प्राप्त भएभैं धेरै कुराहरूमा आँखा खुल्ने र दिव्य ज्ञानको पथमा पाठक लाने अवस्था सिर्जना हुन्छ। एउटै कृति पढेर धेरै खाले विषयमा जानकारी प्राप्त गर्न सकिन्छ। अब परम्परागत लेखनबाट लेखकहरू मुक्त भइसकेका छन्, त्यसैगरी पाठकहरू पनि परम्परामुक्त चिन्तन लिएर कृति पढ्न बस्नुपर्छ भन्ने आधुनिक मान्यता हुँदाहुँदै पनि हामी परम्परित नियम र नियतिका अधीनमा छौं। एउटा, दुईवटा मात्र होइन एउटै कृति जुन कथा, उपन्यास, कविता, नाटक, दर्शनशास्त्र, समाजशास्त्र, राजनीतिशास्त्र, अर्थशास्त्र, जीवशास्त्र, वनस्पतिशास्त्र, भौतिकशास्त्र, प्रकृति, जीवन, पर्यावरण, पशुपङ्क्षी आदि सबै विषय र क्षेत्रको जानकारी र सूचना दिन सक्ने शास्त्र बनेर आउन सक्छ। त्यति मात्र होइन मानिसको चिन्तन र तीव्र गतिको भौतिक विकासको यो उत्तरआधुनिक युगमा सम्भव र असम्भवका सीमारेखाहरू पनि भत्किइसकेको अवस्था छ। त्यसैले हाम्रा मूल्य, मान्यता, सोचाइ, गराइका विधि र व्यवहारहरूमा पनि नयाँ दृष्टिकोणको आवश्यकता छ भन्ने बृहत् मान्यतालाई स्वीकार गर्ने समय नै वर्तमान हो भन्ने नयाँ मान्यतालाई अधि सार्न आवश्यक छ भन्ने कुराको सूचना पनि सुकरातको डायरीले दिएको छ। ज्ञानको क्षीतिज फराकिलो भएका लेखकहरू जस्तै त्यो फराकिलो ज्ञानको उज्यालो मा उज्यालिन सक्ने पाठक पनि आवश्यक छ भन्ने सन्देश पनि यो कृतिले दिएको छ। यसैलाई गीतादर्शनको सार भनिएको छ।

उपन्यासका सीमा

मार्मिक र रहरलाग्दो अनन्त र पूर्णमाको प्रेमपूर्ण जीवनलाई सुकरात गुरुका ओखरे उपदेशहरूले बोभिलो मात्रै पारेनन् उल्टै सिद्धान्त र व्यवहारको द्वन्द्वमा छट्पटिँदा छट्पटिँदै विछोडै हुनपुग्यो। पाठकले प्रेमको अनुभूति गर्ने कि दर्शनको तितो भोल पिउने ? भन्ने समस्या सुरुदेखि अन्त्यसम्म रहिरह्यो।

आख्यानमा मिसिएको दर्शनको तितो भोलले गर्दा आख्यानको माधुर्यको स्वाद लिन नसक्ने गरी पाठकहरू रन्थिने अवस्था रह्यो, विचारको गहिराइबाट निकास खोज्ने कठोर प्रयत्न गरिरहनुपयो र सिद्धान्तको रचना गरेर सिर्जनालाई उत्कृष्ट पार्ने धुनमा लागि रहनुपयो र भनिरहनुपयो तितो औषधि गुणकारी हुन्छ भनेर। सिद्धान्तिक विवरणलाई लगेर किन आख्यानलाई बोभिलो पारिएको होला ? प्रयोगको मोह किन यति विघ्न महत्वाकाङ्क्षी भनेर आएको होला ? भन्ने प्रश्न अनुत्तरित नै रहेको छ।

के सिद्धान्तलाई यसरी आख्यानमा नकोचेको भए सुकरातको ज्ञानको मूल्याङ्कन हुँदैनथ्यो होला र ? सुकरातले पढेका विश्वचर्चित आख्यान, जीवनी, नाटक, कविताको विवरण पोख्न सुकरातलाई किन रहर जागेको होला ?

यात्रा विवरणलाई सिद्धान्तमा, सिद्धान्तलाई सिर्जनामा र सिर्जनालाई जीवनमा, जीवनलाई अत्याधुनिकतामा ल्याउने प्रयास प्रायोगिक दृष्टिले राम्रो छ तर सुकरातको डायरीलाई सिद्धान्तको व्याख्याले कोसेढुङ्गा मान्नु परेको हो कि आख्यानको कुशलता (सरलता) ले ? भन्ने प्रश्न गर्न सकिन्छ। सबै कुरालाई एकै ठाउँमा राख्दैमा कृति उत्कृष्ट बन्न सक्छ ? यो कृति शैली, विषय, र प्रयोगमध्ये के कुराले उत्तम बन्न गएको हो ? यो आख्यान, जीवनी, यात्रा, समीक्षा, नाटक, निबन्ध आदिमध्ये के हो ? वा सबै हो ? यी केही मौलिक प्रश्नहरूको उत्तर क्रमशः अन्य लेखहरूमा खोजिँदै जानुपर्छ।

निष्कर्ष

सुकरातको डायरी उपन्यासमा प्रयोगको अनौठो रूप देख्न पाइन्छ । यस लेखमा पनि यसको प्रयोगशीलताका विषयमा केही सङ्केत गरिएको छ । यस उपन्यासका शक्ति र सीमाका बारेमा पनि यस लेखमा समीक्षा धारणा राखिएको छ । यति हुँदाहुँदै पनि यस लेखको मूल अभीष्ट उपन्यासमा अभिव्यक्त विचारलाई गीताको कर्मयोग र नियतिवादी दर्शनका आधारमा हेर्नु रहेकाले अनायास हुने कर्म र अनायास नै भोगिने जीवन भोगाइका कुराहरूले गीताको कर्मवाद र नियतिवादलाई नै सङ्केत गरेका हुन् । लेखकले सायास वा अनायासमै पनि यही विचारलाई पछ्याउँदा यो उपन्यासको विचारपक्ष श्रीमद्भगवद्गीताको दर्शनसँग जोडिन पुगेको छ भन्ने विचार नै यस लेखको निष्कर्ष विचार बनेको छ । जीवनको नश्वरता र क्षणभङ्गुरता मात्र होइन, जीवनको नाटकीयता, निरर्थकता, अनिधायता, विसङ्गतता र समग्र जीवनको अवोधगम्यता सबैसबै सहित - वाचारम्भणम् विकारोनामध्ये यम् मृत्तिकेत्येवसत्यम् अर्थात् व्यवहार भेदले गर्दा माटाबाट बनेका वस्तुमा अनेक उपाधिहरू जोडिने भए पनि माटो नै सत्य हो भन्ने उपनिषद् वचनको सार्थकता पनि उपन्यासबाट सिद्ध हुन्छ । हामी चाहेर नचाहेर गीता दर्शनको विचारबाट धेरै टाढा छैनौं । हाम्रा कर्म र हामीले प्राप्त गरेका परिणाम पनि गीताको कर्मवाद र नियतिवादभन्दा फरक रहेका छैनन् । कर्म गर्छु भनेर मात्र गरिँदैन र परिणति पनि भोग्दछु भनेर मात्र भोगिँदैन । यी दुवै स्वतः हुने कुरा पनि हुन् । जसले यी दुईवटा कुरा बुझेर हिँड्न खोज्छ त्यो वेला विचार वा दर्शनको जन्म हुन्छ । सुकरातको डायरी उपन्यास पनि यसै प्रकृतिको अर्थमा गीतादर्शनसँग जोडिएको छ । मूलतः भगवद्गीताको नियतिवाद र निष्काम कर्मयोगको सन्देश यो उपन्यासको सारवस्तुबाट चरितार्थ हुन्छ ।

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स्याङ्जाका लोकगीतमा अभिव्यक्त लोकजीवन

प्रमोद पंजानी

सार

प्रस्तुत लेख स्याङ्जा जिल्लामा प्रचलित लोकगीतमा अभिव्यक्त स्याङ्जाली लोकजीवनका मूलभूत पक्षहरूको अध्ययनमा केन्द्रित छ। भौगोलिक, सामाजिक तथा सांस्कृतिक विविधताले मात्र नभई लोकसंस्कृतिका दृष्टिले अभि सम्पन्न ठहरिएको यस जिल्लाभित्र परम्परागत एवम् मौखिक प्रचलनमा रहँदै आएका, विभिन्न भाका या लयका लोकगीत नै स्याङ्जाली लोकगीत हुन्। यस अध्ययनमा स्याङ्जाका लोकगीतमा स्याङ्जाली जनजीवन र त्यससँग सन्निहित विविध जीवनसन्दर्भको अभिव्यक्ति के कसरी भएको, आएको छ भन्ने कुराको वस्तुगत खोजी गरिएको छ। सामग्री सङ्कलन क्षेत्रकार्य तथा पुस्तकालय स्रोतबाट गरिएको छ। विश्लेषण तथा व्याख्या विधिको यसमा उपयोग गरिएको छ। स्याङ्जामा प्रचलित विविध लयका लोकगीतको अध्ययन गर्दा तिनमा आंशिक वा सघन कुनै न कुनै रूपले स्याङ्जाली जनजीवनसँग जोडिएका विविध भावसन्दर्भहरू प्रतिबिम्बित हुनआएको देखियो। त्यसमा पनि खासगरी लोकजीवनको अभिन्न अङ्गका रूपमा रहने लोकविश्वास, मायाप्रेम, कृषिकर्म, विरहवेदना, परदेशी जीवन, भाग्यवादी चिन्तन, आध्यत्मिक चिन्तन जस्ता पक्षहरू अति सघन रूपमा अभिव्यक्त भएको भेटियो। अन्त्यमा यहाँ लोकजीवनका विविध सन्दर्भहरूको अभिव्यक्तिका दृष्टिले स्याङ्जाका लोकगीत महत्त्वपूर्ण र अध्येय रहेको निष्कर्ष स्थापित गरिएको छ।

मुख्य शब्दहरू : अभिव्यक्ति, लोकगीत, लोकजीवन, स्याङ्जा, स्याङ्जाली

विषय परिचय

स्याङ्जा जिल्ला नेपालको साविक पश्चिमाञ्चल विकाशक्षेत्र र हालको गण्डकी प्रदेशअन्तर्गत पर्ने एक पहाडी जिल्ला हो। यस जिल्लाले ११६४ वर्ग कि.मी. भू-क्षेत्र ओगटेको छ। यसको पूर्वमा तनहुँ, उत्तरमा कास्की र पर्वत तथा दक्षिणमा कालीगण्डकीको पावन तटसँगै जोडिएको पाल्पा जिल्ला पर्दछ। भू-बनोटका दृष्टिले यो जिल्ला अनेक लेकबेसी, खौँच, टार र फाँटमा संरचित छ। आँधीखोला, ज्याग्दीखोला र कालीगण्डकी यस जिल्लाभित्र बग्ने प्रसिद्ध नदीहरू हुन्। स्याङ्जा धार्मिक, ऐतिहासिक एवम् प्राकृतिक दृष्टिले महत्त्वपूर्ण जिल्ला हो। यसका साथै यो जातीय तथा सांस्कृतिक विविधताले पनि भरिपूर्ण जिल्ला मानिन्छ। स्याङ्जा सिद्धार्थ राजमार्ग आसपासका बजारबाहेक मूलतः ग्रामीण बस्तीले भरिएको जिल्ला हो। यहाँका डहरे देउराली, सिरुबारी, पञ्चासे धाम, गह्रौँसुर, आलमदेवी, चण्डीस्थान, हरिनास, पुर्कोट, गृहकोट जस्ता स्थानहरू धार्मिक, ऐतिहासिक तथा पर्यटकीय दृष्टिले महत्त्वपूर्ण छन्। यसैगरी पवित्र कालीगण्डकीको तटमा अवस्थित राम्दीघाट, हुँगीघाट, आँधीघाट, मणिमुकुन्दघाट, खोरियाघाट, ज्याग्दीघाट, रामघाट र केलादीघाट जस्ता घाट एवम् तीर्थस्थलहरू पनि धार्मिक र साँस्कृतिक दृष्टिले ज्यादै महत्त्वपूर्ण र प्रसिद्ध मानिन्छन्। यहाँको जनजीवनमा पाइने वैविध्य, प्रचलित लोकसंस्कृति र रहनसहनका दृष्टिले स्याङ्जा जिल्लाको समग्र लोकसंस्कृति, सभ्यता र जनजीवनलाई आँधीखोला क्षेत्र, ज्याग्दीखोला क्षेत्र, र कालीगण्डकी बेसी क्षेत्रमा विभाजन गरेर अध्ययन गर्न सकिन्छ। यस्तो आफ्नै किसिमको भौगोलिक, सामाजिक तथा सांस्कृतिक परिवेशले वेष्टित यस स्याङ्जा जिल्लाको जनजीवनमा प्रचलित लोकगीतहरू नै मूलतः स्याङ्जाली या स्याङ्जाका लोकगीतका रूपमा परिचित छन्।

नेपाली बृहत् शब्दकोशका अनुसार 'लोक' शब्दले समान संस्कृति, भावना र सामाजिक स्थिति भएका, खास भौगोलिक एकाइमा रहने मानिसको समुदायलाई जनाउँदछ। यही लोक वा जनसमुदायले आफू बाँची बस्ने क्रममा यावत् सांस्कारिक एवम् सुखदुःखजन्य परिस्थितिसँग साँधिएर यापन गर्दै गरेको जीवनशैली या जनजीवन नै लोकजीवन हो। यस दृष्टिले खास भौगोलिक अवस्थितिमा रहेको स्याङ्जा जिल्ला र यसभित्र बसोबास गर्ने जनसमुदाय र तिनले यापन गरेको जनजीवनलाई एक अर्थमा यहाँ स्याङ्जाली लोकजीवनका रूपमा लिएर अध्ययन गरिएको छ। स्याङ्जाली जनजीवन नेपालको पहाडी लोकजीवनको एक अंश हो। यस दृष्टिले स्याङ्जाका विभिन्न क्षेत्रमा बसोबास गर्दै आएका स्याङ्जालीहरूको जीवनभोगाड तथा रीतिस्थितिसँग सन्निहित समूल दिनचर्या या जीवनशैलीलाई नै मूलतः स्याङ्जाली लोकजीवनवा जनजीवनका रूपमा लिनुपर्ने हुन्छ। सिङ्गो नेपाली लोकजीवन जस्तै स्याङ्जाली जनजीवन पनि विविधतामय र व्यापक देखिन्छ। जीवनसम्बद्ध विभिन्न सांस्कारिक कर्महरू सम्पादन गर्नु, परम्परित चाडपर्वहरू मनाउनु, खेतिपाती र पशुपालन गर्नु, मेलापात घाँसदाउरा गर्नु, व्यापारव्यवसाय गर्नु, जिल्ला भित्रका धार्मिक तीर्थस्थल, घाट र विभिन्न स्थानहरूमा लाग्ने यात्रा वा मेलापर्व मा संलग्न हुनु, जीवनयापनका निमित्त आर्थिक जोहो गर्न परदेश जानु आउनु, भाग्यमा विश्वास गर्नु, ईश्वर भक्तिमा लाग्नु आदि क्रियाकलापहरू नै मुख्यतः स्याङ्जाली जनजीवनका मूलभूत जीवनसन्दर्भभित्र पर्दछन्। स्याङ्जाका लोकगीतमा यिनै जीवनसन्दर्भसित सन्निहित हुनुपुगेका विविध भावहरू अभिव्यक्त भएको पाइन्छ। यस लेखमा भने अभिव्यक्तिका दृष्टिले बढी महत्त्वपूर्ण ठानिएका र सघन रूपमा प्रकट हुन आएका जीवनसन्दर्भहरूलाई यहाँ प्रचलित लोकगीतसँग आधारित भएर सङ्क्षिप्तमा अध्ययन गरिएको छ। जसमा लोकविश्वास, कृषिजीवन, मायाप्रेम, नारीवेदना, परदेशी जीवन, प्रकृति चित्रण, भाग्यवादी चिन्तन, आध्यात्मिक चेतना पर्दछन्। यसबाहेक अन्य पक्षहरूको अध्ययन नहुनु यो लेखको सीमा हो।

समस्या तथा उद्देश्य

स्याङ्जा जिल्लामा प्रचलित लोकगीतहरूमा यहाँको लोकजीवन के कसरी अभिव्यक्त भएको छ ? भन्ने प्रश्न नै यस अध्ययनको मूल समस्या हो भने त्यसको प्राज्ञिक समाधानलाई यसले आफ्नो उद्देश्य बनाएको छ।

पूर्वकार्यको समीक्षा

स्याङ्जा जिल्लामा प्रचलित लोकगीतहरूका बारेमा अध्ययन विश्लेषण गरिएका विभिन्न पुस्तक प्रकाशित भएको देखिन्छ भने केही स्नातकोत्तर तहका शोधपत्र र विद्यावारिधि शोधप्रबन्ध समेत तयार भएको पाइन्छ। यस अध्ययनका सन्दर्भमा महत्त्वपूर्ण देखिएका पूर्वकार्यको छोटो समीक्षा यहाँ प्रस्तुत गरिएको छ :

नारायणप्रसाद अधिकारी (२०४३) ले ज्याग्दीखोले लोकगीतको सङ्कलन वर्गीकरण र अध्ययन शीर्षकको स्नातकोत्तर शोधपत्रमा स्याङ्जा जिल्लामा प्रचलित लोकगीतको चर्चा गरेका छन्। उनको यो शोधपत्र मूलतः स्याङ्जा जिल्लाको ज्याग्दीखोला क्षेत्रमा प्रचलित लोकगीतको अध्ययनमा केन्द्रित देखिन्छ।

आँधीखोले लोकसंस्कृति (२०५५) नामक पुस्तकमा देवीप्रसाद वनवासीले स्याङ्जा जिल्लाको आँधीखोला क्षेत्रमा प्रचलित बाल लोकगीत र केही पुराना लोकगीत सङ्कलन गरी त्यसको सङ्क्षिप्त चर्चा गरेका छन्।

वनवासीको यो कृति लोकगीतको अध्ययनमा भन्दा ज्यादा सङ्कलनमा केन्द्रित रहेको पाइन्छ ।

विश्वप्रेम अधिकारी (२०५७) ले *आँधीखोले लोकसंस्कृति र लोकगीत* नामक कृतिमा स्याङ्जा जिल्लामा प्रचलित लोकगीत र लोकगायकहरूको अध्ययन गरेका छन् । उनले यहाँ स्याङ्जा जिल्लामा प्रचलित लोकगीतको विशेष व्याख्या गर्दै यसको संरक्षणमा स्याङ्जाली लोकगायकहरूले पुऱ्याएको योगदानको समेत चर्चा गरेका छन् ।

विश्वप्रेम अधिकारी (२०५८) ले *पश्चिमाञ्चलका लोकगीत र परम्परा* नामक कृतिमा स्याङ्जा जिल्लामा प्रचलित चुड्का, रोइला गीतको चर्चा गर्दै यसले लोकजीवनमा पारेको प्रभावको अध्ययन गरेका छन् । उनको यो अध्ययन स्याङ्जाका लोकगीतले यहाँको जनजीवनमा पारेको प्रभावका दृष्टिले महत्त्वपूर्ण ठहरिएको छ ।

स्याङ्जाका नेपाली लोकगीत र लोकगाथाहरूको विश्लेषणात्मक अध्ययन (२०६२) शीर्षकको विद्यावारिधि शोधप्रबन्धमा कृष्णप्रसाद न्यौपानेले स्याङ्जा जिल्लामा प्रचलित लोकगीतहरूको विभिन्न कोणबाट विश्लेषण गरेका छन् । न्यौपानेले यस अध्ययनमा स्याङ्जामा प्रचलित लोकगीतहरू विविध दृष्टिले महत्त्वपूर्ण रहेको निष्कर्ष निकालेका छन् ।

शोभाकान्त लम्साल (२०६९) ले *स्याङ्जा जिल्लाको क्याक्मी क्षेत्रमा प्रचलित भजन चुड्काहरूको अध्ययन* शीर्षकको स्नातकोत्तर शोधपत्रमा स्याङ्जा जिल्लाका लोकगीतहरूको सामान्य चर्चा गरेका छन् । लम्सालको उक्त अध्ययन स्याङ्जा जिल्लामा प्रचलित समग्र लोकगीतमा नभएर क्याक्मी क्षेत्रमा प्रचलित भजन चुड्काहरूको अध्ययनमा मात्र केन्द्रित देखिन्छ ।

विश्वप्रेम अधिकारी (२०७१) ले *आँधीखोले लोकसाहित्य : प्रस्तुति र विश्लेषण* नामक समीक्षात्मक कृतिमा स्याङ्जा जिल्लामा प्रचलित केही लोकभाकाहरूको अध्ययन गरेको पाइन्छ । यहाँ अधिकारीले ती लोकभाकाहरूमा प्रकटित जनजीवनलाई साङ्केतिक रूपले चर्चा गरेको देखिन्छ ।

रजस्थल(२०७७) मा मुक्तिप्रसाद घर्तीले *आँधीखोले स्याङ्जालीको जीवनरेखा* शीर्षकको लेखमा आँधीखोला क्षेत्रमा गाइने लोकगीतहरूको सङ्क्षिप्त अध्ययन गरेका छन् । यस लेखमा स्याङ्जाका लोकगीतका बारेमा सामान्य चर्चा मात्रै गरी यहाँ प्रचलित केही लोकगीतहरूलाई प्रस्तुत गरेको देखिन्छ । यसै पृष्ठभूमिमा यस लेखमा स्याङ्जा जिल्लामा प्रचलित लोकगीतमा अभिव्यक्त लोकजीवनका मूलभूत सन्दर्भहरूका बारेमा वस्तुगत अनुशीलन गरी निष्कर्ष प्रस्तुत गर्ने काम भएको छ । परम्पराका सापेक्षतामा यो नवीन र आवश्यक कार्य भएको हुँदा यस लेखको औचित्य स्वतः स्थापित भएको छ ।

अध्ययन विधि

यस अध्ययनका लागि सामग्रीको स्रोत मूलतः क्षेत्रकार्य र पुस्तकालयलाई बनाइएको छ । लेखको आधार सामग्री स्याङ्जा जिल्लाभित्र प्रचलित विभिन्न लयका लोकगीत हुन् । गाउँमा बस्ने जनसमुदायले गाउने गरेका तर सञ्चार

माध्यममा रेकर्ड नभएका र स्याङ्जाली लोकगायकहरूद्वारा सञ्चारमाध्यममा रेकर्ड गरेका लोकगीतका अंशहरू प्राथमिक सामग्रीका रूपमा रहेका छन् । अध्ययनका क्रममा लिइएका अन्य सामग्रीहरू द्वितीयक सामग्री हुन् । विभिन्न स्रोत व्यक्तिहरूबाट प्राप्त स्याङ्जा जिल्लामा प्रचलित लोकगीतका फाँकीहरूलाई अगाडि सार्दै तिनमा प्रकटित विविध जीवनसन्दर्भलाई पुष्टि गर्नु यसको विश्लेषणको विधि हो ।

स्याङ्जाका लोकगीतमा अभिव्यक्त जीवन सन्दर्भ

लोकगीत लोकसाहित्यको प्रमुख र लोकप्रिय विधा हो । यसको आफ्नै किसिमको स्वरूप र संरचना हुन्छ । लोकगीतलाई ग्राम गीत पनि भनिएको पाइन्छ । लोक सामजमा बसेर अनेक दुःखसुख भोग्दै आएका जन जनका हृदयमा कलकलाउने र तिनका सुरिला कण्ठमा सलबलाउने अविच्छिन्न र सहज लयात्मक गीतिप्रवाह नै लोकगीत हो (पराजुली, २०५७, पृ. ७०) । यस दृष्टिले स्याङ्जाली ग्रामीण जनका गलाबाट यहाँका घरआँगन, रस्तिबस्ती, वनपाखा, पखेरा, हाटबजार, पर्व उत्सव आदिमा अलापिदै आएका, मौखिक एवम् श्रुतिपरम्परामा विकसित गीत विशेष नै स्याङ्जाका लोकगीत हुन् । अभ्र स्पष्ट भन्नुपर्दा स्याङ्जा जिल्लाभित्र मनाइने विभिन्न पर्व, उत्सव, हाटबजार, बेलाबखत सम्पन्न गरिने संस्कार र कर्म सम्पादन, धार्मिक अनुष्ठान, दैनिक जीवनसञ्चालन आदिमा र मन बहलाउने क्रममा यहाँका मानिसहरूले विभिन्न लयप्रवाहमा मौखिक परम्परामा गाउँदै आएका एकल, युगल र सामुहिक गीतहरू नै वास्तवमा स्याङ्जाका लोकगीत हुन् । लोकगीतको प्रकार वा भेदको वर्गीकरण विभिन्न आधारमा गरिएको हुन्छ । यहाँ प्रचलित लोकगीत क्षेत्रीय भेदअन्तर्गत पर्ने देखिन्छ (शर्मा र लुइटेल्, २०६३, पृ.८०) । यसै भेदका आधारमा यी लोकगीतलाई स्याङ्जाली लोकगीत भनिएको पाइन्छ । विशेष गरी स्याङ्जा जिल्लामा भ्याउरे, ख्याली, चुड्का, रोइला, ठाडो भाका, एकोहोरी, घटुवारे जस्ता सदाकालिक लयका लोकगीत प्रचलनमा रहेको पाइन्छ (अधिकारी, २०५७, पृ.५) । सामयिक लोकगीत अन्तर्गतका जेठे, असारे भदौरे, तिजे, मालश्री, देउसीभैलो, होरी/फागु, मागल, रत्यौली जस्ता लोकगीतहरू पनि स्याङ्जा जिल्लाभित्र गाइन्छ । लोकगीतमा लोकले भोगेको जीवनको अभिव्यक्ति हुन्छ । लोकजीवनको सघन अभिव्यक्ति हुनु लोकगीतको विशेषता हो (बन्धु, २०५८, पृ.११५) । यसमा लोकमानसको दुःखसुख, हर्ष-विषाद, आशा-निराशा, संयोग-वियोग अत्यन्त सघन रूपमा प्रतिबिम्बित भएको हुन्छ । लोकगीतले एक फलकमै लोकजीवनका विविध प्रसङ्गहरूलाई टिपेको हुन्छ (पराजुली, २०५७, पृ. ४८०) । स्याङ्जाका लोकगीतमा पनि उपर्युक्त विशेषता नै पाउन सकिन्छ । फरक यति हो कि स्याङ्जाका लोकगीतमा मूलतः स्याङ्जाली जनजीवनका दुःखसुख, आसु-हाँसो, आशा-निराशा, विधि-व्यवहार, आस्था र मान्यताहरूको अभिव्यक्ति फेला पर्दछ । अतः स्याङ्जाका लोकगीतमा अभिव्यक्त लोकजीवनका मुख्य सन्दर्भहरूलाई यसप्रकार निर्धारण गर्न सकिने देखिन्छ ।

लोकविश्वास

नेपाली जनजीवन आफ्नै लोकविश्वासमा आधारित छ । यस्तो लोकविश्वासले आफ्नै किसिमको सामाजिक र सांस्कृतिक मूल्य कायम गरी लोकजीवनमा समेत गहिरो प्रभावपार्दछ (सुवेदी, २०५५, पृ. २१) । स्याङ्जाली जनजीवन पनि विभिन्न लोकविश्वासमा आधारित रहेको पाइन्छ । यहाँको जनजीवनमा साइत-कुसाइत, शकुन-अपशकुनका विविध सन्दर्भहरू भेटिन्छन् । रातीको निँदमा देखेका राम्रा-नराम्रा सपनाले उब्जाउने आशा र शंका छरिएका हुन्छन् । पुराना बर पिपलका रुख ओइलाउन थालेमा लामो खडेरी र भोकमरी लाग्ने, बल्दै गरेको

दियो निभेमा, सुकेको रुखमा बसेर काग कराएमा कुनै अनिष्ट हुने विश्वास गरिन्छ । यहाँका लोकगीतमा त्यस्ता लोकविश्वासहरू यसरी प्रकट भएको पाइन्छ :

आजै र मैले सपनी देखेँ ज्याग्दी है सुकेको
सन्चै पो छौ कि विसन्चो होला कपालु दुखेको । (स्रोत : खगिसरा तिवारी, चापाकोट स्याङ्जा)

अहिले त मरिन्छ क्यारे
राम्दीको पिपलु ओइलायो (स्रोत: विश्वप्रेम अधिकारी, राङ्खोला स्याङ्जा)

बसेकी छु हजुरको नाम जप्दै
दियो बाल्दै त्यसैमा तेल थप्दै (स्रोत : रमेश विजी, पुतलीबजार स्याङ्जा)

काग करायो सुकेको रुखैमा
मेरो माया पच्यो कि दुःखैमा (स्रोत: कमला काफ्ले, वालिङ स्याङ्जा)
उपर्युक्त लोकगीतका फाँकीले स्याङ्जाली लोकजीवनमा प्रचलित विभिन्न अपशकुन र अनिष्टसँग सम्बन्धित लोकविश्वासलाई प्रकट गरेको देखिन्छ ।

कृषि जीवन

पहाडी जिल्ला भएको कारण स्याङ्जाको जनजीवन पनि पहाडी प्रकृतिको छ । स्याङ्जा जिल्लाको प्रमुख आर्थिक आधार बनेको कृषि नै हो । यस जिल्लाका अधिकांश मानिसको जीवनशैली कृषिकर्म र पशुपालनमा आधारित छ । जिल्लाको थोरै भू-भाग सिञ्चित छ । अधिकांश भागमा आकाशे भरमा मात्र अन्नबाली उब्जन्छ । घाम पानी असिना सहेर कुटो कोदालोकै भरमा खेती गर्नुपर्छ । स्याङ्जाका लोकगीतमा यस किसिमको कृषिकर्म या खेतीपाती सम्बद्ध जीवनभोगाङ्को अभिव्यक्ति यसरी प्रकट भएको भेटिन्छ :

असारै लाग्यो हे मेरा दाजै बाटिदेउ जोतारो
भकारी भरी उब्रेछ भने किनाँला पेटारो (स्रोत : शोभाकान्त लम्साल, क्याक्मी स्याङ्जा)

गर्यो खेतीपाती
वर्खा खान फुदैन
याति मन रूँदैन ।
खेती गर्यो हुँदैन याति मन रून्छ र
विदेशको जागिरले खान पुग्छ र (स्रोत: देवेन्द्र लम्साल, चिन्नेबास स्याङ्जा)
असार लागेसँगै खेती गर्ने समय भएको र यसपालि धेरै अन्न उब्जिने आशा सुरूको लोकगीतांशले प्रकट गरेको छ । त्यस्तै दुःख गरीगरी उब्जाएको अन्नले न वर्षभरि खान पुग्ने न परदेशकै कमाइले जीवन धान्ने स्थितिमा अन्न

बेसाएर पनि पेट पाल्ने पर्ने किसानको पीडालाई माथिका पछिल्ला पङ्क्तिले अभिव्यक्त गरेको देखिन्छ ।

मायाप्रेम

मायाप्रेमकै लहरो र फेरोमा बाँधिएर हरेक मानिस बाँचेको हुन्छ । पारिवारिक तथा सामाजिक जीवनमा देखिने मायाप्रेमका पनि विभिन्न रूप वा प्रकार हुन्छन् । बाबुआमा र सन्तानबीचको माया, पतिपत्नीको माया, दाजुभाइ र दिदीबहिनी बीचको माया, सँगीसाथी दमालीको माया अनि अविवाहित प्रेमी प्रेमीका बीचकोमाया आदि । स्याङ्जाका लोकगीतमा यिनै विविध खालका मायाप्रेमको अभिव्यक्ति यसरी फेला पार्न सकिन्छ :

बस आमा नरोए धर्केर
बाँचे भने आउने छु फर्केर
हितैका साथी हो चिठी लेखन
बिरानो नसम्भ हो आउँछु भेटन

माया रूने फिरिफिरे बसी
ज्याग्दी तिरमा मै हुन्छु बेहोसी (स्रोत: राजेन्द्र लम्साल क्षेत्री, चिन्नेबास स्याङ्जा)

बाबु तिमि फर्किन्छौ कहिले
के गरेर मेरो बाबु मन बुभाऊँ म अहिले(स्रोत: रत्न बानीया, फेदीखोला स्याङ्जा)

सम्भे माइती चिरिन्छ हियार
कहिले आउला दशैं र तिहार (स्रोत:कमला काफ्ले, वालिङ् स्याङ्जा)

यतै आउ मायालु
त्यता चिसो भैं भयो
मया मारे भैं भयो(स्रोत विश्वप्रेम अधिकारी, राङ्खोला स्याङ्जा)

आँधीखोला तरेसी भिरालो
यो मनमा मायाकै पिरलो (स्रोत: मुक्तिप्रसाद घर्ती, पुतलीबजार स्याङ्जा)

लोकगीतका यी फाँकीहरूमा जन्म दिने आमाप्रतिको माया अत्यन्त मार्मिक ढङ्गमा पोखिएको छ । त्यस्तै बाबु आमाको सन्तानप्रतिको अजस्र प्रेम, पराइघर गएकी चेली र माइतीको प्रेम, त्यस्तै मायालु जोडी या युवक युवती बीचको गहिरो प्रेमभाव र साथीसँगातीबिचको माया र सम्भना पनि सघन रूपमा अभिव्यक्त भएको छ । यहाँ मायाप्रेमसँग जोडिएर विछोड वा वियोगका सन्दर्भसमेत सन्निहित भएको देखिन्छ ।

नारी वेदना

नेपाली समाज पुरुषप्रधान समाज हो । नेपाली समाजमा नारीको जीवन भिन्न प्रकृतिको देखिन्छ । ग्रामीण समाजका महिलाहरू त अभ्रै वनपाखा, घाँस दाउरा, पानीपँधेरो, मेलापात घरगृहस्थीमा संलग्न छन् । नारी विरहका धेरैजसो गीत तिजे भाकामा व्यक्त भएको भेटिन्छ भने अन्य लयका गीतले पनि उनीहरूको मर्मलाई प्रस्तुत गरेको पाइन्छ । खासगरी स्याङ्जाली लोकगीतमा माइतीघर छाडेर पराइघर जानु, बुहार्तन सहनु, घर माइतीबाट हेला हुनु, लोम्ने बाट माया नपाउनुजस्ता अनुभूतिसँग जोडिएर आएका नारीजन्य विरहका सन्दर्भहरू यसरी प्रकट भएको भेटिन्छ :

दिनुभयो बाबाले काली पार तारेर

माइत आउन पर्ने मलाई तिजै पारेर (स्रोत: हरिकला तिवारी, चापाकोट स्याङ्जा)

सानोमा सानो दारको ठेकी दुईमाना दही जाने

घरको दुःख देख्दैनौ बाबा जाऊ भने भैजाने

भातै र खाने काँसेको थाल घिउ खाने बटुकी

गाउँ र बेसी पाही छ बाबा लामो देउ पटुकी (स्रोत: देवीप्रसाद वनवासी, वालिङ स्याङ्जा)

लेकको घाँस बेसीको मेलो खोलीको पँधेरो

न घरमा सुख न माइत सन्तोष मन मरो अँधेरो । (स्रोत : पवित्रा लम्साल, पुतलीबजार स्याङ्जा)

आँधीखोला बढेर डम्मै छ

मनमा के छ भन्नेलाई सम्मै छ ।

चैतको हावा सीमलु भुवा उँडाइदे हरुरु

शिरैका स्वामी विरानु हुँदा मन रून्छ धुरुरु (स्रोत: टोपली घर्ती, चापाकोट स्याङ्जा)

प्रस्तुत पङ्क्तिहरूमा जन्मघरबाट टाढिएर लोम्नेको घर अर्थात कर्म घर गएर आफ्नो जीवन बिताउँदै गर्दा नारीहृदयले अनुभूत गर्ने विभिन्न मर्म र वेदना अभिव्यक्त भएको देखिन्छ । त्यसै गरी पतिको माया नपाउँदा वा बिछोड हुनुपर्दाका क्षणमा उत्पन्न हुने अनेक विरह भाव पनि सघन रूपमा प्रकट भएको छ ।

परदेशी जीवन

परिवार र जीवन व्यवस्थापन गर्न पैसा चाहिन्छ । स्वदेशमा आमदानीका स्रोत र रोजगारी प्राप्तिको सहज वातावरण छैन । यही कारण आर्थिक जोहो गर्न परदेश पस्नु नेपालीहरूको बाध्यता हो । यसबाट स्याङ्जाली जीवन पनि प्रभावित छ । यहाँका युवा धन आर्जन गर्नका लागि परदेश जानु आउनु परम्परादेखि नै चलेको चलन हो । स्याङ्जा जिल्लाका कतिपय युवाहरू भारतीय तथा बेलायती सेनामा कार्यरत छन् भनेकति त कामदारका रूपमा संसारका अन्य मुलुकमा गएर बसेका छन् । यस्तो स्थितिमा आर्थिक विपन्नताका कारण परदेशिनु पर्दाको पीडा र त्यसले जन्माएका पारिवारिक, सामाजिक र सांस्कृतिक विरह बिछोडका सन्दर्भहरू स्याङ्जाका लोकगीतमा यसरी प्रकट भएको भेटिन्छ :

म त आमा नौ सागर पारी
 कति सम्भुँ हितैकी मनकारी
 आँधीखोलामा नरौ हे आमा मर्ने चोलामा (राजेन्द्र लम्साल, चिन्नेवास स्याङ्जा)

मनमा पीर मानी परदेश जानी निरिमाया म दुःखी हैछ
 बस्ने मन घरमा फुटेको कर्म निरिमाया के लाग्दो रैछ । (विश्व विनोद, चापाकोट स्याङ्जा)

देशै जाउँला कमाउला धन

पापी ज्यान हरायो नभन

मौलानीको के भर छ र

न त चिठी न आउनी खबर

करिमैले दिनदिन ठगोसी

उहि त हो नि सधैंको परदेशी (दलिमाया वि.क., रत्नपुर स्याङ्जा)

उपर्युक्त पङ्क्तिहरूमा मूलतः आर्थिक बिपन्नताका कारण परदेशिन बाध्य युवाहरूको व्यक्तिगत, पारिवारिक तथा सामाजिक पीडा र मर्म अत्यन्त मार्मिक ढङ्गले अभिव्यक्त भएको पाइन्छ ।

प्रकृति चित्रण

प्रकृति लोकजीवनको अभिन्न पाटो हो । यसर्थ लोकगीतको सिर्जनामा प्रकृतिले पनि ठूलो भूमिका खेलेको पाइन्छ । नेपालका जुनसुकै क्षेत्रमा प्रचलित लोकगीतमा आँखाले देखेको स्थानीय प्रकृतिसँग जोडेर लोकमानसका भावनाहरू अभिव्यक्त भएको भेटिन्छ । लोकगीत जोर्नेले आफू जन्मेहुर्केको थात थलो वरपर देखिने वनपाखा, खोलानाला, घाम पानी, पहाड, जङ्गल, चराचुरुङ्गी आदिलाई टपक्क टिपेर गीतमा गाएका हुन्छन् । स्याङ्जाली लोकगीतमा पनि प्रकृतिसँग साँधिपर आएका भावहरू यसरी प्रकट भएको पाइन्छ :

तल ज्याग्दी माथि छ तारे भिर

कहिल्यै मेरो भएन ठाडो शिर । (स्रोत: मनमाया तिवारी, रत्नपुर स्याङ्जा)

पारी पाखा घाम लाग्यो घमाइलो

मै चेलीलाई जन्म घर रमाइलो

यो मनैमा के हुन्छ हुन्छ

वनको न्याउली कराउँदा मन रून्छ । (स्रोत: बाबुकुमार सिग्देल, हरिनास स्याङ्जा)

चैतको उराठे मैना

भैमा पात रुखमा क्यै छैन (स्रोत: विश्वप्रेम अधिकारी, राङ्खोला स्याङ्जा)

बग्यो आँधी भर्यो सेती दोभान

रून्छ यो मन

(स्रोत: विष्णु गुरुङ्ग, पुतलीबजार, स्याङ्जा)

लोकगीतका उपर्युक्त अंशहरूमा प्रकृति चित्रणसँगै प्रकृतिसँग मानव जीवनको निकटता प्रस्तुत भएको देखिन्छ । यसका साथै प्रकृतिसँगै जोडेर मानवीय भावसमेत अभिव्यक्त भएको पाइन्छ ।

भाग्यवादी चिन्तन

नेपाली समाज पूर्वीय भाग्यवादमा विश्वास राख्ने समाज हो । यस्तो भाग्यवादी या कर्मवादी चिन्तन नेपाली लोकगीतमा गहिरोसँग प्रकट भएको देखिन्छ । भाग्य वा नियतिवादी चिन्तन अभिव्यक्त हुनु पनि स्याङ्जाका लोकगीतमा पाइने महत्त्वपूर्ण पक्ष हो । यहाँ प्रचलित लोकगीतमा विशेषतः भाग्यकै कारण मानिस आफू गरिब हुनुपरेको, आर्थिक बिपन्नताले जन्म देश छोडेर परदेसिनु परेको, परिवार, मायालु अनि आफन्तजनसँग विछोड हुनुपरेको, जीवनमा अनेक दुःखकष्ट भोग्नुपरेको जस्ता गहन सन्दर्भहरू यसरी प्रकट भएको भेटिन्छ :

करिमैमा नभएपछि त

भर्दोरिन्छ निधारको अक्षता

सधैं मलाई यस्तै पो होला कि

कहिले कसो सुखले छोलाकि(स्रोत: पुन्यप्रसाद बस्याल, चापाकोट स्याङ्जा)

हातैमा लाउने चाँदीको बाला बाघमुखे लेखेको

कसैले मेटी मेटिने छैन भावीले लेखेको

पाइन्छ रे हे निर माया भावीले लेखेको

पाइदैन रे हे निर माया आँखाले देखेको (स्रोत : विश्वप्रेम अधिकारी, राङ्खोला स्याङ्जा)

भिरमा लरक्यो खर

जाँ लान्छ कर्मले त्थै हो मेरो घर(स्रोत : सावित्री शाह, स्याङ्जा)

वनको न्याउली पनि सोभो छैन मसित

कर्मै बिग्रे पछि त (स्रोत : देवी गैह्रे, सेखाम स्याङ्जा)

यसरी भाग्य वा कर्मकै भरमा जीवन चलेको र भाग्यमै भएमात्र जीवनमा सबै कुरा पाउन सकिनेमार्मिक र गहकिला अभिव्यक्तिहरू स्याङ्जाका लोकगीतमा फेला पार्न सकिन्छ ।

आध्यात्मिक चिन्तन

हिन्दू धर्म, दर्शन र संस्कृतिको जगबाट आध्यात्मिक चिन्तन प्रतिपादित भएको देखिन्छ । लोकसाहित्यका सन्दर्भमा यस्तो आध्यात्मिक भावको अभिव्यक्ति मूलतः धार्मिक लोकगीतअन्तर्गत पर्ने भजन चुड्का गीतमा पाइन्छ । अधिकांश स्याङ्जाली जन हिन्दू धर्म र दर्शनप्रति आस्थावान् रहेको स्थिति फेला पर्दछ । यसका साथै स्याङ्जा जिल्ला आफैमा भजन चुड्काको उर्वर थलोका रूपमा समेत परिचित छ । स्याङ्जा बासीले मनाउने विभिन्न पर्व, धार्मिक अनुष्ठान एवम् उत्सवमा गाइने यहाँका भजन चुड्कामा आत्मा परमात्मा, इहलोक परलोक, एवम् आत्मज्ञान सम्बन्धी विविध चिन्तन यसरी व्यक्त भएको पाइन्छ :

स्वप्न भैं संसार छ, भुल्लु है बेकार छ
अन्त्यमा छ चोला यहाँ, बस्नु दिन चार छ
मेरो घर परिवार छ मेरो घर भग्मार छ

यति भए यसो गर्छु तृष्णा यो बेकार छ (इन्द्रनारायण लम्साल, क्याक्मी स्याङ्जा)
बाँचुन्जेल तेरो र मेरो

मरेपछि दुङ्गेको चौघेरो (स्रोत: खडानन्द डोटेल, चापाकोट स्याङ्जा)
यसबाहेक स्याङ्जा जिल्लाका गाउँघर, वन पाखामा गाइने अन्य लयका लोकगीतमा पनि आध्यात्मिक भाव प्रकट भएको पाउन सकिन्छ ।

निष्कर्ष

स्याङ्जा भौगोलिक, प्राकृतिक, ऐतिहासिक एवं सांस्कृतिक विविधताले भरिपूर्ण एवं महत्त्वपूर्ण जिल्ला हो । विविधतामय परिवेशबाट नै स्याङ्जाको जनजीवन वेष्टित छ । मूलतः स्याङ्जा जिल्लाबासीहरूको जीवनशैली, परम्परा र तिनले भोग्दै र यापित गर्दैआएको यावत् दुःखसुख सन्निहित जनजीवन नै मूलतः स्याङ्जाली जनजीवन हो । यही जनजीवनमा प्रचलित, मौखिक परम्परामा पुस्तान्तरित हुँदै आएका अनि लोकलयात्मक प्रवाहका गीत नै स्याङ्जाका लोकगीत हुन् । यहाँ प्रचलित लोकगीत स्याङ्जाली जनजीवनको अभिन्न पाटोका रूपमा समेत रहेको देखिन्छ । स्याङ्जामा विभिन्न लयप्रवाहमा संरचित सामयिक तथा सदाकालिक लोकगीतहरू प्रचलनमा रहेको पाइन्छ । यी लोकगीतहरूमा स्याङ्जाली जनमानसले देखेभोगेका यावत् जीवनसन्दर्भहरू लयात्मक प्रवाहमा साँधिएर सघनतासाथ अभिव्यक्त भएको देखिन्छ । यहाँका लोकगीतमा स्याङ्जाली जनजीवनका विविध पक्षहरू प्रकट भएको फेला पर्न सकिन्छ । यसो भए तापनि मूलतः लोकविश्वास, कृषिकर्म, मायाप्रेम, परदेशी जीवन, प्रकृति चित्रण, भाग्यवादी चिन्तनसँग सम्बद्ध विषयभावहरू अझ बढी मार्मिक रूपमा उद्घाटित हुन आएको भेटिन्छ । स्याङ्जाली लोकजीवनसँग सम्बद्ध मूलभूत पक्षहरू पनि उपर्युक्त नै हुन् । त्यसमा पनि अझ मायाप्रेम, परदेशी जीवन र भाग्यवादी चिन्तनको सघन अभिव्यक्ति भएका लोकगीतसँगै साँधिएर स्याङ्जाली लोकजीवन अभिव्यञ्जित भएको देखिन्छ । यहाँका लोकगीतमा सिङ्गो स्याङ्जाली सभ्यता र जनजीवन प्रष्टसँग भल्किएको देखिन्छ । त्यति मात्र नभइ लोकजीवनको अभिव्यक्ति र मौलिकताका दृष्टिले स्याङ्जाली लोकगीतको स्थान राष्ट्रिय

सन्दर्भमै उच्च रहेको भेटिन्छ । तसर्थ पनि लोकजीवनको अभिव्यक्तिका दृष्टिले स्याङ्जाका लोकगीत सबल, महत्त्वपूर्ण र अध्येयसमेत ठहरिन्छन् । अतः स्याङ्जाका लोकगीतको वैशिष्ट्य पनि यही नै हो ।

सन्दर्भ सामग्री

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महारानी उपन्यासमा नारी सामाजिक उत्पीडन

लक्ष्मीशरण अधिकारी

सार

प्रस्तुत आलेखमा चन्द्रप्रकाश बानियाँद्वारा रचित उपन्यास महारानी (२०७६) को नारीवादी कोणबाट अध्ययन गरिएको छ। सामग्री सङ्कलनको मुख्य स्रोत पुस्तकालयलाई बनाइएको यस आलेखमा नारीवादी अध्ययनलाई सैद्धान्तिक आधार बनाइएकाले मूलतः निगमनात्मक शोधविधिको प्रयोग गरिएको छ। यस उपन्यासमा विश्वप्रभाजस्ता पात्रले खेप्नुपरेको मूलतः सामाजिक उत्पीडन र अंशतः राजनैतिक तथा सांस्कृतिक उत्पीडनका बारेमा गम्भीर विमर्श गरिएको छ। यस क्रममा नारीवादी समालोचनाको परिचय दिई नारीवादी आन्दोलनको पृष्ठभूमि, विकास र यसका उपधाराहरूको चर्चा गरी त्यसैको जगमा महारानी उपन्यासको विमर्श गर्ने उद्देश्यले यो आलेख तयार पारिएको हो। महिलाका बारेमा प्रस्तुत गरिने दर्शन र राजनीति नारीवाद हो। नारीवादले पुरुषका तुलानामा नारी पछि परेका हुँदा पुरुषसह हक र अधिकार का लागि पितृसत्ताका विरुद्ध आवाज उठाउन प्रेरित गर्छ। लिङ्गका आधारमा हुने भेदभाव र दमनका कारण महारानी उपन्यासले राजनीति, अर्थतन्त्र, शिक्षा र शक्तिका स्रोतहरूमा पुरुषको वर्चस्व रहे पनि देशमा सङ्कट परेका बखत नारीहरूको भूमिका अद्वितीय रहँदै आएको तथ्य खुलासा गर्छ भन्ने निष्कर्षमा पुगिएको छ। विगतमा नारीप्रति गरिएको सामाजिक विभेद तथा उत्पीडनलाई चर्चामा ल्याउनु यस अध्ययनको प्राप्ति हो।

मुख्य शब्द : पितृसत्ता, बहुविवाह, मूल्यहीनता, रुढिग्रस्त संस्कार र लैङ्गिक विभेद।

विषय उठान

प्राकृतिक वा शारीरिक रूपले महिला र पुरुषमा भिन्नता देखिए पनि महत्त्वका दृष्टिले यी दुबै समान हुन्। परिवार, समाज र राज्यले शिक्षा, कानून र धर्मका नाममा नारीमाथि संस्थागत रूपमा विभेद गर्दै आएकाले नारी र पुरुषको अवस्था असमान रहेको छ। नेपाली उपन्यासमा लैङ्गिक विभेदीकरणबाट उत्पन्न समस्याका बारेमा विमर्श हृदयचन्द्रसिंह प्रधानको *स्वास्नीमान्छे* (२०११) बाट भएको मानिन्छ। विजय मल्लको *अनुराधा* (२०१८), भवानी भिक्षुको *सुभद्रा बज्यै* (२०१९), पारिजातको *शिरीषको फूल* (२०२२) र *अनिदो पहाडसँगै* (२०३९) विश्वेश्वरप्रसाद कोइरालाको *तीन घुम्ती* (२०२३), सरुभक्तको *तरुनी खेती* (२०५३), पद्मावती सिंहको *समान्तर आकाश* (२०६२) लगायतका दुई दर्जन जति उपन्यासमा लैङ्गिक विभेदबाट आहत बन्न पुगेका नारीको कथा भनिएको छ। पर्वत राज्यको अखण्डताका निमित्त प्रेमी र पति गुमाएकी एउटी नारीको कथा (२०७६) उपन्यासमा भनिएको छ। यसमा उच्च वर्गको धरापिलो जीवन र निम्न वर्गका नारीहरूको अगतिलो जीवनको प्रस्तुति छ। यसका लेखक चन्द्रप्रकाश बानियाँ हुन्। अखबारहरूमा संस्कृति र राजनीति विषयक स्तम्भ लेख्ने बानियाँले गैरआख्यानात्मक कृति पनि लेखेका छन्। यस आलेखमा नारीवादी कोणबाट विश्लेषणका निमित्त *महारानी* उपन्यासको चयन गरिएको छ। यो चयन स्वैच्छिक हो। यस आलेखमा *महारानी* उपन्यासका अन्य शक्तिहरू जस्तै- ऐतिहासिक, देशभक्ति, संरचनात्मक, भाषाशक्तिका बारेमा नभएर नारीपुरुष शक्तिसम्बन्धको असन्तुलित स्वरूपका कारणले नारीहरूले भोग्नुपरेका सामाजिक उत्पीडनलाई नारीवादी कोणबाट अध्ययन गर्ने उद्देश्य राखिएको छ। कृति विश्लेषण पद्धतिको प्रयोग गरिएको यस लेखमा मूलतः निगमानात्मक शोधविधिको प्रयोग गरिएको छ।

समस्याकथन

महारानी उपन्यासलाई विभिन्न कोणबाट विश्लेषण गर्न सकिने भए पनि यस आलेखमा नारीवादी कोणबाट विश्लेषण गर्नका निम्ति लिखित प्राज्ञिक जिज्ञासालाई यस लेखमा समावेश गरिएको छ :

(क) महारानी उपन्यासका नारी पात्रले भोग्नुपरेका सामाजिक तथा राजनीतिक उत्पीडन के कस्ता छन् ?

(ख) यस उपन्यासका नारीहरूले र लेखकले पितृसत्तालाई कसरी हेरेका छन् ?

शोधविधि

प्रस्तुत अध्ययन नारीवादी कोणबाट महारानी उपन्यासको विश्लेषणमा केन्द्रित छ । अध्ययनका निम्ति आवश्यक सामग्री सङ्कलनका लागि मुख्य स्रोत पुस्तकालयलाई बनाइएको छ । यस अध्ययनमा प्राथमिक सामग्रीका रूपमा महारानी उपन्यास रहेको छ भने नारीवादसँग सम्बन्धित समालोचनात्मक लेख द्वितीयक स्रोतका रूपमा उपयोग गरिएको छ । यो आलेख महारानी उपन्यासको नारीवादी कोणबाट विश्लेषणमा केन्द्रित रहेकाले निगमनात्मक विधिको प्रयोग गरिएको छ । पितृसत्तात्मक समाजमा नारीले भोग्नुपरेका सामाजिक समस्यालाई खोतल्ने क्रममा प्रस्तुत उपन्यासको औपन्यासिक परिवेश र नारीहरूको अभिव्यक्तिगत अवस्थाको पनि रेखाङ्कन गरिएको छ ।

नारीवादी समालोचना

नारीवादी साहित्यिक समालोचना सांस्कृतिक स्वतन्त्रता तथा समानतासँग सम्बद्ध छ । पश्चिममा नारीवादी आन्दोलन विकसित भयो । यो आन्दोलन पितृसत्तावादको विरोध र नारीमुक्तिको प्रश्नसँग जोडिएको छ । यसले साहित्यको पितृसत्तात्मक व्याख्याप्रति प्रश्न गर्छ र यसले पुरुषद्वारा स्थापित मूल्यको विरोध गर्छ । शारीरिक रूपले नारी र पुरुषको भिन्नता स्वाभाविक छ तर महत्त्वका दृष्टिले यी दुबै समान छन् । कतिपय मान्छेका निम्ति लिङ्ग भेद र लैङ्गिक विभेदीकरण उस्तै विषय मानिए पनि यी भिन्न विषय हुन् । लिङ्ग भेद प्राकृतिक भिन्नताको विषय हो भने लैङ्गिक विभेदीकरण सामाजिक विषय हो । समाज र राज्यले निर्माण गरेका शिक्षा, धर्म, कानून, व्यवसाय सबैमा नारीको भूमिका पुरुष शासित समाजमा निर्णायक हुन सकेन । नारीलाई हीन तुल्याउने कार्य सामाजिक व्यवस्थाले गरेको हो । नारीवादले नारीमाथि हुने अनेक किसिमका उत्पीडनको विरोध गर्छ । वर्तमान समयमा पनि महिलालाई सम्पत्तिको अधिकार, सन्तानमाथिको अधिकार, धार्मिक अधिकार, आफ्नै शरीरमाथिको अधिकार दिन हच्किएको अवस्था छ । नारी समानताको विषय समाजलाई पूर्णाङ्ग बनाउने प्रयत्न भएकाले पुरुषहरूको पनि सरोकारको विषय बनेको छ । नारीको हक अधिकारको समर्थन गर्ने पुरुष पनि नारीवादी हुन् । स्वतन्त्रता र समानताको हक दलित, जनजाति, कालाजाति सबैले पाउनुपर्छ भन्ने सन्दर्भमा नै नारीवाद आएको हो । पुरुष र महिलाका बिचमा समानता ल्याउन चलाइने सामाजिक आन्दोलन नै नारीवाद हो ।

नारीवादी आन्दोलन

विश्वमा नारीमुक्ति आन्दोलनको इतिहास अठारौँ शताब्दीदेखि थालनी भएको हो । अमेरिकी र फ्रेञ्च क्रान्तिपछि पुरुषलाई नागरिकताको अधिकार भए पनि महिलालाई आर्थिक, राजनीतिक र सामाजिक अधिकारबाट वञ्चित गरिएको थियो । मेरी उलस्टोन क्राफ्टले सन् १७९२ मा प्रकाशित *भिन्डकेसन अफ वुमन* शीर्षक पुस्तकमा

महिलालाई पनि पुरुषसरह अधिकार हुनुपर्ने जिकिर गरिन् । नारीवादी आन्दोलनको प्रथम चरण उनको कृतिबाट सुरु हुन्छ । त्यसपछि जोन स्टुअर्ट मिलले *द सब्जेक्सन अफ वुमन* (१८६९) लेखी नारीवादी आन्दोलनलाई गति दिए । प्रथम विश्वयुद्ध हुँदा कार्यालय कुर्नका लागि महिलाले अवसर पाएका हुन् । महिलाले मताधिकार को अवसर पनि यही समयमा प्राप्त गरे । नारीवादी आन्दोलनको दोस्रो चरण सन् १९४९ देखि सुरु हुन्छ । सन् १९४९ मा सिमोन द बोउवारले *ल डुजियम सेक्स* लेखेर नारीवादी आन्दोलनमा हलचल मच्चाइन् । पितृसत्ताले नारीलाई दोस्रो दर्जामा राख्ने गरेको तथ्य उनले प्रस्तुत गरिन् । उनको पुस्तक *द सेकेण्ड सेक्स* का रूपमा भएको अङ्ग्रेजी अनुवादद्वारा यसको प्रभाव बाँकी विश्वमा विस्तारित भयो । सन् १९६० तिर महिलाले शरीरमाथिको अधिकारजस्ता विषयमा कुरा उठाउन थाले । सन् १९६० को दशकलाई पितृसत्ता, लैङ्गिकता र महिलाको घरेलु शोषणका विरुद्धका दशकका रूपमा लिने गरिन्छ (भट्टराई, २०७७ पृ. ११४) । यस दशकको लैङ्गिक अध्ययनको शक्तिशाली कृति बेट्टी फ्रिजनको *द फेमिनिन् मिस्टिक* (सन् १९६३) हो । सन् १९७०मा नारीवादी आन्दोलनको तेस्रो चरण सुरु हुन्छ । १९७०मा नारीवादी आलोचना अनेक समुदायमा विभाजित हुन्छ । कृषि अर्थशास्त्री एस्थप बजरपले रसियन, ल्याटिन, अमेरिकन र अफ्रिकन महिलाहरूमाथि अध्ययन गरेर *वुमन्स रोल इन इकोनोमिक डिभलपमेन्ट* (१९७०) लेखी महिलाहरूबाट अप्रत्यक्ष रूपमा आर्थिक योगदानको काम भइरहेको तथ्य प्रकाशित गरिन् । विकासका स्रोत र साधनमा महिलाको पनि पहुँच उपलब्ध हुनुपर्छ भन्ने आवाज यही दशकमा उठ्यो । गोरा नारी, काला नारी, इस्लामी नारी, दलित नारीको अवस्था एउटै छैन भन्ने कुरा तेस्रो चरणमा उठ्यो । सन् १९८० देखि नारीवादी आन्दोलनको चौथो चरण सुरु हुन्छ । चौथो चरणमा आइपुग्दासम्म महिलाको परम्परागत भूमिका फेरिन्छ । उनीहरूलाई आर्थिक र मनोवैज्ञानिक रूपमा समान भएको आभास हुन थाल्यो । शिक्षा, राजनीति, कला, साहित्यजस्ता क्षेत्रमा महिलाको उपस्थिति बलियो हुन थाल्यो ।

नारीवादभित्रका विभिन्न उपधाराहरू

नारीवाद अन्तर्वस्तु प्रधान साहित्यिक आन्दोलन हो । नारीवादलाई उदार, मार्क्सवादी, आमूल, सांस्कृतिक, अस्तित्ववादी, मनोविश्लेषणात्मक, उत्तरआधुनिकतावादी धारामा विभाजन गरी नारीका समस्यालाई केलाउने गरिएको छ ।

उदार नारीवाद परम्परागत धारा हो । विश्वव्यापी संसारको आयको दश प्रतिशत मात्र नारीहरूको पोल्तामा जान्छ र संसारको एक प्रतिशत सम्पत्ति मात्र तिनको नाममा छ (उप्रेती, २०६८ पृ. २३६) । उदार नारीवादीले पुरुषसँग आर्थिक, समाजिक र सांस्कृतिक क्षेत्रमा बराबरीका कुरा उठाउँछन् । 'उदारवादी नारीवादले महिलामाथिको उत्पीडनको कारणका रूपमा जैविक होइन, सामाजिक, आर्थिक तथा सांस्कृतिकलाई लिन्छ' (चैतन्य, २०७० पृ. १६०) । समान कामका लागि समान ज्याला, स्वतन्त्रता, नागरिक अधिकार, प्रजननसम्बन्धी अधिकारजस्ता मुद्दा यसले उठाउँदै आएको छ । यसले महिलामुक्तिका लागि महिलाहरूलाई हर क्षेत्रमा समान अधिकार दिनुपर्छ भन्ने कुरामा जोड दन्छ । पितृसत्ताको संरचनात्मक परिवर्तनलाई नभई त्यसको सुधारमा जोड दिनु र गोरा महिलाका मुद्दा बोक्नु उदार नारीवादका सीमा हुन् ।

मार्क्सवादी नारीवादका अनुसार नारीमाथि हुने उत्पीडन र मुक्तिको प्रश्नलाई वर्गीय र लैङ्गिक दुवै दृष्टिले हेर्न आवश्यक छ । नारीमुक्तिका लागि पुँजीवादी व्यवस्थाको अन्त्य र समाजवादी व्यवस्थाको स्थापना आवश्यक

हुन्छ (चैतन्य, २०७० पृ. १६०) । एङ्गोल्सका भनाइमा परिवारको सम्पत्तिको अधिकार पुरुषमा एकात्रित भएपछि नारी सर्वहारा बनेकी हो । मार्क्सवाद नारीवादसँग स्थायी रूपमा जोडिएको छ (कावर्ड, सन् १९८३ पृ. १३०) । मार्क्सवादीहरूका भनाइअनुसार वर्ग आधारभित्र पर्छ भने लिङ्ग अधिरचनाभित्र पर्छ । इम्मा गोल्डमेनले आर्थिक पराधीनता नै वेश्यावृत्तिको कारक हो भनेकी छन् (अधिकारी, सन् २०१४ पृ. ६३) । पुँजीवादी पितृसत्ताको अवसानपछि मात्र वेश्यावृत्ति समाप्त हुन्छ भन्ने उनको दृष्टिकोण छ । जिलाइ आइन्सस्टिनका अनुसार महिलाहरूलाई दमन गरिने मूल कारण पुरुष प्रभुत्व र पुँजीवादी व्यवस्थाको गठबन्धन हो (पाण्डे, २०६९ पृ. १८) । मिसेल बारेटले गृहस्थीको आर्थिक सङ्गठन, शिक्षा पद्धति, लैङ्गिक पहिचान र यौन तथा शारीरिक पुनरुत्पादनको सम्बन्ध आदिका सन्दर्भबाट नारी लैङ्गिक अवधारणाको मार्सेली विश्लेषण प्रस्तुत गरेकी छन् (शर्मा र लुइटेल्, २०६१ पृ. ३७४) । मार्क्सवादको मान्यतालाई विभिन्न कोणबाट हेरिएको छ । युरोपको पूर्वीभागमा समाजवाद समाप्त भएपछि मार्क्सवादी नारीवादको मृत्यु भयो भन्नेहरू पनि छन् (म्यासेन, सन् २००० पृ. ५९) र यो अभै सान्दर्भिक छ भन्नेहरू पनि छन् (बिस्ले, सन् १९९९ पृ. ५९) । मार्क्सवादले सामाजिक शोषणको मुख्य जोड वर्गलाई मान्छ भने मार्क्सवादी नारीवादीहरूले लिङ्गलाई मान्छन् (त्रिपाठी, सन् २०१२ पृ. ९१) । मार्क्सवादी नारीवादका अनुसार यौन शोषण, पितृसत्ता, सांस्कृतिक विभेद पुँजीवादसँग कुनै न कुनै रूपमा जोडिएका छन् ।

मार्क्सवादी राजनीतिबाट असन्तुष्ट समूहले आमूल नारीवादी धारालाई जन्म दिएका हुन् । पश्चिमी समाजमा सन् १९६० सुरु भएको युवा आन्दोलनबाट आमूल नारीवादी धारा सिर्जना भएको हो । आमूल नारीवादले विद्यमान नारी उत्पीडनलाई समूल नष्ट गर्नुपर्छ भन्ने मान्यता राख्छ । आमूल नारीवादीका अनुसार सम्पूर्ण पुरुषहरू शक्तिशाली छन्, अन्यत्र कतै शक्तिशाली हुन नसकेका पुरुष पनि आफ्नो वृत्तिका महिलाका अगाडि शक्तिशाली रहेकै हुन्छ (त्रिपाठी, सन् २०१२ पृ. ९६) । यो धाराले शरीर राजनीतिलाई बढी महत्त्व दिन्छ । विषम लिङ्गहरूका बिचको संस्थापनले महिलालाई पुरुषका अधीनमा पारेको हो भन्ने आमूल राजनीतिको केन्द्रीय सिद्धान्त हो (टुना, सन् २०१२ पृ. ९६) । राजनीतिक रूपमा सङ्गठित भएर यौन केन्द्रित व्यवस्थालाई धुलो चटाउनु यस धाराको उद्देश्य हो । यस धाराले पितृसत्तामा सुधार गर्दै जाने भन्ने दृष्टिकोणको सट्टा आमूल परिवर्तन आवश्यक छ भन्ने मान्यता राख्छ । उनीहरूका भनाइमा पितृसत्तात्मक समाजमा नारीलाई यौन उपभोग्य वस्तुका रूपमा हेरिन्छ भने पुरुषलाई उपभोक्ताका रूपमा हेरिन्छ ।

सांस्कृतिक नारीवादीहरूले राजनैतिक परिवर्तनको सट्टा सांस्कृतिक रूपान्तरणमा जोड दिन्छन् । सन् १९७० को दशकदेखि नारीवादी पक्षलाई सांस्कृतिक रूपमा पुनर्मूल्याङ्कन गर्न थालियो । नारीहरूले स्त्रीत्व गुणलाई व्यक्तिगत शक्ति र गौरवको वस्तु ठाने । यसले नारीलाई उच्च नैतिकता उपलब्ध गराउन सकारात्मक भूमिका खेल्न सक्ने तथ्यलाई इङ्गित गरे (शिवाकोटी, २०६२ पृ. ३०३) । यिनीहरूका विचारमा पुरुष र नारीका लैङ्गिक भिन्नता मात्र नभएर सांस्कृतिक स्वभावमा पनि भिन्नता छ ।

नारीवादी चिन्तनको विशद चर्चा सिमोन द बोउवारको *द सेकेन्ड सेक्स* (सन् १९४९) बाट भएको हो । नारीको अवस्थाबारे वर्णन गरिएको यो कृतिको चिन्तन अस्तित्ववादी छ । यसमा बोउवारले महिलाको सांस्कृतिक र राजनैतिक अवस्थाबारे चिरफार गरेकी छन् । उनले मार्क्सवादले सत्ताको उन्मादले नारी समस्याको हल गर्न सक्तैन

भनेकी छन् । उनले आमा छोराको सम्बन्धमा कामुकता उत्पन्न हुन्छ भन्ने कुरा अस्वीकार गरेकी छन् (बोउवार १९९८ पृ. २६५) । उनले क्रान्तिका बखत नारीको सहायता खोजे पनि सत्तामा पुगेपछि पुरुषले नारीमाथिको दमन गर्छ भनेकी छन् । मेरी डेलीको अस्तित्ववादी चिन्तनमा आधारित *बियोन्ड गड द फादर* (१९७३) कृतिमा सबै खालका विभेद विरुद्ध डटेर लड्नुपर्छ भनिएको छ ।

नारीवादी आन्दोलनको अर्को धारा फ्रेञ्च नारीवादी आन्दोलनसँग सम्बद्ध छ । यो धारा खास गरी मनोविश्लेषणात्मक प्रवृत्तिबाट प्रभावित छ । फ्रान्सेली महिला लेखकहरू विगतको साहित्य पुरुषद्वारा लेखिएको भन्दै साहित्य समाजको दर्पण हो र त्यो भाषाबाट व्यक्त हुन्छ भन्ने कुरा अस्वीकार गर्छन् (गुएरिन, सन् १९९९ पृ. २०३) । बौद्धिकता यस धाराको विशेषता हो । जुलियट मिचेलको *साइको एनालिसिस एन्ड फेमिनिज्म* (१९७५) यस क्षेत्रको महत्त्वपूर्ण कृति हो । ज्याक लकानको नयाँ मनोविश्लेषणको विस्थापन सिद्धान्तलाई रेखाचित्रद्वारा प्रमाणित गर्न खोज्दै यस धाराका नारीवादीहरूले पुरुष र नारीको समानताको समस्या हल गर्ने प्रयास गरेका छन् (बराल, २०६४ पृ. ६९) । फ्रायडले लिङ्गलाई जैविक अड्का रूपमा व्याख्या गरे भन्ने लकानले त्यसलाई प्रतीकात्मक सांस्कृतिक अर्थ दिए । त्यसैले नारीवादीहरू लकानको मनोविश्लेषणात्मकप्रति आकर्षित भएका हुन् (अधिकारी, २०६१ पृ. ६२) । जुलेवा क्रिस्तेवा, लुसी इरिगरी तथा हेलेन सिकससहरूको भनाइ पश्चिमी संस्कृति दमनात्मक तथा पुलिङ्ग शब्द केन्द्रित छ । धर्म र दर्शन मात्र होइनन् कि भाषा पनि लोमने मान्छेकै पक्षमा छ (गौतम, २०५० पृ. ४२१) । महिलामा हुने हीनताको भावना जैविक भिन्नताको कारणले नभएर सामाजिक व्यवस्थाले उत्पन्न भएको हो । एड्रिन रिचका भनाइअनुसार पुरुषले आफ्नो शक्तिको दुरुपयोग गरेर महिलामाथि विषम लैङ्गिकता लादेको हो र पुरुष आफ्नो शारीरिक, आर्थिक एवं संवेगात्मक अधिकारको सुनिश्चितताका लागि यस्तो कार्य गर्छ (टुना, १९९५ पृ. १९८) । लकानले लैङ्गिकता सामाजिक निर्माण हो भनेका छन् ।

उत्तरआधुनिकतावादी नारीवादीहरू हरेक व्यक्तिलाई आफ्नो भनाइ व्यक्त गर्ने अधिकार हुन्छ भन्छन् । यिनीहरूका अनुसार शोषणका अनुभव सबै ठाउँमा एउटै प्रकृतिको नहुने हुनाले सम्बन्ध बिच्छेद गर्ने वा नगर्ने भन्ने कुरा आफैँले तय गर्ने कुरा हो । हेलेन सेक्ससले नारीवादी लेखनको विकास गरी पुरुषद्वारा परिभाषित संसार बदल्नुपर्छ भनेकी छन् । लेखाइ र बोलाइका माध्यमबाट मौनता तोड्नुपर्ने कुरामा उत्तरआधुनिकतावादी नारीवादले जोड दिन्छ ।

सन् १९७० को दशकपछि विनिर्माणवादी, मिथकीय, उत्तरसंरचनावादी, कालाजातीय, समलिङ्गीय लगागतका अनेक प्रकारका नारीवादको विकास भएको छ । नारीवादले साहित्येतर कुरामा बढी ध्यान दिने भए पनि नारीमाथि पुरुषका अधीनस्था समाप्त पार्ने दिशामा यो आन्दोलन अघि बढेको छ ।

महारानी उपन्यासमा नारीवाद

शीर्षक

महारानी इतिहासलाई पृष्ठभूमि बनाएर लेखिएको कल्पना प्रधान उपन्यास हो । यस उपन्यासको नामकरण यसै उपन्यासमा चित्रण गरिएको मूल समस्या तथा यसै समस्याकी संवाहक मूल नारी चरित्र विश्वप्रभाको जीवन सन्दर्भबाट भएको हो । उपन्यासको प्रकाशनकाल (२०७६) भए पनि यसको परिवेश लगभग तीन शताब्दी पुरानो

हो । यसले तिन सय वर्ष पुरानो नारी समस्याको चित्रण गर्छ । विश्वप्रभालाई किन महारानी भनियो भन्ने सन्दर्भमा किंवदन्तीको अडेसो बनाएर कथा भनिएको छ र यसमा पर्वत राज्यका राजा घनश्याम लगायतका पात्र, घटना, प्रसङ्गहरूको वृहत् परिचर्चाले पनि महत्त्व पाएको छ । शीर्षकमार्फत नारी प्रधानता भल्केको छ भने अर्कातिर यसले प्रमुख नारी पात्रको चारित्रिक अवस्थिति र बलिदानको भूमिकालाई स्थापित गराउने प्रयत्न पनि गरेको छ । यस उपन्यास मार्फत विश्वप्रभाको बलिदान राज्यको अखण्डताका निमित्त निर्णायक रहेको पुष्टि गर्न खोजिएकाले उपन्यास शीर्षकदेखि नै नारीकेन्द्रित रहेको पुष्टि हुन्छ ।

औपन्यासिक परिवेश र नारी

महारानी उपन्यासले विश्वप्रभालाई केन्द्रमा राखे पनि तिन शताब्दी पुरानो बाइसी चौबिसी राज्यहरूमध्ये एक राज्य पर्वतको कथा भन्छ । यसमा पर्वत राज्यको दुःख, सुख, परम्परा, संस्कृति, सत्ता सङ्घर्ष, भावना र बलिदान, विवशता र बाध्यता, पितृसत्ता र अन्धविश्वास आदिलाई विभिन्न घटना र चरित्रद्वारा प्रस्तुत गरी यसमा तत्कालीन नेपाली समाजको सूक्ष्म तथा व्यापक प्रतिनिधित्व गराउने प्रयास गरिएको छ । यस प्रयासबाट तत्कालीन समाजको दृष्टिकोण र क्रियाकलापको यथार्थ चित्रण गरिएको छ । उपन्यासले पर्वत राज्यको कथा समेटेको हुँदा कथानकको आयाम विस्तृत फलकमा फैलिएको छ । यसको स्वरूप पनि ३६८ पृष्ठमा विस्तारित र ५३ परिच्छेदरूमा विभाजित छ । औपन्यासिक समयका हिसाबले यसको कथानक युवराजको विवाह सन्दर्भबाट सुरु हुन्छ र विवाह भएको तिन वर्षसम्मका सन्दर्भपछि समाप्त हुन्छ । यो भुँइमान्छेलाई केन्द्र बनाएर लेखिएको उपन्यास नभए पनि यसले भुँइमान्छेको पनि कथा भन्छ ।

उपन्यासको मुख्य घटना स्थल बेनीबजारको पश्चिम खण्डमा अविस्थित कुरिलाखर्क रहेको छ । तत्कालीन महाराजा घनश्यामकी जेठी महारानी गुलवदनको छोरा मलेवम जन्मले र कान्छी महारानी जयन्तीका छोरा भद्रिवम गर्भले जेठोमध्ये कुन सन्तानलाई पर्वतको राजगद्दी हस्तारण गर्ने भन्ने समस्या परेका बखत विश्वप्रभाले व्यक्तिगत स्वार्थबाट माथि उठेर पर्वत राज्यका पक्षमा गरेको निर्णय र बलिदानले पर्वत राज्यको अखण्डता सुरक्षित बनेको सन्दर्भ उपन्यासमा छ ।

तत्कालीन समयमा विवाहलाई समेत सत्ता स्वार्थसँग जोडघटाउ गर्ने प्रचलन पाइन्छ । युवराजको विवाहका निमित्त विभिन्न ठाउँबाट नरिवल आउने चलन पाइन्छ । आफ्नी राजकुमारीलाई महारानी बनाउन राज्यहरू तँछाडमछाड गर्छन् तर राजकुमारीलाई सोधपुछ भने गर्दैनन् । जुन राज्यकी राजकुमारी बत्तीस लक्षणले युक्त छ, हेरकोर गर्दा पनि राम्रा लक्षण देखिन्छन् र सम्बन्ध बलियो हुन्छ, त्यही राज्यकी राजकुमारी विवाह गर्ने चलन देखिन्छ । प्रस्तावित बधुहरूका बारेमा गुप्त रूपमा जानकारी लिने र सभामा छलफल गरी हरेक दृष्टिले योग्यको छनौट गरी विवाह गर्ने परम्परा छ । नरिवल आएका मध्येबाट छनोट गरी एक वा धेरै राजकुमारीलाई राज्यमा डोली पठाएर मगाइन्छ अनि उपयुक्त लगन हेरी विवाह गरिन्छ । राज्यको पुरानो तुष मेटाउन र बलिया राज्यसँग सम्बन्ध जोड्न पनि विवाहलाई हतियार बनाउने चलन देखिन्छ । सामान्य अवस्थामा कुलकी बुहारी खाज्ने तर राज्यलाई सुरक्षित बनाउने वातावरण बन्छ भने विधर्मी र विजातीय भए पनि विवाह स्वीकार गर्ने परम्परा रहेको छ ।

समाजमा पितृसत्तात्मक वृद्धतन्त्र छ । कपर्दारकको पदवी सुमन्तलाई दिँदा अभिरञ्जन खुशी हुँदैन । राजकुमारीको विवाह हुँदा माइती पक्षले सुसारे दिने चलन छ । भविष्यका महारानीका निमित्त दरबारिया धर्म, संस्कृति, अदव, काइदा, अनुशासन आदि विषयमा प्रशिक्षण दिइन्छ । युवराजलाई भने राज्यले खर्चा गरेर पढ्न पठाउँछ । विवाहमा दुलाहामाथि हमला हुने भयले डोली मगाउने चलन रहेको बुझिन्छ । दरबारियाहरूको शोख कालिजको शिकार गर्ने रहेको छ । निम्न वर्गले जार काट्ने कामलाई पुरुषार्थसँग जोडेको पाइन्छ । उच्च वर्गका पुरुषलाई मात्र इतिहास, पुराण, धर्म, नीतिशास्त्र, युद्धकला जान्ने अवसर उपलब्ध छ । महारानीको भूमिका निर्णायक हुँदैन सुभाब दिन मात्र सक्छन् । मुख्य अधिकार राजामा हुन्छ । यस उपन्यासले विश्वकर्मालाई समस्या समाधान समितिको सदस्यको भूमिका दिएको छ । थापा, छन्त्याल र मगरहरूलाई उच्च तहका पद दिइएको छैन । सामन्तवादका आधार जमिन, सत्ता र जागिर हुन् । यसमा बम मल्लहरूलाई मात्र वंशका आधारमा जमिन, सत्ता र जागिर उपलब्ध छ । सांस्कृतिक दृष्टिले उपन्यास सामान्ती सांस्कृतिक परिवेशको केन्द्रमा छ ।

यस उपन्यासका मुख्य घटनाहरू कुरिलाखर्क र बेनीमा घटेका छन् केही घटनाहरू ज्यामरुक र बाघखोरमा घटेका छन् । पर्वतका निकट आफन्त राज्यहरू लमजुङ र जुम्ला छन् भने पुराना मित्र राज्यहरू तनहुँ र पाल्पा छन् । गोरखा र जुम्लासँग सम्बन्ध बिग्रैको स्थिति छ । छाँची र देउपुरसँग वैवाहिक सम्बन्ध कायम भएको छ ।

पर्वहरूमा शुभकार्यका लागि श्रीपञ्चमीलाई महत्त्व दिने चलन छ । धितो बन्दक रकम फिर्ता गर्ने, साहुको रिन, व्याज तिर्ने भाका, लेनदेन, तमसुक, सरस्वती पूजा, विद्याध्ययन प्रारम्भ गर्ने, सबै काम यसै दिन हुन्छ । माईपूजा गरेपछि रोगव्याध रोकिन्छ भन्ने लोकविश्वास रहेको पाइन्छ । पूजापछि खानेकुरा बाँददा राजा, भाइभारदार, अङ्गारक्षक, भद्रभलादमी, पण्डित, पुरोहितलाई क्रमशः भाग लगाइन्छ अनि मात्र नारीहरूको पालो आउँछ ।

मूल समस्या

महारानी उपन्यासले नारीका समस्यालाई सामाजिक समस्याका रूपमा लिएको छ । मूलतः उदारनारीवादी धारालाई आधार बनाएर यो उपन्यास लेखिएको छ । अन्य धाराहरूको प्रभाव उपन्यासले आंशिक रूपमा ग्रहण गरेको छ । विश्वप्रभाले महलवसन्ताले जस्तै जीवनशैली अपनाएकी हुन्थी भने उसले लैङ्गिक ढङ्गले भोग्नुपर्ने समस्या परम्परागत नारीले भोग्ने प्रकारकै हुन्थे तर उसको वाचाल प्रवृत्ति र आस्तित्वक चेतनाले गर्दा उसले भोगेको लैङ्गिक उत्पीडन केही भिन्न बन्न पुग्यो । अरू नारीले भोगेका उत्पीडन परम्परागत नै छन् । अब यहाँ क्रमशः यस उपन्यासले रेखाङ्कित गरेका बहुविवाह, असमान शैक्षिक स्थिति, छोरीका जीवनको मूल्यहीनता, पितृसत्ता, अन्धविश्वास, मनोविज्ञानजस्ता प्रमुख समस्याका बारेमा चर्चा गरिन्छ ।

बहुविवाह : संसारका अधिकांश मुलुकमा राजनीतिक संस्थाका प्रमुख प्रायः पुरुष नै छन् र नीतिनिर्माणका हरेक निकायमा पुरुषकै बाहुल्य छ । धर्मग्रन्थका लेखक र व्याख्याता पुरुष नै छन् । पौराणिक पात्र, परम्परा र इतिहासलाई आधार बनाएर शासकले बहुविवाह गर्छन् र परिणाम गलत आएका खण्डमा महिलालाई नै दोष दिन्छन् । बहुविवाह गरी कामान्ध बनेको दशरथलाई विभिन्न मिथक बनाएर पितृसत्ताले आदरणीय राजा मान्छ भने आफ्नो छोरालाई राजा बनाउन खोज्ने यथार्थ प्रवृत्ति भएकी कैकयीलाई कुलटा मान्छ । महारानीका

शासकले परम्परालाई आधार बनाएर बहुविवाह गरेका छन् । प्रत्येक रानीको राजालाई रिभाउने र आफ्ना छोरालाई राजगद्दीमा बसाउने रहर हुन्छ । महाराज घनश्यामले बहुविवाह गर्नाले एउटी रानीको गर्भ पहिले रहने र अर्की रानीको गर्भपछि रहे पनि जन्म पहिले भएकाले संवैधानिक सङ्कट उत्पन्न भई छिमेकी राज्यले खेल्ने र लडाउने मौका पाएका छन् । उपन्यासकारले जन्मका आधारमा जेठो मलेवमप्रति सहानुभूति व्यक्त गरी यसलाई सत् पात्र बनाएका छन् ।

असमान शैक्षिक स्थिति : सभ्यताको आरम्भदेखि नै शैक्षिक क्षेत्र पुरुषको नियन्त्रणमा रहेको देखिन्छ । हुन त पूर्वीय सभ्यताको इतिहास हेर्दा वेदका मन्त्रहरूको लेखनमा महिलाहरूको सहभागिता देखिन्छ । त्यसपछिका ग्रन्थहरूको लेखनमा महिलाहरूको उल्लेख्य सहभागिता देखिन्छ । *महारानी* उपन्यासमा युवराजलाई दिइने र राजकुमारीलाई दिइने पाठ नै फरक छ । युवराजलाई चतुर, साहसी, व्यवहारकुशल, नीतिज्ञ, शास्त्रप्रवीण बनाउन गुरुकुलमा पठाएर राज्यले खर्च गरेर पढाउँछ भने राजकुमारीलाई दरबारिया भाषा, रहनसहन, शिष्टता, मर्यादाजस्ता कुरामा तालिम दिएर इमान्दार दासी बनाउँछ । उपन्यासकारले आफ्नै रुचि, अभ्यास र प्रतिभा कारणले विश्वप्रभालाई क्षमतावान् बनेको देखाएर महिलाले अवसर पाएर काम गर्न सक्छन् भन्न सङ्केत दिन खोजेका छन् ।

छोरीका जीवनको मूल्यहीनता : पितृसत्तात्मक समाजमा नारीलाई निरीह, कमजोर, निष्क्रिय, परावलम्बी, रक्षिता, आकाङ्क्षारहित, असक्षम, रुन्चे, पालिने, मनोरञ्जन दिने र सानोतिनो काम गर्ने जातका रूपमा हेरिन्छ । *महारानी* उपन्यासका अधिकांश नारीको भूमिका सहयोगी र रुञ्चे छ । राज्यको हितका निमित्त पुरुष शासकहरूले महिलालाई बलि चढाउँछन् । मलेवमको सङ्कट समाधान गर्न चाहेकी तर पर्वतको नागरिक बन्ने प्रक्रियामा रहेकी विश्वप्रभाको प्रेम विषयक सन्दर्भलाई हतियार बनाएर पुरुषरचित मिथकहरू सुनाएर त्यागका निमित्त उकासिएको छ । महिलाका रुचि, आकाङ्क्षका, चाहनाको निर्मम हत्या गरिएको छ । कात्यायनीले शयनकक्षमा महिषासुरको हत्या गरेको सन्दर्भ पितृसत्ताले ल्याएको छ तर महिलालाई लाभका भूमिका दिएको देखिन्छ । मरेपछि स्वर्ग पाउने लोभ विश्वप्रभालाई देखाइएको छ । पर्वतले विश्वप्रभाका रहर, प्रेम, परिवार, लोभे खोसेर रिठो पारेको छ । सक्षम नारी भएर पनि विश्वप्रभाले मलेवमको मेजमानीमा बस्नुपरेको छ । अति निम्नवर्गीय नारीलाई दाइजो बनाएर उपहार दिने परम्परा छ । उपन्यासमा वर्णित रम्भा, मङ्गली, चपली र वैजन्ती राजकुमारीहरूका दाइजोमा आएका दासी हुन् । दासीका रहर त समाजका निमित्त समस्याको विषय नै बनेको छैन । विवाहपूर्व तिनको रहर के छ भन्ने विषयमा नसोधिएकामा विश्वप्रभाको चित्त दुःखेको छ । तत्कालीन समाजले मलेवम र भद्रिवमका रहर र सपना पूरा गर्न विश्वप्रभालाई अन्याय गरेको छ । उच्चवर्गीय परिवारकी छोरी र बुहारी हुन पाउनु गर्वको कुरा हो र पनि विश्वप्रभा नारी भएकै कारणले उसका रहरहरू राज्यले खोसेको छ ।

रूढिग्रस्त संस्कार : *महारानी* उपन्यासमा पात्रहरू रूढिग्रस्त हुनु पनि समस्याका रूपमा देखिएको छ । पर्वतबाट धोका पाएकी विश्वप्रभा भन्छे - 'देउपुरले मकन दान गन्याको हो । दान फिर्ता लिनु घोर पाप मानिन्छ । मेरा जन्मदाता र जन्मभूमिकन त्यो पापको भारी बोकाउन सक्छु र ? फेरि बुबामुमा भैदिएका ...' (पृ. ३५६) । विश्वप्रभा जस्ता वाचाल नारीसमेत आफूलाई दान ठान्न विवश देखिएका छन् । दासीहरू मालिकनीलाई विपत परे आत्मदाह गर्न पनि पछि पर्दैनन् । रम्भाले मालिकनीसित अलग्गिनु परेपछि आत्महत्या गरेकी छ । त्यसैले कुलीन नारीको विपत्ती निम्नवर्गीय नारीका निमित्त सङ्कटको विषय बनेको छ ।

पितृसत्ता : पुरुषको आधिपत्य रहने परिवारहरू मिलेर बनेको समाजलाई पितृसत्तात्मक समाज भनिन्छ। पितृसत्तात्मक समाजमा दुलही दुलाहाका घर जान्छन्, छोराछोरीले बाबुको गोत्र लिन्छन् । पुरुषहरूले महिलामाथि शोषण र नियन्त्रण गर्न छुट पाउँछन् । महारानी उपन्यासमा भद्रिवम, दिल्ली भुजेल र उद्दिम भण्डारी पितृसत्तात्मक दम्भ भएका पात्र हुन् । भद्रिवमले सत्तास्वार्थका निमित्त विश्वप्रभाको जीवनमाथि खेलवाड गरेको छ भने दिल्ली भुजेलले भद्रिलाई कुकर्मका निमित्त उकासेको छ । उद्दिम भण्डारी आफू दोस्रो बिहे गर्छ तर दुई वर्षदेखि माइत बसेकी श्रीमतीले दोस्रो विवाह गरी भनेर जार काट्न प्रयास गर्छ । उपन्यासकारले घनश्याम, मलेवम, सुमन्त जस्ता सत्ताको दम्भ नभएका पात्रको मसिनो चित्रण गरी सबै पुरुष पात्र दम्भी हुँदैनन् भन्ने सन्देश दिन खोजेका छन् । यसका साथै यी चरित्रहरू माफर्त गणतन्त्र नेपालका समकालीन शासकहरूले गर्दै आएका अकल्पनीय शोषण र लुटप्रति मार हानेका छन् ।

प्रमुख नारी पात्रहरू

महारानी उपन्यासमा पुरुष र नारी दुवै थरी पात्रको उपस्थिति छ । नारी पात्रहरूमा विश्वप्रभा र गुलवदनको भूमिका महत्त्वपूर्ण देखिएको छ ।

विश्वप्रभा : गुलवदनको मूल्याङ्कनमा देउपुरकी राजकुमारी विश्वप्रभा रूप, गुण, वाणी र व्यवहारले युक्त छ भने खाँचीकी राजकुमारी मितभाषी छ । विश्वप्रभा आँटिली र खुलस्त छ । घोडाको लगाम आफैँले लिई युवराज मलेवमसँग घोडा कुदाइमा टक्कर लिने र खुलेर आफ्ना कुरा नधकाई राख्ने बहिर्मुखी प्रवृत्तिकी विश्वप्रभा सुरुदेखि नै आकर्षक छ र पाठकको ध्यान तान्न पनि सफल छ । मलेवमले निर्णय लिन हिच्काउँदा 'राज्य चलाउनु जम्मेवारी लिनुपर्न्या मानिस लक्पकायर पनि काम चल्छ' (पृ. २५६) भनी कुनै धक नमानी जवाफ दिने विश्वप्रभा सुरुदेखि नै राज्य विभाजन गर्नु हुँदैन भन्ने धारणा राख्छे । देशका निमित्त शहीद बन्न तयार विश्वप्रभाले दरबारलाई पनि प्रभावित पारेकी छ ।

विश्वप्रभाको चरित्र बहिर्मुखी छ । भद्रि र भाइभारदारबिचको लडाइँमा आफू मिचिन नचाहेको बरु देउपुर फर्किन वा आत्महत्या गर्न तयार रहेको कुरा स्पष्ट पारे पनि पर्वतको समस्यामा आफ्ना रुचिहरूको त्याग गरी भद्रिसँग विवाह गर्न दरवारले बाध्य पार्छ । यस क्रममा उसका भावनाहरूको शोषण गरी मनोवैज्ञानिक दवाव दिइएको छ । महाराज घनश्याम र युवराज मलेवम उसका त्यागका अगाडि पुड्का देखिएका छन् । विश्वप्रभाको निस्वार्थ प्रेम र अदम्य साहसका अगाडि सिङ्गो पर्वत हाँछ । हार स्वीकार गर्दै देशका तर्फबाट बडाकाजी घुँडा टेकेर भन्छ : 'हामीले हाँचौँ । हामीसँग न पर्वतको विखण्डन रोकनु तागत छ न युवराजकन गद्दीविमुख गराउनु हिम्मत छ । युवराजकन सम्झाउनु, बुझाउनु, मनाउनु सामर्थ्य पनि छैन' (पृ. २९०) । विश्वप्रभा गतिशील नारी पात्र हो । भद्रिसँग विवाह भएपछि उसको व्यवहारमा परिवर्तन आएको छ । उसको वाचाल प्रवृत्ति हराएको छ र शृङ्गारमा रुचि घटेको छ । पतिको सद्गतमा पनि उसले रुचि देखाइन । आफ्नो परिवार बलि चढाएर मलेवमको मेजमानीमा बस्दा समाजले कुरा काट्ने ठानी र मलेवमलाई कुनै खबर नगरी बिलकुल नयाँ ठाँउमा गएर सन्यास जीवन बिताउने हेतुले राज्यबाट बेपत्ता भई । सामन्ती सत्ता संरचना र पुरुष वर्चस्वका विरुद्ध विद्रोह गर्ने कुनै आधार नदेख्दा एउटा होनहार नारी पर्वत राज्यबाट बेपत्ता भई । पितृसत्ताका अगाडि नारीले चाहेर पनि केही गर्न सक्तैनन् भन्ने सन्देश उपन्यासमा अभिव्यक्त भएको छ ।

यस उपन्यासमा विश्वप्रभाको चारित्रिक विकास पत्यारिलो ढङ्गले भएको छैन । उमेर, अनुभव र शैक्षिक पृष्ठभूमि विचार नगरी उसलाई शास्त्रज्ञ र परिपक्व देखाइएको छ ।

गुलवदन : महाराज घनश्यामकी पटरानी गुलवदन उमेरले साढे पाँच दशक नाधिसकेकी पात्र हो । यसको व्यक्तित्व बहिमुखी छ । महाराजको चाकडी गर्नु, पूजापाठ गर्नु, राजालाई सल्लाह दिनु यसको मूलभूत कार्य हो । यसले जार काट्न तम्सिने उद्दिम भण्डारीलाई सम्भाउन अगाडि सरेकी छ । त्यस्तै मल्लवंशले पर्वतमा एकलौटी राज्य गरेका; मगर, थापा, बानियाँहरूको उपस्थिति नभएको हुनाले पर्वत राज्य बलियो हुन नसकेको बताउने गुलवदनलाई उदार पात्रका रूपमा प्रस्तुत गरिएको छ । महाराज घनश्यामका संस्कारजन्य पितृसत्तात्मक चिन्तनलाई यसका माध्यमबाट बाहिर ल्याइएको छ । उसले पुरुषका केही कमजोरी औँल्याउँदै पुरुषहरूको रूपका पछि लाग्ने प्रवृत्ति हुने हुनाले दरबारमा द्वन्द्व हुन सक्ने कुरा व्यक्त गरी बहुविवाहको घुमाउरो शैलीमा विरोध गर्न खोजेकी छ । यसले रिसाएर माइत जाने सौतालाई भन्दा उसलाई फिर्ता लिन नजाने महाराज घनश्यामलाई दोषी देखेकी छ ।

पुरुषप्रति नारीको दृष्टिकोण

पितृसत्ताका बारेमा खुलेर बहस गर्ने युग त्यो होइन र पनि विश्वप्रभाले दरबार पस्नुपूर्वको आफ्नो जीवन रङ्गीन भएको, अनगिन्ती सपना, कामना र कल्पना दरबारले खोसेको र बेनीको दरबार आफ्ना लागि अभिशाप बनेको बताएकी छ । पितृसत्ताले एउटा नारीका सारा आकाङ्क्षा खरानी पारेको तथ्य विश्वप्रभाका तर्फबाट व्यक्त भएको छ । गुलवदनले पनि मसिनो स्वरमा पुरुषका कमजोरी औँल्याएकी छ । दरबारका प्रश्नको उत्तरको सामना गर्ने विश्वास नभएकाले रम्भाले आत्महत्या गरेकी छ । पितृसत्तात्मक दम्भ नभएको मलेवमले पनि आफ्नो मनोविज्ञान नबुझेर नयाँ दरवार बनाउन लागेको गुनासो गरेकी छ । लोकतान्त्रिक छवि भएको घनश्यामको व्यवहार मन नपरेर घनश्यामकी कान्छी रानी माइत बसेकी छ ।

नारीप्रति लेखकीय दृष्टिकोण

लेखकले महारानी उपन्यासमा नारीप्रति सकारात्मक दृष्टिकोण राखेका छन् । उपन्यासको संरचनामा नारीलाई प्रमुखता दिनु, उपन्यासको नामाकरण नारीको पक्षबाट गर्नु, कतिपय मिथकहरूको विनिर्माण गरी नारीप्रति भएका विभेद औँल्याउनु, राज्यको अखण्डताको निमित्त नारीले गरेका बलिदानलाई उच्च स्थान दिनु यस उपन्यासमा नारीप्रतिको लेखकीय दृष्टिकोणको सकारात्मक पक्ष हो । लेखकले आफूले नारीप्रति राखेका भावना मूलतः विश्वप्रभाका माध्यमबाट र अंशतः गुलवदनका तर्फबाट व्यक्त गरेका छन् । पितृसत्ताका आडमा पुरुषले नारीमाथि गर्ने अत्याचार उद्दिम भण्डारीका क्रियालापमार्फत व्यक्त गरेका छन् । असती पतिको मृत्यु हुँदा सद्गतमा सहभागी नगराउनु, विश्वप्रभासँग पितृसत्ताले घुँडा टेकेको देखाउनु पनि लेखकको नारीप्रतिको उदार सोच हो । विश्वप्रभालाई 'म कात्यायनी बन्न पनि सक्तिन । मन्पाछि देवी भन्याउन्त्या रहर पनि छैन' (पृ. २८५) भन्न लगाएर परम्परित प्रचलनप्रति व्यङ्ग्य पनि गरेका छन् । उपन्यासकारले मूलतः उदारवादी नारीवादी चेतनाको पक्षपोषण गरेका छन् । रम्भालाई आत्महत्या गर्न लगाएर दासको चेतना दमित नै रहेको सङ्केत दिएका छन् । नारीप्रतिको पुरुषको दृष्टिकोण गलत भएकाले नारीले दुःख पाउने गरेकी हो । सम्पन्न र उच्च पदीय हैसियतको भएकाले जुनसुकै नारीका निमित्त आफूलाई योग्य समझ्ने पितृसत्तात्मक अहङ्कारप्रति लेखकले विश्वप्रभाका तर्फबाट व्यङ्ग्य गरेका छन् । विश्वप्रभालाई राज्यको मेजमानी खान नलगाएर नारी स्वाभिमानको रक्षा गरेका छन् ।

पितृसत्तात्मक समाजमा नारी विद्रोह सहज होइन भन्ने कुरा विश्वप्रभाका सन्दर्भमा आत्महत्या वा सन्यासबाहेक अन्य विकल्प फेला नपरेको देखाएर स्पष्ट पारेका छन्। दासीका निमित्त सन्यासी हुने अवसर पनि उपलब्ध नभएको देखाएर पितृसत्तात्मक क्रूरताको पराकाष्ठ देखाएका छन्। नारीमा पनि पितृसत्तात्मक सोच हुने कुरा गुलवदनका माध्यमबाट व्यक्त गरिएको छ। गुलवदन राजकुमारीहरूको रूप हेर्न पछि लागेर धारासम्म जान्छे र बाह्य सौन्दर्यलाई नारीको एउटा योग्यताको रूपमा लिन्छे। नारीमा नै योग्यताभन्दा रूप खोज्ने प्रवृत्ति हुन्छ भन्ने देखाउन लेखकले गुलवदनको सिर्जना गरेका हुन्। सुमन्त बानियाँको चरित्रचित्रणमा आदर्शवाद व्यक्त भएको छ।

निष्कर्ष

महारानी उपन्यासको आरम्भमा महाराज घनश्यामको शासनकालको वर्णन छ भने अन्त्यभागतिर पुरुषप्रधान समाज मनोविज्ञानका कमजोरीहरू केलाउँदै युवराजलाई राजगद्दी दिलाउन र पर्वतको अखण्डता जोगाउन नारी जातिमाथि गरिएको अशोभनीय व्यवहारको खुलासा गरिएको छ। बानियाँले तीन शताब्दी अधिका लैङ्गिक विभेदका सन्दर्भहरू खोजी देशको अखण्डताको रक्षार्थ नारीजातिको निस्वार्थ बलिदानको कथा भनेका छन्। राष्ट्रको रक्षार्थ नारीको भूमिका चाहिने, खेतिवालीका निमित्त नारी चाहिने तर नारीलाई सहयोगी र सुसारेको भूमिका मात्र दिने; शिक्षा, कानून र धनदौलतमा कुनै भूमिका नदिने पितृसत्तात्मक समाजको चित्र राष्ट्रसँग कोरेका छन्। लेखकले शक्ति र सत्ताका निमित्त नारी र पुरुष सम्बन्धको सौहार्दतालाई खलल पार्ने भद्रिवम र दिल्ली भुजेलका पितृसत्तात्मक व्यवहारप्रति असहमतिको भाव प्रकट गर्नुका साथै विश्वप्रभाको स्वार्थरहित बलिदानप्रति उच्च सम्मान प्रकट गरेका छन्। समाजका तल्लो वर्गका शोषित र उत्पीडित वर्गका नारीहरूको अवस्थाको चित्रण भने प्रासङ्गिक रूपमा मात्र भएको छ। चरित्रलाई विश्वसनीय बनाउन थप मिहिनेत गर्न बाँकी नै रहेको यो उपन्यास सांस्कृतिक कोणबाट समेत पठनीय बनेको छ। पितृसत्ताको कुरूप पक्षको चित्रण गर्दै नारीहरूले राष्ट्रको निर्माणमा विगतमा गरेका योगदानलाई चर्चामा ल्याउन खोजिएको हुँदा महारानी उपन्यासको सारवस्तु नारीपक्षीय बनेको छ।

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स्नातक तहको नेपाली व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोग

विष्णुप्रसाद शर्मा

सार

यो अनुसन्धानमूलक लेख स्नातक तहको नेपाली व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोग कति र कसरी भएको छ ? भन्ने प्राज्ञिक जिज्ञासाको खोजीमा केन्द्रित छ । यसका लागि स्नातक तहको व्याकरण पाठ्यांशमा निर्धारित भाषातत्त्वका पाठ्यवस्तुमा आधारित भई अनुसन्धान कार्य गरिएको छ । यो अनुसन्धान मिश्रित ढाँचा तथा निगमनात्मक पद्धतिमा आधारित भएकाले प्राथमिक स्रोतबाट तथ्य सङ्कलन गर्न अन्तर्वार्ता मार्गदर्शन र कक्षा अवलोकन उपकरणको सहायता लिइएको छ । सोद्देश्यमूलक नमुना छनोट पद्धतिका आधारमा पोखरा महानगरभित्रका स्नातक तहमा नेपाली व्याकरण शिक्षण गर्ने १० जना शिक्षक र १० ओटा कक्षाबाट वस्तुगत र विषयगत तथ्याङ्क सङ्कलन गरी तिनको तथ्याङ्कशास्त्रीय र शाब्दिक व्याख्याका साथ अनुसन्धानमा प्रस्तुत उद्देश्यको पुष्टि गरिएको छ । अनुसन्धानमा व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोग सिद्धान्तको सहयोग लिइएको छ । अनुसन्धानबाट प्राप्त निष्कर्षअनुसार ७० प्रतिशत शिक्षकले स्नातक नेपाली व्याकरण पाठ्यांशलाई सम्प्रेषणात्मक प्रकृतिको भनेका, ८० प्रतिशत शिक्षकले अक्षर संरचना शिक्षणलाई पाठमा आधारित बनाएका, ५० प्रतिशत शिक्षकले वर्णविन्यास शिक्षणमा अनुच्छेदलाई आधार बनाएको पाइन्छ । यसैगरी ८० प्रतिशत शिक्षकले शब्दवर्ग शिक्षणमा अनुच्छेदलाई आधार बनाएको, ७० प्रतिशत शिक्षकले शब्दस्रोत शिक्षणमा पाठ र सन्दर्भको प्रयोग गरेको, ६० प्रतिशत शिक्षकले शब्द निर्माणमा पाठ र सन्दर्भको उपयोग गरेको देखिन्छ । समग्रमा स्नातक नेपाली व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोग पाठ्यक्रमको उद्देश्यअनुसार हुन नसकेको, शिक्षक विद्यार्थी अन्तरक्रिया प्रभावकारी बन्न नसकेको, प्रस्तुतीकरण अभ्यास र उत्पादनजस्ता शिक्षण कार्यले अपेक्षित सफलता पाउन नसकेको निष्कर्ष यसमा स्थापित गरिएको छ ।

मुख्य शब्दहरू : अन्तरक्रिया, एकीकृत विधि, पाठ, व्याकरण, सन्दर्भ ।

परिचय

भाषा र व्याकरणको सम्बन्ध अभिन्न हुन्छ । भाषामा अन्तरनिहित संरचनाको वर्णन गर्ने शास्त्रका रूपमा व्याकरणलाई लिइन्छ । त्यसैले भाषाले व्याकरणलाई नभएर व्याकरणले भाषालाई पछ्याउँछ । यसो हुनाले व्याकरणलाई औपचारिक बौद्धिक विषयका रूपमा नलिई पाठ र सन्दर्भ अनुरूप सम्प्रेषणात्मक किसिमले शिक्षण गर्नु सरल र व्यावहारिक हुन्छ । भाषाभित्र व्याकरण हुन्छ र बालकले भाषा सिक्दा व्याकरण स्वतः सिक्दै जान्छ भन्ने मान्यता र चनामुखी तथा प्रकार्यपरक व्याकरण शिक्षणमा पाइन्छ । पाठ र सन्दर्भमा आधारित व्याकरण शिक्षणमा प्रस्तुतीकरण, अभ्यास, उत्पादन, अन्तरक्रिया र पृष्ठपोषणको अधिकतम उपयोग गरिन्छ । पाठ वा सन्दर्भबाट भाषातत्त्वका विविध पक्ष खोज्ने तथा सोही पाठ र वाक्यढाँचामा आधारित भएर त्यस्तै अर्को कोटि/वाक्यढाँचाको निर्माण गर्ने, गराउने गर्नाले भाषासँगै व्याकरणको धारणा बसाल्न सकिन्छ । यसमा व्याकरणलाई भाषाका कार्यसँग जोड्न लगाउनुपर्छ । भूतकालको धारणा बसाल्नुपर्दा सिकारुमा भूतकाल, विगतका घटना वा सन्दर्भलाई आधार बनाउन सकिन्छ । यस कार्यमा शिक्षक उत्प्रेरक वा सहजकर्ताका रूपमा रही व्याकरण सिकाइमा सिकारुलाई भाषासँग खेल्न लगाइन्छ । विद्यार्थीलाई अभ्यासका लागि पाठ्यसामग्री दिँदा फिल्म, धर्म, संस्कृति, भाषा, साहित्य, कलाकारिता

जस्ता विविध पक्ष र सिकारु स्वयम्का प्राज्ञिक र व्यक्तिगत अनुभव समेटिएका रचना तथा सन्दर्भलाई उपयोग गर्न सकिन्छ। यस मान्यता अनुरूप व्याकरण शिक्षण गर्दा नियम र सूत्रको स्थानान्तरणभन्दा पाठको उत्पादनमा जोड दिइन्छ; यसबाट व्याकरण शिक्षणमा सहजता र जीवन्तता आउने अपेक्षा राखिन्छ।

यसै सन्दर्भमा “स्नातक तहको नेपाली व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोग” शीर्षकको प्रस्तुत अनुसन्धानमा त्रिभुवन विश्वविद्यालय, शिक्षाशास्त्र सङ्काय स्नातक तह प्रथम वर्षको व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोगको अवस्था कस्तो छ ? भन्ने प्राज्ञिक जिज्ञासाको खोजी गरिएको छ। स्नातक तहको नेपाली शिक्षण निर्देशिका २०६६ ले व्याकरण शिक्षणलाई परम्परागत नियम केन्द्रित विधिबाट मुक्त गरी रचना र सन्दर्भका आधारमा शिक्षण गर्ने प्रस्ताव गरेको छ। यसै गरी २०६९ देखि कार्यान्वयनमा आएको स्नातक तहको पाठ्यक्रमले पनि सोही निर्देशन गरेको पाइन्छ। पाठ्यक्रमले निर्दिष्ट गरेका उद्देश्य एवम् सिपगत सक्षमताको परिपूर्ति सफल शिक्षण सिकाइबाट मात्र सम्भव हुन्छ। अतः स्नातक तहको नेपाली व्याकरण शिक्षण परम्परागत सैद्धान्तिक किसिमले भएको छ वा पाठ र सन्दर्भमा आधारित छ ? सोको खोजी गर्नु आवश्यक छ। यस प्रकारको अनुसन्धान नीतिगत र व्यावहारिक रूपमा नभएको अवस्थामा अनुसन्धानको औचित्य पुष्टि हुन्छ। अनुसन्धानबाट नेपाली व्याकरण शिक्षणलाई पाठ र सन्दर्भमा आधारित व्यावहारिक र रचनात्मक बनाउन सहयोग मिल्ने भएकाले अनुसन्धानको महत्त्व स्पष्ट हुन्छ। अनुसन्धानमा थर्नबरी (सन् २००२), रिचर्डस र रोजर्स (सन् २००७), अधिकारी (२०७०।७१) लगायतको पाठ र सन्दर्भमा आधारित व्याकरण शिक्षण सिद्धान्तको सहयोग लिइएको छ। अनुसन्धान स्नातक तहको व्याकरण खण्डको पाठ्यवस्तु (२०७६) मा परिसीमित गरिएको छ।

अनुसन्धान विधि र प्रक्रिया

प्रस्तुत अनुसन्धानमूलक लेख मिश्रित अनुसन्धान ढाँचा, व्याख्यावादी दर्शन र निगमनात्मक पद्धतिमा आधारित छ। अनुसन्धानमा एकल सत्यलाई स्वीकार नगरी बहुल सत्यलाई मान्यता दिइएको छ। स्नातक तहमा नेपाली व्याकरण शिक्षण गर्ने शिक्षकले दिएका वस्तुगत तथा विषयगत उत्तर र कक्षा अवलोकनबाट प्राप्त गरेका विषयगत तथ्यलाई ज्ञानको स्रोत मानिएको छ। क्षेत्रीय अध्ययन विधि र पुस्तकालयीय कार्यका सहायताले प्राथमिक र द्वितीयक स्रोतका सामग्रीबाट प्राप्त निष्कर्षलाई मूल्यका रूपमा महत्त्व दिइएको छ। पोखरा महानगरपालिकाका स्नातक तहमा व्याकरण शिक्षण गर्ने १० जना शिक्षक १० ओटा कक्षाका विद्यार्थीलाई नमुना छनोटका रूपमा लिई त्यहाँबाट प्राप्त तथ्याङ्कलाई परिमाणात्मक विधिअनुसार आवृत्ति र प्रतिशतमा देखाइएको छ। साथै उक्त तथ्याङ्कलाई गुणात्मक ढाँचाअनुसार शाब्दिक व्याख्याद्वारा तर्क र साक्ष्यलाई लम्बीय र क्षितिजीय रूपमा प्रस्तुत गरी आवश्यक छलफलका साथ अनुसन्धानात्मक लेख तयार गरिएको छ। प्रश्नावली र प्राप्त उत्तर र कक्षा अवलोकनबाट प्राप्त तथ्याङ्कका बिच तुलना गरी निष्कर्ष स्थापित गरिएको छ। सामग्री सङ्कलनदेखि विश्लेषणसम्म परिमाणात्मक तथा गुणात्मक अनुसन्धान विधिको उपयोग गरिएको भए पनि अनुसन्धानमा परिमाणात्मक भन्दा गुणात्मक अनुसन्धान विधिको बाहुल्य रहेको छ। यस आधारमा अनुसन्धानलाई विश्वसनीय, वैध, गुणस्तरीय र नैतिक बनाउने प्रयास गरिएको छ। तथ्य सङ्कलन र विश्लेषणमा रचना/पाठ र सन्दर्भका आधारमा व्याकरण शिक्षण गर्ने सिद्धान्तको उपयोग गरिएको छ। आलेख लेखनमा एपिए ढाँचाको उपयोग गरिएको छ।

पूर्वकार्यको समीक्षा

प्रस्तुत अनुसन्धान व्याकरण शिक्षणको पाठ र सन्दर्भमा आधारित कार्य हो। अनुसन्धानमा पूर्व अध्येतासँग संवाद गर्दै प्राज्ञिक जिज्ञासा र दाबीको पुष्टि गरिएको छ। अनुसन्धानसम्बद्ध केही सैद्धान्तिक तथा प्रायोगिक कार्यलाई यहाँ उल्लेख गरिएको छ।

शर्मा (सन् २०१३) ले स्नातक तहको अनिवार्य नेपाली पाठ्यांशको विश्लेषण गर्ने क्रममा उक्त पाठ्यांश परम्पराका तुलनामा व्यावहारिक भएकाले सैद्धान्तिकभन्दा विद्यार्थीकेन्द्रित शिक्षण विधिको उपयोग गर्नुपर्ने धारणा राखेका छन्। गौतम र अन्य (२०६९) ले स्नातक तहमा नेपाली पाठ्यांश अनुरूप व्यावहारिक र प्रायोगिक रूपमा शिक्षण गर्नुपर्ने मान्यता राखेका छन्। शर्मा र पौडेल (२०६९) ले व्याकरण शिक्षण गर्दा साना कक्षामा धारणामूलक र माथिल्ला कक्षामा व्यावहारिक तथा प्रायोगिक रूपमा रचना र सन्दर्भमा आधारित हुनुपर्ने धारणा राखेका छन्। जु तथा ब्राउन (स्प्रिङ २०१५) ले जोन डिबे, भिगोत्स्कीलगायतका सिकाइ सिद्धान्तका आधारमा सिकाइलाई रचनात्मक, सम्प्रेषणात्मक र अन्तरक्रियात्मक बनाउनु पर्ने तथ्य अघि सारेका छन्। ज.ब.रा. (२०७४) ले सिकाइलाई व्यावहारवादी, मनोवादी र निर्माणवादी रूपमा हेरेका छन्। मुर्किया र हिलेज (सन् १९९८), थर्नबरी (सन् २००२), रिचर्ड्स र रोजर्स (सन् २००७), फ्रिमेन र एन्डर्सन (सन् २०११) ले व्याकरण शिक्षणलाई पाठ र सन्दर्भसँग जोडनुपर्ने धारणामा जोड दिएका छन्। यसैगरी पौडेल (२०७०।७१), अधिकारी (२०७०।७१), वस्ती (२०७४), शर्मा (२०७६) ले नेपाली व्याकरण शिक्षणलाई रचनामुखी, स्वाभाविक, सरल र सान्दर्भिक बनाउनुपर्ने निष्कर्ष दिएका छन्। व्याकरणका हरेक पक्षलाई सिकारूका विगत र वर्तमानका गतिविधिसँग जोडेर शिक्षण सिकाइ गरेमा व्याकरण शिक्षणमा प्रभावकारिता आउने बताइएको छ।

यहाँ उल्लिखित केही पूर्व कार्यहरू भाषा शिक्षण र व्याकरण शिक्षणसँग सम्बन्धित छन्। यस्ता अध्ययनहरूले व्याकरण शिक्षणलाई बढी सैद्धान्तिक र कम प्रायोगिक रूपमा हेरेका छन्। यसो भए तापनि उक्त अध्ययनहरू स्नातक तहको व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोगका तहसम्म पुग्न सकेका छैनन्। यही ज्ञानको अन्तराल पूरा गर्ने कार्य यस अनुसन्धानात्मक लेखमा गरिएको छ।

सैद्धान्तिक अवधारणा

प्रस्तुत “स्नातक तहको नेपाली व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोग” शीर्षकको आलेख पाठ र सन्दर्भमा आधारित व्याकरण शिक्षण सिद्धान्तमा आधारित छ। थर्नबरीले भाषा एक सन्दर्भमा आधारित विषय हो, सन्दर्भ नबुझी ठोस अर्थ दिन सकिँदैन भन्दै व्याकरण शिक्षणमा भाषा वा पाठ र सन्दर्भलाई आधार बनाउनुपर्ने मान्यता राख्छन्। यस मान्यता अनुकूलको व्याकरण शिक्षणले भाषा शिक्षणको थ्रिपि मोडेल वा एकीकृत विधि (प्रस्तुतीकरण, अभ्यास र उत्पादन) मा जोड दिन्छ (थर्नबरी, २००२, पृ. ६९-९१)। यसमा व्याकरण शिक्षणका कार्यकलाप अन्तरक्रियात्मक हुन्छन्। अन्तरक्रियाले नै भाषा सिकाइलाई उद्देश्यपूर्ण बनाउँछ। यस स्थितिमा विद्यार्थीहरू खास वाक्यढाँचाको यान्त्रिक अभ्यासमा अल्झिँदैनन्। सन्दर्भ र पाठमा आधारित व्याकरण शिक्षणको उदाहरण थर्नबरी यसरी दिन्छन् : “बाल्यकालमा गर्मीको समयमा हामी विभिन्न ठाउँहरू घुम्न जान्थ्यौं। जहाँ सम्भव हुन्छ, त्यहाँ टेन्ट हालेर बस्थ्यौं। धेरै समय यसैगरी घुमफिर र नाचगान गरेर रमाइलो गर्थ्यौं। हाम्रा धेरै वर्षहरू यसै गरी बित्थे”

(सन् २००२, पृ. ८३) । यस उदाहरणका माध्यमबाट सिकारूमा भूतकाल वा विगतका घटना वा सन्दर्भलाई आधार बनाएर भूतकालको धारणा बसाल्न सकिन्छ भन्ने तथ्य पुष्टि हुन्छ ।

पाठ र सन्दर्भमा आधारित व्याकरण शिक्षणमा पाठ्यवस्तु अनुकूल प्रत्येक विद्यार्थीले कुनै न कुनै रचना गर्छन्, कक्षामा सुनाउँछन्, अरूका रचना सुन्छन् र आफ्नो कमजोरी पहिल्याउँछन् । फलस्वरूप भाषाको सबलीकरणसँगै उसमा भाषातत्त्वको बलियो धारणा बस्छ, सिकाइ दिगो र सिर्जनशील बन्छ (अधिकारी, २०७०।७१, पृ. ५) । यस विधिअनुकूलको व्याकरण शिक्षण विद्यार्थीकेन्द्रित मान्यता हो । यसमा शिक्षकको भूमिका उत्प्रेरक र सहजकर्ताका रूपमा हुन्छ । व्याकरणभित्र भाषा वा विभिन्न भाषिक एकाइहरूको अध्ययन हुन्छ । भाषाको शुद्ध प्रयोग क्षमताको विकास गर्न, शब्दवर्ग, वर्णविन्यास, रूपायन, व्युत्पादन, वाक्यरचनालगायत पक्षसँग सम्बन्धित व्याकरणात्मक नियम तथा व्यवस्थाको खोजी गरी सोअनुकूल भाषातत्त्वको धारणा बसाल्न पाठ र सन्दर्भको उपयोग महत्त्वपूर्ण देखिन्छ (मुर्किया र हिलेज, सन् १९९८, पृ. १४९-१६७) । यसमा सिकारूलाई समान अवसर दिई सिकाइमा अभ्यास गर्न लगाइन्छ र आवश्यक पृष्ठपोषण दिइन्छ । पौडेल (२०७०।७१) ले पनि व्याकरण आफैँमा अमूर्त तत्त्व भएकाले व्याकरण शिक्षणलाई परम्परागत नियम, परिभाषा र वर्गीकरणमा आधारित बौद्धिक बोझ र बुद्धिविनोदको विषय नबनाई सरल सङ्कथनयुक्त प्रयोग सन्दर्भका आधारमा कार्यमूलक ढङ्गले सिकाउनु पर्ने मान्यता राख्छन् । यस मान्यताले पनि व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोगलाई जोड दिएको देखिन्छ । हाल माध्यमिक तथा स्नातक तहको नेपाली पाठ्यक्रमहरूमा पनि व्याकरण शिक्षणलाई रचनामुखी बनाउने प्रस्ताव गरिएको पाइन्छ ।

नतिजा र छलफल

यस अनुसन्धान कार्यमा सोद्देश्यमूलक नमुना छनोट विधिको माध्यमबाट पोखरा महानगरपालिकाभित्रका स्नातक तहमा व्याकरण शिक्षण गर्ने १० जना शिक्षक र १० ओटा कक्षाका विद्यार्थीलाई प्रतिनिधि नमुना छनोटका रूपमा लिइएको छ । छनोटमा लिइएका शिक्षकसँग पुगी अन्तर्वार्ता मार्गदर्शनका माध्यमबाट अन्तर्वार्ता लिएर साथै उनीहरूले शिक्षण गर्ने कक्षामा शोधार्थी पुगी कक्षा अवलोकनका माध्यमबाट आवश्यक पर्ने विषयगत तथ्याङ्क सङ्कलन गरी तिनको विश्लेषणका साथ निष्कर्ष स्थापित गरिएको छ । विश्लेषणका क्रममा स्नातक तहको व्याकरण खण्डको पाठ्यवस्तुलाई आधार वा आशय मानी तर्क र साक्ष्यहरू प्रस्तुत गरिएको छ ।

स्नातक तहको अनिवार्य नेपाली पाठ्यक्रमको प्रकृति वा स्वरूपका विषयमा छनोटमा लिइएका शिक्षकहरूमध्ये ७ जना अर्थात् ७० प्रतिशत शिक्षकले उक्त पाठ्यक्रमलाई रचनामुखी अर्थात् सम्प्रेषणात्मक प्रकृतिको भएको बताएका छन् । अनिवार्य नेपाली शिक्षण निर्देशिका (२०६६) तथा स्नातक नेपाली पाठ्यक्रम (२०६९) ले पनि उक्त पाठ्यक्रमलाई रचनामुखी नै मानेको छ । कक्षा अवलोकनका क्रममा व्याकरण शिक्षणलाई अपेक्षाकृत सम्प्रेषणात्मक अन्तरक्रियात्मक र विद्यार्थीमैत्री बनाइएको पाइँदैन । उक्त तहमा व्याकरण शिक्षण परम्परागत व्याख्या, उदाहरण र परिभाषामा केन्द्रित देखिन्छ । पाठ्यवस्तु अनुकूल भाषातत्त्व शिक्षणको मर्मअनुसार पाठ र सन्दर्भको उपयोग भएको देखिँदैन ।

अक्षर संरचना शिक्षणका क्रममा छनोटमा लिइएका शिक्षकहरूमध्ये ८ जना अर्थात् ८० प्रतिशत शिक्षकले अनुच्छेदमा रेखाङ्कित शब्द दिई मानक उच्चारण र प्रश्नोत्तरबाट अक्षर पहिचानको अभ्यास गराउने धारणा राखेका छन्। यसै गरी २ जना अर्थात् २० प्रतिशत शिक्षकले शब्द र वाक्यमा आधारित भई नियम, परिभाषा र उदाहरणबाट तथा व्याख्या, छलफल र प्रश्नोत्तरबाट अक्षर संरचनाको अभ्यास गराउने धारणा राखेका छन्। कक्षा अवलोकनका क्रममा पनि अन्तर्वाताका क्रममा भनिएअनुसार नै देखिन्छ। भाषातत्त्व अनुकूल विविध पाठ वा सन्दर्भको प्रयोग व्याकरण शिक्षणमा भएको देखिँदैन। पाठ्यपुस्तकका पाठ र अभ्यासको प्रयोग कक्षा शिक्षणमा भएको पाइन्छ; कथ्य पाठ वा उदाहरणको प्रयोग गरिएको देखिन्छ।

त्रि.वि. स्नातक तहको व्याकरणअन्तर्गत वर्णविन्यास शिक्षणका क्रममा ५ जना अर्थात् ५० प्रतिशत शिक्षकले अनुच्छेद, पाठ वा सन्दर्भको आधार लिइएको पाइन्छ भने बाँकी शिक्षकले नियम, परिभाषा र उदाहरणको प्रयोग गर्ने, शब्दकोशको प्रयोग गर्न लगाउने, सचेत भएर पढ्न र सोअनुसार लेखन लगाउने भन्ने रहेको छ। कक्षा अवलोकनका क्रममा पनि यही अवस्था देखिन्छ। हुनत; वर्णविन्यास शिक्षणका विविध तरिका छन् तर पाठ र सन्दर्भका आधार मा गरिने वर्णविन्यास शिक्षण भाषामा आधारित हुने तथा व्याकरण शिक्षण सरल र जीवन्त बन्ने हुन्छ (अधिकारी, २०७०।७१, पृ. ५)। शिक्षार्थीका विगत, वर्तमान र भविष्यका गतिविधिसँग अनुकूल हुने रचना वा पाठको प्रयोगबाट मात्र वर्णविन्यास शिक्षण सान्दर्भिक बन्छ। यस क्रममा प्रस्तुतीकरण, अभ्यास र उत्पादनमा आधारित शिक्षण क्रमलाई भने आत्मसात् गर्नुपर्छ।

स्नातक नेपाली व्याकरणअन्तर्गत शब्दवर्ग शिक्षणका सन्दर्भमा छनोटमा लिइएका शिक्षकसँग भएको अन्तर्वाताका क्रममा ८ जना अर्थात् ८० प्रतिशत शिक्षकले रचना वा अनुच्छेदबाट शब्दको प्रयोग, परिवेश र कार्य पहिल्याउन लगाउने धारणा राखेका छन्। यसबाट स्नातक अनिवार्य नेपाली शिक्षण निर्देशिका (२०६६) र स्नातक नेपाली पाठ्यक्रम (२०६९) ले पनि पाठ, रचना र सन्दर्भका आधारमा व्यावहारिक तथा सम्प्रेषणात्मक किसिमले शब्दवर्ग शिक्षण गर्नुपर्ने प्रस्ताव राखेकाले यस तहमा शब्दवर्ग शिक्षण उद्देश्योन्मुख देखिन्छ। पटक पटकको कक्षा अवलोकनका क्रममा भने प्रश्नावलीमा भनिएअनुसार गरेको पाइँदैन। धेरै (९० प्रतिशत) कक्षामा शब्दवर्ग शिक्षण गर्दा परिचय, परिभाषा र उदाहरणमा केन्द्रित भएको पाइन्छ। विद्यार्थी सङ्ख्या धेरै हुने, प्रविधिको प्रयोग नगरिने तथा पाठ र सन्दर्भको प्रयोग भन्झटिलो हुने भएका कारण शब्दवर्ग शिक्षणमा पाठ र सन्दर्भको प्रयोग पूर्ण रूपमा गर्न नसकिएको धारणा शिक्षक १ को छ। मूल्याङ्कनका क्रममा समेत शब्दवर्गको मूल्याङ्कन पाठका आधारमा हुने गरेको देखिन्छ।

शब्दस्रोत शिक्षण गर्दा ७ जना (७० प्रतिशत) शिक्षकले अनुच्छेद वा पाठबाट शब्दको प्रकृति हेरी शब्दस्रोत पहिचान गराउने धारणा राखेका छन् भने बाँकी ३० प्रतिशत शिक्षकले शब्दको परिचय, परिभाषा र वर्गीकरण गरी तथा शब्दकोशको प्रयोगमा ध्यान दिन लगाएर शब्दस्रोत शिक्षण गर्ने धारणा दिएका छन्। कक्षा अवलोकनका क्रममा भने शब्दकोशको प्रयोग कहीं भएको पाइँदैन। पाठ र सन्दर्भलाई उपयोग गरी शब्दस्रोत शिक्षण पनि कम (७० प्रतिशत) मात्र भएको देखिन्छ। सन्दर्भमा आधारित पाठ वा अनुच्छेद दिएर त्यसका आधारमा शब्दस्रोतको प्रस्तुतीकरण, अभ्यास र उत्पादन (थर्नबरी, २००२, पृ. १२८) गर्नाले व्याकरण शिक्षण व्यावहारिक र रचनात्मक

बन्ने देखिन्छ । यस क्रममा विद्यार्थीका शब्दस्रोतसम्बन्धी उत्तर शिक्षकले हेरिदिने, आवश्यक पृष्ठपोषण दिने, पुनः सुधारेर कक्षामा सुनाउन लगाउने, व्यक्तिगत र सामूहिक छलफल गरी शब्दस्रोतको धारणालाई सबल बनाउन सकिन्छ । शब्दस्रोत शिक्षण साथै मूल्याङ्कनमा पनि पाठ्यक्रमले पाठ र रचनालाई आधार बनाएको छ ।

शब्दनिर्माण वा शब्दरचना शिक्षण गर्ने क्रममा पनि ६० प्रतिशत शिक्षकले सन्दर्भ र अनुच्छेदमा प्रयोग भएका शब्दहरूको निर्माण प्रक्रियाबारे आवश्यक छलफल गराई पृष्ठपोषण दिने गरेको बताएका छन् भने ४० प्रतिशत शिक्षकले सर्ग, समास, द्वित्व र सन्धिको परिचय, प्रकार र उदाहरणद्वारा तथा नियम, प्रयोग, अभ्यास र अपवादका माध्यमबाट शब्दनिर्माण शिक्षण गर्ने गरेको बताएका छन् । अनिवार्य नेपाली शिक्षण निर्देशिका (२०६६) र स्नातक नेपाली पाठ्यक्रम (२०६९) ले पनि यही मान्यता प्रस्ताव गरेको छ । माथिल्ला तहमा पाठ र सन्दर्भका सहायताबाट व्याकरण शिक्षण गर्दा व्यावहारिक र रचनात्मक बन्ने मान्यता पाठ्यक्रमले राखेको छ । कक्षा अवलोकनका क्रममा भने शब्दनिर्माण शिक्षण परम्परागत नियम, परिभाषा र वर्गीकरणमा केन्द्रित देखिन्छ । एउटा सङ्कथनात्मक पाठभित्र विभिन्न पद, पदावली रहने र त्यसको पूर्वापर सम्बन्धका आधारमा शब्दनिर्माण शिक्षण गर्न सजिलो हुने हुँदा शब्दनिर्माण शिक्षणमा पाठ र सन्दर्भलाई उपयुक्त मानिन्छ ।

स्नातक तहको नेपाली व्याकरण खण्डमा छनोट र स्तरण गरिएको वाक्यतत्त्वपरक रचना शिक्षणका विषयमा ५ जना अर्थात् ५० प्रतिशत शिक्षकले अनुच्छेद वा पाठको आधार लिएको बताएका छन् भने ५० प्रतिशत शिक्षकले व्याकरणिक कोटिको परिचय, प्रकार र उदाहरण दिई कक्षामा आवश्यक छलफल र प्रस्तुतीकरण गराई शिक्षण गर्ने जानकारी दिएका छन् । स्नातक अनिवार्य नेपाली शिक्षण निर्देशिका (२०६६) र स्नातक नेपाली पाठ्यक्रम (२०६९) ले पनि पाठ र सन्दर्भका आधारमा सम्प्रेषणात्मक किसिमले अन्तरक्रियाका माध्यमबाट वाक्यतत्त्वपरक रचना शिक्षण गर्ने प्रस्ताव गरेको छ । शिक्षार्थीका विगत, वर्तमान र भविष्यका क्रियाकलापमा आधारित सन्दर्भयुक्त पाठका आधारमा वाक्यकोटिको पहिचान गराउने उक्त प्रस्तावको उपयोग कक्षा शिक्षणमा ५० प्रतिशत मात्र भएको देखिन्छ । पाठ, रचना र सन्दर्भविनाको वाक्यकोटि/वाक्यरचना शिक्षण असान्दर्भिक, कृत्रिम र रूढी हुने तथ्य शिक्षण सिकाइका क्रममा सत्य सावित भएको छ ।

वाक्यान्तरण शिक्षणको आधार रचना, पाठ वा सिर्जना नै हो । साना कक्षाहरूमा वाक्य तहमा केन्द्रित रहेर वाक्यान्तरण गरिन्छ भने माथिल्ला अर्थात् स्नातक तहमा अनुच्छेद वा पाठलाई आधार बनाइन्छ (शर्मा, २०७७, पृ. ७३) । यस्ता पाठहरू सिकारूका सन्दर्भमा आधारित हुन्छन् र यसमा पनि वर्णनात्मक, आख्यानमात्मक र संवादात्मक रचनाहरू बढी उपयोगी हुन्छन् । यसो गर्दा अभ्यास पनि सन्दर्भहीन वाक्यमा नभएर सन्दर्भबद्ध अभिव्यक्तिमा हुने हुँदा यसमा विद्यार्थीहरू अभि बढी रुचि लिने गर्छन् । यस क्रममा प्रस्तुतीकरण, अभ्यास र उत्पादनमा आधारित एकीकृत शिक्षण विधिको उपयोग (थर्नबरी, २००२, पृ. १२८-१२९) गर्न भने बिर्सनु हुँदैन । छनोटमा लिइएका शिक्षकहरूमध्ये ६० प्रतिशत शिक्षकले व्याकरणात्मक कोटिका आधारमा बनेका अनुच्छेदलाई विभिन्न वाक्यढाँचामा परिवर्तन गर्न लगाएर वाक्यान्तरण गर्ने धारणा राखेका छन् भने ४० प्रतिशत शिक्षकले वाक्यढाँचामा आधारित भएर वाक्यान्तरण शिक्षण गर्ने गरेको बताएका छन् । कक्षा अवलोकनका क्रममा पनि यही अवस्था देखिन्छ । यसबाट स्नातक तहमा वाक्यान्तरण शिक्षण पूर्णतः उद्देश्योन्मुख नभएको देखिन्छ ।

स्नातक तहमा वाक्य संश्लेषण एकातिर व्याकरण शिक्षण र अर्कोतिर बोधरचनाअन्तर्गत सङ्क्षेपीकरणसँग सम्बन्धित गराई शिक्षण गर्नु उपयुक्त हुन्छ । वाक्य संश्लेषण क्षमताको विकासले सङ्क्षेपीकरण क्षमताको विकासमा समेत प्रत्यक्ष सहयोग पुग्छ (पाठ्यक्रम विकास केन्द्र, २०६६, पृ. १५५) । अन्तर्वार्ताका क्रममा छनोटमा लिइएका शिक्षकहरूले वाक्य संश्लेषण शिक्षणका सम्बन्धमा दिएको उत्तरअनुसार ४० प्रतिशत शिक्षकले सरल वाक्यलाई विभिन्न संयोजक र असामपक क्रियाको ठिकसँग प्रयोग गरी जटिल वाक्य बनाउन अभ्यास गरेको बताएका छन् भने ६० प्रतिशत शिक्षकले शब्दनिर्माण प्रक्रियासँग, बोधरचनाअन्तर्गत सङ्क्षेपीकरण प्रक्रियासँग र वाक्यतत्त्वपरक रचनासँग सम्बन्धित तुल्याएर वाक्य संश्लेषण शिक्षण गरेको बताएका छन् । कक्षा अवलोकनका क्रममा पनि यही स्थिति देखिन्छ । यसबाट स्नातक तहको व्याकरण शिक्षणमा पाठ र सन्दर्भको पूर्ण उपयोग नभएको देखिन्छ । वाक्य संश्लेषण गराउँदा शिक्षकबाट व्याख्या र छलफल बढी हुने गरेको तर विद्यार्थीबाट संश्लेषित गद्यांशको प्रस्तुतीकरण, अभ्यास, पुनर्लेखन र पुनः प्रस्तुतीकरणका कार्य कम (४० प्रतिशत) भएको कक्षा अवलोकनबाट स्पष्ट हुन्छ ।

व्याकरण शिक्षणका क्रममा योजना निर्माण, शिक्षण सामग्रीको आवश्यक प्रयोग, शिक्षण विधिको प्रयोगमा विविधता, निरन्तर मूल्याङ्कन र पृष्ठपोषण तथा आत्मप्रतिबिम्बनले महत्त्वपूर्ण भूमिका खेल्छ । यस्ता पक्षहरू व्याकरण शिक्षणमा पाठ र सन्दर्भका क्रममा उपयोगी हुन्छन् । अभ पाठ र सन्दर्भमा आधारित शिक्षक विद्यार्थी अन्तरक्रियाले सिकाइलाई सार्थक बनाउँछ (अमन, सन् २०१९, पृ. ११५) । छनोटमा लिइएका शिक्षकहरूको भनाइअनुसार ६ जना अर्थात् ६० प्रतिशत शिक्षकले माथि उल्लेख गरिएका सन्दर्भहरूको पूर्ण उपयोग गरेको र अन्यले परम्परागत व्याख्यान, छलफल विधिका माध्यमबाट व्याकरण शिक्षण गरेको पाइएको छ । ४० प्रतिशत शिक्षकहरूले वार्षिक योजनालाई महत्त्व नदिएको, शिक्षण सामग्रीको प्रयोगलाई अनिवार्य नठानिएको र मूल्याङ्कनलाई निरन्तरता नदिएको देखिन्छ । यसबाट स्नातक तहको नेपाली व्याकरण शिक्षण पूर्णतः सन्दर्भ र पाठमा आधारित, अन्तरक्रियात्मक र उपलब्धिमूलक बन्न नसकेको देखिन्छ ।

माथिको नतिजाका आधारमा आवश्यक छलफल गर्दा समस्याकथनमा उल्लेख गरिएअनुसार छनोटमा लिइएका शिक्षकसँग भएको अन्तर्वार्ता र सो कक्षामा गरिएको कक्षा अवलोकनबाट स्नातक तहको नेपाली व्याकरण शिक्षण पाठ्यक्रमको मर्मअनुकूल पाठ र सन्दर्भमा आधारित नभएको देखिन्छ । धर्म, संस्कृति, साहित्य, कलाकारिता, फिल्म आदि स्रोतका सामग्रीलाई पाठका रूपमा (रिचर्ड्स र रोजर्स, २००७, पृ. २०४-२२१) लिई तिनको सन्दर्भपूर्ण प्रयोग व्याकरण शिक्षणका क्रममा भएको पाइँदैन । पाठ्यपुस्तकका पाठ र अभ्यासलाई नै शिक्षण सिकाइमा उपयोग गरिएको पाइन्छ । स्नातक तहको नेपाली व्याकरण शिक्षण रचनामुखी छ भन्ने अनुसन्धानको प्राक्कल्पना (दाबी) लाई भाषाकेन्द्रित र व्यावहारिक बनाउन नसकिएकाले अनुसन्धानमा साधारण परिकल्पना सिद्ध हुन्छ ।

निष्कर्ष

“स्नातक तहको नेपाली व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोग” शीर्षकमा आधारित प्रस्तुत अनुसन्धानमूलक लेखमा व्याकरण शिक्षणमा पाठ र सन्दर्भको उपयोग पक्षबारे विमर्श गरिएको छ । यसका लागि त्रि.वि. अन्तर्गत

स्नातक तहको व्याकरण पाठ्यक्रमका पाठ्यवस्तु (अक्षर संरचना, वर्णविन्यास, शब्दस्रोत, वाक्यतत्त्वपरक रचना, वक्यान्तरण, वाक्य संश्लेषण) र पाठ्यक्रमका तत्त्व (उद्देश्य, सामग्री, विधि र मूल्याङ्कन) का आधारमा पाठ र सन्दर्भमा आधारित भई व्याकरण शिक्षण प्रक्रियाको निरूपण गरिएको छ । स्नातक तहमा व्याकरण शिक्षण गर्ने शिक्षकसँग गरिएको अन्तर्वार्ता र कक्षा अवलोकन उपकरणका माध्यमबाट प्राप्त तथ्य अनिवार्य नेपाली शिक्षण निर्देशन (२०६६) र स्नातक तहको नेपाली पाठ्यक्रम (२०६९) का आधारमा स्नातक नेपाली व्याकरण शिक्षणलाई रचनामुखी (पाठ र सन्दर्भमा आधारित) बनाउने भनिए पनि सोअनुकूल सफल हुन सकेको देखिँदैन ।

स्नातक तहको भाषातत्त्वका विभिन्न पक्षको शिक्षणमा पाठ्यवस्तु अनुकूल सन्दर्भ र पाठलाई सबै कक्षामा आधार बनाइएको पाइँदैन । भाषिक पक्ष अनुकूल सन्दर्भपूर्ण रचना तयार गर्न लगाउने, उक्त रचनाभिन्न भाषातत्त्वका खास पक्ष पहिचान गर्न लगाउने, विद्यार्थीद्वारा रचित रचना कक्षामा सुनाउन लगाउने, उक्त रचनामा आधारित भई प्रशस्त छलफल तथा अन्तरक्रिया गर्ने, शिक्षकले विद्यार्थीका रचना हेरी सुधार गरिदिने, सुधारिएका रचना कक्षामा सुनाउन लगाउने तथा शिक्षकले उक्त कार्य हेरी टिप्पणी र पृष्ठपोषण दिनेजस्ता एकीकृत विधि (प्रस्तुतीकरण, अभ्यास र उत्पादन) को प्रयोग व्याकरण शिक्षणमा प्रभावकारी बन्न सकेको देखिँदैन । भाषासँगै व्याकरण सिकाउने मान्यताले पूर्णता पाएको पाइँदैन । यसबाट स्नातक तहको व्याकरण शिक्षण अभै पनि परम्परागत सैद्धान्तिक अर्थात् नियम, परिभाषा र वर्गीकरणमा आधारित देखिन्छ । अतः स्नातक तहको नेपाली व्याकरण शिक्षण पाठ्यक्रमको उद्देश्य अनुकूल पाठ र सन्दर्भमा आधारित व्यावहारिक, सिर्जनात्मक र विद्यार्थीकेन्द्रित बन्न नसकेको देखिन्छ ।

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- शर्मा, विष्णुप्रसाद (२०७७), “नेपाली भाषा शिक्षणमा रचनामुखी व्याकरणको उपयोग” नेपाल खुला विश्वविद्यालय, मानविकी तथा शिक्षा सङ्कायअन्तर्गत नेपाली शिक्षा विषयको दर्शनार्थ्य तहमा प्रस्तुत शोध प्रबन्ध ।

परिशिष्ट

अन्तर्वाता मार्गदर्शन (शिक्षकका लागि)

१. स्नातक तहमा निर्धारित व्याकरण पाठ्यांशको प्रकृति वा स्वरूप कस्तो छ ? अर्थात् सम्प्रेषणात्मक, संरचनात्मक आदि ।
२. अक्षर संरचना कसरी शिक्षण गर्नु भएको छ ? अर्थात् पाठका सहायताबाट कि एक एक शब्दका माध्यमबाट ?
३. वर्णविन्यास शिक्षणमा कुन तरिका अपनाउनुभएको छ ? अर्थात् नियम, उदाहरण र परिभाषाका माध्यमबाट कि रचना वा सन्दर्भका सहायताबाट ?
४. शब्दवर्ग शिक्षण कसरी गर्नुभएको छ ? अर्थात् पाठ र सन्दर्भका माध्यमबाट कि शब्दको परिचय, प्रकार र उदाहरणबाट ?
५. शब्दस्रोत शिक्षण कसरी गर्दै आउनुभएको छ ? अर्थात् सन्दर्भ, पाठ वा स्वतन्त्र शब्दका माध्यमबाट ?
६. शब्दनिर्माण शिक्षणको तरिका कुन हो ? अर्थात् पाठ वा सन्दर्भको उपयोग तथा स्वतन्त्र शब्दको परिचय र वर्गीकरणका माध्यमबाट ?
७. वाक्यतत्त्वपरक र रचना कसरी शिक्षण गर्नु हुन्छ ? नियम, परिभाषा र उदाहरण तथा पाठ र सन्दर्भको उपयोगको अवस्था कस्तो छ ?
८. वाक्यान्तरण शिक्षणमा पाठ र सन्दर्भको उपयोग कसरी गर्नु हुन्छ ? वा नियम उदाहरणलाई आधार बनाउनु हुन्छ ।
९. वाक्य संश्लेषण शिक्षण कसरी गर्नुहुन्छ ? यस तहमा पाठ र सन्दर्भको उपयोग तथा नियम, परिभाषा र उदाहरणको उपयोगमध्ये कुन उपयुक्त हुन्छ ?
१०. व्याकरण शिक्षणमा योजना, शिक्षण विधि, शिक्षण सामग्री र मूल्याङ्कनको आवश्यकता कस्तो छ ? र यसको उपयोग कसरी गर्नुभएको छ ?

धन्यवाद !

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