

Janapriya Journal of Interdisciplinary Studies

Vol. 1

August, 2012

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Microwave-Coupled Organic Reaction Enhancement

Akkal Deo Mishra

Abstract

Various heterocyclic compounds have been synthesized in solution, solid and solvent-free conditions under the support of inorganic solids like alumina, silica, mont-morillonite k10 clay, etc. by using microwave irradiations. Normal domestic microwave ovens are used with variety of organic solvents to synthesize the heterocyclic compounds in one, two or three steps. A large number of heterocycles of therapeutic use have been synthesized from commonly available precursors, viz, pyrimidines, pyranopyrimidines, thiazoles, oxazoles, triazines, pyrazoles, organomercurials, β -lactams, oxazolones, coumarins, diazoles, quinolones, etc. The efficiency of microwave reactions over conventional reactions has been observed through different angles like rate of reaction, yield, purity, selectivity, limited use of organic solvents, avoidance of use of hazardous chemicals, molecule economy, eco-friendly green synthetic methodology. The reactions were accompanied with addition, elimination, oxidation, reduction, substitution, cyclisation, aromatization, etc. to yield 80-95% of the product within 2-7 minutes.

Keywords: Heterocycles, microwaves, molecule economy, cyclisation, solid support, azoles, oxazoles, thiazoles, etc.

1. Introduction

Microwave activation as a non-conventional energy source has become a popular and useful technology in organic chemistry. It makes industrially important organic synthesis more ecofriendly than conventional reactions (Loupy, *et al.* 1998). Microwave coupled organic reaction enhancement (MORE) chemistry can be conducted without an added solvent if one or more of the reactants is a liquid that absorbs microwaves efficiently. When the reactants are inactive to microwaves it is necessary to add dipolar solvent or microwave active inorganic solid support for transferring microwave energy to the reactants (Varma, 1999). It is adequate to add just enough solvent to form slurry at room temperature in solution phase reactions (Mingos, *et al.* 1997), whereas the reactants are adsorbed in solid support in solid state reactions. The growing concern about the effect of organic solvents and chemical wastes on the environment is attracting attention to

non-traditional synthetic approaches that might 'reduce pollution at the source'. In this context MORE chemistry techniques are potentially valuable as they reduce the need for organic solvents and also increase 'atom economy' (Thuery, 1992) by improving product selectivity and chemical yield.

Origin of Microwave Effects

The microwave region of the electromagnetic spectrum lies between 1 cm and 1 m and most domestic and commercial microwave instruments appear at 2.45 GHz. Electronic energy is converted into microwave radiation by a magnetron in a microwave oven and the microwaves are guided into the cavity by a waveguide followed by reflection by the walls of the cavity to the reactants. The acceleration of reactions by microwave exposure results from material-wave interactions leading to thermal effects and specific effects. Thermal effects (dielectric heating) can result from dipolar polarization as a consequence of dipole-dipole interactions between polar molecules and the electromagnetic field. They originate in dissipation of energy into heat as an outcome of agitation and intermolecular friction of molecules when dipoles change their mutual orientation at such alternation of the electric field at a very high frequency (2.45 GHz) (Goncalo, *et al.* 1999). This energy dissipation in the core of the materials allows a much more regular repartition in temperature when compared to classical heating. In this range of frequency, the charge space polarization can also intervene and can be of prime importance with semiconductors since it concerns materials which contain free conduction electrons. This phenomenon is essential in heating solid particles, such as variety of mineral oxides or metallic species.

It is particularly convenient that qualitatively, the larger the dielectric constant, the greater the coupling with microwaves. Thus solvents such as water, methanol, DMF, ethylacetate, acetone, chloroform, acetic acid and dichloro-methane are all heated when irradiated with microwaves. Solvents such as hexane, toluene, diethylether, CCl₄, etc., do not couple and therefore do not heat with microwave irradiation.

Microwaves are reflected to the reactants by the walls of the cavity in a microwave oven. If the microwaves are not absorbed, they may be reflected back to the waveguide and damage the magnetron. Thus, it is essential to have a microwave active "dummy load" which will absorb excess microwaves and avoid such damage. There are a variety of methods for carrying out microwave assisted organic reactions using domestic or commercial ovens.

1.1. Types of Microwave Ovens

Domestic Microwave Ovens

Domestic microwave ovens are readily available at low cost to academic and industrial chemists, however only a relatively small quantity of the compounds can be synthesized for research purposes by these ovens (Loupy, *et al.* 1992). The reactions can be carried out conveniently in open vessels both in solution and solid states, which prevent explosion caused by super heating of the solvents. Nowadays modified domestic microwave ovens are available with improved safety systems. In these microwave ovens, the reaction vessel is neither sealed nor directly open, thus reactions can be carried out using an Erlenmeyer flask attached to a reflux condenser. There are two advantages of using this type of system; (i) A wide variety of solvents can be used because the fire hazard is significantly reduced compared to an open vessel system (ii) Reaction can be carried out under inert conditions.

Commercial Microwave Ovens

The commercial microwave ovens are more expensive for carrying out microwave assisted organic reactions. The systems have mostly been developed for analytical applications. This type of system operates with a rotating carousel, so that a number of reaction vessels can be irradiated and agitated at the same time (Varma, *et al.* 1993). It is possible to monitor both the internal temperature and pressure of the reaction. Additional advantages of this type of system are the incorporation of a 'microwave active' dummy load to protect the magnetron and the more reliable, accurately controlled and continuous source of microwave irradiation produced, along with temperature monitor. A number of approaches have been used including the use of fibre optic probe, a gas thermometer, thermochromic paints and infrared pyrometry (Clark, 1994).

1.2. Types of Microwave Reactions

There are a number of chemical reactions that can be carried out in microwave radiation in solution and solid states.

Solution-phase Reactions

In this type of reactions, the reagents are dissolved in suitable organic solvents and the resulting solution is subjected to short periods of irradiation in open or sealed vessels. It must be noted that the open vessel procedure can only be carried out if neither the solvent nor the reactants or products are flammable. Otherwise there is a serious risk of fire or explosion due to sparking. In addition to the significant practical simplicity of this type of procedure, it is sometimes found that volatile reaction byproducts evaporate rapidly thus avoiding methods for their specific removal. Reactions may also be carried out in sealed systems, although there are also limitations to this approach (Cornelis, *et al.* 1985). It is essential that one of the components must be microwave active to carry out a thermally driven reaction in a microwave oven. If neither the reagents nor solvents couple then it may be possible to use a microwave active additive or supported metal catalyst to generate heat.

If the solvents are to be used as the source of heat then they must couple effectively with microwave radiation. Although various solvents can be used, a number of factors need to be considered. The type of vessel used may be incompatible with certain solvents and with open vessel systems flammability and volatility are both important issues. It has been shown that with microwave irradiation, solvents can be heated above their boiling points and this superheating leads to rate enhancement for many reactions (Mishra, 2004). For microwave induced reactions the solvent of choice is one which absorbs microwave energy efficiently and is therefore heated rapidly under microwave irradiation and which has a boiling point that is at least 20-30°C higher than the desired reaction temperature. Any solvent having high dielectric constant and high boiling point is excellent transfer medium for a variety of microwave induced organic reactions. N,N-dimethylformamide (DMF) is an excellent example. Using DMF as solvent, the reaction temperature can be raised to about 140°C, without much vaporisation of solvent. Other commonly used solvents are water, ethylacetate, acetone, acetic acid, methanol, dichloromethane, etc. Hydrocarbon solvents such as hexane, benzene, toluene and xylene, etc. are unsuitable as energy transfer reaction media since they absorb microwave radiations poorly. The temperature of 50 ml of several solvents after heating for 1 minute at 560 W is given below:

Table 1: Desired temperature and boiling point of some solvents

Solvents	Temperature (°C)	Boiling points (°C)	Solvents	Temperature (°C)	Boiling points (°C)
Water	81	100	1-chlorobutane	76	78
Methanol	65	65	1-bromobutane	95	101
Ethanol	78	78	Chloroform	49	61
1-propanol	97	97	Acetone	56	56
1-butanol	109	117	DMF	131	153
1-pentanol	106	137	Diethylether	32	35
1-hexanol	92	158	Hexane	29	68
Acetic acid	110	119	Heptane	26	98
Ethyl acetate	73	77	CCl ₄	28	77

Solid State Reactions

A number of dry media microwave reactions have been reported to be conducted in two ways; one in which the reagents are 'supported' on a microwave active (or poorly active) material such as alumina or silica (Mishra, 2011). In this type of reaction atleast one of the reagents must be polar if the reaction is to be benefited from microwave irradiation. The second type of dry reaction will utilize a microwave active solid support, thus the reactants do not have to be microwave active.

Solid state reactions are of course very convenient from a practical view point, in general the reagents and the solid supports are efficiently mixed in an appropriate solvent, which is then evaporated. The adsorbed reagents are then placed in a vessel and subjected to microwave irradiation after which the organic products are simply extracted from the support by washing and filtration. The absence of solvent coupled with the high yields and short reaction times often associated with reactions of this type make these procedures very attractive for syntheses.

Alumina, silica, montmorillonite, bentonite, aluminosilicates (KSF and K10 clays and zeolites) are some of the most widely employed inorganic solid supports, where surface hydroxyl groups play a major role in solid supported microwave reactions for absorption and transmission of microwaves (Rajanarendar, *et al.* 2006). These inorganic oxides do not absorb microwaves at the 2.45 GHz frequency (Mishra, 2009) and so is not an obstacle for the transmission of microwaves. Studies of thermal behaviour of alumina indicate that the temperature reached depends on the quantity of irradiated solid. A maximum of the absorbed temperature was observed for about 200 g of alumina under microwave irradiation.

It is to be noticed that a minimum amount of 4 g is necessary to observe an appreciable thermal effect and 1 g alumina sample cannot reach more than 100°C, even with larger irradiation times (20 mins.). In the case where solid support does not absorb sufficient energy, considerable energy loss causes overheating of the inner walls of the oven and of the reaction vessels. This could lead to irreversible damage of the magnetron. Furthermore, during the initial irradiation, the temperature of various samples (from 4 g to 500 g) does not change much; it remains less than 200°C. After this induction period, large temperature differences appear depending on the amount of irradiated solid (Sharma, *et al.* 2011, Mishra, 2010).

When only small amount of alumina is to be used, an external bath (Caddick, 1995) of about 150-200 g of alumina should be employed. This bath allows a fast heating of the reaction mixture and the reaction can occur at temperatures lower than the boiling points of the products. Use of solid supports in microwave reactions causes amplification of reaction activations and reduction in magnetron deterioration hazards.

Synthetic organic chemistry has gained popularity for its diverse applications but the synthesis by conventional methods is much tedious as it takes more time and consumes more chemicals. On the top of this it causes environmental pollution. These problems can be eliminated by using microwave synthetic technology which is pollution free and economic as well.

Synthesis of bioactive compounds in eco-friendly method by using microwave energy with high yield and excellent degree of purity is main aim of this study.

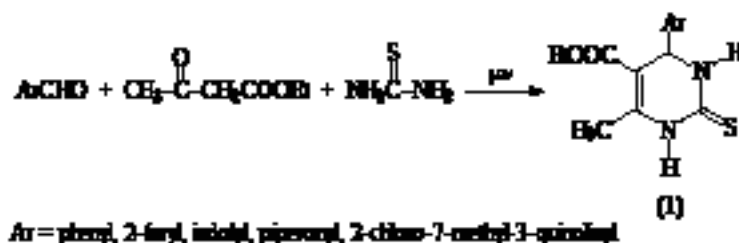
2. Experimental Methods

Chemical reactions were carried out in Kenstar Microwave over model no. OM9925E at the frequency 2450 MHz and 800 W. Conventional reactions were carried out in R B flask fitted with air condenser on a calibrated magnetic stirrer. IR spectra were recorded on Nicolet 5PC FT-IR spectrometer using KBr pellets and the frequency was measured in cm^{-1} . ^1H NMR spectra were recorded by using CDCl_3 solvent on a Bruker 300 MHz spectrometer with tetramethyl silane as an internal standard and chemical shifts were measured in ppm. Elemental analysis was performed by means of Heraeus CHN-Rapid Analyzer and temperature was measured on AZ Mini-Gun Non- Contact IR thermometer model no. 8868. Melting points were determined on Thomas Hoover melting point apparatus and are uncorrected. The purity of compounds was checked on silica gel G plates using iodine vapour as visualizing agent. Oxytetracycline and salicylic acid were used as standard drugs for the study of antibacterial and antifungal activities respectively. The chemicals used were purchased from SD Fine Chemicals Co. Ltd.

A large number of heterocycles have been synthesized under microwave irradiation in solution and solid states with enhanced reaction rates, limited use of organic solvents and high yield coupled with ecofriendly environment.

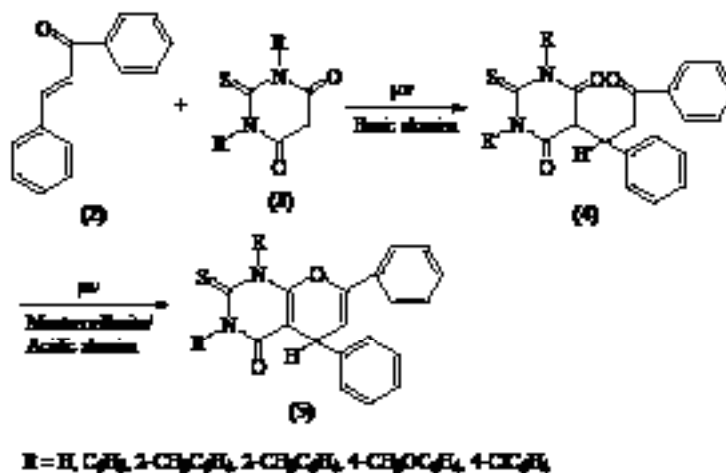
(i) Synthesis of pyrimidines

A mixture of aromatic aldehydes, ethylacetoacetate and thiourea was reacted in neat conditions under microwave irradiation to obtain 2-thioxo-pyrimidines (1) within 2-5 minutes.



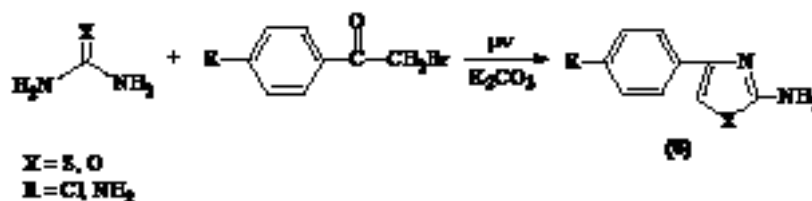
(ii) Synthesis of pyranopyrimidines

Michael addition of chalcone (2) to thiobarbituric acids (3) afforded the adduct (4) followed by cyclization into pyrano[2,3-d]pyrimidine (5) within 2-3 minutes under alumina supported microwave irradiation.



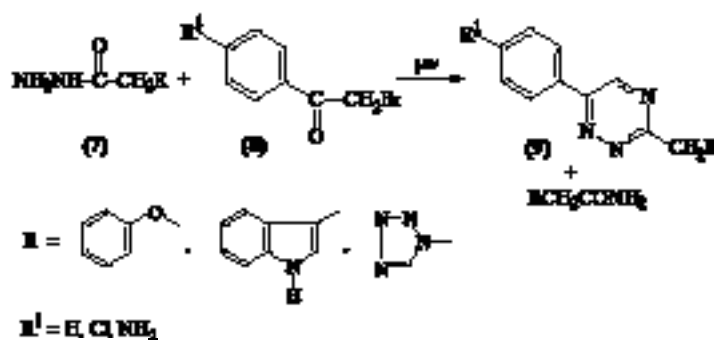
(iii) Synthesis of thiazoles/oxazoles

Microwave assisted condensation of thiourea/urea and substituted bromoacetophenone using the solid support of K_2CO_3 , for about 2-3 minutes, yielded the corresponding 2-aminothiazoles/oxazoles (6).



(iv) Synthesis of 1,2,4-triazines

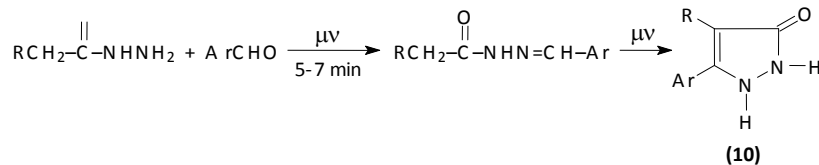
Hydrazides (7) on reacting with phenacylbromide (8) using microwave irradiation under dry conditions yielded corresponding 1,2,4-triazines (9) within 3-6 minutes.



(v) Synthesis of pyrazoles

Aromatic aldehydes were condensed with hydrazides to afford the corresponding

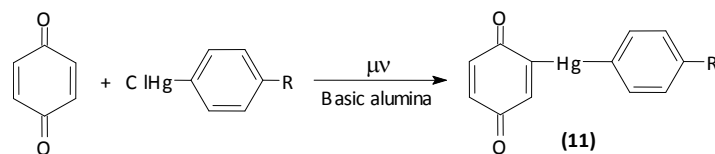
hydrazones, which were subsequently cyclized to give pyrazoles (10) under solid supported microwave irradiation.



R = phenoxy, octyl
Ar = 2- hydroxyphenyl, 2- hydroxynaphthyl, 3- nitrophenyl, phenyl, 4- chlorophenyl, 4- methoxyphenyl

(vi) Synthesis of organomercurials

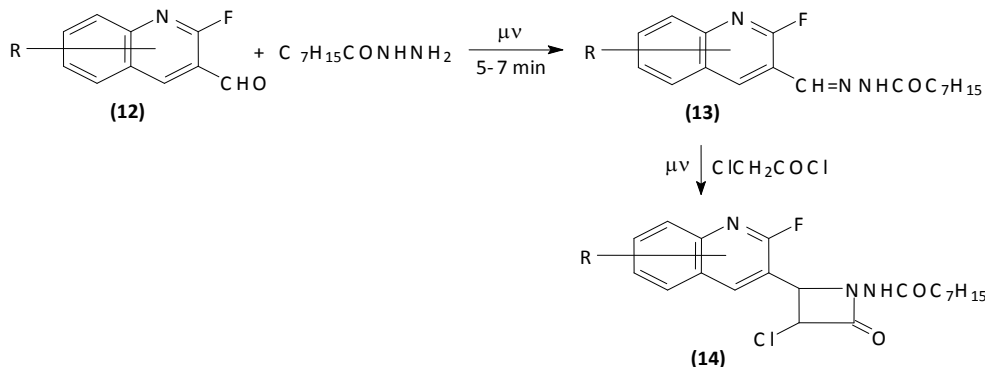
2-[Arylmercury(II)]-1,4-benzoquinones (11) have been synthesized by the reaction of arylmercuric chloride with benzoquinone under solid supported microwave irradiation for 2-3 minutes.



R = H, Cl, Me, OMe

(vii) Synthesis of β -lactams

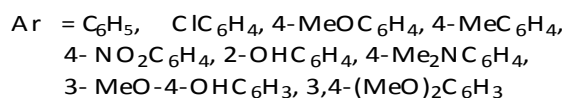
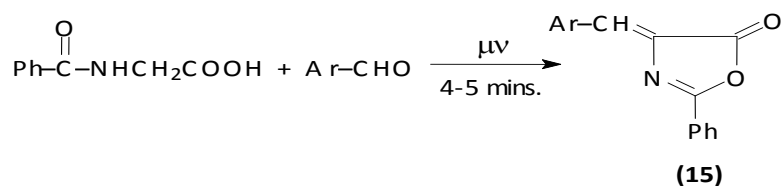
Quinolines (12) were condensed with octanoic acid hydrazide to give hydrazones (13), which were then reacted with chloroacetyl chloride under microwave irradiation to obtain corresponding β -lactams (14).



R = 4- H, 4- Me, 6- Me, 7- Me, 8- Me

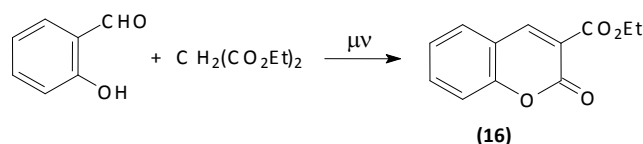
(viii) Synthesis of oxazolones

4-Arylidene-2-phenyl-5(4H)-oxazolones (15) have been synthesized under microwave irradiation starting from hippuric acid and arylaldehydes in acetic anhydride.



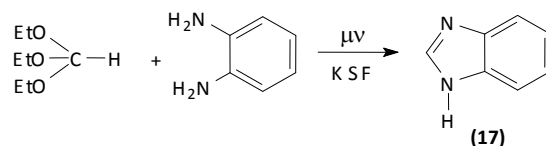
(ix) Synthesis of coumarins

A solventless microwave mediated condensation of salicylaldehyde with diethylmalonate was carried out to obtain coumarin compounds (16) in high yield within reaction time period of 3 minutes.



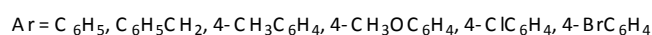
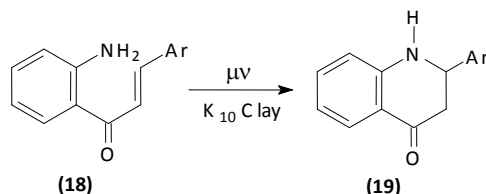
(x) Synthesis of diazoles

Solvent-free microwave reaction of triethoxymethane with o-aminoaniline in presence of KSF clay, produced diazoles (17) in good yield of 82%. The reaction time period was about 3 minutes as compared to 6 hours in conventional reactions.



(xi) Synthesis of quinolones

Aminochalcones (18) were cyclized to tetrahydroquinolones (19) in dry media using montmorillonite K10 clay as solid support under microwave irradiation within 2 minutes.



3. Results and Discussion

Neat reaction conditions of the reactants yielded pyrimidines 1 through cyclisation within 2-5 minutes in 80-90 percentage of the product. This is a facile reaction over conventional reaction. Pyranopyrimidines 5 were obtained in two steps under the solid support of basic and acidic alumina and montmorillonite clay in much shorter reaction time of 2-3 minutes which may be due to effective heat transfer from the solid supports. Similarly, bicyclic thiazoles and oxazoles 6 have been accounted by condensation of thiourea and substituted bromoacetophenone in support of potassium carbonate under microwave irradiation. It is a novel method as potassium carbonate is used as heat absorbent. Dry condition synthesis of 1,2,4- triazines 9 within 3-6 minutes is an excellent method for the synthesis of heterocycles. These reactions were accompanied by cyclisation of hydrazides, which on the other hand undergo cyclisation with aromatic aldehydes through less stable intermediates to afford pyrazoles 10 under neat conditions. The method has got advantage of no any use of organic solvent in reaction conditions. Introduction of mercury into the organic molecule has made the synthesis one step efficient in pharmaceutical chemistry.

β -lactams 14 were obtained as excellent antimicrobial agents from quinolines and acid hydrazides in two steps in 5-7 minutes. The reaction was associated with easy work-up and exocyclic condensation. Oxazolones 15 and coumarins 16 were obtained within 3-5 minutes as sole product from easily available precursors. Solvent-less synthesis of diazoles 17 and quinolones 19 is a peculiar achievement of microwave synthesis which yielded 82-95 percentages of the products. The structures of the synthesized heterocycles were conformed from analytical and spectral data. Most of the compounds showed excellent antimicrobial activities against various bacterial and fungal strains. Synthesis of various heterocyclic compounds under solid supported microwave irradiation has proved rapid, efficient, economic and eco-friendly method.

4. Conclusion

Various pyrimidines, pyranopyrimidines, thiazoles, oxazoles, triazines, pyrazoles, organomercurials, β -lactams, oxazolones, coumarins, diazoles, quinolones, etc. have been synthesized from commonly available reagents under the solid support of alumina, montmorillonite, potassium carbonate, etc. by using microwave irradiations. The reactions either avoided or limited the usage of organic solvents in different reaction conditions and completed within 2-7 minutes affording 80-95% of the corresponding products in excellent degree of purity. The compounds showed moderate to excellent antimicrobial activities.

Enhancement of a chemical reaction as compared to conventional chemistry can manifest itself in several ways including the following: (i) Highly accelerated reaction rates (ii) Improved yield (iii) Stereo or regioselectivity (iv) Reduction in side products (v) Limited amount of solvents (vi) Successful product formation (vii) Simplification and improvement of classical synthetic methods.

Acknowledgement

The author thanks University Grants Commission, Govt. of Nepal for providing research grants. Thanks are due to Instrumental Laboratory, Department of Chemistry, University of Delhi, for characterization and synthesis of the compounds.

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Women Involvement in Tourism: Special Reference to Pokhara Sub- Metropolis

Amin Palikhe

Abstract

The article examines gender roles in tourism employment in Pokhara Sub Metropolis City, Nepal. Women involvement in tourism sector is especially concerned with the involvement of women in the tourism field as entrepreneur or as an employee and also explores the tourist arrival rate in Pokhara. Tourism has been emerged as an important industry all over the world. It is a major source of generating revenues and providing employment. Tourism sector plays significant role in terms of employment generation. The expenses that the tourists make during their travel and stay can create direct benefits in tourism related services such as accommodation, hospitality attraction events and transportation; indirect benefits such as increased income and employment; and induced benefits such as local income and jobs in the manufacturing and service sector. Tourism has been expanding day by day and has become an industry with high potential. Women are also actively participated in various facets of this industry. Since tourism is a hospitality industry, the role of women is looked upon as significant and the trend of women participation is considerably increased. So, this article is also tried to explore women's status in tourism sector and give emphasis to women's participation to improve the situation of women in tourism.

Key words: women, involvement, tourism, enhancement, equality

1. Background

The present world has been converted into a global village due to rapid technological revolution in the field of communication and transportation. Market economy has now stretched to tourism business calling for fine-tuning their conventional approach to suit the changing environment in international tourism market. Every country of world is competing to attract more tourists from the world. They are trying to prove themselves as the most attractive tourist destination providing various competing tourist product (Shrestha, 1995; p. 77-78). Tourism is thus a multifaceted activity and a geographically complex one as different services are sought and supplied at different stages from the origin to the destination. Moreover, in any country or region there is likely to be a number of origins and destinations, with most places having both generating and receiving functions (Sinha, 1996: p.254).

Tourism has gained importance as the fastest growing industry of the world, particularly because of multifarious benefits. It ensures to the destinations, to the tourists themselves and to the global geo-political environment as a whole. In fact, tourism in its broadest, generic sense can do more to develop understanding among people, provide jobs, create foreign exchange and raise living standards than any other economic force. The vital role tourism plays in foreign exchange earnings of the destination countries is especially note-worthy. However, tourism is more than a mere foreign exchange earner. It is highly labor intensive, with highest employment multiplier. Again, the economic multiplier of tourism is also much higher than any other industry. It is the only industry that entails transfer of money through the movement of people expenditure incurred by the tourists denotes a direct injection of external purchasing power in to the host economy, creates environmental and social awareness, helps in correcting regional imbalances within a destination countries, improves living standard of the destination society and above all leads to the overall development of the destination regions. In the context of global geo-polities, tourism is taken as an agent to international understanding. It is for these multifarious benefits of tourism. In fact, tourism is now of such economic impacts that states, provinces and countries cherish it and under developed nations sought. Little wonder that tourism has now become an inseparable part of the development programmes of almost every country. For the developing countries that are facing the problem of adverse balances of payment situation on the international front and also such others problems like unemployment, social and regional disparities, tourism development seems to be the best solution(Punia, 1997: p.4-5).Tourism not only provides economic advantages but also contributes for the creation and growth of annual understanding among people and nations throughout the world. It is equally helpful to develop the other sectors of the economy. Hotel, travel, trekking, transport and banding services are directly connected with tourism industry (Khathiwada, 1998: p.3-4). So, tourism has been identified as an important source of foreign exchange earnings, as an industry creating employment opportunities and generating economic growth of the country. Tourism is included in the integrated system of socio-economic planning. The specific achievement of recent years has been the introduction of tourism into system of the country's physical development plans in close correlation with the progress of industry, agriculture and transport (Satyal, 2000: p.iii).

Wall, Cukier and Norris (1996) examine gender roles in tourism employment in Bali, Indonesia through two case studies. The first considers the employment of women in tourism in a newly emerging destination area in the interior of the island. The second examines the employment of both women and men in selected tourism occupations in two established coastal resorts. While tourism has provided both women and men with greater occupational choices, there is differential access by gender to tourism employment in Bali. Furthermore, in the formal sector, women may be required to have superior

qualifications and may be paid less than men in similar positions. At the same time as gaining access to employment outside the home, many women are expected to maintain current roles in religious matters and in the home.

Wilkinson and Pratiwi (1995) examine tourism in Pangandaran , a traditional Javanese fishing village. It uses a gender analysis approach to gender roles and relationships, such as employment patterns, income, family structure and functions, and child rearing. Tourism has had both positive and negative impacts, however, these vary between local and non local, and among socioeconomic classes. Moreover, there have been no development programs or projects aimed at improving the quality of life of women. These changes are occurring with little regard to gender roles and relations and to the social, cultural and economic improvement of that quality of life with the exception of increased income.

Grandon (2007) in his work entitled 'Early women in tourism' mentions the involvement of Nepalese women especially Sherpas in mountain tourism in the form of portering and cooking during 1920s and 1930s. It was beginning period of mountain tourism in Nepal and mountaineering was in full swing with competitions among various expedition teams of Europe to ascend Mt. Everest (Sagarmatha) and other mountains like Annapurna, Kanchenjunga and Dhaulagiri. However, there was a trend of mountain tourism labors to migrate to Darjeeling, India, during 1920s in search of work in the evolving mountaineering industry, which used to be the base for mountaineering recruitment and adventure.

Shakeela, Ruhanen, and Breakey (2010), Women are key participants in the tourism labor market. Maldivian women are recognized as being among the most emancipated in South Asia and the Islamic world. There is no institutional discrimination along gender lines in access to education, health services, or for jobs in the public sector (The World Bank 2004). However, the proportion of women working in the Maldivian tourism industry is relatively low. This explores one of the key outcomes of a broader study on the participation of locals in the Maldivian tourism industry. The role of government in balancing religion, politics, and economy is considered imperative in positively influencing local tourism labor market participation and employment for women.

Upadhaya and Upreti, (2008), Women's participation in mountain tourism in Nepal that started during 1920s to 1930s with portering has reached a stage, though in small numbers, where female trek leaders are leading solo women tourist trekkers, working as team leaders in mountain expeditions and operating hotels, lodges, restaurants, trekking and travel agencies from the top management positions. However, the majority of their involvements are at lower level jobs in various organized sub sectors of tourism. Will the balanced development of tourism sector be possible without enhancing the equitable share of women workers in access to and control over the benefits from mountain tourism

in a context where more than fifty percent of total population is occupied by women? There is high need of pro-women (focusing on protecting and safeguarding of women) tourism policy, action plan and programs to pull mountain women from their smaller numbers and lower status of participations in mountain tourism, establish equal to men counterparts in employments and businesses, benefit them of mountain tourism with fair share & just manners, empower socially and thus help in structural transformation in mountain society.

UNEP (2007) ,United Nations World Tourism Organization (UNWTO) celebrated the World Tourism Day on 27 September 2007 with the theme ‘Tourism opens doors for women’ highlighting the role of tourism to serve as ‘an open door’ for women and a catalyst to gender empowerment through the world. According to International Labor Organization (ILO) about 46 percent of the work force in the tourism industry is made up of women. However, this massive and functional female presence is accompanied by the frequent vertical segregation of women that denies managerial responsibilities to them. Looking at the lower role and position of women in society, there is potentially an economic importance for tourism to open door for women and to provide additional income to help to support families. Under the framework of UNWTO’s own ‘Global Code of Ethics for Tourism’, UNWTO intends to join forces with United Nations Development Fund for Women (UNIFEM) to enhance further the role of women in tourism. A decade long armed conflict (1996 – 2006) in Nepal prior of comprehensive peace agreement between the Government of Nepal and The Communist Party of Nepal (CPN – Maoist) in November 2006 had definitely sidelined and less prioritized the matter of gender in tourism sector at a stage when the ailing industry was struggling hard to revive.

Acharya (2066) concluded that tourism industry is one of the major sources of Nepalese economy and its economic benefits can be achieved through a mélange of ways, like; direct, indirect and induced income; improvement in standard of living; generations of new employment opportunities, improvement in infrastructural facilities and development of local enterprises .Tourism industry is growing day by day in Nepal and women are gradually being encouraged to involve themselves in tourism and its related industries. But their number and position are far behind their male counterparts. In most cases their labor contribution is not accounted since they are mostly involved in indirect tourism business. The social, economic, attitudinal, financial, institutional, legal and political obstacles hamper them to move ahead and initiate their business and receive maximum benefits as per their input and potential. Nepalese women have greater potentiality in different tourism sectors like Rural Tourism, Village and Agro Tourism, Medical and Health Care Tourism and Eco-Tourism. It is recommended to increase women’s capability and confidence for tourism enterprises through supportive social, economic and legal schemes.

Pokhara was generally unknown to tourists until the sixties. The valley had been a “forgotten land” because of lack of transportation. Ironically Pokhara valley was opened first by air in 1953, then by jeep in 1957, and finally by bullock cart in 1962 (Lamsal, 1997: p.27). The natural and cultural attraction of the valley has made it one of the most frequented tourist locations outside Kathmandu valley. So, the foreign tourists can enjoy the most impressive landscape and beautiful sights without any discomfort and additional cost (Shrestha, 2000: p.92). The modern development of tourism in Pokhara was started after 1960s. Because of limited tourist services like accommodation and transportation, it was not geared up till 1970s. Only after establishing some tourist standard hotel like Fishtail Lodge (1969) and New Hotel Crystal (1973) a momentum took off in the trend it flow the visitor and researcher before it has developed as the tourist destination (Khathiwada, 2000: p. 149-150).

Pokhara is one of the most beautiful places of Nepal from the geographical point of view. It is starting point for many of Nepal’s most popular trekking and rafting. It is a second most visited place by tourists. It is the city of tourism development virtually the tourism industry of Pokhara, have played significant roles for its socio-economic development. Pokhara is rich for natural tourists’ resources. There are a lot of resources to attract tourists, as it is the place full of natural beauty. All of these facts show that Pokhara is well-facilitated place for the visitors (Khathiwada, 2000: p.148-149). So, the natural and cultural attraction of the valley has made it one of the most frequented tourist locations outside Kathmandu valley. So, the foreign tourists can enjoy the most impressive landscape and beautiful sights without any discomfort and additional cost. That’s why the study mainly focuses on employment generation by tourism in Pokhara specially women employment as entrepreneur or employee in the tourism sector through development of tourism industry with the participation of women in this sector. In traditional societies, they were confined to the four walls of houses performing household activities. In modern societies, they have come out the four walls to participate in all sorts of activities. The global evidences like academics, politics, administration, social work and so on. Now, they have started plunging into industry also and running their enterprises successfully. Therefore, it seems in the fitness of the context to study about the development of women participation in the country. No doubt, tourism was started with the origin of human being; Human travel has started since monadic times when they traveled and migrated for food and shelter due to natural compulsion. The industrial revolution brought a significance change in field of travel. From the valley’s point of view, the significance of the study lies in identifying and highlighting the employment situation in tourism for women and its occupational position.

The macro objective of this study has to examine tourist arrival and women’s involvement in tourism industry in Pokhara.

- To analysis tourist arrival in pokhara
- To analysis the status of women as employee or entrepreneur?
- to analysis the different aspects of women employee such as status of women employee, working hours, income earn, reason for work, management relationship etc.

The study in “Women Involvement in Tourism: Special Reference to Pokhara Sub-Metropolis” is tried to identify and analysis following problems:

- What are the tourist arrival numbers of Pokhara?
- What are the statuses of women as employee or entrepreneur?
- What are the working time, income, opportunities, reason and cause of selecting tourism sector as employment area?

2. Data and methods

In this research, the population is the tourism businessperson and women worker. The main response variable for the present analysis is women involvement in tourism sector. This variable is tourism worker in restaurant, hotels, travel and trekking and money changer as well. Age is measured by the women’s completed age in years at the time of the survey. Age is classified into three groups: 0-19, 20 to 29 years, 30 years and 40 plus. The study area comprises a large number of ethnic groups. However, we have categorized them into upper caste (Brahmin, Chhetry and Thakuri), indigenous (Gurung, Magar, Newar, Darai, Rai and other) and lower caste (Kami, Sharki and Pariyar) for the analytical purpose. Although there are various religious groups (Hindu, Buddhist, Christian and Muslim) in the study areas, religion is grouped as Hindu and others for analytical reason. The respondents’ place of residence is a usual place of living at the time of survey and has been grouped as rural (others) and urban (kaski). The required data was collected from using structure questionnaire. The questionnaires to them are whether closed and opened or scaled questionnaire. For the study, all together 52 respondents have been selected as the sample units¹⁶ including hotels and lodges (56%), restaurant (25%) and travel and trekking (19%). The response data were analyzed through using annual rate of percentage method and SPSS program for secondary and primary data respectively. The primary and secondary data were categorized, tabulated, processed, analyzed and computed by descriptive analysis. It was presented on the basis of purpose. SPSS program is developed to analysis the simple regression model. Where $Y = a + bX$ formula is used to compute the future tourist arrival in Pokhara. Where ‘Y’ = tourist arrival, ‘a’ = constant variable, ‘x’ = years and ‘b’ = yearly increment

3. Results and Findings

Table No.1: Regression Results Showing the Regression of Tourist Arrival in Pokhara

Dependent variable	Constant	Regression coefficient	R	R ²	Adjusted R ²	SSE	T value	Significant
Tourist arrivals	30969.60	15538.90	0.861	0.741	0.713	32093.03	5.078	.001

Tourists arrival = 30969.60+15538.90 year

-According to result from the regression, year 2012 might have tourists arrival (30969.60 + 15538.90 x 12 year) = 217436.4

Table No. 2: Trends of Tourist Arrival According to Seasons by Year (2000-2011)

Year month	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011
Winter	18803	35556	15129	17981	23525	15446	22430	39471	49518	53318	NA	NA
Spring	20524	23614	14744	19782	22408	12852	15406	32932	39453	44070	NA	NA
Summer	17088	10190	11455	12604	14325	13663	18724	33386	33889	39023	NA	NA
Autumn	28680	24371	26127	32212	27435	32051	38239	59388	63783	67116	NA	NA
Total	95095	93731	68056	82579	87693	74012	94799	165177	186643	203527	230799	NA

Sources: Tourism Office, 2012

- In 2010, 230799 tourist are visited Pokhara. 13.40% increases with compare to previous year.
- Among the year, 74.24 percent growth in the year 2007 with compare to 2006.
- Maximum decrease rate is 27.39 in the year 2002.
- Autumn and spring is the maximum tourist arrival season for Pokhara.
- From the 0 to 30 years of age women workers are involved in the tourism sector as worker which is 70 percent.
- Most of the women workers are the second child of family including third, fourth and so on.
- 53.80 percent married women are engaged in this sector as employees.
- Small number of family and people is belongs to worker or as employee.

- Brahamin and Chhetri are 48% as ethnicity worker group.
- Hindus covers the maximum involvement in tourism as women employees.
- 58.80 percent women worker earn just below the five thousands only.
- Women from Kaski as an employee in tourism sector are maximum, i. e. 65.4%.
- Within the specific age group 20 to 29, people from outside the valley as a employee is more than Kaski, which are from Parbat, Tanahu, Syanga, Baglung etc. but above the 30 and above age group, it covers from the Kaski district. That is 35.3%
- Waiter employee (61%) is more than other type of employee.
- Most of the women worker are joined this sector after the 2065, i.e. 52.90%
- Work opportunities are either search by self or set by relatives and friend.
- Most of the women worker work almost 10 hours. 58.8% women employee earn just below the five thousands only. Where, they have to spend at least 12 hours for that earning. More than ten thousands are easily earned just performing ten to twelve hours in the job.
- According to type of business, 90 percent women employee gets just below the five thousands and they are almost from the sweeper, and dancer.
- Manager (accountant and other department head) has to perform just 8 hours to earn maximum ten thousands whereas waiter, sweeper and dancer have to spend at least 10 hours to earn such money.
- Definitely, earning money is the main objective of any women employee in this sector.
- Easy work is the main cause of selection of tourism related work and 88.5% are satisfied with the job. Likewise, 87.50% owner are also satisfied with worker and almost have good relation with the management or owner of business.
- Who earn below the five thousands, among the workers, 80% are satisfied with the work involvement in tourism.
- From 2041 to 2069 year, only 12.72 percent are pure tourism women entrepreneurs in this sector.
- Only 33.87 percent women employees are used by purely this tourism sector, this percentage from the hotel, lodge, restaurant, and resort.
- 36.74 percent women employees from the travel and trekking agencies related business in Pokhara.

- Among the served hotels, lodge and restaurant, women employees are always low in the business, it means man are more used as compare to women.

4. Conclusion

Day is gone when women in Nepal remained confined to within four walls of their home and their immense strength and potential remained unrecognized and unaccounted for. Now they are increasingly participating in all spheres of activities. The fact remains that the citadels of excellence in academic, politics, administration, business and industry no longer the prerogative of men in Nepal. The general consensus that is emerging in all discussions relating to the development of women is that promotion of women entrepreneurs or employment should form an integral part of all development efforts. The findings reveal some interesting facts regarding the profile of women worker' i.e. with regarding to age group, family size, marital status, income level, causes of working in the tourism sector, selection criteria of work, satisfaction level, relationship between the management and worker as well as working hours of women employees in this sectors. During the survey, 0 to 30 years of age women workers are involved in the tourism sector as worker. Most of the women workers are the second child of family. Maximum married women are engaged in this sector as employees and small number of family is belongs to worker or as employee. Brahamin and Chhetri are always maximum with compare to other ethnicity worker group and Hindus covers the maximum involvement in tourism as women employees. 58.80 percent women worker earn just below the five thousands only. More than fifty percent women belongs to Kaski district whereas 30 and above age group, it covers from the Kaski district. That is 35.3%. Within the specific age group 20 to 29, people from outside the valley as a employee is more than Kaski, which are from Parbat, Tanahu, Syanga, Baglung etc. but waiter employee is more than other type of employee. They are searched the job either self or set by relatives and friend. They have to work almost 10 hours. 58.8% women employee earn just below the five thousands only. Where, they have to spend at least 12 hours for that earning. More than ten thousands are easily earned just performing ten to twelve hours in the job. But 90 percent women employee gets just below the five thousands and they are almost from the sweeper, and dancer. Whereas manager (accountant and other department head) has to perform just 8 hours to earn maximum ten thousands

In 2011 year 230799 tourist are visited Pokhara. That is 13.40% increased with compare to previous year. Whereas autumn and spring are the maximum tourist arrival season for Pokhara. Through the regression models from the SPSS program is predicted that the tourist arrival in Pokhara will be 217436.4 in number.

Money is the main objective of any women employee. Easy work is the main cause of selection of tourism related work and almost has good relation with the management or

owner of business. 80% are satisfied with the work involvement in tourism.

From 2041 to 2067 year, only 12.72 percent are pure tourism women entrepreneurs in this sector. During the 26 year period, only 33.87 percent women employees are used by purely this tourism sector, this percentage from the hotel and lodge, restaurant, and travel and trekking. Whereas, 36.74 percent women employees from the travel and trekking agencies related business in Pokhara.

5. Recommendation

- Tourist arrival in Pokhara is so fluctuating year to year; it seems that the promotional activities are quit general to attract the tourist in Pokhara. Focus should be given to strong promotional program like “JauHaiPokhara”.
- There should be needed to deep study about the seasonality of tourist arrival in Pokhara.
- It is required to help foster the growth of independent, self-sufficient, decision making and acting women in tourism sector by encouraging self-empowerment and capacity building act.
- In gender point of view, women empowerment program will help to address country’s poverty alleviating initiative positively by tourism.
- Enabling policies for promoting and protecting women’s employment with high privilege and provisions in Tourism.
- Increase public awareness of the interrelation between tourism and its beneficial role for women.
- Providing women tourism entrepreneurs with the necessary training tools to enhance to integrate pro-people sustainable tourism (PPST) practices in their entrepreneurs.
- The majority of the target should be to provide benefits to those women who belong to low-income, unskilled or semi-skilled groups from minorities.
- The need of time is to form a join forum consisting private sectors, the government bodies, internationals bodies, NGO’s, INGO’s, tourism associations and research organizations for collaborative and innovative development of tourism ensuring increased participation of local women.
- On the contrary of insufficient information base to ascertain the magnitude of both positive and negative implications of tourism women, more research and study should be initiated and promoted.
- Government of Nepal has to formulate the plan and polices relating to involvement of women entrepreneur in tourism sector.

- According to labor law, government has to support and implement the rules and regulation regarding to minimum remuneration and working hours.
- In the present stage high level employment opportunity is necessary for empower of women and support are necessary from the tourism related firms.
- At last but not the least, government, tourism stakeholders, hotels association, travel and trekking and restaurant association need to support women entrepreneurship and employee.

Acknowledgement

This research work could never have been completed without the invaluable co-operation and assistance of many individuals and organizations. It is a matter of great pleasure and privilege for me to express my profound regarding and gratitude to Janapriya Research and consultancy Centre for providing me to finance and research opportunity, Janapriya Multiple Campus, campus chief of Janapriya Multiple Campus, my instructor Mr S. Khathiwada and members of research committee Dr. Vikash Kumar KC, for the valuable guidance with exceptional promptness. His wise counsel and guidance provided me the inspiration to go ahead with this work. I am also indebted to Pokhara Tourism Office, Pokhara for providing me the tourist, entrepreneurs and employees' data. I express my thanks to all the respondents who rather ungrudgingly provided me the necessary information despite their busy work. I also acknowledge my deep sense of gratitude towards my friends. To acknowledge lastly, I could not forget the effort of BBA Sixth Semester for providing me the valuable support to complete this research work in time.

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Annals of Tourism Research, Vol. 22

CULTURAL LIFE OF POKHRELI MUSLIMS

Bhanu Kandel

Abstract

The Muslims of Pokhara normally pass a traditional life due mainly to their strong attachment with the Muslim religion and their traditional orthodox ways of thinking about the things and the events. But one very beautiful aspect of the Pokharelis Muslims is that they are not as orthodox and intolerant to the other religious/cultural groups like the Hindus and the Buddhists. They are very open minded people. There are some leading people who very openly attend the Hindu rites, rituals, fairs, festivals and even the religious congregations. Ali Miya was a great personality, who would teach the people not to attach to one particular religion but to humanity. In theory and practice, he adhered to no religion other than humanism.

Key words: culture, rites, rituals, customs, religion, practices, Hinduism, Christianity, Islamism, birth, marriage, death, etc.

1. Background

Culture is the way of human life. It is behavior peculiar to human kinds, together with material objects used as an integral part of this behavior. Thus, culture includes language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of art, rituals, and ceremonies (Watson, 2002: 1) among other elements. The existence and use of culture depends upon an ability possessed by humans alone. People think and behave the different ways not because anything else but because of the ways they are brought up. Culture, as Avruch (1998: 264) has defined, is the total life way of a people and an individual learns from his group.

Culture, as Edward W. Said (1993: xiii) has defined in his book *Culture and imperialism*, “is a concept that includes a refining and elevating element, each society’s reservoir of the best that has been known and thought...”. Samuel Huntington (1996: 34), who conceptualized a post-cold war world divided it into seven civilizations namely Western, Confucian, Islamic, Hindu, Slavic- orthodox, Latin- American and possibly African. In fact, culture is that complex whole which includes knowledge, belief, art, moral, custom and any all other capabilities and habits acquired by man as a member of society. Sometimes it is synonymous with the term civilization and in the totality of the rituals,

customs and institutions of a social group.

It is said that it was almost 270 years ago, in 1769 (B.S.), a few Muslims settled at Kundal, now Kundahar, in Pokhara. By the time of the unification of Nepal also Moslems are reported to have fought for the king of Kaski. In this war major Salauddin is said to have got both of his legs and left hand amputated. So the king of Kaskikot and his government rewarded him for the bravery . This royal reward was the settlement at the agricultural area of Kundahar.

There are more than a thousand Moslems living in Pokhara now. Though they have been one of the main communities in Pokhara and late Ali Miya has been recognized as the ‘Lok Kabi’ (folk poet) of Nepali, any proper research regarding their way of living, cultural rites and rituals, the changes that have come in their social behavior has not yet been done. How do they living? What are the rites and rituals they follow? What are the religious or cultural practices they carry on? Is there any impact of global change on their way of living? These are some prominent questions that need to be answered.

In order that to find the answer to the questions based on the principles of cultural studies along with sociology and anthropology this research has been proposed. In this research the researcher has given a higher priority to religio-cultural rites and rituals and the changes that are seen in their occupation as such with other socio-anthropological aspects of their life and living.

The major objectives of the study are:

- i) To see the impact of global changes in the way of living on the Moslem population or the vice-versa.
- ii) To study and analyze the mode of social structure and the amalgamation of the communities around.

2. Methodology

2.1. Universe of the Study

This research will confine itself within Pokhara valley as its study area even if the materials necessary for the study found anywhere will be given a real value.

a. Data collection Technique

The following techniques have been deployed in order to collect the relevant data

Interview

Field observation

Questionnaire

Sampling: Random sampling will be the main tool used in analyzing the data.

Variables and Measures

The researcher aims at studying the changes seen in Muslim community through the process of acculturation. Therefore the changes of customs and rituals will work as the main variables in the study.

Techniques of Data Analysis

The usual techniques that are used in social studies have been employed in the process of data analysis. There is not much of data analysis in cultural study, though. When necessary, the following steps have been followed:

- Coding
- Annotating
- Labeling
- Selection
- summary

3. Muslim Culture in Pokhara

There are different variables of a culture. To understand a culture one should make a thorough study of the cultural variables like rituals, rites, performances, practices, fairs and festivals, food, dress etc. which are discussed as follows in terms of the culture of Muslims in Pokhara.

3.1. Ritual Performances

3.1.1. Birth and Life Rites

Islam is the reform form of Sanatani Arabi religion. Muslim culture is based on Arabic social conditions. The Muslims believe in their one God Allah. Therefore when a woman wants to give a baby it is desirable that she prays to Allah; if she does it it is believed the Allah will take the total care for the future of the baby.

3.1.1.1. Name giving Ceremony

Muslims have these types of name giving ceremonies like that of Hindus, where they give the name to the baby and they celebrate it as baby's birthday or after 6-8 days. Name giving ceremony is called Biladat. Muslims also believe in Chhaiti. Chhaiti or name giving ceremony is celebrated by the help of Mullah Maullabi. These Mullas or

Maullabies give the name for babies as Islam culture, Koran, or the Muslim Angel and the followers' name.

3.1.1.2. Chatawan

It is the rite of giving the cereal to the baby for the first time that is really beautifully celebrated by the Musalmans. The father or a guardian reads and prays for the welfare of a newborn baby. At the time of birth, special washing for the baby is done and mothers perform the rites along with religious ritual and prayers on the 6th, 20th, and 40th days after birth.

3.1.1.3. Ratjage

When a new baby is born, only after a month Muslim people celebrate Ratjaga that is celebrated on the sixth night in the name of Chhaiti by the Hinds. At the time they bring the boy baby in the mosque (place of prostration) and the baby keeps the sweets, fruits, biscuits and other things in front of the Mulla Maullabi. Mulla Maullabi reads the Fatiha with Koran.

3.1.1.4. Hakika

This is the most important cultural rite of the Musalmans. It is only celebrated after the 5 years of the birth of a baby. Boys and girls both have compulsorily to perform Hakika. In a boy's Hakika Muslims slaughter (Jafa) 2 goats, a she-goat and a he-goat. At that time they shave the whole hair of the boy's head that is known as Jafran in Muslim tongue. After a shaving, it is balanced. The hair balanced is called Khairat. This balanced hair is distributed among the Muslim people. They also believe in Japha. Japha means goat's meat to be divided into 3 groups. (i) to the family (ii)to the guests (iii)and to the poor people. These types of customs or rites are celebrated only once in one's life. So, Hakika, a grand celebration, depends upon the economic condition of a family. It is a feast of happiness and cheerfulness.

3.1.1.5. Khatana

This is the most important rite for Muslims. This custom makes the boys, the pure Musalmans like chudakarma in Hindus. Khatana in not celebrated in even days and age according to their birth, but there is not religious restriction. Especially Khatna is celebrated under the age of five (5) years. Khatana means prepuce of the boy's penis by the help of Mulla Maullabi and others. Pokhareli Muslims also observe Khatana during the period of Muharrum. Most of the Muslims also believe in Khatana for the strength of health.

Whereas, a girl's menstrual period is called Haid. A menstruating girl is not supposed to have been polluting to any one and offend any holy belief and she is allowed to perform

her normal domestic duties despite that of the Hindus .

3.1.1.6. Nikaah (Marriage)

Marriages in the Muslims are fully different from those of the Hindus. The marriage of the Muslims is a very simple affair without the observance of long paraphernalia of the wedding rites. It is conducted according to their Islamic tradition because Musalmans believe in one God Allah and Mohammed as a prophet. A Muslim marriage is known as Nikah (sadi).

“Muslim marriage is a kind of treaty which has so many characteristics (Aggarwal: 1976). Marriage in Musalman culture can be held on any day, date or the month of the year. As the Musalmans do not consult any longer for fixing the auspicious date of marriage. A Muslim boy can marry with any other Muslim girl except his real sister who has not suckled the same breasts. Marriage among parallel and cross cousins are permissible. Generally marriages are held in their own social group. Muslims are very rigid in their tradition and actual selection of marriage (Majupurias, 1993: 191).

Marriageable age, as the study has shown, for Muslim is 12-16 for a girl and 16-18 for a boy. Majority of the marriages are monogamous but there is no restriction on a man for having four (4) wives if the husband entertains such intention. Koran, the holy book of the Muslims gives permission to a man to keep 4 wives if he chooses. Marriage among the Muslims is mostly always arranged in a very traditional way in which the parents of the would-be couple negotiate the marriage. Generally the parents of the boy approach those of the girl for matrimonial alliance and formal offer and agreement to the proposal has to take place before some witnesses, and then the marriage is decided. This occasion is called NISVAT i.e. engagement. The formal wedding, which is sometimes celebrated up to a year, follows this ceremony.

3.1.1.7. Talak (Divorce)

When Musalman wife and husband do not want to live together, they can leave their spouses giving Talak to each other. According to Islam religion Husband and wife both have power of divorce. But in tradition, husband has more rights for Talak. Talak can be given only through the medium of Kazi, Mulla and Maullabi. When a girl gives Talak, it is known as open Talak. When a husband gives or says Talak for 3 times (i.e Talak, Talak, Talak), the talak is supposed to have been done and is true in Muslim society . If a woman gets divorce and again remarriages it is called Halala. She must wait for 3-4 months that is called Idat.

3.2. Death Rites

When a Muslim person dies, they clean the dead body by three different clothes. If he

is male, 2 clothes cover the body and if she is female, 5 clothes cover her. After death, the Quran is read in the name of dead person for the eternal peace and happiness of the deceased soul. When Muslims go to funeral, they read the Kalma within quietly. The dead body is cleaned with boiled water and anointed with camphor and perfume before being taken to the grave. Musalmans always bury their dead body. Graveyard is known as Kabrastan. Pokkhareli Muslims have also common graveyard in the North of Kundhara. When all funeral procession reaches the graveyard Mulla Maullabi and Kazi read the Namaz. This type of Namaz reading is known as Janaza. Three days after the death they celebrate Tiza, read the Qurann and give food to the poor people. On the 10th day they offer a meal to the poor people and other relatives. Chahlum is observed on the 40th day after the death. Muslim families and society show sorrow for the dead person on the 40th day. It is believed that after that they are purified. On the 40th day Musalmans throw the moist pea or corn one by one with reading the Quran. The Muslims in Pokhara do not make the memorial over the grave and all Muslim people have not sorrow of death. All the people attending the funerals are seen cheerful and happy from their appearance because they believe that death is salvation and the person dead is blessed by the God and he/she joins the companion of God himself therefore there is no need of crying and weeping for the person joining the great soul.

3.3 Religious Performances

All the Muslims are found to believe in ‘There is but one God and Mohammed is the Apostle’ (Gibb: 1992). So they always pray Khuda or Allah by LALLAHALLA’LLAH MUHAMMADDAN, RASULULLAH for the peace. They totally believe in their holy book Koran. This eternal book Koran represents the eternal speech of God, the expression of his experience of truth and his will for the Universe. So, it is called the mother of the books or well preserved tablet. There are five (5) compulsory duties and works or pillars derived from Koran for the Musalmans. These five (5) duties are described shortly below.

i. Iman (to read the Kalma)

Iman means there is but one God and Mohammed is his Apostle. Therefore Mohammed is known as the messenger, a Warner, a reformer and a prophet. So, that Musalmans, are seen to believe in-No God without Alllah; Mohammed is the Paigamber, Allah, and Apostle. Holy book and resurrection of Paigamber, fortune, good and bad justice, Heaven and hell are also included in the Kalma. All these aspects are totally followed by the Musalmans.

3.3.2. Salat (to read the Namaz)

They have the religious practice to set their house and mosque to the direction of Mecca. They should read Namaz five times a day and this is called salat or Salah. It is important

for Muslims to pray together because Islam is a religion that places great emphasis on men acting altogether at a place as brothers.

The salat (prayer) is essentially a humble acknowledgement of Allah's greatness and of his supreme control of everything for five times a day. Times of Namaz reading in a day are morning, afternoon, midday, evening and Night.

But on the Friday afternoons all Muslim males have to attend for the Namaz or pray compulsorily. The observance of the ritual prayer (salah) is repeatedly emphasized as one of the essential religious duties. Each bowing or Pakeah has seven movements with their appropriate recitations.

- (i) The recitation of the phrase 'Allahu Akbar' God is the greatest, with the hands open on each side of the face,
- (ii) The recitation of the Fatihah or opening Sura of the Quran, followed by another passage while standing upright,
- (iii) Bowing from the hips,
- (iv) Straightening up,
- (v) Gliding to the knees and a first prostration with face to the ground,
- (vi) Sitting back on the haunches.
- (vii) A second prostration.

The set times are at the day-break (2 Rakahs), Noon (4 Rakahs), mid afternoon (4 Rakahs), after sunset (3 Rakahs) and in the early night (4 Rakahs). In a mosque (masjid) or place of prostration remaining under the leadership of an Imam, a man who is standing in front of the lines of worshippers sets the timing of each movement.

Ablution before prayers is strictly enjoined and the ritual is defined in nine suras. When you rise up to prayer, wash your faces and your hands to the elbows and wipe your heads and your feet to the ankles. This is the lesser Ablution (wudhu). The greater ablution (ghusl) is a complete washing of the body after major pollutions. If no water is there available, the hand and face may be wiped with fine clean sand. While personal cleanliness is formally demanded of worshipper, the Koran clearly has indicated the symbolic meaning, which underlies the practice of ablution.

In the same connection mention is made of the call to prayer (Adhan). The double formula is repeated by the Muezzin thrice in each of the 5 prescribed daily prayers.

- i) Allah Akbar- God is the greatest (4 times).
- ii) Ashahdu an la illah illah- I testify there is no God whatever but God (twice).
- iii) Ash-hado Anno Muhammadan rasullaha- I testify Mohammed is the messenger of God (twice).
- iv) Hayya Alas- Salah- Hasten to prayer (twice).
- v) Hayye alal falah- Hasten to salvation (twice).

- Or (come to security).

In the early morning, the Muezzin often adds 'prayer is better than sleep.' So it needs to do washing the mouth add nostrils, hands and forearms, rubbing the head and behind the ears and washing the feet etc.

Muslims never worship the Idols. The mosques have no image or portraits. Each mosque is to be an open court surrounded by colonades and unadorned save for Quranic texts. A Mahrab, a niche showing the direction of Mecca, a pulpit and minaret where the muazzins utter the call to prayers. Muslim women are restricted to pray in the mosque. They pray the Allah in their houses.

3.3.3. Zakat (Jakah)

Tax that must be paid annually, by the 2-½ % of income to distribute to the beggars and people is this zakat. This is a kind of charitable donation given to the poor. In the early days of Islam it was collected by the authorities and distributed to the poor among the faithful believers. It was also used to equip the soldiers in the Army in order that they might gain victory in the Royal wars. Most of the Muslim people want to give Jakah in the Moharrum month. Especially on the day of Id-ul-fitra.

The jakat was the starting point for the development of a community or to this day the legal faction of the Zakat is maintained as the basis of Governmental taxes and a distinction was introduced between the Zakat as a compulsory contribution and sadakat (charity) as voluntary donation giving in addition to the Zakat (Montgomery: 1989).

3.3.4. Roza (Sawm)

It means fasting popularly known as brat or upabas in the 9th month of the lunar year Ramadan. It's a kind of festival when people go without food for a time. 'Old and sick people do not necessarily have to fast, but if the sick people recover; they should do so at a later date. Pregnant women need not fast nor do young children but by the time you reach my age you are expected to do so'. The close study of the people shows, Musalmans have a complete abstinence from food and drink during the time of daylight, (4.30 A.M.- 7. 00 P.M.). They eat nothing after the sun rise during the holy month of Ramadan.

3.3.5. Hajj (Pilgrimage)

Both men and women perform the pilgrimage, some arriving Mecca a month earlier in order to spend the period of fasting in the holy city. Most of the Muslims perform an optional act of making seven circuits around the Kaaba. Kaaba- a cubic structure lying on sofa, and Marwa Hill of Arafat. If possible, they sacrifice the sheep, camel and other, kiss the black stone on one of the circuits. There is usually such a crush that only a few pilgrims get the chance to kiss the stone. It is necessary to reach or visit Mecca for

pilgrimage during the lifetime for a Muslim. But only few cases are found that Pokhareli Muslims have visited Mecca. Some of them visit for Dvaserifdelhi, simarasarif, Azmer. A Muslim Pilgrimage to return form pilgrimage is known as Hazzi.

Here, all the pilgrimages have a thing in common. They draw people closer together as Muslims go the Mecca for their Hazz. No matter how rich and how poor a Muslim is, he must still perform the duties set out in the 5 pillars. Having made their statement of belief all men stand shoulder to shoulder in the salat, all must fast during the month of Ramadan, the rich must remember the needs of the poor in paying the Zakat and Sadakat at the Hajj.

3.4. Fairs and Festivals

All the people living in any part of the world and following any religion of the world observe some certain fairs and festivals. The Hindus and Muslims living in Nepal too certainly observe certain fairs and festivals. The most important festivals of the Hindus are Dashain, Depavali, Basant Panchami, Shivratri, Maghe Sankrantri, Rishi Tarpani Tij, Ram Navami etc. . Similarly, the Most important Muslim festivals are Id, ul- zuha, Id-ul-fitra, shav-I-barat, Muharrum and Miladun- navi or Barwafat etc. Pokhareli Musalmans also observe many religious occasions as their fairs and festivals according to holy book Koran and Islamic Hadith.

3.4.1. Id

It is one of the most important festivals of the Muslims. According to the Hijra Sambat, Id occurs in Ramjan Month. The most important Roza (Upabas) are observed by fasting and praying five times a day through the entire lunar month of Ramjan. Since the lunar months fall shorter than the solar months, there is a difference of 10 days at the end of each year and an entire month arises after every three years. That is known as Ramjan's month. It is again moved back one month in every 3rd year. Ramjan month lies in the 9th month in the Islamic calendar.

Ramjan begins with the first day of the bright fortnight. But the Roza starts only after the visible crescent moon in the sky and it is very strictly and very sincerely observed by the Moslems up to the last day, until the crescent moon reappears at the end of the month. Every able Muslim body is supposed to observe Roza by fasting from sunrise to sunset (4.30 Am-8.00 Pm) and by praying at a mosque and house five (5) times a day. During the fasting hours they abstain from eating and drinking and also observe various other austerities but still perform their routine and their occupational works.

On the last day they celebrate the Id- Ul-Fitra. All the Muslim males read the Namaz in a combined form in the mosque and women in their houses. After that Id-Milan starts and there is a welcome for the Hindus, Buddhists also long with the Muslims

3.4.2. Muharrum or Tajiya

Muharrum is the 1st month in Islamic calendar. Indian and Nepali Muslims primarily celebrate it. Tajiya is sorrow's day. Because according to their belief H. Muharrum, Yazia's grandson and Ali's son Hassen Hussain was killed due to crisis of food and water in Baghdad Karbala. So, it is celebrated during the 10th days in Muharrum months and on its 7th days the Muslims stand the Allamm or lingo, a pillar. Tajiya are also different types of color in their preparing hours. The Muharrum festival is marked as the Anniversary of the Martyrdom of Iman Hussain, the Younger son of the daughter of the prophet. This is also observed by the Shia Musalmans. Tajiya procession is taken out and decorations are ultimately buried at the Qurbalas although Musalmans in the Terai also play a special game with stick in the Muharrum.

3.4.3. Miladun Navi or Barwafat

It is celebrated or associated with the birth of the prophet Mohammed. It falls on the 12th day of the Rabi-al- auwal of the Islamic calendar.

3.4.4. Shab-I- Barat

It is observed by eating fine foods, keeping a vigil for the night, visiting the graves of dead relatives and praying for the welfare of both the living and the spirits of the deads. Deoband Muslim group do not believe in shab- I- Baraat.

3.4.5. Bakra-Id

Bakra-id is an important observance of three (3) days beginning on the 10th day of the Dhu-al- Hijah. Many Muslim people sacrifice animals, usually goats, in the Terai and buffalo in the hills and Pokhara valley, they enjoy the ensuring feast. Some rich people offer to buy entire animals at times to share with the poorer members of the society. Prayers are read at specific times during this observance.

Bakra-Id is also a celebration to start the Hazz or holy pilgrimage to Mecca. Various ceremonies are celebrated during the cycle of life require the reading of Namaz prayers. There are so many other festivals in the Muslim calendar that are not much important from the socio-cultural points of view. Due to the contrast of Deoband and Bareilly group all the fairs and festivals are not celebrated with each other. Deobands want to celebrate only the Id, Bakra-Id, and other festivals are not celebrated by the Deabonds. According to Deoband concept – many major worshipping are more opposite to (khilaf) the Muslim society and custom in origin. To read the Fatiya also is a kind of disobedience to the prophet. The Deobands believe in Mohammed as their grand brother but Bareilly group believes in Rusullah and grand persons. Deobands do not celebrate the death date or the things like donations (Dan punya).

3.5. Language

Language is another factor which profoundly determines the culture of a group . Language and regional-group-culture generally tends to be co-extensive. In these two determinants of cultural diversification, religion plays a significant role. There are different languages the Muslims of Pokhara speak.

3.5.1. Urdu

Urdu language has been very important in Muslim education; in the mid century reading and writing Urdu was identified by Muslim leaders as an important element of what social scientist are mind to call Islamisation of the Muslim themselves. Establishment of Osmania University to promote higher education in Urdu was a significant event in the history of the Urdu language although; Jamia and Milla are the two main centers of Muslim education.

3.5.2. Nepali

Most of the Musalmans in the Terai part of Nepal speak Urdu as their mother tongue, a language quite closely related to Hindi, but in Kathmandu valley and Hilly parts of Nepal the Muslims are greatly influenced by the language spoken in the local area, where they have been living. Therefore, the Pokhureli Muslims hardly speak pure Urdu language. But they speak broken Urdu or mixed types of Pharsi language. Most of them communicate each other in Muslim society by broken Urdu language. But in general 98% Muslims want to speak Nepali that has been a kind of mother tongue for most of them whereas they can read and write in Urdu language for Islamic Madarsa and Koran, Hadith.

Expect Urdu as their a kind of official religious language for the use of reading the Koran, Hadith and other religious scriptures and Nepali for the day- to-day use as the popular lingua- franca, the Muslims of the study area speak Hindi for different purposes specially for the business and they speak English too who have gone to the schools and have to deal with the foreign tourists.

3.6. Dress or Fashion

Normally Muslims wear a shirt, paint, pyjamas (loose and tight) and a Turkish cap; put on a lungi (a sort of lion cloth). But in Pokhara, Muslim boys and girls wear the dress that is not different from other social dresses. Women have no veil (pardah) system any longer but most of them put a shawl on their heads. They wear sari, blouse, gold ornaments, pote, thread, foot wears etc. One interesting thing about the Muslims of the study area is that they seem to be and they appear (more) fashionable than the other groups whereas they could have been always putting the veil had they been living in other orthodox countries rather than Nepal. The Muslim girls very freely wear the western t-shirts and jeans. Even

the brides and the grooms also wear Nepalese mixed dress. Normally, Muslim women do not want to mark red color on their forehead. Even the boys do not wear red dress. It is perhaps because the red color is specially attached to the Hindu practice. Red mark and Holi are the taboo for Musalmans, too. But they want to wear white clean clothes with a certain preference.

3.7. Diet

Muslim people have some restrictions about diet because they must strictly follow the Islamic customs and laws. Religion does not admit to take alcoholic drinks, touch a pig, to take the meat of goat, duck, buffalo, hen, cock slaughtered by others than a Muslim and they can't play cards and practise adultery, traditionally and religiously. Therefore Pokhareli Muslims want to eat rice, curry, bread, fish, tea, milk loaves, and vegetable, buffalo's meat, simians etc. So Musalmans, principally, are Non-vegetarians. If possible they must have mutton, fish in each meal. They may eat rice and bread together in a meal with delicious form. If any Muslim leaves the ways of Koran, he is known as Haram or the wayward in the society. Muslims can eat cow's meat but Hindu country Nepal has restriction over it.

3.8. Family Planning

Any kind of family planning is strictly prohibited in the Muslim culture. A person is supposed to be cursed by the Allah himself if anyone even thinks about the means of family planning. More than 90% Muslims do not want to talk about any means of family planning. It is because Koran and Hadith never allow the check of babies' birth and abortion. Therefore, Muslim society has high birth rate than the other groups. Only few of them in young generation from courageous families have started thinking about it and have adopted too but hesitate to tell frankly due to the fear of Islamic rules and Muslim society. It's a very good thing that they have started using the contraceptives that is expected to bring a great substantial change in the traditional orthodox ways of Muslim society.

4. Conclusion

Pokhareli Muslims are so close to Hindus and the Buddhists. Therefore they have adopted some social practices from the Hindu and Buddhist religions and their culture. Girls have discarded the pardah system. They can work anywhere as the women of the other religious groups and as frankly as others they can speak to the others. There is nothing as such that they are prohibited to look at the males other than the Muslims as they are supposed to do in other Muslim societies in the rest of the orthodox world around. Most of the cosmetic shop-owners and (foot-path) bangle sellers are the Muslim girls and they are very nicely carrying over the business. Pokhareli Muslim women give shoulder to shoulder

to their husbands for their hard work whereas the Muslim women are never expected to have a job of their own nor they can come out to the open place having something to do with in other parts of the world. Being a Miya, the late folk poet, Ali used to go the Hindu congregations, he even prayed to the Hindu gods because he believed there is only God whether he is Christ, Allah, Buddha or any Hindu god. What makes them to be different is we people who are divided into many groups and we have been claiming to have followed a certain God. The Pokhrelis Muslims are really co-operative to the Hindus and Buddhists. They seem to have adopted the openness of Hindu philosophy because they are living so peacefully specially due to the religious tolerance and their feeling of fraternity in them. Almost all fairs and festivals in this part of the country are participated and celebrated by all the major cultural and religious groups together: the Hindus, the Buddhists and the Muslims. Hanif Miya says, there is no Christianity, no Buddhism, no Hinduism nor there is Islamism but Humanism. These Muslims have even started celebrating the Holi, the festival of the colors as the Muslims of the Terai have already started enjoying the festival along with the Hindus.

5. Acknowledgement

This dissertation was carried over with the financial aid of University Grant Commission in collaboration with Janapriya Research and Consultancy Centre (JRCC) and supervised by the expert team led by Dr. Bikash K. C.

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Practices and Trends of Small and Micro Enterprises Development in Nepal

Bir Bahadur Karki

Abstract

With the establishment of Udyog Parishad in 1935 A.D. and Nepal Kapada Ra Gharelu Ilam parchar Adda in 1939, industries were begin to established in Nepal, specially cottage industries. On the basis of nature and classification of industries, cottage and small industries are divided into seven groups. Micro enterprises are in on initial stage. It has not a long history. Government of Nepal, first time, defined micro enterprise through industrial policy 2067 B.S.(2010). However, two different institution i.e. MEDEP and DCSI are working in the sector of micro enterprise development with aim 'for poverty alleviation micro enterprise development program' since 1998 and 2010 respectively. With the help of fitted time series model, it is seemed that the increment of these industries is 1553 each year. Production oriented industries are highest number on the basis of registered industries whereas service oriented industries dominated to other types of cottage and small industries in the context of existing running industries.

Key Words: Poverty Alleviation, Micro-enterprises, Cottage and small industries, Practice and trends.

1. Background

Small and micro enterprises, (SMEs) have been operated from long-time in Nepal and played vital role in the context of employment generation, utilization of local resources, poverty alleviation, and economics growth of the nations. Like developed countries, Nepalese SMEs can also operate as a backbone of the medium and large scales industries by supplying necessary semi-finished goods, fabricating parts and other subsidiary goods. However, backward and forward linkage between these SMEs and medium and large scales industries are not seemed reciprocal relation. There are more than 244341 SMEs in Nepal's industrial sector and they employed about 19, 87,387 people, total capital investment is Rs.14769968 cores till 2012 A.D. (MOI: 2068). According to Nepal Living Standard Survey (NLSS) 2010/2011 per capital income of Nepalese people is near about \$642 (Rs 41, 659). According to National population census 2011, total population of Nepal is 266,20,809. Out total population, 48.6 percent are male and 51.4 percent are

female. Most of the people i.e. 83 percent people are lived in rural area only 17 people are lived in urban area. One fourth population i.e. 25.42 percent is still lived under below poverty line. Now, three year interim plan (FY: 2067/68 to FY: 2069/70) of the government of Nepal is running. Main goals of the interim plan is to improved in living standards of people, reduced the population of below poverty line in to 21 percent and to achieve millennium development goals (MDG) till 2015. (NLSS 111:2068 i.e.2010/11). According to report on the Nepal Labor Forces Survey (NLFS) 2008, 15 years old or more than it currently employment are involved in agriculture sector by 73.9 percent and in non-agricultural sector by 26.1 percent which were 76 percent and 24 percent in agro-sector and non-agro-sector in last census respectively (CBS: 2008).

The data shows that most of the peoples are involved in agriculture sector for livelihood, still now. Micro and small industries can be able to generate employment opportunities and revenue.

Seventeen percent (4.5 Millions) of the total population reside in urban area. Terai constitutes 50.15 percent of population while hill constitute 43.1 percent and mountain 6.75 percent. Absent population of Nepal is recorded as 1.92 million against 0.76 million in 2001 (CBS: 2011). Micro and small industries can be operated in rural area and can be generated revenue for their livelihood.

Micro-Enterprises Development program (MEDEP) was initiated in 1998 with the technical and financial support of the United Nations Developments Program (UNDP) during the government's ninth five year plan with its main objective of poverty alleviation through developing micro-enterprises and creating off-farm employment opportunities for rural poor and socially excluded. (Pun: 2010). Officially MEDEP is first institute which work in the field of micro enterprises development sector in Nepal.

The goal of MEDEP is to improve the socio-economic conditions of the low-income families and socially excluded people in Nepal. Similarly, the objective of the program is to diversify the livelihoods and increase the income of low-income families through micro-enterprise development and employment generation. (Pun: 2010). MEDEP is able to improve the socio-economic condition of the low-income families, specially, socially excluded people in Nepal.

The success of the allo based micro-enterprises in employment and income generation in Sankhuwasabha district can become the model to initiate such programme in other parts of Nepal with sufficient resources. (Shrestha: 2008). The allo is found all over Nepal, especially in hill area. It can be used as raw material for allo based garment and produced different kind of products. Allo based products are highly demanded product outside country.

It has been witnessed that micro enterprises have become increasingly popular in the new development agenda across the globe and more so in the developing world to address income and employment opportunities. As through the development of micro-enterprise the people in rural areas get income and employment (UNDP: 1998).

Doing business takes the perspective of domestic smaller companies and measures the regulation applying to them through their life cycle economics are ranked on the basis of 9 area of regulation for starting a business, dealing, with construction permit, registering properly, getting credit, protecting investors, paying taxes, trading across borders, enforcing, contracts and closing a business (WBIFC: 2011). These criteria are used for evaluation of industrial scenario and condition of industrial development of the country.

To promote and extent of business sector government should be able to provide sound business environment such as sound and friendly business environment for investment and their returns, appropriate rules and regulation for security of investment, formulated adequate and appropriate strategies and policy for production of goods and services and their market.(Karki:2011)

Definition of SMEs

In Industrial policy 2010, first time in Nepal, defined micro enterprises is:

- a) Fixed investment up to NRs 200,000 except land and building.
- b) Self managed (managed by entrepreneur her/himself).
- c) Employment up to 9 person including entrepreneur.
- d) Amount of annual transaction less than NRs 2,000,000 and
- e) Use of power or energy less than 10 kw if used.

Like it, enterprises using indigenous knowledge and skills, technology, art and culture consuming up to 10 kw energy are traditional (indigenous) and cottage industries.

Small scale industries defined as enterprises (industries) other than micro traditional and cottage having investment up to Rs 50 million. (Ministry of industry: 2067). Industrial policy 1992 defined small industries other than traditional cottage industries with a fixed capital investment up to an amount of 10 million. (NIDC: 1992). In 1992, industries were classified, on the basis of division of scale, into four group i.e. traditional cottage industries, small industries, medium industries and large scale industries. But, in 2010, industries are classified on the basis of investment and nature of industries into five group i.e. micro enterprises, traditional and other cottage industries, small scale industries, medium scale industries and large scale industries.

Different types of model and techniques for rural development are used in practices. Local firms should be made strengthen with appropriate government policies like public private partnership (PPP), one village one product (OVOP) and regulation and through implementation of such policies and program, we can able to achieve the goal of poverty alleviation and to solve unemployment problems. (Karki: 2011)

Historical Background of Industry

During the regime of Prime Minister Judha Samser JBR a powerful development board called Udyog Parishad was constituted in 1935 A.D. Udyog Parishad was entrusted, among other things, with the task of developing agriculture, industry and commerce in the country. After a few years, Nepal Kapada Ra Gharelu Ilam Parchar Adda (hereafter referred to as the Department of Cottage Industry) was established in 1939, which undertook many commendable measures for the growth of small and cottage industries in the country. Some notable changes took place after the signing of an agreement by His Majesty's Government with the Ford Foundation on April, 28, 1954. Under the agreement, the Ford Foundation provided financial as well as technical assistance to Nepal for development of cottage, village, and small industries in the country (Shrestha:1981). Gharelu Ilam Centre was established in F.Y.2013/14 B.S. with the aimed of providing various skills oriented training to people. In F.Y. 2021/22 the Gharelu Ilam Centre was extension in zone level and district level. In F.Y. 2022/23 the Gharelu Ilam Kendra was transmitted as part of technical training branch under Cottage and Rural Industry (DCSI: 2068).

Department of cottage and small Industry (DCSI) was established in 2030 BS. The cottage and small industries development Board (CSIDB) was established under the cottage and small industries Development Board Act 2031 to provide effective institutional support for promotion and development of cottage and small industries in the country. The prime objective of the CSIDB is to assist in the expansion growth and development of cottage and small industries (IEDI: 1998).

Small and Micro Enterprises(SMEs) have been operated from before long-time and played vita role in the context of employment generation, utilization of local resources, poverty alleviation, economic growth of the nations and so on. Despite the spectacular growth achieved by Nepal's SMEs, not much research has been done on issue related to their growth structural dynamics, productivity performance and development prospects. The purpose of this research work is throw light on such issues and examine practices and trends of SMEs. To conduct research on the topic of practices and trends of small and Micro Enterprises development in Nepal, some research question are used as bellow:

1. What types of practices of SMEs have been done in Nepal ?

2. What is the trend of growth rate of SMEs development in Nepal?
3. What is the scenario between number of registered cottage and small industries and number of existing running such industries?

Main objective of the research work is to examine the practices and trends of Small and Micro Enterprise (SMEs) development in Nepal from FY 2064/065 to 2067/68 in Nepal. Other objectives of the study are as:

- I. To analyze number and types of SMEs in Nepal
- II. To compare between numbers of registered cottage and small industries and number of existing running industries

2. Data and Methods

The research is based on descriptive cum analytical research approach. The data are collected from secondary sources. Secondary data are collected, specially, through industrial promotion statistics and industrial bulletin published by ministry of industrial, department of cottage and small industries. Collected data are edited and tabulated as per required of research. For analysis of data some statistical tools are used. Percentage and fitted time series model are used for data analysis.

Fitted Times Series Model

$Y = a + bt$ is a linear model,

Where, Y = Number of cottage and small industries

a = Number of SMEs in average per year

b = Number of SMEs in incremental basis per year

t = Time in year

3. Results and Discussion

Fitted time series model in which Y is number of cottage and small industries and t is time (in year). In this model, as t (Year time) increase by 1 year, then the number of industries increased by 1553.2 (\approx 1553 number). It means per year there is increment of about 1553 number of cottage and small industries. Between the time period FY 2063/064 to FY 2067/068 i.e. five year time period no of cottage and small industries (CSIs) increase by 1553 per year. Whereas, production oriented CSIs is increased by 436. It means per year there is increment of about 436 number of production oriented cottage and small industries. In the case of energy oriented CSIs, there is decreased of about -13.8 (\approx -14 number) per year. Like it, 141, 10, 279.5, 696.7 and 4 increment in

agro-forestry based industries, mineral industries, tourism industries, service industries and construction industries respectively. It seems that service oriented industries has highest increment i.e. 696.7 per year, and followed by production oriented industries, tourism industries and agro-forestry based industries increment by 436, 279.5 and 141 per year respectively (see annex 1).

On the basis of fitted time series model, we can forecast the no of cottage and small industries for the year 2070. In 2070, Number of cottage and small industries will be reached 18910.6 and in 2075 the number will be reached 26,675.6. It is a symptom of increase trend of CSIs in Nepal.

The Scenario of Registered and existing cottage and small industries in Nepal

On the basis of fitted time series model, in between FY 2063/064 and FY 2067/068 there is increment of about 1553 number of cottage and small industries in Nepal. But, the comparing between no. of registered industries and no. of existing industries till 2010/11, data shows that all types of cottage and small industries are not increased each year.

Table No. 1

No. of Registered industries and No. of Existing Industries Till 2067/068 (2010/11)

S.N.	Subject or class of industry	No. of Registration of Industries	%	No. of existing Industries	%	Change in %
1	Production	81642	48.1	45594	36.4	-44.2%
2	Energy	1182	0.7	291	0.2	-75.4%
3	Age & forest	4450	2.6	4873	3.9	9.5%
4	Tourism	11924	7.0	12294	9.8	3.1%
5	Mineral	1009	0.6	114	0.1	-88.7%
6	Service	60,998	36.0	57,668	46.0	-5.5%
7	Construction	8565	5.0	9585	3.7	-46.5%
	Total	169770	100	1254199	100	

Source: Industry Bulletin, 2068/069, Year 17, Volume: 1, P-15

The table 1 shows that, out of total registered cottage and small industries, 48.20 percent industries are concerned with production oriented industries and it has got topmost ranked. Then after service oriented industries has got second position which occupied

35 percent out of total industries. Then after tourism industries 7.0 percent, construction industries 5.0 percent, agro-forest based industries 2.6 percent, energy oriented industries 0.70 percent and mineral industries 0.6 percent and these industries have got second, third, fourth, fifth, sixth and seventh position in ranked respectively. Whereas, service oriented industries has got topmost ranked and occupied 46.0 percent out of total existing or running cottage and small industries. Like it, production-oriented industries has got second position and occupied 36.4 percent. Tourism industries increased by 2.8 percent, agro-forest industries increased by 1.9 percent but energy industries decreased by 0.5 percent, mineral industries decreased by 0.5 percent and construction industries decreased by 1.30 percent. It means service industries, production industries, tourism industries and agro-forest based industries are more stable industries in nature and it also revealed that these types of industries are able to cope with changing environment and might able to earn profit.

Table No. 2

Number of Entrepreneurs

Creation by Micro Enterprise Development Programme in FY 2067/068

SN	District	Number of Entrepreneurs
1	Sunari	123
2	Sarlahi	125
3	Parsa	148
4	Chitwan	141
5	Kavre	192
6	Kaski	127
7	Kapilbastu	132
8	Dang	125
9	Banke	125
10	Bardia	125
	Total	1313

Source: Industry Bulletin, Year 17, Volume : 1, P-3

The MEDEP is able to created 51,182 micro-entrepreneurs and is able to generated employment opportunities for 52374 peoples. Out of total employment generated, 33 percent i.e. 17268 and 67 percent 35,076 people are concerned with men and women respectively.

Department of cottage and Small Industry (DCSI) under Ministry of Industry(MOI) also started and launched micro-enterprise development program in 10 district from F.Y. 2067/68 with the aim of poverty alleviation through micro-enterprise development. In this year, the department is able to create 1313 entrepreneurs. (MOI: 2069).

Besides MEDEP, department of cottage and small industries also launched micro enterprise developments program for poverty alleviation from 2067. Table no.2 shows that some view of entrepreneur creation by DCSI in 10 districts.

4. Conclusions

The practice and trend of small and micro enterprises (SMEs) development in Nepal seems that it is an initial stage. Fitted time series model presents that SMEs are increasing trends except energy oriented industries. Average increment of cottage and small industries is 1553 in number with the comparison of seven different types of cottage and small industries. Service oriented industries have more increment ratio, then after followed by production oriented and tourism industries.

In the context of number of registered cottage and small industries, production oriented industries occupied 48.1percent then after followed by service industries and tourism industries by 36 percent and 7 percent respectively. Other hand, in the case of existing running industries, service industries lead by 46 percent to other types of industries, thereafter, followed by production oriented and tourism industries by 36.4 percent and 9.8 percent respectively. Energy and the mineral industries both occupied less than one percent.

Under cottage and small industries, seven different types of industries are in practice. They are production (manufacturing) oriented industries, energy-oriented industries, agro-forest based industries, tourism industries, mineral industries, service-oriented industries, and construction-oriented industries. Micro enterprise development program (MEDEP) was initiated in 1998 with the technical and financial support of the UNDP with objective of poverty alleviation through developing micro-enterprise and crating off-farm employment opportunities for rural poor and socially excluded. DCSI also launched micro enterprise development program for poverty alleviation from the year 2067 (2010).

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www.dcsi.gov.np

www.csidb.gov.np

Annex No.1

Statement of Cottage and small industries

(on the Basis of Classification)

(FY 2051/052 to 2067/068)/ (FY 1994/095 to 2010/011)

S. N.	Class	FY 051/52 to 062/63 (1994 to 2005/06)	FY 2062/064	064/65	065/66	066/67	067/68	Grand Total
1	Production	62559	2967	3290	3988	4092	4746	81642
2	Energy-orient	945	96	39	51	9	42	1182
3	Agro and Forestry	1778	251	377	611	578	855	4450
4	Mineral	259	4	24	654	3	65	1009
5	Tourism	3336	559	920	3983	1419	1707	11924
6	Service-Orient	30139	4653	4480	8025	6649	7052	60998
7	Construction	7261	181	252	410	270	191	8565
	Total	106277	8711	9382	17.722	13020	14658	169770

Source: Industrial Promotion Statistics 2068, P-11

स्नातक तहमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमताको अध्ययन

विष्णु प्रसाद शर्मा

सार

प्रस्तुत अनुसन्धानमूलक लेख 'शिक्षा शास्त्र सङ्काय स्नातक तह प्रथम वर्षमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमताको अध्ययन' मा आधारित छ । यो लेख यही शीर्षकमा आधारित जनप्रिय बहुमुखी क्याम्पस अनुसन्धान तथा परामर्श समितिमा प्रस्तुत लघु-अनुसन्धान पत्रको सङ्क्षेपिकृत र परिष्कृत रूप हो । भाषा बोध अभिव्यक्तिको माध्यम हो र यो सिपपरक विषय हो । भाषाका सुनाइ, बोलाइ, पढाइ र लेखाइ गरी चार सिप हुन्छन् । पठन बोध पढाइ सिप अन्तर्गतको आदानात्मक सिप हो । पढेका सामग्री राम्रोसँग बुझिने गरी पढ्नु साथै सो अनुरूप भन्न र लेख्न सक्षम हुने गरी पढ्नु पठन बोध हो । पठन बोधले भाषाका अन्य सिप र पक्षमा समेत प्रभाव पार्दछ । विद्यार्थीमा पाइने पठन बोध क्षमताको अध्ययनले शिक्षक, प्रशासक, पाठ्यक्रम निर्माता, विशेषज्ञ, पाठ्य पुस्तक लेखक लगायतलाई आवश्यक सूचना प्राप्त हुनुका साथै मार्ग निर्देशन दिने भएकाले प्रस्तुत अध्ययन सोही दिशातर्फ अभिमुख छ । यसका लागि स्नातक तहमा अध्ययनरत विद्यार्थीहरूबाट पठन बोध क्षमता परीक्षणका विभिन्न लेख्य सामग्रीहरूका माध्यमबाट प्राप्त तथ्याङ्कको प्रतिशताङ्क, मध्यमान र मानक विचलनका आधारमा पठन बोध क्षमताको अध्ययन विश्लेषण र तुलना गरी निष्कर्षमा पुग्ने कार्य प्रस्तुत अनुसन्धानमूलक लेखमा गरिएको छ । तथ्याङ्कका आधारमा सरकारी क्याम्पसको स्नातक तहमा अध्ययनरत विद्यार्थीहरूको तुलनामा पब्लिक क्याम्पसमा स्नातक तहमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमता तुलनात्मक रूपमा राम्रो रहेको तथा छात्र विद्यार्थीभन्दा छात्रा विद्यार्थीको पठन बोध क्षमता अगाडि रहेको देखिन्छ ।

- मुख्य शब्दहरू: पठन बोध, श्रुतिबोध, प्रतिनिधि नमुना, तथ्याङ्क, प्रतिशत, मध्यमान, मानक विचलन, एक कालिक, अभिमुखीकरण, सरकारी क्याम्पस, पब्लिक क्याम्पस, पाठ्यक्रम, पाठ्य पुस्तक ।

१. अध्ययन परिचय

१.१. पठन बोधको परिचय

बोधको अर्थ बुझ्नु हो । बोध श्रुतिबोध र पठन बोध गरी दुई प्रकारका हुन्छन् । सुनेका आधारमा गरिने बोध श्रुतिबोध हो भने लिखित सामग्री पढेर बुझ्नु पठन बोध हो (शर्मा र पौडेल, २०६२ : १०७) । बोधमा प्रस्तोता र बोद्धाको संलग्नता रहने हुनाले अर्थगत र भाषागत दोहोरो प्रक्रिया यसमा संलग्न रहन्छ । पठन बोध सिपको विकासका लागि सस्वर पठनभन्दा मौन पठन बढी उपयोगी हुन्छ किनभने मौन पठनमा पाठकले श्रोताको ख्याल गर्नु पर्ने आवश्यकता नपर्ने हुँदा ऊ विषयप्रति बढी केन्द्रित रहन्छ (भण्डारी र लामिछाने, २०६८: २२७) । ज्ञान

विज्ञानको क्षेत्रमा विकसित नयाँ नयाँ विचार एवम् दृष्टिकोणसँग परिचित हुन तथा लेख्य सामग्री पढेर बुझ्ने बानी बसाल्न पठनबोधको विशेष महत्त्व रहन्छ । पठन बोध अभिधात्मक, व्याख्यात्मक, समीक्षात्मक र सिर्जनात्मक गरी चार तहको हुन्छ । तल्ला कक्षाहरूमा पठन बोध शिक्षण गर्दा अभिधात्मक तथा व्याख्यात्मक तहको पठन बोध अभ्यासमा जोड दिनु आवश्यक हुन्छ भने उच्च कक्षाहरूमा समीक्षात्मक तथा सृजनात्मक बोध सम्बन्धी अभ्यास गराउनु उपयुक्त हुन्छ । पठन बोध शिक्षणका लागि तल्ला कक्षाहरूमा सस्वर पठनबाट अभ्यास गरिई क्रमशः माथिल्ला कक्षाहरूमा मौन पठनबाट पठन बोध सपको अभ्यस्त गराउनु पर्दछ । पठन बोधबाट ज्ञानार्जन मात्र नभई मनोरञ्जन पनि प्राप्त गर्न सकिन्छ । पठन बोध सपले भाषाका अन्य सुनाइ, बोलाइ र लेखाइ सपलाई समेत प्रभाव पार्ने हुनाले शिक्षा शास्त्र सङ्काय स्नातक तह प्रथम वर्षमा अध्ययन गर्ने विद्यार्थीहरूको पठन बोध क्षमता बुझ्नु र सोही पृष्ठभूमिमा आधारित भएर प्रभावकारी शिक्षण गर्नु कुशल भाषा शिक्षकका लागि अत्यावश्यक विषय हो । त्यसैले यस तहमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमताको अध्ययन यस अनुसन्धानमूलक लेखमा गरिएको छ ।

१.२ अध्ययनका समस्या

स्नातक तह उच्च माध्यमिक तह र उच्च तहका बिचको मध्यम स्तरीय जनशक्ति उत्पादन हुने तह हो । यस तहमा गरिने अध्ययनले तल्ला कक्षाहरूमा देखिएको पठन बोध समस्यालाई निराकरण गराउँदै उच्च तहका लागि बलियो जग निर्माण गर्नमा महत्त्वपूर्ण भूमिका निर्वाह गर्दछ । प्रस्तुत अनुसन्धानमूलक लेखको समस्या स्नातक तहमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमताको अध्ययन गरी निष्कर्ष स्थापना गर्नु हो । यस अध्ययनसँग सम्बन्धित समस्याहरू यस प्रकार रहेका छन् :

- क. स्नातक तहमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमता कस्तो छ ?
- ख. सरकारी र पब्लिक क्याम्पसका समग्र विद्यार्थीहरू र तिनीहरूमा अध्ययनरत छात्र र छात्रा विद्यार्थीहरूको पठन बोध क्षमतामा के कति अन्तर पाइन्छ ?
- ग. सो तहमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमताको कमजोरीका कारण र समाधान के के हुन सक्छन्?

१.३ अध्ययनको उद्देश्य

प्रस्तुत शीर्षकसँग सम्बन्धित अनुसन्धानका उद्देश्यहरू यस प्रकार छन् :

- क. स्नातक तहमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमताको पहिचान गर्नु ,
- ख. सरकारी र पब्लिक क्याम्पसका समग्र विद्यार्थीहरू र तिनीहरूमा अध्ययनरत छात्र र छात्रा विद्यार्थीहरूको पठन बोध क्षमतामा पाइने अन्तर केलाउनु ,
- ग. सो तहमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमताको कमजोरीका कारण र समाधानको खाजी गर्नु ।

१.४ अध्ययनको औचित्य/महत्त्व

नेपाली भाषा बहुसंख्यक नेपालीहरूको मातृभाषा, विभिन्न भाषाभाषी वक्ताहरूको साझा सम्पर्क भाषा र माध्यम भाषा हो । नेपालको अन्तरिम संविधानले नेपाली भाषालाई सरकारी कामकाजको भाषा मानेको छ । प्राथमिक तहदेखि उच्च तहसम्म अनिवार्य तथा ऐच्छिक विषयका रूपमा नेपाली भाषाको पठनपाठन भइरहेको छ । स्नातक तहको अध्ययनपछि विद्यार्थीहरूमा स्नातक क्षमता प्राप्तिको अपेक्षा राखिन्छ तापनि यस तहमा अध्ययनरत

विद्यार्थीहरूमा अझै पनि नेपाली भाषाको पठनपाठन अपेक्षा गरिए अनुसार सुध्न सकेको छैन र बोध तथा अभिव्यक्ति क्षमतामा समस्या नै देखिन्छ । विद्यार्थीहरूमा पठन बोध क्षमता सम्बन्धी कमजोरी रहेको खण्डमा उनीहरूको अभिव्यक्ति क्षमतामा पनि गम्भीर असर पर्छ । पठनबोधको क्षमतामा हुने कमजोरीले केवल भाषिक सिप विकासलाई मात्र प्रभावित पाउँदैन, अरु विषयको ज्ञानार्जनमा पनि प्रत्यक्ष प्रभाव पारेको हुन्छ । विद्यार्थीहरूमा पठन बोध क्षमता सम्बन्धी आवश्यक विकास नभएको खण्डमा सम्बन्धित तहका लागि निर्माण गरिएको पाठ्यक्रमका उद्देश्यहरू पनि पूरा हुन सक्दैनन् ।

पठन बोध क्षमताको अध्ययनले सम्बन्धित कक्षाका पाठ्यक्रम, पाठ्यपुस्तक, शिक्षण सामग्री आदिको स्थिति के कस्तो छ? पाठ्यक्रमका उद्देश्यहरू के कति पूरा भए वा भएनन्? उक्त क्षेत्रका कुन पक्षहरूमा के कस्ता सुधार गर्नु आवश्यक छ भन्ने कुराहरूको जानकारी प्राप्त हुन सक्छ । पठन बोध क्षमताको अध्ययनबाट पाठ्यक्रम निर्माताहरूलाई पाठ्यक्रम निर्माण एवम् परिमार्जन गर्नमा, पाठ्य पुस्तक लेखकलाई उद्देश्यमूलक एवम् आवश्यक पाठ्य सामग्री चयन गर्नमा, शिक्षक एवम् अध्यापकहरूलाई विद्यार्थीहरूको क्षमता अनुसार कक्षा शिक्षण गर्न र शिक्षण विधि प्रभावकारी बनाउन तथा आवश्यक पृष्ठ पोषण दिन मद्दत मिल्छ । समग्रमा विद्यार्थीहरूको तहगत बोध क्षमतालाई बुझेर शिक्षण सिकाइ कार्यकलापलाई प्रभावकारी, व्यवस्थित एवम् उद्देश्यमूलक बनाउनमा पठन बोध क्षमताको अध्ययनले सहयोग पुग्ने हुँदा स्नातक तह, शिक्षाशास्त्र सङ्काय, प्रथम वर्षमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमता र उपलब्धि सम्बन्धी अध्ययन यस शोधमूलक लेखमा गरिएको छ ।

१.५ अध्ययनको सीमाङ्कन

जुनसुकै अध्ययनको पनि क्षेत्र, परिवेश तथा सामग्री आदिको सम्भाव्यता अध्ययन अनुसन्धानका क्रममा अत्यन्त विस्तृत हुन्छ । अध्ययनको सम्पूर्ण पक्षलाई समेट्न कठिनाई हुने हुँदा अध्ययन क्षेत्र निश्चित र सीमित हुनु आवश्यक छ । निश्चित सीमाभित्र नबाँधिँएको अध्ययन अनुसन्धानको मार्ग विचलित हुन सक्छ । त्यसैले समय, उद्देश्य, स्रोत र सामग्रीहरूको सीमाभित्र रही प्रस्तुत अध्ययनलाई निम्नानुसार सीमाङ्कन गरिएको छ :

- क) पोखरा उपमहानगर पालिका भित्र रहेका दुई ठूला क्याम्पसमा स्नातक तह, शिक्षा शास्त्र सङ्काय प्रथम वर्षमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमताको अध्ययन मात्र ।
- ख) पोखरा उपमहानगर पालिकाभित्र रहेको एउटा जनप्रिय बहुमुखी क्याम्पसका ४५ जना विद्यार्थी र अर्को पृथ्वी नारायण बहुमुखी क्याम्पसका ५५ जना गरी जम्मा १०० जना विद्यार्थीहरू मात्र ।
- ग) उक्त दुई क्याम्पसमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमताको अध्ययनबाट प्राप्त तथ्याङ्कको विश्लेषण मात्र ।
- घ) उक्त विद्यार्थीहरूको शिक्षण संस्थाको प्रकृति वा स्वरूपका आधारमा र लिङ्गत आधारमा मात्र पठन बोध क्षमताको अध्ययन यस शोधमूलक लेखमा गरिएको छ ।

२. अध्ययन विधि

२.१ परिचय

यस शोधमूलक लेखमा शिक्षाशास्त्र संकाय स्नातक तह, प्रथम वर्षमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमता पहिल्याउने दृष्टिकोण राखिएको छ । अध्ययन विद्यार्थीसँग सम्बन्धित भएकाले विद्यार्थीहरूलाई नै अध्ययनको के

न्द्रविन्दु बनाइएको छ । यसर्थ अध्ययनमा मूलतः सर्वेक्षण विधिलाई आधार बनाइएको छ । अध्ययनलाई वस्तुगत बनाउनका लागि जनसङ्ख्या पहिचान, प्रतिनिधि नमुना छनोट, तथ्याङ्क सङ्कलनका लागि सामग्री निर्माण, परीक्षणको कार्यान्वयन, सङ्कलित तथ्याङ्कहरूको व्याख्या विश्लेषण तथा प्रस्तुतीकरण जस्ता अध्ययन प्रक्रियाहरू अपनाइएको छ । अध्ययनका क्रममा अपनाइएका विधि एवम् प्रक्रियाको रूपरेखा क्रमशः अन्य उप-शीर्षकहरूमा गरिएको छ ।

२.२. जनसङ्ख्या तथा प्रतिनिधि नमुना

समय, लागत र भौगोलिक परिवेशका कारणले नेपालभरका शिक्षाशास्त्र सङ्काय, स्नातक तह प्रथम वर्षमा अध्ययनरत सबै विद्यार्थीलाई समेट्न नसकिने हुनाले थोरैमा पूर्ण दिलाउने उद्देश्यले पोखरा उपमहानगरपालिकाभित्र रहेका त्रिभुवन विश्व विद्यालय अर्न्तगतका एक आङ्गिक क्याम्पस र एक सम्बन्धन प्राप्त क्याम्पसका स्नातक तहमा अध्ययनरत विद्यार्थीलाई जनसङ्ख्याका रूपमा लिइएको छ ।

प्रस्तुत शोधमूलक लेखलाई बढी भरपर्दो एवम् विश्वसनीय बनाउनका लागि प्रतिनिधि नमुना छनोटका क्रममा पृथ्वी नारायण बहुमुखी क्याम्पसका ५५ जना विद्यार्थी र जनप्रिय बहुमुखी क्याम्पसका ४५ जना विद्यार्थी गरी जम्मा १०० जना विद्यार्थीलाई प्रतिनिधि नमुना जनसङ्ख्याका रूपमा लिई तिनीहरूको पठन बोध क्षमताको अध्ययन गरिएको छ ।

२.३. सामग्री निर्माण र परीक्षणको कार्यान्वयन

अध्ययन कार्यलाई अघि बढाउनका लागि अध्ययनको प्रकृति अनुसार सामग्री निर्माण गरिन्छ । सामग्रीहरू प्राथमिक र द्वितीयक गरी दुई किसिमका हुन्छन् । प्रस्तुत शोधमूलक अध्ययन विद्यार्थीको पठन बोध क्षमतासँग सम्बन्धित भएकाले यसमा मूलतः प्राथमिक स्रोत सामग्रीको निर्माण गरी उपयोगमा ल्याइएको छ (परिशिष्ट-१)। पठन बोध सम्बन्धी सैद्धान्तिक अध्ययनका लागि विभिन्न शोधपत्र, लेख, पुस्तक, पाठ्य प'स्तक आदिबाट विभिन्न गद्यांश छनोट गरिएको छ । सामग्री निर्माण गरी अध्ययन अगाडि बढाउने क्रममा प्राथमिक र द्वितीयक स्रोतका सामग्री समावेश गरिएको छ ।

परीक्षणीय सामग्री (विषयगत र वस्तुगत लिखित प्रश्न) लाई सम्बन्धित क्याम्पसमा गई विभागीय प्रमुखसँग सम्पर्क गरी विद्यार्थीहरूलाई अलग कोठामा शान्त वातावरण सृजना गरी मर्यादित रूपमा, परीक्षाका नियम अनुसार निश्चित समय तोकी परीक्षणको प्रयोजन अनुसार परीक्षा सञ्चालन गरियो । परीक्षाको समयावधि जम्मा ६० मिनेट तोकिएको थियो । तोकिएको समयावधि सकिएपछि उत्तर पुस्तिका सङ्कलन गरियो ।

२.४. तथ्याङ्कको परीक्षण र विश्लेषण

छनोट गरिएका जनसङ्ख्यामा परीक्षा सञ्चालन गरि सकेपछि विद्यार्थीबाट सङ्कलन गरिएका उत्तरकुञ्जिका परीक्षणका लागि उत्तरपुस्तिका तयार गरियो । प्रश्न नं १ को गद्यांशबाट सोधिएका पाँच प्रश्नमध्ये प्रति प्रश्नको अङ्कभार ५ का दरले २५ अङ्क, भाषात्व वा व्याकरणबाट सोधिएको पाँच सङ्क्षिप्त प्रश्नमध्ये प्रति प्रश्नको अङ्कभार ५ का दरले २५ अङ्क र बुँदा टिपोटबाट पाँचवटा बुँदा टिपोटका लागि प्रति बुँदालाई १० नम्बरका दरले ५० अङ्क गरी जम्मा १०० पूर्णाङ्कमा उत्तरपुस्तिका परीक्षण गरियो । प्राप्त प्राप्ताङ्कलाई शिक्षण संस्थाको प्रकृति र लिङ्गगत आधारमा सम्पूर्ण विद्यार्थीहरूको प्रतिशताङ्क र मध्यमान निकालिएको छ । त्यसैगरी प्रतिशत

र मध्यमानका आधारमा समग्र र समूहगत विद्यार्थीहरूको पठन बोध क्षमताको व्याख्या विश्लेषण गरिएको छ साथै समग्र र समूहगत आधारमा विद्यार्थीहरूको प्राप्ताङ्कमा के कति भिन्नता छ भनेर तुलना गर्नका लागि मानक विचलन निकालिएको छ । यसरी विभिन्न प्रकृत्याद्वारा यस शोधमूलक लेखलाई पूर्णता दिइएको छ ।

३. व्याख्या, विश्लेषण र तुलना

३.१. सन्दर्भ

स्नातक तहमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमता सम्बन्धी अध्ययनको व्याख्या र विश्लेषणलाई बढी वस्तुगत र वैज्ञानिक बनाउन उक्त तथ्याङ्कलाई प्रतिशत गणना, मध्यमान, मानक विचलन र विभिन्न चलहरूका बिच तुलनात्मक विश्लेषण लगायतका साङ्ख्यिकीय विधिहरूको उपयोग यसका अन्य उपशीर्षकहरूमा क्रमशः गरिएको छ ।

३.२. प्रतिशतका आधारमा समग्र विद्यार्थीको पठन बोध क्षमताको विश्लेषण

नमुना छनोट गरिएका विद्यार्थीबाट प्राप्त प्राप्ताङ्क अनुसार समग्र पठन बोध क्षमताको प्रतिशत गणना गर्दा कुल विद्यार्थी मध्ये ० देखि १० अङ्क सम्म प्राप्त गर्ने विद्यार्थी ५ प्रतिशत, १० देखि २० अङ्क ल्याउने विद्यार्थी ३ प्रतिशत, २० देखि ३० अङ्क प्राप्त गर्ने विद्यार्थी ८ प्रतिशत, ३० देखि ४० अङ्क ल्याउने विद्यार्थी ७ प्रतिशत, ४० देखि ५० अङ्क पाउने विद्यार्थी ३० प्रतिशत, ५० देखि ६० अङ्क ल्याउने विद्यार्थी २६ प्रतिशत, ६० देखि ७० अङ्क ल्याउने विद्यार्थी २० प्रतिशत र ७० देखि ८० अङ्क ल्याउने विद्यार्थी १ प्रतिशत रहेको पाइन्छ । ५० प्रतिशत भन्दा कम अङ्क ल्याउने विद्यार्थी सङ्ख्या ५२ रहेका छन् भने ५० प्रतिशत भन्दा बढी अङ्क ल्याउने विद्यार्थी सङ्ख्या ४८ देखिनुले समग्र विद्यार्थीहरूको पठन बोध क्षमता कमजोर नै रहेको पाउन सकिन्छ ।

३.३. मध्यमान र मानक विचलनका आधारमा समग्र विद्यार्थीहरूको पठन बोध क्षमताको स्थिति विश्लेषण

जम्मा सङ्ख्या	समग्र मध्यमान	मानक विचलन	मध्यमानभन्दा तल		मध्यमानभन्दा माथि	
			सङ्ख्या	प्रतिशत	सङ्ख्या	प्रतिशत
१००	४६.७	१८.७	४१	४१	५९	५९

माथिको तालिका अनुसार प्रतिनिधि नमुना छनोटमा समेटिएका कुल विद्यार्थीहरूको समग्र मध्यमान ४६.७ छ भने मानक विचलन १८.७ रहेको देखिन्छ ।

समग्र मध्यमानलाई आधार बनाई हेर्दा मध्यमानभन्दा तल ४१ प्रतिशत र मध्यमान भन्दा माथि ५९ प्रतिशत रहेको देखिन्छ । माथिको तथ्याङ्क अनुसार मध्यमान भन्दा तल र माथिको अन्तर प्रतिशत १८ रहेको पाइन्छ । यसरी मध्यमानभन्दा तल र माथिको प्रतिशत अन्तर कम देखिएकाले स्नातक तहमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमता सन्तोषजनक रहेको देखिन्छ । मानक विचलन १८ लाई आधार मान्दा पनि विद्यार्थीहरूको पठन बोध क्षमता राम्रै मान्न सकिन्छ ।

३.४ समग्र मध्यमान र मानक विचलनका आधारमा विद्यार्थीहरूको पठन बोध क्षमताको समूहगत स्थिति

कूल सङ्ख्या	समग्र मध्यमान	समग्र मानक विचलन	समूह	समूहगत सङ्ख्या	मध्यमानभन्दा माथि		मध्यमानभन्दा तल	
					सङ्ख्या	प्रतिशत	सङ्ख्या	प्रतिशत
			लिङ्ग					
			छात्र	४०	१८	४५	२२	५५
			छात्रा	६०	२८	४६.६६	३२	५३.३३
१००	४६.७	१८.७	क्याम्पसको प्रकृति					
			सरकारी	५५	२५	४५.४५	३०	५४.५४
			पब्लिक	४५	२१	४६.६६	२४	५३.३३

उपर्युक्त तालिकामा विद्यार्थीको कुल सङ्ख्या १०० जना रहेको छ। मध्यमान ४६.७ र मानक विचलन १८.७ लाई आधार बनाई विभिन्न समूहको समूहगत पठन बोध क्षमताको विश्लेषण गर्दा निम्नानुसारको परिणाम देखिन्छ :

माथिको तालिकामा देखाए अनुसार लैङ्गिक समूहका आधारमा हेर्दा छात्रतर्फ ४० जना र छात्रातर्फ ६० जना विद्यार्थीहरू यस अध्ययनमा समावेश गरिएको छ। समग्र मध्यमान ४६.७ लाई आधार मानी तथ्याङ्कको विश्लेषण गर्दा छात्रतर्फ ४५ प्रतिशत विद्यार्थी मध्यमानभन्दा माथि र ५५ प्रतिशत विद्यार्थी मध्यमानभन्दा तल रहेको देखिन्छ। समग्र मध्यमानलाई आधार मान्दा मध्यमानभन्दा माथि र मध्यमान भन्दा तलको प्रतिशतमा केही अन्तर भएकाले छात्रहरूको पठन बोध क्षमता कमजोर नै रहेको पाइन्छ। त्यसै गरी समग्र मध्यमान ४६.७ लाई आधार मानेर छात्राहरूको पठन बोध क्षमता हेर्दा ४६.६६ प्रतिशत विद्यार्थीहरू मध्यमानभन्दा माथि र ५३.३३ प्रतिशत विद्यार्थीहरू मध्यमानभन्दा तल रहेको देखिन्छ। यसरी मध्यमानभन्दा माथि र मध्यमानभन्दा तल केही अन्तर भएकाले छात्राहरूको पठन बोध क्षमता पनि कमजोर नै रहेको देखिन्छ।

क्याम्पसको प्रकृतिका आधारमा हेर्दा कुल सङ्ख्या १०० मध्ये ५५ जना सरकारी र ४५ जना विद्यार्थीहरू पब्लिक क्याम्पसका समावेश गरिएका छन्। पब्लिक क्याम्पसतर्फ समग्र मध्यमान ४६.७ लाई आधार मानी हेर्दा मध्यमानभन्दा माथि ४६.६६ र मध्यमानभन्दा तल ५३.३३ रहेको पाइन्छ। यसरी समग्र मध्यमानका आधारमा मध्यमानभन्दा माथि र तलको खासै अन्तर नभएकाले पब्लिक क्याम्पसका समग्र विद्यार्थीहरूको पठन बोध क्षमता सन्तोषजनक रहेको पाइन्छ। त्यसैगरी सरकारी क्याम्पसका ५५ जना विद्यार्थीमध्ये समग्र मध्यमान ४६.७ लाई आधार मानी हेर्दा मध्यमानभन्दा माथि ४५.४५ प्रतिशत र मध्यमानभन्दा तल ५४.५४ प्रतिशत रहेको पाइन्छ। यसरी मध्यमानभन्दा माथि कम विद्यार्थी र मध्यमानभन्दा तल केही बढी विद्यार्थी रहेको देखिएकाले पब्लिक क्याम्पसको स्नातक तहमा अध्ययनरत विद्यार्थीहरूभन्दा सरकारी क्याम्पसको स्नातक तहमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमता तुलनात्मक रूपमा केही कमजोर रहेको पाइन्छ।

४. उपसंहार अर्थात् निष्कर्ष र सुझाव

४.१ निष्कर्ष

अनुसन्धानमा व्याख्या विश्लेषणबाट निकालिएको निर्णयको निचोडलाई निष्कर्षका रूपमा स्विकारिन्छ। निष्कर्षलाई अन्तिम परिणामका रूपमा पनि यस अध्ययनका क्रममा पोखरा उ.म.न.पा. का दुवै क्याम्पसका शिक्षाशास्त्र सङ्

काय स्नातक तह प्रथम वर्षमा अध्ययनरत १०० विद्यार्थीमा रहेको पठन बोध क्षमताको अध्ययन गर्नका लागि प्रश्नावलीका सहायताले पठन बोध क्षमताको अध्ययन गरिएको छ । अध्ययनबाट प्राप्त तथ्याङ्कको विभिन्न आधारमा विश्लेषण गरी निष्कर्ष निकालिएको छ । व्याख्या विश्लेषणबाट आएका तथ्यहरूको निष्कर्षलाई तल प्रस्तुत गरिएको छ :

१. स्नातक तह, शिक्षाशास्त्र अध्ययन संस्थान प्रथम वर्षमा अध्ययनरत एउटा सरकारी क्याम्पसका ५५ जना विद्यार्थी र अर्को पब्लिक क्याम्पसका ४५ जना विद्यार्थी गरी जम्मा १०० जना विद्यार्थीहरूमा पठन बोध क्षमताको अध्ययन यस शोधमूलक लेखमा गरिएको छ ।
२. अध्ययनअनुसार प्रश्नावली वितरण गरी प्राप्त अङ्कका आधारमा उनीहरूले न्यूनतम अङ्क ४ र अधिकतम अङ्क ७० प्राप्त गरेका छन्, जसको पूर्णाङ्क १०० कायम गरिएको थियो ।
३. प्रतिशतमा गणना गर्दा पनि ०-१० अङ्क प्राप्त गर्ने विद्यार्थीहरू ५ प्रतिशत, १०-२० अङ्क प्राप्त गर्ने विद्यार्थीहरू ३ प्रतिशत, २०-३० अङ्क प्राप्त गर्ने विद्यार्थीहरू ८ प्रतिशत, ३०-४० अङ्क प्राप्त गर्ने विद्यार्थीहरू ७ प्रतिशत, ४०-५० अङ्क प्राप्त गर्ने विद्यार्थीहरू ३० प्रतिशत, ५०-६० अङ्क प्राप्त गर्ने विद्यार्थीहरू २६ प्रतिशत, ६०-७० अङ्क प्राप्त गर्ने विद्यार्थीहरू २० प्रतिशत, ७०-८० अङ्क प्राप्त गर्ने विद्यार्थी सङ्ख्या १ प्रतिशत रहेको देखिन्छ ।
४. प्रतिशतलाई तुलनात्मक रूपमा हेर्दा पनि न्यूनतम प्रतिशत प्राप्त गर्ने अर्थात् १ प्रतिशत प्राप्त गर्ने विद्यार्थी १ जना छन् भने सबभन्दा बढी अर्थात् ३० प्रतिशत सङ्ख्या ४०-५० अङ्क ल्याउनेहरूको देखिन्छ ।
५. ५० प्रतिशतलाई केन्द्रविन्दु मानी विश्लेषण गर्दा ५२ प्रतिशत विद्यार्थीहरू ५० प्रतिशतभन्दा कम अङ्क ल्याउनेहरू र ४८ प्रतिशत विद्यार्थीहरूले ५० प्रतिशतभन्दा बढी अङ्क प्राप्त गरेकाले प्रतिशतका आधारमा समग्र विद्यार्थीहरूको पठन बोध क्षमता कमजोर रहेको पाइन्छ ।
६. समग्र विद्यार्थीहरूको समग्र मध्यमानका आधारमा पठन बोध क्षमताको मापन गर्दा मध्यमान ४६.७ आएको र मध्यमानभन्दा माथि ५९ प्रतिशत विद्यार्थी र मध्यमानभन्दा तल ४१ प्रतिशत रहनु साथै तल र माथिको अन्तर १८ प्रतिशत रहनुले स्नातक तहमा अध्ययनरत विद्यार्थीको पठन बोध क्षमता सन्तोषजनक मान्न सकिन्छ ।
७. स्नातक तहमा नमुना छनौट गरिएका समग्र विद्यार्थीहरूको समूहगत मानक विचलन १८.७ देखिनुले उक्त तहमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमतामा धेरै अन्तर पाइँदैन, राम्रै मान्न सकिन्छ ।
८. लैङ्गिक समूहका आधारमा हेर्दा समग्र विद्यार्थी मध्ये छात्र सङ्ख्या ४० रहेकोमा समग्र मध्यमान ४६.७ लाई आधार मानी तथ्याङ्कको विश्लेषण गर्दा छात्रतर्फ ४५ प्रतिशत विद्यार्थी मध्यमान भन्दा माथि र ५५ प्रतिशत विद्यार्थी मध्यमानभन्दा तल रहेको देखिन्छ । समग्र मध्यमानलाई आधार मान्दा मध्यमानभन्दा माथि र मध्यमानभन्दा तलको प्रतिशतमा अन्तर भएकाले छात्रहरूको पठन बोध क्षमता कमजोर नै रहेको पाइन्छ ।
९. नमुना छनौटमा परेका १०० जना विद्यार्थीमध्ये छात्रासङ्ख्या ६० को पठन बोध क्षमता पत्ता लगाउँदा

समग्र मध्यमान ४६.७ लाई आधार मान्दा ४६.६६ प्रतिशत विद्यार्थीहरू मध्यमानभन्दा माथि र ५३.३३ प्रतिशत विद्यार्थीहरू मध्यमानभन्दा तल रहेको देखिन्छ । मध्यमानभन्दा माथि र तलको अन्तर ६.६७ प्रतिशतमा अन्तर भएकाले छात्राहरूको पठन बोध क्षमता पनि कमजोर नै रहेको पाइन्छ ।

१०. तुलनात्मक रूपमा उपर्युक्त तथ्याङ्कका आधारमा छात्र विद्यार्थीको तुलनामा स्नातक तहमा अध्ययनरत छात्रा विद्यार्थीको पठन बोध क्षमता केही राम्रो देखिन्छस साथै दुई अङ्क बिचको मध्यमानको अन्तरले पनि सोही कुरा स्पष्ट पार्दछ ।
११. महाविद्यालय अर्थात् क्याम्पसको प्रकृतिका आधारमा अध्ययन विश्लेषण गर्दा पनि नमुना छनौटमा परे का कूल विद्यार्थीमध्ये सरकारी क्याम्पस (पृथ्वी नारायण बहुमुखी क्याम्पस) बाट ५५ जना विद्यार्थी र पब्लिक क्याम्पस (जनप्रिय बहुमुखी क्याम्पस) बाट ४५ जना विद्यार्थी लिइएकोमा विश्लेषणका आधार मा पब्लिक क्याम्पसको स्नातक तहमा अध्ययनरत विद्यार्थीहरूभन्दा सरकारी क्याम्पसको स्नातक तहमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमता तुलनात्मक रूपमा कमजोर रहेको पाइन्छ ।

४.२ सुझाव

“स्नातक तहमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमताको अध्ययन” शीर्षकमा गरिएको शोधमूलक लेखबाट प्राप्त निष्कर्षका आधारमा निम्नलिखित सुझावहरू प्रस्तुत गरिएको छः

१. पठन बोध क्षमता भाषिक बोध क्षमता विकासका लागि अनिवार्य पक्ष भएकाले कक्षा शिक्षणमा पठन बोध सम्बन्धी कार्यकलापलाई महत्त्वका साथ समावेश गर्नु पर्छ ।
२. स्नातक तहका विद्यार्थीहरूमा पठन बोध क्षमता वृद्धिका लागि उनीहरूको स्तर वा तह, आवश्यकता, पाठ्यक्रमको उद्देश्य, रूचि, क्षमता अनुसारका पाठ्यक्रम, पाठ्य पुस्तक तथा पूरक सामग्रीहरूको निर्माण र प्रयोगमा अधिकतम ध्यान दिनु आवश्यक छ ।
३. स्नातक तहमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमता कमजोर देखिनुको मुख्य कारण बेवास्ता, पढाइलाई आंशिक रूपमा समय दिइनु र घोकेर जाँचका लागि तयारी गर्ने प्रवृत्ति हुनाले यस्ता समस्याप्रति विद्यार्थीहरूलाई सचेत बनाई पठनबोधको जगले अभिव्यक्ति क्षमतालाई बलियो बनाउँछ भन्ने धारणाको विकास गराउनु पर्छ ।
४. पठनबोधमा छात्रहरूभन्दा छात्राहरू तुलनात्मक रूपमा राम्रा देखिनु राम्रै पक्ष भए तापनि छात्रहरूले समेत उच्च मनोबलका साथ पढाइलाई महत्त्व दिँदै धैर्यपूर्वक बुझेर पढ्ने, पढे अनुसार प्रश्नको उत्तर दिने, साधना, अभ्यास र निरन्तर लगावको फलस्वरूप पठन बोध क्षमतामा सफल भई भाषिक भविष्य राम्रो हुन्छ भन्नेमा छात्रछात्रा दुबै सचेत भई स्वयम् जागरूकताका साथ पठन बोधतर्फ केन्द्रित हुनु पर्छ ।
५. सरकारी क्याम्पसमा अध्ययनरत विद्यार्थीभन्दा पब्लिक क्याम्पसमा अध्ययनरत विद्यार्थीहरूको पठन बोध क्षमता केही राम्रो देखिनुले निरन्तर अध्ययन अध्यापन, कम राजनीतीकरण, निरन्तर मूल्याङ्कन, पठन बोधका लागि पाठ्य पुस्तक, सन्दर्भ पुस्तक, पत्र पत्रिका, आदिको पर्याप्तताजस्ता कारक पक्ष रहेकाले सरकारी क्याम्पसहरूमा पनि यस्ता पक्षहरूको सहज उपलब्धताको वातावरण भएमा पठन बोध क्षमतामा समान र सुधार हुन सक्ने देखिन्छ ।

६. नेपाली भाषालाई हेलत्व गर्ने परम्परा, स्वयम् विद्यार्थीको उदासिनता, अलि अलि पढे पनि सजिलै पास गर्न सकिन्छ भन्ने धारणा, कक्षामा शिक्षण गर्दा पनि शिक्षकले पठन बोध खण्डलाई अध्ययन गर्न विद्यार्थीलाई नै लगाई आफू मुक्त हुन खोज्ने चलन जस्ता पक्षले पनि विद्यार्थीहरूमा पठन बोध क्षमताको विकासमा कमी आएकाले यस्ता पक्षमा पर्याप्त सुधार ल्याउनु पर्ने देखिन्छ ।
७. पठन बोधलाई केवल पढाइसँग मात्र सम्बन्धित नठानी यो सुनाइ, बोलाइ र लेखाइसँग पनि अन्तर्सम्बन्धित हुन्छन् भन्ने ज्ञान र धारणा शिक्षक विद्यार्थी दुवैमा बस्नु पर्छ र सोही अनुसार पठन बोधलाई एक कालिक भाषा शिक्षणका सिद्धान्तका रूपमा शिक्षण गरिनु पर्छ ।
८. स्नातक तहमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमताको विकासका लागि पठन बोधको मर्म र अभिप्राय बुझेका तालिम प्राप्त अर्थात् एम.एड. शिक्षकबाट पढाइनु पर्ने, त्यसो नभएमा अन्य नेपाली विषय शिक्षक र विद्यार्थीलाई समय समयमा प्रशिक्षण, तालिम तथा अभिमुखीकरण कार्यशालाका माध्यमबाट पठन बोध क्षमतामा सुधार ल्याउन सकिन्छ ।

आभार ज्ञापन

लघु अनुसन्धान कार्यका लागि शोध निर्देशकका रूपमा रहेर तथा यस शोधमूलक लेखको परिष्कारसम्मको गहन भूमिकामा बसेर अमूल्य सहयोग गर्नु हुने आदरणीय गुरु सहप्राध्यापक डा. विष्णु प्रसाद पौडेलप्रति अन्तर आत्मादेखि नै आभार प्रकट गर्दछु ।

त्यस्तै मलाई यो शोध गर्ने अवसर प्रदान गर्ने जनप्रिय बहुमुखी क्याम्पसको अनुसन्धान तथा परामर्श समितिप्रति पनि हार्दिक कृतज्ञता व्यक्त गर्दछु ।

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परिशिष्ट-१

स्नातक तहमा अध्ययनरत विद्यार्थीहरूमा पठन बोध क्षमताको अध्ययन

प्रश्नावली

विद्यार्थीको नाम :

तह : स्नातक प्रथम वर्ष

क्याम्पसको नाम :

रोल नं. :

ठेगाना :

विषय : नेपाली शिक्षा

अ) तलको गद्यांश पढी अन्त्यमा सोधिएका बोध प्रश्नहरूको छोटोछरितो उत्तर दिनुहोस् । ५×५=२५

न्यायिक स्वतन्त्रता लोकतान्त्रिक व्यवस्थाको अपरिहार्य तत्त्व हो । नागरिक अधिकार रक्षाका लागि मुलुकमा कानुनी शासन कायम राख्नका लागि संवैधानिक अङ्गहरूको बिचमा हुने विवादहरूको शान्तिपूर्ण समाधान गर्नका लागि र संवैधानिक सर्वोच्चताको प्रत्याभूतिका लागि राज्यमा एउटा सशक्त एवम् तटस्थ अङ्गको आवश्यकता पर्ने भएकोले नै स्वतन्त्र न्यायपालिकाको अवधारणा जन्मिएको हो । जनताको तुलनामा राज्य जहिले पनि बलवान् र हुन्छ । विधायिकासँग राज्यको ढुकुटी परिचालनको शक्ति हुन्छ । कार्यपालिकासँग भएको शक्तिले जनता दमनमा पर्ने हुन सक्छ । त्यस्तो शक्तिसँग निहत्था जनता लड्न सक्दैनन् । त्यसैले राज्यशक्तिलाई नै प्रयोग गरेर जनताको अधिकार रक्षा गरिनु पर्दछ भन्ने मान्यता अनुरूप स्वतन्त्र न्यायपालिकाको अवधारणा विकसित भएको हो । न्यायपालिकालाई कार्यपालिका वा विधायिकाको आदेश तामेल गर्ने निकायका रूपमा मात्र परिकल्पना गर्न खोजियो भने नागरिकका अधिकारहरू सुरक्षित हुन सक्दैनन् । परिनिर्भर, निर्देशित र कठपुतली न्यायपालिकाले जनताको हकहित संरक्षण गर्न सक्दैन । त्यसैले जनतालाई राज्यशक्तिको दुरुपयोगबाट हुन जाने सम्भावित खतराबाट बचाउन न्यायपालिकालाई स्वतन्त्र राखिनु पर्छ भन्ने मान्यता स्थापित भएको हो ।

राज्यशक्तिको दुरुपयोग र निरङ्कुशताको अन्त्य गर्ने पहिलो उपाय राज्यका अङ्गहरू बिचको शक्ति पृथकीकरण नै हो । शक्ति पृथकीकरणले मात्र पनि पर्याप्त नहुने भएकाले त्यसलाई कार्ययोग्य बनाउन नियन्त्रण र सन्तुलन बनाई राख्न आवश्यक हुन्छ । राज्यका तीन अङ्ग कार्यपालिका, न्यायपालिका र व्यवस्थापिकाका बिचमा शक्ति पृथकीकरण र सन्तुलनको सफल अभ्यास दुई सय बाइस वर्ष लामो अमेरिकी संवैधानिक इतिहास छ । लोकतान्त्रिक शासन व्यवस्था भएका विश्वका प्रमुख मुलुकहरू लगायत नबोदित प्रजातान्त्रिक मुलुकले पनि यस मान्यतालाई आत्मसात् गर्दै आएको पाइन्छ । शक्ति पृथकीकरण र सन्तुलन प्रजातन्त्रको अनिवार्य तत्त्व हो । अमेरिकी संविधान भन्दा पछि बनेको फ्रान्सको १७९१ को संविधानले शक्ति पृथकीकरण गरी सन्तुलन कायम गर्न नसक्दा असफल भएको उदाहरण खोजि रहनु पर्दैन ।

१. बोध प्रश्नहरू
- क) सबैभन्दा पहिले लोकतान्त्रिक संविधान कहिले बनेको थियो ?
- ख) स्वतन्त्र न्यायपालिकाका प्रमुख कार्यहरू के के हुन् ?
- ग) शक्ति पृथकीकरण भनेको के हो ?
- घ) राज्य सञ्चालनको लागि शक्ति पृथकीकरण किन आवश्यक छ ?
- ङ) यस गद्यांशको उपयुक्त शीर्षक के हुन सक्छ ?
२. माथि उल्लिखित गद्यांशबाट शब्द भण्डार र व्याकरणसम्बन्धी निम्नलिखित प्रश्नहरूको उत्तर दिनुहोस् । ५×५=२५
- क) अर्थ लेख्नुहोस् : निहत्था, विधायिका
- ख) प्रकृति-प्रत्यय छुट्याउनुहोस् : निर्देशित, नागरिक ।
- ग) समासको नाम बताउनुहोस् : कठपुतली, हकहित
- घ) शब्दवर्ग छुट्याउनुहोस् : स्वतन्त्रता, लगायत
- ङ) अनुच्छेदको अन्तिम वाक्य सरल, मिश्र वा संयुक्त कुन हो ?
- आ) तलको अनुच्छेद पढी त्यसबाट मुख्य मुख्य पाँच बुँदा टिप्नुहोस् । ५०

गरिबी नेपालको चुनौतीपूर्ण जटिल समस्या हो । अपार प्राकृतिक सम्पदा र उल्लेखनीय साँस्कृतिक वैभवले युक्त भएर पनि हामी नेपालीहरू गरिबीकै कारण विश्वकै पछोटे मानव समुदायमा गनिँदै आएका छौं । अझै पनि इथियोपिया जस्तो गृहयुद्ध र भोकमरीले जर्जरित राष्ट्रको हाराहारीमा गणना हुनु निश्चय नै हामी नेपालीहरूको श्रापित नियति र दुर्भाग्य हो । गरिबीको कारण यो राष्ट्रले थुप्रै प्रतिभाशाली सन्ततिहरूलाई पाल्न सकि रहेको छैन । अवसर र मूल्याङ्कनका अभावमा प्रतिभा पलायनको पीडाले हाम्रा सचेत मस्तिष्कमा हथौडा हिकार्इ रहेको छ, तर पनि हामी बाध्यतावश यी सबै पीडा पिइ रहेका छौं र चपाइ रहेका छौं । प्राकृतिक सम्पदाले युक्त भएर पनि गरिबीको चक्र व्यूहबाट उम्किन नसकि रहेको नेपालले हाम्रो असन्तुष्टि साम्य गर्न नसक्नु प्रस्तुत दृष्टान्त जत्तिकै स्वाभाविक हो । यसका लागि यो देशका चेतनशील नागरिक हामी आफैं गरिबीसँग लडेर वात्सल्यमयी नेपाल आमाको दोहन गर्न सक्नु पर्छ । वास्तवमा यतिबेला हामी बिच विद्यमान द्वेष, विग्रह एवम् मतभिन्नताका फलामे अंकुशहरू चुँडालेर देशविकास र गरिबी निवारणको हातेमालोमा आबद्ध हुने सामूहिक चुनौती हामी सामु विद्यमान छ । मुलुकबाट गरिबी हटाउनुको अर्थ कुनै चमत्कार गर्नु होइन । त्यसका लागि हामीले यहाँ विद्यमान प्राकृतिक सम्पदाको दोहन गर्न सक्नु पर्दछ र यो अभियानलाई आजैदेखि सुरु गर्नु पर्दछ । यसका लागि प्रत्येक नागरिकमा समर्पण र एकताको खाँचो छ । गरिबी विरुद्ध सरकारले अगाडि सार्ने प्रत्येक योजनामा पाइलामा पाइला मिलाएर अगाडि बढ्यौं भने हाम्रो घर आँगनमा सुखको दियो सल्किन बेर लाग्ने छैन ।

नेपाली उपन्यासमा नारी पात्रहरूको नारीवादी विद्रोही स्वर (१९८९-२०२० सालसम्म)

विष्णु प्रसाद पौडेल

सार

साहित्यको लोकप्रिय विधा उपन्यासमा समाजका विभिन्न समस्याहरूको गहिरो निरीक्षण गरी त्यसको कलात्मक प्रतिपादन गर्ने प्रचलन छ । यस अनुरूप पितृ सत्तात्मक नेपाली समाजमा नारीहरूका प्रशस्त व्यथामय कथा देखिएका छन् र तिनलाई २०२० सालसम्मका नेपाली उपन्यासहरूमा पनि प्रशस्तै स्थान दिइएको छ । यस्ता कतिपय उपन्यासमा नारीपीडा मात्रै नभई पीडकप्रति नारीहरूको विद्रोही स्वर पनि प्रस्तुत गरिएको पाइन्छ । तिनै उपन्यासहरूको यहाँ विभिन्न शीर्षकमा क्रमशः अध्ययन गरी निष्कर्ष निकालिएको छ । यस अनुसार 'भ्रमर', 'स्वास्नीमान्छे' र 'अनुराधा'का क्रमशः माया, मैयाँनानी र अनुराधा नारी पात्रहरू नारीवादी विद्रोही स्वर प्रक्षेपणका दृष्टिले बढी महत्त्वका देखिएका छन् । यिनले नारीवादका फरक फरक प्रकारको समेत प्रतिनिधित्व गर्दछन् । यीमध्ये पनि 'भ्रमर'की मायाबाटै नारीवादी विद्रोही स्वरको थालनी भएको छ र यो उदार नारीवाद अनुरूपको छ । यसलाई नै यस समयका अत्यधिक उपन्यासहरूले अनुसरण पनि गरेका छन् । मायाकै चरित्रको फरक ढङ्गमा गुणात्मक विकास पछिल्लो 'अनुराधा' उपन्यासकी अनुराधामा भएको छ ।

मुख्य शब्दहरू : नारीवादी नेपाली उपन्यास, नारीवादी विद्रोह, विद्रोही स्वर, नारी पात्र, उदार नारीवाद, मार्क्सवादी नारीवाद, अस्तित्ववाद, भ्रमर, स्वास्नीमान्छे, अनुराधा ।

१. पृष्ठभूमि

उपन्यास साहित्यको नवीन र बढी लोक प्रिय विधा मानिन्छ । नेपाली साहित्यमा पनि यो अहिले धेरै लेखिने र पढिने विधाकै रूपमा चिनिँदै आएको छ । यो समाज र जीवनसँग एकदमै निकट रहने हुँदा युग जीवनप्रति सचेत पाठकहरूको यसमा विशेष आकर्षण रहेको पाइन्छ । नेपाली उपन्यास १९९१ सालबाटै नेपाली समाज र जीवनको विषय वस्तुमा केन्द्रित हुँदै आएको देखिन्छ । यसले नेपाली समाज र जीवनका विविध रहस्यहरूलाई कलात्मकताका साथ लिपिबद्ध गर्दै आएको छ । "साहित्य समाजको दर्पण हो" भन्ने कथनलाई यसले धेरै हदसम्म पुष्टि गरेको पाइन्छ ।

नेपाली समाज पितृसत्ता प्रधान छ । यहाँका सामाजिक, सांस्कृतिक, धार्मिक, शैक्षिक, आर्थिक, राजनीतिक जस्ता अनेक क्षेत्रमा पुरुषको नारीप्रतिको प्रभुत्व देख्न सकिन्छ । समय क्रममा त्यस स्थितिमा केही सुधार हुँदै आए पनि पर्याप्त सुधारको स्थिति भने अझै पनि देख्न सकिएको छैन । यो समस्या पश्चिममा पनि नरहेको होइन । नारी विरोधी कर्म त्यहाँ सुरुमा प्रशस्त थियो र नै नारीहरूले त्यसका विरुद्ध सङ्गठित भएर प्रतिरोध पनि गरे । त्यसमा

सचेत, शिक्षित र मानवतावादी पुरुषहरूले पनि उनीहरूलाई पर्याप्त सघाए । फलतः नारी विभेदका धेरै समस्या त्यहाँ छिटै समाधान भए । जहाँबाट नारीवादी आन्दोलन थालनी भएको थियो आज त्यहाँ यो प्रसङ्ग नै अप्रासाङ्गिक जस्तो भए पनि हामी कहाँ भने यो समस्या अझै टड्कारो अवस्थामा रहेको छ । कानुनी तथा नीतिगत सुधार भने हामी कहाँ पनि धेरै नै भएको छ तर व्यवहारमा लागु भने त्यति हुन सकेको छैन । अहिले पनि राजधानीमै नारीलाई बोक्सीको आरोपमा आँखा फोर्ने, मरणासन्न अवस्थामा पुऱ्याउने जस्ता चरम क्रूर व्यवहार गरेका घटनाहरू बेलाबेलामा छापामा आइ रहेका हुन्छन् । आज पनि नेपाली नारीहरू घरेलु हिंसा, सार्वजनिक क्षेत्रमा सन्त्रास, धार्मिक, सांस्कृतिक क्षेत्रमा उपेक्षा, आर्थिक र शैक्षिक क्षेत्रमा अवसरको न्यूनता, घरेलु धन्दामै सीमित राख्ने परिपाटी जस्ता अनेकन समस्यामा अल्झिएका छन् । नेपाली समाजको पितृसत्ताको गहिरो र मजबुत सञ्जाललाई नेपाली नारीहरूले राम्रोसँग किनारा लगाउन सकि रहेका छैनन् । यही पितृसत्ता र नारीवादको द्वन्द्वात्मक परिस्थितिलाई नेपाली कतिपय उपन्यासमा १९९१ बाटै प्रत्यक्ष र अप्रत्यक्ष रूपमा देखाएर नारी समानताको स्वरलाई पोषण गर्ने काम हुँदै आएको छ । सुरुका भन्दा पछिल्ला उपन्यासहरूमा यो पक्ष अझ सघन बन्दै आउनु स्वाभाविक नै हो किनभने समाजमा नारी शिक्षा बढी सबल बन्दै जाँदा शिक्षित नारीहरूले आफूप्रति हुने गरेको यस्तो अमानवीय विभेदलाई अझ सशक्त रूपमा विरोध पनि गर्दै आएका छन् । साहित्यमा देखिएको उत्तर आधुनिकतावादी आन्दोलनको एउटा महत्त्वपूर्ण पक्ष उपेक्षित, सीमान्तीकृत, समस्याग्रस्त वा केन्द्रभन्दा बाहिर पारिएका समुदायप्रतिको विशेष लगाब हुनु हो । यसले पनि हाम्रो जस्तो पितृसत्ता प्रधान भएको समाजका आख्यानकारहरूलाई नारीवादी लेखन गर्न बढी प्रेरित गरेको पाइन्छ । यही पृष्ठभूमिमा १९९१ देखि २०२० सालसम्मका नेपाली कतिपय उपन्यासहरूका नारी पात्रहरूले नारीवादी विद्रोही स्वर सञ्चार गर्दै प्रकट भएका छन् । यस लेखमा तिनैको सङ्क्षेपमा लेखाजोखा गरिएको छ ।

२. समस्या कथन

पितृसत्ता प्रधान नेपाली समाजमा नारी विरोधी कर्महरू समाजका विभिन्न क्षेत्रसँग सम्बद्ध भएर प्रकट भएका छन् । नेपाली नारीहरूमा प्रत्यक्ष त्यसको मारमा परि रहेको पाइन्छ । त्यसलाई कतिपय निरक्षर, विपन्न र निरीह नारीहरूले एकोहोरो सहेर बसेका हुन्छन् । जति नै पीडा सहनु परे पनि उनीहरूसँग विरोध गर्ने आत्मबल हुँदैन तर कतिपयले भने त्यसको भिन्नै स्वरमा भए पनि विरोध गरेको पाइन्छ । त्यस्तै सचेत र शिक्षित नारीहरूले भने आफूप्रति भएको अमानवीयतालाई टड्कारो ढङ्गमा विरोध गरेको पनि पाइन्छ । समाजको यस्तो प्रतिबिम्बलाई २०२० सालसम्मका नेपाली उपन्यासहरूमा के कसरी प्रक्षेपण गरिएको छ भन्ने कुराको लेखाजोखा वा मापन गर्नु नै यस लेखको मुख्य समस्या हो । त्यसैले

- क. नेपाली भाषाका २०२० सालसम्मका नारीवादी विद्रोही स्वर प्रस्तुत गर्ने महत्त्वपूर्ण उपन्यासहरू कुन कुन हुन् ?
- ख. तिनमा नारीवादी विद्रोही स्वरको प्रक्षेपण कुन कुन नारी पात्रले गरेका छन् ? र
- ग. तिनको नारीवादी विद्रोही स्वर के कस्तो स्वरूपको छ र त्यसलाई नारीवादको कुन प्रकारमा राख्न सकिन्छ? भन्ने कुराहरूको छानबिन गरी निष्कर्ष प्रस्तुत गर्नु यस लेखका मुख्य समस्या बनेका छन् ।

३. उद्देश्य कथन

पितृसत्ता प्रधान नेपाली समाजमा नारी समताको आकाङ्क्षा राखी नारीवादी विद्रोही स्वर प्रस्तुत गर्ने २०२० सालसम्मका नेपाली उपन्यासका नारी पात्रहरूको विद्रोही नारीवादी स्वरको लेखाजोखा गर्नु नै यस लेखको मुख्य उद्देश्य हो । त्यसैले

- क. नेपालीका २०२० सालसम्मका नारीवादी विद्रोही स्वर प्रस्तुत गर्ने महत्त्वपूर्ण उपन्यासहरू पैल्योउने,
- ख. तिनमा नारीवादी विद्रोही स्वर प्रस्तुत गर्ने नारी पात्रहरू निर्धारण गर्ने, र
- ग. तिनले प्रस्तुत गरेको नारीवादी विद्रोही स्वरलाई अध्ययन विश्लेषण गरेर ती के कस्ता नारीवादी प्रकारका रूपमा रहेका छन् भन्ने कुराहरूको निर्धारण गर्नु नै यस लेखका उद्देश्य बनेका छन् अर्थात् समस्या कथनमा आएका कुराहरूको समाधान पैल्योउनु नै यस लेखका खास उद्देश्य हुन् ।

४. अध्ययन विधि

यस शोधमूलक लेखमा आएका समस्याहरूको अध्ययन गर्दा उपन्यास सिद्धान्त र नारीवादी साहित्यिक सिद्धान्तलाई मूल आधार मानिएको छ । स्थापित सिद्धान्तका आधारमा गरिने अनुसन्धान भएको हुँदा यो लेख मूलतः निगमनात्मक (Deductive) शोधविधिमा आधारित छ । यसमा सामग्री सङ्कलन पुस्तकालय विधिबाट गरिएको छ ।

५. मूल विषयको अध्ययन र विश्लेषण

१९९१ देखि २०२० सालसम्म नेपाली भाषामा लेखिएका उपन्यासहरूको प्रारम्भिक अन्वेषण गर्दा नै दर्जनौं उपन्यासहरू लेखिएका पाइन्छन् । तापनि नारीवादी विद्रोही स्वर प्रकट गर्ने नारी चरित्र भएका उपन्यास खोज्दा लगभग दुई दर्जन जति उपन्यास देखिन्छन् । तीमध्ये रूपमती (१९९१), भ्रमर (१९९२), उषा (१९९५), प्रायश्चित्त (१९९५), यौवनको आँधी (१९९६), प्रेम (२००५), वसन्ती (२००६), मातृत्व र धर्म पुस्तक (२००७), को अछुत ? (२०११), स्वास्नीमान्छे (२०११), लगन (२०१२), सत्य सन्देश र विधवा जीवन (२०१३), डाक बंगला (२०१४), मन (२०१५), शान्ति (२०१५), समयको हुरी (२०१५), पल्लो घरको झ्याल (२०१६), एक चिहान (२०१७) र अनुराधा (२०१८) उपन्यासहरू केही बढी महत्त्वका देखिएकाले यस अध्ययनको छनोटमा परेका छन् । तल यिनै उपन्यासका नारी पात्रहरूको नारीवादी विद्रोही स्वरको क्रमशः सङ्क्षिप्त अनुशीलन गरिएको छ ।

नेपाली उपन्यासमा सामाजिक जीवन सन्दर्भलाई नै मूल विषय बनाएर त्यसको यथार्थपरक प्रस्तुति दिने काम प्रथमतः रूपमती उपन्यासले गरेको देखिन्छ । यो आर्दशवादी दृष्टिकोणमा आधारित सामाजिक उपन्यास भएकाले यसमा नारी समस्याहरू प्रशस्त देखिएका छन् (पौडेल, २०६९ : १५०-५४) तापनि तिनको प्रत्यक्ष प्रतिरोध यहाँ हुँदै नभएको त होइन, छ तर त्यस्तो प्रतिरोध आवेगी र अर्थहीन सिद्ध गरिएको छ । उपन्यासमा अनेक निहुँ खोजी खोजी बुहारीमाथि शासन गर्ने र त्यसैलाई आफ्नो पौरख ठानी सासू मण्डलीमा सगर्व बयान गर्ने बराल पुत्रीकी सासू पण्डितिनी बज्यैले बराल पुत्रीलाई मासु चोरेर खाने सर्किनी जस्ता आक्षेप लगाउँदा उसले सासूकै अगाडि गएर भनेकी छ-

कुन तेरा बाबुले धिच्यो ए, पापिनी बुढी ? उसै फत्तुर पो लाउँदी रहिछ, ए ! ताल्चा मारेर

भण्डारभित्र राखेको खाई भन्न कसरी सकेकी ? तै राक्षस्नी बुढीको सम्पत्ति खानु पर्छ
अब ! म नभए त संसारे अड्डैन भनेर धाक लगाउँदी रहिछ, घोक्राएर दोबाटोमा पुऱ्याएर आउँला
र थाहा पाउली बुढीले (पृ.८९) ।

यसपछि 'सर्किनी' को आक्षेप लगाएकी सासूलाई बराल पुत्रीले भुतेल्लै पुगेकी छ र जेठाजु आएको देखेपछि मात्रै
छाडेर भनेकी छ- "छेराउटीले लान नसकेकी बुढी देखिसु, भए नभएको बदनाम गर्दाखेरि कस्तो स्वाद पाइने रहेछ
(पृ.८९) ?"

निश्चय नै १९९१ साल पूर्वको परिवेशका बुहारी नारीहरूमा यो स्तरको प्रतिशोधी मानसिकता र व्यवहार निकै
उल्लेखनीय त छ तर उपन्यासको निर्माण यसकोणबाट गरिएको छैन । यहाँ त "सहु सहु सहु बाबु सहनै नसके
पनि ।" भन्ने आदर्श स्थापित गर्न खोजिएको छ । रूपमती त्यस्तै सहनशील बनेर अन्त्यमा विजयी भएकी छ तर
बराल पुत्री असहनशील र उक्ताउली भएर पछि बिलखबन्दमा पर्नु परेको देखाइएको छ । त्यति मात्रै होइन तिनै
सासूको पाउ समातेर माफ माग्नु परेको अवस्था देखाएर त्यस्तो अर्घेल्याइ कसैले नगरोस् भन्ने सन्देश सञ्चार गर्न
खोजिएको छ तर यहाँ अर्को पक्ष पनि छ त्यो के भने यदि बराल पुत्रीको त्यस्तो प्रतिशोध पूर्ण व्यवहार नहुँदो
हो त सासू र जेठाजु (रूपमतीको लोग्ने छविलाल) दुबै सहनशील रूपमतीप्रति पनि उस्तै निर्दयी बनि रहन्थे ।
त्यसैले एउटा अति रोक्न अर्को अतिले काम त गरेको छ तर बराल पुत्री स्वयं कामचोर, अव्यावहारिक, मौका पर्दा
लामोहात गर्ने, विलासी, घमण्डी र स्वाँडे हुँदा यसको अवस्था विशेषको रूखो कथन र व्यवहार विद्रोही नारीवादी
स्तरमा उद्गन सकेको छैन । त्यसरी उठाउने उद्देश्य पनि उपन्यासको देखिँदैन ।

नेपाली उपन्यासमा नारीवादी विद्रोही स्वर प्रथमतः भ्रमर उपन्यासकी मायाले नै प्रकट गरेको पाइन्छ । ऊ पढे
लेखेकी उच्च शिक्षित र अपेक्षाकृत खुला दार्जिलिङ समाजकी नारी हो । त्यसैले आफूसँग प्रेमको नाटक गरेर
विवाह गर्न अस्वीकार गर्ने इन्द्र शेखरलाई यसले चरम घृणा गरेकी छ । ऊ पछि पछुताएर माफै माग्नु आए पनि
यो पूर्वप्रेमीसँग सोभै बोल्न पनि चाहेकी छैन र भनेकी छ- "बा यी भलादमीलाई केही भन्ने मेरो मन छैन । गएका
कुरा लिएर फेरि कल्पना जल्पना गर्नु म व्यर्थ ठान्छु । मेरो अरु भन्ने केही छैन (पृ.६५) ।" पछि कानुन पढेको
मोहन विक्रमले मायासँग शेखरलाई क्षमा दिइनु पर्थ्यो भनी बहस गर्न लाग्दा मायाले "अर्काको आचरणको विचार
गर्ने, न्यायाधीश हुन खोज्नेले एकतर्फी विचार गर्नु भने त्यो अविचार हुन जान्छ । मानिसहरू त्यस्ता विचारलाई
अन्याय भन्छन्..... कुनै दिन तपाईं जज हुनु होला । त्यस बेला यो कुरा स्मरण गर्नु होला" (पृ.१३७) भनेर
मोहनलाई पनि निस्तेज तुल्याएकी छ । यसको स्वाभिमान र निर्भीक स्वभावबाट इन्द्र शेखर र मोहन विक्रम दुबै
कायल भएका छन् । मायाका पिता पनि छोरीको बोली र व्यवहार एक दमै ठिक रहेको ठान्दछन् (पृ.६५) ।
उपन्यासमा यो शिक्षित, आधुनिक, स्पष्टवादी, दृढ निश्चयी, उदार, खुबै फरासिली र मिष्ट भाषिणी चरित्रका रूपमा
प्रस्तुत छ । डाक्टरी पढेर समाज सेवामा लाग्ने यसको चाहना देखिन्छ । यति हुँदा हुँदै पनि स्वच्छन्दतावादी यस
उपन्यासले मायाको विद्रोही नारीवादी चरित्रलाई भन्दा परम्परित आदर्शको अतिक्रमण नगर्ने, सहनशील, बढी
संयमी वीणाकै चरित्रलाई बढी महत्त्व दिएको छ । उपन्यास नै बोलेको छ- "वीणाको रूपमा अचल शान्ति छ,
मायाको रूपमा छ उक्ताल तरङ्ग, वीणा सरल भए पनि चतुरी छ, माया छ आवेश र उमङ्गमा काम गर्ने, माया
प्रकृतिकी उक्ताउली कन्या, वीणा प्रकृतिकी संयता कन्या (पृ.५) ।"

माया जस्तै चञ्चले, वैशालु, अनुरागी, निशङ्कोची, उदार र निष्कपटी नारीका रूपमा गौरी पनि देखिएकी छ । तर यसको चरित्रलाई पनि उपन्यासले वीणाको सापेक्षतामा अपरिमार्जित, छाडा, अल्प शिक्षित जस्ता विशेषणले सङ्केत गरेको पाइन्छ (पृ.९१-९२) । हिजोको समाजमा माया, गौरी जस्ता चरित्र सिर्जना गरेर पनि तिनलाई उक्ताउला वा छाडा वा अपरिष्कृत भन्न लेखक बाध्य भए पनि आजको समाजबाट हेर्दा भने ती नारी स्वत्व भएका वा विद्रोही नारीवादी चरित्रका रूपमा चिनिन्छन् र तीप्रति उपन्यासकारले गर्नु पर्ने न्याय गर्न नसकेको वा तिनलाई केन्द्रीय भूमिका प्रदान गर्न नसकेको हुँदा तिनको पुनर्लेखनको आवश्यकता बोध पनि गर्न थालिएको छ (पौडेल, २०६९ : १५९-६०) । यसो भए पनि नेपाली उपन्यासमा मायाको चरित्र निर्माण नारीवादी विद्रोहका दृष्टिले निर्विवाद रूपमा पहिलो उल्लेखनीय कार्य बनेको छ । यस स्तरको चरित्र निर्माणलाई यसपछिका धेरै उपन्यासले कायम गर्न सकेका छैनन् । २०१८ सालमा 'अनुराधा' उपन्यास आएपछि मात्रै मायाको नारी चरित्रको थप विकास हुन सकेको छ ।

हुन त १९९३ सालको 'भ्रमर' पछि २०१८ सालपूर्वका धेरै उपन्यासमा नारी स्वत्वको प्रश्न वा नारीवादी कोणको विद्रोही चेष्टा त्यस समयका विभिन्न उपन्यासका नारी पात्रमा कुनै न कुनै रूपमा देख्न सकिन्छ । जस्तै- १९९५ सालको उषा उपन्यासकी जङ्गली उषाले २२ र २४ परिच्छेदमा नारी स्वतन्त्रता र समानताका पक्षमा सहजताका साथ आफ्नो राय राखेकी छ । २२ परिच्छेदमा बिहे गरेपछि लोग्ने पुरै आफ्नो हुनु पर्ने, लोग्नेले अर्की स्वास्नी ल्याउन हुने भए स्वास्नीले पनि अर्को लोग्ने खोज्न किन नहुने उसको तर्क देखिन्छ । २४ परिच्छेदमा यसले आफ्नी दिदी प्रभाको लोग्ने कैलाशले आफूसँग बिहे गर्न वा साली राख्न खोजेको हुँदा त्यसलाई ठिक ठानेकी छैन । विवाहित पुरुषको जब मन लाग्यो तब बिहे हुन सक्ने भए दिदी प्रभाको पनि बिहे किन हुन सक्तैन भन्ने प्रश्न कैलाश सामु राखेकी छ (पृ.१५०) । त्यस्तै "जङ्गलमा मैले जोडा मात्रै देखेकी छु तिन कहिल्यै देखेकी छैन" (पृ.१५१) पनि भनेकी छ । अहिले वातावरणवादी नारीवादीहरूले महिलालाई पशुको जति अधिकार पनि रहेन भन्ने जुन सन्दर्भ प्रस्तुत गरेका छन् (पौडेल, २०६९ : ७६-७७) त्यसको अभिव्यक्ति यहाँकी उषाले गरेकी छ । अनिच्छित विवाह गर्नु पर्ने परिस्थितिलाई यसले आत्मसात गरेकी छैन । बरू मरेकी छ । त्यसैले उषाले प्रतिरोधी मानसिकता लिएर नारी विरोधीहरूसँग मुठभेडमा उत्रन नसके पनि आफ्नो तह र स्तरबाट हुन सक्ने विद्रोहको भाषा र व्यवहार प्रस्तुत गरेकी छ । सभ्य बनाउँदो समाजका लागि उसका कथन र व्यवहार निकै व्यङ्ग्यात्मक र लाज मर्दो तुल्याउने किसिमका रहेका छन् ।

१९९५ सालकै प्रायश्चित्त उपन्यासमा बुहारी पीडक सासू मण्डलीका विरुद्ध बुहारी मण्डली निर्माण गरेर सासूहरूको बुहारीप्रतिको ज्यादतीपूर्ण व्यवहारको आफूहरू बिचमै भए पनि आलोचना गरेको पाइन्छ (पृ. १९२-९७) । आफूहरूले असारको गोरू र धोबीको गधाभन्दा पनि खट्टुन परेको, सासूहरूले कहिल्यै पनि आफूहरूलाई मानिस हुन् भन्ने नठानेका जस्ता आक्रोशपूर्ण गुनासाहरू बुहारी बनेका कमला, भुवनेश्वरी, केमरा र सुशीलाहरूले गरेका छन् । उनीहरू भित्रभित्रै निकै दुखी र आक्रोशित देखिन्छन् । स्त्री शिक्षामा उनीहरूको निकै चासो पनि पाइन्छ । केमराले भनेकी पनि छ- "स्त्री शिक्षाको विषयको पुस्तक हेरेपछि त हामी पनि हाम्रो अधिकार याति छ, समाजमा हाम्रो यो स्थान छ, हामी अर्धाङ्गिनी हौं, दासी होइनौं, हामीलाई थोत्रो जुत्ता तुल्याउन पाइदैन;..... इत्यादि सबै कुरा जानिने थियो" (पृ.१९६-९७) भनेकी छ । भुवनेश्वरीले पनि "हामी शिक्षित नभई हुँदैन" (पृ.१९७), शिक्षित भएपछि नै समाजमा हाम्रो राम्रो कदर हुने छ भन्ने कुरा राखेकी छ । यस्तै आफ्नो लोग्ने अरुतिर बरालिएको थाहा पाए पछि उनीहरूको सातो काढ्ने काम पनि यहाँका कतिपय नारी चरित्र (चेपेकी बहिनी, ठुली नानी, सन्तु

पाध्येकी साली) हरूले गरेका छन् (पृ.१७१-७२)। सन्तीसँग खुब गफिएर बस्ने लोग्नेलाई चेपेकी बहिनीले खेतको डिलबाट हिलोमा खँगारेकी छ। नेप्टेकी फुपूसँग लहसिएको आफ्नो लोग्नेलाई ठुली नानीले घरबाट गलत्याएर निकालेकी छ। पुङ्कीलाई लिएर दक्षिणकाली घुम्न गएको लोग्नेलाई सन्तु पाध्येकी सालीले घरको थाममा बाँधेर खानाका रूपमा घाँस हालेकी छ। आफूलाई चोलो फरिया ल्याइ दिन भनेर पैसा दिई लोग्नेलाई सहर पठाएकी तर लोग्नेले पैसा रण्डीलाई पोसेर आएको थाहा पाएपछि उसकी स्वास्नीले बलेको अगुल्टो लगेर लोग्नेको मुखमै भोसेर सबै जुँगा डढाइ दिएको छ। यसरी निम्न मध्यम वर्गका कतिपय नारीहरूमा यस्तो चर्को विद्रोहको स्थिति पनि देखिएको छ। त्यसप्रति उनीहरूका छाडा लोग्नेहरू लज्जित र क्षमाप्रार्थी बनेका पनि छन् तर समग्र त्यस समाजले भने नारीहरूको यस्तो कर्मलाई अनुचित नै ठानेको छ। उपन्यासले पनि यस्तो नारी विद्रोही स्वरलाई समाजको एक सन्दर्भका रूपमा उठाए पनि यसलाई सह्याउने र मूल पक्षका रूपमा विकास गर्न भने चाहेको छैन।

यसपछि **यौवनको आँधी** (१९९६) मा पढे लेखेकी नारी प्रेम विवाहका लागि सङ्घर्षरत रहेर सफल भएको देखाइएको छ भने **प्रेम** (२००५) मा नारी शिक्षालाई विशेष महत्त्व दिएर प्रस्तुत गरिएको छ। 'प्रायश्चित्त' मा देखिने शिक्षाप्रतिको नारी आकर्षण यसमा अभ्र सघन रूपमा बढेको छ। सेतु खड्काले आफ्नी पत्नी चिरिविरीको दुच्छर स्वभाव अशिक्षाकै कारण उत्पन्न भएको ठानेर छोरी प्रेमलाई एम.ए. सम्म पढाउन भनी बनारसको विश्व विद्यालयको छात्रावासमा लगेर राखेको छ। प्रेमले पनि त्यहाँ रहेर विश्व विद्यालयको शिक्षामा उत्कृष्टता हाँसिल त गरेकी छ। भुवनकी बहिनी राजू पनि शिक्षित र सचेत नारीका रूपमा देखिएकी छ। समाजमा नारी जाति पछि पर्नुमा समाजको नारीप्रतिको पूर्वाग्रह हो भन्ने यसको विश्लेषण छ। यसले परम्परित नारी विरोधी सोचप्रति आक्रोश पनि पोखेकी छ-

हेर्नोस्, हाम्रो सेवा गर्ने धर्म भन्ने त स्वार्थीहरू पो हुन्। यो त असभ्य युगको चालबाजी हो। स्त्री जातिले पढ्न हुँदैन, उनीहरूले एकलै दुक्तै डुलाफिर गर्न हुँदैन, उनीहरूले रातो दिन पति सेवामा लागि रहनु पर्दछ, पति नै परमेश्वर हुन्, उनी खुसी भए स्वर्ग पाइन्छ, उनी बेखुसी भए नरक पुगिन्छ, घरभित्र कुहि रहू, घरधन्दा गर, जुठोपीठो खाउ, जस्तो सुकै यातना मिलोस् केही नबोल, खबरदार, नखाएर बरू बसि राख, भोक लाग्यो नभन, भित्रभित्रै रोगले रन्थनिन देऊ, ऐय्या भन्न आँ नगर, उफ ! म त सम्भन सक्तिनँ। यस्तो यो समाजको सिक्रीलाई तोडताड गरेर फुटाउन चाहन्छु (पृ.९७)।

यस्तै आफैलाई हीन अबला ठान्ने नारी (रजहाँस) प्रति पनि यसको रोष प्रकट भएको छ। यसले भनेकी छ-

यस्तै सानो हुँ, अबला हुँ भन्ने विचारले त नारी जातिको यत्रो अधोगति भएको ! परमेश्वरले सृष्टि गर्दा के हाम्रो टाउकामा गिदी हालि दिएका छैनन् ? के उनको यो प्राकृतिक चमत्कार देख्ने दृष्टि दिएका छैनन् र ? उनको यो मधुर कलरव सुन्ने शक्ति दिएका छैनन् र ? पुरुषार्थ गर्न हात दिएका छैनन् कि ? उनको गुणगान गर्न ओठ र उनको मधुधारको स्वाद लिन जिब्रो बनाइ दिएका छैनन् कि ? हामीमा के कुराको कमी छ ? केवल शताब्दी देखिनुको बुढीरुढीले हामीलाई थिचेको छ। हेर्नोस्, जस्तोसुकै खराब कुरो पनि रातो दिनको अभ्यासले असलै बनेको छ (पृ.९८)।

यस्तै लोग्ने मरेर विधवा बनेकी नारीलाई समाजले लगाउने पति टोकुवीको आक्षेप, विधवालाई अलच्छिना ठान्ने मनोवृत्ति, स्वास्नी मरेमा लोग्नेलाई कुनै त्यस्तो आरोप नलगाउने प्रचलन, उसले सहजै अर्की स्वास्नी ल्याउन सक्ने सामाजिक मान्यता जस्ता नारी विरोधी पुरुषवादी हैकमप्रति पनि राजूको आक्रोश अभिव्यक्त भएको छ (पृ.९९)। त्यसैले नारीवादी विद्रोही स्वर सञ्चारका दृष्टिले राजूको चरित्र बढी महत्त्वको देखिएको छ। तर समग्रमा उपन्यासमा यसको भूमिका भने प्रमुख नभई सहयोगी प्रकृतिको मात्रै रहेको छ।

यसपछि राजनीतिक उच्च नेतृत्वमा नारीको संलग्नताका दृष्टिले **वसन्ती** (२००६) उपन्यास महत्त्वको देखिएको छ। डम्बरेसँगको वसन्तीको मुद्दा छिन्ने क्रममा महारानी लक्ष्मीदेवीले “वसन्ती अब आफ्नो पति रोज्न स्वतन्त्र छ” (पृ.९५) भन्ने पक्षमा जुन धारणा प्रकट गरेकी छन् त्यो नारीवादी कोणका दृष्टिले पनि महत्त्वको देखिन्छ। यसपछि ‘मातृत्व र धर्म पुस्तक’ (२००७) मध्ये ‘मातृत्व’ मा विधवा रमाले सामाजिक अनेक लाञ्छना सहेर भए पनि आफ्नो गर्भको सन्तान नफ्याकी जेलमै गएर पनि सन्तान जन्माएकी छ। यसमा बाल विवाह, अनमेल विवाह गरिनु हुन्छ, विधवा विवाहको स्वीकृति दिइनु पर्छ, लोग्नेले अर्की स्वास्नी ल्याउन भए स्वास्नीले पनि अर्को लोग्ने खोज्नु अस्वाभाविक होइन, पुरुष सरह नारीले पनि अधिकार पाउनु पर्छ जस्ता नारीवादी धारणा विद्रोही रमाको चरित्र मार्फत प्रस्तुत गरको पाइन्छ। विषय वस्तुलाई औपन्यासिक कलामा त्यति व्यवस्थित गर्न नसकिए पनि नारीवादी विद्रोही स्वर सञ्चारका दृष्टिले यस कृतिकी रमाको चरित्र महत्त्वको देखिन्छ।

को अछुत ? (२०११) मा पनि पितृसत्ताका पक्षपाती आफ्नो लोग्ने, ससुरो र बाबुले सत्ता र सम्पत्तिका आडमा के कस्तो छुत र अछुतको सामाजिक अव्यवस्था खडा गरेका छन्, तिनीहरूको नारीप्रतिको कस्तो अमानवीय भोगवादी मानसिकता रहेको छ भन्ने कुरा पढे लेखेकी मायाले सबै कुराको अध्ययन गरी दृढताका साथ प्रस्तुत गरेकी छ। मायाको प्रमाण सहितको प्रस्तुतिले सबै दुष्कर्मीहरू नाङ्गिएका छन्। सेनाको उच्च ओहदा (जर्नेल) मा रहेको मायाको लोग्ने देवेन्द्रले पछि मायासँग माफी मागे पनि उसले त्यस्तो अनैतिक नारी विरोधी लोग्नेलाई माफ गर्दिन र उसलाई त्यागै भन्छे - “तिमी जस्ता अवसरवादीहरू तिनै नारीका पुज्य बन्दछन् जुन नारी आफूलाई आजसम्म पुरुष वर्गको कठपुतली सम्झन्छन्। म पुज्य लोग्नेकी भोकी छैन (पृ. १०३)।

परम्परित नारी विरोधी पितृसत्ताका आडमा हुने दुष्कर्म नङ्ग्याउने र नारी स्वत्वको स्थापना गर्ने दृष्टिले यस उपन्यासका माया, प्रज्ञा पारमिता र त्रिपिटिका व्यवहार र कथन निकै महत्त्वका देखिन्छन्। मायाले “बाँचुन्ज्याल अव्यवस्थित नीति उपर एउटा नयाँ क्रान्ति ल्याइ छाड्ने छु” (पृ.२४) भन्ने प्रतिज्ञा गर्दै समाजमा नारीको अवस्थामाथि यसरी प्रकाश पारेकी छ-

धिकार हो यो बिसौं शताब्दीमा संसार कुन उच्चताको शिखरमा चढि सक्यो त्यसको केही ख्यालै नराखीकन हाम्रो यो मुलुक जाबो पुँजीवादको दासत्वमा लड्कि रहेको छ। स्त्री जातिले स्वतन्त्ररूपले आफ्नो मानो उब्जाएर खाने कुनै व्यवस्था छैन र पुँजीपतिको मोजमजा भोग अयस पात्र ती नारीवर्गले हुन परि रहेको छ (पृ.२४)।

यस्तो जटिल परिस्थितिमा परेका नारीहरूको अन्वेषण गर्ने र समाजका त्यस्ता नारी पीडक चरित्रलाई दृढता साथ नग्याउने काम यसले गरेकी छ (पौडेल, २०६९ : १३६-३८)। त्यस्तै प्रज्ञा पारमिता र त्रिपिटिकाका कथनहरूले पनि परम्परित नारी शोषणको उजागर गर्नुका साथै धर्म र पितृसत्ताका आडमा पुँजीवादले नारीलाई के कसरी दास

तुल्याइ रहेको छ भन्ने स्पष्ट पारेका छन् (पृ. ४२-४४) । समान कामको समान ज्याला हुनु पर्ने, नारीहरू आर्थिक रूपमा आत्म निर्भर बन्नु पर्ने, धर्म, संस्कृति र परम्पराका नाममा सच्चा आमा, पतिव्रता धर्म, स्त्रीहरूको पवित्र कर्तव्य, सतीत्व जस्ता भ्रममा नारीहरू अल्भिनु नहुने, त्यसले नारीलाई कुँवाको भ्याँकुतो जस्तो घरमै सीमित तुल्याउने कुराहरू पनि यहाँ प्रस्तुत पनि गरिएको छ । साथै नारीको “जति पशु जीवन पुँजीवादमा छ त्यसको सहस्रांश पनि साम्यवादमा छैन” (पृ. ४४) भनी साम्यवादप्रतिको चर्को पक्षधरता पनि देखाइएको छ । यति हुँदा हुँदै पनि कृतिको केन्द्रीय सन्दर्भ भने नारीवादीभन्दा जातीय छुट अछुतको निरर्थकता सिद्ध गर्नु तिरै केन्द्रित रहेको छ ।

२०११ सालकै अर्को उपन्यास **स्वास्नीमान्छे** मा परम्परित नारी विरोधी पितृ सत्तात्मक सोच र त्यसका विरुद्ध सङ्गठित नारी विद्रोहको स्वर अझ सबल रूपमा प्रकट भएको पाइन्छ । यहाँ मुख्यतः पुरुषकै छाडा यौन संस्कार र अंशतः आर्थिक समस्याबाट पिल्सिएर नारीहरू वेश्यावृत्तिमा संलग्न रहेका देखिन्छन् । मैयानानी र ऊसँग सम्बन्धित लीलादेवी, वसन्ती, जुईहरू पुरुषको जवर्जस्त यौन पिपासु स्वभावको बारम्बार सिकार बनेर वेश्या बन्न विवश देखिन्छन् भने नानीप्राण आर्थिक दासताका कारण वेश्या बनेकी छ । मिम्री, चुली, दालचिनी जस्ता केही नारीमा कुनै बाध्यात्मक कारण नभए पनि वेश्या बन्ने गलत संस्कार देखिएको छ । यीमध्ये मैयानानी र उसको नारी उद्धार संस्थासँग आबद्ध नारीहरू पुरुषद्वारा जबर्जस्ती रन्डी बनाइए तापनि आफूहरू बाहेक अरु रन्डी बन्नु नपरोस् भनी रन्डी व्यवसायमै लागेर सङ्घर्षरत छन् । यिनको उद्देश्य समाज सुधार देखिन्छ । यसैका निमित्त वसन्तीले आफ्नो ज्यानको आस मारी नेपालका छोरी चेली विदेशमा लगेर बेच्ने अन्जना कुमारी र सुर प्रसादलाई “देश बनाउने जिम्मेदारी बोकी, आदर्शको ठेकेदार र पुरोहित भई देशको नेतृत्व हातमा लिँदै नेता भएर अनेक कल्याणको डड्को” (पृ.१३१) बजाउँदै गरेको सभामा गोली हानेर मारेकी छ । त्यसपछि सभामा उनीहरूको दुस्प्रवृत्तिको वास्तविकता पनि नङ्ग्याएकी छ । यसरी नै मैयानानीले पनि मोतीमायाप्रति चरम अत्याचार गर्ने प्रमोद र कमला दुबैलाई दुत्काउँदै गोली हानेर मारेकी छ । त्यसपछि मैयानानीले अदालतमा उनीहरूको करतुतको व्यहोरा र आफ्नो उद्देश्य निर्भीकतासाथ प्रस्तुत गरेकी छ । यसले निर्भीकतापूर्वक पुरुषहरूको राक्षसी प्रवृत्ति र आफू तथा अरु नारीले सहनु परेको मार्मिक कथा भने पछि न्यायाधीशले यसलाई जन्म कैदको सजाय सुनाए पनि आफू त्यस्तो सजाय सुनाउँदा खुसी नभएको, आफू त भएको कानुन अनुसार निर्णय सुनाउने व्यक्ति मात्रै भएको, कानुनको त्रुटिपूर्ण स्थितिका कारण त्यस्तो सजाय सुनाउन बाध्य भएको जनाउँछ (पृ.१६८) । त्यसबाट मैयादेवीको विद्रोही कार्य गलत नभई कानुन नै त्रुटिपूर्ण रहेको पुष्टि हुन्छ ।

यस उपन्यासका विद्रोही नारीहरूले रन्डी व्यवसाय सञ्चालन गरे पनि अरु नारीहरूलाई त्यस्तो घृणित पेसामा आउनु नपरोस् भनी सक्रिय छन् । उनीहरूको भनाइ छ-

हामी रन्डी जरूर हौं, तर रन्डी हुनाको निमित्त रन्डी भएका होइनौं, सती हुने हाम्रो गर्व र गौरव बलात्कारले चूर्ण भई रन्डी भइ सकिएका हुनाले पनि रन्डी बनि रहेका हौं । तर रन्डी भएर पनि हाम्रो ध्येय र उद्देश्य समाज सिँगार्नु छ । समाज सुधारको निमित्त अर्थको पनि जरूरत छ, त्यो पूर्ति गर्न हामीले अरु कुनै उपायबाट पनि सकेनौं (पृ.१५१) ।

परिस्थितिले आफूहरूलाई रन्डी पेसा गर्न बाध्य पारे पनि उनीहरू नारी उद्धार संस्था निर्माण गरेर वेश्या बन्नु पर्ने परिस्थिति नियन्त्रण र न्यूनीकरणमा लागेका छन् । यसका निमित्त यिनीहरू परेमा व्यक्ति हत्या पनि सजिलै गर्छन् ।

यिनीहरू मध्येकी नेतृ मैयानानी हो र ऊ “समाज खाने किरालाई जीउंदो राख्नु पाप हो (पृ.१६१)” भन्ने ठान्छे । ऊ अझ भन्छे “मानिस मार्ने, समाज मार्ने, देश मार्ने यस्ता हत्यारालाई म बाँकी राखेर हेरि रहन सकिन्न (पृ.१६१) ।” “रन्डी बनेर पनि यस्तै काँडारोडा मिल्काएर समाज सिँगार्न म बाँचि रहेकी छु (पृ.१६१) । गलत मानिसलाई मार्दा आफू पक्राउ परिन्छ कि भन्ने पिर पनि यसमा छैन किनभने आफू पक्राउमा परे पनि आफ्नो नारी उद्धार संस्थामा त्यस्ता थुप्रै सदस्य रहेका ऊ देख्छे (पृ.१६२) । हिंसाका पक्षमा यसका आफ्नै किसिमका तर्कहरू पनि छन् । जस्तै-

अब हामी मार्नु हिंसा र नमार्नु अहिंसा भन्ने कुरामा छैनौं, बरू हामी कायर भई अत्याचारलाई प्रोत्साहन दिनुलाई हिंसा र वीरतासाथ त्यसको दण्ड दिने कामलाई अहिंसा सम्झन्छौं, किनभने एकलाई मारेको हिंसाले लाखौंको सुरक्षा भई अहिंसा हुन जान्छ (पृ.१६७) । अब मलाई आशा छ, स्वास्नी मानिसहरू माथि अत्याचार, अनाचार, आक्रमण र गुण्डागिरी गर्ने लोभे मानिसहरूलाई अन्त गर्न नेपालमा हज्जार मैयानानी हुनेछन् (पृ.१६७) ।

यसरी उपन्यासको २१ परिच्छेदपछि अराजक कामुक पुरुषको चक्रव्यूहमा परेर रन्डी बन्न बाध्य भएका नारीहरू त्यसै निस्क्रिय भएर बस्नुभन्दा त्यस्तो विडम्बनापूर्ण परिस्थितिबिच पनि सक्रिय रहेर अन्य नारीहरूलाई आफूले जस्तो दुर्दशापूर्ण स्थिति व्यहोर्नु नपरोस् भनी सङ्घर्षशील देखिएका छन् तर उनीहरूको विद्रोह बढी व्यक्ति हत्यातिर तानिएको छ । विद्रोहीहरूकी नेतृ मैयानानीको यसमा आफ्नै किसिमका तर्क पनि देखिएका छन् । परम्परित सतीत्वको आस्था बोकेका नारीहरू एककासि पितृसत्ताका आडमा अराजक कामुक पुरुषहरूद्वारा रन्डी बन्न बाध्य पारेको परिस्थितिमा वा आस्था विघटित तुल्याइ दिएको अवस्थामा उनीहरूमा त्यस किसिमको आवेगी आक्रोश जन्मनु र त्यसैमा सक्रिय बन्नु मानवीय मनोविज्ञानका दृष्टिले त्यति अस्वाभाविक नभए पनि वस्तुतः सही समाधान भने यस्तो व्यक्ति हत्या हुन सक्तैन । पापलाई घृणा गर पापीलाई होइन भन्ने (“भ्रमर” उपन्यासको) मान्यता अनुसार व्यक्तिका गलत प्रवृत्तिलाई परास्त गरेर उनीहरूलाई आफ्ना गलत कर्मप्रति पछुतो बोध गराउन सकेका भए मैयानानीको विद्रोह अझ दीर्घ कालीन हुन्थ्यो । वैचारिक रूपमा परास्त गर्नतिर नलागी व्यक्ति हत्यालाई नै सोभो समाधान देख्नु यस उपन्यासका विद्रोही नारी चरित्रका खास सीमा बनेका छन् । तापनि परम्परित नारी विरोधी पितृसत्ताका आडमा नारीलाई निरीह, अबला र पुरुषको वासना पूर्तिको साधन मात्रै ठान्ने घोर प्रतिगामी, अराजक र कामुक पुरुष समाजको सोचलाई भने उपन्यासका विद्रोही नारी चरित्रले सोच बाध्य तुल्याएका छन् । त्यस अर्थमा उपन्यासका विद्रोही नारी चरित्र परम्पराका सापेक्षतामा नवीन र मौलिक पनि छन् । भलै ती कति स्वाभाविक कलात्मकताका साथ प्रकट भएर र तिनको दुरगामी वैचारिकता के कस्तो रह्यो भन्ने कुरा भने विचारणीय नै देखिएको छ ।

यसपछि २०१२ सालमा प्रकाशित **लगन** उपन्यासका पढे लेखेका कतिपय नारीले “यी पुरुषहरूका अर्धाङ्गिनी हुन छाडेर कट्टर बैरी हुनु पर्छ (पृ.४२)”, “हामीले मातृत्वलाई पुरुषको परिभाषादेखि अलग्गै छुट्टाएर आफ्नै पवित्र हृदयमा स्थान दिनु पर्छ (पृ.४२)” जस्ता धारणा व्यक्त गरे पनि ती परम्परित अन्धविश्वासबाट मुक्त हुन नसकेकाले व्यवहारमा त्यसलाई लागु गर्न सकेका छैनन् ।

यसपछि देखिने **सत्य सन्देश र विधवा जीवन** (२०१३) मा बाल विवाहको निषेध र विधवा विवाहको स्वीकृति दिइएको छ । यसमा देखिने महत्त्वपूर्ण स्त्री चरित्र सुशीलाले नारीलाई १७ वर्षसम्म पढाऊ र उसकै इच्छा अनुसार

बिहे गर्न देऊ, पुरूषलाई बिना कारण दास्रो बिहे गर्न नदेऊ, नारीले पति रिभाएर गृहस्थी चलाऊ, पुत्र नभए दुर्भावना नराखी देवरसँग जाऊ, त्यसबाट पनि नभए सम्बन्ध विच्छेद गर, पति मरेर उसकै सत्मा बस्न नसके अर्को बिहे गर, व्यभिचारी भने नहोऊ जस्ता स्त्री शिक्षा सञ्चार गरेकी छ । आठ वर्षमै विधवा बनेकी मेदिनीको चरित्र पनि वैचारिक दृष्टिले महत्त्वको देखिएको छ । अध्ययन र चिन्तनशील यसले शास्त्रद्वारा निषेध गरिएको ठानिने विधवा विवाहलाई शास्त्रकै सन्दर्भद्वारा खण्डन गरी विधवा विवाहको वैधता प्रमाणित गरेकी छ र विधवा आफूले पनि विवाह गरेकी छ । यसले 'महाभारत', 'मनुस्मृति' जस्ता शास्त्र प्रमाणका आधारमा प्रस्तुत गरेका तर्क सुनेपछि विधवा विवाहको विरोधी सुशीला पनि पछि पक्षमा देखिएकी छ ।

यस्तै २०१४ सालमा प्रकाशित डाक बंगला उपन्यासका रूपा, माया, बस्नेतकी छोरी, भुजेल्ली र बखते सार्कीकी छोरी पुतलीहरूमा नारीवादी केही विद्रोही चेतना देख्न सकिन्छ । रूपाले स्कुले शिक्षा पनि पाएकी छ । ऊ महिला समितिमा लागेर सामाजिक रूपमा सचेत बनेकी छ र नारी जागरणमा पनि सक्रिय देखिएकी छ । अरु भने निरक्षर छन् तर सामाजिक रूपमा सचेत र हक्की देखिन्छन् । आनो जड्याहा लोग्नेलाई हपार्न होस् वा मनपरी गर्ने दोगालाई लात्ताले भर्कुन होस् माया पछि परेकी छैन । बस्नेतकी छोरी भुजेल्ली पनि साहसी छ । यो बाबुले खोजि दिएको निकै बुढो तर सम्पत्तिवान् पुरूषसँग नगई तल्लो जातको मानिने भए पनि आफूलाई माया गर्ने विपन्न भुजेलसँग भागेकी छ । लोग्ने विपन्न हुँदा यसले घाँस दाउरा गरेर जीवन बिताउनु परे पनि आफूलाई माया गर्ने लोग्ने पाएकी हुँदा यो खुसी देखिएकी छ । त्यस्तै बखते सार्कीकी छोरी पुतली ठुलो राजा चन्द्र प्रकाशको गर्भ बोकेर समाज वहिष्कृत भएकी छ । "ठूलो राजा"को इज्जत ठानी मुख फारेकी छैन । सात वर्षको छोरो हुँदा पनि उसको बाबु लाहुरमा छ भनी टारेकी छ तर सात वर्षपछि फर्केको चन्द्र प्रकाशले पनि नचिने जस्तो गर्दा भने यसले चन्द्र प्रकाशले मात्रै सुन्ने गरी भनेकी छ- "चिन्नु भएन कि कसो ? म त्यै पुतली हुँ जसको शरीर छुन हुन्छ तर जात छोए जात नै जान्छ (पृ.८२) ।" पुतलीको यस भनाइमा परम्परित आदर्श भनाउँदो चरित्र र समाज व्यवस्थाप्रति गहिरो व्यङ्ग्य ध्वनित छ ।

यसपछिको मन (२०१५) उपन्यासमा पनि परम्परित पितृसत्ताका आडमा हुने नारी विरोधी दुष्कर्म र त्यसबाट आहत नारीका कतिपय आक्रोश प्रसङ्गवश प्रकट भएका छन् । छोरीको कुनै विचारै नबुझी आफ्नो इज्जत बचाउने नाममा जबर्जस्ती बिहे गरि दिने अभिभावकप्रति धनको आक्रोशपूर्ण गुनासो यसरी अभिव्यक्त भएको छ-

आमा मलाई रून दिनोस्, मलाई रून दिनोस्, जानोस् तपाईंहरू ! तपाईंहरूले आफ्नो इज्जत राख्न मेरो कन्यादान गर्नु भयो ! मैले पनि कर्तव्य नै ठानेर आफ्नो बलिदान गरे, तपाईंहरूको काम पूरा भयो ! अब म जीवनभर रोइ रहूँ कि हाँसि रहूँ, तपाईंहरूलाई के ! तपाईंहरूबाट त म दान भइ हालै नि (पृ.९९) !

आफ्नो लोग्नेकी कान्छी बनेर भित्रिन खोजेकी मनप्रति मङ्गला बज्यैको सोभो आक्रोश यस्तो छ- "नाटो खोज्दै अर्काको घर घरमा आउन सक्ने कस्ती नकच्चरी फुँडी (पृ.११५) ।" आफूसँग प्रेम गरे पनि बाबुको करले अरूसँग विवाह गरे भनी आएको लकपके प्रेमी वसन्तसँग उसकी प्रेमिकाका आक्रोशपूर्ण गुनासा पनि यहाँ प्रकट भएका छन् (पृ.१४३) । यीभन्दा पनि बहुपत्नी भित्र्याएर छोराछोरी पनि वयस्क भइ सकेका प्रौढ सुब्बाले मनमाथि आँखा गाढेको थाहा पाएपछि उसका पत्नी सुब्बिनीहरूले परिवारका सबै सदस्यहरूलाई सङ्गठित गरी विद्रोहका रूपमा

गरेको चुल्हो हडताल अभै महत्त्वको देखिन्छ (पृ.१७९-२००) । आफ्ना अनैतिक लोग्नेको चरित्र नङ्ग्याउन लागेकी कान्छी सुब्बिनीलाई सुब्बाले उल्टो तँ फुँडीलाई के चासो भन्दै हात छाडेको हुँदा कान्छी सुब्बिनीले “माच्यो बाबा, रन्डीको पोइले माच्यो नि माच्यो, गुहार, गुहार (पृ.१८०) !” भनेर गुहार माग्दा जेठी सुब्बिनी गुहार दिन पुग्दै भनेकी छ- “फुँडोले सबलाई फुँडी देख्छ । यस्तो अचाक्ली भएपछि अब यो घरमा आज हामी छैनौं कि कोही छैन (पृ.१८०) !” भन्दै घरमा कोलाहल मच्चाउँछन् र सुब्बाको उद्देश्य पुरा हुन दिँदैनन् । उपन्यासकी मूल नायिका ‘मन’ ले पनि समाजका धेरै पाखन्डीहरूसँग जुध्दै हिँडेकी छ । निकै आदर्शको प्रवचन गर्दै हिँड्ने र आफूलाई ठुलो स्वामी महाराजका रूपमा चिनाउने व्यक्तिले समेत उसको अस्मितामा डाका डाल्ने उद्देश्यले हात समातेको देखेपछि मनले उसलाई “छोड मेरो हात ! नराधम, नरपशु, नास्तिक, निच (पृ.२३८)” भन्दै दुत्कारेकी छ । अनि अन्त्यमा आफूलाई भुठो प्रेमको स्वाँड गरी गर्भ बोकाएर बितरा पारेको आफ्नै मास्टर हृदय राज मनसँग पुनः सम्बन्ध कायम गर्ने उद्देश्यले आएको भए पनि मनले उससँग कुनै सम्बन्ध राख्न नचाही ठाडै तिरस्कार गरेर पठाइ दिएको छ । अन्त्यमा उसले आफ्ना पितासँगै आफूले व्यहोरेको गथेसो कथनमा पनि समाजको कुरूपतालाई आक्रोश पूर्ण लबजमा प्रस्तुत गरेको नै पाइन्छ । जस्तै-

म धेरै ठाउँमा गएँ बा, तर कतै पनि आधार पाइँनँ, कतै पनि टिक्न सकिँनँ ! धमाकालाई लिएर हृदय राजको घरमा गएँ, त्यहाँ उसकी स्वास्नीले भ्रम्टेर चोकमा पनि उभिन दिइन् ! धामाले मलाई उहाँकी भदै गोदावरीको घरमा लैजानु भयो, मान्छे हेर्दा त्यो बेसै थिई तर त्यो त राक्षस्नी पो रहिछ, राक्षसले मलाई भ्रन्दै खाएको । त्यसबाट भागेर एउटा भलाद्मीको घर पुगेँ, त्यो नर पिशाच रहेछ । यसै गरेर म धेरै ठाउँमा पुगेँ । कतै सिद्ध महात्मा, कतै स्वामी महाराज धेरै महापुरूषहरूको दर्शन गरेँ, समाज सुधारक सङ्घ, नारी सेवा सङ्घ, यस्तै यस्तै धेरै ठाउँमा पुगे; तर ती सब मान्छेको रूपमा नर पिशाच पशु र राक्षसहरू आफ्नो सिकार गाँस्न पासो थापेर बसेका रहेछन् (पृ.२८९) ।

यसरी उपन्यासकी मूल नायिका मनले नारीप्रतिको समाजको नकारात्मकता नङ्ग्याउँदै आफ्नो त्यसप्रतिको रूक्ष भाव सबल ढङ्गमै प्रकट गरेकी छ । यसो भए पनि यसमा गलत परिस्थितिप्रति सोभै मुठभेडमा जाने मानसिकता भने देखिँदैन । उपन्यासमा त्यस्तो परिवेश वा परिस्थिति पनि निर्माण गरिएको छैन ।

‘मन’ कै लेखकको अर्को उपन्यास शान्ति (२०१५) मा भने नारी विद्रोह निकै मुखरित पाइन्छ । यसमा अनमेल विवाह अन्त्य गर्न शान्तिले गरेको आमरण अनशन, जड्याहा पुरूषकी अर्की स्वास्नी हुन बेलीले गरेको अस्वीकार र लोग्ने स्वेच्छाचारी भए आफू पनि स्वेच्छाचारी हुन किन नहुने भन्दै वसन्त कुमारीले अरु पुरूषबाट लिने यौन सुख नारीवादी कोणका विद्रोहका रूपमा देखिए पनि बढी सशक्त विद्रोह शान्तिकै चरित्रमा देखिएको छ । शान्ति यस उपन्यासकी प्रमुख चरित्र पनि हो । ७ वर्षमा ५८ वर्षे वृद्धसँग विवाह गरि दिएर डेढ वर्षपछि नै विधवा बनेकी मातृहीन शान्ति विधवा भएपछि माइतमै बस्नु परेको छ र सौतनी आमा लगायतकाले तारतम्य मिलाइ दिएर यसलाई रेडियोको डाइरेक्टर भेष गरेको व्यक्तिले बलात्कार गरेको छ । सोही कारण गर्भिणी भएकी यसलाई गर्भपतन गराउन बलात्कारीले प्रयत्न गरे पनि यसले मानेकी छैन (पृ.२९) तर बढ्दो गर्भ लिएर समाजमा बाँच्न पनि यसलाई गाह्रो भएको हुँदा आत्महत्याका लागि अग्रसर भइ रहेकी बेलामा राजनीतिकर्मी कमलले भेटेर यसलाई जीवन सङ्घर्षमा डोर्‍याएको छ र त्यसपछि यसमा जीवनवादी विद्रोहको स्वर सुट्टु हुँदै गएको छ । पछि यसले कमलसँग भनेकी छ-

म पनि तपाईंको साथमा लागेर विद्रोह गर्छु- अन्यायको, अत्याचारको, पापको । तपाईंको साथमा म मैदानमा उत्रन्छु- कालसित लड्छु ! तपाईंको साथमा लागेर म दुखलाई सुख मान्छु, भोकलाई तृप्ति, मृत्युलाई निद्रा । म पनि यो अत्याचारी समाजमा स्वास्नीमान्छे भनेको कुन शक्ति रहेछ- त्यो देखाउँछु (पृ.११०) ।

यसपछि यो बढी राजनीतिक सचेत नारीका रूपमा देखिँदै गएको छ र कमलकै सहयोगी राजनीतिकर्मी बनेकी छ । सोही क्रममा यसले जमिन वितरण, छात्रावास, सामाजिक अनमेल विवाहको निर्मूलता र राजबन्दी साथीहरूको छुटकाराका माग राखी आमरण अनसनमा बसेकी छ (पृ.२५४-५६) । तेस्रो मागका रूपमा रहेको अनमेल विवाहको निर्मूलतालाई स्पष्ट पार्दै यसले भनेकी छ-

साथीहरू, मेरो तेस्रो मागले- हाम्रो समाजको बाल विवाह प्रथाको याने अनमेल विवाहको विरोध गर्छ । जुन अनमेल विवाहले समाजलाई रोगी र महारोगी तुल्याएर समाजमा भगडा र अशान्ति गराएर नारी जातिको सर्वनाश र पुरुष जातिको विनाश गरि रहेको छ, जुन प्रथाले स्वास्नी मानिसहरू उमेरमै विधवा हुन्छन्, बिग्रन्छन्, जसले गर्दा विधवा विवाहको जाली सबाल उद्दछ । विधवा भएर पनि स्वास्नी मानिसहरूले लोग्ने मानिसहरूको घृणाको पात्र बन्नु पर्दछ । मेरो भनाइ बाल विवाह प्रथा मात्र बन्द गर्ने हैन, त्यसमा त सबैले मन्जुर गरि सकेका छन् तापनि चलि रहेकै पनि छ । हरएक प्रौढ र भोलि या पर्सितरि मर्ने बुढाहरू पनि किन पन्ध्र सोह्र वर्षकी केटी नै बिहा गर्छन् ? उनीहरूलाई के अधिकार यसरी स्वास्नी मानिसको जीवनसँग खेल्न ?

त्यसैले यस सामाजिक अनमेल विवाहको प्रथा सरकारले कडा कारवाही गरेर यसको निर्मूल गराओस् (पृ.२५५-५६) ।

उपन्यासमा पाँच दिनसम्मको आमरण अनसनका क्रममा यसका मागका पक्षमा प्रशस्त जनमत सिर्जना भएको देखाइए पनि स्पष्ट परिणतिको उल्लेख भने गरिएको छैन ।

२०१५ सालमै प्रकाशित समयको हुरीकी ज्ञानीको वक्तृत्तामा पनि “लोग्नेले योटे मात्र पत्नी राखोस्, या त आफूले भैं नारीलाई राख्ने हक देओस् (पृ.१७९)”, “लोग्नेले पाएको हक सरह स्वास्नीले पनि पाउन पर्छ (पृ.१८०)”, “हामी नारी जातिहरू अब पुरुषसँग दबेर बस्न ठिक छैन, जति जति दब्यो उति उति उनीहरूले हाम्रो शिरमा टेक्नेछन्, सिन्की खादूने छन् । हामी दबेरै बसेर हो, उनीहरूले लाउ पाएका (पृ.१८०)” भन्दै नारीवादी विद्रोही आक्रोश व्यक्त गरेकी छ । लोग्नेसँगको मुद्दा जितेपछि प्रकट भएको ज्ञानीको यो आक्रोश पछि उसकै जेल जानु पर्ने दुश्चरित्रका कारण वा समग्र औपन्यासिक प्रभावका सापेक्षतामा त्यति प्रभावी भने हुन सकेको पाइन्न ।

यसपछि देखिएको पल्लो घरको भूयाल (२०१६) उपन्यासमा मिसरीको अचेतन विद्रोह देखाइएको छ । चेतन मनले त ऊ आफ्नो वैध लोग्ने हरिभक्तसँग नै बस्न चाहेकी छ तर व्यक्तित्वहीन दुर्बल उसका लोग्नेका कारण मिसरीका यौनावेगहरू समन हुन सक्दैनन् । फलतः सामाजिक दृष्टिले बदनाम सहरी गुन्डोसँग ऊ पोइला हिँडि दिएर परम्परित आदर्श नारीको संस्कृतिलाई विच्छेदन गरेकी छ तर यो मिसरीको चेतन वा विवेक नियन्त्रित विद्रोह नभई अवचेतनको स्वचालित घटनाका रूपमा देखाइएको छ । त्यसैले उपन्यासको मूल उद्देश्य नारीवादी विद्रोही स्वर देखाउनुभन्दा पनि दमित यौन कुण्ठाका कारण उत्पन्न नारी मनोदशा र त्यसपछिको व्यवहार निरूपणमा वा

नारी यौन मनोविश्लेषणमा केन्द्रित हुन पुगेको छ ।

यसपछि देखिएको एक चिहान (२०१७) उपन्यास मूलतः नेपाली समाजको वर्ग विभेदसँग सम्बन्धित भए पनि यसमा देखिने रञ्जना देवीको चरित्र नारीवादी दृष्टिले महत्त्वको देखिएको छ । प्रोफेसर निरञ्जन राजकी छोरी रञ्जना देवी आफ्नो घरेलु परिवेश र आइ.ए. तहसम्मको औपचारिक शिक्षा पनि पाएकी हुँदा नारी स्वत्वका बारेमा सचेत छ । यसले तिन वटा सन्तानको बाबु भएको आफ्नो लोग्ने घरकी कामदार र कृषककी छोरी नानीथकुसँग समेत लठारिएको छनक पाएपछि आफ्नो डाक्टर लोग्नेलाई राम्रैसँग छासेकी छ । जस्तै-

– “सफा जबाफ दिनुस्, तपाईंको के विचार छ ? तपाईं के हुन खोज्नु भएको छ ? घरमा कामधन्धा गर्ने चाकरनी पनि नभन्ने, रोग जचाउन आएकी बिरामी पनि बाँकी नराख्ने । अब त ज्यान गए पनि सहन्नु म तपाईंको यस्तो अचाक्ली । फेरि यस्तै देखें र सुनें भने केही गरे पनि म बाँकी राख्ने छैन (पृ.११०) ।”

यस्तै नानीथकुलाई एकलै भेटेर धेरै (बिस परिच्छेदभरि) नै सम्भाएकी छ । जस्तै-

– “त्यस्ता तिन वटा छोराछोरीका बाबु, कपालमा जौतिल पाकि सकेका बुढासित पनि तिमी जस्ती भरभराउँदी तरुनीले प्रेम गर्ने ? जात फ्याँक्नु गहतको भोलमा भनेको यही हो (पृ.११३) ।”

– “यसरी सौता र भड्केला छोराछोरी भएको घरमा कसैकी दोस्री पोथी हुन गएर किञ्चित् मात्र कुनै स्वास्नीमान्छेले सुखशान्ति पाउन सकेको कुरा एक जना मात्रको पेस गर्न सक्छ्यौ (पृ.११३) ?”

– “हामी स्वास्नीमान्छेले आफ्नो जीवन भोगको निमित्त अर्पनु हुँदैन, हामी कुनै लोग्ने मानिसको भोगका निमित्त जन्मेका वा सिर्जेका जीव होइनौं (पृ.११३) ।”

– “हाम्रो यौवनमा मस्ती छउन्जेल मात्र हामी लोग्ने मानिसहरूलाई राम्रा लाग्छौं, मिठा हुन्छौं, गालामा पानी कम हुनासाथ अनि यौवनमा मस्तानी सकिनासाथ हामी उनीहरूलाई खल्लो लाग्न थाल्छौं अनि दुध नदिने गाई धपाइए भैं धपाइ दिन्छन् (पृ.११४) ।”

– “नारीको मूल्य रूप र यौवनमा होइन, तिनमा कसैको हमला गर्न नदिनमा र जीवनमा कुनै दाग आउन नदिने चरित्रमा छ (पृ.११७) ।”

यसरी नानीथकुलाई सम्भाउँदा पनि उसबाट खासै प्रतिक्रिया नपाएपछि वा उसको अल्लारे पारा देखेपछि रञ्जना देवी उसका अभिभावकका घर गई दाजु शिवनारांलाई बहिनीको कार्यप्रति सचेत पनि गराएकी छ तर पनि उसको लोग्नेले नानीथकुलाई कुटिल चाल चली सजिलै भगाएको छ । पछि रञ्जना देवीकै सहयोगले नानीथकुका दाजुहरूले बहिनीलाई डाक्टरबाट छुटाएर ल्याएका छन् । रञ्जना देवी त्यस्तो लोग्नेलाई सुधार्न प्रयत्नशील नै रहेकी छ । उसबाट अलग्गिने सोच भने बनाएकी छैन ।

यसपछिको अनुराधा (२०१८) उपन्यासमा भने अनुराधा स्वअस्तित्व स्थापनाका लागि निकै सक्रिय देखिएकी छ । यो ‘भ्रमर’ उपन्यासकी मायापछि देखिएकी त्यस्तै सचेत र उच्च शिक्षित नारी हो । यसले पनि शिक्षा भारत (दार्जिलिङ र देहरादुन) मै हाँसिल गरेकी छ । परम्परित पितृसत्ताका आडमा नारी अस्तित्व वा व्यक्तिको अस्तित्व नकार्नेहरूप्रति यसको विद्रोह मायाको भन्दा अभ्र चर्को देखिएको छ । प्रशस्त बौद्धिक क्षमता भएकी र मनको

गहन विश्लेषण गर्न पनि समर्थ यसले पितृसत्ताका आडमा नारीप्रति दुर्व्यवहार गर्नेहरूको र त्यसबाट आहात आफ्नो मनोदशाको तर्कपूर्ण विश्लेषण प्रस्तुत गरेकी छ । परिवार र समाज नै आफ्ना विपक्षमा खनिएको हुँदा एकली यसले बुद्धिमत्तापूर्ण ढङ्गमा प्रतिरोध गर्न नसके पनि आवेगपूर्ण ढङ्गमै भए पनि एकोहोरो प्रतिरोध गरेकी छ । पढेलेखेकी उच्च शिक्षित यसको विचारै नबुझी आमा र दिदीहरूले षडयन्त्रमूलक ढङ्गमा विवाह गराउन खोजेका छन् भने राम्री देखेर डाइरेक्टर रत्नमानले पनि यसलाई बलपूर्वक स्वास्नी बनाउन खोजेको छ । पढेलेखेका उच्च पदस्थ र आफन्तको समेत आफूप्रति त्यस्तो घृणित षडयन्त्रपूर्ण खेल देखेपछि यसमा प्रतिशोधको ज्वाला दन्किएको छ । षडयन्त्रपूर्ण ढङ्गमा आफूलाई स्वयंवरको माला पहिच्याउनेकै अगाडि यसले माला च्यातचुत पारेर फालेकी छ । त्यति गर्दा पनि अभै आफूमाथि गिद्दे दृष्टि राखी स्वास्नी बनाउन खोज्नेलाई यसले हत्या नै गर्न खोजेकी छ । यसले भनेकी पनि छ -

मलाई षडयन्त्र गरेर बरबाद गर्न चाहनेलाई म पनि हत्या गर्न चाहन्थे (पृ.९६) ।

म रणचण्डिका भई हालैं, अग्नि स्फुलिङ्ग भैं जलन थालैं र कोठामा घुसारी राखेको चम्किलो छुरीलाई स्पर्श गरैं । त्यसको हत्या गर्छु र यसको बदला चुकाउँछु । मैले तत्क्षणै सङ्कल्प गरैं (१०९) ।

सोही अनुसार यो अग्रसर पनि भएकी छ तर सोचे जसरी हत्या नै गर्न भने समर्थ भएकी त छैन । तापनि उनीहरूलाई घोर अपमानित गरेर चैनको सास फेर्न पनि दिएकी छैन । भलै त्यसका निमित्त यसले बेला बेलामा मानसिक सन्तुलन गुमाउन पनि पुगेकी छ । तर पनि पछिसम्म यसको विद्रोह भने मुखरित नै छ-

म पुरानो ढाँचा सबै भत्काउँछु वा त्यसैबाट किचिएर ध्वस्त हुन्छु । यही एउटा उपाय बाँकी छ । त्यसैले काठमाडौँ फर्किदैछु, बदला लिन (पृ.१५२) ।

यस मुटुमा बदलाको भावना बाहेक केही छँदै छैन (पृ.१५९) ।

यस्ता यसका भनाइले यसभित्र रहेको प्रतिशोधी विद्रोही आक्रोशहरू नै ध्वनित हुन्छन् ।

आर्थिक रूपमा सम्पन्न वर्गकी यसले उपयुक्त आधुनिक शैक्षिक परिवेश पाएर उच्च शिक्षा हाँसिल गरेकी र शारीरिक रूपमा समेत एकदमै राम्री हुँदा यसको प्रभावशाली व्यक्तित्वबाट आनै आमा र दिदीहरू इर्ष्यालु बनेका छन् भने पितृसत्ता मूलक समाज व्यवस्थाका टाठा बाठा केही हैसियत भएका ठान्ने पुरुषहरू पनि यसको रूप देखेर भुतुकक बनेका छन् । यही भएर अनुराधालाई ठेगान लगाउन आमा दिदीहरू र डाइरेक्टर रत्नमानको स्वार्थ मिलेको छ । तत्कालीन सामन्ती पितृ सत्तात्मक समाजको आडमा उनीहरू भन्नु बलशाली बनेर एकली अनुराधासँग खनिएका छन् तर नारीलाई स्थूल शरीर मात्रै वा वासना पूर्तिको साधन मात्रै ठानी उसको बाह्य सौन्दर्य नै सबै कुरा मान्ने, उसका भावना, चाहना, दृष्टिकोण, तर्क जस्ता आन्तरिक कुरालाई कुनै महत्त्व नदिने, उसको स्वतन्त्र पहिचान वा स्वअस्तित्व नसकार्ने, पुरुष आश्रित प्राणी मात्रै ठान्ने जस्ता पितृसत्ताका नारी विरोधी सोचप्रति अनुराधाको टड्कारो विरोध र विमर्त उपन्यासका ठाउँ ठाउँमा देखिन्छन् । अनुराधा जे जस्तो भए पनि आफ्नो पहिचान आफैँ बनाउन चाहन्छे । विवेकमा चलन चाहन्छे । स्वत्व गुमाएर प्राप्त हुने विलासिता वा समृद्धि यसलाई स्वीकार्य छैन । षडयन्त्रपूर्ण ढङ्गमा आफ्नो अस्मिता अपहरित हुन थालेको थाहा पाएर नै यो हत्यारिणीसम्म बन्न

खोजेकी छ । त्यसैले यसको नारीवादी विद्रोह निश्चय नै पूर्ववर्ती उपन्यासहरूको भन्दा बढी अर्थपूर्ण देखिएको छ तर यस उपन्यासमा नारीवादी कोणका साथै नरनारीको कुण्ठित मनोदशाको विश्लेषण र अस्तित्ववादी कोण पनि अभि बलियो ढङ्गबाट प्रस्तुत गरिएको छ (पौडेल, २०६८ : १७४-२१३) । कतिपय अवस्थामा यी एक अर्काका संश्लिष्ट पनि छन् । हरेक मानिसका फरक फरक सोचाइ र आकाङ्क्षा हुन सक्ने हुँदा जीवनलाई नाप्ने र व्याख्या गर्ने मापदण्ड एउटा मात्रै हुनु हुन्न; परम्परित पितृसत्ताका अनुगामी नारीप्रतिको निष्कर्ष मलाई स्वीकार्य छैन, एउटी नारीको निष्कर्ष अरुमा पनि त्यसरी नै लागु हुन्छ भन्ने ठान्नु पनि ठिक होइन, म आफ्नो स्वत्व र स्वतन्त्रता माथि प्रहार गर्नेलाई कदापि सहन सक्तैन, म मिथ्या, कृत्रिम र विवाहित अनुराधा नभई स्वतन्त्र अनुराधा मात्र हुन चाहन्छु, आत्म निर्णयले म जस्ती बन्छु त्यो मात्र मलाई स्वीकार्य छ जस्ता अनुराधाका कथनले यसलाई अस्तित्ववादी नारीका रूपमा चिनाएका छन् । यसका यस्ता अस्तित्ववादी दृष्टिकोण र एकलो सङ्घर्षले सबै नारीहरूलाई स्वाधीन र स्वतन्त्र भएर बाँच्नका निमित्त सङ्घर्षशील रहन अभिप्रेरित पनि गरेका छन् ।

६. उपसंहार

प्रस्तुत शोधमूलक लेखमा २०२० सालसम्मका नेपाली उपन्यासहरूका नारी पात्रहरूको विद्रोही स्वर अन्वेषण गर्ने क्रममा जम्मा १९ वटा उपन्यासका त्यस्ता सन्दर्भलाई यहाँ केलाइएको छ । यस्ता उपन्यासमध्ये कतिपय (रूपमती, समयको हुरी) मा नारी पीडकप्रति आक्रोश देखिए पनि त्यस्तो आक्रोशपूर्ण विद्रोह कथन गर्नेको चरित्र नै नकारात्मक हुँदा त्यो स्वर त्यति प्रभावी बनेको छैन भने कुनै (पल्लो घरको भूयाल) मा विद्रोही व्यवहार चेतन मनबाट नभई यौन कुण्ठा प्रेरित अवचेतनबाट भएको हुँदा त्यो मनोविश्लेषणमा सान्दर्भिक भए पनि यहाँ त्यति सान्दर्भिक बनेको छैन । त्यस्तै कुनै (वसन्ती) मा इतिहास र राजनीति विषय प्रधान हुँदा, केही (मातृत्व र धर्म पुस्तक, को अछुत ?, सत्य सन्देश विधवा जीवन) मा औपन्यासिक संरचना बढी नै दुर्बल देखिँदा, केही (उषा, प्रायश्चित्त, यौवनको आँधी) मा दुर्बल औपन्यासिक संरचनाका साथै विद्रोही स्वर मूल स्वरका रूपमा नभई प्रासङ्गिक बनेर आउँदा अनि केही (लगन, डाक बंगला) मा विद्रोही स्वर प्रसङ्गवश मात्रै देखिँदा ती त्यति धेरै प्रभावी त बनेका छैनन् तापनि विद्रोही स्वरको निरन्तरताका दृष्टिले तिनको महत्त्व रहेको छ । तिनमा लैङ्गिक समानताको स्वर कतै भिन्नो र कतै टड्कारो रूपमा देखिएको छ । नारीवादका प्रकारका दृष्टिले हेर्दा ती सबैजसो (को अछुत ? बाहेक) उदार नारीवादको निकट देखिएका छन् । यी बाहेकका अन्य उपन्यासहरू (भ्रमर, प्रेम, मन, शान्ति, एक चिहान, स्वास्नीमान्छे र अनुराधा) मा नारी पात्रको नारीवादी विद्रोही स्वर बढी अर्थपूर्ण बनेर आएको छ ।

नेपाली उपन्यासमा नारी पात्रको नारीवादी विद्रोही स्वरको खास थालनी 'भ्रमर' उपन्यासकी मायाबाटै भएको हो । माया स्वअस्तित्व चेतनाले भरिएको उच्च शिक्षित चरित्र हो । आफ्नो अस्मितासँग खेलवाड गर्न खोजेको नायक इन्द्र शेखरलाई यसले शिष्ट ढङ्गले दुत्कारेर राम्रै पछुतोमा पारेकी छ र त्यस्ता विश्वास घातीको सङ्गत पुनः गर्न चाहेकी छैन । समाज उत्थानमा पनि यसको सकारात्मक सोच देखिएको छ । यसका अभिव्यक्ति र व्यवहार उदार नारीवाद अनुरूपका छन् । यसपछि अशिक्षाकै कारण समाजमा नारी हरेक क्षेत्रमा पछि परेका हुन् भन्दै नारी शिक्षामा विशेष जोड दिएर लेखिएको 'प्रेम' उपन्यासकी राजू अनि नारी विरोधी सामाजिक कुरूपता निरूपणमा केन्द्रित 'मन' र 'शान्ति' उपन्यासका क्रमशः मन र शान्ति अनि 'एक चिहान' उपन्यासकी रञ्जना देवीका कथन र व्यवहार पनि उदार नारीवाद अनुरूपका छन् । 'प्रेम' र 'शान्ति' उपन्यासको औपन्यासिक संरचना भने दुर्बल नै रहेको छ । यस्तै 'स्वास्नीमान्छे'की मैयाँनानी र उसका सहयोगीहरू भने पढेलेखेका नभए पनि पुरूषहरूको अनेक

आतङ्कबाट ग्रसित भई सङ्गठित विद्रोहमा लागेका छन् । तिनको विद्रोह व्यक्ति हत्यामा केन्द्रित बन्दै गएको छ । त्यो मार्क्सवादी नारीवादको निकट देखिन्छ । हुन त मार्क्सवादी नारीवादको स्पष्ट अभिव्यक्ति 'को अछुत ?' का माया र प्रज्ञा पारमिताका कथनहरूमा देख्न सकिन्छ तर कृतिको औपन्यासिक संरचना 'स्वास्नीमान्छे' को भन्दा पनि बढी नै दुर्बल हुँदा त्यो कम महत्त्वको बनेको छ । 'अनुराधा' उपन्यासकी अनुराधा भने 'भ्रमर' उपन्यासकी मायाकै विकसित रूप जस्ती देखिन्छे । यसमा स्वअस्तित्व चेत मायामा भन्दा पनि तीव्रतम रहेको छ । यो अस्तित्ववादी जीवन दृष्टिबाट निर्मित भएकी हुँदा यसले वैयक्तिक स्वतन्त्रताको प्रचुर वकालत गरेकी छ । यसमा मनोविश्लेषणको क्षमता पनि प्रशस्तै छ । त्यसैले यो उपन्यास मनोविश्लेषणात्मक, अस्तित्ववाद र नारीवादको त्रिवेणी बनेको छ ।

समग्रमा भन्दा २०२० सालसम्म पूर्ण सचेतरूपमा नारीवादी सिद्धान्तको केन्द्रीयतामा मात्रै आधारित भई नेपाली उपन्यास लेखिएको नपाइए पनि त्यसलाई केहीमा सहयोगी र केहीमा गौण स्वरका रूपमा प्रस्तुत गरिएको भने धेरै नै पाइन्छ । नारीवादी विद्रोही स्वर प्रक्षेपणका दृष्टिले हेर्दा यस समयका उपन्यास र तिनका नारी चरित्रमा थालनीका दृष्टिले 'भ्रमर' र त्यसकी माया, मार्क्सवादी विद्रोही स्वरको निकटका दृष्टिले 'स्वास्नीमान्छे' र त्यसकी मूलतः मैयाँनानी अनि सघन तार्किक विन्यासका साथ नारी अस्तित्व बोध र विद्रोहको तीव्रताका दृष्टिले 'अनुराधा' उपन्यासकी अनुराधाको विद्रोही स्वर बढी प्रभावशाली देखिएका छन् । यिनले नारीवादका फरक फरक प्रकारको समेत प्रतिनिधित्व गर्दछन् ।

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AN ANALYSIS OF EMPLOYMENT TAX ADMINISTRATION WITH REFERENCE TO POKHARA VALLEY

Devilal Sharma

Abstracts

Nepal is one of the least developed countries in the world, which is not being able to collect necessary government revenue to fulfill their requirement. Because of this reason, the present study has been designed to highlight the Employment tax reform in Nepal and its administration system. The government of Nepal has adopted various policies to strengthen the revenue structure in the context of changing economic policy. For the restructuring of Income tax system change in existing act has been made in 2058. As per the opinion of Tax practitioners and Tax payers, employment tax administration system of Nepal is ineffective. The causes of ineffectiveness are lack of trained and competent tax personnel, complicated tax laws, Inadequate economic policy, lack of proper communication, coordination and direction, undue delay in making assessment, unnecessary outside pressure etc. The current provisions made for income tax from employment in Nepal under ITA, 2058 are complicated for an average tax payer. IRD has not been able to provide adequate knowledge either to the tax payers or tax administrator; even it is also fail to effective implementation of the act. In Nepalese context, employment Tax administration system is ineffective, so for collect the maximum revenue the Tax administration system must be improved.

Key Words: Employment Tax, Tax Reforms, administrative behaviour, administration system, Assessee.

Introduction

Nepal is one of the least developed countries in the world, which is not being able to collect necessary government revenue to fulfill their requirement. Due to poor performance on internal revenue collection and mobilization, it has still depended on foreign grants and loans to fulfill the need for developmental activities, which is not beneficial in the long run interest of the country.

External sources of fund are foreign grants and loans. This kind of fund is received from foreign countries and international organizations. External sources of fund are important for undeveloped and underdeveloped countries. It is used for economic development, reconstruction, foreign exchange, to recover from crisis condition for productive use etc

(Dhakal and Luitel, 2002). Internal sources of fund is own source within the nation and it includes both tax and non-tax revenues. Internal sources are more important and it is necessary for proper mobilization of internal sources to fulfill governments financing necessities. Internal source has no obligation towards the third party and is less risky as compared to the external fund.

Government revenue is the most important source of financing government expenditure. To achieve the national objectives the government is required to make and implement various policies and planning, acts and procedures. Besides these functions revenue mobilization is one of the most important functions of the government (Bhattarai and Shrestha, 1997). The income of the government is called government revenue. The government revenue can be classified broadly into two groups i.e. tax revenue and non-tax revenue. Government receives tax revenue as compulsory payment and non-tax revenue is a conditional sources. Duty fees, penalty, fines and forfeitures receipt from sales and rent of government services, dividends, interest, royalty and sales of government property, principle repayment, donation and miscellaneous income etc are the sources of non-tax revenue. Income tax, sales tax, custom duties, hotel tax, revenue from land registration etc are the sources of tax revenue. The major sources of internal revenue of government are tax revenue. In F.Y. 2064/65 the total revenue was Rs.107.62248 Billion out of which revenue the contribution of non-tax revenue was Rs.19.783843 Billions and the contribution of tax revenue was Rs.85.155457 Billion out of tax revenue the contribution of indirect tax was Rs.62.0676 Billion, and the contribution and direct tax was Rs.23.0877 Billions in F.Y.2064/65 which means that the contribution of Indirect tax revenue and direct tax revenue was 73% and 27% in total tax revenue respectively (Annual Report of IRD, 2064/65).

Income tax also helps to increase the consciousness of the people because the people who have paid the income tax are keen towards public expenditure. It is also helpful for generating the concept of social responsibility towards the nation. In fact income tax system has been originated recently as an internal sources to strengthen the sources of tax for economic growth of a country and to meet the slogan of economic revolution by searching additional sources of revenue. One of the important characteristics of income tax system is that it is impartial and just as compared to other taxes. The reason is that it is imposed keeping in view the capacity of taxpayer to bear the burden of tax. People, whose income level is under prescribed limit, are exempted from income tax liability. Income tax is basically charged for two purposes one is for collecting to meet expenses for public welfare activities and another is to create equalitarian society by minimizing the economic gap between haves and have not. Income tax is based on the principle of certainty. It also follows the cannon of economy.

There is a resource gap problem in Nepalese economy. Public expenditure is greater than public receipts. The resource gap has been widening by every year. For the economic

growth of the country, large volume of investment and expenditures on economic activities are needed. Taxation is looked upon as the most powerful tools of the government for raising revenue. In the modern world, taxation has been taken as the best effective tools for raising the ratio of saving to the national income. A country develops through taxation. It is very useful to equalize the distribution of national economy and to reduce disparity in the distribution of wealth and income and to maintain economic stability.

There are mainly four reason as why income tax yield is less in developing countries as compare to developed ones. They are: problem of defining income, problem of assessing and measuring it, the choice of rate, allowances and deductions and difficulties of tax collection (Prest, 1995). In Nepalese context our per capita income is very low. "According to World Bank report 2008, Nepal's per capita income has been US \$ 290" (International Forum Year Book, January 2008). Economic survey 2064/65 published by ministry of finance states that the per capita income has been reached to US \$ 474. It is one of the lowest in the world. Income distribution is significantly influenced by disparities in the distribution of assets and income generating opportunities. Lower saving of individuals has been the major causes for the lower saving of the household and lower investment. Very low level of revenue generation and relatively higher expenditure in social and economic infrastructures has been the features of Nepalese economy. As a result, budget deficit countries to remain at high level. Most of development projects and programs are financed through foreign loan and aid leading to problems of increasing debt servicing.

Nepal has been adopting the income tax system for last four decades and is assessed on yearly basis. Although the legal provision has been made and updates timely, there are many problems about income tax such as leakage in tax, feeling of people about tax as a penalty, lack of consciousness of people, inability of tax administration to cover new tax payers, delays in computation and collection, lack of accuracy and unity in accounting system etc. (Khadka, 2001).

The mobilization of revenue has not increased to level in which the level and speed of our expenditure is rising. To raise the government revenue, this helps to overcome from the serious bottleneck of resource gap in the process of economic development program. In this context taxation can be taken as means for resolving this problem by mobilizing additional resources from domestic sources. The government of Nepal has adopted various policies to strengthen the revenue structure in the context of changing economic policy. For the restructuring of Income tax system change in existing act has been made in 2058. Government is already not able to increase the income tax as per requirement after the ambitious change in law. Inefficient tax administrative system, widespread income tax evasion, complication in explanation tax provisions include in tax laws and lack of awareness political instability and frequent change in government and feelings of responsibility in taxpayers are appearing as major factors for low contribution of income

tax in national revenue. Internal conflict of nation and political instability has affected the economic system indirectly but very seriously.

There has a big gap between formulation of policies and its implementation. This study will analyze the existence of such gap in employment taxation policy. To widen the base of tax different income should be include within income tax net. To fulfill of such gap how can broaden the tax base under this head need to be examined. So this study has tried to access how the employment tax administration system of Nepal is and how to improve the employment tax administration system in Nepal?

Every year, Nepalese government has been presenting deficit budget, there is increment in resource gap. Most of the development activities depend on bilateral and multilateral grants and loans. The nation is hardly bearing the burden of the loan and the internal sources of revenue are not sufficient even to meet the ordinary expenses. In this context the easy and long lasting way to increase revenue to strengthen the internal source in which employment income tax is one of the major components. It has been contributing to income tax revenue of the nation being a regular source of income. As this study has analyzed the employment income tax system and its contributions to revenue collection, the finding, conclusions and recommendation of the study will be useful to design and formulate police by the concerned authorities. Besides, the study will be helpful to the tax payers, students, economists, planners, tax officers, tax administrator and research scholars as reference materials.

The basic objectives of this study is to access the employment tax administration system of Nepal and to analyze, the way that improve national revenue collection from employment and suggest the government to improve the no. of employment tax payers in Nepal. So the government can collect more revenue.

Data and Methods

Descriptive and analytical research design is used to serve the purpose. The population consists of entire people associated with Inland Revenue office Pokhara out of them 50 sample size is selected from different denomination by following the norms of stratified random sampling. Persons included in the sample are carefully selected from Tax Advocate, Tax Expert, Auditor, Tax administrator and so on. The responses have been divided into two groups. Category A consist of 25 Tax law practitioners and category B consist of 25 taxpayers. As per the subject matter, a set of questionnaire had been developed and distributed to two groups of respondents i.e. Tax practitioners and Tax payer. Tax practitioners comprises of character Accountants, Auditors, policy makers of IRD, some Tax Experts and legal advisor of income Tax, Tax payers comprises employees working in various organizations like banks, government office, manufacturing organizations and other private organizations were contacted for the opinions regarding various aspects of employment income. To analyze the data χ^2 -test and rank correlation

is used.

The degree of relationship between two variables with respect to their respective ranks is known as "Rank Correlation Coefficient." Researcher has using this tool to calculate the degree of relationship between Tax practitioners and Tax payers regarding the opinion of subject matter. This can be expressed as:

$$\text{Rank Correlation (g)} = 1 - \frac{6\sum d^2}{n^3 - n}$$

Where: d = different between two sets of ranks

n = no. of pair of observations.

Chi-square test is applied to such frequency of occurrence as against the expected ones without reference to population parameters, which were being done earlier in significance testing. The quantity of χ^2 describes the magnitude of the discrepancy between theory and observations. In this study, we used χ^2 -test in significance testing between Tax practitioners and Tax payers regarding their opinions. It is defined as:

$$\chi^2\text{-test} = \sum \left[\frac{(O - E)^2}{E} \right]$$

Where: O = Observed frequencies

E = Expected frequencies

Results and Dsicussion

Effectiveness of employment tax administration system of Nepal

To know the respondents opinion about the employment tax administration system, the question, 'In your opinion, How is the employment tax administration system of Nepal?' Was asked with the alternatives of a) effective b) Ineffective. The responses received from the respondents are tabulated and the result has been found that 84% of the respondents responded in favour of Employment tax administration system of Nepal is ineffective and rest 16% of respondents responded in favour of effective. Thus, for the better analysis of Employment tax administration system of Nepal, the test tool Chi-Square (χ^2) was used as:

Null Hypothesis (Ho): There is no significant different in between Tax practitioner and Tax payers for the opinion regarding effectiveness of employment tax administration

system of Nepal.

Alternative Hypothesis (H₁): There is significant different in between Tax practitioner and Tax payers for the opinion regarding effectiveness of employment tax administrate system of Nepal.

$$\chi^2 \text{-test} = \sum \left[\frac{(O - E)^2}{E} \right]$$

$$\therefore E = \frac{\sum O}{n} = \frac{9}{4} = 2.25$$

Degree of freedom = (r-1) (c-1) = (2-1) (2-1) = 1×1=1

∴ Tabulated value of χ^2 at 5% level of significant for 1 degree of freedom (d.f) is 3.841.

Since χ^2 calculated (28.24) > χ^2 tabulated (3.841). Hence Ho is rejected i.e. there is significant different in between Tax practitioner and Tax payers for the opinion regarding effectiveness of employment tax administration system of Nepal.

A supplementary question was asked to the respondents to suggest the main causes of ineffectiveness of tax administration system. The responses received from the respondents are listed as bellows.

Table 1
Causes of ineffectiveness of employment tax administration
system of Nepal

S. N.	Causes	Weight		Total Weight	Percentage	Rank
		A	B			
1.	Lack of trained and competent tax personnel	102	173	275	20.03	1
2.	Complicated tax laws	70	150	220	16.01	2
3.	Lack of proper communication	54	105	159	11.58	4
4.	Lack of proper direction	62	78	140	10.20	6
5.	Under delay in making assessment	55	78	133	9.69	7
6.	Unnecessary outside pressure	43	65	108	7.87	8

7.	Lack of co-ordination	54	103	157	11.43	5
8.	Inadequate economic policy	81	100	181	13.18	3
	Total			1373	100	

Source: Opinion Survey, 2010

The main causes of ineffectiveness of employment tax administration system ranked in order of preference of respondents are given as below.

- i) Lack of trained and competent tax personnel
- ii) Complicated tax laws.
- iii) Inadequate economic policy.
- iv) Lack of proper communication.
- v) Lack of co-ordination.
- vi) Lack of proper direction.
- vii) Undue delay in making assessment.
- viii) Unnecessary outside pressure.

Some of the respondents stated other causes, which are corruption, punishment system, biased reward system etc.

Problems in paying employment income tax

In order to know the employment tax administration system, another issue was 'Did you feel any problem in paying employment income tax?'. The responses received from respondents in two alternative Yes or No, was also tabulated and the result was 56% of respondents' responses on yes alternative and 44% of respondents responses on No alternative. Same test statistics was used as above.

Null Hypothesis (H₀): There is no significant different on opinion regarding problems in paying employment tax between Tax practitioners and Tax payers.

Alternative Hypothesis (H₁): There is significant different on opinion reading problems in paying employment tax between tax practitioners and tax payers.

Test statistics:

$$\chi^2 - \text{test} = \frac{(ad - bc)^2}{(a + b)(c + d)(a + c)(b + d)} \begin{pmatrix} a & b \\ c & d \end{pmatrix}$$

$$\begin{aligned}
 &= \frac{(3 \times 0 - 2 \times 5)^2 \times 6}{3 \times 3 \times 3 \times 2} \\
 &= \frac{(-6)^2 \times 6}{385000} \\
 &= \frac{125000}{385000} \\
 &= 0.327
 \end{aligned}$$

Degree of freedom (d.f.) = (r-1) (c-1) = (2-1) (2-1) = 1

Tabulated value of χ^2 at 5% level of significant for 1 d.f is 3.841.

Since χ^2 calculated (0.327) < χ^2 tabulated (3.841). Hence Ho is accepted i.e. There is no significant different on opinion regarding problems in paying employment tax between Tax practitioners and Tax payers.

A supplementary question, 'If yes, what kind of problems?' was asked to the respondents. The responses received from them are prioritizing on the base of total weight. The following list shows the problems in paying employment tax as per the priority which were assigned by the respondents.

- i) Expectation of under taxable payments by tax payers.
- ii) Negligence by tax personnel.
- iii) In-effective administration.
- iv) Lack of sufficient tax information.
- v) Bad behaviour of tax officers.

Improvement of Tax administration system

To determine the income tax administration system by collecting suggestion from respondents the question 'for the improvement of tax administration system, what suggestion do you have?' was asked. The responses received from the respondents are listed as below:

Table 2
Suggestion to improve the tax administration system

S.N.	Causes	Weight		Total Weight	Percentage	Rank
		A	B			
1.	Decentralization of authority	130	70	200	11.70	5
2.	Training and seminar to tax personnel	150	178	328	19.18	1
3.	Effective personnel management	110	150	260	15.21	2
4.	Effective outside pressure	30	62	92	5.38	8
5.	High penalty and fines to corrupted personnel.	108	115	223	13.04	4
6.	Effective co-ordination	80	100	180	10.53	7
7.	Clear act, rules and regulation	125	108	233	13.63	3
8.	Proper communication and direction	127	67	195	11.33	6
	Total			1373	100	

Source: Opinion Survey, 2010

In above table, it was found that there is some variance between tax practitioners and tax payers. So to know how much the view of Tax payers and Tax practitioners are related, we assist comparative analysis. For this analysis we can test Rank correlation coefficient. So, first of all, it have to assign ranks to the above figures highest being 1 and lowest as 8. Let R_1 be the ranks to Tax practitioners and R_2 be the ranks to Tax payers as shown below. Let d be absolute value of difference between two sets of ranks.

Assignment of Ranks and calculation of Rank correlation coefficient (r) :

$$\text{Rank Correlation (g)} = 1 - \frac{6 \sum d^2}{n^3 - n} = 1 - \frac{6 \times 4}{8^3 - 8}$$

$$= 1 - \frac{324}{504}$$

$$= 0.357$$

Since the correlation coefficient takes on positive value the two sets of ranks have been related directly. The numerical value is as low as 0.357. Hence, there is low degree of

positive association between two ranking sets i.e. tax practitioner and Tax payers.

Employment tax revenue collection in Nepal

To know the respondents opinion about the revenue collection through employment tax, we issue a question ‘Do you think that the government success to collect sufficient income tax through employment?’ and the responses received from respondents are 72% and 60% in favour of the question respectively from respondents category A and B.

Null Hypothesis, (H₀): There is no significant different regarding opinion to revenue collection through employment tax between Tax practitioners and Tax payers.

Alternative Hypothesis, (H₁): There is significant different regarding opinion to revenue collection through employment tax between Tax practitioner and Tax payers.

Test Statistics:

$$\begin{aligned} \chi^2\text{-test:} &= \frac{(ad - bc)^2 (a + b + c + d)}{(a + b)(c + d)(a + c)(b + d)} \quad \begin{pmatrix} a & b \\ c & d \end{pmatrix} \\ &= \frac{(8 \times 0 - 7 \times 5)^2 \times 6}{2 \times 2 \times 3 \times 7} \\ &= \frac{(3)^2 \times 6}{350625} \\ &= 0.802 \end{aligned}$$

Degree of freedom (d. f.) = (r – 1) (c – 1) = (2 – 1) (2–1) = 1

Tabulated value of χ^2 at 5% level of significant for 1 d.f. is 3.841.

Hence, χ^2 calculated (0.802) < χ^2 tabulated (3.841). Since H₀ is accepted i.e. there is no significant different regarding opinion to revenue collection through employment tax between Tax practitioners and Tax payers.

A supplementary question was asked to the respondent ‘if No, How to increase the employment tax revenue in Nepal?’ The responses received from them are tabulated as below.

Table 3
Suggestion to improve employment tax revenue

S.No	Suggestions	Weights		Total Weight	%	Rank
		A	B			
1.	By increasing tax rate	9	25	34	4.81	8
2.	By reducing exemption limit	19	75	94	13.31	3
3.	By reducing concessions, rebates and withholding payments	21	63	84	11.90	4
4.	By bringing new tax payers into tax net	58	63	121	17.14	1
5.	By giving a training to tax administrative and tax payers about tax laws and regulations	49	70	119	16.86	2
6.	By making proper communication	42	37	79	11.19	6
7.	By making clear act, rules and regulations	51	32	83	11.76	5
8.	By reducing tax collection costs	33	32	65	9.21	7
9.	By applying high penalty and fines to corrupted personnel's	12	15	27	3.82	9
	Total			706	100	

Source: Opinion Survey, 2010.

For assist comparative analysis, we have to calculate Rank correction. So, researcher have to assign Rank to the above figures as per previous table.

$$\begin{aligned} \backslash \text{Rank Correlation (r)} &= 1 - \frac{6 \sum d^2}{n^3 - n} \\ &= 1 - \frac{6 \times 3}{9^3 - 9} = 1 - \frac{450}{720} = 0.375 \end{aligned}$$

Since r is nearer to zero. So there is low degree of positive correlation between Tax practitioner and Tax payers for the opinion to improve employment tax revenue.

Broadening the base of employment tax

To find the opinion on broadening the base of employment tax there was issues two alternative Yes or No. The responses received from respondents are 100% in favour. From the above table, it is clear that, all respondents' responses on yes alternatives of the questions 'Is it effective to broadening the base of employment tax'. Thus it can conclude that by increasing the numbers of employment tax payers, must broadening the base of employment tax.

Researcher has asked a supplementary questions 'If yes, how to increase the no. of employment tax payers in Nepal? And collected their opinion on priority basis, which is as follows.

Table 4
Factors for increasing no. of tax payers in Nepal

S. No.	Suggestions	Weights		Total Weight	%	Rank
		A	B			
1.	By decreasing tax rate	170	162	332	19.55	1
2.	By reducing exemption limit, concessions, rebates and with holding payments	100	135	235	13.84	4
3.	By making clear act, rules and regulations	128	115	243	14.31	3
4.	By effective implementation of the act	155	110	265	15.61	2
5.	Provision of international taxation	47	80	127	7.48	8
6.	Provision for resident and non-resident persons	58	85	143	8.42	7
7.	Clear classification of sources of employment income.	100	105	205	12.07	5
8.	By applying high penalty and fines	90	58	148	8.72	6
	Total			1698	100	

Source: Opinion Survey, 2010.

From the above ranking assign by the respondents opinion factors for increasing no. of tax payers in Nepal is listed as below as per order of preferences.

1. By decreasing tax rate.
2. By effective implementation of the act.
3. By making clear act, rules and regulations.

4. By reducing exemption limit, concession, rebates and withholding payments.
5. Clear classification of sources of employment income.
6. By applying high penalty and fines.
7. Provision for resident and non-resident person.
8. Provision for international taxation.

To find the correlation between Tax practitioners and Tax payers regarding above opinion we have to calculate Rank Correlation by assign ranks to the above figure highest being 1 and lowest as 8. Let, R_1 be the ranks to Tax practitioners and R_2 be the ranks to Tax payers as shown below. Let d be absolute value of different between two sets of ranks.

$$\begin{aligned} \therefore \text{Rank Correlation (r)} &= 1 - \frac{6 \sum d^2}{n^3 - n} \\ &= 1 - \frac{6 \times 6 .5}{8^3 - 8} = 1 - \frac{9}{504} = 1 - 0.196 = 0.804 \end{aligned}$$

Since, there is high degree of positive correlation between tax practitioner and tax payers regarding factors for increasing no. of tax payers in Nepal.

Findings

On the basis of discussion and analysis in above some important findings of the study are summarized as below:

- As per the opinion of Tax practitioners and Tax payers, employment tax administration system of Nepal is ineffective. The causes of ineffectiveness are lack of trained and competent tax personnel, complicated tax laws, Inadequate economic policy, lack of proper communication, coordination and direction, undue delay in making assessment, unnecessary outside pressure etc.
- The perceived problems on employment income tax are expectation of under taxable payments by tax payers, Negligence by tax personnel, In-effective administration, lack of sufficient tax information, unwanted behaviour of tax officers etc.
- ways to improve the tax administration system of Nepal are Training and seminar to tax personnel, Effective personnel management, clear act, rules and regulations, High penalty and fines to corrupted personnel, Decentralization of authority, proper communication and direction, Effective coordination, Effective outside pressure etc.

- Majority of Respondents opined that Government success to collect sufficient income tax through employment. However some of them suggested the way that improve national revenue i.e. By bringing new tax payers into tax net, By giving a training to tax administrative and tax payers about the tax laws and regulations, By reducing exemption limit, By reducing concession, rebate and withholding payments, By making clear act, rules and regulations, By making proper communications, By reducing tax collection costs, By increasing tax rate, By applying high penalty and fines to corrupted personnel etc.
- To broad the base of employment tax, government has to increase the no. of employment tax payers in Nepal. So, as per the respondents opinion the factors for increasing no. of employment tax payers are by decreasing tax rate, By effective implementation of the act, By making clear act, rules and regulations.

Conclusions

In developing countries like Nepal, lack of sufficient resources is the main constraint for national economic development; public expenditure is greater than public receipts. Taxation is looked upon as the most powerful tools of the government for raising revenue. So, employment tax is an important source of collecting government revenue.

The current provisions made for income tax from employment in Nepal under ITA, 2058 are complicated for an average tax payer. IRD has not been able to provide adequate knowledge either to the tax payers or tax administrator; even it is also fail to effective implementation of the act. In Nepalese context, employment Tax administration system is ineffective, so for collect the maximum revenue the Tax administration system must be improved.

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Micro-finance Service Delivery in Nepal –A Case of Micro Enterprises Development Program Modality

Puspa Raj Sharma

Abstracts

Government of Nepal recognised the potential role of support to expand micro-finance services on addressing poverty problems that contributes the expansion of Nepalese micro-finance sector especially from mid-seventies. Currently there are four major types of MFIs namely Savings and Credit Cooperatives (SCCs), Small Farmers' Cooperatives Limited (SFCLs), Financial Intermediary NGOs (FI-NGOs) and Micro-finance Development Banks are active in Nepalese micro-finance sector. Lack of access to finance is a major problem for micro-entrepreneurs to start up or to scale up the enterprises in the UNDP/GON Micro-enterprise Development Programme (MEDEP), which is one such project that has faced enormous challenges to ensure access to finance to micro-entrepreneurs it has developed through series of process. The Micro-Enterprise Development Programme (MEDEP) is a multi-lateral donor funded poverty reduction initiative supported by the Ministry of Industry (Nepal Government) and the United Nations Development Programme in Nepal since 1998. To support Nepal's poverty reduction efforts, MEDEP has been identifying the poorest of the poor especially women, Indigenous Nationalities, Dalit, Muslim, Other Madhesi groups.

Key words: Microfinance, MEDEP, Poverty reduction, Nepal

1. Background

With emergence and growth of a large number of financial institutions over the last five decades in Nepal, there has been continuous growth in micro-finance sector as one of the interventions by public and private sectors to address poverty problems in rural areas. Nepalese micro-finance movement goes back to 1956 with the emergence of cooperatives that started providing savings and micro-credit services to their shareholders. Government recognised the potential role of support to expand micro-finance services on addressing poverty problems and this has been very effective for the expansion of Nepalese micro-finance sector from mid-seventies. Government officially recognised the potential roles of micro-finance sector on poverty reduction only in the Sixth Plan (1980/81 - 1984/85) and since early 1980's both government and non-governmental sector developed and implemented number of programs to ensure access to financial services

to the poor; women and disadvantaged group(Sharma, 2007). The micro-finance sector more effectively came up with an increased support for the growth and development after 1990s wherein significant number of Micro-finance Service Providers increased with the intervention of local Non Government Organisations (NGOs) and micro-finance development banks (MDBs) and transformation of savings and credit groups (SCGs) into Savings and Credit Cooperatives (SCCs) as local MFIs. Currently there are four major types of MFIs namely Savings and Credit Cooperatives (SCCs), Small Farmers' Cooperatives Limited (SFCLs), Financial Intermediary NGOs (FI-NGOs) and Micro-finance Development Banks active in Nepalese micro-finance sector(Sharma, 2007). In addition to these MFIs, over dozen of rural development programmes implemented by the government and non-government sectors are promoting large numbers of Savings and Credit Groups under the credit component to provide financial service to the poor. Despite significant efforts and innovations to expand

financial services to the poor and excluded, access to financial services has still been confined to a small and relatively less poor segment of rural population living in Tarai and accessible hill districts. But large number of poor living in remote hills and mountain districts are still outside the realm of the financial services.

The findings of the 2006 Access to Financial Services Survey confirm that use of banks by low income households is limited, financial NGOs and cooperatives play a large role in providing both deposit accounts and loans, and informal borrowing far exceeds formal borrowing. Only 26 percent of Nepalese households have bank accounts, and banks' procedures are perceived as being the most cumbersome among institutions. Accordingly, clients prefer not to save in them. Banks are dominated in urban areas and among the wealthiest. In Nepal, ensuring access to finance of poor and disadvantaged groups has been always a challenge and most donor funded projects have faced such problem to enhance access to finance to their target groups. Lack of access to finance is a major problem for micro-entrepreneurs at both levels weather it is to start new enterprise or to scale up the enterprises in the UNDP/GON Micro-Enterprise Development Programme (MEDEP), which is one such project that has faced enormous challenges to ensure access to finance to micro-entrepreneurs it has developed through series of process. During the course of implementation, MEDEP worked to develop a model to reach the unreached through the micro-finance services to entrepreneurs it has developed.

Review of Literature – Reaching the Poorest and Sustainability

Whether micro-finance should be orientated to build institutions for those commonly excluded from the formal banking sector or should provide financial services to help reduce poverty are two opposite opinion regarding micro-finance operation(Sharma, 2011). Advocates of the latter approach contend that large-scale sustainable micro-finance can be achieved *only* with financial systems approach. To be able to reach large numbers of clients, MFIs need to achieve self-sufficiency but this should not be attained at the

expense of the benefits to these clients in terms of poverty impact.

Some MFIs have successfully achieved difficult balance of excellent financial performance, outreach to the poorest people and significant positive impacts on the lives of their clients. Poverty-focused MFIs can achieve excellent financial performance, but the process of striving towards these goals involves trade-offs between social and financial objectives. The nature of these trade-offs varies in different contexts.

The process of understanding needs and targeting very poor clients demands staff's time/ workload. Poorer people often live in more remote, inaccessible or less densely populated areas and active poverty targeting demands development and management, staff time and additional supervision and operational costs. Once very poor people are reached they are likely to take smaller loans, which generate less income and need greater levels of support. Increasing the flexibility of financial services and adding non-financial services can increase the effectiveness in poverty outreach and impact but costly and complicated for implementation.

There are benefits of the poverty focus. Micro-finance industry has embraced targeting women as it is recognised that this creates positive financial and social benefits. One of the most obvious but un-quantifiable benefits comes with offering services that are appropriate for the market. MFIs that do not differentiate according to the needs of different client groups are inefficient, and they will find that clients do not perform and they might otherwise.

If a MFI can succeed in supporting the poorest in overcoming their vulnerability and in coping with shocks as they occur, then there is a good chance that the clients will improve their position, and as they do so, have increasing need and capacity for financial services. They will be more likely to save more, take larger loans, experience fewer problems and therefore require less staff input. This in turn will lead to the financial success of the MFI. There is anecdotal evidence that very poor clients are more committed to the MFI and less likely to default. Higher initial costs may be partly balanced by lower costs at a later stage. What is clear is that MFI sustainability very much depends on the sustainability of its clients.

Exclusion in Micro-finance Service Delivery

Attracting the right people towards its products and services is one of the challenges for any MFI that wishes to impact on very poor clients. This is in part about designing services that are attractive to the poorest and understanding who is reached and why others are excluded. Poorest of the poor are excluded from micro-finance due to deliberate and inadvertent processes that operate formally and informally within MFI and clients (Sharma, 2011). An understanding of the issues related to exclusion of the poorest from micro-finance products and services and identifying the strategies to address such issue is crucial for ensuring reaching the poorest.

Market forces operate to serve the less-poor first. Very poor people are excluded through self-exclusion, deliberate or unintentional MFI policy, exclusion by other clients, or by leaving the programme.

MFIs may take a decision to provide services only to a specific group of clients. For example, many MFIs only provide loans to clients with an established micro-enterprise backed by certain eligibility criteria.

Table 1
Mechanisms for Exclusion of the Poorest from MFIs

Action	By Whom & Why
Formal exclusion by MFIs	
Eligibility criteria	◆ Deliberate and considered MFI policy
Informal exclusion by clients	
◆ Self-exclusion of very poor people ◆ Other clients prevent very poor joining in the group	◆ Lack of confidence and perceptions of MFIs by clients ◆ Self-interest of existing clients to exclude 'weak' people in the group.
Exit of clients	
◆ Self-selection ◆ Pushed out by other clients	◆ Decisions by clients due to perceived lack of benefits ◆ Exclusion of "problem" clients by others
Informal exclusion by MFIs	
◆ <i>Staff</i> : Active exclusion by staff assumptions /practices ◆ <i>Design</i> : Inappropriate products/services	◆ Response by staff at all levels to job priorities, mission and incentives ◆ Unexpected side effects of MFI policy and practice.

2. Objectives of the study

This paper aims at documenting the innovations that MEDEP's has made to reach the unreached through micro-finance services. More specifically, the paper try to explore a modality and experiences that provides a proper mix of the financial and non-financial services to graduate the people at poor and disadvantaged group into the micro-entrepreneurs and establish business linkages with financial service providers for access to finance to start and scale-up their micro-enterprises. The data used in this paper are obtained mainly from secondary sources through a review of the information available in the database that MEDEP's Management Information System and findings of the study that MEDEP has recently commissioned for Impact Assessment of the MEDEP's Micro-finance Services (Sharma,2011). Many have raised questions on micro-finance and its importance as a means for poverty reduction. As promoters and practitioners become increasingly concerned about quality of their interventions, interest has grown

in developing clear and concise mechanism that MFI simultaneously focus on very poor and face challenges of sustainability and outreach. (Sharma,2011).

Several microfinance models have come into existence in the name of poverty reduction. This study confined on the modality of MEDEP in the field of microfinance. Further the study try to explore their clients serving by the program in the field of social inclusion. In addition to this it analyses the various types of enterprises what they have developed by the intervention of the program. The study mainly based on secondary source of information related to MEDEP

3.Data Analysis and Discussion

This section is focused on access to finance among MEDEP programmed entrepreneurs, Micro-enterprise Promoted by MEDEP promoted Entrepreneurs, and diversity of MFIs involved on access to finance.

3.1 Access to Finance among MEDEP promoted Entrepreneurs

As of December 2009, MEDEP have developed 44,195 micro-entrepreneurs in 36 districts of Nepal. MEDEP has focused on developing sustainable business linkages of the micro-entrepreneurs with Financial Service Providers. Practices have shown that Financial Service Providers have acknowledged the micro-entrepreneurs developed by MEDEP to be capable for high credit risk and are quite confident to extend larger loan size to these micro-entrepreneurs. As a consequence, about 61% of micro-entrepreneurs in MEDEP districts have access to financial services and FSPs are quite successful to maintain high depth and breadth of outreach, good portfolio quality (above 98% on-time repayment rate) and attained both operational and financial self-sufficiency out of their operation. Such an access is significantly higher compared to national average access to finance rate of 35%.

Table 2
Reaching the Unreached for Micro-finance Services
(December 2009/2010)

S. N.	Particulars	Dalits			Indigenous Nationalities (Adivasi-Janajati)			Others			Grand Total		
		Male	Fem	Total	Male	Fem	Total	Male	Fem	Total	Male	Fem	Total
1	Total Number of Entrepreneurs	3303	6397	9700	5102	13132	18234	5679	10582	16261	14084	30111	44195
2	%	7%	14%	21%	12%	30%	42%	13%	24%	37%	32%	68%	100%
3	Total Number of Credit Borrowers	1601	3252	4853	2893	7082	9975	3640	8492	12132	8134	18826	26960

4	Percentage of Access to Finance (out of total micro-entrepreneurs, i.e. 44195)	4%	7%	11%	7%	16%	23%	8%	19%	27%	18%	43%	61%
5	Amount of Micro Credit borrowed from ADB/N ('000)	3419	2217	5636	7998	9174	17172	8031	8390	16421	19448	19781	39229
6	Amount of Micro Credit borrowed from Others ('000)	8802	19032	27834	9923	25214	35137	16551	39725	56276	35276	83971	119247
7	Total Amount of Credit Borrowed ('000)	12221	21249	33470	17921	34388	52309	24582	48115	72697	54724	103752	158476
8	Average Loan Amount Borrowed	7633	6534	6897	6195	4856	5244	6753	5666	5992	6728	5511	5878
9	Loan Outstanding ('000)	4569	5789	10358	7603	12260	19863	9745	8930	18675	21917	26979	48896
10	Average Loan Outstanding	2854	1780	2134	2628	1731	1991	2677	1052	1539	2694	1433	2064
11	Amount of MEG Group Savings (NRs. '000)	1720	2725	4445	3230	6847	10077	3417	6556	9973	8367	16128	24495
12	Average Savings per Member	521	426	458	633	521	553	602	620	613	594	536	554

Of the total micro-entrepreneurs outreached, 21 % of them are from Dalit community followed by Indigenous Nationalities (Adivasi-Janajati) and Others with 42 and 37% respectively. Regarding gender, 68% of total micro-entrepreneurs are female and out of 44,195 micro-entrepreneurs, 18,826 (i.e. 42.6%) female micro-entrepreneurs have access to financial services.

Table 3
Composition of Micro-Entrepreneurs by Gender and Ethnicity

Description	Gender	Dalit		Janajati		Other		Total	
		Number	%	Number	%	Number	%	Number	%
Total Micro-Entrepreneurs	Male	3303	7%	5102	12%	5679	13%	14084	32%
	Female	6397	14%	13132	30%	10582	24%	30111	68%
	Total	9700	21%	18234	42%	16261	37%	44195	100%
Access to Finance	Male	1601	6%	2893	11%	3640	14%	8134	30%
	Female	3252	12%	7082	26%	8492	31%	18826	70%
	Total	4853	18%	9975	37%	12132	45%	26960	100%

Source: Micro-Enterprise Development Programme, Progress Report December 2010/11

3.2 Micro-enterprise Promoted by MEDEP promoted Entrepreneurs

The micro-entrepreneurs promoted by MEDEP have established micro-enterprises for income and employment generation. There are varying types of enterprises. Financial

services received from FSPs have been used to finance both fixed investment and working capital finance. The following table shows the types of micro-enterprises and the micro-entrepreneurs who have borrowed from MFIs and not borrowed from formal sources to run their micro-enterprise activities.

Table 4
List of Micro-credit Financed IG/MEA

S.N.	Type of enterprises	Unit	Bor- rowing MEs	Non- bor- rowing MEs	Total	Bor- rowing MEs	Non- bor- rowing MEs	Total
1	Babiyo (Rope Making)	No	217	603	820	0.8	3.5	1.9
2	Bamboo works	No	2189	255	2444	8.1	1.5	5.5
3	Bee keeping	No	896	690	1586	3.3	3.5	3.6
4	Bhujiya making	No	469	0	469	1.7	0.0	1.0
5	Bitten rice	No	0	150	150	0.0	0.9	0.3
6	Briquettes	No	0	2585	2585	0.0	15.0	5.8
7	Candle making	No	50	148	198	0.2	0.9	0.4
8	Ceramics	No	0	145	145	0.0	0.9	0.3
9	Chalk making	No	221	0	221	0.8	0.0	0.5
10	Cosmetic shop	No	456	0	456	1.7	0.0	1.0
11	Dairy cattle farming	No	1996	310	2306	7.4	1.8	5.2
12	Dalmoth	No	1105	465	1570	4.1	2.7	3.6
13	Dhaka weaving	No	1348	416	1764	5.0	2.4	4.0
14	Dhakiya	No	450	0	450	1.7	0.0	1.0
15	Doll Making	No	211	310	521	0.8	1.8	1.2
16	Electric shop	No	216	0	216	0.8	0.0	0.5
17	Fishery	No	218	0	218	0.8	0.0	0.5
18	Fruit processing	No	691	0	691	2.5	0.0	1.6
19	Fruit shop	No	220	320	540	0.8	1.9	1.2
20	Furniture works	No	1572	0	1572	5.8	0.0	3.6
21	Goat raising	No	670	565	1235	2.5	3.3	2.8
22	Grocery store	No	1579	1068	2647	5.8	6.2	6.0
23	Herb plantation (ginger and turmeric)	No	0	151	151	0.0	0.9	0.3
24	Incense stick	No	1886	1672	3558	7.0	9.7	8.1
25	Iron work	No	1360	154	1514	5.0	0.9	3.4
26	Jhalla (Jute)	No	0	1350	1350	0.0	7.8	3.1
27	Leaf Plate Making	No	0	160	160	0.0	0.9	0.4
28	Mushroom	No	214	0	214	0.8	0.0	0.5
29	Pater (Mat making)	No	679	322	1001	2.5	1.9	2.3

S.N.	Type of enterprises	Unit	Bor- rowing MEs	Non- bor- rowing MEs	Total	Bor- rowing MEs	Non- bor- rowing MEs	Total
30	Piggery	No	465	370	835	1.7	2.1	1.9
31	Poultry	No	1355	653	2008	5.0	3.8	5.0
32	Rickshaw	No	113	0	113	0.8	0.0	0.3
33	River bank farming	No	890	465	1355	3.3	2.7	3.1
34	Selling rice	No	450	0	450	1.7	0.0	1.0
35	Sewing/cutting	No	865	1827	2692	3.2	10.6	6.1
36	Strawberry	No	27	34	61	0.1	0.2	0.1
37	Tea shop	No	554	651	1205	2.0	3.8	2.7
38	Thresher	No	208	0	208	0.8	0.0	0.5
39	Tika making	No	215	100	315	0.8	0.6	0.7
40	TV/Mobile shop	No	220	0	220	0.8	0.0	0.5
41	Vegetable farming	No	918	310	1228	3.4	1.8	2.8
42	Vegetable shop	No	661	907	1568	2.5	5.3	3.5
43	Weaving (woolen works)	No	1106	79	1185	4.1	0.5	2.7
	Total	No	26960	17235	44195	100.0	100.0	100.0

Source: Micro entrepreneurs survey conducted in MEDEP, August - September 2010/11

Note: MEs = Micro-entrepreneurs

Access to financial and non-financial services under the technical, financial and managerial support, MEDEP has been instrumental in restarting some enterprises that had earlier been closed down. These were mainly business that had lapsed due to shortage (or diversion) of working capital and required level of risk bearing capacity for enterprise promotion and development. There is significant difference in average amount invested by the borrowing and non-borrowing micro entrepreneurs for enterprise establishment. Amount invested by the micro entrepreneurs for enterprise development has been estimated at Rs. 28,613 (Rs. 39,808 among borrowing micro entrepreneurs and Rs. 16,626 among non-borrowing micro entrepreneurs). While non-borrowing micro entrepreneurs have managed part of the finance through borrowing from informal sector and use of the accumulated savings, borrowing micro entrepreneurs have managed such capital using accumulated savings as well as borrowing from informal sector.

The micro entrepreneurs have obtained access to finance for enterprise development from different financial service providers namely Agricultural Development Bank (18%), Grameen Bikas Banks (6%), Micro-Finance Development Banks (2%), Financial Intermediary-NGOs (11%), Savings and Credit Cooperatives (11%) and combination of Financial Service Providers (4%) (NRB,2009).

1.3 Diversity of MFIs involved on Access to Finance

Diversification of financial services is needed in order to respond the diverse needs and preferences of poor households and entrepreneurs. In order to respond this reality, FSPs are expanding their services beyond micro-credit to offer a more diverse suite of financial services, such as savings, microinsurance, consumer and housing loans, leasing, and remittance services. In addition, a few pioneering financial service providers are exploring integrated services in areas ranging from health facilitation to education finance to energy finance, moving away from the “transactional” nature of micro-finance to a more “customer-focused” approach to providing financial services.

While poor people often improve their financial positions with access to micro-credit and microsavings, they are likely to fall back into poverty easily as soon as they face a financial crisis such as the death of a breadwinner, payment of essential health care costs, or the loss of productive assets. Microinsurance can help low-income households better manage risks they face and protect their gains. Unlike micro-credit, which initially depended on donors to bring significant pools of funds to develop, maintain and expand FSPs, microinsurance is being pushed by commercial insurance industry and has been expanding and evolving rapidly.

So far Nepalese FSPs and micro-finance programs have been focusing on providing savings and credit services only. However a growing number of Financial Service Providers have recognised that providing credit is not enough for sustainable development of the people. A range of other financial services including insurance and other support services are required to be provided along with savings and credit services. The poor are vulnerable to different types of risks and adopt various strategies to reduce the impact of losses. Insurance services are very essential for low income households to cope with uncertainties and emergencies like illness or injury, death, natural disasters, theft and life cycle needs. Formal insurance services are not accessible to the poor because of high premiums and complicated procedures.

3 Findings and Conclusions

MEDEP have adopted two modalities for enhancing access to financial services to micro-entrepreneurs. About 61% micro-entrepreneurs developed by MEDEP have access to financial services from different financial service providers and diversity in terms of ethnic composition and income level is quite high. This indicates that financial service providers are quite successful to maintain high depth and breadth of outreach, good portfolio quality (above 98% on-time repayment rate) and attain both operational and financial self-sufficiency out of their operation.

MEDEP has provided greater focus on savings mobilization and over 90% of the micro-entrepreneurs developed by MEDEP have mobilized savings either in their own group or

financial service providers or both. Amount of saving mobilized by MEDEP promoted micro-entrepreneurs is estimated at NRs. 16.95 million which has been used for internal lending among micro-entrepreneurs. This way almost all the micro-entrepreneurs developed under MEDEP have access to finance either formal or informal sources which reinforces that development of entrepreneurship has been instrumental in transforming the un-bankable clientele into bankable one. The last problem appears to indicate the need for recognition of the fact that servicing the poorest of the poor is comparatively more costly than servicing the not-so-poor, and that effective targeting should include explicit measures to address the higher costs involved. The another challenge concerns with the formulation and effective implementation of national micro-finance policy in the country

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NOISE POLLUTION IN POKHARA SUB-METROPOLITAN CITY

Ramesh Raj Pant

Abstract

Noise pollution is one of the serious environmental issues throughout the world especially in urban areas at present. This paper analyzes the noise level in different locations in Pokhara Sub-metropolitan City. The traffic noise level was observed in the 20 major chowks of Pokhara valley three times in a day i.e. morning, day and evening. From the observation the noise level was found higher in day and evening time in all the monitoring stations than that of morning time noise levels. The noise level was measured in morning at 7 to 9 A.M, day 1 to 3 P.M and evening 5 to 7 P.M. The instrument was operated for 5 minutes in each monitoring station. From the observation the highest level of noise was observed in Mahendrapoolchowk i.e. 75.5 dB, the second highest was observed in Prithivichowk i.e. 74.33 dB and the third highest was recorded from Chipledhungachowk i.e. 73.8 dB. Similarly, the lowest level of noise among the monitoring stations was recorded from Halanchowk i.e. 65.5 dB, the noise level of Barahichowk, Mustangchowk, Harkagurungchowk, Taxichowkchowk, Sabagirchowk and in front of Pokhara sub-metropolitan city was observed less than 70 dB and it was observed more than 70 dB at Mahendrapoolchowk, Prithivichowk, Chipledhungachowk, Srijanachowk, Amarsinghchowk, Buddhachowk, Rastrabankchowk, Zerokilometer, Prithivi Narayan Campus Gate, Charak Hospital Area, Sahidchowk, Baglungbuspark and Siddharthachowk. From the observation, it was found that the noise level of the most of the places in Pokhara sub-metropolitan city was intolerable and higher from the standard value of the tolerable noise level especially in day and evening time.

Key words: *Noise level. dB, tolerable limit, traffic noise level, sound meter.*

Background

Healthy and conducive environment is required for normal and healthy living by all the living beings, including humans, livestock, plants, microorganisms and wildlife. The natural environment has its specific composition. When this composition gets changed by addition of some harmful substances, then the environment is termed as polluted

environment and the substances responsible for the pollution are called environmental pollutants. Therefore, the environmental pollution can be defined as any undesirable change in the physical, chemical or biological characteristics of any components of the environment which can cause harmful effects on various forms of life or properties. Environmental pollution can be classified into different categories like air pollution, water pollution, soil pollution, solid waste problem, noise pollution, etc. Noise pollution has been recognized as important environmental factors which are caused by the different pitch of sound mixed in various proportions.

The noise pollution is considered as the serious problem in urban areas than that of rural areas. Noise pollution results adverse effects in terms of physiological or psychological changes in an individual and at the same time it may cause adverse impacts on physical and the biological environment. As any type of sound which is undesirable to the listener is considered as noise pollution and the pitch of noise affect our health.

The noise in environment is very subjective in nature. Each component of environment has its own potentiality for noisiness. It differs from man to man, place to place and time to time. The sources of noise are different in different areas. The major sources of noise are mode of transportation, industrial operations, constructions activities, social/religious activities, elections, electric home appliances, etc. The unorganized urbanization and industrialization with rapid growth of human population are mainly responsible for noisy environment in many urban areas of the world. In Nanjing (China) noise level of 105 dB, Rome 90 dB, New York 88 dB, Mumbai 82 dB, Delhi 80 dB and Kathmandu 75 dB (Kaushik and Kaushik, 2006). According to the population census of Nepal 2001, the population growth rate of Nepal was 2.25 percent per year and the population growth rate in the urban centre of Nepal is excessively high in comparison to the average population growth. With the rapid growth of population, the urbanization and industrializations are also increasing in haphazard way. The Kathmandu valley, the capital city of Nepal is one of the most populated urban area, is one of the noisiest cities in the world. The road traffic noise level in Kathmandu was recorded as 75-85 dB in front of Amrit Campus, 80-90 dB in front of Tri-Chandra Campus, 72 -95 dB in Ratna Park, 90-95 dB in Bir Hospital area, 85-100 dB, 82-98 dB in Putalisadak area, 80-99 dB in Lazimpat area and 82-100 dB in Jhochhen area (Khadaka, 2006).

There are various adverse impacts of high level noise to our health and environment. It causes mental stress, frustration, task interference, irritability, sleep interference, communication problems, damage of aircrafts, habit of talking loudly, working interference, temporary hearing loss, permanent hearing loss, etc. Kathmandu is the heavily populated city in Nepal and the researches have indicated that the noise level in Kathmandu valley is intolerable in most of the chowks and urban centres (Gautam, 1999). Pokhara is the second important urban centre in Nepal. The noise level of the

city has not been measured scientifically till now so far in my knowledge. Therefore this study will help to find out the problems caused by traffic noise in the city.

Human population is increasing rapidly throughout the world and especially it is one of the severe problems in developing countries like our country Nepal. The rapid growth of human population, increasing economic activities, technological development, transportations, various service oriented activities, facilities and amenities have contributed to a steady escalation in urban noise level in our country (Gautam, 1999). The noise pollution is regarded as an important agent of health problems and more and more people are becoming deaf and it is also regarded as the slow agent of death in both developing and developed countries and it is no way harmful than any other types of environmental pollution (Swaminathan, 1997). The country should pay acute concern towards noise pollution.

Noise pollution is a major component of environmental pollution and thus should be taken under serious concern nationwide. The levels of noise pollution are to be measured in urban areas to obtain national documentation for adopting preventive measures. The study mainly aims the creation of public awareness towards harms of noise pollution.

Materials and Methods

In order to analyze the level of sound in Pokhara sub-metropolitan city, the information was collected through primary and secondary sources. The especial focus was given to the traffic noise while generating primary information in this research project. Within the Pokhara valley 20 monitoring stations (chowks) were selected for the measurement of sound level. Then a portable sound meter was operated to measure the level of sound in respective places under the standard conditions. In this process the sound meter level was maintained at the height of 1.3 meters and at 4 meters distance from the reflecting surface. To avoid the nearer reflecting surface, the instrument was operated at the barrier free site.

In each station the observation was taken three times in a day i.e. morning 7 to 9 A.M, day 1 to 3 P.M and evening 5 to 7 P.M. The instrument was operated for 5 minutes in each place. The maximum and minimum reading was taken with the help of sound level meter in each station in respective time periods.

The secondary information was collected through textbooks, journals and relevant national and international documents. Besides this important information was also collected through e-mail/ internet and available popular information media. Finally the data and information have been analyzed and interpreted with the help of table and graphs to draw respective results.

Results

Table 1
The average noise level of Pokhara Sub-metropolitan city
observed during field survey

S.N.	Area	Average noise level in dB
1	Mahendrapool	75.5
2	Prithivichowk	74.33
3	Chiplehunga	73.8
4	Srijanachowk	73.5
5	Amarsinghchowk	71.5
6	Buddhachowk	71.8
7	Rastrabankchowk	71.6
8	Zerokilometr	71.33
9	In front of P.N. main gate	71.16
10	At Charak Hospital	70.8
11	Sahidchowk	70.5
12	Baglungbuspark	70.33
13	Siddharthachowk	70.0
14	Barahichowk	68.6
15	Sabagirchowk	68.16
16	Taxichowk	67.66
17	Mustangchowk	67.5
18	At Pokhara sub metropolitan city office	67.16
19	Harkagurngchowk	66.8
	Halanchowk	66.5

Different noise level of Pokhara Sub-Metropolitan City observed at different times during the field survey

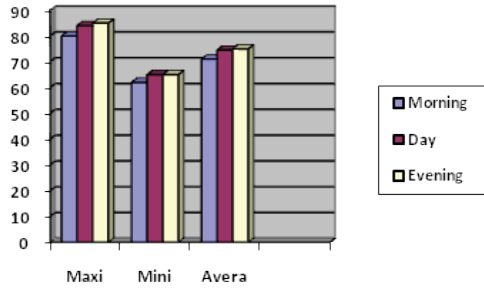


Fig. 1 Traffic noise level at Srijanachowk in dB:

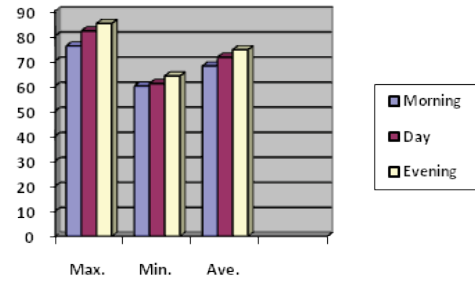


Fig.2. Traffic noise level at Zerokilometer in dB:

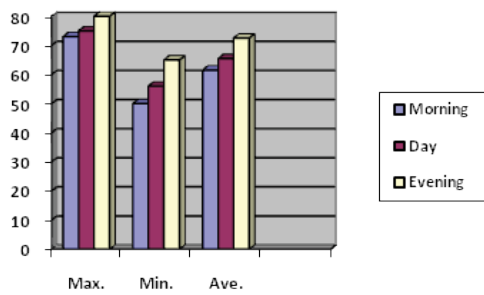


Fig. 3. Traffic noise level at Halanchowk in dB

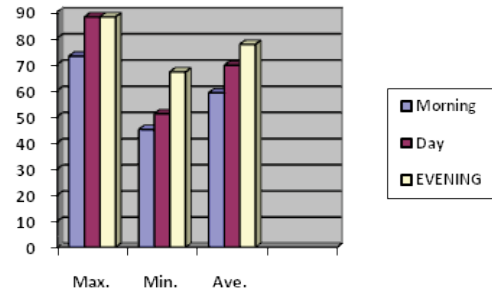


Fig. 4. Traffic noise level at Barahichowk in dB

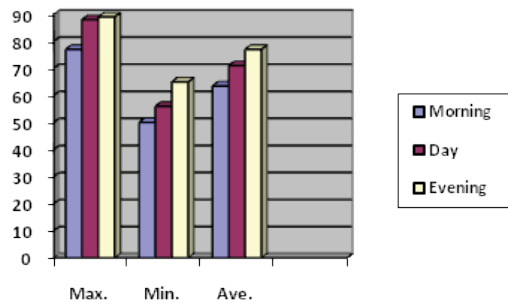


Fig 5. Traffic noise level at Sahidchowk in dB

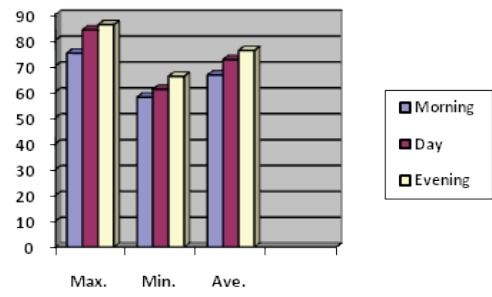


Fig 6. Traffic noise level at Rasthabankchowk in dB

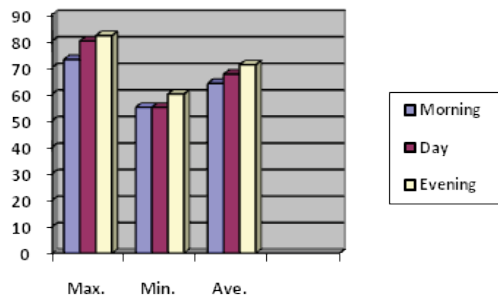


Fig 7. Traffic noise level at Mustangchowk in dB

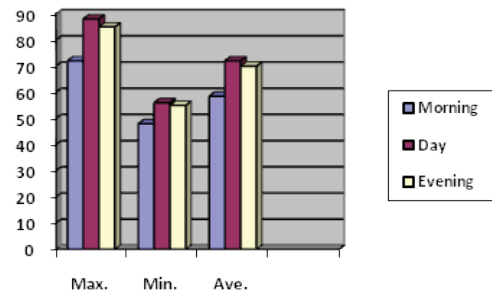


Fig 8. Traffic noise level at Harkagurungchowk in dB

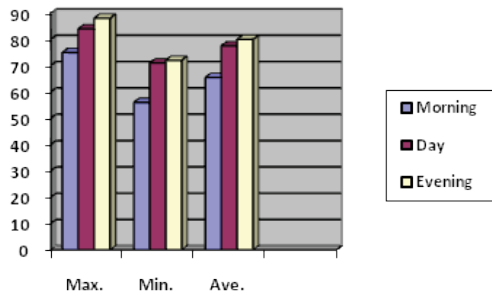


Fig 9. Traffic noise level at Prithivichowk in dB

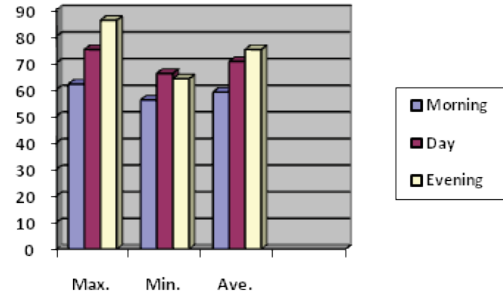


Fig 10. Traffic noise level at Sabaghirhachowk in dB

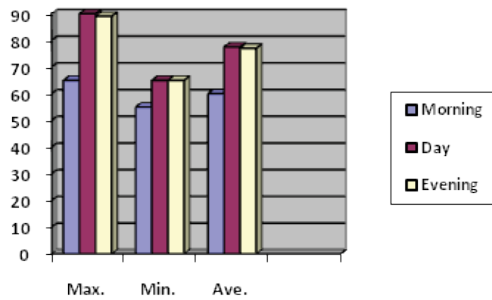


Fig 11. Traffic noise level at Buddhachowk in dB

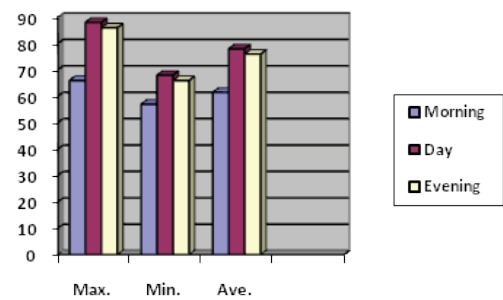


Fig 12. Traffic noise level at Amarsinghchowk in dB

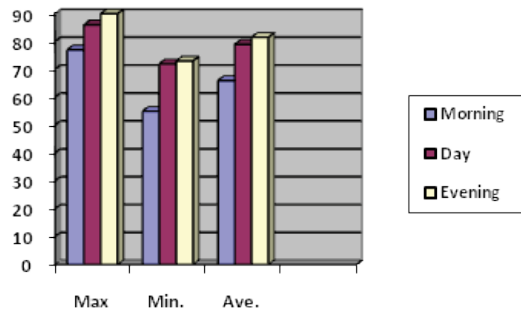


Fig 13. Traffic noise level at Mahendrapool in dB

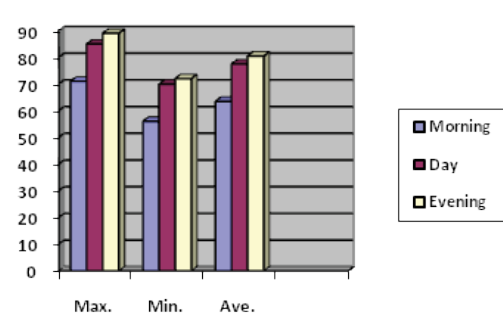


Fig 14. Traffic noise level at Chepledhunga in dB

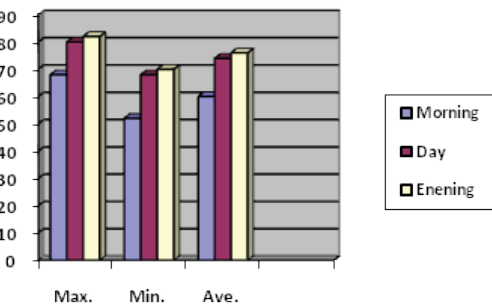


Fig 15. Traffic noise level at Siddharthachowk in dB

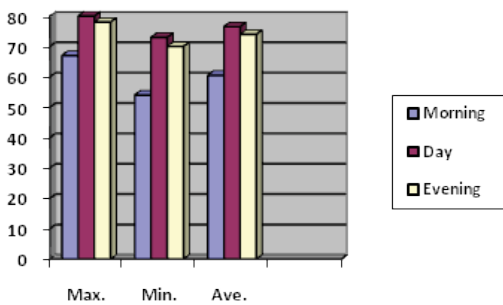


Fig 16. Traffic noise level at Baglungbuspark in dB

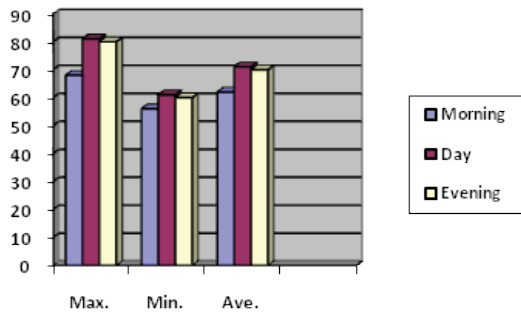


Fig 17. Traffic noise level at Taxichowk in dB

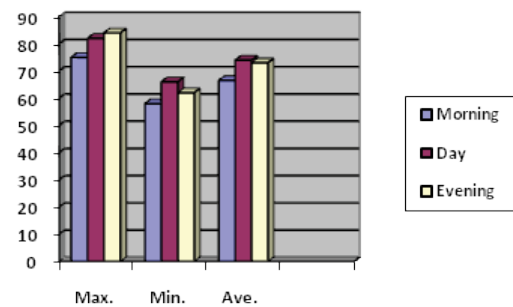


Fig 18 . Traffic noise level at Prithivi Naryan M. Campus main gate in dB

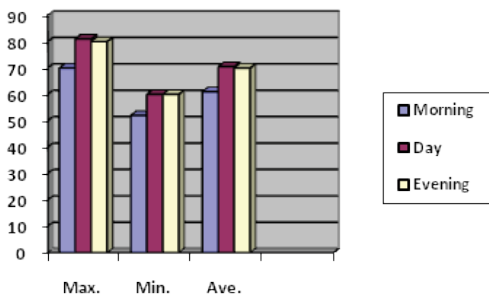


Fig 19. Traffic noise level at Pokhara sub-metropolitan city office in dB

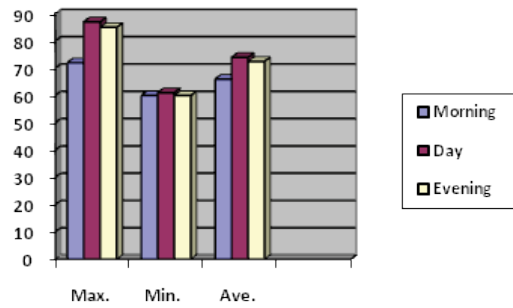


Fig 20. Traffic noise level at Charak Hospital in dB

Discussion

The sound level of the different chowks of Pokhara valley was measured and it was found against the international standard of 45 dB in most of the places. For most of the people, following environmental sound level would be the satisfactory (Trivedi *et al.*, 1992).

Table 2

Average tolerable sound level at different times

S.N.	Area	At night in dB	During day time in dB	Peak noise in dB
	Hospital area.	35	45	55
	Residential area	45	55	70
	Commercial area		60	75
	Industrial area		65	80

The noise level in different parts of the city shows the distinctive spatial variation in the monitoring stations of the valley. A field survey was conducted from January 5 to January 24, 2011 to measure the noise level of different 20 monitoring stations. The monitoring

stations included major crossing points and chowks of urban network of Pokhara sub-metropolitan city. During the monitoring time it was found that the peak level of sound was produced by pressure horns, loud speakers, poorly maintained vehicles, old vehicles. Among the various reasons of increasing noise level in Pokhara sub-metropolitan city, the number of road vehicles and consequently the road traffic has been steadily increasing here. Noise standards recommended by Central Pollution Control Board (CPCB, 2006), India in average, is given in Table 3 (Kaushik and kaushik,2006).

Table 3

Noise standards recommended by CPCB, India, 2006.

Area code	Category of Area	At night in dB	During day time in dB
A	Industrial	70	75
B	Commercial	55	65
C	Residential	45	55
D	Silence zone	40	50

According to the information given in Nepal Book Year, 1996, the sound beyond 60 dB is harmful, 80 dB impairs hearing capacity and continuous exposure to 100 dB or more for 8 hours cause permanent damage to the hearing faculty. From the above observation of sound level in Pokhara valley, it was found that the average sound level was more than 60 dB in most of the monitoring stations. The Lakeside area of Pokhara valley is one the most important tourist destination in Nepal especially due to the presence of Phewa lake. The noise level of Lakeside area was observed 66.5 dB in Halanchowk, 68.6 dB in Barahichowk, 70.5 dB in Sahidchowk in an average. Similarly, the highest level of noise was observed in Mahendrapoolchowk i.e. 75.5 dB, the second highest was observed in Prithivichowk i.e. 74.33 dB and the third highest was recorded from Chipledhungachowk i.e. 73.8 dB. In the same way, the lowest level of noise among the monitoring stations was recorded from Halanchowk, and the noise level of Barahichowk, Mustangchowk, Harkagurungchowk, Taxichowkchowk, at Pokhara sub-metropolitan city office and Sabagirchowk was observed less than 70 dB and other monitoring stations it was observed more than 70 dB.

From the observation it is evident that the noise level was observed comparatively higher in Mahendrapool area and highway area than that of remaining areas. Mahendrapool-Chipledhunga area is one of the busiest city centres of Pokhara valley and in the highway area, there is heavy flow of vehicles with loud speakers. The noise level was observed comparatively lower in the Lakeside area and other inner parts of the valley. The practice of controlling noise level was implemented in Lakeside area to some extent, the declaration of "Vehicle Free Zone" is one of the good examples of it.

Conclusion

The traffic noise level of Pokhara sub-metropolitan city was measured by portable sound meter. The level of sound was found higher than that of international standard in many places of monitoring stations. The sound levels of monitoring stations were found higher in day and evening time than that of morning. The major reason behind the higher level of noise during day and evening time may be the number of road vehicles and hence the road traffic has been increased in day and evening time. During the study it was found that the sharp level of noise was produced by pressure horn, loudspeaker, aged and poorly maintained vehicles and the horn that was used by traffic police during the management of traffic system in the major chowks. The international standard of tolerable sound level is 45 dB and the level of sound above 60 dB is harmful from the health point of view. In this research work the sound level in most of the monitoring stations was found higher than that of above mentioned levels. Therefore, during the day and evening time most of the pedestrians including school going children have suffered from the high level of sound in the valley.

From the study it was found that the higher level of noise was observed from Mahendrapool, Prithivichowk, Chipledhunga, Srijanachowk, Amarsinghchowk, Buddhachowk, etc. and comparatively the lower level of sound was observed from Halanchowk, Harkagurungchowk, In front of Pokhara sub-metropolitan city, Mustangchowk, etc. However the level of sound was found more than 65 dB in all the monitoring stations.

Recommendations

From the study, it can be concluded that the level of sound that was observed in different monitoring stations reveals that it may cause adverse impacts on the health of people and environment therefore following recommendations are suggested in order to control the level of sound in Pokhara sub-metropolitan city:

- Aged and poorly maintained vehicles produce comparatively higher level of sound, so they should be removed from the core city and tourism destination areas.
- Pressure horn should be banned and the traffic personnel also should not blow their siren loudly.
- There should be ban on loudspeaker, cassette players, etc. from core city area.
- The school children and other people who walk frequently through the major roads should use ear muffle and cotton ball into the ears.
- In long term basis the public awareness should be given to the people regarding the adverse impacts of high level of noise and safety measures from it.

- A vehicle free zone should be expanded in the city.
- The concept of urban forestry should be implemented in each side of the highway and roads.
- The government should formulate the standard for traffic noise level.

Acknowledgement

The author thanks Janapriya Research and Consultancy Centre (JRCC), Janapriya Campus, Pokhara, for financial support. Dr.A.D.Mishra deserves special thanks for his suggestions and guidance during research period.

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Causes and Consequences of Internal Migration: In Baglung Municipality

Rameswor Baral

Abstract

This research entitled “Causes and Consequences of Internal Migration in Baglung Municipality” was based on primary data collected in Jan. 2010 from four wards of that municipality. The main objective of the research was demographic and socio-economic characteristics of migrants and causes and consequences of internal migration in study area. The total sample household was 234. The total population was found 981, of which 498 were males and 483 were females. Migration is age, sex and occupation selective. There was heavy concentration of migrant’s population in the age group 20-34 years. The sex ratio was found to be 103.1. Among migrants, married persons were more than unmarried ones. Literacy status was high against the national level. There was large proportion of migrants with primary level attained than others. Among the total migrants, 17.9 percent was engaged in business. Chhetri, Brahmin and Magar were more migratory than that the rest ethnic groups. Most of the migrant was originated from same and neighboring districts. Out of total migrants 30.7 percent of the total migrants reported that lack of educational facilities the main reason for leaving their place origin and 34.6 percent were reported the main cause for selecting the current place was better scope for educational facilities. Majority of migrants i.e. 48.7 percent were found to be staying from 2000-before 2011AD.

Key Words : In-migrants, Out- Migrants, Spatial Mobility, Place of Origin, Place of Destination, Trends and Patterns

1. Background

Migration denotes movements of people from one place to another. This movement may occur from one village or town, within a district or between the districts or community within a country or out side the country. Duration of migration may differ according to distance of the destination. The United Nations Multilingual Dictionary defined migration as a form of geographic mobility or spatial mobility between one geographic unit and another, generally involving change in residence from the place of origin or place of departure to the place of destination or place of arrival (UN,1973:173).Process

of migration is as old as human society. Various scholars have studied the migration process in different parts of the world. They attempted to explain, “Why people move?” at the theoretical level, whereas at the empirical level such as studies are mostly confined to the identification of characteristics, patterns, causes and consequences of migration in various parts of the world. In this study, attempts to represent some literature related to the causes and consequences of migration done in Nepal as well as in other countries of the world.

Lee (1966) formulated a “General scheme into which a variety of spatial movement can be placed”. He divided the forces exerting an influence on migrants’ perception into “push” and “pull” factors. The formers (push factors) are ‘negative’ factors tending to force migrants to leave origin areas whereas the latter (pull factors) are ‘positive’ factors attracting migrants to destination area. According to him, the factors, which affect on the decision to migrate and the process of migration, influenced by four set of factors. They are associated with the area of destination factors, associated with the area of origin, intervening obstacles and personal factors. In early days, there was primitive migration in which the natural forces were vital. However, as the time passed on gradually different types of migration appeared. In early period, natural forces forced primitive people to shift them one place to another but at present there are not only forced migration, but also voluntary migration can be seen. Migration is a result of ‘push’ and ‘pull’ or ‘repulsion’ and ‘attraction’ at both place of origin and destination, balance in terms of efforts of costs to overcomes the obstacle lying between the individual and possible alternative sites. Generally, an individual or a group of people defines migration as change of residence. In the movement prospects higher income, better living standard, employment opportunity and many more. Migration defined broadly as a semi-permanent or permanent change of residence. No restriction is place upon the distance of the movement or upon the voluntary nature of the act (Lee, 1966). Migration is one of the three components of population change, the other two namely, mortality and fertility are biological phenomena, while migration is purely socio-economic one (Mishra, 1980: 254). KC, et al. (1996) showed that the present situation of migration in Nepal. The study concluded the hill and mountain continued as the main areas of out-migration and Tarai is the main migrants receiving areas. According to the study of job opportunities and land for agriculture are the main factors contributing to a large number of in-migrants in Tarai. The study further emphasis that the high level of concentration of infrastructure and other activities in the destination area can be attributed the prevailing situation of the migration. One of the serious problems of population emerging during the last decade is the migration of people from rural-to-urban areas. Most of the metropolitans and large cities in developing countries have experienced a heavy migration of people from rural areas, which warrants national strategic planning to manage, to reduce or to reverse the trends (KC, 1998: 1).

Migration in many developing countries is an important demographic phenomenon. It has great impact on the social, cultural and economic condition in both place of origin and destination. When migration from one place to another occurs then the destination place, get more population pressure, more population that is productive, more utilization of resources and more heterogeneous composition of population. Migration balances the distribution of population and the supply of resources. People movement has always been highly in rich resourceful areas and low in poor resources. It always reflected population and resource relationship (Subedi, 1998: 28). Population increases in rich resource areas and decreases in poor resource areas to the result of migration. In Nepal, internal migration of population has been a notable phenomenon since 1950s. According to the census of 1952/1954, the total numbers of internal migrants in Nepal were 13, 830 persons (CBS, 1952/1954: 259). The 1961 census reported that 1, 78, 437 persons were internal migrants (CBS, 1961: 30). Of the total population, interregional migrants were 5, 09, 921 persons in 1971 (CBS, 1971: 231). Inter-regional further rose 10, 38, 862 persons in 1991, in 2001 census it was reached 14, 53, 045. Likewise, internal migrants to urban areas constituted 13.4 percent, in 1971 16.0 percent, in 1981, 17.2 percent in 1991 and in 2001, it was constituted 23.1 percent. The process of migration has been gradually intensifying the existing settlement problem as well as creating new problems both at the place of origin and destination. Migration is becoming a complex phenomenon in human society. Baral (2000) analyzed causes and consequences of internal migration. He concluded that the low productivity and insufficient land are the main causes of leaving origin, availability of physical facilities, extension of business opportunities reduced the causes of leaving origin but moving of relatives, and friends, education increased the causes of leaving origin. He also concludes that age factor also played significant role in the process of migration.

It poses serious problems and it is not easy to find out uniform trend in migration because of varying from one area to another. In present time, in-migration is one of the major issues for most developing countries. Nepal is also suffering from the critical issues of migration. There are many problems created by the rapid increase of population in Nepal. It is a vital problem and challenging issue for the country, government for the development activities. The rapid growth of population has adversely affected every sector of the country, social services, physical facilities and the political environment. If we succeed to trace-out the causes and consequences related to the high volume of in-migration, it will contribute towards solving those problems that affect the lives of millions of families both in rural and urban areas. Migration process certainly helps for the expansion of urban centers but various sorts of social, economic, cultural, political environment and development problem have started emerging. Rural-urban migration has been apparent in all urban centers. This is particularly important in Tarai and Hill urban centers in recent. Baglung is one of the urban centers of Hill where the impact

of migration can be observed very clearly. The degree of rural-urban migration is mostly from surrounding VDCs of same district and other neighboring districts and other parts of the country rapidly due to the economic development and the availability of other facilities. In-migration is directly concerning many changes in demography and has created imbalance between population and resources.

Rural-urban migration has been apparent in all urban centers. This is particularly important in Tarai and Hill urban centers in recent. Baglung is one of the urban centers of mid Hill where the impact of migration can be observed very clearly. The degree of rural-urban migration is mostly from surrounding VDCs of same district, other neighboring districts and other parts of the country rapidly due to the economic development and the availability of other facilities. In-migration is directly concerning many changes in demography and has created imbalance between population and resources. This study is concerned with Baglung municipality, which is rapidly urbanizing town of the Nepal and it has been growing very fast. This is due to the influx of people mostly from surrounding hill districts, Mustang and other places of the country. It is getting more population day by day. The continuous flow of migration in Baglung reasons has emerging some important research questions such as:

1. Why Baglung has attracted more people from different areas?
2. What are the socio-economic and demographic features of migrants?
3. What are the trends and flow of migrants?

The main objective of the study:

- To assess the demographic and socio-economic characteristics of the migrants in the study area
- To analyze the causes and consequences of migration in the study area

2. Data and Method

This study is based on primary sources of data. Primary sources of information are collected from the field survey by direct interview with the head of the household based on migration related structural questionnaire. Baglung municipality consists of nine wards. Out of nine wards, four wards are selected for the study based on probability proportion to size method. This study consists only of the quantitative aspect of the sample population. The Baglung municipality consists of 4,847 households (CBS: 2003). Out of these, only 234 households of perceived migrants who are residing at the study area before one year ago from the time of field survey are enumerated in each selected ward. This study consists 4.82 percent of the total households as a sample.

Results and Discussion

3. Background Characteristics of Household Population

3.1. Caste/Ethnicity

Among the various characteristics of migrants, ethnic composition is major component, which directly affects migration. According to this study, the household population of migrants of Baglung city is the composition of different ethnic groups.

Table 1

Percentage Distribution of Household of Migrant's by Caste/Ethnicity, Baglung Municipality, 2010

Caste/Ethnicity	Number of Household	Percent
Brahmin	33	14.1
Chhettri	126	53.8
Magar	33	14.1
Newar	21	8.9
Gurung	15	6.4
Kami, Damai and Sarki	6	2.5
Total	234	100

Source: Field Survey, 2010

In the study area, most dominant ethnic groups were chhetri constituted 53.8 percent. Brahmin and Magar come in second position constituted 14.1 percent, Newar contributed 8.9 percent and followed by Gurung 6.4 percent, the households of Schedule casts include Damai, Kami, and Sarki have only 2.5 percent.

3.2 Family Size

There are more chances to migrate from large family size and the family size considered as one of the major push factor of migration. The above table demonstrates that migrants with small size less than four persons constitute 21.7 (51) percent households. Likewise, 64.1 (150) percent households have their family size between 4-6 persons. 14.2 (33) percent households have family size 7 person and above per household. The average family size was 4.19 people per household, which was slightly lower than national average 5.4 (CBS, 2003).

3.3 Age-Sex Structure

Age sex structure of the population is an important variable in the study of population dynamic. In study area, 981 persons were enumerates from 234 households. Among them,

498 (50.7 percent) were males and 483 (49.3 percent) were females. The median ages for males were 24.5 years and for female were 23.6 year. It means the sample people were relatively adult. The sex ratio of the population was 103.1. Which was higher than national (99.8: 2003: CBS) level.

Table 2
Percentage Distribution of Household Population by Five Year Age Group
According to Sex, Baglung Municipality, 2010

Age Group	Male		Female		Total	
	Population	Percent	Population	Percent	Population	Percent
0-4	12	2.4	36	7.4	48	4.9
5-9	42	8.4	54	11.1	96	9.8
10-14	81	16.2	54	11.1	135	13.8
15-19	60	12.1	45	9.3	105	10.7
20-24	54	10.8	69	14.2	123	12.5
25-29	42	8.4	66	13.6	108	11.0
30-34	48	9.6	54	11.1	102	10.4
35-39	30	6.1	33	6.8	63	6.4
40-44	42	8.4	30	6.2	72	7.3
45-49	30	6.1	12	2.4	42	4.3
50-54	18	3.6	15	3.1	33	3.3
55-59	9	1.8	6	1.2	15	1.5
60 +	30	6.1	9	1.8	39	4.0
Total	498	100	483	100	981	100

Source: Field Survey, 2010

In the study area, 981 populations were enumerated. Out of them 498 were males and 483 were females. The sex ratio of study population were 103.1 indicated that the majority of the population were males in total population. The Above table shows that the distribution of household population on basis of age and sex. the highest proportion of males population is in age group (10-14) 16.2 percent there after (15-19) constituted 12.1 percent, age group (20-24) 10.8 percent, age group (30-34) have 9.6 percent and the age group (55-59) have constituted only 1.8 percent respectively. For the female the household population highest proportion constituted in age group (20-24) 14.2 percent, than age group (25-29) 13.6 percent, age group (5-9) 11.1 percent, age group (30-34) 11.1 percent, age group (15-19) were 9.3 percent, age group (0-4) 7.4 percent, age group (35-39) 6.8 percent and lowest proportion of female were age group (55-59) 1.2 percent respectively. The old aged female populations were lower than males.

3.4 Literacy Status and Educational Attainment

Education is one of the most important social characteristics of population. It also enhances social, economic, political development and civilization. Literacy and educational qualification are other vital indicators of migrant's social status. There are the crucial factors for not only availing employment opportunities created in the process of modernization but also for communication with out side the world. The literacy status of migrants are usually better then the rest of the population. This is probably because of a person would be better able to make the migratory movement if she/he is literate.

Table 3

Percentage Distribution of Household Population Aged 6 Years and Above by Literacy Status & Educational Attainments, Baglung Municipality, 2010

Literacy Status	Number of household	Percent
Literate	804	86.2
Illiterate	129	13.8
Total	933	100
Educational Attainment		
Informal Education	75	9.3
Primary Level	207	25.7
Lower Secondary Level	135	16.8
Secondary Level	132	16.4
S.L.C	105	13.1
Intermediate	90	11.2
Bachelor and Above	60	7.5
Total	804	100

Source: Field Survey, 2010

Above table, shows that out of total 933 population aged 6 years and above 86.2 percent people were literate which is higher than national level 54.1 percent and only 23.8 percent population were illiterate. Out of total literate, most of the populations about 25.7 percent were passed primary level followed by lower secondary level 16.7 percent, Secondary level 16.4 percent, people who have passed SLC level were 13.1 percent, intermediate level were 11.1 percent, Informal education were 9.3 percent and bachelor and above were only 7.4 percent.

3.5. Occupational Status

Occupational status is another factor, which reflects the socio-economic status of a person.

The below table shows the large proportion of population aged 10 years and above in their current place of residence were students 24.2 percent followed by business 17.9 percent, services and housewife both have constituted 13.2 percent, daily wages 11.8 percent, Agriculture 7.5 percent, foreign employment 6.5 percent and foreign army have constituted only 5.7 percent respectively.

Table 4

Percentage Distribution of Household Population Aged 10 Years and Above by Occupational Status, Baglung Municipality, 2010

Occupations	Number of population	percent
Agriculture	63	7.5
Service	111	13.2
Business	150	17.9
Daily Wages	99	11.8
Foreign Army	48	5.7
Foreign Employment	54	6.5
Housewife	111	13.2
Student	201	24.2
Total	837	100

Source: Field Survey, 2010

3.6. Ownership of House

Ownership of house is one of the important indicators of economic indicators/status of our society. Therefore, the study also collected information about house ownership of migrants at current place of residence. Majority of the migrants 69.3 (162) percent have owned house and only 30.7 (72) percent migrants resided at rented house or no owned houses.

3.7. Causes of Migration from the Place of Origin

Cause of migration as known as push factor. Push factor refers to the poor economic condition and the resultant economic misery or lack of opportunities for the advancement. Which push people out of the origin in search of livelihood to get better opportunities. The push factors are those factors that more or less compel people to leave the origin. The cause of migration can be either positive or negative at the both places. There are many push factors as a cause of migration resulting to leave their place of origin.

Table 5**Distribution Migrants by Cause of Migration from Place of Origin (Push Factors), Baglun, Municipality, 2010**

Causes of Migration	Number of Migrant	Percent
Due to sale of Land	12	5.1
No land in Origin	3	1.2
Lack of Business Prospects	63	26.9
Lack of Educational Facilities	72	30.7
Lack of Job	27	11.5
Due to Marriage	24	10.2
Social and Family Disorder	3	1.2
Transfer of Service	18	7.1
Land was Previously Near	6	2.5
Fear of Natural Calamities	6	2.5
Total	234	100

Source: Field Survey, 2010

Above table, shows that the cause of migration of migrants due to different reasons are no educational facilities in origin 30.7 percent, lack of Business prospects in origin were 26.9 percent, lack of job 11.5 percent, due to the marriage leave their origin were 10.2 percent, due to the transfer of service were 7.1 percent, due to sales of their land were 5.1 percent, land was previously here were 2.5 percent, fear of natural calamities were 2.5 percent, no own land in the origin were 1.2 percent, due to the social & family disorder were 1.2 percent respectively.

3.8. Reasons for Selecting the Current Place of Residence

The reasons for selection of destination as known as pull factors, which encourage migration to particular area. The factors such as physical facilities, employment /economic opportunities, presence of relatives and extension of business and other factors attract people to migrate in the particular area.

Table 6**Distribution of Migrants by Reasons for Selecting (Pull Factors) at the Current Place Of Residence, Baglung Municipality, 2010**

Reasons for Selection	Number of Migrants	Percent
This Place was Near From Birth Place	15	6.4
Better Scope of Education	81	34.6

Transfer of Job	45	19.2
Extension of Business	48	20.3
Urban Facilities Available	36	15.3
Close relative living Here	9	3.8
Total	234	100

Source: Field Survey, 2010

The above table shows that, the distribution of migrants by reasons for selecting the current place of residence regarding different reasons. The most attractive factor attract migrants to the destination seemed to better scope of education were 34.6 percent and extension of business 20.3 percent. Select that place due to the transfer of job were 19.2 percent, urban facilities are available in that place were 15.3 percent, this place was near from the place of birth 6.4 percent and close relative living here were only 3.8 percent respectively.

4. Conclusion

Migration is one of the most important factors of population change. It may affect the socio-economic and demographic characteristics of migrants at both place of origin and destination. This study attempts the relation between some demographic and socio-economic characteristics with migration in Baglung municipality. Migration towards study area is not a recent phenomenon. In the study area, population mobility is increased rapidly from rural areas. This increased the population pressure, creation of infrastructure and concentration of development activities that created opportunities for employment in the urban area but created various sort of problems.

Total populations of 981 were enumerated in 234 households along with 50.7 percent were males and 49.3 percent were females. The median age for the sample population were find about 24 years indicating adult population. The average family size was finding 4.19 people per household indicating medium family size of the study population. Hinduism is the dominant religion in Baglung municipality. In caste/ethnicity, Chhetri were 53.8 percent, Brahmin and Magar both were 14 percent most dominated ethnic groups. Literacy status was higher in this area i.e. 86.2 percent population were literate. 25.7 percent sample population has passed primary level. Majority of the population 17.9 percent were engaged in business sectors. Income level reveals average economic status in his area. The majority of the households 42.3 percent have earned average income Rs. 5,000-9,999 per month. Nearly 69.2 percent households have their own house in the city.

About 48.7 percent of the total migrants stayed at current place of residence during 2000 to the time of study. About 30.7 percent of the total migrants left their place of origin due to the lack of educational facilities in origin. About 34.6 percent migrants reported

the reasons for selection of current place were better scope for education facilities. The finding of internal migration in Baglung municipality is the availability of physical facilities, social amenities, chances of greater opportunities, and presence of relatives is the main cause of migration. On the other hand, respondents reported that these facilities were scarce in the origin. Therefore, push factors of the origin and pull factors of the destination may be the cause of out migration from their origin. The findings of the study support the Lee's model. Most of the migrants were vary young and adult age group (20-39). Migration also sex selective. Majority of the migrants were literate. Majority of migrants engaged in business, services, household work, foreign army and employment. In the case of caste/ethnicity, Chhetri dominated. In the study area where migrants from different socio-economic and cultural background were resided as a result, all sort of coercion developed and brought different forms of social changes in the society of study area.

In-migration is the result of the distribution of unbalanced natural resources and development in different parts of the country. Negative factors such as lack of economic prospects, employment opportunities, educational facilities and health services at place of origin have resulted into significant impact at destination in terms of increased population pressure and over utilization of resources. Therefore, essential to reduce the volume out migrants for rural areas though active of area specific development planning at origin.

Adopt sustainable regional development strategies, the growth of small-medium size urban centers and sustainable development in rural areas. Provides incentives and encourage the redistribution and relocation of industries and business units from urban to rural areas. In addition, encourage for establishment of new industrial, semi urban center and business units in rural areas. Increase the capacity and comprehensive of municipality authorities to manage urban development, to safe guard the environment, to eliminate the health and social problems relating from over crowd and man made disasters.

Acknowledgement

The author sincerely thanks to the Janapriya Campus Research Committee (JCRC) for providing financial support for the research entitled *Causes and Consequences of Internal Migration in Baglung Municipality*. The author is also grateful to Mr. Devi Lal Sharma for his kind cooperation in reviewing and suggestions of this paper.

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Road Construction impact in Trekking Tourism on the Round Annapurna Trail

Shreekanta S. Khatiwada

Abstract

Tourism is one of the fastest growth industries which contribute for the socio-economic transformation of the host country. Nepal is popularly known as adventure destination in international tourism market. Mountaineering, trekking, river rafting, Jungle safari are some of the notable adventure activities that tourists involved to meet their satisfaction in Nepal. The tea house trekking in Annapurna, Everest and Langtang region are the unique and popular adventure tourism products of Nepal. The sustainability of tourism development of Nepal is possible only with the proper management of these trekking regions. In this context this paper tries to assess the road construction impact on the trekking tourism in The Round Annapurna trekking trail, on the base of series of interaction programs and questionnaires schedule with the respective stakeholders on the way of the Round Annapurna Trail.

Key words : Adventure, Trekking tourism, road construction, tourism products, Sustainability etc.

I. Introduction

Nepal is a mountainous country situated at the heart of Himalaya and northern part of Indian sub continent. The major part of this country is covered by beautiful mountains and hills of contrast land setting and diversity of the flora and fauna. Likewise these mountains and hills are popular rural settlements of ethnic people with their cultural heritage. Hence some of the places has been developed as popular destination for the tourists and become the basis for tourism development. Nepal has become internationally popular destination for the adventure seeker especially for the mountaineering and trekking tourism. Among the trekkers in Nepal about 65 percent of them prefer to trek within Annapurna region likewise about 40 percent tourists who visit Pokhara prefer to trek in different trails of the Annapurna region including the Round Annapurna Trek as well (MOTCA, 2010).

The National Planning Commission of Nepal decided to construct the motor able road to connect the Manang and Mustang district in national road network, as part of the

government poverty reduction strategy of the tenth five year plan (2002 - 2007). The constructions of the motor able roads have been thought to pose a likely impact on the livelihoods of rural people in Annapurna Region. The construction obviously impacts the natural, social and economic setting of the place which is perceivable in the change in rural economy as most of the enterprises and business are tourism based. More than that, Annapurna region is ecologically sensitive area characterized by fragility, marginality and inaccessibility. The place is also gaining international significance for its famous trekking routes with several eco-tourism hot spots.

The effect of the construction of the motor able roads which can undoubtedly pose a threat to various tourism products and services like the natural beauty of the place, landscapes, wildlife and the challenging and adventurous trekking routes in ACA. As transportation and travel can be discussed without taking tourism into consideration but tourism cannot thrive without travel because it is one of important component of tourism development (Sorupia, 2005). This statement focuses the importance of transportation on tourism. However, transportation and tourism in ecologically sensitive area like Annapurna should be looked over by separate eyes that consider the environmental services more importantly.

Talking about the alternative trekking routes for the Annapurna Circuit, a researcher mentioned that the roads would improve the socio-economic situation of the majority of local people. Markets would become accessible for their products and consumer goods would become cheaper. However, challenges such as more pollution, risks of landslides, and threats to biodiversity & traditional culture would come along with the roads. Besides the negative impact on ecology, again once vehicles started plying the road, trekkers would bypass most of the villages and their lodges would disappear, hampering the local economy largely dependent on tourism (Poel, 2006).

Status of Trekking Tourism in Nepal

Nepal was known as the standard of tourism country where tourism sectors contributes about 4 percent of the total GDP and about 16 percent of foreign currency (Chauhan, 2004). Even today tourism has become the backbone of the Nepalese economy which contributes 2.4 percent of GDP and 8.1 percent of foreign exchange (MOTCA, 2011). Visit Nepal Year 1998 was really a milestone for the tourist arrivals and development of village or rural tourism activities in Nepal. But immediate that success due to the political insurgency over the country tourism industry was badly affected for last ten years. After the political settlement and restoration of peace in 2006 the tourists' arrivals has again geared up in Nepal. Out of the 602,876 tourists 230,799 visited Pokhara in the year 2010. Likewise the length of stay of tourist is 12.6 days and the purpose of visiting to Nepal recorded as 21.0 percent for trekking and mountaineering, 9.0 percent pilgrimage and

29.6 percent are holiday pleasure (MOTCA, 2009). The latest trend of tourist arrival is favored by the neighboring and SARC countries which could be one of the positive symptoms for the sustainability of tourism in Nepal.

Nepal was formally opened to the foreigners since 1950. After the successful summit of Mt. Annapurna I in 1950 and Mt Everest in 1953 Nepal got its popularity in mountaineering and trekking. However the systematic development of tourism has been started since 1960. Literatures on Tourism in Nepal suggest that there is a huge potential for the mountain tourism or more specifically trekking tourism in Nepal (Sharma, 2010). Mountain tourism in Nepal constitutes between 20-25% of total volume of tourism in last 20 years. The number of trekking tourist in Nepal shows the increasing trend mostly in Annapurna (68%), Everest (24%) and Langtang (8%) regions (MOTCA, 2011). However, it is an important concern to preserve the tourism products and increase its value to sustain the trekking tourism in Nepal.

Pokhara is a popular tourist destination after the capital city Katmandu of Nepal. The commercial activity of tourism has been started since 1970 in Pokhara however more than 60 percent hotels were established only after the restoration of democracy i.e. after 1990 (Khatiwada, 1998). Among the tourists visiting Nepal in an average about 28 percent of them visit Pokhara. But the number of visitors has been increasing every year. Pokhara is the gateway or rest place for the world famous the round Annapurna trek and Annapurna Sanctuary trekking routes. The rural tourism activities on the way to major trekking routes and the ethnic villages are the backbone for the improvement of the livelihood of local people, where 88,418 trekkers visited Annapurna Conservation Area in 2010. (ACAP, 2011)

Trekking Tourism in Annapurna Region

Annapurna Conservation Area region's steep topography offers a multitude of biodiversity with 1,226 species of plants, 474 species of birds, 101 mammals, 22 amphibians and 39 species of reptiles (NTNC, 2009). This rich biodiversity has generated complex symbiotic relationships between plants, animals and humans. Similarly, the area also boasts the world's 10th highest peak, Annapurna (8091m) and the world's deepest river valley, the Kali Gandaki, which intersects the Dhaulagiri and Nilgiri Ranges (Gurung, 2036). These factors have contributed to making the Annapurna the most popular mountain tourism destination in Nepal. Hence, the area has been recognized as one of the best trekking destination for international tourists coming to Nepal.

Annapurna region is basically famous for trekking and mountaineering because of its contrast land setting and rich biodiversity with scenic villages of different ethnic community settlements. Adventure activities like hiking, trekking, mountaineering, birds watching and observing wild lives of mountain and hills are the major attractions and

activities for the visitors that we commonly find in ACA area. Tourism management in ACA seems a good example of community involvement and participation. Moreover, the tourism revenues have helped to restore degraded features of the natural and cultural environment hence it has become the most popular trekking destination in the Nepalese Himalayas (Nepal, 1999). The number of tourists visiting the area has increased steadily since the late 1980's, until the onset of a political conflict in the country, which has led to a sharp fluctuation in tourism since 2001. ACA was created partly in order to alleviate environmental degradation linked to trekking tourism and sustainable development of tourism is one of the principal goals of ACA management. About 42 percent tourists visiting Pokhara visited ACA especially for trekking purpose (MOTCA, 2011). Ghorepani, Ghandruk, Jomsom, Muktinath, Lomanthang, Thorong-la Pass, Annapurna Base Camp, Manang, Tilicho are the sites that are mostly visited by the tourist in the Annapurna region. It has lured a large number of internal and external tourists every year. Trekkers are charged Rs 200 (SAARC countries) and Rs 2,000 (other countries) as entry fees and use that fund for the conservation of the ecology and development at the local level (ACAP, 2010).

There are several trekking routes in ACA including the RAT or Annapurna circuit and Annapurna sanctuary which have been considered as one of the most beautiful treks in the world. Large number of tourist come for trekking in ACA and it has ultimately supported the rural communities, through hotels, restaurants, cultural shows and exhibitions and various other income generating activities. The tourism market of this region is mainly based on the various trekking routes including famous The Round Annapurna Trail or Circuit. There are over 1000 lodges, tea shops and hundreds of other subsidiary services to cater to the trekkers and pilgrims with 11 tourists check post with in ACA (NTNC, 2009). The mixed versions are available about the road impact on ACA region, it is likely to reduce the number of tourists who come to this region for trekking and in the mean time, see and experience its unique scenery and culture. On the other hand internal tourism will increase to see the beauty of nature like Tilicho Lake and other places of religious importance that will attract more people when the road makes them more accessible (NTNC, 2009).

The Round Annapurna Trek

The Round Annapurna trek known as one of the worlds famous was ranking out of ten trekking routes in the world till last decade. It is popular among the trekkers as unique, adventurous and peculiar trekking routes in national and international tourism markets. The whole part of the RAT falls within the Annapurna Conservation Area (ACA) and passes through five districts Lamjung, Manang, Mustang, Myagdi and Kaski in Marshyngdi and Kali Gandaki river valleys. Formerly it was started from the Dumre of Tanahun district and ended at the Purano Tundikhel of Pokhara. The trail of the RAT

follows the Marshyangdi and Kaligandaki river corridor. The trail passes through the deepest gorge of Kali Gandaki at Dana of Myagdi district to high altitude of 5416m Thorong-la pass in the boarder of Manang and Mustang districts.

Tourism activities that have been developed on the way to the Round Annapurna Trek and others side trekking routes have supported the livelihood and improve the living standard of local community people of the area. Looking its popularity in international tourism market the sustainable approach need to be follow for the further improvement of tourism activities. The construction of motor able road through Kaligandaki and Marsyangdi river valleys has destroyed the trekking trail of the RAT. The construction of the road has shortened trekking days within 10 days from three weeks and as it seems the direct effect to the tourism entrepreneurs on the trailside. Despite the evidence of bringing development to rural areas in this mountainous area of the Himalayas, road building can be very controversial as it may damage the environment or interfere with trekking tourism in the region (Meyer, W. 2008). However, the roads are the infrastructures for development and it is not possible to build roads without some disruption to the environment but it is an utmost concern to insure that the road development in the places have a minimal effect upon the fragile nature as it largely impacts upon the trekking tourism and also to large sum of people who are running the tourism based enterprise in the region.

One of the ways to provide the flavor of Annapurna circuit trek for the trekkers as usual exciting is the alternative trek rather than motor road. Infrastructure with socio environment set up is most even in new trail for the tourist's attraction. 'To keep trekkers coming, available alternative routes to replace tractors/motorbike roads should be signposted and opened in the short term and for the long term some new trails and suspension bridges need to be constructed to make a circuit that does not follow the vehicle roads'. Likewise 'most visitors thinks that the road will destroy the environment, the culture and the trekking in the area, but would be good for business, income, quality of life and tourism opportunities' (Poel, 2006).

All such reports and study coherently speak that, the changing medium and mode of transportation is ultimately changing the way as the hotel and lodge owners used to follow previously before the construction of the roads. Hence the current situation of road construction and its effect to the community people and different stakeholders is necessary to study and analyse the impact of motorable road for the sustainability of trekking tourism. Any change in the medium of access whether trekking routes or motor able roads therefore, fluctuate in the rate of visitors coming in the region, their length of stay and type of tourist. Also the construction of the road increases the accessibility, opportunity, networks and linkages.

The construction of the road can also pose environmental threat due to landslides,

loss of vegetation which may hamper the fragile area. This may put the environmental services and the internationally famous trekking routes at stake. Hence an attempt has made to assess the likely impacts of road construction in the round Annapurna trekking trail through this paper. The overall objective of this paper is to analyse the road construction impact on the trekking tourism in the Round Annapurna trek however the specific objectives are as follow:

1. To assess the tourism entrepreneurs perception about the road construction on the Round Annapurna Trail.
2. To assess the local community people perception about the road construction on the Round Annapurna Trail.
3. To analyse the socio economic & environmental impact of road construction on the Round Annapurna Trail and suggest the corrective measures.

II. Data and Methods

This study is mainly based on the information from primary source with the respective stakeholders however the secondary data from the various sources have been used as well. The detail procedure of the research work and methodology are mentioned as given below:

Population

This paper is mainly based on focus group discussion hence the population of the respondents were tourism entrepreneur on the trail of Round Annapurna Trek, local leader of different political parties, members of different committee from the civil society like mothers' group, youths' clubs, Conservation Management Committee and Tourism Management Sub Committee under the different unit office of ACAP, school teachers and civil servants at local government authority and NGOs staffs. There were 185 stake holders of different background and the ration of female to male respondent was 8:29. The majority of the respondents were hotel and lodge owners i.e. 31 percent and following by farmers 26 percent. Likewise businessman and job holders were 22 and 17 percent respectively.

Research Design

The primary information of the paper received from the response of local community people like farmers, local leaders of political parties, business man, job holders & tourism entrepreneurs. The survey was done in the summer season of 2011. There were 12 interaction programs conducted in the different points of The Round Annapurna Trekking trail. They were held in Bhulbhule, Bahun danda and syange in Lamjung, Tal and Dharapani of Manang district; Ranipauwa, Kagbeni, Jomson, Marpha, Tukuchhe,

Kobang and Let of Mustang, and Tatopani & Galeshwor of the Myagdi districts. The Programs were designed as interaction cum workshop, so that respondents could express their views through dialogue and by filling the questionnaires as well. At the same time the views and opinions were collected with local as well as policy level political leaders, tourism experts, representatives of government line agencies and the other related organizations through dialogue & interactions.

In order to address the research questions various sources have used to collect the secondary data. The major source of secondary data that used in the paper is form ACAP office through different annual and research reports. Other information were collected from the publication of Ministry of tourism, Nepal Tourism Board, reports of the past research work in academic institutions, Associations of tourism entrepreneur's and tourism related NGOs & CBOs etc.

Methodology

The paper is based on descriptive method however the collected information from different sources have edited in tabular format and compared to make the clear sense of received data. Further the received information have analyzed by using simple statistical and mathematical tools like measurement of central tendencies, percentage and ratio to compare and find the conclusion of the research questions as mentioned in this paper. In order to get the conclusion related with the research questions like socio economic and environmental effect on tourism due attention has given for the views, experiences and practices of local political leaders, community leaders, civil society member from different committee, women group, youth clubs, tourism related business men, school teachers, civil servant and other job holders.

As a descriptive study the various aspects of socio economic and environment related issues were discussed in the interaction program and the questionnaire as well. The effect on their tourism business, income, job opportunity, marketing of handicrafts and local product, occupational change and illegal trading practice of valuable goods in economic aspect and cultural and language influence, conservation of cultural heritages, problem of noise and air pollution, landslides, deforestation, wastage and garbage problem in environmental side are some of the notable variables that discussed and analyzed in the paper.

III. Discussion and Findings

Out of the total arrivals of tourists in Nepal the purpose of trekking is 21.0 percent where majority of them about 61percent trek in Annapurna region following by about 26 and 8 percent in Everest and Langtang region.

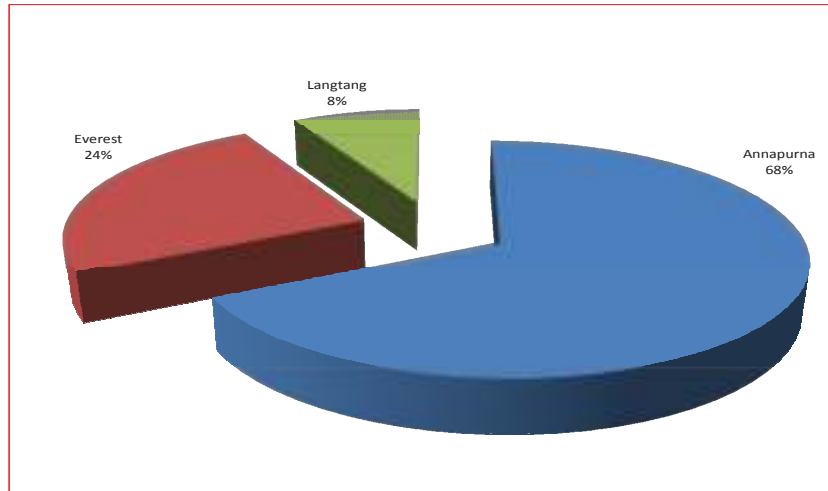


Fig. 1 : Visitors in Different Trekking Zone of Nepal in 2010

Likewise 38.3 percent tourists visited Annapurna region out of total visitors of Pokhara (MOTCA, 2009). Among the total trekkers of Nepal over 68 percent prefers to visit Annapurna region. Hence due attention is required for the sustainability of trekking tourism in Annapurna region including the RAT. Road has not brought development only but destruction of natural environment and social absurdities as well. The poor and marginal income groups are affected more from road construction and opportunities goes with the upper class.

The livelihood of the large group of rural people dependent on more than thousand tourism based enterprises on the way of the RAT. They are also at stake as the constructional works have posed threat to the rate of incoming tourist, their length of stay and the type of tourist as well. The socio-economic and cultural status and activities of the rural people are also vulnerable because of the changing scenario due to road construction. Because the road construction is associated to the change in living standard, social harmony, security and ownership of the environmental services that the Annapurna region provides. Hence there is a strong linkage of road construction with rural livelihoods and trekking tourism in the ACA.

Socio Economic Impact of Road Construction

- The majority of the respondents 38.37 and 33.51 percent claimed good and very good socio-economic impact of tourists' arrival in the study area as it has become the source of income by business and employment opportunity.

- The significant number of the respondents i.e. 61.62 percent claimed very bad impact of road construction in trekking tourism mainly environmental problem like sound and air pollution and destruction of fragile sloppy & cultivable land where as only 8.64 percent of them was in favor of good effect.
- Respondent shared as due to road construction decreases in the number of visitors and some of the local entrepreneurs displaced from tourism business like hotel and lodges and their usual settlements from Tatopani of Myagdi and Ngadi & Syange of Lamjung districts.

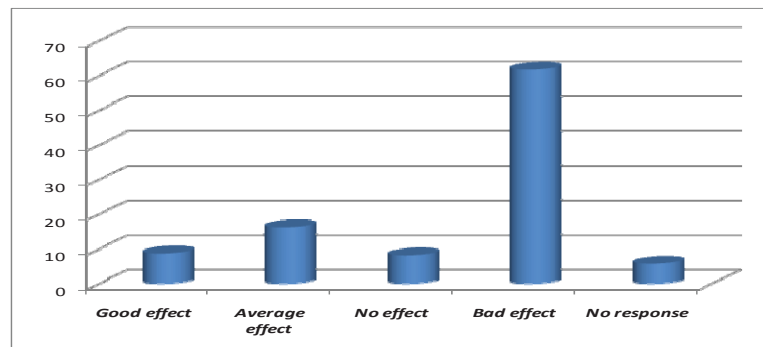


Fig. 2 : Impact of the Road Construction on Tourists' Arrival

- In case of socio-economic development 30.27 percent respondents claimed as good effect to supply daily consumption goods and opportunity to sales their local products by the road construction where as 40 percent of them concerned in the average effect only.
- Among the respondents 35.67 claimed that increase in tourist arrival on the RAT provides jobs opportunity to the local people and followed by 34.59 percent said opportunity to sell their local products.
- Majority of the responded claimed that due to the construction of motor roads, crisis seems in traditional skill base occupation like agro farming and cottage industry and even their original cultural activities singing song and life style replaced by imported one which decreased the attraction for tourists and income to the local people.
- 31.89 percent respondents claimed that locals are benefitted to get knowledge of foreign language and culture from trekking tourism followed by 20.54 percent claimed its contribution for the preservation of cultural heritage as tourism product.

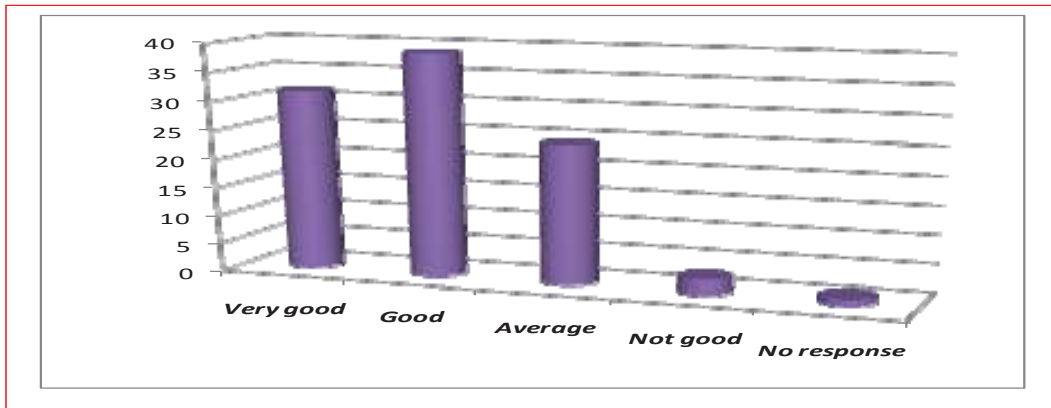


Fig. 3 : People Perception on Socio-economic Development & Tourists' Arrival

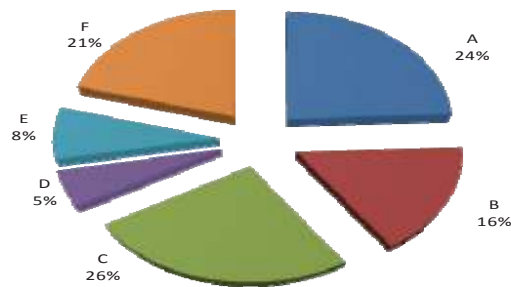
- Majority of the respondent from tourism entrepreneurs or owners of the hotels and lodges in the trekking trail complained to trekking guides that they are not well trained and tourism friendly, always complain about services, bargaining on the menu & ordered cheap items of food to their guests and do not deal properly.
- About the negative impact of tourist arrival 32.39 percent did not like to response as a entrepreneurs they want more flow of tourists and 25.40 percent of them responded as the over influence of foreign language, culture, and life style in the local community.
- The hotels and lodge owners are in problem from their investment in tourism business like constructing building for hotel and lodge but not getting the tourists. Likewise labors and porters are in problem of unemployment as replaced their work by vehicle due to road construction through trekking trail.
- Majority of the responded shared the problems of road construction to the marketing problem of the local agro product like millet, maize, buck wheat due to supply low quality cheaper food grain from Terai.
- About the negative effect of road construction 31.89 percent of them did not like to response because the local community seems strongly infavor of motor road for the name of development where as 22.19 percent of them claimed on the effects of the local means of transportation like mule, horse and porters.

Environmental Impact of Road Construction

- A significant number of the respondents i.e. about 37 percent suggested developing alternative trekking trail and 23 percent suggested not to construct the road with trail, where as only 3 percent suggested to stop the road construction and other

21 percent suggested constructing the environment friendly green road the way of the RAT.

- From the trekking tourism or increase in tourist arrivals in the RAT 45.42 percent of the respondents claimed as negative impact on the natural and cultural environment of the local community. It seems that tourism has not become community friendly in Annapurna circuit hence need ecotourism practice i.e. benefit sharing with local communities.
- Due to the bomb blasting in the process of construction of the motor roads destroys the fragile land surface, natural vegetation and loss of limiting cultivable land. Due attention is required to conserve the natural environment and cultivable land being degrade and destruction while constructing the motor roads.



A = Deforestation & Illegal trade B = Poaching & illegal trade of wild animal
 C = Soil erosion & landslides D = Degradation of traditional culture & life style
 E = Problems of Illegal trade of cultural products F = No Response

Fig. 4 : Effect of Road Construction on the Cultural & Natural Environment

- About the positive impact of road construction on trekking tourism 33.5 percent of them did not response however, 22 and 21 percent of them claimed that it makes easy for transportation and tourist can utilize the short time to trek within a week for the Annapurna circuit respectively.
- Majority of the respondents i.e. 57.29 percent showed their concern on bad effect like air and sound pollution, wastage and garbage problems in the environment by the construction of the motor able roads on the way of RAT which reduces the trekkers.
- About 26 percent of them claimed for the negative effect on soil erosion, destruction of land and landslides problem, where as 24.32 percent of the respondents showed the problem of deforestation and illegal trade of forest product including the herbal plant, fossils and wild animals. Poaching activities

could increased hence need due attention from the local community and concerned administration and security agencies.

Conclusion

- The responded from the community and civil society members favored the motor road construction for socio economic development of their localities but wanted to develop alternative trekking trails and tourism activities with new products in their localities.
- Tourism entrepreneurs have displaced from their location due to road construction so alternative trekking route need to start even from Besisahar of Lamjung and Beni of Myagdi and well link with present settlement places.
- Need to explore alternative trekking route on the either sides of Marshyangdi and Kali Gandaki River through the old trail of the round Annapurna trek and need to explore, develop and promote the new tourism products on the way or the adjacent sides of the RAT and promote community based home stay tourism at local level.
- Negative cultural impact seen especially among the youths from tourism activities, so need awareness training, focusing youth for positive change towards their traditional cultural value and importance.
- The problem of low quality tourists has been increasing day by day so the minimum expenditure amount per day should be fixed with clear rules for the quality tourism and to increase the length of stay from the concerned government authority.
- The RAT and other trekking trails of the Annapurna region should be declared as special tourism zone accordingly need to provide training about environment and tourism education in school and community level as well.
- Illegal collection and supplying the fossils (Shaligrams) in huge quantity need to discourage by punishing or penalty charge with establishing well equip manpower check post in the support of local authority and community.
- Motor road regulation mechanism should be formed in the coordination of local administration, security, community and Vehicle owner to control the speed, pressure horn and standard of the vehicle and the motor roads need to be managed with both sides greenery to manage environmental pollution and effect of climate change, due to road construction and regulation of heavy vehicle.

- Need to develop alternative routes for trekking besides the RAT, exploring sight scene spots and new products and disseminate them by booklet, brochures, map, leaflets and other promotional material about the new trail and scenic spots.
- Due attention should be given to preserve the Natural environment (forest and wildlife), arts, culture, temple monastery and cultivable land for sustainable tourism development while constructing motor roads specially in Manang and Mustang area.
- Local leaders of political parties, civil society Community leaders and experts suggested not to construct the motor road even further from the human settlement area like after Muktinath to Thorang pass, Manang to Tilicho lake and Tilche village to Bhimtang of Manang district to preserve the natural beauty of these places and reduce the effect of climate change. As there are no more human settlements to use the vehicle service and highly sensitive fragile land and mountain ecology would be disturbed.

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ZOOTHERAPEUTIC USES OF SOME ANIMALS BY JALARI IN POKHARA VALLEY

Shubhas Chandra Bastola

Abstract

Pokhara valley is rich in biodiversity. Since ancient time human life is closely related with different types of animals for the traditional medicinal purpose. Present work studies and documents zootherapeutic knowledge of ethnic group Jalari in pokhara valley. Methods apply for this study such as participant observation, semi-structured interview and focus groups discussion have been employed to collect data. It is found that from the study different animals play an important role in their traditional zootherapy. It is found that all together nine different animals were reported as being used in 18 traditional zoo-therapeutic remedies for ethnic group Jalari. Body part such as quills, intestinal contents and viscera, flesh, a piece of nose, blood, yellow fur, bile of large and fearfull animals are normally used as charms for spiritual healing and for overall well being. Such animals should be kept under higher priority of conservation.

Key words : Jalari, zootherapy, biodiversity, ethnic group, remedies.

Introduction

Nepal, a Himalayan kingdom, is a small land locked mountainous country with an area of 1,47,181 sq.km. Which is no more than 0.1% of the words land surface. It is famous for biodiversity in the world.

Pokhara valley is situated in the western region of Nepal. It is situated between 84° 00' E longitude and 28° 13' N Latitude. It is 200 km west from the capital city of Kathmandu. The area of Pokahra valley is about 900 sq. km. The valley has two municipalities, Pokhara sub-metropolitan city and Lekhnath municipality. The present population of Pokhara is 1,73,349 and 31,642 households respectively. Likewise the Lekhnath municipality has 45,878 population and 10,282 households. Pokhara sub-metropolitan city has 18 wards and Lekhnath municipality has 15 wards. The climatic condition of Pokhara valley is humid sub-tropical during summer and humid temperature in winter. In this valley, annual precipitation is highest (> 70%) than any part of the country during monsoon (June - September) and air temperature varied seasonally from 5°C in winter to 30°C in

summer season (Rai, 2000). South-east winds are predominant and relatively stronger during dry season (March - May). There are nine lakes in Pokhara valley but most of them are deminishing except Phewa, Begnas and Rupa lakes.

Pokhara valley is rich in biodiversity. From the very beginning, human life is closely related with different types of animals. Animals either whole or their secretion are normally used as food and medicine. Their use in other dimensions such as in religion, magicoreligion, customary rituals and spiritual healing therapy is also significant. The treatment of ailments with remedies made from animals and their products is known as zootherapy (Alves and Rosa, 2005). Zootherapy has played a significant role in the healing practice, magic rituals and religions of indigenous and western societies all over the world (weiss, 1947, Angeletti et al; 1992, Rosner, 1992). Animal play a vital role in modern medicines as well. Marques (1997) has reported that out of 252 essential chemicals selected by WHO, 11.1% come from plants and 8.7% come from animals. Animals which contribute to the formulation of modern medicinal recipe, range from smaller animals of lower phyla to larger animals of the higher phyla. Animal based medicines are generally derived from three sources (cost-Neto 2005).

- a. Parts of (or the whole) animal body.
- b. Metabolic products of animal (Secretions or excrement).
- c. Products created by animals (nests, cocoon, honey, egg, etc).

Zootherapy has been playing vital role in the traditional pharmacopoeia of ancient cultures of Nepal as in other parts of the world. It is more effective in different developed and developing countries like Nepal.

Now a days, there has been rapid loss in traditional knowledge in the country because of the loss of biodiversity and ancient human cultures. Very little work has been done to record and scientifically interpret valuable zootherapeutic knowledge of the ancient people. It is very important to know about the different ethnic group and to get idea about the valuable animal and their use in medicinal purpose. It is attempted here to study and document such vanishing zootherapeutic knowledge of Jalari in Pokhara valley, Kaski district.

The main purpose of this study are the following.

- i. To have knowledge about the animals used as medicine by Jalahari ethnic groups.
- ii. To find out the whole body or parts of different animal products or secretions used by Jalahari.
- iii. This study provides information and awareness the general people to protect such medicinal animal.

Data and Methods

Research methods employed in this study include participant observation, focus group discussion, semi structured interviews, generally head of the household was interviewed. Field visit was employed for the collection of the information. The information collected by two methods.

- a. Primary form: Direct interview, about the use of different animals for medicine, user group.
- b. Secondary form : Different literatures cited from internet and visiting related NGO and Government organization related to this field.

Fauna has been identified by using different taxonomic keys (Shrestha, 2003). Data was tabulated under the headings phylum/class/order/zoological name, english and common Nepali name, popular use, method of preparation and application.

Results and Discussion

The present study showed that all together nine animals have been reported as being used in 18 traditional zootherapeutic remedies for ethnic group Jalari. All together nine animals were reported as being used in 18 traditional zootherapeutic remedies for human health purposes. A detailed description of these remedies is provided in table 1.

Table 1

Popular uses of zootherapeutic remedies in Jalari

S. N.	Phylum/ class/ order scientific name	Common english/local name	Commonly used body parts	Method of preparation and application
1.	Chordata Mammalia Rodentia <i>Hustrix</i> <i>Indica</i> (Kerr) <i>H. brachyura</i> (Linnaeus)	Porcupine/ "Dumsi"	a. Quills b. Intestinal Contents and viscera	<ul style="list-style-type: none"> • Making a necklace from quills or spine and worn around neck to keep away evil spirits and witches. • Boiled intestinal contents and viscera are given to the asthma patients for remedy. • These are also used to regulate urinary disorder.
2.	Chordata Teleostomi Masfacombti forms <i>mastacombelus armatus</i>	Spiny eel/ "Bam"	Whole body	<ul style="list-style-type: none"> • Bam is grilled on fire and deminsed with some vedic hymns. • Cooked and used to feed parasite infected person with stomach indigestion trouble.

3.	Chordata Teleostomi Beloniformes <i>Xenentodon</i> <i>Cancila</i>	Belone / "Chuche Bam"	Whole body (meat)	<ul style="list-style-type: none"> • Cooked and use as cure to Mahamosa (a kind of dysentery with high appetite) • Cooked and used to feed parasite infected person with stomach indigestion trouble.
4.	Choradata Mammalia Carnivora <i>Canis aureus</i> (Linnaeus)	Golden Jackal / "Syal"	Meat Flesh A piece of nose of Jackal	<ul style="list-style-type: none"> • Jackal meat is eaten as delicious food and used as medicine for gout. • Jackal meat is used for arthritis. • Flesh is fermented along with cereals to make alcohol. The alcohol thus prepared is applied in the aching joints and the body for relief. • A piece of nose is used in making charms and the charm steamed mustard oil steam lamp to treat over crying disease.
5.	Chordata Aves Passeriformes <i>Passer domesticus</i> (Linnaeus)	House Sparrow/ "Bhageera"	Worm blood	<ul style="list-style-type: none"> • Worm blood of house sparrow is used to treat ear infection.
6.	Chordata Teleostomi cypriniformes <i>Nepolissocheihs</i> <i>hexagonlepis</i> (Kattle)	Copper mahaseer "kattle"	Whole body	<ul style="list-style-type: none"> • Flesh is roasted and is used people infected with Bacillary dysentery.
7.	Arthropoda Insecta / Hymenoptera <i>Oecophylla</i> <i>smaragdina</i>	Red tree ants/ "Ratokamila"	Whole body	<ul style="list-style-type: none"> • Ants are ground fine with water and feed to people suffering from piles.
8.	Chordata Aves ciconiiformes <i>Ardeola grayii</i>	Indian pond heron/ "Bacculo"	Whole body (meat) yellow fur	<ul style="list-style-type: none"> • Flesh is cooked and used to fed to people suffering from pyorrhoea. (Bacterial infection, destroying tissue in gums) • Yellow fur is used as disinfectant, wound is cleaned with it.
9.	Chordata Teleostomi <i>Cypriniformes</i> <i>Tor-putitora</i> (Ham)	Sahar/ "Mahaseer"	Bile	<ul style="list-style-type: none"> • Bile mix with water and drink to helps maintain thermal condition of the body. • Burnwoun's used bile like a paste recover the wounds very quickly.

Faunal classification : Almost all animals belongs to phylum chordata out of 9 only one animal is invertebrate (Arthropoda) and only two classes (Aves), four classes of fishes

(Teleostomi) and remaining two mammalia.

Zootherapeutic remedies : Altogether 18 remedies were reported. These were Anti-asthama, urinary disorder, burn, stomach pain, gout, arthritis, blood diarrhoea, piles, skin burn, Bacillary dysentery, pyorrhoea, general weakness and other unidentified diseases (Mahamauso), etc.

Animal parts used in remedies : Different parts of the animals included for remedies such as quills, intestinal content and viscera, flesh, bile, blood, pice of nose, whole organism, yellow hair, etc.

Folk categories of use : Different remedies were from 18 categories of use. The most reported categories were anti-asthmatic, anti arthritic. Some animals were used for delicious food to obtain high protein value in addition to their zootherapeutic value. Charms made out of quills of some of the animals were reported to be in use among the people for their general well being.

It is most interesting work. This study is probably first study in Pokhara valley. The present study showed that altogether nine animals were reported as being used in 18 traditional zoo-therapeutic remedies for ethnic group Jalari. It is found that different body parts of one animal are used in different diseases care. For example, *Hystrix indica* it's quills are used in making a necklace and wear in neck to keep away evil spirits and witches, and intestinal content and viscera used for anti-asthma and urinary disorder. It has also been found that animal part and product such as bile of some animals are used to treat a varieties of ailments. Body part such as Quills, intestinal contents and viscera, meat, flesh, a piece of nose, blood, yellow fur, bile of large and fearful animals are normally used as charms for spiritual healing and for over all well being. Gosh et al., (1996), reported that the bile and fat of bear (*Melursus ursinus*) was used in fever and rheumatism respectively. Similarly, Solan-ki et al., (2004), in their study of ethnozoology of Monpas tribals of Arunachal Pradesh, India, reported that bile of bear was used as medicine for malaria, typhoid, tuberculosis and high fever. Ethnomedicinal values of animals both vertebrates and invertebrates were reported by a number of researchers (Azmi, 1990; Costa-Neto, 1999, 2002, 2005, Dutta et al., 1996, Sharma, 1990; Singh et al., (1998).

Conclusion

The present study on the ethnozoological knowledge of Jalari showed that animals played an important role in the traditional Zootherapy. Altogether nine animals have been reported as being used in 18 traditional zoo-therapeutic remedies for ethnic group Jalari. It is also found that one animal different body part are used in different diseases care. Animal part and product such as bile, quills, intestinal contents, meat, flesh, a piece of nose, blood, yellow fur. It is to be noted that the most predominant group of zootherapeutic

remedies come from animals flesh, fur, bile, blood, viscera and bone. These animals and other such type of animals should be kept under the higher priority of conservation.

Acknowledgements

The authors expresses sincere gratitude to Janapriya Research and Consultancy Centre (JRCC), Janapriya Multiple Campus, Janapriya Marg, Pokhara for financial support to complete this research, Dr. A.D. Mishra and Mr. K.K. Pokharel deserve thanks for their kind suggestions to carryout this research work. I am very much greatufl to local people of Jalari in Pokhara Valley are for providing the required information.

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Gender Differences in Attainment of Higher Secondary Level Education among Adolescents and Youths in Nepal

Vikash Kumar KC

Abstract

Using cross sectional data taken from nationally representative sample of Nepal adolescent and youths survey 2011, this paper attempts to examine the gender differential in attainment of higher secondary level education among adolescents and youths in Nepal. The analyses reveal that there is no pronounced variation in attainment of higher secondary education between boys and girls in terms of demographic, socio-cultural, spatial and other factors. However, a significant variation exists in attainment of higher secondary education within boys and girls according to background characteristics. Demographic, socio cultural and spatial factors have a strong association with attainment of higher secondary education of boys and girls. Likewise, spatial factors are the key determinants of attainment of higher education among adolescents and youths. Therefore, the government should focus to minimize the disparity between rural and urban by adopting appropriate policy measures.

Key words: Gender, adolescents and youths, higher secondary education, disparity.

Introduction

Literacy has been defined as the ability to read and to write. Therefore, a person who can read and a short, simple statement in any language on his or her everyday life is literate. Literacy and education are not only indicators of level of development but also important determinants of households and individual wellbeing. In addition, education is also significantly associated with overall happiness of life (Central Bureau of Statistics, 2004).

In patriarchal society, male are assumed to be superior than female in every sphere of life. The males are supposed to be the key agent for the continuation of kinship of the family, support for the aged life and therefore, boys are generally preferred in these societies. The unfairness between gender not only visible in different aspects of daily life but also during the feeding and weaning practices for baby particularly in developing context. In real life situation, girls are discriminated in various forms of popular social practices and therefore, good opportunities are provided to boys as compared to girls. Among the

areas of discrimination, education is also one of the factors and boys and girls are treated unequally in many societies. It is obvious that education is an important indicator of overall wellbeing of life. In addition, it is generally stated that if a male is educated only an individual becomes educated but if a female is educated then the whole family becomes educated. However, this concept is not materialized and is not favorable to girls in terms of accessibility of educational facilities (KC, 2007).

Although Nepalese educational statistics shows a significant improvement for the last thirty years, there is a wide disparity in educational attainment in terms of gender, spatial distribution and castes. Nepal living standard survey 2011 reveals that 61.0 percent of the population aged 6 years and above is literate. There is also marked gender variation in literacy: more than 72.0 percent of males as compared with 51.0 percent of females aged 6 years and above are literate. This disparity is more pronounced in eastern rural areas, central Tarai, mountain and hill regions of the country. According to age, about 95.0 percent of males as compared with 84.0 percent of female at age 15-19 are literate. Similarly, this trend remains favorable for males in age group 20-24 (more than 90.0 percent of males against 73.0 percent of females). Likewise, females are relatively more disadvantaged than their male counterparts in terms of educational status as well. For example, more than 44.0 percent of female population as compared with 23.0 percent male population never attend school (CBS, 2011).

Similarly, the government of Nepal aims to ensure that by 2015 all children, particularly girls, the disabled, and children in difficult circumstances and those belonging to ethnic minorities, and dalits have access to free and compulsory primary education of good quality, but the progress is not satisfactory as expected (MOES and UNESCO, 2003). Large number of factors are responsible for not achieving the targeted goals in Nepalese context. Children are the future fathers, mothers, scientists, educationists and important agents for changing society in proper direction. Therefore, an attention is to be paid for their education.

Youths and adolescents have been selected as the sample for the present study because it is one of the vulnerable sections of the population and also a transitional stage of life in which various changes occur. It is universal that these changes certainly influence the educational attainment to some extent. In addition, a large number of students pass in school leaving exam but all of them do not get opportunity to enroll in higher secondary level due to various reasons. Among the reasons economic problems, household condition, parent's permission, marriage, accessibility of educational facilities are the key agents. For example; a majority of girls during adolescence and youths get married (the median age of first marriage among the women in reproductive period is 17.5 years) in one hand

and some of the SLC pass out boys seek the job due to the various reasons. Therefore, it is essential to examine the gender differential in attainment of higher education among adolescents and youths. The main aim of this paper is to examine gender differential in higher secondary education in Nepal.

Data and Method

This paper uses the cross sectional data drawn from nationally representative sample of National Adolescent and Youths Survey (NAYS) 2011 conducted by ministry of population and health (MOPH) Nepal. For sampling design, this survey uses two stages stratified sampling techniques in which 300 EAs (enumeration areas or clusters) were selected using probability proportion to size comprising rural and urban samples (237 rural and remaining 63 urban clusters) at the first stage. In the second stage, 30 households in each clusters were selected using systematic random sampling. A total of 14853 adolescents and youths (7109 boys and 7644 girls) aged 10-24 from 9000 households were selected as the ultimate respondent of the study. For analytical purpose, univariate and bivariate analyses have been used. SPSS version 13.0 has been used to analyze the data.

Results and Discussion

Background Characteristics of Adolescents and Youths

Table 1 shows the distribution of respondents by gender according to background characteristics. In terms of age, almost half of respondents are under the age of 15 and about one in five respondents are aged 20-24 years. Similarly, more than 80.0 percent of respondents are from rural areas. According to development regions, the sample size varies from 9.9 percent for far western development region to 26.9 percent for central development region. By ecological regions, about 47.0 percent are from Tarai region followed by 46.0 percent from hill and remaining 7.0 percent from mountain regions.

Table 1

Percent of Respondents Classified by Gender According to Background Characteristics, Nepal, 2011

Characteristics	Boys	Girls	Total
Age			
10-14	48.6	41.7	45.1
15-19	32.3	33.1	32.7
20-24	19.0	25.2	22.2
Place of residence			
Rural	79.5	80.3	80.0

Urban	20.5	19.7	20.0
Development regions			
Eastern	22.2	23.7	22.9
Central	27.3	26	26.9
Western	19.6	18.5	19.0
Mid western	11.7	12.4	12.1
Far Western	9.5	10.3	9.9
Ecological regions			
Mountain	6.9	7.5	7.2
Hill	44.1	47.3	45.8
Tarai	49.0	45.2	47.0
N	7109	7644	14754

Disparity in literacy

Ninety-two percent of the total respondents are literate. By sex, 95.0 percent boys and 89.0 percent girls are literate. The overall literacy rates are reported to be almost universal among adolescents and youths, in spite of the variation between sexes. Table 2 presents the respondents' literacy classified by gender according to background characteristics. The literacy rates vary by age of the respondents. The literacy rate is lower for girls at age 20-24 as compared to boys of same age group and their younger counterparts.

In terms of spatial factors, a higher proportion of respondents from urban areas compared with their rural counterparts are literate (more than 97.0 percent urban respondents vs. 88.8 percent rural respondents). However, literacy among girls varies significantly by place of residence. For example, about 85.0 percent of girls in rural areas are literate as compared to more than 96.0 percent of urban girls. Similar type of pronounced variation can also be observed in Nepal Living Standard Survey 2011 (CBS, 2011). Although, development regions do not reveal a significant variation in literacy rate among boys and girls, the literacy rate is lowest in central development region as compared other four regions after excluding Kathmandu as a separate region. In terms of gender, there is a significant variation in literacy between boys and girls in central, mid western and far western development regions. For instance, more than 98.0 percent of boys compared to 84.7 percent of girls are literate in far western development region. Similarly, the literacy rate also varies from 88.0 percent for boys to 98.0 for girls in mid western development region. Such type of variation in girls literacy can also be seen at the global level (Tembon and Fort, 2008).

Table 2**Adolescents and Youths Classified by Literacy According to Gender and Background Characteristics, Nepal, 2011**

Characteristics	Boys	Girls	Total
Age			
10-14	94.1	92.6	93.3
15-19	96.4	91.2	93.7
20-24 **	93.8	79.2	85.3
Place of residence			
Rural **	93.7	85.3	88.8
Urban	98.5	96.6	97.4
Dev. regions			
Eastern	95.3	89.1	91.7
Central **	88.7	79.8	83.7
Western	97.1	92.5	94.7
Mid western	97.8	88.4	92.2
Far Western**	98.2	84.7	90.2
Ecological regions			
Mountain	97.5	84.5	89.9
Hill	97.7	93.4	95.2
Tarai	91.6	82.2	86.5
Caste /ethnicity		**	
Upper caste	98.8	95.2	97.0
Janajatis	97.9	92.8	95.4
Lower caste **	90.3	74.7	82.5
Others **	84.1	70.2	77.2
Note: Others includes disadvantaged non dalit Tarai caste groups and religious minorities)			
* = significant at 10.0 percent, ** = significant at 5.0 percent and *** = significant at 0.000 percent			

Table 2 also shows the literacy rate of boys and girls according to caste. Literacy rate also varies significantly among the different ethnic groups. For example, more than 98.0 percent of boys from upper caste as compared with 84.0 percent of boys from other caste groups are literate. Similarly, there is pronounced variation in literacy among the girls

from upper caste to lower castes. It is obvious that there is marked variation in literacy rate by gender in lower caste and other religious minorities as compared to upper caste and janajatis. Latest Nepal demographic health survey also confirms this finding (Ministry of Health Nepal, New Era and Macro International, 2012).

Disparity in higher secondary education

Table 3 shows the percent of adolescents and youths classified by higher secondary education according to gender and background characteristics. According to age, more than 40.0 percent of respondents aged 20-24 as compared with 28.0 percent aged 15-19 attain higher secondary education. Similarly, there is variation in attainment of higher secondary education by place of residence. It is almost universal that a greater proportion of respondents from urban areas attain higher secondary education as compared with their rural counterparts. For example, just more than 10 percent of boys from rural areas compared with 24.7 percent from urban areas attain higher secondary education. Likewise, there is also a considerable disparity in higher secondary education among girls by place of residence. About 9.0 percent of girls from rural areas relative to 25.0 percent from urban areas attain higher secondary education.

Table 3 also shows the variation in higher secondary education among boys and girls by development regions. The higher secondary education among boys varies significantly from 5.7 percent in far western region to 18.6 percent in central region. Similarly, lesser number of girls from far western region as compared with other regions get the facility of higher secondary education. In terms of ecological zones, boys and girls from mountain regions are less likely to have higher secondary education than Hill and Tarai regions of the country. For instance, about 3.0 percent of boys from mountain region as compared with 17.9 percent from hill region have higher secondary education. Similarly, about 7.0 percent of girls from mountain as compared with 16.7 percent of girls from hill region attain higher secondary education. It is clear that there is wide variation in attainment of higher secondary education due to spatial zones. It is almost natural that in case of respondents from rural area, far western development region and mountain region have low accessibility of educational facilities as compared to urban, other development regions and ecological regions of the country.

Table 3

Percent of Adolescents and Youths Classified by Attainment of High Secondary Education According to Gender and Background Characteristics, 2011

Characteristics	Boys	Girls	Total
Age			
10-14	-	-	-
15-19	30.4	25.6	28.0

20-24	44.3	36.4	40.4
Place of residence	**	**	
Rural	10.2	9.3	9.8
Urban	24.7	25.0	24.9
Dev. regions	**		
Eastern	11.8	12.1	12.0
Central	18.6	14.0	16.3
Western	16.4	12.7	14.6
Mid western	12.6	11.5	12.1
Far Western	5.7	8.9	7.3
Ecological regions	**	*	
Mountain	3.3	6.9	5.1
Hill	17.9	16.7	17.3
Tarai	10.3	9.4	9.9
Caste /ethnicity	**	***	***
Upper caste	36.0	25.1	30.6
Janajatis	24.9	25.8	25.4
Lower caste	12.6	9.5	11.2
Others	5.9	3.8	4.9
Note: Others includes disadvantaged non dalit Tarai caste groups and religious minorities)			
* = significant at 10.0 percent, ** = significant at 5.0 percent and *** = significant at 0.000 percent			

As in literacy, there is a marked variation in higher secondary education according to gender and ethnicity. One in three boys as compared with one in four girls from upper caste attain higher secondary education. Similarly, a lower proportion of girls from lower caste group attain higher secondary education as compared with their male counterparts. However, there is no significant variation in higher secondary education among boys and girls from janajatis groups.

Dropout

Dropout is one of the major problems in fulfilling the targets in school level of education in Nepal. Dropout not only damages the career of the prospective adolescents and youths but also the government investment in education. The NAYS survey also collected the information on dropout of secondary as well as higher secondary level education.

Table 4 reveals the percentage of boys and girls who dropout higher secondary education by selected background characteristics. According to age, drop out seems to be major problems after the age of 19. For example, more than one in every three boys and same proportion of girls dropout higher secondary level education as compared with their younger counterparts.

Similarly, place of residence shows a marked variation in dropout among boys and girls. For example, more than 20.0 percent of boys from rural areas as compared with 32.3 percent from urban areas dropout their higher secondary education. Similar trends can be seen for girls. This study reveals that dropout of higher secondary education among adolescents and youths is higher in urban areas as compared with rural counterparts.

Table 4

**Percent of Adolescents and Youths who Drop Higher Secondary Education
According to Gender and Background Characteristics, Nepal, 2011**

Characteristics	Boys	Girls	Total
Age		**	
10-14	0.91	0.0	0.5
15-19	12.1	14.3	13.2
20-24	33.8	28.4	31.1
Place of residence	**	**	
Rural	20.6	19.1	19.9
Urban	32.3	31.4	31.9
Dev. regions			
Eastern	28.0	34.3	31.2
Central	19.5	18.6	19.1
Western	26.2	17.7	22.0
Mid western	14.6	10.1	12.4
Far Western	17.9	12.7	15.3
Ecological regions			
Mountain	11.8	8.0	9.9
Hill	24.9	20.5	22.7
Tarai	22.6	24.4	23.5

Caste /ethnicity			
Upper caste	36.4	30.2	33.3
Janajatis	27.1	25.0	26.1
Lower caste (dalit)	12.3	8.0	10.2
Others	15.8	18.9	17.4

Note: Others includes disadvantaged non dalit Tarai caste groups and religious minorities)
 * = significant at 10.0 percent, ** = significant at 5.0 percent and *** = significant at 0.000 percent

Reasons of dropout

Various reasons cause to quit higher secondary education among boys and girls in Nepal. The previous studies show that economic, marriage, accessibility of educational facilities, fail in exam, work and others reasons are the main causes of dropout. NAYS survey also collected information on reasons of dropout. Among the various factors economic problem followed by family condition, not interested in education, fail in the exam are the main reasons of dropout among boys. However, marriage followed by family condition, economic condition are the leading causes of drop out of higher secondary education among girls (table not shown). Figures 1 and 2 present the reasons of dropout in higher secondary education among boys and girls.

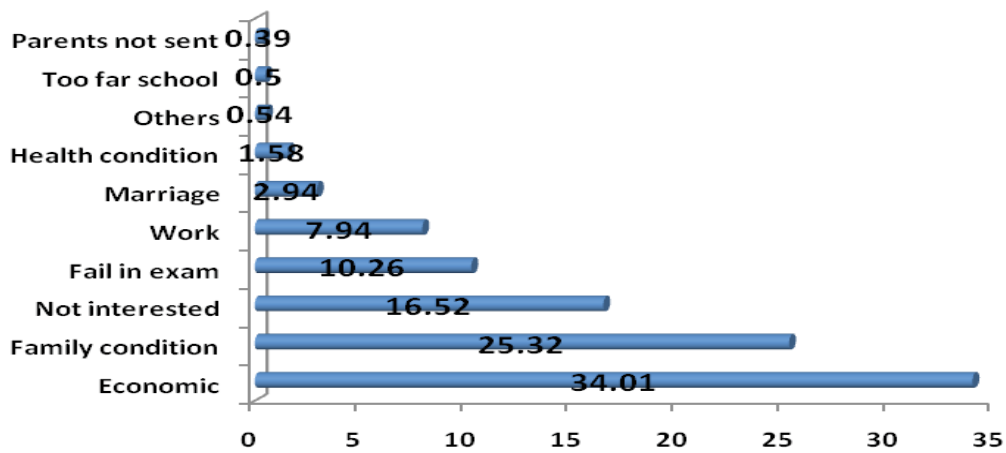


Fig. 1 : Reasons of dropout of higher secondary education among boys

From figure 1 and 2, it is clear that the reasons of drop out of higher secondary education varies significantly among boys and girls. For example, very few boys (0.29 percent)

as compared to 2.09 percent of girls drop higher secondary education due to parents' objection (not sent). However, there is no significant difference in dropout due to family condition, fail in exam, not interested among girls and boys.

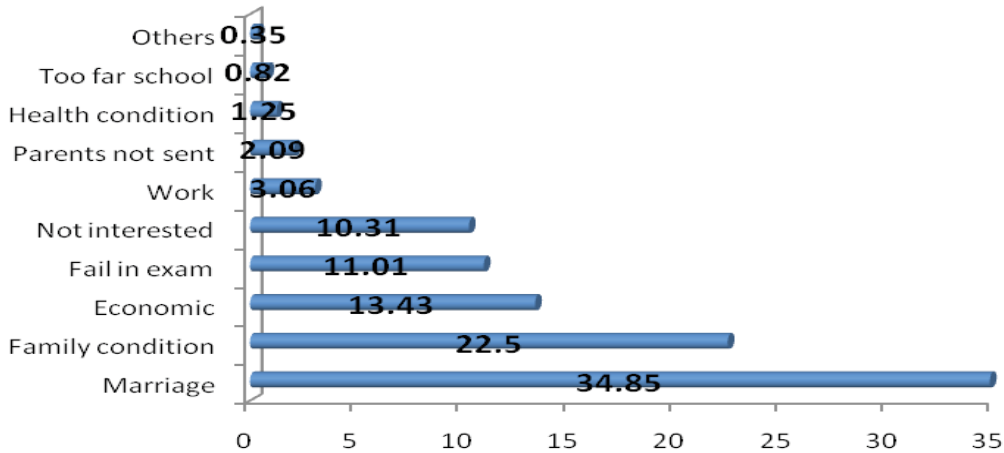


Fig. 2 : Reasons of dropout of higher secondary education among girls

This study shows that marriage is the main reason of dropout among girls and economic reason is the leading reason of dropout among boys. Similarly, family condition is another dominant factors influencing dropout among boys and girls. For example, about one in five boys and girls abandon higher secondary education due to family reasons. Likewise, fail in exam is also major reasons of dropout among girls and boys. Similarly, about more than 10.0 percent of boy and girls dropout due to fail in exam. Although a much is talked about the relationship between accessibility of educational facilities and reasons of dropout in Nepal, less than one in hundred adolescents and youths drop their higher secondary education.

Summary and conclusion

The Nepal adolescents and youths survey clearly reveals that there is pronounced variation in higher secondary education by selected background characteristic. There is significant variation in literacy among boys and girls by age, place of residence. In particular, the spatial variables show a significant variation in literacy among boys and girls. For example, about 92.0 percent of the total respondents are literate, while 95.0 percent of boys as compared with 89.0 percent of girls are literate.

Similarly, literacy rate varies by ecological regions, place of residence and development regions. Respondents from rural areas, Tarai region and central development region (assuming Kathmandu as a separate region) are less likely to be literate as compared

with their other counterparts. However, girls from central development region are more likely to have higher secondary education as compared with boys.

In terms of ethnicity, a higher proportion of respondents from upper caste and janajatis are literate and attain higher secondary education and the gender disparity is also lower among these castes. However, literacy and attainment of higher secondary education differs significantly among adolescents and youths from lower castes and others (religious minorities and non dalit communities from Tarai). Likewise, the gender disparity in literacy and attainment of higher secondary education is also more pronounced among these castes. Although a hot discussion is carried out about disparity in education by ethnicity, this study do not provide sufficient proofs to conclude that there is pronounced variation in higher secondary education according to ethnicity except lower castes and other (Tarai based non dalit minorities and religious minorities).

This study raises three main concerns that are to be considered for improving the existing level of literacy and education among adolescents and youths in Nepal.

First, it is harder to address economic equality immediately, therefore, the disparity in attainment of higher secondary education due to economic barriers can be minimized by making easy access of higher secondary education in public schools. Special programs may be beneficial for the dalit and other religious minorities.

Second, early marriage among girls is one of the major reasons of quitting higher secondary education, therefore, early marriage (child) should be discourage by adopting effective policy measures. The current awareness programs on health related issues aired by FM, Radio and TV may be beneficial for improving existing situation among girls.

Third, although the respondents in Tarai and central development region have higher accessibility of educational facilities, literacy and educational attainment among boys and girls is low. Therefore, a further research is required to investigate the underlying factors influencing the low level of literacy in these regions.

Acknowledgements

The author acknowledges BSU (Building Stronger Universities) programs of Danish universities for providing an opportunity to present an earlier version of paper at international seminar on Unpacking the concepts of stability, democracy and rights-conceptual investigations, Kathmandu, Nepal April 2012.

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Translating Two Folk-singers: Ali Miyan and Haridevi Koirala (With reference to Cultural and Prosodic Problems)

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Abstract

Nepal is a small landlocked country located between China and India. It is a multi-lingual country with an extremely diverse population. Its ethnic groups speak more than 92 languages. However, Nepali language is common to all Nepalese citizens. Nepalese culture, too, is the result of its diverse speech communities. All the language communities have contributed to the development of its culture, language and literature. The present paper in particular relates to the translation of two folk-songs of Lokkabi Ali Miyan (1918-2008) and Lokgayika Haridevi Koirala (1958), the two popular folk-singers and also poets in the history of Nepali language and literature. Their songs filled with humanitarian feelings contain messages of sincere friendship, love and livelihood so essential for mankind. However, translating songs is fraught with cultural, prosodic and phonic problems. Despite such problems, they can be translated in view of the meaning and universal message they carry with them.

Key words: Folk-songs and their translations, cultural problems, prosodic problems, rhythms, syllabic patterns, connotations, meaning that matters much.

1. Introduction to Ali Miyan

Born in a Muslim family, motherless at the age of one and half, and fatherless at 3, brought up in a difficult situation, Ali Miyan learned the *Devnāgari* alphabets only at the age of 20. Fortunately, gifted with a melodious voice, he became a famous folk-singer in the whole Nepalese society. Primarily, he sang to please himself and the youths of his own company. While working together with the workers in the paddy field and going to the forest with the young lots, he sang and became popular all around the valley of Pokhara. In any singing ceremony, he was always respected. This is why Raghunath Adhikari, a critic of Nepali literature, says: "He is a poet of both written and oral traditions of Nepali folk-songs. Before he became literate, he sang a lot of songs which might have passed on from individuals to individuals in the stream of oral tradition of all those folk-songs. That is why, Ali is, at the outset, a folk-singer and afterwards a composer and collector

of folk-songs" (2005 : 637). Likewise, Ghanshyam Dhakal, an eminent critic in Nepali literature, makes an assessment of Ali Miya and says:

He is a folk-singer with the consciousness of reforming the existing society and he has given vent to the social realities of his time. He is the follower of the folk-song tradition and a creator, too. He collected the folk-songs and he also composed them. He was against the imported foreign culture and cultural imperialism. He was committed to the formation of national culture, and as such the national feelings he has expressed deserve special significance to note. Most of his songs and poems are the rhythmical expression of sorrows and sufferings of the depressed and down-trodden people. That is the worth of his songs and poems (2005:139).

With no particular political ideal and thoughts to preach, he gave vent to his feelings and those of his co-workers mostly in folk songs, and occasionally in poetic form. Very active and amusing through all his life, he expressed what he observed, experienced and realized in his life. He expresses them in tune with the voice of the local people and ordinary workers. This is the reason that he received the title 'Lokkavi' from the people themselves. After his death, 'Ali Miyan Lok-Banmaya Pratisthan' (Ali Miyan Folk-literature Academy) has been established in Pokhara. This academy is working to highlight the works of other folk-poets and folk-singers in Nepal and outside Nepal, too.

Works of Ali Miyan

Virakta Lahari (1949); *Nepali Jhyâure Geetsangraha* (1952) ; *Pahâdiko Udgâr* (1956); *Setiko Suskerâ* (1972); *Ujyâlo Bhaisakyo* (1982); *Samjhanâko Diyo* (1994); and *Ali Miyânko Awâj* (2001) are the books published during his life. With the publication of these books, Miyân became more popular among the masses and the lovers of art and literature. His songs have become part of Nepali folk literature.

a) Ali Miyan's Song 'Ãkâshamâ Bâdalu Dammai Chha'

'Ãkâshamâ Bâdalu Dammai Chha' is a song of Ali Miyân, taken from 'Ali Miyânko Awâz. The song was sung by co-singers Premrâjâ Mahat and Haridevi Koirâlâ, and recorded for broadcast in 1993. The following is the Nepali version of the same song:

Nepali Version

'Ãkâshamâ Bâdalu Dammai Chha'

Keta - Ãkâshamâ Badalu Dammai Chha,

Manmâ ke chha bhannelâi sammai chha.

Ghar ta mero lathâlinga pâli mâtra chhâunchhu

Barshâ khânu parne chhaina, bâli mâtra launchhu.

*Jaska pani dui najara barâbari herne.
Kaile maukâ parlâ hajur yo kâanchuli pherne.
Ākâshamâ bādalu dammai chha,
Manmâ ke chha bhannelâi sammai chha.*

*Keti - Keko hâtti angâldo ho musâ nachhunele
Keko mâyâ lâunu chha ra paisâ nahunele
Ekai patak hansâi deuu na sadhain runelâi
Hridayamâ râkhiraula mana dhune lâi.
Ākâshamâ bādalu dammai chha
Manmâ ke chha bhannelâi sammai chha.*

*Dubai - Mero mâyâ bhijâun bhane sansârbhari pugchha
Mero ânsu pokhaun bhane sagarmâthâ dubchha.
Chhâti kholi dekhâun bhane mâchhâpuchhre jhukchha.
Manko tirkhâ metâun bhane phewâtâl sukchha.
Ākashamâ bādalu dammai chha
Manmâ ke chha bhannelâi sammai chha.*

b) Translated version of the Song

The following is the translated literary version of the song 'Ākâshmâ Bādalu Dammai Chha.'

English Version If the mind is cloudy

Boy: If the mind is cloudy, nobody knows
What is at the core of my mental door?
The house I live in is almost cracked.
I always repair only the roof thatched.
The whole monsoon I plant
But no more food that I find.
Everyone has two impartial eyes
To look and treat them all in equals.
When will a shere moment come,
To bring a total change of my dome.
If the mind is cloudy, nobody knows
What is at the core of my mental door?

Girl: How can you rear an elephant
When you can not feed a mouse ?
How would you love one or the other
When you have no penny at all ?

But my dear !
Would you make me smile once,
And soothe my heart that ever is weeping
Whoever helps my mind washing it up
I'd ever keep within my heart and lap.
If the mind is cloudy, nobody knows
What is at the core of my mental door?

Both: If I extend my love, the world it covers
If I shed tears 'Sagarmâthâ'¹ sinks.
If I open up my heart, 'Mâchhâpuchhre'² stoops .
If I quench my thirst, 'Phewa Taal'³ dries up.
If the mind is cloudy, nobody knows
What is at the core of my mental door?
(Kshetry, 2011: 22/24)

2. Introduction to Haridevi Koirala :

Haridevi Koirala (1958-), was born in Baidâm, Pokhara. She is popularly known as a folk-singer (*Lokgâyikâ*), but in fact, she is a poet and a songster, too. Sometimes it is hard to distinguish her composition, whether it is a song or a poem. The best of her characteristic difference from other poets and singers is that she is the composer and singer of her songs herself. She also sings the songs of other eminent singers and poets like Lokkavi Ali Miyan, Janakavikeshari Dharmarâj Thapa, and Film composer Chetan Karki. In fact, it was Haridevi Koirala, who brought Ali Miyan into the limelight by singing his songs with Ramraja Mahat (an eminent singer), and Thakur Sigdel, (a poet and a singer, too), and broadcasting them through Radio Nepal.

Apart from her more than 200 songs recorded in Radio Nepal, she has published the following works:

1. *Mero Deshko Chhâtibhitra Dukhejasto Lâgchha* (1988), a collection of poems.
2. *Taranga* (1997), a collection of poems.
3. *Na Ghâma Jharyo Na Juna Jharyo* (2002), a collection of poems.
4. *Âfnai Geet, Âfnai Bhâkâ* (2005), a collection of songs.
5. *Mâitai Ramâilo* (2006), a collection of songs.)
6. *Ke Chha Hajur Halchal yata, Naya Nepalako?* (2010), a collection of poems.
7. *Sarangima Bhulyo Man* (2010), a collection of Nepali Folk-songs.

Lok-gayika (or Folk-singer) is, in fact, the public voice that ultimately turned into an honorable title to Mrs. Haridevi Koirala. She is incessantly working on composing and collecting the folk-songs in Nepali language. She is also the chief guardian of "*Haridevi*

Sahitya Sangit Samman Kosh" established in Pokhara.

a) Koirala's Folk-song 'Paina Khabara'

A song in a foreign language is difficult to understand. But it is not difficult to appreciate the melody of a singing voice. It is only through the experience that we can realize it. The tones and rhythm of a song really makes the audience pleasant. It makes them forget their worries and anxieties, at least, for the moment they are listening to it. Song has a special power to arouse the feelings of love, sympathy and kindness. Song is rhythmical and sensitive. By virtue of its music and melody, tune and sense, everyone loves either singing himself / herself or listening and enjoying it. It is on this assumption that 'Paina Khabara', a folk-song of Haridevi Koirala, is rendered into English, and it is presented to all lovers of songs and music, no matter what language or languages they speak. Romanized Nepali version is also provided so that readers may find it easy even to grasp the meaning and its musical tune at the same time. If anyone has the cassette of her song, s/he can certainly enjoy it the best!

Nepali Version

'Paina Khabara': A Famous Nepali Folk-song

1. *Gharko mâlik pardeshmâ gaeko*
Dherai bhayo kei khabar napâko
Pâina khabara,
Ghar pharki âunuhos, mero hajura !
2. *Gharko vyavahâr thâha chhandai thiyo ni*
Liyo sâhule tyahi tukro khet pani
Pâina khabara,
Ghar pharki âunuhos, mero hajura !
3. *Rogi âmâ sâhrai bho roeko*
Lâulâ pâpa dashdhârâ dudh khwâko
Pâina khabara,
Ghar pharki âunuhos, mero hajura !
4. *Lâundina bho makhmali tyo choli*
marchhu kyâre hridaya nakholi
Pâina khabara,
Ghar pharki âunuhos, mero hajura !
5. *Sanchai chhauki bisancho bhayoki*

- Tâto goli chhâtimâ lâyo ki
Pâina khabara,
Ghar pharki âunuhos, mero hajura !*
6. *Umer mero sâhrai nai chha kachhâ
Kaso gari pâlumlâ bâlbachchâ
Pâina khabara,
Ghar pharki âunuhos, mero hajura !*
7. *Phadâlera maraunki baru
Bâlbachchâ sânai chhan ke garun
Pâina khabara,
Ghar pharki âunuhos, mero hajura !*
8. *¹Dahi bhanera râkheko ²chaulâni
Ghar samjhera pharka he ³maulâni
Pâina khabara,
Ghar pharki âunuhos, mero hajura !*
9. *Yo mutulâi charchari chiri
Tyahi ragatle lekhdai chhu yo chithi
Pâina khabara,
Ghar pharki âunuhos, mero hajura !*
10. *Yahi khanaunlâ gainchi ra kodâli
Khâunla baru kholemâ nun hâli
Pâina khabara,
Ghar pharki âunuhos, mero hajura !*

**b) Translated English version of Koirala's song 'Paina Khabara'
No News As Yet ! Come Back Home, My Dearest !**

1. Oh, my dear ! You are in a foreign land !
No message you sent, so many years went.
No news as yet ! Come back home, my dearest !
2. You know it all the poverty we had

- The piece of land the landlord grabbed.
No news as yet ! Come back home, my dearest !
3. Frail mother fed from fountain of her breast.
Isn't it a crime not to come to see her yet ?
No news as yet ! Come back home, my dearest !
 4. Let me not have the dress of velvet red
As I have been pining, not opening my chest.
No news as yet ! Come back home, my dearest !
 5. Have you been well, or, in the war wounded ?
Or, is it also that a shotgun shot you dead ?
No news as yet ! Come back home, my dearest !
 6. Right now I am not mature enough, my dear !
Babies are so small ! How am I to care ?
No news as yet ! Come back home, my dearest !
 7. Should I rather die falling into a ridge ?
But alas ! The poor babies I am to feed.
No news as yet ! Come back home, my dearest !
 8. I have preserved my purity for pretty long
Dearest of my heart ! Return home very soon.
No news as yet ! Come back home, my dearest !
 9. I'm writing this letter with my own blood
That endlessly flows out of my broken-heart.
No news as yet ! Come back home, my dearest !
 10. Dearest soul ! Be back to our motherland
Better to use here mattocks and spades
Enjoying the salty soup of vegetables.
No news as yet ! Come back home, my dearest !
(Kshetry, A Famous Nepali Folk-song)

3. (a) Cultural Problems

Most of the issues related to translational activities are cultural. This mainly

applies to literary translation. Cultural elements are very little or sometimes non-existent in technical writing. Every culture is full of non-corresponding concepts and ideas and therefore they are rather unique and naturally defy being translated. However, this does not mean that translation is impossible across cultures and languages. According to House (2010), a piece of text embodies both features i.e. universal and unique. The universal ones are easily translatable whereas the unique ones may require some adjustment through cultural filter— borrowing, adapting, translating, paraphrasing, omitting, etc. (Bhattarai, (ed.) 2011:131/132).

3. (b) Culture words :

For a proper interpretation of Haridevi Koirala's song 'Paina Khabara', the following culture words have to be explained in detail.

1. **'Dahi'** : It is curds. it comes from the Sanskrit word '*dadhi*'. It is considered precious and valuable. In this particular song, It is compared with '*chaulani*' which is considered worthless to use. Culturally speaking, *Chaulâni* is a useless thing, whereas '*dahi*' is a precious thing.

2. **'Chaulâni'**: '*Chaulâni*' is water in which rice has been washed. Or, it is washed- off water from the rice. Before cooking, rice is washed even though it is fresh and clean. After washing, the water is thrown away either into a sink or into a pot kept for animals to feed. But here for the singer artist, it has got a different meaning. It has got a symbolic meaning. The symbolic meaning reveals out of the spiritual relationship of husband and wife in the Nepalese culture. Following the cultural base of the Nepalese society, a woman is supposed to say to her husband like this:

"Since I got married to you, I am no longer virgin. My virginity is wasted. With the wastage of my virginity, I am wastage of you. Still with my spiritual devotion the wastage of yours is preserved well." Realizing this concept a woman sings in the forest, '*Come back home my dearest*'. This is an example of Nepalese culture. The culture is that a woman or a man should remain chaste, - mentally and physically, wherever they may be living and whatever troubles they may be facing while being away from each other.

3. **'Maulâni'**: The word '*Maulâni*' is a fresh- coinage. It is coined from the word '*Muglan*' which means a foreign country or a distant land. '*Maulani*', then, refers to someone who has gone to a foreign country to earn his livelihood. This is a popular word among the common people in the Nepalese culture.

The eighth stanza of Haridevi Koirala contains the three terms explained above: *Dahi*, *Chaulani* and *Maulani*. Literal translation of these terms won't serve the inner intention of the songster. That is why leaving behind the principle of one-to-one correspondence of these words, they have been connotatively translated into English.

In this translation activity too, we find the following cultural words in Nepali language. Proper names like '*Sagarmâthâ*' '*Mâchhâpuchchhre*' '*Phewâ Tâl*', etc can be treated here as the cultural words, too, as they convey certain meaning in Nepali culture. '*Sagarmâthâ*' the highest mountain in the world, is also known as Mount Everest which is part of English culture, too. But both the names are equally popular in Nepalese culture, and signify the greatest height of the mountain. '*Mâchhâpuchchhre*' is the snowy mountain along the *Annapurna Himalayan* range. It is also known as the Fish-tail Mountain that is clearly visible from the valley of Pokhara. But both connote the meaning that it looks like the tail of a fish. '*Phewâ Tâl*' is the biggest lake in the valley of Pokhara. For this reason too, it is given the connotation of bigness in the Nepalese society.

The word '*Bâdalu*' is formed from the word '*Bâdal*' (cloud). But there is difference of meaning between them. This is the difference between propositional meaning and expressive meaning. "The propositional meaning of a word or an utterance arises from the relation between it and what it refers to or describes in a real or imaginary world, as conceived by the speakers of the particular language to which the word or utterance belongs. It is this type of meaning that provides the basis on which we can judge an utterance as true or false." (Baker 2011:11). As for example, '*Akâshmâ bâdalu dammai chha*'. The propositional meaning of this utterance is 'The sky is covered with the clouds'.

The term '*Bâdalu*' is, indeed, literally untranslatable. The suffix 'u' is added to certain naming words in spoken language so as to express a feeling of affection and closeness to the object or person being referred to. As for example, a parent can say 'My son, my *Kalu*, come to me!' The son is lovingly called 'My *Kalu*'. A daughter, too, may be called 'My *Kalu*'. Other words can be cited like "Seto (white) and '*Setu*', *Râjâ* (king) and '*Raju*', *Jetho* (eldest) and '*Jethu*', *Kanchho* (youngest) and '*Kanchhu*', etc. The meaning of such culture terms and connotations can be given in other languages, but they are difficult to translate with the help of an equivalent term. That is why they may be transliterated or transposed as they are used in their native forms. From the lexical point of view, such words are almost empty words. As in other languages, such terms have become the characteristics of Nepali language, too.

Figuratively speaking, the phrase '*Akashma Badalu Dammai Chha*' has its association with the mind. It means that the mind is cloudy; it is aching and not so fresh. This is the expressive meaning of this utterance. This is because 'expressive meaning relates to the speaker's feelings or attitude rather than to what words and utterances refer to' (ibid).

4. Prosodic Problems in the translation of folk-songs

Songs' rhythms are determined by language rhythms. Along with the development of language itself, rhythms and rhythmic patterns have also been developed by the language speakers. The songsters always try to follow the rhythms of the language speakers who

are the best appreciators of their songs. Prosodic features of a song relate to the rhythms of the contemporary language. In this respect it is apt to quote Raffel who says;

Since every language develops its own unique prosody, the translator can not be expected to attempt the impossible: the reproduction of one language's prosody in another language. For the same reason that Language A employs a syllabic prosody, but Language B uses a stress-prosody, it is linguistically impossible to reproduce either language's prosody in the other. Even two sets of syllabic or two sets of stress prosodies are not transferable." Approximation is thus once again the necessary rule in prosody, as it is in other aspects of translation (1988: 82/83).

The translation of the folk-songs certainly lacks the prosodic equivalence. Had there been the prosodic equivalence between them, the translated version too might be sung in the same melody of the original song. But this is not possible. The translated version of the song rather can read like a poem. It can be read more than once but it can not be sung as it is done in the native tongue.

5. (a) Discussion

How can we deal with the problems?

Here is, now, a discussion on how well the cultural problems and prosodic problems have been solved in the translations of the two songs of Ali Miyan and Haridevi Koirala. Let us begin the discussion with the following quotation:

‘A translator’s best quality is his power to sense the songs and poems and other literary genres in their original forms; and then re-express the subtleties of all the literary types in the target language. But to regret is the fact that, as Raffel also says, “*Even a great translator, one of the very greatest, is unable to handle every language in the world with the same sureness, the same authority*”’. Sensing the melodious sounds of the songs along with their rhythms and re-expressing them in another tongue is the most challenging affair for any translator. ‘*Paina khabara*’, a folk-song of Haridevi Koirala, and ‘*Aakâsamâ bādalu dambai chha*’, that of Lokkavi Ali Miyan, are such translations into English. By now, they have deeply touched the heart of all folk-singers and folk-song lovers of Nepali language. Patiently to wait is the answer to this question: ‘Will they touch, likewise, the heart of readers in English version, too?’ If so, the translator’s work may be considered a success.

(Kshetry, *Fourteen Flowers of Nepal*, 2011)

In fact, it is almost impossible to transform a folk-song in a different language. Folk-songs, which are the aesthetic expressions of the mind and heart, are specific and bound to the culture and tune of a speech community. Naturally, they are culturally tuned and voiced. The rhythm and the melody of the voice may be charming to all human beings. Still, they are most effective, impressive and heart-touching for the native speakers of those songs. It is known to all that songs are common and peculiar to the members of the community concerned. So, in the song of a particular singer, there may be certain element that is common to the whole community. Just as in this particular folk-song of Ali Miyân, '*Akâshamâ Bâdalu Dammai Chha*' is often found in the oral tradition of the Nepalese people. This phrase is often heard added to other songs of the Nepalese folk. This is not a newly invented term in this song, too.

Folk-songs are composed of certain elements frequently used by the common people. This is one of the reasons that songs are very powerful things to influence the mind and heart of the audience.

Folk-songs are the most ancient source of entertainment. They are also equally popular in the modern world. So, it is often said that a folk-song is neither new, nor is it very old. It is just like a living tree in the jungle that stands as fresh as the spring water under it. It appears as attractive as the evergreen young plants around it. Handed down from one generation to another in their original and modified form, the roots of the folk-songs are deep - rooted in the past. They are firmly rooted in the oral and written traditions spreading themselves like the roots of a tree that travel deep into the subsoil of the ground. In each new generation they produce new branches, new leaves and new fruits. The folk people too do the same as regards their folk songs. Each new generation inherits and culture of its older generations and produces the songs of the same character. Because of this inherent character of the folk-songs, the babies and the old, the young and the adults alike are equally influenced with the folk-songs of their own mother-tongue.

When a baby in his mother's lap hears the folk-songs or the musical notes played through the musical instrument, his heart is thrilled and his mind is fully satisfied. He begins to smile. With his pleasing sensation, he moves his hands and feet and dances even when he is at bed or in the street alone. Ordinarily, nobody can guess when that baby might have learnt to feel the rhythm of the folk-song. One might even go to guess that the baby may have sensed it in his mother's womb. Because of this inherent character of the folk-songs, the babies and the old, the young and the adults alike are equally influenced with the folk-songs of their own.

5. (b) Discussion

The folk-song, '*Paina khabara*', of Haridevi Koirala, will be ever remembered, as it carries with it not only the depressed and dejected voice of wives whose husbands have gone to various foreign lands for earning their livelihood but also as a most cherished voice of Nepalese people of all positions and status. It is true that the song originated and overflowed from the heart of folk-singer, as a result of her mental stress and the pangs that she felt for the women sufferers in Nepalese society. But the song has ever touched the heart of all the Nepalese people, wherever they are living, and whatever languages they are speaking. Even foreigners' hearts may throb when the song in a cassette is set to them. They may feel a type of pleasant sensation when they listen to it, and try to understand the message it intends to convey to all its audience.

“The folk-song has mainly the message of ‘poverty’. It is likely that a day of prosperity for all Nepalese people will be experienced in the generations to come. In spite of their prosperity and happiness, this song will ever remain as a part of history of their poverty. Let it be a wish that the very condition of the poor mass may get changed; still the history has to remain as a foundation to build up the stages of its cultural heritage. So, this song will ever be an immortal song in the Nepalese soil, and the human heart of all mankind.”

(Kshetry, '*The Himalayan Herald*' 2005:50/51)

Since the rhythmic patterns or the prosodic patterns are not transferable from one language into another, in the translation of this song I have tried my best to maintain the syllabic patterns. In this respect, each couplet of the song consists of 10+11+10 syllables. That is, the first line consists of 10 syllables, the second line consists of 11 syllables and the third line consists of 10 syllables.

6. Conclusion

Nepali and English are typologically different languages. Translating folk-songs of Ali Miyan and Haridevi Koirala faces the cultural and prosodic problems that are basically general as a result of two quite distinct languages. In spite of such problems, literary translation of folk-songs can be a success to such an extent so as to carry the inherent message and meaning in a target language literature. With this result, the speakers of the target language too may well be influenced to grasp them as deeply as they can and be able to create such works in their respective languages too.

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(Note: This seminar paper was first prepared in accordance with the proposal accepted by the 'International Translation Symposium' to be held in Depok, Indonesia from Saturday 26 November-Sunday 27 November, 2011.): but ultimately it was presented at the 4th International Folk-lore Congress (on August 17-19, 2012) organized by Nepali Folk-lore Society, Kathmandu, Nepal.