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Message

I feel really happy and proud to write a few words about the sixth Volume of Anusheelan , a multi lingual and multidisciplinary journal, year 7, No.6 Chaitra 2071B.S./ March / April 2015 A.D. Bhaktapur Multiple campus, an official journal of Tribhuvan University Teachers' Association (TUTA) started with a very humble way since its history, the teachers' community at this campus has been continuously involved in different research activities. I think this journal represents an outcome of their original works and professional experiences.

In such a wonderful scenario, with the publication of this journal, I believe that TUTA will certainly be a leader among teachers carrying out deeper and meaningful debate on the issues related to education, I hope that this publication will further encourage our teachers to their research activities thus enhancing creativity for proper academic excellence. I am equally hopeful that this journal will have a positive impact to other readers, community to acquire knowledge and understanding. Furthermore, this journal is expected to know a platform to discuss varied issues of academic field.

I would like to congratulate all the authors, writers and researchers who have contributed their articles to this journal. My sincere thanks go to editorial team who has spent a lot of time to make it possible.

I wish very successful tenure to the members of TUTA, Bhaktapur Multiple Campus. Thank you.

Dr. Shankar Kumar Upadhyaya
Campus Chief

Editorial

This issue (Year 7, No. 6, 2071 BS) of *Anusheelan* marks the growing academic orientation and enthusiasm in the teaching faculty members of the fast growing Bhaktapur Multiple Campus. The issue covers articles from a wide range of disciplanes and interests. As usual, *Anusheelan*, as the multidisciplinary andinterests. As ususl, *Anusheelan,* as the multidisciplinary and multilingual publication, stands flexible in the contributors' use of their respective citation formats and the lower limit of the word count of the contributions as well.

We take this opportunity to thank all our contributors. We also welcome fruitful feedback from the readers so as to improve the academic quality of the journal in the future issues.

The Board of Editors

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Lens of Multitruth Value: A Methodological Discourse

Simon Gautam

Abstract

As methodological contribution in literary practice, Lens of Multitruth Value discourses on shift in paradigm from single truth value to multitruth value. The shift ushers in a crosscultural methodology. Compared to English and American literary practices, Nepali literary practice is a late comer and sufferer from the lack of a comprehensive historiography of women's writing and feminist writing. More prevalent in Nepali fiction writing is the dichotomized treatment of the sexes into masculinity and femininity, not free from the construction of single truth value, hence in need of reconstruction. The sexes, castes and ethnicities in Nepal need to begin to go self-corrected and remain compatible with each other's identification. Comparatively, English and American fictions have made greater feministic strides in the shift. Nevertheless, their traditions too are not free from female characters' voiceless contexts within voice contexts. Whatever their status, literary practices need to make mutual identification, compatibility, balance and negotiation between the sexes the heart of creation of feminist fiction. This perhaps speaks of the role of the discipline of Comparative Literature and in it the role of Comparative National Literature, surely more in the Nepali multiliterary soil.

Keywords: feminist fiction, comparatism, single truth value, multitruth value, crossculture, masculinity, and femininity

Introduction

Contributing a methodological discourse in literary practice, the paper posits that practising feminist fiction is practising the dynamics of multitruth value. This is a process leading to demolishing the single-truth value, which is a crosscultural process greatly valued in Comparative Literature (CL). With this view of value shift from single truth to multitruth in mind, the paper attempts to capture its dynamics across English, American and Nepali literary practices. The message the paper seeks to share with the practitioners of other disciplines as well is it is time that they adopted the eye lens of multitruth value in the construction of their disciplinary philosophy, theoretical framework and their connection to life.

So, the discourse begins with a word about conceptualisation of the lens of multitruth value. In appearance, you may be working along a path to social justice, human rights, inclusion, identification, equality and coexistence, but question it, at the roots, you may be denying the truth of very many experiences simply giving one or the other justification deceptively supportive of the age-old structure of single truth value. Fiction writers claim to mirror the real life situations together with the characters' contexts. We know women's contexts of real life practices anywhere—so called developing and developed States—are not so simple and distinct relative to the shift in values from single truth to multitruth, and so is the case with the representation of the same in the world of fiction.

Viewed from any perspective—language families and their literary practices (Indo-European, Tibeto-Berman, Austro-Asiatic and Dravidian), religions and their practices (Hinduism, Buddhism, Christianity, Islam or any other) and civilisations (Western or Oriental)—male perspective has remained predominant.

The predominance of male perspective has remained at the roots of ideologies, whether right wing or left wing origin or of any other origin. It is this psyche of male predominance that has remained pervasive all along human history, human culture, human civilisation and human knowledge. So the question here is how to subvert the psyche of predominance—sexual, political, ideological, religious or otherwise—in any literary or nonliterary practice anywhere and everywhere? Since the psyche of predominance is a construct of single truth value, its replacement by the construct of multitruth value is a logical path. Cultures whether Oriental or Western, or States whether developing or developed, women do find themselves in voiceless contexts differing only in degree and context. Politics, religion, language and literature are not only creations of power, but also creators and disseminators of power. And it is the males with the psyche of patriarchy playing the predominant role in the process, which nonetheless works as strategy to undermine and control the female power of procreation. Since the psyche of patriarchy is at the roots of single truth value, creating and recreating its philosophical basis, the architect of human life manifest in varied forms of relations—friendship, marriage, family, profession, society and the very living—is not on equal footing. The predominant role of single truth value is wide spread right from the cradle (or even before) to the tomb.

Methodological Discourse across Cultures, Idealogies, Geographies and Time

Carl Marx's theory of class saw socioeconomics at the roots of class creation and class discrimination, and the theory of multitruth value finds the single truth value engraved on the psyche of patriarchy, whatever class it may be. All ideologies, Marxism, capitalism or otherwise, are in need of rewriting yielding space to the experiences of multitruth value. We talk of liberation, democracy, freedom, individualism, identification, inclusion and so on, but my question is how much space are we ready to give to the experiences of multitruth value in actual practice, and in actual living whatever system we may be in? Accepting this very truth of patriarchal discrimination, the feminists in America during the sixties fought against discriminations both racial and patriarchal together. Nepali society suffers from discriminations in varied forms—sex, gender, caste, ethnicity, culture, religion, language, literature, identification, geographical location, settlement and others. But the one factor at the roots of these varied forms of discriminations is the single truth value ever not yielding space to multitruth value, and that the psyche of patriarchy is the originator. So, begin to question the psyche of patriarchy; begin to ask how much harm has this psyche done to males, to females irrespective of their age, education, experience, condition, position and the living? This is a fundamental challenge for all disciplines and systems wherever and whoever we are.

Multitruth Value Framework and Comparatism

How much of life's varied experiences are the fictions ready and able to operationalise in their drawing of characters, treatment of themes and the use of language? The discipline of literature has a challenge to answer this question. To answer this question of human life's varied experiences we need a compatible, balanced and negotiable framework that gives them space on equal footing and this is what I call here the multitruth value framework. The framework allows for mutual identification. The varied identifications can help create varied discourses. No identification dare create a single truth value discourse. It is mutual identification and mutual discourse. The challenge for you in this process is to bring before you the vividness, differences, multiplicity, plurality in locations, conditions and positions of life and work to subvert the gaps relative to the sexes, races, castes, geographical locations and so on. I see in the methodology of comparatism where both similarities and differences receive respectful space and attempts are geared to bridge the gaps, a great potentiality to operate the eye lens of multitruth value.

Here again, to me, the Eurocentric model of comparatism is a single truth value paradigm, which cannot work in this part of the world. As I have been communicating, we work on a multilingual, multiliterary

and multicultural reality of life. This very reality of, say, our life in Nepal is a great pressure on the single truth value psyche of patriarchy and all other single truth value-centric constructions to switch over to crosscultural methodology of multitruth value construction. This is one fundamental basis for my argument for the practice of Comparative National Literature in Nepal. This is as well the fundamental basis for, what I call, the social groups' going the path of mutual identification, practising compatibility with each other, keeping balance between each other and making negotiations with each other on matters of their interest. The groups need to work on a paradigm of mutual identification and mutual mainstreaming, keeping in view that they help respect and mainstream each other. As discussed earlier, no group should think oneself, in Amarty Sen's expression, as "diversely different" (xiv) or divisively different from the other; instead it should groom itself in models of compatible behaviour. While working on these paradigms and models, the groups need equally to be mindful of keeping balance between them. One should not go biased or imbalanced in the adoption of a crosscultural life style. Finally, in the broad design of crosscultural methodology, the practice of negotiation has great role. The process of negotiation needs to work on the basis of the paradigms of mutual identification, compatibility and balance. They cannot overtake each other, for they are the foundation of crosscultural methodology, which in turn is the foundation of multitruth value.

Crosscultural Reading of Fiction

The critical reading of the feminist fiction in Nepali literature(s) is much in need to reflect the characters' metaphysics and epistemology focusing the eye lens of multitruth value. The truth and the nature of the female characters' existence and coexistence, and the way they generate knowledge about their life rarely receives any analysis whose findings could be contributory to practitioners in other disciplines and policy makers about women empowerment in Nepal or elsewhere. The prevalent practice of creation of genre and its interpretation from monocultural and single truth value perspectives does not quite present the metaphysics and epistemology, whether of female or male. The practice is far from the desired multicultural, plural and crosscultural Nepaliness both in real life and fictional representation. Being aware of such prevalent practice, the writer's paper on "Creating Identity Genre Fiction: A Venture to Demolish Single-Truth Value" suggests feminism to "penetrate into the bones of identity genre fiction and its criticism whether it is based on monocultural or crosscultural, and single truth or multitruth values" (5).

The crosscultural Nepaliness is now to bear the perspectives of caste-ethnicity and sexuality. Until very recent days, Nepali mindsets and practices were rather caste-centric and heterosexual—opposite sex-centric—but today these are on way to yielding space to ethnicity, inclusive of both caste and none-caste groups, and sexuality inclusive of heterosexual, bisexual and homosexual. This speaks that Nepali feminist fiction is in need to move towards defining itself as *sex-ethnicity-inclusive* (my own emphasis). In Nepali literary tradition, Parijat's fiction writing is a good move towards this multitruth value direction.

Besides, Nepali litterateurs need to gain confidence in processing and sharing the findings of their literary studies aware of the findings of researches done in similar thematic areas in other relevant disciplines as well. This argues that creating feminist fiction is rising above the single-truth value footing going across the boundary of sex, gender, culture and literature—a process of going crosscultural, crossliterary, crossfeminism and interdisciplinary. This conceptualises the feminist fiction as an *innovative and popular area of contemporary literary production* (my emphasis) more welcome in the discipline of Comparative Literature inclusive of what the writer calls Comparative National Literature (CNL). The practice of CNL allows for the practice of crosscultural methodology within and across families, marriages, communities, castes, ethnic groups, sexes, religions, literatures, cultures and so on.

One argument goes that feminist fiction is written from a "self-consciously feminist perspective" (Cranny-Francis 1). But my observation is the perspective needs to be drawn cautiously, sensitively and comprehensively from male context and perspective too. Any feminist effort made without contextualising

the male sensitivity and experiences can make it go out of the frying pan and into the fire. This will send both sexes to an unhappy situation. The question of male context in feminist perspective argues for redefinition of the feminist genre that carries feminist ideology, which should be conscious of demolishing all single-truth value constructions whether in feminist or patriarchal ideology. This should be the view of feminist fiction that comes to challenge all single-truth value constructions, wherever they may be. This indicates that the problem is not only with the ideology of patriarchy, but also with the ideology of feminism. So it is the concepts of exclusion, and single-truth value that need to be demolished both in feminisms and patriarchies. I call patriarchies, because experiences have shown that there are variations in the institution; as a result, we do find patriarchal women and feminist men. Today we come to know more about variety in human experiences. This tells us that we cannot go on generalising and centralising thoughts, experiences, situations and contexts as we did yesterday. There is not just one perspective or one eye lens, but several, and this poses us an opportunity as well as challenge today more than yesterday. Opportunity because we are accessed to greater variety and volume of human experiences, and challenge because we have to change our modality of the management of our experiential resources, realities and varieties. We are challenged to be conscious of this variety in human living all the time in processing our thoughts and actions wherever we are or we go. This is the nature of the emergent multitruth value from an individual, family, community, society, nation to the larger world.

Nevertheless, observations and experiences show that multitruth value is much misunderstood and abused around the globe relative to race, caste-ethnicity, religion and sex. It is difficult to understand why certain groups enjoy projecting themselves not only as "diversely different" (Sen xiv) but also as divisively different, when they know that human beings are simply human beings neither diversely different nor divisively different. No identification possesses the element of "unique divisiveness" (Ibid.). So much so, they do not see any harm in doing divisive politics, creating division leading to several violent factions in groups, communities, societies, nations, States and the world, and all in the name of liberation, freedom, identity, democracy and independence. As indicated earlier, the underlying principle in the divisive politics is single-truth value, so illusive in form and content that the stakeholder stands to profess saying *my experience is the predominant truth* (my emphasis), there cannot be other truths and that is final. The aesthetics of human life is learning to live with multiple experiences and multiple truth values whether individual or group life. Division and difference are two different things, division works on the philosophy of single-truth value, while difference works on the philosophy of multitruth value.

Female, male and third sex in all ethnicities do have their worldviews, because it is through them that we come to know their language of experience, needs, problems, and aspirations. So the challenge for all sexes, feminists, patriarchs and ethnicities is to rise above their single-truth value purviews, and start working or reworking for multitruth value purviews together with an attitude of sharing, balance and negotiation.

Accept it or not, a common context that meets most novels across literatures is single truth value. The problem begins with the differential socialization and portrayal of characters accordingly—female, male and third sex. At best, their conditions are exposed—suppressed or freed. The readers' aesthetics is left to the influence of this or that ideology. There is a nexus in the characters' differential socialization and portrayal that creates a very strong fort for single truth value. It only resists the voices raised for social justice and/or transformation. Consequently, it only generates single-truth values and resists any aspiration for multitruth values. The characters—all sexes—stand by the side of this pitfall. This is a vicious cycle wherein, of course, differing in degree, the sexes are trapped. So, projecting the conditions of the sexes alone is no solution, it is only a step along the path to solution. We need to walk through several consolidated and intensified steps to achieve the desired socialization and portrayal of life conditions—fictional or real. This presents a single truth value context against which the multitruth value context of creating feminist fiction, feminist genre has to battle.

The English (i.e. British) literary historiographers observe, "We assume that there is not a single definition of 'feminism' that can encompass five centuries of women's literary history" (Benstock, Ferrisss and Woods ix). The writers indicate two things, one, the European literary tradition of women's writing is five centuries old now, and two, there are varied forms of literary feminism. The English literary tradition treasures the riches of women's writing like those of Mary Wollstonecraft during eighteenth century advocating "…equal rights for women, including equal access to education and the professions," and Aphra Behn during seventeenth century defending "…her sex's ability in writing as equal to men's, including that of the 'immortal' Shakespeare" (Ibid.).

Both in English and American literary practices, the feminist fiction came during the eighteenth century through the use of familiar forms of autobiography, memoir, letter, the diary, social documentary and domestic conduct book. The women's writings on these forms were based on social reality, not philosophical orientations, and for that reason, the mainstream masculine writing thought it appropriate for women's fiction writing. The women writers were then associated with the cult of sentiment for reasons that they are very emotional, ready to display their intense feelings through tears in situations of sufferings and oppressions. In contrast, the masculine writing then maintained—and much so even today—that ability to display emotional and sentimental responses is an indication of weakness, hence the domain of women. Nevertheless, smart women writers cleverly exploited the so-called weakness to their strength benefiting the woman category. It all came as though it were blessing in disguise. The so-called weakness then got turned into great strength, proper to fiction writing, not only in English, European and American, but also beyond them. The women writers traced out women's novel writing even beyond eighteenth century, for example Mrs. Manley's "secret histories" which provided the examples of "love and sexual relations" (Benstock et al. 40).

In America, as early as the beginning of seventeenth century, we find Anne Bradstreet (c.1612-1672) writing a book of poems, not only as the first publication by an American, but also as the first American woman writer and choosing "subjects from daily life" (VanSpanckeren 7), which is a common feature in women's writing across literary practices. Later during the century comes another woman writer Mary Rowlandson (c.1635-c.1678) as the "earliest woman prose writer of note" (VanSpanckeren 9). Susanna Rowson is given the recognition of being "one of America's first professional novelists" who wrote on "feminist and abolitionist themes" with proper respect for American Indians (VanSpanckeren 25). Women writing even during those early days of American Independence were no less conscious than those today about the constitutional guarantee of their human rights, for example Abigail Adams wrote her husband John Adams (later the president of America) a letter urging to enshrine "women's independence" in the American constitution (Ibid.). During the first half of nineteenth century, Margaret Fuller contributed *Woman in the Nineteenth Century* depicting "women's role in society" and she pointed out women's lacking "self-dependence" because they were always guided by some external force (VanSpanckeren 34). Emily Dickinson, regarded as a "radical individualist" wrote as a link between the nineteenth century and twentieth century (Ibid.).

Twentieth century America felt blessed with contributions from African American writers like Tony Morrison and Alice Walker. Morrison discoursed on the complexities of black people's identification, while Walker discourses on human dignity. Walker's *The Color Purple* exposes men going "unaware of the needs and reality of women" (109). Twentieth century witnessed much of ethnic writing, minority writing, African-American writing, regional writing, Hispanic-American writing, and Asian-American writing.

Today, American literary practice is driven to multicultural writing. The writers began their work head on to writing America—bringing out the mind, the heart, the aspiration of the people of America and linking it all to the future course of action. American literature writes the past, but while writing the past it writes the future. This in my view is the aesthetics of American literary practice.

By the mid-eighteenth century, there came in English tradition significant numbers of novels to public reading. They depicted women facing the problems in role balance between producers of literature and conventional expectations of feminine behaviour. By the end of the eighteenth century, the novels poured out the women's day-to-day issues, women's concerns, the issues of the private sphere, the issues of reproduction, family, education, and health. Mary Hays is considered the "emotional free thinker who demanded freedom for women from the tyranny of social conventions in matters of heart" (Neill 127). She created such heroines who could artistically "make gods of their passions" and oppose anything that came as "restraint" on their way: "Mary Hays, like so many radical thinkers of her time, was convinced that moral delinquency of the individual was a symptom of diseased social system" (Neill 127). The events unfolded that the patriarchal social system was diseased—and it still is in that condition—and it needed a shift from its age-old single-truth value to multitruth value However, the general male attitude remained unquestioning about the system's validity and about how much it affected the health of not only those who were for centuries mindlessly made victims of "androcentric pigeonholing," (Gautam 1) but also of his own category that is now less than fifty percent in demographic count.

By the beginning of the nineteenth century, the novels became a "playground for ghouls, social reformers, anarchists irked by England's hostility to free thought and for theory mongers of all kinds" (Ibid.), and Austen's *Pride and Prejudice* (1813) was the "masterpiece" and "perhaps the first work of art in the history of English fiction (Ibid. 146). The eighteenth century saw the diverse elements that involved novel writing—"truth to fact, a credible psychology, seriousness of purpose, artistic restraint and a language natural and adaptable to the myriad moods that the novelist must present. The separate elements awaited the final synthesis" (Neill 57). The novel received a "mature form as a distinct literary genre" (Ibid. 58), and began to gain "a poetic intensity of feeling and passionate seriousness" as it moved towards the first half of the nineteenth century (Ibid. 189). The feminist novel was able to establish itself as a "literary monopoly" (Ibid. 235) by the end of the nineteenth century. In a period of about three centuries, because until the sixteenth century there was nothing like a prose form that could be called a novel writing, the feminist novel had made some stride (Ibid. 9):

> The English novel like the English language is a rich and flexible instrument which has developed casually through the centuries, making its own laws, breaking them, borrowing from abroad, now here, now there, absorbing every fresh idea, rarely jettisoning an old one, and branching out afresh at the whim of every master hand which has gone to its shaping. In truth, the story of the novel has no end and no beginning. (Neill 9)

As is seen, the search for and construction of feminist fiction going across over one half multicultural population is also one of the bases to opt for the practice of discipline of Comparative Literature. Nonetheless, as protector, patriarchal pen assumed its own representation did represent the other half, although it could not be right both metaphysically and epistemologically, because there existed multicultural life experiences. The psyche of male predominance created one semiotics for the dominant half and another for the dominated half. Only father could be creator, protector and destroyer, the mother was only his protectorate. So the feminist women writers' process of rewriting the English women's historiography was, in other words, the whole process of consciousness building that was operative behind the birth of Comparative Literature, in Eastern Europe, and America during the nineteenth century, and in other regions, later during twentieth century. This speaks that the processes of the birth of feminism and Feminist Studies were as well the processes of the birth of Comparative Literature—consciousness building, identification, creation of voices, creation of a sense of justice for various voices and multitruth values around the globe.

In Nepali literary tradition, the feminist fiction is a late starter. It "…kicks off with the publication of H. S. Pradhan's *Swasnimanchche* (1954)…." (Socialising, Gautam 14). The victim female protagonist Motimaya, when her husband Pramod kicked her out of his life after he married a second wife Kamala, she went to join women human right defender Maiyanani's women rehabilitation centre for social justice. One day, Maiyanani brought Motimaya and her son Binod to Pramod for justice, but in response, Pramod shot at his son's leg. At this, Maiyanani defended them by shooting the perpetrator couple to death and surrendered herself to police custody. So far, it is the first Nepali novel, "where the woman protagonist gets organized against her suppressing husband" (Female, Gautam 14; qtd. in Ibid.). Dhooswan Saymi's *Ganki* (1956) too belongs to feminist fiction, but the protagonist Ganki is not groomed to rise against her perpetrator—her father's friend—in a self-organized manner. She is rather groomed to make herself economically self-employed and empowered. However, both these novels are from male writers; and honestly speaking, for one from a female writer, the reader has to wait for Parijat's *Anido Pahadsangai* (1982) and later Prabha Kaini's *Anabrita* (2010). Female protagonist Subani in *Anido Pahadsangai* is a student activist who plays both political and social change agent roles. Politically she is involved in underground freedom fight against the State's partyless unitary panchayat polity under the institution of monarchy, and socially she is a voice creator and actor against patriarchal domination of women, at home or outside home. She is groomed to be a kind of tit for tat protagonist, both physically and intellectually. In *Anabrita,* female protagonist Pavitra, defying her patriarchal husband Suman's domination, decides to take divorce and live by her own earning away from home. Female co-protagonist Tara leaves her husband and joins a women rehabilitation centre after she is accused of sexually "becoming impure" (Practising, Gautam 174) simply because she went to India searching for her husband accompanied by a village boy. She devoted her life to the cause of victim women like herself.

The finding of Nepali literary historians so far is that Nepali soil produced the genre of story or of novel depending on English literary tradition which in turn depended on other European literary traditions. However, the Nepali historians unanimously maintain that the genre of story traces out the production of the genre of novel as well. Shaktiballabh Arjyal's *Mahabharat Biratparva* (1770), they maintain, is the very "praarambha bindu" (Baral and Atom 219) and "aadhaan" (Shrestha and Sharma 99) 'a departure' for the production of genres of both story and novel. Beginning from 1770s, the historiography of genres (novel and story) of Nepali fiction writing is periodised more or less into three similar time divisions. So far, the historians regard Ambaalikaa Devii as the first woman writer to produce a novel *Rajpoot Ramanii* (1932) in Nepali literature during the novel's formation period. Compared to the male writer, it has taken 162 years for a female writer to be able to hold her pen for the first time. And immediately after two years, Nepali novel writing entres the modern period and again a male hand comes first contributing *Rupmati* (1934). It takes some more decades to the sixties for female hands like Parijat, as referred to above, to come to contribute novels with female perspective. In Nepal's context, we are to take the transaction between femininity and masculinity together, both intra-group and inter-group. The methodology of crossculture applies to gender and feminist studies as well.

English literary historiography suggests that literature is hybrid—a mixture of different things from different times, different cultures and different persons. The practice of literature, and more the practice of Comparative Literature is a process, a quest, and a desire for unity in expression. The process of crossculturality continues through feminist genre creation in the English tradition of fiction writing. There are traced three types of modern fiction to the old romance:

> …from Heliodorus came the novel of adventure seen at its finest in the work of Fielding, Scott and Dumas; Achilles Tatius and Petronius inspired the picaresque novel of purely external action of which Smollett's provide excellent examples; from Longus came the romantic love story—and his descendants are legion. (Neill 18)

Under the cult of sensibility novel, Virginia Woolf made "exciting use of the stream of consciousness technique" and she was "assuredly the most distinguished woman writer of this generation" (Neill 330). Woolf talked about the theory of petals of identity, which in Neill's expression is the theory of "multiple selves" (Ibid.). Following her own theory of life-in-multiple-petals, Woolf entered it as an adventurer of its infinity. This understanding of the life of individuals coexisting in the institution of family or community has great relevance for contemporary Nepali society where debates are going on for and against the single truth value identification and multitruth value identification. The most misleading part of the debate is the stakeholders' fruitless attempt to perceive identification disregarding the four parameters of mutual identification, compatibility, balance and negotiation as discussed earlier. Seeking to define the multiple petals/selves in separation is no less a self-defeating attempt than the Hamletian indecision for an excuse of a cruel revenge against the father's murderer. The irony of one cruel revenge is the loss of an opportune moment of a justified action. This is so great, so beautiful insight into how our own life and our own identity are constructed multicultural and crosscultural. Even a single life is a playground of multiculturality and comparatism. Why do we not turn to ourselves? Why do we not become self-reflective? What are we running after all these years forgetting the varied selves constituted in ourselves? Look at this amazing insight into human life which reading into Virginia Woolf offers us,

> The stuff of life—the thoughts, feelings, impressions—steeped in the richest dyes of her imagination and turned into images by her poetic sensibility, is then depicted in literature with the same vivid immediacy and distinctness as colours are thrown on a screen. (Neill 331)

Woolf developed her own method of symbolism through which she portrayed the multiple petals. For example, among others, *The Waves* (1931) is an excellent piece of art work bent more on depicting the "humanity" in a "state of infinite perception," and transferring the life's outer sphere of action to its inner sphere—the mind (Ibid. 339). I too have similar feelings to share with about Woolf's quality of life. My rereading of her nine novels suggests that she is among the great readers into life, her own life, women's life, men's life, youth's life, everybody's life. She is a great experimenter in life. All her novels experiment life in one form or another; *Orlando* (1928) experiments in sex and gender, while *The Waves* (1931) experiments in modernity discoursing on life-like education in an intellectually free atmosphere.

Writing between the two great World Wars, James Joyce "learnt the art of being at once confined and vast" (Neill 373). He saw life in eternal polarities of "life-death, love-hate, war-peace, heaven-hell," and which in turn are "derived from the attraction and repulsion inherent in the division of the sexes, and this war of the sexes has its origins in the proto-historic overthrow of the matriarchies (Ibid.). The period experienced divergent views. While Virginia Woolf and James Joyce were continuing with their experiments, several other writers were offering the readers "straight forward narrative, a well-knit plot and recognizable characters;" Aldous Huxley and Evelyn Waugh were "satirising traditional moral codes;" and popular novelists were supporting the "Victorian ethics of Mrs. Humphrey Ward (Ibid. 311) who looked up to the "respectabilities of every kind" as "laws" (Legouis and Cazamian 1308). "The innovative and imaginative writers—James Joyce, Virginia Woolf and Dorothy Richardson—contributed to keeping unity and coherence" (Neill 311) between 1918-1930 period. The first World War 1914-18 helped bring "a cataclysmic revolution in thought and feeling" (Neill 311). In the meantime, there appeared a pre-war writer novelist Ivy Compton-Burnett, with an "undiminished talent for depicting English middle class family life" (Ibid. 380). Through a method of "multidimensional dialogue," she portrayed the "conflicts and antagonisms within the family group" and told the entire story through "conversation" (Ibid.). "Her characters live in large country houses set in somewhat vague and nebulous territory" (Ibid. 381). Compton-Burnett reveals her genius within the "claustrophobic world of the family" where the conversations are "knife-edged, bitter and remorseless" (Neill 381).

> Within the family, the characters present carefully contrived appearances. These are their personae: the faithful wife; the prudent kindly husband: the loving son devoted to his mother, loyal to his father. Behind these masks they deceive themselves as effectively as they deceive each other. Hypocritically concealed are the real selves, grasping, mean and hostile. Then, under the stress of some unexpected happening, an unwelcome discovery, and intrusion torn off and they are forced to see themselves as they really are and to know that this is how others see them. (Ibid.)

The historical context of the writing of feminist fiction suggests that its place had already been staked out there. The relation between women and feminist fiction was intimate and long going as though it were novel for women and women for novel. The feminist novelists were skilled in mirroring the social fabric, the effects of male mindset and behaviour on women's lives. The feminist fiction provided a cultural/ crosscultural platform to women as a social category to speak out their minds, their sufferings, their aspirations, and their yearnings to readers of multiple sexes and genders. It served as a transformative laboratory wherein all of women's issues could be tested, experimented and new cultural products could be manufactured and brought to the market catering to the needs of new generations of both female, male and third sex. It could show the world that novel writing could be made in different generic forms of feminist science fiction, feminist fantasy, feminist utopias, feminist detective fiction, and feminist romance. The feminist identity fiction, over the years, has shown much concentration on class, race, ethnicity, and gender. The various generic forms of fiction did expose the conditions of women to the world and through them, the readers did learn the various political and cultural processes practised in the construction of women's multiple selves and multiple identities. The feminist novelists understood that genre forms were an opportunity for them to project their mind, voices, sorrows, sufferings and happiness across cultures. The broad range uses to which fictions and feminisms are put in literature suggest that they are both generic terms and crosscutting issues.

Throwing light on why fiction for women and women for fiction, Vriginia Woolf writes, "Fiction was, as fiction still is, the easiest thing for a woman to write. Nor is it difficult to find the reason. A novel is the least concentrated form of art. A novel can be taken up or put down more easily than a play or a poem" (Hale 580). However, Woolf feels that women writers suffered from the disability of narrow range experience of life during the nineteenth century, which did have negative effects on their writing of novels (Ibid. 580-81).

> For a novel, after all, is a statement about a thousand different objects—human, natural, divine; it is an attempt to relate them to each other. In every novel of merit these different elements are held in place by the force of the writer's vision. But they have another order also, which is the order imposed upon them by convention. And as men are the arbiters of that convention, as they have established an order of values in life, so too, since fiction is largely based on life, these values prevail there also to a very great extent. (Ibid. 583)

For women writers, across English, American and Nepali cultures, novel writing is a kind of cultural laboratory where they can experiment in the use of language, construction of values, choice of subject matter, presentation of suffering, and pleading for their own cause. They can turn to "explore their own sex, to write of women as women have never been written of before; for of course, until very lately, women in literature were the creation of men" (Ibid.). For what Woolf reflected of the nineteenth or even the beginning of the twentieth century is very apt for even the current context of women's writing across different literatures. She opined that women should give better novels even if it means fewer novels, and that they should also produce better poetry, better criticism and better history. But, Woolf thinks for all the quality products, women simply need the "leisure, and money and room to themselves" (Hale 585).

Definitely Nepalese women writers would give quality products only if their own families and work places would pay attention to Woolf's raising the question of leisure, money and room for them. One important point here is of "continuity" (Janeway 394) in women's writing, which as I see is possible under the framework of multitruth value. Though a born American, and a radical feminist in attitude, Elaine Showalter, in her book *A Literature of their Own: British Women Novelists* (1977), examined the British novelists as writers along three stages of development: "feminine" (1840-1880), "feminist" (1880-1920) and "female" (1920 onwards) (Blamires 376). American critic Catharine R. Stimpson draws the feminist writers' attention to "improve child rearing and socialiszation practices so that young children would not be forced to conform to the stereotypes" (Greenblati and Gunn 256).

Conclusion

Viewed from modernist eye lens, between Richardson's *Pamela* (1740) and Pande's *Rupmati* (1934), there is gap of a hundred and ninety-four years, and that between Austen's *Pride and Prejudice* (1813) and Ambaalikaa Devii's *Rajpoot Ramanii* (1932), there is a gap of a hundred and thirteen years. This suggests, comparatively, novel writing in Nepali literature came very late.

Tracing out the varieties of feminist fiction in Nepali literature by female writers is perhaps left to historiographers of women's writing. The role of Comparative National Literature of Nepal is crucial for three reasons now: one, to locate national literatures' position and in it the women's position; two, to mainstream national literatures and therein women's literature; and three, to build up coming generations' consciousness to provide intellectual security to the State. The work requires multi-institutional support system and multitruth value-based methodology and team work. It is potential for inclusion, mainstreaming, peace, progress, intellectual defense capacity and literary tourism in the multicultural Nepali soil.

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Endnotes

i Multitruth value (MtV) is the writer's framework of doing comparative literature in Nepal. He has been using it in his recent writing in comparative literature as against what he calls the single truth value (STV) structure.

ii The writer has conceptualized single truth value (STV) as predominance of the experience of monocultural identification.

iii This point has been given some space in the writer's *Practising Comparatism* (2013). See specially "Introduction: The Inclusive Path," "Chapter Nine: Resistance to Single-Truth Value and Multitruth Value Perspectives" and "Chapter Ten Multicultural Comparatism."

iv This refers to the findings of Tika Ram Gautam's Ph.D. Dissertation unpublished entitled *Ethnicity and Inequality: Distribution of Capability, Employment and Ownership: A Contribution to Ethnic Debate in Nepal.* (2013). (Faculty of Humanities and Social Sciences of TU).

v See writer's *Nation Persona in Parijat* (2011).

vi This refers to writer's "Socialising Characters in Fiction Writing: A Multitruth Value Project." *Lingaya's International Refereed Journal of English Language and Literature,* Issue 1: General Theme, Feb. 2014.

vii For more, see writer's chapter xii in *Practising Comparatism.* (Kathmandu: Highland Publication, 2013).

viii See writer's chapter ix in Nation Persona in Parijat. (Kathmandu: B.P. Gautam, 2011).

ix See Shrestha and Sharma for periodisation of novels (99) and Gautam (Nation 1): beginning period 1770-1888, formation period 1889-1933, and development/modern period 1934 onwards, while that for story (74): beginning period 1770-1900, formation period 1901-1934, and development/modern period 1935 onwards.

x See Shrestha and Sharma's *Nepali Sahityako Samkshipta Itihaas,* 1934:104; Gautam's "Anuradha in Feminist Perspective." *Literary Studies,* Vol. 22, 2006:3; Tripathi's *Dristi Chautari,* 2001:49.

xi This context refers to the writer's Ph.D. Dissertation unpublished. *Female Identity and Androgyny in the Novels of Virginia Woolf and Parijat: A Comparative Study.* (2010). (Faculty of Humanities and Social Sciences of TU).

xii For more on this, see Woolf's *A Room of One's Own.* (New Delhi: Foundation Books, 2001).

xiii Samuel Richardson's *Pamela* (1740) is regarded the first novel written in modernist attempt in English literature, while in parallel, Rudra Raj Pande's *Rupmati* (1934) is regarded the first novel written in modernist attempt in Nepali literature.

xiv The gap between the two obtains both in time and the application of code.

Land Tenure and Kamaiya System in Nepal: A Historical Review

Padma Raj Lamichhane

Abstract

The government development initiatives have failed to redress the economic problems of the weakest and most marginalized members of the village who have no say in the decision making process. Instead, these marginalized groups have been used to reinforce the power of the landlords and the elite class at the local level. The Nepali caste and landholding structures are regarded as the major causes for Tharu to fall victim to the system of bondage. Abject poverty, mass illiteracy and landlessness have further aggravated the situation. The bonded labourers' issue is the remnant of the feudal system. Consequently, the system of debt bondage and serfdom still exists in many districts, slightly in different forms. Accordingly, the bonded labour in the form of Kamaiya system prevails in the western Tarai region of Nepal. The experience of both India and Pakistan shows the need to introduce legislation to abolish this system of forced labour and slavery. Different types of land holdings and tenure system are found in the area. Ethnic groups from the western Tarai are considered low in social status. The vast majority of the bonded labourers who are affected by the system are from Tharu community which has low social status. The Dangaura Tharus are the native people of mid- and far-western Tarai regions. Farm workers are popularly known as haliya, haruwa, kamaiya, kamlahari and jan.

Key words: *haliya, haruwa, kamaiya, kamlahari, jan, animal herders, domestic helpers, bonded labourers, raikar, birta, guthi, jagir.*

Introduction

The Tarai region is important for Nepal for both defence and richness of natural resources. Historians have traced out the existence of slavery system in Nepal, since the time of *Lichchhavi* (300-800 AD). The system continued during medieval (1200-1769) and pre-modern (1769-1950 AD) periods. The slaves *(kamara/kamari*) were bought or sold to kings for the construction of bridges, irrigation canals, temples, royal buildings and for transporting goods within Nepal and to Tibet. Slaves were also employed throughout the pre-modern period to work on land and at home.

Prime Minister Chandra Shamsher Jung Bahadur Rana made the system of slavery illegal in 1924, when 59,873 slaves were freed. The compensation amounting to 36.7 million Rupees was paid to the owners of the slaves. Besides, 4,650 additional bonded men and women were freed from their bondage (Sattaur, 1993: 42).

Although the state abolished slavery in 1924 A.D., it did not implement comprehensive land reform programme with a view to restore the land-tiller right which meant redistributing the land to landless peasants. Since land was owned by a handful of landlords and elites, vast majority of landless labourers had no alternative than to sell or mortgage their labour to landlords for their subsistence. This initiated a new system of slavery and bondage.

The following is a summary of different types of land tenure system prevalent in Nepal:

***Raikar* Land.** *Raikar* land is the main form of land tenure in Nepal. Here, government is the real owner of the land and individuals are allowed to use it for agricultural purposes on payment of land revenue.

Local administrators of such land are called *Jamindars* in Tarai and *Jimmawals/ Talukdars* in the hills. They administer land and collect land revenue from the landholders. These Jamindars work as intermediary between government and the farmers. They have the right to dispossess farmers from land, enhance land revenue and use harsh methods in its collection. They even force poor farmers and landless labourers to provide free services or on nominal wages.

***Birta* Land**. *Birta* land was exempted from tax and revenue and rewarded to the recipient for his/her good service and loyalty to the nation. The *Birtawal* (the land awardee) took the role of an adjudicator and employed labourers for agricultural work. His/her behaviour was almost similar to *Jamindars* and *Talukdars* using exploitative and extortionist measures for his/her gains.

***Jagir* and *Rakam* land**. The land, which was granted to the government employees in lieu of their salary or wages during the course of their employment, was called *Jagir* land. Then it was difficult for the government to collect cash due to political instability in the country. *Rakam* land was similar to Jagir except that the recipient was granted permanent ownership. Both *Jagir* and *Rakam* landowners too exploited local people making them work on their lands on paltry wages or no wages.

***Guthi* land.** *Guthi* land was owned by the religious trusts and was utilised to generate income for the performance of worship of the deities. A number of landless and homeless people were employed to work on such lands. The land recipients had no tenancy right and the trustees were free to withdraw the land any time. Workers generally received no wages; instead they were offered a small portion of the produce at the time of harvest. This system is still in practice. Most of the *Guthi* land is now transferred to the remote areas instead of valuable core regions of the cities. There is lack of proper record and management of such land in Nepal.

The Land Act abolished the *Jagir, Birta*, and *Rakam* land systems in 1964. But the *Raikar* and *Guthi* systems are still in practice. The Act attempted to redistribute the land to the landless and the rural poor on egalitarian principles, but traditions handed on through centuries were not easy to break. In effect, the Land Act metamorphosed into the contemporary forms of slavery in the Nepali society. Earlier slavery was confined to certain castes with generations of families serving the landlords or the elite castes, but today bondage is not adhered to castes. Modern slavery is more a function of poverty and indebtedness rather than social backwardness.

The situation is very complex now. Research into contemporary forms of slavery has just begun in Nepal. The conditions under which bonded labourers have work their roots in the period before Nepal's unification, so different terminologies have been used to describe the system. Different forms of bondage and semi-bondage have been identified. The origin of the system is largely based on poverty and indebtedness (Sattaur, 1993: 44-45).

Allocation System

The Tarai region of Nepal is called the country's granary. Here different types of land tenure are in practice. The important features of land tenure and their impact on farm activities and labour relations are presented below:

Haruwari system. This type of land ownership is common all over the Tarai region where a landlord allots a portion of his/her land to a labourer. The recipient becomes a *Haruwari* and is bound to carry out all sorts of work allotted to him by the landlord. The *Haruwari* can utilise the production, but has no legal right over the land. He is not even recognized as a tenant and must give up the land if the landlord so desires. This is also a type of labour exploitation going on in the region. A number of *Tharu* are working under this system being exploited by the landlord.

Hali system. Usually people belonging to poor and low castes, especially untouchables, come under the *Hali* system. Here, the duration and type of work and wages are at the sweet will of the landlord. Some of the *Hali* labourers are bonded to their benefactors. Women and children in the *Hali* family are often

abused and sexually exploited by the owner. They are usually treated, as the property of the owner. This system is most popular in the rural hills of Nepal. *Hali* means one who tills the land using plough. Generally, it is a verbal contract for between the landlord and the labourer on a yearly basis. Wages are generally paid in kind, i.e. 4/5 sacks of paddy depending on the farm size and working condition of the labourer. He is not allowed to break the contract unilaterally for which he is fired and punished.

Dhakre system. In most mountainous and hilly areas of Nepal, poor people agree to work for traders as *Dhakre* (porters). These people transfer goods or people on their back in return of small loans from the traders. Because of high rate of interest, such loans are heavily repaid and the loanee has no choice than to serve his lender/merchant.

These people transport the merchants' goods/loads throughout the year. Rainy season, difficult tracks and natural calamities sometimes destroy the goods for which the porter alone is held responsible. Due to poverty, this system is well rooted in the rural poor and low castes. Poor and low caste people, especially, untouchables participate in this system knowingly or unknowingly. Once entrapped, they have no choice to leave the system and the exploitation continues for years.

***Khetala* and *Jan* system.** The property of a man is equally divided among his sons and unmarried daughters after his death. Consequently the size of landholding is gradually decreasing and the families are unable to support themselves from the product of the land. The so-called hungry months preceding the harvest can last for half of the year. If they choose not to migrate for temporary work, their only hope of survival is to take loans from traders, moneylenders and big landlords who charge high rate of interest ranging from fifty to hundred percent per year. The loanee is compelled to work for the landlord during the plantation, and harvesting seasons on daily wages, cash or kind. Such borrowers are called *Khetala* in the hills and *Jan* in Tarai. Their female counterparts are called *Khetali.*

***Bali* system**. In many parts of Nepal, scheduled castes, like *Kami, Damai, Majhi, Sarki,* and *Gaine* are forced by poverty to take loan for buying food items, repairing homes and meeting social obligations.

The contract/bond can be verbal or written. The borrower works to pay the interest and the principal. The system is confined to some selected castes. All these systems have drawn labourers under bondage in Nepal. Tharu bonded labour system is also a part of such system which is still prevalent in the Tarai region of the country.

Poverty and Population

Nepal has been categorized into a least developing country with high population growth rate, low standard of living, low literacy, low life expectancy at birth, low investment and huge budgetary deficit. The country's landlocked location has hindered its free contact and trade with the outside world. The economy is based on traditional agriculture. Majority of the population is reeling under object poverty. Studies have shown that two out of five Nepalese continue to live under abject poverty, despite an annual economic growth rate of 5 per cent and significant improvement in life expectancy and education over the last two decades. About 42 per cent of the country's population is living below poverty line despite the launching of massive anti poverty programmes during recent years.

The spatial pattern of poverty is highly skewed and uneven. It is more pronounced in rural and remote areas of the country. It is closely linked with the caste system and tribal relation. The ethnic minorities like *Limbu, Tamang, Magar, Tharu, Mushar, Chepang,* and *Raute* are poorer and more deprived than the others. Heavy dependence on agriculture is also a cause of poverty (CBS, 2011). The *Tharu* are mainly dependent on agriculture which is very traditional. It hardly meets the basic needs and deficit is the order of the day.

Disparities in the distribution of assets, income earning opportunities and access to decision making have significantly influenced the income distribution. Poverty has affected a number of political and social nerves including absence of transparency, accountability, inequality in the distribution of resources and opportunities and vast disparity in ownership of productive assets. Good governance is lacking causing the

poverty reduction programmes unable to meet their targets. Poverty exists more in the rural areas of mountains, high hills, less accessible areas and among lower castes and ethnic minorities. Nepal is poor in terms of socio-economic and human development indicators. The main challenge in the economy is how to commercialize and diversify agriculture so as to increase production, improve income, generate more employment and raise the quality of human life. The Tharu mostly depend on agricultural activities and are poor. Due to abject poverty, most are forced to act as bonded labourers. Their living conditions are apathetic. So much so that they are not even able to fulfil their minimum basic needs.

Rationale of the Bonded Labourers

Previous studies revealed the system of bonded labourers as a normal phenomenon among the Tharu community. Most Tharu accepted it as their providence and the will of God. Researchers, social workers and political activists attributed a number of causes responsible for this evil system.

The system was socially recognized as an established custom in the community and the bonded labourers were not able to inherit their share from the ancestral property. They were forced to mortgage or sell their property to meet their family expenses and were not able to retrieve their property from the deceitful landlords. People mortgaged, sold and rented their own little land and preferred to live as bonded labourers. Due to lack of resources, they were not able to invest in agriculture. They were forced to take loans to meet the domestic expenses for marriage, funeral ceremony, child delivery and illness. The rate of interest on such loans was exorbitant and a debtor was hardly able to repay it.

The Tharu people were compelled to accept the system of bondage due to their precarious economic and security condition. People were ignorant, illiterate, simple-minded, and were easily exploited by clever and dishonest moneylenders and landlords. They had no access to any alternative means like granting of loans from government agencies and co-operatives. They also lacked alternate sources of livelihood.

The bonded labourers hardly cherished ambition higher than the fulfillment of their basic needs. Due to centuries of exploitation, they suffered from inferiority complex as a result of which they consider themselves inferior in social, economic, political and other status. They were hardly ashamed of paying off *Jari* and so they took debt exceeding their repaying capacity and many individuals lived in their fathers-in-law's house for not being able to pay the marriage expenses. High rate of interest and cheating in the recording of the loan put them into permanent debt trap. Drawbacks of *Jhara, Beth* and *Begaari* imposed by the landlords also put them into the system. The elites of the society opine that this system was originally good helping the cause of the poor people. But, in due course of time, their failure to pay the interest and repay the loan invited heavy penalty including bondage and forced labour. As the amount of debt increased, even women and children were brought to bondage. Fathers' unpaid loans and debts became the responsibility of their son(s) for payment. Consequently, there emerged a bondage-trap from one generation to another—birth in debt, life in debt and death in debt and again the cycle goes-- leaving behind them a for his children.

Employment Contract

The bonded labourers were also called *Kamaiyas*. This was an established system in the Tharu community in the mid- and far-western Tarai regions of Nepal. Most of these labourers were poor, homeless and mainly engaged in cultivation and domestic work. There were mainly two types of contract for employment: verbal and written. Most of these labourers were employed on contract basis and were renewed every year on the 1st of *Magh*. Service conditions of these bonded labourers were discussed at the time of contract with the landlord. The labourers are forced by social and economic compulsions to accept the contract which is heavily in favour of their masters. They are bound to pay off the loan, but for lack of suitable employment opportunity mainly for reason of their illiteracy and lack of technical skill, they have no alternative except to accept the terms and conditions dictated by the landlords. Due to poverty, unemployment, profuse supply of labour and decreasing number of employers, bonded labourers are not

in a position to bargain for higher wages and remuneration or relinquish the job before the expiry of the duration of the contract. In case of any offense, the labourers have to face heavy penalty and punishment, even physical torture.

Khojhani-Bhojhani. Here the bonded labourer himself looked for a master. One who was unwilling to renew the contract to serve for the next year would search for a new master after eating the feast on the day of *Maghe Sankranti*. If he desired to change his old master, he came out encircling cloth around his body and carrying a stick on his shoulder so as to indicate that he was looking for a new master. If he got a new master, he accompanied him and he would pay off his outstanding debt or loan. Thereafter, the labourer would work for his new master. Sometimes, instead of changing the old master, the labourer would negotiate for higher wages and facilities at the time of contract renewal. This they called *Khojhani-Bhojhani* in Tharu dialect.

The state policy of reclaiming forestland for cultivation during the 19th century made excessive exploitation of the peasants at the hands of the local landlords and the state machinery. The factors of population growth and the deteriorating economy of the hilly region also encouraged the progressive colonization of the Tarai region. Many of the bounded labourers recalled how their ancestors were disposed of their valuable land by the clever high caste people and migrants. Consequently, the natives became deprived of their land and were forced become bonded labourers for livelihood.

Sharecropping *(Bataiya)* based on a verbal agreement was the major occupational activity in agriculture. The households with large family size and oxen took up the sharecropping successfully and the landlords too trusted them. The sharecropper contributed the entire labour including animal power for agricultural production. He offered *Begaari* to the landlord—carrying the grain for grinding, carrying cattle manure to the field, washing clothes, putting up fences around the farm plots, collecting firewood and fodder from the jungle, cleaning and roofing of the landlord's house. This was like the *Jhara* system which had a bond to provide various services free of cost to the landlord. Sharecroppers also provided gifts, vegetable, dry fish and milk products as the *Walak* to the landlords. Since agreements were made verbally, the sharecroppers could not claim for the legal status of a tenant. This deprived them of tenancy rights. The lack of legal support to ensure tenancy rights always put the sharecroppers at loss. If the sharecroppers were not provided land, they were forced to act as bonded labourers to earn their livelihood.

The *Tharu Kamaiya* maintained certain quality in their work and did not like to compromise with it. However, sometimes people from Muslim and untouchable groups might agree to serve as *Kamaiya* even below the set standard, facility and remuneration, and this might lead to conflict amongst the labour class.

Labourers were employed on contract basis, but once they accepted the contract they were treated very badly. They had to do all sorts of work assigned by their master without raising any voice. These masters might also beat them, abuse them and misbehave on failure to meet the commitments. Sometimes, they had to serve their masters even without food and during odd hours. They were also asked to do such work as was not the part of their contract. They were forced to work beyond the time limit and in conditions when they were tired or even ill. No additional wages, in cash or kind, were given for such additional work. This state of affairs suggests that masters possess power and labourers are helpless bearers of all sorts of inhuman torture. The apathy was that since they were not organised they were not able to raise their voice against such exploitation and torture.

***Masyaura* and the Bonded Labourers.** The food grain, which was given to the bonded labour as wages, was called *Masyaura*. It may be of two types: (i) food provided from the master's kitchen, and (ii) a definite quantity of grain. The labourers were generally not provided with the first type of *Masyaura*. Most of them preferred second type of *Masyaura* that comprised paddy, pulse, salt, and chilly as essential items of food. In some VDCs, located east of Rapti river, bonded labourers were given land for kitchen garden to grow vegetable. A *Bukrahi* shared *Masyaura* with her husband. She extended her support in cultivation and carrying breakfast, lunch and water to the field. She looked after her master's household

affairs: cleaning dung, fetching water, washing utensils and clothes, and rearing children, but all without additional remuneration. The amount of *Masyaura* remained the same even if the children worked at the landlord's house.They were paid only half of the wages given to an adult bonded labourer. In some cases, *Bigha* was paid in cash but the amount of cash payment varied. Aged bonded labourers were paid just half the wages of the adult and women got less payment than the male counterparts.

A fixed quantity of crop produce was sometimes paid for *Bigha*. The system included B*ataiya, Trikur, Chaukur/Chaumali,* and *Panchkur/Lahure Bataiya*. In *Baitaiya* system, the crop produce was divided fifty-fifty. *Trikur* meant only one third of the produce given to the bonded labourer and the remaining two thirds to the landlord. In *Chaukur/Chaumali* system only twenty -five per cent of the total produce was given to the labourer. Similarly, only twenty per cent of the produce was provided to the labourer in *Panchkur/Lahure Bataiya* system. More than one bonded labourers were employed in the bigger size lands. In such cases, all labourers worked collectively in the field and the produce was equally shared by all. The labourer with large family could cultivate land in a better way. That is why Bigha was given only to the labourers of large family. In principle, *Baitaiya, Trikur, Chaukur* and *Panchkur* were applied to the entire produce of the land but in practice only principal crops were taken into consideration. Similarly, expenses involved in cultivation, such as for fertilisers, irrigation, HYV seeds, and pesticides, were also shared among the involved bonded labourers.

***Saunki* and the Bonded Labourers.** *Saunki* was the amount of debt taken by the labourer from a landlord. It had great impact on labour system. The labourer had to undergo extremely miserable financial crisis and dedicate his entire life and his family's services to the landlord. Since he had no sufficient earning to repay the debt, he was forced to take loan after loan. Besides *Saunki*, bonded labourers also go for pawned loans taken from neighbours and relatives or from moneylenders. If a master repaid such loan on behalf of the bonded labourer, it was changed into *Saunki*. Most *Saunki* loan was taken for medical treatment, family livelihood in case of insufficient earning, marriage, social events, festivals, purchasing livestock and paying off Sapati loans and meeting litigation expenses by the *Kamaiyas.*

Bonded labourers are illiterate and simple minded who do not know how to maintain accounts of the loan. As a result their masters manipulate the loan accounts. In principle, there was no provision for charging interest on *Saunki* loan, but in practice it was often violated. Exorbitant interest was levied on *Saunki*, and consequently, the loan amount became so heavy that it was beyond the labourers' capacity to repay. There were two types of fresh and old loans. The number of fresh loan takers was limited; for they were the individuals either deprived of their share in parental property or had large family size to support. The amount of *Saunki* increased depending on the conditions with which the loans were borrowed. Exorbitant rate of interest, loss or damage done to the master's property, and fine imposed on for negligence in the work, all added to the loan amount. Landlords generally used all sorts of fraudulent means to keep on increasing the loan amount affecting repayment. This encouraged and allowed them to keep their grip tight on the bonded labourer and put him and his family under vicious cycle of bondage.

Heavy amount of *Saunki* also made it difficult for a labourer to change his master despite his rude behaviour and exploitation. No other master became ready to employ the labourer because he had to incur huge expenditure to repay his loan. As a result, a bonded labourer was forced to continue with the old landlord despite his unfair terms and conditions.

Bonded Generations Involved in the System. Majority of the bonded households worked under the bondage since their father or grandfather's time. The survey showed 24.08 per cent households to have been kept under bondage since their grandfather's time, followed by those (24.08%) working since their father's generation. About 22.5 per cent of women and 4.03 per cent of children were forced to bondage to repay the amount of debt. Some households worked as bonded labourers for many generations. Field studies showed mainly three generations that were involved in *Kamaiya* system. There were a number of labourers who were born in bondage, lived in bondage and died in bondage.

Table I: Generations Involved in Bonded Labour

Generation	HH.	%
He/ She	270	23.65
Father	275	24.08
Grandfather	275	24.08
Children	46	4.03
Women	257	22.50
Not responded	19	1.66
Total	1142	100.00

Source: Sample households survey, 2014.

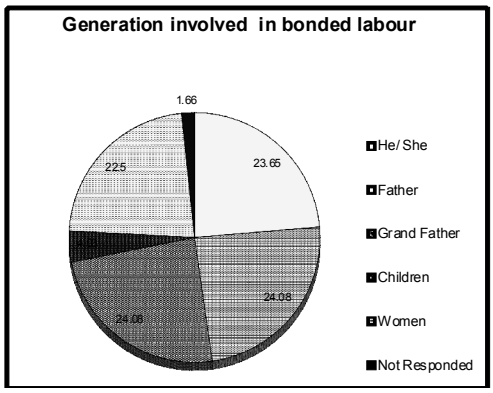


Fig.1

Causes of Bondage

No one liked to be a bonded labourer unless economic conditions forced him to go for that. Bondage was not willingness but it shows the helplessness and conditions of economic deprivation under which a human being was forced to mortgage his life. In case of Tharu also it was poverty, illiteracy and landlessness which were responsible for bondage and exploitation.

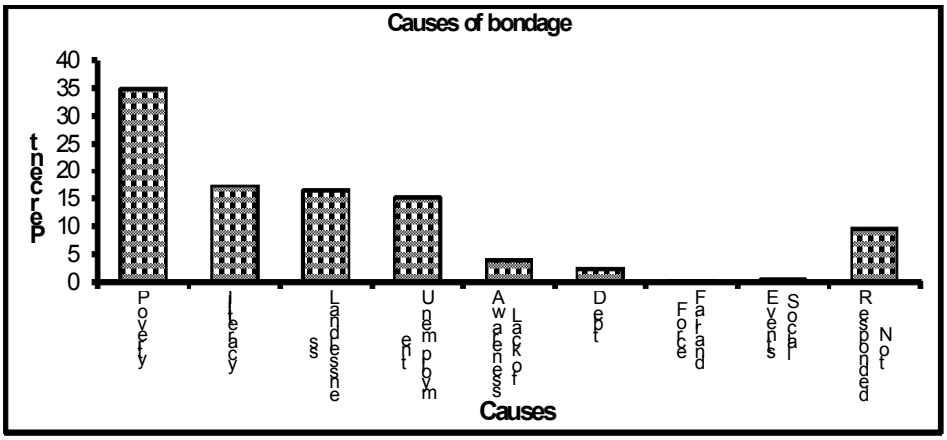


Fig. 2

Table II: Causes of Bondage

Causes	HH.No.	%
Poverty	561	34.84
Illiteracy	279	17.33
Landlessness	266	16.52
Unemployment	244	15.16
Lack of awareness	62	3.85
Indebtedness	37	2.30
Forceful means	2	0.12
Social compulsions	5	0.31
Not responded	154	9.57
Total	1,610	100.00

Source: Based on sampled households survey, 2014.

Table describes the causes responsible for bondage. According to the table, in 34.84 per cent of the sample households, poverty was an important cause of bondage. Illiteracy was another important cause of bondage in 17.33 per cent of households. Landlessness was the third important cause responsible for bondage in 16.52 per cent of the households. These three factors together contributed to more than two-thirds of the bonded labourers in the region. Among other causes, mention may be made of unemployment (15.16%), lack of awareness about development programmes (3.85%), indebtedness (2.30%), social compulsions (0.31%) and even the use of force (0.12%). This leads to prove the validity of the hypothesis that more than half the bonded labourers were forced into the state of bondage due to their abject poverty and mass illiteracy.

Level of Balanced Diet

Malnutrition was a common problem among the bonded labourers. While food-insecurity was a major contributing factor, lack of adequate knowledge about nutritious food further worsened the situation. Women and children were the worse sufferers. Rice was their major staple food which they ate with salt and chilly. The left-over rice was baked in the fire and used as breakfast and snack for the children. There was lack of green vegetable, lentils, meat, eggs and protein in the food. Chilly and liquor were much preferred. Fish and Ghongi were their delicacies, but which showed decreasing chances of availability due to population growth and unscientific management of water resources. They lacked pure drinking water which often led to diseases and poor health.

Table III: Level of Balance Diet of the Bonded Labourers

Level	Number	Percent
Very low	485	57.81
Low	216	25.74
Average	5	0.60
Malnutrition	121	14.42
Not responded	12	1.43
Total	839	100.00

Source: Based on sample households survey, 2014

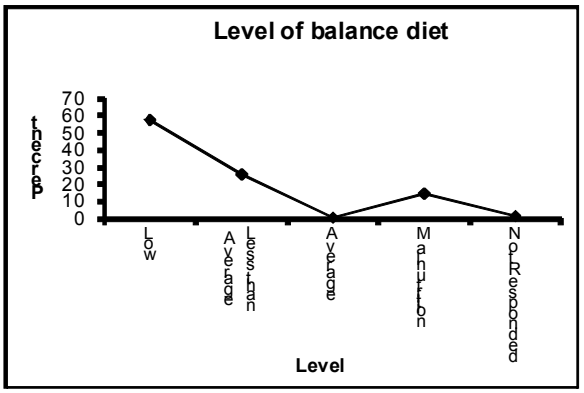


Fig.3

Majority of the bonded labourers' households (57.81%) showed very low level of balanced diet (Table and Fig.). Similarly a quarter of them (25.79%) consumed low balanced diet. There were only a few (0.60%) bonded labourer households which consumed an average balanced diet. About 14.42 per cent of the households faced the problem of malnutrition and deficiency diseases and non-availability of balanced feed, low purchasing power and non-awareness were the major contributing factors for the apathy.

Majority of the bonded labourers lacked food security throughout the year. In general, they faced the problem of food deficiency between Ashad and Bhadra months. For these three months, they requested the landlord to meet the food shortage, and such food they called *Khaurahi* in their language. Interest on such borrowing for food grains was double the normal rate. The entire amount of food grains together with the interest was to be paid at the time of harvest in the month of Paush/Magha. Once a bonded labourer is forced to ask for *Khaurahi*, it is a misfortune for him, his wife and children, for it opened the way for

their permanent bondage and exploitation. This was a root problem in the Tharu bonded labourer community in the plains of Nepal. If the bonded labourer is unable to pay such amount within the stipulated time, it was converted into *Saunki*. Management of food supply was very poor among the Tharu. They sold food grains to buy alcohol and celebrate feasts and festivals. They exchanged food grains to buy vegetable, salt and chilly. In conclusion, all this led to fast depletion of food grains and shortage during rainy season.

Working Hours

A bonded labourer worked from early in the morning till late at night, for about 18 hours a day. He got up at 4 a.m. in the morning and planned his day's agricultural work. He ploughed fields from morning till afternoon. Thereafter, he engaged himself in other agricultural and domestic work. There is no rest time for him except the mealtime and about 5/6 hours sleep at night. He did not sit idle and his hands were active all the time. He was ready to collect grass, wood and fuel. He did any other domestic work, the master entrusted him. If he were allowed to take rest and relax in between his work hours, it was a chance that his master was a human in true sense of the term. Otherwise, he worked non-stop without any time for rest. On the basis of the sample household survey, it was found that about 43.74 per cent bonded labourers worked from 10 to 12 hours a day and more than 13 per cent worked for more than 16 hours. It was only 22.05 per cent of the bonded labourers who enjoyed about 9 working hours a day. Such inhuman practice of long and unlimited working hours without any provision for leisure in between showed a telling effect on their efficiency and health. The problem was further aggregated when accompanied with malnutrition. It exposed them to several diseases and shorter life span.

Table. IV: Working hours of the bonded labourers

Hours	Number	Per cent
Below 9	185	22.05
10 to 12	367	43.74
13 to 15	166	19.79
16 to 18	100	11.92
Above 19	21	2.5
Total	839	100.00

Source: Based on Sample Survey, 2014.

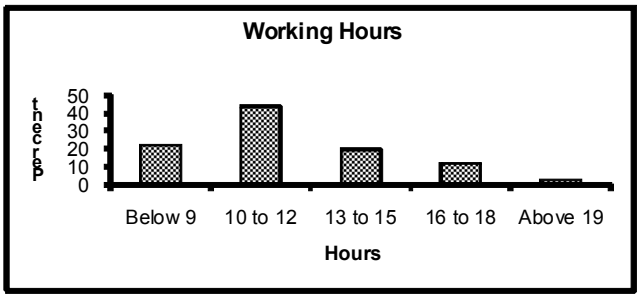


Fig.4

Yearly Leave Allowed for Bonded Labourers

In general, bonded labourers were assigned continuous work with no provision of leave weekly, fortnightly or monthly. Leave and work were inversely related and leave was given only in extra ordinary circumstances like illness, accident and social ceremonies like marriage and death.

Results of the sample study showed that about 43.15 per cent of the bonded labourers were hardly allowed to go for a single day of leave per annum. Another 39.93 per cent were granted less than 10 days of leave annually. Only 1.32 per cent was fortunate to enjoy more than 30 days of leave per annum, but again this made them feel monotonous and exposed them to alcohol and gambling and other health hazards and bad habits.

TableV: Annual Leave Allowed for Bonded Labourers

Days	HH.	%
No leave	362	43.15
Less than10 days	335	39.93
11-20 days	66	7.87
21-30 days	65	7.75
31-40 days	3	0.36
41-50 days	3	0.36
Above 51 days	5	0.60
Total	839	100.00

Source: Based on sample households survey, 2014.

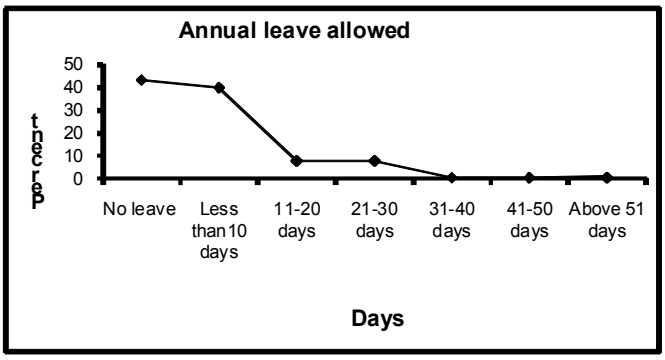


Fig. 5

Contract and Agreements

The labourers and the landlord maintained both written and verbal contracts. These contracts might be interlinked with various other contracts that would create a *Kamaiya* trap for the labourers from where they could never escape for generations. The types of contract are:

Labour Contract. The landlord required the Kamaiya to bring his spouse (known as *Bukrahi*) together as per the contract. The spouse performed the household chores in the landlord's house and assisted her husband in farm activities for nominal annual wages. For other female members of the house, sister or mother may accompany spouseless bonded labourers in the villages. In other words, the bread earning members of the family got tied up with a single job and a single payment—the only sources of their livelihood. Children, as animal herders (known as *Gaibar, Bhainsbar, Chhegar*), received only two meals and nothing extra. Female children worked as domestic servant (known as *Kamlahari*). They washed clothes, cleaned utensils, house, and other domestic chores as directed by the landlord's family members.

Credit Contract. Due to lack of alternative employment and low earning, the bonded labourers required loan to meet their emergency needs such as food deficit. The employer provided loan with high rate of interest, which only forced the labourer into the virtual slave-trap. If a labourer wanted to change the employer, he should borrow the money to pay back the landlord. Such loan was called *'Saunki'*. The decision to change the landlord took about a month's time, particularly in *Magha*. The act of changing the employer was the outcome of competitiveness in the labour market, but the wages and other terms and conditions varied from time to time and from employer to employer. *Saunki* was the major factor of bondage in the Tharu community.

Land Contract. If a contract was done in the form a share in the farm produce, it was called land contract. This was also called a sharecropping contract where the tenant was paid in terms of output share. Such agreement generally supplied all farm input and provided a part of the output share to the labourer. In this arrangement, the family labour was supplied by the labourer and the employer provided other agricultural inputs needed for cultivation. The output share given to a labourer was about one third or one-fourth of the total produce. These labourers did not have tenancy right over the land they cultivated. The *Kamaiya* system was a distinct type of permanent labour relationship under bonded labour system in Nepal. The system was regarded as the most exploitative form of labour relationship in rural Nepal. The *Kamaiya* is a system of bonded labourers, which included different forms that prevailed in the rural areas of Nepal. Except for some of the local community heads/leaders, generally Tharu were exposed to the system like working tenants, share croppers, landless labourers and bonded labourers.

Table VI: Types of Contract Done by the Bonded Labourers

Contracts	HH. No.	%
Verbal	791	94.28
Written	41	4.89
Others	7	0.83
Total	839	100.00

Source: Based on sample households survey, 2014.

The sample survey showed that most contracts (94.28%) were verbal, no written record whatsoever. Only 4.89 per cent contract was in written form. The absence of written contract allowed the employer to manipulate and interpret terms of agreement as per his convenience and advantage. Since the majority bonded labourers were illiterate, they put thumb impression on the contract paper without any knowledge about the language and terms and conditions of the agreement/contract. In most cases, the employer manipulated the contract to his advantage putting the labourers in inconvenience.

Social Rituals

A traditional midwife typically known as *Sorinnya* usually assisted during child-birth and gave proper attention to whether the placenta (*purin*) had come out successfully or not. Once it was out, it was buried in the south-western corner of the house next to the shed. *Ghatwa Karaina* ceremony was normally held after four/five days of the child birth (when the umbilical cord over the baby's navel dried and dropped away) to purify the mother and child who, till that time, were treated as impure and untouchable. They were allowed to enter the house only after they were bathed and a *Puja* (worship) was performed.

The first hair cutting ceremony of the child, male or female, is known as *Kapar Khaurna*. Generally maternal uncle performed the ceremony in the community. There was no prevalence of any particular ceremony regarding the naming of the child. The name could be given any time from the fifth day after the birth until the age of 18 months. The name was given to the newborn child depending on the particular day, time or other events. When a male child was born *Sathaura Puja* was performed in which offerings of rice and sweets were made to the ancestral deities. The birth of a girl child did not show the same enthusiasm and practice of elaborate ritual.

Like every other community, the Tharu bonded labourers too have their own death rituals, which are not the same for natural death and unnatural death. In case of unnatural death, bodies are not given full funeral rites and are usually buried. In natural death, the dead body is either buried or burnt depending upon the wishes of the deceased. The affluent people preferred burning the dead body. The death of a *Badghar* (the village head) received special attention where all villagers assembled with firewood to participate in the last rite. Oil, turmeric and chilly were not taken for seven days during the mourning week of the deceased. On the seventh day, rites were performed and a feast was arranged for the relations and villagers. If a person died during the absence of the elder or male members of the dead body is buried but other rituals are not performed till the arrival of the dead bodies' relatives. Social rituals varied in different castes and religious groups.

Dressing style of *Deshaure Tharu* was different from their *Danguara* counterpart. *Danguara* Tharu males wore a *Languthi* (loincloth) and a vest while females dressed in Lungi (white piece of cloth) and blouse. They decorated themselves with a lot of silver and gold ornaments and jewellery. *Deshaure* Tharu dressed in Indian style. They wore *Dhoti, loin* cloth and *Salwar* (traditional Indian dress consisting of

Payajamas and a dress). Females wore a *Lehenga* (long skirt with lots of frills) and blouse. Cultural contacts with other groups have led to change in dress style.

Summary and Conclusion

Different types of land tenure systems like *Raikar, Birta, Jagir, Rakam* and *Guthi* were prevalent in Nepal. The main land tenure systems in Tarai are *Haruwari, Hali, Dhakre, Khetala, Jan* and *Bali*. Tharu bonded labourers have a definite procedure to enter into bonded system. *Khojhani-Bhojhani* is the main process through which contract between landlord and labourers are made. This contract may be written or oral. The bonded labourers do different types of farm and domestic work in the landlord's house. They are mainly employed for agricultural work but are forced to do all domestic work as well. As a secondary occupation, during leisure, they are engaged in self-farming, animal husbandry, fishing) and hunting.

The bonded labourers' jobs include agriculture, wood collection, grass cutting, wage labour, cleaning and miscellaneous work. The amount of wages varies depending on their sex and age. Mostly women, children and old people get less remuneration than the adult males.

Most of the women employed in household work and children engaged in cattle herding are not paid fixed wages. In majority of the cases wages are paid in kind (crop produce) than in cash.

Saunki (debt) is the main aspect of these labourers that binds them with the landlords. Majority of them (75.80%) have taken *Saunki* (debt) themselves while in case of a few households, the loan was taken by their fathers (2.74%), and grandfathers (1.48%).

Most of the bonded labourers had taken *Saunki* to meet food shortage (52.84%) followed by medical treatment (27.90%), marriage (10.86%), social events (2.72%), adultery (0.74%) and miscellaneous purposes (4.94%). About one-forth of the bonded labourers were working since their father's time and almost equal percentage since their grandfather's time. Among the bonded labourers, 22.5 per cent are women and 4.03 per cent children.

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Social Security in Nepal: Hot Economic Agenda Today

Umeshchandra Upadhyaya

Abstract

Considering the overwhelming majority of working people left outside any of the social protection programmes who are suffering of a number of risks and uncertainties, the concept of social security gradually emerged all over the globe. ILO shaped it into Convention 102 concerning social security in 1952 covering 9 important areas of contingencies and later revised it into social protection floor in 2011.Nepal as one of the least developed countries has still not developed an adequate system of social protection for working masses. Existing few provisions in the formal sector are insufficient on the one hand and large mass of informal economy workers do not have any access to any formal provision on the other. In addition, there are some governmental and non-governmental social assistance programmes. There are some worth mentioning informal social protection practices of religious, locality-based and caste/ethnicity-based traditional forms. Recent initiatives have given birth to Social Security Fund which is not implemented yet for lack of social security law. In addition to Social Security Act, Scheme designing and concrete phase wise concrete plan of implementation has become a challenge to the stakeholders at present. Ratification of ILO Convention 102 concerning social security is equally important. Recommendation for a social protection frame is in two packages. The first is contributory side covering Social security Fund, national welfare fund and Foreign Employment welfare fund. Similarly the second package should consist of Social Assistance programmes and welfare programmes naturally non contributory focused to the workers from various segments of informal economy not covered by the formal social security system.

Keywords: social security, social protection floor, social assistance, informal economy, tripartite negotiations, ratification

1. Conceptual Background

More than 5 billion people nearly 75% of the total world population are outside any reliable social protection system. Approximately 1.4 billion are living in an income less than USD 1.25 a day. If we compare the growth of the period of past 6 decades from 1950 to 2010, it is witnessed that global GDP has increased 10 times and 260% increase in per capita (ILO, Social Protection Floor 2011). Unfortunately even in such a growth, access to adequate social protection is limited to few people living overwhelming masses unprotected.

Hence the relevance of Social Protection, social security and welfare programmes has become more significant these days. Due to intensifying globalization based on pro capital global policies of neoliberalism and interventions of IMF/WB in economic and financial policy matters, MNCs and upper income class is benefitted whereas the sufferings of the lower middle class and working poor as well as unemployed/self-employed ones have increased sharply.

The first victims of every risk and uncertainty are the working people and it requires highly responsive behavior of the state and its mechanism. State and its socio-economic policies should strive for and establish a reliable system in order to address the contingencies and sufferings (generated by these foreseen & unforeseen risks) of the ordinary people particularly the working ones basically poor & vulnerable groups. The risks may emerge from various sources and in different forms and shapes. The risks may be categorized as follows:

- Natural risks – Flood, soil erosion, landslide, famine, earthquake, etc.
- Environmental Risks – Pollution, Diforestation, climate change etc.
- Economic Risks – Economic crises, unemployment, adverse business cycles, strikes/lockouts etc.
- Social risks – Discrimination, terror, crimes, domestic violence, civil war, social unrest etc.
- Health Risks – Sickness, accidents, Maternity, Disability/invalidity, oldage, death, epidemics etc.

The only solution to minimize the hardships generated by these multidimensional risks to the vulnerable sections of the workforce and families in the society is a well managed social protection system of wide coverage.

In Europe, with a view to minimize the sufferings, collective efforts of working class created mutual aid societies in initial days of industrial revolution, These mutual aid societies were the forefathers which gradually gave birth to modern social security system. The systematic frame has been set by International Labour Organization through its Convention No. 102. The uncertainties, risks and contingencies as the modern outcomes of industrial revolution were intolerable and mutual aid societies of workers had been developed in 19th century. Gradually the early MAS came to be institutionalized through various initiatives in different countries. ILO shaped the initiatives into Convention 102 concerning social security in 1952 and later revised into social protection floor in 2011.

The term Social security is understood in various different ways. The heterogeneity in the understanding and interpretation of the concept of social security can be observed everywhere. ILO's Social Security (Minimum Standard) Convention 102 has established 9 areas of social security to address the contingencies. Three major objectives of the protection measures have been highlighted by the Convention (ILO World Labour Report 2000, P 29)

The major objective is focused to offset the absence or substantial reduction of income from work resulting from various contingencies (notably sickness, maternity, employment injury, unemployment, invalidity, old age and death of the breadwinner). The second and third objectives are to provide people with health care and to provide benefits for families with children. The Convention 102 covers all the three objectives in 9 broad areas as follows:

- A situation of discontinued or declined incomes which adversely affects the living condition
- Paid leave during sickness and medical expenses
- Maternity protection for women workers
- Compensation for accidents and injuries while at work
- Invalidity/disability during active working life
- Forced Unemployment
- Old age assistance
- Assisting survivors due to the Death of the breadwinner
- Assistance for family members and children of the workers

This concept of protection is further elaborated with practical emphasis by 100th International Labour Conference in 2011 in the form of Social Protection Floor to cover most of the needy population. National Social Protection Floors as promoted by ILO and entire UN System aim to ensure that all at a minimum will have access to essential health care and basic income security (Delgado, 2012)

The right to social security and social protection has been paid high emphasis by a number of international instruments including Universal Declaration of Human Rights -Article 22 & 25, International Covenant on Economic, Social & Cultural Rights -Article 9 & 11, and Convention on the Elimination of All forms of Discrimination against Women - Article 11. (ILO Social Protection Floor, P34).

The 100th Session of International Labour Conference in 2011 has recognized Social Security as human right and Economic & social necessity. Now ILO has developed a Two-Dimensional Strategy for the extension of Social Security (ILO, Social Security For All, P3) which aims at building comprehensive social security systems in line with national priorities, resources and circumstances:

Horizontal Dimension - Establishing and maintaining of social protection floors as a fundamental element

of national social security systems

Vertical Dimension – Pursuing strategy for the extension of social security that progressively ensure higher levels of social security to as many people as possible

2. Nepali Context

Under the existing situation of intensifying uncertainty and increasing insecurity, social and economic life of the people is facing a high degree of hardship. In spite of struggles and hard efforts for a better livelihood, working people in Nepal are surrounded by frustrations instead of inspirations. The national life of the people in our society is moving through a long passage of transition basically caused by the political instability with coverage of nearly seven decades from 1946 to the present days. However if we turn back towards the past for an overview of the history, a number of initiatives can be enlisted which have more or less contributed for the protection of people in spite of poor coverage of the workers.

Footsteps of social security by Government legislation can be mentioned as follows:

- Military welfare Fund established – 1934
- Pension for Government employees started – 1936
- Civil Service Provident Fund established – 1944
- Converted into Employees Provident Fund – 1962
- Citizen Investment Fund established – 1990
- Senior Citizen Allowance and helpless widow Allowance introduced– 1995
- Social Security tax Levied through budget – 2009
- Social Security Fund established – 2010
- Social Security Bill drafted and ready for Parliament – 2014

Source: The Brochure of Social Security Fund.

These initiatives are basically focused on formal employment with one exception of Senior citizen & widow allowance. During the entire period more than a dozen of laws have been introduced with some provisions of social protection to cover different segments of workers and employees including, police, army, civil service, teachers in Government schools, university teachers, health professionals, public enterprises and private sector formal workers. The coverage is much limited to nearly half a million workers and more than 11 million workers fall outside the protection system. The need for extension of the protection system so as to cover all indicates towards a broad based coverage (Table 1).

Table 1: Workers in Nepal to be Covered under Social Protection by Sectoral Character

Formal sector	Self employed	Informal Economy	Foreign Employment
Civil service	Own account workers	Micro enterprises	Seasonal workers
Police & Armed police	Unpaid family workers	Transport	Long time contract workers
Army Public Enterprises Private enterprises with more than 10 employees	Attached workers	Construction Agriculture & allied Hawkers, street vendors & market vendors	
		Domestic & homebased	
		Handicrafts & traditional skills	

3. Existing Provisions in the Formal Social Security System

The major social security provisions for the workforce in the formal sectors of employment, including, of course, those who retired after a long time service, can be summarized (Upadhyaya, Shramik Khabar 74) in the following points:

3.1. Provident fund. PF is a form of old age assistance where 10% of monthly basic wages/salaries of workers and equal amount from his/her employer will be deposited. As a Public enterprise, Employees Provident Fund provides reasonable rate of interest and also operates various schemes for depositors. A deposit of 5% from each workers and employers is an exceptional arrangement in tea estates.

3.2. Gratuity. Nearly 8.33 % of basic wages/salaries to be covered by employers to provide gratuity when one goes out of the job from the particular enterprise. The benefit ranges from half of monthly salary to two N half of monthly salary for every service year.

3.3. Workmen's compensation. Employer provides compensatory payments in case of accident, injuries and disability/invalidity while at work. The compensation is based on fixed percentage of invalidity/ injuries to the maximum of salary equal to 5 years.

3.4. Pension. Pension in Nepal is limited to civil service, police, army, teachers and employees of Tribhuvan University and Mahendra Sanskrit University and teachers and employees in Government schools.

3.5. Medical expenses. Paid sick leave and minimum medical expenses is available in private sector to the permanent employees. However, Civil service, police and army have significant expense coverage provisions in addition to separate hospitals.

3.6. Maternity protection. The provision in private sector is limited to paid leave of 52 days 2 times during the service period whereas in public sector paid leave ranges from 60 days to 98 days.

3.7. Survivor's benefit. In case of death of the employee, guarantee of job to 1 member of his/her family and salary of 3 years to the spouse.

3.8. Welfare fund. Out of the total undistributed profits, 70% goes to local Welfare Fund and 30% to National Welfare Fund. There is no scheme developed upto now in national level though the amount has accumulated to exceed NRs. 6 billions. Almost similar is the Foreign Employment Welfare Fund where every worker going abroad deposits NRs. 1000. FEWF Supports workers in the cases of early return back due to employers' violation of agreement, disability/invalidity or death. It also helps to bring them back home if they are empty pocket or to bring back the dead body and to compensate death.

Moreover, in the case of full responsibility of Government Paid sick leave of 6-24 days annually is available. Medical expenses are covered to the maximum of salary equivalent to 21 months. In especial cases, additional coverage of medical expenses by paying bills up to NRs. 500,000 is being managed by the government. Survivor's allowance, educational allowance for children, 50 % addition to the pension, travel insurance up to NRs. 700,000 and health insurance are other provisions (Civil Service Act 1993 and Regulation).

4. Social Assistance and Welfare Programmes

Social Assistance and welfare programmes of Nepal Government may be enlisted as follows:

- Senior citizen allowance and Widow & single woman allowance of NRs. 500 per month
- Allowance for disabled persons for livelihood support
- Child protection grants
- Stipend Programme Education For All
- Maternity protection benefits through government hospitals, VDCs and Municipalities
- Financial Assistance to peoples in backward ethnic/aboriginal communities like Raute, Praja etc.
- Karnali Employment Scheme for people in Karnali zone
- Senior citizen heath support programme
- Youth Sefl-employment programme
- Programmes of Poverty Alleviation Fund
- Ad hoc type relief Programmes from various ministries and Prime minister's office
- Financial Assistance from Home Ministry

In addition, non government organizations and cooperatives in different locations and functioning in various sectors are operating their own small assistance programmes primarily focused on education and

health care. Trade union programmes for their members are also vital ones, particularly the Emergency Relief Fund and Women Social Assistance Fund of GEFONT.

5. Informal Traditions of Protection in Society

Traditional community based as well as locality based informal practices of social protection also exist in Nepali society, because of the multiethnic multicultural character, some of which can be listed as follows:

- Guthi: Religious, temple/monastery/church based welfare trust of local character
- Dhikur/Dhikuti: Collection of contribution based in consensus of the members and to be benefited turn by turn
- Dharma Bhakari: Food Grain storage custom in local level for future use (almost outdated in recent days)
- Mutual help arrangement: welfare fund operation by formation of cooperative or self help groups
- Paincho: Exchange of Loans in kind to one another in community level mainly in villages
- Parma: Labour exchange system of neighbourhood farm families without paying any wages to each other
- Saghau: Assiting each other by kind and labour in Magar Community
- Maanaa Chaamal: Traditional practice of assisting by providing food materials, ghee & fruits to the family of dead person during period of rituals in Khas-Arya caste groups
- Budghar: Mutual cooperation practice of Tharu Community in kind

Besides these above mentioned few points, there are varieties of traditional cultural practices of helping each other in contingencies & hard times among Newar, Marwari, Gurung, Thakaali, Sherpa and others. (Sharma & Upadhyaya, ILO 2002)

6. Recent Initiatives : Social Security Fund and its Activities

Along with the introduction of a new Social Security Tax 1% to be deducted from wages/salaries of employees through National Annual Budget Statement of Nepal Government in the Fiscal Year 2009/10, the aggressive initiatives of workers paved way for the establishment of Social Security Fund.

The major trade unions – GEFONT, NTUC and ANTUF – through unified efforts came in the forefront to oppose the 1% tax if it is not used in favour of the tax payers. Several interactions with employers' organizations & government and pressures by the unions could create a situation where tripartite negotiation was reached to set a separate Fund to introduce broad based social security system in the country. Moreover, in March 2010, during the minimum wage negotiations, Employers Organizations - FNCCI & CNI agreed with the trade unions to contribute 20 % of wages/salaries of every worker the private sector employs to be deposited into Social Security Fund. Trade unions agreed to ensure deposit of 11% from every worker and demanded for government contribution equal to that of employers. (GEFONT, Social Security for All Workers, 2011)

Social Security Study Taskforce was formed by the government and based on the report of the Taskforce, Social Security Fund has been established in a tripartite frame with representation of Government, employers and trade unions in 2:1:1 proportion. Social Security Fund Regulation has been issued for actual functioning even in the absence of law. Tripartite Board has been formed and the office of the Secretariat is in full fledged operation. Contributors' Database work is going on and the draft of the Social Security Fund Act is almost finalized. Altogether 1500 enterprises have deposited the 1% of the salaries of the workers, where the amount accumulated is 6.52 billion as recorded in the 2014 July. The negotiated deposits from workers and employers will be in effect only after enactment of the law.

7. Major Points of the Draft Law of social security

The Draft of Social Security Fund Act which is almost finalized to be tabled in the Parliament attempts to cover both Formal and Informal sectors of employment. However there is nothing concrete for informal

segments of employment than just opening the possibilities in future years. Major points in short can be mentioned as follows:

- Social Security Fund as the organized and autonomous Institution.
- Executive Board chaired by Labour Ministry Secretary with Executive Director as Member Secretary and members representing Line Ministries, workers organizations, employers organizations and Insurance Board.
- Management committee headed by Executive Director.
- Contribution in the Fund – Workers 11%, Employers 20% and government as decided by the cabinet.
- Deposit collection by negotiations with banks, finance companies and VDCs/Municipalities.
- Registered workers will be given Social Security Card with SS Number by the Fund.
- Phase wise implementation of social security schemes with separate accounts of every scheme, the schemes will cover Unemployment benefits, invalidity benefits, maternity benefits, Medicare, survivors benefit, old age benefits and others decided by the Fund (ITUC-NAC, 2014).

8. Challenges Ahead

Considering the needs of the Nepali society and capacity of the economy, major challenges may be identified as follows:

- The existing formal social security system is basically focused on middle income group and urban middle class. Naturally it indicates towards defective socio-economic policies. Hence the basic challenge is how to dig a diversion towards the direction which will lead the security system to the lower income groups and working class facing hand-to-mouth problems.
- Out of the total workforce of 11.7 millions, nearly 11 millions work in the informal economy most of them under a precarious condition. Formal social security system will be insufficient and helpless to cover this massive workforce and the families. Thus the challenge is how to cover this large population in a social protection frame.
- Looking from another angle, altogether 24 % of the total population is below poverty line even after implementation of 14 periodic development plans during the six decades of planned development efforts. In quantitative terms, the number may be as high as 6.8 millions. Therefore the challenge to free them from the vicious circle of poverty demands for a well managed system of protection.
- On the other hand the poorest landless households are nearly 115,000 (NLFS). Poorest farm Households with less than 0.1 hectare as their land holding are around 471,000 almost 12.3 % of the farm families of 38, 31,000. The poor farm households with as much as 1 hectare of land under their possession are 21, 53,000 nearly 56% of the total farm households (Agricultural Sample Census 2011). It is also alarming that 2.3 million households almost 60% of the total farm households do not produce sufficient to cover the 365 days and have to look for non farm incomes for mere livelihood (CBS, ASC 2011). Hence the big challenge is how to extend the safety net of the protection frame so as to cover all these people living under a high degree of vulnerability
- Equally important is the technical challenge of availability of resources. How social security financing can be ensured to gain a high degree of sustainability and uninterrupted flow of funds so that all needy segments of the society and economy and individuals naturally most of them workers will be benefited. The measures to ensure regular flow of funds for broad based social protection frames have to be considered as crucial part of the entire socio-economic system.

9. Tasks Waiting in Queue

Though there is unnecessary debate about the Law whether it should be Social Security Act or Social Security Fund Act, immediate task is the Finalization of the draft of Social Security law whichever may be the name and enactment from Parliament as soon as possible within this fiscal year. The law should cover

both formal and informal sectors of employment. The draft has opened the mouth for both formal sector and informal economy workers as well as self employed workers; however the actual implementation in this initial stage may not go beyond formal sector.

As Social Security Fund is contributory in character, the rate of contribution of the government is not yet fixed. Workers are contributing 1% of their basic wages/ salaries from 5 years and employers have signed tripartite agreement to contribute 20% of the wages/salaries after the enactment of Social Security law. After the enactment of the law workers will also have to contribute additional 10% in order to cover provident fund contribution. The bureaucrats and politicians are trying to limit the contribution of government to institutional building and administrative expenditure, but the major actor trade unions have continued demand for matching fund from government equal to the contribution of employers. Now it is the right time to declare the contribution of the government in the tripartite Social Security Fund.

The Social Security Fund Secretariat should systematize its database system where the name and other descriptions of the contributing individual workers will be clear enough. The Passbook with full transparency of the deposits and Social Security Card should be issued by the Secretariat in order to ensure a sense of trust among the contributors.

The highly significant task of scheme designing for various benefits to be provided by the Fund concerning unemployment insurance, maternity benefits, Medicare and compensation for death/invalidity/ injuries in primary phase has to be finalized and made ready for implementation along with enactment of the social security law.

Ratification of ILO Convention 102 concerning social security and high emphasis in national policies to the spirit of ILO recommendation 202 concerning social protection floors should also be considered as the task of immediate concern.

A concrete phase wise plan is essential to bring the large mass of informal economy workers within the periphery of the social security fund in coming years.

10. What for Workers in Informal Economy ?

With a determined focus on informal economy workers, not only state machinery but also all social actors can do lo for IE Workers from their own activity frames. However the major actors must be the government as the most responsible actor for peoples security and trade unions as the representative organizations for workers. The major bullet points may be as follows:

- Special Programmes and phasewise plan of implementation for workers in informal economy from Social Security Fund
- Demarcating the target groups nationwide in order to develop practical schemes for broad coverage
- Membership distribution for and collection of contributions from IE workers by VDCs/ Municipalities for contributory schemes
- Free Health care service extension through Zonal/District hospitals and local health centres
- Maternity protection and mother-child care schemes in a joint cooperation frame of DDCs and Ministry of Health by mobilizing VDCs/Municipalities
- Health Insurance by mobilizing the compulsory assistance of Private hospitals and nursing homes
- Compulsory contribution of medicines for poor from Pharmceutical companies within the country and foreign companies which sale medicines in Nepal
- Promotion and incentives to the organizations/TUs/NGOs/Cooperatives/volunteer groups/institutes/ institutions working for social protection
- Housing schemes
- Diversion of senior citizen allowance and Helpless widow/ single women allowance from the existing age-based universal provision to income based pro poor arrangement
- Effective mobilization of Poverty Alleviation Fund towards working poors and unemployed ones

- Establishment of Labour offices in all 75 districts with sound Labour Inspection System
- Research and database work to develop a systematic frame

11. Recommendation of Two Packages into One

To sum up the discussion on social protection in Nepal from the perspective of practicality and implementability, two parallel packages have to be recommended to the policy makers:

- The First Package of the Social Protection Framework may be confined to Contributory side of the protection system. Naturally it will include the existing Social Security Fund, National Welfare Fund, Local Welfare Fund, Foreign Employment Welfare Fund with basic focus on provident fund, sickness and medicare, maternity protection, gratuity, pension and unemployment. Scheme design and Actuarial work as well as gradual implementation of various schemes with increasing strength of the Funds are Essential.
- The Second Package of protection frame should be concentrated to those who cannot be covered by the formal social security system. The vulnerable and suffering workers from various segments of informal economy have to be addressed by Social Assistance programmes and welfare programmes naturally non contributory with full state responsibility, but even for this package Government should promote non government institutions for wider coverage of the needy people.

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Importance of Hard Skills and Soft Skills

Gyani Malla Shah

Abstract

People need to develop both hard skills and soft skills to get opportunity as well as to get success in working life for long term. Hard skills are technical and soft skills are non-technical. Hard skills are needed to do job in the organization but soft skills are needed for every time either working in the organization or outside the organization. For example computer operating skills, accounting knowledge are the hard skill whereas decisions making power, friendly behavior of an employee are the soft skills. Research report has revealed that both skills are equally important in the working environment but soft skills make long term job success to an employee in this competitive working world.

Keywords: hard skills, soft skills, people skills, tangible skills, intangible skills

Introduction to Hard Skills and Soft Skills

To get success in this competitive working environment, people need both hard skills and soft skills. Importance of both soft and hard skills is very high in the competitive world. It is true that "hard skills open the door of opportunity; soft skills keep you in the driver's seat to meet your dream." "Hard skills will get you an interview, but it is soft skills that get you a job. Definitions of hard skills and soft skills have been reported by many authors. Hard skills are associated with specific technical abilities or solid factual knowledge required to do a job. These skills can be termed as "what you know" (Hunt, 2007). Hard skills are the technical skills including programming languages, operating system skills, networks and communications (Snyder, Rupp & Thornton, 2006), foreign language skills, procedure skills, etc. They are essential and required skills to perform a job. Hard skills are considered tangible skills because they're easily identified and measured with things like your certificate or through performance in exam. They are specific, measurable or administrative procedures related to an organization's core activities, like accounting, auditing, financing and so on. These skills are typically easy to observe and quantify.

On the other hand, soft skills can be termed as "how you use it" (Hunt, 2007). Soft skills can be defined as interpersonal, human, people or behavioral skills or personal attributes which are very necessary for applying technical skills and knowledge in the workplace (Rainsbury, Hodges, Burchell & Lay, 2002). They're the people or behavior skills needed to be successful when working with co-workers, customers and clients. Behavior of every person or employee may differ from other in terms of politeness, cooperativeness, friendly, confidence power, listening behavior, way of responding with other, way of presentation or talking style, understanding, decision making power, respectable behavior with other as well as his or her dress up, posture and so on. Soft skills play key role to get success in the working life as well as personal or family life. They are personal attributes that enhance a person's job performance, interactions and career prospects. They are needed for all time, in all organization and for all types of jobs. People need to apply such skills in their working life considering the nature of work or problem and situation as well as nature or psychology of others also. They are

typically hard to quantify and measure as hard skills. They are learned behaviors, which develop as a result of one's willingness and commitment to understanding the emotions of oneself and others. They are universal. As you move from job to job or industry to industry, they are portable or transferable. So, they are also known as general skills or intangible skills or emotional intelligence. Soft skills distinguish you from your competitors even though hard skills of all competent are same. James and Jame (2004) suggest that soft skills are a new way to describe a set of abilities or talents that an individual can bring to the workplace. "Soft skills refer to the cluster of personality traits, social graces, facility with language, personal habits, friendliness, and optimism that mark people to varying degrees. Soft skills complement hard skills, which are the technical requirements of a job" (Wikipedia, 2007). Schwalbe, 2004, soft skills include effective communication skills, conflict management, leadership skills, influencing the organization to get things done, negotiation skills, motivation and problem solving. Sukhoo et al., 2005 soft skills include communication skills, the ability to manage stress and conflict, leadership skills, team building skills, flexibility and creativity skills.

Importance of Hard Skills and Soft Skills

Hard skills are mainly applicable at the work place, but soft skills are used at the work place and outside the work place. So, if you want to get success in your job, soft skills are needed every now and then either you are working within the organization or outside the organization. Soft skills complement the hard skills as well as many other activities even outside the work place. Soft skills influence on one's success or failure. Presently soft skills are increasing and found to be implemented by employers and employees in addition to standard qualification. There are instances of professions where soft skills proved to be more important, on a long term basis than occupational skills.

Today's organizations are looking for employees with "hard skills" as well as "soft skills". Hard skill alone does not make someone competitive in the job market. (Kemper, 1999; McMurchie 1998) suggested that hard and soft skills complement each other. Soft skills complement hard skills fulfill a vital role in shaping an individual's (Schulz, 2007). Soft skill is very difficult to teach students because it is the second stage learning. People can learn through experience, study and external environment. Technical skill is a first version of learning and academic institution can help to obtain the knowledge to perform the job. Hard and soft skills both play different and important roles in career of a person. Hard skills will spark an employer's attention and get you an interview, while soft skills will help you advance once you're part of the company. Soft skills are very crucial research has shown that 75% of long-term job success depends on people skills, while only 25% is dependent on technical knowledge (Klaus, 2010).

Another study indicated that hard skills contribute only 15% to one's success, whereas 85% of success is due to soft skills (Watts & Watts, 2008, as cited in John, 2009). As employers are progressively looking for employees who are mature and socially well adjusted, they rate soft skills as number one in importance for entry-level success on the job (Wilhelm, 2004). A survey of senior business executives published by Grant Thornton in 2010 identified that 55% of chief financial officers considered that the biggest challenge in recruiting accountancy professionals was finding applicants with the necessary soft skills beyond the normal competences and qualifications expected of an accounting professional. British Association of Graduate Recruiters (AGR), which recently reported that "Employers say many graduates lack 'soft skills', such as team working" and "They go on to explain that candidates are once employed, the success story of people who know how to master soft skills continues because of much better career opportunities. Simple fact, which can be verified in daily business life, is that employers prefer to promote staff members with superior soft skills. Good hard skills alone are not necessarily enough anymore to be a first choice when it comes to promotion. Every employee may have same hard skills but soft skills of different employees may differ that

makes differentiate them with other. So, soft skills are key skills that empower people or employees to understand who they are and how best they can come across as competent individuals in any given situation. In this way, soft skills are very important along with hard skills so we need to develop and apply soft skills along with hard skills in our practical or working life to get the success in today's competitive market.

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Politics of Resistance in Aahuti's Works

Pawan Baral

Abstract

The article examines the representative works of Aahuti, a contemporary Nepali progressive litterateur and Dalit activist and tries to explore the recurrent motif of resistance against all kinds of discriminatory practices prevalent in Nepalese society. The study selects his three different works which represent three different genres: Dalan, a tele-serial script; Naya Ghar, a novel; and "The Nine-hued Pheasant and the Daughter-in-law of the Poor," a poem. It argues that all these works consistently ventriloquise the voices of the oppressed, and have been appealing all the oppressed people to keep up the fight against injustices of every kind.

Keywords: resistance, discriminatory practices, Nepali society, proletariatization, class struggle, Dalit, communist, the oppressed,

Aahuti is a contemporary Nepali litterateur cum *Dalit* activist who has been writing poems, essays, and novels till date. He has also written the script of a 43-episode tele-serial named *Dalan.* This paper tries to explore how his works on the whole have established him as a spokesperson of resistance against all kinds of discriminatory practices prevailed in today's Nepalese society. For this, I have selected his representative works: the tele-serial *Dalan*, a novel *Naya Ghar* I, and a poem "The Nine-hued Pheasant and the Daughter-in-law of the Poor."

The tele-serial is a production of Jagaran Media Center (JMC) which was established in 2000 by Dalit journalist. Its main aim is to raise Dalit issues at the local as well as the global level by challenging the embedded caste based discriminatory practices in Nepal through media awareness. The 43-episodic tele-serial successfully depicts the life, suffering and uplift of three generations of a Dalit family. According to Dr. Shiva Rijal, it sheds light on the plight of Dalits in general, and the Dalits residing in Parbat district and its periphery in particular, during the time-span of 2007 - 2052 B.S. of Nepalese history (105). JMC in its website says that the main purpose of Dalan "is to create awareness among Dalits and non-Dalits alike and encourage a change in attitudes and behaviors toward Dalits" (n.p.). The main plot of the serial relates a story of a Brahmin boy falling in love with a Dalit girl at a time when inter-caste marriage like this was almost unthinkable in the Nepalese society. When villagers discover that the story begins with Harihar Nepal's passionate love affair with Tulki, a beautiful Damini girl. When Harihar refuses to end his relationship with Tulki, they shave his head and banish him from the village according to the custom of the day. The villagers accompanied by singing and dancing with 'Panchai Baja' chase the couple across the Bheri River and return home leaving behind them to survive in their luck. They reach a far-off village where they meet Dhammare Damai, who takes pity on them. In the mean time, Tulki gives birth to a baby boy. Due to the lack of money, they start working as bonded labourers to the landlord Sher Bahadur. The story moves forward vividly depicting the subsequent struggle and suffering of the couple and their children. The second half of the drama has their grandson Manav in the main role. He lives in Kathmandu and is in love with a non-Dalit girl named Ava. He finds him helpless in front of the Hindu caste hierarchical system even in the capital city as he cannot rent a room without hiding his Dalit identity. He manages to survive there

by taking a fake identity of being a son of a Brahmin caste with a surname Nepal. After much suffering, he realizes the need of a revolution to bring about the complete change in the embedded Hindu caste-based ideology in the society. The drama ends with a note of hope when Manav moves toward an unknown village to join in the armed struggle initiated by the Maoist Party from 2052 B.S.

Naya Ghar (2050 B.S.) is a doctrine-oriented novel where Aahuti hopes to show the right track to the long-straying Nepali communist factions from achieving their goals. He argues that Nepali communist parties have been lagging behind from their duties because they have been suffering from the problems of proletariatization of the leadership in their parties. The term proletariatization in Nepali Communist literature refers to the process of changing the central committee members of the communist party into proletariat by donating all their property to the party. Due to the lack of proper proletariatization, the leadership has fallen into the trench of bourgeoisie culture, and the leaders are dividing the movement into small groups and factions to fulfill their petty interests. The novel begins from a village on the south-western part of the Kathmandu valley. Surya Bahadur Thapa is the main character of the novel. As his father has already died, his family comprises his old grandfather, his mother and his elder sister except himself in the beginning. Due to his father's early demise, the family suffers much from poverty. Being bright at studies, the family manages his schooling any way despite the fact that his grandfather also passes away in the mean time. After his SLC, he succeeds in getting the admission in Maharajgunj Campus, a renowned medical institute in Nepal to pursue his childhood ambition of being a doctor. Except his studies, he comes into contact with student activists of the time and joins one student organization which is a sister organization of one of the Nepali communist parties through his childhood friend Binti and another friend Sundar.

During winter vacation, Surya gets an offer to visit Chitwan district from the organization. In fact the party has arranged the visit to fortify the cadres' commitment by exposing them to the live experiences of ongoing class struggle in the society. In a sense, it is a programmed attempt to take out the party from the trench of bourgeoisie culture. Surya readily accepts the offer and goes there with his colleague Bharat. He gets an opportunity to have the firsthand experience of Nepali rural society in a village in Chitwan. This live experience proves such a powerful driving force in him that he, on his return to Kathmandu, gives up his childhood passion of being a doctor and converts himself into a full-time party cadre. Leaving his old mother and sister to their own fate, he completely devotes himself to different affairs of organizing, raising and mobilizing class struggle in the rural areas. As time passes, he is arrested and imprisoned. His mother and sister die one after another during his stay in the prison. By the time he is released from the prison, he gets almost broken down for not being able to generate desired result. On the other hand, the Police torture and the loss of all his family members one after another troubled him very much. But he resumes his previous spirit when he meets other party cadres Kiran, Lal Singh and Sandesh. In course of time, he sets an example of proletariatization of the leadership in the communist party by selling all his property to meet the expenses of treatment of one cadre's eye sight problem. Since the beginning of People's Movement 2046 B.S., he becomes the supremo of the party. Even after the movement, people's lot remains the same. Therefore, the party decides to launch another movement through peaceful mobilization of mass in 2048 B.S., when he is wounded in the mass execution from the hand of the so-called democratic government and is forced to cut off one leg. His former college friend, who, by the time, has already become a doctor, helps him recover. The novel ends with Surya getting married with his childhood friend Shanti.

The novel has been acclaimed by the leaders of different Maoist political wings of Nepal. One of the senior communist leaders Mohan Bikram Singh in his introductory note to the novel "Euta Naya ra Sahasilo Prayog" writes,

> The novel has objectively exposed the challenges of communist cadres to continuously involve themselves in party life despite the overwhelming effect of degrading economic situation and its impact on their practical and emotional life. It has attempted to seek the ideological solution to the problem.[1] (Chha)

In the similar vein, another senior leader cum Marxist aesthetician Mohan Baidhya alias Kiran in his

introductory note to the novel opines that the novel has fortified the Nepali communist movement by introducing a new dimension in the entire progressive novel writing trend in Nepal. He ranks the novel equal to Maxim Gorki's *Mother*. He enlists some important messages that Nepali left movement can learn from the novel:

> First, the novel has accepted the communal lifestyle of the communist party as a new home. It has problematized the issues of proletariatization of the leaders and their transfer from one class into another as its central concern. Second, it has given life to typically full-fledged revolutionary characters like Surya and Silsila, who have been raised above by giving up petty personal concerns like keeping private property, self-interest and family, and who are moving forward to rejoice new life with their ultimate commitment to change the world around them, first by changing themselves by effecting a complete change in themselves and their party physically as well as mentally. They have been involving themselves in the struggle for the cause of this change so far, and also are ready to do so in future as well….Third, Surya wants to go a step further than Gorki's hero Pavel.[2] (Jha)

Besides Mohan Bikram Singh and Kiran, other critics also have viewed the novel very highly. Rajendra Subedi has analyzed different trends in Nepali novel writing in his critical history of Nepali novels. In *Nepali Upanyas Parampara ra Prabriti*, he puts the *Naya Ghar* under the socialist-realist trend propounded by Khagendra Sangraula and says that the novel is the latest brick in the trend. He says, "Despite artistic limitations, the ending of the novel has been successful to convey the message about the necessity of the struggle. This note has become the achievement of the novel" (329).[3]

The poem "The Nine-hued Pheasant and the Daughter-in-law of the Poor" does not contradict with his works discussed above. It also replicates Aahuti's consistent spirit of resistance against all kinds of discriminations in the society. The poem first appeared in *Tapasvika Githaru* (2049) where there were two poems of the same title with 'ka' and 'kha' at their end. Manjushree Thapa later translated them into English and collected in *Contemporary Nepalese Literature* (2062), where she put them under one title like a single poem with two parts as I and II. The poem is a startling insight into the lives of women whose plight is to face double disadvantage of class and gender discrimination. Through the poem Aahuti not only shows his disapproval of all forms of oppression relying on the strength and resilience of daughter-in-laws but also makes an appeal for change and self-empowerment through active participation in resistance activities.

The first part depicts the dreamy spirit of the poor daughter-in-law while looking at the nine-hued pheasant. Here, the pheasant's dreamy spirit is in complete contrast with her present pathetic situation.

> As the pheasant, the nine-hued pheasant
> leaps from branch to branch, jumping, shaking its comb
> spreading its wings like a wayward Himalayan breeze
> scattering a nine-hued rainbow while dancing the open sky
> she covers over the colors of her life.
> - - - -
> She strokes the cracked wounds on her soles.
> she scoops up dung and scrubs the dishes, a pitiable being:
> the daughter of poor, the daughter-in-law of the poor. (1-14)

In a sense, the poem is a biography of all Nepalese daughter-in-laws who are forced to endure multi-layered oppression and exploitation not only from their in-laws but also from the society in their youthful days when they are supposed to enjoy their dreamy youth. The patriarchy makes them observe norms and values which hinder them to rejoice their life. In addition, the daughter-in-laws from a poor family have to suffer with their husbands in their plight of struggle for survival. In most homes mother-in-laws frequently torture them. Even their parents tell them to tolerate every kind of injustice imposed upon them, and do

not extend any help when they are in need. Aahuti writes,

> When her mother-in-law cannot stand to see her
> she sees in the block of tears the love of her parents' home
> - - - -
> and when in her parents' home her heart is stung by the harsh words
> of some villagers, of some brothers and sisters-in –law
> she picks up the same packs and walks back up to her
> unfeeling house. (57-68)

One after another, the first part of the poem mainly focuses on representing the pathetic existence of Nepali daughters-in-law. This portrait works as the objective correlative for the second part in which Aahuti converts her into a rebel who is determined to go against all kinds of discriminatory practices. In this sense the second part becomes the continuation of the first, not as a separate poem in itself. In this part, she appears as an agent for change after having been empowered by herself.

> I believe that Sanikanchhi,
> who used to look at the pheasant with spread wing
> will bloom as moon that clears up clouds in the sky.
> Like the sky's offering of dew to the leaves,
> she will fall upon the darkness, becoming the light of the moon
> becoming the pearl of life, spreading brightness,
> She doesn't flinch at her husband's beating.
> Neither does she massage his feet.
> Taking cover as she used to when playing hide-and-seek as a child
> And feeling slightly abashed, she tries to read books.
> She reddens her face and asks questions of those who understand.
> She tries to grasp everything. (97-111)

The lines above show the conversion of the dreamy daughter-in-law of the first part into an empowered woman who tries to know everything happening around her. This rebellious spirit is the typical trait of Ahuti's poems. Parijat , a senior progressive litterateur, in her introductory comment to the anthology *Tapasvika Githaru* writes,

> It is not difficult to recognize his poems. His poems are committed to progressive ideology;society still expects more poems with similar spirit from him in future….Poet Aahuti is as powerful in depicting heart-rending feelings as he is in writing slogans....Sometimes I think Aahuti would write the slogans if he did not possess poetic mind. (kha)[4]

As told by Parijat, Aahuti devotes the collection to all poverty-stricken downtrodden people who are suppressed and oppressed by the boot of the present bourgeoisie system. Here, the writer implicitly asks his readers to read the poems in the rebellious spirit.

Summing up, I would like to cite a renowned sociologist Chaitanya Mishra, who in "Dalit Samasya, Rajniti ra Arthatantra," an introductory article to Aahuti's book *Nepalma Varnawyawastha ra Varga Sanggharsa* says,

> Dalit problem, in other words, the problem between the sufferer and the suffered is of broad and societal nature. This is not confined to cultural aspect. But it has encompassed wide range and has a strong-hold in the political and economic system itself. This is a political relation between those who command and those who follow. (XV) [5]

Mishra's view of oppression replicates Aahuti's depiction of oppression in his works. His works have exposed multi-layered oppression of the affluent people over the poor and disadvantaged groups of people

artistically. All his works consistently portray the context of undergoing all kinds of discriminatory practices prevalent in the society. The tele-serial *Dalan* primarily focuses on resisting against ethnic discriminatory practice. In *Naya Ghar,* he appeals the poor to go resisting against the rich. In the poem "The Nine-hued Pheasant and the Daughter-in-law of the Poor," he depicts a poor daughter-in-law going against the system patriarchy. He has encompassed all forms of discriminatory practices and the need to go against them in his works. Therefore, his works constantly call upon the disadvantaged groups to resist all forms of discriminatory practices prevalent in the society.

Endnotes:

1. पार्टी र क्रान्तिका दौरानमा झन् पछि झन् बिग्रदै जाने आर्थिक अवस्था र त्यसबाट पैदा हुने व्यवहारिक र भावनात्मक संकटका बाबजुद क्रान्तिकारी आन्दोलनमा कसरी अगाडी बढिरहने त? उपन्यासले वैचारिक रुपले हल गर्ने प्रयत्न गरेको छ।
2. पहिलो, यसले कम्युनिष्ट पार्टीलाई पार्टीको सामुहिक जीवन शैलीलाई एक नयाँ मानेर चलेको छ। एकवर्गको अर्को वर्गमा रुपान्तरणलाई, सर्वाहाराकरणलाई यसले आफ्नो मूल मान्यता बनाएको छ। दोस्रो, यहाँ सूर्य र सिलसिला जस्ता क्रान्तिकारी प्रतिनिधी पात्रहरुको सृष्टि भएको छ जो व्यक्तिगत सम्पत्ति, निजि स्वार्थ र पारिवरिक जीन्दगीको घेरा तोडेर नयाँ जीवनको खोजीमा निस्केका छन्, ती दुनिया फेर्नका लागी आफ्नो रुपान्तरण चाहान्छन्, भौतिक एवं मानसिक रुपले आफ्नो र पुरै पार्टीको रुपान्तरण गर्न चाहान्छन् ।त्यसैका निम्ति ती संघर्षमा होमिदै आएका छन् र निरन्तर होमिदै जान तयार छन् । - -तेस्रो, सूर्य गोर्किको पावेलभन्दा एक कदम अगाडी बढ्न चाहान्छ।
3. कलात्मक सिमितताका बाबजुद आन्दोलनको निरन्तरता कायम रहनुपर्ने संदेशको संवाहक बनेर उपन्यास समाप्त भएको छ। यही सन्देश नै प्रस्तुत उपन्यासको प्राप्ति बनेको छ।
4. उनका कविता चिन्न कुनै गाह्रो छैन। प्रगतिवादी सिद्दान्तप्रति प्रतिवद्द उनका यस्तै एकनासे कविताहरुको समाजले अपेक्षा राख्दछ।- - - कहिले लाग्छ, आहु तीमाकविता मानसिकता नभईदिएको भए सायद नारा मात्र लेख्थे होलान् ।
5. दलित समस्या अर्थात् दलित र दल्ने समुदायबीचको समस्याको प्रकृति बृहत र सामाजिक चरित्रको छ। यो संस्कृतिको क्षेत्रभित्र मात्र खुम्चिएर बसेको छैन। यसले धेरै फराकिलो र बलियो किसिमले प्रणालीगत हिसाबले राजनितिक र आर्थिक क्षेत्र समेत ओगटेको छ। यो अह्राउने र श्रम गर्ने बिचको राजनितिक सम्बन्ध हो।

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Performance Management: An Introduction

Sanu Babu Bhujel

Abstract

Performance management is a set of practices through which work is defined, reviewed and rewarded, and employee's capabilities are developed. It gives management the opportunity for communication with staff, to clarify expectations and to take part in the development of each staff member. For the employer, it gives the opportunity to discuss with employees their performance and career goals for the future. This article reviews what performance management is. It also discusses performance criteria, performance management objectives, traditional performance management systems, advantages of an objective system and payoff for using performance management.

Keywords: performance, management, employees, criteria, systems, MBO

Introduction to Performance Management

Performance management may be defined as a formal and systematic process, by means of which the job-relevant strengths and weaknesses of employees are identified, observed, measured, recorded and developed. Performance management provides opportunity for organizations to evaluate and take stock of its human resources. It also provides information so that important decisions can be taken and gives feedback for further development of staff (Doris, 1994:160). It gives management the opportunity for communication with staff, to clarify expectations and to take part in the development of each staff member. For the employer, it gives the opportunity to discuss with employees their performance and career goals for the future (Doris, 1994:161).

Performance management is an ongoing communication process, undertaken in partnership, between an employee and his or her immediate supervisor that involves establishing clear expectations and understanding about (Doris, 1994:163): the essential job functions the employee is expected to do; how the employee's job contributes to the goals of the organization; what "doing the job well" means in concrete terms; how employee and supervisor will work together to sustain, improve, or build on existing employee performance; how job performance will be measured; and identifying barriers to performance and removing them.

Performance Criteria

There are three types of performance criteria. One, trait based criterion, which focus on the personal characteristics of an employee, for example, loyalty, dependability, creativity and communication skills. The focus is on what a person is and not on what he or she does or accomplish on the job. Two, behaviour based criterion, which is concerned with specific behaviours that lead to job success. Three, outcome based criterion, which focuses on what was accomplished or produced rather than how it was accomplished or produced. This type of criterion is not appropriate for every job and that often it is criticized for missing important aspects of the job, such as quality.

Performance Management Objectives

It is the view of Grobler et al. (2002:263) that performance management systems are a key element in the use and development of an organization's most vital resource, its employees. Performance management systems are used for a wide range of administrative purposes, such as making decisions about pay, promotion and retention. Effective systems can significantly contribute to the satisfaction and motivation of employees, if they are correctly used. The objectives of the system fall into two categories: evaluative and developmental.

Evaluative objective. The most common decisions based on evaluative objectives concern compensation, which includes merit increases, employee bonuses and other increases in pay. The performance appraisal normally has two-part effect on future pay. In the short run, it may determine merit increases for the following year; in the long run, it may determine which employees are promoted into higher paying jobs.

Development objectives. This objective encompasses employee skills and motivation for future performance. Performance feedback is a primary developmental need because all employees want to know how their superior feels about their performance (Grobler et al, 2002:266).

Traditional Performance Management Systems

Performance management can be described as absolutely logical. The assumptions underlying it that relate to organization effectiveness, are somewhat flawed and contains many excellent notions. Its approaches are generally described within the context of a managing by objectives framework (MBO). An MBO system includes these components: development of role and mission statement; establishing strategic goals; defining results; establishing indicators or effectiveness, goals, or organizational objectives; establishing performance standards for each objective; action planning for each employee; coaching/training to remediate deficits; and some form of evaluation or assessment done formally and included in an employees' record. MBO is a process in which manager and subordinate sit down at the beginning of each performance period and agree upon individual job goals that subsequently serve as a basis for personal performance assessment (Lynch and Cross, 1991:42). Within an MBO system, the performance management process to the management of the individuals begins with the assignment of individuals' objectives, through to the final, formal assessment process. In addition, the MBO is a system that begins with the hoped for outputs and measures the quality of effort and the effectiveness of resource utilization, against these hoped for outputs (Ordione, 1979:36). Lynch and Cross (1991: 203) have identified five major problems with MBO: Fosters internal competition rather than teamwork because it is a mechanism for assessing individual or departmental contributions at review time; goals are set by senior management that may or may not be strategy related; MBO goals often ignore the customer and are based on past performance; focuses on the manager, subordinate, or departmental structure within the company's vertical structure, rather than on the horizontal work flow independent of organizational boundaries; objectives once set, tend to become fixed throughout the organization. adapting to changes in external environment is often difficult; and measures tend to be one dimensional, often financially oriented.

Advantages of an Objective System

Objective system has these advantages: it allows easy linking of individual objectives to work unit objectives; It allows the likelihood of disagreement during appraisal meetings- if standards and targets were written well during the performance planning process; and it is probably the most legally defensible approach to appraisal (Bacal, 1999:106).

Disadvantages objective System

The disadvantages of an objective system are that it takes more time because of the need to invest in up front performance planning. It requires managers and employees to develop skills in writing objectives and standards that are meaningful and measurable. It may result in more paperwork. It can be misused or used in a superficial way by managers who lose track of why they are doing it (Bacal, 1999:106).

Payoff for Using Performance Management

When performance management is used properly, there are clear benefits to everyone—managers, employees and the organization.

Management benefits. While performance management cannot solve every problem, it has the potential to address many common management concerns. If it is properly used, with invested time on it, and a cooperative relationship, performance management can reduce the need to be involved in everything that goes on; and save time by helping employees make decisions on their own by ensuring they have the necessary knowledge and understanding to make decisions properly. It can reduce time-consuming misunderstanding among staff about who is responsible for what. It can reduce the frequency of situations where you do not have the information you need when you need it. It can reduce mistakes and errors (and their repetition) by helping you and your staff identify the causes of errors or inefficiencies. It can identify individual training and development needs. It can help build closer working relationships based on mutual trust and respect. It can provide better feedback to individuals about their performance and progress based on mutual understanding of needs. (Armstrong, 1994:237). Performance management is an investment up front so that managers can just let employees do their jobs. They will know what they are expected to do, what decisions they can make on their own and how well they have to do their jobs.

Employee benefits. It can provide scheduled forums for discussion of work progress, so employees receive the feedback they need to help assess their accomplishments and to know where they stand. That regular communication ensures there are no surprises at the end of the year. Since performance helps employees understand what they should be doing and why, it gives them a degree of empowerment-ability to make day-to-day decisions. It helps in figuring out how to improve performance, even if there are no current performance problems. This provides an opportunity to help employees develop new skills and is more likely to identify barriers to better performance, such as inadequate resources. Employees benefit from better understanding their jobs and their job responsibilities. If they know their limits, they can act more freely within those parameters.

Organizational benefits. When people in the organization understand how their work contributes to the success of the company, morale and productivity usually improve. A company can have all of its parts aimed at the same bull's- eye. Performance management is the key to making these links clear to everyone.

Design of a Performance Management System

According to Hom (1995) performance management aligns the goals of individual members to those of the organization with which they are associated. It requires clearly articulated and well-communicated strategic goals for the organization as a whole. The design of a performance management system, according to Meyer, involves five essential components:

i. A Strategic Plan. Set by the top of the organization, it serves as the starting point for division, unit, team and individual goal setting.
ii. Individual goals are set jointly by managers and employees. Managers play an important role in communicating how these goals relate to goals in successively larger units of the company. Managers may also help to relate performance goals to employee development concerns.
iii. Monitoring, Feedback and Coaching. Managers are instrumental in helping employees to monitor their performance and development, and make changes where necessary. Performance management requires more of a coaching role for the manager, and greater participation by the employee. Training is required to support these expanded roles.
iv. Formal performance reviews should take place at regularly scheduled intervals and should focus on progress with respect to goal attainment, and to setting goals for the next cycle.
v. Evaluation. The performance management system must itself be the subject of evaluation.

Most importantly, effective performance management requires a system that is fair, and that employees trust as being fair, both in terms of procedure (for example, consistent and well-communicated evaluation criteria) and in terms of the potential benefits arising from such evaluations (for example, training, professional development). Indeed, fairness and openness about the evaluation process are of paramount importance when performance management is tied to specific rewards or advancement.

Conclusion

The effective management of individual performance is the central requirement for the attainment of organizational goals. If line managers are to achieve strategic objectives, accurate information regarding the performance levels of their members is essential. This is the reason why most organizations insist on a formal and systematic process whereby such information may be gathered and recorded (Swanepoel et al, 2nd 2000:431). Performance management is, in some ways, very simple and, in other ways, very complex. It consists of lots of parts and it requires some skills. But if it is approached with proper mindset, it can work and pay great benefits. Performance management is a vital component of the process of managing human resources with the aim of achieving employee and organizational goals and will remain a key concern of HR practitioners and mangers alike.

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Agriculture Perspective Plan and its Implementation in the Context of Nepalese Economy

Basanti Acharya

Abstract

Nepal Agriculture Perspective Plan (APP) has been formulated to achieve sustainable higher economic growth in Agriculture Sector of national economy and transfer the entire economy into a prosperous nation. APP is a long-term 20 years plan which has been started from 1995/1996 and was completed in 2014/15. With implementation of the APP, the incidence of poverty was expected to come down from 42% in 1995/96 to 14% in 2014/15. According to economic survey 2014, the rate of absolute poverty is 23.5% which is still far from the APP targets. Similarly there is no satisfactory result in terms of agriculture growth rate and overall economic development. So, this paper is going to analyze the success and failure aspects of this plan.

Keywords: Agriculture perspective plan, economic growth, poverty, absolute poverty, agriculture growth, success and failure

Introduction

APP was designed to get powerful effects in agriculture sector and being able to overall economic development of a nation. "Thus APP will accelerate Nepal's agricultural growth rate by 2 percentage points: from about 3 percent per annum to 5 percent per annum. Combined with a decline in the population growth rate, from 2.5 percent to 2.0 percent, this represents a six fold increase in the growth of agricultural output per capita: from the current insignificant rate of 0.5 percent to rapid 3 percent (APP, 1995)." APP was expected to fulfill such targets by promoting the agriculture sector which has strong multiplier effects on other sectors of the economy. It means if agricultural sector is improved, it will automatically help to stimulate non agriculture sectors and can create more employment opportunities and increase the living standard of the people. Giving the importance of agriculture and rural sectors, APP wanted to transfer the subsistence oriented economy into a dynamic and fast growing economy. Then Prime Minister Man Mohan Adhikari said "The agrarian reform measures which HMG is committed to initiate in the near future would improve the access of the small and landless farmers to land, reform tenancy and consolidate holdings" (as cited in APP, 1995). It has committed to accelerate growth not only in agriculture sector but also of employment growth which is the key to reducing poverty in Nepal.

Agriculture Perspective Plan (APP)

"THE APP IS A BLUEPRINT FOR UNLEASHING the pent up capacity for growth in the people of Nepal" (APP, 1995). Nepal is the poorest and one of the least developed countries in the world where almost "23.5 percent Nepali live below the line of absolute poverty" (Economic Survey, 2014). An unemployment rate of 42 percent and "nearly 1500 labors have been leaving Nepal in search of employment in foreign countries per day" (Dr. Shrestha, 16th Sept, 2014) have created a sense of vulnerability and hopelessness in parts of Nepal. "The economy of Nepal is characterized by subsistence oriented as well as high-cost economy with no direct access to sea, limited transit facilities, rising interest rate on lending, high tax burden, and costly doing business" (Karna, 2014). Agriculture is still a dominant sector in Nepali economy

as it still contributes around 35 percent of our GDP. It also provides direct and indirect employment to 70 percent of the population (My Republica, 19th Jan, 2015). As a biggest share, the APP has given first priority in the development of this sector. The overall development of an economy is possible only and when agriculture sector is developed. Considering this theme, APP was formulated.

Ministry of Agriculture and Cooperatives (MoAC) of Nepal (2010) highlighted the priorities, objectives and strategies of APP in National Agriculture Sector Development priority (NASDP) for the Medium-Term (2010/11 - 2014/15) as:

Priorities of APP. "It emphasized focus on four priority input areas (irrigation, fertilizer, technology and the roads and power) for livestock, high value crops, agri-business and forestry sector growth. Poverty reduction and food security are its priorities. The APP emphasized demand-led commercialization of agriculture promotion of lead commodities in the hills and mountains with coordinated production and marketing relationships.

Objectives of APP

Specific objectives of the Plan were:

- To accelerate growth in agriculture through increased productivity;
- To alleviate poverty with expansion of employment opportunities;
- To transform the subsistence agriculture into commercial agriculture with diversification of crops through the identification of comparative advantage;
- To expand economic transformation opportunities by fulfilling pre-conditions for agricultural development;
- To identify short and long term strategies for implementation; and
- To establish guidelines for preparing periodic plans and programmes.
- The Plan believed to achieve 3 percent growth of Agricultural GDP per year and reduce the incidence of poverty to 14 percent by 2015. It envisaged multiplier effects of agricultural interventions on the non-agriculture sector too.

Strategies of APP

Six strategies proposed for ensuring the multiplier effects were:

- Accelerated economic growth through technology-driven agriculture development; Agricultural growth creating production demand with multiplier effects on all sectors of the economy;
- Higher employment growth;
- Investment on human capital, physical infrastructure and service delivery institutions;
- Package approach to development with coordination of activities launched in the Hills, Mountains and Terai; and
- Broader participation of key stakeholders including women (MoAC, 2010) ".
- The major objectives of APP are to increase agricultural productivity, employment opportunity, alleviate poverty, divert the subsistence oriented economy into commercial purposes on the basis of comparative cost analysis theory and finally transfer the entire economy into sustainable high economic growth. APP projection in terms of poverty reduction can be understood with the help of following table.

Table 1. Poverty Incidence in Rural Nepal, 1994/95 -2014/15

Year	1994/95	1999/00	2004/05	2009/10	2014/15
%	49	40	30	20	14

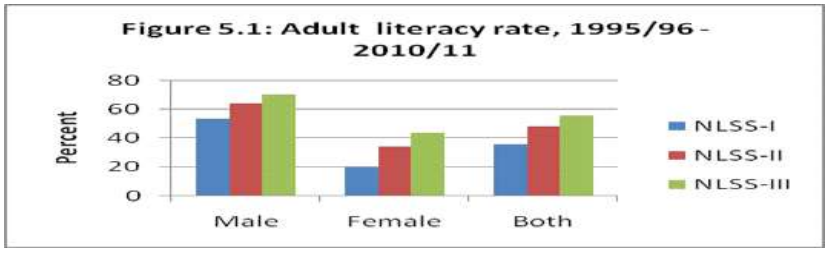
Source: APP, 1995.

The above table shows the targets of government in terms of poverty reduction. It has aimed to reduce poverty by 14% in the year 2014/15. As indicated by APP, the priority sectors of APP are the development of roads, transport facility particularly in rural and remote areas and hydropower generation in rural sectors. Rural infrastructure and rural electrification is generally associated with high agricultural growth rates. Irrigation is the life blood of agriculture. Irrigation is vital to farmers' prosperity and national agricultural production. Without irrigation facility, it is impossible to accelerate agricultural growth rate and overall economic development. So APP has given priority for the development of irrigation. In Nepal higher percentage of women are engaged in agriculture sector than that of men. It focused women farmers in agriculture by providing different types of facilities and training such as credit facility, subsidy, etc. Fertilizer has become the leading source of increased output. APP has target to increase fertilizer use, fertilizer distribution, pricing and technology. Without human development and modern technology, it is difficult to increase agricultural production. Human development and improved technology are also other aspects of APP. The livestock, high value crops, regional balance (Mountains, Hill and Terai), poverty, women participation, food security environmental protection without degradation and pollution of the country's natural resources etc. were the important elements of APP to achieve higher economic growth. Thus APP has given priority for the development of these sectors. APP would want to holistic change in the nation by making public investment, private investment and foreign assistance in priority sectors. By making policies, rules, laws, regulations etc, the government expected to fulfill such goals, objectives and targets within its deadline.

Current Status and Progress in the Agricultural Sector over the APP Period

After the induction of APP plan in 1995/96, the agricultural sector in Nepal has made progress in several indicators. The report said that "Nepal achieved or in a track of reducing poverty, under-five mortality rates and access to drinking water (The Kathmandu post, 18th Dec., 2014). Within the period 1995/96 – 2014/15, on one hand, per capita income and productivity of labor has increased and on the other hand, poverty and malnutrition has declined. There is also development in the road transport facility and irrigation. "Poverty has declined from 42% in the year 1995/96 to 23.5% in the year 2013" (Economic survey, 2014). Nepal has made good progress in terms of poverty reduction The GDP per capita income of the country has reached USD 730 (The Kathmandu Post,18th Dec., 2014). The private investers are also making investment in different sectors such as hydropower, transport, education, health, telecommunication, civil aviation and fininancial intermediation Both literacy and education attainment has increased. "Almost all indicators for education, a clear improvement between 1995/96 and 2010/11 is shown in diagram below.

Diagram 1



Source: Nepal Living Standards Survey (NLSS), 2010/11

"The fertility rate which was 5.1 in the year 1995/96 has decreased to 3.4 in the year 2010/11" (NLSS, 2011). UNDP (2009) says "Nepal is characterized with low Human Development Index (HDI) among the South Asian Countries. It is ranked 144th among 182 countries in the world" (as cited in MoAC, 2010). The new reports show the progress in HDI. "Nepal's Human Development Index (HDI) performance has

been satisfactory in improving human development ranking 145th out of 187 countries in 2014, according to the Human Development Report released in Tokyo by the United Nations Development Programme (UNDP). Nepal's ranking was 157th in 2013. Progress in education and income indicators have contributed to this achievement, the UNDP says. The report also states that Nepal also improved its ranking in Gender Development Index (GDI) - currently 98th from 102 in 2013" (eKantipur.com, 24th July, 2014).

Weaknesses

Despite the achievement, there is a long way to make the sustainable development as expected by government. National Planning Commission of Nepal (November, 2011) says, "The agriculture sector has lost its competitive edge owing to shortage of fertilizers, seeds, irrigation and other productivity--enhancing inputs resulting in food security concerns for people dependent upon agriculture." "In the past 20 years Nepal focused primarily on economic development and poverty reduction. During these years, amidst the failure of a majority of public sector enterprises. For decades, Nepal's GDP has fluctutated between 3-5 percent per year. The growth rate was 4.9 percent, 3.6 percent, 3.4 percent and 4.5 percent during the Eighth, Ninth, Tenth, and the Three Year Interim Plan, respectively" (National Planning Commission, November 2011). Mishra (2015) says, "The APP did not perform well because of a low level of investment and weak coordination among a diverse group of stakeholders."

The weaknesses of APP have been pointed out as

Agriculture is still a dominant sector in Nepali economy as it still contributes around 35 percent of our GDP. It also provides direct and indirect employment to 70 percent of the population. One would thus think agriculture would be given high priority; but that is far from the case. The reality is that today 35 districts have food deficit throughout the year. Even Tarai districts, long considered the country's bread baskets, are gradually turning into food deficit areas. The import of food and agriculture-related products are increasing alarmingly, making the nation a net importer of agro products. Government data show agriculture comprises 18 percent of total import: Nepal imported around Rs 127 billion worth of agriculture products last year. (Pandey, 2015)

The other weaknesses of APP pointed are:

Every year agro import is increasing by five to 10 percent. The import is not confined to any particular product. Almost all agriculture commodities like rice, pulses, soybean oil, vegetables, corns, and all fruits are imported. Even today there is no concrete policy to address agriculture problems. Two types of agriculture are practiced in the country: subsistence and commercial. More than 80 percent of our agriculture is still subsistence-oriented, done for hand-to-mouth purposes. Rest of the agriculture sector is moving towards semi-commercial and commercial largely on its own. There was no clear policy under the much-hyped Agriculture Perspective Plan (APP); although the new Agriculture Development Strategy (ADS) is said to incorporate some guidelines for commercial agriculture. (Pandey, 2015)

Thapa (2015) says "Almost half of Nepal's population is living under multidimensional poverty, according to a UNDP report released today globally. The 2013 Human Development Index's (HDI) Multidimensional Poverty Index — an alternative to income-based poverty estimates — revealed that some 44 per cent Nepalis are living under multidimensional poverty. The UNDP today released its 2013 Human Development Index (HDI) along with report ranking countries in terms of economic and human development indicators which has ranked Nepal in low human development group." (The Himalayan Times, 19th Jan, 2015). Despite the increase in average per-capita income, there is great gap between rich and poor. The transport facility is the basic infrastructure of socio-economic development."A review of progress in road building shows that the road network has expanded in last 20 years but the pace has been slow. Only 32% of the roads are black topped, the remainder is gravel (32%) and earthen (45%). (NPC108). There is great disparity in the rural and urban poor. there still are structural problems such as economic disparities and inequitable access to productive resources and means, which are regarded as the major parts for economic backward.

In this way we can say that there is no satisfactory result in different sectors of national economy.

Suggestions

1) One of the major reasons behind the non-development of agriculture sector (not commercialization) is that most of the fertile lands have been occupied by land mafias for construction purposes and plotting process.
2) Nepal could not achieve the high economic growth; it is mainly because of the political instability. Besides, there are so many reasons like weak infrastructure lack of hydropower, lack of adequate irrigation facility, lack of credit facility, uneasy labor relation etc.
3) Nepalese farmers do not get appropriate suggestions and right method for the use of fertilizers, pesticides and other agriculture practices.
4) Nepalese agriculture is characterized by low production and productivity; it is because of the lack of modern productive inputs and technology, land fragmentation, lack of fertilizers, improved seeds etc.
5) "The APP plan which visualizes long term agricultural development plan has been plagued with little funding and required resources that has severally curtailed policy impacts" (Shrestha, 2014).
6) Good governance.

Conclusion

The government should follow necessary step to provide the productive resources and means in the access of farmers. It is also necessary to solve the problem of brain-drain. Most of the lands are barren because of the lack of labor force. Government should create the investment –friendly environment so that both nationals as well as foreigners are ready to make investment in different sectors. Government should work as a facilitator for the development of overall economy.

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Identification of Livelihood of the Local People for Rural Electrification in Nawalparasi District, Nepal

Bhola Nath Dhakal

Abstract

This study is a part of the techno-feasibility study works. The study area consists of 13 VDCs of Nawalparasi district with a total area of 367.987 sq km. The total population of the study area is 62,739 with 31,033 male (49.5 %) and 31,706 female (50.5 %). The major source of income in this area is agriculture and animal farming. The economically active population of this area is 66 %, out of which 99 % are employed in agriculture and animal husbandry, and rest are in business and services. Therefore, the non-farm source of income is very few. However, remittance from foreign job playing vital role as another source of income for the livelihood of the people. The field survey revealed that agriculture is the main source of livelihood for the people. However, in recent years, many young people go to foreign countries to work as labourers. The literacy rate in the study affected area is 46.0%. As being economically capable and socially aware with modern facilities and its implication on life support for the planning in targeted study area. Most of the area (91 %) has not available electricity facility within study area and their positive willingness to pay for hydroelectricity is the major finding and step forward for the future planning of regular and reliable power supply to uplift their livelihood, reduce poverty and support on rural development activities.

Key words: agriculture, livelihood, techno-feasibility, hydroelectricity, rural development

1. Introduction

Nepal's numerous rivers with high gradient and perennial nature are its bounteous gift for hydropower development. It has been estimated that these rivers have the capacity to generate about 42,000 MW of hydropower. Yet only a fraction of the existing potential has been harnessed and only 40% of the population has access to electricity. Provision of electricity has excellent potential to improve livelihoods and stimulate economic growth in the working areas of influence. Rural electrification schemes are important factors in supporting the goal of the Government's three years Interim Plan to decrease poverty incidence in respect of social and resettlement issues. Electromechanical Design Division (EMDD) of Engineering Services, Nepal Electricity Authority (NEA) has conducted a techno-feasibility study for electrification of thirteen Village Development Committees (VDCs) of Nawalparasi District. The socio-economic study of these thirteen VDCs was a part of this techno-feasibility study works.

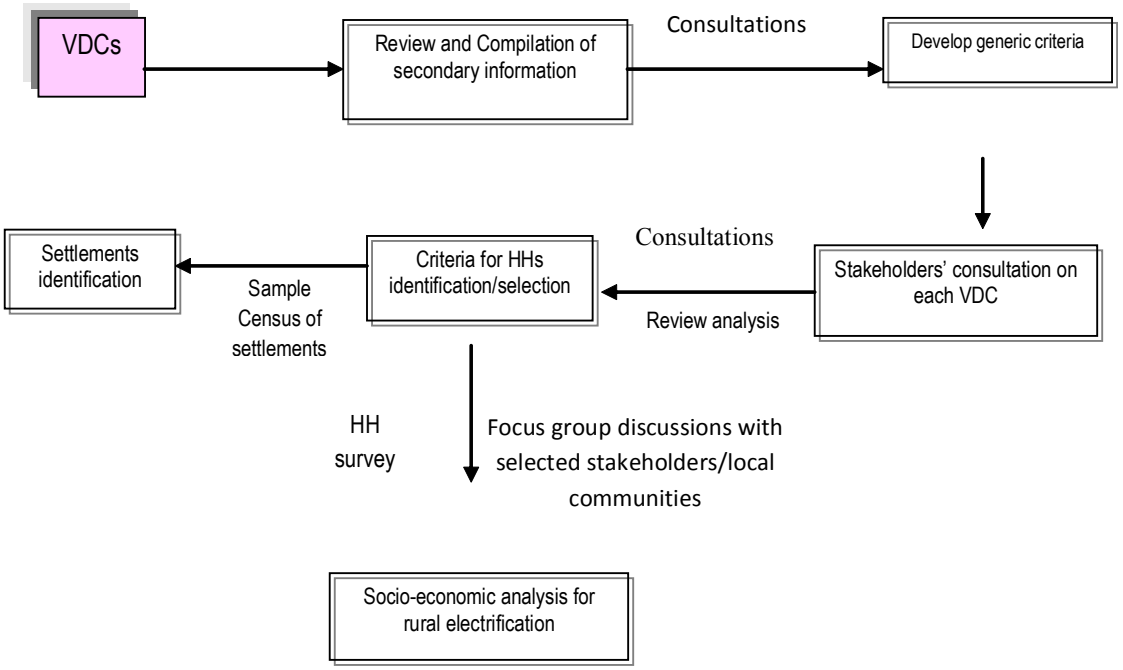
2. Objective

The main purpose of the socio-economic study for the thirteen VDCs of Nawalparasi district was to finalize provision of rural electrification by extending NEA's existing rural distribution system supplied from the national transmission grid. The specific objectives were to identify the livelihood of the local people to trace out socio-economic status and also measure their perception on willingness to pay for hydroelectricity.

3. Approach and Methodology

The study has followed both qualitative and quantitative methods for socio-economic survey of covered area. A field survey has been conducted for the primary data collection. With reasonable sample size, HH survey has been carried out in covered VDCs. A Rapid Rural Appraisal (RRA) was envisioned to gather information concerning demography, economic activity, education, and health, commercial use of energy and availability and affordability of energy/fuel service. Figure 1 highlights study approach and methods. This process has been incorporated into each VDC based on details consultations with stakeholders and local communities.

Figure 1: Schematic Presentation of Study Methods



3.1 Sampling Design and Procedure

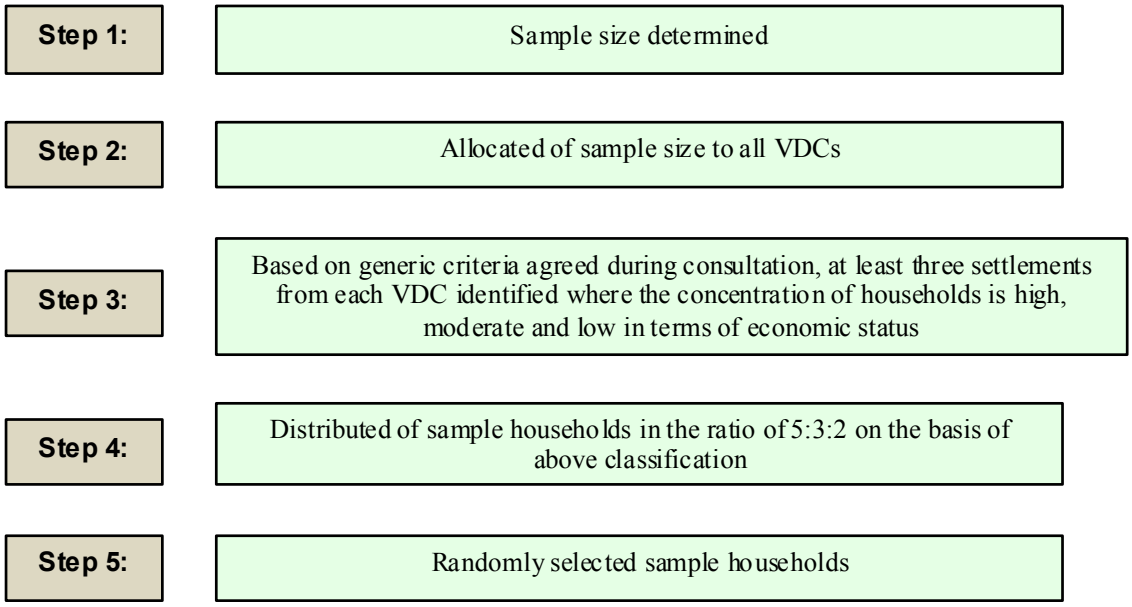
The sample survey has been designed at two levels, settlements and households. The settlement sample has been conducted to predict overall socio-economic status within different social groups, access on existing infrastructure facility, social impacts, ascertain the ability of stakeholders to benefit from the study whereas sampling of HHs has been carried out to understand their socio-economic condition and assess impact on poverty and ability/willingness to pay, identify vulnerable groups such as women headed households and ethnic minorities.

At least three settlements from each VDC were selected after the consultation with stakeholders/ local communities then household survey has been carried out among the randomly selected HHs in the ratio of 5:3:2(5 on highly vulnerable group, 3 on moderate and 2 on less vulnerable). Table 1 represents actual sample size and determined figure of settlements and HHs for field survey.

Table 1: Covered of Settlements/HHs during Field Survey, 2008

Characteristics	Total	Covered	Percent
No. of VDCs	13	13	100
No. of settlements	306	43	14
No. of households	7795	312	4

Figure 2: Adopted Sampling Procedure for Selection of Households during Field Survey



4. Geographical Setting of the Study Area

Nawalparasi district is extended from 27°12' to 27°47' North latitude and 83°36' to 84°35' East longitude geographically. It has 2016.16 sq. km. of surface area with the population of 562,088. Out of which 277,131(49.3%) are male and 284,957(50.7%) are female, and the density of the population is 279 people per sq. km. which is very high in comparison to the national figure. The literacy rate is 54 percent and the average household size is 5.8.

The study area consists of 13 VDCs with a total area of 367.987 sq km. The total population of the study area is 62,739 with 31,033 male (49.5 %) and 31,706 female (50.5 %). The total number of households in the study area is 7,795 with an average household size of 8.0, which is more than the district average household size (5.8). Among the study covered VDCs, the highest population is in Dhaubadi VDC (9,424) and the least population is in Dandajheri VDC (2,770). The population below 15 years of age is 15 % of the total population. On the basis of ILO criteria, the economically active population in the study covered VDCs is 66 % of the total population. The remaining 7.0 % of the total population are above 60 years of age. Figure 3 presents the location of study area.

The altitude ranges from 226 to 1936 meters above sea level. It is characterized by different climatic zones, tropical in the lowland of Terai to sub tropical and warm temperate in Churia and Mid-hills. Where temperature is recorded minimum of 5°c to maximum 40°c and annual average precipitation is 2145 mm.

Figure 3: Location map of Study Area

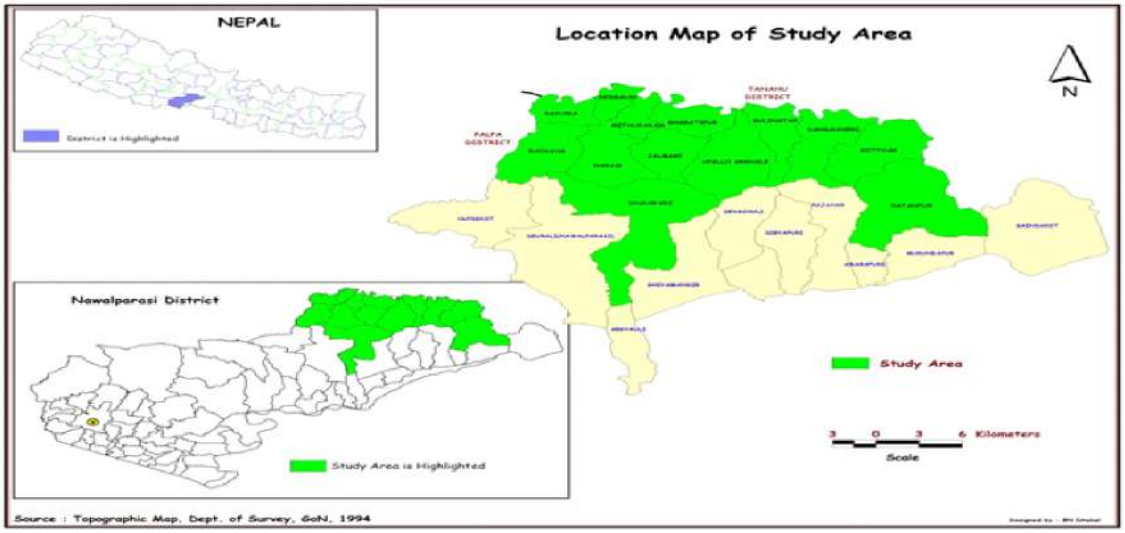


Table 2: Population distribution by age and sex in study area.

SN	VDCs	HHs	Total Popn	Male	%	Female	%	<15 Yrs. (%)	15-59 Yrs. (%)	60 & Above (%)	HH Size
1	Bharatipur	631	5048	2431	48.2	2617	51.8	21	72	7	8
2	Bulingtar	496	3023	1506	49.8	1517	50.2	34	58	8	6.1
3	Dadajheri	426	2770	1343	48.5	1427	51.5	13	77	10	6.5
4	Dedgaun	761	4947	2444	49.4	2503	50.6	16	76	8	6.5
5	Dhaubadi	992	9424	4638	49.2	4786	50.8	41	52	7	9.5
6	Jaubari	655	5568	2763	49.6	2805	50.4	35	60	5	8.5
7	Kotathar	507	3803	1898	49.9	1905	50.1	21	68	11	7.5
8	Mithukaram	515	4399	2183	49.6	2216	50.4	15	79	6	8.5
9	Naram	466	3496	1753	50.1	1743	49.9	36	59	5	7.5
10	Rakuwa	532	4894	2412	49.3	2482	50.7	16	78	6	9.2
11	Ratanpur	580	5626	2822	50.2	2804	49.8	44	51	5	9.7
12	Ruchang	582	4656	2308	49.6	2348	50.4	14	77	9	8
13	UpalloArkhale	652	5086	2532	49.8	2554	50.2	34	54	12	7.8
Total		**7795**	**62739**	**31033**	**49.5**	**31706**	**50.5**	**27**	**66**	**7**	**8**

Source: Field survey, 2008.

4.1 Social composition of the study area

4.1.1 Ethnicity

The study area is a mixture of people of different origins, cultures, languages and ethnicities. The change in ethnic composition has been further accelerated by the arrival of outsiders into the area for various purposes such as business, agriculture and services. The study area is composed of many ethnic groups making up distinct communities according to altitude and climatic condition. Magars, Kami, Brahman (Hill) and Chhetries have settled mostly in the upper hills. In the study area, the majority of the people are of Magar caste (66.5%) followed by Kami (6.2 %) and then Brahmins (5.9 %).

4.1.2 Religion and Language

In terms of religion, 87 % population covered by Hinduism, which is dominant and followed by Buddhism (8 %), Christian (3 %) and others. Nepali (47.3 %) is the main language widely spoken by all people for communication. Besides Nepali, the second most spoken language in the study area is Magar (35.0 %) followed by Newari, Gurungs and others.

4.1.3 Disadvantaged Groups and Ownership of Women under Property

The largest disadvantaged groups within the population of the study area as defined by National Census, 2001 are Magar, Gurung, Thakali and so on whereas occupational caste groups/dalits groups such as Kami (Blacksmith), Damai (Tailor), and Sharki (Shoemaker) have dominant role which occupied around 70 percent of total population. In another part, most of the women traditionally receive little or no education, and for traditional reasons do not generally seek employment and are confined to domestic chores. Responsibilities of women are primarily limited to take care of the household activities like cooking, washing, care of the children, sick person, as well as other daily survival needs for family members. In addition, women are actively involved in agricultural labour. They are engaged in agricultural input and production as well as output management. However, the status of women in Magar, Gurung and Thakali communities is comparatively better than that of other castes. There are about 7 % of total households have female ownership under livestock, 6 % households have female ownership under land and 0.6 % has under house only.

4.1.4 Education

The national census 2001 reported that the literacy rate in the Nawalparasi district is 54.0 percent for the population of six years of age and over. The male and female literacy rates are 77 % and 30 % respectively. However, the literacy rate in the study area is 46.0% according to the census 2001, which is less than the district average. From the field survey, it reveals that the literacy rate is 77.1% within study area which is comparatively higher than other areas. There are altogether 84 primary schools, 10 lower secondary schools, 8 secondary schools, 2 higher secondary schools and 4 NFE classes within study area.

4.1.5 Health and Sanitation

Due to poor transportation facilities, lack of proper drainage system, etc., people of the study area facing severe health problems. Despite the existence of sufficient health institutions in the study area, there is lack of health services. The entire population depends upon the facilities available in the adjoining health centres from different location of the district. The health posts and the sub-health posts located at different VDCs provide health care facility for the people of the district. The present sanitation facilities in the 13 study appear to be satisfactory. There is a pipe water system in most of the houses. Most of the pipe water facilities are provided from small rivers and springs. Out of the total population, 85 % use pipe water, 11 % and 4 % use dug-well and river water respectively. Open defecation along the river or in the open fields is also common practice (76 %) in the study area. Only 24 percent of the households in the study area are equipped with toilet facilities.

4.1.6 Transportation and Communication

Transportation facilities are moderate in the study area. More or less, most of the VDCs have seasonal motor able road facilities. An earthen fair weather road starts from Daldale, Pragatinagar and Bhedabari area of Nawalparasi, which are joining as a feeder road links with East-West highway. However, there are not reliable vehicles movement along the road network.

Communication facilities are better in the study area in comparison with other rural and hilly areas of the country. There are land line telecommunication facilities in the southern two VDCs within study area. In

addition, CDMA and other NTC Mobile systems are operating in most parts of different VDCs. The Illaka post offices are located in Bulingtar and Dedgaun, Additional post offices are located in each VDC, which are very useful to communicate the local people with their relatives outside the village or abroad resides.

4.2 Economic Condition of the Study Area

4.2.1 Land Use and Average Holding Size

Forest and cultivated land are the predominant form of land use in the study area. Other types of land use in the study area consist of open forest like grazing and shrub land, built up area, sandy and barren lands. Agricultural land is generally located along the river basin and its tributaries on relatively less steep slopes near the settlements. Forestland is primarily found on steep sloped hillsides. Around 51 percent of total households within study area have occupied more than 10 ropani land for agricultural production in terms of size. Similarly, 36 % have occupied 6-10 ropani, 11 % have occupied 1-5 ropani of land and very few proportion of households (2 %) have occupied small patches (below 1 ropani) of land for cultivation of crops.

4.2.2 Crop Production, Pattern and Yield

The major crops grown in the study area are maize, millet, wheat, paddy, barley, ghaiya, ginger, pulses, oilseeds, sugarcane etc. Similarly green vegetables, fruits like orange, banana, pear etc. are also produced in the area. There are some new crops like coffee, amriso, Junelo and bamboo leaf (tama) are also produced in this area.

The cropping pattern varies from site to site depending upon altitude, land quality and availability of irrigation. More fertile and year round irrigated lands are cultivated three times a year whereas non-irrigated lands are cultivated once a year. The selection of crops is based on the land quality and irrigation facilities available. The cash-crops of the study site constitute of ginger, fruits like orange, banana, pear and vegetables like pidalu, besar etc.

The selection of crops to be cultivated in some area appears to be influenced by the dominance of ethnic group and local culture. For example, in the upland area, maize and millet are predominantly grown because the major ethnic groups like Magar, residing in the area have traditionally been using these grains for various purposes.

In the absence of irrigation (Bari), the cropping pattern is mostly dominated by three cropping systems comprising of maize, millet and ginger.

4.2.3 Livestock

Livestock and agriculture are integral parts of the agrarian society. Households in the study area raise livestock both for cash income and farming purpose. Livestock raising activities are carried out by most of the households in this area irrespective of their caste, culture, climate or topography. However, the number and type of livestock vary across the village and ethnic groups. They also vary according to the topography and the climate.

The major types of livestock raised in the area are goat, sheep, pig, cow, buffaloes and ducks. In addition, some of the households are also involved in poultry farming. Buffalo and cow are raised by most of the ethnic groups mainly for milk, ghee and manure. In addition, Magar community raise buffalo for meat. Similarly, goats and sheep are raised mainly for meat. Also poultry are kept mainly for meat and eggs.

4.2.4 Income Source and Occupation

The major source of income in Nawalparasi district is agriculture and animal farming. The economically active population of this area is 66 %, out of which 99 % are employed in agriculture and animal husbandry,

and rest are in business and services. Therefore, the non-farm source of income is very few. However, remittance from foreign job playing vital role as another source of income for the livelihood of the people. The field survey revealed that agriculture is the main source of livelihood for the people. However, in recent years, many young people go to foreign countries to work as labourers.

As far as the study area and Nawalparasi district is concerned, the level and structure of consumption are more or less similar to the rural settings of the country. Most of the expenditure is for the consumption of food items leaving little for education, health, energy and other non-food items.

4.2.5 Daily Wages Status

According to field survey, it is cleared that most of the area has not similarity in daily wages by sex. 76 % of total male receive more than Rs. 100 wages whereas 79 % of female receive less than Rs. 100 wages after serving the work in different sectors. But, there is equal rate for male and female in Ratanpur VDC as they reported during field survey.

4.2.6 Food Sufficiency Status

As being hilly region with moderate slope and rugged topography, life is very difficult in this area. Most of the people depend on agriculture and they have to survive from their own production. However, they have some alternate source of income to support their livelihood in some families within the study area. According to field survey, the local people indicate that 25.5 % of total households have food deficiency for around 6 months. They can feed themselves only 6 months from their own land production and 40 % family have food deficiency for around 3 months. So, these families have forced to be involved in other activities for their livelihood.

4.2.7 Changes in Economic Condition

According to the field survey, the economic condition of 97.7 % among overall people and 94 % among DAG people getting better in comparison between past 5 years and now.

4.3 Sources of Energy and Consumption

4.3.1 Energy

The major source of energy for cooking is firewood where as for lighting is kerosene. According to the field study, it reflects that 76.5 % households use kerosene, 39 % households use solar where as only 9 % households use electricity for lighting.(some households use kerosene and solar both as a source of energy for lighting)

Most of the VDCs in study area have no electricity; however some wards of Dhaubadi (ward no. 2 & 7) and Ratanpur (ward no. 6, 8 & 9) are electrified from National grid. Most part of the Bulingtar VDC and some parts of Naram, Ruchang, Dedgaun and Arkhala VDCs are electrified through micro-hydro schemes utilizing small local rivers.

4.3.2 Monthly Consumption and Cost for Used Energy

Field survey reveals that the cost of kerosene is ranges from Rs.70 to Rs. 140 for per liter in different location within the study area. Around 46 % of households consumed more than 3 liters of kerosene per month. For electricity, people are paying Rs. 7.50 to 8.0 per KW unit consumption and minimum cost of Rs. 80 for monthly bill. Household getting energy from micro hydro also paying monthly Rs. 80 instead of using one lamp/bulb.

4.3.3 Willingness to Pay for Hydroelectricity

Out of the total households, 78.8 % of HHs claim to be willing to pay Rs. 1000 for meter connection where as 21.2 % households are agreed to pay more than Rs. 1000. In another part, most of the households (88 % of the total) are expecting and willing to pay in installment basis of Rs. 100/- for meter connection and about 3 % are agreed to collect more amount of installment, which may exceed Rs. 150 or 200 and rest 9 % of households are suggested to pay in one time for total cost. Similarly 92 % of households claim to be willing to pay Rs. 50-100(in average Rs. 80) as a minimum monthly cost and above Rs. 100 as a maximum monthly cost. However, 6.6 % of households are suggested and agreed to pay based on their utilization unit and government targeted cost whatever it required.

Table 3: Willingness to Pay for Hydroelectricity by VDC

SN	VDCs	Sampled HHs	For meter connection (NRs.)		Willing to pay in Installment				Monthly Bill				
									Minimum			Maximum	
			<= 1000	> 1000	100	101-200	> 200	Not required	< 50	50-100	> 100	>= 100	As used
1	Bharatipur	25	25	0	25	0	0	0	0	25	0	25	0
2	Bulingtar	18	8	10	14	2	2	0	0	18	0	18	0
3	Dadajheri	22	21	1	22	0	0	0	0	22	0	22	0
4	Dedgaun	24	15	9	20	0	0	4	0	24	0	24	0
5	Dhaubadi	26	15	11	16	0	0	10	10	16	0	15	11
6	Jaubari	23	23	0	23	0	0	0	0	23	0	23	0
7	Kotathar	22	15	7	22	0	0	0	0	22	0	22	0
8	Mithukaram	24	20	4	22	0	0	2	0	24	0	24	0
9	Naram	24	22	2	20	0	0	4	0	22	2	22	2
10	Rakuwa	24	20	4	20	0	0	4	0	24	0	24	0
11	Ratanpur	22	14	8	17	0	0	5	0	9	13	19	3
12	Ruchang	24	19	5	24	0	0	0	0	24	0	20	4
13	Upallo Arkhale	24	21	3	21	3	0	0	0	24	0	24	0
Total		**302**	**238**	**64**	**266**	**5**	**2**	**29**	**10**	**277**	**15**	**282**	**20**
		Percent	**78.8**	**21.2**	**88**	**1.7**	**0.7**	**9.6**	**3.3**	**91.7**	**5**	**93.4**	**6.6**

Source: Field Survey, 2008

5. Findings and Conclusions

This study is a part of the techno-feasibility study work. The study area consists of 13 VDCs with a total area of 367.987 sq km. The total population of the study area is 62,739 with 31,033 male (49.5 %) and 31,706 female (50.5 %). The total number of households in the study area is 7,795 with an average household size of 8.0, which is more than the district average household size (5.8). In terms of ethnicity within the study area, the majority of the people are of Magar caste (66.5%) followed by Kami (6.2 %) then Brahmins (5.9 %) and others.

Forest and cultivated and land are the predominant form of land use in the study area. The major crops grown in the study area are maize, millet, wheat, paddy, barley, ghaiya, ginger, pulses, oilseeds, sugarcane etc. Similarly green vegetables, fruits like orange, banana, pear etc. are also produced in the area. There

are some new crops like coffee, amriso, Junelo and bamboo leaf (tama) are also produced in this area. The major types of livestock raised in the area are goat, sheep, pig, cow, buffaloes and ducks.

The major source of income in this area is agriculture and animal farming. The economically active population of this area is 66 %, out of which 99 % are employed in agriculture and animal husbandry, and rest are in business and services. Therefore, the non-farm source of income is very few. However, remittance from foreign job playing vital role as another source of income for the livelihood of the people. The field survey revealed that agriculture is the main source of livelihood for the people. However, in recent years, many young people go to foreign countries to work as labourers. The literacy rate in the study affected area is 46.0%. The major source of energy for cooking is firewood where as for lighting is kerosene. According to the field study, it reflects that 76.5 % households use kerosene, 39 % households use solar where as only 9 % households use electricity for lighting.

Having economically capable and socially aware with modern facilities and its implication on life support for the planning in targeted study area. Most of the area (91 %) has not available electricity facility within study area and their positive willingness to pay for hydroelectricity is the major finding and step forward for the future planning of regular and reliable power supply to uplift their livelihood, reduce poverty and support on rural development activities.

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Projection of Fertility in Nepal 2011-2021

Bijaya Mani Devkota

Abstract

Inadequate demographic data in Nepal inhibit demographic research. Nonetheless, indirect demographic techniques have proven to be useful tools in the developing world, as their application to census and survey data has greatly expanded knowledge of the demographic situation in data deficient countries (Brass, 1996). The different techniques are based on specific assumptions, and the robustness of available data thus deserves caution in application. Failure to adhere to these methodological specifications results in generation of more errors (Feeney, 1996). The impetus of this paper is to assess the applicability of various methods in estimating recent fertility levels in Nepal. In particular, the data are evaluated to verify the following Arriaga's method assumptions: (1) not constant fertility; (2) accurate reporting of fertility by below 30 and 35 years women; and (3) correct age pattern of reported parities. It obtains optimal fertility estimates.

Keywords: fertility estimation, applicability of hypothetical inter-survey cohort and Arriaga's methods, projection of logistic curve function

Introduction

The research undertook extensive data assessment, and corrections where possible, of individual variables employed various software of Arriaga method. In line with previous studies, the magnitude and pattern of the Arriaga method represented strong evidence of fertility decline in Nepal. This evidence rendered the Hypothetical inter-survey cohort appropriate for estimation of the fertility level in the country for the period. Using the fertility levels for May 2005 and September 2007 the fertility level for the year April 2009 is estimated by logistic method. The parameters of the logistic method are changed so as to give the value of 2.70 which is almost equal to 2.707 which is obtained by applying Arriaga's method to 2011 DHS data. This estimation is based on point estimation and the logistic method used to project TFR. The study undertook and presented detailed data evaluation and adjustments, adhering to the Arriaga method and changing P/F ratio methodological assumptions. The logistic method with these parameters is used to estimate fertility levels for 2014 and 2019. The TFR values exact years 2016 and 2021 are obtained by linear interpolation.

Nepal is among the poorest countries in the world and the quality of its demographic data is no different either. Data that are meager and defective limit understanding of population dynamics in the country. The controversy arising from fertility estimates in many developing countries is mainly due to the poor data quality. For instance, fertility decline in Nepal has been tested and tried with different studies coming up with contradictory conclusions DHS and national census data. Similar debates on fertility levels are going on in develop countries data as well. Erroneous information also produces inaccurate population development forecasts and planning as decisions based on the results could be compromised. As a result, indirect estimation of demographic parameters has proven to be very useful in the developing world, as its application to census and survey data has greatly expanded knowledge of the demographic situation in these often data deficient countries (Brass, 1996).

Fertility is an important demographic variable that is inextricably linked to socio-economic development, and affects the health and well being of a population. Thus it is imperative to accurately estimate levels and trends of fertility. In general the procedures take in to account data collected in a census or survey about women by age their children ever born and their children born during the year prior, to census or survey data. Methods, were developed earlier 1940's by Grab ill (1941) mortar (1949), Henry (1970) and Arriaga's and Anderson (1975). This technique devised several years ago (Arriaga,1983) consist of comparing average numbers of children ever born to obtain a set of age specific fertility rates. Failure to report events increases with the duration of recall lapse where women might fail to report their children because they are not living with them, or they are too young to be recognized as individuals worth reporting on, or they have died (Potter, 1977). For instance, although the 2001 Population Census Analytical Report deemed the census data cannot give total information of fertility data. So we use NDHS data for estimation and projection of the fertility levels. Moreover, the accuracy of fertility measurement depends on the age structure of the women, the shape of the age-specific fertility curve and the age range of the women under consideration (Brass, 1964). The poor data quality warrants the use of indirect estimation of demographic parameters in Nepal. Various demographic techniques for estimation of fertility have been developed to compensate incomplete and defective data.

Tribute has been paid to William Brass in this regard and as he is referred to as the "intellectual father of indirect estimation" (Coale and Trussell, 1996.The objective is to take into account the most probable sources of errors and minimize their influence on the estimated parameters. Based on the analysis of models and plausible hypotheses, indirect demographic techniques introduce some degree of order and consistency into what would have otherwise been an amalgam of errors (UN, 1983).

The demographic landscape of the SAARC region has seen unprecedented changes over the last 100 years. The population growth rate accelerated and India (which accounts for three-fourths of the region population) doubled its population between 1961 and 1991 and crossed one billion marks in 2001. India, Pakistan and Bangladesh are respectively the second, seventh and ninth most populous countries in the world. The highest fertility rate (TFR) 5.4 in Afghanistan and lowest fertility rate (TFR) 2.1 which reached the replacement level in Sri Lanka world population data and NDHS give same TFR 2.6 in Nepal which is medium change of fertility in SAARC countries.

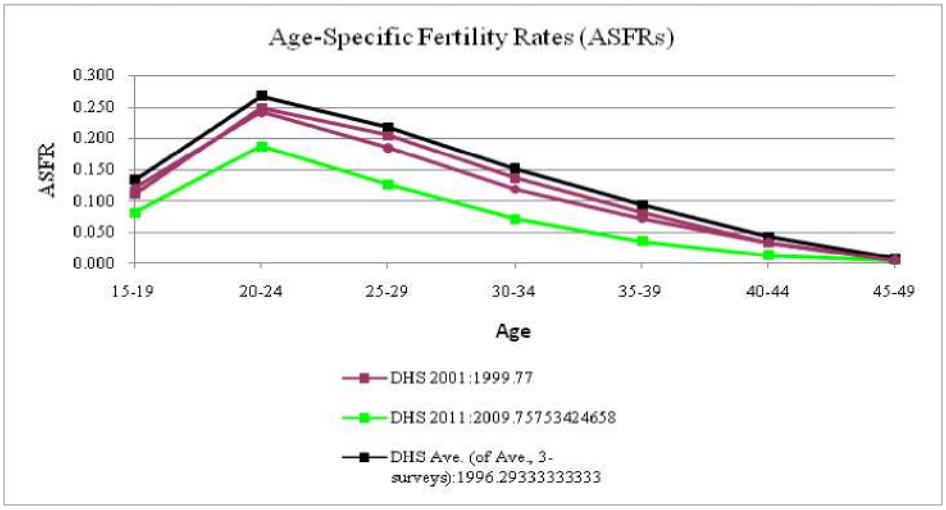
In case of Nepal, The Eighth Plan (1991/92-1996/97) set the target of reducing TFR from an estimated 5.8 per woman to 4.5 by 1996/97 (NPC, July 1992). The Family Health Survey 1996 showed TFR of 4.64 per woman. The Ninth Plan (1996/97-2001/02) aimed to reduce the fertility level to 4.2 by the end of the plan period. In addition the fertility level has apparently continued declining and by mid 2001 it is estimated to have declined to 3.8 per woman.The TFR for the three years preceding the 2011 NDHS is 2.6 births per woman. Fertility is considerably higher in rural areas (2.8 births per woman) than in urban areas (1.6 births per woman), where fertility is below replacement level (MOHP, 2011). The last four censuses (1971, 1981, 1991 and 2001) have made enormous investments in collecting the types of information suitable for the application of indirect methods of fertility estimation. They cannot compare the error of data and facts. It will be compare the real facts. These variables show that drastic change of fertility according to 2006 and 2011 NDHS because their estimates only use direct techniques. So that we estimate indirect techniques and need to project the TFR in future time period.

Trends of Fertility in NDHS 2001 to 2011

The total fertility rate for Nepal for the three years preceding the 2006 NDHS survey is 3.1 births per woman. As expected, fertility is considerably higher in rural areas (3.3 births per woman) than urban areas (2.1 births per woman), where fertility is at replacement level. The urban-rural difference in fertility is more pronounced for women in the age group 20-24 (168 births per 1,000 women in urban areas versus 248 births per 1,000 women in rural areas).

The overall age pattern of fertility as reflected in the ASFRs indicates that childbearing begins early. Fertility is low among adolescents and increases to a peak of 234 births per 1,000 among women age 20-24 and declines thereafter.

Figure 1: Trends of Fertility in NDHS 2001 to 2011



Numerators for ASFRs are calculated by identifying live births that occurred in the three-year period preceding the survey classified according to the age of the mother (in five-year age groups) at the time of the child's birth. The TFR for the three years preceding the 2011 NDHS is 2.6 births per woman. Fertility is considerably higher in rural areas (2.8 births per woman) than in urban areas (1.6 births per woman), where fertility is below replacement level.

Objectives of the Study

In order to achieve this, the study pursued the following specific objectives:

- To estimate and compare the fertility levels and trends in Nepal.
- To verify the validity logistic curve function using the projection of fertility.

Methodology and Data

Population censuses have been carried out in Nepal since 1911 at decennial intervals. According to 2006 NDHS, interviews were completed for 10,793 women, yielding a response rate of 98 percent. Of the 4,582 eligible men identified in the selected subsample of households, 4,397 were successfully interviewed, giving a 96 percent response rate. The data show a steady decline in the mean ideal number of children among currently married women over the past ten years, from 2.9 children in 1996 to 2.6 children in 2001 and to 2.4 children in 2006. According to 2011 NDHS, interviews were completed for 10,826 of these existing households, yielding a response rate of 99 percent. In the selected households, 12,918 women were identified as eligible for the individual interview. Interviews were completed for 12,674 women, resulting in a response rate of 98 percent. Of the 4,323 eligible men identified in the selected subsample of households, 4,121 were successfully interviewed, yielding a 95 percent response rate.

Estimation of Arriaga One of the limitations of the previous techniques is that they are based on the assumption that fertility has been constant during a certain period in the past. Arriaga (U.S. Bureau of the Census, 1983) developed a technique for which such an assumption is not and Based on a simulation model. It is acceptable, linear interpolation of the data on children ever born per woman by age of mother from two or more censuses can provide an estimate of the children ever born for one year prior (or

posterior) to the data. When children ever born data are only available at one point of time, the method can still be applied, although only under the case of constant fertility (Mortara, 1949). Simply,

$fx = CEBx+l - CEBx$

Where, fx is the fertility rate for women in age group (x, x+l) and CEBx is the recorded average number of children ever born for women exact age x.

The Brass P/F Ratio changing Method Hypothetical Inter-survey Cohort is logical relationship in this context is that, as a cohort of women moves through life, the average parity at each age equals the cumulated ASFRs to that age, provided that the fertility of surviving women is equal to that of women dying during the interval. Denoting F as the cumulated age-specific fertility rates up to age x calculated from current births, and P as the corresponding average parities, and if fertility remains constant and reporting is accurate, the series of F values should be equivalent to the corresponding series of P values.

Where k is selected from consistent $\frac{P(i, s)}{F(i)}$

Then, $TFR = 5 \times \sum_{i=1}^{7} f^*(i)$

Projection by Using Logistic Function Mathematical is statistical models have been used in Diffusion processes are often modeled by a logistic function. The logistic function is the sigmoid curve with equation:

$$f(x) = \frac{1}{1+e^{-x}}$$

Where, e is Euler's number. For values of x in the range of real numbers from -8 to +8, the S-curve shown is obtained The data were processed computer; required tables were formed by translating on Excel, MortPak 4.3, PasexNew and USAID spreadsheet software programmed.

Result and Discussion: Children Ever Born and Living

More than four-fifths of women age 15-19 (87 percent) have never given birth. However, this proportion declines to 8 percent for women age 25-29 and to less than 4 percent among women age 30 and above, indicating that childbearing among Nepalese women is nearly universal.

Table 1: Distribution of Women's (15-49), Mean of CEB and Living Children

	NDHS 2006		NDHS 2011			
Age	Number of women	Mean number of CEB	Mean number of living children	Number of women	Mean number of CEB	Mean number of living children
15-19	2,437	0.15	0.14	2,753	0.14	0.13
20-24	1,995	1.22	1.14	2,297	1.01	0.94
25-29	1,773	2.40	2.21	2,101	2.06	1.93
30-34	1,336	3.25	2.91	1,734	2.79	2.58
35-39	1,220	4.09	3.62	1,557	3.52	3.19
40-44	1,121	4.60	3.86	1,285	4.02	3.52
45-49	912	5.26	4.18	947	4.57	3.91
Total	10,793	2.44	2.13	12,674	2.12	1.91

Sources: NDHS 2006 and 2011

As expected, the mean number of children ever born and mean number of children surviving rise with increasing age of women. Comparison of the mean number of children ever born with the mean number of living children reveals the experience of child loss among Nepalese women. By the end of their reproductive years (age 45-49), women in Nepal have given birth, on average, to 5.3 children, with 4.2 surviving (MOH, 2006). By the end of their reproductive years (age 45-49), women in Nepal have given birth to an average of 4.6 children, with 3.9 surviving (MOHP, 2011).

From MortPak analysis of fertility estimation of FERTPF command analysis of fertility also support Arriaga method. Estimation of age-specific fertility rates from data on children ever born tabulated by age of mother and the age pattern of fertility, recorded at either one or, optionally, two points in time. The P/F approach assumes that fertility has been constant in the past, that the pattern (although, of course, not the level) of the recorded age-specific fertility rates (denoted ASFP) is correct, and that the level of lifetime fertility for the younger cohorts of women provided by the children ever born data (CEB) are correct. The MortPak (FERTPF) method was developed United Nations medium variant projections are suitable.

Table2: Estimation of ASFR for in 2006 NDHS Patterns of Fertility (Arriaga-Brass)

Age group p wome	CEB	ASFR	Fertility with CEB	Calculated fertility pattern	Cumulat ive ASFR	Adjustm ent factor	Adjusted ASFR's based on age group		
							20 - 25	25 - 30	30 - 35
15-19	0.15	0.098	0.1037	0.098	0.1037	1.0581	0.0962	0.0926	0.0944
20-24	1.22	0.234	0.2223	0.332	0.3260	0.9820	0.2298	0.2210	0.2254
25-29	2.4	0.14	0.1198	0.472	0.4458	0.9445	0.1375	0.1322	0.1349
30-34	3.25	0.084	0.0744	0.556	0.5202	0.9356	0.0825	0.0793	0.0809
35-39	4.09	0.048	0.0263	0.604	0.5465	0.9047	0.0471	0.0453	0.0462
40-44	4.6	0.016	0.0070	0.62	0.5535	0.8927	0.0157	0.0151	0.0154
45-49	5.26	0.002	0.0026	0.622	0.5561	0.8921	0.0020	0.0019	0.0019
TFR							3.0539	2.9374	2.9956

It was applied NDHS data 2006. This method to determine TFR based on Arriaga-Brass. The CEB and ASFR data were taken from surveys. TFR values were 3.0539, 2.9374 and 2.9956 were age group 20-25, 25-30 and 30-35 by using Mortpak software. P/F values are decreasing, increasing the age group. That is why we took (P2/F2) with age 20-25. It was based on point estimation exact date May 2005. Then the TFR values are estimated adjusting value 0.982. The mean age of childbearing is 24.69 years. Hence, TFR was 3.0539 in May 2005.

Table 3: Estimation ASFR for in 2011 NDHS patterns of Fertility (Arriaga-Brass)

Age group f women	CEB	ASFR	Fertilit y with CEB	Calculated fertility pattern	Cumulat ive ASFR	Adjustme nt factor	Adjusted ASFR's based on age group		
							20 - 25	25 - 30	30 - 35
15-19	0.14	0.081	0.0907	0.081	0.0907	1.1203	0.0843	0.0789	0.0816
20-24	1.01	0.187	0.1883	0.268	0.2791	1.0414	0.1947	0.1822	0.1884
25-29	2.06	0.126	0.1047	0.394	0.3838	0.9742	0.1312	0.1227	0.1270
30-34	2.79	0.071	0.0517	0.465	0.4356	0.9367	0.0739	0.0692	0.0716
35-39	3.52	0.036	0.0195	0.501	0.4550	0.9082	0.0375	0.0351	0.0363
40-44	4.02	0.014	0.0065	0.515	0.4615	0.8961	0.0146	0.0136	0.0141
45-49	4.57	0.005	0.0024	0.52	0.4639	0.8922	0.0052	0.0049	0.0050
TFR				2.60			2.7075	2.5328	2.6202

The CEB and ASFR data were taken from surveys. TFR values were 2.7075, 2.5328 and 2.6202 were age group 20-25, 25-30 and 30-35 by using MortPak software. P/F values are decreasing, So that adjusting factor k is obtained 1.041 from table5.7.

TFR=5(0.084+0.195+0.131+0.074+0.037+0.015+0.005)
TFR= 2.707

Hence, TFR was 2.707 in April 2009 .

Comparison Period Fertility Average Parities for Hypothetical Cohort

It was based on Hypothetical inter-survey cohort data method. These data were calculated based on 2006 and 2011 NDHS data. Changing reported average parities P (i, s) were calculated from 2006 and 2011 NDHS reported average parities.

Table 4: P/F Ratio Method for Hypothetical Inter-survey Cohort

age	2006 P(i)	2011P(i)	? P(i)	P(i,s)	2006 f(i)	2011 f(i)	f(i)	? (i)	F(i)	K	f*(i)
15-19	0.15	0.14	0.14	0.14	0.098	0.081	0.089	0.4475	0.155	0.903	0.089
20-24	1.22	1.01	0.86	1.00	0.234	0.187	0.211	1.50	0.990	1.009	0.210
25-29	2.40	2.06	0.84	1.84	0.140	0.126	0.133	2.165	1.8590	0.989	0.133
30-34	3.25	2.79	0.39	2.23	0.084	0.071	0.077	2.553	2.376	0.939	0.079
35-39	4.09	3.52	0.27	2.50	0.048	0.036	0.042	2.763	2.669	0.937	0.042
40-44	4.60	4.02	-0.07	2.43	0.016	0.014	0.015	2.838	2.803	0.867	0.015
45-49	5.2	4.57	-0.03	2.40	0.002	0.005	0.004	2.856	2.842	0.844	0.004

Adjustment factor was calculated with comparison between reported average parities and estimate parities equivalent. Adjusting values are similar to 20-25 and 25-30 age groups. Then calculate the adjusting value is 0.999 values with exact reference date September 2007.

K=1.0098+0.9897/2
K=0.999

Total fertility may be estimated either by summation of the f *(i) values and multiplying by five or by multiplying by K.

TFR=5(0.089+0.210+0.133+0.079+0.042+0.015+0.004)
TFR=2.860

In either case, the estimate of TFR obtained is 2.860 September 2007.

Projection of Fertility in NDHS 2011 (Reference Date April 2009)

The total fertility rate is a summary measure independent of the age and sex composition of a population. It estimates TFR in April 2009 by using logistic curve function basis of May 2005 and September 2007 years..

Table 5: Estimated TFR for NDHS Patterns of Fertility

Date	Method	TFR Value
May 2005	Arriaga's Method	3.050
September 2007	Hypothetical inter-survey cohort	2.860

The estimate of TFR of April 2009 was obtained with the help of logistic function. The TFR value of 2.70 for the year April 2009 is obtained by using TFR values of 3.05 and 2.86 for the years May 2005 and September 2007 respectively with estimate the slope -0.1265 in logistic regression. The estimation of TFR is same to projection using logistic curve function which obtained 2.70 in April 2009.

Projection of Fertility National Level in 2021

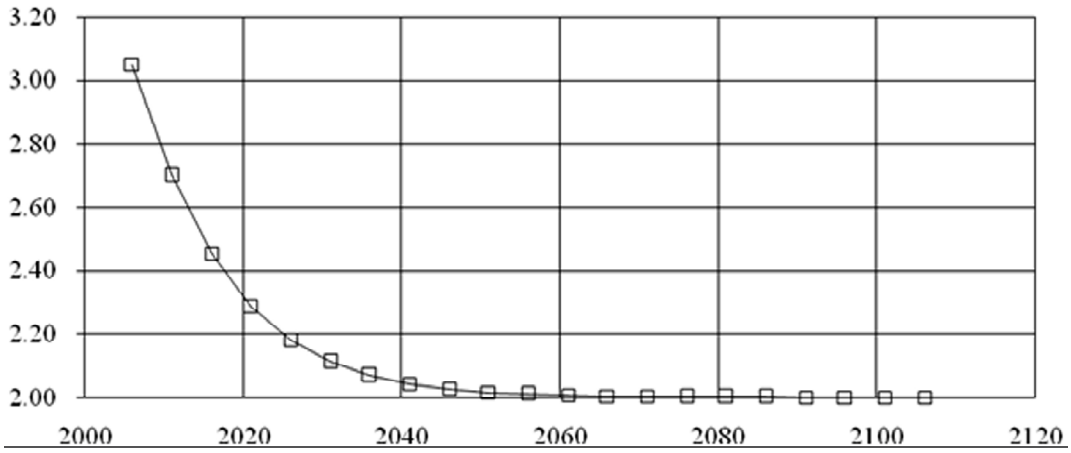
The projection is to ensure that the projected trends are compatible with past trends. Among them logistic curve has found more support than any other function on empirical grounds as well as the logic that the "population increase is proportional to the absolute population size already attained and the amount still left until the maximum, where the population becomes stationary" (UN, 2003).

Table 6: TFR for NDHS patterns of Fertility

Date	Method	TFR Value
May 2005	Arriaga's Method	3.050
September 2007	Hypothetical inter-survey cohort	2.860
April 2009	Arriaga's Method and projection by logistic method	2.700

The estimate of TFR values in April 2009 obtained from May 2005 and September 2007 gives 2.70 in by using logistic function. The estimated values of TFR as 2.707 are obtained by Arriaga's method using MortPak (FERTPF) which is almost equal to 2.7 obtained by logistic method .So we can use same slope -0.1265 for future projection. The program fits a logistic function to 2 to 7 TFRs, given the upper and lower asymptotes.

Figure 2: Projected National TFR using Logistic curve Function



The total fertility rate (TFR) is one of the key components in population projections; it is the average number of children a woman would bear if she survived through the end of the reproductive age span, and experienced at each age the age-specific fertility rates of that period.

Table 7: Projected National TFR Values

Year	TFR Values
May 2005	3.05
September 2007	2.86
April 2009	2.70
April 2014	2.39
April 2019	2.22

TFR values for years 2014 and 2019 are 2.39 and 2.22 respectively. In fact, the time mentioned as the births from NDHS surveys are for three years preceding the surveys. Estimation of TFR for exact years 2011, 2016 and 2021 can be obtained by linear interpolation. In fact, the values for 2016 and 2021 are 2.33 and 2.16 respectively. Indeed, this research was used point estimation with medium variant interpolation.

Conclusion

This paper has highlighted that violation of assumptions of estimating models distorts fertility estimates. In particular, evidence of changing fertility levels in Nepal renders the Arriaga's method inappropriate to use for estimation of recent fertility levels in the country. This research represents the hypothetical inter-survey faring better in indirectly estimating recent fertility levels in Nepal. Nevertheless, the inherent errors in the Nepal fertility data continue to compromise with fertility estimates even when indirect techniques are employed. Whereas it is usually assumed that indirect techniques are robust to data errors, findings from this study suggest that these techniques are not as robust as they are assumed to be. While this research engaged in extensive data evaluation and adjustment, the current fertility estimates show that some of the inherent errors are not possible to eradicate at analysis level. Although, the changing P/F ratio, the Arriaga's methods were quite powerful in indirectly estimating fertility levels. If the degree of data errors is enormous, then the techniques can also be sources of errors themselves (Fenney, 1996). Hence, serious prudence should be taken during data collection and processing in order to minimise the magnitude of the errors. Hypothetical inter -survey cohort also support estimation of TFR values of Arriaga's method. National TFR is project NDHS data by using logistic curve in 2009, 2014 and 2019 were 2.70, 2.39 and 2.22 respectively. In fact, this research was used medium variant point estimation was linear interpolation 2016 and 2021 values of TFR are 2.33 and 2.16.

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Fixed Point Theory and Its Applications

Sher Singh Raikhola

Abstract

The paper deals with some classical fixed point theorems and their applications to different fields.

Keywords: Banach theorem, Brouwer's theorem, Tarski's theorem, Poin Care Theorems, KaKutani's theorem, Graph theory Bolzano, IVT, Schauder theorem and Tychonoff theorem

1. Introduction

Fixed point theory is an attractive and interesting subject with a large number of applications in various fields of mathematics and other branches of science. It is a beautiful mixture of Analysis, Topology and Geometry. Fixed point Theorems are applied in various fields such as Engineering, Physics, Chemistry, Economics, Game theory, Biology, Medical Science, Classical Analysis, Functional Analysis, Integral Equations, Differential Equations, Partial Equations, Eigen Value problems, Boundary value problems, Probabilistic Analysis, Operator Theory, Theory of non – linear oscillations, General and Algebraic Topology etc.

The fixed point theory has been developed through different spaces such as Topological spaces, Metric Spaces, Fuzzy metric spaces, Menger spaces, Intuitionistic Fuzzy metric spaces, Probabilistic metric spaces, etc. A fixed point theory is divided into three major areas: Topological fixed point theory, Metric fixed point theory, and Discrete fixed point theory. Historically the boundary lines between the three areas was defined by the discovering of three major theorems. Brouwer's fixed point theorem (1912), Banach's fixed point theorem (1922) and Tarski's fixed point theorem (1955)

A fixed point (sometimes shortened to fix point, also known as an invariant point) of a function is an element of the function's domain that is mapped to itself by the function. A set of fixed points is sometimes called as fixed set. That is to say, c is a fixed point of the function f (c) if and only if f (c) = c This means $f (f (- - - f (c) - - -)) = f^n(c) = c$ is an important terminating consideration.

1.1 Definitions

Let X be a non – empty set and f be a function with maps X to X . A fixed point of f is a point $x \in X$ such that f (x) = x, that is to say, x is a fixed point of the function f if and only if f (x) = x.

Example 1, if f is defined on the real numbers by $f(x) = x^2-2x+2$, then '2' is a fixed point because f(2) = 2.
Example 2, if f is defined on the real numbers by $f(x) = (x^2+12)/7$, then '3' and '4' are two fixed points because f(3) = 3 and f(4) = 4. Not all functions have fixed points, for example, if f is a function defined on the real numbers as f(x) = x + 2 , then it has no fixed point, since x is never equal to x+ 2 (i.e. $f(x) \neq x$) for any real number. In graphical terms, a fixed point means the point (x, f(x)) is on the line y = x, or in other words the graph of f has a point in common, with that line.

Historically, fixed point theory has its origin in H. Poincare's Conjectures about the use of topological or qualitative method in the study of non- linear problems in analysis. In 1883-1884, French mathematicians Poincare announced the following result without proof;

" Let $f_1, f_2, f_3, \ldots\ldots, f_n$, be n continuous functions of n variables $x_1, x_2, x_3, \ldots\ldots, x_n$, the variable x is subjected to vary between the limits $+a_i$ and $-a_i$, let us support for $x_i = a_i$ f_i is constantly positive and that for $x_i = -a_i$ f_i is constantly negative; 1 say that there will exist, a system of values of X where all the f's vanish". The Brouwer fixed point theorem for n = 3 was proved by Poincare in 1909; an equivalent theorem had been proved by P.G. Bohl in 1911. Poincare's result in 1883-1884 is now known to be equivalent to the Brouwer's fixed point theorem.

Topological fixed point property: A topology space X is said to have the, 'fixed point property' (briefly FPP) if for every continuous function f: $X \to X$ there exists $x \in X$ such that $f(x) = x$. The FPP is a topological invariant which are preserved by any homeomorphism or by any retraction. According to the Brouwer fixed point theorem, every compact and convex subset of a Euclidean space has the FPP. The term is most commonly used to describe topological spaces on which every continuous mapping has a fixed point. The most common usage is when C is the category of topological space, then a topological space X has the fixed point property if every continuous map f: $X \to X$ has a fixed point. The closed interval [0,1] has the fixed point property : Let f: $[0,1] \to [0,1]$ be a continuous mapping. It is expected that a set with fixed point property should be compact and contractible. If the set lacks one of these properties, a mapping without fixed point can be produced. However the conditions of compactness and contractibility are neither necessary nor sufficient for a set to have fixed point property.

If f(0) = 0 or f(1) = 1, then the mapping has a fixed point at 0 or 1. The open interval does not have the fixed point property: The mapping $f(x) = x^2$ has no fixed point on the interval (0,1). It is expected that a set with fixed point property should be compact and contractive.

Metric space was introduced by French Mathematician Frechlet in 1906 and since then there corresponds several generalizations of metric space in the literature. Frechlet has introduced metric space. A metric space is an ordered pair (X, d), where X is a non empty set and d is a metric on X i.e. a function $d: X \times X \to R$ such that for any x, y and $z \in X$

M1 $d(x , y) \geq 0 , \ \forall x , y \in X ,$ (Non-Negative)
M2 $d(x , y) = 0 \Leftrightarrow x= y , \forall x , y \in X ,$ (Identity)
M3 $d(x , y) = d(y , x) , \forall x , y \in X ,$ (Symmetry)
M4 $d(x,y) \leq d(z , z) + d(z , y) , \ x , y, z \in X.$ (Triangle inequality)

The function d is also called distance function or simply distance. Often, d is omitted and one just writes X for a metric space, if it is clear from the context what metric is used. The real numbers with the distance function d(x, y) = |y-x| given by the absolute difference, and more generally Euclidean n-space with the Euclidean distance, are complete metric spaces. The rational numbers with the same distance also form a metric space, but are not complete. The positive real numbers with distance function d(x, y) = |log y/x|is a complete metric space.

Some Fixed Point Theorems

Theorems concerning the existence and properties of fixed points are known as fixed point theorems. The fixed point theorem is a consequence of the Intermediate Value Theorem (IVT).

Theorem 1.2. (Bolzano, IVT). Let f: [a, b] $\to \Re$ be a continuous function where [a, b] is a nonempty, compact, convex subset of $\Re$ and f(a).f(b)<0 then there exist a point x* in [a,b] such that f(x*)=0.

Corollary 1.3. Let f: [0, 1] $\to$ [0, 1] be a continuous function. Then there exists a fixed point; that is, there exists $x_0$in [0, 1] such that $f(x_0) = x_0$.

Historically, the first fixed point theorem is Brouwer's fixed theorem and was proved by Dutch mathematician L.E.J. Brouwer in 1912.

Theorem 1.4. (Brouwer). Let f: S $\rightarrow$S be a continuous function from a nonempty, compact, convex set S $\subseteq$ R " into itself than f has a fixed point in S. Brouwer's fixed point theory is a generalization of above corollary to the IVT. We give the following interpretation of Brouwer's fixed point theory in two dimensional.

Consider a square K lying on the coordinate plane R^2 so that the coordinates of its points satisfy the following inequalities: $0 \leq x \leq 1$ and $0 \leq y \leq 1$. To define such a mapping one must specify two real continuous functions g and h, defined on the square K such that $0 \leq g(x,y) \leq 1$ and $0 \leq h(x,y) \leq 1$. Let f be a continuous mapping of the square K into itself, that is, f:K$\rightarrow$K. If$(x_0,y_0)$is a point of the sequence, then its image under the mapping f is the point $(g(x_0,y_0), h(x_0,y_0))$, that lies inside the square. Then Brouwer's fixed point theorem assures that there exists at least one point $(x_a,y_a)$of K such that $f(x_a,y_a) = (x_a,y_a)$.

Brouwer, in his paper published in 1911, demonstrated that under a continuous mapping of the unit cube into itself which displaces every point less than half a unit, the image has an interior point. Brouwer's theorem is extensively employed in proofs of theorems on the existence of solutions of various equations; and the theorem has been generalized to infinite-dimensional topological vector spaces in 1930 by Polish mathematician P. J. Schauder.

Theorem 1.5: (Schauder). If X is a Banach space and C a compact convex subset of X then a continuous mapping T:C$\rightarrow$C has at least one fixed point in C.

Schauder's fixed point theorem gives a solution of the initial value problem, known as Peano's Theorem. In finite dimensional, Brouwer-Schauder theorem is known as Brouwer degree and in infinite dimensional, it is called the Leray-Schauder degree. A slight but very useful variation of Schauder's theorem is given by German mathematician H.H. Schaeffer in 1956 for compact mapping on Banach space. Also Russian mathematician A. Tychnoff (Tikhonov) extended Brouwer's result to a compact convex subset of a locally convex linear topological space in 1935.

Theorem 1.6. (Tychnoff). For any nonempty compact convex set C in a locally convex linear topological space X, each continuous mapping T: C$\rightarrow$C has a fixed point. American mathematician E. Rothe propounded his fixed point theorem in 1937 for compact function on a convex bounded open set in some Banach space. The study of fixed point problems of multivalued mappings was initiated by Kakutani in 1941 in finite dimensional space. It was extended to infinite dimensional Banach space by Bohnenblust and Karline in 1950 and to locally convex space by Ky Fan in 1952. Fan's result also generalizes Schauder-Tychnoff Theorem.

Theorem 1.7. (Kakutani). Every correspondence that maps a compact convex subset of a locally convex space into itself with a closed graph and convex nonempty image has a fixed point.

Theorem 1.8. (Markov-Kakutani). If S is a nonempty compact convex subset of a normed space X then every commuting family of continuous affine function from S to itself has a common fixed point.

Theorem 1.9. (Ky Fan). If X is a normed linear space, K a nonempty compact convex subset of X and F a mopping that assigns to each x in K, a nonemptyclosed convex subset F(X) of K. If F is upper semi continuous then there exists a fixed point of F in K.

Russian mathematician S. Lefschetz propounded his fixed point theorem in 1930 for continuous map on finite complex space.

Theorem 1.10. (Lefschetz). If X is a compact locally contractible metric space, all of whose homology groups are trivial, then X has the fixed point property.

Theorem 1.11. (Tarski). Let X be a partially ordered set, and suppose $u_0 \leq v_0$ are elements of E, with the property that the interval $1 = \{v \rightarrow X: u_0 \leq v \leq v_0\}$ is a complete lattice. Suppose that S is an isotone mapping of I into X such that $u_0 \leq S(u_0)$, $S(v_0) \leq v_0$(*).

Then the set of fixed point u of S satisfying $u_0 \leq u \leq v_0$ is nonempty and possesses a minimal element u and a maximal element w.

The most well known fundamental result of fixed point theory was given by famous Polish mathematician S. Banach in 1922. It is related to contraction mapping. A self mapping T of a metric space (X, d) is said to be a contraction if;

$d(Tx,Ty) \leq \alpha\ d(x,y)$ for all x,y in X and $0 \leq \alpha < 1$.

It is clear that a contraction mapping is continuous but converse need not be true. This implies that the distance between the images x' =T(x) and y' =T(y) would be closer than the distance between their objects x and y in the domain of T. The most important property of a contraction mapping is its behavior in a complete metric space. The Banach Contraction Principle or a Conn-action Mapping Theorem expresses this.

Theorem 1.12. (Banach). Every contraction mapping of a complete metric space has a unique fixed point. Banach contraction principle is a topological version of the Picard successive approximation process in analysis and it gives the pratical method for finding the solution of the functional equation Tx = x. The construction of a sequence and the study of its convergence are often spoken of as the method of successive approximation. It is usually known by Picard's name but was used earlier by Peano. The abstract setting for this method is due to Banach and Cacciopoli.

Some applications of fixed point theory. In the hands of an economist, Brouwer's theorem can be helpful to calculate a certain economical equilibrium. The first such algorithm was proposed by H. Scarf in 1983. Such algorithms later developed in the so called homotopy or continuation methods for calculating zeros of functions. Economical equilibrium does mean that after endless lines of zeros (homotopy, says by H. Scarf), a national economist can come to conclusions like that SUPPLY and DEMANDS meet each other exactly on a particular equilibrium point – or – like the late parrot said, the market adjust itself. In other words, the market sometimes actually develops products that the consumers actually need (and, of course, buy) and not only the opposite. A fundamental principle in computer science is iteration. The paper of Jerome deals with the applications of fixed point theorems and a Newton iteration scheme associated with an implicit function theorem of functional analysis to differential equations in Banach spaces, to optimization theory, to systems of partial differential equations and to numerical functional analysis.

Fixed point theorems have numerous applications within and outside mathematics. These have been constantly used for the existence of the solution and to check the stability of the system. Fixed point theorems are one of the major tools economists use for proving existence, etc. Brouwer's and Schauder's fixed point theorems are fundamental theorems in area of fixed point theorems and its applications. Brouwer's fixed point theorem has applications to the proof of the existence theorem for partial differential equations. In 1928, John Von Neumann used it to prove the existence of a "minimax" solution to two-agent games (which translates itself mathematically into the existence of a saddle point). Von Neumann in 1937 firstly used a generalization of Brouwer's fixed point theorem to prove existence for a saddle point for balanced growth equilibrium for his expanding economy. Working on the theory of games, John Nash in 1950 was among the first to use Kakutani's fixed point theorem. Gerard Debreu in 1952 generalized the results of Nash. Brouwer's theorem made reappearance in the computational work of H. Scarf in 1973.

Banach contraction principle is very useful in the existence and uniqueness theories. Out of all classical fixed point theorems, the contraction principle has many applications which are scattered throughout almost all branches of mathematics. We find some applications of fixed point theory in Ferreira to the problems such as signal & image reconstruction, tomography, telecommunications, interpolation, extrapolation, quanti zerdesign, signal enhancement, signal synthesis, filter synthesis

(Artificial Neural Network). Besides these, many researchers are involved to prove open problems and to generalize and improve existing results on fixed points and also to establish various interesting applications fixed point theory.

In 1996, J. Casti has used the Brouwer's fixed point theory in the theory in human affairs, including the identification of an optimal Earth - to – Moon Trajectory for space travel to analyze the intergenerational occupational modeling. Tarski's fixed point theorem has applications in Graph Theory. Lefschetz's fixed point theory has applications to Non convex differential inclusions on manifolds. Pathak and Fisher have shown some applications of fixed point in dynamic programming.

Conclusion

From the above study it has been known that fixed point theory is an important area of analysis. It is a rich intersecting highly applied branch of mathematics. It is fully developed branch but still continues to be an active and very wide open area of research. It is being pursued within several mathematical domain such as classical analysis, functional analysis, topology, operator theory and algebraic topology. The fixed point theory can be described as the study of functional equation $f(x) = x$ in a metric or non-metric setting. Fixed point theorems have numerous applications in this and outside mathematics.

Fixed point theory plays a major role in many applications, such as variation and linear inequalities, optimization and applications in the field of approximation theory, thus the study of the fixed point theory has been researched extensively.

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Service Quality of Automated Teller Machine (ATM) and Its Impact on Customer Satisfaction

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Abstract

The paper aims to investigate the dimensions of Automated Teller Machine (ATM) service quality and its impact on customer satisfaction of Nepalese banking sector. This study is based on the response of 163 (81.5%) out of 200 questionnaires survey from Kathmandu valley. The descriptive and analytical research design, reliability analysis, correlation analysis, regression analysis, F-test and t-test are used to observe and test the hypotheses. The convenience, efficient operation, security and privacy, reliability and responsiveness are dimensions of ATM service quality and there is significant impact of ATM service quality on the customer satisfaction of Nepalese banking sector.

Key words: Automated Teller Machine, ATM Card, Service Quality, Customer Satisfaction, Nepalese Banking Sector

Introduction

A sound banking system is important for smooth development of banking system. It can play a key role in the economy. It gathers savings from all over the country and provides liquidity for industry and trade. In Nepal, Nepal bank Limited, established in 1937 A.D. is the first modern bank of Nepal. It is taken as the milestone of modern banking of the country. Nepal bank marks the beginning of a new era in the history of the modern banking in Nepal.

After declaration of free economy and privatization policy, the establishment of joint venture banks, domestic private banks and other financial institutions are being increased in Nepal. Today, the banking sector is more liberalized, modernized and systematically managed. There are various types of bank working in modern banking system in Nepal. It includes central, development, commercial, financial, co-operative and micro credit (Grameen) banks. Technology is being changed day by day. And changed technology affects the traditional method of the service of bank. Banking software, ATM, E-banking, Mobile Banking, Debit Card, Credit Card, Prepaid Card etc. services are available in banking system in Nepal. It helps both customer and banks to operate and conduct activities more efficiently and effectively.

First of all the credits cards were introduced by the Nepal Arab Bank (now NABIL bank) in early 1990's.Then the automated teller machine (ATM) was first introduced by another joint venture bank, Himalayan bank Ltd in 1995 (Bhattarai, 2010). Then, the uses of ATM machines were popular and demand was high because of its reliable services and fast cash technology. And many other commercial banks introduced their ATM cards and ATM machines. Eventually, now many commercial as well as development banks are providing this service through many ATM machines. Even the banks owned by Government have started this service due to its demand by the customers. Such as VISA and Master Cards, there was development of a smart card in Nepal which was called the SCT card.

Statement of the problem

The challenges and opportunities are created to the organizations from changing business environment. The changing customers' perception of quality poses unique challenge (Khan, 2010). Excellence in quality has become an imperative for organizational sustainability (Lewis et al., 1994). The developments of technologies have enabled organizations to provide superior services for customers' satisfaction (Surjadjaja et al., 2003). The number of bank customers preferring to use self- service delivery systems is on the increase. Banks are increasing their technology-based service options to remain competitive. The ATM is an innovative service delivery mode that offers diversified financial services like cash withdrawal, funds transfer, cash deposits, payment of utility and credit card bills, cheque book requests, and other financial enquiries. In Nepal, the preference of using ATM service from customer of bank is increasing. The service quality of ATM service is essential to satisfy the customer of Nepalese banking sector and to provide quality on ATM service, bank should consider the various dimensions of ATM service quality. So, this study has focused on the following research questions: a) Are the convenience, efficient operation, security and privacy, reliability and responsiveness the dimensions of ATM service quality of Nepalese banking sector? b) What is the impact of ATM service quality of Nepalese banking sector on the customer satisfaction?

Objectives of the study

The objective of the study is to examine the essential dimensions of ATM service quality and to analyze the impact of ATM service quality on customer satisfaction of Nepalese banking sector.

Rational of the study

Financial services in general, particularly banks; compete in marketplace with generally undifferentiated services and products, thereby service quality becomes a key competitive weapon (Stafford, 1996). A banking organization can only differentiate itself from competitors by providing high quality services (Khalid et al., 2011). The technological advancements are causing banks to revise their strategies for services offered to both individual and commercial customers. The service quality is related to higher revenue, higher customer retention and higher customer satisfaction. Hence, banks should focus on service quality as a core competitive strategy (Chaoprasert & Elsey, 2004). Therefore, customer satisfaction and service quality have become the focal point of all banking institution around the world (Hossain & Leo, 2009) and in Nepalese banking sector also. So, this study can help the top management of bank to increase customer's satisfaction through improving ATM service quality.

Literature review

Organizations are aware that service quality provides strategic competitiveness in dynamic business environment (Khan, 2010). There is significant relationship between service quality and firms' performance based on improved productivity, increased market share, enhanced customers' attraction and loyalty, improved staff morale, and sustained profitability. Use of ATM has become extremely popular among customers as convenient mode of transactions. The technological innovation has transformed the banking business. Banks are aggressively adopting this mode. The advantages of using ATM have given new impetus in dimensions of service quality and banks are offering new choices to customers. Cabas (2001) noted investment opportunities, reduction in costs, satisfaction of customers and competitiveness as motives to install and add new ATM to the existing network.

Moutinho (1992) established that ATM facility resulted in speed of transactions and saved time for customers. Lovelock (2000) identified secure and convenient location, adequate number of ATM, user-friendly system, and functionality of ATM. Davies et al., (1996) examined the factors that influence customers' satisfaction about ATM service quality. These factors include costs involved in the use of ATM, and efficient functioning of ATM. Joseph and Stone (2003) examined the United States customers'

perception of ATM quality and found that user-friendly, convenient locations, secure positions, and the numbers of ATM provided by the banks are essential dimensions of ATM service quality. In a case study of Botswana, Mobarek (2007) established speed of operation and waiting time as the important predictors of ATM service quality.

Effective service delivery in ATM system guarantees quality excellence and superior performance and provide autonomy to the customers (Lovelock, 2000). Dilijonas et al., (2009) examined the essential aspects of ATM service quality in Baltic States. They identified essential resources (adequate number of ATMs, convenient and secure location and user-friendly system); important dimensions of operation of ATM (maximum speed, minimum errors, high uptime, cash backup); and value-based aspects (quality service at reasonable cost, and maximum offering to cover maximum needs of customers) as vital facets. Al-Hawari and ward (2006) compiled a list of five major items about ATM service quality that include convenient and secured locations, functions of ATM, adequate number of machines and user-friendliness of the systems and procedures. An empirical study found that these items constitute important aspects of ATM service quality.

Islam et al., (2005) examined the satisfaction level of ATM card holders of a leading bank (HBSC) in Bangladesh. The study found significant relationship of ATM service quality with customers' satisfaction. The study identified that location, personnel response, quality of currency notes, promptness of card delivery and performance of ATM were positively and significantly related to customer' satisfaction. The security, frequent breakdown of machine, and insufficient number of ATM were major contributors of customers' dissatisfaction. In another study in Bangladesh, Shamsdouha et al., (2005) found that 24 hours service, accuracy, and convenient locations were the main predictors of customer satisfaction. The study also indicated lack of privacy in executing the transaction, fear of safety and complexity of the machine were the major cause of concern for the customers.

Joseph and Stone (2003), through focus group study in the United States, found that easy access to location, user-friendly ATM, and security are important factors that influence majority of bank customers' perception of ATM service quality. Rugimbana and Iversen (1994) studied the perceived attributes of ATM service quality and their marketing implication. They found that convenience, reliability, and ease of use are important aspects, whereas complexity and unreliability (risk) were causes of dissatisfaction. Lebanc (1990), in a study of ATM users in Canada, established that major reasons for using ATM were accessibility, freedom to do banking at all times, and to avoid waiting lines. The study also found the users' apprehension about the risk associated with its use and complexity of the machine in executing the transaction.

Moutinho and Brownlie (1989) found that accessibility and location of ATMs significantly affect users' satisfaction. The research found that customers were willing to accept new offerings through ATMs. Waiting in queue to use the ATM was the major cause of dissatisfaction among the users. Howcroft (1991) noted that dissatisfaction among customers is associated with frequent interruptions and breakdown of ATMs. Large numbers of customers are resistant to this new mode of service delivery and prefer more personalized service. The customers do not like ATMs because of impersonality, vision problem, fear of technology and reluctance to change and adopt new mode of delivery of service (Stemper, 1990). Khan (2010), in a study of ATM users in Pakistan, found that convenience, efficient operation, security and privacy, reliability and responsiveness are significant dimensions of ATM service quality and ATM service quality positively and significantly contributes toward customer satisfaction. Dhungel et al., (2012) found that most of the ATM card users have faced technical problems like trapping of the card, out of service machines, machine not properly functioning, no back up during load-shedding and younger generations and educated people are comfortable using ATM service.

Research methodology

Research design: The research design has been followed for the study is descriptive as well as analytical. Data is analyzed by five points Likert scale.

Population and sample: The ATM service users of Nepalese banking sector are treated as the population of this study. 200 users of ATM service are taken as the sample for the study.

Data collection procedure: The primary data and information are based on filled questionnaire from respondents at Kathmandu valley. The 200 questionnaires were sent to respondents but 163 (81.5%) filled questionnaires were collected from the respondents. In questionnaire, five Likert scale is used to examine the dimensions of ATM service quality and its impact on customer satisfaction.

The first part was consisting of five items to know the demography of the customer such as age, gender, marital status, occupation, experience year on ATM service. In second part, the survey questionnaire measured five dimensions of ATM service quality and its effect on customer satisfaction. The convenience dimension contained 4 items; efficient operation 4 items; security and privacy 4 items; reliability 5 items; responsiveness 5 items; ATM service quality 5 items and customer satisfaction 7 items respectively.

Tools for analysis: In this research, different statistical values are calculated such as mean, standard deviations, t-test and correlation. Five point Likert-based scales (where, 1 for 'strongly disagree', 2 for 'disagree', 3 for 'neutral', 4 for 'agree', and 5 for 'strongly agree') have been composed for surveying the respondents. Chronbach's alpha (a) is a measure of reliability that is most widely used (George & Mallery, 2009). All questionnaires have been tested as reliability test analysis using SPSS (Statistical Package for Social Sciences) version 20 and Microsoft Excel.

Formulation of hypotheses

This research has the following hypotheses:

Hypothesis 1 (H1): Convenience has significant impact on ATM service quality.
Hypothesis 2 (H2): Efficient operation has significant impact on ATM service quality.
Hypothesis 3 (H3): Security and privacy have significant impact on ATM service quality.
Hypothesis 4 (H4): Reliability has significant impact on ATM service quality.
Hypothesis 5 (H5): Responsiveness has significant impact on ATM service quality.
Hypothesis 6 (H6): ATM service quality has significant impact on customer satisfaction.

Results and Analysis

Respondents' profile

Respondents' profile in table 1 shows that the majority of respondents are from age group 20-40 years old. Out of sample of 163, 106 (65.03%) are male and 57(34.97%) are female. The 122 respondents are married and 41 are unmarried. The students, serviceman and businessman are main user of ATM service and 14(8.59%) respondents have experience of less than 1 year ATM service, 128(78.53%) respondents have 1 to 5 years of experience and rest of them have experience of more than 5 year.

Table 1: Respondents' profile

Measures	Items	Frequency	Percentage
Age	Below 20	12	7.36
	20-40	98	60.12
	41-60	42	25.77
	Above 60	11	6.75
Gender	Male	106	65.03
	Female	57	34.97
Marital Status	Married	122	74.85
	Unmarried	41	25.15
Occupation	Students	26	15.95
	Serviceman	82	50.31
	Businessman	36	22.09
	Others	19	11.66
Experience with service	Less than 1 year	14	8.59
	1-5 year	128	78.53
	More than 5 year	21	12.88

Descriptive statistics

The mean score and standard deviation of respondents response to agreement on convenience dimension of ATM service quality is 3.19 and 0.89 respectively in table 2. The mean score of efficient operation, Security and privacy, reliability and responsiveness are 3.25, 3.31, 3.13 and 3.29 respectively.

Table 2: Descriptive Statistics

Variables	Descriptive Statistics	
	Mean	Standard Deviation
Convenience	3.19	0.89
Efficient Operation	3.25	0.84
Security and Privacy	3.31	0.76
Reliability	3.13	0.76
Responsiveness	3.29	0.69
ATM Service Quality	3.34	0.70
Customer Satisfaction	3.42	0.67

The standard deviation of efficient operation, security and privacy, reliability and responsiveness are 0.84, 0.76, 0.76 and 0.69 respectively. It shows that the security and privacy dimension drew maximum response with regard to agreement of ATM service quality dimension. The results, based on mean score and standard deviation reflect respondents' general agreement to the dimensions of the model. The ATM service quality (Mean = 3.34, Standard Deviation = 0.70) and customer satisfaction (Mean = 3.42, Standard Deviation = 0.67) reflected agreement as well.

Reliability analysis

The convenience, efficient operation, security and privacy, reliability, responsiveness, ATM service quality and customer satisfaction were tested by Cronbach's alpha for the reliability and consistency of the data. As shown in the table 3, Cronbach's alpha values of all variables for reliability are more than 0.5 which is enough to accept the questionnaire.

Table 3: Reliability Test using Cronbach's Alpha Coefficient

S.N.	Variables	No. of item	Cronbach's alpha
1	Convenience	4	0.787
2	Efficient Operation	4	0.689
3	Security and Privacy	4	0.688
4	Reliability	5	0.727
5	Responsiveness	5	0.734
6	ATM Service Quality	5	0.614
7	Customer Satisfaction	7	0.62

Test of normality of data

The results shown in table 4 indicate that Tolerance levels are more than 0.10 and VIF values are less than 10 which are within acceptable range. The Durbin Watson values for all variables are also within limits (between 1.5 and 2.5) and exhibit no problem of auto correlation between variables (Hair & et al., 1998). These tests reflect that the variables used in the study are free from multicollinearity.

Table 4: Normality Test using Tolerance, VIF, Durbin-Watson

Variables	Tolerance	VIF
Convenience	0.175	5.729
Efficient Operation	0.220	4.552
Security and Privacy	0.126	7.961
Reliability	0.167	5.997
Responsiveness	0.160	6.268
ATM Service Quality	0.175	5.726
Durbin-Watson	1.796	

Correlation analysis

The table 5 indicates that convenience, efficient operation, security and privacy, reliability and responsiveness have positive relationship with ATM service quality. In addition, the results also exhibit that ATM service quality has positive relationship with customer satisfaction. Results reflect that the correlation between variables is significant ($p < 0.001$). A correlation value of 0.863 between reliability and ATM service quality is indicating strong positive relationship.

Table 5: Correlation Matrix

Variables	Convenience	Efficient Operation	Security and Privacy	Reliability	Responsiveness	ATM Service Quality	Customer Satisfaction
Convenience	1						
Efficient Operation	0.877	1					
Security and Privacy	0.630	0.594	1				
Reliability	0.788	0.731	0.817	1			
Responsiveness	0.582	0.548	0.909	0.779	1		
ATM Service Quality	0.815	0.776	0.772	0.863	0.677	1	
Customer Satisfaction	0.458	0.421	0.536	0.590	0.598	0.493	1

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

Regression analysis

The results of regression equation of five independent variables i.e. convenience, efficient operation, security and privacy, reliability, and responsiveness with dependent variable i.e. ATM service quality shows that the independent variables accounted for 82.5% ($R2 = 0.825$) of variance in dependent variable of ATM service quality as shown in table 6. The F-value and p-value of model 1 are 148.40 and 0.000 respectively which is significant at 1 percent level of significance. The reliability, with largest beta coefficient of (0.387) is the most significant independent variable, followed by convenience (Beta = 0.178); efficient operation (Beta = 0.130); security and privacy (Beta = 0.382) and responsiveness (Beta = -0.116) respectively.

Table 6: Regression Results

Regression Result of ATM Service Quality					
	Beta Coefficient	Standard Error	t-value	p-value	Sig. level
Intercept	0.699	0.119	5.854	0.000	
Convenience	0.178	0.061	2.916	0.004	< 0.01
Efficient Operation	0.130	0.058	2.238	0.027	< 0.05
Security and Privacy	0.382	0.081	4.734	0.000	< 0.01
Reliability	0.387	0.068	5.695	0.000	< 0.01
Responsiveness	-0.253	0.082	-3.071	0.003	< 0.01
R Square	0.825	Adjusted R Square			0.82
F-value	148.40	F-probability			0.000 (<0.01)
Regression Result of Customer Satisfaction					
	Beta Coefficient	Standard Error	t-value	p-value	Sig. level
Intercept	1.685	0.190	8.847	0.000	
ATM Service Quality	0.402	0.056	7.187	0.000	< 0.01
R Square	0.243	Adjusted R Square			0.238
F-value	51.650	F-probability			0.000 (<0.01)

As per table 6, the F-value and p-value of model 2 are 51.65 and 0.000 respectively which is significant at 1 percent level of significance. So, the model is fitted. The R2 of this model is 0.243 (i.e. 24.3%) which means only 24.3 percent of variation in customer satisfaction is explained by variation in ATM service quality. The beta coefficient of ATM service quality is 0.402 which indicates that the ATM service quality is significant variable for customer satisfaction.

Hypotheses testing

The t-value and p-value of convenience are 2.916 and 0.004 (i.e., 0.004 < 0.01) respectively. So, hypothesis 1 (H1) is accepted at 1 percent level of significance. It means that convenience has positive significant impact on ATM service quality. Since, t-value and p-value of efficient operation are 2.238 and 0.027 (i.e., 0.027 < 0.05) respectively, hypothesis 2 (H2) is accepted at 5 percent level of significance. It means that efficient operation has positive significant impact on ATM service quality. The t-value and p-value of security and privacy are 4.734 and 0.000 (i.e., 0.000 < 0.01) respectively. So, hypothesis 3 (H3) is accepted at 1 percent level of significance. It means that security and privacy have positive significant impact on ATM service quality. Since, t-value and p-value of reliability are 5.695 and 0.000 (i.e., 0.000 < 0.01) respectively, hypothesis 4 (H4) is accepted at 1 percent level of significance. It means that reliability has positive significant impact on ATM service quality. The t-value and p-value of responsiveness are -3.071 and 0.003 (i.e., 0.003 < 0.01) respectively. So, hypothesis 5 (H5) is accepted at 1 percent level of significance. It means that responsiveness has negative significant impact on ATM service quality. Since, t-value and p-value of ATM service quality are 7.187 and 0.000 (i.e., 0.000 < 0.01) respectively, hypothesis 6 (H6) is accepted at 1 percent level of significance. It means that ATM service quality has positive significant impact on customer satisfaction.

Findings and Discussion

The main objective of this study was to investigate the significant dimensions which are essential determinants in shaping customers' perception of service quality of ATM service and the impact of ATM service quality on customers' satisfaction in Nepalese banking sector. The present study presented and examined a model to explain how convenience, efficient operation, security and privacy, reliability, and responsiveness

significantly affect customers' perception of ATM service quality, and how the ATM service quality influences the customers' satisfaction.

The analysis of the literature discovered five key ATM service quality factors: convenience; efficient operation, security and privacy, reliability, and responsiveness.

The convenience dimension refers to ease of use and accessibility of the service of ATM at all times. In this study, the convenience dimension has significant impact on ATM service quality. This finding is as similar to other study. The customers prefer flexibility to meet their financial needs at all times, which affect their perception of the ATM service quality (Gerrard & Cunningham, 2003). Lio and Cheung (2002) found that accessibility positively determines perception of quality of service. Lockettt and Litter (1997) and Moutinho and Goode (1995) established that time utility is a major contributor of customers' perception of ATM service quality.

The second dimension of ATM service quality, efficient operation, relates to efficient and speedy operation of ATM. Efficiency in operations optimizes the resources for the customers (Khan, 2010). In this study, the efficient operation dimension has significant impact on ATM service quality. This finding is as similar to other study. White and Nteli (2004) found that efficient and faster delivery has positive effect on customers' perception of quality. Khan (2010) argued that efficient ATM functions positively affect customers' perception of service quality.

The dimension of security and privacy refers to perceived low-risk and safety with use of ATM service. In this study, the security and privacy dimension has significant impact on ATM service quality. This finding is as similar to other research. Yoo and Donthu (2001), and Szymanski and Hise (2000) empirically found that customers' perception of security and privacy played an essential role in their satisfaction. Lio and Cheung (2002) argued that expectation of security is essential in shaping customers' perception of service quality.

The feature of reliability describes accurate and promised service at all times. ATM users want to receive the right quantity and right quality of service at all times, as promised by the banks. In addition, they prefer accurate billing of their accounts. In this study, the reliability dimension has significant impact on ATM service quality. This finding is as similar to other research. Wan et al., (2005) discovered that the accuracy of transactions' information was a major predictor shaping customers' perception of ATM service quality. Tan et al., (2003) found that this aspect positively and significantly contributes toward customers' perception of quality.

The responsiveness aspect of ATM service quality relates to the ability of the bank staff to provide the agreed services timely, accurately, dependably, and promptly for user of ATM service. In this study, the responsiveness dimension has negative significant impact on ATM service quality. This finding isn't as similar to other research. Gerrard and Cunningham (2003) found that staff response to customers' ATM related needs influence their perception about service quality.

The research results reflect a positive and statistically strong relationship between ATM service quality and customers satisfaction. In this study, the ATM service quality has significant impact on customer satisfaction. This finding is as similar with the findings of prior studies in ATM service quality context (Mobarek, 2009; Wan et al., 2005; Khan 2010).

Limitations and further research

This study has used convenience sample from Kathmandu valley. So, the findings of this study may not be applicable for all places of Nepal. This research is also focused on the five dimensions (convenience, efficient operation, security and privacy, reliability and responsiveness) of ATM service quality and its impact on customer satisfaction only. Further research should explore the association between age of service user, attitude, price of service, and determine its effects on the ATM service quality and customers' satisfaction, customer retention.

Conclusion

In the era of competitive business environment and technological advancement, the operational efficiency of technology and quality of service is key factor to satisfy and retain customers of Nepalese banking sector. The customers' preference to use ATM service is increasing in Nepal and it is an opportunity to banks. So, the banks should proactively monitor customers' preferences with regard to use ATM service quality. Bank should focus on important aspects of security and privacy as well as efficient operation of ATMs, friendly behavior for customer satisfaction.

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Adolescence

Laxmi Bashyal

Abstract

Adolescence is a transitional stage of physical and mental human development generally between the ages of 10-19 years. Actually, adolescence is a modern concept. It is now established as an idea of a period of human life between sexual maturity and assumption of adult role and responsibilities. All cultures recognize and mark the transition from child to adult. It is largely characterized as beginning and ending of the teenage stage of life.

Keywords: adolescence, physical development, mental development, sexual maturity, adulthood, transition, stages of adolescence

Introduction

The word adolescence is a French word and according to Encarta Dictionary (UK), it means the period from puberty to adulthood in human beings. It represents the period of time during which a juvenile matures into adulthood. The world health organization (WHO) 1995 has defined adolescence as:

- Progression from appearance of secondary sex characteristics (puberty) to sexual and reproductive maturity.
- Development of adult mental process and adult identity.
- Transition from total socio-economic development to relative independence.

Adolescence is a challenging period for both children and their parents. During adolescence many young adult experience critical and defining life events like first marriage, first sexual intercourse and parenthood etc. The period in this life is no longer in life. The amount of time young people spend between puberty and first marriage has increased. This means that first sexual experience and childbearing may take place for many in a different personal and social context (WHO, 1995).

Stages of Adolescence

Adolescence period can be classified into three groups: early stage, middle stage and final stage. They are described below:

The early stage of adolescence. This stage of adolescence is also known as primary stage, and in it the age of girls is 8-12 and that of boys is 10-13. Some common characteristics of adolescence are that both boys and girls become very moody in this stage. There occur rapid changes in their physical organs. The adolescents quickly disagree and oppose the views of parents. They begin to enjoy to spend more time with friends of same age group. They try to fit economically, socially with their peer groups, and do not like to be weak or remain away from the peer group. They quickly demonstrate feelings through their behavior and become curious about sexual matters. They show unwillingness to compromise with problem or situation against their feeling and liberty. So seek freedom and liberty. Nonetheless, become confused about their physical development, and think that they are often right. They rather face internal conflict and go unstable in any matter. They begin to entertain wishes and go on thinking rather impossible matters.
In this stage, girls and boys remain full of conflict; they are confused to understand their role and position

in the society. Sometimes, they show the behavior of a child due to their immature development of physical and mental aspects, and if family and society treat them as children, then they get tensed. They have varying interests for future and most of them are unrealistic. In this stage, due to internal conflict, without remaining stable on any matter, they seek freedom and liberty. If they become unable to get proper environment, they may run out of house, may stop eating anything for long time, and ultimately my challenge for committing suicide.

The middle stage of adolescence. In this stage of adolescence, the age group for girls is 13-16, while that for boys is 14-17. A lot of changes occur during this stage—physically, mentally, cognitively or sexually. Most girls cross their puberty stage and boys are still on their way to physical maturity. It is appropriate here to look at some of the important characteristics of this stage. In this stage, majority of changes associated with puberty do take place. The adolescents, in this age, become very concerned about their physical appearance and think that other people also are concerned about it. They show an increased concern about their sexual attractiveness with a movement towards heterosexuality, and some may even develop an attraction to the same sex. The adolescents broaden their experience through contact or interaction with adults outside the family. Together with that, they tend to complain that parents interfere with their independence. They most experience conflict with their parents. Most teens of this stage age still feel invincible and that nothing bad could possible happen to them. This will cause them to engage in high risk behaviors. Friends mean 'everything' to the middle adolescence and loss of friendship can cause serious depression. They increase ability to control their impulses, resolve conflicts, and say no to peer pressure. Most begin to think about their future vocation. They meet auto-accidents and sexual intercourse with pregnancy or STDs. They try to establish their own position in the society than that of parents. They trying to be more realistic and to be more helpful. They think of big and impossible matter and learn them too.

In this stage also adolescents feel that they lack right level in the society. So sometime they feel humiliated. They feel that they do not have any existence in the society. But when the burden of the family, society and other responsibilities come over them, they automatically try to balance their behavior with an understanding of the reality.

Third stage of adolescence. In this stage of adolescence, girls (16 and above) and boys (17 and above) years of age lies in this stage. Among the stages divided into three groups, final stage is that where the physical, mental etc. development became complete. Maturity in behavior has been seen in this period. More attention is provided for their career on the basis of their ability rather than imagination. Similarly some characteristics of this stage are given below:

Physiological development is generally completed. Greater emotional stability, height may continue to develop for a short time in males. The adolescents are less concerned about their body as puberty ends. They develop clear sexual identity. Adolescents of this age group often turn back to their family and realize that their parents can be their best friends. They start to listen to their parents' advice. They begin to worry about their future. Some still think they are invincible. Peer group is less influential. They begin to think seriously about their goals and future. There is rapid emergence of ability to make independent decisions. They want to be free and independent. They become dutiful and begin to understand what is real love. There is a decrease in the number and importance of friends. They begin to feel the necessity of keeping only limited number of friends and make close communication with them. They develop the ability and realize the importance of social values, norms and behaviors. They become capable to think about big matters. Last but not least, they become able to define the aim of their life.

These are some characteristics of late adolescence. Late adolescence finally comes quite close to adulthood to have a firm identity and more stable interests. They have a more developed sense of humor. They are able to keep a little patience when there is a delay in gratification of their desires.

Changes in Adolescence

Different kinds of changes are seen in boys and in girls during adolescence period. It is marked by physical, emotional and social changes. It is the period of expanding from puberty to full reproductive maturity.

Puberty means first external signs of sexual maturation, i.e., menstruation in females and first seminal emission in males. As mentioned in the definition, during this period four types of changes take place. They are: physical changes, emotional changes, social changes, and personality changes.

Physical changes. Physical changes mean change in size of body and its parts due to growth. Some of the physical changes occurring in this phase are different in boys and girls.

In boys, the changes occur in terms of the voice becoming hoarse; increasing in the size of penis and testis; hair appearance on face, like moustache, beard, and under the armpits and also around the pubic region. There is an appearance of pubic hair around sex organs. The process of ejaculation of sperm begins. Seminal emission will start. There is an increase in the height and weight of the body. The process of masturbation begins. There is an increase in the width of chest. A special smell comes out of the body. There is an appearance of pimples, acne, spots and the skin becomes rough; and the body becomes robust. They begin to experience wet dreams during which semen, a reproductive fluid having sperm flows out.
In girls, the changes occur in terms of menarche; increase the size of breast; increase in the size of sex organ i.e. vagina (birth passage), uterine tube, ovaries, vulva (external genitals); the production of ova; appearance of hair under the armpits and around the genitals organs; increase in height and weight of body; the beginning of sweating; appearance of pimples, acne and rough skin; the body becoming robust and attractive; and increase in the size of hips and buttocks.

Emotional changes. Emotional changes mean the changes seen in emotions. Some emotional changes of boys and girls are given below:

Both boys and girls become attractive towards opposite sex. They undergo concerns and worries about body changes and consequently the emotional stress occurs. They experience frequent changes in mood. They cry over small matters. Immediately, they become excited and fall down flatly. They experience irritation, restlessness and anger. They hold positive body image. They experience development of self esteem, self image and self confidence. However, they experience confusion about social values, norms and attitude. Not only that, they become confused about social moral and ethics. They begin to have increased level of sensitivity, stronger feelings and greater expressions of feelings.

Social changes. The social environment of most children begins to expand during adolescence. Social changes the adolescents experience are given below:

The adolescents want to take part in social activities. They develop a sense of leadership. They begin to organize a group of similar interest. They develop the feeling of responsibility towards the group of friends. In some cases they may even get involved in illegal activities. They begin to take more part in social and cultural activities. Often their social life begins to play a major role in their life than their family life. They participate in sports, extracurricular activities. They take part in environment cleaning and sanitation program. Peer groups take special meaning and friends are selective. They begin to hold realistic view of the outside world. They try to set goals. They begin to define relations with peers and opposite sex. Last but not least, they are neither considered more as a child nor recognized fully as an adult.

Change in personality. Personality development is an organized pattern of behaviors and attitudes that makes a person look distinct. This development occurs through interaction between temperament, character and environment. Change in personality may be seen in terms of new social environment, tendency to fulfill wants in imagination, educational attainment, and economic inequality.

Adolescence Issues and Problems

Good health is fundamentally important for living a worthwhile human life. Poor health disturbs access to opportunity in socio-economic aspects. Among the various age groups, young people are the healthiest members of their family, society and nation. However, some health problems of adolescents have been seen. Some of these problems are: problem of malnutrition; sexual abuse and unsafe sex; early marriage and teenage pregnancy; unsafe abortion; imagination of large project; imitation of destructive behavior; peer pressure; drug abuse and alcoholism; and misbehavior.

Management of Adolescent's Issues and Problems

Adolescents' age group is increasing in Nepal due to high birth rate. Young people are the human resources of a nation. It is easily possible to develop the society and nation if there is proper provision to manage and reduce the issues and problems related to them. Family members, parents, teachers and other various responsible aspects are closely related to them. Adults should provide adolescents with a lot of help to perform their responsibilities properly. Some of their issues and problems are: proper guidance and counseling; safe sexual behavior; peer education; involvement in creative activities; access to reproductive health, services and facilities; negotiation and understanding; proper nutritional diet; undertaking of proper education; preparation of sound foundation for better life in future; and making them responsible for taking right decision.

To manage the adolescents' above mentioned problems, some responsibilities are to be distributed between various sectors. They are mentioned below:

- ♦ Parents have to play the role of guardian, educator, friend, inspirer, person of socialization, leader etc.
- ♦ Teachers should be responsible to provide education, guidance, and advice for the adolescents' better life.
- ♦ Due to the proper counseling of health personnel, adolescents can move along right path.
- ♦ Friends also can help them get involved in games, sports and other various creative activities.
- ♦ The different forms of media can play important role to educate the adolescents about sex related matters, through processing and distribution of reliable and authentic information. Not only that, the media can help them solve their problems and make them creative in the family, society and nation.
- ♦ If society is able to address the adolescents' curiosity about and interest in acquiring new knowledge, this process can help them make the best use of opportunities that can help improve their overall personality.
- ♦ Government needs to invest more in education, health, sports and creative activities so as to fulfill the demand of such age group.
- ♦ If the government and parents are able to invest enough resources in the adolescents' food, clothing, housing, education, health, sports and creative activities, they can be more educated, healthier and productive which in turn, will bring prosperous future for the nation.

Conclusion

Adolescence is a stage of transitional period of physical and mental development. Various changes and problems have been seen in this stage. By showing proper love and affection; by sharing of their feelings, and trying to understand them, parents, teachers, friends, health persons, policy makers can and should play proper role to manage and make them more creative about their future.

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English in Changing Perspective

Jeeb Lal Belbase

Abstract

"The English language," a phrase that we have frequently heard gives the impression that English is a uniform system of communication used by all native speakers. Nothing could be farther from the truth. English has become the first language spoken across the world. The importance of this language is increasing every day. Undoubtedly, English has become an international language. It is the language of mass media, academicians, politicians, spiritual leaders and many others. There is vast change in the language than it was in the past. Many new words are being invented and many more are faded away. There is vast variation in English in different countries. Like all languages, English varies extensively and systematically according to a number of social factors, including the region where the speaker was brought up. The status of English as 'one' language is challenged by the many different Englishes being used around the world.

Keywords: linguistics, paradigms, dialects, phonology, lingua franca, imperialism, variation

Introduction

Everyone, especially English language teachers and learners need to be well informed and known about the changing perspective of English. English is being rapidly learned and used in the world. Many linguists have discussed upon this changing perspective of English. Hormer (2007) presents a brief story about the changing perspective of English. It's surprising that the non-native speakers have outnumbered the native speakers of English and world Englishes have become more popular than the so-called standard English. In 1985, Bray Kachru, professor of linguistics, estimated that there were nearly 380 million people speaking English as first language, and anywhere between 250 million and 380 million speakers of English as a second language. The number is increasing. Some of the countries like China, Japan, Korea, Russia which undermined English in the past have realized the importance of English. The number of English learners in these countries is increasing. Crystal (2009) points out that there are currently around 1.5 billion people speaking English worldwide, of whom only 329 million are native speakers. In this way, the proportion of native and non-native speakers of English has changed in the last few decades. In the same way, the condition of English as 'one' language is challenged by many 'different' Englishes being used around the world. Such changing status of English may lead the English language teaching (ELT) practitioners to think whether they need to expect their students' native like competence in English, or they may encourage their students to develop working competence in one or more of the varieties of world English. English is spoken differently in different countries. The variation is found in each of the three main components of language. It is visible in the lexicon—the vocabulary of a language, and in its grammar—the rules for combining words to form phrases and sentences, and in its phonology—the sounds of the language and the rules that govern their pronunciation. The changing status of English may also encourage people to think how and why English is taught, and indeed what type of English is taught.

Variation in Language

There are two main types of linguistic variations between-group variations and variations-within the individual. Between-group variations identify a person as belonging to specific group variation that can be illustrated through regional differences. In other words, such differences are often defined as dialects. Other group differences are those that are associated with the speaker's gender, social class or ethnic group. In group variation, regional variation is probably the most familiar type for us. The speakers' nationality can be guessed by listening to his/her accent or regional pronunciation. In the United States, the standard American English pronunciations of the words "car" and "Park" are KAR and PARK. A native of the United Kingdom would drop the 'r' when it is not followed by a vowel and pronounce the words as KA and PAK. Regional differences are also reflected, but less frequently in grammar and vocabulary. For example, speakers in the United Kingdom would say "We haven't got today's news" while U.S. speakers would say "We don't have today's mail."

Researchers have also found gender varieties, the English used by men and women. For example, in both British English and American English, men desire to use non-standard pronunciation. Men also use non-standard grammatical forms more frequently than women, men prefer to say like, "I done it yesterday." "I didn't see anything," and "I aint see him today." But women are more likely to use the Standard English equivalents. "I did it yesterday" I didn't see anything" and "I haven't seen him today."

Another main type of linguistic variation is variation within the individual. It occurs within the language of all speakers and is associated with changes in the social situations in which individuals find themselves. This sort of variation is also termed style shifting. It allows the speaker to use the style or level of language that is perceived appropriate to a situation. An individual uses different styles of English language according to his/her role and situation. A professor, for example, uses a style that is formal, academic and appropriate when he/she is in his/her class. But, they may use informal language with the same group of students when they are in the college canteen, social function or in the football ground. Setting also causes variation. Setting refers to the physical environment in which the interaction occurs. Research has offered evidences of phonological, grammatical and lexical variations in the form of address, that is the names and titles the individuals use when they address others.

The Use, Effect and Future of English

The fact that a quarter of world's population speaks English as their first or second language tells us that English has wide spread use in the contemporary world. The superiority of English language has been possible because of its widespread use in the world. These days, people are largely motivated to learn and benefit from English throughout the world. The widespread use of world Englishes has promoted superiority and dominance of English over other languages in the world. English has been established as a global language. Harmer suggests there are a number of factors that have ensured the widespread use of English. Some of these dominant factors are briefly discussed below:

Colonial History

Colonial history, though political and social in nature, is important for the explanation of widespread use of English. When European countries, especially the Great Britain, extended her territory to African, Asian and North American countries, she spread her native language English as well. The pilgrim fathers from England brought with them not just a set of religious beliefs and desire for colonization, but their language English as well to America in 1620. Though, only over hundred and a half century later, the Americans became free from their British colonial masters, their language English remained there, and it still is the main language of the world's predominant economic and political power. It was the same in Australia too. The English language rapidly became a part of colonial power and politics. In other parts of the British Empire, English rapidly became a dominating means of control. For example, it became something like a lingua franca in India. India experiences an imposition of English language as the language

of administration. Even in the post-colonial period, people continue to feel influenced by the English language. So, colonial history is one of the important factors that may ensure the widespread use of English in the present day world.

Economics, Trade and Commerce

It may sound odd to say that economics has an important role to promote the use of language. It is the economic power associated with the successful use of English language that has increased its influence all around the globe. It is this economic power that makes its proficient users feel confident feel powerful economically. Harmer (2007) argues that a major factor in the growth of English has been the spread of global commerce pushed on by the dominance of the United States as a world economic power. The countries that were involved in international trade, were rather those that used English as medium of communication. English has widespread use in the world because it is the native or national language of those countries that were either economically powerful or were imperialists themselves. The international community which wanted to promote their business was obliged to use English as a language of communication.

Means of Communication

English is used in the world not only for commerce and power but also for knowledge and information. It has the main role in communication. A great deal of academic discourse around the world takes place in English. It is often the language for seminars, conferences and academic articles. A wide range of books, journals and resources are available in English. English is used everywhere and in every sector. It is equally popular in media, institutions, travel and tourism, schools, colleges and universities, medicine and technology, and almost in every field of human knowledge and information. The main reason behind the widespread use of English is its massive role in the social media like facebook, twitter, internet etc. Google and other sites have become the storage of information. Much information is given in English. Social media alone indicate that the use of English is increasing every day.

Cultural Aspect: The use of English is rapidly growing in the world because of its popular culture, ceremonies, dress-up, and so on. The English movies and songs are popular worldwide. While people are watching TV programmes, or going for cinema, they are learning and enjoying the English language. The English literature is also equally popular in the world. The way English people greet or talk is even imitated by the foreign speakers with English, it has widespread use in the current context of the world.

Along with widespread of English, there is an immense effect of English in the world linguistic and political scenario. It shows the changing perspective of English itself. Though there are many people who accept the effect of English in the global linguistic and politics as a desirable phenomenon, we need to take many other people into account who worry about the growth of English, seeing it as a form of linguistic imperialism. Many people have regarded English as a way of promoting political, cultural or lingustic hegemony. All people do not enjoy learning English. There are some people who see learning English as unpleasant but necessary job. However, it is not always the case that English has to face such negative comments about its global effects. Harmer(2007) cites from house (2001) that it is even possible that the presence of English as lingua franca actually provokes their own languages. Thus, the effect of English has a matter for debate among the scholars of the world. However, it is more useful to think in the way that English needs to be taught and learnt in the world by minimizing its threats to the minority languages, and by promoting it as an additional language for world communication.

It has been noted that English is spoken by at least a quarter of the world's population. Its use has grown rapidly in the last two decades. It is estimated that there will be about 3 billion English speakers by the year 2040. But, the future of English is highly threatned by the challenges from other internaional languages. The overgrowth of IT (Information Technology) has contributed to the growth of other languages like Chinese, Spanish, French, and Germany remarkably.

English as Global Language

English is well known as a global or international lingua franca. English has contributed a lot for globalization. The world is taken as a global village and the English language is taken as a global language. One third of world's population speaks English for various purposes, and in various ways. Different varieties of English are used in the globe. These have been termed world Englishes. There are signigicant differences in the use of English between European countries, espically Britain and the American countries, especially the United States of America. Britain, the U.S.A., Australia and Canada are the countries where English is the primary language. Likewise, in other countries like India, Nigeria, Singapore, South Africa, English is a second language. There are still other countries where English is learnt as a foreign language, such as Poland, China, Japan, Hungary, Mexico, Nepal and so on.

English is used for wide range of functions. It is used in different fields like trade, politics, pedagogy, science, technology and many more. English as a global language has special roles to play in different world contexts. In many countries and locations, it is used as a native lanuage, mother tongue while in others, it is used as an official language. Still in other cases, in the choice of foreign language and lingua franca, English receives top priorityrity. As we know, lingua franca whether in national or international context helps the speakers achieve their communication purpose. People with different mother tongues need to use a lingua franca as a contact language. English is serving a great many in the world as an imporatant lingua franca. But, when English is used as a lingua franca, some changes have been noticed. For example, there is the use of an all-purpose tag question, such as 'isnt it'? 'Or no'? instead of shouldn't they?. They should arrive soon, isnt it? Those who use English as lingua franca have heavy reliance on certain verbs of high semantic generality, such as do, have, make, put, take etc. Some nouns like informations, staffs, advices are pluralized which are considered uncountable in native speaker English.

Such characteristics of English as lingua franca (ELF) clearly suggest that non-native speakers do not conform to the native English standard. But they are better in comprehending. Realizing the fact that non-native speakers' English has been rapidly growing as world Englishes, or global lingua franca, we need to think about what kind of English to teach and learn. In the era of ELF, we may think of how traditional concepts of teaching and learning English can be changed keeping in view the notions of native standard of English and world Englishes. There is a question whether teaching and learning goals should be focused on conforming to the native standard english or to the world Englishes. The question poses two views. One view says we should change what we teach and test. Instead of conforming to the native standard, such as the British English, leaners need to learn the Englishes, the similarities and differences. This view does not emphsize teaching English for achieving near native competence. It emphasizes teaching Englishes with focus on communication strategies, identities, academic and transactional goals and so on. The second view is that we need not change what to teach. We need to focus on achieving the native competence in teaching and learning English. In this view, it is more important to offer students a target—the near native competency. Second language competency may be important for communication, but it doesn't necessarily have implication for teaching and learning. So, native variety of English needs to be considered an appropriate pedagogical model. Both views are relevant. But the most important thing is that we need to be considerably sensitive to our context of teaching-learning in general, and English in particular. English as a global language needs to be taught and learnt by making communication in English as a goal. The English communication can be successful in both varieties—non-native speaker's English and native speaker's English.

World English Education

English is taught and learnt in different contexts and conditions of the world. The secondary school and university programmes have English in their curriculum to be delivered as a subject through different academic sessions. To entre many of these institutions, students are required to show a certain level of competency in English. In the present context, its value is increasing across the country. While dealing with world English education, we find the growing trend of Content and Language Integrated Learning

(CLIC), where subjects like mathematics, science and history are taught in English. English is practiced as medium of instruction, or as a subject itself. In many contexts, English is taught and learned for much specified purposes specially for business or academic purposes. English is studied not for some unspecified general purpose, but, for example, for academic purposes or as English for business. World English Education has dispute over whether to give focus on native variety or the non-standard local variety of English. It is suggested that appropriate pedagogical model be determined with the help of various factors such as level of learners, context of learning and goal of learning. Harmer suggests that especially for beginner students, a prestige variety (i.e. native variety) of the language be an appropriate pedagogical model. For higher level students, non–standard variety may also be served. In many cases, though people wish to teach and learn native variety of English, it is not possible mainly because of learning contexts, resources, teachers, materials and so on.

Conclusion

It is accepted that everything is changing rapidly. There are economic, socio-cultural and political changes across the world. Language is not an exception. Language is also being changed in terms of its vocabulary, grammar and pronunciation. So, English should be taught and learnt in the changing perspective. The excessive use of multimedia like facebook, twitter, youtube are playing crucial role in changing English. There are two types of English: native English and world English. The question is whether students should be taught native English or world English which is like Nepanglish (Nepali + English) Hinglish i.e. Hindi + English. In the name of modernization, there is vast difference in language too. Most teenagers prefer using informal English. The standard of pronunciation is also degrading. They make an ample use of slang words and rough words. Linguists are worried about the degrading quality of English. Students, teachers and other people from different walks of life must be conscious about the proper use of language as far as possible.

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Appropriateness of Workforce Management Tools in Management

Tulsi Ram Ghemosu

Abstract

Workforce Management (WFM) as a business category encompasses all the activities needed to maintain a productive workforce. Workforce management is a critical task for business organization and poor planning and execution can have a negative impact on the business (revenues, cost), customers (satisfaction) and also employees. After employees have been hired, the "workforce" needs to be managed so that they know what to work on. Workforce Management covers the provision to management with all the necessary information to enable them to make strategic and tactical decisions and plans when circumstances within the business or with the employee change.

Keywords: management, workforce management, employee, human recourses

Concept

Workforce itself is a force, which influences and gets influenced by other forces. The field for today's practitioners is to explore the other intangible business forces, decipher them to find the correlation with workforce management in a manner to analyze the influences it's making on business forces and vice versa. Workforce is the people engaged in or available for work, either in a country or area or in a particular firm or industry. It is the labour pool in employment (Leena & Luna, 2014). Workforce is a group of people required to create, sustain, and enhance movement towards pre-defined goals. To Harold Koontz, management is the art of getting things done through others and with formally organized groups. According to BusinessDictionary.com, management is the organization and coordination of the activities of a business in order to achieve defined objectives. Therefore, workforce management is, basically, the aspect of running an organization where management is controlling the results by organizing and harmonizing the workforce using various concurrent tools, means, and concepts. According to Business Dictionary.com, typical areas of focus include scheduling employees work hours, planning work responsibilities and duties, working as team, and tracking results of the work efforts.

Introduction

Workforce management as a business category encompasses all the activities needed to maintain a productive workforce. Workforce management is the part of organizations, societies and countries; being thus a function, it inherits the consequences of befalling principles. Workforce management is a critical task for business organization and poor planning and execution can have a negative impact on the business (revenues, cost), customers (satisfaction) and also employees. Key tasks of workforce management include the following activities:

Calculation of an accurate forecast. This involves the tasks to collect call history data; identify call patterns (day, week, season, etc.); identify special day patterns (holidays, etc.), and identify other event or business drivers that might impact call volume/pattern.

Calculation of staffing requirements. This requires to define service level, ASA and average handle time; calculate workload; and define staffing requirements.

Creation of schedule. This requires to include all activities (call and non-call) into schedule; build in flexibility (start/end times, breaks, multi-skill, etc.); and create schedule for 15 or 30 minute increments.

Monitoring and managing adherence. This requires to inform and educate about adherence importance and impact; measure and manage adherence throughout the day (real-time adherence); and provide incentives.

Managing exceptions and changes throughout the day. This requires changes in call volume or arrival pattern; staffing or scheduling issues; and business related exceptions.

Measuring and adjusting. This requires to analyze daily/weekly reports; investigate causes for under-performance; and apply learning to workforce management process.

After employees have been hired, the "workforce" needs to be managed so that they know what to work on. Workforce management is the management of group of people required to create, sustain, and enhance movement towards predefined goals. Workforce management matches business demands with fitting labour by using a combination of budgeting, planning, and analytics to optimize availability, skills, and eligibility of personnel to work and upkeep them.

The concept of workforce management has transformed itself into workforce optimization, encompassing Talent Management. Recently, the concept of workforce management has begun to evolve into workforce optimization. Workforce management is the art and science of having the right number of employees, with the right skills at the right times to meet accurately forecasted volumes of work and to do all that at a predetermined service level and minimized costs. Typical areas of focus include scheduling employees work hours, planning work responsibilities and duties, working as team, and tracking results of the work efforts. It is also known as employee relationship management. Specifically, workforce management includes: payroll and benefits, HR administration, employee self-services, time and attendance, career and succession planning / talent acquisition, talent management and/or applicant tracking, learning management and/or training management, performance management, forecasting and scheduling, workforce tracking and emergency assist, and absence management.

In many markets and industries, workforce management is all about associating and assigning the qualified employees with the right skills and matching them to the right job at the right time. This traditional approach has since evolved into the more integrated, demand-oriented workforce management, which takes advantage of talent management and talent acquisition disciplines to the benefit of workforce planning and management. Besides the two core aspects of demand-orientation and optimization, workforce management as a part of talent management may also incorporate:

Forecasting workload demands. This means finding the right staff at the best cost [compensation] with the required skills levels and certifications and the best performers [performance management]. Managing your workforce with people fluent in talent management solutions allows managers to think strategically about people, performance, and pay rather than relying on mechanical guidelines. Communication of approved rewards fosters a dialogue between employees and managers that helps motivate and retain top performers.

Analysis and monitoring of the entire planning process to manage your workforce. From organizational charting and analytics to workforce planning, and data integrity, In Sight from Aquire, a wholly owned subsidiary of People fluent, has created powerful visualization capabilities within a data-intense technical environment.

Business leaders demand anytime access to workforce analytics that provide actionable information and insight — not just general, organization-wide analytics, but analytics that pertain to specific areas of your business.

Workforce Communications. You can demonstrate and articulate the full value of employment at your organization with People fluent Communications which delivers personalized content to help employees make informed decisions. Employees, managers, and HR professionals alike engage in dialogues

that are more interactive, spontaneous (mobile) and more complex than ever. You can demonstrate and articulate the full value of employment at your organization with People fluent Workforce Communications, delivering personalized content to help employees make informed decisions.

Employee policies. Policies include programs offered in addition to benefits designed to enrich your employees' lives and standards and procedures required by the organization as part of its core values. Manager advisory. People fluent Communications manager advisement content provides your front line and first time managers with coaching and counsel on supervisory issues.

Life and work events. Supplies circumstance-specific answers at times of greatest employee impact.

Total rewards communications. To fully articulate the value of plans, policies and programs, information may be summarized for your employees into an on-line total rewards communication view that provides employees with ongoing insight into the full financial investment you make on their behalf in exchange for their contributions.

Electronic summary plan descriptions. People fluent Communications provides a central access point for employees to easily access Summary Plan Descriptions, amendments, and updates.

Workforce Management enables organizations to align their strategic priorities and objectives with their human resources. The benefits of Workforce Management are realized in cost and time efficiencies. Overstaffing and understaffing both result in time and cost inefficiencies. Understaffing also has the added impact of reducing quality and service and as such, directly impacting revenue. However, when staffing levels accurately meet the work projections, organizations save money and have a happier workforce both of which result in better quality and service to its customers.

Workforce Management solutions were historically referred to as Employee Relationship Management solutions by some analysts, though this term is no longer used. Interestingly, the term 'workforce management software' has been used historically, by different analysts, to signify different types of software.

In addition to making an efficient use of the available personnel, a workforce management strategy should align personnel a skill to customer needs in order to help improving the overall customer satisfaction. Moreover, adequate integration of the scheduling process helps businesses to quickly respond to customer needs that could affect the overall staffing strategy. The integration of workforce scheduling within an overall workforce management strategy is crucial to achieve high level workforce utilization. According to (Belkin 2009), many retailers do not have a workforce scheduling process in place and many do not integrate scheduling within the overall workforce management strategy.

Gartner, Datamonitor, and AMR Research have used the term 'workforce management software' to designate both 'call center workforce management software' and Workforce Management as defined above. Aberdeen and IDC have used the term workforce management software to designate both Workforce Acquisition (a Talent Management) and Workforce Management software as defined above.

There now appears to be a growing consensus that call center workforce management software is termed 'Workforce Optimization' and 'Workforce Management' as defined as above, with potentially some variation to include varying aspects of Human Capital Management System.

Workforce Management, which is sometimes referred to as Human Resources Management, is the process of balancing work needs with available resources. It is a planning and accountability framework enabling organizations to ensure that strategic objectives are met in an efficient, cost effective manner, while also balancing fairness in human resource management practices. Workforce Management is not simply managing the current labor needs but planning for future needs as well. For achieving goals all the corporate institutions should plan it. Workforce Management Planning topics include but are not limited to payroll and benefits; recruitment and training; performance management; time and attendance, and other Human Resources procedural components such as redundancy, classification, transfers and relocations. A workforce management system in which personnel scheduling is integrated with other important processes such as payroll processing, attendance and absence recording, staffing forecast and planning, etc. (D. Landa-Silva, ASAP Research Group).



Workforce Management Tools

In today's work environment it is more important than ever to have multiple techniques when it comes to managing your workforce. The economy has created a more competitive environment when it comes to fighting for your market share. With this competition comes a need to proactively manage your workforce in a way which keeps them motivated and performing at a high level. There are many things to take into account with your associate base, and here are more appropriate workforce management tools.

Recruitment Strategy

A solid recruitment strategy is key to any business. Without a recruitment strategy, many hiring managers will waste time and energy focusing on the wrong things and chasing down leads that are unqualified. It is imperative to determine the profile of the employee that your business is looking for, and then determine what avenues you can reach prospective employees for your business. A comprehensive, step-by-step strategy needs to be developed to attract the type of qualified candidates you are looking for. A budged amount for recruitment, where and how to look, who should do the recruiting along with recruiting success metrics are key features of a good strategy. Focused advertising, employee referral programs, and recruitment firms are all keys to a successful strategy development. In 2069 BS, Teachers' Service Commission, Nepal has focused forcefully to taken recruitment strategy to attract more than 5,50,000 teacher applicants for 13,135 job openings. This allows them to hire the best of the best.

Have Involved Ownership/Management in the Hiring Process

As a manager or business owner you want to create a great company culture, a large piece of this is involvement from ownership and management right from the beginning. Research has shown one of the worst moves a business can make is having ownership or management disengages in the hiring process. This is such a critical piece of the business, as these are the people who will or will not drive your success. It is imperative to have ownership in a small business involved in the hiring decisions, and in a larger environment, it is important to have key leadership roles involved in hiring decisions, not just the hiring manager. This tool is usually applied by Marbadi Community of Nepal.

Utilize Emotional Intelligence Testing

It is important to assess both potential and current employees' levels of emotional intelligence. This can lead to better hiring decisions, as well as better growth opportunities for those in the company already. Research has shown that testing emotional intelligence is a greater predictor of job success or failure as it assesses the level of cognitive and social abilities. An emotional intelligence test can help formulate how well a candidate will fit into the organization, as well as how a current employee may fit into a new role.

Remote Workplace
Today, there is an increasing need for remote workers due to economic decisions as well as lifestyle decisions. With the technology available today, many businesses can handle a remote workplace a few days a week for their employees. This can help retain employees who have child care issues, and help drive down costs for commuting. Nearly 15% of today's workforce works remotely from home, and this will continue to grow.

Create A Great Company Culture
To get the most out of your employees, it is important to create a great company culture. This is one that celebrates success, and has transparent leadership. If employees can have fun at the workplace, and know exactly what their leadership is looking for, they will succeed. Research has shown that employees working for companies with an engaged culture are more productive on a daily basis and willing to take risks to benefit the company. It is rarely found in Nepalese context.

Take Care of Your Top Talent
Companies fail to take the best care of their top talent and instead often focus on the bottom 10% of their workforce. Instead of trying to fix the problematic employee, let them go. That time and energy should be expended with your top 10% of the workforce, encouraging them, spending time with them, and helping them grow. These are the people who will make your company great if you treat them well. Research has shown that top producers don't leave because they aren't paid well, but because their efforts often go unrewarded in other ways.

Offer Unique Benefits
To be able to recruit and hold the best employees, it is important to offer great workplace benefits. These offer benefits are generally applied by financial institutions and other corporate institutions in context of Nepal at the time of issuing (IPO) public shares. Some of the companies with the best retention are offering unique benefits. Timberland offers a $3,000 bonus for employees to buy a hybrid car. Eli Lilly allows one month paid leave before having a baby. Worthington Industries offers onsite haircuts to employees for $4.

Offer Onsite Child Care
With many families now having two working parents, childcare can be not only expensive, but a travel difficulty for working moms and dads. Companies now offer childcare onsite to help open up the labor force, and keep the business open for the hours they need their employees to be productive. Many companies can subsidize a portion of the childcare, making it more convenient and less expensive for their employees.

Employee Review Tools
It is important that a company have a consistent method of evaluating employees on a regular basis. People want to know where they stand and how to improve to get to the next level. This conversation should happen more often than once a year. There are Human Resource Information System (HRIS) systems that can be adopted to make this seamless across the company. Benchmark Assisted Living has adopted this as a best practice and seen their employee retention increase 25% year over year for the past two years. They have also seen a 50% increase of promotion from within during that time period. In Nepalese context it is not properly used by reputed corporate houses.

Offer Performance Bonuses
To best maximize production from your employees, offer performance bonuses based upon their individual performance as well as that of the entire office. Make these clear and known to everyone. Research shows that utilizing a performance bonus tied to the individual and the office goals is much more effective at motivating and retaining the workforce than utilizing a yearly bonus or a holiday bonus that all share an equal piece of. In Nepalese prospect most of the well known financial institutions have applied this tool for reduce labour turnover.

Workforce management tools make employees happy by including them in the scheduling process. Allow them to enter their scheduling preferences and bid on schedules. Once schedules have been created, they can make a variety of schedule change requests such time-off/vacation, overtime, shift trades, etc. All of these can be manually or automatically processed to allow your preferences to be met. Allowing employees to play a greater role in the scheduling process frees up critical time for supervisors and increases employee accountability. Benefit from our years of experience in building the right scientific model for more accurate forecasts. In Contact's workforce management tools support forecasting by skill, media, time of day, day of week, and even the forecasting of long-term demands during strategic planning exercises.

Conclusion

Workforce management means the assignment of appropriate resources with the required qualifications in due course at the right location. This at first glance simple definition emerges in the process of implementation of workforce management systems to be much more complex. Many companies of different industries have been facing this problem in the recent past and some of them are still looking for their solution. Workforce management is a term used to describe the set of issues related to the recruitment, retention, development, and general organization of human resources within an organization. These issues are also commonly referred to as human resource management, human resource management systems, personnel planning, or enterprise resource planning; yet the basic underlying issues are fundamentally the same. Workforce concerns are crucial to innovation in the public sector, as high-quality employees are the foundation of an innovative workforce.

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Managing Organizational Behavior in the Twenty-first Century

Jagateswori Koju

Abstract

Employees come first and customers come second. It is the hidden slogan of successful business organizations of twenty first century. But the complex variety of social, demographic, and technological breakneck pace of change makes managing people more challenging than ever. Perspectives on corporations have changed in 21st century than 20th. So today's managers should acquire new behavioral skills and knowledge of behavior management process for rightly managing people.

Keywords: organizational behavior, employees first, workforce diversity, shifting perspectives of organization, self-insight and perceptual skill, behavioral challenge

Introduction

Organizational behavior (OB) is defined as the systematic study and application of knowledge about how individuals and groups act, think and feel within the organizations where they work. The roots of the field go back thousands of years. Since the 1900s, major perspectives on organizational behavior have included scientific management, the human relations approach, and the contingency approach. Managing people in the 21st century is about embracing something change. In many ways, the manager's job is still the same to motivate, inspire, and influence, among other things. What's different today is the increasing complexity of the work environment and the breakneck pace of change. The complex variety of social, demographic, and technological change makes managing people more challenging than ever. There's nothing more important to corporate success than valuing people highly and managing them well. In fact, companies that do so have higher sales, profitability, and stock value per employee than firms that don't. Wegmans (ranking the third best company in the US to work for - The Fortune 2008) motto is "Employees first. Customers second" is based on the belief that when employees feel cared for, they will in turn show concern for the customers they serve.

Ironically, the increasing pace of change in information technology (IT) underscores the value of people like never before. Because it evolves so rapidly and yet is so cheap and available, technology is rarely a source of sustainable competitive advantage for companies. Granted, firms must stay abreast of technological advances and hope to pull ahead of competitors in doing so. But a "technological edge" is fleeting it won't keep a company on top for long!

Southwest Airlines is the only major airline in the U.S. to enjoy over 20 straight years of profitability. Some have suggested that the Southwest "formula" for success boils down to cheap fares, plenty of advertising, and keeping things simple to cut costs (e.g., by flying just one type of plane). Pretty basic and easy to copy! But competitors who have gone the low-cost route have failed. That's because the real secret to Southwest's success is an enthusiastic, fun-loving culture that provides purpose and a sense of espirit de corps for employees. And that culture can't be copied easily. Steve Jobs, cofounder, chairman and CEO of Apple Inc. attributes the innovation at Apple, which included the iPod, MacBook, and iPhone, to people, noting, "Innovation has nothing to do with how many R&D dollars you have …..It's not about money. It's about the people you have, how you're led, and how much you get it."

The world of work is being reshaped—along with the people who are in it. The following exhibit illustrates how perspectives regarding companies and employees have shifted.
Key trends that will impact behavior management

Key trends that will impact behavior management

Features	20th Century Perspective	21st Century Perspective
The organization	A pyramid	A network
Sources of strength	Structure, stability, independence	Flexibility, change, linkages
Key resources	Physical assets	Information
Operations	Vertically integrated	Virtually integrated
Product emphasis	Mass production	Mass customization
Reach	Domestic	Global
Strategy development	Led from the top	Led from the bottom
Leadership style	Dogmatic, by the numbers	Inspirational, emotional
Workers	Employees desiring security	Free agents desiring growth
Corporate motivation	To compete, vanquish rivals	To build something great
Improvements	Incremental	Revolutionary

Adapted from: Byrne, J. A. (2000). Management by web. Business Week, August 28, 87.

These perspectives reflect, or are pushing, real changes that are taking place in many firms. Some changes represent evolutionary trends that, while relatively slow moving, are already having a big impact. A good example is the aging work force. On the other hand, pressures toward globalization and the mind-boggling pace of developments in information technology are forcing revolutionary changes in companies. The aging work force poses some big challenges, especially when younger managers must interact with older employees. But the work force is becoming increasingly diverse in other ways as well. Over two-thirds of the growth in the work force is being driven by women and various racial or ethnic minorities. The increasing internationalization of business is bringing people from a variety of cultural backgrounds together and producing a variety of challenges in the process. Due to the strong U.S. economy and low unemployment rates, companies are recruiting immigrants more aggressively than ever. And that goes beyond jobs requiring specific scientific and technical skills. Companies are also looking to immigrants to help them fill service jobs in hotels, restaurants, and the like, luring them with better pay and even signing bonuses in some cases. Companies can't afford employees with antiquated attitudes and behaviors. Decisions are increasingly being made in cross functional teams and task forces—simultaneously increasing the chances that people from diverse backgrounds will be brought together and making their effective interaction all the more important.

The blessings of technology also bring challenges, if not curses. Information technology "follows" employees everywhere, causing stress and making "getting away" a thing of the past unless they leave their gadgets behind. Then there's the challenge of how to use what technology makes possible like the virtual teams companies deploy to help connect their people around the world. Plus, many international business problems, such as cultural differences, political uncertainty, corruption, trade disputes, and financial mismanagement, are not easily addressed with technology. In fact, technology can accelerate the speed at which crises hit countries. And as the importance of international commerce rises, the impact of those crises is more severe.

Fortunately, organizational behavior knowledge can help managers understand that the challenges of diversity can be met.

A Framework for Effective Behavior Management

In this section, the study focuses on the skills and processes that are effective to manage behavior. Such an approach is more valuable today than ever, especially given the endless onslaught of management. Following four sets of skills provide the building blocks for effective behavior management in organizations:

Outstanding self-insight and perceptual skills. Excellent managers understand their own behavioral styles and tendencies as well as their unique strengths and weaknesses. They know, for instance, what their

preferred style or approach is when leading, resolving conflicts, communicating, and so on. But they also grasp the fact that what's comfortable for them may not be the best fit in all situations. Likewise, excellent managers are aware of the assumptions that they make about the people around them and how this impacts their decision making. In short, they know what kind of "rose-colored glasses" they use to make sense of their corporate world. Such self-insight helps control, if not eliminate, prejudicial thinking and stereotyping. And that makes managers more open to diversity and better able to consider decisions from different perspectives. Armed with these skills, managers are more accurate when perceiving others. In other words, they are better able to understand what employees have to offer, what motivates them, and why they behave as they do.

The ability to analyze situations correctly. Effective behavior management also requires the ability to analyze the context accurately. People don't work in a vacuum. They operate in a multilayered organizational situation that includes groups, task requirements, the company culture, and the competitive environment, just to name a few. This is where a contingency perspective clearly comes into play. For example, a manager should know how cohesive a work group is and whether its values are fully aligned with the company's before trying to motivate group members. Why? Because the group may play a major role in how individual employees behave. In short, the group might make motivation more difficult in some cases (e.g. when group norms are strong but inconsistent with company goals) and easier in others (e.g., when group norms are strong and largely overlap with company goals). Excellent managers are sensitive to the important factors that need to be "sized up" in a situation. They begin by figuring out the management implications of those factors and then design their behavioral strategies to match.

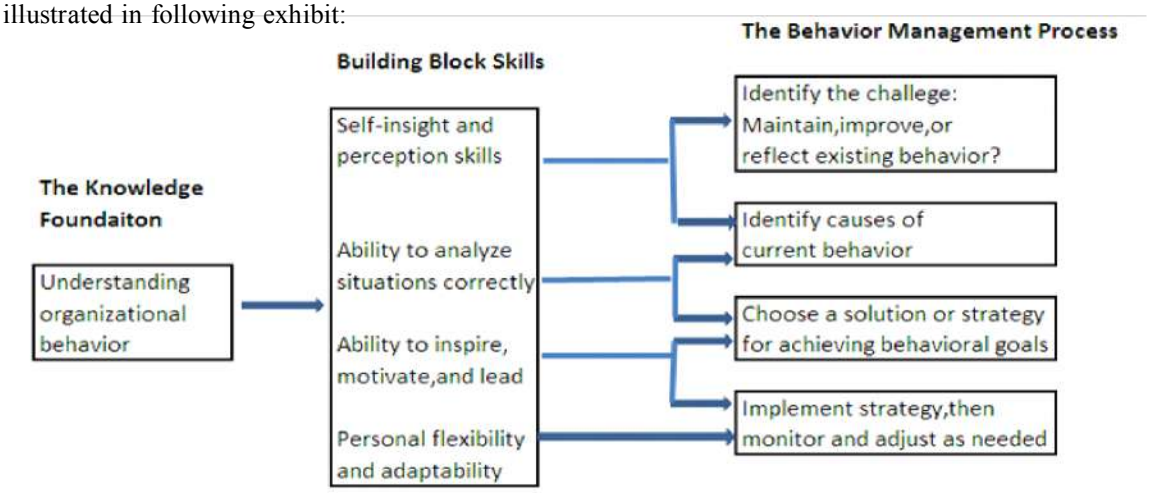
The ability to inspire, motivate, and lead people. But there's more to behavior management than knowing "what makes other people tick" and being able to diagnose situations. Managers may have excellent perception and diagnostic skills but still fail to effectively manage behavior. For instance, knowing what motivates subordinates in a particular context is useless unless the manager also has the ability to lead. Of course, there's no fixed set of skills that constitutes that "ability." It might be more accurate to say that a particular constellation of characteristics and skills increases the odds that someone will be successful in a leadership role (e.g., confidence, interpersonal savvy, and so on). And which subset of those characteristics and skills is the most important also varies across situations. Generally speaking, however, "leadership ability" includes being able to develop personal sources of power and then leverage them to influence subordinates in a positive way. And the influence tactics used could range from a rational argument presented in an understandable form to a persuasive vision of the future that appeals to employees' emotions.

Personal flexibility and adaptability. That brings managers to what is often the biggest behavior management challenge. Managers have thought about how to motivate a subordinate and now feel that the best solution requires a behavioral approach that they are uncomfortable with, perhaps because it intersects with one of their weaknesses. For instance, a manager who must help warring subordinates move beyond their interpersonal conflict may decide that a mediation approach is the best way to proceed, despite the fact that imposing a solution feels easier, quicker, and more comfortable. An unwillingness or inability to adapt, especially when it requires stepping outside of a personal "comfort zone," is a big reason why managers sometimes come up short, especially if they otherwise have good skills. Some managers cope by seeking out only those situations where they'll feel comfortable. But these days, few situations are static for long. Change is often unpredictable and rapid, with managers finding their "preferred context" morphing into something else at the drop of a hat. And that means that managers need to be flexible enough to either stretch and challenge themselves in weak areas or leave when the time comes for greener corporate pastures.

The Behavior Management Process

There need to connect the building block skills and the process of behavior management. In essence, effective behavior management involves a series of basic steps. At each step, one or more of the building block skills must be brought to bear if managers are to successfully navigate the ongoing process of

managing behavior. This connection between organizational behavioral knowledge, skills, and process is illustrated in following exhibit:



Arguably, some building blocks are important at every step in the process (such as self-insight and perception skills). In any event, effective behavior management involves addressing four sets of issues in sequence:

Identify the behavioral challenge: Maintain, improve, or redirect behavior? This first step requires that managers understand what types of behaviors are critical for outstanding performance in their organizational context. Once that's done, managers should assess whether the behaviors they're currently seeing are consistent with those criteria. And "consistency" can be defined in a variety of ways. For example, if appropriate customer service behaviors are missing, management should redirect employees and encourage a different set of behaviors. On the other hand, good customer service behaviors may be present but may not be performed frequently enough to result in outstanding performance (e.g., record sales and customer retention rates). If so, then the management challenge is to encourage employees to improve what they're already doing. Of course, it's also possible that employees may be doing exactly what they need to do to achieve success. In that case, management's job is to ensure that the environment continues to support such positive behavior. But regardless of what the behavioral challenge is, figuring it out is essentially a perception process. And that means managers need all the self-insight and perception skills they can muster. Without those skills, the odds of coming up with an accurate behavioral assessment are slim indeed.

Identify the causes of current behavior. After determining the behavioral challenge in step 1, managers must identify what drives employees' current behavior. In part, this means understanding what is important to employees and what motivates them. It also means looking at manager-self in the mirror and asking how manager's goals, skills, and characteristics might be impacting employee behavior. So, good perception skills and self-insight continue to be extremely important. This is also the time to start examining how the context (e.g., how work is organized, the corporate culture, etc.) might be influencing employee behavior, either alone or in combination with employee and management factors. For instance, if employees are not behaving cooperatively or are otherwise failing to act as a team, consider whether the corporate culture implicitly encourages competition and rewards political gamesmanship. As above mentioned, employees exist in a multilayered environment. And that means that managers must be excellent diagnosticians if they are to accurately identify the causes of employee behavior.

Choose a solution or strategy for achieving behavioral goals. The third step involves generating options and selecting a strategy for maintaining, improving, or redirecting behavior. Of course, managers' analytical and diagnostic skills remain critical here, especially as they pertain to devising possible alternatives for responding

to behavioral challenges. It's at this point that a thorough grasp of what theories and practices "work" in organizational behavior proves helpful. Managers are able to generate better solutions if they know what organizational behavior has to offer and Identify the challenge can accurately weigh the pros and cons of alternatives within the demands of the context. And in many cases, managers won't be doing that alone. They might consult with peers, superiors, and subordinates or lead a group charged with responding to the behavioral challenges facing the unit or company. So when generating options and choosing strategies, managers may have to persuade and inspire those involved in the decision making process. Plus, once a solution or strategy is selected, managers may have to convince others of its merits before implementation can proceed. Of course, this presumes that managers' inspiring, motivating, and leading skills are up to the task.

Implement the strategy, then monitor and adjust as needed. In many ways, this last step is the toughest of all. Implementation means that managers must develop a clear time frame for taking specific action steps. Managers also must be prepared to inspire, persuade, and motivate subordinates to embrace the steps necessary to actually modify existing behavior. Plus, it may be that the steps required fall outside managers' personal styles or comfort zones. Managers need to be prepared for that possibility and able respond in an adaptive fashion. In addition, things rarely go exactly as planned. Ideally, managers should try to anticipate what might go wrong and develop some contingencies for dealing with them. Monitoring behavior and making adjustments as needed are usually necessary as well. Overall, this final step puts managers' leadership, flexibility, and adaptability to the test.

Conclusion

Organizational behavior is the study of how people act, think, and feel in organized settings. The behavioral challenges managers face today are exacerbated by the increasing complexity of the work environment and the fast pace of demographic and technological changes. The work force is becoming increasingly diverse. Most of the growth in the work force is being driven by women and various racial or ethnic minorities. Increasing internationalization is also bringing people from a variety of cultural backgrounds together in the workplace. Being able to manage diversity well is more important than ever because decisions are increasingly made in cross-functional teams and task forces.

Outstanding managers possess four sets of skills that are (1) Outstanding self-insight and perceptual skills (2) The ability to analyze situations correctly (3) ability to inspire, motivate, and lead people (4) Personal flexibility and adaptability. These skills allow them to effectively navigate the process of managing behavior. That process involves (1) Identifying the behavioral challenge; (2) identifying the causes of current behavior; (3) choosing a strategy for attaining behavioral goals; and (4) implementing and adjusting the chosen strategy as needed.

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What is in a Named Category? Dehumanization of Musahar Community Entangled in History

Madhu Giri

Abstract

This paper is to explore transnational political economy of categorization of people and culture under influence of European Enlightenment ethos of naming as converting and controlling "anybody" into "somebody." In course of colonial socialization of different groups, given name was naturalized as inherent characteristic of particular caste-ethnic groups in South Asia. What emerges from the research is that names are always implicated in social relations. They serve as a means of structuring social relations as well as a powerful medium in which to talk about those relations. The strongest argument I have made is that received name of person, place and people sounds natural to have masked politic-economic power structure of the society that has taken central position in recent anthropological theory, particularly with respect to the relationship between names, naming, identity, sense of place and relations of power. Practices of naming, de-naming, and re-naming the living and the dead contribute to an understanding of "the people and the place" in a comparative perspective. Naming, name dropping, and name changing demonstrate the processual nature of embodied practice and the dynamics of identi?cation. De-naming and name stealing may indeed imply dehumanizing and genocide of history and culture of belongingness. This notion of the detachability of names – of their capacity to shift identity of people and place – plays an important role of cultural genocide. This paper deals with anthropology of naming as cultural practices of being and becoming a 'Musahar.' The research is based on historical ethnographic engagement of the researcher with the Musahar community of Indo-Nepal borderland since 2008 to present. Most of the oral narratives were collected in different phases of fieldwork from 2010 to 2014 at Siraha district.

Keywords: Naming, categorization, identity, place and power

Introduction: Naming the Musahar

"Slaves and dogs are named by their masters. Free men name themselves" (Moore 1960). There were various stories on why or how a group of people was named "Musahar". Each and every caste/ethnic community and even a person has a long story of their own origin and naming in south Asia. Naming, even if it looks a taken for granted practice among the Musahars, has complex hidden stories behind it. In this paper, I am going to tell stories of being and becoming a 'Musahar.' Naming a particular group of people was not a trivial work because the question of meaning, subjectivity, connotation and denotation encompassed with name. Lachhana Sada, 58, a traditional head of the Musahar village, recalled a story told by his father regarding why did his own community name 'Musahar.'

One day, collected food of a man in the jungle was secretly stolen by some creature. The man kept awake to find out the cause. When rat came, then the man killed and ate it because of anger. He liked the flesh and then his community was named 'Musahar'.

This story is closely linked with some scholars' opinions on the name of the community. Rat eater, rat hunter, flesh eater are commonly written phrases behind the causes of their name Musahar (Jha 1998;

Risely 1891; Nesfield 1888).
Personal names have been legitimatized and naturalized through ritual performance among caste ethnic groups. Local authorities imposed political economic power to name the Musahars at personal level too. Most of the middle aged Musahars have their own story of domination and humiliation of their name. Some of them continued with the name given by their landlords and some of them re-named themselves. Today, youth and children are found to name themselves and the kids in their relation. Similarly, naming of the Musahars was also translated into spatial and settlement naming. Wherever the Musahars settled, the settlement area or geographical location was named 'Musahari'. Bringing back the group name into the geographical space or vice versa was a process of exclusion.

Theoretical Discussion of Naming

The ambiguous relationship between names and the things they refer to has been of philosophical interest for a long time. J. S. Mill is often invoked as the philosopher who de?ned names as "meaningless markers." In A System of Logic, Mill (1974:979–81) draws the distinction between denotation (identi?cation) and connotation (meaning). Names, he claims, denote without connotation. His statement is close to Derrida's argument of arbitrariness of sign and meaning. Derrida (1995:12) argues that the responsibility one bears for the name one is given or gives oneself is one of the "in?nite paradoxes of . . . narcissism." For Derrida the (proper) name is a vehicle for self-generation; it "becomes the agency to which the recognition of this identity (of the subject) is con?ded" (1997:250). Derrida insists that we are not our names or titles and that the named may break free from their received names. You may have named X, but X may do very well without you and deprive you of the pro?t for your narcissism. What returns to your name, Derrida says, is the ability to disappear in your name. By its very nature the gift of a name does not return to itself; therefore, self-expansion is ruled out (Derrida 1995: 12-13).

Levi-Strauss (1966:172) also pays attention to names as words. They are code and, therefore, are transformable. Later in The Savage Mind, he expands this to an examination of naming as practice:

> At one extreme, the name...establishes that the individual...is a member of a preordained class....At the other extreme, the name is a free creation on the part of the individual who gives the name....But can one be said to be really naming in either case? The choice seems only to be between identifying someone else by assigning him to a class, or, under cover of giving him a name, identifying oneself through him. One therefore never names: one classes someone else...one classes oneself...Andmost commonly one does both. (1966:181)

However, Levi-Strauss's writings de?ne naming purely as a classi?catory act. In Naming and Necessity (1980), Kripke engages with a number of issues, such as "natural kinds" – or classi?cation – that are close to anthropologists' hearts. But he does not ask if all of the things he lumps together into the category of "proper name" are satisfactorily considered the same order of things. It is thus assumed that personal and planet names may be subjected to the same analytical process. Kripke's important epistemological question – how may we know to what names refer? – invites the anthropological response, how do we know what "names" are? From a comparative perspective, one of the questions we are asking is to what extent personal (human) names are of the same or different order of things than any other sort of proper name. How, in other words, are names meaningful? What sorts of knowledge must be taken into account when trying to understand with any degree of certainty to whom a name refers?

Michel Foucault (1991) has a clear view of power play of naming politics. Naming as controlling and/or knowing other parlance is formula of governmentality (Foucault 1991; Said 1978). Foucaultdian concept of naming politics aptly applicable to categorization of caste ethnic group under British Colonial rule. During British India, there were many projects of naming/categorizing each and every group of people. Driven by an Enlightenment enthusiasm to know, and thus to classify and order, everything under the sun, a

study of people and culture also advanced the interest of colonial rulers. In colonizers' view, forest dwellers, indigenous hunter-gatherers also posed a political threat and brought economic loss as well, for these people eluded its network of taxation. Therefore, much of the effort of sedentarization and classification was directed against the tribal people of central India (Metcalf and Metcalf 2006:79). Indian tribal groups were named for ruler's convenience of recognition and monopoly of coercion. Those who persisted in wandering found themselves the object of resistance, and began to be stigmatized as criminal tribe (Chatarjee 1993). Similarly, Gyan Prakash argued that constructing animal metaphor upon the people was creating legitimacy upon the category to make slave. Early colonial project probably named them 'Musahar' and separated from Bhuinyas- offshoot of the Musahar (Prakash 1991). The Musahars did not know the date they became Musahar first time but they experienced the burden of being Musahar.

Naming Musahar Jat

Literally, 'Musahar' means one who eats rats (Jha 1998, Kumar 2006). Etymological meaning of the word 'Musahar' was derived from *masa,* 'flesh, and, *hera,* 'seeker, not eater (Crooke 1896) or (Musa+ Har) from their dietary inclination to flesh and forest game. Musahar literally meant 'rat-taker' (from 'musa' which means rat and 'hera' means 'seeker') or even 'flesh-seeker' or 'hunter' ('masu' means flesh) (Risley 1891, Sharma 1999). Though there have been other opinions about how it originally began and what it actually meant, in the popular world-view "the rat eater" is the notion. But eating rats is by no means confined to them (Kumar 2006). What is important, however, is the dehumanizing stigma attached to the community due to this practice and treated them as the lowest untouchable both in Nepal and India. As theorists argued, there was no correlation between the name Musahar and rat eating because there were/are other ethnic groups who eat rat. Ramsufal Sada, the only Assistant Professor (Lecturer) from Musahar community of Nepal, argued that The name Musahar came from their migration and mobile culture. They frequently moved from one place to another. They secretly migrate from place to place. They still do not have permanent settlement. He added that Musahars were descendants of Risikul or Risidev who had wandering life in the jungle. They still keep on moving from one place to another with family members. This was the cause they were isolated with other communities. They thought that they were different from all other human beings. Because of an alien, hidden and mobile culture, they were named 'Musahar' by so-called civilized people. The Gurusaran Sada, chairperson of Nepal Sabari Sankalpa Samaj, a Musahar organization, argued that the myth of rat eating was created by landlords to legitimize bonded status of the Musahar through a dehumanizing metaphor. By giving the example of the role of Brahmin in naming ritual of Hindu caste, he argued that the name-givers were always powerful people.

Though he heard the following myth of becoming Musahar from their ancestors' time, Gurusaran Sada argued that the name was imposed and naturalized upon them. The story he heard was: A Haruwa (bonded labour of landlord) found that some ripening rice was stolen before harvest. He followed the line of dropped grains of rice and reached a hole; he dug into it and found a large quantity of rice was collected there. He was so furious that he fried the rat and ate some flesh. The landlord observed and gave the flesh eating person's community a common name 'Musahar.' This story was not much different from the earlier one. The name Musahar was naturalized because of caste ideological hegemony among the named group. The above theoretical discussions not only interrogate the naturalization of name as taken for granted code but also open door to power play of naming of person, place and group. Clifford Geetrz (1973) argued that ritual practices legitimatized authority of the culture of domination and subjugation. To echo Geertz (1973:363), naming is a crucial aspect of converting "anybody" into "somebody." Naming as categorization is a dominant exercise of political economy of governance and history from micro institutions to macro management (Bruck and Bodenhorn 2006). The underlying political economic power structure is not only hidden but also naturalized as caste/ethnic naming practices.

Historical documents recorded that the Musahar was a Dravidian tribal group converted into Hindu lower caste (Nesfield 1888, Joshi and Kumar 2002). Historians' extensive narratives of Koldarian tribal typol-

ogy support that Musahars and Bhuinyans were spatial different names of the same people. Those who lived in the southern plain were named Bhuinyan and those who lived in the northern part of Utter Pradesh were called Musahars. Both of them have similar Kamims (bonded labour) history and mythical narratives. This spatial variation of name of the same people could be observed where the Musahars are called Majhi in some part of Nepal and India (Joshi and Kumar 2002; Velam 2013; Giri 2012). The Musahars who write Majhi surname around Bhojpuri region are hardly statistically counted under the category of Musahar because Majhi is a separate ethnic group of South Asia. These evidences clearly show the problematic of naming and categorization of caste/ethnic groups in line of dismissing identity and history of the named subjects.

Lachhana kept on talking about internal diversity within the Musahar community in the area. On the basis of their ancestral settlement geography in those days, they were broadly categorized into two groups: *Trihutiya* and *Maghadiya.* However, there are other small five categories of Musahars: *Bhuiya, Sindhuriya, Belaiya, Benya,* and *Sandhowa* in Siraha district. Those who believed their ancestor belong to Trihut state were called *Trihutiya* and those who belonged to Magadha state were called *Maghaiya* or *Magadhiya.* Both of the states were powerful and independent before the arrival of East India Company. As Lachhana said, "It is very difficult to find out clans *(Gotra)* among them because their marriage takes place within the category." They differentiated close kin by asking the family deities. If all named deities were the same between the families, they were considered close kin and practiced incest taboo. But all these sub-groups of the Musahars were not called public domain. All of them were collectively named Musahar.

Naming Ritual and Re-naming of the Musahars

The sixth day of child birth called Chathiyar is also the naming day among the Musahars. Both mother and child have to bathe and wear deep yellow color new clothes. Close relatives are invited to attend the function. Only a few families invite priests to perform the Chhatiya puja, but most others do not invite or consult them. They lit oil lamp and perform puja and senior persons of the family give the name. The given names usually come from the name of day or month or any incident. Some religious hymns and mantra are collectively chanted by the participants' women. According to Lachhana, on that day, the prophets are worshipped believing that if they are happy with the family, the child's future will be good or that the prophet will write good fortune for the baby. The theme of the mantra and hymns is linked to the writing of child's good fate.

Ramdev Sada, former ward chairperson and relatively a good socio-economic status family head, named his grandson 'Abhisek' on the Chhathiyar day. In his family, the naming pattern followed the Indian tradition. His name is Ramdev, son's Ayodhi, grandson's Abhisek. He argued that landlords usually changed their ritual names when they started working at the landlord's farm. The landlords gave the actual name to a person by observing their behavior and work performance. For instance, if a person defecated a lot, he/she was called Hagana; an angry person was called Jhokilal; a less talkative was called Laata and so on. Further, Sada noticed that the naming system was slowly changing from one generation to another. In earlier generations, most names were taken after gods/goddesses' names which coincided with the names of celebrities from other caste groups, films, nature and so on.

Lachhana Sada recalled his derogative name tagged by high caste neighbors and this name was naturalized within his own community. He remembered the date when he re-named himself Lachhana (Laxaman) at the age of 25. There were many Musahars who accepted belittling or despising names given by the dominant groups. Jhokilal Sada is appropriate example because the name Jhokilal (quick temper) is his authentic name (written in the citizenship certificate) which was given by the landlord when he was Charuwa (bonded child labour). He forgot his ritual name. The landlord romanticized and controlled him by calling him Jhokilal. This name was so much popular among the Musahar that all of them called him Jhokilal. Lachhana's argument rejoins Ranajit Guha (1999) and Gabriele V Beuck and Barbara Bodenhorn (2006) who argued that marginal groups' behaviors and naming practices were controlled to maintain power and domination.

Jhokilal showed his citizenship name "Jhokilal Saday" and argued that the name was given by the landlord and the same name was legalized by the government. When the landlord ordered the people to call a person as what he called that became rule of thumb. He has been experiencing the socio-psychological trauma when nick name became real name. He usually hesitates to identify himself among the new people because the stingers mostly make fun out of his name. He has many stories of embarrassment among the people. Extensive researches into nicknaming concluded that the descriptive elements of the nick name made the person uncomfortable. The potential tyranny of the nick name as some researchers among the school kids found that the nick name was not only hegemonic domination in the classroom but also the names were taken as a sign of acceptance into the group and felt to be so oppressive as to effect a change in presentation of self (Bodenhorn 2006:143). The interrogation of collective name category "Musahar" and of personal level nick naming argues that the communities were similar to Beuck and Bodenhorn (2006) who argued that the political economy of person-people or place naming was conceived as legitimization of domination and naturalization of hegemony when the people involved coexisted in unequal positions.

Name Stealing

Another interesting story was stealing the name of a place by changing the history of settlement. 'Musahari' is a commonly understood name of place where, in Tarai land, the Musahars live. Most Musaharis are a marginalized territory where the infrastructural facilities are absent. Local elites did not pay attention for the betterment of the Musahari. This is one of the good examples of how geographical space is socially marginalized. If the Musahari is very good land for agriculture and natural resources, then the history of the place is changed. For example, the name Musaharniya came from the Musahar's settlement in Jamdaha VDC in Siraha. The area is fertile land close to Chure. Many people prefer to live in here, because of easy livelihood situation. In course time, Tamang became political economic dominant group in the area; and they changed the story of the settlement. According to Kahila Lama (Tamang) of Musaharniya told that the earliest people used to come from the second half of 19th century from northern hills for seasonal cowherd grazing and who later cleared the forest and settled there. Three bothers of Tamang came from Kathmandu and one of them went to Diktel, next remained in Sindhuli and last one came to this Chure valley in Siraha. Tamangs were the first people who started settlement by clearing forest. Lama's oral narratives suggest that the second phase of settlement was started from the last quarter of 19th century mostly, Brahmin, Magar and Chhetri from the northern hills, and Musahars from the south came for settlement. But the Musahars claimed that they were the first settlers, but those who came later made them Haruwa-Charuwa (forced labour) and employed them to make the land arable out of dense forest. Majority of migrants who came thereafter, both in-country and out of country, in a period of 30 to 50 years, belonged to Tarai castes, primarily the relations of early settlers. The Musahars felt that their ownership of the place was stolen by the Tamang. The story of stealing name does not end here. The Tamang of the settlement migrated to the nearby Highway and they named the new settlement as 'Naya Musaharniya.' In this settlement, there is no single hut of the Musahars. Tamangs try to legitimize that the Musaharniya was their own place. The migrant Tamangs named Musaharniya to new places too. They have many such stories of naming, stories of stealing history, and stories of name changing to tell others.

Conclusion

Ethnographers often take the contemporary named groups and teleologically reconstruct cultures backwards in time presuming original forms, even though many Nepalese (South Asian) Jats—tribe, caste, nation/nationality or clan are relatively newly constructed categories, unknown until recent centuries. David Holmberg argued that the name Tamang was newly constructed by the government of Nepal (Holmberg 1989). Therefore, naming and named categories of people were not neutral and natural phenomena. Naming people after the name of trivial creature was a dehumanizing process and legalization of slavery of the underclass. They were categorized into certain politico-economic condition of authority. Naming as taken

for granted culture has a long historical root specifically following the European Enlightenment that enforced everything on named category. The story of naming 'Musahar' is also connected to politico-economic history of marginalization. This spontaneously told myth suggests that the significance of Musahar people to change identity from Dalit to indigenous nationality sounds logical. Name and naming culture is not out of domination and power play. This study establishes that the exercise of power on creating categories and naming people ranges from transnational to local levels.

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Dietary Pattern and Nutritional Adequacy of Pregnant Women

Deepa Laxmi Makaju

Abstract

Developing countries like Nepal are facing serious nutritional issues. Unless these issues are not mitigated, rapid development and a stable economic condition can never attained. Nutrition is important for every living being. It has special importance for the vulnerable group, the pregnant women. Pregnancy is very crucial stage of women's life. Adequate dietary intake during pregnancy has a profound effect on the fetal and maternal health. For the development of the foetus and for all- round development in her body, extra amounts of food is needed to provide the extra energy and other nutrients needed. But during that period food beliefs and taboos play a significant role in women's health. Traditional food beliefs and taboos are one of the important factor is concerning about food habit during pregnancy which influence women's health and child health too.

Keywords: Dietary intake pattern, nutrition, dietary diversity score, nutrient adequacy, nutrients, recommended dietary allowances

Introduction

The purpose of this paper is to show the existing dietary intake pattern and nutritional adequacy of pregnant women of 2nd and 3rd trimester stages. Pregnant women of age 15-49 years attending Madhyapur Hospital of Bhaktapur for their antenatal checkup were enrolled in the study. General information was obtained from a questionnaire. Dietary intake was obtained from 24-hour recall data and Dietary Diversity Score (DDS) from Food Frequency Questionnaire, calculated based on 9 food groups. Nutrient adequacy was assessed through Nutrient Adequacy Ratio (NAR) in taking of 8 micronutrients. The results of this survey indicated that nutrient intake of the respondents were not satisfactory. Although the Calorie and other nutrients were found sufficient but iron and niacin intake was found low due to less consumption of fruit or food items of animal source origin. To obtain deeper insight in dietary intake pattern of pregnant women, further research is needed.

Pregnancy is the crucial stage of women's life. Adequate dietary intake during pregnancy has a profound effect on the fetal and maternal health. The foods that pregnant women eat are the main source of the nutrients for the baby. For the development of the fetus and for all-round development in her body, extra amount of food is needed to provide extra energy and other nutrients needed. But during that period food beliefs and taboos play a significant role in women's health. Traditional food beliefs and taboos are one of the important factors concerning food habit during pregnancy which influence women's health and child health too. Inadequate maternal nutrition results in low birth weight of the infant and the high depletion of the mother's body reserves of the nutrients. Premature death, maternal death and low validity of the infant are due to poor nutritional status of pregnant mothers.

According to Gender Assessment in Health Sector, UNDP (2002), Low Birth Weight, the best indicator for malnutrition suggests that 30-50% of babies are born with low birth weight. Iron deficiency anemia is

a major nutritional problem among women and children. Fifty percent of women of childbearing age and 63% of pregnant and lactating mothers are anemic. Maternal mortality is 539 per 100,000 live births.

Objective of the Study

The objective of the research is to study the existing dietary pattern and nutritional adequacy of pregnant women.

Methodology of the Study

The area of the study is Madhyapur hospital of Madhyapurt Thimi Municipality, ward No. 13. The survey included a total of 50 pregnant women of 2nd and 3rd trimester stages on the basis of convenient sampling procedure that came to the hospital for antenatal cheak-up. Different open-ended and close-ended questions were set to estimate the dietary intake pattern of the respondents and to study the traditional food beliefs and taboos regarding pregnancy because during pregnancy various foods were avoided due to traditional food beliefs and taboos. A 24-hour dietary recall method was used to know about the information of food intake. The individual respondent was asked to provide menu and estimation of the approximate amount of foods and drinks (each ingredient) which they consumed during the previous 24-hour period. Food composition table was used to calculate the total nutrients consumed (calorie, protein, fat, calcium, iron, carotene, thiamine, riboflavin and niacin). A dietary diversity score (DDS) was used to study the nutritional adequacy of pregnant women.

Nutritional Needs and Recommended Dietary Allowance during Pregnancy

Determination of nutrient needs during pregnancy is complicated because nutrient levels in tissues and fluids available for evaluation and interpretation are normally altered by hormone-induced changes in metabolism, shifts in plasma volume and changes in renal function and patterns of urinary excretion. Nutrient concentrations in blood and plasma are often decreased because of expanding plasma volume, although total circulating quantities can be greatly increased. Individual profiles vary widely, but in general, water-soluble nutrients and metabolites are present in lower concentrations in pregnant than in non-pregnant women whereas fat-soluble nutrients and metabolites are present in similar or higher concentrations.

Calorie. The pregnant mother's body is subject to greater demands to ensure fetal development as well as the growth, health and functioning of the uterus, placenta and amniotic fluid. A daily increase of 150 calories in food consumption is recommended at the start of pregnancy, which will eventually reach an extra 250 calories a day by the end of pregnancy. This entails a "double-shot" in the form of a daily glass of milk during the first trimester and an additional piece of fruit or slice of bread during the final six months. While weight gain is normal, the mother-to-be should not let herself starting "eating for two" (or more). The average weight gained is between 9 and 12 kg (20 to 26 lbs), although there is a natural variation between individuals. With overweight women, it may be less, while thinner women may gain more. ICMR recommendations of calorie requirement of pregnant women are as follows:

- Sedentary worker 1875+300 =2175
- Moderate worker 2225+300 =2525
- Heavy worker 2925+300 =3225

Caloric requirement of pregnant women is mostly increased in the latter half of pregnancy. The increase in calories for trimester wise is as follows:

- 1st trimester (1-3 months) 10 calorie/day
- 2nd trimester (4-6 months) 90 calorie/day
- 3rd trimester (7-9 months) 200 calorie/day

Any decrease in the activity of the mother decreases the calories requirement. The fat that accumulates throughout pregnancy (especially for the first 30 weeks) acts as an energy reserves. When the supply of

calories is inadequate the fat may be used up to provide the high energy needs of the rapidly growing foetus and to spare the proteins for tissue growth.

Protein. An additional intake of 10 g (1/3 ounce) of protein a day during the entire pregnancy is recommended to build up, maintain, and regenerate body tissue in both the fetus and mother. This daily portion of 70 g (2½ oz) of protein is guaranteed with our current nutritional recommendations. Glucose, the basic stuff of carbohydrates, is the main source of energy drawn on by the fetus. A daily intake of carbohydrates in the form of bread, pasta, or fruit is needed for a problem-free pregnancy. Fats with essential fatty acids are critical for the development and functioning of the baby's nervous system. The increased demand for minerals and vitamins during pregnancy can be satisfied by an adequate, varied, and balanced diet. Attention should be paid to folic acid, calcium, and iron in particular, since these are often deficient.

Calcium. A substantial transfer of calcium occurs between the mother and the fetus throughout pregnancy, allowing the baby's bone and teeth formation. In the first six months, the mother stores up calcium in her own bones. When its skeletal growth reaches its peak in the last three months, the fetus draws on the mother's store. This is when the consumption of high calcium-containing foods such as milk and milk products must be increased, since a calcium deficiency will damage the mother's teeth and make her bones brittle. The pregnant women retains about 30 g of calcium most of which is deposited in the foetus in the third trimester. Between 50 and 350 mg of ionized calcium /day is transferred to the foetus. This is an active process that occurs against a concentration gradient. The amount of calcium transferred to the fetus is only a small fraction (2.5%) of total maternal calcium stored primarily as bone. Calcium balance during pregnancy is also affected by increased urinary excretion, probably due to the higher glomerular filtration rate. The RDA during pregnancy is 1200 mg. certain at-risk groups may benefit from extra supplemental calcium, specifically adolescents and women who are lactose intolerant. Leg cramps in pregnant women have been attributed to alterations in calcium metabolism, but the effectiveness of treatment by supplementation is doubtful.

Iron. The demand for iron, essential for blood formation, is also increased during pregnancy because the mother's blood volume increases, and the fetal red blood cells have to be developed. Iron is available in meat, fish, egg yolk, whole-grain products, and vegetables. Iron of plant origin is not as well assimilated as iron of animal origin. However, if you ingest vitamin C from raw food during the same meal, iron is more easily absorbed. Iron deficiency is the most common cause of anemia during pregnancy. There are several reasons for increased iron requirements during pregnancy. Approximately 300 mg of iron is transferred to the foetus and placenta. Five hundred milligrams are incorporated into the expanding maternal hemoglobin mass. Few women have adequate iron stores to meet the increased need imposed by pregnancy. The RDA of 15 mg of dietary iron per day for non-pregnant women is doubled to 30mg during pregnancy. To prevent iron deficiency anemia, low-dose supplementation is recommended in the second and third trimester. Thirty milligrams of elemental iron per day, alone or as part of a multivitamin mineral supplement, is recommended. Iron supplementation should not be taken with milk, tea, or coffee.

Iodine. Normal requirements are insufficient during pregnancy especially if the mother belongs to the adolescent group. If increased demands are not met, it may even result in onset of goiter. If mother has goiter, then the infant’s chances of getting goiter increases by 10 times. Also the incidence of cretinism increases. Iodine deficiency increases the risk of still birth and miscarriage. Iodized salt can be used as preventive measure.

Vit A. Vitamin A requirement during pregnancy has been calculated on the basis of vitA content of liver of the new born. Additional intake of vitA required for this purpose is about 25 mg mcg/day throughout pregnancy. Since, this constitutes a very small number additional dietary allowance during pregnancy is suggested by ICMR (1990). During pregnancy, vitamin A is particularly important for ensuring optimal eye development in the embryo (a fertilized egg in the very early stages of pregnancy, before it takes on

human characteristics).It also plays an important role in regulating the development of the spinal cord, vertebrae, limbs, heart and ears of the embryo.

Thiamin (vit B1). As there is inadequate information on Vit B1 requirements during pregnancy, ICMR has recommended that RDA for thiamine may be estimated on the same basis as for normal adult women i.e. 0.5 mg/1000kcal/d. As the total energy needs increases during pregnancy, the total amount of thiamine increases correspondingly which would be sufficient to meet increased thiamine needs. For pregnant women, the requirement is increased by 0.2 mg/day. In some cases, thiamine helps to relieve the nausea in pregnancy.

Riboflavin (Vit B2). Requirements are increased due to increase in maternal body size and growth of foetus and accessory tissues. Riboflavin is also calculated on the basis of energy needs. In pregnant women the RDA is increased by 0.2 mg/day.

Pyridoxine (Vit B6). During pregnancy, pyridoxine needs are increased. During "toxemia" of pregnancy (high BP, oedema, proteinuria) the Vit B6 levels are lower. Though studies indicate that more than 4mg/ day may be required to maintain the Vit. Status, the ICMR experts committee had suggested a level of 2.5 mg of VitB6/day based on the recommended given by the US National Research Council.

Cynocobalin (Vit B12). Information requiring additional needs of Vit B12 during pregnancy is limited. However on the basis of various studies, it has been estimated that the fetal demands may be nearly 0.3 mcg of the VitB12. Thus ICMR has suggested an additional intake of 0.5 mcg making a total daily intake of 1.5mcg VitB12.

Folic acid. Folate is a necessary co-enzyme for normal metabolism, tissue turnover, and growth. During periods of rapid growth, folate requirements are larger because of increased cell division and metabolism. During pregnancy, folate is additionally important in organogenesis. Inadequate dietary intake in the first few weeks of pregnancy is associated with an increased risk of neural tube defect. Increases in dietary folate requirements during pregnancy are related to maternal erythropoiesis, uterine and mammary tissue growth, and placental and fetal growth. Increased demand resulting in low plasma folate levels can lead to megaloblastic erythropoiesis and rarely, megaloblasticanemia. ICMR has recommended an additional intake of 300 mcg apart from the normal requirement of 100 mg making a total of400 mcg/day.Folic acid is contained in vegetables, wheat germ, tropical fruits, and in eggs. However, routine nutrition does not always supply enough folic acid (vitamin B9) to meet the requirements of a pregnant woman. Additional folic acid intake is necessary in the months before pregnancy and during the first trimester.

Vit C. Vitamin C in its predominant form as ascorbic acid functions as a chemical reducing agent and is essential to a variety of the body's metabolic processes. Vitamin C deficiency can result in impaired collagen synthesis, which ultimately leads to scurvy. During pregnancy, plasma levels of vitamin C normally fall 10% to 15%. This decline is attributed to plasma volume expansion rather than increased demands of maternal or fetal tissue. Vitamin C levels in the foetus at term are generally 50% higher than in the mother. It is estimated that an increase of 10 mg / day of vitamin C is required to meet the increase in maternal and fetal needs. As with most of the water - soluble vitamins, the RDA of 70 mg /day of vitamin C can be readily met by a diet that includes fruits and vegetables. A supplement of 50 mg /day for women at risk of deficiency is recommended if increased consumption of fruits and vegetables is unlikely.

Vit K. VitK is essential for synthesis of prothrombin that is necessary for normal coagulation of blood that is highly essential for preventing neonatal hemorrhage.

Vit D. ICMR has not recommended Vit D while the requirement of Vit E is related to essential fatty acid intake.

Niacin. There is scanty information on niacin requirements during pregnancy. ICMR (1990) have suggested that RDA for niacin calculated on the basis of energy allowance. As in pregnant women the RDA is necessary by 2 mcg, corresponding to the increase in calories.

Recommended Dietary allowances of normal Women (Categories by work, Body wt.50 kg)

Nutrients	Sedentary work	Moderate work	Heavy work	Pregnant
Calorie(Kcal/d)	1875	2225	2925	+300
Protein(gm/d)	50	50	50	+15
Fat(gm/d)	20	20	20	30
Calcium(mg/d)	400	400	400	1000
Iron(mg/d)	30	30	30	38
Retinal (g/d) or	600	600	600	600
Carotene (g/d)	2400	2400	2400	2400
Thiamine(mg/d)	0.9	1.1	1.2	+0.2
Riboflavin(mg/d)	1.1	1.3	1.5	+0.2
Niacin(mg/d)	13	15	20	+2
Folic acid(mg/d)	100	100	100	400
Vitamin 'C'(mg/d)	40	40	40	40
Vitamin 'B'12(g/d)	1	1	1	1
Vitamin 'D'(g/d)	200	200	200	200

Expert committee of the ICMR (India), April, 1988

Results and Discussion

The study showed that, foods like cereals, root vegetables and milk/milk products were main food items included in daily diet. Almost 100 percent respondents were found taking cereals, root vegetables, sugar/ jaggery and fat/edible oil. Consumption of Legumes/pulses (94%), milk/milk products (92%) was high where as consumption of green vegetables (76%) were found moderate and fruits (60%) and meat/poultry (40%) were found low.

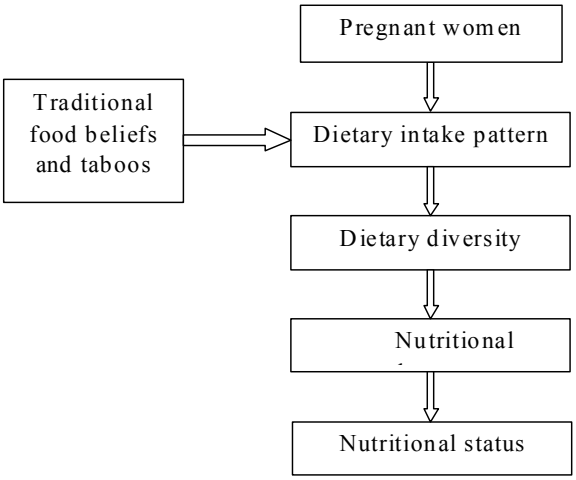
When compared Observed nutrients (Mean±SD) with the Standard Recommended Dietary Allowance of pregnant women, only iron and niacin was found inadequacy while other macronutrients (calorie, protein and fat) and micronutrients (calcium, carotene, thiamine, riboflavin) were found adequate. The reason for getting nutrients adequacy of the respondents might be as the study carried out on june-july month, when different seasonal fruits and vegetables were available and also might be due to consuming more milk/ milk product, fruits, vegetables, cereals and pulses by the respondents.

Comparison between Standard RDA and Observed Nutrients

Nutrients	Standard RDA	Observed nutrients(Mean ± SD)	Result
Calorie	2525kcal	2246.63kcal ± 292.67	Adequate
Protein	65gm	58.74gm ± 10.69	Adequate
Fat	30gm	66.33gm ± 20.83	Adequate
Calcium	1000mg	848.91gm ± 320.42	Adequate
Iron	38mg	21.39gm ± 9.35	Inadequate
Carotene	2400ug	5900.56ug ± 4755.68	Adequate
Thiamine	1.3mg	2.05mg ± 0.95	Adequate
Riboflavin	1.7mg	1.57mg ± 0.97	Adequate
Niacin	16mg	9.63mg ± 2.36	Inadequate

Dietary intake will help to estimate the dietary diversity which evaluates the adequacy of nutrients. Higher the dietary diversity, higher will be involvement of food groups in the diet i.e. adequacy of nutrients. That indicates the good nutritional status. Following fig shows the relationship between dietary intake pattern and nutritional adequacy of pregnant women which was taken into consideration in this study.

Relationship between Dietary Intake Pattern and Nutritional Adequacy of Pregnant Women



Food Group Diversity of the Respondents

Food group	Frequency	Percent	DDS (terciles)
0-3	0	0	Low dietary diversity
4-6	3	6	Median dietary diversity
>6	47	94	High dietary diversity
Total	50	100	

Majority of respondents (94%) were found having DDS > 6 indicating high dietary diversity where as 6 percent of the respondents were found having median dietary diversity i.e. DDS between 4-6 food groups. Low dietary diversity was almost null which indicates that the diet of the respondents were nutritionally adequate.

Various traditional food beliefs and taboos hampered the food consumption of the pregnant women which influence both women and child health. Eighty percent of the respondents believed that eating much food like nuts, fruits, meat/poultry, milk/milk products, pulses, liquid food and juices makes well development of foetus.

Timur (24%), Fermented bamboo shoots (17%), Hot food like Gahat, Garammasala, Black peeper , Coffee, Nettle sting and Jaggery (15%), Honey (14%), Jack fruit and white pumpkin (12%), Spices-sour and hot foods (9%) and Mango and Papaya (3%) were food items restricted by 62 percent respondents. They restricted such foods due to fear of abortion and to make easy to process of delivery.

Conclusions and Implications

Life cannot be sustained without adequate nourishments. Adequate nutrition during pregnancy is very important for long term health of women as well as for growth and development of a child. A woman well nourished during pregnancy with reserves of several nutrients helps to fulfill the needs of the growing foetus without affecting her health. According to Nutrition point of view, consumption of food is not satisfactory. Most of

the respondents had meals only 3 times a day and also did not use meat products and fruits in their daily food consumption which did not fulfill the nutrition requirements of their body. So, the emphasis should be given to pregnant women for consuming of Iron and niacin containing foods for fulfilling these nutrients. Cooking foods in iron pots should be encouraged to enhance the iron content in foods. Besides, they should be encouraged for consumption of traditional food like *gundruk, mashyaura,* and nettle sting *sisno*. And iron supplementation should be encouraged during pregnancy to control the deficiency diseases.

Also, the study concludes that still there are many food fads and food beliefs in practice without scientific reasons. So, traditional food fads and believes need to be modified through different means like formal and informal education, training, workshop, awareness campaign, so that they could change their attitude and practice. Hospital is one of the best places for counseling service. The hospital should provide awareness programme and nutritional knowledge regarding consumption of additional foods and importance of adequate nutrients during pregnancy for all pregnant women who come for antenatal checkup. Also nutrition training and programs should be focused on good dietary habit and importance of nutritious foods during pregnancy.

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Problem of Learning English

Pimala Neupane

Abstract

In this study, the researcher has examined the students' major problems in learning English at Bhaktapur Multiple Campus. A valid questionnaire was designed and administered to a convenient sample of the BBA first semester, BBS second year and B.Sc. first year students. The result of five domains of the questionnaire (academic, instructional, personal, linguistic and socio-cultural) shows that the academic and instructional factors have the highest means respectively, while the personal factors have the lowest mean. The paper is concluded with a number of suggestions to reduce the problems or difficulties faced by the students in course of learning English.

Keywords: problems/difficulties, academic, instructional, personal, linguistic, socio-cultural

This research article makes an attempt to explore the problem of learning English among the students of Bhaktapur Multiple Campus. It is aimed at BBA first semester, BBS second year and B.Sc. first year students by preparing questionnaire as the sample to highlight their problem in learning English that they are facing even in the present time. English as an international language, students are required to have knowledge of English language. Even though English language is necessary for the student in their day to day life, course contents are designed to meet the target of students' academic proficiency as well as quality product, they are still facing the similar kind of problem of the learning English. Their major problems of learning English are found in relation to their familiarity with native language, lack of teamwork and inability to use modern technology properly. In the similar manner, they are required to have language proficiency, which makes them, to adjust each and every situation easily and help to achieve their goal of the concerned field. If they lack language proficiency, it would be very difficult to adjust them in the local and international arena. It is the major issue related with the students of Bhaktapur Multiple Campus regarding to their problems of learning English. That's why, the researcher claims that various problems can be found out after analyzing the understanding level and the sensitivity of the students while learning English. Native tone, lack of adequate practice in English, concentrate only to pass the exam, grammatical problems are some of the major problems of the students.

There are four skills of learning English such as reading, writing, speaking and listening. Among them, students are facing problem in each part differently. Most of the students are not equally focused on four skills of learning English. Some of the students love only to read and listen, however rest of others love to speak, some of them choose the part of speaking, and some for writing. Those students who read the text are unable to understand the text with their first reading. Only by listening once, they cannot create perfection in their learning. Listening and reading are known as receptive skills while speaking and writing are considered as a productive skill. While speaking and writing, they are seemed feared of making grammatical mistake, vocabulary problem and pronunciation. These skills are better learned and mastered through actual practice. At this context, A Rama Krishna Rao indicates," [Y]ou can speak spontaneously, developing your confidence in being an effective user of the language. Also, it validates the level of your spoken skill with an international certification. You get practice! You mark progress! And you get

motivation!" (Preface) It directly focuses on the students' expectation to speak English fluently without getting practice. It is the major problem of the students to hope for good result without proper investment. In order to become fluent speaker in English, learners must develop the habit of using the language frequently.

There are several factors which affect students' performance or fluency in speaking English. At this point Meenakshi Raman and Sangeeta Sharma say, "[s]ender and the receiver are the two most important components of communication –the sender writes and the receiver reads. Similarly, when the sender speaks, the receiver listens. Thus, speaking and listening activities not present ideas properly in their speech or writings even though they are able to generate ideas. It is also their obstruction of learning English which makes students to hesitate to speak in English because of being shy and nervous. They feel fearful to speak English in front of other people as far lacking confidence about their competence in English.

It is important to help the learners overcome their anxiety, nervousness and fear with encouraging words. Good atmosphere and suitable environment can also help students to speak actively, fluently and correctly. Further V.N. Arora and Laxmi Chandra state, "[t]he aim is to extend the awareness of these students and provide them with some information and significant opinions on subjects…" (ix).Those students are not intended to be in the similar kinds of problem for a long time rather expected to become the successful users of English language. For this, they should be motivated by relating some of the story, event and context with their problems in order to develop their confidence level. Steven Lyann presents his view at the similar context:

> When the ideas are flowing, when you are almost watching yourself putting down words as quickly as you can, even surprising yourself with your insight and creativity, then writing is about as much fun as anything else on the planet. If you have not experienced this kind of writhing groove, it's as if you never eaten chocolate. You have a treat in store. If only there were some reliable way to get those ideas to flow…. (36)

The above lines target at students competence and performance level equally. It gives emphasis on their improving way of learning English by correcting their mistakes and utilizing their own capacity properly. In this way, learners can present his/her ideas clearly and effectively if he/she perceives the idea well and he/she is interested to correct his/her fault. One can improve his/her writing by including his/her internal feelings related to the topic. After including own internal feelings in the writing, the writer enjoys a lot with his/her writing. Similarly, students can develop their writing skills by inserting their internal feelings, whatever is in their mind, in their writing related to the topic.

If learners of English language are unable to present their ideas whatever have already perceived, they cannot learn English or they cannot provide information or they cannot communicate properly. At this situation, Meenakshi Raman and Sangeeta Sharma call barriers in communication. Further they add, "[c]ommunication fails because often the message sent is not always the message received. Various interruptions or barriers prevent the proper passage of information from sender to receiver" (43). The communication or the ideas sharing of the BMC students by the medium of English language is seen obstructed because of their native tone, fear of grammatical mistake, inability of time management, lack of self-practice, shy nature and lack of team work. Norman Coe, Robin Rycroft and Pauline Ernest state, "…students learn a lot by working together in groups to solve a problem or make decision. We feel that learners should share their knowledge, compare their opinions, and discuss their ideas in small groups before going on to classwork or individual work" (4). It grips the problems of English learners who are not familiar with team work and emphasizes those students to involve in the teamwork for learning English easily and effectively. It helps them to increase their skills to communicate and enhance their confidence level to do something. They can improve themselves within the limited time if they involve in team work.

It is not only the weaknesses of BMC students with their problems while learning English, but there are different other factors associated with it. Teachers of the concerned subject cannot be separated from the subject-related problem to reduce the problems of the students. As the problems cannot be the problem forever, English teacher as the motivator can play the role for solving the problems of the English learners. Though teachers also have their own problems, their problem should not be related with students' problem of learning English. In Moti Nissani and Shreedhar Lohani's words, "[a]ctions count more than words. If the teacher sets a scholarly model (genuinely enjoys the material, is enthusiastic and curious about it), students are more likely to enjoy their studies" (3). These lines mean to say that teachers can contribute for the betterment of the students. He/she can modify the mentality of those students, who are hesitated even to speak among their friends and to write something whatever they know/understand, for their further improvement and to motivate them do something good. It is not important for the students to be limited only with flowery words, but they need to focus on functions or their active involvement to learn English effectively.

The students' problem of learning English is not an unsolvable problem. They can solve their problem easily. For their improvement, they need to work hard. Shreedhar Lohani, Krishna Chandra Sharma, Arun Gupto and Anand Sharma state in this point, "[t]here are no absolute rules for reading and writing. But observing how serious writers work and how they apply writing techniques in their writing is a way to begin our development as writers" (Preface). It indicates that the students can improve their writing even after reading and analyzing another writers' writings. It emphasizes on students' skills to observe the text of other writers seriously and the techniques they have used in their writings. Similarly, Moti Nissani and Shreedhar Lohani highlight, "[a]ctions count more than words…it is not important for our students to be sound exactly like native speakers of English, it is important that they speak well enough to be understood" (xi). It makes clear that the students can be the successful speakers and writers of English language by perceiving ideas even through their listening and reading, and delivering their ideas through their speech and writing. It is not important for the students to be able to sound accurately as native speakers of English, it is important for them to attain notions to be understood, and be able to relate their ideas according to the context or the topic.

The students always repeat the similar kind of mistakes until and unless they are corrected. Even though the students are equally emphasized on listening, reading, speaking and writing, they are unable to improve themselves without getting the proper point of their mistakes. In this context, Rachel Appleby, Heidi Grant, and Tracy Byrne express:

> Students need feedback on the language they produce, but the amount of correction, and the techniques used, depend on the stage of the lesson and the learners' needs. It is important that your students know when you will correct them, and you may want to spend time at the beginning of the course agreeing with them when and how they can expect correction and feedback. Always give the student who made a mistake the opportunity to self-correction, then invite correction from other students. If no one can correct the mistake, give the correction, check the students understand it, and get them to repeat the correct version. (6)

The above lines declare about the approach to improve the condition of students while learning English by providing them feedback and correction. In this process, it is necessary to identify the stage of the lesson, the learners' needs, and their expectations. Then English teacher should provide an opportunity to find out their mistakes and correct their mistakes by themselves first of all. If they are unable to do self-correction, other students in the classroom should be given a chance for correction. If the students are unable for the correction, the teacher should correct the mistakes of the students and should guide them to follow the corrected form. After getting the feedback and proper correction, the students can feel better and learn English easily.

Students of BMC can obtain knowledge not only for their self-improvement, but can contribute for other also. Only after getting knowledge about anything, perspective to look at something and to do something can be changed. At this point Lois Tyson says:

> Knowledge is what constitutes our relationship to ourselves and to our world, for it is the lens through which we view ourselves and our world. Change the lens and you change both the view and the viewer. This principle is what makes knowledge at once so frightening and so liberating, so painful and so utterly, utterly joyful. (10)

The above inserted lines clearly mention about the importance of knowledge to improve the condition of self as well as others. Those students, who are hesitated to produce single word or to write a sentence with the fear of committing grammatical mistake and other mistake, can be liberated with their hard labour after getting instruction, guide, and feedback and correction. When they are able to gain knowledge about their concerned area or topic, and get chance for further improvement, they enjoy the moment completely with full of knowledge.

Having all those problems with BMC students, they aim to change themselves to be able to communicate in English Language. The communication does not mean only one part, but they need to give priority to all parts of learning English. Sometimes a person can share his/her feelings through writing, sometimes through speaking and sometimes by using signal. Meenakshi Raman and Sangeeta Sharma declare this issue:

> …communication means to convey thoughts, feelings, etc. to the desired audience. There is no fixed way in which this can be achieved. One can put across one's thoughts by talking, speaking, listening, as well as by writing, and even through appropriate body language. Similarly, one can understand a message through listening, reading, or merely observing. (13)

Raman and Sharma clarify the issue of communication through above mentioned lines. It emphasizes on communication which means sharing of ideas, feelings or intentions. A speaker cannot communicate his/her ideas to the listener until the listener perceives or understands the intended message of the speaker. Likewise, a writer as the sender of the message or information cannot be a successful communicator until the reader understands his/her ideas. In the similar manner, BMC students can solve their problem of learning English by equally emphasizing on all parts for effective communication. They can choose the best means of communication as per the situation. Sometimes writing can be effective, sometimes reading and speaking can be appropriate and other time body language also can be required. The sharing of information should be clear. In other words, the intended message of the sender should clearly be understood by the receiver to make the communication successful.

The researcher concludes the idea about the BMC students' problem of learning English on the basis of the response of the questionnaire, class observation and the analysis of each student's level of understanding. The respondents are contacted in their respective classrooms and information about the purpose of study had been provided to them. After obtaining their consent, the research questionnaire was given to them with request to complete it by inserting appropriate response regarding to their problem in learning English. It is found out that it is not the unsolvable problem. To solve these problems respectively, the students should practice more on their difficult part; teachers should assist them in proper way, and the management system of the college should be supportive to the students. Along with this, students should equally emphasize on all four skills of learning English. If they lack only one part, their competence and performance level cannot be improved. It is because all four skills of learning English are interconnected with each other.

Based on the discussion and conclusion, the researcher would like to recommend different points. They are listed with enumeration. Firstly, we need to give more attention to language teaching at college. This will produce students with good command of English. Training programs for teachers, workshops, increasing the number of periods for English per week will help in this regard. Secondly, it is necessary to give more attention to advising students on different issues related to the difficulties they faced in English. Instructors should give more time to discuss students' problems either in their offices or inside the classroom. Thirdly, encourage student-student interaction in order to provide students more chances to communicate. Classes need to be more student-centered than teacher-centered in order to empower students with the necessary activities. Fourthly, encourage instructors to vary their methods and to have much better impact on students. Fifth, design textbooks that give more attention to the Nepalese culture and identity. Such text books will have a better impact on students, as they interact with their culture better. Culture is something very important that when students are estranged from their culture, they will be at a loss and under such circumstances learning is so tough. Sixth, motivate and encourage students to work harder. Motivation as an influential factor in second language learning plays a vital role in language achievement. When students are not motivated in the class, they disturb the classroom atmosphere and this may have negative impact on the learning of the motivated students. Finally, encourage more research studies on the different factors that affect students' level in English and help in overcoming some of the problems encountered in language teaching.

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Appendix: I Research questionnaire and its response by the students

Programme	Total no.	Male	Female	Common problem	Details
BBA	26	9	17	Grammatical problem, pronunciation	Most difficult aspect of learning English, further way of improvement, their expectation from the English teacher and BMC
B.SC.	47	21	26	Speaking and writing	
BBS	27	12	15	Language, speaking and writing	
	100	42	58	Grammar	

Source: Field Work, 2015.

Appendix II: Research questionnaire and its response by the students

Programme	Expectation	Positive response
BBA	To conduct extra activities by the teachers in order to improve their English Extra classes for grammatical part	Most of them have presented their full satisfaction with BMC
B.SC.	PowerPoint presentation Group discussion Extra activities in the classroom to improve their English	Satisfied with classroom teaching and they think themselves are responsible for their problem of learning English
BBS	Mentioning the issue in their native language by English teacher student friendly classroom and PowerPoint presentation	They are hopeful to improve their English within very short span of time and most of them have realized themselves responsible for their problem of learning English
Total	Extra activities in the classroom	Hopeful to improve their English within their study period at BMC

Source: Field Work, 2015.

फ्रायडीय मनोविश्लेषणवाद र प्रेमा शाहका कथाहरू

नयना प्रधान

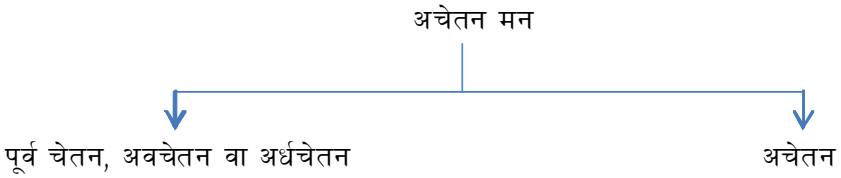
विश्व साहित्यमा फ्रायडीय मनोविश्लेषणवादको सिद्धान्तले महत्त्वपूर्ण भूमिका खेलेको छ । हाल आएर मनोविज्ञान विश्वचिन्तनको एक महत्वपूर्ण अंग बनेको छ । आज साहित्य र मनोविज्ञानको बीचमा अति नै निकट सम्बन्ध रहेको पाइन्छ । मनोविज्ञानले मान्छेका बाह्य स्वभाव र तिनीहरूलाई उत्प्रेरित गर्ने आन्तरिक मनको अध्ययन र विश्लेषण गर्दछ । विश्व साहित्यमा फ्रायड, एड्लर र युङ्गको मनोविज्ञानको प्रभाव देखिएको छ ।

फ्रायडले प्रतिपादन गरेको मनोविश्लेषण सिद्धान्तले बौद्धिक जगतमा हलचल मच्चाइदिएको छ (शिवाकोटी, २०६२: १८८) फ्रायड साहित्यकार नभएर एक चिकित्सक थिए । उनले मानसिक रोगको सन्दर्भमा नयाँ दृष्टिकोण प्रदान गरेका छन् । फ्रायडको भनाइमा मान्छेमा लाग्ने मानसिक रोग शरीरसँग मात्र नभएर मान्छेको अन्तर्मनसँग सम्बन्धित हुन्छ । फ्रायडले मान्छेका मनका विभिन्न तहहरूलाई उद्घाटन गरेका छन् । फ्रायडले के निष्कर्ष निकालेका छन् भने मान्छेलाई बाहिरबाट हेर्दा जस्तो देखिन्छ, त्यो उसको वास्तविक रूप होइन, मान्छेका मनभित्र विभिन्न जटिलताहरू हुन्छन् । मानिसका मनभित्रका जटिलताहरूलाई विश्लेषण गर्न सक्यो भने मात्र मानसिक रोगीले आफ्नो मानसिक समस्याबाट मुक्ति पाउन सक्दछ । फ्रायडले मान्छेको मनलाई हिउँको ढिकासँग तुलना गरेका छन् (पूर्ववत् : १९०) फ्रायडले मानवमनको रूपलाई हिउँसँग तुलना गर्दा, हिउँको थोरै भागमात्र पानी बाहिर रहन्छ त्यो अंश भनेको चेतन मन हो । बाँकी रहेको अधिकांश भाग पानीभित्र रहन्छ, त्यो अचेतन मन हो । मनभित्र पनि अहम् र उच्च अहम्को बीचमा सम्बन्ध रहेको हुनाले चेतन तथा अचेतन मनसँग यिनीहरूको सम्बन्ध रहन्छ । यसरी मनभित्रका उपाहम, अहम्, उच्चअहम् तथा चेतन, अवचेतन वा अचेतन प्रक्रियामा सँधै संघर्ष चलिरहने हुनाले मान्छेको व्यक्तित्वमा प्रत्यक्ष रूपबाट प्रभाव पार्दछ । (पूर्ववत्: १९१)

फ्रायडले मनको स्थायी पक्षलाई दुई भागमा बाँडेका छन्

१) चेतन मन　　२) अचेतन मन

अचेतन मनलाई पनि दुई भागमा विभाजन गरिएको छ । (पूर्ववत्: १९४)



फ्रायडले मानवमनलाई पानीमा डुबेको हिउँको ढिकासँग तुलना गरेका छन् । हिउँको ढिकाको दस भागमा नौ भाग पानीभित्र डुबेको हुन्छ र एक भाग मात्रै पानी बाहिर रहन्छ । पानी बाहिर देखिएको सानो अंश मात्र चेतन मन भएकाले नौ भाग मन अचेतन मन हो । चेतनमन बाहिरी जीवनसँग सम्बन्धित रहन्छ, जुन एक भाग मात्र रहन्छ । नौ भाग मन अचेतन मन हो जसले मान्छेलाई भित्री रूपबाट मान्छे आफ्ना दमित चाहनाहरूलाई व्यक्त गर्ने माध्यमको खोजी गरिरहेको हुन्छ । यो अचेतन मन चेतन मनभन्दा अत्याधिक शक्तिशाली र सक्रिय रहन्छ ।

नेपाली मनोविज्ञानका कथाहरूमा यौन मनोविज्ञानमा आधारित रहेर कथाहरूको शुरूवात आधुनिक कालसँगै वि.सं. १९९२ सालदेखि विश्वेश्वरप्रसाद कोइरालाको कथा 'चन्द्रवदन' बाट शुरू भएरकर्णेलको घोडा, हुँदै उनको 'पवित्रा', 'मधेशतिर' कथाहरू पनि यौन मनोविश्लेषणमा आधारित रहेका छन् । यौन मनोविज्ञान र मनोविश्लेषणमा आधारित रहेर गोविन्द गोठाले, विजय मल्लका कथाहरूले नेपाली कथा परम्परामा आफना कथाहरूलाई स्थापित गरेका छन् । यस्तै यौन मनोविज्ञानमा आधारित रहेर एक महिला कथाकारले आफ्नो पहिचान बनाएकी छन्, उनी हुन् प्रेमा शाह । यौनवादी पुरूष साहित्यकारहरूले नारीमा रहेका यौनात्मक संवेदनाहरूको अंकन गरेर लेखेका प्रशस्त कथाहरू छन् तर स्वयम नारीमनका वासनात्मक केस्रा, केस्रालाई केलाई नारी अस्तित्वको, आकांक्षा बाहेक पुरूष प्रेमी र पतिहरूले पत्नी वा प्रेमिकाहरूलाई गरेको प्रेम नभएर बलात्कार भएको पीडालाई व्यक्त गर्ने सर्वोत्कृष्ट कथाकार प्रेमा शाह नै हुन ।

आधुनिक नेपाली कथा साहित्यमा अति प्रसिद्ध यौनवृतिमूलक कथाहरू हुन्, कर्णेलको घोडा, के गरेकी शोभा ? 'मैले सरिताको हत्या गरे' 'भिनाज्यूको स्वेटर' आदि । यी कथाहरूसँग प्रेमा शाहका 'लोग्ने' 'एउटा जीवन्त क्षण जो मरी मरी बाँच्छ', 'पहेँलो गुलाफ' एउटै संभोग, 'भोक र अपराध' जस्ता उत्कृष्ट यौनपरक कथाहरू पनि प्रकाशित छन् । प्रेमा शाहले यौन र मनोविज्ञानलाई नवीन रूपबाट नेपाली कथामा प्रयोग गरेकी छिन् ।

'पहेँलो गुलाफ' कथा डायरी शैलीबाट लेखिएको छ । सर्वप्रथम असार ८ गतेको डायरीमा एउटी युवती जसलाई टि.वी भइसकेको छ, उनले आफ्नो जीवनमा टि.वीका किटाणुहरू सलबलाइरहेको अनुभूति गरेकी छिन् । कथाको सुरूवात यसरी गरिएको छ –

असार ८ "दुईमहिनादेखि मैले केही लेख्न सकेकी छैन । डायरीका यी रित्ता पृष्ठहरू जति पल्टाउँछु उति म भित्रको खाली झन झन बढ्दै गएजस्तो लाग्छ । कस्तो खाली हो, म आफैं पनि जान्दिन । म ज्यादै दुव्लाइसकैं, थुकसित कहिलेकाहीं रगत मिसिएर आउँछ, राती आँखै तिरमिराउने कालो रगत, मलाई टि.वी. भएको रहेछ ।"

युवतीलाई टि.वी. भएको आठ महिना वितिसकेको रोग थाहा पाएपछि उनी टि.वीको उपचार गर्ने ठाउँ स्यानेटोरियममा रहेकी छिन् । छातीको एक्स रे गर्दा रोगीको फोक्सो कुहिएर फतफती झर्न मात्र वाँकी रहेकाले युवती अब चाँडै मर्ननिश्चितितामा रहेकी छिन् । टि.वी.को रोगले ग्रस्त स्वास्नी आफू मृत्युको नजिकै पुगेपनि लोग्नेले देखाएको माया र आफ्नो अगाडि बसेर घण्टौ कुरिरहेको घटनालाई लोग्नेले आफूलाई माया नगरेको बरू स्वास्नीको चाहनाले गर्दा नाटक गरेको अनुभूति उनले गरेकी छिन् । रोगी स्वास्नी आफूलाई डरलाग्दो सरूवा रोगले च्यापेको अनुभव गर्छिन् तर लोग्ने भने यी सम्पूर्ण कुराहरूलाई वास्ता नगरी स्वास्नीसित च्यापिएर खोक्दा, खोक्दै आएको रगतको सानो ढिको थुक र ऱ्याल थापिरहेका छन् । विरामी पत्नी विवाह गरेको समय, पतिसँग फूलहरूको वीचमा बसेर रमाइलो अनुभूति गरेको तर आफू आठ महिनादेखि बिरामी भएर त्यस ठाउँमा पुगेको अनि आफ्नो सम्पूर्ण फोक्सोभित्र कीराहरू नै कीराहरू सल्बलाएको अनुभूति गर्छिन् । फोक्सोका कीराहरू नै कीराहरू सल्बलाएको त्यो राम्रो रूमाल पनि आफू जस्तै रोगी भएको, पतिको माया बनावटी र ढौंग र स्वार्थ मात्रै रहेको अनुभूति गरेकी छिन् । पत्नीले पतिको मायालाई यसरी व्याख्या गरेकी छन् "मलाई थाहा छ, त्यो माया म भित्र व्याप्त छ, मेरो प्रत्येक नसामा त्यसले जरा गाडिसकेको छ, त्यसबाट मुक्त हुन म कहिल्यै सकुँला ?"

रोगी युवतीलाई गुलाफको पहेँलो फूलप्रति माया लागेको छ, फूलमा लागेका एक दुईवटा झुसिलकिरालाई सँधै टिपेर फ्याँकिदिएकी छन् । तर पनि पहेँला कोपिलाहरू भने बोटमा लागेका छन्, फक्रेपछि पहेँलो हुन्छ, पहेँलो हाम्रो एउटै सम्वेदना । फ्रायडको मनोवैज्ञानिक सिद्धान्त अनुसार "अचेतन त्यो मानसिक तह हो, जहाँ तुलनात्मक रूपमा अप्ठ्यारा वा धेरै बल गरेर चेतनामा ल्याउनु पर्ने वा त्यसरी पनि सम्झनामा ल्याउन प्रत्याह्वान गर्न नसकिने देखिएका इच्छाहरू रहन्छन् । फ्रायडले सबै मानव व्यवहारहरू यौनद्वारा परिचालित हुन्छन् भनेर यसलाई कामशक्ति मानेका छन् (पूर्ववत,पृ. १९५) ।

बिरामी पत्नीले एउटा कुरा बुझ्न सकेकी छैन, पतिले प्रेम वा मायाले गर्दा आफूलाई भेट्न आएको हो अथवा प्रेमका नाममा एउटा मर्न आँटेकी स्वास्नीलाई मार्न आएका हुन् । अन्तमा आफ्नो जीवनको अन्तिम परिणाम बारे रोगी पत्नी यसरी व्याख्या गर्दछे "च्वः मेरो पहेँलो गुलाफ, एउटा एउटा पातमा एउटा एउटा लाभ्रे । सबै फूल खाएर सकिन लागि सके, यी लाभ्रेहरू कति चाँडो चाँडो पातलाई सक्दा रहेछन् । उः आकाश हल्लिरहेछ, खस्न मात्रै बाँकी छ, गुलाफ । पहेँलो गुलाफ एक एक पत्र हराउँदैछ ।"

पहेँलो गुलाफ प्रेमा शाहको उत्कृष्ट कथा हो । 'पहेँलो गुलाफ'शीर्षक नै प्रतीकात्मक र व्यंग्यात्मक छ । प्रेमको सम्बन्धमा गुलाफको फूललाई बिम्ब र प्रतीकका रूपमा लिइएको छ । रातो गुलाफको फूल प्रेमको रूप हो भने पहेँलो गुलाफ रोगी पत्नीको प्रतीक बनेको छ ।

कथाकार प्रेमा शाहले पुरूष र स्त्रीको बीचको सम्बन्धलाई प्रेममा मात्रै सीमित नराखेर घृणा र पीडामा रूपान्तरण गरेकी छन् । पुरूषहरूले विवाह पश्चात आफ्नी पत्नीलाई गर्ने प्रेम मात्र नभएर वासनाको प्रतिशोधले गरेको प्रेम नै सुन्दरी युवती विवाह पश्चात थुप्रै रङ्गिन सपनाहरूलाई सजाएर एउटा सुन्दर घर परिवारको कल्पना गरे पनि पतिको वासनात्मक प्रेम र भोकको निरन्तरतामा टि.वी जस्तो असंख्य रोगहरू लागेर मर्न लागेकी एउटी युवतीको जीवनको कथा हो । कथालाई डायरीको शैलीमा लेखेर दिनदिनैको दिनचर्यालाई कथामा प्रस्तुत गरेकी छन् । मर्न लागेकी युवती आफू मरिरहेको अवस्थामा समेत लोग्नेले प्रेमका नाममा गरिएको शोषण, प्रेम र प्याजी रङ्गका गुलाफका फूलहरूभित्र मृत्यु सल्बलाइरहेको देख्छिन् ।

"प्रेमा शाहले पुरूषको यौन मनोविश्लेषणलाई "एउटा जीवन्त क्षण जो मरी मरी पनि बाँच्छ" कथामा प्रस्तुत गरेकी छन् । कथाकारले एउटा शहरको चोकभित्रको घर त्यहाँ बस्ने मानिसको जीवन चरित्रलाई मनोविश्लेषणात्मक रूपबाट प्रस्तुत गरेकी छिन् । शहरको एउटा गल्लीमा झिगँटीको छाना भएकोघरमा कलले लुगा सिउँदा सिउँदै एउटा मरन्च्याँसे पुरूष काम वासनाले यति उत्तेजित भएको छ कि गल्लीका चोकहरूमा तेल लगाइरहेका स्वास्नीमान्छेको शरीरबाट उसको कामवासना उत्तेजित भए पनि उसले आफ्नो पुरूष व्यक्तित्वलाई प्रस्तुत गर्न सक्दैन । यो एउटा पुरूषले भोग्नुपरेको विकृत मानसिकताको चित्रण हो । एउटा पुरूष पात्रले त्यस शहरको गल्लीमा बिहान उठेदेखि बेलुकी साँझसम्म टोलका स्वास्नी मान्छेहरू, भाउज्यू, र लुगा सिउन आएका युवतीहरूको सुन्दरता, उनीहरूको मिलेको जिउ, छाती र नुहाएको कपालबाट आफ्नो यौनको तिर्सनालाई मेटिरहने प्रयास गरे पनि यौनको भोकबाट विकृत भएको पात्रको मानसिकतालाई सुन्दर ढंगबाट प्रस्तुत गरिएको छ ।

यस्तै 'प्रतिक्रिया' कथामा साधारण लोग्ने स्वास्नी बीचको सम्बन्ध सामान्य रहेपनि मनेलाई आफ्नी स्वास्नी राम्री भएकी र बारम्बार अन्य पुरूषसँग हाँसेर बोल्ने शंकाले पराकाष्ट रूप लिएपछि आफ्नो पेटी फुकालेर निर्ममतापूर्वक पातलीलाई कुटेको घटना फ्रायडको अवचेतन मनमा आधारित रहेको छ । उनका अन्य कथाहरू 'चायाँ' जसमा प्रतीकात्मक रूपबाट लेखिएको मनोवैज्ञानिक कथा हो जसमा एउटी पत्नी पतिका लागि रातदिन सिङ्गारिएर बसे पनि उनको अनुहारमा देखिएको कालो 'चायाँ' बाट उनको पति पत्नीसँग टाढिदै गए पछि मनोविकृत पात्रको विकृत मानसिकतालाई प्रस्तुत गर्न सफल भएको छ ।

'सिउडीको झ्याङमा' एउटी युवती आफ्नो प्रेमीसँग भनिरहेकी छे कि प्रेममा विश्वास हुनुपर्छ । यदि प्रेममा विश्वास भएन भने माटोको भाँडो जस्तै फुट्छ । त्यहाँ जोडमा देखिने रेखा छोपिन सक्दैन । यदि प्रेमीहरू मिले पनि कोरिएका धर्साहरू मेट्न सकिदैन । प्रेमीसँग छुटिदा छुटिदै आफूलाई जसोतसो बाँच्नै पर्छ भनी सिउँडीको फूल झै आफूलाई काँडा काँडामा टाँगेर यस्तो जीवन प्रेम होइन वासनामा अडेको छ । जिन्दगीलाई विवस रूपबाट प्रेम, वासना र अचेतन मनमा अनेकौँ सपनाहरू सजाएर चेतन मनमा बाँच्ने ढौँग मात्रै गरिरहन्छन् ।

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गोर्खाको शाह राजघरानाको सङ्क्षिप्त इतिहास

शंकरकुमार उपाध्याय

नेपालको इतिहासमा गोर्खा राज्यले एउटा महत्त्वपूर्ण भूमिका खेलेको पाउँछौं । गोर्खाले नेपालको एकीकरणमा एउटा नेतृत्त्वदायी भूमिका खेलेकोले नै यो मुलुक सिङ्गो नेपालको नामले विश्वको मानचित्रमा देखिएको छ । पश्चिम नेपालको एक सानो, गरीब विपन्नता र जनसंख्याको दृष्टिबाट पनि थोरै यो गोर्खाले पछि गएर सम्पूर्ण नेपालमै आफ्नो प्रभाव जमाउन सफल भयो ।

काठमाडौंभन्दा ५२ माइल टाढा यो गोर्खा सहर मर्स्याङ्दी र बूढी गण्डकी नदीको तीरमा अवस्थित छ । गोर्खाको बारेमा खासगरी "गोरखनाथ" बाट नै गोर्खा भएको हो कि ? भन्ने भनाइहरू पनि छन् । शाह घरानाले गोर्खा लिनु अघि भनिन्छ त्यसक्षेत्रको एउटा डाँडोमा "नाथ" सम्प्रदायका योगीहरूले एउटा "नाथ" को मूर्ति बनाई शिलापत्र पनि थापना गरेका थिए । नाथको मूर्ति थापना गरेकै डाँडामा नयाँ बस्ती बसालिएको थियो । काली पश्चिमका मानिसहरूले पनि त्यतिबेला बसाईँको खोजी गर्दै त्यस क्षेत्रतिर बढिरहेका थिए ।

यही क्रममा इस्माका नारायणदास अर्ज्याल, अर्घाका सर्वेश्वर खनाल, कुमाउका गणेश पाडें र भगिरथ पन्थलाई द्रव्य शाहले गोर्खा लिनु अघि बसोबास गराएका थिए भनिन्छ । सोही स्थानमा पछि गंगाराम राना पनि आएर बसेका थिए । नाथको मूर्तिलाई uf]v gfys f] dl\t {elgof] kl5 ; f] j :t LnfO{j f ; f] j :t ls f] gfd ufy f{/xg uof] .[१]

आधुनिक नेपालको निर्माणमा खासगरी शाह राजाहरूमध्ये पृथ्वीनारायण शाहको अत्यन्तै ठूलो योगदान रहेको छ । नेपालको एकीकरणको नेतृत्त्व पृथ्वीनारायण शाहले नै गरेका थिए । त्यसैले उनलाई आधुनिक नेपालको निर्माता, जनक भनेर पनि भनिन्छ ।[२] यिनी पृथ्वीनारायण शाहका वंशजहरूको बारेमा विभिन्न भनाइहरू पनि रहेको पाउँछौं ।

गोर्खाका शाही ठकुरीहरू आफूलाई भारतको चित्तौडगढ र सिसौदिया वंशजसँग सम्बन्धित रहेको बताउँछन् । त्यो पनि आफूलाई भारतको प्रतापी राजा महाराणा प्रतापसँग सम्बन्धित रहेको बताउँछन् ।[३] वंशावली तथा राजस्थान भारतको इतिहासले समेत चित्तौडगढको पतन पश्चात् त्यहाँका केही राजपुतहरू नेपालको पहाडतर्फ लागेको देखाएको छ । यति हुँदा हुँदै पनि वंशावली तथा राजस्थानको इतिहासले गोरखा राजवंशको भिन्नाभिन्नै नाम रहेकोले यो राजवंशको क्रम निश्चित गर्न र ठोस ऐतिहासिक सामग्री प्रकाशमा ल्याउन सकेको छैन । तापनि भाषा वंशावलीलाई नै गोरखा राजघरानाको बारेमा आजसम्मको ऐतिहासिक स्रोतको रूपमा मानिएको छ । यसैलाई आधार मानी गोरखा राजवंशको तारतम्य मिलाउने कार्य गरिएको छ ।

भूपति राणाजी राव भन्ने राजाका उदयबम, फत्तेसिंह र मन्मथ गरी तीनभाइ छोराहरू थिए । फत्तेसिंह राणाजी रावका "सदल" नाम गरेकी एक अत्यन्त रूपवती छोरी थिइन् । सदललाई प्राप्त गर्नको निमित्त मुसलमान शासकहरूले चित्तौडगढमा आक्रमण गरे । यसै क्रममा मन्मथ आफ्नो देश छाडी उज्जैनमा आएर बसे ।[४] मन्मथका दुई भाइ छोराहरू थिए, ब्राम्हणिक र भूपाल । यी दुवै दाजुभाइ बीच धेरै झगडा तथा कलह हुने गर्दथ्यो । परिणामस्वरूप भूपाल उज्जैनबाट नेपालको पश्चिमी पहाडतर्फ लागे । गोरखा वंशावली अनुसार आफ्ना दाजुबाट छुट्टिएर भूपाल नेपालको रिडीमा आएर बसे । रिडीबाट १४९५ ई. मा भीरकोटको खिलुँमा आए । भूपालका खाँचा खान र मिचाखान नामक दुई वटा छोरा भए । यीमध्ये जेठा खाँचा खानले ठोरमा र मिचा खानले नुवाकोटमा राज्य गर्न थाले । खाँचा खानले मगरातको ठूलो भाग आफ्नो पक्षमा पारेकाले ठोर र भीरकोट बाहेक सतहूँ र गरहूँ पनि यिनको राज्यमा गाभियो । यसरी खान उपाधीधारी राजपूतहरूको दुई स्वतन्त्र राजवंश कायम भयो ।[५]

एक अन्य भनाइ अनुसार १५ औं शताब्दीमा भारतको उदयपुर राजस्थानबाट केही राजपुतहरू नेपाल पसे । उनीहरू नेपालको गण्डकी नदीको किनारमा बसोबास गर्न थाले । करिब सय वर्षपछि त्यस क्षेत्रमा आधा दर्जन राज्यहरूको स्थापना गरे ।[६] तर धेरै जसोले शाह राजघराना अर्थात् गोर्खाको शाह राजघरानाको बारेमा दुई भाइ क्रमशः खाँचा खान र मिचा खान स्वीकारेका छन् । यी राजवंशलाई कतिपयले सूर्यवंशी पनि भनेका छन् । खाँचा खान भने गोरखाको शाह राजघरानाको संस्थापक राजाको रूपमा रहेको कुरोलाई धेरैले स्वीकारेका छन् ।[७]

वंशावली अनुसार नुवाकोटको राज सिंहासनमा मिचा खान पछि क्रमशः जयन खान, सूर्य खान, मिचा खान, विचित्र खान, जगदेव खान र कुलमण्डन शाह भए ।[८] कुल मण्डन शाहका सात भाइ छोराहरू थिए । यीमध्ये जेठा चाहिं आफ्ना पिता पछि कॉस्कीको राजगद्दीमा बसे । कुलमण्डनकै जीवनकालमा लमजुङ दुराडाँडाका केही मानिसहरूले उनको माहिला छोरा कालु शाहलाई राजा बनाउनको लागि मागेर लगेका थिए । तर लमजुङकै शेषान्त जातिका मानिसहरूले शिकार खेलाउने निहुँ गरी जंगलमा लगी विषाक्त वाण हानेकाले कालु शाहको मृत्यु हुन गयो । कालु शाहको मृत्युपछि लमजुङेहरूले कुलमण्डन शाहसित उनका अर्को छोरा माग्न आए । कुलमण्डनले पहिले त पठाउन मानेनन् । तर लमजुङेहरूले आफ्नो निर्दोषीता देखाएकाले आफ्नो जेठा छोरा छाडी सुतिरहेको अवस्थामा बाँकी रहेका कुनै पनि छोरालाई लान मञ्जुरी दिए । यस क्रममा छोराहरू सुतिरहेको अवस्थामा लमजुङेहरूले कान्छा छोरा यशोब्रम्हलाई छाने र यशोब्रम्ह लमजुङका राजा भए ।[९]

कुलमण्डनले दिल्लीका सम्राटलाई रिझाएकाले उनले "शाह"को उपाधि पाएका थिए । त्यसैले उनैदेखि उनका सन्तानहरू "शाह" भए ।

यशोब्रम्ह शाहका नरहरि शाह, द्रव्य शाह र नरपति शाह तीन भाइ छोराहरू थिए । यशोब्रम्ह शाहको निधनपछि जेठा छोरा नरहरि शाह लमजुङकै राजा भएभने पछि द्रव्य शाहले गोरखा विजय गरी त्यहाँ आफ्नो एक स्वतन्त्र राज्य कायम गर्न सफल भए ।[१०]

गोरखा विजय

शाहहरूले गोरखा विजय गर्नु अघि त्यतिबेला गोरखामा खड्का थर भएका खसहरूको रजाईं चलेको थियो । तर धार्मिक तथा जातीय आधारका कारण राज्यका मगर र ब्राम्हण क्षत्रीहरू खड्का राजालाई मन पराउँदैनथे । यसै सन्दर्भमा नारायण अर्ज्याल तथा गणेश पांडेसित द्रव्य शाहको सम्पर्क भयो । उनीहरू खड्का राजाको ठाउँमा द्रव्य शाहलाई त्यहाँको राजा बनाउन चाहन्थे । यसरी गोरखाका प्रभावशाली व्यक्तिहरूलाई आफ्नो हातमा लिइसकेपछि त्यहाँको राजा कसरी बन्ने ? भन्ने योजना बनाउन थालियो ।

लिगलिगमा घले थरका मगरहरूका राजाले राज्य गर्दथे । यिनीहरूमा प्रति वर्ष आफ्नो राजा छान्ने प्रचलन थियो । प्रत्येक विजयादशमीको दिनमा राज्यका मानिसहरू एक स्थानमा भेला हुन्थे र त्यहाँ दौड प्रतियोगिताको आयोजना हुन्थ्यो । जो सर्वप्रथम दौडेर लिगलिग कोटमा पुग्दथ्यो त्यही त्यस वर्षको निमित्त राजा हुन्थ्यो । यसै अवसरमा मौका छोपी द्रव्य शाहको सेनाले लिगलिगेहरूमाथि आक्रमण गरे । केही समय त खड्का राजा समर्थक गुरुङहरूले शत्रुसित युद्ध गरे तर अन्तमा उनीहरूको केही चलेन ।

लिगलिग जितेपछि गोरखामा आक्रमण गर्न द्रव्य शाहलाई सजिलो भयो । तत्कालै गोरखामाथि पनि आक्रमण गरे । गोरखाका खड्का राजाले युद्धको सामना गरे तापनि पन्ध्र दिनसम्म युद्ध भयो । पहिलो युद्धमा द्रव्य शाहले पराजय भोग्नु पऱ्यो तापनि द्रव्य शाह निरास भएनन् । उनले खड्का राजाका विरोधीहरूलाई संगठित गरी आफूतिर मिलाउने प्रयास गरे । भगिरथ पन्त, गणेश पांडे, सर्वेश्वर खनाल, गंगाराम राना, गजानन भट्टराई, केशव बोहोरा, मुरली खवास आदि द्रव्य शाहका हितैषीहरूले उनलाई रातको समयमा गोरखाको तल्लो कोटमा ल्याई राखे । यसरी द्रव्य शाहको नेतृत्वमा उनका सहयोगी थापा, बुसाल, राना र मास्के रानाहरूले गोरखाका खड्का राजाको प्रधानकोट-उपल्लो कोट माथि रातको समयमा आक्रमण गरे । यसप्रकार भाद्र कृष्ण अष्टमी, बुधवार रोहिणी नक्षत्र १५५९ ई. को त्यसै रातमा द्रव्य शाह गोरखाका राजा भए । वि.सं. १६१६ (१५५९ ई.) मा नारायण पण्डितले द्रव्य शाहलाई गोरखाको राजामा राज्याभिषेक गरे ।[११]

द्रव्य शाहको बुद्धिमत्ता र तत्कालीन उनका सहयोगीहरूको सहयोग र सम्पूर्ण परिस्थिति आफ्नो अनुकूल भएकोले नै द्रव्य शाह गोरखामा शाह राजवंश कायम गर्न सफल रहे । यस कार्यमा उनलाई प्रमुख रूपले सहयोग गर्नेहरूमा नारायण दास अर्याल, सर्वेश्वर खनाल, गणेश पांडे, भगिरथ पन्त, केशव बोहोरा, गंगाराम राना अदि थिए ।

गोरखाको राजा भइसकेपछि द्रव्य शाहले यिनै प्रभावशाली व्यक्तिहरूलाई आफ्नो भारदारी संगठनमा राखे । गोरखामा ६ थर घरहरूको सहयोगबाट नै द्रव्य शाहले शाह राजवंश कायम गर्न सफल भएकोले यी ६ थर घरका सन्तानहरूले गोरखाको भारदारीमा प्रमुख भूमिका खेल्दै रहे तर रणबहादुर शाहको पालादेखि यो व्यवस्था कायम हुन भने सकेन ।

गोर्खाली राजाहरूको सङ्क्षिप्त विवरण

१९५९ ई. मा द्रव्य शाह गोरखाका राजा भए । राजा भएर पनि यिनले आफ्नो समय युद्ध र झैझगडामै बिताउनु पऱ्यो । उनका दाजु लमजुङे राजा नरहरि शाहसित उनको खटपट सुरु भयो । नरहरि शाहले लमजुङकै नेतृत्वमा गोरखा राज्य विजय गरिएकोले यो राज्यलाई लमजुङकै अधिनमा ल्याइनुपर्छ भन्ने भनाइ राखे भने द्रव्य शाहले यो राज्य आफूले आफ्नो बाहुबलबाट विजय प्राप्त गरेकोले यस्तो हुन नसक्ने भनी जवाफ दिए । यसै विषयलार्य लिएर गोर्खा र लमजुङ बीच स-साना युद्धहरू पनि भए तर द्रव्य शाहको

अगाडि नरहरि शाहको केही लागेन । द्रव्य शाहले गोरखामा करिब एघार वर्षसम्म शासन गरे । त्यसपछि क्रमशः पुरन्दर शाह र उनका छोरा छत्र शाह त्यहाँका राजा भए । छत्र शाह निःसन्तान भएकाले उनका भाइ राम शाह गोरखाका राजा भए ।

राम शाह एक अत्यन्तै प्रभावशाली राजाको रूपमा मानिन्छन् । केही सुधारका कार्यहरू गरेर यिनी गोरखामा मात्र नभई त्यसको छेउछाउका राज्यहरूमा पनि लोकप्रिय भएका थिए । नापतौल, कुलोपैनी नैतिकता सदाचार, निष्पक्ष न्याय, दरबारी चलन दस्तुर, राजस्व, बिर्ता आदिमा रीतिथिति बसाले । "न्याय नपाए गोर्खा जानू" भन्ने उखान उनैको पालामा चरितार्थ थियो । यिनको पालामा पनि लमजुङसित युद्ध गर्नुपरेको थियो । वंशावली अनुसार राम शाह पछि उनका छोरा दलमर्दन शाह गोरखाका राजा भए । दल मर्दन शाह पछि उनका छोरा डम्बर शाह गोरखाका राजा भए । दल मर्दन शाह तत्कालीन कान्तिपुरका राजा प्रताप मल्लका समकालीन थिए । डम्बर शाहपछि उनका छोरा कृष्णा शाह गोरखाका राजा भए । त्यसपछि रुद्र शाह, पृथ्वीपति शाह क्रमशः राजा भए । पृथ्वीपति शाहका एक अर्का छोरा रणदुल्लव शाहले तत्कालीन समयमा अपूर्व देशभक्तिको उदाहरण प्रस्तुत गरी लमजुङेहरूको हातबाट गोरखाको स्वतन्त्रता अक्षुण्णराखी आफ्नो नाम र गोरखाको नाम गोरखाली इतिहासमा स्वर्णअंकित गराएका थिए । पृथ्वीपति शाह पछि उनका छोरा वीरभद्र शाह गोरखाका राजा भए । वीरभद्र शाहको मृत्युपछि गोरखा राजसिंहासनमा केही दिनसम्म उत्तराधिकारीलाई लिएर समस्या पैदा भयो । तर तनहुँमा उनकी रानी मल्लिकावतीले नरभूपाल शाहलाई जन्म दिइसकेकीले यो समस्या त्यतिकै सेलायो र १७०७ ई. मा नरभूपाल शाह गोरखाका राजा भए ।

नरभूपाल शाह महत्वाकांक्षी तथा सुरो राजाको रूपमा चिनिन्छन् । लमजुङसित पनि यिनको राम्रो सम्बन्ध थियो । पुरानो शत्रु लमजुङले गोरखालाई दुःख दिन थाल्यो । तर नरभूपाल शाहले लमजुङलाई तह लगाई छाडे । पूर्वतर्फको युद्धमा भने नरभूपाल शाहलाई खासै फाइदा भएन । नुवाकोटसितको युद्धमा उनको नराम्रो हार हुन गयो । पराजयपछि यिनी धेरैजसो उदास भएर बस्न थाले र अन्त्यमा १७४२ ई. मा यिनको मृत्यु हुन गयो । त्यसपछि उनका छोरा पृथ्वीनारायण शाह राजा भए । यिनै पृथ्वीनारायण शाहको नेतृत्वमा पछि गएर नेपाल राष्ट्रको एकीकरण हुन गयो ।

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साहित्य के हो ?

कृष्णप्रसाद पोखरेल

अध्ययन सार :

यस अध्ययनमा साहित्यलाई चिनाउने प्रयास गरिएको छ । 'संस्कृत' को सहित शब्दबाट निर्माण भएको साहित्य शब्दले सहभाव एवम् हितले युक्त भन्ने अर्थ प्रस्तुत गर्दछ । साहित्यको परिचय र परिभाषाका सम्बन्धमा पूर्वीय र पाश्चात्यका विद्वान्हरूको विचार समेट्दा विशेष प्रकारको भाषाको प्रयोग गरी लेखकको भावात्मक उन्मेषको पोखाइ नै साहित्य हो भन्न सकिन्छ । यस अध्ययनमा छोटो रूपमै भए पनि साहित्यलाई व्यापकता दिने प्रयास गरिएको छ । साहित्य जीवन जगत् र समाज सापेक्ष विषय भएकाले यसको विज्ञान, दर्शन, नैतिकता, मानवीय मूल्य र मान्यतासँग कुनै न कुनै रूपमा सम्बन्ध कायम भएकै हुन्छ । त्यसैगरी साहित्यको पूर्ण कद तयार पार्न यस अध्ययनमा साहित्यका तत्त्वहरू भनेर कल्पना, बुद्धि, भाव र शैलीलाई सङ्क्षिप्त रूपमा चिनाइएको छ । साहित्यको महत्त्व स्थापित भइसकेको सन्दर्भमा साहित्य किन लेखिन्छ अर्थात् साहित्यको प्रयोजनका सन्दर्भमा पूर्वीय आचार्य भामह, कुन्तक, मम्मट र पाश्चात्य विद्वान्हरू प्लेटो, एरिस्टोटल, मैथ्यु आर्नल्डको विचार समेट्दै समग्रमा धर्म, अर्थ, काम, मोक्षको प्राप्ति एवम् आनन्दानुभूति, सौन्दर्यबोध, नैतिक शिक्षा प्रदान गर्नुलाई साहित्यको प्रयोजन भनिएको छ । साहित्यका यस्तै विविध पक्ष समेट्दै अन्त्यमा निष्कर्ष पनि प्रस्तुत गरिएको छ ।

महत्त्वपूर्ण शब्दावली :

सहभाव, सम्मिलन, सन्निहित, समाहित, सापेक्षित, भावात्मक, उन्मेष, व्यापकता, आत्माबोध, कालखण्ड, साक्षात्कार, गणराज्य, पूर्वानुभव, दर्पण, अपरिहार्यता, परिपूरक, अन्तर्निहित, प्रतिबिम्बित, अहिंसा, सामयिक, प्रवक्ता, प्रतिक्रियावादी, यथास्थिति, उदियमान, संश्लेषित, प्रगत्तिवादी, ह्रासोन्मुख, पद्धति, इतर, सिर्जित, व्यक्तिकेन्द्री, अन्तर्सम्बन्ध, अनुभूति, निरीक्षण, प्रमाणीकरण, तटस्थ, बहिरङ्ग, मार्ग दर्शक, विश्लेषणात्मक, ओझेल, किञ्चित, परमात्मा, अभिवृद्धि, समाजबोध, तात्त्विक, सर्वथा, अध्ययनगृहीत, समभाव, निकटस्थ, नैतिक बोध, अवलम्बन, सर्वव्यापि, निषेध्य, तप्का, संवेग, सङ्गतियुक्त, नैसर्गिक, आल्हादित, दिग्दर्शन, विशदता, मनोदशा, निष्प्रयोजन, सप्रयोजन, समानार्थक ।

साहित्यको परिचय :

साहित्य संस्कृत शब्द हो । संस्कृतको 'सहित' शब्दमा 'यत' प्रत्यय लागेर साहित्य शब्दको निर्माण भएको हो । अङ्ग्रेजी भाषामा Literature शब्दनै साहित्यको समानार्थी शब्द हो । संस्कृत, हिन्दी, मैथिली, नेपाली भाषामा चाहिं साहित्य शब्द नै प्रचलित रहेको पाइन्छ । नेपाली शब्द सागरले सहित हुनाको भाव, गुण, अवस्था अनि देश वा जातिको व्यावहारिक र भावनात्मक विषयमा रचित भाषिक अभिव्यक्ति नै साहित्य हो भनेको छ । सहितको अर्थ सहभाव एवम् हितले युक्त हुनु हो । यस अर्थको केन्द्रियतामा विचार गर्दा सम्मिलन र कल्याणकारी भावना सन्निहित भएर रचना गरिएको भाषिक अभिव्यक्ति नै साहित्य हो भन्न सकिन्छ । साहित्यमा शब्द र अर्थको मिलन हुन्छ, भाव र विचारको सम्मिलन हुन्छ, कल्पना र भावनाको योग हुन्छ, अनुभूति र अभिव्यक्तिको संयोग हुन्छ (थापा, २०४७:५) भनिएबाट साहित्यमा सहितको भाव समाहित हुन्छ भन्ने बुझिन्छ । कतिपय विद्वान्ले 'ज्ञान राशिको सञ्चित कोष' नै साहित्य हो (प्रसाद, २०००:४०) भन्दै साहित्यलाई ज्ञानको भण्डारका रूपमा पनि हेरेका छन् । यस भनाइलाई स्वीकार गर्ने हो भने विज्ञान, दर्शन, ज्योतिष, आयुर्वेद, समाजशास्त्र, राजनीति शास्त्र आदिमा पनि ज्ञानको सञ्चय हुने भएकाले यस्ता विषयलाई पनि साहित्य मानिनु पर्ने हो । त्यसो होइन, अर्थ बोध गराउने, ज्ञान वृद्धि गराउने भाषिक अभिव्यक्तिहरू निश्चय पनि साहित्यसँग सापेक्षित छन् तर यी विषयहरू पूर्ण रूपमा साहित्य भने होइनन् । साहित्य बन्नका लागि त विशेष प्रकारको भाषा

प्रयोग गरी अर्थ बोधका अतिरिक्त भावात्मक उन्मेष व्यक्त हुने कलात्मक प्रस्तुति हुनु पर्दछ । यसरी साहित्यको परिचय र परिभाषाका क्रममा विभिन्न भनाइहरू अघि सार्दै साहित्यको व्यापकतातर्फ ध्यान दिएको पाइन्छ । संस्कृतका ग्रन्थहरूमा 'सहितस्य भावः साहित्यम् र हितेन सहितं साहित्यम्' (प्रसाद, २०००:२८) भनिए झैं शब्द र अर्थ, भाव र विचार, आत्माबोध र जगत् बोधको संयोग हुनुका साथै मानव एवम् जीवन-जगत्को हितका लागि गरिएको विशिष्ट भाषिक अभिव्यक्ति नै साहित्य हो भन्दा साहित्यको समग्रता समेटिन सक्दछ ।

साहित्यबाट विभिन्न कालखण्डका समाज र मानवको संस्कृति, संस्कार, अवस्था, अनुभव चिन्तन प्राप्त हुने हुँदा साहित्य कुनै राष्ट्रको प्रामाणिक इतिहास हो । साहित्यकै माध्यमबाट प्राचीन रूपमा स्थापित कृष्ण, राम, सीता, रावण, बुद्ध, वाल्मीकि, कालिदास, शेक्सपियर, वर्नाडशाको सम्पर्कमा आइन्छ र उनीहरूसँग स्थापित भइन्छ । साथै, साहित्यमा प्रयोग भएको परिवेश र दृश्यका माध्यमबाट आफू पुग्न नसकेको स्थान र कालखण्डका विषयमा जानकारी हुन्छ । त्यसैले मानव जीवनमा साहित्यको छुट्टै महत्त्व रहेको छ । साहित्यबाट बाह्य विश्वसँग साक्षात्कार हुने त छँदैछ, साथै साहित्यकारले कल्पनाको माध्यमबाट आदर्श समाजको स्थापना पनि गर्न सक्छ । नाटककार बालकृष्ण समको 'स्वास्नीमान्छे' नाटकको प्रमिलापुरी गणराज्य यसै कल्पनाको आदर्श राज्य हो । साहित्यकारले आफ्नो पूर्वानुभवका माध्यमबाट नवीन घटना र अनुभवको मूल्याङ्कन पनि गर्न सक्ने हुँदा मानव जीवनको पाइला पाइला, पल पलमा साहित्यको महत्त्व पुष्टि हुँदै गएको छ । साहित्यमा जीवनको व्यक्तिगत र सामाजिक दुवै पक्षको अभिव्यक्ति हुने हुँदा साहित्यलाई समाजको दर्पण भनिएको हो । यसमा भाषाको माध्यमबाट जीवनको अभिव्यक्ति हुने हुँदा साहित्यले व्यक्ति र समाजको बाह्य एवम् आन्तरिक तस्वीर देखाइदिन्छ, मूल्याङ्कन गर्छ, यथार्थता प्रस्तुत गर्छ र यसो भइदिएको भए हुन्थ्यो भनी आदर्शमय सन्देश पनि दिन्छ । त्यसैले व्यक्ति जीवनमा साहित्यको अपरिहार्यता छ, महत्त्व रहन्छ अनि जीवनलाई गतिशील बनाउन साहित्यको अहं भूमिका हुने देखिन्छ ।

साहित्य र समाज :

साहित्य र समाज एक अर्कामा परिपूरक विषय हुन् । साहित्यकारले समाजबाट सङ्ग्रहित अनुभव र विचारहरूलाई नै आफ्नो कृतिको विषय बनाउँछ । समाजमा अन्तर्निहित नैतिकता, आचरण, व्यवहार, हिंसा, अहिंसा आदिको साहित्यकारले अनुभव गर्दछ र त्यसलाई साहित्यमा कुनै पात्रको माध्यमबाट अर्थात् आफैं मुख पात्र बनेर बाहिर ल्याउँछ (शर्मा, २०६७:६८) यस भनाइबाट साहित्यको आधारभूमि नै समाज हो भन्ने बुझिन्छ । हामीले अहिलेसम्म जति साहित्य लेखेका, पढेका, अनुभव गरेका र भोगेका छौं तिनमा कुनै न कुनै रूपमा समाज प्रतिबिम्बित भएकै पाइन्छ । अधिकांशतः समाजको चित्र प्रस्तुत गर्नु नै साहित्यको उद्देश्य बनेको हुन्छ । शेक्सपियरका नाटकमा सामयिक समाजको नैतिक द्वन्द्व व्यक्त भएको पाइन्छ भने तुलसीकृत रामायणमा राम र रावणको युद्ध, दशरथ परिवारको आदर्शमय चित्रण, सामयिक धार्मिक द्वन्द्वको छाया, सांस्कृतिक पक्ष क्रमशः ह्रास हुँदै गएको अवस्थाको चित्रण भएको पाइन्छ (प्रसाद, २०००:३०) । यसबाट तत्कालीन समाज बोलेको हामीलाई अनुभव हुन्छ । त्यसैले साहित्यकारको दुःखमा समाजको दुःख व्यक्त भएको हुन्छ र त्यसको नसा नसामा समाजको धड्कन गुञ्जित हुन्छ । भाषा र साहित्यले सामुहिकताको बोध गराउने हुँदा सामाजिक व्यापारको चित्रणको अभावमा साहित्यको अभिव्यक्ति नै सार्थक नहुने डर हुन्छ । व्यक्तिको भाव एवम् आचरण सामाजिक स्थितिमा सन्निहित हुने हुँदा वैयक्तिकता र मौलिकताको अर्थ समाज निरपेक्ष होइन, यो समाजबाट निषेधित पनि हुन सक्दैन । व्यक्तिको आफ्नो अनुभूति साहित्यमा अभिव्यक्त हुने कुरा साँचो हो तर व्यक्तिगत अनुभूति पनि समाजका घटना उपघटनाबाट नै सिर्जना हुने हुँदा साहित्यलाई समाज निरपेक्ष भन्न किमार्थ मिल्दैन भन्ने विद्वान्हरूको अभिमत रहेको छ । यस सन्दर्भमा सामाजिक परिवेश, उतारचढाव आदिबाट प्रभावित भई व्यक्तिमा उब्जिएको मौलिक अभिव्यक्ति नै साहित्य हो भनी ठान्ने हो भने साहित्य र समाजलाई एउटै प्राणीका दुई सन्निकट अवयव मान्नु पर्दछ । साहित्य नभए समाज गतिशील हुन नसक्ने र समाज नभए साहित्य नै सिर्जना हुन नसक्ने कुरालाई नकार्न सकिँदैन ।

माथि उल्लेख गरिएका तर्क एवम् विचारहरूबाट साहित्य नै समाजको प्रवक्ता हो भन्न सकिन्छ । समाजको वास्तविकता अभिव्यक्त गर्नु नै साहित्यको मूल धर्म पनि मानिन्छ । साहित्यले चार पद्धतिबाट समाजको चित्र प्रस्तुत गर्दछ । क) पछिल्लो पद्धति : पहिलो पद्धतिमा समाजको प्रचलित व्यवस्था र परम्परागत मान्यताको महत्त्व निरूपण गरिएको हुन्छ । यस पद्धतिका साहित्यलाई प्रगतिवादीहरूले प्रतिक्रियावादी साहित्य भनेर आरोप लगाउने गर्छन् । कुनै नयाँ जीवन दृष्टिको प्रवाह नगर्ने, यथास्थितिको मात्र चित्रण गर्ने र नयाँ सामाजिक चेतनाप्रति अविश्वास गर्ने हुँदा यस्ता साहित्यलाई प्रतिक्रियावादी भनिएको हो । ख) दोस्रो पद्धति : दोस्रो पद्धतिका साहित्यले परम्परागत जीवन शैली र मान्यतालाई स्वीकार्दै उदियमान आकाङ्क्षाको आंकलन

समेत गर्दछ । यस्ता साहित्यले परम्परागत र नवीन मान्यता दुवैलाई संश्लेषित गरी सामाजिक मान्यतालाई पुनर्मूल्याङ्कनको प्रयास गर्दछ । नेपाली साहित्यको सन्दर्भमा लक्ष्मीप्रसाद देवकोटा, बालकृष्ण सम, गुरूप्रसाद मैनालीका साहित्यहरू यसै दोस्रो पद्धतिसँग मेल खान्छन् । ग) तेस्रो पद्धति : यस तेस्रो पद्धतिका साहित्यहरूमा समसामयिक विचारको प्रतिनिधित्त्व गर्दै प्राचीन रूढिवादी मान्यताप्रति विद्रोह गरिएको हुन्छ । यस्ता साहित्यले नवीन आकाङ्क्षाको निकट रहेर समाजमा आधुनिक चिन्तनको विकास गर्न चाहेको हुन्छ । नेपाली साहित्यको सन्दर्भमा भन्नु पर्दा २०२० को दशक पछि देखापरेका प्रगतिवादी साहित्यहरू यसै तेस्रो पद्धतिसँग मेल खाने देखिन्छन् । घ) चौथो पद्धति : चौथो पद्धतिका साहित्यमा समाजको नग्न यथार्थको चित्रण गरिएको हुन्छ । यस्ता साहित्यले यथार्थको सम्भाव्य रूपप्रति ध्यान नदिएर आफ्नो दृष्टिलाई नग्न यथार्थतर्फ उन्मुख गराउँछन् । यस्ता साहित्यहरू उन्नत भावतर्फ त्यति ध्यान नदिएर व्यक्ति र समाजको ह्रासोन्मुख प्रवृत्तिको चित्रणतर्फ केन्द्रित हुन्छन् । प्रकृतिवादी साहित्यहरू यस चौथो पद्धतिसँग मेल खाने प्रवृत्तिका हुन्छन् ।

यसप्रकार साहित्य र समाजको एक अर्कामा अन्योन्याश्रित सम्बन्ध रहेको छ । कुनै साहित्य समाजकेन्द्री हुन्छ भने कुनै चाहिँ व्यक्तिकेन्द्री हुन्छ । व्यक्तिकेन्द्री नै भए पनि व्यक्ति समाजको अभिन्न अङ्ग हुने भएकाले साहित्यलाई समाजबाट इतर राख्ने कल्पनासम्म पनि गर्न सकिँदैन । समाजकै परिस्थितिबाट सिर्जित अनुभूतिको पोखाइ नै साहित्य हो भन्ने मान्यताअनुसार पनि साहित्य र समाज एउटै प्राणीका दुई अभिन्न अवयव हुन् भन्ने पुष्टि हुन सक्छ ।

साहित्य र विज्ञान :

विज्ञानको सम्बन्ध वस्तुसँग हुन्छ । प्रकृतिका तत्त्वहरूको विवेचना गर्नु र त्यसका मूलभूत नियमहरूको उद्घाटन गर्नु विज्ञानको मूल पक्ष हो । विज्ञानले बाहिरी जगत्का तथ्यहरूको स्वरूपलाई यथावत् रूपमा ग्रहण गर्दछ र बाहिरी आकार प्रकार, गुण, अन्तर्सम्बन्ध एवम् विशेषताहरूको निरीक्षण पनि गर्दछ । विज्ञानको उद्देश्य तथ्यहरूको सङ्ग्रह, त्यसको वर्गीकरण र सामान्य नियमहरूको निर्धारण गर्नु हो । विभिन्न पदार्थमा केन्द्रित भएर सामान्य विचार सूत्रको खोजी गर्दै विश्वका पदार्थहरूको क्रमबद्ध, नियमित, तर्कसङ्गत र प्रामाणिकरणको आधारमा बौद्धिक प्रयत्न गर्नु नै विज्ञानको दायित्त्व हो (प्रसाद, २०००:२२) । यसका अतिरिक्त साहित्यको क्षेत्र चाहिँ भाव र कल्पनासँग सम्बन्धित हुन्छ । विज्ञानमा जस्तै साहित्यमा पनि विचार तत्त्व रहन्छ तर साहित्यको विचार प्रामाणिक नभएर अनुभूतिको अङ्ग बनेर आउँछ । विज्ञानको विचार बाह्य तथ्यसँग तटस्थ र वस्तुनिष्ठ भएर गुण, प्रकृति र क्रियाबाट परिचित हुन्छ भने साहित्य चाहिँ त्यस पदार्थप्रति व्यक्तिको आत्मीयता, भावावेश र कर्तव्यबोधमा केन्द्रित हुन्छ । विज्ञानले पदार्थको बहिरङ्ग अध्ययन गर्दै त्यसको रचना, आकार, क्रिया आदिको विवेचना गरेर सन्तुष्टि लिन्छ भने साहित्यले चाहिँ त्यसको आन्तरिक रहस्य र सौन्दर्यको उद्घाटनमा आफूलाई व्यस्त बनाउँछ । विज्ञानको दृष्टिमा चन्द्रमा केवल एउटा ग्रह मात्र हो तर साहित्यका दृष्टिमा चन्द्रमा सुन्दरताको मार्गदर्शक, रमणीयताको खानी र आल्हादकारी वस्तु हो । विज्ञानले चन्द्रमालाई एक ठोस पदार्थ र निर्जीव वस्तु मात्र स्वीकार गर्छ भने साहित्यकारको भाव प्रवणताले चन्द्रमालाई एक सुन्दरी युवती, प्रेमको प्रेरणा स्रोत स्वीकार्दै मानवीय आत्मासँग तादात्म्य सम्बन्ध रहने वस्तुका रूपमा मूल्याङ्कन गर्दछ । यसो हुनुमा साहित्यमा अन्तर्निहित अन्तर्सम्बन्ध नै कारण बनेको पाइन्छ ।

यसैगरी खन्डियता र अखन्डियता पनि विज्ञान र साहित्यमा पाइने अलग अलग पक्ष हुन् । विज्ञानले विश्वका सबै वस्तुहरूलाई खण्ड खण्डमा छुट्याएर अध्ययन गर्दछ तर साहित्यले चाहिँ विश्वका सबै पदार्थहरूमा अखण्डता वा संश्लिष्टताको अनुभव गर्दछ । त्यसैले विज्ञानलाई विश्लेषणात्मक मानिन्छ भने साहित्य चाहिँ संश्लेषणात्मक हुन्छ । आज विज्ञानले द्रूत गतिमा विकास गरेको सन्दर्भमा विद्वान्हरू साहित्यको भविष्य ओझेलमा पर्ने सम्भावना व्यक्त गर्छन् तर त्यो तर्क व्यर्थ हो । विज्ञानसँग सम्बन्धित व्याख्या र विश्लेषणले मानिसको आदर्श, मूल्य र भावात्मक सम्बन्धमा किञ्चित पनि कमी आउँदैन । बाह्य जगत्को ज्ञानको अभिवृद्धिबाट नै व्यक्तिको आन्तरिक वृत्तिको विकास र विस्तार सम्भव हुने भएकाले जति जति विज्ञानसम्बद्ध अध्ययन अघि बढ्छ त्यति त्यति साहित्यिक अनुभूतिमा पनि श्रृवृद्धि हुँदै जाने देखिन्छ (प्रसाद, २००२:३५) । विज्ञान र साहित्य विपरीत ध्रुवका नभएर एउटै ध्रुवका दुई कोण भएकाले निश्चय पनि एउटाको विकासबाट अर्काको विकासमा टेवा नै मिल्दछ ।

साहित्य र दर्शन :

परमात्मा, आत्मा, जगत्को स्वरूप र जीवनको अन्तिम लक्ष्यको व्याख्या गर्ने शास्त्रलाई नै दर्शन भनिन्छ । साहित्य र दर्शन दुवैको सम्बन्ध जीवन-जगत्सँग रहने भएकाले यी दुवैमा तादात्म्यता रहेको पाइन्छ । साहित्यमा जीवनको यथार्थ चित्रण हुने र दर्शनमा जीवनको प्रक्रिया र स्वरूपको व्याख्या हुने हुँदा साहित्य र दर्शन एक अर्कामा परिपूरक मानिन्छन् । जीवनको व्यापक अनुभूतिबाट साहित्यकारमा जीवनप्रति एक निजी, समग्र, सुसङ्गत दृष्टिकोण निर्माण हुन्छ । यसै दृष्टिकोणलाई दर्शन भनिन्छ । साहित्यकारले समाजबोध गरेर अनि जीवन तत्त्वको आंकलन अनुभूत गरेपछि उसमा दर्शनको क्षमता अभिवृद्धि हुने बताइन्छ ।

साहित्य र दर्शनको कतिपय सैद्धान्तिक पक्षमा तालमेल भए पनि प्रतिपादनका विषयमा भने मतभेद रहेको पाइन्छ । दर्शनले तर्क प्रणाली अपनाउँदै आफ्नो वैचारिकता प्रस्तुत गर्छ भने साहित्यले चाहिँ कल्पनाको माध्यमबाट जीवन र जगत्को व्याख्या गर्दै आफ्नो अभिव्यक्ति निर्धारण गर्दछ । यी दुवैको प्रणालीमा तात्त्विक भिन्नता रहे पनि साहित्य र दर्शनलाई विपरित पाटोबाट व्याख्या गरिनु सर्वथा भूल हुने छ ।

साहित्यमा दर्शनको दुई रूप अभिव्यक्त हुने बताइन्छ । पहिलो रूप अध्ययनगृहीत (पुस्तकीय) हुन्छ भने दोस्रो रूप चाहिँ वैयक्तिक जीवनको अनुभवबाट साहित्यकारमा उपार्जित हुन्छ (त्रिपाठीः २०३६:२८) । यी दुवै रूप दर्शनका महत्त्वपूर्ण पक्ष हुन् । अपेक्षाकृत रूपमा चाहिँ साहित्यमा माथि उल्लेख भएका मध्ये दोस्रो रूपको विशिष्टता रहन्छ । कसैले परम्परागत दार्शनिक विश्वास आत्मसात गरेर जीवन दर्शन बनाउँछ भने कसैले नित्य, नवीन, व्यावहारिक पद्धतिबाट जीवन दर्शनको निर्धारण गर्दछ । यो व्यक्ति र त्यो व्यक्ति, यो साहित्यकार र त्यो साहित्यकारको दार्शनिक अभिव्यक्तिमा भिन्नता हुने कारण पनि यही नै हो ।

यसरी दर्शन र साहित्यका कतिपय पक्षहरूमा विषमता पाइन्छ भने कतिपयमा समभाव पनि पाइन्छ । साहित्य भनेको दर्शन होइन र दर्शन भनेको पनि साहित्य होइन तर यी दुवैको निकटस्थ सम्बन्ध चाहिँ रहेकै छ । यी दुईका बीचमा हिजो पनि सम्बन्ध थियो, आज पनि छ र भोलि पनि रहनेछ । प्राचीन र माध्यमिक साहित्यमा वेदान्त दर्शनको प्रभाव पर्नु र आधुनिक साहित्यमा मार्क्सवाद, अस्तित्त्ववाद, विसङ्गत्तिवाद जस्ता आधुनिक वादहरूको गहिरो प्रभाव पर्नु पनि दर्शन र साहित्यको घनिष्टताको परिचायक त हो नि ।

साहित्य र नैतिकता :

साहित्य र नैतिकताका बीचमा अनिवार्य सम्बन्ध छैन तर नैतिकता र साहित्यका बीचमा धेरै दुरी पनि देखिँदैन । साहित्यको सुरूवातदेखि नै मानवलाई साहित्यबाट नैतिक प्रेरणा मिलिरहेको पाइन्छ । पाश्चात्य र पूर्वीय साहित्यको प्राचीनता अध्ययन गर्ने हो भने साहित्यभित्र नैतिकता अन्तर्निहित भएको पाइन्छ । पूर्वका भरत मुनि र पाश्चात्यका प्लेटोले साहित्य र नैतिकताका बीचमा नङ र मासुको सम्बन्ध रहेको बताएका छन् । कविता नैतिक प्रभाव पार्ने र शिक्षादीक्षा दिन सक्षम हुनुपर्दछ (शर्मा, २०६७:८८) भन्दै प्लेटोले दर्शन र साहित्यका बीचमा अन्तर्सम्बन्ध भएको बताएका छन् । त्यस्तै, काव्य सधैँ सत्यको पक्षमा हुनुपर्छ र साहित्यलाई सदाचार अनि सत्यको कोणबाट मूल्याङ्कन गरिनु पर्छ (त्रिपाठी, २०३६:२२) भन्ने प्लेटोको अभिव्यक्तिबाट साहित्यको मुख्य उद्देश्य नै नैतिक शिक्षा प्रदान गर्नु भन्ने बुझिन्छ ।

यसैगरी मैथ्यु आर्नोल्डको "A poetry of revolt against moral ideas is a poetry of revolt against life; a poetry of indifference towards moral ideas is a poetry of indifference towards life" (प्रसाद, २०००: ४१) अभिव्यक्तिबाट पनि काव्यमा नैतिकताको महत्त्व रहेको पुष्टि हुन्छ । जुन काव्य नैतिकताको विद्रोही छ त्यो जीवनको पनि विरोधी हो र जुन काव्यले नैतिक धारणाको उपेक्षा गर्छ त्यसले जीवनको पनि उपेक्षा गर्छ भन्दै आर्नल्डले साहित्यमा नैतिकताको सानिध्यता रहेको बताएका छन् । संसारका महान् साहित्यकार वाल्मीकि, वेदव्यास, तुलसीदास, मिल्टन, टाल्सटाय, रस्किन, प्रेमचन्द, देवकोटा, लेखनाथ आदिका रचना अध्ययन गर्दा ती रचनाहरूमा हाम्रो जीवनबोध, आचार, व्यवहार, नैतिक बोधको व्यापकता पाइन्छ । यदि साहित्यमा नैतिक पक्ष निषेध्य छ भन्ने हो भने हामीले पूर्वीय र पाश्चात्यका महान् साहित्यकारहरूबाट हात धोए सरह नै हुन जान्छ । साहित्यमा नैतिक मूल्य र मान्यता शून्य भएर मनोरञ्जन पक्षलाई मात्र महत्त्व दिइयो भने साहित्यमा भावपक्ष ह्रास हुन्छ र साहित्यले अश्लिलताको बाटो अवलम्बन गर्न पनि सक्छ । त्यसैले समाज एवम् जीवन जगत्लाई आचरणयुक्त बनाउनु पनि साहित्यको दायित्त्व ठान्ने हो भने महान् साहित्यकार एवम् दार्शनिकहरूले भनेझैँ साहित्यभित्र नैतिक चेतना अपराजेय वस्तु हो भन्ने स्वीकार्नै पर्दछ ।

आधुनिक युगमा विकासले जे जति फड्को मारेको छ त्यसको प्रमुख कारण साहित्यमा सघन रूपमा प्रयोग हुने नैतिक मूल्य र मान्यता पनि हो । साहित्य सर्वव्यापि विषय हो । के शिक्षित, के अशिक्षित, के ठूला के साना, के धनी के गरिब सबै तह र तप्कालाई साहित्यले समेटेको हुन्छ । समाजका यस्ता विविध वर्ग साहित्यसँग निकटस्थ हुने भएकाले साहित्यमा प्रयोग भएको नीति शिक्षाले समाजलाई नै नैतिक मूल्य र मान्यताको पाठ सिकाउँछ, नैतिकवान् बन्ने प्रेरणा दिन्छ । त्यसैले साहित्यमा नैतिकताको अपरिहार्यता साबित भइ सकेको पाइन्छ ।

साहित्यको तत्त्व :

साहित्य निर्माण गर्दा आवश्यक पर्ने सामग्रीहरू नै साहित्यका तत्त्वहरू हुन् । साहित्य बन्नका लागि मुख्यतः चारवटा तत्त्वहरूको अपरिहार्यता पाइन्छ । ती हुन् - कल्पना, बुद्धि, भाव, शैली ।

कल्पना तत्त्वः अङ्ग्रेजीमा कल्पनाको समानार्थक शब्द Imagination हो । संस्कृतमा 'कल्प' धातुबाट कल्पना शब्द बनेको हो । 'कल्प' को अर्थ हुन्छ निर्माण गर्नु । साहित्यमा बिम्ब विधानलाई व्यवस्थित तुल्याउने मुख्य कडी नै कल्पना शक्ति हो । साहित्यमा रूप, सौन्दर्य, व्यक्तिको चेष्टा, क्रिया प्रतिक्रिया आदिलाई संश्लेषित गर्न मूल रूपमा कल्पना शक्ति सबल हुनु पर्दछ । साहित्यकारले कल्पनाको माध्यमबाट जीवन जगत्लाई साहित्यिक बिम्बका रूपमा व्यक्त गरेपछि पाठकको मनमा नयाँ रूप प्रतिबिम्बित हुन्छ । कल्पनाशक्ति नभएका साहित्यकार र पाठकबाट त्यो सम्भव हुँदैन । साहित्यकारमा अन्तर्निहित अनुभूति र कल्पनाले नै उसलाई प्रखर बनाउने हुँदा कल्पनाशक्ति साहित्यकारको विशिष्ट पक्ष हो । कल्पना पनि नियन्त्रित र अनियन्त्रित गरी दुई प्रकारका हुन्छन् । कल्पनालाई संवेगले नियन्त्रण गर्छ । वैज्ञानिक अनुसन्धान एवम् साहित्यिक रचनामा नियन्त्रित कल्पना अन्तर्निहित हुन्छ । यस नियन्त्रित कल्पनामा लेखकको विचार सङ्गतियुक्त भएर प्रस्तुत हुन्छ । यसका अतिरिक्त अनियन्त्रित कल्पनामा चाहिँ विचारले अंकुश लगाउन सक्दैन । नियन्त्रित कल्पनामा सङ्गति भए जस्तै अनियन्त्रित कल्पनामा विसङ्गति हुन्छ (त्रिपाठी, २०३६:२८) ।

साहित्यमा अपरिहार्य तत्त्व मानिने कल्पनाको व्याख्या पनि भिन्न भिन्न ढङ्गले गरिएको पाइन्छ । कलरिजले कल्पनालाई 'सङ्गीतात्मक आनन्दको चेतना' भनेका छन् भने आइ.ए. रिचर्डसले 'आवेगहरूको अस्तव्यस्ततालाई एउटै क्रमबद्ध अनुक्रियाको रूपमा समाहित गर्नु नै कलामा कल्पनाको धर्म हो' भनेका छन् (आचार्य, २०६९:१४९) । कल्पनाका सम्बन्धमा जे जस्ता व्याख्या उपव्याख्या भए पनि व्यक्तिको असन्तुलित मनोव्यवस्थालाई सन्तुलित बनाउन कल्पनाको महत्त्वपूर्ण भूमिका रहन्छ भन्ने कुरा चाहिँ स्वीकार्नै पर्दछ । कल्पना अध्ययन र अभ्यासबाट सिर्जना हुने होइन यो त नैसर्गिक क्षमता नै हो । यो क्षमता अभ्यासभन्दा धेरै सूक्ष्म हुन्छ । यसै नैसर्गिक शक्ति वा क्षमतालाई नै कवि प्रतिभा भनिने हुँदा उत्कृष्ट साहित्यकार बन्ने मुख्य मापदण्ड नै कल्पनाशक्ति हो । साहित्यकारले कल्पनाशक्तिको माध्यमबाट विभिन्न पदार्थ र अनुभूतिलाई संश्लेषित गरेपछि त्यसले पाठकमा अनुभूति जागृत गराउँछ अनि साहित्यबाट पाठक आल्हादित हुन्छ । त्यसैले कल्पनाशक्ति साहित्य निर्माणका लागि अतिआवश्यक तत्त्व नै हो ।

बुद्धि तत्त्व : विभिन्न वस्तुको अन्तर्सम्बन्धको बोधबाट साहित्यकारको मनमा मूर्त भएर अवतरित हुने विचारलाई नै साहित्यमा बुद्धि तत्त्व भनिन्छ । साहित्यकारले आफ्नो अनुभूतिबाट जीवन जगत्प्रति धारणा बनाउँछ । त्यही धारणा नै उसको व्यक्तित्वको अङ्ग बन्दछ । सामान्यतया त्यही धारणा नै साहित्यकारको सन्देश पनि हो । साहित्यको भावभूमिलाई सघन बनाउने मुख्य तत्त्व नै बुद्धि तत्त्व हो । बुद्धि तत्त्वले नै साहित्यको सन्देश गहन एवम् वजनदार हुने भएकाले साहित्य लेखनमा बुद्धि तत्त्वको अहं भूमिका रहन्छ ।

भाव तत्त्व : भाव साहित्यको मुख्य तत्त्व हो । साहित्यमा मूलतः आफ्नो जीवन र जगत्प्रति भावात्मक प्रतिक्रिया व्यक्त हुन्छ । विशिष्ट मनोदशाद्वारा जीवनको दिग्दर्शननै साहित्य हो भन्ने अभिव्यक्ति स्वीकार गर्ने हो भने विशिष्ट मनोदशा नै भाव तत्त्व हो । त्यसैले भाव साहित्यको विशिष्ट तत्त्व नै हो । औचित्य, स्थिरता, विविधता र विशदताले भावलाई प्रभावशाली बनाउँछ । जुन साहित्यमा भाव तत्त्वको गहनता छ त्यो साहित्य अब्बल मानिन्छ ।

शैली तत्त्व : कुनै लेखकको शब्द योजना, वाक्यको बनावट तथा ध्वनिको नाम नै शैली हो । साहित्यकारले शैलीकै माध्यमबाट आफ्नो भाव वा विचारलाई संप्रेष्य बनाउँछ । यो साहित्यको बाह्य रूप हो । शैलीद्वारा नै भावभूमि अभिव्यक्ति हुने हुँदा साहित्य लेखनमा शैलीको महत्त्वपूर्ण भूमिका रहन्छ । यसले साहित्यलाई आकर्षक र कलात्मक बनाउने हुँदा शैलीलाई साहित्यको कला

पक्ष पनि भनिन्छ । साहित्यको विचार पक्षको प्रकटीकरण शैलीबाट हुने भएकाले यो मूर्त तत्त्व हो । साहित्यमा सरल शैली र अलङ्कृत शैली प्रयोग हुन्छ । सरल शैलीमा दैनिक जीवनमा प्रयोग हुने बोलीचालीको भाषा प्रयोग हुन्छ भने अलङ्कृत शैलीमा विशिष्ट खालको भाषा शैली प्रयोग हुन्छ । सरल शैलीको साहित्य सम्प्रेषणीय हुन्छ भने अलङ्कृत शैलीको साहित्यमा कलापक्षको सघनता रहन्छ । जे होस्, शैली तत्त्वकै माध्यमबाट साहित्य अभिव्यक्त हुने हुँदा शैलीलाई साहित्यको महत्त्वपूर्ण तत्त्व मानिन्छ ।

साहित्यको प्रयोजन :

साहित्यको उद्देश्यलाई प्रयोजन भनिन्छ । साहित्यको प्रयोजनका सम्बन्धमा विभिन्न विचारहरू प्रस्तुत भएका छन् । कोही साहित्यलाई सप्रयोजन मान्दछन् भने कोही साहित्यलाई निष्प्रयोजन पनि भन्छन् । साहित्य एक प्रकारको आत्माभिव्यक्ति मात्र भएकाले यसको केही प्रयोजन छैन भन्ने केही विद्वानहरूको मत रहेको छ । साहित्यको संसार वास्तविक संसारभन्दा नितान्त भिन्न भएकाले साहित्य निष्प्रयोजन वस्तु हो भन्दै आस्कर वाइल्डले (प्रसाद, २०००: ३५) साहित्यलाई प्रयोजनरहित ठानेका छन् । वाइल्डको विचारमा साहित्य जगत् स्वतन्त्र एवम् स्वचालित हुने भएकाले यसले केवल आत्माको पोखाइ मात्र हुन्छ । यो कुनै उद्देश्य र नियममा आबद्ध हुँदैन । तर, साहित्यलाई सप्रयोजन वा उद्देश्ययुक्त मान्नेको जमात ठूलो छ । साहित्य शब्दमै साहित्यको प्रयोजन प्रतिबिम्बित हुने भएकाले साहित्य निष्प्रयोजन हुनै सक्दैन भन्ने तर्क प्रस्तुत गरिएको पाइन्छ । साहित्यप्रति लेखक र पाठकको गहिरो सम्बन्ध रहने भएकाले यसलाई सप्रयोजन नै मान्नु उपयुक्त हुन्छ । यदि साहित्यलाई सामान्य मनोविनोदका रूपमा मात्र लिने हो भने हामीले गहन साहित्य कृतिहरूको अध्ययन नगरेर सामान्य समसामयिक कृतिहरू पढे त भैहाल्थ्यो नि । हामी धेरै मिहिनेत गरेर वाल्मीकि, कालिदास, शेक्सपियर आदिका रचना अध्ययन गर्छौं र जीवन जगत्लाई ती महान् कृतिहरूले प्रेरणा दिएको दुहाई दिन्छौं । यहाँ प्रेरक हुनु भनेको नै प्रयोजनयुक्त हुनु हो । साहित्य कृतिहरू जीवनोपयोगी, हितकारी, प्रेरणादायी, सौन्दर्यबोधक, आदर्शवादी हुने भएकाले नै हामी साहित्यिककृतिप्रति आकर्षित भएका हौं । त्यसैले साहित्य सप्रयोजन वस्तु हो भन्ने पुष्टि हुन्छ ।

साहित्यको प्रयोजनका सम्बन्धमा पूर्वीय र पाश्चात्य साहित्यकारहरूले विभिन्न विचार प्रस्तुत गरेका छन् । पूर्वीय विद्वान्हरूले साहित्यलाई धर्म र दर्शनको सापेक्षतामा हेरेका छन् । धार्मिक भावना र चेतनाले साहित्यलाई प्रबल प्रभाव पार्ने हुँदा पूर्वीय आचार्यहरू भामह, कुन्तक, मम्मटले धर्म, अर्थ, काम र मोक्षको प्राप्ति नै साहित्यको प्रयोजन मानेका छन् (थापा, २०४७:२०) । साहित्यमा रस, अलङ्कार, वक्रोक्ति, ध्वनिको अपरिहार्यता हुने भएकाले साहित्यमा आनन्दानुभूति र सौन्दर्यानुभूति पनि प्रयोजनका रूपमा आउँछन् । रवीन्द्रनाथ ठाकुर, लक्ष्मीप्रसाद देवकोटा र ग्रिसेली साहित्यकारहरू सत्य, शिव र सुन्दरताको महत्त्व पुष्टि गर्दै साहित्यमा सत्यम्, शिवम् र सुन्दरम् नै प्रयोजन हुन सक्ने बताउँछन् ।

पाश्चात्य साहित्यतर्फ अध्ययन गर्दा विद्वान्हरूले साहित्यको प्रयोजनका सम्बन्धमा विभिन्न अभिव्यक्ति प्रस्तुत गरेको पाइन्छ । ग्रीसका आचार्य प्लेटोले आफ्नो ज्ञान र दर्शनलाई नैतिक मूल्यमा स्थापित गर्दै समाजको हित संबर्द्धन गर्ने अर्थमा नैतिक मूल्यलाई साहित्यको प्रयोजनको रूपमा लिएका छन् (त्रिपाठी, २०३६: ५४) । त्यसैगरी ड्राइडन, एरिस्टोटल र लन्जाइनसले ज्ञानार्जन र शिक्षा प्राप्तिबाट आनन्द पाइने हुनाले उनीहरूले आनन्दलाई नै साहित्यको प्रयोजन मानेको पाइन्छ । पाश्चात्य जगत्मा साहित्य सम्बन्धी कलापरक व्याख्या र नीतिपरक व्याख्या भएको पाइन्छ । कलावादीहरू कला कलाको लागि हो भन्दै साहित्यलाई सौन्दर्यताको कोटिमा राख्छन् भने नीतिवादीहरू साहित्यले नैतिक शिक्षा र आदर्श अभिव्यक्त गर्ने साहित्यलाई नै सर्वोपरि ठान्दछन् । यस्ता विभिन्न अभिव्यक्ति समेट्दा नैतिक मूल्य प्रदान गर्ने, आनन्दको अनुभूति हुने र सुन्दरताको प्रस्फुटन गर्नु नै साहित्यको प्रयोजन हो भन्ने पाश्चात्य मान्यताको निष्कर्ष रहेको छ ।

यसरी पूर्वीय र पाश्चात्य मान्यताहरू समेट्दा साहित्यको प्रयोजनलाई बुँदागत रूपमा निम्नानुसार उल्लेख गर्न सकिन्छ ।

क) साहित्यले व्यक्तिको रूचि विकसित गराउँदै चरित्रलाई उन्नत बनाउँछ ।

ख) साहित्यले प्रकृति, मानव जीवन, मानसिक क्षितिजको अभिव्यक्ति दिन्छ ।

ग) जीवन सङ्घर्षलाई सबल बनाउँदै आनन्द प्रदान गर्दछ ।

घ) साहित्यले प्रेरणा तत्त्वलाई व्यापक बनाउँदै नैतिक एवम् आध्यात्मिक मूल्यलाई सन्तुलित बनाउँछ ।

ङ) साहित्यले प्राचीन मूल्यको अध्ययन गर्छ, मानव मूल्यलाई सङ्ग्रह गर्छ र नयाँ मूल्य मान्यतालाई स्थापित गराउँछ ।
च) साहित्य परम्पराको संरक्षक र युगको प्रतिबिम्ब हो ।

निष्कर्ष :

यसरी संस्कृतको 'सहित' शब्दबाट निर्माण भएको साहित्य शब्दले शब्दको अर्थ अनुसार नै आफ्नो क्षेत्र विस्तार गरेको पाइन्छ । विभिन्न कालखण्डको संस्कृति, अवस्था व्यक्त गर्ने हुँदा साहित्यको छुट्टै महत्त्व स्थापित भएको छ । साहित्य समाज र जीवनको दर्पण भएकाले यसले समाजको विविधतालाई प्रतिबिम्बित गरेको हुन्छ । समाज र साहित्य, साहित्य र विज्ञान, साहित्य र नैतिकता, साहित्य र दर्शनका बीचमा केही भिना मसिना भिन्नता पाइए पनि यी विषयहरूसँग साहित्यको सम्बन्ध रहेको पाइन्छ । साहित्य सिर्जनाका लागि कल्पना, बुद्धि, भाव र शैली तत्त्वहरूको अपरिहार्यता रहन्छ । यी तत्त्वहरूको समग्रतामा साहित्य निर्माण हुन्छ र साहित्यकारहरूमा यस्ता तत्त्वहरू विद्यमान रहनु पर्छ । साहित्य किन लेखिन्छ, साहित्य लेखिनुको उद्देश्य के हो का सन्दर्भमा विभिन्न विद्वान्हरूको आ-आफ्नै अभिमत भए पनि पूर्वीय आचार्यहरूले धर्म, अर्थ, काम, मोक्षलाई साहित्यको प्रयोजन मानेका छन् भने पाश्चात्य विद्वान्हरूले आनन्दानुभूति, सौन्दर्यता र नैतिक मूल्य मान्यता स्थापित गरिनुलाई साहित्यको प्रयोजन स्वीकारेका छन् ।

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स्रष्टा प्रेमप्रकाश मल्ल र उनको काव्यकारिता

नारायणप्रसाद शर्मा गैरे

१ परिचय

स्रष्टा प्रेमप्रकाश मल्लको न्वारनको नाम प्रेमजङ्ग मल्ल थियो । उनका बाबुआमाले राखेको नाम ज्ञानबहादुर मल्ल थियो । उनी औपचारिक रूपमा साहित्यिक र प्रशासनिक क्षेत्रमा प्रेमप्रकाश मल्लकै नाउँबाट प्रसिद्ध भए । साहित्यिक कृति छपाउने क्रममा उनले 'चातक' र 'सजल' उपनामको पनि प्रयोग गरेको पाइन्छ । छोराको मृत्युपछि उनले छोराको नाम 'मधुकर' लाई उपनामका रूपमा प्रयोग गरेको पाइन्छ भने धर्मपत्नीको मृत्युपछि उनको नाम पनि थपेर 'महेन्दमधुकर' उपनामको प्रयोग गरेको देखिन्छ । बहुआयामिक व्यक्तित्त्वका धनी प्रेमप्रकाश मल्ल मध्य पश्चिमाञ्चल क्षेत्रका वरिष्ठ साहित्यकार हुन् । उनको जन्म वि. सं. १९९३ साल, श्रावण महिना, ११ गते शनिवारका दिन भएको थियो भने मृत्यु २०७२ साल, वैशाख ११गते शुक्रवारका दिन भएको हो । उनको जन्म रूकुममा भए पनि उनले आफ्नो मूल वासस्थल र कर्मस्थल नेपालगन्जलाई बनाएर नेपालगन्जमै देहत्याग गरेको देखिन्छ ।

प्रेमप्रकाश मल्लका तीन दाजुभाइ र दुई दिदीबहिनी थिए । उनको जन्म मध्यम वर्गीय ठकुरी परिवारमा भएकाले बालककालमा उनले राम्रै स्याहारसुसार र सेवासुविधा पाएका थिए । उनका बुवा समाजसेवी र राजनीतिज्ञ थिए । उनलाई बालककालमा परिवारजन र समाज दुवैतिरबाट राम्रो सम्मान र स्नेहका साथ जीवन यापन गर्ने अवसर मिलेको थियो ।

शिक्षाप्राप्तिका निम्ति प्रेमप्रकाश मल्ललाई पण्डित भुवनेश्वर उपाध्याय गौतमले उनकै घरमा पाँच वर्षको उमेरमा अक्षरारम्भ गराएका थिए र बाह्रखरी चिनाएका थिए । त्यसपछि उनले केही समय स्वामी यमुनानन्द गिरी र खप्तड स्वामी श्री सच्चिदानन्द सरस्वतीबाट 'लघुसिद्धान्त कौमुदी,' 'चाणक्यनीति,' 'अमरकोश', 'रघुवंश' महाकाव्य (तीन सर्ग) को अध्ययन गरेर संस्कृत भाषासाहित्य र व्याकरणको समेत केही ज्ञान हासिल गरेका थिए ।

प्रेमप्रकाश मल्ल बाल्यकालदेखि नै आस्तिक र विनयशील व्यक्ति थिए । ईश्वर र धर्मप्रति उनको पूर्ण आस्था थियो । सन्त, महन्त, महात्मा, विद्वान् र गुरूप्रति उनको राम्रो श्रद्धा र सम्मानको भावना थियो जुन कुलघरानकै परिपाटी अनुकूल थियो । गीत, सङ्गीत, नृत्य, चित्रकला, प्राकृतिक सौन्दर्य आदिप्रति उनको गहिरो अभिरूचि थियो । मिलनसार प्रेमप्रकाश आफन्तदेखि पराईसम्मले हेपेर अन्याय गरे पनि प्रतिकार नगर्ने र सहने स्वभावका थिए । कान्छा भाइको जन्म भएको चार महिनामै आमाको मृत्यु भएको र आफू जेठो सन्तान भएकाले उनले आफ्ना भाइबहिनीहरूको राम्रो हेरविचार गरेका थिए तर आफैँ अशक्त हुँदा भने भाइबन्धुबाट खासै सहयोग पाएका थिएनन् ।

प्रेमप्रकाशले घरमै विशिष्ट विद्वान्हरूबाट नेपाली ,संस्कृत र अङ्ग्रेजीको सामान्य ज्ञान हासिल गरेपछि २०१० सालमा सल्यानस्थित माध्यमिक विद्यालयमा एकैचोटि कक्षा ६ मा भर्ना भएर औपचारिक अध्ययन आरम्भ गरेका थिए । त्यसपछि उनले २०१३ सालमा लखनऊस्थित क्विन्स एङ्लो संस्कृत इन्टर कलेजबाट हाई स्कुल (प्रवेशिका) तहको परीक्षा (विशिष्ट श्रेणीमा नवौँ स्थान) र २०१५ सालमा प्रमाणपत्र तहको परीक्षा विशिष्ट श्रेणीमा उत्तीर्ण गरेका थिए अनि २०२३ सालमा महेन्द्र बहुमुखी क्याम्पस, नेपालगन्जबाट स्नातक तहको परीक्षा द्वितीय श्रेणीमा उत्तीर्ण गरेका थिए ।

मल्ललाई विशेष रूपमा मन पर्ने महाकवि लक्ष्मीप्रसाद देवकोटा, लेखनाथ पौड्याल, माधव घिमिरे, रमेश विकल र तिनीहरूका कृतिहरू थिए । कल्पनाको उचाइ, भावनाको गहिराइ, परिष्कार, स्तरीयता र शाश्वत कृतिगत मूल्यका दृष्टिले उक्त स्रष्टाहरू र तिनका रचना मन पराउनुलाई कविको मिल्दो काव्यगत प्रवृति मानिन्छ ।

कवि प्रेमप्रकाश मल्लको बाल्यकाल सामान्यतया राम्रै स्थितिमा व्यतीत भएको भए पनि किशोरावस्थादेखि उनी समस्यामा फस्दै गएका र युवावस्थादेखि झन् त्यसबाट जेलिँदै गएका थिए । चौध वर्षको कलिलो उमेरमा जन्म दिने आमाको असामयिक

निधन भएबाट उनीमाथि पारिवारिक भार थपिएको थियो भने व्यक्तित्त्वको विकास गर्न प्राप्त हुने स्नेह र सहयोग स्वाभाविक रूपमै कटौती भएको थियो । उनी ४७ वर्षको हुँदा स्नातक तहमा अध्ययनरत २१ वर्षका छोरा मधुकरको मोटरसाइकल दुर्घटनामा मृत्यु भएको थियो । त्यसपछि उनी मानसिक रूपमै पनि विगलित हुन पुगेका थिए ।

३५ वर्षको उमेरदेखि उनलाई अचानक बेहोस हुने ,खलखली पसिना आउने र अत्यास लाग्ने रोग लागेको थियो । ६५ वर्षको उमेरमा कवि आफैँ थलिएर उपचार गर्नु पर्ने स्थितिको सिर्जना भएको र त्यसपछि धर्मपत्नी महेन्द्रकुमारी मल्लको ट्युमरको अप्रेसनसमेत गर्नुपरेकाले पनि ठूलो धनराशि खर्च हुन पुगेको थियो । यसरी जीवनमा एकपछि अर्को जटिल समस्यामा फस्दै गएकाले स्रष्टा प्रेमप्रकाश मल्ल 'मधुकर' को पारिवारिक जीवन निकै दुःखपूर्ण बन्न पुगेको थियो । पञ्चायती शासनकालमा पञ्चायती व्यवस्थाको पक्षपोषण गरेको आरोपमा २०५० सालमा जागिरबाट अवकाश दिइएपछि उनको आर्थिक सङ्कट झनै बढेको थियो ।

कवि प्रेमप्रकाश मल्लको विवाह वि. स. २०१८ सालमा शमशेर शाहकी २१ वर्षीया छोरी महेन्द्रकुमारी शाहका साथमा हिन्दू विधिअनुसार सम्पन्न भएको थियो । सोझो र अशक्त प्रेमप्रकाश मल्लकी पत्नी महेन्द्रकुमारीलाई पारिवारिक कार्य सम्पादन आफैँ गर्नुपर्ने स्थिति थियो । मल्लका दुई छोरी छन् । यीमध्ये जेठीको नेपालगन्ज बाँकेमा र कान्छीको काठमाडौँमा विवाह भएको हो । मल्लका यी दुई छोरीबाट दुई नाति र एक नातिनीले जन्म लिएका छन् । उनका छोरीहरूको पारिवारिक जीवन सामान्य रूपमा व्यतीत हुँदै आइरहेको छ ।

प्रेमप्रकाश मल्ललाई जीवनको अन्तिम अवस्थातिर आइपुग्दा शारीरिक अवस्थाले जति पिरोलिरहेको थियो त्यति नै आर्थिक समस्याले पनि पिरोलेको थियो। विभिन्न व्यक्ति र संस्थाहरूले समेत मल्ललाई सहयोग जुटाइदिने प्रयास गरे पनि मूल रूपमा उनका सहयोगी बने जेठा ज्वाइँ बखतबहादुर मल्ल र जेठी छोरी वाणीश्री मल्ल । यी दुई महान् प्राणीहरूबाट प्रेमप्रकाश मल्ललाई छोरी ज्वाइँबाट पाउनु पर्ने सद्भाव, स्नेह र सम्मानका साथै सुपुत्र र सद्मति बुहारीबाट प्राप्त हुने स्याहारसुसार र सद्व्यवहार सबै प्राप्त भएको थियो । जीवनमा रिक्तता, तिक्तता, शून्यता र निरीहताले पछ्याइरहे पनि छोरीज्वाइँको सहयोगबाट उनलाई जीवन यापन गर्न सहज भएको थियो, जिजीविषा बढ्दै गएको थियो र उनको जिन्दगी सिर्जनामा सक्रिय रहेको थियो ।

कवि प्रेमप्रकाश मल्लको पुर्ख्यौली सम्पत्ति प्रशस्त भए पनि उनलाई अंशका रूपमा सो प्राप्त भएको थिएन । महेन्द्रकुमारी शाहसँग विवाहबन्धनमा बाँधिएपछि उनलाई ससुरालीबाट नेपालगन्जको आदर्शनगरमा स्थित छ कट्ठा जमिनसहितको दुइतले भव्य घर र कैयौँ बिघा जग्गाजमिन प्राप्त भएको थियो । पछि भूमिसुधारनीति लागु भयो र जग्गाजमिनको हदबन्दी तोकियो । उनका छोराका नाममा राखिएको २६ बिघा जमिन २०२० सालमा मालपोत कार्यालयका कर्मचारी र आफन्तहरूको मिलोमतोमा हडपिएपछि उनका सङ्कटका दिन सुरु भए । आफैँ र आफ्नी धर्मपत्नी अस्वस्थ भएर औषधी उपचार गर्दै जाँदा धेरै रूपैँया खर्च भयो र भएको सम्पत्ति पनि बेच्दै जानु पऱ्यो । उनी शारीरिक दृष्टिले मात्र होइन आर्थिक दृष्टिले पनि जटिल परिस्थिति भोग्न विवश हुँदै गए । विभिन्न किसिमका सङ्कटहरूलाई उनले सहजै पचाउँदै जानुपर्ने अवस्थाहरू सिर्जना हुँदै गए । कवि मल्लका यी आर्थिक र शारीरिक समस्या तथा मानसिक पीडाहरूले पनि मानसपुत्र बनेर कवितामा प्रस्तुति पाएका छन् । उनले जीवनमा सुखानुभूति कमै मात्रामा गरेको र दुःखानुभूति बढी मात्रामा गरेको बुझिन्छ र यी अनुभूतिहरूले कवितामा अभिव्यक्ति पनि पाएको देखिन्छ । २०२३ सालमा नेपालगन्जमा पञ्चायत प्रशिक्षण केन्द्रको प्रबन्धकको पदबाट जागिरमा प्रवेश गरेपछि उनले अनुदेशक, उपसचिव र उच्च अनुदेशकमा पदोन्नति भएर २७ वर्ष बिताए । जागिर खोसिएपछि प्रेमप्रकाश मल्ललाई झनै गाह्रो पर्दै गयो । यसैबीच उनकी पत्नीको पनि निधन भयो र उनी पनि झन्झन् थलिँदै गए । उनको एकाकीअवस्था र चरम सङकटका सहयोगी जेठा छोरीज्वाइँहरू भए ।

उनको मुख्य रूचि कविता, गीत र गजलको रचना गर्नु र आफ्नै रचना गायन गर्नु रहेको देखिन्छ । प्राकृतिक सौन्दर्यका पारखी मल्लका मनमा माताको असामयिक निधन, पुत्रशोक, पत्नीशोक, आफूलाई स्याहारसुसार गर्दै आइरहेका ज्वाइँको समेत गम्भीर अस्वस्थता, आर्थिक सङ्कट आदिले वेदनाको आँधी सिर्जना गरिदिएकाले मानसिक सुखशान्तिका लागि समेत उनले साहित्य सिर्जना गरेको देखिन्छ ।

'माछापुछे फेवातालमा पौडीखेल्दो रै' छ गीत उनको प्रकृतिप्रेमको सुन्दर नमुनाका रूपमा देखा परेको छ जुन पोखराको प्राकृतिक दृश्यको अवलोकनको उपजका रूपमा रहेको छ । उनको ईश्वरको पूजा गर्ने, खाना नरोज्ने, सफा र सेता लुगा लगाउने र जस्तोसुकै दुःखलाई पनि सहजै पचाउँदै जाने बानी थियो ।उनी इमानदार थिए । उनी ऋतुहरूमध्ये वसन्त ऋतु मन पराउँथे । राष्ट्रिय रातो सिम्रिक रङ्ग, रातो गुलाफ र लालीगुराँस भनेपछि हुरूक्कै हुन्थे । राष्ट्र, राष्ट्रियता र राष्ट्रवासीप्रति

संवेदनशील स्रष्टा प्रेमप्रकाश मल्लले सिर्जनामार्फत मातृभूमिप्रतिको दायित्त्वलाई सक्दो रूपमा निर्वाह गर्ने प्रयत्न गर्थे ।

कवि प्रेमप्रकाश मल्ललाई साहित्य सिर्जना गर्न प्रेरित गर्ने प्रेरणाका स्रोतका रूपमा उनका जीवनमा आइपरेका समस्याहरू, आफ्नै गाँउघर, वनपाखापखेरामा मुस्काउने प्राकृतिक सौन्दर्य र विभिन्न राष्ट्रिय जीवनका महत्त्वपूर्ण व्यक्तित्त्वहरू देखा पर्छन् । उनले मातृवियोगबाट व्यथित हुँदा 'आमा' कविता र सल्यानमा पढ्दाखेरि 'धन्यधन्य नेपालका वीर तेन्जिङ शेर्पा' भन्ने कविता लेखेको पाइन्छ भने लखनऊमा पढ्दा पनि अन्य साथीहरूका साथमा हिन्दी र अङ्ग्रेजीमा कवितालेखी वाचन गरेर सिर्जनधर्मितालाई निरन्तरता दिएको पाइन्छ ।

सुन्दर सिर्जना र सुमधुर स्वरका धनी प्रेमप्रकाश मल्लको प्रतिभाको कदर गरेर राजा महेन्द्रले भारतको कलकत्तास्थित महावाणिज्यदूतलाई पत्र लेखी गीत रेकर्ड गर्न आर्थिक सहयोग गरेका थिए । सो सहयोग प्राप्त भएपछि कवि आफैं कलकत्ता गएर पहिलो गीत 'वनकी म चरी' रेकर्ड गराएका थिए र यो गीत ज्यादै लोकप्रिय पनि भएको थियो । राजा महेन्द्रको सहयोगबाट मल्ललाई साहित्यमा लाग्न हौसला मिलेको थियो । उनले साहित्य सिर्जनालाई निरन्तरता दिएको देखिन्छ र उनी विभिन्न व्यक्ति र संस्थाहरूबाट सम्मानित र पुरस्कृत पनि भएको देखिन्छ । उदाहरणका रूपमा (१) महेन्द्र पुस्तकालय नेपालगन्जको स्वर्णजयन्तीका अवसरमा पुस्तकालय व्यवस्थापन समितिद्वारा सारस्वत सम्मान (२०४३), (२) नर्वदा शर्मा संयोजक रहेको श्री प्रेमप्रकाश मल्ल अभिनन्दन समिति, नेपालगन्जद्वारा अभिनन्दन (२०५४), (३) श्री ५ को सरकार युवा खेलकुद तथा संस्कृति मन्त्रालयद्वारा राष्ट्रिय प्रतिभा पुरस्कार (२०५४), (४) तीर्थमान श्रेष्ठ स्मृति साहित्य पुरस्कार समिति नेपालगन्ज, बाँकेद्वारा सम्मान र पुरस्कार (२०५४), (५) ब्रह्माकुमारी ईश्वरीय विश्वविद्यालय, नेपालगन्जद्वारा सम्मान र पुरस्कार, (६) कर्मचारी मिलनकेन्द्र मुसीकोट, रूकुमद्वारा सम्मान तथा अभिनन्दन (२०५६), (७) नेपालगन्ज उद्योग वाणिज्य सङ्घ, औद्योगिक व्यापार मेला समितिद्वारा सम्मान (२०५७), (८) ने.क.पा. एमाले के.का. द्वारा कलाकारितातर्फको प्रतिभा अभिनन्दन (२०५७), (९) श्री ५ ऐश्वर्य सेवा पदक (२०५८), (१०) नेपाली साहित्य मन्दिर, काठमाडौंद्वारा सम्मान (२०५९), (११) राप्ती कलाकेन्द्रद्वारा कदर (२०६०), (१२) छिन्नलता गीत पुरस्कार गुठी काठमाडौंद्वारा सम्मान र पुरस्कार (२०६०), (१३) प्रथम राष्ट्रिय चलचित्र महोत्सवद्वारा कदर (२०६२), (१३) मध्यपश्चिमाञ्चल गजल प्रतिष्ठानद्वारा अभिनन्दन, (२०६२), (१४) नेपाल सांस्कृतिक सङ्घद्वारा अभिनन्दन, शिवसङ्कल्प साहित्य परिषद् नर्वदापुरम् भारतद्वारा गीतश्री सम्मानोपाधि (२०६४), (१५) आँकुरा नेपालद्धारा सम्मान (२०६४),(१६) हाम्रो मभेरी साहित्य प्रतिष्ठान चित्त्वनद्वारा सम्मान (२०६४), (१७) मध्यपश्चिम स्रष्टा समाज नेपालगन्ज, बाँकेद्वारा अभिनन्दन (२०६४) लगायतका विभिन्न पुरस्कार र सम्मानहरूलाई अघि सार्न सकिन्छ ।

स्रष्टालाई अभिप्रेरित र अभिभूत पार्नमा प्राकृतिक, ऐतिहासिक, धार्मिक, साँस्कृतिक आदि दृष्टिले महत्त्वपूर्ण स्थानहरूको भूमिका उल्लेखनीय रहन्छ । यस दृष्टिले हेर्दा कवि प्रेमप्रकाश मल्लले स्वदेशका महत्त्वपूर्ण स्थानहरू भ्रमण गर्ने अवसर पाएको देखिन्छ जुन भ्रमणका क्रममा 'पोखरा त साँच्चिकैको पोखरा नै रै'छ भन्ने मीठो गीतिकविताको रचना गरेको भेटिन्छ । यस्तै भारतका महत्त्वपूर्ण स्थानहरू कलकत्ता,मद्रास, कर्नाटक, बैङ्गलोर, दिल्ली, नैनीताल, मन्सुरी आदि ठाउँको भ्रमण अवलोकन गर्ने अवसर पाएको देखिन्छ । तेस्रो मुलुकको भ्रमण गर्ने अवसर पाएको देखिँदैन जसबाट उनलाई अलिकति पीडाबोध भएको थियो । अनेकौं उज्याला र अँध्यारा यामहरू पार गरेका मल्ललाई केही संस्था र व्यक्तिबाट राम्रै सहानुभूति प्राप्त भएको भए पनि आफ्नै निरीहता र अशक्तताका कारण उनी एक्लोपनको अनुभव गर्न विवश बनेका थिए ।

सिर्जनशील कवि प्रेमप्रकाश मल्ल मिलनसार, सहनशील, सुसंस्कृत, मृदुभाषी, सोझा, सरल र शान्त स्वभावका थिए । आनुवंशिक, पारिवारिक, सामाजिक, आर्थिक आदि कारणले अन्तर्मुखी बनेका मल्ल स्वाभिमानी, प्रकृतिप्रेमी र राष्ट्रप्रेमी व्यक्तिका रूपमा परिचित थिए । राष्ट्रको अखण्डता, स्वतन्त्रता र शान्तिका लागि राजा र जनताबीच घनिष्ठ एकात्मक सम्बन्ध हुनुपर्छ भन्ने उनको धारणा थियो । मिलेको शरीर, चम्किलो र हँसिलो अनुहार, फराकिलो निधार, रसिला आँखा, स्वच्छ र सुन्दर पहिरनमा देखिने मल्ल आर्थिक सङ्कट र शारीरिक पीडाका कारण कहिलेकाहीं हलुका विद्रोही जस्ता देखिए पनि यथार्थमा उनी आस्तिक, सरल र सात्त्विक प्रवृत्तिका व्यक्ति थिए । कुनै राम्रो अभ्यासतालिमको अवसर नमिले पनि उनी लगभग आफ्नै निजी अभ्यासबाट कविता, गीत र गजलको रचना र गायनतर्फ सक्रिय भएर सफलता हासिल गर्न सर्मथ भएका थिए । साधनारत मल्लले प्रायः आफनो जिन्दगीकै सेरोफेरोबाट प्राप्त अनुभूतिलाई मुक्तक, गीत, गजल र फुटकर कवितादेखि लामा कविता तथा खण्डकाव्य आकारका कवितासम्ममा अभिव्यक्ति दिएको पाइन्छ ।

प्रेमप्रकाश मल्लको व्यक्तित्त्वलाई समग्रमा हेर्दा उनी कुशल कवि, गजलकार, निबन्धकार,गीतकार, गायक र सम्पादकका रूपमा देखा पर्छन् । विवशता भोग्दै जाने क्रममा जीवनका उत्तरार्द्धदेखि परिस्थिति झनै जटिल बन्दै गएको र आँसुकै वर्षा गरेर

बाँच्नु परेको भए पनि उनी अनुशासन र मर्यादाको पक्षमा प्रतिबद्ध थिए । उनी देश र जनतालाई माया गर्थे । स्वान्तःसुखाय र बहुजनहिताय साहित्य सिर्जना गर्थे । सत्यं शिवं र सुन्दरंको भावनालाई अभिव्यक्ति दिनु आफनो अभीष्ट रहेको बताउँथे । सचेत, जागरूक, कर्मठ, इमान्दार र देशभक्त नागरिकबाट राष्ट्रले प्रगति, सुख र शान्ति प्राप्त गर्न सक्ने धारणा व्यक्त गर्दथे । उनको सरलता, आत्मसंयम, देशप्रेम, शान्तिप्रेम, प्रकृतिप्रेम, कष्टपूर्ण जीवनका उच्छ्वास, विसङ्गतिप्रति व्यङ्ग्य आदि भावको अभिव्यक्ति उनका कवितामा सहज रूपमा भएको पाइन्छ । मध्यपश्चिमका राम्रा स्रष्टाहरूमध्ये एक मानिने प्रेमप्रकाश मल्लको बालककालदेखि नै गीत, सङ्गीत, गजल र कविताप्रति गहिरो अभिरूचि थियो । आफैंले लेखेका गीतिलयका कविता- गीत आदि आफ्नै सुरिलो भावमा गाएर उनी आफैं मख्ख पर्थे । उनले आमाले भन्ने गरेको 'लेख्ने र गाउने काममा लागेपछि दुःख पाइन्छ' भन्ने कुरामा पनि ध्यान दिँदैनथे । आमाको असामयिक निधन र आफ्नो जीवनको अविरल दुःखद असहज परिस्थितिको भोगाइबाट व्यथित भएका कवि कहिलेकाहीं आमाकै भनाइ सत्य भएको हो कि भन्ने भाव पनि व्यक्त गर्थे तर लेख्नचाँहि छोड्दैनथे । शारीरिक दृष्टिले निकै अस्वस्थ भए पनि जीवनभरि लेख्ने कार्य चाहिं गरि नै रहेका थिए ।

स्रष्टा मल्लको साहित्यिक यात्राको थालनी आमाको मृत्युपछि २००७सालमा यिनले लेखेको 'आमा' कविताबाट भएको थियो त्यसपछि उनले माध्यमिक तहको अध्ययन गर्ने क्रममा 'धन्य तेन्जिङ शेर्पा' शीर्षकको कविता लेखेर सुनाएका थिए । लेख्ने र सुनाउने कार्य अलि पहिलेदेखि नै गर्दै आएका भए पनि यिनको गीतको सार्वजनिक यात्राको थालनी 'वनकी म चरी कल्ले भन्ला कठैबरी मनको बिलौना' बोलको गीत रेकर्ड भएर सार्वजनिक भएको समय २०१८ सालदेखि भएको पाइन्छ । त्यसपछि उनका रचनाहरू रूपरेखा, कालपृष्ठ, दौंतरी, जनमत, नेपालगन्ज एक्सप्रेस, बागेश्वरी टाइम्स, नेपाली एक्सप्रेस आदि पत्रिकामा प्रकाशित हुँदै आएका थिए । हालसम्ममा पुस्तकाकारमा प्रकाशित उनका कृतिहरू हुन् :

(१) **मधुकर : छोटो जीवन, लामो कहानी** (शोककाव्य, २०४२), (२) **त्यो एउटा अजेय शिखर मधुकर** (लघु खण्डकाव्य २०४२), (३) **पञ्चगान** (गीतसङ्ग्र, २०४५), (४) **अनुभूतिका स्वरहरू** (गीत, कविता एवम् गजलहरूको सङ्ग्रह, २०५४), (५) **सजल** (गजल सङ्ग्रह, २०६४), (६) **गाउँदा गाउँदै** (२०६५), (७) **उनी** (गीत, गजल र कविता सङ्ग्रह, २०६६) र (८) **ओछ्यानबाट अनुभूति** (हाइकु सङ्ग्रह, २०७०) ।

यी कृतिका अतिरिक्त उनका आधुनिक गीत, राष्ट्रिय गीत र लोकगीत गरी १८ ओटा गीतहरू रेडियो नेपालद्वारा रेकर्ड गरिएका छन् । उनको साहित्यिक यात्रालाई तीन चरणमा बाँडेर अध्ययन गर्न सकिन्छ :

१. प्रथम चरण (वि. स.२००७ देखि २०१७ सम्म)
२. दोस्रो चरण (वि. स. २०१८देखि २०४१ सम्म)
३. तेस्रो चरण (वि. स. २०४२ देखि २०७१सम्म)

उनका कृतिहरू शाश्वतता, सार्वजनिक महत्त्व, जनरूचि आदिका दृष्टिले पनि उल्लेखनीय छन् । यी कृतिहरूमध्ये पनि **अनुभूतिका स्वरहरू** (रचना सङ्ग्रह,२०५४) र **सजल** (गजल सङ्ग्रह, २०६४) विशेष रूपमा उल्लेखनीय छन् । यहाँ यी कृतिहरूको सङ्क्षेपमा विवेचना प्रस्तुत गरिएको छ ।

२. अनुभूतिका स्वरहरू (गीत, कविता एवम् गजलहरू) को समीक्षा

बहुआयामिक व्यक्तित्त्वका धनी प्रेमप्रकाश मल्ल कवि, गीतकार, सङ्गीतकार, गजलकार र गायकका रूपमा परिचित छन् । यी सबै व्यक्तित्त्वको झलक उक्त रचना सङ्ग्रहमा भेट्न सकिने हुनाले पनि उनको साहित्यिक यात्रामा यस रचनासङ्ग्रहको बेग्लै खालको महत्त्व छ ।

यो कृति वि. स. २०५४ सालमा पूर्वाञ्चलको वाणी प्रकाशनबाट प्रकाशित भएको हो । यसमा केही पत्रपत्रिकामा प्रकाशित भएका, केही रेडियो नेपालबाट प्रसारित भएका र केही कहीं प्रकाशितप्रसारित नभई पहिलो पटक यसैमा प्रकाशित हुन पुगेका रचनाहरू सङ्गृहित छन् । प्रकाशित रचनासङ्ग्रहमध्ये चौथो यस कृतिमा पहिलो खण्डमा १५१ वटा मुक्तकहरू र दोस्रो खण्डमा ३२ ओटा गीत र गजलहरू सङ्ग्रहित छन् । पूर्वीय काव्यपरम्परामा कविताको लघुतम रूपलाई मुक्तक भनिए पनि कवि मल्लले त्यसलाई प्रकाशकीय मन्तव्यमा 'चोइटा' भनेर उल्लेख गरेको पाइन्छ । प्रस्तुत कृतिको शीर्षक, संरचना, विषयवस्तु, भाषाशैली, विम्ब एवम् अलङ्कार आदिका आधारमा मूल्याङ्कन गरिएको छ ।

२.१ शीर्षक

यस सङ्ग्रहको शीर्षक **अनुभूतिका स्वरहरू** राखिएको छ । यसमा सङ्कलित रचनाहरूमा कवि आफैंले देखेभोगेका

पारिवारिक, सामाजिक र प्राकृतिक समस्याहरू, मायाप्रेम, विरहव्यथा, जीवनजगत्का बाह्य र आन्तरिक सौन्दर्य, गरिब र सरल सामान्यमान्छेका निरीहता, दीनता, जिजीविषा, बन्धुता तथा मानवताका अनुभूतिहरू प्रस्तुत गरिएको छ । दुई खण्डमा प्रस्तुत गरिएका मुक्तक, कविता, गीत र गजलमध्ये कुनै पनि रचनाको छुट्टै शीर्षक दिइएको छैन । रचनाको पहिलो पङ्क्तिलाई आधार मानेर शीर्षक बनाउनु पर्ने स्थिति रहेको छ ।

; a \ukdf k|t t ul/Psf /r gfx¿sf]lj ifosf]lj lj wtf; dfq emNsg]u/L z liff§ **अनुभूतिका स्वरहरू** राखिएको छ । यस दृष्टिले हेर्दा शीर्षक सार्थक देखिन्छ ।

२.२ संरचना

छोटा र लामा गरी १५१ ओटा मुक्तकहरू र दोस्रो खण्डमा 'केही गीत –गजल' शीर्षकभित्र ३२ वटा गीतगजलहरू समेटिएका छन् । यसमा सङ्कलित मुक्तक आकारका रचनालाई कविले टुक्रे कविता, चोइटा र मुक्तक नाम दिएको पाइन्छ । उनका मुक्तकहरूको आयामलाई हेर्दा न्यूनतम नौ अक्षर, पाँच शब्द र दुई पङ्क्तिमा संरचित मुक्तकदेखि लिएर दस पङक्तिसम्ममा संरचित मुक्तकहरू यसमा रहेका छन् । सङ्कलित गीतगजलका आयामलाई हेर्दा यसमा न्यूनतम दस पङ्क्तिदेखि लिएर अधिकतम २१ पङ्क्तिसम्मा संरचित गीत, गजलहरू छन् । यस सङ्ग्रहमा सङ्कलित सबैभन्दा सानो संरचना भएको मुक्तक हो :

नाङ्गो छु ।
त्यसैले बाङ्गो छु । (पृ १३,)

यस सङ्ग्रहमा एक अक्षरदेखि उन्नाइस अक्षरसम्मका पङ्क्तिहरू रहेका छन् ।अनुच्छेद योजनाका दृष्टिले हेर्दा यसमा दुई पङ्क्तिदेखि आठ पङ्क्तिसम्ममा संरचित अनुच्छेदहरू रहेका छन् । कुल ७४ पृष्ठमा विस्तारित यस सङ्ग्रहको आन्तरिक संरचनालाई हेर्दा यसमा विरहव्यथा, संयोगवियोग, सामाजिक विसङ्गति, देशप्रम, प्रकृतिप्रेम, सोझोपन, गरिवी, निरीहता, विवशता जस्ता विविध भावको प्रस्तुति कलात्मक रूपमा गरिएको पाइन्छ ।

२.३. विषयवस्तु एवम् भावभूमि

यस सङ्ग्रहको पहिलो खण्डमा सङ्कलित मुक्तकहरूको विषयवस्तुका रूपमा समसामयिक सामाजिक जनजीवनमा देखा परेका विकृति विसङ्गति, स्वार्थीपन, अन्धता, अविवेकीपन, चरम स्वार्थान्धता, छलकपट, बेइमानीप्रति व्यङ्ग्य, सोझानिर्धाले भोग्नु परेका दुःखव्यथाप्रति सहानुभूति, व्यक्तिमनका पीडा र कुण्ठा आदि भावको चित्रण गरिएको छ भने दोस्रो खण्डमा सङ्कलित गीतगजलहरूको विषयवस्तुका रूपमा प्रेमविरह, युगीन मानवले भोग्नु परेका जटिल परिस्थिति, विकृति, व्यङ्ग्य, प्रकृतिप्रेम, जनप्रेम, देशप्रेम र विश्वबन्धुता एवम् मानवताको भावना व्यक्त गरिएको छ । यी विषयवस्तुलाई कवि मल्लद्वारा सरल, सरस र प्रभावकारी भाषाशैलीमा प्रस्तुत गरिएको छ । कवि मल्लका मुक्तकहरू ज्यादै मार्मिक छन् । मानवमा देखिने दानवता तथा सामाजिक विसङ्गतिप्रति चोटिलो व्यङ्ग्यको झटारो हानेको पाइन्छ । उनले युगीन समस्या । देशप्रेम, प्रकृतिप्रेम, मानवतावादी चिन्तन, सामाजिकता, राष्ट्रिय एकता र बन्धुताको भावना सशक्त रूपमा व्यक्त गरेको पाइन्छ । शून्यता एवम् अस्तित्त्ववादी भावनाको एउटा उदाहरण :

जिन्दगी नै
बाँझो खेत भइदिएपछि
कसरी बाँच्नु ?
उब्जनी नै
शून्य भइदिएपछि (पृ ३८)

संसारका धेरैजसो मानिसहरूको बानी हुन्छ मानिसलाई सुख परेका बेलामा साथी बनाउने तर दुःख परेका बेलामा नजिकै नपर्ने । यो मानवीय क्षुद्र प्रवृत्तिप्रति कविले यसरी व्यङ्ग्य प्रहार गरेका छन् :

अरू बेलामा
सही थाप्नेहरू
सही थापेर बस्छन् ।
सङ्कट्को बेलामा चाहिँ
टाप कस्छन् ।

कवि प्रेमप्रकाश मल्ल आफ्नो देश भनेपछि हुरूक्कहुने व्यक्ति थिए । देशप्रेमको एउटा नमुना :

म मेरा आँखाभरि भरी राख्छु
म मेरो ओठभरि भरी राख्छु
यो मेरो प्राणभन्दा प्यारो स्वदेशलाई
म मेरो मुटुभरि भरी राख्छु

कवि मल्लले चिन्तामुक्त भई नेपालकै प्राकृतिक दृश्यको पनि धोको फेरेर अवलोकन गर्ने अवशर पाएनन् । कुनै न कुनै पिरलोले उनलाई ठुङि नै रह्यो । यस्तो व्यथामा जीवन गुजारा गर्नु परे तापनि जतिखेर उनले प्रकृतिको मन भरेर अध्ययन गर्ने अवसर पाए त्यतिखेर उनले त्यसको मनमोहक कलात्मक चित्र उतारि नै हाले । पोखराको प्राकृतिक सौन्दर्यमा रमाएर उनीद्वारा लेखिएका गीतका दुई हरफहरू :

माछापुच्छ्रे फेवातालमा पौडी खेल्दो रै'छ
पोखरा त साँच्चिकैको पोखरा नै रै'छ (पृ.६२)

राष्ट्र सबै नेपाली नागरिकको हो । राष्ट्रका सार्वजनिक र प्राकृतिक सम्पदाहरूमा सबै नेपालीहरूको अधिकार छ र नेपालीको अखण्डता, स्वतन्त्रता, समुन्नति, शान्ति र सुखसमृद्धिका निम्ति सबैको जिम्मेवारी पनि छ तसर्थ हामी धनीगरिब सबै नेपालीहरू आपसमा मिलेर बस्नुपर्छ भन्ने भावनालाई उनले यसरी अभिव्यक्ति दिएको पाइन्छ :

धनी पनि नेपाली गरिब पनि नेपाली
सुखी पनि नेपाली दुःखी पनि नेपाली
नेपाली र नेपालीमा के फरक छ र ? (पृ.६५)

जीवितलाई बेवास्ता गर्ने र दुःख दिने अनि मरेका व्यक्तिका नाउँमा श्रद्धाभाव प्रकट गर्ने हाम्रो समाजको एउटा अँध्यारो पक्षलाई कविले यसरी व्यङ्ग्य गरेका छन् :

जिउँदालाई अन्जुलीभरि भरी यातना
मरेकालाई भाषणभरि भरी सम्झना
अनौठो लाग्छ मलाई यहाँको चलन
बाँचुन्जेल श्रद्धान्जली मरेपछि शुभकामना

मानवले जीवनमा भोग्नुपरेको अँध्यारा विकट परिस्थितिको चित्रणमा पनि कविको कलम ज्यादै सशक्त देखिन्छ :

विष जिन्दगीको पिउँदै छु म
आश्चर्य ! तैपनि जिउँदै छु म (पृ.७०)

यसरी हेर्दा कवि प्रेमप्रकाश मल्लले प्रस्तुत सङ्ग्रहमा विभिन्न किसिमका विषयवस्तु एवम् भावको प्रस्तुति कलात्मक रूपमा गरेको पाइन्छ । सबै खाले अमानवीय प्रवृत्तिप्रति सशक्त ढङ्गले व्यङ्ग्य प्रहार गरेर मान्छेले मान्छेसँग प्रेमपूर्ण मानवीय व्यवहार गर्नुपर्छ भन्ने भाव व्यक्त गरेको भेटिन्छ । देशप्रेम, प्रकृतिप्रेम, मित्रता, मानवता तथा विश्वबन्धुताको भावाभिव्यक्तिसमेत मीठो शैलीमा भएको पाइन्छ ।

२.४ लयविधान, भाषाशैली र कथनपद्धति

प्रस्तुत सङ्ग्रहको पहिलो खण्डमा सङ्कलित मुक्तकहरूमा मुक्त लयको प्रयोग गरिएको छ भने दोस्रो खण्डमा सङ्कलित गीतगजलमा गीतिलयको प्रयोग गरिएको छ । गीत र गजलहरू उचित लयविधानका कारण लयात्मक बनेका छन् भने मुक्तकसमेत अनुप्रासयोजनाबाट लयात्मक बन्न पुगेका छन् । नेपाली जनजीवनमा भिजेका सरल, सहज र सरस भाषाको प्रयोग गरिएकाले रचनाहरू सर्वसाधारण पाठकका लागि त पठनीय छन् नै भावको गहिराइ र कल्पनाको उचाइसमेत रहेकाले उच्च बौद्धिक पाठकका लागि पनि पठनीय छन् । ठाउँठाउँमा उपयुक्त तत्सम, तद्भव र झर्रा शब्दको प्रयोग गरेर रचनालाई निकै आकर्षक बनाइएको छ । कतैकतै कम प्रचलित आगन्तुक शब्दको समेत प्रयोग गरिएका भए पनि ती शब्द दुर्बोध्य छैनन् । यस सङ्ग्रहको कथनपद्धतिको रूपमा प्रायः आन्तरिक एवम् कविप्रौढोक्ति रहेको छ । कविले आफूले देखेभोगेका तथा अनुभव गरेका कुरालाई सोझै प्रथम पुरूष शैलीमा व्यक्त गरेको पाइन्छ जुन कथनढाँचालाई कविप्रौढोक्ति ढाँचा पनि भनिन्छ ।

२.५ विम्ब, प्रतीक एवम् अलङ्कारविधान

यस रचनासङ्ग्रहमा कवि प्रेमप्रकाश मल्लले विम्ब, प्रतीक एवम् अलङ्कारको प्रयोग सहज र समुचित रूपमा गरेको पाइन्छ । अलङ्कारहरूमध्ये शब्दालङ्कार र अर्थालङ्कार दुवैको प्रयोग गरेको पाइन्छ । शब्दालङ्कारअन्तर्गत पर्ने अनुप्रास अलङ्कारको एउटा नमुना :

जति दुःख पाइयो पाइयो
जति ठोकर खाइयो खाइयो
जति बिलाइयो जति सेलाइयो
तिमीलाई स्पष्टीकरण किन चाहियो ? (पृ.२९)

कवि मल्लले उपमा, उत्प्रेक्षा, रूपक, अतिशयोक्ति आदि अर्थालङ्कारको प्रयोग पनि ठाउँठाउँमा सटिक तरिकाले गरेका छन् । एउटा उपमाअलङ्कारको नमुना :

वनको चराजस्तै रून्छ मनको चरा बिचरा
आँधी हुरी बतासैले पान्यो हजुर बिचरा (पृ.५३)

कवि प्रेमप्रकाश मल्लको प्रस्तुत रचनासङ्ग्रह जीवनजगत्मा देखा परेका विभिन्न परिस्थितिको कलात्मक चित्रण भएका रचनाहरूको सङ्ग्रहका रूपमा देखा पर्छ । उनको कला, सङ्गीत र साहित्यको प्रतिनिधित्त्व यसमा सङ्कलित रचनाहरूले गरेको देखिन्छ । मानवीय प्रेम, विरहवेदना, प्रकृतिप्रेम, देशप्रेम, सामयिक समस्या, पारिवारिक रिक्तता र तिक्तता, सामाजिक विघटन आदिको प्रस्तुतिका दृष्टिले समेत यो रचनासङ्ग्रह महत्त्वपूर्ण देखिन्छ ।

३. सजल गजलसङ्ग्रहको विश्लेषण

३. १. संरचना

सजल (२०६४) प्रेमप्रकाश मल्लको गजलमात्र समावेश गरिएको पहिलो गजल सङ्ग्रह हो । यसमा ५६ वटा गजलहरू सङ्गृहीत छन् । यस सङग्रहमा विभिन्न समयमा विभिन्न पत्रपत्रिकाहरूमा प्रकाशित भएका र नभएका गजलहरू समावेश गरिएका छन् । यसमा पाँच सेरका ३२ वटा, ६ सेरका १४ वटा, ७ सेरका ६ वटा, ४ सेरका २ वटा, ८ सेरको एउटा र ९ सेरको एउटा गजल रहेको पाइन्छ । यी गजलमा लय र भावको संयोजन सहजै रूपमा भएको देखिन्छ ।

३. २. विषयवस्तु तथा भावभूमि

सजल गजल सङ्ग्रहमा छिटफुट रूपमा आर्थिक, राजनीतिक र सामाजिक जनजीवनका फिलिङ्गाहरू समेत भेटिए पनि मूल रूपमा मनोदैहिक रोगको पीडाले ग्रस्त कविजीवनका दुःखपीडा र त्रासद स्थितिको चित्रण भएको पाइन्छ । दाम्पत्य जीवनका प्रेम, संयोगको सुख र वियोगको दुःखको भाव पनि कतिपय गजलमा व्यक्त भएको पाइन्छ । आफ्नी जीवनसँगिनीका अतिरिक्त चुकेजी, कोपिलाजी आदिलाई सम्बोधन गरेर पनि गजल रचना गरिएको छ । शारीरिक पीडा र मानसिक चिन्ता बिर्सनका लागि समेत गजल रचना गरिएको छ । व्यक्तिगत र पारिवारिक स्वार्थको साङ्लोमा बाँधिएर स्वार्थसिद्धिका लागि अन्धो, निर्मम, कपटी, छली, बनावटी र छद्मभाषी बन्दै गइरहेको सामन्ती संस्कारले ग्रस्त वर्तमान अविवेकी समाजप्रति सङ्ग्रहीत कतिपय गजलले श्याम व्यङ्ग्य प्रहार गरेको पाइन्छ । निर्मम व्यक्तिहरूको संवेदनशून्यताप्रति जति असन्तोष र आक्रोश पोखिएको देखिन्छ त्यति नै सहृदयी व्यक्तिप्रति सन्तोष र खुसी व्यक्त गरेको पाइन्छ । आफूप्रति दर्साइएको सहयोग, स्नेह, सद्भाव र सहानुभूतिप्रति कृतज्ञता, आभार र आशीर्वादको भाव व्यक्त गरेको पाइन्छ । कतैकतै व्यक्तिगत दुःख र त्रासयुक्त भावको सामान्यीकरण समेत गरेको देखिन्छ । उनले आफूद्वारा गलजको सिर्जना यस्तो अवस्थामा हुने जनाएका छन् :

जब नयन नयन सजल भैदिन्छ गजल जन्मिन्छ (पृ .१)
के भो किन भो नसोध यो परानीलाई ?
आगो कसरी निभ्यो के थाहा खरानीलाई? (पृ.१२)
जब मायाको संसारमा रमाउँदछु गजल गाउँदछु
उनकै यादको सागारमा धाउँदछु गजल गाउँदछु (पृ. २७)

पुरानादेखि नयाँसम्म अधिकांश राजनीतिकर्मी स्वार्थी र मतलबी देखिन्छन् । समाजका अन्य क्षेत्रमा पनि स्वार्थ सिद्ध

भएपछि सम्बन्धित व्यक्तिलाई बिर्सने प्रवृत्ति व्यापक छ । नियति वा प्रकृतिले पनि परिवारका कम उमेरका बलियालाई हरेर लैजाने र कमजोर वृद्ध अशक्तहरूलाई कष्टकर जीवन यापन गर्न कर गर्ने गरेको अवस्था पनि देखिन्छ । कवि मल्लको असन्तुष्टि र आक्रोश यस्तै निर्मम अवस्थाप्रति पोखिएको देखिन्छ, जस्तो :

तर्नेहरू किनारैमा कुरेर बस्नुपर्ने
तार्नेहरू नै एक्लै नदी तरेर गएपछि -पृ १७)

आफ्नी प्रेयसीको वियोगमा छट्पटाइरहेका कविले निराशा र शून्यताको भाव यसरी व्यक्त गरेको पाइन्छः

ती ताराहरूको जन्तीसँगै रात
गन्तीमा दिन बित्ने गर्दछ निरू (पृ.१८)

आफू मनोदैहिक लगायतका विविध रोगहरूले ग्रस्त भएर थला परेको अवस्थालाई कविले यसरी दर्साएका छन् :

बिगार्नुसम्म बिगाऱ्यो नि यही डिप्रेसनले
जिउँदै जिउँदै माऱ्यो नि यही डिप्रेसनले (पृ. ३०)

तन ज्यादै गलित र मन ज्यादै थकित भएर जिन्दगीले दिएको पीडाबाट आश्चर्यचकित भएका कवि मल्लले निर्मम परिस्थितिप्रति आक्रोश पोख्दै आफ्ना हितचिन्तक मित्रहरूसित यसरी भलाकुसारी गरेको देखिन्छ :

एकछिन बाँच्नु एकछिन मर्नुको अनुभूति कोपिलाजी
मनस्थिति के गर्नु के नगर्नुको भो कोपिलाजी (पृ. २१)
जिन्दगी नै रहेन जिन्दगी सुन्नुस् न चुकेजी
जिउनु पनि कसरी जिउनु भन्नुस् न चुकेजी (पृ.५८)

कविले आफ्नी जीवनसँगिनीको वियोगको पीडा, सहयोग र स्नेहप्रतिको कृतज्ञताको भाव यसरी व्यक्त गरेका छन् :

बाँचुन्जेलसम्म केवल मेरै निम्ति मरीमरी बाँच्यौ
मेरै निम्ति दिएर गयौ जीवनको अन्तिम क्षण सानू (पृ. ३१)

कवि मल्लले बिग्रँदै गइरहेको आर्थिक स्थिति, छोरा र जीवनसँगिनीको असामयिक निधन र अनेकथरी रोगहरूबाट प्राप्त पीडाका कारण जिन्दगी ज्यादै पीडित, व्यथित र त्रसित बन्न पुगेको भए पनि धैर्य धारण गरेर जीवन यापन गर्ने अठोट यसरी व्यक्त गरेका छन् :

मर्ने चाहना मरिसक्यो बाँचेर अब देखाउँछु
धाराका धारा आँसु बगाउँदिन साँचेर अब देखाउँछु (पृ.४९)

यसरी जीवनमा खुसी पानीको थोपा जस्तो र समस्या र दुःखहरू समुद्र जस्तै भएर आइरहे पनि धैर्य धारण गरेर संयमित ढङ्गले मर्यादापूर्वक जिन्दगी यापन गर्दै जानुपर्छ, जिन्दगीकै अर्को नाउँ बाध्यता र विवशता हो । यससँग जुझेर उज्यालोको खोजी गर्दै जानुपर्छ भन्ने भाव व्यक्त गरेको पाइन्छ । कवि मल्लको सिर्जनधर्मिता पुराना पुस्ताका लागि मात्र नभएर नयाँ पुस्ताका लागि पनि प्रेरणादायी बनेको देखिन्छ ।

३.३ लयविधान, भाषाशैली र कथनपद्धति

'सजल' गजल सङ्ग्रहमा मुक्त किसिमको गीतिलयको प्रयोग गरिएको छ । समुचित लयविधानका कारण सबै गजलहरू लययुक्त र गेय बनेका छन् ।गजलमा मूलतः सरल तद्भव र झर्रा शब्दहरूको प्रयोग गरिएको छ । आंशिक रूपमा सरल,तत्सम र आगन्तुक शब्दहरूको पनि प्रयोग गरिएको छ ।सरल,सरस र बोधगम्य भाषाशैलीको प्रयोग गरेर गजललाई रोचक बनाइएको छ । भावनाको गहिराइ कायम गरेर पठित बौद्धिक पाठकका लागि पनि आकर्षक तुल्याइएको छ ।यसमा सङ्कलित गजलहरूमा प्रायःप्रथम पुरूष एवं कविप्रौढोक्तिको प्रयोग गरिएको छ भने कतैकतै तृतीय पुरूष एवं कविनिबद्ध प्रौढोक्तिको पनि प्रयोग गरिएको छ ।

३.४ बिम्ब, प्रतीक एवं अलङ्कारविधान

'सजल' गजल सङ्ग्रहमा कवि प्रेमप्रकाश मल्लले विभिन्न किसिमका बिम्ब, प्रतीक एवं अलङ्कारहरूको प्रयोग सहज र स्वाभाविक रूपमा गरेको पाइन्छ । जिन्दगीलाई दर्सनढुङ्गा र फूलको थुङ्गाको प्रतीकका रूपमा कविले यसरी प्रस्तुत गरेको पाइन्छ :

दर्शनढुङ्गा भैगयो जिन्दगी दर्शनढुङ्गा
फूलको थुङ्गा भैगयो जिन्दगी दर्शनढुङ्गा (पृ.५३)

प्रस्तुत गजल सङ्ग्रहमा शब्दालङ्कारको प्रयोग अधिकांश गजलहरूमा भएको पाइन्छ । आद्यनुप्रासको एउटा नमुना :

गजबको काल हुँदो रै'छ यो बुढेसकाल
अजबको काल हुँदो रै'छ यो बुढेसकाल (पृ.३३)

मध्यानुप्रासको एउटा नमुना :

आफ्नो त जीवन नै प्रयोगशाला
यो शरीर र मन नै प्रयोगशाला (पृ.३८)

अन्त्यानुप्रासको एउटा नमुना :

तिमीले भनेको मैले मानिन
तिम्रो वचनलाई मैले धानिन (पृ.४३)

अर्थालङ्कारको प्रयोगका दृष्टिले पनि यो गजल सङ्ग्रह उल्लेखनीय रहेको छ । रूपक अलङ्कारको एउटा नमुना यस्तो छ :

मान्छे मान्छे मान्छेहरू नै मान्छेहरूका भीडमा
सामुन्नेमा पत्थरदिल भैदिन्छ गजल जन्मिन्छ (पृ.११)

स्वभावोक्ति एवं विरोधाभास अलङ्कारको एउटा नमुना :

बिछयौनामा दिनका दिन परेको परेइछु म
दिनका दिन जिउँदै मरेको मरेइछु म (पृ.४०)

यसरी हेर्दा कवि प्रेमप्रकाशमल्लका 'सजल' गजल सङ्ग्रहमा जीवनमा भुक्त परिस्थितिबाट प्राप्त विभिन्न किसिमका सुखदु:खका अनुभूतिहरूको कलात्मक रूपमा प्रस्तुति भएको पाइन्छ । प्रेमका संयोग र वियोग भाव, व्यक्तिगत जीवनका पीडा, प्रकृतिप्रेम, देशप्रेम, सामाजिक विघटन, स्वार्थान्धता, विभिन्न खाले विकृति र आडम्बरप्रति व्यङ्ग्य, आशा, निराशा र शून्यताको अभिव्यक्ति उनका गजलमा भएको पाइन्छ । सरल, सरस, भाषाशैली र सहज र स्वाभाविक प्रतीक तथा अलङ्कार योजनाका दृष्टिले समेत उनका गजल उल्लेखनीय रहेका छन् ।

निष्कर्ष

२००७ सालदेखि सिर्जनामा सक्रिय हुन थालेका प्रेमप्रकाश मल्लको २०१८ सालमा 'वनकी म चरी कल्ले सुन्ला कठैबरी मनको बिलौना' बोलको गीतको प्रसारणसँगै नेपाली कलासाहित्यका क्षेत्रमा सार्वजनिक भएका हुन् । उनी कवि र गजलकार समेत भए पनि गीतकार र गायककै रूपमा बढी प्रसिद्ध छन् ।

प्रकाशित उनका कृतिहरूमध्ये पहिलो पुस्तकाकार कृति 'मधुकर छोटो जीवनीः लामो कहानी'(२०४२) शोककाव्यमा एक्काइस वर्षीय कलिलो उमेरका होनहार छोराको मोटर साइकल दुर्घटनामा परी असामयिक निधन भएपछि विह्वल मनमा उत्पन्न पीडाको अनुभूतिलाई मुक्त लयमा प्रस्तुत गरेको पाइन्छ । यसमा मूलत : पुत्रवियोगको शोक, पुत्रका चारित्रिक विशेषता र व्यक्तित्वका बारेमा प्रकाश पारिएको छ । उनको प्रकाशित पुस्तकाकार दोस्रो कृति 'त्यो एउटा अजेय शिखर मधुकर' (२०४२) शीर्षकको लघु काव्यमा छोरा मधुकरका गुण, शील, स्वभाव र चारित्रिक विशेषताहरूको उच्च शिखरको उच्चता, महानता र पवित्रतासँग तुलना गरेको देखिन्छ । शिखरको चुचुरोमा पुग्दा सत्य, शिव र सुन्दरको रहस्य उद्घाटन हुने र परम ज्ञान तथा आनन्दको अनुभूति हुने कविको धारणा रहेको छ । राष्ट्रको अखण्डताको रक्षा र विकासका लागि समर्पित युवाहरूलाई अजेय शिखरहरू मान्दै शिखरहरू मध्येको एउटा शिखर मधुकरलाई मानिएको छ । काव्यको मूल भावलाई दृष्टिगत गर्दा यसको शीर्षक 'त्यो एउटा अजेय शिखर' राख्नु उचित देखिन्छ । काव्यको शीर्षकमा मधुकर शब्द जोडिदिएकाले यसको अर्थगत् व्यापकतालाई सीमित पारेको देखिन्छ । यसरी नै उनका २०५४ सालसम्मका गीत, गजल मुक्तक र फुटकर कविताको प्रतिनिधि सङ्ग्रहका रूपमा 'अनुभूतिका स्वरहरू रचना सङ्ग्रह देखापरेको छ । यसमा रहेका कवितात्मक रचनाहरूमा जागरण, देशप्रेम, राष्ट्रियता, प्रकृतिप्रेम, युगीनचेतना, सुख-दु:ख, हाँसोआँसु, निराशा, कुण्ठा आदि भावको प्रस्तुति भएको पाइन्छ । प्रेमप्रकाश मल्लको चौथो

गीति कवितात्मक कृति पञ्चगान (२०४५) मा राजारानी र पञ्चायती व्यवस्थाको महिमागान गरिएको छ । गीति तत्त्वको समुचित विन्यास गरिएको यसमा रहेका कतिपय गीतहरू पञ्चायत कालमा गाइएका पनि देखिन्छन् । उनका अन्य बाँकी रचना सङ्ग्रहहरूमा पनि व्यक्तिगत, पारिवारिक, सामाजिक र राष्ट्रिय पीडा, आशा, निराशा, देशप्रेम, प्रकृतिप्रेम, सामाजिक चेतना आदिको अभिव्यक्ति भएको पाइन्छ । प्रेमप्रकाश मल्ल सङ्गीत भनेपछि बालककालदेखि नै हुरुक्क हुन्थे । सङ्गीतको साधनाबाट जीवन निर्वाह गर्न गाह्रो छ भन्ने जान्दाजान्दै पनि उनी यसतर्फ एकोहोरिए । लगनशील भएर सङ्गीत सिके । जीवनको लक्ष्य नै गीतसङ्गीतको साधना गर्ने बनाए । ठूलो प्रयासबाट पञ्चायत प्रशिक्षण केन्द्र नेपालगन्जमा अस्थायी मासिक ज्यालादारी तलब पाउने जागिरे भए । यसबाट उनको घरायसी दैनिकी केही सजिलो भयो । पञ्चायतले उनको प्रतिभाको खूब दोहन गऱ्यो । पञ्चायतले जागिर स्थायी पनि गरिदिएन । समय बित्दै गयो । देशमा परिवर्तन आयो । ०४६ सालको परिवर्तनपछि रातारात भेष बदलेर कुख्यात पञ्च पनि काङ्ग्रेस वा कम्युनिस्ट बनेर ठूल्ठूला लाभका पदमा पुगे तर सोझा प्राणी प्रेमप्रकाश मल्ल २०५० सालमा त्यो अस्थायी जागिरबाट पनि निकालिए र त्यहींदेखि उनको आर्थिक दृष्टिले दुःखद अवस्थाको सुरूवात हुन पुग्यो । उनलाई प्रजातन्त्रवादी लोकतन्त्रवादीहरूबाट पनि उपेक्षित हुनुपऱ्यो । विगलित अवस्थामा कष्टकर जीवन यापन गर्नुपऱ्यो । जमिन हडपिएर भएको मुद्दामामिलाको पीडा, छोराको मोटर साइकिल दुर्घटनामा परेर मृत्यु भएको पीडा, आफ्नै शारीरिक अस्वस्थताको पीडा माथि यो अर्को बज्र पीडा थपियो । कविले सबै दुःखलाई सहँदै गए र उनले कविता, गीत र गजलमा आफ्ना भावना व्यक्त गर्दै गए । स्वार्थी र मतलबी दुनियाँको कुत्सित र कुरूप अनुहार हेर्दै जिन्दगीसँग गिजिंदै र मृत्युसँग सिँगौरी खेलेर जिन्दगी बाँचे । यसै बीच उनकी जीवनसँगिनीले पनि सधैंसधैंका लागि बिदा मागिन् । धेरैलाई डर थियो प्रेमप्रकाश मल्ल आत्महत्या गरेर मर्छ कि भन्ने तर उनी अदम्य शाहसी र धैर्यशील मान्छे रहेछन् । तिनले त्यसो गरेनन् । उनलाई जिन्दगी बाँच्न र आशाहरू साँच्न सहयोग गर्नेहरूको सङ्ख्या पछिल्लो समयमा केही बढेको भए पनि उनका जेठा छोरीज्वाइँहरूको उदात्त मीठो माया ,उच्च सम्मान र स्याहारसुसारले जीवन बाँच्न प्रेरणा मिल्यो र ओछयानबाटै सिर्जना गरेर पनि मनभरीभरी बाँचेर २०७२ साल, वैशाख ११ गते अर्थात् नेपाल र नेपालीकै सातो खाने गरी महाभूकम्प आउनुभन्दा ठीक एकदिन अघि यस संसारबाट बिदा भए । अनेकौं समस्याहरूसँग जुधेर जीवन बिताउनु परे पनि कविता, गजल, गीत र सङ्गीतमा सक्रिय भएर उनले नेपाली साहित्यको विकासमा पुऱ्याएको योगदान उदाहरणीय छ , उल्लेखनीय छ ।

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महिला सशक्तीकरण आजको अपरिहार्यता

शान्ता घिमिरे

पृष्ठभूमि

महिला भन्ने वित्तिकै आमा, दिदी, वहिनी, साथी, संगी, जीवनसंगिनी, छोरी, भतिजी आदि साइनोबाट चिनिन्छन् । जीवनको रथ महिला विना चल्दैन । महिला वेगर मानव श्रृष्टिको कल्पनासम्म गर्न सकिदैन । अझ भनौं परिवारको सुख शान्ति र घर भन्ने विषय महिला विना सम्भवै छैन । भनिन्छ जहाँ नारीको पूजा हुन्छ त्यहा ईश्वर पनि खुशि हुन्छन् । यद्यपि तेस्रो विश्वमा त्यसमा पनि दक्षिण एसियामा महिलाको हालत सवै भन्दा खराव छ तर आज विश्वको कुल जनसंख्याको आधाभन्दा बढी भाग ओगटेका नारीहरू जो गरीवी, शोषित, अशिक्षा आदिका कारण अधिकांशले दुःखः र पीडा भोग्नु परेको अवस्थाबाट नेपाली समाज पनि अछुतोरहन सकेको छैन । यही स्थितिलाई मध्य नजर गर्दै विभिन्न समयमा भएका अन्तरराष्ट्रिय सम्मेलनहरूले महिला विरूद्धको हिंसालाई उठान गर्नुका साथै पूर्णरूपमा वन्द गर्न समेत आह्वान गरेको र नेपालको अन्तरिम संविधान २०६३ ले महिला वर्गको शिक्षा, स्वास्थ्य र रोजगारीको विशेष व्यवस्था गरी राष्ट्रिय विकासमा अधिकाधिक सहभागि गराउने नीति अवलम्वन गरेकोले साथै अव वन्ने संविधानले पनि यो कुरामा जोड दिएमा निश्चय पनि महिलाहरूमा सशक्तीकरण हुने विश्वास गर्न सकिन्छ ।

परिचय

सामाजिक प्रतिष्ठा, आर्थिक सवलिकरण, राजनीतिक अधिकार, सांस्कृतिक मूल्य र मान्यताबाट महिला वर्गलाई सम्बृद्ध, स्वाभिमानी बनाउनु नै सशक्तीकरण गर्नु हो भने महिलाको पहिचान, आत्मोन्नति, आत्मगौरव र स्वाभिमान सम्पन्न बनाई स्वस्फूर्तरूपमा महिलाको सक्रिय सहभागिता जनाउनु नै महिलामा सशक्तीकरण हुनु हो ।

महिला सशक्तीकरणको स्थिति

१९८० पछि मात्रै सशक्तीकरणको शव्दले झ्याङ्गिने मौका पाएको हो, जसबाट महिलाहरूप्रति हुने परम्परागत धारणामा परिवर्तन गर्ने, सामाजिक तथा राजनीतिक शक्ति केन्द्रहरूमा महिलाको पहुँच बढाउने जस्ता कुराहरू आएका छन् । हिजोसम्म न त कानून, न त राजनीति नै महिला केन्द्रित थियो । आज हामी यस्तो संरचनाको निर्माण गर्न गइरहेका छौं जुन संरचना राजनीतिक र सांस्कृतिक रूपमा पुरूषको मापदण्डमा बनाइएको थियो, जुन पितृसत्तामा आधारित थियो, जसलाई महिलामाथि पनि लादिने काम गरियो । त्यस्तै कानून बनाउने काम राजनीतिक कार्य भएपनि जव कानून संस्कृति र राजनीतिबाट प्रभावित हुन्छ र सधै महिलाप्रति फरक व्यावहार, बहिष्करण र प्रतिबन्ध लागिरहने संभावना भएकाले कानून बन्दा धर्म र संस्कृति सम्बन्धी स्पष्टताको आवश्यक्ता रहेको देखिन्छ ।

महिला सशक्तीकरणको इतिहासलाई कोट्याँउदा महिला अधिकार र लैगिंक समानताको लागि सर्वप्रथम सन् १८३० मा अमेरिकी महिलाहरू दासताको विरूद्धमा समानताको लागि संगठित भएका थिए । सन् १९१०, ८ मार्चका दिन महिलाको पनि पुरूष सरह शैक्षिक, सामाजिक, आर्थिक, राजनीतिक तथा देशको नीति निर्माणको क्षेत्रमा समान अधिकार हुनुपर्दछ भनी चीन, ब्राजिल, अमेरिका आदिका महिलाहरूले सर्वप्रथम आवाज उठाए । त्यसैको सम्झना गर्दै हरेक वर्षको ८ मार्चको दिनलाई अन्तराष्ट्रिय श्रमिक महिला दिवशको रूपमा मनाउन थालियो । त्यसै दिनको संझना गर्दै आजका दिनसम्ममा पनि आफ्नो पहिचानको लागि महिलाहरूले लडिरहनु नै परेको छ । त्यस्तै महिलाहरूलाई अधिकार सम्पन्न बनाउनका लागि अन्तरराष्ट्रिय महासन्धी र अभिसन्धीहरू निर्माण भए । त्यसैगरी संयुक्त राष्ट्रसंघको साधारण समानताको सिद्धान्त अथवा सारभूत समानतालाई प्राथमिकता दिई महिला र पुरूष बीचको विभेद, महिला महिला बीचको विभेद अन्त्य गर्दै र पछाडि पारिएका महिलाहरूको लागि

विशेष कानूनी र मातृत्त्व सुरक्षा जस्ता गम्भीर विषयका सम्बन्धमा स्थायी किसिमको व्यवस्था विश्वका सम्पूर्ण राज्यले गर्नु पर्ने कुरामा जोड दिदैआएको पाइन्छ । नेपालमा पनि ओरेक नेपालले देशका अधिकांश जिल्लामा महिला माथि हुने गरेको सवै खाले हिंसाको अभिलेख गरी हिंसा न्यूनीकरणका लागि सरकारसंग पैरवी गर्दै आएको छ । घरेलु हिंसा न्यूनीकरण गर्न बनेको ऐन २०६६ ले घर परिवारभित्र वा घर परिवारका सदस्यसंग गासिएर हुने हिंसाजन्य कार्यलाई दण्डनीय बनाई हिंसाबाट पीडित महिलाहरूलाई संरक्षण र न्याय प्रदान गरी हिंसालाई न्यूनीकरण गर्न खोजेको छ । हिंसा पीडित महिलाले चाहेको खण्डमा राष्ट्रिय महिला आयोग, प्रहरी प्रशासन, स्थानीय निकाय र अदालतमा उजुरी गर्ने, पीडकबाटै स्वास्थ्य उपचार लगायत आवश्यक क्षतिपूर्ति भराइपाउने र सहयोग प्रणालीको समेत व्यवस्था गरेको छ । हुनतः यो ऐन आफैमा परिपूर्ण नभएता पनि यसले घरेलु हिंसा न्यूनीकरणमा भने अवश्य टेवा पुऱ्याउँदछ ।

२००७ साल अघिसम्म नेपाली नारी वर्गलाई एउटा खालि भातभान्साको दायराभित्र मात्र सीमित गरिएको थियो भने २०१९ को नेपालको संविधान र मुलुकी ऐन २०२० ले महिला वर्गलाई पूर्ण स्वतन्त्रता प्रदान गरेतापनि यसले व्यावहारिकता भने पाउन सकेको देखिदैन । के नारी, के पुरूष दुवैलाई राजनीतिक, सामाजिक, प्रशासनिक, धार्मिक, आर्थिक आदि क्षेत्रमा समान रूपमा भाग लिन पाउने अधिकार नेपाल अधिराज्यको संविधान २०४७ ले अंगिकार गर्दै थुप्रै महिला वर्गको हित तथा कल्याणलाई समेटिने खालका कानून र मानव अधिकारको विश्वव्यापि घोषणापत्रलाई समेत समेट्ने प्रयाशसम्म गरेको देखिन्छ तर त्यसको अनुभूति महिलाले गर्न भने पाएनन् ।

प्रजातन्त्रको प्राप्ति पछि नेपाली राजनीतिमा महिलाहरूको सहभागिता केही बढेको देखिएता पनि सवै वर्गको पहुंच नपुगेको स्वीकार गर्दै भारती सिलवाल लेख्छिन् मन्त्री मण्डल वा संसददेखि स्थानीय निकायहरू जस्तो जि.वि.स, गा.वि.स., वडाहरू लगायत अन्य निकायसम्मका नीति निर्माण गर्ने ठांउहरूमा बढी भन्दा बढी महिलाहरू सहभागि गराएमा, गांउ र शहरका महिलाहरूमा राजनीतिक चेतना जगाएमा, हरेक तहको राजनीतिमा बृहतरूपमा सक्रिय गराएमा, महिला नेतृत्त्वको ठूलो समूह तयार पारेमा मात्र महिलाहरूमा राजनीतिक सशक्तीकरण भएको मान्न सकिन्छ । समाजमा प्रतिष्ठित हुन र राजनीतिमा महिलाहरूको न्यून उपस्थिति रहनुमा पारिवारिक, सामाजिक, कानूनी, धार्मिक र राजनीतिक समस्याहरू जिम्मेवार भएको देखिन्छ (गिरी, २०५५) ।

अन्तरिम संविधान २०६३ को धारा २० मा महिला भएकै कारण कुनै पनि किसिमको भेदभाव नगरिने उल्लेख भएपनि त्यसले व्यावहारिकता प्राप्त गर्न भने सकेको छैन । राष्ट्रिय मानव अधिकार आयोग अन्तरगत चेलीवेटी वेचविखन सम्बन्धी राष्ट्रिय प्रतिवेदन तयार गर्ने र बुझाउने वाहेक वास्तविकरूपमा मानव वेचविखन नियन्त्रण हुन सकेको छैन । विश्व समूदायमा नेपाल अहिले पनि नारी विक्रि गर्ने देशको रूपमा चिनिने गर्छ । नुवाकोट, सिन्धुपाल्चोक आदिका ती विवश महिलाका भोटवाट विजयी भएर आएका नेताहरूले समेत यसको रोकथाम गर्न सकेका छैनन् । मुलुकका नीति निर्माण तह, शासनको उच्च स्तरमा महिला सहभागिता न्यून छ । त्यसैगरी अदालत, मंत्री परिषद, पररा्ष्ट्र सेवा, सेना, प्रहरी र नीजामति सेवामा महिलाको पहुच अत्यन्त न्यून छ । राजनीतिमा लागेका महिलाहरू दलीय स्वार्थ भन्दा महिला हक हितको लागि लाग्न सकेको भए आज नेपालमा महिलाको इतिहास अर्कै हुने थियो । पार्टीको झण्डा वोक्ने महिला नेतृहरूले घरेलु हिंसा, सामाजिक हिंसा, मानसिक, यौनिक र शारीरिक हिंसाबाट पीडित महिलाको हकहितको लागि एउटै आवाज उठाउन सकेको भए निश्चय पनि यी कुराहरूमा कमी आउने थियो ।

महिला सशक्तीकरणको उद्देश्यः

महिला सशक्तीकरण बहुआयामिक प्रकृया भएकाले उनीहरूमा सशक्तीकरण गर्नसकेमा निम्नलिखित अवस्थाहरू पाउन सक्छौं जसलाई उद्देश्य मान्न सकिन्छ ।

- आफ्नो कर्म वा भाग्यको निर्माण स्वयं गर्न सक्ने,
- आफ्नो श्रोत र साधनमाथि आफ्नो अधिकार कायम गरी स्वःनिर्णय गर्न सक्ने,
- अर्काको दवावमा नरही समानता, सहयोग, सद्भाव र समन्वय वातावरण कायम गर्न सक्ने,
- महिलाजन्य मूल्य मान्यताहरू, भावनात्मक व्यावहार, संवेदनशीलता, स्नेह, सृजनात्मक, अहिंसाको विकास अभिवृद्धि गरी नयां अग्रगामी समाजको निर्माण विकास गर्न अग्रसर भई नेतृत्त्व गर्न सक्ने ,

- समानरूपमा मानव अधिकारको उपयोग गर्न सक्ने ,
- महिलाको परम्परागत ज्ञान, सीप शक्तिलाई सामाजिक विकासमा परिचालन हुने,
- विवाह, प्रजनन तथा आफ्नो शरीर माथिको अधिकार स्वयंलाई हुने,
- समानतामूलक शिक्षाको अधिकार प्राप्त हुने,
- सचेतना विकास र समान अधिकारको उपभोग,
- आर्थिक कृयाकलापमा महिलाहरूको श्रमको उचित मूल्यांकन र मान्यता,
- पारिश्रमिक ज्यालामा समानता र रोजगारीमा सुरक्षित वातावरणको सिर्जना,
- श्रमको प्रतिफल, उपयोग र लाभको वितरणमा समान अधिकार,
- सामाजिक, प्रशासनिक तथा राजनीतिक सम्पूर्ण तहमा महिला प्रतिनिधित्त्व हुने,

महिला सशक्तीकरणको औचित्य

वास्तवमा महिला सशक्तीकरणहुनु भनेको नै एउटा सवल, सक्षम र समुन्नत राष्ट्रको कल्पना गरिनु हो । अधिकार सम्पन्न नभई उनीहरूमा सशक्तीकरण हुदैन र सशक्तीकरण नभई कुनैपनि राष्ट्रको विकास प्रायः असम्भव नै हुन्छ । तसर्थ जुनसुकै प्रजातान्त्रिक आन्दोलन अझ त्यसमा पनि २०६२। ६३ को महान जनआन्दोलनमा नेपाली महिलाहरूले अग्रपंक्तिमा रहेर गौरवपूर्ण भूमिका निर्वाह गरी योगदान पुऱ्याए पनि उनीहरूप्रति राज्यले उचित सम्मान गर्न सकेको छैन साथै नेपालको अन्तरिम संविधान २०६३ र मुलुकी ऐनले महिलाहरूलाई प्रदान गरेको विभिन्न कानूनी हक अधिकार पनि अपर्याप्त र अपूर्ण नै रहेका छन् । तसर्थ आजसम्म भेदभावको शिकार भई पछाडि परेका महिलाहरूको अधिकार सम्मानजनक ढंगले सुरक्षित गरी अव बन्ने संविधानमा कसरी समाहित गर्नुपर्छ भन्ने तर्फ सचेत हुन जरूरी छ । असमान सामाजिक परिवेश, प्रथा एवं संस्कार र कानूनी प्रावधानहरू समय सापेक्ष संशोधित गर्दै महिला शिक्षा र जागरणमा जोड दिई सामाजिक चेतना र सुरक्षा समेत प्रदान गरेमा महिलाहरू स्वयं जागरूक हुन जाने र उनीहरूलाई चेतनशील वनाउन परिवार, समाज, संघसंस्था र सरकारले पहल गरेमा अवश्य पनि महिलाहरूमा सशक्तीकरण हुने विश्वास गर्न सकिन्छ । उनीहरूमा सशक्तीकरण आउनु भनेको नै नयां, अधिकार सम्पन्न र सक्षम समाज वा राष्ट्रको निर्माण हुनु हो । उनीहरूको पहुच हरेक क्षेत्रमा भएमा मात्र उनीहरूमा आत्मविश्वास बढ्ने छ र आफू आत्मनिर्भर भएमा अवश्य पनि उनीहरूले आफ्ना सन्ततिको भविष्य उज्वल बनाउदै सवल र सक्षम राष्ट्र निर्माणमा योगदान दिनेछन् भन्नेमा विश्वास गर्न सकिन्छ ।

यस अध्ययनको सीमाको वारेमा अध्ययन गर्दा सर्वप्रथम महिलाहरूलाई आत्मनिर्भर बनाउन उनीहरूको नैसर्गिक अधिकारमा जोड दिदै अधिकार सम्पन्न बनाउनका लागि अव बन्ने संविधानले विशेष भूमिका खेल्नुपर्ने कुरामा यो अध्ययनले जोड दिएको छ । उनीहरूमा सशक्तीकरण ल्याउन बाटोमा तेर्सिएका अवरोधहरू अव राज्यले हटाउनै पर्दछ । यसको लागि सम्वन्धित निकायहरूले पनि विशेष भूमिका खेल्नु पर्दछ र अव बन्न गइरहेको संविधानमा अधिकार सुनिश्चित गर्न सवै गम्भीर भएमा अवश्य पनि महिलाहरूमा सशक्तीकरण हुनजानेछ र विभेदरहित सक्षम, सवल र समून्नतराष्ट्रको निमार्ण हुनेछ भन्नेमा विश्वास गर्दै यसको सीमा अव बन्न गइरहेको संविधानमै सीमित गर्न खोजिएको छ ।

अन्तरराष्ट्रिय स्तरमा भएका प्रयासहरूः

दोश्रो विश्वयुद्ध पश्चात १९४५ देखि नै विश्वमा महिला वर्गको हितलाई ध्यानमा राखी विभिन्न कदमहरू चालिएको पाइन्छ । महिलाहरूको राजनीतिक, आर्थिक, तथा सामाजिक स्तर उठाउन गठित आयोग (१९४६) शोषण विरूद्धका सिद्धान्त प्रतिपादन, समान ज्यालाको अवधारणा, राजनीतिक मतदानको अधिकार, रोजगारीमा विभेद नगर्ने सिद्धान्त, विवाह गर्ने उमेर निर्धारण जस्ता विभिन्न कदम चालिए । संयुक्त राष्ट्र संघले आफ्ना स्थापनाकालदेखि नै यस क्षेत्रमा प्रयाश गरिनै रह्यो । त्यसमध्ये एक महत्त्वपूर्ण पहलकोरूपमा सन् १९७५ मा प्रथम पटक विश्व महिला सम्मेलन मेक्सिकोमा सम्पन्न भयो जसले विभिन्न देशका महिलाहरूलाई मुक्तिका लागि विभिन्न कदम चाल्ने प्रेरणा प्रदान गऱ्यो । फलस्वरूप १९७६ देखि १९८५ सम्म अन्तरराष्ट्रिय महिला दशक भनेर घोषणा गरियो । तत्पश्चात सामूहिक बुलन्द आवाज आउन थालेपछि संयुक्त राष्ट्र संघले सन् १९७९ मा महिला विरूद्ध हुने सवै प्रकारका भेदभाव अन्त्य गर्ने महासन्धी पारित गऱ्यो जुन संधी महिला अधिकार प्राप्त गराउन अहिले सम्मकै महत्त्वपूर्ण सन्धी मानिन्छ । यस महासन्धीबाट पारित विभिन्न प्रस्तावलाई देशले आत्मसात गराउने सिर्जना भयो र यसको राष्ट्रिय

कार्ययोजना बनाई कार्यान्वयन हुन थाल्यो । यसैको परिणाम स्वरूप क्रमशः डेनमार्कमा, केन्याको नैरोवीमा र त्यसको ५ वर्ष पछि १९९५मा चीनको वेइजिङमा चौथो विश्व महिला सम्मेलन सम्पन्न भयो । यही सम्मेलनले नै महिला सरोकारका १२ सवाललाई पहिचान गरेको छ र ती सवालमा सम्बद्ध राष्ट्रहरूले विशेष कार्यक्रम संचालन गर्न राष्ट्रिय योजना तयार गरेकाछन् जुन विषयहरू निम्नलिखित छन् :

- महिला र संचार
- महिला वातावरण र स्वास्थ्य
- महिला शिक्षा र तालिम
- महिला विरूद्ध हिंसा
- महिला सशस्त्र र द्वन्द्व
- महिला अर्थतन्त्र र गरीवी
- महिला मानव अधिकार
- महिला विकासको लागि संस्थागत संयन्त्र

यसरी सवै क्षेत्रमा महिलाको सहभागिता बढाउन राष्ट्र संघको सुरक्षा परिषद्द्वारा सन् २००० मा प्रस्ताव नं. १३२५ पारित गरिएको छ । यो प्रस्तावले द्वन्द्वको समय र त्यसपछिको समयमा महिला अधिकारको सम्मान गर्न र शान्ति निर्माण प्रकृयामा महिलाको सहभागिता सुनिश्चित गर्नुपर्ने कुरामा जोडदिएको छ । त्यस्तै पारित गरिएको प्रस्ताव नं. १८२० ले यौन हिंसाका कार्यहरूलाई तुरून्त वन्दगर्न आह्वान समेत गरेको छ ।

महिला सशक्तीकरणमा राष्ट्रले ध्यान दिनुपर्ने कुराहरू

राज्य पूनसँरचनाको प्रकृयामा संघीय संरचनाका कुराहरू शक्ति निक्षेपीकरणसंग जोडिएको छ । जुन महिलाको पनिप्राथमिकताको विषय हो । फेरि संघीय संरचनाभित्र राष्ट्रिय संरचनाहरू निर्माण गर्दा कसरी र केको आधारमा सीमा निर्धारण गरिन्छ ? भन्ने कुरा पनि महत्त्वपूर्ण छ । संघीय संरचनामा केन्द्रित संविधान नै राज्यको लागि मार्गदर्शक हुन्छ भने महिलाको लागि आवश्यक विषयलाई पनि संविधानले सम्बोधन गर्न सक्नुपर्दछ । विभिन्न मानव अधिकार संम्बन्धी दस्तावेजले दिएको न्यनूतम् मानव अधिकारको रूपान्तरणको प्रतिवद्धता संविधानले देखाउन सक्नुपर्दछ । महिलाले आत्म सम्मानकासाथ बाँच्न पाउनका लागि समानता, न्याय र स्वतन्त्रताका विषयलाई केन्द्रबिन्दु बनाउनुपर्दछ । राज्यका हरेक संरचनामा महिलाको समानुपातिक सहभागितालाई सुनिश्चित गर्नैपर्दछ । त्यसैगरी निजी सम्पतिमा समानताको अधिकारको साथसाथै प्राकृतिक श्रोतसाधनमा, सार्वजनिक सम्पतिहरूमा पहुच र नियन्त्रणको सुनिश्चितता गर्दै अधिकार कार्यान्यवनको लागि उपचारको व्यवस्था पनि संविधानले गर्न आवश्यक छ ।

आगामी संविधान निर्माणमा सम्पूर्ण महिला अधिकारकर्मीहरूले प्रत्येक पाइलामा आफूलाई सशक्त बनाउन सक्ने आर्थिक, सामाजिक, सांस्कृतिक र राजनीतिक अधिकारहरूका केस्रा केस्रा केलाउन जरूरी छ । संविधान हाम्रो लागि हो, हाम्रा मर्महरू, हकहितका विषयहरू समाहित भएको अनुभूति प्रत्येक महिलाले गर्न पाउनुपर्दछ । संविधानमाथि प्रत्येक नेपाली महिलाले स्वामित्त्व स्थापित गर्न सकेमा मात्र यो मुलुक नयां बन्नेछ ।

अहिले देश संक्रमणकालीन अवस्थामा छ । देशका नीति निर्माणकर्ता संविधानविद् र सभासदहरू नयां नेपालको संविधान निर्माण गरी नेपाल र नेपाल आमाको मुहारमा चमक ल्याउने तरखरमा छन् । यस महत्त्वपूर्ण अवशरलाई एउटा चुनौतिको रूपमा लिदै र अवशरलाई सदुपयोग गर्दै हामी सवै लैंगिक संवेदनशील संविधान निर्माण गर्न लाग्नुपरेको छ । महिलालाई मानवको रूपमा वाच्ने अधिकार दिनुपर्दछ जसको लागि कम्तिमा निम्न अधिकारहरू नयां बन्ने संविधानमा सुनिश्चित गर्नुपर्दछ । जस्तैः:

- सवै प्रकारको हिंसा र शोषण विरूद्धको अधिकार
- प्रजनन् स्वास्थ्य र मातृत्त्व संरक्षणको अधिकार
- भेदभावपूर्ण प्रथा, परम्परा र रीतिरिवाज विरूद्धको अधिकार
- नागरिकतामा समान अधिकार
- सूचनामा पहुँचको अधिकार

- प्राकृतिक श्रोत र साधनमा समान पहुँच र नियन्त्रणको अधिकार
- वैवाहिक अवस्थाको आधारमा हुने विभेद विरूद्धको अधिकार र यौन तथा उपभोग्य वस्तुको रूपमा प्रस्तुतिकरण विरूद्धको अधिकार आदि ।

महिलाहरूको गैर उपस्थितिमा समून्नत मानव समाजको एकातिर परिकल्पनासमेत गर्न सकिदैन भने अर्कातिर विश्व आन्दोलनमा महिलाहरूले खेलेको भूमिका इतिहासका पानामा सुरक्षित रहेतापनि हालसम्म पुरूष र महिला वीचको भेदभाव खाशै हट्न सकेको छैन । अझ हाम्रो जस्तो देशमा त विगतका संस्कार, गरीवी, सामाजिक भेदभाव आदिका कारणले यसमा मुख्य भूमिकाखेलेको कुरालाई नकार्न सकिन्न ।

तसर्थ समाजको आधा भाग ओगटेका महिला वर्गलाई सर्वप्रथम् राष्ट्रको विकास निर्माण कार्यमा सहभागि वनाउन लैगिंक समानता र महिला सशक्तीकरण विषयमा प्रत्याभूति दिलाउन जरूरी छ । यसको लागि सर्वप्रथम् महिला शिक्षाको उन्नयनमा विशेष पहल हुनु जरूरी छ । किनभने महिला शिक्षित नभई परिवार शिक्षित हुन नसक्ने हुनाले नै उनीहरूलाई एकातिर शिक्षाको माध्यमबाट चेतना अभिवृद्धि गर्ने र अर्कोतिर विकास निर्माण कार्यमा सहभागी गराई उनीहरूको आर्थिक अवस्थामा क्रमिक सुधार ल्याउन सकिने भएकाले यस सम्बन्धमा राष्ट्रिय तहमा नै ठोस निर्णय लिन आवश्यक छ । हाल विद्यमानरहेका असमान कानूनहरूलाई संशोधन गर्दै नयां कानूनहरू निर्माण गर्ने, महिला हक अधिकारका सम्बन्धमा थप आर्थिक सहयोग उपलब्ध गराउने, थोरै खर्चमा प्रभावकारी एवं उत्पादनशील कार्यक्रमहरू संचालन गर्ने साथै लैगिंक समानता सम्बन्धमा जनचेतना अभिवृद्धि गराउन पनि त्यतिकै आवश्यक छ ।

वास्तवमा न्यायपूर्ण समाजको स्थापनाको लागि उठेको महिलाको एकीकृत आवाज नै विश्व सम्मेलनको प्रतिवद्धता भएकाले यसबाट विभिन्न किसिमको भेदभावको अन्त्य, समानता, समान सहभागिता समेतका कानूनहरू निर्माण भएका छन् । सामाजिक न्यायको आधारमा महिलाको हक अधिकार सुनिश्चित गरिएको छ तर नेपालको हकमा महिला मुक्ति आन्दोलनको १०० वर्ष पुग्दा पनि महिलामाथि हुने विभेद, हिंसा, अपराध झन् डरलाग्दोरूपमा विद्यमानरहेको छ ।

आन्दोलनबाट भएको परिवर्तनले नीति निर्माण तहमा महिलाको सहभागिता केही मात्रामा बढेको र तत्पश्चात २०६३ सालमा भएको कानूनको संशोधनले लैगिंक विभेदका कानूनी व्यवस्थाहरू केही खारेज भएका कुरालाई सकारात्मकरूपमा लिन सकिन्छ । त्यसैगरी महिलाको सहभागिता हुने संकल्प प्रस्तावले २०६४ को संविधानसभामा सभासद वनेका १९७ महिलाहरूले महिलामैत्री संविधान बनाउनमा जोड दिएका थिए साथै महिला विरूद्ध कुनैपनि हिंसा वा शोषण गर्न नपाउने व्यवस्थाको किटान गरी सामाजिक, राजनीतिक तथा आर्थिकरूपले पछाडि परेका महिलाहरूको लागि सहभागिता र समावेसीको माध्यमबाट राज्यको संरचनामा तथा सार्वजनिक सेवामा पहुंचको प्रत्याभूति गराउने अधिकार सुनिश्चित गर्दै महिलाको हरेक विषयलाई मस्यौदामा समावेष गर्ने कार्य भएको छ जसलाई ऐतिहासिक कदम मान्न सकिन्छ ।

महिला अधिकार नै मानव अधिकार भएकाले आधाभन्दा बढी जनसंख्या ओगटेका महिलाहरूको अधिकार नै समेट्न सकिएन भने मुलुकले चाहेको लोकतान्त्रिक पद्धति र यसका मूल्य मान्यताको विकास सम्भवै छैन । एकातिर आमाको नामवाट नागरिक्ता दिने विषयलाई समेत कानूनी कार्यान्वयनका ठेकेदारहरूले छेकावट गरेका छन् भने अर्कोतिर अहिले महिलामाथि हुने हिंसा, बलात्कारका घटना दिन प्रतिदिन बढ्दै गएको छ । अझ एसिडको प्रयोगले त झन् जीवन नै तहसनहस र कहाली लाग्दो भएको विद्यमान घटनाले नेपाली चेलीवेटी आफ्नै समाजमा सुरक्षित छैनन् भने यसको जिम्मेवारी को ? महिलाको समस्या महिलाको मात्रै नभनी यसलाई परिवार, समाज र राष्टको नै मानी समाधान गर्नुपर्दछ । प्रगतिशील कानून बनाएर मात्रै यस्ता दुष्कर्महरू रोकिन्नन्, कार्यान्वयन पक्ष नै सवल हुनुपर्दछ । नेपालको इतिहासमा प्रथम उपप्रधानमंत्री शैलजा आर्चायले "म पुरूष भन्दा कम छैन" भन्ने भनाईलाई तोडमोड गरी म महिला होइन भनेको भनी आलोचना समेत भएको थियो । उहांकै कार्यकालमा महिलाहरूको स्थानीय निर्वाचनमा अनिवार्य राजनैतिक सहभागिताको प्रावधानले महिलाहरूको नेतृत्त्व विकासमा आमूल परिवर्तन ल्याउनुको साथै स्थानीय निर्वाचनमा समेत ४० प्रतिशत सुनिश्चित गर्नुपर्ने अवस्था ल्याएको छ । चेतना र सशक्तीकरणले सवै क्षेत्रमा महिला सहभागितामा वृद्धि भएको यो उपस्थितिलाई अझ अर्थपूर्णरूपमा अघाडि वढाउन जरूरी छ । महिला आन्दोलनले गरेका समाज रूपान्तरण र समानताका आवाजहरूलाई अझ सशक्त बनाउदै न्यायपूर्ण समाजको निमार्णमा जुटेका महिलाहरूको प्राप्त उपलब्धिहरूको संरक्षण गर्दै सदुपयोगमा लाग्न जरूरी छ ।

उपसंहार

यति हुदाहुदै पनि महिला सशक्तीकरणका लागि अहिलेसम्म भएका प्रयासले मात्रै संतुष्ट हुने अवस्था रहेको पाइँदैन । वि. स. २०५२ सालमा महिला बाल बालिका तथा समाज कल्याण मन्त्रालयको स्थापनाले महिला विकास सम्बन्धी उच्चस्तरीय राष्ट्रिय केन्द्रबिन्दुका रूपमा कार्य गर्दै आएको छ । राष्ट्रिय महिला आयोगलाई संघीय गणतन्त्रात्मक नयां नेपालको संवैधानिक आयोग बनाउने सम्बन्धमा पहल भइरहेको छ । त्यसैगरी अन्तरराष्ट्रिय महिला दिवश तथा राष्ट्रिय महिला आयोगको स्थापना दिवश मार्च ८, २००९ को मूल नारा नै "महिला मैत्री संविधान निर्माण, सवै नेपालीको एकै आह्वान" रहेको थियो । त्यसैगरी महिलालाई स्वयं जागरूक र चेतनशील बनाउन परिवार ,समाज, संघसंस्था र सरकार सवैको जिम्मेवारी भएकाले भाषण र बोली होइन आज व्यवहार तथा मानसिकतामा परिवर्तन हुनु जरूरी छ । जवसम्म महिला र पुरूषलाई एउटै रथका दुई पाग्राका रूपमा स्वीकारिन्न, समान रूपमा शिक्षित बनाइँदैन, उनीहरूलाई विकास निर्माण र आधुनिकीकरणको महायज्ञमा संलग्न गराइन्न तवसम्म यो राष्ट्रको उत्थान कदापि सम्भव हुने देखिन्न, शुरूवात आफैबाट र आफ्नो परिवारबाटै गरौं ।

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ऐतिहासिक सन्दर्भमा मल्लवंश : एक अध्ययन

बलराम कायस्थ

वर्तमान नेपाली समाजमा विशेषतः काठमाडौं उपत्यकामा मल्ल थर धारण गर्ने दुई थरीका भिन्न जातिहरू भेट्टिन्छन् । दुवै मल्लहरू कुनै समयमा आ–आफ्नो प्रदेशको राज्य प्रशासनको सर्वोच्च स्थानमा आसिन थिए । जसमध्ये एक थरी – पश्चिम नेपालको कर्णाली प्रदेशका खसमल्लहरू हुन्, जो आफूलाई ठकुरी मल्ल भन्न रूचाउँछन् भने अर्कातिर नेपाल उपत्काका मल्ल राजाहरूका सन्तान, जो आफूलाई नेवार मल्ल भन्न रूचाउँछन् । यी दुवै मल्लहरूका पुर्खा एउटै थिए भन्ने अनुमान विद्वानहरूको रहेको पाइन्छ । बुद्धको समयमा उत्तरी भारतको कुशीनगरमा मल्लहरूको संघ राज्य थियो । तर कालान्तरमा विभिन्न कारण जस्तो प्राकृतिक प्रकोप, दैवी प्रकोप, बाह्य आक्रमण जस्ता विपत्तिहरूले गर्दा यी मल्लहरू सुरक्षित स्थलको खोजी गर्दै नेपालको पहाडी भूभागमा प्रवेश गरे । अतः जो मल्लहरू कर्णाली प्रदेशतिर लागे, तिनीहरू खस मल्ल कहलिए भने जो मल्लहरू गण्डकी प्रश्रवन क्षेत्र हुँदै नेपाल उपत्कातिर लागे, तिनीहरू यहाँको सभ्यता, संस्कृतिमा आवद्ध भएर नेवार मल्ल कहलिए । वास्तवमा मल्लहरू न त नेवार हुन्, न त पर्वतीय ठकुरी नै, यिनीहरू प्राचीन समयका सूर्यवंशी क्षेत्रीय भएको तथ्य हालसम्मको ऐतिहासिक अध्ययनहरूबाट स्पष्ट हुन्छ ।

प्रस्तुत लेखमा पूर्व मध्यकालदेखि नेपाल उपत्यकाको राज्य प्रशासनमा कुनै न कुनै रूपमा देखा पर्ने मल्ल, राजवंशको रूपमा उदाएको मल्ल वंश र तिनको प्राचीन मल्ल वंशसँगको सम्बन्धका बारेमा संक्षेपमा विवेचना गरिनेछ ।

मल्ल संस्कृत शब्द हो, जसको अर्थ हुन्छ – कुश्तीबाज । लिच्छवीकालमा मल्ल युद्धक गोष्ठी भन्ने पहलवानहरूको संगठन g}xQ/Gof] h; n] cf^ gf] snf kpz{g u/] ; j{ fwf/0f hgtfnfQ{dgf]Q/ g kpfg ub}{of] .[१]

नेपाल उपत्यकामा मल्लहरूको शासन कहिलेदेखि प्रारम्भ भयो भनी किटानका साथ भन्न नसकिए पनि तेह्रौं शताब्दीको आरम्भदेखि यहाँ मल्लहरूको शासन व्यवस्था कायम भएको मानिन्छ । साथै यस वंशका पहिलो शासक भनेर अरिमल्लको नाम लिने चलन छ । ई.सं. १२०० जनवरीको एउटा हस्तलिखित ग्रन्थको आधारमा अरिमल्लले ई.सं. १२०० देखि शासन गरेको देखिन्छ ।[२] तर अरिमल्ल भन्दा धेरै अगाडि देखि नै शासनमा मल्लहरू कुनै न कुनै रूपमा सक्रिय थिए भन्ने कुरा गोपालराज वंशावली र अन्य केही अभिलेखहरूमा समेत उल्लेख भएको पाइन्छ । जस्तो कि गोपाल राजवंशावलीमा दक्षिण सिम्रौनगढ (तिरहुत) बाट ने.सं. २३१ (वि.सं. ११६८) भाद्र कृष्ण सप्तमीका दिन यहाँ आक्रमण हुँदा श्री नरमल्लदेवले डोयहरूलाई खड्गले काटे भन्ने उल्लेख भएको पाइन्छ ।[३] यतिखेर दक्षिण तिरहुतका बासिन्दालाई यताकाले डोय भन्ने चलन थियो ।[४] त्यस्तै वि.सं. ११९९ को राष्ट्रिय संग्रहालयमा रहेको एउटा अभिलेख अनुसार त्यसबेला दक्षिण भारतका शंकराचार्य यहाँ आएर विभिन्न राजकुमारहरूलाई दीक्षा दिए, जसमध्ये यशोमल्ल भन्ने पनि थिए । यसरी यशोमल्ललाई राजकुमार भनिएबाट त्यसबेला उपत्यकाको शासनमा मल्लहरूको उदय भइसकेको देखिन्छ ।[५] यसबाट मल्लहरू मध्यकालको प्रारम्भदेखि नै पुरानो लिच्छवी राजवंशसँग मिलेर शासन गरिरहेका देखिन्छन् । वास्त्वमा त्यसबेला नामका पछाडि देव आएका पुरानो राजवंश र मल्ल राजवंश मध्ये एकान्तर रूपमा राजगद्दीमा बस्ने एउटा विचित्रको शासन पद्धति अगाडि आयो अर्थात् एउटा राजवंशका व्यक्ति गद्दीमा बसेका हुन्थे भने अर्को राजवंशका व्यक्ति युवराज घोषित गरिन्थे ।[६] यसरी राजवंश दुई वटा भए जस्तै राजदरवार पनि दुईवटै रहेका थिए – एउटा आनन्ददेवले बनाएको त्रिपुर र अर्को युथनियम राजदरवार ।[७] यही क्रम चल्दै जाँदा अरिमल्लले एकपल्ट शासनमा एकलौटी अधिकार कायम गरेको देखिन्छ, तर व्यवस्थित रूपमा नेपाल उपत्यकामा मल्ल वंशको शासन व्यवस्था जयस्थिति मल्लको समयदेखि मात्र प्रारम्भ भएको मानिन्छ ।

ऐतिहासिक स्रोत सामग्रीका आधारमा मल्लहरू अत्यन्त प्राचीन जाति भएको पाईन्छ । प्राचीन समयमा मल्लहरूलाई विशिष्ट वर्गको क्षेत्रीयको रूपमा लिने गरिन्थ्यो । मनुस्मृतिमा लिच्छवीहरूका साथै मल्ल जातिको पनि उल्लेख भएको छ ।[८] कौटिल्यले

पनि आफ्नो अर्थशास्त्रमा मल्लहरूलाई केही राजकीय सत्ताधारी देखाएका छन् ।[९] कौटिल्यको समय भन्दा पनि पूर्व बौद्ध वाङमयमा हिमालयको मध्य कछारमा मल्लहरूको शासन भएको देखिन्छ, जस अनुसार कुशीनगर र पावा जहाँ क्रमशः भगवान गौतम बुद्ध र महावीरको मृत्यु भयो, त्यो मल्लहरूको गणराज्य अन्तर्गत थियो । भारतीय वाङमयमा पनि मल्लहरूको नाम कोशल, विदेह, मगध र लिच्छवीहरूको साथ लिइएकोले भारतमा गुप्त साम्राज्य स्थापित हुनु भन्दा अघिदेखि नै मल्लहरूको बलियो स्थिति रहेको थाहा हुन्छ । गौतम बुद्धको मृत्युको घटनासित पनि मल्लहरूको नाम उल्लेख हुन आएको पाइन्छ । जस्तो कि कुशीनगरको साधारण गाउँमा गौतम बुद्धको मृत्यु हुन लागेको देख्दा उनका प्रिय शिष्य आनन्दलाई खेद लाग्यो । यसैले बुद्धले उनलाई त्यस भूमिको महत्त्व बुझाउँदै भनेकि मल्लहरूको यो देश प्राचीनकालदेखि नै प्रख्यात छ र यहीं पराक्रमी र गुणवान राजा सुदर्शनको शासन थियो । आनन्दलाई अझै सन्तोषदिन बुद्धले त्यहाँका मल्ल परिवारलाई आफ्नो अन्तिम दर्शनका लागि बोलाउन पठाए ।[९०] मगधका गुप्त शासकहरूको साम्राज्यवादी आक्रमणले गर्दा जसरी लिच्छवीहरू वैशालीबाट भागेर नेपाल उपत्यकातिर पसे, त्यसैगरी कुशीनगर र त्यस छेउछाउमा गणतन्त्रात्मक शासन गरिरहेका मल्लहरू पनि आत्मसुरक्षाका लागि गण्डकी प्रदेशतिर पसेको अनुमान हुन्छ ।[९१] संवत् ३८६ (वि.सं. ५२१ को चाँगुनारायणको अभिलेख अनुसार लिच्छवी राजा मानदेवले गण्डकी पारीका मल्लहरूलाई पराजित गरेका थिए ।[९२] यसै आधारमा सिल्भालेभीले पश्चिम नेपालको मलेबुङ (मल्लभूमी) लाई चाँगुनारायणको उक्त अभिलेखको मल्लपुरसित सम्बन्धित देखाएका छन् ।[९३] तर हितनारायण झाले मल्लपुरीलाई गोरखपुर छेउछाउ भनी अनुमान गरेका छन् ।[९४] तर पनि मल्लपुरी यहीं नै पर्दथ्यो भन्ने थाहा हुन सकेको छैन । जे भएपनि मानदेवले आफ्नो शासनकालमा बिद्रोही मल्लहरूलाई युद्धमा पराजित गरी आफ्नो वशमा ल्याएको देखिन्छ ।[९५] संभवतः बागमती क्षेत्रका लिच्छवी र गण्डकी क्षेत्रका मल्लहरूको संघर्ष पछिसम्म पनि कायम रह्यो । यस कुराको प्रमाण अंशुबर्माको धर्मपुर शिलालेख र जिष्णुगुप्तको थानकोट शिलालेखमा अङ्कित "मल्लकर" ले देखाउँछ । यसैले संभवतः यो मल्लकर गढवालवंशी राजा गोविन्दचन्दका अभिलेखमा अंकित "तुरूष्क दण्ड" झैं नै कुनै कर हुँदो हो । यो तुरूष्क दण्ड मुसलमानहरू उपर लाग्दथ्यो अथवा मुसलमानी आक्रमणबाट देशको रक्षा गर्न सैनिक खर्चको निमित्त एकत्रित हुन्थ्यो । कहिलेकाहीं कुनै पराक्रमी शत्रुलाई धन दिई शान्त गरेर देशलाई बचाउने नीतिलाई पनि यस्तो कर उठाउन संभव छ । लिच्छवीकालीन शिलालेखमा उल्लिखित "मल्लकर" पनि उपर्युक्त कर झैं एक प्रकारको कर हुन सक्छ । सिल्भाँ लेभीका अनुसार सातौं शताब्दीतिर बागमती क्षेत्रका पश्चिमका मल्लहरूको केही दवाव थियो र यो कर यसै निमित्त एकत्रित गरिन्थ्यो । तर अंशुबर्मा जस्ता प्रतापी राजा मल्लहरूको अनुचित दवाव सहिरहेका थिए भन्ने कुरामा विश्वास गर्न सकिदैंन ।[९६] तर यथार्थमा लिच्छवी अभिलेखहरूमा उल्लेख हुन आएका "मल्लकर" पहलवानी सम्बन्धी कर पनि होइन र देश रक्षार्थ पराक्रमी शत्रुलाई धन उपहार दिनका निम्ति लगाइएको कर पनि होइन । नेवारी भाषामा राँगोको एक थरि जातलाई "मले मे" भन्ने गरेको आधारमा यो "मल्लकर" राँगोमाथि लाग्ने कर हो भन्ने अनुमान धनबज्र बज्राचार्यको रहेको छ ।[९७]

यसरी लिच्छवी शासनकालमा देखिने मल्लहरू बागमती क्षेत्रमा प्रवेश गरिसकेको थाहा हुन्छ । नेपाल संवतको प्रारम्भतिर बागमती क्षेत्रका मल्लहरू निक्कै प्रवल बनिसकेको देखिन्छ ।[९८] दुई जना मल्लहरू – राजमल्लदेव र कठ्यमल्लद्वारा ने.सं. १११ (वि.सं. १०४८) मा पाटनको दक्षिण चम्पापुरी (हालको आधुनिक चापागाऊँ) को स्थापना भएको घटना राइट वंशावलीमा उल्लेख छ । यसबाट यो स्पष्ट हुन्छ कि त्यसबेला नेपाल उपत्यकाभित्र मल्ल वंश आफ्नो प्रभुत्त्व कायम गर्न प्रयत्नशील थियो ।[९९] वास्त्वमा लिच्छवी राजाहरूको कमजोरी र स्थानीय सामन्तहरूको संघर्षले गर्दा मल्लहरूलाई राजनीतिक महत्त्व दिएको हुनुपर्छ ।[१००]

नेपाल उपत्यकामा शासन गर्ने मल्लहरूको प्राचीन मल्ल जातिसँग कस्तो सम्बन्ध थियो भन्नेबारे स्पष्ट गर्न सकिएको छैन । कतिपय विद्वानहरूले नेपालका मल्लहरूलाई प्राचीन मल्ल जातिका रूपमा नलिएर पदवीको रूपमा "मल्ल" धारण गरेका जाति भन्ने गरेको पाइन्छ । वास्तवमा दशौं, एघारौं शताब्दीतिर "मल्ल" पदवीको रूपमा धारण गर्ने चलन दक्षिण भारतमा निक्कै लोकप्रिय थियो । भारतका पल्लव, चालुक्य आदि वंशका कतिपय शासकहरूले समेत "मल्ल" पद लिएका थिए । खास गरेर काँची भारतका पल्लवहरूले कुस्ती प्रतियोगितामा आफ्ना प्रतिद्वन्दीहरूलाई पराजित गरेपछि बिजयी उपाधीका रूपमा मल्ल पदवी धारण गरेका थिए ।[१०१] कतिपय वंशावलीहरूमा अरिदेव कुस्ती खेल्दा खेल्दै छोरा जन्मेकाले "मल्ल" उपाधी छोरालाई दिए भन्ने उल्लेख पाईन्छ । तर ऐतिहासिक स्रोतहरूमा अरिदेव मललाई नै मल्ल भनिएको हुँदा वंशावलीको यो भनाइ स्वीकार गर्न सकिदैंन ।

पछिल्लो कालका मल्ल राजाहरू सिद्धिनरसिंह मल्ल, प्रताप मल्ल, जगज्योति मल्लहरूले आफूलाई कर्णाटवंशी नान्यदेव र हरिसिंहदेवका सन्तान मानेका छन् । तर अहिलेसम्म प्राप्त ऐतिहासिक स्रोत सामग्रीहरूका आधारमा सिम्रौनगढका शासकहरू नान्यदेव, हरिसिंहदेवले नेपाल उपत्यकामाथि बिजय गरी शासन गरे । यसपछि उनैका सन्तानहरूले नेपालमा शासन गरे भन्ने भनाई असत्य र तर्कहीन देखिएको छ ।

यसरी मल्लहरूको उल्लेख विविध रूपले भएता पनि नेपालका मल्लहरूलाई सोझै प्राचीन मल्ल जातिसँग सम्बन्ध राख्न सकिने प्रमाणहरू भने पाउन सकिएको छैन । तर पनि यहाँका मल्लहरू पदवी ग्रहण गरेका जाति भने मान्न सकिदैन । वंश विशेषकै द्योतकका रूपमा "मल्लवंश" लाई लिइन्छ ।

नेपालमा आउनु भन्दा पहिले मल्लहरू उत्तरी भारतको कुशीनगर र पावामा गणतन्त्रात्मक शासन गरिरहेका थिए, तर साम्राज्यवादी गुप्त शासकहरू खासगरी चन्द्रगुप्त मौर्यको आक्रमणले गर्दा मल्लहरू त्यहाँबाट भागेर आत्म सुरक्षार्थ नेपालको पहाडी भूभागमा पसेका उदाहरणहरू विभिन्न प्राचीन स्रोतहरूले दिएका छन् । लिच्छवी, कोलीय, शाक्य जस्तै मल्लहरू पनि शुरूमा यहाँ शरणार्थीको रूपमा पसेका थिए । लिच्छवीहरू किराँतीहरूलाई हटाएर यहाँ शासन संचालन गरेर बसे भने अरू जातिहरू मौकाको ताकमा रहे । शाक्यहरू पाटन क्षेत्रमा बसेका थिए भने कोलीहरू काठमाडौं अर्थात् केल टोलमा बस्ने गर्थे । त्यस्तै मल्लहरू शुरूमा गण्डकी क्षेत्रमा पछि उपत्यकामा नै कतै बसोबास गरेको बुझिन्छ । एघारौं शताब्दीदेखि भने मल्लहरू कुनै न कुनै रूपमा यहाँको शासनमा सक्रिय भएर देखा परे ।

सन्दर्भसूची

१. लिच्छवीकालमा मनोरञ्जनका लागि मल्लयुद्ध गराउने चलन लोकप्रिय थियो । यसैले जनताको मनोरञ्जनका लागि शारीरिक रूपले तन्दुरूस्त र बलवान मानिसहरूबीच बेलाबेलामा भिडन्त गराउने प्रबन्ध मल्ल युद्ध गोष्ठीले गर्दथ्यो । शिवदेव, अंशुबर्माको संवत ५२६ (वि.सं. ६५१) को लेले अभिलेखमा मल्ल युद्ध गोष्ठीको उल्लेख दुई ठाउँमा आएको छ । बज्राचार्य, धनबज्र ***लिच्छवीकालका अभिलेख*** काठमाडौं: नेपाल र एशियाली अनुसन्धान केन्द्र, त्रि.वि., वि.सं. २०३० पृ. २८६–८७ ।

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गृहप्रबन्धको महत्त्व

इन्दुसिंह बम मल्ल

परिचयः

गृहप्रबन्ध गृहविज्ञानको क्षेत्रमा एक अत्यन्तै महत्त्वपूर्ण तथा सर्वोपयोगी विषय मानिन्छ । त्यसैले यो विषय शिक्षा क्षेत्रका सम्पूर्ण तहका पाठ्यक्रममा समावेश छ । यसको प्रमुख कारण आजको जटिल एवं विषम् सामाजिक जीवन पेचिलो र समस्यापूर्ण बन्नु हो । जसको प्रत्यक्ष प्रभाव पारिवारिक जीवनमा परेको छ । त्यसकारण पारिवारिक सुःख, समृद्धिको लागि गृह विज्ञानको सैद्धान्तिक एवं व्यवहारिक ज्ञान हुनु अत्यावश्यक भएको छ । पारिवारिक काम कारवाही एउटा पद्धतिको रूपमा लक्ष्य सम्पादन गर्ने संयोजित भाग भएको छ । मानव विकासको सन्दर्भमा परिवारले हरेक व्यक्तिको लागि गोपनीयता सुरक्षा, संरक्षण, स्वास्थ्य, धर्म, प्रेमभावको आदान प्रदान, नैतिक बल, शिक्षा, अवसर, दैनिक कार्यकुशलता, ज्ञान, चरित्र निर्माण, सामाजिक क्रियाकपालको सम्बन्ध, जीवनको दर्शन, नियम, कानुन, अनुशासन आदि प्रदान गर्दछ । गृहविज्ञान वा गृहविज्ञानको अर्थशास्त्रले पारिवारिक एकता बनाई राख्न ज्ञान वा शिपयुक्त ढाँचा बृत्तचित्र बहुपक्षीय तत्त्वहरू समावेश भएको बृत्तचित्रलाई फराकिलो पार्दछ । घरविहीन मानिसले भोगेका कुराहरूको घटनाले यो कुरा स्पष्ट हुन्छ ।

घर परिवार यस्तो स्थान हो जहाँ सर्वोत्तम तरिकाले व्यक्तिले जीवनका हरेक सर्वोपयोगी सिकाईहरू प्राप्त गर्दछ ।जुन जीवनभर उसको सम्पत्तिको रूपमा रहन्छ । तर सर्वोत्तम घर समस्त दायित्त्व निर्वाह तव गर्न सकिन्छ । जब उसको गृह व्यवस्था सार्वोत्कृष्ट रूपमा परिचालन भएको हुन्छ र अव्यवस्थित घरका सदस्यहरूलाई सुःख सम्बृद्धि प्राप्त हुनुको साटो कष्टमय जीवन हुन जान्छ ।

गृहप्रबन्धको भूमिका :

गृहप्रबन्ध एक सुनियोजित कार्य हो जसमा पारिवारिक मूल्य र मान्यतालाई ध्यानमा राखी समय, शक्ति र धनको उचित प्रयोग हुन्छ । गृह प्रबन्धमा परिवारको आर्थिक सामाजिक मनोवैज्ञानिक शारीरिक, आध्यात्मिक विकासले पारिवारिक जीवनसंग सम्बन्धित ज्ञान तथा वैज्ञानिक खोजको निष्कर्षको पनि आधिकाधिक रूपमा मान्यताका साथ त्यसको उपयोग गरिन्छ र यसले परिवारका सदस्यहरूलाई वास्तविक परिस्थितिहरूको सामना गर्न, सुल्झाउन र पारस्परिक द्वन्द्वहरू कम गरी मेलमिलापका साथै जीवन निर्वाह गर्न सहयोग गर्ने काम गर्दछ ।

गृहप्रबन्धको महत्त्व

घर एकमात्र स्थान हो जहाँबाट अनौपचारिक शिक्षा सर्वोत्तम तरिकाले व्यक्तिले प्राप्त गर्दछ । जस्तो बालक बोल्न तौरतरिका, बानी व्यहोरा, पारिवारिक संस्कारको वानी बसाल्न तथा घरमा नै व्यक्तिलाई त्यागको भावना सहनशिलता सहयोगी गुणहरू सिक्ने बातावरण प्राप्त हुन्छ ।

जुन घरपरिवारका सम्पूर्णसदस्यहरूले आफ्नो उत्तरदायित्त्व सहज किसिमले इमान्दारीपूर्वक वहन गर्दछन् त्यो घरपरिवार उत्तम मानिन्छ र जुन घरपरिवारका सदस्यहरूले आफ्नो उत्तरदायित्त्व इमान्दारीपूर्वक वहन गर्दैनन् त्यो घरपरिवार कष्टकर हुने हुनाले गृहप्रबन्धको ठूलो महत्त्व छ ।

गृहप्रबन्धको धारणा र दर्शन

गृहव्यवस्थाको धारणा भन्ने सन्दर्भमा प्राचीनकालदेखि नै घर मानव समुदायको विभिन्न आवश्यकताहरू मध्ये एक हो भन्ने धारणा

रहिआएको छ । शुरूमा घर एउटा सुरक्षित ठाउँको रूपमा लिइन्थ्यो तर अहिलेको भौतिक युगमा आएर घर एउटा सुरक्षित ठाउँको रूपमा मात्र नभएर परिवारका हरेक सदस्यहरूको सर्वाङ्गिण विकासको लागि अपरिहार्य भएको छ र घरमा जहाँ अनौपचारिक शिक्षा सर्वोत्तम तरिकाले परिवारका हरेक सदस्यहरूलाई प्राप्त हुन्छ । जस्तो कि बालकले बोल्ने तौर तरिकाहरू, आदत, विचार, विवेक, अनुशासन, सहयोग, त्याग, सहनशिलताको भावना आदि गुणहरू सिक्छन् र जुन उसको जीवन भरको लागि रहन्छ । तर यी उल्लेख गरिएका गुणले सम्पन्न घर तव हुन सक्छ जव घरको व्यवस्था उत्तम हुन्छ अन्यथा व्यक्तिको व्यक्तित्त्व विकासमा नराम्रो असर पर्छ जुन कष्टदायक बन्छ र त्यो कष्ट जीवन भरको लागि रहन्छ ।

व्यवस्थापन सन्दर्भमा जसरी कुनैपनि औद्योगिक वा व्यवसायिक कार्यको प्रबन्धलाई विश्लेषण गरेर हेर्दा यो कुरा ज्ञान हुन आउछ कि सबै प्रकारको व्यवस्थामा सामान्य रूपमा एकै प्रकारको विशेषताहरू पाइन्छन् । त्यसरी नै गृहव्यवस्थामा पनि सोही प्रक्रियाहरू नै सही हुन आउछ अर्थात् राम्रो योजना राम्रो कार्यान्वयन र राम्रो मूल्यांकनको राम्रो असर गृहव्यवस्थामा पनि पर्छ ।

गृह संचालन एउटा कला हो,..... शिपयुक्त पनि हो । यस्तो प्रकारको शिप कुनै कुनै महिलाले विना तालिम नै प्राप्त गरिराखेका हुन्छन् जसलाई ईश्वरको बरदान (Nature Gift) नै मान्न सकिन्छ । साधारणतया सबैजसो महिला गृहव्यवस्थामा कुशल (Intelligence) नै हुन्छन् यद्यपि यस्ता गुणहरू हुनुको साथै समय, पैसा र शक्तिको बचावटगरी घरलाई राम्ररी संचालन गर्ने काममा गृहविज्ञानको अध्ययन आवश्यकता पर्दछ ।

Management भनेको साधारण अर्थमा आफूले इच्छाइएको कुरालाई सम्पादन गर्ने क्रिया हो । यसमा उपयोगिताहरू जोख्ने वा विमर्श गर्ने र निर्णयहरू बनाउने काम गरिन्छ । प्रत्येक मासिनले मानवीय श्रोत र साधनहरूको परिचालन गर्ने तरिका (ढाँचा) बनाउने र यसलाई कसरी व्यवस्थित गर्ने भन्ने कुरा सिकेको हुन्छ । गृहप्रबन्ध पनि घरको वातावरणमा मानव संगठन Human Association को एउटा बाह्य उपज (Natural Out Growth) हो । जस्तै परिवारको प्रतिस्थापना (Establishment) भयो र मानीसहरू साझा (Common) उद्देश्य प्राप्तिको लागि संगसंगै बसेर काम गर्नथाले भने त्योवेला योजना बनाउने कार्य (Plan या Action) को विकासका लागि प्रत्यायोजन, जिम्मेवारी बहन गर्ने आवश्यकताको प्रस्न उठ्न गयो र साथै घरको लागि मानवीय भौत्तिक श्रोत र साधनहरूको प्रयोग गर्न त्यसको व्यवस्था र नियन्त्रण गर्नको लागि पनि बहुपक्षीय समस्या आइपर्ने हुनाले सुरूमा निर्णय गर्ने कुरा बन्नु पर्दछ । यसै कारणले गर्दा गृहव्यवस्थापनको पनि पारिवारिक जीवनमा एउटा मुख्य जिम्मेवारी हुन्छ ।

यसैले यो भन्न सकिन्छ कि गृहप्रबन्ध अन्तर्गत पारिवारिक लक्ष्य प्राप्त गर्नका लागि पारिवारिक साधनहरूको प्रयोगको लागि गरिएको निर्णयको श्रृङ्खला सम्मिलित हुन्छ । यस प्रक्रियाका क्रमबद्ध एवं निरन्तर चलिरहने तीन चरणहरू छन् : योजना, योजनाको कार्यान्वयन गर्ने विविध तत्त्वको नियन्त्रण, योजनाको कार्यान्वयन, आफैद्वारा वा अरूद्वारा गरिएको होस् परिणामको मूल्याङ्कनले भविष्य योजना तथा भूमिकाको काम गर्दछ ।

जीवनदर्शन गृहव्यवस्थाका कतिपय स्थुल कार्यहरू सूक्ष्म विचारहरू र मान्यताहरू तथा मूल्यहरूमा निर्भर गर्छ । हाम्रा हरेक कार्यको पछाडि बैचारिक एवं भावनात्मक पृष्ठभूमि क्रियाशील हुन्छन् र यिनीहरूले नै उसलाई प्रभावित पार्छन् । हरेक परिवारिक व्यवस्थाको पछाडि उसको आफ्नो जीवनदर्शन, जीवनको मुल्य, लक्ष्य र स्तरले प्रभाव पार्दछन्, त्यस कारण यही बैचारिक भावनात्मक पक्षले घरको उत्तरदायित्त्वलाई निर्धारण गर्दछ । त्यसैले जीवनदर्शन, मूल्यमान्यता तथा स्तर गृहप्रबन्धका उत्प्रेरक मानिन्छन् ।

हरेक परिवारको आ-आफ्नो जीवनदर्शन हुन्छ, जसको निर्धारण मुख्य रूपमा पतिपत्नी मिलेर आफ्नो जन्मजात स्वभाव, शैक्षिक पृष्ठभूमि, साँस्कृतिक बानी, व्यवहार तथा शारीरिक अवस्था,सामाजिक मान्यता अनुसार भइरहन्छ । प्रायः जीवनदर्शनको विकास क्रमागत रूपमा अञ्जानमै वा आफ्सेआफ हुने गर्दछ । पारिवारिक जीवनमा जीवनदर्शनको महत्त्व बहुतै हुन्छ । जीवन विचार भावना तथा अनुभवको वास्तविक बोध जीवनदर्शनद्वारा नै हुन्छ । पारिवारिक सम्बन्धको स्वभाव परिवारको रूचि पारिवारिक वातावरणको निर्धारण र जीवन व्यवसायको छनोट गर्दा पनि जीवन दर्शनबाट प्रभावित हुन्छ । छोटकरीमा जीवन दर्शनको महत्त्व यसप्रकार रहेको पाइन्छ ।

- जीवनदर्शनले परिवारको सम्पूर्ण सदस्यको आचरणलाई निर्देशित गर्छ ।
- परिवारको सम्पूर्ण सदस्यहरूको पूर्णता एवं एकताको बोधको आधार जीवनदर्शन हुन्छ ।
- गृहनिर्माण एवं पारिवारिक जीवनका लक्षहरूको उत्पत्ति जीवनदर्शनबाट नै हुन्छ ।
- गृहस्थ जीवन मानव अनुभवको त्यो भाग हो जहाँ घरमा मानिसहरू एक आपसमा मिलेर जीवनयापन गर्नमा लाग्दछन् जहाँ

साधनहरूको साझेदारी व्यक्तित्त्वविकास, एकआपसमा मिलेर काम गर्ने साथै अनुभव प्राप्त गर्ने र सन्तुष्टि प्राप्त गर्ने, पारिवारीक र समाजिक कार्यमा भागलिनेर योगदान दिने आदि कार्य हुने गर्छ । साथै पारिवारिक अनुभवको आधारमा उत्तरदायित्त्वपूर्ण भूमिका निर्वाह हुन्छ ।

जीवनदर्शनको निर्माण एवं विकासः

जीवनदर्शनको निर्माण अनुभवको आधारमा हुन्छ ।अनुभव जीवनको विभिन्न कार्यहरू जस्तो मनोरञ्जन, विद्यालय, धार्मिक व्यवसायिक आदिको माध्यमद्वारा प्राप्त हुन्छ । परिणाम स्वरूप व्यक्तिमा ज्ञान कौशल अभिबृद्धि हुन्छ । स्वस्थ जीवन निर्माणको लागि निम्नलिखित कार्यहरू आवश्यक हुन्छ ।

१) धार्मिक क्रियाकलापः व्यक्तिको आ-आफ्नो आस्था भएको धार्मिक उत्सवहरूको आयोजना गर्न नितान्त आवश्यक हुन्छ । धार्मिक सिद्धान्त एवं त्यो सिद्धान्तको परिणाम स्वरूप परिवारका सदस्यको मान्यताको निर्धारण हुन्छ ।

२) सांस्कृतिक क्रियाकलाप-जाति विशेषको सास्कृतिक परंपराबाट आगामी पिढीका सदस्यहरूमा आफ्नो संस्कृति प्रति विश्वासको भावना सञ्चार हुन्छ ।त्यसैले परिवारको यो उद्देश्य हुन आउछकि उसले स्वस्थ सांस्कृतिक रीतिरिवाज एवं परंपरा मनाउदै परिवारका सदस्यहरूमा दीक्षा लिनु पर्छ ।

३) विद्यालयको क्रियाकलापः विद्यालय, समाज र संस्कृतिको सूक्ष्मस्वरूप हुन्छ । बालकलाई घरमा प्रारम्भिक शिक्षा मिल्दछ र विद्यालयमा पाठ्य सामग्रीको माध्यमबाट जीवनदर्शन निर्माणमा अद्वितीय योगदान प्राप्त हुन्छ ।

४) मनोरञ्जनात्मक क्रियाःकलाप व्यक्तिको जीवनदर्शन विकासमा सहायकसिद्धहुने किसिमको मनोरञ्जनात्मक कार्यको आयोजना गर्नुपर्दछ, पत्रपत्रिका, टि.भी, चलचित्र जीवन दर्शनको निर्माणका लागि अत्यधिक प्रभावशाली साधन हो ।

५) समाजिक क्रियाःकलाप Social Interaction मानव एक सामाजिकप्राणी भएकोले परिवारको दायित्त्व यो हुन्छकि उसलाई समाजको अन्य व्यक्ति अथवा समुदायसंग सम्पर्क गर्ने साधन प्रदानगरी विवाह पनि आफू समान जीवनदर्शन भएका व्यक्तिसंग गर्नुपर्दछ ।

उपरोक्तक्रियाकलापको फलस्वरूप व्यक्तिमा विशिष्ठ प्रकारको Attitudes निर्माण हुन्छ ।

जव पति पत्नी परिवारको निर्माण गर्दछन्, त्यस बखत उनीहरू दुई भिन्न Attitudes का हुन्छन् तर पछि ती दुई Attitudes मिलेर पारिवारिक जीवनदर्शनको प्रारम्भ गर्दछन् । माता, पिता स्वंयम् आफूलाई व्यवहारमा प्रस्तुत गरेर तथा विशिष्ठ प्रकारको माध्यमबाट बालकहरूको अभिबृद्धिमा अद्भूत प्रभाव पार्दछन् ।

निष्कर्षः

Home Management पारिवारिक जीवनको प्रशासनिक पक्ष हो । यसले पारिवारिक कार्य संम्पादन गर्न मद्दत गर्दछ र साथै यसले विज्ञान र पारिवारिक जीवन संग सम्बन्धित सबैपक्षहरू जस्तै आर्थिक, सामाजिक, मनोवैज्ञानिक, भौतिक र प्राविधिक विषयहरूको तथ्यहरू पत्ता लगाउन प्रयोगमा ल्याउछ । यसले जीउने परिस्थिति (Living Situation) लाई सजिलो बनाइदिन्छ र साथै यस गृहप्रबन्धको प्रशासनिक पक्षले पारिवारिक श्रोत साधनहरूको योजना कार्यान्वयन, नियन्त्रण र मूल्याङ्कन पनि गर्छ । पारिवारिक लक्ष्य प्राप्ति गर्नमा महत्त्वपूर्ण भूमिका खेल्छ ।

<u>सन्दर्भ सामाग्रीहरू</u>

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राजदूतको व्यक्तित्त्वः एक मौलिक विश्लेषणको प्रयास

सञ्जय श्रेष्ठ

सार

कुटनीतिलाई कुशलतापूर्वक प्रयोग गर्नको लागि राजदूतको व्यक्तित्त्व ज्यादै संवेदनशील हुन्छ । राज्यले अवलम्बन गरेको परराष्ट्र नीति कार्यान्वयन हुने कुरा राजदूतमा होइन, उक्त राजदूतको व्यक्तित्त्वमा भर पर्दछ । सक्षम राजदूतले राष्ट्रिय हितमा मात्र होइन, विश्व-शान्ति र सुरक्षामा सकारात्मक योगदान दिनसक्छ । हिन्दूहरूको धार्मिक ग्रन्थ महाभारत, मनुस्मृति र कौटिल्यको अर्थशास्त्र आदिमा दूतहरूको सम्बन्धमा उल्लेख छ, जुन आधुनिक सन्दर्भमा राजदूतहरू हुन् । र, पश्चिमी लेखकहरूले पनि आ-आफ्नो कृतिहरूमा राजदूतको सम्बन्धमा उल्लेख गरेका छन् । एउटा आदर्शवादी र कुशल राजदूतमा हुनुपर्ने प्रमुख गुणहरूमा सत्य, भ्रम शून्यता, स्थिर तथा शान्त, अन्तर्दृष्टि, व्यवहार कुशलता, आतिथ्य, आकर्षक शारीरिक व्यक्तित्त्व र स्वस्थता, श्रमशीलता, साहस र चतुरता हुन् । यसबाहेक प्रत्युत्पन्नमति, प्राज्ञिक योग्यता, वाक्पटुता र कुटनीतिक भाषामा दक्षता आदि पनि राजदूतमा हुनुपर्ने अन्य गुणहरू हुन् । एकातिर राजदूतहरूले अत्यन्त सफल Cambon जस्तो कुटनीतिज्ञबाट शिक्षा लिनुपर्ने हुन्छ भने अर्कोतिर राजनीतिक व्यक्तिहरूबाट पनि नकारात्मक होइन, सकारात्मक गुण लिनुपर्ने हुन्छ, जसले इतिहासमा अविस्मरणीय छाप छोडेका हुन्छन् । समग्रमा यस लेखमा मौलिक विश्लेषणको प्रयास भएको छ ।

मुख्य शब्दहरूः

राजदूत, व्यक्तित्त्व, राष्ट्रिय स्वार्थ, संयुक्त राष्ट्र संघ, दूत, विश्व-शान्ति तथा सुरक्षा, सत्यता, साहस, चतुरता, धैर्यता, प्राज्ञिक योग्यता ।

कुशल कुटनीतिले विश्व- शान्ति, सुरक्षा र स्थिरतामा प्रभावकारी भूमिका खेल्दछ । कुटनीतिलाई कुशलतापूर्वक प्रयोग गर्नको लागि केही विशेष सिद्धान्तहरूलाई अवलम्बन गर्नुपर्ने हुन्छ । यस क्रममा राजदूतको व्यक्तित्त्व र कार्य सम्पादन गर्ने शैली ज्यादै संवेदनशील हुन्छ । वास्तवमा कुटनीतिज्ञको आकर्षक व्यक्तित्त्वले विद्यमान प्रतिकूलताहरूलाई अनुकूलतामा परिणत गर्न सहज हुन्छ । अर्थात् यसले वार्ता सन्धिको लागि मैत्रीपूर्ण वातावरण तयार गर्दछ । वास्त्वमा शत्रुतापूर्ण सम्बन्ध पनि राजदूतको व्यक्तित्त्वका कारण सुमधुर पनि हुन सक्दछ । त्यसैले राजदूतजस्तो पद प्राप्त गर्ने व्यक्तिमा विशेष गुण हुनुपर्ने स्वभाविक अपेक्षा गरिन्छ । राज्यले अवलम्बन गरेको परराष्ट्र नीति सफल हुन्छ अथवा हुँदैन? भन्ने कुरा मूलतः त्यस देशको प्रतिनिधित्त्व गर्ने राजदूतमा होइन, उक्त राजदूतको व्यक्तित्त्वमा भर पर्दछ ।

राजदूतले राज्य, राज्यबीचको सम्बन्धमा मात्र नभई राज्य र अन्तर्राष्ट्रिय संस्थाको सम्बन्धमा महत्त्वपूर्ण भूमिका खेल्न सक्दछ । अर्थात् राजदूतले अर्को राज्य लगायत संयुक्त राष्ट्र संघजस्तो अन्तर्राष्ट्रिय संस्थामा पनि आफ्नो देशको प्रतिनिधित्त्व गर्दछ । सक्षम राजदूतले आफ्नो देशको राष्ट्रिय हितमा मात्र नभई विश्व शान्ति र सुरक्षामा नै सकारात्मक योगदानदिन सक्छ । त्यसैले सक्षम र योग्य राजदूतहरूलाई अन्तर्राष्ट्रिय सम्बन्धमा आधारको रूपमा स्वीकार गरिन्छ । एउटा असल तथा आदर्श राजदूतले नै कुटनीतिको क्षेत्रमा दिगो सफलता प्राप्त गर्न सक्दछ । कुनै पनि कुटनीतिज्ञमा कस्तो किसिमको दक्षता, योग्यता र विशेषता हुनुपर्छ, भन्ने विषय एउटा प्राज्ञिक बहसको कुरा पनि हो, जुन राष्ट्रिय र अन्तर्राष्ट्रिय कानूनसँग प्रत्यक्ष तथा परोक्षरूपमा सम्बन्धित पनि छ । जस्तैः- कुनै राजदूतले हाँकेको गाडीले मान्छे मार्‍यो भने पनि सम्बन्धित देशको राष्ट्रिय कानून तथा अन्तर्राष्ट्रिय कानून अनुसार उनलाई कानूनी कार्यवाही गर्न मिल्दैन । तर राजदूतले सम्बन्धित राज्यमा गम्भीर अपराध गरेमा उनलाई अवाञ्छनीय व्यक्ति (persona non grata) घोषित गरी देश निकाला गर्न सकिन्छ ।

दूतहरूको योग्यता र क्षमताको सम्बन्धमा हिन्दूहरूको धार्मिक ग्रन्थ शुक्रनीति, मनुस्मृति, विदूरनीति, महाभारत र कौटिल्यको अर्थशास्त्र आदिमा उल्लेख छ । यी ग्रन्थहरूमा कुशल दूतको रूपमा कृष्ण र अंगद आदिको नाम उल्लेखनीय छ । यसरी नै हेराल्ड, निकोल्सन (Herold Nicolson) लगायत विभिन्न विद्वान्हरूले पनि राजदूतको सम्बन्धमा उल्लेख गरेका छन् । यस ; Oe{lf lgs f]N; gs f] Diplomacy एउटा महत्त्वपूर्ण कृति हो । यसै शीर्षकमा नोबेल शान्ति पुरस्कार विजेता अमेरिकाका पूर्व विदेश मन्त्री हेनरी किसिन्जरले अर्को महत्त्वपूर्ण पुस्तक लेखेका छन् । राजदूतको व्यक्तित्त्वको तुलनात्मक विश्लेषण गर्नअघि मनुले मनुस्मृतिमा उल्लेख गरेका कुरालाई यहाँ उल्लेख गर्न सान्दर्भिक हुनेछ, जस अनुसार दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम् । इङ्गिताकारचेष्टज्ञं शुचिं दक्षं कुलोद्वतम् ॥ अनुरक्ताः शुचिर्दक्षः स्मृतिमान्देशकालवित् । वपुष्मान्वीतभीर्वाग्मी दूतो राज्ञः प्रशस्यते ॥ अर्थात् सबै शास्त्रमा ज्ञाता, इसारा, हाउभाउ र शारीरिक चेष्टाबाट मनको कुराबुझ्न सक्ने, स्वच्छ चरित्र र कुलीनलाई दूत बनाउँनुपर्छ । अरूको मन जित्न सक्ने सच्चरित्र, चतुर, मेधावी, देशकाल बुझ्ने, निडर र कुशल वक्ता नै प्रशंसनीय दूत हुन्छ ।यसरी नै हेराल्ड निकोल्सनले आफ्नो पुस्तक Diplomacy मा उल्लेख गरेका छन्:- Ottariano Maggi ले सन् १५९६ मा आफ्नो De Legato प्रकाशित गरेका थिए, जस अनुसार राजदूत भाषाविज्ञ हुनुपर्छ । प्लेटो र अरिस्टोटलको दर्शनलाई मान्ने हुनुपर्दछ । राजदूतगणित, संगीत, वास्तुकला, भौतिक शास्त्र र कानुनको विज्ञ (Expert) हुनुपर्छ । राजदूतले धाराप्रवाहरूपमा ल्याटिन भाषा बोल्न र लेख्न सक्ने हुनुपर्दछ । यसबाहेक उनमा ग्रीक, स्पेनिश, फ्रेन्च, जर्मन र टर्किस भाषाहरूमा दखल हुनुपर्छ । राजदूत इतिहासविद, भूगोलविद हुनु साथै सैनिक विज्ञानमा विज्ञ हुनुपर्छ । कवितामा उनको परिष्कृत रूचि हुनु पर्दछ । राजदूत उच्च परिवारको सदस्य, सम्पन्न, सुन्दर र स्वस्थ हुनुपर्छ । यसरी नै निकोल्सनले निष्कर्षको रूपमा आदर्श कुटनीतिज्ञका गुणहरूको सम्बन्धमा उल्लेख गरेका छन् । जस अनुसार These, then, are qualities of my ideal diplomatist.Truth, accuracy, calm, patience, good temper, modesty and loyalty. They are also the qualities of an ideal diplomacy. "But", the reader may object, "you have forgotten intelligence, knowledge, discernment, prudence, hospitality, charm, industry, courage and even tact". I have not forgotten them. I have taken them for granted.

यसरी निकोल्सनले एउटा आदर्श कुटनीतिज्ञमा हुनुपर्ने गुणहरूको सम्बन्धमा सत्य, भ्रम शून्यता तथा विशुद्धता, स्थिर तथा शान्त, धैर्य, परिशुद्धि, धीर स्वभाव, नम्रता, वफादारिता, बुद्धि, ज्ञान, अन्तर्दृष्टि तथा विवेकिता, व्यवहार कुशलता तथा विज्ञता, आतिथ्य, आकर्षक शारीरिक तथा वौद्धिक व्यक्तित्त्व, परिश्रम तथा श्रमशीलता, साहस र चतुरताको सम्बन्धमा उल्लेख गरेका छन् । यसबाहेक राजदूतमा हुनुपर्ने गुणको सम्बन्धमा वाक्पटुता, प्रभावशाली भाषा र लेखनकलामा प्रवीण, समझदारी र सावधानी, प्रत्युत्पन्नमति, भाषिक ज्ञान र प्राज्ञिक योग्यता आदि कुनै पनि आदर्श कुटनीतिज्ञमा हुनुपर्ने गुणहरू हुन् । माथि उल्लिखित गुणहरूमध्ये कतिपय व्यक्तिको व्यक्तिगत गुणहरूसँग सम्बन्धित छन्, कतिपय गुणहरू सन्धि वार्तासँग सम्बन्धित छन् भने कतिपय गुणहरू भाषा, परम्परा, देशभक्ति तथा भावनासँग सम्बन्धित छन् । एउटा गुण भने पारिवारिक पृष्ठभूमिसँग सम्बन्धित छ । उल्लिखित गुणहरूको सन्दर्भमा पनि क्रमबद्ध ढङ्गले यस लेखमा आफ्नो केही थप बुँदासहित मौलिक विश्लेषण गर्ने प्रयास गरिएको छ । जस्तैः- प्राज्ञिक योग्यता थप बुँदाको रूपमा उल्लेख छ ।

कुनै पनि व्यक्तिको पारिवारिक पृष्ठभूमि राम्रो छ भने त्यसले व्यक्तिको व्यक्तित्त्वमा सकारात्मक योगदान गर्दछ । भनिन्छ परिवार नै व्यक्तिको पहिलो पाठशाला हो । राम्रो परिवार (Good family) मा जन्मिएको व्यक्तिले शुरूदेखि नै ज्यादै अनुकूल वातावरण पाउन सक्दछ । फलस्वरूप परिवारले व्यक्तिलाई अनुशासित, नैतिकवान्, स्वावलम्वी र विवेकशील बनाउन प्रोत्साहित गर्दछ । साथै त्यस्तो व्यक्ति सभ्यता र संस्कारसँग परिचित हुन्छ । अर्थात् त्यस्ता व्यक्ति सुसंस्कृत (Well-cultured) हुन्छन् । त्यस्तो व्यक्तिले राजदूतको जिम्मेवारी पाएमा आफ्नो दायित्त्व कुशलतापूर्वक निर्वाह गर्ने प्रवल सम्भावना रहन्छ । तर यसको अर्थ राम्रो परिवारमा जन्मदैमा कुनै पनि व्यक्ति राम्रो नै हुन्छ भन्ने हुँदैन । साथै राम्रो परिवारमा नजन्मिएको व्यक्ति पनि विभिन्न दृष्टिकोणले राम्रो पनि हुन सक्छ ।तर पारिवारिक पृष्ठभूमिले पनि व्यक्तिको व्यक्तित्त्वमा प्रत्यक्ष तथा अप्रत्यक्ष असर पार्ने कुरामा विवाद हुन सक्दैन ।तसर्थ राजदूत नियुक्तिको एउटा प्रमुख आधार पारिवारिक पृष्ठभूमि पनि हुन सक्दछ ।

सामान्यतयाः कुनै पनि व्यक्तिको जन्म राम्रो परिवारमा भएको छ भने त्यसले उसको असल चरित्रनिर्माणमा महत्त्वपूर्ण भूमिका खेल्दछ । राजदूत हुने व्यक्तिमा असल चरित्र (Good character) हुनुपर्ने अनिवार्यता छ । राजदूतले आफ्नो जिम्मेवारी भूमिमा निर्वाह गर्नुपर्ने हुन्छ । यस सन्दर्भमा राजदूतले मूलतः लोभ, मोह तथा आसक्तिबाट जोगिनुपर्ने हुन्छ । अर्थात् अनावश्यक आकर्षणमा पर्नु हुँदैन । कुनै पनि महिलाको अनुहार र शरीर जतिसुकै सुन्दर र आकर्षणपूर्ण भए पनि राजदूतमा त्यसको प्रभाव पर्नु हुदैन । राजदूत पनि आखिर मान्छे नै भए पनि अनावश्यक आकर्षणलाई आफ्नो आत्मबलले दबाउन सक्नुपर्दछ, जुन कुरा

असल चरित्र भएको राजदूतबाट सम्भव हुन्छ । मदिराको सन्दर्भमा पनि राजदूतले औपचारिकताको लागि पनि मदिरा सेवन गर्नुपर्ने हुन्छ । तर मदिराले राजदूतलाई होइन, राजदूतले मदिरालाई वशमा पार्न सक्नु पर्दछ ।

यदि कुनै पनि कुटनीतिज्ञको महिलाप्रति अनावश्यक आकर्षणको लत छ भने त्यसले उसको कार्यमा नकारात्मक असर पार्दछ र उसको कार्य सम्पादनमा अनावश्यक अवरोध सिर्जना गर्दछ । उसले आफ्नो मर्यादा र हैसियतको सीमा नाघेर आफ्नो देशको गोपनीयतालाई भङ्ग गर्न पछि पर्दैन । त्यसैले राजदूत दृढ चरित्रको हुनुपर्दछ । वास्त्वमा असल चरित्र भएको राजदूतले आफ्नो कार्यहरूलाई सहजताका साथ पूरा गर्न सक्छ । मदिरा र महिलाबाट राजदूत टाढा रहनु पर्दछ भन्ने मूल भनाइ कौटिल्यको हो ।

यद्यपि कतिपय विद्वान्हरूको के मत छ भने राजदूतले महिलाबाट विभिन्न सहयोग लिन सक्नु पर्दछ । अन्तर्राष्ट्रिय सम्बन्धमा महिलाहरूको उपयोग प्राचीनकालदेखि अहिलेसम्म भैरहेको छ । यो उपयोग भविष्यमा पनि हुनेछ । वास्तवमा माथि उल्लेखित दुबै मत आ-आफ्नो ठाउँमा ठीक छन् । तर यसमा मध्यमार्गी बाटो के हुन्छ भने यदि राजदूतको कमजोरी नै आइमाई हो भने उसले आफू कार्यरत राज्यमा अन्य महिलासँग संगत नै गर्नु हुँदैन । संगत गर्दा कुनै पनि बेला उसको कमजोरीको प्रस्फुटन हुन सक्दछ । लेलिनका अनुसार आइमाईलाई देख्दा घोडाझैं हिनहिनाउने मान्छे काम लाग्दैन । एक दृष्टिकोणबाट हेर्दा यो भनाइ यथार्थको नजिक छ । यस्तो स्थितिमा राजदूतले महिलालाई होइन, महिलाले राजदूत उपयोग गर्ने बढी सम्भावना रहन्छ । साथै राजदूतले अमेरिकाको पूर्व राष्ट्रपति बिल क्लिन्टनले जस्तै मोनिका लेवेन्स्कीलाई झेल्नुपर्ने हुन्छ । अमेरिका जस्तो खुला समाजमा पनि मोनिकाको कुरालाई लिएर क्लिन्टनले महाभियोग (Impeachment) को प्रस्ताव सामना गर्नुपरेको थियो । अमेरिकाको इतिहासमा दुईपल्ट राष्ट्रपतिमाथि महाभियोग प्रस्ताव पारित गर्ने प्रयास गरियो । तर महिलासँग अनैतिक सम्बन्धको कारणबाट क्लिन्टन माथि अमेरिकाको इतिहासमा नै पहिलोपल्ट महाभियोगको प्रस्ताव पारित गर्ने प्रयास भयो । यद्यपि त्यो महाभियोग प्रस्ताव पारित भने हुन सकेन । यसैबाट पनि महिलाको सन्दर्भमा राजदूतले कुनै गलत कार्य गऱ्यो र त्यो सार्वजनिक भयो भने राजदूतको स्थिति के हुन्छ ? भन्ने कुरा स्पष्ट छ । यद्यपि यदि राजदूतको कमजोरी आइमाई हुन सक्दैन भने राजदूतले महिलालाई निश्चित सीमामा राखेर भविष्यमा अनावश्यक विवाद नआउने किसिमवाट महिलासँग सम्बन्ध राख्न सक्दछ । र आफ्नो कुटनैतिक उद्देश्य प्राप्तिको लागि सहजता हासिल गर्न सक्दछ । यसरी राजदूतको सन्दर्भमा महिलाको उपयोगको कुरा मूलतः राजदूतको पृष्ठभूमि, चरित्र, नैतिकता, आत्मबल र स्वभावमा निर्भर गर्दछ ।

राजदूतमा स्वभाविकरूपमा बुद्धि (Intelligence) हुनुपर्छ । बुद्धिको आधारमा नै राजदूतले आफ्नो कार्यहरूलाई कुशलतापूर्वक अगाडि बढाउन सक्छ । वास्तवमा कुन बेला कस्तो उचित निर्णय गर्ने भन्ने कुरालाई बुद्धिले निर्देश गर्छ । साथै राजदूतले विदेशमा रहँदा विभिन्न सन्धी सम्झौता गर्नुपर्ने र गराउनु पर्ने हुन्छ । सन्धी सम्झौताको सकारात्मक तथा नकारात्मक पक्षको विश्लेषण राजदूतले आफ्नो बुद्धिबाटै गर्दछ । जुन देशमा राजदूत कार्यरत रहन्छ, त्यो देशमा के हुँदैछ र त्यस स्थितिमा राजदूतले कस्तो कदम चाल्ने? भन्ने कुरा मूलतः राजदूतको बुद्धिमा निर्भर गर्दछ ।

राजदूत शारीरिकरूपमा सुन्दर र मनोहर (Charm) छ भने यसले पनि उसको कार्य सम्पादनमा सहजता प्रदान गर्दछ । अर्थात्राजदूतको व्यक्तित्त्व आकर्षक छ भने उसको व्यक्तित्त्वले मैत्रीपूर्ण वातावरण निर्माणमा महत्त्वपूर्ण भूमिका खेल्दछ । विशेषगरी सन्धी गर्नुपर्ने स्थितिबाट कुनै निश्चित उद्देश्य प्राप्त गर्नुपर्ने अवस्थामा राजदूतको शारीरिक व्यक्तित्त्वले प्रत्यक्ष वा अप्रत्यक्षरूपमा विशेष प्रभाव पार्दछ । वास्तवमा राजदूतलाई उसको देशको अनुहारको रूपमा लिइन्छ । अर्थात् जुन दिन ऊ आफ्नो कार्य सम्पादन गर्न विदेशी भूमिमा पुग्दछ, त्यही दिनदेखि त्यहाँको सरकार तथा जनताले एक प्रकारले सम्बन्धित देशको प्रतीकको रूपमा हेर्न थाल्दछ । कतिपय सन्दर्भमा राजदूतलाई हेरेर सम्बन्धित राज्यको चरित्रको समेत मूल्याङ्कन गर्न थालिन्छ । यद्यपि त्यो पूर्ण यथार्थ नहुन सक्छ । राजदूतको व्यक्तित्त्व आकर्षक भएर मात्र हुँदैन, ऊ निरोगी र तन्दुरूस्त (Physical fitness) पनि हुनुपर्दछ । यदि कुनै राजदूतरोगी छ भने उसले आफ्नो दायित्त्वलाई कुशलतापूर्वक सञ्चालन गर्न सक्दैन । ऊ योग्य र सक्षम हुँदा हुँदै उसलाई स्वास्थ्यले साथ दिएन भने उसले आफ्नो योग्यता र सक्षमतालाई सहीरूपमा सदुपयोग गर्न पाउँदैन । एक प्रकारले ऊ अभागी उत्कृष्ट परीक्षार्थी जस्तै हुन्छ ।अर्थात् ऊ सिद्धान्त र व्यावहारिक विषयको पूरा ज्ञान हुँदाहुँदै स्वास्थ्यको कारणले परीक्षा भवनमा पुग्न नसक्ने मेधावी परीक्षार्थी जस्तै हुन्छ । यसबाहेक राजदूतले आफ्नो देशको भन्दा भिन्न तथा प्रतिकूल हावापानी र वातावरण भएको देशमा काम गर्नु पर्दा त्यसलाई झेल्न सक्ने उसको शारीरिक स्थिति हुनुपर्छ ।

तेज स्मरण (Good memory) शक्ति एउटा व्यक्तिगत गुण हो । सबैमा यो गुण हुँदैन । यदि राजदूत हुने व्यक्तिमा यो गुण छ भने उसले आफ्नो कार्य सम्पादन सरल र सहज ढङ्गबाट गर्न सक्दछ । राजदूतमा अन्य गुणहरू अतिरिक्त यो गुण पनि भएमा सुनमा सुगन्ध भने जस्तै हुनेछ । तेज स्मरणशक्ति भएको राजदूतले अन्तर्वार्तामा सोधेको प्रश्नको उत्तर छिटो र मीठोढङ्गबाट दिन सक्छ । उत्तर दिदाँ उसले सम्झनुपर्ने कुरा सम्झेर दिएको हुन्छ । जतिसुकै जटिल प्रश्नलाई पनि उसले सहजताका साथ झेल्न सक्छ । प्रतिप्रश्न गर्नुपर्ने ठाउँमा उसले प्रतिप्रश्न पनि गर्न सक्छ । ऊ आफू जहाँ कार्यरत रहन्छ,त्यो देशको इतिहास, भूगोल, कला तथा संस्कृति सन्दर्भमा जान्नुपर्ने कुरालाई जानेर सहजै भन्न सक्छ । जस्तैः- सार्वभौमसत्ता सम्पन्न देशहरू भएर पनि क्यानडा, अष्ट्रेलिया लगायत विश्वका अन्य केही देशको राज्य प्रमुखकोरूपमा अहिले पनि बेलायतकी महारानी एलिजावेथ द्वितीया (Elizabeth II) छिन् । त्यस्तै इतिहासमा कुनै बेला ब्रिटिस साम्राज्यमा सूर्य कहिल्यै अस्ताउँदैन (The sun never sets in British Empire.) भन्ने भनाइ प्रचलित थियो । तर यसअघि इतिहासमा नै इङ्ल्याण्ड पनि रोमनहरूले कब्जा गरेको थियो । एशियाका दुई राज्यहरू जुन जन्मैदेखि कहिल्यै उपनिवेश भएनन् । ती दुई राष्ट्रमध्ये एउटा नेपाल हो । यस्तो ऐतिहासिक कुराहरूको जानकारी न्यूनतमरूपमा सम्बन्धितराजदूतहरूलाई हुनै पर्छ । यसबाहेक तेज स्मरणशक्ति भएको राजदूतसन्धिको विभिन्न पक्ष घटनाहरूको सम्बन्धमा विशेष जानकार हुन्छ ।

राजदूत कार्यरत रहेको देशमा उसको विभिन्न पेशा र वर्गका मानिसहरू भेटघाट भई रहन्छन् । त्यसमा सम्बन्धित देशको सर्वसाधारणदेखि राज्य प्रमुख पनि पर्दछन् । त्यही देशमा कार्यरत अन्य देशका राजदूतहरू पनि पर्दछन् । यस सन्दर्भमा विभिन्न राष्ट्रिय तथा अन्तर्राष्ट्रिय विषय तथा समस्याहरूमाथि छलफल र विचार विमर्श हुन सक्दछ । यस स्थितिमा तेज स्मरण भएको राजदूतले उचित अवसरमा सही कुराहरू प्रस्तुत गरी आफ्नो बौद्धिक व्यक्तित्त्वको परिचय दिन सक्छ र आफ्नो लक्ष्य प्राप्त गर्न सजिलो हुन्छ ।

शाहस (Courage) पनि कुनै पनि व्यक्तिको व्यक्तिगत गुण हो ।निर्भीकता तथा शाहस राजदूतको लागि आवश्यक महत्त्वपूर्ण गुण हो । निर्भीकता तथा शाहसको आधारमा नै राजदूतले ज्यादै प्रतिकूल परिस्थिति तथा अवस्थालाई झेल्न सक्दछ । वास्तवमा राजदूतको कार्यक्षेत्र विदेश भएकोले ऊ एक्लो हुन्छ । उसको मित्र नै शाहस तथा निर्भिकता हुन्छ । तर शाहस र निर्भिकतामा उचित परिस्थितिमा प्रयोग गर्न सक्नु पर्दछ । परिस्थिति अनुकूल भएन भने शाहस र निर्भिकताको औचित्य हुँदैन । तर कतिपय परिस्थितिमा शाहस लिएर जोखिम मोल्दा परिणाम के हुन्छ ? यकिन साथ भन्न सक्ने स्थिति हुँदैन । यस्तो अवस्थामा केही हदसम्म भाग्यले पनि साथ दिनुपर्छ कि ? भाग्य पुरूषार्थको अनुशरण गर्दछ भन्ने मत पनि छ । सन् २०१२ को सेप्टेम्वरमा लिबियाको दोस्रो ठूलो शहर बेनघाजीस्थित अमेरिकी महावाणिज्य दूतावासमाथि भएको आक्रमणमा राजदूत क्रिस्टोफर स्टेभन्स र अन्य तीन अमेरिकनहरूको ज्यान गएको थियो । र, वी.पी.कोइरालाले २००७ सालको राजनीतिक परिवर्तन पछि आफू गृहमन्त्री हुँदा त्रिपुरेश्वरस्थित क्वाटरमा गएर आक्रमण गर्नेलाई आफ्नो आत्मरक्षाको लागि ६, ७ वटा बुलेट भएको रिभल्वरले फायर गरेर मारेका थिए । बी.पी. का अनुसार गोली आक्रमणकारीको मुटुमा लागेको थियो । यसअघि क्वाटरको गार्डको बन्दुक पनि आक्रमणकारीले खोसेको थियो ....। साथै उनीहरूले बी.पी.को भानिजलाई ढुङ्गाले हानेर बेहोश बनाउँदै उनको एउटा स्टेनगन पनि खोसेका थिए... । उदयप्रसाद भन्ने एकजना अफिसको कर्मचारीको गोडा पनि भाँचिदिएका थिए ... । कारमा पनि आगो लगाई दिएका थिए .... । आवश्यक पर्दा आत्मरक्षाको लागि नेपालको तत्कालीन गृहमन्त्री जस्तै मान्छे मार्ने साहस पनि राजदूतमा हुनुपर्छ ।

उत्तेजित नभई शान्त (Calm) रहन सक्नु पनि व्यक्तिगत गुण हो । राजदूतमा यो गुण भएमा उसको क्षमता र सफलताले व्यापकता पाउँछ । राजदूतको विभिन्न कार्यहरूमध्ये राज्यहरू बीचको सम्बन्ध सुमधुर बनाउनुको साथै सन्धि वार्ता गर्नु पनि हो । सन्धि सम्पन्न गराउनु पनि हो । यदि राजदूतहरूले व्यापक उद्देश्य र लक्ष्य प्राप्त गर्ने हो भने उत्तेजित हुने परिस्थितिमा पनि उत्तेजित हुनु हुँदैन । वार्ताको क्रममा पनि अर्को पक्षले आफ्नो भनाइहरू इमान्दारपूर्वक प्रस्तुत नगर्न सक्छ । उसको प्रस्तुतिमा प्रत्यक्ष तथा अप्रत्यक्षरूपमा धूर्तता, असभ्यता, अपरिपक्वता हुन सक्दछ, जुन परिस्थितिमा एउटा साधारण मान्छे स्वभाविक रूपमा रिसाउन सक्छ । तर राजदूत साधारण मान्छे हुनु हुँदैन । अर्थात् राजदूतले अमैत्रीपूर्ण पक्षको कमी कमजोरीको सम्बन्धमा भित्रभित्र थाहा पाउँदा पाउँदै पनि त्यसलाई धैर्यतापूर्वक सहज ढङ्गले लिन सक्नुपर्दछ । यस्तो अवस्थामा राजदूतले कहिल्यै पनि आफ्नो मनको कुरा व्यवहारमा देखा पर्न दिनु हुँदैन । प्रतिकूल अवस्थामा आफूलाई शान्त राख्न सकेन भने राजदूत पनि साधारण मान्छे जस्तै हुन सक्छ । यस सन्दर्भमा निकोल्सनको भनाइ उल्लेखनीय हुन आउँछ, उनले भनेका छन् :" It the first place,

he should be good - tempered, or at least he should be able to keep his ill- temper under perfect control. In the second place, he should be quite exceptionally patient" अर्थात् सर्वप्रथमतः राजदूत मृदुभाषी हुनुको साथै उसले राम्रो व्यवहार प्रदर्शित गर्नुपर्दछ । आफ्नो रिस तथा आवेगलाई पूर्ण नियन्त्रणमा राख्नुपर्दछ । दोस्रो कुरा राजदूत आवश्यकताभन्दा शान्त रहनुपर्छ ।

अर्को पक्षको प्रस्तुतिमा रहेका तर्क सारहीन छ भने प्रतिक्रियाबिहीन जस्तै भई अझ बढी आफू मानसिकरूपमा सन्तुलित हुँदै जानुपर्छ । अर्को पक्ष किन आफूलाई गलत ढङ्गले प्रस्तुत गरिरहेको छ ?अर्थात् गलत ढङ्गले प्रस्तुत हुन अर्को पक्षलाई के कुराले बाध्य पार्दैछन् ? त्यसको मुख्य कारण राजदूतले बुझ्न सक्नुपर्छ ।राजदूतले आफ्नो असहमति तथा विरोध कटुता र उग्रताको माध्यमबाट होइन, शालीन र मधुर ढङ्गबाट गर्न सक्नुपर्छ, जुन शैलीमा नरमपन हुँदा हुँदै पनि त्यो ज्यादै प्रभावकारी र सशक्त हुन सक्दछ, जुन कुरा राजदूतको व्यक्तिगत प्रस्तुतिमा नै निर्भर गर्दछ ।

कसैलाई पनि शान्त रहनको लागि धैर्य (Patience) चाहिन्छ । धैर्य व्यक्तिको व्यक्तिगत गुण पनि हो । तर केही हदसम्म यो गुण अभ्यासद्वारा पनि प्राप्त गर्न सकिन्छ । कहिलेकाहीँ नरिसाउने मान्छे रिसायो भने निकै रिसाएको पनि देखिन्छ । वास्त्वमा यो पनि एक प्रकारले कमजोरी हो । यस्तो कमजोरीबाट राजदूत मुक्त हुनुपर्दछ, अर्थात् राजदूतको रिस रिसजस्तो देखिनु हुन्न । देखिने रिसभन्दा राजदूतको प्रस्तुति प्रभावकारी हुनुपर्छ, जुन कुरा धैर्यको अभ्यासबाट सम्भव हुन्छ । राजदूतले धैर्यता हासिल गर्ने क्रममा आफूभित्रको घृणा, उत्तेजना, रिस र कठोरतालाई निकै मिहिनेत गरेर दबाउँन सक्नुपर्छ, जसले गर्दा अर्को पक्ष वार्ताको प्रक्रियाको निश्चित बिन्दुमा पुगेपछि आफूलाई दोषी महसुस (Guilty feel) गर्न सकोस् । साथै वार्ताको प्रक्रियामा परिणाम नआउँदासम्मको अवधिमा एकातिर राजदूत एक्कासी उत्तेजित हुनु हुँदैन भने अर्कोतिर निराश बन्नुपनि हुँदैन । यस किसिमको सक्षमताको लागि पूर्ण धैर्यताको आवश्यकता पर्दछ । धैर्य र निरन्तर प्रयत्नको सन्दर्भमा निकोल्सनले उदाहरण प्रस्तुत गर्दै उल्लेख गरेका छन् :- "M.Paul Cambon अत्यन्त सफल कुटनीतिज्ञ हुन्, जसले २० वर्ष फ्रेन्च राजदूत भएर लण्डनमा काम गरे । उनी यस्तो अवस्थामा लण्डन पुगेका थिए, जुन बेला बेलायत र फ्रान्सको सम्बन्ध निकै खराब थियो । जब २० वर्षपछि सन् १९१४ मा उनले लण्डन छोडे, त्यसबेला बेलायत र फ्रान्सको सम्बन्ध सुमधुर भैसकेको थियो । उनी सम्झौतावादी हुनुको साथै अवसरहरूलाई सदुपयोग गर्न ज्यादै जान्दथे । असाधारण क्षमताको कारणले ऋकदयल सबैतिर विश्वसनीय र सम्मानित भई रहे ।"

राजदूतमा विभिन्न गुणहरू हुँदाहुँदै पनि नम्रता (Modesty) तथा शालीनता भएन भने त्यसले उद्देश्य तथा लक्ष्यमा नकारात्मक असर पार्दछ । लक्ष्यको नजिक पुगेर पनि सन्धि, वार्ता असफल हुन सक्दछ । यदि राजदूतमा अनावश्यक घमण्ड, गर्व रहन्छ भने सन्धि वार्ताका लागि प्रत्युत्पादक हुन सक्दछ । वार्ताको अर्को पक्षले राजदूतप्रति नकारात्मक धारणा बनाउँदछन् । यदि राजदूतमा आवश्यक नम्रता र धैर्यता छ भने उसले क्रमिकरूपमा सहज र सरल ढङ्गले सफलता प्राप्त गर्न सक्दछ ।

आतिथ्य (Hospitality) पनि राजदूतमा हुनुपर्ने स्वभाविक गुण हो । सबै राजदूतमा यो गुण नहुन पनि सक्छ । यदि कुनै राजदूतमा यो गुण छ भने यसले सकारात्मक र मैत्रिपूर्ण वातावरण बनाउनको लागि पृष्ठभूमि तयार गर्दछ । यदि राजदूतले कार्यरत रहेको देशको प्रभावशाली व्यक्तिहरूसँग मित्रता राखेर भोजहरू आयोजना गरेर बोलाउँछ भने त्यसले मित्रतालाई अझ मजबुत बनाउँछ, जसले गर्दा राजदूतले आफ्नो कुटनैतिक उद्देश्य हासिल गर्न मद्दत गर्दछ । यस सन्दर्भमा कतिपयको के मान्यता छ भने राजदूतको आतिथ्यले कार्यरत रहेको देशको प्रभावशाली व्यक्तिहरूका मानिसको मुख आतिथ्य- सत्कारवाट बन्द हुन्छ । र, उनीहरूले राजदूतको देशद्वारा उल्लङ्घन गरेको विदेश नीतिलाई आलोचना गर्ने हिम्मत गर्दैनन् । वास्त्वमा यो कुरा पूर्ण सत्य होइन । आतिथ्यले मैत्रिपूर्ण वातावरण तयार गर्न अवश्य मद्दत गर्दछ । सामान्य गल्तीहरूलाई आतिथ्यले पनि केही हदसम्म रोक्न सक्दछ । तर राजदूतको देशले पूर्ण गलत पररार्ष्ट्रनीति अवलम्बन गरेको छ भने आतिथ्यले मात्र केही गर्न सक्दैन । यद्यपि कुटनैतिक उद्देश्य हासिल गर्न आतिथ्यले आफ्नै प्रभावकारी भूमिका खेल्न सक्दछ भन्ने कुरामा विवाद हुन सक्दैन । बाँच्नु पनि एउटा कला हो भने जस्तै मित्रवत् सम्बन्ध राख्न र बढाउन सक्ने क्षमता पनि एउटा कला हो, जुन राजदूतमा हुनुपर्छ ।

अन्तर्दृष्टि तथा सूक्ष्म दर्शन (Discernment) एउटा त्यस्तो गुण हो, जसको माध्यमद्वारा परिवर्तन सन्दर्भमा कुनै पनि व्यक्तिले कुनै पनि विषयको गुणस्तरको सम्बन्धमा उचित निर्णय गर्ने क्षमता देखाउँछ । समय गतिशील हुन्छ । समयको गतिशीलतासँगै विभिन्न परिवर्तन हुन्छन् । राजदूतले परिवर्तन भएका वास्तविक अवस्थाहरूलाई गहिरो ढङ्गले चिन्न तथा बुझ्न सक्नुपर्छ । वास्त्वमा राजदूतको यो क्षमता तथा दक्षता नै अन्तर्दृष्टि हो । कुनै पनि राजदूतको कार्यक्षेत्र विदेश हुने भएकोले उसको आफ्नो देशको राष्ट्रिय हित तथा स्वार्थ ध्यानमा राख्दै सम्बन्धित देशसँग एक्लै वार्ता तथा सन्धिको प्रक्रिया अगाडि

बढाउनुपर्ने हुन्छ । यदि राजदूतले अन्तर्दृष्टिको दृष्टिकोणले सन्धि वार्ता गर्न सक्यो भने त्यो ज्यादै फलदायी हुन सक्दछ । साथै राजदूतले विभिन्न अन्तर्राष्ट्रिय सम्मेलनमा सहभागिता जनाउनुपर्ने हुन्छ । त्यहाँ विभिन्न अन्तर्राष्ट्रिय मुद्दाहरूमा छलफल हुन्छ । त्यसको उचित निकास तथा समाधानको लागि अन्तर्दृष्टिको गुण भएको राजदूतले प्रभावकारी भूमिका खेल्न सक्दछ । अर्थात् अन्तर्राष्ट्रिय समस्याहरूमा पनि सही दिशा-निर्देश गर्न सक्दछ । राजदूतले समय, परिस्थिति, परिवर्तन र गतिशीलतासँगै आफ्नो दृष्टिकोण तथा मान्यतामा पनि परिवर्तन ल्याउन सक्नुपर्छ । त्यो परिवर्तन आफ्नो विचारमा मात्र नभई व्यवहारमा पनि देखाउन सक्नुपर्छ । यस किसिमको सक्षमता अन्तर्दृष्टिले युक्त राजदूतले मात्र गर्न सक्छ ।

प्रत्युत्पन्नमति (Presence of mind) व्यक्तिको त्यस्तो किसिमको गुण हो, जस अन्तर्गत तत्काल विकसित परिस्थितिको सन्दर्भमा असहज प्रश्नको सहज उत्तर दिनुको साथै विद्यमान असामान्य स्थितिमा उसले ठीक निर्णय गर्दछ । अर्थात् अप्ठ्यारो र खतरनाक स्थितिमा उपयुक्त ढङ्गले त्यसलाई झेलेर शान्त रहन सक्नु नै प्रत्युत्पन्नमति हो । यो गुण राजदूतमा हुनुपर्ने महत्त्वपूर्ण गुण हो । यदि यो गुण राजदूतमा भएमा वार्ता सन्धिको सन्दर्भमा समस्या झेल्नु पर्दैन । राष्ट्रिय तथा अन्तरराष्ट्रिय घटनाहरू राजदूतले योजना बनाएर घट्ने होइन । अर्थात् राजदूतले सोच्दै नसोचेको घटना पनि घट्न सक्छ । यस्तो विषम परिस्थितिलाई प्रत्युत्पन्नमति भएको राजदूतले सही ढङ्गबाट खेलाउन सक्छ । र, कहिलेकाहीँ यस्तो परिस्थिति पनि आउन सक्छ, उक्त परिस्थितिमा जतिसुकै बाठो मान्छेलाई पनि के गर्ने ? के नगर्ने ? भन्ने दुबिधा उत्पन्न हुन्छ । तर यदि राजदूतमा प्रत्युत्पन्नमतिको गुण भएमा उसले सही निर्णय गर्दै ज्यादै प्रतिकूल स्थितिमा ऊ सामान्य अवस्थामाझै शान्त रहन सक्छ । अथवा उसले असहज प्रश्नको ज्यादै सहज जवाफ पनि दिन सक्छ । प्रधानमन्त्रीको हैसियतले कृष्णप्रसाद भट्टराईले भारत भ्रमण गर्दा एउटा भारतीय पत्रकारले प्रश्न गरे, "नेपाली सेनामा मधेसीको सङ्ख्या किन त्यति कम र पहाडेहरू किन धेरै ?" उनले ठट्यौली पारामा छेउमा रहेका भारतीय प्रधानमन्त्रीतिर हेरेर उत्तर दिएः "यो प्रश्न त महामहिम भारतीय प्रधानमन्त्रीलाई पनि सोध्नुपर्छ । भारतीय सेनामा विहारी किन त्यति कम र पन्जाबी त्यति धेरै ?" उत्तर सुनेर विज्ञान भवन हाँसोले भरियो । त्यो प्रत्युत्पन्नमतिको राम्रो उदाहरण थियो, जुन राजदूतमा पनि हुनुपर्छ ।

थोरै बोलेर धेरै भन्न सक्नु, थोरै बोल्दा बोल्दै पनि भनाइहरू सारपूर्ण, सशक्त र प्रभावकारी रहनु नै वाक्पटुता (Eloquence) हो । राजदूतमा वाक्पटुताको गुण भएमा उसले प्रतिकूलताहरूलाई पनि अनुकूलतामा रूपान्तरण गर्न सक्छ । यो गुण भएको राजदूत कार्यरत राज्यमा आफ्नो विशिष्टताको पहिचान दिन सक्छ । सन्धि वार्ताको सन्दर्भमा आफ्नो राष्ट्रिय हित तथा प्रतिष्ठालाई दरिलो ढङ्गबाट स्थापित गर्न सक्छ । वाक्पटुता एउटा त्यस्तो शैली हो, जसले राजदूत कार्यरत रहेको देशका सम्पूर्ण मानिसहरूको ध्यान आकर्षण गर्दछ । वाक्पटुताको कारण राजदूत स्वयम् पनि चर्चाको विषय बन्न सक्छ ।अर्थात्राजदूतको भनाइले राष्ट्रिय तथा अन्तर्राष्ट्रिय क्षेत्रको सकारात्मक ढङ्गबाट ध्यान तानिरहेको हुन सक्छ । राजदूतले आफ्नो देशको प्रतिनिधित्त्व गर्ने भएकोले वाक्पटुता गुणको कारण राजदूतलाई मात्र होइन, उसको देशलाई सबैले प्रभावपूर्ण ढङ्गबाट नियालिरहेका हुन्छन् । राजदूतमा महत्त्वपूर्ण गुणहरू हुँदाहुँदै वाक्पटुताको गुण भएन भने उसले कतिपय परिस्थितिमा आफ्नो देशको राष्ट्रिय स्वार्थलाई सही ढङ्गबाट प्रस्तुत नगर्न सक्छ । साथै राज्य, राज्यबीचको तनावको स्थितिमा राजदूतको यो गुणले मैत्रिपूर्ण सम्बन्ध स्थापित गर्न महत्त्वपूर्ण भूमिका खेल्दछ । नेपालको संविधानसभामा भारतीय प्रधानमन्त्री नरेन्द्र मोदीले प्रभावशाली भाषण दिए । त्यो सम्बोधन केही हदसम्म वाक्पटुताको उदाहरण थियो । शुरूमा केही बेर उनले नेपालीमा पनि सम्बोधन गरेका थिए । उनले नेपालको तत्कालीन परिस्थितिमा के बोल्नु पर्दछ ? भन्ने सम्बन्धमा साह्रै कुशलता देखाए । यद्यपि उनको सम्बोधनमा खासै नौलो कुरा थिएन । जस्तैः- बुद्ध नेपालमा जन्मेको कुरा लुम्बिनीमा विश्वले मान्यता दिएको प्रमाणहरू छन् । एक प्रकारले त्यो सम्बोधनलाई उनको नेपालप्रतिको सद्भावको रूपमा पनि बुझ्न सकिन्छ ।

यथार्थता (Precision) को गुण त्यस्तो गुणहरूसँग सम्बन्धित छ, जुन ठिक्क, निश्चित र सावधानीसँग छ । राजदूतले आफ्नो भनाइ र व्यवहारमा पूर्ण स्पष्टता देखाउन सक्नुपर्छ । साथै राजदूतले आफ्नो राज्यलाई सारपूर्ण सूचना दिन सक्नुपर्दछ । आफ्नो स्पष्टताको लागि लिखित कागज तयार गर्नुपर्छ । विश्वको इतिहासमा लिखित प्रारूप तयार नहुँदा अथवा लिखित प्रारूप अधुरो हुँदा त्यसले आफ्नो उद्देश्य प्राप्त गर्न नसकेका विभिन्न उदाहरणहरू छन् । त्यसैले राजदूतमा यथार्थताको गुण हुनुपर्दछ ।

प्रारम्भिक चरणमा प्रस्तुत गरिएका भनाइहरूलाई ध्यानमा राख्दै सम्झौतालाई सही ढङ्गबाट लिपिबद्ध गरिनु पर्दछ । यथार्थताको गुणले युक्तराजदूतको आफ्नो दृष्टिकोण सधै स्पष्ट, निश्चित र दृढ रहन्छ । आफू कार्यरत रहेको राज्यमा राजदूतले सम्बन्धित सरकारसँग कुनै निश्चित उद्देश्यको लागि विचारको आदानप्रदान गर्दछ भने त्यसलाई लिपिबद्ध गराउँनुपर्छ । आफ्नो लगायत सम्बन्धित सरकारको प्रतिनिधिको पनि त्यसमा हस्ताक्षर हुनुपर्छ । लिखित प्रारूपको आफ्नो सरकारलाई सूचनासँगै

सुझाव पनि दिनुपर्छ । यदि कुनै निश्चित उद्देश्यको लागि विचार आदानप्रदान गरिएको विषयले लिखित स्वरूप प्राप्त गर्दैन भने त्यसमा हस्ताक्षर नहुँदा भने त्यसको कुनै अर्थ हुँदैन । साथै राजदूत कार्यरत रहेको देशको वास्तविक परिस्थितिलाई उसले जस्ताको तस्तै प्रस्तुत गर्नुपर्छ । त्यसमा आफ्नो विश्लेषण र अनुमान देखाउन सक्नुपर्छ । तर,आफ्नो अनुमान र विश्लेषणलाई मात्र प्रतिवेदनमा महत्त्व दिनु हुँदैन । किनभने त्यो गलत पनि हुन सक्छ । कतिपय परिस्थितिमा राजदूतले आफ्नो स्पष्टताको गुणलाई विशेषरूपले कायम राख्न सक्नुपर्छ । जस्तैः-राजदूतको कार्यरत रहेको राज्यको सरकारले कुनै विषयमा राजदूतको देशको सरकारले अवलम्बन गरेको नीति मन पराउँदैन भने त्यस सम्बन्धमा राजदूतले जानकारी गराउनुपर्छ । यस्तो हुन सकेन भनेसम्बन्धित राज्यहरूबीच थप कटुता उत्पन्न हुन सक्ने सम्भावना रहन्छ ।

राजदूत मूलतः आफ्नो देश तथा सरकारप्रति पूर्ण वफादार (Loyal) हुनुपर्दछ । वफादारिताको अभावमा राजदूतले विश्वास प्राप्त गर्न सक्दैन । विदेशमा राजदूतआफ्नो देशको एक मात्र प्रतिनिधि हुन्छ । राजदूतको मुख्य लक्ष्य तथा उद्देश्य आफ्नो राज्यको राष्ट्रिय हित संरक्षण र सम्वर्द्धन गर्नु हो । राजदूतले आफूलाई सीमित घेराभित्र मात्र राख्नु हुँदैन । अर्थात् उसले आफू कार्यरत रहेको राज्य (Receiving state) को विश्वास पनि आर्जित गर्न सक्नुपर्छ । यदि राजदूतले कार्यरत राज्यको विश्वास आर्जित गर्न सक्यो भने ऊ सम्मानको पात्र पनि बन्न सक्दछ । राजदूतले त्यस्तो विश्वास र सम्मान प्राप्त गर्न सकेन भने राजदूतलाई आफ्नो लक्ष्य प्राप्त गर्न निकै गाह्रो हुन्छ । राजदूतलाई सम्बन्धित राज्यको विश्वास तथा सम्मान त्यस वेलामात्र हुन्छ, जुन वखत सम्बन्धित राज्यलाई राजदूतको चरित्र र नैतिकतामा पूर्ण विश्वास हुन्छ ।

कार्यरत देशमा समय वित्दै जाँदा राजदूतसम्बन्धित देशप्रति बढी सहिष्णु तथा सद्भावपूर्ण बन्न सक्दछ, जुन मानवीय कमजोरी पनि हो । वास्तवमा राजदूतमा अर्को देशप्रति विशेष लगाव, मोह तथा झुकाव हुन्छ भने एक प्रकारले उसको कार्य क्षमता तथा दक्षतामा आएको ह्रास भन्ने अर्थमा बुझ्न सकिन्छ । वास्तवमा आफ्नो देश तथा सरकारप्रतिको वफादारिताले नै यस्ता कमी कमजोरी तथा त्रुटीहरूबाट राजदूतलाई जोगाउन सक्दछ । साथै राजदूतले आफ्नो सरकार समक्ष पेश गर्ने प्रत्विेदन यथार्थ र सत्यतामा आधारित हुनुपर्छ । अर्थात् सत्य तथा यथार्थ नै तलमाथि हुने गरी प्रतिवेदन पेश गर्ने कार्य राजदूतले कहिल्यै पनि गर्न हुँदैन । असत्य कुरा प्रस्तुत गरेर आफ्नो सरकारलाई रिझाउने प्रयास गर्नु हुँदैन, जसले गर्दा सरकारले भविष्यमा गलत नीति अख्तियार गर्ने स्थितिमा पुग्न सक्दछ । आफ्नो सरकारले सुन्न नचाहेको कुरा, मन नपरेको कुरालाई पनि राजदूतले निष्पक्ष ढङ्गबाट तथ्यहरूमा आधारित भएर विवेकपूर्ण ढङ्गबाट प्रतिवेदनमा उल्लेख गर्नुपर्छ । अर्थात् राजदूतको आफ्नो दृष्टिकोण र अनावश्यक हठले प्रतिवेदनमा प्रमुखता पाउनु हुन्न । राजदूतले कुनै विवादमा टीकाटिप्पणी गर्ने पर्याप्त ठाउँ छ भने आफ्नो पदीय दृष्टिकोण तथा शैलीलाई मध्यनजर राख्दै थोरै शब्दहरूमा धेरै भन्न सक्नुपर्दछ । अर्थात् उनको अभिव्यक्ति तथा शैली पूरै राजनीतिक व्यक्तिको जस्तो हुनु हुँदैन ।

कुटनैतिक भाषा (Diplomatic language) को प्रयोग कुटनीतिको क्षेत्रमा प्राचीन कालदेखि हुँदै आएको छ । अहिलेको आधुनिक युगमा कुटनैतिक भाषामा ठूलो परिवर्तन आएको छ । यसको मूल कारण समयको परिवर्तनसँगै राजदूतको कार्यहरूमा आएको व्यापकता पनि हो । राजदूतले आफ्नो कार्य सम्पादन गर्दा शालीन, शिष्ट र संयमित भएर गर्नुपर्ने हुन्छ । यस सन्दर्भमा आफ्नो लक्ष्य अनुकूलको भाषा पनि कुटनीतिज्ञले प्रयोग गर्न सक्नु पर्दछ, जुन कुरा राजदूतको व्यक्तिगत योग्यता तथा क्षमतामा निर्भर गर्दछ । हेराल्ड निकोल्सनले आफ्नो पुस्तक Diplomacy मा कुटनैतिक भाषालाई मुख्यतयाः तीन अर्थमा प्रयोग गरेका छन् । एउटा अंग्रेजी, फ्रेन्च र लैटिन भाषाको सन्दर्भमा छ भने अर्को कुटनैतिक क्षेत्रमा पहिलेदेखि प्रयोग हुँदै आएको कुटनीतिक शब्दावली (Diplomatic phrases) सँग छ । त्यस्तै अर्को छोटो भनाइ तथा कथन (Under-statement) सँग छ ।

कुटनैतिक शब्दावलीको उदाहरणकोरूपमाPERSONA GRATA, ATTACHE, AD. REFERENDUM / LAISSER PASSER आदिलाई लिन सकिन्छ । कुटनीतिक क्षेत्रमा संक्षिप्त भनाइ तथा कथन पनि प्रयोग गरिन्छ, जसको मूल उद्देश्य तनावपूर्ण वातावरणमा पनि सम्बन्ध अझ नबिग्रियोस् भन्ने हो । यस किसिमको कथन प्रयोग गरिँदा कुनै पनि पक्ष उत्तेजना तथा आवेशमा आउँने स्थिति रहँदैन । यस किसिमको कथनको शैली नम्रतापूर्ण हुन्छ । एक प्रकारले उत्तेजित कुरालाई पनि त्यसमा उत्तेजनाको आभाष नदिई प्रस्तुत गरिन्छ । जस्तैः यदि कुनै राजदूतले "हाम्रो सरकारको दृष्टिमा सम्बन्धित कुरा निकै चिन्ताको विषय हो।" भन्छ भने सम्बन्धित सरकार त्यस विषयमा कडा नीति अपनाउँदैछ । "सरकार सम्बन्धित विषयप्रति उदासिन रहन सक्दैन ।" भनिन्छ भने निश्चितरूपमा सरकारले त्यसमा हस्तक्षेप गर्नेछ । यदि राजदूतले "परिणामको उत्तरदायित्त्व हामी लिने छैनौ ।" भन्छ भने यसको अर्थ सम्बन्धको सन्दर्भमा यस्तो अवस्था पनि आउन सक्छ, जहाँ युद्ध पनि हुन सक्छ । अथवा सम्बन्धमा कटुताको पराकाष्ठामा पुगेर पनि युद्ध नहुन पनि सक्छ ।

संक्षिप्त कथनको सकारात्मक पक्ष मात्र होइन, नकारात्मक पक्ष पनि छ । वास्तवमा भाषाको संक्षिप्ततामा विभिन्न समस्याहरू उत्पन्न हुन्छन् । जस्तैः- कुनै ठूलो संकटसँगै भनाइको नम्रताले मानिसहरूमा ठूलो दुबिधा उत्पन्न गराउँछ । यस्तो अवस्थामा स्वयम् राजदूत पनि अलमलिन सक्छ । साथैसर्वसाधारण जनताले सम्बन्धित देशसँग सम्बन्ध राम्रो छ, अथवा नराम्रो छ ?भन्ने कुरा थाहा पाउँन सक्दैन । फेरि शब्दहरूलाई ज्यादै तौलिएर प्रयोग गर्दिँदा त्यहाँ अनावश्यक शङ्का उत्पन्न हुन सक्छ । कुटनीतिज्ञले कहिल्यै पनि हुँदैन शब्दको प्रयोग गर्दैन । जब राजदूतले हुन्छ शब्दको प्रयोग गर्दछ भने त्यसको अर्थ शायद भन्ने हुन्छ, जब उसले शायद शब्दको प्रयोग गर्दछ भने त्यसको अर्थ हुँदैन भन्ने हुन्छ, जब उसले हुँदैन भन्ने शब्द प्रयोग गर्दछ भने ऊ कुटनीतिज्ञ नै होइन भन्ने गरिन्छ । वास्तवमा संक्षिप्त भनाइहरूले ज्यादै कठिन परिस्थितिमा पनि शिष्टतापूर्ण र सौम्य वातावरण बनाई रहन्छ । सबैमा आवश्यक उत्तेजना उत्पन्न हुन पाउँदैन, जसले गर्दा राजदूतले आफ्नो लक्ष्य प्राप्त गर्न सक्ने स्थिति बन्न सक्छ ।

कुनै पनि व्यक्ति वा पेशाले मेडिकल डाक्टर, इन्जिनियर तथा कुटनीतिबाहेक अन्य कुनै विषयमा विशेषज्ञता छ भने उसले कुटनीति सेवाको क, ख र ग जान्नुपर्ने हुनेछ । तर सम्बन्धित विषयको ज्ञाता तथा विज्ञ व्यक्तिमा त्यो समस्या हुँदैन । त्यस्तो व्यक्तिलाई राजदूत नियुक्त गर्दा उसको प्राज्ञिक हैसियत मात्र होइन, उसको प्राज्ञिक क्षमता र दक्षता पनि हुन्छ ।

राजदूतमा हुनुपर्ने महत्त्वपूर्ण गुणहरूमध्ये सत्य (Truth) ज्यादै महत्त्वपूर्ण गुण हो । यसमा झुटो र छलछामको आधारमा राजदूतले आफ्नो कार्य सम्पादन गर्नुहुँदैन । यदि राजदूतले गलत आधारमा आफ्नो कार्य गर्दा तत्कालीन फाइदा हुन सक्छ । र, उसले सफलता पनि प्राप्त गर्न सक्छ । तर दीर्घकालीन दृष्टिकोणले उक्त सफलता राजदूतको लागि प्रत्युत्पादक हुन सक्छ । अर्थात् भविष्यमा राजदूतको सफलता आधार केके हुन् भन्ने कुराको खुलासा भएमा राजदूतको विश्वसनीयतामा एकपल्ट मात्र होइन, सधैँ प्रश्न चिन्ह लाग्दछ । त्यसैले निकोल्सनले पनि सत्यलाई राजदूतको पहिलो गुणकोरूपमा उल्लेख गरेको हुन सक्दछ ।

वार्ता तथा सन्धिको सन्दर्भमा पनि सत्यताको ठूलो महत्त्व हुन्छ । यस सन्दर्भमा राजदूतले सत्य बोल्दा सम्बन्धित व्यक्तिलाई गलत भ्रम पर्दछ भने सर्वप्रथमतः राजदूतले उसको भ्रमपूर्ण धारणालाई निराकरण गर्नुपर्दछ । सत्यताको आधारमा नै विश्वासको अभिवृद्धि हुन्छ, जुन पत्यार कायम राख्नको लागि पनि आवश्यक हुन्छ । यदि सन्धि वार्ताको क्रममा अर्को पक्षले असत्य तथा झुटो बोलिरहेको छ भने पनि राजदूतले त्यसलाई त्यस्तै व्यवहार गर्नु हुँदैन । राजदूतले साँच्नै नै चाहिनेभन्दा बढी सहनशील हुन सक्नु पर्दछ । अर्थात् राजदूत अनवरतरूपमा अविचलित हुन सक्नुपर्दछ । वास्तवमा राजदूत बोलीमा मात्र होइन, व्यवहारमा पनि सधैँ सत्यवादी हुन सक्नुपर्छ, जसले गर्दा राजदूतलाई आफ्नो लक्ष्य प्राप्तिको स्पष्ट र सफा बाटो प्राप्त हुँदै जान्छ ।

अवसरलाई चिन्नु राजदूतको अर्को महत्त्वपूर्ण मौलिक गुण हुन सक्छ । अवसर र मौका सबै समयमा अनुकूल हुँदैनन् । एकपल्ट अवसर गुमेपछि पुनः त्यस्तो अवसर नआउन पनि सक्छ । एक समय खुसी साथ दिइने कुरा अर्को समयमा अस्वीकार पनि हुन सक्दछ । त्यसैले कुन समयमा वार्ता गर्दा सन्धि सफल हुन्छ भन्ने कुरा राजदूतले सही विश्लेषण गर्न सक्नुपर्दछ । भनिन्छ राजदूतहरूले बोल्नु हुँदैन, बोले पनि त्यतिमात्र बोल्नु पर्दछ, जसबाट अर्को पक्ष बोल्नको लागि उत्साहित होस् । यसबाट अर्को पक्षको सबै कुरा थाहा पाउने स्थिति हुन्छ भने राजदूतको भित्री मनको कुरा खासै थाहा हुँदैन । साथै कार्यरत राज्यको कुनै पनि किसिमको सम्मानबाट राजदूत अविचलित र अप्रभावित हुनु पर्दछ । राजदूतले आफ्नो Cypher लाई सुरक्षित ढङ्गले राख्नु पर्दछ । राजदूतबाट कुनै गल्ती हुन गएमा त्यसलाई स्वीकार गर्दै सुधार गर्नु पर्दछ । कौटिल्यको अर्थशास्त्रमा दूतको गुण तथा योग्यताको सम्बन्धमा थप महत्त्वपूर्ण बुँदाहरू उल्लेख छन् । जस्तैः निद्रामा आफ्नो भेद बडबडाउन सकिने हुँदा एक्लै सुत्ने, आफूलाई लहसिन लगाउने र लोभ्याउने व्यवहार पहिचान गरी सतर्क रहने, हेपेर बोले पनि सहन सक्ने र अर्को राज्यमा रहँदा आफूलाई धेरै बलियो नठान्ने । यी बुँदाहरू अहिलेको राजदूत (Ambassador) को लागि पनि मननीय छन् ।

राजदूतले कार्यरत रहेको देशको स्थानीय परिवेशमा सही विश्लेषण गरेर वार्ता तथा सन्धिको प्रक्रिया अगाडि बढाउनुपर्ने हुन्छ । राजदूतमा यस किसिमको क्षमता छैन भने वार्ता तथा सन्धिको अपेक्षित उद्देश्य प्राप्त हुन सक्दैन । सन्धि तथा वार्ताको सन्दर्भमा राजदूतले आफ्नो व्यक्तिगत दृष्टिकोणलाई प्राथमिकतामा राख्नु हुँदैन । यदि व्यक्तिगत दृष्टिकोणलाई महत्त्व दिने गरियो भने ज्यादै महत्त्वपूर्ण कुरामा पनि उपलब्धि प्राप्त हुँदैन । कुनै पनि सन्दर्भमा प्रश्न आउँदा राजदूतले आफ्नो सरकारको नीति तथा कार्यक्रम अनुकूल उत्तर दिन सक्नुपर्छ । यसरी उत्तर दिनेक्रममा कारणवशराजदूतले आफ्नो अनुकूल उत्तर दिने स्थिति भएन भने त्यसलाई चलाखीपूर्ण ढङ्गबाट टार्न सक्नुपर्छ । अर्कोपल्ट पर्याप्त गृहकार्य गरेर आफ्नो अनुकूल जवाफ दिने प्रयत्न गर्नुपर्छ ।

देश, काल र परिस्थितिअनुसार पनि राजदूतले विशेष सतर्कता र सावधानी अपनाउनु पर्ने हुन्छ । र, उसले आफ्नो दक्षता र योग्यतालाई विशेषरूपले प्रमाणित गर्न सक्नुपर्छ । जस्तैः- कुनै पनि अमेरिकी नागरिकलाई ब्रिटेन तथा युरोपको कुनै देशमा राजदूत भएर जान सजिलो हुन्छ । तर एशियाको कुनै पनि मुस्लिम देशहरूमा अहिले राजदूत भएर जानु जोखिम र चुनौतिपूर्ण हुन जान्छ । यही कुरा संसारको कुनै पनि देशको राजदूतहरूले पनि भेल्नुपर्ने अवस्था आउँन सक्दछ । सन् २०१५ को मार्च ५ तारिखको दिन सोलको स्थानीय समय अनुसार बिहान ७:४० बजे दक्षिण कोरियाको लागि अमेरिकी राजदूत मार्क लिपर्ट (Mark Lippert) सांघातिक आक्रमणमा परे, आक्रमणकारी किमले राजदूतको अनुहार र देब्रे हातमा धारिलो छुरा प्रहार गर्न सफल भए । राजदूत रगताम्मे हुन पुगे, जुन दृश्यहरू BBC, CNN Television लगायत विश्वका प्रमुख सञ्चार माध्यमले प्रसारण गरेका थिए । राजदूतको उपचारको क्रममा ८० वटा टाँका लगाउँनु परेको थियो । यसरी नै आक्रमणकारी किमले सन् २०१० को जुलाईमा दक्षिण कोरियाको लागि जापानी राजदूत माथि पनि आक्रमण गरेका थिए, जसको लागि उनले २ वर्षको कैद सजाय पाएका थिए । यस स्थितिमा कुनै पनि राज्यको राजदूतले आवश्यक पर्दा बकुल्लाको जस्तो ध्यान, गिद्धको जस्तो दृष्टि, ब्वाँसोको जस्तो चतुरता, सिँहको जस्तो निर्भयता र शक्ति, बिरालोको जस्तो चाल र हात्तीको जस्तो हिँडाइको शैलीलाई पनि अवलम्बन गर्नुपर्ने हुन्छ ।

राजदूतले आफू कार्यरत राज्यको भाषा, संस्कृति, प्रथा तथा परम्परालाई सम्मान गर्नुपर्छ । राजदूतले जानेर वा नजानेर यस्ता विषयमा व्यङ्ग्य तथा उपहास गर्नु हुँदैन । जस्तैः दक्षिण अफ्रिकामा मान्छे मरेपछि नृत्य पनि गरिन्छ । नेपालकै सन्दर्भमा पनि डोल्पाको केही क्षेत्रमा मान्छे मरेपछि लासलाई काटेर चरालाई खुवाइन्छ । त्यसलाई बेग्लै परम्परा, संस्कृति भएको राजदूतले गलत अर्थमा बुझ्नु हुँदैन । एफएनबी रंगशालामा आयोजित दक्षिण अफ्रिकाका पूर्व राष्ट्रपति नेल्सन मण्डेलाको **मृत्यु पछिको स्मृतिसभाम**ा अमेरिकी राष्ट्रपति बाराक ओबामाले अलि प्रसन्न मुद्रामा आफ्नो फोटो आफैँ खिचे । उनलाई डेनमार्ककी प्रधानमन्त्री हेल थोर्निङ स्मिट र बेलायतको प्रधानमन्त्री डेभिड क्यामरूनले केही प्रफुल्ल भएर साथ दिएका थिए । ओबामा र क्यामरूनका बीचमा स्मिट थिइन् । धेरै ठूलो कुरा नभएपनि ओबामाको उक्त कार्यको विश्वमा नै आलोचना गरिएको थियो । अतः राजदूतले यस्ता कुरामा आलोचना हुन सक्ने अवसर दिनु हुँदैन । अर्थात् उसले उत्ताउलो कुरा नभए पनि अलिकति पनि उत्ताउलोपन जस्तो देखिने कार्य गर्नु हुँदैन । यसरी आफूकार्यरत रहेको राज्यमा राजदूतले त्यहाँको भावना, भाषा, परम्परा र प्रथालाई सही सम्मान पनि गर्नु पर्दछ, जसले गर्दा आफ्नो कुटनैतिक लक्ष्य प्राप्त गर्न सहजता पनि प्राप्त हुन्छ । बिरालोले मुसालाई ठाउँ पाउँदा अत्यन्त कलात्मक ढङ्गले खेलाउँदै मार्दछ । एक प्रकारले विश्वकपको फुटवल खेलभन्दा त्यो कम रोचक हुँदैन । त्यसरी नै कुशल राजदूतले राष्ट्रिय तथा अन्तर्राष्ट्रिय परिस्थितिहरूलाई आफ्नो दक्षता, योग्यता र क्षमताको आधारमा बिरालोले मुसालाई अत्यन्त रोचक ढङ्गले खेलाएझैं खेलाउँदै आफ्नो राष्ट्रिय र अन्तर्राष्ट्रिय लक्ष्य पनि प्राप्त गर्न सक्छ । अर्थात् आफ्नो देशको राष्ट्रिय स्वार्थ मात्र नभई अन्तर्राष्ट्रिय शान्ति र सुरक्षामा पनि योगदान दिन सक्छ ।

सन्दर्भ सूची

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लोकगाथाको परिचय र तत्त्वहरू

सविता शर्मा

सार

यस लेखको मुख्य उद्देश्य लोकगाथाको परिचय ,विशेषता र तत्त्वहरूको विश्लेषण गर्नु रहेको छ ।लोक साहित्यको एक महत्त्वपूर्ण विधा मानिने लोकगाथाको शुरूवात मानव विकाससँगै भएको पाइन्छ । लोकगाथाको सम्बन्ध लोकगीत र लोक नाटकसँग बढी नजिक रहेपनि लोक साहित्यका अन्य विधासँग पनि कुनै न कुनै रूपमा सम्वन्ध रहेको छ ।आख्यान तत्त्व,गीति तत्त्व,नृत्य तत्त्व र लोक तत्त्वको सम्मिश्रण रहेको लोकगाथामा नेपाली समाजको रीतिरिवाज,चालचलन,धर्म,आस्था,मूल्यमान्यताको जीवन्त प्रस्तुति पाइन्छ ।मौखिक परम्परामा हुर्किदै आएका यी गाथामा ऐतिहासिक ,पौराणिक समयका झाँकी,सामाजिक जीवनका सुसेलीहरू सङ्गीतात्मक तथा गेयात्मक रूपमा अभिव्यक्त हुन्छन् । सरल,सरस भाषा शैलीमा रचित यी गाथा नेपाली समाजको ढुकढुकी बनेका छन् ।

१ परिचय

लोक साहित्यरूपी विशाल वटवृक्षको एउटा हाँगो लोकवार्ता हो र त्यस हाँगोको पनि उपहाँगो लोकगाथा हो । यसमा लोक जीवनमा रहेका आस्था ,विश्वास, मूल्य , मान्यता व्यक्त गरिएको हुन्छ । धर्म, ईश्वर, देवी देवता तथा पितृहरू प्रतिको आस्था हाम्रो समाजमा रहेको छ ।यिनै आस्था विश्वास लोकगाथामा फरक फरक किसिमले अभिव्यक्त भएको पाइन्छ । हिमाल ,पहाड र तराइको भू बनोट र त्यसको प्राकृतिक अनुभूति लोकाभिव्यक्तिका रूपमा यसमा प्रकट हुँदै आएको छ । यसका स्रोतहरू पौराणिक ,ऐतिहासिक,सामाजिक आदि रहेका छन् । वेद उपनिषद्,रामायणका विभिन्न प्रसङ्गहरू आख्यानबद्ध भई नेपाली लोकगाथामा अभिव्यक्त भएका छन् । विभिन्न जातिका सृष्टि सम्बन्धी कथा, सँस्कारको वर्णन, प्राकृतिक वा अन्य घटनाका वृत्तान्त ,इतिहासका विभिन्न सन्दर्भ, अतीतदेखि वर्तमानसम्मका झाँकीहरू यसमा समेटिएका छन् । लोकगाथाको उत्पत्ति परापूर्वकालदखि नै भएको पाइन्छ ।

२ विधि/ सामग्रीः

यस अध्ययनका लागि आवश्यक पर्ने सम्पूर्ण तथ्याङ्कहरू द्वितीय स्रोतका आधारमा लिइएको छ । समकालीन लोकगाथा सम्बन्धी प्रकाशित सामग्रीहरू, समीक्षा आदिका आधारमा यो लेखका सामग्रीहरू सङ्कलित गरिएका हुन् । व्याख्यात्मक तथा विश्लेषणातमक विधिबाट यो लेख तयार गरिएको हो ।

३ परिणाम तथा छलफलः

यस लेखमा लोकगाथाको परिचय , लोकगाथाका विशेषताहरू, लोकगाथाका तत्त्वहरू जस्ता विषयमाथि निम्नानुसार छलफल गरिएको छ :

३.१ नेपाली लोकगाथाको परिचय लोक साहित्यरूपी विशाल वटवृक्षको एउटा हाँगो लोकवार्ता हो र त्यस हाँगोको पनि उपहाँगो लोकगाथा हो । यसमा लोक जीवनमा रहेका आस्था विश्वास व्यक्त गरिएको हुन्छ । धर्म, ईश्वर, देवी देवता प्रतिको आस्था हाम्रो समाजमा रहेको छ ।यिनै आस्था विश्वास लोकगाथामा फरक फरक किसिमले अभिव्यक्त भएको पाइन्छ ।

लोकगाथालाई अंग्रेजीमा व्यालेड (balled) भनिन्छ ।ल्याटिन व्यालेरे (ballore) बाट विकसित यो शव्दले नाच्नु भन्ने अर्थ बोध गराउँदछ । नृत्यसँगै गाइने गीतका रूपमा व्यालेड शव्दको प्रयोग हुँदै आएको पाइन्छ ।नृत्य बिनाका कथात्मक लोकगीतहरू

पनि आजकल गाउने प्रचलन छ ।त्यसलाई पनि व्यालेड अन्तर्गत राखिएको पाइन्छ ।

लोक र गाथा शब्दको योगबाट लोकगाथा शब्द बनेको छ । लोकको अर्थ संसार,जनता,प्राणी आदि रहेको पाइन्छ भने गाथा शब्दको अर्थ गायन भन्ने हुन्छ । गाथा शब्दको प्रयोग ऋग्वेद,अथर्ववेद तथा सामवेदमा पनि भएको पाइन्छ । रामायणमा पनि लवकुशले भगवान रामको गाथा गाएका छन् । महाभारतमा पनि दुष्यन्त पुत्र र भरतका गाथा भेटिन्छन् ।

नेपाली समाज विभिन्न जाति, धर्म, भाषा, सँस्कृतिको सम्मिश्रण भई बनेको छ ।हजारौं वर्षदेखि बसोबास रहँदै आएको नेपाली समाजले विगतमा भोगेका दुःख, सुख, सफलता, असफलताका अनुभव र अनुभूतिहरूलाई लोकगाथाले अभिव्यक्त गरेको छ । हिमाल, पहाड र तराइको भू बनोट र त्यसको प्राकृतिक अनुभूति लोकाभिव्यक्तिका रूपमा यसमा प्रकट हुँदै आएको छ । यसका स्रोतहरू पौराणिक ,ऐतिहासिक,सामाजिक आदि रहेका छन् । वेद उपनिषद्,रामायणका विभिन्न प्रसङ्गहरू आख्यानबद्ध भई नेपाली लोकगाथामा अभिव्यक्त भएका छन् । विभिन्न जातिका सृष्टि सम्बन्धी कथा सँस्कारको वर्णन, प्राकृतिक वा अन्य घटनाका वृत्तान्त ,इतिहासका विभिन्न सन्दर्भ, अतीतदेखि वर्तमानसम्मका झाँकीहरू यसमा समेटिएका छन् । लोकगाथाको उत्पत्ति परापूर्वकालदखि नै भएको पाइन्छ । जब मानिसले बोल्न शुरूवात गर्‌यो त्यही समयदेखि नै लोकगाथाको शुरूवात् भएको मानिन्छ । तथापि यसको शुरूवात् सम्बन्धमा सबै अध्येताहरूको एकमत भने देखिन्न । यस प्रसङ्गमा केही विद्वानहरूका परिभाषालाई अगाडि सार्नु सान्दर्भिक हुन आउँछ ।

एफ. बी. गुमरले लोकगाथाको उत्पत्ति व्यक्ति विशेषबाट नभई पूरै समाज वा समुदायबाट भएको कुरा अघि सारेका छन् ।

ए .डब्लु. स्लेगलले लोकगाथा कुनै समाज तथा समुदायबाट कथिएर चलनमा आएको नभई साहित्यको सिर्जना कुनै व्यक्ति विशेषले गरेजस्तै प्रतिभाशाली ,अनुभवी र भावुक कुनै व्यक्तिले कथेर सुनाउँदा लोकले रूचाएको हुँदा प्रचलनमा आएको बताएका छन् । उनको यो परिभाषा व्यक्तिवादमा आधारित रहेको पाइन्छ ।

नेपाली बृहत शब्दकोशमा लेखिए अनुसार परम्परादेखि लोकले मुखमुखै गाउँदै आएको,नृत्य र कथात्मकता विद्यमान रहेको, राष्ट्रिय गौरव र वीर चरित्र तथा महत्त्वपूर्ण घटनाको श्रृङ्खलावद्ध विशेष गीत नै लोकगाथा हो ((२०४०)

जी.एल. कटरिज : लोकगाथा कथात्मक गीत वा गीतिकथा हो ।

सत्यब्रत सिन्हा : लोकगाथामा गेयता र कथानक रहनु अनिवार्य हुन्छ ।

कृष्णप्रसाद पराजुली : लोकगीत र लोकगाथाको वृक्ष एउटै भएर पनि कतिपय पक्षमा यी दुई बीच अन्तर रहेको छ ।अर्थात लोकगीत हाँगाको टुपो हो भने लोकगाथा सिङ्गो वृक्ष वा त्यसको सग्लो रूप हो ।

चुडामणि बन्धुः लोकगाथा भनेको यस्तो गीत हो जसमा एउटा आकार ,विषयवस्तु र प्रस्तुतीकरण शैलीले गर्दा यसका प्रकारहरू हुन सक्दछन् ।

लोकगाथालाई विभिन्न विद्वानले आ आफनै तरिकाले चिनाएका छन् ।सबै परिभाषालाई समेटदा लोकगाथालाई यसरी चिनाउन सकिन्छ :

कुनै घटना वा अवस्थालाई आख्यानात्मक गीति संरचनामा ढालेर एक पुस्ताबाट अर्को पुस्तामा हस्तान्तरित भई सामाजिक प्रचलनमा रहँदै विकसित हुने अज्ञात वा ज्ञात रचनाकारको लामो गीत लोकगाथा हो ।

यस परिभाषाले पनि अन्य परिभाषाले जस्तै लोकगाथाको परापूर्व कालदेखिको स्वरूपलाई भन्दा बढी चिनाउन सकेको छैन । यसो हुनाको कारण प्रचलित मान्यता नै यथार्थमुखी नभई आदर्शमुखी हुनु हो । उदाहरणका लागि सोरठी, बालुन, हुडकेली र घाटुलाई लोकगाथा भनिने चलनलाई लिन सकिन्छ । यी रचनाहरू लोकगाथा मात्र नभई लोकगीत, लोकनाटक, लोकखेल, लोकनाच, गीतिकथा र लोक सङ्गीत पनि हुन् । यिनको परिभाषा लोकगीत, लोकनाटक, लोकखेल, लोकनाच, गीतिकथा र लोकसङ्गीत मध्ये पूरापूर कसैमा पनि अटाएको पाइदैन । यसरी सिर्जना भएका रचनालाई एउटा विधाको साँघुरो घेराभित्र राख्न खोज्नु शास्त्रीय दबाब दिनु हो । यसलाई अनेकौं अध्येताहरूले पाठ अनुसार लोकनृत्य, लोकसङ्गीत लोकगीत, लोकनाटक, लोककाव्य, लोकगाथा मध्ये कुनै एकमा राखेर चर्चा गरेको पाइन्छ । जनसाधारणले त यिनीहरूलाई लोकगाथा नभनी कर्खा, अवतारगीत, घाटु, चैत, ओहाली, घरगीत, चाँचरी, जेठे, जटजमिन, जागर (घणेली), झोडा, ठूलोखेल, पडेली, धमारी, ढुस्को देउडा, पैकेलौ फाग बाह्रमासा, भजन, भडा, हुडकेली, भैनी, भोलाउलो, संगिनी, सवाई, लहरी, लीला, सन्जेवाली, रनपुतला, रमौन, रामायण, सरनी, सलहेस, सोरठी, मनिरिम्दु जस्ता नामबाट नै पुकार्दछन् ।

यसरी विभिन्न विद्वानहरूका परिभाषालाई हेर्दा रचनाकार अज्ञात रहने लोकगाथा लोकप्रसिद्ध वा काल्पनिक कुनै घटना वा

सन्दर्भको प्रधानता रहेको मौखिक वा श्रुति परम्परामा आबद्ध रचना हो । यसमा प्रस्तुतिगत सरलता, आख्यानात्मकता ,गेयात्मक साङ्गीतिकता, सरसता जस्ता गुणहरू पाइन्छन् ।

३.२ लोकगाथाका विशेषता

लोकगाथाका विशेषतालाई रवर्ट ग्रेब्स,गुमर जस्ता पाश्चात्य विद्वानहरू र कृष्णदेव उपाध्याय(इ.१९८०) जस्ता भारतीय लोक साहित्यविद्ले सङ्केत गरेका विशेषताहरूमा अज्ञात रचनाकार, मौखिक परम्परामा हुर्किएको, आख्यानमा आधारित, लामो कथानक, सुखान्त तथा दुखान्त कथाको प्रयोग, सङ्गीतको प्रयोग टेक पदहरूको पुनरावृत्ति आदिलाई आत्मसात गरेको पाइन्छ ।

नेपाली लोकगाथाका विशेषताहरू र अन्यत्रका लोकगाथाका विशेषताहरूमा खासै फरक नरहे पनि आफ्नो समाज र परिवेशका केही मौलिक विशेषताहरू भने पाइन्छन् । पराजुली (२०४९) ले आफ्नो नेपाली लोकगाथा नामक पुस्तकमा सङ्केत गरेका नेपाली लोकगाथाका विशेषताहरू र भारतीय तथा पाश्चात्य विद्वानहरूका विशेषतालाई एकै ठाँउमा समेटेर निम्न १५ बुँदामा सूत्रवद्ध गरी प्रस्तुत गरेका छन् :

१) अज्ञात रचयिता
२) मौलिक तथा मौखिक रचना
३) सम्वाद तथा प्रश्न उत्तरात्मकता
४) लयात्मकता, मनोरञ्जकता
५) स्थानीयताको प्रचुरता
६) प्रामाणिक मूल पाठको अभाव
७) काव्य शास्त्रीय विशेषताको अभाव
८) प्रस्तुतिगत सहजता, स्वभाविकता
९) ऐतिहासिकता तथा कल्पनात्मकता ।
१०) निश्चित सन्देश
११) संरचनागत सरलता
१२) सङ्गीतात्मकता, गेयात्मकता
१३) अनुक्रम समात्ने प्रवृत्ति वा पुनरावृत्ति
१४) धार्मिक, सामाजिक, साँस्कृतिक पक्षको प्रयोग
१५) लामो सुखान्त तथा दुखान्त आख्यानमा आधारित ।

३.३ लोकगाथाका तत्त्वहरू

नेपाली लोकगाथामा मूलतः चार तत्त्वहरू पाइन्छन् :

१ आख्यान तत्त्व, २ गीति तत्त्व, ३ नृत्य तत्त्व र ४ लोक तत्त्व

३.३.१ आख्यान तत्त्वः लोककथामा आख्यान अनिवार्य तत्त्व हो । आख्यानमा विषयवस्तु, चरित्र, परिवेश, सम्वाद आदि मिसिएका हुन्छन् । लोककथालाई लोकगीतबाट अलग गर्ने आधार नै आख्यान हो । भोटको सवाई,नब्बे सालको भँइचालोको वर्णन कुनै लोककथामा पाइन्छ भने कुनैमा पौराणिक पात्र राम,सीताकृष्ण आदिको वर्णन पाइन्छ त कतै नेपाली जनजीवनका उकाली ओराली, घुम्ती र बिसौनीका उद्गारहरू पाइन्छन् ।प्राचीन र मध्यकालीन समाजका बयानहरू लोकगाथामा बढी समेटिएका पाइन्छन् । सरल सरस भाषाशैलीमा प्रयोग गरिएका सम्वादका श्रृङ्खलाले लोकगाथालाई रोचक र प्रभावकारी बनाएको पाइन्छ । उच्च वर्गीय पात्रदेखि निम्न वर्गका मानव पात्रको समेत चित्रण भएको पाइन्छ । मानवेत्तर पात्रहरू चराचुरूङ्गी, जनावर, देवता, राक्षस, भूत आदिले मानव पात्रकै जस्ता विचित्र किसिमा क्रियाकलाप गरेको पाइन्छ । लोककथाका आख्यानमा कुनै न कुनै उद्देश्य समेटिएको पाइन्छ ।

३.३.२ गीति तत्त्वः नेपाली लोकगाथामा विविध किसिमको गीति तत्त्व रहेको पाइन्छ । कतै छन्दोबद्ध मीठा भाकामा गीतहरू गुजिएका पाइन्छन् त कतै गद्य लयात्मक अभिव्यक्तिहरू पाइन्छन् । गद्य लयका गीतमय अभिव्यक्तिलाई सुन्दर बनाउन निपात, थेगो, अनुकरणात्मक शब्द आदिको प्रयोग गरिएको पाइन्छ । त नि राम..., ए.. , सुन मेरी यसलै .. जस्ता थेगो र अन्तराको प्रयोग पनि गरिएको पाइन्छ ।

३.३.३ नृत्य तत्त्वः नेपाली लोकगाथामा नृत्यलाई ऐच्छिक तत्त्वका रूपमा लिइन्छ ।धेरैजसो लोकगाथामा नृत्य तत्त्वको प्रयोग भए पनि कतिपयमा नृत्य तत्त्वको प्रयोग भएको पाइदैन । भारत, सँगिनी आदिमा गायनका साथै नृत्यको प्रयोग पाइन्छ भने कर्खा धमारी आदिमा नृत्यको प्रयोग गरिदैन ।

३.३.४ लोक तत्त्वः नेपाली लोकगाथामा लोक तत्त्व ऐच्छिक नभई अनिवार्य हो ।यसमा लोक समाजमा प्रचलित सामान्य भन्दा सामान्य विषयवस्तुलाई हार्दिक स्वभाविक तथा रसमय रूपमा प्रस्तुत गरिन्छ । विषयवस्तु, प्रस्तुति र भाषामा कुनै कृत्रिमताको आभाष पाइदैन । आफ्नै वरिपरिका देखे जानेका विषय वस्तुलाई नै तिनले समेटेका हुन्छन् । नेपाली समाजले अँगाल्दै आएका

चिन्तन, तीतामीठा अनुभव र विभिन्न घटनालाई प्रस्तुत गरिएको पाइन्छ । समाजको वास्तविकताको चित्रण गर्दै लोक भावनाका भेलहरू लोकगाथारूपी नदीबाट अविरल रूपमा बगिरहन्छन् । सरल भेषभूषा र सामान्य वाद्यवादनको प्रयोग नै लोकगाथाका लागि पर्याप्त हुन्छ लोक तत्त्वलोकसाहित्यका अन्य विधाका झै यस विधामा पनि महत्त्वपूर्ण मानिन्छ । लोकगाथामा उक्त तत्त्व बाहेक चरित्र, परिवेश, कथ्य वा भाव, सम्वाद, द्वन्द्व, लय र सङ्गीत, प्रस्तुतिगत विशेष शीप भाषा, शैली आदि तत्त्वहरू पनि रहेका हुन्छन् ।

४ निष्कर्ष

पुस्तौपुस्तादेखि एक गलाबाट अर्को गलामा मौखिक रूपमा सर्दै आएको लोकगाथाबाट भाषा साहित्य, इतिहास, सभ्यता, सँस्कृतिको विकासका लागि महत्त्वपूर्ण सूचनाहरूको जानकारी हुन्छ । अतीतदेखि वर्तमानसम्मका ऐतिहासिक पौराणिक, सामाजिक झाँकीहरू स्थान र समयक्रमको परिवर्तनसँगै परिवर्तित हुँदै मौलिकता थपिँदै गीत तथा नृत्यको समिश्रणमा प्रस्तुत हुन्छन् । जसले गर्दा आफ्नो परिवेश, रीतिरिवाज गीतसङ्गीतमा रम्ने रमाउने वातावरण सिर्जना हुने भएकोले मनोरंजन प्राप्तगर्न सकिन्छ ।विभिन्न पर्व, जात्रा, मेला, धार्मिक अनुष्ठान, उत्सव आदिमा गाइने लोकगाथाबाट एकता, सहयोग, सद्भावको भावना जागृत हुन्छ । किनकि एउटा समाजमा बस्ने व्यक्तिहरू एकैठाँउमा भेला भएर गायन गर्नुका साथै नचिनेका नबोलेका व्यक्तिसँग बोलचाल तथा चिनजान भई अपनत्त्वको भाव सिर्जना हुन्छ । लोक साहित्यको अध्ययन अनुसन्धान शुरू भएको धेरै समय वितिसक्दा पनि हालसम्म कतिपय लोकगाथाको जानकारी हुन नसकिरहेको अवस्था छ । यसको जानकारी नहुनु भनेको हाम्रो परम्पराका धेरै महत्त्वपूर्ण विषयको ज्ञान नहुनु हो । कतिपय ज्ञान, सूचना जानकारी, नीति, उपदेशले नयाँ पुस्तालाई मार्गदर्शन गर्ने भएकोले अतीतको धरोहर, आफ्नै पूर्वजको चिनो प्रति विमुख भई नयाँ पुस्ता आधुनिकताका पछाडि दौडिरहेको छ । पुरानो पुस्ताबाट नयाँ पुस्तामा हरेक परम्परा, ज्ञान, मूल्य, मान्यता सर्दै जाने क्रममा लोकगाथा पनि विस्तारै लोप भएर जाने खतरा देखिन्छ । लोकगाथा लोप हुनु भनेको हाम्रो पहिचान हराउनु हो, ऐतिहासिक, सामाजिक, साँस्कृतिक परम्परा लोप हुनु हो । ऐतिहासिक, सामाजिक, साँस्कृतिक पृष्ठभूमि भनेको टेक्ने समाउने आधार हुन् । भावुक र सवेदनशील हदयोदगार व्यक्त गर्ने क्रममा जनसाधारणका जीवन जगतको सम्पूर्ण झाँकी र सँस्कृतिको छाया प्रकट हुनेगरी लोकका संघर्ष, अभाव, रहनसहन यसमा व्यक्त हुन्छन् ।

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नेपाल-चीन सम्बन्धः एक सङ्क्षिप्त अध्ययन (आधुनिक सम्बन्ध विश्लेषण)

सरोजकुमार तिमिल्सिना

सारांश

नेपालको छिमेकी देश चीन विश्वको सबै भन्दा ठूलो अर्थतन्त्र भएको देश हो । जुनदेशसंग नेपालको सम्बन्ध ऐतिहासिक रहेको छ । अझ नेपालको Geo Location का आधारमा कुरा गर्दा नेपाल दुई विशाल देशहरूबीच च्यापिएर रहेको भौगोलिक रूपमा ती दुई छिमेकी राष्ट्रहरू भन्दा धेरै सानो भूपरिवेष्ठित राष्ट्र हो । अतः यी दुवै शक्तिराष्ट्रहरूबीच रहेको हाम्रो देशले कुनै एक छिमेकी राष्ट्रसंग बढी झुकाव राख्ने गरी सम्बन्ध राख्यो वा राख्ने चेष्टा गऱ्यो भने यो हाम्रो लागि प्रत्युत्पादक मात्र नभै विनाशकारी पनि हुन सकछ । राजा महेन्द्रको Equi-proximity वा Equi-distance को policy का आधारमा नेपाल र भारत-चीन बीचको सम्बन्ध विकास हुनु पर्छ । कुनै बेला कोही शासकहरूले China Card त अर्काथरीले Indian Card को प्रयोग गरी एक छिमेकी विरूद्ध अर्को छिमेकी लाई प्रयोग गर्न खोजेको देखिए पनि त्यो गलत प्रवृति हो भन्ने विषयलाई यस लेखले पुष्टि गर्न खोजेको छ ।

मुख्य शब्दहरू

समदुरी (Equi-distance), समनिकटता (Equi-proximity), निष्पक्ष वा तटस्थ (Neutral), शान्ति क्षेत्र प्रस्ताव (Peace zone Proposal), २०६२ र ६३ को जनआन्दोलन (April Movement), एक चीन नीति (One China Policy)

परिचय

नेपाल-चीन सम्बन्ध प्राचीन र ऐतिहासिक छ । यद्यपि आधुनिक सम्बन्धको कुरा गर्दा २००७ सालको राजनैतिक परिवर्तनसंगै विकास भएका सम्बन्ध विशेष चासोको विषय हो । खासगरी Delhi Accord 2007 को परिणामलाई स्वीकार नगरेको Dr. K.I. Singh लाई चीनले राजनीतिक शरण (Political Asylum) दिएको कारण तत्कालीन राजा त्रिभुवन चीनसंग टाढिएको र भारतसंग विशेष संम्बन्ध (Special Relation) गाँस्न पुगेको देखिन्छ । तर वि.सं. २०११ साल फागुनमा राजा त्रिभुवनको निधन भएपछि राजा बनेका महेन्द्रले नेपालको भारत र चीन दुवै छिमेकी देशसंग समदुरी (Equi-distance) को आधारमा सम्बन्ध विकासमा जोड दिएको हो । (गो.प. २०७१ फागुन २२) अर्थात् नेपालका छिमेकीहरूसंगको सम्बन्ध सन्तुलित हुनु पर्छ भन्ने विषयमा राजा महेन्द्र संवेदनशील थिए भन्ने विषय उनको परराष्ट्र नीतिले स्पष्ट पार्दछ । अगस्ठ १, १९५५ मा नेपालले जनवादी गणतन्त्र चीनसंग औपचारिक सम्बन्ध स्थापित गर्‌यो (पाण्डे, २००५: १) । उक्त कार्यसँगै नेपालको भारतसंगको Special Relation युगको अन्त्य भयो (भट्टराई, २०५८ :१६७-१६८) ।

Panchasheela का पाँचसिद्धान्तहरू :- दुवै देशले एक अर्का देशको सार्वभौमससत्ता र राज्य क्षेत्रहरूको अखण्डतालाई पनि आदर एंव सम्मान गर्ने, दुवै देशले एक अर्का देशमा आक्रमण नगर्ने, आर्थिक, राजनीतिक र सैद्धान्तिक कुनै किसिमबाट पनि एक अर्काको देशका आन्तरिक मामिलाहरूमा हस्तक्षेप नगर्ने, परस्परमा समानताको व्यवहार गर्ने र आपसमा हित चिताउने र आपसमा शान्तिपूर्ण सह-अस्तित्त्व कायम गर्ने (के.सी., २०६१:२३७) ।

१५ डिसेम्बर, १९६० को राजा महेन्द्रको Royal coup de'ta' लाई चीनले नेपालको आन्तरिक मामिला भन्दै प्रत्यक्ष वास्ता नगरेको तर अप्रत्यक्ष रूपमा दरबारसंग विशेष सम्बन्ध स्थापना गरेबाट भारत ससंकित थियो (च्यकभ, १९७१:२२७) ।

पछि सगरमाथा विवाद, खम्पा विद्रोह लगायतका अप्ठेराहरू फुकाउँदै नेपाल-चीन सम्बन्ध आगाडि बढेको देखिन्छ भने पंचायतकालभरी नै नेपालदरबारसंग चीनको सम्बन्ध नजिकिएको विश्लेषकहरूको मत छ । उक्त कार्यमा मलजल गर्ने काम भारतले Anti-panchayati Movement लाई समर्थन गर्नुले समेत स्पष्ट गर्दछ । साथमा सन् १९८८ को चीनबाट हतियार खरिद गरेको घटनाले नेपाल-भारत सम्बन्ध संकटमा पर्‌यो भने भारतले दरबार केन्द्रित चीनियाँ सम्बन्ध समाप्त गर्न पनि सन् १९९० को जन आन्दोलनलाई प्रत्यक्ष सहयोग गर्‌यो । यद्यपि नेपालले एक चीन नीतिलाई स्वीकार गर्‌यो भने चीनले नेपालको राजनैतिक परिर्वतनलाई स्वीकार गर्‌यो । त्यसवीच दुई देशबीचको औपचारिक-अनौपचारिक भेटघाट, सम्बन्ध आदानप्रदान, कुटनीतिक प्रतिनिधिहरूको, आवतजावत लगायत चीनको नेपालप्रतिको आर्थिक कुटनीतिको क्षेत्र समेत बृद्धि भयो ।

आज पनि नेपाल-चीन सम्बन्ध सुमधुर र समस्या रहित जस्तै छ । तैपनि जुनसुकै सरकार परिवर्तन हुँदा पनि चीन नेपालबाट चीनको आन्तरिक मामिलाको विरूद्ध नेपाल षडयन्त्रको थलो नबनोस र एक चीन नीतिलाई परिवर्तित सरकारले सहज स्वीकार गरोस् भन्ने चाहन्छ । साथै नेपालमा वामपन्थी नेतृत्त्वको सरकार बन्दा चीन अलि ठूला हृद्यले प्रस्तुत हुने दृष्टान्त प्र.म. प्रचण्डको चीन भ्रमणले पुष्टि गर्दछ । तत्कालीन प्र.म. माधवकुमार नेपालको ६ दिने चीनको औपचारिक भ्रमणका क्रममा एमाले अध्यक्ष झलनाथ खनालले नेपाल-चीन र नेपाल-भारत सम्बन्ध समदुरीको सिद्धान्तमा आधारित भएर चल्नु पर्नेमा जोड दिएको कुरा हामी सवैसामु ताजै छ (गो.प., २०७१, माघ १८) । यसको अर्थ नेपाल-चीन सम्बन्ध हिजो, आज र भोलि पनि समदुरी (Equi-distance) कै आधारमा चल्नुको विकल्प छैन किनकि अन्तर्राष्ट्रिय सम्बन्धमा सवै परिवर्तन गर्न सकिन्छ तर छिमेकी परिवर्तन गर्न सकिन्न ।

अध्ययन विधि

नेपाल-चीन : आधुनिक सम्बन्ध विश्लेषण सम्बन्धी यो लेख वर्णनात्मक एंव विश्लेषणात्मक विधिमा आधारित भएर यसअघि प्रकाशित एवं अप्रकाशित पुस्तक, लेख, रचना, जर्नल, पत्रपत्रिका लगायतका पाठ्य सामग्रीहरूमा आधारित भएर तयार गरिएको छ । अतः गौण श्रोतमा आधारित यस लेखमा लेखकका विचार एंव विविध समयमा टि.भी. तथा अन्य विद्युतीय सामग्रीहरूमा प्रकाशित अन्तर्वाताबाट थाह लागेका विषयवस्तुहरू समेत सहयोगी खुराकका रूपमा लिइएको छ ।

विषय प्रवेश

भौगोलिक रूपमा एशिया महादेशको दक्षिण एशिया क्षेत्रमा २६°२२′ उत्तरदेखि ३०°२७′ उत्तरी अक्षांशसम्म र ८°०४′ पूर्वदेखि ८८°१२′ पूर्वी देशान्तरसम्म कूल १,४७,१८१ वर्ग कि.मी. क्षेत्रफलमा फैलिएर रहेको देश नेपाल आफ्नै स्वतन्त्र र गौरवशाली इतिहास साथ चीनसँग लगभग १४१५ कि.मी सीमाना जोडिएर रहेको छ ।

अर्कोतर्फ एशिया महादेशको पूर्वी भागमा Hwangho र Yangtse नामक दुईवटा ठूला-ठूला नदीका मैदानहरूमा ९५,९६,९५० वर्ग कि.मी. क्षेत्रफलमा फैलिएर रहेको विशाल देश चीन र नेपालबीचको सम्वन्ध प्राचीन मानिन्छ । यी दुई छिमेकी देशहरू भौगोलिक रूपमा असमान छन् (चीन नेपालभन्दा ६५ गुणा ठूलो छ) । तैपनि इतिहासदेखि वर्तमानसम्म आईपुग्दा यिनीहरू बीचको सम्बन्ध ऐतिहासिक र उल्लेखनीय रहेको पाइन्छ । सन् १९५५, अगष्ट १ मा दुई देशबीच कुटनैतिक सम्वन्ध स्थापना भएपछि त नेपाल-चीन सम्बन्ध नयाँ युगमा प्रवेश गरेको देखिन्छ (आचार्य, २०५९: २३८) । जसअनुसार तत्कालकालागि भारतको नयाँ दिल्लीमा रहेको चीनियाँ राजदूतबाट नै नेपालका लागि पनि राजदूतका रूपमा नियुक्त गरी दुई देश बीचको कुटनैतिक सम्बन्ध आधुनिकता तर्फ डोर्‌याउने कार्य भएको पाइन्छ । यसप्रकार दुई देशका बीचमा दौत्य सम्वन्ध स्थापित हुँदा पंचशीलमा (दुवै देशले एक अर्का देशको सार्वभौमसत्ता र राज्य क्षेत्रहरूको अखण्डतालाई आदर एवं सम्मान गर्ने, अनाक्रमण, अहस्तक्षेप, पारस्परिक हित र शान्तिपूर्ण सह-अस्तित्त्वमा आधारित भएर गरिएको थियो (Wasin, 1970 : 183) । राजा त्रिभुवनको समयमा (वि.सं. २००७-२०११) नेपाल-भारत Special Relation को अवस्था रहँदा नेपाल-चीन सम्वन्ध ओझेलमा पर्न गयो । विज्ञहरूले नेपाल-भारतको एकतर्फी सम्बन्धलाई विश्लेषण गरी Mid-wife Relation को संज्ञा समेत दिने अवस्था सृजना भयो ।

यद्यपि राजा त्रिभुवनको निधन पश्चात् राजा भएका महेन्द्रको समयमा नेपाल-चीन सम्वन्ध Equi-distance and Equi-Proximity का आधारमा स्थापित हुनुपर्नेमा जोड दिइयो (दाहाल, सन् 2002 : 213) ।

नेपाल-चीन कुटनीतिक सम्बन्ध

नेपाल र चीनबीच स्थापना भएको कुटनैतिक सम्बन्धले गर्दा नेपालको आन्तरिक तथा वैदेशिक क्रियाकलापमा ठूलो प्रभाव पाऱ्यो । सन् १९५२ देखि चीनमा राजनैतिक शरणार्थीका रूपमा रहेका डा.के.आई. सिंह नेपाल फर्केर आए । आफूलाई बामपन्थी घोषणा गर्ने टंकप्रसाद आचार्य (प्रजा परिषद्का नेता) नेपालका प्रधानमन्त्री बन्न पुगे (१९५६, जनवरी २७) । भनिन्छ राजा महेन्द्रले उनलाई प्र.म. बनाउनुको आसय नेपालको वैदेशिक नीतिमा परिवर्तन ल्याउनु रहेको थियो (आचार्य, २०५९ : २४०) । त्यसपछि नेपाल-चीन आर्थिक सम्बन्धका क्षेत्रमा प्र.म. टंक प्रसाद आचार्यले जोड दिनु भएको देखिन्छ । साथसाथै दुई देशवीच राजकीय तथा कुटनीतिक भ्रमणहरू निरन्तर रूपमा आदान-प्रदान भएको देखिन्छ (पाण्डे, २०५५ :४२०-४२२) । आपसी भ्रमणका सिलसिलामा चिनियाँ प्र.म. चाउ एन लाई नेपाल भ्रमणमा सन् १९५७, जनवरी २५ मा आउनु र नेपालका प्र.म. टंकप्रसाद आर्चायले उनलाई हिमालपारिका मित्र (Friend beyond the Himalayas) को उपाधि दिनु तथा चाउले सक्दो आर्थिक सहायता उपलब्ध गराउने वचन दिनु नेपाल-चीन कुटनैतिक सवन्ध स्थापना पछिको ठूलो उपलब्धि हो । तर अर्कोतर्फ जुलाई २६, १९५७ मा डा.के.आई. सिहं प्र.म. भएपछि नेपाल-भारत विशेष सम्बन्धमा जोड दिई चीन र तत्कालीन सोभियत संघ (USSR) मा राजदूतावास खोल्न समेत रोक लगाउनु, नेपाल-चीन सम्बन्धको क्षेत्रमा अप्ठेरो स्थिति हो । त्यसपछि प्रथम जननिर्वाचित प्र.म. वी.पी. कोइरालाले पनि कम्युनिष्ट चीन विरोधी नीति लिएकाले उनको समयमा नेपाल-चीन सम्वन्धमा खटपटहरू देखा पर्यो । उता तिब्बतमाथि चीनले हस्तक्षेप गर्दा कोइरालाले भने "We shall be committing a blunder if we side with any particular block in a fit of sentiment" तैपनि उनी तिब्बती शरणार्थीहरूप्रति सचेत र चिन्तित थिए । सोही समयमा संयुक्त राष्ट्र संघका लागि नेपाली प्रतिनिधि ऋषिकेश शाहले चीनलाई UN Membership दिइनु पर्छ भन्ने विषयको समर्थन गरेका थिए । यसरी सफलतातर्फ अगाडि बढेको नेपाल-चीन सम्बन्धमा नक्सा सम्बन्धी विवाद देखापऱ्यो (वाङ्चुङ, सन् २००५ : १५६) । उक्त समस्याकै क्रममा नेपालको एक प्रमण्डल चीनको औपचारिक भ्रमणमा गयो (चिनियाँ गणतन्त्र दिवसको दसौं वार्षिकोत्सवका क्रममा) । तर यहाँ नेपाली प्रमण्डललाई ६६ औं स्थानमा राखियो भने कम्युनिष्ट पार्टीका प्रतिनिधिलाई ४४ औं स्थान दिइयो । यो राष्ट्रिय अपमानको अवस्था थियो । त्यसैबीच प्र.म. कोईरालाले चीनको औपचारिक भ्रमण गरे । उक्त भ्रमणमा चीनियाँ नेता माओत्सेतुङ्ले नेपाललाई हरेक प्रकारको सहायता दिने वचन दिए । फलस्वरूप २० मार्च, १९६० मा नेपाल-चीनबीच आर्थिक सहायता सम्झौतामा हस्ताक्षर भयो । साथमा नेपाल-चीनियाँ सीमा क्षेत्रको २० कि.मी. क्षेत्रलाई असैनिक क्षेत्र (Non Military Zone) बनाउने विषयमा दुवै देश सहमत भए । तर दुःखको कुरा माओले सगरमाथामा दुवै देशको संयुक्त स्वामित्त्व (Joint ownership over Mt. Everest) को प्रस्ताव राखेको तर वी.पी. ले एक इञ्च जमिन पनि नछोड्ने कुरा व्यक्त गरेको उल्लेख छ । यद्यपि सन् १९६० को दशकमा खम्पा विद्रोह दबाउन नेपालले सहयोग गरेकोमा चीन खुशी थियो । उता प्र.मं. वी.पी. कोईरालाको निमन्त्रणालाई स्वीकार गर्दै चीनियाँ प्र.मं. चाउ एनलाई र विदेशमन्त्री चेन यी चार दिने नेपाल भ्रमणमा आए (२६ अप्रिल, १९६०) । त्यसपश्चात् २८ अप्रिल, १९६० मा नेपाल र चीनबीच Peace and Friendship Treaty मा हस्ताक्षर भयो । तर जुन, १९६० मा Mustang incident भयो । जसमा चिनियाँ पक्षको गोली लागि १ नेपाली सैनिकको मृत्यु भयो भने १७ जना कैद गरिए (रमाकान्त, १९७६ : १३२) । नेपालले उक्त घटनालाई सन् १९६० को शान्ति तथा मैत्री सन्धिको विपरित कार्य भनी भर्त्सना गऱ्यो । त्यसपछि चीनियाँपक्ष मृतक सैनिक परिवारलाई रू ५०,०००।- (पचास हजार) क्षतिपूर्ति तिर्न र घटना अनुसन्धान गर्न आयोग गठन गर्न तयार भयो ।

पंचायतकालीन नेपाल-चीन सम्बन्ध

पौष १, २०१७ सालको राजा महेन्द्रको कदमलाई चीनले कुनै प्रतिक्रिया जनाएन (रोज, १९७१ : २२६) । बरू राजाको चीन भ्रमणमा (सेप्टेम्बर २८, १९६१) चीनले राजालाई चीनका जनताको सहृदय मित्र भनी अभिनन्दन गरेबाट चीनको राजदरबारप्रतिको समर्थन स्पष्ट झल्किन्छ । साथै त्यसपछि चीनले नेपालको विकासमा समेत विशेष चाख देखायो । जसको ज्वलन्त उदाहरण Kathmandu-Kodari Highway निर्माण लाई लिन सकिन्छ । तर उक्त सम्झौतालाई भारतीय पक्षले भने सन् १९५० को सन्धि

विपरित भनी विरोध गऱ्यो । फलतः सन् १९६२ को Indo-China War मा नेपाल Neutral रहन सक्नुले राजा महेन्द्रको सफल परराष्ट्रनीतिलाई झल्काउँछ । उता सीमा समस्या समाधान गर्न बनेको संयुक्त सीमा कमिटीले समग्र सीमा विवाद टुङ्गो लगायो । तर सगरमाथाको विवाद भने पानीढलो सिद्धान्तका आधारमा दक्षिणतर्फ नेपालको र उत्तरतर्फ चीनको स्वामित्त्व रहने गरी दुवै देश सहमत भए (आचार्य, २०५९ : २५६) । त्यसपछि १७ जुलाई, १९६७ को त्रिभुवन विमानस्थलमा घटेको घटनाले नेपाल-चीन सम्बन्धमा अर्को जटिलता थपियो । यो घटना भारतीय निष्काशनमा परेको चीनियाँ राजदूतावासका अधिकारीलाई काठमाडौं आउँदा नेपालका लागि चीनियाँ राजदूतले भव्य स्वागत गरेकोबाट उत्पन्न भएको थियो । उक्त घटना लगत्तै भृकुटीमण्डप काण्ड भयो । यस घटनामा नेपाली नेताको भन्दा माओको ठूलो तस्वीर राखिएको (उच्च स्थानमा राखिएको आरोप) भन्ने आरोपमा अराजकवादीहरूले तोडफोड गरेपछि सृजना भएको थियो । पछि समयान्तरमा सम्बन्ध सुधारोन्मुख भयो ।

राजा महेन्द्रको सन् १९७२ मा निधन भएपछि युवराज विरेन्द्र राजा भए । उनको राज्यारोहणसँगै नेपाल-चीन सम्बन्धमा नयाँ अध्याय शुरू भयो । उनको शासनको शुरूवातमै प्र.मं. कीर्तिनिधि विष्टले चीनको भ्रमण गरे । उक्त भ्रमणसँगै नेपाल-चीन आर्थिक तथा प्राविधिक सहायतामा बृद्धि हुन पुग्यो (रमाकान्त, १९७६ : २२१-२२६) । राजा विरेन्द्रले ७ डिसेम्बर, १९७३ मा चीनको राजकीय भ्रमण गरे । सोही क्रममा नेपाल-चीन व्यापार सम्झौता सम्पन्न भयो । नेपालको Peace zone proposal लाई चीनले समर्थन जनायो । उता चिनियाँ उप.प्र.मं. देङ स्याओ पेङको भ्रमण सन् १९७६ को फेब्रुअरीमा सम्पन्न भयो । तर सन् १९८८ को नेपालले चीनसँग गरेको हतियार खरिद प्रकरणले नेपाल-भारत सम्बन्ध तनावपूर्ण बन्यो ।

प्रजातन्त्र पुनस्थापना पछिको नेपाल-चीन सम्बन्ध

सन् १९९० को राजनैतिक परिवर्तनपछि बनेको भट्टराई सरकारले हतियार खरिद समस्यालाई Tackle गऱ्यो भने राजा विरेन्द्रको हत्याकाण्डपछि राजा बनेका ज्ञानेन्द्रको प्रजातन्त्र विरोधी कदमलाई चीनले मौन सहमति मात्र जनाएन बरू दरबारप्रतिको उसको झुकाव पुनः एकपटक स्पष्ट पाऱ्यो । सन् २००५, फेब्रुअरी १ को नेपालको राजनीतिक परिवर्तनप्रति प्रतिक्रिया दिँदै चीनले नेपालको राजनीतिक समस्याको समाधान नेपाली जनताबाटै हुने बतायो । राजाको कदमको सम्बन्धमा चीनको विदेश मन्त्रालयका प्रवक्ता कोङ्ग क्वानले फेब्रुअरी ३ तारिखमा भने नेपालको राजनीतिक घटनाको सम्बन्धमा विभिन्न पक्षले टीका टिप्पणी गरेको र विभिन्न पक्षहरूले प्रकट गरेको स्थितिलाई मध्यनजर राख्दै चीनले यसलाई नेपालको आन्तरिक मामिलाको संज्ञा दियो । सन् २००६ को April Movement पछि त नेपालमा चीनको चासो झन्झन बढेको छ । अतः One China Policy प्रति नेपाल प्रतिवद्ध रहेको र नेपालको भूमि कुनैपनि Anti-Chinese Activities मा प्रयोग हुन नदिने प्रतिबद्धता प्रचण्ड सरकारदेखि माधव नेपाल सरकार र खनाल, भट्टराई, रेग्मी र सुशिल कोईराला सरकारहरूले पनि व्यक्त गरिरहेका छन् । अर्कातर्फ नेपालमा लुकीचोरी छिरेका तिब्बती शरणार्थीहरूलाई समातेर तिब्बतमै फिर्ता पठाउने कार्यगरी अन्तर्राष्ट्रिय शरणार्थी सम्बन्धी कानूनको समेत विपरित कार्य गरी नेपालले चीनप्रति चाकरीको शैली देखाउनु र नेपालमा बामपन्थी सरकार गठन हुँदा चीन बढी प्रसन्न हुनु र यहाँका वामपन्थी दलहरूले पनि चीनप्रति बढी मैत्रीभाव प्रकट गर्नु जस्ता घटनाक्रमले नेपाल-भारत सम्बन्ध संकातर्फ धकेलिने यथार्थतालाई पनि नजरअन्दाज गर्नु हुँदैन । उक्त कुरामा थप बल चीनतर्फबाट आएका पछिल्ला अभिव्यक्तिले समेत पुस्ट्याएको देखिन्छ । उक्तकुरा प्रो. वाङको चीन चुप लागेर बस्दैन शीर्षकको नेपाल राष्ट्रिय साप्ताहिकको अन्तरवार्ता हेर्दा समेत स्पष्ट हुन्छ (नेपाल राष्ट्रिय साप्ताहिक, वर्ष २, २०६४ कार्तिक १८) ।

तीस वर्षे पंचायती शासन विरूद्ध नेपालमा चलेको जनआन्दोलनप्रति चीनको खासै चासो थिएन । हुन त चीन संधै नेपालका राजाहरूको पक्षमा उभिएको देखिन्छ । त्यो उसको राष्ट्रिय स्वार्थको कारण पनि हो । पौष १, २०१७ लाई घुमाउरो पाराले समर्थन गर्न पुगेको चीनले नेपालमा राजदरवार कमजोर भएको हेर्न कहिल्यै चाहेन (शर्मा, १९१९ : २२) । हुनपनि २०४६ को राजनैतिक परिवर्तन पश्चात गठन भएको भट्टराई सरकारले तिब्बती धार्मिक नेता तथा Free Tibet Movement का प्रमुख नेता दलाई लामाको नेपाल भ्रमणलाई स्वीकार गर्नुले चीनको नेपाल प्रतिको संका झन उजागर गऱ्यो । तर नेकपाका तत्कालीन नेता स्व. मदनकुमार भन्डारीले तिब्बत चीनको अभिन्न भाग हो जससंग नेपालको भारतसंगको जस्तै उच्च सम्बन्ध कायम छ । चीनलाई कमजोर पार्ने कुनै पनि कार्य हामी नेपालबाट हुन दिदैनौ (ऐजन, :१२६) । भन्ने अभिव्यक्ति राखेभने अर्का समाजवादी नेता तुल्सीलाल अमात्यले त दलाई लामाको भ्रमणमा रोक लगाउनु पर्ने अभिव्यक्ति दिएबाट कम्यूनिष्ट पार्टी र नेपाल-चीन सम्बन्ध वादी चीन केन्द्रित र काँग्रेश पार्टी र नेपाल-चीन सम्बन्ध वादी भारत केन्द्रित जस्तो देखिन्छ । तर मे २९, १९९१ मा

प्र.म. भट्टराईले नेपाल-चीन विरूद्धको गतिविधि नेपालमा गर्ने र गर्नदिने छैन भन्ने अभिव्यक्ति दिएर संतुलित हुन खोजेका थिए । सन् १९९२, मार्च १५ मा तत्कालीन प्र.म. स्व. गिरिजाप्रसाद कोइरालाले चीनियाँ प्र.म. लि-पेङलाई औपचारिक भ्रमणमा बोलाएर सम्बन्धलाई निरन्तरता दिए । उता सन् १९९४/१९९५ मा बनेको नेकपा एमालेको अल्पमतको सरकार (1st Minority Government या Communist Party in Nepal) ले नेपाल-चीन र नेपाल-भारत सम्बन्ध Ideological Difference का आधारमा मैत्री संन्धीको पुनरावलोकन, सबै प्रकारका साम्राज्यवाद, दबाव, नवउपनिवेशवाद, शस्त्रीकरण, जातिवाद आदिको विरोध गर्ने जस्ता नीति लियो **(Pandey, 2005 : 19)** । सन् १९९६ सालमा चीनले नेपालको प्राकृतिक पानीको श्रोतलाई बढी चासो दियो भने Free Tibet Movement नेपालको भूमिबाट बढेको आरोप पनि लगायो । अर्कोतर्फ, सेप्टेम्बर ११, २००१ को अमेरिका माथिको आतंकवादी हमलापछि चीन, नेपाल र तिब्बतको सीमाप्रति बडी चिन्तित देखियो र उत्ता जुन १, २००१ को Royal Massacre पछि चीनको दरवारसंगको सम्बन्ध कमजोर बन्न पुग्यो भने विदेशी चासो नेपालमा झनझन बढ्यो (Adhikari, 2004, p.119-120) । साथमा सन् २००५ को नेपाल-चीन कूटनैतिक सम्बन्ध स्थापनाको स्वर्ण वर्षका अवसरमा सन् २००५, फेब्रुवरी १ मा नेपालमा चाहेको राजनैतिक परिवर्तन (राजा ज्ञानेन्द्रको coup) प्रति प्रतिक्रिया दिदै चीनले नेपालमा भएको राजनीतिक समस्याको समाधान नेपाली जनताबाटै हुने धारणा राख्यो (चुङ, २००५:१३५-१३०) । सन् २००६ मा भारतीय जर्नेल अशोक मेहताले नेपालमा भारतले चाहेका अवस्थामा आफूखुशी शैन्य हस्तक्षेप (Military Intervention) समेत गर्न सक्ने विवादास्पद उद्घोष गरेपछि चीनियाँ विशेषज्ञ वाडले भने भारत र अमेरिकाले नेपालमा खुला हस्तक्षेप गरिरहेका छन यो चीनलाई सह्य छैन । आवश्यक परेको खण्डमा चीनले जुनसुकै मूल्यमा त्यस्को प्रतिकार गर्नेछ (कार्की, २०६६ : ३९-४०) । यसरी चीन र भारत अघोषित Cold War को अवस्थामा पुगे । यद्यपि चीन सदैव नेपालको साथमा रहने प्रतिवद्धता समेत चीनियाँ प्रतिनिधि वाड चीले व्यक्त गर्नु पहिलेको नेपाल-चीन सम्वन्धको उचाइ हो (गो.प., २०७२: असार ११) ।

यसपछि संविधान सभाको निर्वाचन संगै प्र.म. बनेका प्रचण्डको चीन भ्रमण भारत भन्दा पहिले Good will visit का रूपमा हुँदा समेत भारतले आपति प्रकट गरेको भारतीय संचारमाध्यममा समाचारहरू छापिए । यद्यपि प्र.म. माधवकुमार नेपाल चीनको ६ दिने औपचारिक भ्रमणमा रहँदा नेपाल एकचीन नीतिको पक्षमा रहेको अभिव्यक्ति दिएभने सोही कार्य प्र.म.झलनाथ खनाल, प्र.म. बाबुराम भट्टराई र वर्तमान कोइराला सरकारले समेत ब्यक्त गरिरहँदा नेपाल-चीन सम्बन्ध आफ्नै संका र उपसंका बीच गुज्रीरहेको यर्थाथता हो ।

उपसंहार

ऐतिहासिक सम्बन्ध रहेका एशिया महादेशका दुई छिमेकी राष्ट्रहरू नेपाल र चीनको सम्बन्ध औपचारिक रूपमा अगष्ट १, सन् १९५५ मा स्थापित भयो । नेपाल-चीन बीच औपचारिक दौत्य/कुटनीतिक सम्बन्ध स्थापनासंगै चीनियाँ राजदूत जो भारतकालागि समेत राजदूत थिए नेपालका लागि समेत राजदूत घोषित गरिए । वास्तवमै चीनसंगको नेपालको औपचारिक सम्बन्ध नेपालको लागि महत्त्वपूर्ण उपलब्धि हो किनकि विगतदेखि नेपाल-भारत सम्बन्ध मात्रै नेपालको प्राथमिकतामा परेकोमा अब नेपालको दुवै छिमेकी देशहरूसंग सहसम्बन्ध (Corelation), समानता (Equality) र समदुरी वा समनिकटता (Equi-distance or Equi-proximaty) मा आधारित हुन पुग्यो । उक्त सम्बन्ध नै नेपालको भू-राजनीतिक अवस्था अनुरूपको सम्बन्ध हो । जसलाई जोगाउनु नेपालको परराष्ट्रनीतिको परमधर्म हो ।

नेपाल-चीन दौत्य सम्बन्ध स्थापनाको ६०/६१ वर्ष पुरा भइसकेको सन्दर्भ यी दुई छिमेकी देशहरू वीच राजनीतिक, आर्थिक, सामाजिक एंव सुरक्षा सम्बन्ध छिमेकी राष्ट्र भारतसंगको तुलनामा सुमधुर र सरल देखिन्छ । यद्यपि नेपाल-चीनको भौगोलिक अवस्था र नेपाल-भारतबीचको भौगोलिक अवस्था बिल्कुल फरक रहेकोले पनि नजिक र टाढाको सम्बन्ध देखिन पुगेको हो ।

अर्कातर्फ दुई देशवीचको व्यपारिक सम्बन्धको कुरा गर्दा नेपाली व्यापारीले चीन तथा खासा क्षेत्रमा भोगेका समस्याहरू, नेपालमा तिब्बती शरणार्थी (Tibetian Refugees) का गतिविधि र चीनको तिक्तता, नेपाल र चीनवीचको बढ्दो व्यापार घाटा, नेपाल-तिब्बतवीच संचालित सिधा बससेवा अवरूद्ध हुनु, चीनको नेपालमा रोजगारीमूलक क्षेत्रमा लगानी नआउनु, चीन नेपाली चेलीवेटी बेचबिखनको केन्द्र बन्दै जानु र पछिल्लो क्रममा चीनले नेपालका माओवादी संग बढाएको चासोपूर्ण सम्बन्धले नेपाल-चीनबीचको सम्बन्धमा कठिनाइहरू समेत रहेको देखिन्छ । त्यसैगरी भौगोलिक रूपमा चीन Back Yard र भारत Front yard का रूपमा रहेकाले पनि नेपाल-चीन सम्बन्ध पातलो र नेपाल भारत सम्बन्ध बाक्लो जस्तो देखिन पुगेको विश्लेषण गर्न सकिन्छ ।

साथै आजको Global Economic Connectivity बाट फाइदालिन चीनियाँ लगानी आकर्षित गर्ने तर्फको Economic Diplomacy लाई प्रष्ट र बलियो बनाउनु आजको अर्को आवश्यकत्ता हो ।

अतः नेपालले बुद्धिमतापूर्वक राजा महेन्द्रले अगाडि सारेको Equi-distance or Equi-proximity को नीति अवलम्बन गरेर नेपाल-चीन तथा नेपाल-भारत सम्बन्ध अगाडि बढाउनु उपर्युक्त हुने देखिन्छ । किनकि नेपालको Geo-political Situation and its Sentiment हेर्दा न हामी हाम्रो सुरक्षा Chinese Card द्वारा न त Indian Card द्वारा नै गर्न सक्छौ । भुलेर पनि कुनै एक देशसँग एकतर्फी सम्बन्ध गाढा पार्ने र अर्कोलाई टाढा पार्ने किसिमको कार्य र व्यवहार गर्नु हुँदैन । यसैमा नेपाल र नेपालीको समग्र कल्याण देखिन्छ ।

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नेपालमा नागरिक समाजको महत्त्व तथा वर्तमान अवस्था

गम्भीरबहादुर हाडा

परिचय

नागरिक समाजको बारेमा कुनै ठोस परिभाषा भएको पाइँदैन । यसका उद्देश्य र कार्यक्षेत्रका आधारमा चिनारी गराइएको पाइन्छ । यसको कार्यक्षेत्र विविध किसिमको हुन्छ । साना साना संघ वा समूहदेखि लिएर अन्तर्राष्ट्रियस्तरसम्म यसको विस्तार भएको छ । एउटा गाउँको महिला जागरण समूह र ट्रान्सप्यारेन्सी र इन्टरन्यासनल दुबैलाई नागरिक समाजको दायराभित्र राख्नुपर्ने भएकाले पनि यसको उपयुक्त परिभाषा हुन नसकेको हो । कार्य क्षेत्र र उद्देश्यको आधारलाई ध्यानमा राखेर "समाजको मानवीय संवेदनासँग आबद्ध रहेर सामाजिक परिचालनमा रहने सरकार र बजार संयन्त्रभन्दा बाहिर रहेको समूह वा आन्दोलन"लाई नागरिक समाजको संज्ञा दिइएको पाइन्छ । नागरिक समाजभित्र पेशागत संघ संस्थाहरू (जस्तैः चिकित्सक, इन्जिनियर, कानून व्यवसायी), विभिन्न जातिगत संस्थाहरू (जस्तैः दलित संघ, किराँत संघ), शिक्षक/प्राध्यापक संघहरू, श्रमिक संघ संस्थाहरू, मानव अधिकारवादी संस्थाहरू पर्दछन् ।नागरिक समाज (Civil society) समकालीन विश्वको चर्चित विषयहरू मध्येको एक हो । यस शब्दावलीको प्रयोग रोमन दार्शनिक सिसेरोदेखि लिएर प्राचीन ग्रीकहरूले समेत गरेका थिए । तर उनीहरूले नागरिक समाजलाई राज्यभन्दा फरक अर्थमा लिएका थिएनन् । पछि आएर प्रसिद्ध दार्शनिक फ्रेडरिक हेगेलले नागरिक समाज भनेको परिवारभन्दा व्यापक र राज्यभन्दा अलग अस्तित्त्वमा भएको समूह हो भन्ने अर्थमा परिभाषित गरे जुन आजको नागरिक समाजको अवधारणासँग मिल्दोजुल्दो भएको मानिन्छ । यसरी नागरिक समाजको अवधारणा धेरै पुरानो भए तापनि विगत दुई दशकदेखि यसको व्याख्या, प्रयोग र भूमिकाको बारेमा धेरै बहसहरू हुँदै आएका छन ।

नागरिक समाज भनेको गैरराज्य तथा गैरसरकारी रूपमा तल्लो तहबाट सङ्गठित स्वयंसेवी मानिसहरूको समूह, सङ्गठन वा गतिविधि हो । नागरिक समाजको विकासलाई बीसौँ शताब्दिको महत्त्वपूर्ण उपलब्धीहरूमध्ये एक मानिएको छ । व्यापक दृष्टिकोण, बहुमुखी उद्देश्य नीति तथा कार्यक्रमका साथै बृहत्तर सम्बन्ध भएका नागरिकहरू नै यसका संगठनकर्ताका रूपमा रहेका हुन्छन् । नागरिक समाजलाई जनशक्तिको स्रोत र बहुसंख्यक जनताहरूको जमघटको थलो मानिन्छ । यो बहुसंख्यक मानिसहरूको जीवनस्तरलाई उकास्नका लागि आवश्यक पर्ने दक्षता र क्षमताको संयोजन गर्ने ठाउँ पनि हो यसैगरी, नागरिक समाजको विभिन्न सामाजिक समुदायहरूका बीच विचार विमर्श गर्ने, संगठित हुने र आफ्नो आफ्नो विकास गर्ने सभा मञ्च समेत प्रदान गर्दछ । नागरिकहरूका समान चाहना, मूल्य र प्रतिबद्धतालाई अभिव्यक्त गर्ने सङ्गठित समूहको काम पनि नागरिक समाजले गर्दछ । नागरिक समाज विकासको वैकल्पिक मार्ग पनि हो । यसले जनमुखी विकासको माग राख्दछ । नागरिक समाज राज्यका विरूद्धमा होइन, यससँग मिलेर नीतिगत विषयमा ठोस निर्णय लिन सक्रिय रहन्छ । वस्तुतः नागरिक समाज आजको उपज होइन । प्राचीन कालदेखि नै यसका बारेमा चिन्तन गर्न थालिएको पाइन्छ । सबै राजनीतिक विचारधारा भएका दार्शनिकहरूले यसको वकालत गरेका छन् । कार्लमार्क्स, इमानुएल कान्ट र अगस्ताइनलाई उदाहरणको रूपमा लिन सकिन्छ । आधुनिक समयमा अभिताह एन्जिओनी ल्यारी डायमण्ड र माइकल बल्जर जस्ता विद्वान्हरूले यसको वकालत गरिरहेका छन् । एन्जिओनीले त नागरिक समाजलाई "समुदायको आत्मा" सम्म मानेका छन् । साधारण अर्थमा नागरिक-समाज भनेको सभ्य समाज हो । अर्थात् नागरिक समाज भनेको राज्यको चेतनशील मानव समुदाय हो जसले आफ्नो समुदाय र देश विकासमा सहयोगीको भूमिका खेल्दछ । प्राचीन ग्रीस राज्यमा नगरमा बस्ने मानिसलाई नागरिक भनिन्थ्यो जसको अर्थ चेतनशील र सभ्य भनेर लगाइन्थ्यो । वास्त्वमा समाजमा बस्ने चेतनशील, सभ्य, लगनशील र उन्नतिकामी जनताको समूह नै नागरिक-समाज हो जसले आफ्नो समाज र समग्र देशकै समृद्धिको लागि निरन्तर प्रयत्न गरिरहन्छ । समाजमा रहेका विकृति विसंगति, लोकाचार, भ्रष्टाचार, सामाजिक भेदभाव, अन्याय र अत्याचारजस्ता सामाजिक रोगहरूको जरैदेखि निर्मूल पार्ने दायित्त्व काँधमा बोकेर

संघर्षशील रहनु नागरिक समाजको विशेष ठहर्छ । तर यसको लागि नागरिक समाज सबल र सक्षम चाहिँ हुनैपर्छ नत्र वान्छित लक्ष्य पूरा हुन सक्दैन ।

नेपालमा ऐतिहासिक कालदेखि नै नागरिक समाजले राज्यशक्तिसँग मिलेर कामगर्दै आएको छ । लिच्छवी र मल्लकालीन नेपालमा नागरिक समाजको भूमिका महत्त्वपूर्ण थियो । नेपालको एकीकरणमा पनि नागरिक समाजका संगठनहरूले महत्त्वपूर्ण योगदान पुऱ्याएका थिए । राणाकालीन राजनीतिमा भने यिनीहरू फस्टाउन सकेनन् । अधिनायकवादी राज्य परम्परामा नागरिक समाजलाई पूरै दवाइएको हुन्छ । यति हुँदाहुँदै पनि प्रजातन्त्रको स्थापनामा नागरिक समाजले महत्त्वपूर्ण भूमिका खेलेको हामी पाउँछौं । प्रजातन्त्रको पुनर्स्थापना पश्चात् नागरिक समाजका संगठनहरू फेरि सक्रिय हुन थालेका छन् । आजभोलि नागरिक समाजका संगठनहरू प्रजातान्त्रिक वातावरणको सृजना, मानव अधिकारको प्रत्याभूति, लैङ्गिक समता, वातावरण संरक्षण, सुशासन, आधारभूत आवश्यकताको पूर्ति र स्वावलम्बनमा आधारित विषयहरूमा केन्द्रित छन् । नागरिक समाजका परिभाषाका बारेमा विद्वानहरूमा एकरूपता पाइँदैन । नागरिक समाजको अलग अलग स्वरूप, कार्यात्मक विविधता, क्षेत्र, तह र प्रवृत्तिले गर्दा नै यो समस्या सृजना भएको हो । वाल्जरका अनुसार "नागरिक समाज भनेको करकाप नगरिएको मानवीय समुदायको स्थानको नाम हो र साथै सम्बन्धमूलक तानावानाको सेट हो जो परिवार, विश्वास स्वार्थ र विचारधाराका लागि गठित हुन्छ र जसले त्यो स्थानको पूर्ति गर्छ । डायमण्डका अनुसार "नागरिक समाज भनेको स्वेच्छिक, स्वपरिचालित, स्वसमर्थित, राज्यबाट स्वायत्त र कानुनी आदेश वा साझा नियमहरूद्वारा बाँधिएको एक किसिमको सङ्गठित सामाजिक जीवन हो । यो सामान्यतया समाजभन्दा के मानेमा फरक हुन्छ भने यसले आधार, स्वार्थ, भावना र विचार अभिव्यक्त गर्न, जानकारी आदानप्रदान गर्न पारस्परिक लक्ष्य प्राप्त गर्न, राज्यसँग माग गर्न र राजकीय कर्मचारीलाई जिम्मेवार बनाउन सार्वजनिक क्षेत्रमा क्रियाशील नागरिकहरूलाई सामेल गराउँछ । कुनै कुनै विद्वानले नागरिक समाजलाई "समाजको मानवीय सम्वेदनासँग आबद्ध रहेका सामाजिक परिचालनमा रहने सरकार र बजार संयन्त्रभन्दा बाहिर रहेका समूह वा आन्दोलनकारी रूपमा तल्लो तहबाट संगठित स्वयंसेवी मानिसहरूको समूह, संगठन वा गतिविधि हो भनि परिभाषित गरेका छन् । वास्तवमा नागरिक समाज भनेको गैरराज्यीय, गैरसरकारी, स्वेच्छिक, तलैबाट उठेका जनमञ्च सङ्गठन र आन्दोलन हुन जसले सामाजिक जीवनका हरेक पक्षहरूमा आवश्यकताअनुसार क्रियाशील रही जनतालाई विविधकोणबाट सहयोग पुऱ्याउँछन् । नागरिक समाजभित्र ट्रेडयुनियन, गैरसरकारी संस्था, भाषागत संस्था तथा समूहहरू दानदातव्यसम्बन्धी सङ्घसंस्थाहरू, व्यापारिक संस्थाहरू, सांस्कृतिक एवं धार्मिक तथा लैङ्गिक समूहहरू, सहकारी तथा सामुदायिक विकास संस्थाहरू, वातावरण समूहहरू, पेशागत सङ्घसंस्थाहरू प्राज्ञिक तथा नीति निर्माणमा सरोकार राख्ने संस्थाहरू तथा सञ्चार माध्यमहरू पर्दछन् ।

गैरसरकारी हुँदाहुँदै पनि नागरिक समाज भनेको गैर-राजनीतिक हुँदैन । राज्यका सामाजिक, आर्थिक र राजनीतिक जीवनको विभिन्न पक्षमा यसले निम्नानुसारको भूमिका खेल्छ –

१. नागरिक समाजले राज्य र बजारको करकापपूर्ण क्षमतालाई मानवीकरण गर्न मद्दत गर्छ ।
२. यसले राजनीतिज्ञ, उद्योगपति, व्यापारीवर्ग र राज्यका पदाधिकारी वर्गलाई जनताप्रति जवाफदेही बनाउँछ ।
३. समाजका अल्पसंख्यक, किनार परेका र गरीव तप्काका हितहरूलाई एकत्रित गर्ने भूमिका खेल्छ ।
४. राजनीतिक र आर्थिक प्रक्रियाहरूबाट बाहिर परेकाहरूको हित र चासोहरूलाई अभिव्यक्त गर्छ ।
५. विकास-दूरदृष्टि, युक्ति र विकल्पका विषयमा चल्ने नीति सम्बन्धी वार्ता (Policy dialogue) मा संलग्न हुन नागरिक संगठनहरूका लागि स्थान सिर्जना गर्न मद्दत गर्छ ।
६. विकासका सरकारी प्रयत्नहरूमा मद्दत पुऱ्याउन नागरिकहरूलाई आवश्यक पर्ने कौशल, ज्ञान र स्रोतहरू उपलब्ध गराउँछ ।
७. सामाजिकीकरण र परिचालन कार्यको संयन्त्रका रूपमा भूमिका खेल्छ ।
८. निर्णय-निर्माणमा पारदर्शी, विकेन्द्रित र बहुलवादी दृष्टिकोण विकास गर्न मद्दत गर्छ ।
९. सामाजिक एकता र सामाजिक पूँजीको विकासका चुनौतिहरूलाई मुकाबिला गर्ने स्थान प्रदान गर्छ ।
१०. सामाजिक संस्थाहरूलाई राजनीतिक एवं आर्थिक संस्थाहरूसँग सहकार्यको प्रक्रियालाई मजबूत बनाउन सघाउँछ ।
११. जनशक्तिकरण र सहभागिताका लागि अनुकूल नियम कानून बनाउन सहमति र गठजोडका आधारहरू फराकिलो पार्न मद्दत गर्छ ।
१२. अर्थतन्त्रको सामाजिक आधार विस्तार गर्न मद्दत गर्छ ।

१३. असल शासनका विविध पक्षको विकास गर्न सहयोग गर्छ ।

१४. आर्थिक सुरक्षा, भूमि-सुधार, लैङ्गिक समानता र सामाजिक अधिकारमा परम्परागत संरचनाहरूलाई अघि बढाइ वैकल्पिक आर्थिक शासन (Alternative economic governance) को प्रत्याभूति गर्न सघाउ पुऱ्याउँछ ।

१५. राज्यको कठोर हस्तक्षेप र बजारको अदृश्य हातबाट उत्पन्न हुने आर्थिक विच्छृङ्खलताबाट समाजलाई छुटकारा दिन नागरिक समाजले सामाजिक अर्थतन्त्र (Social economy) को वैकल्पिक कार्ययोजना अघि सार्छ । यो अर्थतन्त्र गैरज्यालादारी (Non-waged), गैरमौद्रिक (Non-monetized) र गैरबजारी (Non-market) हुन्छ । अर्थतन्त्रको क्षेत्रमा यो आर्थिक निर्भरताभन्दा आत्मनिर्भरता, पन्छाउनुभन्दा सहभागिता, व्यक्तिभन्दा समुदाय, एकरूपताभन्दा विविधता र बजारको अदृश्य हातभन्दा वास्तविक जनतामा आधारित भई भूमिका खेल्न अग्रसर हुन्छ ।

नेपालमा सामाजिक चेतना फैलाउने उद्देश्यले नेपाल नागरिक अधिकार समिति, आर्य समाज, परोपकार संस्था, चर्खा प्रचारक समिति, मलामी गुठी आदि संस्थाहरूले राजनीतिक एवं सामाजिक सुधार गर्न राणाकालमा समेत विभिन्न क्रियाकलाप सञ्चालन गर्न सक्रिय योगदान पुऱ्याएका थिए । नेपाल अधिराज्यभरि छरिरहेका विभिन्न जातजातिबीच सामाजिक एवं धार्मिक सेवा, समाज, गुठी आदिले नेपालमा नागरिक सरकारको सक्रिय भूमिका निभाएका प्रमाणहरू भेटिन्छन् । १०४ वर्षको राणाशासनको अन्त्य गर्नु नागरिक समाजले खेलेको भूमिका अविस्मरणीय छ । २००७ सालको जनआन्दोलन र प्रजातन्त्र स्थापनार्थ, जनतामा चेतना बृद्धि गर्न र गैर सरकारीस्तरमा खेलेका नागरिक संस्थाहरूको देन उदाहरणको रूपमा लिन सकिन्छ । २०३९ र २०४६ सालको जनआन्दोलनमा अन्तर्राष्ट्रिय गैरसरकारी संस्थाहरू, गैरसरकारी र सामाजिक सङ्घ-संस्थाहरूले सर्वसाधारण जनताको चेतना अभिबृद्धि गर्न महत्त्वपूर्ण भूमिका खेलेका छन् । प्रजातन्त्रमा जनता सर्वोच्च हुन्छ । प्रजातन्त्रलाई व्यवहारमा उतार्न राजनैतिक, आर्थिक, सामाजिक सबै क्षेत्रमा नागरिक समाजको सक्रिय सहभागिता अपरिहार्य छ । नेपाल अधिराज्यको संविधान २०४७ ले सार्वभौम जनतामा निहित गरेको छ । यस संविधानले जनता नै सर्वोच्च शक्ति मानेको छ । बालिक मताधिकार, कानुनी राज्य, बहुदलीय शासन व्यवस्था, मानवाधिकार, मौलिक हक, संविधानका अपरिवर्तनीय आधारभूत तत्त्व हो । नागरिक समाजले प्राकृतिक साधन तथा स्रोतको उपयोगमा महत्त्वपूर्ण भूमिका निर्वाह गर्न सक्दछ । यो चेतनशील नागरिकहरूको समूह भएका कारण विद्यमान साधन र स्रोतको अवस्था, आवश्यकता तथा संरक्षणका उपायहरूको बारेमा यथेष्ट ध्यान पुऱ्याउन सक्दछ ।

नागरिक समाजका उद्देश्यहरू

स्थानीयस्तरबाट सङ्गठितरूपमा स्वयम्सेवी जमातको सक्रियतामा स्पष्ट दृष्टिकोण ध्येय लिएर स्थापना भएका नागरिक समाजको मेरूदण्ड भनेको बहुसंख्यक जनताहरूको जमघट, वृहत्तर सोच र सम्बन्ध भएका नागरिकहरूको जमात हुन् । प्रजातान्त्रिक मूल्य मान्यताको सृजनामा सक्रियतापूर्वक लागि रहने स्वतन्त्र मानिसको जमातको रूपमा क्रियाशील नागरिक समाजका उद्देश्यहरू यसप्रकार छन् :

१. मानवीय जीवनस्तर निर्माणका लागि चाहिने दक्षता र क्षमताको अभिबृद्धि गर्नु,

२. विचारको आदानप्रदान, सङ्गठित समाजको निर्माण र आफ्नोपनको निर्माण गर्ने उपयुक्त स्थलको रूपमा लिनु,

३. विचारको विविध संरचना, भूमिका, चाहना र विचारहरूको संश्लेषण गरी सामाजिक आवश्यकतालाई पूरा गर्नका लागि विश्लेषणको माध्यमको रूपमा जनसङ्गठन निर्माण गर्नु ।

४. सामाजिक मूल्य मान्यता, चाहना र आवश्यकता, प्रतिबद्धता र सङ्कल्पको अभिव्यक्तिको स्थलको निर्माण गर्नु ।

५. विकासको लागि वैकल्पिक उपायको निम्ति सहभागीतामूलक पद्धतिको विकास र विस्तार गर्नु

६. समान उद्देश्यका लागि सामुहिक भावनामा बाँधिएको सञ्जालको निर्माण गर्नु ।

७. राज्यशक्तिका नीतिगत विषयमा व्याख्या र ठोस निर्णय गर्दै सामाजिक घटनाक्रमहरूलाई आलोचनात्मक रूपमा ग्रहण गर्नु ।

नागरिक समाजका मूल्य र मान्यता

नागरिक समाजका मूल्य र मान्यतालाई संक्षेपमा यस बमोजिम प्रस्तुत गर्न सकिन्छ :

१. प्रजातान्त्रिक वातावरणको सृजना २. मानवअधिकारको प्रत्याभूति ३. वातावरण संरक्षणप्रति सजकता ४. राष्ट्रिय र स्थानीयस्तरमा सुशासन ५. आधारभूत आवश्यकताको परिपूर्ति ६. सक्षम र स्वावलम्बी समाजको निर्माण ७. जनवकालत एवं जनदबाब ८. सकारात्मक सोच र मान्यता ९. लैङ्गिक समानता र मानवीय संरचनाको स्थायित्त्व ।

नागरिक समाजका विशेषताहरू

१. नागरिक समाज कानुनको भावनाअन्तर्गत रहेर आम-अनुशासन पालन गर्ने व्यक्तिहरूबाट सञ्चालित आन्दोलन हो ।
२. नागरिक समाज सरकारभन्दा फरक हो तर सरकारको कामसँग सम्बन्धित भने हुन्छ ।
३. नागरिक समाज समाजका सबभन्दा तल्लो तहका वर्गको हितको लागि उनीहरूकै सहभागितामा गठन भएको र कार्यसञ्चालन भएको समूह हो ।
४. नागरिक समाज स्वयंसेवी समाज हो ।
५. नागरिक समाजले गर्ने कार्यबाट नाफा गर्ने उद्देश्य राख्दैन ।
६. नागरिक समाजले राजनीतिबाट टाढा रहेर सामाजिक जागरण र परिचालनमा जोड दिन्छ ।
७. नागरिक समाजको लक्ष्य समाजको मानवीय संवेदनको अभिव्यक्तिसँग सम्बन्धित हुन्छ ।

नागरिक समाजको वर्गीकरण

पहिलो पुस्ता : राहत र जनकल्याण (Relief and Welfare) संग सम्बन्धित
दोस्रो पुस्ता : सामुदायिक विकास (Community development) संग सम्बन्धित
तेस्रो पुस्ता : दिगो विकास (Sustainable development) संग सम्बन्धित
चौथो पुस्ता : जन परिचालन र अभियान (Mobilization/Movement) संग सम्बन्धित

नागरिक समाजसंगको साझेदारीः

- सल्लाहकारी (Consultative Partnership)
- समन्वयकारी (Coordinative Partnership)
- पूरक (Complementary Partnership)
- सहकार्यमुलक (Colaborative Partnership)
- आलोचनात्मक अर्थपूर्ण (Critical Partnership)

राष्ट्रिय योजनामा नागरिक समूह

- नेपालको दशौं योजनाले नागरिक समाजलाइ विशेष मान्यता प्रदान गर्दै देहाय बमोजिमको भूमिका उल्लेख गरेको थियो :
- योजनाले प्राथमिकता प्रदान गरेका क्षेत्रमा कार्यक्रम संचालन गरी गरिबी निवारणमा मद्दत गर्ने :
- पिछडिएका वर्ग, समूह, जातजाति र असहायको मूल प्रवाहिकरण एवं सहयोगको लागि सुरक्षा कार्यक्रमको सञ्चालन
- आय आर्जन र रोजगार कार्यक्रम सञ्चालन गर्ने
- गरिवी निवारण, सामाजिक क्षेत्रमा अभिबृद्धि, वातावरण संरक्षण जस्ता कार्यमा स्थानीय निकायसंग मिली अनुगमन गर्ने ।
- दुर्गम क्षेत्रको विकास, जनचेतना अभिबृद्धि र सेवा आपूर्तिमा अभिबृद्धि सम्बन्धी कार्य गर्ने ।
- गैर सरकारी संस्थाहरूको कार्यमा उत्तरदायित्त्व तथा पारदर्शिताको लागि नियमको पालना गर्ने तथा लेखा परीक्षण व्यवस्थालाई पारदर्शी बनाउने ।

नागरिक समाजको प्रस्तावित मुख्य मुख्य कामहरू :

- माथि विभिन्न प्रकरणमा उल्लेख भए बमोजिम राज्य प्रणालीको सामाजिक शक्तिको रूपमा शासकीय व्यवस्थाका पात्रहरूको सबलीकरण र शुद्धिकरणका निमित्त स्थानीय स्तरमा पुऱ्याउने सेवाको प्रकृति निम्नानुसार हुन सक्दछन् ।
- सरकारी र निजी क्षेत्रबाट गरिएका कार्यहरूको मूल्याङ्कन

- सामाजिक परिचालन,
- बहस, पैरवी एवं दबाबमूलक कार्य संचालन,
- बचत व्यवस्थापन तथा परिचालन,
- सामाजिक पूर्वाधारमा लगानी,
- स्वास्थ्य, शिक्षा, वातावरण संरक्षणका क्षेत्रमा दबाबमूलक कार्यक्रम संचालन,
- सरकारी सेवाको प्रभावकारिता मूल्याङ्कन
- निजी क्षेत्रले प्रदान गरेको सेवाको गुणस्तर, शैली एवं तीनको उपयोगिताको परीक्षण (Audit) संचालन,
- सहकारी संस्था, उपभोक्ता समूह, सामुदायिक वन उपभोक्ता समूहको परिचालन मार्फत परिवार नियोजन, झाडा पखाला, यौन तथा एड्स रोगलगायत अन्य आर्थिक उपार्जनका क्षेत्रका सन्देशमूलक कार्यक्रम संचालन,

नागरिक समाजको सम्बन्धमा बाल्जर भन्दछन् – "नागरिक समाजलाई स्वतःस्फूर्त रूपमा मानिसहरू संगठित हुने थलोका रूपमा चिनिन्छ । नागरिक समाज परिवार, व्यक्तिको निजी आस्था, चाहना र जीवनदर्शनका निम्ति बनेको सम्बन्धसूत्रको जालो हो ।"

George Peter-Civil Society is a mass of people having civil culture, who are welfitted for running a true democratic political system, substitutes and association for social benefits.

नागरिक बडापत्रको अवधारणा (Citizen's Charters)

"नागरिक बडापत्र" भनेको सार्वजनिक सेवा दिने सरकारी वा अर्धसरकारी निकायहरूले आफ्नो सेवाका उपभोक्ताहरूसँग गर्ने प्रतिबद्धता हो । अर्थात्, उनीहरूले आफ्नो सेवाको गुणस्तर र मूल्यका बारेमा स्पष्ट मापदण्डहरू विकसित गरी प्रकाशित गर्नुपर्दछ र सेवा प्रदान गर्दा यिनै मापदण्डहरू अनुरूप गर्नुपर्दछ । उनीहरूको सेवाको मूल्याङ्कन पनि यिनै मापदण्डहरूका आधारमा गरिन्छ । सार्वजनिक सेवाको गुणमा वृद्धि गर्ने यो एक अत्यन्त प्रभावकारी कार्यक्रम बन्न थालेको छ । यसको अर्को महत्त्वपूर्ण पक्ष के हो भने निर्धारित मापदण्ड अनुरूप सेवा दिन नसकेमा सम्बन्धित निकायले सेवाका उपभोक्ताहरूलाई क्षतिपूर्ति दिनुपर्दछ । यस्तो क्षतिपूर्तिमा आर्थिक क्षतिपूर्ति पनि पर्दछ । उदाहरणका लागि दूरसञ्चार सेवालाई लिन सकिन्छ । दूरसञ्चार सेवामा कुनै ग्राहकले आफ्नो टेलिफोन मर्मतका लागि सूचना गरेको निर्धारित समयभित्र त्यसको मर्मत हुन नसकेमा सेवा सञ्चालन गर्ने निकायले त्यसरी मर्मत नगरेसम्म ग्राहकलाई क्षतिपूर्ति दिइरहनुपर्दछ । यस्तो स्थिति आउन नदिने सेवाको गुणस्तर कायम राख्न सम्बन्धित निकायहरू सजग रहन्छन् । नागरिक वडापत्रको यो अवधारणा एक दशकपछि (१९९१) बेलायतबाट शुरू भएको हो । बेलायतमा जोन मेजरको सरकारले यस सम्बन्धी कानून ल्याएको थियो । सार्वजनिक सेवाको गुणस्तरलाई क्रमशः सुधार गर्दै लैजाने दिशामा यो एक अत्यन्त प्रभावकारी उपाय बनेको छ । विश्वका धेरै मुलुकहरूले यसलाई अपनाउन थालेका छन् । नेपालमा नागरिक बडापत्रको अवधारणालाई उच्चस्तरीय प्रशासन सुधार आयोग (२०४८) को सुझावले मान्यता दिएको छ । कुनै पनि सरकारको मुख्य कर्तव्य सरकारी तहबाट जनतालाई सर्वसुलभ र गुणस्तरीय सेवा पुऱ्याउनु हो । यसका लागि विभिन्न सरकारले अनेकौं उपायहरूको अवलम्बन गरेका हुन्छन् । यिनै उपायहरूमध्ये नागरिक बडापत्रको व्यवस्था पनि एक हो । नागरिक बडापत्र (Citizen's Charter) को धारणा सन् १९८० को दशकमा बेलायतबाट शुरू भएको हो । सन् १९८८ मा यस अवधारणाको प्रयोग गर्ने विषयमा निर्णय भएको र सन् १९९१ मा पहिलोपटक यसको व्यावहारिक प्रयोगको शुरूवात गरिएको हो । शुरूमा सरकारी सेवामा दक्षता (Efficiency) र मित्त्वययिता (Economy) मा मात्र जोड दिइएको भए तापनि पछि आएर प्रभावकारिता (Effectiveness) मा समेत बडापत्रले महत्त्व दिएको थियो । कुनै पनि सरकारको मुख्य कर्तव्य सरकारी तहबाट जनतालाई सर्वसुलभ र गुणस्तरीय सेवा पुऱ्याउनु हो । यसका लागि विभिन्न सरकारले अनेकौं उपायहरूको अवलम्बन गरेका हुन्छन् । यिनै उपायहरूमध्ये नागरिक बडापत्रको व्यवस्था पनि एक हो ।

लक्ष्य

जनतालाई सेवा उपलब्ध गराउने विषयमा सकेसम्म उच्चस्तरीय उपलब्धि हासिल गर्न प्रतिबद्धता जाहेर गर्नु नागरिक बडापत्रको लक्ष्य रहेको पाइन्छ ।

सिद्धान्त

बेलायती परम्पराअनुसार नागरिक बडापत्रका छवटा प्रमुख सिद्धान्तहरू छन्, जसलाई संक्षेपमा देहायबमोजिम उल्लेख गर्न सकिन्छ :

- सेवाको मापदण्ड (Standards): जनतामा पुऱ्याइने सेवाको स्तर निर्धारण, तिनको अनुगमन र तोकिएको स्तरअनुसार भए नभएको कुरा प्रकाशन गर्नुपर्ने हुन्छ । यस अर्थमा जनताका लागि प्रदान गरिने वस्तु वा सेवाको गुणस्तरमा क्रमशः सुधार गर्ने र उपभोक्ताको मागअनुरूपको गुणस्तर कायम गर्ने प्रतिबद्धता बडापत्रमा गरिएको हुन्छ ।
- सूचना तथा खुलापत्र (Information and openness) :- प्रदान गरी सेवा वा वस्तुका सम्बन्धमा पूर्ण एवं वास्तविक सूचना जनतासमक्ष सरल र बुझ्ने भाषामा उपलब्ध हुनु आवश्यक हुन्छ । यसै प्रयोजनका लागि सरकारी सूचना सबैको लागि उपलब्ध हुन सक्ने र खुला राख्ने प्रतिबद्धता बडापत्रमा उल्लेख गरेको हुन्छ ।
- सौहार्द्रता तथा सहयोगीपन (Courtesy and helpfulness): सेवा प्रदान गर्ने निकायमा काम गर्ने कर्मचारीमा सेवाग्राहीप्रति सद्भाव र सहयोगीपनको भावना हुनुपर्ने र त्यस्तो गुणको अभाव देखिएमा सेवाग्राहीको उजुरीमा तत्काल कारवाही गर्न सकिने प्रत्याभूति बडापत्रले गरेको हुन्छ । यसके लागि कर्मचारीले आफ्नो परिचयपत्र पहिरनु पर्ने, कोठाको बाहिर नाम प्लेट राख्नुपर्ने र ग्राहकलाई आदरपूर्वक स्वागत र बिदाइ गर्नुपर्ने व्यवस्था गरिएको हुन्छ ।
- छनौट र परामर्श (Choice and consultation) : सार्वजनिक सेवा प्रदान गर्दा सकेसम्म सेवाग्राहीको रूचिअनुसारको छनोट गर्न पाउने व्यवस्था हुनुपर्छ । यसको साथै प्रदान गरिएको सेवा वा वस्तु सम्बन्धमा सेवाग्राहीको के कस्तो प्रतिक्रिया छ भनेर निरन्तर परामर्श गर्नुपर्ने व्यवस्थालाई बडापत्रले प्रत्याभूत गरेको हुन्छ ।
- गल्ति सुधार गर्ने परिपाटी (Putting things right) : व्यक्तिले गल्ति गर्न सक्छ भन्ने मान्यतालाई आत्मसात गरी बडापत्रले गल्ति भएमा त्यसलाई स्वीकार गरेमा सुधार गर्ने मौका दिने कुराको उल्लेख गरेको हुन्छ ।
- रकमको मूल्य (Value for money) : करदाताको रूपमा उपभोक्ताले आफूले तिरेको करको मूल्य खोज्न पाउनुपर्ने अधिकारलाई बडापत्रले सुरक्षित गरेको हुन्छ । यसको मतलब कुन सेवा प्रदान गरे वापत के कति खर्च भयो वा हुन्छ भन्ने जानकारी सेवाग्राहीले लिन चाहेमा प्रत्येक कर्मचारीले दिनुपर्ने हुन्छ । साथै सरकारी निकायबाट प्रदान गरिने वस्तु वा सेवा मितव्ययी र राष्ट्रले धान्न सक्ने हुनुपर्छ भन्ने विषयमा सम्बन्धित निकायले ध्यान दिनुपर्ने विषयमा बडापत्रले जोड दिएको हुन्छ ।

वकालत (पैरवी) :

नागरिक समाजको मुख्य काम राज्यको नागरिकहरूको हितमा वकालत गर्नु हो । यहाँनिर कानूनी वकालत र नागरिक वकालतका भिन्नताको बारे जानकारी हुनु आवश्यक छ । कानूनी भन्नाले (कानून व्यवसायीहरूले न्यायिक निकायमा आफ्नो पक्षको हितको लागि गरिने बहस पैरवीलाई जनाउँछ भने नागरिक पैरवी भन्नाले (न्यायिक निकायको परिधि बाहिर कुनै विषयको पक्ष वा विपक्षमा भएसम्मका तर्कहरू उठाएर आफ्नो आवाज बुलन्द पारेर जनमत श्रृजना गर्ने, नागरिक समाजले उठाएका सवालहरूमा उनीहरूको तर्फबाट लबी गर्ने, प्रचार प्रसार गर्ने र संचार माध्यमबाट सूचनाको सम्प्रेषण गर्ने जस्ता कामहरू पर्दछन् ।

वकालतको आवश्यकता :

- निर्णय प्रक्रिया र लाभको बाँडफाँडमा समुदायका सदस्यहरूको सक्रिय सहभागिता जुटाउन,
- समुदायका सदस्यहरूलाई साझा उद्देश्यको निमित्त काम गर्नको लागि प्रेरित गर्न, साझा उद्देश्यलाई सबैबीच परिचित तुल्याउन ।
- योजना तर्जुमा र निर्माणको क्रममा सरकारी क्षेत्रको आवश्यक सहयोग र सहमति लिनुपर्ने विषयमा आइपर्ने अड्चन वा बाधा अड्काउ हटाउन सघाउ पुऱ्याउन,
- योजना निर्माणकर्ता, योजनाबाट लाभान्वित हुने समूह र योजनाबाट प्रभावित हुने पक्षहरूबीच समझदारी बढाउन
- प्रभावित नागरिकहरूको जीवनस्तरमा सुधार ल्याउन ।

- कुनै पक्षबाट सो पक्षको हित वा रक्षाको लागि आवाज उठाउने
- सर्वसाधारण नागरिकलाई विभिन्न मुद्दा वा सवालहरूमा सुसूचित गर्ने
- समाजमा विद्यमान तर बेवास्ता गरिएका सवालहरूमा आवाज उठाउन, सबैलाई चेतनशील तुल्याउन
- मौजुदा नीति तथा कानूनको कार्यान्वयन उपर विश्लेषणसहित आवश्यकताअनुसार संशोधन वा न कानूनको निर्माणमा बल पुऱ्याउन

वकालतको क्रममा विचार पुऱ्याउनुपर्ने

- वकालतको लागि उपयुक्त अवसर र घटना घटेको हुनुपर्दछ (जस्तो हालको सन्दर्भमा संविधान सबैको लागि भयो)।
- साझा मुद्दाको लागि सबै सम्बन्धित पक्षहरूलाइ समेटी सञ्जालको निर्माण गरिनुपर्दछ ।
- निर्माण गरिएको सञ्जालको अधिकतम विस्तार गरिनुपर्दछ ।
- वकालत गर्नेले आन्तरिक क्षमताको लेखाजोखा गर्नुपर्दछ ।
- राजनैतिक वातावरणको मूल्यांकन गरिनुपर्दछ ।
- वकालतबाट के कुराको अपेक्षा गरिएको छ को को संलग्न हुनुपर्दछ कहाँबाट के कस्तो .....प्राप्त हुन्छ निर्क्योल गरिनुपर्दछ ।
- सहयोगी र विरोधी पक्षको विश्लेषणबाट योजना कार्यान्वयनलाई सहज तुल्याउनुपर्दछ ।
- योजनाअनुसार तोकिएको कार्यक्रम भए नभएको नियमित रूपमा अनुगमन र मूल्यांकन गरिनुपर्दछ । कार्यान्वयनमा ल्याउने निर्णय गर्ने जिम्मेवारी कस्को ? कार्यान्वयनमा ल्याउने प्रक्रिया कस्तो हुने कार्यान्वयनमा आउने समयको निर्धारण कसले गर्ने ? कार्यान्वयनस्तरमा जिम्मेवारी कसको हुने ? नागरिक समाज उपरको लान्छना :

आवश्यकता तथा महत्त्व

प्रजातन्त्रको पुनर्बहालीपछि संगठितरूपमा सक्रिय देखिन थालेका धेरै नागरिक समाजहरू छन्,जसमध्ये कतिले सरकारको दैनिक कामकर्तव्यमा नजिकबाट अवलोकन गरी सतर्कता र सहयोग गर्ने काम गरेको पाइन्छ भने कतिले स्थानीय तहमा पनि सामाजिक चेतना फैलाउने काम गरेको पाइन्छ । प्रभावकारी संस्थाहरूमा लैंगिक मामला, मानवअधिकार, राष्ट्रिय एवं अन्तर्राष्ट्रिय गैरसरकारी संस्थाहरू र मजदुर युनियनहरू आदि छन् । यी नागरिक समाजहरूको भूमिका स्थानीय तहमा भन्दा राष्ट्रिय वा केन्द्रीयस्तरमा व्यापक र प्रभावशाली पाइन्छ । आज देशभरि छरिएर लगभग हजारौंको संख्यामा रहेका राष्ट्रिय एवं अन्तर्राष्ट्रिय गैरसरकारी संघसंस्थाहरूले विभिन्न क्षेत्रमा समाजलाई चेतनशील, सभ्य, इमान्दार, अनुशासित र कर्तव्यनिष्ठ एवं स्वावलम्बी बनाउने काम गरिरहेका छन् भने देशमा टड्कारोरूपमा रहेको बेरोजगारी समस्यालाई केही मात्रामा भएपनि कम गर्ने काम यी गैरसरकारी संघसंस्थाले गरिरहेका पक्षलाई पनि बिर्सन मिल्दैन । तर स्थानीय निकाय तथा सरकारले यी हजारौंको संख्यामा रहेका राष्ट्रिय, अन्तर्राष्ट्रिय गैरसरकारी संघसंस्थाहरूलाई जतिमात्रामा देश विकासको कार्यमा संलग्न गराउनुपर्दथ्यो त्यति सकेकोपाइँदैन । आज नेपालको स्थानीय सरकारलाई विकेन्द्रीकरणको माध्यमद्वारा सशक्तीकरण गरी स्रोत, अधिकार र उत्तरदायित्वको बोध गराउनु आवश्यक छ ।

नागरिक समाज मानवीय सभ्यता र सचेतनाकोउपज हो । एन्जिओनीले नागरिक समाजलाई समुदायको आत्मा नै भनेका छन् भने दार्शनिक फ्रेडरिक हेगलले नागरिक समाजलाई परिवारभन्दा व्यापक र राज्यभन्दा अलग अस्तित्त्व भएको समुदायमा आधारित कार्यमा समर्पित समूह भनेका छन् । समाज भनेको मानिसहरूबीचको जटिल सम्बन्धको जालो हो । नागरिक समाज भनेको राज्यद्वारा प्रदत्त मौलिक अधिकारको उपयोग गर्ने तथा राज्य तथा समाजप्रतिको आफ्नो कर्तव्यको समेत पालना गर्ने सभ्य तथा चेतनशील नागरिकहरूको पारस्परिक सम्बन्धबाट विकसित भएको समाजलाई नागरिक समाज भनिन्छ । यसरी नागरिक समाज चेतनशील मानव समुदाय हो । जो आफ्नोमुलुक र समुदायको उन्नति र प्रगतिमा दत्तचित्त रही सकारात्मक भूमिका खेल्दछ । स्वस्थ र सबल नागरिक समाज प्रजातन्त्रका लागि अति नै महत्त्वपूर्ण तत्त्व हो । जबसम्म नागरिक समाज विकसित हुँदैन, तबसम्म प्रजातन्त्र बलियो हुँदैन । नेपालमा नागरिक समाज कुनै नौलो विषय होइन । यस्ता सङ्घ-संस्थाहरू र सङ्गठनहरू प्राचीन कालदेखि नै रहँदै आएका छन् । कतिपय सङ्घ-संस्थाहरू त मानव सभ्यताको विकास सँगसँगै विकास भई आएका हुन् र राज्यभन्दा पहिले नै सङ्गठित भइसकेका थिए । नागरिक समाजको कार्य राज्यको व्यवहारलाई सुनियोजित

गर्नु र समाजको विकासलाई दिशाबोध गर्नु हो । नेपालमा सामाजिक चेतना फैलाउने उद्देश्यले नेपाल नागरिक अधिकार समिति, आर्य समाज, परोपकार संस्था, चर्खा प्रचारक समिति, मलामी गुठी आदि संस्थाहरूले राजनीतिक एवं सामाजिक सुधार गर्न राणाकालमा समेत विभिन्न क्रियाकलाप सञ्चालन गर्न सक्रिय योगदान पुऱ्याएका थिए । नेपाल अधिराज्यभरि छरिरहेका विभिन्न जातजातिबीच सामाजिक एवं धार्मिक सेवा, समाज, गुठी आदिले नेपालमा नागरिक सरकारको सक्रिय भूमिका निभाएका प्रमाणहरू भेटिन्छन् । १०४ वर्षको राणाशासनको अन्त्य गर्नु नागरिक समाजले खेलेको भूमिका अविस्मरणीय छ । २००७ सालको जनआन्दोलन र प्रजातन्त्र स्थापनार्थ, जनतामा चेतना बृद्धि गर्न र गैर सरकारीस्तरमा खेलेका नागरिक संस्थाहरूको देन उदाहरणको रूपमा लिन सकिन्छ । २०३६ र २०४६ सालको जनआन्दोलनमा अन्तर्राष्ट्रिय गैरसरकारी संस्थाहरू, गैरसरकारी र सामाजिक सङ्घ-संस्थाहरूले सर्वसाधारण जनताको चेतना अभिबृद्धि गर्न महत्त्वपूर्ण भूमिका खेलेका छन् । प्रजातन्त्रमा जनता सर्वोच्च हुन्छ । प्रजातन्त्रलाई व्यवहारमा उतार्न राजनैतिक, आर्थिक, सामाजिक सबै क्षेत्रमा नागरिक समाजको सक्रिय सहभागिता अपरिहार्य छ । नेपाल अधिराज्यको संविधान २०४७ ले सार्वभौम जनतामा निहित गरेको छ । यस संविधानले जनता नै सर्वोच्च शक्ति मानेको छ । बालिक मताधिकार, कानुनी राज्य, बहुदलीय शासन व्यवस्था, मानवाधिकार, मौलिक हक, संविधानका अपरिवर्तनीय आधारभूत तत्त्व हुन् ।

सहायक ग्रन्थहरू

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नेपाल राज्य निर्माण एवम् पुनर्संरचनाको क्रममा वर्ण, जाति र जनजातिको ऐतिहासिक सन्दर्भ

माधव पौड्याल

सारसंक्षेप

नेपाल विश्व समुदायमा विविध प्राकृतिक सुन्दरताले भरिपूर्ण देश हो । विश्व मानचित्रमा भूगोलको हिसावले नेपाल सानो छ । परापूर्वकालदेखि नै नेपालको भाषिक, धार्मिक, सांस्कृतिक, पुरातात्त्विक एवम् ऐतिहासिक मानव विकासका विविध दृष्टिकोणलाई तुलनात्मकरूपमा अध्ययनगर्दा यहाँका विशाल प्राचीनतम् सभ्यता र संस्कृतिको आधारबाट महत्त्वपूर्ण देशकोरूपमा विद्यमान छ । वर्तमान नेपाली समाजमा राज्यको पुनर्संरचना, समावेशीकरण, पहिचान, संघीयता, प्रदेश निर्माण, जाति, जनजाति आदिका प्रमुखसवाल वा मुद्दाहरूले प्रमुख स्थान पाइरहेकाछन् । यस लेखमार्फत् राज्य निर्माण/पुनःनिर्माणको क्रममा वर्णको उत्पत्ति, जाति जनजातिको ऐतिहासिक सन्दर्भ र वर्तमान समयमा यस सम्बन्धी उठेका बहस र चुनौतिहरूलाई सकारात्मक ढङ्गले विश्लेषण गर्ने जमर्को गरिएको छ ।

शब्दावली: *वंशज,वर्ण, वर्ग, जाति, जनजाति,परिवार, राज्य, समाज, समूदाय, धर्म र संस्कृति ।*

ऐतिहासिक पृष्ठभूमिः

नेपाल सृष्टिकालदेखि नै एक सार्वभौम स्वतन्त्र राष्ट्रको रूपमा रहँदै आएको छ । विविध भौगोलिक एवम् प्राकृतिकविविधताभित्र हिमाल, पहाड, भित्रीमधेश र तराईलाई समेट्दै प्राग ऐतिहासिक कालदेखि नै नेपालका अनेक जातजाति, भाषाभाषी, धर्म-संस्कृति र परम्परालाई समाजमा एकीकृत गर्दै नेपाली सभ्यता र संस्कृतिको विकासक्रम अघि बढ्दै आएको छ । नेपालमा १२५थरीका जाति जनजाति छन् भने १२३ भाषा र १० धर्म रहेको तथ्याङ्क विक्रम सम्वत् २०६८ को राष्ट्रिय जनगणनामा सूचिकृत छ ।(संक्षिप्त नतिजा २०६९, के.त.वि. पृ. १०) आध्यात्मिक शक्तिमा विश्वास गर्ने नेपाली समाजले प्राचीन कालदेखि नै प्रकृतिमा उपलब्ध हर तत्त्वहरूमा शक्तिपाइन्छ भन्ने विश्वासका आधारमा यहाँका सजीव तथा निर्जीव वस्तुहरूलाई पुज्ने गरेको देखिन्छ । अलौकिक शाक्तिमा विश्वास गर्दै अहिलेसम्म समाजको ठूलो सङ्ख्या धर्म र भगवानप्रति आस्था राख्दै अगाडि बढ्दै आइरहेकोछ । राज्य निर्माण र मानव सभ्यताको विकासक्रममा शिकार सङ्कलनको युगले महत्त्वपूर्ण स्थान ओगटेको छ । यसलाई मानव क्रियाकलापको एउटा मुख्य इतिहासको रूपमा लिइएको छ । आदिम मानव समूहमा बस्ने, सामूहिक रूपमा खानेकुरा खोज्ने, आफूलाईन्यानो राख्ने, आगोको वरिपरि बस्ने, बिभिन्न समूहहरूमा विकसित हुँदै आए । आगोको सिर्जनाले मानव विकासको क्रममा प्रमुखआधारशीला वा मानव विकास सभ्यताको लागि महत्त्वपूर्ण साधन बन्न पुग्यो । मानव समूदाय जनावरको पङ्तिबाट भिन्न हुँदै मानवीयजीवनशैलीका विविध क्रियाकलापमा यसले ठूलो फड्को मारी परिवर्तन ल्याउन सफल भयो । प्राचीन शिकारी समुदाय ठूला जनावरको आक्रमण, रोग, भोक जस्ता असुरक्षाबाट जोगिन सुरक्षित बसोबासको लागि सामूहिकतामा विश्वास गर्न थाल्यो । समुदायका मनिसहरू एक आपसमा ठूलाठूला समूहहरू निर्माण गरी आफूले गर्ने काम अनुसारको थर गोत्रको पहिचान दिन थाले । उनीहरूले एउटै साझा झुपडीमा संयुक्त परिवारमा स्थायिरूपले बसोबास गर्दै आफ्ना क्रियाकलापहरू अगाडि बढाउँदै आएको पाइन्छ । यही समुदाय विकसित र रूपान्तरित हुँदै वंशजको रूपमा समाजमा देखा पर्न थाल्यो । क्रमशः वंशज,थर, गोत्रहरूभौगोलिक वासस्थानको हिसावले क्षेत्रीय समुदायकोरूपमा विकसित हुँदै जाँदा प्रत्येक व्यक्तिका आ-आफ्ना परिवारको विकास हुने क्रम व्यापक रूपमा विस्तार भयो । समुदायका पाकाव्यक्तिहरूले सामुदायिक जमिनलाई विभिन्न प्लटहरूमा विभाजन गर्दै बाँड्न थाले । आ-आफ्ना जमिन लिएर फरक-

फरक झुपडी बनाएर प्रत्येक व्यक्तिहरू आ-आफ्नो परिवारसाथ बस्न थाले । समाजमा प्रत्येक मानवले आफ्नो योग्यता क्षमताअनुसार काम गर्दै, नयाँ कुराको सृजना गर्दै, आफ्नो खाँचो टार्दै, अगाडि बढ्न थाले । सुरूको एउटैEconomic unit मा रहेको मानव समुदाय Individual Householders मा परिणत हुन पुग्यो । परिवार परिवारको विकासक्रमले आदिकालदेखि समुदायमा रहेको समानतामा ह्रास भईअसमानताको दरार पहिलोपटक समाजमा देखा पऱ्यो । (ढकाल, पोखरेल, २०६८ पृ. ५)

'परिवार' शब्द मानव सभ्यताको विकासक्रममा एक ऐतिहासिक विषय वस्तु हो । उत्पादन, उपभोग पद्धतिको विकासक्रमले सामाजिक सम्बन्धहरूमा ल्याउने परिवर्तनको साथ-साथै यसमा पनि वृहत परिवर्तन र विकास हुँदै आयो । वंशगत अवस्थाभन्दा पहिले आदिम मानव समुदायमा स्त्री-पुरूषको बीचमा अव्यवस्थित र असभ्य सम्बन्ध कायम थियो । यही आदिम समाजभित्रै सामाजिक घटनाको रूपमा परिवारको जन्म भयो । शुरूको अवस्थामा मातृसत्तात्मक स्तरमा त्यसको सामूहिक चरित्र थियो । जुनबेला कुनै एक वंशको सबै भाइभाइहरू कुनै अर्को वंशका सबै स्वास्नी मान्छेहरूका सम्भावित पतिहरू थिए । केटाकेटीहरूले आफ्नो बाबु चिनेका हुदैनथे । जुन परिवार आमाको साइनुको आधारमा निकटतम नातेदारहरूद्वारा बनेको हुन्थ्यो । क्रमशः यसले दुईजोइपोइको जोडीको स्थायी सहजीवनको रूप लियो । आफ्नो घर गृहस्थी नभएको अस्थिर दाम्पत्यपरिवारको ठाउँ बढी सबल तथा स्थिर एक विवाहात्मक परिवारले लिँदै गयो । त्यो मातृसत्ताबाट पितृसत्तात्मक संक्रमणमा सम्बन्धित थियो । पति वा बाबु परिवारको मुख्य व्यक्ति बन्न गयो । पत्नी र केटाकेटीहरू उसको साथमा एउटै कटेरोमा बस्न थाले । सम्पत्तिमा परिवारको पनि अधिकार हुन थाल्यो । केवलकेटीहरूले यो सम्पत्ति बाबुको नामको साथसाथै उत्तराधिकारको रूपमा पाउन थाले । (भिक्टर, १९७७ पृ. ३२०)

जब परिवारहरूले गृहस्थीमा प्रवेश गरे, समाजमा समानता लोप हुँदै गयो । समाजका पाकामुखियाहरूबाट अन्य कमजोर समुदायको उर्वर भूमिको साथै तिनीहरूको धनसम्पत्ति जफत गर्ने क्रम बढ्न थाल्यो । यसरी उनीहरू आफ्नो समुदायका अन्य सदस्यहरूभन्दा धनी हुनथाले । अर्कोतर्फ समाजमा मुखिया पद अस्थायीबाट स्थायी बन्दै मुखियाको जेठो छोरा नयाँ मुखिया बन्न थाले (ढकाल-पोखरेल, २०६८ पृ. १६) । समाजमा मुखिया र सरदारको परिवार कुलीन परिवारमा गनिन थाल्यो । समाजमा विस्तारै मुखिया वा नाइके हुनेहरूले सधैंभरि आफ्नो पद नछाड्ने परिपाटीको विकास गराए । यस्तै प्रकारको कुलीन परिवारबाट समाजको नाइके, अगुवा, मुखिया चुनिन्थ्यो । यिनीहरूले समाजमा नेतृत्त्वदायी भूमिका निर्वाह गर्दथे । यसरी समाजमा राजनीतिक प्रणालीको विकास हुन पुग्यो । समाजमा नेतृत्त्व गर्ने परिवारको समुदायले अन्य जातिका परिवार माथि वर्चस्व स्थापित गर्दै समजमा अनुभव, योग्यता, क्षमतालाई भन्दा पनि कुन परिवारमा जन्मेको हो भन्ने कुराले जरा गाड्दै गयो । यसरी नै कुलीन, नाइके, मुखियाहरूको परिवार नै समुदायमा शक्तिशाली बन्दै गयो । समुदायमा जब जनसंख्या बढ्दै गयो मानवका इच्छा, चाहनारसोचाइमा पनि परिवर्तनहरू आउन थाल्यो । एक आपसमा अनमेल झगडा तथा भूमिको समस्या दिनप्रतिदिन बढ्दै गयो । विभिन्न परिवेशमा रहेका समूहहरूबीच विविधताले गर्दा एक आपसमा सुरक्षित रहेर बस्नको लागि आ-आफ्ना स्वार्थलाई हेरेर एक आपसमा रहेकोअभाव, डर, त्रासलाई समाप्त गर्न मानवीय आवश्यकता परिपूर्तिका लागि एउटा निश्चित क्षेत्रभित्र रहेका समुदायहरूले एक आपसमा सझैता गरी समुदायभित्रको कुलीन परिवारको मुख्य र पाको व्यक्ति वा नाइकेलाई राजामान्दै राज्य निर्माण गरी नियमहरू बनाईआफूहरू उसको संरक्षणमा बस्ने निर्णयमा सहमत भई राज्य निर्माण हुन पुगेको देखिन्छ ।

पूर्वीय दर्शन र वर्णव्यवस्था

पूर्वीय दर्शन र हिन्दू धर्मशास्त्र अनुसार मानवीय क्रियाकलाप व्यवहार तथा समाजलाई व्यवस्थित र सन्तुलित रूपमा अघि बढाउन वर्णाश्रम पद्दति समुदायमा लागू गरिएको पाइन्छ । धार्मिक ग्रन्थ ऋग्वेदले यसलाई दिशानिर्देश गरेको छ । वेदको रचनाकाल ई.पू. १५००-१००० मानिएको छ । यो एक पुस्ताबाट अर्को पुस्तामा सर्दै आएको मान्यता छ । यसलाई सङ्कलन र सम्पादन गर्ने कार्य वेदव्यासले गरेको अनुमान रहेको छ । (आहुति, २०६७ पृ. ९) विविध तथ्यहरूलाई अध्ययन गर्दा ईसा पूर्व १००० पछि नै वर्ण व्यवस्थाको जग बसेको पाइन्छ । उत्तर वैदिक कालमा आइपुग्दा हिन्दू समाजमा वर्ण व्यवस्थामा सामाजिक भेदभाव स्तरिकरणले प्रश्रय पायो । नेपालमा प्राचीन शासक लिच्छविको पालादेखि वर्ण व्यवस्था लागू हुँदै आएको देखिन्छ ।

वर्ण र वर्गको उत्पत्ति सम्बन्धमा

प्राचीन मानवहरूरूपान्तरण हुँदै समूह गोत्र एवम् वंशजको निर्माण गर्न पुगे । आफ्नो शिकार, खेतीपाती पशुपालन,परिवार व्यवस्थापन गर्न र आफू सुरक्षित हुन आफू भित्रको आवश्यकता पूरा गर्न नेतृत्त्वतथा राज्यको खाँचो महसुस गरी राज्य स्थापना गर्न पुगे । फलस्वरूप नेतृत्त्व र राज्यले क्रमशः स्थायीरूप धारण गऱ्यो । कुलीन परिवारको जेठो छोरोले नै नेतृत्त्वको निरन्तरता पायो । यसरी समाजमा स्तरीकरण हुँदै आयो । पुराना ढुङ्गाका भद्दा औजारको ठाउँमा फलाम, तामा एवम् धातुहरूका सरल औजारहरू प्रयोग हुन थाल्यो । खेती गर्न पुरानो कोदालोको ठाउँमा मानिसले तान्ने हलोको प्रयोग गर्न थाल्यो । हलोलाईमान्छेले तान्ने ठाउँमा बलिया

दुई गोरूको प्रयोग गर्न थाल्यो । गोरूलाई तहलगाएर जोत्ने काममा पुरूषले वर्चश्व लिए । महिलाहरू घरभित्रको काममा बढी व्यस्त हुँदै समाज मातृसत्तात्मकबाट पितृसत्तात्मक दिशामा प्रवेश गऱ्यो । समाज त्यसबेला पूर्णरूपमा प्रकृतिमा निर्भर थियो। समाजका हर क्रियाकलापहरूलाई भगवानसँग जोडेर हेरिन्थ्यो । खगोलीय पिण्डहरूमध्ये सूर्यले अन्धकारलाई चिर्दै उज्यालो दिएको छ । सूर्यले सम्पूर्ण प्राणी वनस्पति जगतलाई ताप र प्रकाश दिएको छ । प्रकृतिभित्र नै पानीको वर्षा, वादल, हावा-हुरी, बाढी, पैह्रो भू-क्षय, भूकम्प, सुनामी आदि प्राकृतिक प्रकोपका साथै महामारी रोग आदि सङ्कटहरूले निरन्तरता पाइरहेका छन् । धर्तीमा मानिस लगायत हर जीव जीवात्मा प्रकृतिसँग रम्दै प्रकृतिका विपत्तिसंग सामना पनि गरिरहेका छन् । अर्कोतर्फ उर्वर भूमि प्राप्त गर्नेका लागि समाजका अगुवाहरू एक आपसमा लडाईं झगडा गरिरहेका हुन्थे । जन्म र मृत्युले पृथ्वीमा सृष्टिदेखि निरन्तरता पाइरहेको छ। मानिसहरू जन्मिरहेका छन् भने थाहा नै नपाई हेर्दा हेर्दै उनीहरूको मृत्यु भइरहेको छ । मानव निद्रामा सपनामा कहाँकहाँपुग्छ । त्यो आत्मा बुँझेको बेलामा फेरि यथार्थमा आईपुग्छ । यस्ता विविध कार्यहरूको वास्तविकता थाहा नपाउँदा मनको इच्छा र सोचेको काम पूराहोस्, दुःख नपरोस् भन्दै अलौकिक शाक्तिमा विश्वास गर्दै यो सारा संसार चलाउने कुनै एक अदृश्य शक्तिकोखोजीमा मानव चिन्तनशील हुन पुग्यो ।त्यो शक्ति नै भगवान् हो भन्दै धार्मिक भावनाको सुरूआत भयो । प्रकृतिका विविध वस्तुहरूमा भगवानको बास छ भन्दै ढुङ्गा-माटो, हावा, पानी, ताप-प्रकाशर खुल्ला आकास आदिलाई पञ्चतत्त्वको रूपमा पुज्न थालियो । भय, त्रासबाट मुक्त हुनको लागि र कुनै अनिष्ट नआओस भनेर भित्रदेखिकै भक्ति, भाव र आस्थाले भगवानलाई खुशि पार्न भाकल गरी पशुबलि दिने प्रथाको शुरूआत हुन पुग्यो । इतिहासमा कहीँकहीँ भगवानलाई बढी खुसी पार्न पशुबलिको ठाउँमा मानिस आफै बलि हुन तयार भएका भनाईहरू सँगैसँगै शक्ति पूजनको नाममा नरबलि समेत दिने कुप्रथा पनि भेटिए । प्रकृतिका हरेक जीव तत्त्वमाआत्मा छ । तिनै शक्तिशाली आत्मा भगवान् हुन् भन्ने धार्मिक विश्वास रहेको पाईन्छ । यस प्रकार समाजका हरेक तहमा धार्मिक विश्वासको भावना गहिरोसँग विकसित हुँदै गयो । समाज विकासको क्रममा प्राचीन प्रजातीय समुदायको अन्त्यतिर आउँदा धर्मको आडमा दुईवटा वर्गको जन्म भएको पाइन्छ । एउटा कुलीन वर्ग र अर्को साधारण किसान, श्रमिक जनतावर्ग रहेको देखिन्छ ।कुलीनवर्ग छुट्टै वंशको रूपमा समाजमा उच्च हैसियत भएको अभिजात वर्गको रूपमा विकसित भयो ।वर्ण, वर्ग उत्पत्तिका सम्बन्धमा विभिन्न लेखक र धार्मिक ग्रन्थहरूले उल्लेख गरेका छन् । सामान्य अर्थमा वर्ण शब्दले मानिसको छालाको रङ्गलाई बोध गराउँछ । (खत्री, २०५८ पृ. १०९) हिन्दू विचारधारा अनुसार वर्ण र जात एउटै शब्दका पर्यायवाची भनिएको छ । प्राचीन समयमा वर्ण शब्द आर्य र अनार्यलाई छुट्याउने कुरामा रहेको थियो । (शर्मा, २०३९ पृ. ५९) वर्ण व्यवस्था वैदिक कालीन समाजको प्रारम्भिक स्वरूप जसमा सम्पूर्ण जनसंख्यालाई पेशा र विशिष्टताको आधारमा विभाजित गरिएको थियो । वर्ण व्यवस्थालाई मूख्य रूपमा ४ तहमा कायम गरिएको थियो । जसमा ब्राम्हण, क्षेत्रीय, वैश्य र शुद्र रहेका छन् ।

वर्णउत्पत्तिका पाँच सिद्धान्तहरूः

१. **गुणवादी सिद्धान्तः** हिन्दू मान्यता अनुसार श्रीमद्भागवत् गीतामा श्रीकृष्णबाट यस सिद्धान्तको व्याख्या गरिएको छ । जसमा तीन प्रमुख गुणहरू सत्त्व, रज र तम अनुसार नै वर्णको व्याख्या भएको छ । सत्त्व गुण भएको कारण ब्राह्मणलाई प्रथम स्थानमा राखिएको छ । जसले समाजमा वेदको अध्ययन अध्यापन गर्नु, दान लिनु, संस्कार सम्पन्न गर्नु भनिएको छ । रज गुण भएका दोस्रो स्थानमा क्षेत्रीयलाई राखिएको छ । जसमा साहस चतुऱ्याइँ क्षमाशीलता जस्ता गुणहरू रहेका छन् । रज र तमगुणको मिश्रणलाईवैश्य भनियो । जसलाई समाजमा खेती-पाती, बन्द-व्यापार गर्ने गरी काम दिइयो ।चौथोमा तमगुण मात्र हुनेलाई शुद्र भनियो, जसको कार्य मानव समुदायमा सेवा रहेको थियो । आ-आफ्नो गुण विशेषता अनुरूप निश्चित कर्म वा व्यवहार गर्ने कुरालाई वर्णले सांकेत गरेको छ ।

२. **रङ्गवादी सिद्धान्तः** यस सिद्धान्त अनुरूप वर्ण उत्पत्तिको सन्दर्भमा ४ रङ्गमा विभाजित भएको पाइन्छ । गोरो ब्राह्मण, रातो क्षेत्रीय, पहेंलो र गहुँगोरो वैश्य र कालो शुद्र वर्णमा व्याख्या गरिएको छ ।

३. **कर्मवादी सिद्धान्तः** यस अन्तर्गत पूर्वजन्मको कर्म अनुसार नै यस जन्ममा निश्चित पेशा अपनाउन मानवले निश्चित वर्णमा जन्म लिन्छ भनिएको छ ।

४. **पुरूष सुक्तीय सिद्धान्तः** ऋग्वेदको दशौं मण्डलमा पुरूष सुक्तको एक खण्ड रहेको छ । यसमा पुरूष भनेर सम्पूर्ण मानव जातिलाई सङ्केत गरेको छ । यस अन्तर्गत ब्रम्हाको मुखबाट ब्राह्मण, हातबाट क्षेत्रीय, जाँघबाट वैश्य र पाउबाट शुद्र उत्पत्ति भएको भन्ने भनाइले कामको विभाजनसँग वर्ण प्रमुख स्थान रहेको देखिन्छ ।

५. **मानवशास्त्रीय/समाजशास्त्रीय सिद्धान्तः** जङ्गली शिकारी अवस्था पार गर्दै पशुपालन र कृषि युगको थालनीसँगै वर्ण तथा जाति प्रथाको विकास भएको कुरा समाजशास्त्री/मानवशास्त्रीहरू स्वीकार गर्दछन् । (खत्री, २५८ पृ. ११६)

सरल र खुला नियमका आधारमा टिकेको समाज जाति प्रथामा प्रवेश सँगै कडा नियमको आधारमा जातै पिच्छे र लैङ्गिक

रूपमा समाज विभेद युक्त रहँदै उद्विकासवादी प्रकृयाबाट अगाडि बढ्दै आएको तथ्य मनन योग्य रहेको छ । वर्णाश्रमगत विशेष रूपमा धर्म र कर्तव्य पालनागर्न समाजलाई प्रेरित गर्ने काममा समाजका अगुवा, नाइके धार्मिक मान्यता परम्पराले समाजलाईव्यवस्थितगर्न हिन्दूधर्मको माध्यमबाट वर्णाश्रम व्यवस्था र वर्णाश्रम धर्म भनेर विधिविधानद्वारा बाँधी मानव जीवनलाई कर्तव्यनिष्ठर अनुशासित बनाई आध्यात्मिक दिशातर्फ मोड्दै समाजलाई गति दिइएको पाइन्छ ।

जाति र जनजाति

ऋग्वेदिक कालमा समाज आर्य र अनार्य गरी २ जातमा रहेको उल्लेख पाइन्छ । गोत्र वंशजको प्रारम्भिक विकासको चरणमा आमाको नामबाट नाता चिनिन्थ्यो । कृषिको विस्तार वंशगत सम्पत्ति हस्तान्तरण क्रमशः उत्पादनको विकासले बाबुको नामबाट चिनिंदै गणजातिमा एकत्रित हुँदै समाजमा जातले स्थान लिँदै आएको ऐतिहासिक तथ्यहरू रहेको छ । ऋगवेदिक कालपछि समाजको स्वरूप क्रमशः जटिल बन्दै जाँदा उपनिषद, धर्मशास्त्र, स्मृति र पुराणहरूको समयमा वर्ण सम्बन्धी धारणामा परिवर्तन आइ वर्णको स्थान जातिले लिँदै आएको ऐतिहासिक तथ्यहरूले देखाएकाछन् । ऋग्वेदमा अनार्यलाई दास अथवा दस्यू भनिएको छ । यिनीहरूलाई हराउन आर्यहरूले सहयोगको लागि इन्द्र लगायतका देवताहरूलाई पुकारेका तथ्यहरूधार्मिक ग्रन्थहरूमा उल्लेख छन् । (शर्मा, २०३९ पृ. ५९) ऋग्वेदमा दास जातिको उल्लेख छ । आर्यहरूबाट उनीहरू हारेपछि विजित आर्यको दासको रूपमा परिणत भएको र उनीहरूलाई शुद्र नाम दिइएको उल्लेख रहनुले वैदिक कालमा जन्मको आधारमा जात छुट्याएको खासै पाइँदैन तर व्यवसायको आधारमात्योसंग सम्बन्धित व्यक्ति क्रमशः जाति सूचक हुन पुगेको पाइन्छ । ऋग्वेद लगायत तैत्तिरीय संहिताहरूले कामको आधारमा जस्तै भिषक, वैद्य, कर्मार फलामको काम गर्ने कामी, छालाको काम गर्ने चमार, स्वनी शिकारमा जाँदा कुकुर लिएर जाने वर्ग, जुवाखेलाउने कितब, सुराकर रक्सी बनाउने जस्ता नाम उल्लेख छ । (शर्मा, २०३९ पृ. ६३) पछिल्लो पटक क्रमशः जसले जे काम गरेको छ त्यसैबाट व्यवसाय सूचक भै क्रमशःत्यो परिवारमा जन्मने व्यक्ति जन्मको आधारमा जाति सूचक हुँदै आएको देखिन्छ ।

जनसंख्या वृद्धि, सभ्यता र संस्कृतिको विकास, व्यापार व्यवसायमा प्रगतिको परिणामस्वरूपश्रम विभाजनको शुरूवात संगसंगै कला, सीप, योग्यता, क्षमता आदिको विकासको कारणले त्यससंग सम्बन्धित काम अनुसार उपजातिहरूको उत्पत्ति हुँदै आएको उल्लेख ऐतिहासिक अध्ययनको क्रममा पाइन्छ । इशापूर्व कालदेखि नै वा ऋग्वेदको रचना कालदेखि रहेको ४ वर्ण र लिच्छवी समयमा चलनमा रहेको ४ वर्ण १८ जात हुँदै जयस्थिति मल्लको समयमा ४ वर्ण १८ जात रहँदा रहँदै नेवार समुदायकोमात्र पेशा व्यवसायलाई मध्यनजर गर्दै ६४ जातको व्यवस्था कायम गरिएको थियो । पछिल्लो पटक आएर गोरखाका राजा रामशाहले ४ जात ३६ वर्णको व्यवस्था गरेका थिए । (अहुति, २०६७ पृ.XXI) गोरखाका राजा पृथ्वीनारायण शाहले यसलाई निरन्तरता दिदै एकीकरण अभियानमा काठमाडौं उपत्यका विजय गरे पछिको आधुनिक कालमा आएर आफ्नो दिव्योपदेशमा 'मेरो सानो दुःखलेआर्ज्याको मुलुक होइन चार वर्ण ३६ जातको साझा फूलबारी हो' भन्ने भनाइ र चाहना राख्दै त्यस बेला रहेका विभिन्न जाति र जनजातिहरूलाई समेट्दै विशाल एकीकृत नेपाल निर्माणमा लागेको तथ्यले पनि धेरै जाति र जनजाति प्राचीन समयदेखिनै मिलेर बसेको कुरालाई थप पुष्टि गर्दछ । समाज क्रमिकरूपले जटिलतातर्फ प्रवेशसँगै हिजोको ढुङ्गे औजारको ठाँउमा फलाम तामाले स्थान लिँदा जीवन सहजताको साथै समाजमा विभेदको पनि सुरूवात हुन पुग्यो । उर्वर भूमि प्रयोगगर्ने, राम्रो हतियार चलाउने, धैरधनसम्पत्ति जम्मागर्ने व्यक्ति समाजको नाइके, मुखिया आदि कुलीन परिवार हुँदै ठूलो उच्च जात हुने र अन्य रैतीवर्ग सानो हुने र ठूलोसंग सानो डराउने परिस्थितिको सुरूवात क्रमशः हुँदै आयो । करिब आजभन्दा ६-७ हजारवर्ष अघिदेखि नै असमानता र विभेद सुरू हुँदै आएको पाइन्छ । (ढकाल, २०६७ पृ. १५) जाति उपजाति उत्पत्तिको सन्दर्भमा वैवाहिक कारण पनि महत्त्वपूर्ण रहेको पाइन्छ ।प्राचीन ऋषिहरू गौतम, वशिष्ठ, याज्ञवल्क्य, मनु आदि विद्वान्हरूले स्वजातीय विवाहलाई प्रोत्साहन गरेपनि अनुलोम विवाहलाई नकोसेका छैनन् । क्षेत्रीय पुरूष र ब्राम्हण स्त्रीको वैवाहिक सम्बन्धबाट उत्पन्न सन्तान क्षेत्रीय कहलाउँछ । जैसी बाहुनले आफूभन्दानिम्न पानी चल्ने जातकी स्त्रीसंगको सम्बन्धले जन्मने सन्तान पनि क्षेत्रीय हुन्छन् । समाजका उपल्ला ब्राह्मण उपाध्यायमा सजातीय स्त्रीको जारीविवाह, पुनर्विवाह, विधवा विवाह स्वीकृत छैन यदि भएमा त्यसबाट जन्मने सन्तान जैसी हुन जान्छन् । (शर्मा, २७९ पृ. ७१)जैसी शब्दलाई पद र अड्डाको शाखाको रूपमा राणाकालीन समयमा सम्बोधनगरिएको पनि पाइन्छ । हिन्दू प्राचीन धार्मिक ग्रन्थहरू महाभारत, गीता आदिका विद्वानहरूले मिश्रित जातिको रूपमा वर्णशंकर जातिको पनि चर्चा गर्दै यसको विरोध गरेका छन् । यस्तो हुनुमा लोभ, धन, वर्ण, कर्तव्य र कामको अज्ञानता तथा स्त्रीजाति व्यभिचारिणी हुनुसंग गाँसेका छन् । (शर्मा, २७९ पृ. ८७) यसप्रकार जाति उत्पत्तिको लागि वर्णाश्रम पद्धति, पेशा, व्यवसाय, राजनीतिक उथलपुथल, राजनीतिक स्वार्थ, धार्मिक कार्य, विवाह, नातेदारी आदि जिम्मेवार देखिन्छन् ।

जनजाति सन्दर्भ

जनजाति शब्दले मानिसको सामूहिक क्रियाकलाप र अवस्थालाई जनाउँछ । जनजाति शब्द ग्रीक भाषाको भ्तजलयकबाट आएको छ । सामान्यरूपमा आफ्नै मौलिक, सांस्कृतिक र धार्मिक अवस्थामा आधारित मानिसहरूको समूह हो । सरकारद्वारा गठीत जनजाति उत्थानप्रतिष्ठान कार्यदल २०५३ अनुसार आफ्नो छुट्टै मातृभाषा, धर्म, परम्परागत रीतिरिवाज भएको हिन्दू वर्ण व्यवस्थाभित्र नपर्ने हामीको भावना भई आफूलाई जनजाति दावा गर्ने समूहगत चिनारी भएको समूहलाई जनजाति भनिएको छ । यसै सन्दर्भमा Maxweber को Economy and Society ले जनजाति कुनै एक समुदाय जसका सदस्यहरूले समान विश्वास मूल्य मान्यता र समान उत्पत्ति र वंशलाई आधार मान्दछ । फ्रेडरिक वाथ (Fredrik Bartn) को (Ethnic Groups and Boundaries, 1969) का अनुसार जनजातीयता कुनै जातीय समूहले सामूहिक रूपमा आफ्नो सामूहिक फरक पहिचान निरन्तरता कसरी बनाउँछ वा कसरी जातीय सिमाना व्यवस्थापन गर्दछ भन्ने कुरामा जोड दिन्छ । (गिरी, २०६९ पृ. ३५४-३५५) समूह गोत्र वंशजहरू गणजातिमा एकत्रित भै श्रम तथा उत्पादनको क्रमिक विकास गर्दै वर्गीय समाज र राज्यको शुरूवात संगसंगै रगतको सम्बन्ध विस्तारै कमजोर हुँदै जाँदा त्यो ठाउँ जनजातिले लिएको पाइन्छ । 'जनजाति मुख्यतया भूखण्डको ऐक्यता र त्यसको साथसाथै भाषा तथा संस्कृतिको ऐक्यतामा आधारित हुन्छ । मुख्यतः सगोत्री गणजातिहरूको सम्मिलनबाट नै जनजातिहरूको उत्पत्ति भएको थियो । (भिक्टर, १९७७ पृ. ३०४)

वर्तमान समयमा पनि जनजाति समुदाय विभिन्न भौगोलिक क्षेत्रमा आ-आफ्नै किसिमबाट जीवन निर्वाह गरिरहेका छन् । वास्तवमा आज को जनजाति, को आदिवासी भन्ने विषय नेपालमा पेचिलो देखिएको छ । पहिचान, सामर्थ्य, आर्थिक,भौगोलिक आदि मुद्दाहरू उठाएर आ-आफ्नो समूहलाई माथि उठाउने नाममा एक आपसमा तछाडमछाड गर्दै तुषहरू राखी प्राचीन समायदेखि रहेको हार्दिकतामा कहीँ कतै घुन पुतली त लाग्ने हैन भन्ने आशंका पनि नेपाली समाजमा देखिएको छ । वास्तवमा यसको गहिराईमा पुगेर यथार्थ विश्लेषण गरी सभ्य नेपाली समाज निर्माण गर्नु आज प्रत्येक नागरिकको दायित्त्व रहेको छ । जनजाति पहिचान कुनै पनि जातीय वा गैर जातीय समूहहरूले आफ्नो सामाजिक, सांस्कृतिक वा अर्थ राजनीतिक सीमा व्यवस्थापन गर्ने क्रममा निर्माण हुने र निरन्तर परिवर्तन हुने गर्दछ । William Fisher, Chaitany Mishra, Frederik Barth जस्ता विद्वानहरूले भने जस्तै जनजाति तरलहुन्छ । यसका सीमाहरू निश्चित स्थायी हुँदैनन् । (गिरी, २०६९ पृ. ३६०)

उपर्युक्त विविध विशेषताका आधारमा जनजाति सामाजिक भौगोलिक तथा राजनैतिक व्यवस्थाले सृजनागर्ने ठाउँ र समय सापेक्षित अवधारणाको साथमा परिवर्तनशील बन्ने भत्कने, पुनः वन्ने क्रममा हुने सामाजिक परिवर्तनसंगै निरन्तररूपमा आफ्ना बहूल मूल्य मान्यता, भाषा, धर्म, संस्कृतिद्वारा निर्माण हुँदै आएको पाइन्छ । आज जाति, जनजाति, आदिवासी लगायतका विषयमा यथार्थ सत्य जानकारी प्राप्तिको लागि प्रत्येक नागरिकले आफ्नो मानव विकासको इतिहासको साथमा बसाइसराईको इतिहास निर्भिक र कटु यथार्थमा टेकेर विश्लेषण गरेमा यस सन्दर्भमा रहेका बाँकी भ्रम हटी वास्तविकतामा पुग्न आफ्नै शिक्षा र चेलाले महत्त्वपूर्ण योगदान दिने छ । एक आपसको सहिष्णुतामा बृद्धि भै सभ्य समाज र मुलुकको निर्माण हुन पुग्नेमा पूर्ण आशा गर्न सकिन्छ ।

राज्य निर्माण

राज्य परिवार र समुदायको विस्तारित रूपबाट विकसित हुँदै आयो । राष्ट्र र राज्यमा अवधारणागत रूपमा केही भिन्नताहरू पाइन्छ । 'राष्ट्र' भन्ने शब्द पछि विकसित भएको हो । 'राष्ट्रले साझा भाषा, साझा संस्कृति भएको, मानिसहरूको सांस्कृतिक समुदाय वा समूहलाई संकेत गर्दछ' । राष्ट्र भावना वा विचारसंग सम्बन्ध हुन्छ भने राज्य एक स्वतन्त्र स्वाधीन भौगोलिक क्षेत्रसँगसम्बन्धित रहेको हुन्छ । (ढकाल-पोखेल, २०६८ पृ.१८२ र २१५)समाज क्रमशः जटिल बन्दै जाँदा मानवीय आवश्यकता र चाहनालाई व्यवस्थित गर्ने क्रममा राज्य विकसित हुँदै आएको छ । एक आपसको द्वन्द, झगडा-मनमुटाव, टकरावलाई व्यवस्थित गर्न, सामाजिक अनुशासन कायम गर्न, बाहिर र भित्रका शत्रुहरूबाट बच्न, जिउ-ज्यान, सम्पत्तिको सुरक्षा र आ-आफ्नो आवश्यकता पूरा गर्न राज्यको उत्पत्ति भएको पाइन्छ । समुदायको जेष्ठ नागरिक वा समूहको नाइकेको नेतृत्त्वमा संघ बनाई त्यसको निर्णय सबैले मान्ने परिपाटीको शुरूवात संगै धार्मिक मान्यताको आधारमा संघको प्रमुखलाई क्रमशः राजाको रूपमा स्वीकार्दै राजाको जेठो छोरा राजा हुने वंशपरम्परालाई कायम गरियो । जसबाट राज्यको नेतृत्त्व, नियम, कानुन, व्यक्तिका अधिकार, कर्तव्य, आर्थिक सुरक्षा,मानव कल्याण र समुन्नतिको लागि एउटा निश्चित सीमाभित्र एक स्वतन्त्र जनसंख्या सहितको भिन्न-भिन्न क्षेत्र राज्यको रूपमा उदय हुँदै आयो । राज्यको सम्बन्धमा प्राचीन विद्वानहरू प्लेटो, अरस्तु, सुकरात आदिले सविस्तार व्याख्या गरेका छन् । हेगेल मानवीय चिन्तनद्वारा राज्य बनेको कुरा स्वीकार्दै भन्दछन्, 'राज्यको शक्ति र कार्य कहिल्यै कसैको निजी सम्पत्ति हुन सक्दैन ।' राज्य जनताका लागि जनतामा नै निहित रहन्छ । यस्तै कालमार्क्सले राज्यलाई ऐतिहासिक द्वन्दात्मक भौतिकवादी दृष्टिकोणबाट व्याख्या गरेका छन् ।

(ढकाल-पोखेल, २०६८ पृ. ३७-३८) लेनिनले वर्ग विभाजित समाजमा राज्य 'एउटा वर्गमाथि अर्को वर्गको आधिपत्य कायम राख्ने यन्त्रको रूपमा विश्लेषण गरेका छन् ।

यसप्रकार आदिम समाजमा निजी सम्पत्ति थिएन र वर्गहरूको पनि सृजना भएको थिएन तथापि राज्यको पनि अस्तित्त्व रहेको थिएन । क्रमशः उत्पादनको विकास, श्रमविभाजन, व्यापार, वस्तु तथा मुद्रा विनिमयको साथसाथै व्यक्तिगत सम्पत्तिको आडमा वर्गहरू देखापर्दै आए । परिणाम स्वरूप दासप्रथात्मक, सामन्त, पुँजीवादी र समाजवादी राज्यहरू समाजको गति र परिवर्तनसंगै निर्माण र विकसित हुँदै आएको तथ्य समाज र मानव जातिको इतिहासले प्रष्ट पारेको छ ।

निष्कर्षः

नेपाल बहुजातीय, बहुभाषिक, बहुधार्मिक, बहुसांस्कृतिक राष्ट्र हो । प्राग ऐतिहासिक कालदेखि नै नेपालमा सामाजिक सहिष्णुता र सद्भाव कायम रहँदै आएको छ । देशको यो आधारभूत स्तम्भ नेपालको जाति र जनजाति, धर्म, संस्कृति, राजनीतिक प्रणालि, सत्तामा देखिने कुरा चुनौतिपूर्ण रूपमा हालसम्म पनि रहेको छ । नेपालमा खासगरी मध्यकालदेखि नै चर्को रूपमा समाजका माथिल्लो वर्ण जातका स्वार्थ पूरा गर्ने माध्यमको रूपमा धर्म, राज्य, शासनसत्तालाई प्रयोग गरिएको पाइन्छ । जसलेसमाजमा विभेद, भेदभाव र गरिवीलाई बढाउने काम गऱ्यो । सन् १८५४ मा प्रधानमन्त्री जङ्गबहादुर राणाले निरङ्कुश शासनलाई मजबुत गर्ने क्रममा उच्च जातका तागाधारी मासिने र नमासिने मतवाली छोइछिटो हाल्न पर्ने र हाल्न नपर्ने छूत अछूत गरी मुलुकी ऐन जारी गरी अझ नियमबद्ध विभेद बढाउने काम गरेका थिए । सन् १९६३ को मुलुकी ऐन बहुदलीय व्यवस्थाको स्थापना र गणतन्त्रात्मक व्यवस्थामा बनेका संविधानले जात-जाति, जनजाति, वर्ण, धर्म,लिङ्गका आधारमा कुनै विभेद नगर्ने, भेदभाव बन्द गर्ने नियम कानून बन्ने र लागू गर्ने काम भए पनि हालसम्म छुवाछूत उचनीच तथा वर्णाश्रमका पक्षहरू समाजमा विभिन्न रूप र शैलीमा देख्न सकिन्छ । २०६२/०६३ को लोकतान्त्रिक आन्दोलनले नेपालको सामन्ती समाजलाई बदल्दै पुँजिवादी समाजतर्फ धकेलेको छ । दोस्रो संविधानसभाको निर्वाचन पश्चात् नयाँ बन्न गइरहेको संविधानले आज उठेका पहिचान संघियता, राज्यको पुनर्संरचना लगायत विविध सवाललाई सामर्थ्य, पहिचान, भौगोलिक, सांस्कृतिक आदिका पक्षलाई आधार लिंदै अग्रगामी-दूरदर्शी सोचबाट समाधान गर्न सकियोस् ।विविध भाषिक भेदभाव, निश्चित क्षेत्रमा रोजगारीको अभाव, नागरिकता प्राप्तिमा सुलभता, समावेशी, समानुपातिक प्रतिनिधित्त्व, शिक्षा, स्वास्थ्य, रोजगारीमा पहुँच र अवसर पाउनुपर्ने जस्ता विविध आवाजहरूदलित, महिला, जनजातिका साथै आर्थिक रूपमा विपन्नवर्ग लगायत मधेशबाट बारम्बार उठिरहेका छन् । उपर्युक्त विविध विषयवस्तुलाई सकारात्मक सोचबाट राज्यले समाजमा समान ढङ्गले लागू गर्दा नै भेदभाव, मनमुटाव र गरिवीको अन्त्य हुँदै जाने विश्वास गर्न सकिन्छ । हामीकहाँ सदियौदेखि रहेको आपसि उच्च सहिष्णुता र सद्भाव कायम राख्दै सामाजिक सांस्कृतिक एकताको साथमा सभ्य र सुसंस्कृत विकसित नेपाल निर्माण अभियानको चाहना सबै नेपालीको साझा केन्द्रविन्दु रहँदा नै सफल हुन सकिन्छ ।

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