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KMC Journal is a refereed journal which adopts a rigorous process of screening, reviewing, editing and proofreading. The editorial board makes the first decision regarding the submitted articles as the first step of the review process. The board can reject the articles if they do not meet the author guidelines. Accepted articles are sent to two anonymous reviewers for review. Papers are accepted for review on the understanding that they have not been published or accepted for publication elsewhere. If the reviewers recommend the article for publication with some feedback, the reviewed articles are sent back to the concerned authors to revise addressing the comments and feedback of the reviewers. Finally, the editorial board makes the decision whether to publish the revised article or reject. The journal does not take any charge for publication. All the expenses are born by the Research Management Cell, Kailali Multiple Campus, Dhangadhi, Nepal.

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We express our sincere gratitude to all the authors for their appreciable contribution. We are thankful to our valued reviewers for their scholarly work and support to the Editorial Team throughout the process. We are grateful to the Research Management Cell, Kailali Multiple Campus for the publication of the journal.

Happy Reading!

Editor-in-Chief

KMC Journal

August 2023

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An Assessment on the Trend of Urbanization in Nepal

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Abstract

Nepal is considered as one of the least urbanized countries in the world. The pace of urbanization in Nepal in terms of economic development and infrastructural development is very low. In Nepal, even there is inconsistency in the definition of urban because Nepal has defined and redefined the meaning of urban time and again which makes us confused. Moreover, the definition has not strictly been followed even at present before declaring the certain areas to be urban ones and the number of human settlements is declared as urban even without adequate infrastructure, facilities and services. This study assesses the historical context of declaring urban centres in Nepal and the trend of population growth in urban centres which is useful for development practitioners. Secondary information has been used and analytical research design has been followed. The urban population as a percentage of the total population of the country was 2.9 since 1950s -1961 and after that it reached 4.1 percent by 1971, 6.3 percent by 1981, 9.2 percent by 1991, 13.9 percent by 2001, 17.07 percent by 2011, and 27.2 percent by 2014. According to the progress report (FY 2076/077) issued in 2020 by the Ministry of Urban Development of Nepal, the total number of municipalities after the census of 2068 is 293 when the urban population is 62.2%.

Keywords: Urban, population, metropolitan city, sub-metropolitan city

Introduction

There is an evidence that cities emerged in the world as early as 5,500 years ago, the first of which were in Mesopotamia, the Nile Valley, the Indus Valley and the Hoang-ho Valley. There were several organizational factors that might have precipitated the formation of these early cities, including commercial and trade, religious and political factors (Frey & Zimmer, 2001). The proportion of people

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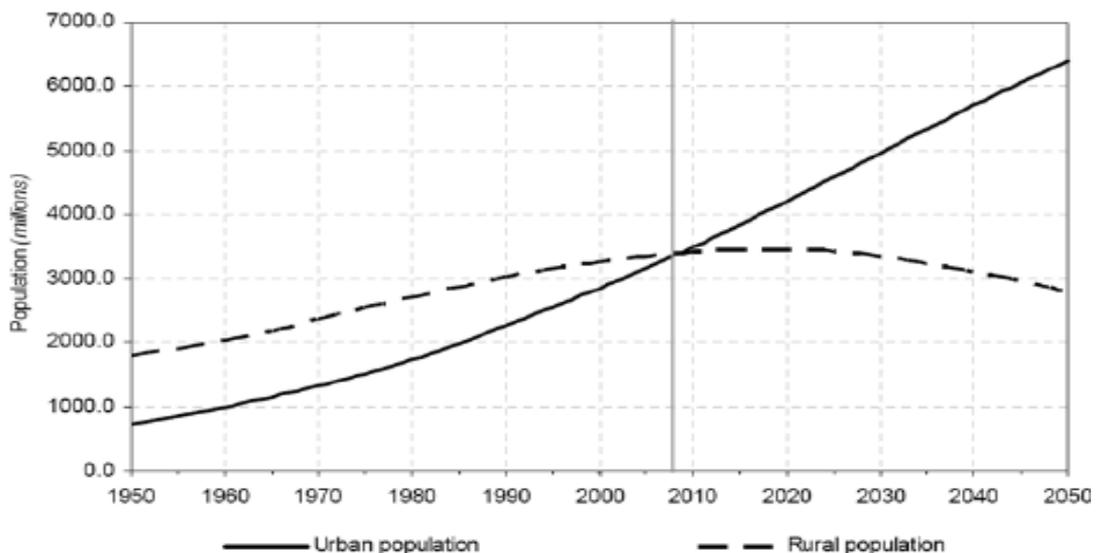
living in the urban areas fluctuated between 4 per cent and 7 per cent throughout history until about 1850 (Lowry, 1991).

The real change in population distributions and urban living patterns occurred with the industrial revolution in the nineteenth century. The period of the Industrial Revolution is supposed to be from around 1760 to around 1830 AD. Since the inception of the almost industrial revolutions most urbanized part of the world was Western Europe only and rest of the world was rural. When we look in 1900 AD, we found few transformations towards urbanizations in Asia and America with Europe. With the change in the world we observe the density of urban places, urbanizations, high percentage of the people living in urban areas.

At the beginning of the 20th century, just 16 cities in the world contained at least a million (ten lakhs) people, the vast majority of which were in industrially advanced economies. Today, at the end of the first decade of the 21st century, there are more than 400 cities around the world that contained over a million residents, and about three quarters of these are in low-and middle –income countries (Cohen, 2004).

Figure 1

Global Rural and Urban Population, 1950-2050



Source: UN Population Division/DESA, World Urbanization Prospects: The 2007 Revision.

Figure 1 emphasizes the prospects of population pressure in urban areas in proportion to the expected decline of the population living in rural areas. The urban

rural population of the world trend from 1950 to 2050, a hundred years of period, will give us an insight that from the year of 2015 the rural population is dropping down and urban population is picking up.

According to the latest United Nations' projections, virtually all of the world's population growth over the next 30 years will be absorbed by urban areas. During 2007, for the first time in the history of the world, the proportion of the population living in urban areas exceeded 50 percent. The world population is expected nearly to double by 2050, increasing from 3.3 billion in 2007 to 6.4 billion in 2050 (UN, 2007).

In 1960, the global urban population was 34% of the total, by 2014 the urban population accounted for 54% of the total and continues to grow. By 2050, the proportion of living in urban area will expect to reach 66% (UNDESA, 2014).

Urbanization level is measured by the percentage of the population living in urban areas which is increasing in both less developed countries (LDCs) and more developed countries (MDCs). In 1950, less than 30 per cent of the world's total population was living in urban areas. There was, however, a great variation between MDCs and LDCs. In 1950, less than 20 per cent of LDC inhabitants lived in urban areas, compared to almost 55 per cent of their MDC counterparts. To give examples using some of the world's most populous countries, in 1950 about 11 per cent of the population in China, 17 per cent in India, 12 per cent in Indonesia, and 36 per cent in Brazil were living in urban areas. This compares to 64 per cent in the United States, 50 per cent in Japan, 72 per cent in Germany and 84 per cent in the United Kingdom (Frey & Zimmer, 2001, pp.16-18). In Nepal, out of its total population, urban population in 1961 was 2.9%, in 1971 was 4.1%, in 1981 was 6.3%, in 1991 was 9.2%, in 2001 was 13.9%, in 2011 was 17.07%, and in 2021 was 66.08%. But the growth in the urban population has been occurring, and will continue to occur, much faster in LDCs than in MDCs. The result is that although a higher proportion of the MDCs population will live in urban areas in comparison to the total LDCs population, the gap has been closing and will continue to close into the future. By the year 2025, it is expected that about 84 per cent of those in MDCs will be living in urban areas, as will 57 per cent of those in LDCs. There will continue to be variation between nations in LDCs as it is expected that the proportion that lives in urban areas will be, for example, about 55 per cent in China, 45 per cent in India, 61 per cent in Indonesia and 89 per cent in Brazil. There will be less variation in MDCs with, for example, 85 per cent in the USA and Japan, 86 per cent in Germany and 93 per cent in the United Kingdom living in urban areas (Frey & Zimmer, 2001, pp.16-18).

Historical Outline and Trends in Urbanization in Nepal

Nepal is considered as one of the least urbanized countries, generally, in the world and, particularly, in South Asia. The pace of urbanization in Nepal in terms of economic development and infrastructural development is very low because a large section of population lives in remote settlements. The pace of urbanization is accelerating so rapidly in developing world. It is witnessed that the people are being pushed from the rural and pulled toward urban. Every year thousands of people tend to move to urban centers in search of a better life and secure future.

In order to make sound urbanization first of all concerning country must define the basic parameter to declare urban to the given settlements. In the context of Nepal, there is inconsistency in the definition of urban because Nepal has defined and redefined the meaning of urban time and again which makes us confused. In other hand, the definition has not strictly been followed even at present before declaring the urban and the number of human settlements are declared as urban even without adequate infrastructure, facilities and services. In the context of Nepal, the process of urbanization has been discussed with its historical background below.

The Trends of Parameters of Declaring Cities

The first population count was undertaken in Nepal in 1911. Since then, the process has been perpetual in every ten year. The earlier censuses of Nepal were not that precise as compared to the modern censuses. The four censuses taken before the 1952/54 census are known as “head counts”. The 1952/54 census was taken in two parts of the country in two different years. It is supposed that a systematic census was taken in 1961. After 1961, a census has been taken in every ten years.

The 1952/54 census provides data on 10 “prominent” settlements with a population of over 5,000 but refrained from defining an urban area.

Table 1

Distribution of Settlements Having 5000 and over Population (1952/54 Census)

Region	Settlements with population	Total population
Hill/Mountain	-	0
Kathmandu Valley	Kathmandu (Kathmandu) – 106579	196777
	Kirtipur (Kathmandu) – 7038	
	Lalitpur (Lalitpur) – 42,183	
	Madhyapur Thimi (Bhaktapur) – 8657	
	Bhaktapur (Bhaktapur) – 32320	
Inner Tarai	-	0

Tarai	Nepalgunj (Banke) – 10813	41498
	Birgunj (Parsa) – 10037	
	Malangawa (Sarlahi)- 5551	
	Janakpur (Dhanusha) – 7037	
	Biratnagar (Morang) – 8060	
Total		238275

(Sharma, 2003)

According to table 1, there was no settlement in Hill, Mountain and Inner Tarai region having population 5000 and more.

The 1961 census for the first time defined an urban area or a *sahar* as “an area with a population cluster of 5,000 and over and having an urban environment such as high school, college, judicial and administrative offices, bazaar, communication facilities, mills, factories etc.” but also indicated that the definition was not strictly followed (Bastola, 1995). The Nagar Panchayat Act 1962 kept the name of “Nagar panchayat” as the local level urban administrative unit which is distinct from a local level rural administrative unit in which local level rural administrative unit is called as *Gaun panchayat*. It stipulated the population size criteria of “not less than 10,000” as a generally necessary, but not a sufficient condition, for providing the municipal (*Nagar*) status.

The fact that the population size criteria was not consistently followed in the designation of *Nagar Panchayat* is revealed from the fact that at least four of the newly classified *Nagar Panchayats* in 1971 had a population of less than 10,000 while 12 other ‘localities’ in the country had a population of over 10,000 but were not classified as *Nagar Panchayats* (Sharma, 1989).

The scenario has been changed after 1990 when the democracy has been restored in Nepal. For the first time cities are classified on the basis of population and the facilities provided. Along with regime change *Nagar Panchayat* is renamed by *Nagarpalika* and *Gaunpanchayat* is renamed by *Gaun Bikash Samiti*. These two local level bodies used to govern by the Municipality Act of 1992, and the Local Self Governance Act of 1999.

According to the Local Self-Governance Act (1999) municipalities are classified into three categories: *mahanagarpalika* (metropolitan city), *upamahanagarpalika* (sub-metropolitan city), and *nagarpalika* (municipality). *Mahanagarpalika* is a municipality with a “minimum population size of 300,000, annual revenue of at least Rs. 400 million, facilities of electricity, drinking water, communication, paved main and subsidiary roads, provision of specialized health services, essential infrastructure for international sports events, adequate

opportunities for higher education in different fields, at least one established university, adequate urban facilities, and an area that has already received the status of a *upa-mahanagarpalika*”.

Similarly, a *upa-mahanagarpalika* is a municipality with a “minimum population size of 100,000, annual revenue of at least Rs. 100 million, facilities of electricity, drinking water, communication, paved main roads, education and health services of a high standard, general infrastructure for national and international sports events, provision of public parks and a city hall and similar urban facilities, and an area that has already received the status of a *nagarpalika*”. The Act lays down (a) minimum population size of 20,000 in the Tarai and 10,000 in the hill/mountains, (b) annual revenue of 5 million in the Tarai and 500,000 in the hill/mountains and “minimum urban facilities such as electricity, road, drinking water, communication and other similar urban facilities” as necessary conditions for the designation of municipal status or a *nagarpalika*. While the double standard in designating municipal area between the Tarai and the hills remains incomprehensible, Article 88 (2) C of the Act considers a *nagarpalika* as only a “semi urban area”. When the Act was promulgated there were one *Mahanagarpalika* (Kathmandu), four *Upa-mahanagarpalikas* (Biratnagar, Lalitpur, Pokhara and Birganj) and 53 *nagarpalikas*. According to the spirit of the Act the 53 *nagarpalikas* are semi-urban areas.

As we know the provisions for declaring urbans vary from nation to nation and in the same nation it may have set different benchmarks for its urban in different periods of time with respect to its level of development and the size of population. At present some basic criteria has been set in “Local Government Operation Act 2017” by the Nepal government in order to identify as urban and its different categories. Nepal government could declare municipality, sub-metropolitan city, or metropolitan city to the given area in coordination to the respective local government with respect to the facilities available and terms and conditions set for it which are mentioned below:

Table 2

Criteria for Municipalities

Requirements	Municipality	Sub-metropolitan city	Metropolitan city
Permanent residents	Himali area from himali districts – 10000	200000 (two lakh)	500000 (five lakh)
	Hilly area from himali districts and hilly districts – 40000		
	Inner tarai – 50000		
	Tarai – 75000		
	Kathmandu valley – 100000		

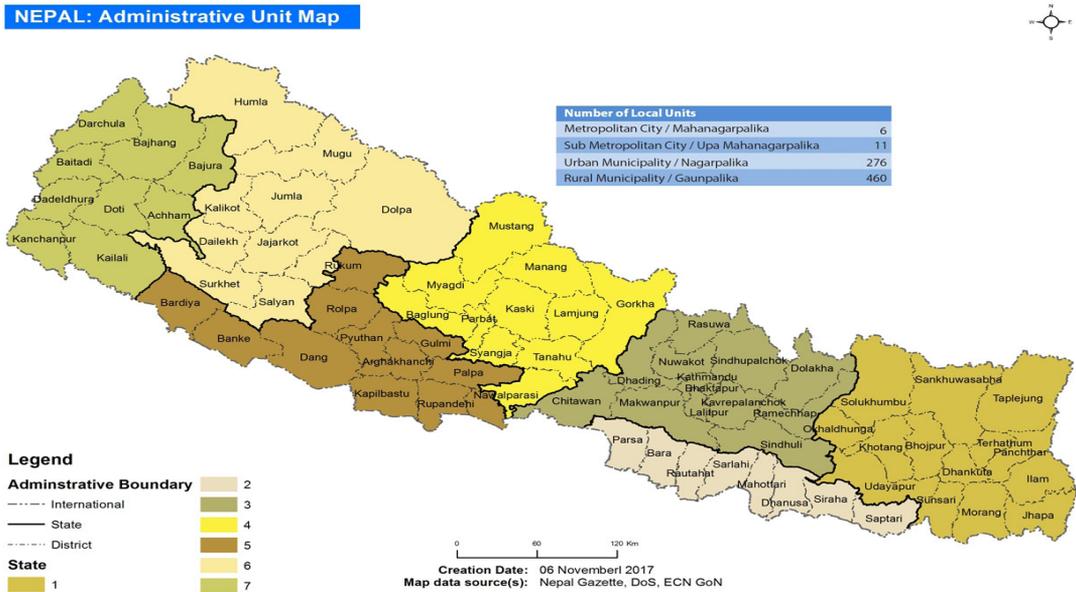
Average annual gross income for the last five years	Himali area – 10 million (one crore)	250 million (25 crore)	1 billion (1 arab)	
	Rest of area – 30 million (three crore)			
Facilities	Roads, pavements	Paved main roads across the city	75% of the total road length of city is paved	
	Electricity	Electricity		
	Drinking water	Drinking water		
	Communication	Communication		
	Waste management and landfill side	Waste recycle and management system		
	Specified open area and park, garden	Public parks and city hall	Having children garden and senior citizens' recreational centers	
	Busk park with passenger rest area and public toilet.		Bus park with terminal, parking facilities, subway, and footpath	
	Hospital with 25 beds	Hospital with at least 100 beds, Hospital facilities with 200 beds	Hospitals with specialized services, general hospital with 100 beds	
	Facility of drinking water and sanitation			
	Banking and financial services			
	Meeting hall	Meeting hall	International level meeting hall and trade exhibition venue	
	Market area			
	Animal slaughterhouse	Modern animal slaughterhouse		
	Cremation site	Cremation ground		
	Play ground	National level stadium, gymnasium, and covered hall	Stadium suitable for conducting international level sport competition	
	City master plan	Facilities for higher education and technical education	Teaching institutions up to masters level, having technical education institutions	
	To have fulfilled other criteria set by the government.	Disable friendly and common accessible public building and places	Urban transport facilities and disable friendly public vehicle services	
		Hotels, motels, and resorts with tourist standard.	Hotel service with international standard	
		To have fulfilled other criteria set by the government.		Managed vegetable and fruits sales center, shopping Malls
				Ease of transportation to international airport
Having museum				
Conservation of valuable heritage within its premises				
Having adequate recreational facilities				
Having dance hall and art gallery				
		Having urban greenery and beauty		
		To have fulfilled other criteria set by the government.		

(Source: LGOA, 2017)

As the Nepal restructured in 2015, it has in total 753 local level units which is categorized as the 6 Metropolitan Cities, 11 Sub-Metropolitan Cities, 276 Municipalities and 460 *Gaunpalika* also known as Rural Municipalities.

Figure 2

Administrative Division in the Map of Nepal



Statistical Features of Metropolitan Cities and Sub-Metropolitan Cities of Nepal

As the Nepal restructured in 2015, it has in total 753 local level units which is categorized as the 6 Metropolitan Cities, 11 Sub-Metropolitan Cities, 276 Municipalities and 460 *Gaunpalika* also known as Rural Municipality. Basic features of following local level body is as follows.

Table 3

Metropolitan Cities

S.N.	Name	District	Province	Population (2021 census)	Area(km ²)	Density(/km ²)
1	Kathmandu	Kathmandu	Bagmati	862400	49.45	17440
2	Pokhara	Pokhara	Gandaki	513504	464.28	1106
3	Bharatpur	Chitawan	Bagmati	369268	432.95	853
4	Lalitpur	Lalitpur	Bagmati	294098	36.12	8142

5	Birung	Parsa	Madesh	272382	132.07	2062
6	Biratnagar	Morang	Koshi	243927	77.00	3168

Source: NSO, 2022.

Table 4

Sub-metropolitan Cities

S.N.	Name	District	Province	Population	Declare Date	A r e a (km ²)	Density
				(2021Census)			
1	Dhangadhi	Kailali	Sudurpaschim	198792	6/1/2072	261.75	759
2	Ghorahi	Dang	Lumbini	200530	11/22/2073	522.21	384
3	Itahari	Sunsari	Koshi	197241	8/16/2071	93.78	2103
4	Hetauda	Makawanpur	Gandaki	193576	8/16/2071	261.6	740
5	Janakpurdham	Dhanusha	Madhesh	194556	2071	91.97	2115
6	Butawal	Rupandehi	Lumbini	194335	8/16/2071	101.6	1913
7	Tulsipur	Dang	Lumbini	179755	11/27/2073	384.63	467
8	Dharan	Sunsari	Province 1	166531	-	192.32	866
9	Nepalgunj	Banke	Lumbini	164444	8/16/2071	85.94	1913
10	Kalैया	Bara	Madhesh	136222	-	108.94	1250
11	Jitpur-Simara	Bara	Madhesh	127307	-	312.18	408
Total				1953289			

Source: NSO, 2022; Profiles of respective local bodies.

Methods and Procedures

This paper is based on the analytical research design in which data were collected and analyzed. The issues which drew the attention to this area of study are: high population growth rate is experiencing but no satisfactory livelihood is found even in urban area; the trend of designating urban centers regardless of basic infrastructural development is high.

In order to find the context behind the trend of urbanization in Nepal, this study revolves around following objectives:

1. To explore the trend of urbanization in Nepal
2. To make comparative analysis of the urban centers with reference to the ecological zones of Nepal
3. To examine the policy of Nepal government for designating urban centers and its implementation

Being the vast area to be discussed within this topic following limitation has been set for the sake to make the study specific.

1. Data since 1950 to till the date are observed, so the urban centers that might have existed before 1950 are not discussed here.
2. The paper has focused only on the trends of developing urban centers and remained silence regarding the urban life in Nepal.

Secondary data were observed and analyzed in which prominent sources of the data are Nepal government census report, academic articles and statistical data bases.

Results and Discussion

According to the administrative division of Nepal, there are 7 provinces and 753 local level governing bodies. Out of 753, local level bodies are comprised by 6 metropolitan cities, 11 sub-metropolitan cities, 276 municipalities, and 460 village municipalities. The urban centers and their categories are analyzed with respect to provinces and ecological zones of Nepal below.

Table 5

Distribution of Metropolitan Cities and Sub-Metropolitan Cities by the Provinces

Cities	Provinces and numbers of cities							
	Koshi	Madhesh	Bagmati	Lumbini	Gandaki	Karnali	Sudurpaschim	Total
Metropolitan	1	1	3	-	1	-	-	6
Sub-Metropolitan	2	3	1	4	-	-	1	11
Municipality	46	73	42	32	25	25	33	276
Total	49	77	46	36	26	25	34	293

Three provinces – Lumbini, Karnali, and Sudurpaschim have no metropolitan cities and two provinces – Gandaki and Karnali have no sub- metropolitan cities. In addition to this, Karnali is that province which has neither metropolitan city nor sub-metropolitan city.

In Koshi province, there is one metropolitan city named Biratnagar metropolitan city and are two sub-metropolitan cities called Itahari sub-metropolitan city and Dharan sub-metropolitan city.

In Madhesh province, there in one metropolitan city named Birgunj metropolitan city and are three sub-metropolitan cities named Janakpur sub-metropolitan city, Kalaiya sub-metropolitan city, and Jitpur-Simara sub-metropolitan city.

In Bagmati province, there are three metropolitan cities named Kathmandu metropolitan city, Lalitpur metropolitan city, and Bharatpur metropolitan city; and one sub-metropolitan city named Hetauda sub-metropolitan city.

In Lumbini province, there is no metropolitan city and are four sub-metropolitan cities named Butwal sub-metropolitan city, Ghorahi sub-metropolitan city, Tulsipur sub-metropolitan city, and Nepalgunj sub-metropolitan city.

In Gandaki province, there is one metropolitan city named pokhara metropolitan city and no sub-metropolitan city.

Likewise, in Sudrupaschim province, there is no metropolitan city and one sub-metropolitan city named Dhangadhi sub-metropolitan city.

Table 6

Distribution of Metropolitan Cities and Sub-metropolitan Cities by Ecological Zone

Cities	Ecological Zone				Total
	Mountain	Hill	Inner Tarai	Tarai	
Metopolitan	-	3	1	2	6
Sub-Metropolitan	-	-	3	8	11
Municipality	33	93	25	125	276
Total	33	96	29	135	293

While distributing Nepal into four ecological zones, we found the metropolitan cities and sub-metropolitan cities as follows: There is no metropolitan and sub-metropolitan city in mountain zone, three metropolitan cities (Kathmandu metropolitan city, Lalitpur metropolitan city, and Pokhara metropolitan city) are in Hill zone, one metropolitan city (Bharatpur Metropolitan City) and three sub-metropolitan cities (Hetauda sub-metropolitan city, Tulsipur sub-metropolitan city, and Gorahi sub-metropolitan city) are in inner tarai and finally two metropolitan cities (Biratnagar metropolitan city and Birjung metropolitan city) and eight sub-metropolitan cities (Dharan sub-metropolitan city, Itahari sub-metropolitan city, Jitpur-Simara sub-metropolitan city, Kalaiya sub-metropolitan city, Janakpur sub-metropolitan city, Butwal sub-metropolitan city, Nepalgunj sub-metropolitan city, and Dhangadhi sub-metropolitan city) are in tarai zone.

In 1971, there were 16 municipalities in Nepal, and 7 more municipalities were added in 1981 and reached 23 municipalities. In 1991, the number of cities reached to 33 which is increased by 10 than 1981 census report. Municipalities in 2001 were 58. The same number of municipalities (58) has remained up to 2011. Similarly, in 2014, additional 72 municipalities were declared and the total number

of urban places reached to 130 (58+72). Likewise, the government of Nepal, again declared 163 additional municipalities by 2017 onwards and now the total number of municipalities reached from 130 to 293 including 6 metropolitan city, 11 sub-metropolitan cities and 276 municipalities.

Trend of Urban Population

According to the Central Bureau of Statistics (CBS) 2012, the urban population (population residing in 58 municipalities) constitutes 17% (45,23,820) of the total population. Based on the recorded urban population, Kathmandu metropolitan city is the most crowded city with the population of 24.3% (10,03,285) of the total population. Dhulikhel municipality has the least proportion (0.31%) of the total urban population.

Table 7

Urban Population by Census

Census Year	Number of Urban Areas	Urban Population in millions	Urban Population (%)
1952/54	10	0.238	2.9
1961	16	0.336	2.9
1971	16	0.462	4.1
1981	23	0.957	6.3
1991	33	1.696	9.2
2001	58	3.28	13.9
2011	58	4.23	17.07
2021	293	19.29	66.17

Source: Source: CBS 2011, CBS 2019, NSO 2022

The urban population as a percentage of the total population of the country was 2.9 in since 1950s to 1961 and then after reached 4.1% by 1971, 6.3% by 1981, 9.2% by 1991, 13.9% by 2001, 17.07% by 2011, 27.2% by 2014 and 66.17% by 2021. From 2011 to 2017 the number of municipalities are declared so rapidly by the political decision and due to this, the population residing in the rural area is decreasing remarkably.

A progress report (FY 2076/077) of the Ministry of Urban Development, Nepal government says after the census of 2068 when the total number of municipalities has reached 293 the urban population is 62.2%.

Above table reveals that Nepal's urbanization tendency has increased dramatically, especially after 2015. Data until, 2011 only 58 urban areas were

designated but after the promulgation of the Constitution of Nepal in 2015, the size of municipalities voluminously increased and reached 293.

Figure 3

Urban Centres and Population by Census

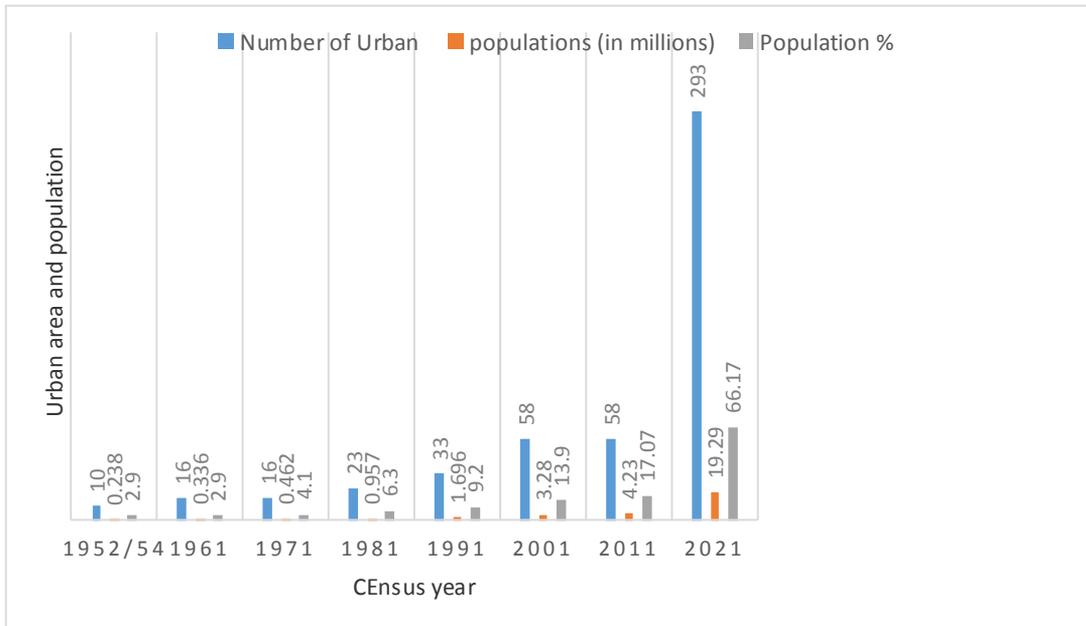


Table 8

Urban Areas with Population since 1952/054 to 2021

Region/ Municipality	1952/54	1961	1971	1981	1991	2001	2011	2021
Hill/ Mountains	0	16237	34344	83376	192558	576024	772446	4051231
Darchula	0	0	0	0	0	0	0	45888
Mahakali								24081
Shailyashikhar								21807
Baitadi	0	0	0	0	0	18345	16791	119736
Dashrathchand						18345	16791	31567
Melauli								20658
Patan								29230
Purchaudi								38281
Dadeldhura	0	0	0	0	0	18390	21245	59739
Amargadhi						18390	21245	24149

Parsuram								35590
Doti	0	0	0	0	12360	22061	23416	64367
Dipayal Silgadhi					12360	22061	23416	33968
Shikhar								30399
Acham	0	0	0	0	0	0	0	99568
Kamalbazaar								21032
Mangalsen								26557
Panchadewol Binayek								26088
Sanfebagar								25891
Bajhang	0	0	0	0	0	0	0	55745
Bungal								33812
Jayaprithivi								21933
Bajura	0	0	0	0	0	0	0	76469
Badimalika								18414
Budhiganga								20185
Budhinanda								20072
Tribeni								17798
Mugu	0	0	0	0	0	0	0	24527
Chayanathrara								24527
Kalikot	0	0	0	0	0	0	0	55896
Khandachakra								22274
Raskot								17425
Tilagufa								16197
Jumla	0	0	0	0	0	0	0	21036
Chandannath								21036
Dolpa	0	0	0	0	0	0	0	22094
Thuli Bheri								9861
Tripurasundari								12233
Jajarkot	0	0	0	0	0	0	0	104691
Bheri								37892
Chedagaadh								37877
Nalgaadh								28922
Dailekh	0	0	0	0	0	19446	21110	122905
Narayan						19446	21110	26111
Aathbisa								31092
Chamunda Bindrasaini								26559
Dullu								39143
Salyan	0	0	0	0	0	0	0	101624

Baagchaur								34021
Bangadh Kupende								32940
Sharada								34663
Rukum Pashchim	0	0	0	0	0	0	0	99143
Aathbiskot								35917
Chaurjahari								28956
Musikot								34270
Rolpa	0	0	0	0	0	0	0	35376
Rolpa								35376
Pyuthan	0	0	0	0	0	0	0	74167
Pyuthan								42130
Sworgadwary								32037
Arghakhachi	0	0	0	0	0	0	0	108375
Bhumikasthan								28192
Sandhikharka								42492
Shitaganga								37691
Palpa	0	5136	6434	13125	13599	20431	29095	91675
Rampur								40883
Tansen		5136	6434	13125	13599	20431	29095	50792
Gulmi	0	0	0	0	0	0	0	60005
Musikot								28454
Resunga								31551
Syangja	0	0	0	0	0	50081	54710	168879
Waling						20414	24006	50488
Putalibazar						29667	30704	41743
Bhirkot								22645
Chapakot								22969
Galyang								31034
Baglung	0	0	0	0	0	20852	29360	141386
Baglung						20852	29360	56102
Dhorpatan								30068
Galkot								30588
Jaimini								24628
Parbat	0	0	0	0	0	0	0	58569
Kushma								38101
Falebaas								20468
Myagdi	0	0	0	0	0	0	0	32697
Beni								32697
Kaski	0	5413	20611	46642	95286	197681	314281	513504

Pokhara		5413	20611	46642	95286	156312	255465	513504
Lekhnath						41369	58816	
Tanahu	0	0	0	0	0	28245	42899	206601
Byas						28245	42899	78939
Bhanu								42794
Bhimad								29248
Shuklagandaki								55620
Lamjung	0	0	0	0	0	0	0	104648
Beshishahar								38232
Madhyanepal								21971
Rainas								17402
Sundar bazaar								27043
Gorkha	0	0	0	0	0	25783	32473	89877
Gorkha						25783	32473	52468
Palungtaar								37409
Dhading	0	0	0	0	0	0	0	87977
Dhunibeshi								29149
Nilakantha								58828
Nuwakot	0	0	0	0	18694	21193	26750	94451
Bidur					18694	21193	26750	59227
Belkotgadhi								35224
Kavrepalanchok	0	5688	0	0	22349	52906	66405	244982
Banepa		5688			12537	15822	24764	67690
Dhulikhel					9812	11521	14283	33726
Panauti						25563	27358	51504
Mandandeupur								30381
Namobuddha								26160
Panchkhal								35521
Sindhupalchok	0	0	0	0	0	0	0	107840
Barabise								24109
Chautara Sangachokgadhi								42668
Melamchi								41063
Dolakha	0	0	0	0	0	21916	22537	50821
Bhimeswar						21916	22537	34712
Jiri								16109
Ramechaap	0	0	0	0	0	0	0	64666
Manthali								39695
Ramechaap								24971

Khotang	0	0	0	0	0	0	0	70086
Halesi Tuwachung								27078
Diktel Rupakot Majhuwagadhi								43008
Okhaldhunga	0	0	0	0	0	0	0	27351
Shiddhicharan								27351
Solukhumbu	0	0	0	0	0	0	0	25678
Solududhakunda								25678
Bhojpur	0	0	0	0	0	0	0	55349
Bhojpur								26007
Khadananda								29342
Sankhuasabha	0	0	0	0	0	21789	26301	108038
Khandbari						21789	26301	35565
Chainpur								26799
Dharmadevi								16053
Madi								13273
Panchkhapan								16348
Terahthum	0	0	0	0	0	0	0	34079
Laligurans								15329
Myanglung								18750
Dhankuta	0	0	0	13836	17073	20668	26440	77269
Dhankuta				13836	17073	20668	26440	35983
Mahalaxmi								22182
Pakhribas								19104
Ilam	0	0	7299	9773	13197	16237	18633	166513
Deumai								30969
Mai								30732
Suryodaya								54727
Ilam			7299	9773	13197	16237	18633	50085
Panchthar	0	0	0	0	0	0	0	48495
Fidim								48495
Taplejung	0	0	0	0	0	0	0	28449
Fungling								28449
Kathmandu Valley	196777	218092	249563	363507	598528	995966	1426641	2936462
Kathmandu	113617	126783	150402	235160	421258	712681	1041055	1994555
Kathmandu	106579	121019	150402	235160	421258	671846	975453	862400
Kirtipur	7038	5764				40835	65602	81578
Budhanilkantha								177557
Chandragiri								136860

Dakshinkali								26372
Gokarneshowr								149366
Kageshwori Manahara								130433
Nagarjun								115437
Shankharapur								29318
Tarakeshwor								151479
Tokha								133755
Lalitpur	42183	47713	59049	79875	115865	162991	220802	514847
Lalitpur	42183	47713	59049	79875	115865	162991	220802	294098
Godawori								97633
Mahalaxmi								123116
Bhaktapur	40977	43596	40112	48472	61405	120294	164784	427060
Madhyapur Themi	8657	9719				47751	83036	119756
Bhaktapur	32320	33877	40112	48472	61405	72543	81748	79136
Changunarayan								88083
Suryavinayak								140085
Inner Terai	0	0	16194	96861	160529	392108	546666	2366639
Surkhet	0	0	0	13859	22973	31381	47914	317831
Birendranagar				13859	22973	31381	47914	153863
Bheriganga								48203
Gurvakot								48216
Lekbesi								31710
Panchapuri								35839
Dang	0	0	0	20608	29050	77002	114465	439335
Ghorahi				20608	29050	43126	62928	200530
Tulsipur						33876	51537	179755
Lamahi								59050
Nawalparasi, Bardghat Susta East	0	0	0	0	0	0	0	285264
Debachuli								58003
Gaidakot								79349
Kawasoti								86821
Madhyabindu								61091
Chitwan	0	0	0	27602	54670	127114	190203	683634
Bharatpur				27602	54670	89323	143836	369268
Ratnanagar						37791	46367	89905
Kalika								52164
Khairahani								67385

Madi								38295
Rapti								66617
Makwanpur	0	0	16194	34792	53836	68482	84671	232446
Hetauda			16194	34792	53836	68482	84671	193576
Thaha								38870
Sindhuli	0	0	0	0	0	32838	39413	141223
Kamalamai						32838	39413	71016
Dudhauri								70207
Udayapur	0	0	0	0	0	55291	70000	266906
Trijuga						55291	70000	102725
Katari								59507
Chaudandigadhi								53631
Belaka								51043
Terai	41498	101893	161837	412977	744104	1263781	1660292	9743534
Kanchanpur	0	0	0	43834	62050	80839	104599	464101
Mahendranagar				43834	62050	80839	104599	122320
Bedkot								57680
Belauri								53910
Krishnapur								71500
Dodhara Chandani								42974
Punarwas								61748
Shuklafata								53969
Kailali	0	0	0	27274	44753	106169	158097	682430
Dhangadhi				27274	44753	67447	101970	198792
Tikapur						38722	56127	89835
Bhajani								53494
Gauriganga								64558
Ghodaghodi								86034
Godawori								98746
Lamkichuha								90971
Bardia	0	0	0	0	0	46011	55747	371280
Gulariya						46011	55747	74505
Bansgadhi								63252
Barbardiya								72533
Madhuwon								50739
Rajapur								60831
Thakurbaba								49420
Banke	10813	15817	23523	34015	47819	57535	72503	266111
Nepalganj	10813	15817	23523	34015	47819	57535	72503	164444

Kohalpur								101667
Kapilbastu	0	0	0	0	17126	27170	30428	481661
Kapilbastu					17126	27170	30428	88874
Banaganga								96714
Buddhabhumi								76507
Krishnanagar								70111
Maharajgunj								64645
Shivaraj								84810
Rupandehi	0	0	30087	53702	83745	127953	181945	656483
Butwal			12815	22583	44272	75384	118462	194335
Siddharthanagar			17272	31119	39473	52569	63483	74436
Debdaha								72457
Lumbini Sanskritik								87383
Sainamaina								78393
Tilottama								149479
Parsa	10037	10769	12999	43642	69005	112484	135904	395104
Birganj	10037	10769	12999	43642	69005	112484	135904	272382
Bahudarmai								43478
Parsagadhi								41569
Pokhariya								37675
Nawolparasi, Bardghat Susta West	0	0	0	0	0	22630	25990	212805
Bardghat								76703
Ramgram						22630	25990	64017
Sunawol								72085
Bara	0	0	0	0	18498	32260	42826	507224
Kalaiya					18498	32260	42826	136222
Jitpur Simara								127307
Kolhabi								51182
Mahagadhimai								59424
Nijgadha								37687
Pacharauta								40524
Simraungadh								54878
Rautahat	0	0	0	0	0	25383	34937	761991
Gaur						25383	34937	39846
Baudhimai								39325
Brindaban								49742
Chandrapur								81807
Dewahi Gonahi								38690

Gadhimai								49135
Garuda								60857
Gujara								54033
Ishanath								51855
Katahariya								45821
Madhav Narayan								40894
Moulapur								32325
Paroha								45702
Fatuwa Bijayapur								42218
Rajdevi								35658
Rajpur								54083
Sarlahi	5551	6721	0	0	14142	18484	25102	595893
Malangwa	5551	6721			14142	18484	25102	54550
Bagmati								47106
Balara								47912
Barhathawa								81120
Godaita								54270
Haripur								43233
Haripurwa								38714
Hariwon								49988
Ishworpur								68377
Kabilashi								44204
Lalbandi								66419
Mahottari	0	5073	0	0	18088	22046	23533	523133
Jaleswar					18088	22046	23533	63802
Matihani		5073						36136
Aurahi								37361
Balawa								49473
Bardibas								74361
Bhangaha								55354
Gaushala								72481
Loharpatti								45773
Manara Shisawa								52191
Ramgopalpur								36201
Dhanusha	7037	8928	14294	34840	54710	74192	97776	710060
Janakpurdham	7037	8928	14294	34840	54710	74192	97776	194556
Bideha								37697
Kshireswornath								51075
Dhanushadham								52024

Ganeshman Charnath								44082
Hansapur								44949
Kamala								44597
Mithila Bihari								38273
Mithila								48676
Nagarain								38037
Sabaila								62282
Shahidnagar								53812
Siraha	0	0	0	13775	19018	51642	62095	513568
Siraha						23988	28442	95410
Lahan				13775	19018	27654	33653	102031
Dhangadhimai								53355
Goalbazaar								63885
Kalyanpur								58872
Karjanhaa								38557
Mirchaiyaa								59425
Sukhipur								42033
Saptari	0	5232	7832	16444	24227	30353	37738	441203
Rajbiraj		5232	7832	16444	24227	30353	37738	70803
Bodebarsain								46017
Dakneshwori								47739
Hanumannagar Kankalini								52796
Kanchanrup								58466
Khadak								52778
Shaptakoshi								23510
Shambhunath								39634
Surunga								49460
Sunsari	0	13998	20503	42146	85004	159742	219136	659299
Dharan		13998	20503	42146	66457	95332	116181	166531
Inaruwa					18547	23200	28454	74914
Itahari						41210	74501	197241
Baraahakshtra								91087
Duhabi								66074
Ramdhuni								63452
Morang	8060	35355	45100	93544	129388	166674	201125	802089
Biratnagar	8060	35355	45100	93544	129388	166674	201125	243927
Belbaari								81771
Letang								38152

Pathari Shanishchare								72451
Rangeli								57494
Ratuwamai								61139
Sundarharaincha								120213
Sunaworshi								56034
Urlabari								70908
Jhapa	0	0	7499	9761	56531	102214	150811	699099
Damak					41321	35009	75102	107227
Bhadrapur			7499	9761	15210	18145	18164	70913
Mechinagar						49060	57545	133073
Arjundhara								84018
Birtamoda								116192
Gauradaha								60451
Kankai								53148
Shivasataakshi								74077
Total	238275	336222	461938	956721	1695719	3227879	4406045	19097866

Source: (Sharma, 2003), (CBS, 2012), (NSO, 2022)

Note: Gorkha municipality (Gorkha), Baglung municipality (Baglung), Ghorahi municipality (Dang), and Bhimdutta municipality (Kanchanpur) were previously known as Prithivinarayan municipality, Kalika municipality, Tribhuvannagar municipality, and Mahendranagar municipality respectively.

Kirtipur and Madhyapur Thimi in the Kathmandu valley and Malangawa in the tarai were declassified from the urban category in 1971 but were reclassified again in 1991. Banepa in the hills was classified as urban in 1961, declassified in 1971 and again reclassified in 1991. Matihani in the Tarai was classified as urban in 1961 but was declassified in 1971 (Sharma, 2003).

Locations of the People's Preference to Reside

We may see the direct relation between the population distribution and urbanization trends in Nepal. The number of population is decreasing in some hilly and the himalayan districts even though the government of Nepal designated few areas to the urban centers over there after the promulgation of the new constitution in 2015. It may indicate to urban deficiencies. The people are migrating toward other parts of hill urban centers and tarai rather than own district's urban center.

Table 9*Population Decreasing Districts*

S.N.	Region/District	Population		Growth rate (%)	Number of urban centers
		2011	2021		
Hill					
1	Ramechhap	202646	170302	-1.67	2
2	Khotang	206312	175298	-1.56	2
3	Bhojpur	182459	157923	-1.39	2
4	Terahthum	101577	88731	-1.3	2
5	Syanga	289148	253024	-1.28	5
6	Gulmi	280160	246494	-1.23	2
7	Achham	257477	228852	-1.13	4
8	Parbat	146590	130887	-1.09	2
9	Arghakhanchi	197632	177086	-1.05	3
10	Panchthar	191817	172400	-1.02	1
11	Dhankuta	163412	150599	-0.78	3
12	Gorkha	271061	251027	-0.74	2
13	Baglung	268613	249211	-0.72	4
14	Lamjung	167724	155852	-0.7	4
15	Palpa	261180	245027	-0.61	2
16	Myagdi	113641	107033	-0.57	1
17	Okhaldhunga	147984	139552	-0.56	1
18	Nuwakot	277471	263391	-0.5	2
19	Kavrepalanchok	381937	364039	-0.46	6
20	Ilam	290254	279534	-0.36	4
21	Dailekh	261770	252313	-0.35	5
22	Baitadi	250898	242157	-0.34	4
23	Doti	211746	204831	-0.32	2
24	Dhading	336067	325710	-0.3	2
25	Dadeldhura	142094	139602	-0.17	2
26	Salyan	242444	238515	-0.15	3

27	Tanahu	323288	321153	-0.06	4
Mountain					
1	Manag	6538	5658	-1.39	0
2	Sindhupalchok	287798	262624	-0.88	3
3	Dolakha	186557	172767	-0.74	2
4	Taplejung	127461	120590	-0.55	1
5	Bajhang	195159	189085	-0.3	2
6	Solukhumbu	105886	104851	-0.09	1
7	Sankhuwashabha	158742	158041	-0.04	5

Source: (CBS, 2012), (NSO, 2022).

Table 10

Cities by Ecological Regions (1952/54 – 2021)

Region	Census Year							
	1952/54	1961	1971	1981	1991	2001	2011	2021
Hill/Mountain	0	3	3	4	8	20	20	111
Kathmandu Valley	5	5	3	3	3	5	5	18
Inner Tarai	0	0	1	4	4	9	9	29
Tarai	5	8	9	12	18	24	24	135
Total	10	16	16	23	33	58	58	293

Source: (CBS, 2012), (CBS, 2022)

Conclusion

According to the Nepal's administrative restructuring that took place after the promulgation of the constitution on Nepal in 2015, there are 293 municipalities among the 753 local level governments. Here, the municipalities are considered as an urban area. According to the census held since 1952/54 to 2021 and the cities/ municipalities designated by the government the number of urban centers are calculated below.

Tarai region has occupied 17% of land of Nepal in which 45.74% of the total number of urban centers has emerged whereas the hilly and Mountainous regions have occupied 68% and 15% of land of Nepal respectively in both of which 54.26% of the urban centers emerged. It vividly shows that the high population pressure in Tarai regions and the need of urban centric development infrastructure in the different regions of Nepal.

Urbanization is a dominant phenomenon in virtually all developing countries. It has been observed in Nepal from the 1970s onward, showing one of the highest rates in Asia and the Pacific (ADB/ICIMOD, 2006). The number of urban centers in Nepal grew from 16 to 293 between the years 1961 and 2021 and the urban population increased from 0.4 million to 19.29 million, and forty-eight times increase in this 60-year period.

Urbanization and urban developments are, substantially, influenced and guided by the key policies of the government in sectors such as education, transport, communication, agriculture, tourism, industry, energy, environment etc. in addition to the policy followed in the urban sector. Currently, municipalities are de facto urban areas in Nepal. In terms of existing physical, natural, socio-economic and cultural environment, the interpretation of urban environmental condition is critical. Available social overhead capital such as water supply, sewage, drainage, health and sanitation, housing, road and transportation shows the urban deficiency (NUDS, 2017). In Nepal, according to the national census report 2011 and 2021, 34 districts have negative population growth rate. It shows that people are preferring to migrate to large urban centers. Unless the Nepal government pays its attention to this fact timely urban deficiency will grow significantly.

The population growth rate of 34 districts is in negative direction while comparing the number of population of 2011 census and 2021 census report of Nepal. Out of 34 districts, 27 districts represent the hill ecological region whereas 7 districts represent the Mountain ecological region of Nepal. Even though there are some emerging urban centers.

In Nepal, even there is inconsistency in the definition of urban because Nepal has defined and redefined the meaning of urban time and again which makes us confused. On the other hand, the definition has not, strictly, been followed even at present before declaring the certain areas to be urban ones and the number of human settlements is declared as urban even without adequate infrastructure, facilities and services. Hence, scientific parameters in terms of urban facilities must be introduced while designating the urban centers and it should be followed strictly.

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Senior Citizens' Social Security Allowance: Purpose and Justification

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Abstract

Nepal Government's social security plan has been implementing senior citizens' Social Security Allowance (SSA) for citizens 68 years old and above. SSA leaves a huge space for the newly certified senior citizens (60 years old) and cutting them off eight years sooner from their daily economic earnings—additionally, the allocated amount of monthly NPR. 4,000 may not cover all their expenses. This research is a continuous search for knowledge about the senior citizens' status on their social security and their opinion on their use of SSA. Jorpati Older People Association in Kathmandu was chosen as a study area, with the research question focusing on the justifiability of SSA and its purpose. 42.42% of the respondents said that SSA money only complements their social and financial needs. The monthly income from SSA and tenants' fees goes into the domestic expenses (54.54% of the respondents receiving SSA), thus showing that although the elderly are rendered economically inactive from gaining income or being productive, they continue to be financially responsible for their house and family. The opinion on the requirement of high SSA is directly proportional to their poor economic standing and their participation in their domestic expenses in the family.

Keywords: Social welfare, ageing, elderly, economic stability, social status

Introduction

Ageing refers to a lifelong process of growing older and experiencing physical, psychological, and social changes over time. Here, the ageing process of a socially and economically productive adult becoming a socially and economically dependent senior citizen is the most sought ageing topic pursued by academic scholars. The ageing process and growing into a senior itself is such a tricky subject

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that many scholars are drawn to know about humankind's coping mechanism in society in their last sunset. In one way or another, civilisation, which developed in the Stone Age in response to the necessity of group living for survival, has always taken care of the senior citizens.

The emphasis on senior citizens and their utility has shifted quickly with the state's growth and modernisation. In the past, senior citizens individuals used their life experiences to impart wisdom. Older individuals enjoy helping out in their families and the neighborhood. They are now delighted to watch over their grandchildren and counsel their offspring. While ageing, a person's sense of self-reliability and interactions with the outside world alter as they age and depend more on their family and society for support. Nevertheless, with free will or unfortunate circumstances, some intelligent and economically capable senior citizens still contribute to their family income.

Nepal as one of the social welfare states has always believed that it has a responsibility to "provide" for its inhabitants, especially for those who lack the means to care for themselves and other able bodies. However, few marginalised communities, such as senior citizens, single women, children, and disabled people receive particular social security benefits to aid their social functioning. Nepal Government's social security plan has implemented senior citizens' SSA for people 68 and older. However, SSA leaves an economical gap to the newly certified senior citizens (60 years old) and cuts them off eight years sooner from their daily economic earnings. Additionally, the allocated amount of monthly NPR. 4,000 may not cover all their expenses.

There have been constant changes in government planning that would or would not include all the people considered of old age. Even though Nepal's senior citizen's population is typically active into old age, the government has been unable to recognise their economic value as most senior citizens are granted retirement from government jobs and their respective informal sectors. The government's contribution to senior citizens needs to be studied and reviewed, especially in light of the ongoing debate over SSA and its application to handle a specific portion of their financial burden. To reach a point of comprehension, it is necessary to study the growing conflict between dissatisfied senior citizens and the government, which has been promoting itself as one of the world's welfare states.

This research is a continuous search for knowledge about the senior citizens' status on their social security and their opinion on their use of SSA. Jorpati Older People Association in Kathmandu was chosen as a study area, with the research question focusing on the justifiability of SSA and its purpose: What are the responses

of the senior citizens about their social security allowance? Does the purpose assign with the senior citizen social security amount justifiable?

Literature Review

By the UN definition (2012), a person who is 60 or above 60 is a senior citizen. This is the most standard definition of senior citizens or old age. However, in most developing countries, the age of 65 or above 65 is defined as older people. For example, Nepal, until 2063 B.S. used to describe old age as 65 but has reduced the threshold by five years (The Rising Nepal, 2018). Ageing is defined as the process of being older and includes maturity into the senescence process, where a person no longer functions well. Physical, psychological, and social differences that add up over time demonstrate how the ageing process progresses. Furthermore, WHO has defined the ageing process into active and healthy ageing to incorporate the importance of livelihood even in old age. Healthy ageing is about creating environments and opportunities so that people can be and do what they find valuable in their lives. For people to be and do what they find important in their lives, environments and opportunities must be created that support healthy ageing. A senior citizen's functional ability includes their capability to meet their fundamental needs, learn, develop, and make their own choices, as well as their mobility, form and maintain relationships with others in the community, and contribute to their society. Healthy aging is described as a pursuit to enable senior citizens to continue serving as resources for their families, communities, and economics (WHO, 2018).

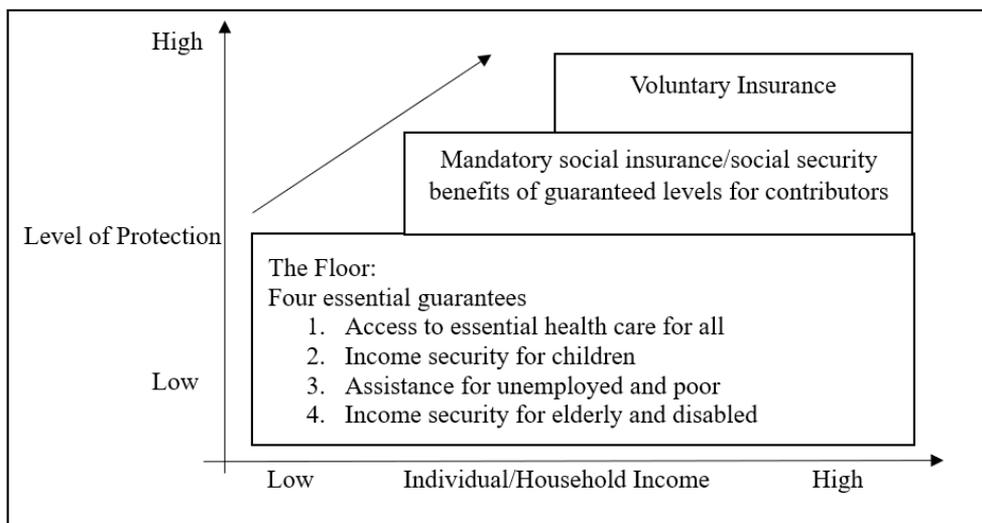
As they officially retired at 58, they have limited income sources and thus demand more welfare programs and upgrades similar to developed nations. Senior citizens had been demanding an increment in the SSA for a long time which was later raised to 2,000 only in 2018 (The Rising Nepal, 2018). Despite being mentioned in the Senior Citizen Act of 2006, the government has not provided some social benefits. They have long called for services like a 50% reduction in transportation costs and more extensive medical care. On a surficial level, it appears that these claims are born from a requirement for a safety net to have their children taking care of them or, that senior citizens cannot fulfil their financial needs. However, the growing demand for social security and its provision shows that citizens are aware of their inevitable old age, at which point they will seek a proper social welfare service (The Rising Nepal, 2018).

Generally, the two ideas looking at the social security system held by the states are (1) universal standard savings structure and (2) contributory government-managed savings structure. The first option applies to everyone and, as a result, dissociates benefits from obligations. Although this system addresses the problem of

inclusion, it is expensive. It may complicate the monetary management of a country's economy as the number the senior citizens rises and when it will be necessary to increase the amount per person or improve the quality of services. On the other hand, the second option almost links benefits to commitments. It ensures financial manageability but also runs the risk of forgetting the uninsured or only partially protected, as well as those not employed in the sorted-out sector and not covered by the contributory initiatives (Kulkarni et al., 2012).

Figure 1

The Social Security Staircase



Source: ILO, 2010

Any nation's social security status could be compared to ILO's social security staircase. The floor represents the four fundamental rights of a country: access to primary healthcare for all, children's income security (i.e., the promise of establishing a foundation for future income through education, pre-vocational training and job creation), help for the poor and jobless, and income security for the senior citizens and disabled. The country should be able to offer required social insurance and social security and immediately benefit contributors after the security in the basic necessities. At the highest level of the staircase, there lies voluntary insurance for individuals.

The International Labour Organization (ILO) defines social security as the protection which society provides for its members (ILO, 1942). Beveridge (1943), who is widely accepted as the father of the United Kingdom's social security system, states social security system is a safety net that guarantees an income to replace

income lost due to unemployment, illness, or accidents, to provide for retirement benefits, to protect against the loss of support due to either person's death, and to cover exceptional costs like those related to birth, death, and marriage.

The United Nations Declaration of Human Rights in 1948 recognised social protection as a fundamental human right. Pensions, survivors' benefits, family and maternal benefits, social assistance, and unemployment compensation are the five pillars that UNDP describes as the foundation of any social welfare state's social security system (Singh, 2013). Nepal has been allocating its resources to offer social security to the nation's poor and disadvantaged citizens as part of its transition to becoming a social welfare state. Its welfare benefits are distributed among the marginalised or suffering from poverty. The state distributes funds in one of two ways: (a) by picking groups that are likely to be in need and providing benefits to them regardless of their actual circumstances (such as the jobless, the senior citizens, and the disabled); or (b) by using means tests to determine who is in need (Singh, 2013).

Social Welfare Act 1992 defines social welfare activity as, "the welfare activity oriented towards the economic and social upliftment and self-reliance of the weak, helpless and disabled individuals." Nepal government introduced the universal social security allowance to senior citizens aged 75 and above in 1994/95. The non-contributory social pension program began at NPR. 100 and has gradually increased. The first change was after a decade in 2004/05 with an SSA increment to NPR. 175 (Adhikari & Ranabhat, 2022; Bhandari, 2019; Dhungana et al., 2019; Khanal, 2022; Malakar & Chalise, 2019; Shrestha, 2022). The policy of 'Social Security Allowance to Elder Citizen –1994 (2051 B.S.)' was later amended into 'Senior Citizen Act – 2006 (2063 B.S.)' (Paudel, 2016).

Later in the fiscal year 2007/08, the government revised the age to 70 with an increased pension to NPR. 500. Then a straight raise in the year 2015/16 to NPR. 1,000, and again in the year 2016/17 to NPR. 2,000 (Adhikari & Ranabhat, 2022; Bhandari, 2019; Dhungana et al., 2019; Khanal, 2022; Malakar & Chalise, 2019; Shrestha, 2022). The amount hiked to NPR. 2,000 in the first month of January 2018 also included senior citizens aged 65 and above (Paudel, 2016), which was not practiced. After a long halt, in the fiscal year 2020/21, the SSA was increased to NPR. 3,000; for the fiscal year 2021/22, it was expanded to NPR. 4,000 per month. The latest change is the criteria of the minimum eligible age for the senior citizens' allowance, which has been reduced to 68. This change has been effective from the fiscal year of 2022/23 (Adhikari & Ranabhat, 2022; Bhandari, 2019; Dhungana et al., 2019; Khanal, 2022; Malakar & Chalise, 2019; Shrestha, 2022).

According to the functionalist point of view, disengagement theory argues that the function of old age is a part of the mutual withdrawal from older people and society from each other. As the older generation retires, the younger generation looks for a way to step in and supplant them into the mainstream, taking on responsibility for most of society's activities. This hypothesis describes the seamless transmission of power across generations. With the younger people's succession, the older generation, the old age people prepare in the timely event of death, the ultimate 'disengagement.' This theory defines the smooth transfer of power across generations. Moreover, this theory helps explain why the older generation is less likely to receive attention and care in the yesteryears of their life (Singh, 2013).

Research in Nepal that have shown SSA beneficiaries (72%) satisfaction with the SSA have integrated SSA satisfaction with using SSA to religious practices (81.9%), followed by family relationships (Dhungana et al., 2019). A 2012 study finds 66.0% of senior citizens were satisfied, and 9.0% were extremely satisfied with their allowance (NPC, 2012). Those with higher satisfaction with SSA reported it as an honour from the government and money that could be utilized of their free will (Malakar & Chalise, 2019). SSA facilitates social life in making new friends, participation in social activities, and increasing their importance between peers and associates (Adhikari & Ranabhat, 2022). The beneficiaries find themselves privileged being looked after by the government, increasing self-respect, gaining respect from neighbours, lessening chances of financial dependency, meeting their house expenses, and purchasing health services and clothing (Adhikari & Ranabhat, 2022).

Additionally, the Marxist theory on ageing looks around the structured dependency theory and sees older people as deliberately being made dependable on society and the state. It is the opposite of the graceful ageing of older people and being useful to society. They are led to believe they are a financial burden on their families, community, and the government. As a result, the older generation is forced into retirement and a fiscally inactive lifestyle. They are forced into the minority and demoted to a lower social status. As a result, the concept of senior citizens as a financial encumbrance and the requirement to limit spending on them are created. This theory sees a continuation of class-based inequalities continuing into old age. Because of their social and economic marginalization, they become physically reliant, sometimes ending up in nursing homes and retirement communities. The idea has prompted society and the state to conceptualize the older generation as a homogeneous group (Singh, 2013).

The Social Security policy of Nepal for senior citizens was implemented since Nepal's 8th Five-year plan to relieve the economic woes has been in changes that could be generalized as both good and bad. Now, the Senior citizens' Social Security Allowance, which includes every senior citizen above the age of 68, is a

universal non-contributory social security provision. The program was established with NPR. 100 per month has been increased to NPR. 4,000 per month (50% for social living and 50% for health services). There is also a free health check in the government hospital for senior citizens. However, it lacks the preference expected of a social welfare nation: free medical treatment, including free medicine and designated gerontological wards. In India, senior citizens receive a small subsidy from the government for consumption: rationing of food and gas and reduced travel fees (Kulkarni et al., 2012). However, in Nepal, the discount on travel is only regulated in the three districts of the Kathmandu valley, where big buses give 40-50% discounts depending upon the travel fare.

Similar research also shed light that the dissatisfaction of the SSA was due to the expectation of higher allowance (Dhungana et al., 2019). Another study in 2019 has found that 61.7% of respondents expressed that their SSA was insufficient (Malakar & Chalise, 2019). Moreover, 2012 research, when SSA was NPR. 500, shows that the SSA was considered inadequate and raised the demand for SSA to be at least NPR. 1,000 to 3,000 (NPC, 2012). Upon the query of the sufficiency of the amount, SSA beneficiaries (80%) claimed that the allowance was insufficient to cover their personal and household expenses due to inflation. Compared to beneficiaries from the highest wealth quintile, a larger percentage of the lower wealth quintile beneficiaries reported that the allowance was insufficient (NPC, 2012). According to the survey, almost 80% of respondents use their allowance to cover their regular household expenses. This indicates that the vast majority of beneficiaries combined their allowance with other income sources to cover their expenditures (NPC, 2012).

Methods and Procedures

Jorpati Older People Association in Kathmandu was chosen as a study area, with the universe consisting of 190 members aged 60 and above. The researcher used convenience sampling of forty respondents with equal parts on gender. It is conceptualized that the SSA beneficiaries' opinion and satisfaction with SSA is heavily derived with their social and economic standing along with their personal and psychosocial experience on the process of receiving and expending the SSA. The research is of explorative and descriptive nature because the study has tried to find out the senior citizens' socio-economic status and opinions on social security allowance. It is quantitative and qualitative, with data collected through interviews, observation, case studies, and key informant interviews. The quantitative data was run through SPSS statistics for descriptive (frequency) analysis.

Results and Discussion

Elderly Citizens' Major Areas of Expenses

From the field study, it has been observed and recorded that elderly citizens who are laid off from the active life continue to make expenses in their daily life. The data collection comes to show that the respondents still continue to be one of the major family members who are responsible to curate the domestic expenses and their family budget.

Table 1

Government based SSA and Major Area of Expenses

Types	Major Area of Expenses				Total
	Domestic Expense	Fruits/ <i>Khaja</i>	Health Bill	Social/religious purpose	
Elderly SSA	7	3	1	3	17
Widow SSA	4	1	3	3	11
Government Pension	7	-	1	-	8
None	6	-	1	-	7
Total	24	4	6	6	40

The table shows the major areas of expenses that the respondents make in their daily living. The greatest number of the respondents, that is 24 out of 40 respondents, have their money spent on domestic activities: like paying for food (for the household), and house bills (electricity, water, gas, etc.). The second highest number is 6 respondents who spend their money on health bills, a similar number of respondents spend their money in social/religious purposes that is visiting their friends and family and temples as well as donating money to the helpless or to their grandchildren for *ai kahney paisa* (money to buy sweets). Only 4 of the respondents spend their money on personal food items that are either buying quality food for its nutritional benefit like fruits or spending money to buy *khaja* (tea and snacks) while meeting with friends. In the table, it is seen that 6 of the respondents and the majority of the SSA receivers spend their money for domestic purposes, which shows that though they are certified as economically dependent group, they must participate most of the money to run their house.

The Coverage of Social Security Allowance

Furthermore, the respondents (33 out of 40) who receive the social security allowance utilize the money received in different aspects of their life. The money is used for domestic expenses, health bills, travel, social/religious purposes and in payments of buying fruits and *khaja*.

Table 2*SSA's Purpose and Coverage of Need*

Coverage	SSA's Purpose					Total	Percent
	Domestic Expense	Health Bill	Travel	Social/religious Purpose	Fruits/ <i>Khaja</i>		
Covers all	4	1	1	2	5	13	39.39
Compliments	9	2	1	1	1	14	42.42
Partial Coverage	4	1	-	-	-	5	15.15
None	1	-	-	-	-	1	3.03
Total	18	4	2	3	6	33	100

In the above table, the coverage of the “need” is shown to which the elderly citizen has been spending the most of their SSA’s money onto. The 42.42% of the respondents (14 out of 33) state that the SSA complements their need. They spend their SSA’s money on domestic expenses (9 out of 14), health bills (2 out of 14), 1 out of 14 respondents each in travel, social/religious purpose, and fruits/*khaja*. It was assumptive that the SSA will be complimentary in the basic coverage of elderly people’s expenses but the second majority of respondents who said that the SSA covers all their needs came out as a surprise. The second majority, 39.39% (13 out of 33) said that the SSA covers all their expenses. Here, 4 out of 13 respondents spend their money on domestic expenses, 5 respondents in fruits/*khaja*, 2 respondents in social/religious purpose, and 1 each in health bill and travel. The respondents who stated that their SSA covers most of their expenses have economically active members in their household who take a major responsibility in taking care of their family, thus the significant money spent in expenses are of lower cost like travel, social/religious purpose and fruits/*khaja*. It could be said that SSA will cover the needs of the elderly people given the fact that other economically active family members participate fully to cover the hefty side of the economic burden. The respondents who said that SSA covers part of their need (15.15%) and none (3.03%) comes from the base that they are the major contributor in the family as they spend their money in domestic and health bills.

Senior Citizens’ Opinion on their SSA

The beneficiaries who have been receiving their SSA spend them on their social and economic needs. Because of the tentative relation in between their expenses with the government’s allocated money for their benefit it provides an opinion on either the satisfaction or dissatisfaction of the money received.

Table 3*Opinions on the Raise of Senior Citizens SSA*

Amount (NPR.)	Frequency	Percent
100/day	3	7.5
5k/month	27	67.5
Other	1	2.5
No comment	9	22.5
Total	40	100

The table shows SSA beneficiaries views on the rise of the government funded Senior citizens SSA. The data was collected strictly on the opinion of raising senior citizens SSA despite the fact that the sample respondents were also receiving the government pension and widow SSA. It is shown that the majority 67.5% of the respondents have opined that the senior citizens people should be receiving NPR. 5,000 per month. Whereas the third highest percentage, 7.5% of the respondents stated that they should be receiving at least NPR. 100 per day which makes a total of NPR. 3,000 per month. It is analyzed that the fixed amount of money comes from their knowledge and current political influence where the PM Oli's election (the year 2018) gave them a hope of a significant rise in SSA. Also, the fixed NPR. 100 per day comes from the UN definition of poor who have a lower income of \$1 per day. 9 out of respondents did not care to give a fixed response whereas the single one respondent "other" stated that he/she does not want the nation's money because what the respondent has is affluent for a single life.

Senior Citizens' Opinion on Government's Social Security Programme

Nepal Government's Social Security Program (SSP) has been designed to give and fulfill the basic needs of its citizens in the areas of health, travel, and allowance. With people inclined to live an easy and comfortable living, opinions vary on their facilities which rise with the norm of the standard of living.

Table 4*Opinion on the SWP/SS/SSA*

Opinions	Frequency	Percent
Raise Senior citizens SSA significantly	26	65
Focus on Health care and benefits	4	10
Positively Biased Commuting	5	12.5
Rationing and Subsidy for Senior citizens	1	2.5

Other	4	10
Total	40	100

The table shows various opinions of the respondents about the Social Welfare Policy (SWP), Social Security (SS) and SSA. Many of the respondents (65%) have opined that they want a raise in the senior citizens' SSA that would cover their basic needs. Apart from the allowance to be received, the respondents were also focused on the government-initiated facilities like positively biased commuting (significant discount for the senior citizens people) that is 12.5% respondents were more concerned about whereas only 10% of the respondents were focused on the rise of quality and service of health care and benefits. Four out of 40 respondents gave a mixture of responses which did not highlight one part of life/social essentials above the other. One of the respondents has stated the need for rationing and subsidy for senior citizens people in the purchase of necessities in living like food and gas. It shows that the respondents have assumed a greater position to the allowance in cash/ deposit than the other facilities/service which they are entitled to of living in a nation promoting social welfare.

Case Studies

Radha Ojha (pseudonym) was abandoned by her children after her husband's death. She was forced to sell maize for her daily living but was forced by her sons to relocate from her primary neighborhood because it was bringing them shame. She is being given a small living incentive to relocate her business and benefiting from SSA, all her allowance is spent in her rent which is 11,000 per month (case study, 2018). Ojha, self-dependent in her seventies, is estranged from her family and heavily relies on social living through her peers. And looking at her, Jorpati OPA's president Shyam Pd. Khatiwada states that old age must not just be used for retirement; instead, senior citizens should engage in "active ageing" so that they can continue to contribute to society in both economic and social ways that benefit both themselves and their community (Case study, 2018).

Hari Prasad (pseudonym) who receives government pension had utilized the governmental health aid and deducted 1 Lakh health bill in his first major heart operation back in 2073 B.S. In his opinion, "Nobody should be staying at an old age home rather they should be given care of the family and governmental social security in their own homes living with the presence of their children" (case study, 2018). He has used his life experiences and networking skills to aid Jorpati OPA and its members towards regularized monthly savings, SSA, social recreation, literacy and health education.

The rapid changes in the SSA without any research and hard-look on the realistic national budget, it has also been accused as a populist programme by political parties targeting upcoming elections (Shrestha, 2022). The policies and ideologies of the social security amenities regarding senior citizens keep changing so much that it has brought confusion to both the government and its beneficiaries. Additionally, the Nepal government is infamous for rapid administrative and cabinet changes. It usually brings in new politicians/leaders with their views on the social security policy who proclaims liberally on the rise of social security allowances and services. These proclamations include lowering the bar of senior citizens' age to receive SSA, increment of SSA, and many health facilities in both public and private sectors. Narendra Bahadur Khadka, Agraj Samaj Nepal's Co-president states that they have been protesting for 50% commute fare reduction which is in the Senior citizens Citizens Act 2063, but frequent government change and tedious lobbying process only helps to fulfil partial demands like the commute discount which has only been possible in the three districts inside the valley.

Regarding the ILO's social security staircase and senior citizens' social security, the access to essential health care and income security- it could be concluded with the demand of free and heavily discounted health services, and demand of raise in SSA and other services, the senior citizens have not met their basic social security. The government's pension scheme also disregards the UN definition of poverty (KII, 2018). The current UN standard of poverty line is a minimum daily income of \$2 per day which should be at least NPR. 263.76 per day equating NPR. 7,912.8 per month, and extreme poverty line being a minimum \$1.25 per day which should be at least NPR. 164.85 per day equating NPR. 4,945.5 per month (United Nations, n.d.). Senior citizens have more demands like SSA to be raised to NPR. 5,000 per month, free and heavily discounted health care, and subsidies in utility and tax bills (KII, 2018).

Fatik Thapa, NEPAN executive director, states that although a nation must be insightful about its limited revenue generation and ever-growing expense budget, it should at the same time not fetter away from the responsibilities of older citizens (KII, 2018). Krishna Murari, Ageing Nepal's director states that Nepal Government's early retirement (at 58) and much later pension's fluctuating scheme only creates confusion on their workability and have massive impression on society's view on senior citizens/old age (KII, 2018). It has brought enrage and dissatisfaction from the public side, who have been dreaming of more extensive services than they have been receiving before. The government has often raised senior citizens' hopes of lowering the age bar and increasing incentives (Limbu Lawati, 2018; Shrestha, 2022). These brooding ideas for more positive changes have made them ungrateful for what little they have received from their developing country.

Additionally, senior citizens' outlook towards the social security policy and SSA amount also varies depending upon the social and economic status of the people. The respondents in the data collection have varied social and economic statuses. With the changing social structure, many senior citizens live with their children only until they are married and willfully separate. The people who are still economically participating or the house head has to make provisions or include his/her side of the money in the domestic expense. Some affluent families let their adult children do this bidding and avoid economic responsibilities. The field observation found that senior citizens who are well-off socially and economically are almost always taken care of by their children. As a result, these SSA beneficiaries craved additional services: reduced travel fees, consumption subsidies and special health facilities. Case studies have shown that there are options to be actively aged. If not economically, senior citizens people can unite similar people like them and help one another. Social groups like these are active and conscious of their rights and demand justice if in any cases of senior citizens abuse and discrimination. Senior citizens people see apart from their adult children are forced to make daily living by hard labor, there needs to much more consideration in social security policies of the senior citizens who do not anybody else to look up to.

Since the respondents were from urban Nepal, the economic aspects of the research included respondents owing their own house as it will becomes a major part of their passive income source that is rent accumulation from tenants. A total of 80% respondents owned a house, and their rent earnings ranged from below NPR. 5,000 to above NPR. 20,000. The majority were earning around NPR. 5,000-15,000 per month in rent income (field study, 2018). In this research, the 2018 field study shows that most of the respondents (80% or 32 respondents out of total 40) own or share their house with family members. They tenant who reside give them a big portion of the monthly income beside the SSA. Through the study it is learned that the 87.5% senior citizens people due to their increasing health ailments have spent a portion of monthly expenses for their medical treatment and medicines. The amounts of money expend ranges widely from NPR. 1,000 to well above NPR. 20,000.

The field visit and observation also revealed that many SSA beneficiaries lament that their children do not provide them daily pocket-money when they are out and about to socialize with their peers. At past, senior citizens had observed a sit-in demonstration outside the Constituent Assembly (CA) building demanding the legalisation of parental property claims to wait until the parents' passing (Field observation, 2018). We need to look deeper on the concept of SSA and if SSA is only provided for complimentary free-will expense for senior citizens that has been slowly replacing children's social responsibility to finance their retired parents in

a day-to-day basis. However, despite having multiple adult family members, the poor respondents were forced to be economically active for sustenance, putting their health as a low priority. As a result, they wished for increased SSA rather than adding health or subsidy services.

Conclusion

Examining at the Nepal's social security for senior citizens, it is evident that it has enforced senior citizens into a minority. The disengagement theory suggests that both parties retreat from one another; however, senior citizens who are required to resign at age 58 and only receive social security benefits at age 68 do not fit this description. These individuals have a decade-long gap during which they continue to feel like members of the engaged group but are unable to take action to right the wrongs. The research revealed that elderly citizens still play a crucial role in handling household expenditures and making domestic choices, despite being monetarily inert. This illustrates how difficult it is to shift economic duties and decision-making power.

On the other hand, the dependency theory suggests that the Nepal's social security for senior citizens demonstrates that they have been purposefully dependent on public funds. During the "hanging period" between the ages of 58 and 68, senior citizens are not allowed to work for a livelihood or file for SSA benefits. This makes them believe that they are monetarily dependent on their country and their family members, even though there is still room for them to be much more useful and significant in society. Senior citizens are devalued and viewed as a financial encumbrance. They come to be defined as a minority and must now ensure that the government, if not actively, at least passively, advances their goals.

Through this study, it is clear that senior citizens have been marginalized into economically inactive group. The 42.42% of the respondents have said that SSA money only compliments their needs. The monthly income from SSA and tenants' fee goes into the domestic expenses (54.54% of the respondents receiving SSA) thus it shows that although the senior citizens are rendered economically inactive from gaining income or being productive, they still have put a lot from their side of the money to run their house and family. The opinion and requirement of high SSA is directly proportional to their poor economic standing and their participation in their domestic expenses in the family. Because of their economic contribution, the respondents are affirmative that their SSA should be raised positively. The people who had lesser expenses to make monthly were content with the amount they received. These people were more concerned about the facilities like consumption subsidy, complimentary health facilities and transportation discounts. The amount

which has been allocated for social security allowance to provide a social, economic and health care for the senior citizens have not been adequate to their needs and does not justify its purpose.

Declaration

This is an intensive paper primarily derived from the author's MA thesis (2018) titled "Senior Citizen's Social Security Status in Nepal: A Case Study of Jorpati Older People Association, Kathmandu Metropolitan City," submitted to Padmakanya Multiple Campus, Tribhuvan University and any Nepal Government's Social Security Allowance (SSA) changes in the last five years. I would like to express my sincere gratitude to all the teachers and mentors who have guided me throughout my academic journey. I am particularly indebted to Pradip Mishra, Tika Ram Gautam and Neeti Aryal Khanal for their exceptional guidance and mentorship.

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Abuse and Harassment of Female Journalists in Karnali

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Abstract

This study explores the experiences of abuse and harassment faced by female journalists in the Karnali Province. In the base of concurrent research design, mixed method was adopted in this study. For quantitative method, questionnaire was developed and online survey was conducted for data collection. For that 60 respondents were selected. Like that, for qualitative study, focus group discussion and semi-structured interviews were performed. Where 3 senior female journalists were selected for the interview and 10 victims were selected for focus group discussion. This study set up within the theoretical framework of objectification and spiral of silence. Results reveal that patriarchal societal norms contribute to the objectification of female journalists, leading to a high prevalence of abuse that is often not reported due to ineffective laws, discrimination, shame, economic vulnerability, and lack of political access. The result also shows that female journalists often lack self-confidence and may bear the harassment silently or try to hide it due to the fear of social boycott. It highlights the issues of unequal wages, lack of credit for their work, and exploitation by senior journalists.

Keywords: Objectification, violence, discrimination, gender, exploitation

Introduction

This research mainly focuses on the impact and experience of women's harassment. It is feminist in nature and the concerning issues are the experience and impact of harassment among female journalists. Hence, the study deals with three pertinent questions regarding the silent nature of women, the objectification of a female journalist by a male gazer, and examining the nature and impact of harassment on women's professional and personal lives. First, what is the nature of harassment or abuse experienced by the female journalist in Karnali Province,

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Nepal? Second, to what extent has abuse or harassment impacted their personal and professional lives? Third, why is the female journalist forced to remain silent without reporting the abuse or harassment against her?

According to Panday (2011) in Bangladesh, most of the newspaper offices and media rooms are not women-friendly. For example, some media institutions do not provide separate toilets for women which is the basic thing for women's safety. Since women are overlooked by the dominant male presence, they feel like fish out of water and intimidated by their colleagues.

UN estimated that one in three women experience sexual or physical violence in her lifetime. It also explains that abuse is inescapable and ubiquitous across the continuum of real and virtual world. Women journalists have faced harassment from many sectors including state agents, politicians, news sources, and including male journalists.

Worldwide, female journalists are undergoing abuse, violence, and harassment in newsrooms and in the field. Then the impact of violence upon them is manifested directly in their physical and psychological health and influences their work. Currently, social media and the Internet are also tools for violence against female journalists. It raises the question that do female journalists protect themselves? Or can they? (Koirala, 2020).

The report of IMS (International Media support) 2019 identifies several core challenges in three categories. These challenges include physical security, where women journalists are at a higher risk of being targeted for sexual violence, compared to their male counterparts. Additionally, women journalists face verbal threats and online abuse, which includes explicit threats of sexual violence and personal insults that have a significant impact on their psychological and emotional well-being. Finally, sexual harassment and gender inequality are also major challenges for women journalists, where they face unequal pay, limited representation in decision-making roles, and a lack of protocols to address sexual harassment within workplaces. Addressing these challenges is essential to ensure the safety, well-being, and professional growth of women journalists in the media industry.

Gender-based violence against women journalists is a global problem that takes many different shapes and forms, including intimidation, threats of rape, threats against family, and sexual harassment in the newsroom and in the field (Feldner, 2019). Feldner's statement has been supported by data from CFWIJ (Coalition for Women in Journalism), during the first quarter of 2021, there were 348 documented cases of violence and threats against women journalists worldwide. This number

represents a substantial increase of 284.8 percent compared to the first quarter of the previous year.

Kafle (2021) describes that most of the women journalists associated with the media organizations don't see women-friendly environment within the newsroom and overall administrative policy and practices. Male journalists with the masculine attitude and patriarchal culture dominate the entire media houses.

Karnali Province is geographically the largest province of Nepal. According to the Federation of Nepali Journalists, 859 journalists are members of the federation in Karnali province, and 728 male and 131 female journalists are associated with the Federation. Most of them (60 percent) are in Surkhet and the least are in the Mugu district. Surkhet branch of the Nepal Journalists' Association estimates that around two hundred journalists who are not members of any journalist organizations. Among them, the number of female journalists is about 50.

The research study is an attempt to see the phenomenon through the lens of objectification theory and the spiral of silence theory. Objectification theory provides an important framework for research in understanding the experience of being female in a culture and society where the female body is objectified for sexual purposes. It shows that women are more pathetic in mental and physical work than men. In particular, women's views and works are considered inferior in society. However, the appearance of a woman's body is considered treasured for beauty, showbiz, and sexual deeds in every field. Objectification theory is used to observe the consequences of women living in the sexual objectified environments. Objectification Theory was first proposed in 1997 by Barbara Fredrickson and Tomi-Ann Roberts. When women are in a social environment that regards the female body as use and entertainment for a long time, they will internalize the observer's perspective to form self-objectification (Pant, 2021).

According to Tamor (2011), the relationship between the media and women has a certain structure where women are trapped as an object. The role of women in the media in decision-making is reflected in the poor representation of women's issues and concerns.

This research study examines the negative effects of objectification of women journalists in the Karnali society, particularly when they are portrayed as characterless or reduced to their physical appearance rather than their professional skills and contributions. Objectification involves treating individuals as objects, often emphasizing their physical attributes over their intellect, skills, or humanity.

Hence, using another theory, the spiral of silence as a lens, it tried to

understand the individual willingness to express or remain silent against abuse and harassment which they faced. This theory was proposed by Elizabeth Noelle Neumann in 1974. According to this theory, if there is a dominant opinion present effectively, the chances of expressing an opposing opinion are less likely or stopped (Thakur, 2022).

Fear of isolation or social rejection can lead women journalists in Karnali to a “spiral” where they can’t openly express their opinions or share their experiences about harassment. This theory can be applied to understand how societal norms and power dynamics contribute to keeping silence for women journalists in Karnali who raise other’s problems, can’t evoke their issues by them.

Pandey (2011) explains that those women who have survived in the profession do not have happy stories. They, too, feel their position remains precarious, despite long years in the profession.

This study is unique in that it reveals the abuse and harassment faced by the female journalists in Karnali Province. Since little studies have been carried out in this field of journalism in Nepal, this will be a milestone to know about that problems that the female journalists face.

Methods and Procedures

This research study is the outcome of the empirical study based on quantitative and qualitative approaches. For that, evidences are presented to support the validity of the theoretical premise.

For the quantitative method, survey design was applied. The survey was based on a questionnaire undertaken to collect the data online from December 2022 to January 2023. The survey was undertaken among 60 from 131 female working journalists from Karnali Province and questionnaires were distributed using a snowball sampling technique. Female journalists were contacted from the databases of the Nepal Journalist Association, Surkhet, and asked to forward the survey to other female journalists working in Karnali province.

For qualitative method, focus group discussion and key informant interviews were conducted. The purposive sampling method was used for both methods where 4 senior female journalists were selected for key informant interview and 10 survivors were selected for focus group discussion. Virtual platforms or communication tools were used to facilitate these interactions.

The analysis is made through descriptive statistics and tabulations. The study concentrated on the physical, psychological, and societal impact and experience on survivors after facing abuse or harassment. It also reveals why survivors are afraid to report it.

Results and Discussion

The results obtained from the survey and the interviews have been presented below with analysis, interpretation and discussion.

Results from Survey

Table 1 below shows that 30 percent respondents were participants from Surkhet. Like that 15 percent respondents were from Jajarkot, 15 percent from Dailekh, 10 percent from Salyan, 6.5 percent from Jumlla, 5 percent from each district as Dolpa, Mugu, Rukum Paschim, and only 3.5 percent respondent participate from Humlla. In total, married were 33 (55 percent) while unmarried were 27 (45 percent).

Table 1

Districts Ways Respondents

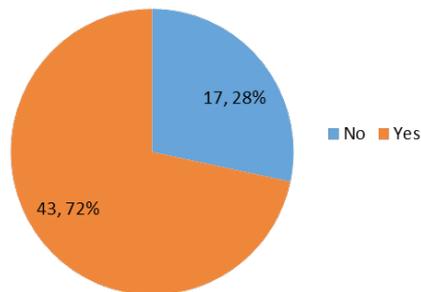
S.N.	District	Respondents in Number	Respondents in Percent
1	Surkhet	18	30
2	Salyan	6	10
3	Dailekh	9	15
4	Jajarkot	9	15
5	Rukum West	3	5
6	Kalikot	3	5
7	Jumla	4	6.5
8	Dolpa	3	5
9	Mugu	3	5
10	Humla	2	3.5
Total		60	100

According to the age group, there were 39 (65 percent) female journalists with age 20-30 years, and 19 (31.7 percent) journalists with age 30-40 years. However, the age of the youngest respondent was 19 years old and the eldest respondent was 42 years old. This study also reveals that most female journalists left their job in their 40s and were involved with another place due to insecurity. The survey discloses the female journalist experience of harassment and abuse that they had confronted in media houses or in the working place.

According to IFJ (2015), the media industry in Nepal is overwhelmingly male. Based on research done in Kathmandu, only 24 percent of journalists are women. The top-level management of most media organizations is dominated by men. Almost all editors and owners of media houses are men.

Figure 1

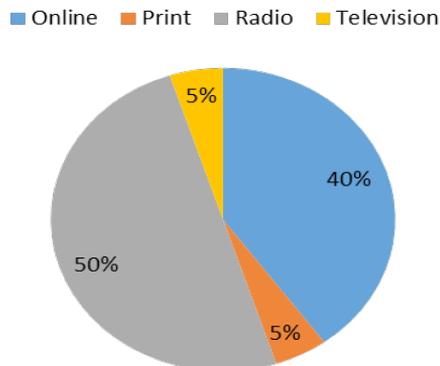
Taking Journalism as a Main Profession



This figure shows that 43 percent of respondents' profession is journalism or media, whereas only 17 percent of respondents work part-time in media. This result indicates the presence of women in journalism and media is a good indicator.

Figure 2

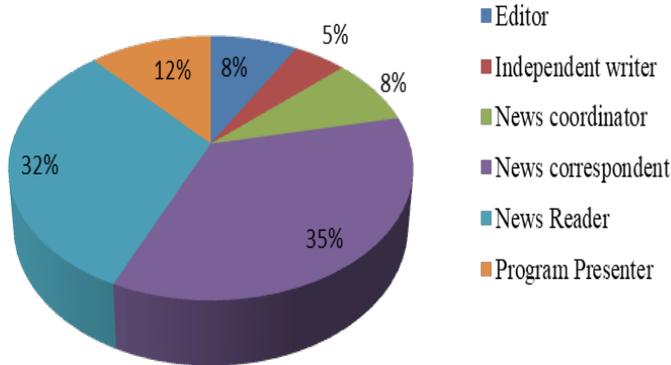
Engaged Media by Respondents



Most of the respondents were employed on the radio (50 percent). Online media (30 percent) is also the most wanted media to work in. The result shows that the oldest forms of media (Print (5 percent) and Television (5 percent)) are lacelike media platforms for female journalists.

Figure 3

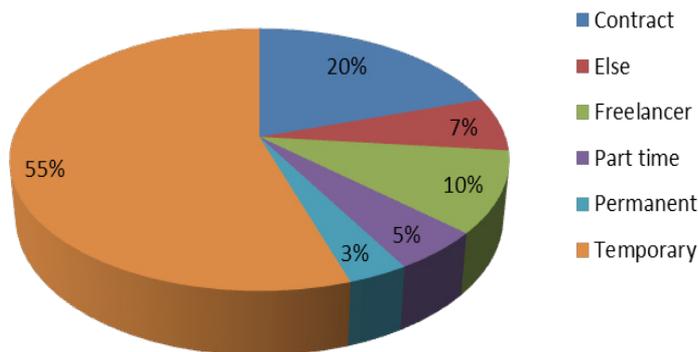
Employment Status of Respondents in Media



The study also shows that most of the respondents were employed as news correspondents 35 percent and as news readers 32 percent. While 12 percent of respondents worked as program presenters. Like that news coordinators 8 percent, editors 8 percent, and 5 percent of respondents are independent writers.

Figure 4

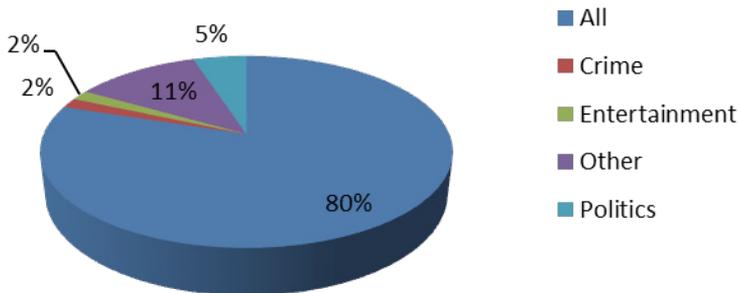
Employment Position



However, the position for employment reflected that 55 percent were engaged as temporary full full-time regular workers, and 20 percent were full-time in a contract. Another 22 percent respondents were engaged as part-time regular or freelance. Only 3 percent of respondents were engaged permanently.

Figure 5

News Beat Covered by Respondents

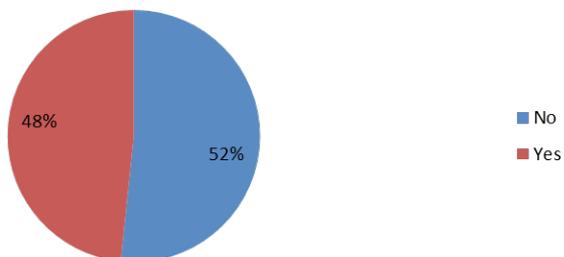


According to the survey, 80 percent of respondents covered all beats.

This study shows that most of the respondent’s (67 percent) education level was +2 when they started to work in the media, and only 15 percent of respondents had Mass media and journalism as the major subject. However, 13 percent of respondents passed Bachelor’s degree and 3 percent respondents of them had Mass Communication and Journalism as their major subjects. 5 percent of respondents had a master’s degree when they started to work in media. According to the survey, the present education status of respondents is very upright, where 63 percent respondents had bachelor’s degrees and 13 percent of them passed their bachelor’s in mass communication and journalism. That is, 19 percent respondents had master’s degrees and only 18 percent passed their +2.

Figure 6

Abuse or Harassment while at Work



Respondents were asked did they have experience about abuse or harassment. The answer reveals that that 52 percent (n=31) of respondents didn't have experience with abuse or harassment but 48 percent (n=29) of respondents had experiences with it. The result also shows that the media industry that raises the voices for freedom, equality, and safety is not safe for a female journalist.

The report reveals that among the 29 individuals surveyed, a significant 52 percent experienced daily instances of abuse or harassment, while 27 percent encountered such behavior once a month and 20.6 percent faced it weekly. When asked why they endured this mistreatment silently, respondents provided open-ended responses. They cited reasons such as the fear of being socially rejected and isolated, alongside a lack of confidence in the fairness of the justice system. Consequently, these individuals chose not to speak up, even though the continuous harassment was taking a toll on them emotionally. Many expressed the notion that they would consider leaving their current job if they found a suitable alternative due to the distress caused by the ongoing mistreatment.

The study shows that most of the abuse or harassment was verbal (37 percent) and emotional harassment was faced by 23 percent of respondents. 10 percent of respondents faced sexual harassment and 10 percent of respondents faced financial harassment. All kind of harassment faced 15percent respondents.

Out of the 29 responses, the majority (69 percent) of the female journalists had faced harassment in the workplace (field and office), and 24 percent of respondents were harassed at the office. Only 7 percent of respondents were harassed in another field.

The next question of the study tried to identify who the perpetrators were. Respondent were allowed to select multiple options. Out of 29 responses 34 percent were harassed by co-workers, 28 percent respondents abused by media owners and 28percent by other perpetrators. Media owners and co-workers both turn into perpetrator for 10 percent respondents.

Another question they asked that did they reported to anyone the abuse they faced. Out of 29 responses, 41percent of journalists didn't take any action and 59 percent of journalists reported about it. According to the report, only 14 percent (n=2) of respondents reported to the police. While 57 percent of respondents shared with co-workers, 19 percent of respondents reported to a journalist organization and 10percent had reported to an editor.

Respondents also asked that after the report they get relief or support from anybody. Out of 17 respondents, 51.7 percent said they didn't get any support from

anybody but 20 percent get support from co-workers as well as editors and 28.3percent from outsiders.

Out of 12 respondents who did not report said that they considered changing their career at some point after facing harassment. The main reason behind the silence was fear of social blame 37 percent, 38 percent of respondents said that no one is serious with her discomfort because of the perpetrator's social, political, and financial status.

The finding indicates that the abuse was affecting their opinion, journalistic content, and even in their life. 12 respondents bear emotional effects after abuse. Like that 11 respondents were psychologically affected and 3 of them were taking medicine for depression. However, 6 respondents were socially affected and 2 respondents' family life was ruined.

Respondents were asked if they thought their organization was helping them to cope with such harassment. Only 8 out of 60 respondents were positive about their organizations' approach to harassment. The majority of respondents had doubts that their media house was supportive of such issues.

Respondents also asked the question that if they knew about the female journalist who works with them in the media field has been abused or harassed. Out of the 60 respondents, 31 knew about it. While 18 respondents did not want to talk and 11 respondents were unknown of such incidents.

When another question about how they knew about the female journalist harassment was asked. Most of the respondents 15 said they perceived by survivors. 13 respondents said they perceived from the third person and only 3 respondents saw the survivor was abused directly.

The finding reveals that respondents helped to the survivors who shared their problems but hearing incidents were out of their concern. Out of 18 respondents, 13 respondents supported the survivor emotively and 6 helped them to complain to the senior staff of the media house. Only 3 respondents helped them to report the police.

Results from Focus Group Discussion

The findings of this discussion proved that most female journalist have been facing abuse or harassment in their working place. Many of the participants agreed that they had faced harassment through touching, gazing, verbal as well as online platform. But lack of social security and fear of being isolated they are silently facing abuse or harassment. They are scared to share their bad experiences about violence.

One participant from Surkhet said she had faced sexual violence due to financial incentives, before joining the offender's media she was working in a local FM for 5 thousand rupees. While, she was offered a job with FM, the owner of media promised timely rise in the salary and better training, she started facing all kinds of harassment for following ten months after first two months. She was forced to resign, when she could not bear the harassment anymore and reported to the police. Unfortunately, she did not receive the justice she deserved and had to face social harassment as well.

Another participant from Jumla said that she had to face several harassments when she wrote the news about the dual marriage of local leaders. At that time she did not get any help from the Nepal Journalist federation and colleague. Besides help, she had to survive the threats that came from journalists and political leaders. Due to this reporting, her personal life had been destroyed.

This study finds that in some cases, female journalists were abused because they had to rely on their male colleagues for commutation to the news site. Many of them said that they had transportation problems as most of them did not have a vehicle and they go with male journalists for news collection. Because of this, female journalists had encountered character assassination and offensive activities. That was the pervasive problem of female journalists in Karnali province.

One participant of Surkhet said she had been a victim of this type of harassment. When she was sitting on the back seat of the motorcycle of a male journalist while heading for reporting, someone took their photograph. Based on that photograph, her character was assassinated, and it was propagated that she had an immoral relationship with him. It was so exaggerated that the wife of that journalist filed a complaint against her. Because of this she could not tolerate it had to face mental anxiety. She had to go to the court, and the case is going on.

Another participant from Jajarkot said there are many sorrows of working in local level media organization. The mental stress cannot be endured if she makes male friends, if she doesn't she could be deprived of information and her work becomes hard.

The discussion reveals that male colleagues are referred to as "journalists" while female colleagues are referred to as "sisters" (Nani) reflects a gender bias and lack of respect towards female journalists. This disparity in how they are addressed can contribute to an unequal and uncomfortable working environment. Junior journalists don't have access to centralized media, and the issues raised by them in the local media are sent to the central media by giving credit to someone else for their work. Even when their work gets award, they are not recognized instead

somebody shows up to take all the credit. These words and behavior shows the demeaning attitude towards female journalist work and gender, which also create embarrassing environment for them.

Results from Key Informant Interview

There are safety and security challenges for journalists in Nepal as well as in other countries of the world. Particularly female journalists are more insecure in Nepal. Some of them feel unsafe in the media where they work. They have to face security challenges when reaching from home to workplace and from workplace to sources of information and events. However, such issues are not revealed most of time. There are many incidents that are difficult to define and quantify. Even when such issues are complained or reported, the chance of getting justice is low. Because, the cases of sexual violence are invisible, it is not easy to bring them out with direct evidence and witness in such cases.

Bindu says that few male or male journalists objectify female journalists only as a sex object; these problems are still the same 28 years ago and now. Most female journalists have been experiencing sexual violence in such ways and situation that they immeasurable. Sometimes it is also overheard that male journalist's physical behavior, talking about women's sexuality and character led female journalist unsafe and humiliation. But it is hard to measure or express. In terms of geography, the suffering of female journalist in remote areas like Karnali province is serious than in other areas. When journalists go to remote areas for news gathering, they have to walk alone and stay in isolated for two to three days which leads to high chance of facing security challenges.

Acharya explains that in local media houses female journalists who raised their voices against the violence of others have not found a means to speak against the violence beside them. There are various ways of violence against women in the media. There is no proper body to complain about it, if they complain to a higher authority, the victim will lose their job and be humiliated even more. Oli agrees with Acharya and shared her story that when she raised the voice for survivor and reported to the police, the survivor ended up being hostile. Then she did not get support from any women journalist. Because of that case her character is assassinated.

Conclusion

This research study focuses on the challenging issue of harassment faced by female journalists, highlighting the lasting negative impacts of physical, psychological, and social attacks. These attacks are a global concern and stem from gender-based biases and judgments about appearance. Harmful beliefs and sexism

contribute to unequal treatment in the media field. The fear of harassment alters the way female journalists behave, act, and report stories. Such mistreatment leads to mental and emotional distress, affecting their well-being and even personal lives for some, underscoring the urgent need to address this problem. Some of them have ruined their family life.

Media involves in investigating into all levels of society to reflect its issues, challenges, culture, and customs. This requires journalists to build relationships across various groups, but a patriarchal mindset hampers women's collaboration with men, impeding progress. Overcoming the objectification of women is crucial. Research reveals pervasive harassment experienced by nearly all women journalists, predominantly by media owners and male colleagues. This mistreatment leads to emotional distress, as female journalists endure harassment, underestimation, and character attacks.

The study's results reveal that among the 29 participants, a significant majority of 20 female journalists experienced harassment in their workplace, both in the field and office settings. Out of these, 7 respondents specifically reported harassment incidents occurring in their office. Only 2 respondents mentioned facing harassment in a different field. In terms of the nature of harassment, 10 respondents were targeted by their co-workers, while 8 participants faced abuse from media owners. Additionally, 8 respondents encountered harassment from other sources. Notably, both media owners and co-workers acted as perpetrators in cases involving 10 percent of the participants. In conclusion, the study highlights a concerning prevalence of workplace harassment, particularly among female journalists, occurring across different roles and sources within the media industry. Lack of awareness and fear of the situation of harassment in the local media is even worse. As a result, women journalists are quitting from the media.

The findings presented here will encourage further research. It suggests that conducting more detailed studies and research is necessary to gain an in-depth understanding of the challenges these women encounter and the potential consequences. The ultimate goal of this future research is to gather stronger, more reliable, and valuable results. These results could then be used to advocate for the implementation of necessary policies aimed at protecting female journalists from various forms of harassment or mistreatment.

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Translanguaging Practices in EFL Classrooms: Teachers' Perspectives from Darchula

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Abstract

The concept and strategy of translanguaging are increasing in multilingual English as a foreign language (EFL) classrooms to promote students' academic performance by using their multi-linguistic resources. Teachers and learners often have experiences using two or more languages for pedagogical purposes where translanguaging practices are implemented. Translanguaging pedagogy uses the students' existing linguistic knowledge to learn new language skills. Against this backdrop, this research studies EFL teachers' perspectives towards translanguaging practices in EFL classrooms. This study used a case study of the qualitative method as a research design. I collected data for this study using semi-structured interviews and selected the research participants through purposive selection. The participants were four English teachers from two secondary schools located in the Darchula district of Nepal. I utilized keyword analysis to analyze the data. Based on the results, all participants used translanguaging in different situations in their EFL classrooms. They were using translanguaging practices in EFL classrooms with positive attitudes although they had different feelings towards translanguaging. Moreover, most EFL teachers indicated that the space for translanguaging practices would be enhanced more in multilingual EFL classrooms in the coming days. These findings shed light on the significance and use of translanguaging as multilingual pedagogical practices and further research directions.

Keywords: Multilingual classrooms, translanguaging, English teachers, case study, Darchula district

Introduction

The concept and strategy of translanguaging are increasing in education to promote students' academic performance by using their multi-linguistic

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resources (the use of English language and mother tongues of learners such as Darchuleli and Nepali for making learners feel easy to understand the contents of language classrooms). Teachers and learners often have experiences using two or more languages for pedagogical purposes where translanguaging practices are implemented. Translanguaging pedagogy uses the students' existing linguistic knowledge to learn new language skills (Phyak, 2018). The students will gain more advantages from translanguaging practices. First, translanguaging helps us achieve deeper insights into the learning material because we utilise all our linguistic repertoire. Second, the language they have not yet mastered will be strengthened. Third, parents who speak minority languages can help students' development in minority languages by communicating in that language at home. Finally, it enables students who have better English proficiency to help those who do not (Baker, 2001).

Translanguaging practices offer significant benefits for effective learning in multilingual classrooms; however, their implementation in EFL classrooms remains a challenge (Rasman, 2018). Many schools, influenced by an 'only English' mindset, do not permit translanguaging, emphasizing the exclusive use of the language defined in national school curricula and policies, and viewing translanguaging as a potential source of linguistic ambiguity (Silwal, 2021).

Additionally, there exists another tension concerning translanguaging's implementation – the perspective of those who fear that accepting fluid language practices among bilinguals might weaken the non-dominant language. Canagarajah (2011) highlights the importance of studying attitudes towards translanguaging to grasp its pedagogical possibilities for success. Understanding these perspectives can help educators navigate the challenges and opportunities of integrating translanguaging into educational practices.

We can understand the attitudes of EFL teachers towards translanguaging practices in their classrooms based on their real experience by researching them. As the policymaker in the classroom context, teacher policy enactment plays a significant role in supporting or constraining the pedagogical goals including the decision to embrace or not translanguaging strategies. The decision must be made based on considerations related to the teachers' beliefs of translanguaging benefits and challenges that can also be revealed in the study of attitude.

There are several studies (Khan et al., 2020; Romanowski, 2020; Silwal, 2018) on the attitudes of teachers towards translanguaging in multilingual settings after Cen Williams introduced translanguaging as a pedagogical practice in Welsh English classrooms. Some studies revealed almost all positive findings reflecting teachers' receptive stance (Khairunnisa & Lukmana, 2020; Yuvayapan, 2019).

During the teaching and learning process, most teachers opted for involving languages other than English to facilitate them in achieving pedagogical purposes while not forgetting the students who encountered difficulties in learning English. In general, the present study extends what previous scholars have done by employing a case study design and involving a few participants.

The primary objective of this study was to investigate the attitudes of EFL teachers regarding teacher-directed and student-directed translanguaging practices in Nepalese EFL classrooms. The research aimed to answer two key research questions: firstly, exploring how EFL teachers describe and interpret their attitudes towards teacher-directed translanguaging in these classrooms, and secondly, examining their attitudes towards student-directed translanguaging in the same context.

Literature Review

Translanguaging, which involves the use of a bilingual person's entire linguistic repertoire to maximize communication in multilingual settings, has been recognized as a valuable pedagogical tool for addressing language learner diversity, particularly in Nepalese EFL classrooms (Garcia & Lin, 2017). Researchers like Khan et al. (2020) conducted quantitative studies to explore EFL teachers' perceptions and practices regarding translanguaging as a teaching strategy in their multilingual classrooms. While these teachers demonstrated awareness of the concept of translanguaging, they were not actively using it as a scaffolding method.

In higher education settings, researchers such as Silwal (2021) have highlighted the potential of translanguaging pedagogy in fostering effective teaching and learning processes. However, the implementation of translanguaging as a scaffolding pedagogy in multilingual classrooms faces obstacles due to the prevailing 'only English' mentality among some academic institutions, teachers, and parents. Studies by Yuvayapan (2019) have shown that English language teachers hold positive attitudes towards translanguaging in their classrooms, despite facing challenges due to monolingual school policies.

While Neupane (2021) found that EFL teachers were generally positive towards using translanguaging in English language teaching, incorporating students' native languages into the classroom presented significant challenges. Nonetheless, translanguaging practices in EFL classrooms have the potential to foster a conducive learning environment for diverse learners, aiding the development of weaker languages and facilitating home-school links (Baker, 2001). Studies like those conducted by Yuvayapan (2019) and Silwal (2021) have also shown the overall positive stance of most EFL teachers towards translanguaging practices.

However, despite the existing research on the subject, the Nepalese context lacks comprehensive case study designs to delve deeper into translanguaging practices in EFL classrooms of the Darchula district. Therefore, further investigation and exploration in this field are warranted to gain more detailed insights into the implementation and effectiveness of translanguaging strategies in the specific setting of Nepalese EFL classrooms.

Methods and Procedures

The research paradigm chosen for this study was interpretivism, guided by the research purpose and questions, which focuses on understanding social reality from multiple perspectives and individual perceptions (Cohen & Crabtree, 2006; Guba, 1990). Adopting a case study as the qualitative research method (Phyak et al., 2023), the study aimed to explore the attitudes of four secondary-level English teachers from model secondary schools in Darchula towards teacher-directed and student-directed translanguaging practices.

The participants were selected purposefully based on their direct experiences with translanguaging and their willingness to share their thoughts and experiences in EFL classrooms. Three participants had less than ten years of teaching experience, while one senior teacher had over ten years of teaching English. All participants were proficient in at least four languages, including English, Hindi, Nepali, and their indigenous language, such as Darchuleli.

Semi-structured interviews were the primary research instrument used to collect data, allowing for flexibility in exploring the participants' attitudes and experiences regarding translanguaging practices in the EFL classroom context. The interviews were conducted one-on-one using an interview schedule to ensure confidentiality and encourage open discussions.

The data analysis procedure involved data condensation, data display, and conclusion drawing/verification. Through keyword and sentence analysis, the participants' attitudes were categorized as positive, negative, or mixed based on their verbal expressions of feelings, beliefs, and intentions. The results were presented in tables to provide a comprehensive understanding of the participants' attitudes towards translanguaging practices (Seale & Charteris-Black, 2010). Translanguaging Theory offers a comprehensive framework to explore how EFL teachers and students use translanguaging as a pedagogical strategy to address language learner diversity and foster inclusive learning environments (Vogel & Garcia, 2017). This research approach aimed to gain valuable insights into the effective integration of translanguaging as a pedagogical strategy in multilingual EFL classrooms in Nepal.

Results and Discussion

The Results and Discussion section presents the findings of this study on EFL teachers' attitudes towards translanguaging practices in multilingual classrooms in the Darchula district, Nepal. The section explores teacher-directed and student-directed translanguaging strategies, revealing valuable insights into the potential benefits and challenges of integrating native languages alongside English in EFL classrooms.

Teachers' Attitude towards Teacher-Directed Translanguaging

Teachers' attitudes towards teacher-directed translanguaging were unanimously positive, with all EFL teachers recognizing the value of integrating students' native languages alongside English for improved comprehension and learning. However, some teachers expressed concerns about striking a balance between using native languages and promoting English proficiency. The key themes extracted from their responses are presented in the following table:

Table 1 illustrates the teachers' attitudes towards teacher-directed translanguaging.

Table 1

Teachers' Attitude towards Teacher-Directed Translanguaging

	Affect (Feeling / Emotion)	Cognition (Belief / Knowledge)	Conation (Intention / Behavior)
T1	Mixed	Positive	Positive
T2	Positive	Positive	Positive
T3	Negative	Positive	Positive
T4	Negative	Positive	Mixed

Most teachers express a positive attitude towards teacher-directed translanguaging which is reflected in the eight positive comments that can be seen in the table. There are also two negative comments while two other comments are mixed.

Affect

Each participant feels different emotions towards teacher-directed translanguaging. Teacher 1 has mixed feelings. Rather than mentioning certain emotions that can be categorized as pleasant or unpleasant, Teacher 1 reports that the teacher's use of languages other than English namely Nepalese and Darchuleli is something normal. "I feel it is normal considering students' class. In class IX, I

used Nepali and Darchuleli more often but in grade X or higher, it has been reduced gradually because the students have become familiar with English.”

Unlike Teacher 1, Teacher 2 has a more positive feeling. She admits that she feels comfortable using languages other than English in class. “It is easier and more interesting to make class meaningful and effective when I often use Nepali or Darchuleli along with English. Most students in my class have poor English in government primary schools. Even, when they are already in grade IX now, I feel that I still must use Nepali and Darchuleli to make sure that all of them understand the lesson.” For Teacher 2, using Nepali and Darchuleli along with the English language in her EFL classrooms plays a great role in addressing the needs of learners who have different language backgrounds and English proficiency. Employing translanguaging can close the gap between the student’s proficiency level caused by the national curriculum provision.

Thus, the teacher’s use of Nepali or Darchuleli is felt more relevant. By using students’ native languages, the teachers can engage all students with diverse profiles. They will become more active while they receive linguistic input from the teacher and further, while they are required to produce adequate linguistic output in meaningful interactions and collaborative dialogue.

Teachers 3 and 4 express negative feelings towards teacher-directed translanguaging. Teacher 3 says that he feels disappointed. “What I feel is a disappointment. I teach English so I should use English in my class. When in my teaching I use Nepali or Darchuleli language that means I don’t train them to speak or listen to English.” Meanwhile, Teacher 4 feels sad when she must use Nepali or Darchuleli in the EFL class. “It saddens me to use Nepali or Darchuleli instead of English in class. It is an English class and not translated English.”

Both statements indicate that both teachers prefer English as the classroom language to the other students’ existing languages. However, the idea of isolating the target language (which represents the monolingual ideology) has been long debatable in language teaching especially when it is implemented in a multilingual context (Canagarajah, 2011). The use of target language-only neglects the nature of how bilinguals think, understand, and achieve in the real-world context where emergent bilinguals are frequently captured to translanguaging in and outside the classroom as many studies have revealed (Alby et al., 2017).

Although many teachers still insist on the use of target language only to make sure that students are on the right track in the learning target language, as implied by teacher 3, there is no significant increase in student target language use when the teacher uses the target language exclusively or almost exclusively. Even the use

of target language-only in learning may result in students' mutism and decreasing interaction in the classroom as what happens in India. To avoid this unsupportive classroom environment, translanguaging may come as a pedagogical tool to create a more desirable and interactive classroom.

Cognition

Despite various emotional responses regarding teacher-directed translanguaging, the classroom observations captured all participants to translanguaging in their EFL class. Two EFL teachers in Darchula shuttled between English and Nepali. Besides, two teachers in Darchula incorporated English, Nepali, and Darchuleli in some typical situations during the teaching. When they were asked to clarify why they employed translanguaging, all participants associated teacher-directed translanguaging with positive attributes which indicated their positive beliefs as well. In their comments, every participant tends to relate their translanguaging strategy with the following positive outcomes.

Firstly, translanguaging enables students to achieve a better understanding of the teaching materials. Secondly, translanguaging enables students to achieve a better understanding of the given instruction. For example, Teacher 4 mentions: "It is more effective to make them understand the material and simple classroom instruction. Sometimes I must repeat the same instruction in Nepali to make them understand what to do in my class. Using Nepali fits my students who are not so good in English". The teacher mentions clearly that her translanguaging assists her students in digesting the material and understanding the classroom instruction.

Meanwhile, Teacher 3 also says: "I mean in English class, 80% of languages must be English. I use Nepali because if I speak all English, no reaction from students." The teacher indicates that translanguaging encourages learners to take active participation in the teaching-learning process. These findings are in line with Wang's who concludes that teachers' translanguaging can serve as an explanatory and managerial strategy (Wang, 2016). It means that teachers can translanguaging as a strategy to explain the concepts or teaching materials and to manage their classroom through instructions that can be understood by students.

Sometimes, teaching materials and classroom instruction delivered through the target language cannot be absorbed by all students at the early stage of language learning because of the lack of processing for meanings (Baker, 2001). Therefore, teachers can employ other languages like Nepali or Darchuleli as resources to open students' access to essential information, detailed explanations, or teacher clarification during class.

Regardless of the two positive attributes explained previously, Teacher 1 and Teacher 2 also associated teacher-directed translanguaging with two other positive attributes. Firstly, translanguaging saves students from learning fatigue. Secondly, translanguaging supports low English proficiency students. For instance, Teacher 1 says: “Sometime, learners may be tired and bored during the teaching-learning process, and I used their mother tongue to make them feel good and relaxed. They feel at home when I use Nepali or Darchuleli because that language is the language they speak with their family at home.” The teacher insists that there are some situations in which students may be fatigued when they are constantly subjected to monolingual exposure through the activities of listening, speaking, reading, or writing in English. To release them from the learning fatigue, and at the same time keep them on-task, teachers can explain concepts, clarify, or ask questions in students’ home language. It may be an effective way to solve their fatigue because Siegel (2023) also reports that students themselves tend to translanguaging when they experience L2 fatigue or overload. Their translanguaging activities are captured in their notes during the target language listening activities.

Teacher 2 also mentions: “Using English only in the EFL classroom doesn’t help the low English proficiency students as what I said before that some students in my class have a poor base of English. I must use Nepali or Darchuleli”, Teacher 2 highlights teacher-directed translanguaging as a support for low English proficiency students. Imposing English only in EFL classes could mean leaving the low English proficiency students without adequate support for learning because of their limitation as emergent bilinguals to engage in meaningful classroom interaction.

Therefore, teachers need to open more opportunities for all classroom participants to engage in classroom communication. By translanguaging, more students are included with all the linguistic repertoire they have. Even students with low English proficiency are going to be able to learn and become more active in the classroom. A previous study indicates that translanguaging is desirable by most EFL teachers for this reason. Most EFL teachers tended to support translanguaging as a beneficial teaching and learning tool because it was assumed to help the lower proficiency students (Khairunnisa et al., 2020) obtain better teaching and learning results.

Conation

For the intentional behaviour, all participants hold a positive stance regarding teacher-directed translanguaging except teacher 4 who has a mixed stance. Teacher 1, Teacher 2, and Teacher 3 agree that in the future they would need to translanguaging considering the potential advantages as described in the previous part.

For example, Teacher 2 says: “The institution where I work is not an international school that usually attracts students with good English proficiency. So, I don’t think that I would use English only.” The teacher is not sure that in the future she will have students with good English proficiency. This type of student tends to opt for international schools while her school is not one of them. Therefore, she would rely on translanguaging for her future English teaching.

Meanwhile, Teacher 4 argues that the decision to translanguaging would depend on his future students’ English proficiency. “It depends on the students. If I teach low proficiency students, I’ll use Nepali in class since they won’t understand a thing if I speak in English.” Teacher 4 would employ a more flexible strategy depending on students’ profiles and needs. If the students still have low English proficiency, their home language would be employed. Otherwise, if the students already have high proficiency meaning that they could understand the topics and materials delivered in the target language, she will employ English only.

Teachers’ Attitude towards Student-Directed Translanguaging

Teachers’ attitudes towards student-directed translanguaging displayed variations, with some supporting unrestricted use of native languages and others advocating controlled usage primarily for comprehension challenges. This diversity underscores the complexity of implementing student-directed translanguaging in EFL classrooms. Key themes from teachers’ responses on this aspect are presented in the following table:

Table 2 describes teachers’ attitudes towards student-directed translanguaging.

Table 2

Teachers’ Attitude towards Student-Directed Translanguaging

	Affect (Feeling / Emotion)	Cognition (Belief / Knowledge)	Conation (Intention / Behavior)
T1	Mixed	Positive	Positive
T2	Positive	Positive	Positive
T3	Mixed	Positive	Positive
T4	Mixed	Positive	Positive

Regarding student-directed translanguaging, most teachers express once again a positive attitude which is reflected through nine positive comments that can be seen in the table. Three other comments are categorized as mixed.

Affect

No participant feels negative emotions towards student-directed translanguaging. While Teacher 2 expresses a positive feeling, Teacher 1, Teacher 3, and Teacher 4 indicate mixed feelings. Teacher 2 says that she feels happy when students' translanguaging leads them to become more active and capable of finishing the given task. "I mean if they speak up, ask me questions in Nepali and Darchuleli, and then get explained and it results in their capability to finish the given tasks correctly, I feel beyond happy." The teacher highlights the practicality of allowing student-directed translanguaging.

For teacher 2, if students' use of Nepali and Darchuleli increases their participation and performance on the given task, the strategy should be employed. EFL teachers must be more practical, anything useful to achieve the primary goal should be strategically employed including allowing students to translanguaging (Wang, 2016).

The three other teachers are mostly hesitant about allowing students' translanguaging in their EFL class. Teacher 1 and Teacher 4 say that they are not angry or happy at students who use languages other than English. In the learning process, student-directed translanguaging is normal. Meanwhile, Teacher 3 says: "I am disappointed when they use Nepali mostly. Using too much Nepali is not good for them and I may fail because the learning goals are unachieved. But when they start to mix the languages or use more English than Nepali, I'm grateful". On the one hand, the teacher feels disappointed if students use more Nepali without any effort to involve the target language. On the other hand, he feels grateful if students mix the languages, and use Nepali and English back and forth, within or between sentences. It is more acceptable.

The teacher implies that student-directed translanguaging may lead to a language other than English being used in the EFL class. If English is not dominant, other languages can be used excessively, and it is assumed to harm students' target language learning. The teacher is also worried about the curricular goals achievement when Nepali is overused. Teaching and learning English in the Nepalese EFL context has goals to achieve in line with the national curriculum. There are a series of core competencies and basic competencies students need to achieve by the end of the course. Those competencies seem hard to be elicited by the students when during the process they get used to using more Nepali.

Cognition

Although some participants expressed a feeling of hesitation towards student-

directed translanguaging, the findings revealed that all participants allowed student-directed translanguaging in their EFL class. All participants were asked why they allowed students to trans-language-associated student-directed translanguaging with positive attributes. Teacher 1 relates student-directed translanguaging with the positive outcome as it enables the student to perform their knowledge. She mentions, “I let my students speak Nepali or Darchuleli so that they can deliver what they truly mean and know.” The teacher believes that student-directed translanguaging helps the students to deliver their actual knowledge about a topic or the answer to a given question. Sometimes, students may already know about something, but they do not know how to say it in the target language. They wish to participate but at the same time, they encounter difficulties engaging if the teacher demands too much English to be used.

Thus, allowing students to use their existing languages may solve the problem. It helps them demonstrate what they truly know in a co-construction dialogue in which their understanding is mediated by each other. Teacher 2 and Teacher 3 associate student-directed translanguaging with creativity. Teacher 2 says: “We need to appreciate students’ effort to speak English even though they insert some Nepali and Darchuleli words in their utterances. It is a creative work.”

Meanwhile, Teacher 3 also says: “When they speak English and then mix it with Nepali, the good point is, it helps them to get out of trouble, they can answer a given question even in broken English but that means they can explore themselves.” Both teachers assert that students are creative linguistically. Their efforts to use English by mixing their utterances with some Nepali and Darchuleli words must be appreciated. It proves that they maximize all linguistic resources they have for communication purposes. This creativity through translanguaging is also emphasized by Wang (2019). Creativity refers to the ability to choose between following and flouting the rules and norms of behaviour, including the use of language. In translanguaging, students have more freedom to select all resources drawn from their linguistic repertoire to deal with their speaking problem.

Teacher 4 relates students’ translanguaging with another positive outcome as it facilitates students’ discussions. She mentions: “I notice my students almost always speak Nepali within groups or with their friends. I allow them to speak Nepali if they discuss the given task or the content material. It may help them to get a better understanding of each other.” The teacher admits that her students use Nepali multiple times, especially in student-student interaction. It is important for students’ learning especially when they discuss the task and content material to elicit better understanding. This finding is like the previous findings revealed by Wang and Rasman. Wang reports that students in Mainland China often interact

with each other using multiple languages to translate questions raised by teachers to classmates sitting nearby (Wang, 2016). Rasman also reveals that some students may independently scaffold to solve the given task during a group discussion (Rasman, 2018). It is proven that until the use of languages other than English namely Nepali and Darchuleli, the task is unsolved, and the students do not realize the mistranslation they have done.

Conation

Envisaging their future EFL class, all teachers have a positive stance towards students' translanguaging. All teachers open the opportunity for student-directed translanguaging in their future EFL classes as they say they would encourage students to use their existing languages in learning. For example, Teacher 4 says: "It depends on my students' English proficiency level which is impossible that they all would have had excellent English in Grade IX or X. I'd prefer they mix the languages, not too much Nepali". The teacher still believes that her future students will need Nepali in the class. She is not sure that her students would already have high English proficiency in Grades XI or XII. Therefore, she would still provide translanguaging space in her future EFL class. Nepali would be allowed but the students were not expected to use it frequently.

Teacher-Directed Translanguaging

In general, teacher-directed translanguaging was conducted by all participants as explanatory and managerial strategies. For explanatory strategies, the teacher provided scaffolding for meaning-making activities such as explaining grammar rules and lexical uses, translating new words and elaborating concepts. Meanwhile, the managerial strategies by using translanguaging were reflected in the teachers' ways of providing operational instruction such as giving commands for classroom activities, giving feedback and assignments, and checking the comprehension of learning content. Only by using students' home languages, students could give the appropriate reaction towards what had been said by the teachers. They could raise questions, answer teachers' questions, and interact with the teacher during the EFL class.

Student-Directed Translanguaging

Unlike teacher-directed translanguaging, this type of classroom translanguaging served mostly as an interpersonal strategy (Wang, 2016) in student-student interaction. The students often interacted by using multiple languages to translate questions raised by teachers to classmates sitting nearby or to finish the given task when they had to work in small groups. Using their languages helped

them consolidate their knowledge and understanding of the material in the lesson. Utilizing translanguaging practices in the context of the two prevailing languages has the potential to establish a flexible environment for imparting and acquiring content knowledge (Sah, 2020). It enabled students who had higher English proficiency to assist the lower ones without waiting too long for teachers' further explanations about every learning problem they might encounter. Their understanding was mediated through their stronger languages.

Conclusion

Based on the research findings and discussion of the study, it is concluded that the participants of the study have a positive attitude towards translanguaging practice in the EFL class. Their positive attitude is illustrated by their dominant positive evaluative judgments towards both teacher and student-directed translanguaging in terms of affect, cognition, and conation. Despite feeling various emotions towards the practice, all participants associated both types of classroom translanguaging with positive attributes. Moreover, almost all participants also positively intend to translanguaging in their future EFL class. The participants' positive attitude towards translanguaging is reflected in their daily teaching.

This article captures translanguaging practice as the prevalent practice in the participants' EFL class. In the EFL class in Darchula where the teachers express positive feelings towards teacher-directed translanguaging and student-directed translanguaging using English and Nepali or Darchuleli takes place. Translanguaging serves as a translation tool to reinforce classroom instructions so that students can better understand the instructions. It is also beneficial during students' discussions to finish the given task. The contribution of this study is particularly in revealing teachers' attitudes towards translanguaging and how the attitude is reflected in the Nepalese real teaching situation. Amid Nepalese EFL teachers' highly receptive stance towards translanguaging, some teachers are aware that translanguaging practice involving teachers' and students' all linguistic repertoires may be risky as well. When the use of languages other than English is excessive, students may not develop. Subsequently, the pedagogical goals are also unachieved. However, this research is limited to teachers' attitudes and their implications in EFL classrooms in a limited area of Nepal.

Thus, future studies must include a bigger scope and more importantly find out how to translanguaging in Nepal where hundreds of indigenous languages are spoken, and this super-diversity may be so challenging in classroom translanguaging.

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Resistance against Necropolitics: A Study of Shaila Abdullah's *Saffron Dreams*

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Abstract

This paper examines the exercise of necropower by the Americans on the South Asians, especially the Muslims, in the aftermath of 9/11. The purpose of the study is to expose how the Americans (ab)used their social and political power on the lives of the Muslim migrants, making it difficult for them to exist in the host land, that is, the US. For this purpose the study analyzes the narrative data from Sheila Abdullah's *Saffron Dreams* (2009). In the novel, the pregnant protagonist Arissa Illahi suffers racial hatred and discrimination while she was undergoing the trauma of losing her husband in the Twin Tower attack of 9/11. Drawing upon the concept of necropolitics by Achille Mbembe, the study discusses how the so-called advanced society of the USA is limited to parochialism of White supremacy. The paper focuses on how the events of 'September 11' resulted in the cultural clash between the West and the Muslim world, and how the fighters of the so-called War on Terror were exacerbating the terror through their conduct of Islamophobia. It concludes with a note that one can survive being committed to and taking help of art and creation in spite of social vulnerability.

Keywords: Necropolitics, racial discrimination, resistance, September 11

Introduction: Text and Context

Saffron Dreams (2009) is a diasporic novel by a Pakistani-American author Shaila Abdullah. It deals with the story of a young Pakistani woman Arissa Illahi who gets married in Karachi to a young man named Faizan, a graduate of Columbia University. She then goes to the USA with her husband. Unfortunately, she comes to know one day that Faizan was killed in the Twin Tower attacks of September 11, 2001. Then the Western governments, their mainstream media, and common people

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became aggressive against the Muslims, homogenizing all the Muslims to be the same as the attackers. Arissa was nearly stabbed by some teenage American boys blaming that she belonged to the race of ‘the Twin Tower destroyers’. She narrowly escaped it. Then she was picked up and thrown down, which resulted in the physical injury of her baby in the womb.

After this physical assault and many other incidents of racial harassment, she has to shrink within her home. She is mentally ill, taking anti-depressant drugs. Her social life is ruined. It distanced her from her circle of friends and relatives. When she gave birth to the baby, the boy was physically and mentally unhealthy due to the assaults on the mother. Later, Arissa has to quit her hijab, change her tone of language into American and modify herself in the manner of the Americans. Many of the Muslims changed their names, shaved their beard, and stopped talking in their mother tongue. Existence for Muslims was difficult. Torture and death for Muslims was common. In such critical condition, she saw the face of the baby, who was a precious memory from Faizan. She committed to complete Faizan’s half-written book *Soul Searcher*. As she decided to complete the book and rear the baby, she got new source of energy to come out of the sorrow and revitalize her. While the US government was engaged in War on Terror across the Atlantic to ‘defend’ democracy, and human rights, migrants like Arissa Illahi were experiencing most undemocratic and inhuman treatment from the Whites in their nation. Although Americans were terrorizing her and attempting to impose death on her, she controlled her life and resisted the potential death. In such a context, this paper attempts to explore and expose the Americans’ power exercise for her (social) death and her strategies for survival.

Theoretical Framework

Necropolitics is the evil exercise of power that takes away people’s (social) life or leading them to death. The concept of ‘necropolitics’ is discussed by a Cameroonian philosopher Achille Mbembe. He built up this idea from Foucauldian concept of biopower suggesting it to be “that domain of life over which power has asserted its control” (Mbembe, 2019, p. 66). Foucault (1984) contends that biopower “appears to function by dividing people into those who must die and who must live” (p. 71). Favoring one group of people to ‘live’ and discarding others to ‘die’ in the name of race is a practice of racism. For such practice on the lives of population, as Mbembe (2019) cites and endorses Hanna Arendt, “racism” is a significant tool applied by biopower: “that old sovereign right to kill” (p. 71). For Mbembe (2019), “the function of racism is to regulate the distribution of death and to make possible the state’s murderous functions” (p. 71). Racism was, for example, exercised by the Americans after 9/11 incident, and differently practiced by the British colonizers

in the past, where they were involved in ‘distribution of death’ and ‘murderous functions’. In Mbembe’s reading, racism has been a shadow always hovering over the Western political thought and practice when it comes to dominating the foreigners (p.71). The Western power holders applied all forms of power against those in their influence in the name of counter-terrorism or civilization. They are diplomatic, economic, military, media, and political. Mbembe’s statement is relevant against this backdrop: “Power (which is not necessarily state power) continuously refers and appeals to the exceptions, emergencies and fictionalized enemies” (p. 70). Muslims became ‘fictionalized enemies’ for the Americans.

Europeans practiced ‘democracy’ but that age of reason and democracy came intertwined with guillotine, and terror is taken as necessary part of politics when we discuss French Revolution. In modern times, in the colonies Europeans exercised their politics “outside the law” and in their civilizing mission they waged “endless war” (Mbembe, 2019, p. 76). In the name of judicial order, they exercised “an equality that was notably applied to *the right to wage war* (the taking of life)” (Mbembe, 2019, pp.76-77) in which ‘killing’ or ‘concluding peace’ was supposed to function of any state, accordingly they civilized or rationalized the way of killing.

The next important idea I have brought into the mainstream of my article is the concept of resistance, too. Resistance is defiance to oppression or something unfair. Carr, C. Lynn defines resistance “engaging in behaviors despite opposition” (as cited in Hollander and Einwohner, 2004, p. 534). In the words of Profitt (1997) resistance is “active efforts to oppose, fight, and refuse to cooperate with or submit to . . . abusive behavior and. . .control” (p. 534). Resistance can be overt, covert, unwitting, and passive and so on. Since necropolitics is an exercise of power on others’ life and death, resistance is complementary to it. Foucault’s expression finds appropriate space here, “Where there is power there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power” (as cited in Hollander & Einwohner, 2004, p. 548). In this light, American citizens’ inappropriate use of racial power and Arissa’s resistance to her capacity are mapped in the discussion.

Literature Review

Saffron Dreams has been studied and analyzed by various scholars from various perspectives. Most critics have focused on the issue of identity and trauma of the protagonist. Joshi (2019) in her Master’s Degree thesis investigates ‘the diasporic identity formation and pain of being dislocated in an alien land’ into the novel. She studies “the trauma of Muslim life [...] imprinted in Illahi’s memory” (Joshi, 2019, p. 51). Herself a victim of 9/11 attack, Arissa is physically and mentally

tortured by the white Americans and was nearly dead. Joshi's conclusion is that "internal and external factors such as contingency of truth, society, history, power politics, and culture affect "the autonomy of identity" (Joshi, 2019, p. 27). That's why, Arissa's identity is in flux: "flexible, constructed, reconstructed, altered, and ephemeral" (Joshi, 2019, p. 27). Her movement from Pakistan to America created changes in her identity.

Chowdhury (2018) also focuses on the struggle of Arissa, and highlights how she overcomes the tough times in a foreign land and raises her child. She shows how Arissa lost her husband in 9/11 terror attack, and instead of getting sympathy, how she received "hatred and animosity" from the American teenage boys just because she was a Muslim (Chowdhury, 2018, p. 54). It is a racial assault on migrants conducted by the fellow Americans.

Sarror (2019), another scholar shows the hatred and anger against the Muslim community who were "regarded as terrorists" and became "one of the most targeted groups" after 9/11 (p. 622). Focusing on Arissa's pain he writes, "Although she loses her husband in this attack, but she is also regarded as a terrorist due to her Muslim identity" (Sarror, 2019, p. 622). Widowhood itself is the state of trauma, and she needs special care, but Arissa Illahi was given verbal and physical torture. The comment of Sarror (2019) aptly expresses it:

[T]hough the group of boys knows that Arissa is pregnant and has also lost her husband that day but they continue assaulting her and attempt to slice her. They failed to stab her and then they lifted her and dropped her to the ground, falling on her belly. Due to this attack, her unborn baby was seriously affected as the medical tests proved that it would be born disabled. Thus race conflict becomes explicit in the incident whereshe moves out of her apartment after bereavement period and is bullied and harassed by a clan of young American boys. This remark made Arissa to remove her veil that was a barrier between Muslim women and American society. Her decision to remove veil made her to suffer but that was the only option to survive in that society. Due to all these problems Arissa had psychological disorders and this too affected her child. This incident shows the hatred that Muslims in America had to face after 9/11 even though they were also victims as that of Americans. (pp. 627-28)

Sarror's comment not only justifies racial hatred against American Muslims but also says that the white boys attempted to take life of Arissa and her baby in the womb. The victims, i.e. the mother and the baby in the womb, narrowly escaped. Arissa had to 'remove her veil'; many male Muslims had to shave their beard. Their free

movement was also restricted due to fear of racial attacks. Sarror (2019) quotes the boys' dialogue from the novel, "The veil you wear... It's all a facade. You try to look pure, but you are evil inside. You are the nonbelievers, not us" to justify the racial misbehavior (p. 627). This expression echoes the dichotomy created and fueled by the Western politicians, media, literary writing, and cinema.

Like Joshi and Chowdhury, NurAsiyah (2020) has studied the issue of identity in *Saffron Dreams*. Her focus is on how Arissa Illahi negotiated her identity at the time of crisis just to survive: "Another way of negotiation is by hiding the real religious identity such as changing the name to western. They made of the story as if they followed American culture to make them save from the attack" (Asiyah, 2020, p. 85). It is to note here that subordinate class people normally 'compromise' for existence. That is their short-term strategy for survival.

The following extract from the novel shows how people were afraid to speak their native language, continue with their real identity and express their opinions, thus:

Those who did travel preferred to remain quiet during their journey and chose not to converse in their native language even among family members. A few close friends changed their names— *Salim* became *Sam*, *Ali* converted to *Alan*— in an attempt to hide identities. When asked their nationality, they offered evasive answers. We were homesick individuals in an adopted homeland. We couldn't break free from our origin, and yet we wanted to soar. The tension in our hearts left us suspended in the mid-air". (Abdullah, 2009, p. 60)

In order to survive at the adverse situation, the migrant Muslims had to change names, wear American-like clothes, speak in American tone and maintain hybrid identity. So their identity was in unprecedented crisis.

In his study of contemporary Pakistani-American fiction Azeem (2016) observes the Post-9/11 novels through the lens of Agamben's *Homo Sacer*. A homo sacer normally is someone separated from society and killed by anyone with impunity. Azeem sees post-9/11 USA "as placed in a "zone of indistinction", a space where law and lawlessness coexist, blur their boundaries and become indistinguishable from each other" (Azeem, 2016, p. 75). This paradox existed in the Post-9/11 USA. On the one hand, it had laws functioning, but side by side migrant had to face extremism of lawlessness. Citing Agamben (1998), he further writes, "*Homo sacer*, originally a term in Roman Law, implies a person ostracized from a civil society so that his killer does not face any legal punishment: *homo sacer* thus "... indicates ... a life that may be killed by anyone--an object of violence that exceeds the sphere both of law and of sacrifice"" (p. 75). Migrants, especially Muslim

migrants, were made to feel ostracized in Post-9/11 America. Like Arissa Illahi, a Muslim could be killed anytime.

Azeem (2016) cites and endorses Sunaina Marr Maira, after the implementation of the USA Patriot Act 2001, the American empire has conflated the internal and external, expanding its tentacles beyond its territory as well as targeting its own citizens” (Azeem, 2016, p. 76). He further comments that the American empire “turned inside against its own citizens” who were Muslims and South Asians (p. 76). That was the time when “(hyper)nationalism ha[d] been replaced by transnationalism” which severely hindered Pakistani-migrant citizens of the USA “through surveillance, detentions, and even torture” (p. 77). Agamben defines *homosacer* a person who can be killed but not sacrificed, and the violence against him does not “constitute sacrilege ... “ (Agamben, 1998, p. 82). Just like *homo sacer*, the protagonist Illahi is “abandoned” by law, and is “exposed and threatened on the threshold in which life and law, outside and inside, become indistinguishable” (Agamben, 1998, p. 28).

Agamben’s condition animates of the Pakistani immigrants in the USA Arissa, the protagonist in *Saffron Dreams*, in her interaction with a group of violent youths at the subway station. The security apparatus sets aside the law and controls the lives of the subjects in a juridical void. The state of exception, Agamben (2016) argues, has become a “permanent structure of juridico-political delocalization and dislocation” (p. 38). In this light, the loss of citizenship and basic human rights makes these Pakistani-Americans *homo sacer*; it is also the loss of belonging to the city, the “de-localization”, that makes them *homo sacer* (p. 68).

Chandio and Sangi (2020) analyze female agency of Muslim protagonist Arissa Illahi living in the USA as immigrant or ‘diasporan’ and expose how Muslim female protagonists like Arissa “negotiate” their female agency in “the third space” of host land in the aftermath of the 9/11 attacks (Candio & Sangi, 2020, p. 35). Likewise, Nazeer and Connolly claim (2019) that Abdullah “establishes a unique identity for her protagonist that defies homogeneous identity categories of both native and host cultures” (Nazeer & Connolly, 2019, p. 65). In their reading, Arissa’s dropping of some features of Muslim identity and taking the Western culture “shows the complex process of identity formation for the South Asian Muslim women in the US” (p. 79).

Bhuyan (2018) in her article entitled “Contours of Resistance in Contemporary Pakistani American Fiction: A Study of Selected Texts” studies life in the USA as a Muslim woman after 9/11 in three contemporary novels by Pakistani-American authors. She claims, “Pakistani American fiction often works through

conflicting notions of culture, work, gender, and food habits” (p. 59). *Saffron Dreams* basically deals with the first three.

The brief survey of literature on *Saffron Dreams* and Pakistani American diasporic literature in general shows that there has been a lot of work done regarding identity, cultural misunderstanding, gender issues, but necropolitical issues in the novel haven't been explored so far. The article aims at fulfilling the gap.

Methods and Procedures

The study adopts qualitative methodology by utilizing narrative inquiry approach for analyzing and interpreting the selected primary text, i.e. *Saffron Dreams*. The basic assumption behind selecting qualitative mode of inquiry is the nature of my subject-matter that presumes reality is and can be socially constructed. The belief that literary texts and creation of an image through them can affect collective psyche and thereby social reality is in the core of the discourse. For that matter, it considers contextualization of literary production, that is, the social-political environment in which the literary text *Saffron Dreams* was written and published is seen relevant. It tries to investigate the author's perspectives and strategies about the critical existence of Muslims in the US. For this purpose, interpretation of the narrative data from the selected text has been carried out. Obviously, an ample study of the secondary sources from the journals, books, articles, and internet sources have been utilized to strengthen the analysis and see the gap in literature.

The analysis follows inductive approach by selecting key examples, events and themes to see a pattern that leads the research to a conclusion. Definitely, the findings are described for the clear presentation of the subject-matter.

I have tried my best to be as objective as possible. Due to the limitation of time, expenditure and resources the study is limited to exploration of 'Necropolitics' in the selected text. The other aspects of the novel under consideration are left to be investigated by further researchers.

To analyze the narrative data theoretical notion from Mbembe's *Necropolitics* (2019) have been used.

Results and Discussion

Illahi's personal and social lives encounter tough situations repeatedly. When she lost her husband in 9/11 incident, she was having trauma of widowhood. Her husband was “snatched away like he was never hers. He had left the world without a trace” (Abdullah, 2009, pp. 82-83). All her plans and dreams for future vanished. Due to the tension, she couldn't sleep at night without taking valium, anti-depressant pills.

In this bereavement period she was expecting a baby. She needed extra care and sympathy. But unfortunately, just the opposite happened to her. One day in a station a group of white teenagers bullied her. One of them took out his knife and aiming the point at her hijab tried “several times to stab her with the knife. However, the moment they notice[d] a man approaching the spot they le[ft] her crawling on her knees and screaming” (Abdullah, 2009, p.62). As a response to this baseless attack she says, “You are a moron. My religion doesn’t preach terror” (p. 62). This is ‘overt resistance’ by Arissa because it shows the “behavior that is visible and readily recognized by both targets and observers as resistance” (Hollanser & Einwohner, 2004, p. 545). At this the group returns to stab her but fails to do so due to the presence of some passerby. Instead, they pick[ed] her up and thr[e]w her to the ground. None of the passerby c[a]me to her rescue” (p. 62). This crime of the boyd had severe consequences. The unborn baby had “heart defect, urinary tract malformations, kidney abnormalities, and cleft chin” (Abdullah, 2009, p. 67). This incident was an encounter to death for both mother and the unborn baby.

Arissa and her baby are the survivors. In the words of Elias Canetti as cited by Mbembe (2019) “survivor is the one who, having stood in the path of death, having known many deaths and having been amid the fallen, is still alive” (p. 88). Arissa knew deaths of thousands of others apart from her husband; she herself stood on the path of death; and, she was one amid the fallen.

For an in-depth analysis of such misbehaviour, it is better to discuss historico-political milieu of the time.

The Al-Qaeda militants’ attacks on the World Trade Centre and other destinations in the USA on September 11, 2001 caused an angry backlash against the Muslims. It was reflected by George W. Bush, the then US president, when he announced on 20 September 2001 seeking support from the world community for his ‘War on Terror’, “You are either with us or you are with the terrorists” (cited in Jain, 2022, p. 24). Jain (2022) in her book *Thinking Past ‘Post-9/11’: Home, Nation, and Transnational desires in Pakistani English Novels and Hindi Films* notes the junior Bush’s announcement as a global crisis, “The fall of Twin Towers on September 11, 2001 has become one of the most significant markers of crisis for the Muslim migrants across the world” (p. 22). This ‘crisis’ was multifaceted. The Muslims were hated and attacked in political rhetorics, through mainstream Western media, in literature, in cinema, and at the level of the civilians. It led to a strong dichotomy between the West vs Muslims.

Politically,”when President Bush declared the ‘war on terror’ the logic of blowback was quickly noted” (Liao, 2013, p. 3). The US Congress passed The USA

Patriot Act to prevent further attacks on American citizens aiming at preserving life and liberty. In their global ‘war on terror’ “the American government attempted to unite the world” (p. 157). Countries like the UK, Canada, and India, stood with the US on the mission to counter-terrorism. Jain (2022) cites and endorses a comment by Bloodsworth-Lugo et al. on the political climate, “A consistent governmental rhetoric justifying these dualities and enmities ultimately aimed to “reify White Americanness” and the racialization of Muslim citizens, refugees and immigrants to reinforce securing anxieties around them” (Jain, 2022, p. 26). It divided world culturally, as Jain says, “The construction and reinforcement of the binaries of “Us vs Them”, “Self versus Other”, “White Americans versus Other” and “Christian versus Muslim”” (p. 26). It resulted in strong “xenophobia” (Langah, 2019, p. 64, xvi), namely “Islamophobia” (Langah, 2019, p. 64, xvi) all over the world. The situation polarized the world and invited the ‘clash of civilization’ that Samuel Huntington projected in the early 1990s. Writers and commentators started creating image of Islam “as barbaric”, “uncultured” and “uncivilized” (Langah, 2019, p. 29). This generalization became common among grassroots.

The political rhetoric was carried on by the pro-war media. September 11 was a “televised event” that “took place in front of a global public” (Gray, 2011, p. 6). Langah writes that “media has stereotyped the image of Muslims and Christians through cultural symbolism” (Langah, 2019, p. 6). The Western literary response was in the same line which engaged with “the oppositional tone of the cultural hegemonic language by reinforcing the dominant non-fictional rhetoric of the international media” (Langah, 2019, p. 27). The discourse created by the British and American literature was characterized by “hatred and antagonism against Muslims and Islam”, for example DeLillo’s *Falling Man* (2007) and John Updike’s *Terrorist* (2006). DeLillo (2007), Updike (2006) and other authors attempted to “equate Islam with terror” (p. 72). In the same line Hollywood movies on 9/11 “turn[ed] the other into a demon”, and this ‘other’ was mostly a Muslim (Updike, 2006, p. 121). Mobilizing its military force, the USA attacked on the Muslim countries like Afghanistan and Iraq as a fight to so-called terrorism.

The impact of this all was in the Western civilians, who attacked the Muslims residing in the US and the UK. Langah (2019) notes, “The Muslims have been ostracized in the Western countries where they live, hate crimes have been conducted against them” (p. 122). There were “racist attacks” on Muslims, Middle Eastern and South Asian immigrants (Liao, 2020, p. 6). They were beaten.

This narrative against Muslims and South Asian migrants was openly criticized and protested by authors like Noam Chomsky. He called the former US

presidents “gangsters” who were responsible for the loss of so many innocent lives in the name of ‘defending democracy’ (Shawn, 2004, p. 11). Some South Asian authors like Salman Rushdie in *Shalimar the Clown* (2005), Kunzru in *Transmission* (2004), Monica Ali in *Brick Lane* (2003), Mohsin Hamid in *The Reluctant Fundamentalist* (2007) protested this attitude of the West. Shaila Abdullah is one of such authors who have exposed the insensitive racial discrimination and the trauma of the migrant Muslims in the USA through *Saffron Dreams* (2009) in the aftermath of the 9/11.

Against this backdrop, the way the boys wounded Arissa verbally is considerable. They committed hate crime in these words: “The veil you wear [...] it is all facade. You try to look pure but you are evil inside. You are not believers, not us” (Abdullah, 2009, p. 62). They blame her to belong to “a race of murders” (Abdullah, 2009, p. 61). This expression of the boys unfolds many things. One, it was racial discrimination; an example of xenophobia. Racism is one of the well-known racial ways to practice necropolitics. Two, it was a reflection of the dominant dichotomy the American government tried to establish. Three, it represented the American people’s treatment to the Muslims and South Asians during the aftermath of 9/11.

Such bully and harassment at the level of citizens was a racial violence. Regarding the exercise of necropower, Mbembe (2019) maintains that “vast majority of armies are composed of citizen soldiers, child soldiers, mercenaries, and privateers” (p. 85). The teen-age boys who attacked Arissa functioned as ‘citizen soldiers’ carrying out the ideology of the US government, although they may not have been instructed or paid to do so. Their ‘politics of race is politics of death’ (Arendt, 1970, as cited in Mbembe, 2019, p. 71).

Mbembe (2019) says that “the ultimate expression of sovereignty largely resides in the power and capacity to dictate who is able to live and who must die” (p. 66). This “control over mortality” (p. 66) was shown by the US government on the citizens of some Muslim countries like Afghanistan and Iraq where they attacked. For Americans war is a “way of exercising right to kill” (Mbembe, 2019, p. 66). Taking reference of the concentration camps, he describes the condition of people under extreme control “divested of political status and reduced to bare life” (Mbembe, 2019, p. 66). Of course, lives of concentration camps and American Muslims in the aftermath of 9/11 were not identical, but some common tenets can be seen. The following quote, one again, is an evidence that the Muslims in America were deprived of many political rights:

Those who did travel preferred to remain quiet during their journey and chose not to converse in their native language even among family members. A few

close friends changed their names— *Salim* became *Sam*, *Ali* converted to *Alan* – in an attempt to hide identities. When asked their nationality, they offered evasive answers. We were homesick individuals in an adopted homeland. We couldn't break free from our origin, and yet we wanted to soar. The tension in our hearts left us suspended in the mid-air” (Abdullah, 2009, p.60).

It shows the apprehensive status of the Muslims: not free to speak their mother tongue, forced to change their names, compelled to hide identities, feeling suffocated, and having hearts full of tension. This condition led them to be 'homesick'. Their condition was no better than the slaves of colonial times, who experienced triple loss: loss of a “home”, loss of rights over one's body, and loss of political status (Mbembe, 2019, p. 74). For Mbembe slave life is “a form of death-in-life” or “social death” (pp. 74-75). The quotation above and events in the novel show Muslim migrants' life in the post-9/11 times not different politically from slaves. In the words of Mbembe (2019), their political and democratic rights were suspended. Although there were laws in America after 9/11, they were not effective for South Asian migrants, especially Muslims. America became what Azeem (2016) has cited and endorsed from Agamben above, a 'zone of indistinction', i.e., 'a space where law and lawlessness coexist, blur their boundaries and become indistinguishable from each other'.

Role of media is also in the same line to reiterate the violence. A reporter from *The Observer* asks her “Mrs Illahi, being a Muslim, how does it feel to be attacked by your own people” (Abdullah, 2009, p. 123)? This question sounds rather insensitive, rubbing salt into the wound. Media repeated the rhetoric created by the leaders, which contributed in exacerbating the hatred against Muslims.

Opportunities like better job, education and commerce have made migration increase day per day. When Faizan talked about returning to Pakistan after certain time, Arissa resists and tells him that their children will “have a better future in this country, especially if the child turns out to be a girl” (Abdullah, 2009, p. 113). She wants to assimilate with the American culture. But the Americans 'otherize' her.

The late-modern period is called the age of migration. Mbembe throws light on life in this period thus: “To live under late modern occupation is to experience a permanent condition of being in pain” (Mbembe, 2019, p. 91). Faizan and Arissa had migrated to the US for better opportunities. But what they got in return was pain and tragedy. Mbembe sees late modern occupation “combining of the disciplinary, the biopolitical and the necropolitical” (p. 80). Arissa and her baby had lost control over their body.

Another indication to show 'social death' is in the statement of Arissa when she says, “I too had witnessed all sorts of looks in the past few days, the gazes from

familiar friends who had turned unfamiliar, the silent blank stares of strangers, the angry, wounded looks wanting to hurt; the accusatory sidelong glances screaming silently, you did it, your people brought the towers down” (Abdullah, 2009, p. 60). This excerpt exposes the racial biasness, detachment of friends, blame to the innocent, and, above all, painful existence of a pregnant widow who has lost her husband in the same incident.

It is evident that Arissa was not free to live. Mbembe (2019) has a clear line on this: “[o]ne is free to live one’s life only because one is free to die one’s own death” (p. 90). These both are not possible for Arissa and Faizan. Arissa couldn’t live her life freely; neither could Faizan die his death ‘freely’. Mbembe further elaborates this: “the human subject has to be fully alive at the very moment of dying, to be aware of his own death, to live with impression of actually dying” (Mbembe, 2019, p. 91). Faizan was not aware of his death; Arissa was not living with the impression of actually dying. Death of Faizan was caused by the Twin Tower attacks, which, as reported by the Western media, was caused by Osama Bin Laden and his militants, who were her ‘own people’, as the White teenagers blamed. It justifies that neither the Muslim migrants were free to live, nor were they free to die. Networks of power determined how one should live, or die. In the light of Mbembe’s opinion, Arissa and Faizan were not ‘sovereign’: “To be sovereign is to exert one’s control over mortality and to define life as the deployment and manifestation of power” (p. 66). The couple of Arissa and Faizan, the central characters in the novel, didn’t have any control over mortality and any manifestation of power.

Mbembe defines politics “as the work of death” (Mbembe, 2019, p. 70). Power mongers in the world have been playing such ‘game of politics’, i.e. of death, of the innocent, generally. Various wars are the evidence for this. Mbembe defines war as a “pharmakon”, both remedy and poison at a time (p. 3). America is creating a lot of deaths, “creating death worlds”, that is “new and unique form of social existence in which vast populations are subjected to living conditions that confer upon them the status of the living dead” (p. 92). In the American lands, as Azeem (2016) contends, Muslim migrants like Arissa Illahi lived life of *Homo Sacer*, ‘a life that may be killed by anyone--an object of violence that exceeds the sphere both of law and of sacrifice’, which is an irony for American democracy (p. 75).

While terror, pain and death surrounded, Arissa was depressed. But she” [did] n’t break down” (Abdullah, 2009, p. 55). As time came, she gave birth to Raian, Faizan’s son who was physically and mentally abnormal. She focused her attention to rear this boy, and regained her energy to live: she decided to face the world as a single mother and take care of her special child” (Abdullah, 2009, p. 55). She found another souvenir from Faizan that was his half-written book *Soul Searcher*. Now

Arisa made one more determination to complete it. Another activity to heal her trauma was painting. Arissa restarted painting and tried to come out of the despair. Also, she took responsibility of an editor of a paper called *Chamak*. She confesses that “the work helped alleviate some of my anxiety over the future” (p. 124). These four things are related to creativity which saved her life, secluded her from the racists and ‘defied the death’ frequently imposed on her. Her retreat from the outer world and more engagement with creative works can be counted as covert resistance. In covert resistance, “acts that are intentional yet go unnoticed” by the oppressors are counted (Hollander & Einwohner, 2004, p. 545). Arissa’s creative activities are not in the notice of the White Americans and broader society. Of course, when the book got released, and her baby grew up as boy, also, her painting was demonstrated; they all must have appeared on surface. Such “[a]cts of withdrawal, whether avoidance of a particular individual or self-imposed exile from a particular context” are also acts of covert resistance (Hollander & Einwohner, 2004, p. 545).

Asraf (2015) comments on the evolution of Arissa thus: “Illahi’s shift from pessimism to optimism is gradual but continuous” (p. 107). It is possible when she recognizes her potential and resists the threats on her. Asraf further says that “it is her very own self that brings her out of the state of destitute” (p. 121). Her constant evolution is reflected in her achievements.

This all shows that the USA after 9/11 was not a convenient place to live for the Muslim migrants, especially from South Asia. Fear of death and torture was hovering over them. Their social and professional life was in risk. They, like Arissa, had to hide to save their life.

Conclusion

The incident of 9/11 increased transaction of terror and death suddenly. Innocent Muslims like Arissa and Faizan had been victimized by ‘war games’. American government and mainstream American media had brainwashed the common Americans that the Muslims were terrorist. This forceful Western narrative had both physical and psychological impacts on migrant Muslims in the US. Physically, Muslims like Arissa were beaten, ostracized and killed, and mentally they were tortured. It was made difficult for their free movement and sovereign life. Politics of death victimized Arissa and millions of other Muslims. In such an adverse situation, Arissa tried to retaliate on the aggressors in response to the physical abuses to the best level of her capabilities. Then she seems to have adopted survival strategies. Temporarily, she stayed shrunk in her private world. Then she created her own world of creativity and positivity through art and literature. To stay alive with such engagements of hope was a resilience and resistance against the destructive and revengeful Western narrative.

As Mbembe has said politics is a death work. Arissa ignores the physical world of death work and creates her own fictive world of ‘death work’ in her paintings, which is not destructive, rather it is constructive. She uses her power of art, heals her pain, and rears the boy who was nearly killed by the teen age boys. While America was fragmenting the world, she was making it whole: making incomplete book complete, impaired boy healthy, fragmented life complete. She challenged the ‘social death’ imposed on her by the Americans. She exercised her ‘sovereignty’ in her paintings and her book. It can be a piece of beautiful message to common readers that during their lows, they can take help of art and literature to revitalize their energy. Literature nourishes life, whereas politics may hinder.

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Examining the Basic Level Teachers' Perspectives and Practices on ELT Curriculum

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Abstract

This study sought to answer how basic level English teachers define 'curriculum' and use it to investigate teachers' perspectives on the curriculum. The purpose of this study is to investigate the beliefs and methods used by basic level English language teachers in Nepal concerning the basic level English curriculum. A qualitative method was employed. This study presents the participants' perspectives on the basic level English curriculum and how it is really taught in classrooms. Additionally, the qualitative approach to data collecting and interpretation was used to obtain individual perspectives on how people would view and perceive the curriculum as a whole. In order to examine the experiences of the research participants, we used meaning-oriented procedures using semi-structured interviews. The study's findings showed that even though the teachers are aware of the curriculum and its significance, they are unable to put it into practice in their actual classroom settings. We can infer from the participant data that although our participants have some theoretical knowledge of the curriculum, they are unable to apply it to their real-world circumstances.

Keywords: English curriculum, narrative inquiry, qualitative research, theoretical knowledge

Introduction

Researchers required studying English at school using traditional methods like memorization and rote learning. Similarly, reading aloud to the class, writing homework assignments, and memorizing grammar rules were the main methods we used to acquire the English language. Our instructor typically uses grammatical translation techniques to teach English. They mainly concentrated on reading and writing rather than encouraging us to engage in real-world English dialogue. We could only communicate in English once we received our bachelor's degree because

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they stood in front of the class and read the text line by line while translating it into our mother tongue.

We had the opportunity to focus on and think about the English curriculum and its goals to improve their English language skills as we studied curriculum development and material design. After taking these classes, we began to question why our teachers at the time could not implement alternative methods of teaching English that might have assisted us in learning the language instead of the conventional method (Willis, 1990). Why was there no connection between the curriculum and the textbook? We assumed our teachers were unfamiliar with these phrases and did not use them in classroom instruction when we examined their teaching strategies.

Similarly, we only used the textbook and syllabus when we reflected on our teaching experiences. We consulted the curriculum while creating the lesson plan. We intentionally and unintentionally neglected to help them build their speaking and listening abilities in favour of a narrow focus on writing and reading. Furthermore, we did not use other teaching methods or tactics to make learning efficient and pleasurable; we solely used the lecture method to instruct them. The audio-lingual and grammatical translation methods were used to teach English.

Curriculum Development Center (CDC, 2007) in Nepal designs and updates the curriculum as needed to meet the needs of the students. According to CDC 2007, they are making much effort to improve the curriculum, continually updating it to meet the demands of the moment in the hopes that it would be helpful for textbook developers, educational institutions, teachers, and students to implement. Hence, examining and assessing how English teachers at the fundamental level apply the curriculum to their pedagogical practices in the classroom is crucial.

The authors learned from reviewing many studies that several research studies have been conducted to examine curriculum analysis, its flaws, instructors' views toward the curriculum, curriculum development, etc. Yet, there hasn't been any comprehensive research on how Basic Level English teachers see and use curriculum. Many studies have been conducted on teachers' planning, implementation, and practices, but no one has addressed the issue of Basic Level English Teachers' perceptions and whether or not they implement them in their classrooms (Margot & Kettler, 2019; Wozney, 2006). This study primarily sought to understand how these people perceive and use instruction and learning. They connect their theoretical knowledge to real-world contexts if they are aware that the curriculum requires it. In addition to these and other differences in time, place, and context between our study and theirs, the subjects were chosen using different

methodologies and data-gathering technologies. This is how our research tries to investigate how teachers perceive and use their teaching-learning process.

The purpose of this study is to investigate the beliefs and methods used by basic-level English language teachers in Nepal concerning a basic-level English curriculum. This study seeks to provide an answer to the query: How do Basic Level English Teachers view the curriculum, and how do they put it into practice in the classroom?

The authors conducted some research to examine what other researchers had looked at in relation to the problem. Initially, writers observed that Dhungana (2020) researched “Cultural Diversity Responsive Instructional Strategies: Investigation in the Basic Education Curriculum of Nepal”. His study examined how Nepal’s basic education curricula and classroom practices included instructional methodologies that were sensitive to cultural diversity. Similarly, in English language education curricula in Iran: Design and Implementation, by Atai and Mazlum (2013), the study looks into how the Iranian Ministry of Education plans its English Language Teaching (ELT) curricula and how teachers put them into practice. This study also shows that constructivism theory and communication channels between planning and practice levels are top-down and that the political and ideological ideas of material developers are equally significant to their expertise. The gap between plans and practices is ultimately attributed to a highly centralized policymaking process that excludes local policymakers (such as teachers). In their study, teachers and the implementation of a New English Curriculum in Malaysia, Hardman and Rahman (2014b) sought to determine the degree to which teachers are using a communicative language teaching (CLT) strategy that primarily emphasizes memorization, recitation, instruction, and exposition while severely limiting opportunities for students to engage in dialogue and discussion.

Literature Review

English is one of the six official languages of the United Nations and the primary language of communication on the global stage. It is introduced right at the start of class in Nepal. Most schools also use English as a language of instruction besides Nepali. This revision is the product of a continuing process that was encouraged by the National Education Policy Commission (1992), which emphasized continually updating and upgrading school curricula. The two primary goals of English instruction in Nepal are to exchange thoughts, feelings, and opinions with English speakers and learn much from the electronic and printed forms written in English. The four language abilities of listening, speaking, reading, and writing were equally emphasized in the new curriculum for grades 6 to 8. All

parts of learning should be practised in the classroom to strengthen these four skills. This curriculum recommends that all teachers approach their contents and student evaluation methods using feasible, reasonable, and appropriate techniques. Since the curriculum is competency-based, evaluations should be focused on how well students perform (Gonczi, 1994). The core of 21st-century skills is to emphasize what students can accomplish with their information rather than the specific knowledge units they possess. So, the lessons and academic material covered in a school or a particular course or programme are what we call curriculum. In other words, it is a strategy designed to direct classroom instruction. Since the term “curriculum” is so broad and encompasses a wide range of possible educational and instructional practices, it is vital to remember that educators frequently have a precise, technical meaning in mind when they use the term. This is because the term includes learning standards, learning outcomes, teaching and learning approaches, materials, etc. Since curriculum is regarded as the beating heart of any educational institution, schools and universities could only function with it (Apple, 1993). Due to changes in our society, its significance in the formal education curriculum has evolved into a dynamic process.

The teacher serves as a conduit for students to apply the material to their work. Professional teachers should be familiar with their topic’s curriculum before beginning lessons so they can adjust or adapt their instruction in accordance with the subject matter and learning objectives. In their research, Hardman and Rahman (2014) make the case that teachers should need more training and assistance in interactive and discourse approaches that improve their capacity to pose thought-provoking queries and offer high-quality feedback using probes, comments, or questions that build on students’ responses to promote longer contributions. It means that teachers may not be able to bring about positive changes in their student’s behaviour, attitudes, and learning if they are unfamiliar with the specific goals of the curriculum and its implementation process or if they pay little attention to the goals of the curriculum in their teaching-learning process (Fuller & Bown, 1975; Mulang & Putra, 2023). Constructivism values the learner’s past knowledge and views learning as an internal process. Constructivism refers to a learner-centred environment in which diverse views are represented and appreciated and where knowledge and the creation of knowledge are interactive, individual, and collaborative processes. The curriculum at the fundamental level encourages teachers to support pupils in creating their past knowledge. In a constructivist classroom, the teacher takes on the role of a mentor for the students, acting as a bridge or scaffold and assisting the students to the extent of their zone of proximal development. Through engaging in critical thinking, collaborative learning, communicative

learning, and creative learning, the students are motivated to expand their existing knowledge.

Methods and Procedures

A paradigm aids researchers in improved practice in the field by making it easier to comprehend and express thoughts about the nature of reality (Rehman & Alharthi, 2018). According to the interpretive methodology, social phenomena must be seen “through the participants’ eyes rather than the researcher” (Cohen et al., 2007, p.21 as cited in Harris, 2021). The interpretive methodology seeks to comprehend social phenomena in their historical and cultural contexts. In an interpretive study, we attempted to investigate various perspectives on the curriculum from various participants in their implementation of the English curriculum through interviews. Using interviews, we learned about and analyzed the instructors’ perceptions of the curriculum, what it taught, and how it was represented in their classroom instruction. We attempted to comprehend the various ways that students from various contexts and cultures view and interact with the curriculum while conducting our research on the interpretive paradigm. We developed how they view curriculum and their implementation method in the classroom based on their context and experience using several research questions. Similarly, we employed narrative enquiry as a research design.

Three Basic Level English Teachers—designated as P1, P2, and P3—from three schools were chosen for our study. We gathered some of their personal data. Via the interviewing process, we gathered information, which we subsequently examined, evaluated, and thematized. P1 has a bachelor’s degree in education (B.Ed.) and is pursuing a master’s degree (M.Ed.) in English language teaching. She has spent 11 years instructing English in a public school. We’ve chosen her since she teaches English at the elementary level in our research. P2 completed two master’s degrees (Master’s in Arts and Master’s in Education). He has more than 24 years of teaching experience in a government school. From elementary to upper secondary levels, he has taught English. P3 comes from the same stream as education. He holds a bachelor’s degree in education and has been a basic level English instructor for more than 12 years.

Quality Standards

In order to be authentic, one must put aside worries about the validity and reliability of research and focus instead on the value of the research and its effects on the people being studied in the culture or community (Lincoln & Guba, 1989 as cited in Healy & Perry, 2000). In a qualitative study, credibility is established

by demonstrating the four attributes of credibility, transferability, dependability, and confirmability (Shenton, 2004). The protection of human subjects through the use of suitable ethical norms is critical in any research project, according to Arifin (2018). In a similar vein, we had a greater responsibility as researchers to ensure that the volunteers were not harmed. If they encountered difficulties or had trouble understanding the questions, we restated them in plain English and in a straightforward manner throughout the interview. In a similar vein, we never directly questioned them. We made an effort to create a welcoming atmosphere both before and during the interview to make them feel at ease. In the same way, we have not revealed their true identities by using their pseudonyms instead of their real names.

Data Analysis and Interpretation

The data collection instrument of our study was semi-structured interview guidelines. The interviews were recorded, transcribed, analyzed and then thematized.

Results and Discussion

The data has been analyzed and interpreted into six themes as below.

From the Perspective of the Teachers, What does the Word “Curriculum” Mean?

The English Language Curriculum states that it offers a larger viewpoint where various aspects of the teaching process such as goal, content, methodology, and evaluation are covered. Tanner (2006) provides the definition of curriculum, which is “the planned and guided learning experiences and intended outcomes, formulated through the systematic reconstruction of knowledge and experiences under the auspices of the school, for the learners continuous and skillful growth in personal social competence” (p. 13). Three English teachers at the elementary level that we spoke with during interviews revealed four different perspectives on the subject of curriculum.

In an interview, one of the participants, P1, said: *Without the following Curriculum, we cannot reach our destinations or meet real goals.*

What exactly does the term “race course” mean? What kind of path does it provide for the teachers in terms of learning and imparting knowledge? And how does it help teachers stay on the correct path while engaging students in learning? These inquiries appeared crucial in constructing the significance of the narrative indicated above. According to Willson (2005), the word “curriculum” originally meant “to run a course” in its early Latin form. Curriculum includes all of the activities that take place in the classroom as well as after-school activities,

counselling, and interpersonal interactions. Curriculum can be compared to a road that directs teachers to the proper path for teaching and learning. Similar to that, it provides teachers with guidance on what to teach, how to teach, why to teach, etc. Similarly, participant, P2, expressed different views regarding the term: *Curriculum is the main framework to meet the real objectives; it is a broad term.*

Similarly, participant P3 said: *The Curriculum is a teaching and learning plan. It is a framework that includes class-wise objectives, all the appropriate activities, materials, and techniques.*

This remark shows that curriculum serves as a foundation for all of the main pedagogical objectives in this way. We questioned and had a discussion about how our participants felt about the term “curriculum” after hearing their opinions. The term “curriculum” is generally used to refer to the knowledge and skills students are expected to learn, which includes the learning standards or learning objectives. Our participants have some understanding of what is meant by the phrase. The term “curriculum” is not just used in this context, so what are the items that the redesigned curriculum was primarily focused on when we read other study papers and books to investigate this? We discovered that curriculum is more extensive than what our participants said. According to Scott (2014), curriculum serves as the foundation for ontological and epistemological viewpoints and the relationships between them. It is a manner of combining all of these ideas into a theory that specifies the requirements for an educational setting and its set of guiding principles. It denotes the inclusion of economics, autonomous instrumentalism, critical instrumentalism, cultural transmission, innovative pedagogical experiment, and epistemic foundationalism in the curriculum. This indicates that a curriculum is not just for acquiring the English language. But it also involves general knowledge, linguistic and cultural awareness, learning-how-to-learn, sociocultural awareness, and communication.

Contents of English Language Curriculum

When we interviewed three participants about what curriculum includes, P1 said: *Basically, the text includes listening, reading, writing, and speaking. Apart from that, grammar is also included there.* Similarly, P2 contended that all four skills are forced on communicative skills. They asserted that all four language skills—listening, speaking, reading, and writing—as well as grammar—were present in their responses to our P1 and P2. The phrase “curriculum” is a broad one, as we all know. Basic English education is not just restricted to these regions.

When we examined “Basic level English Grammar,” these included grammar, communicative language teaching to make them able to communicate in English,

grade- and subject-specific objectives, evaluation procedures, teaching activities, language functions, competency in grammatical discourse, sociolinguistic and strategic levels, additional materials sought for extensive practice, learn to think critically and creatively to develop the language skills by fostering tolerance. After examining the Revised Basic Level English Curriculum, we discovered that P1 and P2 participants did not pay much attention to the Curriculum since they were unable to reply to its main points. Also, P3 said grade-wise objectives, subject-wise objectives, evaluation procedure, national objectives, teaching techniques, and activities. Compared to P1 and P2, P3 demonstrated a greater understanding of the Curriculum's key concepts through their responses.

Relationship between Textbook and Curriculum

Textbooks are crucial promotional tools for particular courses. According to Robitaille and Travers (1992), the content of textbooks and how they are used directly affect students' learning. We conducted an interview to learn more about the connection between textbooks and curricula and to get an answer to the question: Does it influence the Curriculum's main objectives? Here are the opinions of our participants.

A textbook is a tool, but it is not much good; there is a lack somewhere, so while using these tools, teachers are not able to get the intended outcomes from their pupils, which they should get. (P1)

Similarly, another participant viewed:

In the curriculum, there are many activities, techniques, and facilitation processes, but it is limited in the textbook, so we could not involve our students' insufficient activities. As a result, we as teachers could not get the intended outcomes from the pupils. We realized that textbooks cannot focus on all the objectives. All the things are not included in the Curriculum. Though the textbook is the mediator, it cannot support achieving all the educational goals. There is a listening activity, but there is no script and audio-visual method, or equipment; teachers also cannot find related listening activities on the Internet. Therefore, lack of activities, materials, and equipment, so we cannot involve our students in a listening activity to develop listening skills. For speaking and reading, there is not much activity. The textbook cannot reflect all the objectives of the curriculum. (P2)

Despite the fact that textbooks are commonly regarded as a vehicle for the promotion of effective teaching and learning, teachers continue to struggle to achieve the key curriculum objectives that were intended by the authors. They said that because

there are insufficient speaking, reading, writing, and listening activities, textbooks are unable to significantly influence teachers, students, and schools. Because they are unable to engage their students in a variety of appropriate activities that will help them acquire the necessary skills and knowledge, Nepali teachers are not very satisfied with the textbooks they use on a daily basis (Khanal, 2023; Koirala, 2023; Rana, 2023; Sharma, 2023). Additionally, the textbook still does not adequately reflect all of the major curriculum objectives.

Instructional Planning

Before entering the classroom, we questioned our participants about how they got ready to educate their kids. Does curriculum come up at all? One of our P1 participants stated:

We have been teaching English for 11 years. We are experienced English teachers, so we do not need to prepare a lesson plan, but we make classroom activities and objective points wisely.

Similarly, another participant, P2, said that,

before going to the class, we prepare by how to teach, what to teach, and when to teach, how much to teach. We do not prepare the lesson plan daily. We think that we are experienced teachers to do not need to prepare the lesson plan daily.

When we looked at it from these two angles, we came to the conclusion that teachers might become uninformed while they are instructing. A lesson plan, according to Nesari and Heidari (2014), is a written description of the educational process that specifies what, when, where, and how learners should study, as well as how they should be evaluated. One of the most important components of the educational process is a lesson plan. Nepali instructors, however, appear to be underutilized in terms of enhancing the educational process in Nepal. They don't have a lesson plan, which makes teaching and learning tedious. Language teachers must consider their lesson plans carefully before they begin teaching in order to avoid boring their students. To do this, they must use the right methods, strategies, activities, and materials that support a detailed lesson plan. An efficient lesson design can assist teachers in overcoming these obstacles (Rita et al., 2023). While the Basic English Curriculum in Nepal instructs instructors to write lesson plans, experienced teachers are in autopilot mode and believe they need not alter their pedagogical approaches (Bryant, 2023). They don't have a lesson plan prepared when they enter the classroom, which prevents them from getting the desired outcome from their mixed-ability class. Teachers should therefore be clear about their main goals when teaching a particular subject.

Pedagogical Practices by Teachers

Quality teaching, according to Farquhar (2003), is defined as pedagogical strategies that make it easier for diverse children to access information, activities, and opportunities to advance their skills in ways that build on prior knowledge, support learning how to learn, and lay a solid foundation for future learning about the objectives of the early childhood curriculum... and cultural, community, and family values. To find out if they use the learning principles in accordance with the Curriculum, how do English teachers at the fundamental level execute the Curriculum? We questioned them, and they provided the following responses:

P1 said:

We use fewer teaching materials. We involve students in group work and pair work while doing any activities in the classroom. While doing activities, we become less passive, and we try to make them more active. To enhance their speaking skills, we use presentations, questions answers. We do not see the Curriculum while using activities and techniques. We use those techniques and learning principles according to the Curriculum. Sometimes we involve our students in several activities according to the situation. We use a deductive, inductive approach.

Similarly, P2 said:

We do not implement all the activities and materials that have been mentioned in the Curriculum. While using activities, we prefer from the textbook and a little bit from the Curriculum, and we use some activities based on our experience.

Although using a variety of activities and materials in the classroom, they were unable to influence the person in a way that produced the desired results. According to Kapur (2018), effective pedagogical practices include pedagogical knowledge, content knowledge, pedagogical content, and curriculum knowledge. To comprehend some of the fundamental concepts, such as the principles of teaching and learning, is crucial. As was already mentioned, when teachers use their particular resources, materials, methods, concepts, and explanations to convey information and instruction to the pupils, pedagogical practice becomes innovative. The teaching-learning concepts must be understood in order to improve educational practices.

Assessment Practices by Teachers

P1 expressed his assessment procedure as,

All the assessment procedures are done by our schools. We use formative and summative assessment systems to assess our student's outcomes. We use CAS

as well; at the end of the session, we give them marks based on their behaviour, classroom performance, discipline, etc.

They mostly focused on formative and summative evaluations when we questioned them about their assessment method to evaluate student results. Even if they employ CAS, they are still unable to provide them with effective solutions to tackle their true challenges and learning weaknesses. Similarly, the updated basic level curriculum put more emphasis on speaking and listening than just reading and writing. Nevertheless, we were unable to gain a response to the question of whether this was how teachers were supposed to evaluate their students' speaking and listening abilities.

On the contrary, another participant P2 said that:

Mostly we focused on CAS; we assessed learners' individual overall development. Their attendance, their attitudes, and their behaviours, we evaluate all the students' overall individual development. Extra classes for weak students.

We also included some questions about this subject in an effort to learn more about how instructors view Curriculum and the implementation process, as well as to evaluate participants' opinions on how crucial curriculum knowledge is to effective classroom instruction. We draw the conclusion that we, as teachers, cannot accomplish the educational goal without a Curriculum from the perspectives of the participants. Teachers require a curriculum to help them choose appropriate methods and give them the knowledge and experiences they need. According to Pandey (2008), "Curriculum sheds light on the necessity of the learners, society, and the nation," the opinions of the participants are becoming less and less comparable to his. It implies that it is not the sole insignificance in society at large, both within and outside of the classroom. Similarly to this, Liu (2011) contends that the Curriculum aids teachers in designing learning activities that shift from a teacher-centered to a student-centered approach, from knowledge transmission to knowledge construction.

The primary goals of the English curriculum are to promote learner autonomy, communicative proficiency in the English language, and active classroom engagement. Without a curriculum, teachers cannot expect their students to perform well. We can compare teaching and learning activities without the following Curriculum to a ship without a rudder in a metaphorical sense (Stevens and Cooper, 2023). We learned from their opinions that they are aware of the value of Curriculum in achieving all of the pedagogical goals and objectives (Alshumaimeri, 2023). We realized that our participants (P1, P2, and P3) did not adequately implement the curriculum after studying their points of view. They further asserted that while they

are aware that we teachers must implement the curriculum to improve the learning environment, they are having trouble doing so for a variety of reasons, including time constraints, the academic level of the students, the nature of the curriculum, etc. Also, it is clear from P1's perspective that she lacks knowledge regarding the application of the curriculum.

Conclusion

Rather than learning English by communication, pupils are compelled to acquire it through memory. Students need to learn how to use English in everyday life since they are used to memorizing and practising reciting rather than communicating and interacting with others. The course Curriculum Development and Materials Design helped us realize that, to make teaching and learning successful, systematic, and effective, we as teachers must adhere to the curriculum. The curriculum directs the teacher to concentrate on the proper teaching strategies, methods, techniques, goals, and other objectives. Every teacher must accept and adhere to the National Education Commission's Curriculum to satisfy students' particular requirements in the classroom, as demonstrated by the writers' described experiences above. The significant stakeholders should execute the curriculum to improve teaching and learning and increase students' proficiency in the English language (i.e. teachers). The "curriculum" is the name for the broadest arrangement of instruction, involving developing, implementing, and assessing any strategy for teaching and learning English (Christon & Murray, 2014). Using this definition, it is apparent that the term "curriculum" does not just refer to a syllabus, which is a list of what needs to be taught or learnt.

As a result, the curriculum supports the teacher in allowing students to engage in communicative, experiential, and constructivist approaches that create a learning environment with lots of chances for learners to participate, explore, and take ownership of their learning (Atleib, 2013; Flynn et al., 2003). This study investigated how elementary English language teachers relate the English curriculum to their daily practice. A significant international language and method of communication is English. According to the provisions set by the educational regulations, English may also be utilized as a medium of teaching in all schools in Nepal in addition to the Nepali language. From primary to secondary levels, English is taught as one of the required topics in Nepal.

Conferring to Ahmed (2013), in the classroom, kids become passive and have little influence over their learning, hindering their personal and academic development. Also, from what we saw during our teaching and learning session, teachers place very little emphasis on good listening habits. According to Cheung

(2010), listening comprehension should receive more attention because it is a prerequisite for other abilities and should be the prominent ability learned when learning a language. Teachers can only expect students to function at the desired level in four language skills with enhancing their listening skills.

Three Basic level English teachers from three separate government schools in the Kathmandu Valley participated in our study. They both agree that in order to maximize their students' learning, they engage them in a variety of activities and employ a variety of methods, approaches, and resources. They admitted, however, that they did not finish the curriculum. Similarly, they mentioned how much teaching experience they do have. They do not need to go through the curriculum when teaching English because of their prior teaching expertise. These experiences have shaped their pedagogical and instructional methods. It means we can state unequivocally that, despite their knowledge of the English curriculum and the significance of achieving the level-appropriate objectives, teachers are not putting it into practice or imparting knowledge based on their own experiences.

In addition, when we asked them if the textbook helped them reflect the main curricular objectives, the responses from all three participants were essentially the same: not much. We might draw the conclusion that the textbook we use to teach our kids English does not provide the instructor with enough activities to adequately develop the four language skills.

Moreover, several English books lack a listening exercise script. Similarly to this, we were unable to determine whether they actually implemented the curriculum in their teaching and learning when we attempted to investigate their implementation process. It means time is also one of the main reasons that hinder them from adopting the curriculum. We can infer from the participant data that although our participants have some theoretical knowledge of the curriculum, they are nevertheless unable to apply it to their real-world circumstances.

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E-learning during COVID-19 Lockdown among College Students of Nepal: Opportunities and Challenges

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Abstract

COVID-19 pandemic had affected all sectors of human life around the globe. Education is one of them where traditional method of teaching had to shift to virtual learning all of sudden in both developed and developing countries. Therefore, the study reflects the opportunities and challenges of e-learning among college students of Nepal during emergency shift of teaching paradigm due to COVID-19 lockdown. Cross-sectional quantitative study with random sampling method using online questionnaire was used to collect 385 data from college students of Nepal during COVID-19 pandemic lockdown. The study showed that 85% of the students had engaged in e-learning during COVID-19 pandemic lockdown whereas only 30% of the students had all the required resources for e-learning. The study further found that 70% respondents had developed new skills and could manage time for study despite lockdown. However, more than half of the students had challenging situations to access the Internet surfing for e-learning followed by management of electronic devices and interaction with teachers by nearly 33%. Educational institutions need to be responsive towards the challenges faced by students during e-learning, so that learning needs of the students will be fulfilled even in crisis situation.

Keywords: Crisis education, distance learning, higher education, online learning, teaching

Introduction

Corona Virus Disease (COVID-19) has grown to be the only topic of discussion in 2020 around the world since it was first reported in Wuhan, China on 31st December 2019 (World Health Organization, 2020). COVID-19, a strong disruptive force that has not only influenced our global health and economy but also has changed the way we teach, learn and communicate with our students since it

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declared as Public Health emergency of International concern. It has disturbed the regular education pattern and the standard practices that we adapted over many years (Sahu, 2020). Most of the countries have restricted domestic and international travel, as well as the closure of all places of large gatherings such as academic institutions, schools, colleges, offices, stores, and other public places as preventive measures against the novel Corona Virus disease (Koomson et al., 2020).

Government officials and public health experts are engaging in several measures, including social distancing, self-isolation, and quarantine, strengthening health facilities, and asking people to work from home to control the epidemic inside the country (Mustafa, 2020). According to the UNESCO report, 150 countries closed schools and educational institutions since March 25, 2020, affecting more than 80% of the world's student population (Wan, 2020). Exams, conferences, workshops, and sports (within or outside the institution) have all been postponed or cancelled at a usual number of universities, colleges, and schools around the world (Sahu, 2020). The teaching learning process in most of the nations shifted to virtual classroom over face-to-face starting from China, European countries extending towards rest of the world to engage the students in academic activities (Koomson et al., 2020). Several studies had found that private schools of India, Pakistan, Bangladesh adopted online teaching methodologies whereas the government schools had completely shut down due to poor access to digital learning during COVID-19 lockdown (Sharma, 2020; Wan, 2020).

The majority of actions that other nations have adopted have also been adopted by Nepal, including the announcement that schools and institutions will be closed starting on March 19, 2020, affecting students from the elementary level up to the university level. The majority of graduate college students are in the middle of their semester, and postgraduate students are about to begin their new session ("Nepal to Introduce "Digital Education" Amid COVID-19 Lockdown," 2020). School kids were prepared to take their final exams. As a result, numerous schools, colleges, and institutions began to continue their classes using online learning platforms.

The Nepali Ministry of Education has allotted funds to begin the nation's preparations for online learning. Due to the uncertainties surrounding the pandemic situation in Nepal, a number of educational institutions have started to provide two to four hour online classes using video conferencing (Ghimire, 2020). Similar to this, Tribhuvan University, considered to be the oldest university in Nepal, has begun to put E-learning into practice for its students. Tribhuvan University's Register's Office requested that all educational institutions resume their classes on April 24; however, practical classes through online portals will no longer be considered formal classes (Ghimire, 2020).

Kathmandu University's schools have conducted classes using Google handouts and Google meet Platforms for their Bachelor to Postgraduate Engineering, Education, Arts, Management, and Science students (Lamichhane, 2020). Online videos that had already been recorded were shared to speed up the teaching and learning process. For both the teacher and the student to engage in the teaching and learning process, they must have access to a computer, laptop, tablet, or smart phone with a reliable internet connection. Urban kids may have a device and access to the internet, but because of bad connectivity, they have either missed or been unable to finish the ("Nepal to Introduce 'Digital Education' Amid COVID-19 Lockdown," 2020.). Similarly, students in remote areas missed the sessions because of limited access to electricity, inadequate data services, or even a lack of equipment. The 'e-education' package has been introduced and deployed at universities by Nepal Telecom Communication (www.Sharesansar.com) and N-cell Company (www.techsathi.com) to make online teaching and learning more convenient while there is a lockdown. In a similar vein, other individuals involved in online education have started a variety of programs to support students' learning environments. Our lessons learned over the last few months will change how our pupils learn in the years to come. Therefore, it is crucial to pinpoint the influencing variables and difficulties that college students face when using online learning during the COVID-19 lockdown in order to transform the paradigm and integrate traditional classroom teaching with virtual learning.

Though, Digital education transformation has found to be a crucial step, a huge gap has seen in terms of access of learning among students. Although the change of education to a digital one has been proven to be an important step, there is still a big disparity in students' access to learning. According to a 2018 survey in the Western region of Nepal, 50% of students prefer online learning to traditional classroom settings. However, the precondition for the online class must be offered (Sharma & Bhatta, 2018).

According to a study from England, children from disadvantaged backgrounds and those who have less access to resources like Wi-Fi, the internet, smart devices, etc. than any other group of students will be the most vulnerable group in terms of education due to abrupt closures and less instruction time for parents (Eyles et al., 2020). The research also indicated a negative influence on academic achievement over the long and short terms. According to a Nigerian study, online education is by a factor of 89% the best substitute for traditional classroom instruction and learning in the event of a pandemic in the future (Hasan, 2020). Primary and secondary education had been imparted to students in South Africa

through a partnership with national television. Similar to this, they had begun using online learning for the territory's education, including YouTube, Microsoft Teams, Zoom, Skype, WhatsApp, and DStv (Mhlanga & Moloi, 2020).

During the COVID pandemic in India, students favored smart phones over other devices for online learning. Due to technological issues such internet access, data limits, device issues, and a lack of face-to-face engagement, they encountered significant virtual learning challenges (Aditya & Jha, 2020). Furthermore, according to more than half of the Indian respondents, online learning is convenient and takes place in a welcoming environment (Thiyaharajan et al., 2020). The owners of the program have worked hard to enhance its capacity as more schools, colleges, and institutions have embraced online education. Google stated that G-suite for education clients starting on July 1, 2020, would be able to record videoconferences with up to 250 people. Similar to that, Microsoft provided Teams' premium edition for free for a period of six months. The Zoom app had been upgraded. Zoom, the most downloaded app, increased the time restriction for its free video calls in schools in China, Japan, Italy, and the US upon request (Molla, 2020).

Various evidences showed that the adoption of virtual classes in both developed and developing countries was found to present challenges for both students and teachers in terms of technology, a lack of ICT skills, and financial constraints (Almaiah et al., 2020; Aung & Khaing, 2016; Almaiah & Al Mulhem, 2018). Although Nepal Telecom and N-Cell have advertised economic data e-packages to schoolchildren (Nepali Sansar, 2020) they were confronting device and network connectivity problems, that 30% of respondents characterized as a source of stress (Samikshya, 2020). As a result, the majority of students still prefer in-person instruction over online instruction. However, due to the new technology, educational institutions will eventually be required to change their teaching methods to include the use of the internet. Furthermore, it is believed that only approximately 56 percent of Nepal's population has access to the internet, with the majority of them residing in urban areas.

As a result, under the current situation, providing online classes in Nepal's rural schools is impractical. The inequities that occur between students who reside in metropolitan areas compared to those who live in rural regions, as well as between the rich and poor who are unable to use the internet, will widen the gap in continuing education with e-learning throughout the epidemic. Moreover, in a country like Nepal, the valid question of how we bridge the digital divide arises.

From the administrative standpoint of an academic institution, using any e-learning site before learning about the preferences and difficulties of e-learning from the views of students is not advisable. Thus, the study will be useful to get

understanding of college students' perspectives on online learning. The research may be useful for the academic stakeholders involved in the digitalization of the educational system with regard to students. In order to increase students' full participation in the teaching and learning process, organizations will decide on their target groups. Any information system's effectiveness depends on how its users use it. Therefore, it is important to take into account students' accessibility to and acceptance of the e-learning system in the context of e-learning during a pandemic.

When learning and teaching at home, both students and teachers have difficulties. In a developing nation like Nepal, there are socioeconomic, educational, and technological barriers that could impair the effectiveness of online education. Additionally, it will be beneficial for other researchers to carry out additional research on the subject of distant learning and education for underprivileged and minority populations. Hence, the study on opportunities and challenges of E-learning during COVID-19 Pandemic lockdown among college students of Nepal has been conducted. Online instruction was not a significant mode of instruction in schools and colleges prior to the epidemic, therefore the majority of teachers and students have little to no expertise with it.

Methods and Procedures

A cross-sectional quantitative study was carried out to collect data. Due to the COVID-19 Pandemic lockdown condition, a purposive sampling approach was adopted to contact the instructors in various colleges. We contacted the instructors who had been in touch with the researcher and team. Afterwards, the teachers from the respective institution had given the survey form to their students through email, social media platform. Afterwards, they provide the google form links to their students randomly. Sample size of 385 was calculated from $\frac{z^2 p(1-p)}{d^2}$ precision based method sample size calculation. The semi-structured responses were recorded in Google form and later imported and analyzed in STATA 13.0 software for descriptive analysis.

College students those are Nepal residents and are enrolled in one of the country's colleges were included in the study. There was a possibility that a student taking the Proficiency Certificate level would be under the age of 18, college teachers were approached to obtain their permission before distributing the survey's Google form. Informed consent was done by asking the respondents to fill the form and submit the response if they were willing to participate in the research. Likewise, it was clearly mentioned that if they didn't like to continue then they were not forced to submit the form. The study was approved and funded by research management cell, Balkumari College.

Results

Students were from the age group of 17 to 37 years with the median age of 20. Table 1 presents the socio-demographic characteristics of the study population.

Table 1

Socio-demographic Characteristics of the College Students (n=385)

	Characteristics	Frequency (n)	Percentage (%)
Current age of the respondents (in years)	17-23	323	84
	24-30	47	12
	31-37	15	4
Gender	Female	332	86
	Male	53	14
Marital status	Unmarried	350	91
	Married	35	9
Family type	Nuclear family	299	78
	Joint family	86	22
Residence	Urban area	200	52
	Semi-urban area	141	36
	Rural area	44	12
Age at first computer use	Mean 12.9(±3.86)		
Basic computer skills before pandemic	Yes	317	82
	No	68	18

The majority of respondents (323 (84%) were between the ages of 17 and 23, 47 (12%) were between the ages of 24 and 30, and the remainder were between the ages of 31 and 37. The majority of respondents (332/86%) were female. 350 (91%) of respondents were single, and 299 (78%) were from nuclear families. More over half of the respondents (200) were from urban area, with 141 (36%) from semi-urban areas and the remaining 44 (12%) from rural areas. The respondents' average age at first computer use was 12.9±3.86. Before the COVID-19 outbreak, the majority of respondents (82% of them) possessed basic computer abilities.

Figure 1

Distribution of the Respondents according to the Universities/Board

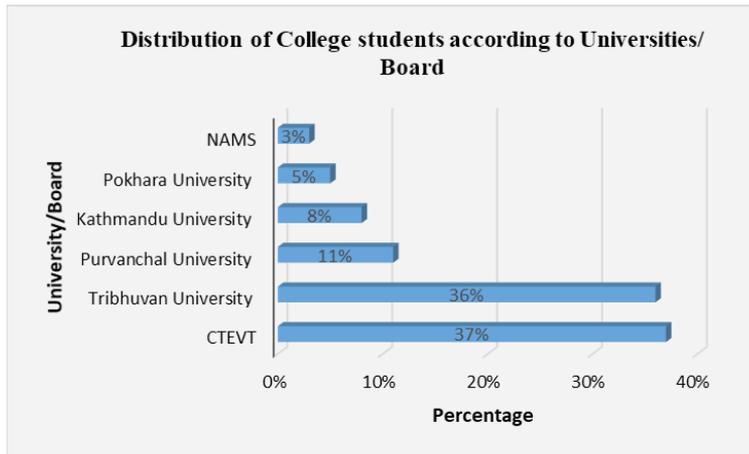


Figure 1 shows that more than one third students 37% were pursuing their degree from Council for Technical Educational and Vocational Training affiliated colleges followed by (36%) Tribhuvan University. Others were from Purvanchal University (11%), Kathmandu University (8%), Pokhara University (5%) and National Academy of Medical Sciences (3%).

Regarding the resource's needed for e-learning devices, internet, and software were mentioned by more than 80% respondents in each followed by electricity 78% and separate room by 60%. Only 34% of respondents identify IT skill as a resource for e-learning (Table 2).

Table 2

Findings Related to Resources Needed for E-learning

S.N.	Characteristics	Frequency(n)	Percentage (%)
1	Devices	323	84
	Internet	326	85
	Software	323	84
	IT skill	129	34
	Electricity	301	78
	Separate room	231	60

Multiple Response ψ

Table 3 represents the findings related with opportunities and challenges of e-learning faced by College students during COVID-19 pandemic lockdown. The respondents were asked about their benefits aroused during E-learning at COVID 19 lockdown were more than two third of the respondents 270 (70%) had developed new skills followed by 162 (42%) felt e-learning helped to manage time.

Table 3

Findings Related to Benefit and Challenges of E-learning during COVID-19 Pandemic

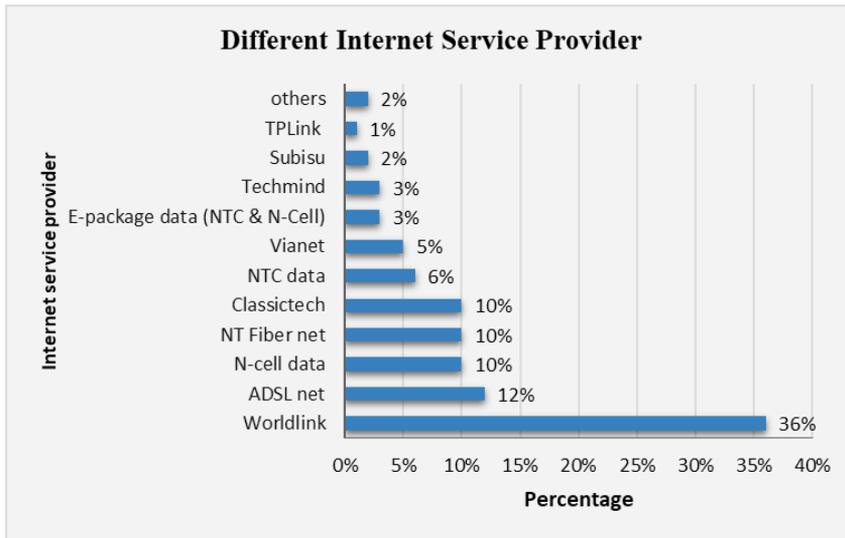
QN	Characteristics	Frequency (n)	Percentage (%)	
1	Benefits of E-learning Ψ	Develop new skills	270	70
		Manage time	162	42
		Innovative learning	153	40
		Flexible	130	34
		Interesting	128	33
		Increased motivation	86	22
		Easy accessible	71	18
		Nothing	38	10
2	Challenges of E-learning Ψ	Access to internet surfing	219	57
		Managing electronic devices	151	39
		Interaction with Teachers	126	33
		Time management	107	28
		Stressed due to E-learning	86	22
		Motivation towards learning	81	21
		Access to software application	67	17
No challenges	38	10		

3	Recommendation for the better outcome of E-learning? Ψ	Training on uses of E-learning/ online learning uses	256	66
		Lecture notes	249	65
		Online library facility	232	60
		Useful websites	214	56
		Recorded videos	202	53
		Educational TV programs by National media	105	27
		Live sessions using Facebook	85	22
		Webinars	72	19
Ψ Multiple response				

Likewise, 153 (40%) of the respondents felt e-learning as innovative learning. One third of the respondents took E-learning as flexible and interesting learning method respectively. 86 (22%) of the respondents were motivated for learning and 71 (18%) of them experienced E-learning as easily accessible method of teaching learning activity. Though most of the Nepalese universities had started E-learning in the lockdown due to pandemic, the College students had faced some challenges to continue their learning. More than half (57%) of the respondents had challenge to access internet surfing, followed by managing electronic devices by 151 (39%). The result show that respondents had encountered time management problem 107 (28%), felt stress for E-learning by 86 (22%), less motivation 81 (21%), and tough to access necessary software by 67 (17%). Only 38 (10%) reported that they didn't face any challenge during E-learning. Furthermore, the respondent's recommendation for the betterment of E-learning were training on uses of E-learning by 256 (66%), provision of lecture notes by 249 (65%), online library facility by 232 (60%), provide useful websites from the concerned colleges 214 (56%), provide recorded videos from the faculty by 202 (53%). Similarly, one fourth 105 (27%) of the respondents also mentioned TV Program in National media would be useful for better distance learning, and only 72 (19%) of them counted Webinar management to improve E-learning during pandemic lockdown. The respondents were further asked about the types of networks used for the internet connectivity (Figure 2).

Figure 2

Distribution of the College students according to Internet Service Provider



Various internet service provider has provided internet facility to the students. Among them the Worldlink is the highest used server with 36% followed by ADSL net (12%). N-Cell data package, NT Fiber net and Classictech were equally used by 10% of the respondents in each category. Surprisingly, e-package data of NTC and N-Cell that can be used for learning purpose were used by only 3% of the respondents. Despite the e-package of N-cell and NTC for special recommendation to student along with other internet server had not provided satisfactory service by 67% (Figure 3).

Figure 3

Distribution of the College Students with Satisfaction to the Internet Service Provider

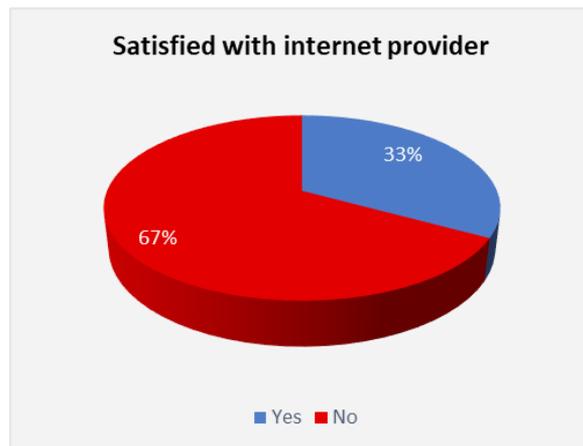
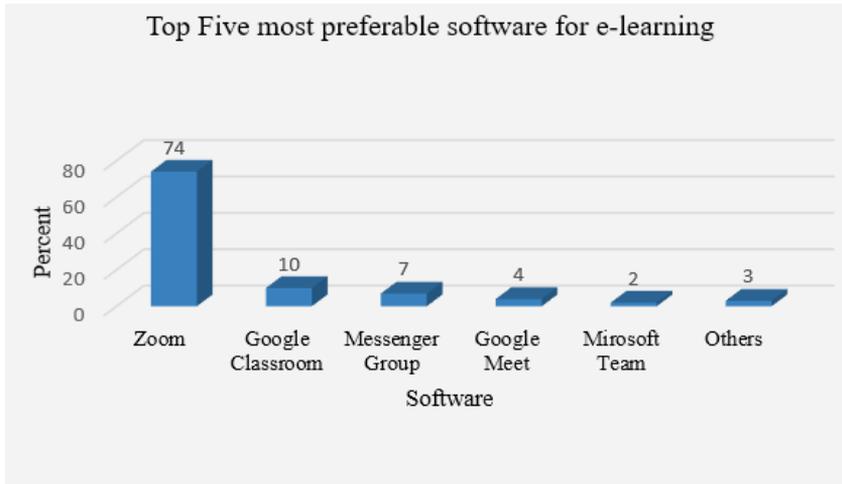


Figure 4

Top Five most Preferable Software used for E-learning



While using E-learning, the respondents were asked to list the preferable software that was used in teaching methods during the COVID Pandemic. The top five most preferred software were shown in figure 4. Zoom is the most preferred software application by 74% of the respondents followed by Google classroom, Messenger group, Google meet and Microsoft team by 10%, 7%, 4%, 2% and rest 3% preferred others respectively.

Lastly, college students were probed whether they were comfortable with E-learning and wish for E-learning in future? Majority of the respondents two third (66%) felt comfortable with E-learning during COVID-19 pandemic (Figure 5). Remarkably, only 44% desire E-learning in future (Figure 6).

Figure 5

Distribution of the Respondents with Comfort of E-learning

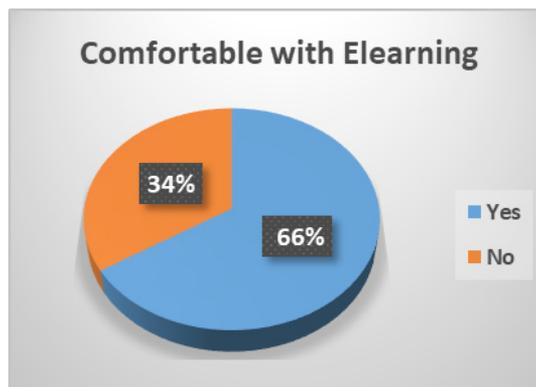
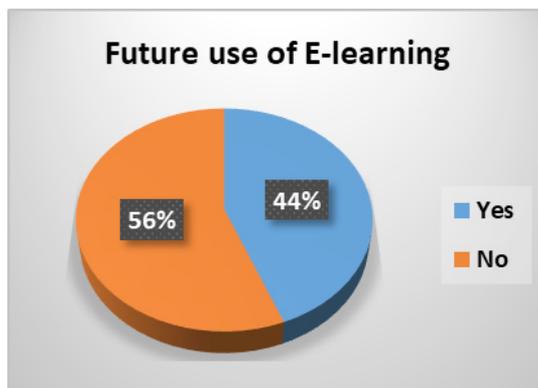


Figure 6

Distribution of the Respondents with their Desired of E-learning in Future



Discussion

The study has highlighted the benefits and shortcomings of e-learning faced by students during COVID-19 pandemic lockdown in Nepal. The COVID-19 outbreak has affected the world in various ways. In the same time with the advancement of technology, it also dramatically transformed the world in many ways. Among them, emergence of e-learning became the alternative of crisis management among academic institutions. Unavailability of the resources like internet facility, IT skills on application management were found to be challenging to the learners to participate in the online platform. Similar findings were shown in India and Nepal (T et al., 2020, Samikshya, 2020) where the bottlenecks of the E-learning were stated as connectivity problem, lack of face to face interaction, lack of devices from the consumer perspective.

Because more people are utilizing the internet to work, interact, and for entertainment during the lockdown, even those with high bandwidth internet have noticed that service is becoming interrupted or slowing down due to high collective consumption. In addition, geographical condition of Nepal has another role that hinder the availability and accessibility of the network. While mobile data packages are considerably more expensive for students to regularly afford, they are also comparatively quicker. Though the telecom organizations of Nepal NTC and N-Cell had offered E-package data for students, the users were very less in comparison to general data users. Due to internet and electrical issues, the respondents experienced disruptions throughout their online sessions. Additionally, students were required to use data packs or any other expensive mode of internet for their online courses.

In response to COVID-19 pandemic workplace software companies like Zoom, Microsoft, and Google have offered their software for free accommodate many more facilities like video meetings, waiting rooms, lecture, etc. (Molla, 2020). During this epidemic, e-learning tools are essential because they assist instructors, educators, and institutions of higher education facilitate student learning even while they are closed. Additionally, the majority of these tools are free, which can support ongoing education during this Coronavirus epidemic. The availability of mobile phones helped online learning succeed because most students used their social media in mobile phones. The results of this study are in agreement with (Kaid & Bin-Hady, 2019) observation, which supported the recommendation of better e-learning in future by utilizing social media platform.

Conclusion

Emergency transition of educational pedagogy had various opportunities and challenges to the educational institutions, teachers and students. There is no certainty of emerging any other pandemic or crisis situation in future. Therefore, educational stakeholders have to rethink the teaching methods in different innovative ways in future, which will enable the college students to adopt the emergency management in education sector. Education system has to be strengthened with cooperation and collaboration among the policymakers, communities and other concerned stakeholders of national and international. College students and teacher both have to be trained enough in various ways of teaching learning method as well as college capacity has to be strengthened in terms of IT sector in future. Based on the study's findings, educational stakeholders were required to support higher education institutions with infrastructure that can be adapted to online education/ E-learning in the event of a future pandemic. Though the students were eager to participate in E-learning, they were hampered by a lack of accessibility and availability of materials. As a result, the government should ensure that the education budget for 2020 is completely implemented and that the basic infrastructure for online education, such as internet access, IT skill training, and an online library, is developed throughout the country. The findings of this paper also encourage to explore new horizons of digitalized, distance learning and the way forward. The teacher's perspectives on eLearning and their perception on opportunities and challenges have to be discovered in future so that the key stakeholders issue will be emerged and the way forward could be planned to improve educational activities.

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Analysis of Entrepreneurial Activities for Promoting Organic Products in Karnali Province

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Abstract

Organic products not only provide numerous health benefits but also contribute to environmental sustainability. The entrepreneurial skills needed for the promotion of organic products in the Karnali province of Nepal can contribute significantly to the regional economy. But it requires a comprehensive policy framework to support and encourage the growth of this sector. The purpose of this study is to explore the current status of entrepreneurial activities to produce and promote organic products in the Karnali province and identify the challenges faced by entrepreneurs in this sector. The study is based on qualitative methods, including in-depth interviews with leading entrepreneurs, government authorities, and experts by using quota and convenience sampling techniques, and a review of relevant literature. This study finds the effective strategies for promoting entrepreneurship in the organic products sector in the Karnali province of Nepal. By analyzing the current state of organic agriculture and entrepreneurship development in the region, the study provides the recommendations for policymakers to support the growth of entrepreneurs in this sector. The findings suggest for the implications for the local community and the environment, as promoting organic agriculture with positive effects. Overall, this study seeks to contribute to the development of policies that promote entrepreneurship and sustainable development in the Karnali province.

Keywords: Entrepreneurship development, sustainable merchandise, marketing campaigns, sustainable marketing, policy formulations

Introduction

The majority of the world's population gets its food primarily through agriculture. Agriculture provides a living for about three-quarters of the population

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in developing nations and it is one of the key facets of human growth (Muthayya, 2014). For Nepal, agriculture is crucial because it provides resources for approximately 65.7% of the population's means of subsistence and accounts for about 37.0% of the country's GDP (Gunjal & Gunjal, 2021). The green revolution over the past few decades has significantly altered the global food production systems, increasing food output and productivity, agricultural income, and employment prospects in both developed and developing nations (Joshi et al., 2015). Many agroecological effects of the green revolution have also been experienced concurrently (Horlings et al., 2011; Tilman et al., 2002). It has a smaller impact on resource-poor farmers (Rosset, 2000), contributes to the depletion of natural resources (Espinel, 2015), and subsequently causes several environmental issues (Chabukdhara & Singh, 2016; Tilman et al., 2001). In regions with extensive agriculture, it has demonstrated diminishing results (Naylor, 1996). The wealth disparity has widened as a result of this. This had a significant impact on lowering food self-sufficiency for the majority of the world's poor and developing nations. With this insight, the organic movement was launched and expanded throughout Europe and the USA in the context of the world in 1972 (Raynolds, 2000). The organized movement for organic farming began in Nepal in 1986 (Khanna, 2016). This idea is currently gaining popularity, and some Nepalese goods, including tea and coffee, have already received organic product certification. Yet, foods that are consumed every day, such as vegetables and cereals, have not yet been certified as organic. In some areas of Nepal, such as Gamcha of Bhaktapur and Fulbari of Chitwan, the practice of producing organic vegetables, fruit, milk, meat, fish, and their product has been practised for more than twenty years. Additionally, there are some other developing regions where farmers began practising organic farming (Manna et al., 2018). The land will remain untended until valuable crop production using the method of organic farming is promoted in these places. Nepal is a mountainous nation with a total area of 147516 km², only 42,590 km² of which are usable for agricultural activities. However, integrated small-scale subsistence farming's advantage of employing solely conventional agricultural methods and its aversion to pesticides expand the potential for valuable produce.

Entrepreneurship is the process of identifying, evaluating, and exploiting opportunities in the marketplace. It is an essential element of economic growth, and it has been recognized as a significant factor in the development of both developed and developing economies. Entrepreneurship is widely seen as a crucial element of socioeconomic development, job creation, and economic progress (Azmat & Samaratunge, 2009). Since 1999, the Global Entrepreneurship Monitor (GEM) has shown that business start-ups and economic growth are strongly correlated globally

(Bosma et al., 2018). Many studies demonstrate that rural communities may benefit more from the social and economic contributions of new businesses (Vaillant & Lafuente, 2007; OECD 2009). Rural entrepreneurship, according to Bryden and Hart (2005), contributes to economic network diversification, avoiding reliance on a single type of manufacturing, and supplying a wider range of services that raise the standard of living in these places. To retain the rural population and draw new people to these areas, entrepreneurship is a viable approach to create chances for professional growth and social and economic integration (Akgün et al., 2010). In recent years, entrepreneurship has become an important topic of study, as it has been identified as a critical driver of economic growth, job creation, and innovation. The promotion of entrepreneurship is therefore a key policy objective for governments around the world. Organic farming and production are rapidly growing in popularity, particularly in developing countries like Nepal. Organic products are increasingly seen as a healthier and more sustainable alternative to conventional products, and they are in high demand in local and international markets. In this context, the promotion of entrepreneurial activities for the production and marketing of organic products is an important policy goal for the government of Karnali province, Nepal. In recent years, the demand for organic products has surged due to increased health and environmental awareness. Organic products are free from harmful chemicals and are considered environmentally friendly and healthier than conventional options. Entrepreneurs have capitalized on this demand, starting businesses to promote and sell organic products. This paper explored key themes in entrepreneurial activities for organic product promotion, including benefits, challenges, and success strategies.

The purposes of this study are as follows:

1. To identify the current entrepreneurial activities related to organic products in Karnali Province, Nepal.
2. To explore the challenges and opportunities for entrepreneurship in the organic product sector in Karnali Province.
3. To develop recommendations for promoting and supporting entrepreneurship in the organic product sector in Karnali Province, Nepal.

Literature Review

The study conducted by Kotta et al. (2023) aims to examine the Internet features used by companies that sell organic products online particularly using Facebook pages. The study's results suggest that incorporating financial data into electronic marketing analysis can improve businesses strategies, strengthen criteria that make the products attractive, provide valuable insights into the digital marketing strategies and highlight the importance of social media platforms like Facebook in promoting businesses.

Likewise, a study by Lamichhane (2023) highlights several issues related to the development of cultural traditional basket entrepreneurship in Tulsipur Sub-Metropolitan City-10, Gaurigoun of Dang District in Nepal. The production and marketing of crafts in the district face several challenges, including a decrease in the supply of handicrafts in terms of quality, quantity, and variation of products over the past ten years. Overall, the study highlights the need for greater attention to the development of cultural traditional basket entrepreneurship as well as a comprehensive and coordinated approach to promoting and marketing crafts in the region.

A study by Chaihanchai and Anantachart (2023) has described the psychological factors, such as green value and environmental knowledge that can moderate the relationship between attitude and behavior in green purchase. Specifically, the study finds that when consumers have a high degree of environmental knowledge and low degree of green value, their green purchase attitude has a weaker effect on their behavior. However, when consumers have both a high degree of environmental knowledge and green value, their green purchase attitude has the strongest effect on their behavior. The findings of this study have important implications for businesses and policymakers who seek to encourage green purchase behavior.

In an earlier study on the entrepreneurship model for the internationalization of green innovation businesses (GIBs), Vargas-Hernández (2022) identified key technology-based aspects of entrepreneurship developing a strategy that can be customized for enterprises with an ecological foundation to achieve internationalization. Examining various aspects of entrepreneurship model which can help such businesses expand globally and highlighted the critical role of entrepreneurship in internationalization of green innovation businesses, the study provides a valuable contribution to the literature on entrepreneurship and green innovation and offers useful insights for entrepreneurs and policymakers seeking to promote the growth of eco-friendly businesses globally.

The study by Mukonza (2020) examined the factors influencing the development of green entrepreneurship in South Africa and identified the opportunities available to entrepreneurs in the green space. Highlighting the factors that hinder the growth of organic products entrepreneurship such as limited access to funding, knowledge, competence, information, and government and private and strategies that promote and support organic products entrepreneurship as well as the creation of more funding opportunities, education and training programs for entrepreneurs, the study indicated the need for government and private sector support to sustain organic products entrepreneurship in the country, including mentorship and networking opportunities for entrepreneurs to grow and develop their businesses.

A study in Vietnam by Tien et al. (2020) examined the importance of entrepreneurship and its significance in promoting sustainable development for both the local community and the environment. The recommendations and solutions proposed in the article can guide policymakers, entrepreneurs, and other stakeholders in enhancing green entrepreneurship and promoting sustainable development in Vietnam.

The study by Najafabadi (2020) compared the entrepreneurial characteristics of organic and non-organic booth managers in a Fruit, Vegetables and Agricultural Products Organization (FVAO) and examined whether brokers used alternative marketing approaches based on social entrepreneurship or business entrepreneurship attributes. The findings suggested that booth managers can be categorized as commercial and social entrepreneurs where commercial entrepreneurs (those selling non-organic products) are more focused on conventional marketing and less concerned about consumer and community health, and more concerned with profit maximization and rapid growth.

In a study, Divekar (2020) has analyzed the promotion and marketing of organic products and services that are environmentally friendly, sustainable, and socially responsible. One of the key challenges facing marketing is the perception that organic products are more expensive than their non-organic counterparts. This perception can deter consumers from purchasing organic products, even if they believe in the importance of environmental sustainability. To overcome this barrier, businesses need to find ways to make green products more affordable or communicate the long-term cost savings associated with these products. Perceived benefits are also an important factor in the success of green marketing. Consumers need to see the tangible benefits of using organic products, such as reduced energy consumption, improved air quality, or better health outcomes.

Terziev (2016) has highlighted the importance of entrepreneurship in promoting sustainable rural development through organic production and has suggested that agriculture and allied activities can lead to economic, social, and ecological development. Safeguarding environmental elements such as soil, water, air, biodiversity, and landscape can promote organic production and sustainable agriculture. Entrepreneurship in organic farming and commerce can drive economic growth, productivity, and innovation in rural areas particularly because organic productions not only provide food or other products but also place to relax, preserve the natural environment, protect local culture, and develop infrastructure. To become more competitive, organic production can implement ecological technology using fresh strategies.

Jolink and Niesten (2015) examined the sustainable development and business models of entrepreneurs in the organic food industry and in a particular the economic case for new entrepreneurial efforts in response to environmental needs. By applying business models to the behaviors of entrepreneurs with a goal of environmental sustainability and a focus on the mass market, this article adds to the body of literature on business models, sustainable development, and entrepreneurship.

In their earlier study, Halpin et al. (2011) explored the question of how interest groups develop capacities by examining the impact of divergent policy strategies on related industry groups in four countries in the context of organic farm policy. The authors argue that policy strategy is a key force in shaping the capacities that groups develop over time. as the study highlights the importance of understanding the relationship between policy strategy and interest group capacity development in the context of policy formulation and implementation, the policymakers and scholars could be benefitted in understanding the complex dynamics of interest group behavior and their roles in policy formulation and implementation.

Vairo et al. (2009) discussed on SWOT analysis of the current policies and practices related to the organic food market. The bottom-up approach to policy development involves engaging with stakeholders at various levels, including consumers, producers, industry representatives, policymakers and experts. Likewise, the study by Pokhrel and Pant (2009) highlighted the negative effects of conventional agriculture practices, which include the use of agrochemicals and resulting environmental problems. It suggests that organic farming is becoming increasingly popular worldwide as a more sustainable and eco-friendly production technique. The passage specifically focuses on the potential of Nepal to benefit from organic farming due to the high ecological diversity available in the country. However, there are some policy issues that need to be addressed to promote organic agriculture in the country.

Organic Products in Karnali Province

The Karnali provincial Government aims to become a fully organic province and has passed a policy outlining this goal. The organic agriculture bill has been endorsed to guide the province in achieving this mission. Initiatives are underway, with a focus on capacity building, organic inputs, seed quality, and integrating organic agriculture with tourism. A public-private co-operative partnership is promoting organic fertilizer plants, agro mechanization, and pesticide manufacturers. Schemes like “One local level one model organic farm” and “One co-operative one model agriculture, livestock, and fisheries farm” have been implemented. Subsidies

of up to 70% are available for organic farm establishment, encouraging organic agriculture development in the province.

The Agriculture Knowledge Centre and the District Agriculture Development Offices (DADOs) are collaborating with the provincial government to strengthen institutional support for organic agriculture development in five Himalayan districts. The focus is on prioritizing organic production of commodities such as walnuts, apples, and other indigenous items for sale in international markets to increase provincial revenue. This initiative builds on the success of Jumla district, which became an organic district in 2007 under the Karnali, province (Baral, 2020).

Since then, the province has implemented strict restrictions on the import and use of chemical fertilizers. To support the organic goods value chain, the province is seeking assistance from donor agencies, corporate sectors, and other stakeholders. Program activities include training, certification assistance, marketing support, and brand promotion. However, the province faces challenges due to ineffective collaboration among federal, provincial, and local administrations, as well as ambiguities in their plans and authority. Insufficient institutional and legislative frameworks for organic agriculture, limited technical support for farmers, structural and institutional hurdles further hinder the province's goals (Province & Surkhet, 2020).

As a result, in order to execute its objective, the province government must develop its institutional and human capability, as well as interact with the federal and local levels. Inclusive and holistic approaches should be developed with the active engagement of all key stakeholders, and farmers engaged in organic agriculture should be provided with the appropriate support (technical, financial, subsidized, infrastructural, marketing, etc.).

Methods and Procedures

This study used an exploratory qualitative design to gain insight into the perspectives and experiences of entrepreneurial activities for promoting organic products in Karnali province. Kurgun et al. (2011) points out that exploratory research design which aims at identifying a problem and its aspects is used more widely in qualitative research methods. The study employed in-depth interviews with entrepreneurs, government authorities, and experts involved in the organic sector in Karnali province. An in-depth interview is a conversational, lengthy, and interactive exchange of ideas, during which the researcher works to develop a close relationship with participants so that responses are deep and meaningful (Johnson, 2002). Purposive and convenience sampling techniques were used to select a total of 15 participants,

including 5 entrepreneurs, 5 government officials, and 5 experts involved in the organic value chain (Table 1).

Regarding sampling, appropriateness depends on the research objective and the intended scope of the study. Qualitative research often uses purposive or theoretical sampling, where participants are intentionally chosen based on their relevance to the research topic and the potential richness of their insights. The goal is to gain an in-depth understanding of a specific phenomenon. In-depth interviews, lasting approximately 60 minutes on average, were conducted, covering topics such as entrepreneurial activities, market environment, entrepreneurial characteristics, and policy formulations. Demographic data were collected using structured questions, while semi-structured questions were used to gather information on the major factors of interest during January, 2023. The collected data from the interviews were analyzed through content analysis, a qualitative research method that involves identifying and categorizing themes and patterns in text data. This method enabled researchers to uncover underlying meanings and themes emerging from the data, providing valuable insights into the experiences and perspectives of the participants. The overall goal of the study was to explore entrepreneurial activities in promoting organic products and provide useful information for policymakers.

The study can collect data through semi-structured interviews, focus group discussions, and observation of entrepreneurial activities. The data collection can focus on the motivations, challenges, and strategies employed by entrepreneurs to promote organic products. The data collected can be analyzed using thematic analysis, which involves identifying patterns and themes in the data. This can help identify key themes related to the drivers of entrepreneurship in the organic sector, the challenges faced by entrepreneurs, and the strategies employed to overcome these challenges. Systematically locating and arranging interview transcripts, field notes, and other materials that the researcher acquires to enable you to come up with findings” is what data analysis in the qualitative phase entails (Liamputtong & Serry, 2013). The process includes a number of processes, including transcription, coding, analysis, and interpretation. Based on the findings of the research, the study can provide policy recommendations for policymakers in Karnali province to promote the organic sector. The policy recommendations can focus on providing support for the development of organic supply chains, improving access to finance, and creating an enabling environment for the growth of the organic sector.

Table 1*Respondents Details*

Respondents	Number
Government officials	5
Experts	5
Entrepreneurs	5
Total	15

Conceptual Framework

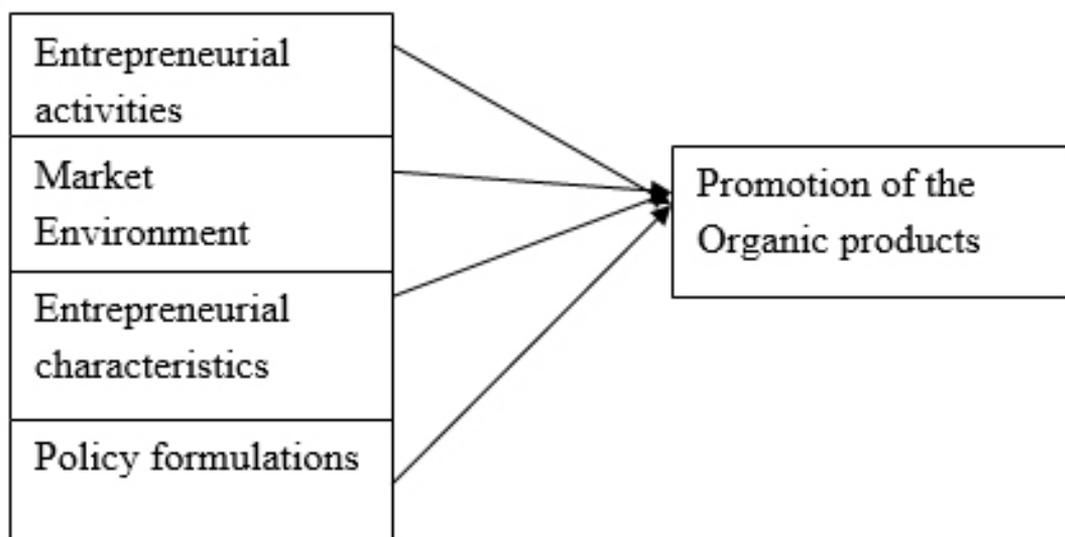
The conceptual model suggests that promotion of the organic products are influenced by four key factors: Entrepreneurial activities, Market environment, Entrepreneurial characteristics, and Policy formulations. The model suggests that these factors are interrelated and can influence each other. Understanding these interrelationships can help entrepreneurs, government officials and experts of organic products to develop more effective strategies for promoting organic products.

1. **Entrepreneurial Activities:** This refers as to the range of activities undertaken by entrepreneurs to establish and manage their organic products-related businesses. These activities may include identifying market opportunities, sourcing raw materials, establishing distribution channels, marketing and promotion of products, financial management, and other related activities.
2. **Promotion of Organic Products:** This refers to the efforts aimed at increasing consumer awareness and demand for organic products in Karnali Province, Nepal. This may include strategies such as marketing campaigns, targeted promotions, education and awareness programs, and other measures to increase the visibility and desirability of organic products.
3. **Market Environment:** The market environment includes the broader economic and regulatory factors that impact the promotion of organic products in Karnali Province, Nepal. This may include factors such as market demand, competition, pricing structures, government policies and regulations, and other factors that affect the overall viability of organic products-related businesses.
4. **Entrepreneurial Characteristics:** This refers to the personal and professional characteristics of entrepreneurs that may impact their ability to successfully promote organic products in Karnali Province, Nepal. This may include factors such as entrepreneurial experience, education and training, risk-taking propensity, creativity, and other factors that impact their ability to successfully navigate the market environment.

5. Policy Formulation: This refers to the development of policies and regulations that may impact the promotion of organic products in Karnali Province, Nepal. This may include measures such as tax incentives, government subsidies, and other programs aimed at supporting organic products-related businesses and increasing consumer demand for organic products.

Figure 1

Conceptual Framework (Self-structured)



Results and Discussion

Entrepreneurial Activities

Mukonza (2020) has pointed about the different entrepreneurial activities and also highlights their contribution for promoting organic products. Entrepreneurial activities for promoting organic products in Karnali Province can play a vital role in the economic development of the region while also promoting sustainable and healthy living. The region is known for its diverse natural resources and agricultural products, including organic produce, herbs, and spices. However, due to limited access to markets and lack of infrastructure, farmers and entrepreneurs face significant challenges in selling their products. One possible solution to promote entrepreneurship in this sector could be to establish a cooperative or association of organic farmers and entrepreneurs who can collectively market and distribute their products. Such a cooperative can also provide training and support to its members in product development, marketing, and financial management.

Promoting entrepreneurial activities in the organic products sector can contribute to the economic development of Karnali Province while also promoting sustainable and healthy living. By providing support and resources to entrepreneurs, the region can create employment opportunities and improve the livelihoods of the local population.

A government officer mentioned that:

Important entrepreneurial activities involved in establishing and managing a successful organic products business in Karnali Province, Nepal are Conducting market research to identify consumer demand and preferences for organic products, Sourcing high-quality and certified organic raw materials from local farmers, Developing a strong brand and marketing strategy to increase visibility and awareness of the products, Developing and maintaining strong relationships with suppliers, distributors, and retailers Ensuring compliance with local and national regulations related to organic products, Implementing sound financial management practices, including budgeting and financial planning. (T. Adhikari, 20 January, 2023)

Similarly, an organic product entrepreneur H. Sunar, 20 January, 2023 focused on the following aspects: “I faced many challenges in my business like Limited consumer awareness and education about the benefits of organic products, Limited availability of certified organic raw materials, High competition from established players in the market, Lack of access to financing and capital”.

Most of the respondents agreed that entrepreneurial activities for promoting organic products in Karnali Province, Nepal can have significant benefits for the region’s economy, the environment, and public health. A comprehensive strategy that includes support for farmers, training, market linkages, and funding from the government and private sector is crucial for the success of this endeavor.

Market Environment

Regarding market environment, Pearson and Henryks (2008) understanding the market environment is crucial for businesses to identify opportunities, assess risks, and make informed decisions. Business organizations need to adopt to changes in the market environment to remain competitive and meet customer needs effectively. The market environment for organic products in Karnali Province is unique and presents both opportunities and challenges for entrepreneurs. On one hand, the region’s diverse natural resources and agricultural products offer a rich source of raw materials for organic products. However, entrepreneurs also face challenges in terms of limited market access and infrastructure, which can limit

their ability to sell their products. There is also a lack of consumer education and awareness about the benefits of organic products, which can hinder demand. Additionally, competition from established players in the market can be intense, and access to financing and capital can be limited. To succeed in this market environment, entrepreneurs need to conduct thorough market research to identify consumer demand and preferences for organic products. Developing and maintaining strong relationships with suppliers, distributors, and retailers is also critical for success. Furthermore, entrepreneurs must ensure compliance with local and national regulations related to organic products and implement sound financial management practices, including budgeting and financial planning. Overall, the market environment for organic products in Karnali Province presents both opportunities and challenges for entrepreneurs. In this regard one government official G. khatri, 19 January, 2023 said that, government conducts several activities to create market environment for promoting organic products which are “Offering subsidies and incentives for organic farming practices and organic products, Developing and enforcing regulations and certification standards for organic products to ensure quality and transparency for consumers, Providing access to financing and capital for organic products-related businesses through government support programs, Supporting the development of transportation and logistics infrastructure to facilitate distribution and sales of organic products”.

Furthermore, an expert B. Chaulagaun, 17 January, 2023 also highlights about the market environment. He said that “Strong market demand for organic products can create opportunities for businesses to thrive and grow. Similarly, High competition from established players in the market can make it difficult for new businesses to enter the market and gain traction offering high-quality and differentiated products can help businesses stand out in a crowded market”.

In this regard one entrepreneur P. Shrestha, 19 January, 2023 focused that “For increased the farming of organic products Access to financing and capital for organic products-related businesses Availability and cost of certified organic raw materials Transportation and logistics infrastructure to support distribution and sales of organic products Consumer demand and willingness to pay a premium for organic products Regulations and certification standards for organic products”.

The market environment for promoting organic products in Karnali province, Nepal, presents both opportunities and challenge. To promote the growth of the organic products sector, collaboration between the government, private sector, and farmers is crucial. Investing in infrastructure, providing training and education, and creating awareness among consumers are some of the key steps that need to be taken to overcome the challenges and promote the growth of the organic products sector.

Entrepreneurial Characteristics

Successful entrepreneurs possess key characteristics such as passion, drive, innovation, risk-taking, vision, self-discipline, leadership, and perseverance. They are deeply passionate about their work, willing to work hard and long hours. They think outside the box, take risks, and adopt to challenges. They have a clear vision and communicate it effectively. They are self-disciplined, manage their time efficiently, and prioritize tasks. Lordkipanidze et al. (2005). Overall, entrepreneurship is a challenging yet fulfilling journey that requires these unique qualities. By developing these entrepreneurial characteristics, individuals can increase their chances of success in the world of business.

From the view of an entrepreneur said that

Entrepreneurs need Passion and commitment for promoting organic products and sustainable farming practices. Similarly, it requires ability to build and maintain relationships with suppliers, distributors, and retailers, Flexibility and adaptability to changing market conditions and consumer demands, Strong communication and leadership skills etc. (G. Thapa, 17 January, 2023)

A government official R. Oli, 16 January, 2023 said that “Entrepreneurial experiences, education, and training impact the success of organic products-related businesses in Karnali Province, Nepal. Prior entrepreneurial experiences can provide valuable knowledge and skills for starting and managing organic products-related businesses. Education and training in business management, marketing, and sustainable farming practices can improve the chances of success for organic products-related businesses. Networking and mentorship opportunities can provide valuable guidance and support for new entrepreneurs”.

In case of entrepreneurial characteristics, an expert R. Devkota, 18 January, 2023 mentioned that “Risk-taking plays vital role in the success of organic products-related businesses in Karnali Province, Nepal. Creativity in developing and marketing innovative and high-quality organic products can help businesses stand out in a crowded market and attract new customer. Effective risk management strategies and financial planning are also important for ensuring the long-term success and sustainability of organic products-related businesses”.

Overall, with the view of the respondents Promoting organic products in Karnali province, Nepal, requires entrepreneurs with a range of characteristics, including passion, innovation, risk-taking, adaptability, and persistence. By leveraging these characteristics, entrepreneurs can build successful businesses that contribute to the growth and development of the organic products industry in the region.

Policy Formulations

In case of policy formulations, Ndeinoma et al. (2018) government subsidies and grants support entrepreneurs in organic farming by reducing initial costs. These incentives provide resources and training for high-quality organic production, enabling premium pricing. Similarly, policies for market access boost organic entrepreneurs' customer base by providing access to marketing channels, like online market places and retail stores. Likewise, certification and labeling for organic products build consumer trust. Government regulations and standards establish credibility, helping entrepreneurs differentiate and attract customers. Government investment in research improves farming techniques, develops new products, and enhances production efficiency.

A government officer C. Rokaya, 17 January, 2023 focused that “Government policies and regulations currently in place to support the promotion of organic products in Karnali Province, Nepal. The Organic Agriculture Act (2019) regulates and promotes organic agriculture practices and production in Nepal, including in Karnali Province. The Government of Nepal provides subsidies and financial incentives for farmers engaged in organic farming practices. The Nepal Agricultural Research Council (NARC) conducts research and development activities to support the growth of the organic agriculture sector in Nepal”.

One of the expert S. Subedi, 20 January, 2023 highlights that “Effective implementation of current policies and regulations support promoting organic products in Karnali Province, Nepal. Some entrepreneurs and experts believe that the policies and regulations in place have been effective in promoting organic agriculture and increasing consumer demand for organic products. However, there have also been concerns that the subsidies and incentives provided by the government are not always sufficient to support the development and growth of organic products-related businesses.”

One entrepreneur R. Magar, 16 January, 2023 said that “Providing additional financing and investment opportunities for organic products-related businesses, including through public-private partnerships play major role of increasing the organic products market and farming. Similarly, it is necessary to develop transportation and logistics infrastructure to improve distribution and sales of organic products. Increasing public education and awareness campaigns to promote the benefits of organic products and sustainable agriculture practices”.

According to the respondents, policy formulations play a critical role in promoting entrepreneurship in the organic product industry. By providing subsidies, tax incentives, market access, education and training, certification and labeling, and

research and development support, governments can help entrepreneurs overcome the barriers to entry and establish successful organic businesses.

Conclusion

In conclusion, supporting and promoting entrepreneurial activities in the organic products sector in Karnali Province requires careful planning and implementation of various strategies. These include conducting market research, sourcing high-quality organic raw materials, developing strong brand and marketing strategies, maintaining strong relationships with suppliers and retailers, ensuring compliance with regulations, and implementing sound financial management practices.

Similarly, the organic products market in Karnali province offers great potential due to its abundant natural resources. However, entrepreneurs navigate challenges such as limited market access, low consumer awareness, and tough competition. Thorough market research, strong relationships with stakeholders, compliance with regulations, and sound financial management are essential for success in this market environment.

Entrepreneurs in this field should possess personal and professional qualities like passion, commitment, business acumen, relationship-building skills, adaptability, and effective communication and leadership abilities. Government subsidies, grants, market access policies, certification and labeling, and investments in research and development play vital roles in supporting entrepreneurs in organic farming. These incentives reduce initial costs, enhance product quality, expand customer reach, build consumer trust, and foster innovation, collectively driving the growth and success of the organic industry.

To promote the growth and development of organic products in Karnali Province, Nepal, the following recommendations can be considered:

1. Develop targeted marketing campaigns and educational programs to increase consumer awareness and education about the benefits of organic products.
2. Build relationships with local farmers and support their transition to organic farming practices to increase the availability of certified organic raw materials.
3. Differentiate their products through innovation in product offerings, brand positioning, and marketing strategies to compete with established players in the market.
4. Explore government support programs, venture capital funding, and other

sources of financing to overcome the lack of access to financing and capital.

5. Entrepreneurs should prioritize building consumer awareness and education through targeted marketing campaigns and educational programs that emphasize the benefits of organic products.
6. To increase the availability of organic raw materials, entrepreneurs should establish partnerships with local farmers and agricultural cooperatives, support their transition to organic farming practices, and collaborate with government agencies to offer subsidies and incentives.
7. To increase consumer demand for organic products, entrepreneurs should collaborate with community organizations, schools, and universities to offer educational programs and training on organic farming practices and the benefits of organic products.
8. Entrepreneurs should build strong relationships with retailers and distributors to increase the visibility and availability of organic products, and leverage digital marketing and e-commerce platforms to reach a wider audience.
9. Entrepreneurs should consider offering promotions, discounts, and loyalty programs to incentivize consumer adoption of organic products.
10. Entrepreneurs should explore government support programs and venture capital funding to overcome the challenges of limited access to financing and capital.
11. The government should provide subsidies and incentives for organic farming practices and organic products-related businesses. They should also provide access to financing and capital through government support programs.
12. The government should support the development of transportation and logistics infrastructure to facilitate the distribution and sales of organic products.
13. Develop and enforce regulations and certification standards for organic products to ensure quality and transparency for consumers.
14. Stakeholders, including businesses, government, and NGOs, should collaborate to promote organic products.
15. The government and other organizations should provide training and education programs for entrepreneurs in Karnali Province, Nepal, focusing on sustainable farming practices, business management, and marketing.
16. Entrepreneurs should also seek networking and mentorship opportunities to gain valuable guidance and support.
17. There is a need for increased government support for the development of

transportation and logistics infrastructure to improve distribution and sales of organic products, particularly in remote areas of Karnali Province.

18. Increasing public education and awareness campaigns to promote the benefits of organic products and sustainable agriculture practices can help to further increase consumer demand and support for organic agriculture.
19. Stricter regulations and certification standards for organic products should be enforced to ensure quality and transparency for consumers. This can help to build trust in organic products and increase consumer confidence in the sector.

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Impact of Sustainable Marketing Activities on Customer Retention

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Abstract

Today customer retention is considered one of the most eminent drivers for the overall escalation of business enterprises. Besides, the fundamental shift in customer psychology also makes conducting sustainable marketing activities for the business more challenging. In order to address critical knowledge gaps, the present study aims to examine the impact of sustainable marketing activities on customer retention. Sustainable marketing activities include economic, social-cultural, environmental, and legal aspects. The study employed a deductive approach, causal-comparative research methods, and convenience sampling techniques for its operation. The total number of customers related to food and beverage products in the Surkhet district was taken as the target population. The study included 425 customers as a sample size. The structured questionnaire was used to collect and analyze data through descriptive and inferential statistics. The study found a significant positive impact of economic, socio-cultural, environmental, and legal sustainable marketing activities on customer retention. Therefore, business organizations should consider more sustainable marketing initiatives. The study results will serve as a source of information for stakeholders like business people, customers, researchers, and academicians.

Keywords: Economic activities, social activities, environmental activities, technological activities

Introduction

In the 21st century, the economy is becoming increasingly customer-centric, acquiring new customers, catching their attention, and retaining them for the long term has become more intricate (Singh, 2016). Customer retention is considered one of the main relationship marketing concepts concerned with developing and maintaining a long-term consumers'-business relationship (Voss & Voss, 2008). The

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importance of customer retention has increased since a majority of businesses started to suffer a noticeable loss of customers, along with the complexity and high costs of acquiring new customers (Danish et al., 2015). Moreover, the growing awareness of environmental, social, and economic sustainability has led to a shift in consumer behavior towards sustainable products and services (Kang & Hustvedt, 2014).

Customer retention is generally expressed as a proportion of the long-term relationship with consumers and is essential for an organization, as loyal and satisfied customers tend to use more and give valuable suggestions to potential new consumers (Dawes, 2009). Similarly, customer retention refers to retaining customers via products and services. It can lead to various benefits for the organization, including higher sales and profitability, lower costs of acquiring new customers and word-of-mouth recommendations. These benefits can contribute to the survival and ensure greater success of the organization (Rootman et al., 2011).

The organization prioritizes sustainability in order to ensure consistent market development. The term '*sustainability*' can be identified as an organization's fiscal, social, and environmental commitments, and it raises the issue of how to put them into practice (Derqui, 2020). Similarly, Kelleci (2022) discussed the economic practices of sustainability by recruiting skilled workers for performing marketing activities of a company. To ensure long-term sustainability, the company must consider corporate social responsibilities. Fuller (1999) showed how to plan, carry out, and manage the process of developing, evaluating, pricing, promoting, and distributing goods and services. Sustainable marketing is defined as a strategy that complies with a number of criteria, such as customer expectations, business goals, and practices that respect ecosystems.

Moreover, Ko et al. (2015) acknowledged that in order to foster greater societal cooperation and create fruitful client relationships, cultural considerations must be incorporated while implementing sustainable marketing strategies. Elkington (1997) highlighted that sustainable procurement operations should be mindful of economic, social, and environmental issues. Thus, it refers to the decision-making process and business activities of the local community such as production, distribution, consumption, and corporate ethics.

Magasi (2015) focused to highlight the company's plans to work with customers and suppliers to combat climate change, reduce waste, safeguard natural resources, trade ethically, and build a healthier nation. For that, marketers need to remove many of the barriers, including lack of choice, cost, convenience, time, and effort, to change. As such marketing can be seen to recognize the key role of consumers as decision-makers in moving towards sustainability, for example

in reducing carbon dioxide emissions, recycling increasing volumes of waste, supporting Fair Trade initiatives, and adopting healthier lifestyles (Jones et al., 2008)

Barr et al. (2006) defined making sustainability as a universal way of adding social, economic, and environmental values to the products and services society consumes. Furthermore, Callicott and Mumford (1997) said that there are major challenges here in that such an approach may need to span the entire product life cycle and involve a comprehensive reassessment of product design and development, pricing policies, distribution, and marketing communications and of product and packaging disposal. Therefore, the present study was conducted to examine the impact of sustainable marketing activities on consumer retention in the context of Birendranagar Municipality, Surkhet.

Customer retention has become a complex task for every business in Nepal due to various factors, and every marketer is striving hard and takes all efforts to build a sustainable customer network. To establish and strengthen a wide customer base, the business has various strategies to retain existing customers and create new ones. Today every business organization understands the value of retaining customers for long-term sustainability. Regarding sustainability concerns, there is still an absence of customer knowledge, comprehension, trustworthiness, and even disinterest (Chatzidakis et al., 2007; Connolly & Prothero, 2008; Szmigin et al., 2009). Furthermore, most initiatives promoting sustainability have been implemented upstream, aimed at altering structural conditions that embed consumer behavior, and encompass incentives, legislation, environmental design, transparency activities, and standards; the greater habits bigger the need for primary interventions (Verplanken & Wood, 2006). As obtaining new customers is getting expensive day by day, marketers have started to offer loyalty programs to retain and reward existing customers (Sinha & Vyas, 2008). Thus, being realistic in approach, the study takes initiation to discover the impact of sustainability marketing activities on consumer retention.

The main objective of this study was to examine the impact of sustainable marketing activities on consumer retention in the context of Birendranagar Municipality, Surkhet. However, the present researcher has identified four specific goals grounded on the impact of economic, social, environmental, and transparency activities on consumer retention. In addition, the current study also included research questions to cover the missing links in the previous studies. Moreover, in order to establish a fixed guideline for the investigation and testing, the present study included following research questions:

1. What is the impact of economic activities on consumer retention?
2. Do social activities influence on consumer retention?

3. What is the impact of environmental activities on consumer retention?
4. Do transparency activities influence on consumer retention?

Literature Review

In general terms, sustainability marketing activities involve building and maintaining sustainable relationships with customers, the social environment, and the natural environment (Cabrera-Luján et al., 2023). Sustainable marketing activities can include three components: environmental, social, and economic (Bolton, 2022). Sustainable marketing activities need to take cultural variables into consideration in order to strengthen customer–organization cooperation and boost contact with society. This is necessary for the achievement of sustainable development (Evans & Peirson, 2018). Organizations prioritize sustainability in order to ensure consistent market development. The term “sustainability” refers to an organization’s fiscal, social, and environmental commitments, and it raises the issue of how to put them into practice (Derqui, 2020). Achieving customer loyalty is typically known as the most significant objective of marketing activities as the element is attributed to satisfied customers and consistent sales (Ibrahim et al, 2020). Customer retention becomes an essential advantage for the company to take care of the current customer and ultimately retain them (Guo et al., 2009). Customer retention states to a firm’s ‘zero defections’ of profitable consumers or no switches from profitable consumers to competitors. It includes communication, knowledgeability, empowerment, personalization, fees, ethical behavior, and technology (Reichheld, 1996). Focusing on customer retention can lead to increased customer loyalty, which can be a powerful driver of long-term business success (Bhenamesh & Panahi, 2022).

Economic activities can have a significant impact on customer retention. Pricing, product quality, and customer service can influence a customer’s decision to continue doing business with a company (Arifin et al., 2022; Herawaty et al., 2022). Economic benefits, customer experience, product quality, and corporate social responsibility can influence customer retention. In order to retain customers over the long term, businesses must strike a balance between emphasizing other facets of the customer experience and providing financial benefits (Weinstein, 2020). Kim et al. (2020) revealed that economic activities can play a significant role in customer retention. Customers tend to remain loyal to a business that provides them with economic benefits such as discounts, rewards, and special promotions. Economic benefits are often used by businesses to incentivize customers to stay with them and make repeat purchases. Customers may be more likely to remain loyal to a company that provides them with high-quality products or services at a fair price, and that values their business (Pérez-Morón et al., 2022). Le (2022) argues that

customer loyalty is a critical driver of long-term economic success for businesses. It shows that retaining customers is more profitable than acquiring new ones and that business can achieve high levels of loyalty by providing excellent customer service and creating a positive customer experience. However, it is essential to note that economic benefits alone may not be enough to retain customers. Other factors, such as customer experience, product quality, and corporate social responsibility, can also influence customer retention. In moreover, economic sustainability practices, such as using sustainable materials or reducing waste in production, can also contribute to customer retention (Zhang et al., 2022). Consumers are becoming more aware of the environmental impact of their purchasing decisions and are increasingly looking for businesses that prioritize sustainability (Gray et al., 2022). Based on the evidence, the present researcher tried to set up a working hypothesis for examining the impact of sustainability marketing activities on consumer retention. The operational hypothesis can be articulated as:

Hypothesis 1 (H1): Economical activities positively impact consumer retention.

Social interactions can help to create a sense of community among customers, which can, in turn, foster loyalty and retention (Yoshida et al, 2021). Consumers' perceptions of an organization are often positively influenced by social activities. Customers' intentions about their actions, such as their responses and feelings against a company's goods, are linked to their social practices (Bhattacharya & Sen, 2003). Apart from company tasks that maximize sales, social marketing practices are community welfare activities that help an organization meet other goals (Wang, 2019). Companies are mindful of their duties as members of society and fulfill their social obligations to the larger community. From a long-term view, businesses will then develop into social enterprises. Sharing meals with community citizens, giving cheap health assessments to locals, making charitable donations, and participating in other community volunteer programs are examples of social contribution activities (Liu et al., 2021). When customers perceive a business as socially responsible and ethical, they are more likely to develop a positive emotional connection with the brand, leading to higher customer satisfaction and loyalty. Social activities can also help businesses build trust and credibility with their customers, which can be critical for long-term retention (Ali et al., 2010). Furthermore, social activities can help businesses differentiate themselves from their competitors. By creating a unique social identity and offering social benefits that are not available elsewhere, businesses can attract and retain customers who share their values and beliefs (Saeed et al., 2023). From the preceding discussion, the present researcher tried to set up a working hypothesis for examining the impact of social activities on consumer retention. The operational hypothesis can be articulated as:

Hypothesis 2 (H2): Social activities positively impact consumer retention.

Nowadays, customers are increasingly environmentally conscious and more likely to remain loyal to businesses that demonstrate a commitment to sustainability and environmental responsibility (Nirwan, 2023). Kim et al. (2016) showed that green marketing could increase customer satisfaction and loyalty, particularly among customers who value sustainability. Environmental activities, such as sustainability initiatives or eco-friendly products, can be an effective way for businesses to create a positive emotional experience for customers, which in turn can lead to increased loyalty and retention (Groth & Hennig-Thurau, 2013). By developing a positive perception of the company among customers concerned with sustainability, going green may enhance customer retention (Singh & Pandey, 2018). Building trust, fostering differentiation, and appealing to environmentally conscious customers are all ways that environmental activities can improve customer retention. It can strengthen the company's commitment to sustainability and help establish credibility and trust with customers (Tan et al, 2022). Moreover, it is important to note that environmental activities may be one of many factors in retaining customers. Transparency, product quality, customer service, and pricing may also impact customer retention. Therefore, businesses must balance engaging in environmental activities with focusing on other aspects of the customer experience to achieve long-term customer retention (Sun et al., 2020). From the preceding discussion, the present researcher tried to set up a working hypothesis for examining the impact of environmental activities on consumer retention. The hypothesis can be articulated as:

Hypothesis 3 (H3): environmental activities positively impact consumer retention.

Transparency activities provide detailed information about their products and services, communicating their social and environmental impact, and being open and honest about their pricing and business practices. By engaging in these activities, businesses can build trust and trustworthiness with their customers (Rawlins, 2008). Johnston (2019) argues that transparency is important because it helps customers feel valued and respected, which can lead to a stronger emotional connection between them and the company. Additionally, transparency can help customers understand the value of the company's products or services and how they fit into their own lives, which can also increase retention rates (Soh et al., 2006). According to a study by Jaiswal and Dhar (2015), Consumer trust and retention are significantly connected with transparency. Consumers are more inclined to appreciate and tend to be more committed to a firm they see as being transparent and open with them. This sense of commitment, in turn, leads to increased customer loyalty and repeat business.

Methods and Procedures

In contrast, the quantitative research strategy has been characterized by deductive reasoning. Bryman (2004) defined the deductive approaches to the relationship between research and theory in which the latter is conducted concerning hypotheses and ideas inferred from the former. Moreover, Creswell and Tashakkori (2007) have identified that researchers use theory deductively and put it forward at the start of a study. The study employed a deductive approach, causal-comparative research methods, and convenience sampling techniques. The total number of customers related to food and beverage products in the Surkhet district was taken as the target population. The study included 425 customers as a sample size. The structured questionnaire collected and analyzed data through descriptive and inferential statistics. For data analysis, SPSS 20 and AMOS 23 were used.

Results and Discussion

In this section, the researcher presents the demographic characteristics of the respondents, such as gender, age, qualification, profession, income level, and religion with sustainability marketing activities on consumer retention.

Table 1

Analysis of Demographic Responses

Demographic Variables	Response Options	Frequency (N)	Percentage (%)
Gender	Male	217	51.06
	Female	208	48.94
Age	Less than 20 years	98	23.06
	20-30 year	134	31.53
	30-40 year	109	25.65
	40 and above	84	19.76
Qualification	Intermediate level	161	37.88
	Undergraduate level	163	38.35
	Postgraduate level	101	23.76
Profession	Student only	177	41.6
	Business only	113	26.6
	Both study and Business	41	9.6
	Both study and employed	94	22.1

	Below 100000	89	20.94
Income level	100000-300000	124	29.18
	300000-600000	154	36.24
	600000 Above	58	13.65
Religion	Hindu	188	44.2
	Buddhism's	139	32.7
	Cristian	98	23.1
Total		425	100

Source: Survey 2023

Table 1 shows the results of the respondents' demographic responses. Of all respondents, 51.06% were male, and 48.94% were female respondents who took part in this study. Similarly, 31.53% of respondents were in the 20–30 years age group, and 25.76% were in the 30–40 years age group. In the same line, 23.06% of the respondents were below the 20 years age group, and 19.76% were above the 40 years age group in this study. Similarly, of all respondents, 38.35% represented the undergraduate level, 37.88% represented the intermediate level, and 23.76% represented the postgraduate level respondents. Similarly, out of all respondents, 41.6% of respondents were involved in only one study and no other, and 26.6% of respondents were involved in the case only business, Likewise, 22.1% of respondents were engaged in both study and employment, and 9.6% of respondents were engaged in both study and business.

Accordingly, out of the respondents, 36.24% belonged to the 300000-600000 income level of the respondents, and 13.65% respondents belonged to the above 600000 income level. Similarly, 29.18% of the respondents in this study belonged to the 100000-300000 income level, and 20.94% of respondents were income levels below 100000. Aside from religion, 44.2% of the respondents were Hindu, and 23.1% were Christian. Similarly, 23.7% of respondents were Buddhism.

Confirmatory Factor Analysis (CFA)

Confirmatory Factor Analysis (CFA) was calculated using AMOS to test the measurement model. As part of confirmatory factor analysis, factor loading was assessed for each item; only fifteen items from four constructs (CR1, CR2, CR3, TRP2, TRP3, TRP4, ENV1, ENV2, ENV3, SOC1, SOC2, SOC3, ECO1, ECO2, and ECO3,) found better commonalities and correlation weights. In addition, remnants of the seven items were removed due to low factor loading. In this study, modification indices also were used to improve the model fit by making residuals covariance (error

terms) between the error terms of respective constructs, which have unexplained parts of correlation. Similarly, the model fit measures were used to assess the overall model fit (P-value, CMIN/DF, RMR, GFI, CFI, TLI, SRMR, and RMSEA), and all values were within their respective expected acceptance levels (Hair et al., 2010; Hu & Bentler, 1998). The four-factor model (ECO, SOC, ENV, and TRP) gave a good fit, as shown in Table 4 above.

Table 4

Analysis of Model Fit Indices of CFA

Model Fit Indices	Recommended Value	Sources	Obtained Value
P-value	≤ 0.05	Hu and Bentler (1998)	0
CMIN/DF	5-Mar	"	3.025
RMR	≤ 0.05	Hair et al. (2010)	0.01
GFI	>.90	"	0.931
TLI	>.90	"	0.962
CFI	>.90	"	0.971
SRMR	<.08	"	0.69
RMSEA	<.08	"	0.069

Notes: P-value=Likelihood Ratio, CMIN/DF=Relative X2, RMR=Root Mean Squared Residual, GFI= Goodness of Fit Index, TLI= Tucker-Lewis Index, CFI= Comparative Fit Index, SRMR=Standardized Root Mean Squared Residual, RMSEA= Root Mean Square Error of Approximation.

Table 5

Structural Model Reliability and Validity Measures of CFA

	CR	AVE	MSV	MaxR(H)	ECO	SOC	ENV	LEG
ECO	0.781	0.505	0.17	0.899	0.711			
SOC	0.76	0.505	0.088	1.045	0.191***	0.711		
ENV	0.798	0.536	0.232	0.903	0.412***	0.211***	0.732	
TRP	0.849	0.635	0.232	0.944	0.287***	0.297***	0.482***	0.797

Notes: No validity concerns here. All the reliability and validity criteria for model fit indices of CFA are significant in this study. For this, the thresholds Cutoff Criteria for model fit prescribed by Hu and Bentler (1999) were applied in this study also.

Structural Equation Modeling for Hypothesis Testing

To perform SEM, many researchers (Hair et al., 1998; Lin & Lee, 2004; 2005; Sit et al., 2009) have recommended the two-step process of modeling and testing CFA before testing the structure of the model. There are three benefits of SEM. First, it simultaneously offers a direct approach to managing relationships; hence, it can provide statistical efficiency simultaneously. Thus, it does not apply to multiple regression analyses. Second, SEM can comprehensively examine relationships between the observed and latent variables (Hoyle, 1995; Schaupp et al., 2010). Therefore, switching from PCA to CFA and EFA to CFA is possible. In this study, the researcher used CFA to verify model fit indices, and verify the reliability and validity tests of statistics, the present researcher draws the SEM model for the path or hypothesis analysis using IBM SPSS Amos 23.

Figure 2

SEM Path Diagram

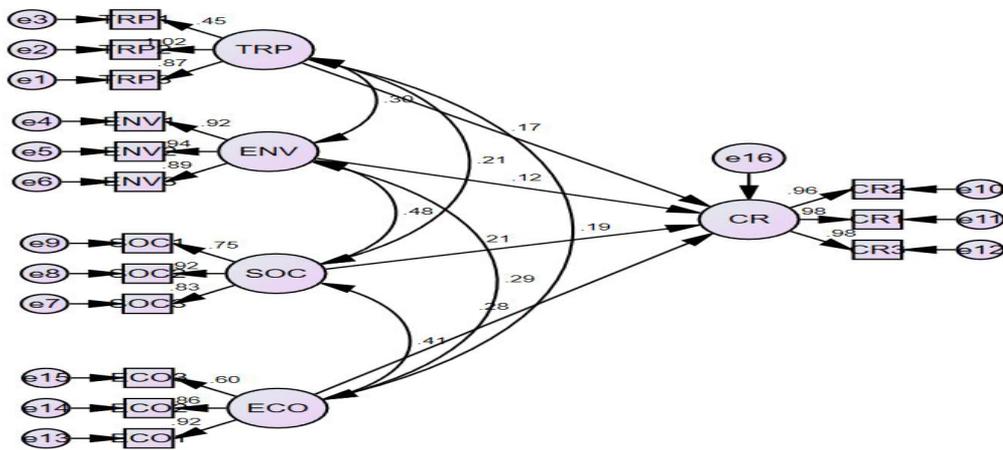


Table 6

Analysis of Hypotheses Testing Results of SEM

			Estimate	S.E.	C.R.	P	Label
CR	<---	ECO	0.584	0.107	5.478	***	par_11
CR	<---	TRP	0.241	0.061	3.953	***	par_12
CR	<---	SOC	0.283	0.075	3.798	***	par_13
CR	<---	ENV	0.151	0.066	2.279	0.023	par_14

Notes: N = 407; ** $p < 0.01$; * $p < 0.05$; *** $p < 0.10$; CR=Customer retention; ECO= Economical activities; TRP=Transparency activities; SOC=Social activities; ENV= Environmental activities

Table 6 displays the overall calculated values of the path and hypotheses analysis of the study. In the final phase of hypothesis testing, the validity of the hypothetical path is verified by assessing the statistical significance of each structural parameter value. Based on the results (Table 6), it is confirmed that economical activities ($\beta = 0.584$, $p < 0.01$), transparency activities ($\beta = 0.241$, $p < 0.01$), social-cultural activities ($\beta = 0.283$, $p < 0.01$), and environmental activities ($\beta = 0.151$, $p < 0.05$), were found to have positive and significant associations with customer retention. Therefore, all hypotheses were accepted. Thus, the study's results showed that H1 (economical activities), H2 (transparency activities), H3 (social activities), and last H4 (environmental activities) have a solid and positive impact on customer retention.

Overall, the study's findings provide robust evidence that economical activities, transparency activities, social-cultural activities, and environmental activities positively impact customer retention. By accepting all hypotheses, the study reinforces the significance of these factors in shaping customer behavior and loyalty. Businesses that wish to enhance their customer retention rates should consider incorporating these activities into their strategies and operations (Smith, 2018). Moreover, Johnson et al. (2019) stated that most of the taken variables likewise; economic, social, environmental and impartiality have positive significant impact on consumer retention. Furthermore, Lee and Kim (2017) discussed that consumer retention mainly concern with so many things such as product pricing, quality, quantity, and other after sales services of the business organizations. Similarly, Greenberg (2016) found that environmental responsibility, economic responsibility, social responsibility of the businesses can increase the level of consumer retention long-run. Further studies in diverse contexts and with more comprehensive control of variables could provide a deeper understanding of the associations between the identified activities and customer retention. Thus, the results of previous and present study have been similar in the context of consumer retention.

Conclusion

Based on the results of the study, it can be concluded that there is a positive relationship between sustainable marketing activities and customer retention. The results of the current study are similar to several previous studies (Kim & Choi, 2017; Turker & Altuntas, 2014) that have found consumer retention is influenced by sustainable marketing activities of business organizations. Furthermore, customers

are increasingly making purchasing decisions based on the activities operated by the businesses such as a company's sustainability practices (Sheth et al., 2011). By communicating a company's commitment to social and environmental issues through sustainable marketing practices, consumers are more likely to develop emotional connections with the brand. This emotional attachment can lead to increased customer retention and loyalty. Furthermore, sustainable marketing practices have a positive impact on customer retention. Companies that incorporate sustainability into their marketing strategy are more likely to retain customers by building trust and establishing a connection with consumers who value ethical and socially responsible behaviour.

Overall, this study provides practical recommendations for business organizations seeking to enhance their customer retention through sustainable marketing practices. The findings of the study can be used to guide organizations in developing effective marketing strategies that incorporate sustainable practices to build customer trust and loyalty. The study's contribution to the field of sustainability and marketing is significant, and it can serve as a valuable resource for researchers, marketers, and business leaders. However, companies that prioritize sustainability in their marketing activities can enhance customer retention by building trust, establishing emotional connections with customers, and appealing to those who value ethical and socially responsible behaviour.

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Strategic Imperatives of Sustainable Marketing of Religious Tourism in Nepal

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Abstract

The growth of tourism industry presents both opportunities and challenges and requires effective marketing strategies to promote sustainable development. In this context, the study examines the current state and identifies sustainable marketing strategies for religious tourism in Nepal. The study is based on a qualitative research design and utilizes self-administered open-ended questions to collect data. It employs snowball sampling to select samples from two distinct groups: tourism professionals and entrepreneurs, who are acknowledged for their remarkable abilities and expertise in the field and have achieved high levels of professional recognition at the national level. The analysis involves identifying key themes related to the data and relevant literature using a thematic analytical approach. The study is limited due to the small sample size. Results of the study indicate that a balanced approach, which integrates economic, social, and environmental marketing initiatives, is crucial for the sustainable development of Nepal's religious tourism industry. The study emphasizes the interdependent nature of these initiatives and their significant impact on the industry's long-term viability. The study provides insights into the key marketing strategies and best practices of religious tourism for governments, tourism boards, entrepreneurs and stakeholders to drive long-term success and growth in Nepal.

Keywords: Sustainable marketing, economic sustainability, social sustainability, environmental sustainability, religious tourism marketing

Introduction

Religious tourism is defined as travel to holy places, religious festivals, or pilgrimages (Hassan et al., 2022). It is a type of travel motivated by religious or

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spiritual beliefs and practices, and it can include visits to places of worship such as churches, mosques, temples, shrines, and other places of worship (Balan, 2022). Religious tourism is practiced by people of various religious backgrounds, including Christianity, Islam, Hinduism, Buddhism, and many others (Suchana, 2018). Individuals and communities can benefit greatly from this type of tourism because it allows for the strengthening of religious beliefs and the promotion of cultural and religious heritage (Corsale & Krakover, 2019). Religious tourism is one of the oldest forms of tourism (Rinschede, 1992), and it is a significant, evolving, growing, and diverse sector of the global tourism market (Suchana, 2018). Pilgrimages, retreats, conferences, seminars, and festivals are all examples of religious travel and tourism (Suchana, 2018). Religious tourism encompasses a variety of spiritual sites and related services that are visited for both secular and religious purposes (Raj et. al., 2015). Researchers are agreed that religious tourism is among the least explored tourist activities in the world of modern tourism and the most understudied research areas in tourism research (Olsen & Timothy, 2006; Hughes et al., 2013). However, it is one of the oldest types of tourism (Egresi et al., 2012; Rinschede, 1992). Research interest in religious tourism marketing is steadily increasing (Durán et al., 2018).

The economic potential of religious tourism has increased public and government interest in religious tourism in recent years (Kartal et al., 2015; Razaq & Nigel, 2007). Religious tourism has grown rapidly in the last 30 years, particularly since the turn of the millennium, and the industry is estimated to be worth \$18 billion globally, with 300 million visitors (Griffin & Raj, 2017). Religious tourists have been observed to spend more money on shopping than other types of travelers (Koren & Collins, 2018). Several benefits are seen for promoting and increasing religious tourism market share, including more tourists and possibly higher tourism earnings (Ornek, 2002; Olsen & Timothy, 2006). Similarly, Sharma et al. (2006) contend that tourism is an important tool for poverty reduction in Nepal. Additionally, Pradhan (2014) sees a high potential for prosperity and growth in Nepal's religious tourism market.

Nepal is a small country with many religious, cultural, natural, and ethnic communities and historical heritages that draw religious, sports, and endemic tourists (Thapa, 2012). It is a tourist destination with a lot of potential. Nepal has several religious and cultural monuments that continue to draw both domestic and international visitors. Visiting these pilgrim, archaeological, and historical sites helps in understanding Nepal's ancient religion and history (Shinde, 2021). Hinduism and Buddhism are both recognized, and the blending of the two religions into one entity has inspired and created its own culture (Adhikari, 2022).

As a result, this study seeks to provide a sustainable marketing approach and prospects of the issues in the context of Nepal. The sustainable marketing approach to religious products or services could contribute to promoting and engaging more tourists with domestic and internationally. To date, the research gap observed in the issues to propose and examine the sustainable marketing strategies for religious tourism in Nepal. In this context, this study has set the following purposes:

1. To examine the current state of the religious tourism industry in Nepal, and
2. To identify sustainable marketing strategies for religious tourism in Nepal.

By achieving these purposes, the study intends to shed light on sustainable marketing strategies and provide valuable insights for policymakers and entrepreneurs to successfully promote religious sites and businesses, which will ultimately lead to the growth of religious tourism in Nepal.

Literature Review

Religious Tourism

Religious tourism has been a recurring phenomenon within the history of religions and refers to the forms of tourism that have religious associations (Rinschede, 1992). Relevant religious tourism studies have investigated topics in diverse destinations, such as devotional sites (Abbate & Di, 2013; Kim et al., 2020), religious tourist attractions (Bond et al., 2015; Hughes et al., 2013), pilgrimage routes (Nilsson & Tesfahuney, 2016), and festivals (Kim et al., 2020; Suntikul & Dorji, 2016). The preceding studies have highlighted distinct religious tourism topics within the wider tourism phenomenon, notably in the case of the connotations of pilgrimage and where it occurs (Bond et al., 2015), and the transition of pilgrimage into tourism from the perspective of tourism enlargement (Singh, 2006). In addition, topics within the broad categories of religious tourism and pilgrimage have evolved into considerations of secularity (Hung et al., 2017; Nilsson & Tesfahuney, 2016) and even to postmodern pilgrimage as a manifestation of secular pilgrimage (Hyde & Harman, 2011).

The global revival of religious tourism has occurred for several reasons, like the rise of spirituality, the growing share of aged people, media coverage regarding pilgrims and events, the globalization of the local through the mass media, seeking peace and solace in an increasingly turbulent world and availability of affordable flights to important religious tourism destinations (Egresi et al., 2012). All ancient places of worship, sacred sites, and pilgrimage shrines are places of our existence today and also for future generations. In this context, religious tourism commodities should be packaged and promoted to attract more tourists (Kartal et al., 2015).

Religious Tourism Marketing

Religious tourism marketing aims to attract visitors to religious destinations or events. Haq (2011) defines relationship marketing as a connection between tourists, pilgrims, and suppliers. Furthermore, it requires understanding tourists' needs and expectations and tailoring marketing programs accordingly to encourage repeat visits and positive promotion. Similarly, Kartal and Tureli (2015) proposed frameworks for effective place marketing in the context of religious tourism in line with Rainisto's "Levels of Place Marketing" which includes attraction, destination, image, and place product development, which are interdependent and integrated holistically. In addition, Kartal and Tureli's framework included six components; marketing research, product, placing, people, collaborations, and communication, which provides a comprehensive understanding of marketing activities for religious tourism.

The research on sustainable tourism started in the mid-1990. In the present day, discussions relating to tourism have become dominated by the principles of sustainability (Dredge, 2008). Sustainable tourism continues, however, to be an adjustable concept (Farsari et al., 2011) which means different things to different people (Maxim, 2013). Likewise, sustainable tourism is a part of the economy comprising the current and future economic, social and environmental impacts, addressing the needs of the tourist, the industry, the environment and host communities (UNWTO, 2005).

The sustainability of religious tourism is measured by evaluating its economic, social, and environmental impacts while balancing the needs of the community, economy, and environment. A sustainable marketing framework for religious tourism requires participation and cooperation from all stakeholders, such as tour operators, travel agencies, local communities, and governments (Muganda et al., 2009). Similarly, several seminal discussions have argued that sustainability hinges on the broad concerns of social equity, economic efficiency and environmental sustainability (Angelsen et al., 1994; Mbaiwa & Stronza, 2009; Swarbrooke, 1999). Furthermore, Suchana (2018) discussed the UNEP/UNWTO definition of sustainable religious tourism and focused on the triple bottom line of economic, socio-cultural and environmental aspects of sustainability. Likewise, it was Coccossis (1996) who earlier noted that sustainable religious tourism adopts these three principles. Niedziółka (2014) explained the model for sustainable marketing for tourism considering the impacts on the community and social values of a destination. Furthermore, the study suggested three components (environmental, economic and social) of religious tourism. Additionally, some discussions (Dodds, 2007; Waligo et al., 2013) have centered on stakeholder issues as a significant barrier to implementing sustainability within religious tourism.

The study emphasized the need for balance between the use of environmental resources, economic growth and social sensitivity shown in Figure 1 (UNWTO, 2005; McLoughlin, 2017; Mowforth & Munt, 2015). The need for continuous monitoring and evaluation of religious tourism positively impacts the destination discussed by Rio and Nunes (2012) and is indispensable to guaranteeing long-term sustainability. In addition, this study comprises the above diverse range of tools and approaches to sustainable marketing of religious tourism defined and developed.

Figure 1

Sustainable Marketing Framework of Religious Tourism (McLoughlin, 2017)



Religious Tourism in Nepal

Religious tourism is an aspect of tourism in Nepal, with several ancient temples and pilgrimage sites attracting large numbers of visitors from around the world (Pradhan, 2014). Surveys showed that tourists increasingly visit religious destinations to experience the lifestyles, everyday culture and customs of the people they visit. Another piece of evidence presented by Wenan (2020) highlighted that Nepal has a diverse cultural and religious heritage that attracts tourists. Therefore, Nepal is a unique place that attracts religious tourists.

Religious sites in Nepal are renowned for their beauty, history, and cultural significance, and some of the most popular religious tourism destinations include the Pashupatinath temple, Swayambhunath stupa, Boudhanath stupa, Muktinath temple, Manakamana temple, Lumbini, Janaki temple, and Swargadwari temple (MoCTCA, 2021). The Annapurna Circuit trek is also a popular pilgrimage for tourists seeking a unique blend of Hindu and Buddhist traditions in the rural villages of the Himalayas (MoFA, 2022). The Pashupatinath temple is a UNESCO World Heritage site and

one of the most sacred Hindu temples dedicated to Lord Shiva. Swayambhunath Stupa is a Buddhist temple and pilgrimage site with a history of over 2,500 years, and Boudhanath Stupa is also a UNESCO World Heritage site and one of the largest stupas in the world. Muktinath temple, located in the Himalayas, is a popular pilgrimage site for both Hindus and Buddhists. Lumbini is the birthplace of Buddha and a major pilgrimage site for Buddhists, and the Janaki temple is a Hindu temple with architectural beauty dedicated to the goddess Sita. The Swargadwari temple is a Hindu temple associated with Lord Vishnu and is considered a gateway to heaven.

In addition, religious tourism significantly contributed to the economy of Nepal. The country is home to numerous pilgrims and temples attracting millions of tourists each year. Religious tourism generates employment opportunities, income for local communities, and revenue for the government through taxes and fees. Overall, religious tourism played a vital role in the development of the tourism industry in Nepal (Paudyal, 2012). The world bank reported that the country received approximately 1.7 million tourists in 2019, many of whom were attracted by its temples, monasteries, shrines, and cultural festivals. The data in 2019 revealed that the contribution of travel and tourism to GDP was 7.9 percent contributing about US\$ 2.2 billion in Nepal. Likewise, in 2019, tourism supported over one million direct and indirect jobs or 6.7 percent of total employment. Approximately 80 percent of these jobs are in the most remote and resource-constrained regions (World Bank, 2022). In addition, tourist arrivals in Nepal in 2021 were almost 34.3 percent (150962). Beyond, the major visitors consist of five countries i.e., India (42.8 percent), the USA (15.13 percent), the U.K. (5.7 percent), China (4.1 percent), and Bangladesh (3.3 percent). Similarly, the portion of religious tourist arrival in Nepal is 7.4 percent of total tourist arrival (MoCTCA, 2021).

Methods and Procedures

The study employed a qualitative research design to explore sustainable marketing strategies for religious tourism in Nepal. The primary data collection instrument was a self-administered open-ended questionnaire, which is a common technique in qualitative research for obtaining detailed information about participants' experiences, perceptions, and attitudes (Merriam & Tisdell, 2016). The research sample was comprised of two distinct groups: tourism professionals and entrepreneurs, who are recognized for their exceptional skills and expertise in the field, and who have attained a high level of professional recognition at the national level. The sample was selected through snowball sampling in which referral chains were used to identify potential participants (Biernacki & Waldorf, 1981), and 15 participants were recruited for the study. The data collection took place over a 28 days from January 9 to February 2, 2023, and participants were given 10 days to

complete the questionnaire. Completed questionnaires were collected after the specified period, and two additional opportunities were given to non-respondents, with a seven-day interval between them.

After excluding three inappropriate questionnaires, the final sample size comprised 12 participants, with six individuals from each group of participants, resulting in a valid response rate of 80 percent (12 out of 15 questionnaires) (Dillman et al., 2014). This approach ensured the reliability and validity of the data collected, enabling a comprehensive exploration of the research topic. The present study derived its findings from an open-ended questionnaire that was distributed to 12 participants, comprising both tourism professionals and entrepreneurs. The participants' responses were categorized using codes P1-P6 for tourism professionals and E1-E6 for tourism entrepreneurs.

Data analysis was conducted using thematic analysis, which entailed reviewing the collected data, identifying key themes, and analyzing the data to generate meaningful insights into participants' experiences (Braun & Clarke, 2006) with marketing strategies for religious tourism in Nepal. The study also connected and related the collected data with the relevant literature. Notably, this study has limitations, such as a small sample size and a limited group of participants, which may limit the generalizability of the findings.

Results

The findings of both open-ended questionnaires are presented according to the order of questions presented to the participants. The study examined how religious tourism can be sustained in a way that benefits the economy, people, and the environment. The study looked at the impact of tourism on local businesses, communities, and the natural environment, and came up with ideas for making tourism more sustainable. The study identified and categorized the participants' responses and looked for patterns or themes among the data. The questionnaire provided large amount of richly detailed data that are contextually laden and subjective. Further, it also reviewed existing research on religious tourism and discussed how their findings fit into the broader context. Overall, the study aimed to identify strategic imperatives for sustaining the religious tourism industry, with economic, social, and environmental sustainability as specific objectives. Findings of qualitative research based on the research questions are as follows.

Current Development in the Religious Tourism Market of Nepal

According to the majority of the participants, religious tourism has been a popular activity in Nepal for many years, especially among Hindu and Buddhist

pilgrims (Adhikari, 2022). They also observed a recent increase in spiritual and yoga-based travel experiences, which provide tourists with the opportunity to connect with nature and deepen their spirituality through retreats and visits to sacred sites. This observation is consistent with the findings of Raj and Griffin (2020). Furthermore, the respondents pointed out that the improved infrastructure and facilities near Temples, Monasteries, and Gumbas have made it easier for visitors to experience Nepal's religious heritage. The participants also noted a growing interest in eco-tourism, which offers tourists a chance to minimize their environmental impact while enjoying Nepal's natural beauty and spiritual atmosphere (Apollo et al., 2020). Overall, based on the responses of the participants, it can be concluded that Nepal's religious tourism market is evolving and diversifying to meet the changing interests of tourists.

Factors Contributed to the Recent Development in the Religious Tourism Market

Tourist experts and other stakeholders' ideas blend them coherently. The study found that several factors contributed to the recent changes in the Nepalese religious tourism market. The government recognized the importance of this sector and invested in infrastructure and facilities in and around religious sites to make them more accessible and attractive to tourists (Hamarnah & Steiner, 2004). Additionally, the government offered tax incentives and other support to encourage private sector investment in the tourism industry, including religious tourism (Newland & Taylor, 2010).

In addition, the majority of sample opined of the importance of the Nepalese government working with international organizations such as the United Nations World Tourism Organization (UNWTO) to develop sustainable tourism strategies and promote the country as a destination for religious tourism. However, four participants observed that “the COVID-19 pandemic had a significant negative impact on religious tourism in Nepal”, causing a decline in the number of visitors (MoCTCA, 2021). Correspondingly, the government had worked to mitigate the impact of the COVID-19 pandemic on the country's religious tourism market by implementing measures such as health and safety protocols for tourists. Furthermore, the government is working with local communities and NGOs to preserve and conserve important religious sites.

In addition, a few of the participants opined that Indian Prime Minister Narendra Modi's visit to Lumbini, the birthplace of the Buddha and Pashupatinath temple, in 2014, and his visit to Janakpur and the Janaki Temple and Muktinath Temple in 2018 were significant in terms of promoting the religious tourism market

in the region (Timalsina, 2019). These visits likely increased awareness of these sites as religious tourism destinations and encouraged more people to visit the sites, which had a positive impact on the local economy and the promotion of the religious tourism market in Nepal.

Key Challenges Facing Religious Tourism Destinations in Nepal

The collected data from all the participants were compiled and listed the challenges faced by religious destinations in Nepal. The results found that religious tourism destinations in Nepal faced several challenges. The major challenge resulted in the lack of proper infrastructure (roads, transportation, and accommodation facilities), which makes it difficult for tourists to reach and enjoy these destinations (Heydari et al., 2018; Neupane, 2019). Additionally, the development of the tourism industry found challenged by the lack of a clear and comprehensive policy framework (Sofyan et al., 2022). As a result, the promotion and regulation of the industry have been inconsistent and fragmented, making it challenging to attract investments and improve the quality of tourist experiences. Likewise, many religious sites in Nepal are not preserved and conserved to maintain cultural and historical significance (Apollo et al., 2020; Olsen, 2020). Uncontrolled tourism has led to overcrowding, littering, and other forms of degradation at some religious sites (Apollo et al., 2020; Mohanty & Mishra, 2021). In addition, the study found that political instability and security concerns can deter tourists from visiting these destinations (Garg, 2015). Aside from this, religious tourism in Nepal has been negatively affected in recent years due to the rise of adventure, cultural, and eco-tourism has shifted tourists' focus away from religious sites (Venkatesh & Raj, 2016) due to the growth of alternative forms of tourism in Nepal. Similarly, natural disasters, like earthquakes, have damaged many religious sites and discouraged tourists from visiting (Yates & Mackenzie, 2018). Likewise, Nepal is facing competition from countries like India and Bhutan that offer similar religious sites (Heydari et al., 2018).

Competitiveness of Religious Tourism Destinations in Nepal

The overall theme of the study indicated that religious tourism destinations in Nepal are less competitive in the context of their promotional and marketing activities. However, a majority of participants opined that most of the religious sites have high potential with their distinctive competence. Despite this, religious sites and destinations are striving with each other inside the country and outside the country to attract tourists and retain their cultural and spiritual significance by offering unique experiences and facilities. In addition, the study found that Hindu and Buddhist religious sites are popular among tourists and have attracted different types

of tourists due to their unique cultural and religious practices (Apollo et al., 2020). Likewise, the data revealed that the competition among the sites is more based on the history and cultural significance and attracting tourists interested in learning about the country's heritage and traditions (Camisón, 2020). Overall, the theme of the participants indicated that religious tourism destinations in Nepal are less effective in promoting and marketing their unique offerings to provide a memorable experience for tourists.

Impact of Cultural and Religious Events on the Success of Religious Tourism Marketing in Nepal

As far as knowing the impact of cultural and religious events on the success of religious tourism marketing is concerned, all the participants in this research question opined that cultural and religious events influence the success of religious tourism destinations (Hernández, 2018). Furthermore, the study found that these events have a significant role in attracting a large number of domestic and international tourists and providing a unique and immersive experience for visitors. Additionally, such events also provide opportunities for local businesses to increase their sales and ultimately positively impact the local economy (Sharma et al., 2006).

Role of Local Communities in Promoting Religious Tourism Destinations in Nepal

In Nepal, local communities played a significant role in promoting and supporting religious tourism destinations, as evidenced by a thematic analysis that revealed economic benefits such as job creation, increased income, and growth of the local economy (Apleni, 2017). Furthermore, local knowledge, resources, and support contributed to the planning and promotion of religious tourism sites, ensuring that their cultural and spiritual significance was respected and preserved. Additionally, unique local experiences, practices, and customs provided a deeper understanding of the religious and cultural heritage of the sites. Many religious tourism destinations located in rural areas were maintained by local communities that offered essential services such as accommodations, food, and transportation. By preserving and maintaining religious monuments and sites, local communities celebrated their cultural and spiritual heritage and helped ensure they remained viable and relevant for future generations.

Marketing Efforts Necessary to Promote Religious Tourism in Nepal

Research questions were asked to identify marketing efforts necessary for promoting religious tourism destinations to a wider audience. The response of all participants were analyzed and necessary marketing efforts listed as follows : (i)

leverage digital marketing channels like social media, email marketing, and search engine optimization (Saura et al., 2020), (ii) collaborate with travel agencies to expand reach (Hsu et al., 2022), (iii) diversify offerings by adding cultural and adventure activities (Nare et al., 2017), (iv) develop an attractive and informative website and managed online reputation (Handriana et al., 2020), (v) create eye-catching content to showcase destinations (Handriana et al., 2020), (vi) host cultural and religious events (Albayrak et al., 2018), (vii) built partnerships with local communities, businesses, and organizations (Hsu et al., 2022), (viii) establish networking with travel trade organizations and participated in travel trade fairs (Hsu et al., 2022), and (ix) emphasize unique cultural and religious experiences (Handriana et al., 2020), as well as promote Nepal's natural beauty through word of mouth and exceptional service. By implementing these marketing strategies, religious tourism destinations would be able to attract a more diverse range of travelers, generate media coverage, and increase customer referrals, ultimately expanding their reach and contributing to the local economy.

Sustainable Marketing Strategies for the Development of Religious Tourism in Nepal

The study gained responses from participants regarding the significance of sustainable marketing strategies for developing religious tourism destinations in Nepal. The findings revealed that most of the participants have similar ideas that sustainable marketing strategies are crucial in the promotion of religious tourism destinations (Kim et al., 2020). However, all the participants agreed that the implementation part and awareness about sustainability are not enough in Nepal. Similarly, they opined that Nepal is rich in cultural heritage and religious diversity; therefore, it is necessary to implement the concept of sustainability and traditions in these sites for future generations while allowing tourists to experience them. In addition, the study posed three research questions to the participants and analyzed their responses to identify sustainable marketing initiatives for the development of Nepal's religious tourism industry. The study findings regarding the marketing initiatives are economic, social, and environmental.

Economically Sustainable Marketing Strategies

The study identified the different areas of economic sustainability of religious tourism in Nepal. The collected data among the participants showed an agreement that the economically sustainable initiative of religious tourism can only maintain its viability and growth over the long term while providing economic benefits to local communities, businesses, and the wider economy (Amerta et al., 2018). In addition, for sustainable economic development in religious tourism, effective and transparent

management systems must be implemented to increase tourism revenues, such as taxes and fees. It's important to support local entrepreneurs and small businesses by providing training and resources to help them succeed (Jamrozy, 2007). This includes helping local tour operators and other small businesses grow and develop. In addition, diversification of the tourism industry is also important to reduce the dependence on a single site or attraction (Milbrath, 1989). This can be achieved by promoting a range of cultural, historical, and religious destinations. Investment in infrastructure and facilities is necessary to improve the tourism experience for visitors and support local communities. Furthermore, developing partnerships with private sector companies and organizations can secure investment and support for the sustainable development of religious tourism (Jamrozy, 2007). Beyond this, to minimize costs and increase revenue, sustainable tourism practices should be promoted by preserving the cultural and natural heritage of the destinations. In this respect, by implementing these strategies, the sustainable economic development of religious tourism can be achieved.

Environmental Sustainable Marketing Strategies

The study found that promoting environmental sustainability is crucial for the development of religious tourism in Nepal. This includes adopting environmentally-friendly practices like reducing waste, using renewable energy sources, and promoting low-carbon transportation options (Koren & Collins, 2018). Collaborating with local communities and organizations is also important for conserving and preserving religious sites and artefacts (Jamrozy, 2007). To minimize the negative impacts of tourism on the environment, the government should implement environmental impact assessments and invest in infrastructure and facilities that promote sustainability. Furthermore, promoting environmentally-friendly products and services can help preserve the environment and its cultural heritage (Fuller, 1998). Overall, implementing these strategies can ensure the sustainability of religious tourism in Nepal for future generations.

Social Sustainable Marketing Strategies

The study found that social sustainability is important for the promotion and development of religious tourism in Nepal. Policies should prioritize the participation and engagement of local communities, highlighting the social and cultural benefits of tourism (Aulet & Duda, 2020). Similarly, encouraging visitors to participate in social and cultural activities with local communities can promote cultural exchange and interfaith dialogue. In addition, marketing campaigns can also emphasize the social and cultural benefits of religious tourism (Jamrozy, 2007). Likewise, local communities can be provided with training and capacity-building programs to

participate in the tourism industry in a way that respects their customs and traditions. Furthermore, supporting local businesses with fair and ethical employment practices can create job opportunities for locals (Kilbourne et al., 1997). Finally, social and cultural activities that bring visitors and locals together can create a sense of community and belonging among visitors. By implementing these strategies, the development and management of religious tourism in Nepal can benefit local communities while preserving cultural and religious heritage and promoting sustainable development.

Discussion

Religious tourism in Nepal faced multiple challenges in the past, including inadequate infrastructure and a lack of a comprehensive policy framework, resulting in inconsistent promotion and regulation. There was a lack of preservation and conservation efforts at religious sites, which led to overcrowding, littering, and degradation. Political instability, natural disasters, and competition from other countries were also major problems faced by Nepalese religious tourism. A study conducted in the past highlighted the strategic importance of sustainable marketing practices for promoting the religious tourism industry in Nepal. The study indicated that a balanced approach, taking into consideration the three pillars of economic, social, and environmental sustainability, was essential for the long-term growth and development of the industry (Niedziółka, 2014).

The results of this research provided clear evidence of the significant impact that sustainable marketing strategies have on the promotion of religious tourism (Maxim, 2013). The findings showed the importance of developing a strategic approach that balances economic, social, and environmental considerations to support the growth and development of the industry while preserving cultural heritage (Rasoolimanesh & Jaafar, 2017). These findings have important implications for the religious tourism industry in Nepal and can inform future research and policy-making in this area.

The results further indicated that the strategic imperatives of sustainable marketing of religious tourism are necessary to promote the industry in Nepal. Likewise, economic initiatives such as the development of new tourism products and services and the creation of jobs can drive economic growth and contribute to development (Sheldon, 2022). Likewise, social initiatives such as community engagement and the promotion of cultural sensitivity can foster cultural preservation and enhance the tourist experience (Sharma et al., 2018). Additionally, environmental initiatives such as responsible waste management and the promotion of sustainable tourism practices can protect the environment and ensure the long-term sustainability of the industry (Yfantidou & Matarazzo, 2017).

Sustainable marketing strategies for the promotion of religious tourism must balance the economic needs of the industry with the well-being of local communities and the environment (Niedziółka, 2014). This can be achieved through eco-friendly practices, cultural sensitivity, responsible business practices, and a focus on the quality of the tourist experience. By doing so, religious tourism can continue to grow and thrive, while also contributing to sustainable development and preserving cultural heritage for future generations.

Conclusion

The government should take crucial steps to promote sustainable religious tourism. This includes developing and implementing sustainable tourism plans that encourage responsible practices and providing incentives and disincentives for sustainable behaviour. Funding and encouraging research into sustainable tourism practices is also recommended, as well as monitoring and evaluating the impact of religious tourism and taking corrective action if necessary. Likewise, coordination with stakeholders and all levels of government is suggested to further promote sustainable religious tourism.

Furthermore, stakeholders such as tourism entrepreneurs, travel agencies, and religious site management must develop a comprehensive marketing strategy that employs both traditional and digital tactics to promote religious tourism. In addition, the sufficient level of accommodation options should reflect the culture and history of the area, with a range of authentic choices like guesthouses, monasteries, and other religious-themed accommodations. Additionally, a compelling narrative showcasing the area's history, culture, and spiritual significance should be developed, along with cultural activities such as guided tours, workshops, and high-quality photography and videography.

Future research on sustainable marketing for religious tourism in Nepal should focus on developing a clear and comprehensive policy framework to overcome the current challenges, with an emphasis on creating a competitive and sustainable industry that benefits local communities and the environment. Likewise, future researchers should consider using mixed-method research to gather both quantitative and qualitative data, including surveys, interviews, and observation. Moreover, they should also involve stakeholders from different sectors and local communities to get a holistic understanding of the challenges and opportunities of the industry.

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Impact of Talent Management on Organizational Performance in Nepalese Non-government Organizations

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Abstract

This study opted for a positivist perspective-based deductive approach to determine the impact of talent management on organizational performance in Nepalese non-government organizations. The causal-comparative research design was used to determine the intensity and magnitude of the relationship between the selected constructs of the inquiry. To collect the primary data, an email survey was administered using referral sampling that generated a 'sufficient' sample size of 404 with complete responses by respondents of various demographic backgrounds. For the data analyses, descriptive and inferential analyses were used. The key findings of the study using the structural equation model revealed that attraction, selection, and retention were the drivers of improving organizational performance in the chosen context. However, talent development had no significant influence on organizational performance.

Keywords: Human resources management, NGO, structural equation model, attraction, selection

Introduction

The term 'talent' has been presented as the sum of a person's abilities, skills, knowledge, experience, intelligence, judgment, attitude, character, drive, and ability to learn and grow (Agbaeze et al., 2017; Armstrong & Taylor, 2014; McKinsey et al., 2001). Talent management is a constant process that involves attracting and retaining high-quality employees, developing their skills, and continuously motivating staff to improve their performance (Pareek & Monika, 2020), and overall organizational performance (Adejare, 2022; Mahato, 2018). High-performance employees are constantly in great demand as they are unique and much superior to typical employees. This highlights the significance of taking into account that high-

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quality employees desire challenges, accountability, and responsibility for their actions (Waal, 2012). Additionally, it has been discovered that talent management has received significant attention in contemporary organizations to improve overall organizational performance on a worldwide scale (Mahato, 2018).

Organizations today place more emphasis on talent management strategies as managers compete to hire the best staff in order to attend to their specified goals (Cherai & Busolo, 2020). TM strategies enable the integration of all units to make better-informed decisions about the novel or familiar changes in HR management and strategies based on a greater understanding of the potential benefits and risks in the turbulent economy or the dynamic business environment (Ugwu & Osisoma, 2017). So, the firms should maintain and uphold strategic talent management best practices in order to maximize talents and skills (Rukunga & Nzulwa, 2018), as talent management strategies have a significant impact on organizational performance (Adejare, 2022; Ugwu & Osisoma, 2017).

There is an important aspect to highlight for the role of talent management. Several studies have attempted to investigate the relationship between talent management and organizational performance. One of the studies has revealed that organizational performance is positively impacted by talent selection, development, and retention (Mahato, 2018). However, another study confirmed that talent attraction had no impact on determining organizational performance (Aina & Atan, 2020). Similarly, organizational performance is largely impacted by talent development (Mujtaba & Mubarik, 2022). This study revealed that talent attraction and retention have no impact on organizational performance.

Rukunga and Nzulwa (2018) identified four dimensions of talent management strategies - talent attraction, career management, talent learning and development, and retention. At a 5 percent level of significance, talent attraction, opportunities for learning and development, career management, and talent retention had a significant impact on organizational performance. These constructs of talent management strategies had almost 67 percent significant impact in organizational performance. However, Ugwu and Osisoma (2017) have revealed that almost 93 percent of the variation in organizational performance is explained by employee competency, personal attributes, and knowledge. Similarly, Gautam (2022) identified talent development, talent selection, and talent retention as the major practices for enhancing organizational commitment. This study confirmed a positively significant impact of talent management strategies on organizational commitment.

The four theories have served as the foundation for the present study, namely, human capital theory, Vroom's expectancy theory, resource-based theory, and

talent-based theory. Since it may be connected to the causes that have prompted the adoption of employee attraction with anticipated returns of high productivity and profitability for the company, the present research leans on the human capital theory. According to expectation theory, employees will work harder if they think it will result in a positive performance review, a positive review will result in organizational rewards like bonuses, pay raises, or promotions and the rewards will satisfy the employees' personal aspirations. Talent management techniques that support high skills and abilities, such as cautious selection and significant investment in training, may be described to demonstrate the relationship between talent management and performance (Vroom, 1968, in Agbaeze et al., 2017). Next, the resource-based theory postulates that since an organization is able to recognize and utilize its competitive advantages, the organization can improve performance by incorporating these competitive advantages traits: valuing the resources (physical, organizational, and human capital), evaluating the resources' rarity, substitutability, and imitability. Talent-based theory explains that organization essentially integrates the individually owned talent by providing structural arrangements for the coordination and cooperation of specialist talent employees. In other words, the business concentrates on the organizational processes that flow through these structural arrangements and allow people to develop, store, and apply their potential (Roberts, 2008, in Rukunga & Nzulwa, 2018). This theory aids in understanding how people learn and develop. It also includes a management approach that opposes haphazardness and substitutes ongoing management and working environment development.

A non-government organization (NGO) is a non-profit institution that functions independently of any government with an aim to serve a social or political goal such as a humanitarian cause or the protection of the environment (Lavanya & Kotte, 2011). In Nepal, there were about 30284 registered NGOs till 2014. The increased relevance of NGOs in development partnerships is evidenced by the fact that there are now many more NGOs than there were a few years ago. The performance of NGOs is essential if they are to meet the demands placed on them and the expectations of stakeholders or organizational management. The effectiveness of NGOs is essential to advancing the interests of numerous stakeholders and society at large. Finding the talent management strategies that affect performance is crucial for improving organizational performance (Thapa, 2019).

Despite the growing recognition of talent management as a critical driver of organizational success, there is a notable dearth of research examining the specific impact of talent management practices on organizational performance within the context of Nepalese non-government organizations (NGOs). While some studies

have explored talent management in developed countries or the private sector, there remains a significant research gap in understanding how talent management practices are implemented and their effects on organizational performance in the unique context of Nepalese NGOs. Therefore, this study made an effort via this paper to understand the strategies of talent management that are likely to improve the performance of Nepalese NGOs. Taking into consideration these all providing issues and concepts, the present researchers formulated a single statement of the problem to govern the overall study in a holistic and scientific manner. The statement of problem reads as -- how do the talent management strategies affect the organizational performance with specific reference to Nepal-based non-government organizations?

The main objective was to examine the impacts of various strategies of talent management on organizational performance in the context of Nepalese NGOs. More specifically, the present work intended to:

1. identify the various talent management strategies contributing to organizational performance in Nepalese NGOs, and
2. examine the impact of various selected talent management strategies on organizational performance in these organizations.

Based on the above concerns, the researchers have made reviews of various related lead articles in this particular area. In Cheraisi and Busolo (2020), the effects of talent attraction on organizational performance were examined. The study revealed a significantly positive relationship between talent attraction and organizational performance. Customer satisfaction and quality of service were considered to measure performance. A study drew talent as a cumulative outcome of industry image, employee branding, organizational value, human resources reputations, recruitment brands, and employee value propositions (Mahato, 2018). Based on this proposition, it was hypothesized as:

H₁: There is significant positive impact of talent attraction on organizational performance.

Akutey et al. (2021) claimed that selection was positively related to organizational performance in terms of profitability and market share. Based on the empirical evidence, it was concluded that talent selection had a significantly positive relationship with organizational performance. Based on such evidence, it was hypothesized as:

H₂: There is a significant impact of talent selection on organizational performance.

In the study, Anlesinya et al. (2015) assessed the effects of talent development on organizational performance. The research has revealed that there is a significant and positive impact of talent development on organizational performance. To measure talent development, the researchers used career planning, job rotation, coaching, mentoring, job training, and proficient courses. Similarly, to measure organizational performance, the researcher used investment in technology, and research and development, to deliver quality service to satisfy their stakeholders. Based on such evidence and it was hypothesized that:

H₃: There is a significant impact of talent development on organizational performance.

All organizations have historically struggled with staff retention (Rijal, 2022). In Kurdia et al, (2020) have identified talent retention has positive significant impacts and organizational performance. The findings revealed that economic, psychological, affiliation and self-actualization factors affected employee retention. Work climate, employee satisfaction, organizational strategies, organizational diagnosis, organizational relationship, and personal growth were the determinant of the organizational performance of the NGOs in Nepal (Thapa, 2019). Based on such evidence and it was hypothesized that:

H₄: There is a significant impact of talent retention on organizational performance.

Methods and Procedures

This study opted for a positivist perspective-based deductive approach to determine the impact of talent management on organizational performance in Nepalese NGOs (Bryman, 2008). Since the present researcher could not figure out the population of the inquiry, the non-probability sampling method was chosen to administer the present survey with the unknown population of staff working in the selected sector of inquiry. For the convenience of administration of the inquiry with nationwide coverage of the representation of people working in Non-Government Organizations in Nepal, the present researcher used a combination of self-administration, judgmental, and snowballing sampling techniques (Naderifar et al., 2017) of the forwarding of Google link to the intended respondents. The causal-comparative research design was used to determine the intensity and magnitude of the relationship between the selected constructs of inquiry. In order to collect the primary data, an email survey was administered to 404 respondents of various demographic levels who replied with the duly completed survey questionnaires. For the analyses, both descriptive and inferential analyses were used. Statistical Package for Social Science Analysis of Moment Structures (AMOS) 21 was used to analyze data to test the hypothesis using Structural Equation Model (SEM).

The present researchers with prior knowledge about the initial participants forwarded the questionnaires by using emails. And those initial participants referred to all potential participants in the study. The survey was declared ‘closed’ on obtaining 404 complete responses. The survey questionnaires had two sections. The first section comprised three selected aspects of the demographic information of the respondent. The second section included five thematic components, namely, talent attraction, selection, development, and retention of the inquiry on organizational performance. These elements were further defused into six elements in talent attraction, selection, and retention. Five elements were recognized for the talent development construct. Each element comprised a five-point Likert Scaling statement crafted on forward scaling. The fifth component was designed with five summative elements.

Results and Discussion

This section includes descriptive statistics, Explanatory Factor Analysis (EFA), Confirmatory Factor Analysis (CFA), and Path Analysis for the analyses of the designed hypothesis for the present study.

Descriptive Analyses

The primary information was gathered from 404 staff employed in different positions in the Nepalese NGOs, using a standardized questionnaire. The individual demographic levels at the level of gender, age group, and length of work experience in various positional capacities in various organizations connected to the selected sector. The information pertinent to respondents has been displayed below in frequency and percentage score.

Table 1

Demographic Information of the Respondents

Demographic Information		Frequency	Percent
Gender	Male	277	68.6
	Female	127	31.4
Age-group	18 to 30 Years	98	24.3
	30 to 40 Years	105	26.0
	40 to 50 Years	192	47.5
	50 Years and above	9	2.2

Experience	Less than 1 Year	144	35.6
	1 to 5 Years	188	46.5
	5 to 10 Years	62	15.3
	10 years and above	10	2.5

The above information revealed that the results of descriptive analyses of demographic information of the respondents. This information was relevant to the study since they enabled the respondent to provide information that is valid, reliable, and relevant to the study. Out of 404 respondents, more than half (69 percent) were male staff, and only 31 percent were female. The majority of the participants (48 percent) were above 40-50 years. The age group of 30-40 years of the participants was 26 percent, 24 percent were of 18-30 years, and the rest of them were from 50 years and above. It was noticed that the majority (47 percent) of the staff have 1 to 5 years of experience in a particular sector, 36 percent of them had less than a year of experience, and 15 percent had 5-10 years of experience whereas only 3 percent had the experience of more than 10 years.

Table 2
Result of the Descriptive Analyses

Descriptive Analyses	A	TS	TD	TR	OS
Mean	2.9082	4.0169	3.8679	3.5886	3.1589
Std. Deviation	.75159	.61840	.59299	.69858	.63899
Skewness	-.146	-.722	-.592	-.400	-.215
Kurtosis	-.135	.602	.065	.372	.148
Multicollinearity	1.250	1.896	1.719	1.503	
Durbin-Watson			1.943		

Note: A: Talent Attraction, TS: Talent Selection, TD: Talent Development, TR: Talent Retention, OS: Organizational Performance

The above information revealed that the results of descriptive statistics, namely, mean, standard deviations, skewness, and kurtosis for the variables used in the regression estimation as causes and indicators of the latent variable. Among the 404 samples, the mean of the responses ranges from 2.91 to 4.01. There are no deviations in data as the researcher was unable to detect any significantly high standard deviation. As the value of Skewness and Kurtosis is between +1.96 and -1.96, the data is normally distributed (Hair et al., 2010, in Noordin et al., 2021). As

the value of VIF (Variance Inflation Factor) of each constructs is less than 10, no issue of multicollinearity has been detected (Shrestha, 2020). Moreover, the Durbin-Watson values of 1.943 show no autocorrelation in the regression models (King & David, 1995).

Structural Equation Modeling

Exploratory Factor Analysis (EFA)

EFA is used to reduce the number of factors and to aggregate, those factors with the same characteristics to determine which factors have the most impact and remain in the model, and which factors have little or no impact can be eliminated (Henson & Roberts, 2006). The primary purpose of factors analyses in this study is to identify the most influential factors of talent management strategies on organizational performance. For factor loading, PCA Varimax was used to identify and extract high-performing items for the constructs. On the other hand, an option with a fixed number (5) of variables and an absolute value below 0.50 was used to make it easier to identify the items with study variables.

Table 3

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.902
	Approx. Chi-Square	6332.476
Bartlett's Test of Sphericity	Df	276
	Sig.	0.000

The above information revealed that Kaiser Meyer Olkin (KMO) measures sample adequacy. It is an index used to examine the appropriateness of factor analysis. The above table shows that the value of KMO is 0.902, the obtained value lies between 0.5 and 1.0, and a value closer to 1 indicates factor analysis is appropriate and the sample is adequate for further analysis (Shrestha, 2021). Similarly, the table also shows Bartlett's test is used to examine the hypothesis that the variables are uncorrelated in the population. The above table also shows that the value of Bartlett's test is 6332.476 is sig 0.000 and is less than the significant level 0.05, meaning the variables or constructs are uncorrelated in the population (Shrestha, 2021).

Table 4*Total Variance Explained*

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	8.500	35.415	35.415	8.500	35.415	35.415	4.629	19.288	19.288
2	3.399	14.163	49.578	3.399	14.163	49.578	4.194	17.474	36.762
3	2.347	9.780	59.358	2.347	9.780	59.358	3.757	15.655	52.416
4	1.816	7.566	66.924	1.816	7.566	66.924	2.998	12.493	64.909
5	1.593	6.637	73.561	1.593	6.637	73.561	2.077	8.652	73.561

Extraction Method: Principal Component Analysis

The table 4 shows the Eigen value. The Eigen value represents the total variance explained by each other (Shrestha, 2021). The initial Eigen values of component 1, 2, 3, 4, and 5 must be greater than 1, therefore only 5 factors can be created. Component 1 explains 19.288 percent, component 2 explains 17.474, component 3 explains 15.655, component 4 explains 12.493 and component 5 explains 8.652 percent variance which is 73.561 percent out of 100 percent is explained by these factors those are included in the study.

Confirmatory Factor Analysis**Table 5***Rotated Component Matrix with AVE, MSV, and CR*

Variables	Items	Rotated Component Matrix AVE, MSV and CR					
		Factor Loadings	Communalities	AVE	Cronbach's Alpha	CR	MSV
Talent Attraction	A1	.687	.523	0.562	.909	0.88	0.179
	A2	.861	.793				
	A3	.801	.680				
	A4	.754	.668				
	A5	.829	.731				
	A6	.857	.773				
Talent Selection	TS1	.800	.716	0.738	.940	0.944	0.312
	TS2	.824	.813				
	TS3	.858	.819				
	TS4	.865	.845				
	TS5	.854	.783				
	TS6	.781	.678				

	TD1	.736	.645				
Talent Development	TD2	.857	.819	0.691	.845	0.899	0.312
	TD3	.872	.852				
	TD4	.775	.673				
	TR1	.744	.665				
Talent Retention	TR2	.875	.816	0.69	.881	0.918	0.179
	TR3	.843	.784				
	TR4	.861	.808				
	TR5	.800	.700				
	OS1	.813	.695				
Organizational Performance	OS2	.810	.713	0.53	.725	0.771	0.134
	OS3	.780	.663				

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 5 iterations.

The above information revealed that the Rotated Component Matrix with AVE, MSV, and CR values of selected constructs for the study. The values of Cronbach's coefficient were above the 0.70 standards suggested by (Nunnally & Bernstein, 1994). We were able to confirm internal consistency and verify reliability. The average variance extracted (AVE) was used for the Convergent Validity (CV). CV refers to the extent to which two logically similar tests of constructions are currently related. Composite Reliability (CR) should be greater than 0.5 and CR must be greater than AVE for CV (Campbell & Fiske, 1959). The entire construct fulfills the required criteria for CV. Discriminant Validity (DR) assessment shows that a concept test is not so closely linked to other measures that measure potentially distinct concepts. For the validation of data, certain conditions must be assured, they are $CR > AVE$, $AVE > MSV$, and $\sqrt{AVE} > r(\text{correlation})$. The table above revealed the result of constructs after running in the SPSS and AMOS.

Table 6

Inter Construct Correlation and Square Roots of AVE Constructs

Constructs	A	TS	TD	TR	OS
A	0.749				0.366***
TS	0.335***	0.859			0.290***
TD	0.251***	0.559***	0.831		0.148*

TR	0.423***	0.411***	0.290***	0.831	0.313***
OS					0.728

Note: * $p < 0.050$, ** $p < 0.010$, and *** $p < 0.001$ Level of significance

The above information revealed that the square root of the AVE (the diagonal in Table 6) of each construct was higher than the intercorrelations of the other constructs (off-diagonal elements in the Table) supporting discriminant validity (Fornell & Larcker, 1981). Therefore, the construct validity of the measures is adequately supported.

Table 7
Analysis of Model Fit Indices of CFA

Model Fit Indices	Recommended Value	Obtained Value
P-value	≤ 0.05	0.000
CMIN/df	< 3	2.955
TLI	> 0.90	0.922
CFI	> 0.90	0.925
RMSEA	< 0.8	0.073
SRMR	< 0.08	0.0424
RMR	< 0.05	0.000

Note: TLI= Tucker-Lewis Index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of Approximation, SRMR= Standardized Root Mean Squared Residual, in the study of Hu and Bentler (1999) RMR= Root Mean Squared Residual in the study of Diamantopoulos and Siguaw (2000); Cutoff Criteria for Fit Indexes in Covariance Structure Analysis were used to describe more detail CFA

To verify the research hypotheses, the structural equation model (Fornell & Larcker, 1981) was performed for the analysis. The results are presented in table 8. The fitness indices of the model as mentioned in table 7 are as follows: P-value= 0.000, CMIN/df= 2.955, TLI= 0.922, CFI= 0.925, RMSEA= 0.073, SRMR= 0.0424, RMR= 0.000. These values meet (Hu & Bentler, 1999) standards and, thus, we claim it is an acceptable model.

Path analyses

Figure 1

Path Analyses

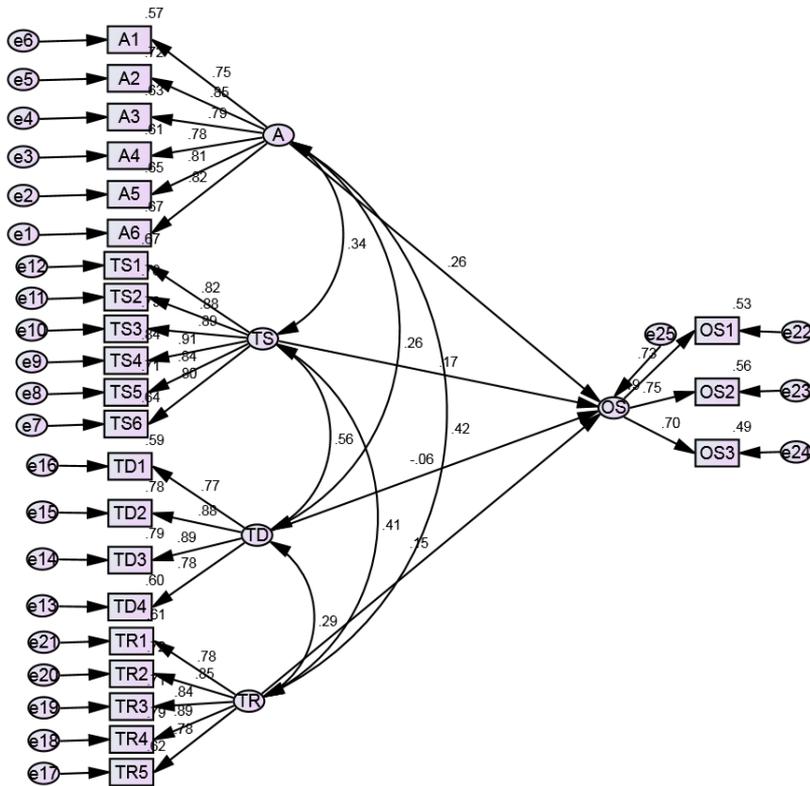


Table 8

Path Analysis Estimates

	Path	Beta	S.E.	C.R.	Significance	Hypothesis
OS	<--- A	0.256	0.064	3.99	***	H1
OS	<--- TS	0.202	0.088	2.298	0.022	H2
OS	<--- TD	-0.065	0.079	-0.828	0.408	H3
OS	<--- TR	0.141	0.065	2.168	0.03	H4

Note: *** significance at 0.001 level of significance

The path analysis of the study model, as presented in Table 8 and Figure 1, revealed that talent attraction has a significant and positive influence on organizational performance with a value of 0.256 and probability (p) of 0.000 ($p <$

0.01). Thus, hypothesis 1 is supported. Similarly, talent selection has a significant and positive influence on organizational performance with a value of 0.202 and a probability (p) of 0.022 ($p < 0.05$). Thus, a test of hypothesis 2 is supported. However, hypothesis 3 dealing with talent development and organizational performance had an insignificant as well as negative relationship with each other with a value of -0.065 and probability (p) of 0.408 ($p > 0.05$). Therefore, hypothesis 3 is rejected. Talent attraction has a significant and positive influence on organizational performance with a value of 0.141 and a probability (p) of 0.03 ($p < 0.05$). Thus, hypothesis 4 has been supported.

Conclusion

This paper aimed to investigate talent management strategies on organizational performance with a specific focus on Nepalese NGOs. Using the Structural Equation Model (SEM) approach, the present researchers explored the role of talent attraction, selection, development, and retention as possible drivers of improving organizational performance. The results showed that there is a significant positive impact of talent attraction on organizational performance which supports the findings of Mahato (2018), Rukunga and Nzulwa (2018), Gautam (2022), and Philips and Roper (2009). The results showed that there is a significant positive impact of talent selection on organizational performance which supports the findings of these earlier studies. The results showed that there is a significant positive impact of talent retention on organizational performance which supports the findings of the earlier selected studies. The results revealed that talent attraction, selection, and retention were the drivers of improving organizational performance in the context of Nepalese NGOs. However, the results support the findings of Philips and Roper (2009), Mahato (2018), Rukunga and Nzulwa (2018), and Gautam (2022), it could not confirm a statistically significant impact of talent development on organizational performance.

At the policy level, Nepalese NGOs should consider the improvement of the foundation for each construct of talent management strategies. The sectoral regulatory system should develop more practical policy requirements and operating system practices.

Similarly, at the managerial level of implications, the NGOs should consider developing and placing into practice more innovative methods for the attraction and selection of talent to boost organizational performance. Also, the creation and implementation of novel talent retention strategies would pave the road for improved organizational performance.

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Impact of Microfinance on Women Empowerment

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Abstract

In recent years, most microfinance programmes have focused on gender issues with significant support given to poor female clients to facilitate their access to capital. The study examines the impact of economic development, improvement in family matters, decision to use public amenities and political empowerment on women empowerment of participants in Surkhet district. The study followed the positivist research philosophy. The deductive approach, quantitative research method, and the descriptive and causal-comparative research design were applied to draw the study's conclusion. 390 women participants were selected for the study using the convenience sampling method. The study is based on self-made questionnaires to the women taking microfinance services. The primary data were collected from household surveys and interview methods. The collected data were analyzed using SPSS and Amos graphics software. This study used descriptive and inferential statistics for data presentation and analysis. The hypotheses were tested through the SEM technique. The study's findings show that economic development, improvement in family matters, decision to use public amenities, and political empowerment significantly impact women's empowerment. Further, microfinance services and women empowerment have a significant relationship. The results of this study provide substantial implications for government and microfinance organizations to shape their plans for women's empowerment.

Keywords: Economic empowerment, social empowerment, political empowerment, family matters

Introduction

Most societies in developing countries discriminate against women due to their lack of education and traditional beliefs. Discrimination is a form of inequality and a problem for women worldwide in many nations, areas, and groups. Women

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typically have less land, property, and business access, especially in developing countries. They are exposed to unfairness in education, employment, and decision-making and have limited access to the labour (Abebe & Kegne, 2023). As a result, it hinders women's ability to engage freely and fully in society, which has adverse psychological effects. Women comprise around half of the world's population, and many continue facing direct and indirect discrimination throughout life.

Microfinance plays a crucial role in empowering women by providing them with financial services and opportunities to start businesses. This, in turn, boosts their confidence, improves their status, and promotes gender equality through active participation in decision-making. As a credit market development tool, microfinance aims at women deprived and unable to approach conventional credit. The main targets of microfinance are to alleviate women's poverty and empower them through microcredit. It provides access to credit, savings, and other essential financial services to people who are too poor and need easy access to traditional banks because of their inability to involve in economic activities. Therefore, microfinance is an effective way to "bank the unbanked," making these financial services available to many people who would otherwise not have access (Al-Shami, 2016).

Noreen (2011) has mentioned that microfinance is a cost-effective and promising solution to the world's poverty. Microfinance can provide small amounts of credit, savings, and other financial services to the poor and needy people in rural, semi-urban, and urban areas to help them increase their earnings and improve their living standards. It is a crucial tool for poverty elimination and the economic advancement of rural communities.

Moreover, microfinance provides easy access to poor people for financial and non-financial services. They need funds to launch or grow an income-generating activity. If the financial services are tailored to their needs, the loan and savings of these clients can be bankable. These individuals can make timely repayments of both the principal and interest and save money. The authors note that microfinance programs initially targeted male and female clients, but they later became women-oriented. The rationale behind such programs was the belief that women from low-income households were more reliable and punctual in repaying loans than men in similar circumstances. Additionally, it was believed that women were more inclined to allocate the profits from their business ventures towards the welfare of their families (Boros & Murray, 2002).

Empowerment is a widely used concept in present times, particularly in developing countries like Nepal, in various forms. One such form is its inclusion as the third goal of the United Nations' Millennium Development Goals (MDGs) that

is gender equality and women's empowerment (Duho et al., 2023). According to Kabeer (2003), empowering poor women is not only an agenda to empower the poor and marginalized people in general, but it is crucial to address gender inequalities among the poor, including power imbalances. Similarly, Mayoux (1998) has defined empowerment as a challenge to societal domination and inequality. Women's empowerment involves attaining greater control over resources, knowledge, information, ideas, finances, and decision-making within the household and across the community, society, and nation. The development workers' role is to provide the necessary tools, such as information, awareness, leadership, and training, to support empowerment. In this same context, Oxfam viewed empowerment as a challenge to tackle domination and inequality that exists in millions of people's lives and denies their human rights (Bisnath, 1999).

Shakya (2016) has explained that empowerment allows women to make able them for strategic life choices previously rejected. Empowerment is a self-driven process where individuals have the power to enable themselves to make choices and advocate for their rights.

The primary aim of this study is to determine how microfinance supports women to become more empowered. However, there are some specific objectives. The objectives for the research are listed below:

1. To identify the impact of economic development of microfinance on women empowerment.
2. To analyze the effect of improvements in family matters through microfinance on women empowerment.

Literature Review

Alshebami (2015) found that around 60% of microfinance clients worldwide were women. Three reasons were given for prioritizing women's access to microfinance services. Firstly, poverty; secondly, increased efficiency and sustainability; and thirdly, equality in empowerment. Empowerment involves improved well-being, access to resources, increased self-confidence, self-esteem, decision-making and bargaining power participation, and more control over their lives. However, individual women's empowerment is often limited by inequalities and discrimination. The authors concluded that microcredit programs could help empower poor women and eliminate poverty. The influence on women was growth in their ability to influence family affairs, make decisions, enhance self-confidence, improve their status, improve gender relations at home, and reduce domestic violence.

Rural Microfinance Development Centre (2008) conducted research to investigate the effects of a microfinance program on the socio-economic status of the primary beneficiaries in the Kathmandu district. Both primary and secondary sources were utilized in the study. The research showed that microfinance services had a positive impact on the household income of women who participated in the program. As a result of the increase in income, the socio-economic status of these women was improved. The credibility of borrowers also increased in other sectors because of their increased income, resulting from their participation in the program. This was seen as a positive impact of microfinance. The research showed that microfinance promotes diversification of income sources and brings positive changes in investment, income, and savings from various income sources. Microfinance programs create self-employment, providing income to meet poor women's and their families daily needs. In addition, microfinance programs can enhance the education of women's children since program providers often offer information to participants. Furthermore, these programs can also increase women's decision-making authority, free from interference by their male partners.

Basu (2006) predicted that giving women access to microfinance would grow their income, resulting in improved well-being and a broad impact on gender equality. However, a lack of management skills and experience in related businesses was noted as a hindrance to growth. On the opposite of it, Mayoux (1997) noted that microfinance programs may not always lead to favorable outcomes. Women who gain access to income through microfinance programs often face the challenge of increased workloads and the pressure to repay loans. Additionally, the income they earn may be used for entrepreneurial ventures by male members of their households. Furthermore, when women take on a larger share of household expenses, it may lead to reduced contributions from male members. Rahaman's (1999) study found that 40-70% of loans given to women are used by their husbands, causing stress, anxiety, and sometimes even domestic violence.

The concept of self-help groups was created by Grameen Bank of Bangladesh, founded by Professor Mohammed Yunus of Chittagong University in 1975 (Gupta, 2017). Yunus believed a dedicated and focused approach was the key to ensuring rural development and woman empowerment. He was confident that no micro-credit system could succeed in promoting economic growth and political democracy without the involvement and efforts of the Grameen Bank. Yunus believed that with the involvement of women, the pace of economic independence would double, enabling women to escape poverty and oppressive social structures and participate in their country's economic growth (Bansal & Aggarwal, 2017).

Islam (2021) conducted studies on microcredit's impact on financial inclusion and women's empowerment in the southwestern region of Bangladesh. Their findings showed that microcredit had a significant role in empowering rural women by increasing their income, promoting savings, creating household assets, and reducing poverty. The studies concluded that microcredit was an effective means of promoting economic progress and women's empowerment. Additionally, it was found that women's empowerment was higher in urban areas compared to rural areas. Jahan and Rashid (2015) conducted a study on the effects of RDS microfinance on women beneficiaries in the Barisal district of Bangladesh. Their findings indicated that Islamic microfinance had a positive impact on the social capital and income of the beneficiaries.

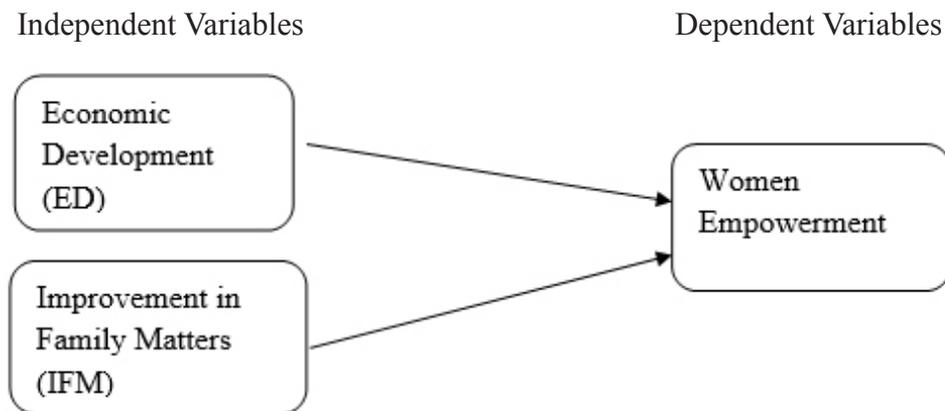
Agrawal (2016) found that many women entrepreneurs face problems in management, financial management, marketing, and people management training. Additionally, some microfinance institutions (MFIs) provide a lower percentage of loans to women than men. Even though women are in the same credit program, community, and lending group, there are still disparities in access to credit. These disparities may be attributed to women's higher poverty levels or the prevalent social discrimination against women that restricts their opportunities.

Al-Shami (2016) stated that the impacts of microfinance programs are not always positive. Women's access to income often comes with an increased workload and pressure to repay loans.

Women's income may also be utilized by male members of their households for entrepreneurship purposes. Moreover, when women take on the responsibility of household expenses, it may result in a reduction in the contribution made by male family members. The variables related to this study were identified as the fundamentals of in the life-cycle theory. The variables adopted in this study were taken from the study conducted by Agrawal et al. (2020). The illustration shows the relationship between the independent variables: Economic Development (ED), Improvement in Family Matters (IFM) and the dependent variable: Women Empowerment (WE) in the study.

Figure 1

Conceptual Framework Showing Independent and Dependent Variable



Methods and Procedures

The study took place under the principles of positivist research. In this study, quantitative research approaches were applied. A standardized questionnaire was used to conduct an organized survey. Both closed-ended questions and a Likert scale were used in this study. The study focused on the female population residing in the Surkhet district who received loans from the Batabaran Sudhar Bahuudhisaya Sahakari Sanstha Ltd (EDCOL) to start or expand their businesses through microfinance. The non-probabilistic convenience sampling method was employed, and samples from 390 respondents from Panchapuri, Gurvakot, Lekhbesi, Bheriganga and Birendranagar municipalities were obtained. Also, the respondents' information was obtained using the individual interviewing technique. The deductive approach, quantitative research method, and explanatory research design were applied to draw the study's conclusion. The collected data were analyzed using SPSS and Amos graphics software. The hypotheses were tested through the structural equation modeling technique. Descriptive and inferential analysis was employed in the study to examine the data.

Research Hypothesis

Considering a set of working hypothesis to empirically test and confirm the statistical significance of relationships among different constructs of the study, the following hypothesis has been considered in the study.

The hypotheses of the study are mentioned below:

H1: Economic development of microfinance has a significant impact on women empowerment.

H2: The improvement in family matters through microfinance influence on women empowerment.

Results and Discussion

In this section, the researcher presents the demographic and general information of the respondents such as age, caste, education, family structure, marital status, core occupation, association with microfinance, objective of microfinance association, monthly income, monthly saving, expenditure, beneficial objective of microfinance and satisfaction to microfinance service.

Table 1

Analysis of Demographic Responses

Demographic Variables	Response Options	Frequency (N)	Percentage (%)
Age	Less than 20	2	0.5
	21-30 year	58	14.9
	31-40 year	85	21.8
	41-50 year	192	49.2
	51 and above	53	13.6
Marital Status	Unmarried	136	34.9
	Married	250	64.1
	Widow	4	1
Caste	Brahamin	61	15.6
	Chhetri	72	18.5
	Janajati	135	34.6
	Dalit	94	24.1
	Other	28	7.2
Education Status	Illiterate	34	8.7
	Primary Level	136	34.9
	Secondary Level	168	43.1
	Under Graduate level	45	11.5
	Post Graduate Level	7	1.8
Family Structure	Nuclear Family	244	62.6
	Joint Family	146	37.4
Core occupation	Housewife	84	21.5
	Teaching	10	2.5
	Business	64	16.4
	Farmer	212	54.4
	Public Servant	12	3.1

(Source: Survey 2022)

Table 1 shows the results of the respondents' demographic responses. The percentage of respondents aged less than 20 years was found to be 0.5, while those aged between 21-30 years, 31-40 years, 41-50 years, and 51 years and above were recorded as 14.9%, 21.8%, 49.2%, and 13.6%, respectively. Thus, it is inferred that the most of respondents fell in the 41-50 age group, while the minority were below 20 years old. Similarly, it shows that there were 34.9 percent responded that they were Unmarried followed by 64% married respondents and lastly 1 percent respondents marked themselves as widow. Therefore, it concludes that most (64.1%) of respondents were married and minorities (1%) were widow. Likewise, 15.6 % respondents were Brahmin whereas Chhetri, Janjati, Dalit and other have been found to be 18.5 percent, 34.6 percent, 24.1percent and 7.2 percent respectively. Thus, it is concluded that the majority (34.6%) of respondents were Janjati and minority (7.2%) others. As indicated in the result, 8.7% of the respondents were illiterate. The most of the respondents had a secondary level education (43.1%), followed by those with primary level education (34.9%). Respondents with undergraduate level education constituted 11.5% of the sample population, while those with post graduate level education were only 1.8%. Therefore, it is inferred that the most of the respondents (43.1%) had a secondary level education, while only a small minority (1.8%) had post graduate level education. Similarly, nuclear family structure respondent has found to be 62.6 percent and joint family structure respondents have recorded to be 37.4 percent. The most of respondents belonged to the nuclear family structure (62.6%). Accordingly, The respondents with core occupation as housewife were 21.5 percent whereas teaching, business, farming, public service, and foreign employment were identified to be 2.5 percent, 16.4 percent, 54.4 percent, 3.1 percent and 2.1 percent respectively. The most of respondents have associated with core occupation of farming (54.4%) and minority has been identified to be indulging in foreign employment (2.1%).

Table 2*Analysis of General Information*

General information	Response Options	Frequency (N)	Percentage (%)
Association with microfinance	0-5 years	64	16.4
	05-10 years	172	44.1
	10-15 years	125	32.1
	15 years and above	29	7.4
Major objective	Saving	193	49.5
	Investment	172	44.1
	Profit	20	5.2
	Reputation	5	1.2
Monthly income	Less than 20,000	78	20
	20,000 to 40,000	245	62.3
	40,000 to 80,000	50	12.8
	80,000 and above	17	4.9
Monthly saving	Less than 3000	178	45.6
	3000 to 6000	120	30.7
	6000 to 9000	67	17.2
	9000 and above	25	6.5
Monthly expenditure	Less than 10000	35	8.9
	10000 to 20000	123	31.7
	20,000 to 30,000	179	45.9
	30,000 to 40,000	38	9.7
	40,000 and above	15	3.8
Beneficial objective of microfinance	To ensure cheaper credit access	81	20.7
	To provide financial supports	98	25.2
	To increase household saving	143	36.6
	To create self-employment	38	9.6
	To reduce financial dependence	18	4.8

	To ensure right to participate in decision making	12	3
Satisfaction to service	Yes	315	80.8
	No	75	19.2

(Source: Survey 2022)

Table 2 depicts the general information about the respondents. The majority of respondents, between 5-10 years, were found to have been associated with microfinance, with only a minority having been involved for 15 years or more. Similarly, that most of respondents 49.48%, had joined microfinance for saving purposes, while only a small percentage, 1.28%, had done so for reputation-building reasons. Likewise, 62.3%, respondents had a monthly income between 20000-40000, with a minority, 4.9%, having an income below 80000 or above. Accordingly, majority 45.6% saved less than 3000 per month, while minority 6.5% saved 9000 and above. Similarly, expenditure-wise, the majority of respondents, 45.9%, had an expenditure of 20000-30000, with only a minority having expenditure of 40000 and above. Likewise, most respondents, 80.8%, reported being satisfied.

Descriptive Analysis

This section examines the findings of the aggregate analysis of the factors influencing specific variables to evaluate the relative significance of each of the 21 claims. On a 5-point Likert Scale, the respondents were asked to rate how much they agreed and disagreed with each of 21 assertions concerning impact of microfinance on women empowerment.

Table 3

Descriptive Analysis of Economic Development

Code	Descriptive Statistics Statements	Mean	Std. Deviation	Remarks
ED1	I believe that involvement in microfinance has increased my loan repayment capacity.	4.2205	.72601	Strongly agree
ED2	Now I am fully engaged in initiating income-generating activities after joining microfinance.	4.1846	.61412	Strongly agree
ED3	I feel that involvement in microfinance improved my saving habits.	3.8051	.88865	Agree

ED4	I have acquired or increased the level of fixed assets after joining microfinance.	3.8641	.76188	Agree
ED5	My involvement in microfinance makes me more aware of using banking facilities.	4.0308	.68707	Strongly agree
ED6	I assure you that involvement in microfinance has increased credit management capacity.	4.1564	.69419	Strongly agree
ED7	I feel that joining microfinance has increased my Power to spend money.	4.1385	.71077	Strongly agree
ED8	I think that involvement in microfinance has increased my income level.	3.8128	.84740	Agree

Table 3 highlights the descriptive statistics of study variable namely economic development. The table shows that respondents were agreed toward all statements that range between 3.80 to 4.22. Respondents were reported mostly agreed toward the statement ED1. Whereas least was found for the statement ED3.

Table 4

Descriptive Analysis of Improvement in Family Matters

Code	Descriptive Statistics statements	Mean	Std. Deviation	Remarks
IFM1	I think that joining microfinance has increased the level of care towards hygiene issues related to health, nutrition, food security, education, child labor, and job creation.	4.2641	.52151	Strongly agree
IFM2	I feel that involvement in microfinance has reduced child marriage by providing child marriage prevention loans.	4.3692	.55733	Strongly agree

IFM3	I assure you that the policies of microfinance have focused on minimizing the rate of illiteracy in children through financial or non-financial schemes.	3.8077	.69255	Agree
IFM4	I visualize that microfinance plays an important role to encourage girl children in society.	3.7897	.70027	Agree
IFM5	I feel that joining microfinance has improved my living standard significantly.	3.7897	.70027	Agree
IFM6	I believe that involvement in microfinance has supported the abolition of dowry.	4.4846	.51058	Strongly agree
IFM7	I know that microfinance plays a vital role in reducing domestic violence.	4.2256	.53211	Strongly agree
IFM8	I realize that microfinance has supported a decrease in alcohol intake in the family.	2.7949	1.11035	Neutral

Table 4 depicts the descriptive statistics of study variable namely improvement in family matters. The table shows that respondents were agreed toward 7 statements and neutral on 1 statement that range between 2.79 to 4.48. Respondents were reported mostly agreed toward the statement IFM6. Whereas least was found for the statement IFM8.

Table 5

Descriptive Analysis of Women Empowerment

Code	Descriptive Statistics statements	Mean	Std. Deviation	Remarks
WE1	I assure you that joining Microfinance has increased my income level.	4.3154	.52252	Strongly Agree
WE2	I believe that involvement in Microfinance has increased my savings.	4.0564	.60580	Strongly Agree

WE3	I think that joining Microfinance has supported to increase my asset ownership.	2.1282	.54037	Neutral
WE4	I feel that involvement in Microfinance has ensured health and food security.	4.0897	.38567	Strongly Agree
WE5	I believe that joining Microfinance has promoted poverty alleviation.	4.1359	.40497	Strongly Agree

Table 5 displays the descriptive statistics of study variable namely women empowerment. The table shows that respondents were agreed toward 4 statements and neutral on 1 statement that range between 2.12 to 4.31. Respondents were reported mostly agreed toward the statement WE1. Whereas least was found for the statement WE3.

Finally, after descriptive analysis the researcher has performed exploratory factor analysis and confirmatory factor analysis to answer the research problem. For this, the Principle Component Analysis (PCA) approach and VARIMAX Rotation have been employed to extract factors with eigenvalues greater than one. According to Stevens (2002), this approach is appropriate when there are 10 to 30 statements and their commonalities are around 0.7. Since there are 21 statements in this study, the number of items used is appropriate for factor generation. Additionally, VARIMAX, a commonly used rotation method, has been utilized in the factor analysis to maximize the sum of variances of factor loadings.

The researcher has carried out KMO and Bartlett test before PCA to examine the sample adequacy and check the correlation matrix as non-identical. The result of KMO and Bartlett test has been presented in table 6.

Table 6

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.846
	Approx. Chi-Square	9520.388
Bartlett's Test of Sphericity	Df	210
	Sig.	0.000

Table 6 demonstrates the KMO and Bartlett's test of Sphericity. The study found that the value of KMO is 0.846. The KMO measure is a statistical test that assesses the sampling adequacy of data and determines if the responses obtained from the sample are suitable for factor analysis (Chetty & Datt, 2015). A KMO value of 0.5 is the minimum acceptable level recommended by Kaiser (1974). Values between 0.7 and 0.8 are considered acceptable, while values above 0.9 are deemed excellent and indicate that the data are appropriate for further analysis. In cases where the KMO value is inadequate, variables or items may need to be removed from the factor loading in exploratory factor analysis.

Table 7 depicts the result of rotated component matrix that highlights the factors to be extracted for the further study.

Table 7

Rotated Component Matrix

	Component		
	1	2	3
ED1	0.908		
ED2	0.89		
ED6	0.849		
ED7	0.922		
IFM1		0.938	
IMF2		0.952	
IFM3		0.845	
IFM7		0.931	
IFM8		0.969	
WE1			0.936
WE2			0.859
WE4			0.86
WE5			0.936

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

Table 7 displays the rotated component matrix indicating the factors influencing the impact of microfinance on women empowerment. The matrix reveals three distinct factors (economic development, improvement in family matters and women empowerment) that are utilized to explore the impact of microfinance on women empowerment. All factor loadings have exceeded 0.8 is highly suitable for

subsequent analysis. Out of the total 21 items only 13 items were extracted from factors loading through PCA. The rest of the 8 items were removed from the rotated component matrix due to weak commonalities and cross-loading issues.

CFA is a sophisticated method used to test the idea that items are connected to specific factors. It utilizes structural equation modeling to evaluate a measurement model that examines how observable variables relate to unobservable variables through loading on the factors.

The factor analysis was done to reduce the variables used for conducting research. Finally, two factors were chosen for study. The factor analysis discarded many statements. The remaining statements have only been used for the investigation. CFA has been utilized as a means of verifying the measurement theory by examining how accurately measured variables correspond to a hidden construct (Demirbag et al., 2006). The model has found to be good fit to the data (CMINDF = 2.78, GFI = 0.932, CFI = 0.971, RMR = 0.031, RMSEA = 0.072). The model fit is supported by (Hair et al., 2010; Henseler et al., 2010).

Further, the validity and reliability were assessed using average Variance explained (AVE) and composite reliability (C.R.). Maximum shared Variance (MSV) and average shared Variance (ASV) etc. The convergent validity has been met since the value of AVE was higher than 0.5, and values of C.R. were also obtained to be higher than 0.7. Thus, convergent validity has been obtained. Likewise, the AVE values were also higher than MSV which means the discriminant validity has also been met the fit criteria (Henseler et al., 2010). No validity concerns here. All the reliability and validity criteria for model fit indices of CFA are significant in this study. The reliability and validity statistics were presented in table 8.

Table 8
Reliability and Validity

Construct	CR	AVE	MSV	MaxR (H)	IMF	ED	WE
IFM	0.965	0.845	0.039	0.977	0.919		
ED	0.937	0.789	0.079	0.966	0.199***	0.888	
WE	0.93	0.77	0.063	0.95	0.079	0.252***	0.877

ED = Economic Development, IMF = Improvement in Family Matters, WE = Women Empowerment

The model fit is supported by (Hair et al., 2010, Hu & Bentler, 1988; Henseler et al., 2010).

Finally the hypotheses were tested using path techniques. The details of path results have been presented in figure 2 and Table 9.

Figure 2

Path Diagram of SEM

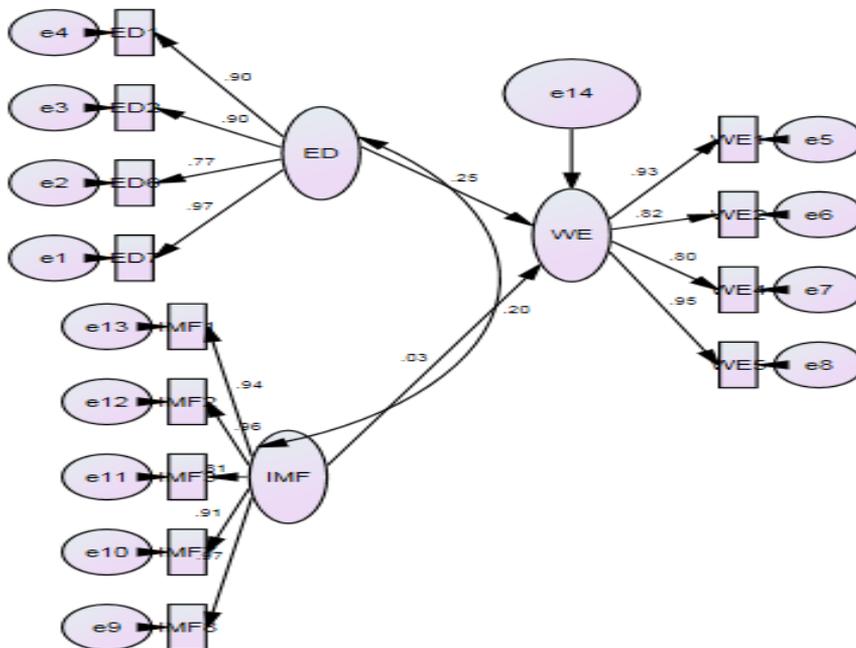


Table 9

Path Analysis

Path	Estimate	S.E.	C.R.	P
WE <--- IMF	0.152	0.049	3.10204	***
WE <--- ED	0.25	0.054	4.62963	***

Table 9 and Figure 2 depict the hypothesis results of the impact of microfinance on women empowerment. The results indicate a significant impact of ED through microfinance on women empowerment (ED→WE, $\beta = 0.25$, C.R. = 4.63; $P = 0.000 < 0.01$). Similarly another construct namely IFM through microfinance has been found significant impact on women empowerment (IFM → WE, $\beta = 0.152^{***}$, C.R. = 3.102; $P = 0.000 < 0.01$).

The summary result of hypothesis test has been presented in Table 10.

Table 10*Analysis of Hypothesis*

Hypothesis	P-value	Remarks
H1: Economic development has a significant impact on women's empowerment.	0.000	Supported
H2: The improvement in family matters through microfinance significantly influences women's empowerment.	0.000	Supported

The results of the study provide compelling evidence that microfinance involvement has positively impacted women in various aspects of their lives. The results of previous studies and current study are similar in terms of economic development and improvement of family issues of women members of microfinance. Therefore, the role microfinance has played in promoting individual economic development and contributing to the betterment of family matters among women, achieved through both financial and non-financial services (Agarwal, 2016). Moreover, significant improvements in several key areas after women's participation in microfinance programs likewise loan repayment capacity has increased, and indicating greater financial responsibility and stability (Alshebami & Khandare, 2015). This, in turn, has empowered them to initiate income-generating activities, fostering entrepreneurship and self-sufficiency (Abebe & Kegne, 2023). Additionally, microfinance has facilitated the cultivation of saving habits among women, enabling them to accumulate funds for future needs and unforeseen circumstances. As a result, they have been able to acquire fixed assets, which can act as a safety net and enhance their economic resilience. Nevertheless, most of previous research indicated similar kind of results that the results found in present study. However, the role of microfinance in women empowerment becomes pivotal day-by-day.

Conclusion

The purpose of this study was to examine the influence of microfinance on women's empowerment, focusing on two constructs of microfinance, namely economic development, and improvement in family issues. Various testing methods like PCA, CFA, reliability, and validity testing were carried out. By assessing the statistical significance of each structural parameter value, the researcher found that economic development (ED) and improvement in family matters (IFM) through microfinance have a positive and significant impact on women empowerment.

The study shows that micro-finance involvement has played a supportive

role in promoting individual economic development and improvement in family matters of women through financial and non-financial services. The loan repayment capacity, initiating income-generating activities, saving habits, acquiring of fixed assets, awareness of using banking facilities, credit management capacity, power to spend money, income level, care towards hygiene issues, encouragement of girl children, improvement in living standard, have been significantly improved after MF involvement. Moreover, child marriage, child illiteracy rate, dowry system, domestic violence towards women and alcohol intake in the family has been extensively reduced after participation in the MF program.

The study also finds a positive relationship of economic development and improvement in family matters with the women empowerment. MFIs should give adequate attention to enhancing women empowerment that have a poor index and are largely excluded in each development aspect. The micro-finance service delivering institutions are suggested for members' economic development through micro-credit with financial literacy to promote women empowerment significantly.

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Revenue Collection and Spending Effectiveness of Nepal Government

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Abstract

This study examined and analyzed the revenue collection and effectiveness of spending for the period of 15 years (2005–2020) of the government of Nepal. The study employed the causal-comparative research design. For the comparison of results, it has demarcated findings before and after 2015, because the government of Nepal adopted a federal system instead of a unitary system in 2015. Where the sources of revenues are independent variables, government spending are mediating variables, and measures of effectiveness are dependent variables. Population growth moderates the relationship between revenue collection and spending. Similarly, corruption and inflation rate moderate the relationship between government spending and measure of effectiveness. The empirical data were taken from the official website of the Nepal Government and the World Bank. Three effectiveness measuring variables have appeared increasing for the study period. But employment to total population ratio has been found to decrease. Government spending has been positively related to per capita income after 2015, which was negative before that period. Government spending on health has been found positive and significant relationship with life expectancy at birth. Education expenditure has been found positively associated with the literacy rate after 2015, whereas there was a negative association before that period. The outcome of the study will be applicable to identify the areas for fiscal policy improvement to better serve its citizen.

Keywords: Government revenue, government spending, government of Nepal, spending effectiveness

Introduction

The government bears the responsibility for basic needs and developmental activities of the nation (Acharya, 2017). The basic needs represent the universally essential needs of the people (Deci & Ryan, 1985; Maslow, 1943). Moreover, the

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government assures social amenities, infrastructure development, peace, security and economic stability maintaining macroeconomic indicators (Bhoosal & Byanjankar, 2022). The government spends on recurrent and capital expenditures to support and facilitate economic activities as well as to play the role of caretaker.

The government funds constitute revenue and debt sources of financing. The debt source can be internal and external. The revenue denotes tax revenue (income tax, value-added tax, excise duty, import duty etc.) and non-tax revenue (fine and penalties, grants etc.). Among all the sources of government fund, tax revenue is the major source of revenue generation. Government revenue is more crucial in developing countries as they need developing activities. The developing country needs substantial domestic revenue and effective mobilization. Excessive reliance on foreign debt may lead to the problem of debt sustainability and the never-ending cycle of a debt trap (Gupta, 2007).

The government revenue to GDP ratio of Nepal has increased from 11.51 percent to 19.36 percent during the study period 2005-2015. Even yet, the government's income cannot cover all of its expenses. In the same period government expenditure has also increased to 1038.02 billion (Government expenditure to GDP ratio: 27.9 percent) from 250.81 billion (Government expenditure to GDP ratio: 21.6 percent) (NRB, 2021). The GDP per capita (US dollar) has increased to 1018 US dollars in 2020 from 604 US dollars in 2005. Similarly, the life expectancy at birth, literacy to total population ratio, income tax to GDP ratio, and personal remittance to total revenue have been increasing for the period of 15 years from 2005 to 2020. Whereas, the employment to the total population, the custom duty to total revenue, Other tax to total revenue, and grants to total revenue have been decreased. The revenue mobilization and expenditure rating are stable for the period of 15 years from 2005 to 2020 (World Bank, 2022). In such a situation how is the government able to generate sufficient revenue for capital expenditure and recurrent expenditure? Further the collected revenues have been spent effectively is prime concern for the investigation. In a specific sense, the study deals with the issues that what is the trend and structure of government revenue and expenditure? What is the relationship between government revenue and expenditure? How the government expenditure mediates the relationship between government revenue and measurement of effectiveness? Do the population growth rate and inflation rate moderates the relationship between government revenue and government expenditure? Does corruption moderates the relationship between government expenditure and measure of performance?

Government Revenue

The government revenue is also known as national revenue. It is the revenue received by the government from tax and non-tax sources. The direct tax constitutes income tax, property tax, vehicle tax, capital gain tax etc. The indirect tax constitutes a tax on goods and services, excise duty, and custom duty. The non-tax sources incorporate fines and penalties, gifts and grants etc. (Rosoiu, 2015).

Government Expenditure

The government expenditure is broadly categorized in to recurrent expenditure and capital expenditure. The recurrent expenditures are the operating expenditure of the government. Marica and Piras (2018) argued that the capital expenditures of the government are developmental activities.

There is the relationship between government revenue and expenditure. If the government is able to generate more revenue the more money can be invested in the capital nature expenditure. The capital expenditure of the government supports developmental activities. The developmental activities generate employment and enhance the income level of the people. As the income level increases the government able to collect more revenue. Therefore, there has been causal relationship between government revenue and government expenditure (Bhoosal & Byanjankar, 2022).

In this context the study has attempted to analyze firstly, the trends and patterns of government revenue (income tax, value added tax, custom duty, other tax and grants), government expenditure (recurrent expenditure, capital expenditure, education expenditure, and health expenditure), performance measurement (life expectancy at birth, literacy rate, revenue mobilization and expenditure rating, employment to total population, and GDP per capita). Secondly, the study has attempted to examine the relationship between government revenue collection and the effectiveness of spending. The government expenditures mediate the relationship between government revenue collection and spending effectiveness.

The population growth rate and inflation rate moderate the relationship between government revenue collection and government expenditure. Similarly, corruption and personal remittance and foreign direct investment moderate the relationship between government expenditure and spending effectiveness. The study has employed causal-comparative research design. It has been used secondary data for the period of 15 years from 2005 to 2020. The data have been analyzed using correlation, and regression analysis.

Literature Review

Bhoosal and Byanjankar (2022) analyzed the determinants of government revenue in Nepal employing the Autoregressive Distributed Lag (ARDL) approach to co-integration developed by Pesaran and Shin (1999), and Pesaran et al. (2001). The study argued that GDP per capita, imports, and exchange rates are major determinants of government revenue. Further, the study recommended import-based revenue structure, the capital expenditure to enhance revenue mobilization and enhancing export capacity for the benefit of currency depreciation against the US dollar.

Mall and Pathranarakul (2022) analyzed the fiscal policy and income inequality in the context of developed and developing countries employing the systematic Generalized Method of Moments (GMM) from 2000 to 2019. It has been found that the widening income gap throughout developed and developing countries. The income tax is more progressive and may abate income inequality in the context of developing countries. Whereas the indirect tax has on significant impact on income equalization globally. The government expenditure on education and health has negatively associated with income equalization. Government effectiveness and corruption do not affect significantly on income distribution.

Marica and Piras (2018) the study revealed that the government size and economic growth showed contrasting pattern. The government spending breakdown has significant impact on economic growth.

Rosoiu (2015) analyzed the impact of government revenues and expenditures on economic growth in the context of Romania for the period of 16 years from 1998 to 2014 employing the Granger causality through co-integration vector autoregressive (VRA) methods. The study revealed that government expenditure is a more powerful tool to control the economy. There has bidirectional causal relationship between government revenue and government expenditure. While increasing the government revenue and expenditure it should be considered that the social welfare should be in-tacked.

Table 1

Summary of Literature Review

Literature	Variables	Findings
Bhoosal & Byanjankar (2022)	Government revenue, imports, GDP per capita, Foreign aid, and Exchange rate.	The GDP per capita, imports and exchange rate are major determinants of government revenue.

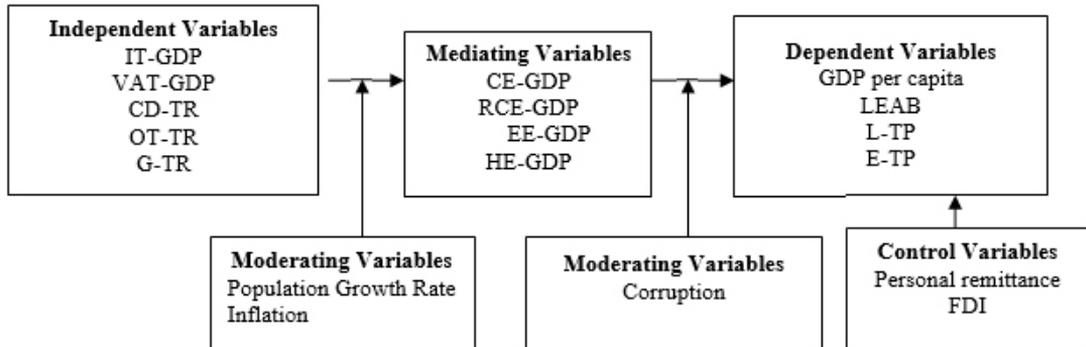
Mall & Pathranarakul (2022)	Income inequality, government consumption, government debt, direct tax, indirect tax, government education expenditure, government health expenditure, government effectiveness, democracy, population growth rate, foreign direct investment, GDP per capita, and trade openness.	The study revealed that government expenditure on education and health has been negatively associated with income inequality. The public debt is not found influential to income distribution. Similarly, the taxes on goods and services have an insignificant influence on income equalization. Corruption and government effectiveness do not influence income distribution.
Marica & Piras (2018)	GDP, Economic growth, and government spending	The study revealed that the government size and economic growth showed contrasting patterns. The government spending breakdown has a significant impact on economic growth.
Rosoiu (2015)	Government expenditure, government revenue, interest rate, and GDP.	The bidirectional causal relationship between government revenue and government expenditure. While increasing the government revenue and expenditure it should be considered that the social welfare should be in-tacked.

Conceptual Framework

The sources of government revenue are considered as independent variables (income tax to GDP ratio, value added tax to GDP ratio, custom duty to GDP ratio, and other tax to GDP ratio). Similarly, the performance measuring variables are considered dependent variables (GDP per capita, life expectancy at birth, literacy to total population, and employment to total population). Government expenditure (capital expenditure, recurrent expenditure, education expenditure, and expenditure health expenditure) mediates the relationship between government revenue and government performance. The population growth and inflation rate moderates the relationship between government revenues and expenditures. Similarly, corruption moderates the relationship between government expenditure and performance-measuring variables. Where, the foreign direct investment and remittance are control variables.

Figure 1

Conceptual Framework



Methods and Procedures

Research Design

This study has employed causal-comparative research designs to deal with the fundamental issues associated with revenue generation and expenditure of the Nepal Government. The time series data has been analyzed for the period 2005 to 2020. Firstly, the trend of variables has been observed. Then the correlation and regression have been examined between and among the variables. While examining the regression results, the regression results between government revenues (independent variables) and performance measuring variables (dependent variables) were examined. Then after the government revenues and government expenditure both the variables are considered as determining variables at a time and dependent variables are performance measuring variables. Finally the moderating and control variables were added in the same model. While developing the regression models, the independent variables were chosen cautiously to avoid the multicollinearity problem.

Nature and Sources of Data

The secondary data has been used for the study period 2005-2020. The data were taken from reliable sources: the official website of World Bank, the Ministry of Finance, and Nepal Rastra Bank.

Methods for Data Analysis

Firstly, the regression results of whole study period (2005-2020) were examined. Then same results were examined and compared to the period before 2015 and after 2015. Because, in 2015 Nepal Government adopted the federal system instate of a unitary system. This supports examining whether the federal system does have an impact on government revenue collection, government expenditure and performance measuring variables or not. The following are the regression models.

Regression Models

$$\text{Model:1 (GDP-PC)}_{it} = \beta_0 + \beta_1 (\text{TR-GDP})_{it} + u_{it}$$

.....(i)

$$\text{Model:2 (GDP-PC)}_{it} = \beta_0 + \beta_1 (\text{GR-TR})_{it} + u_{it}$$

.....(ii)

$$\text{Model:3 (GDP-PC)}_{it} = \beta_0 + \beta_1 (\text{IT-TR})_{it} + \beta_2 (\text{GST-TR})_{it} + \beta_3 (\text{CD-TR})_{it} + \beta_3 (\text{OT-TR})_{it} + u_{it}$$

.....(iii)

$$\text{Model:4 (CE-GDP)}_{it} = \beta_0 + \beta_1 (\text{IT-TR})_{it} + \beta_2 (\text{GST-TR})_{it} + \beta_3 (\text{CD-TR})_{it} + \beta_3 (\text{OT-TR})_{it} + u_{it}$$

.....(iv)

$$\text{Model:5 (RCE-GDP)}_{it} = \beta_0 + \beta_1 (\text{IT-TR})_{it} + \beta_2 (\text{GST-TR})_{it} + \beta_3 (\text{CD-TR})_{it} + \beta_3 (\text{OT-TR})_{it} + u_{it}$$

.....(v)

$$\text{Model:6 (GDP-PC)}_{it} = \beta_0 + \beta_1 (\text{IT-TR})_{it} + \beta_2 (\text{GST-TR})_{it} + \beta_3 (\text{CD-TR})_{it} + \beta_4 (\text{OT-TR})_{it} + \beta_5 (\text{CE})_{it} + \beta_6 (\text{RCE})_{it} + u_{it}$$

.....(vi)

$$\text{Model:7 (E-TP)}_{it} = \beta_0 + \beta_1 (\text{TR-GDP})_{it} + u_{it}$$

.....(vii)

$$\text{Model:8 (E-TP)}_{it} = \beta_0 + \beta_1 (\text{GR-TR})_{it} + u_{it}$$

.....(viii)

$$\text{Model:9 (E-TP)}_{it} = \beta_0 + \beta_1 (\text{IT-TR})_{it} + \beta_2 (\text{GST-TR})_{it} + \beta_3 (\text{OT-TR})_{it} + u_{it}$$

.....(ix)

$$\text{Model:10 (E-TP)}_{it} = \beta_0 + \beta_1 (\text{IT-TR})_{it} + \beta_2 (\text{GST-TR})_{it} + \beta_3 (\text{CD-TR})_{it} + \beta_3 (\text{OT-TR})_{it} + \beta_4 (\text{CE})_{it} + \beta_5 (\text{RCE})_{it} + u_{it}$$

.....(x)

$$\text{Model:11 (LEAB)}_{it} = \beta_0 + \beta_1 (\text{TR-GDP})_{it} + u_{it}$$

.....(xi)

$$\text{Model:12 (LEAB)}_{it} = \beta_0 + \beta_1 (\text{GR-TR})_{it} + u_{it}$$

.....(xii)

$$\text{Model:13 (LEAB)}_{it} = \beta_0 + \beta_1 (\text{IT-TR})_{it} + \beta_2 (\text{GST-TR})_{it} + \beta_3 (\text{OT-TR})_{it} + u_{it}$$

.....(xiii)

$$\text{Model:14 (HE-GDP)}_{it} = \beta_0 + \beta_1 (\text{IT-TR})_{it} + \beta_2 (\text{GST-TR})_{it} + \beta_3 (\text{OT-TR})_{it} + u_{it}$$

.....(xiv)

$$\text{Model:15 (LEAB)}_{it} = \beta_0 + \beta_1 (\text{IT-TR})_{it} + \beta_2 (\text{GST-TR})_{it} + \beta_3 (\text{CD-TR})_{it} + \beta_3 (\text{OT-TR})_{it} + \beta_4 (\text{CE})_{it} + \beta_5 (\text{RCE})_{it} + u_{it}$$

$$\text{Model:16 } (L\text{-TP})_{it} = \beta_0 + \beta_1 (TR\text{-GDP})_{it} + u_{it} \quad \text{(xv)}$$

$$\text{Model:17 } (L\text{-TP})_{it} = \beta_0 + \beta_1 (GR\text{-TR})_{it} + u_{it} \quad \text{(xvi)}$$

$$\text{Model:18 } (L\text{-TP})_{it} = \beta_0 + \beta_1 (IT\text{-TR})_{it} + \beta_2 (GST\text{-TR})_{it} + \beta_3 (OT\text{-TR})_{it} + u_{it} \quad \text{(xvii)}$$

$$\text{Model:19 } (EE\text{-GDP})_{it} = \beta_0 + \beta_1 (IT\text{-TR})_{it} + \beta_2 (GST\text{-TR})_{it} + \beta_3 (OT\text{-TR})_{it} + u_{it} \quad \text{(xviii)}$$

$$\text{Model:20 } (L\text{-TP})_{it} = \beta_0 + \beta_1 (IT\text{-TR})_{it} + \beta_2 (GST\text{-TR})_{it} + \beta_3 (CD\text{-TR})_{it} + \beta_4 (CE)_{it} + \beta_5 (RCE)_{it} + u_{it} \quad \text{(xix)}$$

$$\text{Model:21 } (L\text{-TP})_{it} = \beta_0 + \beta_1 (IT\text{-TR})_{it} + \beta_2 (GST\text{-TR})_{it} + \beta_3 (OT\text{-TR})_{it} + \beta_4 (CE)_{it} + \beta_5 (RCE)_{it} + u_{it} \quad \text{(xx)}$$

$$\text{Model:22 } (L\text{-TP})_{it} = \beta_0 + \beta_1 (IT\text{-TR})_{it} + \beta_2 (GST\text{-TR})_{it} + \beta_3 (OT\text{-TR})_{it} + \beta_4 (CE)_{it} + \beta_5 (RCE)_{it} + u_{it} \quad \text{(xxi)}$$

Where,

GDP-PC: Gross domestic product per capita (US dollar), E-TP: Employment to total population ratio, LEAB: Life expectancy at birth, L-TP: Literacy to total population ratio, RMER: Revenue mobilization and expenditure rating, TR- GDP: Total revenue to GDP ratio, IT – GDP: Income tax to GDP ratio, GDT-GDP: Total goods and services tax to GDP ratio, CD-TR: Custom duty to total revenue, OT-TR: Other tax to total revenue, G-TR: Grants to total revenue, CE-GDP: Capital expenditure to GDP, EE-GDP: Education expenditure to GDP, HE-GDP: Health expenditure to GDP, RCE-GDP: Recurrent expenditure to GDP, Inf: Inflation, CR: Corruption rating, FDI-GDP: FDI to GDP, and PR-GDP: Personal remittance to GDP

Results and Discussion

This section presents the statistical summary, trends of variables, correlation between variables and regression results. The table 2 presents statistical summary.

Table 2

Summary Statistics, Using the Observations (2005 – 2020)

Variables	Mean	Median	S.D.	Min	Max
GDP-PC	808	794	148	604	1061
E-TP	81.0	81.1	2.10	73.7	83.0
LEAB	67.6	67.5	1.26	65.5	69.6
L-TP	53.2	53.2	6.45	43.0	63.3
TR-GDP	15.8	15.0	3.72	10.7	22.4
IT-GDP	13.6	13.3	3.44	8.78	19.8
GST-GDP	40.0	40.3	3.64	33.9	47.5

CD-TR	20.9	20.2	2.80	17.8	27.5
OT-TR	1.49	1.18	0.898	0.492	4.19
GR-TR	24.4	24.3	5.98	14.5	34.4
CE-GDP	31.7	30.4	4.73	26.5	41.4
EE-GDP	3.64	3.53	0.357	3.20	4.66
HE-GDP	0.821	0.792	0.134	0.645	1.07
FC-GDP	81.6	81.7	3.24	76.6	88.4
INF	7.34	8.12	2.56	2.27	11.1
CR	2.94	3.00	0.171	2.50	3.00
FDI-GDP	0.290	0.316	0.219	-0.073	0.677
PR-GDP	22.4	23.6	3.84	14.9	27.6

Sources: Official Web Site of World Bank

The performance measuring indicator GDP per capita has increased from 608 US dollar to 1061 US dollars during the 15 years from 2005 to 2020. The average inflation rate is found 7.34 percent per year. The cumulative value of inflation for 15 years is 110 percent. The GDP per capita of 2005 AD was US dollar 608 becomes 1276 US dollar in 2020 AD. The real GDP growth rate was found less than the inflation-adjusted value. Therefore, the economic growth rate seems normally increasing but less than the inflation. Another performance measuring variable employment to total population ratio has been found to decrease after 2017 it has jumped down. The life expectancy at birth and literacy of total population has been found increasing and satisfactory.

Table 3

Results of Correlation Analysis between Variables

GDP-PC	TR-GDP	E-TP	CE-GDP	LEAB	HE-GDP	L-TP	EE-GDP	RCE-GDP	Variables
1	0.9663	-0.664	0.637	0.967	0.883	0.9893	-0.051	-0.049	GDP-PC
	1	-0.537	0.7446	0.9354	0.846	0.9433	-0.042	-0.1878	TR-GDP
		1	-0.136	-0.643	-0.676	-0.712	-0.294	-0.306	E-TP
			1	0.5744	0.557	0.567	0.0127	-0.7031	CE-GDP
				1	0.8796	0.9779	-0.026	0.0564	LEAB
					1	0.8663	0.05	-0.096	HE-GDP
						1	-0.030	0.0706	L-TP
							1	-0.0643	EE-GDP
								1	R C E - GDP

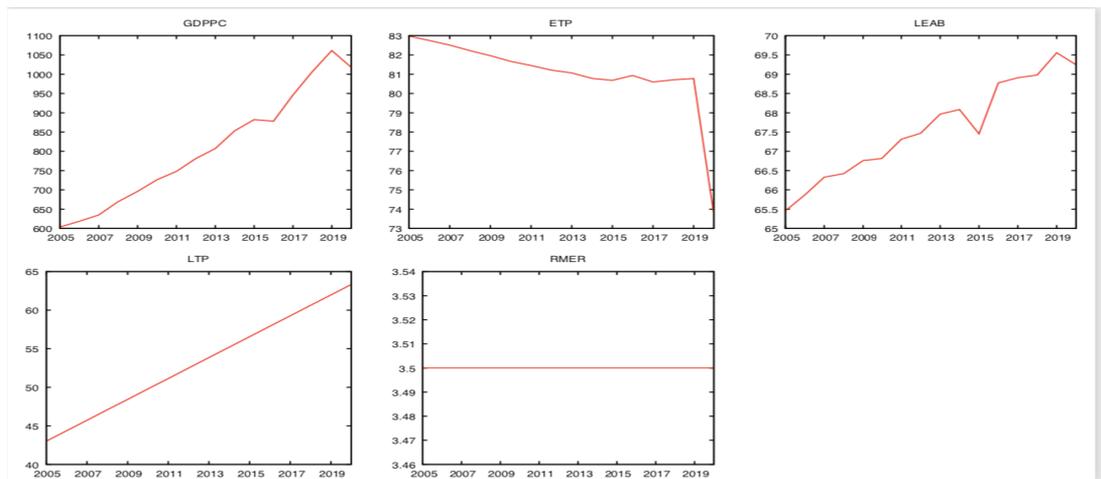
Sources: Official Web Site of World Bank

The correlation between GDP per capita and Total revenue to GDP ratio has been found positive and high. It is expected that there is a positive relationship, this implies that if the total revenue to GDP ratio increases the GDP per capita also increases and vice-versa. Similarly, the government expenditure on health and life expectancy at birth has been found positive and high, this implies that if the government expenditure on health increases the life expectancy at birth also increases. However, the government expenditure on education and literacy to the total population has been found low and negative, as well as the government expenditure on capital nature expenditure and employment generation has been found low and negative. These results are contrasting to the theory that there is a positive high correlation relationship between government education expenditure and literacy to total population ratio as well as government capital expenditure and employment to total population ratio.

The trend of performance measuring variables (GDP per capita, employment to total population ratio, life expectancy at birth, and literacy to total population ratio, and revenue mobilization and expenditure rating) have been presented below.

Figure 2

Trend Line of Spending Effectiveness Measuring Variables



Three performance measuring variables literacy to total population ratio, GDP per capita and life expectancy at birth have increased during the study period. In specific the literacy to total population ratio has increased linearly during the whole study period. Similarly, the GDP per capita and life expectancy at birth have been increased considering the whole study period. But for a short fall has been found from 2015 through 2017 and after 2019 in the case of both the variables. However, the employment to total population ratio has been found declining for the whole study period and it has jumped down after 2019. The following are the regression results.

Table 4*Regression Results Considering GDP Per Capita as a Dependent Variable*

Models	Constant	T R - GDP	Adj. R ²					
Model-1	199.429 (0.0005)	38.479 (0.000)	0.929	Dependent variable: GDP per capita Independent variable: Total revenue in percentage of GDP.				
Model-2	1373.84 (0.000)	-23.209 (0.000)	0.866	Dependent variable: GDP per capita Independent variable: Total grants in percentage of GDP.				
Models	Constant	IT-TR	GST-TR	CD-TR	OT-TR	Adj. R ²		
Model-3	852.073 (0.0057)	45.323 (0.000)	-11.80 (0.018)	-7.809 (0.259)	-16.84 (0.161)	0.937	DV: GDP-PC IV: IT-TR, GST-TR, CD-TR, and OT-TR	
Model-4	-22.16 (0.274)	1.024 (0.046)	0.628 (0.084)	0.690 (0.201)	0.242 (0.785)	0.630	DV: CE-GDP IV: IT-TR, GST-TR, CD-TR, and OT-TR	
Model-5	133.82 (0.000)	-0.447 (0.318)	-0.571 (0.092)	-1.048 (0.049)	-0.918 (0.283)	0.308	DV: RCE-GDP IV: IT-TR, GST-TR, CD-TR, and OT-TR	
Model	Constant	IT-TR	GST-TR	CD-TR	OT-TR	CE-GDP	RCE-GDP	Adj. R ²
Model-6	1815.08 (0.121)	53.273 (0.000)	-9.647 (0.080)	-9.28 (0.287)	-22.40 (0.115)	-11.74 (0.193)	-9.14 (0.332)	0.938
DV: GDP-PC, IV: IT-TR, GST-TR, CD-TR, and OT-TR, CE-GDP, and RCE-GDP								

Notations: The upper value represents coefficients of regression results and the value in parenthesis denotes P value. If the P value is less than 0.05, the alternative hypothesis is accepted and vice-versa.

While considering the GDP per capita as dependent variable, income tax able to explain the proportional changes on GDP per capita. The result shows that there has been a positive relationship between income tax and GDP per capita; this implies that as the income tax increases the GDP per capita also increases. Similarly, the government capital nature expenditure does mediate the relationship between government revenues and GDP per capita rather than other mediating variables. The population growth rate and inflation do moderate the relationship between income tax and GDP per capita.

Table 5*Regression Results Considering Employment to Total Population as a Dependent Variable*

Models	Constant	TR-GDP	Adj. R ²		
Model - 7	85.796 (0.000)	-0.303 (0.031)	0.238	Dependent variable: Employment to total population Independent variable: Total revenue in percentage of GDP.	

Model – 8	77.118 (0.000)	0.159 (0.077)	0.149	Dependent variable: E-TP Independent variable: Total grants in percentage of GDP.				
Models	Constant	IT-TR	GST-TR	CD-TR	OT-TR	Adj. R ²	DV: E-TP IV: IT-TR, GST-TR, CD-TR, and OT-TR	
Model – 9	52.540 (0.000)	-0.65 (0.000)	0.737 (0.000)	0.336 (0.028)	0.601 (0.023)	0.869		
Model	Constant	IT-TR	GST-TR	CD-TR	OT-TR	CE-GDP	RCE-GDP	Adj. R ²
Model – 10	62.29 (0.024)	-0.554 (0.010)	0.772 (0.000)	0.334 (0.094)	0.547 (0.082)	-0.144 (0.449)	-0.096 (0.63)	0.853
DV: E-TP IV: IT-TR, GST-TR, CD-TR, and OT-TR, CE-GDP, and RCE-GDP								

Note: The upper value represents coefficients of regression results and the value in parenthesis denotes the P value. If the P value is less than 0.05, the alternative hypothesis is accepted and vice-versa.

While considering the employment to the total population as a dependent variable, the relationship between government revenue and employment to total population ratio has been found to contradict the presumed hypothesis. It has been presumed that the higher the government revenue higher the employment to-total population ratio. But the result shows that inverse relationship. The reason behind that could be the government has been widening the sources of tax for instance, social security tax, and other indirect tax and so on. However, the employment to total population ratio has been decreasing. Therefore, the relationship between government revenue and employment to total population ratio has been found inverse. The relationship between government expenditure and employment generation has been found inverse. It also contrasting results with the presumed hypothesis that there is a positive relationship between government expenditure and employment generation. The reason behind that could be decrease in employment to total population ratio and increase in government expenditure. Finally, it can be concluded that the employment generation is not found satisfactory for the study period from 2005 to 2020.

Table 6

Regression Results Considering Life Expectancy at Birth as a Dependent Variable

Models	Constant	TR-GDP	Adj. R ²	Dependent variable: LEAB Independent variable: Total revenue in percentage of GDP.	
Model – 11	62.565 (0.000)	0.317 (0.000)	0.866		

Model – 12	72.417 (0.000)	-0.198 (0.000)	0.870	Dependent variable: LEAB Independent variable: Total grants in percentage of GDP.				
Models	Constant	IT-TR	G S T - TR	CD-TR	OT-TR	Adj. R ²	DV: LEAB IV: IT-TR, GST-TR, CD- TR, and OT-TR	
Model – 13	71.377 (0.000)	0.306 (0.0002)	-0.1036 (0.025)	-0.177 (0.014)	-0.081 (0.456)	0.924		
Model – 14	1.0278 (0.0732)	0.0427 (0.005)	-0.016 (0.083)	-0.004 (0.762)	-0.014 (0.542)	0.665	DV: HE-GDP IV: IT-TR, GST-TR, CD- TR, and OT-TR	
Model	Constant	IT-TR	G S T - TR	CD-TR	OT-TR	C E - GDP	RCE-GDP	Adj. R ²
Model – 15	71.32 (0.000)	0.371 (0.0006)	-0.067 (0.167)	-0.141 (0.090)	-0.074 (0.539)	-0.068 (0.394)	-0.010 (0.89)	0.929

DV: LEAB
IV: IT-TR, GST-TR, CD-TR, and OT-TR, CE-GDP, and RCE-GDP

Note: The upper value represents coefficients of regression results and the value in parenthesis denotes the P value. If the P value is less than 0.05, the alternative hypothesis is accepted and vice-versa.

While considering life expectancy at birth as the dependent variable, the relationship between total revenue and life expectancy at birth has been found positive and significant. Similarly, the relationship between income tax and life expectancy at birth as well as the relationship between health expenditure and life expectancy at birth has been found positive and significant. This implies that if the government revenue, income tax collection and government expenditure on health are increased that improves the life expectancy at birth. Whereas, the relationship between life expectancy at birth and indirect tax and grants has been found to contrast with the presumed hypothesis. There is a positive and significant relationship between indirect tax and life expectancy at birth.

Table 7

Regression Results Considering Literacy to Total Population Ratio as a Dependent Variable

Models	Constant	TR-GDP	Adj. R ²	
Model–16	27.32 (0.000)	1.633 (0.000)	0.881	Dependent variable: L-TP Independent variable: Total revenue in percentage of GDP.
Model–17	77.658 (0.000)	-1.004 (0.000)	0.857	Dependent variable: L-TP Independent variable: Total grants in percentage of GDP.

Models	Constant	IT-TR	G S T - TR	CD-TR	OT-TR	Adj. R ²	DV: L-TP IV: IT-TR, GST-TR, CD-TR, and OT-TR	
Model-18	74.290 (0.000)	1.774 (0.000)	-0.692 (0.001)	-0.786 (0.011)	-0.73 (0.127)	0.947		
Model-19	7.245 (0.013)	0.0158 (0.791)	-0.069 (0.127)	-0.048 (0.47)	-0.002 (0.985)	-0.066	DV: EE-GDP IV: IT-TR, GST-TR, CD-TR, and OT-TR	
Model	Constant	IT-TR	G S T - TR	CD-TR	OT-TR	C E - GDP	RCE-GDP	Adj. R ²
Model-20	65.885 (0.133)	2.041 (0.000)	-0.522 (0.019)	-0.591 (0.088)	-0.654 (0.209)	-0.251 (0.444)	0.021 (0.951)	0.953

DV: L-TP
IV: IT-TR, GST-TR, CD-TR, and OT-TR, CE-GDP, and RCE-GDP

Note: The upper value represents coefficients of regression results and the value in parenthesis denotes the P value. If the P value is less than 0.05, the alternative hypothesis is accepted and vice-versa.

While considering literacy to total population as the dependent variable, there has been positive and significant relationship between total revenue and literacy to the total population. Similarly, there has been positive and significant relationship between income tax and literacy to total population ratio. However, the relationship between government expenditure on education and literacy rate has been found to contrast rather than the presumed hypothesis that there is a significant and positive relationship between literacy to total population and government expenditure in education.

Here are the major findings of this study:

1. The study found that the GDP per capita, literacy rate and life expectancy at birth have been increasing. But the employment to total population ratio has been decreasing during the study period of 2005-2020.
2. There has been the high association between government revenue and GDP per capita as well as health expenditure and life expectancy at birth. But there has been the low association between capital expenditure and employment generation as well as education expenditure and literacy rate.
3. Among all the income-generating sources income tax has been found important variable where, the government expenditure does not lead to effectiveness.
4. Personal remittance has been positive and significant relationship with GDP per capita. But the Inflation rate has been negative and significant relationship

with GDP per capita. However, the population growth rate, corruption, and foreign direct investment have low effect on effectiveness measuring variables.

5. There has been no significant difference in the results between before and after 2015.

Conclusion

The government collects revenue from different sources and spends for the welfare of citizens. As the income and expenditure increase that should enhance the performance measuring variables. However, the findings from empirical analysis of data for the period 2005 to 2020 in the context Nepal do not hold the presumed assumption.

The findings of the study support to the government for the policy formulation and monitoring mechanism. The study's consequences for policymakers in Nepal are obvious. Concerns about employment must be addressed in order to boost the labor market. Health and education spending must also be increased in order to increase literacy rates and life expectancy. The most efficient use of resources is essential to effective government spending. Remittances can be used to increase economic growth, but stabilization requires strong monetary policy to reduce inflation. In order to evaluate policy effects and make required adjustments over time, performance factors must be continuously monitored.

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Personal Promotional Factors Determining Agri-entrepreneurship Performance in Surkhet District

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Abstract

This study focuses on the role of personal promotional factors determining agri-entrepreneurship performance, with a sample size of 405 respondents from small and medium agri-entrepreneurship of Surkhet district. The data were collected using structured questionnaire containing multiple choice questions and Likert scale questions. The survey was conducted in Kartik 2079 B.S. from active agri-entrepreneurs. The factors determining agri-entrepreneurship performance were grouped into three main variables, i.e. self-efficacy (SE), creativity and innovation level (CI), and risk preference level (RP). Modelling of multiple regression analysis was used in inferential statistics. The result showed that agri-entrepreneurs self-efficacy level, creativity and innovation level, and risk preference level have a significant impact on the agri-entrepreneurship performance. Based on univariate analysis self-efficacy has the most significant effect on agri-entrepreneurship performance followed by creativity and innovation skill, and risk preference level. Although variables are jointly regressed in bivariate regression, coefficients are decreased. This study concluded that agri-entrepreneurship performance of agri-entrepreneurs of Surkhet district is more determined by self-efficacy level. Agri-entrepreneurs in the field of agriculture could consider this factor to have better choices while entering or continuing with their agri-entrepreneurships.

Keywords: Self-efficacy, creativity, innovation, risk preference

Introduction

Agri-enterprise is the backbone of any nation. Therefore, development of agriculture has been regarded as one of the backbones of national socio-economic development in Nepal (Rijal, 2019). Many sectors use the agriculture output as raw

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material to create value or do value addition to meet the needs of the people. Hence, industrialization and manufacture sector development of a nation depends up on the growth and development of agriculture sector of that nation (Lencucha et al., 2020).

Agriculture being one of the top prioritized sectors of the development, its modernization and commercialization is one of immense priority of researchers. Entrepreneurship development plays a vital role in national posteriority. Specially, in academia assessment of such an issue may have universal significant.

An entrepreneur is always imagined and highlighted for their self-business ideas. Entrepreneurs are encouraging to develop entrepreneur to overcome its economic crisis as well as its uncertainty (Barnard, 2019). Agricultural entrepreneurship is the management strategies employed by agricultural business in response to the structural change in the agricultural sector; strategies are specialization, diversification and supplementation (Kahan, 2012).

Most developed countries promote entrepreneur and considere entrepreneurship as very vital to the growth and development of any country, continuous promotion of entrepreneurship as a propelling growth of the economy, social status and employment as well as livelihood creation could not be over-emphasized, which is the wealth of the nation (Ezekiel et al., 2018).

According to Mohlehli and Rantlo (2016), credit access, business plan, infrastructure development, culture, technology and market access have a played greater role in agrepreneurship development. Moreover, they have claimed that government policy in relation to credit is more essential than other factors but cultural factor has no impact.

Different studies have attempted to confirm the role of infrastructure and market situation in determining the success of entrepreneurship, specifically agri-entrepreneurship. For example, Okeke et al. (2015) have claimed that infrastructural facilities, mainly good road, standardized market and its proximity serve as the determinants of financial performance of an enterprise as these aspects help reduce its cost of operation.

Gauchan (2008) has revealed that strengthening the broad environmental aspects including investment in agricultural research, rural road network, market infrastructure development, public support service, training and development, scientific land reform policy are a few prerequisites. Similarly, they focused on a balanced approach to transform the input factors including improved technical workforce, quality seeds and pesticides, fertilizer and financing adequacy support in the process of agri-entrepreneurship promotion.

Addo (2018) has claimed the personal, technical and general business skills as the determinants of success of an entrepreneur. The overall skill constructs observed in this study comprise of sense of creativity and innovation, curiosity, effective communication, commitment, vision setting, tolerance, team building, general management and leading skills. This study further disclosed that motivation, self-confidence and determination were reported as the crucial roles influencing the success in agri-entrepreneurship.

Another study has revealed that personal qualities including self-criticism, leadership, market orientation and sense of innovation and creativity are crucial factors for successful entrepreneurship development (Bairwa et al., 2014). Furthermore, the study claimed that personal capacity to manage storage facility, transit activities, grading, processing, packaging and hands-on skill competence in quality control also confirm the entrepreneur's personal qualities.

Damarla (2015) has explored the entrepreneurial qualities including capacity to manage a firm backed up by proven skill competence to perform cost-benefit analyses, adherence to ethical compliance, ability to set effective goals, and cooperation among the members of the supply chain assure the competence of an entrepreneur. Knowledge on seasonal calendar, identification of key partner on agribusiness and relationship development, value creation of agribusiness, business gap analyses and financial analyses skill development promotes the technical competence of an agri-entrepreneurship (Ferris, 2016). Further, Khan (2013) has claimed that the level of managerial skills, entrepreneurship spirit, and other technical qualities and competencies are the main promoting factors to be successful agri-entrepreneurship., basically emphasis on visionary power, opportunity seeker, confidence, risk taker and problem-solving skill.

The promoting factors influencing engagement in agribusiness entrepreneurship have been observed with focus on business network, risk reducing activities and innovation similarly on locus of control (Saghaian et al., 2022). Similarly, it is claimed that self-efficacy and positive perception of society has supported on agri-entrepreneurship promotion through product and market development of farmers (Choudhury & Easwaran, 2019). To take agri-entrepreneurship performance, market and product development as well as social perception toward agribusiness entrepreneurship can be promoted by the government grant facilities and family members' support are the backbone for early agripreneur development in any context (Devkota et al., 2022).

Yoganandan et al. (2022) have reported that level of risk reduced by empowering the level of self-efficacy, it has been explored that agribusiness

entrepreneurship can be promoted by the education, management and development education and training. Similarly, Sarmila et al. (2018) have claimed that poor business network and innovation and research; and further scholars point out on less bargaining power, high transportation and distribution cost as well as lack of storage facility are lacking on agri-entrepreneur development. Purves et al. (2015) have confirmed the factors influencing in agribusiness entrepreneurship success have been observed with focus on socio-demographic, attitude, locus of control acceptance and further they have claimed that level of self-efficacy, risk preference and social network are major determinants

The contribution of agriculture, forestry and fisheries sectors to gross value added was 23.9 percent in the fiscal year 2078/79 (Government of Nepal, 2079). The economic profile of Karnali reveals the lowest economic performance compared to other provinces which accounts for only 4 percent of national GDP and GVA and it is generally a small-scale subsistence based agricultural economy with approximately 80 percent of the population employed in agriculture, fishery and livestock (Government of Karnali Province, 2077).

This study aims to fulfill the gap on role of the personal promotional factors: self-efficacy, creativity and innovation skill, and risk preference level for determining agri-entrepreneurship performance in Surkhet district.

The general objective of this study is to assess the personal promotional factors determining agri-enterprise performance. The specific objectives include:

1. To assess the impact of agri-entrepreneurs' self-efficacy on Agri-entrepreneurial performance
2. To evaluate the effect of agri-entrepreneurs' creativity and innovation on agri-entrepreneurial performance
3. To investigate the impact of agri-entrepreneurs' risk preference on agri-entrepreneurial performance

The following hypotheses were developed and tested by employing multiple regression analysis tools:

H_{01} : There is no significant impact of self-efficacy of agri-entrepreneurs on agri-entrepreneurship performance.

H_{02} : There is no significant effect of creativity and innovation skill of agri-entrepreneurs on agri-entrepreneurship performance.

H_{03} : There is no significant impact of risk preference of agri-entrepreneurs on agri-entrepreneurship performance.

Agri-business Performance

Agri-entrepreneurship performance is the sum of all the processes that produced the possible results for the business as production system, competitiveness, cost reduction, value creation and jobs, development, finance, marketing, management, quality of products and services, and information technology and long-term survival of enterprises (Al-Achi, 2019).

Self-efficacy

Self-efficacy is the belief in one's ability to muster and implement the necessary personal resources, skills, and competencies to attain a certain level of achievement on a given task (Zargham & Hamid, 2016). In other words, self-efficacy can be seen as task on specific self-confidence in their own abilities to perform on various skill requirements (Mohlehli & Rantlo, 2016).

Creativity and Innovation

Creativity is an act of creating new ideas, imaginations and possibilities related to new thinking. Innovation is the introduction of something new in product, services, and process through experimentation and creative processes; effective in to the market related to introducing something new. Innovation may be technological, product-market and administrative (Bairwa et al., 2014).

Risk Preference

Risk preference is the level of some initiatives with uncertainty and chance of potential losses associated with outcomes. Risk-taking is one of the major elements of entrepreneurship. Risk-taking can be described as the willingness of a firm to provide resources for projects where the outcomes are uncertain (Rakicevic et al., 2018).

Theoretical Perspectives

This study mainly depends on two theoretical approach one is the entrepreneurial event theory and next one is theory of planned behavior. The entrepreneurial event theory proposed by Shapero and Sokol (1982) is the first model to shed light on entrepreneurial intention theory (Mustapha & Subramaniam, 2016). This model says that, the three main determinants that affect an individual's intention in entrepreneurship are perceived desirability, perceived feasibility and propensity to act.

The theory of planned behavior is advanced from the theory of reasoned action by (Bryman, 2008), implies that intentions which are shaped by personal attitudes and subjective norms and govern the actions of an individual. The behavior of a person is based on voluntary control and specific planning. It has three

antecedents that shape an individual's intention, namely attitudes towards behavior, social norms and perceived behavioral control.

Literature Review

Entrepreneurship is a process of actions of an entrepreneur who is a person always in search of something new and exploits such ideas into gainful opportunities by accepting the risk and uncertainty with the enterprise that refers to the capacity to take risks, develop, organize and manage a new business venture in order to make a profit. Agricultural entrepreneurship relates to marketing and producing various agricultural products, as well as agricultural inputs (Ferris, 2012).

Agricultural entrepreneurs are those who classify all activities that help farmers to adjust a free market economy as entrepreneurial and this makes agricultural entrepreneurs a fairly diverse group with farm activities (Pereira & Martinho, 2020). The entrepreneur is a person who bought factors of production for the production of good to be sold, also an innovator or a developer who recognizes, seizes and converted opportunities into workable or marketable ideas, adds value through time, effort, skills, money, assumes the risks of the competitive marketplace to implement these ideas, and finally realizes the rewards from these efforts (Kahan, 2012).

Agri-entrepreneurship include input and output supply and services through backward and forward linkages between the suppliers and consumers including the storage, processing, marketing, transporting and distribution related to agriculture including marketing of farm products such as warehouses, wholesalers, processors, retailers and more (Adonisi & Wyk, 2012). Moreover, all those companies dealing with the economics of farm management, educational and research institutions focusing on the science of agricultural management comes under the purview of agribusiness (Ali & Mahamud, 2013).

The personal factors of entrepreneur and their attitude are also important for the success of their business. According to Laureen (2011), major personal factors of Agri-entrepreneurship in business are: Work-life balance, confidence, positive attitude, risk taker, commitment, passion, courage, innovative, visionary and determinant (Nnamani et al., 2018).

There are three categories of vision have been identified: Emerging visions (ideas for future products or services); a central vision (the outcome of one or more emerging visions) in two parts – the external part, i.e., the market space to be occupied by the product or service (Filion, 2004) . Determination is probably the most important characteristics: commitment and determination, leadership,

opportunity obsession, tolerance of risk, creativity and adaptability (Singh & Rahman, 2013).

Devkota et al. (2022) have explored on promoting factors that attracting and involving the youths and to understand the awareness and involvement of youth farmers in agripreneurship in Western Nepal. Using a structured questionnaire, data were collected from both primary and secondary sources. On the basis of descriptive and inferential analysis, the ordered logit model is employed in the study. The research is based on explanatory research design through identifying farmers' awareness of agriculture entrepreneurship from 324 farmers of Bedkot Municipality, Kanchanpur, Nepal. Finally, they have that that agricultural knowledge with overall awareness is statistically significant.

Yoganandan et al. (2022) have conducted study on the effect of demographics and emporographics on the agri-entrepreneur's satisfaction. This study proposes a seven-dimension survey instrument, from 784 agri-entrepreneur are analyzed by applying exploratory and confirmatory factor analysis and multiple linear regression. Researcher confirms that satisfaction is influenced by material availability, government support, farm growth, farm income, market performance, cultivation and production and perceived farm image. Similarly, Saghaian et al. (2022) have studied on understanding the motivational factors that lead to the success of entrepreneurs in agribusiness can be useful in affecting the degree of successful investment that accelerates development and economic growth in the agriculture sector in Mashhad, Iran, using a two-stage Heckman approach. Factors affecting the success or failure of agribusiness entrepreneurship have received less attention in the literature. In this study, the aim was to determine the factors affecting agricultural entrepreneurship success and entrepreneurs' profits. The researcher claimed that that entrepreneurship experience, risk-taking behavior, interest rates, and initial capital have a significant impact on the probability of entrepreneurship success.

Shiri et al. (2021) have opined that considering the research results, illustrate the value of human and social resources in fostering entrepreneurship alertness among Iranian students of agricultural higher education in western Iran in context of entrepreneurial education. They have claimed the entrepreneurship studies have mostly focused on the determinants of entrepreneurial opportunity recognition; few studies have attempted to analyze the factors influencing the entrepreneurial alertness. The sample consisted of 254 agricultural students in higher education from Ilam province in the Islamic Republic of Iran, selected by the stratified random sampling method for the study. Modelling of structural equations was used in inferential statistics.

Explored on agricultural entrepreneurship and entrepreneurial failure in Ghana, a country in sub-Saharan Africa by exploring failure in a cohort of firms. Using qualitative data from interviews, we identified reasons for the failure of a group of entrepreneurs associated with a novel agribusiness activity in an otherwise economically attractive market in an emerging economy. From 69 respondents who started and exited aquaculture, a form of agribusiness within a period. The research confirms that there can be negative effects of social structure on entrepreneurial behavior and outcomes (Adobor, 2020).

Essel et al. (2019) have claimed that the finding demographic factors (sex of operator, completion of formal education at basic school level or junior high school), institutional variables (bank investment and training services), and firm characteristics (artisan and craft industry type) conjointly and significantly influence small-scale firm performance (number of employees and sales or monthly revenue) for the fulfillment of objective is recognition of agri-entrepreneurs salient role, several policy interventions have been implemented to enhance job creation functions of small-scale firms and examined one of these interventions, that is, promotion of small-scale firms in Sunyani municipality of Ghana. A cross-sectional survey was conducted involving 200 small-scale firm operators selected through multi-stage sampling. Both descriptive and inferential analytical tools were used to analyze the data. Descriptive techniques employed included means, frequencies, and cross-tabulations. The inferential analysis included the use of multivariate multiple regression techniques that estimate a single regression model with more than one dependent variable simultaneously.

Tiwari et al. (2017) have identified that creativity showed a strongest positive relationship followed by emotional intelligence. They have studied on undergraduate student average age group 20 years, studied in Primer Technical University of India in 2017. Total 390 students including 269 male and 121 female students were selected by using systematic random sampling method. To collect primary information, 72 items questionnaire administered to measure the operational variables: emotional intelligence, creativity, and moral obligation, attitude toward becoming a social entrepreneur, subjective norms and perceived behavioral control. For data analysis correlation analysis employed with chi-square used for measure goodness fit.

Purves et al. (2015) have explored the relationship of non-financial and financial factors to firm survival in Australian agricultural firms, and improve the predictive capacity of financial failure models. In this study mixed method exploratory case studies across four Australian agricultural firms (two successful and two failed) listed on the Australian Securities Exchange. The result found that the use

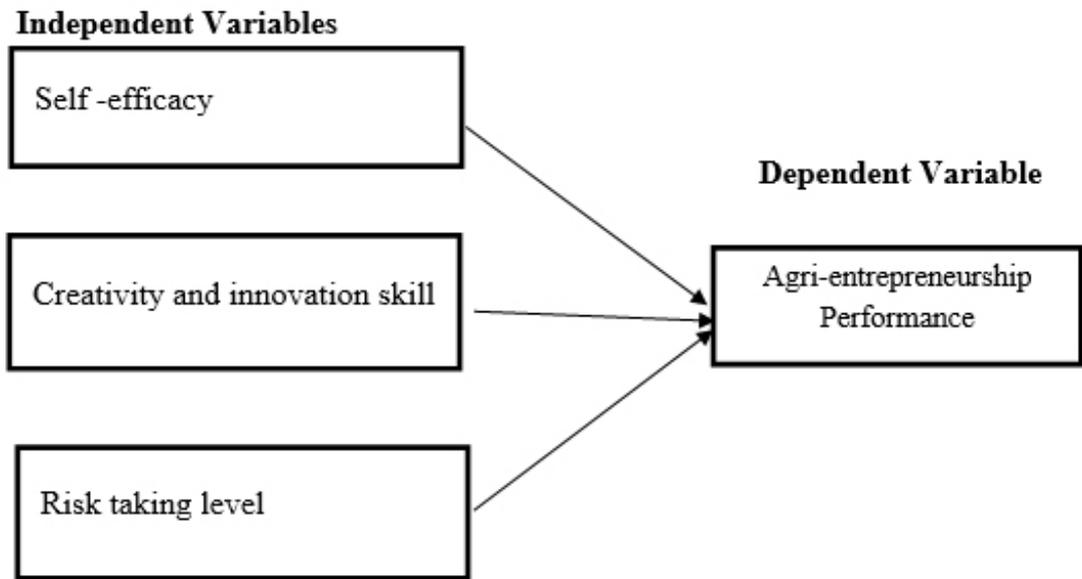
of an Integrated Multi-Measured approach provided a higher classification rate for the failed group than those provided by an individual measure.

Conceptual Framework

Based on overall reviews and empirical analysis of the research-based evidence, the following conceptual framework has been developed. This conceptual framework has been adopted from Addo (2018), Arafat (2018), Rezaei-Moghaddam (2019), Essel (2019), Arabi et al. (2020), Shiri (2021), Saghaian (2022), and Devkota (2022).

Figure 1

Conceptual Framework



Methods and Procedures

This study is based on positivism philosophy. The respondent of this study were active agri entrepreneurs involving in agri-entrepreneurship sector in Surkhet. Primary data were collected from 405 respondent using survey structured questionnaire. The causal-comparative research design was used. The population of the study consisted of all registered small-and medium-sized business owners who engage in agribusiness.

Validity Test

For the validity of data, questionnaires have been developed after referring to the literature reviews. The validity of the study will be checked by the help of the agribusiness entrepreneurs based on theoretical framework of study. The questionnaire was designed with the help of experts to assess the content and face

validity of the research, and it was tested with the help of expert suggestions and guidance within a specific sample of respondents.

Reliability Test

For the reliability of data, pre-testing of the three variables related questionnaires has been carried out prior to the questionnaire distribution and use statistical tool Cronbach’s Alpha.

Table 1

Variable wise Result of Reliability Test Cronbach’s Alpha

Variables	Number of Items	Construct wise Cronbach's Alpha	Total Cronbach's Alpha
Self-efficacy	7	0.722	
Creativity and innovation	7	0.710	
Risk preference	7	0.726	

Source: Calculations based on survey 2022

Table 1 presents the Cronbach’s alpha value to test the construct wise reliability. In all cases the value of Cronbach’s Alpha is greater than 0.7. Hence, it shows the consistent result among the variables.

Data Modelling

The multiple regression model involves a single dependent variable and two or more independent variables, that simultaneously develops a mathematical relationship between two or more independent variables and an interval scaled dependent variable (Kothari & Garg, 2014) for studying the straight-line relationships among two or more variables. Bivariate regression estimates the β 's in the equation:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \epsilon$$

Where,

Y = Dependent variable (agri-entrepreneurship performance)

B_0 = Y intercept

β_1 to β_i = Regression coefficients

X_i (independent variable), which are,

X_1 = Self -efficacy

X2 = Creativity and innovation

X3 = Risk preference

ε = error term

Results and Discussion

The researcher categorized the total sampled respondents based on gender, marital status, experience level and education status. The gender groups are male and female, marital status are married and unmarried, experience levels are up to 3 years, 3 to 5 years and above 5 years; and education level are up to 10 class, +2 level, bachelor level and master and above level are included.

Table 2

Respondents Profile

SN	Demographics	Frequency	%
1. Gender status	Male	241	59.5
	Female	164	40.5
	Total	405	100
2. Marital status	Married	377	93.1
	Unmarried	28	6.9
	Total	405	100
3. Experience	Up to 3 years	163	40.2
	3 to 5 years	69	17.0
	Above 5 years	173	42.7
	Total	405	100
4. Education status	Up to 10 class	83	20.5
	+2 level	202	49.9
	Bachelor level	115	28.4
	Master and above	5	1.2
	Total	405	100

Source: Field survey 2022

Table 2 demonstrates the number of respondents by gender for this study. Based on the findings, it appears that more male responses than female. Out of total 405 respondents, male respondents consist of 241 (59.5%), while female 164 (40.5%) respondents. Similarly, from the 405 respondents, 93.1 percent are married and remaining 6.9 percent are unmarried.

Similarly, Table 2 describes the number of respondents according to their experience level. Based on response of respondents, it appears that out of total 405 respondents, 40.2 percent, 17 percent and 42.7 percent experience level on up to 3 years, 3 to 5 years and above 5 years in related field correspondingly.

Likewise, the distribution of respondents by level of education, the greatest percent out of total 405 respondents is 49.9 percent of respondents are +2 level and 1.2 percent from master and above as least. Similarly, up to 10 class and bachelor are 20.5 percent and 28.4 percent respectively.

Descriptive Analysis

To examine the relative importance of each of the 21 statements, this section deals with the results of the aggregate analysis of the factors affecting individual variables. The respondents were asked to state their level of agreement and disagreement with each of 49 statements about their affecting factors (self-efficacy, creativity and innovation skill and risk preference level to agri-entrepreneurship and business network skill are as independent variables) and Agri-entrepreneurial performance as dependent variable on 5-point Likert Scale items.

Table 3

Descriptive Analysis

Self-Efficacy	Mean	SD
I have achieved better success than other competitors because of non-obstacle working opportunities	4.32	0.778
I have achieved what I expected as the aims	4.13	0.812
The success in entrepreneurship is the product of my own self confidence ability and concepts	4.2	0.716
success in entrepreneurship is more affected by ability, controls, and directions of entrepreneurs rather than other external forces	4.37	0.693
I am responsible myself for the success of entrepreneurship	4.51	0.67
The future of entrepreneurship is based on my own action and the way how I manage it	4.29	0.67
I have handled and managed the problems easily because of my own commitment to work plan	4.24	0.701

Creativity and innovation skill	Mean	SD
The old products are improved and new products are being creation as per the changing needs	4.36	0.838
There is improvement in quality and reduction in cost due to the process of product	4.14	0.757
Alternative raw materials and new markets are being searched	4.21	0.742
The other entrepreneurs are ready to involve me for creative activities	4.19	0.722
We should give time to innovate new ideas for successful entrepreneurs	4.31	0.699
The entrepreneurs who work with innovative and alternative ideas, they become successful than others	4.33	0.691
Being an imaginative, and creative entrepreneur, I follow distinct ways to each work	4.2	0.724
Risk preference level	Mean	SD
Every problem has got solution is the of working in entrepreneurship	4.28	0.909
To understand clearly the nature of risk while working is supportive in the management of risk	4.25	0.724
Failures develops entrepreneur to be laborious	4.2	0.896
I enjoy the challenges in the risky situation	3.19	1.192
An entrepreneur should be aware are of portfolio to be safe from the big risk	4.03	0.801
Risk taking is good strategy for possible high success in entrepreneurship	3.54	1.195
The risk reducing strategies are prepared in accordance to government's policy, and rules	3.94	0.859

Inferential Analysis

The respondent perceived their level of agri-entrepreneurial performance as per their self-efficacy (TSE), creativity and innovation skill (TCI) and risk preference level (TRP) in agri-entrepreneurial sectors has been presented in tables 4. The results of univariate regression analysis were adopted for the purpose of confirming hypothesis.

Table 4

Univariate Regression Analysis

Model	Intercept	TSE	TCI	TRP	Adjusted R ²	F test	N
1	1.522 (6.219) **	. 7 1 7 (16.729) **			.408	279.844	404
2	1.645 (8.945) **		. 6 0 9 (14.152) **		.330	200.274	404
3	2 . 6 8 2 (14.574) **			. 3 9 6 (8.478) **	.349	71.868	404

** significance at 5% level

Source: Author's calculation

Table 4 shows the regression results of effect of self-efficacy (TSE), creativity and innovation skill (TCI) and risk preference level (TRP) on the agri-entrepreneurship performance. Result shows that all the variables have significant positive effect on the agri-entrepreneurship performance when they are regressed individually (Model 1, 2 & 3). All the coefficients are positive and statistically significant. It means that performance of agri-entrepreneurs is dependent on personal promotional factors: self-efficacy, creativity and innovation skill and risk preference level. Though value of adjusted R² is low, low p value of F test confirms fitness of model.

Table 5*Bivariate Analysis*

Model	Intercept	TSE	TCI	TRP	R ²	F - test	N
1	.821 (4.322) **	.517 (9.203) **	.280 (5.290) **		.445	163.284	404
2	.727 (3.596) **	.644(14.395) **		.189 (4.655) **	.437	157.934	404
3	1.280 (6.319) **		.530 (11.349) **	.179 (3.987) **	.354	111.732	404

** significance at 5% level

Source: Author's calculation

In table 5 independent variables self-efficacy (TSE), creativity and innovation skill (TCI) and risk preference level (TRP) are jointly regressed in bivariate regression (Model 1, 2 & 3). The coefficient of self-efficacy (TSE) and creativity and innovation skill (TCI) is positive and significant in Model 1. Similarly, Model 2 self-efficacy (TSE) and risk preference level (TRP) are jointly regressed and the coefficient of risk preference level (TRP) found to be positive and significant. Furthermore, when creativity and innovation skill (TCI) and risk preference level (TRP) are jointly regressed the coefficient of creativity and innovation skill (TCI) related variable found to be positive and significant (Shrestha, 2020).

The result of this study indicates that self-efficacy significantly impacts on agri-entrepreneurship performance. In support of this finding (Arabi & Abdalla, 2020) observed a strong positive relationship between agri-entrepreneurs' self-efficacy level on agri-entrepreneurship performance. In a related study, Tien (2021), Choudhury and Easwaran (2019) and Essel et al. (2019) also reported a significant positive relationship of self-efficacy on agri-entrepreneurship performance. Similarly, Arafat et al. (2018) has found that individuals who are confident in their own skills and knowledge are likely to be a success agri-entrepreneurship.

Further, this study finds that creativity and innovation affect the agri-entrepreneurship performance. This result confirms the results of earlier studies of (Mohleli & Rantlo, 2016). This finding is consistent with the existing literature on entrepreneurship and the result of hypothesis is significant which is the same claim. Same way, some studies claim that creativity and innovation level of agri- agri-entrepreneurs has positively impacts on agri-entrepreneurship performance which denotes that as technical, financial and market risk (Abdalla, 2020).

Similarly, the study reveals a significant positive relationship between risk preference level and agri-entrepreneurship performance. The finding also supported by Arafat et al. (2018), Shaowel et al. (2022) and Adobor (2020) financial risk (interest) and business environment risk could increase agri-entrepreneurship performance. Adversary, Devkota et al. (2022) claimed that 55.7% of the 21–30 age group farmers reported that unknown risk-taking provide the opportunities for agri-entrepreneurship performance success.

Conclusion

On the basis of overall study findings of the present study concluded on the overall level of agri-entrepreneurial performance of agri-entrepreneurs was positive relation on their self-efficacy, creativity and innovation skill, risk preference level on agri-entrepreneurship performance. The overall level of agri-entrepreneurial performance was confirmed statistically significant in terms of sector wise disaggregation of the respondents and selected constructs of inquiry jointly regressed variables has decreased in their role on agri-entrepreneurship performance increase. From the overall descriptive statistical consideration, self-efficacy factor is highly positive personal promotional factor and least one is risk preference level of agri-entrepreneur impact on performance.

In this study, only personal factors are considered as determining factors in agri-entrepreneurship performance, for future researcher other factors could be determined. In addition, from the research methodological point of view, a longitudinal study will also serve as a good gap that will help to explore the relationship between the entrepreneurial personal factors. The future research should collect the data from the same sample at different point of time so an almost accurate examination of the causal relationship tests could be studied.

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First Principle Study on Structural, Electronic, Vibrational Properties and Molecular Docking Study of Tyramine

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Abstract

First principle study of cyclic compound has a great interest because their products are very much useful in biological and clinical applications. In this work, Density functional theory (DFT) and Time dependent DFT calculations have been performed to study structural, electronic and vibrational properties of Tyramine (a neuromodulator) at B3LYP/3-21G level employing Gaussian 09 software. All the theoretical calculations were carried out to study the equilibrium geometries, vibrational spectra, molecular electrostatic potential (MEP), highest occupied molecular orbital (HOMO), lowest unoccupied molecular orbital (LUMO) and UV-Vis spectra of the title compound. Also, the molecular docking analysis of Tyramine against two different proteins (Trace amine-associated receptor 1 and Dopamine D₂ receptor) was carried out using AutoDock Vina. The scaled values of calculated vibrational frequencies were used for vibrational assignments on the basis of the potential energy distribution (PED). The structure activity relation has been interpreted by mapping MEP and Time dependent DFT method has been adopted to elucidate electronic properties. Graphical representation of frontier molecular orbital for both gaseous and solvent phase provides valuable insight into the nature of reactivity, stability and some of the structural and physical properties of the title molecule. Also, the calculated HOMO and LUMO energy values show that the charge transfer occurs within the molecule. Further, the title molecule shows good potentiality for binding against Trace amine-associated receptor 1 (1TQN) with binding affinity -6 kcal/mol The binding site of the Tyramine is found to be amine (NH₂) group.

Keywords: DFT, tyramine, spectroscopy, neuromodulator, binding affinity

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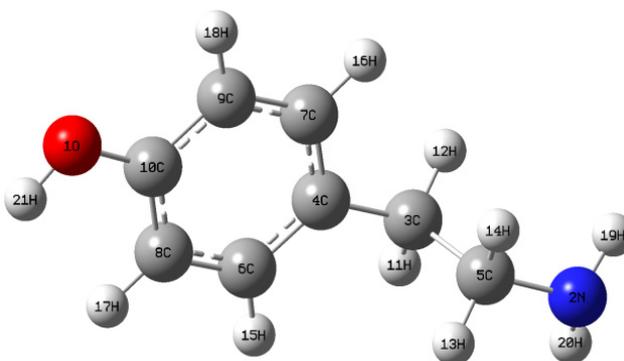
Introduction

Trace amines, an endogenous group of trace amine-associated receptors 1 agonists, are monoaminergic neuromodulators (Burchett & Hicks, 2006; Lindemann & Hoener, 2005; Panas et al., 2012). They structurally and metabolically belong to the group of classical monoamine neurotransmitters (Broadely, 2010). Out of them, tyramine is a naturally occurring trace amine derived from tyrosine (Cruickshank et al., 2013). It is naturally found in animals, plants and foods and metabolized by monoamine oxidase (MOA) (Rafhei et al., 2019; Salter & Kenney, 2018). Tyramine plays a role in animals in behavioral and motor function. And its abnormal level inside human body may cause problems like migraines, gastric, intestinal problem and allergic problem (Dong et al., 2022). It is also considered as a false neurotransmitter as it inters noradrenergic nerve terminal and displaces large amount of norepinephrine, which enters the blood stream and causes vasoconstriction. Tyramine is particularly important in medicinal chemistry and chemical biology. When tyramine is injected intravenously in the system, it causes relatively rapid and small release of a noradrenaline and thus producing the sympathomimetic effect (Podder et al. 1979).

Yadav and Mukherjee (2017) studied on structural modeling and spectroscopic investigation of isolated and hydrochloride tyramine neurotransmitter. Quevedo et al. (2012) worked on structural study of the intermolecular interactions of tyramine in the solid state and in solution. Also, Siddiqui et al. (2009) have published their paper on computational note on vibrational spectra of Tyramine hydrochloride: DFT study. Thus, Literature search show that none of the works have been reported covering completed theoretical study of tyramine including molecular docking. In this communication, we have adopted Density Functional Theory (DFT) / B3LYP/ 3-21G level of theory for molecular characterization. Structural, electronic and vibrational properties of the title compound have been addressed along with its molecular docking. The Raman (Crupi et al., 2002) and IR (Fini, 2002) spectra title molecule have been analyzed by DFT in terms of potential energy distribution (PED). Molecular electrostatic potential surfaces (MESP) has been plotted which is useful for understanding the relationship between molecular structure and biological activity. HOMO-LUMO plot made easier to understand the intramolecular charge transition property of the molecule. And, the molecular docking has been done to study binding mechanism of the title molecule with proteins. The optimized molecular structure of tyramine is given in the figure 1.

Figure 1

Optimized Molecular Structure of Tyramine



Methods and Procedures

As the first task of the study, geometry optimization was completed by using the geometrical parameters available from the PubChem database as the basis for the optimization. All the required calculations were carried out by using Density Functional Theory (DFT) (Chong, 1995; Hohenberg & Kohn, 1964). The geometry optimization and calculations of vibrational spectra were completed by using DFT/B3LYP/3-21G level of theory employing Gaussian 09 program (Frisch et al., 2010) without any constraints on the geometry of molecule (Ullah et al., 2013). The basis set used for the calculations is based on Becke's three-parameter (local, non-local, Hartree-Fock) hybrid exchange functional with Lee-Yang-Parr correlation Functional (B3LYP) (Becke, 1993; Lee et al., 1988; Kohn & Bashishta, 1983).

After geometry optimization, the second task was calculation of vibrational modes and vibrational spectra using same level of theory. As the title molecule consists of 21 atoms, it has 57 normal modes of vibrations according to the relation, total modes of vibrations is $3N-6$, (Misra et al., 2014) where, N represents total numbers of atoms. The normal modes of vibrational analysis were performed along with potential energy distribution (PED) calculations. The complete vibrational spectra were done by employing Gaussian 09 program without any constraints on geometry of molecule. Potential energy distribution (PED) was calculated using the internal coordinates of molecular geometry using localized symmetry. For this purpose, a complete set of 57 internal coordinates were defined using Pulley's recommendation (Pulay et al., 1979). Finally, vibrational assignment of all normal modes was made on the basis of the PED calculated by the program GAR2PED (Martin & Alsenoy, 1995). The visualization of calculated data was done by using the GaussView (Frisch et al. 2009). The electronic absorption wavelength was calculated both in the solvent and gaseous phases by using time-dependent density functional

theory (TD–DFT) (Casida et al., 1998). For molecular docking, AutoDock Vina (Trott et al., 2010) has been employed for docking whereas AutoDock tools (Morris et al., 2009) were used for ligand and protein preparation. Finally, Biovia Discovery Studio (Systemes, 2016) and PyMOL (Schrodinger & PyMol, 2020) were used for the interaction visualization.

Results and Discussion

Geometry Optimization

The optimized structural parameters of tyramine calculated by DFT and B3LYP method with the 6-21G basis set are listed in Table 1. It includes bond length, bond angle and dihedral angle. The bond length is determined by the number of bonded electrons. The bond length between two atoms in a molecule depends not only depends on the atoms but also depends on factors as the orbital hybridization and the electronic and steric nature of the substituent. Higher the bond order (number of bonded electrons), stronger is the pull between atoms and shorter the bond length and vice-versa.

Table 1

Optimized Values of Bond Length, Bond Angles and Dihedral Angles of Tyramine

Optimized parameter					
Bond length(Å)		Bond Angle(°)		Dihedral Angle(°)	
Bond length	Optimized Value	Bond Angle	Optimized Value	Dihedral Angle	Optimized Value
R(O1–C10)	1.3884	A(C10 – O – H21)	109.8572	D(21H–O1–C10–C8)	0.1950
R(O1–H21)	0.9922	A(C5–N2–H19)	112.1374	D(21H–O1–C10–C9)	-179.9831
R(N2–C5)	1.4765	A(C5–N2–H20)	112.1463	D(19H–N2–C5–C5–3C)	62.1368
R(N2–H19)	1.0242	A(H19–N2–20H)	109.6532	D(19H–N2–C5–C5–C5–13H)	-175.8673
R(N2–H20)	1.0242	A(C4–C3–C5)	111.5374	D(19H–N2–C5–C5–C5–14H)	-59.8789
R(C3–C4)	1.5150	A(C4–C3–H11)	110.2131	D(20H–C5–N2–C5–C5–C5–3C)	-61.7524
R(C3–C5)	1.5618	A(C4–C3–H12)	110.1661	D(20H–C5–N2–C5–C5–C5–13H)	60.2435
R(C3–H11)	1.0978	A(C5–C3–H11)	108.5753	D(20H–C5–N2–C5–C5–C5–14H)	176.2319
R(C3–H12)	1.0978	A(C5–C3–H12)	108.565	D(5–C5–3C–C5–4C–C5–C6)	-88.7645
R(C4–C6)	1.3997	A(H11–C3–H12)	107.6798	D(5–C5–3C–C5–4C–C5–C7)	87.8469
R(C4–C7)	1.4042	A(C3–C4–C6)	121.1044	D(11H–C5–3C–C5–4C–C5–C6)	-32.7885

R(C5-H13)	1.0955	A(C3-C4-C7)	120.9696	D(11H-C5-3C-C5-4C-C5-C7)	-151.4727
R(C5-H14)	1.0954	A(C6-C4-C7)	117.8428	D(12H-C5-3C-C5-4C-C5-C6)	150.6000
R(C6-C8)	1.3952	A(N2-C5-C3)	115.2315	D(12H-C5-3C-C5-4C-C5-C7)	-32.7885
R(C6-H15)	1.0852	A(N2-C5-13H)	108.3968	D(4C-C5-3C-C5-C5-C5-N2)	-179.8424
R(C7-C9)	1.3902	A(N2-C5-14H)	108.3735	D(4C-C5-3C-C5-C5-C5-13)	58.3140
R(C7-H16)	1.0852	A(3C-C5-13H)	108.6798	D(4C-C5-3C-C5-C5-C5-14H)	-58.0071
R(C8-C10)	1.3969	A(3C-C5-14H)	108.7087	D(11H-C5-3C-C5-C5-C5-N2)	58.5235
R(C8-H17)	1.0857	A(13H-C5-14H)	107.1647	D(11H-C5-3C-C5-C5-C5-13H)	-63.3200
R(C9-C10)	1.3991	A(4C-C6-C8)	121.1967	D(11H-C5-3C-C5-C5-C5-14H)	-179.6412
R(C9-H18)	1.0820	A(4C-C6-15H)	119.5176	D(12H-C5-3C-C5-C5-C5-N2)	-58.2741
		A(C8-C6-15H)	119.2843	D(12H-C5-3C-C5-C5-C5-13H)	179.8824
		A(4C-C7-C9)	121.3443	D(12H-C5-3C-C5-C5-C5-14H)	63.5612
		A(4C-C7-16H)	119.3688	D(3C-C5-4C-C5-C6-C5-C8)	176.9745
		A(C9-C7-16H)	119.2856	D(3C-C5-4C-C5-C6-C5-15H)	-3.4506
		A(C6-C8-10)	120.2778	D(C7-C5-4C-C5-C6-C5-C8)	0.2602
		A(C6-C8-17H)	119.6688	D(C7-C5-4C-C5-C6-C5-15H)	179.8352
		A(C10-C8-17H)	120.0531	D(3C-C5-4C-C5-C7-C5-C9)	-176.9766
		A(C7-C9-C10)	120.2018	D(3C-C5-4C-C5-C7-C5-16H)	3.4488
		A(C7-C9-18H)	121.5177	D(C6-C5-4C-C5-C7-C5-C9)	-0.2577
		A(C10-C9-18H)	118.2802	D(C6-C5-4C-C5-C7-C5-16H)	-179.8323
		A(10-C10-C8)	123.6529	D(4C-C5-C6-C5-C8-C5-C10)	-0.1686

A(10—C10—C9)	117.2108	D(4C—C5—C6—C5—C8—C5—17H)	179.6246
A(C8—C10—C9)	119.1361	D(15H—C5—C6—C5—C8—C5—C10)	-179.7445
		D(15H—C5—C6—C5—C8—C5—17H)	0.0487
		D(C4—C5—C7—C5—C9—C5—C10)	0.1624
		D(4C—C5—C7—C5—C9—C5—18H)	-179.6325
		D(16H—C5—C7—C5—C9—C5—C10)	179.7374
		D(16H—C5—C7—C5—C9—C5—18H)	-0.0575
		D(C6—C5—C8—C5—C10—C5—O1)	179.8830
		D(C6—C5—C8—C5—C10—C5—C9)	0.0643
		D(17H—C5—C8—C5—C10—C5—O1)	0.0906
		D(17H—C5—C8—C5—C10—C5—C9)	-179.7281
		D(C7—C5—C9—C5—C10—C5—O1)	-179.8916
		D(C7—C5—C9—C5—C10—C5—C8)	-0.0614
		D(1C8—C5—C9—C5—C10—C5—1O)	-0.0902
		D(18H—C5—C9—C5—10—C5—C8)	179.7401

The CC single bond length is generally 1.54 Å, CH is 1.09 Å, C—O is 1.43 Å, C=O is 1.23 Å, CN is 1.47 Å and that of N—H is 1.5-2.5 Å. Carbon-carbon bond lengths are known to vary from about 1.20 to 1.54 Å (Corminboeuf et al., 2006; Pauling, 1960) depending on the chemical nature of their bonding (Dewar, 1960. In this study, the longest C—C bond was found between C3—C5 and minimum between C7—C9 which are respectively 1.5618 Å and 1.3902 Å. From table it is clear that the calculated bond lengths are approximately in agreement with the experimental data. The bond angle depends upon repulsion between atoms or groups attached to the central atom may increase or decrease the bond angle. In hybridization as the s

character of the s hybrid bond increases, the bond angle increases and by increasing lone pair of electron, bond angle decreases approximately by 2.5%. Higher value of bond angle was found for 1O–C10–C8 which is 123.6529° and minimum is for 13H–C5–14H which is 107.1647°. The dihedral angle is depends upon the structure of the molecule and compositions. The minimum value of dihedral angle was found to be 0.0575° in the clockwise direction for 16H–C7–C9–18H and the maximum value is 179.9831° for 21H–1O–C10–C9. Similarly, in anticlockwise direction maximum and minimum value of dihedral angles was found to be 179.8830° and 0.0487° respectively for C6–C8–C10–O1 and 15H–C6–C8–17H.

Thermodynamic quantities (Ground state energy, Nuclear Repulsion Energy, Zero point Vibrational Energy, Thermal Energy, Specific Heat Capacity, and Entropy)

Table 2

Calculated Thermodynamic Quantities of Tyramine

Ground state energy (Hartree)	Nuclear Repulsion Energy (Hartree)	Zero point Vibrational Energy (Joules/mol) or (kcal/mol)	Thermal Energy (kcal/mol)	Specific Heat Capacity (cal/kol-Kelvin)	Entropy (cal/mol-Kelvin)
-438.8245	496.7198	469516.0 or 112.2170	118.2650	36.7570	96.7070

In the present study, some thermodynamic quantities like ground state energy, nuclear repulsion energy, zero point vibrational energy, thermal energy, specific heat capacity, entropy were calculated which are listed in the table 2 above. The ground state energy of title molecule was found to be -438.8245 Hartree. The lesser value of ground state energy shows the ground state stability of the molecule. Similarly, nuclear repulsion energy was found to be 496.7198Hartree. Also, the zero-point vibrational energy was also calculated and was 112.2170kcal/mol. The optimized value of thermal energy and entropy were found to be respectively 118.2650kcal/mol and 96.7070kcal/mol in DFT calculation.

Mulliken Atomic Charges

Mulliken atomic charges are useful in determining the chemical reactivity of compounds. The Mulliken charges of tyramine are listed in Table 3 below. C10 has the highest positive charge of all carbon atoms and thus predicted to be the target of nucleophilic attack on the title compound whereas nitrogen N2 has highest negative charge and thus predicted to be the target for electrophilic attack. Also, the atoms of oxygen atoms have a negative charge and all hydrogens have negative charges. The graphical representation of Mulliken charge versus atoms is represented in the figure 3 below.

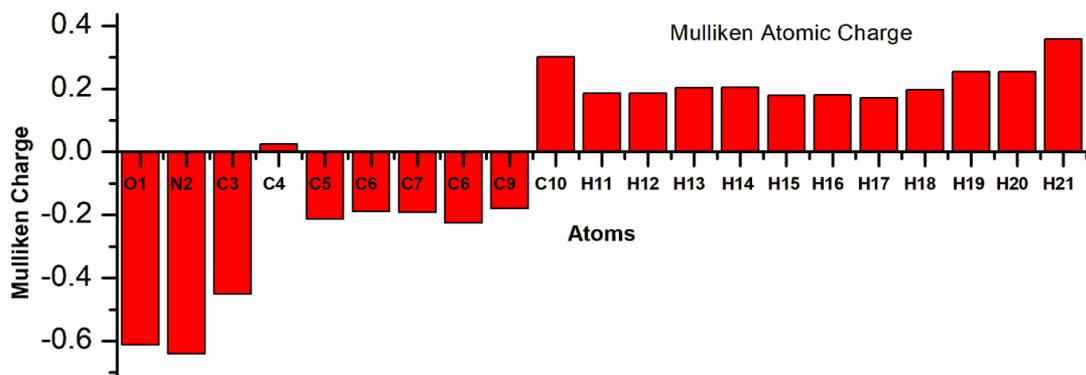
Table 3

Mulliken Atomic Charges of Dopamine

Label number	Symbol	Mulliken Atomic Charge
1	O	-0.612814
2	N	-0.640994
3	C	-0.451609
4	C	0.025206
5	C	-0.213994
6	C	-0.188752
7	C	-0.191475
8	C	-0.224942
9	C	-0.179074
10	C	0.301764
11	H	0.185603
12	H	0.186313
13	H	0.203760
14	H	0.205356
15	H	0.179358
16	H	0.180965
27	H	0.171669
18	H	0.196737
19	H	0.254957
20	H	0.254485
21	H	0.357481

Figure 2

Plot of Mulliken Charge versus Atoms of Tyramine



Vibrational Assignments

The tyramine consists of 21 atoms and thus gives 57 fundamental modes of vibration and is both Raman and IR active. The complete vibrational analysis of the 57 fundamental vibrational modes has been done by using DFT/B3LYP/6-21G. The optimized structural parameters were used in vibrational frequencies calculations to characterize all the stationary points as minima. The table 4 represents the calculated vibrational wave numbers, IR intensity, Raman activity and calculated PED for each normal mode. The PED assignments were given as per the internal coordinate system recommend by Pulay et al.. The theoretically predicted Raman and IR spectra are given in figures 2 and 4, respectively.

Table 4

Vibrational Wave Numbers, Raman Activity, IR Intensity and Potential Energy Distribution

Wavenumber		R a m a n	I	R	Potential Energy Distribution (PED) ($\geq 5\%$)
Unscaled	Scaled	Activity	intensity		
48	48	2.8412	1.5661		R[$\delta(\text{CCC})$](8)+ $\delta(\text{N2C5C3})$ (72)+ $\tau(\text{C3C5})$ (18)
76	77	1.7491	1.0317		R[$\omega(\text{CC})$](35)+ τ_a (18)]+ $\delta_{\text{sci}}(\text{CH}_2)$ (35)
101	102	0.0267	2.0869		$\tau(\text{C3C5})$ (86)+ $\delta(\text{N2C5C3})$ (7)
204	206	0.1155	1.0679		R[τ_a (48) + oop(7)+[$\delta_{\text{sci}}(\text{CH}_2)$](30)
299	300	4.2128	41.8591		R[$\delta(\text{C7C4C3})$](36)+ $\rho(\text{C8C10O})$ (11)]+ $\tau(\text{C3C5})$ (38)+ $\gamma(\text{NC5H})$ (5)

314	316	6.8252	6.4151	$R[\delta_a(12)+v(C3C4)(12)]+\delta_{sc1}(CH_2)(54)+v(C3C5)(7)$
321	322	1.8173	18.4404	$R[\delta(CCC)(47)+\rho(C8C10O)(22)]+\tau(C3C5)(12)$ $+\rho(C5C3H)(5)$
363	364	5.2478	144.2271	$\tau(CHO)(98)$
394	394	5.0154	6.397	$R[puck(25)+oop(CH)(17)+oop(13)+\delta_a(5)]+$ $\delta_{sc1}(CH_2)(19)$
422	423	0.4753	9.2745	$R[\rho(C8C10O)(48)+\delta(CCC)(21)+\delta'_a(15)]+\tau(C3C5)$ (5)
442	443	0.0549	0.1076	$R[\tau'_a](84)$
524	524	1.6439	3.4465	$R[oop(CH)(33)+\delta_a(22)+\tau_a(20)]+\delta_{sc1}(C_5H_2)(7)$
572	572	0.4638	13.4553	$R[oop(CH)(25)+\tau_a(21)+\delta_a(13)+oop(12)]+\delta_{sc1}(C_3H_2)$ (6)
679	677	5.5577	0.5974	$R[\delta'_a](81)$
686	685	5.678	364.258	$\omega(NH_2)(68)+v(CN)(20)$
762	759	0.1171	1.4533	$R[puck(55)+oop(C10H)(18)+v(C3C4)(5)+\delta_{trig}(5)]$
769	766	0.2623	0.6066	$\rho(NC5H)(44)+\rho(C5C3H)(30)+\tau(C3C5)(15)$
794	791	10.1522	10.609	$R[puck(38)+\delta_{trig}(9)+v(C10O)(9)+v(C3C4)(8)+$ $oop(CH)(15)]$
847	842	9.2389	15.7594	$R[oop(C8H)(45)+\omega(CH)(42)$
857	852	25.6167	11.214	$R[\delta_a](18)+v(C10O)(11)+v(CC)(26)+v(C3C4)$ $(9)+\omega(CH)(17)+v(C4C6)(7)]$
870	865	5.8853	28.7301	$R[oop(CH)(66)+\tau_a(9)]+v(CC)(6)$
968	961	15.6384	47.8866	$R[oop(CH)(44)+puck(7)]+v(CC)(41)$
977	969	0.781	0.5264	$\rho(C5C3H)(33)+\rho(NH_2)(26)+\rho(NC5H)$ $(22)+\gamma(NC5H)(10)$
994	986	5.9508	8.8368	$R[oop(CH)(63)+puck(8)+\tau'_a(5)]+v(CC)(11)$
1007	1000	3.8654	2.7916	$R[oop(CH)(72)+puck(15)]$
1051	1043	0.26	0.0051	$R[\delta_{trig}(51)+v(CC)(37)+\rho(CCH)(5)]$
1084	1074	2.8607	9.3822	$v(CN)(76)+\delta_{sc}(CH_2)(14)$
1116	1105	2.5389	25.7994	$R[v(CC)(19)+v(C3C4)(7)+\rho(C10C9H)(5)+\delta(CHO)$ $(6)]+\gamma(C5C3H)(18)+\rho(NH_2)(10)+\gamma(NC5H)(9)$
1177	1164	5.8257	60.5742	$R[\rho(CCH)(14)+v(C7C9)(6)]+\gamma(C5C3H)$ $(22)+\delta(CHO)(15)+\rho(NH_2)(9)+\gamma(NC5H)$ $(9)+\rho(C5C3H)(5)$
1189	1177	10.9438	165.377	$R[v(CO)(15)+\rho(C10C9H)(13)+v(CC)(12)+v(C6C8)$ $(10)+\delta(CHO)(32)]$
1235	1221	33.8327	5.8984	$R[v(CC)(57)+\delta_{trig}(14)+\rho(CCH)(8)+\rho(CCH)(7)]$

1236	1222	3.445	3.7498	R[ρ (CCH) (71)+ ν (CC)(20)]
1304	1287	3.2843	43.5099	R[ν (CO)(26)+ ν (CC)(43)+ δ_{trig} (7)]
1319	1302	4.2347	2.2015	R[ρ (CCH)(15)+ ν (C10O)(7)+ ν (CC)(16)]+ ρ (NH ₂) (14)+ γ (C5C3H)(14)+ ρ (NC5H)(11)+ γ (NC5H)(8)
1329	1312	19.0785	0.894	R[ν (CC)](5) + ω (CH ₂)(73)+ ω (NC5H)(15)
1359	1340	4.5852	6.3067	R[ν (CC)(59)+ ρ (CH ₂)(7)]+ γ (C5C3H)(15)+ δ (CHO) (7)
1395	1376	22.9731	5.6159	ω (NC5H)(78)+ ω (CH ₂)(14)
1401	1382	5.2147	11.003	R[ρ (CCH)(58)]+ γ (NC5H)(14)+ ρ (NH ₂)(9)+ δ (CHO) (7) + γ (C5C3H)(5)
1404	1384	12.1846	6.0661	R[ρ (CCH)(15)]+ γ (NC5H)(52)+ ρ (NH ₂)(17)
1484	1461	0.4156	27.6642	R[ρ (CCH)(35)+ ν (CC)(33)+ δ (CCC)(5)+ ρ (CCO) (5)+ δ (CHO)](9)+ γ (C5C3H)(5)
1536	1511	34.9909	0.4315	δ_{sc} (CH ₂)(95)
1551	1525	1.2681	6.5597	δ_{sc} (CH ₂)(93)
1567	1540	7.2757	58.5786	R[ρ (CCH)(51)+ ν (CC)(28)+ ν (CO)(6)]
1616	1587	9.8491	12.6053	R[ν (CC)(62)+ δ'_a (8) + ρ (CCH)(8)+ δ (CHO)(5)]
1653	1623	52.3777	26.8625	R[ν (CC)(57)+ δ'_a (11)+ ρ (CCH)(18)]
1723	1689	15.7683	18.2191	δ_{sc} (NH ₂)(96)
3038	2914	106.0159	24.481	ν_s (CH ₂)(95)
3061	2935	31.8375	40.8058	ν_s (CH ₂)(95)
3075	2947	86.9161	3.2757	ν_a (CH ₂)(99)
3109	2979	9.8695	31.5707	ν_a (CH ₂)(99)
3174	3037	58.511	15.5146	R[ν (CH)(99)]
3187	3049	41.6818	13.8475	R[ν (CH)(91)]
3194	3056	112.913	9.7735	R[ν (CH)(95)]
3230	3088	123.0748	4.2771	R[ν (CH)(95)]
3397	3238	126.1572	1.6921	ν_s (NH ₂)(100)
3493	3324	68.2850	1.0009	ν_a (NH ₂)(100)
3522	3350	172.903	19.7686	ν (OH)(100)

ν , stretching, δ , deformation, δ_{in} , in-plane deformation, oop, out-of-plane deformation, ω , wagging, ρ , rocking, γ , twisting, sc, scissoring and τ , torsion

Figure 3

IR Spectra of Tyramine between the Ranges 0 – 3400 cm⁻¹. Intensities of Selected Characteristics Modes are Assigned

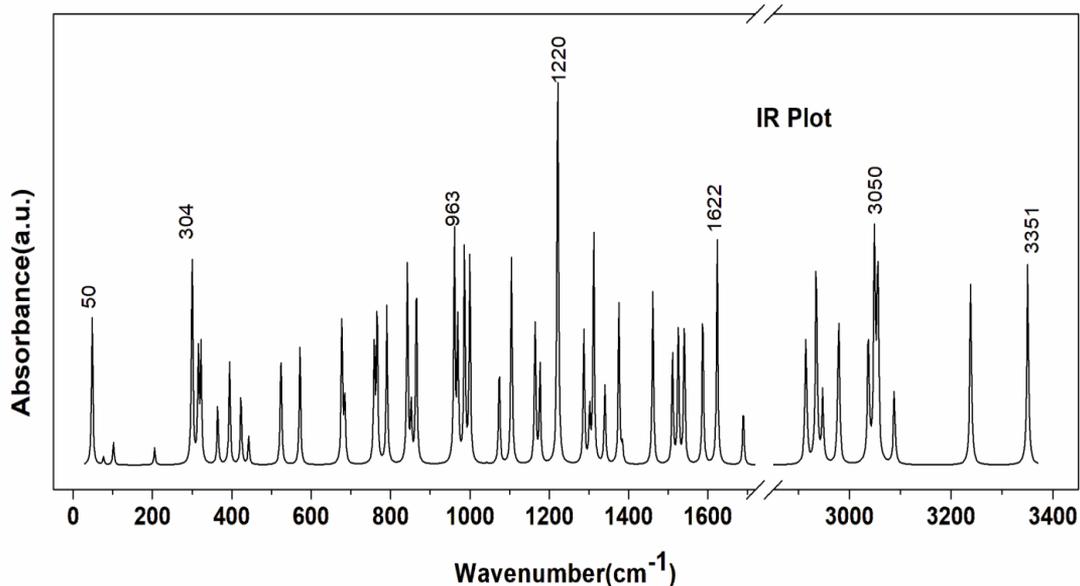
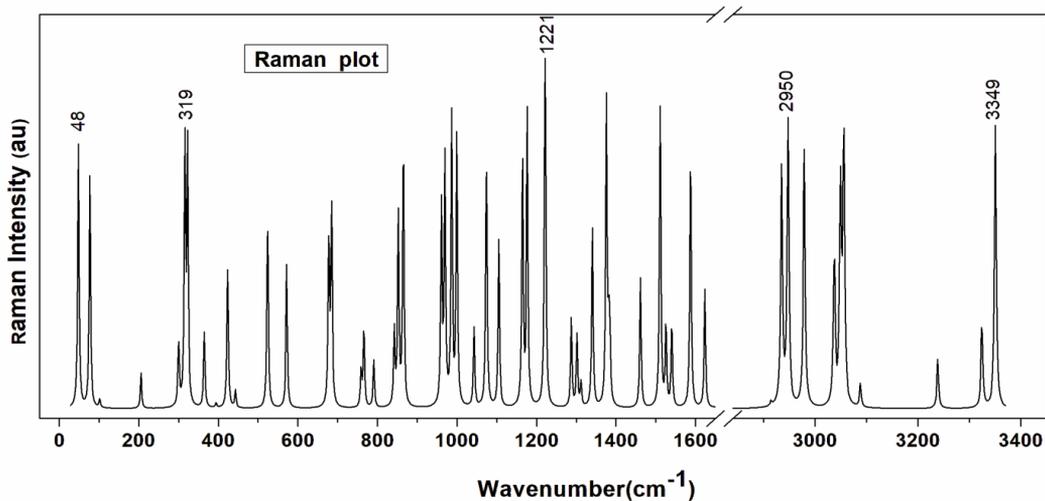


Figure 4

Raman Spectra of Tyramine between the Ranges 0 – 3360 cm⁻¹. Intensities of Selected Characteristics Modes are Assigned



For a better discussion on calculated vibrational wavenumbers, the discussion is made according to the following sub-sections.

Phenyl Ring Vibration

Ring Vibration

Phenyl ring vibration includes C-C stretching, ring puckering, ring torsion, asymmetric deformation, asymmetric torsion and trigonal deformation. Generally, the strong C-C stretching vibrations are expected in the region of 1430-1650 cm^{-1} (Sathyanarayan, 2004). In this study, the C-C stretching vibrations were calculated at 1623 and 1587 cm^{-1} with IR intensity/ Raman activity 26.8625/52.3777 and 9.8491/12.6053 au respectively. Remaining C-C stretching vibrations were also found which are respectively at 1221, 1222, 1287 and below 1116 cm^{-1} as well. Trigonal ring deformation and ring puckering vibrations were recorded below 1287 and 1000 cm^{-1} respectively. Similarly, symmetric and asymmetric ring deformation vibrations were recorded below 572 and 676 cm^{-1} in scaled DFT. Also, ring twisting and rocking vibrations were recorded. They were found respectively below 1461 and 1623 cm^{-1} in scaled DFT.

C-H Vibration

C-H vibration includes stretching, in-plane deformation and out-of-plane deformation modes which lie in the regions 3000-3100, 950-1450 and 700-1000 cm^{-1} respectively (Joshi et al., 2018; Smith, 1999; Varsanyi, 1969). In this study, C-H stretching vibrations were calculated at 3037 cm^{-1} with IR intensity and Raman activity 15.5146 and 58.511 a.u. respectively. Other C-H stretching with higher PED contributions were calculated in the range 3049 cm^{-1} to 3088 cm^{-1} in the scaled frequency. In-plane bending and out of plane bending vibrations were recorded below 1623 and 1000 cm^{-1} in scaled DFT

O-H/COOH Vibration

The vibrations of hydroxyl group are likely to be the most sensitive to the environment i.e. it is free or hydrogen bonded. Thus, the hydrogen bonded species are associated with pronounced variation in the observables of a spectral band, like as band intensity and its shape, frequency position of band maxima. Free hydroxyl group absorbs strongly in the region 3600–3550 cm^{-1} , whereas hydrogen bond can lower the O-H stretching wavenumber to the 3550–3200 cm^{-1} region with an increase in IR intensity and breadth (Clothup et al., 1990). In this study, the pure mode (100% contribution in PED) in O-H stretching was calculated at 3350 cm^{-1} with Raman activity and IR intensity 172.903 and 19.7686 a.u. respectively. The CHO bending vibrations were calculated below 1587 cm^{-1} . And CO stretching vibrations were recorded in between 1540-1177 cm^{-1} in scaled DFT.

Ethyl Amine chain vibration

NH₂ group Vibration

NH₂ stretching vibration occurs in 3200-3450 cm⁻¹ (Delabar & Majoube, 1978). In this study, pure NH₂ stretching modes were recorded at 3324 and 3238 cm⁻¹ representing antisymmetric and symmetric stretching with IR intensity 1.0009, 1.6921 units and Raman activity 68.285, 126.1572 units respectively. The in-plane bending of NH₂ group gives rise to its strong characteristic frequency in IR in the region 1550-1700 cm⁻¹ and rocking modes the region 900-1150 cm⁻¹ (Delabar & Majoube, 1978). In this study, the rocking modes were calculated below 1384 and scissoring vibrations were found at 1689 cm⁻¹ with IR activity and Raman intensity respectively 18.219 and 15.7683 units in scaled DFT.

CH₂ Vibration

The asymmetric CH₂ stretching vibrations are generally observed in the region of 3000–2900 cm⁻¹, while the CH₂ symmetric stretch appears in the region 2900–2800 cm⁻¹ (Balachandran & Pariman, 2012; Sajan et al., 2004). In the present study, CH₂ symmetric stretching were recorded at 2914, 2965 cm⁻¹ with IR intensity/ Raman Activity 24.481/106.0159 and 40.8058/31.8375 units respectively. Also, asymmetric CH₂ stretching vibrations were calculated at 2947, 2979 cm⁻¹ with IR intensity/ Raman Activity 3.2757/86.9161 and 31.5707/9.8695 units respectively in scaled DFT. CH₂ scissoring vibrations were recorded at 1511 and 1525 cm⁻¹. Also, wagging vibrations were recorded below 1376 cm⁻¹.

C-C-N chain Vibration

The C-N stretching frequency appears in the range 1000-1300 cm⁻¹ for the amino derivatives of the benzene (Silverstein et al., 1981; Varsanyi, 1969). In the present study, C-N stretching vibration was measured at 1074, 685 cm⁻¹ with IR intensity/ Raman Activity 9.3822/2.8607 and 364.258/5.6780 units respectively. C-C vibration was recorded at 979, 962 and 923 cm⁻¹ with IR intensity/ Raman Activity 32.1348/15.3642, 30.9844/3.8491 and 6.771/10.6413 units respectively in scaled DFT. Twisting of CNH was recorded below 1383 cm⁻¹ and rocking was below 1290 cm⁻¹. Torsion of C-C and that of C-N was recorded at 307 cm⁻¹ with IR intensity 18.2397 units and Raman activity 2.1953 units in scaled DFT. C-C stretching bands were recorded below 986 and twisting of CNH were recorded below 1384 cm⁻¹ in scaled DFT.

C4-C3 mode of Vibration

It is the linkage between phenyl ring and the ethyl amine moieties of the title compound. C4-C3 vibrations were found at 316, 852, 1105 cm⁻¹ in scaled DFT.

Rocking and out-of-plane bending vibrations were recorded with lower value of PED (less than 5%).

Molecular Electrostatic Potential (MESP)

The molecular electrostatic potential (MESP) in a molecule at a point r (x,y,z) is the force on unitary positive test charge at that point due to its whole electrical charge and is given by following relation 3.2 (Joshi et al., 2021):

$$V(r) = \sum_A \frac{Z_A}{|\vec{R}_A - \vec{r}|} - \int \frac{\rho(\vec{r}') d\vec{r}'}{|\vec{r}' - \vec{r}|} \quad (3.1)$$

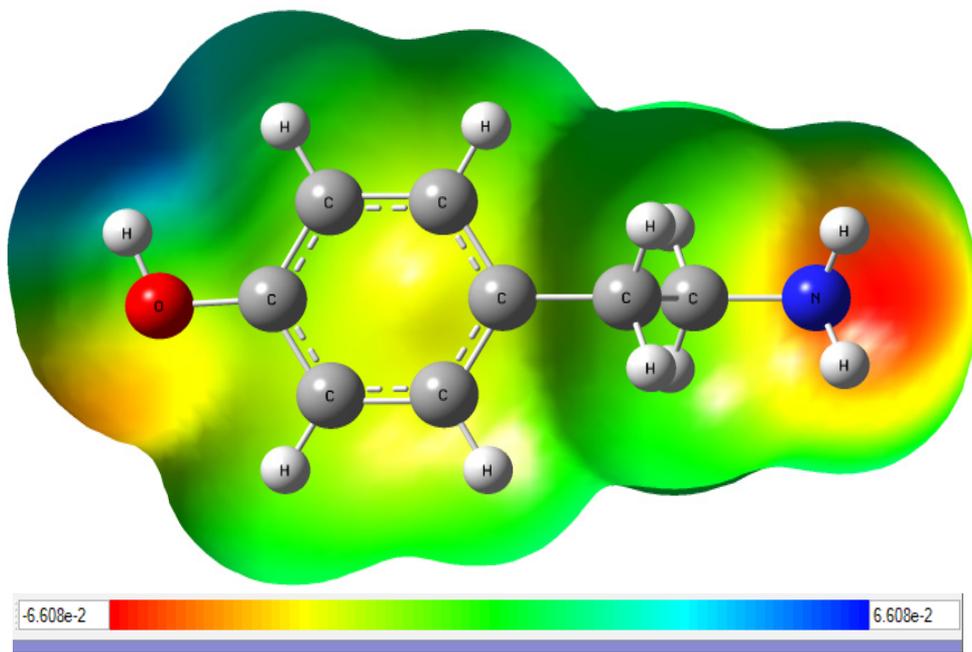
Where, Z_A is the charge on nucleus A located at R_A and is the electron density. The first term is due to the nucleus and the second due to electron cloud.

In present study, molecular electrostatic potential (MESP) map has been mapped for tyramine as shown in Figure 5. The MESP is typically visualized through mapping its values onto the surface reflecting the molecule's boundaries. It correlates the total charge distribution with dipole moment, electronegativity, and partial charges and site of chemical reactivity of a molecule (Joshi & Chaudhary, 2013). The electrostatic potential (ESP) is a very much useful tool to understand the charge distribution within the molecules and it is used to scrutiny the variably charged regions of the molecule. Therefore, the distribution of charge within the molecule gives the information about the interaction of molecule with another molecule. The MESP is typically visualized through mapping its values onto the surface reflecting the molecule's boundaries. MESP provides a visual method to understand the relative polarity of a molecule and serves as a useful quantity to explain hydrogen bonding, reactivity and structure-activity relationship of molecules including biomolecules and drugs (Joshi & Chaudhary, 2013). In general the attractive potential appears in red colored regions and those of repulsive potential appear in blue. Negative electrostatic potential corresponds to an attraction of the proton by the concentrated electron density in the molecules (from lone pairs, pi-bonds, etc.). Positive electrostatic potential corresponds to repulsion of the proton by the atomic nuclei in regions where low electron density exists and the nuclear charge is incompletely shielded.

In the title compound, red (negative) region i.e. negative potential is located near nitrogen atom and little bit around oxygen whereas positive potential is located near the hydrogen of hydroxyl group. Also, the light yellow region in the benzene ring is the intermediate stage. The green region represents the area where ESP is zero. The potential increases in the order red < orange < yellow < green < blue (Khadka & Joshi, 2015). The negative region of MESP is responsible for the attraction of the proton.

Figure 5

Molecular Electrostatic Potential Surface Mapped between $-6.608e-2$ to $6.608e-2$



UV-Vis Spectral Analysis (HOMO-LUMO Energies, Absorption Wavelength, and Oscillator strength)

TD-DFT calculations were performed in both gaseous phase as well as solvent (water) environment in order to understand the electronic transitions in terms of energies and oscillator strength. Theoretically calculated absorption wavelength, energies and oscillator strength of tyrmine using TD-DFT and the chemical reactivity indices are represented in the table 5 (a). The calculated UV-Vis absorption spectra in gaseous and solvent phase are shown in the figures 6 and 7 respectively.

Table 5 (a)

Calculated Absorption Wavelength, Energies and Oscillator Strength of Dopamine using TD-DFT and Some other Quantities

S.N.	Transition states(Gas/Solvent)	Wavelength (nm)	Energy (eV)	Oscillator strength	Types of transition
1	H \rightarrow L/ H \rightarrow L	253.41/252.51	4.8927/ 4.9101	0.0224/0.0338	$\pi \rightarrow \pi^*$

2	H-1 \rightarrow L/ H-1 \rightarrow L	229.86/ 228.53	5.3940/ 5.4252	0.0156/ 0.0170	$\pi \rightarrow \pi^*$
3	H \rightarrow L+1/ H \rightarrow L+1	223.51/ 222.15	5.5472/ 5.5811	0.1491/ 0.1978	$\pi \rightarrow \pi^*$
4	H-1 \rightarrow L+1/ H-1 \rightarrow L+1	198.00/ 197.94	6.2617/ 6.2637	0.0512/ 0.0565	$\pi \rightarrow \pi^*$

Figure 6

UV Plot of Tyramine in Gas Phase between the Ranges 198-280 cm^{-1}

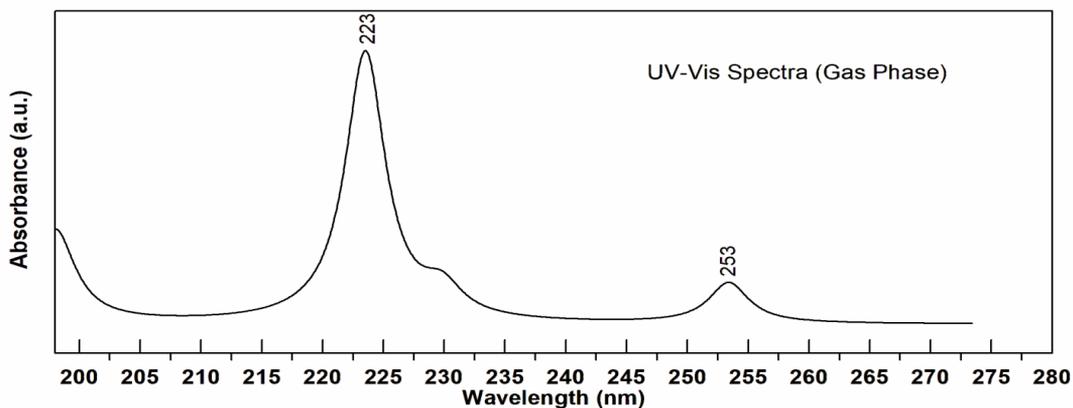
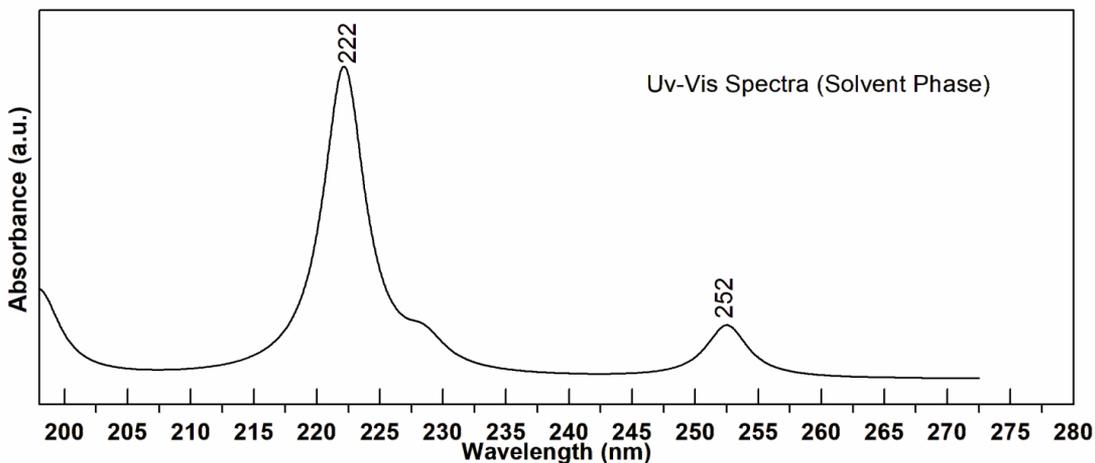


Figure 7

UV Plot of Tyramine in Solvent Phase between the Ranges 198-280 cm^{-1}



Highest occupied molecular orbital (HOMO) and Lowest unoccupied molecular orbital (LUMO) are those main orbitals which take part in chemical reactions. The energy difference between them is the key factor for determining the reactivity of the system. For clear understanding about electronic transition, positions

of theoretical absorption peaks, calculated wavelengths of corresponding transition, vertical excitation energy, and oscillator strengths were calculated for both gas phase and solvent environment which is presented in the table 5. It was found that the main dipole transition occurs at 253.41 nm (H→L) with oscillator strength 0.0224 and vertical excitation energy 4.8927 eV in gas phase whereas those values in solvent phase were 252.51nm, 0.0338and 4.9101 eV respectively. Another strong transition is H-1→L with wavelength 229.86 nm, oscillator strength 0.0156 with vertical excitation energy 5.3940 eV in gas phase and those values in solvent phase were 228.53nm, 0.0170 and 5.4252 eV respectively. Similarly, another strong transition (H→L+1) was found in both gas as well as solvent phase.

Electronegativity (χ), chemical potential (μ), global hardness (η), global softness (S) and global electrophilicity index (ω) can be calculated using the energies of frontier molecular orbitals E_{HOMO} , E_{LUMO} and given by relations 3.2-3.6 (Geerlings et al., 2003; Parr et. al., 1999) and these chemical reactivity indices are represented in the table 3.5 (b) below.

$$\chi = -\frac{1}{2}[E_{\text{HOMO}} + E_{\text{LUMO}}] \quad (3.2)$$

$$\mu = -\chi = \frac{1}{2}[E_{\text{HOMO}} + E_{\text{LUMO}}] \quad (3.3)$$

$$\eta = \frac{1}{2}[E_{\text{LUMO}} - E_{\text{HOMO}}] \quad (3.4)$$

$$S = \frac{1}{2} \eta \quad (3.5)$$

$$\omega = \frac{\mu^2}{2\eta} \quad (3.6)$$

Table 5(b)

Calculated Chemical Reactivity Indices Dopamine

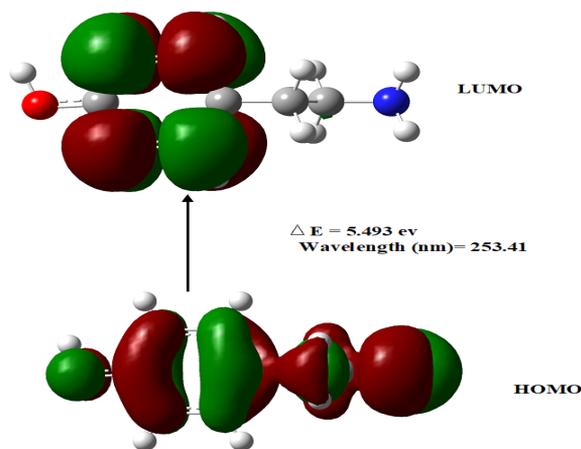
↓Phase/Quantities→	E_{HOMO}	E_{LUMO}	ΔE	χ	μ	η	S	ω
Gas	-5.449	0.044	5.493	2.7025	-2.7025	2.7465	1.3732	1.35
Solvent (Ethanol)	-5.575	0.046	5.621	2.7645	-2.7645	2.8105	1.4052	1.36
Dipole Moment (Gas Phase)				Dipole Moment (Solvent Phase)				
2.0375 Debye				2.4574 Debye				

Energy of HOMO and LUMO state was calculated for both of the phase gas as well as solvent phase of tyramine. The HOMO and LUMO energy values were found to be -5.449 eV and 0.044 eV corresponding to gas phase as well as -5.575 eV and 0.046 eV corresponding to solvent phase respectively. Electronegativity (χ), chemical potential (μ), global hardness (η), global softness (S) and global

electrophilicity index (ω) value corresponding to gas phase were found to be 2.7025, -2.7025, 2.7465, 1.3732 and 1.35 eV respectively. Also, these values corresponding to solvent phase were found to be 2.7645, -2.7645, 2.8105, 1.4052 and 1.36 eV respectively. The value of dipole moment corresponding to gas and solvent phase were 2.0375 and 2.4574 Debye respectively. The value of ΔE corresponding to gas and solvent phase are 5.493 and 5.621 eV respectively. The higher value of HOMO-LUMO gap suggests that the electronic transition occurs within the molecule from HOMO-LUMO. The HOMO-LUMO plots are given in the figure 8.

Figure 8

HOMO \rightarrow LUMO Plot of Tyramine in Gas Phase



Molecular Docking Analysis

Molecular docking analysis is an excellent tool in drug design industry in order to understand the binding interactions among ligand and its protein (Joshi & Chaudhary, 2022). Docking calculations were reported using AutoDock Vina software. Trace amine-associated receptor 1 (1TQN) was selected for docking. Some Docking parameters binding affinity, H-bonded residue and bond length of the title compound against these proteins were calculated.

Molecular Docking against Trace amine-associated Receptor 1 (1TQN)

Trace amine-associated receptor 1 (TAAR1) is widely distributed in the mammalian brain, particularly in limbic and monoaminergic areas. It is allegedly involved in mood, attention, memory, fear, and addiction. It also responds to a number of psychoactive drugs like amphetamines, ergoline derivatives, bromocriptine and lisuride (Rustigliano et al., 2018). Hence the molecular docking analysis has been performed to know the biological activities of tyramine with this

protein. The Ramachandran plot is represented in Figure 3.8 (a) demonstrate the phi-psi torsional angles of the residues of the protein. It shows that maximum residues lie inside the blue line which is the allowed region and thus suitable for docking. The docked structure is represented in the figures 3.8(b-e) and docking parameters are represented in the table 6 below.

Table 6

Docking Parameters of Tyramine against the Trace amine-associated Receptor 1

Protein	PDB code	Binding Affinity (kcal/mol)	H-Bonded Residue	Bond Length(\AA)
Trace amine-associated receptor 1	1TQN	-6.0	A:ILE184	2.20
			A:ILE184	2.71

It was found that tyramine binds to the protein 1TQN of the protein with a binding affinity -6.0kcal/mol. The electropositive hydrogens (H20 and H19) in OH group interact non-covalently with residues A: ILE184 with bond length 2.20 \AA and 2.71 \AA respectively.

Figure 3.8 (a)

Ramachandran Plots of Protein 1TQN

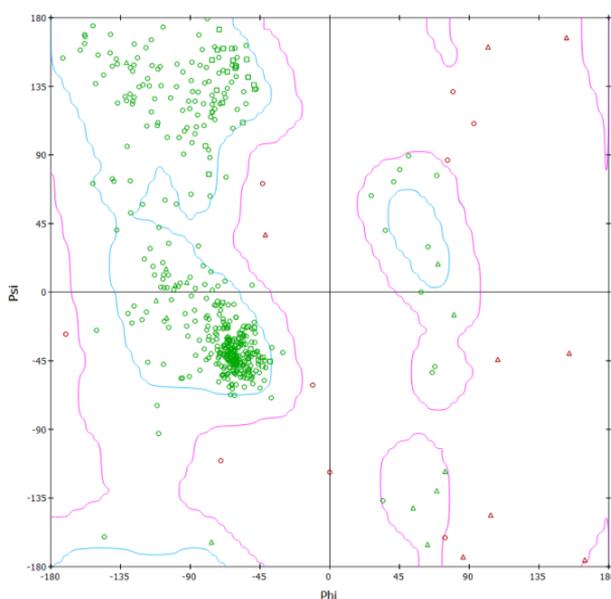


Figure 3.8 (b)

Interaction of Tyramine with Protein ITQN(2D-View)

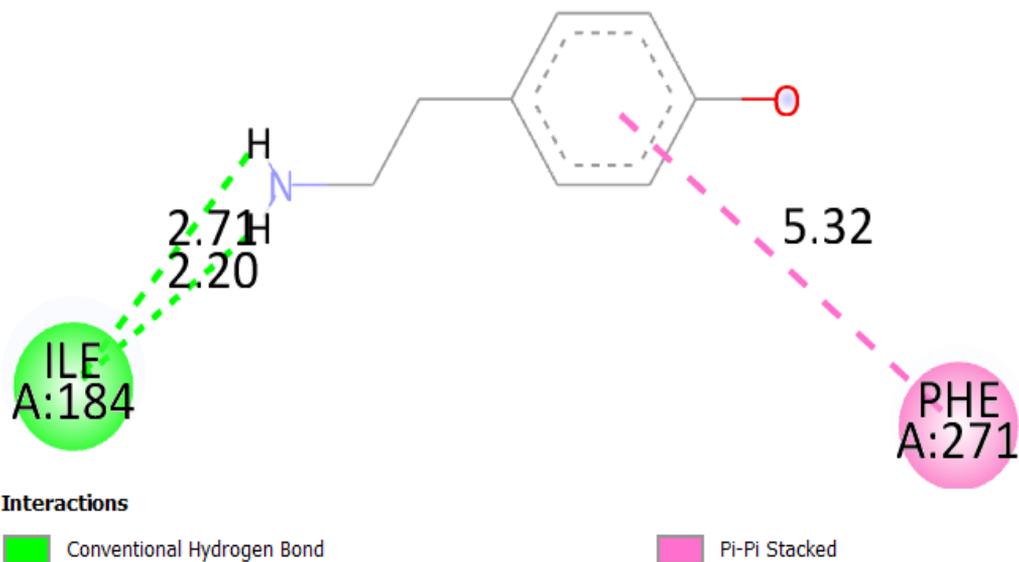


Figure 3.8 (c)

Interaction of Tyramine with Protein ITQN(3D-View)

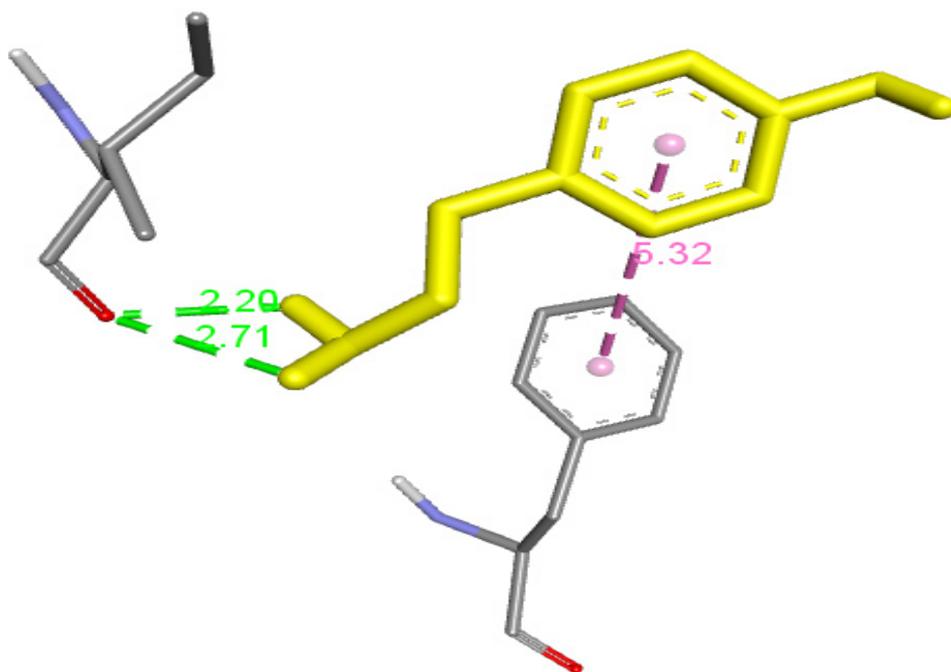


Figure 3.8 (d)

Docked Complex with Protein 1TQN

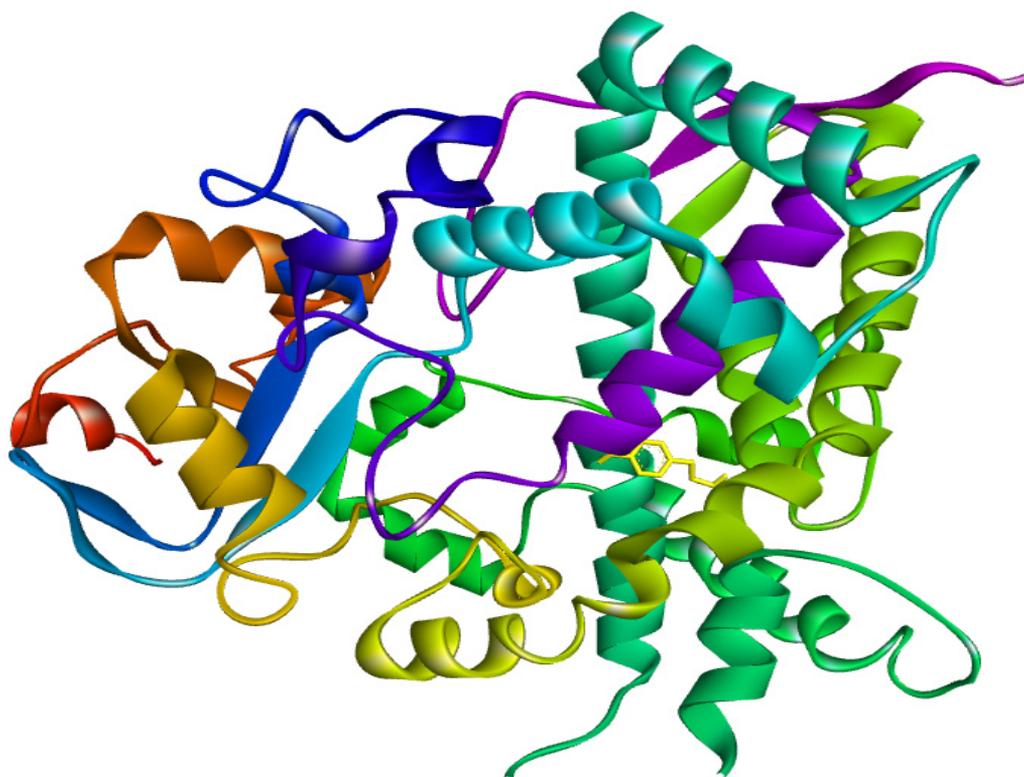
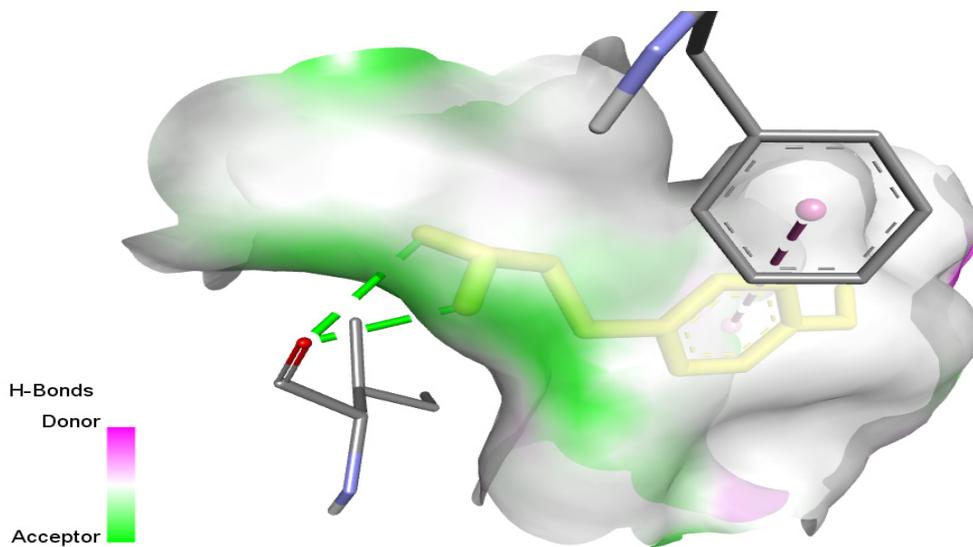


Figure 3.8 (e)

Docked Structure Showing Binding Pocket in Terms of H-Bond



Conclusion

A computational study on structural, electronic, vibrational properties of tyramine using DFT and molecular docking study using AutoDock Vina has been conducted to study molecular structure, vibrational frequency analysis, MEP, HOMO-LUMO analysis and molecular docking of the title compound. All the calculated vibrational modes were found to be both IR and Raman active. From MEP mapping, basic and key information regarding to the size, shape, charge density distribution and sites of chemical reactivity of the title molecule has been fetched out. Negative potential is found to be located near nitrogen atom whereas positive potential is located near the hydrogen (H21) of hydroxyl group. Also, the light yellow region in benzene ring was predicted as an intermediate stage.

The electronic transition has been calculated in the gas phase as well as in ethanol environment (solvent) using TD-DFT/B3LYP/6-21G basis set shows the charge transfer within the molecule. HOMO-LUMO made very clearly the involvement of charge transfer between the donor and acceptor groups. The band gap (5.493 eV) in gaseous phase phase between these two frontier energy levels shows its stability. Furthermore, the binding sites of the title molecule and the protein matrix have been predicted. The binding affinity of the protein (Trace amine-associated receptor 1)-molecule complex was predicted to be -6.0 kcal/mol. Thus, the molecular docking study theoretically proves that the title molecule has a good binding potential against the protein Trace amine-associated receptor 1 (1TQN) Showing the importance of title molecule chemical biology, Pharmacology, medicinal chemistry and drug designing fields to develop new drugs and materials.

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Quality Assessment of Soft Drinks Available at Local Market in Surkhet

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Abstract

Soft drinks have been reported to contain some toxic substance and other unwanted material beyond the acceptable limits in some countries including Nepal. Therefore, the main objective of this study was to access the quality and characteristics of selected soft drinks found in Birendranagar, Surkhet. Fifteen samples of marketed soft drinks were collected from the market. Qualitative test for the presence of reducing sugar, phosphates, alcohol and carbon dioxide in the samples were carried out. Quantitative test were also done for hardness, pH, iron content ammonia, chloride and also density measurement for ensuring the quality of available soft drinks. The presence of high sugar content in the sample and also the acidity of sample also indicate the presence of contaminants in the available sample. The pH value of Coca-Cola (2.5), highly acidic in nature, total hardness in Mountain Dew sample is found to be 350 mg/lit whereas for Pepsi is 76 mg/lit. Therefore, the quality of marketed soft drinks must be regulated by the regulatory bodies.

Keywords: Acidity, qualitative analysis, hardness, health hazard

Introduction

Soft drinks are non-alcoholic water-based flavoured drinks that are optionally sweetened, acidulated and carbonated. Some carbonated soft drinks also contain caffeine; mainly the brown-coloured cola drinks (Darkwah et al., 2020). Soft drinks are non-alcoholic carbonated beverages that are widely consumed all over the world and also in Nepal. They are typically made up of carbonated water, high fructose corn syrup, artificial flavours and colours, caffeine and phosphoric acid. They are popular due to their refreshing taste and accessibility, but they have also been linked

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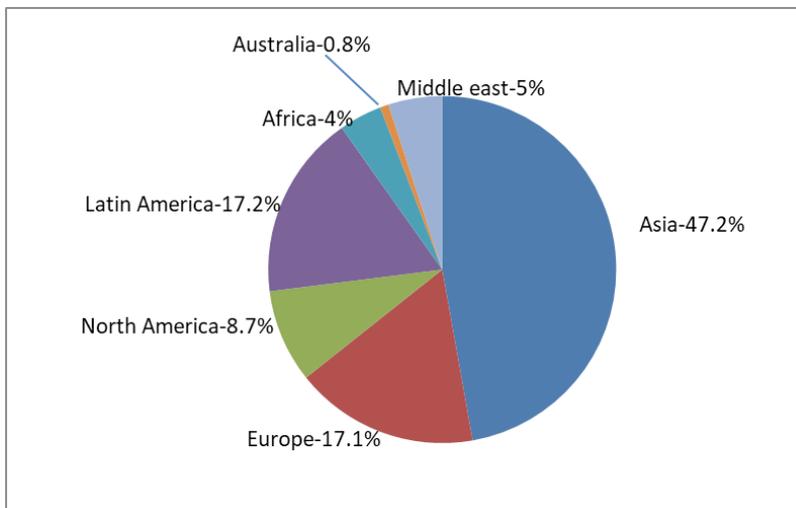
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to several health concerns (Ashurst et al., 2016). Soft drinks are popular all over the world. They are widely available, affordable, and come in a variety of flavours. Soft drinks are also heavily marketed with companies spending billions of dollars each year on advertising. This has contributed to the perception that soft drinks are a normal part of everyday life (Gupta et al., 2015). Soft drinks have been around since the late 1700s when carbonated water was first introduced as a health tonic. It was believed that carbonated water had healing properties and could cure various ailments. In the 1800s, pharmacists began adding flavours to carbonated water to make it more palatable. This led to the creation of the first soft drink, which was called soda water. The popularity of soft drinks began to soar in the 1900s with the introduction of Coca-Cola and Pepsi-Cola. These two companies dominated the soft drink market and continue to do so today. Soft drinks are now a multi-billion dollar industry, and they are consumed by people all over the world (Magomya et al., 2015; Sharaitifar et al., 2020).

Globally, carbonated soft drinks are third most consumed beverages. Per capita annual consumption of carbonated soft drinks is nearly four times the per capita consumption of fruit beverages (Source: Data from the Beverage marketing Corporation, as reported by the Canadian Soft drink Association). Soft drink consumption is growing by around 5% a year. The global carbonated soft drink market size was estimated at USD 221.55 billion in 2020 and is expected to reach USD 237.04 billion in 2021 in Nepal.

Figure1

Global Beverage Consumption 2021



(Source: Canadean)

The nutritional content in soft drinks is high value of sugar, calories and other artificial ingredients. For example, a 12-ounce can of soda drinks contains around 140 calories and 10 teaspoons of sugar, which can contribute to weight gain and other health problems. In addition, some drink contains caffeine and other stimulants that can have negative effects on the body (Bleich et al., 2012). The quality of soft drinks also depends on the quality of water used during the manufacturing of soft drinks and also in packaging and certainly in the distribution and storage of cold drinks (Burlakoti et al., 2020).

Consumer behavior is another important area of research when it comes to soft drinks. Studies have shown that the marketing and advertising of these beverages can influence consumer behaviour, particularly among children and teenagers (Vartanian et al., 2007). For example, a 2017 study found that exposure to soft drinks advertising was associated with huger consumption of these beverages among children and teenagers while soft drinks are very popular (Basu et al., 2013). Soft drinks are high in sugar and calories, which can lead to obesity, diabetes and other health problems. They are also acidic and can erode tooth enamel over time (Malik et al., 2010). Additionally, soft drinks can lead to dehydration, as they can cause the body to lose water more quickly than it is replaced (Powell et al., 2013). A 2014 review of the literature found that consumption of sugar-sweetened beverages was associated with an increased risk of obesity and type 2 diabetes, while a 2016 study found that frequent consumption of soft drink was associated with an increased risk of metabolic syndrome (Powell et al., 2014).

The quality of soft drinks was identified by following factors (Fernandez et al., 2011).

Taste

The taste of soft drinks is an essential factor in determining their quality. It is crucial to ensure that the soft drinks have a balanced flavor, with no off-tastes or excessive sweetness.

Appearance; The appearances of soft drinks, including their color and clarity, and is also important. A high quality soft drinks should have a consistent color and should not appear cloudy or hazy.

Aroma

The aroma of soft drinks can also impact their quality. A good soft drink should have a pleasant, appealing aroma that compliments its flavour.

Nutritional Content

The nutritional content of soft drinks is also important, as excessive sugar or other additives can negatively impact the drinks quality. A high quality soft drink should have reasonable sugar content and not contain any harmful ingredients.

Packaging

The packaging of soft drinks can also affect their quality. A good soft drink should be packaged in a clean, properly sealed container that maintains the drink's refreshness and prevents contamination (Naveena et al., 2010).

Factor affecting the quality of soft drinks are as follows:

Water Quality

Water is a major component of soft drinks, and its quality can have a significant impact on the taste, appearance, and overall quality of the beverage. Poor water quality can result in off-flavours, odors, and cloudiness in the final product. Therefore, it is important for soft drink manufacturers to use high-quality water in their production processes (World Health Organization Report, 1996).

Ingredient Quality

The quality of the ingredients used in soft drink production can also impact the quality of the final product. For example, the quality of sugar, flavorings, and colorings can all affect the taste and appearance of the beverage (Nwachukwn et al., 2016).

Manufacturing Process

The manufacturing process can also impact the quality of soft drinks. For example, the amount of carbonation in the drink can be affected by the temperature and pressure used during the carbonation process. Similarly, the time and temperature used during pasteurization can impact the flavor and aroma of the final product (Albani et al., 2017).

Storage Conditions

The way soft drinks are stored can impact their quality. Exposure to light, heat, and air can cause the drink to lose its carbonation and flavor. For example, storing soft drinks in warm temperatures can lead to off-flavors and decreased carbonation (Lee et al., 2019).

Packaging

The type of packaging used can also impact the quality of soft drinks. Glass bottles,

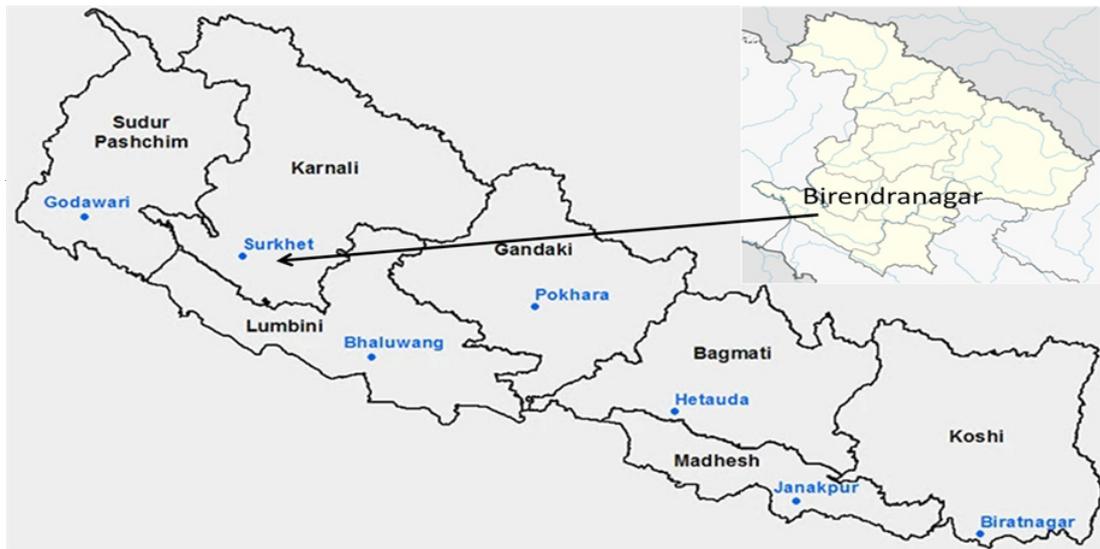
plastic bottles, and cans can all affect the taste and carbonation of the drink. For example, some studies have found that soft drinks stored in cans have higher levels of carbonation than those stored in plastic bottles (Moraes et al., 2021).

Transportation: The way soft drinks are transported can also impact their quality. Rough handling and extreme temperatures can cause the drink to lose its carbonation and flavor. For example, exposure to high temperatures during transport can cause soft drinks to develop off-flavors and aromas (Buhmann et al., 2020).

Methods and Procedures

Study Area

Fifteen samples of soft drink were purchased from the local market of Birendranagar, Surkhet valley. Soft drinks were selected according to their popularity and frequency of the consumption. Among them eight widely consumed soft drinks such as Coca-Cola, Fanta, Sprite, Pepsi, Mountain Dew, were collected for analysis. Similarly, five fruit juices with different flavor such as real fruit, litchi, were selected for analysis. Furthermore, different energy drink sample were also collected from local market of Birendranagar for analysis. All the soft drinks were purchased in pet bottles and fruit juices were purchased in paper pack. The samples were diluted as per requirement.



Following are list of fifteen brands of soft drinks were collected Birendranagar, Surkhet.

Table 1*List of Fifteen Different Brands of Soft Drinks*

S.N.	Soft Drink Brand	Sample Code	S.N.	Soft Drink Brand	Sample Code
1	Mountain dew	SD 1	9	Litchi	SD 9
2	Fanta	SD 2	10	Excess juice	SD 10
3	Sprite	SD 3	11	Real fruit	SD 11
4	Coca-cola	SD 4	12	Apple cider	SD 12
5	Pepsi	SD 5	13	Sting	SD 13
6	Cute dew	SD 6	14	Red bull	SD 14
7	Tropicana slice	SD 7	15	Mania energy	SD 15
8	Frooto	SD 8			

Following water quality tests were conducted for above samples as per standard methods:

S.N.	Test as per standard method	Nepal Drinking water standard
1	pH	6.5-8.5
2	Acidity (mg/lit)	500
3	Hardness (mg/lit)	500
4	Chlorides (mg/lit)	250
5	Iron (mg/lit)	0.3
6	Ammonia (mg/lit)	1.5

The following soft drink was analyzed as qualitative and quantitative test.

Qualitative Analysis

Fehling's Test for Reducing Sugar

About 3 ml of each test sample was measured into dry test tubes. About 3 ml of distilled water was measured into another tube as control. About 2 ml of Fehling's reagent (A and B) were added to all the tubes containing the drink samples. The tubes were kept in water bath for 5 min and the development of red precipitate indicated a positive test.

Test for Alcohol

About 4 ml of the test samples was measured into separate well-labeled test tubes and 1ml of iodine solution was added followed by 1 ml of potassium iodide

solution and 1 ml of sodium hydroxide solution. The mixtures were boiled at 100 °C in a water bath for 30 min. The appearance of a yellow colored precipitate confirmed the presence of alcohol in the soft drinks.

Test for Phosphate

About 3.0 ml of each test sample was measured into separate test tubes and 2 ml of 2 molar Ammonium Molybdate was added. The mixture was acidified with about 2 ml of 2 M HNO₃ and heated in a water bath for 10 min. The formation of a bright yellow precipitate layer of ammonium Phosphomolybdate indicates the presence of phosphate ions.

Test for Carbondioxide

As soon as samples were opened, about 3ml of each sample was added to 2ml of 2 M Ca(OH)₂. The change of lime water color from colorless to milky confirmed the presence of dissolved carbon dioxide in the soft drinks.

Test for Sucrose

5ml sample of each brand of cold drinks were taken in separate China dishes and were heated very strongly until changed occurs. Black colored residue left confirmed the presence of sucrose in cold drinks.

Physicochemical Analysis

Determination of pH

The pH of drink samples was determined using a Mettler pH meter (Seven Compact pH/ion S220, China). About 5ml of each analytical sample was measured using a micropipette and homogenized in 50ml of distilled water. The pH meter was calibrated and sufficient time was allowed for stabilization prior to reading.

Titrateable Acid Determination

About 5 g of each sample was weighed into 200 ml capacity conical flask, diluted with 50ml distilled water and titrated against 0.5 N NaOH using 2–3 drops of phenolphthalein as indicator. The percentage titrateable acidity was calculated as follows:

$$\text{Titrateable Acidity (\%)} = \frac{\text{titre} \times \text{Normality of titrant} \times 192.12 \times 100}{\text{Weight of sample} \times 1000}$$

The 192.12 is the molar mass for citric acid.

Fehling's Solution Test

Small sample of each brand of cold drinks were taken in separate test tubes

and a few drops of Fehling's A & B solution were added in equal amount. The test tube was heated in a water bath for 10 min appearance of reddish-brown precipitate confirmed the presence of glucose.

Density Measurement

The empty beaker is weight and 10ml of sample was added in beaker. The sample and beaker weight and note down. The difference of empty beaker and sample with beaker gives the mass of cold drinks which is divided by volume of sample to give density.

Estimation of Chloride

Prepare N/50 AgNO_3 solution in a 500ml volumetric flask and 2% of $\text{K}_2\text{Cr}_2\text{O}_4$ solution in 50 ml volumetric flask. Then, take 50 ml of each sample in 250 ml conical flask and 2 ml of 2% $\text{K}_2\text{Cr}_2\text{O}_4$ is add and titration against the standard AgNO_3 solution till a faint red color precipitate appears.

Total Hardness

Prepare 0.01M EDTA solution and NH_4OH - NH_4Cl buffer solution of P^{H} 10 in a volumetric flask. Take 50ml of each soft drink (sample) in a 250ml conical flask and add 2ml of buffer solution having P^{H} 10 and add a few drop of Solochrome black indicator and the mixture is titrate with the standard EDTA solution from burette until the wine red color changes to pure blue which give the total hardness of given sample of soft drinks.

Estimation of Iron

For the determination of Fe, at first the double beam spectrophotometer should be calibrated and calculate λ_{max} . The λ_{max} for iron is $\lambda_{\text{max}} = 510 \text{ nm}$. Then the absorbance of each soft drink sample observe under double beam spectrophotometer with the help of these absorbance value of each sample the amount of iron present in each sample can be determined.

Results and Discussion

The different samples include CO_2 test, Alcohol test, Fehling's test, Phosphate test and Sucrose test etc. the result of these test are shown in the table below where + sign means presence and – sign indicated the absence of the test.

Table 2*Analysis of Soft Drinks for Various Parameter*

Soft drink code	Soft drink brand	CO2 test	Alcohol test	Fehling's test	Sucrose test	Phosphate
SD 1	Mountain dew	+	+	+	+	+
SD 2	Fanta	+	+	+	+	+
SD 3	Sprite	+	+	+	+	+
SD 4	Coca-cola	+	+	+	+	+
SD 5	Pepsi	+	+	+	+	+
SD 6	Cute dew	+	+	+	+	+
SD 7	Tropicana slice	+	+	+	+	+
SD 8	Frooto	-	-	+	+	+
SD 9	Litchi	-	+	-	+	+
SD 10	Ex-cess juice	-	-	-	+	+
SD 11	Real fruit	-	-	+	+	+
SD 12	Apple cider	+	+	+	+	+
SD 13	Sting	-	+	+	+	+
SD 14	Red bull	-	+	+	+	+
SD 15	Mania energy	-	-	+	+	+

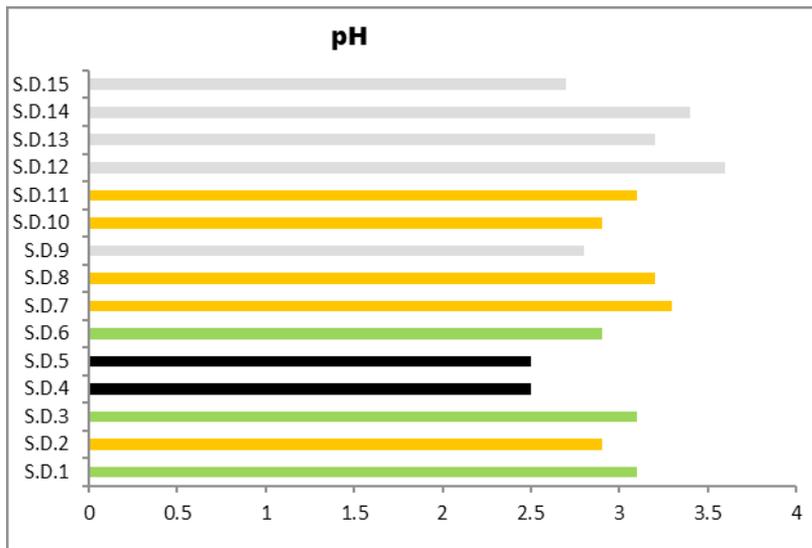
+ve indicates the presence, -ve sign indicates absence

pH: The pH of all the soft drinks which is representative of the negative logarithmic of concentration of hydrogen ions in the drinks. Soft drinks are generally acidic because of the presence of citric acid and the phosphoric acid. pH values of soft drinks of different brands are different due to variation in amount of acid contents. Here, the pH value of Pepsi (2.5), Coca-Cola (2.5), Mania energy drink (2.7), Litchi (2.8), Fanta (2.5), Excess (2.9) have lower than 3 whereas pH value of apple cider(3.6), Red bull(3.4), sting(3.2), Slice(3.3) are higher than 3. pH of a soft drink can affect its taste, color, and overall quality. Soft drinks are typically acidic, with a pH ranging from 2.5 to 4.5. The pH level can affect the stability of the drink's ingredients and can impact its shelf life. A low pH can make a soft drink taste sour or acidic. High acidity can also cause the drink to corrode metal cans or other packaging materials over time, which can lead to leaks or contamination. On the other hand, a higher pH can make a soft drink tasteless acidic and sweeter. However,

excessively high pH levels can lead to a bitter or soapy taste, which can also negatively impact the drink's quality. The pH of a soft drink can also affect its color and appearance. For example, if the pH is too low, the drink can become cloudy or hazy. Alternatively, if the pH is too high, the drink can lose its color and become transparent. Low pH in soft drink also have impact on consumer health (Singh et al., 2006).

Figure 2

pH of Soft Drinks Sample



Density

The density determination was performed at room temperature and pressure. The result of the analysis is shown in table 3.

Table 3

Density of Different Soft Drinks

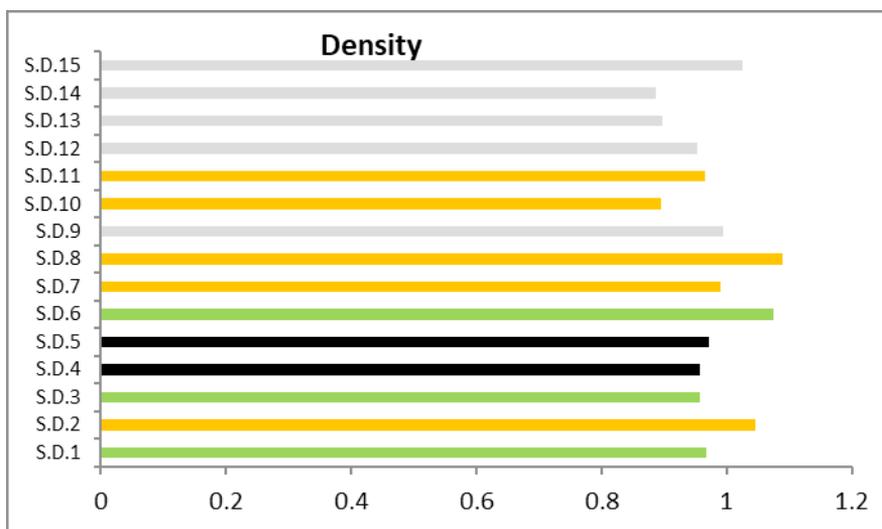
Soft drink code	Soft drink brand	Weight of beaker (gm)	Weight of beaker +10 ml of sample	Weight of sample(gm)	Density (gm/ml)
S.D 1	Mountain dew	49.60	59.722	9.64	0.964
S.D 2	Fanta	49.60	60.066	10.46	1.046
S.D 3	Sprite	49.60	59.17	9.57	0.957
S.D 4	Coca-cola	49.60	59.17	9.57	0.957
S.D 5	Pepsi	49.60	59.31	9.71	0.971
S.D 6	Cute dew	49.60	60.35	10.75	1.075

S.D 7	Tropicana slice	49.60	59.50	9.9	0.99
S.D 8	Frooto	49.60	60.50	10.9	1.09
S.D 9	Litchi	49.60	59.54	9.94	0.994
S.D 10	Ex-cess juice	49.60	58.56	8.96	0.896
S.D 11	Real fruit	49.60	59.25	9.65	0.965
S.D 12	Apple cider	49.60	59.14	9.54	0.954
S.D 13	Sting	49.60	58.58	8.98	0.898
S.D 14	Red bull	49.60	58.47	8.87	0.887
S.D 15	Mania energy	49.60	59.86	10.26	1.026

From analysis it was found that density of soft drinks sample is nearly one, Fanta (1.046), Cute dew(1.075), Frooto (1.09) and Mania (1.026) are little higher than one and other sample(red bull) is lower than one.

Figure 3

Density of Soft Drink Sample



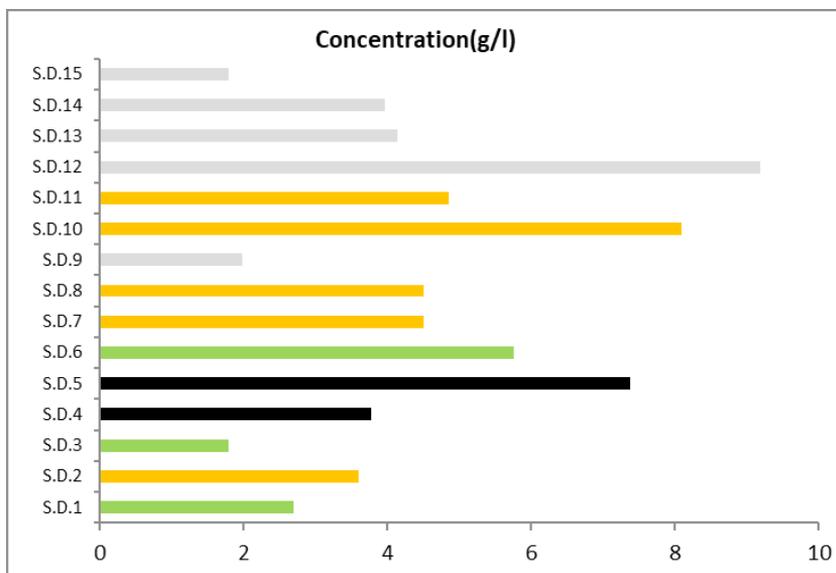
Density of a soft drink can impact its taste, texture, and carbonation level, all of which can affect the overall quality of the beverage. A higher density may make a drink taste sweeter because there are more dissolved solids, such as sugar, in the liquid. Conversely, a lower density may make a drink taste less sweet. A denser drink may feel thicker or more viscous, while a less dense drink may feel more watery. The density of a soft drink can also affect its level of carbonation. Carbon dioxide gas is dissolved in the liquid to create the bubbles in a carbonated soft drink. The higher the density of the liquid, the more carbon dioxide can dissolve in it, leading to a more carbonated drink (Aloh et al., 2015).

Fehlings Test

Fehling's test detects the presence of reducing sugar in a sample. The presence of reducing sugar in the test solution is indicated by the presence of red color in the solution. Positive result in the Fehling's test indicates presence of glucose, fructose and lactose or presence of reducing sugar in the sample. The negative result of the Fehling's test indicates the presence of non-reducing sugar such as sucrose, starch etc. Reducing sugars, such as glucose and fructose, are commonly added to soft drinks as sweeteners. While these sugars can enhance the flavor and taste of the soft drink, their excessive use can have negative effects on the quality of the drink (Agbazue et al., 2014). From analysis it was found that soft drink sample like cider (9.18) is high whereas sample like sprite, mania drink, and litchi have only 2g/l. High levels of reducing sugar can make the drink overly sweet and sticky, leading to a cloying or unpleasant sensation in the mouth. Effect of reducing sugar on soft drink quality is its impact on the drink's shelf life. High levels of reducing sugar can create an ideal environment for microbial growth, which can lead to spoilage and contamination of the drink. This can result in a shortened shelf life and decreased quality of the drink. Furthermore, excessive consumption of soft drinks containing high levels of reducing sugar can have negative effects on human health, including an increased risk of obesity, type 2 diabetes, and other health problems. In conclusion, while reducing sugar can enhance the taste of soft drinks, its excessive use can negatively impact the texture, shelf life, and overall quality of the drink, as well as have negative health effects.

Figure 4

Fehlings Test for Soft Drink Samples

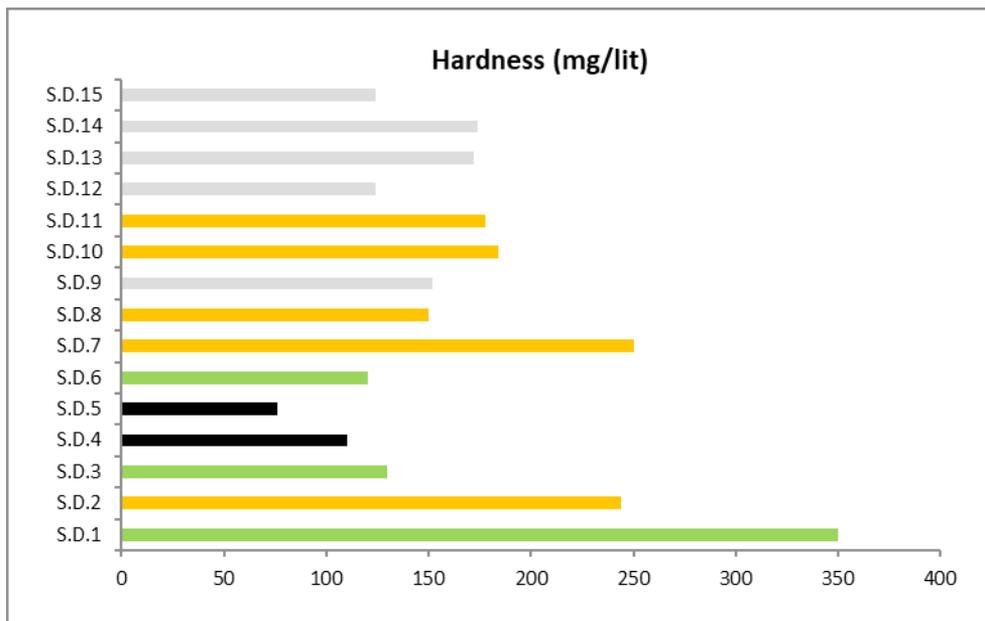


Hardness

Hardness of soft drinks is those minerals such as calcium and magnesium that dissolved contains in the soft drink having positive electric charge. The presence or absence of hardness minerals in soft drinks sample is not known to pose a health risk to users. Water having hardness more than 180 mg/lit considered as very hard. As we know all the soft drinks contain very hard water. The highest and lowest hardness are of mountain dew (350 mg/lit) and Pepsi (76 mg/lit) respectively.

Figure 5

Hardness of Soft Drink Samples



Over all the hardness of water can impact the taste, clarity, carbonation and shelf life of a soft drink. More high concentration of minerals in water can interfere with the solubility of carbon dioxide gas, which effects the carbonation and makes soft drink flatter or less carbonated. Hard water also affect the shelf life of a soft drink. The minerals in hard water can promote bacterial growth, leading to spoilage or fermentation over time.

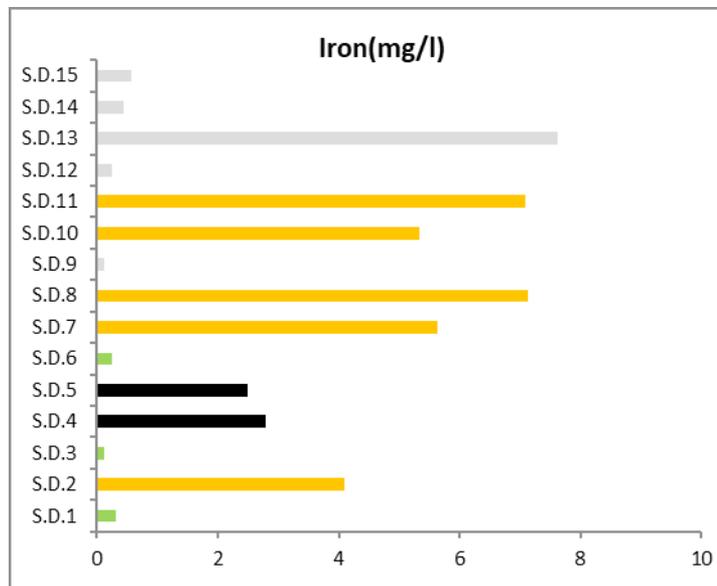
Iron

Iron (Fe) is a mineral that can potentially be present in soft drinks, either as a naturally occurring element or as a result of contamination. But high concentrations of iron make water unsuitable for drinking. From analysis it was found that maximum soft drinks sample contain high concentration of iron and other samples

like sprite (0.128 mg/l) contain low concentration of iron as recommended in Nepal Drinking Water Quality Standard. However, if the concentration of iron in a soft drink is too high, it can affect the taste and color of the drink. Iron can impart a metallic taste to the soft drink, which is generally considered unpleasant (Dey et al., 2013). Additionally, iron can react with other compounds in the drink, leading to changes in color and appearance. For example, iron can react with certain acids in the drink, leading to the formation of a brownish color and the appearance of sediment. Moreover, excessive intake of iron can be harmful to human health, especially in vulnerable populations such as infants, young children, pregnant women, and people with certain medical conditions. High concentrations of iron in soft drinks can be a potential health hazard, especially if they are consumed regularly.

Figure 6

Iron Content in Soft Drink Samples



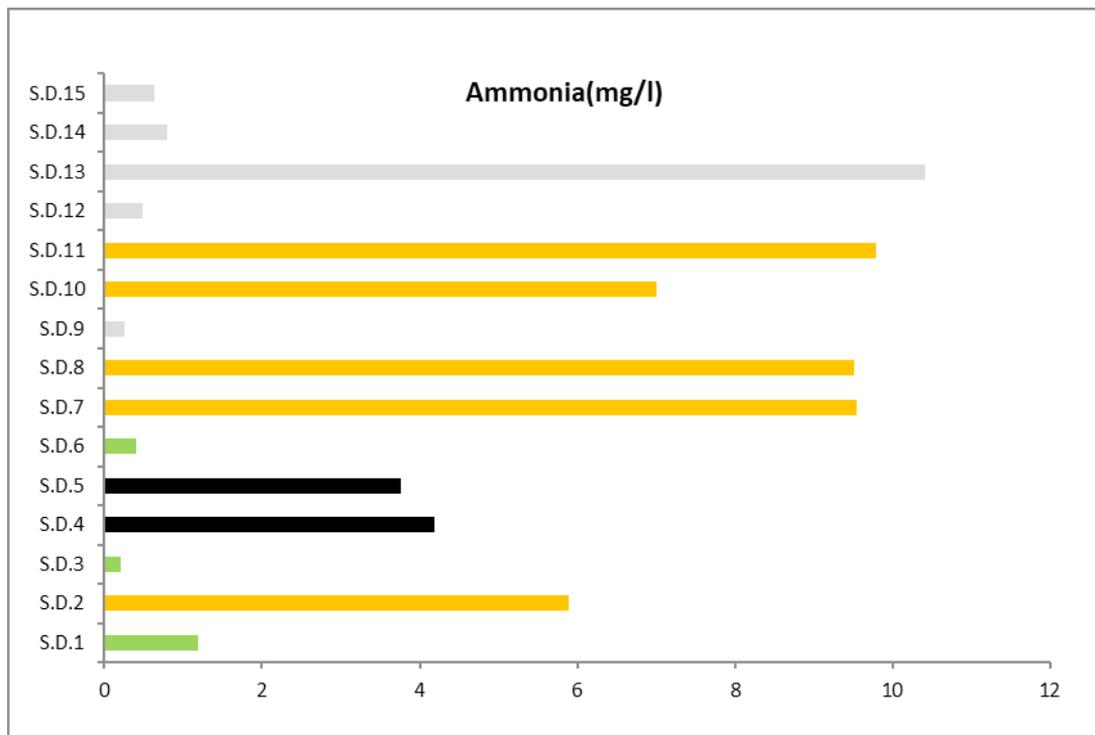
Ammonia

Ammonia concentration higher than 1.5gm/l makes water unsuitable for drinking; therefore high concentration of ammonia in water should not be used in soft drink manufacturing. Ammonia (NH₃) is a highly basic compound that can have a significant impact on the taste and quality of soft drinks. If present in high concentrations, ammonia can impart a strong, unpleasant odor and taste to the drink, which is generally considered undesirable. The highest ammonia concentration content was in Sting (10.4 mg/l) and the lowest is 0.21 mg/l for sprite samples.

Ammonia can also react with certain compounds in the soft drink, leading to the formation of other compounds that can affect its flavor and texture. For example, ammonia can react with amino acids or proteins in the drink, leading to the formation of bitter-tasting compounds that can negatively impact the taste of the drink. In general, the concentration of ammonia in soft drinks should be carefully controlled to ensure that it does not negatively impact the taste or quality of the drink. Soft drink manufacturers typically use strict quality control measures to ensure that the ammonia levels in their products remain within safe and desirable ranges.

Figure 7

Ammonia Content in Soft Drink Samples

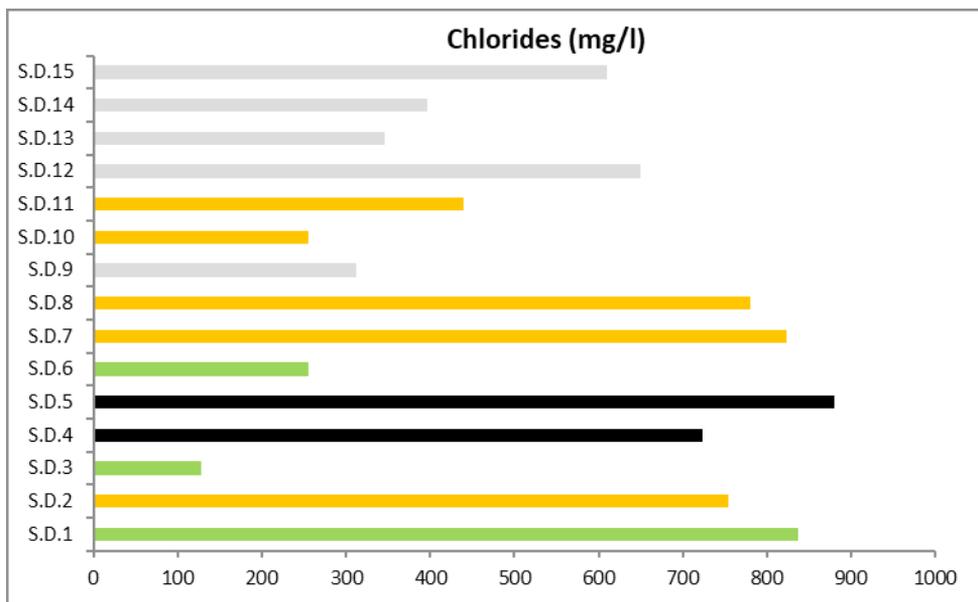


Chlorides

Chloride are widely are widely distributed in nature as the salt of sodium (NaCl), Potassium (KCl), and Calcium (CaCl₂). The highest Chloride content was 836.62 mg/l for mountain dew and the lowest was 87.916 mg/l for pepsi. The salty taste in soft drinks is due to the presence of chlorides ions and associated cations.

Figure 8

Chlorides Content in Soft Drink Samples



The permissible limit of chloride in water is 250 mg/l as per as Nepal Drinking Water Standard. Chloride ions (Cl⁻) can have an impact on the flavor, acidity, and carbonation of soft drinks. In general, chloride ions can enhance the sour or tart flavor of a drink and also increase its perceived saltiness. Additionally, chloride ions can affect the carbonation of a soft drink. At high concentrations, chloride ions can react with carbon dioxide (CO₂) to form carbonic acid, which can increase the acidity of the drink and affect its carbonation levels.

Conclusion

This study gives us sight of qualitative and quantitative analysis which includes the major water quality parameters of fifteen popular brands of soft drink available in Birendranagar, Surkhet. Qualitatively, most of the samples contain carbon dioxide, alcohol, phosphate and fehling's test for reducing sugar. This study also focuses on the water quality parameters. Most of the soft drinks were having very low pH value (highly acidic) which is highly undesirable and are also impact on consumer's health. Higher concentration of chlorides and ammonia has also had adverse effect on health. As soft drinks are popular and widely available, they can also have negative effects on health, so it is important to consume soft drinks in moderation and should be aware of their impact on the body. The aim of this study is to make awareness about the bad effects of soft drinks on public health of people especially youth and children.

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विद्यार्थी सिकाइ उपलब्धि : असमानताका आयामहरू र कक्षाकोठामा आधारित परीक्षा

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लेखसार

औपचारिक शिक्षा प्रणालीमा राष्ट्रिय पाठ्यक्रमले निर्धारण गरेका सिकाइ उपलब्धि हासिल गराउनका लागि विभिन्न प्रक्रिया, संरचना र क्रियाकलापहरू निर्धारण गरिएको हुन्छ। सोही अनुसार संरचित पाठ्यक्रम, पाठ्यपुस्तक, शिक्षक निर्देशिका, पाठ्यक्रम प्रवोधिकरण, अन्य शैक्षिक सामग्री, निश्चित योग्यता र क्षमता भएका शिक्षक, प्रधानाध्यापक, व्यवस्थापन समिति, विद्यालयको भौतिक पक्ष लगायत अन्य प्रशासनिक इकाइहरूको व्यवस्था गरिएको हुन्छ। यी सबै व्यवस्थाहरू विद्यार्थीमा तोकिएको सिकाइ उपलब्धि अधिकतम रूपमा हासिल गराउनेतर्फ लक्षित हुन्छन्। शैक्षिक सुशासन र जवाफदेहितालाई प्रवर्धन गर्दै विद्यार्थीको सिकाइ उपलब्धि हासिल गराउनु मुख्य उद्देश्य भएकाले त्यसको परीक्षण गर्ने कार्यलाई पनि अभूत महत्वपूर्ण मानिन्छ। परीक्षामा आधारित जवाफदेहिताका अभ्यासहरू प्रचलित छन्। नेपालमा कक्षा ३, ५, ८ र १० मा राष्ट्रिय उपलब्धि परीक्षण र कक्षा ८, १० र १२ मा सार्वजनिक परीक्षा हुने गरेको छ। यी परीक्षाहरूका नतिजाले विद्यार्थीको सिकाइ उपलब्धि निरन्तर कमजोर हुँदै गएको र त्यो कमजोर सिकाइ उपलब्धिमा पनि विभिन्न खाले गहिरा असमानताहरू देखाएका छन्। यो लेख सिकाइ उपलब्धिमा देखिएका विभिन्नखाले असमानता आयामहरू कस्ता छन्, कुन कुन समूहका बीच के कति मात्रामा असमानता छ र ती असमानता कम गर्न कक्षाकोठामा आधारित परीक्षाले कसरी सहयोग गर्छ भन्ने प्रश्नहरूमा आधारित छ। द्वितीय स्रोतबाट प्राप्त परिमाणात्मक तथ्याङ्क र अनुसन्धानकर्ताले सङ्कलन गरेका प्राथमिक गुणात्मक सूचना र विभिन्न अध्ययन अनुसन्धानलाई सन्दर्भ सामग्रीको रूपमा प्रयोग गरी ती असमानताहरूलाई विश्लेषण गरिएको छ। सिकाइ उपलब्धिमा विभिन्नखाले असमानताहरू विद्यमान रहेका छन्। ती असमानताहरूलाई न्यूनीकरण गर्न कक्षाकोठामा आधारित परीक्षालाई प्रभावकारी बनाउन आवश्यक छ। यसका लागि शिक्षक क्षमता विकास र परीक्षाका अभ्यासका लागि विद्यालयको स्वायत्तामा जोड दिनु आवश्यक हुन्छ।

शब्दकुञ्जी : प्रवेशिका परीक्षा, सिकाइ उपलब्धि, सिकाइ असमानता, कक्षाकोठा आधारित परीक्षा, एक्काइसौं शताब्दिका सिप

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परिचय

विद्यालय शिक्षाले शिक्षाका विभिन्न स्वरूपमध्ये औपचारिक शिक्षालाई बुझाउँछ। शिक्षा ऐन २०२८ ले विद्यालय शिक्षा भन्नाले आधारभूत र माध्यमिक शिक्षालाई सम्झनु पर्छ भनी उल्लेख गरेको छ। आधारभूत शिक्षाले प्रारम्भिक बाल शिक्षादेखि कक्षा ८ सम्म र माध्यमिक शिक्षाले कक्षा नौ देखि बाह्रसम्मको शिक्षालाई बुझाउँछ (अनिवार्य तथा निशुल्क शिक्षा सम्बन्धी ऐन, २०७५)। नेपालको संविधान २०७२ को धारा ३१ ले आधारभूत शिक्षा अनिवार्य र निःशुल्क र माध्यमिक शिक्षा निःशुल्क पाउने हकको सुनिश्चितता गरेको छ (नेपालको संविधान, २०७२)। संविधानतः नेपालका सबै नागरिकलाई आधारभूत शिक्षा अनिवार्य गरिएको र पहुँचको हक समेत मौलिक हकमा उल्लेख भएको सन्दर्भमा कक्षा ८ सम्मको शिक्षामा सबैको समतामूलक पहुँच सुनिश्चित गर्नु सरकारकै दायित्व अन्तर्गत पर्छ। औपचारिक शिक्षा र सिकाइलाई जोडदा शिक्षाको अधिकार भनेको तोकिएको समय विद्यालयमा विताउनु मात्र नभई सिक्न पाउनु पनि हो। यो सन्दर्भबाट हेर्दा नेपालका खासगरी सामुदायिक विद्यालयका विद्यार्थीको सिकाइ अवस्था अत्यन्त कमजोर छ र सिकाइका असमानताहरूको खाडल ठूलो छ।

औपचारिक शिक्षाले संरचित पाठ्यक्रममा तोकिएका सिकाइ उपलब्धिहरू हासिल गराउने लक्ष्य राखेको हुन्छ। ती निश्चित सिकाइ उपलब्धि हासिल गराउन विभिन्न अन्य व्यवस्थाहरू मिलाइएको हुन्छ। जस्तै : विद्यालय भवन, खेल मैदान, पुस्तकालय, प्रयोगशाला, निश्चित योग्यता भएका र प्रक्रियाबाट नियुक्त भएका शिक्षक, निश्चित मापदण्डमा तयार गरिएका पाठ्यपुस्तक र अन्य सामग्री लगायत व्यवस्थापन समिति, अभिभावक संघ आदि। यी सबै व्यवस्थाको एउटै लक्ष्य औपचारिक पाठ्यक्रममा तोकिएका सिकाइ उपलब्धि हासिल गराउनु रहेको हुन्छ। निश्चित समय र निश्चित पद्धति र संरचनाबाट तोकिएका सिकाइ उपलब्धि अधिकतम हासिल गराउनु औपचारिक शिक्षा प्रणालीको प्रमुख उद्देश्य हो। पाठ्यक्रमले निर्धारण गरेका सिकाइ उपलब्धिको हासिल के कति भएको छ भन्न गरिने विभिन्न परीक्षा र मूल्याङ्कनबाट कुनै पनि देशको शिक्षा प्रणालीको प्रभावकारीता परीक्षण गरिन्छ। पिसा (PISA), टिम्स (TIMSS) जस्ता अन्तरराष्ट्रिय परीक्षाहरूमा विद्यार्थीले हासिल गरेका उपलब्धिकै आधारमा जापान, कोरिया, सिंगापुर, फिनल्याण्डजस्ता देशको विद्यालय शिक्षालाई अब्बल मानिएको छ (Cresswell et al., 2015)। अन्तरराष्ट्रियस्तरमा हुने विभिन्न उपलब्धि परीक्षणबाट ती देशहरूको शिक्षा प्रणालीको तुलना गरेजस्तै धेरै देशहरूले राष्ट्रियस्तरमै पनि उपलब्धि परीक्षणहरू गर्ने र त्यसका आधारमा देशको शिक्षा प्रणालीको मूल्याङ्कन गर्ने परिपाटी संसारभर नै प्रचलनमा छ। नेपालमा वि.सं. २०६८ देखि शिक्षा विज्ञान तथा प्रविधि मन्त्रालय अन्तर्गतको निकाय शैक्षिक गुणस्तर परीक्षण केन्द्रले विभिन्न कक्षा र विषयमा यस्तै राष्ट्रियस्तरको सिकाइ उपलब्धि परीक्षण गर्दै आइरहेको छ। सिकाइ उपलब्धि परीक्षण गर्ने अभ्यास भने ९० को दशकबाटै सुरु भएको पाइन्छ (शिक्षा मन्त्रालय, २०७५)।

औपचारिक शिक्षाको मुख्य उद्देश्य तोकिएका सिकाइ उपलब्धि हासिल गराउनु भएकोले ती सिकाइ उपलब्धि हासिल गरेका आधारमा विद्यार्थीको शैक्षिक उपलब्धि हेर्ने गरिन्छ। यसका केही

आलोचना र कमजोरीहरू भए पनि विद्यालय तहमा विद्यार्थीले हासिल गरेको सिकाइ उपलब्धिले नै उच्च शिक्षा अध्ययनको अवसर र रोजगारीका अवसरमा समेत प्रभाव पार्ने भएकाले यसलाई महत्त्व दिने गरिन्छ। खासगरी कम विकसित र विकासोन्मुख देशहरूमा प्राथमिक तहको शिक्षा पूरा गर्दा पनि विद्यार्थीमा साधारण साक्षरता (पढाइ र गणितीय) सिप विकास हुन नसकिरहेको सन्दर्भमा शिक्षाको अधिकार भनेको विद्यालयमा समय विताउनु नभई न्यूनतम सिकाइ हासिल गर्नु हो भनिएको छ (The World Bank, 2019)। युनेस्को इन्स्टीच्युट अफ स्ट्याटिक्सले सन् २०१७ मा ६९७ मिलियन बालबालिका र किशोर किशोरीहरूले पढाइ र गणितको न्यूनतम सिकाइ सक्षमता हासिल गरेका छैनन् भनी उल्लेख गरेको छ भने विश्व वैङ्कले चार/पाँच वर्ष विद्यालयमा विताउँदा पनि न्यूनतम सिकाइ हासिल नहुनुलाई सिकाइ गरिवीको रूपमा चित्रण गरेको छ (UIS, 2017; The World Bank, 2019)। सिकाइ गरिवीले प्रत्यक्ष रूपमा आयमूलक गरिवी बढाउन योगदान गर्छ।

शैक्षिक असमानताका विभिन्न आयामहरूमध्ये पहुँचमा भएको असमानता र त्यसले सिर्जना गरेको वञ्चितीकरणलाई उल्लेख गरिन्छ। त्यसैगरी विद्यालयको शिक्षण सिकाइ क्रियाकलापपश्चात् त्यसको प्रतिफलको रूपमा सिकाइ उपलब्धिलाई हेरिन्छ र यसबाट सिर्जना हुने उच्च शिक्षाको अवसरमा वञ्चितीकरण, मानवीय सक्षमताको विकासमा हुने अवरोध, रोजगारी र आयआर्जनमा पर्ने असर, सामाजिक न्याय, मानवीय वञ्चितीकरण र समग्रमा त्यसले सिर्जना गर्ने सामाजिक र आर्थिक वर्ग विभाजनजस्ता विषयहरू यसका असमानताका विषयहरू हुन। शैक्षिक उपलब्धिमा देखिने असमानताको असर लामो समयसम्म रहने हुँदा यस्ता असमानता न्यूनीकरण गरी शैक्षिक अवसरमा सिकाइ उपलब्धिमा समानता सिर्जना गर्ने कार्य चुनौतीपूर्ण देखिएको छ। औपचारिक शिक्षा र सिकाइ उपलब्धिका यी सन्दर्भहरूमा आधारित भएर नेपालको विद्यालयका शिक्षाको समग्र सिकाइ उपलब्धिको अवस्था, सिकाइ उपलब्धिमा रहेका असमानताहरू र ती असमानता न्यूनीकरणका लागि कक्षाकोठामा आधारित परीक्षाको भूमिकालाई विश्लेषण गर्दै सिकाइ उपलब्धिका असमानताका विभिन्न आयामलाई उजागर गर्नु यो लेखको मुख्य उद्देश्य रहेको छ।

अध्ययनविधि

यो आलेख खासगरी परिमाणात्मक ढाँचामा केन्द्रित छ, तर यसका केही पक्षमा गुणात्मक सूचनाहरू पनि प्रयोग भएका छन्। यो आलेख तयार गर्न खासगरी द्वितीय स्रोतको रूपमा राष्ट्रिय परीक्षा बोर्ड, शिक्षा मन्त्रालय, शैक्षिक गुणस्तर परीक्षण केन्द्र, आरटिआइ इन्टरनेशनलले सञ्चालन गरेका परीक्षणका नतिजालाई प्रयोग गरिएको छ। केही प्रकाशित तथ्याङ्कहरू र केही अप्रकाशित तथ्याङ्क पनि प्रयोग गरिएको छ। आलेख तयार गर्ने क्रममा असमानताका आयामहरू प्रस्तुत गर्ने तथ्याङ्कको खोजी गर्ने क्रममा अप्रकाशित तथ्याङ्कसमेत प्रयोग गरिएको छ। तथ्याङ्क सङ्कलनका लागि कुनै निर्दिष्ट साधनको प्रयोग गर्नुपर्ने आवश्यकता थिएन। उपलब्ध भएको तथ्याङ्कलाई प्रयोजनपरक तरिकाले विभिन्न आयामबाट विश्लेषण गरिएको छ। यस अर्थमा यो आलेख खासगरी वर्णनात्मक विधिमा आधारित भएर तथ्याङ्कको विश्लेषण र फिल्टरका अनुभवहरूको विश्लेषण गरिएको छ। तथ्याङ्करूलाई प्रयोजन अनुसार चार्ट तालिकाहरूमा प्रस्तुत गरी व्याख्या र विश्लेषण गरिएको छ। कक्षाकोठामा आधारित परीक्षाको भूमिकाको खोजी गर्न विभिन्न अनुसन्धानमूलक तथा

विश्लेषणात्मक लेखहरूको समीक्षा गर्नुको साथै अनुसन्धाताले नेपालका सामुदायिक विद्यालयको अवलोकन तथा निरीक्षण भ्रमणका क्रममा प्राप्त अनुभव र ज्ञानलाई पनि आधार बनाइएको छ। लेखको मुख्य उद्देश्य नेपालको विद्यालय शिक्षाको सिकाइ उपलब्धिमा देखिएका असमानताको विश्लेषण र ती असमानता न्यूनीकरणका लागि कक्षाकोठामा आधारित परीक्षाको भूमिकालाई पहिचान गर्नु रहेको छ। सो क्रममा नेपालका विद्यालयमा प्रयोग भइरहेको निर्माणात्मक परीक्षाको प्रयोग पक्षमा पनि समालोचना गरिएको छ।

सन्दर्भ सामग्रीको अध्ययन

यो आलेखमा रहेका मुख्य विषय सिकाइ उपलब्धि, सिकाइ उपलब्धिका असमानता र कक्षाकोठामा आधारित परीक्षाका विषयहरूको बारेमा यस खण्डमा चर्चा गरिएको छ। औपचारिक पाठ्यक्रमले निर्धारण गरेका सिकाइ सक्षमता तथा उद्देश्यहरू विद्यार्थीले के कति मात्रामा हासिल गरे भनेर गरिने अध्ययनहरू सिकाइ उपलब्धि परीक्षण हुन्। कक्षागत रूपमा, तहगत रूपमा र विषयगत रूपमा पनि सिकाइका उद्देश्यहरू निर्धारण गरिएको हुन्छ। Kellaghan and Greaney (सन् २०२०) ले सार्वजनिक परीक्षा र सिकाइ उपलब्धि परीक्षण र कक्षाकोठामा आधारित परीक्षाका भिन्नताहरू उल्लेख गरेका छन्। जसअनुसार विद्यार्थीको सिकाइस्तर प्रमाणित गर्न, तह वृद्धि गर्न, कुनै खास तहमा भर्ना र छनौट गर्न सार्वजनिक परीक्षा सञ्चालन गरिन्छ, शैक्षिक प्रणालीको समग्र अवस्था पहिचान गरी शैक्षिक नीति, योजना तथा कार्यक्रमहरू तय गर्न सिकाइ उपलब्धि परीक्षण र विद्यार्थीको सिकाइमा सुधार गर्न कक्षाकोठामा आधारित परीक्षणहरू सञ्चालन गरिन्छन्। पाठ्यक्रममा आधारित सार्वजनिक परीक्षा सबैभन्दा धेरै शिक्षाका सरोकारवाला र सर्वसाधारणको चासोको विषय हुन्छ भने सिकाइ उपलब्धि परीक्षण नीति निर्माता योजनाकार र अनुसन्धाताको चासोको विषय हो। कक्षाकोठामा आधारित परीक्षा शिक्षक र विद्यार्थीहरूको चासोको विषय रहेको हुन्छ। सार्वजनिक परीक्षामा देखिने सिकाइ उपलब्धिका असमानताले माथिल्लो तहको अध्ययन, रोजगारीका अवसर र आम्दानीमा समेत प्रभाव पार्छ। गरिवीका आयामहरूमध्येको वञ्चितिकरणमा सिकाइ उपलब्धिले प्रभाव पारेको हुन्छ। शिक्षालाई मानव पूँजी निर्माणको आधार र मानव विकास सूचकाङ्कको एउटा मुख्य सूचकको रूपमा लिइने भएकाले शिक्षाको पहुँच र शैक्षिक उपलब्धिमा सिर्जना हुने असमानताहरू विश्वव्यापी रूपमा चासोका विषयका रूपमा रहेका छन्। सार्वजनिक परीक्षाका नतिजाहरूलाई शैक्षिक प्रणालीको जवाफदेहिताका लागि पनि आधारको रूपमा लिने प्रचलन बढ्दै गएको छ जुन Test-Based Accountability को रूपमा स्थापित छ (Hout & Elliot, 2011)। मानव विकास प्रतिवेदन २०१८ विद्यालय शिक्षाको सिकाइ संकटलाई उल्लेख गर्दै सिकाइ उपलब्धि परीक्षणबाट सिकाइका असमानताहरूको अध्ययन गर्ने र कक्षाकोठामा आधारित परीक्षाको माध्यमबाट सिकाइ उपलब्धिका असमानताहरूलाई न्यूनीकरण गर्न रणनीतिहरू विकास गर्दै शिक्षक क्षमता विकासमा ध्यान दिनुपर्ने कुरामा जोड दिएको छ (World Bank, 2018)।

सार्वजनिक परीक्षाहरू कुनै खास कक्षा वा तहमा मात्र गर्ने गरिन्छ, जस्तै कक्षा ८, कक्षा १०, कक्षा १२। यसैगरी सिकाइ उपलब्धि परीक्षणहरू पनि कुनै खास कक्षा र तहमा तथा विषयमा मात्र सञ्चालन हुन्छ, जस्तै कक्षा ३ मा गणित र नेपाली, कक्षा ८ मा गणित, विज्ञान, अंग्रेजी र विज्ञान (ध्वनलभच, सन् २०११)। यस अर्थमा यी अध्ययनले सिकाइ उपलब्धिका असमानताहरू पहिचान गरी सुधार गर्न अवसर उपलब्ध गराउन सक्दैनन्। यी अध्ययनले खासगरी सिकाइ उपलब्धिमा देखिएका असमानताका आयामहरूलाई मात्र प्रस्तुत गरेका हुन्छन्। सिकाइ उपलब्धिका असमानता पहिचान गरी तत्काल सुधार गर्न कक्षाकोठामा आधारित परीक्षाहरू प्रभावकारी हुन्छन्। कक्षाकोठामा आधारित परीक्षणले हरेक विद्यार्थीका सिकाइ कठिनाइस्तर पहिचान गर्न, सिकाइ आवश्यकताअनुसार सहयोग उपलब्ध गराउन, वैयक्तिक भिन्नतामा आधारित शिक्षण र निरन्तर रूपमा *Assessment for Learning and Assessment as Learning* का विभिन्न रणनीतिहरू प्रयोग गर्न शिक्षकलाई स्वतन्त्रता प्रदान गर्छ। यस सन्दर्भमा यो अध्ययनमा सिकाइ उपलब्धिका असमानता कम गर्न कक्षाकोठा आधारित परीक्षणको सन्दर्भलाई जोड दिइएको छ।

नतिजा र छलफल

यो खण्डमा सिकाइ उपलब्धिका असमानताहरूलाई प्रस्तुत गर्ने विद्यालयको विभिन्न कक्षा र तहमा हुने परीक्षाका नतिजाहरूलाई विश्लेषण तथा तुलना गरिएको छ। यस्तो विश्लेषणमा २०७३ भन्दा अगाडि कक्षा १० को अन्तिममा हुने प्रवेशिका परीक्षा (एसएलसी) र सोपश्चात् कक्षा १० मा हुने माध्यमिक शिक्षा परीक्षा (एसइइ) का नतिजाहरू, शैक्षिक गुणस्तर परीक्षण केन्द्रबाट भएका सिकाइ उपलब्धिका परीक्षाहरू र कक्षा ३ मा भएको प्रारम्भिक कक्षा पठन सिप परीक्षणका नतिजाहरूलाई उल्लेख गरिएको छ। त्यसैगरी कक्षाकोठामा आधारित परीक्षा र विद्यालयका अभ्याससँग सम्बन्धित विषयहरू अनुसन्धाताको फिल्ड अवलोकन तथा सोसँग सम्बन्धित विषयवस्तुमा आधारित भएर विश्लेषण गरिएको छ।

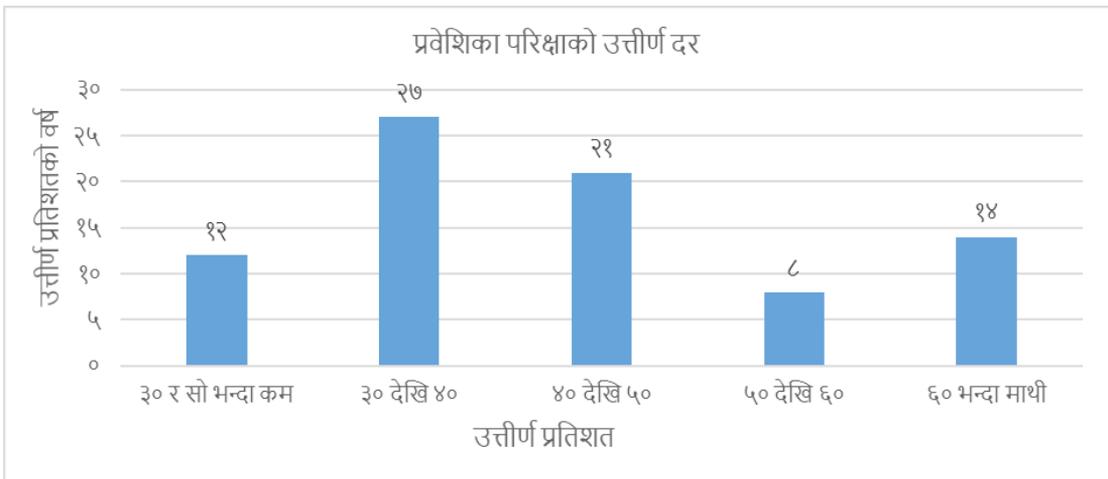
माध्यमिक शिक्षा उत्तीर्ण परीक्षाका नतिजा

हाल नेपालको विद्यालय शिक्षा कक्षा १२ सम्मको शिक्षालाई बुझिन्छ। वि.सं. १९९० देखि २०७३ सम्म विद्यालय तहको अन्तिम कक्षा दश रहेको थियो। कक्षा १० को अन्त्यमा लिइने प्रवेशिका परीक्षा (एसएलसी-फलामे गेट) को आधारमा विद्यालय शिक्षाको अवस्था मूल्याङ्कन गर्ने प्रचलन रहेको थियो। यो परीक्षाको नतिजाले धेरै विद्यार्थीका भावी जीवनका गन्तव्यहरू निर्धारण हुने गर्दथे। यो परीक्षाको नतिजाका सामाजिक सांस्कृतिक पक्षहरू पनि जोडिएका थिए र केही हदसम्म अहिले पनि छन्। शिक्षा ऐनको आठौं संशोधनबाट विद्यालय शिक्षालाई कक्षा १० बाट कक्षा १२ बनाइयो र सँगसँगै विद्यालय शिक्षाको अन्तिम परीक्षा कक्षा १२ हुन पुग्यो। वि.सं. २०७२ बाटै विद्यार्थीको नतिजालाई उत्तीर्ण र अनुत्तीर्णको ढाँचाँमा परिवर्तन गरी अक्षराङ्कन पद्धतिको सुरुवात गरिएको थियो र यसको नाम कक्षा १० मा एसइइ (Secondary Education Examination - SEE) र १२ मा एसएलसिड (School Leaving Certificate Examination - SLCE) भयो।

विद्यालयको अन्तिम कक्षामा १२ भएसँगै र अक्षराङ्कन पद्धतिको सुरुवातले प्रवेशिका परीक्षाको नतिजाको सामाजिक सांस्कृतिक पक्षमा मात्र होइन, शैक्षिक प्रयोजनमा पनि परिवर्तन आयो । विद्यालय शिक्षाको अन्त्यमा हुने परीक्षाको आधारमा गरिने समग्र विद्यालय शिक्षाको प्रभावकारीता मूल्याङ्कनमा पनि सरोकारवालाको चासो कम हुँदै गयो । बयासी वर्षसम्म सञ्चालन भएको प्रवेशिका परीक्षाका नतिजाहरूले विगतमा नेपालको विद्यालय शिक्षाको अवस्था कस्तो रहेको थियो भन्ने आधार प्रदान गर्छ र सो पश्चात् पनि नतिजामा उल्लेखनीय परिवर्तन नआएको र सुधारका लागि पनि उल्लेखनीय प्रयासहरू भएका छैनन् । तलको चित्र १ मा ८२ वर्षको प्रवेशिका परीक्षाको उत्तीर्ण दर प्रस्तुत गरिएको छ ।

चित्र १

विभिन्न वर्षमा प्रवेशिका परीक्षाको उत्तीर्ण दर

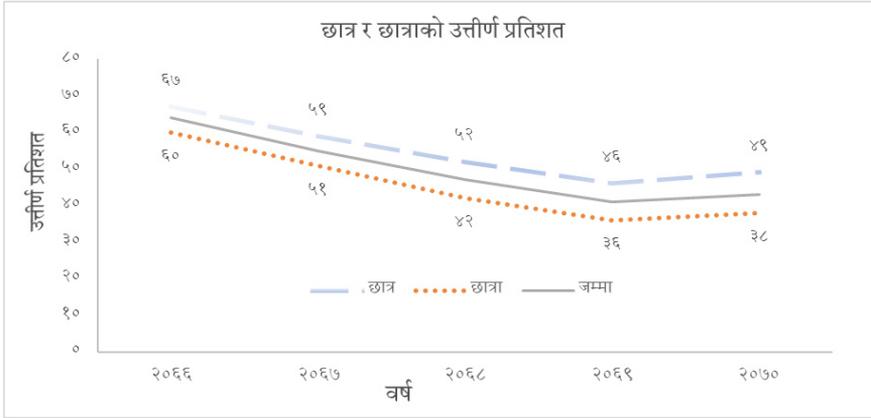


स्रोत : शैक्षिक सूचना २०७० । शिक्षा मन्त्रालय

चित्र १ मा उल्लेख भए अनुसार वि.सं. १९९० देखि २०७१ सम्मको अवधिमा ८२ ओटा प्रवेशिका परीक्षा सञ्चालन भएका थिए । विद्यालय शिक्षाको प्रभावकारीता मूल्याङ्कनका अन्य स्थापित विधिहरू नभएको हुनाले यी परीक्षाको उत्तीर्ण प्रतिशतलाई धेरै नै महत्व दिएर अध्ययन गर्ने प्रचलन थियो । बयासी वर्षको अवधिमा परीक्षाको उत्तीर्ण प्रतिशतलाई १० अङ्कमा समूहकृत गर्दा सबैभन्दा धेरै २७ वर्षको उत्तीर्ण प्रतिशत ३० देखि ४० को बीचमा, २१ वर्ष ४० देखि ५० को बीचमा, १२ वर्ष ३० भन्दा कम, ८ वर्ष ५० देखि ६० र १४ वर्ष ६० भन्दा माथि रहेको थियो । कक्षा ९ र १० बाट प्रश्न सोध्ने गरिएकोमा वि.सं. २०६३ बाट कक्षा १० बाट मात्र प्रश्न सोध्न गरियो । शुरुमा यसो गर्दा नतिजामा सुधार देखिए पनि पछि पुनः कमजोर हुँदै गयो । वि.सं. २०६६ मा ६४, २०६७ मा ५५, २०६८ मा ४७ र २०६९ मा ४१ प्रतिशत विद्यार्थी मात्र नियमित उत्तीर्ण भए । प्रवेशिका परीक्षाको यस्तो उत्तीर्ण दरमा सामुदायिक विद्यालय र संस्थागत विद्यालय तथा छात्रा र छात्राबीचमा थुप्रै असमानताहरू रहेका थिए जुन अहिले पनि विद्यमान छन् । उदाहरणको लागि २०६६ देखि २०७० सम्मको छात्रा र छात्राको उत्तीर्ण प्रतिशतको असमानतालाई चित्र २ मा प्रस्तुत गरिएको छ ।

चित्र २

प्रवेशिका परीक्षाको छात्रा र छात्राको उत्तीर्ण प्रतिशत

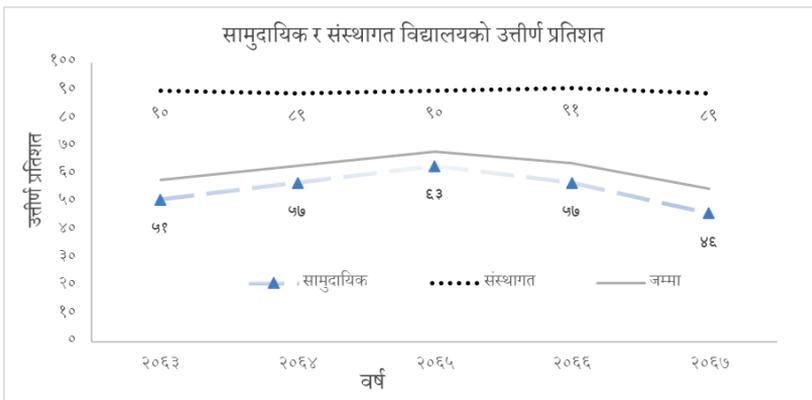


स्रोत : शैक्षिक सूचना २०७१, शिक्षा मन्त्रालय

चित्र २ मा छात्र र छात्राहरूको सिकाइ उपलब्धिमा स्पष्ट असमानताहरू देख्न सकिन्छ। तथ्याङ्क विश्लेषण गरिएका पाँच ओटै वर्षहरूमा छात्राहरूको उत्तीर्ण दर छात्रको तुलनामा निकै कम छ। यस्तो असमानता २०७० मा ११ प्रतिशतको छ भने २०६६ मा ७ मात्र छ। माथिको चार्टका आधार मा असमानता बढ्दो क्रममा रहेको देखिन्छ। यसैगरी तुलनात्मक रूपमा शहरी क्षेत्रमा भएका र आर्थिक सामाजिक अवस्था राम्रो भएका अभिभावकका बालबालिकाले अध्ययन गर्ने र कमजोर सामाजिक आर्थिक अवस्था भएका ग्रामीण क्षेत्रमा भएका सामुदायिक विद्यालयका बीचमा यस्ता असमानताहरू पनि प्रष्ट देख्न सकिन्छ। उदाहरणको लागि चित्र ३ मा सामुदायिक र संस्थागत विद्यालयको उत्तीर्ण प्रतिशत उल्लेख गरिएको छ।

चित्र ३

सामुदायिक र संस्थागत विद्यालयको उत्तीर्ण प्रतिशत



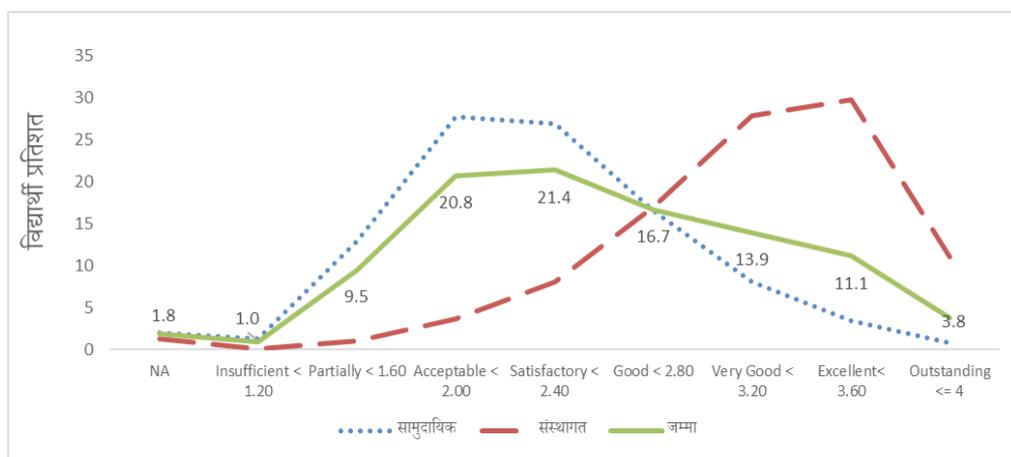
स्रोत : परीक्षा, २०६८ परीक्षा नियन्त्रण कार्यालय

चित्र ३ ले खासगरी सामुदायिक र संस्थागत विद्यालयको असमानता मात्र देखाएको छैन कि यसले शहरी र ग्रामीण क्षेत्रको र तुलनात्मक रूपमा सम्पन्न र कमजोर वर्गबीचको असमानतालाई पनि प्रष्ट पारेको छ। संस्थागत विद्यालयको नतिजामा एकरूपता छ भने सामुदायिक विद्यालयको नतिजामा हरेक वर्ष अस्वभाविक परिवर्तनहरू देखिएका छन्। यसरी देखिएको असमानताले सामाजिक, आर्थिक, रोजगारी लगायत विभिन्न क्षेत्रमा असमानताहरू सिर्जना गर्दछ। यसैभित्र पनि विशिष्ट श्रेणी र प्रथम श्रेणीको बीचमा तथा विद्यालयभित्र पनि छात्रा र छात्रामा असमानताहरू रहेका छन्। विद्यालयगत रूपमा छात्रा र छात्रको असमानता संस्थागतको तुलनामा सामुदायिकमा बढी रहेको छ। उदाहरणको लागि २०६५ मा सामुदायिक विद्यालयका छात्र र छात्राको उत्तीर्ण प्रतिशतमा ८ प्रतिशतको भिन्नता रहेको थियो भने संस्थागत विद्यालयमा यस्तो भिन्नता २ मात्र रहेको थियो (परीक्षा नियन्त्रण कार्यालय २०६८)।

वि.सं. २०७२ बाट अक्षराङ्कन विधिको शुरुवात भएपश्चात् विद्यार्थीको नतिजा जिपिएका विभिन्न नौ समूहमा प्रस्तुत गरि नतिजा प्रकाशन शुरु भयो। विभिन्न विषयहरूमा विद्यालयहरूलाई प्रयोगात्मक अङ्क दिने व्यवस्था थप गरियो। अनुसन्धानकर्तासंगको अन्तरक्रियाको क्रममा धेरै विद्यालयका शिक्षक तथा प्रधानाध्यापकहरूले अक्षराङ्कन विधिले विद्यार्थीमा पढ्ने र मेहनत गर्ने बानीमा परिवर्तन आएको उल्लेख गरेका छन्। नतिजा जिपिएका विभिन्न समूहमा प्रस्तुत गरेपनि यसले पनि विद्यार्थीको सिकाइको अवस्थालाई नै बुझाउने भएकाले जिपिएको वितरणमा देखिएका असमानताहरूलाई तल प्रस्तुत गरिएको छ। राष्ट्रिय परीक्षा बोर्डले सञ्चालन गरेको कक्षा १० को २०७५ को तथ्याङ्कलाई यहाँ प्रस्तुत गरिएको छ। चित्र ४ मा विद्यालयको प्रकार अनुसार जिपिए वितरण, चित्र ५ मा छात्रा र छात्रको जिपिए वितरण र तालिका १ मा प्रदेश अनुसार जिपिएको अवस्था प्रस्तुत गरिएको छ।

चित्र ४

विद्यालय प्रकारअनुसार एसइइ २०७५ को नतिजा

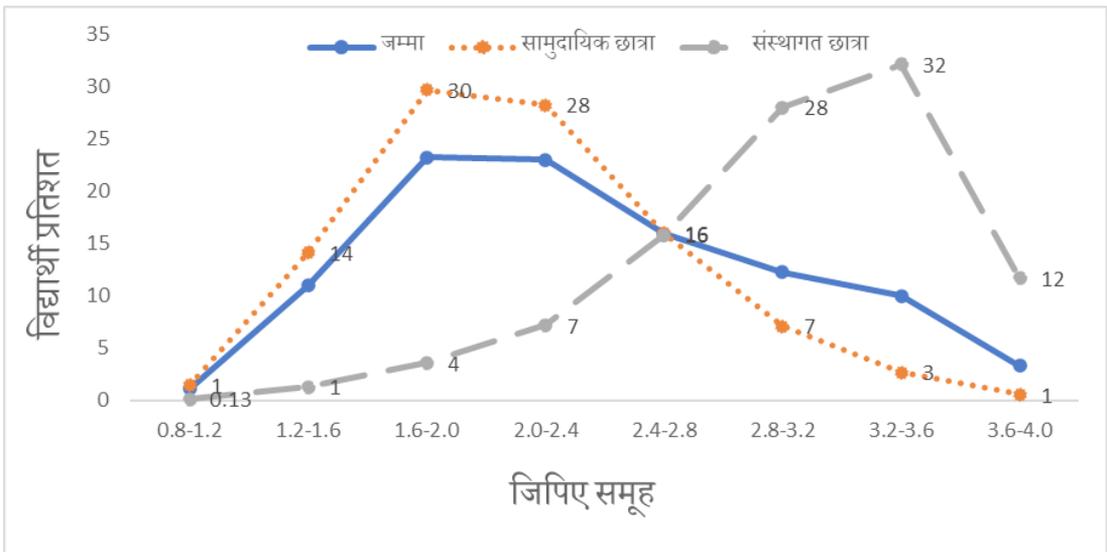


स्रोत : परीक्षा नियन्त्रण कार्यालय, कक्षा १०

चित्र ४ मा प्रस्तुत गरिएको जिपिए वितरणमा कूल विद्यार्थीको ६० प्रतिशत जिपिएका तल्ला समूहमा र ४० प्रतिशत माथिल्ला चार समूहमा पर्छन् । यो अवस्था सामुदायिक र संस्थागतमा भने निकै फरक छ । सामुदायिका धेरै विद्यार्थी जिपिएका तल्ला समूहमा रहेका छन् र माथिल्ला समूहमा क्रमश घट्दो क्रममा रहेको देखिन्छ, भने संस्थागत विद्यालयमा तल्ला समूहमा थोरै र माथिल्लो समूहमा बढ्दै गएको छ । जिपिए ४ को सङ्ख्यामा मात्र घटेको छ । वि.सं. २०७२ भन्दा पहिलेको उत्तीर्ण र अनुत्तीर्णको प्रतिशतमा भएको भिन्नताजस्तै जिपिएको वितरणमा ठूलो असमानता देखिन्छ । यस्तो असमानता सामुदायिक विद्यालय भित्रै पनि शहरी क्षेत्र र ग्रामीण क्षेत्रका बीचमा तथा छात्रा र छात्रका बीचमा पनि रहेको छ ।

चित्र ५

छात्र र छात्राको जिपिए वितरण



स्रोत : परीक्षा नियन्त्रण कार्यालय

चित्र ५ मा उल्लेख भएअनुसार जिपिए वितरणमा सामुदायिक र संस्थागत विद्यालयकै छात्राबीचमा धेरै नै असमानताहरू रहेका छन् । सामुदायिक विद्यालयबाट १ लाख ६९ हजार २ सय ६९ र संस्थागत विद्यालयबाट ५५ हजार ८ सय तेह्र छात्राहरू परीक्षामा सहभागी भएकामा संस्थागत विद्यालयका १२ प्रतिशत छात्राको जिपिए ३.६ देखि ४ को समूहमा छ भने सामुदायिक विद्यालयका १ प्रतिशत मात्र यो समूहमा रहेका छन् । माथिल्लो समूहको ३.२ देखि ३.६ मा सामुदायिक विद्यालयका ३ प्रतिशत छात्रा मात्र रहेका थिए भने संस्थागतका ३२ प्रतिशत छात्राहरूको जिपिए यो समूहमा रहेको थियो । छात्र र छात्राका बीचका असमानताहरू पनि छन् र विद्यालय अनुसार पनि छात्र र छात्राका असमानताहरू पनि रहेका छन् । सामुदायिक विद्यालयभित्रै पनि ग्रामीण र शहरी क्षेत्र, विभिन्न जातीगत आधारमा तथा भौगोलिक आधारमा यस्ता असमानताहरू विद्यमान छन् । प्रदेशगत रूपमा पनि यस्ता भिन्नताहरू रहेका छन् । तालिका १ मा प्रादेशिक रूपमा विभिन्न जिपिए समूहका विद्यार्थीको प्रतिशत उल्लेख गरिएको छ ।

तालिका १

प्रदेश अनुसार जिपिएको वितरण

जिपिए	कोसी प्रदेश	मधेश प्रदेश	बागमती प्रदेश	गण्डकी प्रदेश	लुम्बिनी प्रदेश	कर्णाली प्रदेश	सुदूरपश्चिम प्रदेश
०.८-१.२	०.०२	०.१९	०.०३	०.०३	०.१२	०.६७	०.५७
१.२-१.६	०.८	१.८	०.५	०.७	१.५	३.६	३.९
१.६-२.०	३.४	४.५	२.४	२.९	४.६	११.१	८.१
२.०-२.४	८.०	९.७	५.४	७.६	११.२	१३.७	१५.७
२.४-२.८	२०.०	२०.७	१२.०	१७.४	२१.९	२०.८	२४.९
२.८-३.२	३१.५	३१.६	२५.०	३१.०	२९.३	२४.८	२८.२
३.२-३.६	२८.९	२५.९	३६.७	३०.२	२४.६	२०.४	१५.७
३.६-४.०	७.४	५.७	१७.९	१०.१	६.७	४.९	२.९

स्रोत : परीक्षा नियन्त्रण कार्यालय

तालिका १ मा प्रस्तुत भएका तथ्याङ्कहरूले जिपिएको वितरणमा भएका थुप्रै असमानताहरू प्रस्तुत गरिएको छ । सुदूरपश्चिम प्रदेशको सबैभन्दा कमजोर छ भने बागमतीको राम्रो देखिन्छ । जिपिएको सबैभन्दा माथिल्लो समूहमा बागमती प्रदेशका १८ प्रतिशत विद्यार्थी रहेका छन् भने प्रदेश २ का ६ प्रतिशत, सुदूरपश्चिम प्रदेशका ३ प्रतिशत र कर्णाली प्रदेशका ५ प्रतिशत रहेका छन् । सहरी र ग्रामीण क्षेत्रका बीचमा, विद्यालयको प्रकार अनुसार, छात्र र छात्रा तथा जिल्लाअनुसारको जिपिए वितरणमा थुप्रै असमानताहरू विद्यमान छन् । यस प्रकारका सिकाइ असमानताहरूले उच्च शिक्षाका अवसरमा, उच्च शिक्षाको विषय छनौट र सोपश्चात् रोजगारीका अवसर तथा आयआर्जन र गुणस्तरीय जिवनका विभिन्न पक्षमा असमानताहरू सिर्जना हुन्छन् ।

विद्यार्थी उपलब्धिको राष्ट्रिय परीक्षण

राष्ट्रिय पाठ्यक्रमले निर्धारण गरेका कुनै खास विषय र तहका सिकाइ उपलब्धिको अवस्था परीक्षण गर्ने पद्धतिलाई उपलब्धि परीक्षण भनिन्छ । सिकाइ उपलब्धि परीक्षणले खासगरी विद्यार्थीहरूले हासिल गरेको सिकाइलाई स्तरीकृत परीक्षणका साधन प्रयोग परीक्षण गर्ने र पाठ्यक्रमको उद्देश्य अनुरूप सिकाइ हासिल भए नभएको सम्बन्धमा लेखाजोखा गर्ने काम गर्छ । विश्ववैक (२००४) ले विद्यार्थीको सिकाइ उपलब्धिलाई राष्ट्रियस्तरबाट परीक्षण गर्ने पद्धति नै राष्ट्रिय उपलब्धि परीक्षण हो भनेको छ । त्यसैगरी युनेस्को (२०११) ले राष्ट्रिय पाठ्यक्रमले लक्षित गरेका शैक्षिक उपलब्धि प्राप्त भए नभएको लेखाजोखा गर्नलाई राष्ट्रिय उपलब्धि परीक्षणको रूपमा लिएको छ । नेपालमा परियोजनाहरू तथा अन्य खास प्रयोजनमा केही उपलब्धि परीक्षणहरू भएका भए पनि नियमित र व्यवस्थित रूपमा सिकाइ उपलब्धि परीक्षण गर्ने काम शैक्षिक गुणस्तर परीक्षण केन्द्रको स्थापना गरी २०६८ बाट भएको हो । यसलाई विद्यार्थी उपलब्धिको राष्ट्रिय परीक्षण (National Assessment of Student Achievement–NASA) भन्ने गरिएको छ । केन्द्रले हालसम्म कक्षा ३, ५, ८ र १० को परीक्षणका नतिजाहरू सार्वजनिक गरेको छ । सन् २०१७ भन्दा पहिलेका परीक्षणमा नतिजालाई

औसतमा प्रस्तुत गर्ने गरिएको थियो भने सो पश्चात् विद्यार्थीको क्षमताको रूपान्तरित अङ्क स्केलमा प्रस्तुत गर्ने गरीएको छ । विद्यार्थी उपलब्धि परीक्षणमा देखिएका सिकाइ उपलब्धिका असमानताहरूमध्ये छात्र र छात्राको, शहरी र ग्रामीण क्षेत्रको, सामुदायिक र संस्थागत विद्यालय तलको तालिका २ मा प्रस्तुत गरिएको छ ।

तालिका २

सिकाइ उपलब्धि परीक्षणका नतिजाहरू

वर्ष	कक्षा	विषय	छात्र	छात्रा	शहरी	ग्रामीण	सामुदायिक	संस्थागत
वि.सं.	कक्षा ८	गणित	३८	३३	५२	२८	२६	५७
२०७०		विज्ञान	४३	३९	५९	३७	३४	५७
		नेपाली	४८	४८	५७	४५	४२	६५
वि.सं.	कक्षा ५	नेपाली	४६	४८	५३	४४	४३	६९
२०७२		गणित	४८	५०	५५	४७	४५	६९
		अङ्ग्रेजी	४७	४७	६६	४०	३८	७३
वि.सं.	कक्षा ३	नेपाली	५९	५४	६०	४९	४६	६७
२०७२		गणित	४५	४५	५९	४४	४९	५४

स्रोत : शैक्षिक गुणस्तर परीक्षण केन्द्र, २०७३ ।

तालिका २ मा प्रस्तुत गरिएको विद्यार्थी उपलब्धिको औसत अङ्कको अध्ययन गर्दा साना कक्षामा लैङ्गिक आधारमा ठूलो असमानता देखिँदैन । नेपालीमा छात्राहरूको राम्रो देखिन्छ, र कक्षा बढ्दै जादा छात्राको क्रमश कम भइ कक्षा ८ मा बराबर हुन पुगेको छ । गणितको सिकाइ उपलब्धिमा कक्षा ३ मा बराबर छ भने कक्षा ५ मा २ प्रतिशतको भिन्नता छ भने कक्षा ८ मा पुग्दा त्यो बढेर ५ पुगेको छ । कक्षा ५ को अङ्ग्रेजीमा बराबर छ भने कक्षा ८ को विज्ञानमा ४ प्रतिशतको भिन्नता छ । यसैगरी शहरी र ग्रामीण क्षेत्रको असमानता ठूलो छ । कक्षा ५ को अङ्ग्रेजीमा २६ प्रतिशतको भिन्नता रहेको छ भने कक्षा ८ को गणितमा २४ प्रतिशत रहेको छ । शहरी र ग्रामीण क्षेत्रको भिन्नता पनि कक्षा अनुसार बढ्दो छ । सामुदायिक र संस्थागतबीचको असमानता अझ धेरै रहेको छ । यी असमानताहरू कक्षा अनुसार बढ्दो छ । कक्षा ८ को गणितमा सामुदायिक र संस्थागत बीचको भिन्नता ३९ प्रतिशत रहेको छ । यसैगरी कक्षा ५ को अङ्ग्रेजीको सिकाइ उपलब्धिमा ३५ प्रतिशतको भिन्नता रहेको छ । सिकाइ उपलब्धिमा रहेका यस प्रकारका असमानताहरू र कक्षा अनुसार ती असमानताहरू बढ्नु शैक्षिक प्रणालीको खराब सूचकहरू हुन । यस्ता असमानताले व्यक्ति र समाजलाई मात्र नभई समग्र मुलुकको आर्थिक, सामाजिक राजनीतिक क्षेत्रमा समेत प्रभाव पर्दछ ।

प्रारम्भिक कक्षा पठन सिप परीक्षण

प्रारम्भिक कक्षाको पढाइ सिपले सिकाइका अन्य सबै विषय र क्षेत्रमा सहयोग गर्ने हुनाले प्रारम्भिक कक्षामा पठन सिप र गणितीय सिप परीक्षण गर्ने प्रचलन संसारभर नै प्रचलित छ । नेपालमा केही गैरसरकारी संस्थाहरूले सानो नमूनामा यस्ता परीक्षण गर्ने प्रचलन सन् २००० को दशकबाटै सुरु भएपनि शिक्षा मन्त्रालयको अगुवाइमा पहिलोपटक सन् २०१४ मा ३३ जिल्लाका २६९ विद्यालयका कक्षा २ र ३ का ५०८३ मा विद्यार्थीमा प्रारम्भिक कक्षा पठन सिप परीक्षण गरिएको थियो । उक्त परीक्षणको

नतिजा अनुसार छात्रा र छात्राको सिकाइमा खास भिन्नता नदेखाए पनि भोगौलिक क्षेत्र अनुसार हिमाल, पहाड, उपत्यका र तराइको उपलब्धिमा सिकाइमा ठूलो भिन्नता देखाएको छ। प्रति मिनेट शुद्ध शब्द पढ्ने सिपमा पहाडका १५ प्रतिशतले दिइएका कुनै पनि शब्द पढ्न सकेनन् भने तराईका २२ प्रतिशतले कुनै पनि शब्द शुद्धसँग पढ्न सकेनन् (आरटिआई इन्टरनेशनल, सन् २०१४)।

यसैगरी शिक्षा मन्त्रालयकै अगुवाइमा युएसएआइडिको सहयोगमा नेपालमा पाँच वर्षे प्रारम्भिक कक्षा पठन सिप कार्यक्रम सञ्चालन गरियो। उक्त पाँच वर्षे कार्यक्रमको प्रभाव मूल्याङ्कनको प्रतिवेदनले पनि सिकाइ उपलब्धिका असमानताहरूलाई उजागर गरेको छ। कक्षा ३ मा नेपाली पहिलो भाषा हुने विद्यार्थीमध्ये परियोजना लागू भएका जिल्लामा १८ प्रतिशत विद्यार्थीले एउटा पनि शब्द शुद्ध पढ्न नसक्ने अवस्था छ भने मातृभाषा फरक भई नेपाली दोस्रो भाषा हुनेहरूमध्ये ३३ प्रतिशत विद्यार्थीले शुद्ध पढ्न सकेनन् (RTI International, 2020)। यसले भाषिक आधारमा विद्यार्थीको सिकाइमा असमानता रहेको देखाउँछ। यसैगरी औसत पठन प्रवाह (प्रति मिनेट शुद्ध पढ्ने शब्द) छात्रको १२ छ भने छात्राको ११ मात्र रहेको छ। यस तथ्य अनुसार लैङ्गिकताका आधारमा सिकाइको असमानता तल्ला कक्षाहरूबाटै शुरु भएको देखिन्छ। परियोजना सञ्चालन भएको जिल्लाको भन्दा परियोजना लागू नभएका जिल्लाहरूमा यस्तो असमानता बढी देखिन्छ। आर्थिक सामाजिक अवस्था अनुसार यस्ता असमानताहरू पनि विद्यमान छन्।

कक्षाकोठामा आधारित परीक्षण

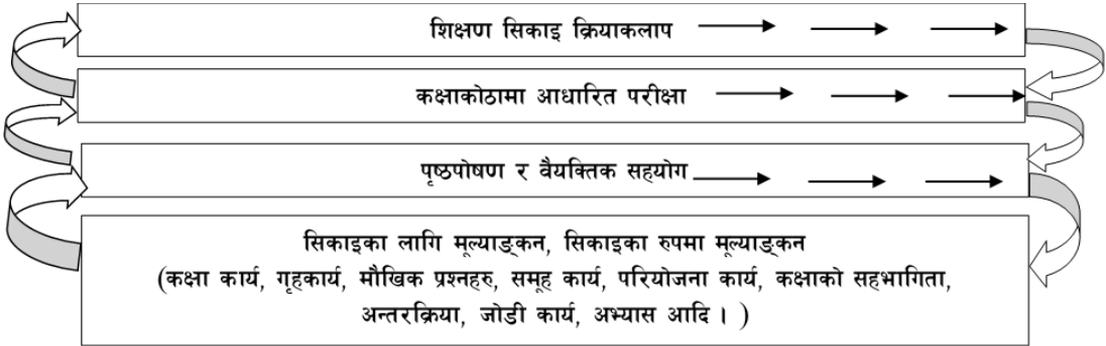
विद्यार्थीको सिकाइ परीक्षण गर्ने कार्य शिक्षण सिकाइ क्रियाकलापकै एक अभिन्न क्रियाकलाप हो। कुनै पनि परीक्षालाई त्यसको उद्देश्यका आधारमा निर्माणात्मक तथा निर्णयात्मक परीक्षाका रूपमा विभाजन गर्ने गरिन्छ। यद्यपी परीक्षालाई सञ्चालन गर्ने निकाय र यसको क्षेत्र अनुसार कक्षाकोठामा आधारित, विद्यालयमा आधारित, सार्वजनिक परीक्षा, राष्ट्रिय उपलब्धि परीक्षा, क्षेत्रीय परीक्षा र अन्तर्राष्ट्रिय परीक्षण गरी ६ प्रकारले विभाजन गर्ने प्रचलन पनि छ। यसका साथै खास सिपमा आधारित प्रारम्भिक कक्षा पठन सिप परीक्षण र प्रारम्भिक कक्षा गाणितय सिप परीक्षणजस्ता परीक्षाहरू पनि प्रचलनमा छन् (Wagner, 2011)। कक्षाकोठामा आधारित परीक्षाको सञ्चालन गर्ने जिम्मेवारी शिक्षकमा रहेको हुन्छ। यसमा शिक्षकले शिक्षण सिकाइ क्रियाकलाप सञ्चालन गरिरहेकै समयमा विभिन्न औपचारिक तथा अनौपचारिक माध्यम वा साधनहरूको प्रयोग गरेर परीक्षण सञ्चालन गर्न सक्छन्। कक्षाकोठामा आधारित परीक्षालाई शिक्षण सिकाइ क्रियाकलापबाट अलग राखेर सञ्चालन गर्न सकिदैन।

कक्षाकोठामा आधारित परीक्षाले खासगरी विद्यार्थीको सिकाइलाई दिगो र प्रभावकारी बनाउन कक्षाकोठामै तत्कालै पृष्ठपोषण दिने र सिकाइमा सहयोग गर्नका लागि आवश्यक सूचना उपलब्ध गराउनु छ। अन्य परीक्षाहरूले उपलब्ध गराउने सूचनाहरू विशिष्ट प्रकारका नहुने, समयको लामो अन्तराल पछि मात्र प्राप्त हुने भएकाले ती सूचना विद्यार्थीको सिकाइ सुधारका लागि कम मात्र प्रभावकारी हुन्छन्। यस अर्थमा कक्षाकोठामा आधारित परीक्षा शिक्षण सिकाइ क्रियाकलापसँगै निरन्तर चल्ने प्रक्रिया हो। यस्ता परीक्षा शिक्षकको शिक्षण सिकाइ योजनामै आवद्ध गरिएका हुन्छन्। शिक्षकले

अब शिक्षण सिकाइ सञ्चालन गर्छु, अब परीक्षण गर्छु भन्ने नभई शिक्षण सिकाइ र सिकाइ परीक्षण गर्ने कार्य निरन्तर भइरहेको हुन्छ। कक्षाकोठामा आधारित परीक्षणको ढाँचा तलको चित्र ६ मा प्रस्तुत गरिएको छ।

चित्र ६

कक्षाकोठामा आधारित परीक्षणको ढाँचा



कक्षाकोठामा आधारित परीक्षाहरूले मुख्यतया शिक्षकको परीक्षण सम्बन्धी स्वायत्ततामा जोड दिन्छन्। विद्यार्थीको वैयक्तिक भिन्नता अनुसारको शिक्षण सिकाइ योजना निर्माण गर्नमा प्रोत्साहन गर्छ। कक्षाकोठामा आधारित परीक्षाका सूचनाहरूलाई व्यवस्थित अभिलेखबाट निर्णयात्मक परीक्षामा समेत प्रयोग गर्न सकिन्छ। यी परीक्षाले विद्यार्थीमा हुने परीक्षाको चिन्ता समेत हटाउन सहयोगी हुन्छन्। विद्यार्थीको सिकाइको जटिलता पत्ता लगाउन, कठिनाई भएको क्षेत्रअनुसार वैयक्तिक शिक्षणको योजना गर्न, वैयक्तिक शिक्षण सञ्चालन गर्न तथा सिकाइमा तत्कालै पृष्ठपोषण उपलब्ध गराउदै विद्यार्थीलाई सिकाइका लागि उत्प्रेरित गर्न कक्षाकोठामा आधारित परीक्षाहरूलाई महत्वपूर्ण मानिन्छ।

सिकाइ उपलब्धमा देखिएका असमानताहरू कम गर्नका लागि कक्षाकोठामा आधारित परीक्षाको अभ्यासमा जोड दिनुपर्ने देखिन्छ। नेपालको सन्दर्भमा विद्यमान परीक्षा प्रणाली सिकाइ सहजीकरण क्रियाकलापको अभिन्न अङ्गको रूपमा प्रयोग हुन नसकेको र निरन्तर विद्यार्थी मूल्याङ्कन प्रणाली प्रभावकारी कार्यान्वयन भएको पाइँदैन (पाठ्यक्रम विकास केन्द्र, २०७६)। विद्यालयहरूले परीक्षालाई औपचारिक रूपमा बढी जोड दिने र विद्यार्थीलाई परीक्षाको नतिजाको आधारमा सहयोग गर्ने पद्धति कमजोर छ। हाल भइरहेका परीक्षाका क्रियाकलापलाई शिक्षण सिकाइकै क्रममा नभई एउटा अलग क्रियाकलापको रूपमा प्रयोग गर्ने कार्यले सिकाइका असमानता कम हुनुको साटो अझ बढ्दै गएको पाइएको छ। र हाल सञ्चालनमा रहेका परीक्षाका अभ्यासले सिकाइ असमानता घटाउने कार्यमा स्पष्ट योगदान दिन सकेको छैन।

सिकाइ उपलब्धमा देखिएका यस्ता असमानताहरूका लागि विद्यालयमा उपलब्ध शैक्षिक सामग्री, विद्यालयको अन्य अवस्था, शिक्षकको उपलब्धता, भौतिक सुविधाहरू केही हदसम्म जिम्मेवार भएपनि कक्षाकोठामा हुने शिक्षण सिकाइ क्रियाकलापको सबैभन्दा ठूलो भूमिका हुने

गर्दछ । कक्षाकोठामा विद्यार्थीको सिकाइ अवस्था पहिचान गर्दै सिकाइमा सहयोग गर्ने विधिले यस्ता असमानताहरूको न्यूनीकरणमा सहयोग पुग्छ । शिक्षकले कक्षाकोठामा आधारित परीक्षाहरूको माध्यमबाट यस्ता असमानता कम गर्न सक्छन् । सिकाइ उपलब्धिमा देखिएका असमानताहरूले भविष्यमा आर्थिक, सामाजिक, राजनीतिक लगायत धेरै पक्षहरूमा प्रभाव पर्छ । छात्राहरूको कमजोर सिकाइले उनीहरूको आर्थिक र राजनीतिक सशक्तिकरणमा मात्र प्रभाव नपरी उनीहरूको निर्णय क्षमतामा समेत प्रभाव परिरहेको हुन्छ । शिक्षामा हासिल भएको लैङ्गिक समता सूचकको यान्त्रिक विश्लेषणले मात्र व्यवहारत शिक्षामा लैङ्गिक समता हासिल भएको मान्न सकिन्छ (Acharya, 2021) । शिक्षामा समतामूलक पहुँच, सिकाइ उपलब्धिमा समानता र विद्यालय र शैक्षिक व्यवस्थाहरूमा भएको लैङ्गिकमैत्री वातावरण र व्यवहारले मात्र साचो अर्थमा लैङ्गिक समता हासिल हुन सक्छ ।

सुधारका पक्षहरू

विद्यालय शिक्षाको व्यवस्थापकीय अधिकार स्थानीय सरकार मातहतमा रहेको सन्दर्भमा स्थानीय सरकारहरूले सिकाइ उपलब्धिका यस्ता असमानताहरू न्यूनीकरणमा महत्वपूर्ण भूमिका खेल्ने अवसर सिर्जना भएको छ । विद्यालयको दैनिक शिक्षण सिकाइ क्रियाकलाप र विद्यार्थीको सिकाइ अवस्थाको नजिकबाट अनुगमन गरी सिकाइ असमानता न्यूनीकरणमा सहजीकरण गर्ने अवसर पनि छ । हालका दिनहरूमा धेरै स्थानीय तहबाट सिकाइ उपलब्धिका असमानता न्यूनीकरणका लागि ठोस काम गरेको अवस्था देखिएको छैन । कक्षा ८ को अन्तमा लिइने आधारभूत तहको परीक्षाका नतिजाहरूमा समेत विद्यालयगत तथा अन्य आधारमा थुप्रै असमानता विद्यमान छन् तर ती तथ्याङ्क विश्लेषण भएको छैन । देशभरीका अधिकांश पालिकाहरूले २०० अङ्कसम्म ग्रेसमार्क दिएर विद्यार्थीहरूलाई कक्षा चढाएको अवस्था छ (आचार्य, २०७९) । राष्ट्रिय पाठ्यक्रम प्रारूप २०७६ (पाठ्यक्रम विकास केन्द्र, २०७६) ले कक्षा १ देखि ७ सम्म परीक्षा सम्बन्धी कामका लागि विद्यालयहरूलाई जिम्मेवार बनाएको अवस्था छ । स्थानीय तहले विद्यालयहरूलाई नै जिम्मेवार बनाउँदै कक्षाकोठामा आधारित परीक्षालाई जोड दिनुपर्नेमा परीक्षाहरूलाई अझ बढी औपचारिक बनाउने र साना कक्षाहरूमा समेत परीक्षालाई जोड दिनेतर्फ केन्द्रित भएको देखिन्छ । परीक्षाका सम्बन्धमा विद्यालयमा भएको स्वायत्ततालाई कतिपय स्थानीय सरकारले पालिकामा ल्याएका छन् र त्रैमासिक परीक्षाहरू समेत पालिकाबाट सञ्चालन गर्ने अभ्यासको थालनी भएको छ । यसले सिकाइ असमानता न्यूनीकरणमा खासै योगदान गर्दैन । अधिकांश पालिकाहरू सिकाइ सुधारमा भन्दा परीक्षा सुधारमा मात्र केन्द्रित भएको देखिन्छ (आचार्य २०१९) । परीक्षाहरूलाई अनौपचारिक बनाउँदै शिक्षकको क्षमता विकासमा समेत ध्यान दिन सकेमा सिकाइ असमानता कम गर्न विद्यालय र शिक्षकहरू नै प्रभावकारी माध्यम हुन सक्छन् । एक्काइसौं शताब्दिका सीप परीक्षणका लागि समेत कक्षाकोठामा आधारित परीक्षण र शिक्षकको स्वायत्तता र जवाफदेहिता अभिवृद्धि गर्नु आवश्यक छ । परीक्षणका नतिजाहरूको विश्लेषण गर्ने कार्य र सिकाइ उपलब्धिका असमानताहरूमा विशेष ध्यान दिनु आवश्यक छ ।

सन् २०३० सम्ममा हासिल गर्ने गरी तय गरिएको दिगो विकास लक्ष्यले गुणस्तरीय समावेशी

शिक्षाको विषयलाई समावेश गरेको छ । यसको सूचकमा कक्षा ३, ५ र ८ मा न्यूनतम सिकाइ उपलब्धि हासिल गर्ने विद्यार्थीको प्रतिशतलाई आधार बनाइको छ (MoEST, 2019) । न्यूनतम सिकाइ उपलब्धि हासिल गर्ने विद्यार्थीको प्रतिशतलाई सुधार गर्नका लागि सिकाइका असमानताका आयामहरू पहिचान गर्ने, सिकाइमा कमजोर वर्गको पहिचान गर्ने र उनीहरूको सिकाइमा सुधार गरी असमानतालाई न्यूनीकरण गर्नका लागि समेत स्थानीय तहबाट थप प्रयासहरू गर्नु आवश्यक छ । शिक्षाले सामाजिक असमानता कम गर्दै आर्थिक समृद्धि हासिल गर्न सघाउछ भन्दै गर्दा नेपालको सन्दर्भमा शिक्षाले असमानता बढाउँदै गएको छ र यसले समाजमा वर्ग विभाजन अभै बढाउने देखिन्छ ।

निष्कर्ष

सार्वजनिक परीक्षाको रूपमा कक्षा ८, कक्षा १० र कक्षा १२ मा राष्ट्रिय परीक्षा बोर्डबाट सञ्चालन हुने गरेका परीक्षाको नतिजा, शैक्षिक गुणस्तर परीक्षण केन्द्रले शैक्षिक प्रणालीको प्रभावकारीता, जवाफेदेहिता र नीति निर्धारणका लागि सञ्चालन गरेका सिकाइ उपलब्धि परीक्षणहरू र प्रारम्भिक कक्षा पठन सिप कार्यक्रम मार्फत गरिएको परीक्षणले सिकाइ उपलब्धिमा रहेका असमानता प्रस्तुत गरेका छन् । यस्ता असमानताका आयामहरू प्रशस्त देखिन्छ । विद्यालयको प्रकार अनुसार असमानता छ । विद्यार्थीको लैङ्गिक आधारमा असमानता छ । भौगोलिक क्षेत्रमा असमानता छ । सिकाइ उपलब्धिका असमानता साना कक्षाबाटै शुरु भएको छ र कक्षा बढ्दै जादा सिकाइ उपलब्धिका असमानताहरू बढ्दै गएका छन् । खण्डीकृत तथ्याङ्क उपलब्ध नभएपनि यस्ता असमानताहरू जाती अनुसार, सामाजिक आर्थिक अवस्था अनुसार, भौगोलिकता, लैङ्गिकता अनुसार पनि विद्यमान छन् । विद्यालयमा कक्षाकोठामा आधारित परीक्षाका माध्यमबाट सिकाइस्तर पहिचान गर्दै निरन्तर सिकाइमा सहयोग गर्ने तथा सिकाइ सुनिश्चित गर्न सकेको खण्डमा सिकाइ उपलब्धिका असमानताहरू कम गर्न सकिन्छ । सिकाइ उपलब्धिका असमानताले समग्र मुलुकको समावेशी विकासमा मात्र अवरोध सिर्जना नगरी आर्थिक असमानता र सामाजिक असमानता बढाउछ र यसबाट सामाजिक रूपमा द्वन्द्वको समेत सिर्जना हुन पुग्छ । तसर्थ सिकाइ उपलब्धिका असमानता सम्बोधन गर्न कक्षाकोठामा शिक्षक, विद्यालय र स्थानीय तह बढी जिम्मेवार हुनुपर्छ र प्रदेश तथा संघीय सरकारले समेत यसमा ध्यान दिनु आवश्यक छ । औपचारिक शिक्षाको उद्देश्य हासिल गराउने र शिक्षाको अधिकारलाई सिकाइको अधिकारसँग जोड्ने सन्दर्भबाट कक्षाकोठामा आधारित परीक्षणको प्रभावकारी कार्यान्वयनका लागि विद्यालय र शिक्षकहरूले सिकाइको मूल्याङ्कन नगरी सिकाइका रूपमा र सिकाइका लागि मूल्याङ्कन गर्ने पद्धति विकास गर्नु आवश्यक छ ।

सन्दर्भसूची

अनिवार्य तथा निशुल्क शिक्षा सम्बन्धी ऐन २०७५ र नियमावली २०७६, नेपाल कानून किताब व्यवस्था समिति ।

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लेखसार

प्रस्तुत अनुसन्धान समकालीन नेपाली कवितामा प्रतिनिधित्वसम्बद्ध रहेको छ। प्रस्तुत अनुसन्धानमा समकालीन, नेपाली कविता र प्रतिनिधित्व मुख्य विषय भए पनि कवितामा जातीय प्रतिनिधित्व अन्तर्गत दलित प्रतिनिधित्वको विश्लेषणमा केन्द्रित छ। समकालीन नेपाली कविता वर्तमानको युगचेतनाको प्रतिबिम्बन, ज्ञानविज्ञानका विविध क्षेत्र, परिवर्तित सामाजिक-राजनीतिक सन्दर्भ तथा अभ्यासका आधारमा उठेका वर्गीय, जातीय, लैङ्गिक, क्षेत्रीय, स्थानीय, भाषिक, परम्परागत संस्कृतिको प्रतिनिधित्व भएका समावेशी आवाज प्रस्तुत गर्ने माध्यम भएको छ। सैद्धान्तिक आधार सांस्कृतिक प्रतिनिधित्व तथा गुणात्मक अनुसन्धान पद्धतिमा गरिने यस अनुसन्धानमा कविताको पाठमा प्रस्तुत उद्धरणका आधारमा विश्लेषण गरिने हुँदा यो पाठविश्लेषणकेन्द्री अनुसन्धान हो भने यसको अर्थापनका लागि विश्लेषणात्मक विधिको प्रयोग भएको छ। सांस्कृतिक प्रतिनिधित्व भाषा र सङ्केतका रूपमा निर्माण भएका भाष्यले सामाजिक स्थितिलाई कसरी परिभाषित गरेको छ, भन्ने सन्दर्भको खोजी गर्ने अध्ययनपद्धति हो। यसले भाषिक सङ्केतले सामाजिक विषयलाई कसरी र कुन रूपमा प्रस्तुत हुन्छ भन्ने पक्षको खोजी गर्दछ। यस सैद्धान्तिक आधारअन्तर्गत जातीय प्रतिनिधित्व, प्रभुत्वको प्रतिरोध र सत्ता-अधीनस्थता यस अनुसन्धानका विश्लेषण ढाँचा हुन्। जातीय प्रतिनिधित्व समकालीन नेपाली कविताको अन्तर्वस्तु बनेको छ, भने यसप्रकारका रचनामा ब्राह्मणवाद निर्देशित जातिव्यवस्था रहेको नेपाली सामाजिक संरचनामा अल्पसङ्ख्यक जातीय समूहले बहुसङ्ख्यक समूहमाथि विचारधारात्मक दमन गरी अधीनस्थ तुल्याएको विषयप्रति प्रतिरोध प्रस्तुत भएको छ। नेपालको राष्ट्रियता निर्माणमा सबै जातिको समानान्तर भूमिका रहे पनि सत्ताका नाममा भएका उत्पीडनका कारण नेपाली सामाजिक संरचनामा दलित प्रतिनिधित्व, पहिचानका साथै जातिगत आधारमा हुने केन्द्र-किनारा सत्तासम्बन्ध प्रस्तुत भएको विषयमा विमर्श भएको छ।

शब्दकुञ्जी : संस्कृति, सांस्कृतिकता, दलित प्रतिनिधित्व, सत्ता-अधीनस्थता, दलित पहिचान, प्रभुत्व

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परिचय

प्रस्तुत अनुसन्धानमा समकालीन वा समकालीनता, नेपाली कविता र प्रतिनिधित्व तीनवटा चर भए पनि नेपाली कवितामा प्रतिनिधित्वको विश्लेषण यसको उद्देश्य र सीमा हो । समकालीन वा समकालीनता गतिशील वर्तमानको युगचेतना तथा यसले संवहन गरेका विषयलाई प्रतिबिम्बन गर्ने प्राकल्पनामा आधारित समयसीमा निर्धारणको प्रक्रिया हो भने यो वर्तमानमा क्रियाशील रहेका ज्ञानविज्ञानका विविध विषयका साथै यसको प्रयोग, विस्तार तथा यसको उत्पादकस्थितिको सूचक मानिन्छ । वर्तमान समयसूचक प्राकल्पनाको प्रतिनिधि समकालीनताको प्रभाव नेपाली कविताको अन्तर्वस्तुमा प्रतिबिम्बन भएको छ भने परिवर्तित सामाजिक, राजनीतिक एवम् सांस्कृतिक मूल्यको प्रत्यक्ष प्रभाव र अभिव्यञ्जना स्पष्ट देखिन्छ । नेपाली सामाजिक संरचनामा लामो समय प्रभुत्वमा रहेको ब्राह्मणवादी समाजव्यवस्था तथा त्यसको दमनका कारण किनारामा रहेका दमितका प्रतिनिधि आवाजले काव्यिक अभिव्यक्तिको रूपमा प्रस्तुत हुनु समकालीनताको प्राप्ति हो भने यसको प्रस्तुतिका लागि सशक्त माध्यम कविता हो ।

अभिव्यक्ति कलाको रागात्मक पक्ष प्रस्तुत हुने कविता तीव्र सौन्दर्यानुभूति तथा कम आग्रह अभिव्यञ्जना हुने कलात्मक साहित्यिक विधा हो भने यो सौन्दर्यका अन्तर्यमा विचार प्रस्तुतीकारणको सटीक र प्रभावकारी माध्यम मानिन्छ । साहित्यिक विधाको प्राचीन रूप कवितामा जीवनजगत्का विषयवस्तुको रागात्मक, भावात्मक आलङ्कारिक तथा लयात्मक प्रस्तुति रहेको हुन्छ । साहित्यका सार्विक घटकका रूपमा अन्तरवस्तु, संरचना, कथनपद्धति, भाषाशैली र उद्देश्यजस्ता सार्विक तथा लयात्मकता स्थानिक घटकको सार्थक समन्वयबाट सृजित कवितामा समाजका हरेक विषयको सन्तुलित, सम्यक, रागात्मक र कलात्मक अभिव्यञ्जना हुन्छ भने यसमा सामाजिक संरचनाको प्रभावकारी चित्रण हुनेगर्दछ । सामाजिक संरचनाको निर्माणका लागि क्रियाशील सामाजिक समूह तथा तिनको पारस्परिक सम्बन्धलाई प्रस्तुत गर्ने माध्यम समकालीन नेपाली कविता बनेको छ । समकालीन नेपाली कवितामा जातीय प्रतिनिधित्व प्रतिबिम्बन भएका कविताको उल्लेख्य उपस्थिति रहेको छ भने यो विषय उपर्युक्त शोधक्षेत्र रहेको छ । समकालीन नेपाली कवितामा जातीय प्रतिनिधित्वको प्रस्तुति भएका कवितामा दलित प्रतिनिधित्वअन्तर्गत गहुँगोरो अफ्रिका, बिसे नगर्चीको बयान, पुरानो मजदुर, म को हुँ ? र मेरो गाउँ कवितामा दलित प्रतिनिधित्व र पहिचानका अतिरिक्त प्रभुत्व र सत्ता-अधीनस्थता सघन रूपमा प्रस्तुत भएका छन् । ब्रह्मणवादी सामाजिक संरचनामा दलित सामाजिक समूहको पहिचानविहीन प्रतिनिधित्व तथा राज्य, राष्ट्रियता तथा संस्कृतिको निर्माणमा महत्त्वपूर्ण भूमिका निर्वाह गर्ने दलित समुदायलाई अछूतको भूमिकाभन्दा पृथक् अन्यमा सीमित गरिएको इतिहास तथा वर्तमान परिवर्तित सन्दर्भलाई आत्मसात् गर्ननसकेको सामाजिक संरचनाको विभेदजन्य परिस्थितिको प्रस्तुति उपर्युक्त कवितामा भएको छ । समाजमा क्रियाशील सामाजिक समूहको तथा त्यसमा अभिव्यञ्जित दलित प्रतिनिधित्व, प्रभुत्व तथा सत्ता-अधीनस्थताका कोणबाट उपर्युक्त कविता विश्लेषणीय रहेका छन् ।

समालोचना पद्धतिका रूपमा सांस्कृतिक प्रतिनिधित्व अन्तर्भूतशासनात्मक विषय हो । राजनीतिक क्षेत्रबाट समालोचनामा आएको यस अनुशासनको आरम्भ प्रतिनिधित्व आधारभूत

राजनीतिक सिद्धान्तका रूपमा बेलायतको बर्मिङ्घम युनिभर्सिटी अन्तर्गत स्थापित समसामयिक सांस्कृतिक अध्ययन केन्द्र (सीसीसीयस)ले निर्माण र विकास गरेको सिद्धान्त हो (एटम, २०७४, पृ. २५८) । प्रतिनिधित्व चिन्तन इटालेली मार्क्सवादी चिन्तक एन्टोनियो ग्राम्सीको द प्रिजन नोटबुकमा प्रस्तुत गरिएको मार्क्सवादको पुनर्व्याख्यालाई आधार मानी निर्माण भएको छ । मार्क्सवादले वर्गभित्रै समावेश गरी छुट्टै सम्बोधन गर्न नसकेका केन्द्रइतरका जाति, लिङ्ग, वर्ण, फरक क्षमता, क्षेत्र र विचारधारालाई मूलधारमा ल्याई तिनको पहिचान स्थापित गर्ने विचारधारा नै प्रतिनिधित्वको केन्द्रीय विषय रहेको छ । प्रतिनिधित्वको सैद्धान्तिक र दार्शनिक आधार निर्माण गर्न मार्क्सवादको योगदान रहे पनि पछिल्लो समय यस सिद्धान्तले डेरिडाको विनिर्माण तथा फुकोको सत्ता, शक्ति, सङ्कथन र ज्ञानविषयक ज्ञानमीमांसालाई अङ्गीकार गरेको छ । प्रतिनिधित्वको सिद्धान्तलाई मार्क्सवादबाट उत्तर मार्क्सवादी बनाउन बर्मिङ्घम विश्वविद्यालय र त्यहाँ स्थापित सांस्कृतिक अध्ययनका साथै उक्त केन्द्रका संस्थापक मध्येका एक स्टुआर्ट हलको महत्त्वपूर्ण भूमिका रहेको छ । साहित्यको अध्ययनका क्षेत्रमा प्रतिनिधित्वको सिद्धान्त समाजमा केन्द्रइतर रहेका वा पारिएका वर्ग, लिङ्ग, जाति, क्षेत्र, भाषा, सामाजिक विभेद, वञ्चितीकरणका बारेमा स्रष्टाद्वारा निर्माण गरिएका भाष्यका आधारमा पाठको विश्लेषण गर्ने सिद्धान्तको रूपमा स्थापित रहेको छ । प्रतिनिधित्वले अन्तरअनुशासनात्मक विषयका रूपमा साहित्यिक पाठमा रहेका केन्द्र र केन्द्रइतर भाष्यको खोजी गरी तिनलाई अलोचनात्मक दृष्टिले विवेचना गरी प्रकाशमा ल्याउने गर्दछ । समकालीन नेपाली कवितामा प्रतिबिम्बित दलित प्रतिनिधित्वको विश्लेषण मुख्य उद्देश्य रहने यस अनुसन्धानमा विश्लेषणका लागि सोद्देश्य पाँचवटा कविता चयन भएका छन् । यस अनुसन्धानका लागि कविता चयन गरिने मुख्य आधार दलित आवाज तथा प्रतिरोध चेतनाको प्रस्तुति हो । उपर्युक्त पाँच कविताका अतिरिक्त अन्य कृति यसका सीमाङ्कन हुन् । यस अनुसन्धानको सैद्धान्तिक आधारअन्तर्गत प्रतिनिधित्वको सिद्धान्तभित्रको जातीय प्रतिनिधित्व र यसको विश्लेषण गर्ने एकाइ वा ढाँचाका रूपमा जातीय प्रतिनिधित्व, प्रभुत्व र प्रतिरोध र सत्ता-अधीनस्थता, अतिरिक्त अन्य मानक यसको सीमा रहेको छ ।

समकालीन वा समकालीनता प्रचलित वा वर्तमान समयबोधसँग सम्बन्धित प्राकल्पनिक समयसीमा हो भने प्रस्तुत अनुसन्धान समकालीन नेपाली कवितामा प्रतिनिधित्व मूल समस्याअन्तर्गत जातीय प्रतिनिधित्वको विश्लेषणमा केन्द्रित रहेको छ । नेपाली कविताको समकालीन सन्दर्भ सांस्कृतिक अध्ययनका विविध सैद्धान्तिक ढाँचाका आधारमा अध्ययनीय शोधक्षेत्र हो भने यसका विविध अध्ययनपद्धति रहेका छन् । हिन्दू ब्राह्मणवादी जातिव्यवस्थामा दमित रहेको दलितको प्रतिनिधि आवाज प्रस्तुत भएका समकालीन नेपाली कविताको अध्ययनमा रहेको रिक्ततालाई यस अनुसन्धानको मुख्य समस्या बनाइएको छ जसको पूर्णताका लागि निम्नलिखित शोधप्रश्नको प्राज्ञिक उत्तर खोजिएको छ :

- (क) कवितामा दलित प्रतिनिधित्व केकस्तो रहेको छ ?
- (ग) कवितामा प्रभुत्वप्रति प्रतिरोध कसरी प्रस्तुत भएको छ ?
- (ख) कवितामा सत्ता-अधीनस्थता प्रस्तुतिको प्रयोजन के हो ?

प्रस्तुत अनुसन्धानको मुख्य उद्देश्य समकालीन नेपाली कवितामा जातीय प्रतिनिधित्वअन्तर्गत दलित प्रतिनिधित्वको विश्लेषणमा केन्द्रित छ। नेपाली कवितामा प्रस्तुत सीमान्तीय आवाजका सम्बन्धमा हुनसकेको रिक्तता पूर्तिका साथै तद्विषयक प्रायोगिक पक्षको प्राज्ञिक औचित्य पुष्टि गर्ने उद्देश्यमा केन्द्रित छ। समकालीन नेपाली कविताका सन्दर्भमा भएका अध्ययन प्रगतिवादी, मार्क्सवादी, अन्य विचारधारात्मक, प्रवृत्तिपरक तथा विधासिद्धान्तकेन्द्री प्रतिमानका आधारमा भए पनि दलित प्रतिनिधित्वका कोणबाट हुनसकेको रिक्ततापूर्तिका साथै प्रतिनिधित्वको सैद्धान्तिक आधारमा भावी अध्येताका लागि मार्गनिर्देश तथा कविताकृतिको विश्लेषणसम्बद्ध आधार निर्माण गर्ने प्राज्ञिक उद्देश्यको परिपूर्ति गरेको छ।

अध्ययनविधि

प्रस्तुत अनुसन्धान सम्पन्न गर्नका लागि सामग्री सङ्कलन तथा विश्लेषण विधिअन्तर्गत सामग्री विश्लेषणको दार्शनिक, सैद्धान्तिक तथा विश्लेषणका पद्धति निम्नलिखित रहेका छन् -

सामग्री सङ्कलन र विश्लेषणविधि

प्रस्तुत अनुसन्धान पुस्तकालय कार्यसम्बद्ध छ भने यसको पूर्णताका लागि प्राथमिक र द्वितीयक स्रोतका सामग्रीको उपयोग भएको छ। प्राथमिक स्रोतका सामग्रीअन्तर्गत समकालीन नेपाली कविता मध्येबाट दलित चेतनासहित सशक्त प्रतिरोध प्रस्तुत भएका कवितामध्येबाट सोद्देश्य बिसे नगर्चीको बयान, गहुँगोरो अफ्रिका, पुरानो मजदुर, म को हुँ ? र मेरो गाउँ कविता रहेका छन्। यस अनुसन्धानका द्वितीयक स्रोतका सामग्री सैद्धान्तिक पक्षको निर्माणका लागि उपयोग भएका पुस्तक, जर्नल, लेखसङ्ग्रह र अन्य विषयसम्बद्ध कृति हुन्। सांस्कृतिक अध्ययनअन्तर्गत प्रतिनिधित्वको सैद्धान्तिक मान्यताका आधारमा विश्लेषण गरिने प्रस्तुत अनुसन्धान गुणात्मक अनुसन्धानपद्धतिमा आधारित छ। कवितामा प्रतिनिधित्वको विश्लेषणसँग सम्बन्धित रहेकाले यो पाठविश्लेषणकेन्द्री अध्ययन हो। यसको पूर्णताका लागि व्याख्यात्मक, विवेचनात्मक र विश्लेषणात्मकविधिको उपयोग भएको छ।

सैद्धान्तिक आधार

प्रतिनिधित्व आधारभूत राजनीतिक सिद्धान्तको विषय हो। प्रतिनिधित्वको सैद्धान्तिक आधार र अवधारणा निर्माणका लागि बेलायती सांस्कृतिक अध्ययन र यसको प्रेरक संस्था सीसीआरसीको महत्त्वपूर्ण भूमिका रहेको छ (पाण्डेय, २०७३, पृ. ५९)। प्रतिनिधित्वको सिद्धान्त नवमार्क्सवादी इटालेली मार्क्सवादी चिन्तक एन्टोनियो ग्राम्सीको सिद्धान्तका आधारमा स्थापित भएको छ। ग्राम्सीको अवधारणामा प्रस्तुत भाषामा नै सबै विषयको प्रतिनिधित्व हुन्छ भन्ने मान्यताका आधारमा हलले यसको अध्ययन गरिनुपर्ने अवधारणा र मान्यता विकास गरेपछि प्रतिनिधित्व सांस्कृतिक अध्ययनको अभिन्न अङ्ग बन्नपुगेको हो। प्रतिनिधित्व भाषा र सङ्केतका रूपमा आएका भाष्यले विषय, वस्तु वा परिस्थितिलाई कसरी परिभाषित गरेको छ भन्ने सन्दर्भको खोजी गर्ने अध्ययनपद्धति हो। प्रतिनिधित्वको तात्पर्य भाषाका माध्यमबाट अर्थपूर्ण कुरा भन्नु वा भाषिक सङ्केतका माध्यमबाट प्रतिनिधित्व गर्दै संसारलाई अर्थपूर्ण बनाउनु हो" (हल, सन् २०१०, पृ.१५२)। यस ब्रह्माण्डमा रहेका सबै विषयका सङ्केत भाषामा

अवशिष्ट रहेकाले भाषाले जुन विषयलाई अर्थका रूपमा ग्रहण गरेको छ त्यही नै प्रतिनिधित्वको विषय रहने गर्दछ । प्रतिनिधित्व भाषिक सङ्केतले समाज र सामाजिक संरचनालाई गरेको परिभाषा र त्यसको अर्थसँग सम्बद्ध अध्ययनमा केन्द्रित रहन्छ । भाषाले अर्थको उत्पादन कसरी गरेको छ तथा उक्त अर्थले सामाजिक विविधताका केकस्ता पक्षको पृष्ठपोषण गरेको छ, भन्ने तथ्यलाई प्राथमिकतामा राख्ने विषय हो ।

प्रतिनिधित्व प्रतीकात्मक रूपमा कसरी अर्थको उत्पादन हुन्छ, भन्ने विषयको खोजी गर्ने हो । सांस्कृतिक अध्ययनका सन्दर्भमा पाठमा प्रस्तुत सङ्केतव्यवस्था नै यस विषयको अध्ययन गर्ने माध्यम हो । यसैले सांस्कृतिक अध्ययनमा प्रतिनिधित्व प्रतीकात्मक रूपमा पाठमा आएका सङ्केत र अभ्यासको माध्यमबाट कसरी अर्थको उत्पादन भएको छ, भनेर अन्वेषण गरिने पद्धति हो हल, सन् २०१०, पृ. २२६-२२७) ।

सांस्कृतिक अध्ययनमा पाठले प्रतिबिम्बन गरेको अर्थका आधारमा उक्त संरचनामा अवशिष्ट प्रतिनिधित्वको निर्यात गर्न सकिन्छ । प्रतिनिधित्व समाजमा रहेका विविधता र उक्त विविधताभित्र निर्मित सामाजिक मान्यताका रूपमा स्थापित भएको राजनीतिक क्षेत्रबाट साहित्यको समालोचनामा प्रवेश गरेको विषय हो । प्रतिनिधित्व भाषिक सङ्केतले निर्माण गर्ने विषय भएकाले भाषिक संरचनाले सामाजिक विषयका बारेमा प्रस्तुत गर्ने दृष्टिकोणका आधारमा यसको निर्धारण हुने तथ्य सिद्ध छ । साहित्य भाषाको कलात्मक वस्तु भएकाले साहित्यकारले सामाजिक संरचनालाई कसरी प्रस्तुत गरेको छ अथवा कसरी प्रतिनिधित्व गराएको छ, भन्ने पक्षको खोजी गर्ने सशक्त माध्यम साहित्य हुन आउँछ ।

साहित्यका सन्दर्भमा प्रतिनिधित्व साहित्यकारले प्रयोग गरेको भाषासँग सम्बन्धित विषय हो । स्रष्टाले सृजनामा प्रयोग गर्ने भाषामा समाज र सामाजिक संरचनाका विविध सन्दर्भलाई चित्रण गरेको भाष्यका आधारमा प्रतिनिधित्वको अवस्था निर्यात गरिन्छ । “साहित्यमा प्रतिनिधित्वले विभिन्न सामाजिक श्रेणीहरूले त्यसमा कुन रूपमा प्रतिनिधित्व पाएका छन् भन्ने कुरासँग सम्बन्ध राख्दछ” (गिरी, २०७०, पृ. २८) । समालोचनापद्धतिको रूपमा प्रतिनिधित्वले साहित्यिक पाठभित्र समाज र सामाजिक विविधतालाई साहित्यकारले कस्ता भाष्यका माध्यमबाट प्रस्तुत गरेको छ, भन्ने पक्षको खोजी गरी तिनमा अवशिष्ट विषयको पहिचान गरी त्यसको विवेचना गर्न सकिन्छ । सांस्कृतिक सन्दर्भमा कुनै वर्ग, लिङ्ग, जाति, राष्ट्रियताको उपस्थिति साहित्यमा भएको छ, भन्ने विषयको पहिचानसँगै पछि परेको समुदाय (निम्न वर्ग, महिला, जनजाति, दलित आदि) वा अल्पसङ्ख्यक चरित्रहरूबाट नै प्रतिनिधित्वको खोजी सम्भव हुन्छ (भट्टराई, २०७० पृ. ३३६) । स्रष्टाले समाजमा रहेका सामाजिक, आर्थिक, धार्मिक, सांस्कृतिक, लिङ्ग, जाति, वर्ण, क्षेत्र, विचार, चेतना, जीवनपद्धति, स्थानीय संस्कृति, सामाजिक सत्ता, सत्ता र अधिनस्थता, पहिचान, प्रभुत्वजस्ता विषयको आधारमा विषय, भाषा र भावका रूपमा प्रतिनिधित्वको निर्माण र प्रयोग कृतिमा गरेको हुन्छ, भने यसको एक आधार जातीय प्रतिनिधित्व हो ।

समाजमा जातीय विभाजनको सीमारेखा निर्धारण गरी वर्णव्यवस्थाका आधारमा समाजलाई उच्च र निच जातिमा वर्गीकरण गरी सामाजिक सत्तामा प्रभुत्वको आधार हिन्दू मनुवादी दर्शन तथा यसमा व्यख्या भएको वर्ण तथा जातिव्यवस्थाले गरेको हो । ब्राह्मणवादको केन्द्रीय पीठिकामा प्राचीन

कालदेखि ब्राह्मणवादी वर्चस्वलाई स्थापित गर्न निर्माण भएका धार्मिक विचार तथा मनुस्मृतिमा वर्णित ब्रम्हाका मुखबाट उत्पन्न कुलीन एवम् उच्चजातिको भएका कारण पृथ्वीमा भएका सम्पूर्ण वस्तु ब्राह्मणको ब्राह्मण नै ती सबैको अधिकारी हुने व्यवस्थाले जातिव्यवस्थालाई संस्कृतीकरण गरेको छ (शर्मा, सन् १९८६ : २३४) । सामाजिक संरचनामा जातीय वर्गीकरणको आधार हिन्दू धर्मशास्त्र तथा यसमा निहित कर्मकाण्डी पद्धतिमा अन्तर्निर्भर ज्ञानमीमांसा हो । हिन्दू जातिवादी ज्ञानमीमांसामा निर्धारण भएका भाष्य तथा यसमा निर्धारण गरिएका काल्पनिक जैविकीमा रहेको भिन्नताका आधारमा अवलम्बन हुने संस्कार, अन्तर्जातीय विवाहको पद्धति, ती पद्धतिमा रहेका भिन्नता तथा कर्मकाण्डको विधान जाति विभाजनका आधार हुन् (जयसवाल, २००४, पृ. १५) । सामाजिक समूहमा स्थापित भएका परम्परागत सांस्कृतिक अभ्यास तथा तिनले निर्धारण गरेका प्रक्रिया जाति निर्माणका आधार हुन् भने यसलाई संस्थागत तुल्याउन ब्रह्मणवादी ज्ञानमीमांसाको महत्त्वपूर्ण भूमिका रहेको छ । जाति सनातन धर्म र यसले निर्धारण गरेको वर्णव्यवस्थामा अन्तर्विवाही एकाइ हो, सो पानक्रमअनुसार क्रमबद्ध, जातीय रूपमा विस्तारित व्यवसायिक निर्मिति, धार्मिक शुद्धता, प्रकट हुन्छ । शुद्धता वा अशुद्धताका आधारमा निर्धारित हुने अन्तर्क्रियात्मक एकाइ हो (दुबे, २०११, पृ. ४८) । सामाजिक संरचनामा कथित उच्चजातिको विचारधारा तथा वर्चस्वको आधीन कथित निचजाति मानिएका समुदायले रहनुपर्ने व्यवस्था सांस्कृतिक अध्ययनमा जातीय प्रतिनिधित्व अध्ययन गर्ने विषय हो । जाति श्रमविभाजनबाट आरम्भ भएको वर्णव्यवस्था तथा त्यसको विकारबाट भएको जाति व्यवस्था हिन्दू धर्मग्रन्थका माध्यमबाट दैवीकरण भई उत्पादन प्रक्रियाको खास ऐतिहासिक विकासमा संस्कृतीकरण र सामाजिक अभ्यास हुँदै स्थापित भएको विषय हो (भट्टराई, २०७७, पृ. १५४) । जातीय संरचनाका आधारमा निर्धारण भएका चारवर्ण तथा तिनका आधारमा छुट्याइएको जाति व्यवस्थाअन्तर्गत ब्राह्मण, क्षेत्री, वैश्य र शूद्रका जातिसापेक्ष आफ्नै विशिष्टता, कार्य एवम् जीवनपद्धतिको परिकल्पना भएको छ । जसअनुरूप शूद्र समाजमा निम्नजातिको कोटिका विभाजित भई सत्ता सम्बन्धमा ब्राह्मण नीतिमर्मज्ञ चेतना, क्षेत्रीय, सौर्य, वैश्य अर्थात् जनजाति समूह उत्पादक तथा शूद्रजातिका रूपमा दलित उपर्युक्त तीनै जातिको सहयोगी तथा अछूतको भूमिकामा रहने व्यवस्था श्रमविभाजनबाट निर्धारण भएका विषय हुन् ।

दलित ब्राह्मणवादी वर्ण र जातिव्यवस्थाका आधारमा निर्माण भएको सांस्कृतिक निर्मिति हो । मानव जातिलाई वर्णव्यवस्था अनुसार चार वर्णमा विभाजन गर्ने मनुवादी दर्शन तथा ज्ञानमीमांसाले उपल्लो जातिका स्थानमा ब्राह्मणलाई महिमामण्डन गर्दै क्षेत्रीलाई शासक, वैश्यलाई शासित तथा शूद्रलाई अछूतमा परिभाषा र सबै जातिको सामाजिक संरचनामा भूमिका तथा सत्तासो पानक्रम निर्धारण गरेपछि कथित निचजातिको प्रतिनिधित्व र भूमिकामा दलितको वर्णव्यवस्था स्थापित भएको हो । समाजप्रदत्त सामाजिक समूहका रूपमा दलित शब्दको तात्पर्य समाजमा अपहेलित तथा उत्पीडित समुदायको प्रतिनिधि शब्द हो । सामाजिक समूहका रूपमा दलित जाति अछूत भनिएका जातीय समुदायको पहिचान स्थापित गर्ने भाषिक एवम् सांस्कृतिक व्यवस्था हो (किसान, २०५८, पृ. ६) । सामाजिक संरचनामा वर्णव्यवस्थालाई वर्चस्व स्थापना गर्ने आधा मानी गतिशील भएका सांस्कृतिक अभ्यासले दलितलाई अछूतका रूपमा भूमिका तथा पहिचान दिने कार्यले जातीय

विभेद तथा जातका आधारमा मानव समुदायलाई पृथक् गरेको छ भने यसले जातीय प्रभुत्वका आधारमा सत्ता-अधिनस्थमा विभाजनसमेत गरेको छ । सामाजिक, सांस्कृतिक, विचारधारात्मक उपेक्षित, अपमानित, र पीडितको समूहका रूपमा दलित आफ्नो अस्मिता, स्वाभिमान र इतिहासलाई दृष्टिगत गरी स्वयम्को अवगति, वर्तमान स्थिति र तिरस्कृत जीवनका बारेमा सोचन बाध्य पारिएका समुदायको उत्पीडित अवस्थाको प्रतीक हो (प्रसाद, सन् २००१, पृ. १९) । समाजमा उत्पीडित समुदायका रूपमा पहिचान पाएको दलित जाति वा समुदाय वर्णमा आधारित समाज व्यवस्थाको उत्पादनका रूपमा लिइन्छ । समाजलाई जातीय आधारमा विभाजन गर्ने कारक वैदिक सनातन धर्म मानिने हिन्दूधर्म यसको मुख्य कारक हो भने धर्मलाई व्यवस्थित र नियमन गर्ने भाष्यले दलित जाति र यसको सामाजिक भूमिका निर्माण र निर्धारण गरेको छ । प्राचीन वैदिक धर्मले दलितलाई शूद्रका रूपमा पहिचान दिए पनि सामाजिक संरचनामा तिनको भूमिका जनजातिको रहने व्यवस्था निर्धारण गरे पनि वर्णव्यवस्थामा आधारित जातीय विभाजनले यसलाई अछूतमा पुनर्पहिचान दिएको हो । सामाजिक समूहका रूपमा दलित जातिको उत्पीडित पहिचान स्थापित गर्नका लागि यस जातिलाई आर्थिक उत्पादनको भूमिकाबाट विमुख गर्नु पनि हो । ब्राह्मणलाई शूद्रको धन अधिग्रहण गर्नका लागि दिएको अख्तियारीले दलित सामाजिक समूह आर्थिक उत्पादन तथा अधिकारविहीन भएको हो (अज्ञात, सन् २०१२, पृ. ८०) । सामाजिक संरचनामा अछूत जातिको भूमिका निर्धारण भएको जाति र जातीय समूहका रूपमा दलित जाति सामाजिक र सांस्कृतिक रूपमा मात्र नभई आर्थिक र उत्पादन प्रक्रियामा समेत उत्पीडित तुल्याइएको सामाजिक समूह हो । दलित जातिलाई आर्थिक अधिकारबाट निस्तेज गर्ने भाष्य धर्मप्रदत्त अधिकारका रूपमा ब्राह्मण र कथित उच्चजाति मानिने सामाजिक समूहले लिए पछि, यो समुदाय सामाजिक, आर्थिक, राजनीतिक तथा सांस्कृतिक दृष्टिले उत्पीडित समुदायमा रूपान्तर भएको हो भने प्रभुत्वशाली जातीय समूहमा कथित उच्चजाति तथा तिनको प्रभुत्व स्थापित भएको हो ।

प्रभुत्व राजनीति र प्रयोगका सन्दर्भमा प्रभुत्व नयाँ शब्द हो भने अन्तरअनुशासनात्मक विषयअन्तर्गत सांस्कृतिक अध्ययनको महत्त्वपूर्ण विषय हो । सांस्कृतिक प्रभुत्वले सामाजिक संरचनाभित्र समूहबीच शक्ति, सत्ता र यिनको पारस्परिक अन्तर्सम्बन्धमाथि विमर्श गर्दछ । सामाजिक संरचनामा सत्ता र अधीनस्थबीचको सम्बन्धमा केन्द्रित रहने प्रभुत्व मूलतः विचारधारात्मक शक्तिसम्बन्धको क्षेत्र हो । प्रभुत्व अधिनस्थ वर्गमाथि दबाव र सहमतिका माध्यमबाट सामाजिक र सांस्कृतिक अधिकार स्थापित गर्ने माध्यम हो जुन समाज र संस्कृतिको लामो अभ्यासबाट निर्माण हुने गर्दछ (ग्राम्सी, १९७१, पृ. ३४२) । समाजको निर्माण एकै वर्ग, जाति, लिङ्ग वा सामाजिक समूहबाट मात्रै सम्भव छैन । जसरी समाज निर्माणका लागि बहुल सामाजिक समूह अपेक्षित रहन्छ त्यसै गरी ती समूहबीचको शक्ति र सत्तासम्बन्धका आधारमा वर्चस्वशाली र अधीनस्थ रहेका हुन्छन् । शक्ति र प्रभावको संरचनाका आधारमा प्रतिपक्षी, किनारीकृत वा अधिनस्थहरूमाथि दमन गर्ने सामाजिक अभ्यास प्रभुत्व हो (विलियम्स, सन् १९५८, पृ. १८२) । सामाजिक समूहबीचको विचारधारात्मक सम्बन्धका आधारमा रहने सन्तुलन तथा अन्तर्सम्बन्ध नै प्रभुत्व अध्ययनको मुख्य आधार हो । प्रभुत्व वर्ग, जाति, लिङ्ग, राष्ट्रियताजस्ता सामाजिक समूह तथा यिनीहरूबीचको राजनीतिक शक्तिसम्बन्ध र संरचना हो । प्रभुत्वको अवधारणा भन्नु नै दमनकारी शक्तिसम्बन्ध र संरचनालाई वैधता दिई अस्थायी रूपमा सत्ताले

आधीन सामाजिक संरचनासँग गर्ने सम्झौता हो (बार्कर, सन् २००२, पृ. ५८) । प्रभुत्व निश्चित सामाजिक समूहमा मात्र सीमित विषय नभई विश्वव्यापी रूपमै विस्तार भएको विषय हो । कुनै पनि देश वा समाजभित्र सत्ता कसरी चल्छ, त्यसको व्याख्या प्रभुत्वमा गरिन्छ । परम्परागत मार्क्सवादले सम्बोधन गर्न नसकेका र उत्तर दिन नसकेका प्रश्नको उत्तर दिने वा तिनलाई सम्बोधन गर्ने ग्राम्सीको सिद्धान्तमा प्रतिनिधित्वको विषय सैद्धान्तीकरण भएको हो (पाण्डेय, २०७३, पृ., ६४) । प्रभुत्व सामाजिक संरचनामा रहने बहुल समूह तथा तिनका बीचको शक्तिसम्बन्धको विवेचना गर्ने विषय रहेकाले यो समाज निर्माणका हरेक अङ्गसँग सम्बन्धित रहँदै यसको विचारधाराको अध्ययनमा केन्द्रित रहन्छ । सामाजिक वर्गमा प्रत्यक्षतः शक्ति तथा यसको प्रभाव वितरण गर्ने विचारधारात्मक प्रणाली प्रभुत्व हो जसमा शक्ति र सत्तामा रहेको वर्ग र किनारमा रहेका समूहबीचको सत्तासम्बन्धमा केन्द्रित अध्ययन हुन्छ (अब्राम्स, सन् १९९९, पृ. १५१) । प्रभुत्व सामाजिकीकरणको प्रक्रिया रहेकाले समाजमा क्रियाशील प्रत्येक सामाजिक समूह तथा तिनको शक्तिसम्बन्धमा आधारित विषयलाई प्रकाशमा ल्याउने अध्ययन पद्धति हो । प्रभुत्व सांस्कृतिक अध्ययनका सन्दर्भमा स्थापित मुख्य अवधारणा हो भने यो सामाजिक संरचनामा रहेका विविधताको परिभाषा, तत्सम्बन्धी विचारधारा, अभ्यास तथा सत्तासम्बन्धमा आधारित हुन्छ (बार्कर, सन् २००४, पृ. ८४) । सांस्कृतिक अध्ययनले साहित्यलाई सामाजिक संरचनामा विचारधारात्मक अङ्गका रूपमा व्याख्या गर्ने भएकाले साहित्यिक पाठमा प्रभुत्वको खोजी सिङ्गे सङ्ग्रहलाई सामाजिक समूहको रूपमा लिई उक्त पाठभित्र अवशिष्ट वर्ग, जाति, लिङ्ग, क्षेत्र, भूगोल, भाषा, संस्कृति, उपसंस्कृति, विचारधाराजस्ता विषय कसरी मुखर रहेको छ ? भन्ने पक्षको अध्ययन गर्दछ । सांस्कृतिक प्रतिनिधित्वअन्तर्गत सामाजिक समूहबीचको सत्तासम्बन्धको विश्लेषण गर्ने विषयका रूपमा सत्ता-अधीनस्थता पनि सशक्त मानक रहेको छ ।

व्यक्तिबाट परिवारमा रूपान्तर भई समुदाय हुँदै मानव जातिले समाजको स्वरूप ग्रहण गरेपछि सत्ता र अधीनस्थताको विषय सभ्यता विकाससँगै जोडिएर आएको हो । सत्ता सामाजिक संरचनामा वर्चस्वशाली वर्गले अधीनस्थ वर्गमाथि विचारधारात्मक नियन्त्रण गर्ने माध्यम हो भने शासक र शासितका बीचमा रहने सम्बन्ध नै सांस्कृतिक अध्ययनमा खोजी गरिने विषय हो । सत्ता सामाजिक संरचनामा शक्ति र सत्तासम्बन्धका आधारमा प्रभुत्व स्थापित गर्ने सामाजिक समूहको पारस्परिक सम्बन्ध तथा त्यसको प्राप्ति प्रक्रियासँग सम्बन्धित रहन्छ (बार्कर, २००२, पृ. ८४) । समाजमा वर्चस्व र अधीनस्थताको सत्ता तथा शक्तिसम्बन्धका आधारमा विधारण हुने सांस्कृतिक विषयका रूपमा सत्ता प्रभुत्वशाली वर्गले दमनकारी अथवा विचारधारात्मक दमनका माध्यमबाट स्थापित गर्ने प्रणाली हो भने यो शासक-शासित सम्बन्धमा निर्धारण र गतिशील हुने गर्दछ । सत्ता सामाजिक संरचनामा वर्चस्वशाली र अधीनस्थ बीचको सम्बन्धबाट निर्धारण हुने विषय हो (क्यानिङ, सन् २००१, पृ. ३११) । सामाजिक संरचना बहुल संरचक घटकको अन्वयबाट निर्माण हुने विषय रहेकाले यसमा वर्चस्वशाली समूहले अन्य समूहमाथि बलपूर्वक वा सहमतीय प्रणालीका आधारमा प्रभुत्व स्थापित गर्ने विषय नै सत्ताको सार हो । सत्ता व्यक्ति वा समूहमाथि एकै व्यक्ति वा समूहले बलप्रयोग वा नियन्त्रण गर्ने प्रणाली हो (एडगर र सेडविक, सन् २००४, पृ. ३०४) । सत्ता समाजमा अधीनस्थ समूहलाई किनारीकृत माथि शक्ति प्रयोग गरी नियन्त्रण गर्ने माध्यम हो भने सामाजिक संरचनामा वर्चस्वशाली समूह र अधीनस्थबीचको

शक्तिसम्बन्ध नै सत्तासम्बन्धका अभिलक्षण मानिन्छ । सामाजिक संरचनामा रहेका सबै सूक्ष्म तथा स्थूल घटकमा सत्ता र अधिनस्थताको विषय विस्तार विश्वव्यापी संरचनादेखि परिवार र व्यक्तिसम्म भएको हुन्छ । सांस्कृतिक अध्ययनका सन्दर्भमा सत्ता सामाजिक संरचनामा आफ्नो योग्यता स्थापना, अस्तित्व कायम र शक्तिमा आउने माध्यम हो (क्यानिङ, सन् २००१, पृ. ३११) । सत्ता सामाजिक संरचनामा प्रभुत्वशाली वर्ग वा समुदायको विचारधारा समाजका सबै तहमा विस्तारित हुनु तथा त्यसको अर्थग्रहण गरी अधीनस्थ समुदायले शासकको सत्तालाई स्वीकार गर्ने प्रक्रिया सांस्कृतिक अध्ययनका सन्दर्भमा सत्ता-अधीनस्थताको मर्म हो । साहित्यमा सत्ताका आधारमा अधीनस्थमाथि दबाव वा विचारधारात्मक रूपमा गरिने दमन तथा शासक र शासितबीचको सामाजिक सम्बन्ध केकस्तो छ भन्ने विषयको खोजी सत्ता-अधीनस्थ सम्बन्ध तथा त्यसबाट सृजित शक्तिसन्तुलन तथा प्रतिनिधित्वको प्रक्रियाका आधारमा गरिन्छ । यस अनुसन्धानमा उपर्युक्त सैद्धान्तिक पक्षका आधारमा समकालीन नेपाली कवितामा जातीय प्रतिनिधित्वको विषयलाई निम्नलिखित ढाँचामा विश्लेषण गर्नु उपयुक्त ठहर्दछ :

क्र. सं.	अध्ययनको समस्या	विश्लेषणको ढाँचा
१.	समकालीन नेपाली कवितामा जातीय प्रतिनिधित्व	१. दलित प्रतिनिधित्व २. प्रभुत्व ३. सत्ता-अधीनस्थता

यस विश्लेषणको ढाँचाअनुरूप चयन भएका कविताको विवेचना अलगगै शीर्षकमा गरिएको छ ।

नतिजा र विश्लेषण

प्रस्तुत अनुसन्धानका लागि समकालीन नेपाली कविताअन्तर्गत प्रतिनिधि कविका रूपमा श्रवण मुकारुड, आहुति, स्व. स्वप्निल स्मृति, पञ्चकुमारी परियार र पवन परियारका क्रमशः बिसे नगर्चीको वयान, गहुँगोरो अफ्रिका, पुरानो मजदुर, मेरो गाउँ तथा म को हुँ ? चयन भएको छ । विप्लेप्य बिसे नगर्चीको वयान कविताले नेपाल राज्यको स्थापनामा राष्ट्रियता तथा दलित जातिको प्रतिनिधि बिसे नगर्चीको एकीकरणका लागि योगदान रहे पनि दलितको भूमिका समाजमा अछुतको रहने ब्राह्मणवादी व्यवस्थाले शाहवंशीय राजाले एक्काईसौं शताब्दीमा पनि निरीह तथा पहिचानविहीन तुल्याएको सन्दर्भलाई ऐतिहासिक पुनर्निर्माणका माध्यमबाट प्रस्तुत गरेको छ । आहुतिको गहुँगोरो अफ्रिका कवितामा मान्छेलाई एकअर्कामा भिन्न मान्ने सांस्कृतिक निर्मितिका कारण दलित सामाजिक समूहले व्यहोर्नु पर्ने उत्पीडन तथा पहिचानको सङ्कटप्रति प्रतिरोधका साथै जातीय अस्मिता र आत्मसम्मानको आवाज प्रतिध्वनित भएको छ । स्मृतिको पुरानो मजदुर कविताले समाज, संस्कृति तथा मानवीय विश्वास निर्माण गर्नका लागि दलितको भूमिका अन्य जातिकै सापेक्ष सशक्त रहे पनि धर्म, ईश्वर, संस्कृति र सत्ताका आडमा दलितमाथि भएको दमन तथा उपेक्षित जातिकै रूपमा पहिचान रहेको विषयलाई राज्यव्यवस्था, समाज, संस्कृति र धर्मले समेत स्वीकार गर्ननसकेको सामाजिक संरचनाको चित्रण गरेको छ । परियार 'क'को मेरो गाउँ कवितामा सामाजिक अभ्यासका रूपमा दलितको कार्यलाई जातिकै आधारमा विभेद गर्ने संस्कृति तथा तिनले सिर्जना गर्ने मानसिकताको प्रतिबिम्बन भएको छ । परियार 'ख'को म को हुँ ? कविताले अन्धविश्वास तथा सांस्कृतिक अन्धता

अवलम्बन गर्ने ग्रामीण परिवेशका तुलनामा शिक्षित, पठित तथा उच्च राजनीतिक परिवेश भएको कथित सहरी सभ्यतामा पनि छोइछिटो तथा जातीय विभेद उच्चतम विन्दुमा रहेको तथा मान्छेको परम्परागत ब्राह्मणवादी सोचका कारण जातीय आधारमा मान्छे कसरी विभाजित र दमनमा गरेको छ भन्ने सन्दर्भलाई जातीय पहिचान विहीनताका सन्दर्भबाट पुष्टि गरेको छ। अन्तर्वस्तुका तहमा इतिहासको पुनर्व्याख्याका साथै नेपाली सामाजिक संरचनामा दलित सामाजिक समूहको समकालीन यथार्थ प्रस्तुत भएका उपर्युक्त कवितामा जातीय प्रतिनिधित्वको विषय अध्ययनीय देखिनआउँछ भने उपर्युक्त विषयलाई अलगअलग उपशीर्षकमा विश्लेषण गर्नु उपयुक्त ठहर्दछ।

दलित प्रतिनिधित्व

हिन्दू वर्णव्यवस्थामा वर्णन भएको जातिव्यवस्था भएको सामाजिक संरचना नेपाली समाजव्यवस्थामा स्थापित रहेको छ भने सोही व्यवस्थाका आधारमा भएको जाति विभाजनले नेपाली समाजलाई ब्राह्मण क्षेत्री, वैश्य र शूद्रजातिको सामाजिक समूहमा विभाजन गरेको छ। वर्णव्यवस्थाअनुरूप विभाजन भएका सामाजिक समूहमध्ये दमित तथा उत्पीडित समुदायका रूपमा दलित जाति नेपाली समाज विकासको इतिहासमा लामो समय उत्पीडनको मारमा परेको छ भने यसलाई संस्कृतीकरण गर्ने मुख्य भूमिका राज्यमा वर्चस्वशाली शक्ति तथा सत्तामा रहेको सामन्तवादी ब्रह्मणवाद अनुप्राणित सामाजिक संरचनाको विचारधारा तथा अभ्यास रहेको छ। समकालीन नेपाली कवितामा जातीय प्रतिनिधित्वसँगै पहिचानको आवाज प्रस्तुत भएका छन्। सामाजिक संरचनामा जातीय समूहका रूपमा रहेका जातिको पहिचानसँगै तिनलाई राज्यको मूलधारमा ल्याउनका लागि परिवर्तित राजनीतिक, सामाजिक तथा सांस्कृतिक परिवेशको अहम् भूमिका रहेका छ भने जातिको संस्कृतीकरण गर्ने परम्परामा अन्तर्निर्भर रहेका मान्यता विरुद्ध प्रतिरोधसहितको समावेशीकरणको प्रक्रियाले यस विषयलाई आधार प्रदान गरेको छ। समाजमा अपहेलित तथा उत्पीडनको पृष्ठभूमिका जीवन व्यतित गर्ने सामाजिक समूहका रूपमा दलित जातिको प्रतिनिधित्व समाजका हरेक क्षेत्रमा गतिशील रहेको छ भने साहित्यमा पनि यसको प्रतिबिम्बन सबल र सशक्त ढङ्गमा भएको छ। ब्राह्मणवादी वर्णव्यवस्था र जाति विभाजनका साथै श्रमसंस्कृतिको परिभाषाभित्र समावेश गरी शूद्र तथा अछुत जातिमा वर्गीकृत रहेका उपजाति समूहको प्रतिनिधित्व सत्ता र त्यसको विचारधाराभन्दा पृथक् स्वपहिचानतर्फ अग्रसर रहेको तथा जातीय दृष्टिले आफ्नो पहिचान सशक्त रहेको तथ्य आहुतिको निम्नपङ्क्तिमा प्रस्तुत भएको छ -

म तिम्रो बस्तीको फोहोर सफा गर्ने च्यामे हुँ !
यो गोल भूगोलको एउटा गहुँगोरो अफ्रिका हुँ !
तिम्रो मनका मनोरञ्जित ग्रन्थीहरूलाई च्यात
त्यहाँ मेरो सङ्गीतको मधुर सरसराहट सुनिन्छ
आँखा जुधाउने आँट गर चेतनायुक्त मान्छे !
कि मलाई जनावरसँग बाँध र घाँस खुवाउने आँट गर
कि तिम्री आफूलाई जनावरभन्दा फरक पार्ने साहस गर

म सारङ्गी रेट्ने, मादल ठोक्ने, गाइने हुँ- वादी हुँ
यो गोल भूगोलको एउटा गहुँगोरो अफ्रिका हुँ !

आहुति, गहुँगोरो अफ्रिका, समकालीन नेपाली कविता २, पृ. ३९-४० ।

ब्राह्मणवाद सामाजिक संरचनामा जातीय वर्चस्व स्थापित गरी कथित उच्चजातिको विचारधाराका आधारमा कथित निचजाति मानिएका सामाजिक समूहमाथि शासन स्थापित गर्ने सांस्कृतिक अभ्यास हो । नेपाली सामाजिक संरचनामा विस्तारित रहेको वर्णव्यवस्थामा आधारित जातिव्यवस्था तथा त्यसको दमनकारी पक्षले उत्पीडित जातिका रूपमा दलितलाई परिभाषित गरेको छ भने तिनको पहिचान विभिन्न उपसमूहमा विभाजन गरी प्रस्तुत गरेको छ । नेपाली समाजमा श्रमका आधारमा निर्धारण भएको जाति व्यवस्थाअनुसार धातुजन्य, कपडाजन्य, फोहारजन्य, वाद्यवादन, सङ्गीत तथा मनोरञ्जनका साथै अन्य विविध विधामा काम गर्ने जातिको अलगअलग उपसमूहमा विभाजित रहेको एवम् तिनका कार्यप्रकृतिका आधारमा निर्धारण भएका व्यवस्थाअनुसार तिनमाथि दमन रहेको प्रतिनिधित्वको प्रणालीलाई उपर्युक्त उद्धरणले पुष्टि गरेको छ । सामाजिक समूहअन्तर्गत सत्तासम्बन्धमा उत्पीडित जातिको उपमान पाएका कथित च्यामे, पोडे, गाइने, वादी, लगायतका विविध उपसमूहमाथिको दमनकारी विचारधाराका कारण उपेक्षित रहेको सन्दर्भ प्रस्तुत यस उद्धरणले नेपाली सामाजिक संरचनामा कथित निचजाति मानेका दलित समूह एकै जातीय विशेषतायुक्त मात्र नभई यिनमा रहेको विविधतालाई पुष्टि गरेको छ भने तिनको उत्पीडित आवाज समकालीन नेपाली कवितामा सघन रहेको विषयको पुष्टि गरेको छ ।

... ..

मालिक !

म कसरी आतङ्ककारी हुन सक्छु ?

म केवल बौलाएँ मालिक !

बौलाएँ

हो मैले –

मालिकको दिव्योपदेश पालन गरिनँ हुँला

रक्सी खाएर –

यो देश मैले पनि आर्जेको हुँ भने हुँला

भानुभक्त बाजेको गीत र मेरो सियो

बराबर हो भने हुँला

मैले सिएका सुकिला लुगा ओढेकाहरूलाई

मेरो नाङ्गो आइ देखाएँ हुँला

बौलाएपछि मैले

मेरै भगवान्लाई पनि गाली गरें हुँला

मुकारुड, बिसे नगर्चीको बयान, प्रज्ञा आधुनिक नेपाली कविता, पृ. ६९१-६९२ ।

नेपाली समाजमा श्रमविभाजनअन्तर्गत दलित सामाजिक समूहअन्तर्गत कपडा सिलाउने

उपसमूहको भूमिका पाएको दलित जातिको योगदान नेपालको एकीकरणसँग जोडिएको छ । यस अर्थमा नेपालको राष्ट्रियता निर्माणमा दलितको प्रतिनिधित्व समकालीन नभई ऐतिहासिक रहेको भए पनि यी जाति राज्य तथा सामाजिक विचारधाराबाट प्रत्यक्ष उत्पीडित रहेको निश्चित गर्नसकिन्छ । आधुनिक नेपाली इतिहासको आरम्भ गोरखा राज्यको बिस्तार तथा सार्वभौम नेपालको निर्माणमा राज्यको प्रमुख सल्लाहकार रहेको छ । सल्लाहकारको भूमिका निर्वाह गर्ने बिसे नगर्ची दलित उपसमूहअन्तर्गत दमाई जातिको प्रतिनिधि तथा यसैलाई प्रतिनिधित्व गर्ने उपसमूहको इतिहास हो । आधुनिक नेपाली राजनीति र समाजव्यवस्थामा उत्पीडित तथा ब्राह्मणवादी विचारधाराका कारण उपेक्षित नै रहन पुगेको इतिहास एवम् वर्तमानसम्म पनि दमित र अछुतको भूमिकामै सीमित पात्र तथा त्यसको ऐतिहासिकतासँग जोडिएको जातिको प्रतिनिधि आवाज यस उद्धरणमा प्रस्तुत भएको छ ।

जदौ हजुर !

म पुरानो मजदुर

उहिले-उहिले

धेरै जोर जुता सिलाएको थिएँ मैले

सुन्ना नम्बरको

एकजोर जुता

सुनको सिलाएको थिएँ सुनको

ठ्याक्क मित्यो ईश्वरको बैगुनी खुट्टामा

सुकुलगुण्डा भएर त्यही जुतामा

ईश्वर भित्र पस्यो

र मेरा लागि सदैव बन्द भयो मन्दिरको दैलो ।

स्मृति, पुरानो मजदुर, बाडुली र सद्दूर सम्झना, २०७५, (पृ. ५०-५१) ।

नेपाली सामाजिक संरचनामा ब्रह्मणवादी वर्णव्यवस्थाको विचारधारात्मक पद्धति सत्ताको केन्द्रमा स्थापित भएपछि विचारधाराका अङ्ग मानिने सबै पक्षमाथि भएको नियन्त्रण तथा तिनले उत्पादन गरेको अर्थका आधारमा हुने सत्ता सञ्चालनको प्रक्रियाले समाजमा जातीय छुवाछुत तथा विभेदको स्थिति सिर्जना गरेको छ । सामाजिक विभेद मात्र नभई जातीय आधारमा सामाजिक परम्परा तथा व्यक्तिचेतनामा समेत नियन्त्रणको प्रयास एवम् अभ्यास उपर्युक्त पङ्क्तिमा अभिव्यञ्जना भएको छ । नेपाली सामाजिक संरचनामा जातीय दलित समूहको उपसमूहका रूपमा रही वास्तुकारको कार्य गर्ने समुदायलाई दलित तथा अछुतको पहिचान दिने तथापि तिनको शिल्पलाई धर्मको केन्द्रमा राखी पूजा गर्ने ब्रह्मणवादी संस्कृतिका अन्तर्यमा दलित प्रतिनिधित्व सामाजिक संरचनामा स्वीकार्य रहे पनि तिनको वास्तविकता तथा शिल्पमा समेत कथित उच्चजातिको वर्चस्व रहने विचारधारा संस्कृतीकरणको अभ्यासमा रहेको विषय यस कवितांशको अन्तर्वस्तुको अभ्यन्तरित पक्ष हो । नेपाली सामाजिक संरचनामा दलित जातिको प्रतिनिधित्वमा एकारूपता नभई ती विविधतामा आधारित छन् । मानवसभ्यताको विकासमा कार्यभूमिकालाई आधार मानी निर्धारण भएको व्यक्ति एवम् समूहको

योग्यतालाई जातिमा रूपान्तर गर्ने संस्कृतीकरणको अभ्यास जातीय विभेद तथा अप्रतिनिधित्वलाई संस्थागत गर्ने प्रक्रिया हुन् भने यसले सामाजिक समूहलाई पनि परस्परमा पृथक् तुल्याएको छ ।

हेर्नु इतिहासका पानाहरूमा
म कतै लेखिएको नहुन सक्छु
नभेटिएला मेरो अनुहारको सौन्दर्य
पढ्नु - वेद, पुराण, कर्मकाण्ड
म कुनै अध्यायमा लेखिएको हुन सक्छु
म जहाँ-जहाँ लेखिन सक्छु
अछुत भनेर लेखिन सक्छ मेरो नाम
(जब कसैले दमाई भनेर सम्बोधन गरिदियो
म त्यसै दिनबाट दमाई भएछु ।)

परियार, म को हुँ ? इतर कविता, पृ. १८२ ।

सामाजिक संरचनाका एकाइहरूको निर्माण गर्ने आधार वर्णव्यवस्था हो । प्राचीन वाङ्मय मानिएका वैदिक ग्रन्थमा उल्लेख भएका जातिसमूहलाई ब्राह्मणग्रन्थको अभ्युदयले जातीय सर्वोच्चतासँग जोडेर विचारधाराको संस्कृतीकरण गरेपछि कथित ब्राह्मण र दलित उपसमूहको निर्माण भएको हो । ब्राह्मणलाई कथित उच्च तथा दलितलाई निम्न मात्र नभई अछुत जातिको स्थान दिएपछि आरम्भ भएको जातीय वर्गीकरणको प्रभाव निरन्तर गतिशील रहेको छ । श्रमकार्यको भूमिकामा सभ्यसमाज निर्माणको आधार तयार गर्ने कपडाशिल्पीलाई कथित अछुतजातिमा सामाजिक व्यवहार गरिएको विषयलाई कविताले सशक्त रूपमा प्रस्तुत गरेका छन् । श्रमकार्यमा वर्षदिन अहोरात्र खट्दा पनि सत्ताले गर्ने शोषण तथा न्यून आयका कारण वर्गीय तथा ब्राह्मणवादी जातीय उत्पीडनकारी विचारधाराका कारण उत्पीडनमा परेका दलित उपसमूहका रूपमा दमाई जाति तथा तिनको विचारधारात्मक प्रतिनिधित्व समकालीन नेपाली कवितामा रहेको विषयलाई निम्नलिखित उद्धरणले पुष्टि गर्दछन् -

वर्ष दिनको कमाइ
मेरी आमाले पोल्टोको पटुकीमा
भाग, बाली र पुन्कीको नाममा
आधा पेटमै परिवार चलाइरहेकी
लाज छोप्न जडचौरीले कटाइरहेकी
जीवनको सारा उर्जा सिद्धिएपछि
यति बेला मेरी आमा
टाल्न नसक्ने
सिउन नसक्ने
अभावग्रस्त जिन्दगी लिएर

विष्टका कपडा सिइरहेछिन्

कि अपमानित आँसुको घुट्टोको पिइरहेछिन्

परियार, मेरो गाउँ, इतर कविता, पृ. १६४-१६५ ।

नेपाली सामाजिक संरचनामा सामाजिक संरचनागत विचारधाराका कारण कथित् निम्नजाति मानिने सामाजिक उपसमूहलाई हरेक प्रकारका शोषण, जातीय असमानता तथा विभेदका कारण किनारीकृत गर्ने विषय समकालीन नेपाली कवितामा अभिव्यञ्जित आवाज रहेको पक्षलाई यी पङ्क्तिहरूले प्रस्तुत गरेका छन् । नेपाली समाजमा दलित उपसमूहको प्रतिनिधित्व सामाजिक संरचनाका कुनै पनि केन्द्रीकृत पद्धतिमा समावेश नहुनु तथा त्यसप्रकारको किनारीकृत संरचना निर्माणका लागि समाजको विचारधारामात्मक संयन्त्रको भूमिका प्रमुख रहेका कारण दलित अप्रतिनिधित्व संस्थागत रहेको पक्ष पृष्ठपोषण भएको छ । नेपाली सामाजिक संरचनामा दलित अप्रतिनिधित्व तथा पहिचानविहीन हुनुको प्रमुख कारक सत्ताको केन्द्रमा रहेको जातीय वर्चस्व र त्यसको विभेदकारी विचारधारालाई मान्न सकिन्छ ।

प्रभुत्व

प्रभुत्व सामाजिक संरचनामा विचारधारात्मक केन्द्र र किनारासँग सम्बन्धित सांस्कृतिक पक्षको निरूपण गर्ने मानक हो भने समकालीन नेपाली कवितामा यो विषय सघन रूपमा अभिव्यञ्जित रहेको छ । समकालीन नेपाली कविताले नेपाली सामाजिक संरचनामा लामो समय सत्ता र केन्द्रमा रहेको ब्राह्मणवादी समाज व्यवस्था तथा यसको विचारधारात्मक वर्चस्वका कारण जातीय सामाजिक समूह तथा यसका उपसमूह उत्पीडनमा गरेको विषय प्रस्तुत गरेको छ । समकालीन नेपाली कविताले अभिव्यञ्जित प्रभुत्वको विषय विचारधारात्मक नियन्त्रण तथा दमनका साथै उपेक्षाका आधारमा दमनलाई संस्थागत एवम् संस्कृतीकरण गरेको विषयलाई अन्तर्वस्तुका रूपमा चयन गरेको छ । नेपाली इतिहासको आधुनिक युग निर्माण तथा एकीकरण अभियानमा प्रमुख सल्लाहकारको भूमिका निर्वाह गरी राष्ट्रप्रति आफ्नो दायित्व निर्वाह गरेको जातिमाथि दलित भएकै आधारमा दमन हुनु तथा तिनको योगदान राज्यका कैयौं पिढीसम्म पनि किनारीकृत नै रहनु इतिहासले सामाजिक संरचनामा दलितमाथि दमनकारी प्रभुत्वको अभ्यास तथा संस्कृतीकरण भएको काव्यिक आवाज निम्नलिखित उद्धरणमा अभिव्यञ्जित भएको छ ।

मालिक !

म यो गोरखा राज्यमा

अढाई सय वर्षपछि बौलाएँ

मेरो टाउको फनफनी घुमिरहेछ

जमिन आकाशतिर

आकाश जमिनचिर भइरहेछ

आँखा तिरमिर-तिरमिर भएर

हजुरको शिर दशवटा देखिरहेछु

खोइ मेरो पैताला कहाँनिर छ ?
 कहाँनिर छ बिसे नगर्ची ?
 मालिक ! म बौलाएँ
 मैले त महाराजको सेवा गर्नुपर्ने
 इतिहासको रक्षा गर्न
 यो गोरखकालीको पाउ छोएर
 नुनको सोभो हुनुपर्ने

मुकारुड, बिसे नगर्चीको बयान, प्रज्ञा आधुनिक नेपाली कविता, पृ. ६८९-६९० ।

सत्ताले शक्तिका आडमा आम नागरिक अथवा शासित समुदायमाथि स्थापित गर्ने दमनकारी वा दमनात्मक तथा सहमतीय प्रभुत्व स्थापना गर्ने प्रक्रियाअन्तर्गत विचारधारात्मक रूपमा दमनकारी प्रभुत्व स्थापित रहेको विषय समकालीन नेपाली कवितामा प्रस्तुत भएका छन् । उपर्युक्त उद्धरणमा सामाजिक संरचनाका रूपमा राज्यको उपस्थितिमा आम नागरिकमाथि जातकै आधारमा अवसरबाट वञ्चित तुल्याई किनारीकृत तुल्याउने कार्य विचारधारात्मक दमन अर्थात् दमनात्मक प्रभुत्व स्थापित गर्ने प्रक्रियाको उदाहरण हो । समाजलाई जातीय आधारमा वर्गीकरण गर्ने वर्णव्यवस्थाको प्राचीन परम्परालाई अङ्गीकार गरेको सामाजिक संरचना ब्राह्मणवादी विचारधाराअनुसार गतिशील हुनुको परिणाम नै समकालीन समयमा पनि विस्थापित हुनसकेको स्थितिमा तत्कालीन समयमा राष्ट्रनिर्माणका लागि बिसे नगर्ची तथा उनका सन्तानका साथै कथित दलितको जातीय उपसमूहमा रहेका सामाजिक संरचना उपेक्षा मात्र नभई विचारधारात्मक दमनका साथै उत्पीडित रहेको विषय उपर्युक्त उद्धरणले पुष्टि गरेको छ । नेपाल राज्य, राष्ट्र र राष्ट्रियता निर्माणमा कथित उच्चजाति र तिनको राष्ट्रियताको विश्लेषण गरेर नथाक्ने सत्ताकेन्द्री इतिहास तथा इतिहासलेखनको त्रुटिपूर्ण पद्धतिप्रति प्रतिरोधका साथै त्यसप्रकारको विभेदकारी दमनविरुद्ध प्रतिकारको उद्घोष भएका कविताको रचना समकालीन नेपाली कविताको प्राप्ति हो भन्ने तथ्य निम्नलिखित उद्धरणले पुष्टि गर्दछन् :

तिम्रो पैतालाको जुत्तादेखि शिरको टोपीसम्म
 तिम्रो दृष्टिको दूर क्षितिजदेखि मुटुको स्पन्दनसम्म
 म कहाँ छैन सर्वत्र छु !
 मलाई तिमी कसरी 'अछुत' बनाउन सक्छौ 'छुत' मान्छे ?
 कि इतिहासको कठघरामा उभिने आँट गर
 कि आफूलाई बदल्ने साहस गर
 आँखा जुधाउने आँट गर पुजारी !
 म बीसौं शताब्दीको 'अछुत' हुँ !
 यो गोल भूगोलको एउटा गहुँगोरो अफ्रिका हुँ !
 म अपमानित इतिहासको हिसाब चाहन्छु
 म कुनै पनि मूल्यमा मुक्ति चाहन्छु

आहुति, गहुँगोरो अफ्रिका, समकालीन नेपाली कविता २, पृ. ४० ।

नेपाली समाज तथा सामाजिक संरचनामा रहेको जातीयस्थिति तथा प्रभुत्वको प्रक्रिया सहमतीय नभई दमनकारी रहेको विषय यस उद्धरणमा अभिव्यञ्जित भएको छ । समाज तथा सांस्कृतिक विचारधारामाथि नियन्त्रण गरी जातीय विभाजनका साथै कथित दलित समुदायमाथि अधिनस्थता मात्र नभई उक्त सामाजिक उपसमूहमाथि विभेदकारी दमन गर्ने भूमिकाका लागि ब्राह्मणवादी पुरातन जातिव्यवस्था तथा त्यसले निर्माण एवं निर्धारण गरेको अवैज्ञानिक विचारधाराको निरन्तरता रहेको छ । समाज र संस्कृति निर्माणमा समानान्तर योगदान पुऱ्याउने जाति तथा तिनको भूमिकालाई कुनै पनि इतिहासलेखनमा नसमेटिनु नै दलित सामाजिक समूहमाथि विचारधारात्मक दमन तथा प्रभुत्व स्थापित गर्ने दमनकारी शैली हो भन्ने विषय यस उद्धरणमा अभिव्यञ्जित आवाज हो । नेपाली समाजमा कथित उच्चजातिको वर्चस्व तथा तिनमा सञ्चरित उच्चजातीय सत्ताअभ्यासका कारण दलित समुदायको श्रम तथा त्यसबाट प्राप्त व्यक्तिगत अथवा सामूहिक सम्पत्तिमाथि समेत नियन्त्रण गरी यी समूहलाई इतिहासविहीन तुल्याउने संस्कृतिले यो समूह उपेक्षित, उत्पीडित तथा विभेदमा परेको छ ।

पाँच नम्बरको

अर्कोजोर जुत्ता

आफ्नै छाला सिलाएको थिएँ आफ्नै छाला,

त्यो चाहिँ बादशाहको खुनी खुट्टामा मिल्थ्यो

त्यही जुत्ताले राजमार्ग बनाउँदै मेरो छाती

अभै पनि दरबार सवार हुन्छन् उसका दरसन्तान ।

चुक्ता गरेन बादशाहले जुत्ताको निमेक

उसको छोराले

उसको बाबुले

उसको बाजेले

उसको बराजुले

उसको सारा साखा सन्तानले

बर्बर कुल्चेका छन्

सित्तैमा मेरो मूल्यवान् जिन्दगी ।

(स्मृति, पुरानो मजदुर, बाडुली र सुदूर सम्झना, २०७५, पृ. ५१-५२) ।

दलित सामाजिक समूहमाथिको प्रभुत्व, सामाजिक संरचना, धर्म, परम्परागत संस्कृति तथा कथित उच्चजातिको वर्चस्व स्थापित गर्ने सन्दर्भमा अछूतको पहिचान दिई सांस्कृतिक मान्यताका रूपमा भएको छ । सामाजिक समूहका रूपमा रहने दलित जातिको श्रम तथा त्यसबाट प्राप्त जुनसुकै शिल्पकारिताका वस्तुलाई निर्बाध पूजा गरी देवत्वकरण गर्ने तथापि शिल्पकारमाथि विभेद सिर्जना गर्ने सांस्कृतिक ज्ञानको उत्पादन एवम् प्रसारणले दलित प्रतिनिधित्व तथा पहिचान अछूतको भूमिकाभन्दा माथि उठ्न नसकेको तथ्यसिद्ध छ । उपर्युक्त पङ्क्तिले दलितको सम्पत्तिमाथिको निर्विकल्प अधिकारप्राप्त समुदायको भूमिका ब्राह्मण जातिलाई दिने प्राचीन अभ्यास तथा तद्विषयक ज्ञानको

अभ्यन्तरित समकालीन अभ्यासले दलितले निर्माण गर्ने देवताको मूर्ति पुज्य भई मन्दिरमा उच्चजातिको आस्थाका लागि स्थापित हुनसक्ने तथापि आफ्नो श्रम र सिर्जनालाई हेर्नसमेत नपाउने सामाजिक संस्कृतिको अन्तर्य भन्नु नै दलितमाथि नियन्त्रण गर्नका लागि स्थापना गरिएको दमनकारी प्रभुत्वको सबल प्रमाण प्रस्तुत गरेको छ । सत्ताको केन्द्रमा रहेको जाति तथा त्यसको विचारधाराका कारण दलित जातिको सामाजिक प्रतिनिधित्व नै अछूत रहने तथा त्यसको कारक दमनकारी संरचना रहेको विषय तलको उद्धरणमा प्रस्तुत भएको छ :

एकदिन-

भविष्य खोज्दैखोज्दै गएँ विश्वविद्यालय
जहाँ रोटी छोएकै निहँमा कुटिएँ
पानी छोएकै निहँमा जरिवाना तिरें
त्यै दिनबाट स्वतन्त्रताको पखेटा चुडिएँ
र पढें जीवनको एक अध्याय कथा ।
कसैले मेरो हालखबर सोध्यो भने
सजिलै भन्न सक्छु कि
यही जातको कारणले
यो सहरमा कोठा नपाएको पीडा छ मभित्र ।

परियार, म को हुँ ? . इतर कविता, पृ. १८२ ।

कथित जातीय उच्चता र निचताको निर्मिति सामाजिक संरचनाका हरेक एकाइसम्म वितरण एवम् विस्तार भएकाले यसप्रकारको कुप्रथा र अन्धविश्वासको शृङ्खला सचेत, शिक्षित वर्गको उत्पादन गर्ने स्थानमा नै शक्तिशाली रहेको नेपाली समाजमा परम्परारूढ जीवनचेचनाका प्रतिनिधि र हने ग्रामीणक्षेत्रमा त्यसको विकराल अवस्था विस्तारित रहेको सूचित गर्ने उपर्युक्त उद्धरणमा जातीय प्रभुत्वका कारण दलित समूहले सामना गर्नुपर्ने अप्राकृतिक उत्पीडनको विषय प्रस्तुत भएको छ । मान्छे, मा हरेकप्रकारका स्वतन्त्रता, समानता तथा विभेदविरोधी ज्ञानको उत्पादन गर्ने स्थान नै परम्परित सत्ता तथा त्यसको ज्ञानको पक्षपाती रहेको अवस्था कथित उच्चजातीय वर्चस्वलाई संस्थागत र संस्कृतीकरण गर्ने माध्यम बनेको सामाजिक सन्दर्भ यस उद्धरणको अन्तर्वस्तु हो । यस उद्धरणमा प्रस्तुत विषय नेपाली समाजमा विचारधारात्मक संस्कृति उत्पादन गर्ने विद्यालय र विश्वविद्यालयमा प्रसारित कथित उच्चजातीय प्रभुत्वको सूचक मात्र नभई दलित सामाजिक समूहमाथि जातीय प्रभुत्व स्थापित गरी विभेद र किनारीकृत गर्ने कार्यमा शैक्षिक संस्थाको भूमिकालाई चित्रण गर्ने आवाज हो । दलित जातीय समूहमाथि प्रभुत्व स्थापित गर्ने तथा तिनलाई सामाजिक भूमिकाबाट पृथक् गरी किनारीकृत गर्ने संस्थागत गर्ने सन्दर्भ सामाजिक सत्तादेखि आरम्भ भई समाजको तल्लो एकाइ अझ भनौं व्यक्तिसम्म सञ्चरित रहेको छ । समाजमा दलितको भूमिका भन्नु नै तिनको श्रम र सीपको शोषण गरी उक्त जातिको भूमिकालाई प्रभुत्वका आडमा अधिग्रहण गर्ने कथित उच्चजातिको दमनकारी प्रभुत्व निम्नपङ्क्तिमा अभिव्यञ्जित भएको छ :

हाँपै पुर्खाको रगत र पसिना चुसेर
 मोटाएको मेरो गाउँ
 युग सभ्यतातिर लम्कँदा पनि
 कुसंस्कार र अन्धविश्वासको तुवाँलोमा
 यथावत निर्लज्ज गुम्सिरहेछ
 फेरिएको व्यवस्थाभित्रै
 नफेरिएको सामाजिक रूप
 मेरो सम्झनामा आउनु सट्टा
 छातीभरि उत्पीडन बिभाउँछ
 मुटुभरि घृणाले रेटिरहेछ ।

परियार, मेरो गाउँ, इतर कविता, पृ. १६४-१६५ ।

अन्धविश्वास र सामाजिक कुप्रथाबाट ग्रस्त सामाजिक संरचनामा दलितको पहिचान श्रमकार्यका लागि छुट्याइनु तथा तिनले निर्माण गरेको संरचना तथा आविष्कारको स्वामित्व लिई तिनैमाथि श्रमशोषण तथा विभेद गर्ने संस्कृति सामाजिक विचारधारा तथा इतिहासको परिवर्तनले पनि अनुभूति गराउन नसकेको वर्तमानलक्षित प्रतिरोध उपर्युक्त उद्धरणमा अभिव्यञ्जित रहेको छ । सामाजिक रूपान्तरणको प्रमुख मुद्दा जातीय विभेद र छुवाछुतको अन्त्य गरी समान नागरिक अधिकारको स्थापना गर्ने अदर्श परम्परागत मूल्यका कारण उपेक्षित बनेको तथा कथित दलित जातिमाथिको विभेदकारी प्रभुत्वका लागि कथित उच्चजातिकै विचारधारा अङ्गीकार गर्ने अभ्यासप्रतिको आक्रोश यस उद्धरणको अन्तर्वस्तु हो । समाजलाई जातीय आधारमा वर्गीकरण गर्ने प्राचीन ब्राह्मणवादी विचारधारा र त्यसको दमनकारी संयन्त्रलाई अभ्यन्तरित रूपमै अङ्गीकार गरेको नेपाली समाजमा दलित जातीय समूहमाथि सांस्कृतिक र विचारधारात्मक प्रभुत्व स्थापना गर्ने कथित उच्चजातिको दमनकारी प्रभुत्व समकालीन नेपाली कविताको अन्तर्वस्तुमा मुख्य आवाजका रूपमा प्रस्तुत भएको विषयलाई उपर्युक्त उद्धरणले पुष्टि गर्दछन् । उपर्युक्त उद्धरणका आधारमा समकालीन नेपाली कवितामा अभिव्यञ्जित सत्ता-अधिनस्थताको विषय पनि व्याख्येय रहेको मान्नसकिन्छ ।

सत्ता र अधिनस्थता

सत्ता-अधिनस्थता साहित्यमा प्रस्तुत प्रतिनिधित्वको अध्ययन गर्ने मानक हो भने समकालीन नेपाली कविताको सांस्कृतिक अध्ययनका सन्दर्भमा यो विषय एउटा अध्ययनक्षेत्र रहेकै छ । साहित्यमा प्रतिबिम्बित प्रतिनिधित्वको प्रणाली र समकालीन नेपाली कवितामा प्रस्तुत सत्ता-अधिनस्थताको विषय कथित उच्चजातिको वर्चस्वका आधीन दलित जातिको दमित भूमिका र सत्तासम्बन्ध रहेको पक्षसँग सम्बन्धित छन् । समकालीन नेपाली कविताको अन्तर्वस्तु एवम् भाषिक सङ्केतभित्र सामाजिक संरचनामा आधिपत्य स्थापित गरेको कथित उच्चजातिको भूमिका शासक तथा शासित समुदाय त्यसमा पनि वञ्चनीकरणमा परेको जातीय समूहमा सामाजिक प्रतिनिधित्व भएको जातिको भूमिकामा दलितको प्रतिनिधित्व भएको छ । नेपालको इतिहासदेखि समकालीन जातीय सत्तासम्बन्धमा कथित

उच्चजातिको प्रतिनिधित्व सत्ता अर्थात् केन्द्रका रूपमा भएको छ भने अधिनस्थ किनारीकृत समूहको प्रतिनिधित्व दलित जातिका रूपमा भएको छ । समकालीन नेपाली कविताले नेपाली राष्ट्रियता निर्माणका लागि समानान्तर योगदान दिने अधिकतर जातिको योगदान भूमिकाविहीन रहेको विषय तथा तिनको सामाजिक संरचनामा अधिनस्थकै भूमिका मात्र रहने सत्तासम्बन्धलाई प्रस्तुत गरेका छन् । समकालीन नेपाली कविताले एकीकृत नेपालको स्थापनामा महत्त्वपूर्ण योगदान दिने तथा तत्कालीन राजालाई विशाल र समृद्ध राज्यनिर्माणका लागि सल्लाह दिने र योजना बनाउने र उसको योगदानलाई इतिहासविहीन तुल्याउने सत्ता र राष्ट्रियताका लागि योगदान दिने कैयौं आवाज दमित रहेको प्रतिनिधि मिथकका रूपमा बिसे नगर्चीको निम्न सन्दर्भका आधारमा नेपाली सामाजिक संरचनामा रहेको सत्ता-अधिनस्थताको विषय प्रस्तुत गरेको छ -

मालिक !

हजुरको तरवारले

टाउको काट्छ कि फूल ?

भ्रममा परें म

हजुरको बन्दुकले

विचार ढाल्छ कि मान्छे ?

भ्रममा परें म

यस राज्यलाई प्रजाले बनायो कि राजाले ?

भ्रममा परें म

अढाई सय वर्षदेखि म तपाईंसमक्ष छु

मुकारुड, बिसे नगर्चीको बयान, प्रज्ञा आधुनिक नेपाली कविता, पृ. ६९१ ।

सांस्कृतिक अध्ययनमा अप्रतिनिधित्वमा परेका जातीय समूहको सांस्कृतिक प्रतिनिधित्वको अध्ययन गर्ने आधार सत्ता-अधिनस्थताको विषय हुन्छ भन्ने पक्ष मिथकका रूपमा उपर्युक्त उद्धरणमा प्रस्तुत अन्तर्वस्तु हो । नेपाली समाजमा इतिहासदेखि समकालीन सन्दर्भसम्मको विकाशशील र परिवर्तित सन्दर्भलाई हेर्दा सत्ताको केन्द्रमा सदैव कथित उच्चजाति नै सत्ता र केन्द्रमा रहेको तथा दलित जातिको भूमिका राष्ट्रियता निर्माणका लागि उच्चजातिकै तुलनीय रहे पनि तिनलाई जातिका आधारमा किनारीकृत गरिएको एवम् विभेदमा पारिएको सत्ता-अधिनस्थताको सत्तासम्बन्ध प्रस्तुत उद्धरणको केन्द्रीय भावभूमि हो । उपर्युक्त उद्धरणले सामाजिक संरचनामा जातिका आधारमा सीमान्त तुल्याइएका दलित समूह सत्तासम्बन्धका आधारमा किनारीकृत अर्थात् उत्पीडित समुदायकै भूमिकामा रहेको तथा यसका कारक ब्राह्मणवादी विचारधारा अवलम्बन गर्ने सामन्तवादी शासन तथा त्यसको दमनकारी नीति रहेको विषय प्रस्तुत गरेको छ । नेपाली सामाजिक संरचनामा दलित जाति उत्पीडनमा पर्नुको कारक सामाजिक सत्ता र राज्यले अख्तियार गरेको दमनकारी नीति एवम् विचारधारात्मक प्रभुत्व हो भन्ने विषय समकालीन नेपाली कवितामा अभिव्यञ्जित भएको छ । समाजलाई अनुशासित तुल्याउने नाममा संस्कृतिको अङ्गका रूपमा विकास भएका धर्म, अध्यात्म तथा जातिका नाममा अछूत

मान्ने संस्कृतीकरणको अभ्यासले दलित जातिको श्रममाथिको नियन्त्रण कथित उच्चजातीय समूहलाई दिने विभेदकारी विचारधाराका कारण दलित सँधै अधिनस्थ तथा दलितइतरका जाति सत्तामा रहने सत्तासम्बन्ध निम्न उद्धरणमा प्रस्तुत भएको छ ।

तिम्रो मन्दिरको मूर्तिमा मेरो आरनको गन्ध आउँछ,
ओदानीमाथिको कराहीमा मेरो पसिनाको गन्ध आउँछ,
आँखा जुधाउने आँट नगर धर्माती मान्छे,
कि मेरो अस्तित्वलाई भुङ्ग्रामा पोल र धर्म धान्ने आँट गर
कि मेरो अपमान गर्ने शास्त्रका पानाहरूलाई
च्याल्ने या जलाउने साहस गर
म तिम्रो मन्दिरको देवता बनाउने कामी हुँ
यो गोल भूगोलको एउटा गहुँगोरो अफ्रिका हुँ !

आहुति, गहुँगोरो अफ्रिका, समकालीन नेपाली कविता २, पृ. ३९ ।

सामाजिक संरचनामा सत्तामा रहने वर्गको अधिनस्थप्रतिको सम्बन्ध विचारधारात्मक दमनमा आधारित रहन्छ भने यो अभ्यासमा दलित सँधै शासित नै रहने आधार निर्माण भएको छ । वास्तुशिल्पी जातिका रूपमा धातुजन्य वस्तुलाई कलात्मक आवरण दिई कथित उच्चजातिले पूजा गर्ने ईश्वर होस् वा तिनका भान्सामा मिष्ठान्न पाक्ने चुह्लोसम्म आफ्नो प्रतिनिधित्व शिल्पका माध्यमबाट प्रस्तुत गर्ने दलित सामाजिक समूह तथा तिनको अवमूल्यन गर्ने विचारधारा एवम् संस्कृतीकरणका कारण शासितकै भूमिकामा रहनु तथा परिवर्तित सामाजिक संरचनाले पनि परम्परागत विचारधारालाई अभ्यन्तरित गर्नु दुर्भाग्यपूर्ण रहेको विषय उपर्युक्त उद्धरणको अन्तर्वस्तु हो । यस उद्धरणले कथित दलित र उपल्लो जातिको जातीय वर्गीकरण गर्ने तथा त्यसलाई संस्कृति मान्ने प्रयोजनका लागि लिखित दस्तावेजमा भएका प्रमाणसमेत नष्ट गर्नुको तात्पर्य समाजमा विभेदलाई संस्थागत गर्ने दुष्प्रयास हुन् भन्ने प्रतिरोधी आवाजसहित दलितको शासित स्वरूप र यसको वर्तमान अवस्थालाई प्रस्तुत गरेको छ । सदियौँदेखि सत्ताको केन्द्रमा नपुगेका दलित जातिको पहिचान उपेक्षित र उत्पीडित नै रहेको तथा सत्ताको विभेदकारी विचारधारात्मक दमनलाई अङ्गीकार गर्न बाध्य रहेको विषय निम्नलिखित उद्धरणमा प्रस्तुत भएको छ :

हजुर जदौ !
म पुरानो मजदुर
जिन्दगीमा
टेकिएर जुत्तामुनि जति जुत्ता सिलाए पनि
सबै जुत्ता तिनीहरूकै खुट्टामा मिल्थो
जसले मलाई निरङ्कुश पदचापले टेके
जसले मलाई अछुत भनेर
जुत्तैजुत्ताले हिक्राएर घरबाट लखेछे

ई : हेर्नोस्, नेपालको नब्साजस्तो मेरो पाइताला
सियोभन्दा तिखो इतिहास बिभेको घाइते छाला
सोभियत रूसजस्तो चिरचचिरा परेको हाड-छाला
हेर्नोस्, सिम्टाजस्तो सुख्खा-सुख्खा कुर्कुच्चा

स्मृति, पुरानो मजदुर, बाडुली र सूदूर सम्झना, २०७५, (पृ. ५२-५३) ।

ब्राह्मणवादग्रस्त नेपाली सामाजिक संरचनामा दलितको भूमिका शासित नै रहेको तथा तिनको राष्ट्रियता पनि दमनकारी धार्मिक विचारधाराको उत्पीडनमा परेको छ । आधुनिक नेपालको सामाजिक, राजनीतिक, सांस्कृतिक, आर्थिक तथा शैक्षिक इतिहासमा कथित दलित जातिको प्रतिनिधित्व नहुनु तथा हुनसक्नुको कारण संस्कृति, धर्म, प्रथा, प्रचलन र सामाजिक न्यायका नाममा निर्माण गरिएका कथित उच्चजातीय विभेदकारी विचारधारा हो । सामाजिक संरचनामा भएका सामाजिक रूपान्तरणकारी आन्दोलन तथा तिनको सांस्थागत संस्कृतीकरणका प्रक्रियामा पनि कथित दलित र उच्चजातिबीचको जातीय सत्ता-अधिनस्थताको विषय बहस र नारामा मात्र सीमित रहेको छ । जातीय संरचनाका नाममा दलितको भूमिका परस्परगत वर्णव्यवस्थामा आधारित विचारधाराकै आधारमा सञ्चालित रहेको विषय उपर्युक्त उद्धरणको अन्तर्वस्तु हो । जाति, जातीय उत्थान तथा तिनीहरूमाथि भएको विभेद अन्त्य गरी जातीय समानता स्थापित गर्ने विषय कानुनी रूपमा भए पनि त्यसको प्रभाव सामाजिक संरचना एवम् विचारधारात्मक एकाइसम्म वितरण हुनसक्नुको परिणाम अधिनस्थ सामाजिक समूहको भूमिका प्राप्त हुनु दलित समुदायको यथार्थ हो । विचारधारात्मक रूपमा विभाजित रहेको सामाजिक संरचना र त्यसमा परम्परागत मूल्यमान्यताबाट सङ्क्रमणग्रस्त समाजव्यवस्थाभित्रको न्यायिक प्रणाली पनि परम्परारुढ रहेको पक्ष निम्नलिखित उद्धरणमा अभिव्यञ्जित रहेको छ :

जजसाव !

म यस्तो अरिङ्गालको देशमा छु !

जहाँ हरेक दिन लुटिन्छन् र कूटिन्छन् ।

अरिङ्गाल त म पनि बन्न सक्छु तर बन्दिनै

एकदिन ऊ आफैँ खसेको देख्नु छ भीरबाट

जसले हजारौँ वर्षबाट शोषण गरिरहेको छ हामीमाथि ।

परियार, म को हुँ ? इतर कविता, पृ. १८२ ।

जातीय निर्मितलाई आधार मानी दलित भएकै कारण उत्पीडनमा पर्नु र पारिनु तथा दलित अप्रतिनिधित्वलाई संस्कृतीकरण गरिनु सामाजिक संरचनाको विद्रुपता हो । कथित दलित जातिमाथि भएको शोषणको लामो इतिहास तथा उपेक्षा इतिहासदेखि वर्तमानसम्म समानान्तर रूपमा गतिशील रहेको विषयलाई उपर्युक्त उद्धरणले प्रस्तुत गरेको छ । यस उद्धरणमा अभिव्यञ्जित भएका विषय नेपालको सामाजिक संरचनाको समकालीन सन्दर्भलाई प्रस्तुत गर्ने प्रतिनिधि आवाज हुन् । यी आवाजको अन्तर्गम्य कथित उच्चजातीय वर्चस्वको उत्पीडनमा रहेका सीमान्त जातिका रूपमा दलित र यसका

उपसमूहको आवाज सत्तासम्बन्धमा शासक र शासितको अवस्थालाई प्रस्तुत गर्ने दरिला प्रमाण हुन् । सामाजिक संरचनामा दलित जातिप्रति न्याय र समानता स्थापित गर्ने सामाजिकीकरणको प्रक्रियामा सकारात्मक पक्ष कहीं कतै देखिँदैन भने यिनमाथिको दमन र सत्ताको केन्द्रमा स्थापित हुन नदिने अभ्यास हरेक एकाइमा वितरित प्रक्रिया हो भन्ने आवाज उपर्युक्त उद्धरणको सार हो । समाजमा उच्चजातीय वर्चस्व स्थापित गर्नका लागि दलितको सिँठी चढ्ने परम्परा बन्नु तथा सत्तामा पुगेपछि परम्पराका नाममा उपेक्षालाई निरन्तरता दिने अभ्यास नै जातीय विभेद तथा सत्ता-अधिनस्थतालाई संस्थागत गर्ने संस्कृति रहेको पक्ष निम्नलिखित उद्धरणमा भएको छ :

परिश्रमको मूल्य होइन
 दयाको भीख माग्न बाध्य बनाउने
 स्वाभिमान र स्वाबलम्बी होइन
 कठै विचरा तुल्याउने
 या गाउँले बढेको देख्नै चाहेन
 पशुभन्दा तल्लो स्तरको
 सँधै निम्छुरो बन्नुपर्ने
 सँधै आशाकारी कारिन्दा बनाइरह्यो

परियार, मेरो गाउँ, इतर कविता, पृ. १६४-१६५ ।

श्रममा आधारित समाज व्यवस्थालाई वर्णव्यवस्थामा परिवर्तन गरी जातीय विभाजनलाई संस्कृतीकरण गर्ने ब्राह्मणवादी विचारधाराका आधारमा कथित दलित जातिको श्रमलाई आफ्नो मान्ने संस्कृतिले दलित जातिलाई उपेक्षित सामाजिक समूहका रूपमा उपेक्षा गरेको छ । सांस्कृतिक र विचार धारात्मक रूपमा भएको उपेक्षा नै दलित सामाजिक समूहलाई अधिनस्थ तुल्याउने आधार हो । परम्पराका नाममा कथित दलित जातिलाई श्रमकार्यकै आधारमा जातीय विभेद गर्ने तथा तिनको श्रममाथि वर्चस्व स्थापित गरेका कारण दलित प्रतिनिधित्व किनारीकृत नै रहेको छ भने यस जातिको भूमिका अधिनस्थ बन्नुको कारक दलित जातिलाई श्रम, सेवा तथा कारिन्दाको भूमिकाभन्दा माथि निस्कन नदिने सामाजिक अभ्यास रहेको भाष्य उपर्युक्त उद्धरणको सार हो ।

निष्कर्ष

प्रस्तुत अनुसन्धान “समकालीन नेपाली कवितामा प्रतिनिधित्व” रहे पनि यसमा नेपाली कवितामा जातीय प्रतिनिधित्वअन्तर्गत दलित प्रतिनिधित्वको विवेचना भएको छ । समकालीन नेपाली कविताको अन्तर्वस्तुमा परिवर्तित सामाजिक, राजनीतिक एवम् सांस्कृतिक मूल्यको प्रभाव स्पष्ट देखापरेको छ भने यस पक्षको सघनता रहेका कविता सांस्कृतिक प्रतिनिधित्वका कोणबाट अध्ययनीय सामग्री रहेका छन् । कविता साहित्यका चार प्रमुख विधामध्ये तीव्र सौन्दर्यानुभूति तथा कम आग्रह अभिव्यञ्जना हुने कलात्मक र रागात्मक साहित्यिक विधा हो । विषयवस्तुलाई सटिक तथा भावसम्प्रेषणको प्रभावकारी माध्यम मानिने कवितामा समकालीन सामाजिक सन्दर्भको स्पष्ट प्रभाव

परेको छ भने यस अनुसन्धानका लागि चयन भएका गहुँगोरो अफ्रिका, विसे नगर्चीको बयान, पुरानो मजदुर, म को हुँ ? र मेरो गाउँ कवितामा दलित प्रतिनिधित्व र पहिचानका अतिरिक्त प्रभुत्व र सत्ता-अधीनस्थता सघन रूपमा प्रस्तुत भएका छन् । प्रतिनिधित्व राजनीतिक विषयबाट समालोचनामा आएको अन्तर्भूतशासन हो । प्रतिनिधित्व मार्क्सवादले सम्बोधन गर्न नसकेका वर्गइतरको सामाजिक समूह तथा तिनको सत्तासँगको सम्बन्ध साहित्यमा प्रस्तुत भएका भाष्यका आधारमा साहित्यको विवेचना गर्ने यस सैद्धान्तिक मान्यताले जाति, लिङ्ग, वर्ण, फरक क्षमता, क्षेत्र र विचारधारालाई मूलधारमा ल्याई तिनको पहिचान स्थापित गर्ने सांस्कृतिक अध्ययनको क्षेत्र हो । समकालीन नेपाली कवितामा जातीय प्रतिनिधित्व शक्तिशाली विषयका रूपमा स्थापित रहेको छ भने यो नेपाली कवितामा अभिव्यञ्जित मुख्य प्रवृत्ति हो । समकालीन नेपाली कवितामा दलित जातीय समूहअन्तर्गत अधितर उपसमूहको प्रतिनिधित्व तथा तिनको आवाज प्रस्तुत भएको छ । अध्ययनको आफ्नै सीमाका कारण यसमा अधिकतर कविता समावेश गर्न नसकिए पनि विश्लेषणका लागि चयन भएका कविताका आधारमा दलित समूह विविध उपसमूहमा विभाजित रहेको तथा तिनका प्रतिनिधि आवाज कविताका माध्यमबाट भएको निष्कर्ष प्राप्त गर्न सकिन्छ । श्रमकार्यलाई आधार मानी निर्धारण भएको वर्णव्यवस्थालाई जातीय संरचना र स्वरूप दिने परम्परागत विचारधाराको संस्कृतीकरण भएको सामाजिक संरचनामा कथित उच्चजातीय वर्चस्वका कारण उपेक्षा र उत्पीडनमा रहेको दलित जातिमाथि विचारधारात्मक तथा दवावमूलक प्रभुत्व स्थापित गर्ने प्रणालीप्रति प्रतिरोधको आवाज प्रस्तुत भएको छ । सामाजिक संरचनामा धर्म, संस्कृति, परम्परा, सामाजिक अभ्यास, प्रथा, प्रचलन आदिका नाममा भएका उत्पीडन र त्यसको संस्कृतीकरणको अभ्यासका कारण दलित सामाजिक समूह किनारीकृत रहेको छ । नेपाली कवितामा अभिव्यञ्जित सत्ता-अधीनस्थताको विषय ब्राह्मणवादी विचारधारालाई अभ्यन्तरित रूपमा ग्रहण गर्ने परम्परानिष्ठ सामाजिक संरचना र त्यसको अभ्यासको निरन्तरताका कारण परिवर्तित सन्दर्भमा पनि दलित जातिको प्रतिनिधित्व उत्पीडित नै रहेको तथा तिनको समाजमा भूमिका केन्द्रमा आउन नसकेको विषय नै कविताको अन्तर्वस्तुगत अभिव्यञ्जना रहेको निष्कर्ष प्राप्त गर्नसकिन्छ ।

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कर्णाली र सुदूरपश्चिम प्रदेशीय नेपाली भाषाको मानकीकरणको कार्यदिशा

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लेखसार

प्रस्तुत अध्ययन कर्णाली र सुदूरपश्चिम प्रदेशमा बोलिने नेपाली भाषाको मानकीकरणको कार्यदिशा निर्माण गर्नमा केन्द्रित छ। कर्णाली र सुदूरपश्चिम प्रदेशीय नेपालीका भेदलाई मानकीकरण गरी भाषिक एकता कायम गराउने कार्यदिशा निर्माण गर्ने उद्देश्य र 'यी प्रदेशका नेपाली भाषाको मानकीकरण के कसरी सम्भव छ ?' भन्ने कुरालाई प्रमुख समस्या मानी यो लेख तयार पारिएको हो। यसमा गुणात्मक तथा परिमाणात्मक ढाँचामा तथ्य सङ्कलन गरिएको हुनाले यो मिश्रित ढाँचाको लेख बन्न गएको छ। यी प्रदेशमा बोलिने भाषिका समूहलाई पश्चिमी भाषिका समूह, केन्द्रीय भाषिका समूह र भेरी क्षेत्रीय भाषिका समूह गरी मुख्य तीन भाषिका समूहमा विभाजन गरेर अध्ययन गरिएको प्रस्तुत पङ्क्तिहरूको पूर्वाध्ययन र यस क्षेत्रलाई आधार बनाएर गरिएका पूर्वाध्ययनहरूलाई आधार मानी यिनको मानकीकरणका उपायहरू सुझाउने काम गरिएको छ। प्रायोगिक भाषाविज्ञानान्तर्गतको भाषायाोजनाभित्र पर्ने मानकीकरणको सिद्धान्तलाई यस लेखमा सैद्धान्तिक पर्याधार बनाइएको छ। प्रत्येक भाषाको मानकीकरण गर्न उक्त भाषाको अत्यधिक प्रयोगमा जोड दिनुपर्छ। भाषाको जति धेरै प्रयोग हुन्छ, त्यति नै त्यसले जीवन्त अवस्था प्राप्त गर्छ। भाषाको प्रयोग शिक्षा, सञ्चार, साहित्य, प्रशासन, कानून, उद्योग आदि विविध क्षेत्रमा हुन्छ। यसका लागि कोश र व्याकरण निर्माणसँगै पत्रिकाहरूको प्रकाशन हुनुपर्छ। भाषिक भेद भिन्न भए भाषा नै भिन्न हुन्छ, अन्यथा सोही भाषाको क्षेत्रीय भेद हुन्छ तर नेपालका सन्दर्भमा पुर्वेली पनि भाषिका नै हो तर त्यसले मानकस्वरूप प्राप्त गरेको छ। जबकि नेपाली भाषाको उत्पत्ति कर्णाली र सुदूरपश्चिम प्रदेशमै भएको हो। भाषाको उत्पत्ति भएकै ठाउँमा बोलिने भाषाचाहिँ भाषिका तर सुदूरपूर्वमा बोलिने नेपालीचाहिँ भाषा भएको अवस्था छ। कर्णाली र सुदूर पश्चिम प्रदेशमा बोलिने नेपाली मानक नहुनाको प्रमुख कारण प्रयोगकै अभाव हो, नेपाली भाषाको प्रयोग गर्दाकै अवस्थामा यसको प्रयोगमा जोड दिएमा यस क्षेत्रको भाषालाई मानकीकरण गर्न सकिन्छ, भन्ने सार यस लेखमा निकालिएको छ।

शब्दकुञ्जी : भाषा, अकरण, स्थानीय भाषा, मानकस्वरूप, प्रायोगिक भाषा

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परिचय

नेपाली भाषा नेपालभर बोलिन्छ। यसका वक्ताहरू सुदूरपश्चिमदेखि सुदूरपूर्वसम्म फेला पर्दछन्। सबै नेपालीहरूले एकनासको नेपाली भाषा भने प्रयोग गर्दैनन्। पूर्वका नेपाली मातृभाषीहरूले नेपाली भाषाको प्रयोग गर्दा त्यहाँको स्थानीय भाषाको अत्यधिक प्रयोग गरेको पाइन्छ। उनीहरूले लेख्ने साहित्य र बोलीचालीको भाषा पनि जहाँसुकै जाँदा प्रयोग गर्दै गरेको पाइन्छ। त्यसैलाई उनीहरूले नेपाली भाषा भन्दै र लेख्दै आएका छन्। कर्णाली र सुदूरपश्चिमका नेपालीहरूले प्रयोग गर्ने गरेको भाषालाई भने स्थानीय भाषा, भाषिका वा जिल्लैपिच्छे फरक फरक भाषाको नाम दिएर सबै एकआपसमा विभाजित भएका हुनाले तिनको समष्टिगत अध्ययन र अनुसन्धान मात्रै होइन, तिनमा आधारित कोश र व्याकरणहरू पनि छुट्टा छुट्टै छन्।

नेपालको प्रशासनिक विभाजनअनुसार कर्णाली र सुदूरपश्चिम प्रदेशका पडाडी र हिमाली जिल्लाहरूमा बोलिने नेपाली भाषाका अनेक स्थानीय भेद छन्, तिनैलाई प्रस्तुत अध्ययनमा कर्णाली र सुदूरपश्चिम प्रदेशीय नेपाली भाषा भनिएको छ। यो क्षेत्र सपादलक्ष्य अर्थात् सवालाख पर्वतको राज्यका रूपमा पनि इतिहासमा परिचित छ। यस भूगोललाई समष्टिगत रूपमा मानसखण्डका नामले पनि पुराणहरूमा चिनाइएको छ। यस क्षेत्रमा बोलिने नेपाली भाषाका स्थानीय भेदहरूमध्ये खस, अछामी, डोटेली, बैतडेली, बभाडी, डोल्पाली, जुम्ली, दैलेखी, डडेल्धुरी, बाजुरेली र दार्चुलेलीलाई भाषा भनिएको छ (राष्ट्रिय जनगणना २०६८, २०६९, पृ. ४१) भने पछिल्लो तथ्याङ्कमा डोटेली, बैतडेली, अछामी, बभाडी, बाजुरेली, दार्चुलेली, डडेल्धुरी, जुम्ली, दैलेखी र डोल्पी गरी दशओटा मातृभाषाको सङ्ख्या उल्लेख गरिएको छ (मातृभाषा राष्ट्रिय जनगणना २०७८, पृ. १)। यस्तै खसानी भाषिकालाई अब खसानी नभनी सुर्खेती, सिम्ताली, सल्यानी, जाजरकोटी, मुसीकोटी, रुकुमीजस्ता छुट्टाछुट्टै नाम दिन उपयुक्त हुने धारणा पनि पाइन्छ (पोखरेल, २०५५, पृ. ५४)। यीमध्ये खस कुनै स्थानीय भेद नभई नेपाली भाषाकै पुरानो नाम हो। सुर्खेती, मुसीकोटी र रुकुमेली भाषिकाको अध्ययन भएको पाइँदैन। सुर्खेतका सिमतादराको मात्रै अध्ययन भएको छ। उता सल्यानीका पनि सामाजिक भेदको मात्रै अध्ययन भएको छ। कतिपय स्नातकोत्तर तहका शोधार्थीहरूले जिल्लाका नामबाटै मूल शीर्षक राखी ती क्षेत्रका भाषिकाहरूको अध्ययन पनि गरेका छन्। एउटा अध्ययनमा यी सबै भाषिकामा पाइने छुट्टाछुट्टै विशेषता पहिल्याई तिनको एकीकृत अध्ययन गरेर यी सबैको मानकीकरण गर्नेबारे खासै काम भएको पाइँदैन। घोडासैनी (२०७८) ले नेपाली बालबोधक शब्दावलीको सर्वेक्षण गरेर यसका साभ्ला विशेषता पहिल्याउने काम गरेका छन्। यस्तै यस क्षेत्रमा बोलिने नेपाली भाषाका भाषिकाहरूलाई पश्चिमेली भाषिका समूह, केन्द्रीय भाषिका समूह र भेरी क्षेत्रीय भाषिका समूह गरी मुख्य तीन समूहमा विभाजन गरी तिनका साभ्ला विशेषता पहिल्याउने काम गरिएको पाइन्छ (घोडासैनी, २०७९, पृ. २६१-२८०)। यति मात्रैले एकीकृत मानकीकरण सम्भव देखिँदैन।

‘कर्णाली र सुदूरपश्चिम प्रदेशका नेपाली भाषाको मानकीकरण गर्न सम्भव छ’ भन्ने कुरालाई यस लेखमा प्रमुख प्राक्कल्पना मानिएको छ। यसमा ‘मानकीकरणको कार्यदिशा’लाई शीर्ष वा प्रमुख मानेर कर्णाली र सुदूरपश्चिम प्रदेशमा बोलिने नेपालीको के कसरी मानकीकरण गर्ने भन्नेबारे उपयुक्त

कार्यदिशा बनाउन आवश्यक देखिन्छ तर यस क्षेत्रका नेपाली भाषाका सबै भेदलाई समेटि मानकीकरण गर्न सम्भव छ भन्ने कुरासँग सम्बन्धित अध्ययन गरिएको पाइँदैन । त्यसैले कर्णाली र सुदूरपश्चिम प्रदेशका सबै नेपालीका भेदलाई मानकीकरण गरेर भाषिक एकता कायम गराउने कार्यदिशा प्रस्तुत गर्नु यस लेखको प्रमुख उद्देश्य हो । यो उद्देश्य पूरा गर्न 'कर्णाली र सुदूरपश्चिम प्रदेशका नेपाली भाषाको मानकीकरण के कसरी सम्भव छ ?' भन्ने कुरालाई प्रमुख समस्या मानी प्रस्तुत लेख तयार पारिएको छ । यसबाट भिन्न भिन्न क्षेत्रीय भाषिकामा विभाजन गरेर अध्ययन गर्ने, तिनलाई भाषाको रूप दिने, भिन्न भिन्न कोश, व्याकरण र संस्था निर्माण गरेर भाषिक एकतालाई निरुत्साहित गर्ने पक्षमा नलागी प्रस्तावित कार्यदिशाले यस क्षेत्रका समग्र भाषिक भेदहरूलाई मानकीकरणमा लैजान यो अध्ययन गरिएको छ ।

अध्ययनविधि

यस अध्ययनमा निम्नानुसारको अध्ययन विधि अवलम्बन गरिएको छ :

अनुसन्धानको ढाँचा

यो दस्तावेजको विश्लेषणमा आधारित मिश्रित ढाँचाको अध्ययन हो । यसमा क्षेत्रीय अध्ययन र सर्वेक्षण विधिबाट प्राप्त तथ्यको वर्णन र विश्लेषण गरेर निष्कर्ष निकालिएको छ ।

नमुना छनोट

प्रस्तुत अध्ययनमा नेपाली भाषाका विभिन्न पक्षमध्ये सोद्देश्यमूलक नमुना छनोट पद्धतिका आधारमा 'कर्णाली र सुदूरपश्चिम प्रदेशको भाषिक सामग्री' छनोट गरिएको छ ।

तथ्य सङ्कलन

प्रस्तुत अध्ययनमा कर्णाली र सुदूरपश्चिम प्रदेशका नेपाली भाषाका विभिन्न कृति, लेखका साथै मातृभाषाको प्रयोगावस्थाको सूक्ष्म अवलोकनाई समेत आधार बनाएर तथ्य सङ्कलन गरिएको छ ।

तथ्य सङ्कलनका साधन

यस अध्ययनमा प्राथमिक र द्वितीय स्रोतका साग्रीको उपयोग गरिएको छ । अध्येता आफैँले भाषिक क्षेत्रमा गएर तथा आफ्नो अनुजन्य स्रोतबाट प्राप्त गरेका सामग्री प्राथमिक सामग्री हुन् भने लिखित दस्तावेजबाट प्राप्त द्वितीय स्रोतका सामग्री हुन् । द्वितीय स्रोतका रूपमा अप्रकाशित शोधपत्र र शोत्रप्रबन्ध तथा प्रकाशित पुस्तक, पत्रिका, लेख र विद्युतीय माध्यम रहेका छन् । त्यसैले यसमा प्रकाशित र अप्रकाशित दस्तावेज, विद्युतीय माध्यमबाट प्राप्त तथ्यका साथै व्यावहारिक रूपमा प्रयोग भएका सामग्रीको पनि उपयोग गरिएको छ ।

तथ्य विश्लेषण प्रक्रिया

यसका लागि प्रायोगिक भाषाविज्ञानअन्तर्गत गरिने भाषायोजना र त्यसको मानकीकरणका आधारभूत पक्षमा आधारित भएर विश्लेषण गरिएको छ । प्राप्त तथ्यको वर्णन, तुलना र त्यसको पुष्टिका

लागि उदाहरणसमेत दिई विश्लेषण गरेर निष्कर्ष निकालिएको छ । अवलोकन, उदाहरण र प्रयोगबाट निष्कर्ष निकालिएको यस लेखमा निगमन विधिबाट विश्लेषण गरी निष्कर्ष निकालिएको छ ।

सैद्धान्तिक पर्याधार

प्रस्तुत लेखमा प्रायोगिक भाषाविज्ञानअन्तर्गतको भाषायोजनामा समेटिने भाषाको मानकीकरणका आधारभूत पक्षलाई मुख्य सैद्धान्तिक पर्याधार बनाइएको छ । भाषाका कथ्य र लेख्य गरी दुई रूप हुन्छन् । कथ्यरूप बोलीचालीको हुन्छ । यसले स्थिरता प्राप्त गर्न सक्दैन । लेख्यरूप स्थिर हुन्छ त्यसैले यसलाई सुरक्षित राख्न र दुई वा दुईभन्दा बढी वक्ताको अभिव्यक्तिमा एकरूपता कायम गर्न लेख्य रूपले मद्दत गर्छ । यस्तो लेख्यरूपको जति धेरै प्रयोगमा विस्तार गरिन्छ, त्यति नै भाषाले मानकीकरणको स्वरूप प्राप्त गर्दै जान्छ । व्यक्ति, परिवार, समाज हुँदै भाषाले सिङ्गो राष्ट्रमा प्रयोग भएपछि, त्यसलाई भाषाको दर्जा दिइन्छ । व्यक्तिले बोलेको व्यक्तिभाषा, समाज वा क्षेत्रमा बोलिएको सामाजिक वा क्षेत्रीय भाषिका तथा बृहत् क्षेत्रमा प्रयोग हुने रूपलाई राष्ट्रभाषाको संज्ञा दिइन्छ । यस्तो भाषाले मानकस्वरूप प्राप्त गर्न उच्चारण, रूपरचना, वाक्यरचना, शब्दभण्डार, उकानटुक्का, प्रयोग तथा लेखनका दृष्टिले बहु स्वीकृत, अनेकतामा एकताजस्ता विशेषता हुनुपर्छ (अधिकारी, २०६४, ६१-३) । यी सबै कुराहरूको परिपूर्ति कर्णाली र सुदूरपश्चिम प्रदेशको नेपाली भाषामा तयार पार्न निकै समय लाग्ने देखिन्छ । त्यसैले अहिले नै यिनलाई भाषा भने पनि मानकीकरणका लागि आवश्यक पूर्वाधार पुऱ्याउन र सर्वस्वीकार्य बनाउन सकिएको छैन । त्यसैले नेपाली भाषाकै सन्दर्भमा यस क्षेत्रको भाषालाई मानकीकरणसँग जोड्न आवश्यक देखिन्छ । भाषाको मानकीकरणका लागि आवश्यक पर्ने आधारभूत पक्षका लागि अधिकारी (२०६२) ले हिज्जे सुधार, व्याकरण निर्माण, शब्दकोश निर्माण र मान्यता तथा प्रचारप्रसार गरी चारओटा कुराहरू आवश्यक रहेको औँल्याएका छन् (पृ.६३-६५) । यस्तै “बौद्धिक, शैक्षिक, सांस्कृतिक आदि पक्षको विकासका साथसाथै त्यसलाई व्यक्त गर्ने, ग्रहण गर्ने तथा सम्प्रेषण युक्त बनाउन शिष्ट, स्तरीय, मानवीय तथा मान्यता प्राप्त भाषाको निर्माण गर्दै जानु र सोहीअनुसार भाषिक प्रयोगको क्षेत्र विस्तार गर्नलाई” (कुँवर, २०७३, पृ. २) मानकीकरणका कार्य बताइएको छ । त्यसैले कर्णाली र सुदूरपश्चिम प्रदेशको नेपाली भाषामा ‘मानकीकरणका आधारभूत पक्ष’ र ‘मानकीकरणका कार्य’को परिपूर्ति नभएकाले तिनलाई स्वतन्त्र भाषा मानेर कसरी मानकीकरण गर्ने भन्ने समस्या देखिन्छ । त्यस कारण यिनलाई नेपाली भाषाकै सन्दर्भसँग जोडेर यिनका विशेषतालाई नेपाली भाषाका विशेषताका रूपमा लिएर मानकीकरण गर्दा उपयुक्त हुने देखिन्छ ।

नेपाली भाषाको क्षेत्र बृहत् छ । एक अर्थले कर्णाली र सुदूरपश्चिममा बोलिने भाषा पनि नेपाली नै हो तर यहाँका भाषामा पाइने सबै विशेषता नेपाली भाषाले अँगालेको पाइँदैन । ती सबै नेपाली भाषामा समेटिएका छैनन् । त्यसैले कर्णाली र सुदूरपश्चिम प्रदेशको नेपालीमा पाइने व्याकरण, शब्दभण्डारलाई समेट्नसके नेपालीको क्षेत्रविस्तार हुने र यस क्षेत्रको भाषाले पनि मानकस्वरूप प्राप्त गर्न सक्ने देखिन्छ । भाषाको मानकीकरणका लागि ठुलो क्षेत्रमा प्रयोग हुनु, धेरै वक्ताले प्रयोग गर्नुपर्ने, शैक्षिक, साहित्यिकलगायत औपचारिक कार्यमा प्रयोग हुनु मानक भाषाका विशेषता हुन् । मानक भाषा

सबै भाषिकाका वक्ताहरूको स्वीकार्य भाषिका हो । भाषाको स्तरीय, आदर्श, परिनिष्ठित रूपलाई मानक भाषा भनिन्छ । साहित्य सिर्जना, प्रशासन, शिक्षा, सञ्चारमा यही भाषाको प्रयोग हुन्छ, यो व्याकरणिक दृष्टिले पनि परिष्कृत हुन्छ (सिजापति, २०५४, पृ.१४) । भाषामा यसरी मानक निर्धारण गर्ने प्रक्रियालाई नै मानकीकरण भनिन्छ (अधिकारी, २०६२, पृ.६३) । कर्णाली र सुदूरपश्चिम प्रदेशमा बोलिने नेपाली भाषाको मानकीकरणका उपाय पहिल्याउन यस लेखमा मानकीकरणको यस सिद्धान्तलाई सैद्धान्तिक पर्याधार बनाई विश्लेषण गरिएको छ ।

नतिजा र छलफल

‘कर्णाली र सुदूरपश्चिम प्रदेशीय नेपाली भाषाको मानकीकरणको कार्यदिशा’ शीर्षकको लेखमा नेपाली भाषा र भाषिका, मानकीकरणको प्रश्न, मानकीकरणका उपायहरू, आदरार्थीको मानकीकरण, व्याकरणको मानकीकरण, शब्दभण्डारको मानकीकरण, मानकीकरणको कार्यदिशा, प्रस्तावहरू र छलफलजस्ता शीर्षकमा नतिजा र छलफल निम्नलिखित रूपमा गरिएको छ :

नेपाली भाषा र भाषिका

नेपाली भाषाको प्रारम्भ सर्वप्रथम तत्कालीन कर्णाली प्रदेशमा भयो र क्रमशः चारैतिर फैलिँदै गयो । नेपाली भाषा बोलिने प्राचीन कर्णाली प्रदेश टुक्रिएर खसहरू विभाजित भए पनि नेपाली भाषा उनीहरूका बिचको एकताको आधारशिला बन्यो (बन्धु, २०३२, पृ.५१) । पश्चिमी पहाडको यो भूखण्ड नेपाली भाषाको अति नै महत्त्वपूर्ण केन्द्र हो । यसै भेकको प्राचीन सपादलक्ष्य पर्वतमा जन्मिएको भाषा भएकाले नेपाली भाषालाई पर्वते भाषा भनिएको हो । यस भेकमा अधिकांश भाषिका (जुम्ली, अछामी, बफाडी, डोटेली, बैतडेली इत्यादि) हरू बोलिन्छन् । अरू भेकभन्दा नेपाली भाषा धेरै फैलिएको इलाका पनि यही हो (पोखरेल, २०५५, पृ.४-५) । प्राचीन नेपाली भाषा नै कर्णाली प्रदेशको नेपाली भाषा हो; जसलाई आज नेपाली भाषाका क्षेत्रीय भाषिका भनिएको छ । खसराज्यको विघटनपछि राज्यका केन्द्रहरू फरकफरक भए । ती केन्द्रको आपसी सम्पर्क न्यून हुँदै जाँदा विभिन्न भौगोलिक भेद विकसित हुन थाले । पश्चिम नेपालमा खोलावारि र खोलापारि बोलिने नेपाली भाषामा बहूता फरक पाइन्छ । यसको कारण के हो भने कर्णाली र सुदूरपश्चिममा नेपाली भाषा सैकडौं वर्ष अगाडि बोलिन्थ्यो र त्यसपछि अलि अलि गर्दै यो पूर्वतिर बढ्दै आएको हो (पोखरेल, २०५५, पृ.३९) । त्यसैले पश्चिम नेपालको खसराज्य नेपाली भाषाको जन्मथलो मानिन्छ । आज नेपाली भाषा नेपालका अधिकांश भूभागमा बोलिन्छ । यो भाषा नेपालका अतिरिक्त भारत, भुटानलगायत विश्वका विभिन्न मुलुकमा बोलिँदै आएको छ ।

नेपाली भाषाको अध्ययनको आरम्भ विदेशी विद्वानहरूबाट सुरु भएको हो । जसमध्ये भाषाशास्त्री जोन विम्स (सन् १८६७) ले पहाडी भाषाका पाल्पा, कुमाउँ, गढवाल र थारू गरी चार, जर्ज ग्रियर्सन (सन् १९२७) ले पाल्पा र दरै, राहुल साङ्कृत्यायन (सन् १९५०) ले पूर्वी, केन्द्रीय, मादी र पश्चिमी गरी चार, दयानन्द श्रीवास्तव (सन् १९५२) ले उपत्यकाको नेपालीलाई केन्द्रीय नेपाली, गण्डकी क्षेत्रको नेपालीलाई मादी नेपाली र डोटी तथा कर्णाली क्षेत्रको नेपालीलाई पश्चिमी नेपाली भनेका छन् ।

स्वदेशी विद्वान्हरूमध्ये बालकृष्ण पोखरेल (२०१९) ले जुम्ली (खसानी), डोट्याली र पर्वते (गोर्खाली) गरी तीनओटा, उनै (२०३१) ले नेपाली भाषाका पुर्वेली, माभाली, वरपच्छिमा, मभपच्छिमा र परपच्छिमा गरी पाँचओटा, चूडामणि बन्धु (रेग्मी, २०२५) ले पूर्वी, केन्द्रीय र पश्चिमी, व्रतराज आचार्य (२०४०) ले नेपालीका पुर्वेली वा गोर्खाली, सिन्जाली वा केन्द्रीय र डोटेली वा पश्चिमी, जीवेन्द्रदेव गिरी (२०५३) ले नेपाली भाषाका पुर्वेली, केन्द्रीय, वरपच्छिमा, मभपच्छिमा, परपच्छिमा र भेरी क्षेत्रीय, यमनाथ तिमिल्सिना (२०५०) ले सङ्ख्या र सार्वनामिक शब्दका आधारमा पुर्वेली, जुम्ली-सिन्जाली, हुम्ली, जाजरकोटे, अछाम-बभाडी, दार्चुला-बैतडेली र डोटी-डडेल्धुराली गरी सात, यज्ञेश्वर निरौला (२०५०) ले क्रियाको रूपतत्त्वका आधारमा दार्चुराली, बैतडेली, डडेल्धुराली, बभाडी, डोट्याली, बाजुराली, अछामी, जुम्ली-सिन्जाली, दैलेख-कालीकोटे, भेरी क्षेत्रीय, गण्डकेली र पुर्वेली गरी बाह्र, शखिशरण सुवेदी (२०५१) ले वाक्यतत्त्वका आधारमा नौदेखि सोरसम्म हुन सक्ने सङ्केत गरेका छन् । भागवत आचार्य (२०५३) ले उच्चारणका आधारमा दार्चुराली, बैतडेली-डडेल्धुराली, बभाडी, डोट्याली, बाजुराली, अछामी, जुम्ली-सिन्जाली, हुम्ली, मुगु-डोल्पाली, कालीकोटे, जाजरकोटे, रुकुम-सल्यानी र पुर्वेली गरी तेह्र, लावण्यप्रसाद ढुङ्गाना (२०५३) ले आधारभूत शब्दावलीका आधारमा दार्चुराली 'क', दार्चुराली 'ख' बैतडेली, बाजुराली, अछामी, बभाडी, हुम्ली, डोटी-डडेल्धुराली, मुगु-डोल्पाली, भेरी क्षेत्रीय, गण्डकेली र पुर्वेली गरी तेह्र, निरौला (२०७२) ले पुनः स्थलगत अध्ययन गरी आधारभूत शब्दावलीका आधारमा नेपाली भाषाका दसओटा भाषिका निर्धारण गरेका छन् ।

उपर्युक्त विद्वान्हरूले नेपाली भाषाका क्षेत्रीय भेदको वर्गीकरण गरेका छन्; जसबाट कर्णाली र सुदूरपश्चिममा अछामी, डोटेली, बैतडेली, बभाडी, डोल्पाली, मुगाली, हुम्ली, सिन्जाली/जुम्ली, दैलेखी, डडेल्धुराली, बाजुरेली, दार्चुलेली, भेरी क्षेत्रीय, सुर्खेती, सिमताली, सल्यानी-दडाली, जाजरकोटी, मुसीकोटी र रुकुमी गरी जम्मा १९ ओटा भाषिका देखिन्छन् ।

घोडासैनी (२०७९) ले अध्ययनको सरलता र साभ्ना विशेषताहरू पहिल्याउन यस क्षेत्रका भाषिकाहरूलाई मुख्य निम्नलिखित तीन भाषिका समूहमा वर्गीकरण गरेका छन् :

(क) पश्चिमेली भाषिका समूह : यस समूहभित्र दार्चुला, बैतडी, डडेल्धुरा, डोटी, बाजुरा र बभाडको चिरबुङ्लमा बोलिने भाषिकाहरू पर्दछन् ।

(ख) केन्द्रीय भाषिका समूह : यसभित्र बभाडको चिरबुङ्लवाहेक बभाड, अछाम, जुम्ला, कालिकोट, मुगु, हुम्ला, डोल्पा, दैलेख र सुर्खेतको पश्चिमी भेकमा बोलिने भाषिकाहरू पर्दछन् ।

(ग) भेरी क्षेत्रीय भाषिका समूह : सुर्खेतको सिमतादरा, जाजरकोट, सल्यान, रुकुम, रोल्पा र दाङमा बोलिने भाषिकाहरू पर्दछन् ।

भाषिका निर्धारणको आधार बोधगम्यता हो । दुईजना पश्चिमेली भाषिकाका वक्ताहरू भेट हुने बित्तिकै उनीहरू आफ्नो स्थानीय भाषामा दोहोरो कुराकानी गर्छन् । उनीहरूका बिच त्यहाँको स्थानीय भाषामा सम्प्रेषण हुन्छ । यस्तो सम्प्रेषणबाट ती भाषिकाहरूका साभ्ना विशेषताहरू प्रकट हुन्छन् । तर यस्तो अवस्था केन्द्रीय र भेरी क्षेत्रीय भाषिका समूहका भाषा बोल्ने वक्ताहरूमा देखिँदैन ।

उनीहरू आपसमा आआफ्ना स्थानीय भाषिकामा दोहोरो संवाद गर्दैनन् । कुनै शब्द विशेषबाट उनीहरू आफ्नो साभा भाषाको परिचय दिन्छन् तर दोहोरो कुराकानी हुँदा मानक भाषाको नजिक पुगेको स्थिति उत्पन्न भएको देखिन्छ (घोडासैनी, २०७९, पृ. २६७) ।

कर्णाली र सुदूरपश्चिम प्रदेशका १९ ओटा भाषिक भेदबाट तीनओटामा सीमित गरिएको आफ्नो पूर्वधारणालाई यस लेखमा संशोधन गरिएको छ । त्यसका लागि मानकीकरणका उपायहरू औल्याइएको छ ।

मानकीकरणको प्रश्न

नेपाली भाषा अधिकांश नेपालीहरूको मातृभाषा र दोस्रो भाषी नेपालीहरूको माध्यम भाषा पनि हो । नेपालबाहिर पनि यसका अनेक वक्ताहरू रहेका छन् । नेपाली भाषाका अधिकांश भाषिकाहरू नेपालको पश्चिममा रहेका छन् । तीमध्ये डोटेली, बैतडेली, अछामी, बभाडी, बाजुरेली, दार्चुलेली, डडेल्धुरी, जुम्ली, दैलेखी र डोल्पी गरी दशओटा भाषालाई राष्ट्रिय जनगणना २०७८ ले मातृभाषाको सूचीमा सूचीकृत गरेको छ । अहिले नेपाली भाषाका यी भाषिकाहरू भाषा हुन् भन्ने एकथरी र भाषिका नै हुन् भन्ने अर्काथरी छन् । गहिराइमा गएर विचार गर्दा भाषा र भाषिकाबिच त्यति अन्तर देखिँदैन तर भाषिक अपनत्वसँग जोडिने हुँदा यस कुराले समस्या बनाएको देखिन्छ ।

पश्चिमका भाषाको प्रतिनिधित्व गरेर सर्वप्रथम जयपृथ्वी बहादुर सिंहले वि.सं. १९६९ सालमा व्याकरण लेखेका थिए तर पछिल्ला व्याकरणकारहरूले त्यसको बेवास्ता गरे पनि यहाँका भाषिक विशेषतालाई लिएर कुनै आधिकारिक शब्दकोश र व्याकरण लेख्ने काम भएन । अहिले जिल्लैपिच्छेका भाषिका, भाषा, शब्दकोश र व्याकरण प्रकाशित भएका छन् । ती सबैले सामुहिकतालाई अँगाल्न सकेका छैनन् । सामुहिक जोड नभएकाले तिनले मानकस्वरूप पाउन सकेका छैनन् ।

आमाको काखमा छँदा घर परिवारमा सिकेका पश्चिमका अधिकांश बालबालिकाको पहिलो भाषा 'नेपाली' हो वा राष्ट्रिय जनगणना २०६८ र २०७८ मा भनिएको भाषा हो ? नेपाली हो भने विद्यालयमा पढाइ हुने नेपाली अर्कै छ, नेपाली होइन भने नेपाली भाषाको उद्गम क्षेत्र यही हो, अझ नेपाली भाषाका आदिकवि भानुभक्त आचार्यको रामायणसँग धेरै मात्रामा मिल्दोजुल्दो पनि छ तर विद्यालयमा पढाइने नेपालीसँग मिल्दैन । विद्यालयमा किन पुर्वेली भाषा पढाइन्छ । व्यवहारमा जुनसुकै काम गर्दा पुर्वेली भाषाको आवश्यकता हुँदैन, यहाँसम्म कि सामाजिक सञ्जालमा त देवनागरी लिपि पनि आवश्यक देखिँदैन धेरैले रोमन लिपिबाट काम चलाएका छन् । यी प्रश्नहरू अनुसन्धाताका मात्रै होइनन्, अहिले विद्यालय तहमा शिक्षा प्रदान गर्ने र शिक्षा आर्जन गर्दै गरेका अधिकांश कलिला बालबालिकाका पनि हुन् । उनीहरूले यिनको उचित उत्तर पाउन सकेका छैनन् । 'नेपालीमा यस्तो हुन्छ' भन्यो भने आजसम्म बोलेको यही हो भन्ने सर्वसाधारण मानिस र सिकारुको जवाफ हुन्छ । सिकारु विद्यार्थी मात्रै होइन अधिकांश शिक्षकहरूले पनि नेपाली भाषा होइन आफ्नो स्थानीय भाषा नै पढाइरहेका हुन्छन् । यसको मतलब पुर्वेली शिक्षकहरूले मानक नेपाली पढाउँछन् भन्ने होइन, उनीहरू पनि आफ्नो पुर्वेली भाषिका नै पढाउँछन् । गोष्ठी, सभा र उनीहरूसँग छलफल हुँदा यो कुरा सिद्ध

हुन्छ । सामान्य भाषा शिक्षकको कुरा होइन नेपाली भाषाका प्राध्यापक भएका पुर्वेलीहरूले 'उनीहरू, हामीहरू, तिनीहरू, पच्यो, गच्यो, माथिल्लो, चाहिँ,' भन्नु पच्यो भने 'उँदरु, परो, गरो, माथ्लो, चिँ' नै भन्छन् । उनीहरूले पढाउँदा छुट्टै भन्दैनन् यही भन्छन् भन्ने कुरा व्यवहार सिद्ध हुन्छ ।

नेपाली व्याकरण र वर्णविन्यासका क्षेत्रमा अनेक विकल्प छन् । व्याकरण निर्माण गर्दा पश्चिमका भाषिक विशेषतालाई अँगालेर विकल्प दिइएको पाइँदैन । यदि विकल्प दिइएको भए कर्णाली र सुदूरपश्चिमका बालबालिकाहरूका लागि छुट्टै पाठ्यपुस्तक र व्याकरणको विकास गर्नुपर्ने आवश्यकता नै हुने थिएन । बालबालिकाका जिब्रामा रहेको भाषिक रूपलाई व्याकरण, कोश र पाठ्यपुस्तकले अँगाल्नुपर्छ । गतिशील भाषाको मानकीकरण गर्ने उपाय भनेको यही हो । भाषा लादिएको वस्तु कदापि बन्नुहुँदैन । आफूले आमाको काखमा सिकेको भाषालाई बिसिएर नयाँ व्याकरण र शब्द सिक्नुपर्दा प्रत्येक सिकारुलाई 'मेरो पनि नेपाली भाषा नै हो' भन्ने भावना र नेपाली भाषाप्रतिको अपनत्व कायम हुँदैन । सिकारुले 'मैले अर्को कुनै भाषा सिक्दै छु' भन्ने अनुभव गर्छ । यस्तो अनुभव मातृभाषाका सन्दर्भमा भयो भने मातृभाषा नेपाली र मानक नेपालीका बिच कति अन्तर रहेछ भन्ने कुरा विचार गर्नुपर्ने देखिन्छ । यो कुरा कर्णाली र सुदूरपश्चिमका जिल्लैपिच्छे भएका अनुसन्धान, व्याकरण र कोशको प्रकाशनले पुष्टि गर्दै छन् । यस्तो स्थितिलाई समयमै ख्याल गरिएन भने नेपाली भाषाको अस्तित्व सड्कटमा पर्न जान्छ ।

अहिले नेपाली समाजमा नेपाली भाषाप्रतिको एउटा धारणा विकसित भएको छ, त्यो के भने नेपाली भाषा परीक्षामा मात्रै मानक लेखे पुग्छ । परीक्षा उत्तीर्ण गरेपछि नेपाली जसरी जे लेखे पनि हुन्छ । मानक लेखे पनि त्यो नेपाली पढाउने शिक्षकले लेखे भयो, त्यो पनि सबैका आआफ्नै व्यक्तिगत आग्रह र पूर्वाग्रह छन् । अरूलाई किन मानक लेख्न जान्नुपच्यो र ? यस्तो स्थिति हुनाको मुख्य कारण विद्यालयमा सिकेको नेपाली भाषा उसको मातृभाषा होइन । मातृभाषाअनुसार विद्यालयमा सिकाइँदैन । मातृभाषालाई उपेक्षा गरेर अधिकांश तत्सम, आगन्तुक र पुर्वेली शब्द विद्यालयमा पढ्नुपच्यो । उसको बोलीले 'य' भन्नु पर्ने ठाउँमा 'ए' सिकाइन्छ । त्यो उसको दिमागमा घुस्र्दैन । उसले 'आफू, उ' लेख्छ, बोल्छ काम चलेकै छ । विद्यालयमा 'आफू, ऊ' लेख्न प्रेरित गरिन्छ । कथ्य नेपालीमा २९ व्यञ्जन र ६ स्वर हुन्छन् भन्ने पढेको छ, उसले प्रयोग पनि तिनै गर्छ तर अरू लेख्न लगाइन्छ किन ? यस कुराले उसलाई दोधारमा पार्छ । यी र यस्तै प्रश्नहरूको समाधानका लागि मानकीकरणका उपायहरू के के हुन सक्छन् भन्ने विषयमा छलफल गर्नुपर्ने देखिन्छ ।

मानकीकरणका उपायहरू

कर्णाली र सुदूरपश्चिम प्रदेशका नेपाली भाषाको मानकीकरणका विभिन्न उपायहरू हुन सक्छन् जसमध्ये यहाँ आदरार्थी, व्याकरण र शब्दभण्डारका क्षेत्रमा गर्न सकिने मुख्य तीनओटा उपायहरू सुझाउने प्रयास गरिएको छ :

आदरार्थीको मानकीकरण

नेपाली भाषाको माउ भाषा संस्कृतमा आदररहित र आदरयुक्त गरी आदरका मुख्य दुई तह पाइन्छन् । यस्ता आदर पनि क्रियाले नभई सर्वनाम शब्दले नै बुझाउने गर्दछन् । संस्कृत भाषाको

अमर कोशमा आदररहितको अर्थ तिरस्कार अर्थमा प्रयोग भएको पाइन्छ । “अनादरः परिभवः परिभावः तिरस्क्रिया” अर्थात् अनादर, परिभव, परिभाव, तिरस्कार अर्थमा प्रयुक्त हुन्छन् (गौतम, २०२६, पृ.५६) । त्यसैले अनादर नभनी आदररहित भन्दा बढी उपयुक्त हुन्छ । संस्कृत भाषामा पाइने आदरलाई यसरी देखाउन सकिन्छ, जस्तै :

तालिका १

संस्कृत भाषामा आदरका तह

आदरको तह	सर्वनाम वा नाम शब्द	क्रिया
आदररहित	सः/सा, त्वम् (बालक, हरि, बालिका, गीता)	गच्छति
आदर	भवान्/भवति (गुरु, माता, पिता)	गच्छति

संस्कृत भाषाका आदरअनुसार नेपालीका आदररहित र सामान्य आदरलाई आदररहित र बाँकीलाई आदरमा समाहित गर्न सकिन्छ । संस्कृत भाषाबाटै विकसित हिन्दी भाषामा आदरका तिन तह देखिन्छन्, आदररहित, सामान्य आदर र उच्च आदर, जस्तै :

तालिका २

हिन्दी भाषामा आदरका तह

आदरका तह	सर्वनाम	क्रिया
आदररहित	तु, यह, वह	जाता है
सामान्य आदर	तुम (राम, सीता)	जाते/जाती हो
उच्च आदर	आप, ये, वे	जाते हैं

नेपालीको माउ भाषा संस्कृतबाटै विकसित कर्णाली र सुदूरपश्चिम प्रदेशमा बोलिने भाषामा अभै दुईओटा मात्रै आदर विद्यमान रहनुले नेपालीका वास्तविक आदर कर्णाली र सुदूरपश्चिममा बोलिने नेपाली भाषामा सुरक्षित रहेको मान्न सकिन्छ । कर्णाली र सुदूरपश्चिमका भाषामा आदररहित र आदर गरी आदरका दुई तह छन् । यिनमा पाइने आदरले सबै प्रकारका आदरको प्रतिनिधित्व गरेको पाइन्छ । सर्वनाम शब्द र क्रियाका रूपलाई हेर्दा पनि यिनमा आदर र आदररहित मात्रै फेला पर्दछन्, जस्तै :

तालिका ३

कर्णाली र सुदूरपश्चिमको नेपाली भाषामा आदरका तह

आदरका तह	सर्वनाम	क्रिया
आदररहित	तँ, ऊ, त्यो, यो	गया छइ/गयेइ छइ, गया छ/गयेइ छ
आदर	तमि/तुमी, उँ, यिँ, तिँ	गया छओ/गयेइ छओ, गया छन्, गयेइ छन्

आदरार्थीको वर्गीकरण

नेपाली भाषामा आदरका चार वा पाँच तह छन् । सर्वनामका पाँच तह देखाइए तापनि क्रियाका चारओटा रूप मात्रै पाइन्छन् । अधिकारी (२०४९) द्वारा आदररहितलाई अनादर मानी आदरका मात्रै मध्यम आदर, उच्च आदर, विशेष आदर, उच्चतर आदर, उच्चतम आदर गरी पाँच तहको उल्लेख गरिएको छ । अधिकारीको पछिल्लो अध्ययन (२०६८) मा आदररहित, मध्यम आदर, उच्चतर र उच्चतम गरी अनादरसहित पाँच तह देखाएको पाइन्छ । यसमा विशेष आदरलाई समावेश गरिएको छैन । पोखरेल (२०५६) द्वारा आदररहित वा सामान्यर्थीलाई निम्न आदरार्थी भनिएको छ भने आदरलाई मध्यम, उच्च र दरबारी गरी चार तहमा आदरार्थीको वर्गीकरण गरिएको छ । शर्मा (२०६३) द्वारा प्रत्यय, शब्द र वाक्य ढाँचालाई आदरार्थीका सूचकका रूपमा अघि सार्दै आदररहितलाई सामान्यार्थी र आदरार्थीका उच्च, उच्चतर र उच्चतम गरी तीन तह मात्र मान्नु उपयुक्त हुने सुझाइएको छ ।

आदरार्थी द्वितीय पुरुषको मात्रै हुन्छ । नेपाली भाषामा आदरार्थी जनाउने नाम वा सर्वनाम शब्द र नाम वा सर्वनामअनुसारका क्रिया आउँछन् । यसबाट आदरार्थी नाम वा सर्वनाम र क्रियाबाटै बुझिने व्याकरणिक कोटिका रूपमा देखिन्छ । माथि गरिएको आदरको वर्गीकरणबाट नेपाली भाषामा आदरका चार वा पाँच तह छन् भन्ने देखिन्छ । सर्वनामका पाँच तह देखिए तापनि क्रियाका चारओटा मात्रै रूप पाइन्छन् ।

आदरार्थीको निर्धारण

नेपालीमा आदररहित, सामान्य आदर, उच्च आदर, अत्युच्च आदर र उच्चतम वा दरबारीलाई गनेर आदरका पाँचप्रकार मानिन्छन् । यिनका सर्वनाम र क्रियाका रूपहरू निम्नानुसार देखिन्छन् :

तालिका ४

नेपाली भाषामा आदरका तह

आदररहित		सामान्य आदर		उच्च आदर		अत्युच्च आदर		उच्चतम/दरबारी	
सर्वनाम	क्रिया	सर्वनाम	क्रिया	सर्वनाम	क्रिया	सर्वनाम	क्रिया	सर्वनाम	क्रिया
तँ	गइस्	तिमी	गयौ	तपाईँ	जानु भयो	हजुर	जानु भयो	मौसुफ	गइ बक्स्यो
ऊ/त्यो/यो	जान्छे/जान्छेस्	उनी/यिनी/तिनी	जान्छन्/जान्छिन्	उहाँ	जानु हुन्छ	-	जानु हुन्छ	मौसुफ	गइ बक्सन्छ

तालिका-४ अनुसार आदररहितका क्रियाका रूप एक वचनका मात्रै आफ्ना छन् । आदरको बहु वचन र सामान्य आदरका क्रियामा भिन्नता पाइँदैन । उच्च आदरअन्तर्गत तृतीय पुरुषवाचक सर्वनाम पाइँदैन । द्वितीय पुरुषवाचक सर्वनामको हजुर र तपाईँसँग आउने क्रियाको रूपमा कुनै भिन्नता देखिँदैन । उच्च र अत्युच्च आदरका क्रियाले एउटै रूप लिएकाले तिनले अर्थमा भिन्नता ल्याउने

देखिँदैन । त्यसैले तपाईं र हजुर सर्वनामसँग समान क्रियाका रूप आएका हुनाले यी अलग अलग क्रिया नभई एउटै हुन् । यिनीहरका बिच अर्थगत भिन्नता पनि देखिँदैन । उच्चतम वा दरबारी आदरको प्रयोगमा पाइने सर्वनाम 'मौसुफ'ले राजालाई मात्र बुझाउँछ । मौसुफ भन्नु र राजा भन्नुमा कुनै अन्तर देखिँदैन । राजा नै नभएपछि अब यसले कसलाई सम्बोधन गर्ने ? यससँग आउने क्रियाको रूप पनि 'गइवक्स्यो' बाट 'गइस्यो' मा परिवर्तन भइसक्यो । त्यो अब वर्ग विशेषको प्रयोगमा मात्रै सीमित देखिन्छ । उच्चतम/दरबारी आदर आम नेपाली भाषीमा देखिँदैन । त्यसैले यसलाई पनि आदरमा गणन गर्न त्यति उचित हुँदैन । यसरी सर्वनाम शब्द र क्रियाका रूप पक्षलाई पनि आदर निर्धारणको आधार बनाउँदा नेपाली भाषामा आदररहित, सामान्य आदर र उच्च आदर मात्रै फेला पर्छन् । यिनलाई बुझाउने सर्वनाम र क्रियाका रूपको तालिका निम्नानुसार प्रस्तुत गर्न सकिन्छ :

तालिका ५

नेपाली भाषाका सर्वनाम र क्रियामा आदरका तह

आदरका तह	सर्वनाम शब्द	आदर अनुसारका क्रियाका रूप
आदररहित	तँ, ऊ, त्यो, यो	जान्छस्/जान्छेस्, गइस्, गयो
सामान्य आदर	तिमी, उनी, तिनी, यिनी	जान्छौ, जान्छन्/जान्छिन्, गयौ, गए
उच्च आदर	तपाईं, उहाँ, यहाँ, हजुर	जानुहुन्छ, जानुभयो

तालिका पाँचमा प्रस्तुत गरिएका आदरका तीनओटा तहमध्ये पनि उच्च आदर अनौपचारिक र प्रत्यक्षमा मात्र प्रयोग गरिने हुँदा आदररहित र सामान्य आदर गरी आदरका दुईओटा तह मात्रै रहन्छन् ।

आदरको समीक्षा

नेपाली भाषाका आदरका तह होइनन् वर्ग हुन् । आदर भनेपछि त्यो एउटै प्रकृतिको हुन्छ, त्यसमा तह हुँदैन । जसलाई आदरको तह भनिएको छ, त्यो तह नभई आदरको वर्ग हो । माथिको तालिकामा प्रस्तुत गरिएका सर्वनाम शब्द र क्रियाका रूपका आधारमा विश्लेषण गर्दा आदरका तह होइनन् वर्ग हुन् भन्ने कुराको पुष्टि हुन्छ । यसलाई निम्नलिखित रूपमा स्पष्ट्याउन सकिन्छ :

१. तँ/ऊ, तिमी/उनी, यिनी, तिनीमा तथा गइस्/जान्छ/जान्छे, एवम् गयौ/जान्छन्/जान्छिन् मा स्पष्ट रूपमा भिन्नता छ, त्यसैले यी सर्वनाम र त्यसअनुसारका क्रियाका रूपले आदर र आदररहित जनाएका छन् ।
२. द्वितीय पुरुषवाचक सर्वनाममा तपाईं र हजुर गरी सर्वनामका दुई रूप छन् तर यी सर्वनामअनुसार 'जानुभयो' क्रिया आउँछ । दुवै सर्वनामसँग यही क्रिया आउने हुनाले क्रियाका रूपमा भिन्नता हुँदैन । तृतीय पुरुषवाचक सर्वनाममा उहाँ/त्यहाँ/यहाँ एउटै मात्र सर्वनामको रूप छ तपाईं र हजुरजस्ता दुई रूप छैनन् । द्वितीय पुरुषवाचक सर्वनाम शब्दमा भिन्नता भए पनि तृतीय पुरुषवाचक सर्वनाममा कुनै भिन्नता पाइँदैन । यिनीहरूसँग आउने क्रियाका रूपमा भिन्नता नभई समानता पाइन्छ । त्यसैले यी आदरका दुई तह होइन एउटै तहमा राख्नु पर्छ भन्ने कुरा स्पष्ट हुन्छ ।

३. उच्चतम वा दरबारी कुनै आदर होइन, यो त सामाजिक भाषिका हो । आदर हुन त आम मानिसहरूको बोलीचाली वा जनजीवनमा त्यसको प्रयोग भएको पाइनुपर्ने हो । यस्तो आदर त उच्च कुलीन, सम्भ्रान्त परिवार वा राजा, राणा, शाह, ठकुरी समुदाय र उनीहरूबाट दबिएकाहरूले उनीहरूकै लागि मात्र यसको प्रयोग गरिएको पाइन्छ । अजेल केही सम्भ्रान्त वर्गका अरू समुदायका मानिसहरूले पनि प्रयोग गर्न थालेका छन् तर पनि यसले समुदाय वा वर्ग विशेषभन्दा माथि स्थान प्राप्त गर्न नसकेको हुँदा दरबारी आदरलाई सामाजिक भाषिका नै भन्नु पर्दछ । 'मौसुफ' पद राजालाई बाहेक अरूलाई प्रयोग नगरिने हुँदा 'मौसुफ' भन्नु र राजा भन्नुमा कुनै भेद रहने देखिँदैन । द्वितीय पुरुष र तृतीय पुरुष दुवैका क्रियापदमा पनि 'गइबक्स्यो/गइबक्सन्छ' जस्ता एउटै प्रकृतिका क्रियापदका रूप पाइन्छन् । सामाजिक भाषिकाको भेदका रूपमा देखिने यस्ता क्रियापदले दरबारी आदर नबुझाई वर्ग विशेषले वा वर्ग विशेषका लागि प्रयोग गरिने सामाजिक भाषिकाको भेद जनाउँछ । यो निश्चित वर्ग वा समुदायले मात्र प्रयोग गर्ने हुँदा यसलाई मानक नेपालीका आदरका तहसँग जोडेर हेर्नु युक्तिसंगत देखिँदैन । अन्यथा सामाजिक भाषिकालाई भाषिका नभनी भाषा नै भन्नुपर्ने हुन्छ ।

माथिका तालिका र तीनओटा बुँदामा गरिएको विश्लेषणबाट नेपाली भाषामा आदरका पाँच तहमध्ये उच्च र अत्युच्च आदरमा भिन्नता नदेखिएको हुँदा तेस्रो र चौथोलाई अलग अलग नभई एउटै प्रकृतिको आदर मान्न सकिन्छ । यस्तै पाँचौँ दरबारी वा उच्चतम आदर सामाजिक वर्ग विशेषबाट जन्मिएको हुनाले यो नेपालीको आदर नभई सामाजिक वर्गको उपज र सामाजिक भाषिकाको एउटा भेद मात्र हो ।

यसरी तेस्रो र चौथोलाई एउटैमा अन्तर्भूत गर्दा र पाँचौँलाई सामाजिक भाषिकाअन्तर्गत राख्दा नेपाली भाषामा आदरका दुई रूप भेटिन्छन्, सामान्य र उच्च आदर । उच्च आदर पनि औपचारिक शैलीको भेद मात्रै हो ।

सामान्य आदर मात्रै आम बोलीचालीमा पाइने वास्तविक आदरको रूप हो । यस्तो आदर प्रत्यक्ष-अप्रत्यक्ष, शिक्षित-अशिक्षित, औपचारिक-अनौपचारिक, सामान्य-विशेष, लेख्य-कथ्य आदि सबै प्रकारका भाषिक अभिव्यक्तिमा व्यक्त भएको पाइन्छ । साहित्य, साहित्यिक समीक्षा, अनुसन्धान, समाचार आदि क्षेत्रमा उच्च र अत्युच्च आदरको प्रयोगलाई निषेध गरी सामान्य आदरको प्रयोगमा जोड दिइएको पाइन्छ । यसैले पनि सामान्य आदरलाई आदरको वास्तविक रूप मान्न सकिन्छ ।

संरचनावादी भाषा वैज्ञानिकहरू भाषाको वर्णनात्मक अध्ययनमा बढी जोड दिन्छन् । उनीहरू भाषाको लेख्य र औपचारिक रूपलाई वास्तविक नठानी कथ्य र अनौपचारिक अभिव्यक्तिलाई वास्तविक ठान्दछन् । पछिल्ला दिनहरूमा नेपाली भाषाको वर्णनात्मक अध्ययन हुन थालेपछि प्रस्तावित व्याकरण होइन वर्णनात्मक व्याकरण लेखनतिर भाषाविद्हरू ढल्केका छन् । त्यसैले परम्परागत वर्णमालाभन्दा नेपालीका उच्चार्य स्वर र व्यञ्जनलाई पठन पाठनमा जोड दिइएको पाइन्छ । नेपाली भाषाको उत्पत्तिस्थल वर्तमान कर्णाली र सुदूरपश्चिम प्रदेशको भूभागमा सबैतिर आदररहित र आदर गरी आदरका दुई तह मात्रै पाइन्छन् । यसै ठाउँबाट क्रमिक रूपमा विकसित भएको नेपाली भाषामा

पनि आदररहित र आदर गरी आदरका दुई तह नै सबै ठाउँमा प्रचलित देखिन्छन् । उच्च र अत्युच्च भनिएका आदरको निषेध गरी सामान्य आदरको प्रयोग गर्नमा जोड दिइएका केही उदाहरणहरू र लोक जनमानसका प्रयोगहरू यसप्रकार छन् :

१. 'ए बाउ भात खान आउः' यो गीत भापाका गायक प्रकाश ओभाले गाएका हुन् । यसमा बाउलाई सामान्य आदरको प्रयोग गरिएको छ ।
२. 'मामा आए घोडा, माइजू आइन् डोली पापा ल्याइन् सोली' यो बाल कवितांश विद्यालय तहका शिशु कक्षाका पाठ्य पुस्तकहरूमा समावेश भएको पाइन्छ । यसमा मामा र माइजूलाई सामान्य आदरको प्रयोग गरिएको छ ।
३. 'काले काले, कालेका बाले, जेबाला डासे' यस लोक कथनमा कालेका बाबुलाई सामान्य आदरका क्रिया 'डासे' अर्थात् धराप थापे भन्ने अर्थमा प्रयोग गरिएको छ ।

माथिको गीत, बालकविता र लोक अभिव्यक्तिमा पाइने आदरले नेपाली भाषाको खास आदर 'तपाईं, हजुर', नभई 'तिमी' हो भन्ने कुरा बुझाउँछ । सर्वनाम शब्दमा 'तपाईं, हजुर' पाइए तापनि क्रियाका रूपमा पाइँदैनन् । अनौपचारिक प्रयोगमा सामान्य आदरकै प्रयोगलाई बढी महत्त्व दिइएको पाइन्छ । उच्च आदरार्थी प्रयोग हुन सक्ने व्यक्ति परोक्ष रहेका स्थितिमा मध्यम आदर व्यक्त हुन्छ (अधिकारी, २०४९, पृ.६८) भन्ने भनाइले पनि मध्यम आदर नै प्रमुख आदर हो भन्ने देखाउँछ । मध्यम आदरार्थी लोककथा, गीत, राजा, रानी, देउतालाई समेत प्रयोग गरिन्छ, भन्ने कुरामा पनि व्याकरणकारको सम्मति देखिन्छ (पोखरेल, २०५६, पृ.८०) । यसैले नेपाली भाषाको आदर भनेकै सामान्य आदर वा मध्यम आदर हो भन्ने कुराको पुष्टि गर्न सकिन्छ ।

४. उच्च र अन्युच्च आदर गरिने व्यक्ति प्रत्यक्ष उपस्थित नभई अप्रत्यक्ष रहेका खण्डमा नेपाली भाषामा सामान्य आदरकै प्रयोग गरिन्छ, जस्तै :
कक्षामा सर आए । सर अभै विदामै बसेका छन् । नेताहरूले जनताका सामु खुब भाषण छाँटे ।

५. आदर गरिने व्यक्तिका सम्बन्धमा कुनै टिप्पणी, घटना, प्रसङ्गको वर्णन गर्दा पनि सामान्य आदरकै प्रयोग गरिन्छ, जस्तै :

माधवप्रसाद घिमिरेले गीति नाटक लेखेका छन् । नेपालका राष्ट्रपतिले सेनाको बढाई अवलोकन गरे । अझ जति नै आदर गरिने व्यक्ति भए पनि यदि ऊ सौचालयमा छ भने 'भिन्न को गएको छ, हँ' भनी व्यवहारमा आदररहित रूपकै प्रयोग गरिन्छ ।

६. आदर गरिने व्यक्ति सर्जक वा लेखक भएमा तिनका कृतिको समीक्षा गर्दा एमम् ती कृतिका सम्बन्धमा अनुसन्धानमा टिप्पणी लेख्दा सामान्य आदरकै प्रयोग गरिन्छ, जस्तै :

‘चूडामणि बन्धु र माधवप्रसाद पोखरेलले नेपालीको ‘आ’ स्वरलाई केन्द्रीय स्वर मानेका छन् ।’
‘वासुदेव त्रिपाठीले काली गण्डकी कवितालाई माधव घिमिरेको उत्कृष्ट स्वच्छन्दतावादी कविता हो भनेका छन् ।’

पारसमणि प्रधानप्रति निम्नानुसारको टिप्पणी पाइन्छ- “नेपाली व्याकरणकारहरू (विशेष गरी पारसमणि प्रधान) ले नाम र विशेषण अकारान्त भए पनि बहुवचनमा आकारान्त हुन्छ भन्ने लेखेका छन्” (पोखरेल, २०५६, पृ. ९६) । अधिकारी (२०४९, पृ. ७२) द्वारा आदरको प्रयोगका सम्बन्धमा निम्नलिखित टिप्पणी गरिएको छ :

आदर गरिने व्यक्ति प्रत्यक्ष रहेमा सो व्यक्तिअनुरूप अधिकतम तहका आदरार्थीको प्रयोग हुने सम्भावना रहन्छ । श्रोता सन्दर्भका लागि आदरार्थी सर्वनामहरूको संख्या बढी हुनुबाट यो कुरा स्पष्ट हुन्छ । आदर गरिने व्यक्ति जति परोक्ष हुन्छ त्यति आदरको तह घट्न सक्छ । यसकारण ऐतिहासिक, पौराणिक तथा राष्ट्रिय अन्तर्राष्ट्रिय विशिष्ट व्यक्तित्वहरूको वर्णनमा पनि मध्यम आदरको प्रयोगलाई स्वाभाविक मानिन्छ ।

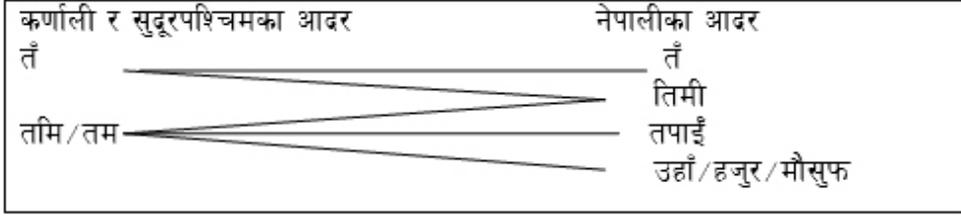
आदरार्थीको प्रयोगमा वक्ता, श्रोता र अन्य सन्दर्भ महत्त्वपूर्ण त्रिकोण हुन् । वक्ता को हो र ऊ कसलाई श्रोता बनाई कुरो गर्दै छ, कसका बारेमा कुरो गर्दै छ, त्यसलाई ऊ सामाजिक दृष्टिले कस्तो तहको ठान्छ, वक्ता र श्रोताबिच के कस्तो संवेगात्मक सम्बन्ध छ आदि कुराबाट आदरार्थी प्रभावित हुन सक्ने हुँदा आदरार्थीको प्रयोग पक्ष निकै लचिलो हुन्छ । एउटै व्यक्तिका लागि आदररहित प्रयोगदेखि उच्चतम आदरसम्म अथवा उच्चतमदेखि आदररहित विन्दुसम्मका प्रयोगहरू वक्तालाई उपलब्ध हुन सक्दछन् । त्यसैले यसको सही प्रयोगका लागि व्याकरणात्मक पक्ष मात्र नभई प्रयोग प्रसङ्गको विविधता समेत जिम्मेवार हुन्छ ।

माथिका दुई ओटा अनुच्छेदबाट आदरका अरू तहहरू सामाजिक परिवेशबाट निर्मित हुन्छन्, नेपालीको खास आदर सामान्य आदर नै हो भन्ने कुरा बुझिन्छ । यदि वक्ता र श्रोताको स्तरगत भिन्नताबाट आदर छुट्टिने भए बाबुआमा, मामामाइजू र पूज्य देवता तथा आदरणीय लेखक समालोचकका लागि सामान्य आदरको प्रयोग हुने थिएन । यसैले मध्यम वा सामान्य आदरार्थी नै नेपालीको मौलिक आदरार्थी हो । तपाईं, हजुर, मौसुफ आदिद्वारा व्यक्त गरिने नामका आदरार्थी भेदहरू क्रमशः पछि विकसित भएका हुन् । नेपाली भाषाको इतिहास हेर्दा पनि यो कुरा स्पष्ट हुन्छ (पोखरेल, २०५६, पृ. ८०) ।

नेपाली भाषाका आदरका अरू तहहरू सामाजिक र वर्गीय हुन् भन्ने कुरा माथि स्पष्ट पारिएको छ । वास्तवमा आदरका यी रूपहरू कसरी सामान्य आदरमा अन्तर्भूत हुन सक्छन् भन्ने कुरालाई निम्नलिखित रूपमा स्पष्ट पार्न सकिन्छ :

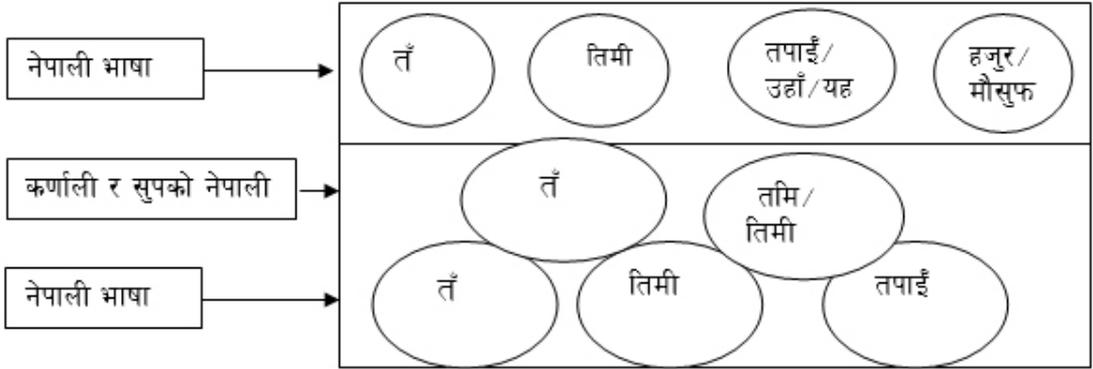
आरेख १

नेपाली भाषाका आदरहरू सामान्य आदरमा अन्तर्भूत



आरेख २

नेपाली भाषाका आदरहरू सामान्य आदरमा अन्तर्भूत



आरेख एक र दुईमा आदरका चार वा तीनओटा तहहरू वास्तविक रूपमा दुई तहबाट कसरी विकसित भएका हुन् भन्ने कुरालाई देखाइएको छ। आदर दुई किसिमका छन्, आदररहित र आदर वा सामान्य आदर। आदरका अरू तहहरू व्याकरणात्मक नभई सामाजिक भेद वा वर्ग विशेषबाट निर्धारित भएका हुन् भन्ने देखिन्छ। यसबाट नेपाली भाषामा आदरार्थीको प्रयोग आदर र आदररहित मात्रै व्याकरणात्मक र आम मानिसद्वारा प्रयुक्त छन् भन्ने बुझिन्छ। अरू आदरका तह त बनावटी बाहिरी र सामाजिक मात्रै हुन्। यी पनि आदर गरिने व्यक्तिको परोक्षतामा लोप भएर जान्छन्। त्यसैले यदि कुनै व्यक्तिले आफूप्रति उच्च, उच्चतम वा दरबारी आदरको प्रयोग भएको पाउँछ भने त्यो उसका सम्मुख वा प्रत्यक्ष हुँदा मात्र गरिएको हो अप्रत्यक्षमा म सामान्य आदरले नै सम्बोधित हुन्छु भन्ने ठान्नु पर्दछ। यही नै आदरको प्रयोगमा पाइने मौलिक, वास्तविक र व्याकरणात्मक रूप हो (घोडासैनी, सन् २०१८, पृ. ३२९)।

त्यसैले नेपाली व्याकरणमा आदरका चार वा पाँच तहहरू मानकीकृत छैनन्। कर्णाली र सुदूर पश्चिममा प्रयोग हुने नेपालीमा पाइने आदररहित र आदर गरी यसका दुईओटा तह मात्रै मानकीकृत रूप देखिन्छन्।

व्याकरणको मानकीकरण

नेपाली व्याकरणका क्षेत्रमा देखिने थुप्रै पक्ष छन् । यहाँ अकरणलाई अध्ययनको विषय बनाइएको छ । करण वाक्यहरू क्रमशः 'म किताब पढ्छु' र 'ऊ किताब पढ्छु'लाई अकरणमा परिवर्तन गर्दा नेपाली मातृभाषीहरूले के कस्ता रूप प्रयोग गर्छन् र मानक नेपालीका व्याकरणमा कस्ता रूपलाई मान्यता दिइएको छ ? भन्ने प्रश्नावली तयार पारी सामाजिक सञ्जाल फेसबुकबाट सोधिएकामा प्राप्त तथ्यलाई निम्नलिखित तालिकामा प्रस्तुत गरिएको छ :

तालिका ६

अकरणको मानकीकरणको नमुना सर्वेक्षण

करण वाक्य	अकरण	जिल्ला/स्थान	टिप्पणी
	म किताप नाइ/नइ		
म किताब पढ्छु	म किताप पड्डैन	पड्डो	डडेल्धुरा, बैतडी र सर्वनाममा
ऊ किताब पढ्छु	उ किताब पड्डैन	उ किताप नाइ/नइ	डोटीको पश्चिम भेक 'उ' मु/मुइ
		पड्डो	
	म किताप पड्डैन	उ किताप नाइ/नइ	पश्चिम, दक्षिण अछाम
		पड्डो	र डोटी 'उ' मु
	म किताब पड्डैन	उ किताब पड्डैन	पूर्वी अछाम, बझाङ, बाजुरा, कालीकोट, जुम्ला, डोल्पा, सर्वनाममा
	म किताब पड्डैन	ऊ किताब पड्डैन	भेरी क्षेत्रीय संयुक्त ड बाट दकारीभवनको विकास
	म किताब पड्डैन	ऊ किताब पड्डैन	दाङ, सल्यान, रोल्पा, पूर्वी रुकुम रकारीभवन
	म किताब पड्डैन	ऊ किताब पड्डैन	प्युठान पुनः डकारीभवन
	म किताब पड्डैन	ऊ किताब पड्डैन	अर्घाखाँची, पाल्पा, बाग्लुङ, पर्वत, म्याग्दी कथ्यमा पुरै डकारीभवन
	म किताब पड्डैन	ऊ किताब पड्डैन	गोरखादेखि पूर्व
	म किताब पड्डैन	ऊ किताब पड्डैन	काठमाडौँदेखि पूर्व
	म किताब पड्डैन	ऊ किताब पड्डैन	मोरङ, भापा, सुनसरी, इलाम, धनकुटा, लेख्यमा मात्रै पाँचथर, तेह्रथुम, ताप्ले ढकारीभवन जुङ

म किताब पढ्दिन	ऊ किताब पढ्दैन	पुर्वेली	पुर्वेली नै मानक
म किताब पढ्दिनँ	ऊ किताब पढ्दैन	मानक नेपाली	मानक नेपाली

‘म किताब पढ्छु र ऊ किताब पढ्छ’ जस्ता दुईओटा वाक्यको अकरण बनाउँदा नेपालका विभिन्न स्थानमा बसोबास गर्ने नेपाली मातृभाषी वक्ताहरूले के कस्ता अकरण वाक्य बनाउँछन् भन्ने कुरालाई माथिको तालिकामा प्रस्तुत गरिएको छ । यसबाट जसलाई अकरणको मानक वाक्य भनिन्छ त्यस्तै वाक्य बनाउनेहरूले स्वाभाविक अकरण बनाएका नभई घोकेका र परीक्षा उत्तीर्ण गर्ने प्रयोजनका लागि मात्रै सिकेका देखिन्छन् । परीक्षापछि उनीहरूले यस्ता वाक्यहरू जीवनमा कहिल्यै प्रयोग गर्दैनन् । धेरैले त परीक्षामा पाउने एक अड्क पनि अशुद्ध लेखेर कारण वाक्यको अकरण बनाएबापत अड्क पाउन सक्दैनन् । यसबाट के देखिन्छ भने नेपाली मातृभाषीहरूमा अकरण वाक्यको अकरण बनाउँदा जसलाई मानक भनिन्छ त्यस्ता रूपको प्रयोग साधारण नेपाली मातृभाषीहरूले जीवनमा धेरै कम प्रयोग गरेको र घोकन्ते रूप नै मानक बनेको देखिन्छ । त्यसैले अब नेपाली व्याकरणमा ‘म किताब पढ्दैन, ऊ किताब पढ्दैन’ जस्ता अकरण वाक्य निर्माण गरे पनि तिनलाई मानक मान्नुपर्ने नियम बनाउनुपर्ने आवश्यकता देखिन्छ ।

यस्तै परीक्षण मानक भाषा सिकाउन जोड दिइएको र विज्ञान विषय छानेर पढ्दै गरेका विद्यार्थीहरूमा गरिएको थियो । परीक्षण गरिएको स्थान लुम्बिनी प्रदेशको दाङ जिल्ला स्थित तुलसीपुर उपमहानगरपालिका हो । अनिवार्य नेपाली कक्षामा पढ्दितकार आफैले एक वर्ष पूरा अध्यापन गराएपछि विद्यार्थीहरूलाई ‘म बिहान उठ्छु वाक्यको अकरण बनाउन दिइयो । विद्यार्थीहरूले अकरण वाक्यहरू बनाएर आआफ्नो कापीमा लेखे । कक्षामा जम्मा विद्यार्थीहरूको सङ्ख्या ४२ थियो । उनीहरूले लेखेको उत्तरलाई आधार बनाएर प्रतिनिधिमूलक नमुना सङ्कलन गर्दा प्राप्त परिणाम निम्नानुसार देखियो :

तालिका ७

कक्षा शिक्षणमा गरिएको प्रयोगबाट प्राप्त परिणाम

करण वाक्य	अकरण	स्पष्टीकरण
	म बिहान उठ्दिन ।	४ जना
	म बिहान उठ्दैन ।	अधिकांश विद्यार्थीहरू (करिब ३० जना) ले दिएको जवाफ
	म बिहान उठ्दिन् ।	१ जना
म बिहान उठ्छु ।	म बिहान उठ्दिनँ ।	१ जना
	म बिहान उठ्दैन ।	१ जना
	म बिहान उठ्दिनँ ।	१ जना
	म बिहान उठ्दिन ।	२ जना

तालिका सातमा करण वाक्यको अकरण बनाउने विद्यार्थीहरूको तथ्याङ्कलाई हेर्दा अधिकांशले 'उठ्छु' को 'उठ्दैन' बनाएका हुनाले उनीहरूलाई शिक्षणको कुनै प्रभाव परेको देखिँदैन । यस आधारमा भन्दा कक्षामा शिक्षकले सिकाएको भाषाभन्दा परिवारले बाल्यकालमा सिकाएको र समाजमा सिकेको भाषा अत्यन्त प्रभावशाली हुन्छ र त्यसलाई कुनै शिक्षकले सिकाएर पनि परिवर्तन गर्न सक्दैन । अधिकांश विद्यार्थीहरूले कथ्य भाषाको अभिव्यक्ति गर्दा जुन रूपको प्रयोग गर्दै आएका छन् कक्षा शिक्षणपछि पनि त्यही रूपको प्रयोग गरेको पाइयो । विद्यार्थीहरूले परीक्षामा पनि यस्तै लेख्ने हुँदा अधिकांश विद्यार्थीहरूले मातृभाषाको प्रयोग गर्न जानेर पनि लेख्य भाषाको रूप ठम्याउन नसक्दा थोरै अङ्क पाएर अनुत्तीर्ण हुनेजस्ता समस्याको सामना गर्नुपर्ने हुँदा 'म बिहान उठ्छु' करण वाक्यको अकरण बनाउँदा 'म बिहान उठ्दिनँ' होइन 'म बिहान उठ्दैन'लाई नै मानक स्वीकार गर्नुपर्ने देखिन्छ ।

शब्दभण्डारको मानकीकरण

कर्णाली र सुदूरपश्चिम प्रदेशका नेपाली भाषाका वक्ताहरूले मात्रै नेपाली भाषाको प्रयोग गर्दा शुद्ध र मानक भाषाको प्रयोग गर्नुपर्ने तर अरूले नगर्दा पनि हुने होइन । यी प्रदेशका वक्ताहरूले आफ्ना सर्वनाम, क्रिया र आदरको प्रयोग गर्दा अरू भेकका नेपाली मातृभाषीहरूले गिज्याउँछन् वा हेला गर्छन् भनेर हो वा किन हो तिनको प्रयोग गरेको कमै फेला पर्छ । पूर्वका कुनै लेखकले पश्चिमको भ्रमण गरेर जे लेख्यो त्यसमा प्रयोग गरिएका शब्दहरूलाई शब्दकोशमा पनि समावेश गरिएका उदाहरणहरू धेरै भेटिएका छन् । यसको मतलब के रहेछ भने कुनै शब्द साहित्यमा जति बढी प्रयोग गरियो त्यति नै त्यो शब्द मानक बन्ने रहेछ ।

केही भाषाविज्ञानका प्राध्यापकहरूले आफ्ना कृतिमा पुर्वेली भाषिकाका शब्दहरू उल्लेख गरेका छन् । यहाँले किन यी भाषिकाका शब्द आफ्नो कितावमा उल्लेख गर्नुभएको भन्ने पङ्क्तिकारको प्रश्नको जबाफमा उहाँले तपाईंले पनि आफ्ना गाउँठाउँका शब्दलाई लेखमा समावेश गर्नुहोस् न भनी यो पङ्क्तिकारलाई सल्लाह दिइएको थियो । उहाँको यो सल्लाह आउनुभन्दा धेरै अधिदेखि यो पङ्क्तिकारले आफ्ना स्थानीय शब्दलाई लेख्य भाषामा प्रयोग गर्दै आएको थियो ।

पुर्वेलीहरूले सार्वजनिक कार्यक्रममा 'म खाना खादिनँ, तिमेरु आओ, हामेरु भरे आउँछौं, दोटा कुराहेरु गर्नु परो' जस्ता वाक्य प्रयोग गर्न कुनै असहज स्थिति मान्न नहुने तर कर्णाली र सुदूरपश्चिम प्रदेशका वक्ताहरू भने यस प्रकृतिका शब्द र वाक्यहरूलाई भन्नुपथ्यो भने पनि 'म खाना खाँदैन वा खान्न, तमी आओ, दुई कुडा हन्नु पड्यो' जस्ता वाक्यको प्रयोग गर्न नसक्ने स्थितिमा हुनुको कारण के हो ? के भाषिक उपनिवेश भनेको यही हो ?

नेपाली भाषा अधिकांश नेपालीहरूको मातृभाषा भए पनि मातृभाषाका रूपमा सिकेको र मानक नेपाली भाषाका विचमा ठुलो खाडल रहेको कुरा धेरै भाषाविद्हरूलाई मात्रै होइन सामान्य भाषाका वक्ताहरूलाई पनि जानकारी छ । नेपाली भाषाको मानक निर्धारण गर्दा अधिकांश पुर्वेली भाषिकाका वक्तालाई ख्याल गरिएको छ । नेपालीका कुनै पुर्वेली साहित्यकारले पश्चिमका शब्द प्रयोग गरे भने त्यो मानक हुने गरेको पाइन्छ तर पश्चिमकाले प्रयोग गरेमा त्यसलाई भाषिकाको संज्ञा

दिइन्छ । भाषाको मानकीकरण हुने त्यसको प्रयोगकै आधारमा हो । सामान्य रूपमा भाषाको प्रयोग हुने गरेको भए तापनि लेख्यरूपमा साहित्यमा प्रयोग भएको अवस्थामा मात्रै यसको विकास र वृद्धि हुने देखिन्छ । अर्को कुरा कुनै स्थानीय भाषाको नाम राखेर लेखिने लेख राष्ट्रव्यापीरूपमा प्रसार हुँदैन । त्यसका लागि कृति वा लेख नेपालीमा लेखेर त्यसभित्र स्थानीय शब्दको प्रयोगमा जोड दिनु उचित हुन्छ भन्ने कुराका लागि निम्नलिखित उदाहरणहरू हेर्न सकिन्छ, जस्तै :

- (क) डा. तारानाथा शर्माले 'घनघस्याको उकालो काट्ता' निबन्धमा प्रयोग भएको 'गाड' शब्दले मानक कोशमा स्थान पायो । उनैको 'वैकिनीका आँखामा डुब्छ बयालपाटा' निबन्धमा प्रयोग भएको 'वैकिनी' शब्द पनि मानक कोशमा समावेश भयो ।
- (ख) कथाकार महेश्विक्रम शाहका कथामा प्रशस्तै स्थानीय शब्दको प्रयोग भएको पाइन्छ । त्यस्ता शब्दलाई शब्दकोशले समेट्नसके तिनले पानी मानकस्वरूप प्राप्त गर्न सक्ने अवस्था सिर्जना हुन्छ । शाहले अफ्रिकन अभिगो कथा सङ्ग्रहमा प्रकाशित नेपाली भाषाको 'किमधाराको खर्क' कथामा प्रयोग गरेको भाषिक नमुना यसप्रकार देखिन्छ :

“मैले गडामा ढुङ्गाको जिवालो थापेको थिएँ र आफु भने अम्बाबोटको हाँगामा बसेर जिवालो थापेको ठाउँमा हेरिरहेको थिएँ । मेरो मनमा मीठा कल्पनाहरू दौडिरहेका थिए, कहिले जिवालोमुनि भ्याकुडा चरी पासोमा पलान् र आज चराको भोलसँग भात मिचेर खाउँला” (शाह, २०६०, पृ.४४) ।

- (ग) खगेन्द्र घोडासैनीको 'नबजेका धुनहरू' कविता र गीतसङ्ग्रह तथा 'कोसेली' गजलसङ्ग्रहमा पनि केही स्थानीय शब्दहरू समेटिएका छन् :

साथी सङ्गी पारी पुगे म त वारि एकलै रहँ ।

अरू ठाल्छन् फेसन बन्छ आफू टाली थेकलै रहँ (घोडासैनी, २०७७, पृ.२४) ।

घर रह्यो न घाट बन्यो धोबीको कुकुर भैँ

विचल्लीका भतुवा भैँ निर्लज्जका चाडा भयौँ (घोडासैनी र ढकाल, २०७७, पृ.२५)

- (घ) खगेन्द्र घोडासैनीको फेसबुक पेजमा 'हदेलो' शब्द कसरी मानकीकरण भयो भन्ने कुराको एउटा उदाहरणबारे निम्नलिखित भनाइ सान्दर्भिक देखिन्छ :

मलाई शब्दकोश तयार पार्न प्रेरित गर्ने शब्द हो- हदेलो । म स्नातक दोस्रो वर्षमा पढ्दा साथीहरूसँग बहस भयो, हलेदो कि हदेलो भन्ने विषयलाई लिएर । हलेदो भन्ने अरू थिए भने हदेलो भन्ने म थिएँ । अन्तमा शब्दकोश हेरौँ, त्यसमा जे लेखिएको छ त्यही ठिक भन्ने निर्णय गरेर शब्दकोश हेर्दा त हलेदो पो रहेछ । त्यसपछि मेरो त्यस बहसमा पराजय भयो । मैले त्यो नेपाली बृहत् शब्दकोशका सम्पादक र सहयोगीहरूको जन्म ठेगाना हेरेँ । राप्तीको सल्यानबाहेक पश्चिम नेपालको कुनै पनि व्यक्तिको नाम त्यस कोशमा देखिनँ । त्यसपछि मैले उक्त शब्दकोशलाई पुर्वेली शब्दकोश भन्न थालें र मेरो मातृभाषामा भएका शब्दहरूले पनि यसैगरी कोशमा ठाउँ पाउने उपाय सोचन थालें । फलस्वरूप मैले अछामीको शब्दकोश तयार पारेँ जुन कोश

प्रज्ञाप्रतिष्ठानले उपयोग गरेर आज हदेलो शब्द प्रज्ञा नेपाली बृहत् शब्दकोशमा सूचीकृत हुन सफल भयो । यो त्यही बहसमा भएको मेरो पराजयको प्रतिफल हो । त्यतिबेला मसँग बहस गर्ने मित्रहरू हो ! हेर्नहोस् हदेलो नेपाली शब्द हो । नपत्याए कोशको छायाप्रति हेर्नहोस् है त (घोडासैनी, सन् २०२२, डिसेम्बर १९ को स्टार्टस) ।

प्रज्ञा बृहत् नेपाली शब्दकोश (२०७९) ले नेपालीका अधिकांश शब्द समेट्ने प्रयास गरेको छ । पङ्क्तिाकारकै 'अछामी भाषिकाको शब्दकोश निर्माण' शीर्षकको कोशमा परेका शब्दहरू प्रायः यसमा परेका छन् । यस क्षेत्रका भाषिकालाई आधार बनाएर धेरै कोशहरू तयार भएका छन् । अब तिनलाई एकीकृत छुट्टै कोश बनाउने होइन बरु नेपालीकै कोशमा यिनलाई पनि समावेश गराउनसके तिनको पनि मानकीकरण हुने देखिन्छ ।

यस्ता अरू कति पश्चिमका साहित्यकारहरूले गरे होलान् त्यसको लेखाजोखा शब्दकोशका सम्पादक र परिमार्जनकर्ताहरूले राखेको पाइँदैन ।

मानकीकरणको कार्यदिशा

मानकीकरणको कार्यदिशाका लागि निम्नलिखत मुख्य तीनओटा प्रस्तावहरू हुन सक्ने देखिन्छन् :

प्रस्तावहरू

१. कर्णाली र सुदूरपश्चिम प्रदेशका नेपाली मातृभाषीहरूले अगल अलग भाषा बनाएर अधि बढ्ने,
२. कर्णाली र सुदूरपश्चिम प्रदेशका नेपाली मातृभाषीहरूले यहाँ बोलिने कुनै भाषिकालाई मानक मानेर त्यसलाई साभ्ता सम्पर्क भाषा मान्ने,
३. यहाँका भाषिका हुन् नेपाली भाषा हो, त्यसैले नेपाली भाषालाई नै सम्पर्क र साभ्ता भाषा मानेर अधि बढ्ने,

छलफल

यहाँ जम्मा तीनओटा प्रस्तावहरू अबको कार्यदिशाका लागि प्रस्तुत गरिएका छन् । यीमध्ये १ नम्बरको बुँदामा धेरै पहिलेदेखि काम भएको देखिन्छ तर यसले सबैलाई एकसूत्रमा जोड्न सक्दैन भन्ने कुरा पनि धेरैले अनुभव गरेको कुरा हो । २ नम्बरको बुँदाअनुसार साभ्ता मानक भाषाका लागि कुन भाषिकालाई स्वीकार गर्ने भन्ने कुरा पनि निकै विवादित हुन सक्छ । यसमा विवाद गरिराख्दा पुर्वेली नेपाली र अङ्ग्रेजी रुचाउने नयाँ पुस्तालाई समेट्न सकिँदैन । यसबाट भाषाको वास्तविक अस्तित्व नै लोप भएर जान्छ ।

यस क्षेत्रका वक्ताहरूले प्रयोग गरेको भाषा नै वास्तविक नेपाली भाषा हो । नेपाली भाषाको उद्गम स्थल पनि यही क्षेत्र हो । यहाँका स्थानीय निकाय, रेडियो, पत्रकार, लेखक र सार्वजनिक कार्यक्रममा नेपाली भाषाको प्रयोग गर्ने तर त्यसमा मानक नेपालीलाई भन्दा स्थानीय भाषिकाका शब्द, सर्वनाम, आदर, क्रिया आदिको भरमार प्रयोग बढाएर नेपाली भाषामा यहाँका शब्दको बहुल

प्रयोग गर्ने र नेपाली भाषाकै नामबाट यिनको विकास, विस्तार र संवर्धनमा लाग्ने धारणा उपयुक्त हुने देखिन्छ। त्यसका लागि लेखन र प्रयोगमा व्यापकता ल्याउन यस ठाउँका नेपालभरि छरिएर रहेका लेखक बुद्धिजीवीहरूलाई पनि यस अभियानमा सरिक गराउने, विशेषगरी साहित्यिक लेखक, पत्रकार र शिक्षकहरूले स्थानीय भाषाका शब्दभण्डाको प्रयोगमा व्यापकता ल्याउने कार्य गरेर नै नेपाली भाषा पनि समृद्ध हुने र यस ठाउँका भाषिक शब्दावली पनि सुरक्षित हुने उपयुक्त विकल्प देखिन्छ।

निष्कर्ष

कर्णाली र सुदूरपश्चिम प्रदेशीय नेपालीका भेदलाई मानकीकरण गरेर भाषिक एकता कायम गराउने कार्यदिशा प्रस्तुत गर्ने उद्देश्यले यो लेख तयार पारिएको हो। यसमा 'कर्णाली र सुदूरपश्चिम प्रदेशका नेपाली भाषाको मानकीकरण के कसरी सम्भव छ?' भन्ने कुरालाई प्रमुख समस्या मानिएको छ। यसमा तथ्य सङ्कलन गुणात्मक तथा परिमाणात्मक ढाँचामा गरिएको छ, त्यसैले यो मिश्रित ढाँचाको लेख बन्न गएको छ। यसमा कर्णाली र सुदूरपश्चिम प्रदेशीय नेपालीको मानकीकरणका लागि प्रमुख क्षेत्रहरू अदारार्थी, व्याकरण र शब्दभण्डारसँग सम्बन्धित सङ्क्षिप्त रेखाङ्कन गरिएको छ। नेपाली भाषा केवल पुर्वेली भाषिका मात्रै होइन। कर्णाली र सुदूरपश्चिमको नेपाली पनि त्यति नै प्रभावशाली छ, तर यस क्षेत्रका प्रवृद्ध व्यक्तिहरू र स्वयं पूर्वका भाषाविद्हरू पनि भाषिकाको अधिक सङ्ख्या देखाउनतिर बढी केन्द्रित भई अनेकतामा विभाजित हुन गएकाले मानकीकरणको कार्यदिशातिर उन्मुख हुनुपर्ने आवश्यकता देखिएको हो। शिक्षा र प्रविधिका कारण युवापुस्ताको विदेशी वा मानक नेपालीतिरको आकर्षण भइरहेको हुँदा यस क्षेत्रको स्थानीय भाषिक पहिचान क्रमशः लोप हुँदै जाने खतरा बढ्दो क्रममा देखिन्छ। सबैले आआफ्नो क्षेत्रमा प्रयुक्त स्थानीय भेदअनुसारका व्याकरण, शब्दकोश र पाठ्यपुस्तक बनाउनतिर लागेमा नयाँ पुस्ताको विकर्षणका कारण त्यसले पनि सार्थकता नपाउने देखिन्छ। त्यसैले अबको कार्यदिशा मानक नेपालीमा स्थानीय नेपालीको अत्यधिक प्रयोग गरेर मानक भाषाकै प्रयोगमा ज्यादा जोड दिँदा उपयुक्त हुन्छ।

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दाचुलेली भाषामा ऊर्जावत् पदसङ्गति

वासुदेव विष्ट

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लेखसार

दाचुलेली मातृभाषा नेपालको सुदूरपश्चिम प्रदेशको नेपाली मातृभाषा हो। गढवाली, कुमाउनी, दाचुलेली मातृभाषा पहाडी भाषा हुन्। नेपाली मातृभाषालाई परम्परागत रूपमा पूर्वी पहाडी भाषा भन्न सकिन्छ तर कुमाउनी र दाचुलेली, बैतडेली, डडेल्धुरेली महाकाली वारिपारि बोलिने भाषा हुन्। 'भाषा र भाषिका' भन्ने शब्द समाज भाषा विज्ञानका पारिभाषिक शब्द हुन्। राजनीतिलाई अधि नसारी कुनै पनि मातृभाषालाई 'भाषा' हो कि 'भाषिका' भनेर छुट्टयाउन सकिदैन। डेभिड क्रिस्टल (सन् २००३) ले के भनेका छन् भने जुन भाषालाई राष्ट्रिय ऋण्डा र सेनाले परिभाषित गर्छ, त्यो चाहिँ भाषा हो भने, जुन भाषा राष्ट्रिय ऋण्डा र सेनाले सुसज्जित हुँदैन, त्यो 'भाषिका' हो। यसरी हेर्दा महाकाली नदी वारिको दाचुलेली र महाकाली पारिको कुमाउनी एउटै भाषा हो तर नेपालको सिमानाभित्र पर्ने हुनाले दाचुलेली चाहिँ पछिल्लो राजनीतिक परिवर्तनभन्दा अगाडिसम्म नेपालीको भाषिका मानिन्थ्यो भने कुमाउनी अहिले पनि हिन्दीको भाषिका मानिन्छ। प्रियसनकै दृष्टिमा नेपालीभन्दा बढी पश्चिम पहाडी, केन्द्रीय पहाडी अरू सबै पहाडी भाषा जस्तै दाचुलेली भाषा भारोपेली आर्य भाषा हो। प्रस्तुत लेखको उद्देश्य दाचुलेली भाषाको भूत र अभूत कालमा रहेको ऊर्जावत्त्वको पदसङ्गतिगत अध्ययन गर्नु रहेको छ। उल्लिखित उद्देश्य पूर्तिका लागि गुणात्मक अनुसन्धान विधिको प्रयोग गरिएको छ। यस लेखका लागि दाचुलेली मातृभाषाका वक्ताहरूबाट प्रार्थमिक सामग्री सङ्कलनका साथै भाषा र व्याकरणका सैद्धान्तिक पुस्तकहरूलाई प्रयोग गरी द्वितीयक तथ्याङ्क सङ्कलन गरिएको छ। उल्लिखित अध्ययनमा दाचुलेली भाषामा क्रियाको पदसङ्गति र नामको पदसङ्गति ऊर्जावत् छ। अकर्मक क्रिया चाहिँ कर्तासँग हुन्छ भने सकर्मक क्रिया कर्मसँग हुन्छ। कर्मको पछाडि विभक्ति आयो भने चाहिँ र कर्मसँग पनि नभई क्रियाको अन्य पुरुष एकवचन हुन्छ, मानवेतर जन्तूसँग पनि त्यस्तै पदसङ्गति हुन्छ। यसमा कोटिकर र लिङ्गको पनि प्रयोग हुन्छ। दाचुलेली भाषा भूत र अभूतमा ऊर्जावत् रहेको छ। यस लेखबाट भाषा व्याकरणका क्षेत्रमा काम गर्ने विद्यार्थी, शिक्षक, अनुसन्धाताले लाभ लिन सक्ने अपेक्षा गरिएको छ।

शब्दकुञ्जी : कोटिकर, सकर्मक, मातृभाषा, सङ्गतात्पन्न, अकर्मक

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परिचय

प्रस्तुत लेखमा नेपालको सुदूरपश्चिम प्रदेशको पहाडी जिल्ला दार्चुलामा बोलिने 'दार्चुलेली' भाषामा ऊर्जावत् पदसङ्गतिको बारेमा अध्ययन गरिएको छ। बालकृष्ण पोखरेल (२०२२) ले दार्चुला जिल्लामा बोलिने मातृभाषालाई 'परपश्चिमा भाषिका' भन्ने नाम दिएका छन्। बालकृष्ण पोखरेलले 'परपश्चिमा' भनी दिएको नामलाई नै यस अध्ययनमा 'दार्चुलेली भाषा' भनिएको छ।

दार्चुला जिल्लाको नामबाट दार्चुलेली भाषाको नाम रहेको पाइन्छ। 'दार्चुला' शब्द उच्चारण गर्दा 'दारचुला' भए पनि स्थानीय भाषाका दुई ओटा शब्द 'धार' र 'चुला' बाट विकसित भएको हो। स्थानीय भाषामा 'धार' को अर्थ अग्लो पहाडको 'चुचुरो' र 'चुला' को अर्थ चुलो हुन्छ। यस क्षेत्रमा खाना पकाउन प्रयोग गरिने चुल्होहरू प्रायः एक समानका तीनओटा ढुङ्गाहरू माटो पोतेर चुचुरो 'धार' जस्तो बनाई पकाउने ठाउँजस्तो भएकोले 'धारचुला' रहेको पाइन्छ। 'धारचुला' पछि अपभ्रंश भई दार्चुला भएको भन्ने भनाइ पनि एकथरीको पाइन्छ।

व्यास ऋषिको नामबाट व्यास गाउँपालिकाको नाम राखिएको छ। व्यास ऋषि यस क्षेत्रमा बस्दा महाकाली नदी पूर्व नेपालतर्फको पहाडी डाँडा (धार) पश्चिमतर्फ भारतको पहाडी डाँडा (धार) उत्तरतर्फ हिमाल जोडी चुल्हो जस्तै बनावट भएको हुनाले सो समयदेखि 'धारचुला' भन्न थालिएको हो। नेपाल र भारततर्फ ठुला-ठुला धार परेका डाँडा हालसम्म रहेकाले पनि मानिसहरूले यस किंवदन्तीलाई विश्वास गर्दै आएका छन्। भारतको भूमिलाई आज पनि 'धारचुला' नै भन्ने गरेको पाइन्छ। नेपालतर्फको भूमि धारचुलाबाट अपभ्रंश भई दार्चुला भएको पाइन्छ (जिसस २०७९)। दार्चुलामा बोलिने भाषालाई 'दार्चुलेली' भाषाका रूपमा लिई अध्ययन गरिएको छ।

वि.सं. २०६८ को जनगणना अनुसार दार्चुला जिल्लामा बोलिने मातृभाषाको समष्टिगत स्वरूपलाई नै दार्चुलेली भाषा भनिएको पाइन्छ। "नेपालमा प्रयोगयोग्य भाषाहरू मध्ये १० हजारसम्म वक्ता सख्या भएका भाषाहरूलाई सकटात्पन्न कोटिमा राख्नु उपयुक्त हुन्छ" (पौडेल र भट्टराई, पृ २६७)। २०६८ को जनगणना अनुसार दार्चुलेली मातृभाषी वक्ताहरूको सख्या ५,९१२ जना रहेको छ। यस कारण दार्चुलेली भाषालाई सकटात्पन्न भाषाको सूचीमा राख्न सकिन्छ। कुनै वाक्य वा वाक्यात्मक संरचनामा एउटा पदको रूपमा परिवर्तन गर्ने वित्तिकै अर्को पदका रूपमा पनि समानुपातिक परिवर्तन गर्न पर्ने अवस्थालाई मेल वा पदसङ्गति भनिन्छ (पोखरेल, २०५६, पृ. ७३)। पोखरेलले उल्लेख गरेको उर्जावत् कारकको आधारमा दार्चुलेली भाषाको चर्चा यस लेखमा गरिएको छ।

प्रस्तुत अध्ययन दार्चुलेली भाषाको उर्जावत् पदसङ्गति को अध्ययनमा केन्द्रित छ। उर्जावत् प्रयोगका दृष्टिले दार्चुलेली भाषाको अवस्था कस्तो छ? दार्चुलेली भाषामा व्याकरणिक कोटिमा पर्ने भूत र अभूत कालको प्रयोगको अवस्था के कस्तो रहेको छ? भन्ने समस्याहरूको अध्ययन गरी दार्चुलेली भाषामा प्रयुक्त उर्जावत्त्वको खोजी गर्नु अध्ययनको मुख्य समस्या रहेको छ।

अध्ययनविधि

प्रस्तुत लेख तयार गर्ने क्रममा गुणात्मक अनुसन्धान विधि अन्तर्गत स्थलगत अवस्था अध्ययन

ढाँचाको प्रयोग गरिएको छ । दार्चुलेली मातृभाषी वक्ताहरूलाई सूचक बनाई प्राथमिक सामग्री सङ्कलन गरिएको छ । सामग्री सङ्कलनका लागि दार्चुलाको लेकम, मारमा र सदरमुकामलाई अध्ययन क्षेत्रको रूपमा लिइएको छ । यस क्षेत्रमा बसोबास गर्ने मातृभाषी बृद्ध, वयस्क, महिला, पुरुष, विभिन्न जातजाति उमेर समूहका ३० जना वक्ताहरूलाई प्रतिनिधि रूपमा लिइएको छ । दार्चुलेली भाषाको ऊर्जावत् पदसङ्गतिगत अध्ययन विश्लेषणका लागि द्वितीयक स्रोतका रूपमा विभिन्न लेख, रचना, व्याकरण र भाषाविज्ञानसित सम्बन्धित सैद्धान्तिक पुस्तकहरूको अध्ययन गरी पुस्तकालयीय कार्य प्रक्रिया अवलम्बन गरिएको छ । नेपाली भाषाका पदसङ्गतिगत वाक्यलाई आधार बनाई दार्चुलेली भाषिक वक्तामार्फत् वाक्यहरू निर्माण गर्न लगाई यो अध्ययन गरिएको छ । यस लेखमा दार्चुलेली भाषाका वाक्य बाया र दायातिर मानक नेपाली भाषामा अर्थ र प्रयोगको अवस्था देखाइएको छ ।

सैद्धान्तिक पर्याधार

यो अध्ययन दार्चुलेली भाषाको पदसङ्गति व्यवस्थासँग सम्बन्धित छ । माधवप्रसाद पोखरेलको (२०५६) मा प्रकाशित नेपाली वाक्य व्याकरणमा समाविष्ट पदसङ्गति व्यवस्थाको आधारमा दार्चुलेली भाषामा प्रयुक्त उर्जावत् पदसङ्गतिको अध्ययन गरिएको छ । यो अध्ययन सङ्घटात्पन्न दार्चुलेली भाषाको ऊर्जावत् पदसङ्गति व्यवस्थामा केन्द्रित रहेको छ । वाक्यात्मक संरचनामा प्रयुक्त पदअन्तर्गत आएका कोशीय कोटिवाहेकका भाषिक रूप (रूपायक प्रत्यय) ले सङ्केत गर्ने लिङ्ग, वचन, पुरुष, भूत र अभूत र आदरमा प्रयुक्त वाक्यमा ऊर्जावत् पदसङ्गतिको अध्ययन गर्न मुख्य समस्याका रूपमा लिइएको छ । व्याकरणात्मक कोटिहरू भाषाका विविध भेदहरू मध्ये स्वीकार्य भेद मानक रूप हो । 'व्याकरणात्मक कोटिहरू ती हुन् जो वक्तव्यसँग सम्बन्धित उपर्युक्त विशेष अर्थ थप्नका लागि भाषा विशेषमा विभिन्न किसिमले प्रयुक्त हुन्छन्' (बन्धु, २०७३ पृ. ७२) । भाषाको मानकीकरण एक प्रक्रिया हो, जसले भाषा रूपको स्तरमा विभिन्नतामा एकता' ल्याउने प्रयास गर्दछ (श्रीवास्तव, (२०१०, पृ.१०) । भाषाको लिखित रूप प्राप्त भएपछि भाषाको एकीकरण र मानकीकरण हुन्छ । भाषा वा भाषाहरू कुनै राज्य व्यवस्थाको व्यवहारमा आएपछि भाषा योजनाबारे विचार विमर्श हुन्छ (बन्धु, २०५३, पृ. २६५) । कुनै वाक्य वा वाक्यात्मक संरचनामा एउटा पदको रूपमा परिवर्तन गर्ने वित्तिकै अर्को पदका रूपमा पनि समानुपातिक परिवर्तन गर्न पर्ने अवस्थालाई मेल वा पदसङ्गति भनिन्छ (पोखरेल, २०५६, पृ. ७३) । ऊर्जावत् पदसङ्गतिका दृष्टिकोणले दार्चुलेली भाषाको अवस्था कस्तो छ ? भन्ने समस्यामा केन्द्रित रही दार्चुलेली भाषामा ऊर्जावत् पदसङ्गतिको प्रयोगलाई प्रस्तुत गर्न यस अध्ययनको मुख्य उद्देश्य हो । यो अध्ययन दार्चुलेली भाषाको ऊर्जावत् पदसङ्गतिसँग सम्बन्धित छ । पोखरेल (२०५६) ले नेपाली वाक्य व्याकरण मा उल्लेख गरेको उर्जावत् पदसङ्गति व्यवस्थाको आधारमा दार्चुलेली भाषाको ऊर्जावत् पदसङ्गतिको अध्ययन गरिएको छ ।

नतिजा र छलफल

प्रस्तुत लेखको अधिल्लो शीर्षकमा वर्णन गरिएको अध्ययन विधिअनुसार सकलित तथ्याडकलाई यस खण्डमा विश्लेषण गरिएको छ । विश्लेषणका क्रममा प्राप्त परिणामलाई भूतकालमा उर्जावत् पदसङ्गति र अभूतकालमा उर्जावत् पदसङ्गति शीर्षक अन्तर्गत मानवीय (सजीव) र मानवेतर (निर्जीव) नाम, कोटिकार उपशीर्षक राखी व्याख्या गरिएको छ:

दार्चुलेली भाषामा ऊर्जावत् पदसङ्गति

जुन भाषामा सकर्मक क्रियाको कर्म र अकर्मक क्रियाको कर्ता एकातिर पर्ने अनि सकर्मक क्रियाको कर्ता अर्केतिर पर्ने प्रवृत्ति पाइन्छ, त्यस भाषालाई ऊर्जावत् भाषा भन्दछन्। यसरी बङ्गाली र मैथिली चाहिँ ऊर्जावत् भाषा होइनन्; नेपाली, काश्मिरी, मारवाडी, हिन्दी, पन्जाबी, नेवारी, लिम्बू भाषा चाहिँ ऊर्जावत् हुन् (पोखरेल, २०५६ पृ.१०९)। यस आधारमा दार्चुलेली भाषा पनि ऊर्जावत् रहेको पाइन्छ।

भूतकालमा ऊर्जावत् पदसङ्गति

समय जनाउने व्याकरणिक कोटिलाई काल भनिन्छ। लायन्स (१९६८) लाई जस्ताको त्यस्तै कोड गरेर गौतम र चौलागाई (२०७०) ले “अङ्ग्रेजीमा कालबोधक ‘tense’ शब्द ल्याटिन भाषाको समयबोधक ‘tempus’ शब्दबाट आएको हो भनी प्रस्तुत गरेका छन्। बन्धु (२०७३) ले काल समयसँग सम्बद्ध व्याकरणात्मक कोटि हो भनेका छन्। कालले क्रियाद्वारा वर्णित कार्यव्यापारको समयलाई जनाउँछ” (भुसाल, २०७१, पृ.१२३)। परम्परागत व्याकरणले नेपाली भाषाका काललाई वर्तमान, भूत र भविष्यत् गरी तीन प्रकारमा वर्गीकरण गरेको भएपनि आधुनिक दृष्टिमा यसलाई भूत र अभूत गरी दुई वर्गमा बाडिएको पाइन्छ।

क्रियाको अन्त्यमा समय जनाउने प्रत्ययका दुई समूहलाई काल भन्दछन्। त्यसअनुसार नेपालीमा भूत र अभूत गरी दुईवटा काल देखिन्छन्। यसरी क्रियापदबाट व्यक्त हुने समय वक्ताले भनेको बेला भन्दा अगाडिको हो कि होइन भन्ने छुट्टयाउने समयलाई काल भनिन्छ। नेपालीमा कालका सम्पन्न र असम्पन्न पक्ष छन्। सम्पन्न पक्ष भूतकालको मात्र पक्ष हो। पक्षबोधक कृदन्त नजोडिई बनेको हुनाले यसलाई सामान्य भूत भन्ने चलन छ। यो संस्कृत, ग्रीक, ल्याटिन र प्राचीन फारसी जस्ता भारोपेली भाषामा विशेष गरी पाइने पक्ष हो। यसलाई पाणिनीले ‘लुङ लकार’ नाम दिएका छन् र प्राचीन ग्रीकका व्याकरणकारहरूले अनिश्चित पक्ष मानेका छन् (पोखरेल, माधव २०५६ पृ.५३)। दार्चुलेली भाषामा काल भूत र अभूत गरी दुई किसिमका रहेका छन्। भूतकालको सम्पन्न पक्षको प्रयोग दार्चुलेली भाषामा निम्नानुसार भएको पाइन्छ;

मानवीय नाममा : मानिसलाई मात्र बुझाउने नामलाई मानवीय नाम भनिन्छ। दार्चुलेली भाषा र नेपाली भाषाका मानवीय नाममा निम्नानुसार सङ्गति रहेको पाइन्छ।

दार्चुलेली

१. गेदो आयो।
२. गेदि आइ।
३. गेदा गेदान् आया।
४. गेदि गेदिन् आइन्।

नेपाली

- केटो आयो।
- केटी आई।
- केटा आए।
- केटीहरू आए।

माथि दिइएका मानवीय नामका उदाहरणमा चार किसिमको पदसङ्गति रहेको छ। दार्चुलेली भाषामा आयो, आइ, आया, आइन् क्रमशः नेपाली भाषामा आयो, आई, आए, आए भएर प्रयोग भएको पाइन्छ। नेपाली भाषामा बहुवचनमा लिङ्ग भेद हुँदैन। दार्चुलेली भाषा र नेपाली भाषामा भूतकालिक मानवीय नाममा ऊर्जावत् पदसङ्गति रहेको पाइन्छ।

मानवेतर जन्तुवाचक (सजीव) नाम

मानिस भन्दा बाहेक जन्तुलाई बुझाउने नामलाई मानवेतर (सजीव) जन्तुवाचक नाम भनिन्छ। मानवेतर जन्तुवाचक नाममा दार्चुलेली भाषा र नेपाली भाषामा निम्नानुसारको सङ्गति रहेको पाइन्छ;

दार्चुलेली	नेपाली
५. चडो आयो ।	चरो आयो ।
६. चडि आइ ।	चरी आयो ।
७. चडान् आया ।	चराहरू आए ।
८. चडिन् आइन् ।	चरीहरू आए ।

माथि प्रस्तुत गरिएका ५, ६, ७ र ८ का दार्चुलेली र नेपाली भाषाका वाक्यमा क्रमशः कर्ता अनुसार क्रियापदको सङ्गति रहेको छ। दार्चुलेली भाषाको बहुवचनबोधक वाक्य ७ मा 'आया' क्रियापद र नेपाली भाषामा वाक्य ७ मा 'आए' भएको छ। यो भाषिक भेदका रूपमा रहेको पाइन्छ। यसबाट पनि दार्चुलेली भाषा भूतकालमा ऊर्जावत् रहेको कुरा स्पष्ट हुन्छ।

मानवेतर अजन्तुवाचक नाम

मानव भन्दा इतरका निर्जीव वस्तुलाई बुझाउने नामलाई मानवेतर अजन्तुवाचक नाम भनिन्छ। दार्चुलेली र नेपाली भाषामा मानवेतर अजन्तुवाचक नामसँग निम्नानुसारको पदसङ्गति रहेको पाइन्छ;

दार्चुलेली	नेपाली
९. थैलो भड्यो ।	थैलो भर्यो ।
१०. थैलि भडि ।	थैली भर्यो ।
११. थैला थैलान् भड्या ।	थैलाहरू भरे ।
१२. थैलि थैलिन् भडिन् ।	थैलिहरू भरे ।

माथि दिइएका ९ देखि ११ सम्मका वाक्यहरू मानवेतर अजन्तुवाचकका वाक्य हुन्। दार्चुलेलीमा 'थैलो भड्यो' वाक्य नेपालीमा 'थैलो भर्यो' भएर प्रयोग भएको छ। दार्चुलेली भाषाको वाक्य १० मा 'थैलि भडि' को नेपाली प्रयोगमा 'थैलि भर्यो' भएको छ। यसबाट दार्चुलेली भाषामा मानवेतर अजन्तुवाचक स्त्रीलिङ्गी नाम शब्दसँग सोहीअनुसारको क्रियापद 'भडि' प्रयोग भएको पाइन्छ। दार्चुलेली भाषामा स्त्रीलिङ्गी नामअनुसारको कर्ता र क्रियाका बिचको पदसङ्गति पाइनुले यो भाषा ऊर्जावत् रहेको पाइन्छ। दार्चुलेली भाषाको वाक्य ११ 'थैलान् भड्या' र वाक्य १२ 'थैलिन् भडिन्' नेपाली भाषामा क्रमशः 'थैलाहरू भरे' र 'थैलिहरू भरे' भई प्रयोग भएका छन्। दार्चुलेली

भाषामा कर्तामा बहुवचन जनाउन 'न' को प्रयोग भएको छ । नेपाली भाषामा बहुवचन जनाउन प्रयोग हुने 'हरू' का सट्टा दार्चुलेलीमा 'न' को प्रयोग भएको पाइन्छ । दार्चुलेली भाषामा मानवेतर अजन्तुवाचक नामिक शब्दमा पुलिङ्गी र स्त्रीलिङ्गी अनुसारको क्रियापदको प्रयोग भएको पाइन्छ । वाक्य ११ मा 'थैलान् भइया', 'थैलान् भइन्' नेपालीमा 'थैलाहरू भरे', 'थैलीहरू भरे' भएर प्रयुक्त हुनुले पनि दार्चुलेली भाषा मानवेतर अजन्तुवाचक नाममा पनि ऊर्जावत् रहेको पाइन्छ ।

मानवीय नाम (सकर्मक)

मानिसलाई सङ्केत गर्ने वा मानव जातिलाई जनाउने नामलाई मानवीय नाम भनिन्छ । वाक्यमा प्रयोग हुँदा नामले गर्ने कार्यलाई नामका वाक्यात्मक कार्य भनिन्छ । क्रियापदले कर्म लिएर आउने वाक्यलाई सकर्मक वाक्य भनिन्छ । कर्म अनुसार क्रियापदको सङ्गति भई वाक्य निर्माण हुने प्रक्रिया दार्चुलेली भाषामा निम्नानुसार भएको पाइन्छ;

दार्चुलेली

१३. गेदाले गेदि धेकि ।
१४. गेदिले गेदो धेक्यो ।
१५. गेदाले गेदिन् धेकिन् ।
१६. गेदिनले गेदा गेदान् धेक्या ।
१७. गेदोले गेदि लइ धेक्यो ।
१८. गेदिले गेदो लइ धेक्यो ।
१९. गेदाले गेदिन् लइ धेक्यो ।
२०. गेदिनले गेदान् लइ धेक्यो ।

नेपाली

- केटाले केटी देखी ।
- केटीले केटो देख्यो ।
- केटाले केटीहरू देख्यो ।
- केटीहरूले केटाहरू देख्यो ।
- केटोले केटीलाई देख्यो ।
- केटीले केटोलाई देख्यो ।
- केटाहरूले केटीहरूलाई देख्यो ।
- केटीहरूले केटाहरूलाई देख्यो ।

दार्चुलेली भाषामा नाम र क्रियाको पदसङ्गति ऊर्जावत् छ । माथि दिइएका १३ देखि २० सम्मका वाक्यहरू मानवीय नामका सकर्मक वाक्य हुन् । मानवीय नामले लिने कर्म अनुसारको क्रियापदको सङ्गति दार्चुलेली भाषामा भएको पाइन्छ । वाक्य १३ देखि १६ सम्मका वाक्यमा कर्ताअनुसार नभई कर्मअनुसार क्रियापदको सङ्गति रहेको छ । अकर्मक क्रिया कर्तासँग आएको हुन्छ, भने सकर्मक क्रिया क्रियासँग आएको हुन्छ । प्रस्तुत १३ देखि १६ सम्मका वाक्यमा प्रयुक्त कर्मको सोभो सम्बन्ध क्रियापदसँग रही सङ्गति भएको छ; त्यसैले दार्चुलेली भाषा ऊर्जावत् रहेको छ । दार्चुलेली भाषाका वाक्य १७ देखि २० मा कर्मको पछाडि 'लइ' विभक्ति प्रयोग भएको छ, भने नेपाली भाषाका वाक्यमा कर्म पछाडि 'लाई' प्रयोग भएको छ । नेपालीको 'लाई' विभक्ति दार्चुलेलीमा 'लइ' विभक्तिको प्रयोग हुने भिन्नता पाइन्छ । यसरी कर्मको पछाडि विभक्ति आयो भने चाहिँ कर्ता र कर्मसँग पनि नभई क्रियाको अन्य पुरुष एकवचन हुन्छ ।

मानवेतर जन्तुवाचक नाम

मानवभन्दा इतरका जन्तुलाई बुझाउने नामलाई मानवेतर जन्तुवाचक नाम भनिन्छ । जन्तुवाचक नाममा पनि दार्चुलेली भाषामा ऊर्जावत् पदसङ्गति निम्नानुसार रहेको पाइन्छ;

दार्चुलेली

२१. वाच्छाले वाच्छि धेकि ।
२२. वाच्छिले वाच्छो धेक्यो ।
२३. वाच्छाले वाच्छिन् धेकिन् ।
२४. वाच्छिले वाच्छान् धेक्यान् ।
२५. वाच्छिले वाच्छा लइ धेक्यो ।
२६. वाच्छाले वाच्छि लइ धेक्यो ।
२७. वाच्छिन्ले वाच्छान् लइ धेक्यो ।
२८. वाच्छान्ले वाच्छिन् लइ धेक्यो ।

नेपाली

- वाछोले वाच्छी देख्यो ।
- वाछीले वाच्छो देख्यो ।
- वाछाहरूले वाच्छीहरूलाई देख्यो ।
- वाछीले वाच्छाहरूलाई देख्यो ।
- वाछीले वाच्छालाई देख्यो ।
- वाछाले वाच्छीलाई देख्यो ।
- वाछीहरूले वाच्छाहरूलाई देख्यो ।
- वाछाहरूले वाच्छीहरूलाई देख्यो ।

माथि दिइएका २१ देखि २८ सम्मका वाक्यहरू मानवेतर अजन्तुवाचक नामका वाक्य हुन् । वाक्य २१ देखि २४ सम्मका वाक्यहरूमा कर्मअनुसार क्रियापदको सङ्गति भएको छ । सकर्मक वाक्यले लिने क्रियासँग जन्तुबोधक कर्मअनुसार क्रियापदको सङ्गति भएकोले ऊर्जावत् पदसङ्गति मानवेतर जन्तुवाचक नाममा समेत रहेको स्पष्ट हुन्छ । वाक्य २५ देखि २८ सम्मका वाक्यमा 'लइ' विभक्तिको प्रयोग भएको छ । 'लइ' विभक्तिको प्रयोगले कर्ता र क्रियासँग सङ्गति नभई अन्यपुरुष एकवचन भएको छ । नेपाली भाषामा मानवेतर प्राणीवाचक जोडा नामहरू पदसङ्गतिका आधारमा बेग्लाबेग्लै लिङ्गमा पर्दैनन् तर दार्चुलेली भाषाका मानवेतर प्राणीवाचक जोडा नामहरू पदसङ्गतिका आधारमा बेग्लाबेग्लै लिङ्गका रूपमा प्रयोग भएका पाइन्छन् ।

मानवेतर (निर्जीव) अजन्तुवाचक नाम

मानवभन्दा इतरका निर्जीव वस्तुलाई जनाउने नामलाई मानवेतर (निर्जीव) अजन्तुवाचक नाम भनिन्छ । दार्चुलेली भाषामा मानवेतर अजन्तुवाचक नामको प्रयोगमा निम्नानुसार सङ्गति भएको पाइन्छ;

दार्चुलेली

२९. थैलिले थैलो भडायो ।
३०. थैलोले थैलि भडाइ ।
३१. थैलिले थैला भडाया ।
३२. थैलाले थैलि भडाइन् ।
३३. थैलिन्ले थैलान् भडाया ।
३४. थैलान्ले थैलिन् भडाइन् ।
३५. थैलिन्ले थैलान् लइ भडायो ।
३६. थैलान्ले थैलिन् लइ भडायो ।

नेपाली

- थैलिले थैलो भर्यो ।
- थैलोले थैलि भर्यो ।
- थैलीले थैला भर्या ।
- थैलाले थैली भर्या ।
- थैलीहरूले थैलाहरू भरायो ।
- थैलाहरूले थैलीहरू भरायो ।
- थैलीहरूले थैलाहरूलाई भरायो ।
- थैलाहरूले थैलीहरूलाई भरायो ।

माथि दिइएका २९ देखि ३४ सम्मका वाक्यहरू सकर्मक वाक्य हुन् । सकर्मक वाक्यको सम्बन्ध क्रियासँग हुन्छ । मानवेतर अजन्तुवाचक नाममा पनि कर्मअनुसार क्रियापदको सङ्गति भएकोले ऊर्जावत् पदसङ्गति भएको पाइन्छ । वाक्य ३५ र ३६ मा प्रयुक्त वाक्य सकर्मक भएपनि 'लइ' विभक्तिको प्रयोग

भएको छ। नेपाली भाषामा प्रयुक्त 'लाई' विभक्तिका ठाउँमा दार्चुलेली भाषामा 'लइ' प्रयोग भएको छ। यसरी 'लइ' विभक्तिको प्रयोगले अन्य पुरुष, एकवचनको वाक्य निर्माण भई सङ्गति भएको छ। दार्चुलेली भाषामा भूतकालमा मानवीय नाम, मानवीय जन्तुवाचक, मानवीय अजन्तुवाचक, मानवेतर जन्तुवाचक, मानवेतर अजन्तुवाचकमा ऊर्जावत् पदसङ्गति रहेको पाइन्छ। थैलो, थैली अप्राणीवाचक नामका जोडा एउटै धातुबाट व्युत्पन्न भएका हुन्। नेपाली भाषामा यी जोडा पदसङ्गतिमा भेद नभएकोले एउटै लिङ्गमा पर्दछन् भने दार्चुलेली भाषामा भेद भएकोले लिङ्ग भेद पाइन्छ।

अभूतकालमा ऊर्जावत् पदसङ्गति (वर्तमान)

“अन्य पुरुष एकवचनमा कुनै पनि प्रत्यय नलाग्ने क्रियापदको त्यस काललाई यहाँ अभूत, उदासीन वा वर्तमान काल भनिएको छ; जसमध्ये उदासीन नाम सबभन्दा बढी उपयुक्त छ। यसको प्रातिपदिकका पछाडि कुनै प्रत्यय नलाग्नु र भूतकालका प्रातिपदिकमा 'यो' प्रत्यय लाग्नाले पनि के बुझिन्छ भने नेपालीमा भूतकालचाहिँ विशिष्ट र अभूतकालचाहिँ सामान्य काल रहेछन् (पोखरेल, २०५६ पृ. ४५)।” दार्चुलेली भाषामा पनि भूतकाल विशिष्ट र अभूतकाल सामान्य रहेको पाइन्छ। अभूत कालमा वर्तमान काल र भविष्यत् काल रहेका छन्। दार्चुलेली भाषाको अभूत वर्तमान कालमा निम्नानुसारको ऊर्जावत् पदसङ्गति रहेको पाइन्छ।

मानवीय नाममा

मानिसलाई बुझाउने नामलाई मानवीय नाम भनिन्छ। अभूत कालको वर्तमानमा दार्चुलेली भाषामा निम्नानुसारको सङ्गति रहेको पाइन्छ।

दार्चुलेली

१. गेदो अउँन्छ।
२. गेदि अउँन्छ।
३. गेदान् आउँन्छन्।
४. गेदिन् आउँन्छन्।

नेपाली

- केटो आउँछ।
- केटी आउँछे।
- केटाहरू आउँछन्।
- केटीहरू आउँछन्।

माथि दिइएका वाक्यहरू मानवीय नामका अभूत वर्तमान कालका वाक्य हुन्। मानवीय नामका वाक्यहरू अभिव्यक्त हुँदा नेपाली भाषामा प्रयुक्त 'केटो' र 'केटी' दार्चुलेलीमा 'गेदो' र 'गेदी' भनिएको छ। यसले दार्चुलेली भाषा र नेपाली भाषाका मानवीय नाम शब्दमा अन्तर देखिएको छ। नेपाली भाषामा 'केटो आउँछ' र 'केटी आउँछे' क्रमशः दार्चुलेली भाषामा 'गेदो अउँन्छ', 'गेदि अउँन्छे' को प्रयोग भएको छ। त्यसैगरी वाक्य ३ र ४ मा नेपालीमा बहुवचन बुझाउँदा 'केटा', 'केटी' मा 'हरू' को प्रयोग भएको छ भने दार्चुलेली भाषामा बहुवचन बुझाउँदा 'गेदो', 'गेदि' शब्दमा 'न' को प्रयोग भएको छ। नेपाली भाषामा बहुवचनबोधक 'हरू' को सट्टा दार्चुलेलीमा 'न' को प्रयोग बहुवचनका रूपमा देखिएकोले नेपालीको भन्दा भिन्न रहेको छ। अभूतकालको वर्तमानमा मानवीय नाममा दार्चुलेली भाषा र नेपाली भाषामा समानता रहेको पाइन्छ।

मानवेतर जन्तुवाचक नाम

मानवभन्दा इतरका जन्तुलाई बुझाउने नामलाई मानवेतर जन्तुवाचक नाम भनिन्छ । अभूतकालको वर्तमानमा मानवेतर जन्तुवाचक नाममा पनि दार्चुलेली भाषामा ऊर्जावत् पदसङ्गति निम्नानुसार रहेको पाइन्छ;

दार्चुलेली

५. वाच्छो अउन्छ ।
६. वाच्छि अउन्छि ।
७. वाच्छावाच्छान् अउन्छन् ।
८. वाच्छिवाच्छिन् अउन्छिन् ।

नेपाली

- वाछो आउँछ ।
- वाछी आउँछ ।
- वाछाहरू आउँछन् ।
- वाछीहरू आउँछन् ।

माथि दिइएका ५ देखि ८ सम्मका वाक्यहरू दार्चुलेली र नेपाली भाषाका अभूत कालका वर्तमान पक्षका वाक्यहरू हुन् । वाक्य ५ र ६ मा नेपाली भाषामा प्रयुक्त 'वाच्छो आउँछ' र 'वाच्छी आउँछ' वाक्य दार्चुलेली भाषामा क्रमशः 'वाच्छो अउन्छ', र 'वाच्छि अउन्छि' भएर प्रयोग भएका छन् । यसमा मानवेतर नामको लिङ्ग अनुसार क्रियापदको सङ्गति भएको छ । त्यसैगरी वाक्य ७ र ८ मा नेपाली भाषामा प्रयुक्त 'वाच्छाहरू आउँछन्' र 'वाच्छीहरू आउँछन्' वाक्यहरू दार्चुलेली भाषामा 'वाच्छा वाच्छान् अउन्छन्' र 'वाच्छि वाच्छिन् अउन्छिन्' प्रयोग भएर आएका छन् । यसमा नेपाली भाषामा लाग्ने बहुवचनबोधक 'हरू' दार्चुलेलीमा 'न' प्रत्ययद्वारा प्रयोग भई प्रस्तुत भएका छन् । मानवेतर जन्तुवाचक कर्ताअनुसारको क्रियापदको प्रयोगमा पनि पुलिङ्गी, स्त्रीलिङ्गीको प्रयोग भएको पाइन्छ । नेपाली भाषामा मानवेतर प्राणीवाचक जोडा नामहरू पदसङ्गतिका आधारमा बेगलाबेगलै लिङ्गमा पर्दैनन् तर दार्चुलेली भाषाका मानवेतर प्राणीवाचक जोडा नामहरू पदसङ्गतिका आधारमा बेगलाबेगलै लिङ्गका रूपमा प्रयोग भएका पाइन्छन् ।

मानवेतर अजन्तुवाचक नाम

मानवभन्दा इतरका निर्जीव वस्तुलाई जनाउने नामलाई मानवेतर अजन्तुवाचक नाम भनिन्छ । दार्चुलेली भाषामा मानवेतर अजन्तुवाचक नामको प्रयोगमा निम्नानुसार सङ्गति भएको पाइन्छ;

दार्चुलेली

९. थैलो भड्न्छ ।
१०. थैलि भडिन्छि ।
११. थैला थैलान् भड्न्छन् ।
१२. थैलि थैलिन् भडिन्छिन् ।

नेपाली

- थैलो भर्छ ।
- थैली भर्छ ।
- थैलाहरू भर्छन् ।
- थैलीहरू भर्छन् ।

माथि प्रस्तुत गरिएका ९ देखि १२ सम्मका वाक्यहरू अकर्मक मानवेतर अजन्तुवाचक नामका वाक्य हुन् । दार्चुलेली भाषामा मानवेतर अजन्तुवाचक नाममा पुलिङ्गी र स्त्रीलिङ्गीको प्रयोग भई कर्तापदसँग सङ्गति रहेको पाइन्छ । नेपाली भाषाका वाक्य ९ र १० मा 'थैलो भर्छ', 'थैली भर्छ' को

प्रयोग दार्चुलेली भाषामा क्रमशः 'थैलो भड्छन्', 'थैली भड्छन्' को रूपमा प्रयोग भएको पाइन्छ । त्यसै गरी वाक्य ११ र १२ नेपाली भाषामा प्रयुक्त 'थैलाहरू भड्छन्', 'थैलीहरू भड्छन्' क्रमशः दार्चुलेलीमा 'थैला थैलान् भड्छन्', थैलि थैलिन् भड्छन्' भएर प्रयोग भएका छन् । नेपालीमा प्रयुक्त हुने बहुवचनबोधक 'हरू' का ठाउँमा दार्चुलेलीमा 'न' को प्रयोग भएको पाइन्छ । मानवेतर पुलिङ्गी, स्त्रीलिङ्गी कर्ताअनुसार क्रियापदको प्रयोग दार्चुलेली भाषामा भएको पाइन्छ । दार्चुलेली भाषामा मानवेतर अजन्तवाचक नाम अकर्मक भई अभूतकालको वर्तमान पक्षमा कर्ताअनुसारको क्रियापदसँग सङ्गति राखी ऊर्जावत् रहेको पाइन्छ ।

मानवीय नाम (सकर्मक)

मानिसलाई बुझाउने नामलाई मानवीय नाम भनिन्छ । अभूत कालको वर्तमानमा मानवीय नाम सकर्मकमा दार्चुलेली भाषामा निम्नानुसारको सङ्गति रहेको पाइन्छ ।

दार्चुलेली

नेपाली

१३. गेदाले गेदि धेकन्छ ।

केटाले केटी देख्छ ।

१४. गेदिले गेदो धेकन्छ ।

केटीले केटो देख्छे ।

१५. गेदाले गेदिन् धेकन्छन् ।

केटाले केटीहरू देख्छन् ।

१६. गेदिन्ले गेदान् धेकन्छन् ।

केटीले केटाहरू देख्छन् ।

१७. गेदाले गेदि लइ धेकन्छ ।

केटाले केटीलाई देख्छ ।

१८. गेदिले गेदो लइ धेकन्छ ।

केटीले केटोलाई देख्छ ।

१९. गेदान्ले गेदिन् लइ धेकन्छन् ।

केटाहरूले केटीहरूलाई देख्छन् ।

२०. गेदिन्ले गेदान् लइ धेकन्छन् ।

केटीहरूले केटाहरूलाई देख्छन् ।

माथि दिइएका वाक्यहरू अभूत वर्तमानकालिक सकर्मक वाक्य हुन् । प्रस्तुत १३ देखि १६ सम्मका वाक्यहरू सकर्मक पुलिङ्गी र स्त्रीलिङ्गी वाक्य हुन् । नेपाली भाषामा प्रयुक्त 'केटाले केटी देख्छ', 'केटीले केटो देख्छे', 'केटाले केटीहरू देख्छन्', 'केटीले केटाहरू देख्छन्' वाक्यहरू क्रमशः दार्चुलेली भाषामा 'गेदाले गेदि धेकन्छ', 'गेदिले गेदो धेकन्छ', 'गेदाले गेदिन् धेकन्छन्', 'गेदिन्ले गेदान् धेकन्छन्' भएर प्रयोग भएका छन् । यसमा नेपाली भाषामा कर्ताअनुसार क्रियाको रूप चलेको छ भने दार्चुलेली भाषामा कर्मअनुसार क्रियापदको रूप चलेको छ । दार्चुलेली भाषामा कर्मअनुसार क्रियाको रूप चलेर वाक्य पूरा भएकोले कर्मणी पदसङ्गति अभूत वर्तमानकाल सकर्मक वाक्यमा देखिएकोले दार्चुलेली भाषा ऊर्जावत् रहेको पाइन्छ । त्यसैगरी १७ देखि २० सम्मका नेपाली भाषामा प्रयुक्त वाक्यहरू 'केटाले केटीलाई देख्छ', 'केटीले केटोलाई देख्छे', 'केटाहरूले केटीहरूलाई देख्छन्', 'केटीहरूले केटाहरूलाई देख्छन्', वाक्यहरू क्रमशः दार्चुलेली भाषामा 'गेदाले गेदि लइ धेकन्छ', 'गेदिले गेदो लइ धेकन्छ', 'गेदान्ले गेदिन् लइ धेकन्छन्', 'गेदिन्ले गेदान् लइ धेकन्छन्' भई प्रयुक्त भएका छन् । यसमा नेपाली भाषामा लाने 'लाई' विभक्ति रूपका ठाउँमा दार्चुलेली भाषामा 'लइ' विभक्तिको प्रयोग शाब्दिक रूपमा भिन्न देखिएको छ । दार्चुलेली भाषाका वाक्यमा 'लइ' विभक्तिको प्रयोगले अन्य पुरुष एकवचनको वाक्य निर्माण भएको छ ।

मानवेतर जन्तुवाचक (निर्जीव) नाम

मानवभन्दा इतरका जन्तुलाई बुझाउने नामलाई मानवेतर जन्तुवाचक नाम भनिन्छ। दार्चलेली भाषामा अभूत वर्तमानकाल सकर्मक जन्तुवाचक वाक्यमा निम्नानुसारको पदसङ्गति रहेको पाइन्छ।

दार्चुलेली

२१. वाच्छाले वाच्छि धेकन्छि ।
२२. वाच्छिले वाच्छो धेकन्छि ।
२३. वाच्छान् वाच्छिन् धेकन्छिन् ।
२४. वाच्छिन् वाच्छान् धेकन्छिन् ।
२५. वाच्छिले वाच्छा लइ धेकन्छि ।
२६. वाच्छाले वाच्छि लइ धेकन्छि ।
२७. वाच्छिन्ले वाच्छान् लइ धेकन्छिन् ।
२८. वाच्छान्ले वाच्छिन् लइ धेकन्छिन् ।

नेपाली

- वाछाले वाच्छी देख्छ ।
- वाछीले वाच्छो देख्छ ।
- वाछाहरूले वाच्छीहरू देख्छन् ।
- वाछीहरूले वाछाहरू देख्छन् ।
- वाछीले वाछालाई देख्छ ।
- वाछाले वाछीलाई देख्छ ।
- वाछीहरूले वाछाहरूलाई देख्छन् ।
- वाछाहरूले वाछीहरूलाई देख्छन् ।

माथि दिइएका वाक्यहरू अभूत वर्तमानकालिक सकर्मक मानवेतर जन्तुवाचक नामका वाक्य हुन् । प्रस्तुत २१ देखि २४ सम्मका नेपाली भाषाका वाक्यहरू 'वाच्छाले वाच्छी देख्छ', 'वाच्छीले वाच्छो देख्छ', 'वाच्छाहरूले वाच्छीहरू देख्छन्', 'वाच्छीहरूले वाच्छाहरू देख्छन्' क्रमशः दार्चुलेली भाषामा 'वाच्छाले वाच्छि धेकन्छि', 'वाच्छिले वाच्छो धेकन्छि', 'वाच्छान् वाच्छिन् धेकन्छिन्', 'वाच्छिन् वाच्छान् धेकन्छिन्' प्रयुक्त भई कर्मअनुसारको क्रियाको सङ्गति भएको छ । दार्चुलेली भाषामा मानवेतर जन्तुवाचक नाममा कर्मणीको प्रयोग भएकोले ऊर्जावत् रहेको छ । प्रस्तुत २५ देखि २८ सम्मका 'वाछीले वाछालाई देख्छ', 'वाछाले वाछीलाई देख्छ', 'वाछीहरूले वाछाहरूलाई देख्छन्', 'वाछाहरूले वाछीहरूलाई देख्छन्' वाक्यहरू क्रमशः दार्चुलेली भाषामा 'वाच्छिले वाच्छा लइ धेकन्छि', 'वाच्छाले वाच्छि लइ धेकन्छि', 'वाच्छिन्ले वाच्छान् लइ धेकन्छिन्', 'वाच्छान्ले वाच्छिन् लइ धेकन्छिन्' भई प्रयोग भएका छन् । नेपाली भाषामा मानवेतर प्राणीवाचक जोडा नामहरू पदसङ्गितिका आधारमा बेगलाबेगलै लिङ्गमा पढेनन् तर दार्चुलेली भाषाका मानवेतर प्राणीवाचक जोडा नामहरू पदसङ्गितिका आधारमा बेगलाबेगलै लिङ्गका रूपमा प्रयोग भएका पाइन्छन् ।

मानवेतर अजन्तुवाचक (निर्जीव) नाम

मानवभन्दा इतरका निर्जीव वस्तुलाई जनाउने नामलाई मानवेतर अजन्तुवाचक नाम भनिन्छ । दार्चुलेली भाषामा मानवेतर अजन्तुवाचक नामको प्रयोगमा निम्नानुसार सङ्गति भएको पाइन्छ;

दार्चुलेली

२९. थैलिले थैलो भडाउन्छि ।
३०. थैलोले थैलि भडाउन्छि ।
३१. थैलिले थैला भडाउन्छिन् ।

नेपाली

- थैलीले थैलो भराउँछ ।
- थैलोले थैली भराउँछ ।
- थैलोले थैलीहरू भराउँछ ।

३२. थैलाले थैलि भडाउन्छिन् ।	थैलाले थैली भराउँछ ।
३३. थैलिनले थैलान् भडाउन्छिन् ।	थैलीहरूले थैलाहरू भराउँछन् ।
३४. थैलानले थैलिन भडाउन्छिन् ।	थैलाहरूले थैलीहरू भराउँछन् ।
३५. थैलिनले थैलान् लइ भडाउन्छ ।	थैलीहरूले थैलाहरूलाई भराउँछन् ।
३६. थैलानले थैलिन लइ भडाउन्छिन् ।	थैलाहरूले थैलीहरूलाई भराउँछन् ।

माथि प्रस्तुत गरिएका २९ देखि ३६ सम्मका वाक्यहरू मानवीय अजन्तुवाचक अभूत वर्तमानकालिक सकर्मक क्रियाका वाक्यहरू हुन् । प्रस्तुत २९ देखि ३४ सम्मका नेपाली भाषाका 'थैलीले थैलो भराउँछ', 'थैलोले थैली भराउँछ', 'थैलोले थैलीहरू भराउँछ', 'थैलाले थैली भराउँछ', 'थैलीहरूले थैलाहरू भराउँछन्', 'थैलाहरूले थैलीहरू भराउँछन्' वाक्यहरू क्रमशः दार्चुलेली भाषामा 'थैलिले थैलो भडाउन्छ', 'थैलाले थैलि भडाउन्छिन्', 'थैलिनले थैलान् भडाउन्छिन्', 'थैलानले थैलिन भडाउन्छिन्' को संरचनामा कर्मअनुसार क्रियापदसँग सङ्गति भई प्रयोग भएका छन् । नेपालीमा 'भराउँछ' क्रियाको रूपका ठाउँमा दार्चुलेलीमा 'भडाउन्छ' रूपको प्रयोग भएको छ । त्यसैगरी ३५ र ३६ का नेपाली भाषाका 'थैलीहरूले थैलाहरूलाई भराउँछन्', 'थैलाहरूले थैलीहरूलाई भराउँछन्' वाक्यहरू क्रमशः नेपालीमा 'थैलिनले थैलान् लइ भडाउन्छ', 'थैलानले थैलिन लइ भडाउन्छिन्' भई प्रयोग हुँदा नेपालीमा बहुवचनबोधक 'हरू' को रूप दार्चुलेलीमा 'न' र नेपालीको 'लाई' विभक्तिको ठाउँमा दार्चुलेलीमा 'लइ' विभक्तिको प्रयोग भई अन्यपुरुष एकवचनमा वाक्यगत सङ्गति भएको पाइन्छ । थैलो, थैली अप्राणीवाचक नामका जोडा एउटै धातुबाट व्युत्पन्न भएका हुन् । नेपाली भाषामा यी जोडा पदसङ्गतिमा भेद नभएकोले एउटै लिङ्गमा पर्दछन् भने दार्चुलेली भाषामा भेद भएकोले लिङ्ग भेद पाइन्छ ।

अभूतकालमा ऊर्जावत् पदसङ्गति (भविष्यत्)

माधव प्रसाद पोखरेल (नेपाली वाक्य व्याकरण, २०५६ पृ. ४५) ले नेपाली असामान्यार्थमा कालको भेद हुँदैन अर्थात् विध्यर्थ, इच्छार्थ, सम्भावनार्थमा कालभेद हुँदैन; तर निम्नलिखित सम्भावनार्थक रूपावलीमा सम्भावना बुझाउने सर्ग 'ला' अभूतकालका प्रत्ययमा व्यञ्जन भए अगाडि नत्र पछाडि लाग्छ; जस्तै एकवचन गर् + ला= गर्ला, गर् + ला + स्= गर्लास्, गर् + उँ+ला=गरौला, बहुवचनमा गर्+ला+न्= गर्लान्, गर् + औ+ला=गरौला भएर सम्भावनार्थक भाव व्यक्त हुने कुरा उल्लेख गरेका छन् । दार्चुलेली भाषामा अभूत भविष्यत् कालको प्रयोग निम्नानुसार गरिएको पाइन्छ ।

मानवीय नाममा

मानिसलाई सङ्केत गर्ने वा मानव जातिलाई जनाउने नामलाई मानवीय नाम भनिन्छ । वाक्यमा प्रयोग हुँदा नामले गर्ने कार्यलाई नामका वाक्यात्मक कार्य भनिन्छ । क्रियापदले कर्म लिएर आउने वाक्यलाई सकर्मक वाक्य भनिन्छ । दार्चुलेली भाषामा अभूतकालिक सम्भावनार्थक मानवीय नाममा कर्म अनुसार क्रियापदको सङ्गति भाषामा निम्नानुसार भएको पाइन्छ;

दार्चुलेली

नेपाली

१. गेदो आलो ।

केटो आउला ।

२.गेदि आलि ।	केटी आउली ।
३.गेदा् गोदान् अउनान् ।	केटाहरू आउलान् ।
४. गेदि् गेदिन् अउन्निन् ।	केटीहरू आउलिन् ।

माथि दिइएका १ देखि ४ सम्मका वाक्यहरू अभूतकालिक सकर्मक मानवीय नामका वाक्य हुन् । प्रस्तुत नेपाली भाषाका 'केटो आउला', 'केटी आउली', 'केटाहरू आउलान्', 'केटीहरू आउलिन्' वाक्यहरू दार्चुलेली भाषामा क्रमशः 'गेदो आलो', 'गेदि आलि', 'गेदा् गोदान् अउनान्', 'गेदि् गेदिन् अउनिन्' भएर कर्मअनुसार क्रियापदको सङ्गति भई सम्भावनार्थकमा प्रयोग भएका छन् । नेपालीमा प्रयुक्त 'केटो', 'केटी', 'केटाहरू', 'केटीहरू' दार्चुलेलीमा 'गेदो', 'गेदि', 'गेदान्', 'गेदिन्' भएर प्रयोगमा आएका छन् । त्यसैगरी नेपाली भाषाका वाक्यमा 'आउला', 'आउली', 'आउलान्', 'आउलिन्' क्रियापदहरू दार्चुलेली भाषामा क्रमशः 'आलो', 'आलि', 'अउनान्', 'अउनिन्' भई प्रयोग हुने भिन्नता पाइन्छ ।

मानवेतर जन्तुवाचक नाम

मानवभन्दा इतरका जन्तुलाई बुझाउने नामलाई मानवेतर जन्तुवाचक नाम भनिन्छ । दार्चुलेली भाषामा अभूत सम्भावनार्थक सकर्मक जन्तुवाचक वाक्यमा निम्नानुसारको पदसङ्गति रहेको पाइन्छ;

दार्चुलेली	नेपाली
५. वाच्छो आलो ।	वाछो आउला ।
६. वाच्छि आलि ।	वाछी आउला ।
७.वाच्छा वाच्छान् अउनान् ।	वाछाहरू आउलान् ।
८.वाच्छि वाच्छिन् अउन्निन् ।	वाछीहरू आउलान् ।

माथि प्रस्तुत गरिएका ५देखि ८ सम्मका वाक्यहरू मानवेतर जन्तुवाचक नामका सकर्मक वाक्यहरू हुन् । प्रस्तुत नेपाली भाषाका 'वाच्छो आउला', 'वाच्छी आउली', 'वाच्छाहरू आउलान्', 'वाच्छीहरू आउलिन्' वाक्यहरू क्रमशः दार्चुलेली भाषामा 'वाच्छो आलो', 'वाच्छी आलि', 'वाच्छा वाच्छान् अउनान्', 'वाच्छि वाच्छिन् अउन्निन्' भई प्रयोग भएका छन् । मानवेतर जन्तुवाचक सम्भावनार्थक सकर्मक वाक्यमा पनि कर्मअनुसार क्रियापदको रूप दार्चुलेली भाषामा प्रयोग भएकाले दार्चुलेली भाषा ऊर्जावत् रहेको पाइन्छ । नेपाली भाषामा मानवेतर प्राणीवाचक जोडा नामहरू पदसङ्गितिका आधारमा बेग्लाबेग्लै लिङ्गमा पर्दैनन् तर दार्चुलेली भाषाका मानवेतर प्राणीवाचक जोडा नामहरू पदसङ्गितिका आधारमा बेग्लाबेग्लै लिङ्गका रूपमा प्रयोग भएका पाइन्छन् ।

मानवेतर अजन्तुवाचक नाम

मानवभन्दा इतरका निर्जीव वस्तुलाई जनाउने नामलाई मानवेतर अजन्तुवाचक नाम भनिन्छ । दार्चुलेली भाषामा मानवेतर अजन्तुवाचक नामको प्रयोग सम्भावनार्थक अकर्मकमा निम्नानुसार गरिएको पाइन्छ;

दार्चुलेली

९. थैलो भडलो ।
१०. थैलि भडलि ।
११. थैला थैलान् भड्लान् ।
१२. थैलि थैलिन् भड्लिन् ।

नेपाली

- थैलो भर्ला ।
- थैली भर्ला ।
- थैलाहरू भर्लान् ।
- थैलीहरू भर्लान् ।

माथि दिइएका ९ देखि १२ सम्मका वाक्यहरू मानवेतर अजन्तुवाचक नाम सम्भावनार्थक अकर्मकका हुन्। प्रस्तुत नेपाली भाषाका 'थैलो भर्ला', 'थैली भर्ला', 'थैलाहरू भर्लान्', 'थैलीहरू भर्लान्' वाक्यहरू क्रमशः दार्चुलेली भाषामा 'थैलो भडलो', 'थैली भडलि', 'थैला थैलान् भड्लान्', 'थैलि थैलिन् भड्लिन्' भई प्रयोग भएका छन् । नेपाली भाषामा मानवेतर अजन्तुवाचक सम्भावनार्थकमा 'थैलो' र 'थैली' सँग क्रियाको रूप एकवचनमा 'भर्ला' भएर प्रयोग भएको छ भने दार्चुलेली भाषामा एकवचनमा 'थैलो' सँग 'भडलो', 'थैलि' सँग 'भडलि' को प्रयोग भएको छ । त्यसैगरी नेपाली भाषामा बहुवचनमा 'थैलाहरू', 'थैलीहरू' सँग 'भर्लान्' को रूप प्रयोग भएको छ भने दार्चुलेली भाषामा 'थैला थैलान्' सँग 'भड्लान्', 'थैलि' 'थैलिन्' सँग 'भड्लिन्' कर्ताअनुरूप क्रियाको प्रयोग भएकोले दार्चुलेली भाषा मानवेतर अजन्तुवाचक सम्भावनार्थक अकर्मकमा पनि ऊर्जावत् रहेको पाइन्छ । थैलो, थैली अप्राणीवाचक नामका जोडा एउटै धातुबाट व्युत्पन्न भएका हुन्छ । नेपाली भाषामा यी जोडा पदसङ्गतिमा भेद नभएकोले एउटै लिङ्गमा पर्दछन् भने दार्चुलेली भाषामा भेद भएकोले लिङ्ग भेद पाइन्छ ।

मानवीय नाम (सकर्मक)

मानिसलाई बुझाउने नामलाई मानवीय नाम भनिन्छ । अभूतकालको सम्भावनार्थक सकर्मकमा दार्चुलेली भाषामा मानवीय नामको प्रयोग निम्नानुसार भएको पाइन्छ:

दार्चुलेली

१३. गेदाले गेदि धेकलि ।
१४. गेदिले गेदो धेकलो ।
१५. गेदाले गेदिन् धेकलिन् ।
१६. गेदिन्ले गेदा, गेदान् धेकदान् ।
१७. गेदाले गेदि लइ धेकलो ।
१८. गेदिले गेदो लइ धेकलो ।
१९. गेदान्ले गेदिन् लइ धेकलो ।
२०. गेदिन्ले गेदान् लइ धेकलो ।

नेपाली

- केटाले केटी देख्ला ।
- केटीले केटो देख्ला ।
- केटाहरूले केटीहरू देख्लान् ।
- केटीहरूले केटाहरू देख्लान् ।
- केटाले केटीलाई देख्ला ।
- केटीले केटालाई देख्ला ।
- केटाहरूले केटीहरूलाई देख्लान् ।
- केटीहरूले केटाहरूलाई देख्लान् ।

माथि प्रस्तुत गरिएका १३ देखि २० सम्मका वाक्यहरू अभूतकालिक सम्भावनार्थक सकर्मकका वाक्य हुन् । प्रस्तुत १३ देखि १६ सम्मका नेपाली भाषाका 'केटाले केटी देख्ला', 'केटीले केटो देख्ला', 'केटाहरूले केटीहरू देख्लान्', 'केटीहरूले केटाहरू देख्लान्' वाक्यहरू क्रमशः दार्चुलेली भाषामा 'गेदाले गेदि धेकलि', 'गेदिले गेदो धेकलो', 'गेदाले गेदिन् धेकलिन्', 'गेदिन्ले गेदा गेदान् धेकदान्' भई

प्रयोग भएका छन् । यसमा नेपाली भाषामा कर्ताअनुरूप क्रियापदको रूप चलेको पाइन्छ भने दार्चुलेली भाषाका वाक्यमा कर्मअनुरूप क्रियापदको रूप चलेकोले ऊर्जावत् भाषाका रूपमा रहेको पाइन्छ । प्रस्तुत १७ देखि २० सम्मका नेपाली भाषामा प्रयुक्त 'केटाले केटीलाई देख्ला', 'केटीले केटालाई देख्ला', 'केटाहरूले केटीहरूलाई देख्लान्', 'केटीहरूले केटाहरूलाई देख्लान्' वाक्यहरू दार्चुलेली भाषामा 'गेदाले गेदि लइ धेकलो', 'गेदिले गेदो लइ धेकलो', 'गेदान्ले गेदिन् लइ धेकलो', 'गेदिन्ले गेदान् लइ धेकलो' को अवस्थामा आई अन्यपुरुष एकवचनका सम्भावनार्थक सकर्मक वाक्यका रूपमा प्रयुक्त भएका छन् ।

मानवेतर जन्तुवाचक नाम

मानवभन्दा इतरका जन्तुलाई बुझाउने नामलाई मानवेतर जन्तुवाचक नाम भनिन्छ । दार्चुलेली भाषामा अभूत सम्भावनार्थक सकर्मक मानवेतर जन्तुवाचक नामको प्रयोगमा निम्नानुसारको पदसङ्गति रहेको पाइन्छ;

दार्चुलेली

२१. वाच्छाले वाच्छि धेकलि ।
२२. वाच्छिले वाच्छो धेकलो ।
२३. वाच्छाले वाच्छिन् धेकलिन् ।
२४. वाच्छिले वाच्छान् धेकलान् ।
२५. वाच्छिले वाच्छा लइ धेकलो ।
२६. वाच्छाले वाच्छि लइ धेकलो ।
२७. वाच्छिन्ले वाच्छान् लइ धेकलो ।
२८. वाच्छान्ले वाच्छिन् लइ धेकलो ।

नेपाली

- वाछाले वाच्छी देख्ला ।
- वाछाले वाच्छो देख्ला ।
- वाछाले वाच्छीहरू देख्ला ।
- वाछीले वाच्छाहरू देख्ला ।
- वाछीले वाच्छालाई देख्ला ।
- वाछाले वाच्छीलाई देख्ला ।
- वाछीहरूले वाच्छाहरूलाई देख्लान् ।
- वाछाहरूले वाच्छीहरूलाई देख्लान् ।

माथि दिइएका वाक्यहरू मानवेतर जन्तुवाचक नामका वाक्य हुन् । प्रस्तुत २१ देखि २४ सम्मका नेपाली भाषाका 'वाच्छाले वाच्छी देख्ला', 'वाच्छीले वाच्छो देख्ला', 'वाच्छाले वाच्छीहरू देख्ला', 'वाच्छीले वाच्छाहरू देख्ला' वाक्यहरू क्रमशः दार्चुलेली भाषामा 'वाच्छाले वाच्छि धेकलि', 'वाच्छिले वाच्छो धेकलो', 'वाच्छाले वाच्छिन् धेकलिन्', 'वाच्छिले वाच्छान् धेकलान्', भई प्रयोग भएका छन् । यसमा नेपाली भाषामा कर्ताअनुरूपको क्रियाको प्रयोग भएको पाइन्छ भने दार्चुलेली भाषामा कर्मअनुरूप क्रियापदको प्रयोग भएको पाइन्छ; त्यसैले दार्चुलेली भाषा अभूतकाल सम्भावनार्थक सकर्मक मानवेतर जन्तुवाचक नाममा ऊर्जावत् रहेको पुष्टि हुन्छ । त्यसैगरी २५ देखि २८ सम्मका नेपाली भाषाका वाक्यहरू 'वाछीले वाच्छालाई देख्ला', 'वाछाले वाच्छीलाई देख्ला', 'वाछीहरूले वाच्छाहरूलाई देख्लान्', 'वाच्छाहरूले वाछीहरूलाई देख्लान्' वाक्यहरू क्रमशः दार्चुलेलीमा 'वाच्छिले वाच्छा लइ धेकलो', 'वाच्छाले वाच्छि लइ धेकलो', 'वाच्छिन्ले वाच्छान् लइ धेकलो', 'वाच्छान्ले वाच्छिन् लइ धेकलो' भई प्रयोग भएका छन् । यसमा नेपाली भाषामा कर्ता अनुसार एकवचन र बहुवचनको रूप क्रियामा प्रयोग भएको छ भने दार्चुलेली भाषामा अन्यपुरुष एकवचनको प्रयोग भएको छ । नेपाली

भाषामा मानवेतर प्राणीवाचक जोडा नामहरू पदसङ्गतिका आधारमा बेग्लाबेग्लै लिङ्गमा पर्दैनन् तर दार्चुलेली भाषामा मानवेतर प्राणीवाचक जोडा नामहरूमा लिङ्गगत भेद पाइन्छ ।

मानवेतर अजन्तुवाचक

मानवभन्दा इतरका निर्जीव वस्तुलाई जनाउने नामलाई मानवेतर अजन्तुवाचक नाम भनिन्छ । दार्चुलेली भाषामा मानवेतर अजन्तुवाचक नामको प्रयोग सम्भावनार्थक सकर्मकमा निम्नानुसार गरिएको पाइन्छ;

दार्चुलेली

२९. थैलिले थैलो भडालो ।
३०. थैलोले थैलि भडालि ।
३१. थैलिले थैला भडाउलान् ।
३२. थैलाले थैलि भडाउनिन् ।
३३. थैलिन्ले थैलान् भडाउनान् ।
३४. थैलान्ले थैलिन् भडाउनिन् ।
३५. थैलिन्ले थैलान् लइ भडालो ।
३६. थैलान्ले थैलिन् लइ भडालो ।

नेपाली

- थैलिले थैलो भर्ला ।
- थैलोले थैली भर्ला ।
- थैलीले थैला भर्लान् ।
- थैलाले थैली भराउलान् ।
- थैलीहरूले थैलाहरू भराउलान् ।
- थैलाहरूले थैलीहरू भराउलान् ।
- थैलीहरूले थैलाहरूलाई भराउलान् ।
- थैलाहरूले थैलीहरूलाई भराउला ।

माथि दिइएका २९ देखि ३६ सम्मका वाक्यहरू मानवेतर अजन्तुवाचक सम्भावनार्थक सकर्मकका वाक्य हुन्। प्रस्तुत २९ देखि ३४ सम्मका नेपाली भाषाका वाक्यहरू 'थैलिले थैलो भर्ला', 'थैलोले थैली भर्ला', 'थैलीले थैला भर्लान्', 'थैलीहरूले थैलाहरू भराउलान्' 'थैलाले थैली भराउलान्', 'थैलाहरूले थैलीहरू भराउलान्' वाक्यहरू क्रमशः दार्चुलेली भाषामा 'थैलिले थैलो भडालो', 'थैलोले थैलि भडालि', 'थैलिले थैला भडाउलान्', 'थैलाले थैलि भडाउनिन्', 'थैलिन्ले थैलान् भडाउनान्', 'थैलान्ले थैलिन् भडाउनिन्' को प्रयोगमा नेपाली भाषामा कर्ताअनुरूप क्रियापदको रूपको प्रयोग भएको पाइन्छ भने दार्चुलेली भाषामा कर्मअनुरूप क्रियापदको रूपको प्रयोग भएकोले दार्चुलेली भाषा अभूत सम्भावनार्थक सकर्मकमा पनि ऊर्जावत् रहेको पुष्टि हुन्छ । प्रस्तुत ३५ र ३६ नेपाली भाषाका 'थैलीहरूले थैलाहरूलाई भराउलान्', 'थैलाहरूले थैलीहरू भराउलान्' वाक्य क्रमशः दार्चुलेली भाषामा 'थैलिन्ले थैलान् लइ भडालो', 'थैलान्ले थैलिन् लइ भडालो' भई प्रयोग भएका छन् । यसमा नेपाली भाषामा बहुवचन जनाउन प्रयोग हुने 'हरू' का ठाउँमा दार्चुलेली भाषामा 'न' को प्रयोग भएको पाइन्छ । त्यसैगरी नेपाली भाषाका वाक्यहरू एकवचन र बहुवचनमा प्रयुक्त छन् भने दार्चुलेली भाषाका वाक्यहरू अन्यपुरुष एकवचनमा प्रयोग भएका छन् । दार्चुलेली भाषामा ऊर्जावत् पदसङ्गति भूत र अभूत दुवै कालमा पाइन्छ । नेपाली र हिन्दी भाषामा भूतकालमा मात्र ऊर्जावत् पदसङ्गतिको प्रयोग भएको पाइन्छ । दार्चुलेली भाषामा भूत र अभूत दुवै काल, मानवीय, मानवेतर, मानवेतर जन्तुवाचक, मानवेतर अजन्तुवाचक सकर्मक, अकर्मकमा ऊर्जावत् पदसङ्गति रहेको पाइन्छ । थैलो, थैली अप्राणीवाचक नामका जोडा एउटै धातुबाट व्युत्पन्न भएका हुन् । नेपाली भाषामा यी जोडा पदसङ्गतिमा भेद नभएकोले एउटै लिङ्गमा पर्दछन् भने दार्चुलेली भाषामा भेद भएकोले लिङ्ग भेद पाइन्छ ।

लिङ्ग

लिङ्ग नामसग सम्बद्ध व्याकरणत्मक कोटि हो । “जुनसुकै भाषाका वाक्यमा नामसँग अर्को कुनै शब्द (सर्वनाम, विशेषण, कोटिकार, सम्बन्ध पद र क्रिया) को पदसङ्गतिका भेदले जति किसिमको अर्थभेद देखिन्छ त्यसलाई लिङ्ग भन्दछन् ” (पोखरेल, २०५६ पृ. ८७) । नामसग अर्को कुनै पदवर्गको सङ्गतिको भेदले देखिने अर्थ भेदलाई लिङ्ग भनिन्छ । “लिङ्गले सामान्यतया भाले र पोथी छुट्याउँछ तापनि सर्वत्र सर्वदा यस्तो हुँदैन र कुनै भाषाका स्त्रीलिङ्गी शब्द पोथी जातिलाई नजनाउने पनि छन् ” (बन्धु, २०७३ पृ ७३) । लिङ्गले भाले जाति,पोथी जाति र अजन्तुवाचकलाई बुझाउँछ । दार्चुलेली भाषामा लिङ्ग पुलिङ्ग र स्त्रीलिङ्ग गरी दुई प्रकारका छन् । लिङ्ग नामसँग सम्बन्धित व्याकरणात्मक कोटि हो । दार्चुलेली भाषामा लिङ्गको सङ्गतिलाई निम्नानुसार उल्लेख गरिएको छ,

लिङ्ग व्यवस्थाका आधारमा पदसङ्गति

	पुलिङ्ग	स्त्रीलिङ्ग
नाम	गेदो बस्यो । चेलो गयो ।	गेदि बसि । चेलि गइ ।
विशेषण	कालो मान्स्यु आयो । मेरा बजे आया ।	कालि मान्स्यु आइ । मेरा आमा आया ।
क्रियापद	बुझ्नो खेलन्छ । थैलो भङ्ग्यो ।	बुझिनि खेलन्छि । थैलि भङ्गि ।

दार्चुलेली भाषामा गेदो, गेदि, चेलो र चेलि नामिक शब्द हुन्। नामिक शब्दको अन्तरबाट नै पदसङ्गतिको प्रयोग भएको छ । ‘मान्स्यु’ शब्दमा ‘कालो’ र ‘कालि’ विशेषणको प्रयोगले क्रियापदमा क्रमशः पुलिङ्गमा ‘आयो’ र स्त्रीलिङ्गमा ‘आइ’ को प्रयोग भएको छ । दार्चुलेली भाषामा आदरसूचक नामका लागि भेदक विशेषणको प्रयोग भएको पाइदैन । यो कुरा ‘मेरा बजे आया’, ‘मेरा आमा आया’ भन्ने कुराबाट स्पष्ट भएको छ । यस भाषामा निर्जीव वस्तुसँग आउने क्रियापदमा जस्तै: थैलो भङ्ग्यो, थैलि भङ्गि आदिमा लिङ्ग भेद रहेको पाइन्छ ।

वचन

वाक्यमा नामको एक वा अनेक सङ्ख्याअनुसार सबै विकारी (नाम, सर्वनाम, विशेषण र क्रिया) पदमा देखिने प्रत्यय वा संरचनाको भेदलाई वचन भनिन्छ । वचन विश्वकै भाषामा पाइने नामको एउटा लिङ्ग जस्तै व्याकरणिक कोटि हो । संस्कृत, ग्रीक, ल्याटिन, सतार, चाम्लिङ र लिम्बू भाषामा तीनवटा वचन (एकवचन, द्विवचन र बहुवचन) पाइन्छन् । नेपालीमा दुईवटा वचन छन् (पोखरेल, २०५६ पृ.९६) । दार्चुलेली भाषामा पनि एकवचन र बहुवचन गरी दुई प्रकारका छन् ।

वचनका व्यवस्थाका आधारमा पदसङ्गति

	एकवचन	बहुवचन
नाम	गेदो डुल्यो । बुदि डुल्यो ।	गेदा डुल्या । बुदिराठ डुल्या ।
सर्वनाम	मुइ भानु । तइ माणउ भा ।	हमुन् भानउ । तमुन् माणउ भा ।
विशेषण	निको बउस्या आयो । नानो चेलो भयो ।	निका बउस्या आया । नाना चलाराठ भया ।
क्रियापद	बइनि पडन्छ । भाइ लेखन्छ ।	बइनिन् पडान । भाइतनुन् लेखान् ।

माथि दिइएका उदाहरणमा वचनको अभिव्यक्ति नाममार्फत् भएको छ ।

दार्चुलेली भाषामा एकवचनमा गेदो, बुदि र बहुवचनमा गेदा, बुदिराठ भएको छ । वचनको अभिव्यक्ति सर्वनाममार्फत् एकवचनमा 'मुइ भानु' तइ भा र बहुवचनमा 'हमुन् भानु', 'तमुन् भा' भएर प्रयोग भएको छ । दार्चुलेली भाषामा 'मुइ' र 'तुइ' एकवचनलाई बहुवचनमा परिवर्तन गर्दा 'हमुन्' र 'तमुन्' हुन्छ । यसरी प्रयुक्त 'मुइ' र 'तुइ' को बहुवचन 'हम' र 'तम' मा 'न' सर्ग लागेर 'हमुन्', 'तमुन्' बहुवचनबोधक सर्वनाम शब्दको प्रयोग दार्चुलेली भाषामा गरिएको पाइन्छ । वचनको प्रस्तुति विशेषणबाट पनि हुन्छ । एकवचनमा 'निको बउस्या', 'नानो चेलो' हुन्छ भने बहुवचनमा 'निका बउस्या', 'नाना चेला' भएर प्रयोग भएको पाइन्छ । दार्चुलेली भाषामा वचनको प्रयोग क्रियापदमा क्रमशः एकवचनमा 'बइनि पडन्छ', 'भाइले खेलन्छ' हुन्छ भने बहुवचनमा 'बइनिन् पडान्', 'भाइ तनुन् खेलान्' भई प्रयोग हुन्छ । दार्चुलेली भाषामा वचनका आधारमा लिङ्गको सङ्गति भएको पाइन्छ; जस्तै:-

एकवचन	बहुवचन
१. मेरो गेदो डुल्यो ।	१. मेरा गेदान् डुल्या ।
२. मेरि दिदि घुमि ।	२. मेरि दिदिन् घुमिन् ।

माथि दिइएका उदाहरणमा प्रयुक्त नामिक पद 'ओ' कारमा प्रयोग भएको छ भने एकवचन र 'इ' वा 'आ' कारमा नामिक पदको प्रयोग भएमा क्रियापद दार्चुलेली भाषामा बहुवचन भएको पाइन्छ ।

पुरुष

कुनै कुरो बोलेका बेलामा बोलचालका सहभागीहरूको परिस्थितिगत प्रकृति व्यक्त गर्ने व्याकरणिक कोटिलाई पुरुष भन्ने चलन छ । प्रायः कुरा गर्ने व्यक्ति एउटा पुरुष, कुरा सुन्ने व्यक्ति अर्को पुरुष र कुराकानीमा भाग नलिन (असहभागी) व्यक्ति व्याकरणमा अर्कै पुरुषका मानिन्छन् । पुरुषको यो भिन्नता कुनै पनि भाषामा सर्वनामका रूपमा, क्रियाका रूपमा वा त्यस्तै कतै देखिने भिन्नता वा व्यतिरेकका आधारमा प्रकट हुन्छ (पोखरेल, २०५६ पृ.१०२) । नेपाली भाषाको सबभन्दा

पहिलो व्याकरण जे.ए.एटन (१८२० ई.) ले लेखेका हुन् । त्यसैले नेपालीमा वक्ता (म, हामी) लाई प्रथम पुरुष, श्रोता (तँ, तिमीहरू) लाई द्वितीय पुरुष र कुराकानीमा असगभागी हुने (त्यो, तिनीहरू) लाई द्वितीय पुरुष भन्ने चलन बस्यो । तर नेपाली व्याकरणका अधिकांश विद्वानहरू संस्कृत व्याकरणका विधार्थी भएकाले कसै - कसैले नेपाली पुरुषको वर्गीकरण वा नामकरणमा संस्कृत व्याकरणको अनुसरण गरेका छन् । संस्कृत पद्धति अनुसार कुराकानीमा भाग नलिने (त्यो, तिनीहरू) व्यक्तिलाई प्रथम पुरुष, श्रोता (तँ, तिमीहरू) लाई द्वितीय पुरुष र वक्ता (म, हामी) लाई तृतीय पुरुष मान्ने चलन छ (पोखरेल, २०५६ पृ.१०२) । पोखरेलले नेपाली भाषामा अन्यपुरुष, मध्यमपुरुष र उत्तमपुरुष गरी तीन किसिमले प्रयोग गरेको पाइन्छ । दार्चुलेली भाषामा अन्यपुरुष, मध्यमपुरुष र उत्तमपुरुष गरी तीन किसिमका पुरुषको व्यवस्था पाइन्छ ।

पुरुषका आधारमा पदसङ्गति

	अन्यपुरुष	मध्यमपुरुष	उत्तमपुरुष
सर्वनाम	उ खालो । उइको चेलो भयो ।	तइ खालइ । तइको चेलो भयो ।	मुइ खउलो । मेरो चेलो भयो ।
क्रियापद	उ सेलो । उइले भुण्या थ्यो ।	तइ सेलइ । तुइले भुण्या थि ।	मुइ सिनु । मुइले भुण्या थ्या ।

पुरुष पदसङ्गति व्यवस्थाका सन्दर्भमा दार्चुलेली भाषामा तीन किसिमका पुरुषको प्रयोग भएको पाइन्छ । यस भाषामा अन्यपुरुषमा 'उ', 'उइ' मध्यमपुरुषमा 'त' 'तइ' उत्तमपुरुषमा 'मु' 'मुइ' को प्रयोग हुन्छ ।

आदर व्यवस्थाका आधारमा पदसङ्गति

मानवीय कोटिका नेपाली नाममध्ये सम्बन्धित नाम (वा सर्वनाम) ले बुझाउने व्यक्तिको सामाजिक प्रतिष्ठा र दुई नाम वा सर्वनामले सङ्केत गरिएका व्यक्तिहरू (वक्ता र अन्य) का बीचको सामाजिक अन्तर्सम्बन्ध देखाउने पदसङ्गति, वाक्यगठन र रूपतत्वका भेदलाई नामको आदरार्थी भनिन्छ (पोखरेल, २०५६ पृ.७७) । पोखरेलले नेपाली वाक्य व्याकरणमा नेपाली भाषामा दरबारी, उच्च, मध्यम र निम्न गरी चार किसिमका आदरार्थीको उल्लेख गरेका छन् । दार्चुलेली भाषामा सामान्य आदर र उच्च आदर गरी दुई किसिमका आदर रहेको पाइन्छ ।

आदर व्यवस्थाका आधारमा पदसङ्गति

सामान्य आदर	उच्च आदर
तइ भान्छइ ।	तम भान्छउ ।
तइ बसन्छइ ।	तम बसन्छउ ।
उ निको छ ।	उन उनुन् निका छन् ।
मेरो कान्छो चेलो आयो ।	मेरा कान्छा बाबा आया ।
मेरि कान्छि, चेलि आइ ।	मेरा कान्छा इजा आया ।

मानवीय नाम र मानवीय नामका सट्टामा आएका पदहरूमा मात्र आदरका तहहरू पाइन्छन् । माथि दिइएका उदाहरणहरूमा आदरको प्रस्तुति सर्वनाम, नाम, सम्बन्धपद र क्रियापदमार्फत् भएको छ । दार्चुलेली भाषामा मूलतः नाम, विशेषण र क्रियापदमा लिङ्ग भेद रहेको छ । लिङ्गको अभिव्यक्ति नामबाट भएको छ । दार्चुलेली भाषाको आदरार्थी भेदक विशेषणमा लिङ्गभेद रहेको छैन ।

विशेषण र विशेष्यका बिच सङ्गति

दार्चुलेली भाषाको विशेषण र विशेष्यका बिचको सङ्गतिलाई वचन र लिङ्गको आधारमा निम्नानुसार देखाउन सकिन्छ :

वचनको सङ्गति

वाक्यमा नामको एक वा अनेक सङ्ख्याअनुसार सबै विकारी पदमा देखिने प्रत्यय वा संरचनाको भेदलाई वचन भनिन्छ । वचन विश्वकै भाषामा पाइने नामको एउटा लिङ्ग जस्तै व्याकरणिक कोटि हो । नेपालीमा वचन (क) नाम र विशेषणको पदसङ्गतिमा (ख) कर्ता र क्रियाको पदसङ्गतिमा (ग) नाम र सर्वनामको पदसङ्गतिमा अभिव्यक्त हुन्छ (पोखरेल, २०५६, पृ.९६) दार्चुलेली भाषामा गणनीय नाम विशेष्य बनेर आउँदा विशेष्य जुन वचनमा हुन्छ विशेषण पनि त्यसैमा हुन्छ; जस्तै:

१. धउलो बाकरो । (सेतो बाख्रो)
२. धउलि बाकरि । (सेती बाख्री)
३. धउला बाकरा । (सेता बाखाहरू)
४. धउला बाकरान् । (सेता बाखाहरू)
५. धउलि बाकरिन् । (सेती बाख्रीहरू)

मानवेतर जन्तुवाचक गणनीय नाम विशेष्य बनेर आउँदा विशेष्य जुन वचनमा रहेको छ, विशेषण पनि त्यसैअनुसार भएको पाइन्छ । एकवचन धउलो, धउलि विशेषण शब्द प्रयोग भएर आएका छन् । बहुवचनमा 'धउला बाकरा, बाकरान्, 'धउलि बाकरिन् भएर प्रयोग भएको पाइन्छ तर 'धउलान् बाकरान् र धउलिन् बाकरिन् भएर प्रयोग भएको पाइदैन ।

लिङ्गको सङ्गति

विशेष्यको लिङ्ग अनुसार विशेषणमा सङ्गति हुन्छ । दार्चुलेली भाषामा मानवीय नाम विशेषण भएर आउँदा विशेष्य जुन लिङ्गमा हुन्छ विशेषण पनि सोही अनुसार हुने गर्दछ; जस्तै:

१. कान्सो चेलो । कान्छो छोरो ।
२. कान्सि चेलि । कान्छि छोरी ।

दार्चुलेली भाषामा मानवीय नाममा मात्र विशेषण र विशेष्यको लिङ्गगत सङ्गति ओकारान्त विशेषणमा पाइन्छ । अन्यमा पाइदैन । जस्तै:

१. ठुलो कुकुडो ठुलो कुखुरो ।

२.	ठुलि कुकुडि ।	ठुली कुखुरी ।
३.	ठुलो गोरू ।	ठुलो गाई ।
४.	ठुलो बल्लु ।	ठुलो गोरु ।
५.	ठुलो बल्लु ।	ठुलो गोरु ।
६.	नाःनो ससो ।	सानो खरायो ।

दार्चुलेली भाषामा मानवेतर नाममा ठुलो कुकुडो, ठुलि कुकुडिको विशेष्य र विशेषणका बिच लिङ्गत सङ्गति भएको पाइन्छ भने गोरू, बल्ल, ससो, आदिमा 'ठुलो बल्ल', 'ठुलो गोरू', 'नाःनो ससो' को प्रयोग भएको छ । 'ठुली बल्ल', 'ठुली ससी' को प्रयोग भएको पाइदैन । दार्चुलेली भाषामा प्रयोगमा आउने गोरू, बल्ल, ससो आदि जस्ता मानवेतर जन्तुवाचक नाम शब्दहरू प्राकृतिक रूपमा स्त्रीलिङ्ग भएपनि पुलिङ्ग भैं प्रयोग हुन्छन् । दार्चुलेली भाषामा सबैभन्दा ठुलो (सपउन हइ ठुलोः) जनाउन ठुलोः बल्लु भएर पनि प्रयोग भएको पाइन्छ ।

नाम र सम्बन्ध पदका बिच सङ्गति

नाम र सम्बन्ध पदको सङ्गति नेपाली भाषामा पाइन्छ । दार्चुलेली भाषामा नाम वा सम्बन्ध पदको सङ्गतिलाई निम्नानुसार उल्लेख गर्न सकिन्छ :

लिङ्गको सङ्गति

१. मेरो भज्यो ।	मेरो भतिजो ।
२. मेरि भज्जि ।	मेरी भतिजी ।

वचनको सङ्गति

वाक्यमा नामको एक वा अनेक सङ्ख्या अनुसार सबै विकारी -नाम, सर्वनाम, विशेषण र क्रियाको सङ्गति निम्नानुसार भएको पाइन्छ:

१. उइको भज्यो ।	उसको छोरो ।
२. उइका भज्या ।	उसका चेला ।
३. उइकि पुतारि ।	उसकी श्रीमती ।
४. उइका पुतारा ।	उसका श्रीमतीहरू ।
५. उइकि पुतारिन् ।	उसकी श्रीमतीहरू ।

दार्चुलेली भाषामा नाम र सम्बन्ध पदका बिचको सङ्गति जनाउनका लागि बहुवचनमा 'आ' र 'न' को प्रयोग भएको पाइन्छ । माथिको ३, ४ र ५ का वाक्यहरू क्रमशः 'उइकि पुतारि' एकवचनको वाक्य हो भने 'उइका पुतारा र 'उइकि पुतारिन्' बहुवचनका वाक्य हुन् ।

नाम र सर्वनामका बिच सङ्गति

नामका सट्टामा आउने सर्वनामको जुन वचन र आदर हुन्छ, त्यही अनुसार नै नामको वचन र आदर हुन्छ दार्चुलेली भाषामा पनि त्यसै अनुसार हुन्छ; जस्तै:

१. बुइनो भिक्कु पडन्छ । उ पड्डाको निको छ । भाइ धेरै पढ्छ । ऊ पढाइमा राम्रो छ ।
२. बुइनि भिक्कु पडन्छ । उ पड्डाकि निकि छे । बहिनी धेरै पढ्छे । ऊ पढाइमा राम्री छे ।

नामको सट्टामा आउने सर्वनामको वचन, आदर अनुसार नै दार्चुलेली भाषाको वचन र आदरको प्रयोग माथि दिइएका वाक्य १ र २ मा क्रमशः प्रयोग भएको पाइन्छ ।

कर्म र क्रियाको लिङ्गगत सङ्गति

कर्ताद्वारा गरिने कार्यबाट प्रभावित हुने पद कर्म हो । क्रियाका अनिवार्य कारकका रूपमा आउने कर्मको क्रियासँग लिङ्गगत, वचनगत, पुरुषगत मेल हुनु नै कर्म र क्रियाको सङ्गति हो । दार्चुलेली भाषाको कर्म र क्रियाको सङ्गतिलाई निम्नानुसार देखाउन सकिन्छः

१. मेरा कानले गालि सुणिइ । (सकर्मक)
२. उइले निकि कुरडि भुणि । (सकर्मक)
३. मेरि निकि गुलेलि भडि । (अकर्मक)
४. मेरि घरकि कनउलि साणिंइ । (अकर्मक)

माथि कर्म स्थानमा आएका 'गाली', 'गुलेली', 'कुरडि' र 'कनउलि' स्त्रीलिङ्गी नाम शब्द भएकाले क्रियापद कर्ता अनुसार नभई कर्म अनुसार भएको पाइन्छ; त्यसैले दार्चुलेली भाषा ऊर्जावत् रहेको पाइन्छ ।

दार्चुलेली भाषामा कोटिकार

नेपाली नाम-पदावलीमा सङ्ख्यावाचक शब्द र नामका बिचमा आउने शब्दलाई कोटिकार भनिन्छ पोखरेल, २०५६ पृ.१३०) । पोखरेलले 'नेपालीमा गन्न आउँछ' लेखमा संसारका भाषामा गन्न नसकिने चिज गन्ने कोटिकारै हुँदैन, तर नेपालीमा चाहिँ गन्न नसकिने वस्तुको अंशलाई आकार दिने कोटिकार बनाएर गन्न सकिने वस्तु भै गन्ती गरिन्छ । दार्चुलेली भाषामा पनि निम्नानुसारका कोटिकारहरू पाइन्छन्ः

नाम र कोटिकारका बिचको सङ्गति

दार्चुलेली भाषामा विभिन्न किसिमका कोटिकारहरू रहेका छन्; जस्तैः

१. एक कपनो चोतो । एक टुक्रो मूला ।
२. एक पत्थन् धुलो । एक भाग धुलो ।
३. एक जनो गेदो । एक जना केटा ।
४. एक जनि गेदि । एक जना केटी ।
५. एक चिरो काकडो । एक चिरो काक्रो ।

माथिका कोटिकारहरू सङ्ख्यावाचक विशेषण र नामका बिचमा सङ्गति भएर आएका छन् । दार्चुलेली भाषाका कोटिकारहरू लिङ्ग र वचन अनुसार रूपायित भएर नामपदसँग सङ्गति

राख्छन् । मानवेतर नाममा लिङ्ग भेद भएको पाइदैन । मानवेतर कोटिकारले वचनको सङ्गति मात्र देखाएको कुरा '१' र '२' वाक्यबाट स्पष्ट हुन्छ । मानवीय नामले वचन र लिङ्गको कोटि पनि आत्मसात गरेको दृष्टान्त '३' र '४' का वाक्यले प्रस्तुत गरेको छ । भाषालाई समृद्ध र मौलिक बनाउने काम कोटिकारले गरेको पाइन्छ ।

निष्कर्ष

नेपाली भाषा नेपालका सबैभन्दा धेरै ४४.६३ प्रतिशत नेपालीहरूको मातृभाषा हो । नेपाली भाषा नेपालभित्र सबै जातजातिको सम्पर्कको भाषा पनि हो । गढवाली, कुमाउनी, दार्चुलेली मातृभाषा पहाडी भाषा हुन् । नेपाली मातृभाषालाई परम्परागत रूपमा पूर्वी पहाडी भाषा भन्न सकिन्छ तर कुमाउनी र दार्चुलेली, बैतडेली, डडेल्धुरेली महाकाली वारिपारि बोलिने भाषा हुन् । दार्चुलेली भाषा दार्चुला जिल्लामा खस आर्यहरूले बोल्ने भाषा हो । बालकृष्ण पोखरेलको अध्ययनअनुसार नेपाली भाषाका पाँच भाषिकामध्ये परपच्छिमा भाषिकामा पर्ने दार्चुलेली भाषाले २०६८ को जनगणनाअनुसार ०.०२२३ प्रतिशत मातृभाषी वक्ता रहेको दार्चुलेली भाषामा छिटफुट मात्रामा लेख्य सामग्री उत्पादन हुन थालेका छन् । मानक नेपाली र दार्चुलेली भाषाको व्याकरणात्मक कोटि ऊर्जावत् पदसङ्गतिको आधारमा लेख तयार गरिएको छ ।

दार्चुलेली भाषामा क्रियाको पदसङ्गति र नामको पदसङ्गति ऊर्जावत् रहेको छ । अकर्मक क्रिया चाहिँ कर्तासँग हुन्छ भने सकर्मक क्रिया कर्मसँग हुन्छ । कर्मको पछाडि विभक्ति आयो भने चाहिँ कर्ता र कर्मसँग पनि नभई क्रियाको अन्य पुरुष एकवचन हुन्छ । यो पदसङ्गति लिङ्ग, वचन र आदरार्थीमा देखिन्छ । मानवीय कर्मसँग जस्तो पदसङ्गति हुन्छ, मानवेतर जन्तुसँग पनि त्यस्तै पदसङ्गति हुन्छ । यसमा कोटिकार र लिङ्गको प्रयोग पनि हुन्छ । कर्म अनुसार पदसङ्गति हुने क्रियापदलाई कर्मणि पदसङ्गतिको प्रयोग भनिन्छ । दार्चुलेली भाषामा यस किसिमको पदसङ्गतिको प्रयोग मानवीय एकवचन, बहुवचन, सकर्मक, अकर्मक क्रियामा भएको पाइन्छ । कर्तरि पदसङ्गतिको प्रयोग दार्चुलेली भाषामा मानवीय जन्तुवाचक नाममा हुन्छ । यो सकर्मक, अकर्मक, एकवचन, बहुवचन दुवैमा प्रयोग भएको पाइन्छ । मानवीय, मानवेतर नाम कर्म अनुसार ऊर्जावत् छ । मानवीय अजन्तुवाचकमा चाहिँ कर्मणि पदसङ्गतिको प्रयोग पनि ऊर्जावत् रहेकोको पाइन्छ । मानवेतर अजन्तुवाचक नाममा विशेषण शब्द लगाएर वाक्य निर्माण गर्दा कालो थैलो भइयो, कालि थैलि भडि एकवचनमा प्रयोग हुन्छ भने बहुवचनमा काला थैला, थैलान् भइयो, कालि थैलिन् भडिन् भएर प्रयोग भएका पाइन्छन् । दार्चुलेली भाषामा बाच्छो - बाच्छि, पउणो - पउणि, थोरो - थोरी, कलडो - कलडि आदि क्रमशः पुलिङ्ग र स्त्रीलिङ्ग बुझाउने मानवेतर जन्तुवाचक नाम शब्द हुन् । दार्चुलेली भाषामा मानवीय, मानवेतर नाममा समेत पुलिङ्ग, स्त्रीलिङ्गको प्रयोग हुन्छ । दार्चुलेली भाषामा बाच्छो- बाच्छि मानवेतर नाममा लिङ्ग भेद पाइन्छ । दार्चुलेली मानवेतर अजन्तुवाचक नाममा पनि कर्म अनुसार क्रियापदको प्रयोग हुने भएकोले दार्चुलेली भाषा ऊर्जावत् रहेको छ । नेपाली भाषामा मानवेतर प्राणीवाचक जोडा नामहरू पदसङ्गतिका आधारमा वेगलावेगलै लिङ्गमा पर्दैनन् तर दार्चुलेली भाषामा मानवेतर प्राणीवाचक जोडा नामहरूमा लिङ्गगत भेद पाइन्छ । थैलो, थैली अप्राणीवाचक नामका जोडा

एउटै धातुबाट व्युत्पन्न भएका हुन् । नेपाली भाषामा यी जोडा पदसङ्गतिमा भेद नभएकोले एउटै लिङ्गमा पर्दछन् भने दार्चुलेली भाषामा भेद भएकोले लिङ्ग भेद पाइन्छ । भाषा कति सम्पन्न छ भन्ने कुरा त्यस भाषामा प्रयुक्त कोटिकारले जनाउँछ । संसारका भाषामा गन्त नसकिने चिज गन्ने कोटिकार नै हुँदैन तर नेपाली, दार्चुलेली, बैतडेली, डडेल्धुरेली भाषामा वस्तुको अंशलाई आकार दिने कोटिकार बनाएर गन्त सकिन्छ; जस्तै: एक सुङ्को पानी, एक कोसो घोका, एक तउडो पानी, एक माडो गाज्यु, एक चनउलो चोता आदि । यसरी नेपालका मातृभाषामा कोटिकारको प्रयोग प्रशस्त मात्रामा हुने भएकोले खोजी गर्नु पर्ने देखिन्छ ।

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वानीरा गिरिका कवितामा वरणस्वतन्त्रता

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लेखसार

प्रस्तुत अध्ययन वानीरा गिरिका कवितामा अस्तित्ववाद तथा त्यससम्बद्ध वरणस्वतन्त्रताको विश्लेषणमा केन्द्रित छ । नेपाली नारी साहित्यमा वानीरा गिरि आख्यान, कविता, निबन्ध र नियन्त्रण लेखनका लागि परिचित नाम हो भने उनको मुख्य साहित्यिक प्रवृत्ति अस्तित्ववादी दर्शनको प्रस्तुति हो । मानवजीवनलाई व्यक्तिगत अस्तित्वको अर्थमा, जीवनको व्यक्तिगत अनुभवका आधारमा मात्र बुझ्न सकिन्छ भन्ने सन्दर्भबाट नामकरण र दार्शनिक आधार प्राप्त मान्छेको मूलसमस्या पहिल्याउनु र त्यसैको परिप्रेक्ष्यमा जीवनको सत्य खुट्ट्याउने अस्तित्ववाद मानवदर्शन हो । अस्तित्ववादले व्यक्तिलाई सम्पूर्ण भ्रमबाट मुक्त पारी भ्रममुक्त भएको एउटा शून्यको बिन्दुबाट आफूलाई खोज्ने र आफ्नै प्रयासले आफूलाई चिन्ने र प्राप्त गर्ने आत्मविश्वास व्यक्तिभित्र जगाई जीवनको निस्सारता, निरर्थकता, निरूपायता, अनिश्चितता र विवशताको बोधबाट उत्पन्न नैराश्य र व्यक्तिप्रति स्वयमलाई उत्तरदायी बनाउने विषय अस्तित्ववादको सैद्धान्तिक स्रोत हो भने व्यक्तिमहत्त्व यसको विश्लेषणीय पक्ष हो । प्रस्तुत सैद्धान्तिक आधारअन्तर्गत वरणस्वतन्त्रता यस अध्ययनको विश्लेष्य पक्ष हो भने चयनको अभिव्यक्ति, व्यक्तिसत्ता र उत्तरदायित्व विश्लेषण ढाँचा हो । गिरिका कवितामा वरणस्वतन्त्रताको अभिव्यञ्जना सशक्त रूपमा भएको छ । व्यक्तिको पहिचान अन्यव्यक्ति तथा समाजका सापेक्षमा स्थापित हुनका लागि उसको चयन नै शक्तिशाली रहने विषयका साथै व्यक्ति रहेकै कारण स्वयमको अस्तित्व सार्थक रहने धारणामा व्यक्तिसत्ता प्रबल रहेको छ भने व्यक्तिले स्वतन्त्रतावरणको निर्णयको भागीदार हुनुपर्दाको क्षण तथा त्यसको उत्तरदायित्वका लागि तयार मानसिकताको चित्रण सशक्त प्रवाहित रहेको निष्कर्ष निकालिएको छ ।

शब्दकुञ्जी : वैयक्तिक चयन, व्यक्तिसत्ता, उत्तरदायित्व, अन्यपन, चयन

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परिचय

नेपाली साहित्यको उत्तरार्द्ध चरणकी स्रष्टा वानीरा गिरि (२००३-२०७८) नेपाली साहित्य जगतमा स्थापित साहित्यकार हुन्। उनले नेपाली साहित्यको कविता, आख्यान तथा निबन्धका क्षेत्रमा कलम चलाएकी छिन्। गिरिलाई साहित्यिक व्यक्तित्व प्रदान गर्ने मुख्य कृतिहरू कारागार (२०३५), निबन्ध (२०४२) र शब्दातीत शान्तनु (२०५६) उपन्यास, जीवन थ्यामरू (२०८०) कवितासङ्ग्रह, एउटा जिउँदो जङ्गलहादुर (२०८१) निबन्धसङ्ग्रह, मेरो आविष्कार (२०४१) मुक्तकाकार रचनाविधान रहेको लामो कविता, रोकिनेले आकार दिन सक्तदैन (२०७१), नियात्रा, जंगल जंगल (२०६९) निबन्ध सङ्ग्रह काठमाडौं काठमाडौं कविता सङ्ग्रह लगायत विभिन्न प्रकाशनबाट प्रकाशित बहुकविता कवितासङ्ग्रहमा विविध कविताका अतिरिक्त विभिन्न साहित्यिक र गैरसाहित्यिक पत्रपत्रिकामा कविता र निबन्ध प्रकाशित छन्। नेपाली साहित्यको उत्तरार्द्धमा देखापरेकी गिरिका कवितामा नेपाली समाजको यथास्थितिका कारण नियतिको सिकार भई बाँच्न बाध्य रहेका मानिसको मनोवैज्ञानिक पात्र र तिनको सामाजिक अवस्थितिका बीच अस्तित्ववादी जीवनचेतनाको प्रस्तुति पाइन्छ। उनका कविताहरू पुस्तकाकार र कविता सङ्ग्रहका रूपमा प्रकाशित नभई विभिन्न पत्रपत्रिकाका साथै प्रज्ञा आधुनिक कविता सङ्ग्रह, प्रज्ञा समकालिन प्रतिनिधि नेपाली कविता र प्रज्ञा समकालिन प्रतिनिधि नेपाली नारी कविता, कविता जस्ता कविता सङ्ग्रहमा प्रकाशित भएका छन्। यस अध्ययनका सन्दर्भमा गिरिका प्रकाशित कविता मध्ये लोक्का जवान छ ऊ, चोट, 'म एउटा च्यातिएको पोस्टर', 'दुर्ग अक्षरहरूको', पशुगायत्री', अवैध सम्बन्ध' कविताहरू मात्र चयन गरी अस्तित्ववादअन्तर्गत वरणस्वतन्त्रतासम्बद्ध सिद्धान्तका कोणबाट विश्लेषण गरिएको छ।

मानवजीवनलाई व्यक्तिगत अस्तित्वको अर्थमा, जीवनको व्यक्तिगत अनुभवका आधारमा मात्र बुझ्न सकिन्छ भन्ने उक्तिबाट अस्तित्ववादको नामकरण भएको हो। अस्तित्ववाद मानवदर्शन हो भने मानवीय जीवनका मूल समस्या पहिल्याउनु र त्यसैको परिप्रेक्ष्यमा जीवनको सत्य खुट्याउनु अस्तित्ववादको विशिष्ट अभिप्राय हो। अस्तित्ववादले व्यक्तिलाई सम्पूर्ण भ्रमबाट मुक्त पारी भ्रममुक्त भएको एउटा शून्यको विन्दुबाट आफूलाई खोज्ने र आफ्नै प्रयासले आफूलाई चिन्ने र प्राप्त गर्ने आत्मविश्वास व्यक्तिभित्र जगाउने कोशिस गर्छ। मानव जीवनको निस्सारता, निरर्थकता, निरूपायता, अनिश्चितता र विवशताको बोधबाट उत्पन्न चरम नैराश्यको भावना नै अस्तित्ववादको सैद्धान्तिक स्रोत हो। अस्तित्ववादको अर्थ व्यक्तिवाद हो भने यसको सिद्धान्तअनुसार केवल व्यक्ति नै सत्य हो। संसारमा मान्छेको हुनु कुनै निश्चित प्रयोजन छैन। मान्छे आफ्नो इच्छाविना नै यस पृथ्वीमा अवतरण भएको छ। हरेक मानिस जीवनमा एकलै छ। मूल्यशून्य भएको यस संसारमा हरेकले आफ्नो मूल्य आफैँ निर्धारण गर्नुपर्छ भन्ने मान्यतामा आधारित छ। पाश्चात्य दर्शनका रूपमा नेपाली साहित्यका सृजना र खोज-अनुसन्धानमा समेत स्थान प्राप्त गरेको यस दर्शनले साहित्यिक कृतिमा प्रस्तुत भएका कथ्यविषय, पात्र, परिवेश तथा भाषाशैलीका आधारमा कृतिको अस्तित्ववादी विवेचनाको पर्याधार स्थापित गरेको छ भने वरणस्वतन्त्रताको अभिव्यक्ति यसको एक मानक हो।

वरणस्वतन्त्रताको अभिप्राय व्यक्तिले अस्तित्वप्राप्तिका लागि गर्ने चयन तथा त्यसको जिम्मेवारी बोध नै हो । स्वतन्त्रताका लागि समाजिक संरचनाका साथै आफूसँगैका व्यक्तिबाट स्वयम्लाई भिन्न तुल्याउनु वरणस्वतन्त्रताको अभिलक्षण हो । व्यक्तिलाई अन्यको उपस्थितिबाट भिन्न तुल्याउने मानवकेन्द्री विषय प्रस्तुत गर्ने वरणस्वतन्त्रताको अवधारणाकै आधारमा अस्तित्ववाद व्यक्तिकेन्द्री दर्शनमा स्थापित भएको हो । आधुनिक नेपाली साहित्यको प्रमुख प्राप्ति रहेको अस्तित्ववाद र यसलाई शक्तिशाली तुल्याउने उत्तरार्द्ध चरणसँग सम्बन्धित स्रष्टा गिरिका कवितामा वरणस्वतन्त्रता मुख्य विषय रहेकै छ । यसप्रकारका अध्ययनमा अस्तित्ववादको विषय साङ्केतिक र प्रवृत्तिपरक ढाँचामा प्रस्तुत गरिएको भए पनि यसको विशिष्टीकृत अध्ययनमा रिक्तता रहेको छ । यस कोणबाट हुननसकेको रिक्तताको परिपूर्तिका लागि यस अध्ययनको औचित्य स्थापित हुने देखिन्छ ।

प्रस्तुत अध्ययनको मुख्य प्राज्ञिक समस्या वानीरा गिरिका कवितामा अस्तित्ववादको अभिव्यक्तिअन्तर्गत वरणस्वतन्त्रता कुन रूपमा भएको छ, भन्ने जिज्ञासा नै हो । गिरिका कविताका सम्बन्धमा भएका अध्ययन विधासैद्धान्तिक, वैचारिकी, प्रभावपरक तथा सौन्दर्यचिन्तनका आधारमा भएको तथा तिनमा वरणस्वतन्त्रताको विषय मुखर रहेको पक्ष साङ्केतिक ढाँचामा प्रस्तुत भएको छ । यस अध्ययनमा कवितामा वरण स्वतन्त्रता मुख्य शोधसमस्याको समाधानका लागि निम्नलिखित शोधप्रश्न निर्धारण गरिएका छन् ।

- (१) कवितामा वैयक्तिक चयन केकस्तो छ ?
- (२) कवितामा व्यक्तिसत्ता कसरी प्रस्तुत भएको छ ?
- (३) कवितामा उत्तरदायित्वबोध अभिव्यञ्जना केकस्तो छ ?

प्रस्तुत अध्ययनको मुख्य उद्देश्य वानीरा गिरिका कवितामा प्रस्तुत वरणस्वतन्त्रताको विवेचनाका आधारमा अस्तित्ववादको विवेचना गर्नु नै हो । विश्लेषणका लागि चयन गरिएका प्रतिनिधिमूलक रचना तथा तिनमा अभिव्यक्त वैयक्तिक चयन, व्यक्तिसत्ता र उत्तरदायित्वबोधका आधारमा वरणस्वतन्त्रता तथा यसका आधारमा अस्तित्ववादको विश्लेषण र अर्थापन गरिने हुँदा यस अध्ययनको प्राज्ञिक औचित्य र महत्त्वको पनि पुष्टि हुन्छ । अस्तित्ववादअन्तर्गत वरणस्वतन्त्रता यस अध्ययनको सैद्धान्तिक सीमाङ्कन हो भने विश्लेषणका लागि चयन गरिएका 'लोकका जवान छ ऊ', 'चोट', 'म एउटा च्यातिएको पोस्टर', 'दुर्ग अक्षरहरूको', पशुगायत्री' र 'अबैध सम्बन्ध' कविताका अतिरिक्त अन्य कविता विषय र शोधक्षेत्रगत सीमाङ्कन हुन् ।

अध्ययनविधि

यस शोधकार्य सम्पन्न गर्नका लागि शोधक्षेत्र र सामग्री सङ्कलन तथा विश्लेषणविधिअन्तर्गत सामग्री विश्लेषणको दार्शनिक, सैद्धान्तिक तथा विश्लेषणका पद्धतिसम्बद्ध विषयलाई निम्नानुसार प्रस्तुत गरिएको छ ।

सामग्री सङ्कलन र विश्लेषणविधि

प्रस्तुत अध्ययन पुस्तकालयीय कार्य रहेको छ भने यसका लागि वानीरा गिरिका कविताको

सोद्देश्य पठन गरी चयन भएका कविता रहेका छन् । यस शोधकार्यका लागि सामग्रीको सङ्कलन सोद्देश्यविधिअन्तर्गत गिरिका वरणस्वतन्त्रताको अभिव्यक्ति सघन रहेका कविता चयन गरिएको छ । यसमा प्राथमिक र द्वितीयक स्रोतका सामग्री रहनेछन् । प्राथमिक स्रोतअन्तर्गत कविता रहेका छन् । विश्लेषणका लागि निर्धारण गरिएका मानकसँग सम्बन्धित सघन कथ्य प्रस्तुत भएका उद्धरणको चयन गरी तिनका आधारमा अस्तित्ववादको विवेचना गरिएको छ । द्वितीयक सामग्रीअन्तर्गत सैद्धान्तिक पर्याधार निर्माण गर्ने प्रयोजनसँग सम्बन्धित सामग्री रहनेछ । कृतिश्लेषणको मुख्य सिद्धान्तका स्थानमा अस्तित्ववाद रहेको छ । प्रस्तुत अध्ययनको दार्शनिक आधार अस्तित्ववादी दर्शन र यसका आधारमा निर्धारण भएको सिद्धान्त रहेको छ । अस्तित्ववादले अधिसारेका साहित्यकेन्द्री मानकका रूपमा अस्तित्ववादले स्थापित गरेका वरणस्वतन्त्रता तथा त्यसको विवेचना गर्ने उपकरणका रूपमा वैयक्तिक चयन वा छनोटको स्वतन्त्रता, व्यक्तिसत्ता तथा स्वतन्त्रताका लागि पीडा र उत्तरदायित्वबोध यसको सैद्धान्तिक पर्याधारका रूपमा रहको छ । चयन गरिएका कविताको विश्लेषणसँगै कार्यपत्रको पूर्णताका लागि पाठविश्लेषणकेन्द्री गुणात्मक अनुसन्धान ढाँचाको उपयोग गरिएको भने यसको पूर्णताका लागि विवेचना, विश्लेषण, र मूल्याङ्कनका लागि वर्णनात्मक र विश्लेषणात्मक विधिको उपयोग गरी गिरिका कविता अस्तित्ववादी कोणबाट अध्ययनीय रहेको विषयलाई अर्थापन गरिएको छ ।

सैद्धान्तिक पर्याधार

अस्तित्ववाद अङ्ग्रेजी भाषाको एक्जेस्टिनिज्मको नेपाली रूपान्तर भई नेपाली सृजना र समालोचना परम्परामा पारिभाषिक शब्दका रूपमा स्वीकृत र स्थापित रहेको छ । विश्वयुद्धको महामारी एवं विभीषिकाबाट पीडित तथा सङ्कटग्रस्त रहेको मानव अस्तित्व तथा भयग्रस्त पर्यावरणका बीच मानव पहिचान र बाँच्नका लागि व्यक्तिको स्वपहिचानलाई प्राथमिकतामा राखी स्थापना भएको मानवतावादी दर्शन रहेको छ । फ्रान्सेली दार्शनिकले स्थापना गरेको यस दर्शनको आधारका रूपमा आध्यात्मिक मानवतावादको विशेष भूमिका रहेको छ भने यसले मानवअस्तित्व र पहिचानको विषयलाई प्राथमिकतामा राखी मानवकेन्द्री दर्शनको साख प्राप्त गरेको छ । बहुअनुशासनात्मक विषयका रूपमा राजनीतिशास्त्रको मुख्य दर्शन र सिद्धान्तका रूपमा रहेको अस्तित्ववादले साहित्यमा अन्तर अनुशासनात्मक समालोचना पद्धतिको स्थान प्राप्त गरेको छ । यसको अन्तरअनुशासनात्मक प्रकृतिका रूपमा मानवतावादी दर्शनको प्रतिनिधित्व गर्ने आध्यात्मिक नीतिवादी चेतनादेखि विसङ्गत निरीश्वरवादी भौतिक चेतना, मनोविज्ञान तथा यथार्थवादी दर्शनको समुच्चय जस्ता विषयको उपस्थितिले पुष्टि गर्दछ । अस्तित्ववादका विषयमा सार्त्रको विचार यसप्रकारको छ :

अस्तित्ववाद मानवीय स्वतन्त्रताका आधारमा मान्छेलाई वैयक्तिक अस्थायीसँग जोड्ने विषयका रूपमा परम्पराले अस्वीकार गर्ने व्यक्तिसत्ताको विरोधको औचित्य नरहेको तथा व्यक्तिसत्ताका कारण मान्छे सङ्घर्षका साथ जीवित रहने महत्त्वपूर्ण पक्षको पृष्ठपोषणका साथै मान्छेलाई व्यक्ति, समूह, समाज र मानव एकताबाट पार्थक्य गरी एकल मानवको परिकल्पना गर्ने विषय नभई अस्तित्वबोधका कारण परस्परमा मानवीय एकतालाई सशक्त तुल्याउने विषय हो (सार्त्र, २०११ सन्, पृ. ५) ।

अस्तित्ववाद मान्छे मात्रसँग सम्बन्धित दर्शन रहेकाले यसले मान्छेको स्वतन्त्रता तथा त्यसको प्रप्तिका लागि मान्छेले व्यहोर्नु पर्ने विषयको अध्ययन गर्दछ। जीवनप्रति मान्छेको दृष्टिकोण स्वतन्त्र रहनुपर्ने तथा जीवनप्रतिको स्वतन्त्र निर्णयका कारण मान्छेमा भिन्नता रहने हुँदा मान्छेको स्वपहिचानलाई स्थापित गर्ने भाष्य हो (कडन, २०१३, पृ. २६०)। मान्छे, मान्छेको मूल्य, स्व र अहम्का साथ मानवीय मूल्यको स्थापना गर्ने विषय रहेको तथ्यलाई यसको मुख्य विषयका रूपमा अधिसारेको छ। मान्छे, मान्छेका चेतना, मान्छेको परिवेश तथा मान्छेको सङ्घर्षशील व्यक्तित्वको सम्मान र स्वाभिमानलाई स्थापित गर्ने विषय अस्तित्ववादको केन्द्रमा रहेको छ (नागेन्द्र, १९९८, पृ. ७२)। साहित्य दर्शनका रूपमा अस्तित्ववादी दर्शनको प्रभाव सबै विधामा समानान्तर रूपमा वितरित रहेको छ भने यसका विविध मानक अध्ययन गर्ने उपकरणका रूपमा स्थापित भएका छन्। जसअन्तर्गत वरणस्वतन्त्रता एक हो।

वरणस्वतन्त्रता अस्तित्ववादी दर्शनको अध्ययन गर्ने सशक्त मान्यता हो। अस्तित्ववादमा वरणस्वतन्त्रताको मान्यता स्थापित गर्ने श्रेय जाँ पाल सार्त्रलाई जान्छ भने उनले व्यक्तिको वरणस्वतन्त्रता र स्वतन्त्रता प्राप्तपछि मान्छेले बहन गर्नुपर्ने उत्तरदायित्वबोध यसको अन्तर्वस्तु रहने अवधारणा प्रस्तुत गरेका छन्। मानवीय अस्तित्वको केन्द्र भन्नु नै उसको व्यक्तिगत स्वतन्त्रता हो भने मान्छेले आफूलाई जे बनाउँछ त्यसबाहेक ऊ केही पनि होइन, यसको अर्थ के हो भने ऊ जे भएको छ त्यसका लागि ऊ स्वयं उत्तरदायी हुन्छ (हार्डर, १९५३, पृ. ५३८)। मान्छे जे हुन्छ त्यो उसको वरणस्वतन्त्रताकै परिणति हो भन्ने मत सार्त्रले अधिसारेका छन्। उनले मानिस जे चाहन्छ त्यो गर्न ऊ स्वतन्त्र छ तर उसले त्यो गर्न रोज्नुपर्ने हुन्छ (पाण्डे, २०६२, पृ. ६१)। यसरी हरेक मान्छे जे जस्तो अवस्थाबाट गुज्रिरहेको हुन्छ त्यो उसको स्वतन्त्र निर्णय वा वरणस्वतन्त्रताकै परिणति हो भन्ने मान्यता अस्तित्ववादीहरूले अधिसारेका छन्। आफूले भोगेको अवस्था आफ्नै स्वतन्त्र निर्णय हो भन्ने मान्यता अस्तित्ववादीहरूले अधिसारेका छन्। आफूले भोगेको अवस्था आफ्नै स्वतन्त्र निर्णय वा वरणस्वतन्त्रताकै परिणाम हुने हुँदा उसको आफ्नो त्यस किसिमको अवस्थाप्रतिको गहन उत्तरदायित्व पनि रहेको हुन्छ। अस्तित्ववादीहरू वरणस्वतन्त्रताकै कारण भोग्नु परेको अवस्थाप्रति ऊ उत्तरदायित्वबोध गर्न बाध्य हुन्छ भन्ने ठान्छन्। मान्छे स्वतन्त्र हुनलाई दण्डित छ भन्ने मान्यता राख्ने अस्तित्ववादीहरू मान्छे चाहेर पनि आफ्नो वरणस्वतन्त्रताबाट भाग्न सक्दैन किनभने नछान्नु पनि उसकै स्वतन्त्र निर्णय हुने हुँदा ऊ सधैं आफ्नो वरणस्वतन्त्रताको उपयोग गरिरहेको हुन्छ भन्ने मान्दछन्। सार्त्रका अनुसार परम्परा, परिवेश र जैविक स्वभावका बाध्यताबाट स्वतन्त्र भई आफ्ना निर्णय र उत्तरदायित्वका विसङ्गति कुण्डमा होमिएर व्यक्तिले आफ्नो स्वसत्ता वा अस्मितालाई प्रमाणित गर्ने वेदनादायी प्रयास गर्नु पर्दछ (त्रिपाठी, २०६५, पृ. १३१)। मान्छे आफ्नो जीवनमा बाँच्नका लागि जस्तोसुकै पनि निर्णय गर्न स्वतन्त्र छ र आफ्नो अस्तित्व स्थापनाका लागि लिएको त्यस्तो निर्णयबाट आउने परिणामको उत्तरदायित्व पनि बेहोर्न ऊ बाध्य छ भन्ने मान्यता अस्तित्ववादले अधिसारेको छ।

मान्छेले जीवनमा बेहोर्नु पर्ने एकाकीबोध उसको मुख्य पीडा हो भन्ने मान्यता अस्तित्ववादी दर्शनमा पाइन्छ। सार्त्र नै यस मान्यतालाई अधिसार्ने मुख्य अस्तित्ववादी चिन्तक हुन्। उनले

मान्छेले यस संसारमा आफूलाई एकलै फालिएको अवस्थामा पाएको हुन्छ र उसले एकलै नै आफूलाई बनाउनुपर्दछ भनेका छन् (टुलक, सन् १९५२, पृ. ४१) । यसरी मान्छेले यस संसारमा आफूलाई एकलै फालिएको अवस्थामा पाउने हुँदा ऊ आफ्नो वरणस्वतन्त्रताका कारण एकलै आफ्नो अस्तित्वका लागि सङ्घर्ष गर्दछ अनि यही संघर्ष गर्दागर्दै एक दिन ऊ मृत्युलाई अँगाल्न पुग्दछ । चेतनायुक्त मान्छे यस संसारमा एकलो एवं असहाय छ, दुर्बल छ अनि नियतिको क्रुर खेलको सिकार बन्न पुगेको छ र ऊ यही अवस्थामा सधैं ऊ यताउति भङ्किरहेको हुन्छ । स्वतन्त्र हुन दण्डित रहेको हरेक मान्छे आफ्नो स्वतन्त्रता र बाँच्नुको बाध्यताले अरू मान्छे भन्दा फरक अस्तित्व लिएर एकलै बाँच्न बाध्य भएको हुन्छ । यस किसिमको एकाकीबोधले व्यक्ति एकातिर पीडामा पर्छ भने अर्कातिर त्यही पीडामा पनि उसले अस्तित्वको बोध गरिरहेको हुन्छ । आफ्नो चेतना एवं वरणस्वतन्त्रताका कारण एकलै बाँच्नका लागि अभिशप्त हुनु नै व्यक्तिका जीवनको सबैभन्दा ठूलो विडम्बना पनि हो । एकलै जन्मिएका मान्छे एकलै सङ्घर्ष गर्छ अनि त्यही सङ्घर्षद्वारा ऊ एकलै आफ्नो जीवनलाई नयाँ मूल्य र अर्थ दिन्छ तर यस कामका लागि उसका कोही पनि सहयोगी वा सहायक हुँदैनन्, त्यसैले सधैं एकलोपन वा एकाकीबोध गरेर बाँच्न बाध्य मानिसका लागि यो सबैभन्दा ठूलो पीडा हो भन्ने मान्यता अस्तित्ववादले अधिसारेको छ ।

अस्तित्ववादका आधारभूत पक्षका रूपमा वैयक्तिक चयन व्यक्तिको वरणस्वतन्त्रता प्राप्त गर्ने अझ भनौं अस्तित्वबोध गर्ने प्रथम प्रस्थान रहेको छ । अस्तित्ववाद व्यक्तिले आफ्नो जीवनका विषयमा स्वतन्त्र निर्णय गर्न पाउने तथा यसका लागि सामाजिक सांस्कृतिक विधानलाई बाधक मान्ने दर्शन रहेकाले यसले व्यक्ति र उसको चयनलाई नै अस्तित्वबोधको पहिलो आधार मान्दछ । व्यक्ति स्वयम्का लागि सत्ता तथा सत्ता निधारण गर्ने आधार र कारक पनि रहेकाले व्यक्तिको चयन नै उसका लागि सत्ता अर्थात् अस्तित्व प्राप्त गर्ने पहिलो आधार हो (हुर्सल, १९७०, पृ. १६७) । मान्छे निरुद्देश्य धर्तीमा बिना प्रयोजन फालिएको वस्तुका रूपमा परिभाषा गर्ने अस्तित्ववादले जबसम्म व्यक्ति आफ्नो चयनअनुरूप जीवन सञ्चालन गर्ने तथा सत्ताको अनुभव गर्दैन तबसम्म उसको जीवनको औचित्य पुष्टि हुनसक्ने तर्क राख्दछ भने उसले अस्तित्व प्राप्त वा बोधका लागि प्रत्येक व्यक्तिभिन्न चयन अवलम्बन गर्न आवश्यक छ । व्यक्तिले आफ्ना विषयमा गरेका निर्धारण गरेको चयनले नै उसलाई सामाजिक-सांस्कृतिक सन्दर्भका साथै दोस्रो व्यक्तिबाट अलग पहिचान दिने विषय रहेकाले एकअर्का भिन्न उन्मुक्ति पाउनका लागि गरिने कार्य वा निर्णय नै चयनको स्वतन्त्रता हो (सार्त्र, २०११, पृ. ६) । चयन स्वतन्त्रताले व्यक्तिलाई आफ्ना बारेमा गरेको निर्णय, त्यसको जवाफदेहिता तथा त्यस कार्यप्रतिको उत्तरदायित्वबोध समेत गराउने भएकाले यो व्यक्तिको पहिचानका साथै मान्छेलाई परस्परमा भिन्न तुल्याउन दिशानिर्देश गर्ने विषय हो । चयनका माध्यमबाट नै व्यक्तिले आफ्ना बारेमा निर्णय गर्नसक्ने तथा प्रतिकूलतासँग अन्तर्सङ्घर्ष गर्न प्ररित गर्ने भएकाले यो मानव अस्तित्वसँग जोडिने दर्शनको हिस्सा बन्नपुगेको हो । अस्तित्ववाद मानव जीवनका शून्यता, रिक्तता, निरर्थकता र निराशाका बीचमा सङ्घर्ष गर्दै जीवनको सार स्थापित गर्ने, स्वतन्त्र भएर बाँच्ने तथा व्यक्ति पहिचानलाई केन्द्रमा राखेर प्रतिकूलतासँग सङ्घर्ष गर्ने सिद्धान्त हो जुन व्यक्तिको चयन एवम् वरणका लागि स्वतन्त्रताको पृष्ठपोषण गर्दछ (हार्भे र हेसेल्टाइन, १९५९/१९६१, पृ. ७८) । मान्छेले आफ्नो अस्तित्व स्थापनाका लागि दोस्रो

व्यक्तिभन्दा पृथक् पहिचान र व्यक्तित्वको परिकल्पना गरी त्यसका आधारमा आफूलाई परिभाषित गर्नु वैयक्तिक चयनको आधारभूत विषय हो । समाज र संस्कृतिसँगै दोस्रोव्यक्तिभन्दा भिन्न पहिचानका लागि व्यक्तिको चयन नै सर्वोपरि रहने हुँदा यो व्यक्तिलाई सत्तामीमांसासँग जोडी व्यक्तिसत्तालाई सैद्धान्तीकरण गर्ने आधार बनेको छ ।

अस्तित्ववाद व्यक्तिकेन्द्री दर्शन हो र यसले व्यक्ति नै मुख्य हो भन्ने मान्यता प्रस्तुत गर्नु नै यो व्यक्तिकेन्द्री दर्शन रहेको विषय पुष्टि गर्दछ भने अस्तित्ववादमा व्यक्तिसत्ताको भूमिकालाई प्रष्ट पार्ने आधार प्रस्तुत गर्दछ । व्यक्तिसत्ताका माध्यमबाट मानव मात्रको अस्तित्वका विषयमा अध्ययन गर्ने यस सिद्धान्तले सर्वप्रथम व्यक्तिलाई नै केन्द्रमा राख्दछ भने मान्छे हुनुको अभिप्रायलाई सत्तामीमांसासँग जोड्दछ । मानवीय पहिचानलाई प्रथम प्राथमिकतामा राखी अन्य विषय दोस्रो श्रेणीका रहने विषय प्रस्तुत गर्ने व्यक्तिसत्ता व्यक्तिका सापेक्ष अन्य सबै विषय निष्प्रभावी रहने ज्ञानमीमांसामा आधारित रहेको छ । मानवीय पहिचान तथा व्यक्तिको 'स्व'सँग जोडिने विषय नै सारस्वरूपमा अस्तित्वको सत्ता हो (हाइडेगर, १९६२, पृ. २९) । सर्वप्रथम मान्छे, उसको अस्तित्व तथा त्यसपछि मात्र अन्य विषय आउने भएकाले व्यक्ति नै उसका लागि प्रथम महत्त्वको विषय अथवा सत्ता रहेको पृष्ठपोषण गर्दछ । मान्छे हुनु तथा रहनुको सत्तासँग सम्बन्धित रहने व्यक्तिसत्ताको विषय मान्छेको चयनको स्वतन्त्रतासँगै वरणस्वतन्त्रतासँग जोडिने विषय हो । व्यक्तिसत्ताले मान्छेलाई सत्ताको प्रमुख सारसँग जोड्ने भएकाले यो मानव मानसिकताको सत्तासीमांसासँग स्वतः जोडिने विषय हो । सत्ता भन्नु समग्रमा त्यही विषय हो जो मानव मनोविज्ञानमा केही हुनु वा छ को आभाष उत्पन्न गर्दछ (सारत्र, २००३, पृ. ३) । व्यक्तिलाई स्वसत्ताको आभाष प्रदान गर्ने तथा त्यसको अभ्यन्तरमा मान्छे अन्यभन्दा भिन्न हुने भएकाले नै अस्तित्ववाद आभाषवादी सिद्धान्त रहेको पुष्टि हुन्छ । व्यक्तिसत्ताले मान्छेलाई एकअर्का भिन्न तुल्याई स्वपहिचान तथा आफ्नोपनतर्फ अभिप्रेरित गर्ने भएकाले अस्तित्वबोध तथा प्राप्तिको अभीन्न अङ्कका रूपमा व्यक्तिसत्ता अध्ययनको विषय बनेको हो । सत्तासम्बन्धी ज्ञानमीमांसाको आदिकालीन अभ्यासदेखि वर्तमानसम्म यसको अस्तित्व समानान्तर ढाँचामा प्रवाहित हुनुको कारण नै मान्छेको स्वसम्बन्धी अवधारणाको निरन्तरता मान्नुपर्दछ । सत्ताको ज्ञानमीमांसा र आधार भन्नु नै जगत्सँगको सम्बन्ध, व्यक्तिको विचार र त्यसमाथिको अतिक्रमणसँग जोडिने भएकाले नै यो व्यक्तिकेन्द्री दर्शन हो (हाइडेगर, १९७७, पृ. ९५) । मान्छेले स्वयम्को अस्तित्व प्राप्ति वा त्यसका लागि सङ्घर्ष गर्नु नै दोस्रो बाट आफूलाई भिन्न तुल्याउनु हो । सत्ताको यो परम्परा मानव चेतनासँगै मनोविज्ञान तथा त्यसको आभाषबाट प्रतिफलित हुने भएकाले व्यक्तिसत्ताको स्थापना वा प्राप्तिपछि त्यसको उत्तरदायित्व पनि स्वयम् व्यक्तिको नै अन्तर्निर्भर रहन्छ भन्ने विषय सँगसँगै जोडिएर आउने गर्दछ ।

अस्तित्ववादले व्यक्तिले स्वतन्त्रताको वरण गरिसकेपछि प्राप्त हुने व्यक्तिसत्ताको जिम्मेवार निर्णयकर्ता अर्थात् स्वयम् व्यक्ति नै हुने भएकाले यसको दायित्वमा अन्यको कुनै भूमिका नै नरहने पक्ष स्वीकार गरेको छ । वरणस्वतन्त्रतालाई स्थापित गर्ने व्यक्तिसत्ताको सबलताले नै मान्छेलाई उत्तरदायी वा उत्तरदायित्वबोधतर्फ अभिमुख तुल्याउँदै निस्सारतातर्फ अभिमुख गराउने भएकाले उत्तरदायित्वबोधको भूमिका भन्नु नै विसङ्गतिको आधार निर्माण गर्नु हो (कामु, २०१३, पृ. ३७६) ।

अस्तित्ववाद मान्छेलाई स्वतन्त्र तथा व्यक्तिको निर्णयलाई नै जीवनको सम्पूर्णता मान्ने दर्शन रहेकाले स्वतन्त्रताको निर्णयपछि मान्छेमा आउने निराशा तथा निस्सारताको जवाफदेहिता स्वयम् व्यक्तिको नै रहने विषयको पृष्ठपोषण गर्दछ । वास्तवमा मान्छेको जीवनजगत् सबै निरुद्देश्य छ, तापनि यही निरुद्देश्यता नै वैयक्तिक जीवनको सार्थकता पनि हो भन्ने विषयले मान्छे अथवा व्यक्तिलाई उत्तरदायी तुल्याउँदछ । अस्तित्व प्राप्तिका लागि व्यक्तिको चयन वा वरणस्वतन्त्रताले मात्र निस्सारता, निरर्थकता, अन्धकार तथा शून्यताको अनुभूति तथा त्यसभित्रैबाट स्वपहिचानको बोध हुनु व्यक्ति स्वयम्प्रति उत्तरदायी बन्नु हो । मान्छेले बोध गर्ने यही नियति र यससँगको अन्तर्सङ्घर्षले नै उसलाई उत्तरदायी तुल्याउँछ (नित्से, २००५, पृ. ९२) । अस्तित्ववादको अध्ययन गर्ने मानकका रूपमा उत्तरदायित्वबोध व्यक्तिलाई वरण स्वतन्त्रतासँगै व्यक्तिलाई स्वयम्प्रतिको जिम्मेवारीका लागि सजग र सचेत तुल्याउने विषयको सैद्धान्तिक आधारका साथै अस्तित्वबोधसँग जोडिने मानक हो । उत्तरदायित्वबोध व्यक्तिनिष्ठ रहने भएकाले अस्तित्ववादले व्यक्तिका बारेमा वास्तविक अध्ययन कुनै दर्शन, तर्क वा सामाजिक परिवेशका परिप्रेक्ष्यका आधारमा गर्ने नभई यी सब कुराबाट अलग भएर मात्र सम्भव छ, भन्ने तर्कको पुष्टिमा केन्द्रित विषय हो भने यसले मान्छेलाई म हुनुको केन्द्रीय सत्ता प्रदान गर्दछ । मान्छेमा म हुनुको बोधबाट उत्पन्न हुने अवसर निरर्थक अनुभूतिभित्रै जीवनको वास्तविकता र जटिलता अङ्गीकार गर्ने स्थिति नै उत्तरदायित्वबोधको आधार हो भने यसले मान्छेलाई एकअर्काबाट भिन्न अस्तित्वको कोटि प्रदान गर्दछ (सार्त्र, २००७, पृ. २४) । समाज वा जीवनसम्बन्धी कुनै निश्चित धारणा वा व्यवस्थाको स्थापना सम्भव छैन । कुनै पनि व्यवस्थाले मान्छेको वैयक्तिक अनुभूति वा अस्तित्वलाई पूर्ण स्वतन्त्रता प्रदान गर्न सक्दैन । यही कारणले गर्दा अस्तित्ववादले हरेक प्रकारको सामाजिक तथा राजनीतिक व्यवस्थालाई मान्छेको वैयक्तिक विवेक वा अस्तित्वका लागि घातक शत्रु मान्ने भएकाले व्यक्तिको चयनको सर्वोच्चतालाई अवलम्बन गर्नका लागि व्यक्ति स्वयम् जिम्मेवार भई अस्तित्वशाली बन्नसक्ने मान्यता नै अस्तित्ववादले अवलम्बन अथवा दिशानिर्देश गरेको वरणस्वतन्त्रताको सैद्धान्तिक प्राप्ति हो जुन अस्तित्ववादी दर्शनको मुख्य आधार मानिन्छ । नेपाली कविता परम्परामा अस्तित्ववादी दर्शनलाई अभ्यन्तरित गरी कविता सिर्जना गर्ने वानीरा गिरिका कवितामा आस्तित्विक चेतनाअन्तर्गत वरणस्वतन्त्रताको अभिव्यक्ति सघन रूपमा प्रस्तुत भएको पाइन्छ भने यस सैद्धान्तिक मान्यताका आधारमा उनका कविता अध्ययनीय सामग्री रहेका छन् ।

नतिजा र छलफल

यस अध्ययनमा गिरिका कवितामा अभिव्यक्त वरणस्वतन्त्रताको विश्लेषण कवितामा वैयक्तिक चयन, व्यक्तिसत्ता र उत्तरदायित्वबोध उवशीर्षका क्रमशः तल विश्लेषण गरिएको छ ।

कवितामा वैयक्तिक चयन

वैयक्तिक चयन अस्तित्ववादी विषयको अध्ययन गर्ने मानक हो भने यो अस्तित्ववादी दर्शनअन्तर्गत वरणस्वतन्त्रताको विश्लेषणसँग सम्बन्धित रहन्छ । नेपाली साहित्यमा कथा, कविता, निबन्ध, नियात्रा, उपन्यासजस्ता विषयमा कलम चलाउने वानीरा गिरिका कवितामा अस्तित्ववादी चेतनामा वरणस्वतन्त्रताको अभिव्यक्ति मुखर रहेको पाइन्छ । गिरिका कवितामा अस्तित्ववादी दर्शनलाई

पृष्ठपोषण गर्ने वरणस्वतन्त्रताको अभिव्यक्ति वैयक्तिक चयनका माध्यमबाट प्रस्तुत भएका छन् । वैयक्तिक चयनले व्यक्तिलाई अर्को व्यक्ति वा समाजभन्दा पृथक् तुल्याउने भएकाले उनका कवितामा उपर्युक्त विषयको प्रस्तुति सघन रहेको छ । वैयक्तिक चयनले व्यक्तिलाई अन्यबाट अलग गर्ने मात्र नभई पहिचान पनि दिने भएकाले व्यक्तिमा चयन र यसको स्वतन्त्रतालाई स्थापित गर्ने भएकाले गिरिका कवितामा यसको उपस्थिति अन्तर्वस्तु, भाषा सारतत्त्व तथा उद्देश्यका तहमा वितरित रहेको छ । व्यक्तिको चयन नै वैयक्तिक स्वतन्त्रताको कारक रहेकाले जबसम्म व्यक्तिले अन्य व्यक्ति वा समाजभन्दा अलग निर्णय गर्दैन तबसम्म उसको स्वतन्त्रता तथा अस्तित्वको औचित्य नरहने सैद्धान्तिक पक्षको पुष्टि निम्नलिखित पङ्क्तिमा मुखर भएको छ :

कति सुदर्शन छ ऊ
 उसलाई देख्दा त्यसैत्यसै
 मेरो मन रमाएर बुर्कुसी खेलिरहन्छ
 उसलाई अँगाल्दाको न्यानो तातोपन
 मेरा पाखुरा र काखमा
 अहिले पनि बाफिरहेछ
 मेरा पुष्ट गालामा
 उसले किट्किट टोक्दाको मिठास
 बित्ने समयले जति लुछे पनि तुरिँदैन ।

गिरि, २०७४, लोकका जवान छ ऊ, पृ. १७३ ।

प्रस्तुत उद्धरणमा समाख्याताले आफ्नो चयन तथा त्यसले सिर्जना गर्ने परिस्थितिप्रति आफ्नै दायित्व रहने आशय प्रस्तुत गरेको छ । आफ्नो वैयक्तिक चयनका लागि सामाजिक मूल्यमान्यता तथा विधानलाई परिहार गरेको समाख्याताले आफ्नो रोजाइका कारण प्राप्त पीडा तथा चयन गरेको व्यक्तिबाट पाएको पीडासमेत सुरुचिपूर्ण र प्रीतिकर रहेको तथा सम्बोधित रहेको समाख्याताद्वारा चयनित व्यक्तिबाट प्राप्त पीडासमेत प्रिय रहेको विषय उपर्युक्त पङ्क्तिको अन्तर्वस्तुमा प्रस्तुत भएका छन् । आफ्नो चयनका लागि आफूमा कुनै गुनासो नरहेको तथा उससँगको सानिध्य पीडादायी रहे पनि तिनले आफ्नो स्वतन्त्रता कुनै पक्षका आधारमा पनि त्यज्य नरहेको सन्दर्भलाई प्रस्तुत गर्ने यी पङ्क्तिले कवितामा वैयक्तिक चयनको पक्ष सबल रहेको पक्षलाई पुष्टि गरेको छ । व्यक्ति आफ्नो चयनका लागि स्वयम् प्रतिबद्ध रहनुपर्ने भएकाले मान्छेमा अस्तित्वको चेतना जागृत गराउने महत्त्वपूर्ण पक्ष वैयक्तिक चयन नै रहने विषयलाई उपर्युक्त उद्धरणले पुष्टि गरेका छन् । व्यक्तिले आफ्नो अस्तित्वको सर्वोच्चताका लागि आफ्नो चयनलाई प्रतिकूलताका बीच पनि स्वतस्फूर्त पीडालाई पनि सुखद् रूपमा ग्रहण तथा अभ्यन्तरित गर्नुपर्ने विषय निम्नलिखित पङ्क्तिहरूमा प्रस्तुत भएको छ :

मैले
 आफूलाई सम्हाल्न नपाउँदै

एक्कासि बलात्कार गन्थौ तिमीले
त्यस बेलाका
ती क्रूर आत्मीय क्षणका साक्षी
रगतका कुमारी टाटाहरू
सर्जमिन नभएका बेवारिसे लासजस्तै
छरिएका छन् दोबाटोका ढुङ्गारोडाहरूमा

गिरि, २०७४, चोट, पृ. १७५ ।

अस्तित्ववादी चेतनाले नै मान्छेलाई एकअर्काबाट भिन्न तुल्याउने तथा त्यसको मुख्यकारक वरणस्वतन्त्रता रहने पक्ष व्यक्तिमा अन्तर्निहित चेतना रहने भएकाले व्यक्तिको चयन नै व्यक्तिव्यक्ति बीचको भिन्नता छुट्याउने आधार रहने गर्दछ। अस्तित्ववादी दर्शनको पक्षले व्यक्ति स्वतन्त्रता तथा उसको निर्णयले नै उसलाई सर्वोच्चता दिने हुँदा स्वतन्त्रता प्राप्तिको आधार व्यक्तिको चयन वा निर्णयमा निर्धारण हुने विषयलाई उपर्युक्त पङ्क्तिले पुष्टि गरेका छन्। जीवनमा व्यक्तिको अधिकार रहने हुँदा व्यक्तिको निर्णय नै उसको चयन हुने भएकाले आफ्नो स्वस्थापनाका लागि मान्छे जुनसुकै पीडा अङ्गीकार गर्न पनि तयार हुनुपर्दछ जसले मान्छेलाई अर्को व्यक्तिबाट पृथक् तुल्याई अस्तित्वशाली तुल्याउँदछ भन्ने अभिमतलाई उपर्युक्त कवितांशले पुष्टि गरेको छ। मान्छे अस्तित्व प्राप्तिका लागि स्वनिर्णय गर्न बाध्य छ भने यसले नै उसलाई अलग पहिचान दिने भएकाले यो आफैमा पीडादायी एवम् निस्सार हुने विषयको पृष्ठपोषण निम्नलिखित कवितांशको अन्तर्वस्तु बनेको छ :

हामी लासहरूमाथि निर्धक्क हिँडिरहेछौं
पृथ्वी पनि लासहरूको एउटा चिहान हो
हामी चिहानमाथि घर बनाउँछौं
हामी चिहानमा घर बनाउँछौं
हामी भोज खान्छौं
हामी चिहानमा बाँचिदिन्छौं
हामी हाँक दिन्छौं
आफ्नै लासलाई चिहानभिन्नबाट
जनक राजाको शिवधनुसितै
अब स्वयंवर छिनिसकेका छन्
हिजोआज लवकुशहरू

गिरि, २०७४, 'म एउटा च्यातिएको पोस्टर', प्रज्ञा आधुनिक नेपाली कविता, पृ. २८४ ।

मान्छेले वरणस्वतन्त्रताको अभ्यास गर्नु वा वैयक्तिक चयनको मार्ग अवलम्बन गर्नु प्रचलित परम्परा विरोधी कार्य रहेकाले यसले व्यक्तिलाई एकाङ्गी वा स्कल अनुभूतिको प्रस्याभूति दिने गर्दछ। अस्तित्व प्राप्तिको आधार भन्नु नै व्यक्तिको चयनमा अन्तर्निर्भर रहने हुँदा उसको चयनका कारण उत्पन्न प्रतिकूलता उसको पीडा तथा एकाकीतर्फ प्रवृत्त गर्नतर्फ अभिमुख हुन्छ भन्ने पक्ष यस

कवितांशको प्राप्त हो । मानव जीवन निस्सार र निरर्थक त छँदैछ अझ त्यसमा पनि व्यक्तिको चयनले मानिसलाई शून्यतामा पुऱ्याउने विषय निम्नलिखित पङ्क्तिले पुष्टि गर्दछन् ।

म अक्षरको एउटा भन्डा बन्छु पानाभरि
र अक्षरैअक्षरको बतासले मलाई फहराइरहोस्
म अक्षरआक्षर जोडेर
एउटा यस्तो शब्द बनाउँछु
जसले
एउटा सम्पूर्ण युगलाई बलात्कार गरोस्
एउटा सम्पूर्ण अस्तित्वलाई धारेहात लगाइरहोस्
एउटा सम्पूर्ण हनुलाई अद्भूत चटक देखाइरहोस् ।

गिरि, २०७४. 'दुर्गा अक्षरहरूको', प्रज्ञा आधुनिक नेपाली कविता, पृ. २७९-२८० ।

अस्तित्ववादको पुष्टि गर्ने वा अवलम्बन गर्ने वरणस्वतन्त्रताभिन्नै वैयक्तिक चयन एउटा मानक हो । वैयक्तिक चयनको बाटो हिँड्दा आइपर्ने अफ्यारा सबै व्यक्तिले आफैँ बेहोर्नु पर्दछ । परम्परालाई विरोध गर्दै सामाजिक मूल्य र मान्यतालाई विरोध गर्ने अगाडि बढ्ने हुनाले वैयक्तिक चयन गर्दा मान्छे एकलो, निरास अनि विसङ्गत हुन्छ । आफूलाई परम्पराविरोधी एकलो र निरिह पाउँछ अनि पीडा महसुस गर्दछ । त्यसका बाबजुद पनि एउटा छुट्टै संसारको निर्माण गर्ने आशामा ऊ सङ्घर्ष गरिरहन्छ, विरोध गरिरहन्छ, धारे हात लगाइरहन्छ । समाज परिवर्तन गर्ने भिनो आशाले निरासाको चोक्रालाई टोकै टुक्रा पारिरहन्छ । यो उसको स्वतन्त्र निर्णय हो । व्यक्तिको चयनले निम्त्याएका निरासा, कुण्ठा र उत्तरदायित्वबोध माथिका कविताका पङ्क्तिहरूले पुष्टि गरेका छन् । व्यक्तिले गरेका वैयक्तिक चयन पङ्क्तिका विसङ्गत क्लेशहरू कवितामा उल्लेखित पङ्क्तिहरूले प्रष्ट पारेका छन् । गिरिका कवितामा अभिव्यञ्जित वैयक्तिक चयनको विषय अस्तित्ववादी दर्शनको विवेचना गर्ने व्यक्तिसत्ताको परिपूरक रहेका छन् ।

कवितामा व्यक्तिसत्ता

सिद्धान्ततः व्यक्तिसत्ता वैयक्तिक चयनको उत्कर्षबाट प्राप्त हुने अहम् प्राप्तिको उत्कर्ष हो भने कवितामा यसको प्रस्तुति व्यक्तिको उच्चता अथवा सर्वोच्चताको अनुभूतिका माध्यमबाट प्रस्तुत भएको हुन्छ । अस्तित्ववादी कविको पहिचान प्राप्त कवि वानीरा गिरिका कवितामा व्यक्तिसत्ताको अभिव्यक्ति वैयक्तिक चयनको उत्कर्षमा रूपमा आएका छन् ।

चोट
पहिलेपहिले
तिम्रो हरेक प्रहार मेरा निमित्त
आगाको मुस्तो हुन्थ्यो
काँडाको बिभाइ हुन्थ्यो

खुकुरीको धार हुन्थ्यो
तर आजभोलि
तिम्रो हरेक प्रहार एउटा स्पर्श बनेको छ
म स्वयम् आगो बल्ने चुलो बनेकी छु
काँडा उम्रने भ्याड बनेकी छु
गोमनको विषालु दाँत बनेकी छु
औंसीको अँध्यारो रात बनेकी छु

गिरि, २०७४, चोट, समकालीन प्रतिनिधि नेपाली नारी कविता, पृ. १७६-१७६ ।

अस्तित्ववादको पक्षधर व्यक्तिसत्ता हो । व्यक्तिसत्ता मान्छेलाई आफ्नो अस्तित्व कहाँनेर छ भनेर पहिचान गर्ने अनि आफूलाई केन्द्रमा राखेर अन्य कुरालाई किनारमा छाड्ने पहिचानसँग जोडिने विषय हो । व्यक्तिलाई स्वसत्ताको आभाष प्रदान गर्ने र स्वको पहिचान गराउने व्यक्तिसत्ता केही हुनुको आभाष दिलाउने तत्त्व हो । व्यक्तिसत्ता मान्छेमा हावी हुँदा उसले हरेक प्रकारका परिणामलाई आफ्नै उत्तरदायित्व रहने मार्गतर्फ अभिप्रेरित गर्दछ । आफ्नो पहिचान र आफू हुनुको मर्मलाई कायम राखन मान्छे हरदम तयार रहिरहन्छ अनि अन्तयमा चोटपूर्ण, निराशापूर्ण अवस्थामा रहेर पनि स्वको पहिचान गर्दछ र त्यसैलाई चिरस्थायीत्व प्रदान गर्न अग्रसर रहन्छ । उपर्युक्त उद्धरणमा मान्छेमा घटित हुने सबै परिणामलाई व्यक्तिले स्वीकार गरी आफ्नो पहिचानमा र सत्तामा अटल रहन्छ । व्यक्तिसत्ता हावी हुँदा आउने सम्पूर्ण परिणामलाई सहजतापूर्वक लिन सक्ने मान्छेको अस्तित्वशील खबीको माथिका कविताका पङ्क्तिहरूले पुष्टि गरेका छन् । चोटलाई एउटा स्पर्शका रूपमा आभाष गर्ने विसङ्गतिसँगै जोडिएर आउने निराशा अनि त्यसविचमा व्यक्ति हुनुको आभाष तथा जीवनप्रतिको आशासँगै व्यक्तिका लागि व्यक्तिसत्ताका महत्त्व निम्नलिखित उद्धरणमा मूखरित भएर आएका छन् ।

ऊ मेरो राजकुमार दिक्पाल
स्वर्णिम सपनाको वायुपङ्गीमा ऊबाहेक
कहिले पनि कोही पनि
अर्को विराजमान भएन हुँदैन पनि
जीवन-प्राङ्गणको ईन्द्रजीत ऊ
मेरा कुनै भेदहरू
उसका निमित्त अभेद्य छैनन्
मेरा कुनै गुह्यहरू उसका निमित्त अकाट्य छैनन्

गिरि, २०७४, लोकका जवान छ ऊ, पृ. १७४ ।

व्यक्तिले गरेका स्वतन्त्र निर्णय पश्चात व्यक्तिमा आउने एक प्रकारको निश्चिन्तता माथिका कविताका पङ्क्तिहरूले ओकलेका छन् । व्यक्ति नै सर्वोपरी हो ऊ आफ्नो निर्णय गर्न स्वतन्त्र छ भन्ने स्वपहिचान र आफू हुनुको पहिचानका लागि सङ्घर्ष गरिरहने मानिसको अस्तित्ववादी स्वभाव

हो । उपर्युक्त उद्धरणमा समाख्याताले आफूले चयन गरेको सम्बोधित आफ्नालागि प्रियतर रहेको तथा त्यसविरुद्धका सबै विषय आफ्नालागि आत्मसम्मानको विषय रहेको तर्कले समाख्याताको मानसिकता स्वयम्का निर्णयमा स्थिर रहेको अवधारणामा केन्द्रित रहेको सन्दर्भ व्यक्तिसत्ताको परिचायक रहेको प्रस्ट हुन्छ । यसका अतिरिक्त आफूले गरेका निर्णयमा निश्चिन्त रहेर त्यसका सापेक्षतामा आफ्नो पहिचान खोज्ने सत्तामूखी मानिस र उसले गर्ने सङ्घर्ष, मानसिक तनावका विचमा मग्न रहेको मानिसको सत्तामूखी प्रवृत्ति प्रबल रहेको कुरालाई माथिका कविताका पङ्क्तिले प्रष्ट्याएका छन् । व्यक्तिसत्ता व्यक्तिलाई केन्द्रमा स्थापित गर्ने तथा व्यक्तिकै अहमलाई प्राथमिक मान्ने अवधारणा रहेकाले यो व्यक्ति मनोविज्ञानसँग सम्बन्धित हुन आउने पक्षको पृष्ठपोषण निम्नलिखित उद्धरणमा प्रस्तुत भएको छ :

सराप लाग्छ मलाई
यो गर्भासय र यी फूलहरूको
जो काम लाग्न नपाएर फालिएका छन्
फुटेको कसौँडीभैँ
जो काम लाग्न नपाएर सुकेका छन्
रसबिनाको दाखभैँ
शताब्दीपछि
म उभिइदिन्छ समयको ढिस्कोमाथि
एउटा लोककथा बनेर
चोटका डोबहरू छाम्दाछाम्दै
मेरो समय
भयाङ्गपाल परिसकेको हुन्छ ।

गिरि, २०७४, 'म एउटा च्यालिएको पोस्टर', पृ. २८३ ।

अस्तित्ववादको एउटा मानकको रूपमा रहेको व्यक्तिसत्ताको उद्वोधक प्रस्तुत कवितांशहरू भएका छन् । व्यक्तिले गरेका स्वनिर्ण अनि त्यस परिणति भोग्न व्यक्ति हरदम तयार रहेको परिपेक्षमा व्यक्तिसत्ता आफू हुनुको अहम अर्थात व्यक्तिसत्ता हावी भइरहेको हुन्छ । आफ्नो भागमा आउने सुखदुख, हाँसो खुसी सबैको भागीदार मानिस नै हुन्छ । मान्छेले आफूलाई सुखी पाए पनि दुखी पाएपनि उसलाई आफूहुनुको महत्व र आफ्नो अहम रहरहेको हुन्छ । आफ्नो निर्णयमा आएका समस्याहरूको समाधानमा व्यक्ति हरदम प्रयासरत रहन्छ । व्यक्तिसत्ताको द्योतकको रूपमा रहेको माथिको स्वनिर्णयका रूपमा आउने समस्या र समाधानार्थका प्रयासका कुराहरू माथिका कविताका पंक्तिमा अभिव्यक्त भएका छन् । आफू हुनुको अहम र सत्ताको पृष्ठपोषण गर्ने व्यक्तिसत्ताले व्यक्तिलाई आफ्नो सर्वोच्चतातर्फ अभिप्रेरित गर्ने विषय रहेकाले यो व्यक्तिको स्वयम्प्रतिको चयन तथा त्यसको उत्तरदायित्वबहन गर्न प्रेरित गर्ने भाव समाख्याताले आफ्नो अहम र स्वप्रतिरक्षाका लागि भ्रूणहत्यालाई सामान्य रूपमा लिएको त्यसको सामाजिक सांस्कृतिक मूल्य आफ्नो प्रतिकूल रहे पनि यो स्वप्रतिरक्षाका लागि महत्त्वपूर्ण कदम रहेको कथ्यसन्देशमा व्यक्तिसत्ताको प्रस्तुति भएको हो ।

म अक्षरहरूको अद्भुत चटक देखाउँछु
 अक्षरअक्षर जोडेर एउटा पेन्डोराबक्स उघारिदिन्छु ।
 अक्षरहरूको असैह्य वीर्यहरूबाट
 एउटा कार्तिकेयको सृजना गर्छु
 अक्षरहरूको महायुद्धको नेतृत्वका निम्ति
 अक्षरहरूको एउटा अनौठो युगको निर्माण गर्छु ।

गिरि, २०७४. 'दुर्ग अक्षरहरूको', पृ. २८० ।

अक्षर मान्छेलाई स्वअस्तित्व र पहिचान दिने शक्तिशाली माध्यम हो । अक्षर नै मानव पहिचानको आधार रहेकाले यो मान्छेमा व्यक्तिसभा स्थापित गर्ने सन्दर्भमा यसको महत्त्वपूर्ण भूमिकाका साथै यसैको उपस्थितिले व्यक्तिको अहमलाई वास्तविक आकृति प्रदान गर्नुका साथै सामाजिक सन्दर्भमासमेत स्थापित गर्ने विषय यस उद्घरणमा प्रस्तुत भएको छ । यस उद्घरणमा समाख्याताले आफूलाई आवश्यक रहेको शक्तिशाली सन्तानको अपेक्षा आफ्नो स्वतन्त्र निर्णयबाट नै हुने तथा यसका लागि आफ्नो अहम् तथा मनोविज्ञान नै प्रथमतः दृढ रहेको विषय अक्षररूपी सङ्केतव्यवस्थामा अन्तर्भूत रहेको मनोविज्ञान र त्यसका लागि परम्परासँगको विद्रोहभित्र व्यक्तिसत्ता शक्तिशाली बनेर प्रस्तुत भएको छ । समाज र संस्कृतिमा अभ्यस्त रहेका समाख्याता इतरका व्यक्ति वा समुदाय आफ्नो मनोविज्ञानको प्रतिकल रहे पनि आफ्ना लागि सङ्घर्ष गर्ने शक्तिशाली कार्तिकेयको सिर्जना आफैबाट गर्नुपर्ने तथा त्यसका लागि आफ्नो अहम्को भूमिका नै निर्विकल्प रहने हुँदा त्यसका लागि आफू तयार रहेको उद्घोष गर्ने समाख्याताका कथनमा आफ्नो केन्द्रमा मात्र अस्तित्व स्थापित हुने भाव व्यक्तिसत्ताको द्योतक हो । स्वयमलाई केन्द्रमा राखेर गरिने निर्णय र व्यक्तिको मनोविज्ञानको सर्वोपरितालाई गतिशील तुल्याउने व्यक्तिसत्ताको प्रस्तुति निम्न उद्घरणमा प्रस्तुत भएको छ :

छातीभरि बगरैबगर बोकेकी बाग्मती
 आर्यघाटमा आतुरीदान गर्न लागेका
 मानिसका कानमा खुसुकक
 पशुगायत्री सुनाउँछे
 र आफैँ भसङ्ग हुन्छे
 “हेर ! मानिस त मानिस नै हुन्
 बाग्मतीमा बगाए पनि बालुमतीमा बगाए पनि
 उसलाई बाग्मतीबाट बालुमती बनाए पनि
 मानव-अधिकार प्रदत्त मानिसलाई
 पशुगायत्री सुनाउने ऊ को ?”

गिरि, २०७४. 'पशुगायत्री', पृ. २८१ ।

यस उद्धरणमा नेपाली समाज र आर्यसंस्कृतिका आदिकालीन परम्परा र विश्वाससँग जोडिएको बाग्मती सभ्यताको पहिचान भन्दा पृथक् कथयिताको भूमिकामा बाग्मतीको वर्तमान चित्र प्रस्तुत भएको छ । यस उद्धरणमा प्रश्न, प्रतिप्रश्न तथा लाञ्छनाका बाबजूद् मान्छेलाई सभ्यताको पाठ सिकाउन उद्धत बाग्मती अनेक कोणबाट मान्छेलाई सभ्यता र उत्तरदायित्वबोध गराई ती समुदायभन्दा आफू भिन्न रहनुको कारण आफूमा अन्तर्निहित चेतना मान्छेभन्दा भिन्न र स्वपहिचानयुक्त रहेको अवधारणा प्रस्तुत गर्न सक्षम रहेको छ । यस उद्धरणमा समाख्याताले आजको मान्छेको चरित्र पशुवत् बन्दैगएको सन्दर्भलाई बाग्मतीका माध्यमबाट प्रस्तुत गर्ने सन्दर्भमा आफ्नो मोक्षको कारक बाग्मतीलाई मान्ने मान्छे पाशुपत् क्षेत्रमा बली दिइने पशु तथा बाग्मतीको आवाज बली दिइनुपूर्व पशुका कानमा सुनाइने गायत्री रहेको विम्बका माध्यमबाट बाग्मती अर्थात् एक सभ्यताको अहमलाई प्रस्तुत गरेको छ । यस उद्धरणमा मान्छे र उसको सामूहिक दुष्कार्यको परिणामस्वरूप प्रतिकूलता वा परित्यक्तको व्यक्तिसत्ता वा व्यक्तिगत मनोविज्ञानको अहम् समाख्यातामा विद्यमान रहेको दृष्टिकोण प्राप्त गर्नसकिन्छ । गिरिका कवितामा अभिव्यक्त व्यक्तिसत्ताले मान्छेमा वरणस्वतन्त्रता प्राप्त गर्ने माध्यमका रूपमा प्रस्तुत गर्दै तिनले मान्छेलाई आफ्नो निर्णयप्रति कसरी उत्तरदायी हुन्छ भन्ने पक्षलाई समेत प्रस्तुत गरेका छन् ।

कवितामा उत्तरदायित्वबोध

उत्तरदायित्वबोध अस्तित्ववादी दर्शनको पृष्ठपोषण गर्ने मान्छेको वरणस्वतन्त्रतालाई विश्लेषण गर्ने एउटा विषय हो भने यसको प्रयोग तथा उपस्थिति वानीरा गिरिका कवितामा स्पष्ट मुखरित रहेको छ । मान्छेको चयन अर्थात् वैयक्तिक चयनबाट व्यक्तिसत्ता प्राप्त गर्ने मान्छेले आफ्नो चयन वा निर्णयको जिम्मेवार स्वयम् हुनुपर्ने अभिमतका आधारमा व्यक्तिको निर्णयले व्यक्तिलाई अन्यबाट पृथक् तुल्याइसकेपछि त्यसको जिम्मेवारीबोध गर्नुपर्ने अभिलक्षण उत्तरदायित्वबोधको अध्ययनको विषय हो । उत्तरदायित्वबोधबाट नै मान्छेले स्वयमलाई स्वतन्त्र र अरूभन्दा पृथक् मान्ने तथ्यको पुष्टि हुने भएकाले मान्छे अस्तित्वशाली हुने माध्यम वरणस्वतन्त्रतालाई पुष्टि गर्ने पक्षको उत्कर्ष उत्तरदायित्वबोधका माध्यमबाट प्रकट हुनेगर्दछ । कवि गिरि कविताका माध्यमबाट व्यक्तिको अस्तित्वलाई अभिव्यञ्जित गर्ने स्रष्टा रहेकाले वरणस्वतन्त्रताको प्रकटीकरणका दृष्टिले उनका कविता पठनीय एवम् विश्लेषणीय रहेका छन् । व्यक्तिले आफ्नो निर्णयको प्रतिरक्षा वा आफ्नो चयनको प्रतिरक्षाका लागि ग्रहण गर्ने पीडा पनि उसका लागि प्रीतिकर हुने विषय निम्नलिखित पङ्क्तिमा मुखर उत्तरदायित्वबोधसूचक भावको प्रस्तुति भएको छ ।

तिम्रो परशुको
सशक्त प्रथम प्रहार
मैबाट सुरू गर
दुई आँखाका कुलाबाट
उस्तरी बगेर सित्तियून पानीका धाराहरू
आँखा खडेरी परून् मेरा
हरिया बनून् खेत तिम्रा

र पाकिरहून् चोटका बालीहरू
गिरि, २०७४, चोट, पृ. १७५ ।

आफ्नो चयनले स्वयम्लाई दिने पीडा पनि सुरुचिपूर्ण हुने तथा त्यसलाई ग्रहण गर्न कुनै पनि सास्ति वा सङ्घर्ष नहुने विषय प्रस्तुत उद्धरणको प्रमुख अन्तर्वस्तु हो । आफ्नो चयनका लागि जुनसुकै पीडा पनि सहज तथा सहनसकिने हुने भएकाले तथा पीडाकै अभ्यन्तरमा रहेको आनन्द आफ्नो प्राप्ति रहेको धारणा प्रस्तुत गर्ने समाख्याताले सम्बोधितप्रति लक्षित धारणामा आफ्नो अस्तित्वका लागि जस्तोसुकै धारिला वस्तुको शक्तिशाली प्रहार पनि आफ्ना लागि आहत दिने नभई ती त स्वयम्को जीवनको प्रेरणाको स्रोत रहने तथा तथाकथित रूपमा दिइने त्यसप्रकारका पीडाले आफूलाई जीवन बाँच्ने प्रयोजनका लागि थप शसक्त प्रेरणा नै दिने अवधारणा प्रस्तुत गरेको छ । आफ्नो आज पीडामा व्यतित रहने भएकाले सम्बोधित 'तिम्रो' पीडा दिने समर्थ्य वर्तमानगामी र मेरो चयन विपरीत शक्तिशाली अवश्य रहेको तथापि आफ्नो चयनले स्वयम्लाई चीरकालीन आनन्द दिने भएकाले त्यसको जिम्मेवारीका लागि आफू तयार रहेको विषय उपर्युक्त उद्धरणमा प्रस्तुत भएको छ । वरणस्वतन्त्रता व्यक्तिको निर्णयलाई उत्तरदायी तुल्याउने दर्शनांश रहेकाले यसको प्रभाव व्यक्तिमा मात्र सीमित नरही उससँग जोडिएका अन्यमा पनि परावर्तित हुने तथापि त्यसको उत्तरदायित्व स्वयम्ले लिनुपर्ने विषय निम्नलिखित उद्धरणमा प्रस्तुत भएको छ :

मेरी छोरी
ह्याम्लेट बनोस्
शङ्का र उपशङ्काको जलप पोलिएको
तक्मा भिरोस्
हुनु र नहुनुको त्रिशङ्क बनी
सर्वदा भुन्डिरहोस्
दुर्भाग्यको सान लगाएर
तलवार टल्काओस्
चोबलोस् टुप्पालाई
पोटासियम सायोनाइडको प्यालामा
र मात्र छोइदेओस्
मेरो घाँटीको रूद्रघन्टीमा
बाध्य गराओस्
छटपटाई विषमय मृत्यु भोग्न
मजस्ती अपघातिनीलाई

गिरि, २०७४, 'अबैध सम्बन्ध', पृ. २७८ ।

मान्छेले आफ्नो निर्णय आफ्नै स्वतन्त्रता तथा अरूभन्दा भिन्न हुन वा देखिने प्रयोजनका लागि गरे पनि त्यसको दीर्घकालीन प्रभाव आफूसँग जोडित व्यक्तिमा पर्दछ भने यसको प्रभाव दीर्घकालिन

नभई अल्पकालीन रहने गर्दछ । यसप्रकारको अल्पकालीन प्रधावबाट विचलित नभई त्यसको सामना गर्न कटिबद्ध रहे मात्र आफ्नो स्वतन्त्रता प्राप्त संस्थागत हुने पक्ष यस उद्धरणमा प्रस्तुत भएको छ । समाख्याताले आफ्नो चयनको प्रतिच्छाया आफ्नी छोरीका परावर्तित हुने देख्दादेख्दै पनि स्वयम्को स्वतन्त्रताप्राप्तिको निर्णय गरेको तथा त्यसको जिम्मेवारी आफ्नै रहेको तथ्य स्वीकार गरेको छ । वर्तमानले आफ्नो निर्णयस्वघाती रहेको, विशाक्त तथा समाजका लागि प्रतिकूल रहे पनि त्यो आफ्नो पहिचान स्थापित गर्ने भविष्यसँग जोडिएकाले आफ्नो सन्तानप्रति परम्परा अर्थात् समाजले दुत्कारे पनि त्यसबाट पछि हट्ननसक्ने समाख्याताको कथनबाट व्यक्तिको चयन र निर्णयप्रति स्वयम्को उत्तरदायित्व रहेको स्वघोषणा मुखरित भएको छ । अस्तित्ववाद प्रत्येक व्यक्तिको अलगअलग स्वतन्त्रताको पक्षपाती दर्शन रहेको तथापि त्यसको उत्तरदायी व्यक्ति नै हुने अभिमत प्रस्तुत गर्ने दर्शन रहेकाले यसले व्यक्ति र जीवनप्रति उसलाई जिम्मेवार तुल्याउने पक्ष उत्तरदायित्वबोध नै रहने तथा त्यसको बोध समाख्यातालाई रहेको अन्तर्वस्तु उपर्युक्त पङ्क्तिमा प्रस्तुत भएको छ भने तलको उद्धरणमा पनि त्यसप्रकारको विषय प्रस्तुत भएको छ ।

जिन्दगी

यो व्याख्या होइन महाकाव्यको

भूमिका होइन आत्मकथाको

संस्करण होइन आफ्ना कृतहरूको

म चुलाको प्वालबाट

एउटा जिन्दगी फुकिदिन्छु

र तपेसको चामल छड्काइदिन्छु

र आफ्नो अनुहारलाई धमिलो देखाइदिन्छु

म एउटा च्यातिएको पोस्टर

समयको भित्तामा

ए मान्छे !

च्यातिएका वाक्यका टुक्राहरूमा पटकपटकमा

बेगलाबेग्लै अर्थहरू नलगाऊ

मैले आफ्नै कहानी बिसर्सकेकी छु

गिरि, २०७४, 'म एउटा च्यातिएको पोस्टर', पृ. २८४-२८५ ।

मान्छेमा अस्तित्वबोध हुनु तथा त्यसको प्राप्तिको लागि स्वयम्को उत्तरदायित्वका लागि मान्छेले गर्नुपर्ने सङ्घर्ष यस उद्धरणमा चित्रण भएको छ । समाख्याताले प्रस्तुत उद्धरणमा आफ्नो जीवनलाई अन्यभन्दा अलग देखाउनका लागि आफूलाई च्यातिएको पोस्टरका रूपमा परिभाषित गरी त्यसको अभ्यन्तरमा रहेका विविध बिम्बका माध्यमबाट जीवन जस्तोसुकै भए पनि त्यसले आफैलाई परिभाषित गर्ने पक्षलाई प्रस्तुत गरेको छ । आफ्नो अस्तित्व तथा अन्यभन्दा पृथक् तुल्याउनका लागि आफ्नो निर्णयको सर्वोपरिता प्रस्तुत भएको यस उद्धरणले आफ्नालागि अर्थात् आफ्नो अस्तित्वका लागि

प्रत्युत्पादक बिम्ब अथवा ती निर्णयका प्रतिरोधी विषय चुह्लाको प्वालबाट निस्किएको राप, पाक्दै गरेको चामल तथा आगोको रापमा तातिएको तपेसजस्ता बिम्बका माध्यमबाट निर्णयको प्रतिकूलतालाई प्रस्तुत गरे पनि आफ्ना लागि ती सबै सहज हुन तथा आफ्नो निर्णयको उत्तरदायी आफैँ रहेको हुँदा ती सामान्य रहेको दृष्टिकोण प्रस्तुत गरेको छ । यसका अतिरिक्त आफ्नो वरण र चयनका विपरीत आएका कुनै पनि निर्णय आफ्ना लागि मान्य नहुने र आफ्नो निर्णयप्रति अन्यको उत्तरदायित्व नरहेको अभिव्यक्ति पनि उपर्युक्त उद्धरणमा भएको छ । मान्छेलाई आइपर्ने जुनसुकै समस्या मान्छेले नै सामना गर्नुपर्ने उत्तरदायित्व निर्धारित विषय मान्ने अस्तित्ववादी दर्शनको उपस्थिति गिरिका कविताको निम्न उद्धरणमा प्रस्तुत भएको छ :

र अन्त्यमा-

अक्षरहरूकै जगेर्नाका निम्ति

अक्षरहरूकै सुरक्षाका निम्ति

अक्षरहरूकै एउटा

सुदृढ दुर्ग बनाउँछु

र अक्षरहरूलाई त्यसैभित्र कैद गरिदिन्छु

र अक्षरहरूलाई त्यसैभित्र कैद गरिदिन्छु ।

गिरि, २०७४. 'दुर्ग अक्षरहरूको', पृ. २८० ।

अक्षर आफैँमा मान्छेको प्रतीक तथा मान्छेलाई मान्छेको रूपमा परिभाषित गर्ने सङ्केत हो । अक्षरका माध्यमबाट मान्छे मान्छेहुनुको उत्तरदायित्वको बोध गराउने यस उद्धरणमा आफ्नो अस्तित्वको सुरक्षार्थ आवश्यक पर्ने तत्त्व र उत्तरदायित्वको काव्यिक अभिव्यक्ति भएको छ । मान्छे स्वयम्मा एउटा सङ्केतका रूपमा परिभाषित छ भने त्यो सङ्केत एउटा अक्षर हो । अक्षरमा विविधता हुनु नै प्रत्येक मानिस परस्परमा भिन्न हुनु पनि हो । जसरी अक्षरमा एकरूपता छैन भने मान्छेमा एकरूपता वा कुनै पनि परिभाषामा परस्परका अलग अस्तित्व हुने विषय मानव यथार्थ हो । यस अर्थमा मानव अस्तित्व एक अर्कामा पृथक विषय हो भने यसलाई एकै अर्थमा व्याख्या गर्नखोज्नु मानव अस्तित्वलाई अस्वीकार गर्ने मानक रहेकाले ती र त्यसप्रकारका अवधारणालाई रोक्न आफ्नै चयन र व्यक्तिताको आवश्यकता रहेको पक्षको पृष्ठपोषण उपर्युक्त उद्धरणमा प्रस्तुत भएको छ । आफ्नो स्वरक्षार्थ जुनसुकै कार्य गर्न पनि मान्छे तयार हुनुपर्दछ यही नै अस्तित्वप्राप्तिका लागि मानवीय दायित्व हो भन्ने पक्षको पुष्टि गर्ने यस उद्धरणले व्यक्तिव्यक्तिबीचको अलग पहिचान र त्यसको संरक्षणको उत्तरदायी स्वयम् व्यक्ति नै हुने दृष्टिकोण प्रस्तुत गरेको छ । समाज र सामाजिक मान्यतासँग सङ्घर्ष गरी प्राप्त अस्तित्वको संरक्षण गर्ने उत्तरदायित्व व्यक्तिमा निर्भर रहने तथा व्यक्तिको सङ्घर्ष निष्प्रभावी भएमा त्यसको जिम्मेवार पनि स्वयम् नै हुने पक्षको प्रस्तुति निम्न उद्धरणमा प्रस्तुत भएको छ :

एक धरो नाम मात्रकी बाग्मती

स्वाँस्वाँ हुन्छे कमजोर निर्जला बाग्मती

मन नलागीनलागीकन पशुपतिसँग

बिदा लिन खोज्दाखोज्दै
बालु नै बालुका कोराहरूले
लखेट्दैलखेट्दै लग्छन् उसलाई
बालु नै बालुका कोराहरूले
लखेट्दैलखेट्दै लग्छन् उसलाई

गिरि, २०७४. 'पशुगायत्री', पृ. २८२।

प्रस्तुत उद्धरणमा बाग्मती र त्यसको नियतिका सन्दर्भमा स्थापित भएको बिम्बका माध्यमबाट नारी जीवनको नियतिभिन्न उत्तरदायित्वबोधको प्रस्तुति पाइन्छ। यो उद्धरण नेपाली सामाजिक विश्वासअनुरूप पशुपतिनाथको पवित्रतालाई अङ्गीकार गर्ने तथा त्यसको निकटताबाट आफू पनि मोक्षदायिनी हुने अभिलाषा भएकी बाग्मतीमाथि मानव सभ्यताले गरेको प्रहारलाई कथ्यका रूपमा चयन गरी जीवनको पूर्णता खोज्नका लागि पुरुषको अधिनता स्वीकार गर्ने नारी पुरुषलाई नै त्यागगर्ने निष्कर्षमा पुगेको भावसँग जोडिएको छ। बाग्मती पशुपतिनाथसँग जोडिनु उसको चयन हो भने वर्तमानमा मान्छेको असभ्यताका कारण दूषित बन्नु तथा त्यसलाई स्वीकार गर्नु वा त्यागनु उसको उत्तरदायित्व हो। यसप्रकार आफ्नो चयन र त्यसप्रतिको उत्तरदायित्वको अनुभूति बाग्मतीका माध्यमबाट प्रस्तुत भएको छ। बाग्मती बिम्बका माध्यमबाट मानव जीवनको अभ्यन्तरित पक्षलाई प्रस्तुत गर्ने यस उद्धरणमा मान्छेले आफ्नो चयन तथा त्यसलाई व्यवस्थित गर्ने सन्दर्भमा अनुभूति गर्ने प्रतिकूल परिस्थितिको उत्तरदायी स्वयम् नै हुनुपर्ने विषय बाग्मतीको वर्तमान नियति उसको चयन हो र त्यसको उत्तरदायित्व उसले ग्रहण गरेको सन्दर्भबाट पुष्टि गरेको छ।

निष्कर्ष

प्रस्तुत अध्ययन वानीरा गिरिका कवितामा अस्तित्ववाद तथा त्यससम्बद्ध वरणस्वतन्त्रता विश्लेषणकेन्द्री अस्तित्ववादको खोजी भएको छ। नेपाली साहित्यमा २०३० को दशकबाट साहित्य क्षेत्रमा प्रवेश गरेकी गिरि विविध विधामा कलम चलाउने स्रष्टा रहे पनि यस अध्ययनमा उनका प्रकाशित कवितामध्ये पाँचवटा कविताको सोदेश्य चयन गरी तिनमा विद्यमान वरणस्वतन्त्रताको विवेचना भएको छ। वरणस्वतन्त्रता मान्छेलाई अन्यबाट भिन्न तुल्याउने अस्तित्ववादी दर्शनको एक सैद्धान्तिक पक्ष हो। मानवजीवनलाई व्यक्तिगत अस्तित्व, जीवनको व्यक्तिगत अनुभव, तथा व्यक्तिकै केन्द्रमा मात्र विवेचना र बोध गर्नसकिने विषयको प्रतिपादन गर्ने अस्तित्ववाद मानव र मानवतावादी दर्शन हो। मानव जीवनमा वरणस्वतन्त्रता र व्यक्तिगत निर्णयबाट अनुभूति हुने निस्सारता, निरर्थकता, निरूपायता, अनिश्चितता र विवशताको बोधबाट उत्पन्न नैराश्य र व्यक्तिप्रति स्वयमलाई उत्तरदायी बनाउने विषय अस्तित्ववादको सैद्धान्तिक स्रोत हो भने यसले विश्लेषण गर्ने व्यक्तिमहत्त्व वरणस्वतन्त्रतासँग सम्बन्धित रहने पक्ष हो। अस्तित्ववादअन्तर्गत वरणस्वतन्त्रतालाई यस अध्ययनको सैद्धान्तिक आधार चयन गरी त्यसअन्तर्गत वैयक्तिक चयन, व्यक्तिसत्ता र उत्तरदायित्व विश्लेषण ढाँचाका आधारमा वानीरा गिरिका कविताको विवेचना भएको छ। गिरिका कवितामा वरणस्वतन्त्रताको अभिव्यञ्जना सशक्त रूपमा भएको छ। विश्लेषणका लागि चयन भएका लोकका जवान छ, चोट,

पशुगायत्री, म एउटा च्यातिएको पोस्टर, र दुर्ग अक्षरहरूको कवितामा वैयक्तिक चयन अभिव्यक्तिका सशक्त पक्ष हुन् । विश्लेषणका लागि छनोट भएका कवितामा व्यक्तिले आफ्नो जीवनका लागि अन्यभन्दा भिन्न अस्तित्व स्थापनाका लागि सामना गरेका जीवनमा व्यक्तिको अधिकार रहने हुँदा व्यक्तिको निर्णय नै उसको चयन हुने भएकाले आफ्नो स्वस्थापनाका लागि मान्छे जुनसुकै पीडा अङ्गीकार गर्न पनि तयार हुनुपर्दछ, जसले मान्छेलाई अर्को व्यक्तिबाट पृथक् तुल्याई अस्तित्वशाली तुल्याउँदछ भन्ने वैयक्तिक चयनसम्बद्ध अभिमत प्रस्तुत भएको छ । उपर्युक्त कवितामा मान्छेले स्वनिर्णयका आधारमा स्थापित गरेको पहिचान र त्यसलाई संस्थागत गर्ने सत्ता व्यक्तिसत्ताका रूपमा प्रतिफलित भई व्यक्तिसत्ताले मान्छेमा वरणस्वतन्त्रता प्राप्त गर्ने माध्यमका रूपमा प्रस्तुत गर्दै तिनले मान्छेलाई आफ्नो निर्णयप्रति कसरी उत्तरदायी हुन्छ, भन्ने आधार प्रस्तुत गरेका छन् । मान्छे आफ्नो निर्णयप्रति जवाफदेही एवम् उत्तरदायी हुनुपर्दछ भन्ने पक्ष जीवन अरूबाट निर्देशित र अन्यको सिद्धान्तअनुकूल प्रवाहित हुने विषय नभई यो त व्यक्तिको स्वयम्प्रतिको निर्णय र त्यसको जवाफदेहिता बहन गर्नसक्ने सामर्थ्यबाट मात्र प्राप्त हुने विषय हो भन्ने वरणस्वतन्त्रता प्रस्तुति भएको निष्कर्ष हुनआउँछ ।

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लेखसार

नेपाली नारी कविका कविताको विश्लेषणकेन्द्री यस लेखमा नेपाली नारी कवि, कविता र नारीवादजस्ता चर रहे पनि नारीवादअन्तर्गत पितृसत्ता, प्रतिनिधित्व र सत्तासम्बन्ध तथा विचारधाराको विश्लेषणमा केन्द्रित छ। धर्म, संस्कृति तथा आर्थिक आधारमा प्रभुत्व स्थापित गर्ने सामाजिक संरचनाको अभिव्यञ्जना नेपाली नारी कविका कविताको मुख्य कथ्यविषय रहेको छ। गुणात्मक अनुसन्धान, पाठविश्लेषणकेन्द्री विश्लेषण विधिको प्रयोग रहने यस लेखको सैद्धान्तिक आधार नारीवाद हो। नारीवाद नारीलाई केन्द्रमा राखी नारीमाथि भएका विभेदकारी सांस्कृतिक विधान, प्रभुत्वले स्थापित गरेका विचारधारा, दमनकारी भाष्यको निर्माण गर्ने वैचारिकी र नारी शोषणका कारण सृजित असमानताको प्रतिरोधी चिन्तन हो। नारीवादले सिद्धान्ततः पितृसत्ता, नारीअस्तित्व, लैङ्गिक निर्मित, नारी भूमिका, जैविक संरचनाका आधारमा हुने विभेद, उत्पीडन, लैङ्गिक समविकासको उपेक्षा, नारी प्रतिनिधित्व र पहिचान, पुरुष वर्चस्व, वर्चस्वप्रति प्रतिरोधका साथै लैङ्गिक संरचनाका आधारमा हुने असमानतालाई विस्थापित गरी लैङ्गिक स्वतन्त्रता, समानता तथा पुरुषसरह नारीभूमिका स्थापित गर्ने सैद्धान्तिक मान्यता हो। यस सैद्धान्तिक आधारअन्तर्गत पितृसत्ता, प्रतिनिधित्व र सत्तासम्बन्ध तथा विचारधारा यस लेखको विश्लेषण ढाँचा हो। नेपाली नारी कविका कवितामा पितृसत्ताका कारण दमनमा परेका नारी र तिनको अवस्थाको चित्रण भएको छ। नेपाली नारी कविका कवितामा परम्परागत पितृसत्ताको विभेदकारी सांस्कृतिक अभ्यासका कारण दमित रहेका नारीको लैङ्गिक अवस्था जैविक नभई सांस्कृतिक निर्मितिका आधारमा सामाजिक भूमिका निर्धारण भई किनारीकृत प्रतिनिधित्वको प्रणालीभिन्न पुरुष वर्चस्वको आधीन विषयको प्रस्तुति रहेको निष्कर्ष निकालिएको छ।

शब्दकुञ्जी : पितृसत्ता, प्रतिनिधित्व, सत्तासम्बन्ध, अधीनस्थ, विचारधारा

परिचय

प्रस्तुत लेखमा नेपाली नारी कवि, कविता र नारीवाद मुख्य तीन चर रहे पनि यसमा नारी कविका कवितामा नारीवादको विश्लेषणसम्बद्ध रहेको छ। नेपाली सिर्जना परम्परामा नारीलेखकको

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उपस्थिति माध्यमिककालीन अवधिदेखि नै भएको छ भने आधुनिक नेपाली साहित्यको उन्नयनमा नारीस्रष्टाको भूमिका सद्धान्तीय रहेको छ । नेपाली सिर्जनामा पुरुष लेखककै तुलनामा शक्तिशाली भावाभिव्यञ्जना पाइने नारीस्रष्टा साहित्यका सबै विधामा समानान्तर साधनारत रहेका छन् भने त्यसमा पनि कवितालेखनतर्फ तिनको लेखनी विशेष सक्रिय रहेको पाइन्छ । कविता भावाभिव्यञ्जनाका साथै अभिव्यक्तिगत चुस्तता तथा संवेगात्मक प्रस्तुतिका लागि उपयुक्त माध्यम मानिने भएकाले पनि अधिकतर नारीस्रष्टाको रोजाइमा परेको विधा हो । कविता तीव्र सौन्दर्यानुभूति तथा कम आग्रह अभिव्यञ्जना हुने कलात्मक र रागात्मक साहित्यिक विधा हो । श्रुति र गायनबाट विकास भएको मानिने साहित्यिक विधाको सर्वप्राचीन रूप कवितामा जीवनजगत्का सम्पूर्ण पक्षका लयात्मक प्रस्तुति पाइन्छ । साहित्यिक विधाबीचको पारस्परिक अन्तर्सम्बन्धबाट विविध सार्विक घटकसहित आफ्नै विशिष्ट स्थानिक घटकसमेतको समन्वयबाट सिर्जना हुने भएकाले यसमा सौन्दर्यानुभूतिको तीव्र प्रवाह हुनाको साथै सौन्दर्यतत्व सघन रहने गर्दछ । जीवनजगत्को विराटतालाई रागात्मक एवम् लयात्मक ढाँचामा प्रस्तुत गर्ने कवितामा विचारतत्त्वका रूपमा मानवीय अनुभूतिप्रदत्त विविधता प्रस्तुत हुनेगर्दछ । भाषिक कलाका रूपमा रहने कवितामा नारीवादको विषय भाव, विचार तथा भाषाका माध्यमबाट प्रस्तुत हुने गर्दछ ।

नारीवाद राजनीतिक विषयका रूपमा स्थापित रहे पनि साहित्य तथा समालोचनाका अतिरिक्त खोजअनुसन्धानमा स्थापित सिद्धान्त हो । समाज, सामाजिक संरचना तथा यसका एकाइमा पुरुष वर्चस्वको प्रतिकार स्वरूप नारीभूमिका तथा अस्तित्व स्थापित गर्ने नारीकेन्द्री आन्दोलनबाट स्थापित भई लैङ्गिक समता र समानतालाई स्थापित गर्ने प्रयोजनबाट निर्देशित आन्दोलन भए पनि समकालीन अवधिमा यसको व्यापकताले धेरै क्षेत्रलाई प्रभावित तुल्याएको छ । नारीवाद र यस आन्दोलनले समाजमा महिला दोस्रो दर्जाको नागरिकका रूपमा भूमिकाविहीन र समान अवसरबाट वञ्चित तुल्याइएकोमा यस्ता विभेदको अन्त्य गरी नारीपुरुष समान भूमिका र अस्तित्व पाउनुपर्दछ, भन्ने विचारधाराबाट निर्देशित सामाजिक आन्दोलन हो । नारीवादले नारीलाई केन्द्रमा राखी पितृसत्ता, नारीअस्तित्व, लैङ्गिक निर्मिति, नारी भूमिका, जैविक संरचनाका आधारमा हुने विभेद, उत्पीडन, लैङ्गिक समविकासको उपेक्षा, नारी प्रतिनिधित्व र पहिचान, पुरुष वर्चस्व, वर्चस्वप्रति प्रतिरोधका साथै लैङ्गिक संरचनाका आधारमा हुने सबै प्रकारका असमानतालाई विस्थापित गरी स्वतन्त्रता समानता तथा पुरुषसरह नारी भूमिकालाई स्थापित गर्ने सैद्धान्तिक अवधारणा निर्माण गरेको छ । नेपाली नारी कविका कवितामा नारीवादको विषय सशक्त मुखरित रहेको पाइन्छ भने यो नेपाली समाजको आवाज रहेको पक्षलाई स्वीकार्नु पर्दछ । यस लेखमा नेपाली नारी कविका कवितामा नारीवाद मुख्य शोधसमस्याका रूपमा लिई त्यसको विवेचना गरिएको छ ।

प्रस्तुत लेखको मुख्य प्राज्ञिक समस्या नेपाली नारी कविका कवितामा नारीवादको अभिव्यक्ति कसरी भएको छ भन्ने जिज्ञासा नै हो । नेपाली नारी कवितामा अभिव्यञ्जित अन्तर्वस्तु, भाव, प्रवृत्ति तथा विविध सौन्दर्यचिन्तनका आधारमा भएको छ । नारीवादका कोणबाट नेपाली नारी कविका कविता अध्ययनीय रहेको विषय साङ्केतिक तथा प्रवृत्तिपरक अध्ययनका सन्दर्भमा भएका अध्ययनले यस विषयको रिक्ततालाई पुष्टि गरेको छ । यस लेखमा नेपाली नारी कविका कवितामा नारीवाद मुख्य शोधसमस्याको समाधानका लागि निम्नलिखित शोधप्रश्न निर्धारण गरिएका छन् ।

(क) नेपाली नारी कविका कवितामा पितृसत्ता केकस्तो छ ?

(ख) नेपाली नारी कविका कवितामा प्रतिनिधित्व र सत्तासम्बन्ध कसरी प्रस्तुत भएको छ ?

(ग) नेपाली नारी कविका कवितामा विचारधारा केकस्तो छ ?

प्रस्तुत लेखको मुख्य उद्देश्य नेपाली नारी कविका कवितामा अभिव्यञ्जित नारीवादको विवेचना र उक्त विषयको अर्थापन गर्नु रहेको छ ।

अध्ययनविधि

प्रस्तुत लेख सम्पन्न गर्नका लागि शोधक्षेत्र र सामग्री सङ्कलन तथा विश्लेषण विधिअन्तर्गत सामग्री विश्लेषणको दार्शनिक, सैद्धान्तिक तथा विश्लेषणका पद्धतिसम्बद्ध विषयलाई निम्नानुसार प्रस्तुत गरिएको छ :

सामग्री सङ्कलन र विश्लेषणविधि

प्रस्तुत लेख पुस्तकालयीय कार्य रहेको छ भने यसका लागि प्राथमिक र द्वितीयक स्रोतका सामग्री रहनेछन् । प्राथमिक स्रोतअन्तर्गत नारीस्रष्टाका कविता रहेका छन् भने यसका लागि २०४६ सालको राजनीतिक परिवर्तनपछि प्रकाशित भएका नेपाली नारी कविका कविता विश्लेषणका सामग्री हुन् । यसका लागि २०४६-२०६१ अवधिमा प्रकाशित कविताको सोद्देश्य पठन गरी चयन भएका सामग्रीको विश्लेषण भएको छ । यस चरणमा प्रकाशित नारी कविका कवितामा पितृसत्ता, नारी प्रतिनिधित्व र सत्तासम्बन्ध तथा विचारधाराको प्रस्तुति सघन रहेका कवितामध्येबाट पाँचवटा मात्र चयन गरिएको छ । कविता चयनका लागि कथ्यप्रस्तुतिगत सघनताका साथै कविको सिर्जनागत पृष्ठभूमिलाई पनि आधार मानिएको छ । यस लेखको प्रयोजनका लागि पारिजातको मानुषी, कुन्ता शर्माको पोथी बास्नु हुँदैन, बेञ्जु शर्माको लोग्ने मानिसहरू, उषा शेरचनको समुद्र र बादल तथा पञ्चकुमारी परियारको मेरो तस्बिर खिच अध्ययनीय सामग्रीका रूपमा चयन गरिएका छन् । यस लेखका लागि सामग्रीको सङ्कलन सोद्देश्य विधिअन्तर्गत नेपाली नारी कविका कवितामा पितृसत्ता, प्रतिनिधित्व र सत्तासम्बन्ध, र विचारधारा सघन रहेका कविता चयन गरिएको छ । विश्लेषणका लागि निर्धारण गरिएका मानकसँग सम्बन्धित सघन कथ्य प्रस्तुत भएका उद्धरणको चयन गरी तिनका आधारमा नारीवादको विवेचना गरिएको छ । द्वितीयक सामग्रीअन्तर्गत सैद्धान्तिक पर्याधार निर्माण गर्ने प्रयोजनसँग सम्बन्धित सामग्री रहेका छन् । कृतिश्लेषणको मुख्य सिद्धान्तका स्थानमा नारीवाद रहेको छ । प्रस्तुत लेखको दार्शनिक आधार नारीवादको पृष्ठाधार तयार गर्ने विभिन्न सामाजिक दर्शन तथा तिनले निर्धारण गरेको सैद्धान्तिक मान्यता नै हो । नारीवादले साहित्यकेन्द्री मानकका रूपमा विविध विषयलाई स्थापित गरे पनि पितृसत्ता, प्रतिनिधित्व र सत्तासम्बन्ध तथा विचारधाराका अतिरिक्त अन्य मानक यस लेखका सीमा हुन् । यस लेखको सैद्धान्तिक पर्याधार अन्तर्गत पितृसत्ता, प्रतिनिधित्व र सत्तासम्बन्ध तथा विचार धारा विश्लेषणका ढाँचा हुन् । चयन गरिएका कविताको विश्लेषणसँगै लेखको पूर्णताका लागि पाठविश्लेषणकेन्द्री गुणात्मक अनुसन्धानपद्धतिको उपयोग भएको यसको पूर्णताका लागि विवेचना, विश्लेषण, र मूल्याङ्कनका लागि वर्णनात्मक र विश्लेषणात्मक विधिको उपयोग गरी नेपाली नारी कविका कविता नारीवादको विषयलाई अर्थापन गरिएको छ ।

सैद्धान्तिक आधार

नारीवाद सामाजिक आन्दोलन र त्यसबाट निर्देशित ज्ञानमीमांसाबाट निर्माण भएको विषय रहेकाले यसले सामाजिक संरचना र त्यसका एकाइमा विद्यमान लैङ्गिक विषयलाई अध्ययनको आधार मान्दछ। नारीवाद र यसको सैद्धान्तिक पक्षको अध्ययन मेरी वुल्स्टोनक्राफ्टको अ भिन्डीकेसन अफ उमन (१७९२) पुस्तकमा पितृसत्ताविरोधी अभिमत तथा लैङ्गिक विभेदको पहिलो कारक तत्कालीन पाठ्यक्रममा विभेद रहेको विषय प्रस्तुत गरेपछि समालोचनामा प्रवेश भएको मानिन्छ। वुल्स्टो नक्राफ्टको नारीविरोधी पाठ्यक्रम विरोधी अवधारणा प्रस्तुत भएको लामो समयपछि यस दर्शनले साहित्यिक समालोचनामा स्थान प्राप्त गरेको हो। साहित्यमा नारीवाद राजनीतिक विषयबाट प्रवेश गरेको हो भने समकालीन समालोचनामा यसका विविध शाखा तथा अध्ययनपद्धति विकास भएको छ। नारीवाद आधारभूत रूपमा नारी शिक्षा, शिक्षाक्षेत्रमा प्रचलनमा रहेका पाठ्यक्रमले समेटेका पुरुष वर्चस्व र साहित्यले समाजको प्रतिबिम्ब प्रस्तुत गर्ने क्रममा नारीको विषयलाई विषयका रूपमा नभई विषयी र वस्तुका रूपमा विवेचना गरिने संस्कृतिको निर्माणबाट मात्रै नारीअस्तित्व तथा समानता स्थापित हुन सम्भव रहने विषय हो (क्राफ्ट, सन् १९९२, पृ. २३)। नारीवाद लिङ्गलाई प्राकृतिक वा जैविक निर्मिति मान्दछ भने नारीको जैविक निर्मितिलाई पुरुष वर्चस्वले स्वीकार गर्न नसकेको विषयप्रति प्रतिरोधी दर्शन हो। यस सन्दर्भमा नारी प्राकृतिक रूपले पुरुष समान सक्षम र जुनसुकै कार्यका लागि पुरुषका निमित्त चुनौति बन्न सक्ने विषय बनेको छ। पुरुषको अनुकम्पित नभई कार्य गर्न नसक्ने वस्तुका रूपमा अवमूल्याङ्कन भएको विषयमा पनि नारीवादको असहमति रहेको छ। समकालीन नारीवाद विभिन्न धारा तथा दर्शनका आधारमा वर्गीकृत रहे पनि तिनको सारस्वरूप नारीलाई किनारीकृत गर्ने दर्शन, सिद्धान्त, सामाजिक संरचना तथा विचारधारा विरोधी आन्दोलन तथा त्यसका आधारमा साहित्यको अनुसन्धान गर्ने पद्धति गतिशील रहेको छ। नारीवादको अध्ययनक्षेत्रका रूपमा पितृसत्ता, लैङ्गिकतासँग जोडिने समग्र विषय, प्रतिनिधित्व तथा विचारधारा सशक्त मानक रहेका छन्।

पितृसत्ता शाब्दिक तथा पारिभाषिक अर्थका रूपमा सामाजिक संरचनामा पिता अर्थात् पुरुषको सत्ता वा वर्चस्वलाई बोध गराउने शब्द हो। पितृसत्ता मान्छेले एकल जीवनबाट सामूहिक जीवन आरम्भ गरेपछि समूहको व्यवस्थापन, नियन्त्रण तथा परिचालनका लागि लैङ्गिक वर्चस्व स्थापित गरी मुखिया मान्ने परम्पराको निर्माणसँगै भएको हो। पितृसत्ता परम्परागत रूपमा विकास, निर्धारण एवम् क्रियाशीलता स्थापित भएपछि शक्तिको केन्द्रमा रहने निर्णायक लैङ्गिक वर्ग नै सत्ताका रूपमा स्थापित भई त्यसमा पुरुषको आधिपत्य कायम भएपछि लिङ्गकेन्द्री व्यवस्थाका रूपमा पितृसत्ताको जन्म भएको हो। पितृसत्ता पुरुष वर्चस्वलाई स्थापित गर्ने शब्दमात्र नभई मात्र परिवारमा कसको वर्चस्व छ भन्ने पक्षको पृष्ठपोषण गर्ने विषय हो। “पितृ र सत्ताको सामसिक प्रक्रियाबाट निर्माण भएको यस शब्दको शाब्दिक अर्थ पिताको शासन वा सत्ता भन्ने अर्थ निष्पादित रहे पनि यसको समकालीन अर्थले पुरुषको शासन वा वर्चस्वको बोध गराउँदछ (लर्नर, सन् १९८६, पृ. २३९)। पितृसत्ता सामाजिक संरचनामा रहेको सांस्कृतिक अभ्यास तथा नारी दमनका लागि नियोजित रूपमा विभेदकारी नियम बनाई नारीमाथि गरिने शोषणलाई संस्थागत गर्ने विचारधारा हो। पितृसत्ताले पुरुष वर्चस्व स्थापनाका लागि बाध्यात्मक

र बन्धनकारी नियमको निर्माण गर्ने संस्थाका रूपमा सामाजिक संरचनाका हरेक एकाइमा आफ्नो उपस्थिति तथा भूमिकालाई शक्तिशाली तुल्याई नारीलाई नियन्त्रित तथा शक्तिहीन तुल्याउने ज्ञानको निर्माण र संस्कृतीकरण गरेको छ । “नारीमाथिको आर्थिक शोषण, सामाजिक विभेदका विविध रूपहरू, भेदभाव र नियन्त्रण, हिंसा, असम्मान, दमन आदि पितृसत्तात्मक सामाजिक संरचनाका विशेषता रहेका छन् (पाण्डे, २०६९, पृ. ११)” । जैविक निर्मितिका आधारमा नारी र पुरुषबीच पुनरुत्पादनको भूमिकामा आंशिक भिन्नता रहे पनि सामाजिक वा सांस्कृतिक निर्मितिका कोणबाट यिनको भूमिका समानान्तर शक्तिशाली छ । पितृसत्ता समाज, प्रथा, प्रचलन, रीतिरिवाज तथा परम्पराद्वारा सञ्चालित हुन्छ, भन्ने मान्यताका आधारमा नारीविरोधी ज्ञान तथा अभ्यासको निर्माण गरी नारी भूमिकालाई पुरुषमा आश्रित तुल्याउने मान्यता हो छ । “जुलियट मिसेलको कथनमा पितृसत्तात्मक शक्तिले महिलाहरूमा हीन भावना उत्पन्न गराउँदछ । सिल्विया विल्बिका कथनमा पितृसत्ता पुरुषले नारीमाथि आफ्नो वर्चस्व कायम गरी दमन र शोषण कायम गर्ने सामाजिक विचारधारात्मक व्यवस्था रहेको छ (भासिन, सन् २०११, पृ. ५)” । सामाजिक संरचनामा प्रभुत्व र अधिनस्थताको अन्तरसङ्घर्षमा नारीको प्रकृति तथा उसले निर्वाह गर्नुपर्ने जैविक भूमिकाका आधारमा सांस्कृतिक बन्धनमा पार्ने पितृसत्ता नारीमुक्ति तथा नारी स्वतन्त्रताको प्रतिपक्षी विचारधारा रहेको छ । नारी घरेलु भूमिकामा मात्र सीमित तथा पुनरुत्पादन प्रक्रियाका लागि मात्र पुरुषका सहयात्री हुने भएकाले नारीभूमिका सामाजिक संरचनाका लागि उत्पादक नहुने विचारधाराको निर्माण गर्ने पितृसत्ता नारीमाथि विभेद तथा वञ्चितीकरणलाई संस्थागत गर्ने विषय हो । पितृसत्ता नारीलाई अधिनस्थ मान्ने सांस्कृतिक अभ्यासका साथै लैङ्गिक भूमिकाका दृष्टिले नारी प्रतिनिधित्व विरोधी मान्यताका रूपमा लिई पुरुषसह नारी प्रतिनिधित्वको खोजी र स्थापना पक्षधर सिद्धान्त हो ।

लैङ्गिक प्रतिनिधित्वको विषय सामाजिक संरचनामा लैङ्गिक उपस्थिति तथा तिनको स्वतन्त्र पहिचानसँग सम्बन्धित विषय रहेको छ । परम्परा तथा संस्कृतिका नाममा नारीको अप्रतिनिधित्वको विषयलाई स्थापित गर्ने पितृसत्ता नारीपहिचानको बाधक रहेको छ । पितृसत्तात्मक विचारधाराले लैङ्गिक भूमिकाका आधारमा नारी तथा पुरुषका बीचमा निर्माण गरेको भाष्य नै विभेदकारी रहेकाले नारी सीमित तथा पुरुष असीमित शक्तिको अधिपति बनेको हो । परम्परागत पितृसत्ताले नारी र पुरुषसम्बद्ध भाष्य नै पृथक् निर्माण गरेको छ । परम्परागत पितृसत्ताले नारीलगायत अन्य प्रतिनिधित्वलाई परिभाषित गरेको विषयलाई विन्दु पोखरेल र मिरा मिश्रले यसप्रकार प्रस्तुत गरेका छन् –

नारी कोमल, सहनशील, निरीह, कमजोर, परनिर्भर, परावलम्बी, रक्षिता, निष्क्रिय, आकाङ्क्षारहित, डरपोक र रूञ्चे प्रकृतिकी प्रतीकका रूपमा परिभाषित रहेकी छ । यसका अतिरिक्त असक्षम, भावावेशयुक्त, विचारमा गतिशीलता, पालित, पुरुषकी सहयोगी, सुसारे, पुरुषको मनोरञ्जनको साधन वा वस्तु, नोकर्नी, पुरुषमा परनिर्भर तथा उसकै भाग्यको सहारामा बाँच्ने, पारिवारिक परिवृत्तमा मात्र सीमित तथा यसैमा रमाउन चाहने स्वाभाव तथा आफ्नो स्वतन्त्र इज्जत तथा यसको अपेक्षा नगर्ने घरेलु प्राणीको पहिचान प्राप्त लैङ्गिक प्रतिनिधित्व तथा पहिचान नारीलाई प्राप्त रहेको छ । (पौडेल र मिश्र, २०६७, पृ. १०) ।

नारीवादमा प्रतिनिधित्वलाई साहित्यिक पाठमा पात्रको उपस्थिति र भाषाका माध्यमबाट हेरिन्छ। प्रतिनिधित्व र सत्तासम्बन्धलाई बेलायती सांस्कृतिक अध्ययनले सांस्कृतिक आधार प्रदान गरेको हो भने नारीवादमा यो अन्तर्भूतशासनका रूपमा प्रवेश भएको विषय हो। नारीवादले साहित्यमा प्रतिनिधित्वअन्तर्गत विचार, लैङ्गिक भूमिका, सत्तासम्बन्ध, वर्चस्व, अधिनस्थता, पहिचान, लैङ्गिक दृष्टिकोण, केन्द्र-किनाराका साथै लैङ्गिक सम्बन्धको अध्ययन गर्दछ। प्रतिनिधित्व भाषाका माध्यमबाट संसारलाई अर्थपूर्ण ढङ्गले व्यक्त गर्न हो (हल, सन् २०१०, पृ.१५) प्रतिनिधित्व भाषिक सङ्केत व्यवस्थाका आधारमा व्यक्तिगत सम्बन्ध र भूमिकालाई खोज्ने अध्ययन पद्धति हो। “साहित्यिक कृतिमा लैङ्गिक प्रतिनिधित्व हेर्दा कृतिमा नारीपुरुषको सङ्ख्यात्मक उपस्थिति, कार्यभूमिका, सत्ता र अधीनस्थता तथा वास्तविकतालाई आधार बनाइनु पर्दछ” (शर्मा, २०७८, पृ.१६२)। पाठले प्रस्तुत गर्ने अर्थको खोजी गर्दा त्यसैका आधारमा प्रतिनिधित्वको खोजी गरिन्छ। “सांस्कृतिक अध्ययनमा नारी, दलित, सीमान्तीकृत आदिको प्रतिनिधित्व पाठमा उनीहरूको निश्चित सन्दर्भसहित हुन्छ र यसले उनीहरूको अवस्थालाई देखाउँछ” (गिरी, २०७०, पृ.२८)। नारीवादमा प्रतिनिधित्वको खोजी गर्दा पाठमा उपस्थित पात्रले कुन लिङ्गको कसरी प्रतिनिधित्व गरेका छन् भन्ने कुराको अध्ययन गरिन्छ। “साहित्यमा प्रतिनिधित्वको खोजी किनाराका समुदाय (निम्न वर्ग, दलित, जनजाति, महिला) वा अल्पसङ्ख्यक समूहका माध्यमबाट हुनसक्छ। साहित्यमा उपस्थित चरित्रबाट नै प्रतिनिधित्वको खोजी कार्य सम्भव हुन्छ” (भट्टराई, २०७०, पृ.३३६)। उल्लेखित प्रतिनिधित्व सम्बन्धी अभिमतहरूलाई समन्वीकरण गरी हेर्दा साहित्यमा महिला, पुरुषको प्रतिनिधित्व कसरी भएको छ, पाठमा पात्रहरूको प्रतिनिधित्व कुन आधार र अवस्थामा भएको छ, त्यसको अध्ययन प्रतिनिधित्वले गर्दछ। प्रतिनिधित्वअन्तर्गत सामाजिक संरचनाको निर्माण अनुसार व्यक्ति वा समूहको उपस्थिति मौन वा वाचाल कुन रूपमा भएको छ, कृतिमा प्रतिनिधित्व गरेका पात्रको अस्तित्व र अवस्था कस्तो छ, ती केन्द्रीकृत वा किनारीकृत कुन अवस्थामा रहेका छन्, लेखकीय विचार धारा कस्तो छ ? भन्ने विषयको अध्ययन गरिन्छ। कुनै पनि पाठमा महिला, पुरुष र तेस्रो लिङ्गीको उपस्थिति, कार्यभूमिका, शक्तिसम्बन्ध, भाषा प्रयोग तथा विचारधाराका माध्यमबाट प्रतिनिधित्वको अध्ययन गर्न सकिन्छ।

विचारधारा ग्रिसेली ज्ञानमीमांशासँग जोडिई विकसित भएको दर्शन हो। विचारधारा आधुनिक सामाजिक दर्शनका रूपमा विकसित हुनुको श्रेय बेलायती पुँजीवादी राजनीतिक, आर्थिक संरचना, फ्रान्सेली राज्यक्रान्ति, जर्मनेली आध्यात्मिक आदर्शवादी दर्शनलाई जान्छ। “अठारौँ शताब्दीमा युरोपमा राजनीतिक, कानुनी, सौन्दर्यात्मक, धार्मिक विचारहरूको प्रणाली एवम् दर्शनका रूपमा स्थापित विचार धाराको विस्तृत चर्चा वैज्ञानिक समाजवादका प्रणेता कार्ल मार्क्स र फ्रेडरिक एङ्गल्सले गरेका हुन्” (गिरी, २०७०, पृ. ३०)। विचारधाराको विकाशशील सन्दर्भ मार्क्सवादी दर्शनमा पृथक् मत राख्ने इटालेली मार्क्सवादी एन्टोनियो ग्राम्सीका चिन्तनसँग पनि जोडिन्छ। विचारधारा नै समाज सञ्चालनको महत्त्वपूर्ण आधार हो। मानवीय सामाजिक संरचना र संवेदनासँग जोडिने विचारधारा मान्छेका विचार, तिनका मूल्यका अतिरिक्त अन्य केही होइन भने मानव संवेदनामा विद्यमान संशयले विचार धारा निर्माणको आधारको कार्य गर्ने यसको निर्माणका लागि सामाजिक प्रथा, प्रचलन, धार्मिक आस्था र विश्वासले प्रकार्यात्मक भूमिका खेलेका हुन्छन् (ग्राम्सी, सन् १९७१, पृ. १५)। मार्क्सको सामाजिक

संरचना निश्चित घटनाद्वारा निर्माण र निर्धारण हुन्छ भन्ने मान्यतासँग ग्राम्सीको असहमति रहेको छ । विचारधाराका सम्बन्धमा ग्राम्सीको विचार लुईस अल्थ्युसरको अवधारणाको निकट पाइन्छ । सामाजिक संरचनामा विचारधाराको स्वायत्तता आधार र उपरि संरचनालाई जोड्ने विषय हो । विचारधाराले संस्कृतिका माध्यमबाट उत्पादन पद्धति मानिने आधारलाई गतिशील तुल्याउँछ, एकअर्कामा भिन्न रहे पनि परस्परमा अन्तर्सम्बन्धित अवधारणा संयोजनका रूपमा विचारधाराले सामाजिक संरचनालाई निर्देशित गर्दछ (अल्थ्युसर, सन् १९७०, पृ. ७) । विचारधारा राजनीतिक विषय भएकाले यसको प्रभाव राजनीतिका माध्यमबाट सामाजिक संरचनाका सबै तहमा पर्ने गर्दछ । मानवीय संवेदनासँग प्रत्यक्ष जोडिने साहित्यमा यसको प्रभाव संस्कृतिका रूपमा रहने गर्दछ । साहित्यमा विचारधारा कृतिमा समाज, सामाजिक संरचना र सामाजिक संस्कृतिलाई कुन रूपमा चित्रण भएको छ भन्ने पक्षका आधारमा खोजिने विषय हो । पाठमा प्रयुक्त विचारधाराको खोजी सत्तासम्बन्ध, वर्चस्व र अधिनस्थता, विभेद र वञ्चितीकरणका अतिरिक्त समाज र सामाजिक संरचनाप्रतिको लेखकीय दृष्टिकोणका आधारमा गरिन्छ ।

अर्थापनको ढाँचा

क्र. सं.	शोधसमस्या	विश्लेषणको ढाँचा
१.	नेपाली नारी कविका कवितामा नारीवाद	कवितामा पितृसत्ता कवितामा प्रतिनिधित्व र सत्तासम्बन्ध कवितामा विचारधारा

उपर्युक्त विश्लेषण ढाँचाका आधारमा नेपाली नारी कविका कविताको विश्लेषण अलग्गै उपशीर्षकमा गरिएको छ ।

नतिजा र विश्लेषण

प्रस्तुत लेखको शोधक्षेत्र नेपाली नारी कविका कवितामा नारीवादको विश्लेषण हो । यस लेखको पूर्णताका लागि नेपाली नारी कविका कवितामध्येबाट पारिजातको मानुषी, कुन्ता शर्माको पोथी बास्नु हुँदैन, बेञ्जु शर्माको लोग्ने मानिसहरू, उषा शेरचनको समुद्र र बादल तथा पञ्चकुमारी परिवारको मेरो तस्बिर खिच चयन भएका छन् । विश्लेषणका लागि चयन भएका उपर्युक्त कवितामा रहेको अन्तर्वस्तु नारीवादको सैद्धान्तिक पर्याधारका आधारमा विश्लेषणीय रहेको तथा यी कविताका सापेक्षमा अन्य कविताहरू अध्ययनका लागि शक्तिशाली रहेको पक्ष पर्यावलोकनबाट प्राप्त भए पनि अध्ययनको आफ्नै सीमाका कारण ती कविता चयनमा नपर्नु यस लेखको सीमा बनेको छ । विश्लेषणका लागि चयन भएका कवितामध्ये मानुषी कविता नारीको उदार र उदात्त चरित्रले हस्तान्तरण गरेको सत्तालाई दुरुपयोग गरी नारीमाथि वर्चस्व स्थापना गर्ने पुरुषको बर्द्धनियतपूर्ण संस्कृतीकरणको अभ्यासप्रति आक्रोस अभिव्यक्त भएको कविता हो । कुन्ता शर्माको पोथी बास्नु हुँदैन कवितामा एकाधिकार र सर्वसत्तावादी नियन्त्रण गर्ने पितृसत्तात्मक विचारधाराप्रति सशक्त प्रतिरोधसहितको नारी प्रतिनिधित्व र नारीको लैङ्गिक सर्वोच्चताको प्रस्तुति भएको छ । बेञ्जु शर्माको लोग्ने मान्छेहरू कवितामा समाजको दमनलाई प्रतिकार गर्न नसक्ने हुतिहारा पुरुष आफ्नो दम्भ र समाजको दमन परिवारमा

रहेका नारी र बालबालिकामाथि प्रभुत्व स्थापित गरी आफूलाई शक्तिशाली देखाउने सन्दर्भसँग सम्बन्धित रहेको छ । उषा शेरचनको समुद्र र बादल कविता नारीलाई असहाय र निरूपाय ठान्ने पितृसत्ताको विचारधारात्मक दमनविरुद्ध नारीअस्तित्व र पुरुष उत्पीडन विरुद्ध प्रतिकार प्रस्तुत भएको कविता हो । पञ्चकुमारी परियारको मेरो तस्विर खिच कवितामा नारीलाई कठपुतली मानी आफ्नो स्वार्थअनुकूल प्रयोग गर्ने पुरुष विचारधाराको निन्दा, नारीलाई पुरुषसरह भूमिका दिनुपर्ने आवाजका साथै लैङ्गिक न्यायका लागि वर्तमान सामाजिक संरचना र यसको विचारधारात्मक परिवर्तनको अपरिहार्यता प्रस्तुत भएको कविता हो । यस अर्थमा नेपाली नारी कविका कविता नारीवादका कोणबाट अध्ययनीय शोधक्षेत्र रहेको स्पष्ट हुन्छ भने नारी कविका कवितामा प्रस्तुत नारीवादको विषयलाई पितृसत्ता, प्रतिनिधित्व र सत्तासम्बन्ध तथा विचारधाराका कोणबाट अलग उपशीर्षकमा विवेचना गर्नसकिन्छ ।

कवितामा पितृसत्ता

लैङ्गिक संरचनाका कोणबाट नेपाली समाजको सामाजिक संरचनागत अवस्थालाई नियाल्दा केन्द्र र किनारमा द्विलिङ्गी संरचना छ भने किनाराका समुदायका पनि विविध रूप छन् । नेपाली समाजमा लिङ्गगत वर्चस्व पुरुषकेन्द्र अर्थात् पुरुषकेन्द्री सत्तामा आधारित छ भने पितृसत्ता नै यसको मुख्य विचारधारा हो । परिवारमा पिताको सत्ता अर्थात् वर्चस्वलाई स्थापित गर्ने विषयका रूपमा नारीवादी आन्दोलनले अङ्गीकार गरेको सिद्धान्त पितृसत्ता हो भने अन्तरअनुशासनका रूपमा यो विषय साहित्यले प्राप्त गरेको हो । साहित्यमा पितृसत्ता अन्तर्वस्तु, भाव, भाषा, उद्देश्य र सारतत्त्वका रूपमा प्रस्तुत हुने गर्दछ । नेपाली नारी कवितामा पितृसत्ता र यसको आवरणमा सञ्चरित विचारधारात्मक अभ्यासको सशक्त प्रस्तुति भएको पाइन्छ । नेपाली कवितामा पितृसत्ताको प्रस्तुति आधुनिक नेपाली नारी कविताअन्तर्गत सिर्जना गर्ने अधिकतर नारी स्रष्टाका सिर्जनामा अभिव्यञ्जित भए पनि विभिन्न भावधारा र तिनको परिचर्चाका कारण सो विषय ओभरलमा परेको देखिन्छ । प्रतिरोध चेतनासहित पितृसत्ता र यसको उपस्थितिलाई विश्लेषण गर्ने नेपाली नारी कविका कवितामा पितृसत्ताको विषय अन्तर्वस्तुमा प्रस्तुत भएको छ । सामाजिक संरचनामा पुरुषको भूमिकालाई स्थापित र महिमामण्डित गरी नारी भूमिकालाई नगन्य मान्ने परम्परावादी पुरुष सोच र न्युनतम नारीमैत्री बन्न नसकेको सांस्कृतिक अभ्यास समकालीन नेपाली नारी कविका कवितामा नारीलाई भौतिक रूपमा मात्र नियन्त्रणको प्रयासमा केन्द्रित नरही नारीका सोच, अनुभव, अनुभूतिसमेतमा पुरुषकै आधिपत्य रहने असमान संस्कृतीकरणको चित्रण भएको छ । नारीपुरुष सत्तासम्बन्धमा पुरुषको यशोगान र भक्तिमा समर्पित हुनैपर्ने सामाजिक संस्कृतिको चित्रण निम्नलिखित कवितांशमा भएको छ –

टेक गर्नु हुँदैन
थुनछेक गर्नु हुँदैन
मालिक-मालिक रट्नुपर्छ
यन्त्रजस्तो भएर खट्नुपर्छ
नयाँ परिवेशमा टेक्नु हुँदैन
पोथी बास्नु हुँदैन ।

एकदमै अनिष्ट हुन्छ
 नीतिनियम रूष्ट हुन्छ
 ठुलो अवरोध सहन गर्नुपर्छ
 बाधाविरोध वहन गर्नुपर्छ
 सपना तुहिन सक्छ
 जीवन चुँडिन सक्छ
 ओथारोको अन्डा त्यसै कुहिन सक्छ
 चल्लाको कलिलो जीवन नफुल्लै भर्न सक्छ
 प्रहार हुन सक्छ, संहार हुन सक्छ
 त्यसैले चेतनाको डाँक बोल्नु हुँदैन
 अन्धकारले पर्दा खोल्नु हुँदैन
 पोथी बास्नु हुँदैन ।

शर्मा, (२०७४). पोथी बास्नु हुँदैन. प्रज्ञा आधुनिक नेपाली कविता. पृ. २६२-२६३

प्रस्तुत उद्धरण समकालीन नेपाली सामाजिक सन्दर्भमा नारीको अवस्थिति कस्तो छ भन्ने पक्षको चित्र मात्र नभई नारी अनुभव, अनुभूति तथा तिनको सोचसमेतमा आधिपत्य स्थापित गर्ने पितृसत्ताको विभत्स पक्षको उद्घाटनमा केन्द्रित रहेको छ । लिङ्गका आधारमा भाले र पोथी संस्कृतिका सम्बन्धमा अलग्गै भाष्यलाई अवलम्बन गर्ने सामाजिक संरचनामा पुरुषका प्रत्येक कार्य र तिनको नारीप्रतिको दृष्टिकोणलाई स्वीकार गर्नुपर्ने संस्कृतिले पितृसत्ताको समकालीन अवस्था तथा त्यसको विचारधारात्मक स्थितिको भयावह अवस्थालाई प्रस्तुत गरेको छ । समकालीन नेपाली नारी कविका कवितामा प्रस्तुत भएको यो अवस्था सीमित परिवार वा सामाजिक संरचनामा मात्र नभई सिङ्गे मानव समाजमा दैनिक घटित हुने विषय हो । नारीलाई पुरुषको आशयअनुसार बोल्नु, हिँड्नु, चलनु र व्यवहार गर्नुपर्ने अवस्था प्रस्तुत भएको यस उद्धरणले पितृसत्ताको विकराल अवस्था कुन हदसम्म नारीविरोधी ज्ञान उत्पादन गर्न क्रियाशील रहेका छ भन्ने पूर्वानुमान लगाउन सकिन्छ । यस कवितांशमा प्रस्तुत भएको घटना त एउटा प्रतिनिधि विषय मात्र हो । यसप्रकारको अभ्यासका कारण नारीको दयनीय स्थिति विभेदको म्रमुख कारक बनेको छ भने यसप्रकारका परिघटना नारीमैत्री समाजव्यवस्था निर्माणका लागि प्रत्युत्पादक अभ्यास हो भन्ने मान्न सकिन्छ । लैङ्गिक सहअस्तित्वको संस्कृतिले मात्र समाजमा लिङ्गमैत्री परिस्थिति निर्माण हुनसक्ने मान्यतालाई उपहास गर्ने परम्परागत संस्कृतिको अवलम्बन गर्ने अभ्यासको जड पितृसत्ता रहेको विषय निम्नलिखित कवितांशले प्रस्तुत गरेका छन् -

तिमी र म एउटै होइनौं
 एक-अर्काका पूरक मात्र हौं
 त्यसैले तिमी मेरा थुप्रै अनुभूतिहरूका भागीदार हुन सक्दैन
 म तिम्रो मातृदेहसँग जिउँदै मर्न सक्छु
 म तिमीहरूको सामूहिक बलात्कार खपेर बाँच्न पनि सक्छु

तिमीलाई त त्यस्तो कहिल्यै भएन
तिमीले रजस्वलाको कष्टप्रद क्षण भोगेका छैनौ
तिमीलाई आफ्नो अस्मिताको जोखिम उठाउन पर्दैन
तिमीलाई गर्भधारणको अतिशय पट्टचारलाग्दो अवधि थाहा छैन
तिमीलाई प्रसवकालको सीमातीत कष्ट भोग्न पर्दैन
हो, म तिमीबिना आमा बन्न सकिदैन
तर मैले तिमीलाई बाबु बन्ने श्रेय दिएकी छु ।
तथापि तिमी त्यो नैसर्गिक मातृत्व बुझ्दैनौ
त्यो मेरो, नितान्त... मेरो अनुभूति हो ।

पारिजात (२०७४). मानुषी. प्रज्ञा आधुनिक नेपाली कविता. पृ. १२०

नारीलाई घरघराना र इज्जतका नाममा भूमिकाविहीन तुल्याउने पितृसत्ताको भूमिकामाथि संशय तथा लैङ्गिक सहअस्तित्वलाई अस्वीकार गर्ने पुरुषकेन्द्रलाई पुरुष पुरुष हुनुको इतिहास तथा त्यसमा नारीको योगदानलाई प्रस्तुत गर्ने यस उद्धरणमा नारीबिना पुरुषको औचित्य नै नरहने तथा नारीलाई कोमल र कातर मान्ने विषयको उत्तर प्रस्तुत भएको छ । पुरुष पुनर्उत्पादनका लागि कम भूमिका र क्रियाशील रहने तथापि महिलाको भूमिकालाई नै गौण देख्ने सांस्कृतिक अभ्यासका आधारमा नारी अनुभवलाई उपेक्षा गर्ने परम्पराप्रति आक्रोश अभिव्यक्त भएको यस उद्धरणले नारीका प्राकृतिक गुणलाई समेत स्वीकार गर्न नसक्ने पुरुष र उसको विचारधारा नारीमैत्री हुन नसक्नु नै पितृसत्ताको महत्त्वपूर्ण अवगुण रहेको धारणा प्रस्तुत गरेको छ । नारीको भूमिका पुरुषका तुलनामा विविधतायुक्त छ भने उक्त विविधताकै आधारमा नारीलाई कमजोर र पुरुषलाई शक्तिशाली मान्ने प्रथाप्रति असन्तुष्टि व्यक्त भएको यस उद्धरणमा पुरुष वर्चस्वले पुरुषाश्रित पहिचान दिने नारी नै वास्तविक पुरुषकी पहिचानदाता हो यसर्थ पुरुषबिना नारीको पहिचान र अस्तित्व स्थापित रहे पनि नारीबिना पुरुषको अस्तित्व र औचित्य नै नरहने वास्तविकता चित्रण भएको छ । समकालीन नेपाली नारी कवितामा अभिव्यञ्जित पितृसत्ताको प्रस्तुति नारीपुरुष सहअस्तित्वको अभिव्यञ्जनासँग जोडिएर भएको छ भने यो यस चरणका नारीस्रष्टाका सिर्जनाको अन्तर्वस्तु पनि हो । नारीअस्तित्वलाई पुरुषकै नियन्त्रित वस्तु ठान्ने पुरुषको नारीमाथिको हैकम र नियन्त्रणको अभ्यासमा रेखाङ्कन हुने पितृसत्ताको उपस्थिति निम्नलिखित कवितांशको अन्तर्वस्तु बनेको छ :

दिनभरको लछारपछार
छडीको पिटाइसँगै
पाइला चलाएको बिर्सैर
रबाफका साथ
ठुलो शरीर
बिछ्यौनामा बिसाउने गछौं
अलिकति दाता र परालसँगै

बोलीको मीठो महमा
भिँगो बनेर डुब्ने तिमीहरू
कहिले जुवाले
साह्रो खेत जोल्छौ
कहिले बिछ्यौनामा जोल्छौ

शर्मा, २०७४, लोग्ने मानिसहरू, प्रज्ञा आधुनिक नेपाली कविता, पृ. ३०१

नारीमाथि सांस्कृतिक र विचारधारात्मक सत्ता स्थापित गरेको अनुभव र अभ्यास प्रदर्शन गर्ने पुरुष आफैँमा दमित र अधिनस्थ रहेको तथापि त्यसको प्रभाव सामाजिक संरचनामा स्थापित गर्न नसकेको रोष आफैँमा आश्रित नारी र बालबालिकामाथि नियन्त्रणको प्रयास गर्ने पितृसत्ताको वर्गीय चरित्र यस उद्धरणमा प्रस्तुत भएको छ। समाज र सामाजिक संरचनामा अधीनस्थ चरित्र र त्यसैको पृष्ठभूमिका रहेको आफ्नो व्यक्तित्व स्थापनाका लागि परिवारका सदस्यमाथि नै आक्रमण र अतिक्रमण गर्ने पुरुषको पितृसत्तात्मक चरित्र प्रस्तुत गर्ने यस उद्धरणमा पुरुषको वास्तविक पहिचान नै पराश्रित र मूल्यहीन मूल्यमा आफूलाई बेच्ने वर्गीय र लैङ्गिक चरित्र रहेको यथार्थ प्रस्तुत भएको छ। समाज र सामाजिक संस्कृतिसँग सङ्घर्ष गर्न नसक्ने पुरुषत्व अर्थात् पुरुषको अस्तित्व शून्यप्रायः रहेको सन्दर्भ प्रस्तुत गर्ने यस उद्धरणमा त्यसको अपयशको भागीदार नारी र बालबालिका बन्नुपर्ने तथा पितृसत्तामा निस्सहाय बनेको पुरुषको चरित्रका माध्यमबाट पितृसत्ताको वास्तविकता मुखरित भएको छ। नारीलाई भोग्या र उपभोगको वस्तु मान्ने पुरुष समाज आफैँमा शक्तिहीन रहे पनि आफ्नो सत्ता र नारीमाथिको आधिपत्यलाई स्थापित गर्न सङ्घर्षशील रहेको वस्तुता अभिव्यञ्जित समकालीन नेपाली नारी कविता विषय र भाव प्रस्तुतिका कोणबाट सशक्त अभिव्यक्ति हुन्। नारी पुरुषका भोग्या मात्र हुन् यिनको वास्तविकता पुरुषमै अन्तरनिर्भर छ भन्ने मान्यताबाट ग्रस्त पुरुष मानसिकता र सत्ताको अभिव्यञ्जना निम्न कवितांशमा प्रस्तुत भएको छ :

प्रिय फोटोग्राफर
मेरो तस्वीर खिच
विनापरिश्रमकी कामदार म
बच्चा जन्माउने मेसिन
कस्ती देखिन्छु
सादा वा रङ्गीन ?
प्रिय फोटोग्राफर !
मेरो तस्वीर खिच ।

परियार, मेरो तस्वीर खिच, समकालीन प्रतिनिधि नेपाली नारी कविता, पृ. १०५

नारी वास्तविकतामा पुरुषकै समानान्तर सत्ता रहे पनि सामाजिक संरचनामा यिनको भूमिकालाई निस्तेज गरी पुरुषकी भोग्या, प्रजनन अधिकारमाथि पुरुषको नियन्त्रणका कारण किनारीकृत सत्तासम्बन्धका अतिरिक्त पुरुषकै इच्छाबमोजिम आफूलाई रूपान्तरण गर्नुपर्ने पितृसत्ताबाट उत्पीडित

रहेको आवाज यस उद्धरणमा प्रस्तुत भएको छ । नारी पुरुषकै तुलनामा सामाजिक अभ्यास र संस्कृतिको हकदार रहे पनि परम्परा र संस्कृतिका आडमा हुने यसप्रकारको उत्पीडनप्रति खेद एवम् आक्रोस प्रस्तुत भएको यस उद्धरणमा नारीसौन्दर्यको महिमामण्डन गरेर नथाक्ने पुरुष अभ्यन्तरमा नारीमाथि जुनसुकै प्रकृतिको दमन गर्न पछि नहट्ने पूर्वाग्रहपूर्ण सोचबाट ग्रस्त रहेको समकालीन यथार्थ प्रस्तुत भएको छ । नारीलाई विषय स्वीकार नगर्ने समाजव्यवस्था पितृसत्ताप्रदत्त विचारधारा र संस्कृतिबाट सञ्चालित छ भने नारी केवल पुरुषको अनुग्रहबाट मात्र अस्तित्वमा छन् भन्ने भ्रम र त्यही भ्रमबाट उत्पन्न भयका कारण लैङ्गिक दमनतर्फ अभिप्रेरित रहेको दृष्टान्त पनि यस उद्धरणको अन्तर्वस्तु हो । समकालीन नेपाली नारी कविका कवितामा लैङ्गिक सहअस्तित्वलाई अस्वीकार गर्ने पुरुष मानसिकताले नारी हुनुको तात्पर्यलाई बोध गर्न नसकेको पितृसत्तात्मक विचारको प्रस्तुति निम्न कवितांशमा प्रस्तुत भएको छ :

मेरो विवशतामा अहिले तिमी
 - जति नै हाँसे तापनि
 मेरो बाध्यतामा अहिले तिमी
 -जति नै नाचे तापनि
 जित त आखिर मेरो नै हुने हो
 हार त आखिर तिम्रो नै हुने हो

शेरचन, (२०७४). समुद्र र बादल. प्रज्ञा आधुनिक नेपाली कविता. पृ. ४०७

नारीका विवशता, बाध्यता र पीडालाई अनुभव गर्न नसक्ने पुरुष चरित्रको भूमिकामाथि प्रश्नचिह्न उठाउने यस उद्धरणमा नारीको प्राकृतिक निर्मितिलाई कमजोर ठान्ने पुरुषकेन्द्री भाष्य नै पराधीन रहेको तथा परिवर्तित प्रक्रियामा पनि नारीलाई अस्तित्वशाली नमान्ने संस्कृतिको पराजय निश्चित रहेको यथार्थ प्रस्तुत भएको छ । यसका अतिरिक्त पुरुषको पौरुषलाई शक्तिप्रदान गर्ने विचार धाराका कारण पुरुषमा आएको अहम्को उत्कर्षसँगै त्यसको अवनति पनि निर्धारित प्रक्रिया रहेकाले सावधान रहन चेतावनी दिने यस उद्धरणमा नारीको सहनशीलता र क्षमाशीलतालाई कमजोरी ठान्ने पितृसत्ताको परजय निश्चित रहेको विषय प्रस्तुत भएको छ । यसप्रकार समकालीन नेपाली नारी कविका कविताको मुख्य विषयवस्तुका रूपमा रहेको पितृसत्ता अधिकतर रचनामा प्रवाहित रहेको छ भन्नु सकिन्छ ।

कवितामा प्रतिनिधित्व र सत्तासम्बन्ध

प्रतिनिधित्व राजनीतिक विषयबाट साहित्यको समालोचनामा स्थापित भएको विषय हो । नेपाली नारी कविका कवितामा लैङ्गिक प्रतिनिधित्व सघन रूपमा प्रस्तुत भएको छ । नारी कविका कविताले लैङ्गिक प्रतिनिधित्वका रूपमा नारीपुरुषको विषयलाई प्रस्तुत गरेको छ । कवितामा सहभागीका रूपमा चित्रण भएका नारी र पुरुषको भूमिका अधिकतर शासक-शासित सत्तासम्बन्धमा केन्द्रित रहेको तथ्य प्रस्तुत गर्ने कवितामा पुरुषको दमनकारी भूमिका तथा नारीमा प्रतिरोध चेतनाको अभिव्यञ्जना भएका कविताको प्रस्तुति रहेको छ । जैविक संरचनालाई संस्कृतीकरण गरी पुरुषलाई शासक र

नारीलाई पुरुषमा आश्रित मान्ने विचारधारा र त्यसको अभ्यन्तरमा नारीमाथि हुने विभेदसहितको सामाजिक समूहको प्रतिनिधित्व नारी स्रष्टाका सिर्जनामा अभिव्यञ्जित भएका छन् । नेपाली समाजव्यवस्थामा बहुलैङ्गिक प्रतिनिधित्व प्रणालीभित्र पुरुष, नारी, सन्दिग्ध, तेषोलिङ्गी, समलिङ्गीजस्ता लैङ्गिक निर्मित रहेको तथा यसको प्रतिनिधित्व अधिकारसहित सुनिश्चित गरिनुपर्ने आवाज उठे पनि यो विषय सङ्घर्षकै अवस्थामा रहेको छ । नेपाली नारी कविका कवितामा प्रतिबिम्बन भएको प्रतिनिधित्वको प्रणाली द्विलिङ्गी सामाजिक संरचनामा विभाजित रहेको तथा नारी प्रतिनिधित्व अधिनस्थ नै रहेको विषयलाई निम्नलिखित उद्धरणले प्रस्तुत गरेको छ :

तिमी जति गर्न सक्छौ
 त्यति म पनि गर्न सक्छु
 तिमी जत्तिकै पाखुरी बजार्न सक्छु
 पसिना बगाउन सक्छु
 तिम्रा सबै अनुभूतिहरू
 मेरा पनि अनुभूति
 तर इतिहासले आज
 कहाँ ल्याएर पछ्यायो कुन्नि मलाई
 तिमी त मभन्दा कोसौं अघि गइसकेछौ ।

पारिजात (२०७४). मानुषी. प्रज्ञा आधुनिक नेपाली कविता. पृ. ११९-१२०

विजेताको इतिहास लेख्ने त्रुटिपूर्ण पद्धति तथा समाजमा पुरुषसत्तालाई स्थापित गर्ने प्रयोजनबाट निर्माण गरिएको सांस्कृतिक अभ्यासका कारण नारीको सामाजिक अप्रतिनिधित्व प्रस्तुत गर्ने यस उद्धरणमा समाज निर्माणमा पुरुषकै समानान्तर नारी भूमिका रहे पनि त्यो विषय उपेक्षित रहेको सन्दर्भ प्रस्तुत भएको छ । समाज पुरुषको मात्रै हो तथा नारीको भूमिका पुरुषका सामु केही होइन भन्ने सांस्कृतिक अभ्यासका कारण अप्रतिनिधित्वमा परेका नारीको किनाराको आवाज सत्ताका सामु निरीह नै रहेको पक्ष उपर्युक्त उद्धरणमा प्रस्तुत भएको छ । नारीले समाज निर्माणको प्रक्रियामा पुर्‍याएको योगदानलाई पुनरुत्पादनमा सीमित गरी प्रतिनिधित्वविहीन तुल्याउने तथा शासितमा मात्र राख्ने पूर्वाग्रहपूर्ण दमनविरुद्ध प्रतिरोधी चेतना पनि यस उद्धरणको अन्तर्वस्तुमा प्राप्त गर्न सकिन्छ । यसका अतिरिक्त नारीको त्यागका कारण स्थापित भएको पितृसत्ता तथा सत्ता हस्तान्तरणपछि नारीलाई पुरुषको भोग्याका रूपमा मात्र प्रस्तुत गर्ने संस्कृतिप्रति प्रतिरोध पनि यस उद्धरणमा समावेश भएको छ । नारी केवल घरमा बस्ने तथा पुरुषको सेवासुश्रुषाका लागि निर्मित वस्तु हो भन्ने पुरुषकेन्द्री वर्चस्व विरोधी अभिव्यक्तिका माध्यमबाट नारी प्रतिनिधित्व पुरुषकै समानान्तर शक्तिशाली छ, भन्ने पक्ष कविताका निम्नलिखित अंशमा मुखरित भएको छ :

सधैंसधैं
 घरका धुरीहरूमा
 बारका घाँचाहरूमा

आँगनहरूमा, बार्दलीहरूमा
 घाँटी तन्काउँदै, सिउर हल्लाउँदै
 बास्ने काम त भालेको हो
 आवाज उकास्ने काम भालेको हो ।
 पोथीले मात्र कुर्कुराउनुपर्छ
 आक्रोसका घुड्का चुपचाप निल्नुपर्छ
 अन्डा पार्नुपर्छ
 ओथारो बस्नुपर्छ
 चल्ला काढ्नु अनि तन्मयतापूर्वक बच्चा हुर्काउनुपर्छ
 उन्मुक्त हाँसो हाँस्नु हुँदैन
 पोथी बास्नु हुँदैन ।

शर्मा, कुन्ता (२०७४). पोथी बास्नु हुँदैन. प्रज्ञा आधुनिक नेपाली कविता. पृ. २६१

नेपाली समाजको संरचना परम्परामा आधारित रहेको तथा यसले पुरुषलाई वर्चस्वशाली र नारीलाई आधीन मान्ने संस्कृतिको अभ्यास गरेका कारण नारी अप्रतिनिधित्वको शिकार भएको विषय यस उद्धरणमा प्रस्तुत भएको छ । नारीलाई घरायसी काममा आबद्ध गराई उत्पादन प्रक्रियाको श्रेय पुरुषमा निहित रहेको विचारधारा निर्माण गर्ने पुरुषकेन्द्री भाष्यमा नारीको भूमिका केवल पराश्रित नै छ । यस सन्दर्भमा नारी भूमिकाको तात्पर्य पुरुषकी भोग्या र कठपुतली भएर रहनुपर्ने तथा मालिकका रूपमा परिवार र समाजमा आधिपत्य स्थापित गर्ने पुरुषका सामु नारीले दमित अवस्थामा नै जिजीविषा गर्नु पर्ने नारीको विगत र वर्तमान यस उद्धरणमा चित्रण भएको छ । पुरुषकी यौनदासीको भूमिकामा रहनु तथा सन्तान उत्पादन गर्नुभन्दा बाहेक अन्य विषयमा आफ्ना तर्क राख्नु पुरुष दम्भ विपरीत कार्य रहेकाले यस्तो प्रतिरोधी चेतनाको औचित्य नरहने पुरुषकेन्द्री वर्चस्वविरुद्ध कुनै चेतना निरर्थक हुने सामाजिक सन्दर्भ यस उद्धरणको अन्तर्वस्तु हो । नारीपुरुषको समान प्रतिनिधित्व तथा भूमिका स्थापित हुनुपर्ने आवाज प्रस्तुत भएको यस उद्धरणमा नारीलाई पुरुषको आधीन तुल्याउने सबैप्रकारका विभेदकारी प्रभुत्वमाथि प्रहार त भएकै छ, यसका साथै नारीका लागि नारीले नै आफ्ना आवाज प्रस्तुत गर्नुपर्ने आह्वान पनि भएको छ । पुरुषको सर्वसत्तावादी नियन्त्रण तथा दमनका लागि सत्ताले उत्पादन गरेको दमनकारी ज्ञानका विरुद्ध किनारीकृत समग्रको प्रतिनिधित्व गर्ने नारीको भूमिका चुह्लोचौको र सन्तान उत्पादनमा सीमित रही तिनका बाञ्छित आवाज पनि दमनमा परेको यथार्थको प्रस्तुति उपर्युक्त उद्धरणमा भएको छ । पुरुष प्रतिनिधित्व पनि नारीको सहकार्य बिना अपूर्ण रहने प्राकृतिक विधानको उपेक्षा गर्ने पुरुषको शोसक प्रवृत्ति तथा लिङ्गगत सर्वोच्चताको परिभाषाले स्थापित गरेको दम्भका कारण टाक्सिएको पुरुषको नियति र नारी अप्रतिनिधित्वलाई निम्नलिखित कवितांशले प्रस्तुत गरेका छन् :

बिहानी मिर्मिरेसँगै
 काँधमा जुवा राखेर
 साँभ्रको घाम नडुबुन्जेल

साह्रो खेतलाई
 पसिनाको रारा चुहाएर जोत्ने
 तिमीहरू गोरू हौ
 तिमीहरूको विश्रामस्थल
 मात्र रातको ओत
 तापनि घरका मानिस बनेर
 गाई, बाच्छा, बाच्छीलाई
 हेप्ने गछौं
 प्रभुत्व जमाउने गछौं

शर्मा, २०७४, लोग्ने मानिसहरू, प्रज्ञा आधुनिक नेपाली कविता, पृ. ३०१

पुरुष वर्चस्व तथा त्यसको विचारधारात्मक दमनका कारण अधिनस्थ तुल्याइएका नारीको भूमिका जति दयनीय अर्थात् दमनमा परेको छ त्यो सामाजिक संरचनामा पुरुष प्रतिनिधित्व पनि दयनीय नै रहने विषय यस उद्धरणमा प्रस्तुत भएको छ। यस उद्धरणले पुरुषको भूमिका दमित नै रहेको परिप्रेक्ष्यमा पनि तिनको पारिवारिक भूमिका दमनकारी हुने तथा शासकका रूपमा आफूलाई प्रस्तुत गरी नियन्त्रणमा लिने पुरुष, नारी तथा साङ्केतिक रूपमा बालबालिकाको प्रतिनिधित्वलाई सुनिश्चित गरेको छ। जैविक संरचनामा आधारमा निर्माण भएको निर्मितलाई संस्कृतीकरण गरी पुरुषलाई शक्तिशाली तुल्याउने सामाजिक संरचनामा नारीकै तुलनीय भूमिकाविहीन पुरुष पनि नारी र बालबालिकाप्रति दमनकारी सत्तासम्बन्धलाई निरन्तरता दिन अभ्यस्त रहेको विषय यस उद्धरणमा प्रस्तुत भएको छ। नेपाली नारी कविका कवितामा नारी आफ्ना इच्छाआकाङ्क्षालाई दमन गर्ने पुरुषप्रति उदार रहे पनि पुरुषको भूमिका शासक तथा दमनकारी नै रहेको यथार्थ प्रस्तुतिमा केन्द्रित छन्। नारीले आफ्नो दायित्व निर्वाह गरिसकेपछि पनि पुरुषको दमनकारी सत्तासम्बन्धलाई स्वीकार गर्नुपर्ने बाध्यात्मक विचारधारा तथा ज्ञानको प्रसारणले नारी प्रतिनिधित्व र सामाजिकीकरणको प्रक्रिया पनि प्रभावित रहेको विषय नारी कविका कवितामा अभिव्यञ्जित अन्तर्वस्तु हो। पुरुषको वर्चस्व तथा प्रतिष्ठा नारीभूमिकामा रहने एवम् नारीले पुरुषप्रतिष्ठा जोगाई उसलाई महिमामण्डित गर्नुपर्ने विभेदकारी सांस्कृतिक अभ्यासका कारण नारी प्रतिनिधित्व पुरुष नियन्त्रित संरचना रहेको विषय नारी कविका कवितामा मुखरित भएका छन्। नारी त केवल पुरुषकी भोग्या मात्र रहेको तथा नारीभूमिका पुरुषकै केन्द्रमा रहनुपर्ने अवस्थाको चित्रण निम्न कवितांशमा प्रस्तुत भएको छ :

तिम्रो मर्यादाको पालक म
 तिम्रो कुलको चालक
 तिम्रो सन्तानलाई जन्म दिने
 कस्ती देखिन्छु ?
 धार्मिक क्यामेराको केन्द्रमा
 कठपुतली कि युग बनाउने जननी

प्रिय फोटोग्राफर !
मेरो तस्वीर खिच ।

परियार, मेरो तस्वीर खिच, समकालीन प्रतिनिधि नेपाली नारी कविता, पृ. १०५

समाज विकासको क्रममा नारीबाट पाएको सत्ताको गलत उपयोग तथा पुरुषकेन्द्री विचारधाराको अभ्यासलाई संस्थागत गर्ने सन्दर्भमा पुरुषको नारीमाथिको लैङ्गिक नियन्त्रण, भोग र सेवाप्रदायक वस्तुमा परिभाषित एवम् व्यवहार गर्ने विभेदकारी अभ्यासका कारण नारी, समलिङ्गी, सन्दिग्ध, तेस्रोलिङ्गी सामाजिक उपसमूहको भूमिका अधीनस्थ नै रहेको छ । नेपाली सामाजिक सन्दर्भमा परम्परानिष्ठ मनुवादी लिङ्गव्यवस्थाको अभ्यास तथा त्यसले उत्पादन गरेको ज्ञानको प्रसारणका कारण नारी प्रतिनिधित्व शासित अर्थात् पुरुषकै नियन्त्रित वस्तुका रूपमा व्यवहार गरिने विधान विरुद्ध नेपाली नारी कविका कविताले प्रतिरोध प्रस्तुत गरेका छन् । लिङ्गकेन्द्री संस्कृति र त्यसमा पुरुषलाई शक्तिशाली तुल्याउने अभ्यासका कारण नारी दमित र दासी नै रहेको विषय उपर्युक्त उद्धरणमा समेटिएको विषयवस्तु हो । पुरुषका प्रत्येक उत्पादन र पुनरुत्पादनमा समानान्तर सहयात्री रहने नारी घरघरानामा मात्र सीमित हुनु, तिनको उत्पादनमुखी कार्य र क्रियाकलापको मूल्याङ्कन नहुनु तथा नारी संवेदनालाई कलङ्कका रूपमा परिभाषित गर्ने प्रक्रियाले नारी प्रतिनिधित्व पुरुष नियन्त्रित रहेको तथ्यलाई प्रकाशित त गर्छ नै यसका अतिरिक्त नारीमाथि पुरुषको दमन तथा विभेदकारी नियन्त्रणको सामाजिक अभ्यासलाई पनि प्रस्तुत गर्दछ । पुरुषमा परनिर्भर नारीअस्तित्व र अनुभूतिमाथि समेत नियन्त्रण गर्ने पुरुषकेन्द्री विचारधाराका कारण नारी सन्तान जन्माउने, तिनलाई हुर्काउने, पुरुषका इसारामा काम गर्ने, घरव्यवहार र पासरवारको सेवा गर्नेजस्ता उत्पादन प्रक्रियामा मापन नहुने कार्यमा सीमित छन् । परिणाममुखी कार्य गर्ने पुरुषका सामु घरायसी भूमिकामा सीमित नारीलाई परिमाणका आधारमा गरिने व्यवहार किनारीकृत गर्ने आधार बनेको छ भने पुरुषको चरित्रलाई महिमामण्डन गरिरहनुपर्ने व्यवस्थाका कारण नारीमाथि हुने विभेद अधिनस्थतालाई संस्थागत गर्ने प्रक्रिया रहेको विषय नारी कविका कवितामा प्रस्तुत भएकै छन् । जैविक निर्मितिलाई संस्कृतीकरण गरी निर्माण भएका सामाजिक र परम्परागत विचारधाराका कारण नारीअस्तित्वसमेत सङ्कटमा रहेको तथा त्यसविरुद्ध सशक्त प्रतिरोधी आवाजका माध्यमबाट नारी प्रतिनिधित्व स्थापित हुनुपर्दछ, भन्ने दृष्टिकोण निम्न कवितांशमा प्रस्तुत भएको छ ।

भ्रमको खेतीमा रमाउँछौ तिमी
वास्तविकतामा रमाउने गर्छु म
तिमीलाई हावाको एक भोक्का पनि
उडाएर लैजान सकछ
तर, मेरो अस्तित्वलाई भने
- कसैले उडाउन सक्तैन

शेरचन, (२०७४). समुद्र र बादल. प्रज्ञा आधुनिक नेपाली कविता. पृ. ४०८

पुरुष सत्तामा छ भने उसको शासकीय प्रवृत्ति समाज, संस्कृति, प्रथा, परम्परा, सामाजिक अभ्यास र विचारधाराका रूपमा नारीमाथि दमनकारी नियन्त्रणका माध्यमबाट सञ्चालित रहेका छन् । नारीमाथि हरेक प्रकारले हुने नियन्त्रणको प्रयासमा पुरुष सत्ताको केन्द्रमै रहने तथा नारीभूमिका अधिनस्थ नै रहने सामाजिक अभ्यास रहेको छ । समकालीन नेपाली नारी कविका कविताले पुरुषको शासक हुँ भन्ने दम्भका विरुद्ध सशक्त प्रहार गरी तिनको विचारधारात्मक र सांस्कृतिक नियन्त्रणभन्दा भिन्न लैङ्गिक समानता र पुरुषकै तुलनामा सक्षम बन्दै गएको सन्दर्भलाई प्रस्तुत गरेको छ । नारी पुरुषमा परनिर्भर छन् भन्ने विश्वास समाप्त हुन कति पनि समय लाग्दैन यदि नारी विद्रोहमा उत्रिई भने पुरुषको स्थिति अहिले नारीको जुन अवस्था छ त्योभन्दा पनि विभत्स बन्न सक्दछ भन्ने प्रतिरोधी आवाजसहित नारी प्रतिनिधित्व सांस्कृतिक अभ्यासमा आउन लागेको विषय उपर्युक्त कवितांशमा प्रस्तुत भएको छ । पुरुष शक्तिशाली छ र ऊ नै शासक हो भन्ने विश्वासलाई परिवर्तन गर्ने हो भने पुरुषको शासकीय भूमिका समाप्त हुन कति समय नलाग्ने अन्तर्वस्तु समेटेको प्रस्तुत कवितांशले नारीप्रभुत्वका आधारमा नारी प्रतिनिधित्व स्थापित गर्नुपर्ने आवाज प्रस्तुत गरेको छ ।

कवितामा विचारधारा

विचारधारा सामाजिक संरचनामा प्रभुत्व स्थापित गर्ने माध्यम हो भने सत्ता र अधिनस्थताको विषयलाई संस्कृतीकरण गर्ने प्रभावकारी माध्यमका रूपमा यसलाई लिइन्छ । विचारधारा सामाजिक संरचनामा उपरि संरचनासँग सम्बन्धित विषय रहने पक्षको पृष्ठपोषण मार्क्सवादले स्वीकार गरेको छ भने साहित्यमा विचारधाराको विस्तार विचारधारात्मक अङ्गका रूपमा प्राप्त हुने विषय हो । समकालीन नेपाली नारी कविका कवितामा विचारधाराको प्रतिबिम्बन सामाजिक संस्कृतिका रूपमा अभ्यासमा रहेका विभिन्न प्रक्रिया र प्रणालीसँग सम्बन्धित विषयका रूपमा प्रस्तुत भएको छ । समकालीन नारी कविका कवितामा नारीलाई नियन्त्रण गर्ने प्रयोजनबाट निर्माण भएका बाध्यकारी दमनात्मक र सहमतीय प्रभुत्व कायम गर्न बनेको विचारधारा र त्यसको संस्कृतीकरणका कारण नारीको अवस्था चित्रण भएको छ । नारी पुरुषको अधीन रहेको वस्तुतासँगै त्यसभित्रको कहालीलाग्दो स्थितिसँगै नारीलाई वस्तुकरण गरिएको विषय यस अवधिका कविताको अन्तर्वस्तु बनेको छ । विवाह र परिवार निर्माणको प्रक्रिया नारीमाथि दमन गर्ने पहिलो विचारधारात्मक खुट्टिको हो भने यसले नारीलाई उपभोग्य वस्तुका रूपमा एक ठाउँबाट अर्को ठाउँमा सजिलै लानसक्ने सांस्कृतिक अभ्यासलाई संस्थागत गरेको छ । प्रथा, प्रचलन र संस्कृतिका नाममा नारीमाथि हुने दमनात्मक विचारधारालाई निम्नलिखित कवितांशले प्रस्तुत गरेका छन् -

... ..

जसरी आज तिमी

दाइजोको लावालस्करसँग घुम्तोभिन्न लुकाई

पशुलाई जस्तै रूवाउँदै भित्रचाउने गर्छौं,

त्यसैले तिमी यति विमुख न हो

यति निर्दयी नबन,

यति बैगुनी न हौ,
म तिम्रो उत्पीडन बुभ्छु
आऊ आज हामी उत्पीडनहरू साटासाट गरौं
आज मानसिकताले एकाकार हौं
हामी एक-अर्काबिना बाँच्न सक्ने प्राणी होइनौं
म तिम्रो हातदह्रो गरी समाउँछु
तिमी मलाई तिमी पुगेको ठाउँसम्म पुऱ्याऊ
त्यहाँ, जहाँ तिमीलाई मैले
सभ्यताको आदिकालमा पुऱ्याइसकेकी थिएँ ।

पारिजात (२०७४). मानुषी. प्रज्ञा आधुनिक नेपाली कविता. पृ. १२१

विवाह एउटा सामाजिक संस्था हो भने प्रतिनिधित्वका कोणबाट यो पुरुषकेन्द्री सत्तालाई स्थापित गर्ने निर्विकल्प अभ्यासका रूपमा स्थापित रहेको छ । यही विवाह संस्थाले नारीमाथि विचारधारात्मक दमन गरी अधिनस्थ तुल्याउनदेखि नारीलाई वञ्चितीकरण गर्ने अभ्यास नेपाली सामाजिक संरचनामा अभ्यस्त रहेको विषय यस उद्धरणमा प्रस्तुत भएको छ । नेपाली समाजमा नारीमाथि नियन्त्रण गर्ने पहिलो अभ्यासका रूपमा समाजमा प्रचलित धर्म र संस्कृतिका नाममा भएको छ । मानव सभ्यता विकासको आदिकालमा पुरुषलाई अधिकारसम्पन्न तुल्याउने नारीको जीवनलाई दासत्वसम्म पुऱ्याउने मानव सभ्यताको कलङ्कित विचारधाराका रूपमा स्थापित पुरुषको दमनकारी विचारधारा विरुद्ध आवाज प्रस्तुत भएको यस कवितांशमा नारीपुरुष सहकार्यबाट नै लैङ्गिक असहमति तथा विभेदको अन्त्य हुने अवधारणा प्रस्तुत भएको छ । नारीलाई उपभोग गर्ने विचारधारा र त्यसको संस्कृतीकरण नारीपुरुष सहअस्तित्वलाई निमूल पार्ने अभ्यास मात्र रहेको अवधारणा प्रस्तुत गर्ने यस उद्धरणले पारस्परिक सहकार्य र समान भूमिका मात्रै विचारधारात्मक दमन र अभ्यासबाट उन्मुक्तिको मार्ग रहने दृष्टिकोण प्रस्तुत गरेको छ । लिङ्गका आधारमा विभाजित समकालीन सामाजिक संरचनामा नारीको भूमिका प्रभावहीन तथा पुरुषको शक्तिशाली देखाउने परम्पराका कारण नारीआवाज दमित रहेको तथा यसको न्यूनीकरण निर्विकल्प लैङ्गिक सहअस्तित्व र समानताबाट मात्रै सम्भव रहेकाले परम्परित विचारधाराको औचित्य नै नरहेको दृष्टिकोण उपर्युक्त उद्धरणको अभ्यन्तरमा अभिव्यञ्जिन सशक्त आवाज हो । समाज र संस्कृतिले नारीमाथि गरेको परहेजको विभेदकारी विचारधारा र दमन नै पुरुषलाई सर्वशक्तिमान बनाउने आधार रहेको वर्तमान समाज व्यवस्थामा नारीका आवाज र लैङ्गिकताको विषय केवल फोस्रा आवाज मात्र हुन् तिनको औचित्य नरहेको समकालीन समाजव्यवस्थामा नारी सांस्कृतिक रूपले नै दमित छन् भन्ने विषय निम्नलिखित कवितांशमा प्रस्तुत भएको छ :

तौलीतौली बोल्नुपर्छ
शब्दमा आदरभाव घोल्नुपर्छ
पाउमा निहुरिनुपर्छ
दासताको फूल सिउरिनुपर्छ

लक्ष्मणरेखा नाघ्नु हुँदैन
अधिकार माग्नु हुँदैन
पोथी बास्नु हुँदैन ।

शर्मा, कुन्ता (२०७४). पोथी बास्नु हुँदैन. प्रज्ञा आधुनिक नेपाली कविता. पृ. २६२

समकालीन नेपाली समाजमा नारीको वास्तविकता अभिव्यञ्जित भएको यस कवितांशमा नारी कुन भूमिकामा कसरी जीवनयापन गरिरहेका छन् भन्ने पक्षको वस्तुवादी चित्रण भएको छ । नारीलाई जुत्ताको तलुवा मान्ने र त्यसको कुनै सिर्जनात्मक भूमिकामाथि प्रश्नचिह्न लगाउने सामाजिक अभ्यास तथा सोही प्रकृतिको ज्ञाननिर्माणको अभ्यास नै विचारधारात्मक रूपमा नारीमाथि नियन्त्रण गर्ने पद्धतिमा रूपान्तर भएको पक्ष यस साक्ष्यमा प्रस्तुत भएको छ । यस कवितांशले नेपालको मात्र नभई समकालीन समाजमा विचारधारात्मक रूपमा पुरुषको आधिपत्य र नारीका आवाज कसरी दमित भएका छन् भन्ने यथार्थलाई प्रष्ट पारेको छ । यसप्रकारको आवेपूर्ण कथन तथा अनुभूति निर्माणको आधार समाज र सामाजिक अभ्यासको अभ्यन्तरमा रहेको परम्पराप्रदत्त संस्कृतिको संस्थागत कार्यबाट सुनियोजित ढाँचामा वितरण भएका छन् । यसप्रकारको विभेदकारी सामाजिक अभ्यासले नारीलाई किनारीकृत गरी नारी दमनको विषयलाई संस्थागत गरेको छ । नारीपुरुषका लागि कठपुतली तथा तिनको उपभोगको वस्तुमात्र नभई पुरुषकै तुलनीय समानान्तर हरेक भूमिकाका लागि सक्षम रहे पनि तिनको आवाज सामाजिक संस्कृतिसँगै विचारधाराका नाममा दमित रहेको तथा यो अभ्यास आफैँमा दमनकारी भाष्य रहेको प्रतिरोधपूर्ण उद्देश्य यस उद्धरणमा प्रस्तुत भएको छ । पुरुषले आफूलाई शक्तिशाली र सत्ताको अविच्छिन्न उत्तराधिकारी ठाने पनि नारीसँगको सहकार्य र नारी सहअस्तित्वविना पुरुष कुनै कामको वस्तु नरहेको विषय पनि नेपाली नारी कविका कवितामा प्रस्तुत भएको विषय हो । नारीअस्तित्व विना पुरुष र उसको विचारधारा कुनै पनि दृष्टिकोणले सार्थकता प्राप्त नगर्ने विषय निम्नलिखित कवितांशमा प्रस्तुत भएको छ :

तिमीहरूलाई बललाई
प्रिय पत्नी सम्भरेर
पूज्य परमेश्वर बोलेर
हातमा रिमोट लिनै
आफ्नो इच्छाअनुकुल
च्यानल परिवर्तन गर्न सकिन्छ
तिमीहरू
मात्र टेलिभिजनका पर्दा

शर्मा, २०७४, लोग्ने मानिसहरू, प्रज्ञा आधुनिक नेपाली कविता, पृ. ३०२

सामाजिक सत्ताको केन्द्रमा रहेको पुरुषको भूमिका पारिवारिक संरचनामा शीर्ष रहे पनि तिनको वर्गीय चरित्र नारीकै समानान्तर रहेको पक्षको पृष्ठपोषण गर्ने यस उद्धरणमा नारीलाई विचारधारात्मक

ढाँचामा नियन्त्रण गर्न नसक्ने पुरुष पारिवारिक सत्तामा नारी र बालबालिका माथि अधिनस्थता स्थापित गरी प्रभुत्व स्थापना गर्न उद्दत रहेको सन्दर्भ प्रस्तुत भएको छ । लैङ्गिक रूपमा विचारधारात्मक दमन तथा नियन्त्रणको अभ्यास परिवारबाटै आरम्भ भई समाजमा विस्तारित रहेको पक्षको पृष्ठपोषण गर्ने यस उद्धरणले परिवारमा नारीमाथि कसरी नियन्त्रण र नियन्त्रणको प्रयास गरिन्छ, भन्ने तथ्यलाई प्रस्तुत गरेको छ । यस उद्धरणमा नारीले पुरुषको दमनलाई मौन रूपमा स्वीकार गर्नुको तात्पर्य पुरुषको सांस्कृतिक र विचारधारात्मक दमनलाई अङ्गीकार गर्नु मात्र होइन यो त पुरुषसत्ताका लागि चुनौति तथा सशक्त प्रतिकार रहेको विषयलाई रिमोटकन्ट्रोलबाट चल्ने टेलिभिजनसँग तुलना गर्दै पुरुष आफैँमा नारी नियन्त्रित भएर पनि नारीमाथि नै आधिपत्य स्थापित गरेको भ्रममा रहेको विषय प्रस्तुत भएको छ । नारी मौन रहेको सन्दर्भलाई नियन्त्रण र सत्ता स्थापना भएको ठान्ने पुरुष र तिनको मूर्खताप्रति व्यङ्ग्य प्रस्तुत भएको यस उद्धरणमा नारीपुरुष सहअस्तित्व नै लैङ्गिक मुद्दालाई समाधान गर्ने सर्वोत्तम माध्यम रहेको पक्ष समेटिएको छ । लैङ्गिक संरचनालाई संस्कृतीकरण गरी नारीलाई वस्तुकरण गर्ने परम्परागत विचारधाराप्रति प्रतिरोधपूर्ण भाव प्रस्तुत गर्ने नेपाली नारी कविका कवितामा विभेदकारी विचारधाराका आधारमा गरिने दमनको वास्तविक स्वरूप प्रस्तुत भएको छ । नारी केवल पुरुषको मनोरञ्जनका सामग्री मात्र हुन भन्ने कथित मान्यताको खण्डन निम्नलिखित कवितांशमा भएको छ :

रिमोटले नचाउँदा नाच्ने
खेलाउँदा खेल्ने ।
तिम्रो नजरमा
सुनगाभाभैँ
तिमी शरीरमा टाँसिएर फुल्ने म
तिम्रो लैङ्गिक क्यामेराको स्क्रिनमा
कस्ती देखिएछु
प्रिय फोटोग्राफर !
मेरो तस्वीर खिच ।

परियार, मेरो तस्वीर खिच, समकालीन प्रतिनिधि नेपाली नारी कविता, पृ. १०५

प्रस्तुत कवितांश जैविक निर्मितिका आधारमा नारीमाथि हुने असामान्य स्थितिको परिचायक रहेका नारीको वास्तविकतासँग सम्बन्धित छ । यस उद्धरणमा नारी पुरुषका भोग्या मात्र होइनन यी पुरुषका इसारामा नाच्ने कठपुतली हुन् भन्ने मान्यताबाट ग्रसित पुरुष समाज नारीसौन्दर्य र नारीका उत्पादनको आत्मरतिमा रमाउन अभ्यस्त रहेको सन्दर्भ प्रस्तुत भएको छ । परम्परा र संस्कृतिका आधारमा गरिने नारी दमनको यसप्रकारको शृङ्खलामा पुरुषको आधिपत्य देखिए पनि वास्तविकतामा पुरुषको वर्चस्व नारीकै सहनशीलता र मौनतामा जीवित रहेको वस्तुथार्य प्रस्तुत भएको यस उद्धरणमा नारीको वस्तुकरण र नारीअस्तित्वविहीन पुरुषको वास्तविकता प्रस्तुत भएको छ । सौन्दर्य सशक्तीकरण र लैङ्गिक समविकासका नाममा भएका गतिविधि विचारधारात्मक दृष्टिले पुरुषलाई शक्तिशाली तुल्याउने प्रयोजनका लागि भएका हुन् भने यसप्रकारको ललिपपमा अल्झिएर नारीमुक्ति असम्भव रहेको विषयलाई

प्रतिरोधी आवाजका रूपमा प्रस्तुत गर्ने यस उद्धरणमा नारी अधिकारका लागि पुरुष सञ्चालित पद्धतिको भर्त्सना मुखरित भएको छ ।

निष्कर्ष

नेपाली नारी कविका कवितामा नारीवाद मुख्यसमस्या रहेको यस अध्ययनमा पितृसत्ता, प्रतिनिधित्व र सत्तासम्बन्ध तथा विचारधाराका आधारमा कवितामा नारीवादको विश्लेषण भएको छ । नारीवाद अन्तरअनुशासनका रूपमा राजनीतिक्षेत्रबाट साहित्यमा आएको अनुशासन हो भने यसले सामाजिक संरचनामा पितृसत्ता, नारीअस्तित्व, लैङ्गिक निर्मिति, नारी भूमिका, जैविक संरचनाका आधारमा हुने विभेद, उत्पीडन, लैङ्गिक समविकासको उपेक्षा, नारी प्रतिनिधित्व र पहिचान, पुरुष वर्चस्व, वर्चस्वप्रति प्रतिरोधका साथै लैङ्गिक संरचनाका आधारमा हुने असमानता विरोधी आन्दोलनको प्राप्त हो । नारीवादअन्तर्गत पितृसत्ता, प्रतिनिधित्व र सत्तासम्बन्ध तथा विचारधाराका आधारमा नेपाली नारी कविका कवितामा नारीवादको विश्लेषण यसको ढाँचा हो । नेपाली नारी कविका कविताको प्रमुख अन्तर्वस्तु सामाजिक संरचनामा जब्बर भएर बसेको पितृसत्ता र त्यसप्रतिको प्रतिरोधी कथनका माध्यमबाट पितृसत्ताको प्रस्तुतिमा केन्द्रित रहेको छ । नारीमैत्री भाष्यको अभाव तथा नारीलाई पुरुषकी भोग्या, तिनको सन्तानकी आमा र तिनको इसारामा चल्ने वस्तुका रूपमा हेर्ने दृष्टिकोण र पुरुषकै आधीन नारी रहनुपर्ने अभ्यासका कारण नारी भूमिका गतिहीन रहेको विषय प्रस्तुत भएका कवितामा पितृसत्ता र यसप्रति लक्षित प्रतिरोध प्रस्तुत भएका छन् । लैङ्गिक संरचनाका आधारमा गरिने विभेद तथा त्यसका आधारमा निर्माण भएको प्रतिनिधित्वको प्रक्रिया त्रुटिपूर्ण रहेको विषय प्रस्तुत भएका नेपाली नारी कविका कवितामा लैङ्गिक समता, समानता, समविकास, अवसर, लैङ्गिक विभेदको अन्त्य, नारीको योगदानलाई संस्कृतिमा जोड्नुपर्ने आवाज प्रस्तुत भएका छन् । परम्परागत सामाजिक विश्वासका नाममा नारीमाथि स्थापित संस्कृतिको अन्त्य गरी समता र समानतायुक्त लैङ्गिक प्रतिनिधित्व स्थापित हुनुपर्ने आवाज नेपाली नारी कविका कवितामा प्रतिध्वनित प्रतिनिधित्वको विषय हो भन्ने मान्न सकिन्छ । नेपाली नारी कविका कविता परम्परागत विचारधाराका आडमा नारीमाथि गरिने दमन तथा विभेदविरोधी अभिव्यक्तिका रूपमा प्रस्तुत भएका छन् । नेपाली नारी कविका अधिकतर सिर्जनामा लैङ्गिक सहअस्तित्व र परम्पराका नाममा नारीलाई वस्तुकरण गर्ने वा पुरुषका उपभोगका लागि निर्मित वस्तु नारी नभई यी पुरुषकै समानान्तर संरचना रहेको प्रतिरोधपूर्ण दृष्टिकोण प्रस्तुत भएको निष्कर्ष प्राप्त गर्न सकिन्छ ।

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