Marsyangdi Journal

A Peer-Reviewed Research Journal

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Editorial ………………….. ✍

Marsyangdi Journal is a peer-reviewed, open-access academic journal published annually by the Research Management Committee (RMC), Marsyangdi Multiple Campus. It aims to disseminate the findings of the recent research works undertaken by the faculties of different campuses from the diverse disciplines - Education, Huminities and Social Sciences, and Management. The journal is available both in print and online forms. Its online copy is indexed in Nepjol. The publication process follows a multi-step rigorous reviews including screening, peer reviews, author's correction, editorial reviews and proofreading.

The third volume of Marsyangdi Journal has now been in your sight consisting of fourteen articles from the diverse field of study in the English and Nepali languages. The first three articles in this volume are written in Nepali. In his library-based qualitative article, Dr. Buddha Raj Khaniya, analyses cohesive markers in the discourse of *Sukhasatta*, an essay. The study concludes that the use of various types of lexical cohesion and grammatical cohesion has supported to make the essay more expressive. Similarly, Dr. Dinesh Ghimire, in the second article, critically analyses the integrated curriculum of Grade One under the Curriculum Development Centre. He concluded that the integration of various themes and language skills along with the the process of learning facilitation and evaluation has made the curriculum as effective as it has been designed to be. In the third article, Dr. Bishnu Neupane critically analysed Maya Thakuri's story *Yuddha* from sociological perspectives.

In the fourth article, Narayan Prasad Aryal, Janga Bahadur Hamal, and Nirjana Bhatta examine the impact of performance appraisal and job satisfaction on employee organisational commitment in Nepalese commercial banks. Their quantitative study concluded that job satisfaction and performance appraisal are the important factors affecting employees' organisational commitment. The fourth article included in this volume by Yam Bahadur Dura and Binod Neupane introduces thado bhaka song connecting it to its history, nature, and style. Their writing shows how *Thado Bhaka* has become a source of social intercourse in Gandaki region, especially in Dura culture and community. The study has pointed out some influences on its originality because of the growing wave of modernisation, especially after the development of electronic instruments.

The next two articles in this volume critically analyse English language Education and EMI as a form of hegemony. Govinda Prasad Khanal in his article analyses how the expansion of English has pressurised the growth of indigenous languages including Nepali, with the possibility of the loss of indigenous properties including languages, cultures, and values. Similarly, Babita Parajuli claims that EMI has promoted cultural hegemony in Nepal. She further reports that the current trend of adopting English as the medium of instruction is one of the forms of cultural hegemony as the government endorses EMI policy in the national curriculum focusing to develop English competence as the determiner of quality education, index of socio-economic status and the foundation of students' career. Betendra Kumar Dahal and Yadu Prasad Gyawali's article, the eighth in this volume, provides an overview of the use of English as a medium of instruction in higher levels in English as a foreign language classroom. Their findings reveal that despite the institutional practice of implementing EMI, the majority of the students in higher education have faced various problems and challenges in learning through EMI.

The article written by Ganesh Kumar Kandel examines the integration of information and communication technology (ICT) in education with its challenges and opportunities. His finding reveals the necessity of integrating ICT in the education system to replace the traditional pedagogy and offer relevant knowledge and skills to both students and teachers to better survive in a contemporary information society. Tek Bahadur Chhetry, in his article, makes his critical lens on how the aesthetics of art employed in the story "Pali" does full justice in distributing the equal burden of trauma on both the parties- Hindus and Muslims to arouse a special affect in the minds of readers in the post-partition of 1947.

The next two articles, included in this volume, analyse the practice of inclusive education in schools. Bhakta Shahi observes how technical and vocational schools of western Nepal have practised inclusive education. Despite the claims made on government documents, he identifies that many schools are unable to practise the indicators of inclusive education in the real field. Similarly, Bishwo Mani Subedi analyses and interprets the inclusion of Dalit children in school education through the lens of cultural difference theory.

In the article, Ram Bahadur G. C. presents the structure of the caste system as it is manifested in the context of Nepal and discussed the pattern of social discrimination faced by the people. Analysing caste practices in the domestic domain and community life, his article attempts to highlight the role played by society in shaping the contents and structure of caste-based relations. The final text, included in the journal, assesses the status of Emotional Intelligence (EI) and organisational performance in Nepalese Commercial Banks and measures the impact (EI) of demographic factors on EI. Hence, the quantitative study of Pradeep K.C concludes that both the emotional intelligence and organisational performance are affective to to each-other in the commercial banking sector.

We are grateful to Prof. Dr. Rajan Sharma, Director, International Relation of Chandigarh University and all the faculties for their cooperation to develop a good rapport between Marsyangdi Multiple Campus and Chandigarh University by sharing experiences and exchange expertise between the faculties of both institutions about research and academic writing. My sincere gratitude goes to Prof. Dr. Bal Mukunda Bhandari, Prof. Dr. Susan Acharya, Prof. Dr. Narayan Prasad Adhikari, Dr. Nabaraj Neupane, Dr. Ramesh Prasad Sapkota, Dr. Madhu Neupane Bastola, Dr. Uttam Poudel, Mr. Yadu Prasad Gyawali and Mr. Mohan Singh Saud for their inspiration, constructive feedback and expertise to develop this journal in this form. The contribution of all the authors in this volume is appreciable. We extend our warm gratitude to Mr. Hari Prasad Baral, Chair of CMC, Mr. Hari Babu Thapa, Campus Chief and the entire team of CMC for their inspiring suggestions. We always welcome critical comments and constructive feedback from readers, scholars and our well-wishers so that we could make it more rigorous in the next issue.

Editorial Board

August, 2022

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सुखसत्ता निबन्धको सङ्कथन विश्लेषण

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सार

अभिव्यक्तिको सबैभन्दा माथिल्लो एकाइ : सङ्कथनलाई यस लेखको अध्ययनीय विषयका रूपमा लिइएको छ । यस लेखको मुख्य उद्देश्य सुखसत्ता निबन्धको सङ्कथन विश्लेषण गर्नु रहेको छ । यो अध्ययन गुणात्मक अनुसन्धानको पुस्तकालयीय अध्ययनमा आधारित छ । यसमा सम्बद्धकका आधारमा मात्र सुखसत्ता निबन्धको सङ्कथन विश्लेषण गरिएको छ । यहाँ सार्वनामिक, स्थानिक, कालिक, संयोजन, पुनरावृत्ति र लोपका आधारमा व्याकरणिक सम्बद्धक र पर्यायवाची, विपरीतार्थी, समावेशी र सन्निधानका आधारमा कोशीय सम्बद्धकहरूको सङ्कथन विश्लेषण गरिएको छ । यस अनुसार सुखसत्ता निबन्धमा त्रिचालिस ओटा सार्वनामिक सम्बद्धक, अठार ओटा स्थानिक सम्बद्धक, तेर ओटा कालिक सम्बद्धक, पन्ध ओटा संयोजक प्रयोग भएको पाइन्छ भने पैंतिस ओटा भाषिक आइटम तिन पटकदेखि छब्बिस पटकसम्म पुनरावृत्ति र आठ ओटा भाषिक अंश विभिन्न सन्दर्भमा लोप भएको पाइन्छ । त्यसैगरी सो निबन्धमा दश जोडी पर्यायवाची, पाँच जोडी विपरीतार्थी, पाँच जोडी समावेशी समावेश्य र आठ जोडी सन्निधान कोशीय सम्बद्धकहरू प्रयोग भएको पाइन्छ । यस किसिमले सुखसत्ता निबन्धमा प्रयोग भएका व्याकरणिक सम्बद्धकहरूले व्यक्त विचारलाई कतै विस्तार गर्न, कतै स्पष्टीकरण दिन, त कतै विकल्प दर्साउन, विपरीत स्थिति देखाउन, तुलना गर्न, कार्य कारण दर्साउन लगायत विभिन्न सम्बन्ध जनाउन मद्दत गरेका छन् । त्यस्तै कोशीय सम्बद्धकले सो निबन्धमा व्यक्त विषयवस्तुलाई सिलसिलाबद्ध गर्न सहयोग गरेका छन् । यसरी 'सुखसत्ता' मा प्रयोग भएका विभिन्न किसिमका सम्बद्धकहरूले निबन्धलाई सरल, सरस र सम्प्रेषणीय बनाउन मद्दत गरेका छन् ।

शब्दकुञ्जी : कोशीय सम्बद्धक, व्याकरणिक सम्बद्धक, विषयवस्तु, शृङ्खलाबद्ध, सम्प्रेषणीय

विषय परिचय

भाषाका दुई पक्ष : बोध र अभिव्यक्ति हुन्छन् । सुनेर वा पढेर बोध हुन्छ भने बोलेर वा लेखेर अभिव्यक्ति हुन्छ । वक्ताको मौखिक अभिव्यक्ति श्रोताले श्रवण गरेर बोध हुन्छ कि लेखकको लिखित अभिव्यक्ति पठन गरेर बोध हुन्छ । यसर्थ बोध र अभिव्यक्ति एवम् सुनाइ, बोलाइ, पढाइ र लेखाइका बिच

अन्तर सम्बन्ध रहन्छ । भाषाको मुख्य कार्य भनेकै बोध र अभिव्यक्ति हुनु हो । भाषिक व्यवहारका सन्दर्भमा एकले अभिव्यक्ति दिन्छ भने अर्कोले बोध गर्छ अनि बोधका आधारमा प्रतिक्रिया दिन्छ । त्यसपछि प्रतिक्रियाका आधारमा संवाद अघि बढ्छ । यसरी मानिसहरूले बोध र अभिव्यक्तिबाट भाषिक व्यवहार सम्पादन गर्छन् ।

संवादका क्रममा मानिसले विभिन्न भाषिक एकाइहरू : वर्ण-रूप-शब्द-पदावली-उपवाक्य-वाक्य-अनुच्छेद-सङ्कथन प्रयोग गरेका हुन्छन् । सङ्कथन भाषाको उच्चतम एकाइ हो जसमा वक्ता वा लेखकको पूर्ण विचार वा धारणा रहेको हुन्छ । कुनै विषयवस्तु वा सूचना वा कुनै विचार एवम् धारणा सिलसिला मिलाएर गरिएको अभिव्यक्ति नै सङ्कथन हो र त्यो सम्प्रेषणीय हुन्छ । अभिव्यक्ति जुनसुकै स्वरूपमा प्रयोग गरिएको भए पनि त्यो पूर्ण हुनुपर्छ र त्यसले वक्ता-लेखकको विचार प्रवाह गरेको हुनुपर्छ । त्यसका लागि भाषाको आन्तरिक संरचनालाई बाह्य संरचनाले उनेको हुनुपर्छ । यही कुरा हेर्नका लागि सङ्कथन विश्लेषण गरिन्छ ।

सङ्कथन विश्लेषणको प्रारम्भिक चर्चा गर्ने क्रममा भट्टराई (२०६५) ले सङ्कथन विश्लेषणमा सन्दर्भ ठुलो कुरा हुने बताएका छन् । उनी भन्छन् - "भाषाको प्रयोग हुँदा एउटा सन्दर्भबेगर हुँदैन । त्यो प्रयोग हुँदा निम्न संलग्न हुन्छन् : सम्बोधक, सम्बोधित, श्रोता, विषय, परिवेश, सूत्र, सङ्केत पद्धति, सन्देश, घटना, उद्देश्य । त्यसैगरी यसभित्र सम्भावित जगत् (स्थान), समय, वक्ता, श्रोता अधिको वार्ता प्रसङ्ग, अवको कार्य आदि पर्दछन्" (पृपृ. ५१-५२) । गी (सन् २०११) ले पनि सन्दर्भको महत्त्व दर्साउँदै कथ्य, लेख्य र साङ्केतिक सबै प्रकारका सङ्कथनमा सन्दर्भको विशिष्ट भूमिका देखापर्छ भनेका छन् । त्यसैगरी सङ्कथनलाई एउटा सिङ्गो अभिव्यक्ति मान्दै अधिकारी (२०७४) सङ्कथन विश्लेषण संवाद विश्लेषणबाट प्रारम्भ भएर पाठ विश्लेषण र आख्यान विश्लेषणका रूपमा विकसित भएको बताएका छन् । उनले थपेका छन् -

संवाद विश्लेषणमा कथ्य भाषाका अभिव्यक्तिहरूको विश्लेषण गर्ने सैद्धान्तिक अवधारणाका आधारमा त्यस्तै किसिमको विश्लेषण पद्धतिलाई अँगालिन्छ । पाठ विश्लेषणमा लेख्य भाषाका विविध विधाहरूको विश्लेषणमा जोड दिइन्छ भने आख्यान विश्लेषणमा अख्यानात्मक विधाका पाठहरूमा समय, घटना, चरित्र र परिवेशका बिचको आपसी सम्बन्ध र सङ्गठनका पक्षहरूलाई केलाउने काम हुन्छ । यसरी सङ्कथनका स्वरूपगत र सन्दर्भगत भिन्नताले यसको विश्लेषण प्रभावित हुनु स्वाभाविक छ (पृ. २६८) ।

सङ्कथन विश्लेषणका सन्दर्भमा भुसाल (२०७८, पृ. ७१) ले संवाद विश्लेषण र पाठ विश्लेषणको चर्चा गर्दै पाठको संरचनात्मक, प्रकार्यपरक, भाषिक वा आर्थी विश्लेषणलाई पाठ विश्लेषण भनेका छन् । उनका अनुसार पाठ विश्लेषणमा पाठको स्वरूप, पाठ निर्माणका विभिन्न युक्तिहरू, पाठशैली आदिको अध्ययन विश्लेषण गरिन्छ । यसरी जुनसुकै स्वरूपको अभिव्यक्तिको सङ्कथन विश्लेषण गर्दा विषय र भाषा जोडेर केलाइन्छ ।

सुखसत्ता निबन्धको सङ्कथन विश्लेषण गर्नु यस लेखको मुख्य उद्देश्य हो । यसमा सम्बद्धक (Cohesion) का आधारमा मात्र सुखसत्ता निबन्धको सङ्कथन विश्लेषण गरिएको छ । सम्बद्धकलाई व्याकरणिक र कोशीय आधारमा लेखाजोखा गरिएको छ । शारदा शर्माद्वारा रचित सुखसत्ता निबन्ध त्रिभुवन विश्वविद्यालय (त्रिवि) का विभिन्न सङ्काय अन्तर्गत स्नातक तहमा अनिवार्य नेपाली विषयका रूपमा

अध्ययन गर्ने विद्यार्थीहरूका लागि लागु गरिएको पाठ्यांशमा समावेश गरिएको छ । त्यसैले पनि यो अनुसन्धान लेखको शैक्षणिक र सैद्धान्तिक दुवै महत्त्व रहेको छ ।

अध्ययन विधि

यो अध्ययन गुणात्मक अनुसन्धानको पुस्तकालयीय अध्ययनमा आधारित छ । त्रिविका विभिन्न सङ्काय अन्तर्गत स्नातक तहमा लागु गरिएको अनिवार्य नेपाली विषयको पाठ्यांशमा समावेश भएका विभिन्न विधागत पाठहरूमध्ये शारदा शर्मादारा रचित सुखसत्ता निबन्धलाई उद्देश्यपरक आधारमा छनोट गरिएको हो । सुखसत्ता निबन्धलाई प्राथमिक स्रोत मानी सोही निबन्धबाट पुस्तकालयीय अध्ययनका आधारमा सम्बद्धक सम्बन्धी तथ्यहरू सङ्कलन गरी वर्णनात्मक एवम् व्याख्यात्मक तरिकाले 'सुखसत्ता'को सङ्कथन विश्लेषण गरिएको छ ।

नतिजा तथा छलफल

सङ्कथन विश्लेषणको सैद्धान्तिक चर्चा गर्दै अधिकारी (२०७४) ले सङ्कथनका युक्ति भनेर सम्बद्धक र सम्बद्धनलाई लिएका छन् । सम्बद्धक अन्तर्गत सार्वनामिक, स्थानिक, कालिक, संयोजन, पुनरावृत्ति, प्रतिस्थापन, लोप र कोशीय अर्थ सम्बन्धको चर्चा गरेका छन् भने सम्बन्धनमा वैचारिक सिलसिलालाई लिएका छन् । त्यसैगरी गौतम (२०६४) ले चिलाउने चौरमा पलाएको मृगतृष्णा निबन्धको सङ्कथन विश्लेषण गरेका छन् भने आचार्य (२०६५) ले कक्षा दशको नेपाली किताबमा रहेका कथाको सम्बद्धन र सम्बद्धकका आधारमा सङ्कथन विश्लेषण गरेका छन् । ढकाल (२०६७) ले पनि मधेसतिर कथाको सम्बद्धन र सम्बद्धकका आधारमा सङ्कथन विश्लेषण गरेकी छन् । सङ्कथन विश्लेषणलाई बस्नेत (२०६७) ले कक्षा नौको अनिवार्य नेपाली पाठ्य पुस्तकमा रहेका 'भविष्य निर्माण' र 'खड्क बहादुर' कथामा प्रयुक्त सम्बद्धन र सम्बद्धकको पहिचान र विश्लेषण गरेका छन् । पोखेल (२०६९) ले पनि एकान्त कथाको सम्बद्धन र सम्बद्धकका आधारमा नै सङ्कथन विश्लेषण गरेका छन् । जैसी (२०६४) ले भने सम्बद्धकका आधारमा मात्र तिन घुम्ती उपन्यासको सङ्कथन विश्लेषण गरेका छन् । त्यसैगरी भुसाल (२०७८) ले संसक्ति (सम्बद्धक) र संयुक्ति (सम्बद्धन) का आधारमा शिशिर र वसन्तको कथाको सङ्कथन विश्लेषण गरेका छन् । यसरी सङ्कथन विश्लेषणका सैद्धान्तिक एवम् आनुप्रायोगिक मान्यताका आधारमा सुखसत्ता निबन्धको सङ्कथन विश्लेषण गरिएको छ । सुखसत्ता निबन्धको सङ्कथन विश्लेषण गर्दा सम्बद्धकलाई मात्र हेरिएको छ । यहाँ सुखसत्ता निबन्धमा प्रयोग भएका विभिन्न किसिमका सम्बद्धकहरूले अभिव्यक्तिलाई कसरी शृङ्खलाबद्ध गरेका छन्, तिनको व्याख्या विश्लेषण गरिएको छ ।

सम्बद्धक : सुखसत्ता निबन्धमा प्रयोग भएका सम्बद्धकलाई व्याकरणिक सम्बद्धक र कोशीय सम्बद्धक गरी दुई किसिमले विश्लेषण गरिएको छ ।

व्याकरणिक सम्बद्धक : सुखसत्ता निबन्धमा प्रयोग भएका व्याकरणिक सम्बद्धकहरूलाई सार्वनामिक, स्थानिक, कालिक, संयोजन, पुनरावृत्ति र लोपका आधारमा वर्गीकरण गरी व्याख्या विश्लेषण गरिएको छ ।

सार्वनामिक सम्बद्धक : सुखसत्ता निबन्धमा प्रयोग भएका सार्वनामिक सम्बद्धकहरूलाई तालिका एकमा प्रस्तुत गरिएको छ ।

तालिका १

सार्वनामिक सम्बद्धकको प्रयोग

सर्वनामका प्रकार	सर्वनाम
पुरुषवाचक	मैले, हामी, हामीलाई, म, मलाई, मेरो, हाम्रो, मेरा, हामीले
आत्मवाचक	आफ्नो, आफू, आफैँ, आफ्नै, आफूलाई
दर्शकवाचक	यस्ता, यो, त्यो, यस, त्यस, यी, यिनीहरू, तिनका, ती, तिनीहरूलाई, तिनीहरूको
सम्बन्धवाचक	जो, जहाँबाट
निश्चयवाचक	सबै, अर्को, अर्काको
अनिश्चयवाचक	कसैले, कोही
पारस्परिक	आआफ्नै, आआफ्नो, आआफ्ना, एकअर्कालाई
तुलना	हामीहरूमध्ये, हामीमध्ये, यिनीहरूमध्ये, आफूभन्दा, योभन्दा, त्यो भन्दा, आफ्नोभन्दा

सुखसत्ता निबन्धमा पुरुषवाचक ९ ओटा, आत्मवाचक ५ ओटा, दर्शकवाचक ११ ओटा, सम्बन्धवाचक २ ओटा, निश्चयवाचक ३ ओटा, अनिश्चयवाचक २ ओटा, पारस्परिक ४ ओटा र तुलना ७ ओटा गरी जम्मा ४३ ओटा सार्वनामिक सम्बद्धकहरू प्रयोग भएका छन् । यी सार्वनामिक सन्दर्भहरू कतै पश्च सन्दर्भक त कतै अग्र सन्दर्भकका रूपमा प्रयोग भएका छन् । जस्तै : **आफ्नै** साथीहरू मन्त्री, प्रधानमन्त्री भए, **आफू** सांसदै छु । **आफूभन्दा** जुनियरले उछिनिसके जागिरमा, **आफ्नो** प्रमोसन भएन । **योभन्दा त्यो** राम्रो, **त्योभन्दा त्यो** । **आफूलाई** उपलब्ध वस्तुमा **सबै** असन्तुष्ट छन्, **अर्काको** स्थिति **आफ्नोभन्दा** सधैँ राम्रो देख्छन् मान्छेहरू । उक्त विभिन्न किसिमका सर्वनाम र सार्वनामिकहरूको उपयोगले सुखसत्ता निबन्धमा वाक्यभित्रै र वाक्य वाक्यका बिच शृङ्खलाबद्ध गर्न मद्दत पुगेको छ ।

स्थानिक सम्बद्धक : सुखसत्ता निबन्धमा विभिन्न किसिमका स्थानिक सम्बद्धकहरू प्रयोग भएका छन् । यस निबन्धमा प्रयोग भएका स्थानिक सम्बद्धकहरू यस प्रकार छन् :

त्यहाँ	कहाँ	कहीँ	जहाँ
पोखरा	पश्चिमपट्टि	उत्तरतिर	जहाँबाट
टाढा	दूरीतर्फ	ठाउँ	पृथ्वी
संसारमा	बाटो	दिशातर्फ	शिखरबाट
दुइटा कुनामा	विन्ध्यवासिनी मन्दिरको वरपर खुला आकास मुन्तिर		

माथि उल्लेख भए बमोजिम सुखसत्ता निबन्धमा विभिन्न किसिमका १८ ओटा स्थानिक सम्बद्धकहरू प्रयोग भएका छन् । त्यहाँ, पोखरा, पश्चिमपट्टि, टाढा, ठाउँ, पृथ्वी, बाटो जस्ता स्थानिक प्रयोगले सुखसत्ता निबन्धमा सम्बद्धकको काम गरेका छन् । जस्तै : **पोखरामा** बस्थ्यौं हामी । अहिले जस्ता राम्रा विद्यालयहरू थिएनन् । हामी **विन्ध्यवासिनी देवीको मन्दिर वरपर खुला आकासमुन्तिर** गोलो घेरा बनाएर पढ्न बस्थ्यौं । यी विभिन्न किसिमका सर्वनामले निबन्धको सङ्कथननभित्रको स्थान सम्बन्धी सन्दर्भलाई जनाएका छन् ।

कालिक सम्बद्धक : सुखसत्ता निबन्धमा विभिन्न किसिमका कालिक सम्बद्धकहरू प्रयोग भएका छन् ।
यस निबन्धमा प्रयोग भएका कालिक सम्बद्धकहरू यस प्रकार छन् :

अब	अहिले	समय	सात वर्ष
बाह्र वर्ष	बिहान	त्यसबखत	हरपल
बारम्बार	कुनै वेला	कहिल्यै	जतिखेर
क्षणक्षणमा			

सुखसत्ता निबन्धमा विभिन्न किसिमका १३ ओटा कालिक सम्बद्धकहरू प्रयोग भएका छन् । अब,
अहिले, सात वर्ष, बिहान, त्यसबखत, हरपल, बारम्बार, कुनै वेला, कहिल्यै जस्ता कालिक प्रयोगले सुखसत्ता
निबन्धमा सम्बद्धकको काम गरेका छन् । जस्तै : मलाई सम्झना छ, **त्यस बखत म करिब सात वर्षकी** थिएँ,
पोखरामा बस्थ्यौँ हामी । ... यी विभिन्न किसिमका कालिक सम्बद्धकहरूले सुखसत्ता निबन्धको
सङ्कथनभित्रको काल सम्बन्धी सन्दर्भलाई जनाएका छन् ।

संयोजन : कुनै भाषिक एकाइहरूलाई जोड्नु संयोजन हो । र, अनि, पनि, तर, त्यसैले जस्ता
संयोजकहरूले शब्द शब्द, पदावली पदावली वा वाक्य वाक्यलाई एक आपसमा जोड्ने काम गर्दछन् । यस्ता
भाषिक एकाइहरूको प्रयोगले पूर्व-पश्च सन्दर्भ नजनाए पनि भाषिक एकाइहरूको अनुक्रमलाई भने अवश्यमेव
जोड्दछन् । यसर्थ संयोजक साङ्कथनिक सम्बद्धता जनाउन मद्दत गर्ने युक्ति भएको हुँदा यसलाई पनि
सम्बद्धकका रूपमा व्याख्या गरिएको छ । अधिकारी (२०७५) ले संयोजकलाई सरल र जटिल, सम्बन्धवाचक,
समपदिक र विषमपदिक, युगल संयोजकका रूपमा उल्लेख गरे बमोजिम यहाँ सोही आधारमा सुखसत्ता
निबन्धमा प्रयोग भएका संयोजन सम्बद्धकहरूको व्याख्या गरिएको छ । यस निबन्धमा प्रयोग भएका
संयोजकहरू यस प्रकार छन् :

अन्यथा	तर	र	पनि
र पनि	वा	अथवा	कि
बरु	त्यसपछि	जो	जे
जहाँ	न... न	पनि ... पनि	

सुखसत्ता निबन्धमा विभिन्न किसिमका १५ ओटा संयोजकहरू प्रयोग भएका छन् । यी संयोजकहरूले
पद पद, पदावली पदावली र वाक्य वाक्यलाई जोड्ने काम गरेका छन् । बनोटका दृष्टिले र, पनि, तर,
अन्यथा, भने, कि आदि सरल संयोजक हुन् भने अन्ततः, र पनि, जहँबाट आदि जटिल संयोजक हुन् । त्यस्तै
र, वा, पनि, तर, भने (तुलनात्मक) आदि समपदिक संयोजक हुन भने जे, जहाँ, भने (सर्तबोधक), कि आदि
विषमपदिक संयोजक हुन् । जहाँ, जे आदि सम्बन्धवाचक संयोजक हुन् । त्यसैगरी न...न, पनि... पनि युगल
संयोजक हुन् । जस्तै : मनले सपना देखाउँछ हामीलाई **र** हामी आफ्ना सम्पूर्ण बलबुता लगाएर शरीर **र**
इन्द्रियको प्रयोगद्वारा आफ्ना इच्छा आकाङ्क्षाहरू उपलब्ध गर्न खोज्छौँ । इच्छाको पूर्ति हुँदा हामीलाई सुखको
अनुभूति हुन्छ । **तर** आश्चर्य त केमा छ **भने** इच्छाको एउटा वृत्तलाई स्पर्श गर्ने बित्तिकै मनले अझ ठुलो
अर्को वृत्त निर्माण गरिन्छ **र** हामी पुनः त्यो वृत्तलाई छुन चाहन्छौँ । ... यो **न** कुनै सीमाभित्र अटाउँछ, **न** कुनै
बन्धनले बाँधिन्छ । जन्म **र** मरणको चक्रबाट मुक्ति पाउने **भन्ने** कुरामा **भने** मेरो चित्त बुझेको थिएन । ...
पैसा प्रशस्त भयो **भने** सुख आफैँ प्राप्त हुन्छ । यसरी सुखसत्ता निबन्धमा संयोजकको प्रयोगमा विविधता

पाइन्छ । जस्तै; **भने** कतै तुलनात्मक रूपमा त कतै सर्तबोधकका रूपमा प्रयोग भएको छ । फेरि यी संयोजकहरूमा कुनै योगात्मक र कुनै विपरीतार्थक संयोजकका रूपमा प्रयोग भएका छन् ।

पुनरावृत्ति : अभिव्यक्तिका क्रममा पुनरावृत्ति भएका कतिपय पद वा पदावलीले सम्बद्धकको काम गरेका हुन्छन् । फेरि कतिपय स्थितिमा एउटै भाषिक अंशको पुनरावृत्तिले पनि यसको कार्य गरेको हुन्छ । तसर्थ यहाँ पुनरावृत्त पद वा पदावलीलाई सम्बद्धकका रूपमा हेरिएको छ । सुखसत्ता निबन्धमा कतिपय भाषिक अंशहरू पुनरावृत्ति भएर सम्बद्धकको काम गरेका छन् । यस निबन्धमा तिन पटकभन्दा बढी प्रयोग भएका भाषिक आइटमहरू मात्र यहाँ समावेश गरिएको छ । सुखसत्ता निबन्धमा पुनरावृत्ति भएका भाषिक आइटमहरू यस प्रकार छन् :

हामी२६	पनि२३	मान्छे.१६	र१३
आफू११	सुख१०	त्यो९	सब८
यो७	म७	आफ्नो७	तर७
खुसी७	मेरा६	अर्को५	मन५
इच्छा५	जीवन५	सुखी४	आकाङ्क्षा४
संसार४	पैसा४	पृथ्वी४	सन्तुष्ट४
असन्तुष्टि३	ती३	आफैँ३	आआफ्नै३
कसैले३	सपना३	यस्ता३	अन्यथा३
ससाना३	सुख३	निरन्तर ३	

सुखसत्ता निबन्धमा विभिन्न किसिमका ३५ ओटा भाषिक आइटमहरू तिनदेखि २६ पटकसम्म प्रयोग भएका छन् । निबन्धको विषयवस्तु अनुसार पुनरावृत्ति भएका उक्त भाषिक आइटमहरूले भाषिक एकाइहरूलाई ससन्दर्भ जोड्ने काम गरेका छन् ।

लोप : पाठको पूर्व कथन वा भाषिक आइटमलाई आवृत्ति नगरी सोही अर्थ दिने गरी भएको प्रयोगमा लोप घटित हुन्छ । व्याकरणिक दृष्टिले कुनै भाषिक अंश छुट भएको देखिए पनि सम्प्रेषणीयका दृष्टिले लोप सान्दर्भिक मानिन्छ । लोप अभिव्यक्तिको एउटा सौन्दर्य पनि हो, जुन सम्प्रेषणीय हुन्छ । यसमा कुनै भाषिक अंश अव्यक्त हुन्छ तर पूर्व सन्दर्भका आधारमा सहजै अनुमान लगाएर अर्थबोध गर्न सकिन्छ । त्यसैले कुनै पाठ वा अभिव्यक्तिमा लोप स्वाभाविक मानिन्छ । सुखसत्ता निबन्धको कथनमा उल्लेख भएका कतिपय भाषिक अंशहरू लोप भएका छन् । यस निबन्धमा लोप भएका भाषिक आइटमहरूलाई तालिका दुईमा प्रस्तुत गरिएको छ ।

तालिका २
सुखसत्ता निबन्धमा लोपको स्थिति

भाषिक आइटम	लोप
मलाई	... निर्देशित गरेको पाउँदा ⋀ बडो आश्चर्य लाग्छ, ⋀ आनन्द लाग्छ ।
मनदेखि	... असङ्ख्य आकाङ्क्षाहरू जागृत हुन्छन् ⋀ ।
गौतमबुद्धका	....। ⋀ उपदेशहरू राम्रा लागेका थिए ।
देख्न सकिन्थ्यो	... धर्मशालाभित्रको कछुवा ⋀ ।
जागिरमा	... उछिनिसके जागिरमा, आफ्नो प्रमोसन भएन ⋀ ।
मान्छेहरू.	... छटपटाइरहेका हुन्छन्, ⋀ निदाउन सक्दैनन् । ... ⋀ आफ्नो उपलब्धिमा सन्तुष्ट छन् ? ⋀सम्भवतः छैनन् ।
राम्रो	योभन्दा त्यो राम्रो, त्योभन्दा त्यो ⋀ ।
विन्ध्यवासिनी मन्दिरको वरपर खुला आकासमुन्तिर	... बस्थ्यौं । गुरुहरू ⋀ आउनुहुन्थ्यो र ... ।

सुखसत्ता निबन्धमा विभिन्न किसिमका ८ ओटा भाषिक आइटमहरू पूर्व सन्दर्भमा प्रयोग भएका तर पश्च सन्दर्भमा लोप भएर अभिव्यक्तिलाई सम्प्रेषणीय बनाएका छन् । जस्तै : एकफेर गुरुले **गौतमबुद्धका** उपदेशहरू पढाउनुभएको थियो । ⋀ उपदेशहरू राम्रा लागेका थिए मलाई । हामीले **जनता**को सार्वभौम सत्ताको स्थापनार्थ संसारभरि धेरैपल्ट आन्दोलन गर्‍यौं । तर दिनानुदिन यो सार्वभौम सत्ता सम्पन्न जनता भने आफूलाई सुखसत्ताले वञ्चित निरीह प्राणी मात्र भेट्टाइरहेछ । ⋀ निरन्तर सुखको सत्ता खोजिरहेछ । ⋀ नभेट्टिने ठाउँमा खोजिरहेछ, नभेट्टिने दिशातर्फ दौडिरहेछ । यस्ता भाषिक आइटम लोप हुँदा पनि पूर्व प्रसङ्गका आधारमा ती अभिव्यक्ति सम्प्रेणीय देखिन्छन् ।

कोशीय सम्बद्धक : अभिव्यक्तिलाई शृङ्खलाबद्ध बनाउन व्याकरणिक सम्बद्धक जस्तै कोशीय अर्थ सम्बन्धको पनि महत्त्व रहन्छ । पर्यायवाची, विपरीतार्थी, समावेशी जस्ता कोशीय आइटमहरूले एक अर्कामा निहित अर्थको सिक्री बनाउन मद्दत गरेका हुन्छन् । फोरि अधिकारी (२०७४) ले भने अनुसार कोशीय शब्दहरू आफैँ पनि अभिव्यक्त धारणा एवम् विचारलाई भाषाभित्रबाट नै शृङ्खलाबद्ध बनाउँदै लैजाने युक्ति समेत बनेका हुन्छन् (पृ. २७३) । यस किसिमले सुखसत्ता निबन्धमा प्रयोग भएका कोशीय सम्बद्धकहरूलाई पर्यायवाची, विपरीतार्थी, समावेशी-समावेश्य र सन्निधानका आधारमा वर्गीकरण गरी व्याख्या विश्लेषण गरिएको छ ।

पर्यायवाची : सुखसत्ता निबन्धमा विभिन्न किसिमका पर्यायवाचीहरू प्रयोग भएका छन् जुन यस प्रकार छन् :

धेरै कम - प्रायः नगण्य	दुखेसा गुनासा - अप्राप्ति असन्तुष्टि
पीडित - उद्विग्न - आन्दोलित	इच्छा - आकांक्षा

मोह - लोभ - लालच   ईर्ष्या - द्वेष

शान्त - धीर   स्नेह - प्रेम - माया

वृक्ष - रुख   निरन्तर - अखण्ड

सुखसत्ता निबन्धमा विभिन्न किसिमका १० जोडी पर्यायवाची शब्दहरू प्रयोग भएका छन् । यस निबन्धमा प्रयोग भएका कतिपय भाषिक आइटमहरू हुबहु पर्यायवाची नभए पनि समान भाव बोकेका प्रयोगहरू भएका छन् । जस्तै : प्रायः हामी सबै सामान्य मान्छेहरू **दुःखेसा, गुनासा, अप्राप्ति, असन्तुष्टि**ले हरपल पीडित भइरहेका हुन्छौं, **उद्विग्न** र आन्दोलित भइरहेका हुन्छौं । यस संसारमा मान्छेले इच्छा गर्ने सबैभन्दा ठुलो वस्तु **स्नेह, प्रेम, माया**का समस्त ढोकाहरू बन्द गर्ने यस्तो सम्पन्नताको के अर्थ ? यस्ता पर्यायवाचीहरूको प्रयोगले निबन्धमा विविधता आउनुका साथै मिठास पनि थपेको देखिन्छ ।

विपरीतार्थी : सुखसत्ता निबन्धमा विभिन्न किसिमका विपरीतार्थीहरू प्रयोग भएका छन् जुन यस प्रकार छन् :

सुख - दुःख   मृत्यु - जीवन   जन्म - मरण

न्याय - अन्याय   सन्तुष्टि - असन्तुष्टि

सुखसत्ता निबन्धमा विभिन्न किसिमका ५ जोडी विपरीतार्थी शब्दहरू प्रयोग भएका छन् । उक्त विभिन्न किसिमका विपरीतार्थीहरूको प्रयोगले निबन्धमा व्यक्त विचारलाई जोड्न धेरथोर मद्दत गरेको पाइन्छ ।

समावेशी-समावेश्य : सुखसत्ता निबन्धमा विभिन्न किसिमका समावेशी-समावेश्य प्रयोग भएका छन् जुन यस प्रकार छन् :

मन्दिर- विन्ध्यवासिनी देवीको

उपदेश- गौतम बुद्धका

वृक्ष रुख- रुद्राक्ष

तारा- ध्रुव

दिशा- पश्चिमपट्टि, उत्तरतिर

यस निबन्धमा विभिन्न किसिमका समावेशी-समावेश्य प्रयोग भएका छन् । यस निबन्धमा समावेशी-समावेश्यका रूपमा **मन्दिर**मा विन्ध्यवासिनी देवीको मन्दिर, **उपदेश**मा गौतम बुद्धका उपदेश, **वृक्ष वा रुख**मा रुद्राक्ष रुख, **तारा**मा ध्रुव तारा, **दिशा**मा पश्चिमपट्टि र उत्तरतिर भाषिक आइटम समावेश भएका छन् । यस किसिमका समावेशी-समावेश्यको प्रयोगले सुखसत्ता निबन्धमा व्यक्त विचारलाई थप प्रस्ट गर्न मद्दत गरेका छन् ।

सन्निधान : सन्निधान भन्नाले पाठमा प्रयुक्त कोशीय एकाइहरूको साहचर्यात्मक सम्बन्ध भन्ने बुझिन्छ । यसमा पाठमा प्रयोग भएका भाषिक एकाइहरूका बिच सन्निकटता रहन्छ । परस्परको सन्निकट सम्बन्धले नै अभिव्यक्तिलाई सार्थक र शृङ्खलाबद्ध गर्न मद्दत मिल्छ । सुखसत्ता निबन्धमा केही भाषिक आइटमका सन्दर्भमा सन्निधान देखिन्छ । जस्तै :

जन्म मरणको चक्र   जागिर प्रमोसन

इच्छा निःसृत   आकाङ्क्षा जागृत

ढुङ्गाले चिट्नु	जनता सार्वभौम सत्ता सम्पन्न
खिलखिलाएर हास्नु	अहोरात्र

सुखसत्ता निबन्धमा प्रयोग भएका माथि उल्लेख गरिएका भाषिक आइटममा सन्निधान देखिन्छ । यस्ता प्रयोगले निबन्धको सङ्कथनलाई सम्प्रेषणीय र शृङ्खलाबद्ध बनाएका छन् । तर निबन्धमा केही प्रयोगहरू छन् जुन ऐतिहासिकताका दृष्टिले उपयुक्त छैनन् । जस्तै : खुसीका समुद्र, इच्छाका तरङ्ग, तृष्णाका ज्वारभाटा, कुण्ठाको पुञ्ज, तारा टाँगिनु आदि । यस्ता प्रयोग ऐतिहासिकताका दृष्टिले उपयुक्त नभए पनि प्रतीकका दृष्टिले भने सान्दर्भिक देखिन्छन् ।

समग्रमा भन्दा सुखसत्ता निबन्धमा प्रयोग भएका व्याकरणिक एवम् कोशीय सम्बद्धकहरूले अभिव्यक्त विचार र धारणालाई शृङ्खलाबद्ध बनाएका छन् । समष्टिमा सुखसत्ता निबन्धमा प्रयोग भएका व्याकरणिक सम्बद्धकलाई तालिका तिनमा र कोशीय सम्बद्धकलाई तालिका चारमा प्रस्तुत गरिएको छ ।

तालिका ३

सुखसत्ता निबन्धमा प्रयुक्त व्याकरणिक सम्बद्धक

व्याकरणिक सम्बद्धक	प्रयोग	जम्मा
सर्वनाम र सार्वनामिक	मैले, हामी, हामीलाई, म, मलाई, मेरो, हाम्रो, मेरा, हामीले, आफ्नो, आफू, आफैँ, आफ्नै, आफूलाई, यस्ता, यो, त्यो, त्यस, यी, यिनीहरू, तिनका, ती, तिनीहरूलाई, तिनीहरूको, यस, जो, जहाँबाट, सबै, अर्को, अर्काको, कसैले, कोही, आआफ्नै, आआफ्नो, आआफ्ना, एकअर्कालाई, हामीहरूमध्ये, हामीमध्ये, यिनीहरूमध्ये, आफूभन्दा, योभन्दा, त्यो भन्दा, आफ्नोभन्दा	४३
स्थानिक	त्यहाँ, कहाँ, कहीँ, जहाँ, पोखरा, पश्चिमपट्टि, उत्तरतिर, जहाँबाट, टाढा, दूरीतर्फ, पृथ्वी, संसारमा, बाटो, दिशातर्फ, शिखरबाट, दुइटा कुनामा, ठाउँ, विन्ध्यवासिनी मन्दिरको वरपर खुला आकास मुन्तिर	१८
कालिक	अब, अहिले, समय, सात वर्ष, बाह्र वर्ष, बिहान, त्यसबखत, हरपल, बारम्बार, कुनै वेला, कहिल्यै, जतिखेर, क्षणक्षणमा	१३
संयोजन	अन्यथा, तर, र, पनि, र पनि, वा, अथवा, कि, बरु, त्यसपछि, जो, जे, जहाँ, न... न, पनि ... पनि	१५
पुनरावृत्ति	हामी२६, पनि२३, मान्छे१६, र१३, आफू११, सुख१०, त्यो९, सब८, यो७, म७, आफ्नो७, तर७, खुसी७, मेरा६, अर्को५, मन५, इच्छा५, जीवन५, सुखी४, आकाङ्क्षा४, संसार४, पैसा४, पृथ्वी४, सन्तुष्ट४, असन्तुष्टि३, ती३, आफैँ३, आआफ्नै३, कसैले३, सपना३, यस्ता३, अन्यथा३, ससाना३, सुख३, निरन्तर३	३५
लोप	मलाई, मनदेखि, गौतम बुद्धका, देख्न सकिन्थ्यो, जागिरको, मान्छेहरू, राम्रो, विन्ध्यवासिनी मन्दिरको वरपर खुला आकास मुन्तिर	८

तालिका ४

सुखसत्ता निबन्धमा प्रयुक्त कोशीय सम्बद्धक

कोशीय सम्बद्धक	प्रयोग	जम्मा
पर्यायवाची	धेरै कम - प्राय: नगण्य, दुखेसा गुनासा - अप्राप्ति असन्तुष्टि, पीडित - उद्विग्न - आन्दोलित, इच्छा - आकांक्षा, मोह - लोभ - लालच, ईर्ष्या - द्वेष, शान्त - धीर, स्नेह - प्रेम - माया, वृक्ष - रुख, निरन्तर - अखण्ड	१०
विपरीतार्थी	सुख - दुःख, मृत्यु - जीवन, जन्म - मरण, न्याय - अन्याय, सन्तुष्टि - असन्तुष्टि	५
समावेश्य समावेशी	मन्दिर- विन्ध्यवासिनी देवीको, उपदेश- गौतम बुद्धका, वृक्ष रुख- रुद्राक्ष, तारा- ध्रुव, दिशा- पश्चिमपट्टि, उत्तरतिर	५
सन्निधान	जन्म मरणको चक्र, जागिर प्रमोसन, इच्छा निःसृत, आकाङ्क्षा जागृत, ढुङ्गाले चिट्नु, जनता सार्वभौम सत्ता सम्पन्न, खिलखिलाएर हास्नु, अहोरात्र	८

सुखसत्ता निबन्धमा प्रयोग भएका र माथिको तालिका तिन र चारमा देखाइएका व्याकरणिक र कोशीय सम्बद्धकहरूलाई क्रमश: वृत्तचित्र १ र २ मा देखाइएको छ ।
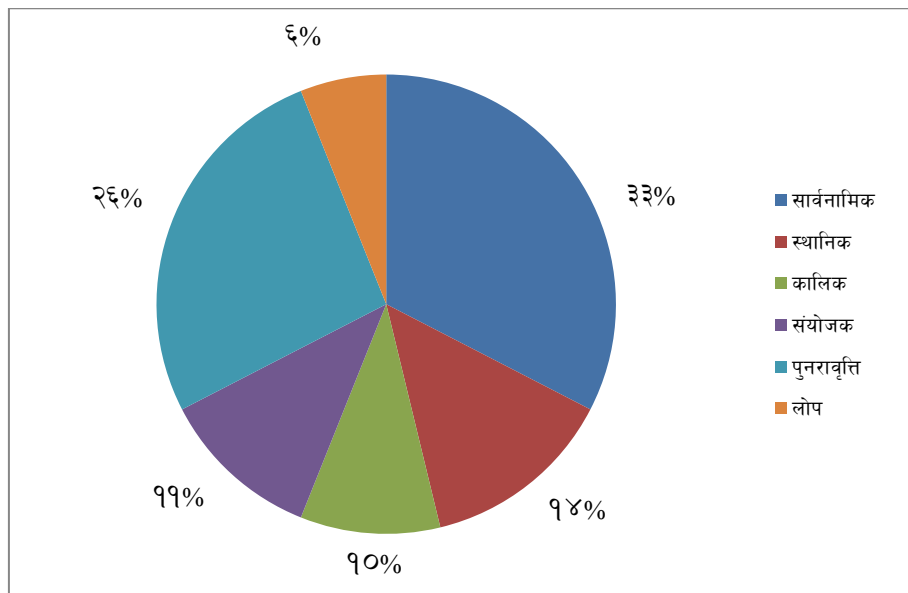
चित्र १
व्याकरणिक सम्बद्धकहरूको प्रयोगको स्थिति
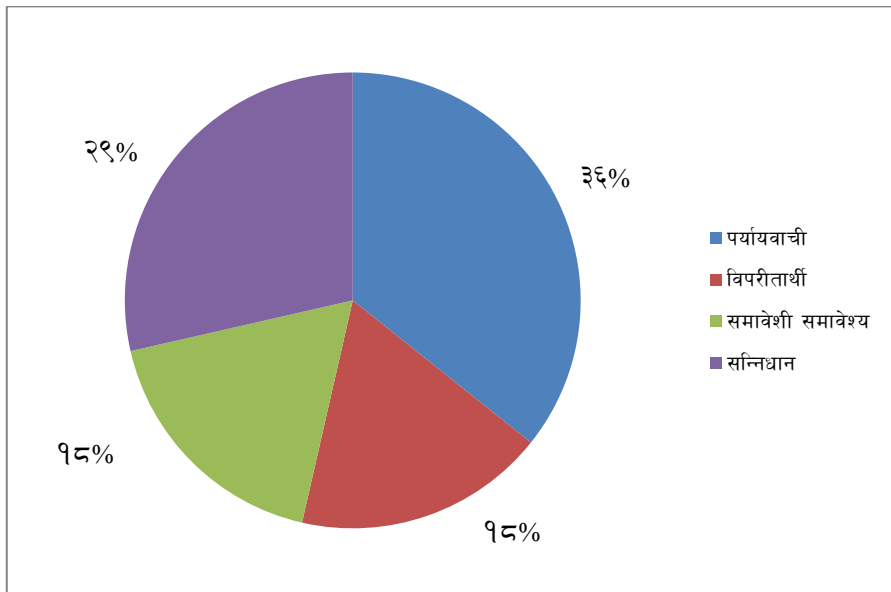
चित्र २
कोशीय सम्बद्धकहरूको प्रयोगको स्थिति

निष्कर्ष

शारदा शर्माद्वारा रचित सुखसत्ता निबन्ध जुन त्रिविको स्नातक तहको अनिवार्य नेपालीको पाठ्यांशमा समावेश गरिएको छ, त्यसलाई सम्बद्धकका आधारमा सङ्कथन विश्लेषण गरिएको छ । 'सुखसत्ता'लाई सार्वनामिक, स्थानिक, कालिक, संयोजन, पुनरावृत्ति र लोपका आधारमा व्याकरणिक सम्बद्धक र पर्यायवाची, विपरीतार्थी, समावेशी र सन्निधानका आधारमा कोशीय सम्बद्धकहरूको सङ्कथन विश्लेषण गरिएको छ । यस अनुसार सुखसत्ता निबन्धमा म, हामी आफू, ती, जो, सबै, अर्को, एकअर्कालाई, हामीहरूमध्ये जस्ता त्रिचालिस ओटा सार्वनामिक सम्बद्धक, त्यहाँ, पोखरा, पश्चिमपट्टि, टाढा, दूरीतर्फ, दिशातर्फ, शिखरबाट, मन्दिरको वरपर जस्ता अठार ओटा स्थानिक सम्बद्धक, अब, सात वर्ष, बिहान, कुनै वेला जस्ता तेर ओटा कालिक सम्बद्धक, अन्यथा, तर, र, पनि, र पनि, वा, न... न पनि ... पनि जस्ता पन्ध ओटा संयोजक प्रयोग भएको पाइन्छ भने हामी २६, पनि २३, मान्छे १६, सुख १०, खुसी ७, जीवन ५, पृथ्वी ४, सपना ३ जस्ता पैँतिस ओटा भाषिक आइटम तिनदेखि छब्बिसपटक सम्म पुनरावृत्ति र मलाई, मनदेखि, गौतम बुद्धका, जागिर, मान्छेहरू जस्ता आठ ओटा भाषिक अंश लोप भएको पाइन्छ । त्यसैगरी सो निबन्धमा पीडित - उद्विग्न, इच्छा - आकांक्षा, ईर्ष्या - द्वेष, शान्त - धीर, स्नेह - प्रेम - माया, वृक्ष - रुख, निरन्तर - अखण्ड जस्ता दश जोडी पर्यायवाची, सुख - दुःख, मृत्यु - जीवन, जन्म - मरण, न्याय - अन्याय जस्ता पाँच जोडी विपरीतार्थी, मन्दिर- विन्ध्यवासिनी देवीको, वृक्ष रुख- रुद्राक्ष, तारा- ध्रुव जस्ता पाँच जोडी समावेशी समावेश्य र जन्म मरणको चक्र, जागिर प्रमोसन, आकाङ्क्षा जागृत, ढुङ्गाले चिट्नु, खिलखिलाएर हास्नु जस्ता आठ जोडी सन्निधान कोशीय सम्बद्धकहरू प्रयोग भएको पाइन्छ ।

यस किसिमले सुखसत्ता निबन्धमा प्रयोग भएका व्याकरणिक सम्बद्धकहरूले व्यक्त विचारलाई कतै विस्तार गर्न, कतै स्पष्टीकरण दिन, कतै थपोट गर्न त कतै विकल्प दर्साउन, विरोध वा खण्डन गर्न, विपरीत

स्थिति देखाउन, तुलना गर्न, कार्य कारण दर्साउन, व्याख्या गर्न लगायत विभिन्न सम्बन्ध जनाउन मद्दत गरेका छन् । त्यस्तै कोशीय सम्बद्धकले सो निबन्धमा व्यक्त विषयवस्तुलाई शृङ्खलाबद्ध बनाउँदै लैजान सहयोग गरेका छन् । आयामका दृष्टिले छोटो भए पनि 'सुखसत्ता' मा विभिन्न किसिमका सम्बद्धकहरूको प्रयोग भएको पाइन्छ जसले गर्दा निबन्ध सुन्दर र संबोध्य हुनका साथै खँदिलो र कसिलो पनि भएको छ । सुख बाह्य विषय नभएर आन्तरिक विषय हो भन्ने मूल थिम रहेको निबन्धको विषयवस्तु वा विचारलाई उल्लिखित सम्बद्धकहरूले परस्पर उन्ने कार्य गरेका छन् । फलस्वरूप निबन्धले एउटा सङ्कथनको स्वरूप पाएको छ ।

त्रिविको स्नातक तहको अनिवार्य नेपालीको पाठ्यांशमा समावेश गरिएको हुँदा सुखसत्ता निबन्धको सङ्कथन विश्लेषण सैद्धान्तिक दृष्टिले त उपयोगी छँदै छ, शैक्षणिक दृष्टिले यसको उपादेयता अझ बढी देखिन्छ ।

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सक्षमता र एकीकृतताका दृष्टिले कक्षा एकको नेपाली भाषा पाठ्यक्रम (२०७६) को विश्लेषण

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सार संक्षेप

प्रस्तुत लेख कक्षा एकको वर्तमान नेपाली भाषा पाठ्यक्रमलाई थिम (विषय क्षेत्र) र भाषिक सिपगत एकीकृतता (Integration) तथा सिपपगत सक्षमता (Competency) का दृष्टिबाट अध्ययन गर्ने उद्देश्यले तयार पारिएको हो । यो लेख अनुसन्धानको वर्णनात्मक तरिका र पुस्तकालयीय अध्ययनमा आधारित रहेको छ । सिपगत र विषयगत एकीकृतताको सिद्धान्तमा आधारित रहेर सिपगत सक्षमतामा केन्द्रित रहेको यो पाठ्यक्रममा अन्य देशमा प्रयोगमा आइसकेका दृष्टिकोणलाई हाम्रा परिप्रेक्ष्यमा पनि प्रयोग हुन सक्ने अपेक्षा राखी प्रचलित पाठ्यक्रमलाई प्रतिस्थापन गर्ने गरी प्रस्तुत गरिएको देखिन्छ । थिमगत र भाषिक सिपगत एकीकृतताको दृष्टिले यो पाठ्यक्रम उदाहरणीय बनेको देखिन्छ । शैक्षिक सत्र २०७६/०७७ बाट लागु गरिएको यस पाठ्यक्रमको कार्यान्वयनमा भाषिक सिपका व्यावहारिक उपयोगमा चाहिँ कठिनाइ आइपर्न सक्ने सम्भावना विद्यमान देखिन्छ । पाठ्यक्रममा उल्लेख भएका तहगत सिकाइ सक्षमता, कक्षागत सिकाइ उपलब्धि, विषय वस्तुको क्षेत्र र क्रम आदिका बिचको तालमेलमा अभ परिमार्जनको आवश्यकता महसुस हुन्छ । पाठ्यक्रममा प्रयोग भएको शब्द भण्डारका कारण यसको भाषा तह अनुरूप बन्न सकेको देखिँदैन । शिक्षण सहजीकरण प्रक्रिया, मूल्याङ्कन प्रक्रिया आदिका दृष्टिले भने यो पाठ्यक्रम सबल रहेको निष्कर्षमा पुगिएको छ ।

***विशिष्ट पद पदावली** : सक्षमता, सिकाइ उपलब्धि, बहुवैषयिक, एकीकृतता, थिम ।*

विषय प्रवेश

आधारभूत तह (कक्षा १-३) को पाठ्यक्रम (२०७६) (आतपा) नेपाल सरकार, पाठ्यक्रम विकास केन्द्र, भक्तपुरद्वारा राष्ट्रिय पाठ्यक्रम प्रारूप (२०७६) ले निर्धारित गरेका सिद्धान्त तथा संरचनामा आधारित भई तयार पारिएको देखिन्छ । यो पाठ्यक्रम प्राथमिक शिक्षा पाठ्यक्रम (२०६३) को पछिल्लो परिमार्जनका रूपमा देखापरेको छ । यसमा हाम्रो सेरोफेरो, गणित, नेपाली र अङ्ग्रेजी भाषा विषयलाई एकीकृत गरिएको हुँदा यो विषयगत एकीकृत ढाँचाको पाठ्यक्रम हो । यो लेखमा नेपाली विषय सम्बद्ध तहगत सिकाइ

सक्षमता, कक्षागत सिकाइ उपलब्धि, शिक्षण सहजीकरण विधि तथा प्रक्रिया, विद्यार्थी मूल्याङ्कन प्रक्रिया, पाठ्यक्रमको भाषा, पाठ्यक्रमका सबलता र दुर्बलता तथा निष्कर्ष जस्ता उपशीर्षकहरूमा केन्द्रित रहेर भाषिक सिप विकासका दृष्टिले कक्षा एकको नेपाली भाषा पाठ्यक्रमको विश्लेषण गरिएको छ ।

सम्बद्ध साहित्यको पुनरावलोकन

ब्राउन (सन् १९९५) र रिचर्ड्स (सन् २००१) ले भाषा पाठ्यक्रम निर्माण तथा विश्लेषणमा आवश्यकता विश्लेषण, लक्ष्य तथा उद्देश्य निर्माण, परीक्षण, शिक्षणीय सामग्री, शिक्षण सिकाइ प्रक्रिया, कार्यक्रम मूल्याङ्कन जस्ता पक्षहरूमा ख्याल गर्नुपर्ने धारणा प्रस्तुत गरेका छन् । नेसन र म्याकालिसर (सन् २०१०) ले उक्त धारणाका साथै पाठ्यक्रम विश्लेषणमा वातावरण विश्लेषणलाई पनि ध्यान दिनुपर्ने उल्लेख गरेका छन् । त्यस्तै पराजुली (सन् १९९९) का अनुसार प्राथमिक तहका तत्कालीन नेपाली भाषा पाठ्यक्रममा व्यावहारिक सिप सम्बद्ध कुराहरू अपेक्षित देखिन्छ । खनाल (२०६८) ले पाठ्यक्रमका दार्शनिक, मनोवैज्ञानिक र सामाजिक आधारहरूको चर्चा गर्नुका साथै यसको कार्यान्वयन सम्बन्धी चर्चा गरेका छन् । रञ्जित, अधिकारी र घिमिरे (२०७१) मा पाठ्यक्रम सिद्धान्तको परिचय, स्रोतहरू, पाठ्यक्रमका प्रकार, एक्काइसौँ शताव्दीका पाठ्यक्रमीय आवश्यकताबारे चर्चा गरिएको छ । अधिकारी (२०७६) मा कक्षा एकको वर्तमान नेपाली भाषा पाठ्यक्रममा वर्ण, मात्रा, अक्षर आदिलाई क्रमबद्ध रूपमा सिकाउने प्रचलित मान्यताबाट विमुख हुँदा प्रारम्भिक कक्षाका विद्यार्थीका लागि झन् बोझ बनेको तर्क अघि सारिएको पाइन्छ ।

पाठ्यक्रम विश्लेषण गर्दा विद्यार्थीका आवश्यकताको सम्बोधन, उद्देश्य, विषय वस्तु, शिक्षण सिकाइ र मूल्याङ्कन प्रक्रिया आदिको गहन चिन्तन मनन हुनुपर्दछ । प्राथमिक तहका नेपाली भाषा पाठ्यक्रमलाई अझ बढी सिकाइ सक्षमता र व्यावहारिक दक्षतामा केन्द्रित गर्नु आवश्यक देखिन्छ । कक्षा १-३ को वर्तमान पाठ्यक्रमले सिकाइलाई सरल वा जटिल के कसरी प्रस्तुत गरेको छ भन्ने जिज्ञासाहरू मेटाउन यस अध्ययनमा सम्बद्ध साहित्यको पुनरावलोकनबाट सहयोग पुगेको छ ।

अध्ययन विधि तथा प्रक्रिया

प्रस्तुत अध्ययन खास गरी भाषिक तथ्यहरूमा आधारित रहेकाले यो गुणात्मक ढाँचा अनि वर्तमान पाठ्यक्रमको सैद्धान्तिक र प्रयोग प्रचलनको आलोकमा व्याख्या विश्लेषण गरी निष्कर्षमा पुगिएकाले यसलाई वर्णनात्मक विधिमा आधारित मानिएको छ । यसमा पुस्तकालयीय अध्ययन गरी तथ्य सङ्कलन गरिएको छ । उद्देश्यपरक नमुना छनोट विधिको अवलम्बन गरी शैक्षिक सत्र २०७७ बाट लागु भएको नयाँ पाठ्यक्रम छनोट गर्नका पछाडि अध्येताको उत्सुकताले नै बढी भूमिका खेलेको मान्न सकिन्छ । चालु शैक्षिक सत्रबाट कार्यान्वयनमा आएको पाठ्यक्रम भएकाले यसलाई उपभोक्ताको दृष्टिकोणमा आधारित नगरी पाठ्यक्रमका एकीकृतता र सक्षमता सम्बन्धी मान्यतामा सीमित गरिएको छ । यसमा प्रारम्भिक कक्षाको एकीकृत भाषा पाठ्यक्रममा हुनुपर्ने विशेषताहरूलाई मापदण्ड मानी सो आधारमा उक्त पाठ्यक्रममा रहेका भाषिक तथ्यहरू सङ्कलन गरिएको छ । यसरी प्राप्त तथ्यलाई भाषिक सिपगत सक्षमता र विषय वस्तु तथा सिपगत एकीकृतताका केन्द्रीयतामा रहेर विश्लेषण गरिएको छ ।

नतिजा तथा छलफल

यस उपशीर्षक अन्तर्गत विवेच्य पाठ्यक्रमका आधारभूत मान्यता, तहगत सिकाइ सक्षमता, कक्षागत सिकाइ उपलब्धि, शिक्षण सहजीकरण विधि तथा प्रक्रिया, विद्यार्थी मूल्याङ्कन प्रक्रिया, पाठ्यक्रमका सबलता र दुर्बलता उपशीर्षकहरूमा निम्नानुसार चर्चा गरी निष्कर्षमा पुग्ने प्रयास गरिएको छ :

आधारभूत मान्यता तथा एकीकृतताको विश्लेषण

यस पाठ्यक्रमको परिचय खण्डमा भाषालाई सिकाइको प्रमुख र आधारभूत पक्ष एवम् चिन्तनको आधार मान्दै नेपाली भाषा सरकारी कामकाज र शिक्षाको माध्यम भाषा भनी यसको आवश्यकता र महत्त्वलाई स्वीकार गरिएको छ । यसबाट अन्य विषय सिकाइका लागि समेत नेपाली भाषा शिक्षणको आवश्यकता महसुस गरिएको देखिन्छ ।

यस पाठ्यक्रममा भाषाका ग्रहण र अभिव्यक्ति सिपको विकासका लागि विविध विषयहरूलाई एकीकृत गरी भाषा शिक्षण गर्ने अवधारणा ल्याइएको छ । यसमा हरेक सिपलाई अन्य सबै सिपसँग एकीकृत गर्नुका साथै चार ओटै सिपलाई समेत एकीकृत गरी समावेश गरिएको छ । यस कुराको पुष्टि कक्षागत सिकाइ उपलब्धि र तहगत सक्षमता सम्बन्धी यसपछिका उपशीर्षकहरूबाट गरिएको छ ।

त्यस्तै डार्की र बर्न्स (सन् २००४) को मान्यताबाट हेर्दा प्रारम्भिक कक्षाको भाषा पाठ्यक्रममा घर परिवार, समाज, संस्कृति, वातावरण, दैनिक जनजीवन, सञ्चार, प्रविधि, जनावर, फलफुल, तरकारी, बानी व्यवहार, साहित्य, वर्ण आदि जस्ता थिम (विषय क्षेत्र) हरूलाई एकीकृत गरेर समावेश गरिएकाले थिमगत र सिपगत एकीकृतताको सिद्धान्त अनुसार पाठ्यक्रम सबल रहेको निचोडमा पुग्न सकिन्छ ।

यस पाठ्यक्रममा व्याकरण व्यवस्थालाई भाषा प्रयोगको आधारका रूपमा अङ्गीकार गर्दै यसको शिक्षणलाई कार्यमूलक बनाउनुपर्ने चाहना राखिएको छ । डार्की र बर्न्स (सन् २००४) ले उल्लेख गरे अनुसारको बहुवैषयिक पद्धति (Multidisciplinary Approach) मा आधारित देखिने यो पाठ्यक्रम कार्यकलाप र व्यवहार गरेर सिक्ने खालको अनि विद्यार्थी सक्रियतामा आधारित देखिन्छ । यसमा सोही अनुरूप शिक्षक विद्यार्थीको भूमिका तथा पाठ्यपुस्तकको समेत अपेक्षा गरिएकाले यसले सक्षमतामा आधारित पाठ्यक्रमको मर्म प्रस्तुत गरेको देखिन्छ । यसको कार्यान्वयनका लागि सोही अनुसारका पाठ्यपुस्तक र अन्य पाठ्य सामग्री तथा शिक्षण सिकाइ कार्यकलापहरूको निर्माण र कार्यान्वयन हुनु पनि उतिकै आवश्यक हुन्छ; जसका लागि व्यापक तयारी तथा विशेषज्ञताको खाँचो देखिन्छ । अर्को; प्रारम्भिक कक्षामा सुनाइ र बोलाइ सिपमा जोड दिनु पर्नेमा पाठ्यक्रमले पठन र बोध सिपमा जोड दिन खोज्नु चाहिँ यस कक्षाको भाषा सिकाइका दृष्टिले छनोट र स्तरणको सिद्धान्त अनुकूल भएन भन्ने प्रश्न उठाउन सकिन्छ ।

त्यस्तै यस खण्ड (आतपा, २०७६, पृ. १) मा समसामयिक विषय वस्तुहरू समावेश गरी व्यवहार कुशल सिपहरूलाई सिकाइ प्रक्रियामा एकीकृत गर्दै सिकाइलाई बालकेन्द्री, सान्दर्भिक र रुचिकर बनाउने साथै मूल्याङ्कनलाई सिकाइ सहजीकरण प्रक्रियाको अभिन्न अङ्गको रूपमा विकास गराउने औचित्य पुष्टि गरिएको छ । यसबाट व्यवहार कुशल सिप विकासको औचित्य साबित भए पनि भाषा सिकाइका सक्षमताहरूमा हुने क्षतिको पूर्तिमा कम ध्यान दिएको देखिन्छ ।

कक्षा १-३ को पाठ्यक्रम सर्वाङ्गीण बाल विकासको अवधारणालाई विचार गर्दै बाल केन्द्रित सिकाइ सिद्धान्तमा आधारित भएर तयार पारिएको देखिन्छ । साथै यसमा जीवनोपयोगी र व्यवहारकुशल सिप समेत एकीकृत गरिएको, सामाजिक, सांस्कृतिक तथा भाषिक लगायतका विविधता र स्थानीय आवश्यकतामा आधारित ढाँचा अवलम्बन जस्ता सैद्धान्तिक जगमा उभ्याइएको देखिन्छ (आतपा, २०७६, पृ. ३); तर यसले विविध भाषिक पृष्ठभूमिका बालबालिकाको दैनिक जीवनमा आइपर्ने भाषिक आवश्यकताका पक्षहरूलाई स्पष्ट रूपमा पहिचान गरेको देखिँदैन । यसले गर्दा प्रारम्भिक सिकाइ सक्षमता हासिल हुने र भाषिक आवश्यकता पूर्ति हुँदै जाने कुरामा आश्वस्त हुन सकिँदैन ।

विषयगत पाठ्यक्रम (हरेक विषय अलग अलग सिकाउने) को विकल्पमा आएको यो बहुविषयगत ढाँचाको एकीकृत (विभिन्न विषयलाई अन्तरसम्बन्धित गराउने) पाठ्यक्रम वि.सं. २०५० मा नेपाली विषय र सामाजिक विषय एकीकृत गरी लागु भई केही वर्षपछि नै निरन्तरता दिन नसकिएको (आतपा, २०७६, पृ. ३) अनुभव यस सन्दर्भमा विचारणीय देखिन्छ; जुन कुरा यसको कार्यान्वयनको प्रभावकारितासँग जोडिएकाले सजगता अपनाउनु जरुरी देखिन्छ ।

विश्वका विभिन्न देशको अभ्यास पुनरावलोकन गर्दा अधिकांश देशमा विषयगत पहिचानले मुख्य स्थान पाए पनि कतिपय देशले एकीकृत पाठ्यक्रम प्रयोग गरेको कुरा यसै पाठ्यक्रममा उल्लेख भएको (आतपा, २०७६, पृ. ३) तथ्यले पनि उजागर गरेको छ । अधिकारी (२०७६) का अनुसार नेपाल जस्तो बहुभाषिक देश त्यसमा पनि करिब सवासय भाषाहरूको साझा सम्पर्कको माध्यम रहेको नेपाली भाषालाई एकीकृत रूप दिँदा त्यसको महत्त्व ओभेलमा परी मुलुकको बहुभाषिक परिवेशलाई चाहिने सशक्त भाषाको आवश्यकता नजरअन्दाज हुने हो कि भन्ने भय सिर्जना भएको देखिन्छ । साथै यस तहमा यथेष्ट भाषिक सिप विकास गरी अन्य विषय शिक्षण सिकाइका लागि बलियो भाषिक आधार निर्माण गर्नुपर्ने कुरातर्फ पाठ्यक्रमको कम ध्यान पुगेको महसुस हुन्छ ।

कक्षा एकका विद्यार्थी तथा शिक्षकहरूका लागि प्रस्तुत पाठ्यक्रमको भाषा कठिन शब्दभण्डारका कारण दुर्बोध्य बन्न सक्ने देखिन्छ । यसमा सङ्केतन, विसङ्केतन, सचेतीकरण जस्ता थुप्रै पारिभाषिक तथा हालै चल्तीमा ल्याइएका शब्दहरू प्रयोग भएका छन् । पाठ्यक्रममा तिनको सान्दर्भिक अर्थ पहिचान गर्न कठिन छ । यसमा ध्वनि सचेतीकरण अन्तर्गत 'स्वर तथा व्यञ्जन वर्णगत वर्णको ध्वनि' भन्ने पदावली रहेको छ । यसमा वर्णगत वर्णको ध्वनि के हो भन्ने प्रस्ट हुन सकेको छैन । पाठ्यक्रम सिकाइको पूर्ण दस्तावेज भएकाले यो आफैँमा प्रस्ट हुनु पर्नेमा सो हुन सकेको देखिँदैन ।

तहगत सिकाइ सक्षमताको विश्लेषण : प्रस्तुत पाठ्यक्रममा तहगत सिकाइ सक्षमतामा सुनाइ, बोलाइ, लेखाइ सम्बद्ध कुराकानी, संवाद, छलफल, प्रश्नोत्तर आदिका क्रममा दोहोरो सञ्चार अनि श्रव्य, दृश्य र श्रव्यदृश्य सामग्रीको बोध सहितको भाषिक कार्य गरी दुई ओटा सक्षमताहरु रहेका छन् ।

बोलाइ र लेखाइ सक्षमतामा वर्ण, मात्रा, शब्दको सङ्केतन, विसङ्केतन गरी शुद्ध बोलाइ र लेखाइ तथा मौखिक, लिखित अभिव्यक्तिमा सिर्जनात्मक तथा समालोचनात्मक शिल्पको प्रयोग गरी दुईओटा सक्षमतामा जोड दिइएको छ । बोलाइ, पढाइ, लेखाइ सिप सम्बद्ध सक्षमतामा प्रवाहपूर्ण पठन, उपयुक्त बोध र अभिव्यक्ति दिने खालको एउटा सिकाइ सक्षमता उल्लेख भएको छ । पढाइ सिप सम्बद्ध सक्षमताभित्र

शब्दमा प्रयुक्त ध्वनि र वर्णको शुद्ध उच्चारण गर्ने खालको एउटा सिकाइ सक्षमता निर्धारण गरिएको देखिन्छ । त्यस्तै सुनाइ, बोलाइ, पढाइ र लेखाइ गरी चारओटै सिप सम्बद्ध सिकाइ सक्षमतामा चित्र, घटना, परिवेश र पाठगत सन्दर्भका आधारमा विषय वस्तुको बोध र अभिव्यक्ति दिने खालको एउटा सिकाइ सक्षमता ताकिएको पाइन्छ । यसलाई तलको तालिकामा प्रस्तुत गरिएको छ :

सिप विकास	सुनाइ, बोलाइ, लेखाइ	बोलाइ, लेखाइ	बोलाइ, पढाइ, लेखाइ	पढाइ	सुनाइ, बोलाइ, पढाइ, लेखाइ	जम्मा
सिकाइ उपलब्धि	२	२	१	१	१	७

माथि दर्साइएझैँ आधारभूत तह (कक्षा १-३) को नेपाली विषयको वर्तमान पाठ्यक्रममा जम्मा सातओटा तहगत सिकाइ उपलब्धिहरू उल्लेख गरिएका छन् । यस्ता सिकाइ उपलब्धिहरू कुराकानी, संवाद, छलफल र प्रश्नोत्तर साथै विभिन्न श्रव्य, दृश्य तथा श्रव्यदृश्य सामग्रीको बोधसँग सम्बन्धित सक्षमताहरू यस तहका विद्यार्थीहरूका लागि स्वाभाविक देखिए पनि वर्ण, मात्रा र शब्दको सङ्केतन र विसङ्केतन गरी शुद्ध बोलाइ र लेखाइ तथा मौखिक र लिखित अभिव्यक्तिमा सिर्जनात्मक तथा समालोचनात्मक शिल्पको प्रयोग गर्ने क्षमताको अपेक्षा यस तहका लागि व्यावहारिक देखिँदैनन् । त्यस्तै प्रवाहपूर्ण पठन, उपयुक्त बोध र अभिव्यक्ति दिन सक्ने र शब्दमा प्रयुक्त ध्वनि र वर्णको शुद्ध उच्चारण गर्ने क्षमता पनि कक्षा तिनसम्मका तह अनुकूल मान्न केही हतार नै हुने देखिन्छ । त्यस्तै चित्र, घटना, परिवेश र पाठगत सन्दर्भका आधारमा विषय वस्तुको बोध र अभिव्यक्ति दिने सिकाइ सक्षमतालाई पनि कुन कुन खालका बोध र अभिव्यक्ति भन्ने उल्लेख गरिएको भए अझ वस्तुगत हुने देखिन्छ । सिकाइ उपलब्धिमा सिपगत संलग्नताका दृष्टिले हेर्दा सुनाइ सिपका ३ ओटा, बोलाइ सिपका ६ ओटा, पढाइ सिपका ३ ओटा र लेखाइ सिपका ६ ओटा सिकाइ उपलब्धिमा संलग्नता देखिन्छ । यसमा बोलाइ र लेखाइ जस्ता अभिव्यक्तिमा जोड दिइएको देखिन्छ । यस तहमा बोलाइ सिपको विकासमा जोड दिनु उपयुक्त भए पनि लेखाइलाई समेत सुनाइका तुलनामा अत्यधिक महत्त्व दिनु भने उपयुक्त देखिँदैन ।

कक्षागत सिकाइ उपलब्धिको विश्लेषण : कक्षा एकको नेपाली पाठ्यक्रममा भाषिक सिप सम्बद्ध १६ ओटा सिकाइ उपलब्धिहरू निर्धारण गरिएका छन् । यीमध्ये सुनाइ र बोलाइ सम्बद्ध उपलब्धिहरूमा कुराकानी, संवाद, छलफल र प्रश्नोत्तरका क्रममा उपयुक्त भाषाको प्रयोग गर्न तथा विसङ्केतक शब्दका सुरु र अन्त्यका ध्वनि पहिचान र उच्चारण गर्ने खालका सिकाइ उपलब्धिहरू रहेका छन् । त्यस्तै सुनाइ, बोलाइ र पढाइ सिपको एकीकृत विकास गराउने खालका उपलब्धिहरूमा स्वर वर्ण पहिचान गरी उच्चारण गर्न, व्यञ्जन वर्ण पहिचान गरी उच्चारण र तिनको विभेदीकरण गर्ने सिकाइ उपलब्धिहरू रहेका छन् । सुनाइ, बोलाइ र लेखाइ सिप सम्बद्धमा हर्ष, चिन्ता, घृणा, आश्चर्य, उत्सुकता जस्ता संवेगात्मक अभिव्यक्ति बुझेर प्रतिक्रिया व्यक्त गर्न सक्षम बनाउने खालको एउटा सिकाइ उपलब्धि रहेको देखिन्छ । त्यस्तै बोलाइ, लेखाइ सम्बद्ध क्रियाका काल, पद सङ्गति र चिह्नको सचेतता सहित मौखिक तथा लिखित अभिव्यक्ति दिन, विभिन्न शीर्षक, चित्र, परिवेश र सन्दर्भका आधारमा छलफल र प्रश्नोत्तर गर्ने खालका सिकाइ उपलब्धिहरू रहेका छन् । पढाइ, बोलाइ सम्बन्धी उपलब्धिमा शब्दमा प्रयोग भएका संयुक्त व्यञ्जन वर्ण पहिचान र उच्चारण गर्न सक्षम बनाउने खालको एउटा सिकाइ उपलब्धि रहेको छ । बोलाइ, पढाइ, लेखाइका सिप सम्बद्धमा शब्द अनुसारका चित्र र चित्र अनुसारका शब्द पहिचान गरी प्रश्नोत्तर गर्न तथा पाठ्य सामग्री पढेर

नयाँ शब्द पहिचान, अर्थबोध र प्रयोग गर्ने खालका सिकाइ उपलब्धिहरू रहेका छन् । पढाइ सिप सम्बद्ध दैनिक प्रयोगमा आउने शब्द, लब्ध शब्द, शीर्ष शब्द तथा विसङ्केतक शब्द पढ्न सक्षम बनाउने खालका सिकाइ उपलब्धि रहेका छन् । पढाइ, लेखाइका लागि पढेका वर्ण तथा मात्राको सङ्केतन र विसङ्केतन गरी लेखन ढाँचाको अनुकरण गर्ने खालको एउटा सिकाइ उपलब्धि रहेको छ । त्यस्तै लेखाइ सिप सम्बद्ध सङ्केतक जोडी विभिन्न आकृति र चित्र निर्माण गर्न र शब्दमा अक्षर छुट्याउन, जोड्न, थप्न, हटाउन र परिवर्तन गर्न गरी दुई ओटा सिकाइ उपलब्धिहरू रहेका छन् । पाठ्यक्रममा सुनाइ, बोलाइ, पढाइ, लेखाइ सम्बद्ध पाठगत परिवेश, पात्र र सन्दर्भको पहिचान, छलफल, प्रश्नोत्तर एवम् तुलना गर्ने खालका सिकाइ उपलब्धिहरू रहेका छन् ।

उक्त कक्षागत सिकाइ उपलब्धिहरूमा भाषिक सिपलाई एकीकृत गरी शिक्षण गर्ने मान्यता रहनु यस पाठ्यक्रमको सबलता मान्न सकिन्छ; तथापि यसमा उल्लेख भएका उपलब्धिहरू कक्षा एकका विद्यार्थीहरूमा हासिल हुने कुरामा सन्देह देखिन्छ । पाठ्यक्रममा उल्लेख गरिएका उपलब्धिको सिपगत एकीकृत स्वरूपलाई तलको तालिकाबाट अझ प्रस्ट पार्न खोजिएको छ :

सिप विकास	सुनाइ, बोलाइ	सुनाइ, पढाइ	सुनाइ, बोलाइ, पढाइ	सुनाइ, बोलाइ, लेखाइ	बोलाइ, लेखाइ	बोलाइ, पढाइ	बोलाइ, पढाइ, लेखाइ	पढाइ	पढाइ, लेखाइ	लेखाइ	सुनाइ, बोलाइ, पढाइ, लेखाइ	जम्मा
सिकाइ उपलब्धि	२	१	२	१	२	१	२	१	१	२	१	१६

यस तालिकालाई आधार मान्दा यस पाठ्यक्रममा प्रायः भाषाका चारओटै सिपलाई एकीकृत रूपमा सिकाउन खोजिएको देखिन्छ । यो भिगोत्सी (सन् १९७८) मा उल्लेख भए अनुसारका अन्तरक्रियात्मक अन्तरसम्बन्ध, एकीकृत र सिकाइ अनुभवमा आधारित सिद्धान्तहरूसँग मेल खाने खालको देखिन्छ । यसमा भाषाका खास गरी सुनाइ र बोलाइ सिपलाई पढाइ र लेखाइ सिपमा समेत एकीकृत गराउन खोजिएको छ । त्यस्तै उक्त सिपहरूलाई एकअर्कामा अन्तर सम्बन्धित गर्दै तिनलाई विद्यार्थीका सिकाइ अनुभवमा आधारित रहेर अगाडि बढाइएको हुनाले भिगोत्सीको मान्यताका दृष्टिले पनि उपयुक्त देखिन्छ । तथापि यसमा पढाइ र लेखाइ सिपका सिकाइ उपलब्धि समेत रहँदा उपर्युक्त मौखिक सिपले कम प्राथमिकता पाउने हुन् कि भन्ने भय सिर्जना भएको छ । यस तहमा सुनाइ र बोलाइ सिपकै केन्द्रीयतामा भाषा शिक्षण केन्द्रित हुनु बढी नै वाञ्छनीय देखिन्छ । सिकाइ उपलब्धिमा समग्र सिपगत वितरणलाई दृष्टिगत गर्दा यसमा सुनाइ सिपका ७ ओटा, बोलाइ सिपका ११ ओटा, पढाइ सिपका ९ ओटा र लेखाइ सिपका ९ ओटा सिकाइ उपलब्धि रहनुले सुनाइ र बोलाइ तथा पढाइ र लेखाइलाई समान महत्त्व दिएको देखिन्छ । त्यसैले पनि यस्तो वितरण सबैभन्दा बढी सुनाइ र बोलाइ अनि क्रमिक रूपमा मात्र पढाइ र लेखाइ सम्बद्ध गरिनु उपयुक्त हुने देखिन्छ ।

शिक्षण सहजीकरण विधि तथा प्रक्रिया : प्रस्तुत पाठ्यक्रममा अपेक्षित सक्षमता र सिकाइ उपलब्धि हासिल हुने गरी शिक्षक, विद्यार्थी र विषय वस्तुबिच सक्रिय सहभागिता गराउने प्रक्रियालाई सिकाइ सहजीकरण मानिएको छ । सहजीकरण प्रक्रिया विद्यार्थी केन्द्रित, सान्दर्भिक, सिकाइका निम्ति सहयोगी र उत्प्रेरित गर्ने

खालको हुनु पर्ने मान्यता यसले राखेको देखिन्छ । त्यस्तै सिकाइ प्रक्रिया जीवनोपयोगी सिप हासिल गर्न सकिने खालको हुनु पर्ने दृष्टिकोण यसमा पाइन्छ ।

प्रस्तुत पाठ्यक्रममा बालबालिकाका विविधतालाई मध्यनजर गर्दै अवलोकन, प्रदर्शन, समूह कार्य, परियोजना कार्य, छलफल जस्ता विधिहरुबाट बालबालिकाको सर्वाङ्गीण विकासमा जोड दिन खोजिएको देखिन्छ । यस्ता शिक्षणीय दृष्टिकोणहरुका आधारमा यस पाठ्यक्रमको शिक्षण सहजीकरण विधि तथा प्रक्रिया सबल र प्रभावकारी रहेको देखिन्छ ।

त्यस्तै कथाकथन, आगमन विधि, भूमिका निर्वाह/अभिनय, निर्माणात्मक र सहयोगात्मक कक्षा सिकाइ, परियोजना कार्य, छलफल, प्रश्नोत्तर, अन्वेषण, अनुसन्धान तथा खोज, प्रविधियुक्त कक्षा, सिर्जनात्मक कार्य, समस्या समाधान, खेल, प्रयोगात्मक, भ्रमण, प्रदर्शन, स्वाध्ययन, अन्तरक्रिया, उदाहरण प्रयोग, श्रव्यवाच्य सिकाइ जस्ता कार्यकलापमुखी विधि तथा सहजीकरण प्रक्रिया अवलम्बन गर्न खोजिएकाले पनि यसको शिक्षणीय पक्ष सबल देखिन्छ । यसको सफल कार्यान्वयनका लागि पाठ्य पुस्तक निर्माण र कक्षा शिक्षणमा उत्तिकै ध्यान पुऱ्याउनु आवश्यक देखिन्छ ।

विद्यार्थी मूल्याङ्कन प्रक्रिया : यस पाठ्यक्रमले मूल्याङ्कनलाई सिकाइ प्रक्रियाकै अङ्गका रूपमा लिएको देखिन्छ । यसले विद्यार्थीको कार्यसञ्चयीका (Portfolio) राख्ने र त्यसलाई अद्यावधिक बनाउनु पर्नेमा जोड दिएको छ । यसमा आवधिक प्रकृतिका निरन्तर सुधारात्मक उद्देश्यले सञ्चालन गरिने निर्माणात्मक मूल्याङ्कनलाई विद्यार्थी मूल्याङ्कनको आधार मानेको देखिन्छ । यसमा मूल्याङ्कनका साधनका रूपमा कक्षा सहभागिता, लिखित तथा मौखिक कार्य, परियोजना तथा प्रयोगात्मक कार्य, अवलोकन, विद्यार्थी कार्यको प्रदर्शन, घटनावृत्त अभिलेख, छोटा परीक्षा, स्व र सहपाठी मूल्याङ्कन, अभिभावकको प्रतिक्रियालाई लिएको देखिन्छ । त्यस्तै अपाङ्गता वा विशेष क्षमता भएकाहरूलाई मूल्याङ्कनमा सहज हुने खालका अन्य थप तरिकाहरू अपनाउन सकिने कुरा समेत उल्लेख गरेको छ । यस आधारमा हेर्दा प्रस्तुत पाठ्यक्रमको मूल्याङ्कन प्रक्रिया उपयुक्त र बहुकोणीय रहेको देखिन्छ । यो समसामयिक, स्वसिकाइ प्रेरित तथा विद्यार्थीमैत्री समेत देखापर्छ ।

पाठ्यक्रमका सबलता र दुर्बलता

भाषा शिक्षणका दृष्टिले आधारभूत तह (कक्षा १-३) को नेपाली भाषा पाठ्यक्रम (२०७६) को सबभन्दा सबल पक्ष भाषिक सिपहरूको एकीकृत सिकाइमा जोड दिनु रहेको देखिन्छ । त्यस्तै यसमा विभिन्न विषयहरूलाई एकीकृत गरी प्रस्तुत गरिनु रहेको छ । यस आधारमा यो पाठ्यक्रम सिपगत र विषयगत दुवै रूपमा एकीकृत बनेको देखिन्छ । वर्तमान सन्दर्भमा तल्ला कक्षाका लागि यो पाठ्यक्रम प्रभावकारी बन्न सक्ने देखिन्छ । यसमा जिम्मेवारी एवम् प्रतिबद्धता विकास, स्वव्यवस्थापन, आत्मबल/स्वाभिमानको विकास, इमान्दारिता/स्वअनुसासन, समय व्यवस्थापन, स्वतन्त्र सिकाइ र अनुशासन जस्ता वैयक्तिक र जीवनोपयोगी सिपहरूका साथै एकअर्कामा प्रभावकारी रूपमा सञ्चार समन्वय, सहयोग र सद्भाव तथा असल सम्बन्ध कायम आदि अन्तर वैयक्तिक सिपहरूको विकास गर्ने लक्ष्य लिइएको छ; जुन समसामयिक र समय सान्दर्भिक देखिन्छ ।

त्यस्तै पाठ्यक्रममा सुभाइएको शिक्षण प्रक्रिया सबल देखिन्छ । यसमा अनुभवमा आधारित सिकाइ, सहभागितामूलक विद्यार्थी केन्द्रित शिक्षणीय पद्धतिहरू रहेका छन् । सो अनुरूपका पाठ्य सामग्रीहरूको निर्माण गर्ने जस्ता पक्षलाई जोड दिइएको छ ।

भोरिज (सन् २००४) र अधिकारी (२०७६) ले सङ्केत गरे अनुसारका बहुभाषिक सन्दर्भमा सिपगत सक्षमता सम्बन्धी समस्या, पाठ्य सामग्री निर्माण र तिनको उपयोग सम्बन्धी समस्या, शिक्षण पद्धति सम्बन्धी समस्या, एकीकृत अवधारणा र विद्यार्थीका सक्षमताबारेका व्यावहारिक उपयोगका समस्या आदिले यस पाठ्यक्रम कार्यान्वयनमा चुनौतीहरू भने खडा गरेको देखिन्छ ।

पाठ्यक्रममा भाषा सिकाइका प्रारम्भिक तरिकाहरू ख्याल गर्न सकेको देखिँदैन । त्यस्तै यसमा तहगत र कक्षागत उद्देश्यहरूमा सुस्पष्टता र व्यावहारिकताको अभाव देखिन्छ । कक्षा एकको विद्यार्थीमा कुराकानी, संवाद, छलफल, प्रश्नोत्तर; संवेगात्मक अभिव्यक्ति बुझेर अभिव्यक्ति दिन; पाठ्य सामग्री पढेर अर्थबोध र प्रयोग गर्न, क्रियाका काल, पदसङ्गति र चिन्हको सचेतता सहित मौखिक तथा लिखित अभिव्यक्ति दिन जस्ता सिकाइ सक्षमताहरू हासिल हुन सम्भव छ त ? भन्ने प्रश्न उठेको छ । यस कक्षामा त ध्वनिहरूको नक्कल र अनुकरण उच्चारण, स्वर र व्यञ्जन वर्णहरूको चिनारी र तिनको पठन; उचित तबरले वर्ण, अक्षर तथा शब्दहरूको अनुलेखन, लयात्मक शब्दहरूको उच्चारण जस्ता सक्षमताहरू उल्लेख हुनु आवश्यक देखिन्छ । यसरी हेर्दा पाठ्यक्रम निर्माताहरू सम्बन्धित कक्षाका विद्यार्थी र वास्तविक शिक्षणको वस्तुस्थितिबाट टाढिएको महसुस हुन्छ ।

निष्कर्ष

यो पाठ्यक्रम भाषा सिकाइ सक्षमतामा आधारित रहेको छ । यसमा भाषिक सिप र थिम (विषय क्षेत्र) हरूको एकीकृत सिकाइमा यसले पर्याप्त जोड दिइएको पाइन्छ; तापनि यसमा उल्लेख भएका सिकाइ उपलब्धिहरू व्यावहारिक रूपमा उपयोग गर्न र विद्यार्थीमा हासिल गराउन कठिन हुने देखिन्छ । यसका उद्देश्य तथा विषय वस्तुहरू तिनमा प्रयुक्त जटिल शब्द भण्डारका कारण दुर्बोध्य बनेका देखिन्छन् । यसमा तहगत सक्षमताका आधारमा कक्षा एकको कक्षागत सिकाइ सक्षमता तथा विषय वस्तुका बिचमा विशिष्ट क्रम र अन्तरसम्बन्धको पनि अभाव देखिन्छ ।

यो पाठ्यक्रममा उल्लेख भएका वैयक्तिक र अन्तरवैयक्तिक सिपहरू खास गरी विषयगत ज्ञानसँग बढी सम्बन्धित देखिन्छन् । तिनले भाषिक सिपमा जोड दिएका छैनन्, तसर्थ प्रारम्भिक कक्षामा भाषाका ग्रहण र अभिव्यक्ति सिपमा जोड दिनु पर्ने देखिन्छ । साथै बहुभाषिक पृष्ठभूमिबाट आएका विभिन्न मातृभाषी विद्यार्थीहरूलाई एकसाथ नेपाली भाषा सिकाउनु पर्ने हाम्रा विद्यालयहरूमा अझ भाषिक सक्षमतालाई भन्दा विषयगत एकीकृत स्वरूपमा तयार पारिएको यस पाठ्यक्रमबाट भाषिक दक्षतामा असर पर्ने हो कि भन्ने सन्देह जागृत भएको छ । एकीकृत पाठ्यक्रमको कमजोरीका रूपमा रहेको विषय वस्तु प्रधान सिकाइबाट भाषा सिकाइका सिद्धान्त र क्रम तथा मनोवैज्ञानिक सिकाइ प्रक्रिया सम्बद्ध कमजोरीहरू यस पाठ्यक्रममा रहेकाले भाषा सिकाइमा त्यसको प्रभाव पर्ने प्राय: निश्चित छ ।

त्यस्तै पाठ्यक्रमका कक्षागत सक्षमतामा रहेको व्याकरणिक पक्षहरूलाई तहगत सक्षमतामा स्पष्ट रूपमा उल्लेख हुन सकेको देखिँदैन । पाठ्यक्रममा प्रयोग भएका अनुदित शब्द तथा पदावलीहरूले गर्दा प्रयोग कर्तालाई यो जटिल बन्न गएको भान परी त्यसको असर कार्यान्वयनमा पनि पर्ला कि भन्ने भय पनि देखिन्छ ।

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लेखसार

प्रस्तुत आलेख समाजशास्त्रीय मान्यताका आधारमा माया ठकुरीको युद्ध कथाभित्र रहेका जाति, क्षण र पर्यावरणको विश्लेषणमा केन्द्रित छ । यसका लागि प्रस्तुत कथामा रहेको सामाजिक पर्यावरण तथा आख्यान (कथानक, पात्र, परिवेश) र समाजको सम्बन्धलाई केलाइएको छ । समाजशास्त्री हिप्पोलाइट एडल्फ तेन (टेन) को समाजशास्त्रीय मान्यताअन्तर्गत प्रजाति, क्षण र पर्यावरणलाई यस कथाको विश्लेषणको आधार बनाइएको छ । सामग्री सङ्कलनका क्रममा माया ठकुरीको आमा ! जानुहोस् (२०६४) कथासङ्ग्रहमा सङ्गृहीत युद्ध कथालाई प्राथमिक स्रोतका रूपमा र कथाहरूबारे गरिएका समीक्षा, समालोचना र शोधप्रतिवेदनलाई द्वितीय स्रोतका रूपमा लिएर गुणात्मक विधिबाट विषयको विश्लेषण गरिएको छ । युद्ध कथामा प्रस्तुत गरिएको जातिगत विविधताको अवस्थाका बारेमा केलाउने काम जाति शीर्षक अन्तर्गत गरिएको छ । यस कथामा प्रस्तुत भएका समकालीन नेपाली समाजको मूल्य, मान्यता, संस्कार, संस्कृति लगायत राजनीतिक घटनालाई क्षण शीर्षकभित्र राखेर अध्ययन विश्लेषण गरिएको छ । त्यसैगरी पर्यावरण अन्तर्गत समाजको भौतिक तथा प्राकृतिक पर्यावरणका साथै सामाजिक, सांस्कृतिक तथा राजनीतिक पक्ष पनि समेटिएको छ । भिन्न सामाजिक, भौगोलिक परिवेशबाट लिइएका पात्रहरूले शिक्षा र चेतनाको आलोकबाट ओभ्रेल परेर गरिबी, शोषण, अन्याय एवम् अन्धविश्वासको अँध्यारो पर्दाभित्र अत्यन्त दुःखद र कष्टपूर्ण जीवन जिउन बाध्य भएको अवस्थालाई कथाले अभिव्यञ्जित गरेको छ । तत्कालीन आर्थिक, सामाजिक यथार्थताको झलक प्रस्तुत गर्न सफल यस कथाको समाजशास्त्रीय कोणबाट अध्ययन विश्लेषण गर्नु यस आलेखको मूल अभीष्ट रहेको छ । प्रस्तुत कथामा हिपोलाइट तेनले अघि सारेको समाजशास्त्रीय मान्यता भित्रका जाति, क्षण र पर्यावरणको सशक्त प्रयोग भएकाले समाजशास्त्रीय अध्ययनका दृष्टिले प्रस्तुत कथा अत्यन्त उपयोगी रहेको छ ।

शब्दकुञ्जी : अन्तर्घुलित, त्रितत्व, पहिचान, समाजशास्त्र, संस्कृति, सीमान्तीकृत ।

विषय परिचय

माया ठकुरी (वि.सं. २००५ असार १८, जुलाई २, १९४७) आमनेपाली समाजका पीडा, व्यथा र गाथालाई आफ्नो कथाको विषय बनाउने कथाकार हुन् । यिनी जीवन र समाज बिचको अन्तर्सम्बन्धबाट सिर्जित समस्यालाई गम्भीरताका साथ अवलोकन गरी आफूभित्रको समयचेतनालाई अभिव्यक्त गर्ने नारी कथाकार हुन् (श्रेष्ठ, २०७०, पृ. २१८) । यिनका कथामा समकालीन समाजको प्रतिबिम्ब प्रस्तुत गरिएको छ । *आमा ! जानुहोस्* कथासङ्ग्रहमा सङ्गृहीत *युद्ध* कथा कथाकारले विशेषतः वि.सं. २०५० को दशकको सामाजिक, आर्थिक तथा राजनीतिक पक्षलाई समेटेर यो कथा लेखेकाले यसको समाजशास्त्रीय कोणबाट अध्ययन गर्न सकिन्छ । त्यसैले समकालीन नेपाली समाजमा विद्यमान विभिन्न सामाजिक क्रियाकलाप र भत्कँदो पारिवारिक सम्बन्ध यस कथामा उपस्थिति रहेको छ । त्यसैले प्रस्तुत कथा समाजशास्त्रीय विश्लेषणअन्तर्गत प्रजाति, क्षण र पर्यावरणका दृष्टिले केकस्तो छ भन्ने जिज्ञासालाई यस लेखको मूल समस्या बनाइएको छ । समस्याकथनमा उठाइएका प्रश्नको समाधान खोज्नु प्रस्तुत अध्ययनको उद्देश्य हो । नेपाली समाज विविधताले भरिपूर्ण छ तर यस अध्ययनमा नेपाली समाजमा विद्यमान् सबै विविधता : सामाजिक संरचना, सामाजिक इतिहास, सामाजिक मनोविज्ञानको चर्चा नगरी प्रस्तुत कथामा चित्रित सामाजिक पर्यावरणलाई हिप्पोलाइट एडल्फ तेनको 'जाति, क्षण र पर्यावरण' सम्बन्धी सिद्धान्तका आधारमा मात्र विश्लेषण गरिएको छ ।

साहित्यको समाजशास्त्रले साहित्यमा व्यक्त सामाजिक चेतना र लेखकले भोगेको सामाजिक आधारका सम्बन्धका बारेमा अन्वेषण गर्दछ । त्यसैले साहित्यिक कृतिको अध्ययनका क्रममा साहित्य र समाजबिचको अन्योन्याश्रित सम्बन्धलाई केलाउने काम साहित्यको समाजशास्त्रले गर्दछ । साहित्यकारले समाजमा विद्यमान प्रजातिका गुणहरू आफ्नो कृतिमा प्रस्तुत गर्दछ । तत्कालीन समाजका व्यक्तिहरूका जीवन भोगाइ र अनुभवहरू पनि कृतिमा प्रस्तुत गरेको हुन्छ । त्यसैगरी साहित्यकारले आफ्नो रचनामा वैयक्तिक अनुभवका साथै तत्कालीन समाजका घटनाक्रमलाई पनि उल्लेख गरेको हुन्छ । प्रस्तुत आलेखमा कथाकार माया ठकुरीको *युद्ध* कथामा समाजशास्त्री तेनको प्रजाति, क्षण र पर्यावरणसम्बन्धी मान्यता कसरी आएका छन् भन्ने कुरालाई आधार मानेर यस कथाको विश्लेषण गरिएको छ ।

पूर्वकार्यको समीक्षा, अध्ययनको औचित्य र महत्व

माया ठकुरीका कथाहरूको सन्दर्भ र उनका कथामा प्रयुक्त क्षण, जाति र पर्यावरणबारे समीक्षात्मक टिप्पणीहरू भएका छन् । यसको सङ्क्षिप्त विवरण निम्नअनुसारको छ :

प्रधान (२०४८) ले माया ठकुरीका कथाहरू नेपाली पृष्ठभूमिमा आधारित छन् र ग्रामीण समाज र त्यहाँका जीवन नै यसमा समेटिएका छन् जुन यथार्थ भोगाइभन्दा भिन्न छैनन् भनी क्षण, जाति र पर्यावरणको सङ्केत गरेका छन् । आचार्य र अन्य (२०५४) ले माया ठकुरीका कथामा ग्रामीण जीवन र सहरिया जीवन बिचको द्वन्द्व प्रस्तुत गरी जातिको सङ्केत गरेका छन् । गुरागाई (२०५८) ले माया ठकुरी नारी समस्या, पारिवारिक समस्या, बालमनोवैज्ञानिक र बालशोषण, नारीशोषण, आर्थिक असमानता, सामाजिक रुढीवादी मान्यताको विरोध गरेकाले उनी सामाजिक लिङ्गभेद विरोधी, सामाजिक यथार्थवादी कथाकार हुन् भनी ठकुरीका कथाको क्षण, जाति र पर्यावरणको चर्चा गरेकी छन् । पाठक (२०६५) ले माया ठकुरीले समाज र परिवारका विविध यथार्थ घटनाहरू विषयवस्तुका रूपमा रहेकाले अधिकांश कथाको

वातावरण दुःखद, निराश र भयानकसमेत रहेको निष्कर्ष प्रस्तुत गरेका छन् । पाण्डे (२०६७) ले माया ठकुरीका कथामा प्रयुक्त नारीपात्रहरूले मानवजीवन र मूल्यसँग केकस्ता कुराहरू गासिएका छन्, नारीपात्रले नेपाली नारीको चरित्र के कसरी प्रतिबिम्बित गरेका छन् भन्ने कुराको उल्लेख गरेकी छन् भनी क्षण, जाति र पर्यावरणको सङ्क्षिप्त विवेचना गरेकी छन् । पोखेल (२०७३) ले माया ठकुरीले नेपाली समाजमा नारीको आर्थिक अवस्था अति नै नाजुक भएकोले उनका कथामा प्रयुक्त नारीपात्रले नेपाली नारीको चरित्रलाई प्रतिबिम्बित गरेकी छन् भन्दै कथामा प्रयुक्त क्षण, जाति र पर्यावरणको सामान्य उल्लेख गरेकी छन् । डाँगी (२०७४) ले माया ठकुरीको सामान्य परिचय दिँदै यिनका कथाहरूमा प्रजाति, क्षण र परिवेशमा हेर्ने काम गरेका छन् । भट्टराई (२०६५) को परिवारलाई प्रबल बनाउने तत्वहरू : प्रेम, स्नेह, विश्वास र निःस्वार्थता प्रतिदिन खिइँदै गएकाले यो संस्था अत्यन्तै कमजोर भएको तथ्य यी कथाले बताउँछन् भनेका छन् । घिमिरे (२०६५) को माया ठकुरीको बहुआयामिक व्यक्तित्वको सङ्क्षिप्त परिचय दिँदै पीडा, प्रताडना र पीरैपीरको मर्मस्पर्शी उद्घाटन र त्यसमा कलासंयोजन नै उनको कथाकारिताको वैशिष्ट्य हो भनेका छन् ।

उपर्युक्त पूर्वकार्यको समीक्षामा माया ठकुरीको कथात्मक प्रवृत्ति चर्चा गर्ने क्रममा ठकुरीले सामाजिक विषयवस्तु प्रस्तुत गरेकी, *युद्ध* कथाको विषयवस्तु समाजबाट लिएको तथा यस कथालाई समाजशास्त्रीय मान्यताका आधारमा विश्लेषण गर्न सकिने कुराको उठान गरिएको छ । यसर्थ प्रस्तुत आलेखमा यस कथाको समाजशास्त्रीय अध्ययन गरिनु सान्दर्भिक महत्वपूर्ण र औचित्यपूर्ण ठहरिन्छ । त्यसैले प्रस्तुत आलेखमा *युद्ध* कथामा प्रस्तुत युग, क्षण र पर्यावरणको पहिचान गरी समाजशास्त्रीय विश्लेषण गरिएको छ ।

अध्ययन विधि

प्रस्तुत लेखको उद्देश्य प्राप्तिका लागि यस अध्ययनमा प्राथमिक र द्वितीयक दुवै स्रोतहरूबाट सामग्रीहरू सङ्कलन गरिएको छ । गुणात्मक अनुसन्धान ढाँचाका आधारित प्रस्तुत लेखमा प्राथमिक स्रोतका रूपमा कथाकार माया ठकुरीको *युद्ध* कथालाई लिइएको छ । द्वितीयक सामग्रीका रूपमा माया ठकुरीको कथात्मक विशेषता, *युद्ध* कथाको विश्लेषण र साहित्यको समाजशास्त्रमा आधारित पुस्तकालय र निजी सङ्ग्रहमा सङ्कलित जर्नल, पत्रपत्रिका, शोधग्रन्थ, समालोचनात्मक पुस्तकका साथै अनुसन्धानमूलक लेखहरूको सङ्कलन, लेख, अनुसन्धान प्रतिवेदन तथा अनलाइन अध्ययन सामग्रीहरूको प्रयोग गरिएको छ । उपर्युक्त लिखित विभिन्न स्रोतबाट सामग्री सङ्कलन गरी सङ्कलित सामग्रीलाई तेनको 'जाति, पर्यावरण र क्षण' सम्बन्धी सिद्धान्तको प्रयोग गरी व्याख्या र विश्लेषण गरिएको छ । यस लेखमा व्याख्यात्मक, वर्णनात्मक र विश्लेषणात्मक विधिको प्रयोगबाट निष्कर्षमा पुगिएको छ ।

सैद्धान्तिक ढाँचा

मानव विकासको महत्वपूर्ण उपलब्धि समाजको निर्माण हो । एउटै रहनसहन, धर्म आदि कुरा अँगाल्ने, एकै स्थानमा बसोबास गर्ने मानिसहरूको समूहलाई समाज भनिन्छ (पोखरेल र अन्य, २०६५, पृ. १३०५) । यसरी यही समाजसितको मानिसको सम्बन्ध तथा विभिन्न सामाजिक क्रियाकलापजस्तो आर्थिक, राजनीतिक, सामाजिक, सांस्कृतिक सम्बन्धको वैज्ञानिक तथा वस्तुगत अध्ययन गर्ने शास्त्रलाई समाजशास्त्र भनिन्छ (भारद्वाज, सन् १९८८, पृ २८०) । कुनै पनि साहित्यिक रचनालाई सामाजिक सन्दर्भबाट हेर्ने प्रयत्न नै कृति वा रचनाको समाजशास्त्रीय अध्ययन हो । हरेक साहित्यिक कृतिको कुनै न कुनै सामाजिक पृष्ठभूमि अवश्य हुन्छ । रचनाकार कुनै न कुनै समाजको सदस्य हुने भएकाले रचनामा सामाजिक प्रभाव पर्नु

स्वाभाविक हुन्छ । नेपाली कथामा पनि युगीन समाजका मूल्यमान्यता, रीतिरिवाज, संस्कृति, राजनीति आदिको प्रभाव परेको देखिन्छ । आफ्नो समाज, संस्कृति, रहनसहन र समकालीन राजनीति वा सामाजिक मूल्यमान्यताबाट मुक्त भएर कुनै पनि रचनाकारले कृति रचना गर्न सक्दैन किनभने रचनाकार पनि समाजकै अभिन्न अङ्ग हो । यसै मान्यताका आधारमा कृति र समाजको सम्बन्ध पर्गेल्नु नै कृतिको समाजशास्त्रीय अध्ययनको उद्देश्य हो ।

समाजशास्त्र समाज र सामाजिक मान्छे, सामाजिक संस्थाहरूको अध्ययनको अभिलेख हो । यसले समाजमा बसोबास गर्ने विभिन्न धर्म, जातपात, लिङ्ग, वर्ण र प्रकृतिका मान्छे र उनीहरूको सामूहिक स्वरूपका बारे अध्ययन गर्दछ । यसले उत्पादनका आधारमा धार्मिक तथा सांस्कृतिक स्थिति र सामूहिक मानसिकतालाई जोड दिन्छ । साहित्यको समाजशास्त्रको प्रमुख आधार प्रत्यक्षवाद हो र यसको उद्देश्य सामाजिक संस्थागत संरचना, पारिवारिक सम्बन्ध, आबादी र यसको बनावटको सिधा प्रतिबिम्बन हो भन्ने एलेन स्विङ्गउडको धारणा रहेको छ (बराल, २०६७, पृ. ६६) ।

साहित्य र समाज दुवै एकअर्काबाट प्रभावित हुने गरेका छन् । सामाजिक जीवनका विभिन्न पक्षहरू : धर्म, संस्कृति, राजनीति आदिको प्रभाव साहित्यमा परेको हुन्छ भने साहित्यबाट पनि समाज प्रभावित भएको हुन्छ अर्थात् सामाजिक परिवर्तनमा पनि साहित्यको भूमिका देखिने गरेको छ । साहित्यकार समाजमै बसेर साहित्यको सिर्जना गर्छ । साहित्य समाजको अभिव्यक्तिको सूचना भण्डार हो (पाण्डेय, सन् १९८९, पृ. १२५) । साहित्यको समाजशास्त्र एउटा व्यापक विषय हो । यसले मानव र जीवन तथा समाज र जीवनका विविध पाटा, तथ्य, सन्दर्भ र आयामहरूलाई आफ्नो अध्ययनको विषय बनाउँछ । यसबाट मनुष्य तथा समाजका विविध विषय र त्यससँग जोडिएका संवेदनाहरू उद्घाटन हुन्छन् । देश, काल तथा युगीन परिवेशअनुसार मानवीय संवेदनामा परिवर्तन आइरहन्छन् । मानवीय संवेदनामा हुने यो परिवर्तन साहित्यका माध्यमबाट अभिव्यक्त हुन्छन् ।

साहित्यिक कृतिमा अन्तर्निहित बहुआयामिक पक्षहरू भूगोल, संस्कृति, इतिहास, धर्म, अर्थ, राजनीति, शिक्षा, मनोविज्ञान आदिलाई समाज सापेक्ष बनाउँदै तिनको अध्ययन र विश्लेषण गर्ने काम गरिन्छ । यस आधारमा साहित्यको अध्ययन गर्ने परम्परा इसाको अठारौँ शताब्दीमा विको (भिको) ले होमरका कृतिको अध्ययनका आधारमा ग्रीक समाजको विवेचना गरेदेखि पाश्चात्य समालोचनामा सामाजिक दृष्टिकोण थालिएको मानिन्छ (त्रिपाठी, २०४९, पृ. १४९) । कोम्तेको समाजशास्त्रसम्बन्धी चिन्तनलाई साहित्यको समाजशास्त्रको मूल आधार मानिन्छ । यसको विकासमा भिको, हर्डर र मदाम द स्तान्दलको महत्वपूर्ण योगदान रहेको छ ।

उन्नाइसौँ शताब्दीमा समाज र साहित्यको सम्बन्धको व्यवस्थित र सैद्धान्तिक रूपको अध्ययन फ्रान्सेली दार्शनिक, इतिहासकार, समालोचक तथा निबन्धकार हिप्पोलाइट एडल्फ तेन (सन् १८२८-१८९३) बाट प्रतिपादित समाजशास्त्रीय मान्यता जाति, क्षण र पर्यावरणसम्बन्धी विचारले समाजपरक समालोचनाको दृष्टिकोणलाई अझै सशक्त र फराकिलो बनाएको छ । यिनले आफ्नो कृति 'अङ्ग्रेजी साहित्यको इतिहास' (सन् १८६४) मा साहित्यको समालोचना जाति, क्षण र पर्यावरणका आधारमा गर्न सकिने अवधारणा प्रस्तुत गरेका छन् (क्षेत्री, २०६४, पृ. १७) । यिनले जाति, क्षण र पर्यावरणलाई साहित्य विश्लेषणका आधार मानेका छन् । समाजशास्त्रमा प्रजाति, क्षण र परिवेशको समिश्रणबाट 'मानसिक संरचना' को उत्पत्ति हुन्छ र यसले एउटा दृष्टिकोणको निर्माण गर्दछ (बराल, २०६७, पृ. ६५) । उनले 'जाति, पर्यावरण र क्षण'सम्बन्धी प्रसिद्ध

सिद्धान्तको प्रतिपादन गर्दै समालोचनामा सामाजिक दृष्टिकोणलाई फराकिलो बनाएको छ (शर्मा र लुइटेल, २०७२, पृ. १२७) । यिनले हरेक स्रष्टा आफ्नो जाति, आफू बाँचेको परिवेश र युगबाट प्रभावित हुने भएकाले यसको कुनै न कुनै प्रभाव उसको रचनामा पर्ने उल्लेख गरेका छन् । "जाति र समाजका प्रवृत्तिका साथै युग वा समयविन्दुका प्रवृत्तिका आधारमा नै साहित्यको मूल्याङ्कन गर्नुपर्छ भन्ने उनी सम्झन्छन्" (त्रिपाठी, २०६९, पृ. २०५) । हरेक साहित्यकार आफ्नो जाति, आफू बाँचेको समय र पर्यावरणबाट अवश्यै प्रभावित हुन्छ र त्यो प्रभाव उसको रचनामा पर्छ । साहित्यकारले आफ्नो साहित्यिक सिर्जनाका लागि समाजबाटै कच्चा सामग्री प्राप्त गर्दछ । साहित्य व्यक्तिगत कल्पनाको उपज नभई समाजको अभिव्यक्ति पनि हो । साहित्यले समाजको सत्य तथा मानसिक सोचाइ पनि अभिव्यक्त गरेको हुन्छ । ऐनाले जुन कार्य गर्दछ साहित्यले पनि त्यस्तै काम गरेको हुन्छ भन्ने मान्यता उनको रहेको छ (क्षेत्री, २०६४, पृ. १७) । समाजलाई साहित्य सिर्जना गर्ने शक्तिका रूपमा र साहित्यलाई समाजकै दर्पणका रूपमा व्याख्या गर्दै कुनै पनि साहित्यकारले आफ्ना साहित्यिक रचनामा आफू बाँचेको युगको चित्र उतारेको हुन्छ भन्ने मान्यता उनी राख्दछन् । उनका विचारमा साहित्यिक रचना मूलत: लेखकको सामाजिक प्राकृतिक परिवेशको उत्पादन हो र उक्त परिवेशको विश्लेषणबिना साहित्यिक रचनाको सही मूल्यबोध गर्न सकिन्न । यिनका अनुसार जाति, क्षण र पर्यावरणकै आधारमा समाजका मानिसको चेतना निर्धारण हुन्छ । यसलाई तेनको समाजको अध्ययनका लागि निर्मित त्रिआयाम : जाति, क्षण र पर्यावरण पनि भनिन्छ ।

नतिजा र छलफल

कुनै घटना, परिस्थिति वा विषयप्रति आफ्नो विचार वा दृष्टिकोण प्रस्तुत गर्न कथाकारले कथाको रचना गर्छ । यसका लागि कथाकारले कथामा कुनै न कुनै जाति, क्षण र पर्यावरणको चित्रण अवश्य गर्छ । कथाको विषयअनुसार कथामा सामाजिक, राजनीतिक, सांस्कृतिक, शैक्षिकजस्ता विविध पर्यावरणको चित्रण गरिएको हुन्छ । *युद्ध* कथामा आफ्नै जाति, क्षण र पर्यावरण छ । *युद्ध* कथामा चित्रित जाति, क्षण र सामाजिक पर्यावरणको खोजी र यस्तो सामाजिक पर्यावरणको प्रस्तुतिको विश्लेषण यस खण्डमा गरिएको छ ।

युद्ध कथाको आख्यान सन्दर्भ

माया ठकुरीको *'आमा ! जानुहोस्'* कथासङ्ग्रहमा सङ्गृहीत *युद्ध* कथा वि.सं. २०५० को दशकको पारिवारिक अवस्था झल्काउने नेपाली समाजको चित्र उतारिएको छ । कथामा अस्मिताका पतिमा पिता बन्ने इच्छाले दिनप्रतिदिन उग्ररूप लिइरहेको हुन्छ । समाजले पत्नीलाई बाँझी भनेर अनेक शङ्का उपशङ्का गरे पनि यी कुराहरूले अस्मितालाई कत्ति पनि छोएको र प्रभाव पारेको हुँदैन । जुन कुरो सम्भव छैन त्यसको पछि लागेर पीर गर्नु बेकार छ भनी उनी पतिलाई हरतरहले सम्झाउन लाग्छिन् । हीनताबोधले ग्रसित बनेका पतिमा पत्नीका यी सल्लाह सुन्ने समय नै हुँदैन । उनी त बाबु बन्न हतारिएका, अनेक उपायको खोजीमा लागेका थिए । जति उपाय गरे पनि पत्नीबाट सन्तान नभएपछि उनी पत्नीलाई अस्पताल लगेर जचाउँछन् । डाक्टरले पत्नीमा कुनै खोट देख्दैन, बरु पतिमै केही दोष छ कि भनी उनैलाई जचाउने सल्लाह दिन्छन् । अन्त्यमा उसैमा दोष रहेको पाइन्छ । पतिलाई आफूमा दोष रहेको कुरा समाजका सामु देखाउन र बताउन सङ्कोच हुन्छ । समाजका अगाडि आफ्नो गल्ती ढाकछोप गर्न उनले साधुसन्यासी र तन्त्रमन्त्रको शरणमा पुग्छन् । साधुमहाराजको कुरामा उनले पूर्णविश्वास गरी पत्नीलाई लिएर तन्त्रमन्त्र गर्न साधुकहाँ लैजान्छन् । पत्नी यी तन्त्रमन्त्रका कुरामा विश्वास गर्दिनन् तैपनि पतिकै लागि भए पनि उनी साधुमहाराजकहाँ

गइदिन्छिन् । दुई-तीन दिनसम्म साधुमहाराजले उपचारको नाममा उनीप्रति गरेको व्यवहार उनलाई ठिक लाग्दैन । सो कुरा उनले पतिलाई बताउँछिन् । पतिले यी कुराको कुनै वास्ता गर्दैनन् । साधुकहाँ जाने क्रम र जानुपर्ने क्रम बाक्लिँदै जान्छ । यसै क्रममा एकदिन कार्यालयबाट चाँडै फर्किएर साधुमहाराज कहाँ जान तयार भएर पत्नीलाई पर्खिएर लोग्ने बसेका हुन्छन् । पत्नी अस्मिता भने स्कुलबाट घरै फर्किन्नन् । पत्नीले आज किन ढिला गरी भनी कोठामा हेर्दा त उनले लेखेर छाडेको पत्र भेटिन्छ । पत्रमा आफू यसरी पुरुषको सन्तान जन्माउने कारखाना मात्र जसरी पनि पुरुषलाई सन्तान जन्माइदिनुपर्ने साधन बन्न नचाहेकाले बरु घर नै छाडेर गएको विषय उल्लेख गरिएको छ ।

कथामा प्रस्तुत पत्रमा अस्मिताले पुरुषदमन र पुरुषअहम्को ज्वालाले आफू (एउटी नारी) पिल्सनुपरेको यथार्थ बताएकी छन् । उनी त्यस ज्वालामा पतिसँगै जलेकी तर अब जल्न नसकेकाले, जल्न नचाहेकाले समाज विरुद्ध खुलेर विरोध गर्न पनि नसक्ने भएकाले आफ्नो पीडालाई पत्रमा उल्लेख गरी पतिलाई छाडी आफू भने अनिश्चित यात्रामा अगाडि बढेकी छन् । पतिले नारीलाई पशुसरह व्यवहार गर्ने, सन्तान उत्पादन गर्ने कारखाना मान्ने, पुरुष इच्छामा नारीहरूलाई खेतमा गोरुझैँ आफ्नो इसारामा नचाउन खोज्ने, नारीलाई भोग्या मात्र ठान्ने, सन्तान उत्पादनको कारखाना मात्र मान्ने र शारीरिक भोगको साधन मात्र ठान्ने हाम्रो समाजको वास्तविक यथार्थ कथामा चित्रित छ । सन्तानप्राप्तिका लागि पतिले आफूलाई बारम्बार महाराज भनिएका साधुकहाँ लाने गरेका, साधुले आफ्नो शरीर शिरदेखि पाउसम्म सुम्सुम्याएर आनन्द लिने गरेका, यी सबै कुरा पतिसामु भन्दा उनले कुनै वास्ता नगरेका, बरु प्रतिदिन साधुकहाँ जान बाध्य बनाएका, साधुले आफूप्रति आशक्ति भाव व्यक्त गरेका, शरीर सुसुम्याएर आनन्द मानेका, पति सन्तान प्राप्तिमा अन्धविश्वासमा रुमलिएका, आफू शिक्षित नारी भएकाले अन्धविश्वासको जालो तोड्न पतिलाई बारम्बार सम्झाएको, पति साधुलाई आफ्नी पत्नीको शरीर सुम्पन पनि तयार भएको एउटा अन्धविश्वासी समाजको वास्तविक प्रवृत्तिको उद्घाटन कथामा गरिएको छ । आफू एउटा कोठामा बन्द भएको, साधुले अस्मिता लुट्ने प्रयास गरेको, आफूले प्रतिकार गरेको तर पतिले आफूलाई परपुरुषको अङ्कशायिनी बनाउन खोजेका छन् । आफूजस्तै कैयौँ नारीहरू सन्तान प्राप्तिका नाममा साधुबाट बलात्कृत हुनुपरेको कुरा पत्रमा अस्मिताले बताएकी छन् । सहमतिमा, एकअर्काको सम्मान गर्दै जीवन र शरीर जसरी चलाए पनि हुन्छ तर पतिले आफ्नो पुरुषत्व प्रदर्शनका लागि, आफ्नो स्वार्थसिद्धिका लागि पत्नीलाई दोस्रो-तेस्रोकी भोग्या बनाउन सक्दैन र पाउँदैन पनि । नारीको अस्मिता हुन्छ, नारीको धर्म हुन्छ, नारीको इज्जत हुन्छ, नारीको स्वतन्त्रता हुन्छ तर पतिका अगाडि, पतिको इच्छापूर्तिका लागि नारी जे पनि भइदिनचाहिँ सक्दिन भन्ने वास्तविक तथा क्रान्तिकारी विचार कथामा प्रस्तुत गरिएको छ ।

कथाकारद्वारा नारीलाई शक्तिकी प्रतिमूर्ति देखाउन शिक्षित र चेतनशील सहभागीको छनोट गरिएको छ । यस कथामा पुरुष सहभागी कमजोर, स्वार्थी, पुरुषत्व देखाउन खोज्ने महत्वाकांक्षी खालका छन् । पुरुष नारीलाई खेलौना जस्तै ठान्दछन् तर शिक्षित नारीले त्यसको प्रतिवाद गरी पुरुषशक्तिलाई कथामा पराजय गरिएको देखाइएको छ । कथामा प्रस्तुत साधुले धर्मको आडमा नारी शरीरलाई उपयोग गर्न खोजी घृणित काम गरेको छ । उसको चरित्रका बारेमा कथामा प्रश्न उठाइएको छ । त्यसको सही जवाफ समाजले तथा आधुनिक शिक्षक युवायुवतीले दिनुपर्ने गराइएको छ ।

युद्ध कथामा जातिको पहिचान र विश्लेषण

कथामा कथाकारले स्पष्ट रूपमा जात उल्लेख गरेको भए त्यसको आधारमा र सो नभए पात्रको शारीरिक बनावट र वंशानुगत स्वभाव, भाषा, संस्कार आदिलाई आधार मान्ने गरिन्छ । साहित्य समाजका जातिहरूको पदचिन्हको आधार मान्ने तेनका विचारमा साहित्य लेखन एउटा व्यक्तिको मात्र काल्पनिक उपज होइन, यो समाजका जातिको प्रभावबाट पृथक रहन सक्दैन । उनका विचारमा लेखकको समकालीन समाजका जाति र उनीहरूको व्यवहार तथा स्वभावका प्रभावबाट साहित्यको सृजना भएको हुन्छ (क्षेत्री, २०६४, पृ. २१) । प्रजातिलाई साहित्यको समाजशास्त्रीय विश्लेषणको प्रमुख आधार मानिन्छ । यसप्रकार तेनले प्रजातिलाई साहित्यको समाजशास्त्रीय अध्ययनका लागि एउटा प्रधान विषयका रूपमा लिएका छन् । *युद्ध* कथामा प्रस्तुत जातिगत साक्ष्यहरू र तिनको विश्लेषण निम्नअनुसार गरिएको छ :

जातिगत साक्ष्यहरू

साक्ष्य १   कति ससाना कुरामा असन्तुष्टि पोख्छन् यी आइमाईहरू (पृ. १९) ?

साक्ष्य २   उसलाई उसकी पत्नीले जति नै सम्झाए तापनि ऊ आफ्ना मातापिता, साथीभाइ र नातेदारहरूको अघि नामर्द कहलाउन चाहँदैन (पृ. २०) ।

साक्ष्य ३   उसको घरमा उसका मातापिता, भाइबहिनीहरू सबैले उसकी पत्नीको रूप र गुणको भरपूर प्रशंसा गरेका थिए (पृ. २१) ।

साक्ष्य ४   उसकी पत्नीका विषयमा उसका घरकाहरूले मात्र होइन, इष्टमित्रहरूले समेत जिज्ञासा राख्न थाले (पृ. २१) ।

साक्ष्य ५   तिमीमा सन्तानोत्पत्ति गर्ने क्षमता नै थिएन, त्यो कुरा हामी दुवैलाई थाहा भइसकेको थियो तर तिम्रो निम्ति मैले त्यो कुरो आफूमा सीमित राखेँ ।

साक्ष्य ६   जब तिमीले मेरो अघि मलिन अनुहार लगाएर आफूसँगै एउटा साधुकहाँ झारफुक गर्नका लागि लैजाने कुरो गरेका थियौ, तब मैले स्पष्ट शब्दमा 'मलाई त्यस्ता साधुसन्यासीमाथि विश्वास छैन' भनेकी थिएँ तर तिमीले मानेनौ (पृ. २५) ।

साक्ष्य ७   त्यस रात त्यहाँबाट घर फर्कदा त्यस्ता ढोँगी साधुसन्यासीप्रति मेरो मनमा कुनै प्रकारको आस्था नरहेको कुरो खुलस्त रूपमा मैले तिमीलाई भनेकी थिएँ । त्यति मात्र होइन, त्यस साधुको मप्रति खराब नियत रहेको छ भन्ने कुरोसमेत मैले तिमीलाई भनेकी थिएँ तर प्रतिउत्तरमा तिमीले मलाई शङ्कालु स्वभाव भएकी आइमाई भनेर आफ्नो रिस प्रकट गरेका थियौ (पृ. २६) ।

साक्ष्य ८   त्यस साधुको आशीर्वादको कारणले गर्दा अनेकौँ सन्तानविहिन दम्पत्तीले सन्तान प्राप्त गरेको उदाहरण मेरो अघि राख्दै ... (पृ. २७) ।

साक्ष्यहरूको विश्लेषण

साक्ष्य १   मा आइमाईहरूमा ससाना कुरामा पनि असन्तुष्टि पोख्ने बानी भएको बताइएको छ । कथामा प्रस्तुत पुरुष पात्रमा स्त्री पात्रप्रति असन्तुष्टि रहेको नेपाली जातिको प्रवृत्ति देखाइएको छ ।

साक्ष्य २   मा मातापिता, साथीभाइ, नातेदार नेपाली जातिका सहभागीमा रूपमा उपस्थित छन् ।

साक्ष्य ३   मा मातापिता, भाइबहिनीहरू नेपाली जातिका सहभागीका रूपमा कथामा उपस्थित छन् ।

साक्ष्य ४   मा घरकाहरू तथा इष्टमित्रहरू नेपाली जातिका सहभागीका रूपमा उपस्थित छन् । यी सबका सबलाई बिहे भएको तीन वर्षसम्म सन्तान हुने लक्षण नदेखी टीकाटिप्पणी गर्न, चासो लिन थालेका छन् । यहाँ नारीलाई सन्तान जन्माउने साधनका रूपमा मात्र लिएका छन् ।

साक्ष्य ५	मा तिमी भनेर पुरुषलाई सम्बोधन गरिएको हो । पतिले पत्नीमा कुनै कमजोरी छ कि भनी जाँच गराएको तर उसका कुनै कमजोरी नदेखिएपछि दुवैको सल्लाहमा पतिको जाँच गराउँदा उसमा खोटी पाइन्छ । यो कुरा पत्नीलाई थाहा भए पनि पतिको जस्तो सबैलाई उसले भन्दै नहिँडेको, आफूमा मात्र सीमित राखेको एउटा जिम्मेवार पत्नीको भूमिका निर्वाह गरेको सन्दर्भ आएको छ ।
साक्ष्य ६	मा साधु (सन्यासी) सहभागी जो माटामा पालामा कपासका बत्ती बालेर तन्त्रमन्त्रमा विश्वास गर्दथ्यो, झारफुक गर्दथ्यो, अन्धविश्वासी थियो त्यस्तो नेपाली जातिको पात्रको चरित्र प्रस्तुत छ ।
साक्ष्य ७	मा पत्नीले पति सामु साधुले गरेको कुकृत्य र खराब नियत बारे पति सामु भन्दा उसले उल्टै पत्नीमाथि नै शङ्का गरेको तथा आइमाई जाति माथि नै दोष थोपारेको छ ।
साक्ष्य ८	मा सन्तानविहिन दम्पत्ती सहभागीका रूपमा चर्चा गरिएको छ ।

यसप्रकार *युद्ध* कथामा नेपाली समाजको यथार्थ चित्रण गर्ने क्रममा ठकुरीले प्रस्तुत कथामा पुरुष र महिला वर्गका विभिन्न सोच र प्रवृत्तिको प्रयोग गरेकी छन् । पुरुष प्रवृत्तिले महिलालाई हेयका दृष्टिले हेर्ने, प्रयोगको साधन मात्र मान्ने, सन्तान जन्माउने कारखाना मात्र ठान्ने प्रवृत्ति कथामा प्रस्तुत छ । यहाँ पतिले र पत्नीलाई सन्तान जन्माउनका लागि, उपचारका नाममा अर्को पुरुष (साधु) सम्म सुम्पने सम्मको घृणित काम गरेका छन् । नेपाली जातिभित्रका विभिन्न प्रवृत्तिका सहभागीहरू कथामा आएका छन् ।

युद्ध कथामा क्षणको पहिचान र विश्लेषण

साहित्यमा युगीन तस्विर उतारिएको हुन्छ त्यसैले साहित्यमा साहित्यकार वा कलाकारहरूले भोगेको जीवन अभिव्यक्त भएको हुन्छ । साहित्यिक कृतिको अध्ययनबाट साहित्यले अभिव्यक्त गरेको युग तथा समयका मानिसहरूको अवस्था अभिव्यक्त गर्दछ (पाण्डेय, सन् १९८९, पृ. १२४) । तेनका अनुसार कुनै निश्चित समयको सामाजिक घटना वा परिस्थितिले साहित्यकारको चेतना प्रभावित भएको हुन्छ जसलाई साहित्यकारले आफ्नो कृतिमार्फत् व्यक्त गर्दछ । यसप्रकार साहित्यलाई समय तथा युगको प्रतिरूप भन्न सकिन्छ । साहित्यकारले आफू बाँचेको समयको प्रतिबिम्ब साहित्यमा उतारेको हुन्छ भन्ने कुरा एक शताब्दी र अर्को शताब्दीको तुलना गर्दा थाहा पाउन सकिन्छ । यस्तो भिन्नता हुने कारण समयले मान्छेमा ल्याउने चेतनाले गरेको हुन्छ । तेनले साहित्यिक कृतिको समाजशास्त्रीय कोणबाट अध्ययनमा समय तथा क्षण वा युगको अन्वेषणलाई समाजशास्त्रीय अध्ययनको एउटा विषय मानेको पाइन्छ । *युद्ध* कथामा प्रस्तुत क्षणगत साक्ष्यहरू र तिनको विश्लेषण निम्नअनुसार गरिएको छ :

क्षणगत साक्ष्यहरू

साक्ष्य १	आधिरात बितिसक्दा पनि उसको आँखामा निद्राले चियाएको छैन (पृ. १९) ?
साक्ष्य २	नचाहिँदो कुरोमा किन पीर गरिरहनुहुन्छ ? पीर त मलाई पो लाग्नुपर्ने हो । भए नभएको कुरा मै सुन्नुपर्छ तर जसले जे भने तापनि म त्यस्ता कुराहरू एउटा कानले सुन्छु र अर्को कानबाट उडाइदिन्छु (पृ. १९) ।
साक्ष्य ३	मलाई सबैले सन्तान जन्माउन नसक्ने बाँझी भन्दैमा मचाहिँ आफूलाई बाँझी ठान्दिनँ । त्यस्तो निरर्थक कुराले मलाई रत्तिभर पनि छुन सकेको छैन र सक्दैन पनि (पृ. २०) ।
साक्ष्य ४	जुन कुरो सम्भव छैन, त्यसको पछि लागेर व्यर्थमा किन पीर गर्नुहुन्छ ? जीवनलाई जस्तो रूपमा पाएका छौं त्यस्तै रूपमा स्वीकार गरौं र आफ्नो कर्तव्य गर्दै जाऊँ । मलाई तपाईंसँग कुनै प्रकारको गुनासो छैन, न त आफ्नो वर्तमान जीवनसँग नै असन्तुष्ट छु (पृ. २०) ।

साक्ष्य ५   मलाई त चिटिक्क परेकी सुन्दर छोरी मन पर्छ । छोरीले बाउलाई धेरै माया गर्छ भन्छन् । बिहे भएको केही दिनपछि उसले कुनै एकान्त क्षणमा पत्नीसँग भनेको थियो (पृ. २०) ।

साक्ष्य ६   समय बित्दै गयो । बिहे भएको वर्ष दिन उसको र उसकी पत्नीको हरक्षण चखेवाचखेवीको जोडाजस्तै एकअर्काप्रति समर्पित भएर बित्यो (पृ. २१) ।

साक्ष्य ७   उसको बिहे भएको दोस्रो वर्षबाट चाहिँ आमाले नातिनातिना खेलाउने रहर लागेको कुरो कुरै कुरामा दर्साउन थालेकी थिइन् (पृ. २१) ।

साक्ष्य ८   उसको बिहे भएको तेस्रो वर्ष पनि बित्न लाग्यो तर उसकी पत्नीमा आमा हुने लक्षण देखिएन । परिवारमा यही विषयमा चर्चा हुन थाल्यो (पृ. २१) ।

साक्ष्य ९   अन्त्यमा पतिपत्नी दुवैले सल्लाह गरे र स्त्रीरोग विशेषज्ञकहाँ जँचाउन गए (पृ. २१) ।

साक्ष्य १०   डाक्टरले उसकी पत्नीलाई जाँचेपछि कुनै प्रकारको खोट छैन, समय छ, पर्खिनुहोस् भनी (पृ. २१) ।

साक्ष्य ११   उसले बारम्बार उसकी पत्नीलाई कर गरेर भए पनि विभिन्न डाक्टर कहाँ जँचाउन लग्यो (पृ. २१-२२) ।

साक्ष्य १२   कसैले पनि उसकी पत्नीमा कुनै प्रकारको खोट छ भनेनन्, बरु कतिपय डाक्टरले ऊ स्वयम्लाई नै जँचाउने सल्लाह दिए । त्यो सुनेर ऊ खुबसँग जड्गियो (पृ. २२) ।

साक्ष्य १३   अन्त्यमा उसकी पत्नीले उसलाई सम्झाउँदै भनी, "एकपटक तपाईंले आफूलाई जँचाउँदा केही नराम्रो हुँदैन । बरु केही कमी छ र औषधि खाएर हुन्छ भने त्यो किन नगर्ने ?" (पृ. २२) ।

साक्ष्य १४   जाँचेपछि डाक्टरले उसलाई जुन सूचना दियो, त्यो सुनेर सहसा छानोबाट खसेभैँ भयो (पृ. २२) ।

साक्ष्य १५   यो संसारमा हामीजस्ता असड्ख्य मानिसहरू छन्, जसका कुनै सन्तान हुँदैनन् तर पनि उनीहरू बाँचिरहेका छन्, आआफ्नो कर्तव्य गरिरहेका छन् । तपाईं पीर नगर्नुहोस् (पृ. २२) ।

साक्ष्य १६   तर यो क्षण पत्नीले भनेका शब्दहरू घनभैँ बनेर उसको छातीमा बज्रभैँ अनुभव हुन्थ्यो उसलाई (पृ. २२) ।

साक्ष्य १७   अन्त्यमा आफ्नो मनोकामना पूर्ण गर्न ऊ साधुसन्यासी र तन्त्रमन्त्रको शरणमा पुगेको थियो (पृ. २२) ।

साक्ष्य १८   आज पनि सुत्नुभन्दा अघि उसले पत्नीलाई भोलिबेलुका उही साधु महाराजकहाँ जानका निम्ति मनाएर छाड्यो । एक शब्द पनि त बोलेकी थिइन उसकी पत्नी प्रस्ताव सुनेर । आखिर उसलाई पनि सन्तानको मुख हेर्ने रहर थियो नै (पृ. २२) ।

साक्ष्य १९   मान्दछु, हाम्रो धर्म र समाजको संरचनाअनुसार म तिम्री पत्नी कहलाउँछु र तिम्रो हरेक दुःखसुखमा साथ दिनु मेरो कर्तव्य हुन आउँछ तर पति हुनुको उच्चताभाषले तिमीले तिम्रो इच्छालाई सर्वोपरि ठान्यौ (पृ. २३-२४) ।

साक्ष्य २०   जान्दछु पति हुनुको नाताले पत्नीलाई भोग्ने अधिकार समाजले दिएको छ तिमीलाई तर तिमी पुरुष हुनुको श्रेष्ठताले ग्रसित एउटा मानसिक रोगी रहेछौ ।

साक्ष्य २१   नारीमाथि आफ्नो इच्छा लादेर खेतमा गोरुभैँ आफ्नो इसारामा नचाउन खोज्यौ तिमीले मलाई तर तिमीलाई थाहा हुनुपर्ने हो, म पशु होइन मनुष्य हुँ, जिउँदो मनुष्य (पृ. २४) ।

साक्ष्य २२   समाजले तिमीलाई नपुंसक भन्ला, नामर्द भन्ला भन्ने भयले सधैँ त्रसित छौ तिमी तर मेरो विचारमा अनाहकमा समाजसँग त्रसित हुनुपर्ने कुनै कारण छैन, किनभने समाजको निर्माण हामीबाटै भएको हो र हाम्रो मानसिकता नै हाम्रो समाजमा प्रस्टिएको हुन्छ (पृ. २४) ।

साक्ष्य २३   बितेका वर्षहरूमा तिम्री जीवनसँगिनी बनेर मैले वरपरका हरेक वस्तुलाई तिम्रै आँखाले हेरेँ, प्रत्येक ध्वनिलाई तिम्रो कानले सुनेँ । तिम्रो खुसी नै मेरो खुसी बन्यो (पृ. २४) ।

साक्ष्य २४   तिम्रा सबै दुर्बलता र तिम्रो अधुरोपनलाई आफूमा आत्मसात् गरेकी थिएँ मैले । अरूले मप्रति लगाएको लाञ्छना र कटु वचनलाई पनि धर्ती बनेर सहेकी थिएँ मैले । त्यो सब गरेँ मैले केवल तिम्रो निम्ति । कारण तिमी मेरो सिउँदोको सिँदुर थियौ । अग्नि साक्षी राखेर तिमीले मलाई पाणिग्रहण गरेका थियौ । तिमीलाई मैले मेरो अँजुलीभित्रको सिड्गो सूर्य ठानेकी थिएँ तर नारीलाई हीनभावले हेर्ने र उसको

अस्तित्वलाई सदासर्वदा दबाएर राख्न खोज्ने तिम्रो जन्मजात प्रवृत्तिले गर्दा आफ्नो पौरुष प्रमाणित गर्न तिमीले मलाई प्रयोग गर्न खोज्यौ। यस्तो छुद्र मानसिकता र विकृत मनोवृत्ति लिएर कति दिन स्वयम्लाई छल्न सक्छौ तिमी ? तिमीलाई कुन अर्थमा एउटा साँचो पुरुष भनूँ ? तिमी आफैँ सोच (पृ. २४-२५) ।

साक्ष्य २५ तिमीले सम्झेका थियौ होला, म तिम्रो शब्दजालमा लटपटिएर सजिलैसँग तिमीले बिछ्याएको जालमा फँस्ने छु, तर म मूर्ख होइन। म एउटा शिक्षित नारी हुँ (पृ. २५) ।

साक्ष्य २६ पिता हुन नसक्नुको हीनताबोधले गर्दा तिमीभित्र भयानक अन्तर्द्वन्द्व चलिरहेको थियो। सायद आफ्नै पत्नीको अघि पनि आफूलाई पराजित ठान्न थालेका थियौ तिमीले। त्यसै कारण छलकपटको सहारा लिएर भए पनि आफ्नो घृणित मनोकाङ्क्षा पूर्ण गर्ने प्रयत्न गरेका थियौ तिमीले (पृ. २५) ।

साक्ष्य २७ मैले स्पष्ट शब्दमा 'मलाई त्यस्ता साधुसन्यासीमाथि विश्वास छैन' भनेकी थिएँ तर तिमीले मानेनौ। रोई पो हाल्छौ कि... जस्तो गरेर अनुरोध गर्यौ तिमीले मेरो अघि। त्यसैले तिम्रो मन राख्ननिम्ति मात्रै म तिमीसँग त्यो साधु बसेको डेरामा गएकी थिएँ। तिमीले दुई दिनसम्म लगातार मलाई त्यस युवा सन्यासीकहाँ लग्यौ, जसलाई तिमी स्वामीमहाराज भनेर सम्बोधन गर्दथ्यौ (पृ. २५-२६) ।

साक्ष्य २८ तेस्रो रात पनि तिमीले मलाई त्यही साधुकहाँ जानका निम्ति आग्रह गरेका थियौ तर मैले तिम्रो आग्रहलाई अस्वीकार गरेकी थिएँ। तिमीले तिम्रो कुरो मनाउनको लागि अनेक प्रकारको अनुनयविनय गरेका थियौ र अन्त्यमा 'ल आज एक दिन मात्र जाऊ, त्यसपछि विचार गरौँला' भनेका थियौ। अन्त्यमा म तिम्रो साथमा त्यस साधुकहाँ जान बाध्य भएकी थिएँ, कारण तिमीले त्यस साधुको आशीर्वादको कारणले गर्दा अनेकौं सन्तानविहिन दम्पतीले सन्तान प्राप्त गरेको उदाहरण मेरो अघि राख्दै 'मलाई साधुमहाराजप्रति पूर्ण विश्वास छ, उहाँको आशीर्वाद पायौँ भने अवश्य पनि हाम्रो सन्तान हुने छ' भनेका थियौ (पृ. २७) ।

साक्ष्य २९ म तिम्रो अन्धविश्वासलाई तोड्न चाहन्थेँ। त्यस्तो ढाँगी साधुसन्यासीले केही मन्त्र फुक्दैमा कसैले पनि सन्तान प्राप्त गर्न सक्दैन भन्ने कुरामा म पूर्णरूपले विश्वस्त थिएँ। त्यसै कारण मैले तिम्रो साथ जाने निर्णय गरेँ र तिमीसँग गएँ।

साक्ष्य ३० त्यस साधुले आफ्ना हातमा केही फूल र अक्षता लियो, मन्त्र उच्चारण गर्दै मतिर हेर्‍यो अनि ओठमा उही कुटिल मुस्कान छरेर त्यो फूल र अक्षता भएको हात मतिर बढाउँदै बारम्बार मेरो टाउकोदेखि खुट्टासम्म छुन लाग्यो। मैले त्यस साधुको निकटता र उसको स्पर्शलाई पटक्कै रुचाएकी थिइनँ (पृ. २८) ।

साक्ष्य ३१ 'तिमीलाई सन्तान चाहिएको छ होइन ? हो, सन्तान नभएकी आइमाईलाई सबैले हेला गर्छन् तर तिमीले कुनै चिन्ता गर्नुपर्दैन। सब ठिक भइहाल्छ।' त्यस साधुले सकेसम्म आफ्नो स्वर कोमल पारेर भन्यो (पृ. २८) ।

साक्ष्य ३२ 'लौ त्यो अरक एकै सासमा स्वाट्ट पिउ' त्यस साधुले एउटा काँचको कचौरा मतिर बढाउँदै भन्यो। पूर्वाभास भन्ने कुरालाई मान्नै पर्दो रहेछ, कारण त्यस साधुले तरल पदार्थ रहेको भाँडो मतिर बढाउनासाथ किन किन मैले कुनै विपत्तिको सङ्केत पाएँ र हठात् उसको हातमा जोडसँग हानिदिएँ। उसको हातबाट कचौरा भुइँमा खस्यो र केही बेरसम्म झनझनायो (पृ. २८-२९) ।

साक्ष्य ३३ 'डइकिनी स्त्री ! तैँले देवीको प्रसादलाई भुइँमा फालिदिएर देवीको अनादर गरिस् ... तँलाई ...' भन्दै रिसले जङ्गिएर त्यो साधु मतिर बढ्यो। उसबाट उम्कनका निम्ति म ढोकातिर दगुरेँ, तर कस्तो आश्चर्य ! ढोका बाहिरबाट बन्द थियो (पृ. २९) ।

साक्ष्य ३४ त्यो रात बाटाभरि म तिमीसँग त्यस पाखण्डी साधुको खराब नियतबारे बोल्दै घर फर्केँ। तर तिमी भने केही प्रतिक्रिया नजनाएर चुपचापै मेरो छेउमा हिँडिरहेका थियौ (पृ.२९) ।

साक्ष्य ३५ त्यस रात तिमीले मेरो अघि जुन प्रकारको लज्जास्पद प्रस्ताव राख्यौ, त्यो सुनेर म स्तब्ध भएकी थिएँ। समाजको अघि आफ्नो पौरुष प्रमाणित गर्नका लागि र आफ्नो दमित इच्छा पूरा गर्नका निम्ति तिमीले आफ्नी पत्नीलाई परपुरुषको अङ्कशायिनी बनाउन खोजेका रहेछौ (पृ. २९) ।

साक्ष्य ३६ मैले पहिल्यै भनिसकेकी छु, पति हुनुको नाताले आफ्नी पत्नीलाई भोग्ने अधिकार तिमीलाई समाजले पनि दिइसकेको छ तर कुनै पनि स्त्री, त्यो चाहे तिम्री पत्नी नै किन नहोस्, उसलाई तिम्रो इच्छा पूर्ण गर्नका निम्ति परपुरुषको अङ्कशायिनी बनाउन दिने अधिकार तिमीलाई छैन । यदि छ भन्छौ भने तिमी नारीदेहको व्यापार गर्ने दलाल हौ र दलाल आफ्नो स्वार्थ पूरा गर्नका निम्ति आफ्नी पत्नीलाई मात्र होइन, आफ्नी जन्मदाता आमालाई समेत परपुरुषको काखमा हुत्याउन पनि पछि पर्दैन (पृ. २९-३०) ।

साक्ष्य ३७ धिक्कार छ तिमीलाई ! तिमी पुरुषको नाममा कलङ्क हौ ।

साक्ष्य ३८ आज बिहान कार्यालय जानुअघि तिमी कति प्रफुल्ल देखिएका थियौ (पृ. ३०) ।

साक्ष्य ३९ आज साँझ जब मनभरि उत्साह बोकेर तिमी मलाई साधुकहाँ आफूसँग लैजाने घर फर्कने छौ तब मेरो यस पत्रले तिम्रो योजनालाई तहसनहस पारिदिने छ (पृ. ३०) ।

साक्ष्य ४० जान्दछु निकै ठुलो आघात पर्ने छ तिमीलाई मेरो यस प्रकारको व्यवहारले । हुनसक्छ मसँग बदला लिने प्रण पनि गरौला । मलाई मनपरी सरापौला तर मलाई कुनै कुराको वास्ता छैन । म समाजको अघि तिमीले लगाइराखेको नक्कली मुखौटो च्यातेर तिम्रो असली रूप देखाउने छु । मलाई विश्वास छ, मैले प्रारम्भ गरेको यस युद्धमा अवश्य पनि म पराजित हुने छैन (पृ. ३०) ।

साक्ष्यहरूको विश्लेषण

साक्ष्य १ मा आधिरात भएको तथा त्यस समयसम्म पनि निद्रा नलागेको, चिन्तामा परेको रातको क्षण कथामा प्रयोग भएको छ ।

साक्ष्य २ मा पति-पत्नी दुवैमा एकप्रकारको पीर रहेको बुझिन्छ । पति पत्नीप्रति सन्तान नभएकामा पीर गर्दछ भने पत्नी समाजका अगाडि सांसारिक परिस्थितिको बारेमा स्पष्टीकरण दिँदै, उनीहरूका कतिपय कुरा सुन्दै नसुनी अगाडि बढेको तथा आफू जे छु ठिकै छु भन्ने विचार प्रस्तुत गरेको विषय आएको छ ।

साक्ष्य ३ मा समाजमा सबैले उसलाई बाँझी भन्ने गरेका तर त्यस कुरामा आफूले विश्वास नगर्ने, नमान्ने गरेकी छन् । त्यस्ता नचाहिँदा समाजका कुराले उनमा कत्ति पनि प्रभाव नपारेको तथा पार्न नसक्ने कुरा उनले बताएकी छन् ।

साक्ष्य ४ मा पत्नीले पतिलाई आफू बाँचेको क्षणमा सन्तानले स्वर्गको ढोका खोलीदिने विश्वास भए पनि आफू चाहिँ यो विचारभन्दा नितान्त भिन्न भएको धारणा राखी पतिलाई सम्झाउँदै छिन् । जे छ त्यसैमा सन्तोष मान्नु पर्ने तथा जे छैन तथा जे प्राप्त गर्न सकिँदैन त्यसको खोजीमा लाग्नु व्यर्थ छ भन्ने पत्नीको विचार यहाँ व्यक्त भएको छ ।

साक्ष्य ५ मा सहभागीले समाजका अरुले जस्तै छोरीको चाहना गरेको, जसले आफूलाई माया गरोस् भन्ने चाहेको छ । अरुले घोडा चढे भनेर आफू धुरी चढ्ने प्रवृत्ति उसमा छ । आफ्नो कमजोरीपना ख्यालै नगरी उसले अरुको जस्तै खुसी खोजेको छ ।

साक्ष्य ६ मा बिहे भएको एक वर्षसम्म पतिपत्नीबिच कुनै मनोमालिन्य नभएको तथा उनीहरू हासीखुसी, रमाइरमाइ जीवन बिताइरहेको क्षणको सन्दर्भ आएको छ ।

साक्ष ७ मा जुनसुकै बुढाबुढीलाई पनि नातिनातिना खेलाउने रहर लाग्छ । यस्तै कथाकी सहभागी आमालाई पनि सोही रहर लागेको कुरा बताइएको छ । यहाँ पनि अस्मिताबाट छिटो बच्चा जन्मियोस् भन्ने चहिएको छ, दबाब दिइएको छ ।

साक्ष्य ८ मा बिहे भएको एकदुई वर्ष भित्रमा पनि सन्तान जन्माउने कुनै लक्षण नदेखिएपछि चिन्ता बढ्दै जाने, विभिन्न टिकाटिप्पणी सुरु हुने गर्दछ । यस परिवारमा पनि अस्मिताबाट सन्तान जन्मने कुनै लक्षण नदेखिएकामा चर्चा सुरु भएको छ ।

साक्ष्य ९	मा बिहे भएको तीन वर्षसम्म पनि सन्तान जन्माउने कुनै लक्षण नदेखिएको तथा परिवारमा विभिन्न टीकाटिप्पणी हुन थालेपछि दुवै जना सल्लाह गरी डाक्टरकहाँ जाँच्न गएका छन् ।
साक्ष्य १०	मा डाक्टरले जाँच गरेपछि पत्नीमा कुनै खोट नभएको, जन्तान जन्मने समय बाँकी नै भएको, केही समय पर्खिन भनेको कुरा आएको छ ।
साक्ष्य ११	मा पुरुष सत्ताको स्वरूप झल्किएको छ । पतिले पत्नीलाई करबल गरेर सन्तान पाउने उपायको खोजी गर्दै विभिन्न डाक्टरकहाँ गएको सन्दर्भ प्रस्तुत छ ।
साक्ष्य १२	मा सन्तान जन्माउनमा पति र पत्नी दुवैको बराबरी हात हुन्छ । खोट छ भने पनि कुनैमा हुन सक्छ तर हाम्रो समाजमा नारी मै खोट छ कि भनी खोजी गरिन्छ, उसैमा खोट भएको देखाइन्छ । पुरुषमा पनि कमजोरी हुन सक्छ तर यस कुरालाई पुरुष स्वीकार्न तयार हुँदैन । कथामा पनि डाक्टरहरूले पतिमा खोट भएको सङ्केत गर्दछन् तर यो सुनेर ऊ जङ्गिएको छ वा उसले यस कुरालाई स्वीकार गरेको छैन, यो कुरा मान्न ऊ तयार छैन ।
साक्ष्य १३	मा एउटी समझदार नारीको अभिव्यक्ति प्रस्तुत छ । ऊ पतिलाई जँचाएर, औषधि खुवाएर ठिकठाक बनाउनमा तयार छ । उसले पतिलाई पुरुषले जस्तै दोष दिएकी छैन, सल्लाह दिएकी छ, सम्झाएकी छ ।
साक्ष्य १४	मा पत्नीको सल्लाह र सुझावअनुसार जँचाउन गएको उसमा खोट भएको देखिएपछि ऊ छानोबाट खसेजस्तो भएको छ । उसमा भएको खोट त यहाँ बताइएको छैन तर उसमा सन्तान जन्माउन नसक्ने, उसमा कमजोरी रहेको देखिन्छ ।
साक्ष्य १५	मा पतिको जाँच गरेपछि उसमा खोट देखाएपछि निराश बनेको पतिलाई उसकी पत्नीले सम्झाएकी छन् । पति र पत्नीको सम्बन्ध सन्तान उत्पादनका लागि मात्र नभई सुखदुःखको भोगका लागि हो । सन्तान हुँदा राम्रो नै भयो यदि भएन भने पनि किन पीर गर्नु ? जुन कुरा प्राप्त गर्न सकिँदैन त्यसको खोजीमा लाग्नु हुँदैन भनी उसले पतिलाई सम्झाएकी छन् ।
साक्ष्य १६	मा पुरुषसत्ताको अभिव्यक्ति पाइन्छ । सबै कुरा भइन्जेल सबै ठिकै भइहाल्यो, केही कमीकमजोरी भए पत्नीलाई दोष थोपार्ने कोसिस गर्‍यो, पत्नीमा कुनै कमजोरी भएको नपाइएपछि अझ पुरुष आफैँमा कमीकमजोरी भएको प्रमाणित भएपछि अझ नारीलाई खोट देखाउन सकिन्छ कि भनी उपाय खोज्ने, निराश हुने, पत्नीले सम्झाएका हरेक शब्दले पतिले काँडाले झैँ घोचेको अनुभव गरेको छ ।
साक्ष्य १७	मा पतिले पत्नीका कुरा केही नसुनी, नमानी जसरी पनि सन्तान जन्माउन साधुसन्यासीकहाँ पुगेको, तन्त्रमन्त्रको पछि लागेको छ । यहाँ पुरुषले आफ्नो कमीकमजोरीलाई लुकाउने, ढाकछ्रोप गर्ने, जसरी पनि पुरुषत्व देखाउनै पर्ने मानसिकतालाई प्रस्तुत गरिएको छ ।
साक्ष्य १८	मा करबल गरेर सन्तानप्राप्तिका लागि साधुसन्यासीकहाँ जाने, तन्त्रमन्त्रको पछि लाग्ने कुरामा पत्नीलाई मनाएको थियो । यसपछि ऊ निकै खुसी, निकै उत्साहित भएको थियो । यता पत्नी भने एक शब्द पनि बोलेकी थिइन । उसमा पनि मातृत्वको भोक त थियो तर जसरी पनि सन्तान जन्माउने कुरा उसलाई स्वीकार्य थिएन । पतिका खुसीका लागि, परिवारको लागि ऊ साधुकहाँ गइदिने भएकी थिई ।
साक्ष्य १९	मा पत्नीले आफ्नो कर्तव्यमा कुनै कमी नगरेको, पति-पत्नी भनेको सुखदुःखको साथी भएको र त्यही अनुसारको व्यवहार गरेको तर पतिले पत्नीप्रति कुनै चासो नराखेको, आफ्नै मात्रै इच्छामा अगाडि बढेको विषयलाई देखाएको छ ।
साक्ष्य २९	मा पतिमा पुरुष अहम् भएको, एउटा मानसिक रोगीका रूपमा चित्रित छ । यहाँ पुरुषले नारीमाथि गर्ने शोषण र दमनलाई सङ्केत गरिएको छ ।
साक्ष्य २१	मा पतिले पत्नीको सोझो पनको फाइदा उठाएर उसलाई आफू अनुकूल प्रयोग गरेको तथा पशुवत् व्यवहार गरेको छ ।

साक्ष्य २२ पुरुषमा आफू समाजमा सानो ठहरिउला, समाजले नामर्द भन्दा, कमजोर ठान्ला भन्ने भाव भइरहन्छ । ऊ आफू जस्तो छ त्यस्तो भन्न नचाहने, आफ्नो यथार्थ बताउन नसक्ने संस्कृति नै बनेको छ । यो संस्कृति नभएर विकृति हो । पुरुष आफ्नो यथार्थ बताउन नसक्ने विकृत मानसिकतामा रहेको अवस्था यहाँ आएको छ ।

साक्ष्य २३ मा पत्नीले आफू जीवनसँगिनी बनेर पतिको सुखदुःखको साथी बनेको, समाजले लगाएका अनेक लाञ्छनाको सामना गरेको, समाजका विभिन्न टीकाटिप्पणीलाई धर्ती बनेर सामना गरेको तथ्य प्रस्तुत छ ।

साक्ष्य २४ मा नारी जीवनको वास्तविक असली चरित्रको पाटोलाई देखाइएको छ । नारीले पतिको सिंदुरको मूल्यको अस्तित्व रक्षा गर्दै, अग्नि साक्षी राखेर गरेको पाणिग्रहणको मूल्यलाई जोगाउँदै, पतिका कमजोरीलाई ढाकेर राख्दा पनि उल्टै नारीकै कमीकमजोरी देखाउन खोज्ने तर आफ्ना कमजोरीको ढाकछोप गर्ने छुद्र मानसिकता र विकृति मनोवृत्तिलाई यहाँ देखाइएको छ ।

साक्ष्य २५ मा एउटी शिक्षित नारीको परिचय प्रस्तुत गरी ऊ अरु सामान्य नारी जस्तै पतिका शब्दजालमा लटपटिने व्यक्ति नभई उसको जाललाई नजिकबाट नियाल्ने, सम्झाउने, बुझाउने नभए त्यसको कडा प्रतिवाद गर्ने नारी पात्रको चरित्र प्रस्तुत छ ।

साक्ष्य २६ मा पिता हुन नसकेको हीनताबोधले ग्रसित पात्रको परिचय प्रस्तुत छ । आफू पराजित भएको महसुस गरी जसरी पति जित्नै पर्ने मानसिकतामा छलकपटको सहारा लिएको सन्दर्भ यसमा आएको छ ।

साक्ष्य २७ मा जसरी पनि जित्ने छलकपटमा उत्रिएको पतिका सामु साधु र झारफुकमा विश्वास नहुँदै नहुँदै पनि पतिको मन राख्नका लागि पत्नी साधुकहाँ गइदिएको प्रसङ्ग प्रस्तुत छ । उनी गएकी थिइनन् गइदिएकी थिइन् । उनी दुई दिन गएकी थिइन् ।

साक्ष्य २८ मा बारम्बार पत्नीलाई साधुकहाँ जान भनिएपछि उसले अस्वीकार गरेकी थिई । पतिले अनुनयविनय गरेर एक दिन मात्र गइदेऊ भनेपछि उनी गइदिएको सन्दर्भ प्रस्तुत छ । पचासको दशकमा नेपाली समाजमा सन्तन नभएकाहरू सन्तान प्राप्तिका लागि अस्पताल जानुको सट्टा साधुमहाराजहरूकहाँ जाने गरेको सामाजिक यथार्थलाई यहाँ उल्लेख गरिएको छ ।

साक्ष्य २९ मा साधुसन्यासीहरू अन्धविश्वासमा रूमलिएर मन्त्र फुकेर सन्तान प्राप्त गर्ने विश्वास भएका तथा मानिसरू त्यसमा विश्वास गरेको सन्दर्भ प्रस्तुत गर्दै अस्मिता भने यसमा विश्वास नगर्ने शिक्षित, परिवर्तनकारी सोचकी, आधुनिक युवतीको परिचय दिएकी छ ।

साक्ष्य ३० मा साधुले झारफुकका नाममा उसको शरीर छुने र मनोरञ्जन लिने काम मात्र गरिरहेको थियो । जुन उनलाई पटक्कै मन परेको थिएन ।

साक्ष्य ३१ मा साधुमा भएको अन्धविश्वासी विचारको प्रस्तुति रहेको छ । उसले पनि सन्तान नभएकी आइमाईलाई सबैले हेला गर्ने गरेको सामाजिक कुसंस्कारको कुरा उठाएको छ ।

साक्ष्य ३२ मा साधुले उनलाई अरक पिउन दिई उनलाई लठ्ठ्याएर उनको शरीर उपभोग गर्ने दाउ हेरिरहेको थियो । उसले पतिलाई फलफूल लिन बाहिर पठाउनुको उद्देश्य पनि यही रणनीति थियो । पछि आउने विपत्तिलाई पूर्वानुमान गरेकी उनले साधुको हातमा हानी फालीदिइन् ठुलो विपत्ति टारिदिएन र आउने अरु विपत्तिको सामनाका लागि उनी तयार भइन् ।

साक्ष्य ३३ मा साधु कुकृत्यका लागि पतिलाई फलफूल लिन बाहिर पठाएर, ढोकाको चुकुल लगाएर, अरक पियाएर तयारी गरिसकेको थियो ।

साक्ष्य ३४ मा साधुको कुकृत्य पतिसामु भनेकी तर उसले भने कुनै प्रतिक्रिया जनाउँदैन । यसको मतलब यो सबै साधु र उसको योजनामा कार्य भइरहेको छ ।

साक्ष्य ३५ मा रातको क्षण प्रयुक्त भएको छ । पतिले आफ्नो पौरुष प्रमाणित गर्नका लागि, दमित इच्छा पूरा गर्नका लागि आफ्नी पत्नीलाई परपुरुषको अङ्कशायिनी बनाउन खोजेको कुरा आएको छ । यहाँ पुरुषले जसरी पनि जन्तान जन्माउन खोज्ने प्रवृत्ति तथा सन्तान प्राप्तिका लागि गरिने कर्मको उल्लेख गरिएको छ ।

साक्ष्य ३६ मा आफ्नै पतिले उसको पौरुष प्रमाणित गर्न, दमित इच्छा पूरा गर्न, जसरी पनि जन्तान जन्माउनु पर्ने प्रवृत्ति तथा सन्तान प्राप्तिका लागि गरिने कर्म, पत्नीलाई परपुरुषको अङ्कशायिनी बनाउन पनि पछि नपर्ने पुरुष प्रवृत्तिको पत्नीले विरोध गरेकी छ, त्यस विरुद्ध सङ्घर्ष गरेकी छ, सङ्घर्ष गर्न भनेकी छ ।

साक्ष्य ३७ मा पुरुषको प्रवृत्तिको विरोध गरिएको छ ।

साक्ष्य ३८ मा बिहानको क्षण कथामा प्रयुक्त छ ।

साक्ष्य ३९ मा साँझको समय प्रयुक्त छ ।

साक्ष्य ४० मा एउटी नारी आफूमाथि गरेको पुरुष अत्याचारको मात्र विरोध नभई पुरुष जातिले नारी जातिमाथि गर्ने गरेको अन्याय, अत्याचार, नारीलाई जसरी पनि प्रयोग गर्ने प्रवृत्तिको विरोध गरिएको छ । नारीले गरेको यस युद्धमा आफूले जसरी पनि जित्ने प्रतिबद्धता व्यक्त गरेकी छ ।

यसप्रकार व्यक्तिगत स्वार्थले भत्कँदै गएको पारिवारिक सम्बन्ध र बिग्रँदो पति-पत्नीको अवस्था र सन्तानमुखी मानसिकता भएको क्षण प्रस्तुत कथामा आएको छ । दिन, रात सबै क्षण कथामा प्रयुक्त छ ।

युद्ध कथामा पर्यावरणको पहिचान र विश्लेषण

तेनले पर्यावरणलाई एक महत्वपूर्ण अवधारणा मानेका छन् । साहित्यिक रचनामा विशेषतः प्रकृति र प्राकृतिक परिवेश सँगसँगै आएको हुन्छ । पर्यावरणअन्तर्गत भूगोल र जलवायु महत्वपूर्ण अङ्गका रूपमा रहने गर्दछ । यसले कुनै पनि जातिको विकासमा समेत असर पारेको हुन्छ । साहित्यमा पर्यावरणको प्रभाव रहन्छ । उनको पर्यावरण समाजको भौगोलिक संरचना र हावापानीसँग सम्बन्धित देखिन्छ । त्यसैले भौगोलिक संरचना तथा प्राकृतिक स्थिति प्रतिकूल अर्थात् हिमप्रदेशका कारण उत्तरका साहित्यमा दुःख, कष्ट, पीडा र भोकमरी पाइन्छ । त्यसैगरी दक्षिणको भौगोलिक संरचना अपेक्षाकृत अनुकूल हुनाका कारण त्यहाँको साहित्यमा खुसी, शान्ति तथा हर्षोल्लास पाइन्छ । यसप्रकार भौगोलिक वातावरणको प्रभाव साहित्यमा परेको हुन्छ । मानिस सामाजिक प्राणी भएकाले ऊ प्रकृति तथा सामाजिक वातावरणबाट घेरिएको हुन्छ भन्ने धारणा तेनको रहेको छ (पाण्डेय, सन् १९८९, पृ. १२८) । यसर्थ साहित्यको विश्लेषणका क्रममा बाह्य भौगोलिक पर्यावरणका साथै राजनीतिक, सामाजिक, सामाजिक र पात्रका मानसिक पर्यावरणलाई पनि कृतिको अध्ययनको आधार बनाइएको हुन्छ । यसप्रकार सामाजिक व्यवस्था र त्यसले सामाजिक व्यक्तिहरूमा पारेको प्रभाव तत्कालीन सामाजिक र मानसिक परिवेश वा पर्यावरण हुन् । *युद्ध* कथामा प्रस्तुत पर्यावरणगत साक्ष्यहरू र तिनको विश्लेषण निम्नअनुसार गरिएको छ :

पर्यावरणगत साक्ष्यहरू

साक्ष्य १ ऊ हरपल, हरक्षण अशान्तिको सागरमा डुबिरहेको थियो (पृ. २२) ।

साक्ष्य २ सन्यासी भएको कोठामा दुईतीन ओटा माटाका पालामा कपासको बत्ती बलेको हुन्थ्यो । त्यही बत्तीको मधुरो प्रकाशमा उसले हातमा अक्षता र फूल लिएर के के मन्त्र उच्चारण गर्दै बारम्बार मेरो शिरदेखि पाउसम्म उसको हात पुर्‍याउँदथ्यो । तिमी भने त्यहीँ एउटा कुनामा बसेर उसले गरेका क्रियाकलाप हेरिरहेका हुन्थ्यौ (पृ. २६) ।

साक्ष्य ३ एक पटक त्यस साधुले मेरो पैतालामा रातो सिँदुर लाइदिएर केही मन्त्र उच्चारण गर्दै आफ्ना हातले मेरो पैतालामा मर्दन गर्न लाग्यो । उसको त्यस प्रकारको व्यवहारले क्षुब्ध भएकी मैले प्रतिरोधमा आफ्ना खुट्टा तानेर साडीले छोपेकी थिएँ अनि तिरस्कारपूर्ण नेत्रले त्यस साधुतिर हेरेकी थिएँ । सत्य भन्छु, त्यही एक क्षणमा मैले त्यस साधुको ओठको कुनाबाट फुस्कन लागेको कुटिल मुस्कान र उसको आँखामा छचल्किएको लोलुपता प्रस्ट रूपमा देखिसकेकी थिएँ (पृ. २६) ।

साक्ष्य ४ त्यस दिन हामी त्यस साधुको डेरामा पुग्दा झमक्क साँझ परिसकेको थियो । त्यो साधु उही बत्तीको मधुरो प्रकाश, धूप, अक्षता, सिँदुर र फूल लिएर हाम्रो प्रतीक्षा गरिरहेको थियो (पृ. २७) ।

साक्ष्य ५ माटाको पालामा बत्ती बलिरहेको थियो । धूपबत्तीको बास्ना कोठामा मगमगाइरहेको थियो (पृ. २८) ।

साक्ष्यहरूको विश्लेषण

साक्ष्य १ मा सन्तान नभएकामा निराश बनेको पति मानसिकता र डाक्टरकहाँ जँचाउदा उसैमा खोट रहेको कुरा डाक्टरले भने पछि निराश भएको निराशाको अभिव्यक्ति भएको पर्यावरण प्रस्तुत छ ।

साक्ष्य २ मा झारफुकमा लागेको सन्यासीको अवस्थाको चित्रण गरिएको छ । उसले माटामा पालामा बत्ती बाली अक्षता र फूल लिएर मन्त्र उच्चारण गर्दै अस्मिताको शिरदेखि पाउसम्म छोएर झारफुक गरेको थियो ।

साक्ष्य ३ मा झारफुकद्वारा उपचार गर्ने भनिएको साधुले अस्मिताको शरीर छोएर आनन्द लिन लागेको थियो । यो थाहा पाएर ऊ सतर्क भएकी तर साधुको अनुहारमा कुटिल मुस्कान र उसको शरीरको मादकता उनले स्पष्ट अनुमान गरेकी थिइन् ।

साक्ष्य ४ मा साधुको डेराको पर्यावरणलाई देखाइएको छ । बत्तीको मधुरो प्रकाश, धूप, अक्षता, सिँदुर र फूल लिएर अस्मिताको प्रतीक्षा गरेको सन्दर्भ प्रस्तुत छ ।

साक्ष्य ५ मा साधुको डेराको पर्यावरणलाई देखाइएको छ । माटाको पालामा बत्ती बलिरहेको, धूपबत्तीको बास्ना कोठामा मगमगाइरहेको छ ।

यसप्रकार तत्कालीन विषम राजनीतिक तथा सामाजिक परिवेश तथा वंसानुगत गुणका कारण यस कथाका पात्रहरूमा व्यक्तिवादी स्वार्थी स्वभावको विकास भइरहेको अवस्थालाई कथाकारले यस कथामा प्रस्तुत गरेका छन् ।

निष्कर्ष

माया ठकुरीका कथामा उनी वरिपरिकै मध्यम वर्गीय परिवारका अशिक्षित, परम्परागत सोचाइ भएका, उपचारका नाममा झारफुकमा विश्वास गर्ने, त्यसको प्रतिवाद गर्ने केही शिक्षित तथा विभिन्न स्वभाव र संस्कृति भएका नेपाली जातिलाई समेटेकी छन् । यस कथामा कुनै पनि पात्रको जात उल्लेख नभए पनि हिन्दू धर्म अनुरूप संस्कार सम्पन्न गरेका प्रसङ्ग तथा परम्परागत संस्कार अनुरूप कथित पुरुष वर्गले महिला वर्गमाथि, सासू वर्गले बुहारी वर्गमाथि, पतिले पत्नी माथि घृणाभाव व्यक्त गरेको सन्दर्भले तिनीह सबै नेपाली जाति हुन् भन्ने स्पष्ट हुन्छ । प्रस्तुत कथामा पति, अस्मिता, आइमाईहरू, मातापिता, साथीभाइ, नातेदार, भाइबहिनीहरू, घरकाहरू तथा इष्टमित्रहरू, सन्तानविहिन दम्पती साधु (सन्यासी) आदि पात्रले जीवनमा भोगेका विभिन्न घटनाहरू क्षणका रूपमा आएका छन् । वि.सं. २०५० को दशकको नेपाली सहरिया भनाउँदाहरूको मानसिक अवस्था तथा सन्तान उत्पादनका लागि गरिने हर्कतको त्रासदीपूर्ण र मानवता विरोधी अवस्था पनि क्षणका रूपमा आएको छ । कथामा मूलतः काठमाडौँ सहरको कुनै एउटा घरको सहरी परिवेशको चित्रण गरिएको छ । उपचारको नाममा गएको साधुको डेरा, उसको कोठाको धूपधुवारको वातावरण, पत्नीलाई कोठामा छाडी फलफूल किन्न गएको ठाउँ कथामा स्थानगत परिवेशका

रूपमा आएको छ । कथामा उल्लेखित धूप, अक्षता, सिँदुर र फूलको पर्यावरणले हिन्दु संस्कारको परिचय दिएको छ । कथामा समकालीन नेपाली समाजको विखण्डन उन्मुख पारिवारिक सम्बन्ध, स्वार्थी प्रवृत्तिलाई मार्मिक रूपमा प्रस्तुत गरिएको छ । यसर्थ 'युद्ध' कथामा प्रजाति, क्षण र पर्यावरण चित्रणमा कथाकार ठकुरी सचेत र सफल रहेकी छन् ।

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Performance Appraisal, Job Satisfaction and Organizational Commitment in Nepalese Commercial Banks

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Abstract

The purpose of this paper is to examine the impact of performance appraisal and job satisfaction on employee organizational commitment in Nepalese commercial banks. The primary data has been used to assess the opinions of the respondents through structured questionnaires constituting Likert items. The survey is based on 172 respondents, which represents 78 percent response of the total efforts made to collect samples from 16 commercial banks of Nepal. Descriptive and causal research designs have been employed in this study. The Pearson correlation coefficient has been used to analyze the relationship whereas the multiple linear regression models have been used for examining the significance and impacts of performance appraisal and job satisfaction on employee organizational commitment in the commercial banks of Nepal. The result reveals that performance appraisal and job satisfaction are positively related to employee organizational commitment. The study, therefore, concludes that job satisfaction and performance appraisal are the important factors affecting employees' organizational commitment. As this study is confined to commercial banks only, future studies can consider other banking institutions, and among employees' profile and human resource management factors as well.

Keywords: commercial banks, job satisfaction, organizational commitment, performance appraisal

Introduction

Performance appraisal is a key term in human resource management function which is viewed as a subset of performance management. Rao (2005) argued that performance appraisal is a method of evaluating the working behavior of the employee. Additionally, procedural and interactional justice was found to have a positive relationship with appraisal, satisfaction and

motivation (Selvarajan & Cloninger, 2011). If employees feel that the decisions are fair, they would respond with commitment, higher satisfaction and would be more willing to involve in extra-role behavior (Colquitt et al., 2001). Similarly, Cook et al. (2004) argued that the evaluation performance will not be effective if it is perceived as unfair by those involved in the evaluation process. Since employees' perception of justice is important to the performance outcomes, management of the organizations was advised to have the ability to change the employees' perception of the performance evaluation (Tang et al., 1996). In the opinion of Armstrong (2009), "a performance appraisal is a tool for looking forward to what needs to be done by people in the organization in order to achieve the purpose of the job". An organization implements the performance appraisal system to allocate rewards for the employee, provide development advice as well as obtain their perspectives, and justice perceptions about their jobs, department, managers, and organization (Seldon et al., 2001).

Sendogdu et al. (2013) evidenced that there is a strong and statistically positive association between training, either in multiple functions or on job skills, and organizational commitment. Naqvi and Bashir (2015) revealed that there exists a significant and positive correlation between human resource practices and organizational commitment. Hassan and Mahmood (2016) found a positive relationship between HRM practices (training and development, performance appraisal and compensation) and organizational commitment. The overall results indicate that employees who are satisfied with HRM practices are committed to the organization. Compensation is considered a more important variable in fostering organizational commitment. Formal and informal training strategies adopted by organizations are helpful to develop committed and professional employees. Further, the study revealed performance appraisal as one of the important factors which has a positive impact on organizational commitment. Rizal et al. (2014) concluded that compensation cannot directly improve employee performance rather it increases motivation and strengthens the organizational commitment.

A performance appraisal system should be used as an employee development tool to identify areas of skill and ability deficiency to improve focus for training and development, because the possession of appropriate skills and abilities are the key elements in improving individual performance (Fisher et al., 1997). The role of human resources includes job design, human resource planning, performance appraisal, recruitment and selection, compensation and employee relations (Derven, 1990). Ahamad and Schroeder (2003) found that organizational commitment is an indicator that testifies whether the human resource management practices employed in an organization are able to foster psychological links between organizational and employee goals. This is an intangible outcome of a human resource management system and is important in retaining employees and exploiting their potential to the fullest extent over time. HR practices contribute to the organization's bottom-line areas such as recruitment, selection, training, development and performance appraisal, which should be consistent, integrated and strategically focused. Daoanis (2012) revealed that the performance appraisal system strongly affects the commitment of employees in both positive and negative ways.

Organizational commitment refers to an emotional attachment. Employee beliefs and values regarding their job and role in the organization measure their organizational commitment (Swailes, 2002). It is defined as a willingness to participate and contribute to the goals of the organization. The level of employee understanding and their commitment level in operations will be higher with strong supervision from their current employers (Okpara, 2004). Organizational commitment can be interpreted as the employee's long-term relationship and intention to stay in the workplace along with an unshakable belief in the goals and objectives of his/her organization, followed by a devoted effort to reach these goals (Porter et al., 1974). These perceptions depend on the manager or supervisor's actions and behaviors toward the employee. If performance appraisals are perceived as unfair, therefore, the benefits can diminish rather than enhance employees' positive attitudes and performance (Thomas & Bretz, 1994). Specifically, the perceptions of procedural unfairness can adversely affect employees' organizational commitment, job satisfaction, trust in management, performance as well as their work-related stress, organizational citizenship behavior, theft, and inclination to litigate against their employer.

In context of Nepal, Pandey (2008) revealed a significant positive relationship among the components such as personal benefits, career benefits and job-related benefits of training and commitment in Nepalese banks. Likewise, Chapagain (2011) showed the positive relationship between employee's participation and job satisfaction in Nepalese commercial banks. Similarly, Pandey (2015) concluded that employee participation is positively correlated to employee job satisfaction, employee fairness perception and organizational commitment. In the same way, Mishra and Shrestha (2015) found that there is a positive significant influence of organizational commitment on their performance. The empirical evidences in the context of other countries and in Nepal show several factors influencing the organizational commitment. This study is mainly aimed at examining the impacts of performance appraisal and job satisfaction on organizational commitment in Nepalese commercial banking sector.

Literature Review

The goal approach theory states that the organizational performance is the ability of the organization to achieve its goals. Goal achievement is one of the essential criteria to identify the performance of an organization. Concerning the achievement or non-achievement of organizations' objectives and gals, frequent assessments carried out as Etzioni's (1960) beliefs. However, in Etzioni's (1960) suggestion, the resources that an organization needs to achieve its objectives and aspirations were not taken into consideration. Some other researchers, for instance, Chandler (1962) and Thompson (1967), nurtured an idea of organizational performance similar to that of Etzioni (1960). Cherrington (1989) defined organizational performance as a concept of success or effectiveness of an organization, and as an indication of the organizational manner that it is performing effectively to achieve its objectives effectively. Likewise, Didier (2002) believes that the performance consists of "achieving the goals that were given to you in a convergence of enterprise orientations." In his opinion, performance is not a mere finding of the outcome, but rather it is the result of a comparison between the outcome and the objective. Organizational performance reflects the ability of an organization to fulfill its shareholders' desires and survive

in the market (Griffin, 2003). Also, organizational performance is known as the outcome of the actions or activities, which members of organizations carried out to measure how well an organization has accomplished its objectives (Chung, R-G., & Lo, 2007; Ho, 2008). So, the researchers argue that the ultimate criterion of organizational performance is its growth and long-term survival. So, what these definitions had in common was the effectiveness or realization of the objective component of organizational performance.

Armstrong (2009) evidenced that staff performance appraisals establish individual training needs and enable organization to identify training needs analysis and planning. The impact of human resource management (HRM) practices can create comparative advantage for the organizational performance when organizational commitment matters (Jehad & Farzana, 2011). Ray and Ray (2011) investigated the factors like performance appraisal, participation in decision making, training and development, empowerment, compensation influencing human resource management (HR) practices have significant association with job satisfaction. In addition, performance appraisals, participation in decision making are found to have high positive impact on job satisfaction. It has also been found that other elements like training and development, empowerment, compensation have substantial impact on employees' job satisfaction.

Morrow (2011) revealed that the process in evaluating the performance of employees is one of the most important determinants of organizational justice. The findings also revealed that perception of performance appraisal system has a positive correlation with organizational commitment. In this regard, Arif et al., (2011) showed that perceived fairness of performance appraisal has influenced their commitment towards organization through the mediating factor of satisfaction. Iqbal et al. (2013) investigated the positive relationship job involvement with employee's commitment. The conclusions were based on motivation of employees as to involve the employees in their job and give them incentives as they become committed with their organization. Adham (2014) found a strong correlation of direct employee involvement with job satisfaction and organizational commitment. However, involvement through influencing decisions making was found to have a slightly stronger correlation with both satisfaction and commitment than involvement through giving employees autonomy over their work.

In the context of Nepal, Pandey (2008) concluded that there is a significant positive relationship of personal benefits, career benefits and job-related benefits of training and development with employee commitment. However, Adhikari and Gautam (2011) found that a low degree of commitment and compliance have a negative impact on employee performance in Nepalese commercial banks. Chapagai (2011) found that employee participation is an important dimension for improving organizational performance and enhancing job satisfaction. The study of Subedi (2013) found that quality of training and workplace support is positively related to employee effectiveness. According to Nepal (2016), training and development, working condition, and performance appraisal are the major factors affecting job satisfaction in Nepalese commercial banks. Dahal (2017) investigated a positive relationship of pay and remuneration,

ownership, job security, chain of command, employee performance, and training and development with employee satisfaction. The above discussion reveals no studies have been found with performance appraisal, job satisfaction as independent variables and employee organizational commitment as outcome variable in the commercial banks of Nepal. Therefore, this study examines the extent to which commercial bank employees in Nepal are committed due to performance appraisal, and employee job satisfaction.

Research Methodology

A quantitative research approach based on positivism philosophy has been employed in the study. The design for the study is descriptive and causal in nature as cross-sectional data has been collected from the population (Holme & Solvang, 1996). The respondents' opinions on performance appraisal and employee organizational commitment in Nepalese commercial banks are assessed using the primary source of data. The target population of the study is the commercial banks in Nepal. The official data shows 27 commercial bank (NRB, 2020) and under convenience sampling basis 16 commercial banks representing 59 percent of the population (Annex 1). Further, the population of the respondents consists of the personnel comprising from assistant to executive level employees. They were approached through human resource department and a self-administered structured questionnaire survey included 172 respondents. Out of the 220 questionnaires distributed during November and December 2020, 85 percent filled up questionnaires were collected. After sorting the 78 percent useable questionnaires were recorded as sample for the research. This sample is adequate (Green, 1991) because the minimum acceptable sample size of 50+8k to test the overall model and 104+k to test significance of individual predictors, where k is the number of predictors. The study has used descriptive statistics such as frequency table, maximum value, minimum value, mean, and standard deviation, Pearson correlation and regression for examining the effect of performance appraisal and job satisfaction on organizational commitment on Nepalese commercial banks. The model estimated in this study assumes that the employee organizational commitment depends on performance appraisal, and employee job satisfaction. Therefore, the model takes the following form:

$$ORC = \beta_0 + \beta_1 PFA + \beta_2 EJS + \varepsilon$$

Where,

ORC = Organizational commitment
PFA = Performance appraisal
EJS = Employee job satisfaction
β refers to coefficient and ε refers to error term

Organizational commitment

Commitment refers to a person's dedication to a job or an organization. It is reflected in the person's intention to persevere in a course of action (Meyer & Allen, 1991). Organizational commitment is an indicator that testifies whether the HRM practices employed in an organization are able to foster psychological links between organizational and employee goals. This is an

intangible outcome of an HRM system and is important in retaining employees and exploiting their potential to the fullest extent over time (Ahamad & Schroeder, 2003). Organizational commitment comprises three types, affective (the psychological feeling and attachment of an employee to stay in the workplace socially and organizationally), continuance (the cost-benefit evaluation of whether to stay or leave), and normative (the feeling of being obliged to stay in the organization because of moral factors) (Meyer & Allen, 1997).

Performance Appraisal

It is concerned with identifying, measuring, influencing and developing the job performance of employees in the organization. To sustain profitable growth, organizations should focus on long-term value creation for the employee (Kochar et al., 2010). Roberts (2002) asserted that accurate and reliable performance appraisals help organizations to support and reward their most capable employees. A good perception will create a positive working environment in the organization, while a negative perception will affect the company's performance (Ahmed et al., 2011). Procedural and interactional justice was found to have a positive relationship with appraisal satisfaction and motivation (Selvarajan & Cloninger, 2011). Based on it, this study develops the following hypothesis.

H_1: *Performance appraisal is positively related to employee organizational commitment.*

Employee Job satisfaction

Employee's job satisfaction and its assessment are equally important with a view to knowledge addition and practical applications in the field of managing human resources. Brown (2010) revealed that there was a direct relationship between performance appraisal, satisfaction and employee outcomes. Samad (2011) showed that there is a positive and significant relationship between job satisfaction and job performance. Agyare et al. (2016) revealed that employees' job satisfaction is positively related to fairness in the appraisal system, linking appraisals with promotion, clarity of roles and feedback about their performance. Chahal et al. (2013) revealed that the fair the performance appraisal of the banks, the higher would be the employee outcomes in terms of employee job satisfaction and organization commitment.

H_2: *Employee job satisfaction has a positive impact on employee organizational commitment.*

Results and Findings

The Table 1 depicts the respondents' characteristics under four panel. Panel A shows that 19 percent were working as assistant, 40 percent were officer, 33 percent were manager, and 9 percent of the respondents were working at executive level. Panel B indicates that 3 percent of the respondents were with qualification below bachelor level, 22 percent with bachelor, 62 percent with masters and 22 percent with qualification above master's level. Panel C shows the age distribution of the respondents and 9 percent of the respondents fall under age group of below 25 years, 44 percent fall under the age group of 26-30 years, 38 percent fall under the age group of 31-35 years and 9 percent fall under the age group of 36 and above. Panel D indicates that out of the total 172 respondents' majority (58 percent) of the respondents are male and remaining (42

percent) of the respondents are female. Figure 4.1 is the classification of the respondent's gender in terms of male and female.

Table 1

Profile of respondents

Panel A: Positional level			
Level	Respondents	Percent	Cumulative percent
Assistant	32	18.60	18.60
Officer	68	39.53	58.13
Manager	57	33.14	91.27
Executive	15	8.72	100.00
Total	172	100.00	
Panel B: Educational level			
Qualification	Respondents	Percent	Cumulative percent
Below Bachelors	5	2.91	2.91
Bachelors	38	22.09	25.00
Masters	107	62.21	87.21
Above Masters	22	12.79	100.00
Total	172	100.00	
Panel C: Age distribution			
Age	Respondents	Percent	Cumulative percent
25 and below	15	8.70	8.70
26-30	75	43.60	52.30
31-35	66	38.40	90.70
36 and above	16	9.30	100.00
Total	172	100.00	
Panel D: Gender			
Gender	Respondents	Percent	Cumulative percent
Male	99	57.60	57.60
Female	73	42.40	100.00
Total	172	100.00	

Source: Field survey, 2020

Table 2 exhibits descriptive statistics for performance appraisal, employee job satisfaction and organizational commitment in Nepalese commercial banks. All the variables have positive composite mean score. The composite mean score shows that the level of performance appraisal, employee job satisfaction and organizational commitment is above average. It also shows that the employees give high importance to job satisfaction. The table exhibits the maximum and minimum mean score as well as standard deviation indicating the variation of employees' priority on each factors affecting the commitment level.

Table 2

Descriptive statistics

Variables	N	Minimum mean score	Maximum mean score	Composite mean score	Std. Deviation (%)
PFA	172	2.29	4.71	3.65	57.98
EJS	172	2.13	4.5	3.68	58.00
ORC	172	3	4.63	3.65	45.58

Source: Field survey, 2020

Table 3 shows the reliability of the scale items of variables. Cronbach's Alpha coefficients between 0.6 to 0.7 indicates an acceptable level of reliability, and 0.8 or greater a very good level (Hulin, Netemeyer, & Cudeck, 2001). The value of Cronbach's Alpha coefficients lies in between 0.671 to 0.823 in the study.

Table 3

Reliability table

Code	Variable	Cronbach's Alpha
PFA	Performance appraisal	0.823
EJS	Employee job satisfaction	0.673
ORC	Organizational commitment	0.671

Table 4

Pearson correlation matrix

This table reveals Pearson correlation coefficients between dependent and independent variables. Performance appraisal (PFA), and employee job satisfaction (EJS) are independent variables and organizational commitment (ORC) is a dependent variable.

	Organizational commitment	Performance appraisal	Employee job satisfaction
Organizational commitment	1		
Performance appraisal	.533[**]	1	
Employee job satisfaction	.743[**]	.671[**]	1

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

Table 4 shows that there is a positive relationship between performance appraisal and employee organizational commitment. It indicates that the better the appraisal system, the higher would be the employee organizational commitment. Similarly, the result shows that job satisfaction is positively related to employee organizational commitment. It indicates that the higher the level of job satisfaction, the higher would be the employee organizational commitment.

Table 5

Estimated regression results of performance appraisal and employee job satisfaction on employee organizational commitment

The results are based on 172 observations by using the linear regression model. The model is ORC= β_0 + β_1PFA + β_{2E}JS + ε *Where, Performance appraisal (PFA), and employee job satisfaction (EJS) are independent variables and organizational commitment (ORC) is a dependent variable. Values in the parenthesis are t-values.*

Model	Intercept	Regression coefficients of		Adj.R^2	SEE	F- value
		PFA	EJS			
1	2.120 (11.245)**	0.533 (8.211)**		0.280	0.387	67.423
2	1.502 (9.996)**		0.743 (14.455)**	0.549	0.306	208.935
3	1.444 (8.828)**	0.063 (0.902)	0.701 (10.101)**	0.548	0.306	104.760

Note: The asterisk signs (**) and (*) indicate that the results are significant at 1 percent and 5 percent levels respectively.

The study has tested the normality and multicollinearity to fulfill the assumption of the ordinary least square model before running the regression. Table 5 depicts the regression results after ORC on PFA and EJS. In model 1, the independent variable PFA has positive impact with beta 0.533 and significant at 99 percent confidence level with 28 percent explanatory power. In model 2, the explanatory variable EJS has solo explanatory power of 54.9 percent with positive beta value of 0.743. In model 3, the regression result of multiple regression shows the combined effect of PFA and EJC. The result indicates that EJS has positive and significant impact on ORC at 1 percent significance level. The regression coefficient of EJS with 0.701 indicates that employee job satisfaction leads to 0.701 unit on organizational commitment. The F-value 104.76 of model 3 is significant at 99 percent level of confidence which shows that model is fit. Likewise, adjusted R-square of 0.548 shows that 54.80 percent of organizational commitment can be explained by the performance appraisal and employee job satisfaction. The models in the study are statistically significant and fit.

Discussion and Conclusion

The study employed Pearson correlation and ordinary least square regression model to analyze the relationship and impacts of performance appraisal and employee job satisfaction on organizational commitment in Nepalese commercial banks. The study used the cross-sectional data through primary data survey to assess the opinions of 172 respondents from 16 commercial banks operated in Nepal. The study finds positive and significant impact of performance appraisal on organizational commitment. The study finding is similar with the (Nasurdin et al., 2008; Morrow, 2011; Arif et al., 2011; Chahal et al, 2013; Naqvi & Bashir, 2015; and Hassan &

Mahmood, 2016). The study also finds positive and significant impact of employee job satisfaction on organizational commitment. The study finding is similar with the (Samad, 2011; Chahal et al, 2013; Naqvi & Bashir, 2015; Pandey, 2015; Hassan & Mahmood, 2016; Agyare et al, 2016)

The study concludes that the better the appraisal system, the higher would be the employee organizational commitment as well as higher the level of job satisfaction, the higher would be the employee organizational commitment. Moreover, this study also concludes that job satisfaction and performance appraisal system are the major factors affecting employee organizational commitment in Nepalese commercial banks.

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Appendix 1

Number of commercial banks selected for the study along with the study period and number of respondents

S. N	Name of the banks	No. of respondents
1	Nepal Bank Limited	7
2	Agricultural Development Bank	5
3	Rastriya Banijya Bank Limited	6
4	Everest Bank Limited	16
5	Himalayan Bank Limited	21
6	Nabil Bank Limited	15
7	Bank of Kathmandu Limited	8
8	Prime Commercial Bank Limited	7
9	Nepal SBI Bank Limited	9
10	Prabhu Bank Limited	11
11	NMB Bank Limited	16
12	Global IME Bank Limited	10
13	Nepal Investment Bank Limited	18
14	Siddhartha Bank Limited	8
15	Citizen Bank Limited	8
16	Sunrise Bank Limited	7
Total		172

Thado Bhaka: A Source of Social Intercourse

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Abstract

Thado bhaka is one of the popular genres of folk songs in the Gandaki region. The territory of the Gandaki region is extended from Budhigandaki in the east to Kaligandaki in the west. Thado bhaka is the diminishing musical genre. The habitual and experienced performers of thado bhaka are dying out. These days a handful of people from the old and new generations are capable of performing it. This article aims at introducing thado bhaka connecting it to its history, nature, and style. Observation, interview and secondary sources were used to collect information for this study. It is found that thado bhaka has a typical tune, language, style and meaning and become an identity of the Dura people of the Gandaki region. However, the study has pointed out some influences on its originality because of the growing wave of modernisation, especially after the development of electronic instruments.

Keywords: Thado bhaka, diminishing musical genre, folk culture, Gandaki region, oral tradition.

Introduction

Nepal is famous for ethnic, linguistic and cultural diversity. Different ethnic groups have their own cultural identity and tradition. People living in various geographical locations have developed their culture and arts which adds the beauty of Nepal and known in the globe. A particular culture can have the power to tie various ethnic groups belonging to different geographical locations and linguistic identities (Daskalaki, 2010). As Tylor (1887) states culture is "that complex whole which includes knowledge, belief, art, law, morals, custom and any other capabilities and habits acquired by man as a member of society", *thado bhaka* has been rising as an emerging musical art among the people of Gandaki region, more specifically in Dura community of Lamjung district. Despite its popularity, *thado bhaka* and its cultural background is

a less researched area. Thus, this article aims to illustrate how *thado bhaka*, a typical Nepali folk song, connects people socially and culturally within the community and between different communities. Moreover, it examines critically the impact of modernisation on *thado bhaka* based on my observation as a participant observer and some information conversation with the people of the Dura community.

There is no exact timeline about when *thado bhaka* came into existence. Thapa (2030 BS) claims that Bauddha Singh Gurung migrated from Dhaulagiri (no exact location of Dhualagiri has been found where did he come from) to Hansapur (Kaski) in 1914 BS. Thapa further said that he came up with *thado bhaka* along with him, and Motilal Gurung, a folk song lover of the same village, well-picked up this song. He sang it in *Jatras* (*Shivaratri* and *Fagupurnima*), which takes place at the bank of Madi River, popularly known as Karputar. Motilal Gurung transmitted this popular musical genre to Deu Bahadur Dura, a legendary figure of *thado bhaka* (Thapa, 2030, pp. 59-60). However, there is limited literature to verify this statement and this can be a one-sided description of the origin of *thado bhaka* until and unless it is verified from other independent sources. Even so, various literature ensured that Deu Bahadur Dura and his singing mate Pancha Subba Gurung, the famous singer of *thado bhaka* popularised it a lot. The name and fame of *thado bhaka* spread in such a way that it is largely performed in Lamjung, Tahanun, Kaski, and Gorkha. They sing it with their local variations in the tunes and singing patterns of the song. *Thado bhaka* can be performed anywhere and anytime, especially in *Jatras*, social gatherings, *parma* (a tradition of labor exchange), religious rituals, and so on.

Thado bhaka is known by other names as well such as *Karputare bhaka*, and *Lamjunge bhaka*. Because this *bhaka* is popular and well-performed mostly in the Dura community, it is also recognised as *Dura bhaka* (Thapa, 2030 BS, p.59). In reality, *Dura bhaka* is largely popular in Dura community even today. However, it doesn't mean that it is not popular in other communities, its popularity has been extended in most of the ethnic communities of the Gandaki region. It is not only performed for entertainment in these communities but also offers an opportunity of a source of social intercourse which has promoted social harmony and interrelationship.

Tune Family

The tune family of *thado bhaka* is yet to be determined. However, some experts (Thapa, 2030 BS; Khanal, 2077 BS) believe that it is one of the members of a large family of songs prevailing in the Gandaki and Dhaulagiri Regions. According to Chetan Karki (cited in Khanal, 2077 BS) *thado bhaka, aadhikhole bhaka*, and *salaijo bhaka* are from the same family. Similarly, *thado bhaka, salaijo bhaka, sunimaya bhaka* are from the same family (Thapa, 2030 BS, p. 63). *Thado bhaka* seems to have a brotherly connection with *Salaijo bhaka* (Krishna Gurung, personal communication, December 11, 2021). However, one shouldn't confuse *thado bhaka* with *thadi bhaka*. *Thadi bhaka* is one of the genres of *Deuda* (Lamichhane, 2067 BS, p. 113).

Style

It is found that *thado bhaka* is purely an oral tradition because folk songs are a part of oral tradition. Britannica (2020) states that typically, folk music, like folk literature, lives in oral tradition, and it is learned through hearing rather than reading. No written text is used while performing *thado bhaka*. It is an anti-phonal (conversational) kind of song, in which a male singer and a female singer exchange their emotions, feelings, experiences and ways of life in the form of question and answer through a long melodious singing. Mostly, the singers use images and metaphors instead of stating something directly. These images and metaphors reflect their simplicity, originality and organic creation. Thus, *thado bhaka* has preserved a cultural identity of typical Nepali folk songs.

By nature, it is not a solo performance. It needs at least two singers–one male and one female. They are supported by a sizable team of side singers and musical instrument players. *Madal*, *mujura* and handclapping are used as musical instruments. Once a male or female singer recites the song, then a team of side singers (male and female) starts singing with him or her, which creates a melodious musical environment, and it attracts a huge number of audiences to support the singers and side singers by dancing and singing together. They also crack jokes during the transitional periods of the performance. The audiences use exclamatory words like *sakyo*, *maryo*, along with hooting in enjoyment (Dura, 2075 BS).

If one transcribes the lines of oral texts of *thado bhaka*, then it appears to be couplets, and quadruplets in some situations. Most of the expressions are rhythmic. The beginning line is called *phed* (a root) and the ending line is called *tuppa* (a tip). Let see an instance:

माइत जाँदा कुरौनी पाहुर (a root)
गयो क्यारे देउबहादुर लाहुर (a tip)

Meaning:

(A daughter) brings the cream of milk when she goes to the maternal home as a parcel (root)
Maybe Deu Bahadur Dura went to abroad (a tip)

Generally, the first line (a root) of the song is used only for making it rhythmic. So, it may not contain a meaningful message in the majority of the cases. The second line (a tip) does have the central message. Singers can add some rhythmic lines in between the root and tip. However, only capable singers can do it.

Content

Thado bhaka covers everything under the sun. It includes all dimensions of human life - including but not limited to love, reunion, tragedy, war, hell, heaven, spirituality, famine, sorrow, joy, and whatnot. In the past, knowledgeable and skillful singers used to include various contexts of *Ramayana* and *Mahabharata*. The majority of the words used in *thado bhaka* performance represent rural life equipped with agricultural activities.

Literary Devices

Thado bhaka is famous for euphemism, and its basic characteristics are the use of decent language and politeness. No vulgar expression is used in it. A higher level of soberness can be found in the wording of oral texts (Dura, 2075 BS). This is an unwritten code of *thado bhaka*. Metaphors, similes, and other literary devices are heavily used in the course of singing. Idiomatic expressions also can be seen in *thado bhaka*. In a way, the function of *thado bhaka* performance can give a literary flavor to the audiences. For example:

आँप काटी कोया

अबदेखि दिनदिनै बुढो भयो मयाँ ।

(The singer expressed his old age feelings)

………………………………………

लौरी टेकौं पैयैं

लमजुङको भेडीखर्के मै हुँ ......

(The singer introduced himself with images)

(दीर्घराज अधिकारी "भेडीखर्के साहिलो", साउन १८, २०७३)

सुन्दैमा आको भन्थे बुढापाका आगो ताप्नु मुढाको

(I have heard that elder people said take the heat of wooden log)

धर्तीजीलाई खनी नभन्दिनु होला मायाँले यस्तो भनी

(Digging earth, do not say that beloved said this)

मकैलाई कनी यस्तै यस्तै कुरामा अति विश्वास गर्छु मनि, मायाँ लाउँछ बुढाको ।

(I also have complete trust in it and love the elder one)

(मञ्जु वि.क., साउन १८, २०७३)

Language

Thado bhaka is performed in the Nepali language and it is overwhelmed by local dialects. The colloquial form of dialect of Nepali language is heavily used. The audience can find a lot of dialectual terms used in the socio-cultural contexts of Gandaki region in general and Lamjung district in particular. In some situations, old-fashioned words can also be found in it, which are related to socio-cultural and historical events like wars, landslides, hunting, fishing, farming, shopping, marriage, etc.

Legacy

After Deu Bahadur Dura, Pancha Subba Gurung, Bakhat Bahadur Gurung, many singers like late Maniram Dura, late Rupa Miya, late, late Pechere Dura, Sahili Sarkini, late Bhedikharke Sahila, late Mairani Dura, late Sakudhara Dura, late Kaili Dura, late Dasharat Dura, late Riter Dura, late Gyani Maya Thapa, late Bhakti Maya Dura, late Chija Maya Dura, late Gau Maya Dura, late Soon Bahadur Dura, late Dhasiri Dura, late PadamKumari Dura,etc. continued the tradition of *thado bhaka* performance (Dura, 2022, pp.38-44 & 58).

Likewise, Ratan Bahadur Dura, Buddhiman Dura, Amardhwoj Gurung, Dalrani B.K., Suk Maya B.K., Srijung Dura, Sita Dura, Radha Bhandari, Shanker Pariyar, Uttam Gurung, Hari

Maya Gurung, Sita Gurung, Indra Kumari Dura (Pakhere Mahili), Yam Bahadur Dura (not this author) have contributed to promote and protect *thado bhaka* through their performances (Dura, 2022, pp.38-44 & 58). However, the performance of *thado bhaka* is getting weaker and slimmer day by day due to the influence of modernisation. It looks like it is heading towards its final days. Some social organisations like *Dura Sewasamaj*, *Thado bhaka Lokkalaya Pratisthan*, etc. are making some efforts to protect and promote *thado bhaka*.

Impacts of Modernisation

In the face of globalisation, Nepali culture has undergone a massive change. Nepali folk culture cannot be an exception. As part of Nepali folk culture, Nepali folk song has witnessed unprecedented changes in its landscape. My observation reflected that modernisation has influenced Nepali folk songs including *thado bhaka* in two ways; first people use modern musical instruments instead of the traditional ones and the second is the decline of the younger generation towards folk music and the adoption of pop music. This is in line with Subedi (2010) who reported that the spectrum of modernity has penetrated folk songs through multiple aspects (p. 28). Before the advent of electrical musical instruments, *madal, sarangi, binayo*, and other local musical instruments were heavily used by the local people. After the arrival of recording industries in Nepal, electrical musical instruments are in fashion replacing traditional and local musical instruments.

The live performance was one of the main characteristics of Nepali folk songs. People used to gather in one place and they used to sing and play local musical instruments on their own to entertain themselves. Now, there is a sea change musical scenario. People don't sing and play musical instruments. They simply play imported recorded music and dance. The dark side of this kind of new trend is that it stopped the germination process of new talents in terms of singing and playing musical instruments. The process of germination and pollination of localised original songs is at a complete halt.

In the past, a folk song as a means of pure entertainment. These days it has turned into a saleable commodity. Music companies, *dohori restaurants*, festivals/*mahotsabs* are making folk songs a commercial product. Its positive side is that folk song performers are making their livelihoods through folk song performances and YouTube channels. It has a negative side too. Its result is that originality and localness-which are the defining characteristics of folk songs-are dying out and created, and composing songs is gaining popularity. These are the impacts of modernisation on folk songs in general. For example, Bel Bahadur Dura (pseudo name) said:

> During our time there were no other means of entertainment. We used to sing *thado bhaka* while performing *Satya Narayan Puja*, at marriage ceremonies and some social gatherings. We used to have a large group of young men and women to work in *parma* such as plantation of millet in Shravan (July–Agust) and they used to sing the whole day while continuing their work. The older generation used to transfer the songs to the younger generation. But now, most of young people engaged in social media and sing

foreign songs. They gradually forget *thado bhaka* and other many typical Nepali folk songs.

The above remarks indicated that the wave of modernisation influenced the way of life of the villagers which has an impact in cultural activities including *thado bhaka* and other many folk music. When the modernisation, urbanisation and marketisation influence the daily activities of many Nepali villagers, they adopted new culture and songs. As the population decreased in the village, so are the socio-cultural gathering. Thus, the influence of neoliberalism has created a threat to traditional folk songs including *thado bhaka*.

Thado bhaka cannot remain unaffected by the massive waves of modernisation. Being a special genre, it is not as easy as other popular genres to perform. For this reason, it is far behind in the race of gaining popularity in modern-day society. Some young performers are highly motivated by other genres of folk songs. Some young performers have performed *thado bhaka* as a commercial product using some new electrical musical instruments. On the one hand, it can help continue the tradition of *thado bhaka.* On the other hand, it can deviate from its original form. This is a painful irony.

Thado bhaka was born at a point in time in a special situation. The time and context have changed making it outdated. It seems as if it has not been able to be modified itself according to the time and context. For example, the similes, symbols, and metaphors used in the song are old enough and prove themselves to be old. It has not been able to develop new literary devices to fit with new context. Other folk song heritages are changed and transformed a lot. But, *thado bhaka* has been able to adjust itself to the new context. This situation has created a big challenge for its protection and promotion of *thado bhaka.*

Conclusion

Thado bhaka is one of the beautiful identities of people living in the Gandaki region, which was a part and parcel of the rural people (Dura, 2022, p. 57). It was the medium that connected the people of different castes and creeds. It was a source of societal communication and social intercourse. It is one of the centripetal forces that bring people of diverse socio-cultural backgrounds together.

The basic characteristics of folk songs are easiness, simplicity, poignancy, lyrical, musicality, heart-touching, and naturalness (Thapa, 2030, p. 32). *Thado bhaka* cannot be an exception. For this reason, *thado bhaka* performers are surrounded by a huge number of rural masses. They sing and dance together with the performers. It breeds a large volume of social intercourse and develops a sense of oneness or unity in diversity. However, the neoliberal ideology, which promoted modernisation, privatisation and marketization, influenced *thado bhaka* by promoting pop songs even in villages. Similarly, the changing way of life not only changes the socio-economic activities of people but also their singing cultures. There is a large scope of research related to Nepali folk cultures which can promote and protect this cultural wealth as their cultural identity.

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इन्द्रेणी टिम । (२०७३ साउन १८) । लमजुङे ठाडोभाकामा इन्द्रेणी टिम,
         https://www.youtube.com/watch?v=YvRRHzRpVHE

खनाल, रमेश । (२०७७ वैशाख १९) । चेतनकाचार गीत । *बाह्रखरी* ।

English Language Education in Nepal: Need or Hegemony?

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Abstract

English language teaching (ELT) has become much pervasive in Nepal in the recent decades since its entry in the mid nineteenth century. Recently, the trend of converting government aided community schools into English medium has become a common phenomenon throughout Nepal. This paper intends to explore the hegemonial nature of English language education in Nepal, which has pressurised several local languages including Nepali, the official language of Nepal. I have reviewed some documents to establish how expansion of English has pressurised the growth of indigenous languages including Nepali, with the possibility of the loss of indigenous properties including languages, cultures and values. It pictures out the possibility of hybridity in language and culture in the new generations of youths and children if undue priority to ELT continues in the academia.

Keywords: English language teaching, hegemony, domination, endangerment

Introduction

Whether English language is indeed a need in Nepal's education system or it is particularly a hegemonial impact has been a matter of controversy. Academics in Nepal have been divided about using English language in education in general and school education in particular. Although English has been accepted as an official or alternative official language in several countries including Ghana, Liberia, Nigeria, Uganda, Zimbabwe, Jamaika, the Bahamas, Dominika, Barbodas, the Soloman Islands, and as an alternative official language in India, Singapore, Pakistan, Tonga, Tanzania, Cameroon, Kenya, Nigeria, South Afrika, Philippines, Vanuatu and Rwanda (Crystal, 2003; Finegan, 2009), many Nepali and foreign scholars (Giri, 2010, 2011; Pennycook, 2017; Phillipson, 1997; Phyak, 2011, 2013, 2016; Rana, 2018) have strongly argued that English hegemony threats indigenous language, knowledge, values and culture. For example, Phyak (2011) argues that priority given to English as a medium of instruction in Nepali schools has weakened the multilingual education policy of the government

creating a hegemony of English language in common folks thereby endangering the ethnic languages of Nepal including Nepali. English has become more dominant in Nepal in the sense that several schools and colleges have adopted English as a medium of instruction, and it has restricted the use of Nepali, the official language and most of the indigenous languages within the country. Educationists have argued about the place of mother tongue, Nepali and English language in the curriculum, and their use as the medium of instruction. In this paper, I have argued that English language policy in Nepal is more of hegemonial in its nature and has gained emphasis from the government and the civilians producing a boomerang effect on Nepali, the only official language as well as hundred over indigenous languages and their ethnic identities, and argue that policies and programmes need to be developed so as to preserve ethno-linguistic diversity of Nepal.

A Hegemonial Entry

The entry of English language teaching in Nepal was of much hegemonial in nature rather than the need of the nation. Junga Bahadur Rana, the first Rana Prime Minister of Nepal introduced English language teaching in Nepali education system in 1854 after his visit to Britain hiring British and Indian English teachers with the purpose of teaching English language to his children (Eagle, 2008; Sharma, 1990; Wood, 1965). He initiated English language instruction as he was impressed by the British education system and wanted to further impress the British rulers that he was in an alliance with them. The teaching English in the "period of educational opposition" (Wood, 1965) was not inspired by the motive of educating the citizens of the country but an attempt to please the British colonial power and seek favour for his government. Later, Ranoddip Singh, second Rana Prime Minister and the son of Junga Bhadur, systematised teaching of English at Durbar School moving it to its current location in front of Rani Pokhari (Weinberg, 2013).

English language teaching policies and practices in Nepal tend to have inspired from the psychology that English is a dominant language of international communication, economic prosperity and academic opportunities that opens up the doors of upward mobility. Phyak (2013) reported that students and parents preoccupied the notion that learning of English would create them more educational and economic opportunities, and without English they would be regarded as illiterate. Furthermore, Giri (2011) claimed that English was injected to Nepali educational plans and policies with foreign influence regarding it unavoidable for the political interest and economic development which has generated negative results due to lack of effective planning. Although Nepal National Educational Planning Commission (1955) rejected the use of English as the medium of instruction in primary education declaring it as the language of no "practical value", English language was still prescribed from Grade Six as an optional subject which can be regarded as the hegemonial effect of English in the policy makers in Nepal. The Report rejected to teach English at primary level only because abled teachers were not available to teach English with the argument that "poorly taught foreign language is worse than not teaching at all"(Nepal National Educational Planning Commission, 1955, p. 93).

Expansion of English: A Threat to Linguistic Diversity

There are a number of arguments (Eagle, 2008; Sontang, 1995; Weinberg, 2013; Yadava, 2007) that have highly criticised the language policies of Nepal for propagating the status of Nepali leaving the indigenous languages behind to perish and die. However, these studies have not seen other side of the coin as they did not think of discussing the imperial effects of English language on the indigenous language including Nepali, the widely used language of Nepal. The reason behind this could be that the legitimacy of English has been psychologically established and maintained in the common citizens and the policy planners. Nepali linguistic critiques and policy planners have paid little interest to explore the imperial and hegemonial effects of English in Nepal which can be better described with what Robert Phillipson (2007) called "conspiracy" and "conspiracy of silence". For example, English language teaching was still in priority during so-called 'Party-less Pacnhayati Democratic Polity' when the policy of "one nation, one language" was adopted, and this was consolidated by the subsequent policies of the democratic governments without any disagreement from the contemporary academicians.

Although judicial use of English can be acceptable as a means of international communication and knowledge exploration, over-emphasis to English can be regarded no more than the neo-colonisation impact and hegemonial dogma that consolidates the western ideals creating a threat of linguistic genocide to indigenous languages including Nepali. The argument of English supporters such as Karn (2011) who argued that acceptance of English may be supportive to resist the threat to indigenous languages and cultures through localisation of English in Nepali context. However, he did not explain how acceptance of English as "Nepali English" would preserves the indigenous languages, cultures and values. However, Robert Phillipson (2006) argued that acceptance of English as a global language does not ensure opportunities to the speakers of other languages of the world because harms of it cannot be underestimated focussing on the benefits only. Similarly, Devkota (2018) argued that English language teaching has systematised social exclusion despite the inclusion policies of Nepal Government by depriving the marginalised Dalit communities in rural areas an equitable access to learning opportunities. Even the rural Nepali citizens struggling for daily needs are trying to teach their children in English medium schools as they have been hegemonized with English to perceive it as a symbol of status and upward mobility (Giri, 2010).

Recent educational policies of Nepal Government have tilted towards strengthening English domination neglecting its pressure on possibility of extinction of native languages, cultures and ideologies. For example, *National Early Grade Reading Programme (2014/15-2019/20)* states that instead of effectively implementing additive multilingual policy, community schools have inserted extra English as a subject of 'pride' instead of local languages, and many have adopted English medium instruction due to the fear of private school (Ministry of Education, 2014). Furthermore, English hegemony has been reflected in *School Sector Development Plan (2016/17-2022/23)* which put English as a priority subject to address parental and community demand of English (Ministry of Education, 2016), without referring to any

research displaying such demand from the community level. However, the scholars (Chalmers, 2007; Davis, Phyak, & Bui, 2012; Phyak, 2011, 2016; Rana, 2018; Sontang, 1995; Turin, 2004; Yadava, 2007) have warned of language endangerment, language shift and identity crisis to the indigenous communities owing to hegemonial plans and policies, which lead to injustice and anarchy as suggested by Devkota (2018), Giri (2010) and Giri (2011) rather than equal distribution of power and resources.

The Dream of Economic Prosperity with English

The belief that English opens all the doors of opportunities for socio-economic development may not be acceptable because all the individuals' hope of affluence cannot accomplish by means of educating children in English language. If English language was the sole source of economic prosperity, why are the English-speaking nations like USA, Britain and Australia still facing risk of unemployment? Moreover, The English hegemony may lead the indigenous languages and ethnic cultures to the process of shift, endangerment and death. The data of Population Census 2001 and 2011 have revealed the changed status of languages of Nepal. For example, Nepali language speakers declined from 48.61% to 44.6% within a decade, and the ethnic population of all indigenous communities has decreased compared to the corresponding linguistic population. Linguistic and cultural crises were faced in post-colonial Sri Lanka, where unequal distribution of English consolidated class differences of 'haves' and 'haves-not' and strengthened Christianisation marginalising the Tamil speakers (Canagarajah, 2005).

Conclusion

Pro-English educational policies of government are likely to promote English linguistic and cultural hegemony which might lead the future generation to 'diasporic' feelings within the native premises. Current policies which tend to be oriented towards early English instruction and English medium instruction will do more harm than benefit to the students and the county. Although English cannot and need not be rejected outright, reduction of hegemonial effects will certainly support to preserve Nepali linguistic diversity and cultural heritage, thereby protecting indigenous knowledge, values and assumptions. It is necessary to promote indigenous languages including Nepali adopting additive bilingual and multilingual policies without assigning special privilege to English from the early school education. Therefore, Nepal Government requires to develop long term language plans and policies so as to preserve age-old linguistic and cultural heritage of Nepal for future generations.

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EMI as a Form of Cultural Hegemony

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Abstract

This paper aims to provide critical analysis of the relevant literature, particularly focusing on how English as a Medium of Instruction has promoted cultural hegemony in the context of developing countries. The descriptive summary from the documentary analysis of recent literature helps to develop the argument on different themes. This paper reports that the current trend of adopting English as the medium of instruction is one of the forms of cultural hegemony as the government endorses EMI policy in the national curriculum focusing to develop English competence as the determiner of quality education, index of socioeconomic status and the foundation of students' career. Moreover, it indicates that EMI has served the elites to channelize their power and hegemony resulting the wider educational gaps, socio-economic inequality, marginalisation of the local languages, confusion in educational language policies, linguistic and cultural identity crisis and implementational challenges in theory and practice levels. It is significant to understand the practice and outcomes of EMI in the different educational settings in many multicultural countries including Nepal. The paper suggests developing critical discourses among the stakeholders, policymakers, educators and parents to create the appropriate model of multilingual pedagogy to prevent the English hegemony.

Keywords: English hegemony, cultural minority, Socio-economic ideology, linguistic marginalisation multilingualism

Introduction

English as a medium of instruction (EMI) has constantly been an ongoing debate in academia since its increasing implementation as one of the teaching models or policies in many countries to develop English language proficiency and content knowledge of students by teaching

English and non-English subjects in English medium. EMI has been adopted from primary to tertiary levels in many developing countries where most of the students represent diverse linguistic backgrounds other than English as a native language.

It is widely assumed that EMI is necessary to increase the quality of education and employability in the competitive and globalized world; however, many researchers (Imam, 2005; Phyak, 2018; Rana, 2018; Sah, 2020a; Sah & Li, 2018) have questioned the practicality and output of EMI in diverse educational settings. There has been a long-standing interest of many educators, parents and teachers to adopt EMI in schools, colleges and universities despite the decades of research focus and conclusions with many limitations of EMI to multilingual developing countries. It is significant to understand the nature and practice of EMI, on which factor has to lead this transitional and transnational debate of educators dividing them into the two factions advocating that EMI as the required teaching model for quality education in the globalised world or EMI is a form of cultural and linguistic hegemony. Different countries that are adopting EMI with the government back up (Dearden, 2014), with unsystematic education language policy, need to be responsible to analyse the results of implementing EMI in the curriculum by developing explicit language policy to address all the challenges.

Some studies (Walkinshaw et al., 2017; Yeh, 2014) focused on the demand of EMI to develop the English proficiency of the students to get opportunities in the globalised world. English language as the medium of international communication in the late capitalist world Halliday (2019) maintains the transnational relationship in diverse fields such as education, business, science, technology, economics, travel and tourism (Rao, 2019). Similarly, Gundsambuu (2019) identifies that government initiates EMI courses to increase learners' employability and socio-economic status promoting the national and international profile of the universities. However, many other researchers pointed in the opposite direction that EMI has brought linguistic and cultural identity crisis (Sah & Li, 2018) as it is a form of cultural hegemony, where the country and ruling capitalists use different civil societies such as schools and universities to support their ideological beliefs for maintaining their power in capitalist societies (Rivkin & Ryan, 2017). Similarly, Rana (2018) has identified that EMI has been implemented without systematic plans and inclusive language policies in a multilingual country like Nepal with the interest of educators, parents and teachers; which has promoted English language hegemony over Nepali and many local languages and endangered the socio-cultural and linguistic diversity of the country. Expansion of English hegemony through EMI is illustrated when Sah (2020a) argued that EMI appeared as an instrumental approach of self-colonizing to the minority people and indigenous languages that they prioritize English with more value of economic importance than their mother tongue.

Therefore, for understanding the nature and practice of EMI, this paper primarily aims to provide a critical analysis of the relevant literature, particularly focusing on how EMI has promoted cultural hegemony in the context of developing countries like Nepal. The related themes are presented in the following sections for critical analysis and explanation of how EMI replicates cultural hegemony.

EMI Policy and Linguistic Marginalization

Implementing EMI in schools and universities has a close connection to how cultural hegemony works in human society because EMI has been directed by the top-down language policy of the country and applied from primary to tertiary levels without analysing the long-term outcomes which results in English language hegemony and loss of many indigenous and local languages in the society with the socio-economic and cultural gaps. Supporting this claim Sah (2020b) emphasized that EMI was an instrument of linguistic marginalisation as elites deliberately imposed English as the language of literacy curricula to maintain their status quo which ideologically established English as a compulsory skill for socio-economic mobilities in the society; resulting minorities to accept the English as the powerful literacy skill ignoring their local language and cultures. Similarly, Khan (2013) reported that the socio-economic ideologies have guided EMI in the universities of Pakistan connecting teaching-learning English with socio-economic prosperity to establish a hegemonic nation through the assimilation of the cultural, ethnic and linguistic groups. Moreover, Rana (2018) contended that the lack of explicit language policy has resulted in an unsystematic implementation of English medium in many government schools of Nepal. However, some studies also have reported the positive impacts of EMI as Walkinshaw et al. (2017) stressed that EMI promoted internationalization, bilingualism and multilingualism with improved institutional profile and socio-economic mobility of graduates and university staff. Since English as a global language, people can argue in favor of teaching through the English medium. Nevertheless, Masri (2019) claimed that EMI policy had been accepted as a taken for-granted practice in the UAE as a result many indigenous languages lost their ethnic and cultural identity in the battle of English hegemony causing violation of linguistic rights and absent of Arabic language as the medium of instruction in higher education.

Although some studies reported advantages of EMI in different contexts, there is still considerable ambiguity concerning the public choices and perceptions of EMI as Dearden (2014) reported that about 51% of people in 55 countries perceived EMI as a controversial and socially divisive approach implemented as the top-down language policy by education managers rather than consulting with the key stakeholders; which could limit people from low socio-economic background causing linguistic and cultural identity crisis.

These findings demonstrate that the lack of systematic language policy of EMI has created a kind of socio-cultural gap in society by replacing many ethnic languages and their cultural identity.

The Reflection of Cultural Hegemony in EMI

Introducing EMI programs by the government in different educational contexts can be relatable to Gramsci's notion of cultural hegemony, emphasizing English as a key to unlock personal and socio-economic opportunities. As a result, many parents' interest is to enroll their children in EMI schools and universities because they perceive that their children will achieve personal and economic success. However, there are many doubts that EMI can address such

expectations in reality rather it serves only the dominant groups causing learners' socio-economic gaps, and linguistic marginalisation. Munslow (1988) stated that hegemony denoted the established relationship between the elites and dominant groups through socio-political and economic consciousness with the link of language. Similarly, Bates (1975) stated about Gramsci's theory of hegemony that people were not only ruled by force but also by ideas and civil society was supposed as the marketplace of ideas where intellectuals played the role of salesman spreading the ideas of rulers to the ruled and succeed to get the consent of common people as per the interest of political leadership. For example, the study of Sah and Karki (2020) concluded that EMI has been guided by the hegemonic and neoliberal ideology of elite groups which has convinced students and parents to provide quality education and socio-economic capital; however, epistemological inequalities and comprehension crisis in education and influence on local languages and culture for minority students has stood as the outputs of EMI.

Similarly, Eriksen (1992) stated that the hegemonic language was extensively used in the education system, mass media, political and official contexts that prevented minorities from attaining power and encouraging them to abandon their maternal languages. Furthermore, several researchers (Green, 1993; Lears, 1985; Rivkin & Ryan, 2017) stated that cultural hegemony uses capitalist ideology than violence and economic force to maintain the common-sense values of working-class people who depend on intellectuals to understand the social structure; how political power shapes the attitudes and boundaries of reality depends on the intellectuals who connect the capitalist ideas in the society. For example, the recent study of Song (2019) reported that the elites had associated education and internationalization by developing EMI courses which established neoliberal personhood as demanded by the knowledge economy in the world.

The above literature demonstrates that English as a medium of instruction represents elites' interests and advantages keeping the general public in social, cultural, educational and economic marginalisation in the national and international contexts.

Perspectives on EMI

The students' perceptions of EMI reflect that it has generated socio-economic, linguistic, cultural and educational conflicts and gaps in society based on various results of EMI at the practice levels. For example, Khan (2013) revealed that students representing rural Urdu backgrounds experienced learning difficulties such as limited vocabulary and comprehension in EMI courses of Pakistan universities; they perceived that English was not an essential pre-requisite for the socio-economic development of a country because many advanced countries used national language and mother tongue as the medium of teaching. Likewise, Ali (2013) emphasized that the EMI system was developed from the macro (national policy), meso (university documents) and micro levels (actual stakeholders) in the Malaysian university resulting lack of official coordination and an educational gap in the practice of EMI in the classroom.

However, some studies have presented students' positive perspectives of studying in English medium institutions when Rahmadani (2016) reported that about 50% of students agreed

and about 34% strongly agreed that EMI had increased academic success and students' motivation towards improving communication and comprehension understanding the international culture. Although some improvements in English language skills through EMI have been reported from the EMI classes, the recent study of Zumor and Qasem (2019) revealed that EMI triggered anxiety, frustration, embarrassment and poor educational outcomes that about 70% of students surveyed the English language medium of testing caused their academic failure in the exam and about 87% reported that EMI deprived their basic rights of using Arabi language for effective communication, discussion and understanding the subject matters and better performance in the test. These findings represent that EMI has created learning gaps in different educational contexts with the loss of socio-cultural and linguistic recognition of native languages.

Issues and Challenges of EMI

A growing body of literature has demonstrated that EMI strategies have several issues and challenges in the second language teaching pedagogy in different contexts due to the gap in the EMI planning and implementation. For example, Poon (2013) identified that the dominance of the English language through EMI raised various educational issues in Hong Kong such as rote learning and lack of motivation in students; linguistic issues such as decreasing language standards and the socioeconomic issue of social mobility. Likewise, Lee and Curry (2018) pointed out the various challenges in EMI classes such as lack of English proficiency, less time for planning classes, problems in correcting mistakes and examining learners' English proficiency on the part of teachers and less class enrollment, lack of interaction, and preference of native language on the part of students. Moreover, the recent study of Toh (2020) identified that the EMI was more guided by bureaucratic rather than academic purposes as a result, numerous challenges such as learners' mother tongue interference, diverse learning backgrounds, lack of teachers' ability to deal with the second or foreign language issues in EMI classes.

However, some researchers argue that the challenges of the EMI approach can be minimised by developing systematic guidelines for that teachers' agency significantly helps in implementing EMI policies. For example, Dang and Vu (2020) concluded that a modified EMI competence framework supported to overcome the initial challenges in teaching EMI contexts to non-English background teachers in Australia because more than 85% of academics adopted various learner-centered strategies based on that framework to develop their linguistic, communicative and pedagogical competence.

However, several researchers have found issues in the EMI strategy foundation and implementation. The recent work by Phyak and Sharma (2020) has exhibited that EMI policy is largely influenced by neoliberal ideologies as a result it has replicated English language hegemony to reproduce socio-cultural inequalities between English and local languages and constructed language hierarchy in terms of material values. Therefore, these issues and challenges associated with the EMI have raised the question regarding the effective implementation and its outputs.

Conclusion

This paper argues that English as the medium of instruction has been growing as a cultural practice based on the power, ideology and dominant language policy in many countries which have created several challenges in theories and practices such as wider academic achievement gap, socio-economic inequality and linguistic marginalisation. From the content analysis based on the different themes of relevant literature, this paper illustrates that worldwide acceptance of English as the dominant language has influenced the instructional language policies in many multilingual contexts based on the popular agenda of English competencies such as the prestige, socio-economic position and transnational mobility for tempting global citizens.

Most importantly, EMI as a form of cultural hegemony leads people to abandon their mother tongues prioritising English as only the effective language to learn; as a result, many indigenous languages and cultures which are developed over hundreds of years collapse gradually from human history. Moreover, EMI policy has ruled over the indigenous languages emphasizing English as a tool to serve the elite interests therefore, EMI is inadequate to address the expectation of minority people in the reality. Regarding the perception of EMI practitioners, EMI has created academic confusion about which language should be used as the primary medium of instruction as there are different language policies at lower and higher levels.

It is important to analyse the limitations of EMI that, the trend of a hegemonic shift in English as the medium of instruction (Phyak & Sharma, 2020; Rana, 2018; Sah & Karki, 2020) without an explicit language policy neither develops English proficiency nor empowers the local and indigenous knowledge. Finally, based on the literature, the effective way forward is to develop critical discourses among the policymakers, educators, administration and parents to develop the appropriate model of multilingual pedagogy to prevent the English hegemony. For addressing many issues, gaps and the ongoing debate on EMI, the stakeholders need to be responsible for developing an explicit instructional language policy that prioritises other native languages and mother tongues as the mediums of instruction rather than focusing only on English-medium education. Similarly, further research and exploration can help find possible solutions to this critical situation for EMI

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Using English as a Medium of Instruction in EFL Context in Higher Education

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Abstract

This paper attempts to find out the use of English as a Medium of instruction (EMI) in higher level in English as a foreign language (EFL) classroom. For the study, weselected 16 teachers and 80 students teaching and studying in Bachelor level in Mid-West University and TU affiliated colleges from the Surkhet valley using simple random sampling technique. Then, we distributed the questionnaire to the participants, observed their classes, and took interviews to collect the required information. From the critical analysis and interpretation of the information, we conclude that all the teachers and most of the students in higher level preferred EMI. Similarly, EMI in English subjects forced to implement EMI in other subjects in EFL situation, too. The result showed that EMI is being implemented but majority of the students in higher level have been facing various problems and challenges; specifically, most of the students were interested in learning English through mother tongue though they want to be enclosed with the EMI. This study concludes with suggestion to develop positive attitude towards EMI from practice to policy level with sufficient teaching learning aids, trainings and essential requirements in higher education in EFL context.

Keywords: medium of instruction, mother tongue, foreign language, EMI pedagogy, potential challenges

Introduction

Using the English as the medium of instruction (EMI) is simply regarded as the matter of the strategies of teaching through the English language and growing global phenomenon existing in the overall academic level. In other words, it refers to the teaching of English or other academic subjects through the medium of English. EMI is the way of instruction using English in

which the content is a substantive academic course, rather than a support to a substantive course or a means to introduce language learning (Dickey, 2001). Similarly, Dearden (2014, p. 2) defines EMI as the use of the English language to teach academic subjects in countries of jurisdictions where the L1 of the majority of the population is not English. EMI commonly refers to the use of English in the offer of university degree courses in higher education instead of the domestic language of the country in question (Karakas, 2015).

EMI is regarded as the major issues to define in the context of English education while most of the non-English subjects are adapting EMI. EMI fosters the ability to learn the English language and other English medium subjects. Similarly, EMI in EFL context refers to the use of the English language in the teaching learning activities without using the mother tongue. Regarding teaching of English in English language, Jane Wills (1990) views that teaching English through English means speaking and using English in the classroom as often as you possibly can, for example; when organizing teaching activities or chatting to your students socially. In other words, it means establish English as the main language of communication between your students and yourself (as cited in Dawadi, 2006, pp.111-12).

EMI is popular in the countries where the first language of the majority of the population is not English. In most of the countries where English is not the national language, there has been a shift towards EMI in higher education. This is the result of an ongoing internationalization of higher education where internationalization seems to be synonymous with EMI. The adoption of EMI has been sweeping across the higher education landscape worldwide (Crystal, 2004 pp. 27-46). Between 1995 and 2005, a large number of international education institutions expressed a significant interest in adopting English medium of instruction (Marsh, 2006, p. 29). Similarly, Sah (2015) highlights the use of EMI in educational activities that many non-native English speaking countries have taken on EMI owing to the growing need for developing communicative competence in English that may fulfill the increasing demand for the English language in order for socioeconomic and sociopolitical development. The rapid change to EMI in developing countries, for example, Ghana and Rwanda, unprepared for such a vast change is causing havoc in some educational systems. EMI, therefore, has become a much-hyped issue today and it attracts a wide range of studies globally.

English is the global language of education. Thus, as universities are becoming international institutions, EMI in higher education is becoming more common all over the world (Altbach, 2005, 2007; Altbach, Reisberg, & Rumbley, 2009; Mok, 2007). Regarding the use of English, Marsh (2006) has stated:

> English is now more extensively taught and replacing other languages as a medium of instruction in many places. Since English is the language of knowledge and international relations, more emphasis should be placed on English as the medium of instruction in the context of English for Specific Purposes (ESP) and English for Academic Purposes (EAP) at tertiary level (P. 30)

EMI is being grown in the educational paradigm. However, it hinders another language across the English language i.e., it has become the most dominant language in the world. How the world is being smaller due to the retention of globalization, in the same way the English language is being implanted across English-speaking communities/countries. People in the world are intended to be engaged in an English medium environment. Nevertheless, this is not their mother tongue or first language. So, they are learning English as a foreign or second language. Regarding this, many schools, institutions, and colleges have been established to expand the knowledge of the English language. Even from the pre-school period, English terms are taught to a child. In the foreign or second language context, the English language is regarded as the language of prestige especially in public conferences, seminars, training accounting and so on.

In context of Nepal, EMI is unquestionably a growing phenomenon in public education in Nepal (Khati, 2016, p. 29). The goal of learning English is to gain access to a rich body of knowledge available in English. But, there is not any official policy or rational statement for the English language as a medium of instruction. However, most English medium schools claim the education they offer is of international level, competitive, modern and so on. The trend of medium of instruction in Nepal is in the direction of increasing emphasis on English (Weinberg, 2013, p. 73).The study concerned to the use of EMI in the EFL classroom of higher education, is expected to be useful for teachers and students in practicing EMI in English. Similarly, this study will be fruitful for linguists, curriculum designers, textbook writers, teachers and students.

Objectives of the Study

The objectives of the study were to find out the use of EMI in higher level in EFL classroom, and identify the problems in using EMI in higher education. The following research questions supported to the objectives of the study.

a. How often does the mother tongue hinder the use of EMI even in college level?
b. What are the challenges found in teachers and students in using EMI?
c. What strategies can be fruitful to foster the use of EMI at the higher level in EFL context?

Review of the Literature

Various scholars from the different universities and institutions have investigated EMI in the EFL context. Along with the research on EMI and its effect on the quality of education, the investigations were conducted on ways to effectively EMI. Klaausessen and Gaaff (2001 as cited in Cho, 2012) showed that workshops for instructors in the Netherlands had a positive influence on the perceptions of EMI and Paseka (2002 as cited in Cho, 2012) suggested that systematic and structural assistance should be provided to make the implementation of EMI successful. Moreover, EMI has been taken as a serious issue. Many researchers had conducted researches under various universities and research articles have been published regarding EMI in EFL context. Some of the researches carried out in the related area have been reviewed below:

In a descriptive study, Ibrahim (2001) investigated whether EMI can be an effective means of enhancing students' and teachers' language proficiency at university and to find out whether bilingualism necessarily leads to bi-literacy. He pointed out the problems with teaching content in English, such as the limited English proficiency of teachers failing to increase English skills of the students. With these findings, Ibrahim proposed a partial EMI programme, in which teachers and students were allowed to use their mother tongue in specific situations such as discussion sessions and questions. Likeise, Giliomee and Schlemmer (2006) found that the majority of parents reported an acceptance of the practical value of English, but Afrikaans-speaking parents wanted their children's right to study in Afrikaans preserved. Indian-speaking parents also worried about the maintenance of cultural heritage and ethnic identity in this context. Dawadi (2006) suggested that English language learning could be more effective and meaningful provided that the teachers present lesson in English medium rather than in mother tongue. It is also suggested that this technique also enables learners to communicate in English.

Wu (2006) investigated the students' attitudes towards EMI implemented to partial graduate courses in Chung Hua University. The researcher employed a questionnaire survey to investigate college students' attitudes towards EMI in a private university from the perspectives of the feasibility and the likely obstacles of EMI in an EFL learning environment in Taiwan. Most of the students in the study recognised the benefits of learning content knowledge through the English medium, and also confessing difficulties in understanding the content and learning materials and interacting with classmates and instructors in English. Rewarding teachers for offering EMI courses with extra hourly pay was found to be one of the effective promotional strategies of the university, the assessment methods of the students' learning achievement in EMI courses, however, was considered problematic in validity and reliability. In a different context, Teng (2009) explored the attitudes of the teachers about using EMI in their teaching techniques through a survey design. From the study, it was found that EMI teachers had positive attitudes toward EMI courses. The teachers were found to benefit from the practice of EMI, particularly in their English ability and teaching skills. Some of the teachers reported using teaching strategies such as simple words, examples, visual aids, lesson reviews, body language, and other techniques to facilitate comprehension of content knowledge by students. Their professional capability as EMI teachers has consequently been elevated steadily.

Poudel (2010) discussed some of the major challenges emerged recently in the multilingual classes in higher education of Nepal using both quantitative and qualitative methodology. From the study, it was also found that the teachers preferred to use Nepali and the students felt comfortable in their own mother tongue. However, their goal of education is to make the student in English. It reveals neither the teachers nor the students are satisfied with the medium of instruction that in the classes of higher education what they used in the English classroom. Similarly, Khati (2011) found the use of mother tongue by the teachers and students in secondary level and the ways of reducing the over-use of the MT in English classes. The study found that the teachers need to the MT because of the students' proficiency in English. Similarly, the students need the MT due to shyness in speaking in a large class. The study also suggested

that using shorter and simpler expressions, encouraging the teachers and students, chatting with/ among the students in English may enhance target language properly.

In a case study, Huang (2012) explored the design and implementation of EMI in higher education in Taiwan. His survey from the EMI programme administrators via interviews centering on their attitudes toward the design, implementation, and effectiveness of EMI practice in the university suggested that team teaching of content and language incorporated into the future EMI curriculum design and implementation. In a different context, Rogier (2012) investigated the effects of EMI on language proficiency of students enrolled in higher education in the UAE. To investigate the effects of EMI from an institution, faculty and student perspective in the context of higher education in the UAE was the purpose of the study. The investigation was explored through a retrospective panel study using a test/retest method to investigate score gains on the IELTS exam after four years of undergraduate study. It was found that the students generally did not feel that studying in English causes those problems and rate their ability in listening, reading, writing, and speaking in English as good to excellent. On the other hand, teachers did not feel students' language ability meets expectations for students studying in an English-medium environment and think that their students' weakest skills are in writing and listening. Baral (2015) in a qualitative research indicated that indicated that adoption of English as a language of instruction has not only limited students' creativity but has also hindered implementation of student-centered classroom teaching. It was also found that due to the lack of teachers' proficiency and sub-standard text materials have further compounded the problem thereby seriously limiting classroom interaction, and dialogue.

The aforementioned studies have focused on attitudes, proficiency, effectiveness, case study and another phenomenon of using EMI in general subjects i.e. non-English subjects. The present study differs from previous studies since this study has attempted to study the use of EMI in English classrooms of higher education in the context of Nepal. English as a medium of instruction has even been used in other subjects along with English subjects. Moreover, in Nepal, English subjects are taught as a compulsory subject up to Bachelor level and as a major subject to all levels. It has been different in terms of context, objectives, tools and sampling procedure and the way of analysis as well. We mainly highlighted the use of EMI in English subjects. It has also investigated the relevance and problems of using EMI in English subjects in EFL higher education and determinants in the utilization of EMI in EFL context. Thus, the study relatively differs from previous studies.

Methods and Procedures

The design of the study was descriptive. We focused on both qualitative and quantitative (mixed method) research design. Mid-Western University and TU affiliated colleges located in Surkhet were selected as the study site. Teachers and students of Mid–Western University and TU constituent and affiliated colleges were selected through purposive sampling procedure. 16 teachers (10 classroom observations and 6 interviews) and 80 students who were selected through random

sampling procedure was the sample population of the study. The tools for the data collection were a questionnaire for the students, interview for the teachers and observation for both teachers and students. Two sets of the questionnaire were prepared for the students i.e. closed-ended and open-ended as well as check-list for observation was prepared for the teachers. We got the recommendation letter from the English Instruction Committee and visited the Mid-Western University and the TU affiliated colleges in the Surkhet Valley and selected the required respondents i.e. students studying in Bachelor level to fill up the questionnaire. Accordingly, we distributed the questionnaire to students and after they finished filling up the questions we collected data himself. Then we appealed the administration and requested the instructors to get authority to conduct interview and classroom observation. The analysis and interpretation of the data collected from the selected students and teachers have been used to fulfill the objectives of the study following the qualitative and quantitative procedure (i.e., mixed method design). After collecting the data, the data were tabulated, categorised, described and compared systematically. We checked and moderated the data manually to reduce errors and inconsistencies for editing and coding and analysed from different angles/categories as well as closed-ended data collected by the students has been presented in the table and analysed.

Results and Findings

This section deals with the results and finding of the study based on the information collected from the participants. Preferences and use of EMI, problems in EMI in EFL contexts are the major considerations.

Preference and Use of EMI

The study found that about a half (45%) and nearly two fifth (37.50%) of them have positive attitudes regarding to the preferences to the EMI in English subject. Only a few (5%) of the students were found strongly agreeed and one fourth (25%) of them used the English language in the classroom; however, they prefer EMI. Specially, English majoring students used the English language in the classroom than the non-English majoring students. Students in the higher-level feel hesitation to use the English language to speak with their friends in the classroom. Nearly, one third (31.25%) and more than two fifth (42.50%) of them found strongly agreed and agree simultaneously in terms of the essentiality of the EMI in higher education. Most of the students stated that their English teachers use the English language in the classroom.

The extent of using the English language by the teacher in English majoring classes is higher than the classes of non-English majoring. The use of EMI made difficult for the most of the non-English majoring respondents in comparison to the English majoring respondents. Majority of the students i.e. nearly two fifth (38.75%) and nearly a half (48.75%) of them had informed strongly agree and agree that their English teachers use to encourage them to learn through EMI. About two fifth (37.5%) were found strongly agree and two fifth (40%) of them were found Agree in terms of helping to be enclosed with the innovative technologies from EMI. Nearly, a half (45%) and more than two fifth (43.75%) of the total respondents claimed that EMI in English subjects helps to enhance EMI in other subjects as well.

EMI was being applied by the English teachers but students sometimes make them use MT. The trend of using MT in non-English majoring classes was more than in English majoring classes. There was great possibility to apply EMI in higher level because it was adopted since the elementary level. Learners' poor base, lack of training to the instructors, MT used in the classroom, lack of teaching-learning materials and so on interfere in using EMI in EFL context.

Align with the findings of Huang (2012) and Rogier (2012), all the English teachers prefered EMI in the English classrooms in higher level. The teachers who have been teaching English in higher level claim that they mostly use EMI in their classrooms but the extent of using this is greater in the English majoring classes. It is because of the irregularity, lack of labor, lack of appropriate teaching learning material and context, and other factors. The lecturers claimed that EMI is not properly being used in the context of Nepal since all the stakeholders are equally responsible for this. Similarly, Cultural sensitivity, teachers/lecturers' proficiency, college environment, students' irregularity, instantly supervision, existing trend of teaching strategies are the most eminent challenges of the use of EMI in higher level in EFL context.

Problems in EMI in EFL Context

In terms of language skills, more students were found having problems in speaking (40%) and listening (30%) in higher level in the EMI context. Half (50%) of the respondents were found having problem in listening because of keeping up the most appropriate pronunciation and about a half (47.50%) of them had problem of listening because of being unfamiliar with the meanings of certain words during the classroom practice. More than two fifth (42.50%) of the respondents had speaking problems due to the hesitation to speak English and feeling of difficulty in speaking fluently. More than one third (35%) of them had difficulty in pronunciation in terms of reading. Nearly a half (47.50%) had problem of writing due to the difficulty in constructing the complex sentences. More than two fifth (41.25%) were found having problem in using proper words and meaning for proper context in learning vocabulary. The similar number of respondents were found problem in learning vocabulary because MT accent hinders in English vocabulary. More than a half (52.50%) of the respondents were found being confused while practicing grammatical items. More than a half (57.50%) of them were found stating the language used outside the classroom and environment of the college as the most influencing factors to arise the problems in EMI context in higher level.

EMI in Classroom

From the study, it was found that the students were mostly seen passive in non-English majoring classes in comparison to the English majoring classes. Students' interest was not found effectively in the classroom in spite of their passion in EMI. Students would not emphasize themselves for learning properly. Mostly, lecturers were found trying to simplify the content and code-switching as well. The extent of using MT in the classrooms has been found variation as per the class to class and teacher to teacher. It was also found that the MT was used in the non-English majoring classes more than the English majoring classes. For reducing the use of MT, the lecturers used problem-solving strategies. Less collaboration was found in the observed classroom. Classes were merely found in lecture methods with less interactive situation. Teachers

were required and obliged to translate into the MT in the classroom. In the EFL classes, which had been facilitated through using technology-based teaching learning aids were found more interactive. Moreover, teachers were found using MT while motivating the students, translating the literary genres, generalizing cultural terms and other situations in which the students felt difficult to perceive their presentation.

Following Karakas (2015), EMI being one of the prominent factors in teaching learning activities, is regarded as one of the best techniques of teaching English as a foreign language. To be enclosed with the contemporary world, the English language is the best factor. For developing students' competency in the English language, first, EMI should be used in the English classes and later, it can be effective in other subjects, too. EMI seems to be familiar the students with the subject matter, learning resources and other essential components for developing education.

The study explored the importance of EMI in higher education and its various problems, affecting factors of using EMI and appropriate suggestive ways. The study focused on the questionnaire for the students of higher level, interview for the teachers teaching in the same level and observation of the respected classes of higher level. Until the students are not self-motivated to learn and perform through EMI, the teaching learning activities can not be effective in EMI context. During the observation, no students were found being self-motivated towards EMI although they have realized the importance of it. Baral (2015) stated that the students in higher level should be self-motivated to learning EMI to enhance their learning better and aligned to the finding of this study. Moreover, the teachers teaching English in higher level either teaching English as the major subject or as the compulsory subject, they were found having positive attitude towards teaching English through EMI, however, the MT has been used by them in a certain context. The teachers stated that the EMI develops the students' proficiency in the English language and is helpful in their academic competency. Primarily, the MT was used in the English classroom while dealing with the classroom learning problems. Comparatively, such activity had been done more in non-English majoring classes than English majoring classes.

Conclusions

The study was carried out to identify, analyse and interpret the use of English as a medium of instruction and its problems while using in higher education in EFL context. It was intended to answer the questions; whether EMI is used or not in EFL classroom. The study revealed that higher level students have been facing various problems and challenges because of EMI; however, they want to be enclosed with the EMI. It is summarized that if all the concerned bodies from practice to policy level have positive attitude towards EMI, abundant teaching learning aids are available, training for the instructors and other essential requirements are provided then EMI is possible to use in the higher education in EFL context. Further, it is concluded that most of the teachers and students in higher level prefer EMI although it has created tensions and challenges in their professional career.

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Integration of Information and Communication Technology in Education: The Opportunities and Challenges

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Abstract

This paper examines the integration of information and communication technology (ICT) in education with its challenges and opportunities. Particularly, it aims to explore how the integration of information and communication technology and tools in education have created the opportunities and challenges to teachers, students, and even to educational institutions. I reviewed books, journals and research articles to examine the integration of ICT in education, the opportunities and challenges of implementing ICT in education and some ways to mitigate these challenges. From the review of various sources, I found the growing use of ICT in education sector creating both opportunities as well as challenges. The study revealed that the integration of ICT in education has been prioritised by many countries in the world. This study also showed the necessity of integrating ICT in education system to replace the traditional pedagogy and offer relevant knowledge and skills to both students and teacher to better survive in contemporary information society. This study suggests to redesign the educational infrastructure, teacher training, curriculum structures and materials, classroom practices and modes of assessment at all levels to integrate and implement ICT in education system effectively.

Keywords: information and communication technology, ICT tools, integration, pedagogy

Introduction

Almost all sectors of contemporary society have been highly influenced by the information and communication technology (ICT). Information and communication technologies have been vehicle for social transformation. Kirkwood (2014) argues that ICT is involved in societal changes throughout the world; particularly mobile phones, internet and social media have been connected with vital social changes over the last 15–20 years. The integration of ICT into

different sectors have altered ways of living too. Roztocki et al. (2019) argue that information and communication technologies (ICTs) have altered the way of communicating with each other, finding information, working, running business, interacting with government agencies, and managing social lives.

Like other sectors, the education sector has also been highly influenced by the development of information and communication technologies. These technologies and tools are powerful for the transformation of traditional pedagogy. Aduwa-Ogiegbaen and Iyamu (2005) point out the necessity of ICT in education in the era of globalization where the global dissemination of knowledge and information have been in the access of everyone via satellite and the internet. So, the ICTs have had significant impacts on many sectors in today's knowledge economy world (Lim et al., 2020). Although information and communication technology and tools have offered a lot of advantages to students, teachers, educators or even to educational institutions, these technologies and tools are not free of criticism and also have posed challenges too. Keengwe et al. (2008) argue that technology presents educators with challenges and opportunities to educate students to their highest potential. Similarly, Livingstone (2012) states, as ICTs bring together traditionally separated educational technologies-books, writing, telephone, television, photography, and also intersect places of learning-home, school, work and community, these changes pose both opportunities and challenges to educational institutions.

Rational of the Study

Integration of ICT in education has shifted pedagogy. Although the use of ICT in Education has offered many opportunities to both teachers and students, its use is not free of challenges. I also experienced that there came challenges as well as opportunity while using ICT in my classroom teaching. This context provided me an insight to carry out this study by reviewing different articles, books, and other documents. I believe this study explores how the integration of ICT in education is both challenge and opportunity in the context of Nepal.

This study provides an insight to the teachers and students to make proper use of ICT to transform the challenges into opportunities and make effective use of ICT in teaching learning process. Even the curriculum designer, textbook writer and others concerned in field of education gain insights on how integration of ICT has created opportunities as well as challenges in the context of Nepal and how such challenges can be mitigated to integrate ICT in education from this study. Such insights provide those ideas on how to develop and implement ICT friendly curriculum and resource materials to transform traditional pedagogy and make teaching-learning process effective.

Purpose of the Study

Teachers, students, curriculum designer, policy makers and even educational institutions take integration of ICT as both an opportunity as well as challenge. In this context, the purpose of this study was to explore how the integration of ICTs in education is an opportunity as well as challenge in the context of Nepal.

Method

To explore how ICT integration in Education is challenge as well as opportunity in the context of Nepal, I reviewed different books, journals and research article under different themes. I have reviewed different literatures from national as well as from international contexts and discussed the issues in detail within the themes. The conclusion has been derived from the discussion of issue being based on different themes. The following themes explore the context of ICT integration in education in general, how such integration has been opportunities and challenges in the context of Nepal and the possible ways to mitigate such challenges to integrate ICT in education.

Analysis and Discussion

Based on secondary resources, this section presents how ICT integration in education is both challenge and opportunity in Nepal.

Integration of ICT in Education

Information and communication technologies have been widely adopted in education for decades. In fact, computer applications in teaching and learning can be traced back to the early 1970s (Levy, 1997). The growing application of ICT in education sector has brought many changes. Hernandez (2017) argues that ICT has had a massive and multiplying effects in education as it has brought about major changes in terms of form and content of education worldwide. So, many countries in the world have prioritized the application of ICTs in education. Pelgrum (2001) states that many governments developed plans to increase their funds to implement ICT in education in the late 1990s. ICT involves different terms when it is connected with education. Khan et al. (2012) state that the term ICT as applied to education involve technologies such as computers, the internet, broadcasting technologies and telephone that can facilitate not only delivery of instruction, but also learning processes itself. The integration of ICT in education is not limited within the use of certain tools in the classroom that foster learning environment, rather it involves a shift of traditional pedagogy. The massive use of ICT into different sectors of the knowledge based society has compelled both teacher and students to transform their way of teaching and learning. Hinostroza (2018) claims that the widespread accessibility and use of ICT in society has led teachers and students to use these tools and make teaching and learning process even possible outside the traditional classroom context. The use of ICT has not only transformed the way of teaching, it has also changed the role of students and teachers in teaching and learning process.

Although the integration of ICT in Nepalese education system has short history, the use of ICT in education is increasing surprisingly. Karki (2019) states that although the brief history of ICT in Nepal started with the beginning of telecommunication service in 1913, it got priority in our education policies since last decade. The necessity of such technologies and tools have been realized much in present critical situation than ever before by all people associated in the field of education. Teachers, students and even different schools have used information and

communication technologies and tools as common platform and means of sharing knowledge and skills these days. These tools have offered many opportunities for teachers, students and even to educational institutions.

Opportunities of Integrating ICT in Education

Since the integration of ICT into education, it has brought many opportunities to both developing and developed countries. For instance, it has helped in connecting the rural schools to the outside world and more internal and external communication through the internet (O'mahony, 2003). Both teachers and students can share their knowledge and skills with colleagues all over the world using ICT. Kirkwood (2014) argues that ICT can be resources for learning for both teachers and students as it provides them with opportunities for sharing their experiences and updating themselves with the latest informative materials and theoretical improvements in education. Similarly, Pelgrum (2001) states that the use of ICT has shifted learners from the passive consumer of educational offerings to an active knowledge gatherer and creative participant in educational activities. He further argues that ICT is not only the backbone of the information society, but also an important tool for bringing educational reforms that change students into creative knowledge workers. Different tools of ICT such as computer, internet, mobile dictionaries, LCD projectors, DVD players, e-books and e-learning systems introduced and used in many universities and schools all over the world have created a lot of opportunities for all concerned in imparting and gaining education.

Information and communication tools have changed the behavior and nature of education in both developed and developing countries. Azmi (2017) states that the use of ICT in classroom motivates students to continue their learning and stimulate their creativity and passion for learning. Likewise, Dwiono et al. (2018) argue that the integration of ICT in learning is an opportunity to create new learning experiences for students. Integrating ICT in teaching can increase the students' interest and motivation in learning and also supports in good understanding of learning materials. Hu and McGrath (2011) state that the use of technologically enhanced materials and the ICT resources and facilities provide support in autonomous learning of all the learners. The use of ICT in the classroom facilitates teachers to be update with new innovation in teaching and also assist them in delivery of content to the students.

Challenges of Implementing ICT in Education

Although ICT has a great potentiality to reform or even transform education, barriers come in the way of achieving success especially with students' learning. Sutherland et al. (2004) argue that knowing how to use ICT tools to transform learning in schools is not so straightforward as these new ICT tools often challenge an existing practice of teaching and threaten a deep-rooted knowledge domain. The advancement in ICT has affected different sectors of today's information society. Ferreira et al. (2014) argue that the use of new technologies has caused changes in habits, values and traditions and within this context, educational institutions, such as universities, are challenged to follow and adapt new technologies and guarantee their

graduates' excellent professional abilities and performance. O'mahony (2003) has given a long list of challenges in implementing ICT in teaching and learning. These challenges include; insufficient access to ICT facilities, unfavorable ICT policies, lack of technical support, unfavorable appraisal systems related to ICT use, difficulty in changing deep-rooted roles of teachers, schools and students, inappropriate beliefs and attitudes.

Developing and underdeveloped countries have different stories of using ICT to that of developed countries as these countries have a lot of challenges to implement ICT and take its advantages. Developed countries have implemented ICT very much effectively but developing countries are still facing several challenges. For example, Dhital (2018) has reported various challenges of integrating ICT in teaching and learning in the context of Nepal such as lack of access of ICT tools, no access of electricity, lack of technical support, lack of ICT related trainings, lack of infrastructure to integrate ICT and lack of digital resources. In developing countries including Nepal, many teachers are not at access of ICT and those who are in access even can't operate and use them for their maximum benefits. Hinostroza (2018) claims that many students and teachers lack the digital skills needed to make effective use of ICT tools that has created negative consequences for students' learning and also increased educational inequalities especially in developing countries. Khan et al., (2012) state that the lack of technology supportive physical environment in the university and absence of government, as well as institutional preparation to integrate ICT in education, are major problems in the contexts of developing countries.

Although ICT has offered a lot of advantages in the field of education, south Asian countries including Nepal have not gained expected benefits of ICT due to limited access of it. In this regard, Lim et al. (2020) states that although ICT have enhanced equity, quality, and efficiency in the education sector in developing and emerging countries, the adoption of ICT in the South Asian countries' education sector has not been at scale and its impacts have been limited in the field of education. In the Nepalese context, there are many barriers to implement ICT in the classroom. These include lack of web access in most of the rural areas, low level of digital literacy, low income of teachers, subsistence levels of economy in rural communities, and consequent inability to pay for expensive digital technology, as well a lack of government investment in ICT infrastructure in village communities as well as in schools (Rana et al., 2020). The ICT tools have still been beyond the access to many teachers and students and these tools have been practised mainly by educational institutions based in city areas (Acharya, 2014). Moreover, many teachers are not making proper use of ICT even if they have access of it due to insufficient ICT skills. Rana and Rana (2020) point out teachers' low level of ICT knowledge and skills as barriers to effective use of available ICT tools. All the above discussed literature indicates that although the integration of ICT in education helps both teachers and students to make their teaching learning more interactive and motivating, there exists many barriers in the way to implement ICT integrated teaching-learning in the context of Nepal. These barriers need to be mitigated to integrate ICT in education and gain maximum benefit of it.

Mitigating Measures and Way Forward

Although many ICT tools have been invented for teaching learning purpose, their effective use to transform traditional pedagogy is full of challenge. Regarding the ways of mitigating challenges in implementing ICT in education, Khodabandelou et al. (2016) argue that teachers should attend ICT training and be capable of changing their mindset to adapt technology. Similarly, Samuel and Zaitun (2007) have suggested different measures to mitigate the challenges of implementing of ICT in the classroom. These include the full cooperation and support from the school administration, positive attitude of teachers, continuous training to update teachers' ICT skills, training on when, when not and how to use ICT tools appropriately, and the appropriate use of interactive websites, e-mail, discussion boards, courseware in the form of CD-ROMs. Moreover, Livingstone (2012) suggests to redesign the educational infrastructure, teacher training, curriculum structures and materials, classroom practices and modes of assessment at all levels to embed ICT in education and avoid its challenges. In the context of Nepal, Rana and Rana (2020) claim that ICT training is essential for teachers to adopt ICT- based teaching and learning for changing the traditional teaching strategies to modern learning ways.

Conclusion

The information and communication technologies and tools have created both opportunities as well as challenges for teachers, students, curriculum designers, educational planner, and even to educational institutions. The access and availability of information and communication technologies and tools have connected school with outside world and teaching and learning process has even gone beyond the classroom setting. The use of ICT tools in education has facilitated the reformation process of education in terms of both form and content and even the role of teachers and students. The ICT has been the backbone and also an important tool for bringing major educational reforms in current information society. Different ICT tools and technologies have offered a lot of opportunities and also changed nature of education in both developed and developing countries. These ICT tools have not only created opportunities but also, they have posed a lot of challenges as well. On the one hand, the ICT tools are not at access of many teachers, students and even to educational institutions in developing countries like Nepal which has created the challenges such as digital divide among the teachers, the students and even the educational institutions. On the other hand, low level of digital literacy, insufficient access to ICT facilities, unfavorable ICT policies, lack of technical support, unfavorable appraisal systems related to ICT use, difficulty in changing deep-rooted roles of teachers, schools and students and inappropriate beliefs and attitudes are posing the challenges in integration and implementation of ICT in education sector.

Although there is challenge of providing access of ICT and integrating it into educational institutions, we have no option of getting back from the implementation of ICT in education. To mitigate the challenges of providing access of ICT to all and implementing them in teaching and learning effectively, the full cooperation and support from the school administration, positive attitude of teachers, continuous training to update teachers' ICT skills, training on when, when

not and how to use ICT tools appropriately, the appropriate use of interactive websites, e-mail, discussion boards and redesign of educational infrastructure, teacher training, curriculum structures and materials, classroom practices and modes of assessment at all levels are required. In the context of Nepal also these measures are essential to transform all the challenges into opportunities and transform our traditional pedagogy to ICT friendly that fulfill needs of the teachers, students and even the educational institutions of contemporary information society.

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Rebuilding Identities amidst the Cultural Trauma in "Pali"

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Abstract

The Indo-Pak partition of 1947 has not only invaded the physical space by making two independent nations - secular India and Islamic Pakistan - creating a demarcation between Hindus and Muslims but also intruded upon their psychological space tearing and ripping off their mindsets with the clear division of cultural identities between the two. This paper examines critically how the aesthetics of art employed in the story "Pali" does full justice in distributing the equal burden of trauma on both the parties- Hindus and Muslims-to arouse a special affect in the minds of readers in the post-partition of 1947. Such affect is quintessential and very meaningful while reshaping and rebuilding the identities in the community to reconcile with peace and harmony. It also examines how the shadow of an individual trauma falls on communal families and then on the society caused by the handful of bigshots-Maulvi and Chaudhri for their identity politics. The story spins around the little boy, who was lost in Pakistan during the partition riots, got separated from the Hindu family, lived with the childless Muslim couple, and was restored to the Hindu family eventually. It portrays the sufferings of both the child-Pali Yashpal and his parents due to communal superiority and religious fanaticism. "Pali" by Bhisam Sahni can be analyzed in the light of trauma art - the trauma of the partition, traumatic experience of religious conversion, identity politics, morality, and ethical concern.

Keywords: ethics, fanaticism, identity, morality, partition, rebuilding communities, trauma

Introduction

In the history of India, never had partition been ever imagined even during the regime of Aurangzeb who was interpreted as the most ruthless ruler of the time and was reported to have kept abreast Muslims, and in defense of them, he had even destroyed the Hindu temples.

Although the rift was sharp with rivalry, the partition was not the subject of thought. But the British regime in the twentieth century had been successful enough in creating a division between Hindus and Muslims and turned them to be ready for communal riots crossing swords against their brothers and sisters. Since then, the Indo-Pak relationship turned into identity politics of the communal superiority between the two and proved to be irrevocable cultural trauma. Torn apart, it proved to be a colossal migration in 1947 for its cultural integrity in world history. The loved ones who lived with peace and harmony indiscriminately now turned into the surest enemies of the world to each other.

The story begins with the traumatic condition of Manohar Lal and Kaushalya, his wife and their children, a Hindu family that had to leave Pakistan for India during the partition. The forced migration itself was a traumatic experience for the family, but it added to their insanity again when the family came to know that their four-year child, Pali Yashpal was lost. Kaushalya bursts out crying and feels**,** "…plight like that of a bird whose nests were being destroyed" (Sahni, 2007: 57). There was no trace of sympathy by the migrants as everyone's mind was filled with full of terror. They had desperate feelings of homelessness and apprehension. The only thing was the mounting pressure of survival. The people were transferred from Lorries to Lorries as if they were like the damaged goods. The Hindus were like the uprooted people from Pakistan and so were Muslims from India. Pandey (2004) calls it a genocide that cannot be narrated: "One is to declare such violence non-narratable: the 'limit case' of history as it has been described in the instance of the Holocaust" (p. 45).

The writers in the post-partition literature have tried to capture a realistic picture of the traumatic events by employing their different strategies. Some have spotlighted the pathetic situation of the large migration, separation, homelessness, and displacement while others have shed light on rape, bigotry, devastation, and blood pool. Das (1995) states, "The arson and abduction, rape and physical cruelties which followed the partition haunted the memory of the writers and continued to be a strong thematic component in our contemporary literature" (p. 382). The state and the media apparatus many times fail to administer their strategies in rebuilding the communal feelings and oneness and even resulted in naming and blaming the one over the other. It then becomes more of a cultural and political subject than social coordination when it comes to settling identities in society. From the dimension of trauma art and aesthetics, Sahni captures the specificity of both psychological and physical pain of the lost child Pali and transmits the pain to his readers to develop a sense of critical inquiry in readers' minds only to acknowledge their communal wrongdoings. Never does he name and blame any party but makes them yield upon the traumatic condition of the boy distributing an equal burden of trauma on each side. The affect that the writer has evoked in the readers can be interpreted as a significant step in the right direction to reconciling Hindu and Muslim communities with peace and harmony. The story ends with the return of Pali to his biological parents.

Literature Review

Alexander et al. (2004) coined the concept of "cultural trauma," underlining that social facts are not causes, but attributions:

> Events are not inherently traumatic. Trauma is a socially mediated attribution. The attribution may be made in real-time, as an event unfolds; it may also be made before the event occurs, as an adumbration, or after the event has concluded, as a post-hoc reconstruction. Sometimes, deeply traumatizing events may not have occurred at all. (p. 8)

Cultural trauma thus stems from the psychological construct of an affect and this very emotion is saved by our own rooted identity. Trauma becomes mediated culturally and gets political to serve the purpose of the large group identity. "If trauma is to serve as a political commentary on violence, it must move beyond personal experience" (Kilby, xii). Trauma goes beyond personal and soon it becomes cultural-the Hindu-Muslim matter. The state politics had perpetrated the trauma by inviting the famine of colossal migration tearing the two major independent countries. Pandey (2008) says, "Cultural trauma emerges as a socially mediated attribution which emphasizes the representational aspect of culture" (p. 125).

There are many ways how the writers depict the situation of the partition which is a subject to the aesthetics of trauma art during reshaping identities in course of building nationhood in the post-partition literature. "The Owner of Rubble" by Mohan Rakesh depicts the trope of xenophobia when Giani Miyan, the protagonist returns from Pakistan after seven years to see his house in Amritsar, India, and senses the prose of otherness. At last, trauma is acknowledged by the major characters Giani Miyan and Rakkha. The irony is that the rubble belongs to the dog and trauma is evacuated through the animal, dog. "How Many Pakistans?" by Kamleshwar portrays the haunting psychological divisions of communal identities between the Hindus and the Muslims Saadat Hasan Manto's "Khol do" depicts the specificity of trauma caused by partition violence with pure affect. But unlike many story writers, Manto does not see the perpetrators as Hindu or Muslim- Hindustanis or Pakistanis, he just sees and depicts them as human beings with all their wilderness and barbarity. Interestingly, in "The City of Sorrow" by Intizar Husain, there is no identity politics. Readers cannot even identify who the characters are and where they are from. In this story, the writer employs the technique of moral working to evacuate trauma from the representation of the soul, the embodiment of characters. In the aesthetics of trauma art, the special affect is evoked to transmit the pain to readers without naming and blaming any particular community between Hindus and Muslims. Likewise, *The Train to Pakistan* by Khushwant Singh writes a novel to sanitize the sides of the Sikhs who had committed violence twice the size of the Muslims. It is written orienting towards the cultural part to patch up its tear in the society and to rebuild the communities. Again the graphic representation is felt to transmit the somatic trauma and violence directly to the readers in the graphic novel *Palestine* by Joe Sacco. The somatic trauma is very much upper-hand in Amrita Pritam's *Pinjar*. All these are the representations to make readers feel the pain of the traumatic event during the partition of 1947 and acknowledge them and seek from them, the redemption of trauma.

All the same, the story "Pali" by Bhisam Sahni has no xenophobic traces nor any othering tendency of one over the other at the community level except for the bigshots of the community who try to play identity politics within their culture. He has tenderly chosen the character Pali and portrays the predicament that is yielded by both Hindus and Muslims. Sahni makes them feel an equal burden of trauma on both sides.

Methodology

This paper critically analyses the text in the light of Ron Eyerman's concept of cultural trauma, its repair, and Deleuze's sense of morality and ethics against the backdrop of the perspectives of Cathy Caruth and Jill Bennett on memory. The main aim of this paper is to examine how trauma has been portrayed from the aesthetic dimension of trauma art. It depicts how the story writer has employed his techniques of balance without making a superior one over the other. Because children possess divine qualities, Sahni deliberately chooses the little boy Pali and his helpless character drawing upon his context in both Hindu and Muslim communities only to compel them to develop a sense of critical inquiry and a new perspective on a communal society in a good health. This not only helps the readers to acknowledge their act of trauma but also plays a significant role while rebuilding new identities in the post-partition life of 1947. Thus, the aesthetics of art appeals to the societies to come close to each other and to think about their lost peace and harmony.

Analysis and Discussion

The following themes present the critical analysis how trauma has been portrayed from the aesthetic dimension of trauma art.

Religious Conversion, Identity Crisis, and Trauma

The locus of trauma lies in the religious conversion of Pali (Yashpal) a-four-year Hindu child who was converted into a Muslim under the coercion of Maulvi, the Muslim priest. Maulvi was desperately unhappy that a non-Muslim kid was living with Shakur's family. Maulvi stands for religious fanaticism where molar politics gets the upper-hand. Pali was traumatized when he looked at the razor, as he could wince at how hard it could pierce his private part, though he was not aware of those rites and rituals going on with him. He was caught and circumcised. It was a somatic trauma. He was given a new name- Altaf! The child was already in trauma at the loss of his parents but before he could realize anything he was converted into a Muslim and given a name. Here he loses his identity of Pali and gets a new identity- Altaf. In the post-partition life of India, often that there were a handful of people who played with identity politics with their selfish and insensible motifs in the community. Nobody cared what went in the psyche of the boy who was suffering for no mistake of his own. As the exposition part of the story reads that it never comes to an end with undoing a knot, Pali, supposedly Altaf, receives another setback in the story that causes the trauma to him again upon returning to India.

The boy at 11 was again traumatized when he was converted into a Hindu forcefully by the big shot-Chaudhri. The boy's head was shaved with the razor and the boy kept sobbing with

the bowed head. Though he wanted to run away in the middle like a deer, the hunter caught and had him shave his head with a proper tuft in the middle. He looked like a Brahmachari with a holy thread and in a Hindu dress. Like in the past, the boy was dazzled and puzzled and hardly could he imagine what time of his life was going to be like. The sense of the Hindutwa, imposed on him, was not resisted by the boy and denied to accept the new name which was another traumatic dimension in the story.

The Identity Politics, Ethics and Morality

The stereo-typing of identity politics which is inculcated in the minds of the leaders of the community is the root cause of the trauma in society. In cultural trauma, the verbal abuse to name and blame one over the other is central and it is evident in this story. The complexity of the problem grows when Maulvi does not allow any non-Mussalman or Hindu in his place whom he considers a serpent. Maulvi abuses: *"Why don't you speak? You give a kafir's polluted child a place in your lap. You give him your breast to suckle. Do you want to nurture a snake?"* (p.62).

On his return to India, no sooner had they crossed the border than the lady social worker and facilitator, took away the boy's cap and threw it off on the road, and to Manohar Lal's mild reaction to it, she asserted that he was a Hindu boy and he should not wear a Muslim cap anymore. This shows how religious identity was set even in the minds of the social workers who were on the frontiers of government organizations and whose primary job was to retrieve the lost children and women by facilitating and settling the disputes on either side of the borders. The social worker in this sense is the hidden agent to cause the trauma to the little boy. Again when the Hindu bigwig- Chaudhri dawns upon the boy with disgust after he has read the *namaz*, he starts blaming the other side. Chaudhri abuses: "Those Muslas have planted the poison of fanaticism in his mind. And at such a tender age! Those rascals! They have planted a musla among us" (p.72).

In cultural trauma, it is evident that trauma, which is registered as a trace in our mind, is accessed by constructing the affect and it is further shaped by our rooted cultural identity. The little boy was traumatized for not being circumcised and not saying namaz in the Muslim community. On the contrary, again he was traumatized for saying the namaz in the Hindu community. The poor boy could not act upon the scene what to do next.

Cultural trauma posits the contestation between ethics and morality where each party withstands their proposition so vehemently that it is very difficult to blame on sheer onside. Pali's both biological parents and foster parents stand for the former whereas the two leaders of two different communities represent the latter. Morality comes from traditions and a set of values that one should shoulder from generation to generation but Ethics stems from critical inquiry that is encounter of morality, out of the contemporary experience. Ethics is often contingent on the situation. This is exactly where the politics of trauma lies. In the story, both Muslim and Hindu families do not opt for moral conventions as strictly as Maulvi and Chaudhri did for cultural identities. However, the families yielded to the conventions with silence and even did not trespass on moral grounds provided that it would harm their religious identity. Bennet (2005) says:

> In Deleuze's terms, it is precisely what distinguishes ethical from moral art. Ethics is enabled and invigorated by the capacity for transformation; that is, precisely by not assuming that there is a given outside to thinking. Morality, on the other hand, operates within the bounds of a given set of conventions, within which social and political problems must be resolved. (p.15)

Devotional art gives some sensation of morality but good trauma art helps to encounter the phenomenon and opens a new window to look at the art from a different perspective. It is exactly at this juncture it appeals to ethics over morality.

The Muslim family was god-fearing. Shakur and Zenab never thought of converting Pali into Mussalman. The family was happy and satisfied with having him with them except for the fear that someone would come and snatch him away from them. They vehemently believed that they had not committed any sin as they only adopted the child. Shakur responded to Maulvi: "I swear by the Holy Quran that we are not hiding any kafir in our house. We have only given shelter to an orphan boy" (p.60). Zenab also reacts to Maulvi because it is her motherly ego that made her speak that adopting a child is not a sin. The family was also in the know that some Mussalmans were having Hindus for tailoring work and that would not be an issue. Manohar Lal urged Zenab sisterly, "Bahen, I am not begging for my child. I am begging you for my wife's life. She has lost both of her children. She is missing Pali very much. His absence is driving her insane. Day and night she keeps thinking of him. Please pity her" (p. 69). Zenab was moved by the words of Manohar Lal and replied, "Take away this child. I don't want an unfortunate woman's curse to fall upon me. How could I know you had lost both your children?" (p.69). Nothing happened like Maulvi had thought despite he was strong in his moral grounds that he had converted the boy into a Muslim. The setbacks employed in the story by the writer lays the ground where identitarian politics on the moral ground is challenged by the ethical ground with humanism being contingent on the events in both Muslim and Hindu communities.

The first setback is when the boy recognized his father after having shown him the photograph. Caruth (1991) claims, "To be traumatized is precise to be possessed by an image or event" (p.4). It took a longer time than expected for him to do it. Though delayed in the response, he recognized his biological parents in the photograph. Caruth (1991) also asserts, "...the notion of trauma as that which most marks the past, and its structural description as a delayed experience, may lead to a seemingly universalizing description in which experience itself becomes tied up with trauma" (p.114). Similarly, Sharma (2017) believes that when we try to situate the victim's personal experiences in the past context in which the event has taken place, it will drive the person to that very particular time and place to remember the event. "The imagery of traumatic memory deals not simply with a past event or with the objects of memory but with the present experience of memory (Bennett, 2005, p. 24)." Bennett provides the reference of the abuse of trauma of Finley's evocation of the child's eidetic memory linked to the past objects and sensations first to affect acting out of the traumatic memory to retrieve the past. It is exactly what happens in the story. The little boy was taken to the past by showing the graphic picture of the photograph over and over again to recognize his parents. This is called acting out in trauma

through which he recognizes his parents eventually and helps his father to release his trauma. Although Maulvi thought that he was Mussalman and nobody could take him away, the boy proceeded to be sent off. The second setback was traumatic to Chaudhri and the community people while the boy, started reading namaz in front of all instinctively whilst on the other side, Hindu women were playing *dholaks* and singing songs. Though the boy was caught, tonsured and given a holy thread, he looked firmer than before in his proposition. He denied accepting the new values imposed on him. He even ran away crying out to their Muslim parents in the middle of the *mundan*e. The final setback is when he denied that his name was Pali. He expressed his name as Altaf Husain, son of Shakur Ahmed. For all these happenings under their nose, Manohar Lal and Kaushalya had nothing to say. Hence, Sahni has very tenderly chosen ethical ground over the moral one without causing any distortions to any community.

Trauma Art and Rebuilding Identities

The story writer, Sahni very carefully transmits the specificity of trauma and intensity of pain of the boy - Pali, through this story, to his readers to evoke the special affect on his readers so that they can open up the spot for critical inquiry through which the readers could feel the pain with empathy and acknowledge trauma with a greater sense of humanity. Eyerman (2001) says, "…cultural trauma refers to a dramatic loss of identity and meaning, a tear in the social fabric, affecting a group of people that have achieved some degree of cohesion" (p. 4). This is the aesthetics of trauma art, employed by the writer while remaking identities in the community during the post-partition life of India. He neither villainies nor valorizes any party but divides equal burden of pain to both sides of the family. In Eyerman's view, this is a tear in the social fabric that the aesthetics of trauma art tries to patch. In the story, "Pali" the political and religious antagonisms divide the Hindus and the Mussalmans far more deeply than the common things that can bind them together. For this, abandoned, forlorn, and alienated Pali simply served as the scapegoat to communalize the subject in both cases of conversion. Nevertheless, the portrayal of Maulvi and Chaudhri-like characters in the story are the focus of the writer's spotlight, only to depict how the issues of communalism and identitarian politics bring about social trauma in people's life. The writer through this story-"Pali" tries to patronize one community over the other so that it takes the place of social healing.

The feelings of communal harmony can be traced in the story when both the parties meet for the proceedings after the child was found by Manohar Lal. His indebtedness towards the Muslim family, his sisterly attitude towards Zenab, his mild acceptance of the boy's wearing of Mussalman's dress with the social worker, and his silence while being said namaz by the little boy are some of the remarkable clues for religious tolerance. By the same token, the untold love of Shakur and Zenab for Altaf, their sincere adoption of the boy, considering him not as *kafir,* Zenab's motherly ego, the dreams are woven around Altaf to run their own business, and their all eyes to see their bride, the fear of losing the child- the hide and seek to Shekhapur and Lyallpur, and eventually sending back the child to Hindu family with heart-wrenching feelings are equally significant for the due respect of each other's culture. In addition, the Hindus working for the tailoring shop of Mussalman's owner represent that they didn't have communal intolerance with

each other. The delayed acceptance of the conversion of the boy from both the families and their representations in the story leaves the readers in a state of awe and give a glimpse of the harmonious life before the partition of 1947. "Cultural memory is a system of values artifacts, institutions, and practices that retain the past for the present and the future" (Assmann, 2021, p. 26). Their social life is honeycombed with each other's culture. The story-writer doesn't mention the violence much, because the writer's focus is to spotlight the miseries and helplessness of the situation where neither side is to be blamed. Maulvi and Chaudhri are projected as the perpetrators of trauma but in fact, their voices are based on their religious conventions whose job was to secure their people culturally uniting them under the banner of religious identity. Maulvi evacuates his trauma when the boy was circumcised. He gave a boy an identity of Mussalman and wanted him to read Kalma and say namaz. Again Chaudhri and the pandits of the Hindu community were not to blame because it was natural they could not stand the boy reading namaz in their community. They again came out of trauma only when the Hindu rituals were performed to convert the boy into a Hindu. Similarly, Shakur and Zenab evacuate their trauma to a larger extent in the hope of having the boy with them during Eid or visiting Barailey, India to see the boy. The burden of trauma survived only with the boy because he doesn't want to change his name again. Amidst the time while reforming the societies, discounting violence of the partition, by the literary artists like Bhisam Sahni in their art, Gyanendra Pandey (2004) objects to the way the writers induce too much with literature, as it becomes political then and thereby avoids the representation of actual violence of the partition. For him, the partition is a rupture and genocidal violence and art should capture the specificity of pain accompanied by the partition unlike Nehruian and Gandhian historiography. Ambedkar (1945) writes:

> There is hardly any hope on that behalf. So long as the Hindus and Muslims regard each other as a menace, their attention will be engrossed in preparation for meeting the menace. The exigencies of a common front by Musalmans generates- and is bound to generate-a conspiracy of silence over social evil. (p. 237)

Hence the literatures that have been written about the partition have focused on real tension because of the tragic situation. Both Hindus and Muslims claim their communal identity by creating a sense of hatred toward each other. It is the craftsmanship of Sahni, to have a magical balance between the two portraying the communities with a little amount of prose of otherness during the post-partition life. The writer himself was born in what is Pakistan today and brought up in India. Thus, Sahni's focus is more on reshaping the identities in course of building nationhood, without villainizing or valorizing any party in the story. He chose the innocent victim to arouse the special affect of pain among his readers to transform pain from the character viscerally to the body of readers to acknowledge trauma from both sides. This artistic projection in literary writings has ample scope for reconciliation.

Conclusion

The writer, Sahni in the story- "Pali" portrays how communal identities are constructed by the handful of people with their culture as well as religious roots and how they are combatted

by the common people to reconcile with peace and harmony in the communities between Hindus and Muslims. The writer carefully employs the characters and plots the sequence of events in the story to contest the proposition of ethics with morality in identity politics foregrounding the abandoned, forlorn and alienated little boy. The mild representation or almost devoid of violence looks deliberate as it was time for reconstructing identities during the post-partition life of India more harmoniously than ever before. From the dimension of trauma aesthetics, Sahni evokes an affect in the minds of readers and transmits the pain to them to critically inquire about the situation created by the partition. Such a strategy employed in writing can be a remedy to bridge the relationship between the two parties. Overall, there is no induced somatic trauma nor any trope of xenophobia. Nevertheless, the prose of otherness is fairly represented from the perspectives of Maulvi and Chaudhri elevating their religious superiority and fanaticism.

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Practices of Inclusive Education in Nepal

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Abstract

Inclusive education is an approach, process, perspective and universal principle of mainstreaming the people to address the diverse needs and interests of students through a responsive, respectful and supportive learning environment. Students from diverse socioeconomic backgrounds and with different learning abilities can learn together by participating in their educational settings. This study aims to identify the indicators of inclusive education that can be helpful for teachers to make their teaching effective. After being familiar with the national and international practices of inclusive education, teachers can broaden their knowledge and will incorporate inclusive attitudes into their content delivery practices. Despite the high public interest in technical and vocational education (TVE), few of them have access and the opportunity to enroll in the TVE stream. Considering this problem, this study was conducted in a natural setting through field visits, interviews with parents, students, SMC chairpersons and political leaders in the sampled district. The study found the various gaps in inclusive practices such as promoting diversity, social justice, cooperative learning and collaboration in general and TVE schools in Nepal. Using Herzberg motivational-Hygiene theory as a theoretical lens to investigate the practice of inclusiveness in TVE schools, I found some demotivating factors such as fragile TVE policy and job insecurity of teachers to demotivate teachers and students toward technical and vocational educations in western Nepal.

Keywords: *inclusion, access, supportive teaching, alternative teaching, parallel teaching, visionary leadership.*

Introduction

This study analyses the practices of technical and vocational education (TVE) from the stakeholders' perspectives including subject teachers, SMC members, and students in Nepal. Although the thirteenth national periodic plan (2013–2016) provided programmes and activities for developing and strengthening the TVE stream at the secondary level offering choices to the students for vocational preparation (NPC, 2013), the crossroad conversation and my observation as a teacher educator informed about the practice of TVE as per its objectives. Similarly, offering TVE in school as a separate stream is not only the answer to promoting employment, engaging youths in productive work and reducing poverty (Grollmann & Rauner, 2007). However, SDP (2016-2022) has given top priority to the effective implementation of such programmes (Karki, 2012). To enhance the quality and relevance, relevant curricula, preparation of teachers, provisions for infrastructure and equipment, adequate provisions for institutional learning blended with work-based learning, involvement of the employers in course design, training delivery and assessment and provision for career guidance, coordination of institutional training and work-based learning including transitional services and post-training supports are some of the essential prerequisites for successful implementation of the streaming scheme in secondary schools (DOE, 2017). But there are only a few inclusive practices have occurred in Nepal. Documental practices have been more but the real practice reflected that 92.59% of students do not have textbooks, 44.44% mismanaged the school, 29.23% of schools have only reference books and 70.37% of textbooks are insufficient in the school (DOE, 2017).

International Practices of Inclusive Education

Inclusive education is a right, efficacy, pragmatic and political perspective (Dyson, 1994). It is conceptualized from a development perspective as it has a different meaning in developed and developing countries. According to Sharma (2015), in the perspective of developing countries education is widely inclusive in ladies, marginalized and disadvantaged, and in ethnic group children with physical exceptions and learning problems. Inclusive education can be interpreted from a critical perspective as it may cultivate learners' minds with pedagogy and transform society through education. The critical perspective assumes that inclusive education provides an appropriate learning classroom environment for all participants (Brelach & Chamber, 2011). Defined through a humanistic lens, Cologen (2013) states that getting inclusive education is a human right to enhance social relations and conditions. In the narrow meaning, it is an integrated form of learners and oppressed children groups (Slee, 2011). The wider perspective definitions are more focused on diversity and inclusion of all children in learning according to their needs and psychology (Armstrong, et al. 2011). But in recent date, inclusion in education is not an intellectual idea; it is a real experience (Bruns, 2009). It is a way of looking at the world society that enacts the fundamental meaning of education for all children, complete participation, complete membership, complete and valid citizens. To sum up, inclusive education is an ideology to address the people positively with the diversity like Nepal with difference and differences as stated by Derrida. That requires full participation in group learning with special methods and techniques. There are some methods and approaches like the social minima approach, political

inclusion approach, partial inclusion approach, and regular inclusion approach. Regarding the approaches to inclusive education. Heiman (2004) suggested four approaches: in and out approach, two teacher approach, full inclusion approach, and rejection of inclusion.

As the beginning of international practice, the UN declaration of human rights on 10, December 1948 brought international attention to the practice of inclusive education globally (UNESCO, 2005). Inclusive education policy Ghana (1992), Dubai inclusive education policy framework (2017), the world education forum Dakar conference (200), and Salamanca conference (1994) in Spain have coined the term inclusive education. Salamanca's statement and framework of action on special needs education (1994) are still considered the key international document on the principles and practices of inclusive education. Salamanca stated that schools should be incorporated global behavior in all children according to their physical, mental, social, emotional linguistics and other conditions (UNESCO, 1994). The Child Rights UN convention (1989) ensured the right for all children to education without discrimination in any field and made the provision free and compulsory primary education (Peters, 2004). UN millennium development goal (2000) has already achieved its goal. Now Incheon conference has raised education as SDG 4, to 2015 to 2030 as global prosperous and prosperity of the global citizen. These all have the international practices for enhancing inclusive education for global peace and humanity.

Salamanca Conference (1994) outlined the rights of all children to have access to education in the regular school environment (Ainscow, 2005). It means an inclusive educational environment should be provided to all children to ensure their access to the general curriculum. In an inclusive setting, educational programs are adjusted as per the needs and abilities of children rather than expecting them to fit into the system. Inclusive education is essentially a social justice in education. It seeks fair, equitable, and egalitarian education for all students (Ainscow et al, 2006). It seeks to break down any type of discrimination or prejudice based on specific differences or minority status. Inclusive education, therefore, aims to improve educational quality by accommodating the general curriculum as per the personal needs and abilities of the children (Ainscow, 2005). Students may experience exclusion in their classrooms without proper access to the curriculum. Adaptation, therefore, has been reported as a key practice to ensure access to curriculum and instruction in the general classroom. An individualized Educational Plan is a most essential tool to ensure access for all children to the general curriculum and instruction (Ainscow, 2019). School professionals need to work together to conform the curriculum no longer a barrier to inclusionary practices. For this purpose, they can differentiate the general education curriculum as per the individual needs of learners studying in a particular class.

Practices of Inclusive Education in Nepal

The government of Nepal has committed to and signed various international conferences and conventions. The documents such as Salamanca of Spain (1994) and The Constitution of Nepal (2015), have provisioned inclusive education in article 31, in part 3, and stated every citizen shall have the right to access free and compulsory basic education to each people up to

secondary level. For inclusive practice, the latest constitution of Nepal has ensured education rights up to the secondary level for the physically impaired and economically marginalised (GON, 2015). Similarly, the child act (1992) has a positive practice by establishing child welfare committees and orphanages (UNICEF, 2003).

In Nepal, some positive efforts have been practiced regarding inclusive practice in school education. The education act (1971), national policy and plan of action on disability (2006), special education policy (1996), equity strategy (2014), inclusive education on development plan: 9th plan (1997-2002), international commitment on MDGs (2016-2030), Incheon conference in Spain (2015), 10th plan (2002-2007), 11th 3-year interim plan (2007-2010), 12th plan (2010-2013), respectively 14th to recent 15th plans and inclusive education policy (2017) which created both the disability right and inclusive education policy. These all have addressed the inclusive education in Nepalese practices.

Similarly, the Ministry of Education have developed the SSRP and reformed SSDP (2016-2022), has made special provision for the remote Karnali province students from Dalit communities students and disadvantaged, differentiated, and excluded have provided free alternative education to promote access and participation to promote equity and social inclusion in education (MoE, 2009).

NNEPC (1956) was one of the first and most important of all other commissions and it stated about universal and free primary education. Similarly, ARNEC (1966) has established a social education center in each developmental region it has provisioned training and certification for disabled children (Kafle, 20020). NESP (1971-76) has established a uniform national education system, and NEC (1992) has addressed linguistic and cultural diversity and suggested mother tongue education. Likewise, HLNEC (1998) has recommended gender and caste-based discrimination as well as promoting language, ethnicity, and cultural diversity of the country (Kafle, 2002). All of the aforementioned practices have supported to enhance the inclusive education in Nepal from the past to the present date but the achievement is not still satisfactory in the case of the general stream of school education to vocational education in Nepal.

Education For All - EFA (2000) assessment country report of Nepal committed itself to meet the educational needs of Children with Disabilities through Inclusive Education. The report mentioned that universalization of primary education cannot be achieved unless children with disabilities are provided with schooling opportunities. BPEP II seeks to promote inclusive education of primary school children with non-severe (mild to moderate) disabilities (Jung & Shiwakoti, 2017). To achieve this aim, the program will support primary schools in identifying and assessing such children, train special education teachers and provide appropriate teaching-learning materials designed to ensure effective mainstreaming of these children in primary school (EFA, 2000) assessment country report of Nepal Resource classes will be established to prepare children with schools. Each resource class will have 10 students with the same type of disability. Each class will be provided with one trained teacher (in the respective area of disability) and adequate teaching-learning materials. Multiple ways of involving communities in providing

financial support and temporary residential care at resource classes for children with moderate disabilities have been proposed. Specialized NGOs will be supported in providing education to children with disabilities who cannot attend inclusive classes. (EFA, 2000) assessment country report of Nepal), Tenth Five-year Plan Vision of the tenth five-year plan for inclusive education (2059-2064) highlights inclusive education as the strategy for the EFA program.

Statement of the Problem

There are various problems occurred in the technical and vocational education stream. 12.6 percent of basic education age level children are still out of school (DOE, 2017a) and due to the inadequate budgeting allocated by the state in school education has created problems in access, quality, equality, and equal opportunity in school education. The budget is rounding from 13.91 percent to -17.1 percent (National Campaign of Education, 2015). 83% of basic level children are enrolled in community schools but the other 17% of children are still out of school (DOE, 2017a). Approximately, 17% of children are in private schools. The richest 20% of the population sends their children to private school. Vocational education is more useful for children but the enrollment rate and its access is only 1.5% in higher education but in general education, it seems 15% enrollment ratio (CDC, 2015).

The data shows that 17% of children are out of school and how can the slogan of inclusive education be successful? Despite their interest and attraction towards technical and vocational education, there is a low practice of inclusive education in TVE schools in Nepal. So this study aims to investigate the practices of inclusive education in TVE schools. The study will be helpful to incorporate inclusive practices in the classroom teaching for the teachers and other concerned people. The study has the following objectives:

i. to introduce the indicators of inclusive education for teachers facilitations;
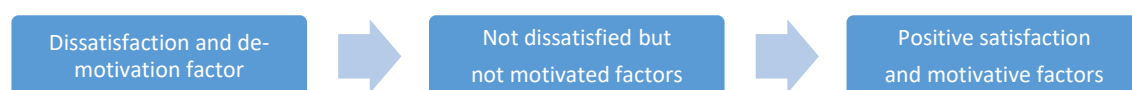ii. to explore the national and international practices of inclusive education.

Methodology

To examine how inclusive education has been practiced in Nepali schools, I employed a qualitative research design. Six schools from the mid-west and far west of Nepal were selected following purposive and convenience sampling procedures. The participants were teachers, students, and SMC members from the selected TVE schools. I used observation, in-depth interviews, and focus group discussions to collect information along with self-study and narrative inquiry. The study was conducted under the National Curriculum and Education Development Center (NCED) Sanothimi Bhaktapur through Santona Collage New Baneshwor, Kathmandu. As an expert judgment, I used FGD guidelines for SMC members, interview schedules for subject teachers, and in-depth interviews with SMC chairpersons and with the district education officer.

The survey was conducted based on physical facilities, financial condition, academic facilities and the opportunities for learning of the students were explored in depth. The computer science and plant science teacher and students were sampled for an in-depth interview.

Conceptual and Theoretical Framework

Before conducting this research, I set a conceptual framework in my mind based on the equity theory of Stacey Adams (1965). Adam (1956) states that equality and inequality are searched based on input and output. Input refers to the inside reference such as school efforts by subject teachers, school head teachers, SMC chairs and members, political leaders and social contributors, pedagogical skills, teachers' training, creativity, and institutional loyalty, etc. And within the output factors, I linked pay of teachers, bonus, job security, status, career opportunity, self-working environment and highly challenging in their teaching professions. These were all concerned with teachers' professional development. In this regard, I have compared equality and inequality in general stream students and technical and vocational schools students. I used Herzberg motivational-Hygiene theory (1966) as a theoretical lens to investigate the practice of inclusiveness in TVE schools.

| Dissatisfaction and de-motivation factor | → | Not dissatisfied but not motivated factors | → | Positive satisfaction and motivative factors |

Hygiene Factors	Motivational Factors
Educational Policies and provisions	Need-based education
Quality of education and TQM	Job opportunity after certificate
Rate of pay to teachers	Linking with family professions & support
Job security of teachers	Self -employment, self- motivated
Working conditions	Support from indigenous knowledge

Findings and Discussion

Although the government documents showed that various inclusive education practices were implemented in Nepali schools, this study found that the framed policies and practices were not practiced in a real situation. For example, a teacher participant from Dang said,

A large number of students do not have textbooks and many schools have inadequate learning resources according to the need of the students. Since there are limited teacher quotas, a shortage of competent teachers and a lack of pedagogical training for teachers to implement inclusive education in practice.

Teacher's response came against the government documents' claim about the practice of inclusive education in Nepali schools. My observation reflects that there was a gap between the real practice and document reports. I observed that majority of students did not have textbooks whereas a large number of them mismanaged the school. Similarly, a high number of students had insufficient textbooks in schools those who received the textbooks received them late. Although teachers' professional development can play a significant role in the effective practice of incisive education, teachers' involved in the interviews reported that professional development activities for the teacher were ignored. It shows that the lack of pedagogical training for teachers and professional security prevented them to practice inclusive education in a real sense.

Similarly, it was found that most of the opportunities for TVE and the entire education system were captured by the 20% elite group and those who could exercise political power. Since TVE school education is for the students who are from the low socioeconomic background and those who have no access to CTEVT expensive education. However, the participants involved in the study reported that the allocated quotas for public schools were inadequate to meet the increasing demand of the students and CTEVT private institutions were interfering with the department of education for their business. The political power and education business have interrupted the inclusive practice of TVE to the target groups in Nepal.

I found that students of TVE schools were in confusion about their future job security. Because the government has not provided easy access to the students to equivalent their certificates. So OJT activities were not properly managed. The lack of proficient teachers, shortage of academic facilities and supportive learning environment, and the blur career roadmap after they graduated from TVE schools influenced the quality education as well as enough practice to provide inclusive education.

The collected data informed that the concept and practices of inclusive education in the different classrooms were found unclear. It means that the teachers and students had no clarity on the meaning and purpose of inclusive classroom settings in practice. In the observed technical and vocational subject classrooms such as plant science and computer science, students argued that the general stream-related students were not getting this opportunity for vocational subjects. The allocated seats, i.e., 48 number were insufficient for the vocational subject. The interaction with teachers and SMC members reflected that despite the high demand for TVE, the allocated quotas could not contribute to the practice of inclusive education. It shows the lack of inclusiveness in actual practice in vocational subjects in Nepali schools. These data are sufficient to claim that the national and international policies of inclusive education have not been implemented properly because the documentation was far different from the real practice.

Access to TVE Schools

I found that the access to TVE for the students from rural and urban poor backgrounds was far due to their financial crisis. The FGD with the school management committee reflected that 80 percent of members and chairpersons argued that the poor, disadvantaged and deprived students had no access to technical and vocational subjects provided by the Nepal government. So inclusive education practices have not been a success from past to the present date but dozens of policies have been made in the context of school education in Nepal.

Students' Satisfaction and Motivation toward TVE Schools

From a motivational lens, most of the teachers in TVE schools were found demotivated due to their job insecurity although they were paid more than the teachers from the general stream. For example,

> I passed M.Sc. from Tribhuvan University. There are other teachers in the general stream with similar qualifications. I am paid more than those from the general stream. However,

I am not satisfied with my job. The major demotivating factor is job insecurity which the teachers from the general stream do not have. (A teacher from TVE School in Darchula)

The above response indicated that teachers were not motivated to prolong their job in TVE schools due to their job insecurity. Similarly, one SMC chair from Darchula said, "Our students are in confusion whether they will apply for a job and higher education after completing grade 12 or not. The policy of technical and vocational education is not clear." It indicated that the fragile TVE policy of the government was responsible to demotivate and de-empower the students from TVE schools.

I observed the students' interaction from the lens of positive satisfaction and motivating factors as stated by Frederic Herzberg. I found that most of the students were satisfied with the knowledge of technical and vocational education but they were dissatisfied with their textbooks, curriculum and scholarship, expensive fees to pay and inappropriate library and laboratory. For example,

Everybody talked about the scope of technical and vocational education in Nepal. But we have experienced the bitter reality due to the government's policy. After completing grade 12 with good marks, I tried to compete in the public commission of Nepal (Lok Sewa Aayog), but our certificates of JTA were not accepted. This not only demotivated us but also discourage us from this type of education. (Two participant students from Darchula)

The above remarks showed students' level of motivation because of the government policy on technical and vocation education. Such policy can discourage students to enroll in TVE schools.

Indicators of Inclusive Classroom

Inclusive education means wider access to education for those who have been traditionally excluded due to discriminatory societal practices, cultures, or ways of doing that ultimately result in inequality. It encourages collaboration in which all members of the educational team work together and share knowledge while striving toward a common goal. Principles of social justice, acceptance, and promoting diversity are fully valued. The major indicators of inclusive education for my study were fixed co-teaching, natural proportion, co-planning, grouping is heterogeneous, engaging instruction, and differentiation.

I observed that these indicators were not found properly implemented in the sampled schools. The students' participation was found heterogeneous in the gender perspective but they were from a similar socioeconomic backgrounds. It was also found that the student's participation was more inclusive but the teachers' behaviour in classrooms was not inclusive. In the case of student enrollment in the vocational stream, there was no inclusive practice. Because the quota system of the technical and vocational schools created the demarcation between the students and their parents. All this information through my observation reflect that there is little practice of inclusive education in a technical and vocational stream in Nepali schools.

Conclusion

The community school mechanism for inclusive education is essential to enhance the quality of education and equitable access and prejudice reduction training for teachers. The education-related programmes such as SSRP and SSDP emphasized the effective practice of inclusive education in educational institutions. However, the smart policies are not in real practice. The poor school management system, lack of pedagogical training for teachers and special training for SMC members and more injustice in admission requirements are major hindrances to its effective practice and implementation. Skill-based curriculum reform and easy access to reference books and textbooks are the emerging problems in the school. OJT problems, equal opportunity, effective policy implementation, public awareness, quality education, and low participation of the girl's students than male students in technical and vocational education stream were found as remedial measures in this study. Professional insecurity is another serious problem found by the subject teacher. Dilapidated furniture, old books, copy-paste curriculum of I. Sc., and science curriculum are some emerging exclusive practices of TVE of a school in Nepal.

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Making Dalit Friendly Schools in Nepal: An Ethnographic Study

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Abstract

Discrimination against Dalit is a socially structured, legally aligned, historically perpetuated, culturally institutionalized, and religiously distinguished phenomenon. In the context of this research, I felt that the inclusion of Dalits in mainstream education needs social, historical, legal, cultural, political, and religious interventions to emancipate them from the chain of ignorance. The strategy of inquiry was qualitative and ontologically it was based on multiple realities. Thus, I used an ethnographic research design using unstructured interviews and participatory observation. School teachers, head-teacher, Dalit students, parents, SMC members, and community people were selected purposely to collect the data for the fulfilment of the objectives. The data were analyzed and interpreted with the lens of Cultural difference theory and Caste hierarchy theory to generate meanings. I also used my reflexivity to be aligned with the research and experiences obtained in the field study.

Keywords: childhood experiences, problems, interest-based learning, issue-based learning

Introduction

Being one of the non-Dalit residents in the village where many Dalits resided, I often wondered during my childhood why Dalits in my surrounding appeared to be different from us in the social, cultural, economic and educational life world. Since the time I began to interpret my world around consciously, I observed that the way I resent myself in personal, social, cultural, and education-related activities were different from those of children who belonged to the Kami. I began to interpret them in terms of Dalits- the people who are supposed to be socially excluded. When I was just a child, I followed the culture of making social distance from Dalits as a taken-for-granted form and began to continue it further. Why should I be at distance from Dalits? What made non-Dalits perceive Dalits the way they did those days? What social stances and/or cultural

norms came into play while interpreting social relationships with Dalits? These questions subconsciously remained in my mind, which became prominent along with my growth and development- personally, socially, and educationally in the later stages of my life.

Similar with my feelings, the family orientation towards Dalits also resembled the community context. In many of the activities that carried social importance, I found such Dalits being excluded. For example, I observed that they were not allowed to enter into the temples and worship the God idol. I also observed that they were not asked to participate in feasts and festivals performed by the non-Dalits in the community. The sense and practice of untouchability (i.e., not coming into physical contact with Dalits) appeared to me so extreme that evoked me to play with questions of the kind: How do I feel if I am treated the way Dalits are in my social setting? What might be the relationship between feasts and festivals performed by non-Dalits and the participation of Dalits in them? So, all these questions made me think consciously regarding this issue.

While problematizing Dalits in Education- my research agenda, I would like to discuss education with Dalit life world and then reveal why and how the existing situation of Dalits education needs the attention of a researcher, social activists, and educators. In this context, my research writing makes me think of education as a cause of change in the personal, social, and professional life of an individual. With the lens as such, I would like to assess what changes I observed in the life of Dalits who lived, in a neighborhood of my village. But before doing so, I must articulate who Dalits are.

Linking it with the *Vedic* verse, I realize that every creature survives in the world with the knowledge they possess and that the knowledge of one creature differs from another depending upon the way of survival. If it is so, I see the problem in their existing way of life that bounds them to survive in the way they do. But as a researcher, I would like to ask some specific questions such as; what sorts of knowledge is possessed by the Dalits and how their knowledge contributes to their survival. If their life situation consists of the status quo, there must be a system of knowledge that reproduces the same situation in their life from one generation to another. Thus, it needs academic research to uncover how their way of life is integrated with their worldview and education.

In the context of problematizing my research agenda, I appear with the question like, what sorts of perceptions, concepts, and worldviews of Dalits and/or non-Dalits, especially in terms of education, caused such social relationship between Dalits and non-Dalits. This means whether the problem lies in the perceptions of Dalits in their existing education that they possess at present. The problem as such induced me to inquire about non/Dalit perceptions of education through this research. If so, I see the problem on the part of the schools and I would like to raise a question in the context: why the schools by their virtues could not address the needs of Dalits children. Overall, I saw the problem with perceptions, practices, and constructs concerning school education. I, as a researcher, attempted to address those problems through this research to enable the schools be Dalit-friendly.

The main purpose of this study was to explore in what ways the schools can be made Dalit-friendly. This study is important in multiple ways. First, it incorporated the section of Dalits in *Tanahun* district where no research as such was carried out in the past. This research however attempted to find out some ways to enable the schools be Dalit-friendly. The knowledge claimed through this study will add up to the body of knowledge related to Dalit education in Nepal. Besides these, the teachers and the head teacher will get help from the findings, especially on the way to transforming the school environment to make it Dalit-friendly. The finding of the study will be helpful for Dalit children and parents as well, especially in empowering and informing them of their complexities in getting access to school education.

Literature Review

Literature shows that the caste system was practiced from Malla period in Nepal. King Jayasthiti Malla (1360-1395) formally divided society into different functional and occupational groups (Subedi, 2010). Later, King Prithvi Narayan Shah, the founder of the kingdom of modern Nepal, also accepted the caste stratification in the society by announcing Nepal as a "*garden of four castes and thirty-six, Varnas*", all caste and ethnic groups, including the Dalits, have been dominated, excluded, marginalized, deprived, exploited, conquered for centuries by so-called 'high caste' people (Bista, 1991). So, we can say that caste-based untouchability is one of the worst forms of violation of human rights.

Similarly, Dalits' status and role in society are particularly depressing and humiliating. Dalits have no dignity in the community or society they live in due to untouchability and other discrimination. Further, says that "the division of the caste system was highly influenced by the classical *Varnas* model of Hindu system illustrated in the code of *Manusmiriti* that classified people into four major castes as *Brahman*, *Khastriya*, Vaishya and Sudra" (p. 43). Bista (1991) holds the view that the caste concept only entered Nepal for the first time at the beginning of the *Licchavi* era (p.35). Historically, Nepali society holds deep roots in the Hindu caste system, with a hierarchy of different groups of people within the system (Sharma, 2006).

Manusmiriti is the book of Hindu laws legitimated by Manu. It includes different aspects of social life like *Varnshram*, family, marriage, law justice, rites, and sacraments and so on. Manu also proves that Varna is caste with birth although it is colour, not caste. Thus, *Manusmriti* was the constitution of Hindu directed to the social stratification based on caste imposed several laws and rules which is sheer justice to the lower caste (p. 14). Koirala (1996) argues that the *Geeta*- the holy book for the Hindu 'Guna' and 'Karma' are the bases for the stratification of *Varna*. Here 'Guna' means the quality of a person and 'Karma' denotes works. Similarly, Dahal et al. (2002) write "in the past, the schooling system was based on the Varnashrama model during the Vedic and Post Vedic periods and there was a restriction in access to schooling to Shudra (Dalits), especially, *pani-nachalne* groups in *Vernashram* system of education because their prescribed duty was to serve the people of other castes" (p. 29).

Nepali society constitutes of various castes and classes. The former is religiously and historically produced while the latter is the subject to be changed. The documents show that

learning and teaching were limited to one caste called *Brahmans*. Since *Kshatriya* remained close to the *Brahmins*, they also possessed knowledge but of limited areas such as how to run the nation. The *Vaisyas* could learn about trade and commerce. But *Sudras* were prohibited to learn any sort of knowledge.

Theoretical Framework

In this research, I went through the insights two theories. They are the Culture Difference theory and Caste- hierarchy theory. Ogbu (1982) argues that 'the cultural differences existed before the two groups came into contact and that they are specific differences in terms of language, learning style, and academic concepts. He also believes that students experiencing this type of discontinuity are more motivated to overcome their difficulties because they see the ultimate value in learning the academic content, and appropriate behaviours valued by the host culture and do not feel that their own cultural identity is threatened by the acquisition of this knowledge (p. 294).

Similarly, the social setting in Nepal is based on caste hierarchy. That is, the social category and/or identity of the people living in the given community is built up on their caste. This means people under different castes have different identities that shape their social positioning, economic opportunities, educational participation, and social relationship. Although the practice of caste-based codes is illegal and/or unconstitutional, it is found to be in effect covertly. The hierarchy of castes in Nepal is social, cultural, and religious agenda in Nepal. It is in practice since the dawn of the Hindu civilization, which is particularly being traced to the time of King Manu. According to (Sharma, 2006), King Manu in ancient times, categorized people depending upon their duty/work. People in society are divided into four different castes namely, *Brahmins*, *Kshetri*, *Baisya*, and *Sudra*.

Methods and Procedures

This study has produced a rich interpretation on Dalits in terms of schooling and education through my intense research experience and for this, I employed ethnographical study. The strategy of inquiry was qualitative and ontologically it was based on multiple realities. Participatory observation and unstructured interviews were used as the research tools. Thus, I observed participants regarding their process of learning. I went to their school, observed learning activities and their participation. I stayed in their class and observed the way they participate in the classroom activities. I observed how they participated in classwork, group activities and what they did during their participation in the classroom activities. Immediately, I noted them whenever I got any new information. I went to their home and community with them. I distinguished their behaviour different from home to school. I observed their actions and behaviours in their family and community setting. I also observed the way they performed relationships in their family and community.

Similarly, I used the unstructured interview i.e., in-depth interviews with the head teacher, SMC chairperson and parents (two male and two female) and children (three boys and three girls).

While conducting interviews, I had a dialogue with my participants too. The purpose of the interview was to explore their in-depth understanding, enriched descriptions and detailed account of their culture, the process of being educated, and the roles of schools as they perceived. It was an open-ended, discovery-oriented method (Hart, 2001). While interviewing them, I felt to have increased my understanding, insights, and personal views towards Dalits' ways of approaching schools. The goal of the in-depth interview was, therefore, to explore their deep understanding, feeling and perspective. The unstructured interview was to generate rich and thick descriptions of the phenomenon observed in the natural setting of the research sites (Hartas, 2011). After collecting the data from the field, they were coded, categorized and thematised (Attride-Stirling, 2001) for further analysis. The analysed data were interpreted with relevant theories. Triangulation and member check were used to ensure the credibility and trustworthiness of the research.

Results

I analysed and interpreted the data in line with the research question - in what ways the schools can be enabled for Dalit-friendly to treat the Dalit students? After collecting information from the participants, I organised them into two themes: interest-based learning/school environment, and issue-based learning/school environment. The information representing these headings have been presented and discussed using relevant theories and literature under the following themes:

Interest-based Learning/School Environment

On the way to exploring the ways for making schools Dalit-friendly, information obtained from study respondents encouraged me to develop a heading namely, Interest-Based Learning/School Environment. Advocacy for interest-based learning in school has long been observed in the field of education. Teaching-learning activities in school need to be aligned with the learners' interests. The role of learners' interest plays an instrumental role in learning in the sense that their interests motivate them to participate actively in the learning process that takes place in the classroom (Valerio, 2012). Whether the schools in the Dalit community are friendly to them can be measured concerning their level of presence, participation, and interest in school activities (Bishwakarma, 2009).

In this connection, I had interaction with the parents of Dalit students. One of them explained: *'I want to send my son to school to get knowledge and skill but unfortunately he goes for some days and then stops going'.* Dalit parents asserted that their children did not continuously attend school and they also accepted that it was unknown why their children do not often intend to go to school. As a researcher, I would like to connect students' irregularity and parents' ignorance of their children's education with some scholarly explained ideas to reveal why Dalit children do not show their interest in going to school. In this regard, Arvaja et al. (2003) argue that children enjoy the learning environment when they find it "physically safe, emotionally secure and psychologically enabling" (p. 6.).

School irregularity was mostly observed among the children from the families, especially those who are bound to live in exclusion, hatred, poverty, and the disadvantaged situation in the

community (Valerio, 2012). After retrieving the information as such from the literature, I wanted to explore why Dalit children do not intend to attend school. The perspective of Dalit children in this regard, for me, appeared to be important to examine whether the world of literature is the best fit for the context of my research sites.

I then interviewed one of the Dalit students to bring forth his ideas regarding his presence and participation in school activities. In this connection, he said: *'Teachers at school teach and give us lots of homework to do. My friends do homework regularly because they understand the content nicely, but I don't do it because I don't understand it'*. Thus, why Dalit students do not show their interest in going to school has been a debatable issue. Some claim personal issues (Desai, 2012) and some claim social issues (Beinart, 2015) to be responsible for it.

Finn (2010) stated that children stop going to school when they see the school setting is unwelcoming to their attitude and interest. But for LaRocque et al. (2011), it is the personality traits of children which often inhibits or promotes their participation in learning. While connecting these literary claims with the students' opinion revealed in the data, I realized that children's personality is not aligned with the activities performed in the schools. They therefore often feel to be at distance from the schools. In the context of my research, the personality of Dalit students does not help them be ready for school activities such as doing homework assigned by the teachers in the schools. I thus feel that the school setting and the personality of the Dalit children do not go together; rather they challenge each other affecting their learning and/or participation in the school education programs.

In this context, a question has been raised as: Why does the personality of the Dalit students do not go in line with the school setting? To respond to this question, I had interaction with a Headteacher (Bishwakarma, 2009) and learned that the cultural orientation that the children in marginalized and deprived families receive from their parents is often less likely to prepare them to be fit in the school setting. Similarly, I learned (Finn, 2010) that social hierarchy often tends to communicate its effect on the relationship between and among the children in schools. The children from Dalit and non - Dalit families maintain a hierarchy among them while performing social activities. They often tend to carry out such social experiences in school where the Dalit students feel themselves being at distance or being excluded from the mainstream school activities. As a result, they do not often perceive themselves as part of the school.

Reflecting on the idea of Beinart (2015), I would say that children cannot enter schools giving up their traits which are the products of their experiences in their cultural, social, and economic life world. These personal traits often become the source of their interest to join educational activities in the schools. After arriving at the idea as such, I realized that the schools could ensure an environment which may induce the personal interests of Dalit children.

Issue-based Learning/Environment

While exploring the ways for making schools Dalit-friendly, information obtained from study respondents encouraged me to develop the theme namely, Issue-Based Learning/School

Environment. Arvaja et al. (2003) argued that among many, one purpose of school is to enable the children to deal with the issues in their life. So, I raised a question as: What are the issues related to Dalit children and how the schools in question can help them address those issues? With reference to Pariyar and Lovett (2016), I realized Dalit issues in terms of their social, cultural, economic, and pedagogic aspect of life. Culturally, they are supposed to be untouchable (Poudel, 2007). Socially, they are supposed to be the section of the society that receives the lowest rank in the caste hierarchy (Bista, 1991). Economically, they are deprived of mainstream economic activities (Hartas, 2011).

Again, another question can be raised as: how can the schools be made friendly to the children who belong to such a community? Addressing this question, I interacted with teachers, parents, and Dalit students. One of the Dalit parents in this regard said: *'Although I am poor, I am sending my son to go to school to get a better education. I hope, my child will get a better education and he will not get any economic problems in his life.'* However, economy and education are interrelated components of life. Several scholars claim that education influence family income. For example, Hartas (2011) argues that the increased level of education proportionates with the increased income in the family. Since education contributes to creating economic opportunities, education on the part of the Dalit children is also expected to perform a similar role. I, therefore, realized that schools can be friendly to Dalit children if it contributes to enhancing their income level.

On the way to exploring data from the participants, the SMC members focused on social issues related to Dalit children. On the way to explaining the social issue, one of the SMC members said: *'Dalit children are often seeming at risk of caste discrimination and injustice in the community. The experiences of discrimination and injustice do not support them continuing school.'* Nepal has caste-based societies. People in the country belong to 125 different caste and ethnicities (Saud, 2020). These castes/ethnicities are divided into 4 generalized/mega caste groups namely Brahmins, Chhetri, Baisya and Sudra (Vermeer, 2010). These castes are traditionally organized hierarchically and are categorized depending on their work (Manandhar & Leslie, 1994). In the caste hierarchy, people belonging to the Sudra caste are supposed to be at the lowest rank. As a result, they are supposed to be untouchable and that they are to be excluded from the mainstream social discourse.

Due to unequal distribution of power and resources, hatred, opportunities, etc. the Dalit children are always vulnerable to inequality, discrimination, and injustice. Since Dalit children are often exposed to caste-based hierarchy and its consequences (exclusion, marginalization, poverty, etc.), they also think that these social circumstances would be reflected in the school setting. Their experiences in the community/social setting often convince them that the school would also be an important social site where the practice of exclusion, participation and child protection is apparent.

Connecting data with the literature mentioned above provided me with a sense of interpretation of Dalits in terms of their social positioning. To me, it is their social positioning

that caused them to live to be apart from mainstream social activities. Their social rank in the traditional sense convinces the non-Dalits to interpret Dalits as unworthy social beings (Poudel, 2007). Their level of unworthiness is supposed to be so extreme that non - Dalits treat them as untouchable and the subject to be humiliated, exploited, and excluded (Korde & Paulus, 2017).

Perceiving the context as such in the social setting, Dalit children often similarly assume the school environment. They think that they would face discrimination, injustice, inequality, and exclusion in the schools in similar ways as they feel in the social setting. In this context, I think their feeling of untouchable, humiliation, and exclusion, which they cultivated in the social setting, does not encourage them to think of themselves as a part of the school.

The issues of untouchable, exclusion, humiliation, injustice, and inequality prevailing in the social setting, especially on the part of Dalits encouraged me to raise the question: How can these issues be responded to make school friendly to the Dalit children? As I perceive, Dalit children enter into the schools with their experience of untouchable, exclusion, humiliation, injustice, and inequality that they acquired in the social setting. Such unhelpful experiences often inhibit them from enjoying the academic setting prevailing in the schools. The opinion of the participant above encouraged me to conclude that the school environment should be free from discrimination, injustice, inequality, and exclusion if it is to be ensured Dalit friendly.

In this context of the research question, I doubt whether the school environment is unappealing to Dalit children. For Hofer (1976), a school is a neutral social component where children from all sections of society feel being treated equally. I found similar ideas in the policy documents of the government. For example, school education is provisioned for all children disregarding their class, caste, ethnicity, location, etc. (Pariyar & Lovett, 2016). My observation reflects that the government has provisioned a scholarship program for Dalit children which, as I feel, is a praiseworthy effort to make schools Dalit-friendly. If so, why school is not supposed to be Dalit-friendly?

With these contexts and questions in mind, I approached teachers to explore their opinion on why schools are not supposed to be Dalit-friendly, especially with the lens of Dalit children and parents. In response, one of the teachers under this study told: '*While making sitting arrangement of children in the school, forming child-club, disseminating study materials to students in the school, ensuring children participate in school, we invite Dalit children.'* The social positioning of Dalits as discussed by Poudel, (2007) is not so much helpful to them, especially in creating educational opportunities. But I do not support this idea. In my opinion, Dalit social positioning began to get changed along with the commencement of the Maoist insurgency in Nepal (Devkota, 2005). When the global outlet for skilled, semi-skilled and non-skilled human resources in Nepal opened, most of the Dalit youths got opportunities to go to foreign countries to sell their labours (Pyakurel, 2021). As I feel, they realized the importance of education and their own rights as a citizen of the country. This made them present themselves in society as different from the way they used to live in the past.

The constitutional provision of education for all, participation of the citizens in economic activities, an increased sense of socio-political rights among Dalits in federalized context largely contributed to bringing change, to some extent, in their social positioning (Hofer, 1976). These opportunities available to Dalits helped them enhance their economic status and thereby altering their decision of school choices for their children. Yet, there were many Dalits residing in the remote rural hills in Nepal who could not get access to these opportunities and, thus, they remained with their traditional and historical ideas of living confined life. Since these Dalits still had feelings of being discriminated against, excluded, and unequally treated by non-Dalits in the community, they took such an unhelpful idea in a taken-for-granted form. As a result, although there was an improved situation in school for Dalit children, they felt discriminated against and excluded from mainstream school activities.

In this context, I would like to connect the above-mentioned idea with the one revealed in the data. The teachers in the school claimed that they made efforts for making school Dalit friendly but, as they said, it was the traditional feeling of Dalits that appeared to be an obstacle for them while approaching the school. If it is so, I then feel, in line with the study participant, that the change is required not only in the school but also in the attitude, concept and feeling of the Dalits which are largely influenced by the caste-based experiences acquired in the past.

Discussion

On the way to inquiring about making school Dalit friendly, some key strategies, measures and opinions were put in place. First, the school environment was claimed to be developed ensuring to address the need and interests of Dalit students. For example, it was found that they needed to experience social justice in terms of teacher-student relationships, peer support, group activities in the classroom and school as a whole. Second, the schools in question needed to maintain an environment in which Dalit students can realize the meaning of being students in general, and the students from the Dalit community in particular. Since they belong to poor, marginalized, disadvantaged, and excluded groups in the communities, they require special care and support in adapting school environment and learning culture. A higher resemblance of Dalit culture in the school setting strengthens the possibility of increased interest on the part of children in school education.

Third, the school environment was found to be aligned with the issues related to Dalit children. The key Dalit issues in the community under this research comprised their social, cultural, economic, and pedagogic relationship and behaviours. Culturally they were found to be untouchable, socially they were supposed to be in exclusion, economically they claimed to be poor and educationally they were deprived of. The school management, administration, learning approaches, student-teacher relationship, pedagogical construct, strategies in the classroom, etc. were needed to be in line with such students and for this, it required a greater level of effort in the school. Fourth, caste-based confinement in the community was also in some ways found to be creating problems in Dalit education. Although such confinement was not claimed to be in school, Dalits' children made it responsible for their poor participation in schools. Fifth, since

Dalit children belong to poor, marginalized, excluded, and disadvantaged family, they hardly find to have possessed a similar capacity to acquire school education compared to non-Dalit children.

Caste hierarchy in a caste-based social system is prominent. With reference to the caste hierarchy in Nepal, Dalits are placed at the lower level of the caste hierarchy (Manandhar & Leslie, 1994). Based on the placement of the people in the caste-hierarchy, they enjoyed power, prestige, and properties in the past (Rothenberg, 2010). So far, as the matter of education is concerned, Dalits in the past were not supposed to get an education. As a result, they were prevented from school education from one generation to another.

Due to the political, social, and economic movements in the country, the Dalits were recognized as equal to non - Dalits based on the principle of social justice. Their entry into education, politics and economy was ensured constitutionally. Although school education for Dalit children was constitutionally provisioned, their access to education was not observed prominently. The school environment was supposed to be one of the reasons behind this (Ray, 2009).

Issue-based school environment was discussed to be another way of making Dalit friendly. Connecting the issue-based school environment with the children's education in the Dalit community provided me space to interpret the key issues related to the Dalits in this context. The key Dalit issues in the community under my research comprises their social, cultural, economic, and pedagogic relationship and behaviours. Culturally they are untouchable, socially they are in exclusion, economically they are poor and educationally they are deprived. The schools were claimed to be Dalit-friendly if they ensure to respond to these issues duly. In this context, I would like to raise a question: How do schools ensure an appropriate response to these issues? I would like to bring forth the idea of cultural difference theory to explain how the schools can address Dalit issues such duly to justify themselves as Dalit-friendly schools.

Culture, social positioning, and economy in the context of the caste-based society in Nepal are often interpreted in terms of the caste-based confinement on the part of the individuals (Pariyar & Lovett, 2016). Caste-based hierarchy in the social setting also gives birth to the cultural, social, and economic hierarchy (Manandhar & Leslie, 1994). Since the Dalits are supposed to be a lower-ranked group of people in the caste hierarchy, their culture, social positioning, and economy also go in the same rank. In the community, they feel that they are discriminated against, unequaled, and exploited based on their unhelpful ranking in the social hierarchy. The schools, in this context, can claim to be Dalit-friendly only when they justify themselves by creating such a learning environment in which these issues are duly stressed. In this sense, school culture and the culture of the community in which the Dalits reside must not go together.

Conclusion

The issue of Dalit education is not new in Nepal. It has been under the observation of educationists, scholars, community leaders and development workers for decades. Several efforts have been made to address the issue of Dalit education. For example, interventions by I/NGOs for bringing those who are out of schools are continuously being made to respond to Education for

All (EFA) and Sustainable Development Goal (SDG). The government on the other hand has made constitutional provisions for Dalit education based on human rights, social justice and the principle of equality, equity, and inclusion. As a result, the participation of Dalits in school education seems to have increased in comparison to the past. In the context of this study, however, Dalit participation in schools seems to be less encouraging, inadequate, and unfruitful so far, as the matter of their learning outcome is concerned. Although they join the schools, they do not continue to come to school by the end of school education. The dropout rate is still considerably high. Their irregularities in school are also seemingly high. They are mostly observed to be indifferent to school education.

The efforts so far made for addressing the Dalit's education appeared to be external, borrowed, and conditional. To promote the status of Dalit education and to ensure their active participation in education, the Dalits are supposed to enter the schools in the same way as done by non-Dalit children. But their presence in schools often seems to have been challenged by the school culture which is not supposed to be fully aligned with Dalit culture. As a result, the school appears to be an unfamiliar space for Dalit children. Reflecting on the finding of this study, I feel that the issue of Dalit education cannot be duly addressed unless the schools turn to be Dalit friendly.

Dalit children enter the school along with their emotions, feelings, dispositions, habitus, etc. The schools can be claimed to be Dalit-friendly if they respond to these features of Dalits adequately. The Dalit students can participate in the school activities equally as non-Dalit children if their issues, interest, capacity, and safety matters get space in the school curriculum, pedagogy, textbooks, extracurricular activities, and so forth. Based on the findings, the responsibility of the schools, in connection to addressing the issue of Dalit education, seems to have increased, especially by identifying their perception of education and the socio-cultural challenges that block their ways of education. Based on these, the schools can make efforts for justifying that they are Dalit-friendly, especially by paving the way for their transformation.

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Influence of Casteism in Modern Nepal: A Sociological Perspective

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Abstract

Casteism is a hierarchical phenomenon where prejudice occurs on the basis of caste superiority. It occurs disparity and injustice among human beings. So, the New Civil Code declared the practice of untouchability illegal. But the practice of caste discrimination is still existed in the various spheres of life in Hindu society. In this article, I have tried to present the structure of the caste system as it is manifested in the context of Nepal and discussed the pattern of social discrimination faced by the people. The objective of this paper is to analyze these practices as they occur in the domestic domain and community life. Casteism is still practiced especially in the rural communities of Nepal despite the law declaring it illegal in the New Civil Code in 1963. More specifically, this paper is intent on deepening an understanding of the factors of casteism so people of touchable castes perceive that they or their objects become polluted if touched by a member of Dalit. Given this context, this article also attempts to highlight the role played by society in shaping the contents and structure of caste-based relations.

Introduction

The word 'Caste' is of Portuguese origin and was applied to India by the Portuguese in the middle of fifteenth century (Subedi, 2010). It has been used to mean different things by different people in a variety of situation. It is an ascribed status as well. In other words, caste status of individuals is determined by birth. Achieved skills and abilities cannot change one's caste status. It brings stratification in the society as per the Hindu tradition. Caste is very ancient concept, and now it is ended legally but practically its influence is still strong in the society (Subedi, 2010). Caste determines the social status and role immediately after the birth of an individual. In other words, Caste is the element that brings stratification to society as per the

Hindu tradition. Caste is a very ancient concept, and now it is ended legally but practically its influence is still strong in society. Caste determines the social status and role immediately after the birth of an individual. In other words, caste is the element that brings variation among the people regarding their social relationships, marriage, food habits, and so on (Singh, 1968). Similarly, this is a concept that provides a superior position to some people right at birth, whereas it keeps other people in an inferior position even though they work hard throughout their life. It is a social structure based on a particular religious belief. In ancient classical literature, the caste system has been explained as divine creation. According to it, Brahmin was born out of the mouth, Chhetri out of the hand, Baisya from the thigh, and Sudra from the foot of the god (Ghimire 2066:169). People have to remain under the same caste from their birth till death. Even though occupations of the four castes have been determined right from their birth.

Theoretical Discussion

Many sociologists use the word 'caste' in two different senses. On the one hand, it is a word used without any particular geographical limitation to denote the type of class system in which hierarchy is very sharply defined and in which the boundaries between the different layers of the hierarchy are rigidly fixed (Leach 1967:9). A ruling class may be described as a caste when the fact of class endogamy is strikingly obvious and when the inheritance of privilege has become narrowly restricted to members of that caste in perpetuity. This kind of situation is likely to arise when the ruling group is distinguished from the inferior group or groups by wide differences in standard of living or by other easily recognized labels (Leach: 1967:9). Thus, it is usually easy to locate an individual in his stratum, and when this is done, one knows how to deal with him even without knowing him personally. If X belongs to the first stratum and Y to the second one, X will be considered socially superior to Y, irrespective of their personal qualities, and be treated accordingly. The other use of the word 'caste' is to define the system of social organization found in traditional regional societies of India and among adjacent Hindu and related populations in the territories of Bangladesh, Nepal and Sri Lanka (Dumont, 1980) and surviving to a large extent to the present day.

There has been a long debate in the literature over whether the caste system is a unique social phenomenon or simply one manifestation of processes of social stratification which have a wider generality (Berreman 1968:333). Such presentations rise directly to the question of whether caste is best considered a cultural or a structural phenomenon. This is an issue on which the authorities seem notably confused. Weber, for example, states categorically that 'caste' ... is the fundamental institution of Hinduism (Milner, 1993). He implies thereby that caste is a specific cultural concept, but then he proceeds at once to the remark that 'there are also castes among the Mohammedans of India…. Castes are also found among Buddhists'. This contradiction leads logically enough to an inquiry into the nature of caste, but here Weber's standpoint keeps shifting. Having started by implying that caste is peculiarly a Pan-Indian phenomenon, he proceeds immediately to the discussion of caste analogues in non-Indian context (Milner, 1993).

In the work of Dumont and Pocock, Marriot and their students, the views of Leach have stressed that the caste is to be defined in terms of its Hindu attributes and rationale, and therefore,

is unique to Hindus or at least to South Asia (Berreman, 1968:333). Bailey, Barth, Beteille, and Berreman have stressed that the caste system is to be defined in terms of structural features which are found not only in Hindu India but the number of other societies as well (Gould 1987:2). Those who hold the latter view finds caste groups in such widely scattered areas as the Arabian Peninsula, Polynesia, North Africa, East Africa, Japan, Aboriginal North America and the contemporary United States (Berreman, 1968). Regardless of which side of the argument one chooses, there are certain characteristics of the caste system which are almost universally acknowledged to be associated with it as a socio-cultural institution.

Caste-based Discrimination in Nepal: Its Historical Context

The 2011 population census of Nepal reported that 81.3 percent of her people follow the Hindu religion (CBS, 2011). Hindus, one of the important features of their social organization, are divided into several hierarchically ranked caste groups. After the promulgation of the new Civil Code in 1963, any kind of caste-based discrimination was declared illegal in Nepal. However, the low caste community like Dalits have been suffering from discrimination. For example, the so-called high caste people perceive that they, or their objects, become polluted if touched by members of Dalits. It concludes that discrimination is inherent in the denial of entry, denial of services, denial of access to common resources, denial of kinship, forced labor, dominance, social boycott, untouchability and discrimination to name.

Before the 14th century, social discrimination rooted in the caste-based identity of the population had its influence mainly on the practice of tradition. Bayly and Bayly reported that the formation of Muslim hegemony in Mogul India and the expansion of the Christian faith in the territory after it came to be a part of the British Empire motivated the Hindu rulers of Nepal to provide state-level protection for this religion. In this process, Jayasthiti Malla divided the Newars of Kathmandu valley into 64 castes (Ghimire, et al, 2021). Later, Ram Shah of Gorkha implemented some strict regulations which prescribed different qualities of garments for different castes, prohibited low caste people to live in Pakka houses, and required them to settle in areas close to river banks or rural areas (Ghimire, et al, 2021. The Human Right Year Book (INSEC, 1993) also mentioned the case that during the Malla period, there was a legal provision to cut Sudra's penis, force him to eat it and get him butchered by Chandals on a charge of having sexual intercourse with a Bahun woman. The Sen Rulers of Palpa also provided their support to the caste-based organization of society. However, until mid-19th century, the caste rules induced by the state had been effective only in specific localities. Then, the Nepali state attempted to universalize these regulations for all categories of people living in all parts of the nation.

The code redefined the Varna model to fit into Nepal's social environment. Firstly, it classified the caste groups into pure and impure classes and divided them again by ranking them into five broader categories (Hofer, 2004). The Tangadharis were placed in the first rank. Bahuns, Chhetris, Sanyasis and some high caste Newars were incorporated into this caste group. People belonging to different types of ethnic and tribal groups were ranked in the second and third categories. While both of these caste groups were termed the groups as Matawalis (liquor

drinkers), their rank in the caste order was determined based on the types of punishment that could be imposed upon their members for their commitment to the same crimes (Hofer, 2004).

Classification of caste categories by the 1854 Muluki Ain

The following table presents the caste categories according to 1854 Muluki Ain.

A	Pure Castes
1	Tagadhari: Caste group of the 'Wearers of the Holy Cord' (Janai)
	Upadayaya Brahmin
	Rajput (Thakuri)
	Jaisi Brahmin
	Chhetri (Warrior)
	Dew Bhaju (Newar Brahmin)
	Indian Brahmin
	Sanyasi
	Lower Jaisi
	Various Newar Castes
2	Matwali: Caste group of the Alcohol-Drinkers (Non-enslavable)
	Magar
	Gurung
	Sunuwar
	Some other Newar Castes
3	Matwali: Caste group of the Alcohol Drinkers (Enslavable)
	Bhote
	Chepang
	Kumal
	Hayu
	Tharu
	Gharti
B	Impure Castes
4	Impure but Touchable Castes (Pani Nachalne Chhoi Chhito Halnuparne)
	Kasai (Newar Butcher)
	Kusle
	Hindu Dhobi
	Kulu
	Musulaman
	Mlechha (European)

5	Impure and Untouchable Castes (Pani Nachalne Chhoi Chhito Halnuparne
	Kami
	Sarki
	Dadara (Stemming from unions between Kami and Sarki)
	Damai
	Gaine
	Badi
	Pore (Chyame)

*(*Hofer, 2004)

One group of these Matawalis were relatively privileged in the sense that their members were immune from the punishment of a slave. Another group of them had not had this privilege. They were segregated into an unsalable category. The fourth and fifth categories of caste groups were considered as ones containing an impure or water unacceptable population. The difference between them was that the members belonging to the fourth category were touchable while those in the fifth category were considered untouchable by the pure castes. The Civil Code also approved some differences in the privileges provided by law to people belonging to these different caste categories. This code became the law of the country to govern the pattern of social relations before its provisions were amended and it was replaced by the new Civil Code in 1963.

Current Discriminatory Practices

The political movement launched at different times replaced the prevailing system of oligarchic rule with a multiparty system of government. Since then, constitutional procedures were introduced in the system of the rule of the country. These constitutions including the constitution of Nepal 2072 B.S. has guaranteed the right to equality (Secretariat, 2015). It has stated that the state shall not discriminate against citizens based on religion, caste, sex, etc. The present constitution of Nepal has declared the practice of untouchability an illegal task. Besides this, the constitutional, legal and international commitments have committed the state government to eliminate all forms of discrimination including those based on caste (Secretariat, 2015).

In an urban and semi-urban environment, the tendency of caste practices has rapidly changed. There are hotels and restaurants and parties where high caste man does not observe the rules of pollution. They eat in public places with people whose caste they do not know, and even with low caste people of their village. During such parties, the liquor bottle is passed from man to man, meat is served on a common plate and no one is reluctant to touch a fellow guest. The weakening of hierarchy and impurity, and the relaxation of behavior about food in towns, indicate the decadence of the caste hierarchy which is based on the emergence of a class hierarchy. On the other hand, rural Hindu societies are still suffered from casteism. In Nepalese village life, one might reasonably expect that pollution taboos would constitute a considerable barrier to inter-caste sexual relations and religious functions as well. Usually, no purification measures are taken and a person's caste becomes the same. However, who to invite to the public gathering, drink and eating together and develop an economic relationship is becoming a matter of concern for many elites despite their caste hierarchy.

Conclusion and Implications

Discriminating against people based on caste position is shameful and completely inappropriate in the modern democratic state and everyone should be prepared to speak publicly in support of social justice. It is equally dangerous and undemocratic if the people are harassed and exploited based on caste hierarchy and inequality. However, the influence of casteism exists in Nepalese society. It is manifested in the domestic and business domain of social relations, religious and non-religious domain of community life, participation in administrative and political institutions as well as in the share of economic resources and social facilities. But this should be a matter of debate for the academicians, planners, and policymakers regarding the social transformations of Nepali society for making it more inclusive, trustworthy and less hierarchical.

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Emotional Intelligence and Organisational Performance in Nepalese Commercial Banks

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Abstract

The debate over the topics related to emotional intelligence (EI) and organisational performance has constantly been in discussion in different cultures and in different parts of the world. EI is an essential factor responsible for determining success in life and psychological well-being which plays an important role in better organisational performance. This article, therefore, has assessed the status of EI and organisational performance in Nepalese Commercial Banks and measured the impact of demographic factors on EI. It follows deductive research approach in which descriptive as well as analytical research design has been employed. The sampling units for the study consisted of 9 out of total 27 Nepalese commercial banks, and 67 respondents via convenience sampling with a structured questionnaire. Cronbach's Alpha was calculated to confirm its reliability, which resulted in a score of 0.778. SPSS software package was used to manage and interpret data. The results of the study indicate that both emotional intelligence and organisational performance are present in the commercial banking sector. Analysis revealed that an employee with high emotional intelligence has a high organisational performance in comparison to a less emotionally intelligent person. The impact of matured employees is high on EI, here EI of a male is higher than female whereas the EI of married people is higher than unmarried. The results have implications for recruiting the employees. So, based on the results, it is recommended that an organisation must consider the emotional intelligence of the employees and emotional intelligence can be increased in the banking sector through different training and development programs.

Keywords: *demographic factors, emotional intelligence, Nepalese commercial banks, organisational performance*

Introduction

Over the last fifteen years, a great deal of interest has been generated around the topic of emotional intelligence (EI). This interest was largely stimulated by Goleman (1995), and particularly with the claim that EI explains a higher amount of variance in individual success than IQ (Gannon & Ranzjin, 2005). The first definition and empirical model of EI were formulated and revised by Salovey and Mayer (1990), who defined EI as "the ability to monitor one's own and other's emotions, to discriminate among them, and to use the information to guide one's thinking and actions" (1990, p. 189). According to Zeidner et al., (2004), this is perhaps the most widely accepted scientific definition of EI, since it identifies emotional information processing as an essential precursor to emotional regulation. Recent findings suggest that EI persons are better performers than their counterparts (Law, Song & Wong, 2004). To maintain a productive culture in the current business climate, the organisation has to concentrate on the emotional intelligence of employees. The application of emotional intelligence in the organisation includes the areas like personnel selection, development of employees, teams and the organisation. The organisations must support their employees in developing their interpersonal skills and guide them to perform effectively on the job with other employees in the organisation (Bar-On et al., 2003). Nepalese Commercial banks as a financial sector are identified as one of the most dynamic and vibrant sectors of the economy. Banking has developed vital sectors of the economy and ushered in a new dawn of progress on the Nepalese horizon. The sector has translated the hopes and aspirations of millions of people into reality. Most of the literature expressed that there are very few studies on this topic in the Nepalese context as well as all over the world. In addition, those empirical studies proved that emotional research studies in organisational settings are ignored for a significant period. Therefore, this study attempts to identify the nature and relationship of emotional intelligence to organisational performance.

Researchers of social sciences have worked a lot on this topic throughout the world, especially in western countries but in developing countries like Nepal, still there is a need to explore this area. So, the study was conducted to explore the gender differences concerning the EI in the banking sectors of Nepal, especially in the areas of Sunsari and Morang. There are other variables too that can have a direct influence on the EI of the employees working in different areas of the economy in various parts of the world, like age, academic qualification, perception about EI, conflict, urge to innovate, and so on.

Research Objectives

i)   To assess the status of emotional intelligence in Nepalese Commercial Banks.
ii)   To measure the impacts of demographic factors on emotional intelligence.

Literature Review

Many studies have been directed to find out the relationship between Emotional intelligence and organisational performance. Researchers claim that there is a positive relationship between emotional intelligence and organisational performance (Rahman & Haleem,

2018; Thomas & Tram, 2006; Guleryuz et al., 2008; Monafared et al., 2010; El Khouly, 2011; Mousavi et al., 2012; Moradi et al., 2012). In this regard, Rahman and Haleem (2018) surveyed university employees and found a strong and significant impact of emotional intelligence on job satisfaction. Similarly, Goleman (1995) stated that emotional intelligence was closely related to job satisfaction and job success. Emotional intelligence does expect job satisfaction and job performance. Likewise, some research works revealed the mixed result of studies that age, gender, and educational level moderate the relationship between emotional intelligence and job satisfaction. They have shown a relationship between age and job satisfaction with an indication that older workers were more satisfied with their jobs than the younger ones. Moreover, with the increase in the number of years overall job satisfaction of workers increases as well (Berns, 1989; Grady & Burnett, 2000). Regarding the level of job satisfaction and emotional intelligence, researchers also revealed that ages show significant differences among students. Furthermore, the level of emotional intelligence of older students was higher than younger students. In addition, the level of emotional intelligence is high among those above 40 years (Bar-on & Handley, 1999; Ishak et al., 2011). However, some researchers doubt on positive relationship between age and emotional intelligence. Researchers explained that when age increases the level of emotional intelligence does not generally increase. For example, the study of Rahim and Malik (2010) found that age does not increase other relationships such as emotional intelligence, mental health, and spiritual intelligence.

Methodology

This article is based on a blend of descriptive and analytical research design. To describe the relationship between emotional intelligence and organisational performance and their constructs, descriptive design has been used. Similarly, inferential design helps to determine the impact of demographic factors (age, gender, education, marital status, and job position) on emotional intelligence.

Sample and Population

Out of 27 commercial banks in Nepal, 9 banks were selected for the study. The data were collected from different branches of commercial banks by using google forms. The sampling technique was convenience sampling. A total of 100 sets of structured questionnaires were distributed and 67 questionnaires were collected from the respondents which consist of 56 male and 11 female respondents. SPSS software package was used to manage and interpret collected data. Statistical tools, such as Pearson Correlation Matrix and Linear Regression Analysis to test relations and level of impact between variables, Cronbach alpha to test the reliability of constructs, and inferential statistics were employed. The ration behind the use of those tools was to explore the patterns in the sample to likely patterns in the population. And compare mean was used to understand the impact of demographic factors on emotional intelligence and organisational performance.

Procedure for Data Analysis Techniques

Descriptive analysis and inferential analysis were used to analyse the data in this study. Descriptive analysis was used for data presentation, central measure, and spread size. On the other hand, the inferential analysis was used to test hypotheses using path analysis to determine the influence between variables according to the causal model formed. The stages of the path analysis technique were as follows:

1. Preliminary analysis using Excel software to input test results by transferring/assessing scores into numbers. Then, descriptive statistics were calculated using IBM Statistics SPSS Version 22 application.

2. The analysis requirements test, namely the validity test, was carried out on the dependent and independent variables. Then, the data reliability test was carried out to determine the Cronbach alpha value.

Results of the Study

Based on the collected data, the following results have been drawn.

Reliability of the constructs

All constructs are reliable and acceptable because all the values of Cronbach's Alpha are > 0.7000.

Table 1: Reliability of the Constructs in Aggregate

Cronbach's Alpha	No. of Items
0.778	a). 8

The table 2 and 3 show the reliability of the constructs and status of emotional intelligence and organisational performance in Nepalese Commercial Banks, respectively.

Table 2: Reliability of the Constructs

Constructs	No. of Items	Cronbach's Alpha
Self -Awareness	5	0.730
Self- Management	5	0.735
Social Awareness	5	0.722
Relationship Management	5	0.737
Organisational Commitment	5	0.745
Turnover Intention	5	0.850
Organisational Citizenship Behavior	5	0.757
Job Satisfaction	5	0.729

Table 3: Status of Emotional Intelligence and Organisational Performance

Constructs	N	Minimum	Maximum	Mean	Standard Deviation
Self- Awareness	67	12	25	19.851	2.54805
Self -Management	67	13	25	19.97	2.32881
Social Awareness	67	13	25	20.90	2.55682
Relationship Management	67	16	25	20.28	2.04351
Overall Emotional Intelligence	67	59	100	80.194	7.778935
Organisational Commitment	67	13	25	18.7313	2.30008
Turnover Intention	67	10	23	15.5522	2.74294
Organisational Citizenship Behavior	66	14	22	17.8788	2.18044
Job Satisfaction	66	13	24	17.8788	2.36328
Overall Organisational Performance	65	59	86	76.0462	6.20592

The overall mean value for EI was 80.194. This result implies that these employees possess a well-developed ability to understand and manage their emotions and other experienced and feelings. The overall mean value for OP is 76.0462. This result also revealed that officer and managerial level employees in the banking industry in Nepal possess well organisational performance.

The impacts of demographic factors on emotional intelligence are displayed in table 4.

Table 4: Impact of Demographic Variables on Emotional Intelligence

Attribution	Description	N	Mean	Std. Deviation
Age	20 to 29	25	78.200	9.678
	30 and Above	42	81.381	6.243
Gender	Male	56	80.518	7.606
	Female	11	78.546	8.870
Educational Level	Bachelor and below	9	81.667	7.0887
	Master and Above	58	79.966	7.9250
Marital Status	Unmarried	23	77.130	9.0116
	Married	44	81.796	6.6283
Job Position	Officer	53	80.0189	7.826
	Manager	14	80.194	7.902

The results signify that age has got a positive relationship with the level of emotional intelligence. It is clear that as age increases, the level of emotional intelligence increases too, and it may be vis a vis. Matured employees were having more EI levels, as compared to the younger ones due to the nature of the working environment of banks and their level of maturity. It is because aged people were found very experienced and being inspired by more friendly and high committed behavior in the job.

Gender has also a positive relationship with the dependent variable. The mean scores show that male employees are more emotionally intelligent than their female counterparts. The education level of employees has a negative effect on the level of emotional intelligence. Similarly, marital status has a positive relationship with the level of emotional intelligence. In other words, EI level was found to be low with unmarried people and high with married people because married people were more careful as they care, love, and co-operate with their co-workers. They have strong bonding with their partner and children. There was a positive effect of job position with emotional intelligence. The mean score of officer and manager-level employees were 80.089 and 80.149 correspondingly. EI was high with a high level of job position and vice a versa.

Discussion and Conclusion

The study has subsumed the present condition of emotional intelligence and organisational performance in the Nepalese commercial banking sector. It has been seen from the research that both emotional intelligence and organisational performance are present in the commercial banking sector. It revealed that an employee with high emotional intelligence has a high organisational performance in comparison to a less emotionally intelligent person. Most of the dimensions of emotional intelligence have a positive and significant relationship with organisational performance. From the study, it has also been found that age, marital status, and job position have a significant impact on emotional intelligence. The impact of matured employees is high on EI, here EI of matured employees is high than young employees whereas the OP of married people is high than unmarried. Emotional intelligence, as an important area of Social Sciences, needs more research works in developing countries like Nepal. As EI directly influences the employee's behavior working in any organisation, the decision-making power and the abilities related to handling the contingency situations, which may arise out of blues, should be emphasized. There is a need to carry out research regarding intrinsic and extrinsic factors which have an impact on employee behavior and emotional intelligence of the employees. Sector-wise research can be carried out to see the emotional intelligence level of employees in different sectors of the country, to make the country prosperous by having intellect and human capital within the country. On the other hand, further studies concerning the impact of EI on OP by different organisation variables are required in this field, especially in Nepal whether it's the manufacturing industry or service industry. Since, the article is based on the study of officer and managerial level employees of commercial banks and conducted with only four constructs of each dependent and independent variable; it has limitations for wider generalizations.

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Introduction: (should justify title, context, purpose and the rationale of the study)

Review of Literature: (may include theoretical, empirical and policy review)

Methodology: (include research design, tools, participants and procedures precisely)

Results and Discussion: (corroboration of the findings vis-à-vis theory developed/tested)

Conclusion and Implications:

Acknowledgement/s (if any)

References

Appendices (if necessary)

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