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विष्णु प्रसाद शर्मा	बहुभाषिक कठामा नेपाली शिक्षण : समस्या र समाधान

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The present volume has attempted to include original research articles from multidisciplinary areas of studies. The authenticity of the thoughts and views expressed in these articles solely lies to the authors. We are very much grateful for the contributors for research articles. We are also indebted to all the critics who have helped us to review the articles published herein. Finally, we are also thankful to the campus chief of JMC for his continuous support in publishing the journal.

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Knowledge of Reproductive Health Issues among the Students of P. N. Campus Pokhara

Amin Palikhe and Akhila Shrestha

The article entitled "Knowledge of Reproductive Health Issues among the Students of P. N. Campus, Pokhara" has studied to get the knowledge about the reproductive health issues. Reproductive health is one of the important factors of population studies. Several studies have been made concerning the reproductive health issues but there are few research works on the knowledge of reproductive health, especially, in P. N. Campus. The present study attempts to find out knowledge of reproductive health issues among the students in the P. N. Campus. This study was based on the primary information collected from the field survey in P.N. Campus. The sample used for collection of data is random sampling. Basically, both descriptive and analytic research design and simple statistical tools like frequency table, and cross tabulation have been used here. To test the hypothesis, Chi- Square test with contingency table has been presented. Among the total 116 students, 58 percent female and 42 percent male were taken for sample. The median age for the sample population was 23 years. About 31 percent among them were married. This research finds out the knowledge of reproductive health issues like media of knowledge, sources, reproductive health issues areas and level of knowledge among the selected demographic background of respondents.

Key Words: Chi-Square, Issues, Knowledge, Reproductive Health, Subject Matters,

Introduction

Reproductive health is relatively a new concept emerged after 90s that comprehensively addresses all of the health issues regarding reproductive health for both women and men, irrespective of their age. Reproductive health sometimes addresses women's health issue as a whole, since most of them are closely related to Reproductive Health. Good health is one of the basic human rights endorsed by various international initiative as well as prerequisite of socio-economic development. In many countries and cultures women are not allowed to participate fully in the decision making process that directly affects their health status. Because women play major roles in raising children and caring for family members. Death and illness among women affect health and well-being of the family as a whole and consequently the entire population. Reproductive health is one of the aspects affecting the health of an individual. For the first time, the concept of reproductive health was formally brought into existence from the international conference on Population and Development held at Cairo in 1994 A. D. The term reproductive health refers to the process of giving birth. In this sense, reproductive health means the study of factors that affect the health of a person for reason of reproduction (Paneru, 2007).

International Conference on Population and Development, the first global issue to discuss, debate and reach a consensus on this issue has defined reproductive health [RH] as "A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity in all matters relating to reproductive system and its functions and process"(UN, 1994). Hence reproductive health implies that people are able to have a satisfying and safe sex life and that they have the capability to reproduce and have the freedom to decide if, when and how often to do so. RH also includes sexual health, the purpose of which is enhancement of life and personal relation and not merely the counseling and care related to

reproduction and sexual transmitted disease. It is recognized that RH is a crucial part of overall health in infant, childhood and adolescence; it also sets the stage for health beyond the reproductive years for both men and women and has pronounced effects from one generation to another (MOH, 1998).

The UN system and the international community believe that RH includes family planning, safe maternal mortality and protection from the transmission of STDs including HIV/AIDS and from violence and sexual abuse should be available in all situations and circumstances based on the needs and repressed demands of refugees. In this respect, priority is given to the needs of women adolescent girls. RH is important for men, women and children. The reproductive system, in function, dysfunction and disease, plays a central role in women's health. This is different from the case with men and women. A major burden of the disease in female is related to their reproductive function and reproductive system, and the way society treats or mistreats them because of their gender. Reproductive health is a state in which people have the ability to reproduce and regulate their fertility; women are able to go through pregnancy and childbirth safely. Among essential components of RH can include family planning, maternal health, preventing abortion and managing the complications of unsafe abortion, preventing and treating STDs including HIV/AIDS and eliminating traditional practice like female genital mutilations that harms women's RH and well-being (UNFPA, 2001).

Reproductive health implies that, apart from the absence of disease or infirmity, people have the ability to reproduce, to regulate their fertility and to practice and enjoy sexual relationships. It further implies that reproduction is carried to a successful outcome through infant and child survival, growth and healthy development. It finally implies that women can go safely through pregnancy and childbirth, that fertility regulation can be achieved without health hazards and that people are safe in having sex (Fathalla, 1988).

The various elements of RH are strongly interrelated and improvement of one can facilitate the improvement of others, while all elements of RH are individually important, given the current socio economic and environmental condition in the world particularly in developing countries, fertility regulation is central to all other aspects of reproductive health (WHO, 1992).

The burden of a RH disease is primarily a function of its prevalence and its seriousness to the individual concerned. In the case of reproductive health, the impact is not limited to the individual directly concerned. Inability of individuals and couples in developing countries to regulate and control their fertility because of lack of information and inadequacy of services, is not only affecting the health of the people immediately concerned and their families, but has implications for their societies and their countries, for global stability and for the balance between population and natural resources and between the human species and the environment.

Communicable diseases are important because they can affect other people too. Of all communicable diseases, STDs including HIV infection, are least amenable to control. Even attempting to erect national barriers will not stop them. People with other communicable diseases are less likely to travel than people with STDs, which are sometimes described as "air-borne" diseases, to indicate the importance of air travel in their trans-national spread.

To know the knowledge on RH issues, P. N. Campus, Pokhara is chosen as the specific area for this study. Pokhara is one of the old urban sectors situated in Western Nepal, Kaski District and Gandaki Zone. All types of facilities are available in Pokhara so that many people migrated from other districts of this region and other parts of the country. Prithvi Narayan Campus is situated in the Northern part of Pokhara. The campus has an area of approximately 515 ropani stretched from East to West. There is no doubt that it is the second largest campus in the country where programs of Humanities, Education,

Science, Management and Law are run.

Reproductive behavior has become an emerging worldwide concern in most of the countries. RH is relatively a new concept that comprehensively addresses all of the health issue regarding reproductive for both women and men, whether young or old. Among the major reproductive and sexual health hazards that young people face are: STDs, unwanted pregnancies, including illegal abortion related complications, higher risks of maternal and infant morbidity and mortality, low birth weight and pre-maturity among the children of very young mothers. The knowledge of reproductive health is needed for adolescents since they are likely to expose in the reproduction. Therefore, reproductive health knowledge must provide to all adolescents for their healthy life. Reproductive health services and information should be accessible and affordable for all adolescents. This study focuses on the knowledge of subject of reproductive health issues among the students of the P. N. Campus, Pokhara.

Data and Method

The sample design is purposive sample design, which is especially targeted to management, humanities and social science, education and science and math faculties. Total numbers of students have been divided into these stratified groups. The proposed research has been descriptive in nature. The proposed research has been descriptive when it has to explain the knowledge of reproductive health situation of students. The research was primarily based on primary data. However for the support, secondary data has been also used. Total number of students has been divided into these stratified groups. Random sampling has been used for this research. 116 students are taken for the sample. The questionnaires were used for the collection of primary data and their natures were structured with both open and closed ends. The questionnaires were given to the students of P. N. Campus. Necessary primary data were collected through sample survey. The questionnaires were directly administered and distributed to the sampled students and the respondents were intimately supervised during the filling of the questionnaire. The processing of the study results began soon after the start of the fieldwork. The raw data collected in the field survey were carefully checked to minimize the probable errors and data were post-coded if necessary. Then, collected data were processed in Statistical Package for Social Science (SPSS) and the computed data were used to generate tables and statistics to translate the number into meaningful results. The frequency distribution tables have been used to analyze the data. Descriptive as well as analytical measures were followed. The data collected and processed have been analyzed using various tools such as percentage, chart, weighted mean, chi -square test, etc. The ethical consideration is also taken from the respondents.

Results and Discussion

The various elements of RH are strongly interrelated and improvement of one can facilitate the improvement of others, while all elements of RH are individually important, given the current socio economic and environmental condition in the world particularly in developing countries. Fertility regulation is central to all other aspects of reproductive health. Therefore, this research work is tried to know the knowledge of reproductive health matters from the students. Due to the lack of proper knowledge, many adolescents have been victims of sexual diseases, sexual coerce and violence, unwanted sex and pregnancy, and unsafe abortion which can be removed by providing knowledge on reproductive and sexual health.

Table 1 shows the percent of students from P. N. Campus classified according to the selected background characteristics. A description of the background characteristics of the 116 students age 15-

49. Regarding age mix, 43.1 percent are taken from the age group 20-24 followed by 15-19 and so on. The place of residence is another characteristic that determines access to service and exposure to information pertaining to RH and other aspect of life. The majority of respondents reside in V.D.C. with 66.4 % of respondents and 33.6% reside in municipality. Education is one of the most influential factors affecting an individual's attitude, knowledge and behavior in various facets of life. A total of 116 students were enumerated. Among them, 42 percent students were male and 58 percent female. Among 116 students of age 16 to 40 plus, the majority of unmarried students were 69 percent whereas 31 percent students were married. Some 87.1 percent respondents are related to single family and the rest is related to joint family. . Among the faculties, education, management and humanity are taken more than other students. That is indicated by 45.7% and 25.9% for education and management followed by humanities and social science respectively. Ethnicity of students of P. N. campus students were more Brahman/Chhetry (56%) followed by Janjati and limited number was covered by other caste in the campus. There were maximum numbers of respondents related with Brahman/Chhetry. So those samplers obviously were more concerned with the Hindu origin whereas Janajati was related with Buddhist origin, i.e 13.8%. 95.7 percent respondents use Nepali as mother tongue. 66.4 percent students have no job or regular income. Among the respondents only 33.6 percent respondents responded the questions about the level of family income. Among the 33.6 percent, 43.6 percent falls in the group of less than ten thousand whereas 17.9 percent falls in the group of more than ten thousands group. Among the responded respondents, 30.8 percent told "Do not Say".

Table 1: Percent of Respondents Classified According to Selected Background Characteristics

Characteristic	Percent (%)	Characteristic	Percent (%)
Age		Religion	
15-19	31(26.7)	Hindu	98(84.5)
20-24	50(43.1)	Buddhist	16(13.80)
25-29	23(19.8)	Kirati	1(0.9)
30 and above	12(10.4)	Others	1(0.9)
Education †		Mother Tongue	
PCL(11-12)	31(26.7)	Nepali	111(95.7)
Bachelor(13-15)	51(44.0)	Others	5(4.3)
Degree(16-17)	34(29.3)	Faculty	
Sex		Management	30(25.9)
Male	49(42)	Science and Math	9(7.8)
Female	67(58)	Humanities and Social Science	24(20.7)
Marital status		Education	53(45.7)
Unmarried	80(69)	Income	
Married	32(31)	Yes	39(33.6)
Family Size		No	77(66.4)
joint	15(12.9)	0-9999	17(43.6)
Single	101(87.1)	10000-19999	7(17.9)
Ethnicity/Caste		20000 and above	3(7.7)
Brahman/Chhetry	65(56.0)	Do not Say	12(30.8.)
Hill/Janajati	43(37.1)	Place of Residence	
Tarai Origin	3(2.6)	Kaski	48(41.4)
Dalits	4(3.4)	Outside Kaski	68(58.6)
Others	1(0.9)	Birth Place	
		Urban	39(33.6)
		Rural	77(66.4)

The knowledge about the RH is surveyed. Respondents have been asked various questions about the knowledge of RH and its components. These types of indication clearly indemnify the knowledge about RH issues.

Table 2: Percentage of Respondents Who Receive Information about Reproductive Health Issues According to Sources

Source of Information of RH	Total
	Response (%)
Mon and Daddy	8(6.9)
Family Member	4(3.4)
Friend	30(25.9)
Teacher	29(25.0)
Boy and Girl Friend	9(7.8)
Doctors	26(22.4)
Counselor	15(12.9)
Books	60(51.7)
Cinema and TV	32(27.6)
Radio	41(35.3)
Newspaper	38(32.8)
Clubs	12(10.3)
Professional Sexiest	3(2.6)

Where, table 2 shows the information of RH among the respondents. Among them the majority respondents receive the information from friends, teachers, counselors, doctors, books, cinema, radio, newspapers etc. But they rarely take it from sex professionals. Respondents take RH issues from the books followed by others like radio, newspaper, cinema, friends, teachers, doctor etc.

Table 3: Percentage of Respondents Who Deliver the Reproductive Health Issues by Different Media

Medium of Information about Reproductive Health:	Total
	Yes Response (%)
Newspaper	103(88.8)
Radio	109(94.0)
Television	107(92.2)
Cinema	97(83.6)
Family Member	93(80.2)
Teachers	106(91.4)
Friend and Club	97(83.6)
Public Vela	77(66.4)
Mother Group	85(73.3)
Health Post	111(95.7)
VDC and Municipality	55(47.4)

Table 3 shows the way of providing the information about RH to people. Among the respondents more than eighty percent were more like to provide information from Newspaper, Radio, Television, Cinema,

Friend, Health post but VDC and Municipality is not the best way to provide the information of RH issues.

Table 4: Percentage of Knowledge Who Know the Different Issues of Reproductive Health

Reproductive Health Concern Group:	Total
	Yes Response (%)
Family Planning	95(81.9)
Safely Motherhood	70(60.3)
Orphan Child Care	11(9.5)
Divorce Law	14(12.1)
Safely Abortion	105(90.5)
Care of Older People	8(6.9)
Sexual Diseases and HIV	81(69.8)
Mortality Rate	39(33.6)
Stage of Adolescence	78(67.2)
Birth Rate	50(43.1)
Age of Marriage	58(50.0)
Communication Media	45(38.8)

Table No 4 reveals that the majority of the respondents responded the areas of reproductive health issues. They have no doubts about the areas of RH issues. Because most of the respondents said that reproductive health is concerned with all the factors except child care, older people and divorce. It means that most of the respondents have knowledge about the areas of RH but they have no clear knowledge about the communication media whether it falls under the area or not.

Table No 5 shows knowledge of RH issues among the selected background characteristics. Table 5 includes the demographic factors with analysis of Chi-Square. Under the chi-square test, significance level of 1* percent, 5** percent, 10*** percent level has been tested. Family size, mother tongue and birth place do not make any significant difference between the knowledge of RH issues. Education, sex, ethnicity, religion, faculty and regular income has 5 percent significant difference about issues of RH and background characters. Whereas age mix and place of residence of background characters has highly significant difference of RH issues.

Table 5: Percentage of Respondents Who have Knowledge about Reproductive Health Issues According to Selected Background Characteristics

Characteristic	Knowledge of Reproductive Health Subject Matters			Test
	More (%)	General (%)	No (%)	
Age				10.049***
15-19	4(16.7)	27(31.4)		
20-24	10(41.7)	35(40.7)	5(83.3)	
25-29	7(29.2)	15(17.4)	1(16.7)	
30 and above	3(12.4)	9(10.7)		
Education †				6.442**
PCL(11-12)	2(8.3)	27(31.4)	2(33.4)	
Bachelor(13-15)	13(54.2)	36(41.9)	2(33.3)	
Degree(16-17)	9(37.5)	23(26.7)	2(33.3)	
Sex				7.2**
Male	12(50)	37(43)	-	
Female	12(50)	47(57)	6(100)	

Family Size				1.428*
joint	3(12.5)	11(12.8)	1(16.7)	
Single	21(87.5)	75(87.2)	5(83.3)	
Ethnicity/Caste				7.048**
Brahman/Chhetry	16(66.7)	46(53.5)	3(50)	
Hill/Janajati	8(33.3)	33(38.4)	2(33.3)	
Tarai Origin	-	2(2.3)	1(16.7)	
Dalits	-	4(4.7)	-	
Others	-	1(1.2)	-	
Religion				4.22**
Hindu	22(91.7)	70(81.4)	6(100)	
Buddhist	2(8.3)	14(16.3)	-	
Kirati	-	1(1.2)	-	
Others	-	1(1.2)	-	
Mother Tongue				0.5548*
Nepali	23(95.8)	82(95.3)	6(100)	
Others	1(4.4)	4(4.7)	-	
Faculty				7.081**
Management	6(25)	22(25.6)	2(33.3)	
Science and Math	1(4.2)	6(7)	2(33.3)	
Humanities and				
Social Science	7(29.2)	17(19.8)		
Education	10(41.7)	41(47.7)	2(33.4)	
Regular Income				5.94**
Yes	13(54.2)	25(29.1)	1(16.7)	
No	11(45.8)	61(70.9)	5(83.3)	
Place of Residence				18.06***
Kaski	12(50)	34(39.5)	2(33.3)	
Outside Kaski	12(50)	52(60.5)	4(66.7)	
Birth Place				.001*
Urban	8(33.3)	29(33.7)	2(33.3)	
Rural	16(66.7)	57(66.3)	4(66.7)	

Table 5 shows the knowledge of reproductive health issues and selected backgrounds of the respondents. Regarding the age mix, age group 20-24 has more and average knowledge of RH but 15-19 age group has no more knowledge. Bachelor and degree level students have more knowledge of RH whereas 33.33 percent from all level of education has no knowledge of RH. Female has more knowledge of RH in comparison to male respondents. Single family has either more knowledge or no knowledge at all. Brahman/Chhetry has more knowledge followed by Janajati and Dalits. Hindu has more knowledge regarding RH. Respondent of Nepali mother tongue has more knowledge than non-speaking Nepali tongue.

Conclusion

It is found from the survey that the majority of students are from Kaski district followed by surrounding districts. Similarly, majority of students are from the VDCs where their caste/ethnicity was Brahmin/Chetry followed by Janajati. There is an urgent need to create awareness and change the attitude of family members in the communities towards the subject of RH. RH care is the constellation of methods, techniques and services. All these factors contribute to reproductive health and well-being by

preventing and solving reproductive problem. Regarding the knowledge of RH issues, the students are in average. They have thought that RH knowledge should be talked freely but also some of the students do not like to talk about RH issues with other persons. They are receiving the information of RH from cinema, news, books, and friends rather than others but also told that above mentioned way would be better to get the knowledge of RH issues. Most of the respondents have knowledge about RH issues.

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Caste: A Socio-political Institution in Hindu Society

Bhanubhakta Sharma Kadel

Abstract: Caste has been a form of social stratification characterized by endogamy, hereditary transmission of a lifestyle, which often includes an occupation, ritual status in a hierarchy and customary social interaction and exclusion based on cultural notions of purity and pollution. Hierarchy, commensality, repulsion and hereditary membership and specialization are the major characteristics of caste system. It is assumed that castes arose from differences in family ritual practices, racial distinctions, and occupational differentiation and specialization but it is socio-political institution mainly characterized by domination and subjugation. APA model has been applied to this research work. The theory of origin of caste and its orientation has been of great use in preparing the article. The readers will be aware of the implicit intention of the writer that the caste system that pervades the South Asian region is not the product of religio-cultural institution nor it has any relation with the Brahminical scripture like the Vedas but it has socio-political orientation.

Key Words: caste, cultural, ritualistic, social, economic, political, hierarchy

Introduction

In general, as Encyclopedia Britannica defines, caste is an endogamous hereditary group of families, bearing a common name; often claiming a common descent; as a rule professing to follow the same hereditary calling; clinging to the same customs, especially regarding purity, meals, and marriages; and often further divided into smaller endogamous circles. Caste is a group of people having a specific social rank, defined generally by descent, marriage, commensality and occupation. Although the term 'caste' is applied to hierarchically ranked groups of people in many different societies around the world, the caste system in its most developed form is found in Indian subcontinent.

The English word "caste" derives from the Spanish and Portuguese *casta*, which means, "race, lineage, or breed" (Mookherjee, 2012: 56). When the Spanish colonized the New World, they used the word to mean a "clan or lineage." However, the Portuguese were the ones who employed *casta* in the primary modern sense when they applied it to the many in-marrying hereditary Hindu social groups they encountered upon their arrival in India in 1498.

One of the problems with any understanding of caste is that the word "caste" itself has been used to translate two quite different Sanskrit concepts which are assumed, quite wrongly, to have an automatic connection. One is the concept of *jāti* and its sense of "kind" or "species". Another way of glossing this concept might be to say "the group that one was born into", the relativity of this gloss conveying the contextual nature of *jāti* ascriptions. When asked to name their *jāti*, people may name their patrilineage, the name of the group of lineages they conventionally marry into, or even the name of what would now be called an ethnic group. However, even though the concept is elastic, the idea of origin by birth is constant. There is no mystery about this (Quigley, 1993: 502).

Scholars approaching caste through the study of Hinduism and comparative religion may be less acquainted with sociological and anthropological studies of caste on the ground and are more likely to be familiar with the Vedic concept of *varna* which is also used to translate the word "caste". The referent of this concept is rather different from that of *jāti* since the fundamental idea is less "belonging to a group

by virtue of common birth” than “functions which must be performed if cosmic harmony and social harmony are to prevail” – it being understood that cosmic harmony and social harmony are dependent on each other. What the *varna* and *jāti* concepts share is an idea of “keeping apart” and it is this which allows them to become conflated in the concept of caste.

Thus, the term caste has no universally accepted definition. To some, the term traditionally corresponds to endogamous *varnas* of the ancient Indian scripts, and its meaning corresponds in the sense of *estates* of feudal Japan or Europe. To others, endogamous *jātis* - rather than *varnas* - are castes. To others such as Risley, castes in India means endogamous groups that resulted from interactions between what once were different races (Risley, 1903: 52). Endogamy, the common element in these three definitions, is itself disputed. According to him, Caste may be dependent on one’s occupation (functional) or based on origin or by birth (hereditary). Ambedkar, who was born in India in a social strata considered untouchable, disagreed that the term caste in India can be defined as endogamous groups of India. According to Ambedkar, India during and before the British colonial rule, was a strictly exogamous society because marriage within blood-relatives and class-relations was culturally forbidden. The term caste, according to Ambedkar, should be defined as a social group that tries to impose endogamy, in an exogamous population (1993: 32).

Method: This research paper has been prepared on the basis of secondary data and it is a library based study. Certainly, therefore, no field work has been carried out but books, journals, magazines and electronic materials have been consulted as far as they are available and appropriate.

Discussion and Result

Varna System

In traditional Brāhminical law books and much popular usage, Indian society is divided into four social classes, or *varnas* (Sanskrit for colour or class). At the top of hierarchy are the Brāhmanas (priests or scholars) followed in the rank order by Kshatriyas (warriors or rulers), the Vaisyas (merchants, traders and farmers) and the Shudras (artisans, laborers, servants and slaves). The members of each class are considered to be ritually polluted to varying degrees as a result of defilements brought about by their birth, occupations, dietary habits and customs. Later on with the evolution of society in different stages with different transformation and alteration, the *varna* system came to be popularly known as caste system but with several modifications.

The famous verse from Rgveda x, 90 speaks of four *varnas*: *brāhmana*, *rājanya* (later conventionally referred to as the *kshatriya*), *vaiśya*, and *sudra*, each of which springs from a different part of the body of *purusa* – the lord of beings – who is portrayed as having been sacrificed at the beginning of time. In the ancient Hindu law book known as the Code of Manu (ca. 200 bce to ce 200) *varna* is portrayed as having a quintessentially different function. These functions revolve around sacrifice: just as the world and the four *varnas* were created through an initial sacrifice, repetitions of this primal act are necessary if order and harmony are to be maintained. To achieve this, each *varna* has a specific function:

Manu lays down that the duty of the *brāhmana* is to study and to teach, to sacrifice, and to give and receive gifts; the *ksatriya* must protect the people, sacrifice and study; the *vaiśya* also sacrifices and studies, but his chief function is to breed cattle, to till the earth, to pursue trade and to lend money; the *sudra*’s duty is only to serve the three higher classes . . . for each man there was a place in society and a function to fulfill, with its own duties and rights. (Basham, 1971: 139) There is no mention of any idea that a person performing any specific function must be born into a particular group, though.

Mahatma Gandhi claimed that *Varnāshrama* of the *shāstras* is today nonexistent in practice. The present caste system is theory antithesis of *varnāshrama*. Caste in its current form, claimed Gandhi, had nothing to do with religion. The discrimination and trauma of castes, argued he, was the result of custom, the origin of which is unknown. Gandhi said that the customs' origin was a moot point, because one could spiritually sense that these customs were wrong, and that any caste system is harmful to the spiritual well-being of man and economic well-being of a nation.

Caste as a Religious Product

In the Indian case, argues Dumont, the idea of caste expresses itself with reference to two ideological features: the opposition of the pure and the impure, and what on the relationship between caste and he calls the "disjunction between status and power (cited as in Quigley, 1993: 497). By the latter he means that those who are the most politically powerful defer to the representatives of religious values because the ultimate meaning of the society derives from those values. This is why, he claims, in everyday life the priest ranks higher than the king, and in the *varna* schema of the Vedic texts the Brāhmana ranks higher than the Kshatriya. This theory has had pervasive and enduring appeal in spite of a torrent of criticism from every conceivable angle. The reason for this appeal is simple.

One might object, however, that if it is the actual performance of ritual functions which is hazardous for one's status, it is curious that the status of other members of the caste is also compromised even when they do not themselves perform impure tasks. These people are affected because they either come from one's own lineage (i.e. they are related consanguineally), or they come from other lineages with whom members of one's own lineage conventionally marry (i.e. they are related affinally). Caste status cannot therefore be simply "interactional" as Marriott argues (1968: 68) which contrasted with the "attributional" theory of Dumont. Kinship and marriage are also primary determinants of caste status. Ethnographic reports often fail to make clear that all members of castes do not need to perform the ritual function from which they derive their status.

Caste as Occupational Creation

What is crucial is that one or more members of the caste in question provide the necessary ritual functionary. Caste is often reported to be a matter of occupation. This is false: what is at issue is a periodic ritual contribution to the community. All of the members of one caste may be agricultural labourers yet only some among them may be required to perform a particular ritual function – say, to play music on the occasion of worshipping a particular deity. Another caste (i.e. a group with whom the former will not intermarry) may also be agricultural laborers and have a different ritual function – say, to be pall-bearers for noble castes. Discrimination of this kind can be endless – as with totemic groups (Strauss, 1966: 54). Even among groups where the link between caste and occupation appears more clear-cut, it is rarely the case that all members of the caste perform the job in question. Thus, to be a Barber is not to be a hair-cutter, but to be related to others whose ritual function involves the cutting of hair and other related tasks, such as nail-paring and midwifery, as elements of purificatory ceremonies. A Barber could, therefore, be a taxi-driver, while the man cutting hair in the barber's shop (i.e. as a profession rather than as part of a ritual function) could well be a member of a Brāhman caste. Similarly, a Brāhman need not be a priest, a Farmer may be a rickshaw driver, and so on.

Caste as a Cultural Institution

What exactly do we mean by caste? What almost everyone can agree on is that wherever there is caste, certain features are found linked together in a systematic fashion. Perhaps most noticeable,

particularly to Western eyes, is an apparently constant preoccupation with maintaining differences between groups and expressing these differences through concepts of pollution and inauspiciousness. These groups are based on lineal kinship, and tightly regulated by marriage alliances between households of different lineages. From one perspective, regulating marriage often appears to be a device on the part of wealthy households for inhibiting the dispersal of land ownership. But non-landowning lineages, whether wealthy merchants or impoverished groups, also regulate their marriages just as strictly as members of landowning lineages (Flood, 2003: 543). The fundamental message being circulated by members of all “castes” (i.e. groups of intermarrying lineages) is invariably phrased in terms of an encouragement to prevent one’s own “kind” from being contaminated, with the word for “kind” in most Indian languages being *jāti* (or some variant thereof), a concept which might also be translated as “species”. It is as if members of different groups were saying: “We are different from each other in the same way that different animal species are. Just as cats and dogs cannot interbreed, neither can we” (Flood, 545). Since some relativist thinkers are reluctant to say that people with other cultural ideas are “wrong,” it needs perhaps to be stressed (if we are going to explain the ideology that different castes must not miscegenate) that there is, in fact, only one human species and its members are not prevented from interbreeding because of their different origins. The arbitrary, cultural nature of the prohibition on intermixing is shown more clearly still by the fact that it is not restricted to procreation. Members of different castes are generally convinced that they should not eat together and that they should abstain from performing certain rituals together.

It is not uncommon for a village to have multiple castes all claiming to abjure relations of any fundamental kind with each other. But why should there be such a proliferation of “kinds” wherever there is caste? A preliminary clue is that in caste-organized communities normally one kind predominates in every sense-politically, economically, numerically, and as the provider of the main patrons of rituals. Conventionally referred to as the “dominant” caste, they are more accurately entitled with the term “noble” or “kingly” caste, it being understood that nobility and kingship are refractions of each other (Srinivas, 1959: 125). All of the other castes are groups of lineages which have an obligation to provide people who perform specialized ritual duties for the noble caste. To default on these obligations always incurs some kind of sanction, which is frequently underpinned by the threat, if not the actual use of, violence.

While there is a great deal of variation among theorists regarding the alleged underlying mechanisms which generate this phenomenon whereby a multiplicity of groups all fastidiously distinguish themselves from each other, most people would agree that certain features stand out when caste is compared to other forms of social organization (Quigley, 1993: 496). Of these perhaps the most striking is the institution of untouchability whereby members of certain castes are so excluded that they appear on occasion to be beyond the pale of normal society. One very common, and perfectly acceptable, way to approach caste is thus by explaining untouchability. Most impure are the untouchables, or, to use modern names, the exterior or scheduled castes, which, however, have among themselves numerous divisions, each of which regards itself as superior to others.

Hocart brings together these principles of organization in caste society by arguing that castes are “families” which hereditarily transfer ritual functions in order to ensure that the king and nobles remain in a pure state (1950: 20). In contrast to the idea that caste is oriented to a pure-impure axis with Brāhmins and Untouchables at polar ends he argues that what is at stake is the integrity of kinship, the institution to which everyone is connected. By implication, it is a very fragile integrity which can only be maintained by the repeated performance of rituals (sacrifices).

Caste as Social Hierarchy

Dumont says that to adopt a value is to introduce hierarchy, and a certain consensus of values, certain hierarchy of ideas, things and people, which is indispensable to social life (cited as in Dirks, 2004: 4). Caste is still the defining feature of social organization in the Indian subcontinent. Views of caste differ markedly; from those who see it as a religious system to those who see it as a merely social or economic, from those who admire the spiritual foundations of a sacredotal hierarchy to those who look from below and see the tyranny of brāhmanas; from those who view it as the Indian equivalent of community to those who see it as the primary impediment to community (Dirks, 2004: 5). Caste, and specifically caste forms of hierarchy, whether valorized or despised- is somehow fundamental to Hindu civilization, culture and tradition.

Dumont attempts to escape from the notion of caste-as-stratification by introducing us to a second meaning of “hierarchy,” that of the encompassment of the part by the whole, which implies also the encompassment of something by its contrary (1996: 76). Thus, for example, in traditional societies the individual is encompassed by society and in caste society, argues Dumont, the pure encompasses the impure (76). He argues that Western theorists and those influenced by them tend to see caste through modern, individualistic spectacles and to apply a set of judgments which are not applicable in the “holistic” traditions of caste-organized communities where the individual is subordinated to, encompassed by, the moral claims of the collective (77). He is perfectly correct to state that caste ideology gives primacy to the whole community and has no place for the modern Western concept of individualism where people are free to make their own choices about whom they associate with. In connection with this, everyone will agree with Dumont that caste involves a “heavy” and pervasive use of ritual for structuring social relations which in many other societies are structured by centralized political and economic institutions.

Hocart’s approach endorses Dumont’s assertion that the separation of king and priest (as he put it, the “disjunction between status and power”) is central to the theory of caste (Quigley, 1993:511). But Quigley says that Dumont was quite wrong about the dynamic of relations between kings and priests and the underlying structure they depended on. Nobility and kingship are not a simple matter of material dominance, but are concerned with the ability to command rituals which bring the community together and expurgate the inauspiciousness which social life habitually generates. Priests are the instruments who perform this purging function and who therefore make possible kingship and nobility. Caste organization could thus be said to be a division of the community into noble and kingly families on the one hand and priests on the other, provided it is understood that the primary function of priests is to cleanse the society of anything which threatens it with death and evil. “In theory, power is ultimately subordinate to priesthood, whereas in fact priesthood submits to power (Dumont, 1966:71-2).”

It is a curious fact, then, that there is a near-unanimous consensus that caste and Hinduism are inextricably linked that “Caste is the Hindu form of social organization. No man can be a Hindu who is not in caste (Lipner, 1990: 3).” However, Lipner reminds us that there is a dissenting, minority view which states that one must be very careful in making this equation: “The caste system, though closely integrated into the [Hindu] religion, is not essential to it. . . . Even the profession of belief in the authority of the *Veda* is not essential (Brockington, 1981: 4).”

Hindus themselves often claim that Brahmins are the “highest” caste and untouchables the “lowest” and Dumont’s approach appears to provide an explanation for this. But this common popular formulation of the order of castes runs into problems immediately. First, there are thousands of Brāhman castes whose members daily dispute each other’s status. Evidently, if one Brāhman caste claims superiority over another Brāhman caste, not all of them can be the “highest.” And if some Brahmins are “higher” than others, then the criterion of being “higher” obviously must be by virtue of something other than simply being a Brāhman. But what? This is one of the trickiest,

and most contested, questions in the explanation of caste (Quigley, 1993: 496).

Caste has now been so much “inscribed in ritual, familial, communal, socio-economic, political and public theater of quotidian life (Dirks, 2004: 6).” He further says: “In fact caste was configured as an encompassing Indian social system in direct relationship to the constitution of Hinduism as a systematic, confessional, all embracing religious identity. It was an ideal system, of mutual responsibility, reasoned interdependence and genuine spiritual authority (10).” That caste was introduced to make the society more organized and make the people responsible to the jobs they were supposed to perform in order that to make society smoother. It, however, has now been a very powerful vehicle of dominance-ritual as well as political and economic and the process of ethnicization, or substantialization, of caste; old caste system was based on interdependency rather than conflict as it has been today (Dirks, 2004: 7). On the other hand, hierarchy, repulsion and hereditary specialization have been the main important characteristics of the caste system.

Caste as a Political Institution

Indian society, indeed caste itself, was shaped by political struggles and processes (Dirks, 2004: 4-5). Kings were killed, and it cleared the way for the transformation of the caste under colonial rule. Caste was refigured as a distinctly religious system (12). In the West civil societies, liberal phenomena were being introduced; however in India, caste was understood always to have resisted political intrusion; it was already a kind of civil society in which it regulated the private domain, such as it was (Dirks, 13).

Under colonialism caste was made far more pervasive, far more tantalizing and far more uniform than it had ever been before (Dirks, 13). At the same time it was defined as a fundamentally religious social order. In fact, however, caste had always been political- it had been shaped in fundamental ways by political struggles and processes. In pre-colonial India, the units of social identity had been multiple, and their respective relations and trajectories were part of complex, conjectural, constantly changing political world. The referents of social identity were not only heterogeneous; they were also determined by context. Temple communities, territorial groups, lineage segments, family units, royal retainers, warrior sub-castes, “little” kingdoms, occupational reference groups, agricultural or trading associations, devotionally conceived networks and sectarian communities; even priestly cabals were just some of the significant units of identification, all of them at various times for more significant than any uniform metonymy of endogamous caste “groupings” (Dirks, 13). It shows that caste, or rather some of the things that seem most easily to come under the name of caste, was just one category among many others, one way of organizing and representing identity of the people of the time.

The idea of the *varna*- the classification of castes into four hierarchical orders with the Brāhmanas on the top could conceivably organize the social identities and relations of all Hindus across the civilization expanse of the Indian subcontinent was only developed under the particular circumstances of British colonial rule (Dirks, 14) even though hierarchy in the sense of rank or ordered difference might have been a pervasive feature of old Indian society. Caste had been political all along, but under colonialism was anchored to the service of colonial interest in maintaining social order, justifying colonial power, and sustaining a very particular form of indirect rule. Religious symbols, organizations and spectacle convert into political ones (Herzfeld, 2004: 128).

Conclusion

There were so many revolutions in order to evict caste difference and discrimination from the Hindu social system and there were so many reformative actions and reservations carried out, even in the leadership of the father of Indian nation, Mahatma Gandhi, but caste did not die, it did not fade away,

and it could no longer be diagnosed as benign. At the same time caste remains the single most powerful category for reminding the nation of the resilience of poverty, oppression, domination, exclusion and the social life of privilege.

Caste is not a basic ancient expression of Hindu tradition but is a modern phenomenon, that it is, specifically, the product of an historical encounter between India and Western colonial rule. Under the British rule “caste” became a single term capable of expressing, organizing and above all systemizing the diverse forms of social identity, community and organization of the Indian sub-continent. It was during 200 years of British domination, colonialism that made caste what it is today throughout the sub-continent. In fact, religious rites have become political rights in Hindu society.

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Entrepreneurship Development Programme with Reference To Small Enterprises in Nepal

Bir Bahadur karki

Abstract

Entrepreneurship Development Programme (EDP) is mainly focused on development, promotion and strengthening of micro, cottage and small enterprises with the technical and financial support. The rapid entry and growth of Small Enterprises (SEs) has constituted one of the most important aspects of development in Nepal. The Government of Nepal (GON), Department of Cottage and Small Industries (DCSI) and Cottage and Small Industries Development Board (CSIDB) under Ministry of Industry (MOI) are specially responsible for development of SEs. Growth rate of SEs is in increasing trends. it seemed that there is increment of about 332 number of cottage and small industries per year. On the basis of types of ownership of business firms, private firms (Sole trading concern) are increased by 264 each year between the periods of FY 1993/94 to FY 2011/12 i.e. in nineteen year time period. The result shows that 87.6 percent cottage and small industries are operated under private firms. It is seen that most of the entrepreneurs want to be self-employees and / or want to work independently. Out of five development regions, central development region has got highest position in the context of increase number of SEs as well as high increment i.e. 658 in each year. Out of total cottage and small industries, near about half i.e. 47.78 percent industries are conducted in central development region.

Key Words: *Cottage and small industries, Entrepreneurship Development Programme, Small Enterprise, Trends*

Background

Entrepreneurship Development Programme (EDP) is mainly focused on development, promotion and strengthening of micro, cottage and small enterprises with the technical and financial support. EDP provides various types of services to potential entrepreneurs, existing entrepreneurs/enterprises, and intermediary organizations which are involved in the entrepreneurship development. Entrepreneurship development training, skills development training, entrepreneurial competency development, training for trainers, business start and improvement training, micro enterprise creation, business counseling, production management and productivity improvement, marketing, financial management, business management, business expansion/ growth, business identification and selection, business planning and feasibility study and research etc are major activities of the EDP for enhancement of enterprises. After the signing of an agreement by His Majesty's Government of Nepal with the Ford Foundation on April 28, 1954, the Ford Foundation provided financial as well as technical assistance to Nepal for development of cottage, village and small industries in the country (Shrestha, 1981). It is assumed as a first EDP of Nepal.

Small Business Promotion Project (SBPP) was established on November 14, 1983 with the guidelines and support of the Government of the Federal Republic of Germany. The purpose of establishment is to improve entrepreneurial capabilities in the small business sector of Nepal (Karki, 2013). It was believed that the project will contribute towards increasing income and employment in Nepal's small business sector and create job opportunities. Since 1956, Government of Nepal (GON) commenced to formulate five year national plan. In the context of entrepreneurship development aspects,

GON has always given emphasis to encourage private sector to invest their savings in industrial sector for increase production volume and sale and create employment opportunities to people (Karki, 2013 a&b). It can be seen in several industrial policies such as first industrial policy (during first five year plan); industrial policy of 1974; industrial policy of 1981; industrial policy of 1987; industrial policy of 1992 and industrial policy of 2010.

Entrepreneurship on small scale is the only solution to the problems of unemployment and proper utilization of both human and non-human resources and improving the living conditions of the poor masses (Singh, 2009). Entrepreneurship assumed as means of self employment. Entrepreneurs and entrepreneurial activities have been considered to be important contributors to economic well-being all over the world. The most important contributions of entrepreneurship comprise job creation, smoothing of the markets by introducing innovation, and enhancing efficiency through more competition and poverty reduction by self-employment options (Pfeifer and Sarlija, 2010). Sehgal (2011) stated that entrepreneurship is the ability to start a new enterprise to make more profits by way of producing or marketing goods and services to meet the needs and requirement of customers. Entrepreneurship plays a dominant role in the growth and development of an economy. Small Enterprises (Industries), (SEs) have been operated from long-time in Nepal and played vital role in the context of self-employments, employment generation, utilization of local resources, poverty alleviation, and economic growth of the nations. Most western governments provide encouragement and tax break to those who run small business (Blanchflower and Oswald, 1998). Nepalese government also provides encouragement and tax break to those who run micro and small enterprise (Industrial Policy, 2010 and MOI, 2011). Small scale industries defined as enterprises (industries) other than micro traditional and cottage having investment up to Rs 50 million (MOI, 2011).

Small industries (Manufacturing sector) defined as “more than twenty five lakh but does not exceed five crore rupees and small industry (Service sector) defined as “more than ten lakh rupees but does not exceed two crore rupees” (Indian Gazette, 2006).

Udyog Parishad (Council of Industry), a pioneer organization in the industrial sector in Nepal, was constituted in 1935. It was entrusted, among other things, with the task of developing agriculture, industry and commerce in the country. After a few years, Nepal Kapada Ra Gharelu Illam Prachar Adda (hereafter referred to as the department of Cottage Industries) was established in 1939, which undertook many commendable measures for the growth of small and cottage industries in Nepal. It was structured, restructured and revamped from time to time to make it compatible with the time and situation. In 1992, Department of cottage and Small Industry (DCSI) and Cottage and Small Industry Development Board (CSIDB) were restructured with a view to make them more effective in their roles of industrial promotion, administrative and supportive functions. There are two key government institutions with extensive network throughout the country for the development of the Cottage and Small Industry (CSI) sector and both institutions are engaged in promotional, expansion, strengthening and regulatory activities (IEDI, 1998 & CSIDB, 2070 B.S.). Out of seventy five districts, DCSI works for twenty seven districts and CSIDB works for forty eight districts.

The rapid entry and growth of Small Enterprises (SEs) has constituted one of the most important aspects of development in post-reform (Democracy) Nepal. There are more than 3,09,775 MSEs in Nepal's industrial sector and they proposed employed about 25,03,437 people and proposed investment Rs. 20,233.904 million till 2012 A.D. (MOI,2069 B.S.). According to Nepal Living Standard Survey 2010/2011, per capital income of Nepalese people is near about \$642 (Rs 41, 659). According to National population census 2011, total population of Nepal is 2,64,94,504 till 22 June, 2011. Most of the people i.e. 83 percent people live in rural area only, 17 percent people live in urban area (CBS, 2012). One

fourth population i.e. 25.42 percent still live under below poverty line.

The Nepalese economic scenario reveals predominance of the primary sector, slow growth and mass deprivation. With virtually no modern physical infrastructure in a highly congested and difficult terrain, limited exploitable natural resources, small number skilled labour forces, the option for rapid development have been limited and the choices uncertain and limit. The industrial sector is not developed and is only in the form of smaller scale industries (Bajracharya, 2007). It has been witnessed that micro enterprises have become increasingly popular in the new development agenda across the globe and more so in the developing world to address income and employment opportunities. As through the development of micro-enterprise the people in rural areas get income and employment (UNDP, 1998). Bajracharya (2003) had observed that the prevailing policy of the government is not very encouraging to the Micro and Small Enterprises (MSE) Sector. The laws and regulations generally cover only industrial enterprises and do not cover enterprises in other sector. To promote and extend business sector, the government should be able to provide sound business environment such as friendly business environment for investment and their returns, appropriate rules and regulation for security of investment, formulated adequate and appropriate strategies and policies for production of goods and services and their market (Karki, 2011).

This paper tries to highlight some organizations regarding the entrepreneurship development programme in Nepal. It is not enough to explore the EDP in Nepal. It is just about a glance of EDP. This paper tries to study the trends of growth of cottage and small industries in Nepal according to types of registration (ownership) of the industries. The paper also tries to study the development regions according to time. The results of the research is based on the use of simple statistical tools i.e. percentage and fitted time series model. The paper may be useful to researchers, students, academicians, policy-makers and others for the understanding of registration trends of small enterprises (industries) in Nepal. The main objective of the study is to explore entrepreneurship development programme with reference to small enterprises in Nepal. Other objectives of the study are as follows:-

- i) To analyze trends of small enterprises development/growth.
- ii) To compare growth rate of SEs in different development regions in Nepal

Data and Methods

The research is based on descriptive cum analytical research approach. The data are collected from secondary sources. Data are collected, specially, through industrial promotion statistics and industrial bulletin published by ministry of industry, department of cottage and small industries(DCSI). The DCSI is one of the major sources data collection and authentic organization for resgistration of small indurstry .Collected data are edited and tabulated required for the research. For analysis of data some statistical tools are used. Percentage and fitted time series model are used for data analysis.

Fitted Times Series Model

$Y = a + bt$ is a linear model

Where, Y= Number of cottage and small industries

a= Number of SMEs in average per year

b= Number of SMEs on incremental basis per year

t= Time (in year)

Result and Discussion

The growth rate scenario of cottage and small industries in Nepal is given in table 1. In Nepal, cottage and small industries (CSIs) are registered under three types of ownership i.e. the first one is private firm. the second one is partnership firm and the third one is Private Company. The table 1 presents the numbers of these three different types of ownership CSIs by Fiscal Year (FY).

Forms of Cottage and Small Industries in Nepal

Types of business firms are determined by the rules and regulation of the nation with the limitation of their capital investment and volume of transactions. One of the important things for an entrepreneur is to select an appropriate form of business organization. The amount of capital, risk and control is directly affected by types of forms of the organization. It was found that out of 1,97,264 cottage and small scale industries, 87.6% were functioning under sole proprietorship, 5.4% were found under partnership and 7% were in the form of private limited company. It seems that most of the entrepreneurs have been wanted to operate their businesses independently i.e. under private firms act rather than partnership firms and private limited company act. A study result also revealed that 44.38% were functioning under sole proprietorship, 51.25% were found partnership and 4.37 were in the form of Pvt. Ltd. Company in Bihar, India (Jha, 2010). One thing is similar in between these two studies i.e. sole proprietorship business is highly preferred by the entrepreneurs.

Table 1: Forms of Cottage and Small Industries
(FY 2050/051 to 2068/069)/ (FY 1993/094 to 2011/012)

Particulars → Fiscal Year ↓	Private Firms	Partnership Firm	Private Limited	Total	Capital Investment in Rs	Employment No.
2050/51	8535	630	321	9486	572	153000
2051/52	7833	439	247	8519	537.64	75091
2052/53	8638	468	544	9650	722	92581
2053/54	7404	446	346	8196	604	85540
2054/55	8669	471	481	9621	881	93094
2055/56	8789	684	533	10006	962	88973
2056/57	8889	549	685	10123	1035	79618
2057/58	8368	407	542	9317	732	67975
2058/59	8851	526	513	9890	772	65374
2059/60	6768	454	340	7562	591	47455
2060/61	5985	548	600	7133	611	44725
2061/62	6972	499	559	8030	1101	74695
2062/63	5864	372	1994	8230	670	39738
2063/64	7587	386	738	8711	782.6	54145
2064/65	7993	533	856	9382	877	54523
2065/66	16238	541	943	17722	1531.7	82045
2066/67	11250	654	1116	13020	1532.88	70561
2067/68	12359	1145	1154	14658	14750911	72918
2068/69	15831	952	1225	18068	1727.44	Not Available
Total Number	172823	10704	13737	197264	3025	1417161
Total in Percentage	87.6%	5.4%	7%	100		

Fitted time series model in which Y is number of cottage and small industries and t is time (in year). In this model, as t (Year time) increased by 1 year, then the total number of cottage and small

industries increased by 331.879 (\approx 332 number). It means per year there is increment of about 332 numbers of cottage and small industries. Between the time period FY 2050/051 to FY 2068/069 (B.S.) i.e. FY 1993/94 to 2011/12, number of cottage and small industries (CSIs) increased by 332 per year. Whereas, private firms under CSIs, are increased by 263.574 (264). It means per year there is increment of about 264 numbers of private firms under cottage and small industries. In the case of partnership firms under CSIs, they are increased by 9.142 (\approx 9 number) per year. In the case of private limited company under CSIs they are increased by 52.142 (\approx 52). It seems that private firms reveal highest increment i.e. 264 per year, and followed by private limited and partnership firms. It seems that they believed mostly in their own skills and ability rather than in other people and preferred to be self-employed. International Social Survey Programme (ISSP) data reveal that surprisingly large numbers of people in the industrialized countries say they would prefer to be self-employed. They report to be more satisfied, *ceteris paribus*, than to be employees (Blanchflower and Oswald, 1998). On the basis of fitted time series model, the number of cottage and small industries for the year 2075 B.S. can be forecast. The number will be reach as much as 12,042. It is a symptom of increasing trend of CSIs in Nepal.

Registration Trend of Cottage and Small Industries by Regional

On the basis of administrative view point, Nepal is divided into five development regions, fourteen zones and seventy five districts. Out of total numbers of cottage and small industries i.e. 1,87,778, the time between FY 2051/52 to FY 2068/69, highest number of industries were established in central development region i.e. 89,721 (47.78 percent) then after 32,813, 32,626, 15,636, and 9,716 in western development region, eastern development region, mid-western development region, and far-western development region respectively.

Table 2: Registration Trend of Business Firms by Regional According to Time
(FY 2051/052 to 2068/069 B.S. i.e. FY 1994/095 to 2011/012)

Development Regions	Zones	FY					F/Y 2068/69	Total
		2051/52 to 063/64	2064/65	2065/66	2066/67	2067/68		
Eastern	Mechi	6197	458	586	491	630	729	9091
Development	Koshi	11417	729	809	879	932	1092	15858
Region	Sagarmath	5951	414	552	720	565	747	8949
Total		23565	1601	1947	2090	2127	2568	32626
Central	Janakpur	8058	608	1026	966	1116	1286	13060
Development	Narayani	13235	902	1413	1490	1719	1809	20568
Region	Bagmati	37627	3108	5973	3904	4333	5437	60382
Total		58920	4618	8412	6360	7168	8532	89721
Western	Gandaki	6665	606	1517	1001	1306	1530	12625
Development	Lumbini	10403	847	2274	1203	1648	2314	18689
Region	Dhaulagiri	1255	135	341	281	300	446	2758
Total		18323	1588	4132	2485	3254	4290	32813
Mid-Western	Rapti	2964	268	905	441	502	643	5723
Development	Vheri	4611	468	962	569	558	755	7923
Region	Karnali	823	158	257	278	213	261	1990
Total		8398	894	2124	1288	1273	1659	15636
Far Western	Seti	2616	407	659	414	491	481	5068
Development	Mahakali	2756	266	438	365	345	478	4648
Region								
Total		5372	673	1097	779	836	959	9716
Department		410	8	10	18	72	0	518
Grand Total		114988	9382	17722	13020	14658	18008	187778

On the basis of fitted time series model, registration trends of cottage and small industries by regions according to time between FY 2064/065 i.e. 2007/08 and FY 2068/069 i.e. 2011/12 there is increment of about 1,418.8 (≈ 1419) (Table, 2). In the case of development region, there is increment of about 658.4 (≈ 658) numbers of cottage and small industries in central development region. There is increment of about 211.4 (≈ 211) in eastern development region. Similarly, there is increment of about 452.6 (≈ 453) in western development region. There is increment of about 67.9 (≈ 68) in mid-western development region and increment of about 31 numbers of cottage and small industries in far-western region. To compare among five development region, central development region has got highest increment ratio and far-western development region has got lowest increment ratio. Capital of the country i.e. Kathmandu, main custom office in the border between Nepal and India (Raxaul) i.e. Birgunj and main Nepal-China custom border i.e. Tatopani-Khasa lay down in central development region and it also seems that comparatively this region has possess adequate infrastructure and physical facilities. It is main reasons behind the highest number of industries in this region.

Conclusion and Suggestion

Data are taken from department of cottage and small industries and result is based on fitted time series model. The results reveal that the numbers of entrepreneurs and enterprises are in increasing trends. In Nepal, whereabouts most of the people live in rural area and they are highly dependent on traditional agriculture farming for their livelihood. Cottage and small industries are more suitable enterprises to enhance their livelihood and income generation through utilization of local resources, skills, and labour with investing a little capital. The results reveal that most of the businessmen/ entrepreneurs want to conduct their business under private firm. It is seemed that most of the entrepreneurs want to be self-employees and or want to work independently. An individual skill, capital, resources and ability may be inadequate to operate industry efficiently as well as smoothly. Therefore, it is suggested that people are encourage into limited company or partnership firms. Near about half of the cottage and small industries are conducted in central development region. It is suggested that to balanced in regional development of the country, there is need to give emphasis on established these types of industries in other development region with the aim of proper utilization of all types of resources. For it, government should be able to arranged minimum require infrastructure for establishment of industries in these regions. Entrepreneurship on small scale is the onlyone solution to the problems of unemployment and proper utilization of both human and non-human resources and improving the living conditions of the poor masses (Singh, 2009). For industrial development of the nation, micro and small enterprise might be more appropriate form of enterprise rather than medium and large scale enterprise due to limited resources and inadequate infrastructure, in developing country like Nepal.

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POSITION OF JMC GRADUATES: A TRACER STUDY

Dvilal Sharma

Abstracts

The linkage between demand and supply of graduates instill a great significance in any study of higher education. The increasing trend of graduates may ultimately make the job market highly competitive. Due to high competition in job market there are high options for employer searching for new recruitment. To the best of study team, limited research has been carried out in higher education and none of the empirical studies have been found with regard to the absorption of the graduates in the job markets. Much of the studies discussed only challenges and policy intervention part. With this context, the status of graduates of JMC (a QAA Certified Institution) needs to be identified. It is widely believed that JMC has helped in building a nucleus of professionals in the related field in Nepal and abroad. Though up-to-date information regarding the placement of JMC graduates is not available, it can be assumed that the graduates from JMC have been working in the various positions in the field of service, manufacturing, academia, and NGO/INGOs sectors in reputed and well established national and international organizations in the country and abroad. The main objective of this study is to trace out the students who have graduated from JMC as of 2009 to 2013 in various streams such as BBS, BBA, BA, B Sc and B Ed. The survey instrument was adapted from a questionnaire drafted by University Grants Commission Nepal, and it was slightly modified in its layout for the ease of handling. The questionnaire included both close-ended and open-ended questions. The expansion of higher education has increased the number of graduates entering into job market in Nepal and abroad. Graduates have felt easy to get enrollment in job market after attaining academic program in this campus. Graduates get insight in skills; attitude and knowledge for their job performance as well as improved work efficiency and communication skills after proceeding from this campus. Similarly the graduates have been able to improve their information technology skills and team spirit from the academic program offered by the campus.

Key Words: Tracer study, Autonomous Institution, Institutional Reforms, Interdisciplinary Approach, Enrollment, Problem Solving Skills.

Background

Ever growing population of Nepal is out of the causes of higher enrollment in higher education. Seeking for the job opportunities, Nepali graduates and under graduates spread over the Asia and rest of the part of the world. The expansion of higher education has increased the number of graduates entering into job markets in Nepal. The linkage between demand and supply of graduates instill a great significance in any study of higher education.

Education is generally perceived as one of the most well developed services to make the people more conscious cognitively. Education is an important indicator of national development. Nepal is running under the concepts of multi-university system, to produce skilled human resources and academic scholars since 1990. The human resource with the broader national development goals of the country has been the focus of higher education in recent years (Bajracharya, 2004).

Nepal has about one hundred year's history of higher education. In 1918, Trichandra Campus was established as the first higher education institution in the country affiliated to Patna University, India. The Tribhuvan University started in 1959 as the first university run by the government of Nepal. After its

establishment, many colleges came into existence in various parts of the country and launched different programs. For promoting Sanskrit education, government of Nepal established Mahendra Sanskrit University in 1985. After restoration of democracy in 1990 under the concept of multi-university three more universities namely: Kathmandu University, Purbanchal University and Pokhara University were established and currently these universities have been offering various programs in different parts of the country. Recently government has established some other universities such as Lord Buddha University, Mid- Western Regional University, and Far- Western Regional University. However, these universities are not currently running any academic programs so far. This scenario suggests that though many tasks still remain, the tremendous expansion has been achieved in Nepal in higher education during the last two decades. In other words, the expansion of higher education has been growing in the recent years in Nepal. This also further raises a question that whether the present structure and pattern of higher educational development has served the community (SOB, 2010).

Janapriya Multiple Campus (JMC) was established with the active participation of local community including social workers, teachers, educationists, academics and social organizations. Shreejana Development Centre (SDC) and Janapriya Higher Secondary School (JHS) played an important role to establish the Campus. Hundreds of meetings and interaction were held at SDC and JHS with the community people in the activation of SDC and the academics. Continued meetings and interaction materialized the objective of establishing a community based campus in this region. As a result, JMC came into existence in 2048 (1990).

JMC is an autonomous institution in every respect. However, as a TU affiliated Campus, JMC is governed by the TU's academic rules and regulations, curricula and examination. It has own premises of 9-7-3-3 (9 Ropani 7 Ana 3 Paisa 3 Dam) area with four distinct building blocks. Within these physical infrastructures, JMC has 126 teaching faculties, 47 Non-teaching staffs and 2940 Students in different programs. JMC has offered programs like Bachelor of Business Studies (BBS), Bachelor of Arts (BA), Bachelor of Business Administration (BBA), Bachelor of Education (BEd), Bachelor of Science (BSc), Master of Business Studies (MBS), and Master of Arts in sociology and English (MA). It has several academic Departments such as Department of Physics, Department of Chemistry, Department of Biology, Botany, Zoology, Microbiology and Environmental Science, Department of English, Department of Nepali, Department of Economics, Department of Social Studies and Department of Maths and Statistics, Department of Accounting and Financial Management, Department of General Management and Research and Department of Education.

According to the Campus Article of Association – 2048, (1991) 5th amendment – 2066 (2009), chapter -5, Article – 13, JMC has made the provision of selection committee to recruit the teaching and non teaching staff. The required number of teaching and non teaching staff is decided by the campus authority on the basis of demand of head of the departments and coordinators. The selection committee is responsible to recruit the teaching and non teaching staff. For the purpose of recruitment, notice is published in campus's notice board and also vacancy announcement notice is advertised in local/national newspapers. Written and oral examination are taken for permanent and oral exam and class observation method is followed to recruit the temporary teaching staff and oral and written examination is taken for non teaching staff.

JMC has clearly defined its goals, objectives and standards including background information, vision, mission and strategic plan. JMC has a community campus and operates under the management committee elected by the community people. The campus is a nonprofit and philanthropic organization, devoted to provide quality education to the students from the back-warded and disadvantaged society. The campus aims to bring forth highly qualified, well disciplined human resource befitting to the global

market demand. JMC is endeavored to expand and strengthen the academic and job oriented programs with clearly defined practicable plans, programs and implementing strategies.

The expansion of higher education has increased the number of graduates entering into the job markets in Nepal. The linkage between demand and supply of graduates instill a great significance in any study of higher education. The increasing trend of graduates may ultimately make the job market highly competitive. Due to high competition in job market there are high options for employer searching for new recruitment. To the best of study team, limited research has been carried out in higher education and none of the empirical studies have been found with regard to the absorption of the graduates in the job markets. Much of the studies discussed only challenges and policy intervention part. With this context, the status of graduates of JMC (a QAA Certified Institution) needs to be identified.

It is widely believed that JMC has helped in building a nucleus of professionals in the related field in Nepal and abroad. Though up-to-date information regarding the placement of JMC graduates is not available, it can be assumed that the graduates from JMC have been working in the various positions in the field of service, manufacturing, academia, and NGO/INGOs sectors in reputed and well established national and international organizations in the country and abroad. Furthermore, some of the graduates may have started their own business and some could have been helping in their family business. In this scenario, this study will explore the current status (employment, entrepreneurial, further education, social involvement, etc.) of the graduates of JMC and the efficacy of the knowledge and skills those graduates acquired during the study, in their executive, managerial, professional, further educational, and social life. The study will produce a very vital document for the university authorities, policy makers, planners and concerned bodies of the university to appraise globally competent management graduates in this globalized world. Similarly it will also help the university to fabricate university level alumni thereby using the network; the university can build the strong relationship with the different national and international organizations.

The main objective of this study is to trace out the students who have graduated from JMC as of 2009 to 2013 in various streams such as BBS, BBA, BA, B Sc and B Ed.

Institutional Arrangements to Conduct the Study

CMC meeting of JMC dated 2070-03-31 formulated the tracer study committee to conduct this research work. As per the instruction of CMC, campus administration promptly organized meetings of the committee. And tracer study committee finalized questionnaire with the help of relevant consulting agencies. Field work has been carried out through collaborative efforts of all the faculties, non teaching staffs, and campus administration and tracer study committee. Report has been finalized by the committee by incorporating the suggestions provided by different stakeholders and dissemination seminar.

Data and Methods

For the purpose of this study graduates passed out and students who have taken character certificate of graduation during the academic years 2009 to 2013 have been taken into consideration. But in case of BBA students' certification in 2014 also has been included in this study.

This study initially tried to conduct the census of all students who had graduated from JMC during 2009-2013. However, due to limitations of the study out of 518 graduate during that period only 266 responses have been collected among which majority (34.60%) were BBA graduates, 32% were BBS graduates, 13.20% were BA graduates, 11.30% were B Sc graduates and remaining 9% were B Ed graduates. The data were mainly collected from February 2014 to April 2014.

The survey instrument was adapted from a questionnaire drafted by University Grants Commission

Nepal, and it was slightly modified in its layout for the ease of handling. Some additional information of the graduates was also incorporated in the questionnaire such that the JMC graduates could also be contacted easily in the days to come. The questionnaire included both close-ended and open-ended questions. The questionnaire comprised more than 50 items divided into five sections namely: student's personal information, first employment information, current employment status, past job experience, employer's verification, further study status, student's college records and other qualitative information section (see appendix D for tracer study questionnaire).

The questions were mainly asked by the faculty members, non teaching staffs, tracer study committee members of JMC (see appendix C) and interviews were conducted either face to face or in some cases the interviews were conducted through telephone conversation. In many cases, questionnaires were sent through e-mail and were returned to study team after being filled up. For this purpose, an official e-mail account was also used (ugc4jmc@yahoo.com). Furthermore, where direct contact or e-mail identities of the graduates were not available, a reliable source (mainly guardians' information or from the peer group) has also been incorporated to get the information of JMC graduates. In addition to the above mentioned approach we also used the social networking sites as face-book by which the study team was able to get the information from their peer group. Similarly couples of telephone calls and face book post have been made to requesting to fill up a questionnaire in time. The campus has organized the meeting with alumni in campus premises on 2070- 06-19 for the same purpose.

The data were collected by forming six groups; each group consists of two to three faculty members and non teaching staffs of JMC. Additionally non teaching staffs allowed special allowance to collect back the filled up questionnaire. In addition to that tracer study committee members have visited the possible places to meet the graduates several times. Normally it took 40-45 minutes to fill it up. Whenever possible, and also requested the graduates to submit the appointment letters, Id cards etc. Most of the respondents refused to provide such documents because of organizational confidentiality. They mentioned that appointment letter is confidential and thus cannot be provided. In such cases, further requested to provide a photocopy of their identity card or visiting card whichever is comfortable for them.

Before actually forming six groups in order to collect the data, a committee was formed by CMC, JMC, consisting of four members (see appendix C). This committee prepared the roster of all graduated students and then it was divided into the six groups that the data collection procedure would go smoothly. The newly formed committee made the decision of incorporating supporting staffs of JMC so that all official record of the graduates could be easily available. The tracer study committee organized several meetings and took the decisions to involve all faculty members, non teaching staffs who were employed at JMC at the time of committee formation (see appendix F for official letter).

All completed questionnaires were handed over to the coordinator of tracer study committee for data entry and processing. The data processing operations consisted of manual editing, coding, data entry, and machine editing. Data entry was carried out with the help of professionals who are well known about SPSS and its implications in order to minimize inconsistencies. The tentative coding scheme of questionnaire is given in appendix table E. The data was entered, edited, and analyzed using mainly SPSS 17.00 version software and MS-Excel, as well as MS-Words were also used to get easy result and reliable information to gather the result of filled up questionnaire. Data was entered directly from the questionnaires and was verified in order to minimize the errors.

Proportions or percentages have been computed and reported for all variables/ indicators. Significance test has been done to determine the difference or association some variables using chi-square (χ^2) test. Because this study was designed to be descriptive assessment of JMC graduates, tests of significance has been conducted for limited number of factors.

Results

Background Characteristics of Respondents

Out of total 266 questionnaire filled up, maximum respondent covered from BBA passed out students i.e. 34.60% similarly BBS passed out covered 32%, BA passed out 13.20%, B Sc passed out 11.30% and B Ed passed out is only 9%. Out of total respondents 78.90% graduates from JMC are found upper caste people. In scheduled caste Gurung, Magar, Newar and lower no of Rai is included. Which consist of 19.50% which is so lower a percentage with compared to their enrollment in the campus. In lower caste people categorized as dalitis included of which only 1.50% graduates are found from JMC. Out of the total graduates from JMC 36.80% people are of rural people and 62.80% people are of urban area as reflected by table 2.3. However, enrollment statistics do not match with this statistics. It indicates that the people enrolled for higher education from rural areas have higher dropout ratio and have left the field without completing the degree. It may be another area for research. Female education in Nepal has highly been enhanced. Out of the total graduates from JMC 55.30% are the females and 44.70% are males. Enrollment statistics of the college also represents this statistics especially in the urban areas. Out of the filled up responses 8.6 percent of fathers and 25.2 percent of mothers have not got formal education at all. 15.4 percent of fathers and 36.1 percent of mothers have primary level education. Out of total responses 33.5 percent fathers and 25.6 percent of mothers are secondary level educated. As per the responses 38.7 percent fathers and nine percent mothers have got higher education. Out of the filled up responses 3.4 percent of fathers and 47.7 percent of mothers have not got formal occupation at all. 21.8 percent of fathers and 16.9 percent of mothers are depended on agriculture by profession. Out of total responses 66.9 percent fathers and 31.6 percent of mothers are professionals. Out of professional parents some are engaged in their business activities, some are government employees, and some of them have their own vocations.

Employment status

Out of total graduates 63.16% are employed and rest are unemployed. Out of total graduates 30.8 percent have got employment in public companies, 25.56 percent have got employment in private companies. The JMC graduates employment rate in NGO/INGO is about 1.9 percent but government service is only 3.8 percent and very few no of graduates are engaged in business immediately after graduation. Most of the graduates, i.e. 18.8%, are employed in bank and financial institutions. Rest areas of employment of JMC graduates are Schools, Showrooms, Hotels, Insurance, Airlines, Hydro powers, NGOs/INGOs, FM radios, Cooperatives, Projects, Factories, Childcares, Public and Private Companies. Least no of graduates are engaged on technical services like only 0.4 percent is engaged on nursing profession. Out of total respondent, 42.5 percent have got the full time employment. 2.3 percent graduates have got part time employment, 1.1 percent are engaged in self employment whereas 1.1 percent are in the field of teaching. Similarly 0.4 percent graduates are engaged on government service, industry and other areas. Out of employed graduates, 15 graduates are employed at senior level, 22 people at middle level, eight are at operational level. 73 graduates are employed at assistant level and two people have not specified their designation. Out of the total graduates of JMC 7.52% have got appointment for the job in fiscal year 2008/2009. Similarly 4.89% graduates got their employment opportunity in 2009/2010 & 2011/2012 each respectively. In fiscal year 2010/2011, 5.64% graduates have got that opportunity. The highest enrollments in the jobs of the graduates have been in 2012/2013. In 2013/2014, 8.28% graduates enrolled in their job markets but this number may increase by the end of this fiscal year.

Income and Job Status

JMC graduates have spread over the various fields of job. From branch manager in the banks to security workers as well as in nursing and lab technician can also be found in the market. Out of various officials work most of the graduates work as tellers in the banks, credit department staffs, accountants as well as administrators also found in the market. Airlines, Hotels, Child care centre, Radios, Colleges, Schools(Principal/Teacher), Cooperatives (Manager), Fishery, Hydro power project, NGO/INGO, and Government offices have employed the past graduates. Similarly Public Companies, Private Firms, Schools, Showrooms, Departmental Stores, FM Radios, and Government Organizations are the major employers of JMC graduates. JMC graduates' earning level is found much varied. In values it is found annual income of graduates Rs. 70,000 to more than 6, 00,000. Most of the graduates' level of monthly income is around Rs. 10,000, i.e. 27.3% responses were received in this regards. Only 9.8 percent of the graduates have faced problems while assigning the job. Out of total respondents 42.5 percent did not face problems at assigning the job. Maximum numbers of graduates have felt easy to assign job opportunity. They feel much helpful the content of syllabus to perform the assigned duties and responsibilities in their working field. Graduates' experience regarding their personal knowledge, skills, attitude enhance through academic program in relation to their job is very high. As per their responses 0.6 percent have not got knowledge and skills, 3.4 percent are not satisfied from the academic program. Out of total respondent 9.2 percent are satisfied, 21.9 percent feel good, 29.3 percent feel moderate and 19.5 percent feel very much useful the academic program to enhance the knowledge, skills and attitude required to proceed in job. As per the response of graduates they have got a lot of insight in job requirement through academic programs offered by the institution. Most of the graduates have improved their skills and result in job performance through academic programs offered by the institution. Out of total respondent 1.7 percent, 10.9 percent, 22.4 percent, 26.4 percent, 17.2 percent and 5.2 percent mentioned that not at all, not satisfactory, satisfactory, good, moderate and very much satisfactory respectively. Only 2.9 percent graduates have been unable to improve learning efficiency through the institutional effort. Out of total respondents 13.2 percent are satisfied 31 percent feel good, 3.8 percent are able to improve very much of their learning efficiency through institutional effort of JMC. Only 2.3 percent graduates have been unable to improve communication skills through the institutional effort. Out of total respondent 5.2 percent are not satisfied 15.5 percent are satisfied 16.1 percent feel good, 25.9 percent improved moderately and 16.7 percent are able to improve very much of their communication skills through institutional effort of JMC. Out of total Graduates during study period 6.3 percent graduates have been unable to improve information technology skills through the institutional effort. Out of total respondent 14.9 percent are not satisfied 22.4 percent are satisfied 21.8 percent feel good, 12.1 percent improved moderately and 6.9 percent are able to improve very much of their information technology skills through institutional effort of JMC. Most of the graduates have improved their team spirits and team building in job performance through academic programs offered by the institution. Out of total respondents 2.3 percent, 8 percent, 14.9 percent, 21.8 percent, 20.1 percent and 15.5 percent mentioned not at all, not satisfactory, satisfactory, good, moderate and very much satisfactory respectively as the capacity building in maintaining team spirit.

Graduates Persuasion for Further Study

From this study 55.3 percent of total graduate are found enrolled in different academic programs of different universities. 44.7 percent graduates have not enrolled for higher education till the date. Out of enrolled graduates 19.6 percent students have enrolled in MBS, 12 percent in MBA, 8.2 percent in MSc, 7.5 percent in MA, 5.3 percent in M Ed, 0.4 percent in Dental, 0.4 Percent in MA Eco, 0.4 percent in MFC, 0.8 percent in MPA and 0.4 percent in MRA. From the above statistics most of the graduates have

enrolled in management program. It can be seen that 55.6 percent of the graduates have enrolled in further study. Out of total respondents 4.5 percent have not enrolled in higher education and 39.8 percent are not interested to share this information. From above analysis it can be seen that 55.6 percent of the graduates have enrolled in further study. Out of total respondents 54.9 percent have got enrollment in masters' level and 0.8 percent have enrolled in other professional courses. But 39.8 percent are not interested to share this information.

Academic Inputs towards Quality Measures of JMC and University.

Maximum no. of graduates from BBA as well as other programs is satisfied with the no. of optional subjects offered by the institution. As per the response of BBA graduates 3.3 percent do not know about the matter, 6.5 percent are satisfied low, 21.7 percent perceive medium, 28.3 percent perceive satisfactory, 23.9 percent are satisfied moderately and 5.4 percent are satisfied very high with BBA syllabus. In other programs like BBS, B Ed., B Sc., and BA 2.9 percent do not apply with this information 8.6 percent have low level of satisfaction, 15.5 percent have medium level of satisfaction, and 20.7 percent perceive moderate level of satisfaction and 8.6 percent are highly satisfied with the no. of optional subjects offered by the institution. Most of the graduates from BBA program as well as other programs are satisfied with the relevance of the program to graduates' professional requirements. As per the response of BBA graduates 1.1 percent do not know about it, 4.3 percent were satisfied low, 10.9 percent perceived medium, 27.2 percent perceived satisfactory, 33.7 satisfied moderately and 13 percent highly satisfied. In other program like BBS, B Ed., B Sc., and BA 2.3 percent did not know, 7.5 percent had low level of satisfaction, 16.1 percent had medium level of satisfaction, and 20.7 percent satisfied with the matter, 28.7 percent perceived moderate level of satisfaction and 8.6 percent were highly satisfied with the relevance of course content and program with professional career. Large no. of the graduates from BBA program as well as other programs are satisfied with the co-curricular activities. As per the response of BBA graduates 7.6 percent are satisfied low, 20.7 percent perceive medium, 33.7 percent perceive satisfactory, 21.7 percent are satisfied moderately and 7.6 percent are satisfied very high with those requirements. In other programs like BBS, B Ed., B Sc., and BA 22.4 percent have low level of satisfaction, 17.8 percent have medium level of satisfaction, and 8.6 percent perceive moderate level of satisfaction and 6.9 percent are highly satisfied with the co-curricular activities.

Most of the graduates from BBA as well as other programs are satisfied with the knowledge gained for imparting problem solving skills. As per the response of BBA graduates 1.1 percent are satisfied low, 16.3 percent perceive medium, 35.9 percent perceive satisfactory, 26.1 satisfied moderately and 12 percent are satisfied very high with gained problem solving skills. In other programs like BBS, B Ed., B Sc., and BA 13.8 percent have low level of satisfaction, 17.2 percent have medium level of satisfaction, 25.9 percent are satisfied, and 19.0 percent perceive moderate level of satisfaction and 10.9 percent are highly satisfied with the knowledge gained for imparting problem solving skills. Maximum no. of the graduates from BBA as well as other programs are satisfied with inter disciplinary approach of learning from the range of course offered by universities. As per the response of BBA graduates 2.2 percent response do not have ideas regarding the matter, 14.1 percent perceive medium, 29.3 percent perceive satisfactory, 30.4 percent are satisfied moderately and 14.1 percent are satisfied very high with Inter disciplinary character. In other programs like BBS, B Ed., B Sc., and BA 1.7 percent of respondent do not have idea regarding the matter, 6.9 percent have low level of satisfaction, 19.5 percent have medium level of satisfaction, and 32.8 percent are satisfied with the matter, 16.7 percent perceive moderate level of satisfaction and 6.9 percent are highly satisfied with inter disciplinary approach of learning from the range of course offered by universities. Most of the graduates from BBA as well as other programs are feel that the institutional

program is helped the graduates in work placement/attachment. As per the response of BBA graduates 12 percent are not benefited for their placement/attachment 9.8 percent satisfied low, 17.4 percent perceive medium, 21.7 percent perceive satisfactory, 19.6 percent are satisfied moderately and 9.8 percent are satisfied very high with work placement/attachment. In other programs like BBS, B Ed., B Sc., and BA 11.5 percent have not get insight for their placement, 14.9 percent have low level of satisfaction, 13.2 percent have medium level of satisfaction, 17.8 percent graduates are satisfied to get insight for their placement, and 16.1percent perceive moderate level of satisfaction and 9.2 percent are highly satisfied with the institutional program helped the graduates in work placement/attachment.

Most of the graduates from BBA as well as other programs are feel that the institutional program is much effective in creating better teaching learning environment. As per the response of BBA graduates 1.1 percent do not feel teaching learning environment fair, 6.5 percent are satisfied medium, 21.7 percent perceive medium, 45.7 percent perceive moderately satisfactory, 17.4 percent are satisfied very high with teaching learning environment of the campus. In other programs like BBS, B Ed., B Sc., and BA 1.7 percent have not feel teaching learning environment fair, 5.2 percent have low level of satisfaction, 10.3 percent have medium level of satisfaction, 25.9 percent graduates are satisfied with teaching learning environment of the campus, and 28.7.1percent perceive moderate level of satisfaction and 13.2 percent are highly satisfied with the institutional program much effective in creating better teaching learning environment. Majority of the graduates from BBA as well as other programs are satisfied with the quality of delivery from the faculties as well as services from the staffs. As per the responses of BBA graduates 2.2 percent graduates are not satisfied with delivery of service, 2.2 percent are satisfied low, 9.8 percent perceive medium, 26.1 percent perceive satisfactory, 37 percent are satisfied moderately and 15.2 percent are satisfied very high with delivery pattern. In other programs like BBS, B Ed., B Sc., and BA 1.1 percent graduates are not satisfied with delivery of service, 9.2 percent have low level of satisfaction, 10.9 percent have medium level of satisfaction, and 29.3were satisfied with quality of service delivered, 25.9percent perceive moderate level of satisfaction and 9.2 percent are highly satisfied with the quality of delivery from the faculties as well as services from the staffs. Most of the graduates from BBA as well as other programs are satisfied with the fair relation with teaching faculties. As per the responses of BBA graduates 2.2 percent are satisfied low, 10.9 percent perceive medium, 10.9 percent perceive satisfactory, 22.8 percent are satisfied moderately and 42.4 percent are satisfied very high with Teacher student relationship. In other programs like BBS, B Ed., B Sc., and BA 0.6 percent graduates are not satisfied with teacher student relationship, 4.0 percent have low level of satisfaction, 11.5 percent have medium level of satisfaction, and 14.4 percent are satisfied with relation with faculties, 26.4 percent perceive moderate level of satisfaction and 27 percent are highly satisfied with the fair relation with teaching faculties. Most of the graduates from BBA as well as other programs are satisfied with the laboratory and library facilities. As per the responses of BBA graduates 3.3 percent are satisfied low, 8.7 percent perceive medium, 10.9 percent perceive satisfactory, 34.8 percent are satisfied moderately and 30.4 percent are satisfied very high with such facility. In other programs like BBS, B Ed., B Sc., and BA 1.7 percent graduates are not satisfied with student teacher relation, 4 percent have low level of satisfaction, 8.6 percent have medium level of satisfaction, and 17.8 are satisfied with lab/library facilities, 30.5 percent perceive moderate level of satisfaction and 21.3 percent are highly satisfied with the laboratory and library facilities. Academic program and courses offered by JMC have a significant role in enhancing the capability of graduates and their job placement.

Implications to Institutional Reforms

Since its inception, the college has been struggling for the enhancement of the quality. A majority

of the graduates either have got good jobs or acquiring further degree in national and international universities. Besides the best achievement in academic excellence, this study has pointed out some of the important serious concerns that are to be addressed in the days to come.

The study shows that majority of the graduates are from the management streams, therefore an attention is to be paid to increase the number of students in other streams (B.Ed, BSc, BA). Immediate institutional reform may be beneficial for attracting in these streams. Similarly, the caste wise composition of graduates does not seem inclusive; therefore the management should be aware to attract the students from dalit and other marginalized communities of the societies by formulating attractive policies. The result of the study is encouraging that a higher proportion of pass-out graduates are female (more than 55.0 percent of female against 45 percent). The current policy needs to continue. The result of the study also reveals that the skill of the graduates is salable in local market, particularly in banking sector, school, public college, insurance company and others. However, the qualitative exploration suggests that further skillful professional training may be best option for competing with other graduates in the local as well as national market. Therefore, additional professional training may be an immediate action to be taken for widening the horizon of skills.

Although a higher proportion of students rate the institution as the good place for getting personal, knowledge, skills and enhanced attitudes, some of the graduates are not positive towards academic enhancement; therefore, an attention is to be paid to address these problems. In terms of learning efficiency, less than 15.0 percent of graduates report that they are very much satisfied with the learning efficiency but majority of the graduates' favor that the learning efficiency is lower than moderate level. It is, therefore, imperative that effective and improved teaching learning activities are to be adopted to fulfill the expectation of graduates in the coming days. It is well known fact that improved information technological skill is one of the assets of the graduates in competitive market in Nepal as well. The study reveals that majority of the graduates do not acquire very good skills, therefore, a reform is essential for improving improved information technological skills. The outcomes of the study clearly indicate that teaching and learning environment is satisfactory as expected, therefore a reform is required in terms of teaching materials, teaching pedagogy and quality improvement of the faculties.

Conclusions

JMC was established in 1990 in participation of local community, including social workers, teachers, educationists, academics and social organizations. Having own premises, building and sufficient infrastructure, accredited from UGC Nepal, JMC has been offering quality education in various fields such as Management, Humanities, Science and Education of bachelor and master level. This study has explored the situation of JMC.

The expansion of higher education has increased the number of graduates entering into job market in Nepal and abroad. In this context, the status of graduates of JMC needs to be identified. The students graduated from 2009 to 2013 in various streams in this campus have been considered as respondents. The interesting conclusions can be drawn based on the findings of the study.

- The result of the study shows that proportionate respondents are taken from every stream. However, maximum graduates during study period were found from management stream.
- It was also concluded that, maximum no. of graduates represent upper caste, urban area and female. Similarly parents of graduates have medium level (secondary/ intermediate) of education. By profession, parents of graduates are involved somewhere in generating revenue either in business or in employment.
- From the finding of the study maximum no of graduates (63.16%) are involved in job market in

various fields. Most of the graduates are employed in banking industry (18.8%) and other areas of employment are schools, showrooms, hotels, insurance, airlines, projects, factories, trading houses, childcare, hydro power, dental, nursing etc.

- Out of employed graduates majority are full time (i.e. 42.5% of total respondents). Graduates from JMC involved in senior level to assistant level and by appointment, highest no of graduate are appointed in F/Y 2012/13.
- Earning level of graduates is found much varying (from Rs. 70,000 p.a. to 6,00,000 p.a.) but average compensation received by them was Rs. 150,000 p.a.
- Graduates have felt easy to get enrollment in job market after attaining academic program in this campus. Graduates get insight in skills; attitude and knowledge for their job performance as well as improved work efficiency and communication skills after proceeding from this campus. Similarly the graduates have been able to improve their information technology skills and team spirit from the academic program offered by the campus.
- Maximum graduates (i.e. 55.3%) have enrolled in different academic program of different universities. Out of these graduates, maximum no of graduates have enrolled in management (i.e. MBS and MBA) and another master programs.
- Course offered by the campus is sufficient, no of optional subjects also is sufficient, program is more relevant to professional requirements, co-curricular activities are found sufficient, graduates are found to have improved in acquiring knowledge, skills, and problem solving skills through courses offered by the campus and university.
- As per the findings, Bachelor syllabus and college's efforts are full of interdisciplinary approach, graduates are helped more in locating work placement/attachment, teaching learning environment is good, delivery of faculties is also appropriate, service of lab/library is found effective and better teacher student relation is maintained.

Recommendations

On the basis of the results of this study, and conclusion drawn previously, following recommendation have been provided to concerned authorities.

- Majority of the graduates involved in job market. However, to produce saleable output in full, campus should initiate the non credit vocational courses and training on demand of the graduates.
- Campus should try to conduct the census covering all the graduates to obtain the complete and clear result.
- Since enrollment rate of graduates in management stream is higher, effective plan and policies should be initiated to attract higher no of students in rest of the streams.
- Job-placement-cell should be empowered and activated to assist graduates in searching and joining the job.
- Independent academic audit should be initiated by the campus and concerned University as well as UGC each year to confine the market requirement, students' expectation, well equipped output of the program and linking the course offered with graduates' requirement, methodology of delivery as well as pedagogy.
- Future study can be carried out by incorporating many other factors such as students' performance which can be measured by their score, family status, and so on. The University Grant Commission (UGC), of Nepal should initiate for further professional and holistic research that can be carried out in the days to come. For this, UGC can form a coordination committee incorporating research oriented faculties from the different universities of Nepal, free lance academicians, as well as the

researchers from different organizations.

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An Experience Of Executing Value Added Tax (Vat) In Pokhara

Devilal Sharma

Abstracts

Indirect taxes have a dominant role in the whole tax structure of developing countries like Nepal. VAT has been in operation for the last Eighteen years; still it is facing a number of challenges owing to poor administration, lack of good faith and honesty, rampant corruption, political instability, the problems of non-issuance of bill, narrow coverage, etc. For the improvement in effective VAT implementation, various areas including proper billing system, efficient tax administration, intensive billing enforcement, wide coverage, computerization, etc. VAT registrants are involving in VAT fraud. In this situation IRD has the various challenges to control the VAT evasion and implement the policy in effective and efficient way. The study is focused on the effectiveness of the VAT implementation of VAT collection policy in real field. Hence, its main objective is to analyze the effectiveness of the VAT implementation. For efficient implementation VAT officials have to perform effectively. The IRO Pokhara is working hard to collect more and more VAT so far as possible from its working area. Many taxpayer educations program in different places and compulsorily registration campaign to VAT program have been organized by IRO, Pokhara. The effectiveness of IRO, Pokhara and its officials seemed as satisfactory. With regard to fairness, friendliness with VAT registrants and overall effectiveness is at satisfactory level. Most of registrants are satisfied with the administrative mechanism of VAT in Nepal as well as with the availability of VAT document and information and its clarity. But in case of getting VAT refund in cash VAT registrant are not satisfied. Except in case of VAT refund in cash most satisfaction level of VAT registrants toward present VAT collection policy and practice seems to be at a satisfactory level. The market monitoring and investigation is the main tool that IRO, Pokhara is applying to control the VAT evasion. Similarly taxpayer education, current year audit and tax audit, billing enforcement, and e-base tax system are the other the major tools and techniques obtained by IRD to control the VAT evasion.

Key Words: Effectiveness, Efficiency in Implementation, Evasion of VAT, Experience, Government Policy

Background

Indirect taxes have a dominant role in the whole tax structure of developing countries like Nepal. In Nepal VAT has becomes a vital tool to mobilize the internal resources during the last 15 years. VAT plays major role to collect the fund as capital. In the last FY 2069/2070, VAT contribution to total revenue collected by IRD as tax is 32% (Baral, 2014). Hence, among the indirect taxes, value added tax (VAT) is the essential one. VAT is a tax on goods and services and its incidence lies on the final consumer even though levied in successive stages, namely at each transaction in the process of production and distribution. In view of the fact that at each stage of this process the tax paid on the inputs can be deducted, only the added value taxed at that stage. VAT is, therefore, a non-cascading tax on consumption, which is paid off in installments (Pokhrel, 2013).

VAT is government levy on the amount that a business firm adds to the price of a commodity during production and distribution of goods and services. It is generally assumed that the burden of the VAT, like that of other sales taxes, falls upon the final consumer. Although the tax is collected at each

stage of the production-distribution chain, the fact that sellers receive a credit for their tax payments causes the tax, in effect, to be passed on to the final consumer, who receives no credit. The tax can be regressive (i.e., the percentage of income paid in tax rises as income falls), but most countries have at least partly avoided this effect by applying a lower rate to necessities than to luxury items (<http://www.britannica.com/EBchecked/topic/622472/value-added-tax-VAT>).

In Nepal, Value Added Tax (VAT) was introduced on 16 Nov. 1997. This tax was levied in place of the Sales Tax, Hotel Tax, Contract Tax and Entertainment Tax. However, it could not be implemented fully until the FY 1998/99 due to political instability and strong opposition from the business community. VAT replaces the old Sales Tax, Contract Tax, Hotel Tax and Entertainment Tax. It has been designed to collect the same revenue as the four taxes it replaced. Since the collection of both customs duties and income tax depends, to a great extent, upon the effectiveness of VAT, it is expected to help enhance revenue collection. VAT is a broad-base tax as it also covers the value added to each commodity by a firm during all stage of production and distribution. It is a modern tax system to improve the collection of taxes, to increase efficiency and to lessen tax evasion. It is also regarded as the backbone of income tax system in Nepal (<http://www.ird.gov.np/ird/index/content-36-7.html>).

Most registrants are entitled to claim input tax credits for the tax paid on acquisitions of capital goods for use primarily in commercial activities. Unlike the income tax deduction rules, the input tax credit for any VAT paid on capital goods is not amortized over the life of the asset. It can be claimed in full in the period in which it is acquired. If the capital goods are later put to a non-commercial use, special change-of-use rules will apply. Taxpayers whose export is more than 50% of total sales or those who are continuously on 6 months credit may claim for refund. Refund shall be made within 30 days from the receipt of refund claim (<http://www.ird.gov.np/ird/index/content-36-7.html>).

According to VAT act, VAT divides all goods and services into two basic categories, taxable and tax-exempt. Taxable goods and services are taxed at the standard rate level of 13%. Tax-exempt goods and services are taxed at 0%. The history of VAT in Nepal is only around 15 years. In this period VAT registrants crossed the 40,000 in numbers (<http://www.ird.gov.np/ird/index/content-36-7.html>). During this period news of tax evasion is frequently heard through media report. It creates interest on whether VAT collection policy is effective, question is often raised if it is practiced well in real field.

The study is a case study of Inland Revenue Office, Pokhara, which is operating for 10 districts of Western Development Zone of Nepal. The study especially focuses on the policy of VAT collection implemented by the government and its real practice (Adhikari, 1997). The main thrusts of the study are to find out the challenges and weaknesses of present VAT collection policy of the government. It also focuses on the tools and technique obtained by Inland Revenue Office to meet the target VAT collection.

A VAT, theoretically, is the best alternative to remove limitations of present sales tax system of Nepal. The merits of a VAT don't appear voluntary for the implementation aspect of VAT. The successful operation of VAT depends on the capacity of the administration, co partnership of taxpayers, accounting system of the business and political confidence, etc. So, it needs full preparation before introducing VAT in Nepal (Khadka, 1995).

VAT revenue performance is not quite satisfactory. It required political acumen, dedication, stability and serious analysis of negative aspects. Tax rate will be decrease for create low distortion & less incentive for tax evasion and carry on tax net of all level business people. In conclusion, VAT is able to bring diminution on such economic disability, some obstacles is still remaining in existing such as under invoicing, ineffective inspection, political and administrative set up is very weak, ill committed and corrupt for searching loopholes. It recommended that concentrate on accurate and compulsory issuing invoicing, change in threshold, make able administration and economic environment provide attention to

taxpayers make market monitoring system effective, tax related information published in various media, provide training for keeping of proper account system, use of computer networking for implementing and success of VAT in Nepal (Sharma, 2003).

The most challenging aspect of VAT is to address no-billing and under billing malpractices of the vender head on. For this, custom administration should enforce the law to buy all the goods being declared on under-valuation and simultaneously the Inland Revenue administration should also purchase under-invoiced goods and should not spare anybody to bring them under the purview of law. The tax administration and business communities, who were once at loggerhead over the introduction of VAT in Nepal, are now on the same boat to sail through the challenging job (Koirala, 2010).

Although VAT has been in operation for the last twelve years, it is still facing a number of challenges owing to poor administration, lack of good faith and honesty, rampant corruption, political instability, the problems of non-issuance of bill, narrow coverage etc. For improvement in effective VAT implementation, various areas including proper billing system, efficient tax administration, intensive billing enforcement, wide coverage, computerization, etc. are needed (Sharma, 2012).

VAT is the modern tax system implemented in Nepal to replace sales tax, hotel tax, contract tax and entertainment tax. Around 15 years has been past after introducing and implementing the VAT in Nepal. VAT act 2052 has made various provisions of offence and penalties to control the VAT evasion. But still VAT evasion is rampant (Bhattraï & Koirala, 2012). IRD must be obtained for effective tools and techniques to control the VAT evasion. VAT registrants are involving in VAT fraud. In this situation IRD has to face various challenges to control the VAT evasion and implement the policy in an effective and efficient way. Are IRO officials effective and efficient for implementation of VAT collection Policy? Are VAT registrants satisfied towards VAT collection policy and its practice?

The study is focused on the effectiveness of the VAT implementation of VAT collection policy in real field. Hence its main objective is to analyze the effectiveness of the VAT implementation. For efficient implementation VAT officials has to perform effectively. To assess the satisfaction level of the VAT registrants is also one of the objectives of this study.

Data and Methods

The study was conducted to analyze the implementation of VAT collection policy in real field. It concluded its finding based on the opinion given by the VAT registrants and IRO officials of Pokhara. Therefore, this study is opinion survey in nature. The study has described about the trend of the data which followed descriptive research design.

The study concerns with the VAT collection policy and practice of Nepal but the study is basically focused on IRO, Pokhara. Among the 17 offices of IRD, IRO Pokhara covered comparatively larger area as well as scattered nature of taxpayer registered in this office. It is selected as the proper study area. The population of this study are all 7881 VAT registrants registered under IRO, Pokhara in fiscal year 2069/70 located in ten district of Nepal: Kaski, Tanahun, Syangja, Lamjung, Gorkha, Mustang, Baglung, Parbat, Manang and Gulmi of Western Development Region of Nepal and operated under IRO, Pokhara. Among them 100 VAT registrants from and around Pokhara valley were selected randomly during their visit to IRO for filing the return and questionnaire for this study to collect their opinions about VAT collection policy. Total 120 questionnaire were distributed to VAT registrants, among them 100 questionnaire were returned. The collection policy and practiced done by IRO, Pokhara is studied in brief. Various 10 officials of IRO, Pokhara were also questioned by covering all the six functional departments under that office in stratified manner. In case of IRO officials, total 11 questionnaires were distributed to IRO officials. Among them 10 questionnaires were returned. In this study, the opinion of the VAT registrants

and IRO officials are the primary data because it was collected directly from the respondents. Staffs of IRO, Pokhara, VAT registrants were questioned to collect data. So they are the primary sources of data. Questionnaire with the VAT registrants contained total 5 questions. First 2 questions are to assess the effectiveness of VAT officials, and the rest three are to assess the satisfaction level of VAT registrant towards the administrative mechanism of VAT, availability VAT document and quality of the VAT document. The frequencies of respondents are the variable to assess the satisfaction level of VAT registrants. Similarly the questionnaire with VAT officials has total 7 questions. The first four are just for warming up and understanding about competencies of VAT staffs. The remaining three are to determine the tools and techniques that IRO is obtaining to control the VAT evasion, challenges and weakness of present VAT collection policy. Rank made by the VAT officials about the tools and techniques, challenges and weakness are the variables. Overall Rank is used to analyze the responses regarding tools and techniques used by IRO, Pokhara to control VAT evasion, challenges and weakness of VAT system according to rank made by VAT officials.

Results

As IRD has the goal to mobilize the maximum internal revenue by developing tax administration as clear, effective, efficient and modern self-tax participation. The IRO, Pokhara has followed the goal of IRD and had define its vision as "To effective of internal revenue by increasing the self-tax participation by providing the excellent service by developing the modern, capable, effective, transparent, trading, standard and taxpayer friendly office" in its annual report of FY 2069/70. The office has its work area in ten district of Gandaki and Dhauligiri zone of Western development region of Nepal i.e. Manang, Mustang, Magdi, Baglung, Parbat, Kaski, Tanahun, Gorkha, Syanja and Lamjung. Under this office total 44414 taxpayers have taken PAN and among them the registrants in VAT are 7881 according to the annual report of IRO, Pokhara of FY 2069/70.

Pokhara is the biggest city in western region. The response was taken from VAT registrants belonging to Pokhara and the VAT registrants from outside Pokhara during the time they came to pay VAT at IRO, Pokhara on the basis of random selection via questionnaire. Also questionnaire had done with the officials of IRO, Pokhara. Various annual reports of IRD and IRO Pokhara were also concerned to collect the required data. There are total 7881 VAT registrants registered under IRO, Pokhara in FY 2069/70 and IRO, Pokhara has all total 33 staffs including taxpayer service office Tanahun and Baglung. VAT registrants to IRO staff ratio show that 1 staff of IRO, Pokhara is serving the 216 VAT registrants. The main task of IRO, Pokhara as a branch of IRD is to implement and collect the revenue in its work area. According to its annual report of FY 2069/70, the following major initiations that IRO, Pokhara had done during the year have been listed.

- On the initiation of IRO, Pokhara, 17 Paragliding were registered on VAT and providing the 1 day tax education program to prompter and staff of the paragliding companies.
- With the aim to bring under the tax boundaries, 76 hotels, restaurants and businessman from Gandruk VDC ward no 4 & 8 were provided PAN by coordinating with local hotel business organizations in Magh 2070.
- Making the good relationship between tax administration and taxpayer by organizing regular interaction program with local authorities, Chamber of industries and commerce, PABSON, District Cooperative Organization, Furniture Trading Organization, Hardware Trading Organization and different bossiness stakeholders.
- Celebrating the "First National Tax Day 2069" in Mangsir 2069 by organizing different awareness programs about tax administration in its coverage district.

- Registration of 70 hotels, restaurants and tourism business around the Annapurna Conservation Area Project (ACAP) under tax.
- In Chaitra 9, 10 and 11, 29 hotels, restaurants from Ghara VDC ward no 1, Magdi were provided PAN.
- Conducting the awareness campaign through local F.M radios of Pokhara about the tax and VAT.
- Providing a temporary VAT registration and collecting VAT from different festival and Mela like Tanahun Mahotsab 2069, Lekhnath Mahotsab 2069, Waling Mahotsab 2069 and Resturant& Bar Association Nepal, Pokhara (Street Festival).
- From Poush 2070, IRO, Pokhara had made contract and established the Bank of Kathmandu as revenue collection counter in the office premises of IRO, Pokhara. Due to this facility, taxpayer does not need to go to NRB to pay tax. They can directly go to IRO, Pokhara and pay the tax. Before this facility, more than Rs 10,000 revenue should be deposited to NRB.
- IRD has providing the e-service, so the taxpayer can provide and pay the tax by electronic medium.

The main task of IRO, Pokhara as a branch of IRD is to collect the tax and register the taxpayer in to PAN in its working area. The major findings from the questionnaire to VAT registrants given in the following figure.

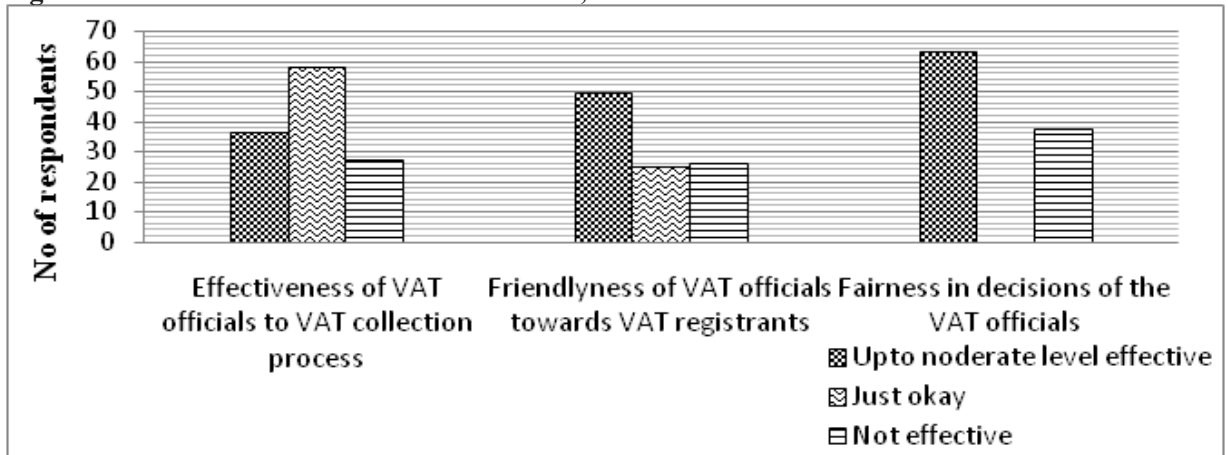
Table 1: Effectiveness of VAT Officials of IRO, Pokhara According to VAT Registrants

Particular	Effective			Not Effective
	Up to moderate level	Just Okay	Sub total	
Effectiveness of VAT officials to VAT collection process	36	58	94	6
Friendliness of VAT officials towards VAT registrants	49	25	74	26
Fairness in decisions of the VAT officials	63	0	63	37

As shown in table 1, 94 VAT registrants are rated effectiveness of VAT officials to VAT collection process and 6 registrants said it is not effective. With regard to friendliness of VAT officials towards VAT registrants, about 74 registrants are satisfied followed by 26 that are not satisfied. Among the registrants questionnaire, 63 registrants are moderately satisfied with the fairness in decisions of VAT officials. 37 of them do not agree with the fact that the decision of VAT officials is fair. The data also can be shown in bar diagram as shown in figure 1. The study shows that more than 60% respondents agreed about the effectiveness of VAT officials.

The data as per figure 1 shows the effectiveness of VAT official as reported by the VAT registrants. The figure shows that the effectiveness of VAT officials, friendliness of VAT officials with VAT registrants and the fairness of decision made by the VAT officials. There are three bars for each of the element containing up to moderate level effectiveness, just okay and not effectiveness.

Figure 1: Effectiveness of VAT officials of IRO, Pokhara.



Satisfaction levels of VAT registrants explain the effectiveness of the VAT collection policy. Here, satisfaction of VAT registrants had been observed in two aspects of the VAT. The first is the administrative mechanism and tax procedure of VAT and the second is satisfaction on VAT documents and information about the VAT. The responses of the VAT registrants are explained below. As shown in table 2, 13 VAT registrants are moderately satisfied with the ease in filling up tax form, followed by 50 who rated just okay and 37 said poor in ease in filling up the tax forms.

With regard to simplicity of tax return, about 74 registrants are moderately satisfied, 12 are at okay level and 14 are not satisfied. Similarly, in clarity of in procedure in tax return 96 are satisfied. And 46 VAT registrants reported that complying with tax process as moderately satisfied followed by 48 who say just okay.

Table 2: Administrative Mechanisms and Tax Procedure of VAT

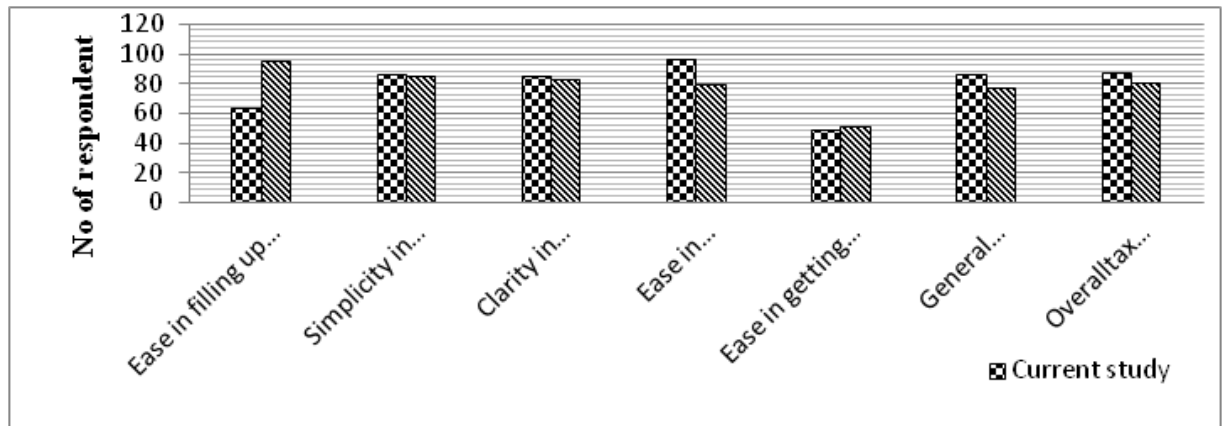
Particular	Satisfied			Poor
	Up to moderate level	Just Okay	Sub-total	
Ease in filling up the forms	13	50	63	37
Simplicity in procedure in submitting tax return	74	12	86	14
Clarity in procedures in tax return	36	48	84	16
Ease in complying with tax process	48	48	96	4
Ease in getting tax refund	24	24	48	52
General perception of tax administration system	25	61	86	14
Overall tax procedure and administrative mechanism	51	36	87	13

Regarding the tax refund, less than half of registrants were satisfied. 52 registrants noted that getting tax refund in cash is difficult. About 25 registrants reported that they were moderately satisfied with VAT administration system followed by 61 who rated it is just okay. Accordingly, 14 registrants were not satisfied with the VAT system. On the overall administrative mechanism and tax procedures, about

51 registrants rated their satisfaction as being up to a moderate level followed by 36 who rated just okay. Overall 87 registrants are satisfied with the overall administrative mechanism.

The figure 2 compares these findings with that of finding in a report of "A Study on Taxpayer's Satisfaction Level in Nepal", made by IRD and GTZ. The percentage of the satisfied includes respondents who were satisfied both moderate and just okay level. The figure shows that except ease in filling up the tax form, in other particular of this study has the same result as IRD and GTZ have reported in their study report. However in the case of ease in filling up the forms, more than 60% says they are satisfied.

Figure 2: Satisfaction on Administrative Mechanism and Tax Procedure of VAT



As shown in table 3 regarding the availability of information on VAT, 42 registrants were satisfied to a moderate level and 40 were just okay. Remaining 18 registrants say poor about the availability of information.

Table 3: Availability of Information and Quality of Document of VAT

Statements	Satisfaction Level			Poor
	Up to moderate level	Just okay	Sub total	
Availability of Information	42	40	82	18
Ease in understanding the printed VAT documents	60	23	83	17
Content and coverage of the printed VAT document	62	26	88	12
Overall level of satisfaction with VAT documents	50	36	86	14

In case of ease in understanding the printed VAT documents, 60 respondents were moderately satisfied followed by 23 who say just okay. Only 17 respondents were not satisfied. Similarly 62 respondents reported about moderate satisfied on content and coverage of the printed VAT document. 26 say just okay. And in the overall satisfaction of VAT document, 50 respondents were moderately satisfied and 36 were just okay level. This data shows that more than 80 respondents were satisfied with the availability and the quality of VAT documents. Hence, VAT documents are sufficient to understand the policy of VAT collection in Nepal. The 'IRO Pokhara' is the branch of IRD. So, its main task is to register the taxpayer and collect the tax from its working area. It does not make any policy, tools and techniques, but it only implements the policy, tools and technique that are formed by the IRD. During the

questionnaire with VAT officials, some discussion about the VAT implementation in Nepal was held with them. Hence, the following are the tools and techniques that IRO, Pokhara is obtaining to control the VAT evasion on the basis of questionnaire and discussion with the VAT officials. The table 4 shows the tools and techniques and their overall rank base on their effectiveness that IRO, Pokhara is obtaining to control the VAT evasion according to the VAT officials. The majority of respondents gave the first priority to the Market monitoring and investigation, second priority to the taxpayer education, likewise third to Current year audit and tax audit, fourth to Billing enforcement and finally to the E-base tax system on the base of effectiveness.

Table 4: Tools and Techniques obtained by IRO, Pokhara to Control the VAT Evasion

Tools and techniques	Rank wise no of responses					TR	WV	MV	OR
	1	2	3	4	5				
Taxpayer education	4	3	-	2	1	10	23	2.3	2
Billing enforcement	3	3	1	2	1	10	25	2.5	4
Market monitoring and investigation	6	4	-	-	-	10	14	1.4	1
Current year audit and tax audit	4	2	1	2	1	10	24	2.4	3
E-base system	1	-	5	3	1	10	33	3.3	5

Where, TR = Total Response,
OR= Over Rank

WV= Weighted Value, MV= Mean Value

Table 4 shows the rank of different tools and techniques based on the rank made by the respondents regarding the effectiveness. Where total responses of the VAT officials which are taken to questionnaire. Weighted Value is summation of multiplication between the rank given in questionnaire and the frequencies of response to corresponding rank given in question by the respondents. Mean Value is calculated by dividing the Weighted Value by Total Respondent. And finally the Overall Rank is made on the basis of Mean Value on the base of lower value to higher value because first rank is 1 which is lowest value in quantity but higher in case of rank.

In Nepal VAT has been implemented from 1997. It has crossed around 17 years. During this period many challenges and problems arise to implement VAT effectively. Similarly, some weaknesses in IRD and VAT policy itself have become major issues. The major challenges of present VAT collection policy that are listed by the VAT officials are lack of awareness of billing and VAT to customer, insufficient and poor rules and regulation, non-filler problem, lack of IT system to manage VAT, repetition of tax fraud by the same taxpayer, lack of commitment to the implementation of VAT by concern parties and open boarder with India. The table 5 shows the overall rank of challenges of present VAT collection policy according to the response of VAT officials. As shown on table 4.11 VAT officials ranked the lack of awareness of billing and VAT on customer as first. Similarly, insufficient and poor rules and regulation is in second rank. Likewise non-filler problem in the third, lack of IT system to manage VAT is in the fourth, repetition of tax fraud by the same taxpayer is in the fifth, lack of commitment to implement VAT by concern parties is in the sixth and open boarder with India is in the seventh ranked.

Table 5: Challenges of Present VAT Collection Policy

Challenges	Rank wise no of responses							TR	WV	MV	OR
	1	2	3	4	5	6	7				
Non-Filler problem	3		4	2	1	-	-	10	28	2.8	3
Repetition of tax fraud by same taxpayer	1	1	3	-	5	-	-	10	37	3.7	5
Lack of awareness of billing and VAT to customers	6	3	-	1	-	-	-	10	16	1.6	1
Insufficient and poor rules and regulation	4	5	1	-	-	-	-	10	17	1.7	2
Lack of IT system to manage VAT	2		3	3	1	-	1	10	35	3.5	4
Lack of commitment to implement VAT by concern parties	1		5	1	-	3	-	10	38	3.8	6
Open boarder with India	1	-	1	-	3		5	10	54	5.4	7

Where, TR = Total Response,
MV= Mean Value

WV= Weighted Value,
OR= Over Rank

Table 5 above shows the rank of challenges of present VAT collection Policy base on the rank made by the respondents regarding the effectiveness. Where total responses of the VAT officials which are taken as questionnaires. Weighted Value is summation of multiplication between the rank given in questionnaire and the frequencies of response to corresponding rank given in question by the respondents. Mean Value is calculated by dividing the Weighted Value by Total Respondent. And finally the Overall Rank is made on the basis of Mean Value on the base of lower value to higher value because first rank is 1 which is lowest value in quantity but higher in case of rank.

The table 6 shows the major weakness of present VAT collection policy and implementation according to the VAT officials. The data reveal that the insufficient and incompetent manpower is the main weakness of the present VAT collection policy. The VAT officials ranked it as major weakness. During the questionnaire VAT officials reported that there is lack of proper training to staffs. Staffs are incompetent to work with new technology. In the second position poor market monitoring and investigation by VAT office is ranked as second weakness of VAT. VAT officials said that poor and irregular market monitoring and investigation leads to VAT fraud.

Similarly, tax single flat VAT rate is ranked in third position. Likewise insufficient information and lack of knowledge is ranked in fourth, Negative attitude about tax compliance including VAT is ranked in fifth, insufficient application of prevailing laws is ranked in sixth and not increment in threshold in comparison to inflation is ranked seventh weakness of the present VAT collection policy.

Table 6: Weakness of Present VAT Collection Policy

Weaknesses	Rank wise no of responses							TR	WV	MV	OR
	1	2	3	4	5	6	7				
Single flat VAT rate	3	1	3	2	1	-	-	10	27	2.7	3
Negative attitude about tax compliance including VAT.	2	1	3	-	4	-	-	10	33	3.3	5
Insufficient information and lack of knowledge	2	3	-	5		-	-	10	28	2.8	4
Insufficient, incompetent manpower	6	3	-	-	1	-	-	10	17	1.7	1
insufficient application of pre-vailing laws	2	-	3	3	1		1	10	35	3.5	6
not increment in threshold in comparison to inflation	1	-	5	1		3		10	38	3.8	7
Poor market monitoring and investigation	5	-	4		1	-	-	10	22	2.2	2

Where, TR = Total Response,
MV= Mean Value,

WV= Weighted Value,
OR= Over Rank

Table 6 shows the rank of weakness of present VAT collection Policy base on the rank made by the respondent regarding the effectiveness. Where Total responses are the VAT officials which are taken to questionnaire. Weighted Value is summation of multiplication between the rank given in questionnaire and the frequencies of response to corresponding rank given in question by the respondents. Mean Value is calculated by dividing the Weighted Value by Total Respondent. And finally the Overall Rank is made on the basis of Mean Value on the base of lower value to higher value because first rank is 1 which is lowest value in quantity but higher in case of rank.

IRO, Pokhara has followed e-base service. VAT registrants can post their business transaction into net. They also can pay VAT by e-base. IRO, Pokhara is also provided exercise duty, VAT certificate through online by verifying the income statement and other transaction that posted by venders' immediately from different district i.e. Kaski, Tanahun, Syangja, Parbat, Baglung, Lamjung, Gorkha and Myagdi. There is also provision that the taxpayer can pay the tax through internet in the sec 84 of ITA 2058. 94% VAT registrants report effectiveness of VAT officials to VAT collection process as effective, 74% reported that the VAT officials are friendly to them and 63% among 100 VAT registrants reported that the decisions of VAT officials become fair. Except in case of ease in getting tax refund, more than 80% of VAT registrants in the questionnaire are satisfied with the administrative mechanism and tax procedure of VAT. But in case of ease in filling up the forms only 63% of VAT registrants are satisfied. 86% are satisfied in simplicity in procedure in submitting tax return. Regarding the clarity in procedure in tax return and ease in complying with tax process 84% and 96% of VAT registrants are satisfied. For general perception of tax administration system 86% are satisfied and regarding overall tax procedure and administrative mechanism 87% are satisfied. But in case of getting tax refund 52% VAT registrant are not satisfied, they respond getting tax refund in cash is very difficult. On average, 83.33% VAT registrants are satisfied with the administrative mechanism and tax procedure of VAT except the getting tax refund. In getting tax

refund VAT registrants are not satisfied. Regarding the availability of information and quality of document of VAT in average 84.75% VAT registrants are satisfied. 82 VAT registrants among 100 respond they are satisfied with the availability of information of VAT. 83 are satisfied in ease in understanding the printed VAT document. Regarding the content and coverage of the printed VAT document 88% are satisfied and 86% are satisfied with the overall level of satisfaction with VAT documents.

Among the 10 respondents 6 rank the Market monitoring and investigation as a first tool that IRO, Pokhara is obtaining to control the VAT evasion, 4 rank it as second. Similarly 4, 3, 2 and 1 out of 10 respondents ranked taxpayer education as first, second, fourth and fifth. Other side 4, 2, 1, 2, and 1 out of 10 rank current year audit and tax audit as first, second, third fourth and fifth priority. In the fourth, billing enforcement is ranked first, second, third, fourth and fifth by 3, 3, 1, 2, and 1 out of 10. E-base tax system is ranked as first, third fourth and fifth by 1, 5, 3, and 1. According to overall rank Market monitoring and investigation is the main tools, similarly taxpayer education, current year audit and tax audit, billing enforcement and e-base tax system are second, third, fourth and fifth tools that IRO, Pokhara is obtaining on the basis of their rank.

6, 3, and 1 respondents among 10 are ranked Lack of awareness of billing and VAT to customers as first, second and fourth major challenge of present VAT collection policy and it found in the first on the basis of overall rank. In the second, insufficient and poor rules and regulation is another challenges. 4, 5 and 1 respondents ranked it as first, second and third major challenges. Similarly, non-filler problem is in third which ranked as first, third, fourth and fifth by 3, 4, 2 and 1 respondent. Lack of IT system to manage VAT is in fourth which is ranked as first, third, fourth, fifth and seventh by 2, 3, 3, 1 and 1 respondent. In the fifth position, there is repetition of tax fraud by same taxpayer which is ranked as first, second, third and fifth by 1, 1, 3 and 5 respondents. Lack of commitment to implement VAT by concern parties is in sixth position and it is ranked as first, third, fourth, and sixth by 1, 5, 1 and 3 respondents. Finally the open boarder with India is the seventh position and it is ranked as first, third, fifth and seventh challenges by 1, 1, 3 and 5 respondents.

Insufficient, incompetent manpower is the main weakness of present VAT collection policy as it is ranked as first, second and fifth by 6, 3 and 1 respondent among 10. Similarly, poor marketing monitoring and investigation is the second one which is ranked as first, third, and fifth by 5, 4 and 1 respondent. In the third is single flat VAT rate system which is ranked as first, second, third, fourth and fifth by 3, 1, 3, 2 and 1 respondent. Insufficient information and lack of knowledge is the fourth which ranked as first, second and fourth by 2, 3 and 5 respondents. Similarly on the basis of rank given by respondents negative attitude about tax compliance including VAT, insufficient application of prevailing laws and not increment in threshold in comparison to inflation are in the fifth, sixth and seventh position.

Conclusion

The following are the conclusions that are arrived at on the basis of major findings of the study. VAT registrants are increasing day to day. A single VAT official is serving more than two hundred VAT registrants. The IRO, Pokhara is working hard to collect more and more VAT as possible from its working area. Many taxpayer educations program in different places and compulsorily registration campaign to VAT program have been organized by IRO, Pokhara. The effectiveness of IRO, Pokhara and its officials seemed as satisfactory. With regard to fairness, friendliness with VAT registrants and overall effectiveness is at satisfactory level. Most of registrants are satisfied with the administrative mechanism of VAT in Nepal as well as with the availability of VAT document and information and its clarity. But in case of getting VAT refund in cash VAT registrants are not satisfied. Except in case of VAT refund in cash most satisfaction level of VAT registrants toward present VAT collection policy and practice

seems as highly satisfactory level. The market monitoring and investigation is the main tool that IRO, Pokhara is obtaining to control the VAT evasion. Similarly taxpayer education, current year audit and tax audit, billing enforcement, and e-base tax system are the other major tools and techniques obtained by IRD to control the VAT evasion. Lack of awareness of VAT bill and as a whole about VAT to consumer is the main challenge that administrative of VAT is facing. Insufficient and poor rules and regulation, non-filler problem, lack of IT system to manage VAT, repetition of fraud by the same VAT registrants, lack of commitment to implement VAT by the concerned parties and open boarder are the other major challenges of present VAT collection policy. The IRD and the present VAT collection policy itself has some weaknesses which are insufficient and incompetent manpower, poor market monitoring and investigation, single flat VAT rate. The government believes that VAT registrants are innocent. Negative attitude about tax complaints including VAT, insufficient application of prevailing laws and not increment in threshold rate in comparison to inflation are other weaknesses.

The following are some recommendations for the IRD and other concern authorities of VAT system in Nepal. Standard rate of VAT registrant to VAT officials should be formulated and human resource projection should be made on the basis of VAT registrant to VAT official ratio. For the efficient implementation of VAT, taxpayer education and registered campaign to business venders who are not registered yet in different working area of IRO, Pokhara should be organized on regular basis. The taxpayer whose annual transaction does not exceed the threshold limit should be encouraged for voluntary registration on VAT. The refunding of the VAT in cash should be made easy as well as timely to increase the satisfaction level of VAT registrants. IRD should seriously use the current tools and techniques that IROs are obtaining to control the VAT evasion and new scientific tools and techniques should be formulate and applied for the effective implementation of the VAT.

Lack of awareness of VAT bill and as whole about VAT to consumer, insufficient and poor rules and regulation, non-filler problem, lack of IT system to manage VAT, repetition of fraud by same VAT registrants, lack of commitment to implement VAT by concern parties and open boarder are reported to be the challenges of present VAT collection policy. IRD should make strategies to minimize these challenges of present VAT collection policy. Adequate taxpayer education program and awareness campaign about VAT and VAT bill to customer should be organized regularly and it should be qualitative. Insufficient and incompetent manpower, poor market monitoring and investigation, single flat VAT rate are some of the basic weaknesses, government believes that VAT registrants are innocent. Negative attitude about tax complaints including VAT, insufficient application of prevailing laws and not increment in threshold rate in comparison to inflation are reported as major weaknesses of present VAT collection policy. IRD should make different research programs regarding these weaknesses and should find out the fact. Market monitoring and investigation should make effective, qualitative and should be organized regularly by IRD as well as other concern authorities.

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Fertility Differential Among Lower Caste in Lamachaur VDC, Kaski

Kedar Raj Gautam/ Pramila Paudel

Abstract

Fertility measures the rate of which a population adds to itself by births and is normally assessed by relating the number of births to the size of some section of population. It has been observed that the levels and patterns of fertility vary considerably in various sub groups of the same population in terms of educational attainment, occupation, age at marriage, contraception user etc. This study, therefore, attempts to study of fertility differential among lower caste people. This study is based on descriptive cum analytical research design. Every household of Dalit community in ward no 6, 7 and 8 of Lamachaur VDC are included in the study with a sample population of 85 eligible women aged 15-49 years from 85 households. Fertility differential among lower caste people shows that most of the respondents were in the age group of 36-49 and then followed by age group 26-35 and 15-25. Higher fertility is concentrated in the age at marriage from 16 to 19 as compare to other groups of age at marriage. Literate respondents have low fertility as compared to illiterate respondents. Working respondents have high fertility as compared to non-working respondents. The users of contraception have high fertility as compared to non-users of contraception. But, there is no significant relationship between fertility and age of women, age at marriage, literacy status, occupation and users of contraception as measured by chi-square test. It is better to make women literate and to marry at the age after 19 to reduce fertility.

Key Words: Contraception, Fertility, Literacy, Occupation, Socio-economic,

1. Background

The overall development of the nation depends upon different sub sectors and sub groups. It is really difficult to attain overall development by ignoring either one group (community). Dalit are defined as “those communities who, by virtue of atrocities of caste based discrimination and untouchability, are most backward in social, economic, educational, political and religious fields, and are deprived of human dignity and social justice. Dalit are also known as lower caste under the stratified Hindu caste system originated some 3000 years ago. Dalits (lower castes) in Nepal are a historically state victimized disadvantaged community who have been compelled to lag at the bottom of the social structure and excluded from national development mainstream due to the caste system and extreme Hinduism for centuries. Caste based discrimination and untouchability are also in practices within Dalit community that is intra-Dalit discrimination. Within the Dalit community, there are dozens of sub-caste groups from the hills (*Hill Dalits*), the Tarai (*Tarai/Madhesi Dalits*) and Newar community (*Newar Dalits*).

According to the government's figures, Dalits comprise 13 percent of Nepal's total population. However, Dalit civil society claims it to be about 20 percent; a demographic survey conducted by NNDSWO provides evidence to the claim (NNDSO <http://www.nndsw.org.np/index.php?page=workingareas>). Dalits' comprise the poorest community in Nepal, in terms of all poverty measures (income, consumption, human development and others). The Dalits lag far behind in their income (the lowest PCI), education (the lowest rate of literacy and enrolment) high fertility rate, and other human development indicators (the lowest HDI). Dalits' overall have the lowest household incomes – roughly half the average incomes of Brahman-Chhetry households and less than a third that of Newar

households; the Madhesi Dalits have the lowest per capita incomes of all. Their land holdings are small and landlessness is extreme among Dalits is 90 percent which is substantially greater than national average 24%. The Nepal Living Standards Survey (NLSS), 2011, showed that about 41 percent Dalit fall below the poverty line which is 16 percent higher than the national average (25%) (CBS, 2011).

The literacy rate among Dalits has grown in absolute terms but the gap between their literacy (33%) and the national average (65.9%) is still wide. Similarly, educations above S.L.C and above bachelor of Dalit represent 3.8 percent and 0.4 percent whereas educations above S.L.C and above bachelor for the national level are respectively 17.6 percent and 3.4 percent. The life expectancy of Dalits is lower (61 years) compared to the national average (68.7 years). On average Brahmins and Newars live 11 to 12 years longer than the Dalits. Under-five mortality is also much higher (90 per 1000) than the national average (68 per 1000) (CBS, 2011). The nutritional status of Dalits is poor and therefore they are vulnerable to infectious diseases. Health awareness among the Dalits is low. Because of illiteracy, ignorance and other socio-economic factors, their living conditions are unhygienic, contributing to their poor health. The Dalits do not have easy access to clean drinking water and they suffer from water-borne diseases.

Dalits' participation in political process and representation in government at the village, district and the national level is insignificant compared to the size of their population. After the people's movement 2006, the country experienced a great change in the political sphere, however, that change has not been able to benefit the Dalit community significantly. Most Dalit groups have their own traditional occupational skills like black smithy (iron worker), gold smithy, tailoring, shoemaking etc. Such inherent occupational skills are the only way many Dalits have to solve their hand-to-mouth problems. Unfortunately, all of these occupations associated with Dalits are considered to be of low social status in Nepalese society. Most of these skilful people are not receiving fair value and social respect for their work and their economic status is thus poor. Moreover they are often exploited in the name of *Balighare*, *Khalo*, etc. systems and get only minimal payment (mostly in kind/grains) for their works.

In recent days, due to the disregard of their arts and skills, many Dalits are giving up their occupation which has also worsened their livelihoods. In addition, lack of modernization and limited access to markets has put these occupations in danger. Globalization and the flood of cheap international products have further threatened the Dalits' traditional occupations. Developing social respect for these occupations of Dalits and making them competitive in the market is a challenging issue in the economy of Dalit.

Fertility is generally used to indicate the actual reproductive performance of a woman or groups of women. Fertility measures the rate of which a population adds to itself by births and is normally assessed by relating the number of births to the size of some section of population, such as the number of married couples to the numbers of women of child bearing age. There are so many factors responsible for higher fertility. It has been observed that the levels and patterns of fertility vary considerably in various sub groups of the same population. These sub groups may be based on educational attainment, age at marriage, occupation, mortality, use of contraception, residence, religion, caste, race etc. A study of differential fertility is also important from the point of view of the implementation of family planning programme because it helps us identify high fertility groups on which the programme efforts can be concentrated (Clyde and Whelpton, 1990). It has been observed that in developing countries due to climatic and other reasons, girls reach puberty at an early age and as such the period of reproduction of girls is lengthy. Not

only this, but after marriage, in these countries, women are considered to love in the house, settle that and produce children. Since chances of employment and educational facilities are limited, therefore, women always live at home and feel pleasure in bringing up and playing with their children. Age at marriage is strong determinant of the number of CEB. As the age at marriage increase, the number of CEB decreases (Dahal, 1989).

It may also be noted that the higher levels of educational provide a higher level of information about keeping fertility under control and create and sustained motivation to keep the family size small with a view to achieving better standards of life. The level of fertility declines with the increase in educational level of females. The same applies for literacy status (higher the level of female literacy in a community the lower will be the fertility). This also implies that the level of fertility should be lower for the literate females as compared to illiterate females. This indicates that as the level of schooling increase both women and men are less likely to be in a polygamous union. The desire to limit child bearing is more apparent at higher level of education than at lower levels (MOHP, 2011). Female in different occupations are found to have different fertility levels. It was generally observed that the wives of those engaged in professional jobs had the lowest fertility. The mean number of CEB per ever married women is highest for the farm workers and sales workers but the lower fertility is observed among the professional, administrative and clerical workers. The CBS information emphasized that there is a remarkable difference between white color and blue color occupation groups of women. The employment of women outside of the home or in the farm reduced the level of fertility behavior. This study, therefore, attempts to analyse the fertility differential among lower caste in Lamachaur VDC Kaski.

2. Data and Method

This study is based on descriptive research design to describe the real situation of demographic and socio-economic characteristics of lower caste community. This study is based on primary data collected from the field survey. The questionnaire was used as an instrument for data collection. Secondary data are also be used as per the requirement of the study. This study is based on multistage sampling. First of all Lamachaur VDC is selected out of 43 Village Development Committee in Kaski district using convenience sampling. Again, out of nine wards in Lamachaur VDC, ward no 6, 7 and 8 are selected using purposive sampling. Altogether there are 85 households in ward 6, 7 and 8. Every household of Dalit community in ward no 6, 7 and 8 of Lamachaur VDC are included in the study and the household data collection is based on every household enumerating system. This study included a sample population of 85 from 85 households. There are 85 household and 85 eligible women have been administered the questionnaire relating to fertility. The respondents are ever married women aged 15–49 years. Chi-square test is used to examine the fertility differential among lower caste people regarding literacy, age at marriage, age of women, occupation and contraception user..

3. Result and Discussion

3.1 Fertility by Age of Women

Age of mother is one of the major determinants of fertility. Age of married women and fertility is presented in table 1.

Table 1: Respondents Classified by Age of Women According to Number of Children Ever Born

Number of Children	Age of Married Women			Total
	15 - 25	26 - 35	36- 49	
0 to 3	14 (23.3)	26 (43.3)	20 (33.3)	60 (100)
4 to 6	5 (20)	5 (20)	15 (60)	25 (100)
Total	19 (22.4)	31 (36.5)	35 (41.2)	85 (100)

Chi-Square Value = 5.770 with P Value 0.056

Table 1 reveals that out of 85 respondents, 19 women are in the age group of 15- 25, 31 women are in the age group of 26- 35 and 35 women are in the age group of 36-49. Out of 60 respondents having fertility ranges from 0 to 3, 23.3 percent are in the age group of 15 -25, 43.3 percent are in the age group of 26 – 35 and 33.3 percent are in the age group of 36-49. Similarly, out of 25 women having fertility ranges from 4 to 6, 22.4 percent are in the age group of 15-25, 36.5 percent are in the age group of 26-35 and 41.2 percent are in the age group of 36-49. It indicates that low fertility is mainly concentrated in the age group of 25-25 and high fertility is mainly concentration in the age group of 36-49. To test the relationship between fertility and age of women, chi-square test is used. The P value is greater than 5 percent. Hence it is concluded that there is no significant relationship between fertility rate and age of women.

3.2 Age at Marriage

Age at marriage is another important factor of determining women's fertility. Table 2 shows the variation in fertility by age at marriage.

Table 2: Respondents Classified by Age at Marriage According to Number of Children Ever Born

Number of Children	Age at Marriage			Total
	12- 15	16 - 19	20 and above	
0 to 3	13 (21.7)	40 (66.7)	7 (11.7)	60 (100)
4 to 6	8 (32.0)	11 (44)	6 (24.0)	25 (100)
Total	21 (24.7)	51 (60)	13 (15.3)	85 (100)

Chi-Square Value = 4.029 with P Value 0.133

As shown from the table 2, out of total respondents, 21 respondents were married in the age ranges from 12 to 15, 51 respondents were married in the age ranges from 16 to 19, and 13 respondents were married 20 years and above. Low fertility (0 to 3) as well as high fertility (4 to 6) is concentrated in the age at marriage from 16 to 19 as compare to other group of age at marriage. The relationship between fertility and age at marriage as measured by chi-square test indicates that there is no significant relationship between age at marriage and fertility. The calculated p value is less than 5 percent.

3.3 Fertility by Literacy

Education influences the fertility in different ways. It lives to awareness of birth control measure and thus directly affects fertility. Education is one of the best contraception and inversely related with

fertility. Fertility rate by literacy status of the study is presented in table 5.

Table 3: Respondents Classified by Literacy According to Number of Children Ever Born

Number of Children	Status of Literacy		Total
	literate	illiterate	
0 to 3	39 (65)	21 (35)	60 (100)
4 to 6	11 (44)	14 (56)	25 (100)
Total	50 (58.8)	35 (41.2)	85 (100)

Chi-Square Value = 3.213 with P Value 0.073

From table 3 it is observed that out of 85 respondents, 58.8 percent were literate and 41.2 percent were illiterate. Out of 85 respondents, 60 respondents have fertility rate ranges from 0 to 3 and 25 respondents have fertility rate ranges from 4 to 6. Out of 60, 35 percent illiterate respondents and 65 percent literate respondents have fertility ranges from 0 to 3. Similarly, out of 25, 56 percent illiterate respondents and 44 percent literate respondents have fertility ranges from 4 to 6. To test the relationship between fertility and literacy status, chi-square test is used. The P value is greater than 5 percent. Hence it is concluded that there is no significant relationship between fertility rate and literacy status.

3.4 Fertility by Occupation

Occupation is one of the important determinants of fertility. To examine the relationship between fertility and occupation, respondents other than household work and dependent are considered as working. Fertility rate by occupation status of the study is presented in table 4.

Table 4: Respondents Classified by Occupation According to Number of Children Ever Born

Number of children	Occupational Status		Total
	Working	Non-working	
0 to 3	36 (60)	24 (40)	60 (100)
4 to 6	20 (80)	5 (20)	25 (100)
Total	56 (65.9)	29 (34.1)	85 (100)

Chi-Square Value = 3.140 with P Value 0.076

From table 4 it is observed that out of 85 respondents, 67.1 percent were working and 32.9 percent were non- working. Out of 85 respondents, 60 respondents have fertility rate ranges from 0 to 3 and 25 respondents have fertility rate ranges from 4 to 6. Out of 60, 40 percent non-working respondents and 60 percent working respondents have fertility ranges from 0 to 3. Similarly, out of 25, 20 percent non-working respondents and 80 percent working respondents have fertility ranges from 4 to 6. To test the relationship between fertility and occupation status, chi-square test is used. The P value is greater than 5 percent. Hence it is concluded that there is no significant relationship between fertility rate and occupation status.

3.5 Fertility by Contraception User

Contraceptive method is used to prevent women from fertilization and to stop giving birth or to increase the birth interval. Birth control methods help couples to achieve their desire family size by preventing unwanted births. It is expected to have low fertility level for those women who use family planning methods than those who do not.

Table 5: Respondents Classified by User of Contraception According to Number of Children Ever Born

Number of children	Status of Contraception		Total
	User	Non-user	
0 to 3	45 (75)	15 (25)	60 (100)
4 to 6	21 (84)	4 (16)	25 (100)
Total	66 (77.6)	19 (22.4)	85 (100)
Chi-Square Value = 0.824 with P Value 0.364			

From table 5 it is observed that out of 85 respondents, 77.6 percent were users of contraception and 22.4 percent were non-user of contraception. Out of 85 respondents, 60 respondents have fertility rate ranges from 0 to 3 and 25 respondents have fertility rate ranges from 4 to 6. Out of 60, 75 percent users of contraception and 25 percent non users of contraception have fertility ranges from 0 to 3. Similarly, out of 25, 85 percent users of contraception and 16 percent non users of contraception have fertility ranges from 4 to 6. The general saying is quite beyond this result. Most of the users of contraception have high fertility as compared to non-users of contraception. To test the relationship between fertility and contraception users, chi-square test is used. The P value is greater than 5 percent. Hence it is concluded that there is no significant relationship between fertility rate and users of contraception.

4. Conclusion

Out of 85 respondents, most of the respondents were in the age group of 36-49 and then followed by age group 26-35 and 15-25. Low fertility is mainly concentrated in the age group of 25-25 and high fertility is mainly concentration in the age group of 36-49. There is no significant relationship between fertility rate and age of women as measured by chi-square test. Out of total respondents, most of the respondents were married in the age ranges from 16 to 19. Similarly, higher fertility is concentrated in the age at marriage from 16 to 19 as compare to other groups of age at marriage. Therefore, it can be concluded that increase in age at marriage has a negative impact on fertility for two basic reasons. First, women who marry later have a shorter reproductive lifespan and second, the factors that affect the age at marriage also affect the desired family size norms thereby reducing fertility. Out of 85 respondents, 58.8 percent were literate and 41.2 percent were illiterate. Literate respondents have low fertility as compared to illiterate respondents. This is because literate women have a higher level of information about keeping fertility under control and create and sustained motivation to keep the family size small with a view to achieving better standards of life. But there is no significant relationship between fertility rate and literacy status as measured by chi-square test. Out of total respondents, 67.1 percent were working and 32.9 percent were non- working. Working respondents have high fertility as compared to non-working respondents. This is because additional manpower is welcome to generate additional income for them. But there is no significant relationship between fertility rate and occupation status. The proportion of user of contraception is greater than non-user of contraception. The more surprise is that contraception users have high fertility as compared to non-user of contraception. This may be the reason that most of the non - users of contraception women can't live with their husband for a long period of time due to husband's

profession in abroad. The relationship as measured by chi-square indicates that there is no significant relationship between user of contraception and fertility.

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Qualitative Researches In Social Sciences

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Abstract

Qualitative social science research is fundamentally embedded in grounded theory concerned with how the social world is interpreted, realized, understood and experienced, or produced. Qualitative investigation seeks answers to their questions in the realistic world. They congregate what they see, hear and read from the people and places and from events and activities and their main purpose are to learn about some aspects of the social world and to generate new understandings that can be used by that social world. The main objective of this study is the interpretation of social world especially of cultures and people's life-ways rather than seeking causal explanations for social-cultural practices. Nevertheless, in very rapidly changing information dominated globalized world, innovative traditions of the perception of emerging local and global contexts and realities need to be exposed and accepted as well as practiced in qualitative social science research.

Key Words : *empirical, ethnographic, holographic, heuristic, inductive, iterative, rapport*

Background

Social Sciences study human being in the changing social and cultural context. Social and cultural contexts confront serious social, economic, political, ecological and other problems, which call for methodological, intelligent researching about their causes and also for finding out their remedies. As problems are related to human beings who are both unpredictable and undependable in behavior, consequently diverse methods are prerequisite for understanding and solving the problems and finding out the truth. To resolve diverse problems related to society and to satisfy the thirst of knowledge, social science research is prerequisite and for conducting a good social research it is indispensable to pursue a balanced social research method. Social research methods diverge along quantitative/qualitative dimensions in a rapidly altering world. Society and cultures are prototypes of human behavior and knowledge that every human discovers as a member of a changing society. Performing everything that engrosses comprehending human social, cultural, economic, political and other behaviors which are intangible and qualitative are the ingredients of social science studies which are primarily qualitative and hence social researchers are the observers who collect factual empirical information about people by watching, listening and interpreting what others are doing at micro level at the plebs level. Allied candidly with people's know-how, outlooks, and interpretations of the situations qualitative data is uniquely extracted from the heart and mind of the people. Interpretation is the major building block of qualitative research which is unswervingly related to people's experiences. Barnard et.al (2004) argues that qualitative data deals directly with people's experiences. It is grounded in a philosophical position, which is broadly Interpretivist concerned about how the social world is interpreted, understood and experienced, or produced. Qualitative researchers seek answers to their questions in the real world. They gather what they realize, see, hear and read from the people and places and from events and activities and the main intention are to learn about some aspects of the social world and to engender new understandings that can be used by that social world. Qualitative designs accentuate understanding of social phenomena through direct observation, communication with participants, or analysis of texts, and may stress contextual subjective accuracy over generality. In contrast quantitative research in social

sciences are hectic more with extracting and analyzing statistical data that occurs numerically and are more tangible more precise, concrete and substantial. Quantitative approach explores social phenomena through quantifiable evidence, and often relies on statistical analysis to create valid and reliable general claims. The key objectives of this article are to sketch out the peculiarities and customary traditions of qualitative and quantitative studies and the process of qualitative data analysis.

Data and Methods

This article is based on secondary data which were obtained from various literatures, books, journals, booklets, articles etc.

Qualitative and Quantitative Methods

Concepts, theoretical perspectives, methods, tools and techniques differ sharply in qualitative and quantitative studies. Quantitative and the qualitative approaches have their flaw as well as potency. Both qualitative and quantitative classification is based on three groupings-

- a. Study purpose,
- b. Measurements of variables and
- c. Analysis of information

The study is classified as qualitative if the purpose of the study is primarily to depict a situation, phenomenon, problem or event, the information is gathered through the use of variables measured on nominal scale (good, better, satisfactory, poor, etc.), or ordinal scale (first, second, third, etc.) i.e. qualitative measurement scales; if the analysis is done to establish the variation in the situation, phenomenon or problem without quantifying it. E.g. the description of an observed situation, the historical enumeration of events, and account of different opinions people have about an issue.

Methods selection with their tools and techniques depends upon the main purpose of research, discipline and theoretical stance. Both qualitative and quantitative methods observe different realities or different aspects of reality nevertheless the combination of these two methods will lead to a very balanced and high quality research. The divergences between qualitative and quantitative are immense. For example qualitative methods are less objective as they rely on qualitative data, scenario is based on natural settings with search for meaning, rejection of natural science; stand on idealist perspective with identification of cultural patterns. Qualitative methods are based on Inductive approaches. On the other hand, quantitative methods are more empirical as they are based on statistical data with the provision of experimental settings, adoption of natural science, pursuance of scientific laws with realist perspective and deductive approaches. Interpretive tradition of qualitative method in social sciences deals with the systematic approach signifying the art of asking, listening, and interpreting. The methods of collecting qualitative data can be grouped into four consistent groupings; methods, researcher's role, techniques and study site tradition are:

Methods	Researcher's role	Technique of data collection	Study site tradition
<i>Observation</i>	<i>Observer</i>	<i>Participant observation</i>	<i>Field work tradition</i>
<i>In-depth interview</i>	<i>Interviewer</i>	<i>In-depth (key informant interview)</i>	<i>Field work tradition</i>
<i>Group discussion</i>	<i>Group moderator</i>	<i>Focus group discussion</i>	<i>Field work tradition</i>

Qualitative research in social sciences are heuristic (discovery oriented) in nature based more on trial-and-error procedure for solving problems (or reaching an unclear goal) through incremental exploration, and by employing a known criteria to unknown factors. In social sciences researches, a well known heuristic is asking Who? What? When? Where? Why? while investigating a problem. A heuristic social researcher employs independent discovery, and relies heavily on common sense, creativity, and learning from experience. Unlike an algorithm (in quantitative studies), however, heuristic qualitative studies offers no guaranty of solving any problem. The heuristic Interpretivist tradition's chief dictum of qualitative methodology is to get people to open up and let them express themselves in their own terms and at their own pace in their own way. The prime issue is going among the people and building rapport for conducting a lofty research. The meaning of rapport is establishing harmonious relationship, togetherness, agreement, affinity, sympathy, concord empathy. Upadhyay (2011) alleges it connote winning the heart and mind of the people on whom the researcher's research is targeted on. It is done through rigorous and intensive field work tradition. Ethnographic researches are the excellent example of qualitative method. Sherry Ortner through their rituals (1978) is a qualitative ethnographic works in/on Nepal by Sherry Ortner. Ortner conducted her rigorous field study in Dzemu 'Solu' of Nepal from September 1966 to February 1968. She collected primary data through field work by means of methods like ethnography, group discussion, interview, and observation. Her theoretical base was ritualistic approach.

Ortner made use of an assortment of diverse anthropological approaches that she expose during her research and puts into practice in her fieldwork and analysis. Although many approaches are used, of particular importance to her ethnography are the theoretical approaches of structuralism and symbolic analysis in a qualitative manner, which although is used particularly in interpretive approaches has been applied to various theoretical frameworks. This tendency towards symbolic analysis is evident by Ortner's stated view that culture is always biased, selected, partial and interpreted. This is also evident in the use of semantic (meanings and words of sentence) structure analysis and the focus on symbols as a way of imposing meaning. The theoretical approach that is the focus of analysis is structuralism; in particular this close scrutiny is achieved by focusing on the exemplary paradigmatic set and the role of ritual as a mediator and reconciler between contrasting aspects of society (Ortner 1986). By giving fastidious attention to certain similarities that bear a resemblance to each other within mysterious religious rites and symbolism portrayed in the ethnography it is probable to visibly interpret and understand the way that structural analysis can, and indeed been employed to access the communicative code of the Sherpa society. While interpreting and analyzing the symbols of Sherpa rituals, Sherry Ortner leads us toward the detection of conflict, contradiction, and stresses in the wider social and cultural world--- the best examples of interpretivist tradition in qualitative anthropological ethnographic study. Following a general ethnographic sketch a succinct description and interpretation of a ritual has been made by Ortner. The

ritual has been sliced up, and its symbolic elements used as guides in the exploration and interpretation of problematic structures, relationships, and ideas of the Sherpa culture. Nyungne, exorcisms and offering rituals has been analyzed and interpreted by Ortner and are the case of hospitality (secular event) in order to present the network of Sherpa culture.

The Peculiarities and Customary Traditions

There prevail the customary peculiarities and differences in qualitative and quantitative research methods. For example, quantitative and qualitative research methods are most often associated with deductive and inductive approaches, respectively. It means the two major types of reasoning in social science research are deduction and induction. Deductive research begins with known theory and tests it, usually by attempting to provide evidence for or against a pre-specified hypothesis. Inductive research begins by making observations, usually in order to develop a new hypothesis or contribute to new theory. Quantitative research usually follows the deductive and qualitative follow inductive. In quantitative methods attempts would be to test the hypothesis and /or prove or disprove the theory. The qualitative research on the other hand, builds theory moving from observations and open questions to more general conclusions. In other words, qualitative research applies inductive process to draw conclusion.

For example let's take the following cases from Nepal.....

- A. If Shyam belongs to one of the political party in Nepal, then he is in favor of promulgating constitution. He belongs to UML (United Marxist-Leninist) party. Hence, he is in favor of promulgating constitution.
- B. Shyam and Nisha are affiliated with UML. Ram and Sita are associated with NC (Nepali Congress), and Bibek and Sharmila are associated with United Maoist party. They all are in favor of promulgating constitution.

Hence, all parties are in favor of drafting constitution.

Case "A" exemplifies deductive reasoning and case "B" exemplifies inductive reasoning.

Quantitative research is usually linked to the notion of science as objective truth or fact, whereas qualitative research is more often identified with the view that science is live experience and therefore subjectively determined. Quantitative research usually begins with pre-specified objectives focused on testing preconceived outcomes. Qualitative research usually begins with open-ended observation and analysis, most often looking for patterns and processes that explain how and why questions.

When applying quantitative methods, numerical estimation and statistical inference from a generalizable sample are often used in relation to a larger true population of interest. In qualitative research, narrative description and constant comparison are usually used in order to understand the specific populations or situations being studied. As a result, quantitative research is most often seen as a method trying to demonstrate causal relationships under standardized (controlled) conditions. Conversely, qualitative research is usually seen as a method seeking better understanding of some particular, natural (uncontrolled) phenomenon.

The nature of the general theoretical debate is characterized by fundamentally different understandings or beliefs about scientific research, in particular, and the world, in general. Adherence to different and separate paradigms can trap researchers into believing that there is only one true "scientific" way to conduct research. Exceptions to the general rules or doctrines allied with these research approaches suggest that many of the clashes between researchers' perspectives are more a question of belief systems and mutual lack of understanding than of methods. Nonetheless, the arguments continue to focus on methodological aspects.

Grounded Theory in Qualitative Research

Grounded theory is one of four qualitative designs commonly used in the human and social sciences; the other designs are ethnographies, case studies, and phenomenological studies. The key discrepancy between grounded theory and the other designs is the stress on theory development (Denzin & Lincoln, 2005). Grounded theory holds the notion that theory could materialize through qualitative data analysis. In grounded theory, the researcher uses multiple stages of collecting, refining, and categorizing the data. Making constant comparisons and applying theoretical sampling are necessary strategies used for developing grounded theory (Creswell, 2007).

Closely associated to grounded theory, the constant comparative method is used to develop concepts from the data by coding and analyzing at the same time (Taylor & Bogdan, 1998). The constant comparative method “combines systematic data collection, coding, and analysis with theoretical sampling in order to generate theory that is integrated, close to the data, and expressed in a form clear enough for further testing” (Conrad, Neumann, Haworth, & Scott, 1993). According to Glaser & Strauss (1967) Constant comparative methodology incorporates four stages:

- (1) Comparing incidents applicable to each category,
- (2) Integrating categories and their properties,
- (3) Delimiting the theory, and
- (4) Writing the theory

Throughout the four stages of the constant comparative method, the researcher continually sorts through the data collection, analyzes and codes the information, and reinforces theory generation through the process of theoretical sampling. The benefit of using this method is that the research begins with raw data; through constant comparisons a substantive theory will emerge. Grounded theory is a labor-intensive task that requires the researcher to invest time in the processes of analysis and data collection.

Qualitative Data Analysis Process in Social Sciences

Qualitative researches in Social Sciences interpret cultures and people's life-ways rather than seeking causal explanations for cultural practices. American anthropologist Clifford Geertz was a foremost figure of the interpretive or the symbolic anthropology school. According to the interpretive approach in anthropology, meaning is constituted out of interaction between individuals; the symbols and meanings are public in their significance and are not confined to single individual brains or the private sphere. It is the public or social aspects of meaning that is the focus of analysis for the proponents and followers of this approach. Geertz makes an influential case for anthropology as an interpretive science by clarifying that clarification of details in local cultural context rather than aiming at grand comparison is “interpretive anthropology” and also the way for anthropological work. For Geertz (1973), the concept of culture is fundamentally a semiotic one and he makes it clear in one of his most frequently quoted statements:

Believing with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning.

Hence, interpretive approach discards attempts at causal explanations for cultural phenomena. Geertz also used the metaphor of thick description which means the interpretation of all the minor details of human life in thick layers of contextual significance. According to Geertz “ethnography is thick description” and therefore his approach to culture is based on the metaphor of culture as text. Given this, an ethnographer's role is to interpret the text in a qualitative world—that is, reading cultures as if they were texts of some sort. The Gurung Arghau or Pae (After death rituals) and the Ghapren (Gurung priest)

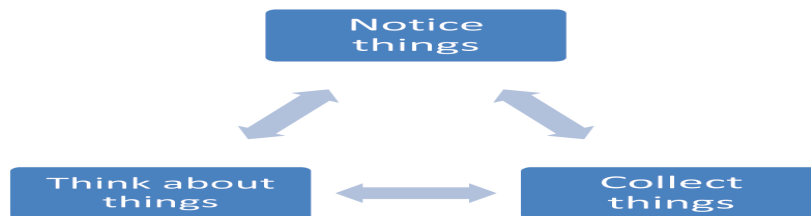
reciting the mantras may be an illustration. Based on this argument I bicker that qualitative analysis understands phenomenon and to go beyond reporting – move towards interpretation and identify themes and sub-themes. In the process of research, collection and analysis occur simultaneously and human-as-an-instrument is the innermost point. Results can be used to investigate for further information and detail but the risk remains of diverting from research objectives. Nevertheless qualitative data analysis analyzes text, interview transcripts, photographs, art, field notes of observations etc. During the whole process of qualitative data analysis it is an admirable idea to engage in recording reflective notes about what we are learning from our data. The idea is to write memos (notes) when we have ideas and insights and to include those memos as additional data to be analyzed.

Several phases can be distinguished in qualitative data analysis process:

- Data cleaning
- Initial data analysis (assessment of data quality)
- Main data analysis (answer the original research question)
- Final data analysis (necessary additional analyses and report)

Basic processes in qualitative data analysis serve a process of noticing, collecting and thinking. There is a simple foundation to the complex and rigorous practice of qualitative data analysis. Once we take hold of this foundation we can move about in many different directions. The consequence is the idea that Qualitative Data Analysis is a masterpiece based on three notes:

- a. Noticing,
- b. Collecting, and
- c. Thinking about interesting things.



Source: Seidel, 1998

Qualitative data analysis process is not linear. When we do qualitative data analysis we do not simply Notice, Collect, and then Think about things, and then write a paper or report, rather, the process has the following characteristics (Seidel 1998):

- a) Iterative and Progressive: The process is iterative and progressive as it is a cycle that keeps repeating. For example, when we are thinking about things we also start noticing new things in the data. We then collect and think about these new things. In principle the process is a never-ending twist (spiral).
- b) Recursive: The process is recursive because one part can call us back to a previous part. For example, while we are busy collecting things we might simultaneously start noticing new things to collect.
- c) Holographic: The process is holographic in that each step in the process contains the entire process. For example, when we first notice things you are already mentally collecting and thinking about those things. Hence, while there is a simple foundation to qualitative data analysis, the process of doing qualitative data analysis is complex. The key is to root researcher in this foundation and the rest will flow from this foundation.

Order in Paradox: Myth, Ritual, and Exchange among Nepal's Tamang by David Holmberg (1989) incorporate -iterative and progressive, recursive, holographic characteristics. Holmberg conducted field work and his analysis is based on noticing, collecting and thinking. Holmberg's analysis is not only an ethnographic account but penetrates the Shaman/Sorcery Buddhism and traditions of sacrifice based complex cultural structure of the Tamangs. The analysis process is holographic in that each step in the process contains the entire process. The focus beyond the ethnographic is on the structure of a complex ritual field composed of Buddhist, Shamanic, and sacrificial practitioners and on the relation of this structure to the logics and contradictions of Tamang social exchanges, especially those associated with cross-cousin marriage. The role of symbolism remains fundamental in Tamang culture. Holmberg (1989) articulates;

Tamang symbology was characterized by a mythic closure which is related directly to a highly localized geography, society, polity, and economy. The world of Tamdungsang—the Tamang village where I resided—has now open up.

Holmberg squabbles that the political symbology which gave the local ritual substance has been translated in large measure into an idiom of kinship where kinship and polity are no longer coextensive as they have been in the past.

Conclusion

Qualitative research is the hallmark of social science research. Media revolution has revolutionized social science research. Expansion in mass communication, telecommunication, electronic media like frequency module (F.M.) radio television, media, and information technology have marvelous insinuation for social sciences-its concepts, theory, methods, field study/stay, analysis, practice, report writing etc. Interpretivist tradition in qualitative research is undergoing the alteration concerned with interpretation of social world, understanding of social world and experiences of social world. Social researchers heuristic traditions of asking Who? What? When? Where? Why? Seeing, Hearing and Reading from the people and places, events and activities are altering. Their learning about aspects of the social world for generating new understandings that can be used by that social world is under modification. The significance of grounded theory remains vital which holds the notion that theory could materialize through qualitative data analysis via the use of multiple stages of collecting, refining, and categorizing the data. Similarly the studied group may now be conversing, discoursing, raising questions, making remarks, doing arguments, giving and sharing opinions with logics with qualitative researcher straightforwardly or obliquely. Given this, the fundamental concern now is how are the existing social sciences concepts, theories and methods going to concentrate on different problems and issues appropriately and sufficiently in order to get an evocative and holistic image—which was once a hallmark of social sciences and still prevailing. However, in very speedily changing information dominated globalized world, innovative traditions of the discernment of emerging local and global contexts and versities need to be exposed and acknowledged as well as practiced in qualitative social science researches.

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नारीवाद र तिन घुम्ती उपन्यासमा नारीवादी चिन्तन

- लक्ष्मीशरण अधिकारी

१. विषय उठान

नारीवाद साहित्यिक समालोचना वर्तमान युगमा सञ्चालित त्यस्तो राजनैतिक आन्दोलन हो जसको उद्देश्य जीवनको व्याख्या गर्नु मात्र नभएर पितृसत्ताद्वारा स्थापित र पोषित आर्थिक, सामाजिक तथा सांस्कृतिक संरचना भत्काएर नारीलाई पुरुषको थिचोमिचोबाट मुक्त गराउने तथा पाठलाई नारी दृष्टिकोणबाट व्याख्या गर्ने प्रवृत्ति हो। नारीवादको पृष्ठभूमि लामै भए पनि यसको विकास समग्रमा तिन चरणमा भएको छ। यसको पहिलो चरण उन्नाइसौं र विसौं शताब्दीमा देखा पर्‍यो र यसले नारी समस्यालाई सतहमा ल्यायो। दोस्रो चरण (सन् १९६० देखि १९८०) मा कानुनी क्षेत्रमा देखिएका विरोधमाथि विमर्श भयो। आर्थिक, सामाजिक तथा सांस्कृतिक क्षेत्रमा देखिने भालेपनमाथि प्रहार गर्ने काम पनि यसै चरणमा भयो। तेस्रो चरण (सन् १९८० देखि यता) मा दोस्रो चरणमा उठाइएका मुद्दाहरूलाई समूहको सञ्जाल निर्माण गरी फैलाउने काम भएको छ।

नारीवाद फ्रान्स (सन् १८८०) मा र ब्रिटेन (सन् १८९०) मा देखा परे पनि नारीवादी सिर्जना र समालोचनाको सचेत प्रयास भने सन् १९६० देखि भएको हो। साहित्यिक कृतिहरूमा लैङ्गिक असमानता, पुरुष प्रधानता र पितृसत्तात्मक मनोवृत्तिहरूबाट प्रभावित भएका तथ्यहरू नारीवादीहरूले अगाडि ल्याए। जर्मनीमा सन् १९४९मा पुरुष र नारी कानूनका आँखामा समान छन् भन्ने कानून बने पनि (सिन्हा, सन् १९९३ : ६९-७०) एसिया र अफ्रिकामा नारीको अवस्था धार्मिक र अन्य कारणले अझै पनि कष्टकर छ।

नेपाली समाज युगौंदेखि पितृसत्ता प्रधान भएको हुँदा यहाँका नारीको स्थान दयनीय रहन गयो। पितृसत्तामाथि कुनै प्रश्न नउठाई नारीलाई केन्द्र बनाएर लेख्ने काम रुद्रराज पाण्डेको **रूपमती** (१९९१)मा भएको भए पनि नारी पक्षधरता सहित लेखिएको पहिलो उपन्यास **स्वास्ती मान्छे** (२०११) भनिएको छ। विजय मल्लको **अनुराधा** (२०१८) उपन्यासमा नारीवादी स्वर ध्वनित भएको छ। नारीलाई कर्ता पात्र स्वीकार गरिएको पहिलो नेपाली उपन्यास विश्वेश्वरप्रसाद कोइरालाको **तिन घुम्ती** (२०२५) हो। यस आलेखमा नारीवादी सिद्धान्तहरूको सर्वेक्षण गर्दै **तिन घुम्ती**मा प्रयुक्त नारीवादी स्वर औल्याउने काम गरिएको छ।

२. नारीवादी सिद्धान्तहरूको सर्वेक्षण

नारीवाद मुलतः अन्तर्वस्तु प्रधान साहित्यिक आन्दोलन हो। कतिपय साभा तत्त्व भए पनि नारीवादभित्र विभिन्न धाराहरू रहेका छन्। नारीवादलाई उदार, मार्क्सवादी, आमूल, अस्तित्ववादी, मनोविश्लेषणात्मक, उत्तर संरचनावादी, उत्तर आधुनिकतावादी, पर्यावरणवादी लगायतका धारामा विभाजन गर्ने चलन छ। यी विभिन्न नामका नारीवादी स्कूलहरूले नारीका समस्यालाई अनेक कोणबाट उठाएका छन्। यसमा बढी प्रचलनमा आएका र **तिन घुम्ती**को विश्लेषणमा सहयोगी हुने केही धाराहरूको बारेमा विमर्श गरिन्छ।

२.१. उदार नारीवाद

उदार नारीवाद परम्परागत सिद्धान्त हो। नागरिकता र पुरुषसँगको बराबरीका कुरा नै उदार नारीवाद हो। इसवीको अठारौं शताब्दीमा बेलायत निवासी मेरी वल्टनक्राफ्टले उदार नारीवादी अवधारणालाई अगाडि सारेकी हुन्। उनको **महिला अधिकारको औचित्य** नामक पुस्तकमा पुँजीपति वर्गका महिलाहरूका आकाङ्क्षाहरू र आफ्ना अवस्थाका बारेमा विमर्श गर्दै उनले नयाँ मान्यताहरू अगाडि सारेकी थिइन्। उनका भनाइमा (१) महिला र पुरुषका आधारभूत स्वभाव र क्षमता समरूपी छन्। (२) समाजमा जरा गाडेर बसेको पुर्वाग्रही मान्यतामा आधारित चालचलनहरूले परिवारको साँघुरो घेराभित्र घेरी महिलाहरूलाई सार्वजनिक संसारबाट वञ्चित गरिएको छ। (३) सार्वजनिक संसारका सांस्कृतिक, आर्थिक, राजनैतिक, साहित्यिक लगायतका कामकारवाहीहरूमा पुरुषसरह भूमिका खेल्न महिलाहरू सक्षम नभएका देखिन्छन् (तामाङ, सन् २००५ : ५२४)।

पुरुषले जे पाएका छन् त्यो नारीले पनि पाउनु पर्छ भन्नु, सहकार्यमा जोड दिनु, महिलाहरू पुरुष भन्दा भिन्न छैनन्

भन्नु, राज्यले महिलाहरूलाई उचित अवसर दिनु पर्छ भन्दै राज्यमाथि बढी भर पर्नु, मध्यकालीन सामाजिक तथा सांस्कृतिक विभेद हटाएर महिलको समाजिक हैसियतमा विस्तार गरिनु पर्छ भन्नु, महिला लेखकका समस्याका बारेमा प्रकाश पार्नु, महिला आत्मनिर्भर नभएमा ऊ सधैं पुरुषको दासी हुन्छ भन्नु, महिलाका वाणीहीन समस्या औल्याउनु, नारी चेतनाको विकासमा भूमिका निर्वाह गर्नु, पेशा र अवसरमा महिलामाथि विभेद गरिनु हुन्न भन्ने कुरामा जोड दिनु उदार नारीवादका विशेषता हुन् । त्यस्तै समान ज्याला, स्वतन्त्रता, उन्नतिको समान अवसर, नागरिक अधिकार, प्रजनन सम्बन्धी अधिकार जस्ता मुद्दाहरू यसले उठाउँदै आएको छ । पितृसत्ताको संरचनात्मक परिवर्तनलाई नभई त्यसको सुधारपट्टि मात्र जोड दिनु, मुलतः गौरा महिलाको समस्या औल्याउनु, मध्यम वर्गीय महिलालाई आधार बनाएर सबै महिलाका समस्या उस्तै देखाउनु यसका समस्या हुन् ।

२.२. मार्क्सवादी नारीवाद

के भनिएको छ भने मार्क्सवाद नारीवादसँग स्थायी रूपमा जोडिएको छ (कावार्ड, सन् १९८३:१३०) । यसले नारी दमनलाई अर्थतन्त्रसँग जोडेर व्याख्या गर्छ । यसले नारीको मात्र कुरा नगरेर पितृसत्ता र पुँजीवादको चर्चा गर्छ । सिद्धान्ततः मार्क्सवादीहरूले नारीवादका कुरा गर्दा एङ्गल्सको **परिवार, निजी सम्पत्ति र राज्यको उत्पत्ति** पुस्तकलाई अगाडि सार्छन् । यो मार्क्सवादी नारीवादको आधारग्रन्थ नै हो ।

युरोपको पुर्वीभागमा समाजवाद समाप्त भएपछि मार्क्सवादी नारीवादको मृत्यु भइसक्यो भन्नेहरू पनि छन् (म्यासेन, सन् २०००:५९) र मार्क्सवादी नारीवादको महत्त्व अबै सान्दर्भिक छ भन्नेहरू पनि छन् (बिस्ले, सन् १९९९:५९) । नारीवादभित्र वर्गविश्लेषणका सन्दर्भमा यसको प्रवेश भएको मानिन्छ । मार्क्सवादी नारीवादले मार्क्सवादबाट महिलाको आर्थिक शोषणको ऐतिहासिक सन्दर्भमा व्याख्या गर्न वर्गविश्लेषणको आधार ग्रहण गरेको छ (त्रिपाठी, सन् २०१२:८४) । यसका अनुसार आर्थिक संरचना र जीवनको भौतिक संरचना नै लैङ्गिक असमानताका स्रोत हुन् । एङ्गल्सका भनाइमा परिवारको सम्पत्तिको अधिकार पुरुषमा एकत्रित भएपछि नारी सर्वहारा बनेकी हो । मार्क्सवादी नारीवादहरूले पुँजीवादी लैङ्गिक संरचनाको विश्लेषण गर्ने क्रममा गृहिणीहरूलाई अगाडि सारेका छन् । पुँजीवादले घरलाई कारखाना बनाएर नारीको शोषण गर्छ र त्यस काम गरेवापत कुनै मूल्य दिँदैन भन्दै खाना पकाइदिने, लुगा धोइदिने, यौनको आवश्यकता पुरा गरिदिने, बालबच्चा स्याहार्ने जस्ता कार्यमा पुँजीवादले महिलालाई लगाएको छ भन्ने आरोप मार्क्सवादी नारीवादीहरूले लगाएका छन् । मार्क्सवादीहरू वर्ग आधारभित्र पर्छ भने लिङ्ग अधिरचनाभित्र पर्छ भन्छन् । आर्थिक आधारमा वर्ग देखा परेको छ र अधिरचनाका रूपमा लैङ्गिक विभेद देखा परेको छ भन्ने उनीहरूको कथन छ । इम्मा गोल्डमनले आर्थिक पराधीनता नै वेश्यावृत्तिको कारक हो भनेकी छन् । उनका भनाइमा कामको न्यून ज्यालाले श्रमजीवी नारीहरू वेश्यावृत्तिमा धकेलिन्छन् भने बुर्जुवा परिवारका महिला भने वैवाहिक सम्बन्धभित्रै वेश्या बन्छन् । पुँजीवादी पितृसत्ताको अवसानपछि मात्र वेश्यावृत्ति समाप्त हुन्छ भन्ने उनको दृष्टिकोण छ । त्यस्तै मिचेल व्यारेटले पितृसत्ताले दमनको ऐतिहासिक र सार्वभौम सिद्धान्तको प्रतिनिधित्व गर्ने कुरा बताएकी छन् ।

मार्क्सवादको शास्त्रीय मान्यतालाई मार्क्सवादी नारीवादीहरूले फरक ढङ्गले प्रस्तुत गरेका छन् । महिलाले घरबाहिर र भित्र दुवैतिर काम गर्नपर्ने महिलाको बाध्यताका बारेमा मार्क्सवाद मौन रहेको छ (सेल्डन, सन् २००७:१३५) । मार्क्सवादको शास्त्रीय मान्यतालाई मार्क्सवादी नारीहरूले फरक ढङ्गले प्रस्तुत गरेका छन् । मार्क्सवादले सामाजिक शोषणको मुख्य जड वर्गलाई मानेको छ भने मार्क्सवादी नारीवादीहरूले लिङ्गलाई मानेका छन् । सम्पूर्ण सामाजिक सम्बन्धहरूको निर्माण लैङ्गिक विभेदले गरेको छ भन्ने मान्यता उनीहरूले अगाडि सारेका छन् (त्रिपाठी, सन् २०१२: ९१) । यो धारले नारी दमनका सामाजिक, सांस्कृतिक तथा मनोवैज्ञानिक पीडा निरूपण गर्न नसकेको र वर्ग विश्लेषणलाई बढी महत्त्व दिई महिलामाथि हुने गरेका लैङ्गिक शोषणका बारेमा कम महत्त्व दिएको आक्षेप मार्क्सवादी नारीवादीहरूले लगाएका छन् । यस सिद्धान्तले यौन शोषण, सामाजिक सांस्कृतिक विभेद जस्ता कुरा गर्दा शास्त्रीय आधार खोज्छ ।

२.३. आमूल नारीवाद

पश्चिमी समाजहरूमा सन् १९६० को दसकमा सुरु भएको युवा आन्दोलनबाट आमूल नारीवादी धार सिर्जना भएको हो । वाम राजनीतिबाट असन्तुष्ट समूहले यो धारलाई जन्म दिएका हुन् (एन्डरमार, सन् २०००:२२२) । आमूल नारीवादले समाजमा

विद्यमान नारी उत्पीडनलाई समुल नष्ट गर्नु पर्छ भन्ने मान्यता राख्छ। आमूल नारीवादीका अनुसार सम्पूर्ण पुरुषहरू शक्तिशाली छन्, अन्यत्र कतै शक्तिशाली हुन नसकेको पुरुष पनि आफ्नो वृत्तका महिलाका अगाडि भने शक्तिशाली रहेकै हुन्छ (त्रिपाठी, सन् २०१२:९६)।

आमूल नारीवादीका भनाइमा महिला उत्पीडन राजनीतिक आर्थिक पक्षमा सुधार गर्दैमा मेटिँदैन। यो धाराले शरीर राजनीतिलाई बढी महत्त्व दिन्छ। विषम लिङ्गीहरूका बिचको वैवाहिक संस्थापनले महिलालाई पुरुषका अधीनमा पारेको हो भन्ने कुरा आमूल राजनीतिको केन्द्रीय सिद्धान्त हो (टुना, सन् १९९५:१३१)। महिलालाई सधैं सुरक्षाको खाँचो हुन्छ भनी जस्ता पुरुषलाई पनि महिलाको संरक्षकको हैसियत प्रदान गरिन्छ।

राजनैतिक रूपमा सङ्गठित भएर यौन वर्ग व्यवस्थालाई धुलो चटाउनु आमूल नारीवादको उद्देश्य हो। आमूल नारीवादका रूपमा हामी पुरुषसँग शक्ति सङ्घर्ष गर्नमा व्यस्त छौं र हाम्रो दमनको दलाल पुरुष हो जसले पुरुषको भूमिकामा महत्त्व पाएको छ (म्याडसेन, सन् २०००:१५३)। आमूल नारीवादीहरू नै पहिला त्यस्ता नारीवादीहरू हुन् जसले महिला यौनिकतालाई यौनिक भुक्तमान, पिटापाट, बलत्कार, अश्लीलता, गर्भपात, परिवार नियोजनका सामग्री सम्बन्धी कानून र अभ्यास एवं विषम लिङ्गी विवाहको अनिवार्यता जस्ता कुराका माध्यमले नियन्त्रणमा राख्ने प्रयास भएको कुरालाई पारदर्शी बनाएका छन् (त्रिपाठी, सन् २०१२:९७)।

विषम लिङ्गी वैवाहिक पद्धतिलाई महिला अधीनस्थाताको मूल कारण मानी समलिङ्गी सम्बन्धलाई महत्त्व दिने हुनाले यो धारालाई समलिङ्गी नारीवाद पनि भनिन्छ र यसको उग्र परिवर्तनकारी प्रवृत्तिलाई आमूल नारीवाद भनिन्छ। समलिङ्गी शब्द यौन सम्बन्धमा सीमित छ भने आमूल नारीवाद शब्द सामाजिक परिवर्तनसँग सम्बन्धित छ। यिनीहरूका शब्दमा लैङ्गिक दमन दमनको मुलभुत स्वरूप हो। यिनीहरूको आन्दोलनको लक्ष्य पुरुषले समाजमा पाउँदै आएको प्राथमिकतालाई तोड्नु हो र लिङ्गका बिचमा रहेको सांस्कृतिक भिन्नता मेटाउनु हो। महिला र बच्चाहरूलाई तल्लो वर्गका हुन् भन्ने पुरातन मान्यतालाई यिनीहरू ध्वस्त पार्न चाहन्छन्। महिला र बच्चाहरू आश्रित रहने परिस्थिति रहेसम्म लैङ्गिक विभेदको अन्त्य नहुने तर्क यिनीहरूको छ। महिला र बच्चाहरूलाई पूर्ण मानव बनाउनु यिनीहरूको आन्दोलनको लक्ष्य हो। दोर्किनका भनाइमा पुरुष हिंसाको सदा कालको धम्कीले महिलालाई निष्क्रिय र अधीनस्थ बनाएको छ। पितृसत्ताको महिला विरोधी संस्कृतिमा जे जसरी पनि आफूलाई बचाइ राख्न महिलाहरू नै निकृष्ट भन्दा पनि निकृष्ट अनुशासन स्वीकार गर्छन् तर महिलामाथि हुने पितृसत्ताको संस्थागत दमन उत्पीडनको निवारण हुन सकेको छैन (म्याडसेन, सन् २०००:१६१)।

हाम्रो शरीर हाम्रै लागि हो भन्ने आमूल नारीवादी धारा पितृसत्तात्मक संस्थापनले विषम लैङ्गिक र समलैङ्गिक महिलासँग फरक व्यवहार देखाउँछ र समलैङ्गिकलाई आफ्ना घेराबाट बाहिर पार्छ। यो धाराले पीडक पुरुषलाई आफूभन्दा टाढा राख्नु पर्ने दृष्टिकोण राख्छ। यो धाराले आर्थिक वर्गका स्थानमा यौन वर्ग र पितृसत्तामा सुधार गर्दै जाने भन्ने दृष्टिकोणको सट्टा आमूल परिवर्तन आवश्यक छ भन्ने दृष्टिकोण राख्छ।

स्त्री समलिङ्गी समाजभित्र पनि केही समस्याहरू छन्। बुच (Butch Dyke) भन्ने नामले चिनिने पुरुष स्वभाव र शारीरिक रूप भएका नारीहरू नै प्राय गरेर स्त्री समलिङ्गीका प्रतिनिधिका रूपमा मिडियामा देखिन्छन् (उप्रेती, २०६८:२४९)। समलैङ्गिक अनुभवको एउटै छाताभित्र पृथक् समलैङ्गिक अनुभवहरू रहँदै आएका छन्। समलैङ्गिकहरूलाई ट्रान्सजेन्डर, सन्दिग्धतावादी विचारकहरूले चुनौति दिएका छन्। इतरलिङ्गी नारीहरूले समलैङ्गिक अनुभव प्राकृतिक हुन्छ भन्ने कुरा अस्वीकार गर्छन्।

२.४. मनोविश्लेषणत्मक नारीवाद

मनोविश्लेषणात्मक अध्ययन पद्धति पश्चिमी जगत्मा प्रभावशाली भए पनि फ्रायडको मनोविश्लेषण स्वीकार गर्ने कुरामा भने नारीवादीहरू उत्साही छैनन्। फ्याडले शिशु ईर्ष्याका बारेमा गरेको विमर्शप्रति यस धाराको गुनासो छ। सिमोन द बुवा, मिलेट लगायतका लेखक फ्याडमाथि खनिएका छन्। फ्रान्सेली महिला लेखिकाहरू विगतको साहित्य पुरुषद्वारा लेखिएको छ भन्दै साहित्य समाजको दर्पण हो र त्यो भाषाबाट व्यक्त हुन्छ भन्ने कुरा अस्वीकार गर्छन् (गुएरिन, सन् १९९९:२०३)।

मनोविश्लेषणात्मक नारीवादीहरूका अनुसार पुरुषमा रहेको मृत्युप्रतिको भयले उसले समाजमा आफु सुरक्षित बन्ने सञ्जालहरूको निर्माण गर्छ। पुरुषले आफ्नो शक्ति विस्तार गर्न आफू अनुकूल हुने प्रविधि तथा संस्थाहरू आफ्ना सहयोगीका रूपमा उभ्याउने कोसिस गर्छ। पुरुषमा मृत्युप्रति हुने भयका कारण गरिने व्यवहारबाट पुरुषहरू शक्तिशाली बन्न गए। सामाजिक संरचना र मान्यताका कारण महिलाहरू पुरुषको विद्रोहमा उत्रिन सकेनन्। पितृसत्ता, विवाह, नातागोता जस्ता पारिवारिक संस्थाका कारणले गर्दा पुरुष समाजमा शक्तिशाली छ। आफ्नो अस्तित्व देखाउन पुरुषले यस्ता कामहरू गर्छ। यसको परिणाम स्वरूप समाजमा बच्चाको आफूलाई आमासँग भन्दा बाबुसँग जोडेर परिचय दिन्छ। पुरुषहरू प्राप्ति र आत्म निर्भरतातर्फ फर्किन खोज्छन् भने महिलाहरू सेवाशुश्रूषा र पारिवारिक जिम्मेवारीतर्फ लाग्छन्। महिलालाई घरको देखभाल राम्रोसँग गर्नु पर्छ भनी वशीभूत गराइन्छ। चेडरले भने यस विषयमा फरक मत राख्दै सबै पुरुष प्राप्तिर्तर्फ र महिलाहरू सेवा शुश्रूषातिर लाग्न खोज्दैनन् भन्छन्। उनी नारी र पुरुषलाई आलगअलग राख्दा दुवैको व्यक्तित्व विकास नहुने हुनाले यस्ता समस्याबाट बच्न नारी पुरुष दुवै व्यक्तित्वशाली बन्नु पर्ने र बच्चाको हेरचाह दुवैले मिलेर गर्नु पर्ने नियम बन्नु पर्छ भन्छन्। नारी र पुरुष मिलेर हुर्काएका बच्चा व्यक्तिगत र सार्वजनिक जीवनमा सफल हुन्छन् भन्ने उनको अभिमत छ।

फ्रायडले वर्णन गरेको अहंको व्याख्यालाई यो धाराले पुरुषमा विकास हुने अहं भन्छ। महिलामा हुने हीनताको भावना जैविक भिन्नताका कारणले नभएर सामाजिक सांस्कृतिक व्यवस्थाले उत्पन्न भएको भन्ने मत यो धाराको छ। एड्रिन रिचका भनाइमा पुरुषले आफ्नो शक्तिको दुरुपयोग गरेर महिलामाथि विषम लैङ्गिकता लादेको हो र पुरुष आफ्नो शारीरिक, आर्थिक एवं संवेगात्मक अधिकारको सुनिश्चितताका लागि यास्तो कार्य गर्छ (टुना, १९९५:१९८)।

फ्रायडले लिङ्गलाई जैविक अङ्गका रूपमा व्याख्या गरेका थिए भने लकानले त्यसलाई प्रतीकात्मक सांस्कृतिक अर्थ दिए। त्यसैले नारीवाद फ्रायडको सिद्धान्तको संशोधन गर्ने लकानको सिद्धान्तप्रति आकर्षित भएको पाइन्छ (अधिकारी, २०६१ :६२)। फ्रायडले व्याख्या गर्ने गरेको शिशन ईर्ष्यालाई लकानले शक्तिको अभावका अर्थमा लिएका छन् किनभने समाजको ढाँचा पितृसत्तात्मक भएकाले पुरुषहरू सोभै आधिकारिक मानिन्छन् र स्वतः शक्तिशाली हुन्छन् (त्रिपाठी, सन् २०१२: १११)। लकानका भनाइमा लैङ्गिकता सामाजिक निर्माण हो। भाषागत कर्ताको निर्माण लिङ्गका आधारमा नभएर समाजको प्रतिबिम्बका आधारमा हुन्छ।

२.५. अस्तित्ववादी नारीवाद

ज्ञानोदयको अन्त्यमा अस्तित्ववादी दर्शनको विस्तार भएको हो। व्यक्तिवाद, चयनको स्वतन्त्रता, आफ्नै शक्ति र इच्छामा जोड, उत्तरदायित्वको भावना, एकाकीपनको बोध, आत्मकेन्द्रित नैतिकता, शून्यताको अनुभूति अस्तित्ववादका प्रमुख मान्यता हुन्। सिमोन द बुवाको द सेकेन्ड सेक्स कृति विसौ शताब्दीको नारीवादबारे विमर्श गरिएको महत्त्वपूर्ण सैद्धान्तिक कृति हो। नारीको अवस्थाबारे वर्णन गरिएको यो कृतिको प्रस्तुति अस्तित्ववादी छ। यसमा नारीलाई मान्छे भनिएको छैन भन्ने वर्णन छ। पितृसत्ताले नारीमाथि गर्दै आएको विभेद यो कृतिले यथार्थ रूपमा उतारेको छ।

अस्तित्ववादी नारीवादको सैद्धान्तिक वर्णन गर्दै बुवाले महिलाको सांस्कृतिक र राजनैतिक अवस्था राम्रोसँग उतारेकी छन्। बुवा पितृसत्तात्मक संस्कृतिले छोराको महिमा गाउँछ तर छोरीलाई हेर्ने हेर्ने उसको दृष्टि नै नकारात्मक छ भन्छन्। अस्तित्ववादी बुवाले विवाह संस्थाकै विरोध गरेकी छन्। मार्क्सप्रति बुवाको गहिरो श्रद्धा भए पनि उनी मार्क्सवादले नारी समस्याको हल गर्न सक्तैन किनकि पुरुष चलाख छ र उसले सत्ताको उन्मादमा महिलाको दमन गर्छ भन्छन्। उनले आमा छोराको सम्बन्धमा कामुकता सम्बन्ध हुन्छ भन्ने कुरा अस्वीकार गरेकी छन् (बुवा, सन् १९९८:२६५)। नारी धनी वा गरिब, काला वा गोरा जस्ता भए पनि तिनले विभेद बेहोर्नु पर्छ। त्यसैले उनीहरू आफैले आफ्नो लडाइँ लड्नु पर्छ। यो सभ्यता पुरुषले नारीसँग नसोधी बनाएको हो। कान्तिका बखत पुरुषले नारीको सहयोग खोज्छ तर कान्ति सम्पन्न भएपछि उसले नारीलाई भुल्दछ। नारी किन अधीनस्थ छ भन्ने कुराको वर्णन उनले मनोविज्ञान, जीवविज्ञान, अर्थशास्त्र र जातीय इतिहासको आधार लिएर गरेकी छन्। पुरोहित, दार्शनिक, लेखक तथा वैज्ञानिक सबैले महिलालाई कमजोर देखाउन शक्ति खर्च गर्छन् भन्ने उनको मत छ।

मेरी डेलीले **बियोन्ड गड द फादर** (१९७३) कृति लेखेर नारीवादको विकासमा महत्त्वपूर्ण योगदान दिएकी छन्। उनको

यो कृति अस्तित्ववादी चिन्तनमा आधारित छ । उनले यो कृतिमा नारीले सबै खालका विभेदका विरुद्ध आफुभित्रको इच्छा शक्तिका आधारमा डटेर लड्नु पर्छ भन्ने सन्देश दिएको छन् । अस्तित्ववादी नारीवादीहरूको जोड सामाजिक, सांस्कृतिक तथा राजनैतिक क्षेत्रमा आफ्नोपन देखाउनु हो ।

२.६. उत्तरआधुनिकतावादी नारीवाद

नारीवाद र उत्तरआधुनिकतावाद दुवै समकालीन हुन्, कतिले यिनीहरू जोडिएका छन् भनेका छन् (एन्डरमार, २००० : २०९) । न्यान्सी फ्रासर र लिन्डा निकोल्सनले उत्तरआधुनिकतावाद र उत्तरआधुनिक नारीवादी निबन्धहरू लेखेका छन् । उत्तरआधुनिकतावाद बहुलवादलाई मान्छ । यसले मुलधार र स्थापित आमूलवादी सोच अस्वीकार गर्छ । सत्यको आधाभुत मान्यताको अस्वीकार गर्छ । उत्तरआधुनिकतावादीहरूका अनुसार सत्य अमर र निष्पक्ष नभएर कसैको बहिष्करण र दमनद्वारा निर्मित अर्थ हो ।

उत्तरआधुनिकतावादी नारीवाद ज्यादै जटिल सिद्धान्त हो (टन्डन, सन् २०१२:५७) । यसलाई फ्रेन्च नारीवाद पनि भनिन्छ । हेलेन सेक्ससले नारीवादीलेखनको विकास गरी पुरुषद्वारा परिभाषित संसारलाई बदल्नु पर्छ भन्छिन् । उनले पुरुषले प्रयोग गर्ने शब्द फेर्ने सुझाव दिएको छन् । लुसी इरिगिरीले सेक्ससको भनाइको आंशिक समर्थन गर्दै महिला यौनिकता र महिलाको अनुभूति लेखनका स्रोत हुन सक्छन् भन्छिन् । जुलिया क्रिस्तेवा लेखाइ र बोलाइका माध्यमबाट मौनता तोड्नु पर्ने कुरा गर्छिन् ।

उत्तरआधुनिकतावादीहरूले सार्वभौम सत्यका नाममा पुरुष पक्षधरता अँगाल्ने हुनाले यिनीहरू पौरुष दृष्टिकोणका बाहक हुन्छन् भन्ने उत्तरआधुनिक नारीवादको भनाइ छ (त्रिपाठी, सन् २०१२:१३३) । उत्तरआधुनिकतानारीवादले समाजमा शक्तिको अभ्यास कसरी भएको छ, कसको चाहना आवाजहीन छ भन्ने कुरामा जोड दिन्छ । यसले उपायहरूको सङ्ग्रहलाई खुले छोडिदिनु पर्छ भन्छ । यो धारा कुनै पनि कुरालाई सकारात्मक र नकारात्मक दुवै कोणबाट हेर्न रुचाउँछ । यिनीहरू महिलाको पहिचानलाई राजनीतिसँग जोड्ने कुरमा उदासीन छन् । यिनीहरू महिलालाई एउटै दृष्टिकोणबाट हेर्नु हुँदैन भन्छन् ।

नारीवादलाई उत्तरआधुनिकतावादले चुनौती दिएको छ । सङ्गठनात्मक अभ्यास भन्दा शुद्ध बौद्धिक अभ्यासमा बढी ध्यान दिने डेरिडा र लकानका दर्शनहरूले सन् १९८०को दशकमा आएर नारीवादी चिन्तनको दिशा नै मोडिदिए । दोस्रो विश्व युद्धपछि सिमोन द बोउवारबाट प्रेरित महिलाको राजनैतिक र सामाजिक स्वतन्त्रतामा जोडिने बर्जुवा नारीवादको विकास भएको थियो । डेरिडा र लकानबाट प्रेरित भई मनोविज्ञान तथा दर्शनका कुरामा जोडिने र उत्तरनारीवादी भनेर चिनिने जुलिया क्रिस्तेवा, लुची इरिगिरी र हेलेन सेक्ससले महिलाहरूले भोग्ने राजनैतिक, आर्थिक र सामाजिक शोषणमा भन्दा बढी महिला शब्दमा बहस गराउने गरेका छन् । उनीहरूको मुल चिन्तन महिलाको शरीरमै महिलाको अस्तित्व रहेको हुन्छ भन्ने हो । महिलाहरूको अव्यक्त र विल्कुलै भिन्न अनुभूतिहरूको अभिव्यक्तिबाट नै पितृसत्ता भत्कन्छ, भन्ने उनीहरूको भनाइ छ (थापा, सन् २००५:५७०) । उत्तरआधुनिक नारीवादले सङ्गठित सङ्घमा जोड दिँदैन ।

३. तिन घुम्तीमा उपन्यासमा नारीवादी चिन्तन

तिन घुम्ती उपन्यासको वैचारिक संरचना बहुलवादी छ । यसमा प्रयुक्त नारीवादका विभिन्न धाराहरूको विमर्श गरिन्छ ।

३.१. उदार नारीवाद र तिन घुम्ती

तिन घुम्ती उपन्यासमा समाजमा प्रचलित नारीसम्बन्धी कुरीति भत्काएर नारीले उत्पीडन भोग्नु नपरोस् भन्ने लेखकीय इच्छा निम्न लिखित सन्दर्भबाट व्यक्त भएको छ ।

(क) अन्तर्जातीय विवाह

इन्द्रमायाका बाबुआमा इन्द्रमाया १६ वर्षमा प्रवेश गर्दा नगर्दै वरको खोजीमा लाग्छन् । काठमाडौँमा हुर्किएकी कुलीन नेवार परिवारकी छोरी इन्द्रमाया पहाडिया बाहुनसँग प्रेम गर्छे र उसैसित विवाह गर्ने ठिपी गर्छे । जातीय विभेद देखाएर आफ्नै खानदानको केटा खोजी विवाह गरेर पठाउने बाबुआमाको इच्छा विपरीत इन्द्रमाया आफैँ पितृगृह त्याग्छे र पीताम्बरसँग दाम्पत्य

जीवन प्रारम्भ गर्छे । नारीले आफुलाई इच्छाएको व्यक्तिसँग विवाह गर्न पाउनु पर्ने पक्षको समर्थन उपन्यासमा गरिएको छ ।

(ख) असमान शैक्षिक स्थिति

उदार नारीवादीहरू समान शैक्षिक अवसर पाएका खण्डमा नारीहरू पनि सक्षम हुन्छन् भन्ने मान्यता राख्छन् । इन्द्रमायालाई विवाहको निम्ति ताकेता नगरिएको भए उसको शिक्षार्जनको क्रम जारी हुन सक्थ्यो र आफ्नो निजी व्यक्तित्व निर्माण गर्न सक्ने थिई । ऊ विवाहित हुनासाथ नेपाली परम्पराअनुसार गृहिणी भई । ऊ छिटै वैवाहिक स्थितिमा बाँध्नु पर्दा उसको व्यक्तित्व खुम्चिएको अवस्था छ ।

(ग) सांस्कृतिक विभेद

नारी पितृगृहमा एउटा परम्परा र संस्कृतिमा हुर्किन्छे । विवाहित भएपछि भिन्नै परम्परामा समायोजित हुन उसले आफुलाई परिवेश अनुसार रूपान्तरित गर्नु पर्छ । उसले नयाँ नाता गाँस्नु पर्छ र तिनको हृदय जित्न सङ्घर्ष गर्नु पर्छ । घरमा आउने पतिका साथीहरूको सत्कार नगरे उसले अपजस पाउँछे र साथीहरूसँग रसिक व्यवहार गरे पनि 'साथीहरूको भेलामा तिमीलाई बडो आनन्द आउँछ' (पृ.१४) भन्दै पति ईर्ष्याले पीडित हुन्छ । नारीले पतिको घरमा पाइला टेकेदेखि नै हरेक पक्षमा सतर्कता अपनाउनु पर्छ । घरमा नयाँ पाहुना आएमा पुरुष ऊसँग बातचित गर्छ र ऊर्जा प्राप्त गर्छ तर नारीले उसको खानपिनको व्यवस्था जुटाउनु पर्छ । मिहिनेत गरेर सबैको मन जित्ने नारी आदर्श नारी हो भनी वशीभूत गरिन्छ ।

(घ) असमान अवसरहरू

पुरुष सत्तात्मक समाजले निर्माण गरेका यौन नैतिकताका मानदण्डहरू पुरुषका निम्ति निकै खुकुला भए पनि नारीका लागि निकै कठोर छन् । पत्नी अनुर्वर भएमा पतिलाई दोस्रो विवाह गर्ने अवसर छ तर पति अनुर्वर भए नारी समस्यामा पर्छे । यस उपन्यासले नैतिक मानदण्डको नौलो पक्षलाई वैचारिक बहसका निम्ति हाम्रा सामु प्रस्तुत गरेको छ । यस उपन्यासले उपन्यासकार कोइरालाको चिन्तनको अराजकतालाई मात्र होइन बौद्धिक तर्कशीलतालाई पनि राम्रोसँग प्रकट गरेको छ (आचार्य, २०५५:४७) । इन्द्रमाया वैवाहिक जीवनबाट बाहिरिएपछि आत्मनिर्भर भई । एक छाक खान मुन्नी बेचन पर्ने अवस्था रहेन । नेपाली नारीका निम्ति विवाह आत्मनिर्भरताको अवरोधक भएको तथ्य इन्द्रमायाको जीवन कथाबाट स्पष्ट पारिएको छ । उपन्यासमा आमाबाबुले छोरी आत्मनिर्भर भएपछि मात्र विवाहका बारेमा सोच्नु भन्ने अप्रत्यक्ष सन्देश ध्वनित भएको छ ।

(ङ) परम्परागत मान्यताको खण्डन

तिन घुम्ती उपन्यासकी इन्द्रमाया दाम्पत्य जीवनको प्रारम्भदेखि नै तनावमा छे किनकि उसले सतीत्वको प्रश्नसँग जुध्न परेको छ । मेरो सतीत्व तिम्रो खाँचोको विषय होइन भन्ने इन्द्रमाया आफूप्रतिको बफादारी र इमान्दारीलाई जीवनको महत्त्वपूर्ण कुरा ठान्दछे । मातृत्वको नारीको अधिकारको कुरा हो । 'जीवनको आधारभुत तत्त्वलाई पोषण दिएर मैले आन्तरिक बफादारी, आत्मिक कर्तव्य अक्षुण्ण राखे' (पृ.६२) भन्ने इन्द्रमायाले समाजको परम्परागत मान्यता तोडेकी छ । ऊ पीताम्बरसँग सँगै बस्न खाजेकी हो तर पीताम्बर पुरुष सत्तात्मक संस्कारबाट ग्रसित भएकाले गृह त्याग गर्न बाध्य भई ।

३.२. मार्क्सवादी नारीवाद र तिन घुम्ती

तिन घुम्ती मार्क्सवादी उपन्यास नभए पनि यस कोणबाट पनि यसको अध्ययन गर्न सकिने वस्तुगत आधार छन् ।

(क) वर्गीय संरचना

इन्द्रमायाका माइतीको आर्थिक हैसियत मध्य वित्तीय रहे पनि उनीहरूको दरबारसँग घनिष्ट सम्बन्ध छ । विरोधी राजनीति गर्नेलाई घृणाको आँखाले हेर्ने हुनाले यो परिवार यथास्थितिवादी रहेको छ । उनीहरूले इन्द्रमायाको पीताम्बरसँगको सम्बन्ध अस्वीकार गर्नुको मुख्य कारण वर्गीय, जातीय र राजनीतिक रहेको छ । पीताम्बरले परिवर्तन चाहने वर्गको प्रतिनिधित्व गर्छ ।

मार्क्सवादी भाषामा ऊ सामाजिक तथा सुधारवादी पात्र हो । पीताम्बरसँग सम्बन्ध तोडेपछि इन्द्रमाया सीमान्तकृत पात्र बनेकी छ । उसकी बहिनीले भैं यथास्थितिवादी परिवारसँग वैवाहिक सम्बन्ध जोड्न खोजेका भए ऊ समाजका आँखामा भाग्यमानी हुने थिई । पाहडतिरको बाहुनसँग आफू खुसी सम्बन्ध जोड्न खोजेकाले उसको सम्बन्ध माइतीसँग टाढिएको हो । मध्यम वर्गीय परिवारमा हुर्किएकाले उसले प्रारम्भिक तहको शिक्षा आर्जन गर्न पाई र गृह त्याग गरेपछि पनि आफ्नै खुट्टामा उभिएर छोरीलाई राम्रो शिक्षा दिन सकी । ऊ आफूलाई बदल्ने र गरिखाने पात्रको प्रतिनिधि हो । उसले परिवर्तनको अभियान आफैँबाट शुरु गरेकी छ ।

(ख) पितृसत्तात्मक सोच

तिन घुम्ती उपन्यासका पुरुषसँग शासक मानसिकता छ । राजनैतिक सन्दर्भमा विद्रोही देखिएका पुरुष पनि नारीका सन्दर्भमा यथास्थितिका पृष्ठपोषक छन् । पीताम्बर र उसका साथीहरू विद्रोही राजनैतिक पक्षका संवाहक हुन् तर तिनीहरूमा नारीलाई हर्ने दृष्टिकोण परम्परित सामाजिक जस्तै छ । नारीलाई चियापान गराउने भूमिकामा खुम्च्याइएको छ । नारीको सन्तान उत्पादनको अधिकारका बारेमा उनीहरूको दृष्टिकोण परम्परित छ । 'तिमी पुरुषहरूलाई बाहिरको काम रहन्छ, व्यस्त रहन्छौ तिमीहरू' (पृ. २०) । घरमा बस्ने नारीलाई हुने विरक्ति लाग्दो शुन्य पुरुष वर्गले बुझ्दैन । पुरुष वर्गले घरमा गरिने कामलाई उत्पादक पनि मान्दैन । मानिस शासक र शासित हुनासाथ त्यो समाज शोषणकेन्द्री रहन्छ । इन्द्रमायाको भूमिका पीताम्बरलाई रत्याउनुमा सीमित भएकाले ऊ शोषित पात्र हो ।

पुरुषले नारीलाई उपभोग्य वस्तुका रूपमा हेर्दै आएको कुरा उपन्यासमा स्पष्ट पारिएको छ । रमेशले जेलबाट आउनासाथ इन्द्रमायालाई 'राम्री बनेर बस्नोस्' (पृ. ३३) भनेको र इन्द्रमायालाई सिँगानै साधनमा मन फुकाएर खर्च गरेको हुँदा उसको कुत्सित स्वभाव स्पष्ट हुन्छ । इन्द्रमाया गर्भवती भएपछि उसको व्यवहारमा परिवर्तन आएकोले उसको अवसरवादी स्वरूप स्पष्ट भएको छ । माइतमा पनि इन्द्रमाया आफ्ना कुरा अमासँग भन्न सक्थी तर बाबुसँग सक्तैनथी । पीताम्बरले दोस्रो विवाह राजनैतिक अनुगामिनीसँग गरे पनि गृहकाजमा लगाएको र दुलाहा रिक्काउनु नै उसको दायित्व भएकाले यस उपन्यासका सबै पुरुष पात्र नारीलाई दासीका रूपमा हेर्छन् भन्ने स्पष्ट हुन्छ । मार्क्सवादी नारीवादीहरूले भनेभैं समाजमा वर्गीय शोषण मात्र छैन लैङ्गिक शोषण पनि भयावह छ ।

३.३. मनोविश्लेषणात्मक नारीवाद र तिन घुम्ती

तिन घुम्ती उपन्यास मनोविश्लेषणमा केन्द्रित नभए पनि यसमा इन्द्रमायाको व्यवहारलाई मनोविश्लेषणात्मक आधारमा हेरिएको छ ।

क) सुखानुभूति

पीताम्बर बाहेक अरू कसैसँग सुखी हुन सक्तिन भन्ने इन्द्रमाया आत्मिक सुख प्राप्तिका लागि घरबाट भागेर पीताम्बरका घर जान्छे । पीताम्बर जेल परेपछि सुख प्राप्तिका लागि रमेशको आग्रहलाई स्वीकार गर्छे । पीताम्बरसँगको सम्बन्ध तनावपूर्ण भएपछि पीताम्बरलाई छाड्छे । इन्द्रमाया मानसिक र दैहिक सुखका निम्ति कठोर निर्णय गर्न सक्षम नारी हो ।

(ख) द्वन्द्व

शरीर र मनको आन्तरिक आग्रहले इन्द्रमाया पतिबाट यौन सुख चाहन्छे । पीताम्बरको व्यवहारमा पाइने शुष्कता, हडबडी र काम शैथिल्यले गर्दा इन्द्रमाया अचेत रूपमा रमेशप्रति आकर्षित भएकी हो । उसले पीताम्बर जेल परेपछि एक्कासि रमेश देखा पर्दा उसले 'यो को ? रमेश ? को ? रमेश ? कहाँबाट उदायो यो देवता ?' (पृ. ३१) भनेर हर्ष व्यक्त गर्छे । रमेशको आगमनसँगै उसको फुर्ति बढ्छ । उसको इदले रमेशसँग यौन सुख लिन खोजे पनि पराहम्ले अस्वीकार गरेकाले द्वन्द्वमा अल्झेकी थिई । रमेशको आग्रह र नारीत्वपनको जागरणका कारणले गर्दा ऊ हठ नगर्ने निर्णयमा पुग्छे र तनावमुक्त हुन्छे । पति र छोरीमध्ये

एउटा त्यागनु पर्ने परिस्थितिमा पनि ऊ द्वन्द्वमा परेकी छ। यी दुईमा पति त्याग्ने निर्णय गरेपछि ऊ तनाव मुक्त भई।

(ग) अबौद्धिक यौनलाई मान्यता

रमेशसँगको स्वीकृति अचेत अबौद्धिक यौनलाई मान्यता मात्र भएको छ। उपन्यासमा अस्तित्ववादको प्रयोगसँग अबौद्धिक यौन मिल्दैन (राई, २०५०:२७४)। इन्द्रमायामा विकारका दोषहरू पनि छन्। सतीत्व आफ्नो विषय भएको कुरा बताएर आफ्नो गल्लीलाई तर्कलाई छोप्न खोज्ने युक्तीकरणको प्रयास इन्द्रमायाले गरेकी छ।

(घ) जीवतात्त्विक स्वभाव

‘जीवतात्त्विक स्वभाव मार्फत प्रकृतिले अर्वाएको कार्य उसले स्वधर्मले गरी, प्रकृतिको कुन सर्वोपरि लक्ष्य छ त्यसकी अनुसारिणी भई’ (राई, २०५०:२७४)। उसले रमेशसँगको सम्बन्ध सुखकै निमित्त स्वीकृति दिएकी थिइन। उसले नारीत्वलाई पूर्णता दिएकी थिई। नारीत्वलाई पूर्णता दिने क्रममा उसले हरेक विहान पत्नीत्वलाई रुवाएकी छ। उसले मानसिक रूपमा आफू पीताम्बरकी पत्नी रहेको बताएकी पनि छ।

(ङ) पुरुष अहङ्कार

पुरुष सत्ताले इन्द्रमायाको रमेशसँगको यौन सम्बन्धलाई वेश्यावृत्ति मान्छ। रमेशसँग यौन सम्बन्ध राख्नुपूर्व नै इन्द्रमायालाई पनि लाग्छ-‘वाचा र कर्मणाले म व्रतमा एक निष्ठ छु, केवल मनसाको एउटा क्षुद्र कुना मात्र धुमिल भएको छ’ (पृ.१७)। पीताम्बरको बहु पत्नी सम्बन्धलाई भने पुरुषाधिकारभित्रकै अर्थमा लिइन्छ। लकानको मनोविश्लेषणात्मक आलोचनाले भन्छ-कुनै पनि पाठ सबभन्दा पहिले इच्छाको प्रोक्ति हो (शीतांशु, २००४:६३)। पुरुष इच्छा नै समाज इच्छा भएकाले इन्द्रमाया असती देखिएकी हो।

३.४. आमूल नारीवाद र तिन घुम्ती

तिन घुम्तीको मुल प्रवृत्ति आमूल नारीवादी नभए पनि एउटा नारीले पुरुष सत्ताको पुरातन घेरा तोडेर बाहिर निस्किएको उपन्यास हो। पुरातन दृष्टिले हेर्दा यो अराजक उपन्यास नै हो।

(क) सम्बन्धमा तनाव

पुरुष स्वभाव र नारी स्वभाव एउटै हुँदैन। इन्द्रमायालाई लाग्छ-‘स्त्रीपुरुषको सम्बन्ध जतिसुकै प्रेमको प्रगाढताले नै किन बाँधिएको नहोस् आ-आफ्नो विभिन्न स्वभाव र आवश्यकताले गर्दा निरन्तर तनावको स्थितिमा रहन्छ-तन्किएको, कस्सिएको स्थितिमा’ (पृ.१४)। पुरुषको ढिपीलाई स्वाभिमान भनिने र नारीको ढिपीलाई हठ भनिने हुँदा स्त्रीपुरुषका बिच घनिष्टता र मित्रता कायम असम्भव छ।

(ख) आश्रित रहने परिस्थिति विरुद्ध सङ्घर्ष

नारी र बच्चाहरू आश्रित रहने परिस्थितिका विरुद्ध इन्द्रमायाले छोरी बोकेर गृहत्याग गरी। छोरीलाई पूर्ण मानव बनाउन सक्ती प्रयत्न गरी। पीताम्बरका घरमा रहँदा इन्द्रमाया पराश्रित थिई। उसले पीताम्बरको व्यङ्ग्य सहनु परेको थियो। पीताम्बरका घरबाट निस्केपछि ऊ आफ्नै खुट्टामा उभिई। हाम्रो शरीर हाम्रै लागि हो भन्ने चेत पनि इन्द्रमायामा विकसित भएको छ। पीडक पुरुष पीताम्बरलाई उसले आफूभन्दा टाढा राखी। कोइरालाको तिन घुम्तीले समाजका सारा छाडाहरू र मनपरिवादीहरूलाई सैद्धान्तिक समर्थन र प्रोत्साहन दिएको छ (भट्ट, २०५५:१७३) भन्ने सोच भने पुरुष सत्तात्मक संस्कारबाट फुत्किन नसकेका समीक्षकहरूको हो।

३.५. अस्तित्ववादी नारीवाद र तिन घुम्ती

तिन घुम्ती उपन्यासले समाजमा पुरुषको जस्तै अस्तित्व नारीको पनि हुनु पर्छ भन्ने वकालत गरेको छ ।

(क) व्यक्तिको महत्त्वलाई स्थान

तिन घुम्ती उपन्यासमा उपन्यासकारले जसरी व्यक्तिको इच्छाको अगाडि समाजको कुरा गौण महत्त्वको हो भन्ने देखाउन खोजेका छन् त्यसमा अस्तित्ववादको कुरा स्वीकारिएको छ । समाज जतिसुकै शक्तिशाली देखिए पनि त्यसको शक्तिको स्रोत भनेको व्यक्ति नै हो । व्यक्ति सम्भावनाको पुञ्ज हो । ऊ आफ्नो प्रयासले आफूलाई जस्तो पनि बनाउन सक्छ । यसमा समाज इच्छा भन्दा व्यक्ति इच्छा ठुलो हो भन्ने कुरा कलात्मक रूपमा प्रस्तुत गरिएको छ (पाण्डे, २०६२:१४०) ।

(ख) अलग पहिचान

पुरुष सत्तात्मक समाजका नारीले आफ्नो अस्तित्व स्थापित गर्नका निमित्त आफ्ना जीवनमा उसले केही विशिष्ट कामहरू नै गर्नु पर्छ, अन्यथा ऊ आम नारीभैँ अस्तित्वविहीन हुन्छे । इन्द्रमायाद्वारा लिइएका तिनवटा निर्णयहरू नै त्यस्तो विशिष्ट कार्य बन्न पुग्यो जसले उसको अस्तित्वलाई आम नारीको भन्दा पृथक् र अलग्गै चिनिने किसिमको बनायो (त्रिपाठी, सन् २०१२:३३१) । आफ्नै कामको फरकपनले आम मानव समुद्रमा इन्द्रमाया रूपी थोपाको पहिचान हुन सक्ने भयो । आम नेपाली महिला अस्तित्व चेतयुक्त छैनन् तर इन्द्रमायामा त्यो चेत छ । यही पृथक् चरित्र नै अस्तित्ववादी नारीवाद हो ।

(ग) आत्मकेन्द्रित नैतिकता

मान्छेको प्रत्येक निर्णय आत्मिक नैतिकताको अभिव्यक्ति हो । मान्छेले निर्णय गर्दा राम्रै ठानेर गरेको हुन्छ । नैतिकता भनेको कुरा अरूले भनेर प्राप्त हुने कुरा होइन । पुरुषका कारणले सन्तानहीन हुन पर्दा मातृत्व आघात हुन्छ, पितृत्व होइन । पीताम्बरमा पिता हुने योग्यता छैन तर इन्द्रमायामा माता हुने योग्यता भएकाले त्यसले सार्थकता पाउनु पर्छ भन्ने आत्मकेन्द्रित निर्णय उसले गरी । नेपाली साहित्यमा मातृत्व अधिकारका रूपमा उठाउने उपन्यासका रूपमा तिन घुम्तीलाई लिने गरिन्छ । पुरुषमा पिता बन्ने योग्यता नभएमा पनि नेपाली नारीहरूलाई बाँझी भनेर अपमान गरिन्छ । इन्द्रमायाले मातृत्वको अधिकारको रक्षा गर्दै नैतिकता आ-आफ्ना हुन्छन् भन्ने व्यवहारमा देखाई ।

३.६. उत्तरआधुनिकतावादी नारीवाद र तिन घुम्ती

तिन घुम्ती उपन्यासमा उत्तरआधुनिक पर्यवेक्षण सम्भव देखिएको छ ।

(क) जग नै नारीवाद

उत्तरआधुनिकता जगलाई यथावत् मान्न तयार छैन (गौतम, २०६७ : ३९६) । सार्वलौकिक नैतिकता खण्डित भएको अवस्था छ, जातिवाद, धर्मवाद, नारीवाद, क्षेत्रियतावाद, वातावरणवादले पनि जगको काम गर्न थालेको अवस्था छ । पुरुष सत्ताको एकल तानासाहीलाई विनिमार्ण गर्दै कोइरालाको लेखन विद्रोही भएको छ । अधिनायकवादी पितृसत्तामा असहमति वा विरोध आधुनिक विशेषता हो र नैरन्तर्यका हिसाबले उत्तरआधुनिक विशेषता पनि हो (गौतम, २०६७:३९६) । कोइरालाले नारी र पुरुषलाई भिन्नताका आधारमा चिनाए । 'पुरुष स्वभावले नै शासक हुन्छ । त्यसको स्थिति नै आरोहणको छ, त्यसले निरन्तर आरूढ भएको पाउनु पर्छ आफूलाई । त्यस स्थितिमा मात्र उसको सम्मान, प्रतिष्ठा र पुरुषत्व सुरक्षित रहेको छ भन्ने ऊ सम्झन्छ' (पृ.१६) । नारीको स्थिति उल्टो आचरण हुन्छ । 'हामीले त समर्पण गर्न मात्र जानेका छौं-केवल तल पर्न' (पृ.१६) । पुरुष शासक हुन्छ, नारी शासित भन्ने किसिमको द्विचर विरोधात्मक सनातनता उत्तरआधुनिकतावादलाई अमान्य हुने भए पनि यो सन्दर्भ तत्कालिक प्रतिक्रियाका रूपमा आएको देखिन्छ । इन्द्रमाया त्यतिकै लत्रेर जाने पात्र नभएर हिम्मत, आँट र साहसले भरिएकी त्यस्ती नारी पात्र हो जसले पुरुषको ज्ञानलाई चुनौती दिन्छे । पुरुषको शासकीय क्षमतामाथि प्रश्न उठाउँदै इन्द्रमायालाई एकिलन सक्ने क्षमताशील नारी देखाएर उपन्यासलाई नारीहरू पनि ज्ञानका उत्पादक हुन सक्छन् भन्ने मान्यता

कोइरालाले प्रस्तुत गरेका छन् ।

(ख) बहुलता

उत्तरआधुनिक मान्यतामा बहुलता छ । आधुनिकतमा पुरुष सत्ताको बाबु/पति परिवारभित्र एकता ल्याउँछन् । तिन घुम्तीमा इन्द्रमाया बाबुले केटा खोज्ने कुरा अस्वीकार गर्छे । आफ्नै रुचिको केटासँग विवाह गर्छे । उसले बाबुको हैकम तोडी र अन्तर्जातीय विवाह गरी । सतीत्वका विषयमा पनि उसले नयाँ परिभाषा दिई । सतीत्व पुरुष स्वार्थको केन्द्रबाट निसृत मान्यता हो भन्ने कुरा उसले व्यवहारमा देखाई । उसले रमेशसँग प्रेम नगरेका भए ऊ सन्तानवती हुने थिइन र उसलाई समाजले बाँझी भन्थ्यो । इन्द्रमायाले मातृत्वलाई नारी अधिकारका रूपमा बुझी र मातृत्व कुण्ठित नबनाउने निर्णय गरी । नेपाली साहित्यमा मातृत्व अधिकारका सम्बन्धमा नयाँ परिभाषा **तिन घुम्ती**ले दियो र मातृत्वका सम्बन्धमा पुरुष सत्तात्मक दृष्टिकोण भत्काएर नयाँ दृष्टिकोण स्थापित गर्‍यो । नारीवादले खोज्ने जस्तै बलिष्ठ नारी इन्द्रमाया हो जो पुरुष सत्तात्मक एकत्ववादी दृष्टिकोणलाई चुनौती दिन सक्छे ।

(ग) प्रतिआख्यानिक

नेपालका महाख्यानमध्ये एउटा पुरुष सत्ताद्वारा निर्मित त्यस्तो अनुशासन हो जहाँ बाबुले खोजिदिएको केटालाई छोरीले चुपचाप स्वीकार गर्नु पर्छ । नेपालका पिताहरूमा पौरुष अहङ्कार पर्याप्त छ । पुरुष सत्ता पत्नीले आफू बाहेक अरूसँग नाता गाँसेको देख्न सुन्न चाहँदैन । नारीले आफू बाहेक अरूसँग हाँस ठट्टा गरे पनि ऊ कुण्ठाग्रस्त बन्छ । यसमा परम्परित केन्द्रको प्रतिनिधि भएर पीताम्बर उभिएको छ । नारी प्रतिकूल परिस्थितिमा परेका बखत सहयोग पुऱ्याएर फाइदा उठाउन खोज्ने पात्रका रूपमा रमेश देखिएको छ । यसमा पुरुषको बहुपत्नी गमनलाई स्वाभाविक र प्राकृतिक मान्ने अनि स्त्रीहरूको मातृत्वलाई अधिकारका रूपमा लिने चाहनालाई अराजक मान्ने प्रचलनप्रति प्रश्न उठाउँदै सीमान्त केन्द्रसँग सम्बद्ध प्रतिआख्यान खडा गरिएको छ । उपेक्षित इन्द्रमायाको नवकेन्द्रलाई सामुन्ने ल्याइएको छ । नवकेन्द्रलाई अधि सार्दा **तिन घुम्ती**ले समाजका समाजका सारा छाडाहरू र मनपरिवादहरूलाई पूरा सैद्धान्तिक समर्थन र प्रोत्साहन दिएको (भट्ट, २०५५ : १७३) आक्षेप पुरुष सत्ताले लगाएको छ ।

४. निष्कर्ष

विश्वेश्वरप्रसाद कोइरालाको औपन्यासिक शक्ति भनेको नारीलाई सामाजिक मान्यताका विरुद्ध स्वनिर्णय गर्न लगाउनु र त्यसबाट उत्पन्न परिणाम बेहोर्न सक्षम नारीको निर्माण गर्नु हो । पुरुष सत्ताले सदैव नारीको स्वनिर्णयलाई समस्या मान्दै आएको छ । पुरुष सत्ताको निम्ति सतीत्वमूल विषय हो भने मातृत्व गौण विषय हो । नारीका लागि मातृत्व महत्त्वपूर्ण विषय हो र अधिकार पनि हो । पुरातनताले नारीको हित गर्दैन किनभने यसले नारीको मातृत्वको मर्म बुझ्दैन । पुरातनता पुरुष निर्मित हुनाले मातृत्वका पक्षमा बेखबर देखिएको हो । नारीले आफ्ना लागि आफ्नै सङ्घर्ष गर्नु पर्छ । पीताम्बर जस्ता उदार राजनीतिका विद्रोही पक्षधर पनि नारीका विषयमा पुरानो मान्यताकै पक्षमा उभिन्छन् र इन्द्रमायाले मातृत्वको अधिकार रक्षाका निम्ति पतिगृह त्याग्नै पर्ने परिस्थिति बनेको छ । पतिगृहबाट बाहिर निस्केपछि इन्द्रमायाले आफ्नो विशिष्ट पहिचान बनाउन सकी । नारीहरू ज्ञानका विषय मात्र होइनन्, ज्ञान उत्पादक पनि हुन् र पुरुष सत्तात्मक नेपाली समाजमा पुरुषको ज्ञानमाथि हस्तक्षेप गर्न सक्छन् । कोइरालाको आख्यानकारिताको एउट मुख्य पक्ष यो पनि हो । पुरुष नियन्त्रित एकत्ववादलाई खरानी पाउँ ऐच्छिकतावादको स्थापनामा जोड दिनु **तिन घुम्ती** उपन्यासको शक्ति हो । पुरुषसँग लत्रे नजाने हिम्मतिला नारीको सिर्जना गरेकाले कोइरालाका उपन्यास नारीवादी कोणबाट महत्त्वपूर्ण देखिएका छन् ।

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पोखरेली उपन्यासका मूल प्रवृत्ति

विष्णु प्रसाद पौडेल

सार- प्रस्तुत लेख जहाँ जन्मे पनि पोखरा उपत्यकालाई कर्मभूमि बनाएर बसेका नेपाली उपन्यास सर्जकका औपन्यासिक कृतिहरूमा केन्द्रित छ । पोखरेली उपन्यास लेखनको खास थालनी २०११ सालको 'को अछुत ?' उपन्यासबाट भएको हो । त्यसपछि २०६८ सालसम्म प्रकाशित २३ जना उपन्यासकारका जम्मा ३७ वटा उपन्यासहरूको प्रवृत्तिपरक विश्लेषण गरेर निष्कर्षका रूपमा पोखरेली उपन्यासका मुख्य उपलब्धि र भावी चुनौतीको सङ्केत यस अनुसन्धानात्मक लेखमा पहिलो पटक गरिएको छ । यसरी हेर्दा आधुनिक युग चेतनासँगै बढी फस्टाउने उपन्यास रचनाले पोखरामा पनि २०११ साल प्रवेश गरी ६ दशकसम्ममा क्रमशः सुधारवादी दृष्टिकोण, शृङ्गारिकता, राजनीतिक विद्रोह चेत, प्रयोगशीलता, वैचारिकता जस्ता विभिन्न प्रवृत्तिहरूको विकास गरी क्रमशः गुणात्मक फड्को मार्दै आएको त पाइन्छ तर यस्तो स्थिति सीमित पोखरेली उपन्यासकारका उपन्यासमा मात्रै छ । धेरैमा दृष्टिकोणको व्यापकता, कलाप्रतिको निष्ठा, ऐतिहासिक चेत सहितको थप मौलिकता, समसामयिकता, स्थानीयता, कथनको सघनता, साहित्यिकता र संरचनात्मक सौष्ठव जस्ता कुराको अभाव नै रहेको छ ।

मुख्य शब्द- पोखरेली उपन्यास, सुधारवादी, शृङ्गारिक, राजनीतिक विद्रोह चेत, प्रयोगशील, वैचारिक र नारीवादी चेत ।

१. पृष्ठभूमि

भाषाका माध्यमबाट प्रकट गरिने मानवीय संवेदनाको कलात्मक रूपलाई साहित्य भनिन्छ । मानवीय संवेदना समाज र युग सापेक्ष निर्मित हुन्छ । यसलाई साहित्यमा गद्य र पद्य भाषामा प्रस्तुत गरिन्छ । पद्यमा कविता विधा प्रकट हुन्छ भने गद्यमा नाटक, निबन्ध र आख्यान विधा प्रकट हुन्छन् । आख्यानकै एउटा रूप कथा हो भने अर्को रूप उपन्यास हो । दुवैमा घटना प्रसङ्गहरूको व्यवस्थापन मार्फत समाज र जीवनका विविध रूपलाई प्रस्तुत गरिएको हुन्छ । कथाका अपेक्षा उपन्यास विस्तृत हुने हुँदा यसमा समाज र जीवनका विविधतालाई केही विस्तारमा समेट्ने काम गरिन्छ । समाज र जीवनसँग प्रत्यक्ष सम्बन्धित हुने, त्यसका विविध आयाम प्रस्तुत गर्ने, साहित्यका अन्य विधाका अपेक्षा लचिलो संरचना लिने वा अन्य विधाका कतिपय संरचनात्मक वैशिष्ट्यलाई पनि केहीहदसम्म संश्लेषण गर्न सक्ने, सिर्जनात्मक प्रयोगशीलता बढी प्रदर्शन गर्न पाइने, आफ्नै किसिमको वैचारिक स्थापनाका लागि पनि अनुकूल बनि दिने, सरल, स्वस्थ मनोरञ्जक र साहित्यिक सरसता समेत यसले दिने हुँदा वर्तमान युगमा यो लेखक तथा पाठक बिच बढी लोकप्रिय बन्दै गएको छ ।

आधुनिक युग चेतनासँगै बढी फस्टाउन थालेको उपन्यास विश्व साहित्यमा नै एक महत्त्वपूर्ण रचना प्रकारका रूपमा देखिँदै आएको छ । सामाजिक गतिशीलतासँग समाहित भएर प्रकट हुनु, जीवनगत जटिलताको निरूपणबाट विमुख नहुनु, विशेषतः समकालीन जन जीवनको जीवन्त आलेख प्रस्तुत गर्नु, नव नव शिल्प प्रयोगमा रमाउनु, वैचारिक दृष्टि सञ्चार गर्नु जस्ता कुरा यसका उल्लेखनीय विशेषता बन्दै आएका छन् । यी कुरा पोखरेली कतिपय उपन्यासकारहरूमा पनि टड्कारा भएर देखिएका छन् । पोखरालाई कला, साहित्य र संस्कृतिको राजधानी मान्ने सोचलाई पोखरेली उपन्यास लेखनले पनि सघाउँदै आएको छ ।

पोखरेली साहित्यकारलाई कवितापछि उपन्यास लेखनले नै मदन पुरस्कार दिलाएको थियो । त्यसैले यो अनुसन्धान पोखरेली उपन्यासहरूका मूल प्रवृत्तिहरूको सर्व प्रथम अन्वेषण गरेर त्यतातर्फको सानै भए पनि एउटा गहकिलो कार्यका रूपमा प्रकट हुन खोजेको छ । यस शोध अनुसार पोखरामा २०६८ सालसम्ममा पोखरेली २३ जना उपन्यासकारहरूका ३७ वटा उपन्यासहरू प्रकाशित छन् । ती उपन्यासकारमध्ये कतिपय राष्ट्रिय प्रतिभाकै रूपमा देखिएका छन् ।

यस अनुसन्धानको मूल समस्या पोखरेली उपन्यासका मूल प्रवृत्तिहरूको निरूपण गर्नु रहेको छ । यस क्रममा मुख्यतः

सुरुदेखि २०६८ सालसम्म प्रकाशित पोखरेली उपन्यासहरूमा यो अनुसन्धान केन्द्रित छ। तसर्थ

क) पोखरेली उपन्यास लेखनको आरम्भ र विकास के कसरी भयो ? वा सुरुदेखि २०६८ सालसम्मका पोखरेली उपन्यासकार को को हुन् र तिनका उपन्यास रचनाहरू के के हुन् ?

ख) पोखरेली उपन्यासका विषय र शिल्प संश्लेषणमा के कस्ता आधारभूत प्रवृत्तिहरू पाइन्छन् ? भन्ने कुरा यस शोधका खास समस्या बनेका छन्।

यी समस्याहरूको वस्तुगत विश्लेषण गरी पोखरेली उपन्यासहरूको मूलभूत प्रवृत्ति निकर्षण गर्नु यस शोधको मूल उद्देश्य रहेको छ।

यस शोधको क्षेत्र पोखरेली उपन्यासकारका उपन्यास रचनाहरू भए पनि यस्ता उपन्यासहरू २०६८ सालसम्मका तिन दर्जनभन्दा बढी देखिएकाले समय, स्रोत र साधनका आधारमा यहाँ ती उपन्यासहरूको समग्रमा प्रवृत्तिपरक अध्ययन मात्रै गर्ने अन्य कोणको चर्चा नगर्ने भनी सीमाङ्कन गरिएको छ।

पोखरेली उपन्यासकार निर्धारण गर्दा जहाँ जन्मे पनि पोखरा उपत्यकालाई कर्मभूमि बनाएर नेपाली भाषामा उपन्यास लेख्ने सबै उपन्यास सर्जकलाई लिइएको छ। पोखरामा जन्मेहुकै पनि कर्मभूमि अन्यत्र बनाएकाहरूलाई भने लिइएको छैन।

प्रस्तुत शोध मुख्यतः पोखरेली उपन्यासहरूको वस्तुगत विश्लेषण गरी तिनका प्रमुख प्रवृत्ति निर्धारणमा केन्द्रित रहने हुँदा मुख्यतः आगमनात्मक (Indictive) शोधविधिमा आधारित छ। प्रवृत्तिको अध्ययनका क्रममा उपन्यासहरूको विषय, कथ्य र शिल्पलाई अनुशीलन गरी तिनका अलग अलग प्रवृत्तिहरू निकर्षण गर्ने काम पनि भएको छ। यसमा सामग्री सङ्कलन भने पुस्तकालय विधिबाट गरिएको छ।

२. पोखरेली उपन्यास लेखनको थालनी र विकास

नेपाली साहित्यमा उपन्यास लेखनको थालनी भएको पनि एक शतक बित्न सकेको छ। यस क्रममा यस विधामा जासुसी, तिलस्मी र ऐयारी प्रवृत्तिले भरिएको आद्भूतिकता वा रहस्यवाद ('वीर चरित्र' १९६०), आदर्शवाद ('रूपमती' १९९१), स्वच्छन्दतावाद ('भ्रमर' १९९३), सामाजिक यथार्थवाद ('मुलुक बाहिर' २००४), ऐतिहासिक यथार्थवाद ('वसन्ती' २००६), आलोचनात्मक यथार्थवाद ('मञ्जरी' लेखन २००८ प्रकाशन २०१६, 'को अछुत' २०११ र 'स्वास्तीमान्छे' २०११) मनोवैज्ञानिक तथा प्रकृतवाद ('पल्लो घरको भ्याल' २०१६), प्रगतिवाद ('आशामाया' २०२५), विसङ्गतिवाद ('आज रमिता छ' २०२१), अस्तित्ववाद ('आज रमिता छ' २०२१, 'शिरिषको फुल' २०२२), उत्तर आधुनिकतावाद/विनिर्माणवाद ('अग्निदत्त+अग्निदत्त') जस्ता विभिन्न धारा र तिनका विविध प्रवृत्तिहरू थालनी र विकास हुँदै आएको देखिन्छ। यस समयमा देशका विभिन्न भागबाट यसको गुणात्मक समृद्धिका लागि अनेकन सिर्जनात्मक प्रयत्न हुँदै आएका छन्। पोखरेली उपन्यास लेखन पनि सोही शृङ्खलाको एउटा महत्त्वपूर्ण कडी बनेको छ।

पोखरामा २००७ सालपूर्व नै पोखरेली गोपीनाथ उपाध्याय (जन्म १९००तिर - मृत्यु अज्ञात), श्रीकृष्ण सुवेदी (१९३१-२००३), कालीदास पराजुली (१९३६-२००७), देवीराम पौडेल (जन्म १९३७ - मृत्यु अज्ञात), रत्नमान उदास (१९४०-२००७), लेखनाथ पौड्याल (१९४१-२०२२), कृष्ण बहादुर उदास (१९५०-), विश्वनाथ पौडेल (जन्म १९५०- वर्मामा मृत्यु, मिति अज्ञात), धन शमशेर जबरा (१९५३-२०४४), केशव नाथ पौडेल (१९५४-२००४), करुणा निधि कोइराला (१९६४-२०४६), देवानन्द स्वामी (१९७०-२०३२), बुद्धि सागर पराजुली जस्ता विभिन्न स्रष्टाहरूले कलम चलाएर कविता, नाटक र निबन्ध विधाको थालनी गरी त्यसलाई अगाडि बढाउने काम समेत भइ सकेको देखिन्छ तर आख्यानको भने थालनी नै हुन सकेको देखिन्छ। आख्यानको थालनी २००७ सालबाट मात्रै भएको देखिन्छ। हुन त २००७ सालपूर्वकै बुद्धि सागर पराजुलीको 'स्वस्थानी व्रतकथा' यस सन्दर्भमा स्मरणीय बनेको छ तर त्यो मौलिक आख्यानका रूपमा देखिन्छ। पोखरामा मौलिक उपन्यास लेखनको थालनी गर्ने काम मुक्तिनाथ शर्मा (१९७१-२०४६) ले गरेको देखिन्छ। त्यसपछि भने यस विधामा कलम चलाउने पोखरेली आख्यान वा उपन्यासकारहरू धेरै नै देखिएका छन्। हालसम्म उपन्यासका क्षेत्रमा कलम चलाउने दुई दर्जनभन्दा बढी उपन्यासकार र तिनका तिन दर्जनभन्दा बढी उपन्यास भेटिन्छन्। तिनलाई क्रमशः तल प्रस्तुत गरिन्छ-

क.स.	उपन्यासकार	औपन्यासिक कृति
१.	मुक्तिनाथ शर्मा	मातृत्व र धर्म पुस्तक (२००७) र को अछुत ? (२०११),
२.	भुवनेश्वर कोइराला	वैकुण्ठको महल (२०१३) र सत्य सन्देश विधवा जीवन (२०१३),
३.	मुकुन्द शरण उपाध्याय	वरदान (२०१.)
४.	तीर्थ जङ्गली	जीवन एक रात (२०३४) र मानवता (२०३५),
५.	वद्री विनोद प्रतीक	स्वीकार (२०३४) र भरेको पात (२०४६),
६.	भूपति ठकाल कमल	स्वदेसिएका जोडी (२०३७),
७.	सुवर्ण कोइराला	शारदा (२०३९),
८.	ईश्वर पर्देशी	बिहानी र साँझ (२०४४),
९.	भास्कर	हाँडीका कनिका (२०४४), बन्दी जीवन (२०४६), अमर बस्ती (२०५३), अचम्मको फसला (२०५६) र समर्पण (२०५७),
१०.	सरुभक्त	एक अविनको आत्मकथा (२०४४), पागल बस्ती (२०४८), तरुनी खेती (२०५३), समय त्रासदी (२०५८), चुली (२०६०) र अँध्यारो कोठा (२०६०)
११.	जस बहादुर गुरुङ	भुलको जिन्दगी (२०४५),
१२.	कृष्ण उदासी	परविन्दा (२०४७),
१३.	घनश्याम ठकाल	गाउँभित्र (२०४७) र रातो आकाश (२०६०),
१४.	प्रमोद मुल्मी	त्यो नबिसने रात (२०५०),
१५.	सरुविन्द	विसङ्गत बस्तीहरू (२०५१),
१६.	हरिकृष्ण वञ्जारा	जीवन जगत (२०५२),
१७.	प्रतीक्षा बागी	दोस्रो जीवन (२०५२),
१८.	क्षेत्र बहादुर कुँवर	संयोग भनौं वा भाग्य (२०५९),
१९.	भूमिराज बस्ताकोटी	परिस्थिति (२०५९) र निर्मोचन (२०६८)
२०.	सुकुम शर्मा	सङ्घर्षशील युवाको डायरी (२०५७)
२१.	नेपाल प्रकाश अधिकारी	गणतन्त्रको गर्जन (२०६४)
२२.	रवीन्द्र माकाजू	सुमन (२०६७)
२३.	दीपक पराजुली	राज्यको अन्त्य होस् (२०६८)

यी बाहेक दीपेन्द्र पौडेल (आस्थाको बिन्दु), भूपट बहादुर गुरुङ (लुकेको व्यथा), सुरेन्द्र थापा मगर (प्रेमोपहार), बाल मुकुन्द तुलाचन, इन्द्रराना प्रतीक आदिले पनि उपन्यासमा कलम चलाएको बुझिन्छ। उपर्युक्त उपन्यासकारहरूलाई परम्परित औपन्यासिक धारा अनुसार हेर्ने हो भने मुक्तिनाथ शर्मा र भूपति ठकाललाई आलोचनात्मक यथार्थवादी, मुकुन्द शरण उपाध्याय र प्रमोद मुल्मीलाई आदर्शवादी, तीर्थ जङ्गली र वद्री विनोद प्रतीकलाई स्वच्छन्दतावादी, भास्कर र घनश्याम ठकाललाई प्रगतिवादी, सरुभक्त र भूमिराज बस्ताकोटीलाई प्रयोगवादी अनि रवीन्द्र माकाजू र दीपक पराजुलीहरूलाई वैचारिक उपन्यासकारका रूपमा प्रस्तुत गर्न सकिन्छ। यी बाहेक भुवनेश्वर कोइराला आलोचनात्मक यथार्थवादको निकट, ईश्वर पर्देशी, जस बहादुर गुरुङ र कृष्ण उदासी स्वच्छन्दतावादी आदर्शवादीका निकट अनि सरुविन्द र प्रतीक्षा बागी प्रयोगशीलतातर्फ उन्मुख पाइन्छन्। यस्तै भूमिराज बस्ताकोटीलाई विनिर्माणवादी उपन्यासकारका रूपमा पनि लिन सकिन्छ। यस्ता धेरै उपन्यासकारमा सैद्धान्तिकचेतको त्यति स्पष्टता पाइँदैन भने केहीमा विविध वादको अन्तर मिश्रणको प्रवृत्ति पनि देखिन्छ। यस्तै कुनै उपन्यासकार (जस्तै सरुभक्त) ले आफ्ना फरक फरक उपन्यासमा भिन्न भिन्न वादको उपयोग गरेको पनि पाइन्छ। त्यसैले यस्तो विविधतालाई समेट्न सजिलो होस् भनी प्रमुखताका आधारमा यसपछिको शीर्षकमा तिनका प्रवृत्तिहरूको विश्लेषण गरिएको छ।

३. मूल प्रवृत्ति

पोखरेली उपन्यास लेखन २००७ सालमा आरम्भ भएपछि, २०६८ सालसम्म आइ पुग्दा दुई दर्जन लेखकले तिन दर्जनभन्दा बढी उपन्यास लेखेको पाइन्छ। तिनलाई मूल प्रवृत्तिका आधारमा तल क्रमशः चर्चा गरिएको छ।

३.१ सुधारवादी दृष्टिकोण

साहित्यका सबैजसो विधामा विचारको कुनै न कुनै रूपमा अभिव्यक्ति हुन्छ। उपन्यास पनि यसबाट अछुतो रहन सक्दैन। पोखरेली सबै उपन्यासमा यसको धेरैथोरै प्रयोग पाइन्छ तर केही उपन्यासमा यसको प्रयोग प्रत्यक्ष छ। यस्ता उपन्यासमा आधुनिक औपन्यासिक संरचनाको कलात्मकता गौण र वैचारिकताको प्रस्तुति प्रमुख भएर प्रकट भएको पाइन्छ। अनि यस्तो वैचारिकताले परम्परित सामाजिक असङ्गतिको सुधार गर्न खोजेको पनि देखिन्छ। यस्ता उपन्यासकारमा मुख्यतः मुक्तिनाथ शर्मा पर्दछन् भने भुवनेश्वर कोइराला (१९८३) र मुकुन्द शरणलाई पनि यसैमा राख्न सकिन्छ।

शर्माको २००७ सालमा प्रकाशित 'मातृत्व र धर्मपुस्तक' मा मातृत्व र नेपाली धर्मपुस्तक नामक दुई अलग अलग विचारपरक आख्यान सङ्ग्रह गरिएको छ। लेखककै व्यक्ति जीवनको घटनासँग सम्बद्ध (तिमसिना, २०४९:९) मातृत्वमा बालकन्या रमालाई धनको लोभले वृद्ध पुरुषसँग विहे गरिदिनु, ऊ एक्काइस वर्षमै विधवा बन्नु, पछि उसले धर्मशास्त्रका प्रकाण्ड विद्वान् कृष्ण प्रसादको गर्भ बोक्नु, गर्भ फ्याक्न भनिए पनि मातृत्वको प्रबल रहर्ले गर्दा समाजबाट तिरष्कृत बनेर पनि उसले जेलमै बच्चा जन्माउनु जस्ता विषय प्रसङ्ग प्रस्तुत गरेर बाल विवाह र अनमेल विवाहको विरोध अनि विधवा विवाहको स्वीकृतिको अपेक्षा गरिएको छ। यस्तै स्वास्नी मर्दा लोग्नेले अर्की स्वास्नी ल्याउन भए स्वास्नीले पनि अर्को लोग्ने रोज्ने छुट पाउनु पर्छ भन्ने जस्ता नारी समानताका प्रबल तर्कहरू पनि यहाँ उठाइएका छन्।

'नेपाली धर्मपुस्तक'मा भगवान् शङ्करको सभापतित्वमा एक सभा आयोजना गरी मनु, कृष्ण, व्यास, परासरहरूलाई धर्मका पक्षमा र टाल्स्टाय र मार्क्सलाई समाज सुधारका पक्षमा बोल्न लगाइएको छ। यस्तै मार्कोनी, ग्यालिलियो, न्युटन जस्ता वैज्ञानिकहरूको तर्क पनि आएका छन्। अन्त्यमा सभापतिले समाज सुधार र वैज्ञानिकका पक्षमा आफ्नो अभिमत दिएर कृतिको अतिकाल्पनिक विषय टुङ्ग्याइएको छ। यसबाट धर्मका नाममा भएका विकृति नङ्ग्याउँदै वैज्ञानिक भौतिकवादी वैचारिकता प्रसार गर्न खोजिएको छ। यी दुवै रचना विचार प्रतिपादनका दृष्टिले महत्त्वका रहे पनि उपन्यास भने बन्न सकेका छैनन् (प्रधान, २०४९:८४)। लेखकले यिनलाई यथार्थवादी क्रान्तिकारी सामाजिक कथाका रूपमा लिए पनि यी आधुनिक कथा भन्न सुहाउँने पनि देखिन्छन्। वस्तुतः यी स्वतन्त्र वैचारिक लेखनको बढी नजिक देखिन्छन्। यसो भए पनि यिनमा आख्यान सूत्रको उपयोग पनि देखिँदा पोखरेली आख्यान लेखन आरम्भका दृष्टिले भने यिनको महत्त्व नकार्न सकिन्न। यिनै रचनाको पृष्ठभूमिमा मुक्तिनाथले धार्मिक तथा नैतिक रूपबाट भित्रिभित्रै खोक्रिदै गएको नेपाली समाजको सन्दर्भलाई विषय तुल्याई २०११ सालमा 'को अछुत ?' नामक सुधारवादी उपन्यास प्रस्तुत गरेका छन्। यसमा कामी, दमै, साकी जस्ता जातिलाई अछुत ठानेर घृणा गर्ने, नारीलाई पुरुष सरह अधिकार दिन नचाहने, घोर परम्परावादी तर भित्रिभित्रै आफ्नी भान्से बाहुनी स्यानीलाई जबर्जस्ती गर्भिणी तुल्याउने अनि उसलाई कलकत्ता लगी पैसाको लोभ देखाएर दमैसँग टाँसो लगाउने देवेन्द्र, विज्ञानमा स्नातक तहसम्म अध्ययन गरेको भए पनि बाबु जस्तै घोर परम्परावादी देवेन्द्रको छोरो खगेन्द्र र सम्भ्रान्त परिवारमा जन्मे हुर्केर खगेन्द्रकी पत्नी बनेकी भए पनि सम्भ्रान्त वर्गको नारी शोषण र अन्य अन्याय अत्याचारको भन्डाफोर गर्ने, सामाजिक विकृति विसङ्गतिलाई निर्धक्क नङ्ग्याउने, परम्परित गलत मूल्य मान्यतालाई सङ्गठित रूपमा विद्रोह गर्न खोज्ने, समतावादी मायाको चरित्रलाई विशेष महत्त्वका साथ प्रस्तुत गरिएको छ। यसै क्रममा ब्राम्हण परिवारकी विधवा इन्दिरा पछि इन्दुरा दमिनी बनेको कथा, उससँग मायाको बाबु र ससुराले गरेको यौन सम्बन्धका कारण जन्मिएका उजेली र गोरेको जन्म कथा, घरानियाँ सुमित्राले आफ्नो हली गगने साकीसँग अवैध सम्बन्ध गाँसी जन्माएको सन्तान पण्डित रविलाल दवाडी र उसको प्रकाण्ड विद्रुताको कथा, दुरुचा पोडिनीसँग सल्लेको तुलसी लालको कथा, राममाया कमिनीको जिब्रो चुस्न भुत्ती खेल्ने रामकृष्ण, डिट्ठा श्याम बहादुर भण्डारी, मुखिया नर बहादुर गुरुङ्को कथा, दानवीर आफ्नै बहिनीसँग सल्लिएर जन्मिएको रतनको कथा, गुरुज्यूले आफ्नै भाउजूबाट जन्माएको टीकाराम जैसी आदिको कथा खुट्टै आएका छन्। तिनले समाजका नैतिक वा छुत भनाउँदा मानिसहरूको चरित्रलाई राम्रैसँग नङ्ग्याएका छन्। मायाले आफ्ना बाबु, ससुरो र लोग्नेको रहस्यमय दुश्चरित्र पहिल्याउँदै

गएपछि सबैलाई चरम घृणा गरेकी छ। लोग्नेले माफ मागे पनि माफी नदिएँ लोग्ने नै त्यागेर अलगै बसेकी छ। यता राष्ट्रमा नेपाल दलित किसान मजदुरको सरकार गठन भएर गगने साँकी गृहमन्त्री बनेको, त्यसपछि जातिप्रथा भङ्ग गरिएको र बडा हाकिम खगेन्द्रका ठाउँमा सेते सुनार नियुक्त भएको प्रसङ्ग प्रकट हुँदै गएका छन्। ती सबै कुरा थाहा पाएर खगेन्द्रले आत्महत्या गरेपछि उपन्यास टुङ्गिएको छ।

यसरी समाजमा छुत ठानिएकाहरू अछुतका र अछुत ठानिएकाहरू छुतकै सन्तान भएको वास्तविकता वा वर्ण शङ्करको स्थिति, सामाजिक नैतिकता खोको बन्दै गएको अवस्था, सम्भ्रान्त परिवारमा देखिएको चरम यौन अनैतिकता र अमानवीयताको प्रतिक्रिया स्वरूप जनजातिहरूमा आएको जागरणको लहर, नारीहरूमा उत्पन्न भएको विद्रोह चेत र अन्ततः उनीहरूकै विजयको स्थिति जस्ता कुरा देखाएर उपन्यासले सामाजिक क्रान्तिलाई मुखरित गर्न खोजेको पाइन्छ। उपन्यासमा देखिने केही प्रसङ्ग (दलित किसान मजदुरको सरकार गठन, सुमित्राको हली गगने साँकी गृहमन्त्री र सेते सुनार बडा हाकिम बनेका जस्ता कुरा) स्वाभाविकताका दृष्टिले त्यति सहज बनेका छैनन्। औपन्यासिक सङ्गठनको सन्तुलन र शिल्प परिष्कारमा पनि धेरै नै कमी कमजोरी देखिन्छन् तापनि तत्कालीन समाजमा टङ्कारो रूपमा देखिएको छुवाछुतको भावना, सामान्य हुने खानेले विपन्न वर्गप्रति देखाउने चरम घृणा, सम्पन्न वर्गको खोको यौन नैतिकता, नारी शोषणका विविध रूप जस्ता परम्परित सामन्ती समाजका कुसंस्कारलाई यसले वैज्ञानिक तर्काश्रित वैचारिकताका साथ निमिट्यान्त पार्ने जुन क्रान्तिकारी चेतना सञ्चार गरेको छ त्यो पोखरेली उपन्यासका सन्दर्भमा मात्रै नभई सिङ्गो नेपाली उपन्यासको सन्दर्भमा पनि उल्लेखनीय बनेर रहेको छ किनभने यही साल प्रकाशित हृदय चन्द्र सिंह प्रधानको बहु चर्चित उपन्यास 'स्वास्तीमान्छे'को विद्रोह चेत वा त्यसमा रहेका परम्परित घेरामा बस्न नचाहने मैयानानी र वसन्तीको विद्रोही चरित्र भन्दा आफ्नो बाबु, ससुरो र लोग्नेको दुश्चरित्र नङ्ग्याएर समाजमा देखाउने अनि तिनलाई छाडेर अलगै बस्ने 'को अछुत ?' की मायाको चरित्र अभि सुदृढ वैचारिक चेत सहितको वा क्रान्तिकारी देखिएको छ।

शर्माको अर्को कृति 'गफ'मा पनि विदेशी सहयोगको दुरुपयोग, प्रशासन, अदालत, माल र सेनाका उच्चपदस्थ कर्मचारी र प्रोफेसरहरूले गर्ने गरेको भ्रष्टाचारका बारेमा गफ गरिएको छ। त्यस्तै 'हिन्दू संस्कृति र आधुनिकता' मा हिन्दू संस्कृतिको अवैज्ञानिकता माथि प्रहार गरिएको छ। यसमा लेखक स्पष्टतः मार्क्सवादी वैचारिकताको निकट बन्दै प्रकट भएका छन्। यी दुवै लेखकका स्वतन्त्र विचारपरक कृति हुन्। केहीले भ्रमवश यिनलाई पनि उपन्यासकै रूपमा चर्चा गरेको पाइन्छ तर यी उपन्यास चाहिँ होइनन्।

यो सबै चर्चाको निचोडमा के भन्न सकिन्छ भने मुक्तिनाथ शर्मा अहिलेसम्मको शोधखोज अनुसार पोखरेली प्रथम उपन्यासकार हुन्। यिनको एकमात्र महत्त्वपूर्ण उपन्यास 'को अछुत ?' हो। यसको मूल प्रवृत्ति सुधारवादी वैचारिकता हो। यो अध्यात्मवादको विपरीत वैज्ञानिक भौतिकवादी चेतनाश्रित बनेर प्रकट भएको छ र त्यसका माध्यमले उपन्यासमा परम्परित अध्यात्म चेतनाश्रित सामन्ती नेपाली समाजका छुवाछुत, नारी शोषण जस्ता विविध असङ्गतिप्रति सशक्त सुधार वा विद्रोह चेतको सञ्चार गरिएको छ। यसको यस्तो सुधारवादी रचनात्मक विद्रोह नेपाली उपन्यास परम्पराकै सन्दर्भमा पनि उल्लेखनीय बनेर रहेको छ।

यस प्रवृत्तिका अर्का उपन्यासकार भुवनेश्वर कोइरालाको 'वैकुण्ठ महल' मा आफ्नो मातृभूमि नेपाललाई नै वैकुण्ठ महल बनाउने उद्देश्यले अनेकन अस्वाभाविक कल्पना बुनिएको छ। यसको चरित्र विधानमा 'रूपमती' उपन्यासको प्रत्यक्ष प्रभाव (विशेषतः रूपमतीका रविलाल र बराल पुत्रीको छाप तमिर र चनमतीमा) पाइन्छ। यसमा देखिने अतिकाल्पनिकता, आदर्शवाद र पद्य भाषाको प्रयोगले यसलाई माध्यमिक कालीन गद्याख्यानको निकट तुल्याएको छ। कोइरालाको अर्को उपन्यास 'सत्य सन्देश र विधवा जीवन' मा पनि आधुनिक उपन्यास लेखनको विधागत सचेतता नदेखिए पनि प्रशस्त विधवा पात्र (किशोरी, चकोरी, सुशीला, मेदिनी आदि) प्रयोग गरेर उनीहरूको व्यथामय कथा मार्फत विधवा विवाहको स्वीकृति दिइएको छ। यसको स्वीकृति मुक्तिनाथको जस्तो वैज्ञानिक चेतनामा आधारित नभई अध्यात्म चेतनामै आधारित देखिन्छ। यसको महत्त्वपूर्ण पुरुष चरित्र भूदेव पनि अध्यात्मप्रति आस्थाशील छ। त्यसैले कोइरालाको सुधारवादी वैचारिकता अध्यात्म दर्शनको आलोकमा निर्मित देखिन्छ। यस्तै आध्यात्मिक आदर्शको वैचारिकताबाट मुकुन्द शरण उपाध्यायले 'वरदान' उपन्यास लेखेको पाइन्छ। यसमा केलादीका अहिंसावादी वैष्णव महाराज भगवत शरण देवाचार्यलाई शैवमार्गी मांसाहारीहरूले प्रशस्त दुःख दिए

पनि पछि तिनलाई प्रशासन र समाजले दण्डित गर्न खोज्दा उनले उल्टै शत्रुलाई अभयको वरदान दिएको उदारताको कथा विषय वस्तुका रूपमा प्रस्तुत गरिएको छ। यसबाट उपन्यासमा गलत व्यक्तिलाई दुःखका निम्ति दण्ड होइन हृदय परिवर्तन गराउनु पर्छ भन्ने 'रूपमती'को जस्तै सुधारवादी आदर्श स्थापना गर्न खोजिएको बुझिन्छ। औपन्यासिक कलाका दृष्टिले भने कोइराला र उपाध्यायका उपन्यास उल्लेखनीय बन्न सकेका देखिन्छन्।

३.२ शृङ्गारिकता

हुन त सबैजसो उपन्यासमा कुनै न कुनै रूपमा शृङ्गारिक प्रेमकथा रहन्छ, नै तर कतिपय उपन्यासमा अन्य पक्षलाई कम महत्त्व दिई युवा युवतीको भावुक प्रेमलाई मात्रै प्राथमिकताका साथ प्रस्तुत गरिएको हुन्छ। विशेष गरी सामान्य खाले स्वच्छन्दतावादी आदर्शवादी उपन्यास लेखनमा यस्तो प्रवृत्ति बढी पाइन्छ। यस्ता उपन्यासले कम बौद्धिक स्तरका वा सामान्य पाठकको मन बढी तान्दछन् किनभने गूढ वा प्रबल वैचारिकता र कलात्मक घनत्वको ओजबाट यस्ता उपन्यास प्रायः मुक्त देखिन्छन्। पोखरेली उपन्यासकार तीर्थ जङ्गली, बद्री विनोद प्रतीक, सुवर्ण कोइराला, जस बहादुर गुरुङ र भूमिराज वस्ताकोटीमा यस्तो प्रवृत्ति रहेको छ तापनि ती पूरै सतही प्रेममा मात्रै भने आधारित देखिन्छन्। प्रेम कथाको आरोह अवरोहको प्रसङ्गमा तिनमा समाज निरीक्षणको प्रयत्न पनि राम्रै देखिन्छ। यसले गर्दा वैचारिकता र कलात्मकताका दृष्टिले दुर्बल देखिएका यस्ता शृङ्गारिक प्रेम प्रबल उपन्यास पनि साहित्य सचेत पाठकलाई केही हदसम्म आफूतिर तान्न सफल देखिन्छन्। विशेष गरी तीर्थ जङ्गली र बद्री विनोद प्रतीकको लेखन यस दृष्टिले केही महत्त्वका देखिएका छन्।

जङ्गलीको पहिलो उपन्यास 'जीवनको एक भाग'मा मूलतः युवा युवतीको वासना प्रेरित प्रेम र अंशतः सामाजिक रीतिस्थितिको सतही बयान पाइन्छ। ताराले सानैदेखि अनिललाई प्रेम गरे पनि अनिल वीरगन्जमा पढ्न गएको बेला ताराका बाबुले उसलाई अन्यत्रै बिहे गरि दिएका, बिहे भएको छ महिनामै रोगी लग्ने मरेर तारा विधवा भई माइत आएकी, अनिल र ताराको प्रेम फेरि अगाडि बढेको, सोही क्रममा ताराले अनिलको गर्भ बोकेकी, अनिल डाक्टरी पढ्न पटना गएको यता ताराको स्थिति सार्वजनिक भएको र उसलाई अनिलकै घर हुलिएको, ताराले आफ्नो अटुट श्रम र सिपले सासू ससुराको मन परिवर्तन गर्न केही सफल भएकी, उता केटा खेलाउँदै हिँड्ने सोही गाउँकी धनी परिवारकी एकली सन्तान प्रतिभा सामान्य परिवारको पूर्णसँग भागेर गोरख पुर गए पनि उससँग सन्तुष्ट नभएर हिँडेकी, उसले नर्सको जागिर खान थालेकी, सोही क्रममा ऊ पटना पुगेकी, त्यहाँ उसको अनिलसँग भेट भएको, पहिले पनि अनिलसँग रोमान्स गरेकी एकली प्रतिभाले त्यहाँ सो कार्य बढाउँदै लगेकी, उनीहरू प्रेमी प्रेमिकाका रूपमा देखिएका, प्रतिभाले अनिलको गर्भ बोकेकी, अनिल ताराको चिठी पाई प्रतिभालाई छिट्टै फर्कने वाचा गरी छुट्टीमा घर आएको, छोरो खेलाउँदै गरेकी तारासँग अनिलका चार आँखा हुँदा दुवै खुसी भएका जस्ता प्रेमका आरोह अवरोहका विषय प्रसङ्ग यहाँ प्रस्तुत गरिएको छ। यस्तै विधवा नारी (तारा) ले गर्भ बोक्दा वा धनी घरकी छोरी (प्रतिभा) गाउँको सामान्य केटो (पूर्ण) सँग हिँड्दा गाउँघरमा हुने टीका टिप्पणी पनि यहाँ प्रसङ्गवश आएका छन्। छोटोमा भन्दा उपन्यासका ठाउँ ठाउँमा भेटिने युवा युवतीका भावुक प्रेमपरक संवाद, उनीहरूको यौन उत्तेजक व्यवहार र सम्भोगको वर्णन जस्ता कुराले यो साहित्यिकभन्दा पनि व्यावसायिक उद्देश्यले लेखिएको उपन्यासका रूपमा चिनिएको छ। दोस्रो उपन्यास 'मानवता' भने सेवामुखी भावनाको केन्द्रीयतामा प्रस्तुत गरिएको छ। यसको मूल विषय दीपकसँग सम्बद्ध छ। यो सानैदेखि सामाजिक सेवा वा मानवताको भावनाले भरिएको छ तर आफ्नै घर परिवार र समाज उसको अनुकूल हुन्छ। वैयक्तिक आर्थिक उन्नति गर्न नसकेको हुँदा ऊ सबैतिरबाट उपेक्षित हुन्छ र त्यसले उसमा निराशा बढ्दै जान्छ। अन्ततः जोगीको भेष ग्रहण गरेर ऊ समाजबाटै हराएको विषय यसमा वर्णन गरिएको छ। उपन्यास सामाजिकताको बयान गर्दै अन्त्यमा आध्यात्मिक आदर्शतर्फ डोरिएको छ। पहिलोमा भन्दा यसमा सामाजिकता र वैचारिकता बढी उपयोग भएको हुँदा साहित्यिक मूल्यका दृष्टिले यो केही बढी महत्त्वको देखिन्छ।

बद्री विनोद प्रतीकको पहिलो उपन्यास 'स्वीकार' मा पृथ्वी नारायण क्याम्पस पढ्दै गरेका युवा युवती (प्रताप र गौरी) प्रेमी प्रेमिकाका रूपमा परिवर्तित भएका तर पछि प्रेमीले अरूको कुरा सुनेर प्रेमिकाप्रति नकारात्मक हुँदै टाढिएको अनि फेरि पछि सबै यथार्थता बोध गरेर पुनः उही प्रेमिकालाई स्वीकार गरेको सुखान्त प्रेमकथा आएको छ। त्यस्तै दोस्रो उपन्यास 'भरेको पात' मा विनयसँग प्रेम गरी गर्भ बोके पनि अभिभावकको करबलले अकैसँग बिहे गरेर जानु परेको करुणाको करुण जीवन कथा

विषय वस्तुका रूपमा आएको छ । उपन्यासमा प्रेमी प्रेमिकाको वियोगको छटपटीलाई विशेष तारतम्य जुटाएर प्रस्तुत गरिएको छ । करुणाले विवाहित लोने त्यागी प्रेमीकै खोजीमा हिँड्नु, प्रेमीले प्रेमिका अर्कैकी भइन्छ भन्ने ठानेर विक्षिप्त जस्तो हुनु अनि पछि समाज सेवामा लाग्न खोज्दा समाजका सामन्त, शोषक, पञ्च, मण्डलेहरूले आतङ्कित तुल्याउनु, प्रेमिका करुणाले प्रेमीको चिनोका रूपमा रहेकी छोरी हुर्काउन धेरै हन्डर व्यहोर्नु, सोही क्रममा ऊ विक्षिप्त भएर मर्नु जस्ता दुखान्तक प्रसङ्ग जुटाइएको छ । यसबाट उपन्यासमा प्रेमको सस्तो रोमाञ्चका विपरीत जीवनका पीडा, सन्त्रास र निराशावादी स्वर मुखरित तुल्याइएको छ तर पहिलोका अपेक्षा यसको औपन्यासिक गठन धेरै खजमजिएर पाठकलाई अलमलमा पारेको छ ।

जस बहादुर गुरुङ्को 'भुलको जिन्दगी' मा सन्तोषले शर्मिलालाई प्रेम गरेर गर्भ बोकाए पनि अभिभावकको करबलले अर्की केटी सुकमायासँग बिहे गर्ने भुल गरेको यथार्थता प्रस्तुत गर्दै अन्ततः सन्तोषले शर्मिलालाई पनि भित्र्याई वा बहु विवाहबाट उपन्यास सुखमा टुङ्ग्याइएको छ । अनिच्छित विवाहको निषेध र प्रेम विवाहको स्वीकृतिको अपेक्षा राखेको यस उपन्यासमा समाजको चर्को आर्थिक शोषणप्रति पनि नायक सुरजकै माध्यमबाट आक्रोश प्रदर्शन गरिएको छ । यसको रूप पक्ष भने सिकारु लेखकको जस्तो दुर्बल देखिन्छ ।

भूमिराज वस्ताकोटीको 'परिस्थिति' उपन्यासमा सुरज र अनिता अनि रुद्र र रमाको प्रेम विवाह नै मूल विषय बनेर आएको छ । सानैमा धनी परिवारको दुर्व्यसनी केटोसँग बिहे गरि दिएपछि लोने दुर्घटनामा परेर मरेको हुँदा विधवा बनेकी अनितासँग सुरजले प्रेम विवाह (जङ्गलीको 'जीवनको एक भाग' उपन्यासमा जस्तै) गरेको छ भने अनिताकै नन्द रमाले अन्तर्जातीय प्रेम विवाह गरेकी छ । यस क्रममा उनीहरूले परम्परित सङ्कीर्ण समाजसँग पनि निकै सङ्घर्ष गर्नु परेको छ । यसरी उपन्यासले अभिभावकको जोडबलमा गरिने परम्परित विवाहको निषेध तथा प्रेम विवाह, विधवा विवाह र अन्तर्जातीय विवाहको स्वीकृतिलाई आफ्नो मूल विषय बनाएको छ भने सामाजिक सङ्कीर्णता र शोषण दमनको सन्दर्भलाई सहायक विषय तुल्याएको छ । यसको प्रतिपादनको कला भने सामान्य सिकारु लेखकको जस्तै दुर्बल देखिएको छ ।

३.३ राजनीतिक विद्रोह चेतना

आख्यान वा उपन्यासमा राजनीतिलाई विषय वस्तु तुल्याउने प्रचलन प्रायः सर्वत्र पाइन्छ । नेपाली उपन्यासमा २००६ सालमा प्रकाशित 'वसन्ती' उपन्यासबाट ऐतिहासिक राजनीतिक विषयले स्पष्ट प्रवेश पाएको हो । त्यसपछि देशमा विकसित विभिन्न राजनीतिक व्यवस्था (बहुदल, निर्दलीय पञ्चायत, बहुदल, काङ्ग्रेस, कम्युनिस्ट आदि) का पक्ष विपक्षमा आधारित भएर राजनीति विषयक उपन्यास लेख्ने परिपाटी थोरै नै भए पनि देखा पर्दै आएको छ । हुन त प्रायः धेरैजसो उपन्यासले समकालीन राजनीतिक असङ्गति र त्यसले समाज र राष्ट्रका विभिन्न क्षेत्रमा पारेको दुष्प्रभावलाई अप्रत्यक्ष प्रस्तुत गरेकै हुन्छन् तर राजनीतिक उपन्यासमा त्यसको प्रत्यक्ष प्रस्तुति देखिन्छ । यस्ता उपन्यासमा समाजका अन्य समस्या आए पनि ती राजनीतिक विषयका पक्ष र विपक्षमै उभ्याइएका हुन्छन् । विशेष गरी मार्क्सवादी वा प्रगतिवादी लेखन यतातर्फ डोरिएको देखिन्छ, तापनि गैरमार्क्सवादीले पनि राजनीतिक उपन्यास लेखेको देखिन्छ । यो पनि एक किसिमको वैचारिक लेखन नै हो तर पोखरेली उपन्यासलाई हेर्दा यो मानवीय वा सामाजिक विषयमा भन्दा विशुद्ध राजनीतिक व्यवस्थाको पक्ष विपक्षमा बढी केन्द्रित रहेको पाइन्छ ।

राजनीतिलाई विषय बनाएर उपन्यास लेख्ने पोखरेली उपन्यासकारमा मुख्यतः भूपति ढकाल कमल, भास्कर र घनश्याम ढकाल देखिन्छन् । भूपति ढकाल 'कमल'ले नेपाल (स्याङ्जा, बुटवल, भैरहवा) र भारत (कलकत्ता, सुनौली, दार्जिलिङ) को भौगोलिक परिवेशमा आधारित रहेर 'स्वदेसिएका जोडी' उपन्यास लेखेको पाइन्छ । यसमा राम बहादुर र प्रेममायाको कथा केन्द्रीय विषय वस्तुका रूपमा आएको छ । तत्कालीन पञ्चायती व्यवस्थाले संरक्षण गरेको सामन्ती समाजको नाइके साहु कृष्णभक्तको कुटिल शोषणको चक्रमा परेर विदेश पसेका राम बहादुर र प्रेममायाले भारतमा पनि गुन्डाहरूको चपेटामा परी अनेकन हन्डर व्यहोर्नु परेको छ । पछि अन्याय अत्याचारको विरोधी, मानवतावादी दिनेशले उनीहरूको उद्धार गरेर पुनर्मिलन गराइ दिएको छ । दिनेशकै सम्पर्कले राम बहादुर विद्रोही सङ्गठनमा सक्रिय हुँदै जान्छ, र पछि साथीहरूको सल्लाह अनुसार स्वदेश फर्किन्छ । जे जस्तो दुःख गर्नु परे पनि आफ्नै देशमा गर्ने भनेर राम बहादुरको जोडी नेपाल आएपछि उनीहरू लगायत पीडित जनता उद्धार समितिका मानिसहरूलाई पञ्चायतका सञ्चालकहरूले अनेकन तिगडम रचेर दुःख दिन थाल्दछन् । नेपाल उठाऊ अभियान

(सादृश्य गार्फ अभियानसँग) का नाममा पञ्चहरूले आफ्ना विरोधी सखाप पार्ने प्रयत्न गर्छन् । सोही क्रममा कृष्णभक्त साहूले राम बहादुरलाई विष खाएर मार्ने योजना गरे पनि त्यो सफल नभए पछि उल्टै उसैलाई प्रशासन लगाएर थुनाउँछ । त्यस्ता विभिन्न अत्याचारको प्रतिक्रिया स्वरूप स्याङ्जामा दश हजार जनताको जुलुस निस्केर आन्दोलन सफलताको शिखरमा पुगेको, त्यसपछि जनताले स्वतन्त्रतापूर्वक बाँच्ने अधिकार पाएका जस्ता स्थिति देखाएर उपन्यास टुङ्ग्याइएको छ । यसरी २०३६ सालको आन्दोलनको पृष्ठभूमि र त्यसको सफलताको राजनीतिक सन्दर्भलाई विषय बनाएर २०३७ सालमा प्रकाशित यस उपन्यासले मूलतः समकालीन राजनीति र अंशतः नेपाली समाजका विविध सामाजिक सङ्कीर्णतालाई प्रस्तुत गर्ने रचनात्मक काम गरेको छ तर यसको विषय सङ्गठन र अन्य रचना शिल्पमा खासै परिमार्जन हुन नसकेको हुँदा औपन्यासिक कलाका दृष्टिले कृति त्यति खँदिलो भने हुन सकेको पाइन्छ ।

भास्कर (/भवानी प्रसाद पाण्डे) को पहिलो उपन्यास 'हाँडीको कनिका'मा पञ्चायत कालीन विविध विसङ्गतिहरूलाई नङ्ग्याउँदै सो शासन व्यवस्थाप्रति तीव्र रोष मुखरित गर्न खोजिएको छ । यस क्रममा तत्कालीन समाजमा देखिएका कामचोर र कमिसनखोर कर्मचारी, धुताहा, ठगाहा र तस्कर व्यापारी, संवेदनाशून्य तथा मानवता विरोधी डाक्टर, श्रम र नारी अस्मिता शोषक ठेकेदार, विभिन्न वितण्डा सिर्जना गर्दै हिँड्ने मण्डलेहरू र ती सबैका संरक्षक बनेका प्रहरी प्रशासनका दुर्नियतले भरिएका विभिन्न गतिविधिलाई विषय वस्तुका रूपमा बयान गरिएको छ ।

दोस्रो उपन्यास 'बन्दी आवाज'मा पञ्चायत कालका विभिन्न बन्दीहरूको व्यथामय कथालाई विषय वस्तुका रूपमा प्रस्तुत गरिएको छ । यस क्रममा धेरैजसो राजनैतिक बन्दीले व्यहोरेको पीडालाई उपन्यासले प्रस्तुत गरेको छ । यस्ता बन्दीमा थोरै काङ्ग्रेस र धेरै कम्युनिस्ट पार्टीप्रति प्रतिबद्ध देखिन्छन् । उपन्यासको विषयले बन्दीहरूको पीडा मार्फत पञ्चायत व्यवस्थाप्रति चरम घृणा त सर्वत्र प्रकट गरेकै छ साथै ठाउँ ठाउँमा काङ्ग्रेसप्रतिको रुखो आक्रोश व्यक्त गर्न पनि पछि परेको छैन (पृ. ७५ र १४०-४३) । उपन्यास "कमिष्ट बन्नु भनेको समाजको सबभन्दा उत्कृष्ट अवस्थामा पुग्न ... हो" (पृ. १३३) भन्ने वैचारिक निष्कर्षमा केन्द्रित रहेर प्रकट भएको छ तर त्यसलाई परिपोषण गर्ने सामाजिक वा व्यावहारिक सन्दर्भ जुटाउनतिर त्यति लागेको पाइँदैन ।

तेस्रो उपन्यास 'अमर बस्ती' मुख्यतः कम्युनिस्ट पार्टीभित्रको आन्तरिक घातप्रतिघातको राजनीतिमा केन्द्रित छ । भिन्नभिन्न आन्तरिक मतभेदका कारण राजा परस्त, काङ्ग्रेस परस्त, संशोधन परस्त, उदारवादी, सुधारवादी, नरमपन्थी, गरमपन्थी जस्ता धारामा विभाजित हुँदै गएको नेपाल कम्युनिस्ट पार्टीमध्ये यो पुराना क्रान्तिकारीहरूको सङ्गठनसँग सम्बद्ध रहेको छ । यसमा सर्वाहाराकरण गर्ने पार्टी प्रस्तावका बारेमा छलफल हुँदा विभिन्न धारणा आए पनि त्यसलाई पहिलो पटक केन्द्रीय कमिटीमा लागू गर्ने निर्णय भएको र सोही निर्णयलाई कार्यान्वयन गर्न केन्द्रीय कमिटीका पाँच सदस्य (दर्वान, संघर्ष, रेवत, मन्दार र गरुड) आआफ्नै किसिमले क्रियाशील भएको कथा अलग अलग पाँच परिच्छेदमा प्रस्तुत गरिएको छ (थप जानकारीका लागि पौडेल, २०५५: २६-३५) ।

चौथो उपन्यास 'अचम्मको फैसला' मा राणा शासन १०४ वर्ष र पञ्चायत शासन ३० वर्षसम्म टिक्नुका पछाडि ती शासकमा साच्चिकै न्याय प्रियताको भावना पनि रहेको थियो भन्ने आशयको विषय प्रस्तुत गरिएको छ । यसले देशको विगतको राणा शासन र पञ्चायत व्यवस्थाको अप्रत्यक्ष वकालत गर्दै पुनः स्थापित बहुदलीय व्यवस्थाप्रति तीव्र रोष प्रकट गरेको पाइन्छ (थप जानकारीका लागि - पौडेल, २०५७ : २-३) ।

पाँचौँ उपन्यास 'समर्पण'मा विद्रोही कम्युनिस्ट पार्टीमा लागेको प्रेम त्यस पार्टीको अतिशय महत्त्वाकाङ्क्षी र उद्दण्ड प्रवृत्तिका कारण काङ्ग्रेसमा पसे पनि पछि विद्रोहीहरूको सम्पर्कमा आई आत्मालोचना सहित पुनः सोही पार्टीमा समर्पण भएको विषय प्रस्तुत गरिएको छ । साथै यसमा एमाले र काङ्ग्रेस पार्टीलाई सकेसम्मको उछितो काँढ्ने र हदैसम्म गाली गर्ने काम पनि भएको छ ।

यसरी समग्रमा हेर्दा भास्करका सबै उपन्यासको विषय राजनीति नै देखिन्छ । यिनको चौथो उपन्यास बाहेक अरू सबैमा मार्क्सवादी राजनैतिक दर्शनको गहिरो छाप पाइन्छ । त्यो छाप पहिलो उपन्यासमा अलि व्यापक मानवतावादी दर्शनको अनुकूल बनेर आएको छ भने दोस्रोमा कम्युनिस्ट पार्टी सापेक्ष बनाएर प्रस्तुत गर्न खोजिएको छ । तेस्रोमा कम्युनिस्ट पार्टीको एउटा धारसँग सङ्कुचन गर्न खोजिएको देखिन्छ भने पाँचौँमा सो सङ्कुचनलाई केही फुकाउँदै विद्रोही कम्युनिस्टसँग सम्बद्ध तुल्याएर

प्रस्तुत गरिएको छ। चौथो उपन्यासमा भने अन्य उपन्यासको स्थापनाभन्दा विपरीत वैचारिकता प्रकट भएको छ। यसले भास्करको राजनैतिक वैचारिक अन्तर्विरोधलाई देखाएको छ। औपन्यासिक गठनका दृष्टिले दोस्रो र पाँचौँ उपन्यास केही व्यवस्थित देखिए पनि अरूको गठन दुर्बल देखिन्छ। रूपप्रतिको उदासीनता त उनी आफैले उपन्यासको भूमिकामा स्पष्टतः सकारेका पनि छन्। अर्को कुरा भास्करका विभिन्न उपन्यासको भूमिकामा व्यक्त कतिपय विरोधाभास र आग्रहपूर्ण धारणा अनि आफ्नै कथनी र करनीबिचको तालमेलको अभाव पनि विचारणीय बन्न पुगेका छन्।

घनश्याम ढकालको 'गाउँभित्र' उपन्यासमा लेखक आफू जन्मे हुर्केर देखे भोगेको ग्रामीण परिवेश (स्याङ्जा जिल्लाको आँधीखोलाको सेरोफेरो) मा पञ्चयती राजनीतिले निम्त्याएको अन्याय अत्याचार, शोषण दमनको स्थितिलाई विषयबद्ध गर्न खोजिएको छ। प्रशस्तै पात्र प्रयोग गरिएको यसमा वसन्त सुवेदीलाई शोषक सामन्तको चेपुवामा परेको, विपन्न वर्गको तर स्वतन्त्रता आकाङ्क्षी नायक चरित्रका रूपमा र रुद्रनाथलाई पञ्चायती व्यवस्थाको आडमा गाउँमा अन्याय अत्याचारको आतङ्क मच्चाउने परम्परित सामन्तको प्रतिनिधिका रूपमा उपस्थित गरिएको छ। उपन्यास मुख्यतः यी दुई नायक र खल नायकको क्रिया प्रतिक्रियासँग सम्बद्ध भएर अगाडि बढेको छ। यही क्रममा पञ्चायती राजनीतिका कुरूपता उद्घाटित हुँदै गएका छन्। त्यस बाहेक ग्रामीण समाजका सदस्यहरूमा देखिने विभिन्न अन्ध विश्वास, आर्थिक दरिद्रता, विदेशी सेनामा भर्ती हुने चलन, नारीप्रतिको सङ्कीर्ण सोच, विपन्नलाई केही हुने खानेले हदैसम्म हेप्ने प्रवृत्ति जस्ता प्रशस्त सामाजिक कुसंस्कारहरूलाई पनि उपन्यासको विषय वस्तुमा समेटिएको छ। यस्तै भ्रष्ट कर्मचारी रमाकान्त, धर्मका नाममा ठगी गर्दै हिँड्ने वा पाखण्ड प्रदर्शन गर्ने कमल प्रसाद जस्ता अन्य चरित्र पनि प्रकट भएका छन्। वास्तवमा उपन्यासमा धेरै कुरा आएका छन् तर ती सुव्यवस्थित हुन सकेका छैनन्। योजनाहीन ढङ्गमा धेरै कुरा थुपार्न खोज्दा वा चयनात्मक सिप नदेखिँदा घटना प्रसङ्ग, पात्र र परिवेशलाई सङ्गतिपूर्ण ढङ्गमा नाटकीकृत गरेर प्रस्तुत गर्न नसक्दा अनि भाषाशैलीमा पनि मौलिक आकर्षण प्रकट नहुँदा यसको रूप पक्ष दुर्बल देखिएको छ।

दोस्रो उपन्यास 'रातो आकाश'मा मुख्यतः माओवादी जनयुद्धको पृष्ठभूमि र युद्ध प्रारम्भ भएपछिको राजनैतिक परिवेशलाई विषय वस्तुका रूपमा उपस्थित गरिएको छ। अधिल्लोमा भन्दा यसमा राजनीतिक विद्रोह चेत प्रखर बनेको छ। यस्तै यसको सङ्गठन र रूप पक्षमा पनि अधिल्लोमा भन्दा विशेष ख्याल पुर्‍याइएको देखिन्छ तर यसको अतिविस्तृति पाठकका लागि गरुङ्गो बोझ बनेको छ। यसमा नेपाली वामपन्थीहरूको भाषा आन्दोलनदेखि २०५८ साल (सङ्कटा काल) पूर्वको परिवेशलाई समेट्न खोजिए पनि २०४६ सालको जन आन्दोलन अगाडिको सन्दर्भ पृष्ठभूमिका रूपमा सङ्क्षेपमा आएको छ भने त्यसपछिको राजनीतिक सन्दर्भलाई नै मूल विषय बनाइएको छ। २०४६ सालको जन आन्दोलनले ल्याएको परिवर्तनपछि देशमा देखिएको काङ्ग्रेसको जगजगी, काङ्ग्रेसभित्र पुराना प्रतिबद्ध तर विपन्न मानिसले सांसदको टिकट नपाई नव प्रवेशीहरूले टिकट पाएको स्थिति, शासन सत्तामा उनीहरूकै हलिमुली, सत्ता परिवर्तनपछि जनताले अपेक्षा गरेका धेरै कुराहरू पुरा नहुँदा विभिन्न कोणबाट विरोध बढ्दै गएको, माओवादी वामपन्थीहरूले त्यसलाई सशक्त रूपमा उठाउन थालेका तर नव काङ्ग्रेसी (मणिकान्त) र पुराना काङ्ग्रेसी (योगेन्द्र) हरूले त्यसलाई पुलिस प्रशासन लगाएर रुखो ढङ्गमा दमन गर्न थालेका, दमन भन् भन् बढ्दै जाँदा विद्रोहीहरू पनि भन् भन् सङ्गठित हुन थालेका, माओवादीहरूले गाउँघरमा जुवातास, जाँडरक्सी जस्ता दुर्व्यसन हटाएर, नारीहरूमाथिको अन्याय अत्याचारहरूको विरोध गरेर वा सामन्ती प्रवृत्तिहरूको भन्डाफोर गरेर जनतालाई सङ्गठित गर्दै लगेका, उनीहरूले साङ्गठनिक शक्ति विस्तार गर्दै लगेर विभिन्न अवरोध सिर्जना गर्न थालेपछि सरकारले "खोज र मार वा खोज, घेर र मार" जस्ता अभियान सञ्चालन गरेर क्रूरतापूर्वक दमन गर्न थालेको, माओवादीहरूले पनि छापामार युद्ध विकास गर्दै लगेका, गाउँ गाउँमा रहेका पुलिस चौकीमाथि आक्रमण गरेर तिनलाई विस्थापित तुल्याएका, बैक (कृषि विकास) लुट्ने, स्थानीय एकाइ (गाविस, वडा) का भवनहरू ध्वस्त पार्ने, आफ्ना विरुद्ध उभिने वा सुराकी गर्नेहरूलाई चेतावनी दिने, नमाने भौतिक कारवाही (हातखुट्टा भाँच्ने वा मार्ने) गर्ने, गैरसरकारी संस्थाहरूका माध्यमले वाम बुद्धिजीवीलाई विदेशी (अमेरिकी, बेलायती) साम्राज्यवादीहरूले भ्रष्ट तुल्याइ दिएका हुँदा तिनलाई आफ्नो प्रभाव क्षेत्रबाट लखेट्ने, दुर्गम क्षेत्रका ठुलै प्रहरी चौकीमा आक्रमण गरी प्रहरीलाई आफ्नो कब्जामा लिने, प्रशस्त हातहतियार लुट्ने, गाउँ र जिल्ला जनसरकार गठन गर्ने, परम्परित दसैँ नमान्ने, साँस्कृतिक क्रान्तिमा अग्रसर हुने, फागुन १ लाई नयाँ वर्ष र १४-२१ लाई बलीदान दिवशका रूपमा मनाउने जस्ता माओवादीका राजनीतिक कार्यकलापलाई यसले विषय वस्तु तुल्याएको छ। जिल्ला जन सरकार गठनको

उत्साहसँगै उपन्यास टुङ्ग्याइएको छ ।

उपन्यास माओवादीको पक्षधर बनेर प्रकट भएको छ । पञ्चायती सत्ता पतनपछिको बहुदलीय सरकारले जन भावना अनुरूपका जन हितकारी कार्य खासै सञ्चालन गर्न नसक्नु, माओवादी विद्रोहको प्रयत्नलाई राजनैतिक ढङ्गमा सच्याउनतिर नलागी पुलिस प्रशासनलाई जिम्मा दिनु, पुलिस प्रशासनले त्यसलाई अविवेकी ढङ्गमा दमन गर्न खोज्दा भन् भन् चर्किनु, त्यसले विद्रोहीहरूलाई सङ्गठन विस्तार र प्रभाव फैलाउन धेरै सजिलो हुनु (पृ.१९७) जस्ता नेपाली राजनीतिका केही पक्षलाई यसले बौद्धिक इमान्दारीका साथ प्रस्तुत गरे पनि अरू धेरै पक्षमा सो इमान्दारिता कायम राख्न सकेको पाइँदैन । माओवादी पार्टी साहित्यका आफ्नै किसिमका अनुशासन र आग्रहको लिकमा प्रकट हुनु पर्दाका प्रशस्त लेखकीय वाध्यताले यसलाई एकाङ्गी स्वप्न द्रष्टा जस्तो बन्नु परेको हुन सक्छ । नत्र जन निर्वाचित सरकारको कुबुद्धि र प्रहरी प्रशासनको बर्बरता देख्ने लेखकीय चेतनाले माओवादीबाट सिर्जना गरिएको नव बर्बरताको त्रासदीयता पनि प्रशस्त देख्नु र अनुभव गर्नु नै पर्ने हो । हुन त उपन्यासको नायक अविरलमा यदाकदा देखिने त्यसप्रतिको तार्किक सतर्कता, पार्टीको तलतिर (छापामार दलको कमान्डर) को उद्दण्ड भ्रष्टा सिंहलाई श्रम शिविरमा पठाइएको प्रसङ्ग र उपन्यासकै अर्को लेखक पात्रले प्रस्तुत गरेका केही अवधारणाबाट त्यसलाई लेखकीय चेतनाले देखेको हो भन्ने सामान्य सङ्केत त गरिएको छ तर त्यो सङ्केत अर्को सन्दर्भको सापेक्षतामा नाम मात्रको बनेको छ । लेखकद्वारा जानी जानी वा नजानेर वा जानेर पनि परिस्थितिवश गरिएको यस्तो एक कोणको मात्रै सघन प्रस्तुतिले उपन्यासलाई व्यापक मानवतावादी स्तरमा उठ्न दिएको देखिन्छ । अलि व्यापक दृष्टिले हेर्दा निकै श्रम लगाएर निर्माण गरिएको समकालीन जटिल राजनीतिक सन्दर्भमा आधारित यसको यस्तो एकाङ्गीपनले यसको मात्रै अवमूल्यन नभई नेपाली उपन्यास साहित्यकै समृद्धिमा नहुन पर्ने खति भएको छ । तर साँघुरो घेरामा रमाउनेहरूका लागि त्यत्ति सङ्केत पनि बढी हुन सक्छ र यत्ति सङ्केत गरे बापत लेखकले पार्टी पङ्क्तिबाट चर्को दबाव खेप्नु पर्ने स्थिति निर्माण हुन पनि सक्छ । जे होस् यो उपन्यासकारको कमजोरीभन्दा पनि सीमित दायराको पार्टी साहित्य निर्माण गर्ने वा पार्टी निर्देशित साहित्य निर्माण गर्ने सबैजसो लेखकको कमजोरी हो । सौन्दर्य वर्गीयभन्दा अझ सङ्कुचित घेरा (पार्टीको धार विशेषमा) मा सीमित गर्ने प्रयत्न निश्चय नै अलग्गै विवादको विषय हो तापनि के चाहिँ भन्न सकिन्छ भने सिर्जना जति साँघुरो स्वार्थपूर्ण घेरामा जकडिन्छ त्यो त्यति नै अनुदार र एकाङ्गी बनि रहेको हुन्छ ।

यसको यो एकाङ्गी पक्षलाई छाडेर हेर्ने हो भने ढकालको पहिलो उपन्यासभन्दा यसमा उपन्यास विधा चेतना बढी स्पष्ट बनेर आएको छ । नेपाली साहित्यमा माओवादी विद्रोहको पक्षधर भई खुलेर लेखिएको यो पहिलो मोटो उपन्यास पनि हो । यसले नेपाली राजनैतिक इतिहासको एउटा सन्त्रासपूर्ण क्षणलाई एकाङ्गी रूपमै भए पनि उपन्यस्त गरेर पछिल्ला पुस्तालाई सुरक्षित तुल्याइ दिएको छ । यसको आफ्नै किसिमको वैचारिकता, तार्किकता, वर्गीय पक्षधरता, भविष्यप्रतिको आशावादीता, वर्तमान नव लेखनका अस्पष्ट, दुर्बोध्य र अशुद्धालित लेखनका सापेक्षतामा स्पष्ट, बोध्य र शुद्धालित जस्ता कुरा उल्लेखनीय नै मान्न सकिन्छ । यसो भन्दाभन्दै पनि यसमा देखिने एकै किसिमको कथ्य सङ्केतक प्रसङ्गहरूको पुनरुक्ति वा चयनात्मक सिपको दुर्बलता, तथ्य प्रक्षेपणमा ठाउँ ठाउँमा देखिने कल्पना र कलाशून्य शुष्कता, चरित्रको स्तरलाई ख्याल नगरी बकाइएका लामा लामा वैचारिक सम्भाषण, व्यक्ति र समाजका सदस्यहरूकै दैनन्दिनीहरूबाट अभिव्यङ्ग्य हुन नसकेको विचार, सरलता रहे पनि साहित्यिक सरसता खासै विकास गर्न नसकिएको भाषा जस्ता कुराले सङ्ग्रन्थित यस बृहत् कायको उपन्यास स्वतन्त्र पाठकका लागि त्यति धेरै रुचिकर बन्न नसक्ने कटु यथार्थ पनि यहाँ बिसन सकिन्छ । अर्को कुरा यसले प्रस्तुत गरेको समकालीन परिवेशको भयावह सन्दर्भ पोखराकै अर्का उपन्यासकार सरुभक्तको यसभन्दा दुई वर्ष अगाडि (२०५८ सालमा) प्रकाशन भएको 'समय त्रासदी' उपन्यासमा पनि आइ सकेको देखिन्छ । सरुभक्तले त्यसमा राष्ट्रिय अन्तर्राष्ट्रिय क्षेत्रमा देखा पर्दै गएको धर्म, राजनीति जस्ता अनेकन बहनामा हुने गरेको नरवधको भयावहतालाई व्यापक मानवतावादी चेतनाले भरेर प्रयोगशील शिल्प सहित प्रकट गरेको पाइन्छ (थप जानकारीका लागि यसै लेखको शीर्षक ३.४) तर यो सीमित राजनीतिक सन्दर्भमा मात्रै अडेको छ । यसको मौलिकता वा सीमा जे भने पनि त्यही बनेको छ ।

ढकालकै समयमा २०५७ सालमा सुकुम शर्माको 'सङ्घर्षशील युवाको डायरी' नामक लघु कृति देखा परेको छ । ५५७" आकारका जम्मा ४९ पृष्ठमा विस्तारित यसमा निम्न बैतनिक पिउनको पीडालाई डायरीको शैलीमा जम्मा ९ परिच्छेदमा प्रस्तुत गरिएको छ । पिउनको जागिर पनि छुटे पछि सुमन जनयुद्धमा लागेर सहिद भएको हुँदा मित्रप्रति शर्माले यस कृति मार्फत श्रद्धा व्यक्त गर्न खोजेको देखिन्छ । लेखकले यसलाई लघु उपन्यास भने पनि वास्तवमा यसमा विषयलाई त्यसरी उपन्यस्त गरिएको

पाइँदैन। यसको अनुभूति स्वयं लेखकलाई पनि रहेको कुरा उपन्यासकै “मेरा बनाइ” मा सकारेका छन्। त्यसैले आफ्नो सहिद मित्रप्रति विशृङ्खलित शब्द श्रद्धा नै यसमा बढी देखिएको छ।

यसपछि नेपाल प्रकाश अधिकारीले ‘गणतन्त्रको गर्जन’ (ऐतिहासिक उपन्यास) प्रकाशित गरेको पाइन्छ। यसमा २०५८ सालको राजदरबार हत्याकाण्ड र २०६२/०६३ को जन आन्दोलन-२ का कारण राजा ज्ञानेन्द्रले विवश भई विघटित संसदलाई पुनर्स्थापनाद्वारा सत्ता आन्दोलनकर्मीलाई बुझाएको घटना प्रसङ्ग प्रस्तुत गरिएको छ। उपन्यासमा तत्कालीन घटनाहरूका विवरण प्रशस्त प्रस्तुत गरिएको छ। ती विवरण तत्कालीन पत्र पत्रिकाहरूमा आए अनुसारकै छन्। घटना प्रसङ्गहरूलाई आख्यानीकरण गर्न त्यति सकिएको छैन। त्यसले गर्दा कृतिका कतिपय स्थल पत्रिकामा पत्रकारहरूले प्रस्तुत गरेका रिपोर्ट जस्ता बनेका छन्। यो कुरा लेखक स्वयंले “आफ्ना कुरा”मा सकारेको पनि पाइन्छ।

डिमाइ साइजका जम्मा १४० पृष्ठ (भूमिका, मन्तव्य बाहेक) को यस कृतिमा दुई खण्ड छन्। पहिलो खण्ड (पृ. १-९८) मा राजदरबार हत्याकाण्ड र त्यसका बारेमा भएका टीका टिप्पणीहरू प्रस्तुत गरिएको छ भने दोस्रो खण्ड (पृ. ९९-१४० सम्म) मा जन आन्दोलन-२ को सन्दर्भ प्रस्तुत गरिएको छ। पहिलो खण्डको विषय नौ परिच्छेदमा व्यवस्थित गरिएको छ भने दोस्रो खण्ड सात परिच्छेदमा व्यवस्थित गरिएको छ। कृतिमा विषयलाई आख्यानीकरण गर्न देविशा र जनमतलाई नायिका नायकका रूपमा प्रस्तुत गरिएको छ। युवा पुस्ताका यी दुवै राजा ज्ञानेन्द्रका विपक्षमा देखिएका छन्। विशेषतः २०५८ सालको राजदरबार हत्याकाण्डपछि नेपाली जन मानसमा छाएको राजतन्त्रप्रतिको घृणाको भाव मुखरित हुँदै गएर जन आन्दोलन-२ मा अभिव्यक्त भएको छ। जन आन्दोलन-२ अन्ततः गणतन्त्रका पक्षमा उभिएको छ। त्यसैका लागि गोन्गबुमा नायक जनमत सहिद बनेको थियो भने नायिका दिविशा पनि जन आन्दोलनकी घाइते बनेकी छ। यस्ता सहिद र घाइते धेरै बनेका छन्। उनीहरू सबैको कामना “नेपालमा सङ्घीय गणतन्त्रात्मक राज्य होस्, हामी मरे पनि यो देश बाँचि रहोस् (पृ. १४०)” भन्ने नै देखिन्छ। उपन्यासमा प्रसङ्गवश अमेरिकी राष्ट्रपति रुजवेल्ट र उनकी प्रेमिका मिस्सीको प्रेम कहानी पनि आएको छ। विशेष गरी राजदरबार हत्याकाण्डसँगै नेपाली सञ्चार जगतमा छाएका धेरै सूचना र त्यस्तै जन आन्दोलन-२ का घटना सन्दर्भहरू यसमा सरल र प्रवाहपूर्ण शैलीमा संयोजित गरिएको छ। तिनमा लेखकीय अन्तर्दृष्टि वा मानवीय संवेदनाका कुरा वा सूक्ष्म दृष्टिघनत्व पर्याप्त थप्न सकेका भए कृति समकालीन नेपालको राजनीतिक इतिहासलाई सुरक्षित गर्ने अझ सबल उपन्यास बन्ने थियो। तर लेखन कालको सुरुमै त्यस किसिमको सक्षमता प्राय धेरैमा पाइन्छ र पनि राजतन्त्र विरोधी गणतन्त्रको गर्जन गर्ने समकालीन ऐतिहासिक तथ्यलाई औपन्यासिक रूपमा विन्यस्त गरेर सुरक्षित गर्न खोज्ने यसको सकारात्मक प्रयत्न रहेको छ।

३.४ प्रयोगशीलता

साहित्य सिर्जनात्मक वस्तु भएको हुँदा यो मौलिक हुन्छ वा हुनु पर्छ। मौलिकता परम्परित लेखन ढाँचामै रहेर वा त्यसलाई अस्वीकार गरेर पनि प्रस्तुत गर्न सकिन्छ। यसो भए पनि कतिपय समर्थशाली सर्जक परम्परित ढाँचा र ढर्राभित्रको मौलिकताबाट सन्तुष्ट हुन्छन् र आफूभित्रको रचनात्मक विद्रोह उजागर गर्न उनीहरूले नयाँ नयाँ विषय र शिल्पको सन्धान गर्दछन्। आधुनिक नेपाली साहित्यका सबै विधामा यस्तो प्रवृत्तिको उपयोग देखिन्छ। पोखरेली उपन्यास लेखनमा यसलाई अर्थपूर्ण ढङ्गमा भित्र्याउने र विकास गर्ने काम सुरुभक्त (२०१३) बाट भएको पाइन्छ।

सुरुभक्तको पहिलो उपन्यास ‘एक अविनवको आत्मकथा’ नै प्रथम प्रयोगशील लघु उपन्यास हो। यसको विषय वैज्ञानिक छ भने प्रस्तुति स्वैर काल्पनिक देखिन्छ। यसमा वैज्ञानिक चेतनामा आधारित हिमयुगको कथा सिर्जना गरिएको छ। यस क्रममा आणविक युद्धका कारण पृथ्वीमा मानिसले आफू र आफ्नो सभ्यता संस्कृति प्रायः सबै समाप्त पारे पनि उसैद्वारा निर्मित विभिन्न अविनव (कृत्रिम तर संवेदनशील ए क्लासका मानव) र यामा (यौनग्रन्थ रहित, कम संवेदनशील तर बलिया वि क्लासका यान्त्रिक मानव) हरू अस्तित्वमा रहेका, अविनव १०० ले उनीहरूविच समन्वय गरेर समाजको विकास गर्न र आफ्ना जनक मानिसलाई ईश्वरका रूपमा स्थापित गर्न चाहेको तर सानातिना कुरामा भैँभगडा बढ्दै गएर अन्ततः उनीहरूविच देव र दानवको जस्तो जातीय अस्तित्वको ठूलो संहार मच्चिएको, देवलोक र असुर लोक भैँ उनीहरूले पनि फरक फरक बस्ती बसालेका, अविनवहरूविच पनि बेलाबेलामा सत्ता सङ्घर्ष देखिएको, भगडाको विउ एउटा नारी (अविनव ५०) लाई दुई प्रेमी

(अविनव ७० र यामा ४१) ले चाहनु तर एउटाले भगाएर लानुवाट सुरु भएको जस्ता प्रसङ्गहरू विषय वस्तुका रूपमा संयोजन गरिएको छ ।

यसले मानव विकास क्रममा देखिएका सिर्जना र संहारका विभिन्न घटनाक्रम र मानव चेतनाको स्वार्थी, मैमत्ता र सङ्कीर्ण स्वभावलाई अनि राणा कालदेखि सुरु भएको सत्ता सङ्घर्ष र त्यसले निर्माणभन्दा विनाश बढी भित्र्याएको नेपालीहरूको दुःखद यथार्थलाई पनि अप्रत्यक्ष ध्वनित गरेको पाइन्छ । चन्द्रमामा औद्योगिक वस्ती बसाल्नु, अन्य ग्रहहरूको भौतिक सम्पदाको दोहन कार्य प्रारम्भ हुनु, व्यक्ति अवचेतन मनसँग कुराकानी गर्न सकिने प्रविधि विकास हुनु जस्ता कुराले विज्ञानको भावी सम्भावनाको सङ्केत गरिएको छ । साथै उपयोगिताको महायात्राबाट निराश भएको अविनव १०० मृत्युको महायात्रामा निस्किएपछि हिउँले पुरिएर मृत्युको सङ्घारमा पुगे पनि विज्ञान र प्रविधिले सुसम्पन्न बहु राष्ट्रिय अनुसन्धान दलले उसको उद्धार गर्न समर्थ हुनुले एकातिर विज्ञान र प्रविधिको विकास जीवनका लागि अभिशाप नभई वरदान नै हो भन्ने तथ्य व्यङ्ग्य भएको छ भने अर्कातिर लेखकको जीवनवादी दृष्टि पनि प्रतिध्वनित भएको छ । निश्चय नै यसको वैज्ञानिक चेत सहितको स्वैर काल्पनिक विषय कतिपय ठाउँमा अस्पष्ट, दुर्बोध्य र बढी बौद्धिक बनेको छ, तापनि त्यो मानव सभ्यताको विकासका क्रममा देखिएका कतिपय सङ्कीर्ण द्वन्द्वपूर्ण यथार्थता र मानवको भ्रमासुर वा क्षुद्र मनोवृत्तिकै अभिव्यञ्जक बनेर आएको हुँदा प्रयोगशील राम्रै कलाका रूपमा संस्थापित हुन पुगेको छ । यसका अप्रत्यक्ष सङ्केतहरूले पाठक आफैलाई पनि प्रशस्त अनुकल्पना गर्ने आधार भूमि निर्माण गरि दिएको छ । जस्तो मन र मस्तिष्कबाट वस्तु सिर्जना गरिन्छ त्यसमा सोही गुण प्रसार हुन्छ भन्ने सन्दर्भलाई मानव र उसैबाट सिर्जित अविनव र यामाका क्रियाकलाप मार्फत प्रस्तुत गरिएको यस उपन्यासमा सिर्जनशील मानिसलाई प्रथमतः आफ्नै मन र मस्तिष्कको परिष्कार गर्न सचेत गराइएको छ । साथै मन र मस्तिष्कको वा विज्ञान र ईश्वरीय विश्वासको संश्लेषण वा सबै जातिहरूविचको समन्वयको अपेक्षा पनि यसमा देखिन्छ । यस्ता सबै पक्षको समन्वयकारी चेतना संस्थापित गर्न सक्ने परिष्कारपूर्ण मन र मस्तिष्कको अपेक्षा गर्ने वैचारिकता र नवीन शिल्पको संश्लेषणका कारण सरुभक्तको यो पहिलो उपन्यास भए पनि नेपाली उपन्यास परम्परामै उल्लेखनीय प्रयोगशील विज्ञान उपन्यास बन्न पुगेको छ ।

दोस्रो उपन्यास 'पागल बस्ती'मा पनि वैचारिकता र स्वैर काल्पनिकताले अझ बढी महत्त्व पाएको देखिन्छ । यसमा देखिने पागल बस्ती यथार्थ समाज होइन । त्यहाँ देखिने व्यवस्थित र समतामुखी आदर्श समाज वा त्यस समाजका पात्रहरूका विभिन्न विशिष्ट कार्यकलाप पनि अन्य समाजका यथार्थ होइनन् । ती सबै स्वैर काल्पनिक हुन् । ती सामाजिक यथार्थभन्दा भिन्न छन् । भिन्न तुल्याउनु नै त्यस बस्तीको जनक, सञ्चालक र नियन्त्रक प्रशान्तको उद्देश्य देखिन्छ । त्यसबाट उपन्यासमा वर्तमान यथार्थ जीवनको अपूर्णतालाई राम्रैसँग प्रतिध्वनित गरिएको छ । त्यो अपूर्णताको सङ्केत नेपाली समाजमा मात्रै सीमित नभई विश्वव्यापी बनेको छ ।

उपन्यास मार्था र प्रशान्तको दुर्घटित प्रेम कथा वा भनौं प्रशान्तको अहंवादी र मार्थाको प्रेमवादी दर्शनको द्वन्द्व सङ्घर्षको कथा बोकेर ठुलो नदी बगे भैं अगाडि बढेको छ । विचमा अन्य अर्थपूर्ण प्रसङ्गहरू पनि थपिँदै आएका छन् । ती सबैले प्रकारान्तरले समग्र मानव चेतना र उसको प्रवृत्तिमा देखिएका असङ्गति, त्रुटि र कुरूपतालाई व्यङ्ग्य गरेको देखिन्छ । उपन्यासको व्यतिरेकी व्यञ्जना (सद्देलाई पागल सिद्ध गर्ने समाज) ले भन्नु त्यसलाई बढी आकर्षक र मर्मस्पर्शी तुल्याइ दिएको छ । यस बाहेक यसमा देखिने आफ्नै किसिमको बौद्धिकता, तार्किकता, द्वन्द्वात्मकता, कुतूहलता, सूक्तिमयता, पात्रको आआफ्नै किसिमका तर्कपूर्ण निजात्मकता जस्ता कुराले यसको औपन्यासिक कला धेरै माथि उठाएका छन् ।

तेस्रो उपन्यास 'तरुनी खेती'मा समाजमा विकसित भट्टी संस्कृति र पुरुष प्रधान समाजका पुरुषहरूको नारीप्रतिको हीनतम मनोवृत्तिलाई अभिव्यञ्जित गर्न खोजिएको छ । यसैका लागि पुरुषले पत्नीलाई किनिएकी तरुनी खेतका रूपमा र पत्नीबाट जन्मिएका छोरीहरूलाई फाइदाका निमित्त बेचिने बोट विरुवाका रूपमा लिने गरेको वा नारीलाई पुरुष उपभोग्य वस्तु मात्र ठान्ने गरेको वास्तविकतालाई प्रतीकात्मक कथनद्वारा प्रस्तुत गरिएको छ । यसै क्रममा उपन्यासको अन्त्यतिर प्रेमीको मर्म र महत्त्व नबुझ्ने जड समाजप्रति प्रेमी पात्रका माध्यमबाट आक्रोश पनि प्रकट भएको छ । प्रेमी पात्र र उसको प्रतीक्षारत प्रेम दर्शनको सिर्जनाले उपन्यासलाई हलुङ्गो हुनबाट धेरै नै जोगाएको छ ।

चौथो उपन्यास 'समय त्रासदी'मा दोस्रोमा जस्तै सुरुका केही परिच्छेद (१-१३) मा सामाजिक यथार्थतालाई प्रत्यक्ष प्रस्तुत गरिएको छ भने त्यसपछि स्वैर काल्पनिकताको उपयोग गर्दै वर्तमान युग जीवनको विद्रूप यथार्थलाई अभिव्यञ्जित गर्न खोजिएको

छ। उपन्यासले मुख्यतः २०४८ देखि २०५८ पूर्वको नेपाली समाजका र अंशतः लामो समयमा विकसित हुँदै आएका अन्तर्राष्ट्रिय क्षेत्रका त्रासद परिस्थितिलाई विषयबद्ध गरेको पाइन्छ। यस क्रममा समाज दिन प्रतिदिन संवेदनाशून्य बन्दै गएको हुँदा उपन्यासमा त्यस्ता त्रासद परिस्थितिलाई एकदमै खरो र मुखर किसिमले प्रस्तुत गरिएको छ। यहाँ देखिने समाजका पुरुष मात्रै नारी पीडक नभई नारी पनि पुरुष पीडक छन्। प्रेम विवाह गरेका मायाको जोडी र सागरको जोडीले लामो जीवन बिताउन सकेका छैनन्। मायालाई उसको प्रेमीले र सागरलाई उसकी प्रेमिकाले धोका दिएका छन्। फलतः माया र सागरले आफ्ना प्रेमी प्रेमिकालाई गिँडेर सन्तान सहित घृणा लोकको विचरण गर्न पुगेका, त्यहाँ छोराछोरीले हैरान पार्न थाल्दा र पैसाको लोभ बढ्दै जाँदा आफ्नै सन्तान त्यस नरभक्षी समाजका कसाइलाई बेचि दिएका, त्यसपछि जीवनभर पछुतोमा परेका, अन्ततः त्यस समाजको बर्बर शासकको चपेटामा परेर सागर मरेको र माया बौलाएकी जस्ता जीवनका त्रासद स्वैर कल्पनाको प्रयोग गरेर उपन्यास बुनिएको छ। नरभक्षी घृणा लोकको वधशाला, विभिन्न मासु पसलमा हिन्दू, मुस्लिम, बौद्ध, क्रिस्चियन, काला, गोरा, आर्य, मंगोल जस्ता जाति, धर्म, वर्ण, सम्प्रदायका ब्वाइलर कुखुरा खुइलाएर भुण्डाए जस्ता अलग अलग सिङ्गा सिङ्गा लास, त्यस्तै यौनाङ्ग मात्रै बेचन राखिएका पसलहरू, सार्वजनिक अदालतले ढुङ्गा हानी हानी वा शरीरको मासु काटी काटी मार्ने भनी गरेका फैसला र सोही अनुसारको आचरण जस्ता अनेकन स्वैर कल्पनाले उपन्यासमा भयानक र वीभत्स भावधारा प्रवाहित भएको छ। ठाउँ ठाउँमा पाठकलाई लेखकबाट यति हृदयसम्मको विद्रूप कल्पना पनि गर्न सम्भव हुन्छ, भन्ने लाग्छ तर उपन्यास प्रकाशित भइ सकेपछि भन्नु भन्नु यस मुलुकमा मानवता विरोधी नव बर्बरता छरपस्ट भएको देख्दा, सुन्दा र अप्रत्यक्षतः व्यहोर्नु पनि पर्दा उपन्यासका विद्रूप स्वैर कल्पना यथार्थकै प्रतिरूप बनेका पाइन्छन्। हो, उपन्यासका कतिपय घटना प्रसङ्गहरूको संयोजनमा नहुन पर्ने केही त्रुटि भएका छन् तर समकालीन विद्रूप यथार्थलाई यसले जति नजिकबाट आत्मसात गरी त्यसको निशेष चित्र खिचन जुन शिल्प सन्धान गरेको छ त्यो निश्चय नै नेपाली उपन्यासका लागि उल्लेखनीय उपलब्धि बनेर रहने छ।

भूमिराज बस्ताकोटीको २०६८ सालमा प्रकाशित 'निर्मोचन' उपन्यास प्रयोशीलताको अर्को उदाहरण बनेको छ। डिमाइ साइजका जम्मा १३८ पृष्ठ (भूमिका, मन्तव्य बाहेक) मा फैलिएको यस उपन्यासमा प्रसङ्ग परिवर्तनका लागि चिन्ह प्रयोग पनि गरिएको छ। उपन्यासको विषय समकालीन युग जीवनका सानातिना घटना प्रसङ्गहरूको सङ्कलन जस्तो बनेको छ। यस क्रममा म पात्र वा पृथ्वीको आफ्नो जीवन वृत्तान्त वा उसले आफ्ना जीवनमा देखे भोगेका विविध घटना प्रसङ्ग जोड्दै जोड्दै लगेर उपन्यासको आकार दिइएको छ। यही क्रममा राज्यपक्षको ज्यादती वा सेनाको क्रूरतापूर्ण व्यवहार देखेर कम्युनिस्ट पार्टीप्रति भुकाव भएको अग्रहरि वा अग्रगामी चरित्र माओवादीमा लागेर जङ्गल पसेको छ तर त्यहाँ पनि कमान्डरको क्रूरतापूर्ण व्यवहार, उसको आर्थिक अपारदर्शिता र मानवीयताशून्य सङ्गठनको गतिविधि देखेभोगेर पछि अलगिएको छ। त्यसपछि उसको सङ्गत अध्यात्मवादी स्वामीतिर बढ्दै गएको छ। स्वामीका आध्यात्मिक दृष्टिकोणले उसलाई बढी तानेको छ र ऊ मार्क्सवादको अपूर्णता देख्न थाल्छ। मार्क्सवादी भौतिकवाद र अध्यात्मको फ्युजन गरेर नयाँ दृष्टिकोणको निर्माण उसको काम्य विषय बनेको छ। त्यसैका लागि ऊ स्वामीका पछि लागेको छ। नेपालका धेरै मार्क्सवादीहरूको अन्ततः हुने वैचारिक ढल्काइलाई यसले प्रतिनिधित्व गरेको छ। उपन्यासमा अग्रगामीकै चरित्र निर्माणका क्रममा माओवादी द्वन्द्व कालीन परिवेश तानिएको छ। माओवादीमा लागेका इमान्दार विप्लवको राज्य पक्षले गरेको हत्या, दोरम्बाको सामूहिक हत्या, माओवादीले मच्चाएका गाउँघरका भाते कारवाही, सांस्कृतिक आतङ्क (गोरु काटेर खाने), शिक्षक मुक्तिनाथको हत्या, चितवनको माडीमा गरिएको सार्वजनिक बस नर संहार जस्ता धेरै प्रसङ्ग सान्दर्भिक बनाएर ल्याइएको छ। यस्तै गोविन्द राज भट्टराईको 'सुकरातका पाइला' उपन्यासको मृत्युमुखी अनन्त पात्रलाई जीवनवादी बनाएर विनिर्माण गरिएको पनि छ। पोखराको परिवेश र त्यहाँ भेटिएकी एलिनासँगको सङ्गतले ऊ परिवर्तित भएर एलिनासँग विवाह गरी आफ्नो गाउँ फर्केको छ र त्यहाँ लोग्ने स्वास्नी दुवै कलेजमा पढाएर गृहस्थी जीवन बिताइ रहेको देखाइएको छ।

यी बाहेक उपन्यासमा युवापुस्ताको दृष्टिकोण र जीवन शैली, विवश नारीहरूले अवलम्बन गरेको यौन पेसा, म/पृथ्वीका दोकानमा आउने थरिथरिका पात्र र तिनका अनौठा अनौठा चरित्र, म पात्रकै बाल्य तथा किशोर कालीन उत्पट्याइ, युवाकालमा उसले गरेको पढाइ लेखाइको पौरख र जागिर नपाई बेरोजगार भएर बस्नु पर्दाका कुण्ठा जस्ता कुराहरू उपन्यासमा आएका छन्। यस्तै स्वैर काव्यनिक मौनकोटको केही चर्चा पनि रहेको छ। उपन्यासमा धेरै थोक छन् तर ती प्रकीर्ण छन्। म, अग्रगामी र अनन्तको कथा पनि टुङ्गिएको छैन। उपन्यासको अन्त्यमा दिइएको जानकारी अनुसार यो त उपन्यास लेखनको

पृष्ठभूमि मात्र हो। “मैले अझै देख्नु छ। मैले फेरि लेख्नु छ। अग्रगामीको पुनरागमन र अनन्तको भविष्य कुन रूपमा देखिन्छ। त्यसलाई म बुद्धिको आँखीभ्यालमा हृदयको दुरबिन लगाएर हेरि रहेको हुने छु (पृ.१३८)” भन्ने लेखकको भनाइले पनि खास उपन्यास अब लेखिने छ भन्ने बुझिन्छ।

बस्ताकोटीले पहिलो उपन्यासमा भन्दा यसमा राम्रै गुणात्मक फड्को मारेको देखिन्छ। समकालीन नेपाली उपन्यास लेखन परम्परालाई पढेर यसको निर्माण गरिएको छ। यसको लेखनमा अगाडिको भन्दा दृष्टि घनत्व पनि धेरै समृद्ध बन्दै गएको छ। त्यो कुरा यस उपन्यासमा देखिने स्वामी र अनन्तको चरित्र निर्माणबाट सहजै बोध गर्न सकिन्छ। आख्यानबाट अधिआख्यानतर्फको प्रयत्न पनि यहाँ देखिन्छ।

यसको निर्माणमा पछिल्ला नेपाली उपन्यासहरूको प्रत्यक्ष परोक्ष प्रभाव देखिन्छ। जस्तै यहाँका मौनकोटका प्रेमबस्ती, भ्रमबस्तीका सन्दर्भ ‘पागल बस्ती’मा, छोराछोरी चाहेको बेलामा बाबुआमाले मार्न पाउनु पर्छ भन्ने सन्दर्भ ‘समय त्रासदी’मा, पात्र १, २, ३, ४ का सन्दर्भ ‘फुलको आतङ्क’मा, यथार्थ पात्र प्रयोग र पात्र पुनर्निर्माणको सन्दर्भ ‘शरणार्थी’ मा देख्न सकिन्छ। राम्रो लेखनबाट सिकेर अझ राम्रो बनाउने प्रयत्न हुनु पर्दछ तर अझ राम्रो बनाउन सक्छु भन्ने आत्म विश्वास उपन्यासकारमा अझै बनि सकेको पाइँदैन। त्यसको दरो आधार भनेको जसको उपन्यासको पात्रको विनिर्माण गरिएको छ उसैबाट प्रशंसात्मक भूमिका लेखाएर आफू सुरक्षित भएको अनुभव गर्न खोज्नु हो। तर यहाँ त भूमिका लेखकले ४० प्रतिशत लेखन त आफ्नो निर्देशनले बनेको दावी गरेको देखिन्छ (पृ. ४)। त्यस अधि नै पढेर राय दिनेहरूले पनि त्यसरी नै दावी गर्ने हो भने उपन्यासकारको दृष्टिकोण कति प्रतिशतमा खुम्चिने हो विचारणीय बनेको छ। अर्को कुरा भट्टराईले भने भैँ यस उपन्यासको खास पक्ष भनेको अनन्त पात्रको नव निर्माण मात्रै भने होइन। त्यो त उपन्यासको लगभग २५ प्रतिशत मात्रै हो। त्यस्तै भट्टराईको आत्म विज्ञापन (जस्तै-अझ मेरो प्रकाशोन्मुख ‘सुकरातको डायरी’ले कत्रो आँधी बेहरी उत्पन्न गर्ला (पृ. ६)) र स्वार्थवश गरिएको मनोगत प्रशंसाले प्रशंसक र प्रशंसित दुवै भन्नु हलुङ्गिने काम भएको छ।

उपन्यासको कथक म पात्रको ठाउँ ठाउँको अल्लारेपन, उल्टाउलो मिजास र उसको अगाडिको उद्पट्याड चरित्र र उसले बुन्न खोजेको गम्भीर वैचारिक विषयको उपन्यासविच पनि तालमेल भएको छैन। उसको बोलीको ठाडो स्वरूपले पाठकलाई ठाउँ ठाउँमा बिजाउँछ। त्यस्तै इतर प्रसङ्गहरू पनि अग्रगामी, अनन्त र ‘म’ पात्रकै जीवन सन्दर्भसँग बढी सान्दर्भिक बनाएर प्रस्तुत गर्न सकेका भए यसले अझ राम्रो औपन्यासिक प्रवाह कायम गर्न सक्थ्यो। उपन्यासमा धेरै कुरा थुपार्न खोज्ने तर कुनैको पूर्णता नदेखिने टुके पाराले औपन्यासिक तृप्ति पाठकले पाउन सकेका छैनन्। हुन त पछिल्ला अधिआख्यान जुन भाषिक खेल भनेर रमाइलोसँग समय काट्ने विषय मात्रै बनाउने प्रचलन पनि छ। उपन्यास पुरै त्यस्तो पनि हुन सकेको छैन। यस्ता कतिपय परिसीमा यसमा देखिएका छन् तापनि पोखरेली उपन्यास लेखन परम्परामा यो निश्चय नै नयाँ बान्कीको उपन्यास बनेको छ। द्वन्द्व कालीन परिवेश, वैचारिकताको प्रयोग, माओवादी सङ्घर्षप्रति आकर्षण र विकर्षण जस्ता कुराहरू यस अधिका पोखरेली उपन्यासहरूमा सहजै देख्न सकिन्छ। ती बाहेक यसमा पूर्व पात्रको नव निर्माण वा विनिर्माण र छोटा छोटा कथा उपन्यासमा हुल्ने (पात्र १, २..) काम पोखरेली उपन्यास परम्परामा पहिलो पटक गरिएको छ। यसले औपन्यासिक बान्की पनि नयाँ बनेको छ।

३.५ वैचारिकता

विचारको प्रयोग सबैजसो उपन्यासमा गरिन्छ। पोखरेली राजनीतिक विद्रोह केन्द्री र प्रयोगशील उपन्यासमा यसको राम्रै प्रयोग भएको छ तापनि तिनमा सामाजिक विषय र शैल्पिक प्रयोग पनि उत्तिकै महत्त्वका बनेर आएका छन्। सरुभक्तको ‘पागल बस्ती’ मा आफ्नै किसिमको शून्यवादी दर्शन र प्रेम दर्शनको प्रयोग देख्न सकिन्छ तर त्यसमा पनि वैचारिकतासँग शैल्पिक प्रयोग उत्तिकै महत्त्वको बनेर आएको छ। विचारको मात्रै प्रधानता भएका उपन्यास २०६७ र २०६८ सालमा क्रमशः रवीन्द्र माकाजू र दीपक पराजुलीले लेखेको पाइन्छ।

रवीन्द्र माकाजूको ‘सुमन’ उपन्यास डिमाइ साइजका जम्मा ७२ पृष्ठको छ। यसमा विषयलाई २३ परिच्छेदमा विभाजन गरी प्रस्तुत गरिएको छ। कलेज पढ्दै गरेको सुमन सागर तृष्णा नामकी कलेजकी केटीको रूप सौन्दर्य देखेर भुतुक हुन्छ र एकोहोरो उसलाई पाउन अनेक प्रयत्न गर्छ तर तृष्णा उसको प्रेमबाट कति प्रभावित हुन्। राम्री केटी भएकी हुँदा उसलाई प्रेमपत्र

लेखेहरू पनि थुप्रै हुन्छन्। उसका बारेमा हुने नहुने कुरा काट्नेहरू पनि प्रशस्त देखिन्छन् तर तृष्णा डिप्लोमा उत्तीर्ण नगरेसम्म बिहेका बारेमा कुनै कुरा सोच्ने पक्षमा देखिन्छ र उसका पिताले पनि पढेर सक्षम बन्न खोजेकी छोरीको चाहनालाई नै टेवा दिन्छन्। एक दिन पुस्तकालयमा बसेर पढि रहेकी तृष्णालाई पछ्याउँदै सुमन उसकै सामु पुग्छ र आफ्नो प्रेम निवेदन गर्छ। तर तृष्णा सुमनको व्यवहारबाट क्रुद्ध हुन्छ र रिसले भुम्भुनिएर भाग्न खोज्दा खुट्टामा सारी अल्झिएर लड्छे। सिसाका टुक्रामाथि उसको अनुहार परेको हुँदा रक्ताम्ये हुन्छे। उपचारपछि सन्च भए पनि उसको अनुहार कुरूप हुन्छ। त्यस घटनापछि ऊ कलेज जान छाड्छे। कुरूप देखिएपछि उसलाई विवाहका निम्ति कोही माग्न पनि आउँदैनन्। “तृष्णाको जीवनमा खुसियाली छान्न (पृ. २१)” भन्दै उपन्यासमा उसको प्रसङ्ग टुट्छ।

त्यसपछि सुमन पनि पढ्न छाड्छ। बिहे गर्ने विचार पनि त्याग्छ। समाज र जीवनका बारेमा प्रवचन गर्दै हिँड्छ। ऊ कलेज पढ्दा नै निकै जेहेन्दार र तार्किक थियो। ऊ सबै धर्म सम्प्रदायप्रति सद्भाव राख्ने, समतावादी, मानवतावादी, उदारवादी दृष्टिकोण राख्ने व्यक्तिका रूपमा देखिन थाल्छ। सातौँ परिच्छेद वा पृष्ठ २३ पछि अन्त्यसम्म लगभग निरन्तर उसका दृष्टिकोण/प्रवचन/उपदेशको एकालाप उपन्यासमा आएका छन्। सुमनको प्रशंसक ‘म’ पात्रले केही ठाउँमा संवाद त बोलेको छ तर त्यो सारै थोरै छ।

उपन्यासको दुई तिहाइ अंश सुमनकै जीवन दर्शनसँग सम्बद्ध कथन छन् तर ती त्यति व्यवस्थित र एक विषयक नभई अनेक विषयक वा प्रकीर्ण प्रकृतिका छन्। त्यसैले कतिपय ठाउँमा ती विरोधाभास युक्त पनि देखिन्छन्। सापेक्ष सत्यको आश्रय लिएर ती सबै विरोधाभासको पुष्टि गर्न खोजिएको पनि छ। अन्तिम २३ परिच्छेदमा “संसारमा युद्धका कारणले भन्दा प्रेमका कारणले धेरै हानी नोक्सानी भएको छ (पृ. ७०)” भन्दै प्रेमपीडाको मारक प्रकृतिलाई औल्याइएको छ। त्यस्तै मान्छे अरुलाई हँसाउन पनि नसक्ने अर्थहीन जोकरमा परिणत भएको सन्दर्भ पनि ल्याइएको छ। यसरी समाज र जीवनका असङ्गतहरूलाई वैचारिक रूपमा प्रस्तुत गरिएको यस कृतिमा आख्यानीकृत विषय भने त्यति देखिन्छ। भएको विषय पनि बिचमै अघुरै जस्तो बनेर रहेको छ। कृतिको २३ औँ परिच्छेदको सुमन सागरको प्रेमपीडा दर्शनले तृष्णासँगको उसको बिछोडको पीडा हृदयको कुनामा बाँकी नै रहेको सङ्केत गर्दछ। जे होस् सुमनले व्यक्ति तृष्णासँगको वा प्रेमिकासँगको प्रेममा आफू असफल भएपछि त्यसलाई व्यापक मानव प्रेममा परिवर्तित गर्दै लगेको छ। कतिपय ठाउँमा सुमनको दृष्टिकोणसँग उपन्यासकारको व्यक्तित्व साटिएको पनि देखिन्छ। त्यस्तै सुमनको पछिल्लो व्याख्या अनुसार उसकी पूर्व प्रेमिका तृष्णा क्षणिक तृष्णाका तात्पर्यका रूपमा पनि अर्थिने देखिन्छे। यी सबै सन्दर्भ हेर्दा रवीन्द्र माकाजूको यो उपन्यास राजेश्वर देवकोटाको वैचारिक उपन्यासकै परम्पराको देखिन्छ तापनि देवकोटाको जस्तो गम्भीर दार्शनिकताको ओज भने यसमा भेटिन्छ।

दीपक पराजुलीको ‘राज्यको अन्त्य होस्’ उपन्यास राजनीतिक व्यवस्था विषयक छ। यो डिमाइ साइजका जम्मा ९० पृष्ठ (भूमिका, मन्तव्य आदि बाहेक) मा फैलिएको छ र यसमा विषयलाई १५ परिच्छेदमा व्यवस्थित गरी प्रस्तुत गरिएको छ। यसको प्रस्तुति प्रथम पुरुष शैलीमा छ। ‘म’ पात्र क्याम्पस पढ्दै गरेको राम्रो विद्यार्थी हो। ऊ देशमा देखिएको हरेक क्षेत्रको अतिराजनीतिकरणबाट असन्तुष्ट छ। विशेषतः क्याम्पसमा हुने पार्टीहरूको भातृ सङ्गठनका गतिविधिले क्याम्पस नै राजनीतिक प्रशिक्षण केन्द्र बन्न पुगेको, आम विद्यार्थीहरूका साझा हितका कुरा हुन नसकेका, राज्य जहिले पनि हुनेखाने वर्गकै संरक्षणमा लागेको (पृ. ४४), राज्य संयन्त्रले शक्तिको दुरुपयोग गरेको जस्ता कुरा देखे भेगेका हुँदा राज्यकै अन्त्य हुनु पर्ने विचार सञ्चारमा लागेको छ। ऊ व्यक्तिको स्तरोन्नति गरेर आत्मवादको विकास गर्न चाहन्छ। उसको विचारप्रति आम विद्यार्थीहरूको रुचि बढ्दै गएकाले पार्टीहरूका भातृ सङ्गठनका रूपमा रहेका विद्यार्थीहरूको र पार्टीहरूको स्वार्थमा बाधा पर्न थालेकाले उनीहरू ‘म’ का विपक्षमा देखिन थालेका छन्। ‘म’ पक्षधर विद्यार्थीहरूलाई भौतिक कारबाहीको धम्की दिने र मरणासन्न हुने गरेर आक्रमण गर्ने काम पनि हुन थाल्छ। उनीहरूको आक्रमणले रवि गम्भीर रूपमा घाइते भई आईसियुमा भर्ना पनि गरिएको छ। परीक्षा दिन जान लागेको ‘म’ स्वयंलाई भूमिगत सङ्गठनका मानिसहरूले अपहरण पनि गरेका छन्।

उपन्यास ‘म’ कै अपहरणको प्रसङ्गबाट थालनी भएको छ। मानव अधिकारकर्मी प्रदीप सरको अथक पहलबाट ‘म’ बल्लतल्ल छुटेको छ। उसलाई अपहरण गर्नेहरू भारतीय मूलका हुन्छन्। अपहरण गरेर लिएको क्षेत्र तराई हुन्छ। अपहरणबाट छुट्दा ‘म’ लाई उसका अनुयायी वा सहकर्मी विद्यार्थीहरूले अविर जात्रा नै गरेर लान्छन्। सोही क्रममा अपहरण किन गरियो भन्ने कुरा ‘म’ ले स्पष्ट पार्ने क्रममा पूर्वस्मृतिका रूपमा उपन्यासमा घटनाहरूको बयान गर्दै लिएको छ। अपहरणका कारण

‘म’ को अराज्यवादी, आत्मवादी वैचारिकताबाट भयभीत राजनीतिक पार्टीहरूको कर्म नै देखिन्छ। विचारलाई वैचारिक रूपमै परास्त गर्न नसकेपछि पार्टीहरूले गरेको धिन लाग्दो खेलका रूपमा त्यसलाई सङ्केत गरिएको छ।

पार्टीहरू सत्ता स्वार्थका लागि जस्तोसुकै घृणित खेल खेलन तत्पर हुन्छन्। राज्य नै शक्ति स्वार्थका लागि दुरुपयोग गरिन्छ। क्याम्पसको विद्यार्थी चुनावमा नै झडपको सिर्जना गरी मान्छे नै मारिन्छ। राज्यले तलवार वा बन्दुकको भाषा मात्रै सुन्छ। शक्ति राष्ट्रहरू पनि शस्त्रास्त्रको होडबाजीमा छन्। राज्यले नै बिन लादेन बनाएको र समाप्त पनि पारेको हो। राज्य आफै बोक्सी र आफै धामी बन्छ (पृ. ३६)। सुकरातलाई विष पिलाउने र इसा मसिहलाई सुली चढाउने काम पनि राज्यले नै गरेको हो (पृ. ३८)। राज्यको हतियार वा ताकत जनताकै विरुद्ध प्रयोग हुन्छ (पृ. ३७)। राजनीतिक व्यवस्थाको नाम लोकतन्त्र भए पनि त्यसका सञ्चालक लोकतान्त्रिक हुँदैनन् (पृ. ८८)। राजनीति नैतिकता विहीन बनेको छ। दलीय आकाङ्क्षा वैयक्तिक अहंकार पुष्टिका लागि मात्रै भएको छ। संसारभरि त्यसले युद्धकै विस्तार गरेको छ। त्यसैले भनिएको छ-

मानव इतिहासको चार हजार वर्षको कालखण्डमा मुस्किलले दुई सय वर्ष पनि विश्वले शान्तिको स्वास फेर्न नपाएको तथ्य भेटिन्छ। युद्धमा बितेको बाँकी तिन हजार आठ सय वर्षभन्दा बढी समयको भयानकता र बीभत्सता घट्दो नभई बढ्दो नै पाइएको छ। जबसम्म मानिसहरू आफूभित्रको बुद्धिलाई चिन्न सही बाटोमा फर्कदैनन् तबसम्म मूल्यहीन कौडीहरू हत्याउनको लागि संसारमा युद्ध जारी रहन्छ (पृ. ८२)।

राज्य रक्तपात र हिंसेले जन्माएको सन्तान हो। त्यसैले राज्यमा रहेर शान्ति र अहिंसाको कल्पना गर्नु केवल भ्रामक सपना मात्र हो (पृ. ८२)।

किसान जो खेतहरूमा मरीमरी अन्न फलाउँछन्, उही भोको छ। मजदुर जो हरेक उद्यममा हाड घोट्छ उही नाङ्गो छ। ठालु नेताहरू जसको काम केवल भाषण भुक्नु मात्र हो, अरू केही काम गर्दैनन्। उनीहरूसँग कुनै चिजको केही कमी देखिँदैन। तपाईंलाई लाग्दैन राज्य आज पनि बहु सङ्ख्यक जन साधारणहरूका विरुद्ध केही मुठीभरका ठालु मानिसहरूको षड्यन्त्र मात्रै हो। हेर्नु होस् त, देशका तमाम भोका, नाङ्गा जनताहरूको दारुण स्थिति अनि यी सत्ताकेन्द्री नेताहरूको आलिसान जिन्दगी। को प्रजातन्त्र? को समाजवादी? को जनवादी? को हो जनताको सेवक? को हो सर्वहारा? आफ्नो अकुत सम्पत्तिको केही अंश मात्रै भए पनि राष्ट्रियकरण गरी गरिबी उन्मूलन गर्नु पर्छ भन्ने मान्यता राख्दछन् तपाईंका घगडान समाजवादी नेताहरूले (पृ. ८८)।

अतः यस्तो राज्यको अन्त्य हुनु पर्छ। अब बाहुबल वा शस्त्रास्त्रको वा झन्डावालहरूको क्रान्ति होइन आत्मिक क्रान्ति हुनु पर्छ। आत्मा अजर र अमर छ भन्ने कुरा गीताले स्थापित गरि सकेको छ। त्यसलाई शस्त्रास्त्रको युद्धले समाप्त पार्न सक्तैन भन्दै उपन्यास समाप्त भएको छ।

यसरी उपन्यासले नेपाली समाजको मात्रै नभई संसारभरि नै कुरूप बनेको राजनीति र राज्य व्यवस्थाको निरूपण गर्दै त्यस्तो राज्यको अन्त्य हुनु पर्छ भन्ने घोषणा गर्नुका साथै राज्य विहीन समाजको कल्पना गरेको छ जहाँ समाजका प्रत्येक सदस्य “समान सह अस्तित्वपूर्ण सहकार्य र सहयोगमा बाँच्न रुचाउँछन् (पृ. ४९)।” त्यस्तै-

राज्यले गर्ने भनेका सबै कार्यहरू समाजका सङ्गठित स्वैच्छिक स्वयम् सेवी संस्थाहरूले प्रत्येक मानिसको प्रत्यक्ष संलग्नतामा सहकार्यमूलक तरिकाबाट राज्यले भन्दा राम्रो, छरितो र प्रभावकारी रूपबाट गर्न सक्छन्। त्यहाँ राज्यले जनतामाथि लादने शक्तिको अभाव हुन्छ, यसको अर्थ शान्ति, अमन चैन र नियम व्यवस्थाको अन्त्य हैन बरु समानता, प्रेम र आत्मीयताको उदय हो (पृ. ४९)।

यो अराजकतावादी दार्शनिक वाकुनिन र प्रोधाेले भने जस्तो ईश्वर विरोधी धार पनि होइन (पृ. ४८)। बरु अहिंसात्मक राज्य विहीन समाजको कल्पना गर्ने गान्धी र टल्सटायको सोचको निकट छ (पृ. ६२)। “यो त्यो वाद हो जहाँ सबै वादहरूको अन्त्यपछि यसको सुरुवात हुन्छ - यो सबैभन्दा परको आत्मवाद हो (पृ. ४८)।” यसको ध्येय धर्मवाद होइन। यो प्रत्येक प्राणीमा रहेको आत्माको कल्याणमा केन्द्रित छ। यो सबै प्राणीमा समानता, प्रेम र आत्मीयता विकास गराउन केन्द्रित हुन्छ।

वास्तवमा उपन्यासकार पराजुलीको यो एक किसिमको युटोपिया हो जुन मार्क्सवादले साम्यवादी चरणमा वा गान्धीले रामराज्यको कल्पनामा प्रस्तुत गरेका पनि छन्। यस्तै उपन्यासमा देखिने अराज्यवादको सन्दर्भ यसपूर्वको जगदीश धिमिरेको ‘सावित्री’ उपन्यासमा आएको प्रसङ्ग हो (पौडेल, २०६८ ख:५८)। त्यसलाई पराजुलीले आफ्नै किसिमले थप विस्तार गरेको पाइन्छ।

समग्रमा भन्दा दीपक पराजुलीको यो पहिलो उपन्यास नैतिकताहीन राजनीतिका कारण कुरूप बनेको समकालीन नेपाली समाजको यथार्थ प्रतिबिम्बकै आडमा एउटा नवीन र विचार उत्तेजक दृष्टिकोण प्रक्षेपण गर्न केन्द्रित रहेको छ। यसको वैचारिकता विवादहीन नभए पनि बौद्धिक पाठकहरूका लागि निश्चय नै यो राम्रै आकर्षणको विषय बनेको छ।

३.६ नारीवादी सोच र विनिर्माण

पोखरेली उपन्यासकार मुक्तिनाथ शर्मा, भुवनेश्वर कोइराला, सरुभक्त लगायतका उपन्यासहरूमा नेपाली पुरुष प्रधान समाजका नारीहरूले व्यहोर्नु परेका कतिपय व्यथाहरूलाई प्रसङ्गवश प्रस्तुत गरिएको देखिन्छ, जसको चर्चा यसअघि पनि भइ सकेको छ। यस्ता कतिपय उपन्यासका ठाउँ ठाउँमा नारीवादी सोचको अभिव्यक्ति पनि पाइन्छ। यस्तै भूमिराज वस्ताकोटीको 'निर्मोचन' उपन्यासले विनिर्माणको प्रवृत्तिलाई पोखरेली उपन्यासमा प्रथम पटक अनुसरण गरेको छ। यो प्रयोगवादकै थप शृङ्खला पनि हो। यसको चर्चा पनि यस अघि नै भएको छ।

३.७ विविध

माथि उल्लेख गरिएका प्रवृत्तिलाई मूल प्रवृत्तिका रूपमा नसकारी मिश्रित प्रवृत्तिको अनुसरण गर्ने वा तीभन्दा भिन्न प्रवृत्तिको अनुसरण गर्ने सबै उपन्यासलाई यस शीर्षकमा समेटिएको छ। यसमा 'चुली', 'विहानी र साँझ', 'विसङ्गत बस्ती', 'दोस्रो जीवन' जस्ता उपन्यास पर्दछन्।

प्रशस्त प्रयोगशीलता प्रदर्शन गरिसकेका लेखक सरुभक्तले आफ्नो पाँचौँ 'उपन्यास चुली' मा फरक प्रवृत्ति अनुसरण गरेको पाइन्छ। अर्थहीन नै भए पनि वर्तमान युग जीवनको व्यस्त पाठकको आफ्नै किसिमको वाध्यता र सङ्कटलाई लेखकले राम्रै अनुभव गरेर यसको आकार साच्चिकै लघु तुल्याएका छन्। अनि हाम्रो राष्ट्रिय गौरवको विषय भए पनि साहित्यले त्यति धेरै चर्चिन नसकेको हिमाली क्षेत्रको वा सगरमाथा आरोहणको कथालाई यसले विषय तुल्याएर अर्को प्रशंसनीय काम गरेको छ। विषयलाई नवीन पारामा भन्ने, त्यसमा वैचारिकता र कवित्वको संश्लेषण गर्ने कलात्मक सिप पनि यसमा मनगो पाइन्छ। छोटोमा भन्दा सङ्क्षिप्तता, वैचारिक सघनता, मानवता, सूक्तिमयता, पूर्णता, गौरवमय राष्ट्रिय प्रकृति प्रेम, प्रेरणादायी साहसीको कथा, शृङ्गारिकता जस्ता विशेषताले भरिएको यस उपन्यासको आफ्नै किसिमको साहित्यिक मूल्य त छँदै छ, त्यसमाथि यो आजका किशोर किशोरीलाई पढाउने राम्रो सामग्री पनि बनेको छ। यस्तै यिनको पछिल्लो बाल उपन्यास 'अँध्यारो कोठा' पनि प्रकाशित पाइन्छ। यसमा प्रतीकात्मक ढङ्गमा छेपारो, माकुरो र भँगेरा भँगेरीहरूका रमाइला कथा बुनिएको छ। किशोरोन्मुख बाल बालिकाका लागि यो पठनीय सामग्री बनेको छ। बाल उपन्यास त्यति पर्याप्त नभएको नेपाली उपन्यास परम्परामा यसले आफ्नै किसिमको ऐतिहासिक स्थान ओगटेर बस्ने छ। यसको प्रतीकात्मकता भने बाल मनोदशका लागि जटिल नै बनेको छ।

ईश्वर पर्देशीको 'विहानी र साँझ' उपन्यासको शीर्षकले जीवनका उज्याला र अँध्यारा वा सुख र दुःखलाई सङ्केत गरेका छन्। उपन्यास सहरको धनाढ्य शम्भु प्रसादले वासनात्मक प्रेम गरेर छाडेकी मायाको अँध्यारो र शम्भु प्रसादको उज्यालो जीवन सङ्केतबाट सुरु भएको छ। पोखराका सुकुमवासीहरूको बस्ती लालटिन बजारमा बस्ने मायाले गिट्टी कुट्दै बसे पनि एक दिन उसको मिहिनेती छोरो सागर डाक्टर बनेर आएर आफ्नो सबै परिस्थिति सम्हालेको अनि शम्भु प्रसादको पुलपुल्याएर पालेको एक्लो धनमत्ता छोरो सुमनले सारा आफ्नो सम्पत्ति पनि डुवाएको र आफू पनि दुर्व्यसनी भई समाप्त हुन लागेको देखाइएको छ। यही क्रममा सागर र शीलाको मिलनमा टुङ्गिएको आदर्श प्रेम समानान्तर रूपमा प्रस्तुत गरिएको छ। यसले उपन्यास सुखान्त बनेको छ। उपन्यासको घटना क्रम विकासको स्वाभाविकताका दृष्टिले ठाउँ विशेषमा सन्देह जन्मिए पनि तिनको उद्देश्य केन्द्री प्रवाहपूर्ण प्रस्तुतिले पाठकलाई राम्रैसँग निरन्तर आकर्षित गरि रहेको पाइन्छ। लगनशील भई परिश्रम गर्नेले सफलताको शिखर चुमेरै छाड्छ, जस्तै धनाढ्य भए पनि गलत बाटोमा हिँड्नेको अवश्य पतन हुन्छ, निस्वार्थ प्रेमले अन्ततः सुख वा मिलन निम्त्याउँछ भन्ने जस्ता आदर्श यसमा संस्थापित गर्न खोजिएको छ। पोखरेली सम्पन्न र विपन्न वर्गको सामाजिक परिवेशको यो उपन्यास स्वच्छन्दतावादी आदर्शवादी शिल्प संरचनामा आधारित भएर पनि सुगठनका कारण आकर्षक बनेको छ।

सरुविन्द (/गोविन्द भण्डारी) को 'विसङ्गत बस्तीहरू' उपन्यास समकालीन विसङ्गत यथार्थको निरूपणमा केन्द्रित

देखिन्छ। सामाजिक असङ्गतिप्रति म पात्रको एकोहोरो कथन वा एकालापमा नै कृतिका धेरै पृष्ठ खर्चिएका छन्। एकालापमा तार्किकता, व्यङ्ग्यात्मकता, तुकान्तता जस्ता कुराको निर्वाह त गरिएको छ तर ती आख्यानीकरणका सन्दर्भमा नभई निबन्धात्मक कथनका रूपमा वा स्वतन्त्र कथन सङ्ग्रह जस्ता बनेर आएका छन्। यसले पाठकलाई सुरुमा प्रयोगशीलताको भ्रम दिए पनि त्यसभित्रको रचनात्मकताको अभावले त्यो अर्थहीन लहडी प्रयत्न जस्तै बनेको छ। लेखक आफैले यसलाई के बनाउन चाहेका हुन् त्यसमा पनि स्पष्ट छैनन् किनभने उपन्यासको भूमिकामा यसलाई प्रयोगवादी, अतियथार्थवादी, अस्तित्ववादी, विसङ्गतिवादी, अराजकतावादी जस्ता विभिन्न विशेषण आफैले दिएका छन्। अर्को कुरा यसपूर्वको सुरुभक्तको 'पागल बस्ती' र त्यसमा प्रकट भएको अहंवादी धारणा जस्तै सरुबिन्दको 'विसङ्गत बस्ती' र यसमा प्रकट मवादी धारणाविच समानता सिर्जना गर्न खोजिएको छ तर यो चिन्तनहीन समानता बिरालोले बाघको डमरु बन्न खोजे जस्तो मात्रै भएको छ। विनिर्माणको स्तरमा उठ्न सकेको छैन।

प्रतीक्षा बागी (/रामचन्द्र बराल) को 'दोस्रो जीवन' उपन्यासमा एकातिर २०४६ सालको क्रान्तिपछि देखिएका विभिन्न अन्याय अत्याचार र त्यसैलाई संरक्षण गर्ने पुलिस प्रशासनप्रति तीव्र रोष प्रकट गर्दै समाजवादीहरू एक भएर पुनः राजनीतिक क्रान्ति गर्नु पर्ने (पृ. ३१) कुरा अगाडि सारिएको छ भने अर्कातिर उपन्यासका नायक नायिका (प्रशान्त र शालिना) ले व्यहोरेको विभिन्न परिस्थिति मार्फत बहुपत्नीको अवधारणाप्रति पनि ('भुलको जिन्दगी'मा जस्तै) सम्मति जनाइएको छ। विरोधाभासपूर्ण दृष्टिकोण र दुर्बल शिल्पका कारण यो लहडमा गरिएको सिर्जना जस्तो बनेको छ। यस्तै उपन्यासकारमा हरिकृष्ण बज्जुराले सानोतिनो रोजगारीका लागि पनि भारतै पस्नु परेको ग्रामीण नेपाली समाजका नेपालीहरूका विभिन्न दुखेसा वा असङ्गतिहरूलाई मनोहर, सन्ते, सेती, फुलु, सिर्जना, रामभक्त जस्ता पात्रहरूसँग सम्बद्ध गरेर 'जीवन जगत' नामक लघु उपन्यास लेख्ने रहर गरेको पाइन्छ भने क्षेत्र बहादुर कुँवरले 'संयोग भनौं वा भाग्य' उपन्यासमा मुख्यतः टुहुरा बाल बालिका (उमेश, सावित्री र हरि कुमारी) सँग सम्बन्धित तुल्याएर ग्रामीण नेपाली समाजको शैक्षिक दुरवस्था, नारी शोषण, परम्परित अन्ध विश्वास प्रस्तुत गर्न खोजेका छन्। यस्तै कृष्ण उदासीको 'परबिन्दा' उपन्यासमा एकातिर देशमा देखिएका तस्कर, अपराधीहरू (जोन, अभिमान) को दुश्चक्रलाई देखाइएको छ भने अर्कातिर त्यस दुश्चक्रमा फँसेका परबिन्दा (नायिका) र सुधीर (नायक) को विद्रोह र उनीहरूको प्रेम प्रसङ्ग पनि प्रस्तुत गरिएको छ। यी सबैले सामाजिक यथार्थलाई नै टिपेर सुधारवादी स्वर प्रस्तुत गर्न चाहे पनि उपन्यास लेखनको न्यूनतम सिप आर्जन गर्न असमर्थ सारै सिकारु प्रकृतिका देखिन्छन्। उदासीले त अझ अर्थहीन नाङ्गो चित्र दिएर आलाकाँचा पाठक लोभ्याउनतिर लागेका छन्। यस्तै प्रमोद मुल्मीले आत्महत्यामा अग्रसर मानिस (रामभक्त) लाई यिशुको जीवनप्रेम कथा सुनाएर बचाइएको कथा बुनेर 'त्यो नबिर्सने रात' नामक लघु उपन्यास लेख्ने रहर गरेका छन् तर यो उपन्यास नबनी धर्म प्रचारको सामग्री बनेको छ।

यिनै सुधावादी दृष्टिकोण, शृङ्गारिकता, राजनीतिक विद्रोह चेतना, प्रयोगशीलता, वैचारिकता, नारीवादी सोच, विनिर्माण, बाल तथा किशोर केन्द्री लेखन जस्ता कुरा नै पोखरेली उपन्यासका मूल प्रवृत्ति निर्धारित हुन आएका छन्।

४. उपसंहार

प्रस्तुत शोधमूलक लेख पोखरेली उपन्यास लेखनको लेखाजोखा गर्दै तिनका मूल प्रवृत्तिहरूको निरूपणमा केन्द्रित रहेको छ। यस क्रममा यसको मुख्य समस्या पोखरेली उपन्यास लेखनको थालनी र त्यो २०६८ सालसम्म के कसरी विकास हुँदै आयो अनि त्यसका मूल प्रवृत्ति के कस्ता छन् भन्ने कुरा निक्यौल गर्नु रहेको हुँदा ती समस्याहरूको तथ्य सङ्गत समाधान खोज्नु यस शोधको उद्देश्य बनेको छ। पोखरामा २०११ सालमा उपन्यास लेखनको खास थालनी भएपछि २०६८ सालसम्म लेख्दै आएका दुई दर्जनभन्दा बढी उपन्यासकारका तिन दर्जनभन्दा बढी औपन्यासिक कृतिहरूको क्रमबद्ध विवरण यहाँ प्रस्तुत गरिएको छ। त्यसपछि पोखरेली उपन्यासलाई तिनका मूल प्रवृत्तिका आधारमा वर्गीकरण गरी सङ्क्षिप्त विश्लेषण गर्ने काम भएको छ। यस्तो विश्लेषणपछि देखिएका हरेक प्रवृत्तिसँग सम्बद्ध महत्त्वपूर्ण उपन्यास र तिनका वैशिष्ट्यलाई पोखरेली उपन्यास लेखनको उपलब्धिका रूपमा लिएर तिनलाई केही विस्तारमा चर्चा गरिएको छ।

२०११ सालबाट सुरु भएको पोखरेली उपन्यास लेखनले हालसम्म आधा शतक बिताएको छ तर यस्ता उपन्यासलाई हेर्दा उपन्यास लेखन सुरु भएको तिन दशकसम्म पनि खासै गुण स्तरीय उपन्यास जन्मन नसकेको देखिन्छ। २०४३ सालपछि नै

यस क्षेत्रको खास विकास हुन थालेको भेटिन्छ। त्यसपछि भने धेरै नै उपन्यास लेखिंदै आएका छन्। यस्ता उपन्यासमा सुधारवादी दृष्टिकोण, शृङ्गारिकता, राजनीतिक विद्रोह चेत, प्रयोगशीलता, वैचारिकता, नारीवादी सोच, विनिर्माण जस्ता विभिन्न प्रवृत्तिहरूको प्रयोग भएको छ। मुक्तिनाथ शर्माले सुरुमै उल्लेखनीय सुधारवादी वैचारिक उपन्यास लेखेपछि त्यसलाई सोही प्रवृत्तिका वा प्रेमपरक प्रवृत्तिको अनुसरण गर्ने उपन्यासकारहरूले आफ्नै किसिमले अगाडि बढाउन खोजे तर ती वैचारिक र कला मूल्यका दृष्टिले पनि खासै उल्लेखनीय देखिएनन्। तिनका सापेक्षतामा राजनीतिक विद्रोह चेत भएका उपन्यासले बरु एक किसिमको अर्थपूर्ण वैचारिकता र समाजका गलत मूल्य मान्यताप्रतिको आक्रोश प्रदर्शन गरेर पोखरेली उपन्यासको विकासलाई बढी महत्त्वको तुल्याए। यही क्रममा सुरुभक्तले मुख्यतः प्रयोगशील र अंशतः परम्परित दुवै ढाँचाको उपयोग गरी पोखरेली उपन्यासलाई विविधता र गुण स्तरीयताको राम्रो उचाइ प्रदान गरेको पाइन्छ। त्यस्तै २०६८ सालमा राजनीतिक नव वैचारिकता र विनिर्माणको उपयोग गरेर पोखरेली उपन्यासमा अर्थपूर्ण विविधता थपेको देखिन्छ।

४.१ पोखरेली उपन्यासका उपलब्धि

पोखरेली उपन्यासलाई समग्रमा हेर्दा यहाँ आख्यान लेखनको प्रारूप २००७ सालमा नै मुक्तिनाथ शर्माको 'मातृत्व र धर्मपुस्तक'बाट भएको पाइए पनि उपन्यास लेखनको स्पष्ट थालनी २०११ सालमा प्रकाशित शर्माकै 'को अछुत ?' उपन्यासबाट भएको देखिन्छ। यो उपन्यास शिल्प संरचनाका दृष्टिले सबल नभए पनि अग्रगामी वैचारिकता र तार्किकताका दृष्टिले समग्र नेपाली उपन्यासको परम्परामै उल्लेखनीय बनेको छ। यिनको सुधारवादी वैचारिकता वैज्ञानिक भौतिकतावादमा आधारित रहेको छ तर यिनीपछिका भुवनेश्वर कोइराला र मुकुन्द शरणको लेखन अध्यात्मवादमा आश्रित छ। अध्यात्मवादी वैचारिकता प्रस्तुत गर्ने कोइरालामा हिन्दू अध्यात्म दर्शनकै आडमा भए पनि विधवा विवाहको स्वीकृति प्रदान गर्ने साहस देखिएको छ तर मुकुन्द शरणमा त्यस्तो अग्रगामी चेतना नभई उल्टै हिन्दू धर्मावलम्बीभित्रकै वैष्णव मार्गीलाई मात्रै आदर्श सिद्ध गर्ने धार्मिक सङ्कीर्णता चिहाएको छ। औपन्यासिक शिल्प र संरचनाका दृष्टिले पनि यी दुवै (कोइराला र उपाध्याय) शर्माभन्दा उपल्लो महत्त्वका देखिन्छन्। त्यसैले कास्कीमा आख्यान वा उपन्यास लेखनको थालनी गर्ने र त्यसमा सशक्त रूपमा विज्ञान सम्मत सुधारवादी वैचारिकता प्रस्तुत गर्ने पहिलो व्यक्तिको श्रेय शर्मालाई नै उपलब्ध भएको छ। उपन्यासमा शिल्प संरचनालाई कम महत्त्व दिई विज्ञान सम्मत वैचारिकता प्रदर्शन गर्ने यिनको लेखनको प्रत्यक्ष अप्रत्यक्ष प्रभाव पछिल्ला धेरै उपन्यासकारमा पनि परेको पाइन्छ। त्यसैले शर्मा पोखरेली उपन्यास लेखनको दरिलो आधारशिलाका रूपमा स्थापित भएका छन्।

पोखरेली उपन्यासको थालनीसँगै देखिएको सुधारवादी वैचारिकतापछि देखिने अर्को प्रवृत्ति शृङ्गारिकता हो। यसको थालनी तीर्थ जङ्गलीको जीवनको एक भागबाट भएपछि केही उपन्यासहरू देखिएका छन् तर यस्ता उपन्यासमा युवा युवतीका भावुक मांसल प्रेमलाई बढी महत्त्व दिइएको छ। क्षणिक मनोरञ्जन वा व्यावसायिकताका उद्देश्यले नै यस्ता उपन्यास लेखिएका हुँदा तिनमा साहित्यिक मूल्य गौण बनेको छ तापनि जङ्गली र बन्दी विनोद प्रतीकको लेखन भने सामाजिक असङ्गतितिर पनि केही डोरिएको छ। त्यसलाई सामान्य उपलब्धि मान्न सकिन्छ।

पोखरेली उपन्यासलेखनको अर्को महत्त्वपूर्ण प्रवृत्ति राजनीतिक विद्रोह चेत हो। यसको थालनी भूपति ढकालले, धेरै उपन्यास लेखी विकास गर्ने काम भास्करले र मोटो उपन्यास लेखी राजनीतिक विद्रोहको स्वर उराल्ने प्रयत्न घनश्याम ढकालले गरेको पाइन्छ। यस प्रवृत्तिका उपन्यास सङ्ख्या र आकार दुवै दृष्टिले अरूभन्दा समृद्ध देखिन्छन्। यसमा मार्क्सवादी (भास्कर र घनश्याम) र गैह्र मार्क्सवादी (भूपति) दुई धार रहेका छन्। दुवैले तत्कालीन सत्तापक्षका ज्यादतीहरूको टड्कारो ढङ्गमा विरोध गरे पनि मार्क्सवादीहरूमा राजनीतिक विद्रोह चेत बढी देखिन्छ। त्यसमध्ये पनि माओवादीप्रति प्रतिबद्ध लेखन बढी साँधुरो र चर्को छ। रूपभन्दा अन्तर्वस्तुमै बढी जोड दिने यस्ता सबैजसो उपन्यास शिल्प संरचनाका दृष्टिले दुर्बल देखिएका छन्।

पोखरेली उपन्यासमा गुण स्तरीयताका दृष्टिले देखिने सबैभन्दा महत्त्वपूर्ण प्रवृत्ति भनेको प्रयोगशील उपन्यास लेखन हो। यसको थालनी र विकास दुवै सुरुभक्तले गरेको देखिन्छ। यिनका पछिला दुई उपन्यास बाहेक अरू चारै उपन्यास प्रयोगशील प्रवृत्तिमा आधारित छन्। सबैमा स्वैर कल्पनाको अर्थपूर्ण प्रयोग छ। पहिलोमा वैज्ञानिक विकासमा आधारित भविष्य चेतना, दोस्रोमा अहंमा आश्रित शून्यवाद र प्रेमवादी जीवन दर्शन, तेस्रोमा पुरुष प्रधान समाजको नारीप्रतिको तीव्र उपेक्षाप्रतिको टड्कारो प्रतीकात्मक रोष र प्रेम दर्शन, चौथोमा राजनीति, क्षेत्रीयता, जाति, धर्म, वर्ण, सम्प्रदाय आदिका नाममा सिर्जना भएको नरभक्षी

समाज र त्यसको नव बर्बरताले सिर्जना गरेको सन्त्रास जस्ता कुरा नवीन शिल्पद्वारा प्रस्तुत गरिएको छ । पहिलो र दोस्रोमा विचारको प्रबलता पाइन्छ, भने तेस्रो र चौथोमा सामाजिक कुरूपतालाई बढी मारक बनाएर प्रस्तुत गर्ने शिल्प सन्धानको एकाग्रता बढी भेटिन्छ । पहिलो र दोस्रोमध्ये दोस्रो बलियो छ भने तेस्रो र चौथोमध्ये चौथो बढी सशक्त बनेको छ । यी ('पालग बस्ती' र 'समय त्रासदी') पोखरेली उपन्यासका सन्दर्भमा मात्रै नभई नेपाली प्रयोगशील उपन्यासका सन्दर्भमा पनि उल्लेखनीय स्थान आर्जन गर्न सक्षम देखिन्छन् । यस सन्दर्भमा विनिर्माणको प्रयोगका दृष्टिले भूमिराज बस्ताकोटीको 'निर्मोचन' उपन्यास पनि महत्त्वको देखिएको छ । त्यस्तै वैचारिकताका दृष्टिले दीपक पराजुलीको 'राज्यको अन्त्य होस्' उपन्यास पनि उल्लेखनीय बनेर रहेको छ । नारीवादी सोचका दृष्टिले 'को अछुत?', 'सत्य सन्देश र विधवा जीवन', 'तरुनी खेती', 'समय त्रासदी' (अघिल्लो अंशमा) जस्ता उपन्यास महत्त्वका देखिएका छन् ।

विविध भावधाराका उल्लेखनीय उपन्यासमा सुरुभक्तकै 'चुली' र 'अँध्यारो कोठा' देखा परेका छन् । प्रबल उत्साहको भावमा आधारित 'चुली' मा सामाजिकता, यथार्थता, राष्ट्रिय प्रकृति प्रेम, साहसिक रोमाञ्च, बौद्धिकता, कवितात्मकता जस्ता प्रवृत्तिहरूको अन्तर मिश्रण रहेको छ भने 'अँध्यारो कोठा' नामक बाल उपन्यासमा प्रतीकात्मक ढङ्गमा बालशिक्षा प्रसार गरिएको छ । यी बाहेक अरू धेरैको प्रयत्न प्रारम्भिक वा सिकारु नै देखिन्छ ।

४.२ पोखरेली उपन्यासका चुनौती

पोखरा उपत्यकामा अहिले धेरै स्रष्टाहरू उपन्यास लेखनमा सक्रिय नै पाइएका छन् तर धेरैजसो स्रष्टाले उपन्यास सिर्जनामा अपेक्षित सफलता आर्जन गर्न भने सकेको भेटिन्न । यस्तो हुनुमा कथामा राम्रोसँग हात नबसी उपन्यास लेख्ने आतुरता देखाउनु, पूर्व परम्पराका उपन्यासहरूको न्यूनतम पनि जानकारी नराख्नु, विभिन्न जीवन दर्शन, मानिस, समाज र युगको गहिरो अध्ययन निरीक्षणतिर चासो नदेखाउनु, चासो राख्नेहरूले पनि आफूले ठम्याएका कुरालाई कसरी भन्दा बढी आकर्षक र धेरै पाठकको मन छुने किसिमको हुन्छ, भन्ने कुराको अन्वेषणमा नलाग्नु, अन्तर्दृष्टि सहितको कल्पनाशीलता धेरैमा नपाइनु जस्ता कमी कमजोरी देखिएका छन् । हुन त सिर्जना भन्ने कुरा शास्त्र पढेर वा कसैसँग सिकेर गर्न सकिने होइन, यो त स्वतः अन्तर्दृष्टि विकास भएर प्रकट हुने कुरा हो पनि भनिन्छ तर अभ्यास पनि सिर्जनाका कारण हुन् भन्ने धारणा प्राचीन कालबाटै स्वीकृत छ । वर्तमान समयका धेरैजसो सिर्जनात्मक लेखन प्रातिभ क्षमतामा भन्दा व्युत्पत्ति र अभ्यासमा नै आधारित देखिन्छन् । उपन्यास पनि त्यसबाट मुक्त छैन । भन्नु यसमा त समाज सङ्गत, विज्ञान सङ्गत, युग जीवन सङ्गत वस्तु र वस्तु गठनको प्रविधि कौशल प्रचुर उपयोग हुने हुँदा प्रशस्त चिन्तन मनन र त्यसको सिर्जनात्मक अन्तर सङ्ग्रन्थन अपेक्षित रहन्छ नै । त्यसैले दृष्टिकोणको व्यापकता, कलाप्रतिको निष्ठा, ऐतिहासिक चेत सहितको थप मौलिकता, समसामयिकता, कथनको सघनता वा सङ्क्षिप्तता जस्ता कुरा आजका स्रष्टाका थप चुनौती हुन् । त्यसैले वर्तमानका पोखरेली उपन्यास स्रष्टाको यतातर्फ पनि ध्यान जानु आवश्यक छ । आशा गरौं वर्तमानको चर्को प्रतिस्पर्धी युगमा सक्रिय हाम्रा स्रष्टाहरूले आउँदा दिनमा आफ्नो अस्तित्व संरक्षणका लागि पनि युग जीवन सुहाउँदो व्यापक मानवतावादी चेतना सहितको नवीनतम विषय र परिष्कृत शिल्प संश्लेषण गरी उल्लेखनीय उपन्यास सिर्जना गर्दै जानेछन् ।

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बहुभाषिक कक्षामा नेपाली शिक्षण : समस्या र समाधान

विष्णुप्रसाद शर्मा

सार- प्रस्तुत लेख बहुभाषिक कक्षामा नेपाली भाषा शिक्षण गर्दा आइपर्ने समस्या र समाधानमा केन्द्रित छ। यसका लागि पुस्तकालयीय विधिबाट द्वितीय स्रोतका सामग्री सङ्कलन गरी तिनको अध्ययन विश्लेषणका साथ निष्कर्षमा पुग्ने प्रयास गरिएको छ। विविध मातृभाषी भएका विद्यार्थीहरूको कक्षा बहुभाषिक कक्षा हो। नेपाल बहुभाषी र बहुजाति मुलुक भएका कारण नेपालका ग्रामीणभन्दा सहरी क्षेत्रमा बहुभाषिक कक्षा बढी देखिन्छन्। यस्तो कक्षामा नेपाली भाषा शिक्षण चुनौतीपूर्ण हुन्छ। नेपाली भाषाको भाषिक वातावरण प्राप्त नगरेका विद्यार्थीहरूमा सम्प्रेषणीयताको अभाव हुनु, कक्षामा शिक्षकले प्रयोग गर्ने नेपाली भाषा कसैका लागि अति सरल र कसैका लागि कठिन अनुभव हुनु, सबै विद्यार्थीको मातृभाषासम्म शिक्षकको पहुँच नहुनु जस्ता समस्या बहुभाषिक कक्षामा नेपाली शिक्षण गर्दा आइपर्छन् भने भाषिक पृष्ठभूमि र क्षमताका आधारमा विद्यार्थीलाई वर्गीकरण गरी सोही अनुसारका शिक्षण सामग्री, विधि तथा पाठ्यवस्तु प्रयोगका साथ उत्प्रेरणा र सबलीकरणका माध्यमबाट बहुभाषिक कक्षामा नेपाली शिक्षणलाई प्रभावकारी बनाउन सकिन्छ।

मुख्य शब्दहरू : बहुभाषिक कक्षा, सम्प्रेषणीयता, मातृभाषा, प्रत्यक्ष विधि, श्रुतिभाषिक पद्धति।

१. पृष्ठभूमि

अध्ययन तथा अनुभवको परिणामस्वरूप व्यक्तिको जीवनमा आउने स्थायी परिवर्तन नै शिक्षा हो, सिकाइ हो। सिकाइ जन्मसँगै सुरु हुन्छ र निरन्तर चलिरहन्छ। भाषा मानवीय वस्तु हो। यसको सिकाइ पनि परिवारबाटै सुरु हुन्छ भने साथीसंगी, सामाजिक वातावरण तथा विद्यालयबाट उसको भाषा सिकाइले परिपक्वता पाउँदै गर्छ। नेपाल बहुजाति तथा बहुभाषी मुलुक हो। व्यक्तिगत आवश्यकता, सामाजिक आवश्यकता, भेटघाट, विचार आदानप्रदान तथा दैनिक कार्य एवम् औपचारिक कार्यका लागि व्यक्तिले स्वाभाविक रूपमा पहिलो भाषाका अतिरिक्त दोस्रो, तेस्रो भाषा पनि सिक्नु पर्ने हुन्छ।

नेपालको सन्दर्भमा १२३ भाषा अस्तित्वमा छन् भने अन्य र रिपोर्ट नभएका भाषा गरेर यो सङ्ख्या बढ्न सक्ने देखिन्छ (जनगणना, २०६८ : १६४-१६७)। नेपाली मातृभाषीको सङ्ख्या ४४.६३ प्रतिशत छ भने अन्य मातृभाषी हुनेहरूको सङ्ख्या ५५.३७ प्रतिशत देखिन्छ। यसको प्रभाव विद्यालय तथा महाविद्यालयका कक्षाहरूमा देखिन्छ। वि.सं. २०६२ सम्म राष्ट्रभाषाको सम्मान पाएको नेपाली भाषालाई अन्तरिम संविधान २०६३ ले सरकारी कामकाजको भाषाको मान्यता दिएको छ (लामिछाने, २०६८ : ५८)। यसो हुनाले पनि हालसम्म नेपाली भाषाको अनिवार्य शिक्षण सिकाइ गर्नु पर्ने देखिन्छ।

कक्षामा उपस्थित विद्यार्थीहरू कोही पहिलो भाषाका रूपमा नेपाली सिक्न आउने र कोही दोस्रो, तेस्रो भाषाका रूपमा नेपाली सिकाइ गर्न आएका हुन्छन्। तिमीहरूमध्ये कसैले घरमा नै नेपाली भाषाको वातावरण पाएका, कसैले अलि अलि पाएका र कसैले पाउँदै नपाएका हुन्छन् (पौडेल, २०६६ : ३८)। त्यसमा पनि कोही गुरुङ-नेपाली, कोही मगर-नेपाली, कोही तामाङ-मगर-नेपाली, कोही नेवार-नेपाली विद्यार्थीहरू हुने गर्छन्। यसरी दुईभन्दा बढी मातृभाषाको पृष्ठभूमि भएका बालकहरूको कक्षालाई बहुभाषिक कक्षा भनिन्छ (अधिकारी र शर्मा, २०६४ : १८)। पहिलो भाषाका रूपमा तथा दोस्रो भाषाका रूपमा नेपाली शिक्षणभन्दा बहुभाषिक कक्षा शिक्षण जटिल हुन्छ (नेपाली भाषा शिक्षण, २०६५ : २०१)। यस्ता कक्षाहरूमा नेपाली भाषा बाहेक अन्य तिन, चार, पाँच भाषासम्म मातृभाषा भएका विद्यार्थीको जमघट हुन सक्छ।

ठुला ठुला सहर बजार र नाकाहरूमा बहुभाषी विद्यार्थीहरूको जमघट हुन सक्छ। खास गरी काठमाडौँ उपत्यका, पोखरा, भैरहवा, बुटवल, वीरगञ्ज, नेपालगञ्ज, महेन्द्रनगर, धरान आदि सहरी क्षेत्रमा यस्ता विद्यार्थीहरू पाइन्छन् (शर्मा र पौडेल, २०६८ : ४६)। यसर्थ यस्ता बहुभाषिक कक्षामा नेपाली शिक्षण गर्ने शिक्षकहरू निकै सचेत, सुयोग्य, सुप्रशिक्षित र इमानदार हुनु आवश्यक छ। त्यस्तो कक्षामा विद्यार्थीको भाषिक पृष्ठभूमि र दक्षताको पहिचान गरी उनीहरूका त्रुटि क्षेत्र पहिचानका साथ विविध शिक्षण सामग्री, विधि र पद्धतिका माध्यमबाट नेपाली भाषाको प्रभावकारी र उद्देश्यमूलक शिक्षण गर्नु कुशल भाषा शिक्षकको कर्तव्य हुन आउँछ।

२. अध्ययनको उद्देश्य

भाषा शिक्षण भाषिक सिप तथा पक्षको शिक्षण हो (अधिकारी, २०५७ : २) । यो बानी निर्माणमा आधारित हुन्छ । विभिन्न भाषालाई पहिलो भाषाका रूपमा बोल्ने विद्यार्थीहरू भएको कक्षा बहुभाषी कक्षा हो । खास गरी बहुभाषिक समाज र राष्ट्रमा यस्ता कक्षाहरू बढी पाइन्छन् । नेपालको सन्दर्भमा धेरै कक्षाहरू बहुभाषिक देखिन्छन् । यस्तो परिवेशमा नेपाली भाषा शिक्षण जटिल एवम् चुनौतीपूर्ण हुने गर्छ । यसर्थ बहुभाषिक परिवेशमा नेपाली शिक्षण गर्दा आइपने समस्याहरूको खोजी गरी तिनको उचित समाधानका साथ भाषा शिक्षण गर्न स्पष्ट मार्ग निर्देश गर्नु प्रस्तुत अध्ययनको उद्देश्य हो ।

३. अध्ययन विधि/प्रक्रिया

प्रस्तुत शीर्षकसँग सम्बन्धित अध्ययन कार्य गर्नका लागि सर्वप्रथम सामग्री छनोट कार्य गरिएको छ । सो कार्य पुस्तकालयीय अध्ययन विधिमा आधारित भई द्वितीय स्रोतका सामग्रीहरू (पुस्तक तथा सन्दर्भ पुस्तक आदि) बाट आवश्यक तथ्याङ्क सङ्कलन गरिएको छ । सङ्कलित सामग्रीलाई वर्णनात्मक, विश्लेषणात्मक तथा अनुसन्धानात्मक विधि/पद्धतिको सहायताबाट अनुसन्धेय कार्य पुरा गरिएको छ । प्रक्रिया तथा परिणामलाई शीर्षकीकरण गरी प्रस्तुत गरिएको छ ।

४. नतिजा र छलफल

४.१ समस्या

शिक्षण चुनौतीपूर्ण एवम् गौरवमय कार्य हो । शिक्षकको अर्थ र शिक्षणको मर्म सार्थक त्यस बेला हुन्छ, जब उत्पादित जनशक्ति प्रतिस्पर्धी, चरित्रवान्, युगानुकूल सक्षम, योग्य र नैतिकवान् हुन्छ । पाठ्यवस्तुको सहज सम्प्रेषण, बाल मनोवैज्ञानिक, विविध शिक्षण विधि र पद्धतिको प्रयोग, वैयक्तिक भिन्नता, उत्प्रेरणा तथा सबलीकरण जस्ता पक्षको व्यावहारिक प्रयोगविनाको भाषा शिक्षण कार्य सफल र प्रभावकारी बन्न सक्दैन ।

भाषिक पृष्ठभूमिका आधारमा प्रायः कक्षाहरू एकभाषिक, द्विभाषिक र बहुभाषिक हुने गर्छन् । एकभाषिक कक्षामा एउटै मातृभाषा भएका, द्विभाषिक कक्षामा दुई वटा मातृभाषा भएका विद्यार्थी हुन्छन् भने बहुभाषिक कक्षामा विभिन्न मातृभाषा भएका विद्यार्थीहरू हुने गर्छन् । ती विद्यार्थीहरूको पहिलो भाषाका रूपमा आफ्नो मातृभाषा हुन्छ भने दोस्रो वा तेस्रो भाषाका रूपमा उनीहरूले नेपाली सिकेका हुन्छन् । यस्ता विद्यार्थीहरूमध्ये केहीले नेपाली भाषाको भाषिक वातावरण नपाएका हुनाले उनीहरूमा सम्प्रेषणीयताको अभाव हुन्छ, जसका कारण त्यस्ता विद्यार्थीहरू कक्षा कार्यकलापमा कम सक्रिय हुन्छन् (नेपाली भाषा शिक्षण, २०६५ : २०२) । अर्कातर्फ बहुभाषिक कक्षामा नेपाली भाषा शिक्षण गर्ने शिक्षकमा बहु भाषाको ज्ञान सम्भव नहुन सक्छ । यस्तो अवस्थामा सामान्य कुराहरू त नेपाली भाषाकै माध्यमबाट सिकाउन पनि त्यति गाह्रो हुँदैन तर विभिन्न भाषाभाषी विद्यार्थीका धार्मिक, सांस्कृतिक वा अन्य यस्तै विशिष्ट पक्षका बारेमा उनीहरूलाई जानकारी गराउन वा व्यवहृत तुल्याउन भने कठिन अवश्य हुन्छ । उनीहरूले ती कुरालाई सही रूपमा आत्मसात् गर्न र सही रूपमा अभिव्यक्त गर्नमा कठिनाई अनुभव गर्न सक्छन् । विद्यार्थीको वैयक्तिक क्षमता बुझ्न र उनीहरूका भाषिक त्रुटिहरू निराकरण गर्न पनि बहुभाषिक कक्षामा समस्या नै पर्ने देखिन्छ ।

माध्यमिक तथा उच्च माध्यमिक तहमा भन्दा तल्ला तहका बहुभाषिक कक्षाहरूमा नेपाली शिक्षण गर्न जटिल हुन्छ, किनकि माथिल्ला तहमा आइ पुग्दा नेपाली इतर मातृभाषा हुने विद्यार्थीहरू नेपाली भाषातर्फ केही हदसम्म नजिक हुन्छन् । औपचारिक कक्षाले पनि उनीहरूलाई नेपाली भाषाको सैद्धान्तिक र व्यावहारिक पक्षतर्फ परिचित गराएको हुन्छ । छोटकरीमा एकभाषी कक्षाभन्दा बहुभाषी कक्षामा नेपाली भाषा शिक्षण गर्नु स्वाभाविकै कठिन हुन्छ । यस्ता कक्षामा भाषा शिक्षण गर्ने शिक्षकले मूलतः निम्न लिखित समस्याहरू भेट्नुपर्ने हुन सक्छ :

- क) नेपाली भाषाको भाषिक वातावरण प्राप्त नगरेका वा नेपाली भाषाभन्दा अन्य भाषा पहिलो भाषा भएका विद्यार्थीहरूमा सम्प्रेषणीयताको अभाव हुनु,
- ख) सम्प्रेषणको कमीका कारण त्यस्ता विद्यार्थीहरू कक्षा कार्यकलापमा कम सक्रिय रहनु,
- ग) शिक्षकले कक्षामा व्यवहार गर्ने नेपाली भाषा कसैका लागि अति सरल र कसैका लागि जटिल अनुभव हुनु,

- घ) सामाजिक संरचना र भौगोलिक विविधताका कारण नेपाली भाषाको असीमित वातावरणबाट धेरै विद्यार्थीहरू बञ्चित हुनु साथै त्यसको प्रभाव शिक्षणमा पर्नु,
- ङ) सबै विद्यार्थीको सामाजिक, सांस्कृतिक धरातलका बारेमा शिक्षक परिचित हुन नसक्नु,
- च) विद्यार्थीहरूबिच नै सांस्कृतिक सामाजिक दृष्टिले एउटै पाठ कसैका लागि परिचित र कसैका लागि अनौठो भइदिनाले बोध क्षमतामा प्रशस्त अन्तर देखिनु,
- छ) बेग्लाबेग्लै मातृभाषा भएका विद्यार्थीहरूलाई बेग्लाबेग्लै कक्षामा राखी शिक्षण गर्न सकिने वातावरण तयार हुन नसक्नु,
- ज) द्विभाषिक तथा बहुभाषिक परिवेशमा नेपाली शिक्षणका लागि छुट्टाछुट्टै पाठ्य सामग्री उपलब्ध हुन नसक्नु,
- झ) कक्षामा विद्यार्थी सङ्ख्या धेरै हुने भएका कारण कतिपय शिक्षण विधिहरू पनि सफलतापूर्वक प्रयोगमा ल्याउन नसक्नु,
- ञ) विद्यार्थीका त्रुटिगत क्षेत्रहरूमा विविधता हुनु र त्रुटि विश्लेषण गर्न जटिल हुनु, त्यस्ता त्रुटिहरू प्रारम्भिक, व्यवस्थित, उत्तर व्यवस्थित, स्रोतगत, अपूर्ण सिकाइगत, सरलीकरणगत आदि हुन सक्छन् ।
- ट) सबै विद्यार्थीको मातृभाषासम्म शिक्षकको पहुँच नपुग्नु साथै देशका सबै ठाउँमा बहुभाषी शिक्षक उपलब्ध हुन नसक्नु,
- ठ) बहुभाषी विद्यार्थीहरूको नेपाली सिकाइमा मातृभाषाको प्रभाव पाइनु, आदि ।

४.२ समाधान

जुनसुकै परिस्थितिको पनि सामना गरी सफलतापूर्वक शिक्षण गर्नु कुशल भाषा शिक्षकको पहिचान हो । अभ्यास तथा पुनरावृत्ति, स्तरण तथा क्रमबद्धता, स्तरीयता र उपयुक्तता, कक्षा सहभागिता, भाषिक समझको उपयोग, योजनाबद्ध शिक्षण, निरन्तर मूल्याङ्कन, एककालिकता, एकीकृत कार्यक्रम, सहकार्यकलाप आदि भाषा शिक्षणका गुण एवम् सिद्धान्त हुन् । जुनसुकै प्रकृतिको भाषा शिक्षणमा पनि यस्ता सिद्धान्तलाई अपनाउनु पर्छ ।

बहुभाषिक परिवेशमा नेपाली शिक्षणलाई सफल र प्रभावकारी बनाउन यस्तो कक्षा शिक्षणमा देखिने समस्याको समाधानतर्फ सम्बन्धित शिक्षक सचेत, योग्य र इमानदार भई समर्पित हुनु पर्दछ । सम्बन्धित पक्षको समेत यसमा चासो आवश्यक हुन्छ । यस्तो कक्षामा शिक्षण गर्ने शिक्षक नै बहुभाषाको ज्ञाता भए भनै राम्रो हुन्छ तर त्यो सम्भव नभएमा सम्बन्धित शिक्षकलाई नै तालिम तथा प्रशिक्षण दिई काम चलाउन सकिन्छ र यस क्रममा विविध भाषाभाषी विद्यार्थीहरूको पहिचान गरेर सोही अनुरूप समूह विभाजन गर्ने, समूहको आवश्यकता अनुरूपका पाठ्य सामग्री उपलब्ध गराउन पहल गर्ने, सोही अनुरूपका द्विभाषिक/बहुभाषिक शिक्षण विधि र प्रविधि रोजेर उपयुक्त ढङ्गले शिक्षण गर्ने, निरन्तर मूल्याङ्कन, अनुगमन, उत्प्रेरणा र पृष्ठपोषण प्रदान गर्ने, आवश्यकता अनुसारका श्रव्य, दृश्य पाठ्य, स्पर्श शिक्षण सामग्रीको प्रयोग गर्ने, सम्बद्ध भाषाभाषीका विद्यार्थीसँग निरन्तर सम्पर्कमा रही त्रुटि वा समस्या समाधानमा सक्रिय रहने, भाषा शिक्षणका सिद्धान्तलाई अपनाउने गर्नाले बहुभाषिक परिवेशमा नेपाली शिक्षणलाई सफल र सार्थक बनाउन सकिन्छ (शर्मा र पौडेल, २०६८ : ४७) । यस्तो परिवेशमा शिक्षकले उसको मातृभाषाप्रति नराम्रो दृष्टिकोण राख्नु हुँदैन बरु मातृभाषाबाटै आवश्यक पाठ्य सामग्री र शिक्षण सामग्री लिई नेपाली भाषा शिक्षणलाई प्रभावकारी बनाउन सकिन्छ । विद्यार्थीका मातृभाषाका अनुभवलाई समेत नेपाली भाषा शिक्षणमा उपयोग गर्ने कार्य यस्तो कक्षामा अपनाउन सकिन्छ (अधिकारी र शर्मा, २०६४ : १९) । जस्तै : चाडपर्वका सन्दर्भ र तिनका लागि प्रयुक्त हुने शब्दहरू ।

नेपाली भाषाको कक्षा द्विभाषिक, बहुभाषिक वा दुवै एकै ठाउँ रहेको संयुक्त प्रकृतिको भए पनि त्यसलाई स्तरीय नेपालीको शिक्षणमा केन्द्रित गर्नुपर्छ । घर परिवारमा समेत नेपाली भाषा अनिवार्य बोल्न लगाउने, कक्षा कोठाभित्र मातृभाषामा कुरा गर्न नदिने, विद्यालय परिसरभित्र नेपाली र अङ्ग्रेजी बाहेक अरू भाषामा कुरा गर्न नदिने एवम् सुनाइ, बोलाइ, पढाइ र लेखाइ सिपको अभ्यासमा समान अवसर प्रदान गर्ने कुरामा समेत शिक्षकको सहयोगी भूमिका हुन सक्नु पर्दछ (पौडेल, २०६६ : ३८) । यसमा अनुशासित र लगनशील विद्यार्थी एवम् सहयोगी अभिभावक र उपयुक्त भौतिक, शैक्षिक, वातावरणको समेत जरूरत पर्दछ । यस्तो कक्षामा भाषा शिक्षण गर्दा प्रत्यक्ष विधि, व्याकरण अनुवाद विधि, निगमनात्मक पद्धति, आगमनात्मक पद्धति, मौन विधि, श्रुतिभाषिक पद्धति, सम्प्रेषणात्मक पद्धति, समुदाय भाषिक सिकाइ जस्ता शिक्षण विधि तथा पद्धतिको प्रयोग आवश्यकता अनुसार गर्न सकिन्छ (नेपाली भाषा शिक्षण, २०६५ : २०३-२०६) । समग्रमा बहुभाषिक कक्षामा नेपाली

भाषा शिक्षण गर्ने शिक्षकले निम्न लिखित पक्षमा विशेष ध्यान दिनु आवश्यक हुन्छ :

- क) भाषिक पृष्ठभूमि, क्षमता वा भाषिक परिवारका आधारमा विद्यार्थीलाई समूहमा विभाजन गर्ने,
- ख) विभिन्न भाषिक पृष्ठभूमि भएका विद्यार्थीहरूले नेपाली भाषा सिक्दा गर्ने सम्भावित त्रुटिहरूको निस्क्यौल गर्ने,
- ग) शिक्षणका क्रममा विशेष गरी प्रत्यक्ष विधि, संरचनात्मक विधि र संज्ञानात्मक विधिको उपयोग उचित किसिमले गर्ने,
- घ) सम्भव भएसम्म विद्यार्थीहरूका मातृभाषाबाट पनि प्रशस्त शिक्षण सामग्री जुटाउने,
- ङ) अभ्यासात्मक कार्य तथा निराकरणात्मक शिक्षणमा जोड दिने,
- च) श्रव्य, दृश्य, पाठ्य, स्पर्श जस्ता शिक्षण सामग्रीहरूको प्रयोगमा जोड दिने,
- छ) शिक्षक विद्यार्थी सम्बन्ध बढी घनिष्ठ बनाउन प्रयास गर्ने,
- ज) विद्यार्थीहरूलाई सकेसम्म मौखिक र लिखित भाषिक व्यवहारमा बढी मात्रामा सक्रिय बनाउने,
- झ) विद्यार्थीहरूका स्तर अनुकूलका प्रतियोगितात्मक भाषिक कार्यक्रमहरू सञ्चालन गर्ने, जस्तै : अन्ताक्षरी, शब्द दौड, वादविवाद, संवाद, हिज्जे, भ्रमण, उखान टुक्का भन्ने आदि ।
- ञ) आवश्यकता अनुसार पहिलो र दोस्रो भाषाका शिक्षण पद्धति वा विधिको प्रयोग गर्ने,
- ट) भाषा शिक्षणका सिद्धान्त आवश्यकता अनुकूल अवलम्बन गर्ने, आदि ।

५. निष्कर्ष

पहिलो भाषाका रूपमा तथा दोस्रो भाषाका रूपमा भन्दा बहुभाषिक परिवेशमा नेपाली शिक्षण जटिल तथा चुनौतीपूर्ण हुन्छ । विभिन्न मातृभाषाको पृष्ठभूमि भएका बालबालिकाहरूलाई नेपाली भाषा शिक्षण गर्नु अवश्य पनि सजिलो हुँदैन । यस्तो परिवेशमा शिक्षक र विद्यार्थीबिचको भाषिक, सांस्कृतिक तथा धार्मिक परिवेशमा अन्तर देखिन सक्छ; जसले गर्दा सम्प्रेषणमा कठिनाई उत्पन्न भई विद्यार्थी कक्षा कार्यकलापमा काम सक्रिय हुन्छन् । नेपाली भाषाको परिवेश बढी पाएका, कम पाएका र नपाएका विद्यार्थीहरूका लागि नेपाली भाषाको पाठ्यवस्तु कसैका लागि जटिल त कसैका लागि सामान्य हुन सक्छ । बहुभाषिक कक्षा शिक्षणमा देखिने यस्ता समस्याको समाधानका लागि नेपाली भाषा शिक्षक बहुभाषिक (सम्भव भएसम्म) सुयोग्य, प्रशिक्षित र सक्षम तथा सचेत हुनु पर्छ । विद्यार्थीको भाषिक पृष्ठभूमिलाई बुझेर सोही अनुकूल भाषा शिक्षणका सिद्धान्तका आधारमा उपयुक्त शिक्षण विधि, पद्धति तथा सामग्रीको प्रयोग गरी उत्प्रेरणा तथा पुनर्बलका आधारमा नेपाली शिक्षण गर्नु पर्दछ । विद्यार्थीलाई समान अवसर प्रदान गरी विद्यार्थीका भाषिक सिकाइमा देखिने त्रुटिलाई निराकरण गर्दै शैक्षणिक र मनोवैज्ञानिक पक्षको अवलम्बनका साथ बहुभाषिक परिवेशमा नेपाली शिक्षणलाई उद्देश्यमूलक, सफल र प्रभावकारी बनाउन सकिन्छ ।

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II. Abstract

Body of manuscripts should be preceded by an abstract with the maximum length of 200-250 words for a full-length article. It should be clear, concise and complete in its own limits providing a brief summary of the research including the objective, method, results and major conclusions. Do not include literature, citations in the abstract. Five to eight key words should be provided at the bottom of the abstract.

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Main text should be organized under the following headings:

Introduction should describe significance of the paper beginning with a paragraph of explanation that describes the problem under investigation (e.g. existing knowledge and gap) leading to the main research objective and questions.

Data and method section should provide sufficient information so that the research can be repeated in future. Therefore, a clear description of technical procedures should include: study area and time, study unit and study plots/transects, study (experimental) design with treatments, replications and method of randomization and data analysis procedure.

Results and Discussion generally should be stated concisely and clearly in descriptive, tabular and graphical forms as needed. This section should address the objective or specific objectives systematically. Discussion should provide: interpretation of the results without recapitulation them, comparison of the results and impact of the results on existing knowledge of the subject.

Conclusion should clearly point out the main finding, which must be justified by the analysis of data. Preconceived ideas should not override the results and conclusions.

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Examples

Journal article - Poos, M.S., Warker, S.C., and Jackson, D.A., (2009). Functional diversity indices can be driven by methodological choices and species richness.

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Proceeding - Richard C.,K Basnet, J.P. Shah, and Y. Rau 2000 *Grassland Ecology and Management in protected areas of Nepal*. Vol. III. ICIMOD, Kathmandu, pp 154.

Thesis and dissertation - Subedi, P.K.,(006) *Fertility Behavior among Duras: Multidisciplinary Approaches, Ph.D. Dissertation*. University of Exeter, Exeter, UK. E-Ref <http://www.mrs.org/publication/jmr/jmra/2009/sep/020.html>(accessed on Jan 2010)

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