MADAN BHANDARI MEMORIAL COLLEGE

(Affiliated to NEB and TU)
P.O. Box -5640
New Baneshwor, Kathmandu
Phone: 5121751/5172682
E-mail: info@mbmc.edu.np
www.mbmc.edu.np

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for Transformation

श्वेत शार्दूल

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PO Box: 5640, New Baneshwor, Kathmandu
Phone: 015172175/5172682
Email: info@mbmc.edu.np; Website: www.mbmc.edu.np

MBM College

श्वेत शार्दूल
Shweta Shardul

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Shweta Shardul: Vol. XVI - 2019

Message from the Chairperson

It is a matter of great happiness to write this message to the 16th issue of *Shweta Shardul,* which is being published on the occasion of 18th anniversary of Madan Bhandari Memorial College. On this occasion, I would like to thank to all the stakeholders of the college, whose labor, expertise, dedication, guidance and trust have established the college as one of the finest institutions of the country.

No education is worth if it does not prepare students for life. Only with strong family and cultural values our students can grow to become a complete personality. It has been 18 years since our endeavor to blend cultural values with global outlook in our students began. I am glad to share that we have strengthened curriculum, faculty, methodology, and evaluation tools in order to secure the future of our students

"We cannot always build the future for our youth, but we can build our youth for the future." These words by Franklin D. Roosevelt perfectly describe our aim at Madan Bhandari Memorial College. Beyond providing a sound education, we wish to provide our students a holistic learning approach encompassing academics, co-curricular activities, sports education and life-skills for career and life. Last but not the least, I would like to congratulate the editorial team of *Shweta Shardul* for their constant efforts to bring this issue of the magazine to its final shape.

Usha Kiran Bhandari
Chairperson
College Management Committee

Message from the Campus Chief

While writing this message to the 16th issue of Shweta Shardul, I am tempted to highlight the some specialties of Madan Bhandari Memorial College which make it a prominent center for academic excellence with a number of lifetime opportunities. First and foremost of the specialties of the college is that it provides exclusive pedagogical experience that ensures great career opportunities. As a brand name in itself, Madan Bhandari Memorial College harbors excellent academics and efficient staff amid the state of art infrastructure. The well-furnished and purposefully constructed classrooms enhance the teaching learning process. The use of modern technologies such as multimedia, computers, and other equipments in the pedagogical process makes this college better than any other educational institutions of its kind.

The second feature of the college is the quality education at affordable fee-structure. As a noncommercial and non-profit academic institution, the college imparts quality education at affordable cost and invests all its surplus incomes to the scholarship and such other programs for students from marginalized and backward communities. In addition, the college provides freeships to the needy and meritorious students from marginalized and disadvantaged backgrounds, communities, and geographical locations.

The third specialty of the college is that it offers wide range of courses for the academic and professional excellence. MBM graduates have not only topped the university and the then HSEB (now NEB) examinations but also secured the influential positions in the national and international job markets. As the college offers academic courses in science, humanities, and management streams at NEB and TU affiliate programs, the students can choose a wide variety of courses matching their present choices and potential future careers. The college also runs Master's Degree courses in sociology, journalism, and English. The students can also choose applied science course at Bachelor's Level; they can study BScCSIT with exceptional pedagogical and technological facilities at the cheapest fee structure among all TU-affiliate colleges. The students also eagerly study Bachelor's Degree courses with BSW and journalism as major subjects.

The fourth reason why students love to study at MBM College is that they can solidly build their career in journalism and mass communication. This is because the college is famed for the study of journalism and mass communication in the capital city. This argument is corroborated with the strong presence of MBM journalism graduates in media at home and abroad. In addition, the college operates its own FM radio station (Radio Shweta Shardul 93.6 MHz) to facilitate and strengthen the confidence of the professional career in journalism. In recent years, NEB science graduates of MBM College have secured full scholarships in MBBS and Engineering courses in China, abroad and reputed institutions within the country. This is the fifth specialty of MBM College.

Thus, I would like to invite all the aspiring students to join MBM College and harvest the maximum benefit of unique opportunities available at the college. On this opportune moment, I would like to extend my sincere gratitude to Madan Bhandari Foundation for the patronizing guidance to the college. I also appreciate the friendly cooperation of academics, students, guardians, and well-wishers. In the end, I extend my sincere thanks to my executive team members and general staff.

Damber Bahadur Hamal
Campus Chief

सोह्राैँ अङ्कसम्म आइपुग्दा

मदन भण्डारी मेमोरियल कलेजको वार्षिक प्रकाशन *श्वेत शार्दूल* अङ्क १६ यहाँको हातमा छ । यस कलेजमा प्राध्यापनरत शिक्षकहरूको विषयगत विशेषज्ञता, अनुसन्धानमूलक लेखहरूका साथै विद्यार्थीका प्रतिभा तथा अनुभव र अनुभूतिजन्य सामग्रीहरूको समष्टीगत सार नै *श्वेत शार्दूल* हो ।

अघिल्ला अङ्कहरूमा जस्तै यो अङ्कमा पनि नेपाली र अङ्ग्रेजी भाषामा सामग्रीहरू समेटिएका छन् । श्वेत शार्दूलले आफूलाई विशिष्टीकरण गर्ने क्रममा गत अङ्कदेखि आईएसएसएन प्राप्त गरिसकेको छ । त्यसैले विद्यार्थीहरूका प्रतिभामूलक सामग्रीका साथसाथै विषयगत अनुसन्धानमूलक सामग्रीलाई बढी प्राथमिकता दिने नीति *श्वेत शार्दूल*ले लिएको छ । कलेजले विभिन्न समयमा गरेका प्रतिभामूलक र सिपमूलक प्रतियोगिताहरूमा अब्बलपन प्रदर्शन गरेका विद्यार्थीहरूका सिर्जना यसमा समेटिएका छन् । साथै, विद्यार्थीहरूमा लेख्ने बानी विकास गर्ने उद्देश्यले उनीहरूका अनुभव, अनुभूति र विचारमूलक सिर्जनालाई स्थान दिइएको छ ।

मूलत: यस अङ्कका आकर्षणका रूपमा बढ्दो सूचना प्रविधिको विकाससँगै भित्रिएको अनलाइन किनमेलसँगै अनुभव गरिएका कठिनाइ र समस्याबारे डा. प्रमोदराज उपाध्यायको अनुसन्धानमूलक लेख रहेको छ । यसैगरी,त्रिभुवन विश्वविद्यालय, अङ्ग्रेजी विभागका सह-प्राध्यापक राजकिशोर सिंहको आलेखले भारतीय साहित्यकार अनिता देसाईको नारीवादी हस्ताक्षर-छविलाई उजागर गरेको छ भने राधिकादेवी दाहालको कलमले नेपालमा नारीवादी आन्दोलनको चर्चा गरेको छ । नवीनकुमार उप्रेतीको आलेखमा मोदीआइन उपन्यासमा नियतिवाद केलाइएको छ भने विष्णुमाया उप्रेतीले समय र परिवर्तनलाई जोडेर गरेको चर्चा यस प्रकाशनमा पढ्न पाइनेछ । सन् १९८० को दशकमा नेपाली राजनीतिक नेताहरूले जनतासँग सञ्चारका लागि गरेको पर्चा-प्रयोगको अवस्थाबारे पत्रकारिता विभागका यमबहादुर दुराको अध्ययन अर्को पाटो रहेको छ । अनुसन्धानमूलक लेखहरूमा एपीए र एमएलए लगायतका प्रचलनमा रहेका शैली र निर्देशिकाको अनुशरण गरिएको छ ।

उल्लिखित लेखहरूबाहेक *श्वेत शार्दूल*को यो अङ्कमा कथा, कविता, अनुभूति लगायतका सामग्री समेटिएका छन् । क्रमैसँग *श्वेत शार्दूल*का प्रकाशनहरूलाई अनुसन्धानमूलक बनाउँदै लैजाने हाम्रो प्रयास जारी छ । यस अङ्कमा योगदान गर्ने सबै लेखकप्रति सम्पादक मण्डल आभारी छ । भाषिक र तथ्यगत त्रुटि नरहून् भनी सक्दो प्रयत्न गरिएको छ । तथापि, कुनै त्रुटि देखिएमा विद्वान् पाठकहरूको औल्याइबाट आगामी अङ्कलाई अझै परिष्कृत गर्न मद्दत पुग्ने हाम्रो ठम्याइ छ ।

विषय सूची

A Study on Customers' Problems in Online Shopping

Abstract

Pramod Raj Upadhyay, PhD
Department of Management

Online shopping is a kind of electronic commerce, which allows consumers todirectly buy goods or services from a person who sells over the Internet using a web searchengine. Almost anything and everything can be purchased with the help of online shoppingfrom our home or work environment. Online shopping is convenient, faster and cheaper. Online shopping is still not very big in Nepal, but the numbers are growing every year. Thetrend of online shopping is increasing day by day. Online shopping is more popular amongyouths. During holiday and festival season, online shopping is getting a very warm welcomeamong the buyers. Daraz, Munchahouse, Hamrobazar, Bitarak, Sastodeal, Dokoman are some popular online stores offering products with attractivediscounts to the online consumers. Most of the people avoid doing online shopping due tofear of online theft and they think online stores are not reliable. In this paper an attempt ismade to know the products purchased by consumers from online stores and to identify thetypes of problems faced by consumers while buying goods from online stores. This study isbased on both primary and secondary data. The primary data were obtained throughinteraction/interview schedule and secondary data were collected from various books and journals.The convenient sampling technique was adopted for collecting data from respondents. Inthis paper the suggestions also given to overcome the problems faced by online storeconsumers.

Key Words: Online Shopping, Electronic Commerce, Consumers & Online Stores

1. Introduction

In the past decade, there has been a dramatic change in the way consumers have altered their ways of shopping. Although consumers continue to purchase from a physical store, consumers feel very convenient to shop online since it frees the customer from personally visiting the store. Internet shopping has its own advantages and it reduces the effort of travelling to a physical store. Decisions can be made from home at ease looking at various choices and prices can be easily compared with the competitor's products to arrive at a decision.

Online shopping offers the customer a wide range of products and services wherein they are able to compare the price quoted by different suppliers and choose the best deal from it. Internet marketing is conceptually different from other marketing channels and internet promotes a one to one communication between the seller and the end user with round the clock customer service. Today, business internet marketing is the fastest growing segment of online commerce. The major difference between traditional and online selling is the extent of interaction between the consumer and the seller. There is much more electronic interactivity with the consumer in the form of emails and FAQs. Through FAQs, the consumer's questions on shipment, payment, product, policies and other customer

concerns can be addressed effectively.

It is very important for businesses to understand the customer satisfaction and loyalty because some the customer satisfaction and loyalty are two required things for the wellbeing, prophet and long term growth of the firms. In other words, we could say that to measure how successful the businesses are it is considered in terms of how satisfied and loyal their customers are.

2. Online Shopping in Nepal

According to a study, as of January 2017, there were 50 ISPs (internet service providers) in Nepal, with about 200,000 subscribers, and nearly 15 million internet users nationwide. Roughly 40 percent of these accounts are commercial, with businesses using promoting their products and services and communicating with foreign businesses via the internet. Online activity is concentrated in Kathmandu and a half-dozen other cities, with relatively little internet penetration in rural areas, although this is slowly changing. While relatively little business activity is conducted online, the market is growing. As of May 2017, there were more than 56,286 registered websites in Nepal, including 40,000 commercial websites. Many businesses rely on the internet when dealing with foreign partners. It is expected that, over half billion Indians will switch tosmartphones in the next five to six years. This will be a big driver of e-commercebusiness in Nepal.

3. Review of Literature

The factors that affect buying behavior of customers, Jayewardene (2005) has examined and identify the factors in their work that affects the behavior of consumers. These issues have been identified as for the marketing effort, sociocultural influence, emotional factor, the psychological factors and privacy factors, to the experience, the purchase and post –purchase

decisions. They also show that consumers are affected by various psychological factors, such as perception, motivation, personality, attitudes and emotions.

KIYICI(2012) in his study of internet shopping behavior of college of educationstudents, tried to find out the role of familiarity and income and possession of credit cardon online shopping. His results found out that that male students' teacher are more familiarand have more positive attitude than female student teacher. Teacher students, who havemore monthly income and have more internet self-efficacy, have positive attitude andintension to shop online. Participants, who have credit card, have more familiarity andless anxiety concerning internet shopping.

The study of (Delafrooz, Paim, and Khatibi, 2010), tried to find out the factorsinfluencing students' attitudes towards online shopping in Malaysia through a five-levelLikert scale self-administered questionnaire, which was developed based on priorliterature. The multiple regression analysis demonstrated the most significantdeterminants of consumers' attitudes towards online shopping. The results indicated thatutilitarian orientation, convenience, price, and a wider selection influenced consumers'attitudes towards online shopping. Therefore, e-retailers should emphasize a more user-friendly function in order to provide utilitarian customers a way to find what they needefficiently.

The thesis of (Delafrooz, 2009), found that the level of online shopping intention wasrelatively high and direction of attitude towards online shopping was positive among thepostgraduate students. Moreover, it was found that utilitarian orientation and hedonicorientation, perceived benefits and demographic characteristics (gender, age, and income)were significantly and positively correlated with the attitude towards online shopping. Inaddition, the result revealed that

the perceived behavioral control and attitude weresignificantly and positively correlated with online shopping intention.

(Kim, 2010), in his study found out that the consumer factor, comprised of privacy,security and trust, time saving, ease of use, convenience, enjoyment provided byshopping, company reputation and tactility, was most significant for who intended topurchase online and who did buy online.

The study of (Wambui, 2010), tried to find out the characteristics of online shoppingadopters among university students and went further to unearth the reasons behind no adoption and adoption of online shopping. The findings of the study revealed that therewas a high level of awareness of online shopping but very low use of the same. Findingsalso showed that online shoppers were mostly male, most of them were aged 30 yrs. andbelow and most earned higher incomes. Some of the reasons cited for non-adoption ofonline shopping were concerns about financial security and discomfort in sharing ofpersonal information online. Some of the reasons cited for adoption of online shoppingwere the ease of buying products from anywhere in the world, and the ability to choosefrom a wide variety of products

4. Advantages and Disadvantages of Shopping Online
    Advantages:

Online stores do not have space constraints and a wide variety of products can be displayed on websites. It helps the analytical buyers to purchase a product after a good search.

A. Convenience of online shopping:

Customers can purchase items from the comfort of their own homes or work place. Shopping is made easier and convenient for the customer through internet. It is also easy to cancel the transactions.

The following table depicts the factors which motivate the online shoppers to buy products online.Top 6 reasons given by shoppers in buying through internet:

- Saves time and efforts.
- Convenience of shopping at home.
- Wide variety / range of products are available.
- Good discounts / lower prices.
- Get detailed information of the product.
- We can compare various models / brands.

B. No pressure shopping:

Generally, in physical stores, the sales representatives try to influence the buyers to buy the product. There can be some kind of pressure, whereas the customers are not pressurized in any way in online stores.

C. Online shopping saves time:

Customers do not have to stand in queues in cash counters to pay for the products that have been purchased by them. They can shop from their home or work place and do not have to spend time traveling. The customers can also look for the products that are required by them by entering the key words or using search engines.

D. Comparisons:

Companies display the whole range of products offered by them to attract customers with different tastes and needs. This enables the buyers to choose from a variety of models after comparing the finish, features and price of the products on display, Sometimes, price comparisons are also available online.

E. Availability of online shop:

The mall is open on 365 x 24 x 7. So, time does not act as a barrier, wherever the vendor and buyers are.

F. Online tracking: Online consumers can track the order status and delivery status

tracking of shipping is also available.

G. Online shopping saves money:

To attract customers to shop online, e-tailors and marketers offer discounts to the customers. Due to elimination of maintenance, real-estate cost, the retailers are able to sell the products with attractive discounts through online. Sometimes, large online shopping sites offer store comparison.

Disadvantages:

Ease of use is the prime reason that drives the success of e-commerce. Though internet provides a quick and easy way to purchase a product, some people prefer to use this technology only in a limited way. They regard internet as a means for gathering more information about a product before buying it in a shop. Some people also fear that they might get addicted to online shopping.

A. Delay in delivery:

Long duration and lack of proper inventory management result in delays in shipment. Though the duration of selecting, buying and paying for an online product may not take more than 15 minutes; the delivery of the product to customer' s doorstep takes about 1-3 weeks. This frustrates the customer and prevents them from shopping online.

B. Lack of significant discounts in online shops:

Physical stores offer discounts to customers and attract them so this makes it difficult for e-tailors to compete with the offline platforms.

C. Lack of touch and feel of merchandise in online shopping:

Lack of touch-feel-try creates concerns over the quality of the product on offer. Online shopping is not quite suitable for clothes as the customers cannot try them on.

D. Lack of interactivity in online shopping:

Physical stores allow price negotiations between buyers and the seller. The show room sales attendant representatives provide personal attention to customers and help them in purchasing goods. Certain online shopping mart offers service to talk to a sales representative,

E. Lack of shopping experience:

The traditional shopping exercise provides lot of fun in the form of show-room atmosphere, smart sales attendants, scent and sounds that cannot be experienced through a website. Consumers look forward to it as an opportunity to go out and shop.

F. Lack of close examination in online shopping:

A customer has to buy a product without seeing actually how it looks like. Customers may click and buy some product that is not really required by them. The electronic images of a product are sometimes misleading. The color, appearance in real may not match with the electronic images.People like to visit physical stores and prefer to have close examination of good, though it consumes time. The electronic images vary from physical appearance when people buy goods based on electronic images.

G. Frauds in online shopping:

Sometimes, there is disappearance of shopping site itself. In addition to above, the online payments are not much secured. So, it is essential for e-marketers and retailers to pay attention to this issue to boost the growth of e-commerce. The rate of cybercrimes has been increasing and customers' credit card details and bank details have been misused which raise privacy issues.

5. Products Available for Online Purchasing

Almost anything and everything can be purchased with the help of onlineshopping from our homeor work environment. Some of the products are listed below:

- Electronic items
- Books
- Clothing & accessories
- Travel
- Computer
- Stationery
- Others

6. Statement of the Problem

One can find numerous statistical and economic studies on customer satisfaction and loyalty with regards to physical store shopping. But this study on measuring the customer satisfactionand loyalty of online shoppers in Nepalese market is rare of its kind. Thisincreases the importance of study work and the need tostudy the online shopping in Nepal. This study has enabled usto gather the views of online customers in Nepal with respectto what they expect and what has made them remain loyal orsatisfied to the product or service.

The objective of this research work is to measure problemsfaced by customers in online shopping. Moreover, it explains therelationship between customer satisfaction and customer loyaltyand how it relates to retention. Here it is very important to describe,what the difference between the customer satisfaction and loyaltyis in order to get better understanding of how customer satisfactionchanges into customer loyalty.

7. Objectives of the Study

- The following are the main objectives of the present study.
- To know what are the products purchased by consumers from online stores.
- To identify the types of problems faced

by consumers while buying goods fromonline stores.
- To offer suggestions for solving the problems faced by online consumers.

8. Methodology

The study is based on both primary and secondary source of data. The primarydata were obtained through structured interview schedule and secondary data werecollected from various books, journals and magazines. By adopting convenientsampling technique, 50 respondents have been selected from Kathmandu Valley.The data has been analyzed using percentages and interpreted for meaningfulinferences.

9. Results and Discussion:

The following table shows the profile of the online buyers in the study area

Table 1 Profile of the online buyers

Personal Factors	Classification	Number of Respondents	Percentage
Gender	Male	35	70
	Female	15	30
Age Group	Below 18 years	6	12
	19-30 years	22	44
	31-45 years	14	28
	Above 45 years	8	16
Occupation	Housewife	5	10
	Employee	24	48
	Business	10	20
	Students	7	14
	Others	4	8
Family Income	Below Rs.10,000	10	20
	Rs.10,001 to 20,000	23	46
	Rs.20,001 to 30,000	11	22
	Above Rs.30,000	6	12

Source: Field Survey

Online Consumers Buying Behavior:

Table 2 shows the reasons for choosing online shopping by the sample respondents.

Table: 2 Reasons for Choosing Online Shopping

Reasons Number of	Respondents	Percentage
Wide variety of products	10	20
Easy buying procedures	12	24
Lower prices	21	42
Easy payment	5	10
Others	2	4

Source: Field Survey

The above table clearly reveals that, 42% of the respondents are choosing online shopping for the low price of the products, 24% are choosing it for easy buying procedures, 20% are choosing it for buying a wide variety of products, 10% are choosing it for easy payment and the remaining are choosing it for some other reasons in the study area. Table 3 shows the frequency of online buying by the sample respondents

Table: 3 Frequency of Online Buying

Frequency of buying (annually)	Number of Respondents	Percentage
1 Time	8	16
2-5 Times	26	52
6-10Times	12	24
Above 10 Times	4	8
Others	2	4

Source: Field Survey

It is evident from the table that 52% of the respondents purchase the products 2- 5 times annually, 24% purchase the products 6-10 times annually, 16% purchase the products only one time in a year and 8% of the respondents purchase the products more than 11 times in a year. The Table 4 shows the number of respondents faced problems at the time of online buying.

Table: 4 Problems Faced at the time of Online Buying

Facing problem	Number of Respondents	Percentage
Yes	22	44
No	28	56

Source: Field Survey

The above table highlights that, 44% of the respondents are facing problems at the time of online buying and 56% of the respondents said that they are not facing any problem at the time of online buying in the study area.

Table: 5 Type of Problems Faced at the time of Online Buying

Problems	Number of Respondents	Percentage
Delivery problems	10	45.45
Defective products	5	22.73
Replacement/ Refund issue	3	13.64
Poor response of customer care	5	18.18

It is understood from the table that 45.45% of the respondents had faced delivery problems (delay in delivery & non delivery), 22.73% of the respondents had faced the problem of supplying defective products, 18.18% of the respondents said that the response of the customer care is very poor and 13.64% of the respondents had faced the problem of replacement of products or refund issue.

10. Findings of the Study:

From the above analysis the following findings were extracted:

- 42% of the respondents are choosing online shopping for the low price of the products and 24% are choosing it for easy buying procedures.
- 52% of the respondents purchase the products 2-5 times annually.
- 44% of the respondents are facing
- The problems faced by the online buyers are: Delivery problems, supply of defective products, return/ refund issues and poor response of customer care.

11. Suggestions:

In order to improve the satisfaction level of the consumers the following suggestions have been offered.

- The online stores should give more importance to their marketing strategies for increasing the number of online consumers, because Over half billion Indians will change over to smartphones in the next six to seven years. That is going to be a big driver of e-commerce in Nepal.
- The online stores should pay an attention to solve the problems faced by the online consumers. If they fail to solve the problem, it is very difficult to attract new consumers and retain existing customers.

12. Conclusion:

This research clearly highlights that online shopping is having a vast scope in the study area. With the help of the internet, consumers can shop anywhere, anything and anytime easily. The trend of buying through online shopping is increasing day by day. Online shopping is more popular among youths. Therefore, the online stores should take necessary steps to popularize the trend of online shopping and develop appropriate strategies to solve the problems of the online consumers.

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Anita Desai as a Feminist

Abstract:

Anita Desai is a name in Indian Literature, mainly in novels, for portraying female characters in the Indian society struggling against males for their liberty, equality, security, love, attachment, status, etc. Their portraits in the novels are realistic. In the male-dominated Indian communities, women are always the other, secondary creatures. Such feminine presentation stands Desai as a strong feminist, provoking words on behalf of women's rights. This article discusses on this feminist nature of this novelist.

Kew Words: Feminism, Novels, Patriarchy, Oppression, Woman's Voice, the Otherness

Raj Kishor Singh, PhD

Department of English

Introduction:

Feminist criticism is concerned with "...the ways in which literature (and other cultural productions) reinforce or undermine the economic, political, social, and psychological oppression of women" (Tyson, 79). This school of theory looks at how aspects of our culture are inherently patriarchal (male dominated) and "...this critique strives to expose the explicit and implicit misogyny in male writing about women" (Richter, 1346).

Feminism, as a concept, is the idea of women and men on behalf of women's rights in both family as well as society. It challenges the domination of patriarchal thought in which men claim to define what is good for women or what is not without consulting them. In literary theory, 'Feminism' means challenging the patriarchal canons, deconstructing the phallocentric creative and critical discourse, decoding gender as an organizing principle of experience and relating forms of feminine articulation to changing external circumstances and associations. The nucleus point to the whole arrangements is what Pauline de la Barre once pointed out: All that has been written about women by men should be suspect, for the men are at once judge and party to the lawsuits. (Beauvoir, 267) Feminist theory studies a structural gender inequality as social injustice. It also goes against various structures and inter- relationship of power- the state, religious doctrines, the church law and the academy which patronize patriarchal system. Feminist Theory sees a fundamental continuity between text and world interpreted within social and cultural construction. Reality is foreground as textualised, the world itself is a text. Shoshama Felman (1977) points out that man alone has thus the privilege of proper meaning of literal identity; femininity, as a signifier, cannot signify itself; it is but a metaphor, a figurative substitute; it can but refer to man, to the phallus, as its proper meaning, as it signifies. The rhetorical hierarchistation on every opposition between the sexes is then such that women's role is suppressed, being totally subsumed by the reference to masculine identity. Samuel Richardson's Clarissa (1747-48) is case in point. "The hero is a man for whom woman is the external enemy".

But woman has an inner self as well. With that she develops a dual consciousness, a dual self, one that adheres to the cultural prescription of womanhood, the other which makes her realize as an historical being- woman. "But always we were split in two, straddling silence, not sure where we would begin to find ourselves or one another. From this division, our material dislocatory, came the experience

of one part of ourselves as strange, foreign and cut off from the other which we encountered as tongue-tied paralysis without our own identity." (Rowbotham, 31) In this context, to understand the inner voice of women, one must see her in a historical perspective. We have to evolve a vision for women whether their voice will be heeded and honored and their status upheld in a democratic society.

Indian Women Novelists

Post independence Indian English fiction retains the momentum during the Gandhian era. The tradition of the social realism established on a sound footing earlier is still maintained by novelists like Bhabani Bhatacharya, Manohar Malgonkar and Khushwant Singh. The notable development is the emergence of an entire school of woman novelists. The leading figures among them are Ruth Prawar Jhabwala, Kamal Markandya, Nayantara Sahgal, Shashi Despande, Nergis Dalal, Shobha De, Bharti Mukharjee and Anita Desai. These women novelists have awareness which comes because of their wide acquaintance with the nuances of life in the East as well as the West. Their high education and intellectual standards have sharpened their observation of life and have imparted a psychological depth of their writings. Consequently, these women novelists have been able to create interesting personages who successfully expose the oppression inflicted on women in society. They have also prevailed in driving home the fact that society requires a massive change to avert the suffering of women.

Most post-modern Indian women novelists indulge in exploring the feminine consciousness of the women characters, their evolution towards an awakened conscience and how eventually this leads to enrichment of their inner self in a male-dominated society. Self-introspection and self discovery help

the women characters to realize their veiled strength. It is now that the woman emerges as the ultimate redeemer for as mother, wife, sister or daughter. She contains the power of sustaining the family. The women in these novels are portrayed as the cultural backbone of the family due to their capability of providing physical, emotional and cultural vitality to their respective families. However, when the women characters indulge in self introspection leading to self discovery, the results are varying.

Anita Desai as a Feminist

The novels of Anita Desai are basically female oriented. She probes into their problems, be it of a mother, a sister or a wife. She writes of the woman as a victim in a patriarchal and father-dominated Indian family. The Indian woman is, forever, dominated by and dependent upon a male member of her family. These are the various phases of an Indian woman's life and the novelist sharply focuses upon the emotional reactions of the woman as she herself experiences these stages. It is not always an attitude of compromise, there are moments of rebellion and sometimes she gathers sufficient courage to speak out a word of resistance. Shantha Krishnaswamy has rightly pointed out that:

> Anita Desai's novels constitute together the documentation, through fiction, the radical female resistance against a patriarchally defined concept of normality. She finds the links between female duality, myth and psychosis intriguing; each heroine is seen as searching for, finding and absorbing or annihilating the double who represents the socially impermissible aspects of her feminity. (237)

Desai's character Maya in 'Cry, The Peacock'

(1963) is a highly sensitive, caring girl, married to an older man of double of her age, a detached, industrious, down to earth, lawyer Gautama. Temperamentally both are opposite to each other. Gautama remains oblivious of the emotional and physical needs. An average evening for Maya is hardly more than a quite formal waiting. Their married life is punctured all along by matrimonial silence. Maya is pained by the total lack of communication. An ever widening gap in communication is felt throughout the novel. Maya feels defenseless and utterly alone in the company of her husband. She very often feels humiliated. She complains of being treated as a wild beast on a leash which induces in her "a humiliating sense of neglect. Even towards the end of the novel she is seen moving about "like a being that is haunted. Maya is always eager to pursue the thread of logic to its illogical end. Ultimately, her psychic problem is aggravated by her infatuation which drives in her a kind of schizophrenia. She describes herself as a body without heart, a heart without body. Lastly, her loneliness, ignorance by the husband, leads her to a dire consequence with Gautama being pushed to his death by her.

> Desai's obsession with the theme of loneliness and isolation is clearly seen in her second novel 'Voices in the City' (1965). It penetrates the odyssey of two young women, Monisha and Amla, who are doomed to reside in Calcutta, the city of death. Monisha is intelligent but unfortunately circumstanced. She is married against her will to a blind moralist, a rotund, minute minded and limited, official who is addicted to quoting from Burke, Wordsworth, Gandhi and Tagore, who are the spokesmen of individual liberty. Relation with her husband is characterized only by loneliness and lack of understanding. Monisha is more unhappy on account of the denial of

freedom to her. She longs to thrust her head out of the window but the bars are closely set. Monisha's crisis of identity and freedom is intensively pathetic. As she herself says, she grows smaller everyday and shrinks and loses more of her weight; her appurtenance, the symbol of her existence. She described her plight in the following words:

Why am I so sad? Why am I so afraid? .... they put me away in steel container, a thick glass cubicle, and I have lived in it all my life, without a touch of love or hate or warmth in me. I am locked apart from all of them, they cannot touch me, they can only lip-read and misinterpret. (247)

She develops an incurable claustrophobia and commits suicide. She makes a good choice between death and mean existence.

Amla, younger sister of Monisha, is an extrovert and possesses sharp sensitivity. She seems to be taking all life in her stride. She decides to lead a gay life with the painter Dharma. But her joy is short lived and she also begins to realize the hollowness and futility of her life. Amla knows the value of love which helps her to shift from revolt to surrender. However, in their own ways both Monisha and Amla exhibit endurable courage.

In 'Bye-Bye Blackbird' (1971) we have seen her deep existentialist concern exploring adjustment, belonging and ultimate decision in the lives of three major characters Dev, Adit and Sarah. Desai captures this conflict in fictional terms through Dev, one of those eternal immigrants who can never accept their new homes and continue to walk in the street like strangers in enemy-territory, frozen, listless, but dutifully trying to be busy, unobtrusive and, however, superficially to

belong. Being a foreigner Sarah is different from the other women portrayed in the novel. For the first time Desai has taken a working woman as a character in her novel through whom she describes the problem faced by working women in hostile society. Sarah's final confusion is well brought out. There are moments wherein she has to accept open apathy and insults from her own family members, relatives, and her own society. As her own mother asks to seek divorce from her husband, there stands a dilemma, as on whom she would depend for mental, moral and emotional support. She tries to accept and understand Indian culture and music but she fails and this is an essential attempt to take us into the mind of the character. Lastly she decides to identify with Indian.

'Where Shall We Go This Summer?' (1975) depicts the aching void in the life of Sita by probing deeper into the life of a woman, a wife and a mother. Sita is a highly sensitive, over emotional middle-aged woman, already burdened with four children and expecting the fifth. Sita and her husband behave as if they were the denizens of different world. Not only his face, but also his nature seemed to her strange. Although Sita has a good rapport with her husband, but the fifth pregnancy and the thought of parturition upset her and became the cause of constant conflict with her husband. Her physical and mental condition deteriorated every day so much so that the control was an accompanished that had slipped out of her hold. Her entire life is doomed and she is made to feel again and again that she is hardly better than a cripple without clutches. In 'Fire On the Mountain' (1977) Anita Desai gives us a positive message, very valuable in the context of our contemporary society. The novel conveys a message that running away from human contacts or one's own kin is not a desirable condition. Nanda Kaul is

the protagonist and is the wife of an ex-Vice-chancellor. As the wife of Vice-chancellor, she had enjoyed all the class and dignity. She led a splendid life and got honour like a queen. Nanda Kaul's busy schedule lacked warmth end understanding with her husband. Her husband did not love her but had affair with Miss David, the Mathematics Professor. She felt neglected and lonely, and her busy schedule had shattered her privacy.

Everything was going on harmoniously but one day Nanda receives the news on telephone from Ila Das that she has been raped and murdered. This news upsets Nanda. Nanda Kaul is in search of complete solitude. In her character as Prof. R.S. Sharma states, there was a kind of psychic frigidity that refuses to take note of any movement around.

'Clear Light of Day' (1980) exhibits Anita Deai's ability to portray the inner lives of characters. The central character is Bimla Das, a Professor of History and an independent woman. Bim's memories of the family past dominate her sterile existence. She feels betrayed by her unambitious sister Tara, and replays her memories in the decaying family mansion in Old Delhi. The novel deals mainly with the second generation: Bhim, Tara, Raj and Baba. The focus of narration is on Bim. She sacrifices her whole life for sibling, educating and marrying her brother and sister; taking care of mentally retarded Baba and senile Mira Masi. While doing so, she imparts her duty as the elderly child in the family after the death of her father. Her responsibilities and isolation bring a kind of sarcasm in her. She develops a kind of antagonism against Raja and Tara, as they selfishly go after their ways. But at the end of the novel, two concepts of the Urdu poet Iqebal set to music which signifies that this is the clear light of day, dispelling all her confusion and arousing motherly affection for her brother and sister

Conclusion

All of Desai's novels are written from feministic point of view and all are set in Indian context. We may conclude that Desai's women characters find freedom not by living in their own narrow selves or by clinging to others but by connecting with other and by, simultaneously, asserting their intellectual as well as economic independence. They strive, in other words, for a balance created by the harmonious individualistic existence. Characters presented by Anita Desai are a fighter, a victim, a heroine and ultimately a winner.

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Collision and Orientation in Life

Kumar Dahal
Department of Science

Simple, easy, standard and more stable life is liked by many people. We people, similar to chemical species must collide to react. But all collision will not bring about a chemical reaction. All activities in our daily life will not bring any fantastic change. Only a small fraction of the activity produces an effective change in our life. Those activities which are capable of bringing about the change are called effective activity. For producing the effecting and fruitful activities, the active people must overcome some energy barrier and should approach each other in proper orientation. The active person must cross the energy barrier known as activation energy. Hence, the activation energy is the excess energy required by the active person, over and above their average energy, to undergo an effective and fruitful change. Activation energy is very important in our life to achieve success in every step. All people have average energy to sustain the normal life and to do daily life activities. Everypeople, like reacting molecules remain most of the time in the state of average energy which is enough for carry out the normal activity and is not enough for producing effective change. Most of the people are living in average energy. They do not want to cross the energy barrier to make activated complex by acquiring energy of activation. Their life remains dull, no gain, no loss, normal life moves ahead as usual. To have better life, the existing situation have to be broken and new situation needed to be formed.For this, we should collide with sufficient energy and should at the same time come in proper favorable orientation such that we can form a short-lived complex situation in which existing situation are in the process of breaking and the new situations are in the process of formation. The short-lived complex situation is called activated situation. The activated situation is an unstable transitory situation of the people which is midway between the present existing situation and new better situation we want. The activated situation decomposes to give the new fantastic situation. Thus, existing old situation do not directly pass to the new situation but the old situation should first have some extra energy and form activated complex situation which then decomposes to give the new and better happy situation. Thus, normal life must be overcome before the better change in life. This energy barrier is known as activation energy (E_a) The sum of the activation energy plus the average energy (E_{av}) of the people is called threshold energy (E_{th}). So, the threshold energy is in fact the energy of the activated complex.

$$E_{th} = E_{av} + E_a$$
$$E_a = E_{th} - E_{av}$$

Without making activated complex situation, no one can bring better happy situation in life and for this, we should ready to acquire extra energy other than average energy to have the activated situation and to the new better situation we want.

On the other hand, life of man is similar to chemical bond in the chemical substance. Old bonds are broken and new bonds are formed in the chemical reaction. During the span of life,
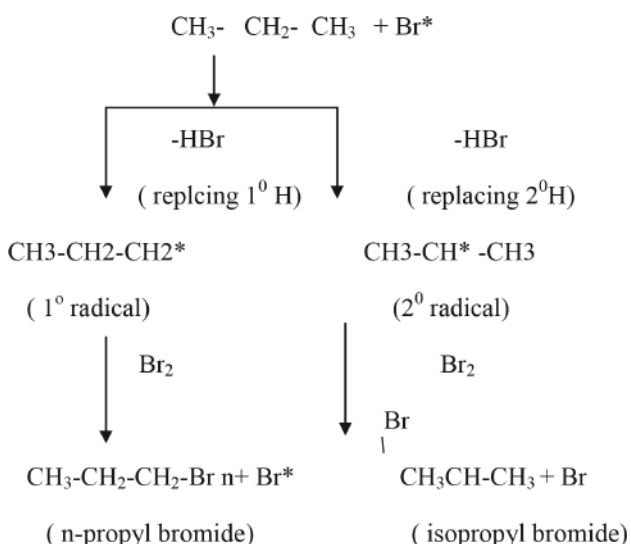
thousands and thousands of bonds are broken and thousands and thousands of new bonds are formed.

We may suppose a man is like any individual chemical substance like alkane in organic compound. Let it be propane.

1^0 2^0 1^0

↑   ↑   ↑

CH_3- CH_2- CH_3 (propane)
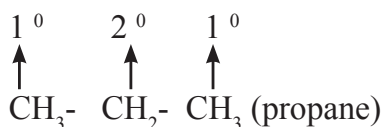
In propane, bromination brings n-propyl bromide by replacing 10 hydrogen which is six in number. Isopropyl bromide is formed by replacing 20 hydrogen which is two in number.

CH_3- CH_2- CH_3 + Br*

↓

-HBr   -HBr

(replcing 1^0 H)   (replacing 2^0H)

↓   ↓

CH3-CH2-CH2*   CH3-CH* -CH3

(1^0 radical)   (2^0 radical)

↓ Br₂   ↓ Br₂

                         Br
                          \
↓   ↓

CH_3-CH_2-CH_2-Br n+ Br* CH_3CH-CH_3 + Br

(n-propyl bromide)   (isopropyl bromide)

But the relative reactivity of 10 H and 20 H to bromination is 1:82. Then

Yield of n-propyl bromide /Yield of isopropyl bromide =   Number of 10 H   /Number of 20 H   x Reactivity of 10 H   /Reactivity of   20 H

= 6/2 x 1/82

= 3/82

% of n- propyl bromide= 3/3+82 x 100 =3/85 x 100 = 3.65% (approx.3%)

% of isopropyl bromide= (100- 3.65) % = 96.35% (approx. 97%)

Similarly, in n-propane, chlorination gives 45% n-propyl chloride and 55% isopropyl chloride. Although both chlorination and bromination yield mixtures of isomers, the results show that the relative amounts of the various isomers differ markedly depending upon the halogen used. chlorination gives mixtures in which no isomer greatly predominates; in bromination, by contrast, one isomer may predominate to such an extent as to be almost the only product, making up 97% of the total mixture. In bromination, there is high degree of selectivity as to which hydrogen atoms are to be replaced. This characteristic of bromination is due to the relatively low reactivity of bromine atoms, and is an example of a general relationship between reactivity and selectivity.

orientation is determined by the relative rates of competing reactions. First, there is collision frequency. The collision frequency for a propane molecule and a chlorine atom must be same. Next, there is probability factor. Since there are six 1^0H and only two 2^0H. We might estimate that probability factor favors abstraction of 1^0 H by the ratio of 6:2 or 3:1. Considering only collision frequency and our guess about probability factors, we predict that chlorination of propane would yield n-propyl chloride and isopropoyl chloride in the ratio of 3:1. Actually, the two chlorides are formed in roughly equal amount, i.e. in the ratio of about 1:1 or 3:3. The proportion of isopropyl chloride is about 3 times as great as predicted. Evidently, about 3 times as many collisions with 2oHydrogens are successful as collision with 1^0Hydrogens. If our assumption about the probability factor is correct, this means that E act is less for abstraction of a 2^0 H than for an abstraction of a 1^0 Hydrogen.

Like propane, in nearly every alkanes, the less reactive hydrogen are the more numerous; their lower reactivity is compensated for by a higher probability factor, with the result
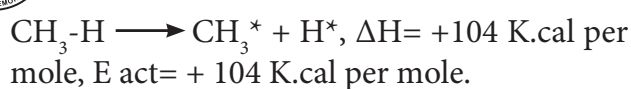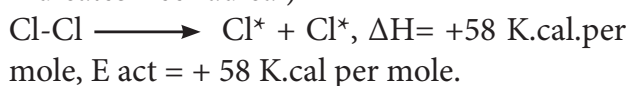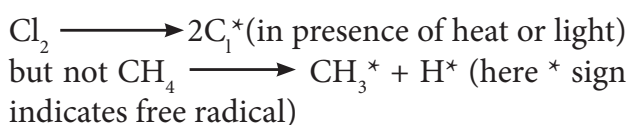
that appreciable amounts of every isomer are obtained. In the similar way, anything more in number will not give the result, but anything though present in less number may bring the result. The number of 1^0 H is six and number of 2^0H is two in propane but the n-propyl chloride and isopropyl chloride are formed in roughly in equal amounts. So, about three times as many collisions with 2^0H is successful as collision with 1^0H.

For collision to be successfulnumber is not always good but frequently less number is good for successful collision. In life also, small event can bring a large change remaining constant the average events occurring in daily working activities. The daily many more number of activities usuallybrings no change in life but small important event may bring large change in our life. Normal life continues as it were on yesterday.

To get any new thing something should be substituted. For example, a reaction which involves the substitution of hydrogen atom by halogen is known as halogenations.

$CH_4 + Cl_2 \longrightarrow CH_3\text{-}Cl + HC_1$ (in presence of light or heat)
(Methane)   (Methyl chloride)
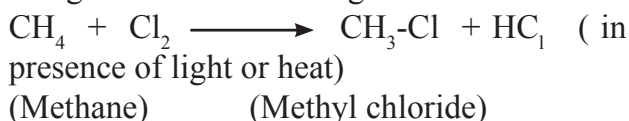
The chlorination of methane is an example of chain reaction which involves a series of steps and each step generates a reactive substance that brings about the next step. In bond breaking, the energy of activation is equal to ΔH. ΔH for breaking chlorine molecule is lower than that of methane molecule, so in the chain initiation step; the chlorine molecule dissociates to give chlorine free radicals but not methane free radical.

$Cl_2 \longrightarrow 2C_1^*$(in presence of heat or light) but not $CH_4 \longrightarrow CH_3^* + H^*$ (here * sign indicates free radical)

$Cl\text{-}Cl \longrightarrow Cl^* + Cl^*$, $\Delta H= +58$ K.cal.per mole, E act $= +58$ K.cal per mole.

$CH_3\text{-}H \longrightarrow CH_3^* + H^*$, $\Delta H= +104$ K.cal per mole, E act$= +104$ K.cal per mole.

As the homolysis of Cl-Cl bond has lower E act than homolysis of CH3-H bond, the dissociation of chlorine occurs faster. The nature of chain initiation step is thus determined by the relative strength of these two bonds. The weaker bond breaks in the first step of chlorination of methane.After chain initiation step, there are one or more chain propagation steps each of which consume a radical and generate another. Consequently, the chain is propagated.

$Cl^* + H..CH_3 \longrightarrow HCl + CH_3^*$
$CH_3^* + Cl\text{-}Cl \longrightarrow CH_3\text{-}Cl + Cl^*$
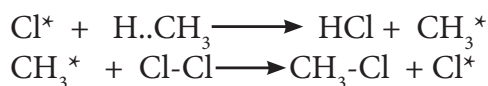
Chain terminating steps are the final steps in which radicals are consumed but not generated. The reaction comes to an end if the free radicals combine with each other.
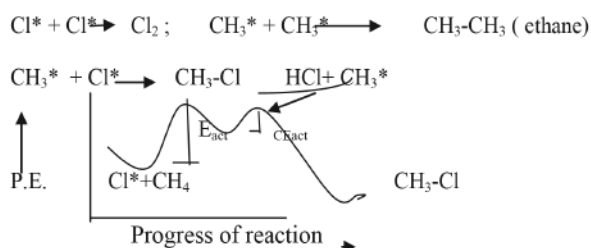
Attack of chlorine free radical on methane is more difficult due to higher activation energy and hence controls the rate of overall reaction. In other words, the formation of methyl radical is the rate determing step of the reaction.

In our life also there is chain initiation step, chain propagation step and finally chain terminating step. We must be very careful which event can bring the chain initiation and which event keeps the chain propagation and which event bring the chain termination.

Orientation of a reaction determines which product is formed in predominant amount if there is the possibility of forming more than one product. In life also, our orientation in every event determines our life, since there is possibility for forming more than one new situation in life.

Motivation and Teachers' Readiness

Motivation is the way of beginning, showing, and continuing goal-oriented behaviors. Nevid (2013) states that the term motivation refers to factors that create directly to the goal-directed behavior and things encourage the employees to do something energetically to achieve the goals in the days to come.

There are different components of motivation, which motivate the employees. Brown (2007) mentions that there are three major components of motivation- activation, persistence and intensity, which motivate the employees. Activation involves the decision to begin a behavior, the continued effort toward a goal even though obstacles may exist is known as persistent and the concentration and force that depart into pursuing a goal is called intensity. The motivated teachers have self-encouragement to participate and engage in professional development. Teacher motivation in professional development is directly linked with classroom performance of professional approaches, content and skill and it is indirectly related to increasing the likelihood of desirable student outcomes.

The role of motivation is very crucial for the effective classroom teaching as well as professional development of the teachers. In other words, motivated teachers actively participate in different activities of classroom and use different methodologies to carry the outcome of the learning. There are different types of motivations, which motivate the teachers and help them to become a professional teacher. Dec, Rayan and Koestner (1999) have categorized two types of motivation which are intrinsic motivation which is derived from the experience of emotional, mental or physical that occurs within the individual and extrinsic motivation consists of desire for concrete rewards prize a tribute, promotion, working condition, feedback, good payment etc. Frase (1992, as cited in Okoth & Ocham,

Kamal Prasad Sapkota
Department of English

2015) offers one reason why measures relying on external rewards have not been sufficient. There is overwhelming research evidence he says that teacher (Okoth & Ocham, 2015) enter teaching to help young people learn that their most gratifying rewards accomplishing this goal, and that the work related factors most important to teachers are those that allow them to practice their craft successfully. He also identifies two sets of factors that affect teachers' ability to perform effectively: work context factors (the teaching environment) and work content factors (teaching).

Work context factors are those that meet baseline needs. They include working condition such as class size, discipline conditions and availability of teaching materials; the quality of the principal's supervision; and basic psychology such as money, status, and security. According to Frase (1992), content variables are the crucial factor in motivating teachers to high level of performance.

Work content factors are intrinsic to work itself. They include opportunities for professional development, recognition of challenging and varied work, increased responsibility, achievement, empowerment, and authority. Data from the National Center for Education Statistics (1997) confirms that staff recognition, parental support, teacher participation in school decision making, influence over school policy and control in the classroom

are the factors most strongly associated with teacher satisfaction. The motivated teachers are expected to participate and engage in professional development. Teacher motivation in professional development is directly linked with classroom enactment of professional approaches, content and skill and it is indirectly related to increasing the likelihood of desirable student outcomes.

If a teacher is unable to play different kinds of role assigned to him / her, he / she is unable to arouse willingness of the students. To be an ideal teacher, he / she has to be aware of different ideas of assigned roles to be performed according to the context. For the overall development of the students, the teachers should play different kinds of roles such as facilitator, controller, and organizer and so on with systematic planning and preparation. Teacher readiness is affected by different internal and external factors. Working environment, good payment from school, positive attitude towards the teaching, inspiration, encouragement, friendly and professional relationship, positive feedback from school administration, job satisfaction, status, security, recognition and achievement will certainly make the teacher ready in the classroom. To motivate teachers for their planning and preparation school should conduct different types of training and workshop for the teachers. The school management should be committed to promote for the betterment of the institution.

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Use of Political Pamphlets in 1980 National Referendum

Yam Bahadur Dura

Department of Journalism

Abstract

1980 national referendum was one of important political development in Nepal's political landscape. This article aims at exploring usage of pamphlets during 1980national referendum by political parties to communicate their news, views and political agenda. The main purpose of this textual analysis-kind-of-study is to find out what kinds of messages were disseminated to the election stakeholders viapamphlets. Both qualitative and quantitative approaches are used to collectthe data.Primary and secondary data are used in the process of conducting the research.

Keywords: pamphlets, party-less PanchayatSystem, national referendum, political communication, political parties.

Background

King Mahendra took power in 1960 forcefully replacing the democratically elected government ofPrime Minister B.P. Koirala. After the king's move, the constitutional provisions of fundamental rights were put on hold putting the 'autocratic' Pachayat System at the center stage. Since then, political parties continuously stood against the Panchayat System protesting in many ways. Political leaders living inside and outside the country protested against the Panchayat System through different means of communication viz. pamphlets, media interviews, opinion pieces, mass meetings, and so on.

 King Mahendra died on January 31, 1972, and his son Birendrabecame new king of the country. Like his father, he also happened to face protests against the party-less Pachayat System from the political actors. Amidst the unbroken chain of anti-Panchayat protests, King Birendra was compelled to declare the date of national referendum on May 23, 1979, and the national referendum took place on May 2, 1980. The theme of the referendum was whether to choose 'improved Pachayat System' or multi-party system. This was the widely contested topic in Nepal.

[…] the results were announced on the first of Jestha the same year. A total of 48, 13,486 (66.32%) were recorded among which 44, 41,417 (92.27%) was valid and other remaining (7.73%) was determined invalid. A total of 20, 07,965 (45.21%) votes were registered in favor of Multi-system, and 24, 33,452 (54.79%) votes for the reformed Panchayat (Aryal, Singh, 2064, 56).

The 1980 national referendum was going to take place in situation wherein party-less 'autocratic' Pachayat System was at the height of its heyday leaving less or no room for press freedom, and freedom of opinion and expression.The state could deregister the press if the state found any 'malicious content' that 'undermine the Pachayat System'. Political parties were banned, and the state-run media were used as propaganda tools as well as mouthpieces of Pachayat System. However, national referendum paved the way for press freedom, and freedom of opinion and expression regardless of how ephemeral it was. Heck observed political environment of that time:

As 1980 dawned, the referendum campaign was in full swing. Spokesmen for the panchayat side, who originally seemed demoralized at the announcement of the referendum, pulled themselves together and mounted a more energetic campaign, which gained momentum as the months passed. The multiparty leaders who had

taken full advantage of unaccustomed freedom of assembly and speech and were in greater prominence at the start of the campaign seemed to become less active. (Heck, 1981, 182)

Political party leaders were continuously complaining that Panchayat System was constantly spying the activities of political parties using different state mechanisms. If such activities come to light, political leaders could face jail sentences or they could plunge into other forms of troubles. A few options were left for political parties to reach out the public and share their political agenda. In this context, pamphlets were one of the best options available for them to share their political agenda to a wider circle of people.

Historically, pamphlets have been as tools of political communication world-wide. According to (Pimlott, 2011) pamphlets were used as political tools in Europe including UK and other countries. He notes that:

> The religious-political Flugschriftkrieg, or 'Pamphlet War', in central Europe during the early 1520s or the pamphlets used to circulate radical ideas during the English Civil War, are just two notable historical examples. In England between 1640 and1661, for example, it is estimated that 22,000 different pamphlets were circulated inalone, at a time when the city's population probably did not exceed half a millionand literacy levels were low(Pimlott, 2011, 5)

Aryal and Mishra (n.d.) note that political parties used pamphlets in 1980 national referendum as political tools. Pamphlets are usually distinguished from journals or periodicals because the latter contain several articles on different topics. Pamphlet, therefore, is a term for ephemeral print media that are more than a single page, but which are distinguished from booklets by their political nature, and tend to be focused upon one subject, even if there is more than one contributor.

Methodology
A total of 28 pamphletshave been studied, which were produced by different political actorstargeting 1980 national referendum. Thesource of pamphlets is Madam Puraskar Pustakalaya (MPP), and all of pamphlets studied are in digitized form.

Analysis
The sample of the pamphlets could be analyzed from multiple perspectives. Here, the pamphlets are analyzed in a generic way to know the basic features of the political communication connected to 1980 national referendum. Who were the producers of the pamphlets? What were the issues raised in the pamphlet? What was the tone of pamphlets language? This study tries to answer these basic questions.

Out of 28 pamphlets studied, 8, 17 and 3 were produced by pro-Panchayat, pro-multi-party, andelection boycotting group respectively.
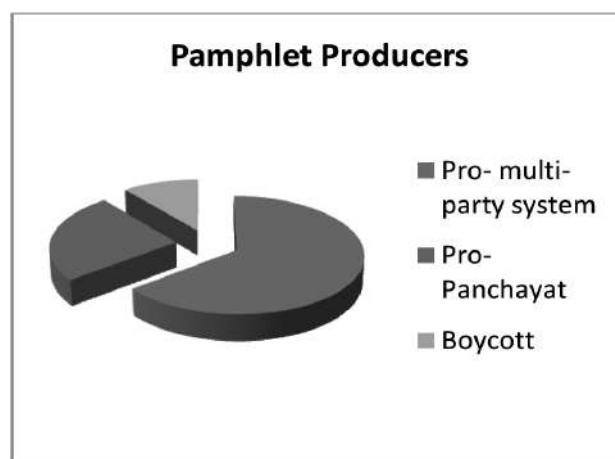
The major demands made by Anti Panchayat were need for dismissal of all structures of Panchayat, voting rights need to be given to those who have crossed 18 years [Nepalese citizens aged 21 and above were eligible to vote (Shah, 1990, 80)], all of party leaders and cadres those who are detained should be released immediately, the existing government should be dissolved and form an interim

government, etc. Pro-multi-party factions blamed that Pro-Pachanayat factions have been creating rumor saying multi-party derails the country. They also blamed that Panchayat has embezzled fundscollected from the poor farmers. These factions further blamed that Panchayathas been ruling the country at the gun-point. Even further,Panchayat was blamed for not being able to materialize land reform program into reality.Nepal's economic hardship was one of one of the key issues raised by pro-multi-party factions. They blamed that the government is begging with foreigners to run the country. Heck noted:

> During 1980 the economic picture was bleak, and this has complicated the final formulation of Nepal's Sixth Plan (scheduled to be launched in 1981). As Finance Minister [Yadav Prasad] Pant informed the National Panchayat in his budget speech, production, most importantly in the agricultural sector, declined, prices soared, development projects were not implemented as rapidly as they should have been, there was a critical imbalance in foreign trade, especially with India, Nepal's largest trading partner, and revenues were down, partly as a result of political decisions taken in 1979 to reduce taxes. (Heck, 1981, 182)

On the other hand, Pro-Pachayat factions have blamed the pro-multiparty factions saying copycatting foreign style political thought, developing sense of rivalry among themselves, hampering national unity. These factions also blamedpro-multiparty factions that they have plunged people into conflict in the name of ism, language, region, race and community. Thesefactions also claimed Panchayat is a must to save the nation from the bad impacts caused by party politics.

In the similar fashion, pro-Pachayat factions naturally praised Pachayat system saying it has made commendable progress made in health, education and infrastructure, land reform, transportsectors. These factionspraised the Panchayat system saying it has created foundation for communication and industrialization.

Removal impractical land tax, lifting ofland tax from the areas that donot have irrigation facilitates; paying attention to solve squatter'sproblems; addressingneeds of caste, class and community will be fulfilled; a foreign lady who got married to a Nepali man will get citizenship automatically were some of attractive slogan put forward by pro-Pachayat factions. These factions have portrayed the king as the well-respected common figure of the nation.

Tarun Congress, who advocated for boycotting of referendum, asked the people not to participate in the referendum saying this will bring no change to the political stalemate of the country. Tarun Congress used poetic expression, along with plain pamphlets writing, to convince the people to boycott the referendum.

Among the pamphlets studied, 27 and 1 pamphlets were written in Nepal and English respectively. Out of 28 pamphlets,4 and 1 pamphlets have appeared in the forms of poems and dialogue respectively. The sample size shows that maximum length of pamphlets is 14 pages. It is clearly visible that blame-game and act of figure pointing have become common features of almost all pamphlets. One anti-Panchayat pamphlet was found using abusive and defamatory wordsagainst Panchayat. Out of 28 pamphlets, 7 does have date of publication.

Languages
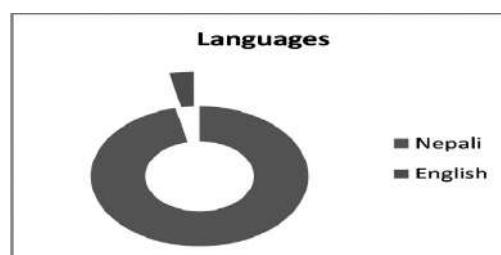
Based on the sampling, 4, 2, and 22 pamphlets were found published in capacity of individuals, group of people, and party. Nepali Congress and Tarun Congress seem to be standing in the frontline of pamphlets publication. Nepali Congress stood for the referendum whereas Tarun Congress stood against the referendum. One interesting aspect in the sampling is that only one faction of the communist party found issuing pamphlets.

Pamphlet Publishers

- Individual
- Group of people
- Party
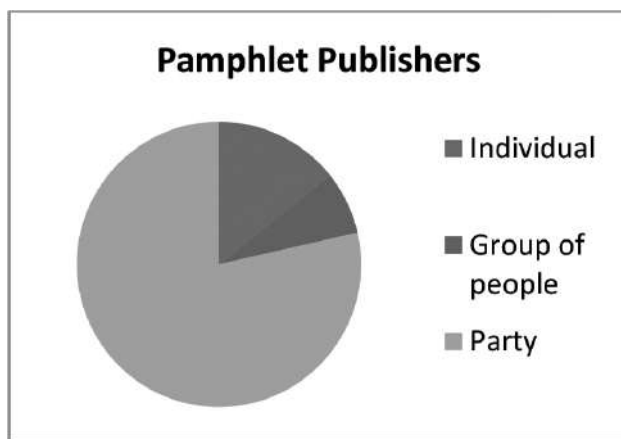
Conclusion

The hypothesis of this study was: Political parties used pamphlets as major communication outlets in 1980 national referendum. In this small study, it was not possible to check how political parties used other communication outlets – newspapers, mass meeting, etc. – to share their political news and views. Without checking other communication outlets used by political parties as tools of communication, it would not be logical to reach a conclusion that pamphlets were major communication outlets for political parties at that time. Verification of different communication outlets from multiple perspectives is necessary to be sure about the validity of the hypothesis. In this this study, it was not possible to test the validity of the hypothesis. This study remains just like a tip of iceberg about political communication of that time. This is just a starting point of knowing political communication of 1980 national referendum. Nepal greatly lacks pamphlets related reference materials as well

was research works. In this background, more research work can be carried out in this domain in the days to come.

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❊

Newars in Dress and Dance in *Silu* and *Rajamati*

Ganga Maharjan
Department of English

"Dress encompasses multiple identities, principles and value structures. Girls and boys tend to use dress to attract, then to use that attractive ability as a source of power" (Lynch, 4). This thesis examines how dress as a visible expression is a vehicle used to express narrative expectation for men and women to gain transformation in Newari community. The dress is adorned in symbols of cultural commitment related to assuring the expected transformation in the body of person while dancing in the forms of Gods or devils during Indra Jatra as Devi or Lakhey in both the films. The character's willingness to dress for the event of dances in wedding ceremony, Holi Purnima, Indra Jatra in movies are used to meaningful participation through the process of dressing to fit the prescribed or changing roles within the celebration. The act of taking the effort to dress appropriately for a culturally significant event in both movies is a physical and mental act that draws them to the dance performances as a discourse.

Clifford Geertz addresses cultural aspects of religious life in his book, *The Interpretation of Culture,* "Ritual is a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which men and women communicate, perpetuate, and develop their knowledge about an attitude towards life" (1973:89). The ethnic dresses worn by characters in movies during plantation, dancing ceremonies, Jatras form dress as a symbolic behavior that expresses, transmits and helps them get spiritual transformation. The dance performed by people in the forms of divine gods and or demons in *Silu* and *Rajamati* help them imagine or experience transcendent or transformed versions of everyday life. In Geertz's words, 'the world as lived and world as imagined' fused under the agency of a single set of symbolic forms including dress worn by characters and the dance performed in movies is the coming together of the real and ideal that creates transformation and heightened consciousness.

Newari *gathu* dance*, pulukisi* dance, *lakhe dance, holi* dance have been historically associated in narrative cinema with agency, joy and fulfillment on the one hand and melancholy, death, perversity on the other. In both movies, dance as a double moment of representation in which bodies at once produce and are produced by wider cultural discourses of gender, nationality, ability and age are profoundly expressed. Dance represents an alternative separate sphere of satisfying and enjoying work and associated familial relationships based on choices, shared goals. It has been means to stretch and reinvigorate cultural representation and identity. Adrienne L. McLean in his book *Dying Swans and Madmen* writes

Dancing body can help us understand the complex negotiations between somatic experience and cultural representation between the body and identity .Body as basic biological entities are molded, sculpted, manipulated and controlled by processes of regulation and requirements

of dance techniques. In the dance performances, the dancing bodies of the characters are not only the object of the gaze but as a subject who participates and presents chosen aspect of their self to gaze willingly and consciously. Dancing bodies simultaneously produce and are produced by their own dancing that not only reflect the way things are but also have the potential to effect change. (15)

The commercial cinema as a popular culture, these movies help to aestheticize performing body into something from which Newari life, culture , is made public.

In these movies, dance signifies costuming, music, destiny and the reconciliation of life and art. The body remains a key visual category in both the movies and continues to organize religion and culture that motivates and shapes narrative action. Dance performed in the movies as the folklore performances imply the specific Newari community sharing a cultural tradition of Newars living in Kirtipur and Basantpur. A sense of self-consciousness arises as a community or even a nation developing into a cultural product through these films. The masked dance that is performed among Newar community in *Silu* and *Rajamati* is promoted on the national and international market through the film. Not only that the domains of knowledge and inherent responsibilities kept alive mainly by oral transmission is also made popular through these films. In the dance performances, dances do not simply personify a specific deity, nor is their dance only a devotional expression toward Gods. The dancers all display artistic-expressive elements in which specific steps and movements and hand postures are used as modes of expression saturated with meaning.

Dance and music, the most universal of the performing arts is an integral cultural heritage including rituals, festive events or oral tradition found in the most diverse contexts: sacred or profane, classical or popular closely connected to work or entertainment may also be a political or economic dimension to music. Dance costume used in both the movies in a specific dance work has a traditional design which is designed to harmonize with the dance and not to hinder the movements of the dancer. They are designed to expose or enhance the lines formed by the dancer's body or to express the artistic vision or to engage the audience, or combinations of these. It portrays or relates to some characteristic mood or theme of the dance. It is also designed in accordance with aesthetic requirements.

This research also reveals how dress worn by Newari people in these films partakes in different dancing ceremonies and has helped to formulate new parameters of civilized behavior for Newar community living in Kirtipur and Basantpur. Through dress and their dancing activities in different occasions, dress as a popular means has functioned to express shared and common value through which their identity is constructed in Newari context, and through popular media film, that is made popular all over the world. As the community struggles to define appropriate male and female behavior, dress functions as a means of expressing shared and conflicting views in how people's identity is constructed in Newari context. In particular, this research focuses on the contributions of traditional dress styles to the transmission and transformation of their role in Kirtipur. Annete Lynch in her book *Dress, Gender and Cultural Change* highlights:

> Beauty of male and female is not judged by biological attributes but by the quality of the handwork worn on the body, so they work hard to create fine New Year

ensembles. Families' ability to provide New Year finery for their family members is a symbol of strength, industriousness and well-being of community. (24)

Figure 2. Ratna in tapalan, suruwa, coat and patuka and singing song Rajamati Kumati…

The traditional newari clothing worn by Newari men and women in both the films are associated with the old aristocrats, merchants, farmers, craftsmen and professionals. Most of the clothes worn here are made of homespun. Weaving was a major industry in the Kathmandu Valley in the past. Most people had handlooms in their homes and in old days a spinning wheel that *Rajamati* is shot sewing clothes in Rajamati and a seed separator were one of the required bridal gifts. Men's common costume called *tapalan* (Nepal Bhasa) and tight fitting trousers known as *suruwa* (Nepal Bhasa), a waistcoat or coat worn over the shirt in these movies worn by the hero, heroines and many other male characters in different occasions as casual wear, household wear, during farming and different special occasions such as celebrating Indra Jatra festival, singing and dancing, during the time of making the journey to Silu in *Silu* is associated with cultural identitiy, their commitment to the past expressing the higher degrees of individuality. As it is still the everyday wear for many among older generation, and also the compulsory dress code during cultural functions symbolizes it as the very important means for expressing collective identity and the ability to lead the community into the future by passing tradition from the older to the younger generation.

Similarly the black cotton sari with a red border known as *haku patasi,*(Nepal Bhasa) a blouse fastened with cloth ties called *misalan* (Nepal Bhasa) and a shawl ga: (Nepal Bhasa) wrapped around the upper part of the body worn by the heroines Tuyu Maicha and Rajamati and other female characters in the movies as everyday wear or as dress code during different festive occasions ensemble Newari beauty, authenticity, cultural integrity and its transmission and continuity. The dress as visual art forms especially those interrelated with the human body is the material embodiment of cultural worlds. Dress worn during different occasions expresses their role in the community as the bearers of culture. It is the Newar men and women who bear the strongest symbol of unchanging and enduring tradition and treasure box. Given this role, their lives are deeply affected by trying to balance the desire to remain true to traditional life and values with the need to be accepted and succeed in Kirtipur and Basantapur. In 1973, Nepal's Postal Services Department issued a commemorative stamp of a woman and a man dressed in *haku patasi* and *tapalan* to show the traditional clothing of Kathmandu Valley. The stamp was part of a series on the costumes of various parts of Nepal. It shows that in Nepal, it not only reflects the cultural world but also helps to formulate a cultural world. As a public display of what it means to be Newari men and women, their dress is flexible and expressive medium.

Figure 4. Ratna persuading Rajamti to accept his marriage proposal at her house

VictorTurner, in hiw article titled *Liminality and Communitas,* argues that "The past is brought to life through ritual reenactment"(95) and it is reinterpreted in a visual display of what it means to be Newar through film, the popular media. Through dress and appearance, they express their aesthetic expression to reformulate cultural definitions and the aesthetic beauty of Newari culture. The linguistic ties between the words used in references to the dressed body of heroine in *Rajamati* and the civilized space it occupies in both the movies is very significant. In the movies, dress sets up a relationship between the Newari individual wearing the dress and Newari individual perceiving the dress. The two individuals know how to respond socially to one another and what relationships are possible based upon internally understood visual cues.

Newari people living in Kirtipur and Basantapur of Kathmandu valley while involving themselves in productive activities such as farming or harvesting or celebrating festivals or observing pujas have the ritual of performing *lakehy* dance, *jyapu* (Gathu)dance, *pulukisi* dance to take a momentary break from their routine works. This research work aims at connecting Newari dance and dress in the exploration of spiritual consciousness as a popular culture in a fast changing world of media culture. It underscores the significance of Newari dance in rich ethnic attire as a part of popular Newari culture and its representation in cinema. It moreover explores the positions of Newari ethnic dance and dress in an unprecedented expedition of globalization while the multinational companies produce art and artifacts, including film, drama, music and dance in the culture industry.

Silu, the first newari movie retraces the hero's pilgrimage to Silu as an exploration of his transformation of consciousness through visual representation of the dancing body in the rich ethnic attire.In particular, this study intends to discover actual level, patterns and trends of cultural practices along with their routine work, home and beyond. It has a tremendous prospect to promote ethnic dress and dance of Nepal connecting them to popular media culture.

Popular culture is people's culture. It embodies people's beliefs, lifestyles, worldviews, and thought processes. Ray B. Browne in *Profiles of Popular Culture* defines popular culture in this way.

> Popular culture is the system of attitudes, behavior, patterns, beliefs, customs, and tastes that define people of any society. It is the entertainment, diversions, icons, rituals and actions that shape a society's everyday life. It is what we do while we are awake, what we think about and how we approach the thought, and what we dream about while we are asleep. (3)

It makes clear that popular culture is the way in which and by which most people in any society live. It is the way of life we inherit, practice, modify as we please, and then pass on to newer generation. It is what we do when we are awake, what we think about and how we approach the thought and what we dream about when we asleep.

In *Silu*, Newari men and women wearing their typical dress tapalan (long shirt) and haku patasi (Black Sari) involve themselves in their daily work. They go to temple to offer puja, celebrate festivals like Indra Jatra and holi purnima, sing and observe different dances like pulukisi, lakhe dance which are the everyday practices of the people living in Kirtipur and Basantpur. Dancing in their ethnic attire sharing

their common value has been popular among them. It has been made popular through the popular media i.e movie Silu. Since the mass media like movie, entertainments, hero like icons, their rituals, everyday actions, religion, the total life picture of Newars is depicted in the movie, it becomes popular. Through this movie, the secrets of Newari people's life such as affection, intimacy, kinship, "emotional fulfillment" and "intellectual enjoyment" are depicted making all spheres of people aware about it. It explores the civilizational value and gives Newari people a sense of strength and hope for giving continuity to their long standing culture in a sense dignifying the whole Newari people.

In Geertz's words, "Ritual is a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form" (89). By means of ritualistic practices, Newari people's experiences in everyday life is shared among other people beyond Newars through film. The western popular technology like camera, light, television, projector are used to tell the everyday stories of Newars which is their personal experiences of the particular Newar community, the two cultures of which men and women perpetuate, and develop their knowledge about and attitude toward life. In this sense ethnic Newari dress in *Silu* as a form of symbolic behavior has a power to fuse cultural models of everyday reality with models for transcendent or idealized reality transforming the participants by helping them imagine or experience "transcendent or transformed" versions of everyday life. The coming together of real and ideal in a single set of symbols creates transformation and heightened consciousness in Silu.

In Representaion: Cultural *Representations and Signifying Practices*, Stuart Hall defines,

"culture as a shared values transmitted by the medium of language, visual or non-visual, through which individuals make sense of objects and experience, and meanings produced and exchanged" (1). Within the purview of Hall's cultural representations as interactive processes of human activities, John Storey, in *Cultural Studies and the Study of Popular Culture*, examines culture as more an everyday practice than an aesthetic manifestation.

> Culture in cultural studies is defined politically rather than aesthetically. The object of study in cultural studies is not culture defined in the narrow sense, as the objects of aesthetic excellence ('highart'); nor culture defined in an equally narrow sense, as a process of aesthetic, intellectual and spiritual development; but culture understood as the texts and practices of everyday life. (2)

Culture shared in a given community operates as the textual site in new areas of the humanities of which popular culture is a significant branch. Human actions and behaviors are considered their identity markers. As film, video and television mediate people's actions and materials they use, and thus, making them popular across the world, the movie *Silu* has made Newari dress and dance global crossing the border thus making it popular all over the world. Through movie, the ethnic Newari culture reaches all over the world. It becomes fluid and hybrid when mingles with another culture. Actors, producers, directors, script writers, camera persons use the western technology in their own way in their periphery to make money. Thus, getting the things from outside, making their methods different from westerners and relating it with money, the movie helps in making the ethnic Newari dress and dance popular.

In *Silu*, in *lakhey* dance, the performers wear masks of demons and perform wild movements, while in pulukisi (elephant) dance; they wear elephant clothes and dance in elephant movements during Indra Jatra festival in Basantapur. In holi dance the dancers wearing their ethnic dress share their everyday experience. The hero Hira including other people wearing their ethnic dress sing holi song and by smearing different colors, requests his beloved TuYu Maicha to join him. In the song titled Rajamati Kumati Jike Wasa Pirati….. in Rajamati, the hero Ratna describes different body organs of Rajamati. These activities are the symbolic representation of the 'quality of their life', 'their moral', and 'aesthetic beauty' Their unison of body and dress recreating physical movement of animal, demon and human beings express happiness and suffering. The dancers, through various steps and moves, articulate cultural experience and personal perfection leading them towards spiritual consciousness. Their journey as the heroic adventure in the quest myth transforms physical movements of species with an impulse to move in an artistic way. The presentation of *lakhey* dance, a masked dance characterized by vigorous movements and loud music performed during Indra Jatra, which occurs in September assemble the dancer and his attendants in the streets. Their wander over there setting the tone of the festivities is a street performance that tours various parts of the city during Gunla, the tenth month in the Nepal Sambat calendar, which corresponds to August. Their journey as a hero, one transforms physical movements with an impulse to move in an artistic way. Clifford Geertz views in *The Interpretation of Culture:*

There is no magic key to unlock the secret meaning of symbolic forms. Symbols function to synthesize our ethos-mood, character, and quality   of our life, its moral, and aesthetic style and mood, the picture we have of the way things actually are, and how the world is ordered. A symbol is an object, act, event, quality or relation which serves as a vehicle for a conception. (127)

Those different forms of dances and dresses used by the characters in both movies are symbols which are tangible, public, popular and concrete. They are made symbolically alive by their representation in cinema. They reveal the deepest aspect of reality through divine, demonic images or masks in dances and the myths fulfilling a function of bringing to the light the most hidden modalities of being or existence of Newars. Their symbolic representation has added a new value to their each and every activity without any prejudice hence making the symbols the heartbeat of Newari community. It is the force that they live and die by and that hold them apart and pull them together.

Dance and dress as symbol drive them forward, make them prosper or feel civilized. The more they try to be symbolic through the dances and dresses, the more they know about themselves. Marshall Fishwick writes in his book *Dominant Symbols in Popular Culture* writes:

Landscape and culture are Siamese twins. The Earth is the womb of life. On it men leave their bounties, bodies, and histories. Landscape is more than a place; it is the state of being of that place-a totality of aspect. Different people approach differently. They see what they are prepared to see. The mind trains the eye. (Marshall Fishwick 14)

The stone, wood and metal carved temples and houses, stone carved squares, water spouts described in song titled Rajamati Kumati by Ratna, historical local landscapes of Kirtipur and Basantapur, bihars, stupas, people involving in different festive occasions are the symbolized abstractions like prosperity, rich architecture, unity, spirituality, sense of religious tolerance among Newar people and their glory of being Newars. More than that, hero's pilgrimage to Silu signifies his journey for spiritual transformation.

Lākhey (Nepal Bhasa) a demon, in Nepalese folklore is depicted with a ferocious face, protruding fangs and mane of red or black hair. It is a popular myth that *lakhes* are said to be demons that used to live in the forests, but as he is a peace-loving demon, he is worshipped as God. It is also believed that his dance performance can ward off all evils from humans later becoming the protectors to the townspeople. In this regard, Marshall Fishwick further views:

> Five key words emerge: oral, transmission, tradition, survival, and communal. One central idea is inescapable: the vitality of life does not flow from the top to the bottom, but like a great tree, from the soil up. It is part of contemporary folklore to say that folk culture is finished. This vast body of knowledge, handed down by mouth, practice, and custom, is still very much with us. Folklore is first cousin to mythology. Patterned on common common experience, indigenous and inedible, it feeds and sustains popular culture. (27)

Lakhey Dance, one of the most popular dances of Nepal, performed as a worshipping to *lakhey* as a deity is a folklore that is made popular through the narrative cinema giving it subjectivity and self-identity throughout the world. The rhythmic chanting of onlookers accompanied by sharp tong-tong music of ghanta (bell) along with energetic fast beats of traditional musical instruments *tagwo dhime and bhusya* and *pulukisi* (a white elephant, the bahan of lord Indra, the king of heaven) dancing in beats are the integral part of the total range of traditional behavior and hence of popular culture. The people regardless of castes, class and region assembling in the same place resemble the unity among them and make it people's culture.

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Subversion of Socio-Cultural Stigma of Disability in Hariharan's *The Ghosts of Vasu Master*

Hari Krishna Lamichhane
Department of English

Abstract

This article examines Githa Hariharan's novel The Ghosts of Vasu Master from the perspective of disability studies. It analyses the characters- Vasu Master and his student, Mani, who is different in physical and mental conditions in comparison to the children of his age, hence called 'disable' by the society. By showing Vasu Master's success in teaching Mani, Hariharan justifies the differently able people not as social stigma or abnormal but as normal human beings who can even be happier than ordinary people if they are taken positively, loved and cared by the family, friends and society. The concern of the research therefore is to show how the writer recognizes the voice of the disable and subverts the former notion of disability which reflects false picture of the 'disabled' world.
Key Words: disability, differently able, normalcy, stigma, ideology, hierarchy

This article studies Githa Hariharan's novel *The Ghosts of Vasu Master* from the perspective of disability studies. It tries to analyse how the novel critiques the ideology of the society that stigmatizes the people regarding them as 'disable' who cannot meet the standard of normalcy. In the novel, Vasu Master continues his passion for teaching becoming a tutor even after his retirement and starts teaching a 'disable' child Mani who "does not-or will not-speak" and finally gets success in it. Thus, the novel critiques the ideology of the society that treats differently able people as 'disable' and stigmatizes them on the ground of their physical and mental condition. This article claims that differently able people not social stigma or abnormal but normal human beings who can even be happier than ordinary people

if they are taken positively, loved and cared by the family, friends and society. Though, the novel seems about the relationship between Vasu Master and his pupil, Mani, in the deeper level, it deals with how the so called disable person can live like a normal human being if proper care and attention is provided.

We human beings are living in the world of norms. Norms are such aspects that categorize us in different ranks. Everywhere norms are functioning as the vital aspect to determine one's position. Whether it is society, education or politics everywhere norms are becoming crucial part to give the position of us. The matter of 'able' and 'disable' also moves around the concept of construction of normalcy. Disability studies has emerged as a new phenomenon or a new form of study among various discursive practices. People with disabilities are treated as the "Other" and sometimes as a non-human. Though they are the largest minority throughout the world, Lennard J. Davis in his introduction to *The Disability Studies Reader* states that the people with disabilities have been subjected to the discrimination and prejudice "leading finally to their marginalization as well as the marginalization of the study on disability" (1).

Many critics have discussed about Githa Hariharan in Indian literary discourse. Kavya. B. in *Search for Identity in Sashi Deshpande's That Long Silence, The Dark Holds no Terror and Root and Shadows* compares Hariharan with Virginia Woolf, Anita Desai and other writers. She argues:

Mrs. Gaskell Dorothy Richardson and Virginia Woolf would be in the top list so as in Indian women novelists Kamala Markandaya, Ruth Pawar Jhabuala, Anita Desai, Nayantara Sahgal, Shashi Deshpande, Shobha De, Kiran Desai, Arundhati Roy, Gita Hariharan and Manju Kapur are on the top list [. . .] Many significant literary awards have been won by many novelists: The Booker for Arundhati Roy's *The God of Small Things* in 1997 [. . .] The Commonwealth awards for best first books for Githa Hariharan's *Thousand Faces of Night* (1993). (9-10)

So, it is evident that Hariharan is well established and successful writer in India. Her writing has won The Commonwealth awards for best first books as well. This is possible through the issue she raises in her writings.

The Ghosts of Vasu Master by Githa Hariharan has attracted the attention of several critics and also received a bountiful criticism from the very year of its publication. The novel has come up with multiple possibilities of interpretation. It is therefore analyzed and interpreted through the various viewpoints. Divyarajan Bahuguna in "The Self-Discovery of a Teacher in the Novel *The Ghosts of Vasu Master"* claims this novel as an autobiographical one. He compares the novel with Amir Khan's debut movie Taare Zameen Par. Bahuguna writes:

This is an autobiographical novel of Githa Hariharan. Human emotions are excellently expressed through the life of Vasu Master [. . .] The quest for identity is identified with the journey of mind along times and spaces in [. . .] *The Ghosts of Vasu Master.* Human emotions are dealt through the life of Vasu Master [. . .] The novel definitely reminded us of the Panchatantra stories-

the usage of plants and animals to explain a point to children. This story also has a shade of *Taare Zameen Par* within it. (1)

The above lines claim that the novel is loaded with autobiographical elements. It presents the story of a teacher discovering himself after his retirement. It is also comparable with the famous and highly discussed movie *Taare Zameen Par.*

The novel is basically interpreted as a self-discovery out of complexities of a teacher's mind. In this regard, *The Telegraph* writes, "Vasu Master spins a succession of fables which, in their range and diversity, epitomize the human condition. But, there is also a deep vein of fantasy and mystery running through them, which breaks out in all its enchantment in the strange and glittering climax." (1)

J. P. Kamble defines the novel as an experimental one. In his *"The Ghosts of Vasu Master:* An Experimental Novel", Kamble writes:

On the surface level it seems that the novel The Ghosts of Vasu Master written by Githa Hariharan is about the teacher, Vasu Master and his pupil, Mani. The novel contains some special aspects of experimental technique [. . .] In an experimental novel the focus is not much on action but on what character makes of an action. His reactions to action and consequences of action are significant. The character Vasu Master fits well into experimental technique. His mind is significant in assessment of environment, as the mind moves from present to past or from past to present or from anywhere to anywhere. (1)

In this light, the novel fulfills the requirements

of an experimental novel. Although it seems to be the story of a teacher, for Kamble, it is nothing other than an experimental writing. Moreover, *The Complete Review* dramatizes the process of self-discovery on three levels: soul, mind and body, It writes, *"The Ghosts of Vasu Master* is concerned with well- being on all levels, that of the soul, the mind and the body. Vasu Master's physical ailment gets some attention, while some want him to follow the path to enlightenment as Swami offers" (1).

Business Standard, one of the leading newspaper relates the self-discover of Vasu Master with the act of revealing new depths. It states, "this is a book written with the lyrical grace, and one that consistently reveals new depths." In the same way, The Book Review writes "[. . .] sophisticated accomplished [. . .] Also brave, for it must take considerable courage to attempt something so complex, so full of memory and stillness." (2). Hence, it describes the complexities in Vasu's mind due to his past memories.

In this way, the critics have travelled through the lines of *The Ghosts of Vasu Master* from various perspectives but there lacks the sufficient study of the text from disabled point of view which the present project will carry out. The meaning of the text will be incomplete and lame without proper study on the issue of disability studies on the disable people in the text. Having taken this fact into consideration, the present research carries out the research on The Ghosts of Vasu Master from disabled perspective and reads the drawbacks of the society that interprets disabled people as useless being and exploits and dominates them.

Stigma theory questions the ideology of the society which stigmatizes the 'disable'

personalities. Disability is simply unacceptable and therefore, makes the disabled themselves negate their existence. It is seen as public enigma and public threat. To be disabled is be an "other" in the social group. Furthermore, disabled personalities are not treated on equal grounds. They are marginalized in every sector as in health, education, economy and others. In short, disabled people are socially unacceptable in one or the other way, it is measured in terms of the social conceptual framework of norms. Ronald J. Berger, in his book, *Introducing Disability Studies,* claims that disability has been a problematic issue in the society throughout the history. Berger argues, "Disability is a social enigma. Throughout history people have felt compelled both to stare at the disabled people in their midst and then to turn their heads in discomfort" (1). In the novel, Mani is present as a 'disable' child who is not accepted well by people even his own family members. Hariharan writes:

He mooned about his parents' small house, eating, gaping, looking more stupid than ever. [. . .] He continued to be beaten when he hit people or broke things; during intervals of peace he was forgotten for days together. Caned, shouted at, ignored, tied up, he grew into a restless, untrusting boy. He was wary of everyone, and almost never opened his mouth except to eat. (9)

These lines clearly show that 'disable' people are rejected, neglected and ignored not only by the society but even by their own parents and siblings. People do not regard them as normal human beings. If they remain silent, they get ignored; if make sound to draw the attention of people, they get beaten mercilessly. Mani gets inhuman behavior from the members of his family. This construction of the normalcy however results in the stigmatization of the

person with disability. The stigma is deeply discrediting yet that is rooted within the people with disability. So, stigma reflects a special kind of relationship between attribute and stereotype.

Society ranks the disabled person below the average or normal one. His behaviour is discrediting. This causes him to mental illness. Thus, he feels stigmatized. Erving Goffman writes:

> It is then that we are likely to realize that all along we had been making certain assumption as to what the individual before us ought to be. These assumed demand and the characters we impute to the individual will be called virtual society identity. The category and attribute he could in fact be proved to poses will be called his actual social identity. (203-04)

In every society, difference, occurs because no one in same in size, shape, colour and so on. Difference serves as basis of stigma and is root of stigma. Therefore, any attribution is stigma, which is undesired. In the context of the novel, Mani's parents forcefully send him to the school but he is not accepted in the school properly. He cannot learn anything in the school as he cannot get proper attention from his teachers and colleagues there. About Mani, the teacher Vasu Master says:

> I knew Mani was not like the other three tuition boys. They seemed bored and lazy, and I often thought that they richly deserved the two doses they got of the same lessons, once in school and then again in my room. But Mani was different. [. . .] a cunning, precocious creature who had already mastered self-defence by feigning stupidity and madness. (10)

These lines from the text clearly show that normalcy is created by the society itself. It is a social construct. Here, Mani's parents and Vasu Master represent the society. They forcefully impose the tag of 'different' and 'mad' for him. But Vasu Master has better understanding for him. He has well understood that Mani needs special attention for learning.

It appears that, the problem disability studies foregrounds is not the person with disabilities but the way normalcy is constructed to create the problems of the disabled person. So what are the actual norms and who and how they are constructed has a discursive aspect. Lennard J. Davis in his essay, "Constructing Normalcy" says:

> A common assumption would be that some concept of the norm must have always existed. After all, people seem to have an inherent desire to compare themselves to other. But, the idea of a norm is less a condition of human nature that it is a feature of a certain kind of society. (9)

Thus some of concept of norm must have existed in every society. By taking the demarcation line with the privileged norms or any specific society people are categorized into the groups of 'able' and 'disable'. People try to compare with other and form an idea about it. The role is played by the society rather than an individual in the formation of norms.

It is the society who discriminates people in the name of normalcy. Baron-Cohen Simon, the professor of Developmental Psychopathology at the Autism Research Centre, Cambridge University, in his article "Theories of the Autistic Mind" claims that autism has no difference from normal today. Simon argues, "Today the notion of an autistic spectrum is no longer defined by any sharp separation from

'normality' (Wing, 1997). The clearest way of seeing this 'normal' distribution of autistic traits is using the Autism Spectrum Quotient." (112) Mani is the child who shows behavior like the children having autistic mind. He is no more a disable child. To describe Mani, Hariharan writes:

> No one knew what was wrong with Mani. For several years his family did not even suspect there was something the matter with him. He crawled like other babies, walked and talked at the right time. He was also a happy, placid sort who stayed still for hours wherever he was put down. He was not considered a clever child, or an especially attractive one, but he was quiet and contented, and that was good enough. (8)

So, Mani is no more a disable child. He is a silent and peace-loving child who remains detached from the people in the society and family who do not regard him as the member of their group. He is not sick or having problem with him but satisfied and contented, which is good enough for him. There is nothing wrong with him, but it is the society which sees problem within normalcy.

Hariharan's choice of Mani as the protagonist contradicts this belief that an ordinary neglected and rejected child can also have serious story of him. Mani has different body structure from average human beings. He has papaya shaped head that is generally different from other human beings. To describe Mani's physical appearance, Vasu Master says, "He was a pale-skinned boy, so pale that the black of his hair was startling. This black mop sat like an unruly crown on the egg-shaped face below. His clothes were always a little too big for him, as if he had not yet grown into them." (8) These lines justify Mani as a different

physical structured child whom the society does not accept as the part of their group. Due to his distinct physical structure, he faces problem in going to school as all the children as well as the teachers in the school consider his appearance as a matter of problem.

Stigma is a matter of humiliation. It is a social, cultural and psychological construct which is understood as a kind of negative value and attribute created by the society. Stigma is any condition, attributes or behaviour that symbolically marks off the bearer as culturally unacceptable or inferior with the consequent feelings of shame, guilt and disgrace. In other words, it is a social process related to personal experience characterized by exclusion, rejection, blame or devaluation that results from experience of anticipation of an adverse social judgment about a person or a group. In any society, stigma has negative connotation and its discrediting effects are very adverse. Erving Goffman, in his essay "Selections from Stigma" defines stigma as:

> It constitutes a special discrepancy between vital and actual social identity. [...] the kind that causes us to reclassify an individual from one socially anticipated category to a different but equally well-anticipated one, and the kind that causes us to alter our estimation of the individual upward (204)

It is thus, a social categorization that legitimates the negatives because differences are highlighted than similarities. Individuals with disabilities may experience an existential crisis that may be triggered by the stigma related to having a disability, as well as by conditions created by disability itself. This is clearly evident in the novel. To talk about the condition of Mani, Vasu Masters says:

The children [. . .] even the teachers made fun of him. The quiet, drooling, overgrown baby suddenly grew horns. [. . .] It was not tender or vulnerable, he used his big hard head like a charging bull and butted anyone who spoke to him or came near him. After changing schools four times, his father gave up. Mani was eight when he finished with school. Or I should say, when school finished with him. (9)

It is not Mani who thinks himself weak and not suitable to be in the company of others but it is the society and social ideology that forces him to think like this. His friends including even his own parents take him as an 'abnormal' and they all stigmatize him on the basis of it. Why Mani feels 'nervous' and uneasy to face the people is because they do not accept his physical and mental condition as 'normal'. He has to change the school many times, and ultimately has to leave his study as no school provides him suitable learning environment. No child leaves the school at the age of eight if one gets proper environment.

Different ideologies are constructed by the society to prove that the stigmatized people are fundamentally inferior to the so called normal beings. Nevertheless, they were even regarded as less than humans – the "other". Thus, stigmatized groups are not treated on equal grounds. As Goffman writes:

We construct a stigma-theory, an ideology to explain his inferiority and account for the danger he represents, sometimes rationalizing an animosity based on the differences, such as those of social class. We use specific stigmas such as those of social class. We use specific stigma terms such as cripple, bastard, moron in our daily discourse as a source of metaphor and imaginary, typically without giving thought to the original meaning. (205)

However, it is necessary to understand the concept of the norm in the prevalent society because anyone can be stigmatized at any time. The concept of normalcy is again a social construct; it is fixed and shaped by cultural, historical and social forces. Goeffman adds, "Normality becomes the supreme goal for many stigmatized individuals until they realize that there is no precise definition of normality except what they would be without their stigma" (206). In the novel, Vasu Master considers Mani as an 'abnormal' child. He says, "To date I had thought Mani as a mask, a log of wood, a hounded animal; an impervious brick wall, a frozen puddle of drain water, a freakish victim, a cunning beast of prey" (51). A man is stigmatized because he fails to represent the majority of the population. That is why Lennard J. Davis says, "The concept of the norm, unlike that of an ideal, implies the majority of the population must or should somehow be part of the norm" (13). In the novel, Vasu Master describes how Mani was treated in the schools just because he was not similar to other children. He says:

There is some problem here all right, principals told Mani's father each time he went to enquire about the expulsion notice he had received. We don't know what's wrong with him and we can't give him special attention, they said. It's not our job. Mani disturbs the class. Do you expect us to put him before the rest? We must maintain standards. And discipline. (11)

Through these lines, Hariharan shows us the mirror of the society where even the academia is biased towards those who are different from the majority of people. The schools and the principals are worried about the uniformity and to the groups, not to the needs of an individual child who needs special care. For

the convenience of the majority of students, they are ready to force a helpless differently able child to quit his educational career. So, the society is so cruel that deprives the differently able children even from getting education just because these poor children do not meet the criteria of what the society calls 'normalcy'.

Everybody is unique in the world. No man on the earth is similar to his fellow beings nor are their experiences same. But some are considered "normal" and other as disable. Before understanding what disability actually means one should understand what the other category of the binary called normal means? Lennard J. Davis in "Constructing Normalcy" writes:

> The concept of a norm [. . .] implies that the majority of the population must or should be part of the norm. The norm pins down the majority of the population that [. . .] will always have at its extremities these characteristics that deviate from the norm. So, with the concept of norm comes the concept of deviations or extremes. When we think of bodies in a society where the concept of the norm is operative, then people with disabilities will be thought of as deviants. (13)

Davis clarifies as how the term disability functions to define what normalcy actually means. Those who do not meet the parameters of normalcy are viewed as the people with disability. To have disability is to be an abnormal, to be the part of "other". So the problem is not with disabilities rather the problem lies in the way that normalcy is constructed to create the "Problem" of the disabled person. Asha Hans in *Women, Disability and Identity* asks "who lays these standards of what is normal? Do the disabled have any say in establishment of standards" (33)? The answer to Hans question

is obviously negative. The disabled have no say in the construction of such standard. They never act rather they are always acted upon. In the context of the novel, Hariharan presents how Vasu Master feels after he discovers Mani to be unique and different than others. Vasu Master says:

> Mani was like someone I had never seen before. The person he had become, had chosen to acquaint me with, did not have a clumsy posture. [. . .] I now got to know a Mani who had made peace – on his own terms – with the hated pencil and paper of his school days. Our lessons together assumed the forked dimensions of theory and practice, story and drawing. (232-33)

These lines imply that Mani is not similar to other people in the society but a unique and different one who has developed his own way of doing things. So, these lines justify Mani not as a 'disable' but as a differently able personality. Mani has his own perspective towards the world. The paintings he has made mean that he can see himself with the condition of the birds and animals that are not similar to the ordinary creatures; rather they have lost either of their body parts but still living. Since there is no discrimination among birds and animals on the basis of their physical structure, why there is such discrimination among human beings is the question here. This construction of the normalcy however results in the stigmatization of the person with disability. The stigma is an attribute that is deeply discrediting yet that is rooted within the people with disability. So, stigma reflects a special kind of relationship between attribute and stereotype.

Negative attributes related to stigma of the people are cast down from the societal periphery for instance, the dwarf people in

every human society are marginalized simply because they do not meet the pre-requisite for being normal. People do not suspect their ability to work but they judge them on the basis of difference, as they do not meet the criteria ascribed to the majority of people. So, they are deprived and marginalized in every walk of life. These practices are critically lambasted by this theory of stigmatization. As Lerita M. Coleman defines:

> Stigma often results in a special kind of downward mobility. Part of the power of stigmatization lies in the realization that people who are stigmatized or acquire to stigma lose their place in the social hierarchy. Consequently, most people want to ensure that that they are counted in the non-stigmatized" majority". This, of course, leads to more stigmatization. (218)

In this way, stigmatization appears to be uncontrollable because any human difference serves as the basis for stigma. Moreover, it also manifests the underlying fear of being stigmatized as anyone can be stigmatized at any time.

This is evident in the novel as Vasu Master describes the lack of normalcy in Mani. He says, "Once he had smelt the books, labelled them soundlessly with some unknown words, Mani lost interest. He could not sit in a place for more than a few minutes at a time. He wandered around the small room, a strange captive animal" (13). These lines show that Mani is distinct from other normal school children. He does not have any interest in his study. Those who cannot read and write are stigmatized in the society and so is Mani in the novel.

The attitude that a disabled child is not significant effort, required to advance his/her personal or social development leads to emotional abuse and feelings of isolation, low self-esteem and worthlessness for the disabled child as well as the disabled personality. Sometimes, parental neglect is compounded by others in the community who encourage the family to ignore the disabled child by reinforcing prevalent ideas of a disabled person's worthlessness. Anita Ghai in this context asserts:

> The personal tragedy model posits a "better dead than disabled" approach and reinforces the stereotypes that the disabled cannot be Gappy or enjoy an adequate quality of life. The disabled person's problems are perceived to result from bodily impairment and a troubled mind, rather than a failure of society to meet that the person's need in terms of appropriate human help and accessibility. (37)

These lines show that the society is so cruel and inhuman that it makes the 'disable' people feel better dead than become disable in the society. It is very difficult for them to live in such inhuman society. Stigma often inhabits or makes impossible healthy social or familial relationships, which thereby adversely affect the full integration of disabled people into social structures and institutions. Therefore, disabled people are often deliberately denied education, insurance, health care, and employment. In short, they are deprived of the fundamental right to life and development.

Mani's condition resembles the same situation. Vasu Master says, "I also had to admit that I had never seen a six or seven-year-old like Mani. Only this much was clear: for whatever reason, Mani had not learnt- or had refused to learn- to act the way a boy of his age was expected to act. [. . .] At some point he fell in love with failure; made his unwavering commitment to it" (107). Here, Vasu Master is not concerned with why Mani becomes a

failure; rather he is concerned with his failure only. There are many factors behind his failure.

The concept of disability defines heterogeneous group of people whose commonality is being considered as abnormal. It is a social reality than a biological reality. Hans writes, "Many disabled inside this space are kept invisible by their families, to be hidden from the outside gaze, because they are ashamed of their disability. As they are usually invisible to the outside world, governments and movements find it easy to overlook, as they do not see." (28) Prejudice and discrimination are based on the appearance. People are judged not by their ability but by the way they look and disabled people are marginalized because they look different. The difference is caused by disability. Discrimination results when this difference triggers off the negative attitudes towards disability that are held by the other person. Most importantly, the attitude towards disability is formed accidentally. These are the obvious outcome of society that values competition between people.

People are judged according to their success in education, work, marriage, the ability to produce (healthy) offspring creativity, and beauty. As a result of segregation, disabled people have fewer opportunities to acquire the skills necessary for a good job, and their education is substandard. Vasu Master along with the people in the society including his family members take Mani as a disable in the beginning but Mani subverts this concept at the end. Vasu Master says:

> His face now accommodated more than one look. In addition to his quiet but absorbed response to my stories, he had allowed himself one more role- a more active one, which engaged him in his own creation of myth and symbol on paper. It was time to prepare Mani for a wider world than my room. (240)

These lines clearly show that disability is just a concept of the society to discriminate people among each other. Everybody treats Mani as a disable child. Nobody expects a progress in his life. But Mani subverts the concept of people by being creative like other normal children. If we support the so called disabled children, they can also act like other children. Not all persons are born with equal 'capabilities' in the existing meaning of the term. Being disabled is being different.

Disability is, thus, produced not by birth but by the way of legal, medical, political, cultural, and literary narratives that comprise an exclusionary discourse. Disabled body is constructed as the embodiment of physical insufficiency and deviance and becomes a repository for social anxieties about such troubling concerns as vulnerability, control and identity. Disability is simply unacceptable and therefore, makes the disabled themselves negate their existence. It is seen as public enigma and public threat. To be disabled is to be an "other" in the social group. Furthermore, disabled personalities are not treated on equal grounds. They are marginalized in every sector as in health, education, economy and others. In short, disabled people are socially unacceptable in one or the other way, it is measured in terms of the social conceptual framework of norms.

To sum up, this article, after examining literary and cultural representation of disability studies in Hariharan's *The Ghosts of Vasu Master,* concludes that Hariharan critiques disability as it is a social construction and a product of cultural rules and people in privileged position. The discourse created by the non-disabled is questioned and vehemently

criticized as it is biased and distanced from the reality. The existing hierarchies between the able and the disable people exist because of the social discourses which are constructed and implemented.

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The Secret Agent: A Woman's Tale

Pratikshya Kattel
Department of English

Joseph Conrad, through his novel *The Secret Agent* tries to redefine modernity by adding women's experience in private life sphere. Because in his novel *The Secret Agent,*he fairly gives space for the voice of a woman, Mrs. Winnie Verloc. With that evidence, we can say that Mrs. Winnie Verloc is the protagonist of the very novel. This paper is going to show how the very novel is one of the epitomes of the tale of a woman produced amid the proliferating era of male dominated texts by showing sufficient evidences provided from the text.

Janet Wolff elaborated in her essay "The Invisible *Flaneuse:* Women and the Literature of Modernity"(1985)that, "The dandy, the *flaneur,* the hero, the stranger- all figures invoked to epitomize the experience of modern life- are invariably male figures" (205).She calls those writers who ignored the women and their experience to depict in their texts "misogynist" (207).But in this case, Conrad holds firm reverence and significance for women.

Conrad comes under those writers who are not in Wolff's list of "misogynist". As Woolf further states, "But the other authors I have discussed were not misogynists; they were or are, on the contrary sympathetic to women's condition and to the case of women's emancipation and equality with men" (207). Though she has not particularly talked about Conrad under the rubric of non-misogynist writers in her very essay, as per the spirit of her categorization of misogynist and non-misogynist writers we can certainly talk about him as a non-misogynist writer. Because he amply and most sympathetically gives voice to women's experience and condition.

When we go through the opening page of the novel, it goes this way: "Mr. Verloc, going out in the morning, left his shop nominally in charge of his brother-in-law" (12). It seems like the story is going to be all about Mr. Verloc. Winnie Verloc, wife of Adolf Verloc, gets introduced on the only second page. Moreover, there are some chapters where we cannot even find the traces of Winnie and actions prescribed to her. Chapter IV, V, VI, and VII do not mention WinnieVerloc.While leafing through the pages we may feel that the story now completely belongs to Mr. Verloc and his mission. However, there is the name and action prescribed to Mr. Verloc in all the chapters except chapter VIII as he is already killed by his wife Winnie Verloc in chapter XI.Verloc's actions and decisions merely function as the catalyst to the development of the story which leads Winnie to become the leading heroin of the novel.Being a modernist writerConrad gives the space for women in the midst of criticism. This attempt of Conrad counters the chargeagainstthe modernist literature of being gender biased.

Cultural analyst Griselda Pollock in her book*Vision and Differencewrites,* "Sexuality, modernism or modernity cannot function as given categories to which we add women. That only identifies a partial and masculine viewpoint with the norm and confirms women as other and subsidiary. Sexuality, modernism or modernity are organized by and organizations of sexual difference" (248).This is one of the various defects pointed out at the modernist literature. Modernist literature is charged with being sexist and ignorant

about female identity and their representation. Conrad shows his departure from those male writers by giving voice to Winnie in his novel. Winnie has been portrayed as a very good- hearted wife to Mr. Verloc, sister to her mentally impaired brother Stevie and daughter to a physically impaired mother. Otherwise, in the patriarchal trend of writing there was the portrayal of males and females as having two opposite characteristics, males being attributed always with the positive or the superior ones and female as the opposite. Lois Tysonalso states, "Traditional gender roles cast men as rational, strong, protective, and decisive; as they cast women as emotional (irrational), weak, nurturing and submissive" (85).However, Conrad makes his departure from the very trend of writing. He successfully establishes Winnie as courageous and moral character in the novel.

In *The Secret Agent*, Winnie has been depicted as a nurturing wife, daughter as well as a sister. "He found at home the ease of his body and the peace of his conscience, together with Mrs. Verloc's wifely attentions and Mrs. Verloc's mother's deferential regard" (14). So, not only Winnie but her mother has also been depicted as a very sensible, caring woman. Winnie has no more been shown submissive and weak women. She possesses a little bit of sisterly love, a little bit of parental love and more than that a little bit of maternal love for Stevie. "….. Winnie, his sister, glanced at him from time to time with maternal vigilance" (17).So, Winnie possess maternal affection for her brother.

It is because of Winnie's marrying decision to Mr. Verloc Stevie receives shelter in Mr. Verloc's house. "Inwardly she quaked, because she dreaded and admired the calm, self-contained character of her daughter Winnie, whose displeasure was made redoubtable by a

diversity of dreadful silences" (115).This is all what Winnie is like. In a sense, she is like the head of the family as she cares for everyone, feeds everyone, and also regulates the shop. It is with her presence the family is united.

Moreover, besides being a mother like sister Winnie fulfills her responsibility also as a therapeutic guide to Stevie. She is all determined to keep her brother up to the state of being a consciously responsible person for himself at least. By guiding him to cross the road and asking him to make her cross the roadshe wants to make him feel a responsible man so that he can realize his role responsibly."Now, Stevie, you must look well after me at the crossings. And get first into the bus, like a good brother" (127).So, Winnie is the most responsible member of the family. She keeps no stone unturned to become a successful daughter, sister as well as a wife. Winnie is only the character one who is living with full compromise as she marrieswith a man who is much elder than herself just because he has money to sustainher family. More than that she also compromises her love in order to keep her family without severe poverty:

> It was very sensible of her, and evidently had turned out for the best, but the girl might have naturally hoped to find somebody of a more suitable age. There had been a steady young fellow, only son of a butcher in the next street, helping his father in business with whim Winnie had been walking out with obvious gusto. He was dependent on his father, it is true; but the business was good, and his prospects excellent. (38)

Winnie leaves him tragically just because he is dependent on his father and she would have no way to look after her mother and brother. She marries Mr. Verloc just because

he is financially independent. Amidst of the recession Winnie and her family is suffering, the emergence of Mr. Verloc as a financially dependable person is "clearly providential" (Conrad 38). The writer is mindful to take care of every

After being known that her brother is killed in the very monstrous attempt of bombing,she gets traumatic. Mr. Verloc being ignorant towards Winnie's suffering of loss keeps on defending himself saying: "I didn't mean any harm to come to the boy" (171). Being awfully annoyed by the silent response to his muttering he irritably talks to Winnie to flee to another country. The "blasé attitude" of Mr. Verloc towards Winnie's suffering is clearly depictedand his repeated self-defensive statementsmake her so violently mad that she kills her husband (Simmel 180). She hates him for his blasé attitude so much that she can't bear him in her sight: "The knife is already planted in his breast" (190). This is the killing of Mr. Verloc. After killing him Winnie goes to kill herself where Ossipon, another planner of the bombing and an evil flirt of which Winnie is unknown, happens to save her who also reminds her of her beloved in the past. And another misfortune comes when Ossipon betrays her by getting Mrs. Verloc'smoney. Throughout the novel, it is only Winnie, her mother and as a disable person, her brother Stevie who are depicted positively. This shows that the writer has soft feeling towards the women of that time.

She finds no other choice than to end her life as well. "Suicide of Lady Passanger from a corss-Channel Boat" as the headline on newspaper aids pleasure to Ossipon and the professor's celebration (Conrad 220). Winnie finally pays her own life at the cost of the scheme of those devils including her husband. Winnie is the most sympathetic character it

the novel. The level of sympathy raises even more when she "acts out" her trauma rather than "work[s] through" it (LaCapra 21-2). When she kills herself at the end of the novel, we tend to sympathize her the most.

Some scholars such as J. M. Robertson quite hesitate to accept the fact Conrad is fond of depicting woman with an equal light and familiarity just as he does his male characters. Robertson writes that, "On several counts, Conrad is certainly the more commanding and compelling artist of the two; working with a freer and lither touch, a richer palette, a more excursive vision of the strange variety of the world and of man- though not of woman" (440). Here I would like to defy Robertson's view with all the evidences provided form the respective text that Conrad is able to depict the best variety of women and their emotion in *The Secret Agent*. So, it would be unjust to read him as the one who is not familiar with the feeling and emotion of women. To elaborate more, James Huneker, while praising Conrad opines, "It has been said that women do not admire him. This I have never been able to verify, but according to my limited experience I believe the contrary (277). To justify his opinion further he in the succeeding page states:

> Then there is Winnie Verloc in *the Secret Agent*, and her cockney sentiment and rancors. She is remarkably " realized," and is a pitiful apparition at the close. The detective Verloc, her husband, wavers as a portrait between reality and melodrama. The minor female characters, her mother and the titled lady patron of the apostle Michaelis, are no mere supernumeraries. (278)

This means Conrad does so with full heartedly and Huneker appreciates the way he does

assign females their role. Of course, he does so in *The Secret Agent* in such a beautiful way that we cannot ignore the portrayal of female's greatness in the very novel just because she is givensome little pages to occupy.

Hence, the dominant appearance of Mr. Verloc is only the foundation for Winnie's unfortunate suffering so that the readers could sympathize at her the most. She is the most tragic protagonist of the novel.Carter and McRae also opine that as a modernist writer, "Themes of trust and betrayal ignorance and self-knowledge dominate Conrad's works…" (374). Winnie's trust upon Mr.Verloc and later upon Ossipon is broken and she is betrayed with the ignorance of self- realization of both of them. Therefore, the context of Greenwich Observatory bombing is just the base to show Winnie's suffering. It is the story of her suffering and her misfortune. She is actually the real protagonist of the novel*The Secret Agent*. It's Winnie's tale as it is all about Winnie's humanity for which stakes her own happiness and life.

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Reflection of American Dream in Nepalese Youth

We have multiple dreams and we are always running after those dreams. The dream to get good marks in the exam, the dream to get the good job, the dream to get the love of life, the dream to get a sophisticated house or a car, the dream to earn money and the dream to have a happy and prosperous life. In order to fulfill these dreams, we are sacrificing our other little things and happiness of life. We always want to achieve something more. Some more marks, some more money, some more friends and some more happiness. To achieve this "some more" we are wandering here and there and when we think that our dreams will not be fulfilled in our hometown we shift to more developed and prosperous place to achieve those unfulfilled dreams and desires. As Jay Gatsby in *The Great Gatsby* goes to another state and involves himself in illegal activities to achieve his American Dream, manycontemporary Nepalese youths are going abroad in order to fulfill their dreams of prosperity. This writing tries to connect central pursuit of the protagonist of *The Great Gatsby* in the USA of 1920s to the Nepalese youths going abroad to achieve their dreams of prosperity.

Generally, American dream refers to the happiness and good life. Here happiness refers to love and good life refers to materialistic happiness. *The Great Gatsby* is an immortal illustration of American Dream. The characters are emphatically American striving towards the goals of independence and financial success. The whole novel revolves around the titular character Jay Gatsby and his desire to fulfill the "American Dream". Not only Gatsby, it projects the then society of 1920s, a period when the old values that gave substance to the dream had been corrupted by the vulgar pursuit of wealth. Lyndon B Johnson on his

Goma Poudel
Department of English

presidential inaugural Address on January 20, 1965 has defined American dream as, "the dream that has been deeply rooted in the concept of a journey-the journey to a new country, the journey across generations, and of course, the journey within one's life. It is about motion and progress, it is about optimism, and it is about finding success and fulfillment along the way." Here, he clearly says that the American dream is the dream that is rooted in the concept of journey. So, either it is Gatsby or any other Nepalese youths, they are taking this long journey in order to fulfill their American dream.

Though Gatsby was born to a poor agrarian household, he becomes able to overcome his poverty and grooms into new elite group of American society. Gatsby acquires millions of dollars and achieves widespread fame in few years. The financial success of Gatsby implies that he is aware of the "American Dream". After five years of extremely focused labor, Gatsby was finally in the position to achieve his American Dream. He had the money, the house, the social connections, everything was in place for him to finally realize his aspirations. Gatsby was just living in order to fulfill his American dream. He lived not for himself, but for his dream, for his vision of good life inspired by the beauty of a lovely girl. And yet, when he finally gets the chance

to reunite with daisy, completely on his own terms, he found no bliss, only disappointment. As Jing Jing and Jing Xia in their research "On Great Dream in *The Great Gatsby*" claim that though Gatsby desires to get the American dream for his whole life his dream was disintegrated as he could not get the love of his life, Daisy. To quote Jing and Xia:

> As his relentless quest for Daisy demonstrated,Gatsby had an outstanding ability to transform his dreams into reality. While as time went by, Gatsby revealed himself to be a man who staked everything on his dreams, unaware that his dreams were unworthy of him. Gatsby invested Daisy with an idealistic perfection that she could not probably attain and pursued her with a passionate zeal that blinded him to her limitations. Daisy was revealed to be a careless woman whose voice was full of money… his dream was bound to fail because it was an abstract idealism but became rooted in the material rather than transcending it." (896)

As almost all the people of 1920s were guided by the materialistic prosperity, Gatsby was not an exception and ultimately it resulted towards his downfall. Though the essence of American dream was spiritual happiness and good life, Gatsby wandered towards the materialistic happiness and prosperity and it became the prime cause of his downfall. While fulfilling the American Dream slowly and gradually they were morally and spiritually corrupted.

In this novel F.Scott Fitzgerald gave a striking representation of the American society in the 1920s – the era of infinite possibilities. Almost all of Fitzgerald's characters represent a certain aspect of great idea of American life in general, namely, the idea of American Dream. There is no limit to the greed and self -

centeredness of the novel's character. In a way, what was once a dream became a nightmare. In Jordan's word, "there are only the pursued, the pursuing, the busy and tired"(77). This is in fact a very accurate description of the people of that age. In *The Great Gatsby* everyone is trying so hard to keep up with the American Dream that even their original goals have slipped from their sight, and their struggle for wealth and a higher social position became a purpose in itself. The corruption is not only limited to those who already have money, it also spreads to all those who come in contact with this world of opportunities and eventually lose themselves. Those who manage to resist the temptations of money and power are few and far between. The American Dream in *The Great Gatsby* is mostly presented as a decayed and corrupt shadow of what it used to stand for in the past. In *The Great Gatsby*, Fitzgerald effectively offers a powerful critique of a materialistic society and the effects it can have on one's hopes and dreams.

Though, *The Great Gatsby* was written in the American context of 1920s, its relevance is currently seen in the present scenario of Nepal. Almost every day we can read the miseries of foreign employment in the newspapers and magazines. In the present context many youths are wandering in search of American Dream. The number of Nepali workers going abroad more than doubled after the country began promoting foreign labor in recent years: from about 220,000 in 2008 to about 500,000 in 2015. The number of deaths among those workers has risen much faster. One out of every 2,500 workers died in 2008; last year, one out of every 500 died, according to an Associated Press analysis of data released by Nepal's Ministry of Labor and Employment(STAT). Though, as previously stated, American dream refers to spiritual happiness and good life, many youths are disillusioned like Jay Gatsby

and running after materialistic prosperity. The main motive of Nepalese youths to go to abroad is to uplift their social life. In the viewpoint of Prakash Bhattarai, researcher of Youth Action Nepal, "the expectation of earning is found different in each work place. But the common motive of each migrant is targeted to uplift and economic and social status of their family as compared to present situation. (66) So, the prime motive of going to another country is to earn money and have a prosperous life. As jay Gatsby, Nepalese youths also want to achieve everything that they want or desire and most importantly they are running after materialistic prosperity. As Laxman Singh Kunwar in his article "Emigration of Nepalese People and its Impact" mentions, it has both positive and negative aspects. On one hand, the foreign employment promises to fulfill your needs and desires and at the same time it may snatch everything from you. To quote Kunwar:

> Emigration has both positive and negative social impact. The main positive impacts are: the improvement in literacy and educational status, changes in the beliefs of people, change in social status of people, politically emigrated people seem to be more aware, the desire to participate in festival and religious ceremonies has increased. In addition, emigrant's families are influenced by demonstration effects, that is, the money obtained from remittance are being invested in unnecessary or unproductive areas. Addict of alcoholism and suffered from venereal diseases, possibility of not returned back of family member, family break up and death of family member in country of destination are noted as other negative social impacts emigration among emigrants themselves and their family members. (79-80)

It shows that Nepalese youths are also living the life of Jay Gatsby. They are also trying to be Great and are running after the higher social status, and prosperous life. But while running for the prosperous life they are losing the love and family bonding. In addition to this, the foreign migration trend has resulted in increased divorced rates, broken families with a high number of children resorting to drugs due to lack of proper parental guidance. Finally, incidents of family break-up due to migration are reported to be increasing day by day. There are not only the negative impacts of foreign employment. There are many youths who were not lured by the sophistication of the materialistic prosperity. They went to foreign land in order to uplift their economic condition and later have returned to their own land and became the successful entrepreneur. Jiba Timale, a local entrepreneur of Jhapa, Birtamod is a representative example that not all the youths who go to abroad become the salves of materialistic prosperity. He struggled in the foreign land to earn money and start his own poultry farm. Now he has two poultry farm and he is giving the employment to the local people in his farm (Shuvayatra, 2603). But all are not as fortunate as Timale, there are many youths who have lost their life while pursuing for the American dream. Shanti Maya Dong a 22 years old girl, who went to Kuwait to fulfill the dream of happy life returned as paralyzed victim, who can do nothing except lying on the bed. (The Washington Post) Though Dong returned to her country after five years of departure, she no more can fulfill her dream of happy life and the reason behind her this condition is still unknown.

Because of this desire to fulfill the American dream, many youths, either by their wish or family or societal pressure, are living the life of Jay Gatsby in order to become *the Great Gatsby*. To pursue this American

dream, our youths are always working, tired and busy and are always trying to transform themselves in order to adjust in the upper-class society as Gatsby tried to adjust with the elite group. In order to become the man Daisy wanted, Gatsby had to transform himself and compensate for his lack of breeding. His extravagant mansion and lavish parties are all for Daisy even though she is not a part of his new life. For Gatsby, consumerism is a crutch. It masks his emotional connection to attaining his American dream. To the naked eye, he looks like any other entrepreneur, gaining popularity by throwing parties. Underneath the facade is a broken man, kept down by society's standards. Outwardly we can see that the foreign employment has increased the remittance of the country but at the same time we can hear the news of divorce and separation of the family. While pursuing this dream the people are morally and spiritually corrupted as Gatsby also has earned money by bootlegging and by involving in other illegal activities. This development in the plot proves that not only is his identity fake and dishonest, but the way Gatsby makes his money is also tainted.

There are multiple consequences of this desire of the quest of this American Dream. In *The Great Gatsby*, Gatsby could not fulfil his American dream till his last breath and ultimately he dies without getting the thing for which he was struggling for the whole life. In the novel, not only Gatsby but there are many other as well who become the victim of the false American dream. Fitzgerald acknowledges the problem of obsession with consumerism not only among high society, but in the country as a whole. His representation of varied economic classes shows his understanding of mass culture and its effects across cultural boundaries. The Buchanans, Myrtle Wilson, and Gatsby are all brought down by the

effects of this mass cultural phenomenon. The nightmare of being devoured by mass culture through co-optation, commodification, and the wrong kind of success is the constant fear of the modernist artist, who tries to stake out his territory by fortifying the boundaries between genuine art and inauthentic mass culture. As Nick says:

> It was the hour of a profound human change and excitement was generating on the air.
> One thing's sure and nothing is surer
> The rich get richer and the poor get – children.
> In the meantime,
> In between time- (91)

Not only the higher or middle class but all the human beings in 1920s were trying to uplift their status but ultimately this overambition and material prosperity leads them towards their downfall. While talking about the Nepal's scenario the case is not different. In their energetic time they are running after the materialistic prosperity and ultimately it has increased the cases of broken families and increased divorced rates.

All in all, Fitzgerald projects the hollowness of the society in *The Great Gatsby*. He depicts how this materialistic prosperity leads towards lack of humanity and spirituality. The misunderstanding of the American dream as a culmination of wealth corrupts the pure and genuine quest for self - improvement. Ultimately, Jay Gatsby dies alone, with only his property and riches with him. The hundreds of partygoers do not attend his funeral because those relationships were not based on human connection. The last time Nick sees Gatsby; he remembers the first time they met and recalls how people used to gather in the parties thrown by Gatsby. But, Nick could not see them in the

funeral of Gatsby because they are corrupted by the American dream of money and status. Fitzgerald's statement is clearly ironic because his dream is so corrupted by the notion that the American dream is about money and status. In the end, Gatsby has only Nick and his father to mourn his death because the consumerism of American society preached the importance of wealth and possessions rather than the richness of human relationship. Fitzgerald gives us a story about the journey of the American dream, and how it can jeopardizeits pursuer. Fitzgerald tells a realistic story in true modernist fashion, warning us of the all-consuming power of consumer culture. Though Fitzgerald had warned the people of 1920s, it is equally implacable in the present scenario as well. We can see many Nepalese who have become the slaves of materialistic prosperity.Atairports, we can see many youths who are wandering to fulfill their American dream. We are also in the verge of being the slave of material prosperity as Fitzgerald has warned us. Jay Gatsby,throughout his life struggles to be "*The Great Gatsby*".Similarly, we are also running to uplift our social status and achieve the American dream. But the question is still there, "Do we really want to be the "Great" Gatsby?"

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Causes of Feminist Movement in Nepal

Radhika Devi Dahal
Department of Sociology

Abstract

This articleexplores the social structural perspective of feminist movement in Nepal. The article is abstracted from studies and researches made and published by different scholars on social movement in Nepal and world in abundance. Beginning with theoretical and historical bases the review comes to the Nepali context through world scenario. Various aspects of social movement and women exclusion were discussed in Nepali context.The goals and structures of women's movements reflect the commonalities as well as the differences among women. For example, feminist movements tend to be associated with the aspirations, and the opportunities, of middle-class women. Feminist movements include women's rights movements focusing on the goals of equal rights under the law and equal access to education, careers, and political power.

This article argues the contribution of Nepalese feminist movements role to establish the rights of women and move forward.

Key words: Social movement, feminist, structural perspective, middle class women.

Introduction

Power in societies is exercised by groups of interested individuals–families, business, faith groups, government organizations for example –intending for influence and power to further their own interests. Many theorists hold that crime and violence of any kind may range from economic differences, differences of culture, or from struggles concerning status, ideology, morality, religion, race or ethnicity. These writers are of the belief that such groups, by claiming allegiance to mainstream culture, gain control of key resources permitting them to commit crime like domestic violence to those who do not conform to their moral codes and cultural values. Most of the theorists who support this view see violence as having roots in symbolic or instrumental conflict occurring at multiple sites within each society.

Others are of the belief that such 'interests' such as family, economic and social status are by-products of more fundamental economic conflict (Taylor, Walton and Young 1973, Quinney 1974). For these theorists, societal conflict from which crime emerges is founded on the fundamental economic inequalities that are inherent in the processes of capitalism. Drawing on the work of Marx (1990, 1868); Engels, (1984, 1845); and Bonger (1969, 1916) among others, they suggest that the conditions in which crime emerges are caused by the appropriation of the benefits others' labor through the generation of what is known as surplus value, concentrating in the hands of the few owners of the means of production, disproportionate wealth and power.

There are two main strands of critical theory following from Marx, divided by differing conceptions of the role of the state in maintenance of capitalist inequalities. On the one hand instrumental Marxists hold that the state is manipulated by the ruling classes to act in their interests. On

the other, Structuralism Marxists believe that the state plays a more dominant, semi-autonomous role in subjugating those in the (relatively) powerless classes (Sheley 1985). Instrumental Marxists such as Quinney (1975), Chambliss (1975) are of the belief that capitalist societies are monolithic edifices of inequality, utterly dominated by powerful economic interests. Power and wealth are divided inequitably between the owners of the means of production and those who have only their labor to sell. The wealthy use the state's coercive powers to criminalize those who threaten to undermine that economic order and their position in it. Structural Marxist theory (Spitzer 1975, Greenberg 1993) on the other hand, holds that capitalist societies exhibit a dual power structure in which the state is more autonomous. Through its mediating effect, it ameliorates the worst aspects of capitalist inequalities, however, it works to preserve the overall capitalist system of wealth appropriation, violating those rules and threatening those whose who disobey the operation of the system as a whole. As such this means that the state can criminalize not only those powerless who protest the system's injustices, but also those excessive capitalists whose conduct threatens to expose the veneer of the legitimacy of capitalist endeavor.

However, Marxists have conventionally believed in the replacement in a process that will eventually lead of the view that any hierarchical system is inevitably flawed. Such theorists such as Pepin Sky (1978) espouse an agendum of defiance of existing hierarchies, encouraging the establishment of systems of decentralized, negotiated community justice in which all members of the local community participate. Recent anarchist theorists like Ferrell attempt to locate crime as resistance both to its social construction through symbolic systems of normative censure and

to its more structural constructions as threat to the state and to capitalist production. In a move diametrically opposed to that of anarchist theorists, Left Realists wish to distance themselves from any conception of the criminal as heroic social warrior. Instead they are keen to privilege the experience of the victim and the real effects of criminal behavior. The leftist realists tend to accept that violence is a socially and historically contingent category that is defined by those with the power to do so they are at pains to emphasize the real harms that crime does to victims who are frequently no less disadvantaged than the offenders.

All of the above conflict perspectives see individuals as being inequitably constrained by powerful and largely immutable structures, although they to varying degrees accord to humans a degree of agency. Ultimately, however, the relatively powerless are seen as being repressed by societal structures of governance or economics. Even left realists who have been criticized for being 'conservative' (not least by Cohen 1990), see the victim and the offender as being subject to systems of injustice and deprivation from which victimizing behavior emerges.

Not only developing countries like Nepal but also developed countries like the U.S.A, United Kingdom also are affected by domestic violence. Estimates are that only about a third of cases of domestic violence are actually reported in the United States and the United Kingdom. According to the Centers for Disease Control, domestic violence is a serious, preventable public health problem affecting more than 32 million Americans, or over 10% of the U.S. population. Domestic violence is the main hindrance to the children's better socialization. (Wallace 2004). In the process of socialization, many children use to be witness of domestic violence. It gives

the children negative impact. In the case of Nepal, violence against the female is higher than against the male. There are many types of violence: physical, sexual, emotional, verbal, and economical is the main. Violence is the cause of conflict. Conflict theory deduces civilization as a fight for authority linking groups that are struggling for limited means. Karl Marx believed there existed two categories of people: capitalist and working class. The elite or capitalist class includes the power of wealth that has access to the resources to manufacture or produce products. The working class on the other hand has no power and its hard work is sold to capitalist class to produce goods and services. The elite have an advantage over the working class in that they keep this class enslaved, so that they have to rely on the elite for income and they can maintain this power position of wealth.

Conflict theory can be a very useful lens to analyze society. It can be used to analyze the relation between haves and haves not, capitalists and workers, owners and rentersand so on. Likewise, this theory can also be used to see the relationship between husband and wife, father and son, mother-in-law and daughter-in-law or any family members and community people. So here treachery is applying conflict theory to see the condition, causes of violence against women in the social context of Nepal. Men and women are situated in society not only differently but also unequally. Women get less of the material resources, social status, power, mobility and opportunities for self-actualization than do men.

In the world, during 1970s and 1980s, special approaches to deal with women concerns and issues were initiated through different forums by the world most powerful countries. Among such forum were: The first conference held in 1975 Mexico City; The

second conference held in 1980s Copenhagen; The third conference held in 1985 Nairobi; and The fourth conference held in 1995 Beijing. Correspondingly there came different variants of feminism or feminist theories. These theories are "women in development (WID)"; "gender and development (GAD)"; and "women and development (WAD)". WID which came in 1970s is liberal feminist, WAD which came in 1970s is Marxist feminist and GAD which came in 1980s is socialist feminist approaches. Their collective aims are to liberate women subordination position from strategies are: implement women's projects; increase women's productivity and income; and improve women's ability to; identify and address short term needs determined by women and men to improve their condition; identify and address women and women's longer-term interests (Pradhan 2006).

The issue of women's right and liberation is the central idea of feminism. The major feminist issues can be traced as:

1. Dominance, patriarchy and women's sense of justice
2. Social and gender equality
3. Definition and organization of sexuality from women's perspective
4. Right of entitlement and reproduction.

My coordinates to understand the patriarchy and gender is from gender and development approaches (GAD) which is socialist feminist perspective. Therefore, I have used this perspective to understand the domestic violence.

This perspective as an alternative to the WID focuses to explain persistent gender inequalities despite the increased integration of women in development. It assumed women's movement for an egalitarian democratic

society with social and gender justice. This approach severely criticizes the development and modernization theories and questions the underlying assumptions of current social, economic, and political structures that result in unequal outcomes even while providing equal opportunities (Pradhan 2006).

This approach links the relation of production to relation of reproduction, taking into consideration women's experiences. It identifies the social construction of production and reproduction as the basis of women's subordination. It is concerns with the social construction of gender and the specific roles ascribed to women and men. This theory rejects the patriarchy as an organizing principle that systematically subordinate women to men and establishes paternalistic domination.

It assumes that equal participation and cooperation by male counterparts in overcoming women's subordinations. It sees women as agents of change rather than as passive recipients and it sees the need for women to organize themselves for a more effective political voice (Pradhan 2006, Kelkar 1985). However, whether women are liberating or not is can be found from understanding the fundamental shifting of values, assumptions, and attitudes in society, whether there is equality or not, structural changes and powerful shifts. It seeks whether there is empowering and capability enhancement programs for women to voice their needs and programs. It looks what are policy constraints or strengthening of women's legal rights and so on. This perspective has been chosen to understand the gender, patriarchy and domestic violence.

Political Process Perspective

Dissenting from the dominant view is crucial for any social movement (SM) to proceed, demand and bring new view and order to create space. And indeed, Nepal is not an exception; it had/has observed SM in multiple levels. SM is a process inevitable to understand the significance of broader political process in historical sense which emphasis importance of SM in creating processes where excluded interest groups try to get access to the established polity. Hence, my point of departure to understand the broader political process on state re-structuring and discourse creation lies in understanding the history of social movements in sequential and consequential order up to now.

Periodic intense contention and repertoires of collective actions between interest groups are fundamental to understand the meanings embedded in it. Collective action and social movement both possess structure-some organization of people and sentiments-beliefs about what ought to be done allied with mainstream political units. Study of social movements also involve the study on the development of organization and allied association that grow in size and significance that attempts to achieve political mobilization-development and goals are whether they aim at partial reform or involve large-scale revolutionary dimensions. Tilly (cited, Diani, 1992) has defined social movement as a:

> sustained series of interactions between power holders and persons successfully claiming to speak on behalf of a constituency lacking formal representation, in the course of which those persons make publicly visible demands for changes in the distribution or exercise of power, and back those demands with public demonstrations of support (Tilly, 1984: 306).

Tilly (2004) synthesized definition of SM includes three elements which are 1) campaigns

2) political actions 3) public representations of WUNC (worthiness, unity, numbers and commitment). In addition to this, he further adds some arguments to be manifested if it is known to be called as SM are; SM have proceeded not as a solo performance, but as interactive campaigns; SM combine three kinds of claims are program, identity and standing, and it is relative among phases of SMs, among SMs and among claimants with SMs; democratization promotes the formation of SM; SM asserts popular sovereignty; SM depends on political entrepreneurs for their scale, durability and effectiveness; the forms, personnel and claims of SM vary and evolve historically; SM as an invented could disappear or mutate; once established it transfers.

In the same way, McAdam argues political process theory identifies three elements are crucial to obtain SM are organizational strength, cognitive liberation and political opportunities. However, I have successfully employed others theoretical frameworks and concepts to enrich contemporary debate of SM on the idea level are ethnicity, discourse, cultural politics, federalism and exclusion linking with political process perspective to isolate the logical contradiction imbued in discourse on state re-structuring by SM based on cultural differences.

Silver, Concept and Its Clarity

Among theorists of exclusion, Hilary Silver is notable in the academia. For her, exclusion and inclusion is a process situated on a multidimensional continuum. In one hand, people may be included in one and another sense, and on the other hand, people may be excluded. This may be case for individuals or at a macro level, for groups, communities, or societies. However, for her, 'excluded are most likely to be those in the middle of a long spell of social exclusion and thus to have cumulative

difficulties, unlike the numerous people who are touched by short periods of multiple disadvantage and soon rejoin the mainstream' (Silver 2007). Silver defines social exclusion:

> a dynamic process of progressive multidimensional rupturing of the 'social bond' at the individual and collective levels. By social bond, I mean the social relations, institutions, and imagined identities of belonging constituting social cohesion, integration, or solidarity. (2007)

As a process, 'social exclusion precludes full participation in the normatively prescribed activities of a given society and denies access to information, resources, sociability, recognition, and identity, eroding self-respect and reducing capabilities to achieve personal goals' (Silver 2007). Social exclusion is complex concept with multidimensional features. We live in multiple spaces in society. They may be family and household, communities, economic, social, cultural, identity, tradition, health and education, media and infrastructure, agriculture and land, dignity, state, and like. Each of them is patterned social relation and social dimensions. Dimensions include specific features of that spaces (e.g. family). For instance, respect is one dimension inside family structure. Any individual living without reciprocal respect between members of family is assumed excluded from respect and hence living in isolation without respect, love, gaining humiliation and like. To concretize it, widow status of women is one.

Like other theorist's pin point the difficulties attach with the nature of concept, Silver does so. Social exclusion does not have formal exclusion thresholds like the poverty line. It is dynamic. At one point in time, individuals, groups or communities and like are situated on a multidimensional continuum. They are found

moving towards inclusion in one or another aspect, or towards a state of comprehensive, cumulative social rapture.

Another way to acknowledge social exclusion and inclusion is from zero-sum relationship. However, both concepts are not perfect antonyms. In societies, individuals and groups may be excluded in some respects while being included in others. For instance, in contemporary nation-states, individuals enjoy liberty, autonomy, and in process, group identities fell by the wayside, excluded from state recognition. In the same way, social inclusion and exclusion are context-dependent.

Social exclusion is a structural process of social isolation, of stripping away multiple dimensions of social involvement (Silver 2007). It is an active relationship between excluders and the excluded. Excluders are the agents who seize the relations and resources. They actively push the others outside of mainstream relations. And excluded are ill-treated, entails the loss of status, lack of recognition and like. Silver write:

> not just the distribution of material and non-material resources, are central to the social exclusion approach. It easily accommodates analyses of gender, race, ethnicity, caste, citizenship, disability, and other socially constructed cleavages. (2007)

To the point, simply sense inclusion means 'in' and exclusion means 'out' from mainstream relations, social inclusion and exclusion is a process with multidimensional nature. And to remove the exclusion, it is important to stress on active (which is flip side of active exclusion) participation is inclusion. Policies to fight social exclusion emphasize the need to give a voice to the poor and empower excluded groups.

Policy Issue and Exclusion

Social opportunities and its relational enrichment to all levels of relation must necessary be available without denial of innate justice to all categories of citizen. Be it education or a wide dissemination of basic economic entitlements (e.g. credit facilities) to reduced or removed social exclusion or be it a development activity including a deliberate combination of state action and use of the market economy, and like. For the sharing of basic social opportunity, it depends on a variety of freedoms we enjoy. This freedom includes social opportunities, market arrangement, enriching individual capabilities and social facilities, and like. Providers of these freedoms and opportunities are social institutions. Therefore, how inclusionary they are reflect the functioning of our valued and reasoned freedom, hence, any blockage in their doorstep, exclusion and deprivation is reality of impoverish lives, and limitations of social opportunities.

We live in the dynamic world system. International relation of any kindbetween and among countries has reciprocal association. Risk is an important nature of modern world system. Risk and shocks are both potential reality that any society can/would face. Sen writes:

> As a result, the sharing of 'protective security' is an important instrumental freedom, and non-exclusionary social arrangements for safety nets cannot but be an integral part of development itself. (2002)

Notwithstanding, at era of twenty first century, issue of exclusion from political participation (PP) and form democratic rights (DRs) is admissible. And exclusion from PP and DRs is constitutive relevance that directly improvises

lives. Therefore, democratic rights and shared opportunities of political participation is constitutive and instrumental inclusion to avoid exclusion. Sen writes:

It is not unreasonable for human being, the social creatures that we are, to value participation in political and social activities without restraint. (2002)

Thus, in that regards it is very important to understand the women participation in political spheres and its relationship with social exclusion.

Role of Constitutions, Inclusion and Nepal
Oommen has stress instrumental policy to have inclusive societies, and to promote it, the centrality of constitutions devising four interrelated policy interventions which is context dependent elsewhere: institutionalizing political pluralism, recognizing cultural diversity, ignoring the center-periphery distinction, and de-legitimizing hierarchy. Oommen has introduce structural significance to overcome the problems of exclusion in Nepal.Institutionalizing political pluralism: The basic assumption of this structural significance is that multiplicity of collectivities competes in the political arena through the instrumentality of political parties and civil societies. It has two dimensions: horizontality (multiparty democracy and civil societies) and verticality (devolution of political power through the process of decentralization). The bedrock of this structure is to provide the provision of equality to all citizens irrespective of gender, class, age, rural-urban distinction etc. with substance that is equality of opportunity therein sustain by conditions of equality. On the other hand, policy of positive and protective discrimination within time-frame and its termination and to disqualify gradually the elite emerging out of the policy

application from entitlements through this route.

Bases of Subjugation of Women in Nepal
Since human history women has been discriminating and that led violence in social norms, values and attitudes even now. This fact is reflected from different religious books or other books, which are written in ancient period. According to Hindu mythology Manu who looks left man and half god each considered as a founder of social norms and moral order. According to Hindu code Manusmiriti both men and women organized from God. Men come out own half of his being and women other half. However, a lot of discrimination had been made between men and women at that period. According to Manu women must worship her husband as god (Manusmriti ch.3 verse 55). Study of the available historical documents makes us convinced that men looked down to women and the discrimination has continued to the present culture, social attitudes, norms and values. The fact has been reflected in historical books and other documents of the past. Many take recourse to the religious documents, myths and legends to justify the violence against women that they are practicing. However, in most of the cases the knowledge and ideas in those books seem misinterpreted. Or only some negative aspects are picked in the interest and benefits of the male and the elites. For instance, Manu is said by many to have founded the social stratification, norms and order. They refer to Manusmriti as a root of incurring discrimination. However, here is a verse from this book for those who brand Manu as an oppressor of women; it shows they are presenting only one side of the story. "Women must be honored and adorned by their fathers, brothers, husbands and brothers-in-law, who desire their own welfare. Where women are honored, the Gods are pleased,

but where they are not honored, no sacred rite yields rewards" (Manusmriti ch.3 verse 55).

Violence against women takes various forms, which comprises not only physical violence but also the mental and emotional violence. Violence against women is mostly sanctioned explicitly or implicitly by certain norms or civilized behavior. It also arises because of discriminatory attitudes which affect women throughout their lives. "Violence against women includes: (i) Physical, sexual and Psychological violence occurring in the family such as the sexual abuse of girls, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related exploitation; (ii)Physical, sexual and psychological violence occurring in the community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions elsewhere, trafficking in women and forced prostitution; and (iii) Physical, sexual and Psychological violence perpetrated condoned by the state, wherever it occurs" (Bouta 2005).

Women have long been taught to see marriage as the key to happy life. Some feminists however argue with the fact that marriage often means a life time sentence to unpaid domestic labor thus bringing more violence. Marriage in Hinduism promises continuity in patriarchal family lines, thus directing towards women's violence. Hinduism prohibits divorce, widow marriage, particularly by women and condones polygamy. Women's actual social and ritual acts are related to their strongly embedded beliefs and religious ideologies reflected in the myths and scores of religious texts. For instance, both the terrible and gentle aspects of the Devi, are linked with pollution and affinal women on the one hand (e.g. Parvati's erotic nature and her status as wife, Durga's association with blood and destruction) and with purity and consanguine women on the other. (e.g. Parvati's ascetic austerities before her marriage, Durga's virginity and her birth from ascetic heat generated by the austerities of the gods). The parallel opposition between pollution and purity assumes central symbolic importance in Hinduism. Even the formal period of menstruation, birth and pregnancy is perceived as polluting and there are various functions to be performed for the purity. Though women give birth to the baby, her participation is less in name giving (nuharan), first rice (pasne), clan transplant during nuharan, initiation into caste, sacred-thread (bratabandha), marriage and death ceremonies. There are various socio-cultural ceremonies creating gender inequalities in Hindu society and furthermore all of these practices, attitudes and perceptions are socialized to new generations by various means (Bennett 1983).

Marxist approach sees economy as the basic foundation of society and focus more on capitalism. Capitalism as Engels insists intensifies male domination. For one thing, capitalism creates more wealth, which confers greater power on men as owners of property and primary wage earners. Second, an expanding capitalist economy depends on turning people, especially women into consumers who seek personal fulfillment through buying and using products. Third to free themselves to work in factories, men can demand that women maintain the home.

As Werlhof asserts "The husband has the queen of the commodities i.e. money, in his pocket, but the wife is not paid for her work. The husband must give her only board and lodging, as he would also have to do for a slave. The housewife's working hours, conditions of work, holidays and leisure are not settled by contract; the marriage contact is not

comparable to an employment contact. There is no right to strike, no sisterly organization of housewives; they are instead individualized and atomized. They enjoy no social security on the basis of their work as housewives, nor are they protected by law from the despotism and violence of their husbands. In the home nobody ensures the observance of human rights, hence they are private affair, which allegedly do not concern the public even when there is no guarantee of physical safety" Men have the capacity to exert violence against women and also against societies determine how wives and daughters could not spend their time in Domestic work, in education leisure or cultural activities.

Women in Nepal are at risk regarding Domestic violence and if they are victims, the legal and social support systems don't provide sufficient support. Werlhof further elaborates "the wife must serve and above all, obey the husband, he can demand this in a court of law. In short the housewife is an unpaid worker, the at disposal of her husband, round the clock, all her life, even more, for whole person each at his disposal including her sexuality and child bearing capacity, her psyche and feelings, She is at the same time slave and serf who is completed to do all the work that her husband and children need, including demonstrating love even when she doesn't feel any. Here one works out of love and love becomes work. The situation may always be intolerable, but it is impossible to predict that it will not become so." (Werlhof, quoted in Bhasin, 2000).

Patriarchy and Women's Movement
Patriarchy is commonly understood as the rule of the father where women, younger men and children of the family are ruled. Seira Tamang in her article on 'Legalizing State Patriarchy in Nepal' coins the definition given by Eileen Boris and Peter Bardaglio, which is "Struggle

between women and men to control women's labor power". Hence, in patriarchy, adult male holds the power, position, authority, resources and lineage. This power inherited through patriarchy, men subjugate and subordinate women.

One of the key issues of the feminist or women's movement is the patriarchy. Feminist or women rights activists all over the world raised questioned on women's subordinated position. Throughout the world feminist or women's right activists and/or scholars have criticize patriarchy. For them patriarchy is the root cause of women's subordination. They see public and private dichotomy, unequal treatment in suffrage, wage and inheritance, control in reproduction, violence against women and sexual harassment as the product of patriarchy.

Historically, patriarchy started from family, society and then at state level. When patriarchy reached at the state level, it becomes institutionalized in laws and becomes wide. Every action of domination towards women becomes legal and state provides protection to patriarchal norms and values practiced in family and society. Seira Tamang's article on 'Legalizing State Patriarchy in Nepal' provides critical analysis on historical process of protecting patriarchy in Nepal. She has done in depth analysis of Muluki Ain and its component on family law, marriage, property rights, divorce, adoption of child, remarriage, citizenship and so on. For instance, she gave an example of property rights where women do not get her share in the ancestral property. Similarly, women cannot transfer citizenship to her child. These were the patriarchal values that were legalized. Because of discriminatory law on inheritance, women were excluded from resources and become economically excluded and poor. Similarly, when women

were banned from providing citizenship to her child, her motherhood is questioned. Not only that, child born without recognized father was penalized without being guilty, as he/she could not get citizenship. In this way patriarchy was legalized and strengthened by the state. Interim Constitution 2007, recognizes the equal citizenship rights, however, it is not being implemented properly. Officials in government are engrained in patriarchal thinking and find it unacceptable to provide citizenship from mother's side. Women's rights organizations are still advocating for it.

Patriarchy is the cause for women subordination for feminist movement. Women's realization and awareness on their lower condition and position ask question on the practices that are deeply rooted in patriarchy in the society. It took momentum in 19thcentury in USA, Canada and some countries in Western Europe. In the beginning, women rights issues were raised by middle-class white females. They mostly talk about equal treatment to men and women, labor rights and voting rights. Early movement of feminism is known as first-wave feminism. Second-wave feminism began in 1960s from USA and spread throughout Western world. It covered wider issues including sexuality, reproductive rights, family, property, equal pay for equal work, work environment and so on. Third-wave feminism arises in late 1980s critiquing first second-waves of feminism. It calls for the recognition of women, as heterogeneous group i.e. there are differences of women on the basis of colors, ethnicities, nationalities, religions and cultural background. Black feminist raised the issue of discrimination based on color/race and ethnicity. Third world feminist raised the issue of ethnicities, religions and cultural background along with colonization. They said that not only women but also men with color or colonized background are discriminated by white women. Or in other words they raised the question of subjugation of women and men by dominant men as well as women.

Nepal women's movement agenda and issues were also developed in similar fashion. It all started with the awareness campaign and right to vote during movement of democracy in 1950 (2007 B.S.). Some call it by product of the national movement to overthrow Rana regime and establish democracy. In the course of mobilizing people, it started to mobilize women in the cities. They were not only from cities but also from high- or middle-class family and high caste women. Hence, their agendas were mainly education, awareness and voting rights. During Panchayat era, government of Nepal implemented training and awareness program for women and policy was reformed. Seira Tamang in her article indicates such changes occurred during Panchayat era (in 1963) where MulikiAin (National Code) was amended. There were two main pints, which are (a) equality before the law and (b) special privileges for women (Vaidya and Manandhar, 1985: 290-91).ShivamayaTumbahamfe in her book NepalmaMahilaAndolan (Women's Movement in Nepal) explained different activities of women's movement during Panchayat era and most of them were either related to political party's activities or student's activism relating to women's rights establishment. So, they are not solely women's activism done by women's group rather they were activities of political parties. However, women's consciousness on women's lowers status in law, insignificant participation in development and political organization was there. Due to external development agendas, state had to change laws, policies and formed women's organization within Panchayat system as a specialized agency. From the point of movement, there was hardly any activity during that era that could be considered

movement because women were mobilized by political interest. However, few activities and donor-funded studies were done in the status of women in 1970s. Such studies provided theoretical as well as empirical framework to raise issues on women's rights. Right after the restoration of democracy in 1990, women started to organize themselves in different organizations. For example, they organize as NGO, sister organization of political party, journalist women's association, women's labor association, mother's groups, indigenous women's association, Dalit women's association, single women's association and so on. Most of the women raise their agenda through donor-funded activities. Seira Tamang in another article on women's movement titles it as 'BikesheNaribaad' (i.e. development feminism) because feminist agenda and activities were set by the development projects. At the same time, open political environment gave women from different caste and ethnic group to set and voice their agenda. For instance, Dalit women raised the issue of discrimination and untouchability within women and indigenous women raised the issue of identity and culture. So, these women argued the difference among women and indicated that women agenda and issues are not universal.

The starting point of women's movement throughout the world is patriarchy. At the beginning of the women's movement, voice of educated and well-off women was prominent which made platform for other women to raise their voice as well. Hence, the voices of women from different groups added significant value to women's movement. Women's rights agendas were set accommodating their voices.

Methodology
For the purpose of my article, I have chosen women who lived in Champi area of Lalitpur

district who had actively participated in social movement of 2062/3 BS. The proposed field site for the study I have chosen is Karya BinayakMunicipality of Lalitpur district. It is assumed that this periphery is equidistance and midpoint which carries sum of half of its' characteristics of urban fabric and rural fabric mode of life and ideas like; people are conscious of caste ideology but not strictly rather class; all expose modern amenities like bike, television, internet, concrete house; locality is touched to pitch road; wage as a payment than parma; some of women are busy in economic activities and some are housewives; some are cow herders and some are doctors and engineers, and some have business enterprise and some are workers; land are partially rented for cash crops and partially used for farm and agriculture; people largely dependent on market; educated as well uneducated; living individual life etc.

However, disappearances of traditional values and custom substituting it with the economic valves as well emerging new class structure as most authors labeled it 'middle class' is also becoming persisting features of each locality. In addition, larger number of households and daily life activities of each individual is based on non-farm income than farm and off-farm income. These people are middle class people. They largely depend up on market for income earning and for living though they are local community. In the same way, population under study and localities are homogeneous in many aspects like they are Hindu-Chhetri; speaks Indo-Aryan language; they shared the prestige of being local; they can easily reflect the history of locality and socio-cultural aspects and many more; they reflect the similar life style and changes which they adopt etc and these features they manifest now are cross culturally recurrent more but not less.

The settlement of this periphery has been largely under the influences of market economy like depend on jobs. Traditional values (like impurity and purity, parma) are functional only to reflect the nostalgic impression rather modern life (like jobs, practice of restaurants), relationship (class base) and values (like heath conscious) becoming dominant value and everyday experiences. This is the places where new values and practices are enshrined by people within enmesh of value complexities. Because of this fact, it is assumed that agency of people are fundamental for the recreation of relations, practices and self. And this periphery is assumed as a point of transition between old and new. However, in my critical reflection I found women living in there actively participated in 2062/3.

Primary data has been collected through interview schedule. The secondary information has been collected through web-sites, books, NGOs - INGOs reports and journals. The primary data helped to collect general information collected from field work and the secondary data from previous published and unpublished literature which helped to understand the subject matter historically. Descriptive design has been adopted to describe the personal experiences and case of women participation in Jana Andolan II. During the research period, many cases have been registered in DPO Bhaseipati Women cell who were arrested being participated in social movement among them only 10 respondents were selected. Remaining others that is 20 respondents were selected from the informal conversation with respondents. They all were participated in social movement. I have selected only 30 respondents in this research. The respondent was active dissident. Respondents have been selected purposively which were registered cases of DPO Bhaseipati women cell and informal talks with

respondents as well some cases were known to me as well because I have work in that locality where I almost know many things about village women. I have relied on women cell and informal conversation with respondents. They all belong to Chhetri ethnic groups. Because of time and resource limitations as well as availability of the respondents, accidental and purposive sampling was used to select the sample.

In this study, data collection tools were used as interview, observation and case studies. Collected information were analyzed as per the rule of analyze and interpretation.

Agenda of Women's Movement

Globally as well as nationally, women's agendas were changing. The change can be seen clearly at the level of thought and at the level of policy. For instance, Bina Pradhan in her article 'Gender and Human Development' explained the changing global development agendas for women after 1970s. Three different policy approaches were followed from the decade of 1970. "Women in development" (WID) was applied in 1970s, "women and development" (WAD) in second half of 1980s and "gender and development" (GAD) from 1980s to till to date. WID perspective is based on the modernization and guided by the neo-classical economic theory. WID policy was influenced by liberal feminism which suggests that education and employment will change the society and bring equality among men and women. As WID could not bring expected change in society, WAD policy was adopted. WAD was influenced by Socialist (Marxist) feminism. WAD assumed that economic empowerment of women and change in international structure will bring equality. Bina Pradhan writes GAD applies capability approach explicitly recognizes human diversity as manifest in race, ethnicity,

age, gender, sexuality and geographic location. In this sense, GAD has followed Socialist feminism as well as incorporated the essence of Third-Wave feminism. The GAD strategy was empowerment, legal reform and mainstreaming. It assumes that capabilities of women, as compared with men, appear central to women's quality of life that will bring them into an egalitarian relationship with their male counterparts both within and outside the household (Pradhan, 2006).

Globally women's agenda were written explicitly in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) adopted in 1979 and came into force in 1981 has set standard to improve women's condition and position. It set out international standard, in relation to law, for the protection and promotion of women's rights. Since, Nepal has ratified it in 1991, it is applicable as law in Nepal. Similarly, World Conferences on Women raised issues from around the world. Fourth World Conference on Women held in Beijing in 1995 has set out 12 Critical Areas of Concern. They are: women and poverty, education and training of women, women and health, violence against women, women and armed conflict, women and the economy, women in power and decision-making, institutional mechanism for the advancement of women, human rights of women, women and the media, women and the environment and the girl-child. The Critical Areas of Concern has played important role in the arena of development sector.

Nepal's development sector has been focusing on the 12 Critical Areas of Concern. Sometime one is given more weightage than in other depending on the need. After the peace agreement between government and Maoist, development sector is more focused on the women in peace and security or armed conflict. During the Constituent Assembly, issue of women in power and decision-making was more focused. All the critical areas of concerns are important from women's perspective but the more weightage is given to one issue at some point of time than in other depending on the situation. At the national level broader issues such as women in power, decision-making, participation, women in media and institutional mechanism for advancement of women are focused. Local are more focused at education, health, employment or economic enhancement, violence against women, environment and girl child are more focused. Some of the related issues are dowry, alcoholism and violence, witchcraft and violence, domestic worker and violence, women trafficking, single women and so on. These issues have taken concern of media as well as greater public at grassroots level. So, national level agendas or issues are of institutional level where are grassroots level are more of a personal level.

Diverse Yet a Coherent Movement

Women's movement in Nepal is sometime questioned whether it is a movement or not. When definition and characteristics of social movement is matched together, women's movement of Nepal shows that features. Here I have compare the characteristics of social movement mention by Josheph R. Gusfield with women's movement of Nepal.

Josheph R. Gusfield characterized "social movements in being socially shared activities and beliefs directed toward the demand for change in some aspect of the social order". Gusfield indicates basically five characteristics in the definition of social movement. They are: (i) socially shared, (ii) activities and beliefs, (iii) demands, (iv) change, and (v) social order.

i) Socially shared: Women's movement of Nepal does have socially shared beliefs and actions. Women's rights organization

and networks speak of patriarchy, women's subordination, women's empowerment, women's participation in decision and so on. In the beginning of 1990s women leaders had hard time recognizing differences and diversity among women. For instance, Dalit women as well as men were discriminated in the society by so called upper caste women whether she is rich or poor was gone unnoticed when blanket approach was applied and saw all women are same, indigenous women's cultural and linguistic rights were seen as fundamentalists, in the case of Madheshi women dowry was the only issue that was counted. After the millennia, growing voice of women from different caste and ethnic group, women's leaders have recognized the diversity of women in Nepal. Shadow report on CEDAW submitted from NGO sector to Committee on the Elimination on the All Forms of Discrimination Against Women at UN had included these issues of different groups of women as emerging issues that were not included before. Issues of Dalit women such as untouchability, issue of indigenous women such as identify, culture and language, issue of Muslim women is related to religion and Madheshi and Karnali women's issues came under geographical exclusion, and widow women's issue was incorporated in the issue of single women. So, women's movement raises overall aspect of human rights issues of women. Women raising these issues may raise it from their own perspective that might not match with another group. However, they raise voice for the equity and equality as well as increase in their condition and position.

ii) Shared activities and beliefs:Women's movement had shared activities and beliefs for that call for social change. Women groups and organizations are involved in different advocacy activities asking for equal rights. In many cases they are organized as the organization's annual plan of action, sometime as project activities, sometime party activities and sometime with women's willingness. Because of its nature, it is also labeled as 'vikashenaribaad'. Even though it is labeled as 'vikashenaribaad', it supports the cause of women and develops women's agency. So, women's activism is more of a collective action that has come from the need of women and asks for the change. For instance, Tharu women ask for proper remuneration, respect and end discrimination for those who have been working as Kamlahri (i.e. Domestic worker). Badi women (women of artisan caste who traditionally sings and dance) raised the issue of recognition, respect and citizenship rights of mothers. "Occupy Baluwatar" movement has especially asked the state to act to stop violence against women. So, women of different groups have organized activism in different way but they got support from other women as well as men.

Women's agenda and issues were seen as guided from donor and hence criticized for being donor driven. Of course, some agendas are set globally and donors give funding according to it. Policy implementation of GAD can be taken as an example where donor funded on the mainstreaming, empowerment and legal reform for women. Within each of the strategic policy, women at national level identified their issues of advocacy. Women took the ownership over these issues. Hence, these became the part of shared beliefs.

iii) Demands: Women's movement today, call to the end all forms of discrimination and address their situation through gender and social inclusion. Women's demands are seen in hype during the situation where political movements are increasing. So, it is seen as the by-product of political activism. History of women movement showed that

women started organizing themselves when they were affiliated with political organization. Their affiliation aware and gave idea on organizing themselves for their rights. During the Panchayat era there was hardly any movement. After the restoration of democracy, women rights activists started to organize and demand for their rights. At the beginning, it was more like focused on fulfillment of basic need such as education, health and participation. Later, it was equal inheritance, abortion and marital rape. Now, it is focused in equal citizenship right, power sharing in state's mechanisms, proportional representation, sexual harassment, transitional justice and access to justice.

iv) Change: Women are calling for change in the society and in the patriarchal norms, values, policy, rules, authority and mechanisms. State has addressed many of the issues of women in the form of law, ratified different Conventions and international laws but at the level of implementation it is not implemented properly. 33 percent participation of women in state mechanism was ensured in Interim Constitution of Nepal. When we see in the state structures, there is hardly any area where there is representation of 33 percent of women. So, women are asking for the change in those areas. Similarly, at the level of society, women are implementing different program activities such as awareness rising through social mobilization or media. These kind of activities organized through NGOs are not considered a social movement by definition. However, these activities organized by NGOs have brought significant change. Due to the awareness raised among women and men, they participate and call for social change.

v) Social order: Social movement demand for change in social order or system. Women's agenda of women in Nepal ask for change in laws that are based on the Hindu philosophy and patriarchy. As mentioned above, citizenship rights, equal inheritance, right over women's body, power sharing and proper implementation of national and international laws. Women's subordination and subjugation starts from home, so women's movement at some point demand for change starting from home to state. Therefore, women's agenda can be seen at private level that asks to change in legal provisions in family, marriage, property, abortion and adoption laws. At state level it asks for participation, positive discrimination, inclusion and power sharing.

Women's movement of Nepal when compared with the key features or characteristics of social movements, it matches with it. The degree might be different in five characteristics but there is involvement. Some people might say it is development not a movement when it is seen at the organization level. It has that distinct characteristics in the case of Nepal but because of that development activity women's voices were raised. Development activity worked as the catalyst for brining voices of women in forefront.

Conclusion

Women's movement throughout the history has gone through several changes in its nature and ideology. In a way it has taken the cumulative path. It has been generous enough to include different issues of women from different socio-cultural background. Globally, it started bringing up issues of middle-class educated white women and now it has incorporated the issue of race, ethnicity, culture, geography and age. Similarly, it started with education and awareness, and now reached to the point of diversity of women. Women with different background are taking collective action to bring about change. In case of Nepal, collective action might not be seen at the mass level but

it is seen at the level of ideology.

Gender equality and social inclusion (GESI) are political priorities across Government in the New Nepal, and the Ministry of Health and Population's Gender Equality and Social Inclusion Strategy (2009) is an important milestone, placing it ahead of most other line ministries. The Ten Point Health Policy and Programme (2006), which introduced Free Essential Health Care Services, has ushered into the sector a stronger focus on reaching the poor and disadvantaged. The Equity and Access Programme further signals commitment to community based, rights and empowerment approaches to address the multiple barriers that poor and disadvantaged communities face in accessing maternal and new born health care.

Detailed understanding is needed of how the health system and services operate in a context of socio-economic and geographical disparities, and how inequities can be reduced. Strengthening the evidence base to direct GESI programming is a priority. This requires disaggregated information, and well-structured evaluations and studies that can identify the factors that contribute to health inequities, and the impact of policies and interventions on gender and social inclusion.

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Palm-print Recognition System
Using DCT, DWT, FFT andPCA

Er Suvash Chandra Gautam
Faculty of BCA Program

Abstract: *Biometric is a methodological study of measuring and analyzing biological data for the purpose of authentication or identification. Biometrics refers to certain physiological or behavioral characteristic that is uniquely associated to a person. In fact, biometric technology is ancient Egyptian times technology. The Biometrics can be defined as the study of measuring and analyzing the unique physical or behavioral traits, which is used for the purpose of recognizing a person. The word "biometric" is originated from the Greek words 'bios' (life) and 'metric 'or 'metrikos' (measure), directly translates into "life measurement"*

In this paper, we propose featureextraction based on threetransformations: FFT (Fast Fourier Transform), DCT (Discrete Cosine Transform) and Discrete Wavelet Transform (DWT) and Principal Component Analysis (PCA). The experimental result shows when comparing three transformations such as FFT, DCT,DWT and PCA for feature extraction, DCT is better in recognition accuracy which is found to be 99.99%.

Index Terms: False Accept Ratio (FAR), False Reject Ratio (FRR), Equal Error Rate (ERR), FFT (Fast Fourier Transform), DCT (Discrete Cosine Transform), DWT (Discrete Wavelet Transform), Principal component Analysis (PCA).

1. Introduction
A biometric system is essentially a pattern recognition system that operates by acquiring biometric data from an individual, extracting a feature set from the acquired data, and comparing this feature set against the template set in the database.

Depending on the application context, a biometric system may operate either in verification mode or identification mode. In the verification mode, the system validates a person's identity by comparing the captured biometric data with her own biometric template(s) stored system database [1]. It is one of the most secure and convenient authentication tools [2].Biometric recognition refers to the recognition of an individual based on certain distinguishable physical or behavioral characteristics which are unique to that individual. Biometric identification has gained importance due to high degree of security which is required by any modern organization as well as the day to day life of human beings [3-4].
Palmprint is nothing but the inner surface of the hand [5]. Palmprint has been used as powerful means in law enforcement for identification because of its stability and uniqueness [6]. The authentication of people by the palmprint is a relatively new biometric technology compared to other modalities such as the signature, face or fingerprint [7]. Authentication is known as identity verification, whereas authorization defines particular rights of authenticated people. Therefore, authorization follows authentication. There are three fundamentals mode of authentication [8]:

(i)   Something we have: card, token, key

(ii) Something we know: PIN, Password
(iii) Something we are: Biometric

Palmprint identification has emerged as one of the popular and promising biometric modalities for forensic and commercial applications. Palmprint features are considered promising in identify people. There are two types of Palmprint features with reference to the field at which palmprint systems are used. The first type of features are the principal lines and wrinkles which could be extracted from low resolution images (<100 dpi) and it is used for identification in the commercial applications. The second type of features are the singular point, ridges and minutiae point which could be extracted from high resolution images (>100dpi) and it is used for forensic applications such as law enforcement application [9]. Both high and low resolution image features in palmprint are shown in Figure 1:
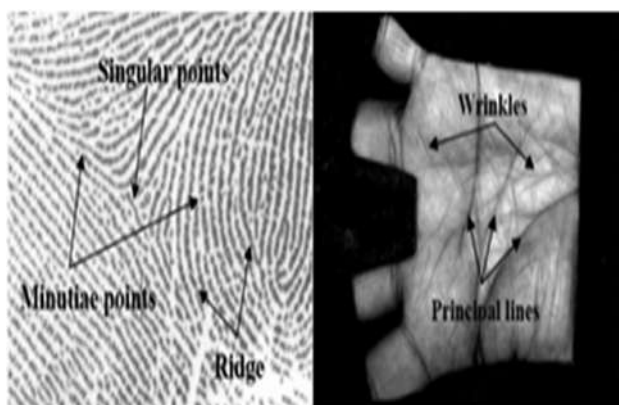

Figure 1: Palmprint image in (a) A high resolution image and (b) A low resolution image [10]

Palmprint contains many useful features such as [11-12]:

(i)   **Principal lines:** Both location and form of principal lines are unique which can be used for recognizing individuals, because they vary very little over time.
(ii) **Wrinkles:** Wrinkles form rich texture in the hand and, are generally thinner and more irregular in comparison to

principal lines

(iii) **Ridges:** Ridges are spread all over to the hand and are very thin; therefore, need high resolution to see them.
(iv) **Minutiaepoint:** Minutiae points are the ridge characteristics, ridge ending and ridge bifurcation.

2. Proposed Methodology

The main objective of our proposed work is to use palmprint features to build a biometric recognition system based on features which are extracted from low resolution palmprint images (96 dpi) to achieve simplicity and real-time processing. In recognition phase, all the palmprints will be divided into two sets: the first images are taken as training set while the left as the test set.First images are those images which are stored in database for training purposeand the second image is the query image which is to be tested later for authentication. Figure 2 shows the flowchart of Palm Print Recognition System.

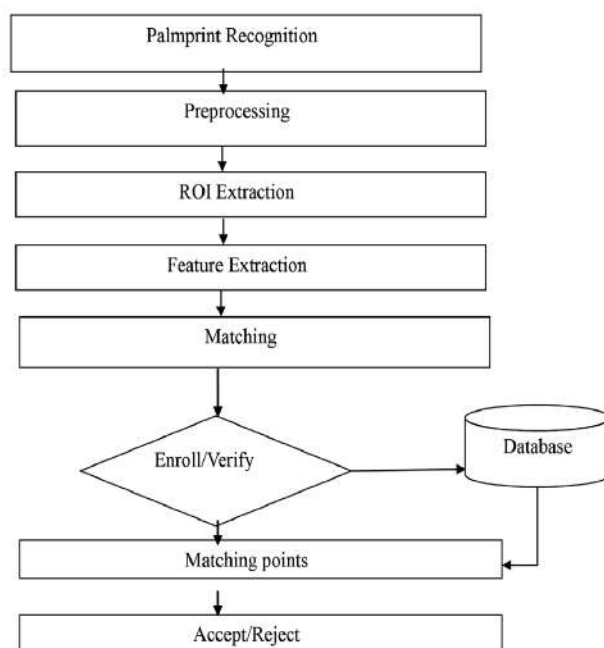### 2.1. Flowchart of Palm print Recognition System

Figure 2: Flowchart of Palm print Recognition System [13]

2.2 Preprocessing and Hand Image Acquisition

Preprocessing images frequently encompasses removing low frequency background noise, normalizing the intensity of the individual particles images, removing reflection, and concealed portions of images. Image preprocessing is the approach of enhancing data images former to computational processing. It involves converting the color images to gray level images, image rotation and resolution reduction. The hand images are preprocessed to obtain the region-of- interest (ROI). In image preprocessing stage, hand image segmentation, key point's determination and palm print extraction are done that can be depicted in Figure 3. The skin has higher red intensity color while the background (black or dark blue color) has lower red intensity color. Thus, by referring to the red component of the hand image, the hand image is segmented. [14-26]

After images have been acquiredit is needed to convert all images to gray level, because image is in RGB format and we need to convert in the grey level [27].

Most of the preprocessing algorithms segment square regions for feature extraction.The square region is easier for handling translation variation [21]. Processing is used to remove distortion, align the palmprints and to crop the region of interest. The cropped ROI is used for feature extraction. This is done in five steps:

    a. Binarize the palmprint image.
    b. Boundary tracking/ Extract the contour of hand
    c. Keys points detection
    d. Establishing a coordinating system
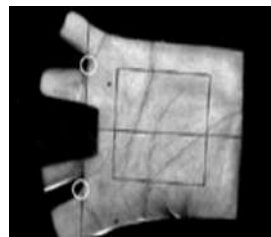   e. Extracting the central part

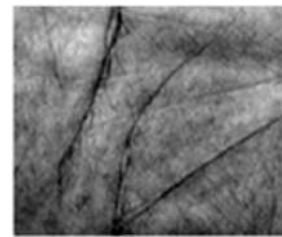*Figure 3: Palmprint Key points [8]   Figure 4: Preprocessed Palmprint image [8]*

Figure 3 gives square region of Palm print after detecting key point and Figure 4 gives preprocessed Palm Print image for further processing.

2.3. Image Thresholding

The hand images of 256 gray levels are acquired from a platform scanner. The image-thresholding operation is to Binarized the gray images to obtain the binary hand-shape images. In this step, the histogram of gray images is analyzed to determine a threshold value. This value is automatically set at the local minimal value between 50 and 100. Since the capturing environment is stable and controlled, the threshold value is conveniently fixed in the experiments. Thus, the Binarized image can be obtained.[28].

Figure 4: Binary Image [28]

2.4. Database use for feature extraction

The palm print database used in this work is the CASIA Palm print Image Database (or CASIA-Palm print for short) contains 5,502 palm print images captured from 312 subjects. For each subject, the left and right palm images have been captured. All the palm print images are 8-bit grey level JPEG files. The horizontal and vertical resolution of an image is 96dpi which is very low resolution where only principal lines, wrinkles and texture are

evident.

But in this experiment, we take only 8 right hand images of each person from database, where first image is set as query image and remaining 7 images are stored as template image or database image.

Figure 5: CASIA Palm printDatabase [28]

2.5. Feature Extraction using PCA

The Palmprint features are extracted using the PCA method. Let there are R images in the training set and each image Xi is a 2-dimensional array of size $m×n$ of intensity values. An image Xi can be converted into a vector of D ($D = m×n$) pixels, where $Xi = (xi1,xi2,...,xiD)$. The rows of pixels of the image are placed one after another to form the vector.

Define the training set of R images by:

$X = (X1,X2,...,R) ⊂ ℜD×R$ ....(1)

The covariance matrix is defined as follows:

con (X,Y) $=Σ(Xi−Xni=1) (Yi−Y)/$

$(n−1)$..........................(2)

$=∅∅T$

Where,

$∅= (∅1,∅2,...,∅R)⊂ℛD×R$ and $X=1/(n−1)$ $Σni=1Xi$ which is the mean image of the training set. The dimension of the covariance matrix Γ is $D×D$. Then, the eigenvalues and eigenvectors are calculated from the covariance matrix Γ. Let Q= $(Q1,2,...QR)⊂ℛD×R(r<R)$ be the r eigenvectors corresponding to r largest non-zero eigenvalues. Now, each of the images of the training set Xi is projected into the eigenvector to obtain its corresponding feature $Zi⊂ℛD×$ which is defined as follows:

$Zi=QTYi,=1,2,...,R$ ....(3)

Where, Yi is the mean-subtracted image of X

2.6. Proposed Algorithm

The proposed pixel by pixel image hashing algorithm using FFT, DCT DWT and PCA for feature extraction method is:

1. Start
2. Read gray scale palm image from CASIA database
3. Remove noise using median filter
4. Convert the gray scale image into binary image
5. Read ROI of enrolled image,
6. Read ROI of query image
7. Compute the hash value of stored/enrolled image
8. Compute the hash value of test image/query image
9. If the hash value of the test image and database image are same, then the person is accepted successfully and authenticated else Person is rejected
10. Final feature vector is extracted by applying FFT, DCT, DWT and Principal Component Analysis (PCA)
11. The hash value is used to compare test feature and database features for matching. The appropriate value of matching is chosen by using reference threshold.
12. Stop

3. Experimental Result and Performance Analysis

The performance of the proposed algorithmis compared withFast Fourier transformation (FFT), Discrete Cosine transformation (DCT), Discrete Wavelet Transformation (DWT) and Principal Component Analysis (PCA). FFT, DCT, DWT and PCAare applied to sub images and then extracted features from those sub images.

The C A S I A d a t a b a s e (version2) contains 500 palm print images collected from 250 individuals. All palm print images are 8-bit gray-level JPEG files. There are no pegs to restrict postures and position of palm. Subjects are required to put their palm into the device

and lay it on a uniform colored background.
The performance of the proposed system is demonstrated using a Dot Net platform. A dataset of 250 images are taken from the CASIA dataset. Dark intensity backgrounds, namely black and dark blue are used in this work. The usage of the low intensity back ground is to ease the hand image segmentation. Users are required to spread their fingers apart and lean their hand against the background during the image acquisition process. The hand image is saved using JPEG format in 256 x 256 pixels.

The CASIA database is used to test the performance analysis in terms of FFR, FAR, EER, time, space and accuracy analysis. If the threshold is increased, FAR will decrease but the FRR will increase and vice versa. Hence, for a given palmprint system it is not possible to decrease both these errors by varying the threshold value.

Therefore, the performance of palm print system is measured in terms of two errors: False Accept Ratio (FAR) and False Reject Ratio (FRR)

3.1 False Accept Rate or False Math Rate (FAR or FMR)

False acceptance can be explained as imposter person being authenticated as genuine because the criteria of reference threshold is fulfilled and the imposter person is lying in the range of genuine person [16].

$$\text{FAR} = \frac{\text{Number of persons accepted incorrectly}}{\text{Total Number of persons out of database}} \longrightarrow \dots\dots (4)$$

3.2 False Rejection Rate or False Non-Match Rate (FRR or FNMR)

False rejection can be explained as the genuine person is rejected because the criterion of reference threshold is not fulfilled and the genuine person is lying in the range of imposter persons [14].

$$\text{FAR} = \frac{\text{Number of persons accepted incorrectly}}{\text{Total Number of persons out of database}} \longrightarrow \dots\dots (5)$$

3.3. Equal Error Rate or Cross over Rate (EER or CER)

The rates at which both accept and reject errors are equal. The value of ERR can be obtained from the FRR and FAR values with threshold graph. The EER is the way to compute the accuracy of the devices. The lower EER is most accurate.

3.4. Correct Recognition Ratio or True Success Rate (CRR or TSR)

It is the rate at which system recognizes all the persons in the database to particular individuals correctly.

$$\text{FAR} = \frac{\text{Number of persons accepted incorrectly}}{\text{Total Number of persons out of database}} \longrightarrow \dots\dots (6)$$

This ROC graph is FMR (False Match Rate) vs. FNMR (False Non-Match Rate). FMR isdefined as the rate at which two different people are identified to be the same person (False match). FNMR is defined as the rate at which two biometric properties from the same person are mistakenly thought to be from two different people (False non match).

3.5. Recognition Accuracy

The accuracy of the authentication system is given by the following equation.

Recognition Accuracy = {100-(FAR+FRR)/2 }

Where, FAR is False Acceptance Rate FRR is False Rejection Rate. The accuracy of the system increases if the value of FAR, FRR decreases.

The following table summarizes the calculation result for FFT, DCT, DWTand PCA comparison.

3.6   Simulation and Result

Comparing Terms	Reference Threshold(Rt)	FRR	FAR	Time (MilliSeconds)	Space (byte)	Recognition Accuracy (%)	Number of Samples
FFT	99.527	0.0229270.	0.0	206.2195	5740.355	99.98	250
DCT	99.05	0.0110690	0.0	370.9172	7343.013	99.99	250
DWT	71.05	0.010713	0.005861	3570.656	2396	99.91	250
PCA	72.67	0.00234	0.004981	3578.899	7343.013	85.41	250

Table 1: Comparison Result

4. Conclusion

The result shows that when comparing these three transformations i.e. FFT, DCT, DWT and PCA for feature extraction, DCT is better in recognition accuracy which is found to be 99.99% and DWT occupies less space as compared to other transformation. The PCA based method gives only 85.41 accuracy in Palm print Recognition.

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Brief Introduction of Dyslexia

Kamala Upreti
Associate Professor,
Maharajgunj Nursing Campus, TU

Abstract

Dyslexia is a reading disorder characterized by trouble with reading despite normal intelligence. Most of the time this disability is present at birth but some factors such as genetics, environmental exposure and substance abuse during pregnancy can play vital role in the development of dyslexia. Background information of child, family history and early developmental history including intelligence and oral language skill test are used to diagnose dyslexia. Psychological testing, guidance and support and ongoing evaluations are major intervention to the management of dyslexia in children.

Introduction

Dyslexia is a learning disability also called language–based disability in which a person has a trouble understanding written words. It is a specific reading disability due to a defect in the brain's processing of graphic symbols that alters the way the brain processes written material and is typically characterized by difficulties in word recognition, spelling, and decoding.

The problem in dyslexia is a linguistic one, not a visual one. Although it is a neurological condition, dyslexia is not linked to intelligence so people with severe dyslexia can be brilliant. A person with dyslexia is that they read at levels lower than typical for people of their age. It is the most common learning disability, around 80% of student with learning disabilities have dyslexia (according to University of Michigan).

They are caused by differences in the brain, and they affect the way the brain processes information. These differences are usually present at birth. But there are certain factors that can play a role in the development of a learning disability which includes:

- Genetics
- Environmental exposures (such as lead)
- Problems during pregnancy (such as the mother's substance abuse

Symptoms and traits of dyslexia

Dyslexia is different from delayed reading development, which may reflect mental disability or cultural deprivation. The most common signs and symptoms associated with dyslexia can be displayed at any age, but they normally present during childhood.

Childhood symptoms of dyslexia include:

- **Difficulty in learning to read:** despite having normal intelligence, receiving proper teaching, and parental support, has difficulty learning to read.
- **Milestones reached later:** Dyslexic children may learn to crawl, walk, talk, and ride a bicycle later than the majority of others.
- **Slow speech development:** Apart from being slow to learn to speak, a dyslexic child may commonly mispronounce words, find rhyming extremely challenging, and not appear to distinguish between different words and sounds.
- **Slow at learning sets of data:** At school, dyslexic children may take much longer

than other children to learn the letters of the alphabet and how they are pronounced. There may also be problems remembering the days of the week, months of the year, colors, and some arithmetic tables.

- **Coordination:** A dyslexic child may seem clumsier than their peers. Poorer eye-hand coordination may be seen.
- **Left and right:** Commonly, a dyslexic child gets "left" and "right" mixed up.
- **Reversal:** Numbers and letters may be reversed without realizing.
- **Spelling:** The child may learn how to spell a word and completely forget the next day.
- **Speech problems:** If a word has more than two syllables, phonological processing becomes much more challenging. For example, with the word "unfortunately" a person with dyslexia may be able to process the sounds "un" and "ly," but not the ones in between.
- **Concentration span:** Children with dyslexia commonly find it hard to concentrate due to mentally exhaustion, attention deficit hyperactivity disorder, compared with the rest of the population.
- **Sequencing ideas:** When a person with dyslexia expresses a sequence of ideas, they may seem illogical or unconnected.
- **Autoimmune conditions:** People with dyslexia are more likely to develop immunological problems, such as hay fever, asthma, eczema, and other allergies.

Diagnosis of Dyslexia

- Background information of child
- Family history and early developmental history
- Intelligence, oral language skills, word recognition
- Decoding - the ability to read new words by using letter-sound knowledge, phonological processing, automaticity and fluency skills, reading comprehension, vocabulary knowledge.

During the assessment process, the examiner is able to rule out other conditions or problems that may show similar symptoms such as vision problems, hearing impairment, lack of instruction, and social and economic factors.

Management/ Treatment of Dyslexia

There is currently no "cure" for dyslexia. Treatment is aimed at providing compensatory strategies to deal with the disorder in daily life. The sooner a child is diagnosed and receives support, the more likely he or she will achieve long-term improvements. Treatment may include the following:

- **Psychological testing** - this helps the teacher develop a better-targeted teaching program for the child. Techniques usually involve tapping into the child's senses, including touch, vision, and hearing.
- **Guidance and support** - it is vital for the child's self-esteem and personal ambition that they are reminded that even though reading and writing may be a problem, millions of people with dyslexia worldwide have thrived and become successful and productive citizens.
- **On-going evaluation** - adults with dyslexia may benefit from evaluation to hone or refine their coping strategies, and identify areas where more support is needed.

Supportive Strategies

- Provide a quiet area for activities like reading, answering comprehension questions
- Use books on tape
- Use books with large print and big spaces between lines
- Provide a copy of lecture notes
- Don't count spelling on history, science or other similar tests
- Allow alternative forms for book reports
- Allow the use of a laptop or other computer

for in-class essays
- Use multi-sensory teaching methods
- Teach students to use logic rather than rote memory
- Present material in small units

Hope and Inspiration (By Michal Bates, 2018)

-
- With appropriate teaching methods and motivation, dyslexics can successfully learn anything.
- Assistive technology is opening all kind of doors to literacy and learning. Audio books and text to speech applications are two of the most important accessibility tools
- Dyslexics excel at connecting ideas, thinking out of the box, 3D mapping, and seeing the big picture.
- People with dyslexia often find success in the fields of art, computer science, design, drama, electronics, math, mechanics, music, physics, sales and sports.
- Dyslexics use their right brain more than average, which is associated with art, emotion, spatial relationships, intuition and synthesizing of ideas- partially explaining their strengths in these areas.

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Mudir: A Tale of Nepalese Worker in Foreign Land

Basanta Poudel
BA Third Year

Background

Mudir (2073) is a novel by Minraj Basanta, a poet and novelist. Heis anemerging literary figure who is on the way of gaining popularity. Before he brings this novel into market, he was just interested to write poems. Currently, his novel is being popular among the readers in Nepalese literary circle.

Story of Nepalese in Foreign Employment

This novel *Mudir* is about those Nepalese, who are in the foreign employment. More than forty lakhs Nepalese are out of country in various jobs. Most of them are in gulf countries like Qatar, Dubai, Iraq andso on. However, only few of them are satisfied with their jobs, salary,environment, and working conditions.

The Novel and its Contextual Background

In this novel, the word *mudir* stands for Arabic term that means boss or head. In Nepali, this term represents malik or hakim. In the Arabic countries, all the boss or head of the companies are called *mudir*. *Mudir* is very powerful and strict person. He is an executive head of a company. Many Nepalese are working under the orders and authority of *mudir*s.

The novel explores the real story of a youth namely Dambar Rai, who is referred toas Dambe.The narrative is a bitter experience of Dambe about foreign employment. He works for a *mudir*. After reading this novel, we learn how Nepalese youths are working in foreign lands. The bitter experience of Dambe stands for all Nepalese workers in foreign lands, especially in the Arabian Countries.

Use of Language

The novel exclusively employs common Nepali words and phrases.However, there are many terms borrowed from Rai and Arabic languages. Rai language, such as mama (mother), papa(father), sami (sister), lapcho (door), boti (relatives) are used. Similarly, Arabic terms like khabuj, jipsan, khiyam, makkhinu, buyu, aamil, busul, albak, jumma, are used in the novel. Nepali readers of the novel may feel difficulty in understanding the meaning of these words.
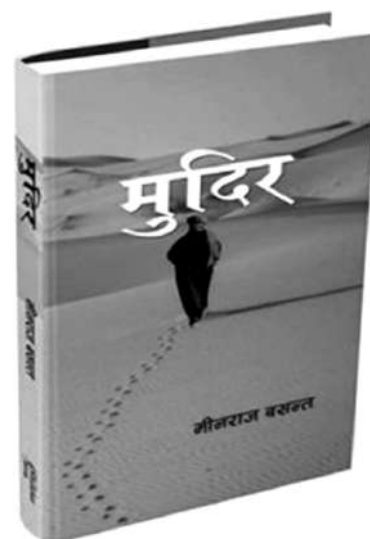
Plot

More than 15 hundred Nepalese youths go through the Tribhuvan International Airport every day with a dream for better employment opportunity. Their ambitious dream is to be rich as soon as they reach these foreign countries. Dambe also decides to go for foreign employment with the same ambition and dream. He comes from Okhaldhunga and has been living in Kathmandu since last six years. Before leaving Nepal, he thinkshe will be able to earnmoney as if he is plucking leaves from a tree. But,as soon as he arrives

in Doha, the circumstances develop in such a way that his dreams turn bitter.

Many youths like Dambe are laboring hard in foreign lands. Their productive and valuable time and knowledge are drained out of the country.They are exploited and paid very low. Companies cheat them not once or twice but for many times until they return home.

When Dambe arrives in Qataralong with his friends, he visits the company (named) La Villa and its boss. The company gives themjobs to construct road, plumbing, digging and to provide irrigation through under-ground pipes in the gardens. They had to work in very hot temperatures of 50℃. After one month, Dambe goes to receive his salary from the *mudir*. He is running out of money, too. But, the *mudir* asks him to wait for somedays. Again after some days he visits the *mudir* and asks for the salary. This time,too he is not paid. He struggleshard to get the money he has worked for. The *mudir* repeatedlyshows the same attitudes until another month. Dambe, then stops working under that *mudir* and starts working illegally in another company. He works there for few days only and then becomes jobless. He visits many places and companies but cannot find any job. In the meantime, the *mudir* of his old company calls him to receivehis salary and asks him to joinanother working place. This time too, the *mudir* does not pay him the salary in time. No one speaksfor him. So,he goes to the labor court. After he receives his last salary, he swears to leave the company.

"No job, no income and no progress even after coming in foreign employment; why to live, how to live and survival problem are there in Dame's mind". He cannot think rationally and reasonably.He felt as if his heart is burning. He even curses the Nepal government for not doing anything for the youths. He thinks, "Because of the lack of responsibility and right vision, youths like him are in foreign lands". His view is that the government only provides green passport instead of creating job opportunities at home.

Sometime he feels, this kind of problems is not only his. He also remembers those past days living with his parents,relatives and friends. He recalls the festivals and cultural ceremony, and different places he visited. He goes without job and money for days. Dambe has lost interest in his life living ina sorrow land like slaves of eighteenth century. He has many grievances and he regrets, which makes him depressed. Dambe compares himself and those Nepalese youths who are in foreign employments with the women, who are sold in the brothel in India.

Finally, his company gives him permission to return home. However, embassy refuses to send him to Nepal because he still has three months before his visa expires. He waits until the last date of visa expiry. At last, before returning Nepal, Dambe quotes the ambassador saying "Qatar is an open jail". The saying of the ambassador implies that Qatar is a prison for Nepalese migrant workers.

Conclusion

As a whole the novel is about those Nepalese,who face lots of problems while in a foreign employment. Dambe is a representative character. Through his experiences, Minraj Basanta is telling the story of thousands of Nepalese youths' strugglesand hardship they face while working in foreign lands.

Good Governance

Good governance is the basic foundation for the sustainable development of anation. It establishes the good political, social and economic environment in the country. It is committed to create a system founded in justice and peace that protects individual's civil rights and civil liberties. it is directly related with all the sectors of the society,such ascitizen, private sector, voluntary sector, community, organization, religious and ethnic groups.

According to Grindle, good governance is a relationship between good scholars and to the people of country which helps to develop country smoothly. It helps in the economic growth of country which is very important for nation's upliftment. In the context of Nepal,there is political instability which leads to low economic growth rate and it ultimately increases poverty. And this vicious cycle is repeating because there is no proper relationship between and among the scholars and the common people. In other words, this is happening because of the lack of good governance.

According to Quioa, good governance is basic element for the economic growth of a nation. If there is good governance, the developmental tasks complete on time, peace and prosperity will be maintained and it opens the door for the multiple investments and ultimately the living standard of the common people will be uplifted.

According to the United Nations, good governance is measured by these eight factors: According to the United Nations, good governance is measured by these eight factors:
1) Participation
2) Rule of law
3) Transparency
4) Responsiveness
5) Consensus oriented

Alisha Pokhrel
BA Second Year

6) Equity and inclusiveness
7) Effectiveness and efficiency
8) Accountability

If the above-mentioned factors are implemented while governing the nation, there will be good governance and the nation will move towards prosperity. There are multiple nationswhich have followed the spirit of good governance and uplifted their economic and political status in a very short span of time. China leaped in economic growth simply because of the good governance. Similarly, Norway is also regarded as prosperous nation because of the good governance.

Forgood governance, there should be rule of law. Good governance is corruption–free government based on the rule of law and efficient in public sector management. In good governance there should be smooth relationship between the government and the private sector and the works, procedure and achievements of the government should be transparent. If the system is not good and the information is not transparent then there will be clash between the government and the private sector and it hindersthe good governance. Fair and representative election also helps to maintain the good governance. People can elect their representative in fair election and they can definitely work in order to develop their local area. The developed

countries have proper flow of information to the people. The government should circulate the information among the people. On the one hand it increases the credibility of the nation and the government; on the other, there shall be smooth relationship between the citizen and the government.Hence, transparency for good governance is essential for a developing country for sustainable development and peaceful environment.

In the context of Nepal, good governance is not fully exercised. Because of the multiple factors such as, corruption, political instability, weak civil society, problem in bureaucracy, unregulated private sector etc. there is poor performance of the government. In order to let good governance function properly, first and foremost the corruption should be abolished. There should be political stability, and all the political parties and leaders should be faithful to the citizen. Furthermore, the civil society should function properly and they should make the government aware about any wrong-doing. Likewise, the government should monitor the activities and function of the bureaucracy and private sectors. Then only, we can have a prosperous nation with properly functioning good governance.

Importance of Reading Habit

Purnima Khati
BA First Year

Reading is a priceless activity. It has been observed that the habit of reading has declined of late. One of the main cause for the decline is the growth of technology. However, many people do not know the multiple benefits of reading. Here are some reasons, why reading should be your priority.

These days many movies have been adapted from the books. But if you read the book and then watch the movie based on that book, you will agree that the book is 100 times better than the movie. I've seen movies based on the novels like; The Notebook,A Walk to Remember,Half Girlfriend,and so on. I realized that books are better than the movies based on them. There is always that unique part like what a character is thinking, and the scenario that we create in our mind while reading. A movie can never capture such aspects. On the other hand, reading books improves reader's imagination and creativity.Whenever you read a fiction, it takes you to another world. In the new world, your imagination works at its best as you try to see things in your own mind, you create a different world and perspective while reading. You can hardly find these experiences while watching a movie.

Similarly, reading a well written book influences your ability to become a better

writer. Just like artist's influence others, so do the writers. Many successful authors 'gained' their expertise by reading works of others. So, if you want to become a better writer, start by learning from previous masters. After reading books you become more empathetic. Losing yourself in a storyincreases your sense of empathy. While reading a book, you become part of the story and feel the pain and other emotions of the characters. While reading a story, you somehow associate yourself with the character and you also experience the same joy, sorrow and happiness of the characters.This in turn allows your mind to become more aware of how different things affect other people.

Likewise, spending too much time watching television, computer and smartphone or playing video games can affect your eyes and physical and mental health in the long run. On the other hand, books are safe and easy. No one has ever gone blind from reading too many books. There are no known side effect and danger of reading great books. Reading books also helps you to sleep better. Poor sleep leads to low productivity. This is why so many experts recommend that you should establish regular de-stressing routine before you sleep to calm your mind and therefore sleep better. Reading a book is one of the best ways to calm yourself before you go to bed. Instead of watching television or spending too much time with smartphone while in bed, grab a book and start creating your own world.

That is way reading should be your priority. Always keep a book in your bag. You can read whenever or wherever you want. It does not occupy much space; it makes you more creative. Develop a habit of reading books for betterment of your thinking capacity and health. You may not be smart by using smartphones, but you will definitely be smart by reading good books.

Unheard Voice of Nirmala Pant

Sanju Dhakal
BA First Year

This experiences kills me deeper from inside,
Not because I was raped, but because he is still at large.
Mom, I knew, that was my darkest day in this unfair world
Where all my dreams, my career, my body everything was to be annihilated.
That day, that day,
My nipples were fuller, lips were unchipped and all
Were smaller to bear that horrible pain
I shrieked no, no, no which echoed as yes, yes, yes to his brain
He pressed my heart, bit me, sank into my body
I, a 13 years young was full of wariness
Oh please stop, stop, my last word faded forever on 26 July 2018.
I landed in the place of injustice, awakingto kill him for his crime
All I knew he was blood sucker, life destroyer
My naked, dead body was the action of him, the action of him,
Which he thought was a simple play.
That dirty play took my beautiful life away
I listen with my dead ears justice, everyone shouting for my justice
No thank you and you, as the rapist is made invisible,
No thank you and you, as the rapist is made invisible,
Say no to rape and yes to justice.

Effects of Pollution

The increasing level of pollution is creating terrible situation for living beings. Not only living beings, but also the soil, the water and the air are in pitiable condition. From social institution to international level, the effect of pollution is being a big subject matter. There are multiple types of pollution, but primarily this article sheds light on soil, water, air and environmental pollution.

These days we cannot step outside home without carrying masks because of massively growing air pollution. Especially, in urban area, the pollution level is increasing rapidly. We are not being able to get fresh air and aromatic smell in our surrounding. The moment we go to the streets of Kathmandu, dust and rotten garbage welcomes us. Because of soil pollution the land is being sterile, which is resulting in low production of crops. Ultimately, there will be the shortage of food leading to starvation. Human body is made up of 70% of water and if we do not consume fresh and hygienic water it directly affects ourhealth. We many suffer from multiple diseases and it ultimately might take our life. Due to negligence and ignorance, people are throwing the garbage in the environment causing he soil, water, and environmental pollution. Desiring prosperous and luxurious life, people are continuously destroying forests, opening factories, excavating minerals, driving polluting old vehicles, therebydestroying the environment day by day.

Because of pollution, people's lifestyle is being unhealthy. They are suffering from multiple diseases. Irritation in the eyes, nose and throat, breathing problems are some of the health problems that most people of city area are suffering from. In the present scenario, we can

Sarju Giri
BA First Year

see many patients of asthma, simply because of air pollution. We know that pollution affects human being physically as well as psychologically. The thinking capability of people depends upon the environment in which they live. So, it's really important to understand the effects of pollution.

Then what should we do now? It is not an easy task to decrease pollution. However, we can decrease pollution by keeping industries far from cities, spreading awareness, afforestation, using well maintained new vehicles. We can prevent effects of pollution by practicing good habits. Most importantly, the government and human beings play the vital role in conserving environment. The government can make strict laws in order to protect the environment and people should follow those rules and regulation because it is directly impacting our lifestyle. Furthermore,people can organize various awareness programs in order to make people aware about the consequences of environment pollution.

We need to be careful and aware about the consequences of environmental pollution. We need to learn and adopt good habits to protect our world from destructions, which can be caused by pollution. We should not destroy our future for the mere luxuries of the present.

Human Civilization and Technology

It is well known that,"Necessity is the mother of all inventions."

It is the nature of human being to do work effectively andefficiently. Throughout the history of civilization,we have invented innumerable devices, instruments,tools and methods for better functioning of our life. Our brain is such, which is capable of generating knowledge, creating ideas, and innovations in order to solve problems.Thus, human brain hasmade all modern innovations possible.

Human beings have not based their lives on science and technologies in modern times only. If we study the history of human civilization,we shall find one or the other form of technology of the times. The construction of structures like the pyramids, building stone statues, andmaking large boats, show that some kind of technology and tools had been in use during early civilization.

What is technology?

For ignoramus,"Technology is something very fancy, glowing lights,fast moving, binary digit, a lot of wires". This answer covers only one aspect of technology. If we dissect the word "Technology ", weget that technology refers to the study of doing things in certain way or exploiting specific technique. In other words, Technology is the way of doing something in improvised manner which can be fast, efficient, flawless and functional. It can just be a method. At modern time technology comes relating it with the contemporized society.

Anthropology suggests "technology is the cause of human evolution". When we were in primitive age, technology was there to help make weapons out of stone, wood or iron for hunting and defense. The huts and
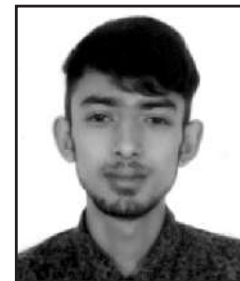
Saraha Parajuli
BA First Year

caveswe were living in were also the product of technology. The way humanssaved things for their future generation had technological facets. Needless to say, technology saved human race from extinction then. Human beings were able to survive in harsh situations like rain, drought, snowfall and storms with the innovations of technology. Inside the walls of ' The Great Egyptian Pyramids ' researcher have found Hieroglyphics; old scripts letters marked as symbols. Such examples of technology existing in the primitive age can be found ubiquitously around the world today.

Technology is quite different from our common perception. It is just technique of doing something with purpose of better performance and accurate result. In this sense, technology is lifestyle upon which we are living now. At present, technology has become the most powerful and influential aspect of human life. Homes, hospitals, schools and colleges, banks and companies cannot function without one or the other form of technology.

Climate Change and Its Effects

Climate change particularly refers to the fluctuation of weather condition in a particular interval of time. Climate change includes a number of changes that are encountered on the earth's surface. Because of its shape, the earth faces different climatic condition at the same time.It is due to its variations in the distance from the sun, the earth has different climatic regions.

Climate change has been a burning issue since the late1970s. Most often the changes havedistorted the physical and natural state of earth. Global warming is the dominant factor of climate change. Global warming refers to the unusual increment in the earth's temperature.The major cause of global warming has been human being. Researches show nearly 13% of carbon,a component responsible for the cause of global warming is produced due to deforestation. Not only this, people are using excessive plastic materials, which is leading the air pollution to its climax. Thus,making mother earth the worst place for livingchanging oceanic level, the land and climatic situation dramatically.

The temperature of earth is rising alarmingly, thereby causing global warning. The rate of temperature rise has been so alarming that if this continues for next 50 years,it will be hard for human existence. A NASA satellite shows the ice in Antarctic and Arctic region has been melting in the ratio of 13.2% per year. If this process of melting goes on for further 3 decades,the ecosystem will be adversely affected. First and foremost effect will be faced by the flora and fauna of polar-regions like ice tussle, penguin polar bear and wolf leading to theirextinction. And the sea –level rise will cause the drowning of small islands,nations and coastal regions of many countries like Bangladesh. According tostudies, the sea level

Prabesh Rai
Class XII, Science

has risen up by 143mm in past few decades. Similarly, climate change can cause acid rain, greenhouse effect, ozone layer depletion etc. These adverse effects of climate changeare making our earthan impossible place for survival.

Recent studies on the effects of climate change concluded that, the gradual increase in the temperature of earth is leading to the unusual and irregular flowering of plants. Even its effectshave a sudden change in climate like the occurrence of hurricane and cyclones, excessive rainfall and drought. Studies show the air pollution in Kathmandu has increased by 2.5 micron (Kantipur Daily). This air pollution is 6 times greater than the criteria.As a result, the number of patients suffering from nasal problem, throat problem and circulatory problem has increased within the past few decades. Besides, water pollution, soil pollution, sound pollution havemadeour cities worst places to live in.

Modern world is depending more upon technology rather than on natural things. Recently a 5G networking system has been tested in the Netherlands and it was observed that its radiation killed a number of birds and animals. Equally, its affect was also seen on human beings. So, these facts should not

be ignored.Recent news reported the death of a whale due to plastic inhalation. After dissection 6 kg of plasticwas discovered in its digestive gland. These all are the consequences of our irrational activities: people have started enjoying technology notwithstandingnature and natural state.

To sum up,climate change is a burning issue which everyoneshould takeseriously. We all should join hand in hand in order to stop climate change and minimize its effects. Even if we keep the concept of perpetual and sustainable development, it should be virtuousto keep our earth intact for survival of human beings and other livingthings sinceall living things have equal right on earth. Keeping these things in mind, our mission should be to make mother eartha very safe place to live in.

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Climate Change and Its Effects

Supriya Rai
Class XI, Humanities

"Climate change is no longersome far off problem; it is happening here; it is happening now." This statement of Barack Obama justifies how climate change has been a part of our everyday life. Climate change is an outcome of our every single activity in our daily life. It is a change in earth's atmosphere. It is a change in our habitat. All living things, alike human beings living on land and in water, are facing the adverse effects of climate change equally. This change in climate has also affected the natural state of other components found on earth.

In addition to this, our actionand behavioragainst the environment has deteriorated the climatic condition. According to IPCC special report on climate, the global temperature is in alarming threat of temperature rise, thereby causing global warming. Global warming causesextinction of endangered species, melting of glaciers, destruction of forests and habitats,ultimately causing imbalance in the ecosystem.

Greenhouse effect is another consequenceof climate change which has caused acid rain. Moreover, natural calamities such as drought, soil erosion, landslides, excessive rainfall, floods or even no rainfall, which are the implications of climate change,have deteriorated the natural condition of land

animals, aquatic species and even human being. On the other hand, air pollution is changing the composition of the earth's atmosphere making it unsuitable to breathe in and making the earth no longer a suitable place for any living organism.

As a matter of fact, glaciers are natural conductor that helps in vitalizing the climate. The Himalayas that are suffering loss of snowfall help in maintaining the ecosystem. The North Pole and the South Pole are playing excessive roles in maintaining the climatic condition of our planet. If all these factors aren't looked upon as an alarming clock, then we will keep ourselves in danger. All other creatures will also have to pay for the consequence of change in climatic condition; however, they are not responsible for these distortions.

Therefore, we have to work for the change to overcome this problem and savevulnerable species that have become victim of our activities. We have to be serious before the nature itself takes necessary actions against us. We have to keep in mind that our action should not create trouble to the environment and naturalhabitat. Nature made us rational. Thus, we should act rationally.

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Dependence on Technology Today

Essence Shrestha
BA First Year

21st century is the century of globalization, science and technology. Human beings have been pushing their limit to the infinity even since the evolution. Each and every day, people are seeking everything that can support make their life more convenient and time-affection. In addition to meet these kind of demand and make the lifestyle more comfortable, inventors are spending their time for invention scientists have been able to use technology in toothbrush to hydro-fuel. The vast evolution in the technology is to reduce the human effect to the least and save the time. And people are attaching to the technologies like they are related with their close ones.

Technology is a born of science. It has been playing a vital role to make the life of people easier and cost-effective. We all are somewhat using sorts of technology in our day to day life. The days of going to the market on vehicles or walking to the town for shopping is nearly to be over soon. Due to the flourishing of internet around the global, with one click we can get whatever we want in our doorstep. The producers and distributors are targeting to reduce the human labor and use robots for different tedious tasks to reduce the human error. There was a time when we have to go to

bus station, train station to book our tickets to reach our destination. But today, we can book such tickets watching our favorite TV shows in our living room without undergoing any kinds of tedious struggle.

As the days are passing, the population is increasing spontaneously and so in the number of area for human settlement is decreasing. People used to do jogging in grounds and parks excessively about 10 years ago. But due to the preference of people, which is always changing, people are using trademark and gym equipments in their homes to save their valuable time.

When it comes to hospitality, scientists have also been successful to leave a trademark. For fast and correct delivery, many business, houses and restaurants are using artificial intelligence (AI) for attending and serving their guests.

Every manual task is being computerized nowadays. This kind of use of technology has been very useful to record and store data for longer time period and can be extracted easily. For example; if a librarian stores the information in journals rather he storing it in a computer, there is a great chance of loss of the information.

Technology is also playing a great role to save the rights of people. When machines are used on behalf of women and children, many kinds of violence are reported to be controlled and so are the right to freedom, right to education are utilized properly.

In the time of justice seeking, law always needs evidence. And technology has made it easier to collect the evidences and do researches for getting justice in time.

The society has become safer with the use of technology. We had to carry adequate amount of cash, when we were going on a business or vacation; we had to spend our time with the danger of threat and lot of the cash and that used to decrease our productively and concentration. But, today, with the use of technology, we are able to use automated teller machine (ATM) anywhere we are travelling and can also pay by cards, which makes travel safer and confident.Education is the best place where we can see the proper use of technology. The method of learning is also changing rapidly avoiding the traditional method of focusing only on books.

Like everything has its pros and cons, even the technology has its own disadvantages. People are so much depending upon the technologies; they are also forgetting about their health. Hence, we can say that if we are able to use technology in limited amount. It is a boon, otherwise it can take a form of curse and destroy the life of many people.

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The Story of Nagesha the Snake

Once upon a time, in a huge jungle there lived a majestic serpent by the name of Nagesha. He go to the village every day and frighten the people in order to get milk. As he was a majestic serpent, all the people of the village were afraid of him. Upon his arrival at the village, all the people would run here and there and fall unconscious. This happened for a very long time but none of the people were able to stop him; none of them had enough courage to face him. Then, one day, a holy sage arrived in the village. On his arrival, people told their problems to the sage. Afterhearing theirproblems, the sage promised the villagers to help them and take care of the situation. On the same day, whenNagesha came in the afternoon as usual, all the people of the village started running here and there and fell unconscious. Then Nagesha tried to frighten the sage too but the sage was calm and steady. By looking at his calmness,Nagesha got a littleafraid. The sage took a basket and trapped Nagesha in it and sat on the top of it. Then Nagesha started hissing out of pain. Hiss… hiss…hiss…and pleaded for the sage to let him out. After hearing the request, the sage told that he would let him out only when he made promise not to frighten the village people and kill them. Nagesha gave him the word not to do so. From that day, Nagesha was never seen in the village. He was living a peaceful life in the jungle. He started living happily with all the animals. On the other hand, the villagers who were in fear of Nagesha's return to the village were also very happy when Nagesha was not seen in their locality.

However, some of the villagers decided to take the advantage of the promise made by Nagesha and kill him. As Nagesha was committed to his promise and did not try to attack anyone,then the villagers approached him and tortured very
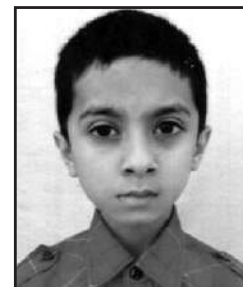
Tilak Neupane

badly. One day the same holy man who took the promise from Nagesha went to the jungle for meditation. While walking on his way, he saw Nagesha crying in pain. The sage, out of his curiosity, asked Nagesha on why he was crying. Nagesha was shivering from head to toe and told him his sad story. Then the sage told him that he could have defended himself telling him that sticking to the promise did not mean to give chance other to take advantage of it. Then Nagesha also made him clear of why he used to go to the village. Nagesha told the sage that he was visiting the village to get milk and food for other serpents. After that Nagesha died. Tears trickled down the cheeks of the sage.

Moral: If the animals can also be committed to their promise then why can'tbe committed to our promise?

❊

अङ्ग्रेजी र हाम्रो विद्वता

भीमलाल गौतम
अङ्ग्रेजी विभाग

भाषा मानव जातिको सबैभन्दा बलियो औजार हो, जुन हरेक क्रियाकलापमा आवश्यक हुन्छ । भाषाको माध्यम र भाषिक इतिहासले नै मानव जातिको ऐतिहासिक विकासक्रमलाई लेखन परम्पराको माध्यमबाट लिपिबद्ध गरिएको छ इशापूर्व ५००० वर्ष अगाडिदेखि मध्यपूर्वबाट लेखन शैलीको विकास हुँदै भारतीय उप-महाद्वीपमा इशापूर्व २००० को सेरोफेरोमा अक्षरीय पद्धतिमार्फत् भाषाले मानव विकास, कला, संस्कृति, साहित्य र इतिहासलाई विभिन्न रूपबाट सङ्कलित गरेका प्रमाणहरू भेटिन्छन् ।

महाभारतको युद्ध तथा राजनीतिक परिवेशजस्तै आधुनिक संसारमा भाषा र त्यसको प्रस्तुतिलाई राजनीतिक बहस बनाई निकै चाखपूर्ण तरिकाले विमर्श गरिएको पाइन्छ खासगरी २० औँ शताव्दीको विज्ञान र आम सञ्चारको विकासले राजनीतिक नेताहरूले बोल्ने भाषा, उनीहरूको अन्तर्वार्ता र भाषणहरूलाई विभिन्न अर्थहरूमा प्रयोग गरेको पाइन्छ । नेपालमा पनि लिच्छवी र मल्लकालमा नेवारी संस्कृति र मैथिली भाषालाई बढी प्रयोग गरेको देखिन्छ काठमाडौँ (तत्कालीन नेपाल) उपत्यकाका जनमानसमा नेपाली, मठ-मन्दिरमा संस्कृत र राजकीय नाटक तथा रङ्गमञ्चमा मैथिली भाषाको प्रयोग हुने गर्दथ्यो ।

पृथ्वीनारायण शाहको एकीकरण अभियानपछि नेपाली भाषा (तत्कालीन गोर्खा भाषा) ले कानूनी र प्रशासनिक भाषाको मान्यता पायो भने नेपाल मैथिली लगायत अन्य भाषाहरू समुदायमा मात्र बोलिने भाषाका रूपमा प्रयोग भए। संस्कृत भाषा पनि पण्डित, पुरोहित र उच्च ब्राह्मण वर्गमा सीमित

हुन पुग्यो । सन् १८१५ को सुगौली सन्धिमा अङ्ग्रेजी भाषाको प्रयोग भएपनि जङ्गबहादुर राणाको बेलायत भ्रमणपछि दरवार हाइस्कुलमार्फत् अङ्ग्रेजी भाषा पनि नेपाली शिक्षा र राजनीतिक चेतनामा प्रवेश गर्यो ।

वि.सं. २००७ सालमा राणा शासन समाप्त भएपछि नेपाली राजनीतिमा वैदेशिक असर बढ्न गयो, जसको प्रभावले अङ्ग्रेजी, हिन्दीजस्ता भाषाहरू पनि नेपाली भाषाको विकल्पका रूपमा देखिन थाले। नेपालीपछि अङ्ग्रेजी र केही मात्रामा संस्कृत भाषालाई शिक्षामा प्रयोग गरियो। एकातिर विश्वव्यापीकरण र विकास एवम् आम सञ्चारमा आएको फेरबदलले नेपालमा निजीकरणको माध्यमबाट अङ्ग्रेजीको प्रभावहरू देखिन थाल्यो भने अर्कातिर तत्कालीन माओवादी जनयुद्धमार्फत् बुर्जुवा र गाइखाने शिक्षा बहिष्कारको अभियान चल्न पुग्यो। विदेशी भाषा र संस्कृतिभन्दा आफ्नै भाषा, साहित्य र संस्कृतिको विकास गर्नुपर्ने एउटा राष्ट्रिय अभियान सुरू भयो ।

नेपाली समाज २०६२/०६३ को आन्दोलनमा होमिदा पनि नेपाली भाषा र संस्कृतिको पक्षधर र अङ्ग्रेजी भाषा पक्षधरको रूपमा विभाजित देखियो। देशमा गणतन्त्रको स्थापनापछि नेपाली राजनीतिक

मञ्चहरूमा अग्रेजीजी जान्ने र नजान्ने कुरामा नेपाली नेताहरूको मूल्याङ्कन सुरु हुन थाल्यो । खासगरी विभिन्न अन्तर्राष्ट्रिय मञ्चहरूमा विभिन्न समयमा नेपाली नेताहरूले बोलेका कुराहरू र उनीहरूले जानी नजानी अङ्ग्रेजीमा गरेका लिखित तथा मौखिक भाषण गर्ने कुरा परम्परा नै हुन थाल्यो ।

बुझ्नुपर्ने महत्वपूर्ण कुरा के छ भने अङ्ग्रेजीमा कुरा गरेर मात्र कोही महान् र बौद्धिक हुने होइन । आफ्ना कुराहरू व्यवस्थित रूपबाट आफ्नै मातृभाषामा प्रयोग गर्दा कोही कमजोर र अपमानित हुनु पर्दैन। संसारका धेरै मुलुकका अनुभवी नेताहरूले अङ्ग्रेजी जान्दाजान्दै पनि आफ्नै राष्ट्र र राष्ट्रिय भाषामा अन्तर्राष्ट्रिय मञ्चहरूमा बोलेका धेरै उदाहरणहरू छन् । बेलायत, अमेरिका, अष्ट्रेलिया,न्युजिल्याण्ड लगायत केही मुलुकमा प्रयोग हुने अङ्ग्रेजी भाषालाई संसारका अधिकांश युरोपियन, ल्याटिन अमेरिकन र एसिया प्यासिफिक राष्ट्रहरूमा प्रयोग गरिँदैन ।

नेपालमा पनि अङ्ग्रेजी भाषाको प्रयोग गर्दा आफू बढी विद्वान् हुने कुरो भ्रममात्र हो । केही समय अगाडि मन्त्री गोकर्ण विष्टको अङ्ग्रेजीलाई नेपाली मिडियाहरूले समाचार बनाएका थिए, जुन अनावश्यक थियो। भर्खर सम्पन्न नेपाल इन्भेस्टमेन्ट समिटमा केही नेपाली मन्त्रीहरूले बोलेको अङ्ग्रेजी फेरि सतहमा आएको छ, जुन बहस र विवाद अनावश्यक छ । हाम्रा राजनेताहरूले पनि नेपाली वा आफूलाई सजिलो हुने मातृभाषामा कुराकानी र छलफल हुने बानी बसालौं । अनि मिडियामा काम गर्ने मित्रहरूले पनि भाषा एउटा माध्यम मात्र हो, यो ज्ञान र बौद्धिकता नाप्ने कसी होइन भन्ने कुरा बुझौं ।

अबको युगमा अनुवादक र मेसिन अनुवादको माध्यमबाट एउटा भाषाको कुरो सजिलै अर्को भाषामा रूपान्तरण गर्न सकिन्छ । अर्को कुरा औपचारिक मञ्चहरूमा हामीले हाम्रै मातृभाषामा बोल्दा विश्वमा नेपाली भाषा थप स्थापित हुन्छ । यसले नेपालको पहिचान र विकासलाई नै मद्दत गर्छ । तसर्थ, नेपाली नेताहरूले सकी नसकी अङ्ग्रेजी भाषा बोल्नु हुँदैन, त्यो जरुरी पनि छैन ।

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परिवर्तन नभई परिवर्तन ल्याउने समय

समयले आफ्नो बाटो कहिल्यै बिर्सदैन । आफू कहिल्यै नबदलिने समयले अरूलाई बदलिदिन्छ । बालकबाट बूढोबनाइदिन्छ । मौसममा परिवर्तन ल्याइदिन्छ । प्रकृतिलाई बदलिदिन्छ । अनि ऋतुमा पनि परिवर्तन ल्याइदिन्छ ।

कहिल्यै नरोकिने कहिल्यै नथाक्ने, कसैसँग पनि कहिल्यै नहार्ने समय । आमाको गर्भबाट नै समयसँग परिचित हामी नौ महिना कुरेपछि बल्ल धर्तीमा पाइला राख्छौं । अनि समयसँग सिङ्गौरी खेल्दै सुरू हुन्छ, जीवनको अर्को अध्याय । पल्टँदै, घम्रैंदै र चार पाउ टेक्दै हामी दुई पाउ टेक्ने हुन्छौं । समयले हामीलाई धेरै कुरा सिकाउँदै विशाल संसारको रङ्गमञ्चमा उभ्याइदिन्छ । यही रङ्गमञ्चभित्र आफूलाई हराउँदै जीवनका पानाहरू भर्दै भविष्यका कल्पनाहरूमा डुबुल्की मार्दै फर्किन खोज्ने हामी जो कोहीले पनि समयलाई जित्न सक्दैनौं । मान्छे थाक्छ, आराम गर्दै राति सुत्छ, निदाउँछ, तर समय कहिल्यै सुत्दैन, निदाउँदैन । आफ्नो गतिलाई समयले कहिल्यै छोड्दैन । सधैं एकैनासको गतिमा अगाडि बढिरहन्छ ।

मान्छेलाई अमूल्य पाठ सिकाउँदै जाँदा अनगिन्ति गोरेटाहरूमा रूम्मलिएर हराएको मानव जीवनका अध्यायहरूमा समयको कथा लुकेको छ । मान्छे जन्मेदेखि नमरुन्जेलसम्म यो कथाको पात्र बनेर आफ्नो भूमिका निर्वाह गरिरहन्छ । मान्छे त केवल समयको खेलौनामात्र रहेछ । समयको इशारामा नाचिरहने जो मानिसले समयलाई चिनेर समयको तालमा नाच्न तयार हुन्छ, उसलेमात्र जीवनमा सफलताको शिखर चुम्न सक्छ । तर जसले आफ्नो तालमा समयलाई नझ्याउन खोज्छ, उसले जीवनबाट सधैं हार खानुपर्छ । आफ्नो तालमा नाच्न त जो कोहीले पनि जानेको

होला तर समयको तालमा नाच्न सक्ने मानिस कम नै होलान् । समय साँच्चै विशाल र फराकिलो छ । हरेक सोच, विचार, जन्म, जीवन र मरण अनि हरेक क्षेत्र र कार्यहरूमा समयले आफ्नो आधिपत्य जमाएको छ । विशाल संसारको बृहत् क्षेत्रलाई समेटेर आफ्नो गतिमा एकोहोरो अगाडि बढिरहने समय कहिल्यै पछाडि फर्कंदैन । जसरी वृद्ध मानव आफ्नो वचपनमा फेरि फर्कन सक्दैन। समयको यही महत्त्व बुभेर आफ्नो कर्तव्य निर्वाह गर्न सक्ने जो कोहीले पनि पश्चातापको भुङ्ग्रोमा जल्नु पर्दैन । तर, समयलाई नजिकबाट बुभेको व्यक्तिले पनि समयअनुसार आफूलाई परिवर्तन गर्नसकेको देखिँदैन ।

हामीले देखेर, जानेर, बुभेर पनि आफ्नो कमजोरीलाई सच्याउन सकिरहेका छैनौं । हाम्रो कमजोरीपनलाई समयले गिज्याइरहेछ । जीवनका उतारचढावसँगै हातेमालो गर्दै आफ्नोपथमा आफ्नै गतिले अगाडि बढ्ने समय साँच्चै निष्पक्ष छ । समयले कसैलाई ठग्दैन, तर हामी सबै दोष समयलाई थुपार्दै कर्मले दिएको फल तिक्ततासँग स्वीकार गर्छौं । एउटा बच्चालाई आमाको गर्भबाट समयले जन्म दिन्छ । समयले नै हुर्काउँछ, बढाउँछ र वृद्ध बनाउँछ । संसारमा समयभन्दा शक्तिसम्पन्न केही पनि छैन । हामीले समयलाई न

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देखन नै सक्छौं, न स्पर्श गर्न नै । तर, संसारमा जति पनि जीवित प्राणी, जीवजन्तु तथा वनस्पति छन्, ती सबै समयको घेराभित्र छन् । यही घेराभित्र बन्दी भएर सङ्घर्षशील जीवनका खुड्किलाहरू उक्लँदै मनमस्तिष्कमा यत्रतत्र छरिएर रहेका कल्पनाका टुसाहरू गोडमेल गर्दै जीवनले समयलाई पछ्याइरहेछ । समयले पनि जीवनका उकाली ओरालीहरूमा सुख र दुःखका अनुभवहरूलाई घिसारिरहेछ । फरक यति छ, जीवन थाक्छ, गल्छ, बिरामी हुन्छ, दुख्छ, रून्छ, कराउँछ, तर समय कहिल्यै थाक्दैन, गल्दैन, बिरामी हुँदैन, दुख्दैन, रूँदैन अनि कराउँदैन । समयले आफ्नो बाटो कहिल्यै बिर्सिदैन । आफू कहिल्यै नबदलिने समयले अरूलाई बदलिदिन्छ । बालकबाट बूढो बनाइदिन्छ । मौसममा परिवर्तन ल्याइदिन्छ । प्रकृतिलाई बदलिदिन्छ । अनि ऋतुमा पनि परिवर्तन ल्याइदिन्छ । समय हाम्रो गुरु हो । यसले जीवन जीउन, हाँस्न र बाँच्नमात्रै नभएर सङ्घर्ष गर्न सिकाउँछ । आदिकालदेखि चल्दै आएको समय अन्तसम्म चलिरहनेछ ।

मोदिआइनमा नियतिवाद

नवीनकुमार उप्रेती
पूर्व विद्यार्थी

सार

मोदिआइन *नियतिवादी दृष्टिले अध्ययनीय उपन्यास हो । पौराणिक र लौकिक आख्यानलाई संयोजन गरी रचना गरिएको यस उपन्यासमा गीता दर्शनिको गहिरो प्रभाव रहेको छ । उपन्यासको कथावस्तु, घटना र पात्रका माध्ययमबाट उपन्यासकारले जीवनप्रतिको मोहलाई दर्शाएका छन् । यसरी हेर्दा उपन्यास सशक्त मानवतावादी मान्यतामा अडेको देखिन्छ । जीवनसापेक्ष मान्यतामा आधारित प्रस्तुत मोदिआइन उपन्यासका पात्रहरू नियतिका भवचक्रमा परेका छन् । महाभारतको युद्ध र त्यसले पारेको प्रभावका कारण लाखौं युवतीले आफ्ना प्रेमी गुमाउनु परेको, अभिभावकहरू सन्तान विहीन हुनुपरेको जस्ता प्रसङ्ग प्रारब्धकर्म वा नियतिकै कारण भएका हुन् । उपन्यासकी मुख्य पात्र 'मोदिआइन'ले सामाजिक मर्यादाका कारण आफ्ना जैविक आकाङ्क्षाहरूको तिलाञ्जली दिनुपरेको जस्ता घटना नियतिवादको महत्त्वपूर्ण आधार हुन् ।*

विशेष शब्द : प्रारब्धकर्म, ऐहिक, अजरामर, नियति, भाग्यवाद, कर्मबन्धन ।

विषय परिचय

विश्वेश्वरप्रसाद कोइराला वि.सं.(१९७१-२०३९) नेपाली आख्यान जगत्मा उल्लेख्य नाम हो । आधुनिक नेपाली कथामा मनोविश्लेषणात्मक धाराको सुरुवात गरी त्यसको विकासमा उनको महत्त्वपूर्ण योगदान छ । उनका दोषी चस्मा र श्वेतभैरवीगरी दुईवटा कथा सङ्ग्रह

प्रकाशित छन् । त्यसैगरी, उनका *सुम्निमा* (२०२७), मोदिआइन (२०३६), *हिटलर र यहुदी* (२०४०) लगायतका उपन्यासहरू प्रकाशित छन् । उनका उपन्यासहरूमा सामाजिक विषयवस्तुका साथै पूर्वीय दर्शनको पूर्ण प्रभाव पाइन्छ । त्यसमध्ये,बाबु, आमा र छोरा, तीन घुम्ती, नरेन्द्र दाइसामाजिक विषयवस्तुमा बढी केन्द्रित उपन्यासहरूहुन् भने सुम्निमा, हिटलर र यहुदी, मोदिआइन जस्ता उपन्यासहरूपूर्वीय दर्शनको आधारभूत मान्यतामा केन्द्रित उपन्यास हुन् ।

पूर्वीय दर्शनले जन्म-मृत्यु,पाप-पुण्य, स्वर्ग-नर्क, कर्म, नियति जस्ता कुराहरूका विषयमा बृहत् व्याख्या विश्लेषण गरेको छ । पूर्वीय दर्शनले राखेका यस्ता विविध मान्यताका आधारमा विश्वेश्वर प्रसाद कोइरालाका उपन्यासहरूलाई अध्ययन विश्लेषण गर्न सकिन्छ । यस लेखमा विश्वेश्वरप्रसाद कोइरालाको मोदिआइनउपन्यासलाई पूर्वीय दर्शनले राखेको एक मान्यता नियतिवादका आधारमा व्याख्या विश्लेषण गरिएको छ । समाजमा सुखदुःख वा भाग्य अभाग्यका घटनालाई पूर्व वा ऐहिक जीवनको फल मान्ने गरिन्छ । भाग्यकै कारण मान्छे उस्तै अवसरबाट फरक प्रकारको जीवन व्यतित् गर्न बाध्य हुन्छ भन्ने मान्यता नियतिवादले राख्दछ । इच्छित (अपेक्षित) फल प्राप्तिको सन्दर्भमा 'भाग्य' र अनिच्छित (अनपेक्षित) फलभोगको बाध्यतामा नियतिको बढी प्रयोग गरिएको पाइन्छ (चालिसे, २०६९:पृ.४३) ।

नियतिवादको दार्शनिक स्वरूप

नियतिवाद संस्कृत भाषाको शब्द हो । संस्कृतमा भाग्यको पर्यायवाची शब्दको रूपमा नियति शब्दको प्रयोग गरिएको पाइन्छ। भाग्यको पर्यायवाची शब्दमध्ये नियति पनि पर्दछ । नेपाली बृहत् शब्दकोशमा पनि भाग्य, प्रारब्ध, दैवी, वा स्वतः सिद्ध उपलब्धि नियति

वा भाग्यमा विश्वास राख्ने भन्ने अर्थ समेटिएको छ (पोखरेल र अरू २०५२:पृ.७३३) । यसरी हेर्दा भाग्यबाट भाग्यवाद भएफैँ नियतिबाट नियतिवाद भएको हो । नियतिवादका लागि साहित्यमा प्रचलित शब्दहरू संयोग, स्वचालित कर्मफल, भवितव्य, प्रारब्ध ईश्वरेच्छा(विधिनिर्देशित परिणाम), भाग्य दैवसंयोग, अदृश्यको देन, दण्ड, दुर्भाग्य आदि हुन् (चालिसे,२०६९:पृ.४३) । व्यवहारिक प्रचलनमा भने 'भाग्य' र 'नियति' शब्दलाई भिन्न भिन्न तात्पर्यमा प्रयोग गरिएको पाइन्छ ।

नियतिवादका सन्दर्भमा विस्तृत व्याख्या श्रीमद्भागवत्गीतामा गरिएको पाइन्छ । यस काव्यमा नियतिलाई प्रारब्धकार्य, कर्मबन्धन वा कर्मफलका रूपमा लिइएको छ । महाभारतको युद्धमा आफ्ना प्रिय शिष्य अर्जुनलाई उपदेशरूपी देववचन प्रदान गरिएको यस ग्रन्थमा युद्धको पूर्व सन्ध्यामा अर्जुनको युद्धबाट पछि हट्ने तथा आफ्नै प्रियजनमाथि वाण प्रहार गरी नरसंहाररूपी फल ग्रहण नगर्ने आशयका वचन सुनी श्रीकृष्णले युद्धको अपरिहार्यतालाई प्रष्ट पार्दै अजरामर आत्मा र नाशवान शरीरको प्रसङ्ग उठाउँदै नियतिवादी दर्शनको व्याख्या गरेका छन् । श्रीमद्भागवत्गीताको दोस्रो अध्यायको सोह्राैँ देखि उन्नतीसाैँ श्लोकसम्म आत्माको अमरता र शरीरको अनित्यता सम्बन्धी व्याख्या रहेको पाइन्छ ।

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूय : ।
अजो नित्यः शाश्वतोयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

यस श्लोकमा श्रीकृष्णले आत्माका लागि कहिल्यै पनि जन्म र मृत्यु नभएको तथा आत्मा कहिल्यै जन्मिएन,

जन्मदैन र जन्मने छैन भनेका छन् । आत्मा अजन्मा, नित्य, शाश्वत् र पुरातन छ । शरीर नाश हुँदापनि आत्मा नाश हुँदैन । सबै कुरा पूर्वनिर्धारित भएका कुरा स्पष्ट पारेका छन् । जन्ममृत्यु, सुखदुःख, लाभहानी, मानापमान यस जन्मका मात्र परिणाम होइनन् जन्मने मर्ने काम सृष्टिको अनिवार्य क्रम हो । मानिस लगायत धर्तीका सबै प्राणी प्रारब्ध कर्मको अधीनमा रहेका छन् भन्दै नियतिका कारण यी सबै कुराहरू सञ्चालित हुने कुरा प्रस्तुत गरेका छन् । नियतिलाई विधि पनि भनिन्छ । वैदिक दर्शनमा यसलाई 'ऋत' भनिएको छ भने वैशेषिक दर्शनमा यसलाई अदृष्ट वा अदृश्य पनि भनिएको छ । अदृष्ट नै मनुष्य जीवनको नियन्ता हो । श्रीमदभागव्गीतामा भएका विभिन्न श्लोकहरूका अनुसार आत्मा मर्दैन, शरीर अनिवार्य नाशवान् भएकाले त्यसको विनाश अवश्यंभावी छ । मानिस निमित्त मात्र हो, यसको नियन्ता परमात्मा हो ।श्रीमदभागवतगीतामा श्रीकृष्णले "नियतं कुरु कर्म" (३/८) भनेर नियतिद्वारा निर्धारित कर्म गर्न सुभाएका छन् । तसर्थ, मानिस नियतिको अधीनमा छ, नियतिले नै मानिसलाई निश्चित कर्म गर्न बाध्य बनाउँछ । मानिस कर्म बन्धनमा परेकाले प्रारब्धकर्म भोग्न बाध्य छ भन्ने मान्यता समस्त पूर्वीय दार्शनिक चिन्तनमा पाइन्छ । पूर्वीय दार्शनिक चिन्तनबाट नै नियतिवादको सबैभन्दा महत्त्वपूर्ण आधार प्राप्त भएको छ ।

मोदिआइन मा नियति चिन्तन

नियतिवाद पूर्वीय दर्शनको एउटा मान्यता हो । मानिसले आफ्नो कर्ममा जे लेखेर ल्याएको छ त्यसको भोग उसले गर्नै पर्छ । मोदिआइन उपन्यासमा मोदिआइन, मछुवारिन भखरै विवाह बन्धनमा बाँधिन पुगेकी युवती नियतिले निर्धारित जालोमा परेका छन् । उपन्यासकारले

श्रीमदभागवतगीतामा श्रीकृष्णद्वारा अर्जुनलाई युद्धबाट पछि नहट्न दिइएको उपदेशमा असहमति प्रकट गरे पनि यस उपन्यासका पात्रहरूलाई नियतिको अधीनमा रहेर जीवन व्यतित् गर्नु पर्ने कुरामा सहमति राख्दै नियति वा विधाताका अगि मानिसको केही नचल्ने कुरामा सहमति राखेका छन् । यस उपन्यासमा अधबैंसे अवस्थाकी मोदीआइन एक सन्तानकी पनि आमा बन्न नसक्नु, अधमरो, बूढोर रुग्ण लोग्नेको जीवनमा जीवनजन्य राग, प्रेम, आकर्षण र समपर्णको प्रणय सम्बन्ध हुन नसकेको प्रसङ्ग विधिनिधारित तथा नियतिसङ्गत छ । उपन्यासमा यस्ता विधिनिर्धारित प्रसङ्गहरू आएका छन्, तिनीहरूलाई निम्नानुसार प्रस्तुत गरिएको छ :

साक्ष–१

उसको उज्यालो अनुहार बीचबीचको उसको हाँसोले भन्नु फक्रिन्थ्यो । लाग्यो, उसले केवल आफ्ना मिलेका दाँत यसो देखाइदिनु मात्र पर्थ्यो कि तिनका चमकले उसको पुष्ट ओठको भिजेको रातोपन र चेहराको स्वभाविक स्वास्थ्य त्यसै टल्किन थाल्नेछ । हातगोडा, बाहु सबै पुष्ट र फुक्क थिए । त्यहीँ तल भुइँमा बसेर खोकिरहने व्यक्तिको खाल्डा परेको अनुहार र करडैकरङको क्षुद्र शरीरलाई देख्दा ती दुलाहा दुलही भित्र काल र स्थानका प्राणीजस्ता लाग्थे । अहिले मलाई सम्झना हुन्छ, तिनीहरूका कोही छोराछोरी थिएनन् किनभने त्यहाँ मैले कुनै केटाकेटीलाई देखिनँ । त्यसैले होला मादिआइनको जीउ र अनुहारमा छिप्पिएको पन आउन नसकेको (कोइराला,२०५०:पृ.८) ।

यहाँ मोदिआइन अधबैंसे, जोसजाँगर भएकी, शारीरिक मानसिक रूपमा हृष्टपुष्ट छे तर उसको श्रीमान् मोदि भूइँमा बसेको जोसजाँगर मरिसकेको, कान्तिविहीन एउटा जीवीत प्राणीका रूपमा मात्र

प्रस्तुत छ । मोदिका जीवनमा जीवनजन्य राग, वासना हराएको छ । यसरी यहाँ अनमेल जीवनको चित्रण गरी मोदिआइनलाई नियतिमा बाँच्न विवश नारीका रूपमा उपन्यासकारले प्रस्तुत गरेका छन् । यस्तो क्षमताविहीन असक्षम लोग्नेलाई आफ्नो भाग्य सम्झेर विधिले निर्धारण गरेको बाटोलाई स्वीकार गर्दै परदेशीको सेवा सत्कारमा आफूलाई भुलाउने प्रयत्न मोदिआइनले गरेको देखिन्छ । मोदिआइनले त्यस्तो असक्षम, कमजोर, रोगको पोको जस्तै लोग्नेको सेवा सुश्रुषामा बाँकी जीवनलाई बिताउने प्रयत्न गरेकी छे । कोखशून्य रहेकी मोदिआइन र मोदिका बीचको रागयुक्त र रागहीन शरीरको परिचयले नै मोदिआइन नियतिको जालोमा परेर बाँच्न विवश छे भन्ने कुरा प्रष्ट हुन्छ ।

साक्ष २

भुकेर मेरो शिरनेर आफ्नो शिर ल्याएर उसले फेरि सोधी– "के पढ्छौ नानी ?" ए…बी…सी…डी..

"पढेर के गर्छौ ?"

घरमा जसरी मैले भन्ने गरेको थिएँ त्यही निर्धक्कसँग मैले भनेँ– "ठूलो मानिस हुन्छु।"

उसले फेरि प्रश्न सोधी –"कस्तो ठूलो मानिस ?"

मैले यस्तो प्रश्नको उत्तर जानेकै थिइनँ । चुप लागेर खाइरहेँ ।

उसले नजिकै थचक्क बसेर भनी –"ठूला मानिस थरीथरीका हुन्छन् । असल मानिस भने एक थरीका मात्र हुन्छन् । ठूलो हुनपट्टी नलाग्नु असल हुन पट्टी लाग्नू नानी" (कोइराला,२०५०:पृ.१०) ।

यहाँ मोदिआइनको स्वभाव हेर्दा वैचारिक परिपक्वताका साथै बालापन युक्त पनि देखिन्छ । बालबालिकासँग मिलेर उनीहरू सँग खेल्ने, नजिक हुने स्वभावले उसको पनि सन्तान प्राप्तिको आन्तरिक चाहना स्पष्ट हुन्छ । नियतिका कारण रुग्ण, वासनाहीन मोदिसँग जीवन बिताउन बाध्य मोदिआइनले सन्तान सुख प्राप्त गर्न भने सकेकी छैन । सन्तान सुखभोग गर्न नपाएकी मोदिआइन त्यसको विकल्पमा बालबालिकासँग खेल्ने, अर्ती उपदेश दिने काममा तल्लीन भएर आफ्नो सन्तानप्रतिको तिर्खा मेटाउन बाध्य छे । आफू अनुकुलको पति प्राप्त गर्न नसक्नु, आफ्ना सन्तानसँग जीवनका मिठा नमिठा अनुभव साटासाट गर्न नपाउनु विधिनिर्धारित फल हो भन्ने कुरा प्रष्ट हुन्छ ।

साक्ष ३

मछ्वारिनले भनी– म को हुँ तिमीलाई के चासो ? हाँसेका किनभने कलियुगमा मानिसमात्र खिएनन् कि पशुपक्षी पनि खिइसके । हेर, न त्यो रोहुलाई चीलले उडाएर लैजान सकेन । पहिले पहिले मानिसहरू पर क्रमी र हात्तीजस्ता शक्ति राख्ने हुन्थे र पशुपक्षी पनि त्यस्तै बलिया, महाभारतको पालामा कुरुक्षेत्रबाट एउटा योद्धाको शरीरलाई टिपेर उडेको चीलले यही वापीमा आएर त्यस शवलाई फ्याँकेको थियो (कोइरालला, २०५०:पृ.१४) ।

जीवनजन्य राग र आकर्षण हराएको मोदिबाट अतृप्त बनेकी मोदिआइनले मछ्वारिनका माध्ययमबाट पुनः अर्को अतृप्त प्रेमको सङ्केत गरेकी छे । पतिबाट अतृप्त बनेकी मछ्वारिनले आफ्नो पतिका शवको अंश खसेको हडाह पोखरी नजिकै व्यापार गरी बस्नुले अतृप्त आकाङ्क्षाको सङ्केत गरेको छ । मछ्वारिनका माध्ययमबाट मोदिआइनले मोदि असक्षम, लुरे र

शक्तिहीन भएको कुरा उल्लेख गरेकी छे । तर पनि सामाजिक मर्यादाका कारण मोदिआइन जीवनलाई नियतिको खेल सम्फँदै बाँच्न विवश छे । आफूभित्र रतिरागको अतृप्त पोखरी भएपनि नियतिको खेलका कारण उपभोग गर्न नसकी पर्खेर बसेको कुरा मछ्वारि नका माध्ययमबाट मोदिआइनले सङ्केत गरेकी छे ।

साक्ष ४

भारतवर्षमा हस्तिनापुर भन्ने एउटा ठूलो राज्यको र ाजधानी थियो, त्यहाँका राजा धृतराष्ट्र भन्ने बूढा अन्धा थिए । अन्धा भएकाले गद्दीमा बस्न पाएनन् (कोइराला,२०५०:पृ.१९) ।

महाभारतका मुख्य पात्रमध्ये धृतराष्ट्र पनि एक हुन् । उनी अन्धा थिए । अन्धा भएकै कारण उनी राज्यको राजा हुनबाट बञ्चित हुनुपऱ्यो । अन्धताकै कारण र ाज्यको राजकाजमा उनको अधिकार खोसीयो । यसरी बाहिरी संसारलाई आफ्ना आँखाबाट अनुभव गर्न नसक्नु, अन्धो भएकै कारण राज्यको राजकाज खोसिन पुग्नु आदिकुरा पूर्वीय दार्शनिक मान्यताका आधारमा पूर्वनिर्धारित कुरा हुन् । जीवनमा लाभ हानी, मानापमान यावत् कुरा निश्चित भएकाले धृतराष्ट्रले पनि नियतिका कारण विधिनिर्धारित फल भोग्न बाध्य हुनु परेको कुरालाई देखाइएको छ ।

साक्ष ५

मेरो मृत्यु त कुरूक्षेत्रमा भयो । जुन दिन मेरा पति मरे होलान्, अर्को मृत्युका लागि धेरै दिन पर्खिनु परेन । त्यसयुगदेखि मेरो प्राणनाथको शरीर खसेको थलोमा आएर बसिरहेको छु, अन्नतसम्म म बसिरहने छु, यस तलाउका किनारमा, जुन थलोलाई मेरा लागि मेरो प्रेमीको शरीरको अन्तिम स्पर्शले प्रिय बनाएको छ (कोइराला,२०५०:पृ.४१) ।

नारी पात्रको पति क्षेत्रीय भएको हुनाले युद्धमा जान बाध्य छ । कुरूक्षेत्रको युद्धमा लाखौँ नारीले आफ्नो प्रेमको तिलाञ्जली दिनुपऱ्यो । परिवारको विचल्ली भयो, पतिको वियोगले नारीहरू विक्षिप्त बने । यस्तो नरसंहारकारी युद्धपनि कसैले चाहेर वा नचाहेर भएको थिएन यो युद्ध निश्चित वा विधिनिर्धारित थियो ।

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि
धर्म्याद्धि युद्धाच्छ्रेयोन्यात् क्षत्रियस्य न विद्यते (२/३१)

प्रस्तुत श्लोकमा श्रीकृष्णले क्षत्रीय भएर जन्मेपछि युद्ध गर्नुभन्दा अरु उत्तम विकल्प नभएको कुरा अर्जुनलाई सम्झाएका छन् । त्यसैगरी उपन्यासकारले पनि नारी पात्रको पतिलाई क्षेत्रीय भएकाले युद्धमा जानु उसको नियति भएको देखाएका छन् । युद्धमा आफ्नो पति मारिसकेपछि उसको शवले अन्तिम स्पर्श गरेको ठाउँमा आएर बसेकी छ । झट्ट हेर्दा ऊ नियतिका कारण नभइ स्वेच्छाले त्यस ठाउँमा आएर बसेको जस्तो देखिन्छ । तर उसको क्षत्रीय कुमारसँग विवाह हुनु, पति युद्धमा मारिनु र ऊ त्यहाँ आएर बस्नु पनि नियतिका कारण नै भएको हो ।

निष्कर्ष

मोदिआइन पूर्वीय दर्शन प्रयोग भएको सुन्दर उपन्यास हो । पूर्वीय दर्शन अन्तर्गत जन्म पूनर्जन्मका साथै नियतिसँग सम्बन्धित विषयले उपन्यासलाई रोचक बनाएको छ । विधि वा विधाता निर्देशित परिणाम नै नियति हो । अनपेक्षित फल भोगले पनि नियतिलाई बहन गर्दछ । 'म' पात्रको बालसुलभ गुणलाई विचार गरी मोदीआइनले कथा भन्ने क्रममा आएका कथा र ती कथाका पात्रसँगै आफू (मोदिआइन) पनि नियतिको चक्रव्यूहमा परेको स्पष्ट हुन्छ । अधबैंसे

मोदिआइनले आफ्नो पतिबाट पाउनुपर्ने सुख प्राप्त गर्न नसक्नु तथा जीवनजन्य रागमा रमाउन नपाउनु विधि निर्धारित वा विधि निर्देशित परिणाम हो । यसका साथै मछुवारिनले लामो समय आफ्नो प्रेमीसँग जीवनका राग अनुराग साटासाट गर्न नपाउनु पनि नियतिकै परिणाम मान्न सकिन्छ । महाभारतको युद्ध विधाता निर्देशित भएको, यसले लाखौं नारीहरू एक्ला भएका र बालबच्चाहरूले अभिभावक गुमाउनु परेको तथा वृद्धावृद्धाले सन्तानविहीन हुनुपरेको कुरा विधिनिर्देशित परिणाम हो ।

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ज्ञान विकासमा सञ्चारको महत्त्व

बालबालिका अबोध हुन्छन्, यो धर्तीमा आउनुअघि उनीहरूलाई कुनै पनि कुराथाहा हुँदैन । एउटा नाबालकले जति पनि कुराहरू सिक्छ, यस धर्तीमा जन्मिएपछि मात्रै सिक्छ । समाजमा धेरै कुराले परिवर्तन र चहलपहल ल्याएको देख्छ । धार्मिक, साँस्कृतिक, सामाजिक अवस्था र सञ्चारलगायतका विषयबाट प्रभावित हुन्छ । यसरी ज्ञान बटुल्ने क्रममा सञ्चारको भूमिक पनि महत्त्वपूर्ण रहन्छ । सञ्चार र यसको विकासका कारण मानिसहरू ढुङ्गे युगबाट आधुनिक युगमा पुन सफल भएका छन् ।

जसरी गाँस, बास र कपासबिना मानिस बाँच्न सक्दैन, त्यसैगरी प्रविधिबिना पनि बाँच्न आजको युगमा असम्भव जस्तै भइसकेको छ । अहिलेको युग प्रविधिको युग हो । प्रविधिकै कारण विश्व नै एउटा सानो गाउँको रूपमा परिणत भइरहेको छ । प्रविधिलाई सकारात्मक रूपले प्रयोग गर्न सके यसले मानिसलाई विद्वान बनाउँछ । नकारात्मक रूपले प्रयोग गर्ने हो भने जिन्दगीलाई नै नष्ट गरिदिन्छ सायद आजको युग त्यहीँ भएर होला आजकालका बालबालिकाहरूले सानै उमेर वा कापी कलम समात्नु पर्ने अवस्थादेखि नै मोबाइल चलाउँछन्, टेलिभिजन हेर्छन्। के यो साँच्चिकै प्रविधिको विकास भएको होइन त ? आजकलका बालबालिकाले कुनै पनि पढ्नुपर्ने कुराहरू अप्ठ्यारो भएमा इन्टरनेटमा खोजेर लेख्ने वा पत्ता लगाउने गर्दछन् । यो प्रविधि पनि अति नै अचम्म लाग्दो कुरा रहेछ । हामी एक ठाउँमा बसेर विश्वलाई देख्नसक्छौं । कुनै पनि दुर्घटना भएमा प्रविधिमार्फत नै थाहा पाउँछौं । हामीलाई यसले हाम्रो दिनचर्यामा अति नै लाभदायक सहयोग पुच्याउँदै आइरहेको पाइन्छ । किनभने यदि हामीलाई कुनै पनि सन्देश सम्प्रेषण गर्नु परेमा एउटा

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मोबाइलको सहायताले गर्नसक्छौं । त्यतिमात्र नभई त्यही मोबाइलबाट विश्वमा भएका घटना र विचार, कुनै ठाउँमा जानको लागि दिशा प्रदर्शनलगायत आफूलाई आवश्यकता पर्ने अनेकौं विषयबारे सहयोग लिनसक्छौं । अझै यसैबाट हामीले विभिन्न प्रकारका मनोरञ्जन लिनसक्छौं । यसैको मद्दतबाट बालबालिकाहरू विभिन्न प्रकारका मनोरञ्जन लिई आफ्नो जीवनलाई रोमाञ्चक बनाउन सक्छन् ।

बालबालिकाहरू स्वभावैले जिज्ञासु हुन्छन् । यदि कुनै पनि बालबालिकाले पुस्तक नपाएमा वा नछापिएको अवस्थामा प्रविधिकै सहयोगले यसको परिपूर्ति गर्न सक्छन् । मैले अरू कसैको उदाहरण दिइरहन पर्दैन, किनकि यस्ता समस्या मैले पनि सानैदेखि भोग्दै आइरहेकी छु । म कक्षा ३ मा पढ्दा मलाई अङ्ग्रेजी विषय न पढ्न आउँथ्यो, न बुझ्थैं, न त उच्चारण गर्न नै सक्थैं । त्यस्तो परिस्थितिमा मैले पनि प्रविधिकै सहयोगले पढ्न सिकेकीथिएँ । जसको प्रतिफल अहिले म अङ्ग्रेजीराम्ररी पढ्न र बुझ्न सक्नेभएकी छु ।

मानिस चेतनशील प्राणी हो, तर पनि उसले जानअन्जानमा कतिपय गल्तीहरू गरिरहेको हुन्छ ।

भन्नुबालबालिकाले त जे देख्यो त्यही प्रयोग गरिरहेका हुन्छन् । उनीहरूलाई के गलत, के सही छुट्याउनै गाह्रो हुन्छ । त्यसैले हरेक कुराको फाइदा रबेफाइदा अवश्य नै हुन्छन् । बालबालिकाले प्रविधिको सही प्रयोग गरे भने एकदिन उनीहरूलाई प्रविधिले एउटा योग्य व्यक्ति बनाउँछ । जसरी बुढेसकालमा वृद्धवृद्धाहरूलाई लौरीले साथ दिए जस्तै, मानिसको जीवनलाई सरल र सहज बनाउने कुरामा प्रविधिले सहयोग गरिरहेको छ । बालबालिकाले यसको सदुपयोग गर्नसके उनीहरूको शिक्षा, दीक्षा र भविष्यका योजनालगायतका सम्पूर्ण क्षेत्रमा सहयोग पुग्छ ।

मानिस चेतनशील प्राणी भएर पनि गल्ती गर्नु उसको कमजोरी हुनेगर्छ । जसले आफूलाईसमस्या र दुःखमा पारिरहेको हुन्छ । अभिभावकका कमीकमजोरीले गर्दा बालबालिकालाई नकारात्मक असर पारिसकेको हुन्छ । प्रविधिकै कारण बालबालिकाहरूकतिपय अवस्थामा कुलतमा फस्छन् । समयको ख्याल नगरी इन्टरनेटमा अल्मलिन्छन् । आवश्यकताभन्दा बढी चलाएर आफ्नो स्वास्थ्यलाई समेत जोखिममा पार्छन् ।बालबालिकाहरू सानै उमेरमा परिपक्व भएको भ्रममा पर्छन् । उदाहरणको लागि मान्यजनको आदरसम्मान गर्ने विषयमा ध्यान दिँदैनन् । इन्टरनेट चलाउन पाए आफ्नो पढाइको पनि वास्ता गर्दैनन् । परिवार र साथीको महत्त्व बुझ्दैनन्, अनि डिप्रेसनमा पर्छन् ।

प्रविधि मानव जीवनका लागि अत्यावश्यक हो । तर, यसको उचित प्रयोग गर्न नसकेमा जीवनमा नकारात्मक असर पर्न सक्ने सम्भावना हुन्छ । त्यसैले सकारात्मक सोच, विचार र कार्यमा अभिप्रेरित हुनेगरी प्रविधिको प्रयोगमा ध्यान दिनु जरूरी छ । विशेषतः बालबालिकाको लागि त यसको उचित प्रयोगको लागि परिवार, विद्यालय, सरोकारवाला सबैले विचार पुऱ्याउनु आवश्यक छ ।

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मेरो जन्मभूमि

जन्मभूमि भन्नाले आफू जन्मेको भूमि वा पृथ्वी भन्ने बुभिन्छ । मेरो जन्मभूमि नेपाल हो । नेपाल प्राकृतिक सुन्दरताले भरिपूर्ण देश हो । स्वच्छ र सफा हिमश्रृखलाद्वारा सुशोभित, हरियो वनजङ्गलले भरिपूर्ण देश हो नेपाल । कलकल गरीबग्ने असङ्ख्यक नदीनाला, छाँगा र छहराले युक्त मेरो जन्मभूमि साच्चै नै सुन्दर र रमणीय छ । यहाँ पाइने चाँदीजस्तै टल्किने गगनचुम्बी हिमाल, तराईको घना वनजङ्गलर चारकोसे भाडी अनौठो प्रकारको प्राकृतिक बनोट र कलासंस्कृतिले विदेशी पर्यटकलाई सजिलै आकर्षित गर्दछ । त्यसकारण,उनीहरू मेरो जन्मभूमिमा भ्रमण गर्न आउँछन् ।

यहाँका जनताहरू अत्यन्तैसरल र मिलनसार स्वभावका छन् । मेरो जन्मभूमिका आकार सानै भएपनि यसको गरिमा अन्तर्राष्ट्रिय क्षेत्रमा फैलिएको छ । मेरो देशको इज्जत, मान प्रतिष्ठा बनाउनका लागि वीर पूर्खाहरू मानदेव, भीमसेन थापा, अमरसिंह थापा, बलभद्र कुँवर जस्ता कैयौं ऐतिहासिक व्यक्तिहरूले ठूलो त्याग र बलिदान गरेका छन् ।   त्यसैले आदि कालदेखि आफ्नो अस्तित्व बचाउँदै आएको मेरो जन्मभूमि मेरो गौरव हो ।

मेरो जन्मभूमि बहुजातीय, बहुभाषिक, बहुधार्मिक र बहुसाँस्कृतिक देश हो । मेरो जन्मभूमिमा अनेकौं जातजातिबसोबास गर्छन् । उनीहरू सच्चा नेपाली भएर बाँच्नमा आफूलाई गौरवशाली ठान्छन् । विभिन्न चाडपर्व र संस्कारमा रमाउने नेपाली जाति धार्मिक सहिष्णुताको प्रतीक हो । विभिन्न प्रकारका चाडपर्वले सारा नेपालीलाई भावानात्मक एकतामा गाँस्ने काम गर्दछ । पहाडमा सुरिलो भाकामा गीत गाउने गोठालाहरू गौरवपूर्ण वीरगाथा गाउने गाइनेहरू, नवरङ्गी डाँफे चरा, मठमन्दिर, कलाकार आदिले मेरो

सविना योगी
कक्षा ११, व्यवस्थापन

जन्मभूमिको शोभा बढाएका छन् । गण्डकी, कोशी, कर्णाली, नारायणीजस्ता अनवरत रूपमा बग्ने नदीले समेत मेरो जन्मभूमिलाई सदाहराभरा बनाएको छ । मेरो जन्मभूमिको महिमागान पैराणिक कालदेखि नै गरिदैं आइएको छ । यसका बारेमासंस्कृत, नेवारी, नेपाली आदि भाषामा थुप्रै ग्रन्थहरू लेखिएका छन् । मेरो जन्मभूमि सारा हिन्दूहरूको लागि एउटा पवित्र तीर्थस्थल जस्तै बनेको छ । मेरो र सारा नेपालीको कर्मभूमि पनि यही देश बनेको छ । मेरो जन्मभूमि मेरो गौरव हो । यसको गरिमा र महिमा बढाउनका लागि म आफै समर्पित हुन चाहन्छु ।

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सम्झनामा रविन्द्र दाइ

२०७५ सालको फागुन १५ गते नेपाली राजनीतिक क्षेत्रका लागि कालो दिनका रूपमा दर्ज भयो । त्यस दिन देशले अपुरणीय क्षति व्यहोर्‍यो । ताप्लेजुङ्गको तारेभिरमा भएको हेलिकप्टर दुर्घटनाले नेपाली युवाका मन मुटुका ढुकढुकी, विकासप्रेमी नेता एवंम् संस्कृति पर्यटन तथा नागरिक उड्डयन मन्त्री रविन्द्र अधिकार ीसहित पर्यटन क्षेत्रका अग्रजहरूको ज्यान लियो । मृत्युलाई कसैले रोक्न तसक्दैन । तर, पनि कसैको मृत्यु यस्तो भयानक भएर आउँछ कि त्यो मृत्युले लाखौंको आशाको केन्द्रलाई टुटाइदिन्छ । त्यस्तै, भयानक भएर आएको मृत्युले नेपाली राजनीतिक क्षेत्रको लोकप्रिय युवा नेता, विकासप्रेमी व्यक्तित्व रविन्द्र अधिकारीलाई टपक्क टिपेर लग्यो ।

तेह्रथुम जिल्लाको चुहानडाँडामा विमानस्थल निर्माणको सम्भाव्यता अध्ययन गरी पाथीभरा देवीको दर्शनमा गएका मन्त्री अधिकारीसहितको टोली काठमाडौं फर्कने क्रममा दुर्घटनामा परेको थियो ।

दुर्घटनामा लोकप्रिय नेताको मृत्युको खबरले २०७२ सालको भूकम्पलेझैँ हल्लायो मेरो मानसपटल । नेपाली राजनीतिक इतिहासलाई हेर्ने हो भने देशलाई काँध हाल्न सक्ने व्यक्तिहरू कोही षड्यन्त्रको सिकार भएका छन् भने कोही यस्तै भयानक दुर्घटनामा परेका छन् । जननेता मदन भण्डारी सम्पूर्ण देशबासीले भरोसा गरेका व्यक्तित्व थिए । उनलाई मैले प्रत्यक्ष रूपमा देख्न त पाइनँ तर उनको व्यक्तित्व र नेतृत्व क्षमताको अध्ययनले मेरो मस्तिष्कमा राजनीति प्रतिको आस्था भरिएर आयो । जनताको बहुदलीय जनवाद जस्तो विशिष्ट सिद्धान्त नेपाली राजनीतिलाई दिएका भण्डारी त्यस्तै भयानक दुर्घटनाको सिकार बन्नु पर्‍यो ।
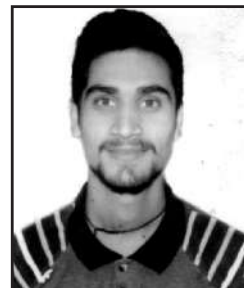
त्रिलोक अधिकारी
बिबिएस, दोस्रो वर्ष

मदन भण्डारीको मृत्यु दुर्घटना नै हो वा कुनै षड्यन्त्र आजसम्म अत्तोपत्तो छैन ।त्यसैगरी, २०५८ सालमा त्यसबेलाका लोकप्रिय राजा वीरेन्द्रको वंशनाश हुने गरी दरबारभित्रै गोली बर्साइयो । त्यो घटनाको पनि गहिरो अनुसन्धान हुन सकेन ।

रविन्द्र अधिकारी चढेको हेलिकप्टर दुर्घटनामा षड्यन्त्रको कुनै गुञ्जायस देखिएको त छैन् । तर, यो यस्तो दुर्घटना भइदियो जसले देशको एउटा सम्भावनालाई सदाको लागि चुडेर लग्यो । सत्यसँग हार्न नजानेका रविन्द्रले मृत्युलाई भने जित्न सकेनन् । हुन पनि मृत्युलाई जित्न सकेको उदाहरण नै कहाँ पो छ र !

हरेकको मृत्यु दुःखद त हुन्छ नै तर, मन्त्री अधिकारीको मृत्युले मुलुकका लागि निकै ठूलो क्षति भयो । 'समृद्ध नेपाल सुखी नेपाली' बनाउने राष्ट्रिय आकाङ्क्षालाई एक्लै काँध हाल्ने आँट भएका अधिकारीले अगाडि बढाएका सबैजसो विकासका योजनाउदाहरणीय थिए । अझ उनले जिम्मेवारी सम्हालेको पर्यटन क्षेत्रको विकास र सुधारमा उनको नेतृत्वले तीव्र गति लिएको थियो । पर्यटन क्षेत्रको विकास र सुधारका लागि प्रशस्त योजना कार्यन्वयनका चरणमा पुगेका थिए । तर, उनको अवसानसँगै उनका योजना पनि

मुर्झाएका छन् ।

निरन्तर छ ।

सबैको विश्वास जित्न सक्ने, अरूका समस्या पनि आफ्नै सरह ठानेर समाधानको पहल गर्ने, विरोधीसँग नभुक्ने, जनताको सुख नै आफ्नो सुख ठान्ने यस्ता नेताको सबैले अनुसरण गर्नैपर्छ ।

अधिकारीकै प्रेरणाले देश र जनताका पक्षमा आवाज बुलन्द गर्नुपर्छ भन्ने चेतनाबाट युवाहरू प्रेरित छन् । एक राजनीतिक गुरुका रूपमा युवाहरूमाझ उनले बलियो छाप छाडेर गएका छन् ।

मृत्युमा दुःखी हुनु स्वभाविक हो तर दुःखलाई मनमा राखेर आँखामा आँसु बगाउँदैमा पीडा पखालिदैन । नेता अधिकारीको कार्यशैलीबाट प्रभावित भएकाहरू एक पटक फेरि एउटा शक्तिको निर्माण गर्नका लागि जुट्नुपर्ने बेला आएको छ । प्रिय नेताको अधुरा सपना पूरा गर्न शोकलाई शक्तिमा बदलेर कार्यक्षेत्रमा जुट्न जरूरी छ ।

साँघुरा घेराबाट हेर्नेहरूले मात्र रविन्द्र अधिकारीका छोराहरू टुहुरा भएका देखेका होलान् । तपाईँ जस्तो छोरालाई जन्मदिने पिता इन्द्रप्रसाद र माता लक्ष्मीको काख रित्तिएको देखेका होलान् । तर, मलाई त्यस्तो लाग्दैन। भौतिक रूपमा मात्रै तपाईँ आफ्नो परिवार र हाम्रो माझ हुनुहुन्न । तर, तपाईँको योगदान, तपाईको सोच र विचार चिरकालपर्यन्त जनजनको मनमा रहिरहने छ । हार्दिक श्रद्धाञ्जली रविन्द्र दाइ !

बन्द भएका विमानस्थल सुचारू गर्ने र नयाँ विमानस्थल निर्माण गर्नेदेखि पर्यटन क्षेत्रको विकासबाटै देशलाई समृद्धिको मार्गमा हिँडाउने उनको सोचको सफल कार्यन्वयन नै उनीप्रतिको सच्चा श्रद्धाञ्जली हुनेछ । जन्मेपछि मर्नैपर्छ । तर, सामान्य मृत्यु र देशका लागि खटिदा खटिदैको मृत्युमा अवश्य फरक हुन्छ । प्रतिकूल मौसमलाई समेत चुनौति दिँदै विमानस्थलको सम्भाव्यता अध्ययन गर्न गएका मन्त्री दुर्घटनामा परी मृत्युवरण गर्नुले उनको विकासप्रतिको लगावलाई उजागर गरेको छ ।

उनले राजनीतिक जुझारूपन र क्रान्तिकारिता विद्यार्थी जीवनबाटै प्रस्फुटित गर्दै आएका थिए । राजदरबारपट्टि औलासम्म देखाउन नसकिने बेलामा तत्कालीन राजदरबारका सदस्यको कुकार्यको विरोधमा उनले आवाज बुलन्द पारेका थिए । विद्यार्थीहरूलाई सार्वजनिक सवारी साधानमा छुट दिलाउने काम उनकै सोँच र नेतृत्वमा भएको थियो । जुन आजपर्यन्त

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पहिलो प्रेम

एकातिर उनी मसँग नबोलेको ६ महिना पुगिसकेको थियो । जब म हाइस्कूल पढ्न भनेर बुटवल पुगेँ । पहिलो कक्षामा मै उनीप्रति भएको आकर्षण आज सम्झँदाअचम्म लाग्छ । धेरै समय पनि भएको थिएन सम्बन्ध गासिएको तर जे होस् हाम्रो समबन्ध रमाइलो र गतिशील हुँदै अगाडि बढिरहेको थियो । धेरैपछि साथीहरूलाई पनि भनेको थिएँ उनका बारेमा । खुसीसँगै आनन्द लाग्दथ्यो उनीसँग बोल्दा,उनीसँगै बस्दा,लट्टु हुने उनको मुस्कान देख्दा । मेरो मन कसरी सम्हालिन्थ्यो, मनले भन्थ्यो अङ्कमाल गर्न उनलाई तर हिम्मत आउँदैनथ्यो ।

भन्छन् नि मन परेको कुराको जति तारिफ गरे पनि पुग्दैनआफूलाई चाहिँ, अरूलाई भरिपूर्ण लागे पनि । कति रमाइलो थियो जबउनी मसँग हाँस्थिन्, सँगैबस्थिन्, अनि कतै जानु पर्यो भने जाऊँ न है सँगै भनेर सोध्नेगर्थिन् । उनको मुस्कान हरकोहीलाई लट्टु पारिदिन्थ्यो । खास त मेरो लागि कौतूहलपूर्ण बनेर आउँथ्यो । उनको मुस्कानले मलाई बाँच्ने प्रेरणा दिन्थ्यो । उनका आँखा हेरिरहूँ अनि त्यसैमा नै विलाइर हूँ जस्तो लाग्थ्यो । मिलेको शरीरसँगै उनको मुहार पनि असाध्यै बान्की परेको थियो । लामो कालो केश जहाँ मलाई हराउन मन लाग्थ्यो । हजारौ होइन, लाखौ होइन, करोडौंको पनि होइन उनी त सिर्फ मेरो दिलमा एक थिइन् केवल मेरी । उनलाई मेरो बाहेक कसैको हुन दिन्न भन्ने आँट थियो मसँग । कसैले उनको मन दुखाइदियो भने मलाई मन पर्दैनथ्यो, चाहे जो सुकै होस् उनको खुसीको बीचमा उनकै परिवार आए पनि म त्यो अबरोधलाई मेटाइदिन्छु भन्ने धारणा थियो मेरो मनमा । दुःखमा भएको बेलामा मेरो छेउमा आई मेरो अँगालोमा बाधिन्थिन् र त्यो क्षणलाई यादगार बनाउथिन् ।

तर, समय सधैं कहाँ उस्तै रहन्छ र ! कहीँ सुनेको थिएँ,' माया रोएर हाँसिल हुँदैन, भाग्यमा हुनुपर्छ ।' भाग्य

श्रीकृष्ण घिमिरे
कक्षा ११, विज्ञान

निधारमा हुन्छ रे तर उनी त मेरो मनमा थिइन् । मेरो आत्मा बनी मलाई सबल बनाउने र मेरो हिम्मत बढाउने मन मुटुमा थिइन् उनी ।तिमी सायद भाग्यसम्म पुग्न ढिलो पो भएछ कि ! म भाग्यमानी होइन पनि भन्दिनँ आफैँलाई । भाग्यमानी त मैले आफूलाई त्यतिबेला नै सम्झिएको थिएँ मनिषा । जबतिमी मेरो जिन्दगीमा आएकी थियौ ।म मुस्कुराउन थालेको थिएँ । तर, मेरो मुस्कान निरन्तर रहन पाएन । मलाई नियतिले ठग्यो । आखिरमा सामाजिक संरचनाले हामीलाई कहाँ एक हुन दिन्थ्यो र ! तिमी थियौ कुलीन वर्गकी छोरी र म उपेक्षित वर्गको । मन पनि मिलेकै हो अनि हाम्रो विचार पनि । हाम्रा भावनाका रङहरू पनि उस्तै थिए । रगत रातै थियो । दुवैकासपना, भावना, इच्छा, आकाङ्क्षा, अभिलाषा सबै एउटै थिए । ती सबै एकै चिहान भएर गए । जिन्दगी काट्नु हामीलाई थियो तर कसले के भन्थ्यो तिमीलाई मेरो बारे । त्यति घृणा पैदा भयो तिम्रो मनमा ।

कस्तो अचम्म ! जब कुनै मानिसलाई मन पराइएको हुन्छ उसको बारे नराम्रो केही भेटिदैन तर जबत्यही मान्छे पराय बनिदिन्छ, उसमा राम्रो गुण केही पनि देखिँदैन ।

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मदन भण्डारी

स्वस्तिका खड्का
विए पहिलो वर्ष

आजका हामी कोपिला भोलि त हामी फुल्दछौं
मदन भण्डारीको साथ लिई सुगन्ध हामी छर्दछौं ।
प्रदिप्त एक दीपभैँ सदा-सदा बलिरहोस्
अनन्त दीप देशको निरन्तरै रहिरहोस् ।
फूलेर पुष्प पत्र नै अनन्त फिँजिरहोस्
छ्रेर पुष्प मञ्जरी सदा सुगन्ध दिइरहोस् ।

आजका हामी कोपिला भोलि त हामी फुल्दछौं
मदन भण्डारीको साथ लिई सुगन्ध हामी छर्दछौं
यो राष्ट्रको क्षितिजमा दीप्त दीपभैँ बली
निष्पट्ट अन्धता र अचेतना मास्दछौं ।
फूलेर मदन भण्डारीमा सुवास हामी फैलाउँछौं
बनेर योग्य हामीले स्वदेसमा रङ्ग भर्दछौं
आजका हामी कोपिला भोलि त हामी फुल्दछौं
मदन भण्डारीको साथ लिई सुगन्ध हामी छर्दछौं

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आमा

सञ्जिला केसी
कक्षा ११, मानविकी

आमा तिम्रो वयान गर्ने शब्द छैन बाँकी
संसार देखायौ मलाई नौ महिना कोखमा राखी
तिम्रो माया र ममता कसरी सक्छु होला र म बिर्सन
जहाँ जाऊँ म आउँछ तिम्रै मात्र सम्झना !

जब हुन्थेँ म तिम्रो काखमा
याद आउँछ बिताएका पलहरू साथमा
धेरै बाधा अड्चन सह्यौँतिमीले मलाई हुर्काउन
मेरो सारा जीवन वित्छ होला, त्यो गुण चुकाउन ।

आशिष् देऊ मलाई सधैँ सफलता हासिल गरौं जिन्दगीमा
परि आए लड्छु म यो सृष्टिसँग तिम्रो निम्ति आमा
हेला नगर कसैले पनि आमाको आँसु लाग्नेछ
संसारको जुन कुनामा तिमी बसेपनि उनको आत्माले पुकार्छ ।

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केही फूल र काँडाहरू

पुष्पा धिमिरे
कक्षा ११, विज्ञान

तिम्रो लागि केहीफूल र केही काँडाहरू टिपेर ल्याएको छु।
तिमी अवश्य फूलहरू मन पराउ काँडा त बिसाउन लागेको छु।
काँडा तिमीलाई बिझ्न सक्छ अनि फेरि
मसँग पनि त छैन त्यसलाई निको पार्ने औषधी
त्यसैले फूलहरूतिमी लेउ र काँडा मेरा
लागि छोडिदेउ।
फूल सबैको, सबैलाई प्रिय हुन्छ,
किनकि फूल कोमल हुने गर्दछ।
काँडा सबैबाट तिरस्कृत छ
जसको स्वभावमा नै कडापन हुन्छ।
मिजासमा अन्तरले के भयो र ?
सुरक्षा त आखिर काँडाले नै गर्दछ।
घृणित भएर पनि दुई आत्मा एक नभएर के भयो र ?
म तिमीसँग अलग हुन सक्किनँ।
सायद तिमीमसँग पनि
फूलको मुस्कान सबै मुस्काउन चाहन्छन्।
के को जीवन अति प्यारो काँडाको ?
के का लागि जीवनयति साह्रो
त्यसैले होला तिम्रो लागि फूल टिप्दा काँडा पनि आएछ।
दिन खोजेको त थिएँ मीठा क्षणहरू
दुःख नमान्नु, अतीतका घाउहरू पनि साथसाथै गएछन्।

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नारी

सुशिला बूढा
कक्षा ११, व्यवस्थापन

उठ्नसम्म उठ्ने गर्छन् नारी हितका कुरा
कस्तो बिडम्वना हो कहिल्यै हुँदैन यो पूरा ॥

बरू चलाउँछन्, चलिरहन्छ ठाउँ ठाउँमा नारीमाथि छुरा
अनगिन्ति सुनिन्छन् नारी इज्जतका कुरा ॥

छोरा नजन्माएको निहुँमा सौता हाली मारिन्छे नारी
दाइजो नल्याएको निहुँमा जलाइन्छे नारी ॥

आऊ सबै नारी मिली जुटौं नारी हिंसा रोक्न
आफ्नो काँधमा आएको जिम्मेवारी बोक्न ॥

पीडाहरू हामी नारीहरूले पाउनसम्म पाइयो
अब हाम्रो देशमा पनि नारी हित चाहियो ॥

एक भई उठौं नारी हो चुप लागेर हुन्न
नारी हितको अधिकार आफैंले हो बुन्न ॥

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मेरो प्यारो सुन्दर देश नेपाल

विरेन्द्र श्रेष्ठ
बिबिएस पहिलो वर्ष

हरियो डाँडा पाँखा र पखेराले सजिएको
डाँफे, मुनाल जस्ता चराचुरूङ्गीले सङ्गीतमय भएको
सगरमाथा र कञ्चनजङ्घा जस्ता अग्ला चुचुराले भरिएको
कोशी र कर्णाली जस्ता नदीहरूबाट सिञ्चित भएको
मेरो प्यारो सुन्दर देश नेपाल ।

बुद्ध जन्मी यो देशमा शान्तिको गुनगान गाएको
पृथ्वीनारायण शाहले एकीकरण गरी एक बनाएको
जनक, सीता, भृकुटी जस्ता विभूतिहरू जन्मिएको
चन्द्र र सूर्य अङ्कित झण्डा आफ्नै शान भएको
मेरो प्यारो सुन्दर देश नेपाल ।

पशुपति, लुम्बिनी र पाथिभरा जस्ता मन्दिरहरू भएको
धेरै थरी जातजाति र अनेक भाषा संस्कृति भएको
अङ्ग्रेजहरूसँग युद्ध जित्ने वीर गोर्खाली जन्मिएको
बलभद्र, अमरसिंह जस्ता वीर राष्ट्रभक्तहरू जन्मिएको
मेरो प्यारो सुन्दर देश नेपाल ।

चारकोसे भाँडी र हरियाली वनजङ्गलले सजिएको
रेड पाण्डा, काँडे भ्याकुर र एकसिङ्गे जनावरहरू भएको
पाँचऔंले, सर्पगन्धा र चिरैतो जस्ता जडिबुटीहरू पाइने

प्राकृतिक विविधताले भरिपूर्ण रहेको
मेरो प्यारो सुन्दर देश नेपाल ।

हिमाल, पहाड, तराई भनी भेदभाव नभएको
मानिसहरू मिली यहाँ शान्ति र सद्भाव ल्याएको
धेरैजसो मानिसहरू शिक्षित भएको
उद्योग धन्दा खोली आफैं रोजगार बनेको
मेरो प्यारो सुन्दर देश नेपाल ।

दक्षिण अन्नको भण्डार र उत्तरमा हिमाल भएको
चमेली र गुराँस फुल्ने रङ्गीचङ्गी बगैंचा भएको
नौमती र मुर्चुङ्गाले सङ्गीत भरेको
समृद्धिको बाटो समाई विकासतिर लम्किएको
मेरो प्यारो सुन्दर देश नेपाल ।

पानी पँधेरो

सुशिला पौडेल
बिबिएस,पहिलो वर्ष

पानी पँधेरो शिक्षा बिना
त संसार अँधेरो

लुगा धुन्छु आँगनमा बसेर
रोई बस्छु भविष्य सम्झेर

साथी भाइ पढेर आउँदा
रून्छ यो मन म पढ्न नपाउँदा

शिक्षा लिन धेरै ठाउँ गएँ नि
छोरीभनी हेलामा परेँनि

शिक्षाले नै देखाउँछ चमत्कार
शिक्षाबिना जीवन नै अँन्धकार

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गजल

एलिना तिमल्सिना
बिबिएस, तेस्रो वर्ष

निर्धक्क मप्रति विश्वासको आहार भैदिए
कति खुसी हुन्थें उनको र मेरो प्यार भैदिए

चाहिन्न कहिल्यै मन बिथोल्ने जिन्सी उपहार
उनी ईश्वरले दिएको उपहार भैदिए

म शब्दको खेती गर्न नै छाडिदिन्थें सदैव
मेरो हृदयबाट निस्कने उद्गार भैदिए

नौलो सिर्जनाका पुष्पहरू अर्पण गर्देथें
सायद उनी मनको छुट्टै संसार भैदिए

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मेरी आमा

विकास घामी
बिबिएस दोस्रो वर्ष

जिउँदै चितामा जलेकी हौली आमा
मेरो अस्मितामा कलङ्कको टीका लागेको होला आमा
हिँड्दाहिँड्दैबलात्कारी र हत्यारा हुन् ती फरार
तिनलाई बचाउन पुलिस अनि नेता जाल बुन्दे होलान् आमा ।
पानीको प्यास अनि तड्पिएर मर्दै थिएँ म
चिन्ता अनि तापले ज्यान सकियो होला आमा
तिम्रै न्यानो काख खोजिरहेको छु
तेह्र वर्षको उमेरमै संसार छोड्नु पर्‍यो आमा
मेरो न्यायको लागि अदालतको ढोका घच्च्याउँदै थियौ
तिम्रो चोली अनि सारी फाट्यो होला आमा
पत्र-पत्रिकाको शीर्षकबनेको हुँला
दरबार हत्याकाण्ड जस्तो मेरो कथा भयो होला आमा
बलात्कारी अनि हत्यारा तिम्रै वरिपरि हिँड्दै होलान्
देख्नेलेनि नदेखे जस्तौ गरे होला आमा
केही दिनमा ती पीडितले न्याय नपाउँदासम्म
मेरो लागि ज्यान दिने पनि दुईचार जना भए होला आमा
भाषण गर्दा भन्ने गर्थे न्याय दिलाउँछु
मेरो लागि नीति नियम कुन दुलोमा गए होला आमा ।

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सम्झना
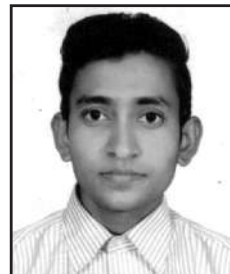
रञ्जीप सिंह
बिबिएस दोस्रो वर्ष

नदी सरी बगी गयौ तिमी, बोलाउँ कसरी
मुटु जल्दै गयो तिम्रो यादमा, सेलाउँ कसरी
संसारको यो भिडमा मान्छे चिन्न गाह्रो छ
को आफ्नो को पराइ छुट्ट्याउनै साह्रो छ
काली पनि गोरी हुन्छे पाउडर दलेपछि
पराइ पनि आफ्नो हुन्छ सम्बन्धमा परेपछि
रूप रङ्गको कुरा नगर प्रिय, मन शुद्ध बनाऔँ
जात, धर्म, संस्कृतिबीच एकता कायम गरी देश बचाऔँ
तिम्रो यादमा जिउँदै छु यो व्यथा मनमा राखी
समयले कैले रूवाउँछ कैले हसाउँछ बन्धी बनाई राखी
मनको सीमा मनकै बाँध लुटिएछ, आज अलिकति
कहाँ छोपौँ कहाँ लुकाउँ बग्छ आँसु नदी सरी ।

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नारीको भूमिका

नारी प्रेमकी प्रतीक, ममताकी सागर हो । नारी आफ्नो जीवनमा जति धेरै दुःख भोगे पनि सधैं अटल भई निस्वार्थका साथ आफ्नो घर परिवारलाई रक्षा गर्ने रक्षादाता हुन् । छोरी, छोरीदेखि बुहारी, बुहारीदेखिआमा हुँदै नारीत्वको भूमिका निर्वाह गरिरहेकी हुन्छे ।

यत्र नार्यस्तु पूज्यन्ते
रमन्ते तत्र देवताः

सुष्मा राई,
कक्षा ११, मानविकी

नारीभित्र एउटा पवित्र मन छ । उनी आफैं शक्तिशाली छिन् । हरेक समस्याहरूमा जुध्न सक्ने शक्ति उनमा छ । नारीले कहिले छोरी भएर त कहिलेबुहारी, कहिले आमा बनेर अनेक रूपमा आफूलाई चिनाइरहेकी हुन्छिन् । नारीलाई शास्त्रमा पनि लक्ष्मीको स्वरूपमा पुजिएको छ । नारी स्वयम्मै अति प्रभावशाली, शक्तिशाली गुण हुन्छन् । जुन घरमा नारी छैन त्यो घरमा प्रकाशको ज्योति त होला तर खुसीको ज्योति भने हुँदैन ।

नारीले जीवनमा कयौं चोटहरू सहेर पनि अस्तित्व जोगाइरहेका छन् । नारीको उपस्थिति नभएको समाज आफैंमा पूर्ण हुँदैन । परापूर्व कालमा जसले युद्ध जित्थ्यो नारीले उसैको चाकडी गर्नुपर्ने अवस्था थियो । यतिसम्म कि, पुरूषहरूले गर्ने शोषणका विरूद्ध आवाज उठाउन सक्ने अवस्था नै थिएन । यतिसम्म सहन सक्ने नारी कति सहनशील ! अरूको इच्छाका निमित्त बस्तु सरह प्रयोग हुनुपर्ने बाध्यतामा नारीहरू थिए । अहिले त्यो अवस्थाको कल्पनासम्म गर्न पनि सकिदैन ।

आफू स्वयम्आँसुका धारामा पखालीई अरूलाई ओभानो पार्न जान्ने त्यागी स्वभावकी नारीले यस्तोसम्म पीडा भोग्न बाध्य हुनुपर्छ कि महिनावारी भएको बेला पशुसरह परिवारबाट टाढा गोठमा रात बिताउन बाध्य छन् । जसका कारण उनीहरू आफूलाई कहिल्यै सुरक्षित महसुस गर्न सक्दैनन् । छाउगोठको बासले उनीहरू बलत्कारको सिकारसम्म हुन परेको घटना सार्वजनिक हुने गरेका छन् । त्यति मात्रै होइन, कतिपय नारीहरू त छाउगोठमै सर्प र जङ्गली जनावरका सिकार पनि भएका छन् । श्रीमान्सँगै सती जानुपर्ने प्रथा जत्तिकै कठिन छ छाउगोठको परम्परा ।

'नारी तिमी नारायणी निज स्वरूपमा जाग
या देवी सर्वभूतेषु शक्ति रूपेण संस्थिता'

संसार आज तिम्रै कारणले चलेको छ । नारी तिमी भूमण्डलीय शक्ति हौ । संसारमा तिमीकहिल्यै भुकिनौं । सतीप्रथालाई समेत जितेकी नारीले अबछाउपडीजस्ता अमानवीय व्यवहारलाई पनि परास्त गर्न सक्छ्यौ । भय र संकटहरूमातिमीले दुर्गा भवानीको स्वरूपमा राक्षसहरूलाई समेत मासेर देवत्व जोगाउने तिमी समाजको कुसंस्कार विरूद्धको लडाईंमा पराजित हुने अवस्था नै आउँदैन ।

लामो सङ्घर्ष र पहलपछि अहिले सबैमा नारीप्रति सकारात्मक विचार व्यक्त हुन थालेका छन् । बन्धित अवस्थाबाट खुल्ला परिवेशमा नारीको उपस्थिति देखिन थालेको छ । समाज र राष्ट्रकै पनि नेतृत्वदायी भूमिकामा नारीको पहुँच स्थापित हुँदै आएको छ । परम्परावादी सोचले विस्तारै आधुनिकतामा रूपान्तरण हुँदैछ । आशाको दीप र शान्तिको प्रतीकले यसरी नै सधैंभरि नारीप्रतिको अस्तित्व र गहन भूमिकालाई सदासर्वदा साथ दिइरहोस् ।

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बालबालिकामा प्रविधिको प्रभाव

आजको युग वैज्ञानिक युग हो । जसमा प्रविधिको भरपुर प्रयोग भएको पाइन्छ । प्रविधि भनेको हाम्रो कामकाजमा लाग्ने समयलाई अझ छोट्ट्याउन प्रयोग गरिने विज्ञानका चमत्कारहरू हुन् । जस्तैः मोवाइल फोन, जसको मद्दतले हामी कोसौँ पर रहेका आफन्तजनहरूसँग बोल्न सक्छौँ । बालकदेखि वृद्धसम्म पनिप्रविधिमै रमेको पाउन सक्छौँ ।

विज्ञानले पत्ता लगाएको नवीन प्रविधिको भरपुर प्रयोगमा तल्लीन छन् मानिसहरू ।बालबालिकामा यसको प्रभाव बढी देखिन्छ । बृद्धबृद्धाको तुलनामा बालबालिकाले प्राविधिक साधनको प्रयोग आफ्नो शैक्षिक सामाग्रीको रूपमा प्रयोग गर्ने गरेका छन् । तर, कतिपय बालबालिकाले यसको दुरूपयोग गरेर आफ्नो जिन्दगी बर्बाद गरेको पनि हामी देख्न सक्छौँ । आजको प्रविधिबालबालिकाको लागि जान्नेलाई श्रीखण्ड, नजान्नेलाई खुर्पाको बिँड जस्तै भएको छ । किनकि जुन बालबालिकाले यसको सही सदुपयोग गरेका छन् तिनीहरूलाई यसले धेरै सहयोग पुर्‍याएको छ । प्रविधिको सही सदुपयोगले बालबालिकाले प्रशस्त ज्ञान हासिल गर्न सक्छन् ।   जुन बालबालिकाले यसको दुरूपयोग गर्छ ऊ प्रविधिको लतमा फस्छ र समयको बर्बादी मात्रै गर्छ ।

नेपाली समाजमा धेरैजसोले प्रविधिको रूपमा मोबाइल फोन र इन्टरनेटलाई मात्रै बुझ्ने गरेका छन्।तर,प्रविधिको आयाम निकै फराकिलो छ । यहीप्रविधिको विकासकै कारण मानिस धर्तीमा मात्रसीमित नभई अन्तरिक्षमा समेत अनुसन्धान र प्रयोगमा तल्लीन छन् । जसले प्रविधिको सही सदुपयोग गरेका थिए उनीहरू अहिले सफलताको शिखरमा छन् । वैज्ञानिक स्टेफन हकिङ्ग

सचिन सिग्देल
कक्षा १२, विज्ञान

यसैका उदाहरण हुन् ।उनले ब्रम्हाण्डमा कालो छिद्र (ब्ल्याक होल)को पनि उपस्थिति छ भन्ने कुरा पत्ता लगाएका थिए । आजको युगमा बालबालिकालाई प्रविधिको प्रयोग गर्न नदिनु भनेको उसलाई कुवाको भ्यागुतो बनाउनु सरह नै हो ।

प्राविधिको सही प्रयोग हुन सके सकरात्मक नतिजा दिन्छ । दुरूपयोग भए नकरात्मक नतिजा दिन्छ । बालबालिकालाई प्रविधिमा अभ्यस्त गराउँदा नकारात्मक बानी मात्रै विकास हुन्छ भन्ने पनि होइन । प्रविधिको प्रयोग समयअनुकूल गराउन सक्नुपर्छ । कुनै निश्चित समय बालबालिकालाई प्रविधिमा रम्न दिने हो भने उसले पुस्तकबाट पाउनेभन्दा बढी ज्ञान प्रविधिको प्रयोगबाट पाउन सक्छ । कतिपय जटिल शैक्षिक समस्या समाधान गर्ने उपाय पनि प्रविधिकै सहायताले सिक्न सक्छ ।

नेपालको सन्दर्भमा मात्रै नभई अन्तर्राष्ट्रिय क्षेत्रमा नजर लगाउने हो भने त्यहाँका मानिसहरू हामीभन्दा सैयौं वर्षअगाडि छन् । किनकि, त्यहाँका मानिसले प्रविधिकै सहायतामा विकासलाई उत्कर्षमा पुर्‍याएका छन् ।प्राविधिक साधन पाएर पनि त्यसलाई प्रयोगमा ल्याउन नसके त्यो बाँदरको हातमा नरिवल जत्तिकै हो । बालबालिकालाई किताबी ज्ञानका साथै प्रविधिको

प्रभाव पनि पर्न दिने हो भने उसको सिकाइ शैलीमा पक्कै पनि परिवर्तन आउँछ ।

पछिल्लो समयमा भनेबालबालिकामा प्रविधिको प्रभाव बढ्दै गएको पाइन्छ । तुलनात्मक रूपमा यसको सदुपयोग गर्नेको सङ्ख्या दुरुपयोग गर्नेको भन्दा बढी नै छ । सबै बालबालिकाले प्रविधिको सही सदुपयोग गर्नुपर्छ भन्ने चिन्ता जायज नै हो । किनकि, आजकाबालबालिका नै भोलिको देशका कर्णधार हुन् । बाल्यअवस्थामै उनीहरू प्रविधिको गलत अभ्यासमा लागे भने त्यसको सोझो असर उनीहरूको भविष्यमा पर्छ ।

बालबालिकाको लागि प्रविधि शैक्षिक सामग्रीको रूपमा हुनुपर्छ । त्यसो गर्न सके हरेक बालकालिका भोलिको सक्षम नागरिककारूपमा तयार हुनेछन् । नागरिक सक्षम भए मात्रै देश समृद्ध बन्छ ।

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आदिकवि भानुभक्त

रेश्मा श्रेष्ठ
कक्षा १२, व्यवस्थापन

तनहुँ जिल्ला रम्घा गाउँमा जन्मिएका भानु
भाषा साहित्यको उन्नतिमा चर्चा होइन सानो ॥
किन पीडा हुन्थ्यो र दक्ष भएपछि
आकाश छुने बलियो लक्ष्य भएपछि

नेपाली भाषालाई काव्यात्मक स्पर्श दिलाउने उनी
साहित्यलाई औषधी पिलाउने उनी
भाषाको छत्तीस वर्ण मिलाउने उनी
टुटेको साहित्यलाई सिलाउने उनी
उनका हरेक कृतिहरू मन लगाएर पढ्छु म
परम् प्रिय कविलाई सहृदय सम्मान गर्छु म

आफ्नो रगत बेची देशकै खुसी किन्छु म त
भानु जस्तै देशका लागि कर्म गर्छु म त
लौ अब मत बन्छु महान् उनी जस्तै
साहित्य सेवामा समर्पित हुन्छु उनी जस्तै
भानुजस्तै जोड्ने बनौं टुक्रा पार्ने होइन
स्वदेशमै सेवा गरौं परदेश गई होइन ।

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आमा

पासाङ लामा
कक्षा १२, मानविकी

मलाई जन्माउन मन थिएन भने
किन नौ/नौ महिनासम्म पेटमै पाल्यौ
स्याहार सुसार अनि मेरो ख्याल गर्यौ आमा
मलाई पनि त मन थियो
तिमीलाई आमा आमा भन्दै पुकार्ने
तिम्रो काखमा लडिबुडी खेल्दै
आफ्नो बचपन गुजार्ने आमा
मलाई कहिलेको सजाय दिँदैछ्यौ तिमीले
कहिलेको रिस पोख्दै छ्यौ ममाथि तिमीले
त्यति विध्न पीडा खपी मलाई जन्म दिएर
वेवारिसे फाल्नकै लागि
किन विगार्यौ तिमीले आफ्नै बैंस भन आमा !
कि तिम्रो दूधको कर्जा चुकाउन
सक्दिन भनेर
मलाई यसरी जिउँदै लास बनाएर
किन फ्याक्यौ तिमीलेआमा
पछि तिमीलाई पाल्न सक्दिन भनेर तहैन होला
किम एक छोरी हुँ भनेर ?

पापी सहर

कविता पराजुली
कक्षा १२, मानविकी

शहर पापी हो कि मान्छे पापी हुन्छन् सहरमा
आफ्नै दाहिने हातपनि घाती हुन्छन् सहरमा
गाँस चुड्यो गरिबीले हामी सोफाहुँदाखेरी
हरामी र अगतिला जाती हुन्छन् सहरमा
विछोड र मिलनमा द्विविधा यो हुन्छ जब
मिठो मुख तर पक्षपाती हुन्छन् सहरमा
व्यर्थै हुन्छन् जीवनहरू देखासिकी गर्ने हुँदा
सफा मन हुनेहरू कति होलान सहरमा
मनखुसी नहुने भो जुगै भरी औंसी जस्तै
मध्य दिन नै हाम्रा लागि रात हुन्छन् सहरमा ।

खोसिएको अस्मिता

दीक्षा पोखरेल
बिए पहिलो वर्ष

जहाँ एउटा टाँसिएको पोस्टर च्यातिएको छ,
जहाँ एउटा बालिकाको अस्मिता लुटिएको छ
त्यहाँ एउटा नारीको सभ्यता खोसिएको छ,
त्यहाँ एउटा विधवाको स्वाभिमान तोडिएको छ

यहाँ रोइरहेका छन् लुटिएका अस्मिताहरू,
यहाँ चिच्याइरहेका छन् खोसिएका सभ्यताहरू
यहाँ कराइरहेका छन् तोडिएका स्वाभिमानहरू
जहाँ छ सय दिन बितिसक्दा पनि चुप छ मेरो सरकार
जहाँ एक एक सबुद मेटाउन तल्लीन छ मेरो समाज

यहाँ हरेक विधवाको सत्यता चोर्नेलाई
अनि हरेक बालिकाको अस्मिता लुट्नेलाई
धिक्कार छ आफ्नै छोरीको इज्जत लुट्नेलाई,
अनि आफ्नी आमाको अस्मिता लुट्नेलाई

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जब तिमी आगोको मुस्लोमा बिलायौ

अनिशा अर्याल
बिए पहिलो वर्ष

याद छ मलाई त्यो क्षण त्यो पल
जब छोडी जाँदै थियौ मलाई तिमी हुँदै ढलपल
पुछ्छ आफ्नो आँखाको जल
मेरो उज्ज्वल भविष्यको लागि बनाउन मलाई सफल

जब मन दरो बनाएर ममता सम्हालेर सुम्पी गयौ
आफन्तलाई काठमाडौँको यो च्याँउच्याँउ र
भ्याउँभ्याउँमा गगन चुमाउन
याद आउँछ मेरी आमा तिम्रो माया र ममता
दिदीसँगको झगडा छुटाउन अपनाउने तिम्रो त्यो तरिका

सुन्दर पनि त्यो क्षण थियो जब कुरी बस्थ्यौ तिमी मेरो
भोक मेटाउन
थाकेर आउँदा, गाह्रो भयो छोरी तँलाई भन्दै खेलाउँथ्यौ
मेरो लामो कपाल मलाई हँसाउन
तिम्रो काखमा ढल्किएको त्यो अनुभूति अभै छ मेरो
सम्झनामा
न त आजको कुनै सुविधाले गर्न सक्छ त्यो काखसँग
तुलना

विस्तारै सम्हालिदै तिम्रो अनुपस्थितिसँग मित्रता जोडेर
तिम्रो सपना पूरा गर्नलाई कापीमा कलमले लेख्दै मेट्दै
पढ्न सुरू गरेर
तिमीलाई चाँडै भेट्न कल्पनामा पनि दिन काटेर
आँखाको आँसु रोकेर
आमा तिम्रो स्नेह सम्झेर पनि मुस्कुराउन संर्घष गरेकै हुँ

तिम्रो गालामा लुकेको माया खोतल्नमा छुट्टै थियो
मज्जा
दिक्क लागेर टाउकोमा हात राखी जब टोलाई बस्थें
खोई के-के सोचेर
चिच्याएर गाली गर्दै हात तल राखी राम्ररी बस्ने भन्ने
अर्ती सम्झन्छु हरेक क्षण
आज पनि तिम्रो यादमा टाउकोमा हात राख्दछु र सोच्छु
आउनेछ्यौ एकैछिनमा
तिमीले हातले मेरो पुर्पुरोमा भएको हात झट्काएर
मलाई अर्ती सुनाउन

बिरामी पनि हुन्छु, ओछ्यानमै पनि हुन्छु एक्लै कोठामा
सुतरे पनि बस्छु
दुनियाको अगाडि त हाँसेर कुरा गर्छु तर भित्रभित्रै तिम्रो
यादमा पनि तड्पिन्छु
दसैं तिहार नकुरी जब आउँथ्यौ बाबासँग मेरो हालचाल
बुझ्न
संसारकै खुसी पाएँ जस्तो मलाई लाग्थ्यो तिम्रो निश्चल
अनुहारमा चाहन्थें रमाउन ।

घन्टौं घन्टौं गर्थ्यौं हामी फोनमा कुराकानी अनि गर्थे
निकटताको अनुभूति
सानो समास्या परे पनि गर्थें तिमीलाई फोन मनलाई
हल्का पार्न

तिमीलाई सारा रामकहानी सुनाएर अनि तिम्रो मीठो
बोलीले खै के जादू गर्थ्यो ?
सबै दुःख पीडा र त्रास बिर्सेर फेरि सजाउन तयार हुन्थें
सपना रमाएर
मेरो हरेक चुनौतीलाई जीत बनाउन सिकायौ हरेक
पीडामा पनि हाँस्न सिकायौ ।

तर धेरै निष्ठुरी बनी तिमीले मलाई त्यो दिन देखायौ
जब धेरै समय आमा उठउठ आँखा खोल न भन्दै म
चिच्याउँदा

तिमी मौनतालाई अङ्गालेर सबैको साथ छोडेर मलाई
एक्लो बनाएर
यो संसार त्यागी मेरी आमा जब तिमी आगोको
मुस्लोमा बिलायौ रमाएर ।

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असल मित्र

मरियम भट्टराई
कक्षा ११, मानविकी

एक ठाउँमा एउटा निकै सोझो केटा थियो। तर, ऊ कोही मानिससँग नजिकिएपछि निकै बोल्न मन पराउँथ्यो।ऊ सबैसँग घुलमिल त हुन्थ्यो तर, पनि आफैसँग बढी रम्न रूचाउँथ्यो । विद्यालय जान थालेपछि नयाँ वातावरणमा घुलमिल हुनुपर्दथ्यो । उसको लागि त्यहाँ सबै कुरा नयाँ थियो ।नयाँ वातावरण र नयाँ व्यक्तिहरू सबैमा घुलमिल हुन सक्नु उसका लागि सबैभन्दा ठूलो चुनौती थियो ।

विद्यालयको नयाँ परिवेशमा उसलाई मन पराउने कोही भएनन् । ऊ चाहिँ एउटा मित्र बनाउन चाहन्थ्यो तर कसैले उसलाई मन पराउँदैनथे । उसलाई मित्र बनाउन निकै कठिन भयो । कतिपय साथीहरूले गिज्याउथे, कसैले झुट बोलेर फसाउँथे। यी सबै कुराले मित्रताप्रति उसको मानसिकतामा नकरात्मक प्रभाव पर्‍यो । जेसुकै भए पनि ऊ आफ्नोजिम्मेवारीबाट भाग्दैनथ्यो । ऊ अरूलाई सहयोग गर्ने कुरामा कहिल्यै पछि परेन । उसको यो स्वभावले कतिपयको मनमा सकरात्मक भाव उत्पन्न गराउन थाल्यो ।

अहिले उसको विद्यालयजीवन सक्किएको छ । तर,ऊ अझैसम्म पनि आफ्नो लागिअसल मित्रको खोजीमा छ । यस्तो मित्र जो नजिक हुँदा एउटा रमाइलो पल बनोस र समातेको हात कहिल्यै नछोडोस् । टाढा हुँदा पनि आफूसँग भएको आभाष दिलाउन सकोस् । असल बाटोमा जाँदा स्याबासी दिई अझै प्रगतिका लागि हौसला देओस् र जानअनजानमा गलत बाटोमा लागेमा सम्झाउने होस् । आखिर, यहीँ न हो असल मित्रता ।

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जीवन सङ्घर्षमय यात्रा

त्यो व्यक्ति सङ्घर्षशील व्यक्ति हो, जसले प्रतिकूल समयमा अनुकूल कार्य गरेर समाज, देश र विश्वलाई नयाँ दिशामा निर्देशित गर्न सक्छ।

सङ्घर्ष मानिसको जीवनको जन्मदेखिकै यात्रा हो। जो यो यात्रामा निरन्तर रूपमा हिँड्न सक्छ। ऊ नै देश र विश्वमा परिवर्तन ल्याउन योग्य हुन्छ। त्यस्तो व्यक्ति नै सङ्घर्षशील व्यक्ति हो। जसले गरिब किसान वर्गका लागि आफ्ना पाइलाहरू चालिरहन्छ। जसले जीवनलाई सङ्घर्षको रूपमा बुझेको हुन्छ उसले जीवनका हरेक क्षणमा सङ्घर्ष गरिरहेकै हुन्छ। कोही त संसारलाई नै परिवर्तन गर्ने अभिलाषाका साथ सङ्घर्षको मैदानमा होमिएका हुन्छन्। व्यक्तिगत स्वार्थ भन्दा पनि देश र जनतामा आमूल परिवर्तन ल्याउने प्रमुख उदाहरण हुन्- नेल्सन मण्डेला।

सङ्घर्ष नै मेरो जीवन हो भन्ने मण्डेलाले आफ्नै जीवनकालमा आफ्नो देश स्वतन्त्र हुने अनुमान गरेका थिएनन्। उनी भावी पुस्ताका लागि लड्दै थिए। लक्ष्मा पुग्नु भन्दा पनि कर्ममा रमाउने मण्डेलाले २७ वर्ष जेलमा बिताएका थिए। मण्डेला दक्षिण अफ्रिकाका नागरिक हुन्। उनले दक्षिण अफ्रिकामा रहेको जातीय भेदभाव अन्त्य गर्नका लागि सङ्घर्ष गरेका थिए। उनले प्रत्येक नागरिकलाई सङ्घर्षमा उतारेका थिए। यही सङ्घर्षकै कारण उनी प्रत्येक नागरिकका लागि अनुकरणीय व्यक्तित्व बने।

कुनै व्यक्तिले सङ्घर्षलाई शक्तिमा बदल्न सक्छन् भने कोही चाहिँ सङ्घर्षकै मैदानमा आफ्नो जीवन उत्सर्ग गर्छन्। यस्ता सङ्घर्षमयी व्यक्तिको अर्का उदाहरण हुन् भारतीय स्वतन्त्रता आन्दोलनका नेतृत्वकर्ता महात्मा गान्धी, अमेरिकाका नेता मार्टिन लुथरकिङ, अफ्रिकाका नेता नेल्सन मण्डेला, नेपालका नेताहरू बिपिकोईराला, मदन भण्डारी आदि। सङ्घर्षशील

लोकराज भट्ट
कक्षा ११, व्यवस्थापन

व्यक्तिले कहिल्यै पनि समयलाई प्रतिकूल देख्दैन किनकि, उसले आफ्नो जीवनलाई संघर्षको यात्रा ठानेको हुन्छ। त्यो व्यक्तिले नै देशका गरिब किसान वर्गका पक्षमा आवाज उठाउँछ। त्यो व्यक्तिले मात्र सङ्घर्षलाई बुझ्दछ, जसले सङ्घर्षको बाटो हिँडेको हुन्छ यसलाई नै थाहा हुन्छ परिवर्तनको यात्रा कति सजिलो वा असजिलो छ भन्ने कुरा।

निम्न र मध्यम वर्गबाट हुर्केको व्यक्तिमात्र सङ्घर्षको मैदानमा उत्रिन सक्छ। उसले नै गरिब, श्रमजीवी किसान र श्रमिकका पक्षमा आवाज उठाउँछ। यसको बारेमा थप बुझ्न नेपालकै राजनीतिक इतिहासको अध्ययन गर्न सकिन्छ।

जुन व्यक्तिले सकरात्मक परिवर्तनका लागि समाजमा शत्रु बनाउँछ, देशमा शत्रु बनाउँछ र संसारमा नै शत्रु बनाउँछ वास्तवमा त्यो नै सङ्घर्षशील व्यक्ति हो। समाज परिवर्तनका निम्ति समाजमा रहेका कुप्रथालाई हटाउनुपर्छ। समाज रहेका साहु र मुखियाहरूको दमनको अन्त्य गर्नुपर्छ। अनि मात्र देश र संसार नै परिवर्तन गर्न सकिन्छ। सङ्घर्ष त्यस्ता विषयका पक्षमा गर्नुपर्छ जसले कर्मवीर किसानको जीवनयापन सहज होस्, श्रमिकले श्रमको उचित मूल्य पाओस्, दमन गर्ने साहुको प्रतिष्ठा घट्दै जाओस् र संसारलाई नै परिवर्तनका शिखरमा पुर्‍याउन सकियोस्।

ओडारमा रहेछु म

जब म तीनचार वर्षको उमेरमा स्कुल पढ्न जान थाले । मेरो मनमा एक खालको हर्ष, उमङ्ग जाग्न थाल्यो । म पनि पढ्न पाउने भएँ भनेर मेरो भुइँमा खुट्टा थिएन । चराहरूको जस्तै मेरो मन हावामा उडिरहेको थियो । मेरो आमाले शिशु कक्षामा भर्ना गरिदिएपछि म किताब कापी च्यापेर स्कुल जान थाले । म स्कुलबाट घर आउँदा मलाई आमाले मिठो कुराउनी राखिदिएको अझै झलझल्ली सम्झिन्छु, अझै घुटुक्क घुटुक्क निल्न इच्छा जाग्छ । यसरी दिनहरू पानीको बेगसँगै बगिरहेको थियो । अब त म अलिक ठूलो भई सकेको थिएँ । आमाले म प्रति केही आशाहरू देखाउन थालिसक्नुभएको थियो ।मलाई सधैं स्कुल जान मन लाग्थ्यो । मेरो पढाइप्रति मेरो घर परिवारको पनि धेरै चासो थियो । परिश्रम गरे फल अवश्य पाइन्छ भन्ने भनाइलाई मनन गरेर म दिनहुँ पढाइलाई अगाडि बढाउँदै जान थाले ।

नभन्दै परीक्षा नजिकिँदै आइरहेको थियो । परीक्षा दिई सकेपछि नतिजा प्रकाशनको बेला थियो । मलाई बाटो छेकीछेकी कुट्ने ती हरि र श्यामेलाई पनि मैले उछिनेँ र म प्रथम भएको कुरा थाहा भयो । मेरो मन साच्चै खुसीले गद्गद् भएको थियो । ती हरि र श्यामे चाहिँ छड्के आँखाले मलाई टुलुटुल्ती हेरिरहेको थिए । म स्कुलबाट पुरस्कार लिएर दौडिँदैघर आएको देखेर आमा आत्तिनुभएको रहेछ । तर, मेरो स्कुलको नतिजा थाहा पाएपछि मभन्दा धेरै खुशी हुनुभयो । साच्चै आमाको आँखाबाट पनि खुशीको आँसु बर्सिन थाले । आमा राएको देखेर मेरो आँखाबाट पनि आँसु बर्सिन थाल्यो । आमा नरुनुहोस् ! यो त खुशीको कुरा हो । म अझै धेरैभन्दा धेरै प्रयत्न गर्नेछु । हजुरलाई खुशी पार्न भन्दै आमालाई अङ्गाली हाले । आमा रुन छोड्नुभयो । आमाले मेरो आँसु पुछिदिनु भयो । अनि एक्कासी बाबाको कुरा गर्नुभयो । तेरो बुबा भएको भए आज कस्तो हुन्थ्यो भन्दै मेरो अनुहार सुम्सुम्याउन थाल्नुभयो । म जन्मेर यत्रो भई सकेँ योभन्दा अगाडि
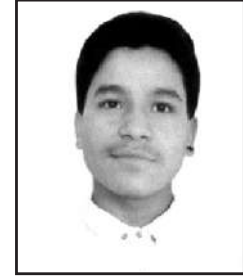
केदार वि.क
कक्षा ११, मानविकी

कहिल्यै पनि बाबाको कुरा गर्नुभएन । आमाको मुखबाट कहिले पनि बाबा भन्ने शब्द सुन्न पाएको थिइन मैले अझ देख्न त कहाँ हो कहाँ ?

स्कुल जान थालेपछि त्यो दिन चाहिँ आलिक छिट्टै छुट्टी भएको थियो । बाटामा साथीहरूसँग विभिन्न विषयमा छलफल गर्ने क्रममा साथीहरूले आमाबाबाको कुरा निकालेपछि सबैको भन्ने पालो सकियो । अब मेरो पालो आएको थियो । मैले आमाको मात्रै भने बाबाको विषयमा केही पनि भनिनँ । किनकि, मलाई बाबाको बारेमा केही पनि थाहा थिएन । देखेको पनि थिइनँ । बाबाको छायाँसमेत हेर्न पाएको थिइनँ । साथीहरूले मलाई तेरो बाबा छैन भनेर खिल्ली उडाउन थाले । मेरो मनमा दुःखका अनुभूतिहरू हुन थाले ।साँच्चै यो कुरा आमालाई भन्ने ऑट गरेँ तर भन्ने हिम्मत नै हराएर गयो । फेरिभोलिपल्ट स्कुल जाँदा पनि साथीहरूले कक्षा भरी नै हल्ला फिजाएका रहेछन् । मलाई त्यो दिन चाहिँ सबै कुरालेअसाध्यै दुःख लागेर आयो ।

मेरो मनमा केही कुराहरू खेलिरहेका थिए । मैले यो कुरा आमालाई भन्नु नै पर्छ । म कसरी यहाँ छु । मेरो बाबा खोइ त ? मलाई पनि बाबा हेर्ने ठूलो रहर छ । मेरो मनमा यस्तै-यस्तै कुराहरू खेलिरहेका थिए । नभन्दै स्कुल पनि विदा हुने समय भइसकेको थियो । कतिबेला गएर आमालाई यी सबै कुराहरू भन्नूँ त ? भनेर आतुर थिए । घर गएपछि आमाले

चाम्रे र गुन्द्रुकको अचार राखिदिनु भएको रहेछ । त्यो दिन मलाई स्कुलकै कुराहरूले सताइरहेको थियो । स्कुलमा गरिएको चर्चा अझै झलझली सम्झिरहेको छु । त्यसैले मलाई केही पनि खान मन लागेको थिएन । म दोधारमा थिए । आमालाई बाबाको कुरा गरौँ भने आको आँखाबाट आँसु बर्सिन थालिहाल्छ । म आमाको आँखाबाट आँसु बसिएको देख्न सक्तिनँ। त्यसैले भन्ने साहस गरिन । फेरिभोलिपल्ट स्कुल गएपछि त्यही कुराहरूले पिरोल्न थाल्यो त्यसपछि मेरो पढाइमा ध्यान गएन । पढ्ने रहर हराएर गयो ।

म सङ्गीतको पारखी। गीत गाउँन खुब मन पथ्र्यो । बच्चैदेखिको सपना थियो गायक बन्ने।म पुराना गीतहरू बढी सुन्ने गर्थें । भक्तराज आचार्यले गाउनुभएको'जीवन भन्नूँ त घात छ मृत्यु भन्नूँ त सास छ, दोधारमा बाँचू कति हर गीतमा चित्कार छ' बोलको गीत मेरो मनमा गुञ्जिन पुग्यो । म गीत गाएर मनलाई शान्त बनाउन चाहन्थें ।

त्यस दिनको पढाइ सकियो । स्कूल छुट्टी हुने बेला भयो । आज चाहिँ बाबाको विषयमा आमालाई सोध्छु भन्ने अठोट गरेर घर गएँ । मनमा कुरा गुम्स्याएर समाधान निस्कनै सक्दैनथ्यो । घर पुग्ना साथ मैले हिम्मत गरेर सोधें 'हाम्रो बाबा कहाँ हुनुहुन्छ आमा ?' एक्कासी आमाको आँखामा आँसुको ढिक्का देखिन थाल्यो । उहाँको मुखबाट केही जवाफ निस्केन । मैले फेरि पनि सोधें । आमा झन उदास देखिनुभयो । मैले आमाको अनुहार अँध्यारो भएको हेर्न सकिनँ । मैले त्यो कुरालाई चुपचाप राखे । केहीबेर पछि आमाले मलाई बोलाउनुभयो । म आत्तिएर आमाकहाँ पुगें । आमाले मेरो प्रश्नको जवाफ ठिक्क पारेर राख्नुभएको रहेछ ।

आमाले भन्नुभयो । बाबु ! तँ मेरो छोरा होस् । केसेको बाबु खसेको एक महिना भइसकेको थियो । त्यसपछि केसे पनि खस्यो । म एक्लो जिन्दगी बाँच्नुको अर्थ रहेन । एक्लै जङ्गलमा भौतारिइरहेकी थिए । ओडारा

एउटा बच्चाको आवाज सुनें । मलाई मेरो केसेको साह्रैं याद आयो । अनि ओडारमा हेर्न गए । त्यहाँ एउटा बच्चा छटपटाइरहेको थियो । रोइरहेको थियो । त्यसपछि केसेको सम्झनामा त्यही बच्चालाई बोकेर आएँ । हुर्काएँ, बढाएँ, पढाएँ । अनि केसेको सम्झना मेटाउन थालें ।

यति कुरा सनेपछिछाँगाबाट खसे जस्तो भएँ । मेरो मनमा अनेकौँ प्रश्नहरू उठ्न थालें । आखिर कसले मलाई त्यो ओडारमा छाड्यो होला ?यो मानवरूपी दानवको को थियो होला ? मलाई उसको अनुहार हेर्न मन लाग्यो । यत्ति सोच्दै गर्दा मेरो मुहारमा मलिन भाव दगुर्न थालें । आमा पनि एकोहोरोझैं देखिनुभएको थियो । मैले पुलुक्क आमाको मुहारमा हेरें । उहाँले गर्लम्म अँगालो हाल्नुभयो र रून थाल्नुभयो । मलाई असाध्यै नमज्जा लाग्यो । तर, जेहोस्मेरो बुबा भने पनि मेरो आमा भने पनि र मेरो भगवान भने पनि उहाँ नै त हुनुहुन्छ । त्यसदिनदेखि आमाको काखमा झन धेरै रमाउँन थालें । हरेक क्षण, हरेक पल उहाँको अगाडि बिताउन थालें । तर पनि मनभित्रको एक खालको तीतो चाहिँ सदैव रहिरह्यो ।

ओडारको अँध्यारोबाट उज्यालो प्रकाश खोज्दै रङ्गिन भविष्य सुनिश्चितताको अभिलाषा लिएर मदन भण्डारी मेमोरियल कलेजसम्म आइरहँदा आफूलाई भाग्यमानी ठानिरहेको छु । सङ्घर्षसँग नथाक्ने र कठिनाईसँग नडराउने हो भने निश्चय पनि गन्तव्यमा पुग्न सकिने रहेछ भन्ने आत्मविश्वासले शिखर रूप लिएको छ । भनिन्छ,जीवनसङ्घर्षको मैदान हो ।त्यहीँ मैदानले जिन्दगीभर विभिन्न खालका खेल खेलाउँछ । कुनै खेलमा जिताउँछ । कुनैमा हराउँछ पनि । तर, जीतमा नमात्तिने र हारमा नआत्तिने हो भने भोलिको गन्तव्यको गोरेटो पक्कै फराकिलो हुनेछ ।

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सङ्घर्षले भरिएको जीवन

भैरे गाउँभन्दा तलको जङ्गलमा आफ्नो बुबासँग बस्थो । उसको काम भनेकै घाँस काट्ने र भैँसी चराउने थियो । उसको परिवारको आर्थिक अवस्था कमजोर थियो । जसको असर उसको औपचारिक शिक्षामा पर्‍यो । आठ कक्षाभन्दा बढी उसले अध्ययन गर्न पाएन । भैरे एक मिहिनेती व्यक्ति हो त्यसैले ऊ सधैँ आफ्नो कामलाई उत्कृष्ट बनाउन लागिरह्थ्यो तर उसको बुबाले कहिल्यै पनि उसको कामलाई लिएर उसलाई मायाले हेरेनन् । जहिले पनि घृणा गरिराखे । उसको बुबाले उसलाई सधैँ काममा पेलिरह्थे । ऊ सधैँ आफ्नो मरिसकेकी आमालाई सम्झँदै एउटै सपना देख्ने गर्थ्यो । अरु बच्चाहरू जस्तै स्कुल जाने, आफ्नो आमाको न्यानो काखमा खुसी साथ रमाउने । सबै सपना कहाँ पूरा हुन्छन् र ?

जेठको महिना थियो । पानी नपर्ने महिना भएकाले डाँडाकाँडाका बोट बिरुवाहरूमा कतैकतै मात्र पात देखिन्थे । तर वनमा काफल पाकेका हुनाले वनभरि हल्ला थियो । भैरे एउटा टुनीको रूखको जरामा एक्लै बसी गाई भैँसी चराइरहेको बेला ग्वालाहरू भैरेको नजिक आए । भैरेलाई जिस्काउँदै भैरे कहिले बिवाह गर्ने ? भन्दै जिस्क्याउन थाले । भैरे पनि कम्तीको थिएन । म तिमीहरूजस्तो हो र ! तिमीहरूभन्दा त अलि राम्रै छु भन्ने उसलाई थियो । त्यत्तिकैमा एउटा ग्वालाले भैरेलाई चड्याम्म हान्यो अनि सबै ग्वालाले भैरेलाई पिटेर भागे । भैरे एक्लै रुन थाल्यो । उता ग्वालाहरूले भैरेका गाईहरू अरुका बारीमा लगाई दिएर त्यही बारीको मालिकलाई भैरेका बारेमा नानाथरी कुरा लगाइदिए । बारीको मालिकले भने भैरेका बुबालाई उसको बारेमा गुनासो गर्‍यो । बेलुका जब भैरे गोठतिर फर्कियो । उसका बुबाले आज फेरि

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अरुको बाली खुवाएर आइस भन्दै पिट्न थाले । भैरे मरिसकेकी आमालाई सम्झँदै ठूलो स्वरमा रुन थाल्यो । उसको बुबाले उसलाई त्यसदिन भोकै राखे । भैरे दिनभरि थाकेको हुनाले थकित शरीर र भोको पेटसँगै ओछ्यानमा गएर भुसुक्क निदायो ।

यसरी भैरेको दिनचर्या कहिले रुँदै त कहिले भोको पेटमै बितिरहेको थियो । उसलाई साथ दिने केबल एउटी जुन नाम गरेकी केटी थिई । ऊसँग उसको रगतको नाता त थिएन तर उसले भैरेलाई सधैँ सहयोग गर्थी । भैरे रुँदा आँसु पुछ्ने र ऊसको खुसीलाई नै सधैँ आफ्नो खुसी ठानेर रमाउने गर्थी । उसका दुःखसुख बुझ्ने जुनबाहेक अरु कोही थिएन । जुनको आमाबुबा पनि ऊ तीन वर्षकी हुँदा एउटा दुर्घटनामा बित्नुभएको थियो । जुन आफ्नो हजुरआमा हजुरबुबासँग भैरेको गोठ नजिकै बस्थी । भैरे र जुन एक अर्कालाई खुब मन पराउँथे । तर, एक अर्कालाई भन्न सक्दैनथे । जुनको माया नै भैरेको जीवन बिताउने एक मात्रै आधार थियो । भैरेमाथि उसको बुबाको अन्याय झन्झन् बढ्दै थियो । भैरेको बुबाले पनि अर्को विवाह गरे । उसको आफ्नै बुबाले त राम्रो व्यवहार गर्दैनथे भने उसकी सौतेनी आमाले राम्रो व्यवहार गर्ने कुरै भएन । एकदिन को कुरा हो । घरमा बस्न नसक्ने परिस्थिति

बनिसकेपछि भैरेले त्यहाँबाट भाग्ने निधो गर्यो र त्यो कुरा उसले जुनलाई भन्यो । जुनको पनि भैरेबाहेक दुःखसुख बुभ्ने अरु कोही साथी थिएन । ऊ पनि गोठाली न परी । जुन आफू रोएर पनि भैरे हाँसेको देख्न चाहन्थी । त्यसैले भैरेको खुसीको निम्ति ऊ जस्तोसुकै त्याग गर्न पनि तयार थिई ।

भैरेले रातको १२ बजे घर बाट भाग्ने निर्णय गर्यो । यो कुरा उसले जुनलाई पनि भनेको थियो । तर, जुनभने भैरेसँगै जानसक्ने अवस्थामा थिइन । लामो समयको कुराकानीपछि उनीहरू आ-आफ्नो गोठतिर लागे । दुई जना छुट्टिने कुराले दुवैलाई असहज भएको थियो । भैरे भने भाग्ने समयको प्रतीक्षा गरिरहेका थियो । रातको १२ बजेपछि ऊ गोठबाट निस्कियो । जुन भने भैरेलाई विदा गर्न गोठभन्दा अलि परको डाँडामा प्रतीक्षा गरिरहेकी थिई । भैरे केहीबेरमा जुन भएको ठाउँमा आइपुग्यो र जुनसँग विदा माग्दै आफ्नो बाटो लाग्यो । जुन र आफ्नो गाउँलाई विरानो बनाउँदै हिडेको भैरे भोलिपल्ट शहर पुग्यो ।

भैरेका लागि शहर एकदमै नौलो थियो । नौलो ठाउँमा घुलमिल हुन उसलाई निकै कठिन भयो । कठिनाइका बीच भैरे कामको खोजीमा लाग्यो । भन्नासाथ काम पनि कहाँ पो पाइन्थ्यो र ? ऊसँग भएको पैसा पनि क्रमशः सकिदैं थियो । ८-१० दिन त भैरै भोकै पर्यो शहरमा । अब उसको केही नलाग्ने भयो । शहरमा भोकभोकै दिन बिताउनुपर्ने अवस्था आयो । शहरमा उसले चिने जानेका पनि कोही थिएनन् । त्यसपछि उसले आफ्नै गाउँ फर्कने निधो गर्यो । तर, ऊसँग घर फर्कनको लागि पैसा थिएन । केही दिन शहरमा पेटीमा बसेर पैसा माग्ने र घर फर्कने योजना भैरेले बनायो ।

एक दिन भैरे रत्नपार्कको पुलमा बसेर पैसा मागिरहेको

थियो । उसको नजिकै आएको एक व्यक्तिले भैरेलाई पैसा दिनुको सट्टा अनेकथरी प्रश्न गर्न लाग्यो । तिमी कहाँबाट आएको ? तिम्रो नाम के हो ? किन यसरी मागेर बसेको ? आदि इत्यादि । भैरेले भने कुनै पनि प्रश्नको जवाफ दिएन । तर, त्यो मान्छेले सोध्न छाडेन । अब भने भैरे बोल्न बाध्य भयो र उसले आफ्नो सबै जीवनकथा भनिदियो । भैरेको कुरा सुनेपछि त्यो मान्छेले भैरेलाई आफूले लैजाने बतायो । भैरे पनि त्यो मान्छेको पछि लागेर उसको घर गयो । उसले भैरेको कपडा फेरिदियो र मीठो मसिनो खाना खुवायो । बस्दै गर्दा भैरेले थाहा पायो जसले भैरेलाई सहारा दियो ऊ भगवानबाट ठगिएको रहेछ । उसको छोरी मृगौला फेल भएर जीवनको अन्तिम स्वासको पर्खाइमा रहिछन् । श्रीमती पहिल्यै बितिसकेकी रहिछन् । सबै थाहा पाएर भैरेको मन अमिलो भयो ।

उसले सुनेको थियो मानिसको दुई वटा मृगौला हुन्छन्, एउटै मृगौलाले पनि मानिस बाँच्न सक्छ । भैरेले सोच्यो मेरो मृगौलाले उसकी छोरी बाँच्छे भने आफ्नो मृगौला दिने निधो गर्यो । त्यही कुराले उसले उक्त व्यक्तिलाई भन्यो । भैरेको कुरा सुनेर उनीहरू पनि खुसी भए । स्वास्थ्य परीक्षण गर्दा भैरेको मृगौला त्यो घर मालिकको छोरीलाई दिन मिल्ने देखियो । आफ्नो छोरीले पुनर्जन्म पाउने देखेर त्यो व्यक्ति निकै खुसी भयो । भैरेले मृगौला दान दियो ।

समय बित्दै गयो । भैरे पनि त्यस घरमा रमाइरहेको थियो । एक दिन घर मालिकले भैरेलाई काम गर्नको लागि विदेश पठाइदिने कुरा सुनायो । हुन त भैरे कक्षा ८ सम्म पढेको थियो । तर, स्वास्थ्यको कारण विदेशमा काम गर्न सक्ने हो वा होइन भन्ने चाहिँ टुङ्गो थिएन । घर मालिकले विदेश जाने सबै बन्दोवस्त मिलाइदियो । भैरे पनि गहुङ्गो मन लिएर विदेश

उड्यो । राम्रो कम्पनीबाट रोजगारीमा गएको हुँदा विदेशमा काम गर्न उसलाई खासै गाह्रो भएन । कम्पनी राम्रो थियो, काम सजिलो थियो । कमाइ सन्तोषजनक नै थियो । विस्तारै भैरेको मुहारमा खुसी फर्किन थाल्यो । एक दिन साँझ भैरे समुन्द्रको किनारमा टहलिरहेको थियो।उसलाई आफ्नो गोठ र जुनको यादले सताइरहेको थियो । भविष्यका विभिन्न योजनाहरू मनमा एक एक गर्दै आइरहेका थिए । त्यति नै बेला केही पर कोही बचाउ बचाउ भन्दै कराइरहेको आवाज भैरेको कानमा ठोक्किन पुग्यो । एक जना नेपालीलाई अरु तीन-चार जना नेपालीले नै कुटिरहेका थिए ।

यो देखेर भैरेलाई असाध्यै नराम्रो लाग्यो । भैरेले सोच्यो सगरमाथा र गौतम बुद्धको देशको मान्छे विदेशमा आएर देशकै बेइज्जत हुने काम गरिरहेका छन् । एउटा नेपालीले अर्को नेपालीलाई विदेशमा मार्न खोज्छ भने त्यसले भविष्यमा आफ्नै सन्तानलाई पनि मार्न पछि नपर्न सक्छ । भैरेले भगडा छुट्ट्यायो तर सबैलाई गाली गर्दै सम्भायो ।

दिन बित्दै गयो । भैरेको विदेश बस्ने दिन पनि अब सक्कियो । भैरे आफ्नो गाउँमा फर्कियो । जुन पनि गाउँमा भैरेकै प्रतीक्षामा बसेकी थिई । विदेशबाट फर्केपछि उसले व्यवस्थित रूपमा पशुपालन व्यवसाय सुरु गर्‍यो । आम्दानीको स्रोत राम्रो बन्यो । अब जीवनले लय समात्यो भन्ने भैरेलाई लाग्न थाल्यो ।

अब भने जुन र भैरेले विवाह गर्ने सल्लाह गरे । केही दिनमै विवाह पनि गरे । उनीहरूको वैवाहिक जीवन सुखमय भइरहेको थियो । एक दिनको कुरा हो । भैरे र जुन घास काट्न निस्किएका थिए । पानी परिरहेको थियो । घाँस काट्न खोला तरेर जानु पर्ने थियो । खोलामा बाढी आइरहेको थियो । जुन भने खोला तर्न डराइरहेकी थिई । तर, भैरेले सकिन्छ भन्दै दुवै जनाको हात समातेर खोला तर्न लागे । तर, उनीहरू खोला तर्न सकेनन् । दुवैलाई बाढीले आफैसँग लग्यो । सुखमय जीवनका सपना देखेका भैरे र जुनको मरण पनि एउटै भयो ।

डोली

भदौ महिना, घरभित्र एउटी महिला चिच्याइरहेकी थिइन । खरको छानोबाट बलेसी तपतप चुहिरहेको आवाज आइरहेको थियो । बाहिर केही पुरूषहरू हल्ला गरिरहेका थिए । हर्केको मुहारमा भने खुशीका रेखाहरू दौडिएका थिए । आज उसको पहिलो सन्तानले धर्तीमा पाइला टेक्दै थियो । घरबाहिर जम्मा भएका गाउँलेहरू भने छोरा जन्मन्छ कि छोरी भन्दै अड्कल काट्दै थिए । हर्के भने आफ्नो पहिलो सन्तानको रूपमा छोरा नै जन्मियोस् भन्ने ठान्थ्यो ।

केही समयपछि भित्रबाट बच्चा रोएको आवाज सुनियो । हर्के दगुर्दै घरभित्र पस्यो र सोध्यो- के जन्मियो ? हर्केकी श्रीमतीले छोरी जन्माएकी थिई । हर्के थचक्क भुँइमा बस्यो । पहिलो सन्तानको रूपमा छोरो हेर्न चाहने हर्के छोरी देख्दा उसको मनमा आफ्नो पहिलो सन्तानप्रति कुनै उत्साह जागेन । हर्केकी श्रीमती पम्फाको एक्लो प्रयासमा छोरी हुर्किरहेकी थिई । छोरीको नाम पनि पम्फाले नै राखिदिई 'दिलु' । तर, हर्केले भने कहिल्यै पनि दिलुलाई छोरी भनेर बोलाएन । दिलु पाँच वर्षकी भई तर पनि उसले विद्यालय देख्न पाएकी थिइन । गाउँका अरू बच्चाहरू विद्यालय जाँदा उसलाई अचम्म लाग्थ्यो । एक दिन दिलुले आमा नजिकै गएर आफू पनि साथीहरूसँगै विद्यालय जाने इच्छा भएको बताई । तर, पम्फा एक्लैको प्रयासले दिलुलाई विद्यालय पठाउन सम्भव थिएन । छोरीलाई सम्फाउँदै पम्फाले भनिन्, 'विद्यालय त हामी जस्ता छोरी मान्छेका लागि होइन । त्यहाँ त छोरा मान्छेहरू मात्रै जाने हो ।' दिलुले सोधी- 'किन र आमा ?' छोरीले प्रश्नले पम्फालाई निःशब्द बनायो । आमाले विद्यालय नपठाउने भनेपछि दिलुले साँफ खाना खादैं गर्दा विद्यालयको कुरा भिकी । दिलुको कुरा सुनेर हर्के
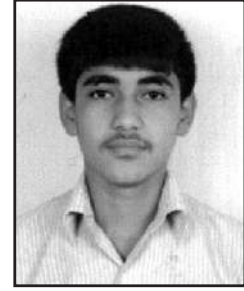
दया दुदराज
कक्षा-११, मानविकी

खिस्स हाँस्यो र सोध्यो किन जाने स्कुल ? दिलुले भनी, 'अरू साथी जस्तै पढ्न र ज्ञानी बन्न ।' छोरीको कुरा सुनेर हर्के दङ्ग पर्‍यो । उसमा छोरीप्रति मायालु भाव उत्पन्न भयो र काखमा राख्दै भन्यो, 'अब मेरी छोरी पनि स्कुल जान्छे ।'

भोलिपल्टबाट दिलु स्कुल जान थाली । तर, स्कुलको पहिलो दिन उसका लागि त्यति रमाइलो भएन । विद्यालयमा उसले वर्गीय विभेद सहनु पर्‍यो । दिलुलाई कक्षामा अरू विद्यार्थीबाट अलग्गै राखियो । उनको बाल मस्तिष्कले आफू किन एक्लै बस्नुपर्‍यो भन्ने प्रश्नको उत्तर पहिल्यान सकेन ।

दिलुको पढाइ राम्रो हुँदै गयो । उसले सबै शिक्षकहरूबाट स्याबासी पाउन थाली । उसको तिक्ष्ण दिमागको चर्चा सबैतिर हुन थाल्यो । हर्के र पम्फाको छोरीलाई आफ्नो छोराछोरीसँगै राखेर पढाएको आफूलाई कुलीन वर्गका ठान्ने गाउँलेलाई मन परेन । उनीहरूले दिलुलाई पनि सँगै राखेर पढाउने हो भने आफ्ना छोराछोरी स्कुलबाट निकाल्ने चेतावनी प्रधानध्यापकलाई दिए । गाउँलेका कुराले प्रधानध्यापक अचम्मित भए । तर, गाउँलेका अगाडि उनको केही लागेन । दिलुलाई विद्यालयबाट निकाल्न प्रअ बाध्य भए । दिलुको पढ्ने रहर यहीँ टुट्यो ।

दिलु हुर्कदै बढ्दै गई । अब उसको विवाह गर्ने बेला भयो । उसको घरमा विवाहको चर्चा पनि चल्न थालेको थियो । यी सबै कुरा थाहा पाएकी दिलु भने विवाहप्रति खासै उत्साहित थिइन । पढेर सामाजिक सेवामा लाग्ने उसको रूची कोपिलामै निमोठिएको थियो । विभेद र गरिबीमा पिल्छिएको परिवारमा जन्मिएको हुँदा उसका व्यक्तिगत चाहनाहरूलाई त्यहीँ विभेद र गरिबीले कुल्चिएको थियो । परिवारले विवाहको कुरा गर्दा दिलुले नकार्दै आएकी थिई ।

प्रायः एकान्तमा बस्न रूचाउँन थालेकी थिई दिलु । विभिन्न विषय उसको मनमा उद्वेलित हुन्थ्यो । जीवनदेखि नै उसमा वितृष्णा उत्पन्न हुन थालेको थियो । उसले अनेक कुरा सोच्दा सोच्दै एक दिन आत्महत्या गर्ने निर्णयमा पुगी र मर्ने प्रयास गरी । तर, हर्केले छोरीलाई बचायो ।

दिलुको विवाह पक्का भयो । उसको विवाहको दिन आयो । दुलाहसँगै जन्तिको लस्कर दिलुलाई लिन उनको घरमा आइपुग्यो । दुलाह हेर्दा खाइलाग्दो थियो । आवरणमा चिटिक्किक सजिएको भए पनि दुलाहको विगत भने निकै मैलो थियो । दिलुको घरमा जग्गेमा बसेको दुलाहको यो दोस्रो विवाह हो भन्ने न त हर्केले पत्तो पाएको थियो न त दिलुले नै । विवाह गराइरहेका पण्डितले दुहाललाई दिलुको सिउँदोमा सिन्दुर हाल्न लगाए । दिलुको आँखाबाट भने आँसुका बलिन्द्र धारा भरे । उसको जीवनको अभिलाषाहरूलाई सिउँदोको सिन्दुरले झन थिचेको महसुस दिलुले गरिरहेकी थिई ।

पम्फा पनि छोरीको विदाइ गर्नुपर्दा भाव विह्वल थिई । यो सबै परिस्थितिलाई दिलुले आफ्नो वसमा राख्न सक्ने अवस्था थिएन । परिवार र गाउँलाई नै शून्य पार्दै दिलु डोली चढ्न बाध्य भई ।

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लेटर ग्रेडिङ्ग: नेपालको परीक्षा प्रणालीमा नयाँ प्रयोग

नेपालमा औपचारिक शिक्षाको सुरूवात सन् १८५४ मा दरवार हाइस्कुलको स्थापनासँगै भएको हो । त्यसबेला उक्त स्कुल दरवारीयाका छोरा छोरीलाई पढाउने उद्देश्यले खोलिएको थियो । तर, सर्वसाधारणको लागि भने सन् १९०२ मा मात्र उक्त विद्यालय खुल्ला गरिएको थियो ।

नेपालमा औपचारिक शिक्षाको सुरूवातदेखि नै वार्षिक परीक्षाको आधारमा अङ्कमार्फत विद्यार्थीको स्तर निर्धारण गर्दै आइएको थियो । हाल आएर शिक्षाको वैज्ञानिकता तथा आधुनिक शिक्षाको अवधारणाअनुरूप समयसापेक्षा शिक्षालाई विकाश गर्ने तथा व्यवहारिक शिक्षाको अवधारणास्वरूप अङ्क ग्रेडिङ्ग प्रणालीलाई लेटर ग्रेडिङ्ग प्रणालीमा रूपान्तरण गरिएको छ ।

त्यसैअनुरूप नेपाल सरकारले वि.सं. २०७२ देखि देशभरका ९९ वटा प्राविधिक विद्यालयबाट एसएलसी दिने विद्यार्थीको अक्षर ग्रेडिङ्गमार्फत मूल्याङ्कन गरी लेटर ग्रेडिङ्ग प्रणालीको सुरूवात गरेको थियो । त्यसपश्चात् वि.सं. २०७३ देखि एसएलसीको सम्पूर्ण नतिजा लेटर ग्रेडिङ्गमा प्रकाशित गरियो । लगतै, २०७४ बाट ११ र २०७५ बाट १२ मा लेटर ग्रेडिङ्ग प्रणाली लागू हुँदै उच्च शिक्षामा पनि यही प्रणाली अपनाउन थालिएको छ ।

लेटर ग्रेडिङ्ग प्रणाली के हो ?
विद्यार्थीको क्षमता दक्षता तथा उसको समग्र मुल्याङ्कनलाई अङ्कको ठाउँमा कुनै अक्षरबाट उसको शैक्षिक स्तरको आधार निर्धारण गर्ने प्रणालीनै लेटर

सुसन भट्टराई
अंग्रेजी स्नातकोत्तर पहिलो सेमेष्टर

ग्रेडिङ्ग प्रणाली हो । यस प्रणालीमा विद्यार्थीको स्तरको रेन्ज प्रदान गरिन्छ अङ्क प्रदान गरिदैन । यसले विद्यार्थी बीच सापेक्षताको आधारमा स्तर कायम गर्दछ ।

अङ्क ग्रेडिङ्ग प्रणालीभन्दा लेटर ग्रेडिङ्ग प्रणाली किन फरक ?
विद्यार्थीको क्षमता दक्षता तथा उसको समग्र मूल्याङ्कन अङ्कमार्फत गर्नु वैज्ञानिक रूपमा न्यायसङ्गत देखिएन किनभने कुनै पनि विद्यार्थीसँग केही न केही क्षमता रहेको हुन्छ तसर्थ एउटा परीक्षामा कुनै विद्यार्थीले ३२ अङ्क ल्याउँदा माथिल्लो तह अध्ययन गर्न पाउने तर सँगै पढ्ने उसको साथीले एक अङ्क मात्र कम ल्याएमा माथिल्लो तह अध्ययन गर्न नपाउने कुरा व्यवहारिक तथा सैद्धान्तिक रूपमा न्यायसङ्गत नदेखिने हुँदा उनीहरूलाई पास फेल भन्नु भन्दा पनि उनीहरूको स्तरअनुसार सुधारका लागि मेहनत गर्दछन् अथवा स्तरअनुसारको कार्य गर्दछन् भन्ने मान्यतामा आधारित भएर लेटर ग्रेडिङ्ग प्रणाली आएको हो । तसर्थ अङ्क ग्रेडिङ्ग प्रणालीभन्दा लेटर ग्रेडिङ्ग प्रणाली अलिकति व्यवहारिक छ भन्ने धारणा रहेको छ ।

लेटर ग्रेडिङ प्रणालीको इतिहास

विश्वमा अङ्क ग्रेडिङ र लेटर ग्रेडिङ दुवै प्रणाली प्रयोगमै छन् । तर, लेटर ग्रेडिङ प्रणालीको इतिहास हेर्ने हो भने सन् १७८५ मा एल विश्वविद्यालय अमेरिकाका प्राध्यापक प्रेसिडेन्ट एजा स्टाइल्सले यस लेटर ग्रेडिङ प्रणालीको सुरूवात गरेका थिए । उनले आफूले पढाएका ५८ जना विद्यार्थीको मूल्याङ्कन गर्दै २० जनालाई उत्कृष्ट, १६ जनालाई दोस्रो उत्कृष्ट १२ जनालाई कमजोर र बाँकी १० जनालाई असफल भनी मूल्याङ्कन सार्वजनिक गर्दै नयाँ मूल्याङ्कन प्रणालीको सुरूवात गरे । त्यही प्रेसिडेन्ट एजा स्टाइल्सले सुरूवात गरेको नयाँ मूल्याङ्कन प्रणालीको परिष्कृत रूप नै लेटर ग्रेडिङ प्रणाली हो ।

लेटर ग्रेडिङ प्रणालीका केही सवल पक्ष

- पास वा फेलको मनोविज्ञानवाट मुक्ति
- शिक्षा भनेको अङ्कभन्दा स्तर तथा क्षमताको कुराबाट निर्धारण हुने हुँदा रचनात्मक कुरामा विद्यार्थीले जोड दिने वातावरणको सृजना ।
- कसले बढी अङ्क प्राप्त गर्ने भन्ने दौडको अन्त्य ।
- घोकन्ते पढाइ प्रवृत्तिप्रति निरूत्साहन ।
- परीक्षामा फेल हुँदा आत्महत्या गर्ने प्रवृतिको अन्त्य हुने ।
- वैज्ञानिक परीक्षा प्रणालीको विकास ।

लेटर ग्रेडिङ प्रणालीका केही दुर्वल पक्ष

- नेपालको परीक्षा प्रणालीअनुसार लेटर ग्रेडिङ प्रणाली असहज ।
- अङ्कलाई नै लेटर ग्रेडिङमा लगिएको हुँदा यसमा कुनै पृथकता छैन ।
- लेटर ग्रेडिङ प्रणालीअनुसार कार्यमूलक शिक्षा प्रणालीको आवश्यक्ता पर्दछ जुन नेपालमा

छैन ।

- लेटर ग्रेडिङ प्रणाली भएता पनि ग्रेडअनुसार माथिल्लो तहमा अध्ययन गर्न मिल्ने नमिल्ने भनी छुट्याइएको छ ।
- नेपालको सन्दर्भमा अङ्क ग्रेडिङ प्रणालीलाई लेटर ग्रेडिङप्रणालीमा रूपान्तरण मात्र गरिएको हो शिक्षा प्रणाली उस्तै छ ।
- तल्लो तहदेखि सुरू गर्नु पर्ने लेटर ग्रेडिङ प्रणाली एकै पटक कक्षा १० बाट सुरू गरिएको छ ।

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