

ISSN 2961-1601 (Print)
ISSN 2961-161X (Online)



SHANTI JOURNAL

A Multidisciplinary Peer Reviewed Journal

VOLUME 3

ISSUE 2


OCTOBER 2023

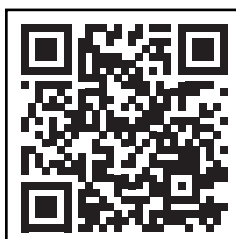


Published by:

RESEARCH MANAGEMENT CELL (RMC)
BISHWA SHANTI CHIRAN-MILAN CAMPUS

Bansbari, Kathmandu, Nepal | Phone: 01-4017015
email: bishwashwshanticampus2018@gmail.com
www.bishwashwshanticampus.edu.np

 www.facebook.com/bishwashwshanticiranmilan.campus



SCAN TO
Access eCopy



BISHWA SHANTI CHIRAN-MILAN CAMPUS

Bansbari, Maharajjung, Kathamndu, Nepal

Phone: 01-4017015

Email: bishwashanticampus2018@gmail.com

www.bishwashanticampus.edu.np

www.facebook.com/bishwashantichiranmilan.campus

SHANTI JOURNAL : is a bi-annual multidisciplinary research journal published by Bishwa Shanti Chiran Milan Campus, Bansbari, Kathmandu, Nepal. It is a peer-reviewed, open access journal that offers a wide range of disciplines in arts and humanities, including but not limited to language, literature, culture, international relation, performance arts, media and communication. The Journal welcomes original, analytical, and experience-based articles. Those who are interested are encouraged to publish their work through Shanti since the journal believes in the creation of fresh content through research. Its major goal is to provide researchers from across the globe the opportunity to share their knowledge.

e.Journal Site : <https://bishwashanticampus.edu.np/journal>.

Email : journalshanti@gmail.com

Published on 10 October 2023

by BISHWA SHANTI CHIRAN-MILAN CAMPUS

Bansbari, Kathmandu, Nepal \ Phone: 01-4017015

Email: bishwashanticampus2018@gmail.com

www.bishwashanticampus.edu.np

Indexed in

NepJOL

ISSN 2961-1601 (Print)

ISSN 2961-161X (Online)

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License](#).



Guidelines For Authors

Basic layout and arrangement is:

Double-spaced on 8x5"x11" with 1" margins on all side.

Front 12-point Times New Roman.

Use the same font throughout your paper except within footnotes or image.

Indent the first line of every paragraph 0.5 in using the tab key or the paragraph formation function of your word-processing program. Leave the remaining lines of the paragraph left-aligned.

Use one space after periods at the end of a sentence.

Article Pattern

Title

Author Name, Affiliation and Email ID

Abstract (Maximum 200 Words)

Keywords (Maximum Five)

Introduction

Literature Survey

Problem Definition

Methodology/Approach

Result and Discussion

Concluding

Future Scope

References

Each Author (s) short profile

Title: Title must be informative and specific. It should be easily understandable by the reader and should reflect the motive of the research paper.

Author Name, Affiliation and Email ID: Author First name and Last Name personal Email Address.

Abstract: One paragraph containing at most 200 words. It is a summary of the report describing the question investigated, the methods used, the principle results and conclusions.

Keywords: five most important terms that describe your research domain and specific problem area investigated.

Introduction: It is a brief section usually not more than a page. It should be informing the reader of the relevance of your research.

Literature survey: This section includes a short history or relevant background of the research area being addressed.

Methods/Approach: This section should describe how you are supposed to rectify the problem ,what approach of what methodology you are supposed to use in your paper.

Editor-in-Chief

Satya Raj Joshi, M.Phil, Lecturer, Bishwa shanti Chiran-Milan Campus

Editors

Surendra Kumar Ban, Assistant Professor, Far Western University, Nepal

Yadu Prasad Gayawali, Mid West University Jayson

A.Dela Fuente LPT, MAED (Phd-ILE)

Editor-in-chief, international Research journal of Science, technology, Education and Management

Dr. Rich Kapoor Mehra, Assistant Professor, Department of Philosophy Amity University, Noida (India)

Ankit Kumar Jain, Vice Principal, Marudhara College, Goluwala, Rajasthan, India.

Advisors

Dr. Shambu Ram Simkhada, Chairman, Bishwa Shanti Chiran-Milan Campus, Management Committee, Former Permanent Representative to UN and Former Ambassador,

Prof. Dr. Mohan Prasad Lohani, Former Chairman, Bishwa Shanti Chiran-Milan Campus Management Committee, Former Head, Central Department of English, TU, Former Ambassador to Bangladesh

Netra Prasad Neupane, Campus Chief, Bishwa Shanti Chiran-Milan Campus

Mohan Sing Saud, Associate Professor, Kailali Multiple Campus, Dhangadhi, Far Western University, Nepal

Guest Editors

Prof. Arun Gupto, PhD, Professor of English, Tribhuvan University

Prof. Dr. Jib Lal Sapkota, Head of the Department of English, Tribhuvan University, Kirtipur

Prof. Dr. Dhruba Karki, Professor at Central Department of English, Tribhuvan University, Kirtipur

Mahesh Poudel, Lecturer, Tribhuvan University, Central Department of English.

Bhushan Gurung, Academic Head, CG | Education

Dear readers and contributors,

It is our great pleasure to welcome you all in this third issue of Shanti journal. *Shanti Journal: A Multidisciplinary Journal* is a bi-annual research platform published by Bishwa Shanti Chiran Milan Campus, Bansbari, and Kathmandu, Nepal. It publishes articles in a wide range of disciplines in arts and humanities, including but not limited to language, literature, culture, international relation, performance arts, media and communication.

All submitted articles should report original, previously unpublished research results, empirical or theoretical work, and case studies. The articles submitted to the journal must not be under consideration for publication elsewhere. All submission to this journal will undergo a peer review process, and accepted manuscripts will be published as per journal formats.

The Shanti journal actively encourages academic writing and publication across a wide range of specializations in the academic and research domains as part of its mission to achieve excellence. Its broad focus encompasses a wide range of topics, including gender studies, children's rights, media, social and cultural sustainability, and both domestic and global issues. It also includes topics like education, health risks, environmental management, and literature.

We genuinely appreciate each and every author for their insightful work. We value the thoughtful contributions made by our distinguished reviewers as well as their support of the Editorial Team during the review procedure.



A handwritten signature in black ink, appearing to read 'Satya Raj Joshi'.

Satya Raj Joshi
Editor-in –Chief
SHANTI JOURNAL

TABLE OF CONTENTS

1	The Expression of Psychological Trauma: A Study of Prakash Saput's Bola Maya and Pir	1-17
2	Study of the Culture Identity: use of Mongolian Calligraphy	18-31
3	Non-Performing Assets and Profitability of Joint Venture Banks in Nepal	32-46
4	Dynamic Relationship of the Stock Index with the Trading Volume of the Nepal Stock Exchange: An Empirical Analysis	47-64
5	Job Satisfaction of the teachers in Kathmandu Metropolitan City	65-78
6	The Demographic Situation of Ageing Population in Nepal	79-92
7	The Representation of the Body in new media, TikTok	93-105
8	Nomadic Lifestyle and Sustainable Livelihood Practices of the Raute	106-123
9	Psychological Trauma in Anand's Across the Black Waters	124-141
10	Social Media's Influence on Students' College Selection Processes	142-159
11	Nepal's Foreign Policy: Challenges and Prospects	160-164
12	Subjectivity in Prateek Dhakal's Parikrama Annapurna	165-180
13	गणतन्त्रोत्तर नेपाली कवितामा लैङ्गिक प्रतिरोध	181-198
14	सीता-हरण खण्डकाव्यमा ईश्वर.....	199-214
15	'एकतर्फी यात्राको यात्री म' निबन्धमा ईश्वरचिन्तन	215-224



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 E-ISSN: 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
• Peer-Reviewed, Open access Journal
• Indexed in Nepjol



BISHWA SHANTI
CHIRAN-MILAN CAMPUS
URL:
www.bishwashanticampus.edu.np

The Expression of Psychological Trauma: A Study of Prakash Saput's Bola Maya and Pir

Suresh Raj Dhakal

Assistant Professor of English, Gandaki University, Nepal

rajsureshdhakal123@gmail.com

Artical History: Submitted 10 September **Reviewed** 25 September **Revised** 5 October
Corresponding Author: Suresh Raj Dhakal **E-mail:** rajsureshdhakal123@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons](https://creativecommons.org/licenses/by-nc/4.0/)



[Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License.](https://creativecommons.org/licenses/by-nc/4.0/)

Abstract

Giving the feelings of real-life situation to the audiences through the expression of physical, mental and psychological pain is common in Nepali music. In this regard, this study aims to analyze the issues of psychological trauma in two songs of Prakash Saput which give the realization of their actual condition to the audiences, and it further discusses the major effects of those inner pains. The study explores a qualitative approach along with unstructured interview as the tool for data collection. In the study, the lyrics and some snapshots of two very popular creations of a popular singer, music director and composer Prakash Saput which clearly replicate the psychological trauma of the people in our society are selected as the major text for research. They are entitled '*Bola Maya*' and '*Pir*'. A branch of traumatic theory, psychological trauma is taken as a theoretical base for discussion. The songs for analysis were taken from the official You-tube channels of Prakash Saput and the secondary data were collected from authentic sources such as library, google scholar and newspaper articles. To make the research strong, the perceptions of the creator himself, other singers, a researcher who did research in folk music and a listener of the songs were taken through interview and other secondary sources. The finding of the research shows that the creator of such songs creates these sorts of creations to replicate the real-life trauma of the people in our society who are compelled to face different kinds of traumatic situation due to which people have to think several time before going for foreign employment. .

Keywords: Psychological pain, trauma, perception, society, You tube

Introduction

In Nepali folk music industry, Prakash Saput is a well-known and well-acquainted personality as he has deserved his own place in the field of Nepali music not only with single dimension but also with multiple tracks as an actor, singer, model, composer and director as Bhattarai (2018) writes that Prakash Saput, who is in the process of creating his own identity in folk music, is not limited only as a singer and musician, he is also a popular model of Nepali folk songs, and he has also established himself as a director (Own translation, Saptahik,). It shows that Saput is a multidimensional artist in music field.

Most of the songs in which Prakash Saput gets involved either in the form of singer or in the form of actor/model or in the form of composer have been trending because those songs become the boon for raising the social and political awareness. Some of his songs are about the exploitation of the people in the society, some of them are about family tragedy, some of them are love and separation, some of them are from Lahure culture. Neupane (2020) has given an instance of love and separation in Prakash Saput's song entitled 'Galbandi' which was released in 2019. The song depicts the thing that due to the poverty and financial crisis; the male is compelled to go to gulf to earn money by leaving his family but ultimately returns in a coffin. Neupane (2020) about the songs writes that the "song is about how a young man and lady fall in love, and he travels to Qatar to work in order to provide a sustainable income for his family. This love story gets cut short when he returns to his family in a village of Nepal, deceased in a coffin" (p. 30). It indicates that the males for fulfilling financial needs of the family are being sacrificed. As this song is just a representative one, the songs of Prakash Saput raise various important issues and so do the songs *Bola Maya* and *Pir* which are the creations of Prakash Saput. Both of these songs reflect the issues of psychological pain and trauma via words and music video which reflect the appalling condition of most of Nepali people who are crumpled with poverty.

The creation of Prakash Saput *Bola Maya* is a song jointly sung by Narayan Rayamajhi and Shanti Shree Pariyar which was released on 17th May 2018. Not only the lyrics of the songs, the music video also replicates the real-life situation of most of the Nepalese who are compelled to go to gulf. The music video of *Bola Maya* expresses of the pain of those who lose their loved ones in foreign lands. It is the original voice of poor people of the nation as Ghimire (2020) asserts that the song *Bola Maya* "is an acute snapshot of the state of our nation today" (p. 3). It states that the song represents real poverty the rural people. The song expresses that to heal the poverty to some extent a male member goes to abroad leaving his parents and pregnant wife at home but unfortunately,

the young man's body is returned after his death and his coffin is given to his pregnant wife as about the song Dahal (2019) states, "Youths are eager to go foreign country especially gulf countries to seek job opportunities to sustain their family life. The family mostly depended on male economically, when died in foreign country, would ultimately painful for them" (p. 713). It shows the song has been a perfect example to express the deplorable condition of poor people in the village. The root reason of these events is unemployment because of which the people are forcefully obliged to be Lahure. That's why; even an artist, Narayan Rayamajhi also asserts that the song *Bola Maya* is one of the sorrowful melodies about Lahure in the past and present, encompassing the tragic narratives that portray the grief, sensations, sentiments, and emotions of one's homeland, community, and village in an authentic manner through the conversational tunes (Dahal, 2019). It means a member's departure in a family to carry out the financial responsibility is sometime causing the psychological pain to all the family members. This departure or the death of prominent member in the family leads the family tragedy. So, Dahal (2019) in his research writes that "People generally go abroad for employment opportunities but this has brought so many tragedies in families like cleavage between father and son, daughter-in-law and mother-in-law, sister-in-law and brother-in-law, husband and wife" (p. 717). It means unemployment in own nation has been the cause of family tragedy.

Beside the issues of unemployment, family tragedy and the responsibilities of bearing financial problems, the song *Bola maya* gives rural thematic concept which controls the pastoral and commercial arena. In this regard, Subedi (2018) writes that the song *Bola Maya* "dominates the world both rural and commercial; it becomes the hit songs with the rural thematic concept in lyrics capturing the exact socio-cultural practices and compulsion of people in many rural areas" (p. 62). It indicates the song has been successful to grasp socio cultural practice of the nation. Along with these socio-cultural practices raised in the songs, any young people imagine themselves as the character in the song and expect to make a difference in their own country (Subedi, 2018). It shows that the song and the actions of the characters in video are compatible to the young people who want to do something in their own nation.

Another song of Prakash Saput selected for the current research is *Pir*, sung in unique rhythm by Prakash Saput and Samjhana Bhandari and released on March 12, 2022. The song depicts the plight of a couple who fought as Maoist fighters but are now struggling to make ends meet, despite the fact that those who led the war live lavish and comfortable lives (Ojha, 2022). It means that the song reflects the psychological pain of the people who fought in 10 years Maoist war. It expresses disappointment of former Maoist guerrillas who lost their relatives and families and some of them were physically disabled but in return they didn't get anything when Maoist war came to an end with peace process.

The music video of this song clearly displays that even in the state of physical disability, the male member of the family opens the butcher shop but the earning from that shop becomes nominal to maintain the household expenses. So, he is compelled to send his wife abroad but he gets excessively tensed when he knows that his wife has been captivated in foreign land. Because the song raised real issue of the victims of Maoist war, it was immensely criticized by some people who are on the behalf of Maoism. However, many critics have given positive remarks on the song and say that Saput has held up a mirror to the Maoist leadership, which has openly abandoned the foot soldiers who have served as the foundation of the armed insurgency (Ojha, 2022). It is meant that the song makes Maoist leaders think once how the guerrillas hadn't fallen back to forsake everything for the sake of party. The song portrays of the suffering of war era in Nepal and power of art. The song becomes successful to clearly visualize the agony and sufferings of those fighters who devoted a lot in the war but they had the enormous hardships to sustain their life (Sangroula, 2022). It shows that their sacrifice in the war becomes in vain as they don't get any reward of their contribution and effort during war period from the side of government, and now they are facing difficulties even to feed their family and send their children to school for education.

The current prime minister and chairman of Maoist Pushpa Kamal Dahal, Prachanda and former Prime Minister, Dr. Baburam Bhattarai have also given the positive remarks though they were the key figures of Maoist war. Joshi (2022) in *Republica* has mentioned the view of Pushpa Kamal Dahal about the song who with media person said that the song is not protestable and there is no need to make the tremendous issue for the song. The artists prepare the song as per their experience, so, nobody should be too much impulsive because the artist has raised the issue regarding one of the parts of Maoist movement. Similarly, the leader Dr Baburam Bhattarai asserted that the song *Pir* has not protested the people's war rather it has visualized the pain of incomplete revolution. So, instead of threatening the artists, it would be better to advance the revolution in new way. (Own translation, Khabarhub, 2022). It shows the even the leaders who were directly associated in the war have given the constructive feedback on the song.

In Nepali folk music industry, there are many songs which express the trauma basically psychological trauma in order to replicate the real-life situation of the people either through the lyrics or through the music video.

'Trauma' is a term used to describe experiencing extremely stressful, frightful, or upsetting situations. The word is said to have come from the Latin word 'Trauma' which was derived from Greek word 'Traumatikos' which means different kinds of wound either mental or physical or psychological on the body. However, trauma is thought to affect

people psychologically more than physically as Abubakar (2017) writes “Trauma is said to have more psychological effects than physical, the effects are mentally threatening and can lead to a mental and even physical breakdown if not taken care of” (p.119). It specifies that the sufferers have much more psychological effects than the physical one when they have problems. Cathy Caruth in his book incorporates the identical view taking the reference of Freud’s text *Beyond the Pleasure Principle*. Caruth (2016) in his book writes:

In Freud’s text, the term *trauma* is understood as a wound inflicted not upon the body but upon the mind. But what seems to be suggested by Freud in *Beyond the Pleasure Principle* is that the wound of the mind—the breach in the mind’s experience of time, self, and the world—is not, like the wound of the body, a simple and healable event, (p. 3, 4).

It is understood that the term trauma centralizes more the mental and psychological pain rather than the physical one because physical wound is common and easily curable whereas mental pain is difficult to heal.

Nowadays, in the study of trauma, psychological trauma has been the major branch for discussion. When someone is psychologically traumatized, he/she is immensely affected by the stressful events due to which he/she feels insecure, helpless and dangerous. Those events become irresistible to him/her. Seemingly, those events are external but the effects become psychological. That’s why; Abubakar (2017) writes that “Psychic trauma occurs when a sudden unexpected overwhelming intense emotional blow or series of blows assaults the person from outside. Traumatic events are external, but they quickly become incorporated into the mind” (p.119). It means the hearing the news of some distressing events cause the emotional shock to the sufferers. Similar idea of psychological trauma is expressed who also state that a series of reactions to unusual, emotionally draining, and unmanageable life events are referred to as psychological trauma. (as cited in Goodman, L. A., Saxe, L., & Harvey, M. 1991, Figley, 1985b; Van der Kolk, 1987a). It indicates that uncontrollable life events are associated in psychological trauma.

Different researchers talk about the reasons of psychological trauma. Goodman et al. (1991) state social unhappiness is a risk factor for psychological trauma, which is caused by homelessness. The three reasons are possible for homeless individuals and families which are “(a) The sudden or gradual loss of one’s home can be a stressor of sufficient severity to produce symptoms of psychological trauma. (b) The conditions of shelter life may produce trauma symptoms. (c) Many homeless people-- particularly women become homeless after experiencing physical and sexual abuse and consequent psychological trauma” (p. 1219). It clears that the loss of home, relatives, physical and sexual torture also causes the psychological trauma.

Besides physical abuse and loss of shelter, the memory and the effect of the war also can cause the psychological trauma. In this regard, Elbert and Schauer (2002) remark that “35 million humans in various parts of the world are fleeing from war. Their daily lives are severely affected by the psychological consequences of traumatic stress” (p. 883). When the direct or indirect victims of war remember the effects of the war, they automatically have mental trauma and that easily can't be healed. That's why; to make them free from those psychological wounds, various approaches can be adopted and they are, “First, reweaving the contents of hot memories back into cold-memory networks can bring relief from the burns of psychological trauma. Second, documenting and acknowledging human-rights violations can dignify the hot traces left in the memory of those who have survived terror and organized violence” (Elbert & Schauer, 2022, p. 883). It means to give the sense of relief to the victims of war; the different kinds of relieving approaches can be used to erase the terrible effects of war on them.

Sometime, the experiences of the child-birth to the women can cause the psychological trauma. The memory of the physical pain at the time of giving birth to the child causes the psychological trauma and fear to the women. Along with the fear of childbirth, traumatic birth experiences may cause postnatal mental health disturbance and the disruption to mother infant bonding which is very undesirable outcome (Simpson & Catling, 2016). It directs that the fear of the physical pain at child-birth is likely to cause the psychological trauma to the mothers. Sometime, the physical infirmity in children also may lead psychological pain to them. Hoover (2015) remarks that some children who have the problems of autism also may have the psychological trauma because like other children, they can't play and communicate with others. Because of their physical disabilities, they are compelled to confront various derogative behavior upon them. So, the “traumatic events such as abuse, bullying, and exposure to violence are commonplace among typically developing children and occur at least as often among those with autism spectrum disorder (ASD). Children with ASD are vulnerable to traumatization due to their deficits in social communication and emotion regulation” (Hoover, 2015, p. 287). Such kinds of negative activities to such children cause the social isolation and anxiety to them which causes the psychological pain to them.

There are various purposes of music. Some musics are made for expression of pain, some are for information, some are for entertainment and some are the identity of particular culture. It means there are multiple purpose of music. In this regard, Garrido et al. (2015) assert that musicians “use music to recall and experience the trauma, incorporating humor into their works with survivors to help them deal with the distress associated with the initial violence as well as the resulting displacement” (p. 2). Similarly, Jansen et al (2015) state multiple purposes of music especially for children by writing that

music has multiple purposes for them such as “play and exploration, fun and enjoyment, control, multiple forms of interaction, and interaction with adults” (p. 195). It shows that the purpose of the music is not bound into the single sphere. Likewise, Dhakal (2021) has talked about Gandharva people who sing the songs not only for information and entertainment but also to defend their culture by expressing their voices against the domination by the so-called upper-class people. Among the different aims of music, making realization of the real-life situation by expressing the psychological trauma through the lyrics, characters and music video has been too much popular and referential to the listeners. Therefore, this study will benefit to the listeners who want to feel the experience of psychologically traumatized people in our society.

The above literature shows that writers and researchers from Nepal and abroad in their study have explored different issues on Prakash Saput's song *Pir* and *Bola Maya*, and psychological trauma. But none of the studies to my knowledge has been carried out regarding the expression of psychological trauma in the songs of particular singer of Nepal. However, this study explores the expression of psychological trauma in the songs of Prakash Saput *Pir* and *Bola Maya*, and this study is the result of this research gap. To attain the purposes of the study, the following research questions were used:

1. What sort of psychological traumatic expressions are used in the selected songs?
2. What factors led him to make such songs which explore issues the psychological trauma?
3. How do the songs of Prakash Saput give the feelings of real life-situation to the listeners?
4. What techniques can be adopted to overcome the psychological trauma?

Methodology

This study espouses a qualitative descriptive approach along with the unstructured interview (with mobile recorder) as the tools for data collection. The data for analysis were the songs taken from the official YouTube channel of Prakash Saput, and the casual interview with creator and singer of the songs, a researcher and a regular listener of Saput's songs. Similarly, the secondary data for analysis were collected from authentic sources such as library, google scholar and authentic newspaper articles. The creator of the songs for the analysis was Prakash Saput himself whose songs were selected for the study. The researcher was one who did research in the field of folk music. To accomplish the goal of this study, I chose two creations of Prakash Saput which express the psychological trauma through the lyrics and music videos. I repeatedly and thoroughly listened and watched all

the selected songs and music videos and tried to find out the traumatic expression there. Then, I explored all the expressions which indicate the psychological trauma. I found reasons for the use of those expressions in the songs after interviewing the creator himself, other singers of the song, a researcher and a listener. After the data collected from the interview, the study explored two major themes which have been scrutinized in relation to different researches on psychological trauma.

Table 1 shows the songs of Prakash Saput for this study.

Table 1

Selected songs of Prakash Saput

Songs	Singers	Featuring artists in music video
<i>Pir</i>	Prakash Saput and Samjhana Bhandari	Prakash Saput, Surakshya Panta and Keshu Pun
<i>Bola Maya</i>	Narayan Rayamjhi, Prakash Saput and Shantishree Pariyar	Anjali Adhikari and others

The above table introduces the titles of Prakash Saput's songs which were selected for the study with singers and the featuring artists in music video.

Results and Discussion

In order to identify the psychological trauma in the selected songs, the study primarily focuses traumatic expressions of the chosen creator's songs. The following table shows some expressions used in the selected songs which clearly indicate the psychological trauma.

Table 2

The use of psychological traumatic expression in selected songs

Expressions used in <i>Bola Maya</i>	Expression used in <i>Pir</i>
--------------------------------------	-------------------------------

- a. *Jada kheri aakasaima aauda baka-saima* (going in plane but returning in coffin)
- b. *Bola maya ek bachan bola, timrai boli chha malai anamol* (Speak up my love, just once because your speech is precious to me)
- c. *Kamaula ramaula bhani gayeko ud-era, laidiye hitaiko paran daibale chudera* (flew for the sake of earning but the good took the life)
- d. *Sasule bhanlin chhoralai khaidee, satura ke bhanlan, samaj le pani phal-ani sarai alachhini chhe bhanlan.* (Mother in law may accuse for her son's death and what father in law would say? Society may charge me as inauspicious,)
- e. *Sati jam bhane yo santan hurkya chha peta ma. Petka lai sansar dekhara aauchhu parkha hai getama* (Even if I would wish to go for suttee, I've conceived your child, I will come to see you after showing the world to the child, please wait me at the heaven's gate)
- f. *Jindagi Kharani bhayo bagyo ni tir tira, jaani lai hai sukhai bhayo bas-ni lai pirai pira.* (life turned into ashes and flew on shores of river, the deceased get rid of sorrow but those who survive sink in the worry and sorrow.
- a. *Basne lai pir parera huna samma bhachha, jaani lai najau bhanna nasa-kine rachha* (it couldn't be told not to go to those who are going though dwellers suffer a lot)
- b. *, Timro maya le malai pir diyo, Aaiya Aiya* (your love has given me sorrow, Aaiya, Aaiya)
- c. *Hunda timi parapa-ra chhati chara chara, phul tipera dinthe tara yo man khusi chha ra?* (Chest flutters when you are around, I used to pick flowers but is this heart happy?)
- d. *Abhabi abhab le hamro ghanti anthyo, paristhiti le malai pardesh patha-yo.* (Scarcity choked us, circumstances sent me abroad)
- e. *Desh bhannu ta ke raich-ha ra chaar killako maa-to, tyahi maato ni unkai matrai jo chhan thatho batho.* (What is the coun-try? The soil of the four forts, that soil belongs only to those who are known as clever)
- f. *Kamalo mutu, kamalo chhati chirdiyo, timro mayale malai pir diyo.* (A weak heart, a weak chest, crushed, crushed, oh, your love hurts me)

In the above table, the psychological traumatic expressions of the selected songs of Prakash Saput are incorporated in roman forms with their English translation. Not only in the content/lyrics, the psychological trauma is clearly visible from the music video. Some of the instances from *Bola Maya* and *Pir* are:



Figure 1 Some snapshots from the music video *Bola Maya* which express psychological trauma



The above table and figures clearly indicate the traumatic expressions used in the songs *Bola Maya* and *Pir*. In the table, eight points of psychological trauma from the songs *Bola Maya* and seven points from *Pir* are incorporated. Similarly, three snapshots from the song *Bola Maya* and four snapshots from *Pir* are mentioned. In the both songs, the psychological trauma due to the departure of a family member is identical. However, in *Bola Maya*, a male member goes to gulf whereas in *Pir* a female member goes there. The expressions in *Bola Maya*, *Jada kheri aakasaima aauda bakasaima* (going in plane but returning in coffin) and *Kamaula ramaula bhani gayeko udera, laidie hitaiko paran daibale chudera* (flew for the sake of earning but the good took the life) and the expressions in *Pir*, *Basne lai pir parera huna samma bhachha, jaani lai najau bhanna nasakine rachha* (it couldn't be told not to go to those who are going though dwellers suffer a lot) and *Hunda timi parapara chhati chara chara, phul tipera dinthe tara yo man khusi chha ra?* (Chest flutters when you are around, I used to pick flowers but is this heart happy?) give the same type of psychological trauma because in these expressions, the dwelling members are tremendously affected in the absence their dear ones. They express that when they die or get separated, the situation becomes out control of to the members who dwell at home. They have depressive and isolated feelings in their absence. Silver

(2014) mentions similar type of psychological trauma in the absence of close member after migrating in America as he states that “migration of close family members to the United States, especially spouses and children, significantly increases depressive symptoms and feelings of loneliness reported by family members remaining in Mexico” (194). Like the family members of migrants in Mexico, the characters and the lyrics in the songs *Pir* and *Bola Maya*, express psychological trauma in the native land in the absence of their dear ones.

The expressions in the song *Pir*, *Basne lai pir parera huna samma bhachha, jaani lai najau bhanna nasakine rachha* (it couldn't be told not to go to those who are going though dwellers suffer a lot) and *Hunda timi parapara chhati chara chara, phul tipera dinthe tara yo man khusi chha ra?* (Chest flutters when you are around, I used to pick flowers but is this heart happy?) and the expression in *Bola Maya*, *Jindagi Kharani bhayo bagyo ni tir tira, jaani lai hai sukhai bhayo basni lai pirai pira*. (life turned into ashes and flew on shores of river, the deceased get rid of sorrow but those who survive sink in the worry and sorrow) reflect extreme psychological pain. The members in the homeland are reluctant to get departed but there is the obligation to get separated. That's why; the song says the chest flutters when the dear one gets departed. Similarly, the pain is rooted in the survived one though the dead one gets comforted. These all expressions indicate the extreme pain and depression as Silver (2014) says that separation from loved ones can induce stress and depression.

The disintegration of a person's social support system may be indicated by the separation of close family members (Silver, 2014). It means departure with the loved ones may lead the social emotional and familial insecurities. This view is clearly illustrated in the expression in *Bola Maya*, *Sasule bhanlin chhoralai khaidee, sasura ke bhanlan, samaj le pani phalani sarai alachhini chhe bhanlan*. (Mother in law may accuse for her son's death and what father in law would say? Society may charge me as inauspicious,). It visualizes our conservative society that if the son is untimely dead, the mother-in-law accuses her daughter in law as the major cause of that death. Similarly, the society also gives her the nomenclature of inauspicious women which causes extreme psychological agony to her. Likewise, the responsibility of rearing the children in the absence of the life partner somehow leads the trauma to the remaining members as Kaimal and Paul (2021) in their study state that “the important issue was managing the children and it was found that they have trouble in managing their children and to provide proper guidance regarding their studies in the absence of spouse” (p. 12). Rearing the children collaboratively by husband and wife leads the ease and comfort to both of them. *Sati jam bhane yo santan*

hurkya chha peta ma. Petka lai sansar dekhara aauchhu parkha hai getama (Even if I would wish to go for suttee, I've conceived your child, I will come to see you after showing the world to the child, please wait me at the heaven's gate) in *Bola Maya* has similar type of expression that after giving the birth showing and route life, the wife of dead one intends to die.

The expressions *Abhabi abhab le hamro ghanti anthyo, paristhiti le malai pardesh pathayo*. (TransScarcity choked us, circumstances sent me abroad) and *Desh bhannu ta ke raichha ra chaar killako maato, tyahi maato ni unkai matrai jo chhan thatho batho*. (What is the country? The soil of the four forts That soil belongs only to those who are known as clever) in *Pir* are extremely traumatic. These expressions clearly indicate that though they contribute for the sake of nation, that is not valued. The last snapshot in figure 2 has shown their extreme dedication for the party and nation. However, their sacrifice doesn't lessen the economic scarcity due to which even the female member is obliged to go the foreign land. The compulsion for sending the female partner to abroad for earning has caused excessive psychological trauma to the male partner due to his disability caused by war, he gets deprived for going abroad to earn money. The expression of male partner in the first and second snapshots in figure 2 seems pale because he is not happy for sending his wife abroad. He is psychologically traumatized for his compulsion to rely on his wife's income from foreign employment. It shows that 'care drain' and 'skill drain' of the female causes extreme trauma to both male and female. (Piperno, 2012). But in fact, these sorts of drains are not spontaneous rather they are because of their compulsion.

Almost all the chosen snapshots in figure 1 indicate that as compared to other, the females are highly traumatized with the loss of their husbands. Some studies regarding migrants' families have raised this issue. When a member in a family gets separated and migrated, the women become much more vulnerable, lonely and frustrated. along with other psychological problems. (Kaimal & Paul, 2021; Silver, 2018). The snapshots in the figure give the same indication. The character in the music video Anjali Adhikari is shown frustrated and vulnerable when she hears the news of her husband's demise. She is psychologically traumatized. So, she is not being controlled even if other people try to control and convince her.

After listening the selected songs and analyzing the psychological expressions used in the songs via lyrics and characters in music video, I have explored two major themes for discussion and analysis of the result of the study.

Real Depiction of Society

The purpose of any sort of songs may vary. In this regard, the major reason for using the psychological traumatic expression in Prakash Saput's song *Pir* and *Bola Maya* is to portray the real-life situation of the people in the society. They are either Lahure or the common people who are compelled to leave their original land for earning money. But while working in the foreign land, they become the victim of unexpected death. Some of them are killed in war and some of them have natural death. Similarly, some of them are confined in the jail without any solid reason. While collecting the information for research, I asked Prakash Saput, the creator of the song regarding what inspired to write and compose these sorts of heart touching songs, he replied:

The content incorporated in the song *Pir* and *Bola Maya* are my own witness and feeling. While dwelling in Kathmandu, I have received many corpses of young villagers from golf in Tribhuvan International Airport and sent to the village. The wailing of the dead's relatives has wet my chest. Their outcry has shattered my heart. The innocent questions of their kids regarding what happened to their father has traumatized my heart. Similarly, many victims in my Maoist war have suffered a lot from the poverty, and as a result they are forced to send their partner abroad but they are not safe there. That's why; I compelled to create such songs. (Interview, 5 August 2023).

His view indicates that the songs *Pir* and *Bola Maya* indicate the real event of our society where a member of a family has to go to foreign land to eradicate financial crisis but instead of returning with money, they return either with dead form or with psychological and physical torture. Nowadays, this condition has been a national tragedy. That's why; Ghimire (2018) state that millions of families all around the world have been touched by the heartbreaking songs of Prakash Saput, which tell the tale of a national tragedy and its never-ending cycle of suffering. Regarding the expression of psychological trauma, a listener of the song who repeatedly listened the song and watched the video of *Pir* and *Bola Maya*, in an interview asserted, "While listening and watching both songs, I wasn't listening and watching the songs rather I was witnessing the real event. I totally drowned into all the events so that forgot that they were just the songs because they were depicting the real-life situation of the society" (Interview, 5 August 2023). The perception of the creator himself and the listener clearly indicate that the selected songs really give the traumatic feelings of real-life situation of the society to the listeners and viewers

Lack of Employment inside the Nation

Unemployment problem has rooted in the nation. Not in the present, this problem troubled the nation from the very past and because of this the people are immensely traumatized psychologically. So, their ultimate option to earn money for avoiding financial problems and psychological pain becomes to go to abroad either being recruited in foreign army or police or doing common labor in the foreign land. In connection of the selected songs, Narayan Rayamajhi, a singer, lyricist and composer has presented the comparison of past history

of *lahure* culture with present trend of foreign employment. Previously, Lahure traveled to other countries to engage in combat with their enemies in order to support their family but now the youth have gone to abroad due to political instability and other various circumstances and it is their compulsion but not the choice. (As cited in Dahal, B.P, 2019, Rayamajhi, 2019). It shows the trauma of unemployment was there in the past as well. Regarding the psychological trauma, I asked a question to a researcher who did research in folk music that why he thinks Prakash Saput has incorporated traumatic expressions in Pir and Bola Maya, he relates condition of the nation and lack political stability in the country. He states:

The chaotic situation and political instability in the country has led the extreme unemployment problem in the country. The leaders are stuck in their posts rather than in the process of generating job opportunities. As a result, the youth are going abroad for earning money by pushing their life in risk and imparting mental trauma to their families in Nepal. By clearly visualizing this condition, Prakash Saput might have made such serious songs. (Interview, 7 August 2023)

Here the views of Rayamajhi and a researcher seems identical that making the creator to produce such songs which replicate the psychological trauma, our nation itself is responsible which has failed to generate job opportunities to the youths and stop foreign employment. Another singer of the song Bola Maya, Shanti Shree Pariyar also gives exactly same opinion and says that learning the important lesson from the song Bola Maya, “leaders, administrators, politicians and government should focus on resolving the issues of unemployment...these people in decision making may not know about the songs but they might hear public opinion about it” (as cited in Dahal, B.P 2019, p. 718, Pariyar, 2019). It clears that though the people are different, their view is same as the country is sole responsible for giving pain to the people and same feeling is expressed in the song by the creator.

Conclusion

This study has analyzed the expression of psychological trauma through two songs of popular folk singer, director and composer Prakash Saput and dug out the reasons for using such traumatic expressions in the songs. The songs examined in this research portray the real problem of the poor people in the nation. The result of this study shows that most of the people in the village have been victims of poverty which directly or indirectly has given them psychological torture. However, the country cannot open the ways of employment inside the nation because of which the people are reluctantly moving to the foreign land to sell their labour. But there too, they are not safe. Some of them reach closed to death and some of them have to face physical and mental torture which causes psychological trauma even to other family members in their homeland. So, to make the realizing these victims by replicating the real condition the people in the society, the creator has produced these heart touching songs so that the leaders in the nation will be inclined in the process of generating more job opportunities to the youths to reduce the traumatic situation to them and their family members. This study is limited to only Nepali songs created by a creator, Prakash Saput, whose two folk songs were chosen for analysis regarding the expression of psychological trauma. The trend of using psychological traumatic expressions through the lyrics and music video has been an intriguing issue not only for the creators and singers, but also for educators, political leaders, researchers and other listeners. Hence, this study will benefit to all of them.

References

- Abubakar, S. (2017). Art as Narrative: Recounting Trauma through Literature. IRA- International Journal of Management & Social Sciences (ISSN 2455-2267), 8(1), 118-123. <http://dx.doi.org/10.21013/jmss.v8.n1.p13>
- Bhattarai, B. (March 13 2022). Prakash Saputko git le apurna krantiko pida darsayeko chha- Bhattarai. *Khabarhub* (in Nepali). Archived from the original on August 15, 2023. Retrieved August 15, 2023
- Bhattarai, K. (8 June 2018). Dohori battle dekhi Bola Maya Samma_. *Saptahik* (in Nepali). Archived from the original on 20 August 2023. Retrieved 20 August 2023
- Caruth, C. (2016). *Unclaimed experience: Trauma, narrative, and history*. JHU press.
- Dahal, B. P. (2019). Remarks on Tragic Songs of Lahure Life: Then and Now. *GSJ*, 7(12). <http://www.globalscientificjournal.com>

- Dhakal, B. R. (2021). Can the Gandharvas Speak? A Study of Gandharva Songs. *Prithvi Academic Journal*, 4, 84-95. <https://doi.org/10.3126/paj.v4i0.37017>
- Elbert, T., & Schauer, M. (2002). Psychological trauma: Burnt into memory. *Nature*, 419(6910), 883-883. <https://doi.org/10.1038/419883a>
- Garrido S, Baker FA, Davidson JW, Moore G and Wasserman S (2015). Music and trauma: the relationship between music, personality, and coping style. *Front. Psychol.* 6:977. <https://doi.org/10.3389/fpsyg.2015.00977>
- Ghimire, S. (28 May 2018). Bola Maya: Story of our national pain. *Republica*. Archived from the original on 20 August 2023. Retrieved 20 August 2023
- Goodman, L. A., Saxe, L., & Harvey, M. (1991). Homelessness as psychological trauma Broadening perspectives. *American Psychologist*, 46(11), 1219–1225. <https://doi.org/10.1037/0003-066X.46.11.1219>
- Hoover, D. W. (2015). The effects of psychological trauma on children with autism spectrum disorders: A research review. *Review Journal of Autism and Developmental Disorders*, 2, 287-299. <https://doi.org/10.1007/s40489-015-0052-y>
- Jansen, L., van Dijk, B., & Retra, J. (2008). A music educational entertainment environment for preschoolers. In *Fun and Games: Second International Conference, Eindhoven, The Netherlands, October 20-21, 2008. Proceedings* (pp. 194-202). Springer Berlin Heidelberg.
- Joshi, P. (March 14, 2022). I don't think we have to oppose Prakash Saput too much: Dahal. *Republica*. Archived from the original on August 15, 2023. Retrieved August 15, 2023
- Kaimal, L. S., & Paul, A. M. (2021). A sociological preview on the effects of migration on families left behind in homeland. *November 2020. Asian Review of Social Sciences* 9 (1), 9-13. <https://www.trp.org.in>
- Nyaupane, P. (2020). Exploitation of Labor in Qatar: How Nepali Laborers are Victimized in Preparation for the 2022 FIFA Men's World Cup.
- Ojha, A. (March 15, 2022). A song that took the country by storm. *The Kathmandu Post*. Archived from the original on August 10, 2023. Retrieved August 10 2023.
- Piperno, F. (2012). The impact of female emigration on families and the welfare state in countries of origin: The case of Romania. *International Migration*, 50(5),

189-204. <https://doi.org/10.1111/j.1468-2435.2010.00668.x>

Sangroula, P. (March 16, 2022). Prakash Saput's Pir: A depiction of the war-era suffering also proves the power of art. *Onlinekhabar*. Archived from original on August 19, 2023. Retrieved August 19, 2023.

Saput, P. (2018, May 18 a). *Bola Maya*.

<https://www.youtube.com/channel/UCLjMHtCwaTy4aCs-EVudqYQ>

Saput, P. (2022, March 19 b). *Pir* <https://www.youtube.com/watch?v=pDNV4OnYzp8&pp=ygUDcGly>

Silver, A. (2014). Families across borders: The emotional impacts of migration on origin families. *International Migration*, 52(3), 194-220. <https://doi.org/10.1111/j.1468-2435.2010.00672.x>

Simpson, M., & Catling, C. (2016). Understanding psychological traumatic birth experiences:

A literature review. *Women and Birth*, 29(3), 203-207. <https://doi.org/10.1016/j.wombi.2015.10.009>

Subedi, K. (2018). *Nepali Folk Songs in the Context of Transnational World* (M.Phil. dissertation, Faculty of English).



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
 Print ISSN: 2961 * 1601 E-ISSN: 2961-161x
 ejournal Site: www.nepjol.info/index.php/shantij
 • Peer-Reviewed, Open access Journal
 • Indexed in Nepjol



BISHWA SHANTI
 CHIRAN-MILAN CAMPUS
 URL:
www.bishwashantiacampus.edu.np

Study of the cultural identity: use of Mongolian Calligraphy

Gantsetseg. S^{1,a*}, Enkhzul. B^{2b}, Sumiya. T^{3,c}, Ariunaa. N^{3c}, Oyun-erdene. T^{3c}, Enkhmandakh. B^{3,c}

¹Ph.D., Associate professor, Mandakh University

²Ph.D., Senior lecturer, Mandakh University

³Associate professor, Mandakh University

³Senior lecturer, Mandakh University

³Lecturer, Mandakh University

³Lecturer, Mandakh University

Artical History: Submitted 16 August **Reviewed** 25 September **Revised** 3 October

Corresponding Author: Gantsetseg.S **E-mail:** enkhzul@mandakh.edu.mn

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons](https://creativecommons.org/licenses/by-nc/4.0/)



[Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License.](https://creativecommons.org/licenses/by-nc/4.0/)

Abstract

Mongolian National Calligraphy is one of the Intangible Cultural Heritages in Need of Urgent Safeguarding of Mongolia that is registered in UNESCO and claimed as a valuable heritage in the project “Mongolian Values”. Therefore, increasing the use of calligraphy is very crucial for maintaining cultural immunity. The research was focused on determining the modern use of Mongolian Calligraphy based on the historical development and its contemporary situation. The data were collected from 300 respondents as general, casual and key informants through questionnaires and in-depth interviews. The questionnaire result has been analyzed both in the SPSS program and in MS Excel Formula Section and confirmed by the experts in linguistics. The final result was interpreted based on the descriptive method. The research result suggested that Mongolian National Calligraphy should be studied at the scientific level and disseminated in public. Therefore, there is a need to integrate multilateral cooperation into a common policy in order to surge the further use of Mongolian National Calligraphy.

Keywords: National values, cultural immunity, cultural heritage, Mongolian national script, applying calligraphy

Introduction

The Mongolians have been using the Mongolian national script in government affairs and in the creation of scientific works since the 13th century. It is not only an official script of Mongolians but also a precious literary and cultural heritage of the world. The Mongolian national script is the guarantee of the culture and mentality of

the Mongolian nation. Learning, investigating, spreading, conserving, inheriting, and improving the National Script is thus the magnificent responsibility of all Mongolian people to the World Literary and Cultural Heritage Fund. Article 5.1 of the Law on the Mongolian Language states that “Mongolian language and the national script is a guarantee of the intellectual and cultural heritage of the Mongolian nation, the basics of national civilization, the unity of the country, national security and independence”.

According to UNESCO the viability of Mongolian calligraphy is at risk because of the limited number of tradition bearers who transmit their knowledge, the absence of appropriate safeguarding policies and the lack of interest by the young generation. (2017) Therefore, one of the leaders of Mongolian literature, journalist Tudev. L claimed that “A unique feature of Mongolian writing art has been laid out in a complex.” (Darm, 2015)

Some organizations such as the Mongolian National Museum of History, the Central Historical Archive, the Mongolian National Central Library, and the Mongolian Language and Culture School at the National University of Mongolia have assisted in the nomination of Mongolian calligraphy to the UNESCO List of Intangible Cultural Heritage in Need of Urgent Safeguarding by showing and supporting the cultural memorial and scriptures. “The Mongolian Values” Project states that the Mongolian national script is a value to cherish.

Research methodology.

The research methodology of the study was developed in categories of research scope and research administration. In terms of the research scope, the primary purpose of this paper was dedicated to investigate how Mongolians use the Mongolian calligraphy. In order to achieve the research purpose, the research objectives were defined 1) to study historical background of the Mongolian calligraphy; 2) to investigate use of the Mongolian calligraphy at present. The research data, which were related to the historical background of the Mongolian calligraphy, were studied through literature and documentary reviews, such as “The Law of the Mongolian Language”, Law on Development Policy and Planning, and the Law on National Security in terms of the objective One. Questionnaire application, participant observation and interviews were used as data collection tools to explore objective Two. The research data were collected from three different groups. The first group was considered as key informants - 5 persons who were responsible for contributing to policy development in the preservation of the cultural heritage who are known scholars, government officials. The second group consists of casual informants -102 persons, who were the representatives of the ‘hot line’ in the educational and cultural fields, including calligraphers and Mongolian script teachers. The public as general informants - 200 persons who were randomly selected through distance survey as the third group. Questionnaires were prepared for collecting data from the second and third groups of population in accordance with the research aim. The collected data were analyzed by the SPSS and a pivot-table in Microsoft Excel programs and the results were categorized to evaluate the research variables systematically. Interviews were conducted

with key informants who are researchers in calligraphy, authority of the Association of the Mongolian Calligraphy and the Mongolian script teachers in order to provide research validity. The interviews were focused on the matters of how Mongolian calligraphy tradition is kept and preserved; what situation of its use, and what actions can be taken furtherly. Similarly, the participant observations were carried out through field trips to exhibitions of the Mongolian calligraphy to gain the natural use of it. Structural functional theory was conducted to support the functionality of the Mongolian calligraphy and Mongolians' behaviors for inheriting the calligraphy tradition. As the theory assumes that society is a system, the concept related to the keeping the calligraphy tradition as it is the cultural element in the society, is one of the considerable issues in this study. Finally, the triangulation method was used to increase the credibility and validity of the research findings.

Historical background.

The significant immunity of a nation's existence is to respect and promote national culture and traditions. Even if scientists have defined cultural immunity from the perspective of their research, they implied a unified definition that "Culture is a response to other cultural influences in order to maintain its identity and form".

In the globalized world currently, it is culturally equivalent to equate national cultural immunity with the notion of health and physical protection. Cultural identity is a nation's tradition, united values (such as language and culture), mindset characteristics, the ability of a nation not to be easily influenced by other customs; the intention of the cultural identity is the possessing behavioral pattern, the orientation of value, standard consciously.

Humanity is globalizing, intercultural relations are expanding and learning from each other, but on the other hand, there is a phenomenon of cultural interaction, such as the loss of national values and unique cultural expressions, and the assimilation of cultures. Cultural immunity responds to cultural imitations, cultural exchanges, and cultural assertions. But the cultural immunity exists in social and cultural life specially, alters matching to the social variance and it has a function of saving tradition. In the world, issues of cultural immunity have been studied at many intersections of sciences such as anthropology, psychology, immunology, and mindset health. For instance: Flynn. B identifies that "Modern technological development has exerted pressure on people, it is one factor to weaken a nation's cultural immunity". James Pennebaker implies that "The prior core of the nation's cultural immunity is language culture and the nation's cultural immunity system needs to respond to the influence of other language cultures on the language". If the nation's cultural immunity is weak, there is a negative impact on national security (Munkhbadral.B, 2017) There are a few studies about cultural immunity in Mongolia.

The Mongolians consider that the Mongolian script is one of the tools to protect their cultural immunity, and they are a nation with values that have been inherited for centuries. Thus, the Mongolian script is a document that has preserved Mongolian history

and heritage and the State of Mongolia has been coordinating its legal environment. For instance: The Law of the Mongolian Language states that the Mongolian script is called the “National Script”, and article 4.1.4 states that the Mongolian language, Cyrillic, and the national script are called the “Mongolian script”. In 2015, the Parliament passed the Law on the State Official Language in 2003, which was first amended in 2015 as the Law of the Mongolian Language.

There are also specific enactments on the Mongolian language and script in the Constitution of Mongolia, the Law on Development Policy and planning, and the Law on National Security. Under the president of Mongolia, the National Council of Language Policy works for developing policies associated with the use, protection, and development of the Mongolian language and national script. From 2008 to 2024, the Mongolian government implemented a program called “National Mongolian Script Program I, II, III” focusing on the inheritance of native language, history, and culture.

Although researchers have different views on the origin and development of the Mongolian Script, the historical linguists admit that the Mongolian Script was derived from the Armenian and Sogdian scripts. For example, Luvsanbandan, Kh, and Shagdarsuren, Ts pointed out that the traditional Mongolian script which is written from top-down comes from the earlier Phoenician alphabet. Later, ancient Uighurs and Mongols eventually adopted scripts from the Sogdian alphabet, which was derived from Aramaic. (Luvsanvandan.Kh, Shagdarsuren.Ts, 1986) Linguists agree with the famous Russian-Mongolian scholar B.Ya.Vladimirtsov, divided the development of Mongolian script into three periods. (Nadmid.J, 1967) These include:

1. Ancient (the unknown era from the late 13th century to the early 14th century)
2. Middle-(from the beginning of the 14th century to the second half of the 16th century)
3. Modern-(from the latter half of the 16th century to the present)

Researcher Sambuudorj. O said that Mongols always practice symbolism in their writing just as they value symbolism in everything. (Sambuudorj.O, 2018) Letter components /in Mongolian-zurlaga/ of Mongolian script are consisted of crown /titem/, back or spine /nuruu/, tooth or bit /atsag, shud/ haulm or shin /shilbe/, tress /gezeg/, belly /gedes, arc or bow /num/, tail /suul/ and Mongolian script is written vertically from top to bottom, and flow from left to right in the spine line. /like the sun turns and nodding/. These are related to the symbolism of the Mongolian lifestyle. (Broadcasting, 2015)

Choimaa, Sh, a Doctor (Sc.D), professor mentioned in the interview that the Mongolian script covers all human features, such as head, crown, belly, shins, teeth, and spine and the only one proves the only Mongols around the world created it through their hearts. (Чоймаа, 2014) In addition to Mongolian script scratches less than 10, there are only a few auxiliary scratches such as crown /titem/, tooth or bit /atsag, shud/ haulm or shin /shilbe/, belly /gedes, arc or bow /num/, tail /suul/, which are called human limbs or

animal organs. Scientists consider it is related to the mental peculiarities of Mongolian people and intellectual culture as well as symbols and a work of philosophical thought of Mongols.

The Mongolian people have used the Mongolian script from ancient times to the present, and have a tradition and a beautiful secretary system. Mongolian calligraphy is unique to the Mongols as a wonderful brush art with a curve of the sun from top to bottom that expresses the culture, way of life, knowledge, intellectual and aesthetic education, and an inner expression of the spirit of the nomads. Calligraphy (from the Greek word *Kalligraphía*) is a visual art related to writing. (Mediaville, 1996) It is a popular art form in various cultures. However, practice and purpose vary by culture. In short, calligraphy means the art of beautiful writing, the art of drawing letters (Daily, 2020). In countries with their language, they write calligraphy with a pen or brush whereas, in Mongolia, they write the Mongolian script, which is an intangible cultural heritage of Mongols, from top to bottom. Therefore, it is great to be able to write Mongolian calligraphy with both a pen and a brush. (Болор, 2018) The Mongolian script was invented, and calligraphy evolved with it and became a major component of the art of the Genghis Khan Empire. “The stone monument of Emperor Genghis” was a prime example of oriental calligraphy, said Batbayar Jalea, one of the best Mongolian calligraphers. (Darm, 2015) Additionally, researcher Elbegzaya.B pointed out that Mongolian calligraphy is an ancient form of paintbrush art. Writing in Mongolian calligraphy involves a thinking process that is only limited by the skills of the calligrapher. An art that presents the mind, knowledge, thoughts and feelings on paper. Mongolian calligraphers to search for an identity that combines their cultural heritage with simultaneity.

Mongolian calligraphy is used for emblems, logos, coins and stamps in ‘folded’ forms. (Elbegzaya, 2022) Artist and teacher of calligraphy Ganbaatar.D expressed that “It is important for us to learn and develop the valuable cultural heritage through Mongolian calligraphy. Unfortunately, the National Program for Mongolian script is not implemented”. (Ganbaatar.D, 2022). Many people are talking about globalization and its negative impact on traditional culture and heritage. The Mongolian script is setting us apart from the other scripts are Mongolian calligraphy. (MNB World, 2018) The art of Mongolian calligraphy should not be understood only as a visual form of beautiful writing in a vertical script. To become a calligrapher, one needs to broaden his horizons and have very extensive knowledge of culture.

Mongolian calligraphy has well-defined lines and rigorously observed script symbols called *tig* (glyph). Its main forms are ancient glyphs /*ertnii tig*/, penmanship or diligent glyphs /*khicheengui tig*/, running glyphs /*guilgen tig*/, stenography glyphs /*tatalgan tig*/, and folded glyphs /*evkhmel tig*/ or couple melody poetry /*khos uyangin tig*/ which appeared on the seals and stamps. (Mongulai, 2017) There are some scratches on the structure of the letters, the letters are marked with three different symbols at the beginning, middle, and end of the word, and the lines are connected to one word. (Bolortuya.Ch, 2011) In other words, brush writing is a creative art, an intangible cultural heritage, and art that uses brushes, inks, paper, and palettes to express our daily lives in meaning,

content, and rhythm, and it contributes to the continuous development of art and aesthetic education.

Research result.

The result of the study was described in the scope of the research aim as followed below. A note can be considered that it may not be possible to represent the entire nation because the number of participants is limited in this research.

A total of 200 respondents participated in the survey, including 67.3% for women and 32.7% for men. The majority of the participants are 73.5% UB and the other participants are 26.3% locals. Half of the respondents were in the younger generation in 17-25, with very few respondents, 6% over the age of 56. Regarding occupations, the majority of the participants (49.5%) are others. This means that these people are employed in the labor market, not in their academic disciplines.

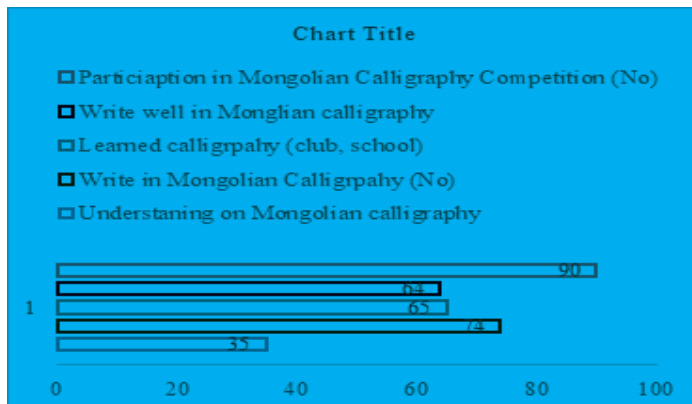


Figure 1. Informants' knowledge on Mongolian Calligraphy

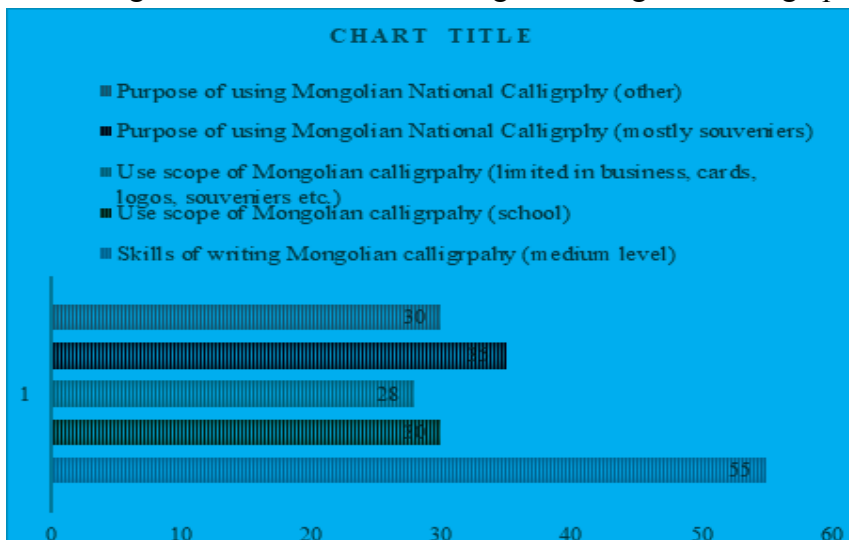


Figure 2. Informants' Calligraphy skills and scope of Mongolian calligraphy

As a result of the survey, UB informants are more familiar with Mongolian calligraphy than local participants. Neither local participants nor UB participants had experience writing Mongolian calligraphy but learned calligraphy through training. Calligraphers are amateurs and tend not to participate in calligraphy contests. Both local and UB amateurs have embraced their average level of calligraphy skills. Local respondents felt that calligraphy was used by high schools and amateurs, and UB informants reported that calligraphy was used in limited areas and high schools. Both local and UB respondents agreed to use calligraphy for souvenirs.

High schools and college students have an average knowledge of Mongolian calligraphy, while other participants have little knowledge. Other participants and college students have experience in calligraphy, but a limited number of high school students tend to write calligraphy because a small number of high school students tend to take calligraphy lessons and training.

The calligraphy ability of other participants to write calligraphy is more amateurish. In addition, students and high school students tend not to compete in calligraphy. Other participants are not good at learning calligraphy skills, but college students and high school students rated their calligraphy skills as average. Other participants evaluated the use of calligraphy in high schools, and students evaluated the use of calligraphy in high schools, but high school students accepted calligraphy to a limited extent. The purpose of calligraphy was defined as a gift for other participants and college students, an organization logo for high school students.

In order to validate the results of the general informants there was a survey among calligraphers and Mongolian script teachers as casual informants. They consisted of 102 persons who were the representatives of the 'hot line' in the educational and cultural fields.

Table 1. General Information of Casual Informants

Gender	Frequen- cy	Per- cent	Resi- dential location	Frequen- cy	Percent	Age	Frequency	Percent
Female	93	91.2	UB	56	54.9	12-16	1	1.0
Male	9	8.8	Local	46	45.1	17-25	23	22.5
Total	102	100.0	Total	102	100.0	26-35	38	37.3
						36-45	23	22.5
						46-55	16	15.7
						56 and up	1	1.0
						Total	102	100.0

As seen in Table 1, the total number of people surveyed was 93 women and 9 men. The participation rate from both the local and capital city was almost the same as accounted for 45.1% and 54.9% respectively. This result showed that the Mongolian calligraphy is developed on the basis of the Mongolian script knowledge, which is occupied in high school, without any dependence on the residential location. 59.8% of 102 participants were aged between 17 and 35. This means that most young people were active and ready to be involved in distance surveys.

Table 2. Information about the Mongolian Calligraphers

Way of learning calligraphy	Frequency	Percent	Do you participate in calligraphy competition?	Frequency	Percent	Types of calligraphy	Frequency	Percent
Independently	19	31.7	Yes	46	76.7	Ancient glyph	2	3.3
By training	41	68.3	No	14	23.3	Penmanship glyph	35	58.3
Total	60	100.0	Total	60	100.0	Stenography	6	10.0
How well do you write calligraphy?	Frequency	Percent	Aim of your art work	Frequency	Percent	Running glyph	4	6.7
In the level of interests	45	75.0	For souvenirs	14	23.3	Folded glyph	3	5.0
At the professional level	6	10.0	For exhibition	6	10.0	Others	10	16.7
I don't know	9	15.0	For competition	6	10.0	Total	60	100.0
Total	60	100.0	For dissemination	31	51.7			
			For other purposes	3	5.0			
			Total	60	100.0			

The table above shows that 75% of respondents were interested in calligraphy and enthusiastically learned diligent or penmanship glyphs through training. From this result, calligraphers are dominantly inheriting the penmanship style of calligraphy, as we see back to the historical period. It also shows that calligraphers participate in competitions actively, which was accounted for at 76.7% even though they see themselves as amateurs in calligraphy. This has implied that there are some competitive activities to support both the prosperity of the Mongolian calligraphy and artists who contribute to the sophistication of calligraphy. Looking at the purpose of the calligraphy use, they appear to be trying to spread calligraphy among the general public and their students, as they are educators of the Mongolian language which resulted in 51.7% and followed by souvenirs needs at 23.3%. The percentages as maximum have expressed that the Mongolian calligraphers have been

contributing to safeguard and disseminate the national cultural heritage with a variety of purposes.

Table 3. Use of the Mongolian Calligraphy

Are you a calligrapher?	Frequency	Percent
Yes	60	58.8
No	42	41.2
Total	102	100.0
Use of calligraphy	Frequency	Percent
Individual's name card	5	4.9
Logo	9	8.8
Souvenirs	50	49.0
Product tag, label	6	5.9
Others	32	31.4
Total	102	100.0
Nature of calligraphy style (Open-ended question)	Frequency	Percent
Total	60	100.0
Express emotional feelings	11	18.3
Penmanship glyph	8	13.3
Artistic conceptualization	7	11.7
Imply national identity	6	10.0
Folded glyph	5	8.3
Very clear	4	6.7
Precious	3	5.0
It is same as others. Nothing special.	3	5.0
Combine running and folded glyph	3	5.0
Non-repeated	2	3.3
Attractiveness	2	3.3
Using common glyphs	2	3.3
With diverse stamp	1	1.7
Combined with paintings	1	1.7
Clear script components	1	1.7

This table shows the usage of the Mongolian calligraphy. 60 calligraphers out of 102 respondents those are accounted 58.8% replied that they write in calligraphy. It can be concluded that the most of the Mongolian national script teachers develop their skills to be a calligrapher with the heart of disseminating national cultural heritages to the young generations. Respondents answered that their writing features that distinguish them from

other calligraphers was they try to express their emotional feelings persistently, their writing styles generally were penmanship or diligent glyphs, and demonstrate artistic conceptualization. 49% of respondents said that Mongolians use calligraphy primarily for souvenir purposes. It tells that souvenir calligraphy is contributing to the development and prosperity of the Mongolian cultural heritage, as the national identity.

At the final stage of the research, interviews were conducted with key informants who are experts in calligraphy, authority of the Association of the Mongolian Calligraphy and the Mongolian script teachers in order to provide research validity. The interviews were focused on the matters of how Mongolian calligraphy tradition is kept and preserved; what situation of its use, and what actions have been taken recently. The summary of the interviews has been mentioned in the tables 4 and 5 as follows.

Table 4. Summary of interview with Ganbaatar.D (*Head, Association of Mongolian Calligraphy*)

Questions	Interviewees' responses
1) What is the effect of calligraphy on Mongolian lifestyle?	Therefore, there is an urgent need to enable children to systematically learn Mongolian scripts . Everyone learns to read and write while using scripts. It is important for children to understand national scripts as the art of calligraphy and write using letters .
2) What contribution does Mongolian Calligraphy make to maintain cultural immunity?	The native language and cultural heritage have brought Mongolian intelligence and national identification for many centuries . This allows us to maintain the national language and our own culture . Immunity and safeguarding of the language depend on all citizens learning the script of the Mongolian people and using the calligraphy of the Mongolian people.
3) How far has the dissemination of Mongolian calligraphy progressed?	The "Writing and Culture" exhibition has been held annually at the Mongolian Artists Association since 2009 . Also, with the support of President Elbegdorj, the first exhibition "Writing the Blue Sky" was held . We have established the International Calligraphy Union and organized many activities , but people seem to believe that domestic calligraphy will develop. We will do our best to help children and adolescents take pride in the traditional heritage of Mongolia , including national calligraphy.
4) How about the preservation of Mongolian calligraphy from generation to generation today?	If there are Mongolians, there is a script for the Mongolian people. Universities do not have an official syllabus, as the spread of Mongolian calligraphy depends only on individual demand . The Mongolian government has no policy on the national program of the Mongolian Script . However, Mongolian calligraphy is our only legacy. Teachers tend to learn calligraphy on their own and teach it to their students .
5) What is the significance of Mongolian calligraphy to the general public?	Art is to allow others and foreigners to understand it without explanation. Even people who cannot read or write can understand Mongolian calligraphy as a traditional art . By communicating the language and culture to foreigners in globalization, we can protect the language and culture .

6) What legal action should policymakers take to make Mongolian calligraphy as cultural immunity and to disseminate it to the younger generation in the future?	The Chairman of the State Great Khural (Parliament) and the President of Mongolia support the dissemination activities related to Mongolian calligraphy . However, people need to implement general guidelines. Non-governmental organizations supported by the Ministry of Culture have extensive experience in running the “Training 100 Teachers” project. A good foundation can lead to advances in education, and teachers can prepare their students with a little help .
--	---

According to the results of the questionnaire, a limited number of high school students tend to write calligraphy and rated their calligraphy skills on average. Interviews confirmed that “There is an urgent need to enable children to systematically learn Mongolian scripts”.

The survey revealed that UB informants were more familiar with Mongolian calligraphy than local participants and learned calligraphy through training. The interview emphasized that “Immunity and safeguarding of the language depends on all citizens learning Mongolian scripts and using Mongolian calligraphy”.

The number of high school students who write calligraphy is limited because few high school students take calligraphy classes and training. Calligraphers work well to help children and adolescents take pride in the traditional heritage of Mongolia, including Mongolian calligraphy.

The Mongolian government has no policy on the national program of Mongolian Script. Therefore, the purpose of calligraphy was defined as a gift for other participants and college students, an organization logo for high school students. The majority of people are not familiar with “Mongolian language law-2015”.

Other participants evaluated the use of calligraphy in high school, and students evaluated the use of calligraphy in high school, but high school students accepted calligraphy to a limited extent. It shows that even people who cannot read and write can understand Mongolian calligraphy as a traditional art.

High school and college students have an average level of proficiency in Mongolian calligraphy, while other participants have a low level of proficiency. The Chairman of the State Great Khural (Parliament) and the President of Mongolia support the dissemination activities related to Mongolian calligraphy. It is believed that a good foundation will lead to advances in education, and teachers can prepare their students with a little help.

Table 5. Summary of interview with Elbegzaya.B (*Editor-in-Chief of Khumuun Bichig Mongolian Script Newspaper and MONTSAME News Agency*)

Questions	Interviewees' responses
1). Why do calligraphers stamp after writing something in calligraphy? Do you have a standard for your stamp ?	Calligraphy stamps come from the east, especially China. Every calligrapher can choose his or her own stamp, so there is no specific standard for stamps .
2). Please tell us about the history of calligraphy .	Mongolian calligraphy has a history of Mongolian script because it was popular for 30 years in 1990 and it is impossible for calligraphers to share the history of Mongolian calligraphy except for Mongolian script .
3). How much research do you have on calligraphy ?	There are no theories, studies or definitions related to calligraphy . We also need to start practicing calligraphy.
4). Professional Calligraphers must pass it on to future generations. How is this job?	UNESCO arranged for the Mongolian government in 2013, including the timing of registering calligraphy as an intangible cultural heritage of Mongolia in urgent need of protection . In other words, Mongolia's responsibility for calligraphy is to report on the process of disseminating intangible cultural heritage . However, few calligraphers are working on their own to expand their cultural heritage, and no one has inherited it from them .
5). What is the largest group of participants in the exhibitions and competitions by age group?	The public competition has been held since 1988. It is currently held every two years and is named after the 2011 President of Mongolia, and there is no age limit for participants . Today, many young people are competing in the contest because they are divided into different age groups .

The interview summarized that there is a need to develop calligraphy for dissemination under the scope of "Calligraphy Studies". The reason is that the Mongolian young generations have been starting to practice calligraphy and compete in it with pride in Mongolian cultural identity. Similarly, everybody from individuals, educators to government authorities should be responsible for promoting, and preserving calligraphy to support the national identity.

Conclusion

The final conclusion of the study has been established on the basis of the findings of analyzing the use of the Mongolian calligraphy, as bellowed.

Majority of participants have learnt calligraphy with the help of professionals through their training and they self-evaluated their writing skills in calligraphy were average. However, the process of educating youth and the public on calligraphy heritage is disseminating it as cultural heritage through formal and informal training.

Calligraphers and professionals are contributing to the development of calligraphy as a valuable cultural heritage through exhibitions and various types of competitions. Thanks to their determined eagerness, Mongolian Calligraphy is now gaining attention from both national and international ground. The result of the study was reported to the key informants of this study with the recommendation as bellowed.

Even though Mongolian calligraphy is actively used for souvenirs as emblems, logos, coins and stamps, its usage in other fields is quite infrequent. Therefore, there is a need to integrate multilateral cooperation into a common policy in order to surge the further use of Mongolian Calligraphy. From this view, the further research on calligraphy would be conducted as a tourism product to attract foreign money.

References

- 00873, N. f. (2017, 12 15). <https://ich.unesco.org/en/USL/>. (n.d.).
- Daily, L. (2020, 2 25). *The differences between hand lettering and calligraphy*. Retrieved from www.lettering-daily.com. (n.d.).
- Elbegzaya, B. (2022, 3 14). *Mongolian Calligraphy usage*. (S. / Gantsestseg, T. Sumiya, & N. / Ariunaa, Interviewers). (n.d.).
- Mediaville, C. (1996). *Calligraphy: From Calligraphy to Absract Painting*. Belgium. (n.d.).
- MNB World, c. (2018). Mongolian Writing Culture. *Jumdaan, Motion Picture*. (n.d.).
- Mongulai. (2017). Mongolian Script and Traditional Calligraphy. Retrieved from www.mongolianstore.com. (n.d.). www.mongolianstore.com.
- Bolor, J. (2018). D. Ganbaatar: Mongolian National Calligraphy will be Developed as a Professional Art in Mongolia 10 years later. *MONTSEMA News Agency*. (n.d.).
- Bolortuya, Ch. (2011). Monolian Custom: Tradetion of Mongolian National Calligraph. Retrieved from www.gogo.mn. (n.d.).
- Ganbaatar, D. (2022, 3 26). About Mongolian National Calligraphy. (Enkhzul, B., & Oyun-Erdene, T, Interviewers). (n.d.).
- Darm, B. (2015). *Calligraphy-1*. UB: Soyombo Press, LLC. (n.d.).

- Luvsanvandan.Kh., Shagdarsuren,Ts. (1986). Etymology of Mongolian Script and Mongolian Phrase. UB. (n.d.).
- Munkhbadral.B. (2017). Immune of National Culture and Culturela Tourism. *UB: Visual Arts. (n.d.)*.
- Mongolian National Broadcasting (Director). (2015). Mongolian National Calligraphy *Motion Picture. (n.d.)*.
- Nadmid.J. (1967). Brief History of Mongolian Language and Mongolian Script Development. *UB. (n.d.)*.
- Sambuudorj.O. (2018). Scriptural Culture of Mongolians. Retrieved from www.vom.mn. (n.d.).
- Choimaa, SH. (2014). Heritage of Mongolian National Script. (E. TY, Interviewer). (n.d.).



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 E-ISSN: 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
• Peer-Reviewed, Open access Journal
• Indexed in Nepjol



BISHWA SHANTI
CHIRAN-MILAN CAMPUS
URL:
www.bishwashanticampus.edu.np

Non-Performing Assets and Profitability of Joint Venture Banks in Nepal

Chet Raj Pant

Assistant Professor

Shiva Jan Campus Sitalpati, Salyan, Nepal

Management Department

Artical History: Submitted 14 September **Reviewed** 25 September **Revised** 3 October

Corresponding Author: Chet Raj Pant **E-mail:** pantchet50@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons](https://creativecommons.org/licenses/by-nc/4.0/)



[Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License.](https://creativecommons.org/licenses/by-nc/4.0/)

Abstract

This study examines the impact of non-performing assets and profitability of commercial banks in Nepal. Out of 27 commercial banks, five joint venture banks have been selected as sample based on descriptive and analytical technique. Secondary data was collected from the annual reports of five selected commercial banks for the period of 2011/12 to 2020/21. Data have been collected and analyzed by using mean, standard deviation, and correlation and regression analysis. The profitability in terms of return on assets (ROA), return on equity (ROE) and profitability are selected as dependent variables. Non-performing assets (NPA), capital adequacy ratio (CAR) and total loan to total deposit ratio (TLTD) are taken as independent variables. The finding indicates that NPA has significant impact on the profitability of Nepalese joint venture banks. The result shows that ROE has been found a positive impact on the NPA, CAR and TLTD. Thus, this study concludes that non-performing assets is an important predictor for the profitability of the bank. Therefore, the success of the bank in term of profitability depends on its non-performing assets.

Keywords: ROE, NPA, ROA, Profitability, Financial Performance

Introduction

NPA stands for “non-performing assets” In the context of banking and financial, an NPA is a loan or advance for which the borrower has stopped making timely payments

of principal or interest, or both. Non-performing assets are considered to be a risk to the lender, as they are less likely to be repaid and many result in a loss for the lender. Non-performing assets can include loans to individuals or business, mortgages, and other types of debt. Banking and other financial institutions are required to set aside funds to cover potential losses from non-performing (Kiran et.al. 2016) assets, which can impact their profitability and overall financial health.

Every commercial bank has long struggled with the reduction of NPAs, and appropriate management of the NPAs is being given high importance. Commercial banks are currently losing their profitability and are fighting for their very existence as a result of several obstacles in the way of managing NPA. The true story of banking reveals that it deals with money lending and money collecting. However, it followed the basic law of demand and supply, whereby people having excess money lent to people who needed it for more productive purposes and were willing to pay a price for this.

According to Nepal Rastra Bank (NRB) Non-Performing Assets is a loan that is overdue for more than three months. Restricted and rescheduled loans and loans not following the criteria policy/ directive of NRB are also included in NPL (Nepali, 2020) on the basis of Nepal Rastra bank's states that NPL are classified as follows:

Pass: Pass loans are assets that are up to 1 month past due and still considered performing, with a 1% loan loss provision Watch list: Loans and advances that is due from 1 to 3 months 5% loan loss provision. Sub-standard: Any asset which is past due 3 to 6 months which is 25% loan loss provision. Doubtful: Any asset which is past due more than 6 months and less than a year which is 50% loan loss provision. Loss: Any asset which is past due 1 year or more that is 100% loan loss provision. As per the Nepal Rastra Bank, loans are categorized as performing and non-performing loans where the non-performing loans are more likely to be converted as non-performing assets. Non-Performing assets not only reduces the overall profit but also the overall operational and administrative cost.

Once the distributed loan is not returned timely by clients and becomes overdue then it is known as NPA for the banks. Reduction of NPA has always been a significant problem for every commercial bank. Due to various hurdles on the management of NPA, commercial banks are now losing their profitability and struggling for their existence. Loans and Advances dominate the assets side of the balance sheet of any bank. Similarly, earning from such loans and advances occupy major space in the income statement of the banks.

A joint venture bank is a financial institution that is owned and operated by two or more separate entities, typically companies or organizations. Joint venture banks are formed as a way for the participating entities to combine their resources and expertise to offer financial services to a specific market or group of customers.

Joint venture banks can take various forms, including partnership, limited liability companies, and other legal structures. The specific structure of a joint venture bank will depend on the needs and goals of the participating entities and the regulator environment in which it operates. Joint venture banks may offer a range of financial services, including deposit accounts, loans, credit card, and investment products. They may also provide specialized financial services tailored to the needs of their target market. Joint venture banks can be an attractive option for companies or organizations that want to enter the banking sector but do not have the resources or expertise to do so on their own. By forming joint venture with another entity, they can share the risk and costs association with starting a bank, as well as pool their resources to offer a wider range of financial services.

Literature Survey

NPA can be described as bad debt, however the banking industry also includes loans and advances that are performing poorly and are at risk of becoming bad debt. NPA negatively affects financial institutions. Because the anticipated return cannot be achieved, the investment loses all of its value on the one hand, and because of the provisions needed for risk reduction, the profitability suffers as a direct result. In this case, the bank's very survival may be in doubt. Therefore, interest and principal must be paid back on time and without any problems. Given the significant amount of non-performing loans held by public sector banks, the Indian government and Reserve Bank of India have the regulatory power to take swift action to maintain public trust in the stability of commercial banks (Vasudevan, 2018)

According to (Herrero 2017), a larger ratio of loans to assets should boost bank profitability as long as interest rates on loans are liberalized and the bank uses markup pricing, notwithstanding the operating expenses of maintaining a large portfolio of loans. Due to the fact that a bank's income is produced from loans from which interest is collected, credit risk appears to have the greatest influence on the profitability of the bank among the several forms of risk that banks are exposed to.

The highlighted a critical issue in Nepal's banking system: a significant level of Non-Performing Assets (NPA), where borrowers were not repaying loans on time, affecting banks' profitability. To investigate this, a study analyzed how non-performing loans impacted bank profits (Return on Assets) and their profitability compared to investments (Return on Equity). The study also considered factors like loan loss provisions, capital, and bank size. Data were collected from sources like bank and government reports spanning 2010 to 2017, covering three government-owned and ten private banks. Mathematical models were employed to assess the impact of non-performing loans on Nepal's bank profits (Gnawali, 2018).

Impacts of credit risk management on the profitability of rural and community banks in Ghana were examined for the years 2006 to 2010. The non-performing loan ratio and capital adequacy ratio were used by the authors as measures of managing credit risk, and ROA and ROE were used as indications of bank profitability. According to the study's findings, non-performing loans and bank profitability have a substantial positive association, which means that despite widespread loan default, non-performing loans are growing proportionately to profitability. The authors reported that banks pass the burden of loan default to other customers with increased interest rates as the cause of inefficient credit risk management practices among Ghana's rural and community banks. The community banks were lucrative as a result of this strategy. Due to the fact that nonperforming loans theoretically lower bank profitability, this nonetheless demonstrates that Ghana's rural and community banks lack good and effective credit risk management practices. To put an end to this behavior, the authors strongly advise the Bank of Ghana to improve its controls over the rural banking sector (Afriyie & Akotey, 2012).

For the years 2006 to 2009, secondary data from the fiscal statements and annual reports of 10 Nigerian banks were examined to determine the link between risk management practices and banking's overall performances in Nigeria. Given that the data used in this analysis is cross-sectional units recorded across time, the authors have employed the panel data estimation approach. As independent variables, the authors used the cost of poor and doubtful loans, non-performing loans, liquidity, equity-total asset ratio, equity-loan ratio, and debt-equity ratio. In contrast, the dependent variables used are return on asset (ROA) and return on equity (ROE). The results of this study indicate that there is an inverse link between the cost of bad and doubtful loans and banks'

financial performance, but a positive and substantial association between banks' financial performance and their capital assets ratio. The writers came to the conclusion that there is a considerable connection between risk management and bank performance. To improve banks' financial performance, the authors advise that the identified credit risk indicators cost of bad and dubious loans, debt-to-equity ratio, and managed fund be properly managed (Alidade et al., 2014).

Research on "A Study on Non-Performing Assets of Commercial Banks with References to SCBNL, RBB, Everest bank, NB bank and NBBL" has been done. His research's primary goal is to ascertain the ratio of non-performing loans and the level of NPA in total assets, total deposits, and total lending in the selected commercial bank, as well as the relationship between loan loss provisions in the commercial bank and the impact of non-performing assets on the performance of commercial banks. Inadequate credit policies, political pressure to lend, a lack of oversight and monitoring, a downturn in the economy, and an overvaluation of collateral, in his opinion, are the main reasons NPAs develop. A lot of effort has been put out in recent years by banks in the public and private sectors such as the NBBL, EBL, and SCBNL sectors, to prevent their loans and advances from turning into non-performing assets. Public banks should create a suitable loan loss strategy and endeavor to quickly recover their loans and interest payments in order to lower their NPA. His investigation shows that, in addition to lowering bank profitability, a significant degree on non-performing assets has an effect on the organization's financial and operational health. The NPA will be the key factor in any future bank closures if it is not soon brought under control. The capacity of the banking system to create money by employing the available corporate assets is also measured by ROA, which is a key indicator of bank profitability. (Zahara & Abderaman, 2017)

Financial institution non-performing loans (NPL) are viewed as a major issue in the context of Nepal over the recent years. The purpose of this paper is to analyze the effects of macroeconomic factors (Gross domestic product, inflation, and actual exchange rate) as well as bank-specific factors (size, modify in loan, actual lending interest rate and share of loans to total assets assets) here on non-performing loan of Nepal's commercial banks. Primary sources were not used much in the study. 227 observations from the period 2002–2012 were made while collecting data for 26 commercial banks. According to the study, macroeconomic factors like the effective real exchange rate have a negative significant

effect on non-performing loans. In this study, the effect of rate of GDP growth has been found to be negligible. Non-performing loans are benefited significantly by an inflation rate that is one year behind. According to earlier studies' findings, banks that charge comparatively high real rates of interest have more non-performing loans. The ownership dummy has a positive coefficient and is significant at the one percent level, indicating that the non-performing loan ratio would be higher if the bank was owned by the government than it would be if it were privately owned. Additionally, since the loan change coefficient in the past and present years has a negative coefficient and is significant at the one percent level, so much borrowing in the prior years and current year decrease the non-performing loan (Bhattarai, 2015).

This study asserts that, despite the operational costs of managing a sizable loan portfolio, profitability should rise if interest rates on loans are modernized and the bank uses markup pricing. Given that a bank's revenue is derived from loans under which interest is paid, credit risk appears to have the greatest impact on the bank's profitability among the various risks it faces. Loans classified as NPA fall into three categories: substandard, doubtful, and loss, per NRB directives. According to the circular, an NPA is a form of credit for which interest has not been paid for 2 quarters. The circulars state that the loans are divided into four groups based on their fragility and reliance on collateral securities, along with the provisioning rate (García-Herrero et al., 2009).

The amount of NPA in the banking sector in Nepal is very serious. It is a well-known truth that banks and other financial institutions in Nepal have been struggling with the issue of growing non-performing assets as well as the issue of becoming unmanageable day by day. This study investigates how non-performing loans affect the financial success the Nepalese commercial banks. Asset return and equity return are regarded as dependent variables (Ibrahim & Thangavelu, 2014). As independent factors, non-performing loans, loan loss provisions, capital adequacy ratios, loan loss provisions to total loan ratios, total loans to total deposit ratios, and company size are chosen. This research is based on secondary data that was gathered from several issues of the Banking and Financial Data, the Nepal Rastra Bank's Bank Supervision Report, and bank annual reports. The study includes the years 2010 to 2017 and includes 24 to 80 observations for three government banks and ten non-government banks, respectively. The significance and effect the non-performing loans on the profitability of Nepalese commercial banks were examined using regression models (Gnawali, 2018).

Problem Definition

Commercial banks in Nepal have been facing several problems like lack of smooth functioning of economy, different policies and guidelines of NRB, political instability, security problem, poor information system, over liquidity caused by lack of good lending opportunities, increasing non-performing assets etc. In the present context where Nepalese banks are facing the problem of increasing NPAs, more amounts have to be allocated for loan loss provision. As earlier mentioned, the provision amount is taken out by deducting from the profit of the bank; the bank's profit might come down.

Increasing NPA has now become the major issue for every commercial bank. Every bank now has put the NPA management under the top priority and is functioning to reduce the major part of it from the assets side of their balance sheet. The main objective of the study is to analyze the recent trend of the net profit of selected commercial banks in Nepal. In addition, the impact of NPA, CAR, and TLTD on bank ROA and ROE will be examined.

Research methodology

A descriptive research design was used for the study. The study concentrated on secondary information collection from five joint venture banks in Nepal. The main sources of this information were the annual reports of these sample banks, Nepal Rastra Bank's report on bank supervision, and the report on bank supervision. The time period of data analysis was from 2011 to 2020. Using a capital-based methodology, a sample of five joint venture banks was chosen randomly from among the 27 commercial banks. This group of financial institutions includes Himalayan Bank Limited, NMB Bank Limited, Nabil Bank Limited, NSBI Bank Limited, and EBL. Statistical methods including mean, standard deviation, CV, correlation, and regression analysis using SPSS were used to analyze the data. Non-Performing Assets (NPAs), the total deposit to total loan ratio (TDTL), and the capital adequacy ratio (CAR) were the independent variables, while Return on Assets (ROA) and Return on Equity (ROE) were the dependent variables.

Results and Discussion

Descriptive Statistics

Table 1 shows the overall features of the components used to show the key findings of an inquiry. They provide clear explanations of the case and the overall measurements. The measurements show a combined outcome concerning the informational high points for several variables. The average estimates are NPA, net profit in billions, ROE, ROA, CAR, and TDTL, which each display the average position. Furthermore, the proportions of absolute and relative inconstancy are represented by the standard deviation (SD) and coefficient of variation (CV). In this aspect, the CAR has shown more consistency (CV = 0.11) whereas the NPA has shown greater volatility (CV = 0.56).

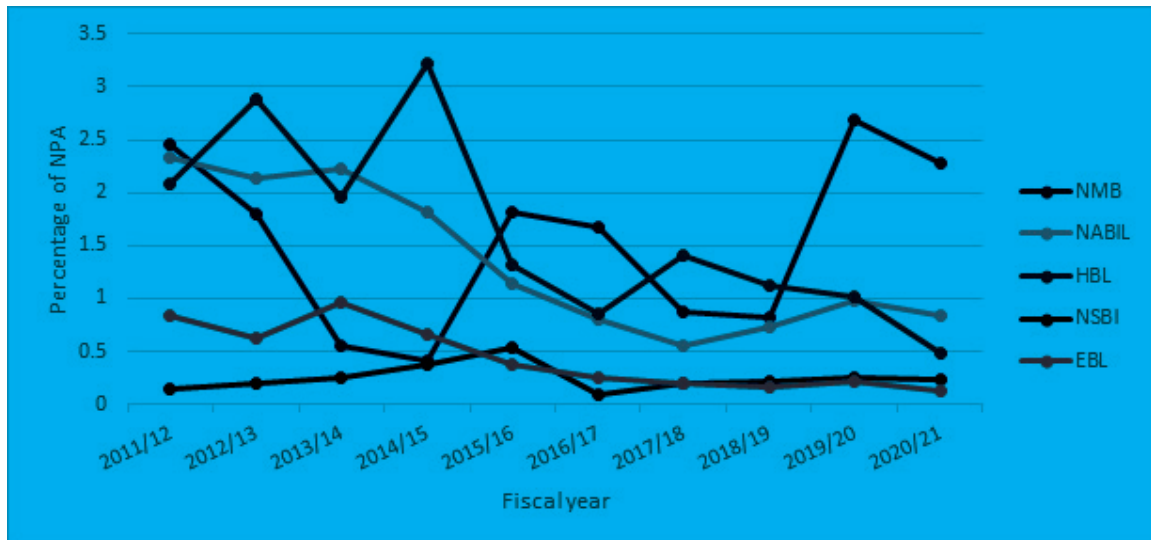
Table 1

Banks' Presents the Descriptive Statistics of Selected Variables

	NPA	NP billion	ROE	ROA	CAR	TDTL
Mean	1.04	1.78	18.52	1.78	12.81	79.42
SD	0.57	0.79	4.91	0.43	1.38	9.21
CV	0.56	0.48	0.26	0.25	0.11	0.12
N	50	50	50	50	50	50

Non-performing assets

Non-performing assets (NPAs) are assets that do not generate a profit for the bank. They are becoming a serious issue in the banking business since they lower the organization's earnings. Non-performing assets (NPAs) are a big issue in Nepalese banking. Because Nepal's banking system is still in its early stages, non-performing assets are getting more difficult to eliminate owing to a variety of variables such as lax lending policies, economic considerations, and so on. The table below provides the specifics of selected banks' non-performing assets over the previous 10 years.

Figure 1

Non-Performing Assets

Source: Annual report of sample banks.

In Fig.1, the non-performing assets of selected commercial banks tend to be fluctuating as we can see dissimilar trend in the non-performing assets over a selected period of study.

Table 2

Relationship of Analysis of Variables (N=50)

	ROA	ROE	NP	NPA	CAR	TLTD
ROA	1					
ROE	0.680	1				
NP	0.437	-0.031	1			
NPA	0.072	0.157	-0.092	1		
CAR	-0.221	-0.525	0.241	-0.302	1	
TLTD	-0.020	-0.426	0.351	0.042	0.512	1

Correlation is significant at the 0.01 level (2-tailed). Correlation is significant at the 0.05

level (2-tailed). The correlations between the various variables are shown. The association between ROA and NPA and NP is positive, as the table demonstrates. Positive relationships exist between NPA and TDTL, respectively.

The correlation between NPA and net profit is seen to be negative. It is usual looking to the effect of the NPA. Due to the increment in total lending the ROE, ROA and Net Profit of the selected commercial bank is increased when there is increase in NPA. So the effect of NPA is not seen in a way in which it would be. Due to the increment in total lending that is simultaneously increasing the total profit. This increment in the total profit is making the effect of the NPA unnoticeable on ROE, ROA and NPA.

Table 3

Impact of the Effect of CAR, NPA and TDTL on ROA

Variables	Coefficients	Standard Error	t Stat	P-value
Intercept	2.5295	0.7533	3.3577	0.0015
NPA	-0.0144	0.0981	-0.1473	0.8834
CAR	-0.1016	0.0618	-1.6427	0.1072
TDTL	0.0071	0.0092	0.7709	0.4446
$R^2 = 0.0614$; Adjusted $R^2 = 0.0046$; $F\text{-stat} = 0.9926$; $F\text{-sig} = 0.4047$; $E = 0.5394$; Number = 50				

Table 3 presents the regression consequence of the impact of CAR, NPA, and TDTL on one of the intermediaries of profitability, ROA. The consequences of R^2 and adjusted R^2 speaks to the level of the changeability of dependent variable can be clarified by the autonomous variable. These outcomes express the general informative intensity of the regression model. The estimation of R^2 and adjusted R^2 are 0.0614 and 0.0046 individually. This demonstrates most extreme 6.14% of the variety in the earning per share can be clarified by the variety in the logical variable. Based on these outcomes, it can't be guaranteed as solid generally logical intensity of the regression model is reasonable and factually fitted. The size of the coefficient for autonomous variable gives the size of the

impact on subordinate variable. The sign on the coefficient provides the direction of the impact.

ANOVA (analysis of variance) is used to report quantities related to the overall explanatory power and significance of the regression model. Since p-value is greater than 0.05 (critical level of significance) it is concluded that there is insignificant relationship between ROA with NPA, CAR and TLTD F- value of 0.9928, with a corresponding p-value of 0.4047, which means that the overall fitness of the model is not well justified.

The P value for F statistics in the model represent that the model is fairly fitted since it is less than 0.01. Thus the overall explanatory power of the regression model is fair and statistically fitted the result indicate that the coefficient of NPA is positive and statistically insignificant (P-value = 0.883). The result reveled that NPA has a positive and significant impact on bank profitability. Further the result indicates that, the effect of CAR is positive an insignificant (P-value 0.10725). The result reveled that CAR ratio has a positive and significant impact on bank profitability.

F- Value of 6.911, with a corresponding p-value of 0.000615, which means that the overall fitness of the model is well justified. The result indicate that the coefficient of NPA is positive and statistically insignificant (P-value = 0.7221). The result reveled that NPA has a positive and significant impact on bank profitability. Further the result indicates that, the effect of CAR is significant (P-value =0.0135). The P value for F statistics in the model represent that the model is fairly fitted since it is less than 0.05. The result reveled that CAR ratio has a positive and significant impact on bank profitability.

Table 4

Analysis of Regression of ROE with NPA, CAR, and TLTD

Variables	Coefficients	Standard Error	t Stat	P-value
Intercept	47.2632	6.9282	6.8218	1.6907
NPA	0.3228	0.9025	0.3577	0.7221
CAR	-1.4619	0.5691	-2.5687	0.0135
TDTL	-0.1302	0.0849	-1.5341	0.1318
<i>R².0.3107; Adjusted R². 0.2657; F-stat.6.9116; F-sig.0.00062; E.4.9609; Number. 50</i>				

The regression result of the effect of non-performing assets, capital adequacy ratio

and total loan to total deposit ratio on return on equity. The value of R square indicates the 31.07% of the variance in the dependent variables that the independent variables explain by the model.

On the basis of NPA, CAR and TLTD with respect to ROE which have already tested by ANOVA gave significance result. There are five sample banks NBM, NABIL, HBL, NSBI and EBL which are taken to obtain results. Out of them, only NPA, CAR and TLTD with ROE have significant. This result is consistent with (Soyemi et al., 2014, Kiran & Jones, 2016). The result of the study is contradictory with (Gnawali, 2018)

The methodology, descriptive and analytical research methodology has been adopted, which is similar to (Bhattarai, 2015, Kurawa & Garba, 2014). But, previous researcher used generalized Methodology (García-Herrero et al., 2009). The highest and lowest net profit trend analysis of selected commercial banks is NABIL Bank and NMB. The profit is in fluctuation trend. The impact of NPA, CAR and TLTD ratio with respect to ROA and net profit has positive but insignificant relation. Similarly the impact of NPA, CAR and TLTD with net ROE has significant whereas (Gnawali A, 2018), NPA, CAR and TLTD with ROA has significance and with ROE has insignificant.

Current study is a supplement to an overcome the weakness and limitation of previous studies, so this study will be fruitful to those interested scholars, students, stakeholders, civil society, businessman and government academically as well as for policy prospective. Therefore this study is to the concern bank as well as different persons: such as shareholders, investors, policymakers, stockbrokers, state of government etc.

Conclusion:

Looking at the profitability trend, the highest and lowest of selected sample banks are NABIL and NMB. The non-performing assets (NPA) of all the banks have been able to reduce but HBL has been unable to do so. The study's main finding is that non-performing loan, capital adequacy ratio and total loan to total deposit have no effect on return on asset. The impact of NPA, CAR, and TLTD on return on equity is significant. Similarly, when comparing net profit to NPA, CAR, and TLTD, the result is minimal.

From the above, we can conclude that one of the key causes of Nepalese commercial banks' rising nonperforming assets (NPA) is a lack of appropriate financial analysis of the borrower by the banks. As a result, before granting a loan to a borrower, a

thorough financial investigation should be carried out. Those banks with a high level of nonperforming assets (NPA) should take all required steps to recover their bad loans as soon as feasible. In the event that the borrower is unsure about repaying the loan, the bank should sell the collateral and reclaim the principle and interest.

Future Scope:

There are a number of important topics that should be addressed in future study. The researcher also argues that a more comprehensive study with a bigger and more representative sample is necessary in order to provide a more generalized picture of work activities in the Nepalese setting. Further research might be conducted with a larger sample of banks, as this study only looked at five Nepalese commercial banks. It has the potential to provide new insight into the issue at hand. Last but not least, the Nepalese environment is anticipated to become more globally competitive in the next years. As a result, it would be interesting to broaden the survey to include a longitudinal survey of nonperforming assets change, which would capture changes in strategy adoption and considerable effect on bank performance over time.

The following suggestions are recommended to BFIs and for further research:

For the BFIs: The NPA of Himalayan bank is comparatively higher than other selected commercial banks so it is highly recommended to sanction loans by more care. The capital adequacy ratio of HBL has low, so it is recommend increasing the investment.

The total loan to total deposit ratio i.e. (80% to 90%) is not fulfilled by NSBI, NABIL and EBL. So they are recommending has increasing. Bank should maintain the adequate level of non-performing assets to insure the better performance. Non-performing assets not only decrease the interest income, it also makes the part of total assets ideal. In addition to non-performing assets, additional factors such as total lending, interest rate, operational profit, national economic conditions, and other external factors all have a role in determining bank profitability. As a result, banks must pay close attention to these aspects.

Nepal Rastra Bank's provisions define the amount of provisioning to be made

for non-performing assets, i.e. these provisions reduce earnings. So, not only the volume of non-performing assets, but also the profitability, is determined by the central bank's provisioning requirements.

References:

- Afriyie, H. O., & Akotey, J. O. (2012). Credit risk management and profitability of selected rural banks in Ghana. *Ghana: Catholic University College of Ghana*, 7(4), 176–181.
- Alalade, S., Binuyo, O., & Oguntodu, A. (2014). Managing credit risk to optimize banks profitability: A Survey of selected banks in Lagos State, Nigeria. *Research Journal of Finance and Accounting*, 5(18), 76–84.
- Bhattarai, S. (2015). Determinants of non-performing loan in Nepalese commercial banks. *Economic Journal of Development Issues*, 22–38.
- García-Herrero, A., Gavilá, S., & Santabárbara, D. (2009). What explains the low profitability of Chinese banks? *Journal of Banking & Finance*, 33(11), 2080–2092.
- Gnawali A. (2018). Non-Performing Assets and its Effects on Profitability of Nepalese Commercial Banks. *International Journal of Research in Business Student and Management*, 5(9).
- Herrero, A., S. Gavila, D. Santabarbara, (2017). What explains the low profitability of Chinese banks? *Journal of Banking and Finance* 33 (3), 2080-2092
- Ibrahim, M. S., & Thangavelu, R. (2014). A study on the composition of non-performing assets (NPAs) of scheduled commercial banks in India. *Journal of Finance and Bank Management*, 2(1), 31–48.
- Kiran, K. P., & Jones, T. M. (2016). Effect of non-performing assets on the profitability of banks—A selective study. *International Journal of Business and General*

Management, 5(2), 53–60.

Kurawa, J. M., & Garba, S. (2014). An evaluation of the effect of credit risk management (CRM) on the profitability of Nigerian banks. *Journal of Modern Accounting and Auditing*, 10(1), 104.

Nepali, S. R. (2020). *SHADOW BANKING AND NEPAL RASTRA BANK: A POLICY REVIEW*.

Pradhan. (2014). *A study on Non-Performing Assets of Commercial Bank with references to SCBNL, RBB, Everest Bank, NB Bank and NBBL. (Unpublished Master's Thesis)*. Shanker Dev Campus: Kathmandu.

Soyemi, K. A., Ogunleye, J. O., & Ashogbon, F. O. (2014). Risk management practices and financial performance: Evidence from the Nigerian deposit money banks (DMBs). *The Business & Management Review*, 4(4), 345–354.

Vasudevan, A. V., A. (2018). Non performing assets. Money, bank and finance. . . *International Journal of India*, 53(13), 27–32.

Zahara, S. S. E. C. F., & Abderaman, T. (2017). The Impact of Credit Risk Management on Financial Performance of Commercial Banks–Evidence from Eritrea. *Policy*, 8(19)



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 **E-ISSN:** 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
 • Peer-Reviewed, Open access Journal
 • Indexed in Nepjol



BISHWA SHANTI
 CHIRAN-MILAN CAMPUS
 URL:
www.bishwashantcampus.edu.np

Dynamic Relationship of the Stock Index with the Trading Volume of the Nepal Stock Exchange: An Empirical Analysis

Dhaka Ram Kadel

PhD Scholar, Singhanian University, Rajasthan, India

&

Dr. Pawan Kumar Patodiya

Associate Professor, Singhanian University, Rajasthan, India

Artical History: Submitted 10 September **Reviewed** 25 September **Revised** 3 October
Corresponding Author: Dhaka Ram Kadel **E-mail:** dhakaramkadel@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License](https://creativecommons.org/licenses/by-nc/4.0/).



Abstract

Knowledge about the linkage between the volume and the index of the stock is crucial for market participants and investors to make informed decisions in trading and forecasting the stock market, as understanding this fundamental linkage enhances investment decisions. This study relies on time series data to objectively explore the dynamic linkage between the index of the stock and the amount of trade on the Nepal Stock Exchange from mid-December 2018 to mid-January 2023. The outcome of the Autoregressive Distributed Lag (ARDL) model reflects a long- and short-term substantial positive association between the volume of the trade and returns from the stock in the current timeframe. This implies that a change in volume has both a long- and short-term, small but positive effect on the returns from the stock. Conversely, the lagged-period stock index negatively and significantly impacts the present index of the stock. However, the conclusions drawn from the Granger causality test demonstrate no Granger causation from the volume of the trade to return and vice versa, implying that both variables do not affect each other.

Keywords: Stock index, trading volume, ARDL model, Granger causality.

Introduction

Compared to neighbouring countries, the stock market in Nepal is relatively smaller. The level of stock market activity was minimal even after the establishment of the Nepal Stock Exchange on January 13, 1994, formally. However, the cease-fire in 2006, the implementation of the new constitution in 2017, the numerous emergent new policies and laws, and worldwide significant changes in information and technology in recent years have all contributed significantly to the improvement of the index and the volumes in the stock market of Nepal. The association between volume and the index has been studied for a long time. The link between the index and the stock volume influences market efficiency and underpins effective trading strategies (Chen et al., 2004). The fundamental knowledge of the linkage between the volume and the index helps to enhance the understanding of market dynamics for investment decisions. Therefore, the relationship between returns and trade volume has been studied over the past few years. An efficient stock market must provide up-to-date and accurate data on past transactions, liquidity, minimal transaction costs, and stock prices that promptly respond to all available information.

Granger and Morgenstern (1963), Karpoff (1987), Lee and Rui (2002), and Chen (2012) studies and others exist in developed financial markets on the association between the volume of the trade and the returns from the stock, but only a few in emerging financial markets such as Nepal. Therefore, this study analyses the dynamic linkage between these variables on the Nepal Stock Exchange to understand the Nepali stock market's behaviour better. The stock index and prices of the different stocks fluctuate differently with changes in various factors in the market. Macro, as well as microeconomic factors, government change, government rules and policies, monetary and other policies from central banks, and many other news and financial information sources in the market, are playing a significant role in the change in the price of stocks, the index, and the volume of transactions. Similarly, the trading volume and index change on every transaction day. Sometimes, the index and volume both increase together and vice versa.

Price and volume are two essential elements of economic equilibrium that are influenced by the volatility of the stock market. These two aspects are often assumed to be intimately and directly connected. The media frequently reports on stock price and volume figures to give a clear idea of the state of the financial markets and draw in potential investors. Market participants think that having intrinsic information about

price movements and trading volumes will be beneficial to better understanding market dynamics and succeeding commercially. Most studies focus on returns rather than prices due to several unfavourable stochastic characteristics of prices of the stock, particularly their non-stationarity. The main supporting pillars at the centre are returns from the stock and the volume of the trade.

The microstructure theory aims to shed light on how prices are determined in the financial markets, which implies that introducing new information into the market impacts both price movements and trade volume. As a result, the speed of information flow influences both price movement and trading volume. Many theories that link stock returns with trading volume have been published in the financial literature. The flow of information, according to the Mixture of Distribution Hypotheses (Clark, 1973; Epps & Epps, 1976), is what causes daily price fluctuations. The volume of the trade impacts the level of trader dispute because traders change market prices in reaction to fresh information. The volume of the trade determines the degree of trader disagreement as traders adjust prices in the market in response to new information entering the market. As the degree of divergence among traders increases, trading activity increases. Because they both rely on a latent information flow variable, the volume of the trade and returns of the stock are connected. The MDH suggests that volume and returns have a positive and contemporaneous relationship. The Sequential Information Arrival Hypothesis (SIAH) says that new information is not distributed to all investors simultaneously but is transmitted sequentially with varying times and speeds. (Copeland, 1976; Jennings et al., 1981; Jennings & Berry, 1983). Fama (1970) enhanced the efficient market hypothesis (EMH), assuming that information is systematically distributed in the market so that any present information cannot be used to forecast future prices. In a market with efficient information flow, prices quickly respond to new information. Under an effective market structure, volume cannot affect price causally.

Research Questions

The research questions help the study narrow a broad area of interest into a specific area (Creswell, 2017). Research questions guide the framework for the study. The research questions for this study are designed as follows:

1. How does the trading volume impact the stock index?
2. What is the causal relationship between the trading volume and the Nepal Stock Exchange stock index?

Objectives of the Study

The following specific objectives:

1. To examine the impact of the trading volume on the stock index.
2. To identify the causal relationships between the trading volume and the Nepal Stock Exchange stock index.

Literature Review

Despite significant discrepancies, most study data indicate a positive link between returns and stock volume. Chandrapala (2011) analyzed monthly data on the connection between volume and returns at the Colombo Stock Exchange and found a positive association between the returns and volume. In the Indian market, using monthly data, Ravi (2011) disclosed a strong nexus of the index with the volume of the stock. Alhussayen (2022) used daily data from the Saudi stock market, which showed a unidirectional linkage between returns to the volume of the stocks. Daily data on the concurrent association and the dynamic connection between the index and the volume of the BRVM stock market in South Africa were analyzed by Gueyie et al. (2022). Neither the variable significantly influenced the other, and the dynamic specification depicted a causal relationship between the returns and the volume, but the reverse was not valid. Moyo et al. (2018) study revealed that volume and return volatility have a positive but not statistically significant association, showing that volume as an indicator of information flow could be a better source of volatility in returns.

Using daily data from the SENSEX, Mahajan and Singh (2009) examined the relationship between the returns, index and volatility dynamics in the Indian stock market and disclosed a positive as well as significant association between volume and return volatility, indicating that both the MDH and SIAH were correct. Furthermore, the results also validated the hypothesis that volume complements the information signal rather than being an alternative to it. The volume offers information on the accuracy and distribution of information signals. In Malaysia's ACE Market, Tapa and Hussin (2016) revealed a significant positive contemporaneous association between returns and volume and a significant negative concurrent connection between stock return and past-period trading volume. Furthermore, there was a significant negative linkage between the volume

and the return volatility and an asymmetric linkage between the volume and the return volatility, indicating that news affects the volume of the trade. Habib (2011) revealed the contemporaneous linkage between volume and volatility on the Egyptian securities exchange and discovered that Lagged volume plays a minor function in predicting the volatility of forthcoming gains, and causality tests depict that volume, as well as volatility, are related in two different ways.

In the case of the Nepali stock market, taking volume of the trade as a dependent variable and the stock index as an independent variable, Poudel and Shrestha (2019) found that volume and returns had a significant positive connection in both the long and short runs but Adhikari (2020) study depicted no correlation between the variables across the entire stock market but a unidirectional causality from volume to the stock returns in commercial banks, finance companies, hydropower companies, and insurance companies in the sector-wise study. However, the study found no evidence of bidirectional causal links in any area.

Methodology

This study explores the association, strength, and direction between the index and volumes on the Nepal Stock Exchange.

Nature and Sources of Data

The association between the factors is examined with secondary data from the Nepal Stock Exchange. Between mid-December 2018 and mid-January 2023, 48 observations of the stock's closing price and trade volume are taken on the last day of each month. The amount in the study is expressed in the local currency.

Variable specification

The monthly returns on stocks and volume of trading are taken into consideration in the study to evaluate the association between the return of stocks and volume of trading.

Stock Returns: The change in the index of the monthly price is regarded as the returns of the stock and computed by taking the log of a price index ratio of the stock (P) from the present month (t) to the preceding (t-1) month as depicted in equation (i):

$$R_t = Ln\left(\frac{P_t}{P_{t-1}}\right) \times 100 \quad (i)$$

Where R_t represents the monthly stock returns, P_t stands as the closing price of the index of the stock at the current time, and P_{t-1} represents the closing price of the index of the stock of the previous period.

Trading volume: The total value of the shares traded on the closing day of the month is taken as the volume of the trade as equation (ii):

$$V_t = Ln \left(\frac{TV_t}{TV_{t-1}} \right) \times 100 \quad (ii)$$

V_t represents the monthly volume of the stocks traded, Ln represents the natural logarithm, TV_t represents the traded volume of the index at the current time, and TV_{t-1} represents the stock's traded volume on the previous month's closing day.

Model Specification

Equations (iii) and (iv) are designed from the perspective of the objective. Since both the return and the volume are dependent and independent variables with each other, alternatively, Equation (iii) shows that the return as a dependent variable is a function of volume in the stock market. Similarly, equation (iv) shows that volume, a dependent variable, is the function of stock return.

$$R_t = f(V_t) \quad (iii)$$

$$V_t = f(R_t) \quad (iv)$$

For evaluating short-term returns and volume dynamics, the study incorporates the Error Correction Model (ECM) from ARDL, while analysing long-term connection, it adopts the bound testing ARDL procedure. The ARDL model outperforms other regression models. It can be applied to different orders of cointegration, performs well even with small sample sizes, and allows for short-run adjustment estimation with the use of ECM derived from ARDL via a simple linear transformation. In general, the bound testing approach from the ARDL model consists of four steps: testing the integration characteristics of variables, using the bounds F-test to determine the existence of long-run cointegration among variables, and estimating short- and long-term relationships in the best model. Equation (v) shows that the return is a dependent variable, and the volume is an independent variable.

$$LnR_t = \alpha + \beta_1 LnR_{t-1} + \beta_2 LnV_{t-1} + \sum_{i=1}^n \beta_{1i} \Delta LnR_{t-1} + \sum_{j=1}^n \beta_{2j} \Delta LnV_{t-1} + \varepsilon_t \quad (v)$$

Where Δ the difference operator, α is constant, β_{1i} and β_{2i} measure the short-term dynamics. Likewise, β_1 and β_2 measure the long-run effects of the variables. Similarly, ε_t is the white noise error. The co-integration of the variables over the long run is approximated using the specification stated in equation (vi).

$$LnR_t = \alpha + \beta_1 LnR_{t-1} + \beta_2 LnV_{t-1} + \varepsilon_t \quad (vi)$$

After the confirmation of the long-term link of the variables, the model for error correction is reflected in equation (vii) obtained from ARDL.

$$\Delta LnR_t = \alpha + \sum_{i=1}^n \beta_{1i} \Delta LnR_{t-i} + \sum_{j=1}^n \beta_{2j} \Delta LnV_{t-j} + \varphi ECT_{t-1} + \varepsilon_t \quad (vii)$$

Where the speed adjustment coefficient parameter is φ and one period lagged error correction term is ECT_{t-1} . Similarly, β_{1i} and β_{2j} are the short-term dynamic coefficients of the model's adjustment of long-run equilibrium. The bounds test is performed to test the long-run cointegration between the variables or not.

The null hypothesis: No long-run cointegration is as follows: $H_0: \theta_1 = \theta_2 = \theta_3 = 0$

The alternative hypothesis of the long-run relationship is as $H_1: \theta_1 \neq 0, \theta_2 \neq 0, \theta_3 \neq 0$.

The Granger causality approach, first introduced by Granger (1969) employed to investigate the causative link between the variables. Using the Granger causality approach, a variable is regressed on its lagged value and on the next variable. If the second variable is statistically significant, it explains some of the variation in the first variable that is not described by the lagged values of the first variable. This indicates that the second variable causally precedes the first and is believed to lead to the first dynamically. If Y is the first and X is the second variable, equations (viii) and (ix) show the model specification of Granger causality.

$$LnY_t = \sum_{i=1}^n \alpha_i LnY_{t-i} + \sum_{j=1}^n \beta_j LnX_{t-j} + \varepsilon_{1t} \quad (viii)$$

$$LnX_t = \sum_{i=1}^n \gamma_i LnX_{t-i} + \sum_{j=1}^n \delta_j LnY_{t-j} + \varepsilon_{2t} \quad (ix)$$

where the null hypothesis (H_0) states that the under-investigation variable does not Granger cause the under-investigation variable. The Granger causality test depends critically on the number of lagged terms introduced in the model. Before the ARDL,

the Unit Root Test proceeded to test the stationary. For this, an Augmented Dickey-Fuller (ADF) Test is employed. Similarly, lag selection criteria are incorporated with vector autoregression (VAR). A few diagnostic and testing procedures for the model's dependability, goodness of fit, and stability will be executed in the following phases.

Empirical Result and Discussion

The following sections present the findings and discussion of the study.

Unit Root Test

The ADF test in Table 1 demonstrates how the outcome of the unit root test establishes the stationarity of the variables. By the outcomes, the P-value of LnR is less than 5 per cent in intercept but more than 5 per cent in trend and intercept at the level and below 5 per cent in the first difference, both the trend and in the trend and intercept. Similarly, the P-value of LnV is below 5 per cent both in the trend as well as in the trend and intercept in level and in the first difference. At level, LnR is stationary from the standpoint of intercept but, at first, different from trend and intercept. In the case of LnV, it is already stationary at a level. The ARDL is thus ideal for further computation.

Table 1

ADF Test

At Level		LnR	LnV
With intercept	ADF t-statistics	-3.200835	-6.004615
	Prob.	0.0263	0.0000
With trend and intercept	t-statistics	-3.189250	-5.979174
	Prob	0.0992	0.0001
At First Difference			
With Constant	ADF t-statistics	-13.67477	-7.535192
	Prob.	0.0000	0.0000
With trend and intercept	t-statistics	-13.51401	-7.447610
	Prob	0.0000	0.0000

Lag Selection Criteria

The VAR estimates the lag length for the study; the results are in Table 2, and based

on AIC, 2 is the ideal lag length.

Table 2

VAR Lag Length Criteria

Lag	Log L	LR	FPE	AIC	SC	HQ
0	61.75876	NA	0.000255	-2.598207	-2.518701*	-2.568423*
1	63.46315	3.186473	0.000282	-2.498398	-2.259879	-2.409047
2	72.46936	16.05454*	0.000227*	-2.716059*	-2.318528	-2.567142

ARDL Model

Since the ARDL incorporates both exogenous and endogenous components, Table 3 guides (2,2) for optimal lags obtained from the VAR model.

Table 3

ARDL Model

Dependent Variable: LnR				
Variable	Coefficient	Std. Error	t-Statistic	Prob*
LN R (-1)	0.024863	0.136806	0.181737	0.8567
LN R (-2)	0.271825	0.135482	2.006364	0.0516
LN V	0.040858	0.007035	5.807675	0.0000
LN V (-1)	0.008647	0.008628	1.002145	0.3223
LN V (-2)	0.015054	0.008447	1.782212	0.0823
C	1.280412	0.352513	3.632242	0.0008
R-square	0.516969	Mean Dependent Var		2.005677
Adjusted	0.456590	S.D. Dependent Var		0.033776
R-squared.	0.024898	Akaike info criterion		-4.426941
S.E. of regression	0.024797	Schwarz criterion		-4.188423
Sum square resid	107.8196	Hannan-Quinn Criter		-4.337591
Log-likelihood	8.562079	Durbin-Watson stat		2.079047
F-statistic	0.000014			
Prob(F-statistic)				

ARDL Bound Test

The F-statistic from the ARDL bounds tests is compared with the critical values of the lower as well as the upper bounds to ascertain any long-term relationship between the variables. Table 4 displays the computed F-statistic, critical values, and significance thresholds. The value of F-statistic 6.755 exceeds the upper bound critical values for all three significant levels. Hence, accepting the alternative hypothesis, the rejection of the null hypothesis H_0 clearly states a long-term relationship between the return of the and the

volume of the trade during the study period.

Table 4

ARDL Bound Test Result

Dependent Variable: LnR				
Test-statistic	Value	Sigif.	I (0)	I (1)
F-statistic	6.755449	10%	3.02	3.51
k	1	5%	3.62	4.16
		2.5%	4.18	4.79
		1%	4.94	5.58

Short-Run Estimates

Table 5 shows the lagged period coefficient of the return -0.272, and a P-value of 0.032 indicates that the return in the lag one period has a negative and significant impact on the index. The volume has a nominal positive association with the return in the current period. The coefficient of volume 0.041, a 0.0000 P-value infers that a 1 per cent rise in current volume will increase the return by 0.041 per cent. However, the lagged period volume does not impact the returns since the P-value is 0.06.

Table 5

Short Run Estimates

Dependent Variable: LnR				
Variable	Coefficient	Std. Error	t-Statistic	Prob.
D (LNR (-1))	-0.271825	0.122729	-2.214836	0.0325
D(LNV)	0.040858	0.005621	7.268986	0.0000
D (LNV (-1))	-0.015054	0.007878	-1.910814	0.0632

Coefficient of the Error Correction Term

The Coint Eq (-1) * in Table 6 is -0.703, which implies that towards the long-term adjustment equilibrium, the speed is 70.33 per cent, which means its previous period's disequilibrium that the system corrects at a speed of 70.33 per cent within one period. The t-statistic value is -4.613, and the 0.000 p-value indicates that the coefficient is significant. The fact that CointEq (-1) * is less than 1, negative, and significant shows that the model

will adjust monotonically.

Table 6

Coefficient of the Error Correction Term

Dependent Variable: LnR				
Variable	Coefficient	Std. Error	t-Statistic	Prob.
CointEq (-1) *	-0.703312	0.152463	-4.612989	0.0000

Long Run Estimates

The ARDL model offers a comprehensive framework by exploring cointegration and the long-term connection between the variables. Table 7 exhibits the result of the study.

Table 7

Long Run Cointegration Test

Dependent Variable: LnR				
Variable	Coefficient	Std. Error	t-Statistic	Prob.
LNV	0.091792	0.025505	3.598992	0.0009
C	1.820546	0.051584	35.29265	0.0000
EC = LNR – (0.0918*LNV +1.8205)				

Table 7 reflects that the coefficient of volume is 0.092, the P-value is 0.0009, and the t-statistics of 3.599 state a positive and significant association of the returns with trading volume. It implies that a 1 per cent rise in volume will increase returns by 0.092 per cent in the long term. Though this connection is positive and significant, it is minimal.

Granger Causality Test

This test examines the effects of one variable on another to determine the direction of causality between the variables. Table 8 depicts the result of the test.

Table 8*Granger Causality Test*

Null Hypothesis	F-Statistic	Prob
LN _V does not Granger Cause LN _R	0.32090	0.7273
LN _R does not Granger Cause LN _V	0.20459	0.8158

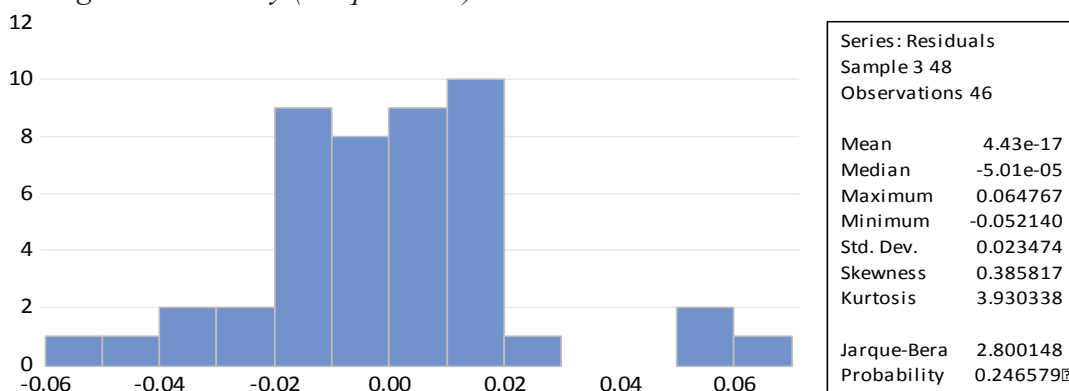
The results in Table 8 confirm no Granger cause from LN_V to LN_R and vice versa since both the P-value of 0.727 and the t-statistics of 0.321 for the null hypothesis that LN_V does not cause LN_R and the P-value of 0.816 and the t-statistics of 0.205 for LN_R do not cause LN_V are greater than 5% level. This outcome is consistent with that of the Fama (1970) and Clark (1973) models MDH and EMH, which Epps and Epps (1976) further generalised.

Diagnostic Tests

The subsequent diagnostic procedures are performed to assess the model's reliability and goodness of fit.

Histogram-Normality Test

This test ensures that the residuals in the ARDL model are normal and establishes the model's goodness of fit. It is a good fit if the Jarque-Bera P-value in the Histogram-Normality test exceeds 5 per cent.

Figure 1*Histogram-Normality (Jarque-Bera) Test*

Serial Correlation LM Test

This test clears whether the model error is serially correlated. If the observed *R-square value is insignificant at the 5% level, the null hypothesis with no serial correlation in the residual of the applied ARDL models cannot be rejected. Table 9 depicts the test result.

Table 9

Breusch-Godfrey Serial Correlation LM Test

Null hypothesis: No serial correlation up to 2 lags			
F-statistics	0.732332	Prob. F (2,38)	0.4874
Obs *R-square	1.707211	Prob. Chi-Square (2)	0.4259

Heteroskedasticity Test

The residual from the model is free of heteroskedasticity when observed *R-square's P-value is more than 5%. Table 10 displays the test results.

Table 10

Heteroskedasticity Test: (Breusch-Pagan-Godfrey)

F-statistics	0.74048	Prob. F (5,40)	0.5966
Obs *R-square	3.904603	Prob. Chi-Square (5)	0.5632
Scaled explained SS	4.325825	Prob. Chi-Square (25)	0.5035

The Jarque-Bera P-value in the test is 0.246579 in Figure 1, the Obs *R-square is 1.707, and the P-value is 0.426 in the Serial Correlation LM Test in Table 9. The Obs*R-square 3.905 and P-value 0.563 of the Heteroskedasticity test in Table 10 indicate that the model is well fit, free from serial correlation, and heteroscedastic. Hence, it confirms that the model is well-fitting and trustworthy.

Stability Diagnostic Test

The following tests are conducted to test the stability of the model.

Ramsey RESET Test

This test traces the appropriate functional form of the model. The P-value of the F-statistic should be greater than 5 per cent to indicate that the model is well specified. Table 11 shows that the P-value of the F-statistic is 0.067 per cent, proving that the model is well-specified.

Table 11

Ramsey RESET Test

	Value	df	Probability
t-statistic	1.887052	39	0.0666
F-statistics	3.560965	(1, 39)	0.0666

CUSUM Test and CUSUM of square Test

The parameter stability of the model is evaluated by use of the CUSUM and CUSUM of Squares. Figure 2 the CUSUM plots and Figure 3 CUSUM of Squares are within the 5% significance limits, concluding the model's stability.

Figure 2

CUSUM Test

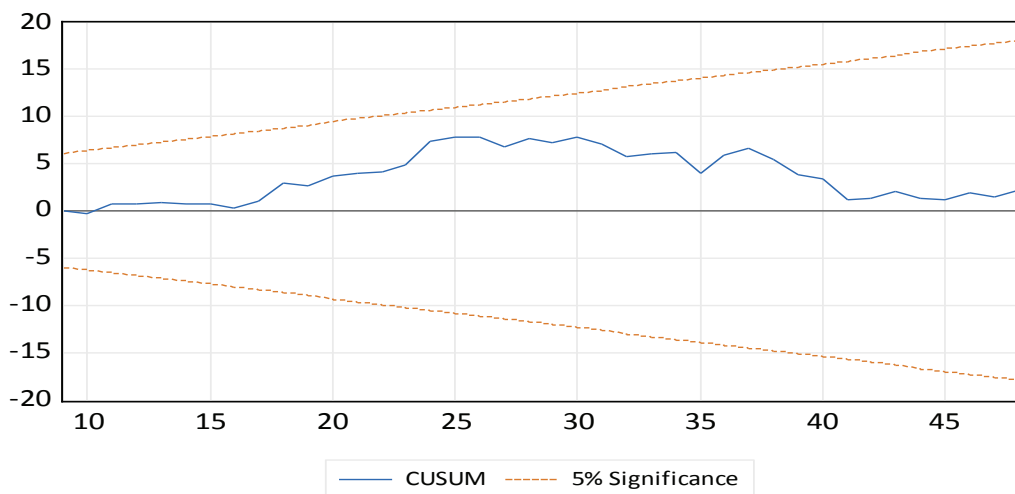
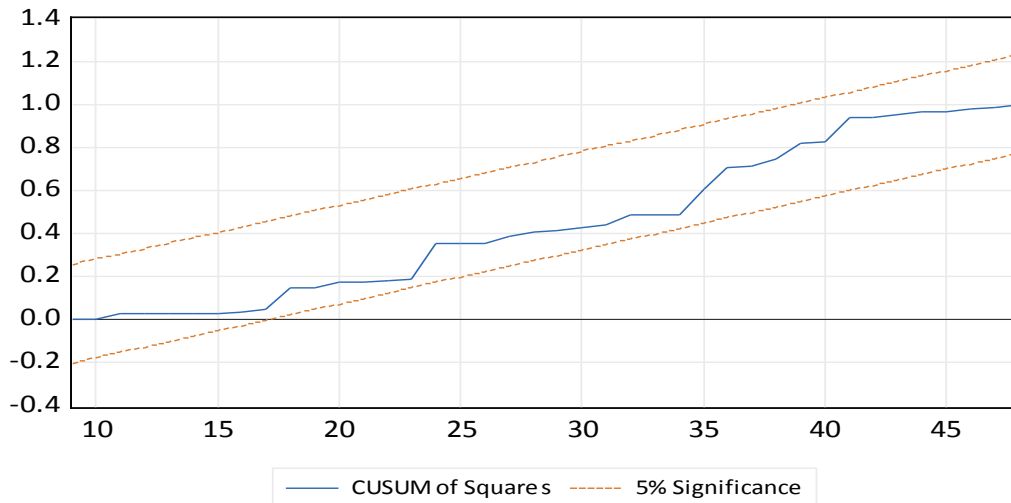


Figure 3*CUSUM of Squares*

Conclusion

This study explores the dynamic link between the Nepal Stock Exchange's stock index, as a dependent variable, and volume, as an independent variable. The outcomes of the two procedures differ. The ARDL model lead to a short-term and long-term positive association between the index and the current period's volume, implying that a change in volume positively impacts the return in both the long and short term, and such an impact is minimal. Similarly, the lagged-period index impacts negatively on the present index. Contrarily, the Granger causality confirms no Granger cause is connecting from volume to return or vice versa, suggesting that a change in volume has no impact on the index and vice versa, which is consistent with the findings of Adhikari (2020). The ARDL suggests a negligible impact of volume on the index, indicating a poor signal of a change to the index due to a change in volume. However, Granger causality suggests no effect of volume on the index and vice versa.

The link between returns and volume is essential for market participants and investors to make appropriate decisions for trading and forecasting in the Nepali stock market. This study relies on monthly data for a short period and suggests future researchers

use daily or weekly data for a longer period to acquire additional insight into the relationship between the index and volume.

References

- Adhikari, P. L. (2020). The dynamic relationship between stock returns and trading volumes in the Nepalese stock market. *Management Dynamics*, 23(2), 161-172. <https://doi.org/10.3126/md.v23i2.35819>
- Alhussayen, H. (2022). The Relationship Between Trading Volume and Market Returns: A VAR/Granger Causality Testing Approach in the Context of Saudi Arabia. *Organisations and Markets in Emerging Economies*, 13(1), 260-276. <https://doi.org/10.15388/omee.2022.13.79>
- Chandrapala, P. (2011). The relationship between trading volume and stock returns. *Journal of Competitiveness*.
- Chen et al. (2004). The price-volume relationship in China's commodity futures markets. *Chinese Economy*, 37(3), 87–122. <https://doi.org/10.1080/10971475.2004.11033497>
- Chen, S. S. (2012). Revisiting the empirical linkages between stock returns and trading volume. *Journal of Banking & Finance*, 36(6), 1781-1788. <https://doi.org/10.1016/j.jbankfin.2012.02.003>
- Clark, P. K. (1973). A subordinated stochastic process model with finite variance for speculative prices. *Econometrica: Journal of the Econometric Society*, 41(1), 135–155. <https://doi.org/10.2307/1913889>
- Copeland, T. E. (1976). A model of asset trading under the assumption of sequential information arrival. *The Journal of Finance*, 31(4), 1149-1168. <https://doi.org/10.2307/2326280>
- Creswell, J. W. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Sage publications.
- Epps, T. W., & Epps, M. L. (1976). The stochastic dependence of security price changes and transaction volumes: Implications for the mixture-of-distributions hypothesis. *Econometrica: Journal of the Econometric Society*, 44(2), 305-321. <https://doi.org/10.2307/1912726>
- Fama, E. F. (1970). Efficient capital markets: A review of theory and empirical work. The

Journal of Finance, 25(2), 383–417. <https://doi.org/10.2307/2325486>

- Granger, C., & Morgenstern, O. (1963). Spectral analysis of New York market prices. *Kyklos International Review of Social Science*, 16(1), 1–27. <https://doi.org/10.1111/j.1467-6435.1963.tb00270.x>
- Granger, C. W.J. (1969). Investigating causal relations by econometric models and cross-spectral methods. *Econometrica: journal of the Econometric Society*, 424-438.
- Gueyie et al. (2022). Relationship between Stock Returns and Trading Volume at the Bourse Régionale des Valeurs Mobilières, West Africa. *International Journal of Financial Studies*, 10(4), 113. <https://doi.org/10.3390/ijfs10040113>
- Habib, N. M. (2011). The Egyptian market is an empirical study of trade volume and returns in emerging stock markets. *International Journal of Humanities and Social Science*, 1(19), 302–312. <https://doi.org/10.1080/1540496X.2005.11052599>
- Jennings, et al. (1981). An equilibrium model of asset trading with sequential information arrival. *Journal of Finance* 36: 143–61. <https://doi.org/10.1111/j.1540-6261.1981.tb03540.x>
- Jennings, R. H., & Barry, C. B. (1983). Information dissemination and portfolio choice. *Journal of Financial and Quantitative Analysis*, 18(1), 1–19. <https://doi.org/10.2307/2330801>
- Karpoff, J. M. (1987). The relation between price changes and trading volume: A survey. *Journal of Financial and Quantitative Analysis*, 22(1), 109-126. <https://doi.org/10.2307/2330874>
- Lee, B. S., & Rui, O. M. (2002). The dynamic relationship between stock returns and trading volume: Domestic and cross-country evidence. *Journal of Banking & Finance*, 26(1), 51-78. [https://doi.org/10.1016/S0378-4266\(00\)00173-4](https://doi.org/10.1016/S0378-4266(00)00173-4)
- Mahajan, S., & Singh, B. (2009). The empirical investigation of the relationship between return, volume, and volatility dynamics in the Indian stock market. *Eurasian Journal of Business and Economics*, 2, 113-137.
- Moyo et al. (2018). Modelling the Effects of Trading Volume on Stock Return Volatility Using Conditional Heteroskedastic Models. *Journal of Finance and Economics*, 6(5), 193–200. DOI: 10.12691/jfe-6-5-5

Nepal Stock Exchange Limited. <https://nepsealpha.com/nepse-data>

- Poudel, R. B., & Shrestha, S. R. (2019). Stock return and trading volume relation in Nepalese stock market: An ARDL approach. *SEBON JOURNAL* 46, 47-56. <https://core.ac.uk/download/pdf/234695925.pdf>
- Ravi Kant (2011). Testing of the relationship between stock return and trading volume in India. *International Journal of Multidisciplinary Research*, 1(6),371–393.
- Tapa, A. & Hussin, M. (2016). The relationship between stock return and trading volume in the Malaysian ACE Market. *International Journal of Economics and Financial Issues*, 6(7), 271-278. <https://dergipark.org.tr/en/download/article-file/364053>



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 **E-ISSN:** 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
 • Peer-Reviewed, Open access Journal
 • Indexed in Nepjol



BISHWA SHANTI
 CHIRAN-MILAN CAMPUS
 URL:
www.bishwashanticampus.edu.np

Job Satisfaction of the teachers in Kathmandu Metropolitan City

Pradip Bajracharya

M. Phil Scholar, Tribhuvan University, Kirtipur

Artical History: Submitted 10 September **Reviewed** 26 September **Revised** 4 October
Corresponding Author: Pradip Bajracharya **E-mail:** pardipbajra00@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License](https://creativecommons.org/licenses/by-nc/4.0/).



Abstract

This article explores the satisfaction of the teachers who are working in different public and private schools in Kathmandu Metropolitan City. The article aims to identify the factors that satisfies the teachers so that they retain in the school for a longer period of time. The participants of this study was purposively selected. Collecting questionnaires as the means of data generation, this article finds out insights from 194 teachers who have been in the teaching field for more than a year. Most of the teachers found enjoyment in their work, regardless of government, private or community schools. They pointed out the importance of the role of the supervisor as well as the opportunity to attend the training in the job satisfaction. The research shows that overall enjoyment of job depends on the satisfaction with the benefits provided to the respondents.

Keywords: Job satisfaction, salary scale, academic qualification, enjoyment

Introduction

School is considered as the second home and the teachers as the second parents. School is the place where there is delivery of good education. Teachers are the people who play a vital role in providing education. All the schools want their place to provide good education to the students. Every school recruits good and qualified teachers in order to deliver good education. Good and qualified teachers can only bring out changes in the education of the students. They help their students to perform well and gain more marks. Highly qualified and committed teachers can produce effective results by producing good quality of students, who contribute to their country in future. Highly qualified and

committed teachers are the assets of the school since they are directly related to the good performance of the students as well as their retention. No institution wants their well-qualified and experienced teachers leave their job. The teachers also do not want to change their job frequently. Here, both the institution and teachers are dependent on each other. If the teachers are satisfied with their job, then there is no question that they transfer to other institutions. Job satisfaction plays an important role for the teachers to bind them with the institution. If the teachers are leaving the school in short period of time, this will create the negative impact on the students and the parents. Therefore, it is important for the school to retain the qualified and dedicated teachers. The teachers can be retained successfully only if they are satisfied with their jobs (Tehseen & Hadi, 2015, p. 233).

Personal growth and the ability to receive support from administrators regarding emotional, environmental and instructional support had an impact on a teacher's decision to stay or leave in private schools. Teachers are both the largest cost and the largest human capital resource of an education system, particularly at the school level. Attracting and retaining high quality teachers is thus a primary necessity for educational institutions. However, good teachers are difficult to recruit and almost impossible to retain if the rewards of teaching do not outweigh the possible frustrations on account of poor job conditions. The first step in developing a high quality faculty is to understand the factors associated with teaching quality and retention (Sharma & Jyoti, 2006, p. 349). There is no doubt that the quality of teachers has the close relationship with the effective teaching learning process. Attracting and keeping good teachers has always remained a challenge for educational institutions. The retention of public school teachers is an issue of increasing concern in education system.

Many philosophers have different approaches in defining the phrase job satisfaction. Some of them are given below that are as follows.

A teacher's emotion is also associated with the educational institution when s/he joins it which can relate to job satisfaction. Job satisfaction is an emotional relation to an employee's work condition (Kayastha & Kayastha, 2012, p. 41).

Job satisfaction is the collection of feeling and beliefs that people have about their current job. People's levels of degrees of job satisfaction can range from extreme satisfaction to extreme dissatisfaction. In addition to having attitudes about their jobs as a whole. People also can have attitudes about various aspects of their jobs such as the kind of work they do, their coworkers, supervisors or subordinates and their pay (George Jennifer & Jones, 2012, p. 78).

A job is not an entity but an abstraction referring to a combination of tasks

performed by an individual in a certain physical and social context for financial (and other) remuneration (Locke, 1969, p. 330).

The term job satisfaction refers to the attitudes and feelings people have about their work. Positive and favorable attitudes towards the job indicate job satisfaction. Negative and unfavorable attitudes towards the job indicate job dissatisfaction (Armstrong, 2007, p. 264). Teacher's achievement and success depends on the satisfaction that is received from the job. Job satisfaction is a worker's sense of achievement and success on the job (Aziri, 2011, p. 77).

In PhD paper of Hari Prasad Nepal, 2016, the writer has talked about the effect of teachers' job satisfaction in private schools in Nepal. He has observed that young teachers, male teachers, unmarried teachers and teacher with greater human capital would be less satisfied. The teachers who were more socially similar to the local community would be more satisfied. Teacher with greater workloads and schools where there is greater opportunity for professional discussion and collaboration are satisfied and so on.

Statement of Problem

Teaching satisfaction is a function of the perceived relation between what one wants from one's job and what one perceives teaching as offering or entailing (Ho & Au, 2006, p. 172). The place and the environment where one is working is the key role for the satisfaction of job. The importance of teachers and managers' roles cannot be ignored in high quality education of manpower. Satisfaction and dissatisfaction in teachers and managers' works affect their performance (Demirtas, 2010, p. 1070). Job satisfaction is influenced by a series of factors such as salary scale, promotion opportunities, behaviour of the supervisors, working environment, nature of job and decision making opportunities. Job satisfaction causes a series of influences on various aspects of organizational life. Some of them are the influence of job satisfaction on employee productivity, loyalty and absenteeism (Aziri, 2011, p. 84).

There has been no systematic, large-scale research or small-scale research which uses an actual test to examine between age, gender, education level, years of experiences, and psychological indicators. This research focuses on different factors that affect directly or indirectly on the satisfaction of job of teachers in the schools of Kathmandu Metropolitan City. This research will help the educational institutions to create teacher friendly circumstances and maintain the satisfaction in the job.

Research Objective

The main objective of this study is to identify the factors that satisfies the teachers to retain in the school.

Research Question

This research will answer the following question :

What are the factors that lead to the satisfaction of job of teachers in private schools?

Method

Target Population

The study area of this research is Kathmandu Metropolitan City, the capital city of Nepal having a diversity of teachers coming from all 77 districts and 7 provinces. According to the information received from the District Education Office, situated at Chagal, Tahachal, there are around 541 schools including private and public schools in Kathmandu Metropolitan City. There are around 10,838 teachers working in different schools. The target population of the study is the teachers working in different schools of Kathmandu Metropolitan City who have been in the teaching field for at least 1 year.

Sampling Frame

Information for the research will be collected by collecting the questionnaires from the teachers. There might be chances of not gaining the access to the required teachers due to different reasons. The researcher may not be able to meet the required teachers as they might be absent on the day, may have changed their schools, may have quit their job or may have died. Therefore, only teachers who are reachable will be survey population. Those teachers who have been working in the particular school for less than 3 years will be included. Any teachers who have joined the teaching job for about a year will also be included. This will be the total population size of the research.

Limitation and Delimitation

Limitations:

- Only school teachers from the selected schools will be used for data collection.
- Only schools of Kathmandu Metropolitan City will be used for data collection.

Delimitations

- The data of teachers who have recently joined the teaching field will not be taken.
- Only questionnaire will be used for data collection.

- As this research will be carried out through my personal effort and resources, it may not cover all the factors leading to the job satisfaction of teachers.

Data Collection

Sources of Data: Data will be collected from primary and secondary sources.

Tools: Structured and semi-structured survey questionnaires will be used for data collection.

Data Presentation: Collected data (age, sex, address, salary scale) is presented in the form of tabular and graphical forms.

Participants

A total of 194 teachers from 5 government schools, 10 private schools and 1 community school in Kathmandu Metropolitan City participated in a questionnaire study. Among the 200 questionnaires sent to the above mentioned 16 schools, 194 questionnaires were returned, and the response rate was 97.0 %. There were 69 (35.6%) male and 125 (64.4%) female teachers. A maximum number of teachers were in between 36 to 45 years old.

Procedure

The questionnaires were distributed to 12 schools through friends involved in the teaching field. Those friends were requested to circulate the questionnaires randomly to the teachers teaching in their schools in Class 1 to 10. After few days, the questionnaires were collected from the schools. The questionnaires were also sent to different teachers of 3 private schools in the format of google form. Those teachers were requested to submit them. In one of the schools, the questionnaires were distributed to the teachers by the researcher himself, distributed the questionnaires to the concerned authority of the school, explained about it, waited there for the teachers to fill in and collected back the questionnaires after few hours. All the respondents did not have to write their names in order to encourage the truthful responses.

Questionnaire

The questionnaire was typed in English and printed. A short introduction was written at the top of the questionnaire describing the objective of it. The questionnaire consisted of two sections. The first section asked about teacher's personal information such as age, sex, religion, marital status, permanent address, parents' occupation, highest academic qualification, type of school, number of years of service in teaching, class in

which they teach and salary scale.

The second section consists of Likert Scale measurement. It consisted of statements where the respondents have to simply tick the column that stated 5 options: strongly disagree, disagree, undecided, agree and strongly agree.

Ethical Considerations

The researcher has taken a verbal consent from the school administrator before approaching the respondents. After the verbal consent, the respondents were informed about the objective of the survey. A short introduction of the researcher and his objective was also mentioned at the top of the questionnaire. There was no place for the respondents to write their names or other identities in order to make the survey confidential. The respondents were also explained clearly that the information shared on the questionnaire will be kept confidential.

Data Analysis

After the collection of the data through questionnaires and google forms, each data was checked one by one and a serial number was given to each. Then, they were entered into the Statistical Package for the Social Sciences (SPSS) software for further analysis. Univariate analysis was done to find out the enjoyment of the work the respondents were involved in. Similarly, bivariate analysis was done in order to check the association between the overall enjoyment of the work the respondents were involved in and the role of the supervisor, type of schools the respondents were engaged in, opportunities of trainings they were receiving and benefits they received. of Pearson Chi-Square Test was carried out for checking the association between the variables which was followed by Phi Test to find out the strength of their association. One-Way ANOVA Test was also carried out for checking the association between the variables.

Results

The demographic characteristics of the respondents is tabulated as follows.

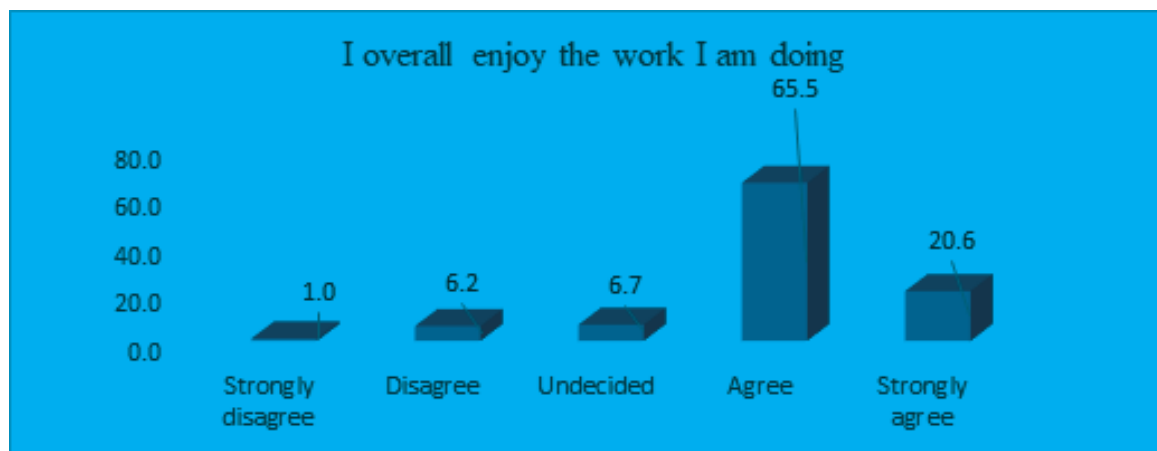
Table 1. Demographic Characteristics

Demographic Variables	Categories	Frequency	Percentage (%)
Age	Below 25 years	17	8.8
	25 to 35 years	68	35.1
	36 to 45 years	77	39.7
	46 to 60 years	27	13.9
	Missing	5	2.5
Sex	Male	69	35.6
	Female	125	64.4
Religion	Hindu	160	82.5
	Buddhist	27	13.9
	Christian	4	2.1
	Muslim	2	1.0
	Others	1	0.5
Marital Status	Unmarried	32	16.5
	Married	159	82.0
	Divorced	2	1.0
	Widow/Widower	1	0.5
Highest Academic Qualification	Intermediate	23	11.9
	Bachelors	70	36.1
	Masters	93	47.9
	MPhil	7	3.6
	Missing	1	0.5
Type of School they teach	Government	77	39.7
	Private	104	53.6
	Community	13	6.7
Number of years of service in teaching	Below 5 years	35	18.0
	5 to 10 years	47	24.2
	11 to 15 years	52	26.8
	16 to 25 years	46	23.7
	26 to 40 years	11	5.7
	Missing	3	1.6
Level	Pre-Primary	14	7.2
	Primary	48	24.7
	Lower Secondary	34	17.5
	Secondary	98	50.5

Out of 194 respondents, about 65.5% (127) agree that they are enjoying the work that they are doing. About 20.6% (40) respondents strongly agree that they are enjoying the teaching job. Only 6.2% (12) respondents and 1.0% (2) respondents disagree and strongly disagree that they are enjoying the work they are doing respectively.

Table 2. I overall enjoy the work I am doing.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	2	1.0	1.0	1.0
Disagree	12	6.2	6.2	7.2
Undecided	13	6.7	6.7	13.9
Agree	127	65.5	65.5	79.4
Strongly agree	40	20.6	20.6	100.0
Total	194	100.0	100.0	



Job Satisfaction and Type of School

Table 3. Type of School * I overall enjoy the work I am doing. Cross tabulation

Count		I overall enjoy the work I am doing.					Total
		Strongly disagree	Disagree	Undecided	Agree	Strongly agree	
Type of School	Government	1	4	7	47	18	77
	Private	1	7	5	72	19	104
	Community	0	1	1	8	3	13
	Total	2	12	13	127	40	194

The researcher collected the questionnaires from the respondents from three

different types of schools (government, private and community). Out of those, 69.2% (72) respondents from the private schools agree that they overall enjoy the work they are doing. Similarly, 61.0% (47) respondents from the government schools agree that they overall enjoy the work they are doing whereas 61.5% (8) respondents from the community schools agree that they overall enjoy the work they are doing. (Table 3)

Table 4. Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.731 ^a	8	.950
Likelihood Ratio	2.857	8	.943
Linear-by-Linear Association	.023	1	.879
N of Valid Cases	194		

a. 7 cells (46.7%) have expected count less than 5. The minimum expected count is .13.

Since, the value of Pearson Chi-Square Test is 0.950 according to table 4, which is more than 0.05, it is not statistically significant and the null hypothesis is rejected. Therefore, overall enjoyment of job does not depend on the type of school.

Table 5. Symmetric Measures			
		Value	Approx. Sig.
Nominal by Nominal	Phi	.119	.950
	Cramer's V	.084	.950
N of Valid Cases		194	

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

According to table 5, the value of Phi is 0.950, which is more than 0.8, therefore the effect between overall enjoyment of job and the type of school is very strong.

Job Satisfaction and Sex of the respondents

Among 194 respondents, 68.8% of female respondents and 59.4% of male respondents agree that they overall enjoy the work they are doing. Only 5.6% of female respondents and 7.2% of male respondents disagree on the statement.

Table 6. Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.497 ^a	4	.478
Likelihood Ratio	4.106	4	.392
Linear-by-Linear Association	.604	1	.437
N of Valid Cases	194		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is .71.

Since, the value of Pearson Chi-Square Test is 0.478 according to table 6, which is more than 0.05, it is not statistically significant and the null hypothesis is rejected. Therefore, overall enjoyment of job does not depend on the sex of the respondents.

Table 7. Symmetric Measures

		Value	Approx. Sig.
Nominal by Nominal	Phi	.134	.478
	Cramer's V	.134	.478
N of Valid Cases		194	

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

According to table 7, the value of Phi is 0.478, which is less than 0.5, therefore the effect between overall enjoyment of job and the sex of respondents is moderate.

Table 8. Frequency distribution of the respondents Job satisfaction

Statement	Strongly disagree	Disagree	Undecided	Agree	Strongly Agree
	f (%)	f (%)	f (%)	f (%)	f (%)
I get opportunities to participate in trainings.	6 (3.1)	17 (8.8)	13 (6.7)	129 (66.5)	29 (14.9)
There is less chance of promotion in my job.	23 (11.9)	70 (36.1)	31 (16.0)	59 (30.4)	11 (5.7)
Everyone gets equal opportunity to participate in trainings.	7 (3.6)	32 (16.5)	19 (9.8)	107 (55.2)	29 (14.9)
My effort is not praised.	11 (5.7)	43 (22.2)	41 (21.1)	82 (42.3)	17 (8.8)
I have too much of work than required.	16 (8.2)	51 (26.3)	24 (12.4)	81 (41.8)	22 (11.3)
I have to do lots of paperwork.	10 (5.2)	67 (34.5)	26 (13.4)	75 (38.7)	16 (8.2)
I get enough leisure time.	26 (13.4)	82 (42.3)	21 (10.8)	54 (27.8)	11 (5.7)
I feel sense of pride in my job.	7 (3.6)	10 (5.2)	26 (13.4)	105 (54.1)	46 (23.7)
I don't feel my efforts are rewarded the way they should be.	18 (9.3)	77 (39.7)	47 (24.2)	40 (20.6)	12 (6.2)

Rise in salary is very rare and uncommon.	19 (9.8)	79 (40.7)	43 (22.2)	43 (22.2)	10 (5.2)
I receive the recognition for what I do at my school.	5 (2.6)	29 (14.9)	32 (16.5)	111 (57.2)	17 (8.8)
My supervisor helps me whenever I need.	6 (3.1)	25 (12.9)	27 (13.9)	104 (53.6)	32 (16.5)
My supervisor is unfair to me.	8 (4.1)	20 (10.3)	37 (19.1)	91 (46.9)	38 (19.6)
My supervisor helps me to learn new ways that come across.	4 (2.1)	19 (9.8)	27 (13.9)	118 (60.8)	26 (13.4)
My supervisor is capable for his post.	5 (2.6)	12 (6.2)	37 (19.1)	93 (47.9)	47 (24.2)
I like the colleagues I work with.	3 (1.5)	7 (3.6)	11 (5.7)	123 (63.4)	50 (25.8)
There is a good environment between my colleagues.	3 (1.5)	9 (4.6)	10 (5.2)	120 (61.9)	52 (26.8)
I do not get freedom in my job.	12 (6.2)	50 (25.8)	29 (14.9)	83 (42.8)	20 (10.3)
I am never heard in my job.	3 (1.5)	38 (19.6)	59 (30.4)	80 (41.2)	14 (7.2)
I feel I am paid enough amount for my work.	19 (9.8)	78 (40.2)	44 (22.7)	45 (23.2)	8 (4.1)
I am satisfied with the benefits I receive.	18 (9.3)	56 (28.9)	28 (14.4)	83 (42.8)	9 (4.6)
I like doing the things I do at work.	4 (2.1)	14 (7.2)	15 (7.7)	134 (69.1)	27 (13.9)
I overall enjoy the work I am doing.	2 (1.0)	12 (6.2)	13 (6.7)	127 (65.5)	40 (20.6)

Sum of Job Satisfaction and Marital Status of the respondents

The Mean and the Standard Deviation of teachers' job satisfaction of unmarried, married, divorced and widow/widower teachers were 80.8 ± 12.1 , 78.6 ± 9.9 , 66.5 ± 17.6 and 56.0 respectively.

Table 9. Descriptives

Sum_job_satisfaction

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Unmarried	32	80.8438	12.11000	2.14077	76.4776	85.2099	61.00	108.00
Married	159	78.5912	9.94237	.78848	77.0339	80.1485	44.00	108.00
Divorced	2	66.5000	17.67767	12.50000	-92.3276	225.3276	54.00	79.00
Widow/ Widower	1	56.0000	56.00	56.00
Total	194	78.7216	10.53958	.75670	77.2292	80.2141	44.00	108.00

Table 10. ANOVA

Sum_job_satisfaction

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	961.823	3	320.608	2.975	.033
Within Groups	20477.146	190	107.774		
Total	21438.969	193			

In the above table 10, the significance value is 0.033 (i.e., $p=0.033$), which is below 0.05. Therefore, there is a statistically significant difference in the job satisfaction of the teachers between marital status of the respondents.

Sum of Job Satisfaction and Academic Qualification of the respondents

The Mean and the Standard Deviation of teachers' job satisfaction of Intermediate, Bachelors, Masters and MPhil qualified teachers were 83.4 ± 10.3 , 80.1 ± 10.2 , 77.5 ± 9.9 and 66.1 ± 11.9 respectively.

Table 12. ANOVA

Sum_job_satisfaction

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1907.324	3	635.775	6.154	.001
Within Groups	19524.199	189	103.303		
Total	21431.523	192			

In the above table 12, the significance value is 0.001 (i.e., $p=0.001$), which is below

0.05. Therefore, there is a statistically significant difference in the job satisfaction of the teachers between the different education level of the respondents.

Sum of Job Satisfaction and Type of School

The Mean and the Standard Deviation of teachers' job satisfaction in government schools, private schools and community schools were 76.4 ± 8.8 , 80.7 ± 11.2 and 77.0 ± 11.7 respectively.

Table 14. ANOVA

Sum_job_satisfaction

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	849.436	2	424.718	3.940	.021
Within Groups	20589.533	191	107.799		
Total	21438.969	193			

In the above table 14, the significance value is 0.021 (i.e., $p=0.021$), which is below 0.05. Therefore, there is a statistically significant difference in the job satisfaction of the teachers between the different types of the schools of the respondents.

Discussion and Conclusion

Job satisfaction is one of the important aspect in everyone's carrier. Job satisfaction will help to work further responsible and accountable in their working status which ultimately helps to bloom their career as a successful teacher (Manandhar et al., 2021, p. 168). This study shows the job satisfaction of the teachers working in government, private and community schools. Any person associated with some job s/he is associated should have satisfaction in his/her job so that s/he can serve his/her institution for a longer period of time. Most of the respondents overall enjoy the work they are doing, regardless of government, private or community schools. Role of the supervisor plays an important role in the job satisfaction of the respondents. The teachers also expect to have training during their tenure in their institutions. From the research, it is found that overall enjoyment of job depends on the training opportunities provided to the respondents. The teachers also expect benefits to be provided to them. The research also shows that overall enjoyment of job depends on the satisfaction with the benefits provided to the respondents.

Reference

- Armstrong, M. (2007). *A handbook of human resource management practice* (10th ed.). Kogan Page.
- Aziri, B. (2011). Job satisfaction: A literature review. *Management Research and Practice*, 3(4), 77-86.
- Demirtas, Z. (2010). Teachers' job satisfaction levels. *Procedia Social and Behavioral Sciences*, 9, 1069-1073. <https://doi.org/10.1016/j.sbspro.2010.12.287>
- George Jennifer, M., & Jones, G. R. (2012). Understanding and Managing Organizational Behavior. In: Person Education Inc, USA.
- Ho, C.-L., & Au, W.-T. (2006). Teaching satisfaction scale measuring job satisfaction of teachers. *Educational and Psychological Measurement*, 66(1). <https://doi.org/https://doi.org/10.1177/0013164405278573> (Sage Publications)
- Kayastha, D. P., & Kayastha, R. (2012). A study of job satisfaction among teachers, higher secondary school of Nepal. *International Journal of Evaluation and Research in Education (IJERE)*, 1(1), 41-44.
- Locke, E. A. (1969). What is job satisfaction? *Organizational Behaviour and Human Performance*, 4(4), 309-336. [https://doi.org/https://doi.org/10.1016/0030-5073\(69\)90013-0](https://doi.org/https://doi.org/10.1016/0030-5073(69)90013-0)
- Manandhar, P., Manandhar, N., & Joshi, S. K. (2021). Job satisfaction among school teachers in Duwakot, Bhaktapur District, Nepal. *International Journal of Occupational Safety and Health*, 11(3), 165-169. <https://doi.org/https://doi.org/10.3126/ijosh.v11i3.39769>
- Sharma, R., & Jyoti, J. (2006). Job satisfaction among school teachers. *IIMB Management Review*, 18(4), 349-363.
- Tehseen, S., & Hadi, N. U. (2015). Factors influencing teachers' performance and retention. *Mediterranean Journal of Social Sciences*, 6(1), 233. <https://doi.org/10.5901/mjss.2015.v6n1p233>



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 **E-ISSN:** 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
 • Peer-Reviewed, Open access Journal
 • Indexed in Nepjol



BISHWA SHANTI
 CHIRAN-MILAN CAMPUS
 URL:
www.bishwashantcampus.edu.np

The Demographic Situation of Ageing Population in Nepal

Shanta Upadhya Adhikari
 Lecturer, Mahendra Rathna Campus
 TU, Kathmandu

Artical History: Submitted 14 September **Reviewed** 25 September **Revised** 3 October
Corresponding Author: Shanta Upadhya Adhikari **E-mail:** adhikarishanta010@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License](https://creativecommons.org/licenses/by-nc/4.0/).



Abstract

The title of the study is “Demographic Situation of Population Ageing in Nepal,” and its main objective is to illustrate and describe the population situation of ageing in Nepal. The population of old age people is increasing day by day which is a challenge for developing countries like Nepal. Due to this, I was curious to study the situation of the elderly people. The ageing trends and situation of older people are analyzed using the census data of 1952/54-2021AD. This article follows descriptive and analytical methods which are based on secondary sources of data. Furthermore, it is based on a literature review, books, journals, articles, and reports. All these are from internet sources. The age structure of the population in Nepal is in increasing trend. Over the years with declining fertility and controlled adult mortality, the old age population has been increasing. The population of elderly people in the country is increasing both in terms of absolute number and as the proportion of the total population which is growing faster than the annual population growth. Because of better healthcare facilities, nutritious food, and awareness. The elderly people have more knowledge, experience, and wisdom. So, they are an asset to the nation. Society or nation can use these qualities of the elderly people in national reconstruction. With the gradual increase in life expectancy at birth and decline in mortality rate, the median age is in increasing trends. In the Nepalese context, the rate of growth in the elderly population surpasses that of the overall population.

Keywords: Demographic situation, Population ageing, elderly, social security

Introduction

Background of the Study

The ageing population is a worldwide phenomenon. Similarly, Bhandari (2021) said that, globally the proportion of older persons aged 60 years or over is growing at a faster rate than the general population. Ageing is a natural process that happens to everyone. It is a gradual transformation in a person's physical, mental, and social status that starts in the mother's womb and lasts until death. In addition, Paudel (2022) focuses on, how getting old is a part of life that everyone goes through. It comes with some challenges, like higher healthcare costs, not enough support from social programs, and difficulty finding work. This is a real issue for older people in Nepal.

The process of acquiring and maintaining the functional capacity that promotes well-being in old life is known as healthy ageing. A person does not simply get old, as this is a long process that depends on heredity, diet, and mental capacity. It is an individualized process. It differs from person to person. It is a common introduction to life's natural and continuous process. According to Raj (2019), ageing people are invaluable assets to any society or nation, as they possess a wealth of knowledge, extensive life experiences, and diverse ideas by tapping into their abilities, societies, and nations can greatly benefit. These individuals have accumulated wisdom over the years, having witnessed various events and transformations in their respective fields. Similarly, Paudel (2022) opines the elderly have more knowledge, capability, long experiences, and wisdom. For the development of any society or nation, it is necessary to use their experiences or resources. They are the asset of the nation their insights can provide invaluable guidance and mentorship to younger generations. Furthermore, their vast reservoir of knowledge can be harnessed to address complex challenges and make informed decisions. By actively engaging and involving ageing individuals in society's social, cultural, and political fabric, nations can tap into this immense resource and promote a more inclusive and prosperous future for all. The ageing population is a global phenomenon. Similarly, Adhikari (2022) also focuses same things about elderly people who have comparatively more knowledge and experiences. They help to save our culture and tradition. The new generation can learn a lot of things

from senior citizens. In the context of Nepal, the elderly are considered at the age of 60 years and above. This definition is declared by the Government of Nepal as well as the Senior Citizenship Act 2063. The growth rate of the total population is decreasing trends but the elderly population is rapidly increasing trends. The research identified that the proportion of the ageing population is lower in the Terai regions than in the mountain and hilly regions. However, research shows that the ageing population female elderly population is the highest in the three ecological regions as compared to men. According to Bhandari (2019), Population ageing is recognized as one of the most prominent features of population growth in Nepal. Globally, with technological advancement medical development and access to treatment facilities life expectancy is increasing day by day. In Nepal, males live longer than females because of socio-cultural values and norms, and a male-child preference are all possible reasons for this switch from female superiority in life expectancy (Chalise, 2006). Nepal is facing a rapid decline in fertility, remarkable improvement in mortality, and a large migration with an economically active population. Today, the elderly population needs to be supported in every nation like Nepal such as social, economic, health, and family support.

The life cycle of ageing is characterized by various physical, psychological, and social changes. It is considered a later stage of life. Old age is an extremely individualized process. (Sharma, 2023) says that male seniors are more likely than female seniors to be in good health. A lower level of education increases the likelihood that someone may report being unwell. The main factors that support the health of senior people are family advice, religion, having a good job, having enough food and property, getting medical help, and getting proper care. Which plays a significant role in keeping older people healthy. All individuals are different from each other because of their personal history, socio-economic status, health status, experience, and other social factors and support. (Government of Nepal, 2010) World Health Organization (WHO) defines senior citizens as people 60 years and above. The Senior Citizens Acts 2063, Nepal also defines senior citizens as “people who are 60 years and above”. The retirement age for the military in Nepal is 45 to 48 years Demographic situation of population ageing in Nepal for the lower class, for general government service 58 years, and for university teachers and the judiciary services is determined 63 years.

There are two fundamental international ageing policies for the twentieth and twenty-first centuries. They are the First World Assembly on Ageing (1982), Vienna and the Second World Assembly on Ageing (2002), Madrid. Those policies also defined, the people who reached 60 years and above are elderly. Similarly in United Nations Conference on Ageing and Urbanization in 1991 also accepted this definition. The number of old age people is increasing for many reasons among them declining fertility, relatively controlled adult mortality, change in traditional behavior, trends of migration and political awareness the age structure of the population in Nepal has been increasing. Over the years with a shift towards older ages increasing gradually declining fertility and relatively controlled adult mortality. Similarly, Political awareness as well as change in traditional behavior have insisted people migrate (Yadav, 2012). Similarly, Bhandari (2019) mentions that Nepal is facing a rapid decline in fertility, a decline in mortality, as well as a huge migration flow of the economically active population in third-world countries. As a result, the old age population is increasing. The old age population needs to be supported in many aspects such as social, economic, health and security, and so on. Today it is important to understand the ageing issue in the proper demographic and national context. According to Paudel (2022) old age is a natural process, beginning from conception. It is an individualized experience. The symptoms of ageing are different from each other which depends on their heredity, diet, mental attitude, environment and standard of living (Wallace, 1997). In addition, Raj (2019) focuses ageing has always been a global issue. In the context of Nepal, it has also taken this issue as one of the priorities of the government. According to Handayani and Babajanian (2012) said the protection for the elderly is essential and is expanding in a variety of ways. Examples exist of ambitious initiatives to combat poverty and extend social rights despite limited financial resources, such as Nepal's universal pension scheme. The observation reveals that elderly citizens are suffering from different types of problems in the world as well as in the context of Nepal such as social problems, economic problems, psychological problems and emotional problems. The number of elderly people has been continuously rising both in absolute number and as a proportion of the total population. The main objective of this article is to explain and describe the population situation of ageing in Nepal using census data.

Methodology

This article is based on descriptive and analytical methods applied to secondary sources of data. These data and information were extracted from extensive review of existing literatures related to elderly people. The data was taken from the Central Bureau of Statistics from the census 1952/54 to the latest census 2021.

Results and Discussion

Data analysis and interpretation of the elderly population

Secondary sources of data were used in this research. The data were collected from CBS reports, population monographs, and articles. The percentile data were presented in tabular format and descriptive analysis of the collected data was done.

The size of the elderly population in Nepal according to the census 1952 AD -2021 AD.

Ageing is a worldwide concern, and Nepal is also treating it as an important matter for the government. At the same time, the number of babies being born has gone down in the past few years. This decrease is happening quicker than expected because fewer people are dying, and both men and women are living longer in Nepal (Raj, 2019). The following table indicates the size of the elderly population and their percentage.

Table 1. Size of the Elderly Population and Growth Rates

Census Years	Size of the elderly population (60 years or more)		Growth Rate	
	Number	Per cent	Elderly Population (Percent)	Total Population (Percent)
1952/54	4,09,761	4.99	-	2.27
1961	4,89,346	5.22	1.79	1.64
1971	6,21,597	5.61	2.42	2.05
1981	8,57,061	5.71	3.26	2.62
1991	10,71,234	5.80	2.26	2.08
2001	14,77,379	6.50	3.44	2.25
2011	21,54,410	8.13	3.07	1.35
2021	29,77,318	10.21	3.81	0.92

Source: Population Monograph of Nepal, V.1 (2003), 2014 and 2021

The above table shows the size of the old age population in Nepal. The data of the old population are based on the census from 1952/54 to 2021. Data reveals that the old population is increasing trends. In 1952/54 elderly population was 4,09,761 (4.99 %) which reached 4,89,346 (5.22%) in the census 1961, then in 2001, the elderly population was 14,77,379 (6.50%) and it reached 29,77,381 (10.21%) in 2021. It might be the decline in fertility and increase in the life expectancy at birth in Nepal. This table also exhibits that the growth rate of elderly people has always been found higher than that of the total population.

This table also shows that the percentage of the growth rate of the elderly population was found to be 1.79 per cent in 1961 to 3.50 percent in 2001 and it reached 3.81 percent in 2021 as compared to the total population.

Similarly, the table indicates that the number of elderly people have been increasing both in terms of absolute number and as a proportion of the total population in the context of Nepal. The table reveals that the total growth rate of Nepal was found to be 2.27 per cent in 1952/54 to 1.35 per cent in 2011 and it reached 0.92 per cent in 2021 which reflect decreasing trends, On the other hand, the growth rate of elderly was 4.99 per cent in 1952/54, 3.07 per cent in 2011 and it reached 10.21 per cent in 2021, which is decreasing trends.

Table 2. *Situation of Old Age by Sex in Nepal, 1952/54 - 2021(in percent)*

Census year	Male	Female
1952/54	4.5	5.4
1961	4.8	5.6
1971	5.4	5.9
1981	5.9	5.5
1991	5.9	5.7
2001	6.5	6.5
2011	6.8	7.1
2021	10.13	10.29

Source: Population Monograph of Nepal, V.1 (2003), 2014 and 2021

This table reveals the percentage of the elderly male and female population out of the total population, based on the data from 1952/54 AD to 2021 AD. Data shows that the elderly population both male and female is in increasing trend. The percentage of male elderly was 4.5 Percent in the census 1952/54 to 5.4 percent in

1971, it reached 6.8 percent in 2011 and 10.13 percent in 2021 AD. Similarly, the percentage of female elderly was 5.4 percent in the census 1952/54 to 6.5 percent in 2001, it reached 7.1 percent in 2011 and reached 10.29 percent in 2021.

Five-year age group of elderly	Total		Male		Female	
	Number	Percent	Number	Percent	Number	Percent
60-64 years	955604	3.28	465962	3.27	489642	3.28
65-69 years	771618	2.65	379689	2.66	391929	2.63
70-74 years	609370	2.09	292054	2.05	317316	2.13
75-79 years	353203	1.21	170998	1.20	182205	1.22
80-84 years	161556	0.55	78315	0.55	83241	0.56
85-89 years	78327	0.27	36888	0.26	41439	0.28
90-94 years	30406	0.10	13191	0.09	17215	0.12
95-+ years	17234	0.06	6810	0.05	10424	0.07

Source: (Government of Nepal, 2023)

The above table shows that, the population of five years age group of the elderly population by sex according to the census 2078. Data reveals that the total number of population of the age group 60-64 years is 955604 with 3.28 per cent. Among them, the total no of the male population of the same age group is 465962 with 3.27 per cent and the total number of the female population of the same age group is 489642 with 3.28 percent.

Similarly, the total number of the elderly population in the age group 65-69 years is 771618 with 2.65 per cent. Among them, the total number of the male population of the same age group is 379689 with 2.66 per cent. In addition, the total number of the female population of the same age group is 391929 with 2.63 per cent. Likewise, Data reveals that the total number of elderly, population age group 70-74 is 609370 with 2.09 per cent. Among them, the total no of the male population of the same age group is 292054 with 2.05 per cent and the total number of females is 317316 with 2.13 per cent. Consequently, the total number of population of the age group 75-79 years is 353203 with 1.21 per cent. Among

them, the total number of males in the same age group is 170998 with 1.20 per cent and the total number of population of females same age group is 182205 with 1.22 percent.

In addition, Data reflect that the total number of population age group 80-84 years is 161556 with 0.55 per cent. Among them, the total no of males is 78315 with 0.55 per cent and the total number of females is 83241 with 0.56 percent. Moreover, the total population of the age group 85-89 years is 78327 with 0.27 percent. Among them, the total number in the same age group of male is 36888 with 0.26 per cent and the total number population of females of the same age group is 41439 with 0.28 percent.

Correspondingly, the total number of the population of the age group 90-94 is 30406 with 0.10 percent. Among them, the total no of males is 13191 with 0.09 per cent as well and the total number of females is 17215 with 0.12 percent.

In the same way, the total population of the age group 90 years and above is 17234 with 0.06 per cent. Among them, the total number of the same age group of males is 6810 with 0.05 percent and the total number of females is 10424 with 0.07 percent.

Population distribution

The population distribution by age group is different from country to country. Generally in the context of Nepal, a broad age group can be categorized in three ways. They are children aged group 0-14 years old, Age group 15-59 years and old the age group 60 years above. The age group of 0-14 consists of infants, children, and young teenagers. Similarly, the age group 15-59 are working-age population. This age group includes individuals who are typically in their productive working year. Another age group is considered as old age population, which is 60 years and above. This age group comprises senior citizens and retirees.

Table 4. Population by Broad Age Group

Age	Total number	Per cent
14 years below	8115575	27.86
15-59 years	18061685	61.93
60 years and above	29,87,318	10.21
Total	29164578	100

Source: (Government of Nepal, 2023)

The above data shows that the number of total population of children below the age of 14 years is 8115575 and their percentage is 27.86 in the total population. Similarly, the population aged 15–59 years is 18061685 with 61.93 percent in the total population. Likewise, the elderly population aged 60 years and above is 2987318 and their percentage is 10.21 respectively. The age group below 14 years and above 60 years is considered as the dependent population whereas the age group of 15 -59 years is considered as the economically active population.

Sources of data collection about older adults in Nepal

This section comprises the data collection of the elderly population from governmental and non-governmental sources. The governmental sources are given below:

The data collection related to the elderly population is done by the governmental and non-governmental organizations. The governmental organizations include, The Central Bureau of Statistics, Decennial, Nepal Population and Housing Census, and Nepal Living Standards Survey.

Similarly, there are other non-governmental organizations for data collection of the elderly: The United Nations, Indian Institute of Dalit Studies, Scientific and Cultural Organization, World Bank, United Nations Educational, Oxfam, The Asia Foundation, Norwegian Institute of International Affairs, Asian Development Bank, and Small- scale surveys obtained by academic researchers through grant mechanisms.

Index of ageing and median age

Population ageing refers to a change in the distribution of a country's population, where there is a growing proportion of older individuals. This shift is characterized by an increase in the average and median ages of the population. It occurs due to two demographic factors: longer life expectancy and reduced mortality rates. The median age of the population is indicated as the value that divides the population into two equal numerical values to measure population ageing, indicators such as the ageing index and median age are commonly used. The ageing index is calculated by dividing the number of people aged 60 and above by the number of children aged 0-14, and then multiplying the result by one hundred.

Calculated by using the following relationship:

Table 5. *Ageing Index and Median Age of Population by Sex According to Census 1971-2011*

Census Years	Ageing index(percent)			Median Age(Years)		
	Male	Female	Total	Male	Female	Total
1971	13.20	14.75	13.86	19.80	20.70	20.30
1981	14.08	13.51	13.81	19.50	20.30	19.90
1991	13.56	13.80	13.58	18.41	19.40	18.92
2001	16.51	16.32	16.70	19.00	20.00	20.00
2011	22.59	24.03	23.30	21.28	23.05	22.26

Source: Population Monograph of Nepal, 2003 AD & 2014 AD

The above table reveals the index of an ageing population and the median age of the population according to the census 1971AD-2011 AD for males and females. It shows it has increasing trends. The male ageing index showed 13.20 per cent in the census 1970 AD to 14.08 per cent and reached 16.51 in the census 2001 reached 22.59 in the census 2011. Similarly, the data reveals the female ageing index in the census 2071 was 14.75 to 16.32 in 2001 and it reached 24.03 per cent in 2011 AD respectively. The total percentage of the ageing index was 23.30 per cent in 2011. From the table, it is clear that both the index of ageing and median ageism have increased in Nepal over the years, with an increase in the growth rate and proportion of the elderly population.

In the case of median age, the data shows that the male median age in the census of 2071 AD was 19.80 years to 18.41 years in the census of 1991 AD and reached 21.28 years in the census of 2011 AD. Similarly, the female median age was 20.70 years in the census 2071 AD to 19.40 years in the census 1999 and reached 23.05 years in the census 2011 AD respectively. The total percentage median age was 22.26 years in the census 2011. It indicated both sexes have increased gradually from 1971AD to 2011AD. This table also showed that the total median age of the population of Nepal was around 20 years before the 2001 census

and it increased to 22.26 years in the 2011 census. Moreover, this indicates that the Nepalese population is growing to an elderly age and there are more elderly females than the male population which can be concluded that the Nepalese population is moving slightly from a younger population to an older population. It showed that with the gradually increase the life expectancy at birth and decline in mortality rate, the median age is increasing trends.

Nepal is facing a rapid decline in fertility, remarkable improvement in mortality and increased life expectancy.

Nepal is facing a rapid decline in fertility and improved mortality. The advancements in medical and expansion of knowledge as well as the health care system may have increased life expectancy as well as the proportion of elderly in the population. According to Chalise (2006) fertility, mortality and life expectancy are closely interrelated each other.

Table 6. *Decline in Fertility, Improvement in Mortality Increases Life Expectancy*

Census year	TFR	IMR	CDR	Life expectancy		Family size
				Male	Female	
1971	6.3	147	21.4	42.1	40.0	5.5
1981	6.3	97	13.5	50.9	48.1	5.8
1991	5.6	64.4	13.3	55.0	53.5	5.6
2001	4.1	48	9.6	60.8	61.0	5.4
2011	2.6	40.5	7.3	65.56	69.09	4.88

Source: Population Monograph of Nepal, V.1 (2003), 2014

The provided data represents key demographic indicators for Nepal over several census years. These indicators provide insights into the country's population dynamics and socio-economic progress. Let's break down the information within the context of Nepal:

Total Fertility Rate (TFR): TFR represents the average number of children a woman is expected to have during her lifetime. Historically, the fertility and mortality trend was very high in Nepal. The TFR values in Nepal have been declining over the years. In 1971 and 1981, the TFR was relatively high at 6.3,

indicating larger family sizes of 5.5 and 5.8 respectively. However, by 2011, it had significantly dropped to 2.6, reflecting a decrease in birth rates and smaller family sizes of 4.88. This decline could be attributed to factors such as increased access to education, family planning, and economic changes.

Infant Mortality Rate (IMR): IMR is the number of infant deaths per 1,000 live births. The IMR in Nepal has shown a remarkable reduction over the years, indicating improved healthcare and living conditions. In 1971, the IMR was 147, which means there were 147 infant deaths per 1,000 live births. By 2011, it had dropped to 40.5, indicating a substantial improvement in infant survival rates.

Crude Death Rate (CDR): CDR represents the number of deaths per 1,000 population. Like the IMR, the CDR has also decreased over the years, suggesting advancements in healthcare and overall living standards. The CDR decreased from 21.4 in 1971 to 7.3 in 2011, indicating lower mortality rates across different age groups.

Life Expectancy: Life expectancy at birth has consistently increased in Nepal. In 1971, the life expectancy for males was 42.1 years and for females was 40.0 years. By 2011, it had risen to 65.56 years for males and 69.09 years for females. This indicates that people are living longer, possibly due to improved healthcare, sanitation, and nutrition.

Family Size: The average family size in Nepal has been gradually decreasing. In 1971, the average family size was 5.5 members. This reduced to 4.88 members in 2011. This trend is likely influenced by changing societal norms, increased urbanization, and the availability of family planning resources.

Overall, the data reflects Nepal's progress in terms of healthcare, education, and socio-economic development over the years. The country has witnessed significant improvements in infant mortality, life expectancy, and family planning, which are indicators of a society's overall well-being and development.

Finding

The increment in life expectancy and proportion of senior citizens in population is due to the advancements in medicines, awareness regarding health care, and its accessibility.

The position of the elderly member in a family reflects their position in society. One of the greatest success and achievement of the twenty-first century is thought to be the population ageing and increasing life expectancy, along with the success of public health initiatives.

However, effective population ageing management is a significant challenge for contemporary societies, and as a result, identifying the situation of elderly

people in Nepal should be the main focus to improve their health and well-being. The majority of population-related activities are geared toward lowering fertility and population control, while the current healthcare system largely disregards the unique health requirements of senior citizens. The study shows that having fewer babies and people living longer are the main reasons for the population getting older. The proportion of the elderly population is getting higher due to higher life expectancy and lower child birth rate.

Conclusion

Population ageing is a global concern in the twenty-first century since advances in medical technology have increased life expectancy and the number of elderly people. However, very little is known about the elderly in Nepal. This research focuses on analyzing the situation of the elderly population in Nepal, acknowledging that ageing is a global concern and also for the Nepalese government. The study reveals that elderly individuals in Nepal face various challenges, including social, economic, psychological, and emotional issues. The number of elderly citizens is increasing both in absolute terms and as a percentage of the total population. The median age of the elderly population in Nepal is 22.26 years, and the ageing index is 23.30 per cent. It indicated that the median age has increased gradually from 1971AD to 2011AD. This suggests that Nepal's population is gradually shifting towards an older demographic due to increased life expectancy and reduced mortality rates. Similarly, other indicators are size of the elderly population, the index of ageing and the median age of the population which are gradually increasing over the years, which makes the confirmation that a greater proportion of elderly individuals in the population

Population ageing has already begun in Nepal. Identifying the situation of elderly people in Nepal should be the main focus of any effort to improve their health and well-being. Further planning for the health and welfare of the elderly cannot be done without baseline data and knowledge about the true scenario of their situation. The government and non-state organizations that seek to promote the health and well-being of the elderly also need to work closely together. The percent of old age in Nepal was 10.21 according to the census 2078 which is in an increasing trend compared to the previous census of 2068 which was 8.14%. The proportion of older people is expected to double to 18.6% in 2050 the total population in Nepal. This research is significant for the academia. This research is

not final one due the time and nature of topic, however, it has showed the path for the further researchers.

This study will identify the major issues faced by the elderly population of Nepal and help in solving their issues through in family level, local level as well as in state level. The study can give a way to formulation of a policy focusing on socio-economic, political and health sector to support the elderly population.

References

- Adhikari, S. U. (2022). Nepalma budauli ko abasthada [Situation of Elderly People in Nepal]. *Mangal Research Journal*, 3. <https://doi.org/10.3126/mrj.v3i1.51714>
- Bhandari, K. (2019). Social security system of elderly population in Nepal. <https://doi.org/10.3126/nutaj.v6i1-2.23223>
- Bhandari, K. (2021). Demographic process of population ageing in Nepal. 9(2595-3278), 115-127. https://www.researchgate.net/publication/357824009_Demographic_Process_of_Population_Ageing_in_Nepal
- Chalise, H. N. (2006). Demographic situation of population ageing in Nepal. *Kathmandu University Medical Journal*, 4(3), 354-362. <http://www.kumj.com.np/issue/15/354-362.pdf>
- Government of Nepal. (2010). *Status report on elderly people (60+) in Nepal on health, nutrition and social status focusing on research needs*. https://nepalindata.com/media/resources/items/20/bStatus_Report_on_Elderly_People_60_above_in_Nepal_Needs.pdf
- Government of Nepal. (2023). *National population and housing census 2021 National report*. Kathmandu: National Statistics office
- Handayani, S. W., & Babajanian, B. (2012). *Social protection for older persons: Social pensions in Asia*. Asian Development Bank.
- Paudel, B. B. (2022). Socio-economic and health status of elderly in Nepal. 8 1-8. <https://doi.org/10.3126/jdse.v8i01.54258>
- Raj, A. G. (2019). The status of elderly people in Nepal. 5, 11-18. <https://doi.org/10.3126/pragya.v5i1.30432>
- Sharma, M. P. (2023). *Determinations of self-reported health of elderly people in Nepal* The Asian conference on aging & gerontology 2023 official conference proceedings, https://www.researchgate.net/profile/Mahendra-Sharma-4/publication/371358462_Determinations_of_Self-Reported_Health_of_Elderly_People_in_Nepal/links/64829ec7d702370600dc5606/Determinations-of-Self-Reported-Health-of-Elderly-People-in-Nepal.pdf
- Yadav, R. K. (2012). Ageing population challenges and management. *Academic Voices: A multidisciplinary journal*, 2(1), 48-53. <https://doi.org/10.3126/av.v2i1.8287>



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 **E-ISSN:** 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
 • Peer-Reviewed, Open access Journal
 • Indexed in Nepjol



BISHWA SHANTI
CHIRAN-MILAN CAMPUS
URL:
www.bishwashantcampus.edu.np

The Representation of the Body in new media, TikTok

Satya Raj Joshi

Lecturer Bishwa Shanti Chiran Milan Campus,
 Kathmandu

Artical History: Submitted 14 September **Reviewed** 30 September **Revised** 3 October

Corresponding Author: Satya Raj Joshi **E-mail:** joshisatyaraj226@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons](https://creativecommons.org/licenses/by-nc/4.0/)



[Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License.](https://creativecommons.org/licenses/by-nc/4.0/)

Abstract

The representation of the body in new media appears to be focused on navigating gendered norms of the body image, particularly those of masculinity and femininity, and perceived ideals of beauty as a sign of sexual attraction. The goal of this study is to examine how social networks contribute to the development of stereotypes that rely on body visibility. TikTok is one of the most current social networking applications (SNAs) that allow users to create, modify, and share short form films. The research technique offers a self-representation focused content analysis of sample videos. Such analysis examines the impact SNAs have on the formation and expression of users' notions of beauty and gender through their digital representations of the body.

Keywords: The body, stereotypes, gender, digital representation

Introduction

The body has long been viewed at the heart of contention between public and private spheres. Due to such tension between the natural individuality of the body and its societal public visibility, ownership of the body and its visibility intersect, leading to issues of self-representation. Sexuality and gender, already linked in more ways than one to the body and how it is performed, have also become linked to social media networks and new digital platforms that accelerate and accentuate the performativity of the body

With the potential of sharing images and videos of a given user's body, each user falls under the pressure of performing their body knowing it is watched by other users, as well as in comparison to other performances seen in other shared images and videos. As a result of all these elements, the body is constantly a key player in an individual's self-representation.

This research problematizes digital platforms' societal impact by inquiring whether digital representations of the body in short video apps can be visibly impacted by sexualized notions of gender and beauty. The paper tries to answer the research question; how does TikTok as an example of new digital media illustrate the normalization of stereotyped body images of beauty and gender?

The following report is divided into six parts. Following this introduction, relevant literature is reviewed to emphasize some theoretical features of the issue, including previous studies on social media consumption and body image as well as the role social comparison can play. Following that, an explanation of the research method utilized to answer the research question is provided. Afterwards, the results will be presented. Section five discusses the findings as well as the research in general, and section six concludes with some possible conclusions based on this research.

Literature review

The current research analyzes videos posted on TikTok in order to examine its role in performing aspects of gender and beauty. Through this analysis, the study focuses, based on the nature of the app, on the age groups normally impacted by the app. The videos are categorized to cover various aspects of gender and beauty that can be addressed by the functionality of the features of the app, thus highlighting the significance of the short video app specifically for issues of gender and sexualized beauty for the generation it attracts.

The study is motivated by observations of the rapidly rising potential of social media in not only reflecting, but also shaping sexualized notions such as beauty and gender. Since social media itself is evolving with new apps and new uses, the potential only deepens and broadens. More notions can be impacted by new social media. The significance of this study is that it can help draw attention to the versatility of new digital social media and its growing impact on performativity and self-representation.

Theoretical framework

Social media and body image To begin with, body image can be described as the perception, thoughts and feelings people have about their physical self (Grogan, 2008), which includes body shape, size and appearance (Cash et al., 1997). Thompson and van den Berg (2002) propose a four component model to define the multidimensional concept of body image. The first dimension, called the affective dimension, refers to the feelings and emotions one has towards their body. The second dimension, which is the cognitive dimension, includes the beliefs people hold about their own body. The third is the behavioral dimension referring to actions people might engage in which are related to the perception of their body, which can include dieting or disordered eating. Lastly, there is the subjective satisfaction dimension, which refers to “one’s global satisfaction with their appearance and body” (Saiphoo & Vahedi, 2019, p. 260). Research suggests that it is important to consider all dimensions of body image separately, as a previous study by Grabe and colleagues (2008) revealed that traditional media influenced each dimension of body image separately. Hence, a similar effect can be expected for social media. The effects of social media on body image have been widely explored in previous scientific studies. The findings are mixed as some researchers propose that social media usage can be related to a positive body image and others seem to find that there is no connection at all between the two variables (Cohen et al., 2017). However, Saiphoo and Vahedi (2019) state in their meta-analysis including sixty-three independent samples of studies on the relationship between social media use and body image disturbance that social media can be linked to a more negative body image. Among many reasons, this effect is caused by the unrealistic beauty standards presented on social media. As most social media websites like Instagram or Facebook are mainly appearance-based, the main focus is on posting and viewing pictures (Shafie et al., 2012). Thus, many people present themselves on social media in the most flattering way possible, leaving out the negative sides (Kross et al., 2013) and sometimes highly edit their content to look better (Rodgers, 2016). This leads to the creation of highly idealized body standards, which increase a negative body image (Saiphoo & Vahedi, 2019). Liu (2021) reports similar developments on TikTok, as she describes certain popular trends on the platform, which feature unrealistic body standards.



Screenshot taken <https://www.youtube.com/watch?a8GHahR8YY&t=80s> (fig.1)

This video carries male's voice and their choice through this song "perfect body with perfect smile". In this song you ladies are presenting their appropriated body with this song. In the song male's real voice but presented body is females.' Here, body image can be described as the perception, thoughts and feelings people have about their physical self, which includes body shape, size and appearance. As Mulvey contends that women are "the bearer of meaning and not the maker of meaning," which means that they aren't given roles in which they can direct a scene but are only positioned for objectified observation. She also thinks that since this style of cinema viewing is never changed, men are always the ones who are seen in this way. This disparity upholds the archaic and outmoded notion that "men do the looking, and women are to be looked a(p 70)."

Social comparison theory

A possible underlying reason why social media might harm body image is social comparison. Previous research implies that frequent social media usage can lead to appearance-based social comparison (Saiphoo & Vahedi, 2019). Social comparison theory as proposed by Festinger (1954), describes two social phenomena occurring among humans. First, individuals measure their own opinions and abilities by contrasting them to others' opinions and abilities. The second phenomenon states that to do so, individuals compare themselves to those who are similar to them (Goethals & Darley, 1986). Hence, it is argued that social comparison cannot only happen offline but also online. A reason

for this is that internet applications such as social media websites provide individuals with comparative information as well (Vogel et al., 2015). Social comparison can be either upwards – comparing oneself with people who seem superior to them to improve themselves - or downwards, which is comparing oneself with people who are perceived inferior to feel better about themselves (Yang, 2016).

Due to the confrontation with unrealistic body standards on social media (Rodgers & Melioli, 2016), many users seemingly engage in constant upward social comparison resulting in a more negative body image . This effect can be especially strong among the younger generation on social media, as they are highly attuned to peer evaluation of their physical appearance . Peer comparison is based on the fact that people are most likely to compare themselves to others, who they perceive as similar to themselves . Hence, it can be regarded as the most influential type of social comparison . Social media platforms allow their users a lot of possibilities for peer comparison, as they cannot only compare themselves to celebrities and models, but also to images of people they perceive as peers (Lewis & Currie, 2009). Thus, social media offers a great amount of content for social comparison, especially peer comparison, which influences the body image of adolescents.

Gender

Most previous research related to the influence of social media on body image is conducted with female samples (Holland & Tiggemann, 2016). In general, social media websites tend to present a thin-ideal for girls, causing ‘thinness fantasies’ which can often lead to dieting or even disordered eating (McLean et al., 2015). An example can be found in the study of Kleemans and colleagues (2016), who investigated the effect of manipulated Instagram photos on the body image of adolescent girls. Kleemans and colleagues provided evidence that girls who have a higher tendency for social comparison had a significantly lower body image after being exposed to the manipulated Instagram content. McLean and colleagues add that this effect cannot only be provoked when viewing pictures. Subsequently, they state that girls who share pictures of themselves on social media regularly, tend to have a greater than-ideal internalization and body dissatisfaction, as they are more attuned to the appearance and shape of their body . A reason for mainly researching the effects on body image for women can be that females

generally have a lower level of body appreciation compared to men (He et al., 2020) and seem to process appearance-based content more deeply compared to men.

However, research shows that men also experience body dissatisfaction (Striegel-Moore et al., 2009). Studies, such as the study by Haferkamp and Kramer (2011), related to the exposure to attractive Facebook profiles found similar negative effects on body image for both genders. Nevertheless, research is still dominated by female examples related to negative body image outcomes. Although specific research about the influence of social media on the body image of young adult males is still lacking, there are some studies related to exposure to traditional media. These studies claim that movies, commercials or magazines increasingly present muscular male bodies, which again create an unattainable standard for young men. In line with this, Barlett and colleagues present that when men are constantly exposed to these muscular ideals, this can lead to lower levels of body satisfaction. Thus, there might be similar effects for boys compared to girls when being exposed to muscular images on social media.

Discussion

Content and Creator

The content, which is consumed by the participants, differs a lot. However, it can be noted that participants often do not specifically look for the content they consume on TikTok but they rather browse their 'for you page' which is an exploring page that provides the user with TikToks based on their previous liking and viewing behaviour. Hence, not all participants actively followed certain creators, but if they did they often knew the person from other social media platforms like YouTube or Instagram. In general, many participants indicated that they especially like to watch comedy videos of people who, in their opinion, have relatable humor. Moreover, many participants mentioned that they use TikTok as an inspiration, for example for recipes or travelling. Additionally, some participants mentioned that they also watch news on TikTok in order to stay up to date. The female participants in the study especially mentioned that they enjoy watching makeup and fashion videos and that they like to follow certain trends on the platform which can be dances or new music. The male participants mostly preferred videos related to sports or fitness, which were either workout tutorials or videos related to football.

Subject of comparison

In general, the participants stated that they mostly compare themselves to people that they know in real life. This mostly involved family members like siblings, or their close friends. Moreover, some participants mentioned that in general they compare themselves to people who have similar characteristics like them, for example age or outward appearance: “I would say I compare myself to people that are similar to me, so also blonde and tall”. Only a few participants mentioned that they compare themselves to people they see on social media, as the most agreed that they think that people on social media platform are too fake to compare to: “I also watch a lot of TikToks were they show that it’s fake, where they show the reality without beauty filters”.

Influence of TikTok usage on Body Image

In general, most participants believe that there is a connection between TikTok consumption and body image, and that the likelihood to engage in social comparison does also play a role.

Negative influence

Participants who experienced a negative influence of TikTok consumption on their Body Image especially related this effect to the content they consume. The negatively associated content featured videos in which ideal bodies were presented. One participant mentioned that he mainly consumes fitness content, which negatively influences his body image: “If you look at what creators I mainly watch, e.g., body builders, you often get sucked into this and wish you could also be like this.” This participant also mentioned that he perceives TikTok as a platform that especially pushes ‘ideal bodies’: “The app works like this, that videos that are received well are also recommended to more people. And especially videos of people with the ideal body are often perceived as better and have more likes, more shares and are pushed by the algorithm. Because of this you get to see these ideals even more and this can really have a negative influence on body image”.

Positive Influence

Despite the expected negative influence of TikTok consumption on body Image, some participants reported a positive influence. Especially female participants reported a positive effect on their body image, as they perceive TikTok as a more realistic social

media platform compared to Instagram as a participant claims “If I compare it to Instagram you only have pictures of for example models or influencers that post pictures of themselves and everyone thinks they are beautiful. On TikTok, however, there is more appreciation for the body, more than just mere presentation. (...) I think this is more profound than just pictures. (...) and this actually helped me to accept my body how it is”. The participants who experienced a positive influence state that they associate it with body positivity content, which often features videos of people presenting ‘realistic’ bodies with imperfections like stretch marks or body fat.

No Influence

On the other hand, some of the participants report that their TikTok consumption does not affect their body image at all. Participants mostly argue that this is because they either do not consume content related to body image or that they are just not sensitive regarding this topic: “I actually don’t think so because I know what is real and what is fake. I mean I would say everyone is a bit influenced by it but I think that I have a good impression of reality and that I can differentiate what is real and that I cannot compare myself to it”. However, some of the participants mention that although they believe in a negative effect, they do not think it applies to them but rather to people who strongly engage in social comparison and also younger people: “I can imagine it for other people, especially younger ones. If there is like a 14-year old girl in the middle of puberty, and she always sees these perfect bodies, I think that could be dangerous, especially if you are still so young you really relate that to yourself”.

Role of likelihood to socially compare

All participants agree that social comparison does play a role in how TikTok consumption influences body image. A higher level to engage in social comparison is associated with a lower body image by the participants, as one mentions: “I think if people use TikTok, who already have problems with always comparing themselves to other people, this can even make it worse. If you then also scroll for 1-2 hours per day you will be even more confronted with these perfect people and that can influence you even more”. Some participants also associate a strong likelihood to socially compare with others with a lower self-esteem: “If you always compare yourself to others, this is in my opinion also a

sign for a lower self-esteem. And if you have a low self-esteem those videos have a direct effect on you. If you are permanently confronted with perfect people your self-esteem will be worse as you will always think: ‘I don’t look like this, I don’t have a flat belly, I don’t have the perfect big but’. There is definitely an effect.” Nevertheless, not all participants who strongly engaged in social comparison did also have low body image. Some of the participants claimed that they only engage in social comparison with people they personally know and that this is often related to academic or athletic performance. Development perspective on social media use the intensity of the negative effect of social media usage on body image can differ depending on the age of a person, as researchers state that the higher the age of a person the weaker the relationship between the two variables gets. Although social media usage by older adults has increased over the last few years, young adults are still the most frequent users of social media. However, social media usage is not only limited to adults, as almost everyone the age of 13 to 17 has access to a smartphone and almost half of them are using it constantly (Anderson & Jiang, 2018). Thus, mainly adolescents are most frequently exposed to the body standards presented on social media. Adolescence can be described as a time in which children first develop a sense of identity and get more autonomous (Erikson, 1968). However, this period in life is sometimes made more difficult by the high prevalence of mental health challenges (Burns et al., 2009), as many mental disorders are first recognized during adolescence (Patel et al., 2007). Furthermore, previous research by O’Reilly and colleagues (2018) indicates that adolescents experience social media as a threat to their mental health. This is making the exposure to unrealistic body standards especially dangerous for a younger audience as a study by Wängqvist and Frisen (2013) states that especially the rising identity development among adolescents is connected to body image. However, there is still an ongoing discussion about what ages the term adolescence is referring to.

Methodology

This study is conducted by taking interview with small-scale with only 16 participants no hypothesis can be formed and be answered in a reliable statistical manner. Nevertheless, based on the previously reviewed literature, different expectations can be made on how TikTok usage will likely affect the body image of adolescents. Thus, these

expectations will be stated and sub-questions, complementary to the research question: “How does the usage of the social media app TikTok influence the body image perception of adolescents?” Based on literature it is expected that age will play a significant role and that the proposed negative effect will be especially visible among younger participants. Hence, this research is especially focused on the effects on adolescents (age 16-21). Moreover, it proposes that there will be differences in body image based on gender and likelihood to engage in social comparison.

Lastly, a research model has been created to visualize the main components of this study. This model proposes that TikTok usage, divided into the time spent on TikTok, which is measured in minutes per day and hours per week, and the content, which is consumed, which can vary from comedy, dancing, fitness or many more, will influence body image. Moreover, it proposes that there will be differences in body image based on gender and likelihood to engage in social comparison, which moderate the effect on body image.

Main findings

This study aimed to uncover in what ways TikTok consumption influences the body image of adolescents of the age 16-21, posing the following research question: How does the usage of the social media app TikTok influence the body image perception of adolescents? As previous literature proposed a negative effect of social media consumption on body image, this study aimed to investigate whether similar effects can be found for TikTok usage. The results served to answer 4 sub-questions, which will now be discussed in greater detail.

The first sub-question regards the different influences TikTok can have on body image. The results of this study show that TikTok consumption can have three different effects on the body image of adolescents: a negative effect, a positive effect or no effect at all. In line with previous literature, this study uncovered that TikTok consumption can negatively influence the body image of adolescents. This negative influence mainly resulted from watching body image-related content, which was mostly fitness related. Previous studies identify that fitness content often displays ‘ideal’ body types sometimes connected to motivational or inspirational quotes and text (Carotte et al., 2017). Exposure

to such content, which is often called ‘fitspiration’ has been found to have a negative influence on body image (Arroyo & Brunner, 2016). These findings are in line with the findings of this study, as participants reported that viewing fitness-related content on TikTok often increased their body dissatisfaction. Furthermore, this content did also influence their sport and eating activities, as some of the participants strived to work out more or diet to achieve the displayed ideal bodies. Although previous literature on social media consumption mostly proposes negative effects on the body image, this study uncovered that there also can be positive effects on the body image. This positive influence was based on the content which was consumed by the participants, which was related to body positivity. Body positive content can be described as content that features more diversity in displaying bodies on social media that differ from the mainstream (Cohen et al., 2019). A previous study by Cohen and colleagues (2019) claims that exposure to body-positive content can be associated with higher body satisfaction. In this study, the positive effect related to body positivity content was only mentioned by female participants, as the male participants did not report being exposed to body-positive content. Lastly, some participants of this study claimed that their TikTok consumption does not influence their body image. The main argument given for this claim was that the participants can separate the ‘fake’ content displayed on TikTok from what is reality. Fake content refers in the cause of this research to content that is manipulated by beauty filters or other editing techniques that serve to enhance the overall attractiveness of a person. Exposure to this manipulated content is often associated with a lower body image (Kleemans et al., 2018), however, some participants in this study were able to spot manipulated content on TikTok and hence, were not influenced by it.

The second sub-question focused on the effect of social comparison on body image. Previous research indicated that social comparison can also take place on social media platforms (e.g. Vogel et al., 2015), this study found out that these findings can also be applied to TikTok. The exploratory correlations showed that participants with a higher tendency to compare themselves to others also showed higher body disturbance. In the interviews, all participants indicated that they expect people with a higher likelihood to engage in social comparison to experience higher body dissatisfaction.

Conclusion

This study aimed to explore the influences TikTok can have on the body image of adolescents. It started by illustrating the emerging usage of social media, especially among the younger generations. By reviewing relevant literature, it was highlighted that previous findings claim alarming effects of social media consumption on body image. It has been found that this negative effect is mainly provoked by unrealistic beauty standards, which include a thin-ideal for females and a muscular-ideal for males. These negative effects can especially apply to adolescents, who often struggle with mental health challenges and are more attuned to engage in social comparison. Based on these findings a negative influence of TikTok on the body image of adolescents has been expected. After conducting the data analysis, the results of this study revealed that the influence of TikTok consumption on body image is far more complex than expected. On the one hand, this study has found negative effects posed by TikTok, similar to previous studies on Instagram and Facebook, which were often the result of upward social comparison and body image sensitive content. On the other hand, this study could also shed light on the positive influence TikTok consumption can have on body image, based on the increasing spread of body positivity on the platform. Although TikTok still presents a lot of content featuring unrealistic body standards for both genders, there is also a shift noticeable as a substantial part of the participants do think that there is no such thing as the perfect body. Lastly, this study found that there might be differences in body image based on the content which is consumed on TikTok. Thus, further research investigating this topic more experimentally is needed to verify this finding. To conclude, this study was one of the first to explore the influences of the new social media platform TikTok on the body image of adolescents. The study was a good approach to firstly research this field and identify possible similarities and differences to other social networks. As social media is omnipresent and can potentially negatively affect adolescents. Thus, it is of high importance to continue research in this field to protect adolescents from potential harms.

References

- Anderson, M., & Jiang, J. (2018). Teens, Social Media & Technology. Pew Research Center.<https://www.pewresearch.org/internet/2018/05/31/teens-social-media-technology-2018>
- Cash, T.F., Ancis, J.R., & Strachan, M.D. (1997). *Gender attitudes, feminist identity, and body images among college women*. Sex Roles, 36,
- Cohen, D., & Kitayama, S. (Eds.). (2019). *Handbook of cultural psychology* (2nd ed.). The Guilford Press.
- Erikson, E.H. (1968). *Identity: youth and crisis*. Norton & Co.
- Festinger, L. (1954) A Theory of Social Comparison Processes. Human Relations, 7, 117-140.
- Grogan.S.(2008).Body image :*understanding body dissatisfaction in men,women,and children*.2nd ed.London.
- Goethals, & Darley (1986). Interpreting and inventing social reality: Attributional and constructive elements in social comparison. In J. Suls & L. Wheeler (Eds.), *Handbook of social comparison: Theory and research* .
- Haferkamp, N., & Kramer, N. C. (2011). Social Comparison 2.0: Examining the Effects of Online Profiles on Social-Networking Sites. Cyberpsychology Behavior, and Social Networking, 14, 309-314.<https://doi.org/10.1089/cyber.2010.0120>
- Lewis, J. and Currie, P. (2009) Students' Facebook "Friends": Public and Private Spheres. Journal of Youth Studies, 12, 615-627.
<https://doi.org/10.1080/13676260902960752>
- Mulvey, L. (1975). Visual Pleasure and Narrative Cinema. Screen, 16, 6-18.
<http://dx.doi.org/10.1093/screen/16.3.6>
- Wängqvist, M., & Frisén, A. (2016). Swedish emerging adults' sense of identity and perceptions of adulthood. In R. Žukauskienė (Ed.), *Emerging adulthood in a European context* (pp. 154–174). Routledge/Taylor & Francis Group.



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 E-ISSN: 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
• Peer-Reviewed, Open access Journal
• Indexed in Nepjol



BISHWA SHANTI
CHIRAN-MILAN CAMPUS
URL:
www.bishwashanticampus.edu.np

Nomadic Lifestyle and Sustainable Livelihood Practices of the Raute

Lok Bahadur Oli, Assistant Professor
Rural Development Department,
Mid-West University, Surkhet, Nepal

Artical History: Submitted 15 September **Reviewed** 28 September **Revised** 6 October

Corresponding Author: Lok Bahadur Oli **E-mail:** olilok535@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons](https://creativecommons.org/licenses/by-nc/4.0/)



[Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License.](https://creativecommons.org/licenses/by-nc/4.0/)

Abstract

The study highlights the significance of the Raute community, their unique traditional lifestyle, and the challenges they have faced with. It emphasizes the importance of protecting and supporting marginalized communities like the Raute, as well as the need for equitable development. The main objective of the study is to identify the traditional livelihood practices of the Raute tribe in Nepal. The research was carried out in different districts but was focused on the Raute tribe from Gurans Rural Municipality of Karnali province in Nepal. This study used descriptive research techniques to look at quantitative and qualitative data from 149 people between the ages of 18 and 65. Purposive sampling was used to interview 70 Raute people in this age group as well as the Raute leader (Mukhiya). To validate qualitative findings, primary and secondary sources were used, as well as informal conversations took place with key persons of local authorities. The study revealed that the Raute tribe, which consists of 149 people and has 48 percent women, frequently shifts their dwellings and uses building materials from the forest. They rely on government assistance and forest preservation activities for income because they lack formal education and employment. Child marriage, dangerous deliveries, a lack of awareness about family planning, and a dependence on conventional medicine are all causes for concern. The Karnali Province has taken steps to preserve Raute culture, however due to environmental changes, poverty and a lack of jobs still exist.

Keywords: Nomadic, Livelihood, tribe, marginalized, cultural heritage, unique, lifestyle, forest resource, Sustainable.

Introduction

Nepal is a country known for its rich diversity in geography and culture. Its varied landscapes have given rise to different communities, each with unique rituals, languages, and ways of life. Among these diverse communities, the Raute stand out as an indigenous group residing in South Asia. The Raute people have a distinctive lifestyle, being fully reliant on forests and their resources. As a tribal community, they hold a special place in Nepal's cultural tapestry and have been officially recognized by the Government of Nepal (SOSEC Nepal, 2018).

The Raute community's traditional way of life revolves around subsistence hunting, with a focus on langur and macaque monkeys. Additionally, they gather wild forest tubers, fruits, and greens regularly to sustain themselves. In order to obtain grain, iron, cloth, and jewelry, the Raute people skillfully craft wooden bowls and boxes, which they then trade with local farmers for essential food supplies. Notably, they do not engage in the sale of other forest products, bush meat, or forest medicinal plants. Despite their historical significance and unique cultural identity, the Raute community's population is facing challenges. Their numbers have been dwindling, and at the time of identity card distribution, there were only 149 Raute individuals left out of an estimated population of 650.

The Raute people refer to themselves as “basisthanemanche,” signifying their deep connection to the forests of western Nepal. This term conveys that they are the original inhabitants of the region, emphasizing their indigenous roots and identity. By using this descriptor, the Raute community seeks to highlight their distinctiveness and assert their place as an integral part of Nepal's diverse cultural landscape. As a matter of social justice, it is essential that marginalized sections of society, such as the tribal communities in Nepal, receive protection and preferential treatment to support their progress and development. Throughout history, the tribal groups in Nepal have endured exploitation, discrimination, and social exclusion, dating back to Vedic times. The constitutional framework of Nepal aims to create an egalitarian society, ensuring equity for all individuals without any form of discrimination based on religion, race, sex, or place of birth. The protection and empowerment of weaker sections of society, including the Raute community, form the essence of this constitutional principle.

The Raute community has chosen to settle in Dailekh due to the abundance of forests that provide them with timber for crafting wooden items, which they use for their livelihood. Additionally, the forests yield medicinal herbs, which the Raute people use to treat physical injuries and minor illnesses. While they roam across regions like Dailekh, Surkhet, Accham, Salyan, and Dang, the Raute tend to stay in one location for a

maximum of three to four months, unless there is a specific reason to migrate. When they do migrate, they cover distances reachable by foot within three to four hours, carrying their belongings along with them, except for those assigned to assist the elderly during the journey. Remarkably, the Raute people do not use any means of transportation during their migrations, adhering to their traditional way of life and connection with the land.

Therefore, Nepal's diversity in geography and culture has led to the existence of various communities, each with its own distinct identity and lifestyle. Among them, the Raute community holds a special place as an indigenous group heavily dependent on forests for their survival. As Nepal continues to progress, it is crucial to safeguard the rights and traditions of marginalized communities like the Raute, ensuring a society that values equity, inclusion, and cultural preservation.

Statement of the Problem

This study examines the level of socio-economic development achieved by the scheduled tribes of Nepal, with a specific focus on the Raute tribe. Despite five decades of planned economic development, the living conditions of these tribes have not significantly improved. The adoption of the neoliberal development paradigm by the Government of Nepal has resulted in more problems than solutions, exacerbating disparities and deprivations within the tribes. The concentration of capital and technology in the global market has adversely affected unskilled labor, particularly from the tribe, leading to reduced social security and justice provisions. The socio-economic development achieved by the Raute tribe has been uneven compared to other communities, as the gains have primarily benefited the better-off members, widening the gap between different sections of the tribe.

There are various issues faced by the Raute tribe like as; limited access to forest resources, social isolation, frequent migration, lack of modern skills and income opportunities, poor sanitation, hygiene, and health hazards, education and health disparities. The Raute tribe in Nepal encounters significant socio-economic challenges, which have hindered their development and integration into mainstream society. The lack of access to resources, education, health facilities, and income-generating opportunities requires urgent attention from the government and relevant stakeholders. Addressing these issues and providing support for skill development and social welfare can play a vital role in improving the livelihood and future prospects of the Raute tribe.

Objectives of the Study

The main objective of the study is to identify the nomadic lifestyle and sustainable

livelihood practices of the Raute tribe in Nepal.

Significance of the Study

The conducted study has facilitated a comprehensive comprehension of several pertinent inquiries. Undoubtedly, this enhanced understanding has played a crucial role in addressing the challenges faced by the Raute community. The study has contributed significantly to the formulation of pragmatic policies and programs, fostering environmental equilibrium, social equity, and the alleviation of rural poverty. By offering pertinent feedback to the relevant authorities, it has sought to enhance the efficacy of the measures implemented. Article 18 of the Constitution of Nepal grants fundamental rights, encompassing the Right to equality before the law (sub-article 1), which states that “All citizens shall be equal before the law.” Nonetheless, sub-article (3) acknowledges the possibility of enacting specific provisions through legislation for the safeguarding, empowerment, or development of socially and culturally marginalized castes, classes, regions, genders, or minorities. As a result, the study has raised this issue to draw the government’s attention to implement additional programs dedicated to the protection and welfare of the endangered Raute community, while also assessing the effectiveness of existing governmental initiatives. Consequently, the study has unveiled novel perspectives and opportunities for the holistic advancement of the Raute tribe.

Limitations of the Study

The study was limited only in the Raute of Karnali province to generalize the overall aspects of the nomadic lifestyle and sustainable livelihood practices of Raute found in Nepal.

Literature review

Key Features of the Raute Community

The distinct social and cultural features of the Raute community, an ethnic group within Hindu society. The article delves into their societal structure, gender roles, daily practices, festivals, and interactions with nature. It highlights the unique aspects that set the Raute culture apart from mainstream society. It adheres to a traditional patriarchal social hierarchy, aligning with other Hindu-influenced ethnic groups. However, an intriguing distinction emerges wherein women assume a more prominent role than men in internal management affairs. Within the community, women primarily shoulder household responsibilities and exert significant influence over various livelihood aspects, excluding select pursuits like socializing, hunting, carpentry, and dancing. Conversely, men engage in crafting wooden implements, hunting monkeys, trading goods, and procuring food

grains. The gender-based division of labor constitutes a marked characteristic of the Raute community. Their profound understanding of the forest ecosystem, acquired through endeavors such as searching for medicinal herbs, firewood, and vegetables, underscores their deep-rooted connection with nature. Additionally, their familiarity with spring water sources reflects their reliance on the forest for sustenance. Married women exhibit a strong bond with their husbands and exhibit limited mobility beyond their settlement area. This marital closeness is accompanied by mutual respect and affection. Women participate in relocating homes and constructing new dwellings, while men undertake responsibilities considered conventionally male, such as crafting wooden items and hunting. Children's roles within the Raute community evolve as they mature. Until the ages of 10-14, they are exempt from substantial household duties, allowing them to explore their surroundings and engage in unburdened play. Their involvement in fetching water and assisting during relocations on special occasions prepares them for more significant roles as they grow. An essential cultural practice for the Raute community is monkey hunting, a distinctive technique that fosters interaction with neighboring communities, resolving the local monkey menace. These interactions transpire harmoniously, without conflict, showcasing the Raute's ability to engage effectively with others. Festivals, akin to those celebrated by the local Hindu community, form an integral part of the Raute calendar. During these occasions, meticulous arrangements are made for sustenance, featuring food, homemade ale, and meat. The Raute's active participation in community festivities is balanced with a restricted movement beyond their settlement, contributing to the preservation of their distinct identity. The Raute community's unique attributes, from their gender-specific division of labor to their distinctive hunting methods and their harmonious relationship with nature. The in-depth analysis of their social dynamics and practices contributes to a deeper understanding and appreciation of the Raute culture (Fortier, J. 2002).

The Rautes, an indigenous community residing in Nepal, are distinguished by their exceptional cultural identity, meticulously preserved across generations. Evidencing their distinctiveness, they hold the distinction of being the sole nomadic group within the nation, opting against establishing permanent settlements. In defiance of the contemporary challenge of eroding cultural diversity, the Rautes have admirably persevered, steadfastly upholding their customary lifestyle, thereby assuming an esteemed and invaluable role within the rich tapestry of Nepal's populace. Statistical approximations project the Raute population in Nepal at around 180 individuals, distributed among approximately 52 familial units. Predominantly concentrated within the mid-western territorial expanse, this region holds particular sanctity for the Rautes. Although a formal historical record of the Rautes is absent, popular belief maintains that they sought refuge in the wilderness, deliberately departing from settled life and the trappings of modernity. Eschewing

permanent habitation, formal education, and agricultural pursuits, the Rautes have channeled their expertise into woodworking craftsmanship and simian hunting, activities that sustain their subsistence in the bosom of the forest. Even amid the ongoing tide of globalization, catalyzing acculturation and imperiling cultural diversity, the Rautes have admirably upheld their distinctive nomadic heritage. Their adept preservation of time-honored practices within the whirlwind of a swiftly modernizing globe serves as an exemplar, encapsulating instructive lessons for humanity at large. Rautes of Nepal emerge as a quintessential and riveting exemplar of an indigenous collective within the nation. Their steadfast refusal to embrace permanent habitation, unwavering dedication to the nomadic lifestyle, and resolute safeguarding of cultural traditions collectively underscore their profound significance within Nepal's heterogeneous populace. Their resilience amidst the juggernaut of modernization accentuates the criticality of according due respect to, and absorbing wisdom from, such extraordinary cultural enclaves (Kafle, 2014).

“My people like the services and support offered by the government. Majority of my people say “never think of farming or permanent settlement. They warn me “if you do so, we’ll not take you as our leader.” I may involve myself and my two sons into farming or education, but what will the rest of us do?” (Mahin Bahadur Shahi, Raute Mukhiya).

Surprising Practices of the Raute Community

Discover the intriguing practices embraced by the Raute community, an enigmatic tribe with a rich cultural heritage. These surprising activities offer valuable insights into their distinctive nature and characteristics. By examining their past and present practices, we can draw meaningful comparisons and gain a deeper understanding of their way of life. The Raute, a community of hunters and gatherers, avoid using pre-stitched clothing and instead sew their own clothes when necessary. Except for the Raute Mukhiya and a few other people, remaining outside the community is generally forbidden unless you have given the authorities advance notice of your specific purpose. The Raute community doesn't count its members out of concern that it may result in a population decline. When settling, they place a premium on clean water sources, though they now increasingly take nearby marketplaces into account. Raute women adhere to traditions including not combing their hair and donning decorative forehead jewellery. They only eat meat by grilling it, and they only get married inside the community, often in arranged unions. Widow/widower marriage and polygamy are prohibited. Only during marriage are sexual relationships permitted. The elderly, single women, physically disabled people, and needy children are all supported. They faithfully follow the prohibition against stealing and support themselves by asking for what they require. They bargain collectively while they shop, have dinner together without waiting, and worship God at midnight. Instead

of using physical punishment as a form of discipline, the Mukhiya is called upon to mediate conflicts. Doors in widows' huts are positioned differently. When a member dies, settlements are usually moved, usually to a nearby area. A policy prohibiting cutting children's hair under the age of 10 is in place, and hair is cut using a blade rather than scissors. Women are not subject to discrimination during their periods or after giving birth. For 12 years, they stay away from the places where they lost a member. It may highlight the importance of preserving their culture, the challenges they face in a rapidly changing world, and the need for understanding and respecting their unique way of life. Additionally, it might discuss efforts to promote cultural preservation, sustainable development, and how these surprising practices are of interest to anthropologists, sociologists, and researchers studying indigenous communities (Bista, 1976).

Research Methodology

The study employed descriptive research to analyze qualitative data gathered during the research. The study's target population comprised 149 individuals, among whom 70 fell within the age range of 18 to 65 years (Rural Municipality Profile, 2074). The research involved interviewing from the 70 Raute peoples which is 18 to 65 years and head of Raute (Mukhiya). The purposive sampling was used in the study area. During the survey, the data collected was of both quantitative and qualitative nature. The sources of data for the study were both primary and secondary.

Informal discussions were held with various stakeholders, and key person interviews were conducted with the Chairperson of Gurunsh Rural Municipality and the Chairperson of SOCEC Dailekh. These interviews proved particularly valuable for cross-referencing and validating the qualitative information collected during the study.

Results and Discussion

In contemporary times, the issue of livelihood has emerged as a critical concern for tribal communities, particularly those residing in and around forests. For generations, these tribal groups have subsisted by engaging in hunting, gathering, fishing, and shifting cultivation, relying heavily on forest resources to sustain their way of life. The forests not only serve as a means of livelihood but also hold immense cultural significance for these communities. However, in recent years, their traditional mode of sustenance has encountered significant challenges.

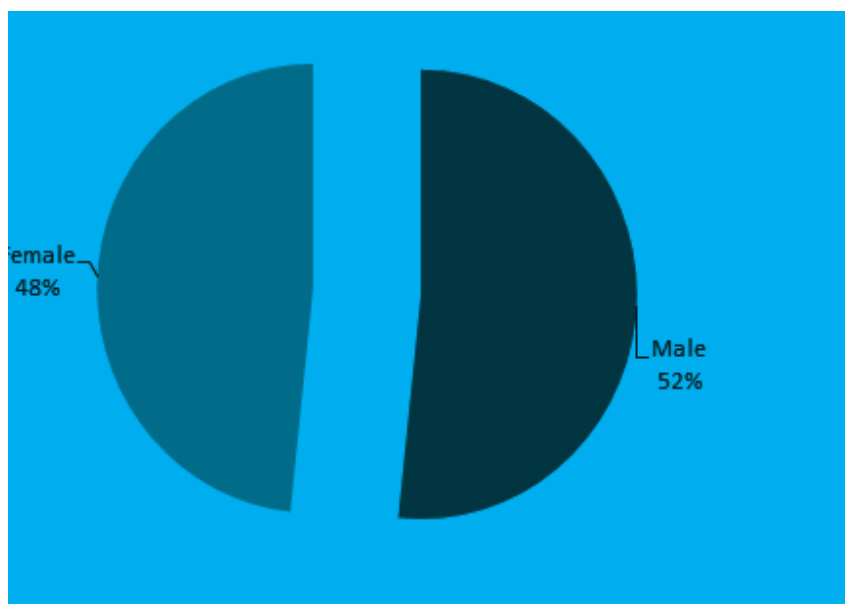
The tribes refer to themselves as the "kings of the forest," emphasizing their deep-rooted connection to these natural habitats. They primarily communicate in a non-written Tibeto-Burman language, but many of the younger members have learned to converse in Nepali, the national language.

Furthermore, their isolation from mainstream society has had adverse effects on their social lives. They do not adhere to the rules and regulations of other communities, which hampers their social development. This divide has created a significant gap between the older and younger generations and is likely to have detrimental effects on future generations as well. There are other parameters that also influence their socio-economic status, and a detailed exploration of these factors is provided below for a better understanding.

Population

Focusing on the particular location in question, the Raute tribe consists of 149 members. Among them, approximately 48% are women.

Figure 1: Population of Respondents



(Sources: Field Survey, 2022)

The figure presented above illustrates the age distribution of a population, showcasing the percentage of males across various age groups. According to the data depicted, males of different age groups make up 52% of the total population.

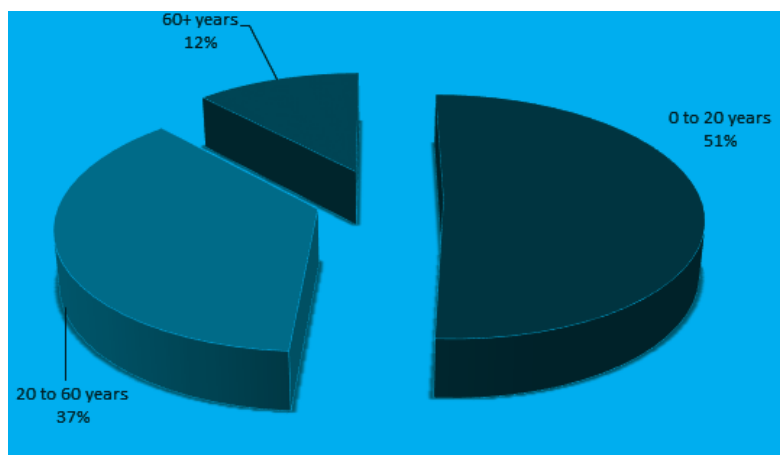
Age Groups of Raute

The figure depicts the distribution of age groups among the members of the Raute tribe in Nepal. The data was collected by SOSEC-Nepal, and provides valuable insights into the population's age structure.

Table 1: Age Group of Raute in the study area

Age (years)	Numbers of people	Percentage
0-10	49	33.00
10 - 20	26	17.00
20-30	15	10.00
30-40	19	13.00
40-50	11	7.00
50-60	11	7.00
60-70	14	9.00
70-80	1	1.00
80-90	3	2.00
Total	149	100.00

(Sources: Field Survey, 2022)

Figure 2: Age Groups of Raute in the study area

(Sources: Field Survey, 2022)

The provided figure 2 and table 1, illustrate the age distribution of a population. It reveals that children aged 20 years and below constitute 51% of the total population. Additionally, individuals above 60 years old make up 12% of the population, while those above 80 years old represent 2%. Moreover, 30% of the population falls within the age range of 20 to 50 years.

Settlements and Housing

The houses constructed by the Raute community are made primarily from forest materials, but some changes in construction methods can be noticed. These houses are

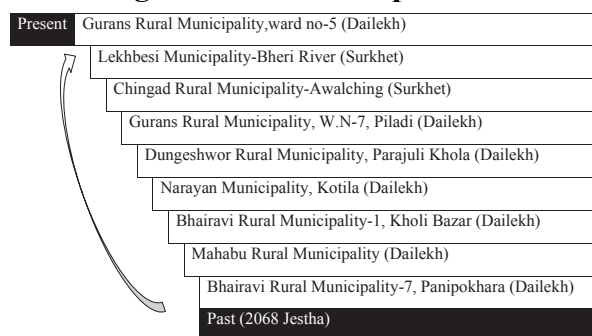
built on a temporary basis because the tribe constantly migrates. Due to their nomadic lifestyle, the houses are not constructed using durable materials. Regarding the issue of identity cards, the Raute community, residing in and around Dailekh's Gurans Rural Municipality, began receiving identity cards on August 15, 2018. The main purpose behind this initiative by the rural municipality was to conduct a factual census of the Raute community and facilitate the distribution of government services to them. Notably, a portion of the Raute community has been permanently settled in Aampani (ward no. 12) of Parsuram Municipality, Dadeldhura, and Rajyauda (ward no. 4) for the past 34 years. Some children from this settled group have started attending school, and some youths have acquired citizenship certificates, pursuing careers as forest guards and joining the police and army. These positive changes in their practices suggest a return to a more conventional lifestyle. With the recent distribution of identity cards in Dailekh, there are no other Raute groups remaining in a nomadic, hunting-gathering way of life. According to data collected by Gurans Rural Municipality, there are currently only 149 Raute individuals (Rural municipality profile, 2074).

Previously, social security allowances were distributed to them based on verbally listed names and their place of residence. However, after the distribution of new identity cards, these cards have become the basis for receiving government and non-government organization services. During the study period, it was observed that the Raute community initially settled in Gurans Rural Municipality but later migrated to Lekhbesi Municipality, where conflicts with the local community led to another migration to the bank of the Bheri river. However, by the end of the study, the tribe had migrated back to Gurans Municipality.

Settlement Pattern of Raute

The settlement pattern of the Raute tribe has been meticulously documented in the given sketch, portraying the substantial changes that have occurred over a significant period. The traditional nomadic lifestyle of the Raute tribe has gradually transformed, resulting in notable shifts in their settlement habits.

Figure 3: Settlement pattern of this Raute



(Sources: SOSEC Dailekh, 2019)

Observation shows that the Raute tribe has displayed a pattern of frequent and varied settlement changes. Throughout this study, it was noted that they shifted their settlements on nine different occasions, with the names of the specific locations provided in the diagram above. Within the duration of the study, they relocated to three distinct places.

One positive aspect of this settlement shifting is that they returned to Gurans Rural Municipality, a place that holds significant importance for them. It has played a crucial role in providing them with recognition and support for their overall livelihoods. Over the course of eight years, they undertook journeys and established settlements in several districts, namely: Jajarkot, Dailekh, Achham, Dailekh again, Surkhet, and ultimately back to Dailekh (Source: SOSEC Dailekh, 2019).

Situation of Employment in the study area

The Raute tribe is facing an increasing threat to their existence due to various challenges. Their traditional way of life, which revolves around trading their woodcrafts, is being jeopardized by the presence of cheap plastic goods in the market. Additionally, changes in the climate have made it difficult for them to rely solely on nature for sustenance and food crops.

As the tribe does not engage in formal education, their opportunities for suitable employment that matches their skills are severely limited. Consequently, they are dependent on government and non-government agencies for support in order to survive. This support comes in the form of financial aid, incentives, and donations. Unfortunately, the lack of education and modern job skills presents difficulties in finding appropriate jobs for the tribe members. However, it's important to note that the Raute tribe is not interested in modern jobs, as their way of life is deeply rooted in their traditional practices.

Overall, the Raute tribe's future remains uncertain, and they continue to face challenges in breaking free from the cycle of poverty due to limited employment opportunities and the changing dynamics of their environment. However, the government's initiative to involve them in forest preservation provides a glimmer of hope for their sustainable living. Government of Nepal, hence has let these tribes to look after the Forest as a ban pale as a paid job.

Situation of Raute Women and Children's

The situation for the Rautes is concerning as their population is dwindling due to child marriage and unsafe delivery practices. Despite respecting their women and children, their present context appears to be extremely poor compared to other castes in the country.

The restriction on women from staying outside of their troop overnight seems to justify their limited thinking and practices, while child marriage further violates the rights of children. The overall well-being of women and children in the Raute tribe requires urgent attention to ensure their proper existence in society. Restricting women's freedom of speech and movement within the tribe hinders their growth and development, representing one of the darker aspects of this community. It is crucial to grant women the freedom and rights guaranteed by the constitution of Nepal to improve their situation and promote their well-being.

Educational Status of Raute

In this tribe, modern education was once seen as a taboo, resulting in children being prohibited from attending schools. However, a positive change is taking place as some children from these communities have come to recognize the significance of education and are now advocating for proper schooling opportunities. It is disheartening to know that in the past, some of these children were even scolded for trying to learn the alphabet. In response to this situation, a local NGO has stepped in to support the education of Raute children by providing them with a friendly teacher. This teacher has noticed that the children show genuine interest in their studies. However, their educational progress is frequently hindered by the opposition from Raute leaders who obstruct their learning journey.

“Raute children dream of becoming doctors and drivers but the leaders prevent them from studying saying that is something they have never done,” said Teacher. In general, the educational status within the tribe falls below the national standards, requiring effective measures and interventions to address the existing shortcomings and uplift the educational outcomes.

Health, Maternity & Family Planning

The Raute community exhibits limited knowledge about family planning and views it negatively, considering it a sin. In addition, their approach to treating illnesses is closely connected to their environment. During times of illness, the common practice among the Raute is to consult a Dhami for suggestions. If the Dhami determines that the illness is not due to faulty rituals, the Raute may then consider visiting the nearest health post for further treatment. Below is a table illustrating the tribal practices followed by the Raute when they

experience sickness:

Table 2: Illness and Common Practices of Raute

Sickness	Tribal Practice
Illness	Consult Dhami
Not due to faulty rituals	Visit nearest health post for treatment

(Sources: Field Survey, 2022)

The information provided is based on the understanding of the Raute community's beliefs and practices regarding family planning and healthcare, relying on medicinal herbs and Shamanism for treatment.

Table 3: Local herbs for treatment of Raute

They primarily rely on medicinal herbs derived from leaves, roots, bark of trees, and plants found in the jungle. The Raute people have a strong belief in Shamanism, and despite the availability of modern medicine, they prefer using herbs for treatment. As a result, they are hesitant to seek medical assistance from hospitals.

S. No	Sickness	Raute ritual for treatment	Remarks
1	Cold and cough	Pittchar herbs by rubbing it in stone	
2	Wound	Salla tree covers	
3	Excess blood	Kammi herbs from the forest	
4	Diarrhea	Local herbs	

(Sources: Field Survey, 2022)

Sanitation Status of Raute

The Raute groups exhibit significantly inadequate knowledge about sanitation and hygiene. They rely on open water sources for drinking and lack access to proper toilet facilities. Recently, they were asked to leave Lekhbesi due to their contamination of the local drinking water source, highlighting their poor understanding of water sources and sanitation practices. The tribe's constant migration to different locations contributes to their substandard housing and sanitation conditions.

As a result, the Raute tribe's sanitation status has shown little improvement over

time, leaving them vulnerable to waterborne diseases. Moreover, their practices pose a threat to the nearby communities and their sources of drinking water. The situation calls for urgent measures to address the sanitation and hygiene issues faced by the Raute group and to protect the health and well-being of both the tribe and the surrounding population.

Income and Expenses of Raute Tribe

The study observes that the income sources for the Raute tribe primarily came from government support, non-governmental organizations, and private sectors. These incomes were categorized into monthly and annual terms. It was discovered that a significant portion of the income was allocated to basic needs, particularly food expenses. Another notable finding was that a portion of the income was being spent on alcoholic beverages. Despite this, the total income appeared to be sufficient to sustain the tribe's needs for an eight-month period. Below is a table displaying the Raute tribe's basic income and expenses for reference.

Table 4: Income of Raute tribe

S.N.	Description	No.of ra- ute	M o n t h l y , NRs	Annual, NRs
1	Social allowance from Central GoN	149	4,000	7,152,000
2	Social allowance from province GoN	149	2,000	3,576,000
3	Selling wooden materials	-	-	200,000
4	Support from NGOs/INGOs	-	-	900,000
5	Individual support	-	-	400,000
Total				12,228,000

(Sources: Field survey, 2022)

The total amount of income for the Raute tribe is NRs. 12,228,000 per year. Per person income from central GoN is 4,000 and province GoN of karnali is 2,000, in a year is NRs. 894,000 of total population of Raute which is 149. The per person income per month from total amount divided is NRs.6838.93. The given data are based on the recent years.

Breaking with their tradition

The Raute community, known for their traditional way of sustaining themselves through hunting and gathering, used to avoid work and education. Surprisingly, some members, including the former leader Mahin Bahadur, have deviated from their traditional principles and taken up jobs. This shift is significant as they once considered touching money as a sin.

Presently, the Rautes reside in the Lekbesi Municipality of Surkhet. The former leader, Mahin Bahadur, along with the current leaders Suryanarayan, Dil Bahadur, Bir Bahadur, and the youth Prakash Shahi, have been appointed as Raute social cadres at the Social Service Center (SOSEC) in Dailekh.

Previously, the Raute people sustained themselves by selling wooden utensils. Unfortunately, they can no longer continue this ancestral profession because they have been prohibited from cutting trees. Despite this challenge, the community's leader believes that the incentives provided by their jobs offer a stable source of income, eliminating the need for them to seek donations and wander from place to place. This has brought about a significant lifestyle change for the Raute community.

Future initiation of the government

The Karnali Province recently introduced new laws and policies aimed at safeguarding the language, culture, and traditions of the Raute community. The province believes that these measures will play a vital role in preserving and promoting Raute culture. One significant aspect of the new law is that individuals from other castes must obtain permission before offering assistance or meeting with the Raute people.

Despite the community's efforts, there has been an increase in alcohol consumption among the Raute people. To address this concern, the provincial authorities have decided to take charge of regulating alcohol distribution. They plan to establish police stations near Raute settlements to monitor and control the supply of liquor more effectively.

Additionally, the province government has made promising announcements to enhance the well-being of the Raute community. They plan to set up mobile schools and health services, ensuring that education and healthcare are conveniently accessible at the doorsteps of the Raute people. These initiatives are expected to improve their overall quality of life and well-being.

Changing Patterns of Livelihood

Livelihood is a dynamic term, subject to the influence of time, location, available resources, culture, and practices. Its meaning varies from place to place, and people's ways of making a living can change over time. The depletion of forests and alterations in the external environment can have significant effects on the assets, activities, and outcomes related to livelihoods. When individuals respond to these changes by adjusting their behavior, it is referred to as employing coping strategies. However, constant reliance on coping strategies can lead to a shift from livelihood strategies to mere survival tactics, which may result in the loss of valuable assets.

For many communities, the forest has been a crucial aspect of their livelihoods, but this dream is now being challenged. While some traditional practices persist, tribal communities have undergone considerable changes in their livelihood patterns. The study group faces unique challenges, such as a lack of land ownership and increased human activity in urban areas. Moreover, advancements in communication systems have significantly influenced the trends in livelihood sources.

As a consequence of these changes, villagers who once solely relied on traditional methods are now embracing new technologies while still preserving their traditional knowledge.

Comparisons between the Past and Present of the Raute

The Raute, also known as the Raji or Banraute, are an indigenous nomadic community residing in the forests of Nepal. Their way of life is deeply rooted in ancient traditions and practices that have evolved over centuries to adapt to their unique environment. Here, are explain both past and present practices followed by the Raute community:

Table 5: Comparisons between the Past and Present of the Raute

Description	Past Practices	Present acts
Population	618 numbers of total population recorded during the census 2011.	149 numbers of the population were identified and distributed with identity card.
Employment	Bartering with the wooden craft and skills demonstration during festive events.	Bartering, skill sharing, incentives from the government and burrow of the money with different persons.
Status of Raute women	Respected but are limited with the norms of the Raute culture.	Not much changed so far from previous days. Women are still limited for household chores, restricted to speak with outsiders, are not allowed to lead the tribe or hunt.

Health and Maternity	Poor and followed the herb based treatment.	Still not much improved so far but these tribe are improving and believe the homeopathic treatment. However, community members are not allowed to stay night out of the tribe for treatment.
Sanitation Status	Poor and unhygienic	Still, not much of the scenario is changed. Their shifting of locality hints that their poor facilities of residence indicates their poor sanitation facility and status.
Future perspective	More oriented towards settlement issues	Nowadays, they are more concerned about the employment, money, proper settlement and improved status in the society.
Conflict	Harmonious people looking for settlements with soft trees for making their carved wooden crafts.	Change in settlements and increasing restrictions has created issues in their settlements. Similarly, their poor efforts towards the sanitation are not easily accepted by the other community.

(Sources: Field Survey, 2022)

Conclusion

The traditional livelihood practices of the Raute Tribe exemplify an exceptional harmony between humans and nature. Their deep-rooted connection with the forest and sustainable practices offer valuable lessons for modern societies seeking to achieve a balance between development and environmental conservation. Preserving their cultural heritage and empowering the Raute Tribe to safeguard their way of life are critical steps in ensuring the continued existence of this unique and resilient community.

References

- Bista, D. B. (1976). Encounter with the Raute: The last hunting nomads of Nepal. *Kailash*, 4(2), 317-327.
- Bista, D. B. (1976). *People of Nepal*. Ratna Pustak Bhandar.
- Central Bureau of Statistics. (2011). Kathmandu: Ministry of Population and Environment, Nepal.

- Contemporary Vision Nepal. (2013). *Conservation of Raute through Livelihood Programs* [Video file]. Retrieved from <https://www.youtube.com/watch?v=dCkFG6iRfzU>.
- Fortier, J. (2002). The Arts of Deception: Verbal performance by the Raute of Nepal. *The Journal of Royal Anthropological Institute*, 8(2), 233-257.
- Fortier, J. (2002). *Raute People of the Forest: Tradition and Change in Nepal's Himalayas*. University of Washington Press.
- Fortier, J. (2002). Reconstructing the Raute: Statelessness, self-determination, and livelihood security among an endangered people of Nepal. *Human Organization*, 61(2), 125-137.
- Fortier, J. (2002). The Rautes: An ethno-ecological 'refugee' community in the mountains of Nepal. *Banko Janakari*, 12(2), 1-7.
- Fortier, J. (2002). The Rautes: Notes on a Nomadic Hunting Tribe of Nepal. *Nepal*.
- Joshi, A. L. (1993). Effects on administration of changed forest policies in Nepal. In *Policy and Legislation in Community Forestry*. Proceedings of a Workshop held in Bangkok, Jan 27-29. Regional Community Forestry Training Centre, Bangkok.
- Kafle, S. (2014, February 12). Changing Life Style of Raute. *Annapurna*.
- Kafle, B. (2014). The Last Nomads of Nepal: A Case Study of Raute Community. *Contributions to Nepalese Studies*, 41(1), 59-75.
- Profile. (2074). *Gurans Rural Municipality Profile*. Asmita Printing Press, Surkhet, Nepal.
- Rana, S. (2010). Change in Livelihood of Raute through Micro Enterprise Development Initiative. *Micro Enterprise Development Program*, 1, 121-129.
- Reporter. (2016, February 12). PM Oli meets Raute Mukhiyas. *Kathmandu Post*. Retrieved from <http://kathmandupost.ekantipur.com/news/2016-02-12/pm-oli-meets-raute-mukhiyas.html>.
- Sejuwal, K. (2014, March 5). Raute Get Job. *Nagarik*.
- Singh, N. B. (1997). The Story of Raute Women. *Bheri Sandesh*, 1(1), 47-50.
- Singh, N. B. (1998). The Endangered Raute Tribe in Nepal. *Askal Paila*, 1(1), 117-125.
- Singh, N. B. (1998). A Research: Raute in Trouble. *Pourakh*, 1(9), 26-27.
- Wolff, H. K., & Pant, P. R. (1993). *A Handbook for Social Science Research and Thesis Writing*. Kathmandu: Ratna Pustak Bhandar.
- SOCEC Nepal. (n.d.). Retrieved from <http://www.sosec.org.np/np/>



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 **E-ISSN:** 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
 • Peer-Reviewed, Open access Journal
 • Indexed in Nepjol



BISHWA SHANTI
 CHIRAN-MILAN CAMPUS
 URL:
www.bishwashanticampus.edu.np

Psychological Trauma in Anand's *Across the Black Waters*

Kishor Dhungana

Assistant Professor, (English), Department of Science and Humanities, Nepal
 Engineering College, Affiliated to Pokhara University, Nepal.

Artical History: Submitted 1 September **Reviewed** 15 September **Revised** 28 September
Corresponding Author: Kishor Dhungana **E-mail:** dhunganakishor@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons](https://creativecommons.org/licenses/by-nc/4.0/)
[Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License](https://creativecommons.org/licenses/by-nc/4.0/).



Abstract

This paper explores the issue of psychological trauma in Mulk Raj Anand's novel "*Across the Black Waters*," shedding light on the profound impact of World War I on Indian soldiers under British rule. Central to the narrative is Lalu, a sepoy whose journey unveils the stark realities of trench warfare, the constant specter of death, and the brutalities of battle. The soldiers navigate the complex terrain of dislocation and alienation, torn between allegiance to their homeland and serving the British Empire, all while contending with prejudice within the military hierarchy. The aftermath of the war reverberates in the soldiers' lives, marked by the enduring symptoms of post-traumatic stress disorder (PTSD)—nightmares, flashbacks, anxiety, and depression. Through the lens of Lalu's perspective, this paper exposes the emotional toll exacted on these individuals amidst the multifaceted challenges of war and colonialism. Importantly, the paper employs a novel approach, applying trauma theory as a conceptual framework to delve into the psychological dimensions of the narrative, thereby offering a nuanced understanding of the characters' experiences in "*Across the Black Waters*."

Keywords: Dislocation, Psychological trauma, Sepoy, Alienation, Dislocation, Disintegration

Introduction

This paper tries to explore the issues of psychological trauma in Mulk Raj Anand's *Across the Black Waters* by analyzing the story knitted in the novel and attempts to explore the psychological traumatic effect over the protagonist Lalu because of war. It is the study of Mulk Raj Anand's *Across the Black Waters*. Anand has written about the life struggle and the panic situation (during war) of the protagonist Lalu during war. This project makes significant contribution to study the psychological effects of the protagonist Lalu due to war. In the book, *Across the Black Waters* the author has written about the village boy named Lalu and his struggle to return his property and to make the family happy. He joins army. Unfortunately, he along with his group, is sent to fight against Germany from the side of British. The troop is sent from place-to-place fear dominates over him. For example, Lalu had lain in a half sleep in the cellar, when he awakened with a sudden jerk and found his body convulsed with the tremors of a nightmare" (Anand, 2008, p. 141). Pain-racked face spreads a trembling dread and sorrow (Anand, 2008, p. 125). His brain was in a whirl (Anand, 2008, p. 94). He loses his consciousness. (Anand, 2008, p. 14) The above-mentioned lines proves that he is a psychological problem because of war.

This research probes into the issue of how the colonial culture of India is profoundly affected by the traumatic effects of war in which innocent Indian sepoy fight hectically with full devotion to the crown of British Raj. Prior to the war, Indians used to assert their loyalty to the crown of British imperialism. Following the war, they come to know how they are hoodwinked by the colonial politics which is the politics of deception and deprivation. Since then, Indians have begun to cultivate the culture of resistance. The effect of the First World War, where sepoy sacrificed their lives, brings forth profound level of chaotic and troubled understanding of how much Indian culture is affected by the hatred and horror resulting from the catastrophic loss of sepoy's lives. This research focuses on the issue of the impact of traumatic experience caused by the claustrophobia of men in the frontline projected in *Across the Black Waters*. It foregrounds an emotional wound or shock of sepoy who died in the trenches of France and Flanders.

Across the Black Water is part of a trilogy along with *The Village* and *The Sword and the Sickle* that chronicles the life of Lalu as he struggles to rise from the bottom of Indian society. (2018, p. 163) In the background is India's fight for independence. This book is the only Indian English novel that is set in World War I and portrays the experiences of Lalu,

who only wants to reclaim the piece of land his family lost as a reward for serving. But when he returns from war, he finds his family destroyed and his parents.

Literature Review

Different critics have analyzed the text from the multiple perspectives that preserve the universal nature of the novel. Among them, A.L. McLeod is a critic who has made an extensive survey of the entire literary oeuvre of Mulk Raj Anand. He makes the following observation with respect to the novel, He says “To assist the British in their war against Germany, presumably World War I, Indian sepoy, who were ruled by British back then, were sent across the black waters” (Anand, 2008, p. 32). McLeod examines the novel in terms of the literary coverage of sepoy’s contribution to the British Raj during the Second World War. Both the bravery and audacity of the sepoy are put at the heart of the novel. The loyalty to the throne of British Raj is the most beautiful virtue of sepoy that needs appreciation. It is an undeniable fact that sepoy fought against German soldiers who are well-equipped with artillery and ammunitions.

Since the publication of *Across the Black Water*, different critics have expressed their notion on this work. Raj Singh argues that In *Across the Black Waters*, Mulk Raj Anand clearly creates the character Lal Singh as a true to life character who depicts most of the soldiers who are originally farmers. “The setting of the novel is during the period of the Gandhian movement which had started to gain momentum and the nationalist fervor in the country was high with sporadic nonviolent movements taking place to oust the British from the country” (Singh, 2015). Unlike the idea of this research, Raj Singh sees this work from the perspective of war. He argues this book is only about war which is related to the Indian people who win place and achieve its great interest. Suresht Renjen Bald argues from a different perspective. He argues:

Lalu the central figure in Mulk Raj Anand’s trilogy accepts revolution of rebellions in the village. As an adolescent, he defines the moves of his Sikh village community shaving his long hair eating meat cooked by a Muslim and flirting with the landlorkd’s daughter on being severely published for his behaviour by the headman of the village his father and elder brothers. Lalu rejects familial and communicable discipline. He ran away from home to seek liberation in this Army. (Bald, 1974)

Bald talks about the protagonist of this novel Lalu accepts revolution going against society by shavings his long hair, eating meat which was cooked by Muslim. So, he damn cares the society, escape from the society, village and family and search liberation in the army. Saleha Ilhaam has expressed his idea in his own way. He states that "It is based on the experiences of Indian sepoy who are transported to Europe to fight in the First World War. The central character is Lalu, a young Hindu boy who has already with strict practice of Hindu eating at Muslim's shop while at home. In Europe we see how the soldiers are treated by their English masters within the army, but Anand also depicts the strict hierarchies among the Indian themselves in terms of caste, class and rank (Ilhaam, 2021, p. 193). Dominik LaCapra basing this theory of trauma on Freud's psychoanalysis stress the need for "acting out" and "working through" of trauma for leading a healthy life. Trauma is in strinsically multidisciplinary. So, it needs to displace older paradigms and attend to know configuration of cultural knowledge. Unlike the psychoanalytic formalist approach, historical approach examines the undercurrent the distorted by contextualizing in the network of cultural political Sigmund Freud in Mourning and Melancholy describes two opposite forces that act simulated to convert traumatic experiences in all forms of writing, Lacapra asserts:

The literary forms get in strength from the struggle between the urge to cry out from burning core of traumatic experiences one to one hand and the drive to rationally construct the core of the trauma as a symbolic representation model in language, thus keeping it at a same distance from fact to fiction. (LaCapra, 1999)

In this sense, trauma brings the limitations of our understanding and at the same time it dislocates the so called traditionally disciplinary boundaries leading it to rethink our notion of experiences and of communication. In a person's telling of trauma what remains to be said in the disaster rain of words and demise of writing for both the speaker and writer in the course of conversation.

Trauma theory is a privileged critical category which includes diverse fields with its special focus on psychological, philosophical, ethical and questions about the nature and representation of traumatic events. In other words, all forms of remembering trauma the first result in the process of "Working through" the other is based on denial and result in "acting out." Both concepts come from Freud and have been developed in such way that could be used in historical studies.

Verbitsky et al present that PTSD is a complex phenotype that is difficult to model in rodents because it is diagnosed by patient interview and influenced by both environmental and genetic factors (Verbitsky et al., 2020). It deviates the thought of the people. The sepoy or the British Indian army were afflicted with this disease.

PTSD is studied in the American contexts by Jones and other writers, they say “post-traumatic stress disorder is a common and disabling mental health disorder, with about one in fifteen U.S. adults meeting criteria for PTSD during the lifetime” (Jones et al., 2022). Trauma was originally the term for a surgical wound. Conceived on the model of rupture of the skin or protective envelope of the body resulting in a catastrophic global reaction in the entire organism Swartz while studying Freud and trauma writes in *Trauma*:

Freud famously abandoned the very theory of sexual seduction that is crucial to today's recovered memory moment. Yet, if we are to evaluate Freud's role in the genealogy of trauma as we must it is essential to understand that the terms in which modern trauma theorist tend to describe Freud's betrayal reveal a fundamental misunderstanding of his thought.(Schwartz, 2002)

According to Freud, what he called deferred action trauma was constituted by a relationship between two events or experiences, a first event that was no necessary traumatic because it came too early in child's development to be understand and assimilated and the second event that also assimilated the second event that was not inherently traumatic but that triggered a memory of the first event that only then was given traumatic meaning and hence repressed by a dialectic between two events neither of which was intrinsically traumatic and a temporal delay or latency through which the past was available only by a deferred act of understanding and interpretation .

Methodology

The researcher makes use of the theory of Psychological Trauma borrowing the lenses from Eyrmen, LaCapra and Caruth. The researcher assumes that the theory of Psychological Trauma is pertinent for this research because even the text *Across the Black Waters* deals with the problems of effects of war, psychological pangs and pains. This research explores and examines how the undivided devotion on the part of sepoys towards the British Empire leads to the most embarrassing and self-destructive conditions. Colonial subjects in India under the colonial rule of Britain used to think that they are members of

British Raj. They also used to think that they have duty and responsibility towards stability and integrity of British Empire. That is why they fight vigorously for Britain during the First World War against the aggressive German soldiers. Sepoys shed blood for the fate and future of British Raj. They sacrifice their lives for the bright future of Britain. But after the way, sepoys who died and are safe now get nothing.

Over one hundred years have passed since Sigmund Freud first created psychoanalysis. The new profession flourished within the increasing secularization of Western culture (Roazen, 2018, p. 301). More than a century has gone by since Sigmund Freud first developed psychoanalysis. This fresh approach to understanding the human mind gained popularity as Western society became more secular, meaning there was a decline in the influence of religious beliefs and practices. During this time, psychoanalysis thrived as a profession, finding its place in the changing cultural landscape of the West. Human being had displaced mentality.

After the war, those sepoys get just indifference, negligence and condescending attitude of British soldiers. Prior to the war, colonial subjects had unshakable belief in the power and glory of British Empire. When sepoys know the ground reality of war, they no longer remain loyal to the Raj of British queen. A kind of resistance and rebellious conscience develop. The colonial culture is profoundly changed. The indifference of British soldiers towards sepoys marks the beginning of profound transformation in the underlying norms and ideals of colonial trauma. Sepoys' negligence and misery implant a kind of culture of hatred and vengeance on the part of Indians against the callous and insensitive colonizers.

When Lalu, in his heady new role as patrol leader, attracts the romantic attention of his daughter Maya, Harbans Singh frames Lalu for theft, forcing him leave the village. He turns his back on the place where everyone knows him and marches into the anonymity of the British Army. He does not see the way the Boy Scouts also served to control him; instead, all of his anger is directed toward Harbans Singh and the rest of Nandpur who will not resist the landlord's tyranny. He has been traumatized because of this condition. Here van der Kolk, B.A., Brown, P. & van der Hart, O in the article Pierre Janet on post-traumatic stress Say: Janet claimed that vehement emotions interfere with proper appraisal and appropriate action. Failure to confront the experience fully leads to dissociation of the traumatic memories and their return as fragmentary reliving experiences Janet proposed

that intense emotions can disrupt our ability to assess situations accurately and take appropriate actions.(van der Kolk et al., 1989, p. 368) When we don't fully confront these overwhelming experiences, they can become fragmented memories that later resurface as disjointed and vivid reliving episodes. In simpler terms, if we don't deal with our strong emotions directly, they can come back to us in a fragmented and intense way.

British rule in India, first of all, resulted in breaking the barrier of that closed society. Then the greatest psychological impact came with the establishment of four universities and with the introduction of western educational system. The English language provided the natives with a way to the western literature and to the western culture, of course. English education created a class of native bourgeoisie, the majority of which turned to their mother tongue while giving birth to a native literature, applying the western aesthetic norms. But a few among them thought it appropriate to give expressions to their feelings and experiences in English. Thus, the peculiar body of Indo-Anglian literature was created while its contents were to be Indian, its medium of expression was English.

After the war, those sepoys get just indifference, negligence and condescending attitude of British soldiers. Prior to the war, colonial subjects had unshakable belief in the power and glory of British Empire. When sepoys know the ground reality of war, they no longer remain loyal to the Raj of British queen. A kind of resistance and rebellious conscience develop. The colonial culture is profoundly changed. The indifference of British soldiers towards sepoys marks the beginning of profound transformation in the underlying norms and ideals of colonial trauma. Sepoys' negligence and misery implant a kind of culture of hatred and vengeance on the part of Indians against the callous and insensitive colonizers.

When Lalu, in his heady new role as patrol leader, attracts the romantic attention of his daughter Maya, Harbans Singh frames Lalu for theft, forcing him leave the village. He turns his back on the place where everyone knows him and marches into the anonymity of the British Army. He does not see the way the Boy Scouts also served to control him; instead, all of his anger is directed toward Harbans Singh and the rest of Nandpur who will not resist the landlord's tyranny.

British rule in India, first of all, resulted in breaking the barrier of that closed society. Then the greatest psychological impact came with the establishment of four universities and with the introduction of western educational system. The English language

provided the natives with a way to the western literature and to the western culture, of course. English education created a class of native bourgeoisie, the majority of which turned to their mother tongue while giving birth to a native literature, applying the western aesthetic norms. But a few among them thought it appropriate to give expressions to their feelings and experiences in English. Thus, the peculiar body of Indo-Anglian literature was created while its contents were to be Indian, its medium of expression was English.

As the novel progresses and Lalu comes to know European peasants, he realizes the stories are colonial myths that poverty exists in Europe as surely as in his homeland. It is the realization that drives him toward Marxism. The other myth Lalu rejects in the midst of war is that the European war is another Mahabharata:

The principles of light and darkness, right and wrong, were arrayed on opposite sides, fighting for supremacy, and all the powerful kingdoms within reach were drawn into the struggle as in the old days of the great war of Kurukshetra. Right, it was devoutly argued would triumph in the end, especially as Sri Krishna as incarnated in the Indians would show his hand. (Anand, 2008)

This belief in right and wrong lasts as the Indians board ship, lasts as they arrive in Europe, and lasts as the French cheer their arrival. When they report to the front lines and the shrapnel begins to fall all around the trench in which Lalu waits for the order to charge.

Data Analysis and Presentation

If we delve in the context of the novel, *Across the Black Water*, Lalu's time in the army cures him of his romantic ideal of Europe. He no longer envies the sahibs and believes their lives are richer. In the army, Lalu recognizes the way the Boy Scouts have been preparing him to die for a country of which he is not a citizen. He has seen the horrors their system has brought upon themselves, and he returns to India prepared to resist it. The time in the army brings another important realization for Lalu Singh that will follow him throughout the next novel:

If his father had been alive and present, he would certainly have prophesied disaster for all those who had crossed the black waters, and he would have regarded this war to which they were going as a curse laid upon the sahibs for trying to defy nature. But why am I turning suspicious and thinking such thoughts? He had always defied his father and preened himself on his schooling. He did not realize

that he had inherited many of his father's qualities, not only the enduring ones such as his short, lithe wiry frame, his love of the land, his generosity, and his humor but also his faith and his naivete.(Anand, 2008)

His father dies and his death brings forth catastrophic change in his viewpoint. His trust and faith in the duty and responsibility dwindle down so easily. He has lived for a while as a German prisoner and for this he is humiliatingly discharged. Afterwards he turns back toward the life he rejected earlier.

Eyerman formulates his theory's basic assumption against the backdrop of a critique of what he sums up as lay trauma theory. The common denominator for this lay theory is, as contended by Eyerman, "the belief that events that are traumatic have a more or less given natural fallacy to be so. Thus according to the lay theory, the trauma potential is understood as an intrinsic part of the events themselves"(Eyerman, 2001). Eyerman rejects any form of lay trauma theory and argues for a more theoretically reflexive alternative. In accordance with his initial definition cultural trauma is "always to be understood as something that is socially constructed. It means that social construction is to be understood as a social process in form of mediation through representations" (Eyerman, 2001). Thus, it is only through representations that the experience of the traumatic event can be conveyed.

Lalu has been excited to visit Europe, for his colonial schooling has told him that all good things come from the lands of the sahibs:

And the ship was urging him forward into the unknown. He was going to Vilayat after all, England, the glamorous land of his dreams, where the sahibs come from, where people wore coats and pantaloons and led active, fashionable lives – even, so it was said, the peasants and the poor sahibs. He wondered what was his destiny. (Anand, 2008)

As the novel progresses and Lalu comes to know European peasants, he realizes the stories are colonial myths that poverty exists in Europe as surely as in his homeland. It is the realization that drives him toward Marxism. The other myth Lalu rejects in the midst of war is that the European war is another Mahabharat:

The principles of light and darkness, right and wrong, were arrayed on opposite sides,

fighting for supremacy, and all the powerful kingdoms within reach were drawn into the struggle as in the old days of the great war of Kurukshetra. Right, it was devoutly argued would triumph in the end, especially as Sri Krishna as incarnated in the Indians would show his hand. (Anand, 2008)

People think the fact that the traumatic experience is constantly forcing itself upon the patient even in his sleep is a proof of the strength of that experience: the patient is, as one might say, fixated to his trauma. I am not aware, however, that patients suffering from traumatic neurosis are much occupied in their waking lives with memories of their accident. Perhaps they are more concerned with *not* thinking of it (Anand, 2008). If a life threat to the body and the survival of this threat are experienced as the direct infliction and the healing of a wound, trauma is suffered in the psyche precisely, it would seem, because it is not directly available to experience.

In *Writing History, Writing Trauma*, LaCapra recapitulates these points to meditate more broadly if primarily through the legacy of the Holocaust on the critical methodology most appropriate for the traumatic inheritance of contemporary culture, a reflection that potentially encompasses other traumas such as slavery, nuclear destruction, or apartheid. Readers familiar with his considerable body of work on the Holocaust will thus find useful reformulations of terms and concepts that can then be applied to other traumatic contexts. LaCapra proposes a theoretically minded, yet historical approach to trauma. It would commemorate the particularity of historical wounds. LaCapra remarks:

This unmiserable past continues to shape our current experiential and conceptual landscape. However, this past and its losses would also be subject to a collective process of mourning, working through, and moving on, a trajectory that would ultimately release us from a cycle of perpetual traumatization and allow us to turn to future-oriented ethical and political projects. (LaCapra, 1999)

LaCapra suggests that literature has been the privileged domain or safe haven for trauma's rehearsal and performative transmission. Two critical concepts emerge in response to the tension between traumatic and historical modes of addressing the past. They are the notion of the middle voice and that of empathic unsettlement. With many precautions and qualifications, LaCapra proposes the discursive analogue of a middle voice a voice hovering between active and passive modes as a vehicle for writing trauma. The middle voice would thus be the in between voice of undecidability and the unavailability or radical ambivalence of clear-cut positions. LaCapra is careful to point out that to privilege a stance of identification, ambivalence.

Not only the British soldiers but the captives too disclosed their true nature. Once, some of the captives died of fever, typhus and other minor diseases. The lack of medicine is another cause for the growth in the numbers of dead patients. That is why they paid least attention to the sickness and sufferings of the captives. "Through the inculcation of habits of discipline, Salvation Army reformatories sought to reform criminal tribespeople into subjected and productive bodies. Processes of reform were linked to the spatiotemporal expansion of the British Empire and the constitution of new forms of productive relations" (Tolen, 1991). There was quibble who will own the sleepers and rags. Some captives quarreled for the space of the dead man because after his death there would be place for someone to sleep. The extreme dearth of minimum requirements of life made captives to show their true human nature. In the midst of poverty, dearth and paucity of resource, raw human nature comes out in its crude and cunning form. The dramatic exhibition of the crude and raw human nature amidst the captives themselves calls into question any gross idealization of nature of human beings. The following lines illustrate this point:

Lalu including other sepoys spent some time in a hut for typhus patients who ran very high temperatures and were often delirious, many of them moribund. After one of them had just died, Lalu watched without any emotional upset the scene that followed, which was repeated over and over again with each death. One by one the prisoners approached the still warm body. One grabbed the remains of a messy meal of potatoes; another decided that the corpse's wooden shoes were an improvement on his own. (K. D. Verma, 2000, p. 90)

The vicious cycle of dehumanization is mentioned in this above-cited part. The British soldiers in charge of British Empire created terrible atmosphere in the army camp. Everything is scarce in the camp. From sleeping bed and wearing blanket to the eatable item and medicine there was paucity. Poverty, lack of the minimum provision of life, harsh treatment of captives collectively produced harmful effect in prisoners. In the miserable condition, the captives faced scarcity everywhere in the camp. That is why they began to act and think in an inhuman way. Some sepoys are dying while others are freely waiting for the moment to snatch the rag and other things which are used in the daily lives of the camp. Inhuman and callous deeds generate insensitive atmosphere which in turn compels prisoners to act and think in a diabolic way.

Following his entry into the camp, all these illusions disappeared and a naked

truth loomed threateningly shocking all the captives. Amidst all the sadistic and inhuman treatment which the sepoys-captives had to encounter, the narrator says that he grew formidably curious. Fatal and grim sense of humor welled up in his psyche. As a consequence, he exerted a good deal of curiosity. The growing sense of strange humor and grim curiosity held Lalu consciousness in a state of suspension. Even several years after his redemption from the concentration camp, this kind of curiosity and humor haunted to his own utter surprise and shock. The following lines illustrate this point in a dramatic way:

Thus, the illusions some of us still held were destroyed one by one, and then, quite unexpectedly, most of us were overcome by a grim sense of humor. Sepoys knew that we had nothing to lose except our so ridiculously naked lives. When the showers started to run, they all tried very hard to make fun, both about themselves and about each other. After all, real water did flow from the sprays? Apart from that strange kind of humor, another sensation seized us: Curiosity. (Anand, 2008) Lalu goes on to narrate that he is seized by a bizarre kind of sensation. The peculiar sensation seized him. He is at a loss to know what is happening to him. He dares to know if his mind is working at a proper and normal rate or not. He managed to know also. But the more he dwells upon this condition, the more confused and confounded the narrator becomes. Without doubt he comes to know that there are some of the ways which have been producing some strange sensations.

Verma further mentions: "At some points in Lalu's mind, the narrator feels increasingly invaded by fatal sense of curiosity and grim sense of humor. In the moment of brutality" (K. D. Verma, 2000). The narrator is feeling unbelievably curious and incredibly humorous. The occurrence of both inhumanity and degrading sense of humor is extremely traumatic to the Lalu.

While Lalu resists attacking the landlord, he does renew his relationship with Maya. When he leaves Nandpur again, she goes along. Lalu goes to work organizing the peasants in another province into communes for Kanwar Rampal Singh, the Count in another province. Niven's own prose illustrates the problem the Count cannot overcome. He has more knowledge of Lord Byron's England, than he does of his own region. The revolutionary examples the Count looks to are European, and he is blind to the culture of his own country:

The Count kept up a running commentary on Revolution and Revolutionaries, until he

began to find difficulties in negotiating his way across the highway, which was completely devoid of such modern conveniences he had got used to in Europe – signposts. Not only could he not turn his head back to make speeches here on lack of signposts, but he could hardly take his eyes off the old road.(Anand, 2008)

The Count looks for signposts along the road to revolution that do not exist in India; his revolution is set in a fantasy land. The Count is without the creativity to negotiate a revolutionary space without a map. Ultimately, he is unable to find alternatives to those European road signs, and consequently he cannot find his way to the Revolution. Das Mentions that “The encounter with Europe in Anand’s novel has to be filtered through this understanding. Narration of events are almost always through a European perspective)”(Das, 2018, p. 355). He refuses to confront the hypocrisy of clinging to his aristocratic title and lands and serving as landlord to landless peasants, while simultaneously talking revolution. He consistently discounts the peasants.

In an increasingly bourgeois world, the Count tries to capture the former prestige of the rajahs by leaping to the defense of the peasants. Unlike Lalu Singh, the Count has no conception of what means to be a peasant, or even what it means to work. While this may be noble, it ignores the reality that it is the peasants who suffer. Gandhi strives to appear like a peasant, but he knows little of peasant life. He complains that the peasants are not strong enough to fight the battles he wants to fight. This dismissal of the peasants enrages Lalu Singh.

And as he contemplated the in the half-dark, deepened by the dead night outside, he seemed to get faith and become hard. They seemed so gentle and innocent and immune from any of the violence he felt in his nature as they dozed or slept, breathing with half-opened mouths and widely dilated nostrils. They would be so naive if one talked to them about their plight and they would not dare to let themselves to be mastered by their hatred against those whom they had come to accept as their superiors(Anand, 2008). They were stubborn and would walk away if one of their prejudices was offended. They would resort to murder if they had a quarrel over a trickle of water in the fields. Behind the abjectness into which the gentleness of their religious faith, the power of their priests had schooled them. Behind the ashen deadness of their feeble frames there still shouldered the energy of long generations.

Lalu empathizes with the peasantry the revolution is supposedly going to free.

He knows their problems and their difficulties in resisting because he grew up a peasant. Lalu offers a different path to social change than the Count and Mahatma Gandhi. In the postwar period, the entire colonial of India undergoes shock, mobility and then anti-colonial unrest. But it takes decade long time for India to recovery from the shock of psychological trauma.

Traces of pessimism in *Across the Black Waters*

The major thrust of this research is to expose harsh realities about the effects of cultural trauma. In Anand's *Across the Black Waters*, the cultural effects of trauma inflicted by war are explored at a great length. The way Anand treats the cultural effects of war and trauma sounds convincing and life like. It truly deserves appeal, sympathy and attention. In no way, war and its traumatic effect can be justified. Dirks inculcates in his article, "*Across the Black Waters* is about empire, about war, about all the idiosyncratic details of character and community that get lost in such wide-sweeping nouns. But it is also and perhaps above all about the English language" (Dirks, 2007). It further states the cultural effects of far-reaching repercussions. Native cultural ethos of India, diverse cultural patterns and practices and other diversity of norms are torn asunder by the aggressive colonial ideology of British Empire. Lalu is a witness to all the shifting reality of India's cultural norms and history.

War threatens the British Raj and Lalu and other sepoys manage to assist British soldiers. Imperialism destroyed the basis of the old village life and mechanically imposed a superstructure from the top. It sapped the whole foundation of the self-sufficient feudal village, but left feudalism in its place. It destroyed the ancient forms, but left the festering sores of an age-long decay beneath the surface without making any serious attempt to heal the sick body, except treating it with patent medicines. It broke up and changed India, but refused to renew it.

The implementation of this superstructure had reverberations throughout the Indian rural economy. Viewing the local agricultural practices as unsophisticated, the British instituted new agricultural policies and altered the relationship of the peasants to the land they worked. These changes were described by the colonizers as modernization. In fact, the transformation of agricultural practices was part of a grand development scheme known as the Green Revolution. The millennia old agricultural knowledge honed over the

centuries to fit into the climate and culture of each region on the subcontinent.

Verma, one of the prominent critics says, “Anand the well-deserved recognition and status of a novelist who is capable of portraying something very genuine and authentic about human nature and the Indian social scene” (V. Verma, 2014, p. 277). In *Across the Black Water*, such a process is represented in a crystal-clear way pessimistic vision. The destruction of diversity and the creation of uniformity simultaneously involve the destruction of stability and the creation of vulnerability. Local knowledge on the other hand, focuses on multiple-use of diversity. Rice is not just grain; it provides straw for thatching and mat-making, fodder for livestock, bran for fish ponds, and husk for fuel. Local knowledge systems have evolved tall varieties of rice and wheat to satisfy multiple needs. They have evolved sweet Cassava varieties whose leaves are palatable as fresh greens. However, all dominant research on cassava has focused on breeding new varieties for tuber yields, with leaves which are unpalatable.

The cultures conquered by Europe and the United States in the great waves of capitalist colonization in the 15th through 19th centuries had developed agricultures, which fitted elegantly into the needs of the culture and the demands of the ecosystem? The destruction of diversity and the creation of uniformity simultaneously involve the destruction of stability and the creation of vulnerability. Local knowledge on the other hand, focuses on multiple-use of diversity. Rice is not just grain. It provides straw for thatching and mat-making, fodder for livestock, bran for fish ponds, and husk for fuel. Local knowledge systems have evolved tall varieties of rice and wheat to satisfy multiple needs.

While much of Mulk Raj Anand's *Across the Black Waters* speaks directly to the implications for cultural and economic independence inherent in imported agricultural technologies. The Punjab trilogy traces the life of a character searching for another India. “Anand's protagonist in *Across the Black Waters* looks at the situation in the Punjab from an ever-widening orbit, only to recognize that global movements devalue the very people they purport to help. In the end he rejects theory for action, returning to the peasant society he fled as a youth” (Vanroye, 2017). The scene of trilogy can vividly be seen in this novel.

“The Trilogy has been brought together by Saros Cowasjee noted Anand scholar who has also written an insightful and inclusive introduction as the Punjab Trilogy” (Kaur, 2018) can be read as a Bildungsroman. *Across the Black Water* is also a part and parcel of

this trilogy. Lalu points out how the conflation of these two political systems has great significance in postcolonial countries. Third World institutions mimic the paradigms of the West. These tautological definitions are unproblematic if one leaves out people, especially poor people. If one ignores ecological and cultural diversity and distinct civilization and natural histories of our planet which have created diverse and distinctive cultures and ecosystems. In every instance, the pessimistic facts are found in this novel, *Across the Black Water*.

Conclusion

“*Across the Black Waters*” by Mulk Raj Anand, depicts condition aftermath the World War I. This paper views this novel through psychological trauma with its significant theme, especially in the context of the experiences of the Indian soldiers. The novel delves on the impact of war on the mental and emotional well-being of the soldiers, particularly through the character of Lalu, the protagonist. Lalu undergoes various traumatic experiences on the battlefield, witnessing the horrors of war, facing the challenges of being in a foreign land, and dealing with the racism and discrimination from his British counterparts. These experiences contribute to the psychological trauma that Lalu and other soldiers endure. Anand portrays the internal struggles of the characters, depicting how the war disrupts their sense of identity, belonging, and sanity. The psychological trauma is depicted through flashbacks, nightmares, and moments of intense emotional turmoil, offering a poignant commentary on the lasting effects of war on the human psyche.

Reference

- Anand, M. Raj. (2008). *ACROSS THE BLACK WATERS: ANAND, MULK RAJ*: 9788122202588: Amazon.com: Books. Library of South Asian Literature. <https://www.amazon.com/ACROSS-BLACK-WATERS-MULK-ANAND/dp/8122202586>
- Bald, S. Renjen. (1974). *Politics of a Revolutionary Elite: A Study of Mulk Raj Anand's Novels*. Modern Asian Studies <http://Www.Jstor.Org/Stable/311866>. Accessed 30 June 2023. <https://www.jstor.org/stable/311866>
- Das, S. (2018). Across the Black Waters. *India, Empire, and First World War Culture*, 343–366. <https://doi.org/10.1017/9781139963244.010>
- Dirks, N. B. (2007). Casualty of War, Casualty of Empire: Mulk Raj Anand in England. *New Readings in the Literature of British India, c. 1780-1947, Edited by Shafquat Towheed*, 389. https://www.academia.edu/42981288/Casualty_of_War_Casualty_of_Empire_Mulk_Raj_Anand_in_England
- Eyerman, Ron. (2001). *Trajectory of Cultural Trauma*. (Vol. 1). Delhi University.
- Ilhaam, S. (2021). CULTURAL CONFLICT AND WEST AS THE EXOTIC “OTHER”: A STUDY IN MULK RAJ ANAND’S ACROSS THE BLACK WATERS. *Gujrat University*, 13(3), 191–200.
- Jones, A. L., Rafferty, J., Cochran, S. D., Abelson, J., Hanna, M. R., & Mays, V. M. (2022). Prevalence, Severity and Burden of Post-Traumatic Stress Disorder in Black Men and Women Across the Adult Life span. *Journal of Aging and Health*, 34(3), 401–412. <https://doi.org/10.1177/08982643221086071>
- Kaur, R. (2018). Mulk Raj Anand. The Trilogy comprising The Village, Across the Black Waters and The Sword and the Sickle. <https://doi.org/10.1080/02759527.2016.11978328>, 37(3), 162–165. <https://doi.org/10.1080/02759527.2016.11978328>
- LaCapra, Dominick. (1999). *Trauma, Absence, Loss*. Critical Inquiry. <https://www.jstor.org/stable/1344100>
- Roazen, P. (2018). The trauma of Freud: Controversies in psychoanalysis. *The Trauma of Freud: Controversies in Psychoanalysis*, 1–301. <https://doi.org/10.4324/9781351324847/TRAUMA-FREUD-PAUL-ROAZEN>
- Schwartz, M. M. (2002). *Locating Trauma: A Commentary on Ruth Leys's "Trauma: A Genealogy."* American Imago. <https://www.jstor.org/stable/26304676>

- Singh, R. (2015). *Analysis Of Across The Black Waters*. Bartleby. <https://www.bartleby.com/essay/Analysis-Of-Across-The-Black-Waters-By-FCZ4QNN26>
- Tolen, R. J. (1991). *Colonizing and Transforming the Criminal Tribesman: The Salvation Army in British India*. The Salvation Army in British India. *American Ethnologist*. <https://www.jstor.org/stable/645567>
- van der Kolk, B. A., Brown, P., & van der Hart, O. (1989). Pierre Janet on post-traumatic stress. *Journal of Traumatic Stress*, 2(4), 365–378. <https://doi.org/10.1007/BF00974596/METRICS>
- Vanroye, S. (2017). The Narrativization of the Cross-Cultural Encounter in the World War I Novel. *Ghent University*.
- Verbitsky, A., Dopfel, D., & Zhang, N. (2020). Rodent models of post-traumatic stress disorder: behavioral assessment. *Translational Psychiatry*, 10(1). <https://doi.org/10.1038/S41398-020-0806-X>
- Verma, K. D. (2000). Mulk Raj Anand: A Reappraisal. *The Indian Imagination*, 83–103. https://doi.org/10.1007/978-1-349-61823-1_5
- Verma, V. (2014). MULKRAJ ANAND'S ACROSS THE BLACK WATERS: A GREAT WAR FICTION. *International Research Journal of Commerce Arts and Science*, 5(3), 275–281. <http://www.casirj.com>



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 **E-ISSN:** 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
• Peer-Reviewed, Open access Journal
• Indexed in Nepjol



BISHWA SHANTI
CHIRAN-MILAN CAMPUS
URL:
www.bishwashanticampus.edu.np

Social Media's Influence on Students' College Selection Processes

Yam Prasad Pandeya
Siddhajyoti Education Campus
Kamalamai-5, Sindhuli

Artical History: Submitted 30 August **Reviewed** 15 September **Revised** 25 September
Corresponding Author: Yam Prasad Pandeya **E-mail:** yamath33@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License](https://creativecommons.org/licenses/by-nc/4.0/).



Abstract

Colleges have a keen interest in learning how students choose a college. In the present age of science and technology, young students are extremely influenced by social media. This influences how students make decisions while selecting colleges for their higher education. The main objective of this study was to explore the influence of social media on the college choice process of students in higher education. This study deployed a descriptive survey method under a quantitative research design. The sample was selected by stratified random sampling method. Education, Management, and Humanities faculties were considered as strata for this sampling purpose, within the strata, 270 students have been selected containing 90 students from each stratum using the simple random sampling method. The instrument used to collect the primary data for this study was a self-structured questionnaire. The questionnaire consisted of various structured items, including several four/five-point Likert scales, ranking scales, and multiple-choice questions. Descriptive analyses, t-test, and analyses of variance (ANOVAs) at 95% level of significance were used to identify the purpose of using ICT and effect of social media in college choice process of +2 students for their further study. The finding of this study shows that every faculty, gender, and ethnicity group students equally influenced by social media in their college choice process.

Keywords : Influence, social media, selection, higer education, descriptive analyses

Introduction

Background of the study

Marketing plays a major role in any organization, and so for universities to survive and to succeed in the changing environment, it must become a key aspect in their general strategy (Alexa1 & Stoica, 2012). Education marketing is a challenging issue than other sectors of marketing. Marketing strategies for educational institutions have become increasingly competitive and complex over time. Education is a unique sector within the marketing sphere, and therefore, its strategies can get complex. However, it is possible to design a good marketing strategy that helps you turn your leads into students. The students also seek a good college to obtain higher education for their bright future. Many factors are part of a student's decision-making process, including proximity to home, majors offered, costs, financial aid or scholarships offered, selectivity, environment, and parental influence, just to name a few (Kinzie et al., 2004).

In today's world, advertising uses every possible medium to get its message through. Some common means of advertising are radio, television, newspapers, the internet, posters. In this time of information commutation and technology (ICT) social media (SM) is one of the most effective means of commutation. SM, a term describing a wide range of new generation internet applications, has been an issue of intense debate and commercial interest. Social media technology (SMT) is very essential for every business organization including educational institutions, especially for community colleges. We know little about the intent, strategies, tactics, and effectiveness of SMT to influence institutional and student outcomes. Social networking usage refers to online space that is used by students to connect, share, communicate, establish, or maintain a connection with others for academic, entertainment, socialization, etc. Gupta and Bashir (2018) noted that social networking as a communication medium is rising quickly, mostly in the prosperous increase of applications for mobile devices. People of every age, profession, gender, and ethnic group are equally affected by social media. Their everyday working style and decision-making process depend on the information published on social media. Especially young adults are becoming familiar with sharing their everyday life and experiences, keeping in touch with teachers, friends, and family online, and talking about their interests (Leung 2002). The past few years have observed an explosion of social networking such as Twitter, Facebook, TikTok, YouTube, etc. which have changed the social dimension of people. Social media help to broadcast information in a quick and effective way so, every business organization including educational institutions use social medial to broadcast their information. There have been a rapidly increasing number of online connections among groups of persons who share similar interests, though they are assembled in absolute space (Wilson & Peterson 2002). Several social networking

sites have employed dynamic social contexts in which online communities can be made and continued easily by the facilitation of communications and social connections among users. Such networking opportunities help make groups, communities, and people with shared interests remain more associated. Because of the excellent results of social media marketing in the past for businesses and the high percentage of younger generations using social media, using it as a tool for higher education marketing is an appealing idea (Boyd, 2008).

Despite the widespread use of SMT, studies have not systematically explored the benefit of its use for specific purposes like student enrollment and student engagement. Even less is known about the use of SMT in community colleges (Davis III, Deil-Amen, Rios-Aguilar, Canche, 2015). “Marketing had once been a term that could be spoken only in the most hushed tones in academia” (Edmiston-Strasser, 2009) and ideas about the marketing of educational institutions have often gained limited support. The usage of SM makes the teaching-learning process more effective and promotes enrolment in higher education institutions (HEIs), making it a hot topic among academics and businesspeople. Higher education institutions in Nepal have taken a few initiatives in this area, although there haven’t been a lot of published studies on this particular topic.

Nevertheless, there appears no clear studies to explore the situation use of social media and its influence on newcomer students for higher education. The existing literature mainly focuses on the importance of ICT to the extension of the business, internet user demographics, the reason for online shopping, the respondent’s preferred items when online shopping, satisfaction or dissatisfaction with online shopping, advantages of internet marketing. However, this gap has not been investigated clearly in the prevailing literature. Thus, due to this gap, a study is required to identify the present situation and influence of SM in educational marketing. Specifically, this study was explored the influence of social media on the college choice process of students in higher education

Literature Review

This review can help us move toward the goal of paying enough attention to social media to begin identifying best practices that exist across community colleges and other colleges and universities. We have assumed that engagement of SM applications as part of HEI marketing could contribute to increased enrolment numbers and help prospective students make better-informed decisions regarding their study choice and institution selection. However, it was little known about how university students use social media and what impact social media have on the decision-making process of future students regarding their choice for a study and university (Constantinides & Stagno, 2012). In the words of Whitehead (2012) “web and social media are not only crucial tools in student recruitment,

but they have also forcibly sharpened the accuracy of university branding.”

According to PBP Executive Report (2010) found that both Facebook and Twitter can be effective tools for marketing higher education to potential students. Twitter can be used to provide quick, admissions-related information to students and direct them to the main university website for further details. Some institutions also use Twitter functions such as re-tweet to broadcast tweets received from former or prospective students. The report concluded that while both Facebook and Twitter can be effective tools for marketing higher education, Facebook provides more affordances than Twitter.

Mazurek, Korzynski & Gorska (2019) had carried out empirical research in the period of April-June 2017 on a sample of 90 (HEIs) in Poland, using an online questionnaire. This study aimed to investigate how HEIs take advantage of social media marketing activities along with the barriers to implementing such activities in HEIs in Poland. The finding of this study shows that social media mainly utilizing for relationship building, brand building, information, and enrolment activities. The main barriers to a more comprehensive adoption of social media at Polish HEIs were: lack of understanding of the significance of social media in building the education institution's brand among academic and administrative staff. Next on the list are the issue of financial resources and the sense of having not enough expert knowledge to carry out and fully manage these activities.

Constantinides & Stagno (2011) conducted a national survey among future university students in the Netherlands to understand how potential students use social media and what their role is in the decision-making process of choosing a program of study, a university, or College. They segment the market among future students based on the use of social media and examine the impact of social media on the choice of a higher education program and institution. The population of this survey was students in the last two years of high school and 120,000 students were selected as a sample using the probability method of stratified sampling. The major finding of the study was that college level students are mostly interested in social interaction and seeking information through social media.

The various studies discussed above illustrate a growing trend in adopting social media for admissions purposes in higher education. It has therefore become imperative to review the efficacy of specific social networking tools to provide administrators with adequate knowledge to select the tools that meet their specific needs.

Theoretical Framework

This study has linked with the Uses and Gratification (U & G) theory. The U & G theory was developed by Katz and Blumler (1974), it seeks to explain the relationship

between the user and how they use social media and discusses the effects of the media on people. It explains how people use the media for their own needs and get satisfied when their needs are fulfilled. In other words, it can be said that the theory argues what people do with media rather than what media does to people. The U&G theory identifies the complete process of media use and provides acknowledgment to media users by selecting the right media to gratify their initial needs. According to Katz and Blumler, people have different categories of needs and gratifications. The needs and gratification can be categories as; cognitive needs, affective needs, personal integrative needs, social integrative needs, and tension-free needs.

Cognitive needs are related to mental and intellectual needs. People use media for acquiring knowledge, information, facts, etc. Different people have different needs. For example, people who want to know facts and knowledge watch quiz programs, and to know about current affairs people need to watch the news channels. Affective needs talk about the emotional fulfillment of people. It is related to all kinds of emotions, pleasure, and moods of people. When the audience watch movie, the audience cry and laugh along with the character of the movie. Personal integrative needs are the needs for self-esteem and respect. People use media to reassure their status, credibility, strength, power, etc. For example, people watch advertisements in the media like jewelry, clothes, furniture and know which products change their lifestyle and fit in with other people. The social integrative need of each person to socialize with people like family and friends is social integrative need. For social intersection nowadays, people do not seem to gather socially during weekends instead they turn to social network sites like Facebook, My Space, Twitter, etc. to satisfy their needs. People also use media not only for their one interest but also to talk with the near and dear ones about the current topics. People some time the media as a means to escapism from the real world and to relieve their stress or when they feel bored. People might have various tensions in life which they do not want to face, so take the help of media to escape from it. People feel relax while watching television, listening radio, and surfing the internet.

Methodology

The college management has a keen interest in learning how students choose a college. The choice process is unique to each person, so understanding how persons make that choice is complicated. This study deployed a descriptive survey method under a quantitative research design. Descriptive research aims to describe a population, situation, or phenomenon and allows to gather of large volumes of data that can be analyzed for frequencies, averages, and patterns (McCombes, 2020) accurately and systematically. Quantitative research focuses on gathering numerical data and generalizing it across groups of people or explaining a particular phenomenon (Labaree,2020).

Population and Sampling

The total population of this study was 830 bachelor first-year of Sindhuli district on academic year 2077/078. The sample was selected by stratified random sampling method. Three colleges of Sindhuli district were selected by convenience method and the students were selected by multistage stratified sampling method. Education, Management, and Humanities faculties were considered as strata for this sampling purpose to avoid the chances of selecting more students from the same faculty. Within the strata, by using Solvin's formula, 270 students have been selected consisting 90 students from each stratum using the simple random sampling method.

Data collection procedure

This study was intended to investigate purpose using SM and its' effect in college choice process in higher education. For this purpose, the first-hand data was collected with the potential students of bachelor level. A cross-sectional survey was conducted on the bachelor's first-year/semester students. The instrument used to collect the primary data for this study was a self-structured questionnaire. According to McLeod (2018), a questionnaire is a research instrument consisting of a series of questions for the purpose of gathering information from respondents. The questionnaire consisted of various structured items, including several four/five-point Likert scales, ranking scales, and multiple-choice questions relating to factors that led to the participants' decision to choose a college for higher education.

Scheme for Data Analysis

Various analytical methods were used throughout the study to summarize the results of the survey. The responses from the paper and pencil surveys were tabulated and organized using a Microsoft Excel spreadsheet. Data was then transferred into SPSS software to perform further analytics. In quantitative data analysis, we are expected to turn raw numbers into meaningful data through the application of rational and critical thinking (Dudovskiy,2019). The quantitative data will initially tabulate for frequency distribution and descriptive analyses, t-test, and analyses of variance (ANOVAs) were used where appropriate.

Results and Discussion

This study was conducted to aid the marketing strategies at community colleges to increase their enrollment. The focus of this study centered on the influence of social media on the college choice process of the student.

Results

Demographic Information Participant

The first part of the data analysis presents the demographic information of the participant. Tables 1 provide the gender breakdown of the students based on the faculty of study. The table shows 119 (44%) male and 151 (56%) female students have participated in the survey. The students were chosen from three faculties, Education, Humanities, and managements in equal proportions.

Table 1. *Participant Demographics by Gender*

Gender	Faculty			Total
	Education	Humanities	Management	
Male	24 (27%)	47 (52%)	48 (53%)	119 (44%)
Female	66 (73%)	43 (48%)	42 (47%)	151 (56%)
Total	90 (100%)	90 (100%)	90 (100%)	270 (100%)

From the Education faculty only 24 (27%) male students have participated in the survey wherein management they were 48 (53%). Female students are highest (73%) in the Education and least (47%) in Management faculty. This shows that mainly female students are interested in the Education faculty.

Tables 2 provide ethnic information of the students studying in three different faculties. The highest number (49%) of students were Janajati and the least number (23%) from the Brahmin/Chhetri community.

Table 2. *Participant Demographics by Ethnicity*

Ethnicity	Faculty			Total
	Education	Humanities	Management	
Brahmin/Chhetri	24 (27%)	24 (27%)	15 (17%)	63 (23%)
Janajati	45 (50%)	42 (47%)	45 (50%)	132 (49%)
Dalit	21 (23%)	24 (27%)	30 (33%)	75 (28%)
Total	90 (100%)	90 (100%)	90 (100%)	270 (100%)

An equal number (24) students from the Brahmin/Chhetri community have been chosen Education and Humanities faculty. Similarly, in the Education and management faculty, 50% of students were from the Janajati community. The least (23%) Dalit students have been studying in Education faculty and highest (33%) studying Management faculty.

College choice process of Students

One of the major objectives of this research-based study was to find the various sources from which students gather information about the college. Thus, questions were asked regarding their awareness of various information sources, which one they utilized in their college choice process, and how influential those sources were. Table 3 shows the sources of information and the number of students who obtain the information from these sources.

Table 3. *Sources of Information about college*

Sources	Frequency	Percent (%)
Parents	78	29%
Friends	89	33%
School Teacher	68	25%
Newspaper	23	9%
Radio	24	9%
Social Media	88	33%
Other	72	27%

The analyzed data shows that the sources of information of the students were their own friends. Similarly, students had been obtained more information about colleges through parents and school teachers. Table 3 shows, number of students who obtained the information from their friends were 89(33%) and from parents were 78 (29%). The other sources like campus prospects, brochures, admission champions of campus, school visits, also have been playing important roles to disseminate the information of campus. Near about (27%) of the students are being informed from these sources.

According to the data presented in table 3, we cannot ignore the role of social media as the source of campus publicity. One-third (33%) of the students had obtained information through social media. Social media like Facebook, Tiktok, and Youtube are very popular among the young generation. Campus Facebook page and website/Blog also considered as effective means of information.

Use of Social-Media

The purpose of this study was to gain a better understanding of how current internet-based resources are affecting the college choice process. Research questions were designed to gather information regarding the influence of internet-based resources on the college choice process from a quantitative perspective.

Social Media used by Students

Students are increasingly using social media. They were found to be using more than one social network or operating their accounts. Many students used to visit college's social media accounts before applying to that college.

The pie-chart (Figure 1) shows the percent of students visiting college's websites before entering that college. According to the pie-chart, 43% (116) of students have visited the college's social media sites

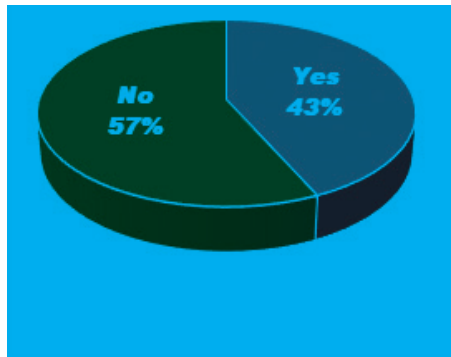


Figure:1 Number of students visiting the college's social media

Sources	Frequency	Percent (%)
Facebook	270	100
WhatsApp	49	18.15
YouTube	270	100
Instagram	23	8.52
Twitter	24	8.89
Tiktok	250	92.59
Viber	58	21.48

The result of this study shows that before entering a college, students used to study about that college and they were using social media for that. Before entering any college for higher study students collect information about the college by surfing the website and Facebook page. Among various social media Facebook, Youtube, WhatsApp, Instagram, Twitter, Tiktok are very popular among the new generation. Table 8 shows the details of students using various social networks.

Table 4. Use of Social-Medias

Purpose	Respondents	Percent
Keeping in touch with friends and family	215	80%

Facebook and YouTube are the most popular among the new generation. All the students who participated in the survey have a Facebook account and they were using the YouTube channel. After YouTube and Facebook next most utilized form of social networking app is TikTok. Out of 270 students, 250 (90%) students were using the TikTok app. Twitter and Instagram were not used by many students. About 8% of students were using Twitter and Instagram. The totals do not equal 100% because some students reported utilizing more than one social networking website.

Purpose	Respondents	Percent
Keeping in touch with friends and family	215	80%
Event Planning	70	26%
Reading News	112	41%
To meet new friends	150	56%
To find employment	92	34%
For academic use	118	44%
Entertainment	252	93%

Table 5. *Purpose of using social media*

The purpose of using means of social networking was found to be different among the students. Table 5 shows that the main purpose of using social media was found to be entertainment. Among 270 highest number of (93%) students who use social networking for entertainment, the second highest (80%) was to keep in touch with friends and family. Many students want to make new friends using social media and the number of students using social media for reading and writing was also not less. About 44% of students were using

social media for their academic use and 41% using it for reading news. Very few students (26%) were using social media for event planning and only 92 of them (34%) were using it for employment.

Impact of Social-Media

The main objective of this study was to identify how much different types of internet-based resources impact the college choice process of this group of students. Thus, questions were asked regarding their awareness of various internet-based resources, how they used social networking websites in their college choice process, and how influential those resources were on the college choice process. Further frequencies were calculated to examine the difference in answers based on gender, and ethnicity. The ANOVAs test was

conducted where appropriate to determine significant differences to further understand the data gathered.

Evaluating the Influence of Social-Media

This section mainly focuses on the influence of students on the college choice process by social media. The influence of students based on gender, ethnicity, and faculty have been discussed below.

Influence of Social-Media Based on Gender

To measure the influence of social media based on gender the mean of male, female, and overall mean have been calculated. The t-test is used to find out if there were significant differences between male and female students in the college selection process. The results of gender compared to the effect of social media are listed in Table 10.

Table 6. *Influence of Social-Media Based on Gender*

Gender	Respondents	Mean	SD	df	t-value	p-value
Male	69	2.29	1.11			
Female	47	2.62	1.13			
Total	116	2.56	1.13	114	1.5429	0.1256

The female ($M = 2.62$) students are more affected by social media than the male ($M = 2.29$). Overall, rated the social media influence is slightly less ($M=2.56$) than the average rating ($M=2.5$). The results from Table 6 showed that there was no significant difference between males and females in their ratings of the influence of social media on the college-choice factor. Since the p-value (0.1256) is greater than 0.05, it is not significant and H_0 is accepted which means that there is no significant difference in the average of students influenced by social media based on gender in the college process in higher education.

Influence of Social-Media Based on Ethnicity

To measure the influence of social media based on ethnicity the means of different ethnic groups Brahmin/Chhetri, Janajati, Dalit, and overall mean have been calculated. One-way ANOVA brought into use to determine if there were significant differences among the responses of ethnic groups in regards to what influenced their college choice decision.

Table 7. *Influence of Social-Media Based on Ethnicity*

Ethnicity	Respondents	Mean	SD	F (2, 9)	F_{0.05} (2, 9)
Brahmin/Chhetri	36	2.39	1.10	1.97	4.26
Janajati	51	2.71	1.00		
Dalit	29	2.52	0.95		
Total	116	2.56	1.13		

Table 7 shows that students from the Janajati community were found to be most affected ($M = 2.71$) by social media and students from the Brahmin/Chhetri community were found to be the least affected ($M = 2.39$). Overall, the rating of the social media influence was slightly greater ($M = 2.56$) than the average rating ($M = 2.5$). To compare the influence of social media in the college choice process of different community students for higher education one-way ANOVA test was used. The calculated value ($F_{cal} = 1.97$) is less than the tabulated value ($F_{tab} = 4.26$), thus we conclude that it is not significant and H_0 is accepted. This means there is no significance in the average of students among Brahmin/Chhetri, Janajati, and Dalit influenced by social media in the college process in higher education.

Influence of Social-Media Based on Faculty

Here, the group of students influenced by social media based on faculty also have been compared by using descriptive and inference statistics.

Table 8. *Influence of Social-Media Based on Faculty*

Ethnicity	Respondents	Mean	SD	F (2, 9)	F_{0.05} (2, 9)
Education	37	2.27	1.07	0.9	4.26
Management	37	2.95	1.08		
Humanities	42	2.17	1.02		
Total	116	2.56	1.13		

Table 8 shows that students from the management faculty were found to be most affected ($M = 2.95$) by social media and students from the humanities faculty were found to be the least affected ($M = 2.17$). Overall, the rating of the social media influence was slightly greater ($M = 2.56$) than the average rating ($M = 2.5$). To compare the influence of social media in the college choice process of different faculty students for higher education one-way ANOVA test was used. The calculated value ($F_{cal} = 1.97$) is less than the tabulated value ($F_{tab} = 4.26$), thus we conclude that it is not significant and H_0 is accepted. This means there is no significance in the average of students among Education, Management, and Humanities influenced by social media in the college process in higher education.

Discussion

The purpose of this study was to know how much students were influenced by social media in the college choice process for higher education. For this, the first-hand data have been gathered from bachelor first-year students by using a survey questionnaire. This section presents the discussion about the analyzed data.

In this new era of science and technology, the use of social networking has been increasing day-to-day. Social networks like Facebook, Twitter, and YouTube have rapidly become a part of many people's everyday lives, especially for the new generations who have grown up with technology at their fingertips. Facebook, TikTok, and YouTube are the most used social networking among the new generation. The result research work carried out by Nyangau & Bado (2012) shows that Facebook is currently the most widely used social media tool which is consistent with the result of this research. All the students who participated in the survey have a Facebook account and they were using the YouTube channel. The study of Nyangau & Bado was also found that the recent emergence of social networking sites such as Facebook, Twitter, YouTube, and LinkedIn, and their popularity especially among young people, has contributed to a growing interest of admissions officers in their use for marketing purposes. Additionally, Ellison, Steinfield, and Lampe (2007) showed how Facebook presents an effective means for college students to stay connected with members of their pre-established social communities with whom they share an offline connection. After YouTube and Facebook next most utilized form of social networking app is TikTok. Out of 270 students, 250 (90%) students were using the TikTok app. Twitter and Instagram were used by very few (8%) students of the Sindhuli district.

Mainly IT is popular among the new generation and they are using them for different purposes. The question was asked to the 270 bachelors first year/semester student of batch 2077/078 from three different community colleges of Sindhuli district, for what purpose they were using social media. Of the seven choices offered here, the most public reason for social media usage was entertainment. It was found that 93% of students from the Sindhuli district use social networking for entertainment. The second most common reason for social media usage (80%) was to keep in touch with friends and family. Similarly, the number of students who want to make new friends was 41%, and students who use social media for academic use also not less, they were 44%. Very few students (26%) were using social media for event planning and only 92 (34%) students using it for searching for employment.

The analyzed data shows that female ($M = 2.62$) students are more affected by social media than males ($M = 2.29$). The students from the Janajati community were found to be most affected ($M = 2.71$) by social media and students from the Brahmin/Chhetri community

were found to be the least affected ($M = 2.39$). Similarly, students from the Management faculty were found to be most affected ($M = 2.95$) by social media, and students from the humanities faculty were found to be the least affected ($M = 2.17$). Overall, the rating of the social media influence was slightly greater ($M=2.56$) than the average rating ($M=2.5$).

The independent t-test and ANOVA were used to find out if there were significant differences between groups based on gender and ethnicity in the college selection process. Since the p-value (0.1256) is greater than 0.05, it is not significant. Thus, there is no significant difference in the average of students influenced by social media based on gender in the college process in higher education. To compare the influence of social media in the college choice process of different community students for higher education one-way ANOVA test was used. The calculated value ($F_{cal} = 1.97$) is less than the tabulated value ($F_{tab} = 4.26$), therefore we conclude that it is not significant and H_0 is accepted. This means there is no significance in the average of students among Brahmin/Chhetri, Janajati, and Dalit influenced by social media in the college process in higher education. Similarly, to compare the influence of social media in the college choice process of different faculty students for higher education one-way ANOVA test was used. The calculated value ($F_{cal} = 1.97$) is less than the tabulated value ($F_{tab} = 4.26$), thus we conclude that it is not significant and H_0 is accepted. This means there is no significance in the average of students among Education, management, and Humanities influenced by social media in the college process in higher education.

Major Findings

Marketing strategies for community colleges have become increasingly competitive and complex over time. Education is a unique sector within the marketing sphere, and therefore, its strategies can get complex. However, it is possible to design a good marketing strategy that helps you turn your leads into students. The students also seek a good college to obtain higher education for their bright future. Many factors affect a student's decision-making process, like proximity to home, the option of subject choice, costs, scholarships offered, selectivity, environment, school teacher counseling, the effect of friendship, and parental influence, etc. The effect of social networking is also an important part of this age of information communication technology. The main objective of this research was to identify the effect of social media among the students in their decision-making process of college choice.

The results of this study have provided current information regarding how much students rely on internet-based resources in their college choice process, and identify which

resources seem to have the most influence. Every college wants to increase the enrollment rate and they are spent a large amount on advertisements. Every college wants to increase the enrollment rate and they are spent a large amount on advertisements. But the question arises here, how much effective were they and they were got achievement from the expenditure. To make the admission campaign more effective one should know by which factor students are influenced and the advertisement should be focused on that point. Thus, from the result of this research, the colleges may be benefited, especially private and public colleges could be helped which want to increase the enrollment of students.

This study deployed a descriptive survey method under a quantitative research design. The total population of this study was all students of bachelor first-year students from the Sindhuli district. The sample was selected by stratified random sampling method. Three colleges of Sindhuli district were selected and 270 students have been selected consisting 90 students from each college simple random sampling method. This research was intended to investigate how students choose the college for higher education. The quantitative data will initially tabulate for frequency distribution and central tendency measures where appropriate. Descriptive analyses, T-test, and analyses of variance (ANOVAs) were used to determine which factors most influenced the enrollment decision of freshman students.

The finding of this research shows that Facebook and YouTube are the most used social networking among the new generation. All the students participated in the survey were using Facebook and YouTube channel and they use them to entertain. Many students want to make new friends by using social networking and few students were using social media for event planning and for searching for employment. The number of students using social media for academic use was also significant.

The analyzed data shows that female students are more affected by social media than males. The students from the Janajati community were found to be most affected by social media and students from the Brahmin/Chhetri community were found to be the least affected. Similarly, students from the management faculty were found to be most affected by social media, and students from the humanities faculty were found to be the least affected. The independent t-test and ANOVA were used to find out if there were significant differences between groups based on gender, ethnicity, and faculty in the college selection process, but no significant difference was found.

Conclusion and Recommendations

Potential college students have many options to choose colleges when they deciding which higher education institution to attend. When making the college-choice decision, some potential students consider going to various colleges, while others quickly decide to enroll in a particular college. The use of social networking is found to be increasing, but the use of it was on entertainment more than academic use. If we observe result based on gender it was found that female student was more influence than male, and based on ethnicity Janajati student was more influenced than Brahmin/Chhetri and Dalit by social media on the college choice process. Similarly, the faculty-wise result shows that the students who were from management faculty were more influenced than other faculty by social media. Although there was some difference in the number of students affected by social media according to gender, caste, and faculty, there was not much difference between them.

In recent years, formalized marketing concepts have become important in the decision-making process of college administrators. Understanding the factors that influence enrollment can help universities succeed in an increasingly competitive marketplace for education. This study has reviewed the factors that contributed to students' choice to enroll in a specific college. The study may have several implications for policymakers, practitioners, and the academic community.

This study is important because it added empirical evidence to the understanding of college-choice influencers. Even though this study used a particular community college with limited diversity, some of the findings of this study supported previous studies findings and some new theory has been added in the field of education marketing. This study advanced the understanding of the influence of college-choice factors as well as filling a void in the research of college-choice factors in community colleges. Findings of this study can be used as a guide for admissions staff at community college to see which marketing factors have the most influence on the college choice of potential students. Those staff working at selective colleges who are seeking to enhance their methods and maximize their resources for recruiting students may be interested in the results of this study. The information gained from this study may help colleges and universities improve recruitment processes for future students.

References

- Ahmed, Q. M. & Raziq, M. M. (2018). The social media advertising model (SMAM): A theoretical framework. *Journal of Managerial Sciences*. 11(3). https://www.researchgate.net/publication/326146721_The_Social_Media_Advertising_Model_SMAM_A_Theoretical_Framework
- Alexa, E. L., Alexa, M., & Stoica, C. M. (2012). The use of online marketing and social media in higher education institutions in Romania. *Journal of Marketing Research & Case Studies*. DOI: 10.5171/2012.721221
- Boyd, D. (2008). Why Youth (Heart) Social Network Sites: The Role of Networked Publics Youth, Identity, and Digital Media, 119–142. Cambridge: The MIT Press. Retrieved from: <https://www.danah.org/papers/WhyYouthHeart.pdf>
- Constantinides, E., & Fountain, S. J. (2008). Web 2.0: Conceptual foundations and marketing issues. *Journal of Direct, Data and Digital Marketing Practice*, 9(3), 231-244. <https://doi.org/10.1057/palgrave.dddmp.4350098>
- Constantinides, E., & Zinck Stagno, M. C. (2011). Potential of the social media as instruments of higher education marketing: A segmentation study. *Journal of marketing for higher education*, 21(1), 7-24. DOI: <http://dx.doi.org/10.1080/08841241.2011.573593>
- Davis III, C. H. F. Deil-Amen, R., Rios-Aguilar, C., & Canche, M. S. C. (2015). Social media, higher education, and community colleges: a research synthesis and implications for the study of two-year institutions. *Community College Journal of Research and Practice*, 39(5), 409-422. Retrieved from: https://lsa.umich.edu/ncid/people/diversity-scholars-directory/charles-davis/_jcr_content/file.res/davis,charles_CV.pdf
- decision-making Process. Indianapolis, IN: Lumina Foundation for Education. Retrieved from: <https://www.luminafoundation.org/files/publications/Hossler.pdf>
- Dudovskiy, J. (2019). Quantitative data analysis. *Research Methodology*. <https://research-methodology.net/research-methods/data-analysis/quantitative-data-analysis/>
- Edmiston-Strasser, D. M. (2009). An Examination of Integrated Marketing Communication in U.S. Public Institutions of Higher Education. *Journal of Marketing For Higher Education*, 19(2), 142-165. [doi=10.1080/08841240903423166](https://doi.org/10.1080/08841240903423166)
- Ellison, N. B., & Boyd, D. M. (2007). Social network sites: Definition, history, and scholarship. *Journal of Computer Mediated Communication*, 12(1), 210–230. <https://doi.org/10.1111/j.1083-6101.2007.00393.x>
- Ellison, N. B., Steinfield, C., & Lampe, C. (2007). The benefits of Facebook “friends:”

- Social capital and college students' use of online social network sites. *Journal of computer-mediated communication*, 12(4), 1143-1168. <https://doi.org/10.1111/j.1083-6101.2007.00367.x>
- Gupta, S.& Bashir, L. (2018). Social networking usage questionnaire: development and validation in an Indian higher education context. *Turkish Online Journal of Distance Education-TOJDE*, 19(4), P. 214-227. DOI: 10.17718/tojde.471918
- Kasirye, F. (n.d.). The Importance of needs in Uses and Gratification theory. *Department of Communication, International Islamic University Malaysia*. https://advance.sagepub.com/articles/preprint/The_Importance_of_Needs_in_Uses_and_Gratification_Theory/14681667
- Leung, L. (2002). Loneliness, self-disclosure, and ICQ ("I seek you") use. *CyberPsychology & Behavior*, 5(3), 241–251. <https://doi.org/10.1089/109493102760147240>
- McLeod, S. A. (2018). Questionnaire: definition, examples, design and types. *Simply Psychology*. <https://www.simplypsychology.org/questionnaires.html>
- Nyangau, J., & Bado, N. (2012). Social media and marketing of higher education: A review of the literature. *Journal of the Research center for educational technology*, 8(1), 38-51. <https://www.researchgate.net/publication/292695351>
- Opinion Research Corporation. (2009). Online Feedback Significantly Influences Consumer Purchasing Decisions. Retrieved October 20, 2011, from http://www.opinionresearch.com/fileSave/Online_Feedback_FINAL4_13_09.pdf
- Progressive Business Publications (2010). Facebook & Twitter: Engaging & recruiting prospective students: A special report for higher education administrators. Retrieved from the PBP Executive Reports website: <http://www.pbpxexecutivereports.com/>
- Wilson, S. M., & Peterson, L. C. (2002). The anthropology of online communities. *Annual review of anthropology*, 31 (1), 449-467. Retrieved from: <https://www.annualreviews.org/doi/abs/10.1146/annurev.anthro.31.040402.085436>



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 **E-ISSN:** 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
 • Peer-Reviewed, Open access Journal
 • Indexed in Nepjol



BISHWA SHANTI
 CHIRAN-MILAN CAMPUS
 URL:
www.bishwashantiacampus.edu.np

Nepal's Foreign Policy: Challenges and Prospects

Prof. Dr. Mohan P. Lohani
 Former Ambassador to Bangladesh

Artical History: Submitted 17 September **Reviewed** 28 September **Revised** 5 October
Corresponding Author: Prof. Dr. Mohan P. Lohani **E-mail:** @gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License](https://creativecommons.org/licenses/by-nc/4.0/).



Abstract

Nepal has undergone tremendous changes since it became republic in 2008. With the promulgation of the new Constitution drafted by the elected people's representatives in 2015, Nepal has continued to engage with nations beyond India and China. This paper focuses on the foreign policy behavior and strategy of small states in the international system. Further, it explains the behavior and strategies employed by those states by examining several concepts and historic facts and applying them in the context of Nepal. The article states that geo-strategic situation and non-alignment stance of nepal that try to maintain and extend bilateral relations with the immediate neighbors and other actors in the international system, and further integrates them into regional and international frameworks to secure its survival.

Keywords: Policy, Challenges, Diplomatic relations, prospects

Introduction

Geography is predominantly one of the determining factors for shaping the foreign policy of a country. King Prithvi Narayan Shah, soon after he ascended the throne of Gorkha, knew about the growing influence of the British in neighboring India and was fully aware of conflicts escalating among the tiny principalities of western Nepal. Considering that if these small states continued to fight among themselves, the British could easily take them over and annex them, he unified these states and became the founder of Modern Nepal.

Situated between two Asian Giants, India to the south and China to the north, Nepal was like 'a yam between 2 boulders' (the imagery used by King Prithvi Narayan Shah).

The yam imagery reflects the geo-strategic location of Nepal and has led policy makers to maintain balanced relations between the two immediate neighbors with diametrically opposite political and social systems. Given this reality, it is imperative on our part to take into consideration the reactions/feedback as well as the legitimate security interests of our neighbors. The Rana rulers who ruthlessly ruled the country by oppressing the people are, however, credited with having safeguarded the sovereignty, independence, and territorial integrity of the country.

Nepal opened up to the world outside after the overthrow of the Rana regime in 1951. In April 1955, the country attended the Afro-Asian Conference at Bandung, Indonesia, established diplomatic relations with People's Republic of China in August the same year and was also admitted to the UN the same year in December. These 3 significant events of 1955 confirm, in unmistakable terms, Nepal's efforts to diversify its external relations and forge new links of friendship and cooperation with other countries of the world. Commenting on such efforts Prof. YN Khanal, the doyen of Nepal's foreign policy, observes: 'Nepal has a distinct foreign policy which takes care of its national interests, and which is in line with its own national aspirations. We are aware that the real questions of war and peace are decided by the Great Powers, and we have little control over them. We are obviously conscious also of the fact that on account of our size and other limitations, we can only play a limited role in the world.'

The basic parameters of Nepal's foreign policy, such as the principles enshrined in the UN Charter, the *Panch Sheel* (5 principles of peaceful co-existence), Nonalignment, respect for international law and world peace are clearly set forth in all constitutions, including the latest constitution adopted and promulgated by the country on September 2015. Diplomatic relations have been established with more than 160 countries during the last six decades and a half. Nepal became a founding member of the Movement for Nonalignment (NAM) in the early sixties of the last century and has actively participated in all NAM summits at the highest political level. Nepal has continued to pursue a nonaligned foreign policy despite criticism that NAM has lost its relevance with the end of the Cold War resulting in dissolution, in the early nineties, of the Warsaw Pact, one of the two military alliances led by the former Soviet Union .

The end of the Cold War precipitated a dramatic shift in the balance of power in international relations. Many East European countries, the erstwhile republics of the former Soviet Union, have already joined NATO and obtained membership of the European Union. Ukraine, a former republic of USSR, became an independent country after the disintegration of the Soviet Union in 1991, but continues to be viewed by Russia as a country within its sphere of influence. Sensing that Ukraine was tilting towards NATO

and the European Union, and unhappy at NATO's eastward movement, President Putin of Russia warned the west not to ignore Russia's geo-political concern. Events, however, were moving so fast that Russia began deploying more than one hundred thousand troops near Ukraine border. Despite warning from the US and EU, Russia went ahead and invaded Ukraine on February 24 in 2022.

World leaders condemned Putin's action. President Biden described President Putin as the aggressor and joined EU countries to impose sanctions on Russia. Russia-Ukraine war has been going on for more than 18 months with no end to attacks and counter attacks in sight. While Ukraine's neighbors are already flooded with thousands of refugees, particularly children and women, Russia has paid no heed to American and European appeal to end military operation and stop full scale invasion. Western countries, in particular the US have reiterated support for Ukraine in the ongoing war with Russia. Diplomacy has failed in the ongoing Russia-Ukraine war and is bound to trigger a paradigm shift in international relations. While India and China, Nepal's immediate neighbors, abstained from voting, majority of countries including Nepal voted against Russian invasion of Ukraine in the UN General Assembly immediately after Russian invasion of Ukraine. Nepal has stated that it has not abandoned the policy of nonalignment and has justified its vote as a principled stand against foreign aggression.

Nepal's Foreign Policy Challenges

Political stability and economic development at accelerated pace are major challenges for Nepal to conduct and implement its foreign policy effectively and efficiently. After the restoration of multi-party democracy in 1990, a new constitution was promulgated under which elections were held leading to the formation of a government headed by Prime Minister Girija P. Koirala of Nepali Congress. It was hoped that this government would remain in office for 5 years and provide stability to the country. PM Koirala, after internal wrangling in the party, went to the polls after dissolving the parliament, including his government which commanded comfortable majority in the House. This was the beginning of political instability. During the last 30 years, the country has witnessed more than 20 governments, clear evidence of ongoing instability. On the other hand, the Maoists of Nepal launched people's war that resorted to violence, killing nearly 17,000 people. The decade-long Maoist insurgency came to an end in 2006 after the signing of a comprehensive peace agreement (CPA).

A new constitution, as stated earlier, was promulgated in 2015 by the Constituent Assembly composed of 601 people's representatives. The government elected in 2074 and headed by KP Sharma Oli representing an alliance of CPN (UML) and Maoist Center

commanded two-thirds majority in the House of Representatives, a rare opportunity to ensure political stability and get some important bills endorsed by parliament but it collapsed last year unceremoniously due to conflict and dissension between Mr. Oli and Maoist leader Pushpa Kamal Dahal 'Prachanda'. A 5-party government headed by Mr. Sher B. Deuba announced November 20, 2022 as the date for parliamentary and provincial elections in Nepal.

An account of such developments in the politics of Nepal amply illustrates existing challenges facing the country on domestic and foreign policy fronts. It is said that foreign policy is an extension of domestic policy. Before Nepal can achieve success and boost its image on the foreign policy front, the country is expected to put its own house in order, a prime requirement for domestic peace and tranquility. The historic people's movement of 2006 placed people at the center of politics and emphatically called for people's interests, aspirations and expectations to become the prime agenda in foreign policy decisions and measures that governments of the day would take, from time to time, taking into consideration the changing international situation.

Nepal's Foreign Policy Prospects

With the end of the Cold War, globalization, liberalization, and privatization became buzzwords in an increasingly interdependent and globalized world. One of the least developed among developing countries Nepal badly needs development finance or foreign aid, including FDI, in terms of substantial resources, for poverty alleviation, industrial development and economic growth. Nepal has received, in the past, generous assistance from its development partners, including our immediate neighbors, China and India. Both China and India are rising powers and Nepal can immensely benefit from their high rates of growth and development. In recent years, development projects have become increasingly donor driven. To avoid donors dictating their own priorities, the adoption of a coherent foreign policy would persuade or even compel the donor community to relate their development assistance to the country's developmental needs and priorities. Diplomatic missions that are the country's chosen vehicles for the effective and efficient conduct of economic diplomacy are expected to make a strong case for increased development assistance, including FDI/foreign aid to Nepal for post-conflict rehabilitation, reconstruction and development.

Trade, investment, tourism, the development of water resources and foreign employment are potential areas for coordinated approach to economic diplomacy which has become by now a new and critical component of Nepal's foreign policy. Needless to point out, economic elements need to be incorporated into foreign policy and diplomatic

activities. The efficient conduct of economic diplomacy depends, to a large extent, on the development of trained manpower and expertise in all diplomatic missions. These missions should be provided with minimum resources to carry out promotional activities. It is important to remember that successful diplomacy seeks to widen the common ground to achieve the shared interests. Diplomats should be evaluated on the basis of their performance or their contribution to the country's prosperity through the prudent and practical application of their diplomatic skills, knowledge and experience.

Conclusion Based on a Few Recommendations

In the light of the foregoing, it is obvious that Nepal's foreign policy formulation and implementation is beset with both challenges and opportunities. Nepal hopes to graduate from LDC status latest by 2026. One of Nepal's responsibilities is to realize the Sustainable Development Goals (SDGs, 2015) adopted by the UN not later than 2030. Graduating from LDC status and implementing SDGs by integrating them into the national planning structure and strategies are challenges that can be overcome by optimal utilization of available resources such as hydropower, tourism, agriculture and bio-diversity, potential areas in which Nepal enjoys comparative and competitive advantages. But continued political instability would pose a problem to promote and implement foreign policy goals and objectives. To conclude, it is necessary to build a strong and functional framework at a high level for inter-ministerial cooperation and coordination and hold its meeting at regular intervals for policy and implementation coherence.

References

- Shrestha, Buddhi Narayan (2021): *The Border Man of Nepal*, Dr. Mabi Lochan Singh, Belmont, Boston, USA
- Khanal, YN (2000): *Nepal's Non-Isolationist Foreign Policy*, Satyal Publications, Kathmandu
- Dahal, Madan Kumar et. al (2008): *Nepal: A Generic Guideline for Development through Economic Diplomacy*, Institute of Foreign Affairs, Kathmandu
- Rana, Himalaya S. and Dahal, Madan K. (2013): *Politics and Economy of Nepal*, Nepal Nagarik Manch, Kathmandu
- Nepal: Standing Up to Domestic and Foreign Challenges* (2021), Nepal Council of World Affairs, Harihar Bhawan, Lalitpur



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 **E-ISSN:** 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
 • Peer-Reviewed, Open access Journal
 • Indexed in Nepjol



BISHWA SHANTI
CHIRAN-MILAN CAMPUS
URL:
www.bishwashanticampus.edu.np

Subjectivity in Prateek Dhakal's Parikrama Annapurna

Achut Raj Kattel, Lecturer
 Department of English, Mahendra Morang Adarsha Multiple Campus
 Biratnagar, Nepal.

Artical History: Submitted 14 September **Reviewed** 25 September **Revised** 3 October
Corresponding Author: Achut Raj Kattel **E-mail:** achyut.kattel@mmamc.tu.edu.np

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License](https://creativecommons.org/licenses/by-nc/4.0/).



Abstract

Travel writing specially *niyatra* is becoming popular globally for introducing the hidden culture and location by travelers' point of view. This research focuses on Prateek Dhakal's *Parikrama Annapurna* as *niyatra*, a travel writing in which the writer expresses his experiences and emotions he has had during the travel. The study helps to promote Nepali *niyatra* literature globally and make the mountains of Nepal as described in Dhakal's *niyatra* known to the world. Dhakal informs the readers about the hills and mountains of Nepal and describes how beautiful are the trekking trails for the nature lover to roam around the snow filled mountains. He explains the readers about the experiences of trekking in the Himalayas. The major objective of the research is to show how the writer's personality appears in *niyatra*. For this, the theoretical approach of Byaas, Thompson and Blanton on *niyatra* literature are used. All of these theorists claim that writers involve in the travel and express their personal thoughts, feelings and emotions they have had during the travel in the writing. The writer steps out of home alone or with friend or friends and completes the travel by the means of transportation or on foot. Several evidences of writer's appearance in *niyatra* are presented in the findings. Regarding methodology, the study draws the insights of travel writing and specially *niyatra* literature of Byaas, Thompson and Blanton as a theoretical framework and adopts descriptive research design for pointing out the voice of author, expression of his self, emotions, experiences and personal matters in the course of travel as conceptual framework. The major findings of the study are that Dhakal goes on trekking with the friends in Annapurna circuit, feels and experiences many things personally, watches mountains and hills and expresses his views

and ideas in the text. The main conclusion of the research is that Dhakal expresses his self in the text and his appearance is dominant in *Parikrama Annapurna*. The text is a travel writing in which the personality of the writer is visible, his voice, feelings, emotions, and personal matters are audible. For the further researcher, use of imagination in travel writing can be another area to investigate in the text.

Keywords: Niyatra, travel writing, individuality, travel, imagination

Introduction

Prateek Dhakal's *Parikramaa Annapurna* [Travel around Annapurna] introduces Nepal's mountains to the world and attracts the readers to trek with him as they read it. Inclusion of twenty-four travel essays in the book informs the readers about how to plan for trekking in mountain, how to prepare for the travel and what precautions should be taken for the safety and then how to travel Annapurna region. The first essay begins with the discussion of writer and his friends regarding the plan of travel of mountain region. *Sikeko Paath* [Learned Lesson] highlights Dhakal's importance at travel of the mountain region because of his experience. The writer listened quietly when Rajesh Dai, the fellow traveller, said, "*Maja aaena. Patakkai maja aaena*" [Not enjoyed. Did not enjoy at all] (p. 1). Young claims, "Sounds may be external but they also function in travel texts in profoundly symbolic ways. They reinforce our sense of the identity and character of the protagonist-narrator, of the traveller's relationship with the surroundings and with other people, and they vibrate with cultural significance" (2020, P. 218). Rajesh Dai's acceptance that they had not enjoyed was symbolic. They had missed the experienced traveller Dakal and faced lots of obstacles. Dhakal as traveller and writer had strong presence in *Parikrama Annapurna*.

Prateek Dhakal travelled distant villages of hilly and mountainous area of Nepal and described his thoughts, experiences and emotions in his writing. Taranath Sharma admired Dhakal, "Our mountains which are important place, resource and identity also of Nepal, Prateek is found to centralize himself in them and picturize those same mountains in his creations. Picture of that becomes clear after reading his books"

[*hamro himal jo Nepalko mahatwopurna sthal, sampada ra parichaya ho, Prateekle afulai tyasaimaa nai kendrit garer aafnaa kritiharuma tinai himalharuko sarhai raamro chitran gareka paainchhan. Unakaa kritiharu padhepachhi tyahaako chitra nai chharlanga hunchha*] (p. Na). The authorial writing claims in this research that *Annapurna Parikrama* is *niyatra* literature and Dhakal's subjectivity dominates the text

from the beginning to the end of it. *Niyatra* is a Nepali term that means the travel with the writer. Sharma quotes Balkrishna Pokhrel and writes about his views on *niyatra* that the writer is himself a traveler and the readers also feel they are travelling with him through his experiences (p. Na). The research approach adopted in this study is the theoretical tools of travel writing especially *niyatra* literature proposed by Byaas, Thompson and Blanton. The major objective of the study is to explore the authorial presence in the text. For the study, Dhakal's *Parikrama Annapurna* is selected and established theoretical tools and elements of travel writing are applied.

Niyatrakar [Travel writer] Prateek Dhakal exposed the inner mountainous trekking experiences and details in *Parikrama Annapurna*. Dhakal started the travel from Kathmandu with his four friends and ended it in Pokhara after ten days. The research explores the writer's involvement in *Parikrama Annapurna* as authorial presence in travel writing is marked as the most essential element. The study answers the questions as follows:

What personal matters has the writer expressed in *Parikrama Annapurna*?
How do the writer's emotions and experiences reflect his personality?
Why is the voice of writer important in *Parikrama Annapurna*?

The writer's personality, emotions, experiences and voices interwoven in the text mark the authorial presence.

Dhakal's *niyatra* guides travellers who want to visit mountains of Nepal, digs out the untold stories of distant villages and makes the readers feel the pain and pleasure of life with himself or with local residents. To expose Dhakal's originality in *niyatra* literature is one of the major objectives of this research. Some other objectives of the study are:

To explore the writer's individuality appeared *Parikrama Annapurna*,
To find out the emotions and experiences in the text,
To evaluate the presence and importance of writer's voice in the text.

Dhakal travelled in very difficult trail, reached high altitude (5416 mtr) and descended from very difficult but adventurous path to Muktinath. He introduced Nepal's mountains to the readers and promotes them to visit the places to experience the beautiful world. For all these, his authorial presence in writing has played a great role.

Methods and Procedures

Niyatra is a Nepali word that means travel essay with personal experiences or the description of free travel with the mixture of elemental experiences (Chhangchha, 2021,

p. 3). *Niyatra* word is originally coined in Nepali language though 'yatra' is derived from Sanskrit language. 'Ni' is prefix in *niyatra* that means self. The word *niyatra* was coined by Balkrishna Pokhrel (Chhangchha, 2021, p. 4). As quoted by Chhangchha, Pokhrel defined *niyatra* as, "If there is the dry description of travel that becomes travel writing and if the intoxication of travel is mixed it becomes *niyatra*" [*satyako nisto barnan chha bhane yo yatralkh ra ramramko aanandbat muchhieko chha bhane chaahi niyatra kahalauchha*] (p. 4). For *niyatra*, authorial presence with expression of travel's experiences is essential. Pokhrel emphasized inclusion of the writer's feelings begotten by travel in *niyatra*. Travel guide and *niyatra* differ because authorial presence is not found in travel guide.

Travel can be solo or in group. In both condition, traveler as writer becomes dominant in *niyatra*. Authorial presence in travel writing has been in practice since Romantic period. "Although travel writers are seldom alone when they travel, and their journey always entail a certain degree of dependence on others, from the late eighteenth century onwards with the emergence of subjective Romantic travelogues, modern travel writing has been characterized by its construction of individualism" (Jones, 2020, p. 73). In *Parikrama Annapurna*, five travellers accomplished the travel. However, the writer had strong presence from the very beginning and became the center of the travel. His individualism is constructed and his personality is built as *niyatra* is completed.

Travel is a source of knowledge and ideas that may even change the traveller's life. When a writer begins to write about the travel, reflection of authorial experiences and life becomes visible in writing. Every travel helps the traveller to understand their own life and readers acknowledge it from the text. Therefore, Thompson claimed, "In this way, the travel account does not just offer a larger history of the self, it is also plotted as a developmental narrative of growing self-knowledge and self-realisation (Thompson, 2011, p. 114). Author's presence is so obvious in travel writing as Thompson views. He added, "It thus becomes a record not just of a literal journey, but also of a metaphorical interior 'voyage' that represents an important existential change in the traveller" (Thompson, 2011, p. 114). Readers feel the authorial presence in *Parikrama Annapurna* vividly. They also realize some changes travel brings in the life of author also.

In *niyatra*, the writer incorporates their interaction between selves and the world. Writers collect and express information and experiences while they encounter new place, people and environment. Blanton remarked, "What travel books are about is the interplay between observer and observed, between a traveler's own philosophical biases and preconceptions and the tests those ideas and prejudices endure as a result of the journey" (Blanton, 2002, p. 5). Traveler carries their personal thoughts and philosophies while making the journey. These concepts of traveler collide with the outside realities and

new facts come out. Blanton further writes, “The reverberations between the observer and the observed, between the self and the world, allow the writer to celebrate the local while contemplating the universal” (2002, p. 5). *Parikrama Annapurna* has also several occasions when writer faces new situation and strange events that change his thoughts and concepts.

Niyatrakar describes the facts, experiences and emotions collected and felt during the travel freely in *niyatra*. However, they follow principles and ethics of travel writing. Byaas believed that travel writer chooses the travelling place by their own interest and vision. He explains;

“Traveller expresses travelling experiences freely and openly like zigzag rivers or birds flying in circle ecstatically being in a certain boundary with self-motivated passion by fully realizing the ethics of travel writing and not having any obstacle in the presentation of travel related objective reality” [*Yatragat bastutathyako yatharthaparak prastutimaa badhaa naparne kisimbaat yatralektanako maryadaalai sampurnataha aatmasaath gari ek nischit simaabhitra raheer aafukhusi lahadbaajikaa saath kholaajhai naagbeli pardai waa charaajhai akaasier kaawaa khaadai manamoji paaraama aafnaa yaatraakaalin anubhawaharulaai swachhanda waa unumukta bhaawale abhibyakta gardachha*] (2019, p. 415).

Authorial presence in travel writing is very powerful and obvious as they decide where to travel and how to travel. In *Parikrama Annapurna*, the total travel project depends on Dhakal as his friends select him as guide for the travel at mountain. In the text, readers find how Dhakal's passion for travel at mountain inspired his co-travellers also for the successful completion of the difficult mission of passing high altitude. “And he provides life and quality to his creation by his personal passion like ideas, thought, knowledge, inquisitiveness, experiences and inner thinking” [*saathai usale aafno chintan, bichaar, gyaanasampadaa, jigyaasaa, anubhab, anubhuti ra manogumphana aadi nijatmak raag dwaaraa kritilaai praanawattaa ra gunawattaa pradaan gardachha*] (Byaas, 2019, p. 415). The authorial claim in the research is that *Parikrama Annapurna* has Dhakal's subjective expression including his passion for investigating lives in Himalayas and expressing knowledge of mountains in Nepal.

This is qualitative research and follows interpretive approach for analysis of information and ideas. The researcher collects information from the secondary sources mainly available in library and online sources. The above-mentioned theories of travel writing are applied for finding the authorial presence in *Parikrama Annapurna*.

Results and Discussion

Dhakal's *Parikrama Annapurna* and other creations picturize hills and mountains and make Nepal's mountains known to the world. In preface, Sharma viewed, "On the one hand I am impressed by his description of mountains and on the other hand his approach in *niyatra* is the best" [*Ekatir ma unako himalako barnanbaat prabhawit chhu bhane arkotir unako jun niyatrata mak dhristikon chha -tyo sarhai nai uttam chha*] (p. Dha). Dhakal's special feature about *niyatra* is that he is involved in the travel and its text passionately. Sharma further added, "Others write only the description of that like the road is like this, river is like this, hill is like this etc. But Prateek writes with his feelings" [*Arule chahi lekhdakheri khali tyasako bayan matra garchhan-jasto ki bato yasto chha, khola yasto chha, pahad yasto chha aadi. Tara Prateekle lekhdai aafno anubhuti sahit lekhdinchhan*] (p. Dha). To write feelings about the travel means to show the subjectivity of the writer in the text. Sharma praised the writing style of Dhakal. In his *niyatra*, mountains start speaking because of the expression of feelings of the writer. The readers feel as if they are travelling with the writer and mountains are speaking with them and welcoming them (p. Dha). This ability of the writer is the result of his full involvement in the creation.

Dhakal's language is simple but symbolic, conversational but meaningful. He travels in the mountains but also takes the readers into his inner world. Sanjeev Upreti claims, "Being realistic, the movement of *niyatra* has become symbolic in many places. It seems Prateek has been in the inner travel of inside not only in the outer world" [*yatharthabaadi hudahudai pani katipaya thaumaa niyatrako prabhaha bimbatmak huna pugeko chha. Yasto lagchha, maanau Prateek baahiri sthalharuko maatra nabhaer antarmanko 'bhitri' yaatramaa niskeko chha*] (p. Ya). This proves that Dhakal's presence in his creation is really visible and *Parikrama Annapurna* is not an exceptional. Dhakal makes the readers travel in the mountains with him and also leads them to his inner self.

Gopikrishna Sharma believes that Dhakal's creations are not only 'travel' and not only 'literature' also. They are the subjective feelings raising the inquisitiveness and details of mountainous travel. Sharma explicated, "Where ever traveller goes, he goes taking the readers with himself and gives the taste of travel's beauty by providing the generalized feelings" [*yaatraakaar jaha jaanchhan, paathakalai pani saathai liear jaanchan ra saadhaaranikrit anubhuti pradaan gardai paathakalai samet yaatrako saundaryako aaswaad dinchhan*] (p. Ya). Dhakal travels in the difficult trail but the readers travel with him and feel the difficulty from the comfortable and cozy reading room. Dhakal as a travel writer is successful to express his feeling and experiences of the travel with perfection in the text and also make the readers feel and experience the same. Dhakal's subjectivity in his *Parikrama Annapurna* can be traced so well by the evidences of his personal matters,

experiences, feelings, voice, nationalism and description of mountains expressed in it.

Writer's Personal Matters

Travel writing has become passion of many writers and they travel for the purpose of writing also. "Earlier travel writing often came out of travel undertaken for reasons of work, as soldier, trader, scientist, or whatever, or perhaps for education or health; increasingly in the twentieth century it has come out of travel undertaken specifically for the sake of writing about it" (Carr, 2002, p. 74). Carr pointed out that writers went for travel for writing about it. Dhakal also liked to travel mountains and write about them. In "*Akaashbatai Padyatra*" [Trekking from Sky], Dhakal ended his *niyatra* with the hints of another trekking and plan for another *niyatra* "*Gandakiko Muhantir*" [Towards the Origin of the Gandhaki] (p.152). His passion for travelling in the mountain is expressed in "*Tarkanasagai Tarangidai*" [Waving with Logic]. He does not have interest to travel to abroad or neighboring country India. Dhakal justified his interest to travel to mountainous region saying, "I assume, no other country is in the world like Nepal embellished the majestic magic of nature. Therefore, I flee to the north whenever I get chance carrying a backpack" [*Malaai laagchha, prakritile yasto adbhut jadugarile sigaariako desh Nepal bahek arko kunai pani chhaina-biswama. Tyasaile ma chaahi mauka parna saath uttar tir huikihaalchhu-byaakpack boker*] (p. 6). It answers his personal matter why he travelled and wrote mainly about mountains and hills.

Niyatra combines ostensibly two opposite looking information and details in writing. It does not only have subjective details but also have objective facts. It is literary genre, therefore it has features of literature. But it has also practical and factual detail like a travel guide has. Therefore, Pettinger and Youngs claimed, "Its seemingly competing strands of the empirical and the rhetorical, the scientific and the literary, the documentary and the artful, the objective and the subjective, are in fact among the main elements that continue to generate scholarly inquiry and debate" (2020, p.1). Dhakal's *Parikrama Annapurna* has also many subjective details as well as objective description. He had no illusion that wearing Nepali dress 'daura suruwaal' one became fully Nepali. Scolding India standing at the border would not make a person nationalist. He admitted, "I am simply a man who loves country" [*Ma ta deshlai maya garne maanchhe maatra hu*] (pp. 6-7). Dhakal expressed his personal opinion about the country in *Parikrama Annapurna*. In '*Bahundadatir Lamkadai*' [Stepping to Bahundada], Dhakal describes 'Manaslu' mountain, the eighth highest mountain of the world. He wrote, "No mountain is easy to climb. But this mountain is given the surname 'killer mountain' in the talk among the mountaineers" [*Kunai pani himal chadhna sajilo hudaina. Taipani aarohiharukaa bichma kurakani huda yas himallai 'killer mountain' bhanne upanaam dieko sunna paainchha*] (p. 11). He informs the readers that the height of Manaslu is 8163 meter and Japanese mountaineer Toshio Imanishi got victory over it in 1956 and the whole world noticed it (p. 11). Dhakal presented both these subjective and objective description in the text and showed his personal opinion as well as knowledge about mountains.

In travel writing, writer narrates the sound coming either from nature or from culture. The sound of nature is the sound of river, wind and animals. The sound of culture is the sound of songs or the travellers. Regarding sound, Young wrote, "They reinforce our sense of identity and character of the protagonist-narrator, of the traveller's relationships with the surroundings and with other people, and they vibrate with cultural significance" (2020, p. 218). In *Parikrama Annapurna*, Dhakal mentioned the sound of rice boiling. He listened the sound 'gudugudu' which comes from boiling rice. The sound is meaningful as the sound comes from rice when cooked in bowl not in cooker. It was traditional method of cooking rice in fire. Dhakal loved that sound and loved organic food. He preferred village life, organic food and natural habitat. In 'Jagat Pugdaa', he expressed the joy, "Today, I am watching/listening the music of 'gudugudu'. After it cooks, we should sit to eat keeping it on burning coal well" [*Aaj yahi guduguduko sangeetlai bhae pani ramrari herirahechhu/sunirahechhu. Ajha chhadki sakos, ani majjaale bhungraama bharsyaaer maatra khaana basnu parla*] (p. 27). Dhakal's joy of listening and watching rice in bowl while cooking it shows his affiliation to the village life and their traditional way of life. To watch that scene is difficult for city people who use rice cooker or pressure cooker.

Travel writing exposes the self of the writer by informing the readers about the subjective interest and inner thoughts. "From the late eighteenth century, then, travel writing starts to look inwards as well as outwards. At the same time, however, this new concern with the travelling self could be pursued in several different ways, and it has since the eighteenth century encompassed a variety of styles and techniques for writing about the self" (Thompson, 2011, 111). Dhakal also expressed his self from different aspects and makes the readers build his picture. At 'Highcampko Baas', Dhakal asks what sleeps, wakes and dreams in people. Dhakal and his friends can not sleep at night in high camp and stay awake the whole night. He inquires if the fear of death is the cause of sleeplessness in the high camp. In fact, sleeping at the height of 4850 meter is not an easy task. Dhakal gets excited that it can be the highest altitude he may climb in his life. He believes, "this is the stream of knowledge one can meet in life. This is Mount Everest, Kanchenjunga and Annapurna for us" [*Jiwanma bhetana sakine gyaangangaa yahi ho. Haamraalagi ta Sagarmatha, Kancenjunga ra Annapurna pani yahi ho*] (p. 130). Dhakal is much excited to reach there where his ancestor has never ascended. It shows the motif of Dhakal that he loves nature and mountains.

Experiences and Feelings of Writer

Travel writers use their experiences and information during the travel and also mention them in the writing. They bring the facts of their life's past as well as future. "As well as including more information about how they thought and felt at various junctures of their travels, some modern travel writers also go to much greater lengths than was ever previously the case to situate their journeys in a larger personal history of the self" (Thompson, 2011, 113). In 'Nadiko Gun Gaudai', Dhakal finds a sign of 'Manokraanti' that reminds him his travel in the past. He remembers. "I have seen the same type of sign of 'Manokraanti' on a stone of hill's steep while travelling from 'Deng' to 'Saamagaau'"

[*Nikai pahile 'Deng' baat 'Samaagau' jaana hiddaa pani maile yastai manokraantiko chinha dekheko thie eutaa paharaako chepko dhungaama*] (p. 36). He mentions that he has also written about the sign in '*Gandakiko Muhaantir*' getting impressed by the sign reverse question mark (p. 36). He evaluates his personal assumptions by that sign and expresses his happiness for the static thought. He finds his ideas, assumptions, ideology, thoughts and positivity have been the same for long period of time. He has written long paragraph about the praise of '*Manokraanti*' in '*Gandakiko Muhaantir*' that he cites in '*Nadiko Gun Gaudai*' of Parikrama Annapurna. It shows Dhakal enjoys traveling and learns a lot from observation during the travel. In *Parikrama Annapurana*, his future plan of travelling to *Gandakiko Muhaantir* is mentioned in two essays-*Bahundadatir Lamkadai* and *Aaakasbatai Padayatra*. In this way, the past and future life of Dhakal can be known from his *niyatra*.

Travel and observation during travel assists the traveller for self-realization. "Travel writing in this mode presents the journeys being undertaken as an important rites of passage and as processes of self-realisation" (Thompson, 2011, p. 115). Self-realization renovates the person and brings changes in life. "Often, indeed, they are figured as some sort of pilgrimage or quest, since these are traditionally two types of travel that bring about a significant reinvention or renewal of the self" (Thompson, 2011, p. 115). Dhakal has also self-realization during the travel at 'Bhraka' village of Manag as described in '*Managko Aaganma*'. They find the idol of Buddha, the identity and glory of the village. Dhakal realizes, "In my mind, there was always a question- Why is God a 'God'? I have got the answer of the question while looking at the idol of Buddha" [*Mero Manama sadhai euta prasna uthirahanthyo-aakhir bhagawan kina bhagawan hun? Tyasko jawaf maile yahi buddhamurti heriraheko bakhat paae*] (p. 89). He realizes that Buddha is God because no one has been harmed following his principles. Though he was born 2500 years ago, but his ideas, vision, religion, education and talent has been doing welfare to us. He writes, "We are alive and are in this society-however, the nearest neighbor or next house's man also have not been benefitted from us. Spit on our life! And I knew- Why God is God? Why God is grand?" [*Hami jiwitai chhau ray ahi samajama chhau-tara pani hamro nikatam chhimeki wa pallo gharako manchhe samet hamibat labhaawint bhaeko chhaina. Tukka hamro juni! Ani maile thaha paae-Bhagawan kina Bhagawan hunchhan? Bhagawan kina mahan hunchhan?*] (p. 89).

Travel writing highlights a subject directly or indirectly. "In a variety of ways, then, travelogues are often exercises in self-promotion and the accumulation of cultural capital; this is perhaps especially the case with the self-consciously literary modern travel book, which is frequently little more than a vehicle for the author to present his or her distinctive sensibility and unique outlook on the world" (Thompson, 2011, pp. 124-125). Dhakal promoted mountains of Nepal in his *niyatra* and inspired the readers to travel to

the mountain and make the life meaningful. His main objective was to introduce beautiful mountains of Nepal in the world and prove that how rich is the country because of it. The author promoted his knowledge of mountains by writing about them in detail.

Voice of Author

Writer demonstrates what changes they want to bring in the society by writing about the travelled places. "Travelogues, then, usually offer a carefully staged presentation of the self." (Thompson, 2011, p. 119). Dhakal presented the voice of the self in *Parikrama Annapurna*. While he was a Chief District Officer of Tanahu district, he worked for the change by breaking VIP culture. He remembered how he persuaded former speaker of parliament Ramchandra Paudel saying, "You are obviously high-level people. Why is it necessary to escort? I have to get time to devote on works of these helpless people!" [*Tapaiharu ta tyasai thula manchhe! Escort garirahanu parchha ra? Maile ta yi nimukha Janata ko kaamma po samaya dina pauna paryo ta!*] (p. 9). Speaker Ramchandra Paudel agreed and later on he persuaded former Prime Minister Krishna Prasad Bhattarai also. Former prime minister Krishna Prasad Bhattarai replied, "The decision you have taken is right. Love the people, they are our god. Police will bring Ramchandra and Govind Raj! I like your matter respected CDO!" [*Tapai lieko nirnaya thik chha. Janatalai maya garnus-tinai hunh hamra Janardan! Govind Raj ra Ramchandra lai ta police le lyaihalchha ni! Tapaiko kura malai man paryo CDO saab!*] (p. 9). Dhakal represented the voice of Nepali people and clearly proposed the stoppage of escort system.

Dhakal quoted long paragraphs and introduces his knowledge regarding any subject but he did not lose the control on the narrative presentation. "Similarly, attempts to decentre and diffuse the narratorial self in travel writing, by the use of extensive quotations, multiple narrators and so forth, do not necessarily undermine significantly an author's controlling presence in his or her text" (Thompson, 2011, p. 128). As Thompson pointed out the writer's power of controlling the narrative, Dhakal also had the same quality as demonstrated in *Parikrama Annapurna*. Dhakal not only controlled the narration after long quotations but also added his voice powerfully. In '*chuchuroko Devatalai Namaskar Chha*' [Greeting to the Peak], Dhakal quotes three long paragraphs from the Rigveda that describes the appearances and list of Gods under the heading '*hami namaskar garchhau*' [We greet]. He claimed that even the veteran environmentalists of the time could not imagine all the area and the names of the gods mentioned in the Rigveda. He quoted:

Our greeting is to the lord Shiva saving the creatures living in the Mountains,
Gods living in the small streets and roads of villages, gods living in the canal and

lakes, gods living in the river, gods living in the small ponds, god living in the well, god living in the pit, god living in the light, god living in the warmth of the sun, god living in the cloud, god living in the heavy rain and the god who stops that heavy rain, god living as storm, god living as natural disaster, god living in the decorum of home, god living in the home and other place, god living in the Moon, god eradicating evil Lord shiva, god in the form of yellow sun in the evening and god with the red color in the morning in the form of the sun, god living at the bank of the sea and across the sea, god taking across, god living in the pilgrim, god at the river bank, god living in trees as 'kus' etc., god living in the foam of sea (pp. 75-76).

Luitel has translated Vedas into Nepali and contributed to Nepali language.

Dhakal raised the voice that wise person like Luitel had to be awarded. Many prizes were distributed in Nepal but the real contributors were missed. Then he criticized people in power and authority for not recognizing the wise person like Luitel. He complained, "Darkness is here - where is no light, that country is dead – where there is no literature" [*Andhakar chha tyahaa – jahaa aaditya chhaina, murdaa ho tyo desh – Jaha sahitya chhaina*] (p. 77). He believes that the right person who contributes to the society has to be awarded.

Feeling of Nationalism

For nationalism, freedom of people, unity in them and autonomy of the nation is very essential. People have the freedom to choose their future and lead the nation. According to Hutchinson and Smith, "Nationalism was, first of all, a doctrine of popular freedom and sovereignty" (1994, p. 4). They further elaborated, "The people must be united; they must dissolve all internal divisions; they must be gathered together in a single historic territory, a homeland; and they must have legal equality and share a single public culture" (1994, p. 4). However, Nepal is a multicultural and multilingual country with geographical diversity. Therefore, the search for the principle of unification among multicultural and multilingual people becomes very essential for Nepal as a nation. Dhakal turned towards the high mountains and suggested all Nepali people to travel in the mountainous region and feel proud being Nepali. When Dhakal reached Bahundada, he remembered Joan Wood, Marketing director of Microsoft in China, who promised to quit the job and work for children's education after visiting that village. In leave of twenty-one days, he came to travel in Nepal and changed his life's strategy. It happened when a small Nepali boy served him beer at hotel. He decided to provide education to the children like the boy who were away from the light of education. Dhakal regreted how many Nepali people waste those twenty-one days playing cards. He concerned, "We have this huge

mountainous resource but we are unknown ourselves” (p. 20). Dhakal travelled to unite all multicultural and multilingual people by single creed of mountains. He visited various mountainous villages in *Parikrama Annapurna* and praised the hardworking people there. He appreciated ‘sauni’ [Woman Vendor] selling apples in Danak, Maili of Thanchowk and a tea seller at the peak of Thorongla. When he found people doing hotel business at Thorong Phedi, Manang, he expressed joy, “Felt joy seeing the people working and earning” (p. 117). All these incidents help to understand life and difficulty of high hills and mountains of Nepal. These are subjective expression of Dhakal in *Parikrama Annapurna*.

Dhakal loved the nation and expressed his positive attitudes towards the nation *Parikrama Annapurna*. He believed that nation never became trivial; the leaders became trivial or their vision and approach became insignificant. He complained, “Don’t know how long these wretched rules in this grand nation” [*Thaha chhaina, yo ‘ucho’ rajyama kahili samma yasta chuthha harule raj garirahane hun!*] (p. 4). He had strong belief that Nepal would get its lost land back again if it had strong government, logical talk with evidence and honest leaders (p. 7). Dhakal mentioned, “I am just a man who loves the country” [*Ma ta deshlaai maya garne manchhe matrai hu*] (pp. 6-7). He loved to visit mountains and thought no another country like Nepal was in the world that was decorated with the magical beauty of nature (p. 6). He is not a showy nationalist; he is practical and logical Nepali who regards the diplomatic solution of any misunderstanding between Nepal and neighboring countries (p. 7). When Dhakal reached Muktinath, he felt proud because Nepal had immense possibility of religious tourism. Pasupatinath, Lord Buddha’s birth place Lumbini, Baraha Chhetra, Pasupat Chhetra, Muktinath, Ruru, Damodarkund, Gosaikund, Dudhpokhari, Baudha, Swoyambhu, and many ancient temples and mosques are in Nepal that may attract tourists. However, he was worried about the honesty of people and leaders to manage religious tourism and utilize the income for development.

Portrayal of Mountains

In Dhakal’s travel writing, mountains have great value as he describes them in detail and adores them like God. Therefore, he wanted to have the auspicious sight of Manaslu’s feet (p. 12). In *Srimadbhagwadgita*, Lord Shree Krishna said to Arjuna, “Among the great seers, I am Bhrgu and among sounds, I am the transcendental ‘Om’. Among the oblations, I am Holy Name ‘Japa’ and I am the Himalayas among the static or immovable things” [*maharshinam bhriguraham giramasmyekamakshyaram, yagyananam japayagyoasmi sthavaranaanam himalayah*](Baral, 2011, pp. 362-363). Dhakal claimed, “hills, cave, den, river, forest, stone, trees all are our gods” (p. 75). In ‘*Chuchuroko Devatalai Namaskar Chha*’ [Greeting to the God of the Peak], Dhakal found a big stone on the hill. The stone looked single and had about 35000 square feet. Gurung community

worshipped it as God and Dhakal and his friends also worshipped it. It was called 'Swargadwaari' that was the sacred place of Gurung. He mentioned that the god living on the top of the mountain was also worshipped and greeted in Veda (p. 76). In 'Manangko Aaganma' [In Yard of Manang], Dhakal reached at 'Adhityaka' from where they could see the 'idol' of Gangapurna, Annapurna III, Annapurna IV and Annapurna II (p. 90). He addressed them as God saying idol. In the past, he remembered how the mountains were worshipped and greeted from the distance so that the Gods living there would not be angry and would not befall any problem on the life. He informs Mt Everest is called Chomolungma in Tibetan language. It means 'the mother of Gods' (p. 90). Dhakal travels to the mountains and writes about them because he knows that Gods live in mountain and mountain is God.

Mountain is dominating theme in Dhakal's travel writing and specially *Parikrama Annapurna*. From the very first essay *Sikeko Path* [Learned Lesson], Dhakal started discussion and explanation about mountains. In the third essay, *Bahundadatar Lamkida* [Moving to Bahundada], he saw Manaslu mountain and began to describe the first mountain climbers of different mountains of Nepal. In *Jagat Pugda* [Reach at Jagat], *Talko Baas* [Stay at Taal], *Nadiko Gun Gaudai* [Singing the Benefit of River], *Thanchowkko Mailisag* [With the Maili of Thanchowk], *Sahunika Syauharu* [Apples of Businesswoman], *Dhungako kura gardai Jada* [Talking about the Stone], *Pisangma Ek Raat* [One night at Pisang], *Chuchuroko Devatalai Namaskar Chha* [Greeting to the God of Peak], *Marsyangdiko Tiraitir* [At the Bank of Marsyangdi], *Manangko Aaganama* [At the Yard of Manang], *Kuro Manangkai* [Talk of Manang Again], *Bhadra Prakritisag Ekakar Hudai* [Being One with Gentle Nature], *Yakkharkako Batoma* [In the road of Yakkharka], *Garikhane Manchheharu* [People Earning by Working], *High Campko Bas* [Stay at High Camp], *Arohanko Tayari* [Preparation of Climbing], *Thorangla ra Thorangri and Oralo Jhardai Naam Samjhadai* [Walking down and Remembering Name], Dhakal described his travel experiences, facts, scenery, trails, roads, rivers, people, culture, and life style of people in hills and mountains. He presented detail information about mountains also. Dhakal informed about accommodation and food with price available at hotels of mountainous region. He explained what precaution the travellers had to take and what clothes and equipment they needed in travel is also mentioned. He points out the spots from where mountains are looked better.

His pictorial description of mountains and mountainous villages and towns make his writing very interesting and vivid. Describing Manang, he narrated:

Manang has been big. A whole city is of stone. Everywhere you look, there are only stones. Stone's houses, stone's roofs, stone's corridor, stone's balcony, stone's fireplaces

and stone's streets. Everything that exists is a stone and everything that exists belongs to a stone. There is art in a stone, gods in a stone, existence in a stone, culture in a stone, ritual in a stone and principle in a stone. There is respect in the stone, dedication in the stone, heaven in the stone and grave in the stone. Expertism in stones, introduction in stone, identity in stone, and glamour of Manang is in stone. Farming in stone, nature in stone, trust in stone and body of Manang is in stone (p. 90).

Thulo rahechha manang ta. Purai dhungaakai sahar. Jataa heryo utai dhungaa maatra . Dhungakai ghar, dhungaakai chhaanaa, dhungaakai peti, dhungaakai pidhi, dhungaakai aagan ra dhungaakai galliharu. Je chha sabai dhungaamai chha ra je chha sabai dhungaakai chha. Dhungaimaa kalaa, dhungaimaa devataa, dhungaimaa athitya, dhungaimaa sanskriti, dhungaimaa riti ra dhungaimaa niti chha. Dhungaimaa shradaa, dhungaimaa samarpan, dhungaimaa swarga ra dhiungaimaa samaadhi chha. Dhungaimaa bisistataa, dhungaimaa chinaari, dhungaimaa pahichaan ra dhungaimaa saan chha manang ko. Dhungaimaa kheti, dhungaimaa prakriti, dhungaimaa bharoshaa ra dhungaimaa aang chha manang ko.

Dhakal informed fully about the place and subject that he starts to discuss. In a paragraph to describe Manang, he used the word 'stone' twenty-eight times and showed how important is stone for Manang.

Dhakal and his friends reached Thorongla and watched Thorongri. 'La' is a pass and travellers pass that Thorongla and go downwards to Muktinath. In Sherpa language, 'ri' is peak (p. 137). Thorongla was very beautiful and it was covered by ice. Dhakal described Thorongla in the following way:

Snow is of the same level. In some places, stones have torn the curtain of snow and pushed their heads out. It looks-the stones have felt warmth by covering the blanket of snow. And they might have taken heads out for some time to breath easily (p. 136).

Hiwko eknaasko sataha chha. Kunai kunai thauma hiwko parda chyater kala kala dhungaharule tauko nikaleka chhan. Herda lagchha-dherai ber hiwko sirak odhepachhi tyo dhungalai pani 'ukhum' bhayo hola. Ani yaso sajilo gari saas ferna ekchhinka lagi sirak hataer tauko bahir nikaleko hola.

The description of snowy mountains is vivid but literary. The sight of snowy area attracts the readers and arouse the interest to travel to the area. In 'Taalko Baas', an Australian tourist expressed his joy of visiting Nepal as, "This place can not be

anywhere in the earth” (p. 28). It was his seventh visit to Nepal mainly for trekking around Annapurna. He said, “The heart does not satisfy how many times I come. And I come here to enjoy holiday every year. We experience plain to Mountain walking in this trail. This is the real heaven” (p. 28). This is the evidence of the beauty of mountain that Dhakal highlighted and promoted in *Parikrama Annapurna*.

Conclusion

Regarding the findings about the study of Dhakal's *Parikrama Annapurna*, his subjectivity becomes dominant from the beginning to the end of the text and expression of his personal matters, experiences, emotions, his voices, nationalistic feelings and promotion of mountains demonstrates his powerful presence in *Parikrama Annapurna*. Dhakal loved mountains and he viewed that every Nepali had to visit mountainous area of Nepal. Foreigners visit mountainous region for trekking and enjoying the beauty of life in high Himalayas. Dhakal also prefers visiting mountains as it is the place of God and the means to unite all Nepalis. For nationalism also, each Nepali must feel proud that they have beautiful mountains in the northern region. He had the experience of travelling in the high Himalayas with inhospitable climate and condition to stay and trek; therefore, he traveled in the region with friends or alone. He described his personal experiences of travelling in the mountains in *Parikrama Annapurna* and many other travel writings like *Beyond the Himalayas*. His personal voice against the political and bureaucratic dishonesty sound very powerful and his voice against the malpractice to change the social inequalities echo everywhere in the text. Describing snow covered land, beautiful rivers, hills, mountains, villages, people, environment, natural world, fellow travelers etc., Dhakal mixed personal feelings with the fact, imagination with the reality, emotion with the intellect.

In conclusion, *Parikrama Annapurna* narrates the writer's self, emotions, voices, ideas and experiences that arise during the travel of Annapurna mountain's area and therefore it is a *niyatra*, the description of travel with the writer's intoxicating feelings. Dhakal faces each situation whether pleasant or difficult readily with the support of his experience and criticizes the authority where he finds their lack, praises the locals when they seem hardworking and honest and uses his knowledge to inform about the place, people and mountains. Though travel writers get inspired by what they see, feel or experience during the travel, they also use their knowledge to explain the things in detail and be imaginative to compare the things, solve the mystery and ascend the unreachable. For further research, use of imagination in *Parikrama Annapurna* can be a better area. Researchers can choose this area as it adds new knowledge for the readers interested to read travel writing.

References

- Baral, T (Translator). (2011). *Shrimad Bhagwat Geeta*. Bidyarthi Pustak Bhandar.
- Blanton, C. (2002). *Travel Writing: The Self and the World*. Routledge.
- Byass, N. (2019). Yatra Sahityako Bidhagat Swarup ra Bisesata. In R. Suvedi and L. Gautam (Eds.), *Ratna Brihat Nepali Commentary: Theoretical Volume (Nepali)*, Ratna Pustak Bhandar.
- Campbell, Mary B. (2002). Travel Writing and its Theory. In P. Hulme and T. Youngs (Eds.), *The Cambridge Companion to Travel Writing*, Cambridge University Press, (pp. 261-278).
- Carr, H. (2002). Modernism and Travel. In P. Hulme and T. Youngs (Eds.), *The Cambridge Companion to Travel Writing*, Cambridge University Press, (pp. 70-86).
- Chhangchha, J. (2021). *Niyatra Bidha: Parichaya*. Ratna Pustak Bhandar.
- Dhakal, P. (2013). *Parikrama Annapurna: A Travelogue*. Pairavi Book House.
- Hulme, P. (2002). Traveling to Write. In P. Hulme and T. Youngs (Eds.), *The Cambridge Companion to Travel Writing*, Cambridge University Press, (pp. 87-104).
- Hutchinson, J., & Smith, A. D. (Eds.). (1994). Introduction. *Nationalism*, Oxford Readers, (pp 3-13).
- Jones, Kathryn N. (2020). Travelling in Pairs. In A. Pettinger and T. Youngs (Eds.), *The Routledge Research Companion to Travel Writing*, Routledge, (pp 73-85).
- Pettinger, A and Youngs, T. (2020). Introduction. In A. Pettinger and T. Youngs (Eds.), *The Routledge Research Companion to Travel Writing*, Routledge, (pp 1-14).
- Rubies, Joan P. (2002). Travel Writing and Ethnography. In Peter Hulme and Tim Youngs (Eds.), *The Cambridge Companion to Travel Writing*, Cambridge University Press, (pp. 242-261).
- Thompson, C. (2011). *Travel Writing*. Routledge. <https://doi.org/10.4324/9780203816240>
- Youngs, T. (2013). *The Cambridge Introduction to Travel Writing*. United Kingdom: Cambridge University Press.
- Youngs, T. (2020). Hearing. In A. Pettinger and T. Youngs (Eds.), *The Routledge Research Companion to Travel Writing*, Routledge, (pp 208-221).



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
 Print ISSN: 2961 * 1601 E-ISSN: 2961-161x
 eJournal Site: www.nepjol.info/index.php/shantij
 • Peer-Reviewed, Open access Journal
 • Indexed in Nepjol



BISHWA SHANTI
 CHIRAN-MILAN CAMPUS
 URL:
www.bishwashantcampus.edu.np

गणतन्त्रोत्तर नेपाली कवितामा लैङ्गिक प्रतिरोध

तारा बराल
 ओमेघा कलेज

Artical History: Submitted 31 August Reviewed 17 Sepember Revised 29 September
Corresponding Author: Tara Baral **E-mail:** kaflet43@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a Creative Commons



Attribution-NonCommercial 4.0 International (CC BY-NC 4.0) License.

लेखसार

गणतन्त्रोत्तर नेपाली कविता (२०६२/६३-२०७७) मा समेटिएका विभिन्न विषयमध्ये लैङ्गिक प्रतिरोध एउटा अध्ययनीय विषय रहेको छ। यस समयमा नेपाली समाजमा आएको सामाजिक-सांस्कृतिक परिवर्तनले नारीचेतनाको विकासमा ठूलो प्रभाव पारेको छ। तसर्थ यस समयका कवितामा उत्पीडनकारी पितृसत्ताले उत्पीडित महिलामाथि गर्ने लैङ्गिक उत्पीडनविरुद्धको प्रतिरोधलाई केकसरी व्यक्त गरिएको छ भन्ने प्राज्ञिक जिज्ञासाको समाधान खोज्ने प्रयास यस शोधलेखमा गरिएको छ। यस शोधलेखका लागि आवश्यक प्राथमिक तथा द्वितीयक स्रोतका सामग्रीहरू पुस्तकालयीय कार्यबाट सङ्कलन गरिएका छन्। लैङ्गिक प्रतिरोधसम्बन्धी यस शोधपरक लेखमा गायत्री चक्रवर्ती स्पिभाकको सबाल्टर्न आवाज र मिचेल फुकोको प्रतिरोधसम्बन्धी मान्यतालाई आधार बनाई तर्क तथा विश्लेषण विधिको उपयोग गरिएको छ। अध्ययनका क्रममा पितृसत्ताले महिलामाथि गरेका सामाजिक-सांस्कृतिक, जातीय तथा यौनिक उत्पीडनविरुद्धको प्रतिरोधलाई गणतन्त्रोत्तर नेपाली कवितामा सशक्त ढङ्गमा व्यक्त गरिएको निष्कर्ष निकालिएको छ।

शब्दकुञ्जी : उत्पीडित, गणतन्त्रोत्तर, पितृसत्ता, प्रतिरोधी चेतना, लैङ्गिक,

विषय परिचय

प्रस्तुत शोधलेखमा गणतन्त्रोत्तर नेपाली कवितालाई लैङ्गिक प्रतिरोधका आधारमा विश्लेषण गरिएको छ। यस शोधलेखको शीर्षकमा गणतन्त्रोत्तर, नेपाली कविता तथा लैङ्गिक प्रतिरोध पदपदावली समाहित छन्। शीर्षकमा आएका उक्त पदपदावलीमध्ये गणतन्त्रोत्तर भन्नाले नेपालमा गणतन्त्र आएपछिको समय भन्ने बुझिन्छ। २०६२/६३ सालमा भएको जनआन्दोलनबाट २०६५ जेठ १५ गतेविधिवत् रूपमा गणतन्त्र स्थापना भएको हो।

नेपालको इतिहासमा गणतन्त्रप्राप्तिपछिको यस समयलाई गणतन्त्रोत्तर शब्दले बुझाउने गरिएको छ। शीर्षकमा आएको अर्को पदावली नेपाली कविताले नेपाली भाषामा लेखिएका कवितालाई बुझाएको छ। यस शोधलेखको शीर्षकमा रहेको लैङ्गिक प्रतिरोध पदावलीले पितृसत्ताबाट महिलाहरूले भोगेका उत्पीडनको विरोधलाई जनाएको छ। गणतन्त्रोत्तर नेपाली समाजमा आएको सामाजिक-सांस्कृतिक परिवर्तनले नारीचेतनाको विकासमा निकै प्रभाव पारेको छ। यसै क्रममा साठीको दशकपछि देशमा आएको आमूल परिवर्तनसँगै यस समयका कविहरूले नारीअधिकारका साथै नारी अस्तित्वका आवाजलाई पनि आफ्ना कवितामा सशक्त रूपमा उठाउँदै आएका छन्। नेपाली समाजमा आएको उक्त परिवर्तनको परिणामस्वरूप नेपाली कवितामा नारी उत्पीडनको यथार्थ अभिव्यक्तिका साथै उत्पीडनविरुद्धको प्रतिरोधी आवाज पनि प्रकट गर्न थालिएको यस विषयमा छिटफुट अध्ययन भए पनि शोधमूलक अध्ययन भएको छैन। यही अभाव तथा विषयको अध्ययनीयतालाई ध्यानमा राखी प्रस्तुत शोधलेखमा गणतन्त्रोत्तर नेपाली कवितामध्ये उत्पीडित महिलाको प्रतिरोधी आवाज व्यक्त भएका कविताहरूमध्येबाट सोद्देश्य छनोटका आधारमा सूक्ष्म अध्ययन गरी केशव सिलवालको 'सत्यदेवी बोल्छन्', आहुतिको 'लक्ष्मिनिया तिम्रो लोटा खै?', लक्ष्मी मालीको 'आमा तिम्रो नाम के हो?', सरस्वती प्रतीक्षाको 'तथागत मलाई उत्खनन् गर', सरिता तिवारीको 'के तिमिले मलाई आविष्कार गर्‍यो?', शीला योगीको 'कम्लरी', अनिल श्रेष्ठको 'एउटी बादी आइमाईका पेटीकोटका टुक्राहरू च्यातिए', केवल बिनाबीको 'कुमारी आमा र सपनाहरू', प्रगति राईको 'बादी विज्ञप्ति', र सीता शर्माको 'उमा बदिनी' कवितालाई प्राथमिक सामग्रीका रूपमा र उक्त कवितासम्बन्धी समालोचनालाई द्वितीयक सामग्रीका रूपमा चयन गरिएको छ। चयन गरिएका उक्त कवितामा उत्पीडित महिलाले आफ्नो नवीन पहिचानका लागि उठाएको आवाजलाई नै प्रतिरोधका रूपमा लिएर यस शोधलेखका लागि छनोट गरिएका उक्त कवितामा अभिव्यक्त महिलामाथिको सामाजिक-सांस्कृतिक उत्पीडन तथा जातीय एवम् यौनिक उत्पीडनविरुद्धको प्रतिरोधी आवाजलाई अध्ययनको विषय बनाइएको छ।

अध्ययनविधि

गणतन्त्रोत्तर नेपाली कवितामा व्यक्त लैङ्गिक प्रतिरोधको विश्लेषणमा केन्द्रित यस शोधलेखमा प्रतिरोधको सिद्धान्त तथा अवधारणात्मक आधारलाई उपयोग गरिएको छ। गणतन्त्रोत्तर नेपाली कवितामा पनि उत्पीडित महिलाको प्रतिरोधी आवाज व्यक्त भएका कविताहरूमध्येबाट सोद्देश्य छनोटका आधारमा सूक्ष्म अध्ययन गरी निश्चित कविताको चयन गरिएको छ। यसका लागि वर्णनात्मक, विश्लेषणात्मक र व्याख्यात्मक पद्धतिलाई मूल आधार बनाइएको छ। यहाँ अर्थापनका लागि मूलतः पाठपरक विश्लेषण विधिको उपयोग गरिएको छ। यसका साथै कविताको विश्लेषणका क्रममा तत्कालीन नेपाली समाजका सन्दर्भको समेत अध्ययन गर्नुपर्ने भएकाले यस लेखमा सन्दर्भपरक अध्ययनविधिको पनि उपयोग गरिएको छ। त्यसरी तय गरिएका कवितामा लैङ्गिक प्रतिरोधका सूचकको पहिचान गरेर प्राज्ञिक समस्याको समाधानका लागि यस शोधलेखमा मिचेल फुकोको प्रतिरोधसम्बन्धी मान्यता र गायत्री चक्रवर्ती स्पिभाकको सबाल्टर्न आवाजलाई आधार बनाई तर्क तथा विश्लेषण विधिको उपयोग गरिएको छ।

लैङ्गिक प्रतिरोधको अवधारणा र विश्लेषण ढाँचा

लैङ्गिक अध्ययनको अवधारणा सामाजिक-सांस्कृतिक अवधारणा हो। यसले नारी र पुरुषको भूमिकालाई सामाजिक-सांस्कृतिक सन्दर्भमा विश्लेषण गर्दछ। यसले पुरुष र महिलाले

के गर्न हुने र के गर्न नहुने जस्ता सांस्कृतिक मान्यताको निर्माण गरी विचारधारात्मक रूपमा पहिचानको निर्धारण गर्छ (भट्टराई, २०७७, पृ. १०७)। लैङ्गिक अध्ययनले महिला र पुरुषको प्रतिनिधित्व र पहिचानलाई कसरी देखाइएको छ भन्ने खोजी गर्छ। लैङ्गिक अध्ययन समाजमा पछाडि परेका महिलाको विकासका लागि बढी केन्द्रित छ। प्रतिरोध भनेको आत्मरक्षा हो। यो उत्पीडित समुदायले गर्छ। समाजमा प्रभुत्वशाली समुदायले उत्पीडित समुदायलाई प्रत्यक्ष वा परोक्ष रूपमा दमन गरेको हुन्छ। उक्त उत्पीडित समुदायले प्रभुत्वशाली समुदायको व्यवहारप्रति असन्तुष्टि जनाएर भौतिक वा अभौतिक रूपमा प्रतिकार गर्न थाल्छ। त्यसैलाई यहाँ प्रतिरोध भनिएको छ। प्रतिरोध विमर्शात्मक निर्मिति भएकाले यसमा मिचेल फुकोको शक्तिसम्बन्धी अवधारणालाई उल्लेख गर्नु सान्दर्भिक हुन्छ। फुकोले ज्ञान, शक्ति र विमर्शको व्याख्याका सन्दर्भमा प्रतिरोधबारे विभिन्न धारणाहरू राखेका छन्। यसै क्रममा उनले शक्तिको अभ्यासबाटै प्रतिरोध चेतनाको विकास हुने बताएका छन्। उनका अनुसार जहाँ शक्तिको अभ्यास देखापर्छ, त्यहाँ नै त्यसको प्रतिरोधको सम्भावना पनि साथसाथै रहन्छ (फुको, सन् १९८०, पृ. १४२)। जहाँ प्रभुत्वशाली समुदायबाट शोषण र दमन हुन्छ, त्यहाँ प्रतिरोध हुन्छ। प्रतिरोधले सामान्य अर्थमा कुनै किसिमको आक्रमण रोक्ने कामलाई सङ्केत गर्छ। यसले कुनै काम, गतिविधि वा क्रियाकलापप्रति प्रतिक्रिया जनाउने अर्थसमेत दिन्छ। प्रतिरोध भनेको सांस्कृतिक शक्तिको प्राप्ति र रक्षाका लागि गरिने प्रयत्न हो। समाजमा शक्तिशाली वर्गले आफ्नो वर्चस्व कायम राख्न शक्तिहीन नारीमाथि दमन गर्न थाल्छ र तिनै उत्पीडित नारीले उक्त दमनविरुद्ध गर्ने प्रतिकार नै प्रतिरोध हो। अर्को तरिकाले भन्नुपर्दा गैरकानुनी, अमानवीय, अनैतिक र विभेदकारी शक्तिका विरुद्धमा जागरुक भएर उठ्ने चेतना नै प्रतिरोध चेतना हो। युगौंयुगदेखि प्रभुत्वशाली सत्ताको उत्पीडनको सिकार बन्दै आएका उत्पीडित महिलाहरूले कसरी प्रभुत्वको विरोध गरेका छन् भन्ने खोजी यस अध्ययनमा गरिएको छ। त्यसका लागि गायत्री चक्रवर्ती स्पिभाकको मान्यतामा पुग्न सान्दर्भिक हुन्छ। स्पिभाकले क्यान सवाल्टर्न स्पिक ? नामक लेखमा सवाल्टर्नको आवाजबारे स्पष्ट धारणा राखेकी छन्। स्पिभाकले उत्पीडित समुदायले आफ्ना लागि आफैं बोल्न सक्दैनन् तसर्थ बौद्धिक वर्गले तिनका लागि बोलिदिनुपर्छ भन्ने कुरा अघि सारेकी छिन् (स्पिभाक, सन् १९८८, पृ. २७२)। उत्पीडितहरू आफूमाथि भएको अन्यायका विरुद्ध बोले पनि उनीहरूको आवाज मसिनो हुने भएकाले आफैं दबिन्छ वा अरूले नसुनुन् भनेर प्रभुत्वशाली समुदायबाट दबाइन्छ (शर्मा, २०७०, पृ. ३१८)। कुनै पनि कृतिमा प्रभुत्वशाली समुदाय र तिनको व्यवहारप्रति तिनै दबाइएका महिला समुदायबाट असहमति जनाइएको छ भने त्यो नै उत्पीडित महिलाले गरेको प्रतिरोध हो। त्यस्तो प्रतिरोध पितृसत्ताको दमनका कारण कतै मौन हुन्छ भने कतै वाचाल पनि हुन सक्छ। समाजमा उक्त उत्पीडित समुदायले प्रभुत्वशाली समुदायको व्यवहारप्रति असन्तुष्टि जनाएर भौतिक वा अभौतिक रूपमा प्रतिकार गर्न थाल्छ। सामाजिक, आर्थिक, प्रशासनिक आदि विविध क्षेत्रमा देखिएका असमानता, दमन र उत्पीडनका विरुद्ध उत्पीडित समुदायले गर्ने विरोधको चेतना नै प्रतिरोध हो।

सामाजिक-सांस्कृतिक उत्पीडनविरुद्ध प्रतिरोधी आवाज

परम्परागत पितृसत्तात्मक मधेसी समाजका रूढ सांस्कृतिक अन्धता, नारीप्रति अनुदार संस्कार र स्थापित मानक मूल्यका आधारमा गरिने विभेद, शोषण र उत्पीडनका कारण महिलाहरू सीमान्तमा पुर्‍याइएका छन् भन्ने विचारको अभिव्यक्ति गणतन्त्रोत्तर नेपाली कवितामा प्रभावकारी ढङ्गमा गरिएको छ। त्यसैगरी महिलामाथि उत्पीडन गर्ने उत्पीडनकारी पुँजीवादी पितृसत्ताले

महिलालाई उपभोक्तावादी बजारको सामानका रूपमा वस्तुकरण गरी शारीरिक, मानसिक एवम् आर्थिक शोषण गरेर उत्पीडन गरेको यथार्थको उद्बोधन पनि यस समयका कवितामा गरिएको छ। पितृसत्तात्मक समाजव्यवस्थामा बोक्सीको आरोपमा बिस्टा खुवाइएका उत्पीडित नारीले गरेको प्रतिरोधलाई पनि यस समयका कवितामा व्यक्त गरिएको छ। नेपाली समाजमा बोक्सीको आरोप लगाएर महिलालाई दुकानै जस्ता सामाजिक-सांस्कृतिक उत्पीडनविरुद्धको प्रतिरोधी चेतना व्यक्त गरिएका कविताहरूको विश्लेषण यस लेखमा गरिएको छ।

केशव सिलवालको 'सत्यदेवी बोल्छिन्' कवितामा नारीको सीमान्तीय प्रतिनिधित्व र तिनको विद्रुप पहिचानलाई प्रस्तुत गरिएको छ। पितृसत्तात्मक सामाजिक संरचनाबाट बोक्सीको

आरोप लगाएर मानिसको बिस्टा खान बाध्य पारिएकी सत्यदेवीको सन्दर्भले उसको शक्तिहीनतालाई चिनाएको छ। सत्यदेवीजस्ता उत्पीडित नारीहरूले आफूहरूमाथि पितृसत्ताबाट गरिएको उत्पीडनको बोध भएपछि उनीहरूमा जागृत हुने प्रतिरोधी चेतनालाई कवितामा व्यक्त गरिएको हुनाले प्रतिरोध चेतनाका दृष्टिले प्रस्तुत कविता महत्वपूर्ण रहेको छ। प्रस्तुत कवितामा नारीलाई बिस्टा खुवाएर अपमानित गर्ने र आफ्नो प्रभुत्व देखाउने पितृसत्ताका घृणित व्यवहारलाई पर्दाफास गरिएको छ। ज्ञान नै शक्तिको स्रोत हो भन्ने फुकोको मान्यताअनुसार प्रस्तुत कविताकी उत्पीडित नारी सत्यदेवीको अध्ययन गर्दा वास्तवमा उसमा त्यही ज्ञानले अलिअलि शक्ति प्राप्त भएको छ। उत्पीडनकारी पितृसत्ताले आफूलाई बिस्टा खुवाएर अपमानित गरेको महसुस भएपछि सत्यदेवीमा उत्पीडनकारी पितृसत्ताप्रति विद्रोहको चेतना जागृत भएको छ। त्यही विद्रोहको चेतनालाई कवितामा यसरी व्यक्त गरिएको छ :

के तिमी कल्पना गर्न सक्छौ ?

कसरी खाँदै छु म

मानिसको बिष्टा ?

त्यसको स्वाद कस्तो हुन्छ

के तिमी सोध्ने हिम्मत गर्छौ मलाई ?

(सिलवाल, २०६६, पृ. ८)

प्रस्तुत साक्ष्यमा उत्पीडनकारी पितृसत्ताबाट उत्पीडित नारीमा उत्पन्न भएको विद्रोहको आवाजलाई प्रश्नात्मक वाक्यढाँचाका माध्यमबाट व्यक्त गरिएको छ। उत्पीडनकारी पितृसत्तात्मक संस्कृतिले महिलालाई अपमान गरी बोक्सीको आरोपमा मानिसको बिस्टा खुवाएको र उक्त अपमानको विरुद्धमा उत्पीडित नारीबाट गरिएको प्रतिकारलाई 'के' प्रश्नका माध्यमबाट आवेगात्मक रूपमा कवितामा व्यक्त गरिएको छ। यस कवितामा उत्पीडनकारी पितृसत्तालाई 'तिमी' र उत्पीडित नारीलाई 'म' सर्वनामबाट चिनाइएको छ। त्यही 'म' सर्वनामका माध्यमबाट उत्पीडित नारीको प्रतिनिधित्व गरी तिनको उत्पीडित पहिचान दिइएको सन्दर्भप्रति सशक्त प्रतिरोध व्यक्त गरिएको छ। 'तिमी' सर्वनामबाट सम्बोधित उत्पीडनकारी पितृसत्ताबाट उत्पीडित नारीले त्यस्तो घृणित वस्तु (मानिसको बिस्टा) कसरी खाँदै छन् र त्यसको स्वाद कस्तो हुन्छ भन्ने बारेमा पितृसत्ताले

कल्पना नै गर्न नसक्ने चुनौती पनि कवितामा दिइएको छ । आफूले चाहिँ खाएको कल्पना नै गर्न नसक्ने त्यस्तो घृणित वस्तु खुवाएर महिलामाथि उत्पीडन गर्ने पितृसत्ताको उत्पीडनकारी प्रवृत्तिप्रति कवितामा तीव्र आक्रोश प्रकट गरिएको छ । नारीस्वतन्त्रता, नारीअधिकार तथा समन्यायका आवाजहरू उठिरहेको उत्तरआधुनिक समयमा महिलालाई बोक्सीको आरोपमा बिस्टा खुवाउने उत्पीडनकारी पितृसत्ताप्रति प्रश्न गर्नु नै उत्पीडित महिलामा जागृत भएको प्रतिरोधी चेतना हो । उत्पीडित महिलामा जागृत भएको उक्त प्रतिरोधी चेतनालाई कवितामा प्रश्नात्मक वाक्यढाँचाका माध्यमबाट सशक्त ढङ्गमा व्यक्त गरिएको छ । 'लक्ष्मिनिया तिम्रो लोटा खै ?' मधेसी समुदायका महिलाको उत्पीडित पहिचानविरुद्ध कडा प्रतिरोध प्रस्तुत गरिएको उत्कृष्ट कविता हो । यस कवितामा मधेसी समुदायको पितृसत्तात्मक सामाजिक संरचनामा महिलामाथि गरिने खराब व्यवहारको खुलासा गरिएको छ । यहाँ सम्बोधित महिला लक्ष्मिनियाका माध्यमबाट मधेसी समुदायका पितृसत्ताबाट उत्पीडित महिलामा उत्पीडनको बोध भएपछि उत्पन्न हुने विद्रोही चेतनालाई जैविक बुद्धिजीवीका माध्यमबाट व्यक्त गरिएको छ ।

आहुतिको 'लक्ष्मिनिया तिम्रो लोटा खै ?' कवितामा मधेसी समुदायमा महिलालाई एकातिर कुलकी इज्जत र घरकी लक्ष्मी मानेर कुलको इज्जतमा कसैको आँखा नलागोस् भनी महिलाले घुम्टोले मुख छोप्नुपर्ने संस्कृतिका माध्यमबाट महिलालाई पितृसत्ताले लैङ्गिक उत्पीडन गरेको स्पष्ट भएको छ भने अर्कातिर मधेसी समुदायका पुरुषहरूले लक्ष्मिनियाजस्ता नारीलाई दाइजो र तिलकको मोलमोलाइ गर्ने पितृसत्ताको खराब संस्कृतिका कारण पनि महिलाहरू उत्पीडित छन् भन्ने कुरा कवितामा प्रस्ट भएको छ । यसका साथै पितृसत्तात्मक मधेसी समुदायमा कुलको इज्जतमा कसैको आँखा नलागोस् भनेर महिलाले अनुहार छोप्नुपर्ने, भोजभतेरमा जान नहुने, मनका व्यथा पोख्नुपरे पनि कसैले नदेख्ने गरी घुम्टोभित्रै रुनुपर्ने, घरआँगन सफा राखेर कुलको आयु बढाउन छठको व्रत बस्नुपर्ने जस्ता विधि र निषेधका सीमाभित्र महिलालाई मात्र बाँध्ने मधेसी संस्कृतिको महिलाप्रतिको विभेदजन्य व्यवहारमाथि आलोचनात्मक भाव कवितामा प्रकट गरिएको छ । यसका अतिरिक्त मधेसी समुदायको पितृसत्तात्मक संस्कृतिमा महिलालाई पाइखाना जाँदा लोटा लिएर जानसमेत नदिने पितृसत्तात्मक उत्पीडन सहेर बसेका महिलाको मौनताको प्रतिबिम्बन कवितामा गरिएको छ । उत्पीडित महिलामा विद्यमान उक्त मौनतामाथि जैविक बुद्धिजीवीबाट प्रश्न गरिएको छ । अतः मधेसी समुदायको विभेदकारी पितृसत्ताले जे जे गर भन्छ, त्यो गर्ने र जे जे नगर भन्छ, त्यो कहिल्यै नगरी मौन भएर बस्ने लक्ष्मिनियाजस्ता उत्पीडित महिलाले गर्नुपर्ने प्रतिरोध ग्राम्सीका शब्दमा जैविक बुद्धिजीवीका माध्यमबाट कवितामा यसरी गरिएको छ :

लक्ष्मिनिया !

तिम्रो पाइखाना जाने लोटा खै ?

तिमी इज्जत हौ कुलकी

तिम्रो कुलको इज्जत पाइखाना जाने लोटा खै ?

(आहुति, २०७२, पृ. १९)

प्रस्तुत साक्ष्यमा कुलको इज्जत मानिएकी नारीले पाइखाना जाँदा सफा हुनका लागि पानी लिएर जान नहुने खराब संस्कृतिमाथि प्रश्नात्मक वाक्यढाँचामा विद्रोह गरिएको छ । यहाँ

पाइखाना जाँदा हातमा लोटा लिएर जान नदिएर पितृसत्तात्मक मधेसी संस्कृतिबाट महिलालाई वञ्चित्ताकरणको अवस्थामा पुऱ्याइएको छ । यस कवितामा मधेसी समुदायको खराब संस्कृतिको यथार्थ प्रतिबिम्बन गर्दै त्यस्तो संस्कृतिप्रति आलोचनात्मक दृष्टिकोण पनि प्रकट गरिएको छ । मधेसी समाजको पितृसत्ताले महिलामाथि गर्ने लैङ्गिक विभेद र उत्पीडनको खराब संस्कृतिप्रति प्रस्तुत कवितामा व्यङ्ग्य गरिएको दाबी ताराकान्त पाण्डेयले गरेका छन् (पाण्डेय २०७२, पृ. ३४५) अतः यस कवितामा मधेसी समुदायमा भएको महिला उत्पीडनको पराकाष्ठालाई प्रभावकारी ढङ्गमा प्रस्तुत गर्दै उक्त उत्पीडनका विरुद्ध उत्पीडित महिलाकी प्रतिनिधि लक्ष्मिनियालाई सम्बोधन गरेर तिम्रो पाइखाना जाने लोटा खै ? भनेर प्रश्न गरिएको छ । तसर्थ प्रस्तुत कवितामा पाइखाना जाँदा लोटा बोक्न पाउनुपर्ने अधिकारप्रति मौन बसेकी उत्पीडित महिलालाई प्रश्नात्मक वाक्यढाँचाका माध्यमबाट झकझकाउने प्रयास गरिएको छ । यसरी प्रस्तुत कवितामा उत्पीडनकारी पितृसत्ताको उत्पीडनका विरुद्ध जैविक बुद्धिजीवीका माध्यमबाट व्यङ्ग्यात्मक ढङ्गले सशक्त रूपमा प्रतिरोधी आवाज प्रकट गरिएको छ ।

लक्ष्मी मालीको 'आमा तिम्रो नाम के हो ?' कवितामा महिलामाथि गरिएको उत्पीडनलाई प्रस्तुत गरिएको छ । विभेदकारी पितृसत्ताले महिलालाई नामहीन बनाएको र महिलाहरूले पुरुषका आडमा मात्र अस्तित्व पाएको विषयप्रति कवितामा आक्रोश प्रकट गरिएको छ । आमाको नामलाई बेवास्ता गरेर बाबुकै नामबाट छोराछोरीलाई चिनाउने, बाबुकै नामबाट छोराछोरीको परिचयपत्र बन्ने, बाबुकै नामबाट छोराछोरीले मताधिकार पाउने र जागिर पाउने यथार्थको प्रतिबिम्बन कवितामा भएबाट पितृसत्तात्मक नेपाली समाजको प्रशासनले समेत महिलामाथि लैङ्गिक विभेद गरेको प्रस्ट भएको छ । पितृसत्तात्मक समाजमा नारीहरू नामहीन बनाइएका र पुरुष नामको वै शाखीले मात्र उनीहरूले नाम र पहिचान पाएको पीडालाई मालीको 'आमा तिम्रो नाम के हो ?' कवितामा सशक्त ढङ्गमा व्यक्त गरिएको चर्चा ताराकान्त पाण्डेयले गरेका छन् (पाण्डेय २०७२, पृ. ३४२) । आमाको नामलाई पर्दापछाडि लुकाएर बाबुको नामलाई मात्र प्रकाशमा ल्याउने पितृसत्ताको विभेदकारी व्यवहारप्रति उक्त कवितामा यसरी आक्रोश प्रकट गरिएको छ :

म जागिरे भएँ

बाबुकै नामबाट

म बेनाम आमाकी छोरी

भन आमा तिम्रो नाम के हो ?

कसैबाट सोधनी नगरेको

कतै उच्चारण गर्न नपरेको, तिम्रो नाम

सार्वजनिक गर्न चाहन्छु म

धर्ती भन्ने उपनाम होइन आमा,

मलाई तिम्रै नाम चाहिन्छ

भन आमा तिम्रो नाम के हो ?

(माली, २०६२, पृ. ४९)

प्रस्तुत कवितांशमा मौन बसेकी आमाबाट उत्पीडित महिलाको प्रतिनिधित्व गरिएको छ, भने म पात्रका रूपमा उपस्थित भएकी छोरीबाट प्रतिरोधी पुस्ताको प्रतिनिधित्व गरिएको छ। आमाको नामलाई ओभेलमा पारेर बाबुको नामबाट मात्र चिनिन बाध्य पारिएकी छोरीका माध्यमबाट यहाँ विभेदकारी पितृसत्ताप्रति विद्रोह गरिएको छ। पितृसत्तात्मक नेपाली समाजका प्रशासनिक क्षेत्रमा समेत आमाको नामलाई आवश्यक नठान्ने र बाबुकै नामबाट सम्पूर्ण प्रशासनिक कामकाज सम्पन्न हुने र कहींकतै कसैबाट पनि आमाको नाम नसोधिने सामाजिक परम्पराप्रति पनि कवितामा असन्तुष्टि प्रकट गरिएको छ। यसका साथै धर्तीले जसरी आफूमाथि आइपरेका कष्टलाई धैर्यपूर्वक सहन्छन्, त्यसरी नै महिलालाई पनि सहनशीलताका सीमामा बाँधेर 'धर्ती' उपनाम दिने पितृसत्ताको स्वार्थी चरित्रप्रति पनि कवितामा विद्रोह गरिएको छ। जीवनमा आइपरेका दुःख, कष्टका साथै जस्तासुकै उत्पीडनका विरुद्ध पनि प्रतिकार नगरी महिलाहरू धर्तीजस्तै मौन बसुन् भन्ने उद्देश्यले महिलालाई पितृसत्ताबाट दिइएको 'धर्ती' उपनाम अस्वीकार्य रहेको दाबी पनि कवितामा गरिएको छ। यहाँ सम्बोधकका रूपमा प्रतिरोधी विचार व्यक्त गर्न छोरी पात्रको उपस्थिति रहेको छ। कवितामा उपस्थित उक्त छोरीले आफू बाबुका नामबाट मात्र चिनिनुपरेको, आमाको नाम कतै पनि नसोधिएको र बेनाम आमाकी छोरी बन्नुपरेको तथ्यका आधारमा आमालाई पहिचानविहीन बनाउने विभेदकारी पितृसत्ताप्रति असन्तुष्टि प्रकट गरेको विषयलाई कवितामा प्रभावकारी ढङ्गमा प्रस्तुत गरिएको छ। विशिष्ट शारीरिक संरचना भएका नारीहरूलाई आफूले नै आविष्कार गरेको ठानेर अधीनमा राखी शासन गर्ने पुरुषलाई त्यस्तो शोषणयुक्त शासन गर्न नदिने उद्घोषका साथै आमाको नामलाई पर्दापछाडि लुकाएर बाबुकै नामलाई मात्र अगाडि ल्याउने विभेदकारी पितृसत्तात्मक समाज, कानून र परम्पराबाट बेनाम आमाकी छोरी बनाइएकी नारीका माध्यमबाट कवितामा आक्रोश पोखिएको चर्चा बिन्दु शर्माले गरेकी छन् (शर्मा २०७२, पृ. ४६९) यी पूर्ववर्ती मूल्याङ्कनले पनि प्रस्तुत कवितामा विभेदकारी पितृसत्ताबाट नारीमाथि गरिएको उत्पीडनको बोध भएपछि छोरीका तर्फबाट कडा प्रतिरोध गरिएको कुरा स्पष्ट भएको छ।

सरस्वती प्रतीक्षाको 'तथागत मलाई उत्खनन् गर' कवितामा पितृसत्तात्मक नेपाली समाजको बुद्धकालीन इतिहासका गर्भमा लुकाइएकी सुजाताजस्ता नारीको अस्तित्वको खोजी गरिएको छ। सुजाता बुद्धकालीन इतिहासकी एक चर्चित नारी हुन्। उनले तपस्या गरेर बोधीवृक्षसँग एक असल पति र पुत्र माग्दा केही समयपछि मागेका दुबै कुरा पाएपछि उक्त वृक्षलाई त्यसको बदलामा आफैंले पालेका गाईको दुधबाट खिर बनाई लिएर गएको र त्यही वृक्षमुनि तपस्यारत सिद्धार्थ गौतमलाई सुजाताले उक्त खिर खुवाएपछि नै उनमा बुद्धत्व प्राप्त भएको मिथकीय सन्दर्भका माध्यमबाट बुद्धकालीन इतिहासका गर्भमा लुकाइएकी तिनै आद्य नारी सुजाताको अस्तित्वको खोजी गर्नुपर्ने आग्रह कवितामा यसरी गरिएको छ :

मलाई आधा पनि नबुझेकाहरूले

मेरो पूरा कथा लेखे

अब म आफ्नो आधा कथा लेख्छु आफैंले

तथागत,

यो कथाको पहिलो पर्दा तिमी नै पटाक्षेप गर ।
 जहाँ पहिलोपटक हाम्रो भेट भएको थियो
 म पुरिएकी छु निरञ्जना नदीको छेउछाउमा कतै
 निरञ्जना नदीमा बग्दै आउने
 प्रणयाभावहरूको पाँचौँ आर्यसत्यले पुरिएकी छु
 तिम्रो ध्यान, अर्धध्यान र ध्यानरहित मुद्राका
 नखिचिएका तस्विरहरूको अवशेषले पुरिएकी छु ।
 तथागत,
 मलाई उत्खनन गर । मलाई उत्खनन गर ।

(प्रतीक्षा, २०६९, पृ. ६१)

पितृसत्तात्मक समाजव्यवस्थाले इतिहासलेखनका क्रममा सत्तासीन पुरुषको इतिहास लेख्ने र सत्ताहीन महिलाको इतिहासलाई गुमनाम बनाउने विभेदकारी व्यवहारका कुरूप यथार्थको उद्घाटन कवितामा गरिएको छ । अनुश्रुतिका रूपमा प्रचलित प्राक्सन्दर्भका माध्यमबाट नारीशक्तिको उद्घाटन गर्दै पुरुषमा ईश्वरीय शक्ति भर्ने कारक तत्व नारीमा नै भएको दाबी कवितामा गरिएको र मानिसमा प्रज्ञा जागरण गर्ने प्रेमको स्पन्दन नारीमा भएका कारण त्यही स्पन्दनले बुद्ध बोधीको प्रकाशमा पुगेको चर्चा नारायण गडतौलाले गरेका छन् (गडतौला २०७४, पृ. ८२) । तसर्थ सिद्धार्थ गौतमलाई बुद्धत्व प्राप्तिका समयमा खिर खुवाएर शारीरिक तथा मानसिक शक्ति प्रदान गर्ने नारी सुजाताको इतिहासलाई प्रकाशमा ल्याएर इतिहासको गर्भमा लुकाइएका सुजाताजस्ता नारीको अस्तित्वको खोजी गर्नुपर्ने विचारको उद्बोधन कवितामा गरिएको छ । प्रस्तुत कवितामा बुद्धकालीन इतिहासकी सुजाताको सन्दर्भलाई उत्खनन गर्नुपर्ने आग्रह गरिएको छ । सिद्धार्थ गौतमलाई बुद्धत्वप्राप्तिका समयमा खिर खुवाएर शारीरिक तथा मानसिक शक्ति प्रदान गर्ने नारी सुजाताको इतिहासलाई प्रकाशमा ल्याउनुपर्ने आग्रह कवितामा गरिएको छ । सुजाताले सिद्धार्थ गौतमलाई खिर मात्र खुवाएकी होइनन्, उनमा प्रेमको अथाह सागर खन्याएर सिद्धार्थको पौरुषलाई जागृत गराएकी पनि हुन् । त्यसपछि मात्र सिद्धार्थ हठमार्गबाट मध्यममार्गतिर लागे का हुन् भन्ने सन्दर्भका आधारमा सुजाताको इतिहासलाई प्रकाशमा ल्याउनुपर्ने दाबी कवितामा गरिएको छ । बुद्ध धर्ममा रहेका दुःख, समुदय, निरोध र मार्गजस्ता चार आर्य सत्यका स्थानमा पाँचौँ आर्य सत्य प्रेम रहेको र उक्त प्रेमको भावना जागृत गराउने सुजाताको अस्तित्व गुमनाम बनाउन नमिल्ने विचार कवितामा व्यक्त गरिएको चर्चा बिन्दु शर्माले गरेकी छन् (२०७२, पृ. ४७५) । प्रेमकी सृष्टकर्ता सुजातालाई आधा मात्र बुझेको पितृसत्ताले उनको पूरा कथा नलेखेको हुनाले अब सुजाता आफैँले बाँकी कथा लेख्ने चेतावनी पनि कवितामा दिइएको छ । यसबाट नारीहरूलाई अहिले मात्र होइन, बुद्धकालीन इतिहासदेखि नै पहिचानविहीन बनाइएको तथ्य पनि उजागर भएको छ । बुद्धकालीन इतिहासका गर्भमा लुकाइएकी नारी सुजाताको सन्दर्भलाई कवितामा 'मलाई उत्खनन गर' भन्ने आत्मकथनबाट आद्य नारीशक्तिको गौरवमय पहिचानको खोजी गर्नुपर्ने चेतनाको उद्घोष गरिएको छ । अतः पितृसत्तात्मक समाजव्यवस्थाको विभेदकारी व्यवहारका कारण उत्पीडित नारीबाट आफ्नो अस्तित्वको खोजी गरिएको

प्रसङ्गलाई कवितामा सशक्त ढङ्गमा व्यक्त गरिएको छ । उत्पीडित नारीले आफ्नो नवीन पहिचानका लागि उठाएको प्रतिरोधी आवाजलाई कवितामा सशक्त रूपमा प्रस्तुत गरिएको हुनाले प्रतिरोधी आवाजका दृष्टिले यो कविता उत्कृष्ट बनेको छ ।

सरिता तिवारीको 'के तिमीले मलाई आविष्कार गर्थौ ?' कवितामा उत्पीडनकारी पितृसत्ताबाट महिलामाथि गरेको उत्पीडनको विरोध गरी नारी अस्मिताको खोजी गरिएको छ । यहाँ आदिम साम्यवादी युगदेखि ओडारबाट निस्किएर अनेक सङ्घर्ष गर्दै मानव सभ्यताको सुरुवात गर्ने नारीलाई पुरुषको आविष्कार ठान्ने पितृसत्तात्मक चेतनाको विरोध गरिएको छ । सभ्यताको आदि कालदेखि नै आफ्नो अस्तित्वका लागि सङ्घर्षरत नारीलाई सामन्तवादले पुरुषको दासीको पहिचान दिएको विषयप्रति पनि कवितामा तीव्र आक्रोश प्रकट गरिएको छ । नारी आफैँमा सिङ्गो अस्तित्व हो । त्यसैले नारीको आविष्कार कसैले गरेको होइन भन्ने प्रतिरोधी विचारका साथ नारीलाई आफ्नो आविष्कार ठानी उत्पीडन गर्ने पितृसत्तालाई कवितामा चुनौती दिइएको छ । पितृसत्तात्मक समाजमा पुरुषको आविष्कार मानेर नारीमाथि आफ्नो स्वामित्वको दाबी गर्ने पितृसत्ताबाट लैङ्गिक उत्पीडन गरिएको बोध भएपछि उक्त उत्पीडनबाट मुक्तिको चाहनालाई कवितामा यसरी उद्बोधन गरिएको छ :

जन्मजात

मैले लिएर आएकी छु आफूसँग

एउटा नैसर्गिक अनुहार

म दिनँ कसैलाई

आविष्कारको मोहर लगाएर

नृशंसतापूर्वक

आफ्नो अनुहारमाथि शासन गरिरहन ।

(तिवारी, २०७२, पृ. ३१)

प्रस्तुत साक्ष्यमा महिलालाई आफूले नै आविष्कार गरी पहिचान दिएको दाबी गर्ने पितृसत्ताको स्वार्थी चिन्तनप्रति विद्रोह गरिएको छ । सभ्यताको आदि कालदेखिको नारीको स्वतन्त्र पहिचानलाई गुमनाम बनाएर समाजमा आफ्नो वर्चस्व कायम गराउन खोज्ने उत्पीडनकारी पितृसत्तामाथि कविताले धावा बोलेको छ । पितृसत्तात्मक समाजमा नारीको स्वतन्त्र अस्तित्व नभएको र नारीलाई पुरुषले नै आविष्कार गरेजस्तो ठानेर पराश्रित पहिचान दिएको विषयप्रति कवितामा कडा प्रतिरोध गरिएको चर्चा ताराकान्त पाण्डेयले गरेका छन् (पाण्डेय २०७४, पृ. ४३) । आफ्नो नैसर्गिक अनुहार लिएर जन्मिएका नारीलाई आफूले आविष्कार गरेको ठानेर नारीमाथि शासन र शोषण गर्ने पितृसत्तालाई कवितामा चुनौती दिइएको छ । जन्मजात रूपमा छुट्टै शारीरिक संरचना लिएका नारीमाथि पाशविक व्यवहार गरी शोषण गर्ने पुरुषलाई त्यसरी शोषण गर्न नदिने विद्रोहको चेतना कवितामा व्यक्त गरिएको छ । मानव सभ्यताको सुरुदेखि नै आफ्ना शरीरका विभिन्न अङ्गलाई हतियार बनाएर सङ्घर्षपूर्ण यात्रामा अघि बढेका नारीलाई पुरुषको

आविष्कार ठानेर उनीहरूमाथि शासन गर्न खोज्ने उत्पीडनकारी पितृसत्तालाई आविष्कारको उक्त मोहर लगाउन नदिने कडा चेतावनी पनि कवितामा दिइएको छ । प्रस्तुत कविताको शीर्षकमा नै 'के तिमीले मलाई आविष्कार गर्यौ ?' भन्ने प्रश्नात्मक वाक्यढाँचाका माध्यमबाट प्रतिरोध व्यक्त गरिएको छ । यहाँ उत्पीडनकारी पितृसत्ताका विरुद्ध उत्पीडित महिलाले गरेको विद्रोह प्रभावकारी ढङ्गमा व्यक्त भएको छ । तसर्थ उत्पीडित महिलाले गरेको लैङ्गिक प्रतिरोधका दृष्टिले कविता सशक्त बनेको छ ।

शीला योगीको 'कम्लरी' कवितामा पनि उत्पीडित महिलाको प्रतिरोधलाई प्रस्तुत गरिएको छ । यहाँ सामन्तवादी समाजव्यवस्थाका साहुमहाजनहरूले निम्नवर्गीय महिलालाई पुस्ता पुस्तासम्म कम्लरी बनाउने खराब चलनको चित्रण गरी वर्गभेदले ग्रसित नेपाली समाजमा उच्च वर्गले निम्नवर्गीय नारीहरूको श्रमशक्तिमाथि नियन्त्रण गर्ने, बाल्यकालदेखि नै उनीहरूको अस्तित्वमाथि खेलवाड गर्ने, उनीहरूलाई कौडीको भाउमा किनबेच गर्ने र जवानीमा प्रवेश गरे पछि उनीहरूमाथि शारीरिक शोषण गर्ने पितृसत्ताका घृणित व्यवहारको खुलासा पनि गरिएको छ । प्रस्तुत कविताकी कम्लरी बाल्यकालमा नै आफ्ना बाबुबाट वार्षिक पाँच हजार र एक जोर नयाँ लुगा अनि केही जडौरीका मूल्यमा साहुका घरमा बेचिएकी हुनाले ऊ पितृसत्ताबाट उत्पीडित पात्र हो । उसले नेपाली समाजका उत्पीडित नारीको प्रतिनिधित्व गरेकी छ । उसका माध्यमबाट कवितामा निम्नवर्गीय नारीजीवनका कुरूपताको प्रतिबिम्बन गरिएको छ । यस कविताकी कम्लरीजस्ता निम्नवर्गीय नारीहरूलाई घरेलु कामदारका रूपमा सस्तो मूल्यमा किनबेच गरिने, उनीहरूलाई श्रमअनुसारको ज्याला नदिने र न्यूनतम ज्याला दिए पनि उनीहरूका हातमा नपर्ने सन्दर्भको अभिव्यक्तिले कवितामा पितृसत्तात्मक सामन्तवादी समाजले निम्नवर्गीय नारीहरूमाथि गर्ने उत्पीडनको यथार्थ चित्रण गरिएको छ । बाल्यकालदेखि नै अधिकारविहीन बनेका कम्लरीजस्ता नारीहरूमा आफूहरू उत्पीडनमा परेको महसुस हुन थालेपछि उनीहरूमा उत्पन्न भएको प्रतिरोधी आवाजलाई कवितामा यसरी व्यक्त गरिएको छ :

“खबरदार साहेब, होसमा कि जोसमा ?

म कम्लरी हो कम्लरी तपाईंको कम्लरी

साहेबनी बन्नु छैन मलाई”

मेरो फुलेको यौवनमा

एकै चोटि अत्याचारको विस्फोटन भएको पत्तै पाइन

मेरो लजालु र सहनशीलताको बाँध फुटेको पत्तै पाइन ।

(योगी, २०७७, पृ. १३)

प्रस्तुत कवितामा सामन्तवादी पितृसत्ताका पक्षधर साहेबबाट उत्पीडित कम्लरीमा उत्पन्न भएको मुक्तिको चेतनालाई सशक्त ढङ्गमा व्यक्त गरिएको छ । यहाँ सस्तो मोलमा किनेर राखिएकी कम्लरीको ढकमक्क फुलेको जवानीमा आँखा गाड्ने पितृसत्ताका पक्षधर साहेबलाई

जोसमा होइन होसमा आउन खबरदारी गरिएको छ । प्रस्तुत कवितामा जवानीमा प्रवेश गरेकी कम्लरीलाई साहेबनी बनाउने प्रलोभन देखाएर शारीरिक शोषण गर्न खोज्ने साहेबलाई कम्लरीले दिएको चेतावनीलाई पनि प्रभावकारी ढङ्गमा व्यक्त गरिएको छ । वर्षौंवर्षदेखि आफूहरूमाथि गरिएका अत्याचार सहँदै आएका कम्लरीहरूमा सहनशीलताको बाँध फुटेर एकै चोटि विस्फोटन भएको प्रतिरोधी आवाजको उद्बोधन कवितामा यसरी भएको छ :

म कम्लरीका ठाउँमा अब काली बनेर

तिमीजस्ता साहेब र मालिकका टाउका छिनालेर

तिमीजस्ता काला दैत्यलाई

एउटै चिहान बनाउन चाहन्छु

अनि त्यही चिहानमा महिलामुक्तिको विगुल फुकेर

एउटै जाति मान्छेको बस्ती बसाल्न चाहन्छु ।

(योगी, २०७७, पृ. १३)

प्रस्तुत कवितांशमा सदियौंदेखि पितृसत्ताका उत्पीडनबाट उत्पीडित कम्लरीमा उत्पन्न भएको प्रतिरोधको आगो सल्किएर कालीको रूप धारण गरेको विद्रोही विचारको अभिव्यक्ति सशक्त ढङ्गमा गरिएको छ । यहाँ प्रतिरोधी चेतना जागृत भइसकेकी कम्लरीका माध्यमबाट उत्पीडनकारी पितृसत्ताका टाउका छिनाएर दानवरूपी मानवहरूलाई एक चिहान बनाउने विद्रोही विचारको उद्घोष पनि जोडदार रूपमा गरिएको छ । निम्नवर्गीय नारीहरूमाथि हुने उत्पीडनको जड उत्पीडनकारी पितृसत्ताका पक्षधर साहेब र मालिकहरूलाई समाप्त गरी समतामूलक समाज निर्माण गर्ने विद्रोही विचार पनि कवितामा व्यक्त गरिएको छ । समाजका साथै आफ्नै घरभित्रबाट उत्पीडित निम्नवर्गीय नारीलाई कम्लरीका रूपमा किनबेच गर्ने पितृसत्ताको कुरूप यथार्थको चित्रणका साथै त्यस्ता कुरूप यथार्थप्रतिको प्रतिरोधी आवाजलाई पनि कवितामा सशक्त ढङ्गले व्यक्त गरिएको छ । सामन्तवादी पितृसत्ताले निम्नवर्गीय नारीहरूलाई घरेलु कामदारका रूपमा कौडीको भाउमा किनबेच गरी अधिकारविहीन बनाएर उनीहरूको अस्तित्वमाथि खेलवाड गरिरहेको गम्भीर विषयप्रति कवितामा तीव्र आक्रोश प्रकट गरिएको छ । तसर्थ उत्पीडित नारीको प्रतिरोधका दृष्टिले कविता अब्बल बनेको छ ।

जातीय तथा यौनिक उत्पीडनविरुद्ध प्रतिरोधी आवाज

गणतन्त्रोत्तर नेपाली कवितामा लैङ्गिक विभेदका कारण महिलाले भोग्नुपरेका जातीय तथा यौनिक उत्पीडनविरुद्ध प्रतिरोधी चेतना व्यक्त गरिएका छन् । जहाँ सत्ता हुन्छ, त्यहाँ सङ्घर्ष हुन्छ र जहाँ सङ्घर्ष हुन्छ, त्यहाँ प्रतिरोध पनि हुने निश्चित छ । त्यस्तो प्रतिरोध कतै सामान्य त कतै कडा रूपमा अनि कहीं भौतिक त कहीं अभौतिक रूपमा पनि हुन सक्छ । यस समयका कवितामा त्यस्ता उत्पीडनविरुद्ध जोडदार प्रतिरोध गरिएको छ ।

अनिल श्रेष्ठको 'एउटी बादी आइमाईका पेटीकोटका टुक्राहरू च्यातिएर' जातीय तथा

यौनिक उत्पीडनमा परेका महिलाले उक्त उत्पीडनविरुद्ध गरेको प्रतिरोधलाई सशक्त ढङ्गमा व्यक्त गरिएको कविता हो । यस कवितामा पश्चिम नेपालका बादी महिलाहरूले आफूहरू उत्पीडनमा परेको महसूस गरेपछि त्यस उत्पीडनविरुद्धको प्रतिरोधलाई प्रभावकारी ढङ्गमा व्यक्त गरिएको छ । त्यसैले उत्पीडित महिलाको प्रतिरोधका दृष्टिले उक्त कविता सशक्त बनेको छ । प्रस्तुत कवितामा उत्पीडनकारी पितृसत्ताका पक्षधर सिंहदरबार, सांसद र त्यहाँका पहेरेदार सिपाहीबाट उत्पीडित महिलामाथि गरिएको दुर्व्यवहारका माध्यमबाट पितृसत्ताको कुरूप यथार्थको प्रतिबिम्बन गरिएको छ । आफूमाथि शारीरिक शोषण गर्ने उत्पीडनकारी पितृसत्ताका विरुद्धमा अर्द्धनग्न भएर विद्रोहमा उत्रिएका बादी महिलाको पेटीकोटसमेत च्यातिदिएर महिलामाथि ज्यादती गर्ने पितृसत्ताको महिलाप्रतिको संवेदनहीनतालाई कवितामा सशक्त ढङ्गमा व्यक्त गरिएको छ । तसर्थ पितृसत्ताको अमानवीय व्यवहारका कारण बादी महिलालाई पितृसत्ताबाट दिइएको उत्पीडित पहिचानको बोध भएपछि उनीहरूमा नवीन पहिचानको चेतना जागृत भएको र उक्त नवीन पहिचान निर्माणमा उनीहरू प्रयासरत रहेको विचारको उद्बोधन कवितामा यसरी गरिएको छ :

यतिखेर फेरि

एक हुल बादी आइमाईका अर्द्धनग्न स्तनहरू

मेरा आँखाहरू अघि आएर उभिएका छन्

र यो मुलुकका लागि

आफूले गर्भाधान गर्न पाउनुपर्ने

मागहरू गरिरहेका छन्

(श्रेष्ठ, २०६९, पृ. ६०)

प्रस्तुत साक्ष्यमा उत्पीडित बादी महिलाले उत्पीडनकारी पितृसत्ताका विरुद्धमा गरेको विद्रोहलाई जोडदार रूपमा व्यक्त गरिएको छ । एकदुई जनाको आवाजलाई उत्पीडनकारी पितृसत्ताले बेवास्ता गरेपछि उनीहरू सामूहिक रूपमा उपस्थित भएर आमा बन्न पाउने महिलाको अधिकार माग्ने सन्दर्भलाई कवितामा सशक्त ढङ्गमा प्रस्तुत गरिएको छ । उत्पीडनकारी पितृसत्ताले बादी महिलालाई भोगको साधन बनाएर शारीरिक शोषण गरेको र उनीहरूलाई गर्भाधान गर्न नदिएर आमा बन्ने अधिकारबाट वञ्चित गरेपछि उत्पीडित महिलाहरू सामूहिक रूपमा आफ्ना मागहरू लिएर सङ्घर्षमा उत्रिएको सन्दर्भलाई कवितामा प्रभावकारी ढङ्गमा व्यक्त गरिएको छ । यसरी पितृसत्ताबाट उत्पीडित बादी महिलाहरूले सामूहिक रूपमा उपस्थित भएर गरेको भौतिक प्रतिरोधको अभिव्यक्ति जोडदार रूपमा व्यक्त गरिएको हुनाले उत्पीडित महिलाको प्रतिरोधी आवाजका दृष्टिले कविता प्रभावकारी बनेको छ ।

केवल बिनाबीको 'कुमारी आमा र सपनाहरू' लैङ्गिक उत्पीडनका विरुद्ध विद्रोही विचार व्यक्त गरिएको उत्कृष्ट कविता हो । यस कवितामा उत्पीडनकारी पितृसत्ताबाट उत्पीडित डिक्रा बदिनीको सीमान्तीय प्रतिनिधित्व गराई उसैका माध्यमबाट जातीय, वर्गीय तथा लैङ्गिक दृष्टिले उत्पीडित महिलामा जागृत भएको विद्रोहको आवाज र प्रतिरोधी चेतनालाई प्रस्तुत गरिएको छ ।

प्रस्तुत कवितामा उत्पीडनकारी पितृसत्ताका पक्षधर ठालुहरूबाट उत्पीडित बादी महिलाको शारीरिक शोषण गरिरहँदा उनीहरू अछुत नहुने तर अरू बेला अछुत भनेर उत्पीडन गर्ने पितृसत्ताको स्वार्थी प्रवृत्तिको भन्डाफोर गरिएको छ । पितृसत्ताले गरेको उक्त उत्पीडनको अनुभूति भएपछि उत्पीडित बादी महिलामा जागृत भएको प्रतिरोधी आवाजलाई कवितामा यसरी व्यक्त गरिएको छ :

साहेब !

के रङ्गाउन सक्छौ र तिमी

मेरो नभरिँदै पुछिएको सिउँदो ?

के फर्काउन सक्छौ र तिमी

मेरो वर्षौ लुटिएको स्वाभिमान ?

(बिनाबी, २०७३, पृ. १७)

प्रस्तुत साक्ष्यमा पितृसत्तात्मक संस्कृतिले महिलामाथि गरेको उत्पीडनका विरुद्ध उत्पीडित महिलाबाट गरिएको विद्रोहलाई जोडदार रूपमा व्यक्त गरिएको छ । यहाँ पितृसत्ताका पक्षधर बादी महिलामाथि लैङ्गिक उत्पीडन गर्ने पुरुषलाई 'साहेब !' को सम्बोधन गरी तिनलाई 'तिमी' सर्वनामबाट सामान्य आदर गरिएको छ । यसबाट उत्पीडित महिलामा उत्पीडनकारी पितृसत्ताप्रतिको प्रतिरोधको चरम अवस्था स्पष्ट भएको छ । बादी महिलालाई विवाह गर्न नदिएर वर्षौवर्षसम्म शारीरिक शोषण गर्ने पितृसत्ताको स्वार्थी चरित्रमाथि प्रस्तुत कवितामा व्यङ्ग्य गरिएको छ । कथित अछुत जातकी यौनकर्मी नारीका शोषित अनुभूतिसँगै त्यस्तो शोषणबाट मुक्त हुने तीव्र चाहनाका साथै स्वाभिमानी चेतनासमेत कवितामा प्रकट भएको छ । यहाँ मालिकको स्वार्थी चरित्रका सामु यौनदासीसमेत बन्न पुगेकी बादी महिलाले भोगेको उत्पीडनप्रतिको आक्रोशलाई जोडदार ढङ्गमा व्यक्त गरिएको कुरा बिन्दु शर्माले पनि दाबी गरेकी छन् (शर्मा २०७२, पृ. ५०४) । तसर्थ उत्पीडनकारी पितृसत्ताबाट बादी महिलामाथि गरिएको चरम उत्पीडनको पर्दाफास गर्दै प्रस्तुत साक्ष्यमा प्रश्नात्मक वाक्यढाँचाका माध्यमबाट उत्पीडित महिलामा जागृत भएको प्रतिरोधी चेतनालाई सशक्त ढङ्गमा व्यक्त गरिएको छ । यहाँ वर्षौवर्षदेखि बादी महिलामाथि गरेको उत्पीडन उत्पीडनकारी पितृसत्ताले फिर्ता गर्न नसक्ने चेतावनी पनि दिइएको छ । तसर्थ प्रस्तुत कवितामा उत्पीडित बादी महिलाबाट उत्पीडनकारी सत्ताका पक्षधरलाई 'साहेब !' को सम्बोधन गर्दै 'तिमी' सामान्य आदरको प्रयोग गर्नु नै जब्बर पितृसत्ताका विरुद्ध गरिएको कडा प्रतिरोध हो । यहाँ शक्तिसङ्घर्षबाट बिस्तारै प्रतिरोधी चेतना जागृत हुने मिचेल फुकोको मान्यताअनुसार लामो समयसम्म पितृसत्ताको उत्पीडन खपेर बसेका सङ्घर्षरत बादी महिलामा जागृत भएको प्रतिरोधी आवाजलाई प्रभावकारी ढङ्गमा प्रस्तुत गरिएको छ ।

प्रगति राईको 'बादी विज्ञप्ति' कवितामा पनि कथित अछुत बादी महिलामाथि पितृसत्ताले गरेको लैङ्गिक उत्पीडनको पर्दाफास गर्दै उक्त उत्पीडनप्रति तीव्र आक्रोश प्रकट गरिएको छ ।

वर्षौवर्षदेखि बादी महिलामाथि पितृसत्ताले गरेको उत्पीडनका विरुद्ध कवितामा कडा प्रतिरोध गरिएको छ । यहाँ उत्पीडित बादी महिलाका आक्रोशपूर्ण अभिव्यक्तिका माध्यमबाट नारी अस्तित्वको खोजी पनि गरिएको छ । सदियौंदेखि उत्पीडनमा परेका बादी महिलाको उत्पीडनबोधी चेतनाका साथै उक्त उत्पीडनविरुद्ध प्रतिरोधी आवाजसमेत कवितामा यसरी अभिव्यञ्जित भएको छ :

साहेबका जस्तै जिब्राहरूले चाटेको मेरो कुरकुरे वैँश
 साहेबजस्तै नसालुहरूले रित्याएको मेरो जवानी
 साहेबका जस्तै हातहरूले च्यातेको मेरो कुमारी पेटीकोट
 र आमा बन्न लालायित रहरलाई मारेर
 साहेबका जस्तै ओठहरूले चुसेको मेरो निर्दोष स्तन
 यी सबैसबैको हिसाब गर्न
 सार्वजनिक भएकी छु
 आइमाई हुँ साहेब !
 दनदनी आक्रोश बाल्दै
 तिमी नै गुडिजाने यो चिल्लो सडकमा
 नाङ्गो उभिएकी छु ।
 (राई, २०६६, पृ. ३३)

उपर्युक्त कवितांशमा पितृसत्तात्मक समाजव्यवस्थाबाट कथित अछुत बादी जातिका महिलाको गरिबीको फाइदा उठाएर उनीहरूमाथि शारीरिक शोषण गरी नारीहरूको मानवीय अस्तित्वमाथि खेलवाड गरिएको विषयप्रति कवितामा कडा आक्रोश प्रकट गरिएको छ । पितृसत्ताको उत्पीडनबाट उत्पीडित बादी महिलामा जागृत भएको प्रतिरोधी चेत आक्रामक रूपमा प्रस्तुत भएको छ । यहाँ बादी महिलाप्रति मनपरी गर्ने, उसको बैँसमा निर्लिप्त भएर चाट्ने, उसको जवानीलाई रित्याइदिने, कुमारीत्व नष्ट गरिदिने, आमा बन्ने रहरलाई मारिदिने जस्ता पितृसत्ताका घृणित व्यवहारको पर्दाफास पनि गरिएको छ । वर्षौवर्षदेखि कथित अछुत बादी महिलामाथि पितृसत्ताले गरेका उक्त उत्पीडनजन्य व्यवहारका कारण उत्पीडित महिलामा जागृत भएको प्रतिरोधी चेतनालाई कवितामा प्रभावकारी ढङ्गमा व्यक्त गरिएको छ । उत्पीडनकारी पितृसत्ताबाट वर्षौवर्षदेखि लैङ्गिक उत्पीडन गरी नाङ्गो बनाइएकी बादी महिलाले पितृसत्ताका पक्षधरहरूलाई 'साहेब !' को सम्बोधनबाट गरेको कडा प्रतिरोधलाई कवितामा सशक्त ढङ्गमा व्यक्त गरिएको छ । उत्पीडित महिलाले पितृसत्ताबाट दिइएको आफ्नो नाङ्गो पहिचानको हिसाब चुक्ता गर्दै नवीन पहिचानका लागि नाङ्गो सडकमा उत्रिएर विद्रोह गर्नुपरेको अभिव्यक्ति कवितामा गरिएको छ । अतः प्रस्तुत कवितामा पितृसत्ताको उत्पीडनबाट उत्पीडित बादी महिलामा जागृत भएको प्रतिरोधी चेतना सशक्त रूपमा व्यक्त गरिएको छ । आफूमाथि भएको लैङ्गिक उत्पीडनको हिसाब

चुक्ता गर्न सडकमा निस्किएकी बादी महिलाको आक्रामक प्रतिरोध कवितामा प्रकट भएको छ ।

सीता शर्माको 'उमा बदिनी' कवितामा पितृसत्तात्मक समाजका साथै राज्यबाट बादी महिलामाथि गरिएको उत्पीडनका विरुद्ध सशक्त प्रतिरोध गरिएको छ । तसर्थ उत्पीडनकारी पितृसत्ताको उत्पीडनबाट उत्पीडित महिलामा जागृत भएको विद्रोहको चेतना र प्रतिरोधी आवाजका दृष्टिले प्रस्तुत कविता महत्वपूर्ण रहेको छ । 'उमा बदिनी' कवितामा वर्षौंवर्षदेखि पितृसत्तात्मक सामाजिक संरचनाबाट लैङ्गिक उत्पीडन भोग्न बाध्य पारिएकी बादी महिलामा जागृत भएको नारीमुक्तिको चेतनालाई 'फुट्ने आँटको ज्वालामुखी', 'बहुलाएको कर्णाली' जस्ता बिम्बका माध्यमबाट व्यक्त गरिएको र बादी महिलाहरूले उक्त सामन्ती सामाजिक संरचनाका साथै राज्यबाट पाएको उत्पीडनका विरुद्ध विरोधको भाव व्यक्त गर्दै दासतुल्य जीवन बिताउन बाध्य पारिएकी उमा बदिनीका माध्यमबाट स्वतन्त्रताप्राप्तिका निम्ति गरिएको प्रतिरोधलाई जोडदार रूपमा प्रस्तुत गरिएको चर्चा ताराकान्त पाण्डेयले अस्मिताको खोजी कवितासङ्ग्रहको भूमिका लेखनका क्रममा गरेका छन् । हजारौं वर्षदेखि ठालुहरूको यौनप्यास मेटाउने साधन बनेकी, काँचो मासुको पसल, सबैले खेलाउन मिल्ने निर्जीव खेलौना र आफू जलेर अरूलाई उज्यालो दिई दासजस्तै जीवन बिताउन बाध्य पारिएकी उमा बदिनीले आफूमाथि भएको उत्पीडनको बोध गरी उक्त उत्पीडनका विरुद्ध व्यक्त गरेको प्रतिरोधी आवाज कवितामा यसरी व्यक्त गरिएको छ :

विषमताका बारहरू भत्काउँदै
मानवताको अर्थ खोज्दै
निर्वाध स्वतन्त्र बग्न चाहन्छु
समुद्रसम्म पुग्न चाहन्छु
तयारी अवस्थामा बस सामना गर्न मेरो वेग
म आगो बल्दैछु
ज्वालामुखी फुट्दैछु
ध्वस्त पारेर जर्जर अतित
नयाँ सिर्जना गर्दैछु
एक्काइशौं सताब्दीकी जिउँदो अस्तित्व
म उमा बदिनी
(शर्मा, २०६६, पृ. २०)

पितृसत्तात्मक समाजव्यवस्थाले जातीय र वर्गीय आवरणमा बादी महिलामाथि गरेको लैङ्गिक उत्पीडनका विरुद्ध कवितामा कडा प्रतिरोध गरिएको छ । नेपाली समाजको सामन्तवादी पितृसत्ताबाट कथित अछुत बादी महिलाको जीविकोपार्जनका बाध्यताको फाइदा उठाएर उनीहरूमाथि शारीरिक शोषण गरी महिलाको मानवीय अस्तित्वमाथि खेलवाड गरेको कुरूप यथार्थको चित्रण कवितामा गरिएको छ । यहाँ जातव्यवस्थामा आधारित पितृसत्तात्मक समाजका बादी महिलालाई देहव्यापारमा लाग्न बाध्य बनाएर उनीहरूको अस्तित्वमा खेलवाड गर्ने,

उनीहरूलाई मौनताको पर्दाभित्र लुकाउने, निर्जीव खेलौना बनाउनेजस्ता उत्पीडनकारी व्यवहारप्रति कडा प्रतिरोध गरिएको छ । हजारौं वर्षदेखि बादी महिलामाथि लैङ्गिक उत्पीडन गरी अमानवीय व्यवहार गर्ने उत्पीडनकारी पितृसत्ताका खराब संस्कारको खुलेर विरोध पनि कवितामा गरिएको छ । यसका साथै बादी महिलामाथि पितृसत्ताबाट गरिएको उक्त उत्पीडनका विरुद्ध ज्वालामुखीभैँ फुटेर अनि आगोभैँ बलेर अगाडि बढ्ने चेतावनीका साथ उत्पीडनकारी पितृसत्तालाई प्रतिरोधको वेगसँग जुध्न तयार भएर बस्ने चुनौती पनि कवितामा दिइएको छ ।

लामो समयदेखि बादी महिलामाथि पितृसत्ताले गर्दै आएको शारीरिक शोषणको इतिहासलाई अन्त्य गरेर नवीन इतिहास निर्माण गर्न उत्पीडित बादी महिलाहरू स्वयम् सङ्घर्षमा उत्रिएको बुल्न्द आवाज पनि 'उमा बदीनी' कवितामा व्यक्त गरिएको छ । प्रस्तुत कवितामा सदियौंदेखि बादी महिलालाई उत्पीडनकारी पितृसत्ताबाट दिइएको उत्पीडित पहिचानप्रति तीव्र आक्रोश प्रकट गर्दै बादी महिलाको उक्त उत्पीडित पहिचानको अन्त्य गरी नवीन पहिचान निर्माण गरेरै छाड्ने वचनबद्धता पनि कवितामा प्रकट गरिएको छ । यहाँ उत्पीडित बादी महिलाबाट विभेदकारी समाजमा विद्यमान विषमताका बार भत्काएर आफ्नो अस्तित्व कायम गर्न समुद्री वेगमा ज्वालामुखी बनेर आक्रोश पोख्दै प्रतिरोध गर्ने चुनौती पनि उत्पीडनकारी पितृसत्तालाई दिइएको छ । उत्पीडनकारी पितृसत्ताबाट उत्पीडित बादी महिलाले गरेको प्रतिरोधी आवाजलाई 'उमा बदीनी' कवितामा सशक्त ढङ्गले व्यक्त गरिएको छ । तसर्थ उत्पीडित महिलाको प्रतिरोधी आवाजका दृष्टिले 'उमा बदीनी' कविता उत्कृष्ट रहेको पुष्टि भएको छ ।

निष्कर्ष

गणतन्त्रोत्तर नेपाली कविता (२०६२/६३-२०७७) मा नेपाली समाजको सामन्तवादी पितृसत्ताबाट विभिन्न जात, वर्ग, क्षेत्र र समुदायका महिलाहरूमाथि गरिएका शारीरिक, मानसिक तथा यौनिक उत्पीडनको बोध भएपछि उत्पीडित महिलामा जागृत भएको प्रतिरोधी चेतनालाई कहीं मौन रूपमा त कहीं वाचाल रूपमा व्यक्त गरिएको छ । त्यस्तो प्रतिरोध कहीं उत्पीडित महिलाबाटै जोडदार रूपमा त कहीं जैविक बुद्धिजीवीका माध्यमबाट सहानुभूतिपूर्ण रूपमा र कहीं सशक्त रूपमा गरिएको छ । यस समयका कवितामा पितृसत्तात्मक सामाजिक संरचनाबाट बोक्सीको आरोप लगाएर मानिसको बिस्टा खान बाध्य पारिएकी सत्यदेवीका माध्यमबाट कडा प्रतिरोध गरिएको छ । त्यसैगरी यस समयका कवितामा मधेसी संस्कृतिमा विद्यमान महिलाप्रतिको विभेदजन्य व्यवहारमाथि आलोचनात्मक भाव प्रकट गरी महिलालाई पाइखाना जाँदा लोटा लिएर जानसमेत नदिने पितृसत्तात्मक उत्पीडनका विरुद्ध जैविक बुद्धिजीवीबाट प्रतिरोध गरिएको छ । त्यसैगरी विभेदकारी पितृसत्ताले महिलालाई नामहीन बनाएको र महिलाहरूले पुरुषका आडमा मात्र अस्तित्व पाएको विषयप्रति पनि यस समयका कवितामा आक्रोश प्रकट गरिएको छ । त्यसैगरी पितृसत्तात्मक समाजमा नारीका स्वतन्त्र अस्तित्व नभएको र नारीलाई पुरुषले नै आविष्कार गरे जस्तो ठानेर पराश्रित पहिचान दिएको विषयप्रति पनि यस बेलाका कवितामा कडा प्रतिरोध गरिएको छ । त्यसैगरी जवानीमा प्रवेश गरेकी कम्लरीलाई साहेबनी बनाउने प्रलोभन देखाएर शारीरिक शोषण गर्न खोज्ने साहेबलाई कम्लरीले दिएको चेतावनीलाई पनि 'कम्लरी' कवितामा प्रभावकारी ढङ्गमा व्यक्त गरिएको छ । जातव्यवस्थामा आधारित पितृसत्तात्मक समाजबाट बादी जातिका महिलालाई देहव्यापारमा लाग्न बाध्य बनाएर उनीहरूको मानवीय अस्तित्वमाथि खेलवाड गरी उत्पीडन गरिएको विषयप्रति बादी महिलाका तर्फबाट कडा

विद्रोह गर्दै प्रतिरोधी चेतना व्यक्त गरिएको छ। पितृसत्तात्मक समाजव्यवस्थामा बोक्सीको आरोपमा बिस्टा खुवाएर सीमान्तमा पुऱ्याइएकी नारी सत्यदेवीका माध्यमबाट 'सत्यदेवी बोल्छिन्' कवितामा कडा प्रतिरोध गरिएको छ। आफ्ना यौनचाहना पूरा गर्न महिलालाई वेश्या बनाउने तर समाजका अगाडि चाहिँ अछुत भनेर घृणा गर्ने आडम्बरी पितृसत्ताका खराब चरित्रका कारण महिलाहरू उत्पीडनमा परेको खुलासा गर्दै त्यस्तो उत्पीडनबाट मुक्तिका लागि उत्पीडित महिलामा जागृत भएको प्रतिरोधी चेतनालाई 'उमा बदिनी', 'कुमारी आमा र सपनाहरू', 'बादी विज्ञप्ति' जस्ता कवितामा सशक्त ढङ्गमा व्यक्त गरिएको छ। नारीलाई बोक्सीको आरोपमा बिस्टा खुवाउने, वेश्यावृत्तिमा लगाएर यौनशोषण गर्ने, लोभलालचमा पारेर किनबेच गर्ने, कथित अछुत नारीलाई यौनदासी बनाउने, कम्मरीका रूपमा दास बनाउनेजस्ता पितृसत्ताबाट महिलामाथि गरिएका सामाजिक-सांस्कृतिक उत्पीडनका विरुद्धको प्रतिरोधी आवाजलाई गणतन्त्रोत्तर नेपाली कवितामा सशक्त ढङ्गमा व्यक्त गरिएको छ। सदियौँदेखि पितृसत्ताका जब्बरपनले जोगाएर राखेका रूढिवादी अन्धपरम्परा, मानवताविरोधी परम्परागत संस्कारका कारण उत्पीडित महिलामा उत्पन्न तीव्र आक्रोशलाई पनि उक्त कविताहरूमा प्रस्तुत गरिएको छ। यसले गणतन्त्रोत्तर नेपाली कवितालाई विशिष्ट पहिचान दिनुका साथै प्रवृत्तिगत दृष्टिले नयाँ आयाम पनि थपेको छ।

सन्दर्भ सामग्रीसूची

आहुति (२०७२). *गहुँगोरो अफ्रिका*. प्रगति पुस्तक सदन।

गडतौला, नारायणप्रसाद (२०७४). *समकालीन नेपाली कविताको समाजशास्त्र*. नेपाल प्रज्ञा-प्रतिष्ठान।

तिवारी, सरिता (२०७२). *प्रश्नहरूको कारखाना*. साङ्ग्रिला प्रकाशन प्रा.लि.।

पाण्डेय, ताराकान्त (२०७२). समकालीन नेपाली प्रगतिवादी कविताको वैचारिक अन्तर्वस्तु. *प्रज्ञा समकालीन नेपाली कविता विमर्श*. (सम्पा.). अमर गिरी, हेमनाथ पौडेल र लक्ष्मणप्रसाद गौतम. नेपाल प्रज्ञा-प्रतिष्ठान, पृ. ३२७-३६०।

पाण्डेय, ताराकान्त (२०७४). समकालीन नेपाली कवितामा प्रतिरोध सौन्दर्य. *इच्छुक. सिर्जना, सौन्दर्य र संस्कृति चिन्तनको त्रैमासिक*, वर्ष ३ पूर्णाङ्क ४, पृ. २७-४५।

बिनाबी, केवल (२०७३). *आफर*. (सम्पा.). प्रकाश गुरागाउँ र माधव घिमिरे 'अटल'. काठमाडौँ समता बुक्स।

भट्टराई, रमेशप्रसाद (२०७७). *सांस्कृतिक (वर्गीय, लैङ्गिक र जातीय) अध्ययनको सिद्धान्त र नेपाली सन्दर्भ*. भुँडीपुराण प्रकाशन।

माली, लक्ष्मी (२०६२). *आगोको याम*. मूल्याङ्कन प्रकाशन गृह प्रा. लि.।

योगी, शीला (२०७७). *सपनाका मेघमाला*. तितीक्षा शर्मा।

राई, प्रगति (२०६६). *बादी विज्ञप्ति*. सृजनशील साहित्य समाज।

शर्मा, बिन्दु (२०७२). समकालीन नेपाली कवितामा नारीचेतना. *प्रज्ञा समकालीन नेपाली कविता विमर्श. (सम्पा.)*. अमर गिरी, हेमनाथ पौडेल र लक्ष्मणप्रसाद गौतम.

नेपाल प्रज्ञा-प्रतिष्ठान, पृ. ४६२-५०५ ।

शर्मा, मोहनराज (२०७०). अवरजन अध्ययन र साहित्य. *भृकुटी. (सम्पा.)*. लिखत पाण्डे. भृकुटी एकेडेमिक पब्लिकेसन्स, पृ. ३१४-३२५ ।

शर्मा, सीता (२०६६). *अस्मिताको खोजी*. विवेक सिर्जनशील प्रकाशन ।

श्रेष्ठ, अनिल (२०६९). *मफलर युद्ध*. पाठ्य सामग्री पसल ।

प्रतीक्षा, सरस्वती (२०६९). *बागी सारङ्गी*. साङ्ग्रिला प्रकाशन प्रा.लि. ।

सिलवाल, केशव (२०६६). *धारिला मानिसहरू*. अखिल नेपाल लेखक सङ्घ, केन्द्रीय समिति ।

Foucault, Michel (1980). *Power / Knowledge Selected Interviews and other writings 1972-1977*. ed. by Colin Gordon. Pantheon Books .

Spivak, G. C. (1988). *Can the Subaltern Speak? Marxism and the Interpretation of culture*. ed. by C. Nelson, L. Grossberg. Urbana, IL . University of Illinois Press, P. 271-313.



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
 Print ISSN: 2961 * 1601 E-ISSN: 2961-161x
 eJournal Site: www.nepjol.info/index.php/shantij
 • Peer-Reviewed, Open access Journal
 • Indexed in Nepjol



BISHWA SHANTI
 CHIRAN-MILAN CAMPUS
 URL:
www.bishwashantcampus.edu.np

सीता-हरण खण्डकाव्यमा ईश्वर

नेत्रप्रसाद न्यौपाने
 उप-प्राध्यापक
 विश्वशान्ति चिरन मिलन क्याम्पस

Artical History: Submitted 15 September Reviewed 28 September Revised 3 October

Corresponding Author: Netra Prasad Neupane **E-mail:** netraneupane1971@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons](https://creativecommons.org/licenses/by-nc/4.0/)



[Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License.](https://creativecommons.org/licenses/by-nc/4.0/)

लेखसार

वाल्मीकि रामायणको विषयवस्तुलाई उपजीव्य बनाएर लेखिएको लक्ष्मीप्रसाद देवकोटाको 'सीता-हरण खण्डकाव्यमा ईश्वर' नामक प्रस्तुत लेखमा 'सीता-हरण' खण्डकाव्यअन्तर्गत ईश्वरीय स्वरूपका विषयमा विवेचना गरिएको छ। विवेच्य खण्डकाव्यमा केन्द्रित रहेर अध्ययन, अनुसन्धान भए पनि ईश्वरसम्बन्धी अध्ययन गरेको नपाइएपछि प्रस्तुत खण्डकाव्यभित्र ईश्वरको खोजी गर्ने उद्देश्यका साथ यो लेख तयार पारिएको छ। देवकोटाको 'सीता-हरण' खण्डकाव्यलाई प्राथमिक स्रोतका रूपमा लिइएको छ भने पुस्तकालयीय कार्यबाट ईश्वरसँग सम्बन्धित पूर्वीय वेद, उपनिषद्, पुराण, समालोचनात्मक ग्रन्थ, इन्टरनेटका विषयसम्बद्ध सामग्री आदिलाई द्वितीयक स्रोतका रूपमा लिइएको छ। स्थापित पूर्वीय ईश्वरसँग सम्बन्धित सैद्धान्तिक मान्यतालाई केन्द्रबिन्दुमा राखेर गुणात्मक अनुसन्धान ढाँचामा आधारित भई 'सीता-हरण' खण्डकाव्यमा ईश्वरको खोजी गरिनु यस लेखको मुख्य उद्देश्य हो। देवकोटाको उक्त कृतिमाथि ईश्वरीय विषयको खोजी हुन नसक्नु नै मूल समस्या रहेकाले सोही समस्याको समाधानमा यो लेख केन्द्रित छ। लेखलाई व्यवस्थित गर्न पाठपरक विश्लेषण विधि अवलम्बन गरिएको छ। 'सीता-हरण' खण्डकाव्यमा देखिएका ईश्वरका विविध स्वरूपको विवेचनाबाट प्राप्त निष्कर्ष यस लेखको नवीनतम ज्ञान प्राप्ति हो। ईश्वरलाई मोक्षदाता, जगत्का स्वामी, मानवीय रूप धारण गरी विविध लीला गर्ने, करुणाकर, प्रकाशवान्, अमृतमय, रहस्यवादी आदि विविध स्वरूपमा प्रस्तुत गरिएकाले विवेच्य कृति पूर्वीय दार्शनिक पक्षको ईश्वरीय चिन्तनमा आधारित आस्तिक भावनाले ओतप्रोत भएको वैदिक ज्ञानामृतले परिपूर्ण रहेको तथ्य प्रस्तुत लेखको सारांश हो।

शब्दकुञ्जी : ईश्वर, प्रकाशवान्, मोक्ष, रहस्यावाद, लीला

विषयपरिचय

लक्ष्मीप्रसाद देवकोटा (१९६६-२०१६) को 'सीता-हरण खण्डकाव्यमा ईश्वर' प्रस्तुत शोधलेखको मुख्य विषय हो । आधुनिक नेपाली खण्डकाव्यकार देवकोटाका खण्डकाव्यहरूमध्ये 'सीता-हरण खण्डकाव्यमा ईश्वर' शीर्षकमा केन्द्रित रहेर यो अनुसन्धान गरिएको हो । देवकोटाको व्यक्तित्व कविता, खण्डकाव्य, महाकाव्य, निबन्ध, कथा, उपन्यास, विचार, चिन्तन आदि विधामा विभक्त छ । देवकोटाको खण्डकाव्य यात्रा १९९२ मा 'मुनामदन' प्रकाशित भएपछि प्रारम्भ भएको मानिन्छ । वि. स. १९९२ बाट प्रारम्भ भएको देवकोटाको काव्ययात्रा लगभग अठार वर्षसम्म रह्यो । काव्ययात्राको यस अवधिमा देवकोटाका मुनामदन, राजकुमार प्रभाकर, लुनी, कञ्जिनी, दुष्यन्त शकुन्तला भेट, सीताहरण, म्हेन्दु, रावण जटायु युद्ध, वसन्ती, एक र दुई, मायाविनी ससी, नवरस, सृजामाता, आनन्द शतक, मैना, वैराग्य लहरी, भ्रञ्जा वर्णन, नेपाली मेघदूत, कटक, नयाँ सत्यकली संवाद जस्ता खण्डकाव्यहरू प्रकाशित छन् । माथि उल्लिखित खण्डकाव्यमध्ये सीता-हरण खण्डकाव्यलाई छनोट गरी त्यस कृतिभित्र ईश्वरीय यस अनुसन्धानमूलक लेखमा

पूर्वीय दर्शनले व्याख्या गरेका विभिन्न विषयहरूमध्ये ईश्वरसँग सम्बन्धित विषय महत्वपूर्ण मानिन्छ । पूर्वीय दर्शन मूलतः षड्दर्शनमा आधारित छ । षड्दर्शनमा साङ्ख्यदर्शन, योगदर्शन, न्यायदर्शन, वैशेषिक दर्शन, मीमांसादर्शन र वेदान्तदर्शन पर्दछन् । पूर्वीय दर्शनले व्यापक विषयहरूमाथि विस्तृत चर्चा गरेको छ । ती अनन्त विषयहरूमध्ये यस लेखमा ईश्वरलाई केन्द्रबिन्दु बनाएर सम्बन्धित विषयमा मात्र केन्द्रित गरी 'सीता-हरण' खण्डकाव्यको विवेचना गरिएको छ ।

साङ्ख्यदर्शनले ईश्वरको अस्तित्वलाई स्वीकार गर्दैन । साङ्ख्यदर्शनले स्विकारेको जड प्रकृति र चेतन पुरुषविच समन्वय गराउने वा दुवैलाई सम्पर्कमा ल्याउने तत्व नै योगदर्शनका अनुसार ईश्वर हो साथै सृष्टिका सन्दर्भमा ईश्वर सक्रिय हुन्छ तर ईश्वर स्वयं सृष्टिकर्ता होइन, न त ऊ संहारकर्ता हो, न त पालनकर्ता नै (तिमल्लिना, २०५५, पृ. ४८) भनेर योगदर्शनले ईश्वरको परिचय दिएको छ । योगदर्शनले ईश्वरलाई केवल प्रेरककर्ता वा सृष्टिका सन्दर्भमा निमित्तकारण मात्र मान्दछ । न्यायदर्शनले पनि ईश्वरको सत्तालाई सहर्ष स्विकारेको छ । योगदर्शनका तुलनामा न्यायदर्शन ईश्वरका सम्बन्धमा अभि बढी भुकाब राख्दछ । ईश्वर नै सृष्टिकर्ता, पालनकर्ता र संहारकर्ता हो (तिमल्लिना, २०५५, पृ. ५०) भन्ने स्पष्ट धारणा न्यायदर्शनमा उल्लेख छ । न्यायदर्शन भन्ने वैशेषिक दर्शन पनि ईश्वरीय सत्ताका सन्दर्भमा पूर्ण विश्वस्त छ । यस दर्शनले परमाणुको अवधारणा स्विकारेको छ र त्यो परमाणु सक्रिय नभएर निष्क्रिय छ तर गुणयुक्त छ । त्यही गुणयुक्त निष्क्रिय परमाणुमा गति प्रदान गर्ने कार्य ईश्वरले गर्दछ र यही ईश्वरीय गतिका कारण जगत्को सृष्टि हुन्छ (तिमल्लिना, २०५५, पृ. ५२) भन्ने मान्यताका आधारमा ईश्वर शक्तिशाली रहेको प्रमाणित हुन्छ । मीमांसादर्शनले ईश्वरको अस्तित्व स्विकारे पनि उसको स्थान अत्यन्त गौण रूपमा चर्चा गरेको छ । ईश्वरको स्थान वेदका मन्त्रहरूमा मात्र सुरक्षित रहेको र सृष्टिका सन्दर्भमा यसको कुनै भूमिका नरहेको (तिमल्लिना, २०५५, पृ. ५४) भन्ने तर्क मीमांसादर्शनमा उल्लेख गरिएको छ । ईश्वरको अस्तित्व स्विकारे पनि भूमिकाविहीन अवस्थामा रहेको ईश्वर कर्मकर्ताले दिएको बलिको उपभोग गर्ने भोक्ता मात्र

हो भन्ने निष्कर्ष मीमांसादर्शनमा उल्लेख छ ।

षड्दर्शनमध्ये वेदान्तदर्शन ईश्वरका बारेमा स्पष्ट धारणा राख्ने दर्शन हो । वेदान्तले ब्रह्मलाई सर्वोपरि स्थान दिएको छ । ब्रह्म र मायाको संयुक्त रूपलाई नै ईश्वरको संज्ञा (तिमल्लिसना, २०५५, पृ. ५७) दिँदै वेदान्तले ईश्वरसम्बन्धी स्पष्ट धारणा अधि सारेको छ । वेदान्तले ईश्वरलाई व्यावहारिक दृष्टिकोणबाट मात्र सत्य सावित गर्दछ । ईश्वर गुणयुक्त छ, ईश्वर उपासना गरिने विषय हो, ईश्वरमा मायाको प्रभाव रहेको हुन्छ, यो सक्रिय रहन्छ । ईश्वर सृष्टिकर्ता, पालनकर्ता र संहारकर्ता हो तथा जीवको कर्मअनुसार फल प्रदान गर्ने कर्मफलदाता हो (तिमल्लिसना, २०५५, पृ. ५८) । यस अभिव्यक्तिले वेदान्त दर्शनले ईश्वरलाई शाक्तिशाली मानेको प्रमाणित हुन्छ । माथिका अभिव्यक्तिहरूबाट ईश्वरसम्बन्धी मान्यता स्पष्ट हुन्छ । साङ्ख्यदर्शनले ईश्वरीय सत्तालाई स्विकारेन भने मीमांसादर्शनले पनि ईश्वरलाई गौण, अस्तित्वविहीन अवस्थामा मात्र स्विकारेको छ । योगदर्शनले ईश्वरलाई समन्वय कर्ताका रूपमा मान्दछ भने न्यायदर्शन र

वैशेषिक दर्शन ईश्वरलाई सर्वाधिक शक्तिशाली मान्दछन् । वेदान्तदर्शन भने ईश्वर शक्तिशाली भए पनि ब्रह्म र मायाको छाया हो भन्ने पक्षमा छ । अधिकांश दर्शनको सार संसारलाई अनित्य मान्नु हो । सांसारिक जीवन समस्यायुक्त र दुःखपूर्ण रहेको तथ्य स्विकार्छ । सारा ब्रह्माण्ड, जीव, प्रकृति, प्राणीको जन्म, मृत्यु, जीवन भोगाइ वा व्यक्तिका कर्म आदि ईश्वरकै भोगाइ हुन् भन्ने निष्कर्ष पूर्वीय दर्शनको सार हो । यसरी साङ्ख्यबाहेक षड्दर्शनले स्विकारेका ईश्वरका विविध स्वरूपलाई आधार मानेर ईश्वरसम्बन्धी उल्लेख गरिएका अवधारणाभित्र केन्द्रित भई 'सीता-हरण' खण्डकाव्यमा ईश्वरको चर्चा गरिएको छ । काव्यभित्र ईश्वरलाई कुन रूपमा वर्णन गरिएको छ र ईश्वरको शक्तिलाई कसरी चिनाइएको छ भन्ने विषय नै यस लेखको विश्लेषणीय पक्ष हो ।

खण्डकाव्यकार देवकोटाको 'सीता-हरण' खण्डकाव्य पौराणिक कृति 'वाल्मीकि रामायण' को अरण्य काण्डलाई उपजीव्य बनाएर लेखिएको रचना हो । 'वाल्मीकि रामायण' भित्रका विविध घटनाहरूमध्ये अरण्य काण्डअन्तर्गत पनि मारिचले स्वर्णिम मृगको रूप धारण गरेपछि सीता अपहरणसम्मको घटनालाई समेटिएको छ । सुन्दर मृगलाई देखेपछि सीता आकर्षित हुन्छिन् र रामलाई मृगको सिकार गरेर ल्याउन आग्रह गर्छिन् । आफ्नी धर्मपत्नीको इच्छा पूरा गरिदिने उद्देश्यले राम मृगका पछि लाग्छन् तर त्यस घनघोर जङ्गलमा साँझसम्म पनि राम नफर्किएपछि सीता डराउँछिन् र लक्ष्मणलाई खोज्न पठाउँछिन् । लक्ष्मणले सुरुमा सीतालाई छोडेर जान नचाहँदा नचाहँदै सीताका तीष्ण वचनरूपी वाणका कारण बाध्य भएपछि लक्ष्मणरेखा कोरी सीतालाई त्यस घेराबाहिर ननिस्कन अनुरोध गर्दै दाजु रामचन्द्रको खोजीमा निस्कन्छन् । लक्ष्मण सीतालाई छोडेर रामचन्द्रको खोजीमा निस्किएको मौका छोपेर रावण योगीको रूप धारण गरी भिक्षा माग्न आइपुग्छ । लक्ष्मणरेखाभित्र प्रवेश गर्न नसकेपछि छद्मरूपी योगीले लक्ष्मणरेखाबाहिर आएर भिक्षा नदिएमा श्राप दिने धम्की दिन्छ । भिक्षा नदिएमा योगीले श्राप दिने डरले सीता लक्ष्मणरेखाबाहिर निस्किएर भए पनि भिक्षा दिने निर्णयमा पुग्छिन् र लक्ष्मणरेखा नाघेर भिक्षा दिन तयार हुन्छिन् । सीताले लक्ष्मणरेखा नाघेपछि छद्मधारी रावणले आफ्नो स्वरूप देखाएर सीतालाई अपहरण गरी विमानमा राखेर आकाशमार्गबाट पलायन हुन्छ ।

रामले मृगको रूप धारण गर्ने मारिचलाई बाण हानेर घाइते बनाएपछि मारिचले राम ईश्वरका रूप हुन् भन्ने चिनेर रामको स्तुति गाउँदै मोक्षको कामना गर्दछ। मारिचले गरेको ईश्वरीय स्तुति नै यस खण्डकाव्यको मूल विषय हो। यस विषयलाई स्रष्टा देवकोटाले ईश्वरीय भक्तिभावका साथ प्रस्तुत गरेका छन्। सोही सन्दर्भमा लक्ष्मणले घनघोर जङ्गलमा मृगको पछि लागेका रामलाई भेट्छन्। लक्ष्मणलाई देखेपछि रामका मनमा चिसो पस्छ र लक्ष्मणलाई आउनुको कारण सोध्छन्। लक्ष्मणले वास्तविकता सुनाएपछि दुवै जना हतासपूर्वक सीता बसेको कुटीमा आइपुग्छन् र सीतालाई बोलाउन थाल्छन् तर सीताको अपहरण भइसकेकाले उनी कुटीमा भेटिन्छन्। सीताको खोजीमा अँध्यारो जङ्गलभित्र अनेकौं बिलौना गर्दै सीतालाई बोलाउँदै भौँतारिन्छन्। सीतालाई कतै पनि नभेटेका रामलक्ष्मणको कारुणिक वियोगान्त अवस्थसँगै यस खण्डकाव्यको विषयवस्तु अन्त्य भएको छ। सीताको अपहरण जस्तो विषयलाई अत्यन्त कारुणिक र संवेदनशील बनाएर देवकोटाले यस खण्डकाव्यलाई मौलिकतातर्फ उन्मुख गराउने प्रयत्न गरेका छन्।

समस्याकथन

खण्डकाव्यकार लक्ष्मीप्रसाद देवकोटाको 'सीता-हरण' खण्डकाव्य विभिन्न स्थापित मान्यता, विभिन्न दृष्टिकोण र अवधारणाका आधारमा अध्ययन, अनुसन्धान गर्न सकिन्छ। पूर्वीय दर्शनका स्थापित मान्यताहरूमध्ये पनि काव्यमा सौन्दर्य प्रदान गर्ने वा ईश्वरसम्बन्धी मान्यताले देवकोटाको 'सीता-हरण' खण्डकाव्यमा केस्तो स्थान प्राप्त गरेको छ भनेर अध्ययन गरिएको पाइँदैन। देवकोटाको प्रस्तुत काव्यमा पूर्वीय दार्शनिक दृष्टिकोणले वा कृतिभित्र ईश्वरीय चिन्तनको खोजी गरिने उद्देश्यले अध्ययन नगरिनु नै यस लेखको प्रमुख समस्या हो। यही समस्यालाई मुख्य विश्लेषणीय आधार बनाएर कृतिको अध्ययन गरिएको छ। 'सीता-हरण' खण्डकाव्यलाई विविध दृष्टिकोणबाट अध्ययन, अनुसन्धान भए पनि पूर्वीय दार्शनिक दृष्टिकोणको वेदान्तीय पक्षमा आधारित ईश्वर चिन्तनका विषयमा खोजी गरिएको पाइँएन। 'सीता-हरण' खण्डकाव्यमा ईश्वर चिन्तनको खोजी नहुनु नै यस लेखको शोध समस्या हो। यही शोध अन्तराललाई परिपूर्ति गर्ने उद्देश्यले प्रस्तुत खण्डकाव्यमा ईश्वरीय चिन्तनको खोजी गरिएको छ। यस समस्यालाई शोधप्रश्नका माध्यमबाट प्रस्तुत गर्न सकिन्छ।

(क) 'सीता-हरण' खण्डकाव्यमा ईश्वरलाई कुन रूपमा, कसरी र किन प्रस्तुत गरिएको छ ?

उद्देश्य

लक्ष्मीप्रसाद देवकोटाको 'सीता-हरण' खण्डकाव्यमा ईश्वरीय स्वरूपको खोजी गर्न र समस्या कथनमा उठाइएको प्राज्ञिक जिज्ञासाको समाधान खोज्नु नै प्रस्तुत अध्ययनको मूल उद्देश्य हो। प्रस्तुत अध्ययनको उद्देश्यलाई निम्न लिखित बुँदामा उल्लेख गरिएको छ :

(क) 'सीता-हरण' खण्डकाव्यमा ईश्वरलाई कुन रूपमा, कसरी र किन प्रस्तुत गरिएको छ भनी खोजी गर्ने,

अध्ययन विधि

'सीता-हरण' खण्डकाव्यमा ईश्वर' शीर्षकको प्रस्तुत अध्ययन गुणात्मक अनुसन्धान ढाँचामा आधारित छ। यस अनुसन्धानको प्राथमिक अध्ययन सामग्रीका रूपमा खण्डकाव्यकार

लक्ष्मीप्रसाद देवकोटाको 'सीता-हरण' खण्डकाव्यलाई लिइएको छ भने द्वितीयक सामग्रीका रूपमा विभिन्न पुस्तकालयबाट प्राप्त पूर्वीय दर्शनमा आधारित ईश्वरसँग सम्बन्धित लेखरचना, पुस्तक, अनुसन्धान प्रतिवेदन आदि सामग्रीको प्रयोग गरिएको छ । स्थापित पूर्वीय दार्शनिक सिद्धान्त साङ्ख्यदर्शन, योगदर्शन, न्यायदर्शन, वैशेषिक दर्शन, मीमांसादर्शन र वेदान्तदर्शनमा उल्लेख भएबमोजिम ईश्वरसम्बन्धी आधारभूत मान्यताहरूलाई केन्द्रबिन्दुमा राखेर ईश्वरसम्बन्धी सैद्धान्तिक मान्यताका आधारमा पाठपरक अध्ययन विधिका माध्यमबाट 'सीता-हरण' खण्डकाव्यको विश्लेषण गरिएको छ ।

ईश्वरसम्बन्धी सैद्धान्तिक विमर्श

ईश्वर के हो र ईश्वरको स्वरूप तथा ईश्वरका कार्यका विषयमा निकै ठुलो बहस चलेको छ । दार्शनिकहरूमा पनि ईश्वर छ वा छैन भन्ने कुरामा एक रूपता पाइँदैन । पूर्वीय दर्शन (चार्वाक बाहेक) ले कुनै न कुनै रूपमा ईश्वरको सत्तालाई स्विकार्दछ । सबै पूर्वीय दर्शनले ईश्वरको सत्ता स्विकारे पनि ईश्वरीय भूमिकाका विषयमा मतहरू फरक फरक छन् । यस संसारको उत्पत्ति, स्थिति र प्रलयको प्रमुख कारण नै ईश्वर हो भन्ने दर्शनले ईश्वरलाई सर्वसत्ता सम्पन्न मान्दछ । कतिपय दर्शनले ईश्वरीय अस्तित्व रहे पनि प्रकृति नै सृष्टिको मूल कारण हो भन्ने तथ्यलाई स्विकार्दछ । ईश्वरको स्वरूप तथा ईश्वरीय भेदका विषयमा प्रायः दर्शनको मतमा भिन्नता देखिँदैन । वैदिक ग्रन्थहरूले ईश्वर एउटै रहेको तथ्य प्रमाणित गरेका छन् । ईश्वर निराकार, निर्विकार, निरञ्जन, सचिदानन्दका रूपमा परिचित छ । हिन्दु धर्ममा ईश्वरका बहुरूप सुन्न पाइन्छन् तर वैदिक ग्रन्थहरूले ईश्वरलाई एउटै रूपमा स्विकारेको छ । ईश्वरको एकात्मकताका विषयमा वैदिक चर्चा रहेको हुँदा ईश्वरको भेद नरहेको तथ्य स्पष्ट हुन्छ । ऋग्वेदमा उल्लेख गरिएअनुसार "एको विश्वस्य भवनस्य राजा ।" (ऋग्वेद ६.३६.४) सम्पूर्ण ब्रह्माण्डका राजा अथवा ईश्वर एउटै छन् । यस भनाइले ईश्वर एकमात्र छ र हामीले नाम लिएका अनेक ईश्वरका रूपहरू एउटै ईश्वरका पर्यायवाची वा समान अर्थ बुझाउने शब्दमात्र हुन् । अथर्ववेदले पनि ईश्वरको एक रूपलाई अभि प्रस्ट्याएको छ । त्यो ईश्वर न दुइटा छ, न तीनओटा अथवा चार, पाँच, छ, सात, आठ, नौ वा दश ईश्वरका रूप छैनन् । संसारका सम्पूर्ण प्राणी वा अप्राणी वर्गलाई ईश्वरले विविध रूपले हेर्ने गर्दछ । त्यही एउटा ईश्वरभित्र पृथ्वी आदि सम्पूर्ण देवताहरू विद्यमान छन् । यही विषयलाई अथर्ववेदमा यसरी उल्लेख गरिएको छ :

"न द्वितीय न तृतीयश्चतुर्थो नाप्युच्यते

न पञ्चमो न षष्ठ सप्तमो नाप्युच्यते ।

नाष्टमो न नवमो दशमो नाप्युच्यते

स सर्वस्मै विपश्यति यच्च प्रणाती यच्च न ।

नमिदं निगतं सह-स एष एकएकवृदेक एव

सर्वे अस्मिन् देवा एकवृत्तो भवन्ति ।" (अथर्ववेद १३/४/१६-२१)

यी माथिका ऋचाहरूबाट ईश्वर एउटै छन् भन्ने कुरा पुष्टि हुन्छ । षड्दर्शनमा

वेदान्तदर्शन पनि ईश्वरको एउटै स्वरूपलाई स्विकार्दछ । ब्रह्मसूत्रमा भनिएको छ : “एकं ब्रह्म मं द्वितीय नास्ते: नहे ना नास्ते किंचन ।” अथवा ईश्वर एउटै छन् दोस्रो वा अन्य कतै पनि ईश्वर छैनन् । यही विषयलाई अभि प्रमाणित गर्न ऋग्वेदको उदाहरण प्रस्तुत गरिएको छ : “न त्वावां अन्यो दिव्य न पार्थिवो न जातो न जानिष्यते । (ऋग्वेद ७-३२-२३) अथवा यस भूलोक वा पृथ्वीमा तिमी जस्तो अर्को न कोही छ, न थियो, न हुने नै छ । यस भनाइले ईश्वरसमान अर्को कोही पनि हुन नसक्ने कुरा प्रमाणित गर्दछ । हामीले मान्दै आएका ईश्वरका साकार रूप पनि ईश्वर होइनन् । ती

लोकले स्वीकार गरेका मूर्ति वा फोटाहरू जनविश्वासका मूर्त रूपमात्र हुन् । यही विषयलाई यजुर्वेदमा उल्लेख गरिएको छ : “न तस्य प्रतिमा अस्ति ।” (यजुर्वेद ३२ सुभाषित ५) प्रभुको कुनै प्रतिमा छैन । ईश्वर सबैमा व्याप्त छ । अथर्ववेदका अनुसार “यो भूतं च भन्यं च सर्वं यश्चाधिष्ठातिष्ठति, स्वर्गस्य च केवलं तस्मै जेष्ठाय ब्रह्मणे नमः” (अथर्ववेद १०/८/१) अथवा जो भूत, भविष्यत सबैमा व्यापक छ, जुन दिव्य लोकको पनि अधिष्ठाता हो, उस ब्रह्म (परमेश्वर) लाई प्रणाम छ । यस भनाइले ईश्वरको व्यापकतामा कुनै सन्देह रहँदैन ।

यजुर्वेदले पनि ईश्वरलाई सर्वव्यापक र शक्तिशाली स्विकारेको छ । हे मनुष्य ! जो ब्रह्म सर्वशक्तिमान, स्थूल, सूक्ष्मका करण शरीररहित, छिद्ररहित, नारी रूपको सम्बन्ध बन्धनरहित, अविद्या आदि दोषरहित हुनाले सधैं पवित्र, पापसँग प्रेम कहिल्यै नगर्ने, सर्वव्याप्त, सर्वज्ञ, सबै जीवको मनोवृत्ति जान्ने, पापी र दुष्टलाई तिरस्कार गर्ने, अनादि स्वरूप जसको संयोगले उत्पत्ति, वियोगबाट विनाश, आमाबुवाको गर्भमा बास नहुने र जन्म, वृद्धि, मरण नहुने ऊ परमात्मा सनातन अनादि स्वरूपबाट उत्पत्ति र विनाश नहुने त्यही परमेश्वर सबैको उपासना गर्न योग्य छ । “स पर्य गाच्छुक्रमकायमब्रणमस्नाविरगं शुद्धमपापविद्धम्

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोक्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः” (यजुर्वेद ४०/८) ।

ब्राह्मण ग्रन्थहरूले पनि ईश्वरको सर्वसत्तावाद र एक रूपलाई स्विकारेका छन् । ईश्वरको रूप एउटै हुन्छ भन्ने तथ्यलाई पुष्टि गर्दै शतपथ ब्राह्मणमा पनि भनिएको छ : कसैले दोस्रोलाई ईश्वर सम्झेर पूजा गर्छ भने त्यो मनुष्य विद्वान्का बिचमा पशुसमान हुन्छ । “योन्यां देवतामुपास्ते न स वेद यथा पशुरेवं स देवानाम्” (शतपथ ब्राह्मण १४-४-२-२२) ।

ब्राह्मण ग्रन्थपछि वैदिक व्याख्याका क्रममा लेखिएका उपनिषद्मा पनि ईश्वरको स्वरूपलाई चिनाउँदै ईश्वर वा ब्रह्म सधैं पूर्ण छ । यो जगत् पनि पूर्ण छ । पूर्ण ब्रह्म (ईश्वर) बाट नै यो पूर्ण जगत्को उत्पत्ति भएको हो । यही जगत्को पूर्णताका लागि प्रलय कालमा पनि पूर्ण ब्रह्म शेष रहन्छ र त्यो पूर्ण ब्रह्म ऊँ नामका रूपमा आकाश जस्तै व्यापक भएर रहन्छ । वृहदारण्यक उपनिषद्मा भनिएको छ : “ऊँ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते, पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते” (वृहदारण्यक उपनिषद् ५-१-१) ।

ईश्वरलाई अनादि मान्नुको तात्पर्य न ईश्वरका मातापिता छन्, न उसको कुनै शासक नै छ । उसको कुनै चिह्न पनि छैन । ऊ सबैको कारण हो र सबै जीवहरूको स्वामी हो । उसको उत्पत्ति कर्ता पनि छैन र स्वामी पनि छैन । “न तस्त कश्चितपतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् स कारणं करणाधिपाधियो न चास्य कश्चिज्जनीता न चाधिपः” (श्वेतश्वेतरा उपनिषद् ६/९) । ईश्वर एउटै छ तर लोक वा समाज ईश्वरलाई धेरै नामले पुकार्दछन् (एकं सद्विप्राः

बहुधा वदन्ति) ।

ईश्वर सहज रूपमा प्राप्त हुँदैन । ईश्वरलाई प्राप्त गर्न ईश्वरले नै स्वीकार गर्नपर्दछ । मुण्डकोपनिषद्मा भनिएको छ : यो परब्रह्म परमात्मा न त प्रवचनले, न त बुद्धिले, न त धेरै सुन्नाले प्राप्त हुन्छ । जसलाई स्वीकार गर्छ त्यसद्वारा नै प्राप्त गर्न सक्छ किनकि त्यसका लागि मात्र उसले आफ्नो यथार्थ स्वरूप प्रकट गर्दछ । “नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुधा श्रुतेन, यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम्” (मुण्डकोपनिषद् ३/२/३) । ‘श्रीमद्भगवद्गीता’ मा श्री कृष्णले अर्जुनलाई उपदेश दिने क्रममा आफूलाई मानवले नचिनेर मनुष्यका रूपमा लिएका छन् भन्दै आफ्नो स्वरूपको वर्णन गरेका छन् । आफ्नो शक्तिले संसारलाई हल्लाउने म सर्वनाशी, सर्वश्रेष्ठ, सर्वशक्तिमान छु तर बुद्धिहीन मनुष्यहरू मलाई जन्म लिने मानवका रूपमा सम्झन्छन् । “अव्यक्तम् व्यक्तिमापन्नं मन्यन्ते मामबुद्धय, परं भावजानन्नो ममाव्ययमनुत्तमम्” (श्रीमद्भगवद्गीता ७/२४) ।

विशुद्ध सवगुणको प्रधानता रहेको, चैतन्ययुक्त विशेषलाई नै सर्वज्ञ, सर्वेश्वर, सर्वनियन्ता, अव्यक्त, अन्तर्यामी, जगत्कारण र ईश्वर हुन् भनी ‘वेदान्तपरिभाषासार’ मा उल्लेख गरिएको छ (भट्टराई, २०६८, पृ. १६४) । जनक दर्शनले मायाशक्तिबाट प्रभावित हुने ब्रह्मलाई ईश्वर मानेको छ । जगत्को सृष्टिकर्ता नै ईश्वर हो र यो सर्वज्ञ, सर्वव्यापी, अन्तर्यामी हुन्छ (गिरी, २०५५, पृ. १३२) । ब्रह्म स्वयं ईश्वर नभएर ब्रह्ममा मायाशक्तिको प्रभाव रहेपछि मात्र ईश्वरको रूप धारण गर्दछ । मायाशक्तिले प्रभाव नपारेको ब्रह्म ईश्वर नभएर आदित्य स्वरूप हो । ब्रह्मभित्र नै ईश्वरीय तत्त्व रहन्छ तर त्यसमा मायाको घुलन हुनु जरुरी छ भन्ने वेदान्तहरूको सैद्धान्तिक मान्यता रहेको छ । ईश्वर स्वयं प्रकाशमान हुन्छ, यसलाई दोस्रो वस्तुको प्रकाशको आवश्यकता पर्दैन । ईश्वर स्वयं ज्ञान हो । सुख पनि स्वयं ईश्वर हो र शान्ति पनि स्वयं ईश्वर नै हो । ईश्वरलाई आदि विद्वान् (भट्टराई, २०७४, भूमिका) पनि भनिएको छ ।

वेदान्तले ब्रह्मको चर्चा गर्ने क्रममा ब्रह्मलाई सगुण र निर्गुण गरी छुट्याएका छन् । सगुण ब्रह्म पनि सगुण साकार र सगुण निराकारका दृष्टिले दुई भेद रहेका छन् । लोकमा पूजा आराधना गरिएका राम, कृष्ण, विष्णु आदि ईश्वरका सगुण साकार स्वरूप हुन् । यही सगुण साकार स्वरूपको आधारलाई नै केन्द्रविन्दुमा राखेर ‘सीता-हरण’ खण्डकाव्यको अध्ययन गरिएको छ । मानव जीवन र जगत्सँग निकट सम्बन्ध राख्नु तथा शासकीय नियमको आभास गराउनु नै ईश्वरको लक्षण हो (ढकाल, २०७६, पृ. २१) । ईश्वर शब्दको पर्यायवाचीका रूपमा प्रभु, स्वामी, मालिक आदि प्रयोग गरिन्छन् । लौकिक रूपमा राजा, रक्षक, शक्तिशाली व्यक्तिलाई पनि प्रभु भन्ने चलन छ तर अलौकिक रूपमा प्रभु शब्द ईश्वरकै पर्यायवाची मानिन्छ (ढकाल, २०७६, पृ. २१) त्यसैले ‘सीता-हरण’ खण्डकाव्यभित्र प्रयोग भएको प्रभु शब्द पनि ईश्वरकै स्वरूप हो । पूर्वोक्त विशद चर्चा गरिएको सैद्धान्तिक विमर्शका आधारमा पूर्वीय दार्शनिक ग्रन्थहरूबाट प्राप्त ईश्वरसम्बन्धी धारणा, चिन्तन, विचारलाई नै आधार मानी ‘सीता-हरण’ खण्डकाव्यभित्र ईश्वरीय स्वरूपको खोजीमा प्रस्तुत लेख केन्द्रित छ ।

‘सीता-हरण’ खण्डकाव्यमा ईश्वर

लक्ष्मीप्रसाद देवकोटाद्वारा लिखित ‘सीता-हरण’ खण्डकाव्यमा ईश्वरका विविध स्वरूपको चर्चा गरिएको छ । पौराणिक आख्यानका ईश्वरीय विविध स्वरूपको चर्चा गर्ने सन्दर्भमा ईश्वरलाई प्रकाश, अमृत, रहस्य, मानव, लीलाधर, स्वामी, मोक्षदाता र अन्य विविध रूपमा चर्चा गरिएको पाइन्छ । ईश्वरसँग सम्बन्धित विविध स्वरूपका आधारमा नै यस कृतिको विवेचना गर्न नै

यस लेखको मुख्य विश्लेषणीय पक्ष हो ।

प्रकाशका रूपमा ईश्वर

लक्ष्मीप्रसाद देवकोटाको 'सीता-हरण' खण्डकाव्य वाल्मीकिको रामायणलाई बीजभूमि बनाएर लेखिएको कृति हो । यसको आख्यान पूर्णतः वाल्मीकि रामायणमा आधारित छ तर लेखनको मौलिकता र वर्णन कौशलका कारण यो कृति उत्कृष्ट खण्डकाव्यका रूपमा स्थापित छ । यस लेखमा ईश्वरीय स्वरूपलाई मात्र विवेचना गरिने भएकाले अन्य सन्दर्भहरू समावेश गरिएको छैन । 'सीता-हरण' खण्डकाव्यको प्रथम पादअन्तर्गत राम र सीताको वनबासका सन्दर्भमा पञ्चवटी जङ्गलको वर्णन गरिएको छ । जङ्गलको सौन्दर्यलाई देवकोटाले प्रकाशमय वातावरणका रूपमा प्रस्तुत गरेका छन् । सोही सन्दर्भमा यहाँ हरियालीयुक्त पञ्चवटी निकुञ्जलाई ईश्वरको किरण फुटेर बनेको पुञ्जका रूपमा वर्णन गरिएको छ ।

कल्पनाको हरिता निकुञ्ज

ईश्वर किरण फुटेको पुञ्ज । (देवकोटा, २०६६ पृ.१)

त्यसै गरी राम बसेको पञ्चवटी रामको चमकले चमचम चम्केको छ । राम प्रकाश हुन् । रामको देदीप्यमान प्रकाश पञ्चवटी जङ्गलमा परेको छ र त्यही प्रकाशका कारण पञ्चवटी चमचम चम्केको छ भन्ने सन्दर्भलाई काव्यकार देवकोटाले यसरी प्रस्तुत गरेका छन् :

तब भन जननी विधुछवि वदनी

अमृत वाणी भङ्कृत पाणि

हिमसित वसना मृदुरस रसना

राम चमकले चमचम नानी

पञ्चवटीमा रामकुटीमा । (देवकोटा, २०६६ पृ.३)

रामको वाण लागेर मृगको रूप धारण गरेको मारिच जमिनमा ढलेपछि मारिचले राम ईश्वर हुन् भन्ने चिन्दछ र ऊ रामको गुनगान गाउन थाल्दछ । सोही सन्दर्भमा मारिचले ईश्वर रामलाई विश्वज्योतिका रूपमा वर्णन गरेको छ । राम रूप धारण गर्ने ईश्वरलाई चिन्न नसकेको र चिनेपछि पश्चात्मा परेको सन्दर्भलाई निम्न पङ्क्तिले प्रस्तुत गरेको छ :

धन्य छ प्रभुको दिव्य मुहार

विश्वज्योतिको दर्शन सार (देवकोटा, २०६६ पृ.१७)

कविले रामलाई विश्वमा ज्योति फैलाउने ईश्वरको दिव्य स्वरूप स्विकारेका छन् । यसबाट ईश्वर प्रकाशवान् छ, ईश्वर प्रकाशको पुञ्ज हो, ज्योतिर्मय हुनु नै ईश्वरको स्वरूप हो भन्ने स्पष्ट हुन्छ ।

अमृतका रूपमा ईश्वर

'सीता-हरण' खण्डकाव्यमा ईश्वरलाई अमृतका रूपमा वर्णन गरिएको छ । ईश्वरको

भक्ति गर्नाले ईश्वर नै अमृत बनेर भक्तमा प्रवेश गर्न सक्छन् वा ईश्वररूपी अमृत पान गरेर भक्त आनन्द प्राप्त हुने सन्दर्भलाई यस खण्डकाव्यले स्विकारेको छ । खण्डकाव्यको प्रारम्भिक चरणमा दुनियाँका आँखाबाट मोती भाँदै कानरूपी कचौरामा राम रसको मधुर अमृत भरेर दुनियाँ वा लोकलाई पिलाउने इच्छा देवकोटामा रहेको छ । यही ईश्वरीय विषयलाई स्रष्टाले अमृतका रूपमा स्विकारेका छन् ।

दुनियाँलाई आज पघालूँ

दुनियाँलाई आज रुलाऊँ

कान कचौरा भरभर अमृत

रामको रसको मधुर पिलाऊँ । (देवकोटा, २०६६ पृ.३)

मृगको रूप धारण गर्ने छली मारिचलाई रामले बाण हानेपछि आफ्नो असली रूपमा आएर मारिचले रामलाई चिनेको र त्यही अमृतरूपी रामको स्तुति गाउने सन्दर्भमा ईश्वरलाई अमृतका रूपमा वर्णन गरिएको छ ।

माया मृग भै विचरण गर्थे

विश्वको वनमा छल भैं दगुर्थे

भ्रमको रूप लिने

मृगतृष्णाको रूप चिने अब

अमृत राम चिने अब प्रभुजी !

अमृत राम चिने । (देवकोटा, २०६६ पृ.१५)

आफू भ्रममा परी मायारूपी मृग बनेर विश्वका वन वनमा विचरण गर्ने र आफूमा रहेको मृततृष्णा हटेपछि रामरूपी अमृतलाई चिनेको भन्ने मारिचको अभिव्यक्तिबाट ईश्वर अमृत हो भन्ने तथ्य पुष्टि हुन्छ ।

प्रभु वा ईश्वरको प्रहार पनि मारिचका लागि अमृत बनेको छ । यही प्रहारले जीवनका पापकर्मबाट छुटकारा पाउन सकिने विश्वास मारिचमा छ । त्यसैले रामको प्रहारलाई अमृतका रूपमा स्विकार्दै ईश्वरीय हरेक क्रियाकलाप नै सुधा वा अमृतका रूपमा प्रस्तुत भएका छन् । सोही सन्दर्भलाई देवकोटा यसरी प्रस्तुत गर्छन् :

सुधासमान छ राम प्रहार

दिव्य छ प्रभुको दर्शन सार

तृष्णा खारी छल पर सारी

प्रभुकन आज चिने । (देवकोटा, २०६६ पृ.१६)

माथिका अभिव्यक्तिहरूबाट 'सीता-हरण' खण्डकाव्यमा ईश्वरलाई अमृतका रूपमा प्रस्तुत

गरिएको तथ्य स्पष्ट हुन्छ ।

रहस्यका रूपमा ईश्वर

ईश्वर आफैँमा रहस्यमय छ । ईश्वरका विषयमा धेरै मानिसहरू अन्योलमा छन् । अन्यो लता उनीहरूको बाध्यता हो किनकि प्रत्यक्ष ईश्वर अनुभव गर्न पाउने मानिसहरू भेटिँदैनन् । त्यसैले ईश्वर र ईश्वरले गरेका अनेक क्रियाकलाप पनि रहस्यमय बन्न सक्छन् । देवकोटाले 'सीता-हरण' मा ईश्वरलाई रहस्यका रूपमा वर्णन गरेका छन् । मृगको सिकार गर्न गएका राम साँभ

पर्दा वा सन्ध्याकालीन अरुन्धतीले बत्ती बालिसक्दा वा पश्चिमतर्फको बादलमा साँभपख चराहरूको लामबद्ध पङ्क्ति देखिँदासम्म राम नफर्किएपछि सीताले लक्ष्मणलाई दाजु खोज्न जानुहोस् भन्ने सन्दर्भमा प्रस्तुत अभिव्यक्ति यहाँ प्रयोग गरिएको छ, जसले रामको ताल वा तरिका रहस्यमय छ भन्ने सन्दर्भलाई सङ्केत गर्दछ ।

अरुन्धतीले बत्ती बालिन्

पश्चिम कोल्टे बादलमा

साँभ चराको माला गाँस्छिन्

फिरे शिकारी शवल पखेरु

रामको गजब छ ताल । (देवकोटा, २०६६ पृ.४)

राम नआएकै सन्दर्भमा सीताले रामको रहस्यमय प्रवृत्तिलाई सहज रूपमा प्रस्तुत गरेकी छन् । साँभपख लामो र गहिरो छायाँ परिसकेको छ । बाक्लो छायाँसहित रविलाई दायाँ र बायाँ अँगालो हालेर बादल रोझरहेको छ तर पनि राम कुटीमा नफर्किनुको कारण के होला वा उनको दिलमा किन रतिभर पनि माया नपलाएको होला ? यही प्रश्नले सीतालाई चिन्ताग्रस्त बनाएको छ । यसै सन्दर्भमा भनिएको छ :

लामो छाया गहिरो छाया

सदल सघन छाया

बादल रुन्छ अँगालो हाली

रविकर दायाँ बायाँ

तैपनि किन हो रामको दिलमा

रतिभर छैन नि माया

रतिभर छैन नि माया । (देवकोटा, २०६६ पृ.४)

राम ईश्वर हुन् र उनलाई कति बेला के गर्नपछि भन्ने पूर्ण जानकारी छ तर पनि साँभसम्म कुटीमा नफर्किनु रामको रहस्यमय प्रवृत्ति हो । राम समयमा नै कुटीमा नफर्किनु

यसको आफ्नै रहस्य छ । यही रहस्यलाई यहाँ प्रस्तुत गरिएको हुँदा ईश्वर रहस्यमय छन् भन्ने पुष्टि हुन्छ ।

मानवीय स्वरूपमा ईश्वर

‘सीता-हरण’ खण्डकाव्यका रामले मानवका रूपमा अवतार लिएर मानवले गर्ने क्रियाकलापलाई उदाहरणका रूपमा प्रस्तुत गरेका छन् । ईश्वरको रूप हुनाले रामले जुनसुकै कार्य सहज रूपमा गर्न सक्थे तर रामायणको कथाभित्र रामले किन कठिन र असहज हुने किसिमका कार्यहरू गर्न चाहेनन् भने उनी मानवका रूपमा अवतार लिएर जन्मिएका थिए । त्यसैले मानिसले जस्तो कार्य गर्न सक्छ र लौकिक समाजले त्यसलाई पचाउन सक्छ त्यस्तो कार्यलाई मात्र प्राथमिकता दिएका थिए । त्यसैले राम ईश्वर भइकन पनि मानवीय रूपमा प्रकट भएका छन् । लौकिक मानिसहरू पीडा पर्दा दुखी हुने, सुखमा हर्षित हुने र सांसारिक मायामो हमा बाँधिने गर्दछन् । त्यही व्यवहारलाई रामले पनि स्विकारेका छन् र उनको व्यावहारिक पक्ष मानवीय स्वरूपमा परिणत भएको छ । यस सन्दर्भलाई तलको उदाहरणले पुष्टि गर्दछ :

श्रीरामचन्द्रले देख्नुभयो मृग

सुनको राम्रो मृग भारी

मृगतृष्णाले कुत्कुतिलाई

‘हे नजर’ भन्दै माया आई । (देवकोटा, २०६६ पृ.८)

रामलाई सुनको सिङ भएको मृग हुँदैन भन्ने स्पष्ट थाहा थियो तर सीताजीले सुनको सिङ भएको मृग देखेपछि त्यसको सिकार नगरी चित्त बुझेन । रामले आफूलाई एउटा साधारण मानवका रूपमा उभ्याएर लौकिक व्यवहारद्वारा मानवीय चरित्र प्रस्तुत गरे । राममा मृगतृष्णाले ढाकेको छ जुन लौकिक जीवनमा हरेक मानवलाई यसले आफ्नो नियन्त्रणमा लिएको हुन्छ । सांसारिक मोहजालमा फस्नु नै मानवीय स्वरूप प्रकट गर्ने हो । यस क्रियाकलापबाट मानवीय स्वरूपमा ईश्वरको भूमिका रहेको स्पष्ट हुन्छ । लौकिक परम्परामा सिकारी बनेर जङ्गली जनावर मार्ने वा सिकार गर्ने प्रवृत्ति मानव सभ्यतादेखि नै चल्दै आएको छ । सोही क्रममा ‘सीता-हरण’ खण्डकाव्यमा राम सिकारी बनेर मृगको सिकार गर्न गएका छन् । सिकारीले जङ्गली जनावर मारेर पत्नीको इच्छा पूरा गर्ने प्रयत्न गर्दछ । प्रस्तुत सन्दर्भमा पनि सीताको चाहनाअनुरूप राम मृग मार्ग गएका छन् । यो एउटा गृहस्थी वा लौकिक मानव परम्पराको आधार हो । लौकिक मानवले पत्नीको चाहना पूरा गर्न खोज्नु मानवीय स्वभाव नै हो । यही सन्दर्भमा रामलाई सिकारीका रूपमा वर्णन गरिएको छ ।

खेद्छु म यसकन वशमा ल्याउँछु

भन्दै आत्मा उल्यो भारी

ठोक्रोबाट भिकिकन वाण

धनुष सुस्त चढाइ हेर्दा (देवकोटा, २०६६ पृ.८)

माथिको यस अभिव्यक्तिले राम पूर्णतः सिकारीका रूपमा प्रस्तुत भएका छन् । सिकारी

मानवकै एक रूप हो । तसर्थ प्रस्तुत खण्डकाव्यमा ईश्वरलाई मानवीय रूपमा प्रस्तुत गरिएको छ ।

लीलाधारी रूपमा ईश्वर

ईश्वरको लीला अपरम्पार छ भन्ने चलन नेपाली समाजमा निकै पुरानो भइसक्यो । यही अभिव्यक्तिबाट नै ईश्वर लीलाधारी हुन्छन् भन्ने स्पष्ट हुन्छ । मृगरूपी मारिचलाई वाण हान्न खोज्दा घनघोर जङ्गलमा बेतोडले भागेको मृगका पछि लागेका राम आफैँ लीला गरिरहेका छन् । ईश्वर (राम) लाई मृगका विषयमा सम्पूर्ण विवरण थाहा हुँदाहुँदै पनि यी सबै क्रियाकलाप गराउनु नै ईश्वरीय लीला हो । त्यसैले प्रस्तुत खण्डकाव्यमा लीलाधारी स्वरूपमा ईश्वर प्रस्तुत भएका छन् । त्यही सन्दर्भलाई देवकोटाले यसरी प्रस्तुत गरेका छन् :

दक्षिणतर्फ अभयपुरीतिर

थियो जगत् नै शीघ्र उछिन्दो

परमपुरुष ती लीलाधारी

धनुमा काँड चढाइ भारी । (देवकोटा, २०६६ पृ.१०)

माथिको कवितांशले रामलाई परमपुरुष स्विकार्दै रामले गरेका क्रियाकलापलाई लीलाका रूपमा प्रस्तुत गरेको छ । यो सबै क्रियाकलाप ईश्वरीय लीला हो । जुन लीला प्रस्तुत गर्न रामको अवतार भएको हो । त्यसैले ईश्वर लीलाधारी स्वरूपमा पनि प्रस्तुत भएका छन् ।

जगत्को मालिकका रूपमा ईश्वर

सारा जगत्को मालिक एक ईश्वरमात्र हो भन्ने तथ्य सैद्धान्तिक पर्याधारमा नै व्यक्ति गरिएको छ । वेदान्तअनुसार 'सीता-हरण' खण्डकाव्यले पनि एउटै ईश्वरलाई स्विकार्दै ईश्वर नै जगत्को मालिक वा स्वामी मानेको छ । रामको वाणले मारिच मारिएपछि मारिचले आफ्नो मृगको रूप त्यागेर मुक्ति प्राप्त गरेको छ । मृगरूपबाट मुक्ति दिने श्रीरामलाई मारिचले जगत्का अधिराज वा मालिकका रूपमा वर्णन गर्दै परमपुरुषको संज्ञा दिएको छ ।

राम नामको सजल प्रणाम

मुक्त बनीकन मारिज आज

त्यागी आफ्नो मृगको व्याज

देख्छ जगका ती अधिराज

परम पुरुष ती राम !

परम पुरुष ती राम । (देवकोटा, २०६६ पृ.१२-१३)

मारिचले आफ्नो वाण हान्ने राम जगत्का मालिक वा संसारका स्वामी हुन् भन्ने चिने पछि रामको स्तुति गाएर हर्षले गदगद हुँदै अतितृप्त भएको र आफ्नो चोला समर्पण गरेर मायाजालबाट छुटकारा प्राप्त गरेको सन्दर्भलाई मारिचले यसरी प्रस्तुत गरेको छ :

चिने प्रभुजी जगका नायक
गद्गद अति अतितृप्त बने
कंचन चोला अर्पी चिने प्रभु
मायाजाल छिने । (देवकोटा, २०६६ पृ.१८)

माथिका उदाहरणहरूबाट राम संसारका मालिक हुन्, उनी यस धर्तीका नियन्ता हुन् र उनकै आधारमा संसार निरन्तर रूपमा सञ्चालन भइरहेको छ भन्ने तथ्य पुष्टि हुन्छ ।

मोक्षदाताका रूपमा ईश्वर

वैदिक कृतिहरूको मूलसार मोक्षप्राप्ति हो । सांसारिक बन्धनबाट छुटकारा पाएर पुनः मायामोहको जालमा नपरी छुटकारा प्राप्त गर्न सक्नु नै मोक्ष प्राप्त गर्ने हो । त्यही मोक्षदाताका रूपमा ईश्वर रहेको तथ्य 'सीता-हरण' खण्डकाव्यबाट स्पष्ट हुन्छ । मारिचको बधपछि मारिचकै मुखबाट रामलाई मोक्षदाताका रूपमा स्विकारिएको छ ।

वेदनाले जाल उधारी
अज्ञान अविद्या कुहरो फाली
राम मलाई उतारी
भारी गद्गद बन्दछु
मारी प्रभुले अमृत दिने
राम रूपको अमृत किने । (देवकोटा, २०६६ पृ.१५)

मारिचले आफ्नो मृत्युलाई मोक्षप्राप्तिको मूल आधार मानेको छ । रामले वाणद्वारा प्रहार गर्ने भनेको मारिचले अमृत प्राप्त गर्ने हो र प्रभुपद वा मोक्ष पाउनु हो । सिकारीका रूपमा छल गरेर मेरो प्राण लिनु नै सांसारिक भ्रम उच्छेदन गर्ने हो भन्ने कुरा मारिचले स्विकारेको छ । सुरुमा मोक्षदाता लाई नचिनेर पर पर भागे पनि प्रभुको वाणले लागिसकेपछि मोक्षदातालाई राम्ररी चिनेको प्रसङ्ग यहाँ उल्लेख गरिएको छ । मारिचले आफ्नो मृत्युलाई मोक्षप्राप्तिको आधार मानेको छ । सांसारिक बन्धनबाट छुटकारा पाउँदा मारिच धन्य धन्य बनेको छ । यही प्रसङ्गलाई देवकोटाले मारिचका माध्यमबाट यसरी प्रस्तुत गराएका छन् :

अमृत छ मृत्यु प्रभुपद पाएँ
छलमा वाण दिने
पाप-नल हे छाया शिकारी ।
भ्रम-उच्छेदक सुख-सर धारी

पहिले डराएँ पहिले डराएँ
अब सुख पाएँ प्रभुपद धाएँ
अब प्रभुलाई चिने

मायाजाल छिने अब प्रभुजी
मायाजाल छिने । (देवकोटा, २०६६ पृ.१६)

सांसारिक जीवनबन्धनबाट छुटकारा प्रदान गरेकोमा मारिचले रामलाई अति प्रशंसा गरेको छ । अनन्त दयाको वज्र बनाएर रामले मारिचको माया छेडी दिएका छन् । यही सन्दर्भमा मारिचले प्रभुलाई चिनेको र प्रभुबाट मायाजाल छिनेको सन्दर्भ निम्न कवितांशबाट प्रस्तुत गरिएको छ :

अनन्त दयाको वज्र बनाई
माया छेडी दिने
प्रभुजी ! प्रभुजी ! राम चिनें
मायाजाल छिनें । (देवकोटा, २०६६ पृ.१७)

मायाजाल छिन्नु नै मोक्ष पाउनु हो । जबसम्म ईश्वरीय स्वरूपलाई चिनिदैन तबसम्म हामी सांसारिक प्रपञ्चमा रुमल्लिरहन्छौं र बन्धनमा परेर धर्तीमा अल्झिरहन्छौं । ईश्वरलाई चिन्न सक्नु नै सबैभन्दा प्रमुख उपलब्धि हो । मारिचले ईश्वरलाई चिनेर मोक्षको मार्ग प्राप्त गरिसकेको सन्दर्भ यहाँ उल्लेख गरिएको छ । त्यसैले ईश्वर मोक्षदाताका रूपमा प्रस्तुत भएका छन् ।

मोक्षदाताका रूपमा स्रष्टा देवकोटाले मारिचका माध्यमबाट प्रस्तुत गरेका प्रामाणिक आधारहरू प्रशस्तै पाइन्छन् । मारिचद्वारा प्रस्तुत गरिएको निम्न अभिव्यक्तिले पनि ईश्वर मोक्षदाता हुन् भन्ने प्रमाणित हुन्छ ।

चर्मचुक्षुले जब सब काना
देख्लान् प्रभुको शीतल दाना
विश्वदर्शन जगमग प्रभुको
तर्लान् भव ती तब सब जाना ।
दुखमा सौख लिने । (देवकोटा, २०६६ पृ.१८)

माथिको अभिव्यक्तिले ईश्वर मोक्षदाता नै हुन् । उनको कृपा पर्नासाथ हरेक प्राणीले मुक्ति प्राप्त गर्दछ । यो भवरूपी सागर तर्नका लागि ईश्वरकै करुणा चाहिने हुँदा ईश्वरलाई मोक्षदाता मानिएको हो । मारिचले रामको वाण लागेपछि प्राण रहनुजेल राम (ईश्वर) को स्तुति गाउँदागाउँदै उसले विष्णुको धाम प्राप्त गरेको छ । यही सन्दर्भलाई स्रष्टा देवकोटाले यसरी प्रस्तुत गरेका छन् :

भजन गरीकन यसरी सुन्दर

तृप्त बनीकन मारिचनाम

राक्षस आत्मा उडीगयो त्यो

अनंत सुखको विष्णुको धाम । (देवकोटा, २०६६ पृ.१८)

राक्षस स्वभावको मारिचको आत्माले विष्णुको धाम प्राप्त गरेको छ । सांसारिक बन्धनबाट मुक्ति पाएर विष्णुको धाम प्राप्त गराउने मूल पात्र राम वा ईश्वर नै हुन् । त्यसैले ईश्वरलाई मोक्षदाताका रूपमा प्रस्तुत गरिएको छ ।

विविध रूपमा ईश्वर

ईश्वरका अनेक रूप हुन सक्छन् । 'सीता-हरण' खण्डकाव्यमा ईश्वरका विविध स्वरूपको चर्चा गरिएको छ । कतै सृष्टिकर्ता त कतै अन्याय गर्नेलाई दण्डकका रूपमा प्रस्तुत भएका छन् । ईश्वरलाई छक्याउने जीवलाई दण्ड दिने र सहीमार्गमा लाग्नेलाई प्रेरणा प्रदान गर्ने प्रेरकका रूपमा समेत ईश्वरको स्वरूप प्रकट भएको छ । यही सन्दर्भलाई स्रष्टाले यसरी प्रस्तुत गरेका छन् :

ईश्वरलाई जीव छकाउँछ

रामवाणको पीडन पाउँछ (देवकोटा, २०६६ पृ.१५)

कतै रामलाई जुहारत वा अमूल्य रत्न र कतै शान्ति प्रदायकका रूपमा वर्णन गरिएको छ । यही सन्दर्भमा स्रष्टा यसरी प्रस्तुत भएका छन् :

कालले किन्नु छ जीवन त्यागी

रामजुहारत सुखका लागि

पाप र छल हो जीव निमन्त्रण

प्रभुका शरको सुखका लागि

हे प्रभु ! शान्ति दिने, हे प्रभु ! शान्ति दिने (देवकोटा, २०६६ पृ.१६)

कृतिभिन्न पटक पटक रामलाई पुकार गरिएको छ । कहिले प्रभुको नाम त कहिले रामको नाममा बारम्बार स्तुति गाउनाले यो कृति ईश्वर चिन्तनमा केन्द्रित छ भन्ने प्रमाणित भएको छ । लक्ष्मणले रामसँग गरेको विन्ती वा सीतालाई एकलै छोडेर जानुपर्ने कारणका सन्दर्भमा लक्ष्मणले रामलाई सुनाएको सन्दर्भमा पटक पटक रामलाई ईश्वरका रूपमा पुकार गरिएको छ । प्रभुजी ! मैले नकाम गरें, विन्ती छ प्रभु ! जस्ता अभिव्यक्तिहरूले राम सर्वसाधारण पात्र नभएर यस जगत्का सृष्टिकर्ता, मुक्तिदाता, कल्याणकर्ता, पालक, संरक्षक, संहारक सबै ईश्वर नै हुन् भन्ने प्रमाणित गरेका छन् । सीतालाई हरण गर्न आएको रावणको जोगी छद्म रूपले पनि ईश्वरकै पुकार गरेको छ । राम राम, शिव, शिव पुकार गर्दै सीतालाई हरण गर्न आउँदा समेत ईश्वरको स्तुति गान गर्न यो कृति ईश्वरीय चिन्तनमा आधारित छ भन्ने मूल प्रमाण हो । सचिदानन्द स्वरूप आत्माको कल्याण चाहने शिव वा ईश्वर मृदुल मुहार भएको, स्वर्गको द्वार

खुलाउने ईश्वर नै यस कृतिको आराध्य देव हो । ईश्वरका यिनै विविध रूपको वर्णनमा यो कृतिको आख्यान समापन भएको छ ।

निष्कर्ष

लक्ष्मीप्रसाद देवकोटाको 'सीता-हरण' खण्डकाव्य 'वाल्मीकि रामायण' को अरण्य काण्डमा आधारित सीताहरणको सन्दर्भलाई बीजभूमि बनाएर लेखिएको रचना हो । रामको १४ वर्षे वनवासका सन्दर्भमा पञ्चवटीमा रहँदा सीताको इच्छा पूर्ति गर्ने उद्देश्यले हरिण मार्न गएका राम समयमा नफर्किएपछि सीताका मनमा उत्पन्न भएको पीडा र रामको खोजीमा लक्ष्मणलाई पठाउँदा देखिएको परिणामलाई मूल विषयवस्तु बनाइएको यस कृतिको सन्दर्भ मारिच बधलाई केन्द्रबिन्दु मानिएको छ । सुनको सिङ्ग भएको मृगको रूप धारण गरी रावणको सहयोगमा पञ्चवटीमा आएको मारिच रामका हातबाट बाण प्रहार भएपछि मारिचले रामलाई ईश्वरको अवतारका रूपमा चिनेको र ईश्वरका हातबाट मृत्युवरण गर्न पाउँदा आफूले मोक्षप्राप्त गर्ने विश्वासका साथ गदगद भएको सन्दर्भ नै यस खण्डकाव्यको निष्कर्ष हो । मारिचले रामको स्तुति गाउँदै रामलाई मोक्षदाता, जगत्का स्वामी, मानवीय रूप धारण गरी विविध लीला गर्ने, करुणाकर, प्रकाशवान्, अमृतमय, रहस्यवादी विविध स्वरूपमा ईश्वरको अवतार भएको चर्चा गरेकाले प्रस्तुत खण्डकाव्य आस्तिक दर्शनमा आधारित छ भन्ने प्रमाणित हुन्छ । ईश्वरका विविध रूप भए पनि वेदले एकमात्र ईश्वर स्विकारे भैं एउटै ईश्वरका विविध स्वरूप मात्र हुन् भन्ने तथ्यलाई पुष्टि गरिएकाले यो कृति वेदान्त दर्शनबाट प्रभावित छ भन्न सकिन्छ । अन्य पूर्वीय दर्शनले पनि ईश्वरलाई एक मान्दछ । तसर्थ वेद, उपनिषद्को ईश्वरसम्बन्धी मान्यताका आधारमा पनि यो कृति वैदिक दर्शनबाट प्रभावित रहेको छ । ईश्वरका विविध रूप भनेको लौकिक जनमानसले आफ्नो सजिलाका लागि गरिएको वर्गीकरण र पौराणिक घटनाक्रमका आधारमा गरिएको विभाजनमात्र हो । 'सीता-हरण' खण्डकाव्य ईश्वरका विविध स्वरूपको चर्चा गरिएको पूर्वीय वैदिक दर्शनमा आधारित ईश्वर मोक्षदाताका रूपमा रहेको आध्यात्मिक कृति हो ।

सन्दर्भ सामग्री

ढकाल, प्रमोद (२०७६). *पूर्वीय दर्शनको पुनर्व्याख्या*. बिग फ्यामिलि भेन्चर्स ।

देवकोटा, लक्ष्मीप्रसाद (२०६६). *सीता-हरण*. छै.सं. साभा प्रकाशन ।

भट्टराई, शरत्कुमार (२०६८). *वेदान्तपरिभाषासार*. रत्नपुस्तक भण्डार ।

महाकवि लक्ष्मीप्रसाद देवकोटाका खण्डकाव्यहरू (२०६६). महाकवि लक्ष्मीप्रसाद देवकोटा अध्ययन तथा अनुसन्धान केन्द्र ।

शर्मा, नारायण, (२०६५). *उपनिषद् तत्त्व चिन्तन*. विद्यार्थी पुस्तक भण्डार ।

, (२०६६). *उपनिषत्त्रयी*. विद्यार्थी पुस्तक भण्डार ।

शास्त्री, मोदनाथ, (२०७६). *शुक्ल यजुर्वेद संहिता*. भुँडीपुराण प्रकाशन ।



SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 E-ISSN: 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
• Peer-Reviewed, Open access Journal
• Indexed in Nepjol



BISHWA SHANTI
CHIRAN-MILAN CAMPUS
URL:
www.bishwashantcampus.edu.np

‘एकतर्फी यात्राको यात्री म’ निबन्धमा ईश्वरचिन्तन

टीकाराम नेपाल

उप-प्रध्यापक

विश्वशान्ति चिरन-मिलन क्याम्पस

Artical History: Submitted 25 August **Reviewed** 25 September **Revised** 4 October

Corresponding Author: Tikaram Nepal **E-mail:** parnisnepal@gmail.com

Copyright ©2023 Author(s) This open access article is distributed under a [Creative Commons](https://creativecommons.org/licenses/by-nc/4.0/)



[Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\) License.](https://creativecommons.org/licenses/by-nc/4.0/)

लेखसार

‘एकतर्फी यात्राको यात्री म’ निबन्धमा ईश्वरचिन्तन शीर्षकको प्रस्तुत लेख दार्शनिक विषय क्षेत्रअन्तर्गत ईश्वरचिन्तनप्रति केन्द्रित रहेको छ। पूर्वीय वैदिक षड्दर्शनका आधारमा ‘एकतर्फी यात्राको यात्री म’ शीर्षक निबन्धमा ईश्वरचिन्तन पहिल्याउनु यस लेखको प्रमुख उद्देश्य रहेको छ। यहाँ राजेन्द्र सुवेदीको जीवन-गोप्य लिसबन्दी खाम निबन्ध सङ्ग्रहभित्र रहेको ‘एकतर्फी यात्राको यात्री म’ शीर्षक निबन्धलाई प्राथमिक स्रोतका रूपमा लिई साङ्ख्य, योग, न्याय, वैशेषिक, मीमांसा, वेदान्त जस्ता पूर्वीय वैदिक षड्दर्शनको ईश्वरसम्बन्धी अन्य कृतिलाई द्वितीयक सामग्रीको रूपमा लिइएको छ। पूर्वीय वैदिक षड्दर्शनको ईश्वरसम्बन्धी मान्यताका आधारमा विभिन्न साक्ष्यहरूको व्याख्या, विवेचना गरी प्रस्तुत निबन्धमा वैदिक षड्दर्शनको गहिरो प्रभाव रहेको देखाइएको छ। सिद्धान्तका आधारमा पाठको विश्लेषण गरिएकाले यस लेखमा मूलतः निगमनात्मक र आवश्यकताअनुसार आगमनात्मक विधिको पनि प्रयोग गरिएको छ। पूर्वीय षड्दर्शनले ईश्वरलाई सृष्टि, स्थिति र प्रलयको कारण, प्रकृति र पुरुषका बिचको सम्बन्धकारक तत्व, चराचर जगत्को नियामक, परमाणुलाई संयोजन गराउने निमित्त कारण, पदार्थको ज्ञान, पदार्थको चालयमान शक्ति, आत्मा तत्व, ब्रह्म तत्व आदिका रूपमा लिइएको कुरा यी दर्शनहरूको सारका रूपमा उल्लेख गरिएको छ। प्रस्तुत निबन्धमा ईश्वरीय चिन्तनका सन्दर्भमा निबन्धकारले आफूलाई कुनै एक दार्शनिक मान्यतामा मात्र अडिक नराखी षड्दर्शनका विभिन्न मान्यतालाई यथास्थानमा प्रयोग गरेको देखाइएको छ, साथै साङ्ख्य, वैशेषिक र न्यायदर्शनको प्रयोग तुलनात्मक रूपमा बढी भएको निष्कर्ष निकालिएको छ।

शब्दकुञ्जी : नियामक, निर्गुण, परब्रह्म, प्रत्यावर्तन, षड्दर्शन

विषय प्रवेश

राजेन्द्र सुवेदी नेपाली निबन्धकाक्षेमा अब्बल । बनारसबाट निस्कने मञ्जरी साहित्यिक पत्रिकामा ‘जीवन के हो’ (२०२५) शीर्षकको पद्य कविता प्रकाशित गरी औपचारिक रूपमा नेपाली साहित्यमा प्रवेश गरेका यिनका दर्जनौं कृति प्रकाशित छन् । खाली सिसी पुराना कागत (२०५९), अब मेरो क्यासेट बन्द हुन्छ (२०५६), म हुँ औँला नकाटिएको एकलव्य (२०६५), जीवन : गोप्य सिलबन्दी खाम (२०७१) यिनका सिर्जनात्मक निबन्ध कृतिहरू हुन् । ‘मेरो यात्रा : मेरै परिवेशभित्र’ (२०५४), ‘तीर्थ पर्यटन’ (२०७१), ‘सम्राट्का सीमाभित्र र बाहिरका भानुभक्त’ (२०७१) यिनका नियात्रात्मक निबन्ध कृति हुन् । सुवेदीका जीवनीमूलक निबन्ध कृतिअन्तर्गत ‘गुड वाई छोडिजानेरहलाई’ (२०६५) र ‘अनन्त यात्रा’ (२०७१) रहेका छन् । ‘जीवन-गोप्य सिलबन्दी खाम’ सुवेदीको दार्शनिक धरातलमा उभिएको सशक्त निबन्ध सङ्ग्रह हो । यसमा रहेका बाह्र ओटा निबन्धमध्ये ‘एकतर्फी यात्राको यात्री म’ शीर्षकको निबन्ध ईश्वरचिन्तनका दृष्टिले ज्यादै महत्त्वपूर्ण देखिन्छ । यस निबन्धमा पूर्वीय दर्शनको प्रभाव र ईश्वरचिन्तन रहेको छ । ईश्वर शब्दले सम्पूर्ण विश्व, ब्रह्माण्ड वा सृष्टिलाई बनाउने, बिगाने र तिनको नियन्त्रण तथा शासन गर्ने मानिएका परमपुरुष वा परमात्माका रूपमा पुजिने सर्वप्रधान सत्तालाई बुझाउँछ । यस निबन्धमा पौरस्त्य दर्शनअन्तर्गत मूलतः वेदान्त, साङ्ख्य, योग जस्ता दर्शनको प्रयोग घनीभूत पाइन्छ । प्रस्तुत लेखको प्रमुख समस्या यसै निबन्धमा प्रयुक्त ईश्वरचिन्तनलाई पहिल्याउनु रहेको छ । साङ्ख्य, योग, न्याय, वैशेषिक, मीमांसा, वेदान्त जस्ता वैदिक षड्दर्शनका ईश्वरचिन्तनसम्बन्धी सैद्धान्तिक पर्याधारका मान्यतामा रही ‘एकतर्फी यात्राको यात्री म’ निबन्धको अध्ययन, विश्लेषण गर्ने यस लेखको उद्देश्य रहेको छ । राजेन्द्र सुवेदीको स्रष्टा-सृष्टि : द्रष्टा-दृष्टिनामक पुस्तकमा राजेन्द्र सुवेदीका निबन्धमा जीवनको वास्तविकता र वर्तमानको यथार्थ हुने उल्लेख छ । वासुदेव त्रिपाठीले सुवेदीका निबन्ध प्राञ्जल गद्यशैली, आत्मपरक र आत्मव्यङ्ग्यकारिता जस्ता विशेषताबाट परिचालित हुने उल्लेख गरेका छन् यद्यपि यिनको ‘एकतर्फी यात्राको यात्री म’ शीर्षक निबन्धको पूर्वीय वैदिक षड्दर्शनका मान्यताका आधारमा अध्ययन भएको पाइँदैन । अतः पूर्वीय वैदिक षड्दर्शनका ईश्वरचिन्तनसम्बन्धी मान्यताका आधारमा गरिएको प्रस्तुत अध्ययन उपयोगी र औचित्यपूर्ण रहेको छ । पौरस्त्य षड्दर्शनको जीवन, जगत् आदि विषयलाई छोडेर ईश्वरचिन्तनसम्बन्धी मान्यतालाई मात्र आधार मानी ‘एकतर्फी यात्राको यात्री म’ अध्ययन विश्लेषण गर्नु यस लेखको सीमा रहेको छ । पौरस्त्य वैदिक षड्दर्शनको सापेक्षतामा ‘एकतर्फी यात्राको यात्री म’ निबन्धमा ईश्वर सम्बन्धी चिन्तनको विश्लेषण गर्नु प्रस्तुत लेखको विषय क्षेत्र रहेको छ ।

अध्ययन विधि

अध्ययन विधिअन्तर्गत सामग्री सङ्कलन विधि, सामग्री विश्लेषण विधि र सैद्धान्तिक पर्याधारलाई निम्नानुसार चिनाइएको छ :

सामग्री सङ्कलन विधि

प्रस्तुत अध्ययन पत्रमा सामग्री सङ्कलनको पुस्तकालयीय कार्यलाई अङ्गीकार गरिएको छ । यस सन्दर्भमा राजेन्द्र सुवेदीको जीवन-गोप्य लिसबन्दी खाम निबन्ध सङ्ग्रहभित्र रहेको ‘एकतर्फी यात्राको यात्री म’ निबन्धलाई प्राथमिक स्रोतका रूपमा लिइएको छ भने द्वितीयक स्रोतका रूपमा वैदिक षड्दर्शनका ईश्वरचिन्तनसम्बन्धी अन्य कृतिहरूलाई लिइएको छ । ईश्वर चिन्तन भनेको के हो ? भन्ने कुरा यसको सैद्धान्तिक जानकारी दिने कृतिबाट लिइएको छ भने त्यसको पुष्टि राजेन्द्र सुवेदीकै एकतर्फी यात्राको यात्री म शीर्षकको निबन्धबाट गरिएको छ ।

सामग्री विश्लेषण विधि

प्रस्तुत लेखमा वर्णनात्मक एवम् विवरणात्मक पद्धति अपनाइएको छ । त्यस क्रममा विश्लेषणात्मक विधि प्रयोग गरिएको छ । कृति वा रचनाको विश्लेषणका सन्दर्भमा ईश्वर चिन्तनसम्बन्धी पूर्वीय दार्शनिक मान्यतालाई आधार बनाई कृतिविश्लेषण गरिएकाले यहाँ मूलतः निगमनात्मक विधिको र आवश्यकताअनुसार आगमनात्मक विधिको पनि उपयोग गरिएको छ ।

सैद्धान्तिक पर्याधार

ईश्वरचिन्तन दार्शनिक विषयक्षेत्रसँग सम्बन्धित रहेको छ । नेपाली भाषामा प्रचलित तत्सम् स्रोतको दर्शन शब्द दृशिर् धातुमा भावमा ल्युट् प्रत्यय लागेर बन्दछ; जसको अर्थ तत्त्व ज्ञानको साधन भन्ने हुन्छ (गिरी, ०५५, पृ.१) । दर्शन शब्दले मूलतः प्रकृति, ईश्वर, ज्ञान, विज्ञान, वस्तु, जीवन र चेतनाबारेको विवेचना र विश्लेषण गरिने विद्यालाई बुझाउँछ । दर्शनमा ईश्वरसम्बन्धी विशद् व्याख्या भएको पाइन्छ । ईश्वर छैन भन्ने नास्तिकवाद, ईश्वर छ भन्ने आस्तिकतावाद, एकभन्दा बढी ईश्वर छ भन्ने बहुईश्वरवाद तथा जताततै ईश्वर छ भन्ने सर्वेश्वरवाद जस्ता मान्यताहरू दर्शनमा पाइन्छन् । ईश्वरीय सत्तालाई स्विकार गर्नु पूर्वीय आस्तिक दर्शनको विशेषता हो भने यसलाई अस्विकार गर्नु नास्तिकतासँग गाँसिएको कुरा हो । दुःखसुखको अनुभव गर्ने मनलाई आफ्नो अधीन गराउनु नै वास्तवमा ईश्वर प्राप्तिको बाटो हो । विश्वब्रह्माण्डको सृष्टिकर्ता, संहारकर्ता र तिनको नियन्त्रण तथा शासन गर्ने मानिएका परम पुरुष वा परमात्माका रूपमा पुजिने सर्वप्रधान सत्तालाई ईश्वरका रूपमा बुझ्नुपर्छ । वास्तवमा ईश्वर व्यक्तित्वपूर्ण छ, जसमा ज्ञान, सत्ता र आनन्द सन्निहित छन् (गिरी, ०५५, पृ.५०) । ईश्वरलाई सगुण र निर्गुणका रूपमा चिनाइएको पाइन्छ । कतिपयले ईश्वरलाई सत्यका रूपमा समेत चिनाएको पाइन्छ (उपाध्याय, ०६६, पृ.१८९) । ईश्वरसम्बन्धी चिन्तन दार्शनिक सन्दर्भमा सुदीर्घ परम्परा स्थापित भएको देखिन्छ ।

साङ्ख्य, योग, न्याय, वैशेषिक, मीमांसा र वेदान्तदर्शनलाई पूर्वीय वैदिक षड्दर्शनका रूपमा चिनिन्छ । आस्तिक दर्शन मानिने यी दर्शनले ईश्वरीय सत्तालाई प्रत्यक्ष वा परोक्ष रूपमा

स्विकारेको देखिन्छ । वेदान्तदर्शनमा ईश्वरलाई सृष्टि, स्थिति र प्रलयको कारण मानिन्छ । सगुण, सर्वज्ञ, व्यापक, स्वतन्त्र र व्यक्तित्वपूर्ण भएकाले मान्छेले ईश्वरको पूजा गर्ने मान्यता यस दर्शनको छ (गौतम, २०७८, पृ.१०१) । योगदर्शनमा जड र सक्रिय प्रकृति अनि चेतन र निष्क्रिय पुरुषका बिच सम्बन्ध ईश्वर तत्त्वले ल्याइदिने बताइएको पाइन्छ (गिरी, २०५५, पृ.४८) । यस चराचर जगत्को सृष्टिकर्ता, पालनकर्ता, संहारकर्ता र नियामक ईश्वर मात्र हो भन्ने मान्यता न्यायदर्शनमा पाइन्छ (गौतम, २०७८, पृ.९१) । यस दर्शनमा परमाणुद्वयविना सृष्टि सम्भव छैन र जड परमाणुमा स्वतः क्रिया उत्पन्न हुन पनि सम्भव छैन, त्यसैले दुई परमाणुलाई संयोजित गराउन निमित्त कारण रूप ईश्वरको आवश्यकता पर्ने बताइएको छ (गिरी, २०५५, पृ.५०) । आत्मा एक शरीरबाट अर्को शरीरमा जाने हुनाले पुनर्जन्म अवश्यम्भावी रहेको मान्यता न्यायदर्शनको छ । साङ्ख्यदर्शनले सोभै ईश्वरको अस्तित्व स्विकाउँदैन तर वेदलाई प्रमाण मान्ने हुनाले यसलाई आस्तिक दर्शन नै मानिन्छ (गौतम, २०७८, पृ.८४) । यस दर्शनमा चैतन्य, निष्क्रिय र भोक्ताका रूपमा अथवा पुरुषका रूपमा वर्णित तत्त्वलाई नै कतिपयले ईश्वरलाई चिनाइएको पाइन्छ (उपाध्याय, २०६६, पृ.२१) । वैशेषिक दर्शनले ईश्वरसँगको साक्षात्कारका लागि पदार्थको ज्ञान आवश्यक ठान्दै पदार्थहरूकै संयोजनबाट संसारको रचना भएको बताएको छ (गौतम, २०७८, पृ.८४) । जगत्को मूलकारण परमाणु हो र पदार्थमा रहने चालयमान परमाणु शक्तिले सृष्टि गराउँछ भन्ने मान्यता मीमांसादर्शनको पाइन्छ । कर्म, उपासना र ज्ञानबाट परमार्थमा पुगिन्छ भन्ने यस दर्शनले परमार्थको प्राप्तिलाई ईश्वरको सन्निकट मान्छ (गौतम, २०७८, पृ.९८) । ईश्वरलाई नै वेदान्तदर्शनले ब्रह्म, साङ्ख्यदर्शनले पुरुष, योगदर्शनले ईश्वर, पुराणहरूले भगवान् भनेको पाइन्छ (गडतौला, २०७६, पृ.१७४) । यसरी वेदान्त, योग, न्याय, साङ्ख्य, वैशेषिक, मीमांसा जस्ता दर्शनले ईश्वरचिन्तनसम्बन्धी विशद् व्याख्या प्रस्तुत गरेको पाइन्छ । ईश्वरका स्वरूपमा भने दार्शनिक मतहरूको ऐक्यता देखिँदैन । यद्यपि यस सत्तालाई फरक फरक दृष्टिबाट स्विकार्नु पूर्वीय वैदिक षड्दर्शनको महत्त्वपूर्ण विशेषता रहेको बुझिन्छ ।

पूर्वीय षड्दर्शनका मूलभूत मान्यताअन्तर्गत सृष्टि, स्थिति र प्रलयको कारण, प्रकृति र पुरुषका बिचको सम्बन्धकारक तत्व, चराचर जगत्को नियामक, परमाणुलाई संयोजन गराउने निमित्त कारण, पदार्थको ज्ञान, पदार्थको चालयमान शक्ति, आत्मा तत्व, ब्रह्म तत्व आदिलाई ईश्वरका रूपमा लिइएको देखिन्छ । प्रस्तुत लेखमा पूर्वीय षड्दर्शनका ईश्वरचिन्तनसम्बद्ध उपर्युक्त मान्यता र प्रतिमानहरूलाई आधार मानी राजेन्द्र सुवेदीको ‘एकतर्फी यात्राको यात्री म’ शीर्षक निबन्धलाई अध्ययन विश्लेषण गरिएको छ ।

‘एकतर्फी यात्राको यात्री म’ निबन्धमा ईश्वरप्रतिको चिन्तन

‘एकतर्फी यात्राको यात्री म’ निबन्ध राजेन्द्र सुवेदीको जीवन-गोप्य सिलबन्धी खाम निबन्ध सङ्ग्रहमा सङ्गृहीत छ । डिमाइ आकारको पुस्तकमा छ पृष्ठ फैलिएको यो निबन्ध दार्शनिक दृष्टिकोणबाट शक्तिशाली रहेको पाइन्छ । जीवनलाई अनन्त यात्रासँग तुलना गर्दै त्यो यात्रा

एकतर्फी रहने कुरा यहाँ अभिव्यक्त भएको छ । क्षणिकता, अणु-परमाणु, जन्म पुनर्जन्म आदिका माध्यमबाट यहाँ निबन्धकारको साङ्केतिक रूपमा आस्तिकता अर्थात् ईश्वरीय सत्ताप्रति लगाव देखिन्छ भने अभिव्यक्तिगत रूपमा ईश्वरीय सत्ताप्रति तटस्थता देखिन्छ ।

पूर्वीय दर्शनमा ईश्वरलाई देवता, परमेश्वर, ब्रह्म, परब्रह्म, आत्मा, परमात्मा, परमपिता आदिका रूपमा समेत चिनाइएको पाइन्छ (चालिसे, २०७९, पृ.५९) । सृष्टि, स्थिति र प्रलयको कारण, प्रकृति र पुरुषका बिचको सम्बन्धकारक तत्त्व, चराचर जगत्को नियामक, परमाणुलाई संयोजन गराउने निमित्त कारण, पदार्थको ज्ञान, पदार्थको चालयमान शक्ति आदि ईश्वरचिन्तनसम्बद्ध विषयहरूका आधारमा यहाँ प्रस्तुत निबन्धमा ईश्वरचिन्तनलाई पहिल्याउने प्रयास गरिएको छ । जसको साक्ष्यका रूपमा निबन्धको निम्नानुसारका अंशलाई लिइएको छ :

(क) पुनर्जन्म पनि हुन सक्छ भन्ने चिन्तनका शास्त्रीहरू कायम गरेका थिए । त्यहाँ पनि समस्या चाहिँ के थियो भने यही भौतिक जीवनका यात्रीले भने प्रत्यावर्तनको यात्रा गर्न पाउने सम्भावना पनि थिएन र यात्रीले चाहेसम्मको मात्र यात्राको प्रत्यावर्तन र पुनर्यात्राको व्यवस्था गर्न सक्ने हैसियत भने त्यहाँ पनि कसैको थिएन । (पृ.४३)

प्रस्तुत निबन्धांशमा ईश्वरसम्बन्धी संयक व्याख्या पाइन्छ । संसारमा आस्तिकतावादी विचार व्यापक रूपमा रहेको छ । यहाँ पुनर्जन्मप्रति विश्वास गर्ने गरिएको पाइन्छ । भौतिकतावादले चाहिँ यस्ता कुरामा विश्वास राख्दैन । यहाँ यात्राको रूपमा जीवन भोगाइलाई चिनाइएको छ भने प्रत्यावर्तनको यात्रा भनेर ईश्वर प्राप्ति र जीवनको पुनर्यात्रालाई समेत सङ्केत गरिएको छ । पुनर्जन्ममा विश्वास राख्ने र नराख्ने दुबैखाले मानिस यस धर्तीमा रहेका छन् । पुनर्जन्मप्रति विश्वास गर्नेले पनि त्यस कार्यलाई ईश्वरीय खेलका रूपमा लिएको देखिन्छ । पुनर्जन्ममा विश्वास गर्नेहरूले पनि आफूलाई पुनर्जन्म गराउन सक्ने क्षमता नराख्ने बरू ईश्वरकै भर पर्ने गरेको तथ्य निबन्धकारको रहेको छ । आस्तिक विचारधारा राख्ने मानिस सृष्टिको कारक ईश्वर भएका मान्यता राख्छन् । सृष्टिमा जीवले मात्र चाहेर पुनर्जन्मको अवसर पाउन नसक्ने विचार निबन्धकारले यहाँ अभिव्यक्त गरेका छन् ।

नास्तिक सन्दर्भबाट समेत प्रत्यावर्तनको यात्रा हुन नसक्ने हुँदा एकतर्फी यात्रालाई नै स्विकार्नुको विकल्प नरहेको सन्दर्भबाट यहाँ देखिएको छ । पुनर्जन्मप्रति विश्वास र सृष्टिको कारकका रूपमा यहाँ ईश्वरचिन्तन अभिव्यक्त भएको देखिन्छ ।

(ख) म चाहिँ हिजो आज भने पनि र आज भोलि भने पनि जीवनयात्राको अनिश्चितताको एकतर्फी यात्रामा दौडिरहे छु भन्नुपर्दा अर्को उपयुक्त उपाय हुँदै नभएको बोध गर्न विवश बनेको छु । अतः यसैबाट जीवन एउटा अप्रत्यावर्तित यात्रा हो भन्ने कुरा सिद्ध हुन्छ । (पृ.४३)

प्रस्तुत निबन्धांशबाट निबन्धकारले भोलिको अनिश्चिततालाई सङ्केत गरेका छन् । अनन्त शून्यताविच क्षणिक जीवन यात्रा रहन्छ । त्यो यात्रा अनिश्चितताको गर्भमा रहेको हुन्छ । प्रत्यावर्तन हुन नसक्ने भएकाले जीवनलाई एकतर्फी यात्राका रूपमा बुझ्नु उपयुक्त हुन्छ । जीवनको क्षणिकता बोध भए पनि त्यसलाई अस्वीकार गर्न हैसियत कसैको छैन । जीवनको एकतर्फीपनलाई स्विकार्नुको विकल्प कसैमा छैन । जन्म र मरणको कारक तत्व मान्छे स्वयम् नभएकाले त्यसको प्राप्ति र उपेक्षामा मान्छेको कुनै हात हुँदैन भन्ने निबन्धकारको बुझाइ रहेको पाइन्छ । जे कारण हो वा जो कारण हो त्यसैले जे गर्छ, गर्छ तर मानिसले जीवनलाई स्विकार्नुको विकल्प नपाउने तर्क यहाँ देखिन्छ । यसले साङ्केतिक रूपमा चराचर जगत्को नियामकसत्ताको खोजी गरेको देखिन्छ, जसलाई ईश्वरीय सत्ताका रूपमा समेत बुझ्न सकिन्छ ।

अतः अप्रत्यावर्तित यात्राका सन्दर्भबाट ईश्वरीय सत्ताको खोजी निबन्धांशले साङ्केतिक रूपले गरेको देखिन्छ । उक्त सत्ताप्रतिको निरपेक्षता नै देखाइए तापनि यहाँ अनिश्चितताको अभिव्यक्तिले ईश्वरचिन्तनको सन्दर्भलाई सूचित गरेको पाइन्छ ।

(ग) तपाईंको वान वे यात्राबाट प्रत्यावर्तन हुँदैन लौ मानौ - भए पनि हाल्यो । अब विचार गर्नुहोस् त ! ...तिनै बाबाआमालाई दुःख दिने योजनामा हुनुहुन्छ ... तिनै धावा धपेडीको किन रहर ? (पृ. ४३)

जीवनयात्रा एकतर्फी हुन्छ । यो यात्रा प्रत्यावर्तनरहित हुन्छ । प्रत्यावर्तन भैहाल्यो भने पनि त्यो जीवको चाहनाको विषय होइन । प्रत्यावर्तन चाहनेले सम्झनुपर्छ, के तपाईं प्रत्यावर्तित भएर पुनः अरूलाई सताउन र दुःखित पीडित भएरै बाँच्न चाहनुहुन्छ ? चाहनुहुन्न । त्यसैले देहबाट मुक्ति र मोक्षको मार्गमा लाग्नु नै जीवको लक्ष्य हो । यहाँ निबन्धकारले पुनर्जन्मप्रति उत्साहित हुन आवश्यक नरहेको जानकारी दिएका छन् । सांसारिक जीवन दुःख, कष्टले भरिएकाले भौतिक जीवनप्रति आफू आकर्षित हुन नसकेको भाव यहाँ व्यक्त गरेका छन् । निबन्धमा सांसारिक जीवनलाई धावा धपेडीको संज्ञा दिइएको छ ।

अतः प्रत्यावर्तन वा पुनर्जन्म दुबै अपेक्षाकृत नहुन सक्छ । मानिस सांसारिक रापतापबाट मोक्षको खोजीमा नै रुमल्लिरहेको हुन्छ । पदार्थको ज्ञानमार्फत ब्रह्मत्व प्राप्ति नै जीवको अन्तिम उद्देश्य हुने सूचना सङ्केत गरी यहाँ निबन्धकारले ईश्वरचिन्तनलाई अमूर्त ढङ्गले प्रस्तुत गरेका छन् ।

(घ) एकतर्फी यात्राको यो रफ्तार मेरो मात्र होइन, तपाईंको पनि हो र तमाम प्राणी जगत्को हो र समग्र विश्वप्रकृतिको समेत हो । (पृ. ४४)

चराचर जगत् गतिमान् छ । गतिमान् हुनु यावत् पदार्थको विशेषता हो । सबैको गति एकतर्फी हुन्छ । प्रत्यावर्तन नहुनु विश्वब्रह्माण्डको नियम हो । यो गतिको सुरुआत पूर्व र अन्त्य पछिको अवस्थालाई कुनै सांसारिक प्राणीले बुझ्न सक्दैन । सबै प्राणी यही गतिमा

रुमल्लिएका छन् र तल्लीन भएका छन् । विश्वप्रकृतिको नियम कसले बनायो ? कसले परि वर्तन गर्छ ? त्यो बुझ्न सांसारिक बन्धनहरूले दिँदैनन् । यति चाहिँ बुझ्न सकिन्छ; समग्र विश्वप्रकृति नै गतिमान् छ । प्रत्यावर्तन असम्भव छ । जसरी चौरासी लाख योनीमा प्राणीको चक्र घुमेको भनिन्छ, त्यसरी नै विश्वब्रह्माण्डको चक्र पनि वेगले परिभ्रमित रहेको हुन्छ । यो वेगको सृष्टि, स्थिति र संहारका खण्डहरू छन् तर ती कार्य कुनै भौतिक वस्तुबाट हुँदैन भन्ने भाव बताएर यहाँ ईश्वरीय तत्त्वको अपेक्षा गरेको बुझ्न सकिन्छ ।

उक्त निबन्धांशमार्फत निबन्धकार सृष्टि, स्थिति र प्रलयको चक्रसमेतलाई जोड्न पुग्छन् । गतिमान् संसार र त्यसका हरेक तत्त्वको अनिश्चित भविष्यको परिकल्पना भने भौतिक र ईश्वरीय दुवै सन्दर्भबाट व्याख्येय देखिन्छ । पदार्थको चालयमान शक्ति पहिल्याउने सन्दर्भमा यहाँका घटना शृङ्खला उनिएकाले यसलाई ईश्वरचिन्तनका रूपमा लिन सकिन्छ ।

(ड) यात्रीका निम्ति बाटो लामो भए पनि र छोटो भए पनि, मार्गका अवरोधक उपायको व्यवस्था गरिएको भए पनि र नभएको भए पनि यात्री यो मार्गमा बेरोकटोक हिँडिरहेको हुन्छ । (पृ. ४४)

यावत् प्राणी सांसारिक मोह जालमा बाँधिएका हुन्छन् । आफ्नो यात्रालाई निरन्तरता दिनु नै यावत् पदार्थको निर्विकल्प कार्य हो । भोलि कस्तो समस्या आउँछ, कुनै प्राणीलाई थाहा हुँदैन तर ऊ ढुक्कसाथ आफ्नो यात्रालाई गति दिन्छ । सांसारिक प्राणीलाई आफ्नो यात्रा कति लामो छ ? यात्रामा के कस्ता अवरोध छन् ? भन्ने जस्ता कुनै कुराको जानकारी हुँदैन । निरन्तर आफ्नो यात्रालाई गति दिनु यावत् पदार्थको पहिलो सर्त हो । अझ त्यो यात्राको दुरी कुनै भौतिक वस्तुलाई थाहा हुन्न । त्यो दुरी निर्धारण गर्ने को हो ? ती बाधा अवरोध कसलाई थाहा हुन्छ ? यी प्रश्नको उत्तर खोज्न ईश्वरीय तत्त्वसम्म पुग्नुपर्ने अवधारणा साङ्केतिक रूपले यहाँ व्यक्त भएको देखिन्छ ।

अतः भविष्यको गर्भमा लुकेका कुरा यात्रासँगै एक एक पत्र खोल्दै जान्छन् । ती पत्रहरू पहिला नै प्राप्त हुन सक्दैनन् । त्यही रहस्यले प्राणीलाई अगाडि धकेलिरहेको हुन्छ । यहाँ रहस्यको पर्दाभित्र ईश्वरीय शक्ति अभिव्यञ्जित भएको बुझ्न सकिन्छ । चराचर जगत्को नियामक तत्त्वको खोजीबाट ईश्वरचिन्तनको अवधारणा प्रस्तुत भएको पाइन्छ ।

(च) यस यात्राको गन्तव्य अविनाशी छ र अक्षरातीत छ ।यात्राको भोक्ता जीवन मान्ने हो भने यो आफैँमा अनियोजित योजनामा मापन गरिने एक समयखण्ड हो । निरन्तर गतिशील समय शृङ्खलाको त्रसरेणुवत् समय कण हो । (पृ. ४५)

जीवनयात्रा पदार्थको बाध्यकारी नियम हो । गन्तव्य अवर्णित वा अनिर्वचनीय छ । गन्तव्य कसैले विनाश गर्न पनि नसक्ने छ । निबन्धकारले यहाँ ईश्वरीय सत्तालाई अविनाशी

र अक्षरातीत मानेको देखिन्छ। परमात्मा विलय नै प्राणीको अन्तिम बिन्दु भएको सङ्केत यहाँ मिल्दछ। जीवन अनन्त गतिमान् ब्रह्माण्डको त्र्यसरेणु मात्र पनि नहुने कथन निबन्धमा रहेको छ। सर्व व्यापक ईश्वरको परिकल्पना यहाँ देखिन्छ। हरेक कणमा ईश्वरीय तत्त्व हुने र ती कण सूक्ष्मातिसूक्ष्म हुने धारणा निबन्धकारको छ। शून्यताविचमा पनि अस्तित्वको खोजी र रक्षा गर्नुपर्ने धारणा यहाँ देखिन्छ। शून्यता शून्यताको अनन्त शृङ्खलाले विश्वब्रह्माण्ड जेलिएको छ। यही जालोमा जेलिनु विश्वब्रह्माण्डको आधारभूत सर्त हो। यसको नियमक तत्त्व नै वास्तवमा ईश्वरीय तत्त्व हो।

अतः यहाँ ईश्वरीय सत्तालाई अवर्णित र अक्षरातीत सन्दर्भबाट समेत व्याख्या गरिएको देखिन्छ। कालचक्रमा त्र्यसरेणुवत् जीवनावधि प्राणीको एक जीवनकाल हुन सक्छ। त्यसपछिको समय ऊ कहाँ रहन्छ? उसको अस्तित्व के रहन्छ? यस्ता जिज्ञासा निबन्धमा व्यक्त भएको छ। अर्को अर्थमा यस्ता प्रश्नले कुनै रहस्यमय शक्तिको खोजी गरेको बुझ्न सकिन्छ, जुन परमाणुलाई संयोजन गराउने निमित्त कारण स्वरूप ईश्वरीय सत्ताका रूपमा मानिसले बुझिआएको छ।

(छ) कतिपय आध्यात्मिक सोच हुनेहरू दानपुण्यको सातुसामल च्यापेर दगुरिर हेछन्। परम्परा पुनर्जन्ममा विश्वास राख्नेहरू तीर्थव्रतको मोहमा दौडिरहेछन्। कोही दौडिरहेछन् समृद्धिका निमित्त र कोही दौडी रहेछन् पुनर्जीवनको सुख समृद्धिका निमित्त। (पृ. ४५)

जीवनको सत्य अनन्तताको चक्रमा पिँधिएर टुक्रिँदै अनन्त कणमा विलय हुनु हो। ईश्वरको आराधनाका लागि दानपुण्यको भौतिक क्रियामा समेल हुनु र नहुनुले फरक ल्याउँदैन। पुनर्जन्मका लागि तीर्थव्रत गर्नुको पनि तुक छैन। यो संसारको अविरोध गतिमा गतिमान हुने र अनन्त कणमा विलुप्त हुनु नै भौतिक प्राप्ति हो भने चेतन तत्त्व ईश्वरीय तत्त्वमा विलय हुनु अन्तिम सत्य हो। पापपुण्यको कुनै अर्थ छैन। संसारका यावत् उपक्रमहरू पूर्वनिर्धारक र चक्रीय जाँतोमा टुक्रिँदै गतिमान् हुने र तिनै टुक्राहरूको संयोजनबाट जीवको अस्तित्व देखिने गर्छ। यही संयोजककारक ईश्वर हो भन्ने व्यङ्ग्यार्थ यहाँ भत्किएको छ।

‘एकतर्फी यात्राको यात्री म’ निबन्धको माथिको अंशले निबन्धकारलाई मूलतः आस्तिकता र नास्तिकताको सन्दर्भमा तटस्थ राखेको छ। यद्यपि निबन्धांशले अप्रत्यक्ष रूपमा आस्तिकतातर्फको झुकाव देखाएको छ। विश्वासकै गोलचक्रमा संसार अडिएको छ। यही विश्वासमा मानिसले आफ्नो यात्रालाई सुदीर्घ ठान्छ भन्ने पदार्थको ज्ञानका सन्दर्भबाट यहाँ ईश्वरचिन्तन अभिव्यक्त भएको बुझ्न सकिन्छ।

(ज) यात्राका क्रममा आवश्यक पर्ने अनुभव र अनुभूतिको पुनरास्वादन गर्ने गरी यात्राबाट फर्किन सकिन्न। यो एउटा हानि हो। यात्राका क्रममा रहेका अतृप्तिका क्षणहरूलाई फेरि दोहोर्याएर पुनः तृप्तिको तहमा ल्याउन सकिन्न। (पृ. ४४)

भौतिक जीवनयात्रा अनुभव र अनुभूतिहरूको सङ्गालो हो । भोक, प्यास, विषयवासना जस्ता अतृप्तिले यो भरिएको हुन्छ । मानिस भौतिक वस्तुबाट आकर्षित हुन्छ र आफ्नो तृष्णा मेट्ने प्रयास गर्छ । एउटा तृष्णाको परिपूर्ति अनन्त तृष्णाको उद्गम हो । अतृप्तता नै भौतिक जीवनको विशेषता हो । गतिमान् भएकाले जीवनलाई पुनरानुभूति वा प्रत्यावर्तनका सन्दर्भबाट हेर्न पनि सकिन्छ । यसको गति कहाँ र कसरी अन्त्य हुन्छ त्यो पनि जान्न सकिन्छ । जीवन सीमित समयको सीमित अनुभूतिको सार हो । यो कुन लक्ष्यमा अगाडि बढिरहको छ त्यो पनि दुर्बोध्य नै छ ।

यसरी जीवनको गतिमान् विशेषताले कुनै दुर्बोध्य तत्त्वको अनुसरण गरेको बताउँदै त्यस दुर्बोध्य वस्तुलाई चिन्नुपर्ने सङ्केत निबन्धकारले गरेका छन् । यद्यपि निबन्धांशमा ईश्वरीय सत्ताको प्रत्यक्ष अभिव्यक्ति छैन, तथापि यहाँ जीवनलाई अनपेक्षित घटना शृङ्खलाका रूपमा चिनाई सृष्टि, स्थिति र प्रलयको कारणका रूपमा ईश्वरचिन्तन प्रस्तुत गरेको देखिन्छ ।

निष्कर्ष

राजेन्द्र सुवादी नेपाली निबन्ध साहित्यमा अग्रपङ्क्तिका प्रतिभा हुन् । यिनका चर्चित निबन्ध सङ्ग्रहमध्ये जीवन-गोप्य सिलबन्दी खाम पनि रहेको छ । यस निबन्ध सङ्ग्रहमा रहेको ‘एकतर्फी यात्राको यात्री म’ शीर्षकको निबन्धमा ईश्वरचिन्तनलाई महत्त्वपूर्ण स्थान दिइएको देखिन्छ । वैदिक षड्दर्शनको ईश्वरचिन्तन सम्बन्धी मान्यताहरूबाट प्रभावित हुँदै ईश्वरको विशद व्याख्या निबन्धमा प्रस्तुत गरिएको छ । षड्दर्शनमध्ये कुनै खास दर्शनको प्रभावबाट निबन्धकारले आफूलाई तटस्थ र सन्तुलित राख्न खोजे पनि यस निबन्धमा मूलतः साङ्ख्य, वैशेषिक र न्यायदर्शनको प्रभाव तुलनात्मक रूपमा बढी देखिन्छ । पदार्थको गतिशीलताको वर्णन गर्नु, पुनर्जन्मप्रति अविश्वास देखाउनु, ईश्वरलाई साङ्केतिक रूपबाट मात्र स्वीकार्नु जस्ता विषयसन्दर्भले यहाँ साङ्ख्य र वैशेषिक दर्शन अभै प्रभावकारी रूपले प्रयोग भएको पाइन्छ । शून्यता र परमाणुहरूको गतिशीलतालाई नै ईश्वरीय खेलका रूपमा चिनाउँदै जीवनजगत् तिनै खेलका मूर्त सहभागी रहेको कुरा निबन्धले औल्याएको पाइन्छ । ईश्वरचिन्तनका सन्दर्भमा निबन्धकारले आफूलाई कुनै एक दार्शनिक मान्यतामा मात्र अडिक नराखी षड्दर्शनका विभिन्न मान्यतालाई यथास्थानमा प्रयोग गर्दै मूलतः साङ्ख्य, वैशेषिक र न्यायदर्शनको घनीभूत प्रयोग गर्नु प्रस्तुत निबन्धको मुख्य प्राप्ति रहेको देखिन्छ ।

सन्दर्भ सामग्रीसूची

- उपाध्याय, गोविन्द शरण (२०६६). *आर्यदर्शन*. विद्यार्थी पुस्तक भण्डार ।
- गड्तौला, नारायण (२०७६). ‘पूर्वीय दर्शनमा तत्त्वमीमांसा’. प्रज्ञा (अङ्क : २, पूर्णाङ्क ११८, साउन-पुस) पृ.१६८-१७७ ।
- गौतम, लक्ष्मणप्रसाद (२०७८). ‘वैदिक षड्दर्शनका प्रमुख मान्यता’. नेपाल अध्ययन जर्नल,

(वर्ष : १, अङ्क : १) पृ. ७७-११३ ।

गिरी, रामानन्द (२०५५). *जनक दर्शन*. (अनु. रामहरि तिमल्सिना). जनकशिक्षा सामग्री केन्द्र ।

चालिसे, नारायण (२०७५). *कृति विश्लेषणका पौरस्त्य दार्शनिक मानदण्डहरू*. नेपाल प्रज्ञा प्रतिष्ठान ।

(२०७९). ‘समालोचनामा पौरस्त्य दर्शनका मानदण्ड र नेपालीमा तिनको प्रयोग’ रत्न बृहत् नेपाली समालोचना भाग ३ (सिद्धान्त र सिद्धान्तनिष्ठ प्रायोगिक खण्ड) (सम्पा. राजेन्द्र सुवेदी र लक्ष्मणप्रसाद गौतम). रत्न पुस्तक भण्डार ।

ढकाल, माधवप्रसाद र कोइराला, मातृकाप्रसाद (२०६६). *शिक्षाका आधारहरू*. रत्न पुस्तक भण्डार ।

भट्टराई, पद्मप्रसाद (२०७४). *पौरत्य दर्शन एक चिनारी*. विद्यार्थी पुस्तक भण्डार ।

सुवेदी, राजेन्द्र (२०५८). *स्रष्टा-सृष्टि: द्रष्टा-दृष्टि*. (तेस्रो संस्करण). साभा प्रकाशन ।

सुवेदी, राजेन्द्र (२०७१). *जीवन-गोप्य सिलबन्दी खाम*. पाठ्यसमग्री प्रकाशन ।

पाण्डे, नरनाथ (२०८०). ‘पूर्वीय दर्शन र यसको सारतत्त्व (चिन्तन-मनन)’

<https://echitwanpost.com/209696/2023041909/49/36/>

पौडेल, हेमनाथ (२०७८). ‘राजेन्द्र सुवेदी : व्यक्ति एक, व्यक्तित्व अनेक’

<https://echitwanpost.com/209696/2023041909/49/36/>



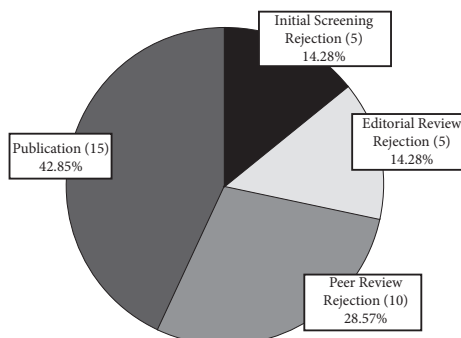
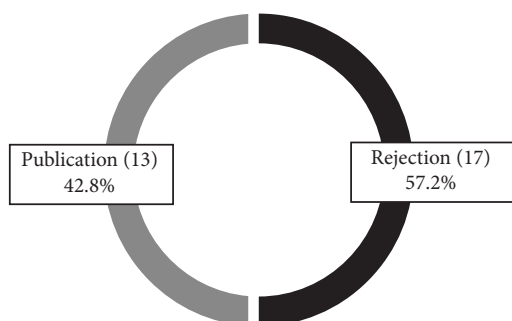
SHANTI JOURNAL: A Multidisciplinary Peer Reviewed Journal
Print ISSN: 2961 * 1601 E-ISSN: 2961-161x
ejournal Site: www.nepjol.info/index.php/shantij
• Peer-Reviewed, Open access Journal
• Indexed in Nepjol



BISHWA SHANTI
CHIRAN-MILAN CAMPUS
URL:
www.bishwashantiscampus.edu.np

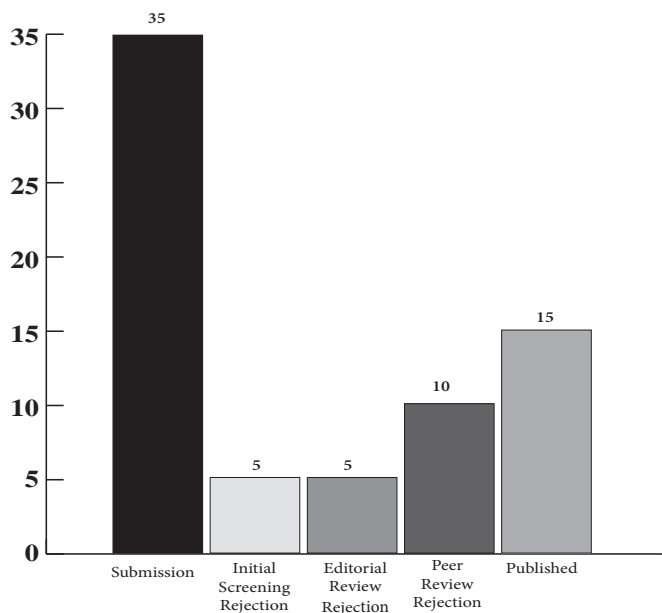
Facts & Figures (Volume 3, Issue 2 Oct. 2023)

Rejection and Publication in Percentage



- Initial Screening Rejection (5)
- Editorial Review Rejection (5)
- Peer Review Rejection (10)
- Published (15)

Manuscript Review Process Frequency



List of Reviewers (Volume 3, Issue 2 Oct. 2023)

S.N	Name of Reviewers	Affiliation
1	Dr. Kesebula Francis	David Livingstone college of education P/B Livingstone, Zambia
2	Dipak Raj Rai	Excuitve director, MOCDS
3	Chabu Martin	david livingstone Collage of ducation P/B 1 Livingstone, Zambia
4	Dr. sesenlo kath	K.V.K. (Farm Science centre)Kohima, Nagaland, india. (Technical Officer, Krishi Vigyan Kandra, Nagaland, India.
5	Dr. Kasebula Francis	Ministry of General Education Government of the Republic of Zambia, Adekanmi, Abideen.
6	Subash Chandra Neupane	Assistant Professor, Mahendra Multipal Campus, Dharan, Nepal
7	Dr. Ankit kumar	Vice Principal, Marudhara Collage, Hunumangarh, Rajasthan, India.
8	Dr. Shweta Joglekar	assistant Professor, Bharati Vidyapeeth (Deemed to be University) Institute of Management and Entrepreneurship Development, Pune, India
9	Rajendra Kunwar	Reader, Mathematics Education, Mahendra Ratna multiple Campus, Ilam,
10	Jayson A. Dela Funete, Lpt, Maed,	Lecturer, Northern Negros State Collage of Science and Technology (NONESCOST), Philippines
11	Dr. Man Bahadur Jora	Assistant Professor PhD Scholar, TU, Kailali Multiple Campus, Far Western University
12	Dr. Kasebula Francis	Ministry of General Education, Government of the Republic of Zambia, Zambian,
13	Madhav Prasad Dahal	Assistant Professor, Tribhuvan University, Mahendra Multiple Campus, Dang,
14	Dr. Jivan Shrestha	Patan Multiple Campus (TU)

