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ROLE OF COMMUNICATION AND SUPPORT IN IMPLEMENTATION OF CURRICULUM

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ABSTRACT

The present paper aims to study various roles of communication and support in implementation of curriculum. Frequent discussion or face to face interaction about a new curriculum among teachers, principal, curriculum workers is a key to successful implementation. Interaction allows the receiver of the message to raise the question and furnish immediate feedback. Curriculum implementation is collaborative and emotional effort. Curriculum worker or expertise need economic, technical, academic and human resource support and as an implementers teachers need peer and institutional support for successful implementation. In context of Nepal, communication and support mechanism are not provided the answers about the sources and their causes of bringing new things. So the communication and supportive system must be concentrated on three factors; people, programs and process.

Key Words: curriculum implementation, supports, communication, administrative support, feedback, stakeholder, attitudes, peers

INTRODUCTION

An ideal curriculum remains meaningless without its proper implementation. Therefore, the constructed curriculum should be implemented properly. Using the newly made curriculum in real action is called curriculum implementation. The curriculum designed by the developers need to be implemented to its target population. So, curriculum implementation is the transformation of written curriculum into classroom practices. Implementation requires restructuring and replacement it requires adjusting personal habits, ways of behaving, program emphasis learning space, and existing curricula and schedules. It means getting educators to shift from the current program to new program.(Ranjitkar, 2010).

In other words, curriculum implementation attempts to alter individual knowledge, actions, and attitudes. It is an interactive process between

those who have created the curriculum and those who are charged with delivering it (Aryal and Niure 2010).

The implementation is a short term phenomenon that attempts to integrate the new curriculum into existing practice. Hence the teacher should consider the following points to implement new curriculum successfully in a school.

- *A deliberate strategy is developed to implement the curriculum in the school.*
- *The curriculum is presented or implemented in terms of its favorable characteristics.*
- *Support is obtained at a systematic level for the innovation.*
- *The characteristics of the school should be made favorable towards the innovation. If needed human and physical resources of the school should be restructured' (Print, 1993).*

Many innovative programs are designed by experts outside the schools. Teachers aren't participated in that task. While developing curriculum there must be coordination and interaction between or among the concerned people. So, curriculum developers, implementers and other stakeholders should be conscious and familiar about the nature of implementation. Generally theoretical and contextual understanding is essential for newly introduced curriculum implementation. Curriculum creator, administrators, teachers, and supervisor must be clear about the purpose or intent, the nature and real potential benefits of the any newly implemented curriculum.

In the school, any newly implemented curriculum brings some difficulties. There are lack of related materials, experiences and systematic implementation procedures and also lack of supports and communication.

OBJECTIVE

The objective of present paper is to analyze the role of communication and support in implementation of curriculum.

METHODOLOGY

This study is based on qualitative research. Secondary resources have been used to analyze the subject of study. No any other advanced statistical tools are used to analyze the data except descriptive analysis.

DISCUSSION

Curriculum implementation requires beginning with a clear plan and an educational strategy. A well thought out long- term plan that addresses the needs of a diverse population is the start of successful implementation of a curriculum. One of the best ways to begin mapping out curriculum implementation is to determine the most effective means of communication between all stakeholders. Communication needs to be clear and concise along with a consistent mode of two-way, back and forth talk. Every member of the team must know what's expected of them and what their job will be in implementing the new curriculum. The following are the most important aspects to require of teams that are in charge of curriculum implementation:

- Clear goals - Clearly define what is expected of every team member.
- Resource Management - Do the resources available match the curriculum goals?
- Professional Development - Does the plan leave room and address professional development of those involved with the curriculum?
- Community - Does the plan implement the community, parents, and other stakeholders in the educational process? (Papermaster (n.d))

This study analyzes two types of roles which are most important for curriculum implementation. The first one is communicative role. 'Communication means the transmission of facts, ideas, values, feelings, and attitudes from one individual or group to another. In other words, communication deals with message processing between the sender and the receiver'. (Ornstein and Hankins, 2004).

Here, in the curriculum implementation - communication and supports may play the vital role. Communication is the means of transmitting or transferring the information regarding curriculum. Newly introduced curriculum needs to be transmitted to its real consumers. So, after curriculum designed by the developers, it needs to be transferred to its authentic users then at that time communication can be the best tool. It is important to run the curriculum effectively. When the curriculum is designed but it won't be effective unless the information regarding the new curriculum is transferred. Communication may have various types like television, books, newspapers, magazines, memos, articles, facts, internet, emails and letters from which we can convey the information regarding newly made curriculum implementation. We can manage seminar, interaction, workshop program with stakeholders or implementers. Such types of face to face communication programs allow the receiver of the message to raise questions and furnish immediate feedback. Afterwards there is the possibility of reform the developed curriculum according to the suggestions and feedback.

As our country is the developing country and there are many remote areas where the newly implemented curriculum may not be able to transfer easily, in that situation, the communication plays important role for implementation of curriculum. In our situation radio, newspapers and television can be used as good means of communication effectively.

Another role is supportive role. Support means the aid or help in the implementation phase. Support mechanism facilitates the implementation of the new curriculum. Support refers to the specific type of assistance provided to the implementers to enact the changed program to its fullest strengths. Though there seem to be less importance but it provides a lot support. Curriculum developer needs various types of supports such as economic, technical, and academic human resources.

Similarly, support is also another important source for effective implementation of newly introduced curriculum, in curriculum implementation, supports from various necessary sources are:

Support in Training and Staff Development

The new curriculum is different as the curriculum they had before so, the training regarding to enrich the knowledge, skill is to be provided and staff

needs to be developed. Administrators, teachers and staff need curriculum related training or effective in service training. This training will provide the necessary flexibility to respond to the changing needs of the personnel

Financial Support

Financial support is also very necessary to implement new curriculum. Manly economic support is needed regularly and continuously by central and district level. Generally, educational intuitions has traditional infrastructure which could not support new curriculum. So, school needs different new physical infrastructure, new materials, lab, and library equipments. The financial support can be provided by the government either by giving supportive materials to the school or by providing cash supports that the school will buy according its need.

Administrative Support

Administrative support here refers to the persons who are related to administration, that may be principal or headmaster. 'Administrative support also play decisive role to implement the new curriculum effectively. Appropriate administrative training should be provided head teacher, school management committee and concerned implementers. Then they handle their own administration in significant manner and suggested curriculum takes place in real classroom effectively. Teacher cannot implement the curriculum successfully without the administrative support to them. Therefore a trusting relationship must exist among administration and teachers. Headmaster or principal can play a vital role for successful innovation and implementation' (Aryal and Niure 2010).The headmaster or principal plays significant role to implement the developed curriculum based on the different facilities that are available in the school. The teachers implement the newly developed curriculum everyday in classroom practice.

The principal plays a major role coordinating curriculum change in the public schools. Communication between administrators, supervisors, teachers and principals is critical at the implementation stage. Techniques such as pre-service meetings, workshops, and bulletins help facilitate communication needs. The principal should have open communication lines with all school personnel. He should promote a strong staff

development program to allow teachers the opportunity to successfully incorporate the curriculum change. The principal must also transmit the interest and enthusiasm about the new curriculum by encouraging and helping faculty members on a daily basis. The school administrator is responsible for the success of the implementation process: without his direction the new curriculum is often neglected (Virgilio, S.J., Virgilio, I.R, 1984)

Mentoring Support

Senior staff should support junior, if they have any problems regarding the new implemented curriculum. Newly developed and implemented curriculum will be effective when there is good and regular mentoring support. Unless and until there is no such provision in the field of education there won't be any success of theoretical aspect of curriculum. All the concerned authority or agencies should monitor according to their responsibility. At the time of monitor newly developed curriculum's advantages and disadvantages will be found and there is right time to correct the disadvantages or problems.

Support in Self learning Materials

Self learning materials like textbooks, teachers guide, reference books are to be provided when the new curriculum is implemented. They help to build up personal efficiency as well as their teaching practices. The teachers' action research findings help to implement and reform new innovative curriculum. If the teachers' are provided free library website, that helps the teacher to implement successfully.

Peer Support

Without training, any person can be confused while implementing new program and if it is curriculum then it is most difficult. At that time, teacher can consult or discuss with his colleague to implement the new curriculum. Peers can provide supportive information which is helps to solve the related problems. Similarly, students can be the supportive means to share about their needs and interest within their peers. There must be reciprocal relationship between teacher and teacher, student and student for successful implementation.

CONCLUSION

Curriculum implementation is the new area of curriculum study. Reconstruction and replacement are essential to implement curriculum. The teacher should acknowledge or understand the situation of curriculum implementation for effective implication of it that is the teacher should make specific and useful planning for its real implementation. While preparing plan the teacher should pay attention the necessary aspects as people, programs and process. Hence we can change the behavior, manner, attitude of every individual learner.

To achieve best results through implementation of the curriculum it is needed to enable students to gain necessary professional knowledge, master skills and working competences. It is not enough to design program well, and that teachers are the best pedagogues and experts, but to have efficient managing by the school management as well. Principal / pedagogical decision-maker at the school and the professional support staff are to create conditions for implementation of the curriculum through the instruction process, as it is defined by the curriculum.

Generally it is known that human do not accept and follow the new change due to they are not common. For this the mass media should play significant role. To implement according to its (goal) aim various resources or supports such as economic, technical, academic and human resources should be readily provided to the concerned personnel. Support or aid should be balanced and essential oriented. Country like ours, there is the delay of development and implement of new curriculum. Our implementation phase is weak due lack of ownership, lack of motivation, lack of administrative support and loneliness of concerned personnel. In such circumstance, to achieve success according to its objectives, we should develop reliable authoritative mass media and valid support system.

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RESEARCH METHODOLOGY: DATA COLLECTION AND ANALYSIS

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ABSTRACT

The present paper aims to discuss the various methods of research in order to reinforce and improve learning, and to enhance analytical and research skills. Data collection and analysis are the integral part of research methodology which follows the different types of tools and techniques. Further, this paper highlights the qualitative and quantitative data generation as well as analysis techniques. Analysis of data is followed by descriptive and inferential methods which play a crucial role in formulation of new theories and testing existing ones, by applying different types of parametric and non-parametric tests.

Key Words: *parametric and non-parametric test; rational science; exploration; blueprint; covert observation; overt observation; miniature picture; drawing inferences; reinforce.*

INTRODUCTION

Research has been used in every common area of day to day activities of human beings. So many scholars are still in confusion that what exactly research means? What are the foundations of social research? What types of subjects have social researchers addressed? What problems and issues have motivated individuals to carry out social research (Baker 1999). Subjects for social research may arise from what C. Wright Mills (1959) defined as the social logical imagination which is the individual's experiences and the complex flow of actions of others in the social environment, so an originating question for social research may stem from curiosity about a social fact (Merton, 1959). Problem that is defined in individual terms may be personal trouble while it is called social issue when it involves a large number of individuals. For example, it can be addressed that if individual is unemployed/ jobless, it becomes individual trouble but if many others are unemployed it is related to many people i.e. society, it is known as social issue.

Research has been used in every facets of life of the people. It is taken as various ways by the different people. Academic research which is carried out by the students is the solution to some extent. Suppose if any student has raised the problem that how ages influences the personnel's institutional commitment? Such types of issues are related to high academic research work where scientific thinking is required. Likewise, a manager is carrying out research to identify how many of saving accounts holders that deposited and withdrawn money last month. This type of research is less formally academic and specific; bank manager is simply planning to collect some information or data from his records to know more about the savings and account holders of his bank. To differentiate these research activities from every day sense, it can be mentioned that a house wife is researching ways of piping away excess waters in her kitchen garden (Pant, 2010). This implies that there is a problem to be solved, and that it is being investigated in order to find a solution. There is no implication that this type of research requires any special knowledge or understanding research method. She is just interested in finding a solution to the problem.

OBJECTIVE

The major objective of this paper is to discuss the various techniques of data collection and analysis used in research methodology.

METHODS

The sources and information used in the present paper are mainly based on secondary sources of data available in the library documents, research reports, journals and articles of various scholars. This paper basically aims to provide the knowledge to them who are interested in research activities. The methods of data collection follow the qualitative data and quantitative data generating technique by using different tools and techniques. Similarly, for analyzing of data both descriptive and inferential statistical methods are discussed

DISCUSSION

Research is conducted on some specific procedures. Research is mainly based on empirical study that is based on observation. The observation

process is true, appropriate and relevant which is measured in qualitative and quantitative recording process. These recorded variations are known as variables. Variables assist to the researcher to show the relationship and differences through logical rational activity. These variables are further expressed as independent and dependent variables. When these variables are operated to find the causal relationship through analysis, explanation and interpretation is called rational science (Baker 1999).

Thus, on the basis of aforesaid procedural activities the research may be called a scientific research as science is a specific method or logic of inquiry. It aims at bringing the qualitative improvement in the life of people and formulates the theory through explanation as theory plays a central role in advancing scientific knowledge (Broadens and Abbott 2006). So, systematic and organized form of research is called scientific research. To call the research as scientific nature, the following bases can be taken into consideration:

- *It is used on empirical evidences basis*
- *It utilizes the relevant concepts.*
- *There is objective commitment in it*
- *It is for ethical neutrality.*
- *It describes the methods of researched. It aims for formulation of theory.*

The Nature and Purpose of Research

The basic purpose of research is to generate new knowledge by discovering a new subject and verifying the existing ones. The nature and purpose of research can be studied by classifying into exploration, descriptive, explanation and generalization/ prediction

Scientific Research process

Scientific research is organized and designed systematically and sequentially which follows specific steps and also based on scientific method. Such steps are based on some definite structural process. So all the steps from the identification/ selection of problem to refinement of theory or practicing or implementing activities are also involved. These steps are organized and designed in sequential order. The major steps on the basis of their nature and importance's are designed systematically.

Types of Social Research

Research is a knowledge building process. It generates new knowledge which can be used for different purposes it is used to build a theory, develop policies, support decision making and solve the problems. With the opening of new frontiers of knowledge through research, new concepts and theories are developed to explain, verify and analyse the social phenomena (Pant 2010). Broadly, social research can be divided into two major types:

Fundamental Research

This type of research is used when some researchers are mainly interested in evaluating theoretical problems. It is also called pure or basic research, whose sole purpose is that to generate new knowledge and adding to our knowledge in particular areas. There are so many investigations where our view is that to solve an immediate problem at hand, but fundamental research aims to generate more knowledge and understanding of the phenomena and problems that occur in several organizations and to build theories subsequently become the foundation for further study of the phenomena. In this regard, P.V. Young (1982) states that "generating knowledge for knowledge sake is termed as pure or basic research".

Applied Research

This type of research is conducted in solving real world problems. The major purpose of applied research is to answer practical and useful questions about policies, programs, projects, procedures or organizations. Business executives often take interest in applied research it is also called practical research as it is applied to answer the practical and useful questions existed in the organization or social world. Since applied research has immediate application, it is also called decisional research, thus it is related to the problem solving activity. Regarding the applied research, P.V. Young (1982) has defined that "Gathering knowledge could add in the betterment of human destiny is termed as applied or practical research."

Research Design

In the society there may be different types of events problems or subject matters. The facts remaining in such issues are to be studied. This research is a method which can help to the students or researchers to find the causes and effects of such events. It is possible only when it is studied sequentially and systematically. For this research design is one of the techniques of research study to proceed systematically to carry out the research activity. Hence, the relationship and sequence of research activities are to be studied.

Regarding the research design, Young (1966) states that "research design is the logical and systematic planning and directing a piece of research". Similarly, Zikmund (2007) has defined that "research design is a master plan specifying the methods and procedures for collecting and analyzing the needed information." Johnson & Joslyn (1989) says that "a research design is a plan that shows how research intends to fulfill the goals of a proposed study". Kerlinger (1986) one of the eminent scholars states that "research design is the plan and strategy of investigation conceived as to obtain answer to research question."

Thus, above definitions highlight some essential elements of a good research design:

- *It is an overall plan*
- *It serves as a framework for the study.*
- *It is an organized and integrated system*
- *It is a blueprint for specifying the methods to be adopted for gathering and analyzing data.*
- *It is strategy of obtaining information.*
- *It is an outline of operation of the variables.*

DATA COLLECTION PROCEDURE

Research work becomes successful only when effective and efficient data are collected. To make the data efficient and effective, the researcher should be well known about the methods / techniques of data collection, as it leads to the reliability and validity of data and research study. In the beginning, data is known to be crude information, not knowledge itself. The

sequence from data to knowledge is from data to information from information to facts and finally from facts to knowledge. Data becomes information when it becomes relevant to the researcher's decision problems. Information becomes fact, when the data can support it facts are what the data reveals. Knowledge is more than knowing. It is a process of deriving meaning out of the available information (Pant, 2010), thus it is said that knowledge means information about matter.

Sources of Data

For the research study, two types of data sources are mainly taken into consideration:

Primary sources of data are original data gathered by the researcher for the research project at hand. It is collected to meet the objective of the study. Under the primary sources interview, questionnaire, observations or experiments techniques etc. are used to collect the data while secondary sources of data are not the first hand data, rather it is already collected by others and researcher uses these data to support his/her research project. Under secondary sources, internal secondary data is collected within the company or any organizations while external secondary data is found through the sources outside the company/ organization. Such sources may include books, periodicals, published reports, data services and computer data banks.

Nature of Data

Nature of data simply refers to the characteristics of data. As in the social environment, various types containing show the different types of variations in their nature. Such types of variations are followed by qualitative and quantitative nature which finally known as qualitative and quantitative data. Qualitative data mainly indicates the quality of data, which possess some features in them. They are categorized on the basis of their characteristics whereas quantitative data are mainly called numerical data as they show quantity in their nature. Sometimes, researcher has to present the qualitative data converting into quantitative forms.

Tools / Techniques for Primary Data Collection

Primary data collection technique has been one of the major procedures in the research project. Primary data collected at hand, are also known as reliable and valid data. Scholars have classified the primary data collection technique through qualitative data generation and quantitative data generation technique, which are presented below in sequel.

Qualitative Data Generation Technique

The tools which are used under qualitative data generation technique are as follows:

Field Work Study

It is also known as spot study. This method was used first at the beginning of 19th century by Malinowski, Ruth Benedict, H. Morgan and F. Boas. Of which, Malinowski has prepared ethnographic diary through participant observation under field work study of Trobriand ethnic groups of New Guinea and Trobriand island. Through this method, the culture of people can be obtained in the natural situation. This type of method is mainly used in sociological, psychological and educational study to find the relation/ interactions of variables in real social structure. To make it effective, rapport building is the main focus applied in the field work.

Genealogical Study Method

It is helpful for the study of generation to generation stages. In this study, present generation is studied on the basis of old generation. Interview and observation tools are mainly used in genealogical study.

Case Study

One of the eminent scholars Lokesh Kaul (2002) has put his view regarding the case study that "it is the method to study in depth rather than in width". Similarly, Goode and Hatt (1952) have also said that "case study is an approach which views any social unit as a whole". Similarly, "case study is a method of exploring and analyzing the life of a social unit, be that unit a person, a family institution, culture group or even entire community (Young, 1998)".

Life History

It is the study of people and their activities happened in the past. It is related to the history of life of people, as history is the science of men in time. Life history study is made either by using primary sources or secondary sources of data.

Observation Method

As other methods, tools / techniques are mainly dependent upon others. They may also be called indirect method of data collection while observation method is the direct presence of researcher in the field where he / she looks very seriously on any object or situation emerging in the environment. It has been one of the reliable methods of data collection. It helps the researcher to study people in their natural setting. In this context, Moser (1979) has stated that- "in the strict sense observation implies the use of the eyes rather than of the ears and the voice" while Krishnaswami (1999) states that "observation may be defined as a systematic view of a specific phenomena in its proper setting for the specified purpose of gathering data for a particular study" .

Types of Observation

On the basis of participation of researcher, choices for collecting observational data are three types:

Covert Observational Research

Researcher does not identify himself/herself as a researcher rather he/she observes from a distance. So, the subjects/ behavior are not affected by the presence of researcher.

Overt Observational Research

In this type of observational research, researcher refers identifying himself / herself as a researcher and explains the purpose of observation. Subjects' behavior tends to be modified as they know that they are being watched or observed.

Researcher Participation

In this type, researcher directly participates in what he / she is observing so as to get a finer idea of the phenomenon.

Quantitative Data Generation Technique

Quantitative research attempts to categorize and summarize objectives through the assignment of numbers. The numbers generated from this kind of study are frequently presented using descriptive statistics. Quantitative method mainly tests the theory, so it follows the deductive method of study. In this type of data generation / collection techniques mainly survey method, interview, questionnaire and sampling methods are applied.

Social Survey Method

Social survey is a process by which quantities facts are collected about the social aspect of a community's position and activities. Oxford advanced learner dictionary has defined the survey method as taking a general view and examining the general view of any social events or phenomena. Regarding social survey, Pant (2010) has put forward his views like this "social surveys are conceived with formulation of a constructive program of social reform". Thus the main purpose of social survey is to study and collection of data regarding social problems and to test hypothesis through collected data.

Sampling

Sampling is taking of any portion of a population or universe as representation of that population or universe. This type of method is applied for data collection when census survey is not possible. In this context, P.V. Young (1982) has stated that "miniature picture of cross-section of the entire group, is sampling" so as "a small representation of a larger whole is the sample"(Goode & Hatt 1952).

Sampling Process

It is also known as steps of sampling. The steps of sampling have been presented below by Tull and Hawkins (1997).

1. Define the population / universe
2. Specify the sample frame.
3. Specify the sample unit.
4. Selection of sample method.
5. Determination of sample size.
6. Specify the sampling plan.
7. Select the sample

Types of Sampling

The major types of sampling are (a) Probability sampling and (b) Non-probability sampling. Further, these major types are sub – divided into following categories:

Probability sampling

- Simple random sampling
- Stratified sampling
- Systematic sampling
- Cluster sampling

Non-probability sampling

- Purposive / Judgment sampling
- Convenience sampling
- Quota sampling
- Accidental sampling
- Snow-ball sampling

Sample Size Determination

Sample size is determined in respect to the error presented in the data. In this context, as F.N. Kerlinger (1986) has put his views.

"Larger the sample, smaller the error, smaller the samples, larger the error".

Similarly, the following formula is used to determine the sample in respect to error.

$$n = \frac{N}{1 + Ne^2}$$

Where,
 n = sample size
 N = population size/ universe
 e = desired margin of error.

Thus, it is opined that as the sample size increases error decreases, which can be made clear from the following formula.

$$\text{Sampling error} = \frac{1}{\text{samplesize } (n)}$$

Similarly, in respect to standard deviation (s) and sample size (n), the standard error (SE) can be calculated as

$$SE = \frac{s}{\sqrt{n}}$$

The above formula indicates that more sample size means minimum standard error in the collected data.

Questionnaire

In any social sciences research, questionnaire method has been used commonly to understand the people's opinion, attitudes, behavior and their activities. Questionnaire may be closed or open sent to respondents with a list of questions to be answered by the respondents.

Interview

Interview is an activity carried out face to face with the people with a view to obtain a specific objective. Interview may be conducted as formal or informal form.

DATA ANALYSIS TECHNIQUE

Data analysis is an important stage of the research process. The purpose of analyzing the data is to change it from an unprocessed form to an understandable presentation. Raw data conveys little information; as such it must be compiled, analyzed and interpreted carefully before its full meaning and implication can be understood. The data is thus transformed into information. This process of transforming data is called analysis. The

analysis of data consists of organizing, tabulating, performing statistical analysis and drawing inferences (Pant ,2010).

Reasons for Data Analysis

There are several reasons why the researcher analyses the data. As Pant (2010) has mentioned the reasons for data analysis, which are enlisted below:

- 1 *Measure the variables,*
2. *Explore the phenomenon*
- 3 *Describe or summarize the data*
4. *Identify relationship between variables*
5. *Compare variables*
6. *Examine the association between variables.*
7. *Forecast outcomes*
8. *Test hypotheses and explain the phenomenon.*

Qualitative Data Analysis

As qualitative data consist of words and observations not numbers. So it may be started in the field. As researcher collects the data by interviewing and observation, or by any other method, he / she can start the analysis. In qualitative data analysis there is no any standardized statistical method for coding and analyzing qualitative data. However, the process or steps measuring the different level of information is called coding. In this process large scale information are reduced and making it meaningful by classifying and giving an appropriate small shape is carried out.

Miles and Huber man (1994) has stated about coding -"codlings are tags or labels for assigning units of meaning to the descriptive or inferential information compiled during a study". Regarding the coding Kumar (2008) has mentioned four steps:

- *Identify the main themes*

- Assign codes to the main themes
- Classify responses under the main themes
- Integrate themes and responses into the next of the report.

Similarly, Miles and Huberman (1994) have also suggested a three step process of qualitative data analysis, which is mentioned below:

Data Reduction

Data is reduced through tabulation, categorization, coding, comparison, case analysis and integration.

Data Display

Displays reduce and summarize textual data in a compact form. Displays can be tables, figures, diagrams and comparative matrixes.

Conclusion Drawing

This step involves drawing inferences and valid conclusion from the data display and chart. Conclusions may be drawn by interpretation of data and establishing the credibility in data analysis by demonstrating their results are reliable and valid. Qualitative data analysis is largely inductive, concerned with contexts, contents, categories, themes and patterns. The followings are the major methods / techniques for qualitative data analysis.

Content analysis

It follows the classification, organization and comparison of the contents of documents or communication. It is used in analyzing the written or spoken records of events or items. It is sometimes referred to as documentary activity or information analysis.

Narrative Analysis

Narrative analysis occurs when one or more speakers engage in sharing and recounting an experience or events. In this technique, respondents give a detailed account of them and are encouraged to tell their story rather than answer a pre-determined list of questions. People tell stories to help organize and make sense of their lives. The narrative or stories may follow

any forms such as oral or written, very short or long, told as a way to share one's life stories and focus on events and the meaning of these events for those experiencing them.

Thematic Analysis

This types of qualitative analysis helps to the researcher for indentifying, analyzing and reporting patterns (themes) within data. Thematic analysis has four stages, which are mentioned below.

- a) *Reviewing the relevant previous literature for themes.*
- b) *The coding of text "line-by-line"*
- c) *Development of "descriptive themes"*
- d) *The generation of "analytical themes"*

Except these above mentioned techniques of qualitative data analysis, the other methods which are used in such analysis are conversation analysis, discourse analysis and document analysis etc.

Quantitative Data Analysis Technique

Quantitative term mainly relates to the statistics. As statistics is generally defined as the science of collecting and analyzing numerical data. For analyzing the quantitative data two types of statistical methods as (i) descriptive statistical method and (ii) inferential statistical methods are used.

Under descriptive statistical method, central tendency measures such as mean, median and mode etc. are applied while in inferential statistical methods different types of hypotheses tests like f- test, t-test and z-test and chi-square test (χ^2) are applied which are followed by parametric and non-parametric types of data respectively. Likewise, in descriptive analysis percentage, ratio and proportion etc. are also used.

Data Processing

Making the data useful and appropriate for analysis after the data collection is called data processing. Sometimes data become a huge pile of unnecessary materials, so keeping them in order and making usable data by scrutinizing them is known as data editing. Editing of data is for

accuracy, uniformity, completeness and consistency. Similarly, while processing of data further steps which are taken into consideration are codification, classification and tabulation.

Inferential Statistical Method

Inferential statistics emphasizes in the testing of facts. It helps to generalize the probability of various variables testing. Thus through the different testing generalization takes place in the universe and finally statistical theory is formulated.

Hypothesis Test

For testing of hypothesis generally two types of hypotheses are developed.

Null Hypothesis

Means there is no difference between variables /objects statistically it is presented by H_0 . If there are two means and null hypothesis is developed then, it will be presented as

$$m_1 = m_2$$

In the case of population mean (μ)

$$H_0 \mu = \mu_0$$

Alternative Hypothesis

It denotes that there are differences between variables / objects. Statistically it is presented by

$$H_A (H_1)$$

In the case of two means:

$$m_1 \neq m_2$$

$$H_A = \mu > \mu_0$$

$$H_A = \mu < \mu_0$$

Types Hypothesis Testing

Specially two types of tests are applied:

Parametric Test

When sample size is determined and data are in interval scale parametric test is applied. Likewise, when sample size is more than 20 and samples are taken from normal probability this test is used. With interval variables, it is

also used in ratio variable. In this type of testing, mainly z-test, t-test and f-test are used.

Z-test

When population / universe's size is known, z- test is used. Sometimes, population size is not known and number of samples are more, in that situation too it is applied.

Criteria for z- test

- 1) Sample size 30 or more ($n > 30$).
- 2) Sample size is selected from large normal population.
- 3) If standard deviation (σ) and variances (σ^2) are known.

Formula:
$$Z = \frac{x - \mu}{\frac{\sigma}{\sqrt{n}}}$$

T- test

t – test is applied in following conditions.

- 1) If sample size is less than 30 ($n < 30$).
- 2) When standard deviation is not known.
- 3) When sample is taken from normal population.

Formula:
$$t = \frac{x - \mu}{\frac{s}{\sqrt{n}}}$$

F – test (f-ratio)

It is also called variance ratio test .Generally this type of test is applied to show the equality between the two samples of same universe. It is mainly based on f-distribution.

Formula:
$$f = \frac{s^2_1}{s^2_2}$$

Non-parametric Test

Non- parametric test is used when population / universe's size is not known. It is mainly applied in nominal data. Under this test, chi-square test (χ^2) is applied. When sample size is less than 20, and variables' measuring process is in ordinal, non- parametric test is used. Chi-square test is done only when the data are in discrete series. If data are categorized in continuous series, it should be converted into discrete series, and then only test is applied.

$$\text{Formula : } \chi^2 = \frac{\sum (O-E)^2}{E}$$

CONCLUSION

Research methodology has been an integral part of teaching and learning processes. Research orientation and activities are encouraged in colleges and universities in order to reinforce and improve learning, and to enhance analytical and research skills. Although research methodology has been used in University courses, yet its effectiveness in teaching is still lacking as it has not been made a scientific method. So, to make it scientific method/technique, effective and efficient technique, data collection and analysis become a prominent method which follows the different types of tools and techniques through proper steps and process. It is the method through which existing theories are tested and new theories are developed. Thus, it can be concluded that research methodology has now a due place in the academic programs of the Universities of Nepal.

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AN ANALYSIS OF VEDANTA PHILOSOPHY

Bishnu Prasad Pokharel

ABSTRACT

The present paper discusses about the meaning, definition and aim of Vedanta philosophy which is based on Upanisads that deals with the discussion about the philosophical problems that are related to the process of attaining permanent enlightenment. Upanisads assert that ultimate bliss is possible only by clearing up the ignorance which has tied people to the outer world. The content of Upanisads is the wisdom of Vedanta.

INTRODUCTION

This section includes the meaning and definition of Vedanta philosophy:

Meaning and Definition

Veda is the earliest available literature in Indian culture and tradition. All orthodox systems of Indian philosophy consider that ancient knowledge spreads over four large compilations known as the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda. These four compilations contain invocation, prayers, detailed rituals and philosophical thoughts and insights. The concluding portion that contains philosophical thoughts and insights is Vedanta. S.Radhakrisnan analyses the content of Veda:

Each Veda consists of three parts known as Mantras, Brahmanas and Upanisads. The collection of the mantras or the hymns is called the Samhita. The Brahmanas include the precepts and religious duties. The Upanisads and the Aranyakas are the concluding portions of the Brahmanas which discuss philosophical problems. The Upanisads contain the mental background of the whole of the subsequent thought of the country. [...] While the hymns are the creation of the poets, the Brahmanas are the works of the priests, and the Upanisads the meditations of the philosophers. (41)

Etymologically Vedanta is made up of Vedanta Vedatantah. The word 'Veda' means a compilation of ancient knowledge over four large and famous

compilations: Rig, Yajur, Sama and Atharva. The philosophical portions are found in the last sections of each of the four compilations of the Vedas. The words Antah" means end. The word Vedanta means the body of knowledge which is found at the end of the Vedas. The philosophical knowledge is based an Upanisads. So the word Vedanta is synonymous with the word Upanisads which refers to the same body of knowledge. The Upanisads are the concluding portions of the Vedas. Chronologically they come at the end of the Vedic period. The chief reason that the Upanisads are called the end of the Veda is that they represent the central aim and meaning of the teaching of the Veda. The content of the Upanisads is the wisdom of Vedanta.

Vedanta philosophy has three sources. They are Upanishads, Bhagavad Gita and Brahma Sutra. These three are the three legs on which Vedanta philosophy rests. S Radhakrisnan elaborates the concept of Vedanta stating that Vedanta is based on the essence of Veda:

The word Vedanta means literally 'the end of the 'Veda' or the doctrines set forth in the closing chapters of the Vedas, which are the Upanisads. The views of the Upanisads also constitute 'the final aim of the Veda, or the essence of the Vedas. The Vedanta Sutra is called Sutra, because it is an exposition of the doctrine of Brahman and also Sariraka Sutra because it deals with the embodiment of the Unconditioned self (398).

He further assumes the aim of Upanisads. He Says:

The aim of the Upanisads is not so much to teach philosophical truth as to bring peace and freedom to the anxious human spirit. Tentative solutions of metaphysical questions are put forth in the form of dialogue and disputations, though the Upanisads are essentially the outpourings or deliverances of philosophically tempered minds in the face of the facts of life. They express the restlessness and striving of the human mind to grasp the true nature of reality. (107).

George Allen and Unwin view that Vedanta Philosoply is based on the Upanisads which are the discussions of ultimate philosophical problems. They view:

The Vedanta meant originally the Upanisads, though the word is now used to the system of philosophy based on the Upanisads. Literality, Vedanta means the end of the Veda, 'Vedasya antah' the conclusion as well as the goal of the Vedas. The Upanisads are the concluding portions of the Vedas [...] The chief reason that the Upanisads are called the end of the Veda is that they represent the central cream and meaning of the teaching of the Veda. (111)

Knowledge is called Upanisad by virtue of its association with this significance. It splits up, injures, or destroys the seeds of worldly existence such as ignorance. In the case of those seekers of emancipation who, after becoming detached from the desire for the seen and unseen objects, approach the knowledge that is called Upanisad. The knowledge of Brahman is called Upanisad because of its connection with the idea of leading to Brahman in as much as it makes the seekers after emancipation. Brahman can be attained being free from virtue and vice and desire and ignorance. The subject matter of the knowledge is the Supreme Brahman that is the indwelling self.

We now come to the Upanisads which are the concluding portion as well as the cream of the Veda and are therefore rightly called Vedanta. The word Upanisad is derived from the root 'Sad' which means (i) to sit down (iii) to destroy and (iii) to loosen. 'Upa' means 'nearly' and 'ni' means devotedly. The word therefore means the sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest reality which looses all doubts and destroys all ignorance of the disciple. Gradually the word came to signify any secret teaching about reality and it is used by the Upanisads in this sense. (17)

Of all the available Upanisads, eleven have often been referred to as the principal Upanisads not because they are very different from all the other Upanisads but because the great 8th century teacher Shankara chose to write commentary on them. Isha, Kena, Katha, Mundak Prasha, Aitareya, Kaushitaki, Taittiriya, Shvetash, watara, Chhandogy and Brihadaranyaka are the major Upanisads discussed so far. Shankara Vedanta is based on the concepts presented in these Upanisads.

Vedanta analyzes the idea that human beings do have limited knowledge because human body and mind are limited in terms of time, space, knowledge and happiness. Despite limited knowledge, they contempt to become different having healthier body, sharper intellect and pleasanter emotions. This lacking can never be fulfilled from attempts to work on the body, the intellect or emotions, but can only come out of knowledge. The knowledge required here is not ordinary knowledge of outside objects but the knowledge of the knower or the knowledge of the true selves. The removal of ignorance that surrounds 'I' is the basic aim of Vedanta. Dhruv S Kaji Says:

The removal of this ignorance is an achievement which brings dramatic results for the student by changing his entire orientation. Vedanta then proceeds to examine the nature of the rest of creation perceived by each 'I' and establishes the identity between the I and the rest of creation and the creator. It further goes on to the only reality which is beyond the creator. In doing all this, Vedanta really operates as a unique means of knowledge (called Parmana in Sanskrit) much as the eye is the unique means of knowledge of forms and color. (16)

B.R. Rajam Iyer presents the meaning of Vedanta:

Thus we see that the Vedanta is really the end of knowledge-wisdom, as it professes to be: for its greatest triumph is that it dives beneath the vision of names and forms, and reveals the inner essence of the universe as God thereby unfolding at one stretch the full meaning of the universe. It is therefore supreme knowledge or wisdom and richly decreases the name (57).

He further elaborates the aim of Vedanta :

The aim of the Vedanta is to point out where the self is and how it can be reached. Whether we will or no, we or rather all living creatures are really seeking the self in all their doing and the Vedanta only helps us in shaping our efforts in the right direction (266).

Roger Marcaurelle discusses the contribution Sankara for the development of Vedanta philosophy. He observes:

Sankara attempted a synthesis of the main Vedantic texts, that is, the Brahmasutras, the Upanisads and the Bhagavadgita in terms of a complete non-dualism (advaita). According to this doctrine, liberation from limitations in this life as well as from rebirth is attained through direct experience of the ultimate identity between the individual self (atman) and the attributeless Brahman (the absolute-Umenifest principle which is the source of the whole universe). This specific interpretation has deeply influenced the development of Hindu thought up to the present. (4)

Whenever there is life, there is a longing for happiness which has at the sometime permanent and all knowledge. External things do not give the bliss. To obtain this happiness, the mind which is tightened to the other world must die. The death of the mind means nothing else but the clearing up of its ignorance about itself and realizing that it is not really different from the Atman, the ever blissful self within. The blissful self within wonders about seeking for happiness not knowing its own nature when the inner man, the five realizes its identity with the Atman i.e. its own real nature the happiness which it so unremittingly seeks will be obtained. The only solution possible for the vast mass of misery is to find out where real and permanent happiness is and to obtain it. The sense of separateness which has made the human beings narrow-minded is called in Vedantie taxts Maya. Upanisads create readiness for the enlightenment. Geaorge Allen and Unwin assert:

The Upanisads describe to us the life of spirit the same yesterday, today and for ever. But our apprehensions of the life of sprit, the symbols by which we express it change with time. All systems of orthodox Indian thought accept the authoritativeness of the Vedas, but give themselves freedom in their interpretation. This variety of interpretation is made possible by the fact that the Upanisads are not the thoughts of a single philosopher or a school of philosophical problem, and therefore offer solutions of problems which vary in their interest and emphasis. There is thus a certain amount of fluidity in their

thought which has been utilized for the development of different philosophical system. (112)

Maya and Avidya

In Advaita philosophy to some thinkers the terms Maya and Avidya mean the same thing. But some Advaitins distinguish between them and say that Maya is the adjunct of avidya and Avidya is the adjunct of Jiva. Just as a magician conjures up many things by his magical power which he really does not possess, So Brahman with Maya Sakti projects the appearance of the world. As the things conjured up by the magician are false, so the projected world is ultimately false.

Etymologically the root of 'Maya' is 'Ma'. The term 'Ma' means to measure the immeasurable Brahman appears as if measured. The term 'ma' also means leading to the idea of illusion or appearance: Another faciful derivation of the term Maya is Maya that which truly is not, but appears to be. It may also mean that which causes infatuation. Now this Maya has been regarded as Sakti or attribute of Brahman. Brahman which is essentially attributeless *nirguna*, S. Radhakrishnan presents the idea of Maya:

This Maya is a feature of the central reality, neither identical with nor different from it. To give it an independent place would be to accept a fundamental dualism [...] The moment we try to link up Maya with Brahman, the latter becomes transformed. Into Isvara, and Maya denotes the Sakti or the energy of Isvara. Isvara, however, is not in any manner affected by his Maya. (532)

Maya evolves a variety of names and forms which in their totality is jagat or the universe since Maya is deceptive it is called Avidya or false knowledge. Avidya is indescribable as it cannot be described either as real or as unreal or as both real and unreal at the same time.

It is not negation of knowledge, as negation of knowledge presupposes the existence of knowledge. A jnana or ignorance has two functions: - concealment and projection. When the power of concealing is predominant, ignorance is called Avidya and when the power of projection or transformation is predominant it is called Maya. S. Radhakrishnan asserts:

Avidya is the fall from intuition, the mental deformity of the finite self that disintegrates the divine into thousand different fragments. Darkness is the privation of light Avidya is what Deussen calls 'the innate obscuration of our knowledge, the twist of the mind which makes it impossible for it to see things except through the texture of space-time-cause. [...] The appearance of Brahman as the world is due to our avidya, even as the appearance of the rope as the snake is due to defective senses. When we see rope as it is, the snake becomes unreal. When we see the reality of Brahman, the appearance of the world will flee. (536)

Avidya is capable of concealing the true nature of Brahman as it is the material cause of the world appearance. It is called defect. This defect is beginning less. It creates bondage to get knowledge. When this defect remained by right knowledge, the result is the liberation of the individual self.

Atman

According to Advaita Vedanta Atman or self is neither knower nor known but knowledge or consciousness as such. This is the ultimate reality and identical with Brahman. In individuals there is self which individual self is. This self is essentially consciousness and hence identical with Brahman. Chandradhar Sharma defines Atma:

The word Atman originally meant life-breath and then gradually acquired the meanings of feeling, mind, soul and spirit. Shankaracharya quotes an old verse giving the different connotations of the word Atman. The verse says that Atman mean that which pervades all, which it experiences and illuminates the objects; and which remains immortal and always the same. (19)

The pure self is immortal and incorporeal. So long as there is identification with the body there is feeling of pleasure and pain, but in the absence of any identification with the body, there is neither pleasure nor pain. Atman is an unborn and immortal element in humanbeing which is not to be confused with body, life, mind and intellect. There are not the self but its forms, its external expressions. Robert A. Mc Dermott defines Atman:

The word atman is derived from an to breathe: It is the breath of life. Gradually its meaning is extended to cover life, soul, self, or essential being of the individual. Samkara derives atman from the root which means to obtain, 'to eat; or 'envoy or' persuade all'. Atman is the principle of man's life the soul that pervades his being his breath, prana, his intellect, prajna and transcends them. Atman is what remains when everything that is not the self is eliminated (132).

Human body is subject to death where as atman always remains immortal because it is the super reality of the Jive. S. Radhakrishnan observes. The Catania a Atmas is not to be conferred with logical apprehension where it ceases to be the ultimate real that can be sundered in its own terms, but becomes an effect of the interaction of subject and object [...] Atman has nothing to acquire, nothing dark or disorderly. Samkara denies activity to Atman, since activity by its nature is non eternal. (449)

The nature of the Atman is Sat-Chit-Ananda. Existence absolute, knowledge absolute and bliss absolute. But Sat, Chit, and Ananda are not qualities of Atman rather they are its nature. The self cannot be identified with the body, senses or the internal organ, nor can it be regarded as a mere by-product of matter. Dhrov S. Kaji comments:

The Atman is not an object or an emotion or a concept but is our being which is invariably present in all our sensing, emoting and conceptualizing while arguments have a role to play, one has to recognize their limitations in dealing with a reality which includes and goes beyond the mind. (113)

Therefore the atman is free from sin, old age, death, grief, hunger and thirst. It is the persisting spirit that remains constant in all vicissitudes of walking, dream, sleep and death.

Brahman

In Advaita Vedanta of Sankara, Brahman or self is said to be the only reality and whatever is other than self is declared false. The self alone is real in the sense that pure knowledge or consciousness constitutes the essence of the self and this consciousness is real since it cannot disappear

at all. The self is nirguna or without any attribute. S. Radhakrishnan discusses about Brahman:

To say that Brahman is reality is to say that it is different from the phenomenal, the spatial the temporal and the sensible. Brahman is what is assumed as foundational, though it is in on sense substance. It is not in any point of space, it is not in any post of space, though it may be said to be depend on it. Since it is not a thing, it can not have spatial relations to anything else, and is therefore no-where. (498)

Brahman is the cause of the universe-the universe comes out of Brahman and returns to Brahman again. Brahman as cosmic power is that conscious principle, which distinguishes the other concepts of Brahman such as water, breath or space. George Allen and Unwin analyze Brahman:

The world used in the Upanisads to indicate the supreme reality is Brahma. It is derived from the root 'brh' to grow, to burst forth. The derivation suggests gushing forth, bubbling over ceaseless ceases growth *brhattvam* [...] He who knows Brahman knows and controls the universe. Brahman becomes the primal principle and guiding spirit of the universe. There is nothing more ancient or brighter than this Brahman. (114-115)

Brahman conveys bigness and growth in this immeasurable or all-pervading sense. The connotation of growth, which this word conveys proves an interesting connotation to perfect day scientific thinking where the entire, Universe is considered to be ever-growing or ever-expanding Chandradhar Sharma elaborates the idea of Brahman:

This Brahman is described in two ways in the Upanisads. It is called cosmic, all comprehensive, full of all good qualities *saprapanda*, *saguna*, and *savishesa*. And it is also called a cosmic, quality less, indeterminate indescribable. [...] This distinction is the root of the celebrated distinction made by Shankaracharya between God and the Absolute. The former is called ideal Brahman (*apara Brahman*) *Ishvara*, and the latter higher Brahman (*para Brahma*) or the Absolute. (27)

Brahman is of the ultimate consciousness and yet knows nothing. Since empirical cognition is modification of the internal organ. Brahman cast through the moulds of logic is *Isvara*.

CONCLUSION

Thus Upanisads are the bed-rocks of Vedanta philosophy. The philosophical thought found is the concluding portion of the four compilations the Rig Veda, the Yajur Veda, the Sama Veda and A therva Veda is Vedanta. Upanisads discuss the philosophical problems and thereby offer solutions; Vedanta contains the central claim and meaning of the teaching of the Veda. Human beings do have limited knowledge because human body and mind are limited informs of time, space knowledge and happiness. The concepts like Maya, Avidya, Atman and Brahman are based on Upanishads. To create detachment from the world of pain and please, Vedanta functions as enlightened path.

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AN ANALYSIS OF BUDGETARY DEFICIT IN NEPAL

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ABSTRACT

This paper aims at examining the recent situation of budgetary deficit in Nepal. The impact of budgetary deficit on economic growth and stability is that higher the level of budgetary deficit higher may be the economic growth rate but there will also be higher possibility of macroeconomic instability. Because the higher level of budget deficit means the higher level of money supply and money supply has a direct and positive relationship with the price level may create macroeconomic instability. As higher price level reduces the export competitiveness resulting, thus in the decline in exports and increase in imports, this ultimately may result in the adverse balance of payment.

Keyword: budget deficit, GDP, government expenditure, government income, government revenue

BACKGROUND

Nepal is a small Himalayan country wedged between two emerging economic powers of Asia, China in north and India in the east, west and south. It is a developing and geographically landlocked country which has enormous ecological, cultural and ethnic diversity. (Dahal: 1999) The rapid economic development is possible only through government expenditure. It is, therefore, necessary part of the state to assume the responsibility of creating infrastructures needed for progress.

The term budget is now commonly understood as a government document. In fact, it is a proposal of proposed expenditure for a given period and proposed means of financing them for the approval of legislature. The budget, being a financial statement of the government, is a decision making process to incur expenditure and generate revenue. It is a mirror to look into development activities to be undertaken by the government. It can become a good source of public information of past activities, current decisions and future prospects. (Beyer: 1973)

The historical background of budget in Nepal is not very old. The Rana Regime was overthrown in 1951 AD and the first annual budget was prepared in 1952 AD. However the budget presented by the finance minister of the first elected government in 1958/59 of Nepal considered as the first scientific budget in Nepal. After that at the end of each fiscal year government presents its plan and programs and strategies through budget for the coming year. In Nepal, fiscal year starts from first of Shrawan to the last of Aashadh of the next year.

STATEMENT OF THE PROBLEM

It has been widely realized that the developing countries are suffering from the budgetary deficit and the resource gap is financed through internal and external sources leading to the stagnation and even inflation. Owing these factors the importance of government role in economic development has been greatly accepted over a period of time. (Thapa: 2005)

Nepal, being a developing country, is facing many problems on government financing. Domestic resources have been ever inefficient and there is vast difference between outlay and revenue. To cope this situation, Nepalese government is estimating deficit budget every year. The study aims at addressing this issue and examines the recent situation of budgetary deficit in Nepal.

OBJECTIVE OF THE STUDY

The main objective of the present paper is to analyze the existing scenario of the budget deficit over the years in Nepal.

RESEARCH METHODOLOGY

It is an overall framework of planned study for the collection and analysis of data. This is an economic research, which is descriptive and analytical in design. This research is mainly based on secondary data. The period taken for the study is from fiscal year 2008/09 to 2012/13. The presentation of trend and pattern of budget deficit is the main concern of the study. Trend and pattern are presented using simple mathematical tools like average and percentage. The available data have been reclassified, regrouped and analyzed in order to make them useful in examining the objective of the study.

RESULTS AND DISCUSSION

In a developing country like Nepal, there is a practice of present deficit budgets. Theoretically, the volumes of expenditures surpass the revenue. As such the gap between expenditure and revenue need to be managed with various instruments. In other words, the amount of budgetary deficit ought to be financed. In the Nepalese context, as elsewhere, budgetary and fiscal deficit financed with the medium of internal and external sources. External sources of deficit financing include foreign assistance, particularly loans and grants, internal sources include internal loan along with borrowings and cash surplus. (Economic Survey: 2013)

The forgoing analysis revealed that there persist deficits in the budgetary system in Nepal. The gap between the revenue and expenditure need to be adjusted in order to balance the financial position. To meet overall deficit, particularly fiscal deficit, an external sources of financing i.e. loan and grants, are found heavily used. Therefore it can be noted that external sources of financing have been crucial role in the Nepalese economy.

Budgetary Deficit

The term budgetary deficit refers to the excess of government expenditure over its income. Budgetary deficit of government comprising of both revenue and capital budget. The excess of government revenue over its recurrent expenditure is known as revenue surplus which is used to finance the capital expenditure. The revenue surplus, however, may not be sufficient to cover the capital expenditure hence the overall budget may be in deficit. (Pandey: 2006)

Table: 1

Public Finance (In Rs. Billion)

Fiscal Year	GDP	Total Expenditure	Government Income (Including Grants)	Budget Deficit
2008/09	988.27	219.66	169.85	49.80
2009/10	1192.77	259.68	218.49	41.19
2010/11	1374.95	295.36	245.74	49.62
2011/12	1536.00	339.16	285.37	53.79
2012/13*	1701.19	404.82	340.98	63.83

*Estimated

Source: Economic Survey, FY 2012/13, MOF

Table 1 reflects the amount of GDP, government expenditure, government income and budget deficit during the review period. The growth rate of the budget deficit was only 8.4 percent in fiscal year 2011/12 while both the total expenditure and revenue are expected to grow by around 19 percent causing the budget deficit in the current fiscal year to grow by 18.7 percent. Government expenditure that grew by 18.2 percent in fiscal year 2009/10 has slowed down a little in its two succeeding years with growth rates of 13.7 percent and 14.8 percent in fiscal year 2009/10 and fiscal year 2010/11 respectively. Its growth rate (19.4 percent) in the current fiscal year is even higher than that of fiscal year 2009/10. The government revenue that registered growth of 28.6 percent in fiscal year 2009/10 did not grow by more than 12.5 percent and 16.1 percent respectively in fiscal year 2010/11 and fiscal year 2011/12. Revenue grew at the slower rate than expenditure in fiscal year 2010/11.

Share of Total Expenditure, Government Income and Budget Deficit in GDP

The following table 2 reflects the ratio to GDP of government expenditure, government income, budget deficit and government revenue.

Table: 2
Ratio to GDP

(In Percentage)

Fiscal Year	Total Expenditure	Government Income	Budget Deficit	Revenue
2008/09	22.23	17.19	5.04	14.16
2009/10	21.77	18.32	3.45	14.92
2010/11	21.48	17.87	3.61	14.69
2011/12	22.08	18.58	3.50	15.91
2012/13*	23.80	20.04	3.75	17.02

*Estimated

Source: *Economic Survey, FY 2012/13, MOF*

The ratio of government expenditure to GDP shows increasing trend. However, small fluctuation is seen during review period. The government expenditure that was close to 21.8 percent of GDP in 2009/10 remained at 22.1 percent in fiscal year 2011/12 while this ratio is estimated to grow and reach 23.8 percent in the current fiscal year 2012/13. The government revenue stood at 18.6 percent of GDP in fiscal year 2011/12 while this is estimated to remain at 20 percent in the current fiscal year 2012/13. The gap between the government revenue and expenditure stood at 3.6 percent of GDP in fiscal year 2010/11 while it dropped to 3.5 percent during the fiscal year 2011/12. However, such gap is expected to widen and reach 3.7 percent in this year. The current position of government budget deficit is less than 4 percent of the GDP which can be considered positive from the perspective of Public Finance Management.

Details of Government Expenditure

The following table 3 depicts that each component of government expenditure, recurrent expenditure, capital expenditure, domestic loan investment, principle repayment of debt are in increasing trend whereas there is fluctuation in share investment in the review period.

Table: 3

Details of Government Expenditure

(In Rs. Billion)

Fiscal Year	RE	CE	SI	DLI	PRD	TE
2010/11	210.16	47.32	9.94	10.70	17.21	259.36
2011/12	243.46	51.39	12.09	12.06	20.15	339.16
2012/13*	279.01	66.13	8.59	20.22	30.84	404.82

*Estimated

RE = Recurrent Expenditure, CE = Capital Expenditure, SI = Share Investment, DLI = Domestic Loan Investment, PRD = Principle Repayment of Debt, TE = Total Expenditure

Source: Economic Survey, FY 2012/13, MOF

The total government expenditure is expected to at Rs 404.82 billion in the current fiscal year as against Rs. 339.16 billion in the previous fiscal year 2011/12. Of this, 71.7 percent was recurrent expenditure, 15.1 percent capital expenditure and 5.9 percent repayment of principle. The share of recurrent expenditure to the total expenditure was hovering around 72 percent between fiscal years 2009/10 and 2011/12 while effort has been made to contain such expenditure at 68.9 percent in the current fiscal year 2012/13. Capital expenditure had grown by 8.6 percent in fiscal year 2011/12 as compared to its previous fiscal year while this expenditure grew by 28.7 percent reaching Rs. 66.13 billion in the current fiscal year. Lower recurrent expenditure and higher capital expenditure are the positive aspects of Public Financial Management.

Details of Government Income

The following table 4 reflects that each component of government revenue, tax revenue and non tax revenue are in increasing trend whereas there is fluctuation in foreign grants and principle repayment of loan in the review period.

Table: 4

Details of Government Income

(In Rs. Billion)

Fiscal Year	TR ^a	NTR	TR ^b	FG	PRL	TGI
2009/10	159.78	18.20	177.79	38.54	1.95	218.49
2010/11	77.22	21.14	198.37	45.92	1.44	245.74
2011/12	211.72	32.65	244.37	40.81	0.18	285.37
2012/13*	252.57	37.03	289.60	46.98	4.39	340.98

*Estimated

TR^a = Tax Revenue, NTR = Non- Tax Revenue, TR^b = Total Revenue, FG = Foreign Grants, PRL = Principle Repayment of Loan, TGI = Total Government Income

Source: *Economic Survey, FY 2012/13, MOF*

Details on the receipt of government incomes from fiscal year 2009/10 to fiscal year 2012/13 by sources are presented in table 4. Government income increased by 16.1 percent totaling Rs. 285.37 billion in fiscal year 2011/12. It is estimated to grow further by 19.5 percent in this fiscal year and reach to a total of Rs. 340.98 billion. Revenue and foreign grants are the major sources of government income. Of the government's income sources, tax revenue grew by 21.1 percent on an average between fiscal years 2009/10 to 2011/12. Government income from principal repayment, however, has been declining significantly every year. Non-tax revenue decreased by 20.5 percent in fiscal year 2009/10 compared to its preceding year, increased by 16.2 percent in fiscal year 2010/11, and by 54.4 percent in fiscal year 2011/12. The foreign grants increased by 46.1 percent in fiscal year 2009/10 and decreased by 11.1 percent in fiscal year 2011/12 as compared to its preceding year. This is expected to grow by 15.1 percent in the current fiscal year.

SUMMARY AND CONCLUSION

The contribution of revenue to total receipt has not been increased significantly as compared to the total expenditure. Total government income, in an average increased by 16.02 percent during the review period. The average share of the total government income to GDP is recorded 18.4 percent during the review period. The gap between capital expenditure and revenue surplus is widening due to the growth of government expenditure as compared to the growth rate of revenue mobilization. The ratio out annual budget, i.e. total expenditure is 22.27 percent to GDP, which is below the world average (25%). Actual of government expenditure, revenue, grants and loan are often less than estimation. Regular expenditure non-tax revenue, budget deficit and internal loan are relatively close to budget expectation.

Nepal's budgetary process has been highly unrealistic. In almost all the year in the review period, the budget targets have been set at unduly high levels, particularly for the revenue and foreign aid. This overestimation of resources has in turn enabled the Nepalese Government to set similar unrealistic targets for the capital budget and to accommodate too many new projects. However actual budget outcomes fell significantly short of the optimistic expectations every year. It has been found that government expenditure has been increasing fast compared to the revenue collection.

Among the expenditures, recurrent expenditure has been increasing rapidly due to the growing burden of debt service payments, maintaining law and order the providing salary to civil servants.

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WOMEN EMPOWERMENT THROUGH EDUCATION IN NEPAL

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ABSTRACT

Although the constitution offers women equal educational opportunities, many societal, economic and cultural factors contributed to lower enrollment and higher dropout rates of girls. Illiteracy imposed the greatest hindrances to enhancing equal opportunity and status for women. They were caught in a vicious circle imposed by the patriarchal society. Their lower status hindered their education, and the lack of education, in turn, constricted their status and position so as a direct correlation existed between the level of education and status in early 1990s which revealed that educated women had access to relatively high-status positions in the government and private service sectors and they had a much higher status than uneducated women and they are supposed to having more empowered. This general rule was more applicable at the societal level than at the household. Within the family, educated women did not necessarily hold a higher status than her uneducated counterpart. Also within the family, a women's status, especially a daughter-in-law's status was more closely tied to her husband's authority and to her parental family's wealth and status than anything else.

Key words: empowerment, patriarchal society, qualitative education, innovation, societal change.

INTRODUCTION

Education is an essential factor for accelerating the development of any community. If people are educated, their living standard also improves. Moreover, there becomes a necessary action to enhance the education of Nepalese women as they are limited within the kitchen only. Thus education plays a vital role in developing knowledge and skill of the people in general, and women in particular.

The women of Nepal are so dependent on men, if the male partners deny giving shelter to them it is a question of basic survival. This system makes women helpless, weak and dependent to other without men's marry they will not survive. In her belief, the decision making power of women may

increase when there is an equality of participation at all levels of decision, planning and policy making (Shrestha, 1994).

One tangible measure of women's status was their education attainment. Although the constitution offers women equal educational opportunities, many societal, economic and cultural factors contributed to lower enrollment and higher dropout rates of girls. Illiteracy imposed the greatest hindrances to enhancing equal opportunity and status for women. They were caught in a vicious circle imposed by the patriarchal society. Their lower status hindered their education, and the lack of education, in turn, constricted their status and position (Human Development Report, 2013) so as a direct correlation existed between the level of education and status in early 1990s which revealed that educated women had access to relatively high-status positions in the government and private service sectors and they had a much higher status than uneducated women. This general rule was more applicable at the societal level than at the household (The Global Gender Gap Report, 2013). Within the family, educated women did not necessarily hold a higher status than her uneducated counterpart. Also within the family, a women's status, especially a daughter-in-law's status was more closely tied to her husband's authority and to her parental family's wealth and status than anything else (Women in Nepal. <http://en.wikipedia.org>).

Quality education is the only factor that leads to overall and quality development of the society, community and the nation. Quality education is the type of education that prepares a student mentally, psychologically, and physically for her future and career. Specially the female students must be taught the emergence and nurturing of life skills, relative and critical thinking skills self-directed learning skills so that they can feel themselves empowered and self reliant having good leadership.

There must be the learning environment which enables the students to learn according to their learning needs and levels, and at their own place. Women teachers' education quality is also significant to improve the education quality.

Although Nepal has made an impressive leap towards quantity especially in the number of male students but it is low in female education, and also it lacks qualitative education. Education in Nepal has been commercialized. Results are the major category seen to admit a child, but it is not the

ultimate. The pass percent of a school's must understand the concept of quality education. Students should not be prepared only for the board exams, but also for their understanding. For this not only the schools but also the parents and the students also must be aware. The school must make a policy and implement them in favor of quality education for quality education, it is absolutely necessary that somewhat radical reform be made in the present system of teaching and learning. Learning in school should be learner centered. Teacher should decide that what students need to learn, accordingly design and implement the learning/teaching strategy (KC, 2012)

Society is composed of families and to run the society and fulfill the needs of society the education has been one of the inevitable aspects. Education is needed to educate the children of families. Education helps to build the societal shape on one hand and on the other hand, it is used to change the societal activities. Societal change is only possible when the women especially the girls who are going to school and colleges to get the formal education, should be encouraged and positively treated well. Similarly the women who are remained within the sphere of households chores they should be provided informal education so that they can be made empowered in every facets of life.

However, if the education is made only for being educated, the manpower of that country cannot be qualitative and useful. So the education which is imparted in the schools and colleges should be useful for changing the life style of students and at least they should know to live qualitative life. It is possible only when qualitative education is given to the students focusing on female students. The education that is addressed in 21st century is to live qualitative life in changing situations. Thus, it is opined that education should be practical rather than theoretical. In this regard, a survey made by World Bank in Bangladesh in primary level educated children to analyze their standard, it was found that 4 children out of 5 were far below the standard of qualitative education. (UNICEF, 1999).

OBJECTIVE

The major objective of this paper is to analyze the empowerment of women through education.

METHODOLOGY

The methodology used for analyzing the condition of women's empowerment through education in Nepal is mainly based secondary data sources with descriptive analysis. No any advanced statistical tools have been applied for analyzing of data.

DISCUSSION

Education has been remained in core place from the ancient periods. Pupils used to leave their homes and used to remain away from their families to obtain the education. They used to live in the contact of sage and 'Guru' for their education. It was really one of the ritual systems to gain the education which used to help in maintaining the health. Later, in course of time, the education has been emphasized in vocational activities as the society was complex with family problems. There was not any formal outlines in ancient periods, it was conducted through the various customs, cultures, and social norms and values. The societal activity has conducted as per own religious system. The family was considered as first school in ancient periods. Specialty, father used to teach the sons and mother used to guide the daughters to be a good and disciplined citizen. Thus, it can be said that there was a major role of family for the education of children. Traditional *Gurukul* education system, Likshavi period education, Mall period education the education, of twenty two and twenty four states, and education of Rana periods etc. are the ancient education system.

Qualitative knowledge and level of education are the chief measuring scales to differentiate the developed and developing countries citizen. Education is the main criteria to indicate the skilled manpower. Education helps to develop the knowledge and intellectuality of human beings. Further, it shapes the personality of a man; it has been found that the country which has the educated people leads to better economic condition, life style and other civilized way of life. It determines the life standard of people (Karki, 2058). But when it is analyzed the quality education condition of Nepal it is much miserable as the way imparting the education in Nepal is still traditional and it lacks innovation is education system. Moreover, it has been deemed that it is because of lack of education the women of Nepal are still deprived from all sorts of opportunities to avail, especially in

government jobs, political leadership decision making activities and other private employment etc. but after the *loktnatra* established in the country the above situations have been changed to some extent, however it is found that the women of Nepal are still uneducated as compared to their counterparts. So if the society has to be changed and improved, women should be made empowered, it is possible only when the women are provided qualitative education, vocational trainings etc. The way of teaching in Nepal is also traditional and there is lack of teaching materials as well as laboratories if, it is there too, it is at pitiable condition.

The main reasons that the women's of Nepal not to be empowered in association to qualitative education are listed below:

- *The rooms of schools are not spacious and female students don't feel comfortable and convenient while getting the education.*
- *Lack of text books and teaching materials.*
- *Education is imparted not with the innovative way.*
- *There is no positive thought towards women's education.*
- *There is economic crisis in the guardians. So they give priority to sons but not for their daughters thinking that they are other houses' property.*
- *Nepalese people/parents have to pass their life with vicious cycle of poverty which hinders to get the qualitative education providing to the girls.*

CONCLUSION

The twenty first century is known as science and technology era. To be competitive and to meet the world standard in various levels qualitative education is only the way to fulfill such needs. Nepal has made an impressive leap towards quantity, it lacks qualitative education. Education in Nepal has been commercialized. It does not focus the qualitative education of the students of the education is not made qualitative it is beyond the hope of development of the country. Poverty in Nepal is the root cause to hinder the qualitative education as Nepalese guardians/parents cannot afford the finance to fulfill the educational expenses of their children. Moreover the education provided to female students is still less as the society is patriarchal and women are made limited within the kitchen only, son is given more preferences for getting the education. For this, not

only the schools but also the parents and the students also must be aware. The school must make a policy and implement them in favor of quality education for the girls. Thus, for quality education it is absolutely necessary that somewhat radical reform be made in the present system of teaching and learning.

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NATURE IN HEIDI: A HEALING POWER

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ABSTRACT

Johanna Spyri's Heidi, a child story, in one hand depicts the world shaken by rapid social change, a world in disorder, impact of industrialization, disfigurement of the city in the name of modernization, displacement makes people feel insecure; on the other hand it visualizes the restorative and healing power of nature. The main objective of this study is to analyze the influence and attraction of nature on human beings mentally and physically. This study is qualitative in nature and mainly based on secondary resources are used as supportive documents. This research paper is concluded that nature plays significant role in human beings from various perspectives. It has great healing power that cures mental and physical illness and provides relaxation and satisfaction to all the sufferers. People spend enormous amount of money to gain health but cannot though they wonder hospitals. But in this novel nature heals Heidi from her homesickness and Clara from her physical handicap.

Keywords: nature of village and city, healing power, environment, depress, innocent, disfigurement, peace, happiness, satisfaction.

INTRODUCTION

Johanna Heusser was born in a small village near Zurich in Switzerland. She was the daughter of Johanna Jacob Heusser, a country doctor and Margaret Heusser-Schwweizer. She was raised in the educated family and had been impressed by her maternal grandfather, who was closely related to eighteenth century literary circles of Switzerland. Her mother was a writer but did not like to disclose her name and works.

Johanna got a lot inspiration from her mother, who was a keen observer of politics and social activities. Although she was raised in the rich environment she had deep feeling and passion for the rural community. From the very beginning she was interested in rural environment, natural beauty and the children's activities. She enjoyed a lot by being near to children and sitting in the lap of nature.

In 1852 she married with Bernhard Spyri, a lawyer, and became Johanna Spyri. She enjoyed a lot in the life of country and its pure and fresh

environment and innocent and familiar. Her works, basically, concerned with the life of children and adult. After the death of her husband and her only son in 1884, she devoted her life in writing and charity. She herself travelled a lot and gained knowledge about the country life, systems, traditions and cultures of different places.

About the Novel

Originally, Heidi was written in Germany language and later translated into English and other language. This book was placed on the rank of the best child stories. Though some critics claimed that this book was written in old fashioned from its depiction of happy or good character and ill natured or bad characters, it touches the heart of the modern readers through its depiction of natural landscape, children's psychology, their inter relationship with the adult people and panoramic scene.

Heidi, an orphaned girl is raised by her aunt Date, who in order to take up a job in Frankfurt, leaves the girl with her grandfather. Heidi develops a bonding for her gruff grandfather, but again taken away to Frankfurt by aunt Date, to be a companion to the disabled Clara. Heidi grows homesick and starts sleep walking. Clara's doctor finally sends her back to her grandfather, but she keeps in touch with Clara, who visits her the next season. Clara's health improves, but, Peter, the shepherd boy, and the friend of Heidi grows jealous about their closeness. He pushes her wheel-chair down the hill. But Clara is able to walk without it with determination. Overjoyed by these developments, Clara's grandparents promised Heidi and her grandfather a shelter. (Spyri: Heidi)

Heidi is a pleasant story for the readers about children's life in the Alps around Zurich. This book reflects the plight of orphan, poor and handicapped children through the child characters Heidi, Peter and Clara. This novel depicts the three generation's life so vividly and their interrelations. The novel also depicts the city life versus country life. The writer presented the story and advocated in favor of simple, innocent, peaceful, pleasant and spontaneous life of the country and mountain side. This novel has some animal characters through which the relationship between human and the animal is shown clearly. Animals are portrayed as

friends and livelihood of the peasants and children, animals and natural has made this novel livelier and touchy or unforgettable to the readers.

The setting of the Novel

Setting is defined as the overall setting of a narrative or dramatic work is the general locale, historical time, and social circumstances in which its action occurs; the setting of a single episode or scene within a work is the particular physical location in which it takes place (Abraham, 2001: 192).

The setting of the novel is interrelated and matched according to the flow of the story. This novel takes place in the Swiss Alps, the mountain range and in nearby Germany, specifically, Frankfurt. The time of the novel is late 1800s, the time of the beginning of the industrialization. The place setting actually differentiates the city life and village life that justifies that the city dwellers enjoyed the life of village with free mind and heart but the villagers felt city life as confined, grotesque and unpleasant. The beautiful description of pastoral setting gives life to the novel and the readers feel as if they are really living in the place they are reading. Pastoral scent as home of shepherd and goats, blossomed flowers, wide meadows, aromatic and gentle winds, tall and lively trees, heavy snow, panoramic sunrise and sunset, hill and mountains, slopes and narrow formidable paths win the heart of the reader and become redeemed.

Out of the two places, village the Alpine mountains and surroundings provides us the dangerous journey on foot. Inaccessible as it is, the mountain richly rewards those tired souls who make the effort to visit. The other place Frankfurt though rich in various ways, reflects the unpleasant or harsh environment. The tall buildings, many servants in the rich families, fine clothes, delicious meals and other facilities cannot satisfy the innocent heart of the country people, here Heidi who feels jailed in the city, unable to see the sky or trees or meadows through the windows and towers of the church.

NATURE IN LITERATURE

In every literature of any language there is wide use of nature with different perspectives. In English literature from the very beginning there is the portrayal of nature directly or indirectly because the writer is influenced by surrounding natural activities and part of nature. Nature plays vital role in

shaping the meaning, importance, attraction and its impact and influence on human beings and creatures of the world in different literary genres. In every genre there is the description of nature one way or the other.

The word is used throughout English literature with meanings that vary constantly according to period or to mode of expression, e.g. philosophies, religious or personal. (Marion Wynne-Davies-470)

There are some basic approaches to the idea of nature. Nature is used in various forms and perspectives in literature. According to Marion nature can be depicted as:

creation and the fall, all embracing nature, nature and god ,nature and truth, nature and moral paradox, nature for man's use, nature and art, nature opposed to court and city, nature in communion with individual (Marion Wynne-Davies-471).

This gives an idea that nature is concerned with all the aspects of life. From creation to fall, god, truth, art, modernity and individual nature is life. So nature is the heart of literature. There is no hard and fast rule of using or including or describing nature in literature but there is spontaneous flow of nature in different genres. There is a purpose of using nature in literature. In some literary works the purpose is exclusive seen and in the other inclusive. It gives life to the literary genres. The work has its own nature that includes the description of nature in various ways.

Nature, in its ever shifting meanings, does seem to have one consistent idea contributed to it, despite the technicalities. It can refer to the literal, organic substances that make up the vegetation, animals, and mankind in the world.

Different literary figures have their own concept about nature. They analyze nature according to their understanding, experience and feeling. There is more to everything in nature that meets the eye. Sciences have changed our view of nature likewise literature has preserved and transforms human view of nature from ancient time to the present. Interpretations are a lot and different because there were and are many writers who view nature from their eyes. Man writers basically use poetry as a way to enlighten readers about the significance of nature in their lives. There are other

writers who express their feelings and experiences through other genres in which there is expectation of two way communication and understanding.

Nature can be found in many genres as an underlying idea or playing a passive role in one hand and on the other hand it has surface idea with significant role.

ANALYSIS

Analysis of Heidi is made in the following ways:

Nature in Heidi

Heidi is the novel of children's story. It deeply and seriously narrates children's psychology and nature. The vivid description of nature makes the novel popular among the readers. When the reader reads the novel, the reader cannot turn away the eyes from its beautiful, real landscape, and its picture of the nature. The natural description is so vivid that wins the mind and heart of every reader.

From the very beginning to the end there are several descriptions of nature. Every chapter is decorated with natural description. Therefore not only the readers but also the characters enjoy the nature as if they are living in. The flow of natural description touches the heart of the readers and begins to move forward the errands of the characters of the novel. The readers concentrate themselves to the movement of the story, its natural aspect, children's psychology and their relation with the adult.

"Here," called back a voice from somewhere. Peter could see no one, for Heidi 'was seated on the ground at the foot of a small hill thickly overgrown with sweet smelling prunella; the whole air seemed filled with its fragrance and Heidi thought she had never smelt anything so delicious. She sat surrounded by the flowers, drawing in deep breaths of the scented air. (Spyri, 2010: 35)

Nature includes not only the natural scenes but also animals, birds, winds, human relations, change in natural phenomena, its degradation due to human activities usually in the city areas. The novel also shows the contrast of nature in the country and the city. The real nature also affects

the nature of human, their relation and thinking that is clear from the city and country dwellers.

Heidi, passing her life thus among the grass and flowers, was burnt brown with the sun, and grew so strong and healthy that nothing ever ailed her. She was happy too, and lived from day to day as free and lighthearted as the little birds that make their home among the green forest trees..... which seemed to Heidi the greatest joy that the earth could give. (Spyri, 2010: 64)

This justifies that nature gives shelter, pleasure, peace and happiness. The place where people live and the food they have also affect the nature of human, their thinking, and relations. In general the villagers are shown as innocent, simple, gentle, peaceful, strong and active but the city people are not like that. But it does not mean that city people are bad. There are differences between the people who live in city and the village in various perspectives. The novel Heidi also shows differences and situations of the city life and village life.

"The child ought to have been at school a year ago, and most certainly this last winter," said the pastor. "The schoolmaster sent you word about it, but you gave him no answer. What are you thinking of doing with the child, neighbor?" "I am thinking of not sending her to school," was the answer. The visitor, surprised, looked across at the old man, who was sitting on his bench with his arms crossed and a determined expression about his whole person. "How are you going to let her grow up then?" he asked. "I am going to let her grow up and be happy among the goats and birds; ...with them she is safe, and will learn nothing evil." "But the child is not a goat or a bird, she is a human being. If she learns no evil from these comrades of hers, she will at the same time learn nothing." (Spyri, 2010:66)

Heidi is fully accustomed in the life of village, its nature, animals, flowers, birds, wind, trees and the whole environment. She knows the nature and the nature knows her. She is fully enjoyed in the lap of nature. Heidi's grandfather is so much worried that if he sends her to school she will be influenced by the outer world that spoilt her. According to grandfather she would learn inappropriate things from school and goes away from him.

When the teacher came to visit grandfather he shows strong reaction to send Heidi to school because school teaches her evils of the world. This concept is so narrow; the old man is rude to the society he is living in. Teaching makes people educated, conscious and cultured. The teacher and pastor try to convince the grandfather but they could not.

Heidi had never seen in her life before. But now all at once she remembered that she was in Frankfurt; Heidi jumped out of bed and dressed herself; then she ran first to one window and then another; she wanted to see the sky and country outside; she felt like a bird in a cage behind those great curtains.she could see nothing but walls and windows and again walls and windows.Heidi felt quite frightened. It was still early, for Heidi was accustomed to get up early and run out at once to see how everything was looking, if the sky was blue and if the sun was already above the mountains, or if the fir trees were waving and the flowers had opened their eyes..... Heidi continued to run backwards and forwards, trying to open first one and then the other of the windows, for she felt she could not bear to see nothing but walls and windows, and somewhere outside there must be the green grass, and the last unmelted snows on the mountain slopes, which Heidi so longed to see. (Spyri, 2010: 87)

This extract shows the clear picture of Frankfurt. Heidi feels so sad because when she wakes in the morning on her first day in this city, she cannot see the natural scenes that she saw in the country. When she looks outside through the window; she sees the most unpleasant or harsh scene that she has never seen in her life. This life is so boring and captive. She cannot know how to open the window. All the time she talks with Heidi about the pure, fresh, peaceful and beautiful environment. She is expecting such scenes and environment in Frankfurt and asking Clara, a twelve year old invalid child of rich family, about how to see such beautiful scene from the city. She is so disappointed by the scenes she sees from the windows and towers of the church. She ran from the house to the high towers to look the panoramic scene but it was vain. The unpleasant scenes and sounds make her boring and depressing.

Heidi finds herself confined in the well decorated or furnished house. Though it is rich in every perspective, however, Heidi cannot find the pure

happiness of living in the hut of her grandfather. The life in Frankfurt is much less rustic and full of rich environment. This novel depicts in some details of the homes of wealthy family of the nineteenth century. The modern city possesses all the qualities of modern world of its own. The rich houses are filled with many servants, fine clothes, delicious meals, furnished with different furniture, and formal etiquette. This environment is bleak for Heidi and feels trapped in the city, however, unable to see the sky, trees, fields and farms, meadows and grass, except tall buildings, walls and towers.

The old man seeing Heidi so struck with admiration said, "She will not hurt you while I am near; come, you can have a peep at the kittens."

..... "For myself to keep?" said Heidi excitedly, who could hardly believe such happiness was to be hers. (Spyri,2010:98)

While returning from church tower with heavy mind she sees a little kitten on the way which makes her happy and finds herself that she is with the goats as companion. This clearly depicts the difficulty of villagers to live in the confined life of city. The cause might be the unfamiliar environment, system and culture of the city life. Heidi cannot adjust in the city. She is accompanied with Clara and feels some short of happiness, but within her heart and mind the natural environment of mountain and hills is constantly moving. She suffers from the captive life of city and became depressed. Clara, tutor, grandmother of Clara and other people try to satisfy her but unable to convince and make her happy. She became homesick, maybe not because she left her grandfather but she left the beautiful environment.

"Indeed I only want to go home, for if I stay so long away Snowflake will begin crying again, and grandmother is waiting for me, and Greenfinch will get beaten, because I am not there to give Peter any cheese, and I can never see how the sun says good-night to the mountains." Heidi now appeared and gazed with open-eyed delight and wonder at the beautiful colored pictures in the books which the grandmother gave her to look at. All of a sudden, as the latter turned over one of the pages to a fresh picture, the child gave a cry. For a moment or two she looked at it with brightening eyes, then the tears began to fall, and at last she burst into sobs. The grandmother looked at the picture—it represented a green

pasture, full of young animals, some grazing and others nibbling at the shrubs. In the middle was a shepherd leaning upon his staff and looking on at his happy flock. The whole scene was bathed in golden light, for the sun was just sinking below the horizon. (Spyri, 2010: 126)

Heidi begins to memorize all the scenes and activities of the Alps, her relationship with grandfather, Peter, Peter's grandmother and mother, and different goats. She cannot get satisfaction in the city, though she enjoys the company of Clara and grandmother. She becomes happy when she sees natural scenes and pictures in the book that is given by Clara's grandmother. When grandmother turns the pages of the picture book she begins to cry that undoubtedly explores and illustrates Heidi's devotion to nature. Her eyes shades tears by seeing the scenes in the books similar to the scenes she saw, felt and experienced in Alps and around.

Since the day when Heidi had so longed to go home...So there was nobody to whom she dared confide her longing to go home ... But the weight of trouble on the little heart grew heavier and heavier; she could no longer eat her food, and every day she grew a little paler. She lay awake for long hours at night, for as soon as she was alone and everything was still around her, the picture of the mountain with its sunshine and flowers rose vividly before her eyes; and when at last she fell asleep it was to dream of the rocks and the snow-field turning crimson in the evening light, and waking in the morning she would think herself back at the hut and prepare to run joyfully out into the sun and then there was her large bed, and here she was in Frankfurt far, far away from home. (Spyri, 2010: 128)

Now it seems that Heidi cannot survive without country side. It may be that she sees life in nature from earlier years that won the heart of her. From the very beginning of her city life she is depressed and felt sad by looking at its unnatural, unpleasant and harsh nature. She is much more inclined, fascinated, influenced and absorbed by the natural beauty, now it is impossible to detach her from it. Therefore she dreams about nature.

Heidi did not know it is winter or summer, for the walls and windows she looked out upon showed no change... and grass and flowers, fir trees and mountains, were still far away. Heidi's longing for the old familiar and beautiful things grew daily stronger ... Heidi would go and sit in a corner of her lonely room and put her hands up to her eyes that she might not see the sun shining on the opposite wall; and then she would remain without

moving, battling silently with her terrible homesickness until Clara sent for her again.(Spyri, 2010: 138)

This description of city shows the disfigurement of the city. City is disfigured by its unnatural scenes, bleak high risers, and artificial decorations. There is material satisfaction, and facilities but that does not win the heart of nature lover. Heidi cannot distinguish the seasons that reflects the lack of nature's presence. There is no deep down things in city as it is in the country side. From morning till evening she sees man made cheapest things which depress Heidi a lot. Due to this slowly she suffers from homesickness.

What!" he exclaimed, "the child a sleep-walker and ill! Home- sick and grown emaciated in my house! All this has taken place in my house and no one seen or known anything about it! And you mean, doctor, that the child who came here happy and healthy, I am to send back to her grandfather a miserable little skeleton? I can't do it; you cannot dream of my doing such a thing! Take the child in hand, do with her what you will, and make her whole and sound, and then she shall go home; but you must do something first."

"Sesemann," replied the doctor, "consider what you are doing! This illness of the child's is not one to be cured with pills and powders. The child has not a tough constitution, but if you send her back at once she may recover in the mountain air, if not-you would rather she went back ill than not at all?"(Spyri, 2010: 151)

The main cause of her sickness is the city environment. She is sick due to her fatigue while living in the city. According to the doctor she won't be cured by giving medicines but by sending her to home. Tablets and syrups are not the solution of this disease. The home, nature, mountain side, rising and setting sun, cool colonnades, aromatic wind, blossomed flowers, meadows and pastures can cure the disease of the child. Not only Heidi is impressed by natural phenomena but also other characters such as doctor, Herr Sesemann, Clara, Clara's grandmother are deeply and seriously impressed by the magic of nature. So, nature is portrayed as healing power. The following lines justify it:

The grass upon the mountain sides had turned to gold, the rocks were all aglow, and the whole valley was bathed in golden midst. And as Heidi stood

gazing around her at all this splendor the tears ran down her cheeks for very delight and happiness, ...everything was more beautiful even than she had thought, and that it was all hers again once more... Heidi was out of her mind with delight at being among all her old friends again. ... But instead, here was Heidi, her eyes dancing for joy, and full of gratitude and affection, clinging to the arm of her kind friend. (Spyri, 2010: 167)

Heidi becomes happy after returning in the Alps and becomes healthy again. She gets chance to see the beautiful scenes and sights, meet grandfather, Peter, Peter's mother and grandmother, goats and birds that provides her relief from the confined life. Even the doctor got relaxed a long time after his daughter's death by the scenes and sights of Alps.

Heidi found the place at once and read out in her clear young voice:-

All things will work for good

To those who trust in Me;uti

I come with healing on my wings,

To save and set thee free.

Heidi looked at her thoughtfully for a minute or two and then said, "Healing means that which cures everything and makes everybody well, doesn't it, grandmother?"(Spyri, 2010: 241)

"My dear Uncle," she exclaimed, "if I knew where you had learned to nurse I would at once send all the nurses I know to the same place that they might handle their patients in like manner. (Spyri, 2010: 244)

The fresh morning breeze blew round the children's faces, and every fresh puff brought a waft of fragrance from the fir trees. Clara drew it in with delight and lay back in her chair with an unaccustomed feeling of health and comfort...It was the first time in her life that she had been out in the open country at this early hour and felt the fresh morning breeze, and the pure mountain air was so cool and refreshing that every breath she drew was a pleasure... "That will do the little daughter good," he said, nodding to Clara; "it is from Little Swan and will make her strong. To your health, child! drink it up."(Spyri, 2010: 254)

The place where people live and the food they have also affect the nature of human, their thinking, and relations. In general the villagers are shown as innocent, simple, gentle, peaceful, strong and active but the city people are not like that. But it does not mean that city people are bad. There are differences between the people who live in city and the village in various perspectives. The novel *Heidi* also shows differences and situations of the city life and village life. There is mutual relationship and help between and among the characters especially in the village. That also shows the social nature of the village. They help each other in free without having any greed for money. But in the city such helping nature cannot be found. In city there is much greed and garbage that is too thick to be strewn. The innocent villagers have sensuous heart and mind that always feel and think positively.

Heidi was beside herself with joy...Then she suddenly remembered that Clara was cured; that was the crowning delight of all that made life so delightful in the midst of all this surrounding beauty... and with the anticipation of all the happiness that was now before her. There seemed hardly room in her heart for all her joyful emotions, and these and the ecstasy aroused by the sunlight and the scent of the flowers, held her dumb...Then came the walking, and every day she found it easier and was able to go a longer distance. (Spyri, 2010: 272)

“My dear Uncle! my dear Uncle! how much we have to thank you for! It is all your doing! it is your caring and nursing—” (Spyri, 2010: 282)

How Clara’s desire to see the flowers had induced her to take the first walk, and so by degrees one thing had led to another. ...And Heidi looked up with equal pleasure into Herr Sesemann’s kind face. How good he had always been to her! And that he should find such happiness awaiting him up here on the mountain made her heart beat with gladness. (Spyri, 2010: 288)

These lines gives the one of the main message of Spyri’s novel is that people must love each other and work together for better life. Here Heidi’s grandfather helps takes care and nurses Clara a lot, the result of this is that she managed to walk on her own foot. Herr Sesemann appointed a doctor in his house to take care his handicapped daughter for years but he was unable to cure. But uneducated villager, Heidi’s grandfather, cures Clara with natural treatment that is giving milk of goat, raw food of the

village and the fresh air, beautiful nature, its environment too play significant role to make her healthy.

This is clear that nature healed the only invalid child of Herr Sesemann. Clara got freedom from her handicapped in the village. The beautiful environment, nature and the food she eat in Heidi's home provided by her grandfather that cures her handicap and became able to walk herself. The rich man, Herr Sesemann, might have spent much money for her treatment in the expensive, comfortable and skilled doctor's hospitals. But it was to no avail. Maybe he and all the family members haven't thought or imagined that one family is unbelievable. Though they see the miracle that has happened before them they do not believe. They stared at Clara with open mouth. They are stunned by seeing the drastic change in the life of Clara. Perhaps Herr Sesemann might not have become so much delighted in his life. This proved that nature is the greatest healer of every creature.

What worth to me were money and property when they were unable to make my poor child well and happy? With the help of God you have made her whole and strong, and you have given new life not only to her but to me. (Spyri, 2010:295)

It is clear that there is no greater and dearer thing than the nature. Nature gives birth, life, shelter, food, it nourishes and destroys too. Science and technology has great impact in human life and provides lots of material facilities. Modern men boast on material satisfaction. Even they think that they can buy the entire thing that they desire for but this novel gives a beautiful message that material prosperity is essential but not everything, we also need spiritual satisfaction that we can get through god and nature.

No doctors and hospitals can cure Clara. But the beautiful, pure, and fresh nature cures Clara's handicap. The place we live, the food that we eat, the person whom we have relation, the environment have great role in shaping human life. Happiness, satisfaction, peace cannot be bought by money.

CONCLUSION

Johanna Spyri's Heidi presents a hearty story of an orphan who undergoes various ups and downs, moves to and fro as her fate takes her. Heidi experiences the systems or culture of the city and village in which she satisfies herself in the village and feels captive in the city. Here nature

plays vital role in shaping the life of Heidi and Clara, an invalid child of a rich family. Throughout the novel there is wide and vivid description of the nature of countryside, mountains and its surroundings. This flow of the natural description of the nature attracts the attention of the reader.

The pastoral setting, home of shepherds and goats, slopes filled with green grass, flowers, gentle winds, ancient trees, snows, and sunrise and sunsets are always celebrated, praised and noticed. But on the other hand the city life, its scenes and sounds are portrayed as boring and depressing in the novel though in modern times people desire to stay in the city. The city dwellers get a lot of enjoyment when they reach Alps by seeing panoramic landscapes, listening to musical winds, sweet fragrance of blossomed flowers, tender welcome of the villagers. The city people get unbelievable relaxation and satisfaction in the lap of nature with its beautiful and fresh environment. The richness of the city cannot buy such nature, environment, relaxation, satisfaction, peace and health though they spend their all the money.

This novel depicts in some details of the homes of wealthy families of the nineteenth century. The modern city possesses all the qualities of modern world of its own. The rich houses are filled with many servants, fine clothes, delicious meals, and formal etiquette. This environment is bleak for Heidi and she feels trapped in the city, however, unable to see the sky, trees, and fields, meadows and grass, except tall buildings, walls and towers.

This justifies that nature gives shelter, pleasure, peace and happiness. The place where people live and the food they have also affect the nature of human, their thinking, and relations. In general the villagers are shown as innocent, simple, gentle, peaceful, strong and active but the city people are not like that. But it does not mean that city people are bad. The place where people live and the food they have also affect the nature of human, their thinking, and relations. In general the villagers are shown as innocent, simple, gentle, peaceful, strong and active but the city people are not like that. This is clear that nature healed the only invalid child of Herr Sesemann. The beautiful environment, nature and the food she ate in Heidi's home provided by her grandfather that cured her handicap and became able to walk herself.

The Alpine world brings healing of body, spirit and soul of the characters of the book.

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ANALYSIS OF HEALTH INDICATORS ACHIEVED BY THE PERIODICAL PLANS

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ABSTRACT

This research article entitled "Analysis of Health Indicators Achieved by the Periodical Plan" was carried out to analysis of health indicator achieved by the periodical plan of Nepal. From the thirteen plans, mostly three periodical plans (9th, 10th and 11th) and their health policy and program which were totally implemented and evaluated are chosen to study or analysis as secondary sources of data. Out of nine indicators targeted by ninth plans, one target achieved in same level, four achieved in higher level and four achieved in lower level than planed. By the tenth plan thirteen targets were taken on health indicators, out of them, there were fulfilled eight and other five indicators were not fulfilled or achieved even in expected level. In case of eleventh plan, from the thirteen target of health indicator, four achieved in higher level than planed or expected, three in same expected level and six didn't achieve even in expected or targeted level.

Key words: Health indicator, Periodical plan, Target, Achievement, NPC.

BACKGROUND

Special and regular plan is essential to update and get achievement by the related sectors. Regular fiscal plans are going on in Nepal as well as other countries but to observe the progress it's requires to some period or time. By understanding this clue, Nepal is applying regular interval plan which is called periodical (five years) plan by the responsibility of National Planning Commission (NPC). It was started five year plan in Nepal from 2013 BS as a first five year plan (2013-2018) with included different factors related to development as well as social security. There were implemented 1st to 12th periodical plan and started to 13th plans time in Nepal which are, first five year plan (2013 to 2018), second five year plan (2019 to 2022), third five year plan (2022 to 2027), fourth five year plan (2027 to 2032), fifth five year plan (2032 to 2037), sixth five year plan (2037 to 2042), seventh five year plan (2042 to 2047), eighth five year plan (2049 to 2054), ninth five year plan (2054 to 2059), tenth five year plan (2059 to 2064), eleventh interim three year plan (2064/65 to 2066/67), 12th three year plan (2067/68 to 2069/70) and now to time of thirteen three year plan (2070/71 to 2072/73)

where National Planning Commission (NPC) published Approach paper of thirteen plan.

It was formulated and implemented health policy and program from the beginning of the periodical plan but previous plan before eighth couldn't be effective in health sector because of include only normal and common programs. From the eight five year plan health policy and programs are being effective in health as well other sectors. Every plan has the targets on different sectors as well as health, health targets are formulating on the basis of the health indicators.

The indicators mentioned in the Annual Report (fiscal years 1994/95, 1995/96, and 1996/97) of Department of Health Services of Nepal has been reviewed and analyzed. The Annual Report mentions 74 indicators used by 12 different programs under the Department of Health Services. Out of 26 programs, fourteen (54%) programs do not have any indicators. Of the total 74 indicators used by 12 programs, only 28 (38%) have been used in the annual report for detailed description. Three categories of the indicators have been classified and their use in the report has been analyzed. Questions are raised regarding the "silent" programs and the "silent" indicators for their use in monitoring of performance / trend analysis of various programs. Suggestions on the better use of the indicators have been made. (Suvedi, n.d.)

Health indicators are the basis of quality and standard life. So, national plans should be given emphasis to promote health indicators. To revise and formulate new strategies from the different plan and program, it should be regular analysis and evaluation. By this fact, it is tried to study about Analysis of health indicators achieved by the periodical plan.

OBJECTIVES

The main objective of this study is to analyse the health indicator achieved by the periodical plan of Nepal.

RESEARCH METHODOLOGY

This is an analytical study, where secondary sources of data were used. From the thirteen, mostly three periodical plans (9th, 10th and 11th)

and their health policy and program which were totally implemented and evaluated are chosen to study or analysis.

RESULTS AND DISCUSSION

Targets and Achievements of Ninth Five Year Plan

All periodical plans have the minimum targets during the formulating policy and program in the related sectors, by this rules it has formulated different targets on health aspect also.

The program and plan will be success when their targets are fulfilled. The achievement shows that, the plan and program were effective or not. In the health sector, it's trend to formulating targets by the health indicators. In this context, targets and achievements of health indicators from the ninth five year (2054 to 2059) plan are given below in Table No. 1.

Table 1:

Targets and Achievements of Ninth Five Year Plan

S.N.	Health Indicators	Targets	Achievements
1	Abilities of more essential health services (%)	70	70
2	Delivery services from train health worker (%)	50	13
3	Family planning devices users (%)	36.6	39.3
4	Crude birth rate (per 1000)	33.1	34
5	Total fertility rate (15-45)	4.2	4.1
6	Infant mortality rate (under 1year per 1000)	61.5	64
7	Child death rate (under 5 year per 1000)	102.3	91
8	Crude death rate (per 1000)	9.3	10
9	Average age	49.7	59

Sources: Gautam and Mudbwari (2066 BS)

From table it is found that targeted to provide more essential health services for 70 percent is achieved in same level, 50 percent target to delivery services from train health worker is only fulfilled in 13 percent, rise to family planning devices user as in 36.6 percent was achieved in higher level as 39.3 percent, crude birth rate targeted to reduce in 33.1 per 1000 only achieved in 34, total fertility rate (15-45) targeted to reduce in 4.2 achieved in 4.1, Infant mortality rate (under 1 year per 1000) targeted to reduce in 61.5 only fulfilled in 64, Child death rate (under 5 year per 1000) targeted to decrease in 102.3 decreased more in 91, crude death rate (per 1000) targeted reduce in 9.3 got only 10, average age targeted to increase in 49.7 achieved more in 59.

By this, it seems that target on abilities of more essential health services achieved in same level, family planning user, total fertility rate, child death rate and average age' targets achieved in higher level but delivery services from train health worker, crude birth rate, infant mortality rate and crude death rate' targets were not achieved or fulfilled or in another word, one target achieved in same level, four achieved in higher level and four achieved in lower level than planned.

Targets and Achievements of Tenth Five Year Plan

Targets and achievements of health indicators from the tenth five year (2059 -2064) plan are given below in Table No. 2.

Table 2:
Targets and achievements of tenth five year plan

S.N.	Health Indicators	Targets	Achievements
1	Availability of Essential Health Services (%)	90	78.83
2	Availability of prescribed essential drugs at selected health Institutions (%)	90	93.3
3	Women receiving 4 times pre-natal care	18	29.4
4	TT vaccination to women (age 15-44 yrs) %	50	63
5	Delivery attended by trained health workers (%)	18	19
6	Contraceptive prevalence rate (%)	47	44.2
7	Condom users for safer sex (14-35 year age) (%)	35	77
8	Total fertility rate (15-44 year age women) (%)	3.5	3.1
9	Maternal mortality ratio (per 100,000)	300	281
10	Neo-natal mortality ratio (per 1000 live birth)	32	34
11	Infant mortality ratio (per 1000 live birth)	45	48
12	Child mortality ratio (per 1000 live birth)	72	61
13	Safe drinking water (%)	85	76.6

Sources: NPC. (2059 BS)

According to Table No. 2, health indicators targets on availability of prescribed essential drugs at selected health Institutions (%), women receiving 4 times pre-natal care, TT vaccination to women (age 15-44 yrs) %, delivery attended by trained health workers (%), condom users for safer sex (14-35 year age) (%) , total fertility rate (15-44 year age women) (%), maternal mortality ratio (per 100,000), child mortality ratio (per 1000 live birth) were achieved in higher level than target. But availability of essential health services (%), contraceptive prevalence rate (%), neo-natal mortality ratio (per 1000 live birth), infant mortality ratio (per 1000 live birth) and Safe drinking water (%) targets were not fulfilled or achieved. It seems that, from the 13 targeted health indicators, there were fulfilled 8 and other 5 indicators were not fulfilled or achieved even in expected level.

Targets and Achievements of Eleventh Three Year Interim Plan

From the political change by the 2062/63, three year plans started as regularities of periodical plan even there were five year plan before it. Fundamental right to get health as by the global level is accepted from interim constitutions of Nepal. By realizing this fact, it included essential health targets in this plan as by the health indicator. This plan is also implemented. So, the following Table No. 3, shows the real facts about targets and achievements of eleventh three year interim plan.

Table 3:
Targets and Achievements of Eleventh Three Year Interim Plan

S.N.	Health indicators	Targets	Achievements
1	Access to Essential Health Service (%)	90	78.83
2	Availability of prescribed essential drugs at selected health Agencies (%)	95	93.38
3	Women receiving 4 times pre-natal care	40	35.2
4	TT vaccination to women (age 15-44 yrs) (%)	63	75
5	Delivery attended by trained health worker (%)	35	28.8
6	Contraceptive prevalence rate (%)	53	48
7	Condom users for safer sex (14-35 year age) (%)	77	85
8	Total fertility rate (15-44 year age women) (%)	3.0	2.9
9	Maternal mortality ratio (per 100,000)	250	229
10	Neo-natal mortality ratio (per 1000 live birth)	30	30
11	Infant mortality ratio (per 1000 live birth)	44	44
12	Child mortality ratio (per 1000 live birth)	55	55
13	Safe drinking water (%)	85	80

Sources: NPC. (2007)

The above table depicts that TT vaccination to women (age 15-44 yrs) (%), Condom users for safer sex (14-35 year age) (%), Total fertility rate (15-44 year age women) (%), Maternal mortality ratio (per 100,000)' targets were achieved in higher level than expectation. Neo-natal mortality ratio (per 1000 live birth), infant mortality ratio (per 1000 live birth) and child mortality ratio (per 1000 live birth) targets were fulfilled in same level of planed. But access to Essential Health Service (%), availability of prescribed essential drugs at selected health Agencies (%), delivery attended by trained health worker (%), contraceptive prevalence rate (%) and safe drinking water (%)' targets were not fulfilled up to expected level.

From the thirteen targets of health indicators, four achieved in higher level than planed or expected, three in same expected level and six didn't achieve even in expected or targeted level.

CONCLUSION

With the several facts mentioned above, it may be concluded that ninth five year plan was targeted to achieve nine health indicators, From them target on abilities of more essential health services achieved in the same level, family planning user, total fertility rate, child death rate and average age achieved in higher level. But delivery services from train health worker, crude birth rate, infant mortality rate and crude death rate targets were not achieved or fulfilled. In the tenth plan there targeted to thirteen indicator, by them targets on availability of prescribed essential drugs at selected health Institutions, women receiving 4 times pre-natal care, TT vaccination to women, delivery attended by trained health workers, condom users for safer sex, total fertility rat , maternal mortality ratio, child mortality ratio were achieved in higher level than target. But availability of essential health services, Contraceptive prevalence rate, neo-natal mortality ratio, infant mortality ratio and Safe drinking water targets were not fulfilled or achieved. By the eleventh plan TT vaccination to women, Condom users for safer sex, Total fertility rate, maternal mortality ratio' targets were achieved in higher level than expectation. Neo-natal mortality ratio, infant mortality ratio and child mortality ratio targets were fulfilling in the same level of planed. But access to Essential Health Service, availability of prescribed essential drugs at selected health Agencies, delivery attended by trained health worker, contraceptive prevalence rate and safe drinking water targets were not fulfilled up to expected level.

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IDENTIFICATION OF A NEMATODE PARASITE OF PERIPLANATA AMERICANA (LINN. 1758) BURM. 1838, FROM RUPANDEHI, NEPAL

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ABSTRACT

A considerable number of helminth species have been identified from cockroaches. It appears likely that at least 80 species of Aschelminth, five species of Platyhelminth and five species of Acanthocephalan can be traced to cockroaches or have been successfully introduced into cockroaches while many of them occupy a good deal of space inside the body of host and must damage the gut. In those parasite species which pass through it, they seldom appear to cause death or grave debility in the host. The cockroaches are collected from different places in the house and parasites are collected from the alimentary canal. This work reports on a nematode parasite of *Periplaneta americana* of Rupandehi, Nepal. It comprises the taxonomic description of a species of nematode parasite, *Hammerschmidtella diesingi*, which belongs to order Ascaridida, family Aoruridae and sub-family Aorurinae.

Keywords- *Hammerschmidtella*, *Helminth*, *Parasite*, *Cockroach*.

INTRODUCTION

Nepal is predominantly an agricultural country. India bounds it on the south, east and west and China on the north. It shows extreme diversity in geography, climate and altitude. It has 15.5 per cent of total land area under cultivation of which 62 per cent of the cultivated land is in Terai where cockroaches cause great loss. Subtropical climate is found in Terai where cockroaches are found abundantly. People living in civilized, highly sanitized areas are rarely aware of the truly tremendous cockroach infestations that may exist under poor hygienic conditions.

The extent to which pest species of cockroaches under poor conditions of hygiene and sanitation are accidental carriers of infections is largely unknown. The information now available undoubtedly points to the conclusion that cockroaches may transmit disease organisms if given the

chance. The importance of cockroaches as a vector of vertebrate pathogeneses has been discussed by Roth and Willis (1961) and Steinhaus (1963). Four strains of Poliomyelitis virus, 40 species of pathogenic bacteria and 12 helminth species with primary vertebrate hosts have been traced to cockroaches, but there is no any case reported that proved any major role played by cockroaches in the human pathology.

A great deal of stimulus for medical studies has come from the close association of cockroaches with food storage and food handling areas as well as their presence in latrines, toilets etc. In these locations cockroaches become contaminated with urine and faeces and have access to variety of pathogens. They have the opportunity of carrying infections on the outside of their bodies as well as internally. The present work is an attempt to collect nematode parasites recovered from cockroaches.

OBJECTIVE

The main objective of this study is to identify and to elucidate more information on the parasite.

MATERIALS AND METHOD

The cockroach, *Pariplaneta americana* (Linnaeus, 1758) Burmiester, 1838, were collected from different places such as store-rooms, empty cardboard, kitchen, crevices etc. from Rupandehi district of Nepal.

The cockroaches were bought to the laboratory of Butwal Multiple Campus, Butwal. To collect the alimentary canal parasite, the cockroaches were dissected individually. The collected helminthes were washed in 0.75 per cent saline solution and were transferred to clean Petri dishes for examination.

Seventy percent alcohol was used as fixative. 2-3 drops of glycerin was added to prevent the evaporation of ethyl alcohol. The reason of fixing is to fix the cell contents in natural condition. After fixation the parasites were cleaned in lacto phenol for about 5-10 minutes then stained in Borax carmine for 1-2 minutes. Temporary mounts were prepared by mounting the worms directly into glycerin. The parasites were examined under a compound microscope. Figures of the worms were drawn with the help of camera- Lucida. Ocular micrometer was used for the measurement of

specimens. Measurements are expressed in millimeters. They were identified by following the key of Chitwood (1932) and Skrjabin and Schikhobalova (1951).

Identification and Description of the Parasite

The parasites were identified according to Skrjabin and Schikhobalova (1951). The classification of the parasite is as follows.

- Phylum - Nematelminthes, Schneider, 1866
 - Body is unsegmented, cylindrical or fusiform, dioecious and pseudocoelomate.
- Sub-Phylum - Nematelmintha, Skrjabin and Schulz, 1940
 - Body is smooth or covered with bristles, excretory system protonephridial type or absent, either parasitic or free-living.
- Class - Nematoda, Rudolphi, 1808
 - Digestive system is complete, straight; genital tract in male open by cloeca, in female by separate gonopore; excretory system present.
- Sub – Class - Phasmodia, Chitwood and Chitwood, 1933
 - Phasmodia present; cephalic papillae present, six leaps present; excretory system has at least one lateral canal; gonads telegonic; caudal alae present.
- Order - Scaridida, Skrjabin and Schulz, 1940
 - Usually three large leaps present; female genital system complex; bursa with rays absent; excretory system is H-shaped; esophageal bulb with valvular apparatus present.
- Sub- order - Oxyurata, Skrjabin, 1923
 - Lips three or six, rarely two, esophagus differentiated into three parts; male with one or two spicules and gubernaculum or without them; female reproductive organ paired.

Super family - Atractoidea, Skrjabin and Schikhobalova 1951

Esophagus consist thick muscular anterior part, a median compressed section and posterior spherical, valvular bulb; female monodelphic or didelphic, spicule one or two.

Family - Aoruidae, Skrjabin and Schikhobalova, 1951

Mouth with a labial papillae; esophagus characterized by dilatation in its anterior part; male with one spicule which may be absent exceptionally; position of vulva varies.

Subfamily - Aorurinae, Walton, 1927

Esophagus with a large bulbar dilatation in the anterior part, separated by more or less long isthmus from the posterior bulb; vulva of female in the posterior or anterior part of the body; oviparous; spicule of male either absent or present.

Genus - *Hammerschmidtella*, Chitwood, 1932

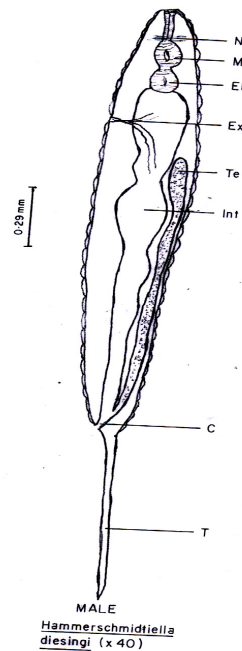
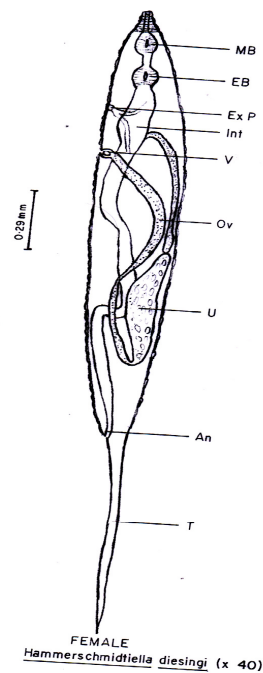
Mouth with 8 sub median labial papillae; amphid Present; mouth cavity primoid; neck and posterior bulb with valvular apparatus; intestine without caecum; tail of female long and filiform; amphidelphic; tail of male filiform and sharply delaminated; excretory pore behind the base of the esophagus; vulva at anterior third of the body.

Species - *H. diesingi*, Chitwood, 1932

Mouth with 3 dentate processes at its base; in female, anterior part of esophagus terminates in a large ovate pseudo bulb; in male, the dilatation is indistinct; tail of male sharply delimited; male with one spicule; one pair of post anal papillae present on truncated part of the body; body covered by annulated cuticular layer; transverse striations are apparent in the cuticle; mouth at extreme anterior end.

The males and females are described separately. Description of male and female are given below:

The length of male worn is 3.09-3.12mm and the breadth is 0.24-0.33mm. Anterior end is the mouth which leads into a cylindrical esophagus bearing a pseudo bulb which is indistinct. The esophagus along with the pseudo bulb measures 0.27-0.285mm in length while the pseudo bulb alone measures 0.045-0.06mm in length. Nerve ring is situated at a distance of 0.21-0.24mm from the anterior end the end bulb separated by the isthmus with pseudo bulb measures 0.075-0.09mm in length. Excretory pore opens behind the base of esophagus. Just after the end bulb intestine is seen with dilatation forming 'threshold' which ends in the opening called cloacae. Intestinal area measures 1.77-1.8mm in length. Reproductive system consists of an unpaired tubular testis, passes directly into ejaculatory duct, open into the ventral part of the terminal section of the rectum to form the cloacae. The posterior end termed the tail, measures 0.9-0.93mm in length. It is filiform and sharply delimited; one pair of pre anal and one pair of post anal papillae present on truncated part of the body. From the posterior end, the cloeca lies at a distance of 0.945-0.975mm.



(Keys- NR- Nerve ring, MB- Median bulb, EB- Esophageal bulb, ExP- Excretory pore, Te- Testis, Int- Intestine, C- Cloeca, T- Tail, V- Vulva, Ov- Ovary, U- Uterus, An- Anus.)

The female worm measures 3.27-4.155mm in length and 0.3-0.45mm in breadth. It has closely annulated cuticle. The esophagus along with its pseudo bulb measures 0.315-0.42mm. The pseudo bulb alone measures 0.06-0.075mm in length, is ovate. The end bulb separated by a more or less long isthmus from pseudo bulb, is 0.075-0.02mm long and 0.09-0.135mm breadth. The intestinal area measures 2.1-2.325mm long. The reproductive organs consist 2 slender coiled ovaries, lead into the oviduct which lead to the uteri and unite to form vagina, opens through vulva on ventral surface of the body. The vulva is situated at anterior third of the body at a distance of 0.9-1.125mm from the anterior extremity. The nerve ring lies at a distance of 0.225-0.345mm from the anterior end. The anus from the posterior measures 1.05-1.455mm. The tail is long and filiform is 1.0-1.35mm in length.

RESULTS AND DISCUSSION

The parasite has been identified as *Hammerschmidtella diesingi* due to presence of following characters.

1. Excretory pore behind the base of esophagus.
2. Vulva at anterior third of the body.
3. Presence of three dentate processes at base of mouth.
4. Anterior part of esophagus terminates in ovate pseudo bulb.
5. Presence of one spicule in the male.
6. Transverse striations are apparent in the cuticle.

The present specimen is reported for the first time in Rupendehi district of Nepal.

The worm was discovered in 1838 by Hammerschmidt and was named as *Oxyuris diesingi*. Transvassos in 1929 placed it in the genus *Aorurus* and named *Aorurus diesingi*. Chitwood established a separate genus *Hammerschmidtella* for *Oxyuris diesingi* in 1932. Sanchez (1947) included *H. neyare* under the genus.

Sharma, and Gupta (1983) created a new species *H. bareillyi* in *P. americana* from Bareilly, India in which having an expanded anterior end like a Cobra's hood; have a longer esophageal isthmus and longer annules of the anterior end; nerve ring placed anteriorly and the eggs are smaller. This species was also identified in cockroach from middle region of Nepal by R. Gupta (1998).

Adamson, and Nasher (1987) created another new species, *H. andersoni* from the diplopod, *Archispirostreptus tumuliporus* in Saudi Arabia. This species is distinguished from all previously described species in the genus by the anterior long annules alternate with short annules; having inflexed testes; a much shorter tail in the male and by the form of cytoplasmic processes surrounding the oral opening of the female. It is the single species in the genus in which a gubernaculum has been reported.

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Social Status of Magar Community of Western Palpa

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Abstract

Magar people are engaged in agriculture and they practice traditional farming system. They have no knowledge about modern farming system. So, the total production of food grains is not sufficient to them to maintain the livelihood for all the year round. Because of this, some young Magar people go to India to earn money while some other foreign countries in army and other jobs. They are socially and economically deprived group, it is because they are less educated and economically poor. Thus, keeping this view in mind, a study is made to analyze the socioeconomic status of Magar Community in Western Palpa of Nepal.

Keywords: magarant ,tibeto-burman, langhali samaj, dhami/jhakri, nuclear, mongoloid.

Introduction

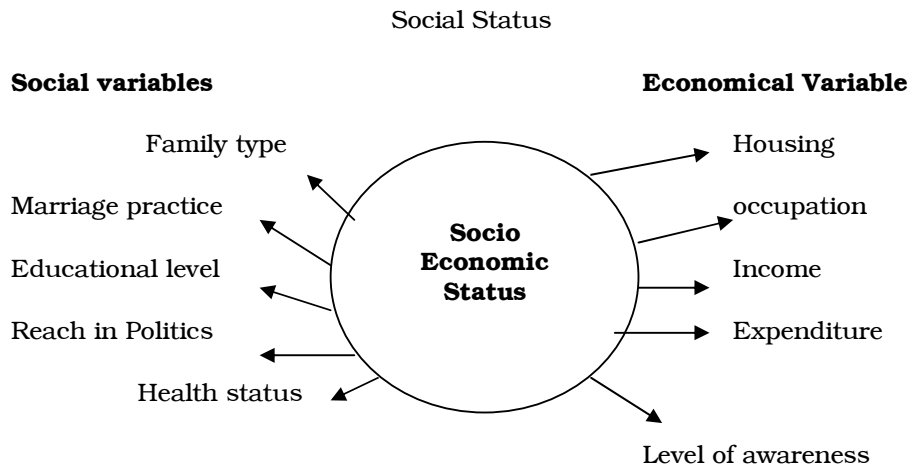
The Magar has the highest population in ethnic group of Nepal. They are inhabitant in maximum districts of Nepal, the research area that the researcher has selected is western region of Palpa is because of dominance of the population is covered by Magar having different surname.

Magars are backward in various aspects by dominance of higher cast that is Brahmin and Chhetri. Instead of their culture dress, ritual, custom, religion, language. They also need political freedom as well as to return their lost of past territory, right and uplift status to make them aware about their right the magar were committed in "magarant national liberation front" by NCP Maoist which announced the Magar autonomous republic in Poush 2062. (Thapa, 2064).

The Magars have Mongoloid features with yellowing color and belongs to the Tibeto- Burman language speaking family. Actually; their mother tongue is Magar, which is originated from Tibeto-Burman family, so their language is influenced by the Tibetan language. (Bist, 2024)

The 18th century king Prithivi Narayan Shah, the founder of modern Nepal, had great confidence in the Khas and Magar troops who together formed the bulk of his military forces. They are popular in military services not only in Nepal but also all over the world. Some young Magars are interested to be recruited to military services in British as well as in Indian army. (Bhattarai, 2062).

The Magars have formulated an organization named " Langhali Samaj" in 1985 which later converted into " Nepal Magar Association" in 1993 and the major objectives of this organization was to unite and develop the Magar community in respects of social and cultural development. (Langhali, 2040). The following diagram shows the social status of Magar community which is caused by different socio-economic variables:



Statement of the Problem

Mostly the Magar people are engaged in agriculture and they practice traditional farming system. They have no knowledge about modern farming system. So, the total production of food grains is not sufficient to the Magar people to maintain the livelihood for all the year round. Because of this, some young Magar people go to India to earn money while some other foreign countries. All these matters show that depth of poverty of the people Palpa, is co- related between poverty and living standard. More specifically, the present paper research study addresses the following questions.

- *What is the social status and living standards of Magars ?*
- What are the different professions that Magars are involved in?

Objective of the Study

The specific objective which the present paper follows is to explore the social status of the Magars of Western Palpa.

Materials and methods

This research is mainly based on both primary as well as secondary sources of data and is descriptive in nature. The data applied here are from various VDCs of Palpa and the interview schedule made on local people of the region. The purposive sampling method has been applied in this research paper to collect the information.

Results and Discussion

Results and discussion which have been made for present paper are as follows:

Table: 1
Distribution of the Family Structure

Family types	Household numbers	Percentage
Nuclear	40	67
Joint	20	33
Total	60	100

Source: Field Survey, 2013

The above table depicts that there are about 67 per cent of family in nuclear category and 33per cent are found in joint family. It can be said that joint family there is decreasing day by day. It concludes that people are being less responsible in their relationship as because of westernized cultural impact on the family.

Table: 2**Description of Treatment in Illness**

Service Providers	No. of households	Percentage
Dhami/ Jhankri	10	20
Health post	20	30
Both	30	50
Total	60	100

Source: Field Survey, 2013

From the above table it can be said that people use different ways for their health treatment. It is found that 20 per cent of people still go for traditional dhami /jhakri whereas 30 per cent of people go to health post but significant result which has been found that 50 per cent people still go for both options. However, Palpa western region as being educated region too, people still believe on dhami /jhakri along with health post.

Table: 3**Distribution of Livelihood in Western Palpa**

Service Providers	No. of households	Percentage
Services	15	25
Pension	25	42
Wage labour	20	33
Total	60	100

Source: Field Survey, 2013

The table shows that the distribution of livelihood as most of the Magar people is found ex-army of India and British and very nominal people of Magar community are from Nepal army. Only 25 per cent are service holders and labour group are of 33 per cent, and most of them are found going India and some of them have been in Gulf countries. The above situation is created because of unemployment problem. In society, people

whose wealth position is better, they are viewed as of higher status family and whose wealth position is not so good are considered as poor and lower status.

The above information depict that the social status of Magar people of western Palpa is found neither in higher level nor at lower level in terms of education, profession, income level. Besides, farming is taken as an additional source of income of Magar people. They engaged in service, wage labour etc. Since they do not play significant role to bring change in their economic status.

Most of the Magar people were lack of higher education. They were not trained with any vocational guidance so, they were compelled to do as unskilled wage labour to solve their hand to mouth problems. The nature of these labourers is seasonal and they are paid very little. All these reasons have adverse effect on their social condition. Out of 60 households, 20 percent believed on Dhami/ Jhankri, 30 percent believed on medical science and 50 percent approached for both. Out of 60 households, 67 per cent are nuclear and 33per cent were joint. From the observations of different sources of livelihood 25per cent belong to services, 42 percent are relied on pension of different countries and 33per cent depend on labour wages.

Thus, it can be concluded that social status of Magar in western region of palpa is not so strong in respect to education, jobs and health services.

Conclusion

Magars are the Tibeto-Burman origin community group, they are socially and economically deprived one of the ethnic groups of Nepal. They are mainly residing in hill region of Nepal especially in Western development region. But during the field visit, it has been found that their socio-economic status has been improved to some extent as they are engaged in army and going abroad for employment. However, there is an urgent need to improve their social status by creating the awareness and providing the job opportunities in the country focussing them as a target group.

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AN OVERVIEW OF PSYCHOANALYTIC CRITICISM AND EXPLICATION

Umapati Neupane

ABSTRACT

This article is an attempt to define psychoanalytic criticism with Sigmund Freud's and Jacques Lacan's definitions and with its background. It has explained psychoanalytic criticism in detailed. It has also mentioned explication of psychoanalytic theory to the extract of King Lear. It provides the readers the new concept and insight in order to perceive and explicate psychoanalytic theory.

INTRODUCTION

Psychological criticism deals with a work of literature primarily as an expression in indirect and fictional form of the state of mind and the structure of personality of the individual author.

In this regard Rob Pope expresses:

" It is defined as the understanding of mental and emotional processes as these relate to language, literature and culture. Psychotherapy is concerned with techniques for resolving mental and emotional problems and with people realizing their full potential ". (96)

It is a form of literary criticism which uses some of the techniques of psychoanalysis in the interpretation of literature. Psychoanalysis is itself a form of therapy which aims to cure mental disorders by investigating the interaction of conscious and unconscious elements in the mind. This practice is based upon specific theories of how the mind, the instincts and sexuality work.

Background

This approach emerged in the early decades of the nineteenth century. Moreover, it originated in the work of Austrian psychoanalyst Sigmund Freud who pioneered the techniques of psychoanalysis. Psychoanalysis and psychotherapy are identified with Sigmund Freud (1856-1939) who aimed

to put the study of human consciousness and the unconsciousness on a scientific footing. The term derives from Greek psyche meaning breath and soul as well as mind. Thus, psychology is study of mental, emotional, spiritual processes. However, the analysis and treatment of mental and emotional disorders have long and complex histories both before and after Freud.

Freud developed a language that described a model that explained and a theory that encompassed human psychology. His theories are directly and indirectly concerned with the nature of the unconscious mind. Psychoanalytic approach began with Freud, who wrote literary criticism as well as psychoanalytic theory. It studies artist's mind and instincts. It was written before 1950 to psychoanalyze the individual author. After 1950, psychoanalytic critics began to emphasize the ways in which authors create works that appeal to readers' repressed wishes and fantasies. Then they shifted their focus away from the author's psyche towards the psychology of the reader and the text.

In this regard Keith Green and Jill Lebihan express:

"The Freud's theoretical positions changed radically from his early writings in the 1890 to those which he developed towards the end of his career in the early 1930. He constantly revised his ideas, re-footnoted them in the light of later discoveries, reinterpreted his clinical data and even suppressed elements of his work that were controversial" (147)

Prominent psychoanalytic critics are Sigmund Freud, Carl Gustav Jung, Jacques Lacan Norman Holland etc. Freud was almost the first psychologist to point out and describe the dynamic character of mind. Freud's theory of mind is at the heart of psychoanalysis. He gave the model of the Id, the ego, and the super ego as the structure and the operation of mind. These dynamic aspects of human mind help us to understand the function of the mind. Id is a component stored in the unconscious and it always desires us to act according to our instinctual drives. The Id is governed completely by the pleasure-pain principle and all its aggressive efforts are regulated by this principle. It has no idea of time or reality or proper or improper.

The Id: It is entirely impulsive. If the primitive wishes and desires of the Id were not controlled by reality and society, man would never grow into an adult nor become civilized. It would act and behave only to seek pleasure and avoid pain. He would be forever at the level of an animal or child. At birth and sometime after the birth of child, the child is entirely at the level of the Id. In course of time, the child is gradually in contact with reality and outside people. Then, he learns to control and modify his behaviour in the light of condition outside.

The Ego. At this level, the individual is aware of what is going on around him, and the Ego is closely related to the surrounding world. It takes notice of what takes place in the outside world and is built and developed on the basis of perception. It tries to adjust the urges of the Id to the physical and social reality. It has also a knowledge of the consequences of its behaviour and tries to strike a balance between the needs of the organism and the demand of the physical and social environment. The Ego, on the other hand, is the balancing factor between Id and super ego. Freud calls it self-conscious intelligence. It also works on the pleasure pain principle but behaviour is regulated by the physical and social reality. The process of psycho analysis depends on our understanding of the operation of repression.

The super ego: Freud calls it the ego. An individual is socialized and grows into a moral and social being. It is determined by social and cultural influences. Therefore, it develops late in life when the individual is shaping and moulding into a ripe personality. It is dominated by goals which we have set ourselves to achieve. It is developed during our social and cultural development when an individual begins to learn the moral and social norms and behaviour is approved by his family, community and society. If the Id is present at birth, super ego develops late in life. Super ego consists of social rules and codes that prescribe the activities to us. So, it is the moral aspect of human personality.

Psychoanalytical study recognizes the symptoms of unconscious when they surface in the forms of dreams, puns, slip of tongue and hysterical and neurotic disorder. Freud tried to deal with abnormal behaviour and mental disorder. According to him conflicts between the different dynamic aspects of mind are at the root of all mental disorders, mental diseases and pathological behaviour. Conflicts go on at all levels and regions of the mind

and it is the resolution of these conflicts which offer the key to the treatment of pathological behaviour and mental disorders. Why and how do such conflicts arise will be known after studying the characteristics of different aspects in detail.

Unconscious Motivation

Unconscious motivation is those of which we are not sure and which we don't recognize as causing our behaviour. We explain our behaviour in terms of what we don't know. Freud laid great stress that a man's behaviour cannot be understood fully unless we know his unconscious motives too. Slips of tongue or pen forgetting of unpleasant experiences, involuntary movements, and dream result from unconscious motivation as we don't recognize them. These motives can be brought to light by the technique of free association in which the subject is asked to relax and speak out whatever passes his mind on the presentation of keywords. According to Freud, all human behaviour is motivated by two main principles: the pleasure-pain principle and the reality principle. We all do these works which provide us pleasure. But we don't do those works which give us pain. Everyone has to modify and change behaviour according to the needs and requirements of the situation.

Dream Analysis

Dreams are psychological products which represent a person's reaction to his daily experiences. Freud calls dreams the royal road to the unconscious. Dreams reflect unconscious conflicts express repressed unfulfilled wishes and thoughts. Dreams are fulfilment of unfulfilled desires and wishes.

In this regard: Lois Tyson expresses:

"During sleep, the unconscious is free to express itself, and it does so in our dreams. However, even in our dreams there is some censorship. Some protection against frightening insights into our repressed experiences and emotions and that protection takes the form of dreams distortion." (18)

The psychological forces expressed in dreams are mostly emotional and irrational. They are of the type which will be forbidden in normal waking

life. They are of hostile and sexual character which will bring shame, fear and humiliation. The disguised aspect of the dreams is called the manifest content. The manifest content is the dream as it appears to the dreamer and the latent content is the symbolic meaning of the manifest content. The manifest content is fantastic and bizarre. Any fact which stands for another fact is a symbol. Some symbols are universal whereas some symbols are associated with sex. Freud's account of the two main mechanisms of unconscious process, condensation and displacement are effective. Both are essentially linguistic phenomenon, where meaning is either condense (in metaphor) or displaced (in metonymy). Condensation; where two or more meanings come to bear on the same word, figure or image. (puns, metaphors, event in a dream or painting) Displacement, where one item stands in for another with which it has some perceived connection. (e.g. substitution of opposites or part for whole, say girl for boy.

Sigmund Freud (1856-1939)

Sigmund Freud was born in 1856 to Jewish parent in Moravia, a small town in what is now the Czech Republic. His father was authoritarian while his mother was a warmer. When Freud was 4 years old, his family moved to Vienna where he received all of his education. When Freud first began his medical studies at the University of Vienna in 1873, he found himself somewhat excluded from the academic community and started investigating Jewish origins. He also started furnishing the foundation of his independence of thought. He worked in the psychological laboratory of Ernst Brucke where he found congenial colleagues and an atmosphere of mutual respect. His acquaintance with the physician Josef Breuer was to have an enormous impact on his thinking. After taking his medical degree in 1881, he paid his full attention to the study of nervous diseases. Initially, he was influenced by Jean-Martin Charcot's investigation of hysteria. Freud developed the idea that neuroses might have a psychological rather than physiological origin. He also became a specialist in nervous diseases.

In this regard, M.H. Abrams and Geoffery Galt Harpham express:

Freud had developed the dynamic form of psychology that he called "Psychoanalysis as a procedure for the analysis and therapy of neuroses." (257)

In 1895, Freud and Breuer jointly published their findings as studies on Hysteria, a text which stressed the emotional life of the patient, distinguished conscious and unconscious mental acts. He claimed that all neuroses derived from disturbances of the sexual function. Freud's major theories are related to repression, sexuality, the interpretation of dreams and instincts.

Jacques Lacan (1901-1981)

He was born in Paris to Roman Catholic parents who gave him the name "Jacques - Marie". He went on to study medicine after which he undertook training in Psychiatry. In 1939, he joined psychoanalytic society of Paris and became president of this organization in 1953. He was highly influenced by Freud. The work of the French psychoanalyst Jacques Lacan centers around his extensive re-reading of Freud in the light of insights furnished by linguistics and structuralism. Lacan rejected attempts to link psychoanalytic with social theory. He is of the opinion that the unconscious is the discourse of other. The human passion is structured by the desires of others that we express deep feelings through the relay of others. Apart from Freud, the main influences on Lacan's work were Saussure, Roman Jakobson and Hegel. Lacan became popular after the publication of *Ecrits* (1966), a large collection of essays and papers. Lacan is a post structuralist psychoanalyst. He is basically known for his two ideas, his redefinition of unconscious and his idea of subjectivity. For Lacan, the unconscious is structured like a language. Therefore the desire in the unconscious is like the signified and all dreams, jokes etc are signifiers. Patricia Waugh expresses:

Lacanian notions have become common place in contemporary theory and criticism. It may be because they are concerned with the problematic articulation of the relationship of language to the human body determined by the triad/Real/ symbolic/ imaginary (280).

He made rewriting of Freud's account of the unconscious using linguistic terminology and concepts. Lacan made three orders or states of human mental disposition the imaginary order, the symbolic order and the real. The imaginary order is a pre-oedipal phase where an infant is unable to distinguish itself from its mother body or to recognize the lines of

demarcation between itself and objects of the world. The mirror phase - the point at which the child can recognize itself and its environment in the mirror-marks the point at which the comforting imaginary condition breaks down, pushing the child into the symbolic order, which is the world of predefined social roles and gender differences, the world of subjects and objects is very difficult concept that he had trouble explaining. One way to think of the Real is as that which is beyond all our meaning-making system, which lies outside the world created by the ideologies society uses to explain existence. The Real is the uninterpretable dimension of existence. For Lacan, the real is the impossible.

CONCLUSION

In this way, both of the psychoanalysts analyzed the human mind, behaviour activities and manners through the prospective of psychological theory. The ideas and the notions of both psychoanalysts are still useful, effective and productive for the solution of mental psychological and emotional problems. The purpose of psychoanalytic theory is to care mental disorders by investigating the interaction of conscious and unconscious elements in the mind.

Explication of Psychological theory to the extract from King Lear.

Cordelia

You have begot me, bred me, loved me: I Return those duties back as are right fit, Obey you, love you, and most honour you. Why have my sisters husbands, if they say They love you all? Haply, when I shall wed, That lord whose hand must take my plight shall carry Half my love with him, half my care and duty: Sure, I shall never marry like my sisters,
To love my father all.

KING LEAR : But goes thy heart with this?

CORDELIA : Ay, good my lord.

KING LEAR : So young, and so untender?

CORDELIA : So young, my lord, and true. (79)

In the above extract, William Shakespeare depicts the chaos and family conflict which explore the psychological issues. King Lear intends to divide his kingdom among his three daughters. For that, he sets them a test. Whoever expresses the greatest love will be given the largest portion. Goneril expresses limitless love for him and gets a share of property. In the same way, Regan expresses her greatest joy and limitless love for his father. As a result, she gets equal share to Goneril. But Cordelia refuses to join in the love test, saying that she simply loves her father as a daughter should love ones father. Cordelia speaks quietly, politely, honestly and emphatically for all whereas her two sisters express flattery to get the ownership of property. Chaos and conflicts go on climax because King's division of Kingdom which causes King Lear's downfall. This paper investigates King Lear's underlying motives for his unreasonable demands by using Freud's psychological theory, while connecting King Lear's motivations with his monologue in Act 5, scene 3. The confrontation in Act I Scene I reveals King Lear's underlying motivations and strong desire to test his daughters how much they love him. It means he is sexually attracted to his daughters. He also doesn't wish to provide a share to Cordelia who answers faithfully and honestly. She is both dutiful and truthful. Cordelia's answer is not offensive. But her answer becomes hurtful to her father who desires all her love. Her faithful and honest answer is not acceptable to King Lear because she expresses that she loves her father as one daughter should love one's father. So, in rage he disinherits Cordelia. However, the king of France accepts Cordelia. King Lear's motivation for his unreasonable demands became clear when contrasted with his monologue in Act 5 Scene 3. He expresses "Come let's away to prison (we two alone will sing like birds in the cage (9-10). He is completely betrayed by his two daughters because they do not act what they promise. His desires are not fulfilled by his two daughters. So, he realises that he did a great injustice to Cordelia. As a result, he suffers from mental disorder and becomes mad.

In conclusion, King Lear doesn't get what he wanted to get from his two daughter's that becomes comprehensible when analyzed in the context of a father's sexual interest in his daughters. He is psychologically motivated by his two daughters' unfaithful answers. He becomes mad because he is betrayed completely by his daughters. According to Freud, this psychological need is still being played out in our modern relationships.

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संरचनावाद, उत्तर संरचनावाद र ज्याक डेरिडा

राजु भुसाल

सार

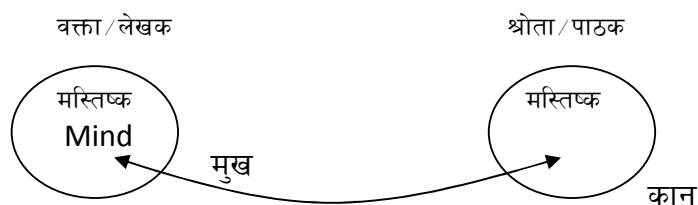
(संरचनावादपछि उत्तर संरचनावादको जन्म भएको हो । त्यसैले उत्तरसंरचनावादका कतिपय मान्यता संरचनावादमा पनि भेटिन्छ । ससुरका सङ्केत सङ्केतक र सङ्केतितसम्बन्धी मान्यता, चिन्तविज्ञान र अर्थसम्बन्धी अवधारणाहरूलाई उत्तर संरचनावादले ग्रहण गरेको छ तर संरचनावादले अर्थलाई जुन रूपमा ग्रहण गरेको छ उत्तर संरचनावादले त्यही रूपमा सकारेको छैन । अर्थको खोजी संरचनावादको मूल विशेषता हो । संरचनावाद आधुनिक राज्यसत्ताको पूर्णतः रूपवाद र भाषावादका रूपमा आएको थियो भने उत्तरसंरचनावाद उत्तर औद्योगिक युगको विखण्डनको रूपमा आएको छ । उत्तर संरचनावादको प्रमुख व्यक्तित्व ज्याक डेरिडा हुन् । यिनको विसंरचनावाद उत्तरसंरचनावादको मुटु हो । यसअन्तर्गत मिसेल फुकोको शक्ति सिद्धान्त, ज्याक लकँको नव मनोविश्लेषण सिद्धान्त, जुलिया किस्तेवाको नव मनोविश्लेषण सिद्धान्त, रोलान् वार्थको पाठको बहुअर्थको सिद्धान्त शक्तिशाली छन् । द्विचरको विरोध, अर्थको बहुलता, निष्कर्षको विरोध उत्तरसंरचनावादका प्रमुख विशेषता हुन् ।)

विषय परिचय

उत्तर संरचनावाद संरचनावादको सीमान्त प्रतिक्रियाका रूपमा प्रारम्भ भएको दार्शनिक र समालोचकीय मान्यता हो । उत्तर संरचनावादलाई लिएर प्रश्न उठ्छ- उत्तर संरचनावाद संरचनावादको विरोध हो या त्यसको विकास हो ? वास्तवमा उत्तरसंरचनावादको उपयोग यी दुवै रूपमा हुन्छ । उत्तर संरचनावाद संरचनावादको पछिल्लो अवधारणा हो । यसले संरचनावादका कतिपय कुरामा प्रश्न चिह्न खडा गरे तापनि यो आधारभूत रूपमा संरचनावादमै अडेको छ (शर्मा र लुईटेल, २०६१ : २६३) । यसले मानविकी र सामाजिक शास्त्रका सबै विषयलाई प्रभावित पारेको छ । समालोचनादेखि सांस्कृतिक अध्ययन, नारीवाददेखि राजनीतिशास्त्र र अर्थशास्त्रसमेत यसबाट कुनै न कुनै रूपमा प्रभावित छन् । यसले आधुनिक युगको सैद्धान्तिक स्थापनालाई मात्र खोलेको छैन उत्तर आधुनिक युगको दार्शनिक दृष्टिकोण पनि स्थापना गरेको छ । आज यो बौद्धिक जगत्को महत्वपूर्ण स्वर बन्न पुगेको छ । युरोपमा यसले गहिरो प्रभाव पारेको छ । उत्तर संरचनावाद उत्तर औद्योगिक युगको उपज हो । संरचनावाद इतिहास, नृत्यशास्त्र, मनोविज्ञान, साहित्य आदिमा एकरूपवादी दृष्टि थियो भने उत्तर संरचनावादले आधुनिक युगमा विश्व खण्डनमा जोड दिन्छ ।

विषय विस्तार

संरचनावादको गहिरो सम्बन्ध भाषासँग छ । ज्याक लकँ भन्दछन्- भाषाको स्वरूप जटिल हुन्छ; किनकि भाषामा अर्थहीन शब्द पनि हुन सक्छन् र अर्थवान शब्द पनि । सामान्य अर्थमा शब्दको प्रयोग हुन सक्दछ र विशिष्ट अर्थको सन्दर्भमा पनि । ससुरले भाषाको दुई रूपको उल्लेख गर्दछन्- पेरोल र लाङ्गे । पेरोल भाषाको उच्चार्य वा भौतिक पक्ष हो भने लाङ्गे मनोवैज्ञानिक पक्ष । भाषाको नियम अमूर्त र तर्कातीत हुन्छ भन्ने दृष्टिकोण ससुरको छ । वास्तवमा यही लाङ्गे र पेरोल (भाषा र वाक्) को प्रक्रिया नै संरचना र संरचनावादको मूलमा छ (मिश्र, २०१२ : २८०) । संरचनावाद र उत्तरसंरचनावाद दुवै भाषासँग सम्बद्ध छन् र यिनीहरूले भाषामा नै आफ्नो तरिकाले विमर्श गरे । संरचनावादमा भाषालाई एक मोडेलका रूपमा प्रस्तुत गरियो । त्यो भाषाको मोडेल ससुरदेखि लिएर मिसेल फुको र रोलॉ वार्थले भिन्न-भिन्न दृष्टिले व्याख्या गरे तर सबैको मूल भाषा नै पाठको महत्वपूर्ण अङ्ग हो र भाषाबाट नै पाठमा निहित सौन्दर्यको सन्देश व्यक्त गर्न सम्भव छ भन्ने साभा अवधारणा रहेको छ । उत्तर संरचनावादमा पनि भाषा नै केन्द्रमा हुन्छ र यो पनि ससुरबाट अनुप्राणित छ । ससुरले भाषा निर्माण तथा वाक् र त्यसको अनुभवको सन्दर्भमा विस्तारले विमर्श गरे । सङ्क्षेपमा ससुरको भाषिक अवधारणालाई यसरी देखाउन सकिन्छ (मिश्र, २०१२ : २८५) ।



वक्ताको मस्तिष्कमा अमूर्त भाव/विचार पहिलेदेखि नै रहन्छ । विचारले अभिव्यक्तिका लागि वाक् प्रतीक अर्थात् ध्वनि प्रतीकहरूको रूप (भाषाको भौतिक रूप) धारण गर्दछ, अनि श्रोताले ध्वनि अङ्गका माध्यमले आफ्नो कानले त्यसलाई सुन्छ । त्यस प्रक्रियाले श्रोताको मन/मस्तिष्कमा वक्ताको विचारको स्वरूप (इमेज) बन्दछ र श्रोताले वक्ताको कुरा सम्झने प्रयत्न गर्दछ वा सम्झन्छ । सुन्ने यही प्रक्रिया प्रारम्भमा अमूर्त हुन्छ र पछि वाक् चिन्ह/प्रतीकहरूद्वारा मूर्त हुन्छ । श्रोता/पाठक (साहित्यका सन्दर्भमा समालोचक) वक्ताको कुराको (सन्देश) प्रतिक्रिया यही प्रक्रियाद्वारा गर्न सक्छ । बोली वा लेखकको कार्य यही कार्यव्यापारद्वारा चलिरहन्छ (तर यसमा दुईवटा कुरा महत्वपूर्ण छ, वक्ताको अभिप्राय र श्रोताको बुझाई) भन्ने मान्यता संरचनावादको छ । संरचनावादको केन्द्रमा ससुर थिए र उनकै मान्यताबाट संरचनावाद निर्देशित थियो तर उत्तर संरचनावादले प्रारम्भका रोलॉ वार्थ, मिसेल फुको, रुसी रूपवादीहरू, भिक्टर स्लोव्स्की, रोमन याकोब्सन्, तोदोरोभ आदिका भाषासम्बन्धी मान्यतालाई पनि आत्मसात गरेको छ ।

वस्तुतः संरचनावादको सार तत्व रूपवादमा रहेको छ । रूपवादले भाषाबाहिर केही पनि हुँदैन भन्दछ । भाषा एउटा संघटन हो, जसमा अनेक घटक या अवयव हुन्छन् । अवयव एकातिर अलगअलग अवयवसँग जोडिएका हुन्छन् र साथसाथै अवयवसँग पनि जोडिएका हुन्छन् । संरचनावादले कुनै पनि कृति घटना र समाजको अध्ययन यही सावयवी पद्धतिद्वारा गर्दछ । उदाहरणका लागि मनुष्य सावयवी प्राणी हो । जसको अवयव या घटक हात, खुट्टा, घाँटी, नाक, कान आदि एकअर्कासँग जोडिएका हुन्छन् र साथै उसको व्यक्तित्वसँग पनि जोडिएका हुन्छन् । एउटाको क्षतिमा संरचना खण्डित हुन्छ र एउटाका प्रभाव अर्कामा पर्दछ । वास्तवमा संरचनावाद र उत्तरसंरचनावादलाई बुझ्नाका लागि रूपवादलाई बुझ्नु आवश्यक छ । यसका जनक भिक्टर स्लोभ्स्की मानिन्छन् । रुसी रूपवादको स्थापना मस्कोका लिङ्ग्विस्टिक सर्कल, पिटर्सवर्गका ओपोजा र प्राग् सम्प्रदाय आदिका विचारकहरूले गरेका हुन् । रूपवाद एकप्रकारको काव्यभाषावाद हो, जसले काव्यमा अन्तर्निहित सौन्दर्यलाई भाषिक उपकरणद्वारा स्पष्ट गर्न चाहन्छ । यसमा कृति प्रथम दर्जाको वस्तु हो । यसभन्दा अगाडि इतिहास, देशकाल, दर्शन, अर्थविज्ञान, समाजविज्ञान आदिको मान्यता कृतिमा खोजी गरिन्थ्यो र कृति दोस्रो स्थानमा पर्दथ्यो । रूपवादले यसलाई उल्टाएर कृतिलाई प्रथम स्थान दियो । यसले सौन्दर्य र सन्देशलाई बाहिरबाट होइन कृतिको भित्र खोज्नु पर्ने मान्यता राख्यो । काव्यभाषालाई महत्वदिनु, कृतिको स्वतन्त्रताको घोषणा गर्नु र समीक्षालाई पाठ केन्द्रित बनाउनु, भावक वा समीक्षक केन्द्री नबनाउनु रूपवादको महत्वपूर्ण योगदान थियो । वास्तवमा रूपवादले साहित्यलाई रचनाकार र रचनागत परिस्थितिहरूबाट अलग गरेर पाठमा नै बल दियो, जुन कालान्तरमा उत्तरसंरचनावादको मूल कारक बन्यो ।

प्राग् सम्प्रदाय (प्राग् लिङ्ग्विस्टिक सर्कल) ले सन् १९४२ मा जुन अवधारणा प्रस्तुत गर्‍यो त्यहीबाट ससुरको शब्दार्थ सिद्धान्त र रूपवाद संयुक्त भयो र संरचनावादसम्बन्धी विवेचना प्रारम्भ भयो (मिश्र, २०१२:२८३) । प्राग् सम्प्रदायलाई रसियाली रूपवाद र सस्युरेली संरचनावादको समन्वय गर्ने सम्प्रदाय भनिन्छ (शर्मा र लुइटेल्, २०६१ : २१६) । यो रूपवादसँग सम्बद्ध भएकाले यसलाई रूपवादको विस्तार र निरन्तरता मानिन्छ भने संरचनावादको समन्वयका कारण यसलाई चेक संरचनावाद पनि भनिन्छ (शर्मा र लुइटेल्, २०६१:२१६) । प्राग् स्कुलका मुकारेव्स्कीले साहित्यको अध्ययनका लागि संरचनाको व्याख्या गरे र कवितालाई भाषागत संरचना माने । उनका दृष्टिमा संरचना भाषाका तत्वहरूको पारस्परिक सम्बन्धको व्यवस्था हो । यसरी रूपवादले अन्तर्वस्तुको स्थानमा भाषिक एकाईहरूलाई जोड दियो र भाषाका प्रकार्यहरूको चर्चा गर्‍यो । प्राग् स्कुल/सर्कलको संरचनावाद विकसित भयो र त्यसले नयाँ रूप धारण गर्‍यो । त्यसपछि फ्रान्सेली संरचनावादको मोडेल आयो । यसले ध्वनिविज्ञान, अर्थविज्ञान, मनोविज्ञान, समाजविज्ञान, शरीरविज्ञान आदिका दृष्टिबाट भाषिक अध्ययन गर्नुबाहेक साहित्यिक संरचनाका परिप्रेक्ष्यबाट पनि अध्ययन गर्ने उद्देश्य गर्ने उद्देश्य लिएको छ (शर्मा र लुइटेल्, २०६१:२१९) ।

अधुनातन संरचनावादीहरूमा समाजशास्त्री नृतत्वविज्ञानी क्लड लेभाई-स्ट्राउस र रोलॉ बार्थ प्रमुख छन् । यिनीहरूले ससुरको अवधारणालाई विस्तार गरे । त्यसपछि मिसेल फुको, अल्थूसर, लक आदिले आ-आफ्नो ढङ्गले संरचनावादका बारेमा विचार गरे । यसलाई एउटा पूर्ण शास्त्रका रूपमा विकसित गरे । रोलो बार्थका अनुसार संरचनाभन्दा बाहिर अर्थ छैन । अर्थ लेखकसँग पनि हुँदैन । अर्थ पाठमा हुन्छ, पाठको संरचनामा अर्थ रहन्छ भन्ने विचार बार्थले प्रस्तुत गरे । शब्द, पद, वाक्य, छन्द आदिले पाठको संरचना निर्माण गर्छन् । साहित्य निर्माणमा पाँच नियमले काम गर्छन्- व्याख्या, चिन्हसंहिता, प्रतीकात्मकता, क्रिया व्यापार संहिता, सांस्कृतिकता (मिश्र, २०१२:२८४) । यी पाँच नियमले एउटा यस्तो सञ्जाल बनाउँछ, जसमा सारा पाठ घुमेको हुन्छ । यही प्रक्रियाको पकड नै संरचनावाद हो (मिश्र, २०१२:२८४) समग्रमा संरचनावाद एउटा यस्तो वाद हो जसले लेखकीय अथवा समालोचकीय अनुभूतिलाई गौण मान्दछ र पाठ निर्माण, पाठ संरचनामा लुकेर रहेका तथ्यलाई उजागर गर्दछ ।

उत्तर संरचनावाद कतिपय विषयमा संरचनावादसित असहमत छ । १९६० को दशकमा खासगरी सन् १९६८ देखि उत्तरसंरचनावादले संरचनावादको ठाउँ लिन थालेको देखिन्छ (शर्मा र लुइटेल्, २०६१:२६३) । संरचनावादबाट उत्तरसंरचनावादको विच्छेद देखाउने अर्थात् पहिलोबाट दोस्रोलाई अलग्याउने केही तथ्य यी हुन् (गौतम, २०६४ : ९२, ९३)

- संरचनावाद वैज्ञानिकताको, सार्वभौमको दावा गर्छ जसमा उत्तरसंरचनावाद उपेक्षापरक हेराई राख्छ ।
- संरचनावाद टेक्स्टको एकत्वमा विश्वास गर्छ जबकि उत्तरसंरचनावाद टेक्स्टको अनेकत्वमा, बेमेल (डिस्युनिटी) मा जोड दिन्छ ।
- संरचनावाद सङ्केतक र सङ्केतितको निश्चित सहवर्तिता खोज्छ जब कि उत्तरसंरचनावाद सङ्केतितलाई अनिश्चित मान्छ, सङ्केतलाई प्राथमिकता दिन्छ ।
- संरचनावाद र उत्तरसंरचनावाद दुवैमा संरचनाको भूमिका उल्लेख्य छ । स्ट्रुक्चरलाई अर्थात् संरचनालाई हामीले घटक र घटकहरूलाई जोड्ने नियमको रूपमा बुझ्दै आएका छौं । अवयव र अवयवहरूको सम्बन्धमा संरचना बोधगम्य हुन आउँछ तर, संरचनावादी संरचना निश्चिततातिर हामीलाई डोर्काउँछ जब कि उत्तरसंरचनावादी संरचना अनिश्चिततामा हामीलाई धकेल्छ ।

उत्तर संरचनावादीहरूमा ज्याक डेरिडाको विनिर्माणवादी सिद्धान्त, रालॉ बार्थको पाठको बहुअर्थको सिद्धान्त, लक र जुलिया क्रिस्तिवाको नव मनोविश्लेषक सिद्धान्त, मिसेल फुकोको शक्ति र

सङ्कथनको सिद्धान्त आदि महत्वपूर्ण छन् । यसमा यिनको चर्चा सङ्क्षिप्त रूपमा गरिन्छ । उत्तर संरचनावादको प्रारम्भ ज्याक डेरिडाको विखण्डन या विरचनाको अवधारणाबाट भएको हो (नगेन्द्र र हरदयाल, २०१२:४२१) । विखण्डनको चर्चाको प्रारम्भ सन् १९६६ मा जोड हफ्किन्स विश्वविद्यालयमा आयोजित एक गोष्ठीबाट भएको हो । सन् १९६६ मा जोन हफ्किन्स विश्वविद्यालयमा आयोजित संरचनावादसम्बन्धी कार्यशाला गोष्ठीमा डेरिडाले Structure, Sign and Paly in the discourse of the Human Sciences शीर्षक कार्यपत्रमा संरचनावादको आलोचना गरी उत्तरसंरचनावादको थालनीका साथै विनिर्माणवादसम्बन्धी नयाँ सिद्धान्तको स्थापना गरेका हुन् (शर्मा र लुइटेल्, २०१२:३५८) । गोष्ठी संरचनाबारे विचार विमर्शका लागि आयोजना गरिएको थियो तर डेरिडाको उपस्थिति र उनको कार्यपत्र पठनको परिणाम गोष्ठी विखण्डनवादको प्रस्तावबिन्दु बन्यो (नगेन्द्र र हरदयाल, २०१२:४२५) । सन् १९६७ मा डेरिडाका तीन पुस्तक प्रकाशित भए- अफ ग्रामाटोलोजी, राइटिङ एन्ड डिफरेन्स र स्पीच एण्ड फेनोमेना । त्यसपछि विनिर्माणवाद फ्रान्समा मात्र नभएर अमेरिकामा पनि चर्चाको प्रमुख विषय बन्यो । अमेरिकामा यसलाई लोकप्रिय बनाउनमा येल विश्वविद्यालयका साहित्यकारहरूको महत्वपूर्ण भूमिका छ । पल डी मन, जेफरी हार्टमेन, जे हिंसिल मिलर, हेराल्ड ब्लुम बारबरा जानसन आदिले यसको प्रचारमा निर्णायक भूमिका निर्वाह गरे । यी विद्वान् नयाँ समीक्षाको बन्धनबाट मुक्त हुन चाहन्थे (नगेन्द्र र हरदयाल, २०१२:४२५) । कृतिको अर्थ एउटै हुँदैन र अन्तिम पनि हुँदैन भन्ने कुरा यिनीहरूले अनुभव गरेका थिए । यिनीहरूले कृतिको खुलापनमा विश्वास गर्दथे तर यिनीहरूले यी विचारलाई बाहिर ल्याएका थिएनन् । जब डेरिडाको विखण्डनवाद आयो अनि यिनीहरूले आ-आफ्नो ढङ्गले यसको व्याख्या गरे । डेरिडाले निकै सौँच विचार गरेर विनिर्माणवादको स्थापना गरेका हुन् । उनले विभिन्न पाठलाई पढेर त्यसलाई व्याख्या गर्ने क्रममा विभिन्न शब्दको प्रस्ताव गरे । यी शब्दहरूमा डिकन्स्ट्रक्सन, डिफरेन्स आदि शब्द थिए । प्रारम्भमा कुनै पनि शब्द केन्द्रीय शब्द थिएनन् तर पछाडि यिनले अरु शब्दलाई भन्दा डिकन्स्ट्रक्सन शब्दलाई बढी चलाए । “कृतिमा यसले विचारधाराको द्वन्द्व, उपस्थिति र अनुपस्थिति, भाषाको चिप्प्याई र शब्दखेल तथा अनिर्धारणको पनि अध्ययन गर्छ । सबैजसो कृतिमा पूर्ववर्ती कृतिको अंश रहने हुँदा यसले प्रत्येक पाठलाई पुनर्लेखन मान्छ” (शर्मा, २०१६:३५४) । अरुले पनि डिकन्स्ट्रक्सन शब्दलाई आ-आफ्नो तरिकाले व्याख्या गरे । अहिलेसम्म पनि विखण्डनको व्याख्या गर्ने क्रम चलिराखेको छ ।

डेरिडाले ससुरको पेट्रोल र लाङ्गेको अवधारणालाई उल्टाएका छन् । ससुरले उच्चार्य रूपलाई महत्व दिएर लिखित रूपलाई दोस्रो श्रेणीको मान्दछन् । ससुरले लिखित रूपलाई दोस्रो श्रेणीको मान्नाको कारण लिखित रूप जीवन्त हुँदैन र बोली नै जीवन्त हुन्छ भन्ने धारणा हो । तर डेरिडाले यसलाई उल्टाएर लिखित रूपलाई पहिलो स्थान दिन्छन् । डेरिडाका दृष्टिमा लेखाइमा नै अनेक अर्थ खोज्न सकिन्छ, अनेक अर्थमा बदल्न सकिन्छ, लेखाइमा नै अनेक सन्दर्भ जोडेर अनेक अर्थ लगाउन सकिन्छ भन्दै डेरिडाले लेखाइलाई पहिलो स्थान दिन्छन् ।

डेरिडाको विसंरचनावाद संरचनावादसँग केही मिल्छ र केही मिल्दैन । वास्तवमा डेरिडा संरचनावादका विरोधी होइनन् अपितु उत्तरसंरचनावादी हुन् (मिश्र, २०१२:२८९) । संरचनावादसँग यिनी यस बिन्दुमा सहमत छन् - 'लेखन' लेखकबाट अनुशासित र परिचालित हुँदैन । त्यसैले त्यो स्वतन्त्र हुन्छ, अर्थात् पाठको सत्ता लेखकदेखि स्वतन्त्र हुन्छ, अर्थ पाठको संरचनाबाट नै लाग्छ । बाहिरबाट लाग्दैन । अर्थ, सिद्धान्त, धर्म, दर्शन, समाज आदिबाट पाठको अर्थ लाग्दैन भन्ने कुरामा डेरिडा सहमत छन् तर संरचना विखण्डित भएर अनेक अर्थ चोतन गर्छ भन्ने कुरा डेरिडाको महत्वपूर्ण मान्यता हो । यहाँबाट नै उनी संरचनावादबाट छुट्टिन्छन् । विनिर्माणवादी समीक्षकको सामुन्ने डेरिडाले दुईवटा कर्तव्य छाडेका छन्- सर्वप्रथम एउटा समीक्षकले कृति (पाठ) लाई यथारूप नबदली पढ्ने र त्यसपछि त्यो कृतिलाई आधारशिला बदलेर पढ्दा त्यहाँको अनैर्यन्तर्यता र भेद निस्कन्छ (भट्टराई, २०६९:११४) । "पठन (वा समालोचना) मा यी दुवै पढाई अत्यावश्यक हुने भएकाले डेरिडाले दोहोरो पाठ नाम दिएका छन् । पाठ (कृति) बाहिर कुनै कुराको अस्तित्व नहुने हुनाले त्यस कृतिको मुख्य तत्वलाई उल्टापाल्टी वरपर पाउँ विस्थापित गर्नु नै विनिर्माणवादीहरूका अनुसार वास्तविक विश्लेषण ठहरिन्छ (भट्टराई, २०६९:११४) । यहाँ प्रश्न उठ्छ- कुनै पाठको विनिर्माण गर्दा अर्थको उद्घाटन सम्भव छ ? डेरिडा भन्दछन्- सम्भव छैन । किनभने अर्थको केन्द्र छैन । उनको यो उत्तर ससुरको सङ्केत र सङ्केतित शब्द र अर्थको सम्बन्धसँग सम्बन्धित छ । ससुरको सङ्केत र सङ्केतित शब्द र अर्थको सम्बन्धमा अभेदात्मक छैन, भेदात्मक छ । त्यसैले अस्थिरता आउँछ र अर्थको केन्द्र हुँदैन भन्ने मान्यता डेरिडाको छ । यसका लागि उनले डिफरेस शब्दको प्रयोग गर्दछन् । डिफरेसका दुई अर्थ छन्- सङ्केत र सङ्केतनको आधारबीच भिन्नता र कुनै सङ्केतद्वारा सङ्केतितको उपस्थितिको स्थगन (नगेन्द्र र हरदयाल, २०१२:४२७) । किनभने सङ्केतकले कुनै वस्तुतर्फ सङ्केत नगरेर अरुतिर नै सङ्केत गरेको हुन्छ । त्यसैले केन्द्र, कुनै शब्द, कुनै अवधारणा हुन सक्दैन भन्ने मान्यता डेरिडाको छ ।

साहित्यको प्रकृति र रूप त्यसको रचना प्रक्रिया र उद्देश्यको विषयमा विसंरचनावादले पूर्णतः परिवर्तन गरिदिएको छ । कालान्तरमा यसले न केवल साहित्यलाई किन्तु भाषा र दर्शनको जगतलाई पनि प्रभावित पारेको छ । विसंरचनावादको सिद्धान्तअनुसार एउटै पाठको दुई व्याख्या हुन सक्छ र त्यो भन्दा बढी पनि हुन सक्छ । त्यसैले कुनै पनि पाठमा निश्चित अर्थ र एउटै अर्थ खोज्नु हुन्न । अर्थको निर्धारक अब लेखक होइन पाठ या पाठक हो अर्थात् त्यसलाई पढ्ने पढ्ति हो भन्ने रहेको छ । विसंरचनावादका दृष्टिमा न रचना (पाठ) ठुलो हुन्छ न त समालोचना नै । दुवै रचना हुन् भन्ने मान्यता यसको छ । सर्जक, समालोचक र पाठकले अलग-अलग ढङ्गले रूप दिन्छन् त्यसैले सबै बराबर हुन् भन्ने मान्यता विसंरचनावादको रहेको छ ।

राजनैतिक विचारधाराहरूको सम्बन्धमा डेरिडाले एउटा साक्षात्कार कार्यक्रममा स्पष्ट रूपमा भनेका छन् - "मार्क्सवादीहरूले मार्क्स र लेलिनको पाठ (Text) मा सधैं एउटै अर्थ (विचार धारापरक अर्थ)

लाई ग्रहण गर्ने कोसिस गरे । वास्तवमा मार्क्सको पाठलाई विखण्डित गरेर पढ्नु पर्छ ताकि पाठमा रहेको पूर्वनिश्चित अर्थका अतिरिक्त त्यस पाठमा अनेक अर्थ खोज्न सकियोस” (मिश्र, २०१२:२८९) भन्ने विचार डेरिडाको छ । यसरी डेरिडाले चिन्तन र विचारको हरेक आयाममा आफ्नो विखण्डन लागू गर्न खोज्छन् । समग्रमा डेरिडा र उनका समर्थकहरूले सैद्धान्तिक र व्यवहारिक ज्ञानमा जुन विनिर्माण प्रस्तुत गरे यसबाट यो कुराको सिद्ध हुन्छ कि कुनै पनि रचनाको कुनै पाठ या त्यसको मन्थन गरेर निकालेको कुनै पनि निष्कर्ष अन्तिम हुँदैन । हरेक रचनाको पुनर्व्याख्या, पुनर्पाठ या पुनर्मूल्याङ्कन सम्भव छ र आवश्यक पनि छ ।

फ्रान्सेली विद्वान रोलॉ वार्थ प्रारम्भका संरचनावादी थिए । पछि यिनी संरचनावादबाट डेग सरेर उत्तर संरचनावादी बन्न पुग्छन् । “ डि डेथ अफ दि अथर (१९६८) लेखेर रालौ वार्थले आफ्नो गन्तव्य उत्तरसंरचनावादतिर लक्षित भएको जनाउ दिए । लेखकको नियन्त्रणबाट मुक्त टेक्स्ट खुला, बहुलार्थक हुने भएकोले त्यो उत्तरसंरचनावादमा दरिन आकुल भयो” (गौतम, २०६४:९३) ‘द फ्रिजर अफ द टेक्स’ उनको उत्तर संरचनावादी मान्यताको सशक्त अभिलेख हो । उनको एड/जेड (S/Z) मा उत्तर संरचनावादी मान्यताको स्थापना गरिएको छ । S/Z (१९६०) र S/Z (१९७४) कृतिमा उनले बाल्जाकको लघुकथा सारासिनको कथन र शैली भित्रको सङ्केतलाई देखाइदिएका छन् (भट्टराई, २०६९:७०) । आफ्नो यस पुस्तकमा वार्थले भनेका छन् -“विश्वको समस्त कथाको एक संरचना खोज्नु कष्टसाध्य र अवाञ्छित छ । पाठक लेखकको अभिप्रायको उपेक्षा गर्न स्वतन्त्र छ । पाठकले पाठ या लेखकको भनाइको उस्तै व्याख्या गर्नु वा अर्थ लगाउनु केही जरुरत छैन” (मिश्र, २०१२:३७८) । भण्डै रोलॉ वार्थले बाल्जाकको रचनामा कसरी अर्थको अनिश्चितता आएको छ भन्ने विश्लेषण गरेका छन् ।

फूको अर्का उत्तर संरचनावादी चिन्तक हुन् । उनको ‘ज्ञान र शक्तिको सङ्कथन’ सम्बन्धी सिद्धान्त अत्याधिक चर्चित रहेको छ । फूकोले ज्ञानका विभिन्न तहहरूको चर्चा गर्दै सत्तामा नै सम्पूर्ण सङ्कथन केन्द्रित रहने कुरा चर्चा गरेका छन् । उनका दृष्टिमा सत्ता नै ज्ञानको आधार हो । उनको मूल स्थापना नित्सेको शक्ति-कामना (विल टु पावर) को सिद्धान्तमा आधारित छ (नगेन्द्र र हरदयाल, २०१२:४२४) । फूकोको धारणा के छ भने “मनुष्य सत्ता/शक्तिको हातको कठपुतली हो । जसरी कैदिले स्वयं आफै बस्ने जेल निर्माण गर्छ, त्यसैगरी हामीले पनि समाजमा आफै जेल निर्माण गरिराखेका छौं । एक सचेत सक्रिय विद्रोहीका रूपमा अब मान्छेको मृत्यु भइसकेको छ । आधुनिकताले मनुष्यलाई पराधीन बनाएको छ” (नगेन्द्र र हरदयाल, २०१२:४२४) । फूकोको विचारमा सारा ज्ञान अनित्य छ “यसको प्रमाणका रूपमा इतिहासको एउटा कालखण्डमा जुन ज्ञान थियो, त्यसको माध्यमले जुन कुरा स्थापित भएको थियो त्यो इतिहासको अर्को कालखण्डमा केवल बदलिएको मात्र छैन अपितु निरर्थक पनि भएको छ । एउटा कालको सत्य अर्को कालमा मिथ्या बनेको छ, एक कालको नैतिक मूल्य अर्को कालखण्डमा निर्मूल्य बनेको छ । एउटा कालमा ठीक

मानिएको समाज व्यवस्था अर्को काल खण्डमा गलत मान्न थालिएको छ । त्यसैले इतिहास विमर्शगत परिवर्तनको एक शृङ्खलामात्र हो, कुनै स्थायी अपरिवर्तनशील शाश्वत् सत्य होइन (नगेन्द्र र हरदयाल, २०१२:४२४) भन्ने मान्यता फूकोको छ । फूकोले भाषाको अध्ययन व्याकरण तथा शब्दावलीका विश्लेषणका निम्ति मात्रै नगरेर समाजिक तथा सांस्कृतिक अभ्यासहरूलाई केलाउनका निम्ति पनि गर्नुपर्छ (उप्रेती: २०६८:३७) भन्दै एक समयमा भएको सत्य वा ठीक अर्को समयमा असत्य ठहरिन्छ भन्ने छुट्टयाउने काम भाषाले गर्दछ भन्ने विचार फूकोको छ ।

ज्याक लकँ नव फ्रायडवादीहरूको पङ्क्तिमा आउँछन् । मनोविश्लेषणलाई संरचनावाद र उत्तर संरचनावादसम्म पुर्‍याएर यसको प्रतिष्ठा पुनर्जीवित तुल्याउन लकँको महत्वपूर्ण स्थान छ (घर्ती, २०६७: ६०) । यिनले फ्रायडको इड (मूल कामतत्व) लाई मुख्य माने र अहम् (इगो) लाई विकेन्द्रित गरे (नगेन्द्र र हरदयाल, २०१२: ४२२) । लकँले फ्रायडले जस्तै मनोवैज्ञानिक विकासको सिद्धान्त प्रस्तुत गरेका छन् । यिनले अचेतनको मूल आधार भाषालाई मान्दै चेतन र अचेतनको अस्थिर सम्बन्धको व्याख्या गरेका छन् । उनका अनुसार बालमनोविकासका कल्पनात्मक, दर्पणावस्था र प्रतीकात्मक अवस्था गरी तिन अवस्था हुन्छन् । जन्मदेखि ६ महिनासम्मको कल्पनात्मक अवस्थामा शिशुलाई कुनै ज्ञान हुँदैन र उसले आफू र अरुलाई छुट्टयाउन सक्दैन । ६ महिनादेखि अठार महिनासम्मको अवस्था दर्पणवस्था हो । यस अवस्थामा शिशुका लागि कर्ता वा व्यक्ति तथा कर्म वा वस्तु, ज्ञाता र ज्ञात, आफ्नो र आमाको शरीरका विच विभेद नभई एउटै हुन्छ (शर्मा र लुइटेल्, २०६१: ९०, ९१) । यस कालमा पनि शिशुमा पूर्व भाषिक स्थिति नै रहन्छ, तर उसले पञ्चेन्द्रिय (दृश्य, श्रव्य, स्पर्श, स्वाद र गन्ध) को अनुभूति चाहिँ गर्छ (शर्मा र लुइटेल्, २०६१, ९१) । अठार महिनादेखि चारवर्ष सम्मको अवधिलाई प्रतीकात्मक अवस्था मानिएको छ । लकँका अनुसार प्रतीकात्मक तहमा पुगेपछि शिशुको प्रवेश भाषामा हुन्छ । भाषा बुझ्न थालेपछि शिशु चिन्हमा यथार्थवस्तु छैन भन्ने बुझ्दछ र अभावसित परिचित हुन्छ (घर्ती, २०६७: ६१) प्रतीकात्मक तहमा पुगेपछि शिशुले अचेतन स्तरमै एक चिन्ह अर्को चिन्हबाट भिन्नताले अर्थ हासिल गर्छ भन्ने बुझ्दछ (घर्ती, २०६७:६१) । संरचनावाद निश्चित वस्तुपरक अर्थको प्राप्तिमा विश्वस्त छ, त्यस्तो निश्चिततामा अविश्वासी उत्तरसंरचनावाद लकँमा व्याप्त छ (गौतम, २०५०: १२१) । यसरी लकँले सङ्केत र सङ्केतितका बीच नित्य अवरोध भइरहन्छ, सङ्केतित सङ्केतकबाट निरन्तर चिप्लिरहेको हुन्छ भन्ने कुरा व्यक्त गरेका छन् । उनको लिङ्गिबस्टेरी ग्रन्थले कृतिका पाठकीय समालोचनामा शब्दका अनेकार्थले भाषिक विपर्यास र स्वतन्त्र सहचर्यमा महत्वपूर्ण भूमिका खेल्ने कुरामा निकै जोड दिएको पाइन्छ (त्रिपाठी, २०४९:१७७) । यस प्रकार लकँको नवमनोविश्लेषण सिद्धान्तले साहित्यिक कृति वा पाठका शब्दका खेलमा विशेष ध्यान दिई साहित्य समालोचनामा नव आयाम उद्घाटित गरेको छ ।

जुलिया क्रिस्तिभाले सामान्य र काव्यभाषाको मनोवैज्ञानिक जटिलताको व्याख्या गरेकी छन् । उनले महिला र पुरुषका भेदमा भाषाले पार्ने प्रभावका विषयमा चर्चा गर्दै सामाजिक परम्पराको विरोधका

लागि मनोवैज्ञानिक सचेतता आवश्यक हुने कुरा उठाएकी छन्- उनले साहित्यिक अर्थ विज्ञानको विशेष अध्ययन गरेर आफ्नो विचार स्थापना गरेकी छन्- “जुन चिजलाई हामीले औचित्यपूर्ण एवं सुसङ्गठित मान्दछौं त्यसको अनौचित्यता र विघटनको अवस्था बराबर रहेको हुन्छ कारण कुनै पनि व्यक्ति पूर्ण र सुसङ्गठित हुँदैन । व्यक्तिलाई उसको कामना र वासनाले विघटित पार्दछ । सुसङ्गठित व्यक्तिको पहिचान उसको सुगठित वाक्यरचना हो” (नगेन्द्र र हरदयाल, २०१२:४२३) भन्ने मान्यता क्रिस्तिभाको रहेको छ । यिनले साहित्य सिद्धान्त साङ्केतिकले थिचिएको छ भन्ने धेरै तर्क विवाद अनि गुनासो गरिन् (भट्टराई, २०६९: १०८) । यिनले काव्यभाषालाई विशेष महत्व दिएकी छन् । यिनले समाजलाई परिवर्तन गर्न सक्ने सामर्थ्य पनि काव्यभाषामा हुन्छ भन्दै मानव मन, सामाजिक व्यवस्था, वाक्यविज्ञान र काव्यभाषाको पारस्परिक सम्बन्ध र प्रभावको सिद्धान्त निर्माण गरिन् ।

विषय समापन

उत्तर संरचनावाद संरचनावादभन्दा पछाडिको अवधारणा हो । संरचनावाद र उत्तरसंरचनावाद दुवै भाषासँग नै सम्बद्ध छन् । संरचनावादको निरङ्कुशतामा प्रश्न चिन्ह लगाउँदै उत्तर संरचनावादको जन्म भएको हो । यसका प्रमुख प्रवक्ता डेरिडा हुन् । डेरिडाले ससुरको अवधारणालाई संशोधन गर्दै नयाँ अवधारणा ल्याएका छन् । डेरिडा भन्दछन्- “न त अर्थ उत्पन्न हुन्छ न त हामीले अर्थ ग्रहण गर्न सक्छौं । जसलाई हामीले अर्थ भन्छौं त्यो एउटा चिन्हको ठाउँमा अर्को चिन्ह मात्र हो ।” डेरिडाको यही सिद्धान्तले उत्तर संरचनावादको पूर्वपीठिका निर्माण गरेको हो । डेरिडाका अतिरिक्त रोलाँ वार्थ, मिसेल फुको, ज्याक लँक, जुलिया क्रिस्तिभा आदि उक्त संरचनावादका प्रतिष्ठापक हुन् । रोलाँ वार्थको पाठको बहुअर्थको सिद्धान्त, मिसेल फुकोको शक्ति र सङ्कथनको सिद्धान्त, ज्याक लँक र जुलिया क्रिस्तिभाको नव मनोविश्लेषण सिद्धान्त यसअन्तर्गत पर्दछन् । अर्थको बहुलता, निष्कर्षको विरोध, द्विचरको विरोध, दोहोरो पठन प्रक्रिया आदि उत्तर संरचनावादका विशेषता हुन् ।

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