

Vol. 2, No. 1, August 2019

ISSN: 2616-0250

RESEARCH JOURNAL

on

Multi-disciplinary Issues
(A Peer Reviewed Journal)



Research Management Cell
J.S. Murarka Multiple Campus Lahan
(QAA Certified)
Siraha

RESEARCH JOURNAL

A Peer Reviewed Multi-disciplinary Journal

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Editorial.....

We are delighted to bring you the **Research Journal** (Vol. 2, No. 1) which is a new look issue with a view to giving some new thoughts, ideology and facts in various disciplines. The volume is edited by a new editorial board strictly following the guidelines developed by the Research Management Cell (RMC), J.S. Murarka Campus. Reviewers for this volume are from various universities and colleges from home and abroad. We followed double blind peer review process which made the journey of our journal publication very tough and rigorous. However, we have been able to overcome the hurdles and bring this volume as expected.

The human civilization is built on the foundation of the pursuit of knowledge and experience. The whole history of mankind is the history of pursuit, innovation and development of knowledge based on continuous study and research. All the progress and modifications in the world are due to human's quest of knowledge. Human beings always seek newness in their lives which is the root cause of new discoveries in every sector. And due to this, there is evolution and revolution in human life. People have developed a lot in transportation, communication, industrialization, health, energy production and globalization. Today,

roadway and airway are not sufficient and overhead and under ground transportation systems have been developed. In some developed countries, trains run inside the sea water, airport is in the sea and even farming has been started in the sea.

In this new millennium, people are planning to make human settlement inside the sea and even in the moon and mars. People are discovering amazingly new forms of energy. Wireless fidelity (Wifi) the chief server around the world is not sufficient for human beings and now light fidelity (Lifi) has been discovered. These all have been possible only because of scientific discoveries which are entirely based on research activities. However, people are not satisfied with what they have and they are always in the quest of other discoveries to make their life easier and more comfortable. But, many parts of this vast universe is still untouched and undiscovered.

Education and research have deep rooted relationship from the beginning of human civilization and both are equally important for all kinds of innovation. It is almost impossible to say which emerged first: either education or research, but it is obvious that they support each other and one cannot exist instead of the other. Colleges

and universities are the centre for education and research. Most of the new thoughts and ideologies are produced from the colleges and universities. So, it becomes the prime responsibility of the college and university graduates and faculties to involve in research oriented works to keep them updated and professional.

Realizing this fact, J.S. Murarka Multiple Campus Lahan has established Research Management Cell (RMC) some years back and has involved its faculties and students in study and research simultaneously. Now, RMC is encouraging and co-coordinating the faculties and students of this campus as well as other institutions in research works. It is said that Nepal is just creeping like a small child in research. However, JSMM Campus has taken pace in this regard. The campus has more than three decades long journey of achieving academic excellence and has carved a history in the regional, provincial and national milieu in the field of quality education. The campus has recently been QAA certified which has given new recognition in the national and international arena and being established as a model campus of Province No. 2.

The publication of this Research Journal will take the campus one step ahead in its excellence. This peer reviewed volume has the collection of research articles on various issues and is multi-disciplinary in nature. The articles have

revealed the facts, thoughts, new ideologies and innovations on various issues which may have positive impacts on the concerned area. We have tried our best to minimize the shortcomings in this volume. However, our efforts in this regard may not have been fulfilled. So, we expect creative and constructive suggestions from our valuable readers, well-wishers and scholars to make our forthcoming issue even better.

Finally, we would like to extend our gratitude to both the authors and reviewers who have been very supportive throughout the process. They responded to us promptly even in the extremely tight deadline, despite their own hectic schedule. We are equally grateful to the Chairperson and other members of CMC, IQMC, Campus Chief, Assistant Campus Chiefs, RMC Coordinator, faculties, non-teaching staff, student representatives from different organizations and UGC Nepal for their continuous encouragement and support for the publication of this journal. We would also like to thank our designer, Subodh Lal Karn, for presenting the journal elegantly. Last but not least, the editorial board and RMC would like to earnestly appreciate UGC Nepal's financial support in our overall research activities.

Happy reading!
The Editorial Board

Contents	Pag No.
Analysis of Smartphone Usage and it's Impact on Academic Performance of Students in Lahan <i>Bijaya Laxmi Chaudhary</i>	1
Some Light Verbs in Maithili <i>Binod Kumar Yadav</i>	14
Complex and Headless Noun Phrases in Maithili <i>Mahi Narayan Yadav</i>	25
Cultural Ambivalence in V.S. Naipaul's Novel "The Mystic Masseur" (1957) <i>Dr. Ramnath Yadav</i>	33
Aquatic Toxicity from Pulp and Paper Mill Effluents with Reference to Water Toxicity Parameter <i>Ram Prabodh Yadav</i>	43
Analysis of Hand Pump Water of JSMMC Lahan <i>Sachindra Kumar Singh & Pradip Kumar Chaudhary</i>	52
विश्वेश्वरप्रसाद कोइरालाका उपन्यासमा समाज <i>Raghunath Paudel</i>	60
मैथिली मातृभाषीले नेपाली भाषाको प्रयोग गर्दा देखापर्ने समस्या तथा निराकरणका उपायहरू <i>Mod Narayan Jha</i>	74
महिलाहरूको सामाजिक एवं आर्थिक अवस्थामा परिवर्तनको सन्दर्भमा: एक समाजीक विश्लेषण <i>Dr. Bhola Prasad Raut</i>	79
नेपालका मौलिक र परम्परागत न्यायप्रणाली र वर्तमान अवस्था : एक ऐतिहासिक विश्लेषण <i>Dr. Bijay Prasad Mishra</i>	89

Analysis of Smartphone Usage and its Impact on Academic Performance of Students in Lahan

*Bijaya Laxmi Chaudhary**

Abstract

In recent years, the adoption of smart phones and other communication devices in the classroom is a new trend in the education sector. Smartphone usage became popular to young generation because of its educational and entertaining options by using the numerous apps. This research article is based on the analysis of smart phone usage and explores its impact on academic performance of students in Lahan. A structured questionnaire has been developed to gather data from the students. A total of 375 questionnaires were administered from students of Lahan. The results of survey indicated that the usage of smart phone has tremendous impact on their education and learning activities.

Key words: Smartphones, academic activities, students, academic performance

Introduction

Smartphone is a mobile phone that performs many of the functions of a computer, typically having a touch screen interface, Internet access, and an operating system capable of running downloaded apps. Now, smart phones have also taken over many other gadgets like Camera, GPS, PDA and even Computers. People even use smart phones as makeup mirror, Credit or debit card and many more. As a matter of fact, smart phones are now ultimate companion of human being. Most of the developed countries have smart phone penetration in the range of 70 to 90 percentage. But the average smart phone penetration of the world is around 50 percent now. It is due to the developing countries and LDCs. Although these countries have lower values of smartphone percentage, the numbers have rapidly grown in the last few years.

The measure for the smartphone users in Nepal was 15 percent in the year 2013 according to Kantipur, Now with the

availability of many affordable smartphones and soaring applications, the smartphone percentage in Nepal has grown rapidly.

According to the latest Ncell report, the **smartphone penetration** in their network is 52 percent. As it is more likely, we can consider the same kind of penetration in state-owned company Nepal Telecom. So, we can say the smartphone penetration in the country has crossed **50 percent mark**. That means every other person is using the smartphone in Nepal or in another way more than half of the Nepalese use smartphone today. It also lies in the same range as World's average smartphone penetration. Latest trend of smartphone penetration in Nepal shows it grows by 10 percent in total each year. In the year 2016, the value crossed 40 percent whereas this value reaches 50 percent in 2017. With the trend, we can expect it to go much higher in 2018.

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There are several reasons for this penetration to go up. First people (either working or studying) who come from abroad bring smartphones with them. Secondly, it is due to the availability of cheaper Chinese brand mobile phones in Nepal like Xiaomi, Huawei, Vivo, Oppo, ZTE and many more. It is also due to people's preference for different telco services and better use of social media applications in the smartphone.

Smartphone combines both computer and mobile phone features into one device having web browsers that can be connected through mobile internet, and Wi-Fi internet network. It is a source of education and entertainment through the usage of numerous applications. Smartphone has become more popular to all generations because of its social networking applications such as Twitter, Facebook that connects people under one umbrella. Smartphone users habitually engage in browsing web, checking e-mail, social networking sites, sending text messages with touch and giant screen facility. However, the excessive usage of smartphone causes adverse effect on users who gradually become addicted to it. It has been observed that smartphone addiction is more severe than the addiction to mobile phones, computers, and even internet.

Smartphones are generally used by young students, who study in college and university. Students seem to be vulnerable to technology overuse because of their developmental dynamics, freedom, and lack of responsibility on society and family (Kandell, 1998). This study tries to identify the usage of smartphones and their impact on academic performance of students of lahan.

Statement of the problem

Despite the numerous positive contributions and conveniences associated with the use of mobile phones, it is very likely that these may compromise other important facets. Recently, mobile phone which comes in different types of models each for specific tasks functions is one of the basic essential gadgets possessed by a student which relatively might certainly influence such students' academic performance. This study therefore seeks to add to the body of knowledge the impact of smart phone usage on students at Lahan. The research is guided by the following questions:

1. What are the positive impacts of smart phone usage on the academic performance of students in Lahan?
2. What are the negative effects of smart phone usage on the academic performance of students in Lahan?
3. What are the effects of smart phones on students' academic capabilities of Lahan?

Objectives of the study

In order to achieve this broad objective, the following specific objectives are considered;

1. To determine positive impacts of smart phone usage on the academic performance of students in Lahan.
2. To determine the negative effects of smart phone usage on the academic performance of students in Lahan.
3. To find out the effects of smartphones on students' academic capabilities of Lahan.

Significance of the study

The result of the study will help researchers,

lecturers, students to know the effects of these mobile phone usages on academic performance of students.

Literature review

Mobile technologies have brought about a paradigm shift for learning because learners can perform authentic activities in the context of their learning anytime and anywhere whenever they have access to information. Many previous studies have focused on identifying the factors that influence smartphone adoption or smartphone use behavior. Although the role of smartphones as learning devices is not negligible, few studies have paid attention to the association between smartphones and learning. This section explores the relationship between factors associated with learning utilizing smartphones that have been discussed in previous studies

Alfawarch and Jusoh (2014) studied the use of smartphones among 324 university students of Najran University in Saudi Arabia. Through a questionnaire based survey, findings revealed that 94.4 percent of students owned smart phones, and majority of them used like mobile by using as a computer connected to internet and a digital camera. While attempt was made to study the use of smartphone for learning purposes, it was found that 91.7 percent of students used smartphones to log on to student portal, 60.9 percent never used for Blackboard access. It is pathetic to note that 66 percent never used their smartphones for taking notes in a classroom, 66.9 percent never used to record class lectures and 46.5 percent has not at all used them for downloading materials related to class.

Kibona and Mgaya (2015) attempted to study the use of smart phones among the students of Ruaha Catholic University (RUCU) in Tanzania and how it affected their academic performance. The results revealed that smartphones bring negative results on students 'performance academically because the majorities GPAs of the surveyed respondents were found to be below 3.

Chen and Denovelles (2013) explored the potential use and barriers of smartphones by surveying 809 undergraduate and 133 graduate students of University of Central Florida and found that students need more academic friendly devices such as tablets and additional support to integrate mobile technologies into learning related activities. In an attempt to study the educational use of smartphones by 75 university students enrolled in Information Literacy course, Bomhold (2013) found that use of search engines was very low (10.4%) among most frequently used apps, while a significant number (75%) of them used the apps to find academic information.

A study of 135 university students of South Korea was done by Nam (2013) to evaluate students' satisfaction with smart phones in terms of gender and academic year. The results indicated that most of the usage was for real-time communication with significant difference in terms of gender and no statistical difference was found towards smart phone usage.

Hossain and Ahmed (2016) attempted to explore the use and perceptions of smart phones among Dhaka University students for accessing academic information. The

survey was conducted among 316 students and nearly two-thirds of the respondents utilized their smart phones as a means to access academic information. Among them, half of the students used smart phones to record class notes. Students had positive perceptions towards smart phones as a tool for academic use. Although there were some difference in the terms of gender, age, place of origin, and duration of use, it is due to the fact that smart phones were new to them.

Research methodology

Research design

This study deployed a descriptive quantitative research method using questionnaires to collect data from students at Lahan. A random sampling technique was used in selecting participants across all schools and campuses of Lahan.

Sources of data

Both the primary and secondary data are collected for this study. The primary data are collected through structured questionnaire by conducting a survey.

Population and sample

The targeted group of students are the those who resides in lahan and the sample size used was 375, which included students from Schools and colleges of Lahan,. All the distributed questionnaires were received back from the students, i.e. the return rate is 100%. This was achieved through a consistent follow-up, reprinting and redistribution of questionnaires until the required number was achieved.

Research instrument

A structured questionnaire was developed

to collect the responses of students. The questions were generally closed ended and various options were available for responses.

Data analysis

The data analysis is arranged into four parts. Part 1 deals with the demographics; part 2 focuses on the positive impact of smart phone usage on the academic performance of undergraduate students; part 3 deals with the negative impact of smart phone usage on the academic performance of students; while part 4 deals with the effects of smart phone usage on the academic capabilities of students of Lahan.

Demographic information

In the demographics section of the questionnaire, students were asked questions such as their gender, age range, and academic level. The reason behind the demographic questions is to determine or find out basic personal information of the respondents.

Table 1
Demographics

Construct	Responses		
		Number	Percentage
Gender	Male	236	62.9
	Female	139	37.1
Age Group	15-20	21	5.6
	21-24	191	50.9
	25-28	118	31.4
	29-32	29	7.7
	33 and above	16	4.3
Academic Group	School	20	5.3
	Intermediate Level	115	30.7
	Bachelor Level	131	34.9
	Master's Level	119	31.7

In the Table No. 1, it is found that more of the respondents were female. For the age range, the findings show that most of the respondents who filled out the questionnaire are in the age range of 21 to 24 years. This implies that the overall population was dominated by young students. This is an indication that most respondents come from the bachelor's level students who are more exposed to the digital world such as using smart phones.

Analysis of positive impact of smart phone usage on students' learning

The descriptive analysis in Part 2 aimed at analyzing the positive impact of smart phones on the academic performance of students of Lahan. Below are the questions that provided the positive impacts:

Table No.2
Impact of smart phone usage on students' learning

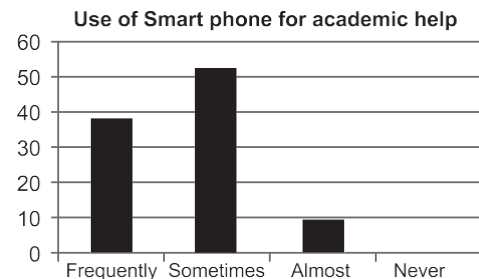
Construct		Response	
		Number	Percentage
Do you have internet access in your classroom venues?	Yes	125	33.3
	No	116	30.9
	Sometimes	134	35.7
Can you easily reach your classmates to get help from them using a smartphone?	Yes	158	42.1
	No	209	55.2
	Sometimes	9	2.1

It is depicted in the Table No.2 that most students often get internet access in their classes or lecture halls. The finding indicates that students use their smart phones even in class because of access to internet or WIFI connections.

The use of smart phones is widely adopted by students even as a learning aid in getting

help from classmates. Table 2 also displays that most of the respondents' state that they get help from their friends in the classroom using smart phones. The findings show that students use their smart phones to reach their classmates for help with regard to their academics, meaning that smart phones are becoming academic-centric in developing countries.

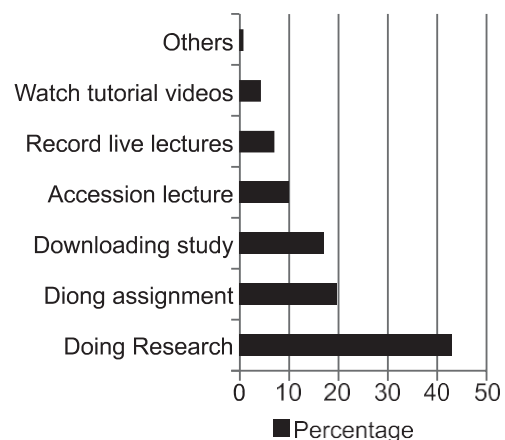
Fig 1 Use of Smart phone for academic help



The bar chart in Fig. 1 above shows that 197 (52.5 %) of the students believed that smartphones help them academically, while 143 (38.1%) of the students ticked the 'frequently' option. As the finding suggests, participants are consistently using their smartphone in their educational learning.

Fig 2. Educational activities performed with smartphones

Educational activities performed with smartphones



The bar chart in Fig. 2 also shows that the majority of the students, 160 (42.7%), are using their smartphones for the purposes of 'doing research', followed by the option of 'doing assignments', which had 73 (19.5%). The next options, in descending order of frequency and percentage, were the 'downloading study material' option with 63 (16.8%), the 'accessing lecture slides' option with 38 (10.1%), the 'record live lectures' option with 25 (6.7%), the 'watch tutorial videos' option with 15 (4.0%), and finally the 'other' option with 1 (0.3%). Judging from what has been indicated in Fig. 2, most students use their smartphones to perform different forms of educational activities, ranging from doing research, assignments and many more.

Fig 3. Perceived possibility to reach lecturers for help via smartphones

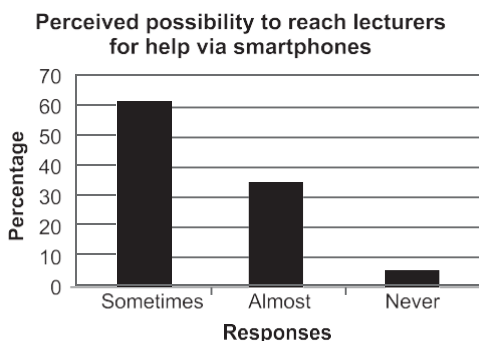
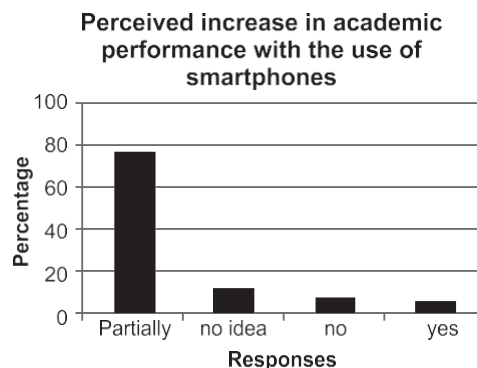


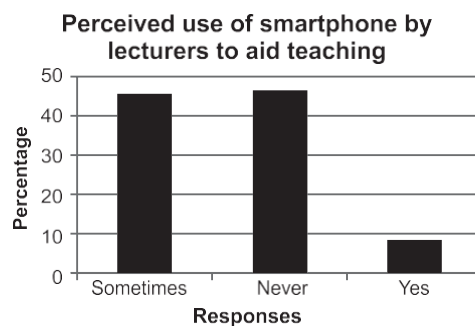
Fig. 3 displays the analysis to the question: "Does your smart phone easily allow you to reach your teachers for help?" The majority of the students went with 'sometimes' i.e. 232 (61.9%), followed by the 'always' option with 132 (35.2%), and lastly the 'never' option with 17 (4.5%). As this finding indicates, students use their smart phones to reach out to their lecturers for help in their academics.

Fig 4 Perceived increase in academic performance with the use of smartphones



The bar chart in Fig. 4 above represents the answers provided by the students to the question: "Has your academic performance increased with the use of smartphones?" Most of the students went with the 'partially' option, which had 287 (76.5%), followed by the 'no idea' option with 42 (11.2%), the 'no' option with 26 (6.9%), and finally the 'yes' option with 20 (5.3%). The finding indicates that students find smartphones effective in improving their academic performance.

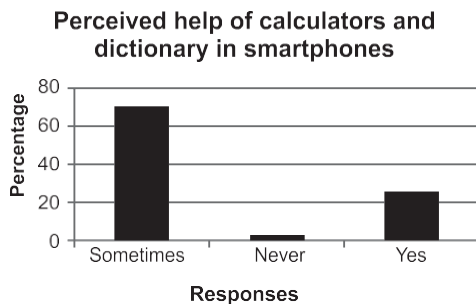
Fig 5 Perceived use of smartphone by lecturers to aid teaching



According to Fig. 5, the bar chart above, 175 students (46.7%) ticked the 'never' option, 169 students (45.1%) went with 'Sometimes', and finally 31 (8.3%) went with the last option, which was 'Yes'. As

indicated above, lecturers use smart phones to aid teaching and learning.

Fig 6. Perceived help of calculators and dictionary in smart phones



The bar chart above in Fig. 6 presents the question: “Do you find smartphones helpful when you want to use calculators or dictionaries?” Most of the students went with the option 'sometimes' and were 268 (71.5%), followed by 97 (25.9%) students, and finally 10 (2.7%) students. This indicates that students use their smartphones to perform calculations and make use of the dictionary.

Fig 7. Perceived help for understanding lectures

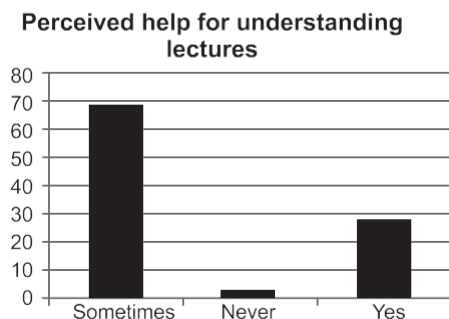
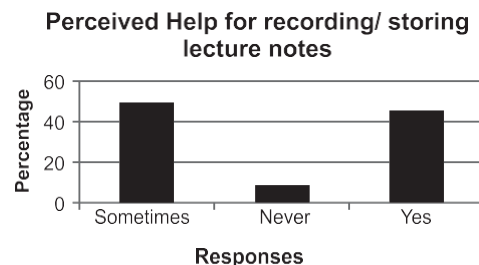


Fig. 7 answers the question “Does your access to the internet through your smartphone help you understand your lectures better?” According to the chart in Fig. 7, 259 (69.1%) of the students went with 'sometimes', 104 (27.7%) of the

students went with the 'yes' option, while 12 (3.2%) of the students went with the 'never' option. This indicates that students find their smartphones helpful in understanding the lectures as they are taught.

Fig 8. Perceived help for recording/storing lecture notes



Using the bar chart above in Fig. 8, it is displayed that 185 (49.3%) of the students 'sometimes' record/store lecture notes with their smartphone, 159 (42.4%) students went with the 'yes' option, while 31 (8.3%) went with the 'never' option. This indicates that students use their smartphones to record lecture notes and this will be of help to them when they want to study later.

Analysis of the negative impact of smartphone usage on student learning

In Table 3, the descriptive analysis is aimed at analysing the questions asked in relation to the negative impact of smartphones on the academic performance of students of Lahan.

Table 3
Negative impacts

No	Questions	Always/yes	Sometimes	Never
1.	How often do smartphones distract students' learning in general?	24.8%	71.2%	4.0%
2.	How often do you receive calls on your smartphone in class?	18.9%	61.6%	19.5%

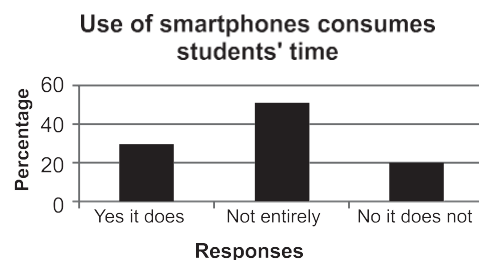
3.	How often do you receive text messages on your smartphone while in class?	18.7%	63.2%	18.1%
4.	Do you often engage in replying to text messages on your smartphone while in class?	12.5%	69.3%	18.1%
5.	How often does your smartphone ring and end up disturbing the class?	17.1%	62.4%	20.5%
6.	Do you always take pictures with your smartphone while lectures are going on?	10.4%	52.3%	37.3%
7.	Does your use of smartphones make you do less school work?	24.3%	56.3%	19.5%
8.	Does your smartphone deprive you from getting enough sleep?	30.9%	58.4%	10.7%

In Table 3 above, question 1 shows the finding that suggests that the use of smartphones causes distractions to the students who use them. Question 2 indicates that most students do receive calls while in classroom on their smartphone. In question 3, the findings show that students sometimes receive text messages while in class. Question 4 (Table 3) above shows that students reply to text messages while in class. In number 5, it shows students have their phones ring in class. Judging from responses of questions, it is clear that smartphone is a distracting factor for the students.

The overall indication from question 6 above expresses that students take pictures with their smartphones while in class and

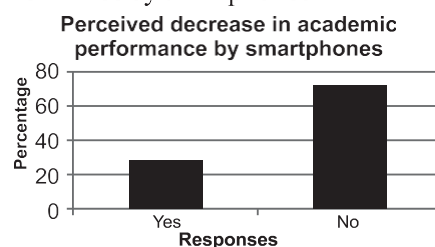
this will divert their attention from what their lecturers are saying. Question 7 above indicates that the use of smartphones makes students do less school work and this can lead to a decrease in the success of their academic performance. Sleeping time is important to a student. However, according to question 8, the findings indicate that the use of smartphones by the students deprives them of sleeping time and this can be quite detrimental to their study patterns or learning.

The overall findings from Table 3 testify that the misuse of smartphones by students causes distractions during class sessions. Fig 9. Use of smartphones consumes students' time



The chart in Fig. 9 above depicts that 194 (51.7%) of the respondents are 'not entirely' sure whether smartphones consume their time or not, while 111 (29.6%) believe that it does and 70 (18.7%) suggest that it does not consume their time at all. The findings indicate that using smartphones is a time-consuming factor for many students who use them.

Fig 10. Perceived decrease in academic performance by smartphones



The chart above in Fig. 10 revealed that 270 (72.0%) of the students suggest that smartphone usage does not decrease academic performance and 105 (28.0%) believe that it does. According to their opinions, the use of smartphones decreases their performance academically.

4.4. Effects of using smartphones on the academic capabilities of undergraduate students

Fig 11. Perceived capability to access academic materials on smartphones

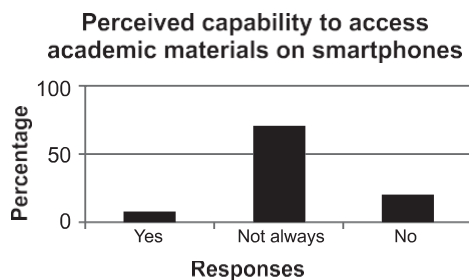
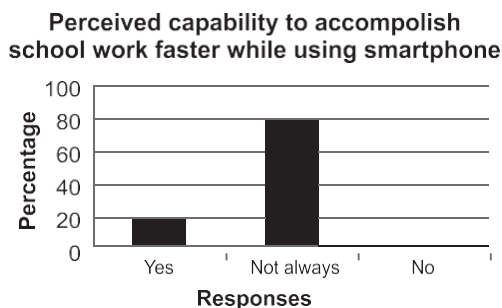


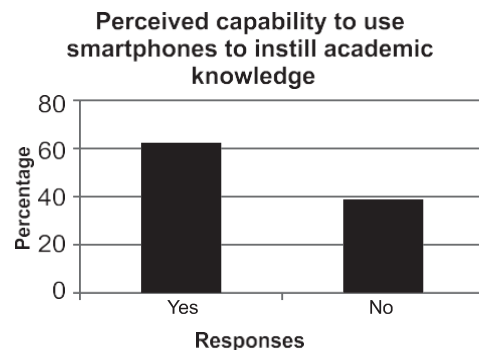
Fig. 11 presents the question: "Do you find it difficult to access academic materials on your smartphone?" The finding proves that 269 (71.7%) of the respondents sometimes find it difficult to access academic materials on their smartphones, while 78 (20.8%) have no change at all. The findings show this can affect the students' academic performance.

Fig 12. Perceived capability to accomplish school work faster while using smartphones



The chart above in Fig. 12 shows that 298 (79.5%) students can accomplish their school work faster using smartphones, but 'not always', while 52 (13.9%) can accomplish their school work faster using smartphones. This is an indication that students who use their smartphones accomplish school work faster than those without smartphones.

Fig 13. Perceived capability to use smartphones to instill academic knowledge



The above chart in Fig. 13 shows that the majority of the students said 'yes' when asked if, in general, the use of smartphones has instilled some academic knowledge in them. 117 (31.2%) of the respondents do not believe that smartphones can instill new academic knowledge. This is an indication that smartphones can establish new academic knowledge in the students.

Fig14. Advisability of using smartphones for students

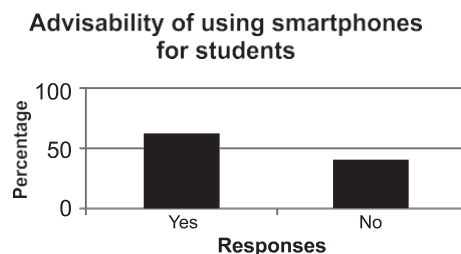


Fig. 14 presents that the majority, 231 (61.6%), of the students suggested 'yes', that smartphones are advisable for undergraduate students and 144 (38.4%) of the respondents do not want to see students using smartphones. The findings suggest that many participants would like to see more students using smartphones and to, a large extent, many oppose the recommendation. The overall response shows that smartphone usage among students offers different kinds of opportunities and capabilities, as shown in Fig.11 to Fig. 14.

Findings and Discussions

The findings show that the male respondents contributed to 37.1% of the population, while female respondents contributed to 62.9%. The age range of the participants was between 21 and 24 years, accounting for 50.9%.

5.1. Positive impact of smartphones on the academic performance of students

In Fig. 4, students were asked whether their academic performance has increased with the use of smartphones; the results showed that 76.3% of the students stated that it has partially increased, 6.7% said that it has not increased and the other 5.6% suggested that their academic performance has definitely increased. Furthermore, 55.7% of the respondents get help from their classmates when seeking assistance; this finding is supported by Mokoena (2012) who suggest that smartphone usage by students increases collaborative activities, information sharing, academic assistance and support from each other. Fig. 1 shows that 'sometimes' (52.5%) and 'frequently' (38.1%) using smartphones assists

respondents academically. Positively, Fig. 2 highlights that the use of smartphones assists students in many ways, including doing research (42.7%), doing assignments (19.5%), accessing lecture slides (10.1%) and many more. Furthermore, Fig. 3 proves that sometimes respondents reach out to their lecturers via smartphones. All the findings, including Fig. 4, 5, 6, 7 and 8, show that the use of smartphones by students benefits them academically in that it increases their performance, even though it is not in a huge way, but it increases nonetheless.

5.2. Negative impacts of smartphone usage on the academic performance of students

There are negative impacts of social networks on the academic performance of students. In the descriptive statistics, under Table 3, question 1 proves that sometimes (71.2%) suggests that they are distracted using smartphones in general, while a higher percentage of the students indicated that they sometimes (61.6%) receive calls while in class, with 18.7% going with the 'always' option. Receiving and answering calls cause distractions. In question 3, 18.1% of the students never receive text messages on their smartphones and 63.2% of the students 'sometimes' receive text messages. The finding also shows that 69.3% of the respondents 'sometimes' reply to text messages in classrooms. Because of these mentioned distractions, some schools have restricted the use of smartphones in classes or during lectures. The study further depicted in Table 1 question 5 that 62.4% of the respondents' smartphones ring, which ends up

disturbing other students in class, while 17.1% of responses differ. Furthermore, many (52.3%) students take pictures with their smartphone while in lectures. Moreover, as seen in Table 3 question 7, it has been proved that 56.3% of the participants engage in less school work because of smartphones. Additionally, a question was asked whether their use of smartphones causes them to not get enough sleep, and 58.4% of the participants are distracted. Smartphone usage consumes participants' time, with 29.6% of the students in support. Overall, the use of smartphones decreases academic performance, as 72.0% suggested. This implies that many of the participants are negatively affected by smartphone usage because they are mostly distracted in one way or the other while using smartphones.

Effects of smartphones on academic capabilities of undergraduate students

The descriptive analysis for the questions under this part showed that a greater number of students find it convenient to access their academic materials on their smartphones. This is in accordance with what Mokoena (2012) said; one of the most important features of the smartphone is that it is small or rather portable size and it has ability to be used not only in the classroom, but also outside the classroom. Cross-tabulation was done between the students' year of study and the question: "Do you find it convenient to access academic materials on your smartphone?" The result shows that the bachelors students found it more convenient to access academic materials on their smartphones, while 35 of the students stated that they find it convenient.

Furthermore, the bachelors students have the largest number of students who find it convenient to access their academic materials on their smartphone, with 17 of the bachelors students saying that they do not find it convenient while 63 sometimes find it convenient. The overall findings concur with Al-Tarawneh (2014), who noted that positive contributions of smartphones towards students give them the ability to obtain academic support and assistance. The finding is also backed by data analysis, which shows that 68.8% of the students believed that smartphone usage instilled academic knowledge in them. Based on this, 61.6% of the respondents believe that smartphone usage should be encouraged to students.

The encouragement should come from fellow students, lecturers, parents, educational institutions, sponsors and many more. The findings show that smartphone usage by students offers positive capabilities to the users which are sets of encouragement in the adoption of smartphones for academic purposes for students. Thus, invention of mobile phone technology thrives and brings in attitudinal changes among students.

Conclusions and recommendations

As per the findings that have been discussed above, there are a few recommendations that are made for consideration. They are as follows:

Students said that they find smartphones helpful in keeping in contact with their lecturers. Furthermore, a higher percentage of the students found smartphones convenient in accessing their academic

materials. In light of this, it is recommended that lecturers should communicate more with the students through this medium. This could be achieved by creating chat groups that can help every one of the students and lecturers stay connected in order to share information.

According to the findings in relation to social networks, students visit the Facebook social network and WhatsApp more. Lecturers should therefore create profiles on Facebook or Facebook pages and WhatsApp groups dedicated to the modules they teach. This Facebook page and WhatsApp group will be a platform where the lecturers can post notes for download, notices and also discussions related to their lessons and module/s.

Academic institutions should also implement programmes that can restrict students from using social network sites and applications while attending lectures.

Lastly, even though a higher percentage of the students said that they do not receive calls while in class, it is recommended that the students are only allowed to use their smartphones when the lecturer tells or recommends them to do so

In conclusion, the findings show that there are many ways that smartphones affect the academic lives of the students at Lahan. This study can conclude with the fact that using smartphones made an impact on students both positively and negatively. Then, it will be highly beneficial if there could be more research carried out in developing countries on how students use smartphones to increase their academic performance, how low-income families or

communities have impacts on students' usage of smartphones and the impact of smartphones on students attending classes and other academic related activities. This study presents an in-depth understanding on the effects of smartphones on students of Lahan. The findings show that students, in general, need to understand that smartphones improve their social and academic lives and it can also cause decreased performance in academic studies. However, the effective use of smartphones brings in more advantages than disadvantages to undergraduate students' lives. The results of this study will enlighten undergraduate students on the effects of using smartphones for multiple aspects.

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Some Light Verbs in Maithili

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Abstract

This article presents some productive light verbs, especially how they influence in predication mechanics of Maithili syntax, based on the primary and secondary source of data and the researcher's own experiences. The Maithili Complex Predicates consist of two/three parts wherein the second part is also lexical verbs (light verbs) affecting the argument structures, case marking or implied meaning along with the first part in clauses. Finally it shows that the light verbs with the first elements form the complex predicates as a single predictor expressing a single unit of event, action or state together contributing for the argument structures in the syntax.

Keywords: *Maithili, light verb, argument structure, complex predicate*

Introduction

Maithili is a New Indo-Aryan (NIA) language spoken by about 30 million people mainly residing in the south-eastern part of Nepal, Terai region and in the northern part of Indian State of Bihar. As its name implies, Maithili is the language of residents of Mithila, the prehistoric ancient kingdom, ruled by King Janak and was the birthplace of Janaki or Sita (Lord Ram's concubine). However, modern Maithili is politically split into adjacent parts of two different nations- Nepal and India and yet it exists as an inalienable cultural entity mainly owing to the proximity and regular interaction between the Maithili speaking community of the two nations. This language has also been alternatively called *Mithilaa Bhaakhaa*, *Tirhutiyaa*, *Dehaati*, *Thethi*, *Avahata* or *Apabhramsa* (Yadava 2001). Maithili is the mother tongue of 11.67% of the total population of Nepal and has been the second widely spoken language used by 3,092,530 (CBS, 2011),

residing in south-eastern plains known as the Terai i.e. of about 11 districts namely Morang, Sunsari, Saptari, Siraha, Udaypur, Dhanusha, Muhatari, Sarlahi, and Rautahat where Maithili is in vogue.

Maithili is a very rich in its verbal morphology and this one characteristic feature distinguishes this language from other languages of Indo-Aryan languages of India and Nepal. Grierson (1909: 108) wrote 'The conjugation of the verb forms is the most complicated part of Maithili Grammar'. Similarly, Kellogg (1893: 332) admitted 'The Maithili (dialect of Hindi) is distinguished from all the dialects exhibited in this grammar, by the extraordinary exuberance of its verbal forms'. Yadav (1996: 153 and 191) discusses the verbal structure of Maithili as stem + tense + mood + person/honorificity in the finite simple verb structure and as V1 [+/- stem alteration] + V2 + Inflectional affixes in the compound verb structure. Maithili verbs

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consists of several elements normally to the right of the verb stem to the various forms of the personal pronouns, the grammatical features of which are encoded in the agreement marking. It is noticed from the latter case of Maithili verb structure that there are three parts (functioning as a single unit) in a Maithili compound verb phrase: V1 which is called polar verb, V2 called vector verb and the last one is called auxiliary bearing tense, mood, person, etc markers. The first (polar) of these brings semantic burden and the last one (auxiliary) bears grammatical burden. The verb that appears between these two generally called vectors (Hook, 1974) or explicators (Masica, 1976) as the second part of a compound verb or complex predicate influences in the argument structure (a-structure) and the semantic structure (s-structure) of the main/polar verb. This second set of such verbs are the product of 'concomitant lexical emptying or grammaticalization' (Masica, 1976: 141) in the lexical meaning of the full verb. The second group of verbs which, when combine with some non-verbal elements, namely nouns, adjectives and adverbs, partially emptying element, they form non-verbal predicates (Prasain, 2008) and some verbal elements, they form verbal/compound predicates. Such verbs (second set) are called light verbs (V2s) that influence in the argument structure of the V1s, for which Jespersen, as quoted in Butt (2003), is generally credited with first coining the term, and applied them to English V+NP constructions as in the example below.

- (1) *take* a drive, a walk, a plunge
 give a sigh, a pull, a ring

In these examples, the verbs do not predicate fully although these verbs are predicating as main ones in other constructions, such as 'he takes money from his pocket, he gives me a book' in English. That is, one does not actually physically 'take a drive' but rather one 'drives'. This shows that these verbs are semantically bleached and concatenated with the main verb 'have' and seem to be more of a verbal licenser for nouns. However, the verbs are clearly not entirely devoid of semantic predicative content either: there is a clear difference between *take a bath* and *give a bath*. The verbs thus seem to neither retain their full semantic predication content, nor are they semantically completely empty. Rather, they appear to be semantically *light* in some manner that is difficult to identify (Butt, 2003). From this condition of the use of the light verbs, the intuition has been that the light form of these verbs developed from the main verb and that the light form lost some of the semantic content as part of historical change. Butt (2003) further writes 'what it is precisely that the light verb contributes to the joint predication and therefore exactly which parts of the predication are supposed to have been lost as part of historical change is difficult to characterize'. As Maithili is a complicated verb-form language, the use of explicators is also very productive. However, the number of such verbs is limited, as it is the case of other Indo-Aryan languages.

There are some verbal constructions: serial verbs, compound verbs and conjunct verbs that look alike but they are not. In Maithili language, like other South Asian languages,

the serial verbs as in the example (14c) have two/more main verbs with their primary meanings/events, the compound verbs are constructed by the combination of two main verbs having a single event as in the example (6b) and the conjunct verbs in the examples (9b) are the constructions in which two predicational elements (first being noun, adjective or adverb and second being verb having its bleached meaning called light verb) contribute the a- structures in a single clause. Serial verbs can stack several events in a single clause whereas compound and conjunct verbs, in which the second verbs are light verbs, stack only one event in a single clause. Compound and conjunct constructions but not serial verbs can be called complex predicates. In both cases, the second element is the light verb that also has predicational value together with the first one and they together are called complex predicates. The light verb, for example *le* 'take' in (14b) merely contributes aspectual like information to the nominal event, while in (14c) there are two events: a seeing event *dekh* and a taking event *le*.

This piece of research based work explores the nature of the Maithili light verbs, especially how they show the bleached semantics along with other predicational elements in sentences, constructing Maithili complex predicates in particular. Thus, the researcher is attempting to list out some commonly used light verbs of Maithili based on the primary and secondary data and exploring how the a-structure/s-structure in a clause is influenced by such light verbs, and, therefore, form complex predicates.

The study is divided into five sections: methodology is presented in the second, the third one shows the data presentation and their analysis, the individual treatment of some productive Maithili light verbs is discussed under the findings and discussion, and finally the conclusion is made in the last one.

2. Methodology

The data cited in the examples are from the secondary sources: Jha (1958), Yadav (1996), Yadava (1999), Asad (2013) and others too. However, the primary source (two native speakers working as lecturers at J S Murarka Campus Lahan) has also been consulted. Similarly, the researcher's own experience, as being a native speaker of Maithili, is also considered to a great extent. The data are analyzed mostly on the basis of Butt (1993, 2003, 2010).

3. Data presentation and analysis

The Maithili language is very rich by its verbal complexity including the use of large number of light verbs. However, here only some productive light verbs are treated. In the verbal units of compound structures, most of the second verbs (vectors) provide grammatical flavor to the meaning of the main verbs (or pole verbs), however some of them interfere in a-structure in Maithili which in our sense are light verbs out of which the complex predicates are formed. The light verbs of Maithili are presented along with their lexical and bleached meaning as well.

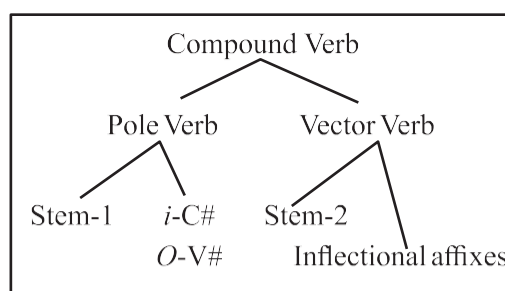
Table no.1: Some light verbs and their meanings

light verbs	lexical meanings	bleached meanings
<i>de-</i>	<i>giv</i>	eallow, benefactive, do for other
<i>le-</i>	<i>take</i>	directed towards the speaker
<i>chhod-</i>	<i>leave</i>	do sth thoroughly determination
<i>rəh-</i>	<i>remain</i>	stay continuity
<i>a-</i>	<i>com</i>	econtinue on from the past
<i>kār-</i>	<i>do</i>	habit
<i>k^hoj</i>	<i>seek</i>	try
<i>pār-</i>	<i>fall</i>	must, obligation
<i>ho-</i>	<i>become</i>	be proper
<i>sək-</i>	<i>complete</i>	be able, complete
<i>mag-</i>	<i>beg</i>	request sb to do sth.
<i>hal-</i>	<i>pour, put,</i>	insert immediately, instant
<i>dhār-</i>	<i>put</i>	continuity
<i>cah-</i>	<i>look</i>	examine, experiment
<i>lag-</i>	<i>befit, adhere</i>	begin
<i>pa-</i>	<i>get</i>	be allowed to
<i>pug-</i>	<i>reach</i>	result, completion
<i>lāga-</i>	<i>put on</i>	cause sb to do
<i>uth</i>	<i>stand up</i>	unwanted
<i>bəith/bəis</i>	<i>sit</i>	completion

When these verbs are used in the sense of bleached meanings (light verbs), there can or cannot be in a phonetic modification with the polars. 'It appears that the syllabic structure of a polar stem verb crucially determines the nature of the stem alternation: a polar verb ending in a consonant and preceded by a vowel other than *e* or *i* undergoes a kind of gradation when it is combined with a vector verb. No stem alteration occurs in a polar verb stem ending in a vowel other than *e*, when it is combined with a vector verb' (Yadav, 1996: 192). This kind of alteration or gradation is

found to be fixed in the language. It can be diagrammatically presented in the following figure.

Figure no. 1: Structural concept of compound verb in Maithili



Source: (Yadav, 1996)

#C stands for consonant and V for vowel.

- (2) *lok le* → *loik le*
 take.IMP.2.NH
 'Catch in the air'.
- (3) *ləṭək rəhə-l* → *ləṭəik rəhəl*
 hang stay-PST-3NH
 'He/she/it remained hanging'.
- (4) *pi le-ləith* → *pi leləith*
 drink take-PST-3HON
 'He drank up'.

In the example (2), the vowel *i* is inserted as the polar *lok* 'catch' ends in the consonant and preceded by the vowel other than *e* or *i*, i.e. *o*, but there is no any alteration in the syllabic structures of the polars; *dekh* 'see' and *pi* 'drink' in the sentences (3) and (4) respectively as the former one ends in the consonant *kh* preceded by the vowel *e*, and in the latter case, the polar *pi* 'drink' ends in a vowel other than *e*. this kind of alteration is common in Maithili in the cases of complex verb forms.

4. Findings and discussion

Following are the individual treatments of the light verbs in Complex Predicates against its simple counterpart in Maithili. However, all the light verbs listed above are not presented here.

i. *de-* 'give'

The argument structure of the *de-* 'give' as a full predicator consists of three arguments mapping onto subject and others as object functions, one with agentive role (giver), others with recipient (givee) or patientive (given thing) roles that can be represented as (5).

- (5) *binod santosh-kə kitap de-l-əith*
 binod.NOMsantosh-DATbook give-PST-
 3SG.HON
 'Binod gave Santosh a book.'

The status of *de-* 'give' as a light verb influences the a-structures of the polar verbs in different ways and jointly establishes the predication values which are shown in the following constructions. In the following cases, the light verb *de-* 'give' is used with the polar verbs *laga-* 'wear' in (6b) and *ja-* 'go' in (7b), wherein the first example from each set shows the simplex predicates of *laga* and *ja*, and the second ones apply the *de-* 'give' along with the first set resulting the complex predicates, as it influences their argument structure.

- (6) (a) *santosh kəpra lage-l-əith*
 santosh.NOMcloth wear-PST-3SG.HON
 'Santosh wore a cloth.'
- (b) *binod santosh-kə kəpra*
 binod.NOM santosh-DAT cloth
ləgailə de-l-əith
 weargive-PST-3SG.HON
 'Binod let Santosh wear a cloth.'

In (6a), the verb *laga-* 'wear' takes two arguments (agent and theme). But when the verb *de-* 'give' as a light verb is applied with the pole verb *laga* in [6b], the argument structures get affected, i.e. the agent 'santosh' changes its role as patient and another external argument as an agent 'binod' is added. The predicate requires the three arguments (agent, patient and theme) in this condition, and, hence, resulting the predicate construction as a complex predicate.

- (7) (a) *santosh-ji ghər ge-l-əthin*
 santosh-HH.NOMhome.LOCgo-PST-
 3SG.HH
 'Santosh went home.'
- (b) *binod-ji santosh-kə ghər*
 binod-HH.NOM santosh-DAT home.LOC
jai de-l-əthin
 go give-PST-3SG.HH
 'Binod let Santosh go home.'

Similarly in the example (7a), the verb *ja-* 'go' takes only two arguments: agent 'santosh' and location *ghər* 'home' but when the light verb *de-* 'give' is applied in the example (7b), the agent argument 'santosh' takes the role of patient and another argument functioning as agent 'binod' is added. This shows that the verb *de-* 'give' here is a light verb that influences the argument structure of the intransitive pole verb *ja-* 'go', and they together determine the structure because these two verbs exhibit a certain integrity that cannot be violated and they act like a single predicate. Such a combination of two verbs *ja* (a host) + *de* (a light) 'go+give' is an example of complex predicate in Maithili.

ii. *lāg-* 'adhere'

The verb *lāg-* 'adhere' is in/transitive and has its own natural/basic meaning, that is, 'to be attached' or 'attach' or 'attaching/standing some concrete thing on the surface/other thing' in Maithili language. But it is a very productive lexeme as a light verb in the grammar of Maithili having natural feature of polysemy, that is, it has more than one meaning and usage in the sentences. The verb *lāg* occurs at both as a host in (8a) and a light in (8b). It takes a theme role as a simple predicate and a locative role as a complex predicate.

(8a) *gari lāg-əl ch-ai(k)*
gari.NOMstand/ attach-IMPFV b e -
 3SG

'There is a vehicle (on the stand).'

(b) *gari-me dag lāg-əl ch-ai(k)*
gari-LOC spot attach-IMPFVbe-
 3SG

'There is a spot on the vehicle.'

The status of *lāg-* as a light verb with the nominal verb *dag* (a host) 'spot' like in (8b) is shown in the following constructions where the argument locative '*gari-me*' of the sentence (8b) above is replaced by the argument experience '*binod-kə*', and one more argument theme '*kāhani-kə*' is also added as in (9a). Similarly, the arguments agent and experience/benifective are required by the same light verb '*lāg*' used as a light with another nominal verb *daya* 'pity' as a host in (9b), only an agent is needed in the example [9c], an experience in (9d), experience and genitive in (9e), agent and theme (locative) in (9f), experience and theme (dative) in (9g), and experience and theme (locative) in [9h] respectively.

9 (a) *binod-kə kāhani-kə/sə dər*
binod-DAT story-DAT fear
lāg-əl aichh
adhere-IMPERF be.PRES.3SG.NH
 'Binod feels fear of the story.'

(b) *binod-ji gərib upər dāya*
binod-HH.NOM poor upon pity.N
lāg-el-əthin(h)
adhere-PST-3SG.NH
 'Binod felt pity on poor.'

(c) *həm cup lāg-l-əūh*
1SG.NOM quit.N adhere-PST-1SG
 'I became silent.'

(d) *hunka khoki lāg-l-əin(h)*
3HON-DAT cough. Nadhere-PST-
3SG.HON
 'He got cough.'

(e) *həmra tohər maya la/əg-l-əi*
1-DAT you-DAT love adhere-PST-1SG
 'I felt love for you.'

(f) *həm bhita-mə əDes lāg-l-əūh*
1-NOM wall-LOC lean adhere-PST-
1SG
 'I leaned against the wall.'

(g) *həm-ra jiwən-sə dikā lāg-əl-əic*
1-DAT life-DAT fed up adhere-PST-
1SG
 'I got fed up of my life.'

(h) *həm-ra khel-mə mən lāg-əi*
1-DAT game-LOC interest
adhere-IMPERF chh-əi
be.PRS-1SG
 'I have interest in game.'

All these examples show that the light verb *lag-* 'adhere' is very productive in Maithili. It affects the argument structures in a variety of ways and can be combined with both verbal and non-verbal elements while forming the complex predicates in this language.

iii. *pār-* 'befall'

pār- is diadic as it takes two arguments of the thematic roles; locative and theme when used as a main verb. The theme may be understood as something that comes from unspecified source or it may be static existence or something concrete as in (10) where *terai* 'Terai' is with the locative role and *pani* 'water' with the role of theme.

- (10) (a) *terai-ma pani pār-əl*
 terai-LOC water.N befall-PST.3SG
 'Rain befell in Terai.'

The complex predicates (CPs) that this verb makes with certain verbal and nominal elements functioning as hosts are illustrated below. In the sentence (10b), there is not the use of the light verb *pār* with the verb *gir-* 'fall' which takes two arguments *hām-sāb* 'we' as an agent and *gachi* 'tree' as patient/theme.

- (b) *hām-sāb gachi gir-eəl-əunh*
 1-pl.NOM tree fall-PST-3PL
 'We fell down the tree'.
 (c) *gachi gir pār-əl*
 tree.NOM fall befall-PST.3SG
 'The tree fell down'

In the (10c), there are two main components in the verb: one that expresses meaning and the other that supplies additional

information along with the grammatical categories, such as tense, aspect, etc. Moreover, the second component that is a light verb also alters the argument structure of the first verb that is a host. In (10b), there are agent and patient/theme, there is only one argument in (10c) which is an example of a CP in Maithili. If we add an agent in (10c), it looks odd and unacceptable.

- (11) (a) *hām-sāb chāl-l-əunh*
 1-PL.NOM go-PST-1PL.HON
 'We went.'
 (b) *hām-sāb chāil pār-l-əunh*
 1-PL-NOM go befall-PST-1PL.HON
 'We happened to go.'
 (c) *hāmra-sāb-ke chālā pārəl*
 1-PL-DAT go befall-PST.1PL
 'We had to go.'

The (11a) above has a simple predicate with the verb *chāl-* 'walk' where there is only one argument agent *hām-sāb* 'we'. When *pār* as a light verb is used together with *chāl*, it does not affect the argument structure in (11b) but adds a semantic flavor which means the action 'going' takes place without the conscious choice of the agent. In the (11c), the agent is in the ergative case and the action of 'going' is against the choice of the agent, that is, a sense of compulsion, due to the use of the light verb *pār*:

iv. *kha-* 'eat'

kha- 'eat' is a diadic verb and it takes two arguments of agent and patient roles as in (12) 'binod and bhat' when it is used as a simple verb construction.

- (12) *binod bhat khe-l-ək*
 binod.NOM rice eat-PST-3SG.NH
 'Binod ate rice.'

In the following expressions, *kha-* 'eat' is found as a light verb and influences the argument structure. The verb *kha* with the host /polar verb *pīt-* 'beat' causes the argument structure with the roles of recipient 'binod' in nominative form and source 'mastər' in a genitive/dative form as in (13a and b).

- 13(a) *binod master-sə pitai*
 binod.NOM teacher-DATHit.N
khe-l-ək
 eat-PST-3SG.NH
 'Binod got beating from a teacher.'
- (b) *binod mastər-sə dhoka*
 binod.NOM master-DAT cheat.N
khe-l-ək
 eat-PST-3SG.NH
 'Binod got cheated from Santosh.'

v. *le-* 'take'

The verb *le-* takes three arguments; one agent, one source and another patient when it is used as a main verb forming a simple predicate as in (14a) below where the arguments 'binod' occupies an agentive role, 'santosh' plays a role of source and 'kitab' is in a patientive form.

- 14(a) *binod santosh-sə kitab*
 binod.NOM santosh-DAT book
le-l-ək
 take-PST-3SG.NH
 'Binod took the book from Santosh.'

But when it is used as a light verb forming complex predicates, the a-structures need to be reanalyzed. It is observed in the example (14b) that the patient '*pashu*' has been affected in its case marking form due to the

light verb '*le*' as in its bleached sense. It means the verb *le* as a single predicate takes the patientive role in the ablative form, but when it is used as a semantic emptying form, it takes the patientive role in the genitive/source form.

- (b) *bhagban pashu-kə əbatar*
 god animal-GEN incarnation.N
le-l-əith
 take-PST-3SG.HON
 'God incarnated as an animal.'
- (c) *binod santosh-sə kitab*
 binod.NOM santosh-DAT book
dekh-kə le-l-ək
 see-PFV take-PST-3SG.NH
 'Binod took the book after seeing it from Santosh.'

vi. *ja-* 'go'

ja- 'go' is an unergetive/intransitive verb that takes agent 'binod' and goal '*ghər*' roles in the simple predicative form as in (15a). But the same verb can also be found as a second component of complex predicates in which it causes an effect in the argument structure of the predicative unit as in the case (15b), where the argument is determined together by the two components: *bhair* 'flood' and *gel-* 'go' with the roles of locative *khet* 'farm'.

- 15(a) *binod ghər ge-l*
 binod-NOM house.N go-PST.3SG.NH
 'Binod went home.'
- (b) *khet-mə bairh ge-l*
 field-LOC flood.N go-PST.3SG
 'It flooded in the field.'

vii. *par-* 'make'

In the (16a), the verb *par-* 'make' has been seen in its complete lexical form taking two arguments: agent *u* 'he' and theme *photo* 'picture', when it is found as a light verb maintaining grammatical information with the host component of the complex predicate, it affects the a-structure as in (16b and c). Regarding the (16b), there is only one argument: agent '*i*', and in the case of (16c), the change is observed in the case marking of the patient *bhai* 'brother'.

- 16(a) *o photo par-l-əith*
3.NOM picture make-PST-3SG.HON
'He made/drew a picture.'
- (b) *i ləDəki nəkal par-t-ai*
this girl-NOMartificialmake-FUT-3SG.NH
'This girl will behave artificially.'
- (c) *ram bhai-kə phela*
Ram.NOM brother-DATaccomplishment
par-l-əith
make-PST-3SG.HON
'Ram succeeded to find the lost brother.'

viii. *bəis-* 'sit'

As a full predicate, its valency is two and it takes one argument as an agent and other to which locative role is assigned as in (17a).

- 17(a) *bacca nicca-mə bəis-əl*
Child.NOMfloor-LOC sit-PST.3SG.NH
'Child sat on the floor.'

When the verb *bəis-* 'sit' is used as a light verb with nominal or another verbal component, it is found that the argument structure gets affected, i.e. it is determined

together by the host and the light elements which form a complex predicate that demands only one argument of an agentive role as in (17b).

- (b) *ram brətə bəis-l-əith*
ram.NOM fasting sit-PST-3SG.HON
'Ram fasted.'

x. *mar-* 'kill'

mar- as a transitive verb, takes an agent and patient role arguments. Different types of CP with different argument structure are as follows.

- 18(a) *o həmra mar-l-əith*
3-NOM 1-DAT kill-PST-3SG.HON
'S/he bit me.'
- (b) *o həmra əngalo mar-l-əith*
3-NOM1-DAT embrace kill-PST-3SG.HON
'S/he embraced me.'
- (c) *ram sita-sə maya mar-l-əith*
ram Sita-DAT love.N kill-PST-3SG.HON
'Ram forgot Sita.'
- (d) *ram ghər-mə tala*
ram.NOM house-LOC luck.N
mar-l-ək
kill-PST-3SG.NH
'Ram locked the house.'

From the example (18a-d), regarding the verb *mar* 'kill', it is clear that the expression (18a) contains the verb *mar* 'to kill' as a main verb with its full/lexical meaning where *mar* takes the role of an agent and a patient. However, the cases (18b-d) have the verb

mar as a light verb and affect the argument structures of the predicates. In the (18a), the roles of an agent and a patient are required by the single verb/predicate *mar* 'kill'. However, when it is used as a light verb in (18b-d), the arguments get affected. That is to say, the roles of an agent and a recipient, an agent and a comitative, and an agent and a location respectively are required. More than this, the verb *mar* along with its previous element determines the total structures of the expressions.

xi.a- 'come'

The verb *a-* 'come' is an unaccusative and intransitive verb. It takes an animate theme as an argument and locative destination when it is used as a full lexical verb in (19a). However, in the following constructions, it is found as a light verb that influences the argument structure or case markers in the arguments as shown in (19b-c).

- 19(a) *ram ghər e-l-əith*
 ram.NOM house come-PST-3SG.HON
 'Ram came.'
- (b) *ram-kə banta a-el*
 ram-DAT vomit come-PST.3SG.NH
 'Ram vomited.'
- (c) *ram-kə katha yad a-el*
 ram-DAT story memory come-PST.3SG.NH
 'Ram remembered the story.'

In the (19a), the subject *ram* is in the nominative case as a role of agent and the next argument *ghər* 'house' is as a role of location where the verb *a* 'come' is a main verb, but in the examples (19b-c) the same verb *a* functions as a light verb used with its nominal host term *banta* 'vomit' affecting the role of *ram* as an experience in the form

of dative case in (19b), and there are an agent with ergative marker '*ram-kə*' and a theme *katha* 'story' in (19c) where the light verb *a* is functioning with its nominal host *yad* 'memory' and both *yad* and *a* together determine the predication values.

In the similar fashion, the a-structure of the verbs like *kəs-* 'tighten', *ladh-* 'carry', *bəḍəl-* 'change', *mag-* 'beg', *bəna-* 'make' etc. can also form the CP with nominal and other elements.

5. Conclusion

The discussion made above shows that light verbs are the part of a syntactically monoclausal predication within a complex predicate very closely to their main verb counterparts and which sees them as elements serving to modulate the main predication in a subtle manner. In this construction, the both nominal and verbal elements contribute in the formation. The a-structure of the CP differs from the a-structure of the light verbs as full predicates as realized either by different thematic roles of the arguments or by the different morphological marking or by some kind of hidden information in the semantic structure. Thus, the light verbs with the polar verbs or the nominal elements form the complex predicates as a single predictor, which expresses a single unit of event, action or state.

Abbreviations

1	first person	2	second person
3	third person	CP	complex predicate
DAT	dative	FUT	future

GEN	genitive	HH	high honorific
HON	honorific	IMP	imperative
IMPFV	imperfective	LOC	locative
N	noun	NH	non honorific
NIA	New Indo-Aryan	NOM	nominative
NP	noun phrase	PL	plural
PRS	present	PST	past
SG	singular	V	verb
VP	verb phrase	V1	first verb
V2	second verb	PFV	perfective

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phrases with only modifying words. The latter two types are the concern of the paper. Many languages allow noun phrases that consist of words that normally would be modifiers of a noun, but without any noun, (Dryer 2007: 194). This is similar in several other languages where meaning is clear even without the presence of a noun.

This paper is organized into five sections. Section 2 identifies its theoretical base; section 3 describes the complex noun phrases; section 4 presents the noun phrases without a head. Section 5 summarizes the findings.

2. Theoretical framework

The theoretical framework on which this linguistic description of morpho-syntax of complementation in Maithili is based on the functional-typological grammar (henceforth, FTG) mainly developed by Givón (2001). FTG is the most widely used and best known theoretical framework employed in language description and linguistic typology (Dryer, 2001, 2006).

3. Method

The study is primarily based on the secondary sources especially the works of Dryer. However, the researcher's own experiences on the Maithili language is also the main source for the data. The collected data were verified by the Maithili speaker as well.

4. Presentation and Analysis

4.1 Complex noun phrase

"Complex noun phrases contain more complex sorts of modifiers, like genitive or possessive modifiers and relative clause",

(Dryer 2007: 1). Regarding the language concerned here, there are also a number of these grammatical areas that are found with the complex noun phrases but only some of them are discussed below.

4.1.1 Genitive or possessive modifiers

The terms 'genitive' and 'possessive' are both used for the construction in which a noun occurs with another noun phrase denoting a possessor, (Dryer 2007: 177). A genitive case marker is widely marked by -*kə* in the Maithili language. "The term 'possessive' is applied sometimes to two other types of constructions, where possession is predicated at the clause level, illustrated by English *She has three children* and *That book is mine*; for that reason, the genitive construction (rather than 'possessive') will be used here for a noun phrase construction of this sort. The modifying noun phrase in a genitive construction can be called either 'the genitive noun phrase' or 'the possessor'. The noun that is modified by the genitive noun phrase can be called 'the head noun' or 'the possessed noun', (Dryer, 2007: 178).

4.1.2 Genitive construction with nominal possessors

In this type of genitive construction, one noun with the genitive marker -*kə* modifies another noun (the head) showing different sorts of genitive relationships such as kinship, ownership, part-whole, source etc.

- (1) a. *binodkə* *kəniya*
 binod-kə kəniya
 binod-GEN wife
 'Binod's wife'

b. *ranikə* *kuta* *abəi^hc^həi*
 rani-kə kuta abəi-c^h-əi
 rani-GEN dog come
 -PROG-PRES-3
 'Rani's dog is coming.'

b. *bərk^hakə* *pain*
 bərk^ha-kə pain
 rain-GEN water
 'the water of rain fall'

In the examples (1a-b), *-kə* with *binod* and *rani* is a genitive case marker that modifies the head noun *kaniya* in (1a) and *kuta* in (1b); and together they form a complex noun phrase wherein the first example shows the kinship relation but the second one (1b) shows the ownership or possession. Here, the words *binodkə* and *ranikə* are the nominal possessors functioning as genitive modifiers for the head nouns.

(2)a. *roṭikə* *ṭukəda*
 roṭi-kə ṭukəda
 bread-GEN piece
 'A piece of bread'

b. *gac^hkə* *dair*
 gac^h-kə dair
 tree-GEN branch
 'Branch of tree'

The examples (2a-b) show *-kə* with the nominal words *roṭi* 'bread', and *gac^h* 'tree' is the genitive case marker forming the part-whole relationship between nouns *roṭi* and *ṭukəda* 'piece' and *gac^h* and *dair* 'branch' respectively. In these examples, the genitive marker *-kə* has been used with inanimate nouns which are in the form of nominal possessors functioning as modifiers for the head nouns: *ṭukəda* 'piece' in (2a) and *dair* 'branch' in (2b).

(3)a. *cəurkə* *əṭa*
 cəur-kə əṭa
 rice-GEN floor
 'the floor of rice'

Examples (3a-b) show that *-kə* is a genitive case marker that also expresses the meaning 'source'. Here, *cəur* 'rice' is the source of *əṭa* 'flour' in the example (3a) and *bərk^ha* 'rain' being the source of *pain* 'water'. Each noun with the genitive marker *-kə* is a nominal possessor modifying the head noun and forms together a complex noun phrase. Thus, *binodkə kaniya* 'Binod's wife' in (1a), *ranikə kuta* 'Rani's dog' in (1b), *roṭikə ṭukəda* 'piece of bread' in (2a), *gac^hkə dair* 'tree's branch' in (2b), *cəurkə əṭa* 'flour of rice' in (3a) and *bərk^hakə pain* 'water of rain' in (3b) are the examples of complex noun phrases in Maithili as the heads are preceded by nominal possessors.

4.1.4 Pronominal possessor

There are some personal pronouns that are used as possessors in the same syntactic way, i.e. like nominal possessors that precede another noun, head/ possessed. K. Ebert, 1996 (cited in Dryer, 2007) has mentioned, 'In some languages, the construction used for pronominal possessors is the same as that used for nominal possessors (i.e. possessors headed by a noun)'. This is also true with the Maithili complex noun phrases.

(4)a. *həmər* *b^hai* *ciəi*
 hə-m-ər b^hai ci-əi
 I-GEN brother be-PRES-1
 'This is my brother.'

hāmār ('my') is a possessor, modifying pronoun to the modified noun, *b^hai* 'brother', Here, the possessive marker is *-ār* occurring with *hām* 'I' as it is found in the nominal possessor and together with these two words *hāmār* 'my' and *b^hai* 'brother' form a complex noun phrase. In Maithili, the possessive marker *-ār* is used with any person in the subjective/objective case to have a pronominal possessive construction such as *tohār b^hai* 'your brother' and *okhār b^hai* 'his/her brother'.

The example (4a) shows that the pronominal possessor precedes and modifies the head noun to form a complex noun phrase.

4.1.3 Genitive construction with *māhāk*

Generally a genitive marker in a language is attached either with the modifying noun or with the possessed noun (however, the first is found with Maithili) that can constitute a complex noun phrase. But sometimes, in this language, a separate lexical item *māhāk* 'of' is used between the two nouns and semantically it is the immediate constituent of the first noun rather than of the second.

- (5) a. *kitap māhāk sāndes*
 kitap māhāk.GEN sāndes
 book of message
 'the message of the book'

In the complex noun phrase (5a) *kitap māhāk sāndes* 'the message of the book', *māhāk* is a genitive marker associated with *kitap* 'book' forming a genitive construction *kitap māhāk* 'of a book' which modifies the head *sāndes* 'message' and together constitute a complex noun phrase in Maithili.

4.1.5 Alienable and inalienable possession

'Inalienable possession involves kinship relations and part-whole relations, where the relationship is essentially an inherent or permanent one, in contrast to alienable possession, where the relationship is a conventional one', (Dryer, 2007: 185). In Maithili too, these two types of possession are usually found.

The examples (1a and 2a) *binodkā kaniya* 'Binod's wife' and *roṭikā ṭukāda* 'a piece of bread' are the second type (inalienable) of possessive construction, and the example (1b) *ranikā kuta* 'Rani's dog' shows the first one in the Maithili language.

4.2 Relative clause

The relative clause in Maithili is marked by the relative marker or relative pronoun *je* 'who' (used for human) and *je* 'what' (used for non-human) and their inflected forms for different case, number and honorificity (Yadav 1996: 116-117). Here clauses come after the head nouns and modify them. They can be used as the constituents of noun phrases. The clauses that function as adjectives are dependent modifiers of the noun. Clauses in the Maithili language can act as both pre modifiers and post modifiers. A noun head may be sometimes modified by a full clause.

- (6) a. *u c^haura jekra hām*
 u c^haura je-kra hām
 that boy who-ACC I
 nik jeka cinhāiciāi
 nik jeka cinhāi-ci-ai
 good postpos recognize-PRES-3
 'the boy whom I know well'

- b. *i bidyart^hi je*
i bidyart^hi je
 this student who
kailh elai
kailh el-ai
 yesterday come-PST-3
 'the student who came yesterday'

The clause *je-kra hām nik jeka cinhāi-ci-ai* 'whom I know well' in the example (6a) and the one *je kailh elai* 'who came yesterday' in the example (6b) modify the noun heads, such as *c^haura*, 'boy' and *bidyat^hi* 'student' respectively. These relative clauses with the relativizer *je* are the post modifiers of the head nouns, and together they constitute complex noun phrases in the Maithili language.

Similarly, the head nouns can also be premodified by the use of participles. The present participles as relative clauses functioning as pre-modifiers are used to show an action in progress or process.

- (7) a. *kono dāurait g^hora*
kono dāur-ait g^hora
 a run-PRESPTCPL horse
 'a running horse'
- b. *hāsait māugi*
hās-ait māugi
 smile-PRESPTCPL woman
 'the smiling woman'
- c. *hāsait c^haurise ke bajat*
hās-ait c^hauri-se ke baj-ət
 smile-PRESPTCPL girl-ACC
 who talk-FUT-3
 'Who will speak to
 the smiling woman.'

The present participles such as *dāurait* 'running' and *hāsait* 'laughing' are precedingly used and modify the head nouns such as *g^hora* 'horse' in (7a), *māugi* 'woman' in (7b) and *c^hauri* 'girl' in (7c). These participles indicate incomplete actions and clauses functioning as pre-modifiers in the noun phrases.

- (8) a. *pārlahi c^haurise*
pār-la-hi c^hauri-se
 educate-PASTPTCPL girl-INS
biyah kārāikcahi
biyah kārāik-ca-hi
 marry get- PRES-2
 'You have to get the marriage
 with an educated girl.'
- b. *pārlaha c^haurase*
pār-la-ha c^haura-se
 educate-PASTPTCPL boy-INS
biyah kārāikcahi
biyah kārāik-ca-hi
 marriage get-PRES-2
 'You have to get the marriage
 with an educated boy.'

It is found that the gender markers *-i* with feminine gender *pārlahi c^haurise* 'educated girl' in (8a) and *-a* with masculine *pārlaha c^haurase* 'educated boy' in (8b) along with the past tense marker *-l* are used for forming past participle adjectives that modify the head nouns *c^haurise* 'with girl' and *c^haurase* 'with boy' respectively. Participles in the language can be the post modifiers too.

- (9) a. *u c^haura pārhait suitgelai*
u c^haura pār-ait suit-ge-l-ai
 that boy read-PRESPTCL
 sleep-PST-3
 'The boy slept by reading.'

- b. *bacca k^helte* *k^haisgelai*
bacca k^hel-te *k^hais-ge-lai*
 child play-PRESPTCPL fall-PST 3
 'A child fell down by playing.'

The participles *parhait* 'reading' in (9a) and *k^helte* 'playing' in (9b) follow the noun heads *c^haura* 'boy' and *bacca* 'child' as the constituents of the noun phrases. Such phrases (the ones with clauses) are also known as complex phrases.

4.3 Conjoined noun phrase

Conjoined noun phrases are the phrases where two heads are joined by coordinators and function as a single grammatical function. Dryer (2007: 193) claims that most languages allow that two noun phrases that are formed by conjoining or coordinating two noun phrases, where the conjunction is a clitic that attaches to the first conjunct.

- (10) a. *g^hora* *ar* *g^hori*
 g^hora *ar* *g^hori*
 horse CON mare
 'horse and mare'

In the above example, two nouns *g^hora* 'horse' and *g^hori* 'mare' are conjoined with the coordinator *ar* 'or' and form a single complex noun phrase in Maithili. Here, both the nouns are functioning as heads, i. e. neither one is a modifier to other.

4.6 Noun phrases without nouns

"In the narrowest sense of the term, a noun phrase must contain a noun or pronoun, possibly accompanied by other words or phrases modifying the noun or pronoun. Many languages have constituents that are not of the form, but which are sometimes

called 'noun phrase' because of grammatical similarities to typical instances of noun phrases, such as occurrence in subject or object position," (Dryer 2007: 193-194). In Maithili, we can also find some noun phrases that don't contain any noun or pronoun as its head but they are functioning as noun phrases occupying the syntactic features that a common one bears.

4.4 Noun phrases with only modifying words

Many languages allow noun phrases that consist of words that normally would be modifiers of a noun, but without any noun, (Dryer 2007: 194). This is similar in several other languages where meaning is clear even without the presence of a noun.

- (11) a. *garib* *imandar h^{ai}c^hai*
 garib *imandar h^{ai}c^hai*
 poor honest be-AUX-PRES-3
 'The poor is honest.'
- b. *karia* *aibrhal c^hai*
 karia *aibrhal c^hai*
 black come-ROGbePRES.3
 'The black is coming.'

The functions of subject are played by the modifying words '*garib*' poor and '*karia*' black. In other words, the subjects are the modifiers without any modified noun in these above examples (11a and 11b) functioning as noun phrases.

4.7 Headless relative clause

'Headless relative clauses are those clauses which themselves refer to the noun that they modify. In general, languages in which nominal modifiers are themselves nouns are

more likely to employ headless relative clauses as a major relative clause strategy than languages for which there is a distinct and large class of adjectives' (Payne 1997: 328). Headless relative clauses are a specific instance of noun phrases without nouns. In some languages, headless relative clauses can occur with other words that otherwise occur as modifiers of nouns.

- (12) *həmra mən nai pərləi*
 həmra mən nai pərləi
 I-NOM like not be-PST-3
je tu kinlihi
 je tu kinlihi
 that you-NOM buy-PST-2
 'I didn't like that you bought'.

In the example (12) *je tu kinlihi* 'that you bought' is a clause that is modifying a noun and contextually the hidden noun can be interpreted. Here the clause is functioning as an object of the predicate 'like'.

4.8 Noun clauses

Noun clause is often applied to subordinate clauses which appear in the position otherwise associated with noun phrases, and they may occur in subject position and object position, (Dryer, 2007: 203). Such clauses don't contain any noun as a head either, however, treated as noun phrases.

- (13)a. *je kelhi nik c^həu*
 je kelhi nik c^həu
 what do-PST-2 good be-PRES.3
 'What you did was good.'
- b. *jena u kəhəlkəi*
 jena u kəhəlkəi
 how he-NOM tell-PST-3
nik c^həu
 nik c^həu
 good be-PRES.3
 'How he told is good.'

The clauses *je kelhi* 'what you ate' and *jena u kəhəlkəi* 'how he told' (in 13a and 13b respectively) are the noun clauses functioning as subjects. Such clauses are internally modifying some hidden nouns, which otherwise would be heads.

- (14)a. *həm kheliəu*
 həm kheliəu
 I-NOM eat-PST-1
je tu delhi
 je tu delhi
 what you-NOM give-PST-2
 'I ate what you gave.'

The noun clause *je tu delhi* 'what you gave' above is functioning as an object without any noun as a head, as it is the case with preceding examples (13a and 13b).

5. Findings and Conclusion

The paper has attempted to describe the complex nature of noun phrases and also the noun phrases having no any head in the Maithili language. Complex noun phrases contain genitive or possessive modifiers and relative clause. A genitive case marker -*kə* shows different sorts of genitive relationships: kinship relation, ownership or possession, part-whole relationship and source. *həmər* is a modifying pronoun possessor to the modified noun. In Maithili, the possessive marker -*ər* is used with any person in the subjective case to have a pronominal possessive construction and a separate lexical item *məhək* 'of' is used between the two nouns. Similarly, clauses come after the head nouns and modify them. In this language, the head noun can be modified by the use of several participles. Conjoined noun phrases are the phrases

where two heads are joined by coordinators and function as a single grammatical function. Noun phrases with only modifying words are also found. The relative clause is without nouns as heads has also been discussed finally.

Abbreviations

ACC	:	Accusative
NEG	:	Negative
AUX	:	Auxiliary
NIA	:	New Indo-Aryan
CON	:	Conjunction
NP	:	Noun phrase
DET	:	Determiner
PL	:	Plural
GEN	:	Genitive
PRES	:	Present
INS	:	Instrumental
PST	:	Past
LOC	:	Locative
1	:	First Person
PERF	:	Perfective
2	:	Second Person
PTCPL	:	Participle
3	:	Third Person

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Cultural Ambivalence in V.S. Naipaul's Novel "The Mystic Masseur" (1957)

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Abstract

This article depends on the cultural ambivalence in V.S. Naipaul's first novel titled "The Mystic Masseur (1957)". It is related to the migratory movements across the countries and the continents as well. In the last fifty years or so, people particularly the writers are migrating either in the U.K. or U.S.A. from former British colonies like India, Africa and West Indies in order to search their luck and standard identity. Their motto is to write in English so that they will be the reputed writers of the world. Naipaul has tried to trace the role of the racial memory in the chemistry of the human development against the backdrop of human history which often includes the story of neglect, subversion on even deprivation. He throws light on the racial memory of his Indian ancestors which come to be as evidences in his early novel, "The Mystic Masseur." In the novel, all the characters' names are related to the Hindu culture. They are as rootless individuals. They feel helplessness and Sense of Vacuum. The helplessness and sense of vacuum are the roots for ambivalence.

Keywords: *Ambivalence, Diaspora, Nostalgia, Culture, Identity Crisis*

Introduction

Sir Vidyadhar Suraj Prasad Naipaul was born as an Indian ancestry in Trinidad in 1932. He had been sent for four years at the university college of Oxford. He started his writing career in London in 1954. He has pursued no other profession except writing. He won Nobel Prize for literature in 2001.

The Mystic Masseur (1957) is his first novel. This novel has been divided into 12 different parts. Ganesh Ramsumair, BA, is the central character of the novel. He continually recreates himself as a school master, masseur, author, mystic and statesman. As he comes to know that the Diasporas do not learn anything regarding their own culture, he hires to teach them. When he is criticized about such activities

then he quits this job. Looking a realistic direction in his life, he turns minor coincidences into a providential pattern. Having convinced himself that he is designed to be a writer, he tricks his father in law into financing a "Cultural Institute" with an exalted scholarly agenda. The objective of the institute is to flourish "Hindu culture and thought of science in Trinidad."

Ganesh's development as a writer begins with his work as a professional mystic. As he reads the books on psychology and Hindu philosophy, his increasing knowledge gives him the confidence to believe in religions. He thinks that he can rid people from the evil spirits that rob them of their psychic and physical health. "Cultural

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Ambivalence "creates several obstacles for the diasporas to choose any particular professions. They change their professions frequently to adjust in other's culture.

Regarding Cultural Ambivalence, Homik. Bhabha(1994) opines, 'We articulate that archaic ambivalence that informs modernity. We may begin by questioning that progressive metaphor of modern social cohesion--- the many as one shared by organic theories of the holism of culture and community, and by theorists who treat gender, class or race as expressive social totalities(75)'.'

Homi k. Bhabha means to say that modern people have migrated from one country to another country in order to search their luck /profession but they are confused in the superior culture on the name of gender, race and class. Although, they try to mimic colonial culture or superior culture but they cannot do competition among the native speakers. In mystic masseur, Ganesh as a protagonist suffers very much to select suitable profession. Inferiority complex always dominates him. Finally, he chooses the profession that is related to the "Hindu Religion." In modern age fear of frustration is everywhere in society.

In the context of cultural ambivalence, V.S. Naipaul (1957) asserts in the Mystic Masseur "What God told me, must surely rank as a classic in Trinidad literature. Its stark simplicity, almost ingenuousness, is shattering". These days, there has been an ongoing and strong debate over the decency of its very use. Plural cultures are very complicated. In such complications,

Diasporas cannot easily separate good or evil. Thus cultural ambivalence is born.

Literature Review

Rath and Mishra have searched "A study in Third-world politics in the Mystic Masseur (1957). Chakrabarti has investigated "Naipaul's Discourse of Aspiration" in the novel. Bhattacharya has researched on "Gendered Identities: similarly "Das" has searched "The Question of Identity: A Note on V.S. Naipaul's Travel writings on India and Trinidad. Ashachoubey has investigated searching for Identity in 'Half a Life'. Khanal has researched "Diasporic psyche" in A House for Mr Biswas. Chakrabarti has found discourse aspiration whereas Bhattacharya has found gender roles and Das found identity crisis, Rath and Mishra have searched political condition of third world countries. Ashachoubey has found identity problem in Naipaul's novel. Khanal found diasporic taste in Naipaul's novel. Thus different researchers have investigated about different issues on Naipaul's works but this research is entirely different from others.

Methodology

The researcher applies "cultural study" as a tool. It analyzes the condition that affects the production, reception and cultural significance of all types of institution, practices and products.

Secondary sources such as novels of different writers including V.S. Naipaul have been researched for data collection. Apart from novels, other books and textbooks of various scholars have been researched to conduct this research.

Cultural studies throws light upon social, economic, political forces, power structures, modes of discourse, value and status of the particular society. Some of the prominent scholars regarding cultural studies are: Roland Barthes, Hoggart, Catherine Belsey, Andrew Ross, Lawrence Grossberg, Cary Nelson, Paula Treichler, Anthony Easthope, John Shepherd and others. Regarding Cultural studies Abrams (2001) opines, "A conspicuous activity in Cultural studies and interpretation of objects and social practices outside the realm of literature and culture" (A Glossary of Literary Terms, p. 45).

Results and Discussion

Textual Analysis of the Novel

V.S. Naipaul had published the *Mystic Masseur* (1957) as his first novel. The *Mystic Masseur* establishes that is to recur in Naipaul's novels: the culture displacement of individual in colonial and post colonial and the struggle of the writer to create a sense of order from social situations.

The *Mystic Masseur* is the story of Ganesh who failed to be school teacher who turns to the mystics. The story illustrates Naipaul's stance on mimicry. The names of the characters are also allegorical with success and prosperity, for example. In the novel, Ganesh raises mimicry to an art form and establishes a new category of the mimic as an artist. Naipaul has portrayed about multi-ethnic, multi-social and multicultural of Trinidad.

However, the narrative identifies the destiny of the country with the personality of

gradually emerging political leaders like Ganesh. As a colonial novel, the novelist's sense of political pressure will determine the character of the protagonist and that of the narrator as well.

Diaspora

The term "Diaspora is derived from the Greek, which means, to disperse" The colonization is the historical fact of Diaspora. In this sense, we can define Diaspora as a movement of people from their homelands into new regions. The Cultural Revolution and colonial revolution themselves were diasporas movements involving the temporary or permanent dispersion.

Oxford Advanced Learner's Dictionary (8th Edition) defines Diaspora as, "The movement of people from any nation or group always from their one country" (p.418).

Spreading colonies demanded the laborers from different parts of the world. The plantation colonies imported many slaves. Most of the slaves were captured and bought from the African coasts. The slave trade and the slavery were outlawed by the European powers in the first decades of the 19th century. The system of indentured labor replaced the demand of cheap agricultural labor in colonial plantation economies. This involved transporting, under indenture agreements, large population of poor agricultural laborers from population's rich area such as India and China. The descendants of the diasporas movements, generated by the colonialism have developed their own real cultures.

Diasporas long for the original native society which is also the source of evoking the sense of separation and loss.

Diasporas cannot perfectly choose appropriate culture as they are confused. First they try to plagiarize colonial culture but they frustrate very much when they cannot do competition in that culture. So, they attract towards their own culture. As Naipaul (1957) talks in *The mystic Masseur*, "The second General Meeting of the Hindu Association was to begin at one in the afternoon but when Ganesh and his supporters arrived in Taxis at about half-past one all they saw were three men dressed in white, among them a tall Negro with a long beard who looked holy" (p.177). Naipaul portrays the message that Diasporas of Trinidad want to establish a "Hindu Association" Which helps the Diasporas. They could neither do better in colonizer's language nor in their own native culture. As Naipaul (2001) writes in *Half a Life* "Most of the Letter writers wrote in English. They did petitions of various sorts for people, and helped with various government forms. My grandfather knows no English." (p.7)

Regarding Diasporas, old generations could not understand English language properly. That is why; they feel ambivalence in colonizers culture.

Mimicry and Identity Crisis

Mimicry reveals something that is for distinct from what might be called an itself that is behind. The effect of mimicry is camouflage. It is not a question of harmonizing with the background, but

against a mottled exactly like the technique of camouflage practiced in human warfare. Diasporas of Trinidad mimic representation of the British constitution. They sometimes forget their real significance. They forget their fundamental principles and mimic the system of colonial policy that is colonial dependence. To give significance to the colonizer's culture for the independence is a kind of mimicry.

The effect of mimicry is camouflage. Diasporas of Trinidad mimic representation of the British constitution. They sometimes forget their real significance. They forget their fundamental principles and mimic the system of colonial policy. Naipaul continually produces slippage of life and the difference from the native culture.

Regarding mimicry Naipaul (1967) talks, "we pretended to be real, to be learning, to be preparing ourselves for life, we mimic men of the new world, one unknown corner of it, with all its reminders of the corruption that came so quickly to the new" (146). Ralph Singh protagonist of the novel declares that the Diasporas pretend themselves to be real citizens of the Trinidad. They say themselves as the mimic men. Naipaul (1957) further asserts, "The children attempted to deny their own world. They never wanted to identify themselves with such lauds that lacked power (p.75)". The geography of Trinidad has become the area of mimicry and mockery where the reformation of the civilized mission is threatened by the disciplinary double that is related to the colonial imitation what the Diasporas share among them. Similarly, Naipaul (1957) talks, "Ganesh never lost his awkwardness. This did him little good. He

continued to dress badly, he didn't play games, and his accent remained too clearly that of the Indian from the country" (p. 20).

Through Ganesh's characters, the narrator is expressing his views on the contemporary Trinidadian hero that is the politician. Though, Ganesh is trying to make his impact clear and distinct in the emergence of the new nation hood of Trinidad, he suffers from self deception.

Identity Crisis

Identity is an especially typical issue in the contemporary study of culture with many ramifications for the study of ethnicity, class, gender, race, sexuality and sub cultures. Paradoxically, this is itself a sign that the concept is in crisis since identity becomes an issue. In broad terms, uncertainty can be explained by two recent social and economic developments. Regarding identity crisis Kimberle Crenshaw(2003) talks, "The problem with identity politics is not that it fails to transcend differences, as some critics charge, but rather the opposite- that it frequently conflates or ignores intragroup differences (p.175). Political crisis is the root of sufferings for the Diasporas. Difference between superior culture and inferior culture always haunts to the Diasporas. They feel ambivalence in the mixed cultures as well.

Many factors are likely to be under negotiation in either case; wherever of religions, nation language, political ideology or cultural expression. Islam for example, is a religious faith which shapes the social, economic and political status in

Northern Ireland. So, identities are related to symbolic cultural forms in the adoption of national dress or musical styles.

Identity crisis confuses to the Diasporas. Regarding Identity Crisis, Jhumpa Lahiri (1997) says, "Take for instance, the various ways I am described: as an American author, as an Indian American author, as a British born author, as an Anglo Indian author, as an NRI (Non- resident Indian) author, as an ABCD author. According to Indian academics, I have written something known as Diaspora fiction in the US, its immigrant fiction" (p. 97).

No doubt, she feels cultural ambivalence because of mixed cultures. She herself says that she is ABCD writer. It means American Born Confused Desi. Desi means Indian. She is very confused while she is writing fictions. That is why; she takes the support of translation.

Similarly, Naipaul (1961) says, " Mr. Biswas saw himself in many Samuel smiles heroes: he was young, he was poor, and he fancied he was struggling. But there always came point where resemblance ceased. What could he do? What could he invent? (pp. 78-79)."

The protagonist named Mr. Biswas cannot search a proper profession because of cultural ambivalence. He changes his brain time and again but he can hardly do competition in the colonizer's land. The colonizer had to justify his latency. The colonized people would persistently be described as feminized, and by association deviant and sub-human. In the Indian

context, the British were so successful in propagating the discourse of the feminized, weak, native worthy to be truly over the masculine, normal British colonial ruler, that it was internalized by practically all sections of Indians.

Nostalgia

Nostalgia has attracted critical attention in relation to post modernism and the loss of a sense of authentic history. In other ways, nostalgia is related to the theme of memory and reminiscence. It is the longing for something to be as once it was a kind of useless act and as such to be distinguished from that is remembering at present about the past. It is a kind of politicization of memory. Oxford learner's Dictionary (8th edition) defines, "It's felling of sadness mixed with pleasure and affection when you think of happy times in the past" (p. 1040).

No doubt Diasporas feel pleasure in the colonizer's land but at the same time they are sad as they think about their own culture regarding the past. Psychologically, they are tortured in the other culture.

V.S. Naipaul's degeneration of India arises from his disillusionment. He finds Indian lacking in the sense of history. Rather he asserts that Indians have no sense of history at all. They retreat into fantasy and fatalism. He ridicules common Indian's belief that in the Vedic period, Indians possessed knowledge of such devices. The claim that possessed the knowledge of highly developed surgery and that every village was self governing entity merely shows the pathetic make-belief world of Indians to

Naipaul. Again he takes note of the claim that India was at the brink of industrial breakthrough before the British came to India.

Regarding Nostalgia V.S. Naipaul (1957) asserts "oh God, I didn't mean anything bad last night, it was only a little drunk. An old man like me can't hold his liquor sahib".

One of the old Indian Diasporas of Trinidad feels nostalgia thinking about the Hindu Religion. He has drunk a little bit but that is not appropriate in his root culture. So, he expresses his inner feeling before one of the colonizers.

Naipaul (1961) further talks, "For a full week the festival continued. Visitors left; fresh ones arrived perfect strangers- the iceman, the salted - peanuts man, the postman, the beggars, the street- sweepers, many stray children- were called in and fed" (p. 571).

Festivals of Hindu religion are quite different from those of Christianity. Indian Diasporas feel nostalgia about wearing cloth, guests, which are very important in Hindu religion. They are not so much busy on the Hindu festivals.

Thus, nostalgic felling drives towards ambivalence and complexity. It is neither the pure sense of loss nor the emotional self-indulgence of mere sentimentality of standard descriptions. The sense of loss helps us to measure the distance between imagination and reality. Nostalgia is itself a rather passive emotion, yet it can lead us to ward more active responsibility both for the past and for the future.

Culture and Ambivalence

Culture means the integrated pattern of human knowledge, belief and behavior that depends upon the capacity for learning and transmitting knowledge to succeed. It also means the customary beliefs, social forms and material transit of regions or social groups.

Culture is one of the most crucial concepts of anthropology which forces on the diversity of different ways. Different ways in which human beings establish and live their social lives in groups. Modern anthropology insists that culture must always be understood in the plural and judged only within its particular context. This idea of plurality of culture contrasts with the idea of culture in the singular or mono-culture, which was dominant during the 18th and 19th centuries in European countries. Regarding culture Nigel Rapport and Joannaovering (2016) opine " The idea that culture refers to a systematically harmony- comprising a shared and stable system of beliefs ,knowledge, values, or sets of practices versions" Readings for the New Horizons"(P.5).

It means culture shapes system and harmony in the society. It contains particular beliefs, knowledge, values, and sets of practices to enhance social standardization. We can hardly image society's development lack of well flourished culture.

Culturally, human beings are supposed to be those who progress intellectually, spiritually, and aesthetically through time. Modern anthropology advocates relativism.

It insists that culture must be understood in the plural and judged only within its particular context. Each culture is related to the history. It is expressed through the artifacts, institutions and patterns of behavior. The anthropological notion of culture in the plural has no meaning. Most of the people might apply the term across a range of overlapping meanings from its very beginning, anthropology has been engaged in active controversy over the meaning of the term and these days, there has been an ongoing and strong debate over the decency of its use.

Culture is Innate because of following reasons.

- (a) Culture runs down generations upon generations through heredity or innate process.
- (b) The newly born babies come with the established culture as they have innate capacity to learn language and culture.
- (c) The new generations have culture in their blood so that they learn particular beliefs, assumption, values etc. of the old generations.

Culture is constructed because of following reasons:

- (a) Children learn the culture, traditions, norms, values, belief, maims, systems, customs etc. throng the process of nurture or socialization.
- (b) Cultural values are expressed through artifacts, and patterns of behaviors.
- (c) The capacity for language may be inborn but the specific language that the Children learn to speak is not innate.

Indian Diasporas of Trinidad were frustrated very much as their status was not better there. Therefore, they are attracted towards their own culture. When Ganesh published the book, different class of people was enthusiastic to purchase the book so that they could understand the reality of their root culture. Such people were simple minded people, poor people and the intellectuals. All of them had purchased because of their root culture.

Regarding cultural issue Renato Rosaldo (2003) opines, "cultural citizenship operates in an uneven field of structural inequalities where the dominant claims of universal citizenship assumes a white male subject. Marginalized groups differ in gender, race, sexuality, and age." (p.340)

Superior culture always abominates marginalized cultures on the name of gender, race, sexuality, and age.

Ambivalence

Ambivalence is a state of having simultaneous conflicting reactions, beliefs, or feelings towards same objects. On the other hand, Ambivalence is the experience of having an attitude towards someone or something that contains both positively and negatively components. The term also refers to the situation where "mixed feelings" of a more general sort are experiences or where a person experiences uncertainty.

Although attitudes tend to guide attitude-relevant behavior, those held with ambivalence which tend to do so to a lesser extent. The less certain the individuals are in

their attitude, the more impressionable it becomes, and hence it makes future actions less predictable. Ambivalent attitudes are also more susceptible to transient information e.g. mood, which can result in a more malleable evaluation. However, since ambivalent people think more about attitude relevant information, they also tend to be more persuaded by compelling attitude relevant information than less ambivalent people.

Explicit ambivalence may or may not be experienced as psychologically unpleasant when the positive and negative as present of a subject are both present in mind at the same time.

Regarding ambivalence, Homik Bhabha (1994) talks, "what threatens the authority of colonial command is the ambivalence of its address- father and oppressor or, alternatively, - which will not be resolved in a dialectical play of power. Western imperialist discourse continually puts under the civil state, as the colonial text emerges uncertainly within its narrative of progress" (p. 97). Psychologically, uncomfortable ambivalence, also known as cognitive dissonance, leads to avoidance, procrastination or to deliberate attempts to resolve the ambivalence. Diasporas' mind is ambivalent because of confusion arisen in the superior culture. They themselves feel inferior complex in the colonizer's state. People expertise the greatest discomforts from their ambivalence at the time when the situation requires a decision to be made. People are aware of their ambivalence to varying degree for the effects across the individuals and situations. For this reason,

researchers have researched only one of which is subjectively experienced as a state of conflict. As a travelling writer, V.S. Naipaul's experience of the political twists and turns in the third- world countries offered him a unique opportunity to model the characters of some of his major novels after such aspirations in politics. Ambivalence is one of the significant issues of his novels. Its charm also lies in its autobiographical elements where Ganesh as a leading character echoes V.S. Naipaul himself as a struggling writer dreaming of writing books. The novel has been set in the port of Spain and the rural area of Trinidad where the Indians lived and worked. As Naipaul (1957) writes "Ganesh was happy to get away from part of Spain. He had spent five years there but he had never become used to it or felt part of it. It was too big, too noisy, and too alien" (p. 21-22).

The narrator of the mystic masseur, who is also the biographer of Ganesh, writes about him with timely comment, juxtaposition, and is very careful in revealing of a society that has pronounced him a hero. His aspiration to power and prestige gravitates to the politics as the supreme possibility of success. Thus, the narrator makes it clear that political power is ultimately, an embodiment of the colonized dream of power, possession and self-realization. However, the narrative identifies the country men with the personality of the gradually emerging political leaders like Ganesh. It only means that the individual conduct of Ganesh will ultimately put its impact on the going-on position of the country.

The problematic boundaries are enacted in the ambivalent temporalities of the nation space. The language of culture and community is poised on the fissures of the present, becoming the rhetorical figures of a national past. Historians transfixed on the origins of the nation. Homogeneity, life and anonymity are the key elements of ambivalence. It is indeed only in the disjunctive time of the nation's modernity as knowledge is junction between political rationality and cultural signification.

Conclusion

Finally, Diasporas' ambivalence arises with their mixed feelings created by multi-cultural, multilingual, multi-racial and colonized tastes in the colonizer's nations. They are always psychologically unpleasant. Hybridity comes to them because of cultural ambivalence. People experience the greatest discount from their ambivalence at the time when the situation requires a decision to be made.

People are aware of their ambivalence to varying degrees, so that the effects of an ambivalent state vary across individuals and situations. Such ambivalence comes in the state of traumatic mood and conflicts. Ambivalence represents one psychological experience of the conflicts, mixed feelings, mixed reactions related to cognitive manifestation and indecision that is related to the behavioral manifestation in the evaluation of some objects.

The feeling of discomfort that results from inconsistent cognition is a powerful determinant of human behavior. The emergence of research on intellectual

tension dates back to the mid-20th century. Since then it has become topic of hot discussion.

No doubt, marginalization is a form of castration and it goes on to note that colonial mimicry is the desire for a reformed, recognizable others, as a subject of difference that is almost the same but not quite. The colonial subject that is internalized the rhetoric of colonial masculinity and heroism, is condemned to a life of inadequate mimicry, forced to adopt the identity of a clown, a parodist who is almost the same but not quite the same.

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Aquatic Toxicity from Pulp and Paper Mill Effluents with Reference to Water Toxicity Parameter

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Abstract

The wastewater generated from paper making processes include large number of degraded organic and inorganic contaminants depending on types of raw materials used, process employed end product, high concentration of chemicals. Their toxic nature is derived from the presence of several naturally occurring and xenobiotic compounds which are formed and released during various stages of paper making. This article reports the origin and effect of major pollutants like ammonia, carbon dioxide, dissolved oxygen, BOD and Chlorine present in pulp and paper mill effluents. The progress made in their reduction/elimination via aerobic, anaerobic and abiotic routes as well as further scope is also discussed.

Keywords: *Pulp and paper mill effluents, Aquatic pollution, Priority pollutants, Toxicity, Aerobic and anaerobic treatment*

Introduction

1.1 Water toxicity parameters

Aquatic toxicity is a chemical substance to aquatic species which is usually determined on organism reparenting the three trophic levels, i.e. vertebrates (fish), invertebrates (small aquatic animals and plants (algae). The major water toxic parameters are DO, BOD, COD, ammonia, chlorine, phosphate etc. The Biological Oxygen Demand (BOD) is the amount of oxygen consumed by bacteria in the decomposition of organic material. It also includes the oxygen required for the oxidation of various chemical in the water, such as sulfides, ferrous iron and ammonia. The chemical oxygen demand, or COD, is used as a measure of the oxygen equivalent of the organic matter content of a sample that is susceptible to oxidation by a strong chemical oxidant. For samples from a

specific source, COD can be related empirically to BOD, organic carbon, or organic matter. The amount of Dissolved Oxygen (DO) in water is expressed as a concentration. A concentration is the amount of in weight of a particular substance per a given volume of liquid. Ammonia or NH_3 is one of the most important pollutants in the aquatic environment because of its relatively highly toxic nature and its ubiquity in surface water systems. It is discharged in large quantities in industrial, municipal and agricultural waste waters. In aqueous solutions, ammonia assumes two chemical forms: NH_4^+ - ionized (less/nontoxic) and NH_3 - unionized (toxic). The PH value and temperature and concentration of carbon dioxide also effect these three trophic levels.

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1.2 Pulp and paper industry scenario in Nepal

Paper industry is the 15th largest industry in the world which provides employment to nearly 1.5 lakhs people and contributes Rs. 25 million to the government (Pokharel and Viraraghvan, 2004). The government regards paper industry as one of the 10 high priority industries of the country. Paper industry is primarily dependent upon forest-based raw materials. Due to limited forest resources, other raw materials like bagasse, straw, jute, etc. were identified and are now extensively used in the paper products. Since then over a period of time, besides wood and bamboo, other non-conventional raw materials have been developed for use in the papermaking.

Among the major industries, the paper industry is notorious polluter of the environment. Each pulp mill consumes large amounts of water and produce effluent containing large amounts of inorganic and organic compounds. The higher molecular weight compounds may be biologically inactive since they cannot penetrate inside the cellular membrane of living organisms, but the degradation of such compounds results in lower molecular weight compounds which could be active and toxic to living organisms.

1.3 Pulp and paper manufacturing process

A brief description of pulp and paper manufacturing processes is described in the following sections

Pulping

The plant fiber used for manufacturing of pulp is primarily composed of cellulose

(40-47%), hemicelluloses (25-40%), lignin (12-33%) and extractives (1-5%). Pulping can be performed by using chemical, mechanical or by combined chemical-mechanical techniques (Pokharel and Viraraghvan, 2004).

Pulp washing

The rinsing operation aims to separate pulp fiber from spent cooking liquor that contains inorganic cooking chemicals and organic substances dissolved from the fibrous raw materials (Peralsefelt et al., 1991; Bajpai, 2012).

Bleaching

The unbleached pulp is further treated to remove residual lignin for enhancing the brightness of the pulp and thereby producing bright papers quality (Ljungberg and Brannvall, 2011)

Paper making

Bleached pulp is diluted and mixed with alum, talc, resin etc. for sizing and is sent to the paper machine. The pulp is also mixed with dye and disintegrated in an oblong shaped specially made tank known as beater. After beating, the pulp is refined in a machine known as 'Jordan'.

The refined pulp is then diluted to proper consistency for paper making and passed through a screen to remove lumps or knots. Now this pulp is carried by a travelling belt of fine screen to a series of rolls, where the final product, paper is produced. (Rao and Dutta, 1987).

1.4 Waste water/effluent generation from pulp and paper industry process

Wood preparation, pulping, pulp washing,

screening, washing, bleaching, paper machine and coating operations are the most important pollution sources among various process stages. The wastewater generated from pulping process consist resin acids, unsaturated fatty acids, diterpene alcohols, chlorinated resin acids

and others. The most important reaction in the bleaching step is oxidation of chlorine and the main problem about the wastewater content is the generation of chlorinated organic compounds. The waste water generated from paper mill is given by diagram.

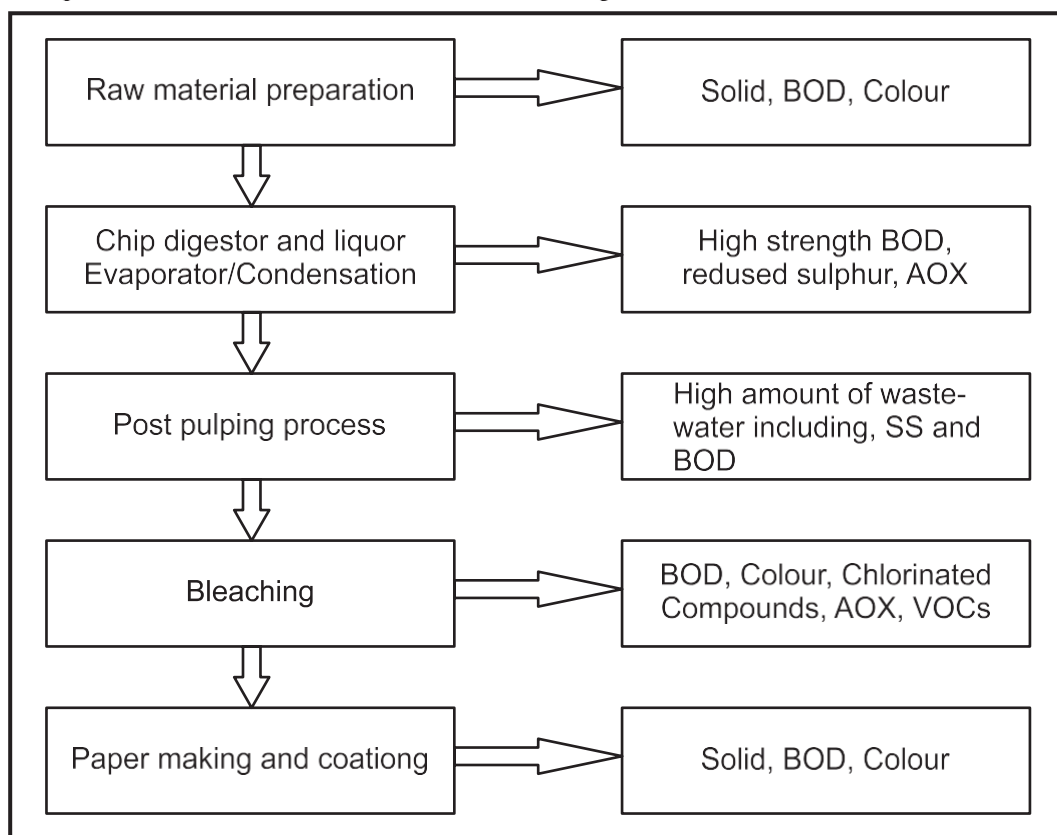


Fig-1.1: Waste water generating steps from pulp and paper mill

because it is considered as a non-conventional pollutant.

1.5 Pulp and paper mill effluent characteristics

Wastewater in pulp and paper mill effluent contains a large amount of pollutants characterized by BOD, COD, SS, TDS, AOX etc. Wastewater contaminants such as BOD, COD and SS removal have been the main parameters targeted by environmental legislation while, color is still excluded

Total suspended solids (TSS)

TSS is a parameter that describes the amount of emitted suspended solids (fibers, inorganic fillers, pigments etc.) within the wastewater. (Sdguide, 2008). The 63% removal of dissolved solids from black liquor by precipitation with $\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$ in the presence of CO_2 . (Sheela and Distidar)

Biological oxygen demand (BOD)

BOD relates to the biodegradability of the organic matter in the wastewater. It is often represented by the amount of oxygen consumed by microorganisms in biological treatment to oxidize organic substances in a certain time (Sdguide, 2008).

Chemical oxygen demand (COD)

COD is a parameter that represents the amount of oxygen needed for complete decomposition of organic matter. In terms of pulp and paper production. (Jamil et al., 2011)

Color

Pulp and paper industry generate large volume of colored wastewater, in which color is mainly contributed by lignin or lignin degraded compounds. (Diez and Mora, 1998; Wingate, 2002). The use of salts of iron and aluminum as precipitating agents to remove color, total organic color (TOC), COD and toxicity from mechanical pulping effluents. (Stephenson and Duff, 2001)

Turbidity

Turbidity also indicates the effectiveness of coagulation flocculation process. The measurement of residual turbidity provides an indicator of how much the treatment of coagulation-flocculation is effective to remove colloidal and suspended solid from wastewater. (Sdguide, 2008).

1.6 Environmental issues in pulp and paper industries

The main environmental issues in the area of pulp and paper industries are as following:

- Discharge of pulping spent liquor in absence of chemical recovery system in small scale agro based mills.
- High level of COD and BOD in effluent.
- High volume of effluent.
- High level of color in effluent.
- Discharge of high level of AOX related chlorinated phenolic compounds.
- Solid waste disposal.

METHODS AND METHODOLOGY**2.1 Study Area**

Everest Paper Mill (EPM) is the pioneer manufacturer of various grades of Writing & Printing paper in the kingdom of Nepal and was established at Mahendranagar, Dhanusha District, Janakpur Dham, Nepal in the year 1982 as the first paper manufacturing unit in the country. EPM is an agricultural residue-based mill using various combination of wheat straw, rice straw, bagasse, Jute and waste paper as raw material. The present operating capacity of the plant is 15 metric tons per day.

EPM's products are at par with the national and international standards. The industry has a well-equipped laboratory with all the required testing facilities as laid down in the respective standards. The company is a license holder for use of National Quality Certification Mark (NS- Mark) for its writing and printing paper since 1992.

2.2 Water Toxicity Parameters of wastewater of Everest Paper Mill**Temperature Measurement:**

Waste water was collected in bottle from various sites of EPM of Mahendranagar. Then putting the water in a beaker, the method was carried out by dipping the

standard laboratory thermometer in various water samples of area of the sampling sites. The temperature was measured until the constant reading was obtained for each sample.

pH Measurement:

First of all, water samples from various sites were collected and was put in the beaker. Later on, for measurement of pH, digital pH meter was inserted in water samples in order to record pH value of the water samples. At first fluctuating values were observed and then a constant value for each sample were noted. The constant values were noted as the pH values.

Calculation: $\text{pH} = -\log[\text{H}^+]$

Conductivity

Water from various sites were collected and a digital conductivity meter was used to detect conductivity.

FreeCO₂

Reactions involved:



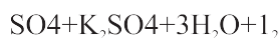
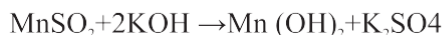
Calculation:

The free CO₂ was calculated by using the following relation as mentioned:

$$\text{Free CO}_2(\text{mg/l}) = \frac{(\text{ml} \times \text{N}) \text{ of NaOH} \times 1000 \times 44}{\text{Volume of the sample taken}}$$

Dissolved Oxygen (D.O)

Reactions involved:



Also, $\text{CO}_2 + \text{H}_2\text{O} \rightarrow \text{O}_{2-}$ carbon rich foods ($\text{C}_6\text{H}_{12}\text{O}_6$)

Calculation:

D.O was determined by using below mentioned formula:

$$\text{DO}(\text{mg/liter}) = (\text{ml} \times \text{N}) \text{ of Na}_2\text{S}_2\text{O}_3 \times 8 \times 1000 / \text{V}_2 (\text{V}_1 - \text{V} / \text{V}_1)$$

Where,

ml = volume of Na₂S₂O₃ consumed during titration

N = strength of Na₂S₂O₃

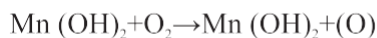
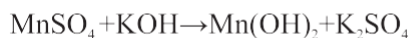
V = Volume of KI + MnSO₄ used

V₁ = Volume of water taken in BOD bottle

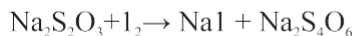
V₂ = Volume of the water sample taken for the titration process

Biological Oxygen demand (BOD)

Reactions involved:



(Brown manganese oxide)



(Sodium tetrathionate)

Calculation:

BOD (mg/L) $(D_0 - D_5) \times \text{dilution factor}$

Where

D₁ or D₀ = initial DO in the sample provided

D_F or D₅ = DO after 5 days ie, final
Dilution factor

Chloride Content

Calculation:

The amount of Chloride content in the given water sample can be calculated by the mentioned formula:

$$\text{Chloride (mg/L)} = \frac{(ml \times N) \text{ of } AgNO_3 \times 35.5 \times 1000}{\text{Volume of the sample taken}}$$

Whereas,

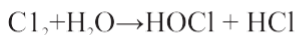
MI = volume of Ag NO₃ consumed during titration

N = strength of Ag NO₃

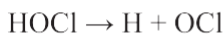
V = volume of the sample taken.

Free residual Chlorine

Reactions involved:



(Hypochlorous acid)



(Hypochlorite ion)

Calculation:

Residual chlorine

$$(\text{mg/L}) = \frac{(ml \times N) \text{ of } Na_2S_2O_3 \times 35.5 \times 1000}{(\text{Volume of the sample taken (ml)})}$$

Where, ml = Volume of Na₂S₂O₃ consumed during the titration process.

Ammonia

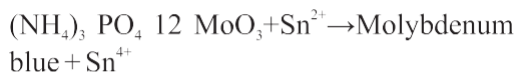
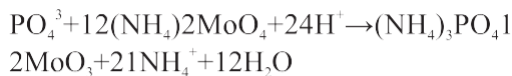
First of all, stock ammonia solution was prepared by dissolving 3.819 gm of anhydrous ammonium chloride in 1000 ml distilled water. from that solution, 1 ml was pipette out through pipette in 100 ml volumetric flask and up to the mark level of volumetric flask, distilled water was added. The solution later was contained 10 mg/L ammonia.

Now for each concentration of standard solution, stock ammonia solution was

added in their respective volume (ml) and were diluted up to 25 ml by adding distilled water. 1 ml Nessler's reagent and 1 ml Rochelle's salt were added in the prepared standard solution using a separate pipette.

Phosphate:

Reaction involved:



3. RESULTS and DISCUSSION

Graphical representation of water toxicity parameter of EPM of Mahendranagar

Notation

Site-1: - Outlet

Site-2: - Reservoir

Site-3: - 500 Meter Away

Site-4: - 1000 Meter Away

Temperature

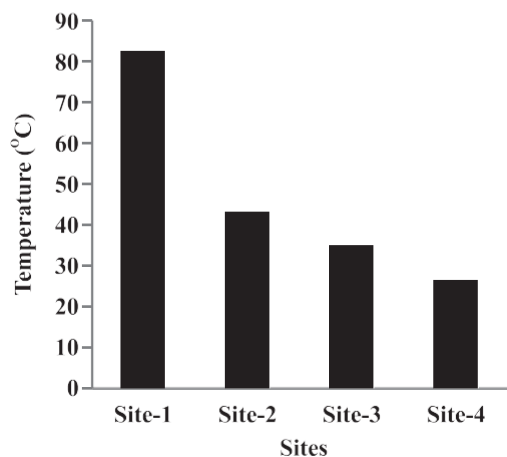


Figure-1 Temperature variation along the EPM sites

The temperature values of various sites were observed between 30°C to 83°C which is less suitable for aquatic animals' survival.

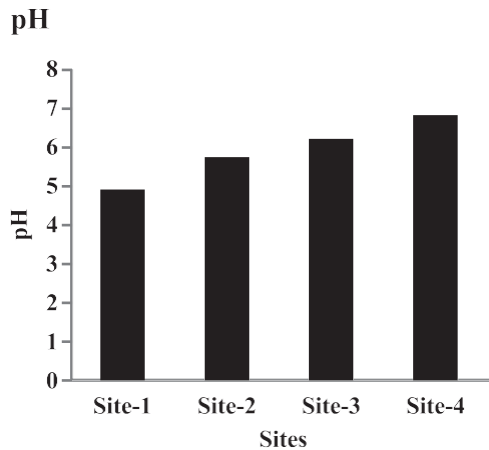


Figure-2 pH variation along the EPM sites

At this pH range most of the fishes cannot tolerate and sustain their life easily as it is toxic in nature.

Conductivity

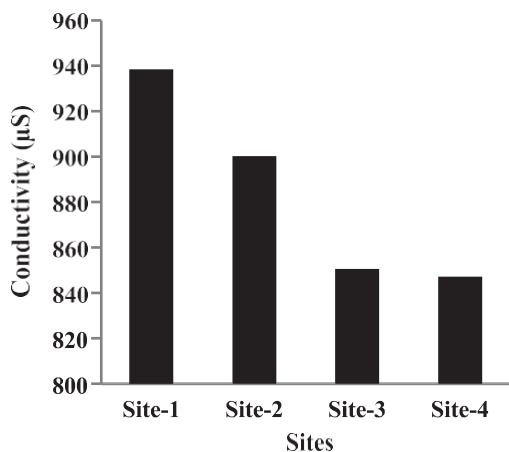


Figure-3 Conductivity variation along the EPM sites

The range of conductivity at outlet, reservoir, 500m away and 1km away were observed to be 900, 938, 850, 846 micro siemens respectively, from found sampling sites for water toxicity analysis conductivity value was found high in the outlet.

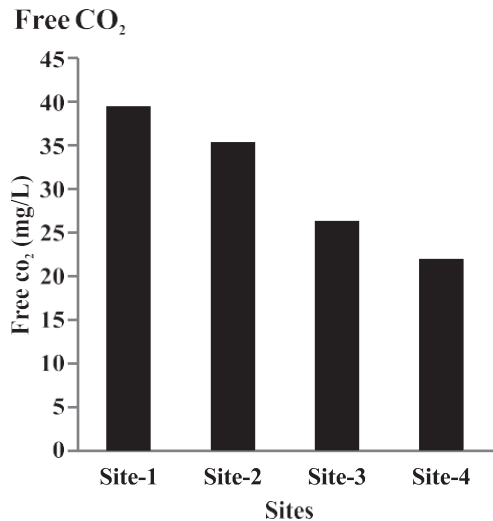


Figure- 4 Free CO₂ variation along the EPM sites

Dissolved oxygen

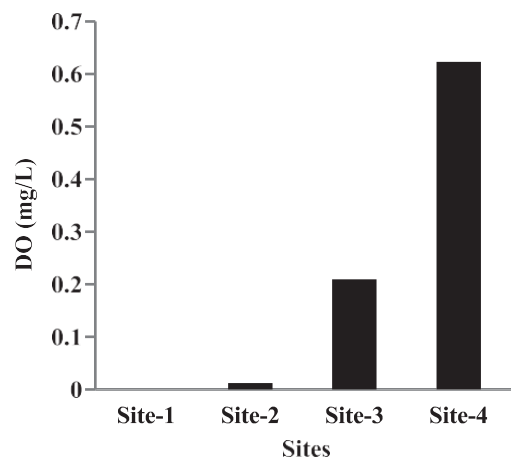


Figure-5 Dissolved Oxygen variation along the EPM sites

Biological Oxygen Demand

From our calculation table the content of dissolved oxygen of treatment plant were found to be 0.62 mg/L 0.21 mg/L, in site and outlet respectively D.O. is essential for respiration process of animals and bacteria existing in the aquatic environment.

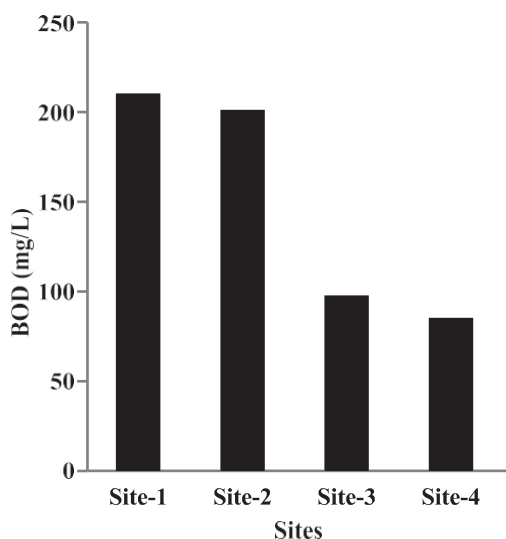


Figure-6 Biological Oxygen Demand variation along the EPM sites

Chloride Content

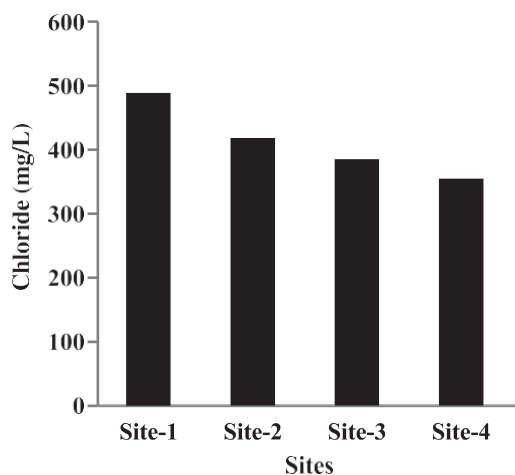


Figure-7 Chloride Content variation along the EPM sites

Value of chloride content wear ranged at 355 gm/l to 490mg/L from outlet to 1 km away. At this range water is toxic for aquatic species.

Ammonia

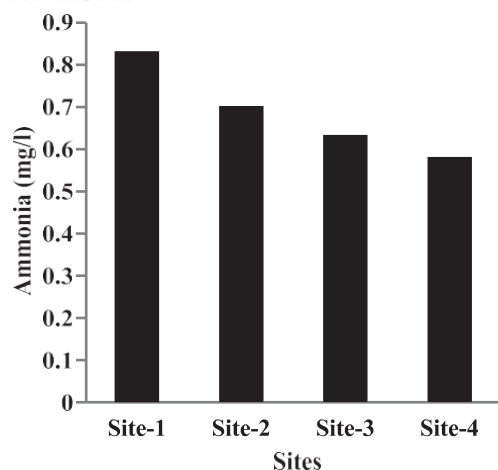
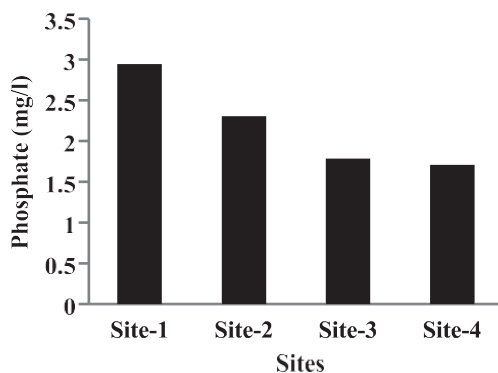


Figure-8 Ammonia variation along the EPM sites

In general Ammonia can be found into two forms one, the ammonium ion (MH^+) and the another,



ammonia gas (NH_3) for aquatic organisms, high content of ammonia and very toxic.

Phosphate

Figure-8 Phosphate variation along the EPM sites

Phosphate has a crucial role in the growth of various phytoplankton to from a aquatic communities and the entire ecosystem.

The content of phosphate at outlet, reservoir, 500m away and 1km away have found to be in the range 2.98, 32, 1.81 and 1.72 gm/l respectively.

4.CONCLUSION

Different parameters like temperature, pH, color, biochemical oxygen demand, chemical oxygen demand, solids were analyzed and compared. All analysis was carried out in triplicate. On the basis of results obtained, it was felt that knowledge of the pollution index of each of the unit could form a base to devise appropriate strategies for mitigating potential environmental hazards arising due to these. During the study, it was observed that pulp and paper mill selected in our study has effluent treatment facility but improvements are still needed to increase their efficiencies for treating discharge wastewater for the conservation of three tropical level.

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Analysis of Hand Pump Water of JSMMC Lahan

Sachinadra Kumar Singh* & Pradip Kumar Chaudhary[†]

Abstract

The present work investigated the physical, chemical and microbiological study of hand pump water samples (n=5). The work was conducted based on the national drinking water quality standard guideline, 2062 B.S. The experiment was also performed by taking the guideline of WHO and APHA (American Public Health Association). The investigative value of manganese (1-1.5 mg/l) found to be more than the WHO recommended value (0.2 mg/l). The study has tried to explore the elements of hand pump water which have negative impacts on public health and find the solution to minimize the effects as well. This level of manganese gives black spot in our cloths and teeth which can be removed by filtration method. Thus, this technique should be used to remove manganese and other impurities from hand pump water.

Keywords: Chemical, physical, Microbiological, Quality, hand pump water

Introduction

Water is essential for domestic and industrial supply as well as for irrigation all over the world. However, the globalization of population, urbanization and industrialization are the major source of contamination of ground water. Therefore, it is necessary to protect the quality of ground water. According to WHO, 80% of communicable diseases are caused by contamination of ground water (Smith, et al., 2000). Contamination of drinking water especially with heavy metals is now the major issue for the students', public and environmental health perspectives. Water is an essential component for survival of life on earth, which contains minerals that important for humans as well as for earth and aquatic life. If water become contaminated by organic and inorganic hazardous materials especially with heavy metals that develop major problems for both

the public health and the environmental aspects (Jakhrani, et al., 2011). Water pollution is a major threat to the general health for the people of Pakistan. It is reported that around 40% of diseases in Pakistan are attributed to poor water quality. The water quality standard established by WHO is openly violated (Azizullah et al., 2011). Exposure to Arsenic can induce various types of cancer. In addition, it may also cause diabetes, cardiovascular diseases, developmental and reproductive defects (Benbrahim-Tallaa and Waalkers, 2008). There are variety of substances coming from different sources are added to water, air, soil and food chain. Heavy metals are important environmental pollutants which are increased by human activities like mining, discharging industrial effluents containing metals without giving any treatment from industries like steel plants, battery and thermal power plant and over

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usage of fertilizers containing heavy metals in agriculture are the main reasons to contaminate the ground water (Ullah et al., 2009). Industrial, agriculture and urbanization activities contaminate the ground water. Specially, the trace metal Contamination in ground water shows serious health issues (Chen et al., 1999). The Environmental Protection Agency (EPA) has determined that inorganic arsenic can cause in humans. The studies have shown that inorganic arsenic increase the risk of lung, skin, bladder, liver, kidney and prostate cancer. Manganese solids may form deposits within pipes and break off as black particles that give water and unpleasant appearance taste and it increases the growth of unwanted bacteria that form slimy coating water pipes (Ravishankar and Prasad, 2016). Generally, water is obtained from two types of sources: surface water (lakes, pond, river etc.) and ground water (bore holes and well water). In this work samples taken from five hand pumps of J.S.M.M.C. Lahan have been studied for selected heavy metals and microbiological test to assess general water quality of the campus to provide guidance and baseline data for future references. This study performed the several parameters such as turbidity, temperature, pH, conductivity, arsenic, manganese, zinc, ammonia, nitrate, fluoride, chloride, copper etc.

Laboratory tests were performed for the analysis of samples so that it would be beneficial for users. for students, staff of the campus and for over all public health. The cause of pollution and contamination of drinking water of hand pump are the mixing of flood water, poor management of

disposal of industrial influents, domestic wastage and toilet near the hand pump. The present research work investigates the physical, chemical and microbiological test of different samples. **Table 1** shows the tolerance limit for various parameters recommended by WHO. If the observed value of these parameters has more than WHO recommended value, then it's like poison for our health. Thus, the evaluation of heavy metals of groundwater is the need of the time. So, the aim of present research is to evaluate possible contamination of heavy metals and other parameters of groundwater of J.S.M.M.C. Campus, Lahan.

Material and method

Sample area

J.S.M.M. Campus, Lahan, Siraha is a renowned campus of Province No. 2, Nepal which is lying about 2 km north of the East-West Mahendra Highway.

Sample collection

Five water samples were collected from different spots of the campus on the basis of the union council of ISO sampling method for water analysis. It was performed by using polypropylene bottles of 1.0 litre capacity. These bottles were soaked in 10% nitric acid for 24 hour and with ultrapure water. For each bottles, water sample was run at fast flow for five minutes, a durable label (waterproof) indelible ink was used to mark the sample bottle for identification of the sample location. Samples were collected from 35-150 feet depth of hand pump water.

Water analysis

All the samples were filtered through 0.45 μm filter paper with the help of vacuum

Table 1 Standard tolerance limit for Inland surface water.

S.N.	Charecteristics	Tolerance
i.	pH	6.5 to 8.5
ii.	Total Coliform Organisms, MPN/100 ml, Max	50
iii.	Colour, Hazen units, Max	10
iv.	Odour	Unobjectionable
v.	Taste	Agreeable taste
vi.	Total Dissolved Solids, mg/l, Max	500
vii.	Total Hardness (as CaCO ₃), mg/l, Max	300
viii.	Calcium Hardness (as CaCO ₃), mg/l, Max	200
ix.	Magnesium (as CaCO ₃), mg/l, Max	100
x.	Copper (as Cu), mg/l, Max	1.5
xi.	Iron (as Fe), mg/l, Max	0.3
xii.	Manganese (as Mn), mg/l, Max	0.5
xiii.	Chlorides (as Cl), mg/l, Max	250
xiv.	Sulphate (as SO ₄), mg/l, Max	400
xv.	Nitrates (as NO ₂), mg/l, Max	20
xvi.	Fluorides (as F), mg/l, Max	1.5
xvii.	Mercury (as hg), mg/l, max	0.001
xviii.	Cadmium (as cd), mg/l, max	0.01
xix.	Selenium (as se), mg/l, max	0.01
xx.	Arsenic (as as), mg/l, max	0.05
xxi.	Cyanides (as cn), mg/l, max	0.05
xxii.	Lead (as pb), mg/l, max	0.1
xxiii.	Zinc (as zn), mg/l, max	15
xxiv.	Barium (as ba), mg/l, max	1.0

Source: <https://www.indiawaterportal.org/>

pump and stored at 4°C until processing and analysis

pH

pH of water samples were measured by pH meter (WA-2015). The pH meter was calibrated by standard pH buffer solution (4.0, 7.0, 9.2 and 10) and saturated potassium chloride solution.

Electric conductivity

Electrical conductivity of water samples were measured by Conductometer (WA-2015).

Iron/manganese

Iron, manganese, copper and Zinc of the water samples were measured by atomic absorption spectrometry (AA-7000, SHIMADZU).

Arsenic

Arsenic of water samples were measured by Atomic Absorption Spectrophotometer (ASS) (AA-7000, SHIMADZU).

Calibration of AAS

ASS was calibrated by standardization of it with help of copper standard for AAS chemical.

Nitrate and Fluoride

Nitrate, Ammonia and Fluoride were measured by using UV-spectrophotometer (Cecil, Ce-2041, 2000 series) at 275 nm and 570 nm respectively

Chloride

Chloride was measured by Titration method.

Total hardness

The total hardness of water samples were determined by titration method.

estimate by Version titration method using murexide indicator.

Calcium

Both calcium and calcium hardness were also calculated by EDTA titration method. In order to ensure the complete precipitation of the magnesium, the pH of the solution was raised sufficiently high using potassium hydroxide. Then the left calcium ions were

Microbiological test

Microbiological test was measured by membrane filtration method.

Source: above protocol adapted from APHA water quality book, 21st edition.

Results**Water quality test report**

Table 2 shows observed value of water samples.

S.N.	Category	Parameters	A	B	C	D	E	NDEQS, 2062BS
1.	Physical	Turbidity (NTU)	-	-	-	-	-	5(10)
2.		Temperature (⁰ C)	21 ⁰ C	21 ⁰ C	-	21 ⁰ C	-	-
3.		pH	6.6	6.3	-	6.5	-	6.5-8.5 *
4.		Electrical Conductivity (µs/cm)	240	228	-	245	-	1500
5.		Iron (mg/L)	<0.2	<0.2	-	0.3	-	0.3 (3)
6.	Chemical	Manganese (mg/L)	1.5	1	-	1.1	-	0.2
7.		Arsenic (mg/L)	<0.01	<0.01	<0.01	<0.01	<0.01	0.05
8.		Zinc (mg/L)	-	-	-	-	-	3
9.		Ammonia (mg/L)	0.4	0.2	-	0.2	-	1.5
10.		Nitrate (mg/L)	<0.5	<0.5	-	<0.5	-	50
11.		Fluoride (mg/L)	0.6	0.4	-	0.5	-	0.5-1.5*
12.		Copper (mg/L)	-	-	-	-	-	1
13.		Chloride (mg/L)	<2	3	-	<2	-	250
14.		Total Hardness (mg/L as CaCO ₃)	140	138	-	140	-	500
15.		Calcium (mg/L)	34.5	36.8	-	38.5	-	200
16.		Residual Chlorine (mg/L)	-	-	-	-	-	0.1-0.2*
17.	Microbiological	Faecal coliform E.coli (CFU/ 100ml)	0	0	0	0	0	0

Abbreviations: A: Observed Values (Near Temple); B: Observed Values (Canteen); C: Observed Values (Main building); D: Observed Values (Laboratory); E: Observed Values (Administration building) Water

*These values show lower and upper limits; "-" shows less than limitation value.

NDEQS, 2062BS: National Drinking Water Quality Standard Guideline, 2062 B.S, Nepal.

Finding

The observed value of physical, chemical and microbiological test of given samples of water was similar as the WHO recommended values except Manganese. It was observed that, the standard value of Mn should lie within 0.2mg/L. However, this study shows the value of Mn of different samples lie within 1mg/L-1.5mg/L. It means there is problem in drinking water of this campus due to presence of more amount of manganese.

Discussion

Hand pump samples were collected from 35 to 150 feet depth. The pH of hand pump samples were found neutral and it was within the WHO recommended values. So, the pH and temperature of all samples were found within the safe limit of WHO. Data obtained from the analysis of drinking water indicates that level of As and Fe were found in range within WHO/APHA (American Public Health Association) of different samples. Similarly, experimental data of other arsenic, calcium, iron, chloride etc were within the WHO recommended values except manganese.

Table 3 Type of food range of mean concentrations (mg/kg)

S.N.	Name	Concentration(mg/kg)
i.	Nuts and nut products	18.21–46.83
ii.	Grains and grain products	0.42–40.70
iii.	Legumes	2.24–6.73
iv.	Fruits	0.20–10.38
v.	Fruit juices and drinks	0.05–11.47

vi.	Vegetables and vegetable products	0.42–6.64
vii.	Desserts	0.04–7.98
viii.	Infant foods	0.17–4.83
ix.	Meat, poultry, fish and eggs	0.10–3.99
x.	Mixed dishes	0.69–2.98
xi.	Condiments, fats and sweeteners	0.04–1.45
xii.	Beverages (including tea)	0.00–2.09
xiii.	Soups	0.19–0.65
xiv.	Milk and milk products	0.02–0.49

Source: ATSDR (2000).

The maximum value of Mn was recommended by WHO should be 0.5mg/l. The APHA value of Mn should lie within 0.2mg/L but investigative value of Mn lie between 1mg/L-1.5mg/L. Actually, manganese occurs naturally in many food sources, such as leafy vegetables, nuts, grains and animal products (IOM, 2002). Food is the most important source of manganese exposure in the general population (ATSDR, 2000; USEPA, 2002). Typical ranges of manganese concentrations in common foods are shown in the **Table 3**.

After the data analysis of quality report of drinking water and data of above **Table 2**, it can be concluded that this level of manganese is not bad for our health but it can give black spot in our cloths and teeth also. Manganese is a type of metal that is commonly found in the well water around the world. It occurs naturally in the soil. Indeed, the manganese in the water can be a nuisance. It stains the clothes, clogs the valve and produces a crusty sheen on the surface of the water.

Removal of manganese from drinking water

The manganese removal by physical-chemical way can be carried out by the oxidation of Mn^{2+} in Mn^{4+} , which precipitates then in manganese dioxide (MnO_2) (**Figure 1**). The precipitation is then separated from water by filtration on sand which is shown in **Figure 2** given below.

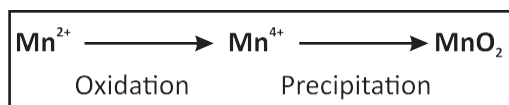


Figure 1 shows chemical reaction for removal of Mn from water.

The only difference (with the iron), is in the reagent used. Indeed, oxidation by oxygen is in many cases not sufficient for manganese at neutral pH. Stronger oxidants can be used in complement such as chlorine dioxide (ClO_2), chlorine (Cl_2), potassium permanganate ($KMnO_4$) or ozone (O_3). This process was conducted by the guideline of Supreme Associates Traders which is shown in **Figure 2**. The details of numeric letter in the figure mentioned below.

1. Source of water
2. Oxidation filter
3. Activated carbon filter
4. Cartage or block
5. Carbon block
6. Carbon sediment
7. UV-block
8. Mn and bacteria free water

Source: Supreme Associates Traders, Kathmandu, Nepal.

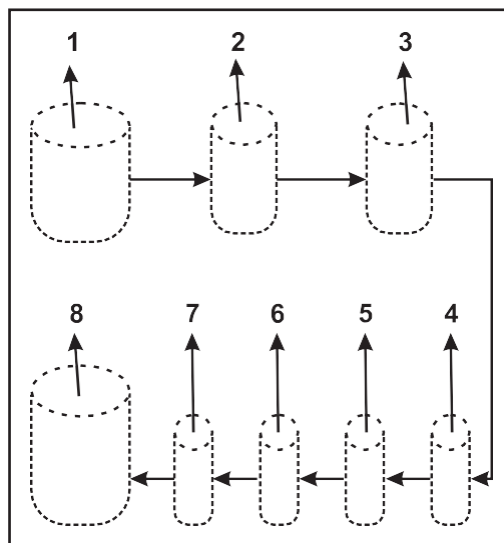


Figure 2 shows the filtration of Manganese.

Conclusion

The evaluation of total Manganese contents in hand pump groundwater (5 samples) of the campus was found to be safer for human health but problematic for stain of cloths and teeth to aware about the manganese pollution in the study area. It is concluded that manganese in most of HP samples was higher than the permissible limits proposed by WHO. The multivariate technique, cluster analysis of under study sites clearly showed the less polluted sites for hand pump groundwater. To reduce the impact of manganese on human health there is now a need to have treatment systems to remove manganese from drinking water. However, extensive studies are required for understanding of local sources of manganese and mechanisms of manganese release. and for building practical guidance on avoiding and reducing manganese contamination especially in ground water. As for iron, the origin of manganese, in water is at the same time natural

(dissolution of the reduced form Mn^{2+}) and industrial (mining, the iron and steel industry, etc). Manganese does not invite any danger to human health, nor for the environment but it is unpleasant. In fact, the water gets a black color and a metallic taste.

Author's contributions

SKS conceived, designed and performed the experiments, SKS and PKC analyzed the data; SKS wrote the Paper; PKC revised and proof read the manuscript. Both authors have read and approved the final version of the manuscript.

Acknowledgement

This project was funded by J.S.M.M. Campus Lahan (Siraha), therefore, the researchers would like to thank for the financial support. We would also like to thank RMC of the campus for the support in research work. Last but not the least the researchers would like to thank Mr. Ramesh Yadav, Chemist of Fedral Water Supply and Sewage Management Project Biratnagar (Water Quality Testing Laboratory Itahari) for the support in collecting experimental data.

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विश्वेश्वरप्रसाद कोइरालाका उपन्यासमा समाज

रघुनाथ पौडेल*

लेख सार

नेपाली साहित्यका विशिष्ट प्रतिभा विश्वेश्वरप्रसाद कोइरालाले आफ्ना उपन्यासमा पुरुषप्रधान, पूर्वीय-पाश्चात्य, समन्वयमूलक, जातीय, सङ्क्रमणकालीन, स्वतन्त्र समाजका विशेषताको चिनारीका साथ अध्यात्मवादी नेपाली समाजलाई भौतिकवादी दिशामा विकसित गर्ने सोच प्रस्तुत गरेका छन् । उनले नेपाली समाजलाई भौतिकवादी बनाउने आधार व्यक्तिगत र सामाजिक स्वतन्त्रतालाई मानेका छन् । यस सोचको कार्यान्वयनले यो समाज भौतिक-आध्यात्मिक समन्वयका मार्गमा अग्रसर हुने देखिन्छ ।

मुख्य शब्द: पुरुषप्रधान, पूर्वीय, पाश्चात्य, समन्वयमूलक, जातीय, सङ्क्रमणकालीन, स्वतन्त्र समाज, उर्ध्वगामी, क्षितिजीय सामाजिक संरचना, जातीयविरोध, जातीय समन्वय, लैङ्गिकविभेद, आश्रम समाज

१. विषय प्रवेश

विश्वेश्वरप्रसाद कोइराला (वि. सं. १९७१-२०३९) नेपाली उपन्यास साहित्यका एक उच्च कोटिका प्रतिभा देखिन्छन् । उनी आधुनिक नेपाली उपन्यासको पछिल्लो चरणका उपन्यासकार रहेका छन् । उनले 'तीनघुम्ती' (२०२५), 'नरेन्द्रदाइ' (२०२६), 'सुम्निमा' (२०२७), 'मोदिआइन' (२०३६), 'हिटलर र यहूदी' (२०४०), 'बाबु, आमा र छोरा' (२०४५) उपन्यासका माध्यमले पूर्वीय र पाश्चात्य समाज र तिनका विचार परिचित गराउन महत्वपूर्ण योगदान गरेको पाइन्छ । उपन्यास, कथा, जीवनी, कविता, निबन्ध विधामा कलम चलाएका कोइराला उपन्यास र कथामा सबभन्दा सफल देखिन्छन् । उनले आफ्नो साहित्यिक जीवनको उत्तरार्द्धमा उपन्यास रचना गरेको पाइन्छ ।

उपन्यास बृहत् समाज प्रस्तुत गरिने साहित्यिक विधा हो । कोइरालाका उपन्यासको समाज क्षेत्र पनि व्यापक देखिन्छ । समाजिक मूल्य-मान्यताका दृष्टिले फरक-फरक स्थानका समाजका स्वरूप र विशेषताहरु फरक-फरक देखिन्छन् । पूर्वीय र पाश्चात्य समाजका मानदण्डहरु फरक-फरक छन् । तसर्थ त्यस परिवेशका समाज पनि फरक-फरक रहेका छन् । मानिसहरुको अन्तर्निर्भरता र अन्तरक्रियाको माध्यमबाट एक-आपसको अन्तरसम्बन्ध बन्दछ । कोइरालाले आफ्ना उपन्यासमा केही मात्रामा राष्ट्रिय र अन्तर्राष्ट्रिय समाजका स्वरूप र विशेषता देखाएका छन् । उनले पूर्वीय, पश्चात्य, प्राचिन, आधुनिक, पुरुषप्रधान, जातीय, समन्वयमूलक, आश्रम-आधारित, सङ्क्रमणकालीन समाजलाई लिएर विचार

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१. विषय प्रवेश

विश्वेश्वरप्रसाद कोइराला (वि. सं. १९७१-२०३९) नेपाली उपन्यास साहित्यका एक उच्च कोटिका प्रतिभा देखिन्छन् । उनी आधुनिक नेपाली उपन्यासको पछिल्लो चरणका उपन्यासकार रहेका छन् । उनले 'तीनघुम्ती' (२०२५), 'नरेन्द्रदाइ' (२०२६), 'सुम्निमा' (२०२७), 'मोदिआइन' (२०३६), 'हिटलर र यहूदी' (२०४०), 'बाबु, आमा र छोरा' (२०४५) उपन्यासका माध्यमले पूर्वीय र पाश्चात्य समाज र तिनका विचार परिचित गराउन महत्वपूर्ण योगदान गरेको पाइन्छ । उपन्यास, कथा, जीवनी, कविता, निबन्ध विधामा कलम चलाएका कोइराला उपन्यास र कथामा सबभन्दा सफल देखिन्छन् । उनले आफ्नो साहित्यिक जीवनको उत्तरार्द्धमा उपन्यास रचना गरेको पाइन्छ ।

उपन्यास बृहत् समाज प्रस्तुत गरिने साहित्यिक विधा हो । कोइरालाका उपन्यासको समाज क्षेत्र पनि व्यापक देखिन्छ । समाजिक मूल्य-मान्यताका दृष्टिले फरक-फरक स्थानका समाजका स्वरूप र विशेषताहरु फरक-फरक देखिन्छन् । पूर्वीय र पाश्चात्य समाजका मानदण्डहरु फरक-फरक छन् । तसर्थ त्यस परिवेशका समाज पनि फरक-फरक रहेका छन् । मानिसहरुको अन्तर्निर्भरता र अन्तरक्रियाको माध्यमबाट एक-आपसको अन्तरसम्बन्ध बन्दछ । कोइरालाले आफ्ना उपन्यासमा केही मात्रामा राष्ट्रिय र अन्तर्राष्ट्रिय समाजका स्वरूप र विशेषता देखाएका छन् । उनले पूर्वीय, पश्चात्य, प्राचिन, आधुनिक, पुरुषप्रधान, जातीय, समन्वयमूलक, आश्रम-आधारित, सङ्क्रमणकालीन समाजलाई लिएर विचार प्रतिपादन गर्ने ध्येयले उपन्यास रचना गरेको

पाइन्छ । कोइरालाले आफ्ना उपन्यासमा पूर्वीय नेपाली समाजलाई बढी मात्रामा प्रकाशमा ल्याएका छन् ।

२. उद्देश्य

साहित्यको समाज, दर्शन, संस्कृति, राजनीति, सामाजिक संरचना र मूल्य-मान्यता, अर्थ-नीति र व्यवस्था, शिक्षा, मनोवैज्ञानिक भाव चिनाउने उद्देश्यले शोध-अनुसन्धान गर्न सकिन्छ । यस अध्ययनको उद्देश्य संक्षिप्तमा विश्वेश्वरप्रसाद कोइरालाका उपन्यासमा प्रस्तुत समाज चिनाउनु रहेको छ ।

३. अध्ययन विधि :

विश्वेश्वरप्रसाद कोइरालाको उपन्यासको समाज अध्ययनमा प्राथमिक र गौण स्रोतका सामग्रीलाई प्राथमिकता दिइएको छ । यसमा कोइरालाका उपन्यासहरु र उनका उपन्यासबारे गरिएका केही समालोचना कृतिको अध्ययनका निम्ति पुस्तकालय कार्यलाई महत्व दिइएको छ भने सङ्कलित सामग्रीको अध्ययन-विश्लेषण गर्न निगमन, आगमन, व्याख्या, विश्लेषण विधि उपयोगमा ल्याइएको छ ।

४. विश्वेश्वरप्रसाद कोइरालाका उपन्यासको समाज

भौगोलिक दृष्टिले विश्वेश्वरप्रसाद कोइरालाका उपन्यासको समाजलाई पूर्वीय र पाश्चात्य समाजमा विभाजन गर्न सकिन्छ । उनका उपन्यासमा नेपाल, मध्यपूर्व र जर्मनीको समाज प्रस्तुत गरिएको पाइन्छ ।

४.१ पूर्वीय समाज

पूर्वी गोलार्द्धअन्तर्गतको समाजलाई पूर्वीय

समाज मानिएको छ। कोइरालाका उपन्यासमा उल्लेखित नेपाल, भारत, मध्यपूर्वको समाज पूर्वीय देखिन्छ। भौगोलिक दृष्टिले उनका उपन्यासमा उल्लेखित पूर्वीय समाजको क्षेत्र व्यापक रहेको छ।

४.१.१. नेपाली समाज

विश्वेश्वरप्रसाद कोइरालाका उपन्यासमा मूल रूपमा नेपाली समाजको स्वरूप-विशेषता चिनाइएको पाइन्छ। मानव समाजका धेरै आवश्यकताहरु पूरा हुन सकेको देखिदैन। समाजका परिवेश परिवर्तनले त्यसका आवश्यकता, व्यवहार, मानदण्डहरु परिवर्तन भएका हुन्छन्। नेपाली समाजका आवश्यकता, व्यवहार र मानदण्डहरु प्रागैतिहासिक कालदेखि परिवर्तन भइरहेका छन्। कोइरालाले आफ्ना उपन्यासमा परिवर्तन भइरहेको नेपाली समाजका प्राचीन र आधुनिक स्वरूप-विशेषता केही मात्रामा चिनाएको पाइन्छ।

४.१.१.१. संरचना

सामाजिक संरचना समाजको बाह्य आकृति वा ढाँचा हो। प्रत्येक समाजको संरचना मूलतः जातीय स्वरूपमा देखिएको हुन्छ। जात समाजको एक श्रेणीमूलक स्तरीकृत विभाजन हो। नेपाली समाजको जातीय संरचनात्मक व्यवस्था चतुर्वर्ण (ब्राम्हण, क्षत्री, वैश्य, शूद्र) पद्धतिमा आधारित रहेको पाइन्छ। यस समाजको संरचना जातिगत-तहगत रूपमा विभक्त देखिन्छ। यस समाजमा जात-जातको समिश्रण पनि हुँदै आएको पाइन्छ। बहुजातीय नेपाली समाजको संरचनागत स्वरूपलाई दुई भागमा विभाजन गर्न सकिन्छ:

४.१.१.१.१. उर्ध्वगामी संरचना

विभिन्न जातिमा हुने उच्च-निचको

विभाजनलाई उर्ध्वगामी सामाजिक संरचना भन्दछन्। जातीय समाजको स्वरूप नै उर्ध्वगामी हुन्छ।

जातीय सामाजिक संरचना खण्ड-खण्डमा विभाजित रहेको पाइन्छ। यस संरचनाको सबभन्दा माथिल्लो तह ब्राम्हणबाट शुरु भई क्रमशः तल्लो तह क्षत्री, वैश्य र शूद्रमा अन्त्य भएको देखिन्छ (शर्मा, २०५६: ३५)। यस संरचनामा जातिगत सामाजिक स्थिति पनि उच्च र निच हुन्छ। एउटा जातिले अर्को जातिको सामाजिक स्थिति प्राप्त गर्न सक्दैन। यस्तो स्थिति स्थिर र स्थायी रहेको हुन्छ। कोइरालाका उपन्यासमा पूर्वीय परम्परागत हिन्दू नेपाली समाजको संरचनामा पाइने चारै जातिका पात्रहरु प्रस्तुत गरिएको पाइन्छ। तर तिनीहरुले प्राचीन हिन्दू जातिगत मान्यता अक्षरशः पालन गरेको पाइँदैन। यस अध्ययनमा कोइरालाका उपन्यासको समाज चिनारी गराउने दृष्टिले जातिगत विवरण दिने प्रयास गरिएको छ।

४.१.१.१.१. ब्राम्हण

प्राचीन हिन्दू नेपाली समाजमा ब्राम्हज्ञान र वेद जानेकोलाई ब्राम्हण मानी यसलाई प्रथम श्रेणीको जातिमा राखिएको छ। ज्ञानार्जन गर्नु-गराउनु, धर्मको काम गर्नु-गराउनु यस जातिका मुख्य कर्म हुन् (मिश्र, ई. १९९९: ३११)। कोइरालाका 'तीनघुम्ती' मा नायक पीताम्बर, सहनायक रमेश, 'सुम्निमा' मा नायक सोमदत्त र उनको ससुराली परिवार, सोमदत्तको उपनयन गराउने पण्डित-पुरोहित एवं 'मोदिआइन' उपन्यासका नायक 'म' पात्र (बालक वि. प्र.) नेपालका ब्राम्हण छन् भने 'हिटलर र यहूदी' उपन्यासमा नारायणन मद्रासी ब्राम्हण छन्।

४.१.१.१.२. क्षत्री

प्राचीन हिन्दू नेपाली समाजमा क्षत्री ब्राम्हणभन्दा मुनि र वैश्यभन्दा माथिको दोस्रो श्रेणीको जाति मानिएको छ । रज (शक्ति) गुणयुक्त यस जातिका काम राजनीति गर्ने र समाजको संरक्षण गर्नु हो (ऐ.पृ.३१५) । कोइरालाको 'बाबु, आमा र छोरा' का नायक-नायिका एवं सुम्निमा' का सहायक पात्र राजकुमार नेपाली समाजका क्षत्रीका रूपमा चित्रित छन् ।

४.१.१.१.३. वैश्य

प्राचीन नेपाली समाजमा वैश्य क्षत्रीभन्दा मुनि र शूद्रभन्दा माथिको तेस्रो श्रेणीको जाति मानिएको छ । यो कृषि, वाणिज्य, पशुपालन आदि पेशा लिने जाति रहेको छ । यो विशेष परिश्रमी र धन-सम्पत्ति उन्मुख जातिका रूपमा छ (पोखरेल (निर्देशक), २०५५ : १२४४) । कोइरालाका 'तीनघुम्ती' मा नेवार नायिका इन्द्रमाया, 'सुम्निमा' मा किराँत नायिका सुम्निमालगायत अन्य किराँतहरु, भिल्लहरु नेपाली समाजका वैश्य जाति रहेका छन् ।

४.१.१.१.४. शूद्र

प्राचीन हिन्दू नेपाली समाजमा शूद्र सबै जातिभन्दा तल्लो र अछूत जाति रहेको छ । यो जाति अन्य सबै जातिको सेवक देखिन्छ (ऐ.पृ.१२६६) । कोइरालाको 'नरेन्द्रदाइ' उपन्यासमा शूद्र- सार्कीको उल्लेख गर्दै यसलाई उच्च जातिले घृणा गरेको देखाइएको छ (कोइराला, २०६६: २९) ।

४.१.१.१.२. क्षितिजीय संरचना

एउटै जातिमा हुने विभाजनलाई क्षितिजीय जातीय सामाजिक संरचना भन्दछन् । नेपाली समाजमा पाइने क्षितिजीय जाति संरचना कोइरालाको 'बाबु, आमा र छोरा' उपन्यासमा

पाइन्छ । यस उपन्यासमा क्षत्री जातिको क्षितिजीय संरचना देखाइएको छ । यसमा नायक बाबुको परिवार बस्नेत क्षत्रीको छ भने नायिकाका रूपमा रहेका नायकका प्रथम पत्नी र द्वितीय पत्नीका माइती परिवार क्रमशः विष्ट र थापा थरका क्षत्री छन् ।

४.१.१.२ जाति एकता र समन्वय

जात एउटा समाजका मानिसलाई एक- आपसमा विभेदीकरण गर्ने सामाजिक व्यवस्था हो । जातले सामाजिक संरचना र सामाजिक सम्बन्धलाई असमान बनाउँदछ । हिन्दू धर्म-दर्शनले मानिसलाई जातिगत रूपमा विभाजन गरेको पाइन्छ । लुण्डवर्गका अनुसार जात एक सामाजिक वर्ग हो । यसका सदस्यहरुलाई सामाजिक श्रेणीमा एक स्थायी स्थान प्रदान गरिन्छ । जातका सम्पर्कहरु स्थानानुसार प्रतिबन्धित हुन्छन् (शर्मा, २०५५: १६९) । जाति एकता र जाति समन्वय राष्ट्र निर्माणको एक आधार हो । जातिगत विभेदले नेपाल राष्ट्रको आधार कमजोर भएकाले कोइरालाले आफ्ना उपन्यासमा यस राष्ट्रको निर्माणको लागि जाति एकता र जाति समन्वयको दिशा देखाएका छन् ।

४.१.१.२.१. जाति एकता

समाजका जातिहरु वाह्य र केन्द्र गरी दुई प्रकारले मिलेका हुन्छन् । जाति मिलनको पहिलो र मुख्य आधार जाति एकता हो । जातीय समाजमा भिन्न-भिन्न जातिबीच हुने वाह्य मिलनलाई जाति एकता भनिन्छ । एक स्थानको बसोबास एवं सङ्घर्षमा जित-हार जस्ता आधारमा जाति एकता हुन्छ । जाति एकतामा जातीय पहिचान कायमै रहन्छ । 'सुम्निमा' उपन्यासको प्रारम्भतिर जाति एकता देखाइएको छ । यसमा जातीय युद्ध र

जित-हारबाट जातीय एकता भएको वा जातीय विरोध कम भएको देखाइएको छ। आर्य-क्षत्री र अनार्य-भिल्ल, किराँतबीच पटक-पटक युद्ध भई आर्यले गरेको विजय र तिनको राज्य अस्तित्व अनार्यले स्वीकारेको पाइन्छ। यसैगरी आर्य क्षत्री शासक राजकुमारले विजित राज्यमा राजाज्ञाद्वारा अनार्य-किराँत, भिल्ल जातिले गर्ने गोबध र हिंसाको सांस्कृतिक अधिकार-प्रचलन प्रतिबन्धित गर्दा अनार्य-भिल्लले प्रत्यक्ष र किराँतले अप्रत्यक्ष- मौन विरोध गरे तापनि ती दुई जातिले आफ्नो अस्तित्व संरक्षण गर्न बाह्य एकता गरेका छन्। जातीय युद्ध लडेका जातिहरूले आफ्नो अस्तित्व जोगाउन युद्धबन्द गरेका उदाहरणहरू पाइन्छन्। 'सुम्निमा' उपन्यासमा नेपालका अनार्य-किराँत, भिल्ल जातिले आर्य-क्षत्री जातिको पटक-पटकको युद्ध, आक्रमण र विजयपछि आफ्नो अस्तित्व जोगाउन बाह्य रूपमा राजाज्ञा स्वीकारेका छन् (कोइराला, २०३५: १९-२१)। यस्तो मेललाई बाह्य एकता भन्न सकिन्छ।

एकै स्थानको बसोबासले पनि जातीय मेलमिलाप र एकता हुन्छ। समाजमा बसोबास गरेका भिन्न-भिन्न जातिले आ-आफ्नो पेशागत एवं सांस्कृतिक, शैक्षिक आदि कार्यबाट एक-अर्काको आवश्यकता पूरा गरेका हुन्छन्। आफ्ना आवश्यकता पूरा गर्न एक जाति अर्को जातिमा निर्भर हुनै पर्दछ। आ-आफ्ना आवश्यकता पूरा गर्नकै निम्ति भिन्न-भिन्न जाति समाजमा आपसमा मिलेर बसेका पाइन्छन्। कोइरालाको उपन्यास साहित्यमा आर्य-अनार्यदेखि शिक्षित, अशिक्षित एवं कृषि, पशुपालन, व्यापारका काम गर्ने, जागिर खाने मानिसहरू एक आपसमा मिलेर बसेको पाइन्छ।

४.१.१.२.२. जाति समन्वय

दुई वा अनेक कुराको पारस्परिक सम्बन्ध वा

मेल समन्वय हो (पोखरेल (निर्देशक), २०५५ : १३०३)। जाति समन्वयमा भिन्न-भिन्न जाति आ-आफ्नो पहिचान छाडेर एक हुन्छन्। जातिहरूले केन्द्रमा आ-आफ्नो अस्तित्व समाप्त गर्नुलाई नै जाति समन्वय भनिन्छ। जाति समन्वयमा विपरीत अस्तित्व समाप्त गरिन्छ। जाति एकतापछि जाति समन्वय हुन्छ।

जाति समन्वय रगत समिश्रण-प्रक्रियाबाट हुन्छ। यसको मुख्य आधार विवाह हो। आर्य-अनार्य जाति विगत लामो समयदेखि नेपालमा बसेकाले यस राष्ट्रमा दुवैको अस्तित्व देखिन्छ। नेपाल राष्ट्रको निर्माणको निम्ति आर्य-अनार्यबीचको जातीय अस्तित्व समाप्त गर्न कोइरालाको 'सुम्निमा' उपन्यासमा अलग-अलग जातिका स्त्री-पुरुषको रगत वा डिम्ब-वीर्य समिश्रणबाट नवमानवको उत्पत्ति भएको देखाइएको छ। ब्राम्हण सोमदत्तका छोरा र किराँत सुम्निमाकी छोरीबीच प्रेम गराई दुवैलाई पति-पत्नी बनाएर तिनबाट नयाँ वंश निर्माण गर्नु नेपाली समाजमा जातिहरूको समन्वय गर्ने प्रयास हो (कोइराला, २०३५: १२० - १२१)।

४.१.१.३. उच्च-निच जाति र छुवाछूत

हिन्दू समाजमा कामको बाँडफाँटका आधारमा उच्च-निच जातिको वर्गीकरण र छुवाछूतको प्रचलन शुरु भएको पाइन्छ। जीविकोपार्जनको निम्ति छनोट गरेको पेशाको आधारमा मानिसको अलग-अलग समूह वा वर्गविशेष बनेको देखिन्छ। बुद्धिमा कुशाग्र व्यक्तिले पढ्ने-लेख्ने काम गर्न सकेका आधारमा ब्राम्हण भएजस्तै अन्य जाति पनि काम र सीपका आधारमा जन्मिएका पाइन्छन् (ब्रम्हवर्चस, ई. १९९५: ४.१५८)। योग्यतालाई उचाइ मापनको आधार बनाउनु राम्रो पक्ष हो।

प्राचीन हिन्दू समाजमा अपराधीलाई प्रायः

सामाजिक बहिष्कार गरिएको छ । सजायको समय सकिएपछि मात्र उसलाई समाजमा मिलाइएको पाइन्छ । सामाजिक बहिष्कारको भयले व्यक्ति अपराध कर्मबाट वञ्चित भएका छन् । समाजमा अपराधी अपवित्र मानिएका छन् । दमाई, कामी, सार्की आदिका पेशाप्रति नराम्रो भाव पछि मात्र राख्न लागिएको पाइन्छ । अज्ञानका कारण तिनका जाति नै अलग-अलग बनाइएका छन् । उच्च-निच जाति र छुवाछूतको भावना नै खराब देखिन्छ । यस्तो भावना सामाजिक उन्नतिको बाधक रहेको छ । समाजमा ज्ञान, गुण, योग्यता, सच्चाई, इमान्दारी आदिको आदर हुनु पर्दछ । कुनै जात वा वर्गलाई तिरस्कार गर्दा त्यो वर्ग सधैं पिछडिन पुग्छ । तसर्थ तिरस्कारको काम राष्ट्र र समाजको लागि हितकर हुँदैन । को उच्च ? को निच ? समाज सभ्य र विकसित गर्न सबै मानिसबीच समान व्यवहार हुनु पर्दछ । समाजमा कुनै पनि मानिस र तिनले गर्ने काम उच्च र निच छैनन् । त्यसैले सबैको सामाजिक स्थिति बराबर हुनु पर्दछ । कोइरालाका उपन्यासमा वर्णित नेपाल, भारतको समाजमा हिन्दू जाति प्रथाअनुसारका ब्राम्हण, क्षत्री, वैश्य, शूद्रमा विभक्त जाति र छुवाछूतको भावना-व्यवहार रहेको तथा इजरायल देशको यहूदी एवं अरब जातिको समाजमा एक-अर्काप्रति घृणा भाव रहेको देखाइएको छ । जातिगत भेदभावले सबै देशको समाजलाई हित गर्दैन । जातीय विभेदले समाजलाई शताब्दीयौंदेखि वर्तमानसम्म पतनतिर उन्मुख गराएको छ । समाजलाई जातीय विभेदबाट जति अन्य कुनै पनि कामबाट हानि भएको छैन । कोइरालामा यो दृष्टिकोण पाइन्छ ।

वर्तमान समयमा जीवन्त, प्रखर र उन्नत समाज नै संगठित हुन सक्छ । नेपाल, भारत,

इजरायल देशका समाजमा धेरै असल तत्व भएर पनि जातीय भेदभाव र युद्धको असरले गर्दा यहाँका समाजले संगठित हुने सामर्थ्य गुमाएका छन् । नेपाल र भारतको उच्च मानिएको जाति निच मानिएको जातिसँग बस्ने इच्छा पनि गर्दैन । यसको असरले निच जाति पनि उच्च जातिसँग बस्न सङ्कोच मान्दछ । जातिगत भेदभाव भएका समाजमा उच्च र निच जातिका मठ-मन्दिर, घाट-तलाउ, गाँउ र कतै-कतै हिँड्ने बाटोसमेत अलग-अलग पाइन्छन् । सबै जातिका अलग-अलग रीति-रिवाज छन् । 'नरेन्द्रदाइ' उपन्यासमा उच्च जातका क्षत्रीले निच जात -सार्कीले डोल, इनार र मानिस छोएको अशुद्ध र खराब मानेको देखाइएको छ (कोइराला, २०६६: २८-२९) । यसबाट नेपाली समाजको मूल्य नै घटेको पाइन्छ ।

४.१.१.४ जातीय विरोध

जातीय समाजमा जाति-जातिबीचका भेदभाव र जाति नामेटको चिन्तन-व्यवहारका कारण जातिगत विरोध भइरहेको पाइन्छ । कोइरालाका उपन्यासहरूमा जाति-जातिबीच विरोध देखाइएको छ । 'तीनघुम्ती' मा विवाह विषयमा उच्च-निचका कारण नेवार जातिले ब्राम्हण जातिको विरोध गरेको पाइन्छ (कोइराला, २०६७: ३) भने 'नरेन्द्रदाइ' मा पानी खुवाए-खाएको विषयमा क्षत्रीले धानुक र सार्कीको विरोध गरेको देखाइएको छ (कोइराला, २०६६: २३-२४) । यसैगरी 'सुम्निमा' मा राजनीतिक अधिकारका कारण क्षत्रीले किराँत र भिल्लको र सांस्कृतिक अधिकार-प्रचलनमा बाधा-अवरोध हुनाको कारण किराँत र भिल्लले क्षत्रीको विरोध गरेको पाइन्छ (कोइराला, २०३५: १९-२१) । कोइरालाको 'हिटलर र यहूदी' मा चाहिँ

साम्राज्यवादी सोच र राजनीतिका कारण अरब-यहूदी र आर्य-यहूदी एक-आपसका विरोधी देखिएका छन् (कोइराला, २०६६: ३-६) । ‘सुम्निमा’ र ‘हिटलर र यहूदी’ को जातीय विरोध युद्धमा पनि परिणत भएको उल्लेख गरिएको छ ।

४.१.१.५. जाति उद्धार

आधुनिक राज्य बनाउने दृष्टिले बेलायती शासनको विरोध गर्दै भारतमा स्वराज्य स्थापनाको आन्दोलन भएको हो । महात्मा गान्धी स्वराज्य स्थापनाको आन्दोलन र आधुनिक भारत निर्माण गर्ने एक सर्वाधिक प्रभावशाली व्यक्तित्व हुन् । हिन्दू धार्मिक विचारका गान्धीले स्वराज्य स्थापना- आधुनिक भारत निर्माणको राजनीतिलाई हिन्दूकरण गर्ने राम्रो प्रयास गरेको पाइन्छ । अर्कातिर राजनीतिक आन्दोलनका क्रममा उनले भारतीय समाज सुधार गर्ने उद्देश्यले जाति उद्धार गर्न छुवाछूत प्रथा विरुद्ध कार्यक्रम ल्याएका हुन् । उनको आधुनिक भारत निर्माणको आन्दोलन चलिरहेका समय भारतमा निर्वासित जीवन बिताइरहेका नेपालका कृष्णप्रसाद कोइराला त्यस राष्ट्रमा चलिरहेको सामाजिक सुधारको विचार-आन्दोलनबाट प्रभावित भएका छन् । बाबुको निर्वासन कालमा चार वर्षको उमेरदेखिसँगै रहेका विश्वेश्वरप्रसाद कोइरालामा गान्धी र बाबुको सामाजिक सुधार-विचारको राम्रो प्रभाव परेको पाइन्छ । यस समयदेखि बीजारोपण भएको अछुतोद्धार गर्ने सामाजिक सुधारसम्बन्धी विचार कोइरालाले ‘नरेन्द्रदाइ’ उपन्यासमा प्रस्तुत गरेका छन् । उपन्यासमा कोइरालाको भनाइ छ: “महारानी दिदी, जुण्टुनानी, नरेन्द्रदाइ र हामी केटाकेटीहरूको इच्छा चलेको भए चुड्की बजाएर अछुतोद्धार

गरिदिने थियौं (कोइराला, २०५१:२८) ।” हो, सबै समाजबाट जाति प्रथा हटाउनै पर्दछ ।

जातिगत भेदभाव कायम गर्नु खराब काम हो भने यस्तो भेदभावमा परेको मानिसको उद्धार गर्नु असल काम हो । खराब काम गरेमा र असल काम ढिलो गरेमा समाजलाई हानि हुन्छ । जातिगत भेदभाव हटाउने सन्दर्भमा कोइरालाले ‘नरेन्द्रदाइ’ मा भनेका छन् : “असल कामको सम्पादनमा अनावश्यक ढिलाइ भइरहेको छ (ऐ.) ।” निम्न स्तरको सामाजिक चेतनाका कारण नेपाली समाज निम्न अवस्थामै रहेको पाइन्छ ।

४.१.१.६. आश्रम समाज

‘आश्रम’ शब्दको अर्थ प्रयत्न, प्रयास र उद्योग हुन्छ । प्राचीन भारतीय हिन्दू चिन्तकहरूले कर्मअनुसार मानव जीवन सुङ्गठित, सुव्यवस्थित र सुसंस्कृत गर्न सामाजिक संस्थाका रूपमा आश्रम व्यवस्थाको स्थापना र विकास गरेको पाइन्छ । आश्रम-चिन्तकले आश्रमका माध्यमबाट चार पुरुषार्थ-धर्म, अर्थ, काम, मोक्ष प्राप्त हुने मानेका छन् । तिनले ज्ञान, कर्तव्य, त्याग र अध्यात्मको आधारमा मानव जीवन ब्रम्हचर्य, गृहस्थ, वानप्रस्थ र सन्यास आश्रममा विभाजन गरी यस जीवनको अन्तिम लक्ष्य योगमय आध्यात्मिक मार्गको अनुशरण गर्दै मोक्षतिर प्रवृत्त हुनु मानेका छन् (मिश्र, ई. १९९९: २१३) ।

प्राचीन भारतीय समाजमा उत्पत्ति र विकास भएको आश्रम व्यवस्था प्राचीन नेपाली समाजमा पनि अनुकरणीय रहेको पाइन्छ । प्राचीन नेपाली समाजमा प्रचलित आश्रम व्यवस्थाको सामान्य स्वरूप विश्वेश्वरप्रसाद कोइरालाको ‘सुम्निमा’ उपन्यासमा एक मुख्य

विषयका रुपमा प्रस्तुत छ । कोइरालाको यस उपन्यासमा ब्राम्हण नायक सोमदत्तको परिवार चारै आश्रममा जीवन यात्रा गरेको देखाइएको छ ।

४.१.१.६.१. ब्रम्हचर्याश्रम

वेदाध्ययन र इन्द्रियनिग्रहमा रहनु ब्रम्हमार्ग हो र यस मार्गमा रहनु ब्रम्हचर्याश्रम हो । मानव जीवनको समय एक सय वर्ष मानी पहिलो पच्चीस वर्ष अन्तर्गत उपनयन संस्कारपछि ब्रम्हचर्य जीवन अपनाइएको पाइन्छ । यस जीवनमा ब्रम्हचारी शरीर र मन शुद्ध गरी तप-त्याग र संयम नियमका माध्यमले ज्ञानमार्गमा अग्रसर हुन्छन् । तिनले आफ्नो आचरण र व्यवहार उत्तम बनाएका हुन्छन् (शर्मा, २०५६: ३६) । कोइरालाको 'सुम्निमा' उपन्यासमा ब्राम्हण नायक सोमदत्त उत्तम आचरण र व्यवहारका ब्रम्हचारी छन् । वेद, उपनिषद्, पुराण, व्याकरण आदि ज्ञानमार्गमा संलग्न ब्रम्हचारीले अध्ययन गर्ने पाठ्यक्रमका विषय हुन् । ब्रम्हचर्य जीवनको स्वरूप भल्काइएको यस उपन्यासमा बराह क्षेत्रमा वानप्रस्थी भएका ब्राम्हण सूर्यदत्तले गुरुका रुपमा रहेर छोरा सोमदत्तलाई वेदाध्ययन गराएको पाइन्छ । सोमदत्तले स्वाध्ययनका क्रममा 'कौमुदी' आदिको अध्ययन गरेका छन् (कोइराला, २०३५: ९) ।

४.१.१.६.२. गृहस्थाश्रम

मानिस गृहकार्यमा संलग्न हुने आश्रम गृहस्थाश्रम हो । यो दोस्रो आश्रम हो । ब्रम्हचारी समापवर्तन संस्कार सम्पन्न गरेर गुरु आज्ञावमोजिम विधिवत विवाह गरी गृहस्थ आश्रममा प्रवेश गर्दछन् । यस आश्रमको समय मानव उमेरको २५ वर्षदेखि ५० वर्षसम्म

मानिएको छ (बराल, २०४४: १९) । गृहस्थाश्रम मानिसको कर्तव्यपालनको काल हो । यस आश्रमका पति-पत्नी नयाँ वंश निर्माण गर्दै धार्मिक-सांस्कृतिक, सामाजिक, आर्थिक कार्यमा संलग्न हुन्छन् । स्वधर्म विधानको पालना, सत्य, अहिंसा, दया, सामर्थ्यदानलगायत देवता, पितृ र अतिथि सन्तुष्ट गरी आफूले भोजन गर्नु र गृहरक्षा तिनका मुख्य कर्तव्य हुन् । सदाचार, पवित्रता, सच्चरित्रता गृहस्थीका स्वाभाविक आचरण हुन् । यस आश्रममा नै जन्मदेखि मृत्युसम्म हुने गर्भाधान, पुंसवन, नामकरण, उपनयन, विवाह, अन्त्येष्टि आदि संस्कार सम्पन्न गरिन्छन् (मिश्र, ई. १९९९: २२७) । कोइरालाको 'सुम्निमा' उपन्यासमा उपनयन, विद्यारम्भ, विवाह एवं गर्भाधान संस्कार बारेमा प्रकाश पारिएको छ । यस उपन्यासमा नायक सोमदत्तका पिता सूर्यदत्तले वानप्रस्थी हुनुपूर्व आफ्नो गृहस्थाश्रममा छोरा सोमदत्तको उपनयन संस्कार गराएको उल्लेख छ । यसरी नै तप-साधनाबाट फर्केका उनका छोराको पुलोमाका साथ विवाह गराएका छन् । पंचमहायज्ञ सम्पादन गर्नु गृहस्थको मुख्य कर्तव्य हो । ब्रम्हयज्ञ, देवयज्ञ, पितृयज्ञ, भूतयज्ञ र नृयज्ञ पंचमहायज्ञ हुन् (बराल, २०५६: ३६) । 'सुम्निमा' उपन्यासमा नायक सोमदत्त र उनकी पत्नी पुलोमाले वेदादिको अध्ययन गरी ब्रम्हयज्ञ गरेका छन् । सोमदत्तले भने तर्पण गरी पितृयज्ञ गरेको पाइन्छ । यसरी नै सूर्यदत्तले सोमदत्त र पुलोमाको विवाह गर्ने प्रयोजनले आफ्ना आश्रममा आएका पुलोमा र तिनका माता-पिता एवं तपस्याबाट फर्केका आफ्ना पुत्र सोमदत्तलाई अतिथिका रुपमा सत्कार गरेको पाइन्छ (कोइराला, २०३५: ४४, ४६) । शुद्धोधनले पनि पुत्र बुद्धको सत्कार गरेका हुन् ।

४.१.१.६.३. वानप्रस्थाश्रम

मानिस वनमा वस्न जानु वानप्रस्थ हुनु हो । वानप्रस्थ जीवन गाउँ-शहर प्रवेश निषिद्ध हुन्छ । प्राचीन हिन्दू समाजमा गृहस्थपछि वानप्रस्थ आश्रमको व्यवस्था गरिएको पाइन्छ । वानप्रस्थीको समय जीवनको पचास वर्षदेखि पचहत्तर वर्षसम्म मानिएको छ । व्यक्ति विस्तारै माया-मोहबाट विरत भई वैराग्यतिर लागोस् भनी वानप्रस्थ जीवनको व्यवस्था गरिएको पाइन्छ । यस आश्रममा व्यक्तिले ब्रम्हचर्य पालना, तप-साधना, संयम, अहिंसा, ज्ञानमय जीवन विताउनु पर्ने विधान छ (बराल, २०४४: २०) । समस्त भौतिक सुखबाट टाढा भई मोक्ष प्राप्तिको दिशातिर अग्रसर रहन सुख-दुःख, मान-अपमान आदि सहन गर्ने, सबैसँग मित्रभाव राख्ने, मन नियन्त्रण गर्ने, दानशील बन्ने, दान नलिने र सबै जीवमा दया गर्ने वानप्रस्थ मार्ग हुन् (मिश्र, ई.१९९९: २३६) । कोइरालाको 'सुम्निमा' उपन्यासमा नायक छोरा सोमदत्तसहित सहायक पात्र सूर्यदत्त दक्षिण गाउँबाट गृहस्थ जीवन त्यागेर वर्तमान नेपालको सुनसरी जिल्लाको बराह क्षेत्र-चतरास्थलमा वानप्रस्थ भई त्यस आसपास गाउँका किराँत-भिल्लको सहयोगमा आश्रम स्थापना गरेर बसेको देखाइएको छ (कोइराला, २०३५: १८) । सूर्यदत्त परिवार वानप्रस्थी हुँदा तिनका गाउँले आफ्नो गाउँको सुदूर सीमासम्म आएर मंगल कामनासाथ विदाई गरेका छन् (कोइराला, २०३५: १०-११) । कुनै पनि व्यक्ति र समूहलाई स्वागत र विदाई गर्ने हिन्दू परम्परा पाइन्छ ।

४.१.१.६.४. सन्यासाश्रम

हिन्दू चिन्तनअनुसार विना घर-परिवारको र विभिन्न स्थान भ्रमण गर्ने व्यक्तिलाई सन्यासी भन्दछन् । मानिसको पचहत्तर वर्षभन्दा माथिको समय सन्यासाश्रम मानिएको छ । यो

पूर्ण त्यागमय जीवनको समय हो । यस जीवनमा व्यक्ति पुरुषार्थको अन्तिम लक्ष्य-मोक्ष प्राप्तितिर लाग्ने विधान छ । यसको निम्ति व्यक्तिले आफ्नो आत्मा ब्रम्हमा केन्द्रित गर्न तप-साधना गर्दछ (बराल, २०४४: ३२-३३) । सन्यासाश्रमको मानिस सांसारिकताप्रति अनासक्त हुन्छ । यस्तो मानिस शत्रु-मित्रप्रति उदासीन रहन्छ । उसले काम, क्रोध, लोभ, मोह त्यागेको हुन्छ । यो पूर्ण रुपमा निरपेक्ष र एकाङ्की जीवन हो । सन्यास जीवनमा धन-वस्तु सङ्ग्रह गर्न प्रतिबन्धित गरिएको पाइन्छ (शर्मा, २०५६: ३७) । 'सुम्निमा' मा सोमदत्त र पुलेमाका बाबु-आमाले सन्यासाश्रम ग्रहण गरेको उल्लेख गरिएको छ । यसमा सोमदत्त र पुलोमाको विवाहपछि तिनलाई धर्ममार्गमा रहने निर्देशन गर्दै र सल्लाह दिदै उनीहरु सुनसरीको बराह क्षेत्रबाट हिमालयको यात्रामा लागेको पाइन्छ । त्यस समय नवविवाहित सोमदत्त-पुलोमाले पिता-मातालाई धर्म मार्गको अनुशरण गरिरहने विश्वास दिलाउँदै पुज्यपाद पितृहरुको चरणमा मस्तक राखेका छन् भने माता-पिताले तिनको मस्तक सुँघेर आशीर्वाद दिएका छन् (कोइराला, २०३५: ४७-४८) ।

मानव जीवनका मूलतः चार कालावधि हुन्छन्-वाल्क्यकाल, युवाकाल, प्रौढकाल र वृद्धाकाल । आश्रम व्यवस्था मानव जीवनका यस्ता चार कालको वैज्ञानिक विश्लेषण हो । प्राचीन आर्य ऋषिहरुले मानिसको जीवन सुधार गरी सामाजिक सुधार गर्न आश्रम व्यवस्थाको स्थापना गरेको पाइन्छ । यसको मूल उद्देश्य जीवन व्यवस्थित, पवित्र र गौरवशाली बनाई मोक्ष प्राप्ति सम्भव बनाउनु हो ।

४.१.१.७. पुरुषप्रधान समाज

परिवार, समाज र राज्यमा पुरुषको शक्ति वा सत्ता हुने, वंश पुरुषको चल्ने र विवाहपछि नारी पुरुषका घरमा स्थानान्तर हुने लैङ्गिक विभेदको समाजलाई पुरुषप्रधान समाज भनिन्छ। नेपाल, भारतलगायत विश्व समाज नै पुरुषप्रधान देखिन्छ। कोइरालाका उपन्यासमा मूलतः लैङ्गिक विभेदयुक्त नेपाल र भारतको पुरुषप्रधान समाजको उल्लेख गरिएको छ। उनको 'तीनघुम्ती' मा नायक पीताम्बर घर र समाजकै मुख्य व्यक्ति रहेका, तर पत्नी इन्द्रमायाले घरै त्यागेर हिँड्नुपरेको, 'नरेन्द्रदाइ' मा नरेन्द्रका बाबु घरका अभिभावक हुनाका साथै समाज सुधारका चिन्तक रहेका, तर उनका परिवार र परिवासँग आवद्ध विभिन्न नारी घरभित्र गरिने खाना आदिका काममा मात्र सीमित रहेका, 'तीनघुम्ती' की इन्द्रमाया प्रेम विवाह गर्न पीताम्बरका घर गएर उनकी पत्नी बनेर बसेकी, 'नरेन्द्रदाइ' की नरेन्द्रकी पत्नी गौरी र 'सुम्निमा' की सोमदत्तकी पत्नी पुलोमा विवाहपछि आ-आफ्ना पतिका घर गएर बसेका दृष्टान्तले नेपाली समाज पुरुषप्रधान रहेको जनाउँदछ भने 'मोदिआइन' उपन्यासमा वर्णित हस्तिनापुर राज्य प्रतिनिधि धृतराष्ट्र, पाण्डु, कौरव, पाण्डवले राज्य संचालन गरेका र अंश विवादमा उनीहरूले युद्ध गरेका तथा तिनका पत्नी तिनको अधिन र निर्देशनमा रहेको देखाइएकोले भारतीय समाज पनि पुरुषप्रधान रहेको स्पष्ट हुन्छ।

४.१.२. भारतीय समाज

विश्वेश्वरप्रसाद कोइरालाले बाल्यावस्थादेखि प्रौढावस्थासम्मको अधिक समय भारतीय समाजमा बिताएको देखिन्छ। त्यसैको प्रभावले त्यही समाजलाई उनका उपन्यासमा ल्याएका छन्। उनका दुई उपन्यास भारतीय समाजमा केन्द्रित गरिएको पाइन्छ। तर त्यस समाजको सबै स्वरूप र विशेषता चित्रित गरिएको पाइँदैन।

४.१.२.१ जातीय समाज

कोइरालाको 'मोदिआइन' उपन्यासमा भारतीय समाजको जातीय स्वरूपको सामान्य झलक प्रस्तुत गरिएको पाइन्छ। यसमा नायिका नारी र उनका पतिको परिवारलाई क्षत्री जातिका परिवारका रूपमा चित्रण गरिएको छ। नारीले आफ्ना पिताको परिवार क्षत्री रहेको यसरी स्पष्ट पारेकी छन्- "हाम्रो परिवार क्षत्रिय भएकोले मेरो बा इन्द्रप्रस्थको पाण्डव-दरबारमा रक्षकदलको तल्लो कक्षाको एउटा पदाधिकारी हुनु भएको थियो (कोइराला, २०७१: २३)" भने उनका पिताले उनको परिवार पनि क्षत्री रहेको जानकारी दिएका छन्- "छोरीले एउटा योग्य क्षत्रिय कुमारलाई आफ्नो पति बनाउन पाई.....(पृ. २६)।"

उनको 'मोदिआइन' मा प्राचीन भारतको हस्तिनापुर राज्यका क्षत्री राजा धृतराष्ट्र र पाण्डुको परिवार आपसी विरोध र सङ्घर्षमा लागेको उल्लेख गरिए तापनि क्षत्री जातका भनी सम्बोधन गरिएको भने पाइँदैन।

कोइरालाको 'नरेन्द्रदाइ' का नायक क्षत्री छन् (कोइराला, २०७३: ४६)। नायिकाका रूपमा रहेकी उनकी विवाहित पत्नी गौरीलाई पनि क्षत्रीय कुलकी भनी चिनाइएको छ (कोइराला, २०६६: ३४)। यस उपन्यासमा सह-नायिका मुनरिया र उनका प्रथम पति धानुक जातिका देखाइएका छन् (पृ. २५)। यसै गरी यस उपन्यासमा नजरिया मुसलमान र मुनरियाका तेस्रा पति जौहरीलाई भारतीय समाजको जातीय भिन्नतालाई चिनाउने दृष्टिले अति संक्षिप्त रूपमा चित्रित गरिएको पाइन्छ (पृ. २०, ६४)। कोइरालाले 'मोदिआइन' उपन्यासमा मोदिआइनलाई हलुवाई (साह ?) जातकी भन्ने सङ्केत गरेका छन् (कोइराला, २०७१: ६)।

'नरेन्द्रदाइ' उपन्यासमा क्षत्री नरेन्द्र र धानुक

मुनरिया तथा मुनरिया र जौहरीलाई पति-पत्नी बनाएर अन्तरजातीय समन्वयको स्वरूपसमेतमा प्रकाश पारिएको पाइन्छ।

४.१.२.२. पुरुषप्रधान समाज

कोइरालाका उपन्यासमा भारतीय समाज पुरुषप्रधान रहेको देखाइएको छ। उनका उपन्यासमा प्राचीन महाभारतकालीन समयदेखि वर्तमान कालसम्मको समाज पुरुषप्रधान समाज रहेको देखाइएको छ। उनको 'मोदिआइन' उपन्यासमा कुरुक्षेत्रमा युद्ध गर्ने मुख्य निर्णय र युद्ध पुरुषले नै गरेका छन्। कौरवपक्षीय धृतराष्ट्र, दुर्योधन, शकुनी, कर्ण, दुशासन आदिका साथै पाण्डवपक्षीय कृष्ण, युधिष्ठिर, भीम, अर्जुन पुरुषहरूले नै त्यो युद्ध गर्ने निर्णय र युद्ध गरेका छन्। 'मोदिआइन' उपन्यासकी नायिका नारी विवाहपश्चात् पतिको जन्मघर गएर रहनु पुरुषलाई महत्व दिनु हो। यसै गरी 'नरेन्द्रदाइ' मा नरेन्द्रले बनारसमा छाडेकी मुनरिया जौहरीका घर गएर उनकी पत्नी बनेर बसेकी छन् (कोइराला, २०६६: ६४)। यसबाट पनि भारतीय समाज पुरुषप्रधान देखिन्छ।

४.१.३. अरब-इजरायली समाज

कोइरालाका उपन्यासमा मध्यपूर्वको अरब-इजरायली समाजको सामान्य चिनारी पनि पाइन्छ। उनको 'हिटलर र यहूदी' उपन्यासमा इजरायल माथिको अधिकार विषयमा अरब र यहूदी जातिबीचको आपसी विरोधको चित्रणद्वारा त्यस समाजको ऐतिहासिक जानकारी दिइएको छ। उपन्यासमा वर्णित अरब जातिकी प्रतिनिधि मिस मार्गरेटको भनाइअनुसार अरब भूमि तिनकै हो। यहूदीले साम्राज्य कायम गर्ने दृष्टिले अरब जातिका धेरै

मानिसलाई मारेर र कतिपयलाई भगाएर अरबमा इजरायल तथा पेलेस्टाइनको स्थापना गरेकाले यसमा तिनको भूमि अधिकार छैन। त्यसैले दोस्रो विश्वयुद्ध कालमा जर्मन शासक हिटलरको आक्रमणबाट जर्मन समाज र विश्वका अन्य भू-भागमा बसेका यहूदीहरू जाति संरक्षण गर्न र सुरक्षित बस्न इजरायल जाँदा अरब जातिका प्रतिनिधिले तिनको विरोध गर्दै समाप्त गर्ने घोषणा गरेको पाइन्छ (कोइराला, २०६६: ५)। यस आधारमा हेर्दा अरब-इजरायली समाज सङ्घर्षरत रहेको स्पष्ट हुन्छ।

४.२. पाश्चात्य समाज

भौगोलिक दृष्टिले पृथ्वीको पश्चिमी गोलार्द्धमा पर्ने यूरोप, अमेरिकी महादेशको समाजलाई पाश्चात्य समाज भनिन्छ। कोइरालाको 'हिटलर र यहूदी' उपन्यासमा यूरोपमा रहेको जर्मन समाजका मोची जातिका हिटलर (राजू 'राज'), मिति नभएको: २०) र त्यसै समाजका यहूदी जातिबीच विरोध र संघर्ष देखाइएको छ। यसले जर्मन समाजको चिनारी गराउँदछ। पछिल्लो कालमा हिटलरले आफू र आफ्नो जातिलाई आर्य मानेको पाइन्छ।

यहूदी विश्वप्रसिद्ध जाति हो। यस जातिको मानव समाजमा विशेष योगदान रहेको छ। यस जातिको बढी संख्याको बसोबास जर्मनीमा रहेको पाइन्छ। दार्शनिक, वैज्ञानिक, अनुसन्धाता तथा धेरै मेहनती हुनाले समय बित्दै गएपछि उनीहरूले जर्मन राष्ट्रको राजनीति, प्रशासन, व्यापार, दर्शन, विज्ञान, संस्कृति, शिक्षाका साथै जर्मन जातिमाथि शोषण र अन्याय-अत्याचार गरी अघोषित दासता कायम गर्न सफल भएका छन् (धरावासी, २०५८: ५५, ५८)। कुनै समाजमा कसैले पनि अन्याय गर्नु शोभनीय हुँदैन।

हिटलरले यसैलाई आधार मानेर साठी लाख यहूदी मारेका छन्। दोस्रो विश्वयुद्धबाट जर्मन समाजमा विवाहको समस्या उत्पन्न भएको पाइन्छ। युद्धमा धेरै पुरुष मारिएकाले नारीहरु विवाहको अवसरबाट वञ्चित हुन पुगेका छन् (चापागाईं र सुवेदी, २०५१: ११२)। यो त्यस समाजको सांस्कृतिक समस्या हो।

४.३. पूर्वीय र पाश्चात्य समाजको

अन्तरसम्बन्ध

समाज परिवर्तन भनेको पुरानो सामाजिक-आर्थिक संरचना र मूल्य-मान्यताको स्थानमा नयाँ सामाजिक-आर्थिक संरचना र मूल्य-मान्यता स्थापित हुनु हो। नयाँ विचार-सिद्धान्त र मूल्य-मान्यताको प्रयोगले समाज परिवर्तन हुने गर्दछ। विश्वेश्वरप्रसाद कोइराला उपन्यासमार्फत् नेपाली समाज परिवर्तन गर्न क्रियाशील देखापर्दछन्। पूर्वी-पश्चिमी दर्शन र त्यसबाट निर्मित मानव सभ्यताको अध्ययन गरेका कोइरालाले पूर्वीय अध्यात्मवादबाट निर्देशित-नियन्त्रित नेपाली समाजमा स्वतन्त्रताको अभाव देखेर यसको पूर्णताको निम्ति विशेषतः सार्त्र, कामु, रुसो, फ्रायड तथा अन्य स्वतन्त्रतावादी पाश्चात्य दार्शनिकका विचार-दर्शनलाई यस समाजमा ल्याउने प्रयास गरेका छन्। यो उनको नेपाली समाज परिवर्तन गर्ने प्रयास हो। कोइरालाले पूर्वीय अध्यात्मवादी दर्शन र संस्कृतिबाट यौन नियन्त्रित नेपाली समाजका नारी-पुरुष दुवै र विशेषतः नारीलाई समेत यौन स्वतन्त्रताको मार्गमा अग्रसर गराउने प्रयास गरेका छन्। उनको 'तीनघुम्ती' मा पीताम्बरसँग प्रेम विवाहमा बाँधिंकी इन्द्रमायाले परपुरुष रमेशसँग निर्धक्क यौन सम्पर्क गरी छोरी जन्माउनुलाई आफ्नो अधिकार मानेको र 'नरेन्द्रदाइ' मा विवाहित अवस्थाका नरेन्द्र र मुनरियालाई स्वेच्छाले पुनः

विवाह गर्न पठाइएको पाइन्छ। नरेन्द्रले आफ्ना दुवै पत्नीलाई पुनः विवाह गर्ने अधिकारसमेत दिएको देखाइएको छ। 'बाबु आमा र छोरा' मा भविष्यमा सौतेनी आमा बनेकी उमा र सौतेनी छोरा बनेका शिवप्रसादले भूतमा स्वतन्त्र रुपमा यौन सम्पर्क गरी गर्भाधान गरेको देखाइएको छ। कुनै पनि व्यक्ति र समाजका निम्ति यस्ता कर्म राम्रो मान्न सकिन्छ।

यसै गरी अस्तित्व दार्शनिक जाँ पाल सार्त्र, अल्बर्ट कामु आदिको विचारसँग सहमत हुँदै कोइरालाले उपन्यासका माध्यमबाट अस्तित्व दर्शन नेपाली समाजमा प्रवेश गराएका छन्। व्यक्ति स्वतन्त्रता र सामाजिक स्वतन्त्रताका सिद्धान्तकार जिन ज्याक रुसोबाट प्रभावित भई कोइराला उनका सिद्धान्तलाई नेपाली समाजमा प्रयोग गर्न सक्रिय देखिएका छन्। 'तीनघुम्ती' का पीताम्बर आदिलाई नेपालकै राजतन्त्र विरुद्ध सङ्घर्षमा पठाई पछिल्लो चरणमा यस राष्ट्रमा संसदीय व्यवस्था स्थापना भएको देखाउनुले उनले यस समाजमा राजनीतिक स्वतन्त्रताको आधार स्थापना गर्ने तयारी गरेको स्पष्ट हुन्छ।

कोइराला पश्चिमी सांस्कृतिक स्वतन्त्रताबाट पनि प्रभावित देखिन्छन्। यसै आधारमा उनले आफ्नो उपन्यासका पात्रहरुलाई स्वतन्त्र बनाउने दिशा दिएको पाइन्छ। 'तीनघुम्ती' का नायक-नायिका एवम् नायिकाकी छोरी, 'नरेन्द्रदाइ' का विवाहित नायक-नायिका, 'सुम्निमा' का नायकका छोरा र नायिकाकी छोरी, 'हिटलर र यहूदी' का 'म' पात्र (कोइराला) र रेवा देसाईलाई यौन स्वतन्त्रताको मार्गमा हिँडाएका छन्।

कोइरालाले 'हिटलर र यहूदी' उपन्यासमा नारीलाई घुमफिरको स्वतन्त्रता नभएको

पुरुषप्रधान नेपाली समाजमा त्यो स्वतन्त्रता दिनुपर्ने मान्यता राखेका छन् । यसै आधारमा उनले यस उपन्यासकी रेवालाई एकलै भारतबाट यूरोपको यात्रा गराएको पाइन्छ ।

४.४. निष्कर्ष

समग्र विकासको चिन्तन, मनोवैज्ञानिक सफाई, समानता, उत्पादनमा सबैको सहभागिता, सबैलाई उच्च शिक्षा, वैज्ञानिक खोज-अनुसन्धान समाज विकास गर्ने केही मुख्य आधार हुन् । समाजको दार्शनिक लक्ष्य सबै मानवलाई समग्र विकासको चिन्तक बनाउनु हो । यसको सामाजिक लक्ष्य मानवको समग्र विकास गर्नु हो । यसको सांस्कृतिक लक्ष्य अत्युच्च गुणसम्पन्न मानवको विकास गर्नु हो । समाजको आर्थिक लक्ष्य समानताको आधारमा सबै मानवको आर्थिक आवश्यकता पूरा गर्ने उत्पादन प्रणाली सिर्जना गर्नु हो । यसको राजनीतिक लक्ष्य समाजलाई राजनीतिविहीन समाज बनाउनु हो । यसको शैक्षिक लक्ष्य सबै मानवलाई विशिष्ट विद्वान् बनाउनु हो ।

मानव समाज विकासतिर लागेको छ । तर प्रागैतिहासिक कालदेखि वर्तमानसम्मको विकासक्रम हेर्दा यो अविकसित नै देखिन्छ । समाजमा वर्णगत, लैङ्गिक, जातीय, आर्थिक, सांस्कृतिक, राजनीतिक, शैक्षिक असमानताहरु छन् । असमानताहरुमा द्वन्द्व रहन्छ । सबै मानवमा सबै प्रकारको विकासको सोच आइसकेकै पाइँदैन । मानव प्रकृति स्तरको नबनुन्जेलसम्म उसको विकास भइसकेको मान्न सकिँदैन । विश्वेश्वरप्रसाद कोइराला

सामाजिक, सांस्कृतिक, राजनीतिक स्वतन्त्रताका उपन्यासकार रहेका छन् । उनले साहित्य, राजनीति र दर्शनका माध्यमले नेपाली समाजलाई स्वतन्त्र बनाउने चाहना राखेका छन् । समाजको विकासको आधार तयार गर्न उनले नेपाली समाजलाई प्रजातान्त्रिक, जातिविहीन, युद्धविहीन समाज बनाउने लक्ष्य लिएर उपन्यास रचना गरेको पाइन्छ ।

अनेक प्रकारका दर्शन, विचार, राजनीति, संस्कृति, शिक्षा आदिको प्रयोगले नेपाली समाज सङ्क्रमणकालीन अवस्थामा आइपुगेको छ । यो समाज मूल रूपमा पूर्वीय अध्यात्मवादी चिन्तन र जीवनशैलीबाट पाश्चात्य भौतिकवादी चिन्तन र जीवनशैलीतिर सङ्क्रमण कालमा प्रवेश गराउनमा प्रायः सबै क्षेत्रका अनेक व्यक्तिहरुको योगदान रहेको छ । विश्वेश्वरप्रसाद कोइराला ती सबैमध्ये एक अग्रणी व्यक्तित्व रहेका छन् । उनले आफ्ना उपन्यासमा प्राचीन, आधुनिक, पुरुषप्रधान जातीय, समन्वयमूलक, आश्रम-आधारित नेपाली समाज चिनाएर त्यसको विकास गर्न त्यसलाई स्वतन्त्र बनाउने सोच लिएको पाइन्छ । जर्मनी, इजरायलको द्वन्द्वरत समाजसमेतका केही विशेषताहरु प्रस्तुत गर्दै उनले कुनै पनि समाजमा आर्य, अनार्य, इसाई, इस्लाम समाजका क्षेत्रमा युद्ध र मानव मृत्यु नहुनुपर्ने आवश्यकता दर्शाएका छन् । समाजको विकासको वर्तमान चरणमा यस्तै काम गर्नु पर्ने देखिन्छ । चरणबद्ध रूपमा समाज विकासको काम गरिरहनु आवश्यक देखिन्छ । सामाजिक चिन्तकहरु असल काम गर्नमा ढिलाइ गर्न चाहँदैनन् । नेपाली समाजलाई नवीन दिशा निर्देशन गर्नमा बुद्धपछि कोइरालाकै नाम लिन सकिन्छ । कोइरालापछि भने पुष्पलाल अग्र पङ्क्तिमा देखिन्छन् ।

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मैथिली मातृभाषीले नेपाली भाषाको प्रयोग गर्दा देखापर्ने समस्या तथा निराकरणका उपायहरू

मोद नारायण झा*

लेख सार

मानवीय भाव सम्प्रेषण गर्ने माध्यम, भाषाको प्रयोग दैनिक जीवन यापनका सन्दर्भमा विचार आदान प्रदान गर्न शिक्षणको माध्यमको रूपमा र साहित्यिक सिर्जनात्मक भाव व्यक्त गर्नका निम्ति भएको पाइन्छ। नेपालको सन्दर्भमा नेपाली भाषा राष्ट्र भाषा, सरकारी कामकाजको भाषा तथा सम्पर्क भाषाको रूपमा रहेका कारण सबैका निम्ति त्यति नै महत्पूर्ण देखिन्छ। मैथिली भाषीहरूले पनि आफ्ना मातृभाषाको साथै नेपाली भाषाको प्रयोग यिनै उद्देश्य प्राप्तिका लागि नै गर्दछन् तर आफ्नो बानी छोडेर अर्काको बानी सिक्न समस्याहरू देखा पर्नु स्वाभाविक नै हुन्छ, त्यसकारण मातृभाषा मैथिली भएकाहरूका निम्ति भाषा तत्व, शब्दार्थ, व्याकरण अभिव्यक्ति शैली जस्ता कुराहरूमा समस्या देखिन्छ। यस लेखको उद्देश्य नै मैथिली मातृभाषीहरूको नेपाली भाषा प्रयोग गर्दा देखापर्ने समस्याहरूको उदघाटन गर्नु र त्यसका उपायहरू पहिल्याउनु हो।

मुख्य शब्दावली: मातृभाषा, स्थानान्तरण, पूर्वानुमान, मानकीकृत, निराकरण

विषय प्रवेश

नेपाली भाषा र मैथिली भाषा दुवै भारोपेली भाषा परिवार कै शतम बर्गमा पर्ने भाषाहरू हुन्। मिथिला प्रदेशमा बसोवास गर्नेहरूका निम्ति मैथिली मातृभाषा भए पनि सरकारी कामकाजको भाषाको रूपमा तथा सम्पर्क भाषाको रूपमा नेपाली भाषाको प्रयोग पनि उत्तिकै महत्त्वपूर्ण हुन्छ। मातृभाषा भनेको स्रोतभाषा तथा पहिलोभाषा हो, जसको प्राप्ति आमाको काँखमा रहदा नै सहज र स्वभाविक रूपमा हुन्छ भने, दोस्रो भाषा लक्ष्यभाषाको रूपमा रहेको हुन्छ जसको आर्जन जीवनका उद्देश्य प्राप्तिका सन्दर्भमा गर्न सकिन्छ। “भाषा प्राप्ति यन्त्र (Language Acquisition Device/LAD) सक्रिय रहेको कारण

श्वासप्रश्वास प्रक्रिया वा शारीरिक वृद्धि विकास भै प्राकृतिक र स्वाभाविक रूपमा भाषाको प्राप्ति हुन्छ। त्यस्तै निश्चित उद्देश्य परिपुर्तिका लागि हुने भाषा सिकाइ प्रक्रिया भाषाको आर्जन हो जुन भाषा प्राप्ति भन्दा जटिल तथा केही असहज हुन्छ”;¹ लम्साल, गौतम र अधिकारी (२०६७: ८१-८२)। मैथिली भाषीहरू आफ्ना मातृभाषाको प्रयोग पश्चात नेपाली भाषा सिकेर प्रयोग गर्दा भाषा तत्व, ध्वनि, शब्द उच्चारण, शब्दार्थ वाक्य गठन तथा अभिव्यक्ति शैलीका सन्दर्भमा समस्या उत्पन्न भएको देखिन्छ। भाषाको प्रयोग र समस्या सम्बन्धी कतिपय कुराहरू प्रयोक्तालाई पनि जानकारी भएको हुन्छ भने कतिपय कुराहरू अनभिज्ञतापूर्वक प्रयोग गरिरहेका हुन्छन्। यसरी मातृभाषीहरूले नेपाली भाषाको

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प्रयोग गर्दा देखिने समस्याहरु प्रति सचेत नहुँदा मानक प्रयोगमा समस्या उत्पादन हुन सक्ने अवस्था सृजना हुन्छ। दोस्रो भाषा (लक्ष्य भाषा) को रूपमा नेपाली सिक्दा भाषाका सिकारुले गरेको त्रुटीको पहिचान गरी व्यतिरेकी विश्लेषणको आधारमा भाषा शिक्षण गर्दा सिकारुको भाषिक सम्पादनमा आउन सक्ने त्रुटीहरुको सजिलै निराकरण गर्न सकिन्छ” ढकाल (२०६६: ३४)।

यस लेखमा मैथिली भाषीहरुले नेपाली भाषाको प्रयोग गर्दा देखापर्ने समस्याहरुलाई उजिल्याउने तथा त्यसको निराकरणका उपाय समेत पहिल्याउने (पतालगाने) कार्य गरिएको छ।

उद्देश्य

यस लेखमा मैथिली मातृभाषीले भाषिक प्रयोगमा गरेका त्रुटी तथा प्रायोगिक सन्दर्भमा देखापर्ने समस्याहरुको पहिचान गरी त्यस्ता समस्याहरुबाट सहज रूपमा कसरी छुटकारा पाउन सकिन्छ भन्ने उद्देश्य राखेको छ। जसका लागि त्रुटीका क्षेत्रहरुको वास्तविक पहिचान गर्नुका साथै त्रुटीहरुको पूर्वानुमान गरी त्यस्ता त्रुटीहरुबाट जोगिने उपायहरु समेत पहिल्याउने कार्य गरी नेपाली भाषाको शुद्ध र मानक प्रयोग गर्न तर्फ उत्प्रेरित गरिएको छ।

औचित्य/महत्व

यस लेखमा (नेपाली मातृभाषी वाहेकका) मैथिली मातृभाषीले नेपाली भाषाको प्रयोग गर्दा देखापर्ने समस्यालाई कसरी पता लगाउन सकिन्छ ? ती समस्याहरु के के हुन ? समस्याको समाधान नगरे भाषिक कार्य सम्पादनमा के कस्तो समस्या सिर्जना हुन्छ

भन्ने कुराको उल्लेख गरिएको छ। भाषिक प्रयोग निरन्तर भई रहदा त्यसमा त्रुटीहरु पन्छिदै जान्छ। तर एकपटक मात्र प्रयोग गरी भाषिक प्रयोगमा कमी हुदा त्यस्ता त्रुटीहरु पुनः दोहोरिने सम्भावना हुन्छ। भाषिक कार्य विचार सम्प्रेषण हो, यसमा निरन्तर परिवर्तन जटिलताबाट सरलतातिर बग्ने प्रक्रिया, अर्थ सकोच, अर्थविस्तार, अर्थान्तरण जस्ता प्रक्रियाहरु हुदै गएको हुँदा भाषिक अभ्यासले नै त्रुटीहरु हटाउन सकिने र शुद्ध स्तरीय तथा मानक भाषाको प्रयोग गर्न सकिने हुन्छ। भाषा सिकाइ शिक्षण निरन्तर चलिरहने प्रक्रिया हो, त्यसैले यसमा निरन्तर अभ्यासको आवश्यकता पर्ने कुरा एस. पीट. कर्डर (१९७३-१९७८) भौल्युम- १, ३ ले समेत बताएका छन्। यस प्रकार मैथिली भाषीले नेपाली भाषाको प्रयोग गर्दा हुने त्रुटी पत्ता लगाई मानक प्रयोग गर्ने तर्फ उत्प्रेरित गर्ने हुँदा यो रचना सिकारुहरुका लागि महत्वपूर्ण प्रेरणाको स्रोत हुन सक्ने कुरामा कुनै दुई मत छैन।

अध्ययनको क्षेत्र/सीमा

मैथिलीमातृभाषीहरुले नेपालीभाषाको औपचारिक अनौपचारिक रूपमा प्रयोग गर्दा देखापर्ने समस्याहरुको क्षेत्र पहिचान भाषिक समाजको दुरी संगै विभेदहरु उत्पन्न हुनु भाषिक समानताका सन्दर्भमा स्थानान्तरण प्रक्रिया सहज हुने जस्ता कुराहरु यसको अध्ययन क्षेत्र अन्तर्गत राखिएको छ।

पूर्व कार्यको पुनरावलोकन

यस विषय सन्दर्भसंग सम्बन्धित स्नातकोत्तर तह शोध कृतिहरुको साथै विभिन्न लेख रचनाहरुमा रहेका तथ्यहरुको पुनरावलोकन गर्दै विश्लेषणात्मक ढङ्गले त्रुटीका कारण क्षेत्र र निराकरणको नयाँ तरीका अवलम्बन गरी

मानक प्रयोग गर्न तर्फ उत्प्रेरित गर्ने प्रयास गरिएको छ । मैथिली भाषाको तुलनात्मक अध्ययनको क्रममा अग्रेजी र मैथिली, नेपाली र मैथिली सर्वनामको प्रयोग तथा पदसङ्गतिको तुलनात्मक अध्ययन गरिए पनि सम्पूर्ण भाषिक तत्व व्याकरण, अभिव्यक्ति शैलीबारे वृहत अध्ययन नभेटिएको हुँदा यो लेख प्रस्तुत गरी त्यस्ता समस्याहरूको तथ्यपूर्ण विश्लेषण तथा उपायहरू पत्तालगउने प्रयास गरिएको छ ।

अध्ययन प्रक्रिया

यो लेख तथ्यपरक तथा तुलनात्मक अध्ययनमा आधारित छ । यसमा स्नाकोत्तर तहका शोध ग्रन्थका साथै क्याम्पसमा अध्ययनरत विधार्थीहरूको भाषिक अभिव्यक्ति, विभिन्न संघ-संस्थाद्वारा आयोजना गरिएको निबन्ध लेखन प्रतियोगिता, वक्तृत्वकला प्रतियोगितामा सहभागी हुँदाको अवस्थामा निर्णायक भई विवेचना, विश्लेषण तथा मूल्याङ्कन गरेको तथ्यलाई समेत आधार मानी तुलनात्मक अध्ययन गर्ने प्रयास गरी सम्भावित त्रुटीहरू प्रति सचेत गरी शुद्ध मानक प्रयोग गर्न तर्फ अग्रसर बनाईएको छ ।

मैथिली मातृभाषीले नेपाली भाषाको प्रयोग गर्दा देखापर्ने समस्याहरू

हरेक कार्य गर्नेको उद्देश्य त्रुटी रहित कार्य सम्पादन गर्नु रहेको हुन्छ । तर सचेत वा अज्ञानमा (अनभिज्ञतापूर्वक) त्यसले गरेको कार्य त्रुटी पूर्ण हुनजान्छ । त्यस्तै मैथिली मातृभाषीले नेपाली भाषाको प्रयोग गर्दा निम्न प्रकृतिका त्रुटी तथा समस्याहरू देखापर्दछन् । मैथिलीभाषीले नेपालीको प्रयोग गर्दा निम्न प्रकृतिका समस्याहरू देखापर्दछन् । मैथिली भाषीले नेपाली भाषाको प्रयोग गर्दा मानक उच्चारणमा त्रुटी देखिन्छ, जस्तै, 'स्थान'

शब्दलाई- अस्थानको रूपमा स्थायी-अस्थायी, बढ्नु-बढ्नु शब्दको रूपमा उच्चारण गरेको पाईन्छ । त्यस्तै वर्ण विन्यासगत त्रुटी सीता-सिता, वीर-विर, जुन-जून, तिर-तीर, वर-पर, बारी-वारि को प्रयोगमा समस्या उत्पन्न हुनु नेपाली भाषाको काल र पक्ष अन्तर्गत अज्ञात र अभ्यस्त जस्ता पक्षको प्रयोग मौलिक हुनु सम्बन्ध बोधक पद को, का, की, रो, रा, री, नो, ना, नी, भेदक विशेषणको रूपमा प्रयोग हुनु, रहित-सहित, उँधो-उभो, ओईलाउनु-मौलाउनु, छ-हो, हेर्नु-देख्नु जस्ता शब्दको प्रयोगमा समस्या देखा पर्नु, वाक्य गठनका क्रममा उद्देश्य र विधेयका साथै योग्यता, आकांक्षा र आशक्तिको क्रमिक प्रयोगमा समस्या उत्पन्न हुनु युगल अकरण भएका वाक्यात्मक संरचना वारे अनभिज्ञता हुनु लगायतका मौलिक विशेषताहरू वारे जानकारी नहुनाले मैथिलीभाषीलाई नेपालीभाषिक प्रयोगमा जटिलता तथा समस्या रहेको देखिन्छ । जुनसुकै भाषाको पनि आफ्नै उच्चारण र वाक्य गठन व्यवस्था हुन्छ । त्यसैले अर्को भाषा सिक्दा त्यसको प्रभावमा परि दोस्रो भाषाको ढाँचा उदाहरण, शब्द भण्डार र वाक्य गठन गर्न पहिलो भाषाको जस्तो स्वभाविक नभई गाह्रो हुन्छ, लम्साल, गौतम र अधिकारी (२०६६: १४) ।

मैथिली मातृभाषीले नेपाली भाषाको प्रयोग गर्दा समस्या (त्रुटी) उत्पन्न हुने कारणहरू

कारण विनाकार्य हुदैन । त्यस्तै दोस्रो भाषाका निम्ति भाषिक प्रयोगमा विभिन्न कारणहरू देखिनु स्वभाविक नै हो । मैथिली मातृभाषीहरूले नेपाली भाषाको प्रयोगमा समस्या उत्पन्न हुने कारणहरू निम्नानुसार हेर्न सकिन्छ ।

१. मैथिली र नेपाली भाषिक समाजको फरक-फरक भाषिक पृष्ठभूमि हुनु- नेपाली र मैथिली मातृभाषीहरूको फरक भाषिक पृष्ठभूमि भएका कारण मानक भाषा प्रयोगमा समस्या उत्पन्न भएको देखिन्छ। जस्तै नेपालीमा छोराछोरीका बच्चा-बच्चीलाई नाती-नातिनी भनिन्छ तर मैथिलीमा छोराको बच्चा-बच्चीलाई पोता-पोती र छोरीको बच्चा-बच्चीलाई नाती-नातिनी भनिन्छ; “ढकाल (२०६३: ३६)”। जुन फरक सामाजिक पृष्ठभूमिको कारण भाषिक समस्या उत्पन्न हुने कुराको पुष्टी हुन्छ।
२. भाषिक प्रयोगमा प्रयोक्ता सजग नहुनु- भाषा प्रयोगका सन्दर्भमा अव्यवस्थित वा प्रारम्भिक, व्यवस्थित र उत्तर व्यवस्थित त्रुटीहरू देखापर्दछन्। यस किसिमका त्रुटिहरू प्रति प्रयोक्ता सजग नभए निरन्तर त्रुटीहरू दोहोरिन सक्छ।
३. प्रयोजन विशेषको आधारमा भाषिक प्रयोग हुनु - भाषाका विभिन्न प्रयोजनपरक भेदहरू हुन्छन्। ती प्रयोजन अनुरूप भाषाको स्वरूपमा पनि विभेद देखिन्छ यसरी प्रयोजन अनुसारका भाषिक प्रयोग वारे प्रयोक्ता जानकार नभए समस्या उत्पन्न हुन्छ।
४. भाषाको मानक स्वरूप वारे जानकारी नहुनु- भाषालाई लेखीकरण, स्तरीकरण तथा आधुनिकरण प्रक्रिया अनुसार मानक तुल्याईन्छ। त्यसवारे प्रयोक्ता जानकार नभए भाषिक, प्रयोगमा समस्या सृजना हुन्छ।

५. भाषा तत्व तथा व्याकरण सम्बन्धी विशेषताहरूमा सकारात्मक स्थानान्तरण नहुनु-भाषाको प्रयोक्ताले प्रयोग गरेको स्रोत भाषा र लक्ष्य भाषाको भाषा तत्व तथा व्याकरण सम्बन्धी विशेषताहरूमा स्थानान्तरण प्रक्रियाले सिकाई कार्यकलापमा महत्वपूर्ण भूमिका खेल्छ। जुनसुकै भाषाको उच्चारण शब्दरचना, वाक्य गठन र अर्थ सम्बन्धि व्यवस्था अलग अलग हुन्छ; अधिकारी (२०६७: २४)। यसरी अलग ढाँचा रहेको स्रोतभाषीको भाषिक ज्ञान र क्षमता लक्ष्य भाषा सिकाईमा स्थानान्तरण हुँदा स्वभाविक रूपमा त्रुटी हुन जान्छ र उसको सिकाई प्रक्रिया प्रभावित भई मानकीकृत स्वरूपको प्रयोगमा समस्या उत्पन्न हुन पुग्दछ।

मैथिली मातृभाषीले नेपाली भाषाको प्रयोगका कममा देखापर्ने समस्याहरूको निराकरणका उपायहरू

कुनैपनि समस्याको समाधान गर्न नसकिने होइन त्यस्तै भाषिक प्रयोगका सन्दर्भमा आएका समस्याहरू समाधानका लागि निम्न लिखित उपायहरू अवलम्बन गर्न सकिन्छ।

१. सम्भावित त्रुटीको पूर्वानुमान गरी त्यस्तो त्रुटीको प्रयोगबाट बच्न सकिन्छ- भाषा सिकाईको क्रममा वर्ण विन्यास शब्द उच्चारण, शब्दार्थ वारे जानकार व्यक्ति-शिक्षकले मैथिली मातृभाषीद्वारा गरिने सम्भावित त्रुटीहरू जस्तै: ओइलाउनु-मौलाउनु, रहित-सहित, उँधो-उभो, वल्लो-पल्लो, हेर्नु-देख्नु, छ-हो, आदि वारे पूर्वानुमान गरी शिक्षण गर्दा वा सिकाउदा हुन सक्ने सम्भावित त्रुटीहरूबाट सहज र स्वाभाविक रूपमा बच्न सकिन्छ।

२. नेपाली भाषाको शुद्ध मानक र स्तरीकृत स्वरूपको तुलनात्मक रूपमा अमानक र अनौपचारिक स्वरूप संगको अध्ययन विश्लेषण गरेर समस्याको समाधान गर्न सकिन्छ । जस्तै-क्रिया-कृया, कृति-कीर्ति, यश-यस, सित-शीत, विधार्थी-विद्यार्थी फुल-फूल, ज्यापु-ज्यापू, कोट-कोत आदि ।

३. भाषाको प्रयोजनपरक भेदबारे जानकारी गराई शिष्ट, स्तरीय, मानक प्रयोगबारे उत्प्रेरित गर्दा शुद्ध भाषिक प्रयोगका सन्दर्भमा देखापर्ने समस्याबाट छुटकारा पाउन सकिन्छ ।

४. भाषा सम्बन्धी वृहद गोष्ठी, मानक भाषिक प्रयोग सम्बन्धी प्रचार प्रसारले समेत शुद्ध भाषिक प्रयोगका सन्दर्भमा देखापर्ने समस्याहरूको निराकरण गर्न सकिन्छ ।

५. राष्ट्रिय तथा अन्तरराष्ट्रिय स्तरका पत्र पत्रिका, सूचना तथा संचारमूलक नेपाली भाषिक सामग्रीहरूको अध्ययनबाट शुद्ध भाषिक प्रयोगका सन्दर्भमा हुन सक्ने त्रुटीहरूबाट जोगिन सकिन्छ ।

निष्कर्ष

मैथिली भाषा र नेपाली भाषा समान भाषा परिवार र वर्ग का भाषा भए पनि मैथिली मातृभाषीले, समाजिक पृष्ठभूमि भाषाको तत्त्वगत अन्तर, शुद्ध र मानकीकृत भाषिक स्वरूप वारे जानकारीको कमी दोस्रो भाषा सिकाइमा हुने स्थानान्तरण सम्बन्धी समस्या, प्रयोजन विशेषका लागी मात्र भाषिक प्रयोग गरिने हुँदा भाषा सिकाईका क्रममा समस्याहरू देखापर्छ । त्यसकारण शुद्ध नेपाली भाषा प्रयोगका लागी त्रुटीहरूको पूर्वानुमान गरी

मानकीकृत स्वरूपबारे जानकारी प्राप्त गरेर शुद्ध भाषिक प्रयोगका क्रममा देखापर्ने समस्याहरूको सहज र स्वभाविक रूपमा निराकरण गर्न सकिन्छ ।

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महिलाहरुको सामाजिक एवं आर्थिक अवस्थामा परिवर्तनको सन्दर्भमा: एक समाजीक विश्लेषण

भोला प्र. राउत*, पीएच.डी.

सारकथन (Abstract)

महिला र पुरुष एउटै सिक्काका दुवै पाटा हुन्। समाजमा पुरुषको विकाससँगसँगै महिलाहरुको पनि विकास हुनुपर्दछ। पुरुषको सामाजिक एवं आर्थिक परिवर्तनसँगै महिलाको सामाजिक तथा आर्थिक जीवनमा पनि परिवर्तन आएको हुन्छ। समय र परिस्थिति अनुसार समाज अगाडि बढ्ने क्रममा परम्परादेखि चल्दै आएको धर्म, संस्कृति, रीतिरिवाज, मूल्यमान्यता र दृष्टिकोणमा पनि परिवर्तन आएको पाइन्छ। सप्तरी जिल्लाको ईटहरी विष्णुपुर गा.वि.स. मा गरीबी अशिक्षा बेरोजगारीवाट ग्रसित महिलाहरुको सामाजिक तथा आर्थिक परिवर्तनमा आधुनिकीकरण, शहरीकरण र पश्चिमीकरणले पनि निकै ठूलो प्रभाव पारेको पाइन्छ।

मूल शब्द: औद्योगिकीकरण, पैतृक सम्पतिको हक, राजनीतिक हभागिता, सहरीकरण

१ परिचय

विश्व परिवर्तनको नियममा आधारित छ। प्राचीनकालको समाज समायान्तरालमा परिवर्तन आउँदा सामाजिक जीवनका हरेक पक्षमा परिष्कार तथा परिमार्जन भए। सदियौकालमा दुङ्गेयुगवाट शुरु भएको समाज परिवर्तनमा क्रमशः परिवर्तन हुदै विज्ञान प्रविधिको युगमा प्रवेश गरेको छ। यस दौडमा समाज सरलवाट जटिल, एकरूपतावाट बहुरूपतातर्फ, साधारण प्रविधिवाट उच्चस्तरीय प्रविधिको प्रयोग गर्न सक्ने हैसियतमा बृद्धि भयो। समाजका आवश्यकता र चाहाना परिपूर्ति गर्ने क्रममा नै सामाजिक एकाईको जन्म र त्यसमा परिवर्तन आउँछ।

परिवर्तनको अर्थ, व्यवस्था र संरचनाको स्वरूपमा आउने फरक वा फेरबदल भन्ने हुन्छ। त्यसैले सामाजिक परिवर्तन समाज, सामाजिक घटना वा व्यवस्थामा कुनै निश्चित समयको अन्तरालमा आउने बदलाव हो अथवा

समाज एवं सामाजिक संरचना, व्यवस्था, प्रक्रिया, प्रकार्यमा आउने परिवर्तनलाई नै सामाजिक परिवर्तन भनिन्छ। (गोपालकृष्ण अग्रवाल, २०१२)

नेपाली महिला मात्र नभएर विश्व परिवेशमा हेर्दा पनि महिलाहरुको अवस्था ज्यादै दयनीय भएको पाइन्छ। प्राचीन ग्रीस रोमको इतिहासलाई हेर्ने हो भने पनि के पाइन्छ भने महिलाहरुलाई घरभित्रका कार्यमा मात्र सीमित गरिन्थ्यो। राजनीतिक तथा अन्य अधिकार प्रदान गरिएको थिएन (ठाकुर, २००६) वैदिक कालमा पनि महिलाहरु स्वतन्त्र थिएनन्।

अन्तराष्ट्रिय स्तरमा महिलाको अधिकारको सन्दर्भमा अध्ययन गर्ने हो भने सन् १९४५ मा संयुक्त राष्ट्र संघले महिला र पुरुषबीच समानता कायम गर्नुपर्छ भन्ने कुरा संयुक्त राष्ट्र संघको बडापत्रमा पारित गरियो र विभिन्न राष्ट्रका प्रतिनिधिहरुले महिला र पुरुषबीच समानता हुनु पर्दछ भन्ने सम्बन्धमा आफ्नो

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वचनबद्धता गरेको पाइन्छ । सन् १९४६ मा संयुक्त राष्ट्र संघभित्र महिलाको विषयमा कार्य गर्ने एक प्रमुख निकायको रूपमा महिलाको स्थिति सम्बन्धी आयोगले महिलाका राजनीतिक, आर्थिक, सामाजिक, शैक्षिक अधिकारको सम्बर्द्धन गर्ने र महिलालाई समान अधिकार दिने कार्यवारे उल्लेख गरेको पाइन्छ । मानव अधिकारको विश्वव्यापी घोषणा पत्र १९४८ को धारा १ मा सबै व्यक्तिहरु जन्मजात स्वतन्त्र र प्रतिष्ठा तथा अधिकारमा समान हुन्छन् भन्ने उल्लेख गरिएको छ । (यू.एन.घोषणा पत्र, १९४८) यसैगरि सन् १९७९ महिला विरुद्ध हुने सबै प्रकारको भेदभाव उन्मूलन गर्ने सम्बन्धी महासन्धि संयुक्त राष्ट्र संघको महाधिवेशनले पारित गर्‍यो । यस महासन्धिमामा महिलाको मानव अधिकारलाई वैधानिक मान्यता दिन राजनीतिक, आर्थिक, सामाजिक एवं साँस्कृतिक क्षेत्रमा लिइएको आधारमा पुरुष र महिलाबीच रहेका सवे प्रकारका भेदभाव, असमान व्यवहार र प्रचलनहरुलाई अन्त्य गर्ने व्यवस्था गरेको छ (यू.एन.सिड महासन्धि, १९७९) ।

नेपाली समाज हिन्दु धर्ममा आधारित समाज भएको हुनाले महिला र पुरुषका फरक-फरक भूमिक रहेका छन् । जसको फलस्वरूप त्यही मान्यता बोकेका नियम कानूनहरुको निर्माण भएको पाइन्छ । तर पछि विस्तारै विश्वमा चलेका महिला आन्दोलन, महिला अधिकार आदि सवालहरुले नेपाली समाजलाई पनि प्रभाव पार्दै गएको पाइन्छ । त्यसैले विगत अवस्थामा धर्म सामाजिक मूल्य मान्यता आदि कुराहरुले महिलाको सामाजिक स्थिति कमजोर खालको रहेको थियो । तर ती नकारात्मक मूल्य मान्यतालाई समय सापेक्ष सुधार र परिमार्जन गर्दै लानु पर्दछ । त्यसको सट्टा वर्तमान कानूनमा नै महिलाको विवाह गर्ने उमेर

तोकिएको पाइन्छ । जस अनुसार मुलुकी ऐन विवाहवारीको महलमा महिलाको विवाह गर्ने उमेर संरक्षकको मञ्जुरी भए १८ वर्ष र नभए २० वर्ष भनी तोकिए पछि बालविवाहको दर घटेको पाइन्छ । (मुलुकी ऐन, २०२०, एघारौँ संशोधन) । अंशवण्डा र पैत्रिक सम्पत्तिको हकमा पनि वर्तमान अवस्थामा महिला वा छोरीहरुले जन्मदै अधिकार प्राप्त गर्ने गर्दछन् र विवाह पश्चात आफूखुसी गर्न पाउँछिन् । तर विगत अवस्थामा महिलाहरुले पैत्रिक सम्पत्ति वा अंशको लागि ३५ वर्षसम्म अविवाहित अवस्थामा नै पर्खनु पर्ने र त्यसपछि विवाह गरेमा त्यो अंश स्वतः पुनः माइती पक्षमा नै जाने प्रावधान रहेको थियो । (मुलुकी ऐन : एघारौँ संशोधन) । तर त्यसमा परिवर्तना भई हाल महिलाहरु अंशको लागि हकमा पनि निकै राम्रो कानूनी हैसियत स्थापिता गर्न सफल देखिन्छन् ।

नेपालमा विभिन्न भाषा, धर्म तथा जातजातिका मानिसले बसोबास गर्दछन् । यहाँका मानिसले आ-आफ्नो परम्परा अनुसार विभिन्न चाडपर्वहरु आ-आफ्नौ किसिमले अवलम्बन गरेको पाइन्छ । हिन्दु धर्मालम्बिहरुको प्रमुख केहि चाडपर्वहरुमा दशैं, तिहार, चैते दशैं, कृष्णअष्टमी, रामनवमी आदी हुन् भने बौद्धधर्म मान्नेहरुको लोसार, क्रिश्चियनको क्रिश्मसडे, मुस्लिमको ईद, किराँतहरुको उद्यौली उभौली पर्वहरु मनाउने गरेको पाइन्छ । यस्ता धर्म, संस्कृति र परम्परागत मूल्य मान्यतामा पनि परिवर्तन भई आधुनिकता तर्फ समाज अगाडी बढेको पाईन्छ ।

हिजोसम्म घरभित्र सिमित रहने महिलाहरु आज खुलेर घर बाहिरका कार्यहरुमा सहभागी हुने गरेका छन् । शहरीकरण, औद्योगिक विकास, पारिवारिक संरचनामा आएको

परिवर्तन, पेशा, धर्म जीवनयापन, शैली आदिको परिवर्तनले हिजोको महिलाहरु र आजको महिलाहरुमा व्यापक परिवर्तन आएको छ। हिजो सम्म महिलालाई आफ्नो पैतालाको धुलो सम्झने पुरुष प्रधान समाजले आज यही परिवर्तनका कारण महिलालाई सम्मान, समान हैसियत र भूमिकामा हेर्ने परिपाटिको विकास भएको छ। “ढिलो होस छोरा होस” भन्ने नेपाली उखानले पनि हिजोको छोरा र छोरी बीचको हैसियतको उजागर गरिदिएको छ। हिजोको महिलाहरुको वास्तविक जीवनमा लाग्ने भनाईहरु आज उखानको रूपमा मात्र सिमित हुने वातावरणको विकास हुँदै गएको अनुभूति आजका महिलाहरुले गर्न थालेका छन्। छोरीलाई स्कूल पठाउन हुन्छ भन्ने मान्यता पनि सामाजिक, साँस्कृतिक परिवर्तन कै कारण आज निरर्थक बन्न पुगेको छ।

वर्तमान समाज परिवर्तनको उपज हो समाज विकास कै क्रममा विभिन्न सामाजिक र साँस्कृतिक प्रक्रियाहरुको थालनी, निरन्तरता र परिमार्जन हुँदै अगाडि बढेको देखिन्छ। जसमा महिलाहरुको योगदान पनि कम छैन। राजविराजको विमानस्थल भनेर चिनिने सप्तरी जिल्लाको इटहरी विष्णुपुर गाँ.वि.स. राजविराज नगरपालिका सदरमुकाम देखि दक्षिण पट्टी टाँसिएको भुभागमा अवस्थित छ। इटहरी गाँ.वि.स.मा कच्ची सडक बनेको छ, यही सडकलाई ठाँउ ठाँउमा ग्राभेल हुन शुरु भएको, खानेपानी, टेलीफोन, सरकारी विद्यालय, निजी विद्यालय र यस गाँ.वि.स. वार्ड नं. ५ र ९ मा महेन्द्र विन्देश्वरी बहुमुखी क्याम्पस समेत अवस्थित छ। सगरमाथा अंचलको सदरमुकाम राजविराज सँग जोडीएको यो गाँ.वि.स. सम्म नगरपालिका विस्तार भइ राखेको छ। यहाँका अधिकांश

महिलाहरु अशिक्षित भएको कारण र सँगै कलकारखाना, उद्योग धन्धा नभएको कारण घर गृहस्थीमा नै अल्मिएको पाइन्छ। छोरी माथिको विभेदको कारण यहाँका महिलाहरु अगाडी बढ्न सकेका छैनन्। कुनै पनि बैठक, राजनीतिक भेला वा सभासमारोहमा भाग लिने अवसर पनि पुरुषले नै बढी पाएको देखिन्छ। सम्पतिको कसरी प्रयोग गर्ने, सम्पतिमा कस्को स्वामित्व रहने भन्ने विषयहरुमा निर्णय गर्ने अवसर अझ सम्म पनि महिलाहरुले समान रूपमा पाएको अवस्था छैन। यस ईटहरी विष्णुपुर गाँ.वि.स. मा वसोवास गर्ने महिलाहरुको सामाजिक साँस्कृतिक तथा आर्थिक अवस्थामा आएको परिवर्तनले निर्णय प्रकृत्यामा पारेको प्रभाव र अध्ययन क्षेत्रका महिलाहरुको राजनीतिक तथा आर्थिक सहभागितावारे अध्ययन गरिएको छ।

१.१ अध्ययनको प्रश्न

सामाजिक, आर्थिक परिवर्तन समाज विकासको क्रममा अपरिहार्य पाटो हो भन्नुमा कुनै अतिसयोक्ति नहोला। मानव विकासका लागि परिवर्तन अनिवार्य नै छ। यसमा पनि विश्वकै आधा जनसंख्या ओगट्न सफल महिलाहरुको विकासमा सामाजिक, आर्थिक र साँस्कृतिक परिवर्तनले महत्वपूर्ण भुमिका निर्वाह गरेको हुन्छ जुन सबै परिस्थितिमा सहजमात्र नभई समस्यामूलक पनि हुने गर्दछ। यसै सन्दर्भमा अध्ययन क्षेत्र सप्तरी जिल्लाको इटहरी विष्णुपुर गाविसका महिलाहरुको सामाजिक एवं आर्थिक परिवर्तनमा आएका र आउन सक्ने निम्न समस्याहरुको बारेमा यो अध्ययन केन्द्रित रहने छ।

- वर्तमानमा महिलाहरुको सामाजिक, आर्थिक र साँस्कृतिक अवस्थामा परिवर्तन आएको छ?

- परिवर्तनले निर्णय गर्ने प्रकृत्यामा के कस्तो प्रभाव परेको छ ?
- परिवर्तनले महिलाहरुको राजनीतिक तथा आर्थिक सहभागिता कस्तो रहन गएको छ ?

यसरी अधिल्लो पुस्ताको महिलाहरु र वर्तमानका महिलाहरुले मनोरन्जन, शिक्षा, स्वास्थ्य, रोजगार तथा समाजको महिलाप्रतिको दृष्टिकोणमा केही परिवर्तन भने आएको पाउन सकिन्छ भन्ने विषयहरुलाई समेत अध्ययनको समस्याको रुपमा हेरिएको छ। यसैगरी सामाजिक समस्याका महिलाहरु शिक्षा क्षेत्रमा कमजोर हुन गई उनीहरुका आत्मविश्वासको कमी हुने, नेतृत्व गर्ने क्षमताको अभाव, निर्णायक शक्ति कमजोर तथा सामाजिक रुढिवादीले गर्दा अबै पनि महिलाहरुमा उल्लेखनीय परिवर्तन आउन सकेको छैन भन्ने जस्ता विषयहरुलाई समेत अध्ययन क्षेत्रमा समस्याको रुपमा लिएको छ।

१.२ अध्ययनको उद्देश्य

- १) महिलाहरुको सामाजिक तथा आर्थिक अवस्थामा आएको परिवर्तनको अध्ययन गर्ने।
- २) सामाजिक एवं आर्थिक परिवर्तनले निर्णय प्रकृत्यामा पारेको प्रभावको अध्ययन गर्ने।
- ३) राजनीतिक तथा आर्थिक सहभागिताको अध्ययन गर्ने।

१.३ अध्ययन विधि

२.१ अनुसन्धान ढाँचा

यस अध्ययन क्षेत्रमा अनुसन्धानको लागि वर्णात्मक तथा विश्लेषणात्मक ढाँचा प्रयोग गरिएको छ। आवश्यकता अनुसार अन्य ढाँचा पनि समावेस गरिएको छ।

२.२ नमुना छनोट प्रक्रिया

यस अध्ययन क्षेत्रको आधार तयार गर्दा नमुना छनोटको आधारमा इटहरी विष्णुपुर गाविस वार्ड नं. ५ र ९ को जम्मा घरधुरी संख्या ५०९, मध्येबाट १० प्रतिशत विवाहित महिलाहरुलाई नमुना छनोट विधिअन्तर्गत अध्ययनको लागि १५ वर्षभन्दा माथि र ६० वर्षभन्दा मुनिका महिलाहरुलाई नमुनाका रुपमा छनोट गरी अध्ययन गरिएको छ।

२.३ तथ्याक संकलन विधि

अनुसन्धानको लागि स्थलगत सर्वेक्षण, अन्तर्वाता, अवलोकन छलफल र प्रश्नावलीलाई मुख्य आधार बनाइएको छ। यस विधिको साथै द्वितीय श्रोतलाई समेत अवलम्बन गरिएको छ। यस अध्ययनका लागि अध्ययनकर्ता स्वयं अध्ययन क्षेत्रमा गई तथ्याडक सङ्कलन गरेकाले तथ्याडकहरु विश्वसनीय र प्रमाणिक रहेका छन्। द्वितीय श्रोतका हकमा गाविस कार्यालयबाट जस्ता आधिकारिक सामग्री प्राप्त गरिने हुँदा प्रमाणिक छन्।

३. जात जातिको संरचना

सबै जातिहरुको पहिचान हुनु नै देशको पहिचान हो त्यसैले अध्ययन गरिएको क्षेत्रमा के कस्ता जात जातिको बसोवास रहेको छ भनेर अध्ययन गर्दा अध्ययन गरिएको क्षेत्र सप्तरी जिल्लाको इटहरी विष्णुपुर गाँ.वि.स. वार्ड नं. ५ र ९ का विभिन्न जात जातिको बसोवास गरेको पाइन्छ। यस अध्ययन छनौटमा परेका दुई वटा वार्ड का ५०९ घरधुरी मध्ये १० प्रतिशत को दरले नमुना लिदा ५० घरधुरीको ५० जना महिलाहरुको विवरण निम्न तालिकामा देखाइए अनुसारको जातिय बसोवास रहेको पाइएको छ।

तालिका नं.१
नमूना छनोटमा परेका महिलाहरुको जातीय
सम्बन्धी विवरण

क्र.स	विवरण	संख्या	%
१	यादव	२१	४२
२	धानुक	६	१२
३	अमात	५	१०
४	ब्राहमण	४	८
५	मुसहर	४	८
६	खतवे	२	४
७	चमार	२	४
८	वरै	२	४
९	सोनार	२	४
१०	बरही	१	२
११	धोवी	१	२
जम्मा		५०	१००

स्रोत : स्थलगत सर्वेक्षण २०७३

यस क्षेत्रमा यादवको बसोबास ४२% रहेको पाइयो । धानुकहरु १२% , अमात १०% , ब्राहमण ८% , मुसहरहरु ८% , खतवे ४% , चमारहरु ४% , वरैहरु ४% , सोनारहरु ४% , बरहीहरु २% र धोवी २% रहेको पाइन्छ । यस अध्ययन क्षेत्रमा यादवहरुको बाहुल्यता रहेको छ । यो क्षेत्रमा बहुजातिय भए पनि सबै जना मिलेर बसोबास गरेको पाइन्छ ।

३.१ पेसागत विवरण

पेशाले कुनै पनि व्यक्तिको आर्थिक अवस्था र

सामाजिक अवस्था के कस्तो रहेको छ भन्ने समेतको जानकारी लिन सकिने हुन्छ । त्यसैले अध्ययन क्षेत्रका उत्तरदाता महिलाहरुको पेशागत विवरण के कस्तो रहेको छ भन्ने कुराको पेशागत विवरणलाई तलको तालिकामा उल्लेख गरिएको छ ।

तालिका २
नमूना छनोटमा परेका महिलाहरुको पेशा
सम्बन्धी विवरण

क्र.स	विवरण	संख्या	%
१	कृषि	३६	७२
२	नोकरी	२	४
३	व्यापार	५	१०
४	मजदुरी	७	१४
जम्मा		५०	१००

स्रोत : स्थलगत सर्वेक्षण २०७३

५० जना उत्तरदाता महिलाहरु मध्ये ३६ जना कृषि पेसामा संलग्न भएको देखिन्छ भने नोकरीमा ४% महिलाहरु संलग्न भएको पाइयो । त्यसैगरी १० % व्यापारमा पाइयो । ज्याला मजदुरीमा १४ % जीविका चलाएको पाइयो । यस अध्ययनबाट के देखिन्छ भने अधिकांश महिलाहरु कृषि पेसामा संलग्न भएकाले महिलाहरुको सामाजिक एवं आर्थिक अवस्था राम्ररी सुधार नभएको कुरा प्रष्टिन्छ ।

३.२ शैक्षिक स्थिति

शिक्षा ने समाजको परिवर्तनको वाहक हो । शिक्षा विनाको समाज कहिल्यै विकासको गतिमा अगाडी बढ्न सक्दैन । समाजको स्तर पनि शिक्षाले नै छुट्टिन्छ । कुन समाज कति

अगाडी छ र कुन समाज कति पछाडी छ भन्ने कुरा पनि त्यस समाजमा बसोबास गर्ने व्यक्तिहरुबाट थाहा पाउन सकिन्छ। त्यहाँ सबै एक अर्का सँग मिलेर बसेका हुन्छन् भन्ने अशिक्षित समाजमा सधैं भगडा र कोलहाल भईरहन्छ।

३.३ आर्थिक स्थिति

समाज परिवर्तनशील छ। त्यसैले समाज र संस्कृतिको परिवर्तनले महिलाको आर्थिक स्थितिमा कस्तो प्रभाव पारेको छ भन्ने धारणा निम्न तालिकामा प्रस्तुत गरिएको छ।

तालिका ३

घरयासी आर्थिक निर्णय प्रक्रियाको प्रभाव विवरण

क्रस	विवरण	संख्या	%
१	आर्थिक कारोवार स्वं महिलाले	१२	२४
२	आर्थिक कारोवार पतिले	२०	४०
३	आर्थिक कारोवार दुवैले	१७	३४
४	सासु ससुराले	१	२
	जम्मा	५०	१००

स्रोत : स्थलगत सर्वेक्षण २०७३

तालिका ३ अनुसार घरभित्र आर्थिक कारोवारमा आफै निर्णय गर्ने उत्तरदाता महिलाहरुको संख्या १२ जना २४%, श्रीमानले निर्णय गर्नु पर्दछ भन्ने २० जना ४०%, दुवै (श्रीमान श्रीमति) ले निर्णय गर्ने भन्ने १७ जना ३४% र सासु ससुराले निर्णय गर्छन् भन्नेको

संख्या २% रहेको पाइयो। यसबाट के प्रष्ट हुन्छ भने आर्थिक कारोवार गर्ने कुरामा महिलाको हैसियत पुरुष भन्दा कम देखिन्छ। पुरुष सरह महिलाको निर्णय प्रक्रियामा सहभागि गराउन महिलाको लागि तथा महिलालाई अवसर प्रदान गर्न जरुरी रहेको देखिन्छ। तापनि धेरै मात्रामा भने सुधार हुदै जान थालेको कुरा बुझ्न सकिन्छ।

१.४ अध्ययनको महत्व

सप्तरी जिल्लाको इटहरी विष्णुपुर गाविस वार्ड नं. ५ र ९ मा अवस्थित महिलाहरुको वारेमा भने केही जानकारी लिन सकिने छ। महिला र पुरुष एक रथका दुई पाँगा हुन। एक मात्र पाँगाको भरमा रथ सुचारु रूपले गुड्न सक्दैन। रथ राम्ररी गुड्नलाई दुवै पाँगाको उतिकै महत्व हुन्छ। त्यसै अनुरूप समुन्नत मानव समाजको विकासको लागि महिला र पुरुष दुवैको समान भूमिका हुन जरुरी छन। तथापि विश्वव्यापी रूपमा नै महिला र पुरुष बीचमा असमान सम्बन्ध रहेको पाइन्छ। यदि समाजमा पुरुष सरह अवसर र समान भूमिका पाउने हो भने महिलाहरुको परिवर्तन पनि मन्द रूपमा नभएर तिब्र हुने कुरामा दुई मत हुने थिएन।

३.४ सामाजिक संघ संस्था र महिला समूहमा पारेको प्रभाव

यस अध्ययन क्षेत्रका महिलाहरुमा सामाजिक आर्थिक परिवर्तनले सामाजिक संघ संस्था तथा महिला समूहहरुमा कस्तो प्रभाव पारेको छ भन्ने सम्बन्धमा उत्तरदाता महिलाहरुको विवरण निम्न तालिकामा उल्लेख गरिएको छ।

तालिका ४

सामाजिक संघ संस्था र महिला समूहमा
पारेको प्रभाव

क्रस	विवरण	संख्या	%
१	सामाजिक संस्थाको निर्णायक पदमा बसेको	२	४
२	महिला समूहहरु वृद्धि भएको	३२	६४
३	नयाँ संस्थाहरु खोलेको	४	८
४	संस्थाको सदस्य संख्यामा महिला पुरुष समान नरहेको	१२	२४
जम्मा		५०	१००

स्रोत : स्थलगत सर्वेक्षण २०७३

तालिका ४ अनुसार सामाजिक संस्थाको निर्णायक पदमा बस्नेको ४% रहेको, महिला समूहमा वृद्धि भएको भन्नेको संख्या ६४% , नयाँ संस्था खोलेको भन्नेको संख्या ८% र संस्थाको सदस्य संख्यामा महिला पुरुष समान नरहेको भन्नेको संख्या २४% पाइयो। यसबाट के प्रष्ट हुन्छ भने सामाजिक तथा आर्थिक परिवर्तनले महिलाहरुमा चेतनाको वृद्धि गरेको र अन्य सामाजिक संघ संस्थामा महिलाको पहुँच हुन सकेको नदेखिए पनि महिला समूहहरु गठन गरी अगाडि बढ्नु पर्छ भन्ने सोच बढेको भन्ने कुरा ३२ महिला समूहहरु महिलाको सक्रियतामा गठन गरिएकोबाट देखिन्छ।

३.५ राजनीतिक दलहरुमा महिलाको निर्णय
प्रक्रियामा प्रभाव

सामाजिक एवं आर्थिक क्षेत्रमा भएको परिवर्तनले राजनीतिक दलहरुमा महिलाको के

कस्तो प्रभाव परेको छ, निर्णायक पदमा महिलाको सहभागिता कस्तो रहेको छ , दलहरुको समितिमा महिला पुरुष समान सहभागिता रहेको छ छैन भन्ने सन्दर्भमा उत्तरदाता महिलाहरुको तालिका निम्न प्रकार छन्।

तालिका ५

राजनीतिक दलहरुमा महिलाको निर्णय
प्रक्रियामा प्रभाव

क्रस	विवरण	संख्या	%
१	राजनीतिक दलको निर्णायक पदमा बसेको	१	२
२	दलहरुको कार्य समितिमा संख्या वृद्धि भएको	२०	४०
३	दलहरुको समितिमा महिला पुरुष समान सहभागिता रहेको छैन	२९	५८
जम्मा		५०	१००

स्रोत : स्थलगत सर्वेक्षण २०७३

उल्लेखित तालिका अनुसार ५० जना उत्तरदाता महिलाहरु मध्ये राजनीतिक दलको निर्णायक पदमा रहेको भन्नेको संख्या १ जना, दलहरुको कार्य समितिमा सदस्य संख्या वृद्धि भएको भन्नेको संख्या २० जना र समान सहभागिता नरहेको भन्नेहरुको संख्या २९ जना पाइयो। यसबाट के प्रष्ट हुन्छ भने राजनीतिक दलहरुको निर्णायक पदमा महिला संख्या नगण्य मात्रामा रहेको छ भने सदस्य संख्यामा भने वृद्धि भएको तथ्यांकले देखाए अनुसार दलहरुमा महिलाको सहभागितामा सकारात्मक परिवर्तन भने हुँदै गएको देखिन्छ।

३.६ साँस्कृतिक क्षेत्रमा पारेको प्रभाव

सामाजिक आर्थिक परिवर्तनले साँस्कृतिक क्षेत्रमा महिलाको के कस्तो प्रभाव पार्न गएको छ भन्ने सन्दर्भमा उत्तरदाता महिलाहरुको विवरण निम्न तालिकामा प्रस्तुत गरिएको छ।

तालिका ६

साँस्कृतिक क्षेत्रमा पारेको प्रभाव विवरण

क्रस	विवरण	संख्या	%
१	महिनावारी हुँदा छोइछिटोको व्यवहार हटेको छ	३६	७२
२	महिनावारीमा छोइछिटोको व्यवहार हटेको छैन	२	४
३	काजक्रियामा महिलालाई रोक छैन	२	४
४	विधुवा महिलाले रातो गरगहना कपडा लगाउन थाले	१०	२०
जम्मा		५०	१००

स्रोत : स्थलगत सर्वेक्षण २०७३

उपरोक्त तालिका अनुसार छोइछिटो व्यवहार हटेको छ भन्ने उत्तरदाता महिलाहरुको संख्या ७२% रहेको छ। हटेको छैन भन्ने ४% रहेको छ, काजक्रियामा पनि रोक छैन भन्नेको संख्या ४% रहेको छ। विधुवा महिलाले रातो गरगहना कपडा लगाउने थाले भन्नेको २०% रहेको पाइन्छ। यसबाट महिलामाथि विभेद रहेको छैन। अहिले धेरै मात्र सुधार भएको र साँस्कृतिक विभेद भन्ने कुरा यस अध्ययन क्षेत्रमा देखिएको छैन।

३.७ भू-स्वामित्वको अवस्था

नेपाल पुरुषप्रधान समाज हो जहाँ सम्पत्तिमाथि पुरुषको मात्र अधिपत्य रहेको छ। समाज विकासको विभिन्न चरणलाई हेर्ने हो भने पनि महिलालाई सधैं अधिकारबाट वञ्चित गरिदै आएको छ र दोस्रो दर्जाको नागरिकको रूपमा व्यवहार गरिदै आएको पाइन्छ। त्यस्तै परिवारमा भएको घरजग्गामा महिलाको स्वामित्व कस्तो रहेछ भनेर अनुसन्धान गर्दा अध्ययन क्षेत्रमा उत्तरदाता महिलाहरुको विवरणलाई तल प्रस्तुत गरिएको छ।

तालिका ७

भू-स्वामित्व माथिको प्रभाव विवरण

क्रस	विवरण	संख्या	%
१	पुरुषमा नियन्त्रित	२६	५२
२	महिलामा नियन्त्रित	१२	२४
३	महिला पुरुष दुवैमा नियन्त्रित	१२	२४
जम्मा		५०	१००

स्रोत : स्थलगत सर्वेक्षण २०७३

माथिका तालिका अनुसार भू-स्वामित्वको आधारमा उत्तरदाता महिलाहरुको अवस्थालाई अध्ययन गर्दा यस क्षेत्रमा अधिकांश भू-स्वामित्व पुरुषहरुमा नै नियन्त्रित रहेको पाइयो। ५२% भू-स्वामित्व पुरुषमा नै रहेको छ भने २४% भू-स्वामित्व महिलामा रहेको देखियो। त्यस्तै २४% भू-स्वामित्व महिला र पुरुष दुवैमा रहेको देखियो। यस तथ्याङ्कबाट के कुरा प्रष्ट हुन्छ भने महिलाहरु भू-स्वामित्वमा पुरुष भन्दा अतिकम रहेको देखिन्छ। ग्रामीण क्षेत्रमा रहेको महिलाहरुमा पनि भू-स्वामित्वको अधिकार विस्तारै

दिनानुदिन बढिरहेको छ । यसको मूलकारण नेपाल सरकारले महिलाको नाममा जग्गा खरिद गर्दा राजस्वमा छुट दिएकोले भू-स्वामित्वमा महिलाको पकड बढिरहेको देखियो । महिलाहरुमा आर्थिक परिवर्तन आएका छ ।

३.८ महिलाको नाममा जग्गा जमिनको अवस्था

भूमिले व्यक्तिको आर्थिक अवस्था जाहेर गरेको हुन्छ । समाज व्यक्तिको इज्जत प्रतिष्ठासँग पनि जोडेर हेरिएका हुन्छ । जग्गा जमिन धेरै भएका मानिस समाजमा प्रतिष्ठित व्यक्तिको रूपमा चिनिन्छ । यस क्षेत्रमा भूमिको आधारमा उत्तरदाता महिलाहरुको नाममा जग्गा के कस्तो अवस्थामा रहेको छ भन्ने विवरण तलका तालिकामा उल्लेख गरिएको छ ।

तालिका ८

महिलाको नाममा जग्गा जमिनको अवस्था विवरण

क्रस	विवरण	संख्या	%
१	१० कठ्ठा भन्दा कम	१६	३२
२	१० कठ्ठा भन्दा बढी	१०	२०
३	जग्गा नरहेको	२४	४८
जम्मा		५०	१००

स्रोत : स्थलगत सर्वेक्षण २०७३

तालिका ८ अनुसार १० कठ्ठाभन्दा कम जग्गा रहेको ३२% उत्तरदाता रहेको पाइयो । १० कठ्ठाभन्दा बढी जग्गा हुने उत्तरदाता महिलाहरुको संख्या २०% रहेको पाइयो । त्यसैगरी ४८% उत्तरदाता महिलाहरुको नाममा जग्गा नरहेको देखियो । महिला र पुरुषमा सम्पत्तिमाथि समान अधिकार रहेको

छैन भन्ने कुरा देखिन्छ तर पनि ३२% महिलाको नाममा जग्गा जमिन हुनु नेपाली महिलाहरुमा राम्रो सुधारको अवस्था मान्न सकिन्छ ।

४. निष्कर्ष

महिलाहरु पुरुषभन्दा पछाडि छन । सहरी क्षेत्रभन्दा ग्रामीण क्षेत्रका महिलाहरु अझै पनि पछाडि परेको पाइन्छ । यसको कारण सामाजिक मुल्यमान्यता परम्परा तथा रीतिरिवाजहरु नै हुन् । तापनि समयको परिवर्तनसँगसँगै महिलाहरुको सामाजिक, आर्थिक, साँस्कृतिक अवस्थामा पनि प्रभाव परेको पाइन्छ । यस गाविसका महिलाहरुमा रजस्वला हुँदा छोइछिटो बार्न छाडेर नयाँ मुल्यमान्यतालाई अपनाएको छ जस्मा कुनै किसिमको विभेद छैन । सप्तरी जिल्लाको किसानहरुलाई नेपालकै धनी किसानको रूपमा चिनिन्छ । प्रायः सबै महिलाहरु ७२% कृषि पेसामा संलग्न भए तापनि उनीहरुको आर्थिक उत्पादनमा खासै प्रभाव देखिदैन । अहिलेको नयाँ प्रविधि अनुसार खेती गर्दा पनि सरकारी राहतकै अभावको कारणले खेतीबाट त्यति फाइदा भन्ने भनाई उत्तरदाता महिलाहरुको रहेको छ । यस गाविसमा रहेको महिलाहरु संघ संस्थाहरुको निर्णायक पदमा ४% मात्र रहेकोले निर्णय प्रक्रियामा महिलाहरुको प्रभाव आर्थिक तथा सामाजिक परिवर्तनमा पनि रहेको देखिन्छ । सँगै महिला समूहको वृद्धि ६४% रहेकोले महिलाहरु आफ्नो अधिकार प्रति शसक्त हुदै गएको मान्न सकिन्छ । अन्य क्षेत्रको सदस्य पदमा सहभागी हुने अवसर पाउन थालेको अवस्था पाइयो ।

आर्थिक कारोवार गर्ने सम्वन्धमा घरयासी निर्णय प्रकृत्यामा महिलाहरुले २४% रहेकोले

घरयासी निर्णय प्रकृत्यामा सुधारोन्मुख रहेको अवस्था छ । राजनीतिक क्षेत्रमा महिलाको प्रभाव सम्बन्धमा राजनीतिक दलको निर्णायक पदमा २% मात्र रहेकोले निर्णायक पदमा महिलाको राजनीतिक सहभागिता कमजोर रहेको छ । साँस्कृतिक क्षेत्रमा पनि छोइछिटोको व्यवहार हटेको छ किनकि ७२% महिलाको भनाईले साँस्कृतिक विभेद रहेको छैन त्यस्तै गरी विधुवा महिलाले रातो कपडा, गरगहना लगाउने थाल्नेको संख्या २०% रहेकोवाट महिला विभेद त्यति रहेको छैन । यस क्षेत्रमा महिलाहरुको भूस्वामित्व माथिको नियन्त्रण २४% रहेको पाइयो । यसवाट महिलाहरुको पनि भू-स्वामित्व माथि नियन्त्रण रहेको देखिन्छ । महिलाको नाममा जग्गा जमिन १० कठ्ठाभन्दा कम ३२% महिलाहरुको नाममा रहेको पाइयो । यसवाट महिलाको नाममा पनि जग्गा रहेको पाइन्छ । निष्कर्षतः इटहरी विष्णुपुर गाविसको महिलाहरुको सामाजिक, साँस्कृतिक र आर्थिक अवस्थामा निकै परिवर्तन भएको पाइन्छ ।

५. सुझाव

सदियौं देखी आएका महिलाहरु समयको परिवर्तनसँगसँगै आफ्नो पहिचान खोज्न अगाडी बढ्न थालेको देखिन्छन् । यस ईटहरी विष्णुपुर गाँ.वि.स. का महिलाहरुको आर्थिक एवं सामाजिक अवस्थामा पनि पहिलेको भन्दा सामान्यतया सुधार आएको पाइन्छ । यसरी जति परिवर्तन आउनु पर्ने हो त्यति आएको छैन । आफुलाई समयसँगसँगै परिवर्तन गर्नका लागि यहाँका महिलाहरुलाई निम्न सुझाव दिन सकिन्छ ।

१) सामाजिक, आर्थिक र साँस्कृतिक विकासका लागि महिला शिक्षामा जोड दिई समाजमा

सकारात्मक परिवर्तन ल्याउन सबै महिलाहरुलाई छोरीहरुलाई छोरा सरह समान शिक्षाको अवसर प्रदान गर्नु पर्दछ ।

२) यहाँका धेरैजसो महिलाहरु कृषिमा संलग्न भएकाले कृषि उत्पादनमा बृद्धि गर्न र महिलाको आर्थिक अवस्थामा सुधार ल्याउन वैज्ञानिक ढंगको कृषि गर्ने एवं सहयोग गर्नु आवश्यक देखिन्छ ।

३) यहाँका अधिकांश महिलाहरुको आर्थिक क्षमता बृद्धि गर्न सिलाई, बुनाई, कटाई जस्ता सिपमुलक तालिमहरु दिएर रोजगारी बन्न मद्दत गर्नु पर्दछ ।

४) महिलाहरु घरयासी निर्णय प्रक्रियामा कम सहभागी भएकोले लैंगिक समानता सम्बन्धि कार्यक्रम गर्नु पर्ने देखिन्छ ।

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विजय प्रसाद मिश्र*, पीएच.डी.

सार

विभिन्न कालखण्डको स्थानीय प्रशासन संचालन विधि, जातिय संस्कृति र परम्पराका आधारमा मौलिक र परम्परागत न्याय प्रणालीको स्वरूप र प्रकृत्याको विश्लेषण गर्दा त्यसमा लोकतन्त्रको गुणहरु समावेश भएको पाइन्छ। सबैको राम्रा पक्षहरुलाई अनुशरण गरेर जाँदा स्थानीय लोकतन्त्र निर्माण गर्न सहज हुन्छ। बीसौं शताब्दीको अन्त्यतिर आएको लोकतन्त्रमा समावेशीतन्त्र समाहित भएको छ। अहिले लोकतन्त्रमा समावेशीतन्त्र समाहित भएको छ। मूलधारबाट बाहिरिएका विभिन्न जाती विशेषका संस्कृति, परम्पराका आधारमा गाउँस्तरमा हुने न्यायिक गतिविधिहरुलाई प्रवर्धन गर्नुपर्ने कुरा उठिरहेको छ। गाउँघरमा सामाजिक व्यक्तित्वहरु बसेर फैसला गरिरहेका छन् जसले नेपालको कानूनी प्रकृत्यालाई चुनौती दिइरहेको छ। तर यसले गाउँको समस्या गाउँमै समाधान हुँदा राज्यलाई न्याय प्रणालीमा हुने बोझ वा खर्चको बचत भइरहेको छ। राज्य संचालनको सबै प्रकृत्यामा समान सहभागिता खोजिरहेको समुदायले पुराना परम्पराको पुर्नजागरण चाहिरेका छन्। स्थानीय लोकतन्त्रका लागि न्याय दिन गाउँ पालिका र नगरपालिका स्तरमा न्यायिक समितिहरु गठन भएका छन्। ती समितिहरुले नागरिकका परम्परागत न्यायप्रणालीका नजिरहरुलाई सम्मानित स्थान दिने वातावरण बनाउनु पर्ने देखिन्छ। नेपालको स्थानीय प्रशासनलाई पूर्ण लोकतान्त्रिक बनाउन सांस्कृतिक र आध्यात्मिक पक्षको समावेशीकरणलाई अन्तरघुलन गरी परम्परागत विभिन्न जातिय संस्कृति र न्याय प्रणालीलाई संस्थागत गरी देशलाई समाजवाद उन्मुख बनाउनु पर्दछ।

मुख्य शब्दावली: मौलिक, नेपालीपन, पञ्चचत्वर, अवयव, कथमकदाचित

परिचय

नेपालको शहरी क्षेत्रमा कानूनी प्रकृत्यामा जोड दिने, सानातिना घटनामा पनि प्रहरीको उपस्थिति गराउने चलन रहेपनि गाउँ नै गाउँले ढाकिएको नेपालको गाउँले जीवनमा अहिले पनि जातिय, धार्मिक, सामाजिक रितिरिवाज परम्परा अनुसार न्याय दिने गरेको पाइन्छ। नेपाल कानूनी राज्यभन्दा विभिन्न संस्कृति र परम्पराले तयार गरेको मूल्य मान्यताको आधारमा चलिरहेको छ। राज्यको उपस्थिति नभएको इलाकामा पनि स्थानीय न्याय प्रणाली छ। जातिय संस्कृति र परम्पराका आधारमा मौलिक र परम्परागत न्याय

प्रणालीको स्वरूप र प्रकृत्याको विश्लेषण गर्दा त्यसमा लोकतन्त्रको गुणहरु समावेश भएको पाइन्छ, जसका राम्रा पक्षहरुलाई अनुशरण गरेर जाँदा स्थानीय लोकतन्त्र निर्माण गर्न सहज हुन्छ।

विभिन्न जाति र संस्कृतिको आधारमा दिइने स्थानीय न्याय प्रणालीको प्रकृत्यामा आफ्नो पहिचानको सम्मान गर्ने र मानवीय पक्षलाई बढी जोडदिएको पाइन्छ। सन्थाल जातिको सम्भासम्भी होस या किराँतीहरुको किपट प्रथा वा मुसहर जातिको मररको न्याय प्रणाली सबैले प्रत्येक घरपरिवारको हक अधिकारको उत्तिकै सम्मान गरेको देखिन्छ।

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सबैले खाइसकेपछि खाने राजा महेन्द्र मल्लको कुरा गरौं वा 'न्याय नपाए गोरखा जानु' भन्ने उक्तिको स्मरण गरौं । सबैले के देखाउँछ भने नेपालमा सामाजिक रितिरिवाजकै आधारमा कानूनी प्रावधानहरूको उपज हुने गरेको छ । अहिले नेपाल संघीय गणतन्त्रात्मक मुलुक भएको छ । स्थानीय, प्रान्तीय र संघीय गरी तीन तहको सरकार छ । स्थानीय सरकारले अवलम्बन गरेको लोकतन्त्र वा गणतन्त्रलाई पुरानो मौलिक र परम्परागत प्रवृत्तिहरूले कसरी सहयोग गरिरहेको छ, त ? यो बुझ्नका लागि हामीले पहिले सामाजिक विभिन्न स्तरको संरचनाहरूले कसरी समाज संचालन प्रक्रियाको ढाँचा बनाइरहेको छ, त्यसमा निर्भर गर्दछ । तसर्थ यहाँ नेपालीपन भित्रको सामाजिक गतिविधिहरूमा परम्परागत रूपमा समाज संचालनमा मौलिक ऐतिहासिक प्रक्रियाहरू के कस्ता थिए र त्यसले के कस्तो सामाजिक वातावरण बनिरहेको थियो भन्ने विश्लेषण गर्नका लागि यो अनुसन्धानात्मक लेखन गरिएको हो ।

उद्देश्य

परम्परागत समाज संचालनका प्रक्रिया भित्र रहेको प्रजातान्त्रिक संस्कार, रितिरिवाजहरू कस्ता थिए र त्यसले पूर्ण लोकतन्त्र वा सभवाभागितामूलक लोकतन्त्रलाई अस्तित्वमा राख्नका लागि के सहयोग गर्न सक्दछ भन्ने लेखाजोखा गर्दै राज्य, राजनीतिक पार्टी, गैरसरकारी संस्थाहरू र अन्य सरोकारवालाहरूलाई परम्परागत रितिरिवाजलाई अहिलेको स्थानीय सरकारले आफ्नो न्यायप्रणाली र विकास प्रणालीमा उपयोग गरोस भन्ने यो अनुसन्धानको उद्देश्य रहेको छ ।

अनुसन्धान पद्धति

यो अनुसन्धान सन्दर्भ पुस्तकहरूको अध्ययन, जातीगत न्याय प्रक्रियाहरूको अवलोकन, कुराकानीका आधारमा ऐतिहासिक विश्लेषण पद्धतिबाट गरिएको छ ।

ऐतिहासिक पृष्ठभूमि

विश्वमा कृषि सभ्यताको सुरुवात संगै सहकार्य र परस्पर सहयोगको महत्व मानव जातिले बुझ्न थालेको हो । कृषि समाजमा अनौपचारिक जातिय समुह, पञ्च भलादमी एवं माइजन- बडघर जस्ता सामाजिक संस्थाहरूले सम्बन्ध नियमनका काम गर्दथे । जिम्मेवारी थपिदै, जटिलता बढ्दै गएपछि राज्य संयन्त्रहरूको भूमिका सामाजिक सम्बन्धहरूका लागि पनि महत्वपूर्ण बन्न गयो । (लाल: वि.सं. २०७०: ५१) ।

नेपालको बसोबासलाई हेर्दा मुलतः मङ्गोल र आर्य सभ्यताको सङ्गमस्थलको रूपमा देखिन्छ । यहाँ हिन्दु र बौद्ध धर्मबीच अन्तरघुलन छ । नेपाल बहुजातिय, बहुभाषिक, बहुधार्मिक, बहुसांस्कृतिक र भौगोलिक विविधता भएको मुलुक हो । यहाँ जात अनुसार, भुगोल अनुसार न्याय प्रणाली फरक फरक छ । किराँतकालको अवस्था हेर्दा त्यसबखत किराँत राज्य अनेक थुममा विभाजित थियो । प्रत्येक थुममा पाँचजना पञ्चहरू रहन्थे जसले स्थानीय तहमा स्वशासन स्थापना गरेका थिए । (भट्टराई: वि.सं. २०६४: ४५) लिधिवीकालमा स्थानीय प्रशासनको रूपमा पाञ्चाली रहेको थियो । तत्कालिन अवस्थामा स्वायत्त शासनको रूपमा पाञ्चालीलाई लिइन्थ्यो । पाँच व्यक्तिको समिति वा सभा नै पाञ्चाली हो । यसका प्रमुखलाई प्रधान भनिन्थ्यो । (उपाध्याय: वि.सं. २०५२: ३००)स्थानीय भैरगडा, प्रशासनिक

मुद्दा, अपराधिलाई दण्ड र विकास निर्माणको काम गराउने पाञ्चालीको मुख्य काम थियो ।

मल्लयुगमा आएर पाञ्चालीको काम पञ्चसमुच्चयले गर्न थाल्यो । मध्येकालमा वस्तीलाई देश भनिन्थ्यो । देशहरुमा अनेक टोलहरु हुन्थे । टोलका समस्या समाधानका लागि प्रत्येक घरधुरीका दरले एक एक जना प्रतिनिधि भेला गराइन्थ्यो । त्यो भेलालाई नै 'पञ्चसमुच्चय' भनिन्थ्यो । (उपाध्याय: वि.सं. २०५२: ३०१) स्थानीय स्तरमा भएका भैँभगडाहको फैसला गर्न पाँच जना सम्मिलित भएको मुख्य कचहरीको स्थापना गरिन्थ्यो । मल्लकालमा शासन व्यवस्थालाई सरल बनाउनका लागि स्थानीय तहमा रहेका थुम, वस्ती, ग्राम तथा टोलमा द्वारे नियुक्त गरिएको हुन्थ्यो । एउटा द्वारेको अधिनमा एक वा सोभन्दा बढी गाउँ रहन्थे । गाउँको सुरक्षा व्यवस्था गर्नेकाम द्वारेको हुन्थ्यो । (भट्टराई: वि.सं. २०६४: ५७)

त्यसैगरी गोरखामा शाहहरुले चौतारामा बसेर पाँच जनाले न्याय दिने गर्दथे यी पाँच व्यक्तिबस्ने चौतारीलाई पञ्चचत्वर भनिन्थ्यो । यही पञ्च कचहरीले नै स्थानीय समस्याहरुलाई समाधान गर्ने गरेको थियो । नेपालको एकिकरण पश्चात बृहत नेपाल भएपछिको अवस्थामा भने सरकारी कर्मचारीले उब्जाऊ जग्गाहरु जागिर वा विर्ताको रुपमा पाउने भएकाले कृषकहरुले त्यसमा खेती किसानी गरेपनि कर्मचारीहरुको मुखै कानून हुन्थ्यो र त्रास र आवश्यकताको कारणले मौखिक न्यायप्रणालीले अन्यायमा परेपनि मानिसहरु सहेर चुपलागेर बस्दथे । यो अवस्था राणा शासन कालभरी कायम रहेको थियो । राणाकालमा शासन व्यवस्थाका सबैभन्दा

तल्लो तह ग्राम प्रशासनको प्रमुखको रुपमा तालुकदार थिए । प्रशासनिक सुविधाको दृष्टिले जिल्लालाई विभिन्न प्रगन्ता, मौजा, थम, अमालमा विभाजन गरी तालुकदार, जिम्मावाल, चौधरी, थानी, मुखिया, द्वारे, थरी, गुरुङ, जेठाबुढा, मिभार, कटुवाल, सुब्बा, राई, कर्ताकारोवारी, गोवा, स्यार्वा आदि विभिन्न नामले जानिन्थ्यो । राणाकालमा जिम्मावालले रैतीलाई खुसी राख्नुपर्ने, सिंचाईको आवश्यक प्रवन्ध मिलाउने, कुलो पानीको मरम्मत गर्ने, बगैँचाको हेरचाह गर्ने, दरबारको लागि आवश्यक फलफूलहरु उपलब्ध गराउने, बाँझो जमिन आबाद गराउने, खाली जमिन पुनः वितरण गर्ने, धानखेल बाँझो नराख्ने जस्ता काम गर्नु पर्दथ्यो । (भट्टराई: वि.सं. २०६४: १८७)

राष्ट्रवादको नाऊमा पञ्चायतकालमा पनि एक भाषा र एक संस्कृतिको प्रचारले गर्दा विविध संस्कृति भएको नेपालमा अन्य संस्कृतिहरु मूलधारबाट बाहिर लगेर मास्ने कामहरु भए । पछिल्लो समय बीसौं शताब्दीको अन्त्यतिर आएको लोकतन्त्रको तेस्रो लहरमा समावेशीतन्त्र समाहित भएको छ । समावेशी तन्त्रलाई संगै लान नसकेका देशमा जातिय द्वन्द्व भएका छन् । विश्वमा सन् १९८९ देखि १९९९ सम्ममा भएका ११० सशस्त्र द्वन्द्वमध्ये १०३ जातिय मुद्दामै केन्द्रित थिए । (हाछेथु: वि.सं. २०७०: ९१) यसबाट नेपाल पनि बच्न सकेन । नेपालमा सांस्कृतिक र जातिय विविधता हुँदाहुँदै एक भाषा एक संस्कृतिको प्रचारले आदिवासी जनजाति, मधेसीहरुको पौराणिक सामाजिक परम्पराहरुमा ठेस लाग्यो र उनीहरुको आत्म सम्मान र पहिचानलाई राज्यले सम्मान र संरक्षण गर्न चाहैन । उनीहरुको पौराणिक परम्परा जसले स्थानीय

लोकतन्त्रको आधार स्तम्भको रूपमा काम गरिरहेको थियो ती सबै धर्मराउन थाले । राज्यका कर्मचारी र मौखिक कानूनका कारणले जातिय मौलिक परम्पराहरु ओभेलमा पर्दै गए जसले गर्दा नेपालमा पनि समाजिक आन्दोलनहरु, जातिय आन्दोलनहरुले उग्ररूप लिदै गयो ।

प्राचीन र मध्येकालको न्यायप्रणालीमा स्थानीय पौराणिक परम्पराहरुले मान्यता पाइरहेको र गाउँमुखी शासन प्रकृया भएकोले सहज थियो । पृथ्वीनारायण शाहले नेपालको एकिकरण गर्ने क्रममा पनि काठमाण्डौको कुमारी जात्रालाई स्थानीय परम्परा अनुसार चल्न दिएको कारणले नागरिकहरुबाट सहज रूपमा शाह शासन स्वीकार गरेको उदाहरण पाइन्छ । जुनजुन स्थानमा नेपाल एकिकरणको क्रममा स्थानीय पौराणिक परम्परालाई निरन्तरता दिइयो त्यहाँ कम विवाद भएको थियो । तर उनका उत्तराधिकारीहरु कमजोर भएको कर्मचारीहरुको हावी भयो र जनता अन्यायमा पर्दै गए । नेपालको पहिलो लिखित कानूनको रूपमा जंगबहादुर राणाले बनाएको वि.सं.१९१० को कानूनले केही व्यवस्था गरेको भएपनि जातअनुसारको फरक फरक दण्डसजायको व्यवस्था गरेकोले समावेशी चरित्रको नेपालको बसोबासमा यो कानूनले केही जाति र समुदायलाई बहिष्करण गरी राख्यो जसले गर्दा नेपालमा धेरैखाले सामाजिक आन्दोलनहरु भए । ती सामाजिक आन्दोलनको मुख्य कारण मानिसको चेतना वृद्धि भएपछि आत्म सम्मान र पहिचानका लागि उनीहरु संघर्षमा आए ।

दोस्रो विश्वयुद्ध पछि कैयौँ राष्ट्रहरु स्वतन्त्र भए । २००७ सालमा राणा शासनको अन्त्य पछि प्रजातन्त्र आएको यो मूलुकमा प्रजातन्त्रलाई समाजमुखी बनाउन वा विकासका कृयाकलाप र राजनीतिक निर्णय गाउँबाटै गर्नका लागि समावेशी र सहभागितामूलक प्रजातन्त्रको आवश्यकता परेको छ ।

२०४६ साल पछि विभिन्न समुदायका सांस्कृतिक अधिकार र पहिचानको सबालले राजनीतिक संघर्षको रूप लिएको हो । दुई शताब्दीभन्दा बढी समय देखी राज्य व्यवस्थाले एउटा संस्कृति, एउटा धर्म र एउटा भाषालाई मात्रै मान्यता दिँदै आएपनि नेपालको सांस्कृतिक विभिन्नतालाई विथोल्न सकेको छैन । (गुरुङ: सन् २००३: ५)

भाषाको कारणले गाउँघरको समस्या आफ्नै जातिबीच कुराकानी हुँदा जति सत्यता बाहिर आउँछ त्यती सरकारी निकायबीच बन्दुक बोकेका र जेलनेल गराउन सक्ने अधिकार बोकेकाहरुसंग सत्य बोल्न डराउने समाज भएकोले पूर्ण डाइग्नोसिस नगरी जिल्ला र केन्द्रिय स्तरका न्यायदिने निकायले फैसला गर्ने भएकोले न्यायप्रणालीबाट रुष्ट हुनेको संख्या बढी छ । पहुँचवालाको कुरा सुनिने प्रवृत्ति र महंगो न्याय प्रणालीका कारण र ढिलो न्याय पाउने भएकोले अदालत र प्रहरी समक्ष जानु भन्दा गाउँमै समस्या समाधान गर्न रुचाउनेहरु धेरै छन् । यस्तो अवस्थामा स्थानीय संस्कृति र परिवेश अनुसारको परम्परागत निर्णय प्रकृयाहरु सक्रिय हुने गरेको छ ।

ताप्लेजुङमा अहिले पनि किपट प्रथा केही गाविसमा कायम रहनु भौगोलिक विकटताको

¹ पूर्व २ नं. गौडाको सनद, वि.सं. १९९२ सवाल नं. २३०, सि.नं. २९९, शाही नेपाल जंगी अड्डा ।

कारणले हो भने सप्तरीमा भएको सिनो नफाल्ने आन्दोलनमा राज्यको निकायको आँखा नजानु तर लहानमा भएको उस्तै प्रवृत्तिको आन्दोलनमा राज्यको आँखा जानु पनि भौगोलिक सुगमताको कारणले हो।

गाउँका जमिन्दारको स्थान खस्किस्केको भएपनि अझै केही आदिवासी मधेसी समुदायमा जातिय न्याय प्रणाली जीवित रहेको छ। बहुलताले भरिएको देशमा राज्यको बृहत ऐनामा आ-आफ्ना पहिचानको तस्वीर पनि झल्कियोस भन्ने मागले देशको राजनीतिमा निर्णायक महत्व राख्न थालेको छ। (महर्जन: वि.सं. २०५९: ७) समावेशीकरण सांस्कृतिक एजेण्डा पनि हो।

बलराम आचार्यले लेख्नु भएको सामाजिक संस्था र प्रक्रियाको समाज शास्त्रिय विश्लेषण नामक पुस्तकमा भनिएको छ, व्यक्ति जन्मिएपछि सामाजिककरण को माध्यमले समाजमा के गर्नु हुन्छ र के गर्नु हुँदैन भन्ने कुरा सिकेका हुन्छ। परिवारले व्यक्तिलाई समाजमा विभिन्न मुख्य मान्यता संस्कार तथा प्रचलनहरु सिकाएको हुन्छ। परिवार सधैं सामाजिक बदनामी र टिकाटिप्पणीबाट मुक्त हुन चाहन्छ। यसरी नागरिकमा आएको चेतना, ज्ञान र विवेकका कारण परम्परागत पारिवारिक नियम फराकिलो र न्यायपूर्ण दृष्टिकोणले विकास भई, स्थानीय कानून, मान्यतामा परिवर्तन भइरहेको हुन्छ। समाजको परिवर्तन संगै ती परम्परागत न्यायप्रणालीमा पनि परिवर्तन हुँदै गएको हुन्छ। सबैखाले परिवर्तनमा मानवको व्यक्तिगत स्वतन्त्रता वा मानव अधिकारको अवधारणाले प्रत्यक्ष वा परोक्ष रुपमा प्रभाव पारिरहेको छ। यसले स्थानीय न्याय प्रणालीमा मानवअधिकार र व्यक्तिगत स्वतन्त्रताको सोच पनि प्रवेश गरेकोले बहुलवादी सोचका आधारमा न्यायदिने

परिपाटी रहेकोले समावेशी लोकतन्त्रको आधार स्तम्भको रुपमा स्थानीय गाउँले जीवन शैलीको निर्णयहरु हुने गरेको छ।

नेपालको राजनीतिक र सामाजिक परिवर्तन, प्राकृतिक साधन स्रोतको उपयोगको तौरतरिका र आर्थिक सम्बन्धहरुको ऐतिहासिक रुपरेखा हेर्दा अहिले पनि परम्परागत न्यायप्रणालीको उत्तिकै सान्दर्भिकता र महत्व देखिन्छ जुन स्थानीय लोकतन्त्रको पवित्र र अनुशरण गर्नुपर्ने दुल्सहरु हुन्।

जातिय न्याय प्रणाली

नेपालका आदिवासी, जनजाति, मधेसी, दलित, क्षेत्री, ब्राम्हण, दशनामी, ठकुरी सबैको आ-आफ्नै जातिय परम्पराहरु छन्। उनीहरुको साँस्कृतिक पहिचानका आधारमा स्थानीय रुपमा अपनाउने न्यायप्रणालीहरु मध्येको यहाँ व्याख्या गरिएको छ।

सन्थाल जातिले गाउँघरमा हुने विवाद समाधानका लागि छुट्टै संयन्त्र बनाएका हुन्छन्। जसअनुसार सम्भासम्भी, आतु माझही बैसी, डिगोर बैसी र ल वीर बैसी रहेका छन् (हस्ता: वि.सं. २०६७: १)

सम्भासम्भी (घरमा गरिने छलफल)

विवादित पक्षहरुलाई उनीहरुकै घरमा गएर मेलमिलाप गराउने प्रक्रिया नै सम्भासम्भी हो।

आतुमाझही बैसी (गाउँमा हुने सभा)

गाउँभरिका व्यक्तिहरुको उपस्थितिमा विवाद समाधान हुने प्रक्रिया नै आतुमाझही बैसी हो।

डिगोर बैसी(गाउँ बाहिर हुने सभा)

छिमेकी गाउँटोलद्वारा विवाद समाधान गर्ने प्रक्रिया डिगोर बैसी हो।

ल बीर बैसी (जंगलमा हुने सभा)

गाउँबाहिर टाढा जंगलमा बृहतर इलाकाभरिका गाउँबाट आएका व्यक्तिहरुबाट विवाद समाधान गर्ने प्रक्रिया 'ल बीर बैसी' हो।

सन्थाल जातिले गाउँ सञ्चालन गर्न चुनेका ६ व्यक्तिको निम्न भूमिका हुन्छ।

१. माझही हाडामः गाउँमा हुने कुनैपनि कार्यक्रमको आयोजकको भूमिका निर्वाह गर्ने जिम्मा हुन्छ र गाउँमा हुने विवाद समाधानको प्रक्रियामा निर्णायकको भूमिका खेल्छ र माझही हाडामको निर्णय नै सर्वमान्य हुन्छ।
२. पारानिकः माझही हाडामलाई सघाउनको लागि महत्वपूर्ण भूमिका निर्वाह गर्दछ।
३. जगमाझहीः गाउँमा हुने विवाह, व्रतबन्ध आदिमा प्रमुख भूमिका निर्वाह गर्ने गर्दछ।
४. जगपारानिकः जगमाझही गाउँमा उपस्थिति जनाउन नसकेको अवस्थामा जगपारानिकको महत्वपूर्ण भूमिका हुन्छ।
५. गुडितः गाउँमा हुने सम्पूर्ण क्रियाकलापको समाचार गाउँभरी आदानप्रदान गर्ने काम गर्दछ। जस्तैः भेला बोलाउनु परेमा गुडितले नै घरघरमा सन्देश दिने काम गर्दछ।
६. नाइकीः गाउँमा हुने पवित्र पुजाको काम गर्दछ।

सन्थाल जाति त एक उदाहरण मात्र हो यहाँ सबै जातियको आ आफ्नै न्यायप्रणाली छ। मुसहरको जातिय विवाद सुल्झाउन मरर र मैनजन प्रथा छ। उनीहरुको एउटा क्षेत्र तोकेर त्यसमा एकजना मरर वा मैनजन छानिन्छ जसलाई मुखिया पनि भनिन्छ। कुनै जातिय समस्या वा सामाजिक कार्यगर्नु परेमा यिनीहरुको अहमभूमिका हुन्छ। (चौधरीः वि.सं.

२०६५ः १२३) मेचेहरुले पुजारीलाई राजा नै मानेका हुन्छन्।

पूर्वी तराईमा रहेका थारु, दनुवार, माझी, धाँगड, गनगाई सतार, किसान, राजवंशी, मेचे, धिमाल जस्ता जनजाति हुन या मधेसी समुदायका अन्य जाति र मुशिलमहरु सबैका जातिय निर्णय गर्ने आफ्नै खाले परम्परागत मान्यताहरु छ।

तामाङजातिमा रहेका ताम्बा, गन्वा, बोन्वो, लबोन्वो, लामा र चोहो पदहरु हुन्छन्। जसले सामाजिक, सांस्कृतिक र प्रशासनिक कामहरु गरिरहेका हुन्छन्। चोहोले प्रशासनीक काम हेरिरहेका हुन्छन्। गाउँमा शान्ति अमनचयन कायम राख्न तथा तामाङजाति बीचमा भएका झैझगडा र मनमोटावमा छलफल गरेर न्याय दिने काम गर्दछ।

गुरुङ जातिमा टिथो नामको एउटा समुह बनाइन्थ्यो जसमा सबै घरका मानिस सदस्यका रुपमा रहेने गरेका थिए। टिथो अन्तर्गत गाउँलेहरुले केही अन्न जम्मा गर्दथे र त्यही अन्नलाई सामाजिक काम र विकासका काममा खर्च गरिन्थ्यो। रोदीमा गीत गाएर रामाइलो गरेर सूचना आदान प्रदान गर्ने मन परेको केटा केटीले विवाह पनि गर्ने चलन थियो।

मगर जातिमा भेजा नामको संगठन थियो। जसमा सबै घरका मानिसहरु सदस्य हुन्थे। यसले आयोजना गरेको धार्मिक कृयाकलापमा सबैले सहभागी हुनुपर्दथ्यो।

आमा समुह पहिले गुरुङ समुदायमा रहेको थियो। विस्तारै विभिन्न गैरसरकारी संस्थाहरुले यसलाई अन्य समुदायमा पनि स्थापित गरेको छ।

बर्तमान सामाजिक न्यायप्रणाली

नेपालमा जातियरूपमा र समुदायको भद्रभलादमीहरुको स्वस्फूर्त रूपमा निर्माण भएका समितिहरुले विभिन्न खाले न्याय दिइरहेका छन् । पश्चिमा मुलुकमा क्लब संस्कृतिलाई प्रजातान्त्रिक संस्कारको अवयवको रूपमा लिएजस्तै विभिन्न खाले पौराणिक र परम्परागत मूल्यमान्यताको आधारमा तय गरिएको समाज संचालनका पद्धतीहरुलाई अंगिकार गर्दै समाजमा समस्या समाधान गर्ने, पर्व मेलाका अगुवाइ गर्ने समाजले तय गरेको पदिय हैसियतमा रहेर केही कामहरु भइरहेका छन् । पश्चिमा प्रभावले नागरिक समाज र सामाजिक संघसंस्थाहरुले पनि गाउँघरको न्यायप्रणाली देखी राज्यको नीति निर्माण तहकालाई समेत सुभावा सल्लाह र कृयाकलापहरु गरिरहेको पाइन्छ ।

गाउँघरको प्राकृतिक श्रोतहरुको बाँडफाँड गर्न, धार्मिक कृयाकलापहरु संचालन गर्न, आर्थिक र परिवारिक समस्याहरु समाधान गर्न बनाइएका उपभोक्ता समिति, आमा समुह, मजदुर र किसानका संगठनहरुले पनि स्थानीय विवादहरुलाई समाधान गर्ने काम गरिरहेको हुन्छ । यसले राज्यको जनशक्तिले न्याय दिनका लागि नभियाइ रहेको अहिलेको अवस्थामा सहयोग पुगेको पनि छ र गाउँको भगडा गाउँमै मिलेपछि आपसमा भएको मनमोटाव छिट्टै समाधान हुने गरेको पनि छ ।

विभिन्न जिल्लामा नागरिक स्तरमा गठन भएका समितिहरुले सञ्चालन गरेको सामुदायिक मेलमिलाप केन्द्रले निशुल्क रूपमा व्यक्तिगत विवादको समाधान गर्ने गरेको छ । अन्य संघसंस्थाले पनि गाउँको समस्या गाउँमै समाधान गर्ने परिपाटीको थालनी गरेर

सफलता पाएका छन् । जसलाई स्थानीय प्रशासनले पनि सकारात्मक रूपमा लिएर दैनिकी रूपमा जिल्ला प्रशासन र प्रहरीचौकीहरुमा आउने भैभगडा र विवादलाई गाउँस्तरमा मिलाएर शान्ति स्थापनाको लागि उल्लेख्य भूमिका निर्वाह गरेको थियो । यो सफल हुनुमा पनि पौराणिक परम्परामा गाउँघरमै समस्या समाधान गर्ने जातिय संगठनहरु भएकाले हो । यसले स्थानीय रूपमा कानूनी प्रकृयाको प्रचारप्रसार गर्न पनि सहयोग पुगेको थियो ।

गाउँघरमा सामाजिक व्यक्तित्वहरु बसेर दिइने फैसलाले एकातिर नेपालको कानूनी प्रकृत्यालाई चुनौती दिइरहेको छ भने अर्को तिर गाउँको समस्या गाउँमै समाधान गर्न यस्ता निकायहरुले खेलेको भूमिकाले नै राज्यलाई न्याय प्रणालीमा हुने बोझ वा खर्चको बचत भइरहेको छ । गाउँको समस्या गाउँलेलाई नै समाधान गर्न दिँदा बढी प्रभावकारी पनि हुन्छ ।

संघीय लोकतान्त्रिक राष्ट्रिय मञ्चको घोषणा पत्र २०६४ को पेज १४ मा परम्परागत सांस्कृतिक मूल्यमान्यतामा आधारित न्यायव्यवस्था (Court Based on Customary Law) लाई पनि मान्यता दिइनेछ भनि उल्लेख गरेको थियो । अहिले स्थानीय न्याय प्रणालीलाई चुस्त र परिणाममुखी बनाउनका लागि गाउँपालिका वा नगरपालिका स्तरमै उपाध्यक्ष वा उपमेयरको संयोजकत्वमा तीन सदस्यिय न्यायिक समिति बनाएर स्थानीय स्तरमै न्यायलयको स्वरूप निर्माण गरेर न्याय दिने सरकारी निकायलाई नागरिकको घरदैलोसम्म लाने प्रयास गरिएको छ ।

कुनैपनि प्रजातन्त्र, लोकतन्त्र वा गणतन्त्र जसले मानवअधिकार र नागरिक अधिकारलाई मान्यता दिएको हुन्छ, त्यो नै व्यवहारमा बहुलवादी प्रजातन्त्र हो । प्रजातन्त्र मानिसको शालिन र यथार्थपरक अवधारणामा स्थापना भएको हो र कुनैपनि निश्चित संस्कृति, विचारधारा वा धार्मिक कुरामा आधारित छैन । हरेक नागरिक ऊ र उनीहरूसँग आवद्ध नागरिकहरू बीच सामाजिक, सांस्कृतिक, क्षेत्रीय तथा आर्थिक हितलाई जोगाउन संगठन वा समाज गठन गर्न पाउने अधिकार हुन्छ ।

राजनीतिक पार्टी र गाउँघरबाट परम्परागत न्यायप्रणालीलाई संविधानबाटै मान्यता दिई कानूनी प्रकृत्याको एउटा अंग बनाउन पैरवी भएको हो । यसले पूर्णता पाउन सकेको छैन । जुनसुकै विवादलाई राजनीतिक चशमाले हेरेर निर्णय गर्ने परिपाटीले गाउँघरको न्यायप्रणालीको पुरानो मौलिकता हराएको छ । पुरानो मौलिकतामा समेत केही गुदिकुराहरू छन् त्यसलाई उपयोग गर्नुपर्दछ भन्ने मान्यतालाई विसरेर आयातित पश्चिमा शिक्षामा आधारित विभिन्न वादहरूको पक्षमा तर्कहरू दिने, त्यसका आधारमा कानूनहरू बनाउने र दोषी र निर्दोसीको विभाजन गर्न पनि विदेशी नजिरहरूको भर पर्ने प्रचलन बढेकोले नेपालको राजनीतिक, सामाजिक र सांस्कृतिक परिवेशमै जबरजस्त खैलाबैला उत्पन्न गरेको पाइन्छ ।

निष्कर्ष

राज्य संचालनको सबै प्रकृत्यामा समान सहभागिता खोजिरहेको समुदायले आफ्नो पौराणिक परम्परा र संस्कृतिको संरक्षण खोजिरहेको छ । आत्मसम्मान र अधिकारको लागि सामाजिक आन्दोलनहरू भए । सिरहा

सप्तरीमा भएको चमार आन्दोलन होस या भूमीहीनहरूले उठाएका सामाजिक आन्दोलनहरू हुन् सबैमा न्यायप्रणालीमा प्रगतिशील परिवर्तनको खाँचो औल्याएको पाइन्छ । त्यसैगरी राजनीतिक रूपमा भएको नेपालको दोस्रो जनआन्दोलन, मधेस आन्दोलन, लिम्बुवान खुम्बुवानहरूको आन्दोलनहरू आत्मसम्मान र पहिचान कै लागि भएका हुन् । तर उनीहरूले चाहेको न्यायप्रणाली अझै व्यवहारमा आउन सकेको छैन । न्यायप्रणाली खर्चिलो र पहुँचबाट प्रभावित हुने गरेको आम नागरिकको बुझाई बन्न पुगेको छ । नागरिकले गरेका चाहनाको अवमुल्यन भएको देखिन्छ ।

सांस्कृतिक परम्पराबाट गरिने न्याय प्रकृत्याले नै उनीहरूले स्थानीय लोकतन्त्रको अनुभूति लिइरहेका थिए । नेपालको नयाँ संविधानले केही कुराहरूलाई सम्बोधन गर्न सकेको भएपनि पूर्ण सन्तुष्टि दिन सकेको छैन । तसर्थ विभिन्न समुदाय, क्षेत्र, वर्ग, लिङ्ग, भाषा, वा अन्यकोणबाट हेरेर सामाजिक न्यायको सिद्धान्तलाई प्राथमिकता दिई संविधानमा सन्धोशन गर्ने र स्थानीय न्यायप्रणालीलाई सामाजिक र आध्यात्मिक मिश्रण सहितको मोडलमा ढाल्न सकियो भने संविधानमा परिकल्पना गरिएजस्तै नेपाल समाजवाद उन्मुख हुन सक्नेछ । यसका लागि पहिचान र आत्मसम्मानका कुरालाई सम्बोधन गर्ने पर्दछ । राजनीति भित्र सांस्कृतिक र आध्यात्मिक पक्षको समावेशीकरणलाई अन्तरघुलन गरी परम्परागत विभिन्न जातिय संस्कृति र न्याय प्रणालीलाई संस्थागत गरी पूर्ण लोकतन्त्र स्थापित गर्न सकिन्छ । यसका लागि नेपाली समाजवादको मोडलमा परम्परागत जातिय संस्कार, रितिरिवाज, आस्तिक प्रवृत्तिहरूको

अन्तरघुलन गर्नु उत्तिकै आवश्यक छ।

तसर्थ स्थानीय लोकतन्त्रका लागि गाउँपालिका र नगरपालिकामा बनाइने न्यायिक समितिहरूमा नागरिकका परम्परागत न्यायप्रणालीका नजिरहरूलाई सम्मानित स्थान दिने वातावरण बनाउनु पर्ने देखिन्छ। नेपाल सरकार, नागरिक समाज र अन्य सरोकारवालाहरूले पनि स्थानीय परम्परागत न्याय प्रणालीको वैज्ञानिक तवरले सुक्ष्म अनुसन्धान गरी त्यसलाई नीति निर्माणको तहसम्म पुर्‍याउन सक्नु पर्दछ।

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