

# Janabhawana Research Journal

Volume 1, Issue 1, (Jan-Jun 2016) A Biannual Publication



**Janabhawana Campus**  
Research Management Cell (RMC)  
Bajrabarahi Municipality – 10, Pyangaun  
Lalitpur, Nepal



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## **Editorial**

Janabhawana Research Journal (JRJ) is a multidisciplinary research journal published by Janabhawana Community Campus, Research Management Cell, Chapagaun, Lalitpur, Nepal. It provides a forum for the publication of scholarly articles on significant cultural, literary and theoretical issues.

With vigor enthusiasm to establish the research culture in community colleges, the editorial board encourages scholars and researchers to submit critical works that have a broad conceptual and theoretical significance to a range of areas. Research must prove the abstract, keywords, findings and conclusions over a phenomenon whatever style, method, or process the researcher adopts. There are some grounding debates on qualitative and quantitative researches and different types of citation methods in Nepalese research field. There are verities of thoughts on rationalization of logic and defense and should adhere to MLA (7th edition) and APA documentation style.

JRJ is an attempt to unify the multidisciplinary research approaches in a single, unanimous and worldwide applicable method. We have English, Nepali, Economics, Sociology, Rural Development, Management and Education streams of multidimensional disciplines or courses should be adjusted in a single journal over our entire departmental research activities. We have integrated all the discipline in a journal. However, we are very conscious over unanimity in diversity, malpractices of plagiarism, research methodologies and ethical code of conduct of research. All the texts are justified.

All enquiries should be directed to the editorial board of Janabhawana Campus, Research Management Cell.

Janabhawana Campus  
Research Management Cell

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# Need and Scope of Syllabus Designing

Ashok Sapkota

## Abstract

*This article focuses on the introduction of syllabus and differentiates its concept with curriculum. It focuses on the scope of syllabus design along with the changing paradigm in syllabus design followed by classroom implementation and policy level implementations.*

## Key words

*curriculum, educational, experiences*

## Syllabus and curriculum: An overview

Syllabus refers to the content or the subject matter of an individual area whereas curriculum refers to the totality of the content to be taught and aims to be realized within a school or the education system. (Stern, 1983), it is the study of goals, content, implementation and evaluation of (whole) educational system. He takes syllabus just one of the phases in a system related to the curriculum development activities. Here, we can define that curriculum is a focus of study, consisting of various courses designed to reach a particular proficiency or qualification. For instance some high schools offer a college-preparatory curriculum, which is designed to prepare a student for the rigors of college study. Emphasis will be on the humanities (History, English, etc.) and sciences (Biology, Maths, Chemistry, Physics, etc.). On the other hand, some high schools offer a vocational-prep curriculum, which includes specific skill-building courses (cosmetology, construction trades, electronics, computer science, etc.).

The word ‘curriculum’ came from the Latin word ‘currere’ that stands for race course. As such, curriculum is regarded as the ground through which a learner goes on the course of learning. Educationists/Curricularists define curriculum in different ways. For educationists curriculum is a list of subjects to be studied, while others see it as entire course content. Some scholars perceive it as a set of planned learning experiences offered by the teachers. Another group states that the curriculum is a written plan of action, thereby distinguishing it from what actually happens in a school (Print, 1993, p.7). The Oxford English Dictionary has outlined that the term curriculum has been used from the nineteenth century whereas the term pedagogy from seventeenth century. Franklin Bobbitt

(Zais, 1976) wrote and published a first book on curriculum entitled “The Curriculum” in 1918. On the other side, a syllabus is simply an outline and time line of a particular course. It gives a brief overview of the course objectives, course expectations, and list reading assignments, homework deadlines, and exam dates. It is available on the first day of a college course, and a student is expected to know what is in the syllabus throughout the course. The purpose of the syllabus is to allow the student to work with their schedule for their own maximum efficiency and effectiveness. It helps to avoid conflicts with other courses, and it prevents someone from accusing a professor of unfairly adding assignments mid-term. (Richards et al., 2002), views curriculum as an educational programme which states,

- a. The educational purposes of the programme. (The ends)
- b. The content, teaching procedures and the learning experiences which will be necessary to achieve this purpose. (the means)
- c. Some means for assessing whether or not the educational ends have been achieved.

The term curriculum and syllabus are frequently used in the field of education. The former is super ordinate to the latter. Among the several process of curriculum development, syllabus designing is just one process or part. There are different steps of curriculum development. They may be needs-analysis, goal setting, syllabus design, materials design, language program design, teacher preparation, implementation of programs in schools, monitoring, feedback and evaluation. By and large, the steps of curriculum development can be of the following;

- Needs analysis
- Setting up goals and objectives
- Course planning and syllabus designing
- Providing for effective teaching
- The role and design of instructional materials
- Evaluation

Curriculum refers to a broad field of inquiry that deals with what happens in schools or a curriculum in a school context refers to the whole body of knowledge that children

acquire in schools.

Furthermore, the former refers to the whole educational process to the totality of content to be taught and aims to be realized within school or educational system, including methods and approaches, measures of evaluation, teaching materials and equipments, and even teacher education. In contrast, the latter refers to a more circumscribed document generally taken to refer to the content of an individual subject, such as History, Physics, Applied Linguistics etc. (Richards, 2010) also says “syllabic which prescribe the content to be covered by a given course, form only a small part of the total school education. Curriculum is a far broader concept. Curriculum is all those activities in which children engage under the auspices of the school. This includes not only what pupils learn, but how they learn it, how teachers help them learn, using what supporting materials, styles and methods of assessment and in what kind of facility.

**Hence**, syllabus is a plan of what is to be achieved through teaching and learning. It is a part of an overall language curriculum or course which is made up of four elements aims, content, methodology and evaluation. A syllabus may be formally documented, as in the aims and content of a national or institutional syllabus for particular groups of learners or (less explicitly perhaps) in the content material of published textbooks. Each teacher follows a syllabus, but it may vary from being a pre-designed document to a day-to-day choice of content which the teacher regards as serving a course’s particular aims. Any syllabus ideally should provide;

- A clear framework of knowledge and capabilities selected to be appropriate to overall aims;
- Continuity and a sense of direction of classroom work for teachers and students
- A record for other teachers of what has been covered in the course.
- A basis for evaluating student’s progress.
- A basis for evaluating the appropriateness of the course in relation to overall aims and students need identified both before and during the course
- Content appropriate to the broader language curriculum, the particular class of learners and the educational situation and wider society in which the course is located.

On the other angle, curriculum is more than a syllabus which outlines what is to taught. Curriculum is dynamic and encompasses:

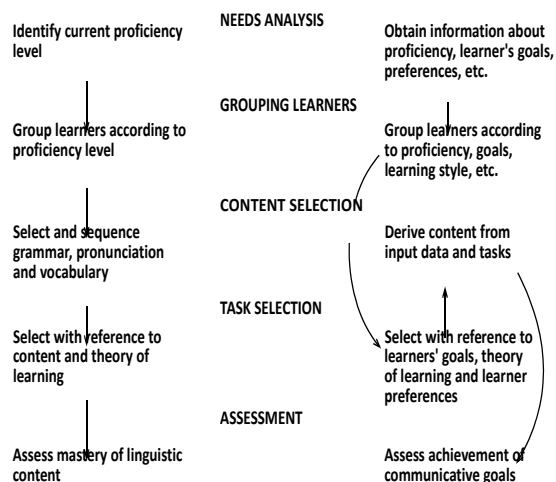
- The learning environment
- Resources
- Teaching approaches and strategies
- Assessment programs and methods
- The values and ethos of the educational programmes.
- The relationship and behaviors among students and teachers.

These are all interconnected and provide the experiences that contribute to student learning. Curriculum can be thought as a sequence of elements that is intended, enacted, experienced, assessed and achieved. A good curriculum is supposed to pose the elements aligned so that the intended learning is assessed and achieved.

### Changing scope and nature of curriculum design

The concept of curriculum has been changing since few decades. Traditionally, curriculum was limited only with the arrangement of the contents to be taught. However, in the recent era, it is viewed differently.

The changing scope and nature of curriculum development brought about by communicative views of language learning and teaching are illustrated as in the following figure.



## **Fig'Traditional 'and communicative curriculum models compared (Nunan, 1988)**

It can be seen that the development of communicative approaches to language teaching has had a major impact on curriculum processes as well as outcomes as in the figure above. **In the first place**, much more information about and, desirably, from learners needs to be taken into consideration. **Secondly**, it is worth noting the priority of tasks over linguistic content (Such as: grammar, lexis and phonology, etc.). In the traditional model, classroom tasks and exercises are selected with reference to the prior selection of linguistic content. With communicative models, tasks are selected first, and the linguistic elements are selected with reference to these. Here, especially regarding the course of study, or course contents is compared to the area of curriculum. The main concern deals with what is aspect the comparison is done can help to determine its level or status.

### **The scope of syllabus design**

Any syllabus is a reflection of different educational elements, such as: contents, learning objectives, instructional techniques, evaluation scheme, and recommended book for discussion, to be used in a language classroom. Language is highly complex human behavior and cannot be taught all elements of language at a time to make it as successful teaching. Any successful teaching requires that there should be selection of content depending on the set objectives, proficiency level, and duration of course. The whole process is known as syllabus design. Similarly (Candlin, 1984) suggests that curricula are concerned with making general statements about language learning, learning purpose, and experience, evaluation and the role and relationships of teachers and learners.

Mainly, there are two scope of syllabus design: *Narrow and Broad scope* The **narrow scope** of syllabus design is concerned only with the selection and gradation of content. A syllabus is simply a framework within which activities can be carried out. It is taken as a teaching device to facilitate learning. It only becomes a threat to pedagogy when it is regarded as a absolute rules for determining what is to be learnt rather than points of reference.

The **broad scope** of syllabus design is based on the use of syllabus in two main dimensions:

- Classroom instructional level

- Policy level

***Classroom instructional level:*** From this dimension, any syllabus design (i.e. grammatical or situational or functional syllabus) should facilitate learning in the following areas:

- To maximize the capacity of all students to achieve the essential learning standards.
- Monitor and assess individual student achievement to meet the national standards.
- Provide a road map to implement the content, assess the learners' performance and administer their level.

### ***Policy Level***

The success or failure of any syllabus design directly or indirectly affects the national policy. Any syllabus is designed to produce capable manpower of the country who could compete themselves in the international context. Curriculum should include both excellence and equity in students learning outcomes. To achieve equitable outcomes, targeted support for groups and individuals are required. This includes the promoting excellence through a syllabus that supports all learners to develop a deep understanding of important subject matter and the intellectual tools and strategies to think for themselves and manage their own learning. Any syllabus frame of a particular country determines the type of future productive manpower of that country. The educational, technical or any other syllabus designing is based on the learners' capacity, needs and their level of motivation. The strength of any syllabus designing, if properly implemented, determines the output of productive manpower. Today, in this world trade business, as we are talking about unemployment; the main cause might be the failure of syllabus to produce global manpower. The output of syllabus gives a theoretical framework to design the plans; policy for the policy makers. The failures of any past designed syllabus are the pillars to design a new successful syllabus for learners.

### **Conclusion**

Syllabus designing is a systematic set of procedures which help to organize the content as per to the feasibility of language learners. Any syllabus serves as a road map that guides the learners on the teaching and learning activities. Following the Nunan's perspectives, syllabus design is seen as being concerned essentially with the selection of learning tasks

and activities. The curriculum is taken as a part of educational institution and is viewed from number of perspectives. Curriculum planning is useful in decision making in relation to identifying learning' needs and purposes, establishing goals and objectives; selecting and grading content; organizing appropriate learning arrangements and learner grouping; selecting, adapting, or developing appropriate materials, learning tasks, and assessment and evaluation tools. When we design any syllabus, we should think about its teachability and learnability on the part of teachers and learners respectively.

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# NGOs in Rural Development: A critical Analysis

Bharat Pd. Badal

## Abstract

*To analyse the contemporary functioning of NGOs and INGOs in Nepalese Rural Development and its impact in future the research has set the hypothetical assumption as NGOs / INGOs increases the dependency more than development. The assumption has been approved. NGOs have seriously paralyzed the people of Nepal spoiled the creativity and entrepreneurship. Research is based on 15 years of experience and observation of the researcher. It is qualitative descriptive experience analysis. It results that NGOs are limited within the only fixed specified beneficiaries, NGOs are contractors, Agents or units of Post Modern Imperialism, Budget Consumption Mechanism and deviated from original philanthropic track. This is an experience based longitudinal qualitative descriptive research. The practical implication of this research is the identification of the turning point or paradigm shift of NGO mechanism in Nepal. Conclusively NGOs must turn into social welfare organizations (SWOs) from self sustainable approach of fund generating and disbursement avoiding the foreign donations.*

## Key words

*Dependency, Donation, NGOs / INGOs, Philanthropy, Rural Development*

## Introduction

Foreign aid is totally ineffective in Nepal and creating dependency toward development as it is “a free lunch” and misappropriation of budget allocations because it never reached up to targeted people (Gyawali, 2008/9). Only after the advent of first democracy of 1950AD, foreigners were allowed to enter Nepal easily. Nepal was self sustainable on her own natural resources at that time. In economic sense, historically Kathmandu was a central commercial hub of Delhi, Kolkata, and Tibet. At this time our misfortune had started that foreigners entered. They could not found any qualitative aspect of our rural life and also did not found any quantitative indicators to measure the life style. Nepalese playful, healthy, natural and rural livings and habitations were danger, serious, unhealthy, and poor in exotic eyes. Our natural indigenous rural self sustainability was worst condition for them. Our lives were completely qualitative but they incepted the quantitative phenomena in our life. They gifted us west ministerial democracy, liberal



economic policy, Communism, five years planning systems, Central Banking, Fiscal and monetary policies and many more. Such gifts have paralyzed us because still we need exotic fund to run these institutions.

Human life is qualitative but we were obliged to accept their quantitative approach to measure our quality of life. The British India had analyzed us uncivilized where as we are the first civilized society of the world because world's first book the Veda was composed in Vyas municipality of Nepal. They could not get the proper clue of Nepalese society in quantitative measures so they interpreted us the poor. The origin of western nongovernmental organizations that are active in the areas now known as developing countries could be traced as far back as to the era of "Discoveries" when European travelers often guided by Arabs, Asians and explored areas previously unknown to their civilization. Along with the explorers, there were church representatives. However, as the church and the state were not separated at that time so nongovernmental organization is not appropriate. Nevertheless, those missionary societies form unquestionably the first set up of institutions that have evolved into the religiously oriented NGOs of today (Ulvila, 2000). Thus, those travelers and explorers were very important for their central government to develop the colonization. Western Europeans were able to rule the world except Nepal and many few other countries. The most serious thing is that then greedy politicians and educated economists were in a trap of handsome donations in the name of Rural Development, foreign trips, scholarships and projects.

Foreign agencies funded to establish and operate the five year planning, budgetary system, central bank, election commission etc. These exotic gifts or foreign funded institutions are still unsustainable. Planning commission and election commission are also based on exotic funds. The inception of NGOs or INGOs in 1950 was to develop the people but after 65 years now situation is still very serious. Although according as world bank's report of 2015, the poverty has been declined below 20% but still we are in 166th place with 2400 USD GDP among 198 countries of the world.

Nepal has received substantial foreign aids since 1950 but the situation is not satisfactory. Almost 67% of national budget is depended on Aids. Among those 67 % only 37 % channelizes through legal process of Social Welfare Council, 30 % of remaining budget directly go through ministries even not including in finance ministries red book. Every ministry illegally calls and distributes the donation in the name of poor Nepal. We are

seriously suffering from the begging culture.

The trend of making, “poor Nepal” to attract donations is very popular in Nepalese administration. Whoever begs high amount of donation by selling Nepal as the poorest to the poor is highly respected social worker of Nepal. 40,000 NGOs and 200 INGOs are functioning in Nepal to utilize foreign aid according as their own interpretation of need and want of people. Toilets, houses, business, education, health, cattle and agriculture for the people are provided by the foreign fund by the NGOs and INGOs for better life. Poor people are fully depended on such funds so it has seriously increased the dependency rather than development.

The purpose of the research is to analyses the contemporary functioning of NGOs and INGOs in Nepalese Rural Development. What will happen in the future if the trend goes ahead in same direction? Thus the research has set the hypothetical assumption as NGOs and INGOs increases the dependency more than development.

### **Theoretical Reviews**

Donations and foreign assistants have had significant space on Nepalese Diaspora before 1980 AD. But after that the concept of sustainable development and democratic movement emerged in the world with slogan of “think globally act locally”. At that moment many countries became liberal, open, and democratic. Marxism was ended in USSR and country was divided in 20 states. Before 1980, NGOs used to be social charitable institutions and politically the civil society. But after 1980 the development paradigm had changed on liberal economic paradigm of welfare state. The impact of globalization and development of information technology had increased the people to people relation all over the world. People from northern world directly, individually and collectively began to help southern world. They began to send fund but southern world was not able to use it in productive sectors. Only little bit educated elites, influential politicians and bureaucrats spend it according as their own interpretation of need or want or development. The development became the budget consumption program. These budgets are being used or mobilized wherever they like. NGOs are distributing food, cloths, shelters, toilets, water, cattle and everything to the poor. It has made them completely dependent and they have forgotten almost all their indigenous skills, jobs, responsibilities, creativities and entrepreneurship except some specified group. Most of them are paralyzed that we noticed on relief

distribution of great devastating Gurkha Earthquake 2072 in Nepal. People around the world helped them on rescue, relief, rehabilitation and reconstruction but people from the area sat inside the tent and spent time by playing cards, and waiting for relief packs rather than work.

Theory behind the existence of NGOs in the third world is that in the failure of government and / or market. Those NGOs have to meet the unmet. Theoretically NGOs are short run provisions to fill the gaps between market and government. Wherever there is strong market and strong governance mechanisms like USA, Canada, and Europe have comparatively low numbers of NGOs where as in Latin America, Africa and Asia have high. Northern world starts NGOs to donate southern world, whereas southern world starts NGOs to consume the budget and donations.

### **Definitions**

NGOs are “organization for development” in Latin America, “Voluntary Development Organizations” in Sub –Saharan Africa and “Private Voluntary Association” in United States. Thus, NGOs are for development endeavor to meet the unmet needs. NGOs have some shared motivations with government and private sector so need not to be rivals. A democratic society needs an autonomous third sector between the private realm of business and public realm of the state. (Dahal, 2001). What so ever NGOs are third sector of development as a reliever, catalyst, activist, educator and mobilizer in society.

There is no single and acceptable meaning of NGOs but some major dimensions and aspects in its functions and roles give the specific concept. United Nations’ Economic and Social Commission for Asia and Pacific (ESCAP) states NGOs are private, small flexible nonprofit organizations, established for services, religious, charitable, or welfare purpose and are largely financed by voluntary contributors. However, those different situations give rise to different types. Roles and functions as diversity in their origins, structures and functions. (Mezzalam & Schumm, 1993). As development is a multidimensional aspect, its agent must be diversified that there are verities of concepts and meanings of SWOs. However, NGO is a dynamic multidimensional approach of development.

SWOs are those groups outside of the domain of government in the areas of formation, funding, management and process to achieve the already set goal toward cultural, socio-economic and political transformation of all facets of society. They function alongside the

government as well as profit base institutions in delivery of social services for the upliftment and wellbeing of the society so as the third sector of development (Omofonmwan & Odia, 2009)

The NGO who functions internationally is INGO. INGOs are those organizations they are registered as an NGO in their home country and functions to assist with humanitarian aid in host country in coordination with government and other autonomous institutions – NGOs, the term first originated in international community with the UN Charter of 1947. Whereas the Traditional Voluntary Organizations (TVOs) existed in all societies at all times that none of the society can exist without it (Bhattachan, 2004). Those local TVOs like, *Dhikur of Thakali*, *Kipat of Limbu*, *Rodhin of Gurung*, *Veza of Magar*, *Khyal of Tharu and Guthi of Newar* etc, legally incorporated as an organization are NGOs. NGOs are the people's organization for the people in grass root level not only those donor driven organizations as the byproduct of INGOs.

## **Evidences**

Voluntary action has been occupying an integral part in the social development of the country since time immemorial; institutionalization of voluntary action seemed to have taken roots in 1895. Madhav Raj Joshi, under the influence of swami Dayananda sowed the seed of "Arya Samaj" considered as first process of social service in community by generating awareness against cruelty being imposed in the name of religion (Chand, 2000). Similarly, traditional voluntary organizations like, Guthi, Dhikur, Parma, Bandhkulo, pati, pauwa, well, tap, pul, sanghu, temple, stupa etc had started since long historical periods. They are still in existence of Nepalese village in it because of lack of transportation and communication (Bhattachan, 2004). He further claims the first formal NGO in Nepal was the Nepal Gandhi Charkha pracharak Trust (NGCPT) founded in 1926 by Tulsi Mehar, in 1948 and after 21 years of its establishment second formal NGO the Paropakaar Samsthan was established. The altruistic notion, philanthropic works and serving the people are cultural values associated with religious theme since the very beginning in the Nepalese society. We can find many 'dharmasala'/pati/pauwa (guest/resting houses)', kuwa/panera (wells), Chuatari (resting place) CSOs existed in the form of social, cultural, philanthropic and religious groups. The noted social institutions such as Guthi (trust for land in hill areas and social institutions for social activities basically in Newar community), dhikur (saving/credit) emerged out to address the economic and social needs of the then society.

Traditionally, the role of these institutions was confined in and around the welfare-ambit, revolving around charitable, philanthropic and altruistic activities (Chand, 2000). These institutions are still prevailing and continuing their activities confined to their members and is governed by their own norms. But, these are not yet registered with the government, and, hence, they are not recorded.

The evolution of modern non-governmental organizations (NGOs) in Nepal has been rather slow as compared to the rest of the world, and even with its neighboring countries. It is evident that the establishment and operation of NGOs is aligned with Nepal's democratic polity, which evolved only after 1990. However, during the democratic era of 1951-61, NGOs were established and operated. Before 1990, the country was governed by the autocratic regime that always thought NGOs were not suitable to its very survival, though NGOs were promoted with the support and control of royal family members. (Chand, 2004) Therefore, the increasing role of NGOs as a development partner in Nepal has been observed only after the reinstatement of democracy in 1990. Since then, the wave of forming NGOs, focusing in various fields, considering the important role played by NGOs, especially at the grassroots level, Nepal government has promoted NGOs as development partners from the Eighth Plan. On the basis of their objectives and functions, the Nepalese NGOs, now, have been categorized into ten broad areas viz. Children Welfare, Health Services, Services to the Handicapped and Disabled, Community Development, Youth Development, Moral Development, Environment Protection, Education, and HIV/AIDS and Drug Control (NGO Federation of Nepal, 2012)

Mahatma Gandhi was the first man who made people to open the NGOs in India. He never opened an NGO but his philosophy of Philanthropy urged people to open it. Therefore, Nepal is the land of philanthropy is also the land of Gandhian philosophy of social service. Pioneer of NGO sector in Nepal was Mr. Tulsi Mehar Shrestha who was fully influenced by Mahatma Gandhi through “Charkha Pracharak Gandhi Smarak” it was closely followed by Mr. Dayabir singh Kangsakaar with Paropakaar Ausadhalaya is currently paropakaar sanstha (Chand, 2004).

Welfare economics is not merely policy it is also a practical policy of Gandhian Model of Rural Development. By adopting an economic growth oriented development path and by following western model of industrialization both under the influence of Jawaharlal Nehru India had abandoned the Gandhian model long ago (Singh, 2009). This is why

India as well as Nepal is in miserable condition. There are some researches needed on the applicability of Gandhian Economics in contemporary economic discourses.

This strategy of development follows social inclusion in development and playing important roles in poverty alleviation of the poor sections of the community. Under this approach, I/NGOs initiate to undertake programs to underdeveloped sectors of race, ethnicity groups, underprivileged, and marginalized section of different societies (Shrestha M. , 2009). 20<sup>th</sup> century that is only after the 1950 dream of development existed after the Truemen's presidential speech. Nepal went along with the Truemen Plan (Shrestha N. , 1998). The Truemen's plan to rule the underdeveloped sector of the word Americans injected INGOs in Nepal. Furthermore history of cooperative development began in 1954 with Tribhuwan Village Development Program during the first five year plan (1956-1961) and it was based on the experience of American Community development Programs. Thus, development is dram sold by Americans on underdeveloped sector, race, ethnicity groups, underprivileged and marginalized sector of the society. It proves the development activities in Nepal were initiated by I/NGOs.

## **Policy**

Society is gradually disintegrating due to identity politics based on ethnicity and regionalism. Crisis of confidence in intraparty be another key political issue. As state machineries are becoming weak, foreign interventions are likely to increase (NGO Federation of Nepal, 2012). Rural development is a multifaceted, versatile and multidimensional endeavor. It has different goals and multiplicity of measuring rods to asses it. When there is high expenditure on civic amenities and facilities, we have development. If schools, universities, hospitals, drainage, roads, parks etc are constructed in the villages. Then there is real development that all these things contribute to the well being and welfare of the rural people (Singh, 2009). Thus rural development is multi dimensional approach for the well being and welfare of rural people so different country have adopted different approaches and strategies to meet their goals of rural development. USA developed based on a free trade capitalist economy that is market economy. Soviet Union and China developed by diametrically opposed strategy of socialists' ideology of public ownership of property. Sweden adopted a third strategy by combining capitalists and socialist element to create a mixed or welfare economy (Jha & Jha, 2008) . Thus, there are three basic model of economic development they are Market Model, Socialists'

Model and Mixed or Welfare Model. The goal of NGO staffs and board members must meet at same point. Chairperson, members and staffs must be motivated and guided by the organizational Goal. All of them must have feeling of social welfare and must be ready at anytime to serve the people (Badal, 2010).

### **Research Method: Empirical Observation**

This article has been prepared on the basis of empirical observation of NGOs on longitudinal turning point analysis of researcher. The researcher has worked as an employee of NGOs since 2000 and has finalized the turning points of Functions from the observation and experience of last 15 years. The researcher has written MA Rural Development dissertation on “NGO Management in Nepal 2010”, MA Sociology dissertation on “Status of Education of Dalit Women 2015” and unpublished PhD dissertation on “Dimensions of Social welfare organizations in Rural Development of central Nepal 2015”. Also the four years teaching experience of Research Methods and development studies qualify the research. These working experiences and review of academic research on NGOs mechanism the researcher has presented the qualitative experiences. Thus it is a qualitative descriptive experience and education based research.

Empirical Observation Table

<b>Specifications</b>		<b>Observation / Experience</b>		
Date	NGO/INGO	Activities	Functions	Impacts
2000-2004	CEHD Nepal	Development of Children and women	Project implementation of an orphanage	Budget Consumption / Limited Beneficiaries
2004-2008	Kids Kind Education Foundation	School for poor and orphans	Project implementation of an orphanage and a school	Limited Beneficiaries / Social welfare
2008-2010	Kids Shangrila Home / Child Right Fund	Child Right	Follow the order of head quarter	Post Modern Imperialism
2010-2012	Badal Society Nepal / CAWS Nepal	Good Governance	Contract with Government	Contract / Budget Consumption



2012-2015	CAWS Nepal / Felt Association / Research Nepal	Accountability / Research	Short term project implementation	Contract
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## **Discussions / Interpretation of Result**

### **Limited Beneficiaries**

To be an NGO in Nepal, it has to be registered on district administration office (CDO), Local development office (LDO), District NGO Federation, Social welfare Council (SWC), Social Welfare Ministry and other line ministries. To start a social welfare organization under the association registration act 1977 is very difficult and annoying that they have to visit all above specified bureaucrats. Home Ministry, Local Development Ministry, Finance Ministry, and Foreign Ministry, five ministries regulate, control and monitor an NGO. But the NGO may work only in a district or VDCs. In spite of being so many controlling and monitoring mechanisms, Nepal has 40,000 NGOs and 200 INGOs.

Furthermore NGOs have to specify their specific objectives and field of work of interest. It means each NGO can work in any sector of their own choice so the balanced development from NGOs is almost impossible. There cannot be any balanced development on different sectors like, women, Children, differently able and so forth. On the other hand funds from NGOs from a specified elite group goes to another lazy group of his close kinship who do not work and always complain his poverty always remain poor. The NGOs spend entire budget to the sick fellow every time. People survive by begging NGOs; NGOs survive by begging from INGOs, INGOs survive by begging from donors. Donors survive by begging on charity and corporation from people. From this cycle of people to people, NGOs make poor to the rich and paralyze the poor in long run. Such a begging culture that is developed by NGOs has paralyzed the human creativity. Thus this begging culture must be abolished as soon as possible. It clarifies that NGOs are limited with their own beneficiaries or customers.

### **Contractors**

NGOs are big contractors of Nepal. They build big project proposals and consume the budget. INGOs make contract with headquarters, NGOs make contracts with INGOs, and



government agencies. To manage the bidding of contract paper everyone has to visit all the bureaucrats. One of the consortiums of Nepalese donors of Local Development Ministry has formed a mechanism called LGCDP (Local government Community Development Program) has contracted at least four NGOs in a district. It means LGCDP has contract with around  $(75 * 4 = 300)$  300 actively working NGOs of Nepal under the provision of public purchase act. The act urges NGOs to be registered on VAT. It means NGOs are selling their services to the government. Government is buying those services with the fund of donors. Donor's policy, donor's fund and donors' customers are manipulating the government, ministry of local development. Billions of dollars of funding no one want to miss. They have imported the policies of good governance and accountability of Eastern Europe and Latin America. They use the same policy to consume the budget. They do not have any research and program to mobilize local skills, knowledge, policy, program and resources. Just they have contracted local NGOs again according as their wish to be contractor. LGCDP is driving the philanthropic values of Social welfare organizations or NGOs into profitable companies.

### **Post Modern Imperialism**

From Asian perspective as Arundhati Roy defines, as NGOs are modern missionaries on philanthropic works, negative recognition as not governments, police without uniforms of imperialism and dollar farming (Phuyal, 2004). NGOs are not free from criticisms even though they are the organizations incorporated with holy social and ethical motto to serve the people in need and social welfare without any social racial political, religious discrimination.

NGOs are units of INGOs. INGOs are influencing NGOs of Northern world. Those NGOs are headed by influencing corporations, members of political parties, high bureaucrats, and celebrities. Human wants to impose cultures. So they want to impose all their culture, norms, values and religion to the southern poor countries. It is human psychology on that our culture is superior to others. Along with the parasitizing dollars to reduce our own creativity, entrepreneurship they also send their ideas, values, norms and culture. From this channel foreigner's influence, monitor and control our politics, society and economy. We have noticed many influential Nepalese Leaders are agent of CIA and RAW. The Liberalization, Inclusion, Democracy, Movement, Communism, Socialism, Secularism, Federalism, Good Governance, and Globalization are the contemporary product of post

modern imperialism. In the name of these words we received billions of dollars. Nepalese politics, society and economy are in exotic control. India, America and China donate more and their influence is also respectively high. High donation is high risk of dominance. We can see or feel mini America, mini India and mini china in Nepal before 1990 we have also noticed mini USSR. We have very popular saying that if rains in Delhi, Washington or Beijing our leaders open their Umbrella in Kathmandu.

Karl Marx viewed civil society as a “bourgeoisie- elite class space constituting itself against the state” in which the activities of state officials could be criticized through open argument and debate. Antonio Gramsci called it the “Hegemony of a class claiming to represent the nation” the modern version of civil society constitutes an intermediary public sphere between the state and market, where the ideals of democracy and human rights are realized (Dahal, 2001). Probably the most debated issue on political sphere around the globe is Marxism. It analyses the political autonomy of states and statecrafts. He has also clearly identified the essence of civil societies in a state from critical point of view

Another most danger ideology behind two Nepali Proverb, “*Nun ko Shojho*” and “*Jasko Shita usko Gita*” have seriously made us depended. Nepali people are very cleaver on psychophancy and easily believe and bow for dollars and donation. Another Indian proverb “*Majburi ka naam Mahatma Gandhi*” we people are very selfish and ready for dishonesty due to the poverty. We have our own leaders they are as we are.

### **Deviations of NGOs**

NGOs of Nepal have to be registered on social welfare council of Nepal under the ministry of social welfare for pure philanthropic social service. Legally entire NGOs are social philanthropic organizations but after 1990 NGOs became catalyst and agent of development. In the name of rural development billions of dollars have been entered. Many poor politicians with value and dignity have got handsome job and vehicles. To win the election politicians sold the dream of development, they promised to the people that they will do everything which was absolutely impossible. They promised for dam, electricity, road, rail everything they can imagine but at present now in 2015 we have to live on 18 hours of power cut. We people are seriously spoiled along with the guff of politicians and donors. We did not do anything but waited for foreign donation and

leaders to develop our nation. This passive wait paralyzed us.

Since the inception of democracy in 1950, various models of rural development have been experimented with the assistance of donors and our efforts. The first planned rural development project in Nepal was Tribhuvan Village Development Programme 1952. USAID and later Indian Aid Mission assisted or supported the program (Sharma, 2004). Therefore, to strengthen and stabilize the relation with India and donor agencies Nepalese leaders had accepted the strategies as driven by the donors.

NGOs have to stop to accept foreign assistant and reevaluate themselves to move on self sustainable original form of social service, charity and philanthropy according as their status or *bidhan*. They are seriously deviated from the goal of social work, social service, social welfare, charity or philanthropy. They must change the track. They have to develop self sustainable fund raising programs within the district. They must avoid distract to walk on right track.

### **Budget Consumption**

NGOs are investment less business. Just start an NGO and go for donation keeping handsome salaries and benefits. Without any investment people had farmed dollars. On the open liberal economy after 1990, business of dollar cultivation rose extensively high. Billions of dollars have entered in Nepal for Rural Development but gone for budget consumptions. NGO- Led development strategy should be reviewed. Haphazard allocation, commission wise allocation, kinship allocation, electro region allocation, and pressure allocation are the major type of budget allocation in any Organization from grassroots to central government.

Development in Nepal is nothing more than budget consumption. Development became the new “White Man’s Burden” that legitimized economic intervention as development aid, both in the centre and the periphery. After 1950, the era is termed as the age of development and more specifically the age of the foreign aid (Gyanwali, 2000). In the name of development, Nepalese bureaucrats and politicians with the help of diplomatic heads were able to enter a big amount of foreign aid but that was counterproductive in development. NGOs have emerged as an alternative to bureaucracy and state controlled agencies for achieving development. Peoples’ participation has come to be accepted as an essential condition of good governance and a democratic civil society (Dhakal, 2000).

Thus, NGOs are alternative to bureaucracy and state on the development in order to speed up economic and social development activities of the country, non-government sector have already been involved as the strong and effective partner.

NGOs are generally known as those formed by a few individuals or their family members with specific objectives of providing service or doing some development work in the local level. At international level, organizations working outside government periphery are put in one category as NGOs. Here in Nepal NGOs are those established desired by the foreigners or for the purpose of having easy access to foreign money or use that fund for other purpose (Siwakoti, 2000). This statement critically accepts the functions of NGOs as a partner of development and those NGOs might have influential access on policy manipulation and foreign money on development.

## **Conclusion**

Hypothetical assumption of the qualitative research has been approved as NGOs and INGOs increases the dependency more than development. The present paradigm of NGO – Led Development strategy of ninth plan should be reviewed as soon as possible. It has increased the dependency seriously. If NGOs function as the way now another half a century we cannot find the goal of development. It has seriously paralyzed the people. NGOs have made and prove that Nepalese do not want to work they just want dollars and donation. There is serious research gap on this sector. We can get lots of research base reports prepared by NGOs to their headquarters but not any special academic research. This is an experience based longitudinal qualitative descriptive research we can conduct same research with quantitative methods or other methods. The practical implication of this research is to identification of the turning point or paradigm shift of NGO mechanism in Nepal. Conclusively NGOs must turn into social welfare organizations from self sustainable approach of fund generating and disbursement avoiding the foreign donations. Finally,

1. NGOs are limited within the specified beneficiaries
2. NGOs are contractors.
3. NGOs are units of Post Modern Imperialism.
4. NGOs are diverted from its original philanthropic charitable work to contemporary project management.

## 5. NGOs are Budget Consumption Mechanism

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# **The Politics of Fixed Internal Focalization in Ford Madox Ford's: *The Good Soldier***

Deepak Sharma

## **Abstract**

*The objective of this research is to analyze the implication of the use of fixed internal focalizer in Ford Madox Ford's The Good Soldier (1915). Ford uses the first person narrator James Dowell as the center of consciousness through whose perspective the narrative of the novel has been filtered. Everything that occurs in the fictional world in the novel is narrated single-handedly through the point of view of the fixed internal focalizer, Dowell. As a result, there is the absence of authorial intervention or lack of judgment from the author's side. Now a question arises: Why does Ford deploy Dowell as a fixed internal focalizer? Or what is his motive behind the use of such limited or fixed internal focalizer in his masterpiece? It is hypothesized that he deploys Dowell as a fixed internal focalizer in order to produce the observer's impressionistic response towards the objects or persons without authorial intervention. In short, Ford criticizes the shallow and hypocritical morality of the society in which he lived, i.e. Edwardian England without his own authorial intervention so that the readers share the knowledge with the author about his characters and their norms and values.*

## **Key Words**

*Edwardian values, fallible narrator, fixed internal focalization and irony, Focalizer, impressionism*

*The Good Soldier* (1915) is written by the British novelist Ford Madox Ford is not a novel about war unlike the title gives the hint that it is about war. Rather, it depicts pre-war Edwardian English society. The story is about a man of honor but corrupted by sexuality and the social deceptions and hypocrisies, which are prevalent in the society he lives. So, *The Good Soldier* is the novel about deception which explores the explosive desires lying just below the surface of Edwardian Civilization of the early decades of the twentieth century.

Ford Madox Ford presents a story through the of the first person narrator, James Dowell, a naïve but well intentioned American. He narrates the story as well as perceives or sees the events within the fictional world. Therefore, he is the both, narrator and the focalizer



of this novel.

Since the publication of this novel in 1915 various critics, scholars and reviewers have analyzed this novel from different perspectives like psychoanalysis, feminism, Marxism and so on. These approaches no matter whether they are language oriented, author oriented or reader oriented have tried to interpret it or invest the text with meaning. The approach of the present research differs from those previous approaches in a sense that the present research analyzes the implication of fixed internal focalizer in this novel. Critic Karen A. Hoffman studies this novel from historicist perspective: “It is *The Good Soldier* that Ford extensively depicts anxieties about the instability of the gentry system, patriarchy, and imperialism and explores the role of narration in managing these anxieties” (34). Though Hoffman talks about the effects of socio-economic and political circumstances upon the narrator, he does not point out the implication of focalization technique in the novel. Likewise, critics Mc Carthy and Jeffrey Mathes also give emphasis on socio-political circumstances of that period. They say, “The novel demonstrates how pre-war British modernism emerges from the intense internal conflict that marks Ford Madox Ford’s novel *The Good Soldier*” (1).

On the other hand, critic Malcolm Bradbury writes, “Ford is using his narrator as the victim of the story he tells. But in a world of false social surfaces, where everything is deliberately unspoken, it takes an art of great indirection to get to, well the heart of the matter” (88). Bradbury also points out a feature of unreliable narrator, i.e. structurally ironic presentation of the narrator. However, the main aim of this research is to take Dowell not only as an ironic narrator but also as a focalizer. Until and unless one links the use of fixed internal focalizer and impressionistic response of the narrator, every reading of the novel turns to be incomplete.

The above reviews show that many critics have interpreted this novel from different perspectives. Some critics have interpreted it from the narrator’s ironic presentation ignoring the focalization technique deployed in the novel. Some others have taken his narrative at face value. In this way, multiple fields are open to deal with these issues. This research will apply narrative technique in general and focalization in specific within narratology and analyze the implication of focalization technique in the novel.

When we go through the novel deeply, we realize that the narrative has been presented



from the perspective of the protagonist cum narrator James Dowell. However, there is not any authorial intervention or judgment from author's side. The subject of *The Good Soldier* is the fall of a great civilization and the consequent necessity that the narrator feels to make some sense of what has happened and why to extract some kind of meaning from the cataclysm and to speculate about the very nature of civilization and its value. In this sense, James Dowell is the fixed internal focalizer in Ford Madox Ford's *The Good Soldier* (1915) because everything he narrates gets filtered through his perspective or his consciousness. In other words, *The Good Soldier* is the story about Dowell's perception of himself and other persons things or places perceived by him. As the narrator his successive self, the self that controls comments and reflects on the story he is overwhelmingly interested in understanding the action he has survived to narrate and raises fundamental questions. As a narrator- focalizer he ponders on these serious issues. Why do men find it impossible to be happy? How can they live if they are not totally to deny their instincts? Given the nature of their equipment, how can men work out ways of dealing with the world outside them-and the world they make?

In fact, this novel is a story of passion and it is created through speaking and Dowell creates himself through his creation of passion. It is as if he reminds us over and over of a former existence-intolerable, passionless, and exhausting, a non-existence, only to prove to us in the face of our skepticism that he can create his own identity. In disbelief at what he was he dissociates his past self from the present: "God, how they worked me!" *The Good Soldier* (88) and "well, there you have the position, as clear as I can make it the husband an ignorant fool [...]" (93).

It is the primacy of his existence as narrator, rather than cuckold, eunuch, fool, naïve that he forces us to accept. Through the act of telling, the narrator achieves the potency and effectiveness he has yearned for as Florence's husband, Leonara's confiant and Ashburnham's disciple. Dowell is bent on vindicating his manliness and at the same time his sexual purity: "I will vouch for the cleanness of my thoughts and the absolute chastity of my life" (11-12). In the last part of the novel he says, "I have stuck to my idea of being in a country cottage with a silent listener [...] of the distant see the story as it comes" (183). The correspondence between life and the narrator's art is just: both are matters of fragments and glimpses; Dowell forces a dual role up on the reader, and the reader finds himself/herself in the same dual and uncomfortable relation to the reality of the story as

Dowell did to real life. The literary quality of his language and of the situation-these are the some-what artificial fruits of his plan, his plans “for a shock-proof world” (49).

Again, Dowel offers us two alternatives and apparently unrelated explanations for the ‘heart’. One, that is a plot hatched by Jimmy and Florence for the sake of their privacy; the other, that it is Florence’s fear of her husband’s capacity for physical violence, as he demonstrates it to his Negro servant who drops the suitcase containing her drugs: “It affirmed in her the desperate resolve to conceal from me the fact [...] she was afraid that I should murder her” (92-93). Dowell’s claims to nothingness-being nothing, doing nothing, knowing nothing, feeling nothing, thinking nothing, believing nothing and the pervasive nihilism of his attitudes are not in the service of an epistemology: he says, “But upon my word, I don’t know how we put in our time. How does one put in one’s time?” (35).

As the novel proceeds, we watch him through changes of focus and mood and tone as he saturates himself with realizations and evasions and conventional sentiment until he reaches an outburst which, though it is as direct a statement as he is capable of still needs interpretation as he says: “For all that time, I was just a male sick muse. And what chance had I against those three hardened gamblers, who were all in league to conceal their hands from me?” (69)

There are moments in the story when Dowell is perfectly plain with himself and with the reader, though never for very long. We remember his saying once, “I do not believe that anyone has ever been fond of me,” and Leonara replies and he reports it: “I’m fond enough of you [...] to say that I wish every man was like you” (67). In his digressions on love, he seems to be without tricks. Dowell would like to know what to make out of instinct, cruelty, aggressions, sexuality and so on. He raises the question at the beginning “there is nothing to guide us [...] or are we meant to act on impulse alone? It is all darkness” (12).

Dowell is able to answer his own question by the end: “conventions and traditions I suppose work blindly but surely for the preservation of the normal type: for the extinctions of proud, resolute, and unusual individuals” (238). He has told his story by means of repetitions, with each repetition not only casting back and eddying around to find still another refraction, another context, another link, but strengthening his mastery over his

own pertinence. Dowell's "blind engagement with the world", he thus reaches towards an understanding of just what has happened and towards a new identity. As he says, "my wife and I knew captain and Mrs. Ashburnham as well as it was possible to know anybody, and yet, in another sense we knew nothing at all about them" (3). Ford's indictment of this kind of radical split between conscious social behavior and unconscious desires figures throughout his career. Dowell's passions are so thoroughly repressed that his nature is stunted and his vision distorted; he cannot see what the rest of the world acknowledges.

Dowell does have passions and desires, though they are unconscious, nearly irretrievable. They become apparent to him only after the fact, when the safe, secure world he has known has already begun to fragment. His first response on learning of Florence's death is an unconsidered reflex: "Now I can marry the girl" (104). Dowell's fragmentation of sensibilities, his passivity and buried passion, his initial blindness to the external world and to parts of his own soul, all appear less idiosyncratic of we recognize his relation to other characters.

The starting point of Dowell's moral growth is also the beginning of his attempt to puzzle out what he knows of the affair with the Ashburnham's. Almost immediately after our first glimpse of Ashburnham, so, "well set up [...] such a touch of stupidity" (8), and Leonara's revelation of her husband's infidelities, Dowell, with a full measure of irony, qualifies his judgement: "I don't want you to think that I am writing Teddy Ashburnham down a bruste" (10). At this early stage, however even Ashburnham's 'noble' qualities seem to Dowell as belonging to the realm of suspicious, treasonable appearance. In this way, Dowell himself repeatedly charges Ashburnham with sentimentality-his ironic tone acknowledging the trait as both blame-worthy and noble.

As with Dowell's continuous use of the narrative to understand himself and to make sense of his experience, speech reveals to Ashburnham his own passion for a girl, Nancy Ashburnham's night long confession to Dowell anticipates what the other will do in turn-make a story of his experience and tell this tale to a silent audience, "a woman or a solicitor" (250), as if to make it rear, to have it exist independently of his own thoughts. As almost the exact centre of the narrative, Dowell discloses his love for Nancy Rufford, first declared to Leonora the same night of his wife's death and only hours after Ashburnham has spoken to the girl of his own passion. Dowell believes that Nancy Rufford as he had no other. She was the only woman he ever really loved (113). It shows his psychological

problem, i.e. lack of self- esteem, therefore, he relies on what Ashburnham says or does.

The measure of change in Dowell's judgment of Ashburnham can also be seen in his ironic tone. Rather than the repeated assertion that Ashburnham was a 'good soldier', undercut by the brittle irony of disabused bitterness, by the end Dowell is ready to claim that the "villains--for obviously Edward and the girl were villains—have been punished by suicide and madness" (216). Here, the irony simultaneously mocks social standard of judgment (which Dowell had earlier shared) and established Ashburnham and Nancy as something other than villains. Indeed, the absolute term villains guide the reader's reconstruction of an alternate meaning to an equal and opposite extreme. In Dowell's eyes, therefore, the essential truth of Ashburnham's character lies in this single absolute contradiction to society's comfortable verdict. In this novel, the focalizer does not have much knowledge about the focalized.

The narrative technique of *The Good Soldier* is a formal model of this interior action rather than exterior events. We are entirely restricted to what Dowell perceives, and the order in which we receive his perceptions is the order of his thought; we never know more than he knows about his "saddest story" (1) and we go through his contradictions and uncertainties as stages in our own progress towards knowledge. As a fixed internal focalizer, the readers get his subjective or personal experiences rather than objective or absolute truth. As a focalizer he is an unreliable focalizer because of his inexperience about the issues he deals with. So he has been portryed ironically by the author, Ford. On the basis of the images he creates about himself we find him as a fallible narrator-focalizer.

Ford Madox Ford's *The Good Soldier* is a story about the ephemeral, private, and anxiously guarded interiority of the psychological subject. In other words, it is a story about object in focalizer's perception. In the effort to secure the borders of a psychological interior against the swift urban rush of mobility, narrator cum focalizer James Dowell paradoxically works to create a sense of psychic and temporal integrity in and through identification with objects, specifically objects of exchange. In this way, Dowell's narrative relies on a division between perceiver and external world, between "subject and object, i.e. between focalizer and the focalizeds" (Bal 145). The real psychological problem of the novel, however, lies with the nature of the objects that define the psychic economy of the impressionist subject.

The present researcher's prime concern lies on how *The Good Soldier* narrates subjectivity, and the subject's attempt to anchor itself in the objectivity of things, as part of an epistemological crisis that circulates around an impending slippage of signification. The contingent objects of exchange constitute and betray and stable space of mind, generating Dowell's anxious inability to fully know the self or the other. The question of the fixed internal focalizer as the only narrator's reliability points to Dowell's anxious psychological expression of the tension between expansion and reification, a tension most legible in the material objects of exchange. As such, the novel posits the inextricability of material culture and modern impressionist psychology.

*The Good Soldier* posits the centered psychological subjects as a fictional category in constant negotiation with the material objects of exchange. This novel opens with James Dowell writing the history of the relations between his wife, Florence and himself, with Edward and Leonora Ashburnham, members of the British Gentry. However, this crisis of knowing and anxiety it elicits and sustains is primarily an effect of Dowell's opening announcement of 'the saddest story' is linked to the uncanny nature of the other, as he ambiguously states: "My wife and I knew captain and Mrs. Ashburnham as well as it was possible to know anybody, and yet, in another sense, we knew nothing at all about them" (7). This link between sadness and an alterity that exceeds empirical knowledge posits a melancholic loss and orientation as a contradiction internal to the logic of possessive individualism and acquisition. Dowell doubts his memory in the face of lost "permanence and stability" (10) among the four protagonists, resulting in paranoid impressionist assertions: "And yet I swear by the scared name of my creator that it was true" (11). Likewise, Dowell says, "I am a goodly apple that is rotten at the core (28). He discovers its rottenness only in nine years and six months less four days, is not it true to say that for nine years I possessed a goodly apple? So, it may well be with Edward Ashburnham, with Leonora his wife and poor Florence.

Here, the psychic depth, memory and value are thrown into question by the anxious awareness of a temporal contingency that both structure the private subject's knowledge and is 'a menace to its security'. More importantly, however, possession of a goodly apple' that is later understood to have been always already rotten at the core a material object that figures value and knowledge as contingent raises questions about the temporal limits of knowing that structure a subjectivity in flux.

Dowell lamentingly recalls their period of unbridled wealth and consumption marked by melodramatic breaks in the various socio-sexual contracts-saying “to have all that and to be all that! No, it was too good to be true” (13). He links having and being, and he does so specifically in terms of the loss embodied by the material object. The material object that contains its own devaluation makes the shifting limits of memory as the site of anxiety ridden psychic depth. The solid identity are marked by contingency, the object world, in turn, leaves only an ephemeral trace in the subjective flux of the narrative. In this way, the impressionistic technique expresses the narrative’s tourist economy of psychic experience in which shock governs an impossible need for anchorage as the narrative voice seems to follow the circulation and flux of capital.

The four protagonist’ whirl-wind tour of the great cities of the continent leaves Dowell with little more than fleeting visual impressions. So, Dowell feels the need for identification with objects, but only as negation. Dowell’s visual description of Leonora Ashburnham figures the disembodied value of capital by an uncanny object-relation and the logic of displacement:

Certain women’s lines guide your eyes to their necks, their eyelashes, their lips, their breasts. But Leonora’s seemed to conduct your gaze always to her wrist. And the wrist was at its best in a black or a dog-skin glove and there was always a gold circle with a little chin supporting a very small golden key to a dispatch box. Perhaps it was t h a t in which she locked up her heart and her feeling. (39-44)

It shows Dowell’s adulterous desire towards Leonara, Edward Ashburnham’s wife. Here, any psychic or emotive depth is subsumed by the commodity objects marking the subject.

As his recollections gradually reveal Florence’s participation in a series of sexual exchanges, he reduces her to the empty material object that only represents a contingent value. Dowell writes, “Florence was a personality of paper that she represented a real human being with a heart, feelings, with sympathies and with emotions only as a blank note represents a certain quantity of gold” (120).

Leonora’s conventions are the “English Catholic conscience, her rigid principles, her coldness, even her very patience” (47); conventions which are, Dowell thinks, “all wrong in this special case” (47). It is characteristic of him that he refuses to generalize beyond the special case. As he says, “society must to on, I suppose, and society can only exist

if the normal, if the virtuous, and the slightly deceitful flourish, and if the passionate, the headstrong, and the too truthful and condemned to suicide and to madness” (16—161). Yet in the end he identifies himself unconditionally with passion: “I loved Edward Ashburnham”, he says “because he was just myself” (160-161). Dowell, in the end, does claim to know another human heart i.e. Ashburnham’s heart but in reality he does not.

The fixed internal focalizer, James Dowell produces the impressionistic response towards the focalizeds such as his wife Florence, his model and friend Edward Ashburnham, Ashburnham’s wife Leonara and his mistress, Nancy. The novelist shows what the focalizeds mean to Dowell, i.e. he is concerned with the focalizer’s subjective response rather than objective response. He deals with ideas, feelings or opinions that Dowell gets about focalizeds’ he concentrates on transitory mental impressions or felt by the observer, Dowell. Moreover, he does not give any explanation of external causes. In this sense, Dowell is not only a focalizer but also an impressionist who entertains people by copying the way the famous English soldier, Edward Ashburnham behaves. Moreover, of a schizophrenic person Dowell has no fixity but fluidity of impressions. In short, Ford asserts significance of sensory perceptions rather than too limited rationalist concern.

Throughout the novel, Ford presents the operative definition of patriarchal masculinity in late Victorian and Edwardian England as inextricably linked to the assumptions and practices of imperialism, likening the expectation that men transgress boundaries in order to possess ever more, women to the scramble for colonies among colonial powers. Ford positions Dowell as a fictive autobiographer who shapes his self-presentation to meet his specific desires and anxieties at the time of writing. Ford shows Dowell raising the question of how to tell his story: “I don’t know how it is best to put this thing down whether it would be better to try and tell the story from the beginning, as if it were a story; or whether to tell it from this distance of time” (15). Dowell’s shift between his previously and presently-held views can be read as vacillations between denial and acknowledgement that Florence and Edward have both had extramarital affairs including with each other.

It is in *The Good Soldier* Ford extensively depicts anxieties about the instability of the gentry system, patriarchy, and imperialism and explores the role of narration in managing these anxieties. Dowell focuses on Edward as the pinnacle of stability, given his position as a male member of the English gentry, the elite product of a nation with a long



established history and unmatched imperial power. But his narration of the established elite cannot stand as an affirmation of stability. In the case of masculinity, for example, his acknowledgement of Edward's series of extramarital affairs leads to his crisis over raging stallions. Not only does Dowell's lack of participation in extramarital affairs threaten his claim to this newly revised masculinity, his gender identity also becomes destabilized when Edward, who could put up a pretty good deal of talk when there was no man around to make him feel shy, effeminizes Dowell by pouring forth a confession to him. Dowell concludes, "You see, I suppose he regarded me not so much as a man I had to be regarded as a woman or a solicitor" (25-26).

His revised understanding of patriarchal masculinity directly puts his own gender identity into question. The parallels between imperialism and gender relations in the novel map into Dowell's gender identity as well. Giving his description of himself as being "no better than an eunuch" (46), he resembles nations that fail to complete in the imperial race. By creating an American narrator who aspires to be British, Ford can examine Dowell's anxieties in relation to specific intersections of nationality, class and gender. As we see, when Ford includes near the end of the novel some of Dowell's most radically and repeatedly revised depictions of the female characters, Ford emphasizes that these depictions should be viewed as products of Dowell's anxieties rather than as intended realistic representations of women. Reaching against the emasculating threat of Florence's and Leonora's transgressions of gender borders, Dowell often tries to preserve his idea of proper womanhood by constructing women such as Masie Maiden and Nancy as 'submissive' and 'innocent' (41). It shows the gender bias of the males in Edwardian patriarchal society.

Ford especially reflects upon anxious reactions to historical changes, including the sense of decline in the British Raj. Much late Victorian and Edwardian writing, perhaps especially when it is most aggressively imperialist, has an elegiac quality about it, mourning the loss of adventure, heroism, true nobility. Ford also couples Dowell's heightened anxiety about the decline of patriarchy and the gentry with another intrusion of the colorizers. Dowell reports on his own travels through Africa to Ceylon where he finds Nancy insane in a darkened room. Situating madness in a colonized space, the novel hints at fears of a collapse of British imperial power. By suggesting imperial decline as a backdrop to Dowell's distress over the emergence of a feminized era' *The Good Soldier* depicts



Dowell as similar to writers such as Alfred Tennyson who expressed panic on behalf of late-Victorian imperialism that British society was losing control of woman's laboring and reproductive body, as well as that of the laboring native.

Ford's narrative and its fictional interiority inhabit the schizophrenic realities of exchange. The contingency of value, the slippage of meanings and impressions under capitalist exchange, is a menace to security. Ford's anxious impressionism and its psychic economy of loss is acquisition that deploys the schizophrenic voice of capital in order to register the necessary tension between finance capital and the body in the market. It shows commodification of female body in Edwardian capitalist society. Moreover, Ford portrays the hypocritical and shallow morality of the so-called aristocrats of the then society. By portraying the fixed internal focalizer ironically, Ford produces impressionistic or subjective effect of the focalizer and at the same time wants readers not to take his focalization at face value. In short, Ford wants reader to take his text as an image and give the impressionistic response from reader's side as well.

The novelist wants the readers to evaluate his only focalizer-narrator on the basis of the relation between focalizer, Dowell and the focalized, the people or things or objects who/what get filtered through the focalizer's perspective. As per his relationship with his wife Florence, his friend Edward Ashburnham, Edward's wife Leonora and other characters, he tries his best to prove himself as a reliable narrator, dutiful husband, honest friend and more importantly a civilized Edwardian aristocrat. It is because he all the time seeks for readers' sympathy but in vain. Because of Ford's ironic portrayal of his only focalizer everything the narrator says cannot be taken at face value.

To sum up, Ford, by deploying fixed internal focalization as literary technique, produces Dowell's impressionistic response ironically. His main objective behind the use of Dowell as a fixed internal focalizer is to satirize the follies and foibles of the so-called aristocratic society of his time, i.e. Edwardian era. Ford criticizes shallow morality such as infidelity, sexual intrigue, deception, prejudice, hypocrisy, vanity, showiness of the then aristocrats by making his focalizer cum protagonist Dowell the victim of the narrative he tells. For instance, in this novel Dowell's friend Edward Ashburnham, an aristocrat in high post in English army (the 'good soldier' in the title of the novel) is really not good but very corrupted man who has extramarital affairs with many other women including his own housemaid and Dowell's wife, Florence. Even Dowell's wife Florence has extramarital

affairs with many other men. They suffer from psychological problem in such a way that both Edward Ashburnham and Florence commit suicide. Dowell is so blind that he cannot see the moral problems in himself and others. He himself tries to have sexual intercourse with Ashburnham's housemaid, Nancy. In short, both the focalizer and focalizeds are morally and sexually corrupted. But the problem is that they are so morally blind that they do not see or realize these weaknesses. They have prejudice, hypocrisy and gender bias. In this way, Ford Madox Ford satirizes the manners of the aristocrats by distancing himself from the fixed internal focalizer, James Dowell

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# **Formal and communicative competence: A case of grade twelve students**

Dor Prasad Bhandari

## **Abstract**

*This article attempts to identify and compare between formal and communicative competence acquired by the students of grade twelve. This study is a survey type in nature. The researcher has purposively selected five different higher secondary schools of Kathmandu valley and 20 students from each school for the primary sources of data. The test items were the major tools for the collection of data. This study tries to find out the formal and communicative competence of the students of grade twelve.*

## **Key Words**

*Formal communicative competence, grammar, knowledge, linguistics, performance*

## **General Background**

Language is a means of communication through which we share our ideas, thoughts, feeling, and emotion. In fact the uniqueness of human beings lies in the way s/he communicates. It is the language which makes human language different from other animal communication. Language is the important means of communication. Language is the gift of only human beings because language is species-specific. Language also helps to transfer the values, norms, traditions, cultures from one generation to another generation.

There are various modes of communication viz: aural, visual, olfactory, tactile, and gustatory. Language has been defined as the voluntary vocal system of human communication. (Corder,1973) says 'language is concrete object which can be handled physically like a tool. 'There are many languages in the world, among them English is taken as prominent language which has wide coverage, richest vocabulary and large functions .Therefore, it is regarded as a contact on foreign language. English is the most vital means for any person to become success in local, national and international communication. As world is getting more and more complex day by day, the important of English is crucial. English is playing vital role in transmitting culture, civilization from one corner to another corner of the world. English is used as lingua-Franca, trade

language, second language or foreign language for international communication but also a gateway to the world body of knowledge.

## **Competence**

The term 'competence' refers to the speakers' knowledge of their language the system of rules that they have mastered so that they are able to produce and understand an indefinite number of sentence and recognize grammatical errors as well as ambiguities. It is an idealized concept of language. As Chomsky (1965) mentioned. Competence is the native speakers' knowledge of his language and the system of rules that has mastered his ability to produce and understand a vast number of new sentences. It is the study of the system of rules. Competence is then an underlying mental system. It underlies actual behavior, linguistic intuition, and ability to analyze language, detecting ambiguities, ignoring mistakes, understanding new sentences and producing entirely new sentences. It is a set of principles which a speaker masters .It deals with the structures of the language that person has succeeded in mastering and internalizing whether or not he utilizes them in practice without interference from the many of the factors that play role in actual behavior (Lyons, 1970).

For effective communication every speaker needed to know not only the rules of usage and vocabulary of the language but also its rules of use and interpretation. He needs to know not only the phonological, grammatical and semantic system of language but also its discourse and pragmatics. (Richards and Rodgers, 1985) mention:

Competence is a person's internalized grammar of language .This means a person's ability to understand sentences they have never heard before. It is also includes a person's knowledge of what are and what are not the sentences of a particular language.

## **Communicative Competence**

The communicative competence focuses not only the correctness in the use of the language but situation ally appropriate. (Hymes, 1972) uses the term 'communicative competence Tor the first time. It enables the human to convey and interpret a message. According to (Richards and Rodgers, 1985) 'communicative competence is the ability not only to apply the grammatical rules of language in order to form grammatically correct sentences but also to know when and where to use these sentences.' Communicative competence includes:

Knowledge of the grammar and vocabulary of language, rules of speaking, knowing how to use and response to different types of speech aspects such as requests, apologies, thanks etc. and knowing how to use language appropriately.

### **Linguistic Competence**

Linguistic competence refers to the overall formal knowledge of grammatical system. It includes the phonetics, phonology, semantics and pragmatics. It concerns with the grammatical structure.

### **Pragmatics Competence**

It's the ability to interpret language properly and use it appropriately in a given situation.

### **Strategic Competence**

It refers to the coping with strategies that communicators employ to initiate, terminate, maintain, repair and redirect communication.

### **Objective of the Study**

This study has the following objectives:

- To identify students' formal and communicative competence.
- To compare students formal and communicative competence.
- To list pedagogical implications.

### **Significance of the Study**

As this study aims to identify and compare between formal and communicative competence acquired by the students of grade twelve. This study will be more significant

- To those who are involved in the language teaching and learning.
- To those who carry out a research on competence under English Language teaching and methods.
- For ELT practitioners.

### **Methodology**

In this study the researcher attempted to identify and compare the formal and communicative competence acquired by the students of grade twelve .using both primary and secondary

source of data.

### **Sources of Data**

Both primary and secondary sources of data were used in this study. The primary data were the responses made by the students of higher secondary level i.e. grade twelve at various higher secondary school of Kathmandu valley through test items .In this set of test items different test items were developed and asks to students. And secondary sources of data were related books, journals, English curriculum of higher secondary level English, text book, work book of grade twelve and other related literature.

### **Population and Sample Size**

The population of this study consisted of the grade twelve students who are studying English as their compulsory subject in different five higher secondary school of Kathmandu valley. Purposively, twenty students were selected from each school consisting ten boys and ten girls. The sample population was selected using random sampling.

### **Tools and Techniques of Data Collection**

Test items were the major tools for the collection of data .They were prepare on the basis of curriculum of grade twelve. The prescribed structure and accuracy were focuses providing the appropriate situation to get the written answers from the students to find out the formal competence. The same set of test items were supplied to the students to have conversation in pairs and group focusing on their fluency and situational appropriateness.

Having the prepared copies of the tools the researcher visited the purposively selected five higher secondary schools of Kathmandu valley. For written test students were given the questions in paper in which they wrote answer. For Spoken test, the researcher gave the instruction first and the students were asked to have the conversation in pairs.

### **Limitation of the Study**

The researcher was guided by appropriate research methodology to come up with suitable findings. However there are some notable research limitations:

- This study was based on selected data based on responses made by grade twelve'sstudents of different five higher secondary schools of Kathmandu valley.
- The same set of test items was administered in both written tests and conversations

- Formal competence is mainly concerns with grammatical forms and structures of alanguage.
- Though communicative competence is vague in notion, situational appropriatenessand fluency of the language emphasized.

### **Presentation of Students'Response**

The researcher had selected 20 students and designed 15 questions from 12 grade English book related to language functions. All questions were asked orally as well as written for both formal and communicative competence. Then the responses and written answers were analyzed structurally and functionally concerned with accuracy and situational appropriateness.

**Table No.1**

#### **The overall performance in conversation**

<b>S.N.</b>	<b>Communicative functions</b>	<b>C.R.%</b>	<b>I.R. %</b>	<b>Total</b>
1	Describing	65	35	100
2	Giving direction	53	47	100
3	Asking to repeat	56	44	100
4	Expressing wishes	57	43	100
5	Suggesting and advising	44	56	100
6	Asking for permission	60	40	100
7	Expressing sympathy	55	45	100

The table shows that the performance on the basis of correct responses of the students on expressing sympathy, describing, asking to repeat, expressing wishes asking for permission were found greater and response based on suggesting and advising is not found satisfactory.

### **Analysis of the Errors in Written Forms**

While analyzing the written form of the students the researcher mainly concerned with the accuracy i.e. structural aspects of language .He found that students mostly committed errors in tenses, subject-verb agreement, word order, article,preposition, lexical item,spelling,punctuation, direct question and conjunction.

### **Collective Comparison between Formal and Communicative Competence**

The written answer and spoken dialogues were evaluated considering the grammatical



lexical and contextual elements then divided in three grades . The first grade A, the second grade B and third grade C respectively. The following table shows the distribution of errors made by students in written form and conversation and obtained grade by them, on the basis of errors they made.

**Table 2**  
**Collective comparison**

<b>Group</b>	<b>No of respondent</b>	<b>Errors in written form</b>	<b>No of respondent</b>	<b>Errors in conversation</b>
<b>A</b>	<b>25</b>	115	11	60
<b>B</b>	<b>60</b>	490	<b>20</b>	120
<b>C</b>	<b>15</b>	<b>85</b>	<b>69</b>	695
<b>D</b>	100	100	100	875

The table shows that the majority of the students made errors in written forms, especially in articles, preposition, lexical items, word order, subject verb agreement, spelling and tense. Students made 690 errors in those areas of written form. However, the majority of the students made more number of errors in conversation then in written form especially in such area as context, fluency, pronunciation, unclear words /sentences, comprehension and repetition of words. It was found that students made 875 errors in conversation. This also proves that the students were more competent in written form than in conversation.

### **Findings**

On the basis of the analysis and interpretation of the collected data, the following findings have been listed:

- The performance of the students based on correct response in describing, asking for permission was excellent and well-satisfactory.
- It was found that students made many errors in conjunctions, subject verb agreement. The highest number of errors is in subject verb agreement.
- The students more sentences and committed fewer errors.
- Thus it was found that students were more competent in formal competence than incommunicative competence.
- All the students took part actively in written form and performed better in it where

assome of them felt shyness and hesitation in their conversation.

- In the group discussion, all the respondents told the researcher that they felt easy to express their ideas in written form than in spoken form. This shows that students have more difficulties in speaking than in writing.

### **Recommendation and Pedagogical Implications**

The researcher identified the relationship between formal and communicative competence, and came to the conclusion that formal competence is better than communicative competence of the grade 12 students. The findings of the study are useful for everyone involved in teaching English Language. The researcher would like to recommend the following suggestions and pedagogical implication for the betterment of the situations:

- Students are needed to encourage speaking English language inside and outsides the classroom.
- The teacher, students and all concern body should be sincere to apply communicative approach in language teaching.
- All the teachers who are teaching English at higher secondary level should be trained enough.
- Effective and appropriate materials for example student's books, work books, listening cassettes are to be prepared.
- The class size should not be too large so that the students can have practiceon communicative competence.
- The class size shouldn't be too large so that the students can have practice on communicative competence.
- The English language should be provided opportunity to involve and practice language structures and functions in the classroom.
- Regular checking, observation and suggestions from the experts should be continued for the better result.
- Language should be viewed as a means of social interaction.

Therefore communicative aspects of language should be given due emphasis is

inteaching.

- Real conversations and dialogues as well as various language functions should be presented by simulating the environment in the classroom.

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# Reproduction on Paulo Freire and Use of Modern classroom

Giriraj Upadhaya

## Abstract

*This study attempts to synthesize on the philosophical concepts of Paulo Freire on the use of education. It studies the reproduction of Freire's thoughts to the classroom and its impact on the world of 'educator' and 'educatee'. This study is a reproduction of Freire's reaction to 'banking education' and problem-posing model, culture-circle, codifications, praxis. Easter experience, discourse and conscientization. Freire draws upon and weave together a number of strands of rational about educational practice and liberty. Freire's theoretical developments have had a substantial control on the development and use of modern educational practice.*

## Keywords

*banking education, modern classroom, praxis , reproduction.*

## Introduction

This study attempts to depict Paulo Freire whose notions has consequently influenced other academic corrections and remained as inspiration to many. As Brazilian educator has been very radical in his methodology to educational aspects and have continued authentic to his convictions. His philosophy has a lot to offer to the field of education in all aspects and remains effective in most of the times. Freire's philosophy on modern education has infused totally in the modern education areas and has genuinely subjective and models used in literacy.

Functioning initially in the modern education system, Freire considered adult literacy programs whose attempt to help the lower class people to read and write by helping them to respect their day to day language. Freire claimed that the foremost purpose of education was to build on the several skills like language, experiences and skills of an "educatees", rather than imposing on them the culture of the "educators".

Freire left behind an important dent on thinking about liberal exercise. Freire enabled to display the weave together, a number of strands on thinking about modern educational practice and liberation. Freire's philosophy gets start from the respect to humility before dominated poor people and had a respect for their understanding of the modern education

in the world. They state a common sense” which constitutes knowledge no less important than the scientific knowledge of the professional/dominant group/oppressors as he termed them (Darder, 2002). According to Freire respect and humility raises the trust and message between the learner and instructor.

Accordingly, education becomes a joint activity, a dialogue between participants rather than a 'top-down' one-way lecture from one person for the benefit of the other. In saying this Freire did not intend to create conditions where learner's knowledge, feelings and understanding should go unchallenged or for the teacher to step back as a mere facilitator (Freire, 1996). In this extent, we can argue that his trust that humility and respect fosters a state has been characterized by belief is unconditionally true. To this issue in several examples learning takes place when there is joint respect as well as understanding in between the facilitator and the participants. Participant's feelings and knowledge should also be challenged and directed by the facilitator for significant learning to be achieved.

The benchmark that Freire used for evaluating experiences grew out of Christianized Marxist humanism (McLaren, 2000). On this locus, Freire insisted students and teachers both to unlearn their race, class, and gender privileges and to take part in a communicate along with those whose experiences are drastically different from their own. So, he did not uncritically affirm student as a learners or teacher's experiences as an instructor but so long as the conceptual tools with which to critically interrogate them so as to minimize their politically domesticating influences (Hooks, 1994).

### **Banking Education**

In this sense, the structure of education, the educator sum in the minds of those who took part, who are cautious to be ignorant, bits of knowledge, as we deposit money, in an empty account. This is why Freire called this perfection of education as 'banking education'. He argued that the goal of 'banking education' is to demobilize the people within the existing establishment of power by conditioning them to accept the cultural, social, political status quo of the dominant culture. In the banking education model knowledge/education is seen as a gift given to the student by the teacher who considers the learner as marginal, ignorant and resource-less.

Freire saw this as false generosity from the dominant group (oppressors) and a way of dominating and controlling the people (the oppressed) to improve or maintain their own

interests (Freire, 1973). Some of the tools a banking education model might use include a pre-prescribed curriculum, syllabus or course book, which either takes no account or makes assumptions of learners' views or knowledge of the world. The banking education is not the best method of instruction; learners should be allowed to participate and also bring out what has been learned from their surroundings and earlier experiences.

### **problem-posing model**

To confront the banking education model, Freire proposed a problem-posing model of education. Instead of the belief that learners' and teacher's situation in the world is fixed, as the banking model suggests, the problem-posing model explores problems or realities people find themselves in as something which can be transformed (Mclaren, 2000). In this model, the teacher and learner discuss and analyze their experiences, feelings and knowledge of the world together.

It is not the job of the teacher to provide answers to the problems, but to help the learners achieve a form of critical thinking about the situation, Freire called this *conscientization* (Freire, 1973). This makes it possible to understand that the world or society is not fixed and is potentially open to transformation. It becomes possible to imagine a new and different reality (Freire, 1988).

In order to undertake this process successfully, the people (oppressed) must challenge their own perception of the dominant group (oppressor). Freire argued that the oppressed think of themselves as 'less than' or something lacking. He suggested that they have been conditioned to view the practices and behaviors of the dominant groups as complete, whole and correct. To become whole complete and correct means to simulate the practices of the dominant culture. To counter this perception means engaging the learner in a process of dis-identification with dominant culture/oppressor and to help the learner to imagine a new being and a new life according to their own rationality (Freire, 1973). Learning can best be achieved through critical thinking and analysis of one's experiences and feelings. In many institutions, the best performed subjects are those that learners do it practically, for example Agriculture, Art and Design, Home science etc.

### **Culture Circle**

Freire took education out of the classroom and created "the culture circle", where learners used their own ways of speaking to articulate their shared understanding of how

their world came to be like it was and how to act to change their future. From being a monologue process, education became a process of dialogue in which educatees and educators engaged in mutually respectful learning. In culture circles, everyone makes good progress, not just a few isolated star-pupils" from gaian democracy. net.

These themes, which are related to nature, culture, work, and relationships, are discovered through the cooperative research of educators and students. They express, in an open rather than propagandistic fashion, the principle contradictions that confront the students in their world. These themes are then represented in the form of codifications (usually visual representations) that are taken as the basis for dialogue within the circle.

As students decode these representations, they recognize them as situations in which they themselves are involved as subjects. The process of critical consciousness formation is initiated when students learn to read the codifications in their situationality, rather than simply experiencing them, and this makes possible the intervention by students in society. As the culture circle comes to recognize the need for print literacy, the visual codifications are accompanied by words to which they correspond. Students learn to read these words in the process of reading the aspects of the world with which they are linked (Mayo, 1999).

Although this system of codifications has been very successful in promoting print literacy among adult students, Freire always emphasized that it should not be approached mechanically, but rather as a process of creation and awakening of consciousness. For Freire, it is a mistake to speak of reading as solely the decoding of text. Rather, reading is a process of apprehending power and causality in society and one's location in it. For Freire, authentic education is always a "practice of freedom" rather than an alienating inculcation of skills (Freire.P.1988). The learning circle is a non-hierarchal 'class' model where participants can discuss *generative* themes which have significance within the context of their lives. The conditions needed for this have to be actively created as it does not often occur naturally. This can mean challenging cultural, gender and other status related power relationships and stratifications.

### **Generative themes and codifications:**

A generative theme is a cultural or political topic of great worry to participants, from which discussion can be generated. These generative themes are then represented in the

form of Participants are able to step back from these visual representations of their ideas or history and decode or explore them critically by regarding them objectively rather than simply experiencing them. This makes it possible for the participants to intervene and initiate change in society (Freire, 1978).

At first, Freire worried himself with literacy education. The codifications (visuals) prompted discussion, phrases and words which learners would use to develop their skills. Although this system of codifications has been very successful in promoting print literacy among adult students, Freire always emphasized that it should not be approached mechanically, but rather as a process of creation and awakening of consciousness (Freire, 1988). For Freire, authentic education is always a "practice of freedom" rather than an alienating inculcation of skills. Codification is a way of gathering information in order to build up a picture (codify) around real situations and real people.

Decodification is a process whereby the people in a group begin to identify with aspects of the situation until they feel themselves to be in the situation and be able to reflect critically upon its various aspects, thus gathering understanding. It is like a photographer bringing a picture into focus (Mclaren, 2000). Indeed generative themes and codifications are in use in institutions of higher learning and this approach is beneficial if used with the guidance of teachers. Freire's approach is therefore useful in today's world.

### **Praxis (action / intervention)**

The perspectives of Paulo Freire is derived from both Marxist and Existentialist thought, maintained that for the oppressed to become authentic selves they must fight not only for freedom from hunger, but for freedom to create and construct, wonder, and venture. True knowledge, Freire contended, emerges only through restless, impatient, continuing, hopeful, critical inquiry with other people about their relations to the world. Therefore, he advocated:

Instead of learners receiving, filling and storing deposits made by educators, learners should be allowed to develop praxis, an inventive way of life that encourages free, creative reflection and thoughtful action in order to change the world, even as the learners are transformed in the process (Encyclopedia of the social and cultural foundations of education, 2008).



A core component of Freirian theory is that learning begins with action is then shaped by reflection, which gives rise to further action. Learning is thus a continuous process, directed at enhancing the learners' capacity to act in the world and change it. For Freire, whether it is called literacy or learning, this is the principal political task of any society committed to people-power.

Freire put forward the notion that authoritarian forms of education such as banking education prevented learners from 'knowing' the world and seeing it as something which can be changed. He believed that authoritarian forms of education inhibited the liberation and freedom of the oppressed. Freire argued that change could come through a process of dialogue and reflection leading on to change through action or intervention and or political change. Freire called this process praxis (Freire, 1973).

"The act of knowing involves a dialectical movement that goes from action to reflection and from reflection upon action to a new action."(Ibid). In summary, in regard to learning, literacy and praxis Freire says:

If learning to read and write is to constitute an act of knowing the learners must assume from the beginning the role of creative subjects. It is not a matter of memorizing and repeating given syllables, words and phrases but rather, reflecting critically on the process of reading and writing itself and on the profound significance of language (Freire, 1988).

It is through action, dialogue, reflection and intervention by both the teacher and the learner that true learning can be achieved in the classroom. Success stories have been reported in institutions where teachers allow learners to commune freely with them, but with rules and regulations being kept.

### **Easter experience**

Paulo Freire (1994), according to him, those who genuinely or reliably commit themselves to the people must re-examine themselves constantly. Those who undergo it must take on a new form of existence; they can no longer remain as they were. To him this conversion is so radical and does not allow for ambivalent behavior... Conversion to the people requires a profound rebirth. A number of informal educators have connected with Paulo Freire's use of metaphors drawn from Christian sources. An example of this is the way in which the divide between teachers and learners can be transcended. The educator for

liberation has to die as the unilateral educator of educatees in order to be born again as the educator-educatee of the educatee-educators. An educator is a person who has to live in the deep significance of Easter (Taylor, 1993).

According to Freire teachers should be beyond reproach so as to be good role models to their students. Teaching is a very noble profession and those who go into it must be ready to lead by example, thus calling for continued personal reflection to remain worthy of the profession.

## **Dialogue**

In regarding dialogue, Freire comes in favour of dialogue, normal drop a line to unlock doors for success and victory in any situation. Dialogic action challenges mediating social realities by posing them as problems that can be analyzed critically by those who have direct experience of them (Freire, 1997). When instructors and learners communicate, there are always breakthroughs. Freire argues that dialogue is not just about deepening understanding but is part of making a difference in the world.

Dialogue becomes a form of collective praxis directly concerned with unveiling inequitable conditions obscured by the ruling classes. The process is important and can be seen as enhancing community and building social capital that leads to justice and human flourishing. To enter into dialogue presupposes equality amongst participants. Each must trust the others; there must be mutual respect and love (care and commitment). Each one must question what he or she knows and realizes that through dialogue existing thoughts will change and new knowledge will be created (Mayo, 1999). Freire's emphasis on dialogue has struck a very strong chord with those concerned with popular and informal education.

Informal education is dialogical or conversational and involves respect and people working with one another (co-operative activity). According to Paulo Freire too much education involves "banking"-the educator making "deposits" in the educatee (Gadotti, 1994). Dialogue is an encounter, mediated by the world itself, between men and women to name the world (make sense of the world). Dialogue is the means by which we achieve significance as human beings. Those in the dialogue must each *want* to name the world. All must be able to speak the word to name the world. "The domination implicit in dialogue is that of the world by the dialoguers; it is conquest of the world for the liberation of

humankind” (Freire, 1972). Man is not allowed to understand and transform the reality that encircles him when education is simply a method used to adapt him to this reality.

Freire is of the attitude that the individual learns to understand and transform reality. In order to achieve this goal, it is necessary that “dialogicity” be established between teacher and student, since man does not create himself in silence, but through words, actions and reflection. The use of dialogue, therefore, is the key element in learning. The dialogue established between the two subjects helps to increase reciprocal kindness, something that is an act of bravery, not cowardice.

In Freire’s terms, learning based on group dialogues is liberating for everyone involved in the process. By contrast, teaching based on individual monologues in an imposed language leads to silence and apathy, and is the ultimate form of oppression. In his analysis of the dynamics of power, Freire reserves the term "oppressed" for those whose own voices are silenced because they are forced to speak with a voice that is not their own: “The oppressed are not only powerless, but reconciled to their powerlessness, perceiving it fatalistically, as a consequence of personal inadequacy or failure. The ultimate product of highly unequal power relationships is a class unable to articulate its own interests or perceive the existence of social conflict”. from gaian website.

### **Conscientization**

On the issue of conscientization, Paulo Freire argues the subject that we all the learners attain communal old issues which have a leading propensity, and so learning is a critical process which depends upon uncovering genuine problems and actual needs (Freire, 1973). The idea that “experiences are lived and not transplanted” is a central tenet of Freire’s philosophy (Gadotti 1994). Conscientization is the key process by which students develop a critical awareness of the world based on the concrete experience of their everyday lives.

Through Conscientization alters power relations between instructors and learners. The colonized and the colonizer, thereby transforming objects of knowledge into historical subjects (Freire, 1997). Freire proposed that a dialogical theory of action based on communication and cooperation was necessary not only for understanding the mediating role of historical, colonial and class relations (conscientization), but also for the active work of changing them.

Freire’s thought to naming the world has been a big significance to educators who have

customarily worked with those who do not have a voice and who are oppressed (Emmy & Ahmed, 2013). The idea of construction pedagogy of the oppressed' or a pedagogy of hope' and how this may be carried forward has formed a significant impetus to work. An important element of this is his concern with conscientization-developing consciousness but consciousness that is understood to have the power to transform reality (Taylor, 1993).

## **Conclusion**

Freire's notion of education is intensely biased or political research, slanted in the direction of the revolution of the civilization has been central or the vital to the modern education system of the radical societies and societies are suffering or ongoing civil war, as well as recognized occident democracies. Freire's work has exercised substantial power in progressive educators in the West, particularly in emerging civilization of critical pedagogy, bilingual education, and multicultural education. It's an obvious that Freire's revolutionary pedagogical theory has prejudiced educational and social movements in the world and his philosophical writings have unfair academic disciplines such as theology, sociology, anthropology, applied linguistics, pedagogy, and cultural studies. Freire's themes are a student oriented system of learning that challenges how knowledge is constructed in the formal education system and in society at large. Freire's student centered approach stands in stark contrast to conventional educational practice, which he referred to as the "banking approach" to education. Freire's philosophy is valid and useful in the world today, for there is need for critical analysis of the situation, coordination, dialogue, intervention and action. Freire remains relevant in all aspects and at all times.

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# Excremental Imageries as the form of Resistance in Wole Soyinka's: *The Interpreters*

Raj Kumar Baral

## Abstract

*Wole Soyinka's novel The Interpreters with the images of shit and faeces hits at the cancerous effects of post-colonial hegemony in post-Independent Nigeria. His post-colonial project presents post-independent Nigeria of 1960s as same as white colonial administration since malfunctionings prevail as the legacy of colonial administration, however Soyinka seems sympathetic towards native Nigerians though dissatisfied with interpreters' incapability to cope in the new situation.*

## Key Words

*Excremental imageries, independent, the interpreters*

## Introduction/Background

The excremental images received relatively little attention in the past since defecation used to be taken merely as a universal fact of human life. But these images (including shit and its corporeal family: turd, phlegm, drool, vomit, piss and blood) occupy a significant space in the postcolonial discursive practice. Or faecal matters have been political in character because "work across the social sciences and humanities has emphasized the human body, both symbolically and materially, in the construction and operation of modes of political power" (Inglis 207). In this context, faecal rhetoric has become an important mode of expressing and reproducing representational and material relation of group inferiority and superiority, whether the demarcation is based on racial, class or other group membership.

During the racist period in the United Kingdom, the term "shit" was a convenient source for racial abuse, and 'Paki shit', 'Jewish turd' not only referred to their unimportance but also to the inferiors' filthiness, impurity and disgusting attitude. "Anal function" had been taken as "unique in western literature." (Brown 509). By this formula of faecal insult and uniqueness, the superiors wanted to project others as filthy and unclean with the expressions like "they are faecally filthy while we are excrementally healthy "(Inglis 211) and taking it as the project of "hygienically modernized subject" (Anderson 657).

Using the same images in the novel *The Interpreters*, Soyinka, exposes a wide cultural reorientation in which ultra nationalism surpasses the celebrations of independence. In this scatological work he expresses his dissatisfaction towards the failure-like national struggle against British colonialism as Esty mentions in his article "Excremental Postcolonialism". Taking Esty's arguments into consideration, this article tries to prove that Soyinka satirizes those who, to use the expression of Franz Fanon, have "black skin [but wear] white mask" and reveals the incapability of the interpreters but sympathizing the natives who fail to feel free even in an independent country.

The afore-mentioned excremental images, which once used to refer natives as filthy are now assigned to the mimic men who imitate the ex-colonizers and inefficient and powerless interpreters of soyinka's novel. In this regard, Soyinka wants to create a counter discourse against the hegemonic speech as bell hooks argues in her essay "this is the oppressor's language/yet I need it to talk to you: language, a place of struggle". By doing so, he "display[s] the failures of development and the contradiction of colonial discourse" and intends to prove that the "so called civilized men of Western Europe are much filthier than the filth itself" (Esty 26).

Soyinka clarifies the relevance of scatology by satirically applying it to the elites, who are after all the outcome of colonialism and pretentiously performing as colonizers. In the novel, for instance, Soyinka presents a corrupt comprador Sir Derinola, who turned into a confined "turd" sticking out of "a nineteen forty-five Vauxhall" ( Soyinka 111). Here Derinola, is merely an imitator of white or British institutions and manners who has forgotten his nationality and responsibility.

During the colonial period, the colonized were termed as dirty, barbaric, filthy creatures but in post-colonial era writers use the same terminologies to characterize the colonizers and to satirize the natives dabbling in political corruption. When Sekoni, the engineer prepares to test the plant in his own country Nigeria, after returning from his study, he was mocked and laughed at. Soyinka's Sekoni says, "I . . . I . . . have cccome back' [. . . ] I- er . . . I came to t-t- test the plant" (28). He is denounced and scolded as well only because of the progressive plan of him. "At first the Head did not believe he heard right. He looked at him in doubt, pointed towards the plant" (28) and projects his utter disposition in front of Sekoni. When Sekoni heard such answer "[He] became incoherent, a throbbing vein out on his forehead and his neck-muscles working with self-destructive strength. D-d-

don't believe it. D-d-d -don't bbbelieve it. If ththey only allowed me to tttest . . ." (29). Moreover, the Head orders Sekoni to uproot the plant and move away form there. The Head even bribes foreign "expert" to decree Sekoni's project unsafe. He says, "if you want to test it, my friend, just uproot your funny thing and carry it with you. Go and test it in the bush, or in your home town. Electricity is government thing; we all know that the white men only know about it. . . ." (29). Wearing a European mask, the Head bribes foreign expert to declare Sekoni's project unsafe.

The bullying nature of the corrupted mimic men like Sir Derinola and the Head has placed the interpreters in the position of outsiders. The novel undoubtedly satirizes the compradors but more importantly it questions the powerless interpreters who can do nothing though they try to function as cultural ambassadors and are the new hope of the nation. They are the victim of the "neocolonial corruption in the public sphere while underscoring the artist's own representational predicament" and its ultimate result "uneven development" (36). Sagoe, one of the interpreters, for example, escapes from such grotesque situation sheltering upon his own "philosophy of shit." He comments:

If I am personal; it is because in giving the history of myself. I do neither more nor less than uncover the mystery of my philosophical development, for this is one Ritualism for which I am indebted to no predecessor but the entire world of humanity, this is one vision for which I acknowledge no cause but the immutable laws of Nature. If I am personal, it is because this must rank as the most inward philosophy in human existence. Functional, spiritual, creative or ritualistic, voidency remains the one true philosophy of the true Egoist. (70)

Furthermore, he explains that, "voidancy is not a movement of protest, but it protests: it is non-revolutionary, but it revolts. Voidancy [. . .] is the unknown quantity. Voidancy is the last uncharted mine of creative energies, in its paradox lies the kernel of creative liturgy—in release is birth" (70). The quotes indicate that he is too much frustrated because the "most individual function of man" (97) which needs "total muscular relaxation" (96) i. e. voiding is violated "by the uneven plumbing of post-independent Nigeria" (38). He explains his encounter with excrements on his way to city as:

God is spring-cleaning in heaven, washing out his bloody lavatory. The



sights that rode in the wash of flood were indeed of that nature. There was a film of oil, palm oil on a brown lake which had swamped a food-seller's shack, but Sagoe said, castor oil of course. . . . Next to death, he decided, shit is the most vernacular atmosphere of our beloved country. (108)

As the quote states "shit presents an immediate democratic challenge to Sagoe's high-cultural discourse" (38) and he also becomes a disillusioned interpreter and a representative of the "tension between private disengagement and public engagement in the novel, constitutes the crux of excremental post- colonialism" (38).

This novel exposes a problematic relationship between private and public destinies in the post colonial writing. The text doesn't suggest that prevailing social conditions are bound for improvement rather it shows that the protagonists are affected by the extrinsic factors and fail to improve the existing situation being merely the witness. Rather they refuge in "alter ego" (Morrison 754) which according to Keppler "present[s] himself as he is" (98). Sagoe's shelter under the "philosophy of shit" shows his incapability to struggle against the corrupt society and to change as per his wish. At this point too Soyinka's satire is directed to the unsuccessful interpreter who can do nothing and "engages [with] his excrementally imperfect sociology" (Esty 45):

I told Honorable the Chief Koyomi—he is the one by the way who kneels and kisses the hand of the Minister—I told him, you should do something about the sewage system, it is disgraceful that at this stage, night soil men are still lugging shitpails around the capital. And in any case why shouldn't the stuff be utilized? Look at the arid wastes of the North, I said. You should rail the stuff to the North and fertilize the sardauna's territory. More land under cultivation, less unemployment. (240)

Sagoe's effort to change shit into national fertilizer becomes a fiasco because the society led by colonial mentality shows no interest towards the plans and projects of the interpreters rather they have completely negative attitude. The powerless interpreters neither can convince the mimic men on their mission of making the nation.

Sagoe and other protagonists have zeal and enthusiasm to contribute for the nation but fail because the public arena has been badly crippled by neocolonialism. They are the passive observer of the misdeeds happening in the post-independent Nigeria. It is perhaps

unsurprising that the interpreters do not serve as allegorical vehicles for the national destiny, given that their dilemmas are those of an educated but disempowered minority. Being confused and disillusioned Sagoe describes his own "retreat into the lavatory" as "not so much a physiological necessity as a psychological and religious urge," when he veers from the public and national arena (71). At the beginning of the novel, the five main interpreters are shown at "Club Cambana," a setting that reflects the lives and the existing scenario of independent Nigeria (5). A club is a center of socialization, a meeting point of solitudes, a refuge for alcoholics and a home for the defeated and disgruntled. A fortnightly meeting of the interpreters in Ibadan soon become a systematic exorcism of social demons as well as a gradual decent into a personal hell, with Egbo's final "choice of drowning" standing out as the symbol of their tragedy (251). At the final moment, the satire becomes explicit—that the exorcism itself has been put an aspect of the descent. Yet, all along, the reader has had occasion to wonder, and the heroes' words and acts have given out signs of the final tragedy.

All the interpreters, in the novel are socio-politically conscious, and are patriotic since they are speaking about the society's sickness and the necessity for change. Nonetheless, actions, they say, speak louder than words, and, as Soyinka himself says, words ought to be put into action so as to show true commitment. Not only do the five fail to fulfill any promise arising from their image, they often reveal a certain obsession with personal problems. Sekoni, the engineer, becomes mad being frustrated by the civil service, Egbo, the diplomat doesn't practice his profession, Kola searches perfection in canvas but fails and Bandele is a social commentator than a lecturer. There do have the lack of harmony, in between the relationship between friends except in matters that are trivial, or more abstract than concrete. Echoes of "'goddamn cynic' " "'cowardice' " "'callous, indifferent' " in their fortnightly meetings show their frustration (23, 22, 228). The singular event in which all the interpreters have shared feeling is the death of Sekoni. But unfortunately it is ironical because the issue at hand is tragedy, a state of absolute inability to act. Rather than act, the interpreters react, and their most poignant reaction comes at the moment of Sekoni's death:

[T]hey all felt a little like that, flat. Sekoni's death had left them all wet, bedraggled, the paint running down their acceptance of life where they

thought the image was set, running down in ugly patches. They felt caught flat-footed and Kola thought, not a bit like the finished work tonight, more like five figures from my Pantheon risen from a trough of turpentine. (158-59)

They are doomed to live out the dilemma and the defeat; even Kola's finished work—*The Pantheon* lacks conviction. When Sagoe tries earlier to make Sekoni's plight public by writing an article, his editor-in-chief rejects it. He says, "I know you think you owe some loyalty to your friend; believe me, you don't. In the end you will find it's every man for himself" (96). None of the friends does anything noteworthy to change the news chief's tragically "capitalistic, reactionary" position (97).

From the observations of the main interpreters and the barbaric behavior of the compradors reflect the true situation of post-independent Nigeria. Therefore, Soyinka condemns the whole academic community. Just as the club is the scene of the main interpreters' unfolding drama, the social gathering is the point where the academics exhibit their "civilization". Sagoe, the journalist, attending one of the parties celebrating Oguazor's newly conferred professorship, wonders why his friend Bandele attends such occasions:

"Why do you bother to attend their party, then?

"But don't you enjoy just watching people sometimes, especially when you know they can't stand the sight of you?"

"That's a queer taste."

"Not so queer as theirs. Why did they invite me?"

"If I may presume to say so, there didn't seem much strain between them and you."

"That is what is known as civilization. We are all civilized creatures here."  
(144)

Bandele, a clever and ironic observer, is one of the neo-colonial half-breeds choking in their ties and looking absurd in their coattails. He fits perfectly well into the house of teaspoon smiles, the affected, tongue-twisting language, what Sagoe calls the "house of deaths" (112). "And among the dead Sagoe includes the suburban settlements of Ikoyi where both the white remnants and the new black oyinbos live in colonial vacuity" (112).

He also includes the academics with their plastic lives symbolized by the plastic fruits adorning every space in the Oguazors' house. Bandele attends these parties because he can't afford to stay away. If he does, he would become a non-person in a community that is accepted to be the representative of the larger society.

Ayo Faseyi, who "is supposed to be the best x-ray analyst available in the continent", recognizes all the facts, and unlike Bandele, he has accepted into life in the house of deaths (43). Faseyi's personal and professional life is an example of the then society and of what Soyinka has called the wasted generation. Invited to an Embassy reception for the conferment upon him of an award as the best radiologist in Africa, he feels disgraced by his wife Monica, who is not wearing gloves one of the simple requirements of society:

"Do you know a minister was present? Yes, and one or two other VIPs. Oguazor knows people, you know. I saw four corporation chairman there, and some permanent secretaries. A thing like that, kola, one is simply socially finished."

"Yes, you, of course!"

"Look, let's face the facts. The university is just a stepping-stone. Politics, corporations— there always something. Not to talk of there foreign firms, always looking for Nigerian Directors. I mean Kola, you are an artist, but I am sure it is all a means to an end, not so?" (203-04)

The above quote shows the university as a politicized institution engaged in the games of power and positions that go on daily outside its gates. Faseyi is not only a product and a supplier of neo-colonialism in the academic sense, but he is also a slave of western civilization. His "uncivilized" wife Monica is white, and her disarming down to earth nature shows how far gone Faseyi is on the road the civilized vacuity. Unlike the Nigerian women, Monica refuses to wear gloves; instead of champagne, she drinks palm wine what makes Faseyi angry is that Monica is an educated woman: "If she were a bush-girl from London slum I could understand. But she is educated. She has moved in society. What does she have to come and disgrace me by drinking palm wine? . . . Even those in native dress are wearing gloves" (45). Soyinka's depiction of Monica serves as an indictment of the new madam professors, "a rare species" (86) observed with an etiquette that is no better than the bungle of slave's imitating his master.

Instead of working regularly, university staffs are busy gossiping. Faseyi's citation for excellence in radiology does not change the picture either, for the emphasis in this episode is not placed on his professional exploits but on his personal eccentricities and inferiority complex. The new professor, Oguazor is never shown in his academic business. All that he professes on is "merals": the character of European women that he met while abroad, the behavior of his younger colleagues, and the "fatherly advice" he gives to lesser lecturer regarding when to take their annual leaves, (143). Oguazor's first child, mothered by his maid, is hidden away in Islington while "he threatens to make the senate punish s womanizing lecturer for "meral terptitude"" (98) and proudly engages in a discussion with the unethical, inhumane Dr Lumoye, who rebuffed by a pregnant student seeking an abortion, decides to tell it all to the other inmates of the academic asylum:

"The college cannot afford to have its name dragged down by the meral terptitude of irresponsible young men. The younger generation is too merally corrupt."

[. . .] "yes, I agree. The dishonor their family name for nothing that is the saddest part of it.( 252)

The tragedy of university life in post-independent Nigeria, as depicted in *The Interpreters* is that nobody does anything about the power of fake professors such as Oguazor. They are tin gods, suspended on top of the academic tree. The professor does not feel obliged to do anything more to prove his quality in research and scholarship, for his title assures him of a lifetime reputation as the very best. He is a hero among villains, and a god to his family. His superiority complex rubs off on his wife, who comes to believe that she, "is God's own choice as shepheress to the numerous, nameless sheep that must share with their academic goats a life of shame and unfulfillment as long as the title eludes them"(Keppler 81). In the above quote he demonstrates hypocrisy when he describes the meral terptitude of some of his female students eventhough he himself has an illegitimate daughter.

Although Soyinka shows his soft corner for students, a careful reading convinces us that they are role players in the decadent community. "We are not total fools," says Egbo's girl (128). They are "sharp" and full of the "vapid excrescences of national juvenalia" (204). Their newspapers, appropriately named 'Worm' and 'Slime' are sensational and often

senseless, assaulting from all angles staff inviolability, telling blatant lies and seeking cheap popularity and votes for the editors at union presidential elections. Professor Oguazor and his colorless friends deal with them, trying to bribe with tea and sandwiches. Thus, staff and students complement each other in the sick society. Not only do boys seek to rise in popularity in the name of free speech by castigating staff; they also rail against uncooperating girls with "pornographic sketches that reveal a wit of diarrhoeic brains" (205).

In the novel, Joe Golder, a lecturer in African history and a concert singer, is American, "three-quarter white", but longs intensely to be black; "I am Negro. One quarter Negro in fact [. . .]. I wish it were more" (101,186). He is also a homosexual, and this Egbo abhors, calling Joe "that disgusting cessation of nature" whom Egbo "didn't even want to know" (241). The problem has bothered him all his life, to the extent that he drove his father, a half-Negro able to pass for white, to suicide: "you may be horrified when I tell you I drove him to it. I was so ashamed of him and I didn't hide it. I spat on my flesh to his tale because it came from him" (188). He is obsessed with blackness that he implores Kola to paint him as jet black, "the blackest black blackness" (219). His avowed reason for coming to Africa is that he's "been to several European countries and human beings are all the same. Boring, insincere I came here hoping Africans were different" (191). But everybody's expectation in the newly-independent country goes unfulfilled. There prevails a sense of frustration and failure that lead some interpreters to drink, others to death.

Thwarted by a corrupt public system and unwilling to defame themselves by participation in it, the interpreters become apostates from their true purposes, in effect, they abandon the attempt to implement their desire for change into practical action and retreat into private quests and preoccupations: Egbo into religious mysticism, Kola into art, and Sagoe into the philosophy of voidancy through which he seeks to get rid of disgust at the moral filth of public corruption by raising excrement to the level of a philosophy to explain political malfunctionings and misdeeds in Nigeria. But all efforts end in vain. The interpreters are only interpreters, who, neither have power to challenge the mimic men nor have the quality to convince them. Soyinka's main target of satire is all these interpreters together with those mimic men who are blindly following ex-colonizers forgetting their nationality.

Thus, through faecal images, Soyinka exposes the corruption of neocolonial politics and malfunctionings in Nigeria which have become a sign of failed development and therefore a part of a discontented political question. Writing this novel in post-colonial background, Soyinka remains sympathetic to the general Nigerians suffering at the hands of elites in post-colonial Nigeria and shows his dissatisfaction upon the inefficiency of the interpreters strangled in a newer circumstance.

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# **Caste System and Communist politics in Arundhati Roy's *The God of Small Things***

Shantosh Luintel

## **Abstract**

*Arundhati Roy's novel, The God of Small Things exposes how people of Kerala are betrayed in the revolution by the communists that could bring about social change for the people, especially women and the other marginalized like the Caravans. This research presents the political effects and changes brought by communist government in South Indian State and it's failure to abolish the discriminatory and oppressive social system despite their control over state power, based on radical ideology in Kerala. Here, the communists fail to bring justice to the people like Ammu and Velutha whose only fault is to love each other crossing the class line established by the tradition and patriarchy that is empowered and boosted by colonialism.*

## **Key Words**

*Colonialism, communists, discrimination, revolution.*

## **Introduction**

Arundhati Roy does a brilliant job painting a vivid picture of the horrors of the caste system in India. Although *The God of Small Things* takes place in 1962, the caste system is still present in India, especially in rural areas. Today there are about 250 million untouchables. Caste discrimination has been against the law since 1950, but prejudice continues.

In Arundhati Roy's novel, *The God of Small Things*, the laws of India's caste systems are broken by the characters of Ammu and Velutha, an untouchable or paravan. Velutha works at the Paradise Pickles and Preserves Factory owned by Ammu's family. Yet, because he is an untouchable, the other workers resent him and he is paid less money for his work. Velutha's presence is unsettling to many who believe he acts above his station. His own father notes this problem: "Perhaps it was just a lack of hesitation an unwarranted assurance. In the way he walked he held his head high. The quiet way he offered suggestions without being asked or the quiet way in which he disregarded suggestions without appearing to rebel" (20).

Hindus believe that being an untouchable is a punishment for having been bad in a former



life. By being good and obedient, an untouchable can obtain a higher rebirth. Although he is a dedicated member of the Marxist Party, his untouchable status makes other party members dislike him, and so local party leader Comrade K.N.M. Pillai would be more politically successful without him.

In the novel she gives a lot of examples to show her opinion on the caste system. Her critique is shown in the story of Velutha, an untouchable, who breaks the laws of the caste system. He works in the factory of Ammu's family, although he is very talented, he is paid less and resented by the other workers. His presence is unsettling to many who believe he acts above his station. He does a lot except his position and therefore gets into trouble. In public, Velutha acts as it is expected of him, but in front of Ammu and her children, Rahel and Estha, he is not able to hide his feelings from them. The love between Ammu, an upper caste woman and the untouchable Velutha is also one of the most important examples for Arundhati Roy's critical point of view on the caste system

When Velutha has an affair with Ammu, he breaks an ancient taboo and incurs the wrath of Ammu's family and the Kerala police. He is the man "her children loved by day and the man she loved by night" (108). He breaks the rigid social rules of the caste system and therefore, the authorities must punish him. The division between the touchable and untouchable is so ingrained in Kerala society that Velutha is seen as a nonhuman.

Khurshid Alam argues that Roy expresses her disillusionment with the social conditions of the postcolonial world in which the untouchables of the past still face a hostile society that does not let them live as free and independent individuals. The society in the past was brutal towards the untouchables. Mammachi tells to Estha and Rahel how the caravans were treated in the past when she was a child:

Caravans were expected to crawl backwards with a broom, sweeping away their footprints so that Brahmins or Syrian Christians would not defile themselves by accidentally stepping into a Caravan's footprint. Caravans, like other untouchables, were not allowed to walk on public roads, not allowed to cover their upper bodies, not allowed to carry umbrellas. They had to put their hands over their mouths when they spoke, to divert polluted breath away from those whom they addressed.  
(74)

The social condition of the caravans has not changed in Estha and Rahel's time. Velutha

gets the job in Paradise Pickles and Preserve only because he is indispensable for the factory. Though unlike other Paravans Velutha is given the job of a carpenter he is less paid than usual. When Velutha returns after suddenly disappearing for four years Mammachi rehires him and puts him in charge of the general maintenance which causes a great deal of resentment among the other touchable factory workers. Eventhough Velutha is given a job of a carpenter he is less paid than other touchable carpenters. He is used as a necessary part of the factory without giving him his dues: To keep the others happy, and since she knew that nobody else would hire him as a carpenter, Mammachi paid Velutha less than she would a touchable carpenter but more than she would a Paravan.

Velutha though a committed member of the communist party is rejected any help from the local party leader when his life is in jeopardy only because he is a Caravan. The police also beat him to death because they know that as a Caravan what he has done is in venial and even if they beat him mercilessly they would not be charged of cruelty. To sum up, Velutha loses his life not because he is in love with a Brahmin divorcee but because he is a Caravan, an untouchable.

The backdrop to this tragedy, set in India during the late 1960's, is an environment as beautiful as it is dangerous. Roy's unique and intense attention to detail pulls the reader into this lush, pulsating and ultimately deadly setting. Dwelling there within is a world of dysfunction: a government clumsily struggling to establish itself, a country cut off from its past and unable to clearly define its present, a people turning away from each other. It is the story of forbidden affection of children abused and criminalized, and of families ruptured.

*The God of Small Things* presides over all of this, unable or unwilling to stop the suffering, offering no salvation even to the most innocent as God as weaken and as weighted by tragedy as its victims. Great loss is not marked by ceremony. It is hardly even recognized. A loss is simply a loss, suffering is simply suffering. What occurs is an intensely personal loss. It is a tragic love story, and an exposition of the paradoxes that exist in an ancient land whose history is forever altered by its British colonizers.

Roy exposes how the so-called globalization has brought about harmful effects in the environment and cultural life of the people and turned the peaceful land as a hunted land full of confusion, terror and harrowing peace. She notes: "Worst things had happened

between the terror of war and horror of peace, bad things kept happening”(5). When Rahel returns from America she encounters almost an explosion of changes in her motherland full of global flows: All these things came through the media of satellite. Roy portrays how people like Baby Kochamma are enamored by a new kind of love:

She presided over the World in her drawing room on satellite TV. The impossible excitement that this engendered in Baby Kochamma wasn't hard to understand. It wasn't something that happened gradually. It happened overnight. Blondes, wars, famines, football, sex, music, coups d'etat - they all arrived on the same train. (27)

Muralidharan is a case in point of how the imperialism brought about the ruins both at the national and personal level. Roy shows how he is victimized by the imperial war: He had no arms. They had been blown off in Singapore in '42, within the first week of his running away from home to join the fighting ranks of the Indian National Army. At another place Roy mentions the negative impacts of what she calls 'the agents of the empire.' She chronicles Estha's observation while walking all over Ayemenem: Some days he walked along the banks of the river that smelled of shit, and pesticides bought with World Bank Loans. Most of the fish had died. The ones that survived suffered from fin-rot and had broken out in boils.

The Tea Estate is a site in which extreme physical as well as sexual exploitation is glaringly visible. Mr Hollick proposes that Baba go away for a while for a holiday to a clinic perhaps, for treatment. For as long as it took him to get better and for the period of time that he was away, Ammu be sent to his bungalow to be looked after. The colonizer still holds power and can easily make his worker his victim. He has sexually exploited many other women workers impregnating them: Already there were a number of ragged, light skinned children on the estate that Hollick had bequeathed on tea-pickers whom he fancied.

Arundhati Roy in *The God of Small Things* critiques the communist politics in the Southern state of India, Kerala. Anuradha Dingwaney Needham notes: “Critics of *The God of Small Things* have tended to hone in the erotic and sexual dimension of Ammu's and Velutha's transgressive inter-caste relationship as the site of their individualized rebellion, and the site, therefore, of Roy's politics”(52). Her attempt is to show the intermingling between

politics, tradition and the emerging capitalist development of the time from 1962 to 1991.

Reception of *The God of Small Things* from the leftist leaders and thinkers is not positive. Quoting Deccan Herald, Khurshid Alam writes that the late E.M.S. Namboodiripad criticized *The God of Small Things* for promoting sexual anarchy and bourgeois values while the Marxist Chief Minister of Kerala, Mr. E. K. Nayanar, said that Roy had painted a 'factually incorrect' picture of the social conditions in Kerala during the period 1950-1970 and of the role played by communists during that period.

These remarks are not unusual because in the novel, characterization of comrade Pillai is outrageous for the communist political leaders.

Aijaz Ahmad also finds this intermeshing of caste and sexuality entirely conventional. However, he is very critical of Roy's representation of the communist politics. He even goes onto say that Arundhati Roy does not know anything about communism. Ahmad's reading notes that the final lovemaking scenes of the novel, particularly between Ammu and Velutha, occur not as a result of thought or decision but of wanton physical desire. Ahmad criticizes Roy's novel for being content to let its main characters end the novel by succumbing to desire, rather than acting out of thoughtfulness and conscious will:

They become pure embodiments of desire, and significantly, not a word of intelligent conversation passes between them. What is most striking about the final phallic encounter between Ammu and Velutha is how little it has to do with decision... the difference between decision and fatal attraction is to accept suffering or death, is anchored in praxis, in history, in social relationships chosen and lived in a complex interplay of necessities and freedoms, fatal attractions can never cope with such complexities and must be acted out simply in terms of a libidinal drive. (228)

It may be that Ahmad demands as others that postcolonial novels represent their marginalized characters in ways that gives those characters a respectable sort of agency, one which will allow those characters to be taken as active subjects rather than passive objects. What should not be overseen while reading the novel is that both Ammu and Velutha are utterly in the grip of their condition so it is almost impossible for them to decide to choose using their reasons. Their circumstance is itself responsible for their passivity. Ahmad, who speaks to the novel's 'curious mixture of matchless achievement

and quite drastic failings’, posits an integral link between its preoccupations and Roy’s (ideological) location within a specific ‘social fraction’ that he says is composed of ‘radical sections of the cosmopolitan intelligentsia , in India and abroad’ (370).

There are other critics who praise Roy for her representation of the communist politics of the time. The novel exposes the corruption and inhumanity of socialist party politics and capitalism, both of which are domains of power and of subtle colonial imperialism. Khurshid Alam suggests that Roy expresses her disillusionment with the social conditions of the postcolonial world in which the untouchables of the past still face a hostile society that does not let them live as free and independent individuals. His critique is quite inadequate because in the novel the society is hostile not only to untouchables but also to women and to wage labourers.

In Paul Brians's notes, her criticisms of Marxism come from a radical perspective rather than a conservative one. It is the failure of Marxists to remain true to their ideal that she objects to, not the ideals themselves. Brians’ claim is buttressed by Arundhati Roy’s own critique on communist politics in Kerala. She writes:

The real secret was that communism crept into Kerala insidiously. As a reformist movement that never questioned the traditional values of a caste-ridden, extremely traditional community. The Marxists worked from within the communal divides, never challenging them, never appearing not to. They offered a cocktail revolution. A heady mix of Eastern Marxism and orthodox Hinduism, spiked with a shot of democracy. (66 - 67)

The above remark implies that what Roy advocates is revolution. However, she has nowhere made it clear that the revolution is possible only through Marxism. She is against the ‘empire’ which controls the so-called globalization. In her own words globalization is nothing but a mutant variety of colonialism which is controlled by some invisible empire. In a sense, globalization means standardization--The very rich and the very poor must want the same things, but only the rich can have them.

Roy carefully makes a subtle yet poignant comment. Once, the Ayemenem office of the Communist Party, where midnight study meetings were held, and pamphlets with rousing lyrics of Marxist Party songs were printed and distributed. The flag that fluttered on the roof had grown limp and old. The bled-away redness of the communist party flag under

which the proletariats gather is symbolic of the lost revolutionary zeal of the communist party. This comment is very much sympathetic to the communist ideals.

In the novel capitalists like Chacko wear communist mask in order to exploit workers. He often makes use of this mask to exploit women of his factory. He would call pretty women who work in the factory to his room, and on the pretext of lecturing them on labour rights and trade union law, flirts with them outrageously.

Not only Chacko but also Baby Kochamma is inimical towards communists. She is jealous of Ammu's position and despises Estha and Rahel because of their hybrid parenthood. Because of Ammu and her children's relationship with Velutha she is in search of some incidents in which she could take revenge of her humiliation communist protesters did at the rally. When Sophie Mol is dead she goes to inform the police Inspector Thomas Mathew accusing him fraudulently, she told Inspector Thomas Mathew how in the last few weeks she had noticed some presaging signs, some insolence, and some rudeness. She mentioned him in March on the way to Cochin and rumours that he was or had been a Naxilite. This adds fuel to the fire.

In the novel, Roy depicts how an untouchable paravan like Velutha is betrayed by the so-called communist party leaders who claim to liberate them from all kinds of oppressions. He is very skillful in the machinery work. By his seer experience only he is as good as an Engineer. "Mammachi (with impenetrable touchable logic) often said that if only he hadn't been a Paravan, he might have become an engineer" (75). Had he born in the upper-caste or middle class family he would have certainly become an engineer. In Velutha's case both caste and class determine his present. Had communists been true to their ideals, people like Velutha wouldn't certainly have suffered discriminatory religious caste and social class system.

Pilai dismisses Velutha as a 'Comprador capitalist,' a Marxist insult suggesting that the untouchable is a sellout, one who collaborates with the exploiters of the working class. But Roy suggests it is not the fact that Velutha has crossed class lines that so offends Comrade Pillai, but that he has crossed caste lines. Roy gives evidence of this fact in the novel itself. The night before Velutha was taken and beaten to death he had knocked at the door of Comrade Pillai asking to save him from the impending crisis. However, "this is a little village," Comrade Pillai says, "People talk. I listen to what they say. It's not as

though I don't know what's been going on." Velutha makes up Pillai's response as "but Comrade, you should know that party was not constituted to support worker's indiscipline in their private life" (287).

Rashmi Ramachandran points to the fact that the communist movement in Kerala was led primarily by the landed upper-class elite and was conceived as a crusade that would rid the state of the worst caste-based discrimination in the country. Roy shows that in Pillai's outright disowning of Velutha is strong evidence of disillusionment from liberating power of the communist party. When inspector Thomas Mathew calls Comrade Pillai to the Police station to know whether Velutha's membership of the communist party Roy clarifies how Comrade Pillai deliberately disowns Velutha:

Comrade Pillai tells the inspector Thomas Mathew that he is acquainted with Velutha, but omits] to mention that Velutha was a member of the communist party, or that Velutha had knocked on his door late the previous night, which made Comrade Pillai the last person to have seen Velutha before he disappeared. He merely assured Inspector Thomas Mathew that as far as he was concerned Velutha did not have the patronage or the protection of the communist party. That he was on his own. (262-263)

Even after the death of Velutha Comrade pillai is not ready to accept his share in Velutha's death. Though his part in the whole thing had by no means been a small one, Comrade Pillai didn't hold himself responsible for what had happened. He dismissed the whole business as the inevitable consequence of politics.

Quoting Dilip Menon's remarks about communism in Kerala Rashmi Ramachandran writes that 'pragmatism and accommodation have prevailed over strict adherence to ideology, and the communist movement has often played its role within the existing structure of caste and religion. Referring to *Chemmeen* by Thakazhi Sivasankara Pilai Ramachandran "the constant negotiation of the boundaries of tradition and religion that was necessary for communism to be able to flourish in Kerala"(62). In the novel also Comrade Pillai refuses to own Velutha as a member of the communist party not because he was a comprador capitalist but an untouchable paravan. By giving protection to Velutha he would have infuriated the big mass of upper-class gentry without whose support communist could not held in power. This has led Rashmi Ramachandran to conclude that communist philosophy



ended up becoming the property of the landed gentry and intellectuals in Kerala, while the daily life of the common person was bounded up in the tradition.

Roy's dissent is that communists in Kerala failed to extricate themselves from the tradition as well as become unable in resisting which she calls 'the corporate globalization'. The focus of the communist revolved around how to hold on power than to raise the political consciousness of the people so that people could resist all forms of oppression including the empire.

The stories of Velutha and Ammu are told in brief, concentrated flashbacks and the present is narrated as a kind of aftermath or debris, in which Rahel and Estha float about like survivors of trauma. By drawing the reader into the microcosm of the lives of Ammu, Velutha, and the twins, one undergoes the realization that these small lives, ruined by large impersonal forces and the petty tyranny of men, are not trivial at all, but contain a portrait of humanity in exquisite miniature. With foreknowledge of mortality and loss, the love between small creatures of marginality appears foredoomed destined to be punished while threatens the establishment by deliberate or instinctive transgression.

In this way, the novelist exposes how people of Kerala are betrayed from the revolution by the communists that could bring about social change for the people especially women and the other marginalized like the Caravans. The communists fail to bring justice for the people like Ammu and Velutha whose only fault is to love each other crossing the so-called class line established by the tradition and patriarchy that is empowered and boosted by the colonialism.

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## **Irony in Eliza Hamilton's *Translations of the Letters of Hindu Rajah* Vol. II**

Shankar Sigdel

### **Abstract**

*This article attempts to depict the observation of Eliza Hamilton to the British Empire and contrasts the perception of British colonizers to India and puts on the picture of truth of the regime of the emperor, Fredric. Here, Irony generated on British perception to India will be the key issue for the discussion. The primary text of this research will be the second volume of Eliza Hamilton's Translations of the Letters of Hindu Rajah. Using Paul de Man's essay, "The Rhetoric of Temporality" in blindness and insight" as a tool to analyze the text, this article argues that India and Hindu Culture is not as represented by the colonizer but India and Hindu culture is far better than they take.*

### **Key Words**

*British emperor, India, Irony, Translation of Letters of Hindu Raja,*

### **Introduction**

*Translation of the Letters of Hindu Rajah* (1819) is a novel written by Eliza Hamilton. The focus of this volume is to show British and Indian relationship. Where, the comparison of British and India comes more in this text. In the narratological voice of Jarmila in the text, British are valorized over India. And the contrast is to show how the British colonizers see India and Hindu culture in general and Indian women in particular. In this text, we can see the valorization of British over India and that valorization is undercut so pervasively. So, this novel seems to be conflicting in between British and India. The valorization in this text is in favour of England. So, Orientalism in Saidean sense, is undercut technically device wise. This kind of writing technique of this research is structural irony. When two equal values seem to be in ironical contrast with each other and if that is constantly a structural feature of a work one imagines the other. So it is structural irony. Here is the contrast that how British Men see in Indian Women.

In other words, in this research, irony, like allegory, reveals the illusion of the time, a truly temporal predicament which Derrida names as "mirror" (37). In this mirror as Gellrich says, "One strand of signifying reflects another, thereby paying the way for a plethora of

meanings” (205). So, in this text Eliza Hamilton clearly mirrors the British act and their behavior to India which actually was not as they represented but their blind concept on other’s religion was mentioned by them to India and Hindu culture.

Irony, a key theme in de Man’s writings, figures prominently in his middle period writings, figures prominently in his middle period writings. While Booth reconstructs irony, de Man deconstructs it. Invoking Paul de Man, Kevin Newmark observes that irony “always has a way of slipping away from whatever means of observation, verification, and oversight one tries to apply to it” (7). Irony to de Man is not a trope, a mere device which is in principle interpreted in accordance with the speaker’s intention or the truth-claim, but his very disruption language poses to understanding.

Beerendra Pandey in his article, *Radicalizing Irony* states, “for Irony, we need locus; locus of this Irony comes from women. Woman is somebody’s mother, wife, sister, and caretaker and. A woman is supposed to be a caring wife, a caring mother that is what the Indian widows are and still they are faithful to her dead husband and she takes care of her children. But if we see Europeans, they are more faithful to dog” (257). Here, Pandey argues that from the view point of India, the activities and the behavior of European women was intolerable to the society. Because in European culture woman doesn’t put any value to male and behave the same between male and female, but in Hindu culture, the relation between male and female is taken quite differently. Orientalism in Saidean sense; the writing technique when two values collided or seem to be in Ironic contrast with each other and that is constantly a structural feature of the work one ironies the other so it is called structural irony.

This essay is mainly written to the British audience. Eliza Hamilton’s courage is appreciable because she told the truth about the Britisher about how they behaved to Indians and was not being able to tell by other Indian critics and writers. In this novel, Hamilton displays Jarmila as a courageous character who told all the realities to the regime of Emperor, Fredric that Fredric is an enemy to the public use of reason. Jarmila also says it in a very ironical way that he praises Fredric at first and later he says Fredric’s regime is not enlightened regime. He writes in an Ironic way to tell the truth but at the same time avoided being imprisoned.

Eliza Hamilton is taking the root of Irony because her readers are the British public. She

mentions that how the British treated their women in the 19<sup>th</sup> century. In this century, the way British men treated to the British women was as colonizers do to the colonized people. The purpose of Irony is to show and criticize the tyranny of British and how British rule is so despotic and tyrannical to its own women. Even though this novel is a fictional, the writer tries to pose it as factual. The very factual thing is they evoke that European women are equal to male in every aspects of life but a very irony is that they treat their women as a colonizer does to the colonized one, which is really an ironic.

Political irony gets the much-needed boost from Walter Benjamin's aphorism in "Thesis of the Philosophy of History: there is no document of civilization which is not at the same time a document of barbarism" (256). In this novel, the nature of Irony is structural and disjunctive. The novel is protagonist centered that is Jarmila's very naïve assumption – comparison to Indian women who are denying education and British women who are rational beings and free agents – but this is a deep irony presented in an ironic form in the novel.

In an inspired departure from Said, Bhabha argues that the discourse of colonialism keeps pulling in two different directions at a time, i. e., keeping that barbaric east essentially outside western culture and civilization, and yet endeavoring to bring the oriental subjects under control by bringing them inside western understanding through the gradual abolition of their radical otherness. The confiction position of colonizer and colonized presented in the text depicts the irony that makes them move ambivalently between the polarities of similarity and difference.

Thus, the resistance of the west concept to India is made primary in postcolonial discourse by Bhabhian irony, which not only valorizes the muteness of the postcolonial voice by the imperial west but it also subverts, with the self motivated imitation of the occidental discourse, the colonial centre within the text.

Women during Marry Wollstonecraft are also neither rational nor free agents in Europe. So, what Jarmila Observes about the British women in the first volume is, they are not supported by the Historical facts and this naivety of Jarmila generates structural Irony in this novel. The naivety is British women are rational and the Indian women are irrational and not the free and not denying education.

So, whatever Jarmila says about India is a fact thing. India was denying women education during 18<sup>th</sup> and 19<sup>th</sup> century. The education system which was in India was Just the religious kind, where people used to learn *Veda, Puran, Geeta, Mahabharat* and so on. According to Jarmila, India is historically supported for education and other learning system because history teaches most of the basic needs of life. That very history teaches more to Indian women than of British Boarding school education. And British are not historically supported because even by providing boarding school education, British women could not learn which Indian learnt without going school.

The ironist is always conscious of the distinction between his empirical self and his separated, observing self. This multiple consciousness, this reflective disjunction between two selves, is rendered possible only through language. So in this volume, how Irony is generated against British treatment of its on women or British women' Position is my focus point to analyze the text. Here Jarmila gives an observation that

She is what is commonly called *one of the best of women*. To an evenness of temper, flowing from insensibility, she adds a strict observance of all the rules of politeness and a good breeding, taught by the short of education at modern boarding schools; which being directed to unessential forms, and useless accomplishments, renders the character cold and artificial. Though incapable of generous friendship of heartwarming affection, she is never defected in the external ceremonials of respect; and though she never did a kind or good-natured thing in her life, the low temperature of her passions assists her in preserving that semblance of placidity often very improperly called *sweetness* which at all times appears in her countenance. (85)

Here, Jarmila is giving his observation of Boarding school educated British women. British upper class women at that time used to have privilege but Boarding school education system at that time was conduct literature. That is how women should conduct in fashion, how to take care of family, in upper British class society. But, Indian women didn't get such education in Boarding school. So, Jarmila says that Indian women didn't get education but they know how to care. British people even by getting education, they don't know how to care. This is because Indian women learnt it through their culture; whereas British people are not aware of heartwarming affection though they got education from their young age. They are low in passion, sweetness where as Indian women are high in passion, sweetness. So, the Eliza Hamilton says that the characteristics of women is the

warming affection which is found in Indian women not in British women because they are given boarding school education which is wrong type of education. So, this is the great sense of Irony of this text.

British people think that they are rational, they teach people not to be selfish and blame that Indians are irrational and selfish. But here, Jarmila states that hospitality in Indians not in Europeans. They even don't know their neighbors properly whereas all people are known to each other in India. In this issue, Jarmila further argues:

Compose of good and evil. They took the management of their estate in to their own hands: taste and elegance because a substitute for splendor: and the property of domestic arrangements amply compensated for the absence... They decreased not in hospitality; their house was the refuge of the distressed, the home of merit, and the central point of all the genius... (227)

The political edge of irony arises from the Said and the unsaid is related to the repressed, marginalized and colonized; it is not just the unsaid, but the unsayable within the hegemonic, homogenous discourse. Besides Rhetorical, irony also has sociopolitical dimensions: its discursive presence is not only a matter of an intended message in coded in the text but also it is mostly produced by interpreters in a dynamic interplay of the said meaning within the unsaid one. Irony happens because of discursive communication exist. In this text too, irony happens because of the west's description to the east, which comes about in interpretation-whether arising from the ironist's intention or from the space between the said and unsaid.

Charles Stewart in *The Travellers of Mirja Abu Taleb Khan* states, "I was disgusted to observe that in these courts, law very often overruled equity and that a well meaning honest man was frequently made the dupe of an artful Knave: nor could the most righteous Judge alter the decision, without transgressing the law" (7). Here, Taleb states in ironic form that the justice system which was very silly in Europe. Here Taleb's Lawyer friend says not to be in this issue - just solve however – because our justice system is fully based on written document and sufficient proof. If Judge has to give true Justice, he has to violate the rules. So this law favors the corrupt and the clever people.

Miss Ardent criticizes in an ironic way to the people who were criticizing the dress of excellent women. That is we see other same as our character is, we cannot see them

differently or positively so we call badly to the good things of the other.

When you, my lord and ladies, have sufficiently amused yourself in ridiculing the dress of that excellent woman, I hope you will next proceed to her character. You cannot do better than compare it with you own. I do assure, her dress is not so widely differently from yours as the furniture of either her head or heart. That very women with her flat cap and plain petticoat, has an understanding of the first quality and the heart replete with very virtue. While she has been cultivating the one, and exercising the other in the noblest manner, be so good as to ask yourselves how you have been employed? But, perhaps your observations like those of monkey can go no farther than the ornaments of the person? (104-105)

This is criticizing those who criticized the Merry Wollstonecraft saying her as man because they said that she has no womanish body. She is tall, wearing hat, plain petticoat and male dress. So it is a satire to empower this woman.

The ability to laugh at oneself or the capacity for irony comes within the knowledge of one's own vulnerability (susceptibility to falling), and thus constitutes a kind of wisdom in relation to a naïve past which thought itself incapable of falling, wisdom which also provides a painful insight in to post lapsarian human condition (Lang 51). Miss Owenson in *The Missionary an Indian Tale* represents that:

When the description of the Priestess of Cash mire first met his ear, it made no impression on his mind: when he beheld her receiving the homage of a deity, all loving as she was, she awakened no other sentiment in his breast than a pious indignation, natural to his religious zeal, at holding human reasons so subdued by human imposition. (46)

Here, Hilarion comes to India in the name of Christianity. When he sees the devotion of Luxima in her religion that is Hindu, he becomes more subdued. He says Luxima is more fanaticism to the religion. Here, the Irony is; Hilarion having enthusiasm goes to India to spread the religion, but when he sees the devotion of Luxima towards the god, he says that Oh god! Such a fanaticism to god... he says, which is the most Ironical part of this novel.

Jarmila is seeing that Miss Ardent who is the epitome of Marry Wollstonecraft, he likes it. Wollstonecraft had good knowledge about India but there was a problem, that problem was Ardent had the sense of prejudices. Jarmila further argues:

... Ardent has her prejudices, and I didn't find it a very easy matter to convince her that the Mahabaret was superior to Iliad of Homer: or that Calidas was a dramatic poet equal in excellence to Shakespeare. You will smile at other prejudices; but consider.... (107-108)

Both, Ardent and Wollstonecraft have their own biasness that the western literature is far more superior and better than Indian. Mahabharat is inferior to Iliad, and Kalidasha is inferior to Shakespeare. Both Jarmila and Elizabeth think that Mahabharata is greater epic than Iliad and Kalidash is better dramatist than Shakespeare. This is what they believe but not the educated people like Wollstonecraft believes. So, it is a great irony to their concept.

The concept of ironic *dedoublement* gives rise to double voiced discourse that, through the privileging of the marginalized voice at one point and that of the dominant whites at another point, destabilizes Seacole's identity as well as the colonial paradigm. She accommodates the discourses of empire in her stereotypical representation of the Indian people as an irrational, barbaric, savage and so forth and they(colonizers) perceive Indian people's every deeds as an act of human beings of stone age. In this paper, how Indian have been taken by the colonizers and misread them in British in their mindset is highly criticized by the writer and argues ironically that, though colonizers think Indian as uncivilized, irrational, barbaric, savage and so forth, Hamilton in this text *Translations of the Letters of a Hindu Rajah, vol. II* ironically represents that more than Indian people, European colonizers exactly are as they represented to Indian.

In Hindu concept, the crucial role or the belief is on all religion but in Christian religion, they believe on single god that is Christ. In this context, Hamilton states that:

Too my astonishment, she met with the refusal; nor did any one of the gorgeously appareled Christians, who sat in them, appear to be any way concerned for her situation; indeed they all seemed to regard those who worshipped God from the aisle, as if they had been beings of an inferior race. I was, however, well convinced, that Christianity admits of no such distinctions; and supposing the Christian lady who sat by me, thought her eyes were roving to all parts of the temple, was, in reality, too much engaged to her devotion to observe what passed, I passed the liberty of acting for her, the opening the door of the pew, invited the poor sick stranger to a seat. (58-59)



Here, we can say that, Hindu religion accepts all the other religions, whereas, Christianity is single god centered. So this is the contrast between these religions. In Hindu religion, devotees donate money to the beggars and other needy persons but this is not in Christianity. Christian people never donate money to needy people they just spend their money for the self. In this, Hamilton in *The Letters of Hindoo Raja*, Vol. I. states that:

The Love of liberty in a people, who are taught by the fundamental precepts of their shaster, 'to do to others as they would have others do to them,' raises above the narrow spirit of selfishness, and extendeth to embrace the human race! It is their desire, that all should be partakers of the same blessings of Liberty. (17)

If you treat other as you expect from them, then there wouldn't be human rights violation. So this is the gospel of any major religions of the world. If that happens, then liberty of the people, freedom of the people can be secured. It is very important for the liberty of the people. So, the unsaid thing is; this has not happened in India, the liberty of Hindus have suffered because the Muslims obviously have used that the Human rights of the Hindus. Britisher says that they are in India to save Hindus from Muslims. But, they were there not to save Indian from Muslims but to corrupt the India and for their Interest.

If you treat others as you expect from them, that is not human right violation. So this is the gospel of any major relations of the world. If that happens, then the liberty of the people, freedom of the people can be secured. It is very important for the liberty of the people.

... 'to do to others as they would have others do to them,' rises over the narrow spirit of selfishness, and extendeth to embrace the human race! Benevolent people of England! It is their desire, that all should be partakers of the same blessings of liberty which they themselves enjoy. It was doubtless with this glorious view that they set forth colonies to enlighten and instruct the vast regions of America.... (17-18)

The unsaid thing here is that the liberty of Hindus has suffered because the Muslims have used the human rights of Hindus. Here, unsaid meaning is Muslims had not been like that instead, Britishers are like that. Britishers are in India in the name human rights and liberty from Muslims.

It was doubtless with this glorious view that they sent forth colonies to enlighten and instruct the vast regions of America (to safeguard the human rights and liberty to the Native Americans, they sent white people to America) Rescue our means, America also

became British and India also became British. So rescue is an ironic word.

Here Indian women didn't get education even though they perform their culture better than The British Boarding school educated women did because, British women after getting education also don't know how to take care after the family, appear politely in front of them and they are not capable of heartwarming affection. Similarly, British women are busy on criticizing the others about their dress up, how they perform on the functions and so forth which is not that much in contrast to Hindu women. "The ironic subject . . . only comes to know itself through an increasing differentiation from what it is not but through it was. For de Man then, ironic demystification can only occur at the expense of the empirical self" (45). Absolute irony is a double movement: "the ironist . . . [unknowingly] invents the mad self . . . [and proceeds] to reflect on his madness thus objectified" (Mileur 332). This would in de Man's opinion, be the madness of writing itself.

Also, British people are very selfish. They spend thousands of dollar to their pet but they never donate any money to the needy people instead they are always busy on collecting from others. If they participate on funding that is only for the purpose to spread their religion. They never think of other except themselves. They are money minded and for money they are ready to do anything like murder, prostitution and so forth.

To sum up, this research article has been made to study the Ironical representation of *Translation of the Letters of Hindu Rajah*. Where the attempt has been made to observe how British correspond to India and How Eliza Hamilton counter argues against the western concepts blindly rooted in India in general and Hindu culture in particular. Here, the Irony is directed to the British and through the use of Irony, Hamilton tries to show that actually India is not as represented by the colonizer or the west but India and Hindu culture is far more better than the west takes. Here, Irony is directed on British side and the locus of the Irony is coming from the Indian way of life. So, we can witness the text is full of Irony.

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# **Globalization, Citizenship and Subjectivity:**

## **An analysis of the changes over the last four generations**

Sumitra KC

### **Abstract**

*Citizenship and subjectivity is fluid notion. It is influenced by the globalization. This paper tries to investigate the changing concept of citizenship and subjectivity over the period of time. To investigate this issue, I have chosen my own family to analyze the changing notion of citizenship and subjectivity. Global and local, structure and agency, field and habitus are interrelated. They influence to individual and society to change each other. Citizenship and subjectivity of the human also shape and reshape the processes of changes that occur in global and local, structure and agency, field and habitus. The information (data) provided here is a culmination of informal talks and day to day observation of my family members and relatives.*

### **Key word**

*Capital, citizenship, field, globalization, habitus, nation, subjectivity*

### **Introduction**

Citizenship is ideology of equality (Marshall, 1950). Modern nation state is trying to pursue the equal right to the people of its nation. To get benefit from any nation state, it is compulsory ingredient to be the member of that state. Rights of people are gradually increasing as well as obligation is also increased. Citizenship and subjectivity are interrelated and both are fluid in nature that is why it has contextual meaning.

Marshall, (1950) provided the contextual definition of citizenship. According to him right of people gradually comes in existence in the form of civic, social and political right in 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> century. He defined civic right as prior right in which right of individual freedom, Liberty of the person, freedom of speech, thought and faith, right to own property, right to justice (court of justice). Political right as he means, by which people get right to participate in the exercise of political power (Parliament and local government), after 19<sup>th</sup> century, where civil right became universal then political franchise became right of citizen. He is talking about social citizenships rights aims to remove the inequalities via social justice and social justice combined with economic necessity. Such as, economic

welfare and security (education system and social services), right to work, enhance social security to the weaker, old age , sick people.

Aristotelian view of the citizen can also help to understand the contextual notion of citizenship. As he mentions that, in ancient times, the artisan classes are slaves or foreigners they are not citizens, children and women are also not consider as citizen. They are just a necessary people to the existence of the state. Those who share the honors' of the states are considered as the true citizen and their common business is salvation of the community. According to Aristotle virtue of true citizen is how to govern like freeman and how to obey like a freeman.

Even women were not citizens up to end of 19th century (Marshall, 1950) but gradually formal and compulsory education, technological advancement, globalization process etc influenced to reshape the social structure and that led to change in agency or the micro unit and in structure of the social world (people). This changing process shape and reshape the people's subjectivity and the citizenship.

Globalization simplest definition is that it refers to the increasing interdependence of world society in the global age. According to Martin wolf the integration of economic activities, across borders and through market is globalization. Giddens (1991), describe globalization as two ways process. "It is not just a synonym the white global dominance of the USA or the west....It is by definition a two-way set of processes, not just a system of imbalanced power. What happens in US economy has a great influence over the world economy as a whole. But the US does not control that economy-no single nation, or even group of nation does. Globalization is mainly about development issues. He argues for them, Globalization doesn't and can't just come from the outside. It is driven by a variety of process in which, individual, groups and organizations participate. He gives examples TV watches by everybody/everywhere, use of credits cards, they are not merely using but contributing to Globalization".

Globalization of 'knowledge, power and technology' in some extent shape and reshape the subjectivity of people. Dictionary meaning of subjectivity refers to how someone's judgment is shaped by personal opinions and feelings instead of outside influences. Subjectivity is partially responsible for why one person loves an abstract painting while another person hates it.

State and globalization is Meta field. A state can change the equation of social field and capital and it is influenced by supranational organization like IMF, WB, ADB, UN, etc. later social field reshapes the human subjectivity (Bourdieu, 1992).

Subjectivity can be imposed by two ways, according to Charles Tilly (1994), sometime it is imposed by the state and sometime people demand their identity with the state.

Foucault (1982), believes there are three modes of objectification by which a person becomes a subject. These modes are:

1. Modes of inquiry that attempt take on the status of science e.g. the analysis of economics and wealth through the measurement and examination and objectification of the productive subject and the objectification of the fact of a person's being alive in the study of natural history.
2. Modes of objectifying through "dividing practices" whether that be dividing the subject from others or dividing the subject internally e.g. the good and bad, the sick and healthy, and the rich and poor.
3. Modes by which human beings turn themselves into subjects e.g. object of their own sexuality.

In the book "An invitation of reflexive sociology" Pierre Bourdieu provides the new way to look self. In that book he provides the lens to see the world. He looks the world from the lens of field, Capital and Habitus. Field indicates to social structure, Habitus to agency, and capital to various forms of capital cultural, social political and symbolic. He argues that the field or the structure shapes the habitus or agency again reshapes the structure. According to him people have different types of capital. They use their capital in accordance to their fields. Structure and agency is embedded to each other and reshaped on its frictions. Thus, this paper basically focuses on the experiences of citizenship and subjectivity of my family over the four generation through the concept of Field, Capital and Habitus of Pierre Bourdieu.

This study is limited within the family over four generation. Four generational studies to discover all the factor of changes is not enough but it tries to explain how the changes in "field" can reshape the people's habitus and how the habitus create the subjectivity of people. Differ in people's subjectivity demand different rights as per their need. Here,

I have tried to show the changes occur within family in four generation in terms of globalization impact and citizenship.

### **Changes in agency's attitude gradually changes in structure**

Household is micro unit of the social structure. It is considering as income pulling and labour generating unit (Wallerstein, 1999). Household is the basic unit of society. It has influenced to change the social structure. Social structure also reshapes the household.

Real is relational not rational (Foucault, 1982). I have various identities. To recognize these various identities we should know about family general background. I am chettri by caste, Hindu by religion, Nepali by nationality, female by gender, married, mother of a son, lecturer in community college, student of sociology etc. Simultaneously, to deserve these generational achievements we should know the predecessors background too.

My forefather was originally from Okhaldhunga migrated to Dolkha district in search of better life. He had three sons. One was my grandfather (youngest) continued living in Dolkha. Basically my forefather was farmer and sustained his life by farming activities. He was strong Hindu follower and spent his whole life on Hindu norms and values. He had Hindu Vedic knowledge but never had formal education. My grandmother was too illiterate and spent her whole life being a house wife. She passed away a two year before.

My grandfather also has three sons, my father is elder and two other sons and one daughter are still alive and all migrated to Kathmandu. My father is retired officer of Tribhuvan University. He manages his life by pension. My mother is also like my grandmother, housewife, illiterate but she has better understanding of Hindi due to Hindi TV serial. I am now living to my parent's home along with my grandfather, one brother and my son as my husband is in USA. Four generation is living under the same roof but they all have different entities. Each perception is different to each other. My grandfather wants to go back to village but last earthquake (April 2015 AD) completely destroyed his home. Most of my grandfather's colleagues already died and some who are alive are in Dolkha so he deserves almost alone life besides us here in Kathmandu. Government provides him some old age pension and after earthquake he received some money.

Similarly, my father as government employee receive pension which makes his life little easy. He receives some rent income too. He is little open minded. He doesn't believe in caste and untouchability practices. As he worked for Tribhuvan University, he encourages

me and my brother to pursue higher education. He never discriminates between son and daughter. Son has legal rights upon parental property in Nepal but my father equally distributed land to me and my brother. This is small change in agency. As Bourdieu says, such changes in agency's attitude gradually changes in structure.

### **Globalization impact on daily life.**

My grandfather often listen 'Radio Nepal' whereas our day starts from satellite channel, internet. Our subjectivity is reshaping by the globalization as Gidden said. We are not just watching TV or consuming western food but in everyday life we are contributing to the global structure.

My grandfather grew up with rigid Hindu norms and beliefs that impacted to my father. My grandmother and mother believed that husband is almost like God to women. But I do not believe son is way to heaven, though I am Bhaishnava. I believe in the equality and equal rights to everyone even in household affair's decision. This belief aroused me due to globalization, education, political movements and changing pattern of Nepali society that my generation is ensuing.

My grandfather voted first time when he crossed sixty but now we have right to vote after soon we become eighteen years. Thirty fundamental rights are ensured by the law. We are on the way to full citizenship rights. Civic, political and social right gradually came in Europe at 18th, 19th and 20th century. But in Nepal, we first received political rights then civic and social rights came. This is not in order in Nepal as Marshall said.

My forefather had no any national identity card like citizenship. My grandfather received citizenship card in around when he was fifty but my son has minor identity card and passport too. This is consequences of development of the society. As the state becomes modern it starts to keep record of all citizens. Citizen's identity is very much necessary in modern era as it gives nationhood to the people.

My husband who is in USA talks to us every day via Skype. My son, who is just four years, prefers to watch Bruno Mars song and he can operate the gadget like cell phone tabs etc. While I would be worshipping to the photo of GOD my son asks "from where I click these photos". Am I really seen GOD? Such question is gradually shaping his subjectivity.



Globalization has impacted everywhere, individual (children-adult-old) to society (small to large scale), nation to nation-state (country) and to whole international community. Simultaneously, household unit or family structure has also shaped by its impact. Furthermore, it has great efficacy on citizenship. Citizenship which concepts came from the nation-state but later, do not confound in one nation-state due to the globalization process. Thus, became flexible on it its essence. AIHWA OWNG (1999), talks the cultural logic of Flexible citizenship. She defends “flexible citizenship” refers to the cultural logics of capitalist accumulation, travel, and displacement that induce subjects to respond fluidly and opportunistically to changing political-economic conditions. In their quest to accumulate capital and social prestige in the global arena, subjects emphasize, and regulated by, practices favoring flexibility, mobility, and repositioning in relation to markets, governments, and cultural regimes.

However, Nation-state is base for globalization. Anthony Giddens (1991), consents on ‘Nation’ what Benedict Anderson calls “imagined community”. According to Giddens, the imagined community is the symbolic community to which you belong when you are citizen of a nation state. At least in principle, it gives you a feeling of identity and it establishes continuity from past to present. And Nationalism he means is a psychological phenomenon, a feeling of affiliation to the nation. Nationalism is a kind of emotional fuel upon which the symbolic community of the nation runs. Thus we can say that citizenship is directly belonging to the nation-state. With nation and nation-state the national identity is created therefore citizenship and citizenship rights are ensured and entrenched. No matter whether you are in USA or Europe, whether you have single or multiple passports “imagined community” entangles to you.

### **Analyzing the changes occur in five generation by the lens of Field, Habitus and Capital.**

Pierre Bourdieu looks reflexivity (looking your own subjectivity) and the world from the lens of field, Capital and Habitus. Field indicates to social structure, Habitus to agency, and capital to various forms of capital cultural, social political and symbolic.

Structure is very much influenced and changed by individual negotiation, interaction, knowledge, creativity, individual disposition, and their tactful strategies. Individual are active agents that hold the power change, shape and reshape to the social structure.

Structure and history produce agency and agency extends the structure and history. In this way the people's subjectivity is shape and reshape by the time, history, and social context.

## **Field**

The social structure of my grandfather period was almost feudalistic. Livelihood was based on subsistence agriculture. Society was regulated by the religious norms and values and each tradition was followed by the full faith. He spent his long time in the Dolkha, only for short period he moved to Calcutta and came back to the village. His field was constructed with the combination of various social factors like his faith, belief, his expertise, creativity, historicity and struggle towards his survival. My father field is little different than my grandfather. My father received modern education from the school near by his village. After finishing his school he moved to Kathmandu for further education which helped him to find job in Tribhuwan University. Changes in field helped him to change in perception towards life. As he migrated from village to city he entered into the capitalist society. Capitalist society made him calculative and rational in everyday life. He gradually began to self-centered and profit oriented as a result he left his village permanently and settled in city.

His small decision migrating to Kathmandu assisted a lot to shape our family structure. I born in hospital I(in Kathmandu) and got opportunity of vaccination and regular health check up, got good education, grown up in mix urban cultures, enhanced my level of thinking. I have never felt discrimination in my family on education or enjoying modernity being female. Doing job outside of the house (which my mother and grandmother never got) empowered me to think that I am equal to male in every task. This way my field has been changed than my forefather. Now, I see my son and feel, he is modern technocrat. He has full influences of globalization. He has full influences of modernity. He looks English Hollywood movie in tablet by YouTube, wear imported clothes, talk with his father in skype, and study in modern school. In this way if we see the changes in field or in structure within family we find various changes.

## **Capital**

P. Bourdieu concept of capital refers to cultural, social, political and symbolic capital. Social capital refers to the sum of actual capital and virtual capital generate within network of social relation. He/she looks the social world with the lens of structure and

agency. The field or the structure shapes the habitus or agency and agency again reshapes the structure. Various forms of capital shape the trajectory of field, history and the habitus. Changes in field from my forefather to my son massively have reshaped our daily life. For example from agriculture activities to modern job, we have changed the occupation. My forefather spent his time with social rituals and customs guided by Hindu religion but now we believe on constitution. Patriarchy thought is being gradually displaced by modernity and capitalism. My mother and grandmother never saw the school whereas I have been working as a lecturer in community college. They spent life on local territory but I have planned to travel world or go to USA to meet my husband.

### **Habitus**

Bourdieu explains habitus is social subjectivity. The generative capacity inscribed in the system of disposition as an art in the strongest sense of practical mastery. Habitus refers to the agency. The field or the structure shapes the habitus. Habitus is the production of the internalization of the structures of the social world.

Habitus gives the strategies to the agent to cope the everyday struggle. Change in field from my forefather to my son have reshaped our family structure enormously however my grandfather still believes in caste based discrimination and my parents even do not accept inter-caste marriages between Dalit and non-Dalit. My grandfather believes that instability and crisis of Nepal is born due to the absence of King or monarchy. But we believe that this crisis has occurred due to the incapability of our political leadership, too much dependency to India and inadequate diplomatic relationship with international community. The thinking process of my predecessors (forefather to grandfather) were guided by strict Hindu religion's norms and values whereas country was ruled by Rana and autocratic Panchyat regime. Therefore, their daily socialization and internalization process were based on religion and caste based practices and conservativeness. But our generations (successors) got chances enjoying with democratic practices (law and order), modernity, and technology thus our socialization and internalization (habitus) processes are totally different.

### **Conclusion**

Globalization and citizenship have definitely assisted to shape and change the family structure of individuals, groups and society. Due to the globalization each and every

household is becoming a larger part of world economy, day to day economy of individual, groups and countries are interdependent each others. What we see and experience today was not in existence yesterday and may not continue tomorrow. To bridge subjectivism and objectivism lies in the concepts of habitus and field as well as their dialectal relationship to one another while habitus exist in the minds of actor and field exist in the outside their mind. Field as a social relations, games, and historicity, and struggle all these event have been largely shaped and condition by various form of capital. Such various form of capital shaped the trajectory of field, history and the habitus, as habitus refers to the agency, change in habitus (agency) lead to the change in the subjectivity of people. Thus, my family subjectivities of four generation in the course of globalization and citizenship have been impacted to shape and reshape its structure and every one is intermingled on relational process.

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## पत्रकारिताका विद्यार्थीमा व्यावहारिक र सैद्धान्तिक ज्ञानको तुलना

विश्वराज खनाल

### सारांश

यो अध्ययनले नेपालमा पत्रकारिता शिक्षाको सैद्धान्तिक र व्यवहारिक ज्ञानबीच तालमेल नमिल्दा विद्यार्थीको सिकाई कमजोर देखाएको छ। पत्रकारिताका विद्यार्थीमा देखिनुपर्ने जिज्ञासुपना, प्राध्यापक/शिक्षकमा विद्यार्थीलाई चाखलाग्दो ढंगबाट सिकाउने शैलीको अभाव, विश्वविद्यालयले कार्यान्वयनमा ल्याएका पाठ्यक्रममा समय अनुसार परिमार्जन नहुनु, सञ्चार गृहको मागमा विश्वविद्यालयले ध्यान नदिएँदा पत्रकारिता शिक्षाले सहि मार्ग पहिल्याउन नसकेको देखाएको छ। यो अध्ययन अनुभवसिद्ध विधि, अन्तर्वार्ता एवम् प्रश्नावली भराई गरिएको विश्लेषणमा आधारित छ।

### मुख्य शब्दावली :

पत्रकारिता, पत्रकारिता पाठ्यक्रम, मिडिया, मिडिया उद्योग

### परिचय

यो अध्ययन पत्रकारिता शिक्षाका वर्तमान अवस्था र चुनौती केलाउनेतर्फ केन्द्रित छ। अध्ययनले पत्रकारिता शिक्षालाई सैद्धान्तिक भन्दा व्यवहारिक पक्षतर्फ डोच्याउनु पर्ने सुझाएको छ। नेपालका अधिकांश विश्व विद्यालयहरूले मास्टर्स तथा ब्यालर तहमा आमसञ्चार तथा पत्रकारिता विषय अध्यापन गराउन थालेको लामो समय भइसक्दा पनि पत्रकारिताका विद्यार्थीका लागि सञ्चार उद्योगसँग सम्बन्धित मानिससँग नियमित ढंगले अन्तरक्रिया गराउन नकन्तुलाई कमजोरीका रूपमा औल्याएको छ। पत्रकारिता शिक्षाका लागि सरकारी तथा निजी क्षेत्रका पत्रकारिता विभागहरू पर्याप्त पूर्वाधार तथा नयाँ प्रविधियुक्त हुनु पर्नेमा त्यस्तो हुन नसकेको औल्याउँदै सरोकारवालालाई पूर्वाधारतर्फ केन्द्रित हुन भकभककाएको छ।

विसं २०३३ साउनमा दुई वर्षे प्रवीणता प्रमाणपत्र तहमा ऐच्छिक विषयका रूपमा रत्नराज्य लक्ष्मी क्याम्पस, प्रदर्शनीमार्ग काठमाडौंले पत्रकारिता शिक्षाको औपचारिक सुरुवात गरेका हो। त्यसको तीन वर्षपछि (२०३६ सालमा) पाटन संयुक्त क्याम्पसमा पत्रकारिताको स्नातक तह सुरु भएको हो। एक समूहले अध्ययन पूरा गरेपछि २०३८ सालमा स्नातक तहको पठनपाठन रत्नराज्यलक्ष्मी क्याम्पसमै सारियो। सुरुवातिका वर्षहरूमा पत्रकारिता प्राध्यापन गर्ने शिक्षकको अभाव पूर्ति गर्न स्वदेश तथा विदेशमा सानाठूला तालिम लिएका एवं पत्रकारिताको अनुभव बटुलेकाहरूलाई कक्षा दिएरै भएपनि यो शिक्षा प्रारम्भ गरिएको हो। विसं २०४३ देखि प्रविणता प्रमाणपत्र तह अध्ययन गराउने पहिलो निजी क्याम्पसका रूपमा पिपल्स क्याम्पस आयो।

त्यसपछिको एक दशकसम्म पत्रकारिता शिक्षामा खासै उल्लेखनीय प्रगति भएन । विसं २०५४ देखि उच्च माध्यमिक शिक्षा परिषदले कक्षा ११ र १२ मा आमसञ्चार शिक्षालाई इच्छाधीन विषयका रुपमा मानविकी सङ्कायमा लागू गर्‍यो । प्लस टुको आकर्षण बढिरहेका बेला परिषदले गरेको यो कार्यलाई कोसेढुङ्गा मान्न सकिन्छ । २०५८ सालदेखि माध्यमिक शिक्षा परिषदले समेत कक्षा नौ र दसमा पत्रकारिता शिक्षालाई ऐच्छिक विषयका रुपमा परिचित गरायो । त्रिभुवन र पूर्वाञ्चल विश्वविद्यालयले २०५८ सालमा पत्रकारिता शिक्षामा स्नातकोत्तर तह सञ्चालन गरे । त्रिभुवन विश्वविद्यालय (त्रिवि) को स्वीकृति लिएर रत्नराज्यलक्ष्मी क्याम्पस तथा पूर्वाञ्चल विश्वविद्यालयको सम्बन्धनमा कान्तिपुर सिटी कलेज (केसीसी) र कलेज अफ जर्नलिज्जम् एन्ड मास कम्युनिकेसन सिजेएमसी) ले पढाइ सुरु गरे ।

विसं २०६३ सालदेखि काठमाडौं विश्वविद्यालयले पत्रकारिता शिक्षामा स्नातक (चार वर्षे) तह सञ्चालन गरिरहेको छ । तर अधिक शुल्क र सीमित कोटाका कारण अपेक्षित रुपमा पत्रकारिताका विद्यार्थीहरु लाभान्वित हुन सकेका छैनन् । नेपालमा तीन वर्षे स्नातक तह लागू भएपछि मानविकी र शिक्षाशास्त्र सङ्कायमा इच्छाधीन विषयका रुपमा तेस्रो वर्षमा पत्रकारिता शिक्षा सुरु गरियो । दुवै सङ्कायमा भएको पत्रकारिता शिक्षा (कार्यमूलक पत्र) लाई विद्यार्थीहरुले रुचाए । त्यसैगरी वि.एड तेस्रो वर्षमा पत्रकारितासम्बन्धी इङ्लिस फर मास मिडिया र मानविकीको स्नातकोत्तर तहमा मिडिया स्टडिज् भन्ने विषयहरु इच्छाधिन रुपमा राखिएका छन् । शैक्षिक योग्यता पुगेका शिक्षकहरुका अभावमा यी विषयहरुको अध्ययन पनि प्रभावकारी हुन सकिरहेको छैन । अनौपचारिक शिक्षाअन्तर्गत विभिन्न तालिम केन्द्रहरु पनि नेपालमा सुरु नभएका होइनन् । नेपालको पहिलो पत्रकारिता तालिम संस्थाका रुपमा विसं २०४१ मा नेपाल प्रेस इन्स्टिट्युटको स्थापना भयो । अहिले नेपाल प्रेस इन्स्टिट्युटले आफ्नै किसिमको सञ्जालको स्थापना तथा नेपाल पत्रकार महासङ्घलगायत विभिन्न सङ्गठनहरूसँग समन्वय गरी तालिम सञ्चालन गर्दै आइरहेको छ । पत्रकारिताका अन्य तालिम संस्थाहरु पनि पछिल्ला वर्षहरुमा सञ्चालनमा आएका छन् । तर निश्चित मापदण्ड पूरा गरेका पाठ्यक्रमका अभावमा ती संस्थाहरु आफ्नै समूहमा कमाइखाने भाँडो बनेका छन् । नेपालमा हाल दुई सयभन्दा बढी उच्च माध्यमिक विद्यालयले पत्रकारिता अध्यापन गराउँदै आएका छन् । काठमाडौंमा अहिले शैक्षिक योग्यता पुगेका विज्ञ पत्रकारहरुको कमी नभए पनि मोफसलमा पत्रकारिता शिक्षा अभै गुणस्तरीय बन्न सकेको छैन । कतिपय क्याम्पसमा यो विषयको अध्यापन खुल्ने र बन्द हुने क्रममा छ । पत्रकारिता विषय नलिई अन्य विषयमा उच्च माध्यमिक तह उत्तीर्ण गरेका विद्यार्थीहरु समेत त्रिभुवन विश्व विद्यालयले पत्रकारितामा स्नातक तह अध्ययन गर्न अनुमति दिएको छ । यसले गर्दा देशका विभिन्न भागमा कार्यरत हजारौं पेसेवर पत्रकारलाई पत्रकारिता शिक्षा हासिल गर्ने बाटो खुलेको छ ।

## अध्ययनको उद्देश्य

यो अध्ययनका विशिष्ट उद्देश्यहरु यस प्रकार रहेका छन् । पत्रकारिताका विद्यार्थीहरुमा सैद्धान्तिक तथा व्यवहारिक ज्ञानको स्तर थाहा पाउने, सैद्धान्तिक र व्यवहारिक ज्ञानबीचको खाडल अध्ययन गर्ने, शिक्षकको क्रियशीलता र विद्यार्थीको जिज्ञासुपन थाहा पाउने राखिएको छ ।

## अध्ययन विधिहरु

**अनुभव सिद्ध विधि :** यो अध्ययन मैले त्रिभुवन विश्वविद्यालयले लागू गरेको पाठ्यक्रम पठनपाठन गरिरहेका ललितपुरका दुई निजी कलेज तथा एक सामुदायिक क्याम्पस (वेलह्याम्स कलेज, जावलाखेलमा २०६६ सालदेखि २०६८ सालसम्म तथा लगनखेलस्थित ग्लोबल भिलेज कलेजमा २०६६ देखि २०६८ तथा जनभावना क्याम्पस चापागाउँमा २०६८ देखि हालसम्म) पत्रकारिता तथा आमसञ्चार विषय प्राध्यापन गर्दा संगालेको अनुभवमा आधारित छ ।

**प्रश्नावली विधि :** अध्ययनका क्रममा ललितपुरको एक सामुदायिक क्याम्पस (जनभावना क्याम्पस र काठमाडौँको बौद्धमा रहेको निजी कलेज (बज्र इन्टरनेशनल ) मा स्नातक तहमा पत्रकारिता मूल विषय लिएर अध्ययन गरिरहेका ३० जना विद्यार्थीलाई प्रश्नवली भराई तुलनात्मक अध्ययन गरिएको छ ।

**अन्तरक्रिया विधि :** निजी, सरकारी तथा सामुदायिक क्याम्पसमा प्राध्यापन गर्ने उपप्राध्यापक ( प्रमोद गिरी, नवराज ढकाल, डिल्ली आचार्य) तथा त्रिभुवन विश्वविद्यालयको पत्रकारिता केन्द्रीय विभागका विभागिय प्रमुख प्राध्यापक चिरञ्जीवि खनालले प्रयोगात्मक परीक्षा सञ्चालन गर्दाको अनुभवलाई आधार मानेर तथ्यांक संकलन गरिएको छ ।

## पूर्वसाहित्यको समीक्षा

### पत्रकारिता शिक्षामा सैद्धान्तिक र व्यावहारिक पक्षको फरक

शिक्षण विधिको परम्परागत विषयको रूपमा अभूतिसम्म हेर्ने गरिएको छैन । अहिले पनि यो विषयले पहिचान खोजी रहेको छ । शिक्षित वर्ग, मिडिया तथा शिक्षक स्वयंले पनि यो विषयका लागि पर्याप्त योगदान नपुऱ्याएका कारण यो अवस्था आएको हो । सैद्धान्तिक ज्ञान र व्यवहारिक ज्ञानबीचको द्वन्द्व अभूतै कायमै छ फ्याकल्टीले प्रदान गर्ने शिक्षाको गुणस्तरमा प्रश्न उठ्ने गरेको छ । प्रविधिको तुलनामा पाठ्यक्रममा समयबद्ध ढंगको परिवर्तनको अभाव एवं रिफरेन्स बुकहरुको अभाव कायमै रहनु द्वन्द्वमा मलजल पुग्नको कारण हो । (विदुरा, २०१५) नेपाली पत्रकारिता शिक्षाको अवस्था पनि यस्तै छ । केही वर्षअघि त्रिभुवन विश्व विद्यालयले स्नातक तहको पाठ्यक्रममा परिमार्जन गरेको भएपनि पछिल्ला दिनहरुमा विकास भइरहेको विषयहरु



(अनलाइन, एनिमेशन, सामाजिक सञ्जालको पहुँच) समेट्न सकेको छैन । केही वर्षअघि सम्म विद्यार्थीहरूमा यो विषयप्रतिको आकर्षण धेरै देखिएपनि पछिल्ला दिनमा मिडिया उद्योगले पत्रकारहरूलाई देखाउने गरेको व्यावहारले यो शिक्षामा आकर्षण घट्दै गएको रूपमा लिनुपर्ने हुन्छ ।

फ्याकल्टीमा टिचिङ गर्ने प्राध्यापकलाई समयसमयमा तामिलको व्यवस्था गर्नु सकारात्मक हो । तालिमले शैक्षिक विकासमा योगदान पुऱ्याउने भएपनि आवश्यक पूर्वाधारको अभावमा तालिम प्रभावकारी भएका छैनन् । (विदुरा, २०१५)

### प्राध्यापक/शिक्षकको विद्यार्थीलाई व्यावहारिक ज्ञान दिलाउन क्रियशीलता

फ्याकल्टीहरूले प्राध्यापक र मिडियाकर्मीबीच अन्तरसम्बाद नियमित गराउन सकेका छैनन् । (विदुरा, २०१५)

मिडिया उद्योगमा पाँच वर्षभन्दा कम समय गरेको अनुभव संगालेका मिडियाकर्मी फुल टाइम टिचिङमा अभ्यस्त छन् । विद्युतिय र न्यु मिडिया विषयमा भएका अध्ययन शिशु अवस्थामै छन् । विद्यार्थीले बुझाउने असाइनमेन्ट, प्रोजेक्ट वर्क, शोधपत्र बहुसंख्यक सैद्धान्तिक पक्षमा केन्द्रित रहने गरेका छन् । सैद्धान्तिक पक्षमा जोड दिने यस्ता कामले विद्यार्थीहरूले केही सिकने अवस्था बन्न सक्दैन । फ्याकल्टी मेम्बरको नाताले शिक्षकमा पर्याप्त ज्ञान भएर नै सिकाउने गर्छन् भन्ने आशा गरिएको हुन्छ । मिडिया इन्डस्ट्रीमा हुने काम कक्षा कोठामा सिकाउने खालको हुनुपर्छ । मिडियाकर्मीले कक्षा कोठाको बारेमा पर्याप्त ज्ञान हासिल गरेको हुनुपर्दछ । मिडियाकर्मीका नाताले काम कसरी हुन्छ भन्ने थाहा पाउनुपर्छ भने शिक्षकका नाताले यो काम किन त्यसरी भयो भन्ने थाहा पाउनु पर्दछ । (उल्लाह, २००९) अहिले पनि नेपाली पत्रकारिता शिक्षा मिडिया उद्योगसँग समन्वय गरेर अघि बढ्न सकेको छैन । मिडियाकर्मी र प्राध्यापकहरूबीच समन्वय नहुँदा कसको के आवश्यकता हो, कसलाई कस्ता खालका मिडियाकर्मी आवश्यकता परेको हुन्छ, त्यो पहिल्याउन सकेको देखिदैन ।

कक्षा कोठामा शिक्षकले सैद्धान्तिक ज्ञानका लागि नोट्स, पावर प्वाइन्ट प्रिजेन्टेशन, पुस्तक, चलचित्र प्रदर्शनी, छलफल विधि अपनाउने गरेका छन् भने व्यवहारिक ज्ञानका लागि क्याम्पसले प्रकाशन गर्ने पत्रपत्रिका, छोटो डकुमेन्ट्री, स्थलगत अध्ययन भ्रमणलाई निरन्तर दिएका छन् । इन्टर्नसिप, घटना अध्ययन, समाजको स्थलगत अवलोकन गरेर असाइनमेन्ट पुरा गर्ने, मक न्युजरुम, रिपोर्टिङ जस्ता विषय समेट्ने गरिएको छ । कतिपय शिक्षकहरूले आफूले पढाउने विद्यार्थीलाई पत्रपत्रिकाको विश्लेषण, समाचार शीर्षक, छापिएका समाचारमा छलफल, सार्वजनिक सुनुवाई गर्ने गरेका छन् । तर पनि पत्रकारिता शिक्षामा अफर गरिएका विषयहरूको पाठ्यक्रममा एकरूपमा नहुँदा फरक फरक उत्पादन मिडिया उद्योगमा जाने गरेका छन् । काफ्ले, दृण्ढ पत्रकारिता विभागबाट स्नातक उपाधि हासिल गरेकाहरू मिडिया उद्योगको आवश्यकता तथा चुनौती सामाना गर्ने

हैसियतामा हुने नगरेको मिडिया उद्योगको गुनासो छ। मिडिया अध्ययन पर्ने निकायहरूमा सैद्धान्तिक पक्षमात्रै जोड दिएका पाठ्यक्रम लागू गर्दा यस्तो भएको हो। विश्व विद्यालय प्रवेश गर्न आवश्यक पर्ने योग्यता नहुँदा पनि मिडियाकर्मीहरू मिडिया शिक्षामा प्रवेश हुन सकेका छैनन्। (उल्लाह, २००९)

पत्रकारिता विभागहरूले अहिले ट्रिप्लि रिपोर्टिङ, जीवन शैली, फेसन, मनोरञ्जन, फिल्मी पत्रकारिता, सामाजिक सञ्जाल, प्रेस स्वतन्त्रता, नागरिक पत्रकारिता, ग्राफिक डिजाइन तथा एनिमेशन, ग्लोबल पत्रकारिता, खेल पत्रकारिता जस्ता विषयहरू अफर गरेका छन्। (पन्त, २००९)

## छलफल तथा विश्लेषण

**पत्रकारिता शिक्षामा सैद्धान्तिक र व्यावहारिक ज्ञानबीच ठूलो खाडल रहेको छ।**

विद्यार्थीको व्यवहारिक ज्ञानका लागि त्रिवि पाठ्यक्रममा समेटिएका विषयहरू पर्याप्त नै छन्। कलेजहरूमा पूर्वाधार अभावका कारण पाठ्यक्रममा समेटिएका विषयवस्तुलाई पूर्णरूपमा कार्यान्वयनमा गराउन कठिनाई छ। रेडियो पत्रकारिता पढाइ हुने क्याम्पसमा कम्तिमा एउटा रेडियो स्टुडियो हुनैपर्दछ। त्यस्तै टेलिभिजन पढाइ हुने क्याम्पसहरूले टेलिभिजन स्टुडियोसहित आवश्यक पूर्वाधार जुटाउनु पर्दछ। यी पूर्वाधारको अभाव हुँदा व्यवहारिक ज्ञानका लागि विद्यार्थीलाई मिडिया हाउसमा पठाउनु पर्ने बातावरणको अन्त्य गर्नु पर्दछ। दिनहुँ जस्तै विस्तारित हुँदै गएको मिडिया उद्योगको आवश्यकता पूर्ति गर्ने हेतुले मिडिया अध्ययन केन्द्रित हुनुपर्दछ। प्रविधिले गाँजेको यो युगमा पत्रकारिता क्षेत्रमा पनि आमूल परिवर्तनहरू भएका छन्। सञ्चार उद्योगमा भएको द्रुततर विकासले युवा पुस्तालाई रोजगारीको नयाँ क्षेत्र सृजना गरेको छ। रोजगारीको नयाँ ढोका खुलेसँगै यो पेसाले विशिष्टीकृत ज्ञानयुक्त जनशक्तिको आवश्यकता बोध गरिरहेको छ। यो आवश्यकतालाई पूर्ति गर्न विश्व विद्यालयहरूले पत्रकारिता शिक्षा लागू गरिरहेका छन्। विद्यालय, उच्चमावि, स्नातक तथा स्नातकोत्तर तहका कार्यक्रममा अहिले निजी, सरकारी, कर्पोरेट हाउस तथा व्यक्तिगत संलग्नता देखिएको छ। निजी सङ्घ संस्थाहरूले नयाँ विश्वविद्यालय तथा विदेशी विश्वविद्यालयको सम्बन्धनमा पत्रकारिताका नयाँनयाँ विषयमा अध्ययपन गराउन थालेका छन्। सबैका लागि पत्रकारिता शिक्षा खुला गरिनु र अनुगमन कम हुँदा उत्पादित जनशक्तिको क्षमतामा प्रश्न उठेको छ।

बारम्बार कुरा हुने न्युजरुमका बार विद्यार्थीलाई कलेजहरूले 'डमी' न्युजरुम बनाउन सके सिकाई फलदायी हुन्छ। तर व्यवहारिक ज्ञानलाई प्रभावकारी बनाउन यस्ता पूर्वाधार राख्नेतर्फ धेरै कम कलेजहरूले विचार पुऱ्याएका छन्। व्यवहारिक ज्ञानका लागि कलेजले न्युजरुम, फोटो स्टुडियो, रेडियो तथा टेलिभिजन स्टेशन, आवश्यक मात्रा क्यामेरा, रेकर्डरहरूको व्यवस्था गर्नसके सिकाई प्रभावकारी हुनेछ। जनशक्ति तथा पूर्वाधारकै कारण सैद्धान्तिक र व्यावहारिक ज्ञान तालमेल हुन नसकेको हो।

## व्यावहारिक ज्ञान सिकाउने शिक्षकको क्रियशीलता

पत्रकारितामा स्नातकोत्तर उपाधि प्राप्त गर्ने व्यक्तिले प्राध्यापनमा प्रवेश पाउने भएकाले यो विषय प्राध्यापन गर्ने जनशक्ति दक्ष मानिन्छन् । विश्व विद्यालयहरूले पत्रकारिताका धेरै विषयहरू समेटेका कारण सबै विषयमा दक्ष प्राध्यापकहरू उपलब्ध नहुने खतरा छ । तथापी क्याम्पसहरूले आफूसँग उपलब्ध प्राध्यापकहरूबाटै काम चलाउँदै आएका छन् । विश्वविद्यालय तथा क्याम्पस तहमा अध्ययन गर्ने धेरै प्राध्यापकहरूलाई मिडियामा काम गरेको व्यवहारिक ज्ञान नहुनु पनि अर्को कमजोरी हो । पत्रकारिता शिक्षामा आवद्ध शिक्षक/प्राध्यापकहरूले मिडिया उद्योगको आवश्यकता बोध गरी विद्यार्थीलाई सोही अनुरूप निखार्न सक्नु पर्दछ । शिक्षक/प्राध्यापकहरूले बदलिँदो विश्वअनुरूप आफूलाई ढाल्न सक्नुपर्छ । प्राध्यापकहरूले विश्वविद्यालयको पाठ्यक्रममा व्यवस्था गरिएका व्यवहारिक ज्ञान दिलाउने युनिट पढाउँदा केवल लेक्चरका भरमा मात्रै पूरा गर्नुभन्दा स्थलगत अध्ययनका लागि विद्यार्थीलाई प्रेरित गर्नुपर्दछ । प्राध्यापक/शिक्षकहरूले पनि आफ्नो सिकाईको स्तर अनुसार नै सिकाउने हुन् । (खनाल, २०७२)

पछिल्लो चरणमा पूर्वाञ्चल विश्वविद्यालयले जुन सञ्जुक्ने विषयमा स्नातक गरेका विद्यार्थीलाई पत्रकारिताको मास्टर्स तहमा अध्ययन गर्न पाउने सहज बाटो बनाइ दिएपछि मास्टर्स गरेका प्राध्यापकहरूको ज्ञानको स्तर मापन गर्न कठिन भएको छ । मुलुककै जेठो विश्व विद्यालय त्रिभुवन विश्वविद्यालयले भने स्नातकोत्तर तहमा पत्रकारिता विषयमा स्नातक गरेका विद्यार्थीलाई मात्रै भर्ना लिने गरेका कारण यो अवस्था केही हदसम्म सुधेको रूपमा लिनुपर्ने हुन्छ । दुई वर्षे कोर्समा स्नातकोत्तर उपाधि हासिल गरेका प्राध्यापकहरू पनि त्रिविको तीन वर्षे पत्रकारिता पढेर स्नातक गरेकोहरूको तुलनामा दक्ष नभएका होइनन् । प्राध्यापकहरूले कक्षा कोठामा आफूले जति जानेको छ त्यति नै सिकाउने गर्छन् । जति ज्ञान उनीहरूसँग छ त्यो राम्रोसँग दिए पर्याप्त नै मान्नुपर्ने हुन्छ । छापा पत्रकारितामा दखल भएका प्राध्यापकहरूमा रेडियो तथा टेलिभिजनको प्राविधिक पक्षको ज्ञान नहुनु तथा रेडियो टेलिभिजनमा दखल भएकाहरूमा छापा पत्रकारिता तथा अनलाइनसँग सम्लग्न प्राध्यापकहरूलाई सबै कुराको जानकारी हुन सक्दैन । तर विश्व विद्यालयका पाठ्यक्रममा छापा, रेडियो, टेलिभिजन, फोटोग्राफी, फिल्म जस्ता विषयहरू एक साथ समेटिएका छन् । एउटामा दखल भएको व्यक्ति अर्को विषयमा अवश्य नै कमजोर हुन्छ । विशिष्ट ज्ञानका लागि विज्ञ छनोट गरी व्यावहारिक ज्ञान सिकाउने शिक्षकलाई प्रेरित गर्नुपर्दछ ।

## पत्रकारिता शिक्षकको दक्षता

सैद्धान्तिक	व्यावहारिक	सैद्धान्तिक-व्यावहारिक दुवै	कुल उत्तरदाता
१५	६	९	३० जना

स्रोत : स्थलगत अध्ययन

अध्ययनमा सहभागी दुईवटा कलेजका स्नातक तह अध्ययन गरिरहेका ३० जना विद्यार्थी सहभागी गराएर गरिएको अध्ययनमा क्याम्पसमा प्राध्यापन गर्ने प्राध्यापकहरूमा व्यावहारिक भन्दा सैद्धान्तिक ज्ञान मात्रै रहेको पाइयो । अध्ययनमा सहभागी अधिकांश विद्यार्थीहरूले क्याम्पसमा पढाउने प्राध्यापकहरूमा व्यावहारिक ज्ञान नहुँदा आफूहरूलाई अप्ठ्यारो भएका बताए । सहभागी ३० मध्ये १५ जनाले आफूलाई पढाउने प्राध्यापकमा पत्रकारिताको सैद्धान्तिक ज्ञान बढी भएको, ६ जना विद्यार्थीले व्यावहारिक ज्ञान बढी भएको तथा ९ जनाले सैद्धान्तिक र व्यावहारिक ज्ञान दुवै रहेको बताएका छन् । यो तथ्यांकले क्याम्पसहरूले पत्रकारिता शिक्षक नियुक्त गर्दा हचुवाकै भरमा नियुक्त गरेका हुन कि भन्ने आभास हुन्छ । विषयगत दक्षतालाई आधार मानेर शिक्षक/शिक्षिका नियुक्त गर्न सकेको भए यो अवस्थाको सामाना गर्नुपर्ने हुँदैनथ्यो होला ।

### व्यावहारिक ज्ञान सिक्न विद्यार्थीको जिज्ञासुपन

विद्यार्थीहरूलाई सैद्धान्तिक तथा व्यवहारिक ज्ञान निखार्न त्रिभुवन विश्वविद्यालय, पूर्वाञ्चल विश्वविद्यालय तथा काठमाडौं विश्वविद्यालयले विविध कार्यक्रमहरू लागू गर्दै आएका छन् । तीनवटै विश्वविद्यालयहरूले पाठ्यक्रममा भर्खरै अस्तित्वमा आएका केही विषय वस्तुबाहेक अहिले लागू गरिरहेका विषयवस्तु पर्याप्त मान्नु पर्छ । विश्वविद्यालयहरूले ती पाठ्यक्रममा समय सापेक्षा तथा मिडिया बजारको माग अनुसार सुधार गर्दै लग्न सके यो शिक्षा सैद्धान्तिक तथा व्यवहारिक पक्षमा निखरता आउने देखिन्छ । विद्यार्थीहरू प्राध्यापक/शिक्षकले सिकाउने व्यावहारिक ज्ञानलाई महत्व दिने गरेका छैन । (ढकाल, २०७२)

त्रिविको मानविकी संकायमा स्नातक द्वितीय वर्षको मिडिया रिसर्च (३१२) मा प्रयोगात्मक पाठ्यक्रममा समेटिएको मिडिया प्रभाव अध्ययनका लागि दुई साताको समयवधि तोकिएको छ । १५ दिन लगाएर मिडिया प्रभाव अध्ययन गराउन प्राध्यापकहरूले उति सारो ध्यान दिएको देखिँदैन । आर्थिक पक्ष, क्याम्पस प्रशासनको असहयोग, विद्यार्थीमा मैले सिक्नु पर्छ भन्ने मान्यतामा कमी जस्ता पक्षले यो विषयका लागि तय गरिएकोसमय भुक्तान गरेको पाइँदैन । विद्यार्थीलाई एक दिन कुनै ठाउँमा लग्यो, त्यहाँका स्थानीयसँग सामान्य कुराकानी गरेकै भरमा तथ्यांक संकलन गरी विश्लेषण गर्ने प्रचलन बढीमा छ । यो पक्षमा सुधार ल्याउन विद्यार्थीहरू पनि बढी भन्दा बढी जिज्ञासु हुनु जरुरी छ । जिज्ञासु मात्रै भएर हुँदैन उसलाई सामाजिक तथा आर्थिक पक्षले पनि साथ दिनुपर्दछ ।

व्यवहारिक ज्ञानका लागि मिडिया हाउसहरू पनि सहयोगी छैनन् । स्नातक तहका विभिन्न विषयका लागि मिडिया हाउसमा इन्टर्नसिमा जानुपर्ने पाठ्यक्रमको व्यवस्था मिडिया हाउसहरूले विद्यार्थीलाई सहजरूपमा

स्थान दिने गरेका छैन । एकाध मिडिया हाउसहरूले विद्यार्थीलाई इन्टर्नसिपका लागि मौका प्रदान गरेको देखिए पनि त्यो पहुँचका भरमा मात्रै भएको देखिन्छ । मिडिया हाउसमा कार्यरत पत्रकारले विद्यार्थीलाई राम्रोसँग गाइड नगरेको, लेखेका समाचारलाई लिएर व्यङ्ग्य गर्ने गरेको तथा समाचार लेख्न पटकने नजान्ने गरेको टिप्पणी गर्ने गरेको सुनिन्छ । पत्रकारिताको सैद्धान्तिक ज्ञान नभएका पत्रकारले गर्ने व्यवहारका कारण विद्यार्थीहरू इन्टर्नसिमा जान त्यति रुची देखाएको देखिदैन । पत्रकारिताका विद्यार्थीलाई इन्टर्नसिप बन्द गरिएको सूचना टाँसेर मिडिया हाउसले आफ्नो चरित्र देखाउने प्रवृत्तिको अन्त्य भए यो क्षेत्रमा केही सकारात्मक उपलब्धी हुन सक्छ ।

तेस्रो वर्षमा रेडियो, फोटोग्राफी तथा टेलिभिजन (३१५), कार्यमूलक पत्र (नेपाली पत्रकारिता ३१६) का लागि मिडिया हाउसमा इन्टर्नसिप जानुपर्छ । मिडिया हासमा जान चाहने विद्यार्थीको संख्या न्यून हुने गरेको छ । मिडिया हाउमा गएपनि त्यहाँ कार्यरत पत्रकारले 'तिमीले गर्न सक्दैनौ, केही खर्च गर, हामी बनाइदिन्छौं' भन्ने गरेको अनुभव विद्यार्थीले सुनाउने गरेका छन् । यो प्रवृत्तिले समग्र मिडिया उद्योगलाई नै बदनामी गराउँछ । यो सारै कमजोरी पक्ष हो । नयाँ/ सिकारु पत्रकारलाई कामप्रति इमान्दार बनाउनुको सट्टा काम चोर तथा अर्कै बाटो देखाउने प्रवृत्ति पत्रकारिताको धर्म विपरितको कार्य हो । पत्रकारिता शिक्षालाई साँच्चिकै व्यवहारिक बनाउन पत्रपत्रिकामा काम गर्ने शैलीका बारेमा तालिम दिने, फिल्ड भिजिटमा लगेर प्रत्यक्ष ज्ञान दिन सके प्रभावकारी हुने देखिन्छ । मिडिया हाउसले नयाँ पत्रकारप्रति गर्ने व्यवहारपनि परिवर्तन गर्नुपर्ने देखिएको छ ।

### मिडिया उद्योगको सहयोग

छ	छैन	केही सहयोग	कुल उत्तरदाता
८	१७	५	३०

स्रोत : स्थलगत अध्ययन

दुईवटा कलेजका स्नातक तह अध्ययन गरिरहेका ३० जना विद्यार्थी सहभागी गराएर गरिएको अध्ययनमा काठमाडौँका मिडिया हाउसहरू विद्यार्थीका लागि सहयोगी नभएको पाइयो । अध्ययनमा सहभागी अधिकांश विद्यार्थीहरूले मिडिया हाउसहरूले आफूहरूलाई व्यावहारिक ज्ञानका लागि इन्टर्नसिपमा लिने नगरेको बताए । सहभागी ३० मध्ये १७ जनाले मिडियाहरूले सहयोग नगरेको, ८ जनाले मिडियाले सहयोग गरेको तथा ५ जनाले केही सहयोग गरेको बताएका छन् । यो तथ्यांकले पत्रकारिता शिक्षा लिएर स्नातकहरूलाई मिडिया हाउसहरूले सहजै स्वीकार गर्न नसकेको रूपमा लिनु पर्दछ । क्याम्पसहरूले व्यावहारिक ज्ञान पर्याप्त नसिकाउँदा विद्यार्थीलाई इन्टर्नसिपको सहज पहुँच नभएको हो । पत्रकारिता शिक्षा अध्ययन गर्ने विश्व विद्यालयहरूले भविष्यमा मिडिया हाउसहरूसँग सहकार्य गरी अघि बढ्न सके विद्यार्थीलाई केही सहज हुने

देखिन्छ ।

निजी कलेज/सामुदायिक क्याम्पसमा पत्रकारिताको व्यवहारिक शिक्षा प्रदान गर्न चाहिने पूर्वाधारहरुको शुन्य उपस्थिति छ । प्राविधिक पक्ष सिकाउन पूर्वाधारको उपलब्धता अनिवार्य मानिन्छ । रेडियो विषय अध्ययन गराउने कलेजमा रेडियो स्टुडियो अनिवार्य मानिन्छ । यस्तै टेलिभिजन पढाइ हुने क्याम्पसमा टेलिभिजन स्टुडियो, फोटोग्राफी अध्ययन हुनेमा फोटो स्टुडियो, आवश्यक मात्रामा क्यामेरा, ल्याबको व्यवस्था हुनै पर्दछ । योतर्फ त्यति ध्यान पुगेको जस्तै देखिदैन ।

#### क्याम्पसमा पत्रकारिता सम्बन्धी पूर्वाधारको अवस्था

पूर्वाधार छ	पूर्वाधार छैन	सामान्य पूर्वाधार छ ।	कुल उत्तरदाता
३	२५	२ जना	३० जना

स्रोत : स्थलगत अध्ययन

अध्ययनमा सहभागी दुईवटा कलेजका स्नातक तह अध्ययन गरिरहेका ३० जना विद्यार्थी सहभागी गराएर गरिएको अध्ययनमा अधिकांश कलेजहरू पूर्वाधार नभएको पाइयो । अध्ययनमा सहभागी अधिकांश विद्यार्थीहरूले कलेजमा कुनै पनि पूर्वाधार नभएको जानकारी दिए । सहभागी ३० मध्ये २५ जनाले आफू अध्ययनरत क्याम्पसमा पत्रकारिता सम्बन्धी सामान्य पूर्वाधार समेत नभएको, २ जना विद्यार्थीले आफू अध्ययनरत क्याम्पसमा सामान्य पूर्वाधार रहेको तथा ३ जनाले आफू अध्ययनरत क्याम्पसमा पूर्वाधार रहेको बताएका छन् । यो तथ्यांकले क्याम्पसहरूले पत्रकारिता शिक्षालाई हचुवाको भरमा सञ्चालन गरेको देखिन्छ । अनुगमनकारी निकायको अभावले यो अवस्था लामो समयदेखि रहेको हो ।

कक्षा कोठामा सिकाइने व्यवहारिक ज्ञान हासिल गर्न विद्यार्थीको सक्रियता न्यून देखिएको छ । विद्यार्थीले भारा टार्ने तरिकाले पाठ्यक्रमले तय गरेका व्यवहारिक ज्ञान सिक्न उद्दत रहेको पाइएको छ । स्नातक तहको पाठ्यक्रममा व्यवस्था गरिएको प्रयोगात्मक परीक्षामा विद्यार्थीले पाएको अंक हेर्दा विद्यार्थीले धेरै सिकेको अनुमान लगाउन सकिन्छ तर व्यवहारमा त्यस्तो हुँदैन । त्रिभुवन विश्वविद्यालयको वार्षिक परीक्षा सकिए लगत्तै गरिने प्रयोगात्मक परीक्षाका लागि रात भर बसेर भोलिपल्टको परीक्षाका लागि तयारी गर्ने परम्परानै बनेको छ । शिक्षकले दिएको असाइनमेन्ट बेलैमा गर्ने हो भने यो अवस्था अन्त्य हुने विश्वास गर्न सकिन्छ । शिक्षकले पनि व्यवहारिक ज्ञान पर्याप्त दिन नसक्दा भने उनीहरूले उल्झन व्यहोर्नु परेको छ ।

#### विद्यार्थीको सहभागिता

क्रियाशील	प्रविधि नहुँदा क्रियाशील हुन नसकेको	कुल उत्तरदाता
२९	१	३०

स्रोत : स्थलगत अध्ययन

अध्ययनमा सहभागी ३० जना विद्यार्थीले पाठ्यक्रममा व्यवस्था गरिएको व्यावहारिक ज्ञान सिक्न क्रियाशील भएको बताए । सहभागी ३० मध्ये २९ जनाले आफूले व्यावहारिक ज्ञान सिक्न क्रियाशील हुने गरेको बताए । ९ जना विद्यार्थीले आफू क्रियाशील भएपनि पूर्वाधारको अभावमा आफ्नो क्रियाशीलता व्यर्थ भएको बताएका छन् । यो तथ्यांकले क्याम्पसहरूले पत्रकारिता शिक्षा पठन पाठन गरेपनि व्यावहारिक ज्ञानलाई प्राथमिता दिने नगरेको तथा वार्षिक परीक्षा सम्पन्न भएपछि लिइने ३० अंक भारको प्रयोगात्मक परीक्षा लिन आउने शिक्षकहरूले पनि हचुवाका भरमा परीक्षार्थीलाई नम्बर दिने गरेको देखिन्छ ।

### निष्कर्ष

गुणस्तरीय पत्रकारिता शिक्षाका लागि योग्य शिक्षकको आवश्यकता पर्नु स्वाभाविक हो । तर देशभरका विद्यालय कलेजमा गुणस्तरीय शिक्षक, पाठ्यपुस्तक, शैक्षिक सामग्री आदिको अभाव हुँदा सिकाई प्रक्रिया प्रभावकारी बन्न सकेको छैन । पत्रकारितामा उच्च शिक्षा हासिल गरेका दक्ष मानवस्रोतलाई उपयुक्त व्यवस्थापन गर्न राज्यको स्पष्ट नीति हुनु पर्दछ । तर सरकारले त्यस्तो नीति बनाएर लागू गर्न सकेको छैन । सरकारी स्वामित्वका कलेजहरूमा पत्रकारिता पढ्ने विद्यार्थीको भीड लागिरहेको छ, तर तिनलाई सही व्यवस्थापन गर्न त्यहाँ पर्याप्त स्रोत साधन छैन । त्यस्तै निजी शिक्षण संस्थाहरूले स्रोतसाधन जम्मा गरेपनि विद्यार्थी भेला पार्न सकेका छैनन् किन भने तिनले लिने शिक्षण शुल्क ज्यादै महँगो छ । ज्यादै सीमित स्रोतसाधन भएका वा विषयको गुणस्तरीयतालाई नधान्ने किमिसको स्रोतसाधन नभएका कलेजलाई पत्रकारिता शिक्षाको अनुमति दिइनु हुँदैन, नत्र शैक्षिक गुणस्तरमा विभिन्न प्रश्न खडा हुनेछन् ।

### सुझाव

पत्रकारिता शिक्षा व्यावसायिक सीप र विषयगत ज्ञानको सम्मिश्रणमा आधारित हुनुपर्दछ । पत्रकारिता सबै विषयबाट आएकालाई दिइने सीप हो जसको ज्ञानबाट उनीहरु कुनै विषयमा दक्ष पत्रकार बन्न सक्छन् । त्यसैले पत्रकारिता शिक्षालाई स्नातक तहमा अन्तर साङ्कायिक बनाइएको हो । उच्च माध्यमिक तहमा जुनसुकै विषय लिई अध्ययन गरेको भएपनि स्नातक तहमा पत्रकारिता शिक्षाबाट वञ्चित हुन नपरोस् भन्ने उद्देश्यले नै त्रिविको अन्तर साङ्कायिक प्रवेशलाई खुला गरेको हुनसक्छ । पत्रकारिता विषय पढेकाले मात्रै पत्रकारितामा उच्च शिक्षा हासिल गर्न पाउनु पर्छ भन्नु समयको माग र विषयको गाम्भीर्यतालाई नबुझ्नु हो भन्नेहरु पनि छन् । तर यो भन्नेहरुले व्यावहारिक ज्ञानलाई त्यति प्राथमिकता नदिएको रूपमा बुझ्नु पर्ने हुन्छ । एउटै विषय लिएर अघिल्लो तह पनि पार गरेको विद्यार्थी र नयाँ विद्यार्थीमा उक्त विषयको ज्ञानको

स्तर कदापी समान हुनै सक्दैन । प्राध्यापकहरुमा पनि व्यवहारिक ज्ञान दिलाउने तर्फ ध्यान दिन जरुरी छ । किताबी ज्ञानमात्रैले पत्रकार उत्पादन गर्न सकिदैन । सिद्धान्त राम्रोसँग पढाउने शिक्षकले व्यवहारमा त्यो सिद्धान्तले निर्दिष्ट गरेका विषयवस्तु प्रयोग गर्न निरन्तर प्रेरित गरिरहनु पर्दछ । तबमात्रै विद्यार्थीमा निखरता आउन सक्दछ । विद्यार्थीमा मात्रै होइन मिडिया हाउसमा कार्यरत पत्रकारहरुका पेसागत सङ्घ संगठनहरुले पनि पत्रकारहरुलाई आन्दोलनमा उत्रन र समाचार मात्र खोज्न प्रेरित गर्नुको साटो विभिन्न विषयमा आवधिक तालिमहरुको व्यवस्था गर्न सके उत्तम हुन्छ । विदेशतिर पत्रकारका पेसागत सङ्घनहरुले आआफ्नो संस्थाहरुले वर्षभरिमा उत्कृष्ट योगदान पुऱ्याउने इच्छुक पत्रकारहरुलाई औपचारिक शिक्षा आवधिक र विषयगत तालिम तथा शैक्षिक वृत्तिको व्यवस्था गर्नेतर्फ पहल बढाउनु पर्छ । त्यसो भएरमा मात्रै नेपालमा पत्रकारिता शिक्षा प्रभावकारी बन्न सक्छ ।

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# विद्यार्थी आन्दोलन, शैक्षिक मुद्दा र परिवर्तित सन्दर्भमा नेपालको शिक्षा नीति

माधव ढुंगेल

## विषय प्रवेश

विद्यार्थी आन्दोलन, शैक्षिक मुद्दा र परिवर्तित सन्दर्भमा नेपालको शिक्षा नीतिमा गुणस्तरीयता, मौलिकता, पहुँच, शारीरिक तन्दुरुस्ती र मानसिक स्फूर्ति कायम गरेमा नेपाली समाजमा आशातित रुपान्तरण अनुभव गर्न सकिने छ। त्यसैले नेपालको शिक्षा नीतिलाई अब बढी जनमुखी, तथा सापेक्षित बनाउनको लागि निम्न लिखित उद्देश्यहरूमाथि अध्ययन अनुसन्धान गरिएको छ। १. शिक्षामा गुणस्तरीयता र मौलिकताको खोजि गर्न, २. शिक्षामा सबैको पहुँचको खोजि गर्न, ३. शिक्षामा शारीरिक तथा मानसिक स्फूर्ति कायम राखेर समाज रुपान्तरण गर्ने उपायको खोजि गर्न विद्यार्थी राजनीतिको लामो अनुभवलाई एकीकृत गरि केन्द्रिय पुस्तकालय कितिपुरमा धेरै समय खर्चिएर यो सानो अध्ययन तयार पारिएको छ। विद्यार्थीहरूका ४६ सुत्रीय र ६८ सुत्रीयशैक्षिक माग र संयुक्त विद्यार्थी आन्दोलनमाथि अनुसन्धान गरिएको छ।

## प्रमुख शब्दावली

विद्यार्थी आन्दोलन, शैक्षिक मुद्दा, शैक्षिक नीति, गुणस्तरीयता, मौलिकता, पहुँच, रुपान्तरण

## परिचय

‘सोक्रेटसलाई एक दिन विहानै एउटा मानिसले सोध्यो-तिमि असन्तुष्ट सोक्रेटस् हुनुभन्दा सन्तुष्ट सुँगुर हुन चाहन्छौ कि सन्तुष्ट सुँगुर हुनु भन्दा असन्तुष्ट सोक्रेटस हुन चाहन्छौ ? सुक्रातले भने-सन्तुष्ट सुँगुर हुनुभन्दा असन्तुष्ट सोक्रेटस् हुने चाहन्छु किनभने सुँगुरका जीवनमा असन्तोस नहुने हुँदा सन्तोस पनि मृतवत् हुन्छ। जहाँ जीवन्त अशन्तोष हुँदैन त्यहाँ सन्तोस पनि जीवन्त हुने सम्भावना हुँदैन। जहाँ जीवित अशान्ति हुँदैन त्यहाँ सन्तोष पनि मरणासन्न अहायक मात्र हुन्छ।’ (ओशो, २०६८)। ज्ञान सधैं भोको हुन्छ यो अघाउने विषय होइन जो भोको भैरहन्छ त्यो सार्थक र सफल हुन्छ भन्ने विचार यो सन्दर्भबाट वुझ्न सकिन्छ।

पछिल्लो आन्दोलनमा राजतन्त्र समाप्त भई राजनीतिक परिवर्तनको मूलढोका खुलेपछि समग्रमा परिवर्तन चाहनेहरूको आन्दोलनको स्वरूप, शैली र मुद्दाको प्राथमिकता समेत परिवर्तन भएको छ। (अनेरास्ववियु, २०६८) शैक्षिक उन्नयन, विकास र समृद्धीको विषयमा लामो समय देखि आवाज उठाउँदै आएका नेपालका विद्यार्थी संगठनहरू, यसका मातृपार्टीहरू, आफ्नो पेशागत हक, अधिकारको संरक्षणलाई समेत जोडेर शैक्षिक क्षेत्रको परिवर्तनको आवाज उठाउने शिक्षक संघ, संगठन र युनियनहरू, प्राध्यापक संघ, संगठन र युनियनहरू र अविभावकहरू यस विषयका मुख्य सरोकारवाला मानिन्छन्। नेपालमा शिक्षा क्षेत्रको एउटा महत्वपूर्ण

हिस्सा निजि क्षेत्रमा रहेकोले निजि शैक्षिक संस्था सञ्चालन क्षेत्र र यस सम्बन्ध निकायहरु पनि शिक्षा नीति निर्माणको सवालमा सरोकारवाला रुपमा मान्नु पर्ने हुन्छ । धार्मिक गुठी, मदरसा, निजि कम्पनी, सामुहिक ट्रष्ट, सहकारी आदिको मध्यमबाट पनि विभिन्न शैक्षिक संस्था स्थापना गरी सञ्चालनमा आएको कारण यी सबै सरोकारवालाहरुको मतलाई समेटेर नै शिक्षाको नयाँ नीति तर्जुमा गर्न सक्नु पर्दछ ।

शिक्षाले देशको आगामी बाटो तय गर्न सक्दछ । शिक्षा भन्नाले ज्ञान लिने, दिने र ज्ञान लिने दिने वातावरण तयार गरिदिने पक्ष प्रमुख मानिन्छन् । यसरी हेर्दा विद्यार्थी, शिक्षक, अविभावक, सरकार, निजि क्षेत्र जस्तै नितान्त शिक्षा क्षेत्रमा आफ्नो निजि लागानी समर्पित गरी शैक्षिक संस्था सञ्चालन गरिरहेका छन् यी पक्षहरुलाई प्रमुख आधार मानेर परिवर्तन भएको आजको राजनीतिक अवस्थामा नेपालको शिक्षा नीति निर्माण गरिनु वैज्ञानिक हुनेछ ।

### विधि

विद्यार्थी राजनीतिको लामो अनुभवलाई एकीकृत गरि केन्द्रिय पुस्तकालय कितिपुरमा धेरै समय खर्चिएर यो सानो अध्ययन तयार पारिएको छ । विद्यार्थीहरुका ४६ सुत्रीय र ६८ सुत्रीय शैक्षिक माग र संयुक्त विद्यार्थी आन्दोलन माथि अनुशन्धान गरिएको छ ।

### परिणाम तथा निष्कर्ष

१. शिक्षामा गुणतरियताको खोजी: नेपालको शिक्षा व्यवस्था जसले आजको विश्व बजारमा प्रतिपर्धामा खरो उत्रिन सकियोस र नेपालको शैक्षिक संस्थामा अध्ययन गरेको विद्यार्थीको रुपमा गर्भ गर्न सकियोस साथै नेपाली शैक्षिक संस्था तथा विश्वविद्यालयले दिएको ट्रान्सकृष्ट र सर्टिफिकेटको मुल्य उच्च रहन सकोस भन्ने मान्यतामा आधारित हुनु पर्दछ ।

२. शिक्षामा मौलिकताको खोजी: नेपाल दुई ठूला देश चीन र भारतको बीचमा अवस्थित रहेको छ । पर्यटन, जलश्रोत, कृषी, वन तथा जडिवुटी र खनीज नेपालको मुख्य प्राकृतिक श्रोत मानिन्छन जुन हाम्रो देशको मौलिकता पनि हो । हाम्रो शिक्षाले आफ्ना मौलिक विशेषताहरुलाई आधारित गरि शिक्षाको नीति तथा कार्यक्रम अगाडि सार्न सक्नु पर्दछ ।

३. शिक्षामा सबैको पहुँचको खोजी: नेपाल हिमाल,पहाड र तराईका तीन भौगोलिक विशेषताले बनेको मुलुक हो । गाँउ-शहर, दुर्गम-सुगम, धनी-गरिव हाम्रो वाध्यता र नियतिको परिणाम पनि हो । बहुसंस्कृति, बहुजाति, बहु भाषा र बहु धर्म हामी नेपालीको अर्को अनिवार्य विशेषता हो । शासन प्रणाली र राजनीतिक व्यवस्थाको कारण भौगोलिक, साँस्कृतिक, जातीय, भाषीक, धार्मीक र आर्थिक रुपमा पछाडि परेका वा

पारिएका जनताहरुलाई शिक्षाको पहुँच भित्र ल्याउनु अनिवार्य विषय हो । नेपालको विद्यार्थी आन्दोलनको सात दशको निरन्तरको मुद्दाको रुपमा यसलाई लिन सकिन्छ । यो देशको सबैभन्दा ठूलो चनौति पनि हो । यसको मुख्य कारण आर्थिक विपन्नतालाई मान्न सकिन्छ । देशको मुख्य अविभारा जनताको आर्थिक समृद्धिको मुद्दासँग यो विषय जोडिएको पनि छ । आर्थिक अवस्थाका कारण व्यक्तिको योग्यता र क्षमताको ह्रास स्वीकार्य हुन सक्दैन त्यसैले शिक्षामा सबैको पहुँच पुऱ्याउने उध्येस्यका साथ शिक्षा व्यवस्था कायम गरिनु पर्दछ ।

४. शिक्षामा शारिरिक तन्दुरुस्ती र मानसिक स्फुर्ति कायम: खेलकुद, विभिन्न प्रतिस्पर्धात्मक प्रतियोगिता, अतिरिक्त कार्यक्रम, नाँचगान, वाध्यवादन आदिको माध्यमबाट विद्यार्थी शारिरिक रुपमा स्वस्थ रहन र प्रतिस्पर्धा र मनोरञ्जनले मानसिक रुपमा मस्तिस्कको विकासका साथै स्फुर्ती समेत कायम गर्न सक्दछ । नेपालको विद्यार्थी आन्दोलले उठान गरेको एउटा महत्वपूर्ण मुद्दाको रुपमा यसलाई लिन सकिन्छ । हाम्रो शिक्षा नीतिले विद्यार्थीको शारिरिक तन्दुरुस्ति र मानसिक स्फुर्तिमा विशेष रुपमा जोड दिएको हुनु पर्दछ ।

५. शिक्षा मार्फत रुपान्तरण: देशले अवलम्बन गरेको शैक्षिक मार्गले कस्तो रुपान्तरणको खाका कोर्न सक्छ, देशले अंगिकार गरेको शिक्षा नीतिमा भर पर्दछ । अधिकारको खोजि गरिहाल्ने तर कर्तव्य र दायित्व बोध गर्न नसक्ने जनशक्ति उत्पान गर्ने शिक्षाले देश र जनताको काँचुली फेराउन सक्दैन । व्यक्तिको संस्कार र सैलीमा परिवर्तन नल्याई अगाडि बढ्न सकिदैन । नेपालको विद्यार्थी आन्दोलनले समाजको अग्रगती र परिवर्तन खोजेको छ भन्ने सजिलै निष्कर्ष निकाल्न सकिन्छ । हरेक नेपाली नागरिकलाई आफ्नो अधिकारको साथमा कर्तव्य र दायित्व पनि पुरा गर्न पर्छ भन्ने नैतिकताको जिम्मेवारी बोध गराउन सके मात्र त्यो सम्भव हुन सक्दछ । हाम्रो शिक्षाले आम नेपाली नागरिकमा त्यो नैतिक आदर्श विकास गर्न सक्नु पर्दछ ।

## छलफल

**विद्यार्थी आन्दोलन र यसले उठान गरेका शैक्षिक मुद्दाहरु:**

नेपालमा विद्यार्थीहरुको आन्दोलन राणा शासनका विरुद्ध गंगालाल श्रेष्ठले उठाउनु भएको आवाजबाट प्रारम्भ भएको मानिन्छ । १०४ वर्षे राणा शासन कमजोर बन्दै थियो । पछिल्लो समय देश विदेश गएका राणा प्रधानमन्त्रीहरुले आफ्नै सन्ताका लागि भए पनि नेपालमा शैक्षिक संस्थाको आवश्यकता महसूस गरे । परिणाम स्वरुप दरवार हाइस्कूल, तिनधारा पाठशाला अदि केहि थोरै स्कूलहरु स्थापना भए तर पढ्ने अवसर केवल राणा परिवारका सन्तानलाई मात्र थियो । धेरै चाकडी गरेका दाश र नोकर चाकरहरुका छोरा छोरीहरु पनि थोरै अवसरको भागिदार हुन थाले । अन्तरविरोध चर्कियो यतिवेला शहिद गंगालालले 'सबै जनताका छोराछोरीले खोलिएका शैक्षिक संस्थाहरुमा पढ्ने समान अवसर पाउनु पर्छ ।'(सहयात्रा, २०६७) भन्ने माग

गर्दै उठाएको आवाजवाट नेपालमा विद्यार्थी आन्दोलनको शुभारम्भ भएको विद्यार्थी आन्दोलनसँग सम्बन्धित दस्तावेजहरुवाट प्रष्ट हुन सकिन्छ ।

गंगालाल पछि २००४ सालमा भएको जयन्तु संस्कृतमा तत्कालिन विद्यार्थी आन्दोलनले उठान गरेको विषयहरु सामान्यतः 'नेपाल भित्रै शास्त्रीको परिक्षा दिन पाउने व्यवस्था, संस्कृत मात्र नभएर विज्ञान, भूगोल, अर्थशास्त्र र गणित जस्ता विषयहरु पाठ्यक्रममा समावेस गरि अध्ययनको क्षेत्र व्यापक बनाउने र वस्ने छात्रवास र पढ्ने स्कुलको सरसफाई र व्यवस्थापन'<sup>३</sup> को मुद्दा उठान गरिएको यो आन्दोलन नेपालको इतिहासमै पहिलो संगठित विद्यार्थी आन्दोलन भएको तथ्य भेटिन्छ । यसभन्दा पछि लामो समयसम्म शैक्षिक संस्थाहरुमा राष्ट्रियता र संगठन तथा युनियन खोल्न पाउनु पर्ने विषयले विद्यार्थी आन्दोलनमा महत्व पाएको थियो । यसरी हेर्दा राजनीतिक अधिकार प्राप्तिको लडाईं भनौं या स्वतन्त्रता र सामाजिक न्यायको निमित्त नेपालको विद्यार्थी आन्दोलन केन्द्रित भएको थियो । २०२८ सालमा नयाँ शिक्षा नीति लागू गरिए पछि यसको विरोध र समर्थनमा विद्यार्थी आन्दोलनले राजनीति अधिकारसँग जोडेर शैक्षिक मुद्दाहरुलाई फेरि उठान गरेको इतिहास भेट्न सकिन्छ । २०२८ सालमा पञ्चायति सरकारले ल्याएको नयाँ शिक्षा योजनालाई 'साम्राज्यवादी शिक्षाको नक्कल, शिक्षामा निजि क्षेत्रको औपचारिक प्रवेश र व्यापारिकरणको शुरुवात र राज्य शिक्षाको दायित्ववाट पन्छिने उद्येस्य ((सहयात्रा, २०६७))को रुपमा तत्कालिन आन्दोलनकारी विद्यार्थीहरुले लिएको पाइन्छ । २०३० पछि नेपालको विद्यार्थी आन्दोलनले मूलतः पञ्चायती व्यवस्थाका विरुद्ध आन्दोलनलाई केन्द्रित गरेको पाइन्छ । शैक्षिक मुद्दाहरुको पाटोवाट विषयलाई नियाल्दा यसवीचमा नेपालको विद्यार्थी आन्दोलनले शैक्षिक संस्थाहरुमा पुस्तकालयको स्थापना, खोलिएको पुस्तकालयमा कितावहरुको माग, प्राइभेट परिक्षा र सेमेस्टार प्रणालीमा पढ्ने व्यवस्था, शैक्षिक संस्थाहरुको संवन्धन र नयाँ खोल्ने व्यवस्था, छात्र/छात्रावासको व्यवस्था, शैक्षिक संस्थाहरुमा शौचालयको व्यवस्था, महिलाहरुको लागि छुट्टै शौचालयको माग, स्कुल तथा क्याम्पसहरुमा खेलकुद मैदान, खेलकुद सामग्री, पाठ्यपुस्तक, विषयगत शिक्षक, भौतिक सामग्री, नाचगान, शैक्षिक संस्थाहरुमा शुल्क वृद्धिको विरोधका साथै गरिवहरुको लागि विशेष छात्रवृद्धिको व्यवस्था आदि आदि विषयमा विद्यार्थी आन्दोलन केन्द्रित भएको देखिन्छ । (अनेरास्ववि, २०३६)

२०४६ को परिवर्तन पछि नेपालको विद्यार्थी आन्दोलनले ४६ सुत्रीय शैक्षिक माग, २०६० मा आए पछि संयुक्त विद्यार्थी संगठनहरुको तर्फवाट ६८ सुत्रीय शैक्षिक माग संघर्ष गरेको देखिन्छ भन्ने पछिल्लो समय २०६८/७० मा अखिल नेपाल राष्ट्रिय स्वतन्त्र विद्यार्थी युनियन केन्द्रीय कमिटीको आयोजनामा बृहत राष्ट्रिय शैक्षिक सम्मेलन गरेर 'परिवर्तित सन्दर्भमा नेपालको शिक्षा नीति' नै घोषणा गरेको शैक्षिक आन्दोलनको इतिहास भेटिन्छ । वास्तवमा यी तिन विद्यार्थी आन्दोलनमा सन्दर्भलाई तथ्यपरक विप्लेषण गरेर विद्यार्थी आन्दोलनको

आँखाबाट पछिल्लो समय विद्यार्थीहरूका मुद्दाहरूलाई निर्याल गर्न सकियो भने नयाँ वन्ने नेपालको शिक्षा नीतिलाई सार्थक र परिणाम मुखि बनाउन सकिन्छ, भन्ने विश्वास गर्न सकिन्छ ।

### विद्यार्थीहरूका ४६ सुत्रीय शैक्षिक माग र यसको सारः

देशको वदलीदो स्थिति, आवश्यकता र जनचाहना अनुरूपको शिक्षा नीति र कार्ययोजना तर्जुमागर्नको लागि उच्चस्तरीय स्थायी शिक्षा आयोग गठन गर्ने, शैक्षिक क्यालेण्डरलाई वस्तुगत यथार्थता अनुरूप तयार गरी शैक्षिकसत्रको अवधिलाई उपलब्धिमूलक बनाउने, मावि, उच्चमावि र विश्वविद्यालयको शैक्षिक गतिविधिमा तालमेल मिलाउन शैक्षिक क्यालेण्डरमा उचित समन्वय कायम गर्ने, एस.एल.सी. र उच्च शिक्षाका सम्पूर्ण तहमा आंशिक परिक्षा प्रणाली लागू गर्ने, शिक्षण संस्थाहरूमा न्यूनतम स्तरको आनुपातिक सिद्धान्तको आधारमा शिक्षक, कर्मचारी, शिक्षण भवन, शैक्षिक सामग्री पुस्तकालय, वाचनालय, प्रयोगशाला, फर्निचर, पिउने पानी, चमेनागृह, शौचालय, सेमिनारकक्ष, खेलकुदमैदान तथा खेल सामग्री र स्वास्थ्य केन्द्र आदिको व्यवस्था, विद्यार्थीहरूलाई यातायात, मनोरञ्जन, सिनेमा, वनभोज स्थल, रमाईलो मेला, चिडियाखाना, पर्यटन स्थल, संग्रालय, राष्ट्रिय निकुञ्ज, धर्मशाला अतिथिगृह लगायतका सार्वजनिक स्थलहरूमा ५० प्रतिशत विद्यार्थी सहूलियतको प्रदान गर्ने, देशभरिका सम्पूर्ण अस्पताल तथा उपचार केन्द्रहरूमा विद्यार्थीहरूका लागि सम्बन्धित शिक्षणसंस्था, विद्यार्थी संगठन र स्ववियूको सिफारिसमा न्यूनतम रूपमा जिलामा १ सिट, अञ्चलमा २ सिट, क्षेत्रमा ४ सिट, शिक्षण अस्पताल र विर अस्पतालमा ८/८ सिट निःशुल्क उपचार तथा निःशुल्क शैयाको व्यवस्था गर्ने (अनेरास्ववियु, २०५२)

यस माग भित्र तत्कालीन विद्यार्थी आन्दोलनले 'सर्वदलीय प्रतिनिधित्व हुने गरी सञ्चालक समिति, शैक्षिक सत्रको अन्त्यमा शिक्षक सरुवा, वढुवा र मूल्याङ्कको प्रक्रिया कार्यन्वयन, शिक्षालाई वैज्ञानिक जनमुखि र रोजगारमूलक तुल्याई पाठ्यक्रम अनुसारको पाठ्यपुस्तक र सर्वसुलभ रूपमा पाठ्य सामग्रीको व्यवस्था, संस्कृत शिक्षालाई वैज्ञानिक, रोजगारमूलक र जीवन उपयोगी बनाउन पाठ्यक्रम र पाठ्यपुस्तकलाई आधुनिकिकरण, विद्यार्थी शिक्षक र कर्मचारीको लागि यातायातको व्यवस्था, ५ वर्ष भित्र साक्षरता उन्मुलन, शहिद परिवारलाई निःशुल्क अध्ययनको व्यवस्थाको (अनेरास्ववियु, २०५२) विषयलाई मुद्दाको रूपमा उठाएको पाइन्छ ।

'प्राथमिक शिक्षा अनिवार्य तथा माध्यमिक शिक्षा निःशुल्क, ५ वर्षसम्म एस.एल.सी. परिक्षामा सामेल भै सकेको प्रस्तावित माविलाई मान्यता प्रदान, एस.एल.सी परिक्षा होम सेन्टरमा, सरकारी र निजि शैक्षिक संस्था बीच एकरूपता, माविहरूमा छात्रावास, प्राथमिक शिक्षा मातृभाषामा, पुरानो व्यवस्थालाई सेवा पुर्‍याउने नैतिक शिक्षाको खारेजी, शैक्षिक गुणस्तरीयता वृद्धि गर्न योग्य र दक्ष शिक्षक छनौट गर्न राष्ट्रिय स्तरको एउटा 'शिक्षक आयोग' शैक्षिक सत्र शुरु हुनु भन्दा एक महिना अगावै निःशुल्क वितरण गरिने पाठ्यपुस्तकको व्यवस्था र

१४ वटै अञ्चलमा प्राविधिक शिक्षालयको व्यवस्था ।(अनेरास्ववियु, २०५२)को शैक्षिक मुद्दा तत्कालीन विद्यार्थी आन्दोलनको विषय बनेको थियो ।

यतिवेलाको विद्यार्थी आन्दोलनले 'विश्वविद्यालयबाट प्रविणता प्रमाणपत्र तह विस्थापनको नीति फिर्ता, एस.एल.सी उतीर्ण गरी उच्च शिक्षा अध्ययन गर्न चाहने विद्यार्थीहरुलाई देशको आवश्यकता अनुरूप व्यवसायी, सीपमूलक र प्राविधिक शिक्षाको अवसर, स्ववियुको विद्यानमा विद्यार्थीका भौतिक तथा प्रजातान्त्रिक अधिकारको ग्यारेण्टी, प्राइभेट क्याम्पसहरुमा त्रि.वि.को स्ववियु विनियम लागू, ०३५/३६ को ऐतिहासिक विद्यार्थी आन्दोलनको समयमा मास्टर्स तहमा स्थापीत 'राष्ट्रिय विकास सेवा' कार्यक्रम उचित व्यवस्थापनका साथ पुनः सञ्चालन, प्राइभेट क्याम्पसहरुको भौतिक, प्रशासनिक र शैक्षिक अनुगमन तथा नियन्त्रणको लागि एक छुट्टै निकायको स्थापना, उच्च शिक्षामा पाँचै विकास क्षेत्रबाट तत्काल ट्रान्सकृष्ट वितरण, संस्कृत शिक्षा अध्ययन गरेका विद्यार्थीहरुलाई रोजगारीको पूर्ण ग्यारेण्टी, दर्शनशास्त्र, होटल मेनेजमेन्ट, पर्यटन, वातावरण र खाद्य प्रविधि, इन्जीनियरिङ जस्ता विषयमा स्नातकोत्तर तहको कक्षा सञ्चालन, एक वर्षे एम.एड, एम.वि.ए.को पाठ्यक्रममा सुधार गरी स्तर उन्नती, अध्ययन तथा व्यवसायको निमित्त शैक्षिक योग्यताको प्रमाणपत्रका आधारमा निर्व्याजी ऋणको व्यवस्था, बहुविश्वविद्यालय, खुल्ला विश्वविद्यालयको स्थापना, प्राज्ञिक स्वतन्त्रता र शिक्षण संस्थाको स्वायत्तताको ग्यारेण्टी, विश्वविद्यालय सभा या विद्यार्थी हितसँग सरोकार राख्ने निकायमा विद्यार्थीको प्रतिनिधित्व' (अनेरास्ववियु, २०५२) जस्ता विषय उठान गरेको थियो ।

प्राविधिक विद्यार्थीहरुलाई पूर्ण रुपमा छात्र छात्रावासमा बसाएर पढाउने व्यवस्था, साधारण तर्फ पनि २५ प्रतिशत विद्यार्थीलाई अवसर, छात्रवृत्तिको समुचित व्यवस्था, प्राइभेट क्याम्पसहरुलाई आंगिक क्याम्पस सरह भौतिक सुविधा तथा योग्य शिक्षक उपलब्ध गराई सोहि अनुसारको शुल्क कायम गरी एकरूपता ल्याउने, प्राइभेट क्याम्पस दर्ताको प्रक्रियालाई सरलीकरण गर्ने, राष्ट्रिय शिक्षा नीति र शिक्षण संस्थाहरुलाई विश्ववैक र दातृसंस्थाहरुको निर्देशन र नियन्त्रणबाट मुक्त गराउने, प्रत्येक जिल्लामा एउटा आंगीक सरकारी कलेज, परिक्षा दिएको दुइ महिना भित्र परिक्षा फल प्रकाशीत, वैदेशीक छात्रवृत्तिलाई निस्पक्ष र पारदर्शी बनाई कोटा वढाउने, ललितकला क्याम्पसलाई छुट्टै अध्ययन संस्थान खडा गरी सञ्चालन, प्राविधिक शिक्षालाई गुणस्तरयुक्त, र विस्तार गर्न कृषि, चिकित्साशास्त्र तथा इन्जिनियरिङको वेग्ला वेग्लै विश्वविद्यालय स्थापना, तिन वर्षे स्नातक कार्यक्रमलाई सुव्यवस्थित गर्न अध्यापन समय, भौतिक सामग्री, पाठ्यपुस्तक, पाठ्याक्रम, जनशक्ति, परिक्षा सञ्चालनमा सहजता हुने गरी तयार गर्ने, शुल्कको समानता, अवसरको समानता र पाठ्यक्रमको समेत एकरूपता कायम गरेर मात्र प्रविणता प्रमाणपत्र तह र उच्च मावि शिक्षालाई एकैसाथ सञ्चालन' (अनेरास्ववियु, २०६८) आदि जस्ता विषयहरुलाई २०४६ पछिको विद्यार्थी आन्दोलनले आफ्ना प्रमुख मुद्दा

वनाएको थियो । वास्तवमा यो ४६ सुत्रीय माग र यसले उठान गरेका विषयहरूलाई नजिकबाट नियाल्दा त्यस भन्दा अगाडि उठेका र त्यतिवेलाको राजनीतिक, आर्थिक र सामाजिक अवस्थाले निर्देश गरेका विद्यार्थी पक्षबाट उठान गर्नु पर्ने मुद्दाहरू यसै भित्र समेटिएका छन् ।

### ६८ सुत्रीय माग र संयुक्त विद्यार्थी आन्दोलन:

नेपालमा क्रियाशील सातवटा विद्यार्थी संगठनहरूले २०६० साल जेष्ठ १२ गते नेपाल सरकार र अन्य सम्बन्धित निकायमा ६८ सुत्रीय मागहरू बुझाएका थिए । ५० देखि ६० को दशकमा देशभरका गतिशील विद्यार्थी संगठनहरूको एकता सहित नेपालको आर्थिक, सामाजिक अवस्थाको समेत उजागर हुने गरी प्रस्तुत गरेको यो मागपत्रले तत्कालीन विद्यार्थी आन्दोलनका मुद्दाहरूलाई फेरि एक पटक रिफ्रेस गरेको थियो ।

राजा ज्ञानेन्द्रको शाही निरंकुशताले मुलुक आक्रान्त बनिरहेको बेला प्रजातान्त्रिक अधिकार कुठ्ठीत भएको र राजसंस्थाको औचित्यताको बारेमा घनिभूत वहस चलिरहेको बेला यो शैक्षिक आन्दोलन वास्तवमै अर्थपूर्ण र आम विद्यार्थीलाई परिचालित गर्न सक्ने गरी प्रस्तुत गरिएको थियो ।

यो आन्दोलनले सार्वजनिक विद्यालय सम्बन्धि १४, निजी विद्यालय सम्बन्धि ९, उच्च मावि सम्बन्धि ८, त्रिवि र महेन्द्र संस्कृत विश्वविद्यालय सम्बन्धि १७, अन्य विश्वविद्यालय सम्बन्धि ४ र अन्य १६ गरी जम्मा ६८ वटा माग प्रस्तुत गरेको थियो । राजनीतिक परिवर्तनको महत्वपूर्ण शक्तिका रूपमा परिचित विद्यार्थी संगठनहरूले उठान गरेका यी मागहरूलाई देशका ठूला र गतिशील राजनीतिक पार्टीहरूको समेत साथ र समर्थन रहेको थियो ।

‘सार्वजनिक विद्यालयमा सरकारी लगानीको वृद्धि, सार्वजनिक विद्यालय शिक्षाको पूर्णताको लागि पूर्णरूपमा निःशुल्क दुई वर्षे पूर्व प्राथमिक शिक्षा, निःशुल्क भनि घोषणा गरिएको माध्यमिक शिक्षामा विभिन्न शुल्कका नाममा लिइने गरेको एकमुष्ट शुल्कको खारेजी, विद्यालय शिक्षाका पाठ्यक्रम तथा पाठ्यपुस्तक समयानुकूल परिवर्तन, प्राथमिक तहमा मातृभाषामा शिक्षा पाउने संवैधानिक व्यवस्थाको कार्यन्वयन, संवैधानिक निकायमा प्रमुख, राजनैतिक पार्टीका नेताहरू, सांसदहरू, प्राध्यापकहरू, शिक्षकहरू, सरकारी निकाय उच्च पदस्थ अधिकारीका छोराछोरीहरूलाई अनिवार्यरूपमा सरकारी विद्यालय र क्याम्पसहरूमा पढाउनु पर्ने कानून निर्माण गरी कडाइकासाथ कार्यन्वयन, विदेशीहरूद्वारा खोलिएका शैक्षिक संस्थाहरू अविलम्ब वन्द, सार्वजनिक विद्यालयहरूमा प्राथमिक उपचार केन्द्र, खेलमैदान, खेल सामग्री, पुस्तकालय लगायतका आधारभूत शैक्षिक सामग्रीको व्यवस्था, गुणस्तरीय पठन पाठनका निम्ति शिक्षकहरूको सेवा सुविधामा वृद्धि गरी आधुनिक शिक्षण विधिको तालिमको व्यवस्था, कक्षागत, विषयगत र विद्यार्थी संख्याको आधारमा सबै विद्यालयहरूमा योग्य

तालिम प्राप्त शिक्षकको व्यवस्था, कक्षा कोठामा विद्यार्थीको संख्या सिमा निर्धारण र सो अनुपातमा शिक्षकको व्यवस्था, शुक्रवारलाई अतिरिक्त क्रियाकलाप गर्ने दिनको रुपमा लिने र यस्ता गतिविधिमा विद्यार्थी प्रतिनिधिको अनिवार्य व्यवस्था, कक्षा आठ देखि नै व्यवसायिक ऐक्षिक विषयको व्यवस्था, शिक्षा सेवा आयोगलाई लोक सेवा आयोग जस्तै संवैधानिक निकाय बनाई शक्तिशाली बनाउने, विदेशी दातृसंस्थाले प्राथमिक तथा निमावि शिक्षाको लागि दिने सहयोग पारदर्शी बनाई सोभै सम्बन्धित क्षेत्रमा पठाउने व्यवस्था' (सहयात्रा, २०६८)

'निजि विद्यालयलाई कम्पनी ऐन अन्तर्गतको दर्ता तथा सञ्चालनको खारेजी र ट्रष्टको रुपमा सञ्चालन, निजि र सार्वजनिक विद्यालयका पाठ्यक्रममा एकरूपता ल्याउने र पाठ्यक्रमले निर्दिष्ट गरेका पाठ्यपुस्तकहरुमा मात्र अध्ययन, निजि विद्यालयहरुको शुल्कको सिमा निर्धारण, निजि विद्यालयहरुले आफ्नो विद्यार्थी संख्याको २५% पूर्ण छात्रवृद्धिको व्यवस्था गर्नुपर्ने र दलित, जनजाति र दुर्गम क्षेत्रका विद्यार्थीहरुको लागि खुल्ला प्रतिस्पर्धाबाट छनौट गरिने व्यवस्था, निजि विद्यालयको आर्थिक पारदर्शीता र अविभावक सामु सार्वजनिक गर्ने व्यवस्था, विद्यार्थी, अविभावक र शिक्षकका प्रतिनिधिहरुको अनुगमन संयन्त्र, कक्षागत रुपमा विद्यार्थी संख्याको निर्धारण विद्यार्थी शिक्षकको अनुपात तोक्ने व्यवस्था, हरेक शुक्रवारलाई अतिरिक्त क्रियाकलाप सञ्चालन दिनको रुपमा ग्रहण गर्ने, शहिद तथा द्वन्द्व पीडित परिवारका सदस्यहरुलाई निःशुल्क शिक्षा'(सहयात्रा, २०६८,) जस्ता विषयहरु उठान भएका छन् ।

'माध्यमिक तहसम्म अध्यापन गराइने सार्वजनिक विद्यालयमा राज्यको पूर्ण लगानीमा १०+२ कक्षा सञ्चालन, प्रत्येक जिल्लामा सवै संकायको अध्यापन हुन सक्ने एक नमुना उच्च माविको स्थापना, परिक्षा प्रणालीलाई मर्यादित, विश्वसनीय र पारदर्शी बनाई सम्बन्धित जिल्लामा नै मौका परिक्षाको व्यवस्था, व्यापारिक उद्देश्यले खोलिएका उच्चमाविहरुको खारेजी, उच्च माविमा स्ववियुको व्यवस्था, उच्च मावि परिषद सभामा विद्यार्थी प्रतिनिधित्व, उच्च माविमा शुल्कको सिमा निर्धारण, ५०% विद्यार्थीहरुलाई छात्रवास, १०+२को पाठ्यक्रमलाई विश्वविद्यालयको पाठ्यक्रमसँग समायोजन'(सहयात्रा, २०६८)को मुद्दा यो मागपत्रले उठान गरेको छ ।

उच्च शिक्षामा राज्यको लगानी वृद्धि, संस्कृत शिक्षालाई समयानुकूल परिवर्तन, प्रमाणपत्र विश्थापनको निर्णय फिर्ता, विश्वविद्यालयले लिने वैदेशिक सहयोग राष्ट्रको हित अनुकूल मात्र लिने र यसलाई पारदर्शी बनाउने, प्रत्येक जिल्लामा त्रि.वि.को आंगीक क्याम्पस, विश्वविद्यालयमा कार्यरत शिक्षक, कर्मचारीहरु अन्य संस्थामा संलग्न हुने सम्बन्धमा विश्वविद्यालयद्वारा निर्मित नियमहरु कडाइकासाथ लागू गर्ने, स्नातकोत्तर तहमा पहिले सञ्चालन गरिएको राष्ट्रिय विकास सेवा कार्यक्रम पुनः सञ्चालन गर्ने, त्रि.वि. तथा मसंविमा अनावश्यक आर्थिक भार कटौती, क्याम्पसहरुमा विद्यार्थी संख्याको अनुपातमा शिक्षक, कर्मचारी, भवन, शैक्षिक सामग्री, पुस्तकालय, वाचनालय, पीउने पानी, फर्निचर, खेलमैदान, खेल सामग्री जस्ता अति आवश्यक



सेवा तथा सुविधाहरुको वृद्धि, क्रमिक रुपमा विद्यार्थी भर्ना कोटाको वृद्धि, परिक्षा अवधि र समयलाई व्यवहारिक र व्यवस्थित बनाई छुट्टै परिक्षा हलको व्यवस्था, उपयुक्त शैक्षिक क्यालेण्डरको निर्माण र कार्यन्वयन, विद्यावारिधिको अवसरमा वृद्धि, त्रि.वि.का आंगीक क्याम्पसहरुमा दलित, जनजाति, लैङ्गिक अध्ययनको व्यवस्था, दर्शनशास्त्र, ललितकला जस्ता विषयहरुको स्नातकोत्तर र रुल डेभलपमेण्ट विषयलाई स्नातक र प्रमाणपत्र तहमा अध्ययन गर्ने व्यवस्था, चौधै अञ्चल र उपत्यकाका तीन वटै जिल्लामा स्नातकोत्तर क्याम्पसको व्यवस्था, स्ववियुलाई उत्तरदायी र अधिकार सम्पन्न बनाउने र यसको विनियमलाई समयानुकूल परिमार्जन गर्न र स्ववियुसँग आवश्यक समन्वय गर्न विश्वविद्यालयमा एउटा छुट्टै विभागको व्यवस्था, विश्वविद्यालयहरुमा स्ववियुहरु बीच समन्वय गर्न केन्द्रिय स्ववियु काउन्सीलको निर्माण, ट्रान्सक्रिप्ट र प्रमाणपत्रको वितरण सम्बन्धित क्याम्पसहरुबाटै गर्ने व्यवस्था' (सहयात्रा, २०६८) विद्यार्थी संगठनहरुले ६८ सुत्रीय मागहरु माफत उठान गरेका थिए ।

'क्षेत्रीय स्तरमा खुलेका विश्वविद्यालयहरुले सम्बन्धित क्षेत्रभित्र मात्र सम्बन्धन दिने व्यवस्था गर्ने, सम्बन्धनको निमित्त आवश्यक पूर्वाधारको कडा व्यवस्था, निजि विश्वविद्यालयहरुबाट सञ्चालीत परिक्षा प्रणालीलाई व्यवस्थित र मर्यादित र विश्वशनीय बनाउने, निजि विश्वविद्यालय अन्तर्गतका क्याम्पसहरुमा शुल्क सिमा निर्धारण, विद्यार्थी संख्याको २५% खुल्ला प्रतिस्पर्धा माफत निःशुल्क शिक्षा दिने व्यवस्था र स्ववियुको वैधानिक व्यवस्था'(सहयात्रा, २०६८) को शैक्षिक सुधारको मुद्दा यो मागपत्रले उठान गरेको छ ।

यो मागपत्रले 'यातायात, मनोरञ्जन, स्वास्थ्य उपचार, मट्टितेल र अन्य आधारभूत उपयोगका वस्तुहरुमा विद्यार्थीहरुका लागि ५०% सहूलियतका व्यवस्था, विद्यार्थीहरुको लागि रासन कार्डको व्यवस्था र घरभाडा सम्बन्धि विशेष नीति निर्माण, विद्यार्थीहरुको सुविधाका लागि शैक्षिक सुचनाकेन्द्र एवं रोजगार केन्द्रको स्थापना, अनाधिकृत रुपले खोलिएका विदेशी विश्वविद्यालय र संस्थाहरूसँग सम्बन्धित सम्पूर्ण शैक्षिक संस्थाहरुको खारेजी, उच्च शिक्षामा महिला, उत्पीडित, अपाङ्ग, जनजाति र शहिदका छोराछोरीहरुलाई विशेष सुविधाको व्यवस्था, परिक्षा दिएको दुई महिना भित्र रिजल्ट प्रकाशीत, सबै तहमा मौका परिक्षाको व्यवस्था, पुनः योगको सट्टा पुनः परिक्षणको व्यवस्था, नक्कली प्रमाणपत्रको छानवीन गरी त्यस्ता प्रमाणपत्रको माध्यमबाट आर्जन गरेको सम्पत्ती जफत सहित कडा कारवाही, सि.टी.इ भि.टी लाई पारदर्शी र व्यवस्थित ढंगले सञ्चान गर्न ठोस नीति बनाउने र यस भित्र हुने अनिमियता रोक्ने, प्राविधिक शिक्षामा सबै विद्यार्थीलाई छात्रवासको व्यवस्था, प्रमाणपत्रको धरौटी राखि निर्व्याजी ऋण, प्राविधिक शिक्षा अन्तर्गत भर्ना लिदा ५०% विद्यार्थी सार्वजनिक विद्यालय र ५०% खुल्ला प्रतिस्पर्धाबाट लिने व्यवस्था, कृषी क्याम्पसहरुको संख्यामा वृद्धि, पूर्ण सरकारी लगानीमा कृषी विश्वविद्यालय सञ्चालन, प्राविधिक विषयहरुका क्याम्पसहरुको संख्या वृद्धिमा जोड, मुलुक भित्र या

वाहिर छात्रवृद्धि सहित अध्ययन गरेका जनशक्तिहरुलाई मुलुक भित्रै निश्चित समय अनिवार्य सेवाको नियम, व्यक्तिगत स्तुती नभएर राष्ट्रिय गान देशभक्ति, राष्ट्रिय एकता, प्रजातन्त्र र सामुदायिक भावनाको विकासमा समर्पित हुनु पर्ने'(सहयात्रा, २०६८)मा जोड दिएको छ ।

### नेपाली विद्यार्थी आन्दोलनको समिक्षा

'तपाइहरुको अकल्पनीय संघर्षको गाथा सुनेर म स्तब्ध भएँ । वरु भन्नोस तपाइहरु कसरी रातदिन फत्किनु हुन्छ यो विरातनगरमा ? मैले सोधें तब उनी मुस्कुराउँदै बोले-'विहान जाँदा भिसमिसे सँगै हिड्छौं, त्यतिवेला त्रिवि व्यूँभेको हुँदैन, वेलुका जाँदा साँझ परेपछि निस्कन्छौं त्यसवेला त्रिविको सुत्नेवेला हुन्छ र धेरैजसो मध्य दिउँसो नै काम परिरहन्छ त्यसको लागि त्रिवि अलि सस्ताएको वेला पारेर दोछायाँ हुँदै, रुखमुनि छेलिदै कर्क आँखाले हेर्दै पिसाव फेर्ने रहर लागे जस्तै गरी वाहिर निस्केर बस्तिन्छौं, अथवा एक प्रकारले उड्छौं किनभने उता एक परियड छुट्यो भने रु३७० देखि ५०० सम्म कट्टी हुन्छ तर त्रिविको दिल त्यतिकुर छैन । साता दश दिन कतै छड्किए पनि यो त्यति रिसाउँदैन, यसले हाम्रो आनासुकी कट्याउँदैन । (भट्टराई, २०६१)

विश्वविद्यालय तथा क्याम्पसहरुमा आगो लगाउनेहरु प्रति वेंग गदै डा गोविन्दराज भट्टराईले विश्वविद्यालयमा अग्नीपूजा नामक निबन्ध संग्रह नै प्रकाशित गरे । विद्यार्थी, स्ववियु, राजनीतिक सम्वन्ध जोडेर यसलाई वचाउ गर्न खोज्नेहरुलाई दह्रो प्रहार गरिएको यो पुस्तकमा त्रिविको दुर्दसा र यसमा अध्यापन गर्ने शिक्षाकहरुलाई पनि मुटुमै प्रहार गरिएको छ । देशको ठूलो र आमा विश्वविद्यालयको वारेमा व्यक्त यो भनाईले हाम्रो शिक्षा व्यवस्थाको राम्रोसँग चरिचार्थ गरेको छ ।

नेपालको राजनीतिक परिवर्तनमा विद्यार्थी आन्दोलनको निर्णायक महत्व र भूमिका रहेको छ । 'साच्चै भन्ने हो भने, विद्यार्थी समुदायले जतिवेला राजतन्त्रको अत्य र गणतन्त्र स्थापनाको आन्दोलन अगाडि वढाउन सुरु गरेका थिए त्यतिवेलासम्म त राजनीतिक दल लगायत अन्य लोकतान्त्रिक आन्दोलनकारी शक्तिहरुले प्रतिगमन विरोधि आन्दोलनको समेत सुरुवात गरेका थिएनन् ।'(राई, २०६८)यो भनाईले पनि पुष्टी गर्छ कि राजनीतिक परिवर्तनका हरेक मुद्दामा विद्यार्थी आन्दोलनको निर्णायक महत्व रहेको छ भनेर । शहिद गंगालाल देखि आजसम्म नेपालको विद्यार्थी आन्दोलनले उठान गरेका शैक्षिक मुद्दाहरुको समिक्षा गर्दा असंगठित रुपमा शुरु भएको नेपालको विद्यार्थी आन्दोलनले ९०को दशकमा पढ्न पाउने अवसरलाई जनताको पहुचमा कसरी पुर्‍याउने भनि पहल गरेको पाइन्छ भने २०००को दशकमा विद्यार्थीहरुको एकताका लागि विद्यार्थी संगठनको आवश्यकता यसलाई संरक्षण गर्ने राजनीतिक दलको आवश्यकता र निरंकुशता विरोधि सशक्त आन्दोलनलाई प्रमुख विषय बनाएको भेटिन्छ ।

राणा शासनको अत्य पश्चात नेपालको विद्यार्थी आन्दोलनले आफ्नो आन्दोलनको मुल मुद्दा राष्ट्रियताको रक्षा र शैक्षिक संस्थाहरुमा विद्यार्थीहरुको साभा संस्था स्ववियुको आवश्यकतामा जोड दिएको देखिन्छ भने २०१७ साल पछि पुनः स्वतन्त्रता, मौलिक हक, राष्ट्रियता र शैक्षिक अधिकारको मुद्दाको जगमा पञ्चायती व्यवस्थालाई कमजोर पाउँने लाने र विद्यार्थी आन्दोलनलाई शक्तिसाली बनाउने विषयमा नेपालको विद्यार्थी आन्दोलन केन्द्रित भएको पाइन्छ ।

पञ्चायती व्यवस्थाको अन्त्य र प्रजातन्त्रको पुनःस्थापना पश्चात मात्र नेपालको विद्यार्थी आन्दोलनले आफ्नो मुद्दालाई शैक्षिक उन्नयनमा केन्द्रित गरि अगाडि बढेको देखिन्छ । संगठित रुपमा ४६ साल पछि नेपालको एक ठूलो र शक्तिसाली विद्यार्थी संगठन अनेरास्ववियुले प्रस्तुत गरेको ४६ सुत्रीय मागपत्रलाई सिंगो विद्यार्थी आन्दोलनको प्रतिनिधि मुद्दाको रुपमा ग्रहण गर्न सकिन्छ भन्ने निष्कर्ष पत्तिकारको रहेको छ । २०६० सालमा संयुक्त विद्यार्थी संगठनको तर्फबाट प्रस्तुत गरिएको ६८ सुत्रीय मागलाई समेत अध्ययन गर्दा भनै पुष्टी गर्न सकिन्छ ।

यी दुवै मागपत्रलाई हेर्दा र गहिरो गरी अध्ययन गर्दा सिंगो विद्यार्थी आन्दोलनले शैक्षिक उन्नयन, उत्पादित शैक्षिक जनशक्तिको प्रतिपर्धात्मक क्षमता, देशको मौलिकतामा आधारित शिक्षा, समयानुकूल गुणस्तरीय शिक्षामा सबै जनताको पहुँच, पछाडि परेका जात जाति, लिंग, भाषा, क्षेत्र र संस्कृति, धर्म आदिका जनताहरुको लागि विशेष व्यवस्था, शारिरिक र मानसीक रुपमा सबल विद्यार्थी निर्माणमा जोड र समाजिक रुपान्तरण र आर्थिक समृद्धिका लागि कर्तव्य बोध भएको सभ्य नागरिक निर्माणको लागि सात दशकको विद्यार्थी आन्दोलन निरन्तर पहल कदमी गरिरहेको छ भन्न सकिन्छ ।

## उपसंहार

अन्यमा, राजनीतिक व्यवस्था अनुसारको शासन प्रणाली, शासन प्रणाली अनुसारको शिक्षा नीति हुने भएकोले समग्रमा शिक्षा राजनीतिक व्यवस्था र प्रणालीबाट पूणतः प्रभावित भएको हुन्छ । विद्यार्थी आन्दोलन र यसले वोकेका शैक्षिक मुद्दाहरु पनि यो भन्दा पृथक हुन सक्दैनन् । त्यसैले नितान्त शिक्षाको छलफल, अन्तर्क्रिया र वहस चलाउन खोज्दा पनि राजनीतिलाई बाहिर राखेर विषयले पुर्णता पाउन सक्दैन । विद्यार्थी आन्दोलन आफैमा राजनीतिक आन्दोलन पनि भएको र परिवर्तनको मेरुदण्ड समेत रहेकोले यसले उठान गरेका मुद्दाहरु सिंगो राजनीतिक व्यवस्था र परिवर्तनको प्रतिनिधिको रुपमा ग्रहण गर्न सकिन्छ । त्यसैले आजको राजनीतिक परिवर्तन र देशले अवलम्बन गर्ने शिक्षा नीति यीनै सैद्धान्तिक आधारभित्र तय गरिनु पर्दछ । 'समाजको आर्थिक संरचना र साँस्कृतिक विकासको स्तरभन्दा माथिल्लो स्तरमा अधिकारहरु कुनै हालतमा पुग्न सक्दैनन् ।

सामाजिक जीवनका सबै क्षेत्रहरूमा पूर्ण समानता त्यतिखेर स्थापित हुनेछ, जतिखेर शारिरिक र मानसिक श्रमका बीचमा रहेको असमानता समाप्त हुनेछ ।'(पौडेल, २०६३) 'रुषी कम्युनिष्ट महासचिव गेन्नाडी ज्युगानोभले एकपल्ट भनेका थिए- समाजवादतिर नफर्को, सामाजवादतिर अगाडि बढौं । यसको निष्कर्ष हो - समाजवादी सिद्धान्त आज पनि सान्दर्भिक छ, तर पुरानै मोडेलको र पुरानै वाटोबाट समाजवाद सम्भव छैन । सायद यहीनिर सिद्धान्तको पुनः परिक्षणको खाँचो छ ।'(झवाली, २०६९) लम्कन पर्ने समाजवाद तिर हो । पूँजीवादको प्रारम्भिक चरणमामै हतार गरियो भने यात्रा अधुरो हुन सक्छ, तर नेपालको शिक्षा मार्गले पनि यहि वाटो पछ्याउन जरुरी छ ।

राजतन्त्रको अन्त्य र पूँजीवादी समाजको प्रारम्भ भएको आजको परिवेशमा समाजवाद उन्मुख शिक्षा आजको अपरिहार्य आवश्यकता हुनु पर्दछ, र यो राजनीतिक परिवर्तन र समृद्ध नेपाल निर्माणको यात्रा अगाडि बढाउन पूँजीवादी अर्थ व्यवस्थाको जग भित्र समाजवाद उन्मुख शिक्षा व्यवस्था कायम गरिनु पर्दछ, जून यो विद्यार्थी आन्दोलनले उठान गरेका शैक्षिक मुद्दाहरूको निष्कर्ष हुन सक्दछ ।

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## Guidelines for submission to Researchers

1. Articles for submission must be in English / Nepali. They must be original and not previously published in any other journals either in printed or in electronic form. They also should not be under review for publication in any journal.
2. Submission must include a cover page that bears the author's name, and shortened resume of the author, title of the article and an abstract with key words. The name of the author should not appear in any part of the article.
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  - a. Aman, S. & Pomori, T. (2004). Bio-photovoltaic exchange device using chlorine-e6 derived from chlorophyll from *Spirulina* adsorbed on a nanocrystalline TiO<sub>2</sub> film electrode. *Biosensors Bioelectron*, 19, pp. 43-84.
  - b. Basnet, W.V. (2007). Civil-military relations and democracies. In H. Strachan and A. Herberg-Rothe (Eds.), *Clausewitz in the twenty first century* (pp. 266-282). New York: Oxford University Press.
  - c. Cohen, E.A. (2002). *Supreme command: Soldiers, Statesmen, and Leadership in Wartime*. New York: Anchors Books.
  - d. Sinha, J.S., Rayamajhi, A.S., Singh, R.S. & Srivastava, S.C. (1989). Microbial biomass acts as source of plant nutrients in dry tropical forest and savanna. *Nature*, 38, pp. 99-115.
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