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Editorial

Established in 2048 VS, Siddhartha Campus, Banganga, Kapilvastu has been conducting bachelor's and master's programs in the faculties of education, humanities and management. Certainly, it is the demand of modern times that university level education be research oriented and dynamic. Both teachers and students need to be motivated to conduct research works, produce research-based articles and update themselves with new trends in the academic fields.

Siddhartha Journal of Academics intends to provide platform for those teachers and students who are interested to conduct academic researches and publish their articles. It will be beneficial for all those academicians and readers with diverse interests to serve their purpose.

This is our first effort to publish a purely academic journal incorporating scholarly articles. It has incorporated articles related to different fields such as language teaching, linguistics, management, research, sociology, education and so on. We are proud that our first issue is going to be a peer reviewed journal.

We are extremely acknowledged to the dignified professors and experts Professor Dr. Bal Mukunda Bhandari, Professor Dr. Kapil Dev Lamichhane, Professor Dr. Surendra Giri, Associate Professor Dr. Ananta Gopal Singh and Dr Deepak Prasad Acharya for their valuable suggestion and correction. Furthermore, we are highly obliged to all the contributors for their articles. We are also indebted to the campus management committee, campus administration and the research and publication cell for encouraging supports for the publication.

Creative comments and suggestions are heartily welcome from the scholars and readers.

July, 2019

Table of Contents

A study of the methods of teaching English across schools and language institutes

Kylie Heard
Bal Mukunda Bhandari

Abstract

This article provides a broad overview of the teaching methods observed in schools and language institutes across the Kathmandu valley as well as the factors involved in efficacious teaching, to assess whether it meets the needs of students and encourages English language fluency. It gives a brief overview of teaching methods used throughout the history of English pedagogy, as well as drawing upon primary research conducted in the Nepali education system. Conclusions drawn in this article demonstrates that English pedagogy is an evolving concept and there are many strengths to the methods used across schools and language institutes in Kathmandu Valley. In particular it looks at the styles of teaching methods, and drawing upon class observations, questionnaires and interviews with teachers, it discusses how positive changes have been made in keeping with such developments. However, it also highlights that there is some area for improvement particularly in the fields of teaching resources and individual student differences.

Introduction

Nepal is a rapidly evolving and developing country and English language has become the medium of instruction (MoI) across most schools in Kathmandu valley. In a modern age whereby English is commonly thought of as the lingua franca of business and tourism, the necessity for excellent English pedagogical standards is of increasing importance. Certainly this has been acknowledged in government education policies which have given guidelines for teaching this foreign language, but I will explore in this study whether this is enough to ensure fluency for the coming generation, or if there are adjustments to be made.

In this initial delve into the area of English teaching, we have explored a cross section of different schools and language institutes to assess how English is being taught, both through the eyes of the teachers and the students using interviews and questionnaires respectively. We have outlined the findings from both primary research across schools and language institutes and secondary research of teaching methods. This article has also taken a look through historical teaching methods of English to see whether these are being utilised today. There are, of course, many different factors involved in language acquisition, so we have looked at some of the contributing issues that may be hindering some students in their quest for fluency. Sociological and biological factors can both play a part in this journey and this article considers how these may influence the learner. We will demonstrate from the research that it is necessary to consider individual needs in the teaching process.

This broad spectrum approach concludes that there is a great deal of potential with the current English pedagogy in Kathmandu. Changes that have been made to the curriculum, as well as observed behaviour amongst students is conducive to excellent learning outcomes. However, this article also highlights that some changes can be made in order to achieve greater fluency. In particular it highlights the impact of considering individual differences in the pedagogic styles of teachers, and how this could contribute to the learning process for students. Moreover, it considers the use of resources available for teachers and concludes that if these small changes could be made, English language acquisition could be greatly improved across schools and language institutes in the Kathmandu Valley.

Method

For this research study, it was important to look at both primary and secondary sources. The secondary sources helped to outline the theories behind teaching English and, perhaps more importantly, to understand how learners best acquire a new language. There is a plethora of theories, studies and opinions on this subject so we had to refine carefully the information that was explored. We chose to look in particular at theories of development and acquisition of second languages to see if there are

trends and studies that point to specific methods. We then looked at theories of language learning over the years to see the development of this area of teaching. Moreover, to get an understanding of the current teaching methods in Nepal, the first author conducted primary qualitative research in schools and language institutes across Kathmandu Valley. She observed lessons in a range of different types of schools to assess how teachers are enabling their students to learn English. The aim was to observe English lessons across five schools and five language institutions, focusing on two lessons in every facility. Due to time constraints and difficulty in finding connections, she observed lessons in five schools but only one language institute. However, as the research progressed, we felt a growing necessity to look into more details at schools rather than language institutes as this is an area that can be more standardised and therefore more conducive to this study. In this sense, the focus and obligation shifted towards schools. She then conducted interviews with every teacher that she observed to understand more about their teaching style. She also focused on two of the schools (one private school and one language institute) and conducted questionnaires on the students to understand how they like to learn English. As such, the data she collected was mainly qualitative data, which she has analysed and used to draw conclusions from.

Pertaining to this study's broad-spectrum approach, it is important to stress the limitations of this study and to outline that this is not a comprehensive and meticulous review of English teaching across Kathmandu Valley. The research we have gathered and reviewed offers a snapshot of the current methods of teaching observed in *some* schools and by *some* teachers. It was carried out across different grades, different types of schools and in different areas in order to achieve a cross section of the sector. There were many factors that we could not take into consideration for this length and level of research study, such as the Nepali English curriculum, training level of teachers, socio-economic status of each child, the level to which each teacher conducts planning, the budget for each school, just to mention but a few examples. We strongly believe there is a plethora of avenues available to take this study further. For now, we are satisfied that the data collected is valuable and reliable to aid the understanding of this topic, and sufficient to extract the conclusions we will draw.

Results and Discussion

It is impressive to observe that in the 2007-2010 three-year interim Government plan for education, it is stated that 'Nepali and English are compulsory subjects. Eight periods a week are allocated for Nepali language subject and five periods a week for English' (p.10). Clearly English is being observed as a necessity amongst students in Nepal, and even as the medium of instruction (MoI) in the 3 districts in Kathmandu Valley more than 70% schools have shifted to English as MoI. This means that not only are students being taught the grammar rules and compositions of English, they are hearing and using English in a natural setting throughout their learning day.One teacher, at a school that was observed, shared that students are punished if they are caught speaking in Nepali (outside of Nepali lessons). They are given punishments such as writing 500 lines about why they should speak in English, and even a monetary fine for recurring behaviour. In the majority of the lessons observed, 100% English was used as the MoI, and only occasional uses of Nepali were observed in order to explain a difficult concept. This demonstrates a great deal of forward thinking in the Nepali education system, and a reflection of The Direct Method of teaching English (Bhandari, 2010), in which English is thought to be better acquired if taught solely as the MoI (see also Sullivan, 2002).

Certainly, throughout recent history, there has been a huge shift in the approaches used to teach English in schools. In the mid-1800's, one of the first named English teaching methods was called the Grammar Translation Method (Richards & Rodgers, 2001). Literature was regarded very highly and therefore reading and writing were seen as very prestigious skills and were given priority in the classroom over listening and speaking. At this time, one could not easily travel from country to country and so while the necessity for speaking in a foreign language was perhaps not recognised, the prestige of reading foreign literature, however, was. Five of the eleven classes observed focused on a literature lesson. Student participation was observed in all of these five classes to differing degrees; students would read out sections of the text to the class, work in groups to develop a story, or read out their own stories to the whole class. These are all important and encouraging examples of student interaction in the classroom which would of course enhance confidence as well as speaking skills. Nevertheless, students must have opportunities to develop the oral skill of *free speech*, without the cue of a story to aid them. There will

always be a place for literature and the skill of reading, but we must allow room for all language skills to be advanced and for students to think and speak of their own accord.

Task-Based Language Teaching (TBLT) is a method concerned primarily with the process of learning rather than the product output (Richards and Rodgers, 2001). According to this method, students work on tasks using the target language, and the emphasis is on the meaning rather than form of the language used. Richards and Rodgers define a task as 'an activity or goal that is carried out using language, such as finding a solution to a puzzle, reading a map and giving directions, making a phone call, writing a letter, or reading a set of instructions and assembling a toy' (Richards and Rodgers, 2001, *Kindle version*). The method seeks to make language learning as natural a process as possible, with the use of authentic materials and the emphasis on enabling students to activate their language skills outside of the classroom with meaningful tasks. As Nahavandi (Nahavandi, 2011, p. 64) outlines, 'when the responsibility of learning and teaching shifts from teacher to the learner, learners themselves take the responsibility for their own learning. They interact with each other in pairs discussing, evaluating, agreeing, disagreeing, exchanging personalinformation, solving problems all of which are process-oriented and which are of greatimportance for challenging students' brains'. Throughout the observations, little evidence was seen of task-based learning. As mentioned, one lesson included a group work activity, but other than this, meaningful tasks were not observed to be set that would encourage students to activate their language in a natural, contextual way with other students. As Nahavandiand Bilsborough (Bilsborough, 2013) agree, it is important in teaching English that we step away from simply discussing the form of the language, and begin to use it in a meaningful way, which is an advantage of the TBLT method. Larsen-Freeman also discusses the idea of using language in a meaningful context, and suggests that 'students' motivation will be enhanced if they feel they are working on communicative skills, i.e., practicing some function within a social context, not just accumulating knowledge of vocabulary and sentence-structure levels'(Larsen-Freeman,1987, p. 34). She also highlights Noam Chomsky's similar position which maintains that humans cannot use regurgitation as a means of acquiring a language, it has to be learnt in a meaningful manner.

Vygotsky's theory of the Zone of Proximal Development (ZPD), amongst his other theories, can help to demonstrate how important peer interaction is for learning and development. He defines this theory as; 'the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance, or in collaboration with more capable peers' (Vygotsky, 1978 as cited in McLeod, S., A., 2012, p1). He is outlining the importance of students learning from their peers, somebody who has slightly more experience or knowledge of something who can teach those around them. In a classroom setting, this may look like group/pair work, checking your answers with the person next to you, creating stories together and other such informal learning techniques that do not require full attention on the class teacher. Furthermore, Piaget (McLeod, S., A., 2012, p6) argues that children need to participate actively in the learning process in order to learn necessary skills such as problem solving. McLeod describes Piaget's theory that 'children learn best through doing and actively exploring', which supports the research for learning styles. Both of these theories attempt to highlight the importance of the child learning for themselves, rather than being fed information by a teacher or textbook. There is certainly a place for a more teacher-led approach to teaching English, but more so that a more varied pedagogy may enhance the development of the language.

There is a wide variety of research surrounding the notion that there is a critical period for learning a language to complete fluency. The *Critical Period Hypothesis* (Ellis, 1994) argues that a child has a fixed number of years in which to learn a language, approximately ten years, after which *complete* fluency will never be fully achieved. This research supports my decision to observe lessons in both schools and language institutes in order to achieve a cross-section of both children and adults and may result in different conclusions for each category**.** Among a grade seven class observed, it was discovered that the average age that the students had first started learning English in school was between three. The adult learners questioned were all in the '25-40' years, so this is suggesting that with the progression of just one generation, the average age of starting English learning at school has been lowered**.** It could be suggested that it is easier, or certainly more 'natural' for children, rather than adults, to learn a second language due to the nature of the way their brains adapt to new language. Furthermore, physical changes throughout childhood may lend themselves well to learning a language. As young babies, we have the capacity to learn any language to complete fluency. Ellis' (Ellis, 1994) findings on this subject are recorded with varying

results. Studies by Neufeld (1977, 1979) and Birdsong (1990) found evidence to suggest that adult learners of second languages can achieve competence that is indistinguishable from native speakers. However, Coppietiers (1987) and Thompson (1991) found conflicting results in their studies, finding that adults who had moved to the USA from Russia as young as four years old, still demonstrated hints of their Russian accent, which would seek to disprove the critical period hypothesis. Ellis concludes 'irrespective of whether native-speaker proficiency is achieved, children are more likely to reach higher levels of attainment in both pronunciation and grammar than adults' (Ellis, 1994, p492). Therefore according to this research, it could be suggested that the Nepali education system is giving its learners every advantage of achieving complete fluency by encouraging learning from a young age, and by implementing English as the MoI in most schools to encourage natural learning.

So, perhaps age should be considered as a strong factor in learning English, however, we should also appreciate that understanding individual learning styles can be key to enabling your students to learn to the best of their ability. Teaching can often be generalised and assumptions made that all students learn in the same way or use one's own preferences to teach in a comfortable manner. Learning Styles Online (learning-styles-online, 2018) provides an overview of the different ways in which we learn, suggesting that there are seven different styles; visual, aural, verbal, physical, logical, social and solitary.

Throughoutthe observations across schools and language institutes, some, but not all of these different styles were adhered to during the teaching time. Most of the class teachers would explain concepts/instructions/information to the whole class, and then also write it on the whiteboard. It was also observed whole class discussions, individual work and very occasionally group work. This would empower the solitary and social learners of the group who like to work individually and as part of a group, respectively. However, throughout the observations, not all of the styles were adhered to. One role play was observed in a lesson, but otherwise not a lot of physical interaction was used. Physical (or sometimes called kinaesthetic) learners need to be able to experience the learning process by *doing*. Physical learning is described, according to Learning Styles Online, 'The thought of sitting in a lecture listening to someone else talk is repulsive. In those circumstances, you fidget or can't sit still for long. You want to get up and move around'. For these learners, engaging in the lesson can be challenging unless there is something kinaesthetic they can partake in, a role play, a game, holding and touching realia and other techniques could be helpful to incorporate into lessons. It can be easy to dismiss these students as disruptive or badly behaved, but according to this research, often they simply need to physically engage with the learning process. Similarly, for social learners, encouraging peer interaction would actually help students to think for themselves and problem solve without relying on the teacher for correction.

Further to the learning styles theory that was mentioned previously, individual character differences must also be taken into consideration. Ellis (1994) discusses how extroverts may acquire a language more easily due to their interpersonal personality. Of the adult learners questioned in this study, 70% acknowledged they were introverts, compared to a much lesser 30%of extroverts. Extroverts are typically very sociable in their nature and therefore may communicate more quickly with people in their learned language. Introverts on the other hand, according to Ellis (1994, p520), 'typically enjoy more academic success, perhaps because they spend more time reading and writing'. Within the classes observed, some students were very happy to volunteer to read out their work, or the work of their group to the whole class. Others seemed less enthusiastic and actually a little anxious to have to read aloud. During the observation, one boy in a grade nine class, became visibly slightly distressed as he couldn't think of the answer to the question the teacher proposed. The teacher had to move on and ask somebody else to help. This is not an extreme example, and on the contrary it may be healthy for children to feel pressure to respond and freedom to admit when they need help. However, anxiety may sometimes be a hindrance to the learning process, rather than a healthy pressure. In the classes observed, students were on the whole, highly engaged and responsive to the teachers. One suggestion would be to allow time for students to consider their answers to a question the teacher may ask and discuss with their partner before having to give an answer to the whole class. This strategy is called "think-pair-share" (Learning Styles of Introverts and Extroverts), and encourages the learning styles of both introverts, and extroverts whom may dominant the classroom with their quick answers and therefore subconsciously exclude other students.

With all this in mind, we must consider whether there is the cultural freedom to get things wrong? Or does the overpowering sense of shame move children into a sense of anxiety-induced obedience rather than active excitement at

engaging in the learning process? In comparison to my British-educated background, the level of discipline and therefore the excellent behaviour of the students observed in this nation has been, on the whole, impressive. Students appear to show great respect for teachers and adults around school and seem keen to volunteer to answer questions and please their teachers. These are traits that stand Nepali schools in high esteem and we must acknowledge the excellent work ethic that has been instilled into children across this nation. Nevertheless, it is important that we do not take this standard to the extreme at the exclusion of students who may feel overly pressured to maintain excellence. Ellis describes how some students feel a sense of anxiety in and around the classroom which can affect their learning of English. He references studies performed by Ellis and Rathbone (1987, p483) where one particular student recalls 'I was quite frightened when asked questions again. I don't know why; the teacher does not frighten me, but my mind is blocked when I'm asked questions. I fear lest I give the wrong answer and will discourage the teacher as well as being the laughing stock of the class maybe. I felt really stupid and helpless in class'.The observations in my study were not focused on this avenue of research, so it is impossible to say whether this behaviour is demonstrated in these schools. Nonetheless it is important to mention this as anxiety can often be masked and not apparent without serious probing. On the other hand, Ellis discussed how a certain level of anxiety may actually contribute to the effective learning of a language, as it may encourage the learning to be more attentive to the teacher and the work set. Moreover, those with lower anxiety may experience an over-confidence that may hinder them from experiencing an urgency to learn or from engaging with learning. As Ellis concludes, 'Anxiety is an important factor in L2 acquisition…that contributes in differing degrees in different learners'(Ellis,1994, p483). Although this should be an area of monitoring, particularly with the cultural considerations, this is not a concern of this research study at this moment.

Ellis (1994, p472)also highlights how learner differences can affect their learning, listing factors such as 'previous experience with language learning...personality factors...motivation' amongst other contributing factors in language learning success. Motivation can be a key indicator of success. Students who have a goal in mind, an international job or moving to another country, for example, would surely have more motivation to learn a language than those who are simply learning for pleasure. However, perhaps the stress of having a goal could be a hindrance in the learning process as there would be more pressure to learn. Lambert (1974, cited in Ellis, 1994), explains the difference between integrative orientation, whereby the student is motivated by a desire to integrate into a culture and the people group associated with the language, versus instrumental orientation, whereby students are concerned with the practical aspects and outcomes of learning a new language. Ellis concludes that both approaches can lead to successful second language acquisition, however those with an integrative approach may have more motivation for learning due to social reasons and therefore apply themselves more in the learning of a language. For the adult learners questioned in this study, all of them had a goal in mind, either 'To move overseas' (30%), 'For my job' (60%), or 'To communicate with people around me' (60%), which could be an indication for successful learning.

One of the most important observations made, and one that should be addressed by schools, is the lack of resources for listening to native speakers. It is vitally important that students are able to listen to, and therefore emulate the correct pronunciation of native speakers, particularly from early grades when palates are still soft and malleable to new oral formations. When a group of nineteen grade seven students were asked, 'what would help you to learn English better?', ten of the students expressed that practicing talking [with native speakers] would help them. Of the eleven teachers interviewed, three mentioned using movies in their lessons. None of the other teachers, when asked what materials they used, mentioned any kind of listening/watching materials. Similarly, when asked what kinds of techniques they used for teaching English, only one teacher mentioned 'listening and reading activities'. Furthermore, several of the teachers acknowledged that more materials would make it easier for them to teach English, with one commenting 'interesting and useful audio-visual materials are to be used as to attract the students towards English'. Another mentioned, 'Use of ICT, use videos so less talking from teacher'. That is to say we can observe a general hunger for ICT and the use of audio-visual aids in the classroom. On a similar vein, most of the classrooms themselves were very bare, usually containing only desks and a whiteboard. One school had posters on the walls and a bookcase for books, but otherwise the harsh environment children are learning in is hard to ignore. Stimulants such as posters, displaying students' own work, and even colours and images on the wall would help to create an interactive and inviting working space. On a practical note, students (particularly those visual learners we mentioned), sometimes need inspiration from things they see, so having visual aids around the room would help stimulate creativity. On the whole,

investing in classroom stimulants, both visually and kinaesthetically, would greatly enhance the learning of students and in their accessibility to the English language.

Conclusion

The pedagogy of English language has long been evolving over the past century, moving from more theoretical, grammatical and literature-based learning, into a more kinaesthetic and interactive approach. It's important that we appreciate each area of the language and don't neglect to focus particularly on the necessity of oral fluency in speaking. Throughout the observations, there was a tendency towards teaching grammar and literature, and speaking was practiced mainly through the medium of reading and answering text-based questions. The concern is that there is a distinct lack of listening to native speakers and free speech practice that would help to accelerate the journey towards fluency. Schools should take initiative to introduce further methods for listening to native speakers, such as installing ICT software in classrooms, and obtain native speaker resources for their students to listen to. Despite this, the discipline and therefore attentiveness of the students was impressive to observe. The behavioural culture created throughout schools is conducive to excellent learning and achievement.

Although some acknowledgement of the Learning Styles Theory was demonstrated, teachers could be better prepared and educated in the importance of adhering to the individual qualities of each student in order to maximise achievement and learner satisfaction. Throughout the secondary research, it could be concluded that this is an essential consideration for second language acquisition, as well as other pedagogies. Simple changes to teaching styles, incorporating different techniques such as role plays, free discussions, listening exercises, and realia could have a big impact for students. Overall, it should be important for teachers to incorporate different methods of teaching into their lessons to enhance the learning of *all* students as well as making the lessons interactive and therefore more memorable.

It is necessary to both acknowledge and appreciate how far language learning pedagogy has evolved, and also to keep seeking ways that it can be improved. This study was not to pick holes in the Nepali education system, far from it.This study considered a number of factors in a broad-spectrum approach to assessing the current methods observed in teaching English. English teaching has intentionally been given priority within the Nepali education system, and with a few small changes implemented, we could observe an exciting and influential new era in Nepal.

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Strength of Research and Its Genuine Data

Ram Prasad Ghimire

Abstract

This paper introduces some ideas and facts about a research work. It provides the readers with meaning and significance of research which, in fact, is associated with different types of genuine data on the basis of which the researcher can draw some solution to the concerned issue.

1. Introduction

Trying to answer the question "Why do research?" will take us to understanding of significance of research. Many people are seen to be engaged in research activities. They may have their own motives behind such engagement. For example, some people may be engaged in such activities to collect money. Some others may have exploitative motive behind their research. For instance, British rulers in the past wanted to exploit the colonized countries by doing research into their traditions, cultures and ways of lives. There are some who satisfy their ego in front of others by showing themselves just as PhD holders. However, there are some people who do not give importance to the name of such degree, which, for them, is just one of the normal steps in the long journey of learning and education in their lives. Such people like to continue their educational journey because they have fallen in love with certain subject of study: linguistics, literature, painting, culture, history, science, and so on. They continue their study to satisfy their learning desire. Besides this, there are certain people who get involved in research activities to change the face of their nation without any selfish interest. If situation demands, such people become ready to sacrifice their life as the martyrs. These two types of researchers are, in fact, the true worshippers in the great temple of learning. By their genuine studies, they contribute to the building of the temple of learning. In this way, significance of research lies in its strength of changing, modifying or shaping of people's thinking and thus increasing knowledge and understanding of human beings and their surrounding environment.

2. The Meaning of Research

A simple meaning of the term "research" is finding out something you do not know. It is a process of examination of something in order to find out more about it. Research writing, therefore, does not simply refer to personal essays that present your thought, feelings, and opinion, without any reference to other source of information or ideas. It takes you beyond your personal knowledge and experience to explore an idea, examine an issue, solve a problem, or make an argument that requires you to take outside help. In research,you try to find and use materials other than your resources. The findings and conclusions of such exploration find space in the research paper, "Research is a more systematic activity that is directed toward discovery and the development of an organized body of knowledge" (W.Best and V.Kahn 20). Research writing in other words is a process of thinking in print. It is more thoughtful than any other kind of thinking: more thoughtful in the sense that you write from the point of view of your readers; you produce it thinking that the readers will read and reread it critically. If you write with others in your mind, you as well as others can explore, expand, combine, and understand your ideas more fully. In other words you understand your own writing better when you anticipate possible questions from the readers. The questions may be related whether you have sufficient and clear evidences to support your argument. Then "Research increases your knowledge and understanding of a subject. Sometimes research will confirm your ideas and opinions; sometimes it will challenge and modify them. But almost always it will help to shape your thinking"(Nicholls 3-4).

3 Data

The Strength of a research paper lies in its weight of data and their analysis in relation to the issue signalled by the topic of the paper. It is on the basis of the included data that the researcher is able to draw the conclusion of his/her thesis or dissertation that may prove useful to solve the other problems related to the same area in future.

3.1 Meaning

The term "Data" refers to things that prepare the basis for reasoning or argument. In other words, data are facts and statistics that are examined used to find out things on the basis of which certain decisions can be made.

3.2 Types of Data

There may be various types of data. However the basic types are two on the basis of their nature. They are facts and opinions. Fact refers to a particular situation that exists or, it stands for a thing that is known to be true and proved. It concludes the things that are true rather than things that have been invented and imagined. A fact is thus described as the truth or objective reality about events as opposed to interpretation. Facts are evaluated from the point of view of measurement accuracy. The data based on estimates or on samples may not be the reliable ones. Opinion, on the other hand, refers to a person's feelings or thoughts about someone or something rather than a fact. It's a view or judgment about a particular thing or person. Opinions grow out of some attitudes, knowledge, intentions and motives behind something. In the context of a research paper, opinions are noted as data. The researcher may study on people's reactions, attitudes, likes and dislikes, their tastes and awareness of something. If we gather the information about the use and effect of the mobile phone from certain groups of people, the reactions and their views about the use and effect of the mobile phone are to be understood as data.

3.3 Sources of Data

Data needs and data sources may differ from one research project to another.

Among several possible sources, the general classification of data sources produces three main categories: primary sources of data, secondary sources of data, tertiary sources of data.

3.3.1 Primary Sources:

Primary sources refer to statistical data, historical documents and works of literature or art. Thy include eyewitness descriptions or accounts reported by an actual observer or participant in an event.Primary sources extend to the documents like autobiographies, letters, diaries, bills, handbills, receipts, advertisements, maps, diagrams, books, pamphlets, paintings, pictures, films, catalogues, inscriptions, recordings, research reports, transcriptions, newspaper and magazine accounts, lists, certificates, declarations, contracts, permits, licenses, depositions, official minutes and records, charters, laws, court decisions, genealogies, census information, affidavits, (W.Best and V.Kahn 93).

In studying the history of education, the old materials such as *remains, relics* provide primary data. *Remains or relics* signify the objects, which are associated with person, group or period. Such objects are utensils, clothing, buildings, furniture, picture, paintings, poems, fossils, skeletons, tools and weapons. Educational data also include professional and lay periodicals, school newspapers, annuals, bulletins, courses of study, curriculum guides, athletic game records, programmes: dramatic, musical and athletic events, text books, examinations, report cards, samples of student works, and so on (W.Best and V.Kahn 94). Primary data can be gathered through interviews, observations, questionnaires and experiments.

3.3.2 Secondary Sources

Secondary sources of data are research reports. They may be books or articles based on primary data or sources. The writer of secondary source doesn't observe the concerned scene or event himself/herself. He or she merely reports the accounts or descriptions of other people who were the real observers of the scene or event. Secondary sources of data can be divided into two types: external and internal. The internal secondary data are those which are found within the company but external secondary data refer to the sources outside the company. The internal data include sales information, accounting data, and internally generated research report. External ones are books, periodicals, published reports, data services and computer data books. (K.Wolff and R.Pant 194). Secondary sources also include books and articles about the political issues, historical events, scientific debates, or literary works. Secondary sources of data are removed from the original or first-hand

account of event. They are of limited worth for research purposes. So they should be used only when primary sources can't be obtained.

3.3.3 Tertiary Sources

Tertiary sources of data include books and articles that are based on secondary sources of data. They merely restate the things what others have reported or said. They are far from being up to-date-data. In other words, they are weak supports for the researcher's argument.

The types of the sources stand as the cause of the kinds of research such as primary research and secondary research. Primary research studies a subject through first hand observation and investigation. It includes an analysis of a literary or historical test, a film, or a performance, conducting a survey or an interview, and carrying out a laboratory experiment. Secondary research, on the other hand, goes with the examining of the studies that other researchers have made on a particular subject.

4 Three Uses for Sources

Using sources depends on where the researcher is in the process of his or her search in connection to a problem and its solutions. If the researcher has some difficulty in finding a problem, he or she is to read the available sources to formulate a problem or questions. If the researcher has realised his or her inability in framing his or her argument, he or she is to read the sources observing them as the models of argument. If the researcher has already established his or her claim, he or she may use the sources as evidence to support his or her claim.

4.1 Using Sources for a Problem

Formulating a problem for the research paper is one of the essential steps of the research. After the researcher has collected the relevant materials for certain research topic, he or she is, then, required to read the materials observing the points that prove helpful in producing a problem on question. For this, he or she needs to look for claimsin those materials that seem inaccurate. Besides this, he or she is to look for data which others have left or ignored. Similarly, the researcher can focus on the general form of their questions. Next thing they should focus on is the conclusions made by others in those materials that may have signalled the issues not yet resolved. They may also provide new areas to focus on in next research.

4.2 Using Sources for and Argument:

The researcher can use the sources for making his/her argument in the research paper. For building up an argument in his or her research paper, the researcher needs to read the materials or available sources closely and accurately. If he or she has never made an argument suitable for the paper, he or she can use the argument of the sources as the models to be followed. It is a kind of borrowing the logic of those sources, not plagiarism.

4.3 Using Sources for Evidence

The researcher should read the available sources to focus on useful evidence to strengthen his or her claim. While doing this, he or she should be sure about accuracy of the evidence. If he or she is using source for his or her evidence, he or she is to report it accurately and completely. The researcher also needs to cite the source fully so that his or her readers can check the data if they like to (C.Booth, G.Colomb and M.Williams 91-94).

5 The Way of Reading Sources

The researcher's reading should be generous as well as critical. His or her reading a particular book or article should lead to full understanding of the subject. Slow reading is required for critical and generous study. The researcher needs to read with greater emphasis on those passages that puzzle or confuse him or her. He or she should not assume that their reading is always for disagreement, trying to find the weaknesses of the author or writer of the given matter. In the first reading, the

researcher's aim should be to understand the available materials completely in its own coherence. When he or she has understood the materials, he or she is free to disagree with it. Then, at this step, the researcher needs to stand on his own logic while interpreting the sources. For accuracy of the sources, the researcher should try to obtain the authoritative sources. If that is impossible, he or she may try to get tertiary sources. They are the text books and articles in encyclopedias, mass circulation, publications such as *Psychology Today,* search lines like google.com. Using these tertiary sources is not bad but what the researcher should be clear about them is that they are not authoritative (C.Booth, G.Colomb and M.Williams 95-96).

6 The Way of Preserving the Sources

If the researcher thinks that particular sources are important for his or her research paper, he or she is required to record them in his or her bibliography accurately after they have read them purposefully and carefully. Before the researcher starts taking notes, he or she needs to record the bibliographical data in the following way if the texts are the printed ones.

Author of the text,

Title of the text,

Editor(s) (if any),

Edition,

Volume,

Place of publication,

Publisher,

Date of Publication,

Page number of articles or chapters

For online sources, the researcher is required to record

URL

Date of access,

Web master (If identified),

Database (If any)

If she or he has to access a printed text online, he or she has to record the bibliographical data from the original printing, too. If the researcher is to photocopy from a book, he or she needs to copy its title page, and then the publication date from it is reverse side. It's convenient to record the library call number, too,specially for the situation in which he or she wants to go back to recheck a source (C.Booth, G.Colomb and M.Williams 97-98).

7 The Importance of Context for Quotation or Summary

Quoting someone else's words or lines are just like taking a plant from one place to another. A plant can't stay or live without suitable soil or earth. Similarly, the quoted words or lines need the context, either the original context or the new one. In the case of a critical and creative researcher, he or she needs to quote any text to set it in the context in such a way that it is well adopted in the new context, contributing to the making or enriching the claim of the researcher. In other words, the context of the researcher grasps the original creatively.

8 Organizing thoughts or ideas

Using sources involves taking notes of important ideas and information. The researcher's notes should be faithful to his or her sources. But this faithfulness doesn't necessarily mean that the researcher has to lose his or her own stand of understanding those sources. While using sources and taking notes on them, the researchers should also develop their own understanding of how the things noted will explain and support his/her answer to a problem. So, while taking notes, he or she should also write his/her comments that clarify about how the ideas and information of the sources might support his or her claim. In addition to writing comments on the sources, the researcher is to have a regular review to see where his/her argument is and how far it has to go (C.Booth, G.ColombandM.Williams 104).

To organize his/her thoughts, the researcher also can use keywords. It will be convenient for him/her in the beginning to use some general keywords like *Alamo, Politics, Myth*, and *History*. Besides this the researcher also needs to consult some other keywords which are specific to his/her particular argument. For example, They are *outpost civilization, mexican response, border lands culture.* To organize around specific keywords, the researcher needs to search his or her computerized notes to assimilate them creatively in his or her ways. The act of typing keywords with asterisk such as *border lands culture* will make his or her searching easy.

9 Conclusion

In this way, true research always grows on different types of genuine data. Its strength lies not only in the types of data that a researcher has but also in how he or she uses and examines them in relation to the concerned problem to draw a proper solution to it.This implies that a genuine researcher needs to be concerned with how to collect the genuine data, how to evaluate and analyse them properly. These steps should not be understood as mechanical points of a frame but as the parts of the structural organism of the whole body of a research work.

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श्रीमद्भगवद् गीतामा नेतृत्व : सङ्क्षिप्त विश्लेषण

दीपक प्रसाद आचार्य

सारसङ्क्षेप

प्रस्तुत शोधलेखमा नेतृत्वका सन्दर्भमा गीतामा रहेका मुख्य दृष्टिकोणलाई विशेष रूपमा विवेचना गर्दै त्यसका तर्कहरू उपस्थापित गरिएका छन् । यस शोधलेखको मुख्य उद्देश्य हिन्दुहरूको महान ग्रन्थ गीतामा अन्तरनिहित नेतृत्वको विवेचना गर्दै यसमा रहेका विभिन्न प्रकारका नेतृत्वहरू र आध्यात्मिक नेताका गुणहरू पहिचान गर्नु रहेको छ । साथै, यसको व्यवस्थापकीय उपयोग पहिल्याउनु रहेको छ । प्रस्तावित शोध प्रयोजनका

आधारमा आधारभूत र तथ्याङ्क विश्लेषणको प्रकृतिका आधारमा गुणात्मक शोध हो । यस शोधलेखमा गीतामा रहेको नेतृत्वको आयामलाई प्रकाश पार्दै गीतामा वर्णित सत्त्वगुणयुक्त, रजोगुणयुक्त र तमोगुणयुक्त गरी तीन प्रकारका नेतृत्व तथा उदाहरणीय व्यक्तित्व, धैर्यता, आपसी अन्तरनिर्भरता र अन्तःप्रेरणा जागृत गराउने जस्ता गुणहरूलाई प्रष्ट्याउन खोजिएको छ । यस लेखमा गीतामा रहेको नेतृत्वको उपयोग वर्तमान समयका लागि समेत सान्दर्भिक रहेको निष्कर्ष निकालिएको छ । गीताको गहन अध्ययन तथा विश्लेषण गर्दा श्रीकृष्ण एक आध्यात्मिक गुरु मात्र नभई एक कुशल व्यवस्थापक एवम् नेतृत्वकर्ता समेत भएको ज्ञात हुन आउँछ ।

मुख्य शब्दावली : नेतृत्व, गीता, गीता र नेतृत्व, आध्यात्मिक नेतृत्व, नेताका गुणहरू, नेतृत्वका प्रकारहरू

१. विषय प्रवेश

गीता पूर्वीय दर्शनको सार ग्रन्थ र प्राचीन ज्ञानको भण्डार हो । धेरै नेतृत्वका समकालीन लेखक तथा विचारकहरूले गीतामा अभिव्यक्त विचार, सिद्धान्त र व्यवहारलाई प्रस्तुत गरेता पनि त्यसलाई गीतासंग सान्दर्भिकता जोड्ने प्रयत्न गरेका छैनन् । आजको द्वन्द्व, तनाव, अनाचार, अशान्ति, भय, कलहग्रस्त समाजमा सफलतापूर्वक नेतृत्व प्रदान गर्न गीतामा अन्तरनिहित नेतृत्वलाई चिन्तन, मनन र उपयोग गर्नु अझ सान्दर्भिक हुन गएको छ । समयको कालखण्डमा हिन्दुधर्म र दर्शनको प्राज्ञिक अध्ययन र अनुसन्धानको आवश्यकता रहेको देखिन्छ । नेपालको परिप्रेक्ष्यमा हिन्दुधर्म र दर्शनको व्यवस्थापन क्षेत्रमा प्रयोगका सन्दर्भमा प्राज्ञिक कार्यको थालनी भरखरै मात्र हुनथालेको हो । गीतामा भएको आध्यात्मिक नेतृत्वको सन्दर्भमा पर्याप्त अध्ययन नभएको कारण यस अध्ययनको आवश्यकता महसुस गरिएको हो । यो अध्ययनले गीतामा भएको नेतृत्व, नेतृत्वका गुणहरू, नेतृत्वका प्रकारहरू एवम् वर्तमान व्यवसायिक जगतमा गीताको प्रासंङ्गिकता जस्ता विषयहरूमा जानकारी राख्न चाहने अनुसन्धानकर्ता, व्यवस्थापक, प्राज्ञ, राजनेता एवम् हिन्दुधर्म र दर्शनमा रुचि राख्ने सबैका लागि उपयोगी हुनेछ । यसले व्यवसायिक आकाशमा हिन्दु धर्म र दर्शनलाई भित्र्याएर नयाँ आयाम प्रदान गर्नेछ र व्यवसायिक तथा गैर-व्यवसायिक संगठनमा नेतृत्व गर्नका लागि नयाँ आधार प्रदान गर्नेछ ।

२. समस्या कथन

१. गीतामा के-कस्ता प्रकारका नेतृत्वको उल्लेख भेटिन्छ ?

२. गीतामा नेतामा हुनुपर्ने के-कस्ता गुणहरूको उल्लेख पाइन्छ ?

३. उद्देश्य

प्रस्तुत लेखको प्रमुख उद्देश्य गीतामा रहेको नेतृत्वको अध्ययन गर्नु रहेको छ । यस अध्ययनको सहायक उद्देश्यहरूमा गीतामा वर्णित नेतृत्वका प्रकारहरूको विवेचना गर्नु र गीतामा उल्लेख गरिएका नेताका विशेषताहरूको चर्चा गर्नु रहेको छ ।

४. सीमाङ्कन

हिन्दुहरूको पवित्र ग्रन्थ गीतामा भएको नेतृत्वका सन्दर्भमा सीमित यस अध्ययन गीतामा रहेको नेतृत्वका प्रकार तथा गुणहरूका सन्दर्भमा मात्र सीमित छ । यसले नेतृत्वका अन्य पक्षलाई समेटेको छैन ।

५. सामग्री सङ्कलन र विश्लेषण विधि

प्रस्तुत लेख तयार गर्ने क्रममा मुलतः द्वितीयक स्रोतबाट सामग्री सङ्कलन गरिएको छ । प्राथमिक स्रोतका रूपमा श्रीमद्भगवद्गीतालाई उपयोग गरिएको छ । यस अनुसन्धान गुणात्मक तथ्याङ्कमा आधारित, व्याख्यात्मक प्रकृतिको रहेको छ । द्वितीयक स्रोतका रूपमा पुस्तक, पत्रपत्रिका तथा इन्टरनेटलाई समेत उपयोग गरिएको छ । यसमा पुस्तकालयीय विधि अवलम्बन गरिएको छ । सङ्कलित सामग्रीको विश्लेषणका लागि वर्णनात्मक विधिको उपयोग गरिएको छ ।

६. व्याख्या विश्लेषण

नेतृत्व एक सर्वव्यापी विषयवस्तु भएकाले हामीहरू कुनै न कुनै रूपमा यसबाट प्रभावित छौँ । नेतृत्व यस्तो विषय हो जुन अरूलाई प्रभावित गर्ने र निर्देशन दिने सन्दर्भमा जहाँ पनि उपयोग हुन्छ । तसर्थ, सरकारी तथा गैरसरकारी वा नाफामूलक एवम् गैरनाफामूलक संगठनका साथै राष्ट्रको नेतृत्व गर्नमा समेत पनि उपयोग हुन्छ । यो विचार र कर्मद्वारा अरूलाई पथप्रदर्शन गर्नुसँग सम्बन्धित छ (न्युस्ट्रम र डेभिस, २०००; डिसेन्जो र रबिन्स, १९९८) । निश्चित परिस्थितिमा तोकिएको उद्देश्य एवम् लक्ष्य हासिल गर्न मातहतका व्यक्ति एवम् समूहलाई अभिप्रेरित गर्ने र प्रभावित गर्ने विषय व्यवस्थापनको अनिवार्य विषय हो । मातहतका व्यक्तिहरूमा चाहना र इच्छा पैदा गरी उनीहरूलाई निर्देशित गर्ने विशेष गुण नेतृत्वको विशेषता हो । कुशल नेतृत्वले संस्थालाई सफलताको सिखरमा पुऱ्याइदिन्छ भने खराब नेतृत्वले संस्थालाई अधोगति तर्फ धकेल्दछ । यसै विशेषताले गर्दा नेतृत्वलाई व्यवस्थापनको सबैभन्दा महत्त्वपूर्ण कार्यका रूपमा लिइन्छ । व्यवस्थापकले आफ्ना मातहतका व्यक्तिहरूलाई कुशलता साथ प्रोत्साहित गर्नुपर्दछ, उनीहरूमा विश्वास जगाउनुपर्दछ र आफू एवम् संस्थाप्रति निष्ठा सृजना गर्नुपर्दछ । सामूहिक उद्देश्य प्राप्तिमा संलग्न व्यक्ति वा समूहलाई भित्रैदेखि इच्छा जगाउन प्रभावित गर्ने कार्य नेतृत्व अन्तर्गत समाहित हुन्छ ।

६.१ नेतृत्वका प्रकारहरू

कुन किसिमको नेतृत्व शैली विशेष रूपमा प्रभावकारी हुन्छ भनी खोजिभइरहेको सन्दर्भमा हालसम्म पहिचान गरिएका नेतृत्व शैलीलाई निम्नानुसार प्रस्तुत गर्न सकिन्छ (पन्त, २००७; डेस्लर, २००३)-

(क) सामन्ती नेतृत्व : त्रास र भय सृजना गरी आफ्ना मातहतका व्यक्तिलाई आफ्नो इच्छाअनुसार काम लगाउने नेतृत्व यस अर्न्तगत आउँछ ।

(ख) प्रजातान्त्रिक नेतृत्व : यस किसिमको नेतृत्व सधैँ मातहतका व्यक्तिको क्षमताप्रति विश्वास गर्ने र त्यसैमा निर्भर रहने गर्छ । यस्तो नेतृत्वले निर्भिक रुपमा खुला छलफल र बहसमा विश्वास गर्छ ।

(ग) आदर्श नेतृत्व : यस किसिमको नेतृत्व पूर्ण रुपमा आफ्ना मातहतकालाई लक्ष्य निर्धारण गर्न र उक्त लक्ष्यहरू हासिल गर्ने विषयमा निर्णय प्रदान गर्न आश्वस्त पार्दछ र मातहतकामा पूर्ण विश्वस्त रहन्छ ।

'श्रीमद्भगवद् गीता' कुरुक्षेत्रको युद्धमा श्रीकृष्णले अर्जुनलाई दिएको उपदेशहरूको संग्रह हो । यो श्रीकृष्णको मुखारविन्दुबाट निस्केको उपदेशहरूको सङ्ग्रहित कृति हो । गीता महाभारतको एक सानो खण्ड हो । तर पनि यसलाई महाभारतको मुटुको रुपमा लिइन्छ । गाइने विषय भएकाले 'गीयते' अर्थमा गीता भनिएको हो । यसमा भगवान् श्रीकृष्णले ज्ञान, भक्ति र कर्म गरी त्रियोगको सुन्दर ढङ्गले वर्णन गर्नुभएको छ (भक्तिवेदान्त प्रभुपाद) । महाभारतको युद्ध प्रारम्भ हुनुपूर्व युद्धस्थलमा कौरव र पाण्डवका सेनाको बीचमा अर्जुनको रथका सारथीका रुपमा श्रीकृष्ण स्वयम् गएको युद्धक्षेत्रमा योद्धा अर्जुनले रथमा आरोहण गरी स्वपक्ष र परपक्षका योद्धाहरूमध्ये परपक्षका योद्धाहरू धेरैजसो आ-आफ्ना इष्टमित्र, कुटुम्ब, बन्धुबान्धव भएकाले तिनलाई मार्नुभन्दा भैक्ष्यवृत्ति गर्नु बेस हुनेछ भनी अकर्मण्य भएका अर्जुनलाई संझाएर कृष्णले कर्ममार्ग (युद्ध) तिर प्रेरित गर्न उपदेश गरेको विषयवस्तु पाइन्छ (कृपालुजी, २००६; रामसुखदास, २०४७) । जन्मान्ध धृतराष्ट्रलाई संजयले राजदरबारको बैठकमा बसी-बसी कुरुक्षेत्रको युद्धको संपूर्ण वृत्तान्त सुनाएको प्रसंङ्ग र प्रकरण आजको प्रत्यक्ष प्रसारण र इन्टरनेट वार्ता जस्तै प्रतित हुन्छ जसलाई श्रीमद्भगवद् गीताको प्रथम अध्यायले स्पष्ट पार्दछ (गीता १ : १-४७; https://www.hindisahityadarpan.in) ।

गीता आशक्तिरहित कर्म प्रतिपादन गर्ने एक विशिष्ट हिन्दूदर्शनका रूपमा प्रसिद्ध छ । यो अठार अध्यायमा संरचित छ । यसले मत्स्यन्यायको सिद्धान्त अनुरूप समाजमा ठूलाले सानालाई खाने वा सताउने चलन रहेको तर्फ सङ्केत गर्दै कौरव र पाण्डवबीचको युद्धलाई 'धर्म्य' (धर्मपरक युद्ध) मान्दछ । यसले दण्डको अभावमा समाजमा अपराधको मात्रा बढ्ने भएकाले अपराधीहरूलाई दण्ड दिनुपर्ने तर्फ इङ्गित गर्दछ । आततायी र अन्यायी कौरवहरूले पाण्डवहरूलाई न्यायपूर्वक पाउनुपर्ने राज्यको हक दिन आनाकानी गरेकाले प्रस्तावित युद्ध न्यायसङ्गत रहेको देखिन्छ । प्रारम्भिक अध्यायमा भगवान श्रीकृष्ण र योद्धा अर्जुनको संवाद मात्र छैन, अर्जुनलाई नेतृत्व लिन आव्हान गरिएको छ । यस अघि पनि धेरै नेतृत्वदायी भूमिका वहन गरिसकेका अर्जुनले नयाँ परिस्थितिमा कुरुक्षेत्रको नेतृत्व वहन गर्नुपर्ने अवस्था सृजना भएको छ । यसलाई परिस्थितिको विश्लेषण गरी परिस्थिति अनुकूल र समयानुकूल नेतृत्वले आफ्नो भूमिका निर्वाह गर्नुपर्ने आजको पारिस्थितिमूलक नेतृत्वसंग तुलना गर्न सकिन्छ ।

गीतामा भएको चाखलाग्दो नेतृत्वको पाठ भनेको नेताले द्वन्द्व र विपरीत परिस्थितिबाट पाठ ग्रहण गरी विपरीत परिस्थितिलाई सफलतापूर्वक पार लगाउनुपर्छ भन्ने पनि हो । द्वन्द्व र प्रतिकूल परिस्थिति मानव एवम् संगठनात्मक जीवनको एक अभिन्न अंग हो । ढिलो होस् वा चाँडो प्रत्येक नेतृत्वले प्रतिकूल परिस्थितिको सामना गर्नु नै पर्दछ । जसरी

कोइला ताप र चापका कारण हिरामा परिणत हुन्छ त्यसरी नै प्रभावकारी नेतृत्व पनि प्रतिकूल परिस्थितिबाट सृजना हुन्छ । कृष्णले गीतामा सत्त्व, रज र तमो गरी तीन किसिमका नेतृत्वका गुणहरूको चर्चा गर्दे सात्त्विक गुणलाई उत्तम गुणका रूपमा व्याख्या गर्नुभएको छ । कृष्णले तीन किसिमका आत्मअनुशासन : अध्ययनशीलताको अनुशासन, बोलीको अनुशासन र आत्मनियन्त्रणको अनुशासनलाई पूर्ण आस्थाका साथ पालना गर्नुपर्ने कुरामा जोड दिनुभएको छ (गीता १७ : १४-१६) । नेतामा इमान्दारिता, करुणा, सक्षमता, दुरदर्शिता, बौद्धिकता, साहस र विश्वास जस्ता गुणहरू हुनुपर्ने कुरामा जोड दिनुभएकोछ । यसका लागि फलमा जोड नदिई असल र प्रतिबद्धतापूर्ण कर्ममा जोड दिनुपर्ने विषयलाई अभिव्यक्त गरिएकोछ ।

६.१.१ गीतामा रहेको नेतृत्वको प्रकार

गीतामा तीन किसिमका नेतृत्वका सन्दर्भमा चर्चा गरिएको पाइन्छ । सत्त्वगुणी, रजोगुणी र तमोगुणी गरी तीन प्रकारका नेतृत्व हुने र तिनीहरू मध्ये सत्त्वगुण प्रधान नेतृत्वलाई उत्तम ठहराइएको छ ।

सात्त्विक नेतृत्व आफू र आफ्नो अस्तित्ववीचको सौहार्दताद्वारा संचालित हुन्छ । तिनीहरू आफ्नो दुखमा मात्र होइन अपितु अरूको दुखमा पनि त्यतिकै चिन्तलशील रही प्रभावित हुन्छन् । यस्तो नेतृत्व यदि संगठनमा अरूलाई सुख शान्ति हुन्छ भने आफूले दुख ग्रहण गर्न समेत तयार रहन्छन् ।

राजसी नेतृत्व कामना र आशक्तिद्वारा निर्देशित हुन्छ र अरूलाई दुख हुदा समेत पछि हट्दैनन् । यसले जिवात्मालाई कर्म र फलसंग बाध्दछ । आफ्नो निजी स्वार्थ पुर्तिका लागि यस्तो नेतृत्व संगठनको शान्ति र सौहार्दताको बलि चढाउन समेत पछि हट्दैन । राजनीतिज्ञहरूले आफ्नो स्वार्थपूर्तिका लागि जे गर्न पनि तयार भइरहेको सन्दर्भ यस्तै राजसिक नेतृत्वको कारण नै हो ।

तामसिक नेतृत्व आफ्ना पाँच ज्ञानेन्द्रियहरूको वशमा रहन्छन् र त्यसैद्वारा निर्देशित र संचालित हुन्छ । तिनीहरू आफ्नो बुद्धि विवेकको प्रयोग राम्ररी गर्न सक्दैनन् तसर्थ सदा अन्धकार र अज्ञानमा रहन्छन् । तिनीहरू आफ्ना पञ्च ज्ञानेन्द्रियहरूको तृप्तिमा रमाउछन् । उनीहरू माथिल्लो तहको चेतनाका बारेमा महसुस गर्दैनन् । उनीहरूका कार्य तथा छनोटहरू अज्ञानताद्वारा निर्देशित हुन्छ र अरू प्रति वास्ता हुदैन । यिनीहरू संगठनमा अध्यारो र मनोरञ्जन छर्दछन् ।

गीतामा वर्णित तीन किसिमका नेतृत्व मध्ये सात्त्विक नेतृत्वलाई सवै भन्दा उत्तम ठहराइएको छ भने तामसिक नेतृत्वलाई निम्न किसिमको बताइएको छ । यी गुणहरूको फलका सन्दर्भमा पनि व्याख्या गरिएको छ । सत्त्व गुणयुक्त पुरुष स्वर्गादि उच्च लोकमा जान्छ, रजोगुण युक्त राजसी पुरुष मध्यम अर्थात मनुष्य लोकमा नै रहन्छ भने तमो गुणको कार्यरूप निद्रा, प्रमाद र आलस्य आदिमा स्थित तामस पुरुष अधोगति अर्थात नरकमा जान्छ । यसले यो देखाउछ कि एउटा नेतृत्व गर्ने व्यक्तिले आफूमा राम्रो गुणहरू विकास गरी असल गुणवान वन्ने प्रयास गर्नुपर्दछ अर्थात सात्त्विक गुणको विकास गर्नुपर्दछ । असल एवम् प्रभावकारी नेतृत्वको लक्ष्य भनेको शान्ति र सुख एवम् प्रज्ञाको सिर्जना गर्नु हो । प्रत्येक नेतृत्व सात्त्विक नेतृत्व बन्ने प्रयत्न गर्नुपर्दछ ।

६.२ गीतामा वर्णित नेतृत्वका गुणहरू

एउटा असल नेता हुनका लागि के-कस्ता गुणहरू हुनु आवश्यक छ भन्ने सन्दर्भ गीताको अनुशीलनबाट ज्ञात गर्न सकिन्छ । हिन्दू जगत्मा गीतालाई सर्वोच्च ग्रन्थका रूपमा लिइन्छ । यसमा नेतृत्व गर्नका लागि एउटा नेतामा के-कस्ता गुणहरू विद्यमान हुनुपर्दछ भन्ने सन्दर्भमा अभिव्यक्त गरिएको पाइन्छ । गीताको अनुशीलनबाट प्राप्त हुने कुशल नेतृत्वका लागि आवश्यक गुणहरूलाई निम्नानुसार बुँदागत रूपमा प्रस्तुत गरिएको छ-

(क) उदाहरणीय व्यक्तित्व

नेतृत्वकर्ताले अरूलाई सिकाउने र गराउने मात्र नभई आफू नै त्यो कार्य गरेर उदाहरण बन्नु आवश्यक छ । श्रीकृष्णको गराई र भनाईमा कहिल्यै अन्तर देखिएन तसर्थ उनलाई "यथावादी तथाकारी, तथाकारी यथावादी" भनिन्छ । कैयन् धर्मगुरुहरूले धेरै ठूला आदर्शका कुरा त गर्ने तर ती आदर्शहरूलाई आफ्नो जीवनमा लागू गर्न नसक्ने यथार्थता देखिन्छ । कृष्णले कहिले पनि अरूलाई नियम पालना गर्न मात्र भन्ने होइन बरु पहिले त्यसलाई आफूमा लागु गरेर देखाए । कृष्णले अर्जुनलाई बोली र व्यवहारमा अन्तर गर्न नहुने तर्फ सचेत गराएको पाइन्छ । यसै सन्दर्भमा कृष्णले यदि नेतृत्वले सावधानीपूर्वक कर्मलाई ख्याल नगर्ने हो भने हानी हुनेछ किनकी साराले नेतृत्वको अनुसरण गर्दछन् भन्ने तर्फ सकेत गरेको पाइन्छ ।

यद्यदाचरिति श्रेष्ठस्तत्तदेवेतरो जन: ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ (गीता ३ : २१)
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रित: ।
मम वर्त्मानुवर्त्तन्ते मनुष्या: पार्थ सर्वश: ॥ (*गीता ३ :२३*)

समाजमा प्रत्येक व्यक्तिले नेतृत्वदायी भूमिका वहन गरिरहेको देखिन्छ । यस्ता भूमिकामा पिता, परिवारको मुखिया, शिक्षक, राजनैतिक नेता आदि रहेको पाइन्छ । प्रत्येक बालकले आफ्ना अग्रजहरूको व्यववहारबाट सिक्दछ र यसले बालकको स्थायी व्यवहारको स्वरूप धारण गर्दछ । तसर्थ, शिक्षक, पिता तथा अन्य समाजका अभिभावकले असल व्यवहार प्रदर्शित गर्नु आवश्यक छ । जसले नै असल समाजको निर्माण गर्दछ ।

(ख) धैर्यता

नेतृत्वको पहिचान सामान्य परिस्थितिमा होइन विषम परिस्थितिमा मात्र पहिचान गर्न सकिन्छ । एकाएक असामान्य परिस्थितिको सामना गर्नका लागि नेतृत्व तयार नहुने र त्यस्ता परिस्थितिबाट भाग्ने गरेको पाइन्छ । नेतृत्वले असहज र विषम परिस्थितिमा धैर्यतापूर्वक सामना गरी संगठनलाई सहि दिशातर्फ अग्रसर गराउन सक्नुपर्दछ । जाडोगर्मी र सुखदुःख जस्ता इन्द्रियजनित विषयहरू उत्पत्ति, विनाशशील र अनित्य भएकाले यसलाई सहन गर्नुपर्ने कुरा कृष्णले उल्लेख गरेका छन् ।

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदा: ।

आगमापायिनोऽनित्यांस्तांस्तितिक्षस्व भारत ॥ (गीता २ : १४)

(ग) आपसी अन्तरनिर्भरता

यदि सकल जगतलाई नियाल्ने हो भने एक आपसमा अन्तरनिर्भरता रहेको देखिन्छ । हाम्रा वरपर रहेका हिमाल, पहाड, खोलानाला जस्ता भौतिक चीजहरूले हामीलाई प्रभाव पारिरहेका छन् । त्यसैगरी जीव र वनस्पतिवीच एकले अर्कोलाई

प्रभाव पारेको देखिन्छ । श्रीकृष्णले जीवनमा सफलता लागि आपसी अन्तरनिर्भताको सिद्धान्तलाई मनन गनुपर्ने कुरा अभिव्यक्त गरेको पाइन्छ । श्रीकृष्णले यसलाई अन्नले मानिसको श्रृष्टि हुन्छ भने अन्न वृष्टिका कारणले हुन्छ र वृष्टि यज्ञका कारण हुने दृष्टान्तका माध्यमले कार्य कारण सिद्धान्तको व्याख्या गरेको देखिन्छ ।

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ (गीता ३ : १४)

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ (गीता ३ : १५)

कार्यकारण सिद्धान्तलाई ख्याल नगर्दा वातावरणीय असन्तुलनले मानवीय जीवनमा क्षति निम्त्याउछ । हामीले निर्णय गर्दा त्यसले व्यक्ति, समाज र वातावरणलाई कस्तो प्रभाव पार्दछ भनी विचार गर्नु आवश्यक छ (प्याउटो, १९९४; आचार्य, २०१६) । पृथ्वीलाई आफ्नो घर र यसमा रहेका सकल सत्त्वलाई आफ्नो आफन्तका रूपमा लिई 'बसुधैव कुटुम्बकम्' अर्थात सारा जगतका मानिस मेरा आफन्त हुन् एवम् 'भवतु सब्ब मंगलम्' अर्थात सबैको मंगल होस् भन्ने भावना राख्नु पर्दछ ।

(ख) अन्तःप्रेरणा जागृत गराउने

गीतालाई अद्योपान्त अध्ययन गर्दा यसको नतिजाका रूपमा युद्धलाई अस्वीकार गरी भैक्ष्यवृत्ति गर्न तम्तयार अर्जुन अन्ततोगत्वा उत्प्रेरित र उर्जावान भई धर्मयुद्धमा सरिक हुन्छन् । साथै, महाभारतको युद्धमा कृष्णले नेतृत्वदायी भूमिका वहन गरेको पाण्डव पक्षको जीत भयो । यो नै नेतृत्वको नतिजा हो । यसले कृष्ण सबै परिस्थितिमा नेतृत्व वहन गर्न सक्ने सफल नेता हुन भन्न सकिन्छ ।

७. निष्कर्ष

गीतामा समाहित सत्व, रजो र तमो गुण मध्ये सत्व गुणको विकासले नै नेतृत्व सफल हुन सक्ने निष्कर्ष निकाल्न सकिन्छ । तसर्थ, सात्त्विक नेतृत्वको विकास गर्नु आजको अहम् आवश्यकता हो । एक्काइसौँ शताब्दीको बदलिंदो परिवेशमा विद्यमान दुई विपरीत परिस्थिति एकातर्फ भौतिक समृद्धि तथा अर्कातर्फ नैतिक मूल्य-मान्यतामा आएको ह्रास जस्ता समस्याहरूलाई समाधान गरी मानवमा आध्यात्मिक आलोकद्वारा अन्तरहृदयमा बल र विश्वासयोग्य वातावरण तयार गरी असल नेतृत्वको बिकास गर्नमा गीताको सान्दर्भिकता देखिन्छ । साथै, कृष्ण एक आध्यात्मिक गुरु मात्र नभई कुशल व्यवस्थापक र नेतृत्वकर्ता समेत भएको निष्कर्ष निकाल्न सकिन्छ ।

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Inflectional Morphemes of English and Tharu: A Comparative Linguistic Study

Govinda Prasad Khanal

Abstract

This article is based on a small-scale comparative study which was carried out in order to trace out the morphological complexities of the Tharu language. The study was carried out in Kapilvastu among the Tharu native speakers who also have the knowledge of the English language. Comparison of English inflectional morphemes was made with the equivalent structures in Tharu language.

Key terms

Morpheme, inflectional, derivational, comparison, suffix, prefix, honororific, plural

Introduction

This article begins with the introduction of the Tharu language and the general concept of morpheme in linguistics.

The Tharu Language

Nepal is geographically small but linguistically and culturally rich and diversified country. Population Census 20011: National Report 2012, pictures out Nepal as a country with at least 123 languages, and 12 cultural groups. This shows that most cultural groups have preserved their own identities through their own languages. However many of the languages have not been well studied and analysed to find out their linguistic properties, which could help preserve and survive them in a multilingual context.

Tharus most probably are the oldest and original inhabitants of Nepal-Tarai, with population distribution extending from Jhapa in the east to Kanchanpur in the west. As per the geographical distribution of the speakers, Tharu language holds second position behind Nepali. According to Population Census 20011: National Report 2012, Tharu language comprises 1,529,875 people (5.80%), while 1,737,470 (6.6%) people are ethnically Tharus. This shows that ethnic population of Tharu is more than linguistic population of Tharu. The Tharu language belongs to Indo_European language family and is written in Devanagari script as with Nepali language, the official language of Nepal. The language is in the process of codification as text books are being written for primary level students. For example, few text books have been prepared as multilingual and mother tongue courses in Tharu language in Kapilvastu. However, comprehensive grammars and dictionaries are yet to be developed in Tharu language.

Morphemes

Morphemes are the smallest units of grammatical analysis. Morphemes are the bricks out of which house of language can be constructed. They are the smallest units of grammar with which words are made. Morphology studies how the words are formed, where they originate from, their grammatical forms, the functions of prefixes and suffixes in the formation of words, and so on. Morphology is the study of the smallest grammatical units of language: it studies how words are structured and of morphemes including inflection, derivation and composition. Todd defines morphology as 'the study of morphemes, which are the smallest significant units of grammar' (1991, p.41). Hockett (1976, p.123), takes morphemes as 'the smallest individual meaningful elements in the utterances of a language'. Hockett seems to be true in most cases as in the word 'happily', which has two morphemes with specific meaning of their own where 'happy' is an adjective expressing human feeling and '-ly' converts the adjective into adverb. However, he is not always correct because morphemes are not always meaningful. For example, the words contain, detain, retain, etc. have two morphemes each con+tain, de+tain and re+tain, none of which are meaningful in themselves except for in the combination of two in each case. So morphemes are not necessarily meaningful.

Morphemes may or may not have a phonological representation either. Words such as sheep, deer, fish etc. are regarded as having two morphemes in their plural manifestation; the first morpheme in each case has a phonological representation but the second one has no phonological representation and is called 'zero morpheme'. For example, the plural noun 'sheep' is made up of two morphemes: [sheep] +{ }sheep plus a plural morpheme, which is present in the meaning but is not physically present in spelling or pronunciation.

Morphemes can be categorized into two types: free and bound. Morphemes which can occur freely on their own are called 'free' morphemes. Morphemes which can only occur as affixes are described as 'bound' morphemes' (Todd 1991, p.42). The morphemes that can stand by themselves as single words, for example, 'book' and 'write' are free morphemes. The bound morphemes cannot normally stand alone and are typically attached to another form such as re-', '-ist', '-ed', '-s'. Thus, prefixes and suffixes that are attached to English word forms such as basic nouns, adjectives, verbs, etc. are called bound morphemes. The basic word forms from which all the prefixes and suffixes have been avoided, are technically known as stems (Yule 2009, p.63). Stem is that part of a word with which an affix can be supplied. However, the root morpheme is that part of the word which is left when all the affixes have been removed. Root morphemes may be bound or free. The word such as 'undressed' has three morphemes in which 'un-' (prefix) and '-ed' (suffix) are bound morphemes, while 'dress' is stem or root. Yule (2009, p.64) says in words such as receive, reduce and repeat, we can identify the bound morpheme 're' at the beginning but the elements '–ceive', '-duce', and '-peat' are not separate words forms and hence cannot be free morphemes . Yule describes such forms as 'bound stems' to distinguish them from 'free stems' such as 'dress' and 'care'.

Free morphemes have been classified into two groups: lexical morphemes and functional morphemes. Lexical morphemes belong to the category of nouns, adjectives, and verbs They are treated as an open class of words as new lexical morphemes can be added to the language. The examples include such words as man, cow, house, tiger, happy, long, short, red, etc. (Yule 2009, p.64).

Functional words such as conjunctions, prepositions, articles, pronouns, etc. belong to the category of functional morphemes. In this regard Yule (2009, p.64) says, 'because we almost never add new functional morphemes to the language, they are described as a 'closed' class of words'. Functional morphemes are also known as grammatical morphemes, as they indicate number, gender, tense, and so on. Examples include the words such as and, but, when, because, near, in, the, it, he, etc.

Bound morphemes or affixes can be classified into two groups: prefixes and suffixes. All the prefixes in English are derivational, while suffixes are classified into two subtypes known as derivational and inflectional. Derivational morphemes, as the name suggests, are used for deriving or generating new words or for making words of a different grammatical category from the stem. For example the addition of a derivational morphemes '-ly' changes the word 'quick' (adjective) into 'quickly' (adverb). Affixation involves prefixation (re+tum>return), suffixation (man+ ly>mainly) or affixation involving both prefixation and suffixation (un+speak+ able> unspeakable). Common prefixes in English are 'be-', 'de-', 'en-', 'ex-', hyper-', 'pre-', 'pro' 're' 'super-', 'trans-', etc. Prefixes alter meaning, but do not always change the function of the word to which they are prefixed. Common suffixes (derivational) in English are '-acy', '-ment', '-ness', '-hood', '-ship', '-able', '-ible', 'ed' '-ful', '-less', '-ly', etc. Examples:
Prefixation: un+do (v)= undo (v)
em+power (n)= empower (v)
Suffixation: duty (n)+ful= dutiful (adj)
develop (v)+ment= development (n)

According to Aarts and Aarts (1982,p.19) inflectional morphemes are those which 'mark such distinctions as the singular/plural contrast in nouns (book: book-s), the present tense/past tense contrast in verbs (walk: walk-ed) or the positive/ comparative contrast in adjectives (small: small-er)'. On the same ground, Yule says inflectional morphemes are not used to produce new words in the language, but rather to indicate aspects of the grammatical function of a word (2009, p.64).

Inflectional suffixes do not change the class of the root. For example, the addition of '-ing', morpheme to the verb 'read' does not change the word class of the verb, and the same is true with the addition of the morpheme '--ed' with the verb 'talk'. Furthermore, an inflectional morpheme occurs at the end position of a form and no further affixation in a form is possible after an inflection.

According to Yule (2009, p. 64-65), inflectional morphemes are used to show whether a word is plural or singular, whether it is past tense or not and whether it is a comparative or possessive form. English has only eight inflectional morphemes (or 'inflections') which are interestingly presented by Yule in the following example sentences:
Jim's two sisters are really different. One likes to have fun and is always laughing. The other liked to read as a child and has always taken things seriously. One is the loudest person in the house and the other is quieter than the mouse.
It is therefore clear that English has eight inflectional morphemes, which are:
    i) plural morpheme '-s'
    ii) possessive morpheme '-'s'
    iii) 3rd person singular morpheme '-s'
    iv) present participle morpheme '-ing'
    v) past morpheme '-ed'
    vi) past participle morpheme '-en'
    vii) comparative morpheme '-er'
    viii) superlative morpheme '-est'
Among these, first two '-'s' (possessive) and –s (plural) are attached to nouns, next four are attached to verb, and the rest of two are attached to adjective: -est (superlative) and –er (comparative).

Methodology

Sources of data
This research was based on the data collected from the educated native speakers of Tharu language who had the academic qualifications of at least above intermediate level. The total number of informants comprised 18 native speakers of Tharu in Kapilvastu who were multilingual having Tharu as the mother tongue, Nepali as the second language, and English as the foreign language. Many of them were English language students and others were school and college teachers.

Tools for data collection
The basic tool for the collection of data included a set of interview questionnaire. The questionnaire was prepared in English based on which the informants were interviewed and their answers were recorded in written form. The questionnaire included a set of expressions which comprised all the inflectional morphemes in English. Various kinds of nouns, verbs, and adjectives were included in the list so that equivalent grammatical items could be elicited. The total items in the questionnaire were 151.

Procedure
For the collection of the required data for the study, the informants were consulted either individually or in small groups. They were informed of the general topic and purpose of the study. They were then interviewed orally on different dates on

the basis of the interview questionnaire. They were asked to translate the expressions given in English into Tharu. The answers were recorded and collected for analysis. They were facilitated in Nepali, Tharu and English as required.

Results and Discussion

As the English inflectional morphemes have been categorized into eight different types, they have been compared and contrasted with those of Tharu language. Based on the data received, the inflectional morphemes of two languages were analysed under the following headings.

Relating to third person singular morpheme '-s/-es'
Third person singular morpheme in present simple tense in English language is realized in Tharu language as follows:

Third person singular
   'kar'(work) + *'aṭh'* (inf. morpheme) = *'karaṭh'* (works) as in *ū kām karaṭh* (He works.)
The speakers of Tharu in north-west Kapilvastu (Barkulpur region) inflect the verb differently when the speaker (male or female) is referring to a female:
'kar'(work) + *'aṭhi'* (inf. morpheme) = *'karaṭhi'* (works) as in *ū kām karaṭhi* (Sheworks.)
Some other examples:
 'paḍh' (read) + *'aṭh'* (inf. morpheme) = *'paḍhṭh'* (reads) as in *ū aṅgrejī paḍhṭh* (He reads English)
 'banā' (make) + *'ith'* (inf. morpheme) = *banāiṭh* (builds) as in rajes ghar banāiṭh (Rajesh builds a house)
 'kar' (work) + 'aṭh' (inf. morpheme) = karaṭh (works) as in i majā kām karaṭh (It works well).
 'has' (laugh) + *'aṭhi'* (inf. morpheme) = *'hasaṭhi'* (laughs) as in *'ū hasaṭhi'* (She laughs), for female addressee only.
In Tharu language, the verb is inflected for third person plural, which is not found in English.

Third person plural
'kar' (work) + *'ṭhan'* (inf. morpheme) = *'karṭhan'* (work) as in *'wanhare kām karṭhan'* (They work)

 'paḍh' (study) + *'ṭhan'* (inf. morpheme) = *'paḍhaṭhan'* (study) as in *'wanhare aṅgrejī paḍhṭhan* (They study English)

In Tharu language, verb is inflected for second person pronoun in simple present both for honorific and non-honorific uses:
a) Honorific use
kamā earn) + *iṭho*/*ilo*(inf.morpheme) = *kamāiṭho/kamāilo*as in 'toharedunujhandher paisa kamāiṭho/kamāilo' (You two earn much money).
b) Non-honorific use
kamā (earn) + *iṭhe*/*ile* (inf.morpheme) = *kamāiṭhe/kamāile*as in 'tai dher paisa kamāiṭhe/kamāile' (You earn much money).

Similarly, verb in simple present is inflected for first person pronoun in Tharu language.
a) First person singular
kamā (earn) + *iṭhu*/*ilu* (inf.morpheme) = *kamāiṭhu/kamāilu*as in 'mai dher paisā kamāilu/kamāiu' (I earn much money).
*has (*laugh*) + *ṭhu/lu* = *hasṭhu/lu as in* 'maihasṭhu/lu' (I laugh).
b) First person plural
kar (drink) + a*ṭhan* (inf.morpheme) = *karaṭhan*as in 'wanharekamkaraṭhan' (They work).

Relating to present participle morpheme

In Tharu language, verb is inflected differently for person and number both for honorific and non-honorific use.

First person
a)   Singular: *pi* (drink) + *yatu* (inf.morpheme) = *piyatu* (drinking) as in *mai ek gilās cāh piyatu* (I'm drinking a cup of tea).

b)   Plural: *pi* (drink) + *yati* (inf.morpheme) = *piyati* (drinking) as in *hamre ek gilās cāh piyati* (We're drinking a cup of tea).

Second person
In Tharu language, honorific and non-honorific distinction is made with second person singular but not with plural.

a)   Singular honorific: *pi* (drink) + *yato* (inf. morpheme) = *piyato* (drinking) as in *tuekgilās cāhpiyato* (You're drinking a cup of tea).

khā (eat)+ *ito* = *khāito (eating)* as in *tu ekṭhu kerā khāito* (You are eating a banana).

b)   Singular non-honorific: *pi* (drink) + *yate* (inf.morpheme) = *piyate*(drinking) as in *taiek gilāscāhpiyate*(You're drinking a cup of tea).

khā(eat)+ *ite* = *khāite (eating)* as in *tai ekṭhu kerā khāite* (You are eating a banana).

c)   Plural: *pi* (drink) + *yato* (inf.morpheme) = *piyato* (drinking) as in *tohare cāh piyato* (You're drinking tea).

khā (eat)+ *ito* = *khāito (eating)* as in *tohare duijhankerā khāito*(You two are eating banana).

Third person
Honorific non-honorific distinction is made with third person singular, but not with plural.

a) Singular, non-honorific: *sikh* (learn) + *tā/ṭa* = *sikhtā/ṭa*as in *ū aṅgrejī sikhatā/ṭā* (He is learning English)

b) Singular,honorific: *sikh* (learn) + *tan/ṭan* = *sikhatan/ṭan*as in *ū aṅgrejīsi khatan/ṭan* (He is learning English)

c) Plural: *likh* (write) + *tan/ṭan* = *likhtan/ṭan*as in*wnhareciṭhilikhatan/ṭan* (They are writing letters).

Relating to past morpheme

First person
a) First person singular: *ro*(cry) + *ilu (inf. morpheme)* = *roilu*(cried)as in*maikhubroilu* (I cried a lot).

b) First person plural: *ro*(cry) + *ili (inf. morpheme)* = *roili*(cried)as in*hamrekhubroili* (We cried a lot).

Second person
a) Second person singular (non-honorific): *ro*(cry) + *ile (inf. morpheme)* = *roile*(cried)as in *tai khubroile* (You cried a lot).

b) Second person singular (honorific): *ro*(cry) + *ilo (inf. morpheme)* = *roilo* (cried) as in*tukhubroilo* (You cried a lot).

c) Second person plural (non-honorific): *ro* (cry) + *ilo (inf. morpheme)* = *roilo* (cried) as in*tohrekhubroilo* (You cried a lot).

d) Second person plural (honorific): *ro*(cry) + *ilo (inf. morpheme)* = *roilo* (cried) as in *tohre duijan khub roilo* (You two cried a lot).

Third preson
a) Third person singular (non-honorific): *ro*(cry) + *il (inf. morpheme)* = *roil* (cried)as in *ū khub roil* (He cried a lot).

b) Third person singular (honorific): *ro*(cry) + *ilan (inf. morpheme)* = *roilan* (cried)as in *ū khubroilan* (He cried a lot).

c) Third person plural (honorific/ non-honorific): *bolā* (invite) + *ilan (inf. morpheme)* = *bolāilan* (invited) as in *wanhare muhin bhojme bolailan* (They invited me to a party).

Relating to past participle morpheme

First person

a) First person singular: *pās*(pass) + *ho* + *il(inf. morpheme)* + *tu (inf. morpheme) = pass hoiltu* (have passed) as in *mai apan pariksha pās hoiltu* (I have passed my exam).

b) First person plural: *pās* (pass) + *ho* + *il(inf. morpheme)* + *ti (inf. morpheme) = pass hoilti* (have passed) as in *hamare apan pariksha pās hoilti* (We have passed our exam)

Second person

a) Second person singular (non-honorific): *pi* (drink) + ho+ il (inf. morpheme) + te *(inf. morpheme) = pi hoilte* (have drunk) as in *tai ekkapcāh pi hoite* (You have drunk a cup of tea).

b) Second person singular (honorific): *pi* (drink) + ho+ il (inf. morpheme)+ to (inf. morpheme) + = *pi hoilto* (have drunk)as in *tu ek kap* cāh *pi hoito* (You have drunk a cup of tea)

c) Second person plural (non-honorific): *pi* (drink) + ho+ il (inf. morpheme)+ to (inf. morpheme) + = *pi hoilto* (have drunk) as in *tu ek kap* cāh *pi hoito* (You have drunk a cup of tea). This is similar to that of second person singular honorific.

d) Second person plural (honorific): *pi* (drink) + ho+ il (inf. morpheme)+ to (inf. morpheme) + = *pi hoilto*(have drunk)as in *apaneekkapcāh pi hoito* (You have drunk a cup of tea). This is similar to that of second person singular honorific and second person .plural non-honorific.

Third person

a) Third person singular (non-honorific): *kai* (do) +*sek* (finish) + *al (inf. morpheme) = kaisekal* (has finished) as in *ū kāmkaisekal* (He has finished the work).

b) Third person singular (honorific): *kai*(do) +*sek*(finish) + *alan(inf. morpheme) = kaisekalan*(has finished)as in *ū kāmkaisekalan*(He has finished the work).

c) Third person plural (non-honorific/honorific):*kin* (buy) + *ho* + *il* (inf. morpheme) + *tan* (inf. morpheme) = *kin hoiltan* as in *ū/wnhwre ghar kin hoiltan* (he/they has/have bought a house).

However, with regard to third person singular-male and female, there is some morphological distinction as in:

For male- *khan+le+ bā =khanlebā* (has dug)
For female- *khan+le+ bāti =khanlebāti*(has dug)

Relating to plural morpheme

Singular: *machadiyā* (fish), plural: *machadi* (fish) as in *ekthu machadiya* (one fish) and *dher machadi* (many fish).

Singular: *murginiyā* (hen), plural: *murgi* (hens) as in *ekthu murginiā* (one hen) and *dher murgi* (many hens).

Singular: *laikā* (boy), plural: *laike/laikan* (boys) as in *ekthu laikā* (one boy) and *dherlaike/laikan* (many boys).

Singular: *lawandā* (boy), plural: *lawande* (boys) as in *ekthu lawandā* (one boy) and *dherlawande* (many boys).

Singular: *bilariyā* (cat), plural: *bilariyan* (cats) as in *ekthu bilariā* (one cat) and *Duithubilariyan* (two cats).

Singular: *ghar* (house), plural: *ghar* (houses) as in *i ghar sugghar bā* (This house is beautiful) / i ghar sugghar b*ātan* (These houses are beautiful)

Relating to possessive morpheme

Singular possessive
Examples:
indra+k (possessive morpheme) = indrak as in Indra*k* bābā māstar holan (Indra's father is a teacher)
bābā + k (possessive morpheme)= bābāk as in mor bābāk topi (My father's cap)
gaiyā + k (possessive morpheme) = gaiyāk as in gaiyāk god (cow's leg)
kisanwā+ k (possessive morpheme) = kisanwāk as in kisanwākkhet (farmer's field)

Plural possessive
Examples:
laikan + ke (possessive morpheme) = laikanke as in laikanke khelauna majjā bātan (Children's toys are nice.)
bidyārthin + ke (possessive morpheme) = bidyārthinke as in bidyārthinke binti (Students' request)
kisanwan + ke (possessive morpheme) = kisanwanke as in kisanwanke khet (farmers' field)

Relating to comparative and superlative

Adjective	Comparative	Superlative
garhuk (heavy)	mahāgarhuk (heavier)	kulse/sabsegarhuk (heaviest)
halluk (light)	mahāhalluk (lighter)	kulse/sabsehalluk (lightest)
sojh (simple)	mahāsojh (simpler)	kulse/sabsesojh (simplest)
thor (few)	mahāthor (fewer)	kulse/sabsethor (fewest)
cākal/cākar (wide)	mahācākal/cākar (wider)	kulse/sabsecākal/cākar (widest)
chot (small)	mahāchot (smaller)	kulse/sabsechot (smaller)
tej (fast)	mahātej (faster)	kulse/sabsetej (fastest

Findings

1. In Tharu language, common morphemes for third person singular are *'aṭh', 'aṭhi', 'ith', 'aṭh',* etc., while the morpheme is further inflected with *'i'* as in *'aṭhi'* when a female is addressed. In Tharu language, the verb is inflected by the morpheme *'ṭhan'* for third person plural, which is not found in English. Verb is inflected for second person pronoun in simple present both for honorific and non-honorific uses in Tharu language. Similarly, verb in simple present is inflected for first person pronoun in Tharu language differently for singular and plural.
2. In Tharu language, verb is inflected differently for person and number both for honorific and non-honorific use. However, honorific and non-honorific distinction is made with second person singular and third person singular, but not with plural.
3. While past morpheme '-ed' is inflected in similarly in English, the case is different in Tharu language. It is inflected differently for first person singular (*ilo*) and (*ili*) plural. While it is inflected similarly for second person singular honorific use, second person plural non-honorific use as well as honorific use (*ilo*), it is inflected differently for second person singular non-honorific use (*ile*), and the same is true with third person singular (*il*) and plural (*ilan*).
4. The present participle morpheme is realized far differently in Tharu compared to English. There are different forms for first person singular and plural, the same form for second person singular and plural both honorific and non-honorific use, and different forms for third person singular and plural honorific and non-honorific usage.
5. Tharu language is rich in pluralization technique like English language.

6   In Tharu language possessive morphemes are realized differently for singular possessive and plural possessive by the morphemes (*k*) and (*ke*) respectively. Comparative and superlative degrees in Tharu language are realized by the particles (*maha*) and (*kulse*/*sabse*) added before the adjectives.

Conclusion

The study leads to the conclusion that Tharu language incorporates rich and complex morphological processes. Such processes are found to be more complex and vivid in comparison to English. As the study was limited to the comparison of inflectional morphemes of English with corresponding morphemes in Tharu language, further rigorous studies may be carried out to picture out the morphological systems of Tharu language.

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Abstracts of the Master's Theses in Health Education

- Raj Kumar Aryal

Abstract

This article is a resource material which will help M. Ed. thesis year student in making concept about thesis title, design, research methodology and tools ,in writing pre-proposal, thesis proposal and final thesis report. It isconcerned with theses completed in health education under eight different topics. This article will also be useful to M.ed thesis supervisors to offer an appropriate guidance to thesis scholars to start, conduct and complete their M.ed thesis.

Keywords

1   Introduction

This is the first effort made to prepare abstracts of the theses in Master's degree in health education in Siddhartha Campus. It is an attempt to produce a dynamic and comprehensive document that is hopefully expected to fulfil the paucity of the research literatures both to the dissertant students as well as the supervisor teachers. This document has been possible through the efforts of many individuals. This document is the product of a desk study based on the thesis prepared and submitted in the department of health education.

2   Objectives

The main objectives of this study are:

-to document the summary of theses carried out by the Master's degree students in health education to contribute to prepare a database on theses research.

- to help determine areas in need of further research.

-to provide student researchers with background information on research in health education and to help avoid duplication in the same.

-to trace out general impression in teaching and training in health education research activities.

3   Methodology

This document is the product of a desk study based on the theses prepared and submitted in the department of health education. The theses prepared by the desertant students of health education are included in this completion due to the different nature of the study area. It consists of extensive coverage of the studies made in health education.

4.   Presentation of the study

The abstracts belong to 8 areas which are presented below.

4.1 Title: "Midday Meal and its impacts on students"
Investigator: Buddha Bahadur Thapa   Viva date: 2069-11-16
Objectives:

-To identify the health status of students, after launching midday meal program in
  school.

-To find out the impact of midday meal programs

-To asses impact of midday meal on enrollment on MDM and NMDM and budgets of MDM.

Methodology:

Research Design: Descriptive

Study area: Schools of Gajehada Resource Center

Population: 13 Schools (Midday meal program launched)

Sample size: 7 Schools (Midday meal program launched)

Sampling procedure: purposive/ judgemental sampling

Instrument/tools: Questionnaire/Observation checklist

Sources of data: Primary and Secondary

Data tabulation and analysis method: Manual

Conceptual Framework:

Independent variables: (cause)

Nutrition, food, school health program, home, school, health, community   relationship

Dependent variables: (Effect)

Students, teachers and others school personnels, parents

Main findings:

-About 46% of children reported that teachers interact with them during lunch hours and speak about hygienic practices in school, ask about test and quality of food etc.

-Maximum number of children reported that they did not face any health problem after consumption of school food.

-Maximum number of children reported that their stomach was full after consumption of school food.

-Majority of children suggested for change in menu. About 40% of children reported for inclusion of puri and curry.

-66.67% teachers felt that there was reduction in the drop out rate of children.

about 30.69% felt that there was increase in the enrollment of children.

-93.34% parents reported that their children like school food over home food

and provision of school meals was not a reason sending their child to school.

Recommendation:

-Related to further research: Similar study should be encouraged in different midday meal programmed launched school.

-Related to concern organization: No

-Only general: NO

Supervisor: Hari Prasad Adhikari

4.2   Title: "Drinking water and sanitation condition in school of Maharajgunj resource center of Kapilvastu distict"

Investigator: Krishna Acharya   Viva date: 2069-11-16

Objectives:

-To find out the existing condition of drinking water supply and sanitation of school.

-To measure the existing problem of water supply and sanitation at school level.

-To find out the and attitude of students towards the safe drinking water and sanitation.

Methodology:

Research design: Descriptive

Study area: Schools of Maharajgunj resource center,Kapilvastu

Population: School headmasters SMC member and students.

Population size: 10 schools

Sampling procedure: purposive sampling

Instrument/Tools: Inter schedule and observation checklist

Sources of data: primary and secondary

Data tabulation and analysis method: Manual

Conceptual framework: No

Main findings:

-80% schools have availability of drinking water in school

-60% school have a single hand pump,10% school have used 2 hand pumps,

10% schools have more than 3 hand pump while 20% schools have damaged their hand pump.

-only 70% school have availability of water for all students

- only 60% schools have girls friendly toilet

-while 20% schools have good and clean toilet, other 20 pe cent school have poor condition of toilet.

-30% schools have used filter 10% have used SODIS method and 60% schools have not used any method of water purification.

Recommendations:

Related to further research: further research work should be done in this subject area in different schools of the different VDC and district.

Related to concern organization: No

Only general: No

Supervisor: Rajkumar Aryal

4.3 Title: Personal hygiene among primary school children in Gajehada cluster of Kapilvastu district

Investigator: Laxmi Pandey   Viva date: 2071-6-8

Objectives:

-To find out the income status of respondents parents.

-To examine the knowledge on personal hygiene of the children.

-To find out the existence practice on personal hygiene of the children.

Methodology:

-Research design: Descriptive

-Study area: primary schools of Gajehada cluster

-Population: 8 primary level schools

-Sample size: 3 Primary schools and 120 students (40 students per school from grade 1-5)

-Sampling procedure: Simple random and purposive sampling

-Instrument/Tools: Interview schedule and observation check list

-Sources of data: Primary and secondary

-Data tabulation and analysis method: Manual

-Conceptual Framework:

-Educational status, awareness, caste, environmental condition, attitude, Income

Main Findings:

-Out of the respondents parents 34.20% annual income was between 50000-60000, 27.50% in between 60000-70000, 24.20% In between 70000-80000, and 14.10% annual income was above 80000.

-The teeth brushing knowledge is very poor. 70.8% respondents were found to wash their teeth to avoid bad smell, 15% for keeping their teeth white, 10% to prevent from disease and 4.20% habit from childhood.

-All of the respondents clean their eyes.

-Out of respondents 75% cut their nails whenever they are long and 25% respondents cut their nails once a week.

-90% respondents comb hair once a day, 2.50% twice a day, 7.50% comb hair after hair wash.

-While inquiring about the ear problem treating practice 70% were found to visit the doctor, 19.20% put oil and 10.80% clean by sinka.

-Among the respondents 95% use soap and water and 5% only water to wash their hand   after defecation.

Recommendations:

Related to further research: Similar research should be conducted in different age group of different schools.

Related to concerned organization: DHO, INGOs should organize health education program in primary level.

Only general: No.

Supervisor: Raj Kumar Aryal

4.4 Title: Feeding practice and nutritional status of under five years children

Investigator: Tikadevi Aryal   Viva date: 2072-12 -19

Objectives:

-Find out the existing situation of childhood feeding practice in Saljhandi VDC Rupandehi

-Find the existing nutritional status of under five year children in Saljhandi.

-Show the relationship between feeding practice of children and nutritional status.

Methodology:

Research Design: Descriptive

Study Area: Saljhandi VDC ward no. 5,6,8

population: 200 (U5 year children and their mother)

Sample size: 100 (U5 year children and their mother)

Sampling procedure: Systematic sampling

Instrument/Tools: Interview schedule, observation checklist, shakier tape, height measuring tape, weighting machine.

Sources of data: primary and secondary

Data tabulation and analysis method: Manual

Conceptual Framework:

Independent variables:

　　　　Education, occupation, economic condition, nutritional knowledge

Dependent variables:

　　　　Nutritional status

Main Findings:

-In total,87% mothers have been found feeding colostrums to their children and the rest 13% of the mothers were not feeding colostrums .

-40% mothers feed the children 3-4 times a day, while 40% 0f the mothers feed 4 times or more than that.

-53%mothers practiced exclusive breast feeding for above 6 months and only 24% of the mothers were found to have less than 3 months.

-12% of the mothers have been found preparing super flour in an appropriate way. But 49% of the mothers didn't know to prepare it. 39% mothers have been found semi-skilled to prepare super flow.

- the number of mothers, who use pulse to their children's diet, was 80% and rest of 20% of the mothers have been found not using.

-87% of the mothers has been found to use green vegetables daily to their children's food.

-79% mothers has been found to feed meat egg and fish to their children.

-28% of children have low height for age than normal while combining both sexes as well as 46% low weight for age and 6% low weight for height respectively.

-84% children have been found to have mild malnutrition and more than 12% are in severe malnutrition on the basis of the measurement of upper arm circumference.

Recommendetions:

-Related to further research: a national wise survey on nutritional status should be conducted.

-Related to concern organization: No

-Only general: No.

Supervisor: Raj Kumar Aryal

4.5 Title: "Role of the health institution in promoting safe motherhood services"

Investigator: Saraswati Ghimire   Viva date: 2072-12-19

Objectives:

-To find out the existing situation of safe motherhood service in Sauraha VDC, Kapilvastu.

-To find out the problem of health institutions in providing safe motherhood service.

-To find out the role of FCHVs program in promoting safe motherhood service.

-To identify the client problems to take MCH service.

Methodology:

Research Design: Descriptive

Study Area: Sauraha VDC, Kapilvastu

Population: 176 post delivery mothers, health post incharge, MCHW/ANM and FCHVWs.

Sample size: 110 mothers, 5 FCHVs, ANM/MCHW of sub health post.

Sampling procedure: convenience and purposive

Instrument/Tools: Interview Schedule

Sources of Data: Primary and secondary

Data tabulation and analysis method: Manual.

Conceptual framework: No.

Main Findings:

-61.81% of both ANC and PNC respondents were above 20 Years of age to give first birth.

-81.81% respondents had knowledge about abortion system of Nepal.

-86.66% of ANC respondents had good knowledge about ANC check up service.

-96% respondents had knowledge about tetanus vaccine and 90% respondents

consumed vitamin A after Pregnancy.

-93.99% respondents were satisfied with the service provided by health

institutions.

-66% of respondents delivered baby in health institutions among them 33.33% were influenced by FCHVs.

-18% of respondents faced different reproductive problem after delivery.

-84% respondents were satisfied towards service provided by FCHVs and 96% were satisfied towards service of health institutions.

Recommendations:

Related to further research: Similar research Should be conducted.

Related to concern organization: No.

Only general: No.

Super visor: Raj Kumar Aryal

4.6 Title: Knowledge and attitude towards STIs and HIV/AIDS among
  secondary schools adolescents

Investigator: Baburam Bhattarai   Viva Date: 2072-12-19

Objectives:

-To study the socio-economic and demographic background of respondents and their parents.

-To identify the knowledge and preventive measures of HIV/AIDS among the schools-adolescents.

-To examine their attitudes and views   towards HIV/AIDS and STIs infected persons in their community.

Methodology:

Research Design: Descriptive

Study Area: Secondary Schools of Banganga Municipality

Populations: 388 students (class 9 and 10)

Sample size: 172 students

Sampling procedure: purposive sampling

Instrument/Tools: Questionnaire

Sources of data: Primary and secondary

Data tabulation and analysis method: Manual

Conceptual framework:

Sexual factors   Teachers and friends

Social factors   Family education

Religious factors   Teaching items

Economics factors   Means of media

Main findings:

-Most of the male about 58% are from age 15 to 19 years. Most of the female about 63%are of age 15 to 19 years.

-Brahmin constitutes majority with around 42% of the respondents followed by chhetri around 24%.

-48% of the respondents father's are engaged in agriculture occupation followed by

around 37% are engaged in service

-Below 15 years 95% of the respondents have knowledge of STIs. Between 15 to 19 years 95% of the respondents have knowledge of STIs.

-Below 15 years around 48% of the respondents have knowledge of HIV/AIDS between

15 to19 years 73% of the respondents have knowledge of HIV/AIDS.

-Below 15 years who said unprotected sex is the way of transmission of HIV/AIDS

is higher around 48% between 15 to19 years who said unprotected sex is the way of   transmission of HIV/AIDS is higher around 55%.

-Below 15 years who said sex with faith persons is higher with around 33% between 15 to 19 years who said do not have sex at all is higher with 64%.

-Below 15 years age who said radio is higher sources of information with 40% and between 15 to19 years of age TV is the higher sources of information with 41%

Recommendations:

Related to further research: similar kind of research should be conducted of school going Adolescents.

Related to concern organization: No Only general: No.

supervisor: Prabhat Bikram kshetri

4.7 Title: Maternal health care situation in Banganga Municipality

Investigator: Trishna Tiwari   Vivs Date: 2072-12-19

Objectives:

-To find out the socio-economic and demographic characteristics of the   family.

-To identify the antenatal care, delivery care and postnatal care practices in the study area.

Mehodology:

Research Design: Descriptive

Study area: Banganga Municypality ward no. 15

Population: 339 population with 166 household

Sample size: 73 respondents

Sampling procedure: Convenience sampling

Instruments/Tools: Interview schedule

Sources of Data: Primary and secondary

Data tabulation and analysis method: Manual

Conceptual framework:

 Demographic variables

  -Age at marriage

  -Age at childbirth

 Socio-economic variables

  -Educational/occupational

  -Knowledge and accessibility of health services

   Antenatal care

   Place of delivery

   Delivery kit

   Postnatal care

   TT vaccination

   Nutritional status

Main findings:

-The population less than 14 years and 60 years and above 45.4% and 7% respectively.

-About 59% respondent involved in agriculture sector 19.1% labor and only 4.1%
 are involve in service sector.

- 71.2% respondent got married in age 15-19 and only 2.7% got married in 25 years above.

-41% respondents have received antenatal check up and about 59% have not received this services

-40% of the respondents visited with health professional after second month's
conception.

-34% respondents received TT vaccination. 27.4% respondent have taken iron, folic acid tablets during last pregnancy.

-About 61% respondent took more than usual food during pregnancy.

-89% respondent delivered their baby in their home and only 11% delivered in the
health facility.

-67% respondents of delivers were assisted by relatives and friends and about 18%
by health assistance and 8% were TBA 7% of them were not assisted by anyone.

-38.5% respondent used blade for cut the umbilical cord.

-34% of the respondent had problem after delivery. 27% respondents had checked
on their health after delivery.

Recommendations:

Related to further research:

Similar research should be conducted in backward community.

Related to concern organization: No.

Only general: No

Supervisor: Raj Kumar Aryal

4.8 Prevalence of Uterine Prolapsed Among Married Women in Banganga
 Municipality, Kapilvastu.

 Investigator: Radha Gautam   **Viva Date: 2074-12-16**

 Objectives :

   -To identify demographic and socio-economic status of married women in Banganga Municipality.

   -To identify the ethnicity and educational level of Uterine prolapsed women.

   -To find out the knowledge treatment practices of women for Uterine prolapsed in find out cases.

Methodology:

        Research Design: Descriptive

        Study Area : Banganga Municipality Ward No. 6

        Population :   1606 population with 260 households

        Sample size :   104 respondents

        Sampling procedure: Purposive sampling

        Instruments/tools: Interview schedule

        Sources of data: Primary and Secondary

        Data tabulation and analysis method: Manual

        Conceptual framework:

                Identification of variables

                      a) Dependant variables

                          1) Uterine prolapse

                      b) Independent variables

                          1) Age

                          2) Ethnicity

                          3) Parity

                          4) Education

                          5) Occupation

Main findings:

- Among all respondents 71.15 percent of respondent were found housewife while only 4.81 percent of respondents were involved in business work, similarly 15.38 percent of respondents involved in labor work and 8.66 percent of respondent were involved in service.
- Higher proportion of respondents (66.35 percent) were literate, and 33.65 percent were illiterate.
- 48.08 percent respondents were conceived 3-5 times while 8.65 percent respondents were conceived more than 9 times. Likewise 29.81 percent respondents were conceived 6-9 times and 13.46 percent of respondents conceived 1-2 times.
- Among all respondents 47.12 percent of respondents were found miscarriaged
- 71.15 percent of respondents have not done abortion
- Out of 104 respondents, 20.2 percent of respondents (21 women) have Uterine prolapsed problem
- Out of the suffered cases, 38.1 percent respondents used ring pressary, 28.57 percent of respondents treated this problem by regular check up, 23.81 percent of respondents treated this problem by hysterectomy (surgical operation).

Recommendations:

        Related to further research : Similar research should be conducted in illiterate and backward community.

Supervisor: Raj Kumar Aryal

5   Conclusion and Recommendations

Conclusions and recommendations have based on the study have been mentioned in the following sections.

5.1   Conclusions

This is an attempt ever made to review and document the theses prepared by the
dissertant students in Master's Degree in health education. Eight theses have beenreviewed and their summary traced out.
The study aimed at preparing a documents on the abstract of Master degree theses done by the in health education in
Siddhartha Campus. The methodology used in this study is mainly based on desk study. The abstract has been illustrated

under eight topics. Elderly people health, midday meal, personal hygiene, drinking water and sanitation, feeding practice and nutritional status, safe motherhood, STIs and HIV/AIDS and maternal health has been the area of theses.

Purposive and convenience sampling are mostly used by the investigators. However simple random sampling and systematic sampling are also being used by them. Almost all theses are based on primary and secondary data. Interview schedule, observation checklist and questionnaire are main instruments for data collection. All the theses are manually tabulated and analyzed. Among them 50% theses have conceptual framework and 50% don't have conceptual framework. The findings are basically based on descriptive data. The recommendations furnished by the investigators are not specified and defined as well. Finally, there enough area for improvement in the technical as well as the academic aspects of the theses prepared by the students in health education.

5.2   Recommendations
-Theses research students should be encouraged to select and carry on their studies in emerging fields of health education.
-Application of statistical tools should also be kept in mind to ensure validity and reliability of the research methodologies and the findings.
-More participatory and emerging methodologies such as ethnomethodologies and appraisal method should be used, so as to make the study more competitive and reliable.
-There is further need of teaching comprehensive research methodology and orientation in the department.

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स्नातक तहको शिक्षाशास्त्र सङ्कायका ऐच्छिक नेपाली विषयका विद्यार्थीले अभ्यास शिक्षणमा प्रयोग गरेका पाठयोजनाको तुलनात्मक विश्लेषण

दिल बहादुर श्रेष्ठ

सार-सङ्क्षेप

प्रस्तुत अध्ययन हाल त्रिभुवन विश्वविद्यालयका शिक्षाशास्त्र सङ्काय तेस्रो वर्षका विद्यार्थीले अभ्यास शिक्षणमा निर्माण तथा प्रयोग गरेका पाठयोजना त्रिभुवन विश्वविद्यालयले निर्धारण गरेको ढाँचा र मापदण्ड अनुरूप भए-नभएको पत्ता लगाउनुमा केन्द्रित रहेको छ । यस क्रममा निर्धारित समस्या समाधानका निम्ति कपिलवस्तु जिल्लाभित्रका त्रिभुवन विश्वविद्यालयबाट सम्बन्धन लिई स्नातक तहमा शिक्षाशास्त्र सङ्कायका कक्षा सञ्चालनमा रहेका सातवटा क्याम्पसबाट यादृच्छिक नमुना छनोट विधिका आधारमा छनोटमा परेका प्रतिनिधि विद्यार्थी छनोटका बाह्य परीक्षकद्वारा मूल्याङ्कन गरिएको पाठयोजना सङ्कलन तथा तिनको विश्लेषण गरी निष्कर्ष प्रतिपादन गरिएको छ । निष्कर्ष अनुसार नीतिगत तथा कार्यगत पक्षमा देखापरेका समस्या समाधानका लागि सुझाव समेत प्रस्तुत गरिएको छ ।

मुख्य शब्दहरू : यादृच्छिक नमुना छनोट, जनसंख्या, चर, बाह्य परीक्षक,

विषयप्रवेश

प्रस्तुत अध्ययन हाल त्रिभुवन विश्वविद्यालयको शिक्षाशास्त्र सङ्कायका स्नातक तहका विद्यार्थीहरूले अभ्यास शिक्षणका क्रममा निर्माण तथा प्रयोग गरेका पाठयोजना विश्वविद्यालयले निर्धारण गरेको ढाँचा र मापदण्ड अनुरूप भए-नभएको पत्ता लगाउनुमा केन्द्रित रहेको छ । यसका लागि प्रस्तुत अध्ययनमा "स्नातक तहको शिक्षाशास्त्र सङ्कायका ऐच्छिक नेपाली विषयका विद्यार्थीहरूले अभ्यास शिक्षणमा प्रयोग गरेका पाठयोजना"लाई जनसङ्ख्या र "ती पाठयोजनाको तुलनात्मक विश्लेषण"लाई चरका रूपमा ग्रहण गरिएको छ । निर्धारित समस्या समाधानका निम्ति कपिलवस्तु जिल्लाभित्रका त्रिभुवन विश्वविद्यालयबाट सम्बन्धन लिई स्नातक तहमा शिक्षाशास्त्र सङ्कायका कक्षा सञ्चालनमा रहेका सिद्धार्थ क्याम्पस, बाणगङ्गा, कपिलवस्तु बहुमुखी क्याम्पस, तौलिहवा, बाणगङ्गा बहुमुखी क्याम्पस, लौगाई, गौतम बुद्ध बहुमुखी क्याम्पस, गोरुसिङ्गे, बुद्धभूमि क्याम्पस, बरकुलपुर, नेपाल आदर्श बहुमुखी क्याम्पस, शिवपुर र फलाहारीबाबा बहुमुखी क्याम्पस, महाराजगञ्ज गरी जम्मा सातवटा क्याम्पसबाट यादृच्छिक नमुना छनोट विधिका आधारमा छनोटमा परेका प्रतिनिधि विद्यार्थी छनोटका बाह्य परीक्षकद्वारा मूल्याङ्कन गरिएको पाठयोजना सङ्कलन तथा तिनको विश्लेषण गरी निष्कर्ष प्रतिपादन गरिएको छ ।

प्रस्तुत अध्ययनले त्रिविको पाठ्यक्रम अनुसार अभ्यास शिक्षण गर्ने विद्यार्थी तथा गराउने शिक्षकका साथै नीति निर्माणमा सरोकार राख्ने पक्षलाई समेत मार्गनिर्देशन अपेक्षा लिइएको छ ।

१ पाठयोजनाको परिचय र औचित्य

शिक्षकले कक्षाकोठामा प्रवेश गर्नुपूर्व नै सो दिन शिक्षण गर्न छनोट गरेको पाठ्यवस्तुको प्रभावकारी शिक्षणका लागि बनाएको दैनिक शैक्षिक योजना नै पाठयोजना हो । यसलाई शिक्षकको शिक्षण गतिविधिलाई व्यवस्थित, गत्यात्मक र सुसङ्घठित बनाउने महत्त्वपूर्ण योजना मानिन्छ (शर्मा र पौडेल, २०७० : ३२९) । नेपालमा कलेज अफ एजुकेसन (२०१३) को स्थापना भएदेखि नै शिक्षण सिकाइ क्रियाकलापलाई प्रभावकारी बनाउन पाठयोजनाको आवश्यकता र व्यवस्थामा जोड दिइएको पाइन्छ (आचार्य र पौडेल, २०७३ : २४) । परम्परागत शिक्षा प्रणाली अनुसार स्वविवेक र अनुभवका भरमा तालिम अप्राप्त शिक्षकले शिक्षण गर्ने परिपाटीलाई निरुत्साहित गर्न नेपालमा कलेज अफ एजुकेसन बोर्ड (२०१३) को गठन भएदेखि पाठयोजना निर्माण गरी योजनाबद्ध शिक्षणमा जोड दिइएको हो । शिक्षाशास्त्र अध्ययन संस्थानको स्थापना भई बि.सं. २०४३ मा त्रिभुवन विश्वविद्यालयको शिक्षाशास्त्र सङ्कायमा परिणत भएदेखि वर्तमान अवस्थासम्म आइपुग्दा अभ्यास शिक्षण कार्यक्रमलाई विभिन्न किसिमले महत्त्व दिँदै आइएको छ (अधिकारी, २०६६/६७ : ३६१) । प्रवीणता प्रमाण पत्र तह (उच्च

माध्यमिक शिक्षा हुँदै हाल विद्यालय शिक्षा तहपार), स्नातक तह, स्नातकोत्तर सबै तहका सबै विषयमा अभ्यास शिक्षणका क्रममा पाठयोजना निर्माणलाई अनिवार्य बनाइएको छ । विभिन्न शैक्षणिक योजनाहरूमध्ये पाठयोजनाको तयारीले शिक्षकलाई सम्बन्धित दिनमा आफू के-कति पाठ्यवस्तु, के-कस्तो शिक्षण सामग्री र शिक्षण विधिको प्रयोग गरी के-कस्ता उद्देश्यमा केन्द्रित रही शिक्षण गर्ने भन्ने मार्गनिर्देश गर्दछ ।

अभ्यास शिक्षणका क्रममा विद्यार्थीद्वारा निर्मित पाठयोजनालाई नै आधार बनाएर कुनै शोध गरिएको भने फेलापरेको छैन । यसर्थ, विद्यार्थीहरूद्वारा निर्माण तथा प्रयोग गरिएका पाठयोजनालाई पाठ्यक्रममा निर्देशित ढाँचासँग तुलना गरी तिनको अवस्था निर्धारण तथा विषयवस्तु सम्बद्ध नवीनतम ज्ञानको प्रसारणका दृष्टिले प्रस्तुत अध्ययन औचित्यपूर्ण रहेको छ ।

२ पाठयोजनाको सङ्कलन तथा अध्ययन विधि

प्रस्तुत अध्ययन क्षेत्रकार्य तथा पुस्तकालयीय अध्ययनमा आधारित गुणात्मक अध्ययन हो । यस अध्ययनमा कपिलवस्तुभित्रका स्नातक तहका शिक्षाशास्त्र सङ्कायका कक्षा सञ्चालित क्याम्पसहरूबाट यादृच्छिक नमुना छनोटका आधारमा छनोटमा परेका ५० जना प्रतिनिधि विद्यार्थीहरूको बाह्यपरीक्षकद्वारा मूल्याङ्कन गरिएका पाठयोजनाको मात्र अध्ययन तथा विश्लेषण गरी निष्कर्ष प्रतिपादन गरिएको छ । यस क्रममा सङ्कलित समग्रीलाई त्रिविद्वारा शिक्षाशास्त्र सङ्कायको स्नातक तहको पाठ्यक्रममा निर्धारित पाठयोजनाको ढाँचाका आधारमा तालिकीकरण, वर्गीकरण र तुलना गरी विश्लेषण गरिएको छ ।

३ सङ्कलित सामग्रीको अध्ययनबाट प्राप्त नतिजा र त्यसको विश्लेषण

प्रस्तुत अध्ययनमा सङ्कलित सामग्रीलाई पाठयोजनाको शीर्ष भाग र अङ्गहरूको व्यवस्थापन जस्ता दुई पक्षमा विभाजन गरी अध्ययनबाट प्राप्त नतिजाको विश्लेषण गरिएको छ ।

३.१ शीर्ष भागका आधारमा सङ्कलित पाठयोजनाको विश्लेषण

पाठयोजनाको शीषभाग अन्तर्गत अभ्यास शिक्षणमा संलग्न विद्यार्थीको नाम, सहयोगी विद्यालय, मिति, तह, कक्षा, घण्टी, विद्यार्थी सङ्ख्या, विषय, एकाइ, पाठ शीर्षक, पाठ्यवस्तु सम्बन्धी पृष्ठभूमिगत जानकारी पर्दछन् । तीमध्ये निर्धारित प्रतिनिधि विद्यार्थीहरूबाट सङ्कलित पाठयोजनाको शीर्ष भागमा तपसिलका पृष्ठभूमिगत जानकारी प्रयोग गरिएको छ ।

तालिका संख्या-१
पाठयोजनाको शीर्ष भागमा प्रयुक्त पृष्ठभूमिगत जानकारी प्रयोग अवस्था

शीर्षक	उल्लेख गरिएका पाठयोजना	उल्लेख नगरिएका पाठयोजना
विद्यार्थी शिक्षककको नाम	४३	७
सहयोगी विद्यालय	४३	७
मिति	५०	-
कक्षा	५०	-
घण्टी	५०	-
विद्यार्थी सङ्ख्या	३४	१६
विषय	५०	-
एकाइ	२१	२९
विधा	४६	४
पाठ शीर्षक	५०	-
पाठ्यवस्तु	५०	-

माथिको तालिकामा जिल्लाभित्रका शिक्षाशास्त्र सङ्काय सञ्चालित ७ वटा क्याम्पसका जम्मा ५० जना विद्यार्थीका पाठयोजनाको तुलना प्रस्तुत गरिएको छ । तिनमा पाठयोजनाको पृष्ठभूमि सम्बन्धी सूचना प्रयोगमा विविधता रहेको पाइन्छ । तीमध्ये ४३ जना विद्यार्थीले मात्र पाठयोजनामा छात्र शिक्षक र सहयोगी विद्यालयको नाम, ३४ जनाले विद्यार्थी सङ्ख्या, २१ जनाले एकाइ र ४६ जनाले मात्र विधा उल्लेख गरिएका छन् । मिति, कक्षा, घण्टी, विषय, पाठशीर्षक र पाठ्यवस्तु भने सङ्कलित सबै अर्थात् पचासवटै पाठयोजनामा उल्लेख गरिएको छ । यसबाट विद्यार्थीहरू मात्र नभएर सूक्ष्म शिक्षण गराउने शिक्षकहरूमा पनि पाठयोजनाको पृष्ठभूमिगत जानकारी प्रयोगमा एकरूपता रहेको पाइँदैन ।

३.२ अङ्गहरूको आधारमा सङ्कलित पाठयोजनाको विश्लेषण

त्रिभुवन विश्वविद्यालय लगायत विभिन्न विश्वविद्यालयले शिक्षाशास्त्र सङ्कायका विद्यार्थीका लागि अभ्यास शिक्षणका क्रममा पाठयोजनाका अङ्ग अन्तर्गत विशिष्ट उद्देश्य, शिक्षण सामग्री, शिक्षण सिकाइ क्रियाकलाप, मूल्याङ्कनलाई अनिवार्य र गृहकार्यलाई ऐच्छिक अङ्गका रूपमा छनोट गरेको छ । प्रस्तुत अध्ययनमा पाठयोजनाका यिनै अङ्गहरूका आधारमा सङ्कलित सामग्रीको अध्ययन तथा विश्लेषण गरिएको छ ।

३.२.१ विशिष्ट उद्देश्यका आधारमा सङ्कलित पाठयोजनाको विश्लेषण

विशिष्ट उद्देश्य निर्धारण गर्दा पाठ्यक्रममा निर्धारित विषय र तहगत साधारण उद्देश्य, पाठको प्रकृति, विद्यार्थीको पूर्वभाषिक पृष्ठभूमि, कक्षाको वातावरण आदिलाई ध्यान दिनु पर्दछ (बन्धु र अन्य, २०६७ : २९६) । पाठ्यक्रममा उल्लेख गरिएका लक्ष्य तथा उद्देश्य प्राप्तिका निर्धारित पाठ्यवस्तुको प्रभावकारी, वैज्ञानिक, उद्देश्यपूर्ण र गतिशीत शिक्षण सिकाइका लागि छनोट गरिने विशिष्ट उद्देश्यमा निम्नलिखित विशेषताहरू हुनु पर्ने उल्लेख गरेको पाइन्छ :

१ विशिष्ट प्रकृतिको हुनु   २ मापनीय   ३ प्राप्त गर्न सकिने
४ यथार्थ   ५ समय सीमामा आबद्ध   ६ स्पष्ट
७ सार्थक   ८ व्यावहारिक   ९ विद्यार्थी केन्द्रित

प्रस्तुत शोधका सन्दर्भमा सङ्कलन गरिएका पाठयोजनाहरूमध्ये अधिकांशमा दुई-दुईवटा विशिष्ट उद्देश्य प्रयोग गरिए पनि कम्तीमा एउटादेखि बढीमा छवटासम्म विशिष्ट उद्देश्यहरू उल्लेख गरिएका छन् । उक्त सङ्कलित पाठयोजनामा विशिष्ट उद्देश्य अन्तर्गत प्रयोग गरिएका क्रियापदलाई यस प्रकार रहेका छन् ।

<div align="center">

तालिका सङ्ख्या – २
पाठयोजनामा प्रयुक्त विशिष्ट उद्देश्यको प्रयोग अवस्था

</div>

उपयुक्त क्रियापद	अनुपयुक्त क्रियापद	युगल क्रियापद
अन्तर बताउन, अर्थ बताउन, उदाहरण दिन, उपाय बताउन, कारण बताउन, टिपोट गर्न, खाली ठाउँ भर्न, वर्णन गर्न, परिभाषा दिन, प्रकार बताउन, सस्वरवाचन गर्न, व्याख्या गर्न, बोधमूलक प्रश्नको उत्तर भन्न, लयात्मक वाचन गर्न, वाक्यमा प्रयोग गर्न, विशेषता बताउन,	भावबोध गर्न, (प्रयोगकर्ता ४जना) पढेर बुझ्न, (प्रयोगकर्ता २ जना) थाहा पाउन, (प्रयोगकर्ता २ जना)	परिचय दिन र वाल्यकालको स्थिति बताउन, (प्रयोगकर्ता १ जना), अर्थ बताउन र वाक्यमा प्रयोग गर्न, (प्रयोगकर्ता ३ जना)

शुद्ध उच्चारण गर्न,			

माथिको तालिकामा प्रस्तुत तथ्याङ्क अनुसार ४ जनाले भावबोध गर्न, २ जनाले पढेर बुझ्न र २ जनाले थाहा पाउन जस्ता अमापनीय क्रियापद प्रयोग गरी उद्देश्य निर्माण गरेको पाइन्छ । यस्ता क्रियापद प्रयोगले उद्देश्य अमापनीय, अस्पष्ट र अव्यावहारिक हुन गई विशिष्ट प्रकृतिको हुन नसकेको देखिन्छ । पाठयोजना निर्माण तथा शिक्षण सिकाइका लागि यस्ता उद्देश्य अनुपयुक्त मानिन्छन् । यसैगरी १ जनाले परिचय दिन र बाल्यकालको स्थिति बताउन तथा ३ जनाले अर्थ बताउन र वाक्यमा प्रयोग गर्न जस्ता दुई कार्यलाई जनाउने युगल क्रियापदको प्रयोग गरी उद्देश्य निर्माण गरेका छन् । यस्ता क्रियापदलाई छुट्टा-छुट्टै प्रयोग गरी विशिष्ट उद्देश्य निर्माण गर्नु उपयुक्त हुन्छ ।

३.२.२ शिक्षण सामग्रीका आधारमा सङ्कलित पाठयोजनाको विश्लेषण

पाठ्यक्रमले निर्देशन गरेका लक्ष्य र उद्देश्य पूरा गर्न शिक्षण सिकाइ क्रियाकलापलाई प्रभावकारी, व्यावहारिक र विद्यार्थीका सिकाइ उपलब्धिलाई दिगो बनाउन शिक्षण सामग्रीको उपयोग गरिन्छ । यसले शिक्षण सिकाइ क्रियाकलापको प्रस्तुतिलाई रोचक बनाउनुका साथै कम समयभित्र सिकारुलाई विषयवस्तु बारे सही धारणा प्रदान गर्न सहयोग गर्दछ (शर्मा, २०६० : ९१) । प्रस्तुत अध्ययनका क्रममा सङ्कलित पाठयोजनामा उल्लेख गरिएका शिक्षण सामग्री विवरण तपसिल बमोजिम रहेको छ ।

तालिका सङ्ख्या-३
पाठयोजनामा प्रयुक्त शिक्षण सामग्रीको प्रयोग अवस्था

क्र.सं.	शिक्षण सामग्रीको प्रकृति	शिक्षण सामग्रीको नामावली	प्रयोका सङ्ख्या	प्रयोगकर्ता सङ्ख्या
१	दैनिक प्रयोग गरिने सामग्रीको प्रयोग अवस्था	चक/मार्कर-डस्टर	५०	दैनिक प्रयोगका सामग्री मात्र प्रयोग गर्ने ६ जना
		पाठ्यपुस्तक	५०	
		कालोपाटी	५०	
		पाठयोजना	२३	
२	पाठ्यवस्तु सम्बद्ध सामग्री	शब्दपत्ती	४४	पाठ्यवस्तु सम्बद्ध सामग्री बिना अध्यापन गर्ने ५ जना
		शब्दार्थपत्ती	३७	
		वाक्यपत्ती	७	
		बुँदा सूची	४	
		तालिका सूची	६	
		चित्र/तस्विर	२४	
		रेखाचित्र	३	
		बुँदा सूची	१८	
३	सहयोगी सामग्री	गोजीतालिका	४४	पाठ्यवस्तु सम्बद्ध सामग्री बिना सहयोगी सामग्री प्रयोग गर्ने ३ जना
		फ्लानिन पाटी	४६	

माथिको तालिकामा प्रस्तुत तथ्याङ्क अनुसार चक/मार्कर-डस्टर, पाठ्यपुस्तक, कालोपाटी र पाठयोजनालाई दैनिक प्रयोजनका सामग्री अन्तर्गत राखिएको छ । यस्ता दैनिक प्रयोजनका सामग्री शतप्रतिशत विद्यार्थीले आफ्ना पाठयोजनामा उल्लेख गरेको पाइन्छ । यीमध्ये ६ जना विद्यार्थीहरूले दैनिक प्रयोजनका सामग्री मात्र प्रयोग गरेका छन् । पाठयोजना निर्माणमा यस्ता सामग्रीलाई आधारभूत शिक्षण सामग्री मानिने हुँदा यस्ता समग्रीको उल्लेख गर्नु पर्दैन भन्ने मत पनि पाइने गर्दछ । यद्यपि, यस्ता सामग्रीलाई सङ्क्षेपमा प्रस्तुत गर्नु उचित हुन्छ । यस्तै जम्मा ५० जना विद्यार्थीमध्ये ४४ जनाले शब्दपत्ती, ३७ जनाले शब्दार्थपत्ती, २४ जनाले चित्र वा तस्विर, २३ जनाले पाठयोजना, १८ जनाले बुँदा सूची, ७ जनाले वाक्यपत्ती, ६ जनाले तालिका सूची, ४ जनाले बुँदा सूची र ३ जनाले रेखाचित्र जस्ता पाठ्यवस्तु सम्बद्ध सामग्री प्रयोग गरेको पाइन्छ । यस्ता सामग्री प्रयोगमा विविधता देखिनु यथोचित रहे पनि ५ जनाले पाठ्यवस्तु सम्बद्ध सामग्रीविना नै अध्यापन गरेको पाइन्छ । यस्तो शिक्षण प्रभावहीन हुने गर्दछ । यसैगरी ५० जनामध्ये ४४ जनाले गोजीतालिका, ४६ जनाले फ्लाटिनपाटी जस्ता सहयोगी सामग्री प्रयोग गरेका छन् । तीमध्ये २ जना विद्यार्थीले पाठ्यवस्तु सम्बद्ध सामग्री प्रयोग नै नगरी दैनिक प्रयोजनका सामग्रीका आधारमा कक्षा शिक्षण गरेको पाइन्छ । ती ६ जनामध्ये २ जनाले फ्लाटिनपाटी र ३ जनाले गोजीतालिकामा प्रस्तुत गर्ने पाठ्यवस्तु सम्बद्ध सामग्रीविना नै ती सहयोगी समग्री उल्लेख गरेका छन् । पाठ्यवस्तु सम्बद्ध सामग्रीको छनोट तथा निर्माणमा अधिकांश विद्यार्थीले शब्दपत्ती र शब्दार्थपत्तीमा जोड दिएका छन् भने निकै कम विद्यार्थीले तालिका सूची र रेखाचित्रको प्रयोग गरेको पाइन्छ । शिक्षण सिकाइ क्रियाकलापलाई प्रभावकारी र विद्यार्थीका सिकाइ उपलब्धिलाई व्यावहारिक तथा दिगो बनाउन सामग्री छनोट, निर्माण र प्रयोगमा पाठ्यवस्तु सापेक्ष विविधता अपनाउनु उपयुक्त मानिन्छ ।

३.२.३ शिक्षण सिकाइ क्रियाकलापका आधारमा सङ्कलित पाठयोजनाको विश्लेषण

पाठ्यक्रमले निर्देशन गरेका लक्ष्य र उद्देश्य पूरा गर्न निर्धारित विशिष्ट उद्देश्य अनुकूल शिक्षण सिकाइ क्रियाकलापलाई तिन चरणमा विभाजन गरिएको पाइन्छ । यस अन्तर्गत सिकारु मैत्री, प्रभावकारी र व्यावहारिक बनाउन उत्प्रेरणामूलक कार्यको चरण, विषयवस्तुको प्रस्तुति तथा छलफल कार्यको चरण र अभ्यास तथा पृष्ठपोषण प्रदान कार्यको चरण पर्दछन् । यस अन्तर्गत प्रश्नोत्तर, छलफल, प्रदर्शन, अवलोकन, समस्या समाधान, खोज, अभिनय, परियोजना, क्षेत्रभ्रमण, प्रयोगात्मक, आगमन लगायतका विद्यार्थी केन्द्रित शिक्षण विधिहरूको प्रयोग गरिन्छ । शिक्षण सिकाइ क्रियाकलापले पाठ्यक्रमले तोकेका लक्ष्य र उद्देश्य पूरा गर्नका शिक्षक र विद्यार्थीद्वारा विद्यालयभित्र र बाहिर गरिने सम्पूर्ण क्रियाकलापलाई जनाउँदछ (खनाल र अन्य, २०७५ : २०२) । प्रस्तुत अध्ययनका सन्दर्भमा सङ्कलित पाठयोजनामा प्रस्तुत शिक्षण सिकाइ क्रियाकलापको विश्लेषण यस प्रकार गरिएको छ ।

तालिका सङ्ख्या-४
पाठयोजनामा प्रयुक्त शिक्षण सिकाइ क्रियाकलापको प्रयोग अवस्था

क्र.सं.	शि.सि.क्रि.का चरण	शि.सिकाइ क्रियाकलाप	क्रियाकलाप	प्रयोक्ता वि.सं.
१	उत्प्रेरणामूलक कार्य	पाठ्यवस्तु असम्बद्ध	चुट्किला सुनाउने,	५
			गीत गाउन लगाउने,	२
			छोटो सन्देशमूलक कथा सुनाउने,	१
		पाठ्यवस्तु सम्बद्ध	पूर्वपाठको स्मरण गराउने,	२२
			पाठ्यवस्तुमा ध्यान केन्द्रित गराउने,	११
			बोधमूलक प्रश्न सोधी छलफल गराउने,	७
			समूहमा विभाजन गरी प्रतिस्पर्धा गराउने,	१
२	विषयवस्तुको	विद्यार्थी केन्द्रित	सस्वरवाचन गर्न लगाउने	६

	प्रस्तुति तथा छलफल		समस्या दिई समाधान गर्न लगाउने	१
			पाठबाट कठिन शब्द टिपोट गर्न लगाउने,	८
			कठिन शब्दको अर्थ भन्न लगाउने	१२
			कठिन शब्दलाई वक्यमा प्रयोग गर्न लगाउने	२
			सामूहिक र व्यक्तिगत रूपमा लयात्मक वाचन गर्न लगाउने,	९
			उदाहरण प्रस्तुत गर्न लगाउने	५
			कठिन शब्दहरूको सूची बनाउन लगाउने	५
		शिक्षक केन्द्रित	अनुच्छेद आफैले वाचन गरेर सुनाउने	६
			कठिन शब्दको अर्थ भनिदिने	४
			उदाहरण सहित प्रस्ट पारिदिने	६
			ध्यानपूर्वक सुन्न लगाउने	७
			उत्तर बताइदिने	३
			शिक्षक आफैँले बताइदिने	२
३	अभ्यास तथा पृष्ठपोषण	व्यक्तिगत	नजानेमा आंशिक सङ्केत गरी समस्या पत्ता लगाउन पृष्ठपोषण प्रदान गर्ने	३३
		सामूहिक	समूहमा छलफल गरी समस्या पत्ता लगाउन सहजकर्ताको भूमिका खेल्ने,	१३

स्रोत : स्थलगत सर्वेक्षण २०७४

माथिको तालिकामा प्रस्तुत तथ्याङ्कको अनुसार विद्यार्थीहरूले अभ्यास शिक्षणका क्रममा पाठ्यवस्तु सम्बद्ध र असम्बद्ध उत्प्रेरणामूलक कार्यद्वारा आफ्नो कक्षा आरम्भ गरेको पाइन्छ । पचास जना विद्यार्थीमध्ये ५+२+१ गरी जम्मा आठ जनाले पाठ्यवस्तु असम्बद्ध र २२+७+१+१ गरी जम्मा ३१ जनाले पाठ्यवस्तु सम्बद्ध उत्प्रेरणामूलक कार्य उल्लेख गरेका छन् । तीमध्ये कुनै चुट्किला, गीत वा कथा सुनाउने भनी अस्पष्ट उल्लेख गरेकाले ती क्रियाकलाप उत्प्रेरणामूलक भए-नभएको प्रस्ट हुन सकेको छैन । यसैगरी २२ जना विद्यार्थीले पूर्वपाठ स्मरण गराउने र ११ जनाले पाठ्यवस्तुमा ध्यान केन्द्रित गराउने भनी उल्लेख गरे पनि उक्त कार्य के-कसरी सम्पन्न गर्ने भन्ने प्रस्ट नभएकाले उक्त कार्य पनि अमूर्त र अव्यावहारिक हुन गएको छ । यसबाट शिक्षण अभ्यासका क्रममा ५+२+१+२२+११ गरी जम्मा ४१ अर्थात् ८२ प्रतिशत विद्यार्थीले शिक्षण सिकाइ क्रियाकलापमा उत्प्रेरणामूलक कार्यको उपयुक्त प्रयोग गर्न सकेको देखिँदैन ।

जम्मा ५० जना विद्यार्थीहरूमध्ये ६+१+६+१२+२+५+५+२+५ जम्मा ४४ जनाले आंशिक रूपमा आफ्नो पाठयोजनामा विद्यार्थी केन्द्रित शिक्षण सिकाइ क्रियाकलापलाई समावेश गरेको पाइन्छ । यीमध्ये ६ जनाको पाठयोजना नितान्त शिक्षक केन्द्रित क्रियाकलापमा सीमित रहेका छन् । वर्तमान अवस्थामा शिक्षण गर्दा समेत वाचन गरेर सुनाउने, अर्थ भनिदिने, सुन्न लगाउने, उत्तर बताइदिने, पढेर सुनाउने जस्ता कोरा व्याख्यानमूलक शिक्षण सिकाइ क्रियाकलापको प्रयोग गर्नु उपयुक्त मानिँदैन । यसर्थ, प्रभावकारी शिक्षण सिकाइका लागि यी क्रियाकलापलाई पाठ्यवस्तुको प्रकृति अनुसार आवश्यक स्थानमा आंशिक रूपमा प्रयोग गर्नु वाञ्छनीय हुन्छ । यसैगरी पचासमध्ये ३३ जनाले व्यक्तिगत रूपमा र १३ जनाले सामूहिक रूपमा गरी जम्मा ४६ जनाले मात्र शिक्षण सिकाइ क्रियाकलापको अन्तिम चरणका रूपमा गरिने अभ्यास तथा पृष्ठपोषणका क्रियाकलापलाई आफ्नो पाठयोजनामा समेटेको र ४ जनाको पाठयोजनामा अभ्यास तथा पृष्ठपोषणका क्रियाकलापलाई समावेश गरिएको छैन । उपचारात्मक शिक्षणका लागि अभ्यासमा आधारित शिक्षण र सुधारका लागि पृष्ठपोषण प्रयोग गर्नु आवश्यक मानिन्छ ।

३.२.४ मूल्याङ्कनका आधारमा सङ्कलित पाठयोजनाको विश्लेषण

शिक्षण सिकाइ क्रियाकलापपछि विद्यार्थीमा अपेक्षित ज्ञान, सिप र अभिवृत्तिमा आधारित उपलब्धि हासिल भए-नभएको पत्ता लगाउन, पाठ्यक्रमको प्रभावकारिता निर्धारण गर्न, उत्पादित शैक्षिक जनशक्तिको भविष्यवाणी गर्न र विद्यार्थीले हासिल गरेका सिकाइ उपलब्धिलाई के-कसरी दिगो र व्यवहारयोग्य बानाउन सकिन्छ भन्ने पत्ता लगाई आवश्यक पृष्ठपोषण प्रदान सहित सुधारमूलक तथा उपचारात्मक शिक्षण गर्नका लागि मूल्याङ्कनको आवश्यकता पर्दछ । शिक्षकलाई जवाफदेही बनाउने सबैभन्दा बढी प्रचलित संयन्त्र औपचारिक मूल्याङ्कन हो (युनेस्को, सन् २०१७ : २५) । यस अध्ययनमा सङ्कलित पाठयोजनामा मूल्याङ्कनमा प्रयोग गरिएका प्रश्नहरू यस प्रकार रहेका छन् :

तालिका सङ्ख्या – ५
पाठयोजनामा प्रयुक्त मूल्याङ्कनको तुलनात्मक विश्लेषण

क्र. सं.	मूल्याङ्कनको प्रकृति	मूल्याङ्कनका प्रश्नहरू
१	ज्ञानमूलक	नामपदका पाँच **प्रकार बताउनुहोस्** ।
		अश्लील, प्रतिबद्धता, निकृष्ट शब्दको **अर्थ बताउनुहोस्** ।
		रामशरण दर्नालको **कहाँ र कहिले भएको थियो** ?
		मङ्गलाको विद्यालयमा हुने अतिरिक्त **क्रियाकलाप के-के हुन्** ?
		समाजमा **के-कस्ता** औषधीजन्य **विकृतिहरू पाइन्छन्** ?
		खप्तड त्रिवेणीमा **कहिले मेला लाग्दछ** ?
		खप्तड निकुञ्जको अवलोकन टावरबाट **के-के देख्न पाइन्छ** ?
२	बोधमूलक	जैविक खेती **भनेको के हो** ?
		मानव बेचविखन बढ्नाका **कारणहरू के-के हुन्** ?
		बालबालिकाले घरमा **के-कसरी समय बिताउन चाहन्छन्** ?
		बालबालिकाको चरित्र निर्माणमा अभिभावकको **भूमिका कस्तो हुनु पर्छ** ?
		डाक्टर अङ्कल पाठको पहिलो अनुच्छेदबाट सोधिएका **प्रश्नको उत्तर दिनुहोस** ।
		मङ्गला १२ गते बिहान **किन घाँस काट्न गइनन्** ?
		सुरेशलाई खेलमा जस्तै पढाइमा मन **नलाग्नुको कारण के थियो** ? बताऊ ।
		विजयलाई **किन फुटबल टिमको गर्व भनिएको हो** ?
३	सिपमूलक	कठिन शब्दलाई अर्थ खुल्ने गरी **वाक्यमा प्रयोग गर्नुहोस्** ।
		आफू आठ कक्षामा उत्तीर्ण भएको व्यहोरा खुलाई पोखरामा बस्नुहुने दाजुलाई लेखिने चिठी **नमुना तयार पारी ल्याउनुहोस्** ।
		पोखरामा बस्नुहुने दाजुलाई लेखिने चिठीको **खामको ढाँचा तयार पारी ल्याउनुहोस्** ।
		अनुच्छेद १ गतियति मिलाई **सस्वर वाचन गरेर सुनाउनुहोस्** ।
		मेरो घर कविता गतियति मिलाई **लयात्मक वाचन गर्नुहोस्** ।
		प्रतिरोधात्मक, औद्योगिक, पुख्यौली शब्दलाई **शुद्ध उच्चारण गर्नुहोस्** ?

स्रोत : स्थलगत सर्वेक्षण २०७४

माथिको तालिकामा प्रस्तुत सङ्कलित सामग्रीबाट प्राप्त तथ्याङ्कको अनुसार जम्मा ५० जनामध्ये १२ जनाले दुईवटा मात्र, ६ जनाले तिनवटा मात्र, ८ जनाले पाँचवटा मात्र, २१ जनाले पाँचवटा र ३ जनाले छवटासम्म प्रश्नहरू उल्लेख गरेका छन् । तीमध्ये विद्यार्थीहरूले अधिकतम ६ वटा र न्यूनतम २ वटा प्रश्न प्रयोग गरेका छन् । पाठयोजनमा अति न्यून वा अत्यधिक प्रश्नहरूको प्रयोग गर्नु त्यति उपयुक्त मानिँदैन । औसतमा ५ वटा प्रश्नको प्रयोग गर्नु उचित हुन्छ ।

विद्यार्थीले ज्ञान, बोध तथा सिप तिनै पक्षसँग सम्बन्धित उपलब्धिको मापन गर्ने खालका प्रश्नहरू निर्माण गरेको पाइन्छ । यद्यपि, विद्यार्थीहरूले प्रश्नको विविध ढाँचालाई ध्यानमा राखी वस्तुगत प्रश्न निर्माणमा निकै कम जोड दिइएको पाइयो । हरेक किसिमका प्रश्न ढाँचाको आआफ्नै सीमाका साथै सवल पक्षहरू समेत रहेकाले विद्यार्थीको सर्वाङ्गीण पक्षको मूल्याङ्कन तथा आवश्यक सुधारका लागि प्रश्न निर्माणमा विविधता अपनाउनु उचित हुन्छ ।

३.२.५ गृहकार्यका आधारमा सङ्कलित पाठयोजनाको विश्लेषण

विद्यालयमा हासिल गरेका सिकाइ ज्ञान र बोध पक्षलाई दिगो र प्रभावकारी बनाउन विद्यार्थीलाई घरमा गई गरेर ल्याउन भनी दिइने अभ्यासमूलक कार्यलाई गृहकार्य भनिन्छ । विद्यार्थीमा आत्मविश्वास बढाउने उद्देश्यले अभ्यास गर्न गृहकार्य दिने गरिन्छ (बन्धु र अन्य, २०६७ : २९६) । प्रस्तुत अध्ययन सम्बद्ध समस्या समाधानका लागि सङ्कलित शतप्रतिशत पाठयोजनामा मूल्याङ्कनमा प्रयोग गरिएकै प्रश्नहरूमध्येबाट एक वा दुईवटा प्रश्न गृहकार्यका रूपमा दिइएको पाइन्छ ।

सारांश, निष्कर्ष तथा सुझाव

४.१ सारांश

प्रस्तुत अध्ययनका सन्दर्भमा सङ्कलित ५० वटा सामग्रीको विश्लेषण गर्दा यसबाट विद्यार्थीहरू मात्र नभएर सूक्ष्म शिक्षण गराउने शिक्षकहरूमा पनि पाठयोजनाको पृष्ठभूमिगत जानकारी प्रयोगमा विविधता रहेको पाइयो । सङ्कलितमध्ये ४ प्रतिशत विद्यार्थीले उपयुक्त विशिष्ट उद्देश्य निर्माण गर्न सकेको पाइँदैन । पाठ्यवस्तु सम्बद्ध सामग्रीको छनोट तथा निर्माणमा ४६ प्रतिशत विद्यार्थीले शब्दपत्ती र शब्दार्थपत्तीको प्रयोगमा जोड दिएको पाइयो । यसैगरी पचासमध्ये ३३ जनाले व्यक्तिगत रूपमा र १३ जनाले सामूहिक रूपमा गरी जम्मा ४६ जनाले मात्र शिक्षण सिकाइ क्रियाकलापको अन्तिम चरणका रूपमा गरिने अभ्यास तथा पृष्ठपोषणका क्रियाकलापलाई आफ्नो पाठयोजनामा समेटेको र ४ जनाको पाठयोजनामा अभ्यास तथा पृष्ठपोषणका क्रियाकलापलाई समावेश नगरेको पाइयो । यस्तै विद्यार्थीहरूले प्रश्नको विविध ढाँचालाई ध्यानमा नराखी एकै किसिमका प्रश्नहरूको प्रयोग गरिएको पाइयो । सङ्कलित सबै पाठयोजनामा मूल्याङ्कनमा प्रयोग गरिएकै प्रश्नहरू मध्येबाट एक वा दुईवटा प्रश्न गृहकार्यका रूपमा दिइएको पाइयो । यसैगरी स्नातक तह अनुसार विद्यार्थीको स्तरसापेक्ष भाषिक प्रयोगमा केही समस्या रहेको पाइयो ।

४.२ निष्कर्षगत बुँदाहरू

(१) विद्यार्थीमा सूक्ष्म अभ्यास शिक्षणको अभाव रहेको,

(२) आन्तरिक सुपरिवेक्षकले विद्यार्थीलाई दिएको ढाँचा त्रिविले निर्धारण गरेको ढाँचाभन्दा भिन्न रहेको,

(३) केही विद्यार्थीले आन्तरिक सुपरिवेक्षकले दिएको सुझावलाई ध्यानै नदिई त्रुटिलाई निरन्तरता दिँदै आएको,

(४) केही विद्यार्थीले सहपाठी वा अन्य स्रोतबाट पाठयोजना सारेका कारण विभिन्न किसिमका त्रुटिहरूले निरन्तरता पाएको,

(५) पाठयोजना निर्माणको प्राविधिक पक्ष कमजोर रहेको,

(६) केही विद्यार्थीले उपयुक्त व्यावहारिक वा विशिष्ट उद्देश्य छनोट तथा निर्माण गर्न नसकेको,

(७) अधिकांश विद्यार्थीले शब्दपत्ती लगायतका एकै किसिमका शैक्षणिक सामग्रीको प्रयोग गरेको,

(८) अधिकांश विद्यार्थीका पाठयोजनामा सिकाइमैत्री शिक्षण सिकाइ क्रियाकलापको सिलसिला र प्रभावकारिता मिलाउन नसकेको ।

(९) कतिपय पाठयोजनामा ज्ञान, सीप र बोधमूलक मूल्याङ्कनका प्रश्न छनोट गर्न नसकेको,

४.३ सुझावहरू

पाठयोजनाको प्रयोगले शिक्षण जति मात्रामा प्रभावकारी फलदायी हुन्छ सो कार्य सम्बन्धी शोध अध्ययनले पाठयोजना निर्माण र प्रयोगमा देखिएका कमी कमजोरीलाई समयमै थाहा पाई सुधारात्मक उपाय अपनाउन टेवा पुऱ्याउँछ । प्रस्तुत शोधकार्य पश्चात् प्राप्त नतिजाका आधारमा विद्यमान समस्याको निराकरणमका लागि निम्नानुसारका सुझावहरू दिइएका छन् ।

४.३.१ नीतिगत सुझावहरू

(१) विद्यार्थीलाई अभ्यास शिक्षणमा जानुअघि सूक्ष्म अभ्यास शिक्षण गराउने कार्यलाई जिम्मेवारीपूर्वक पूरा गर्नुपर्ने ।

(२) पूर्वाग्रह नराखी हरेक विद्यार्थीलाई सूक्ष्म अभ्यास शिक्षणमा सहभागी बनाई गैरजिम्मेवार प्रवृत्तिलाई निरुत्साहित गर्नुपर्ने ।

(३) पाठयोजना निर्माणको प्राविधिक पक्षमा एकरूपता कायम हुने गरी शिक्षक पुनर्ताजगी तालिम र अभ्यासमा जोड दिनुपर्ने ।

४.३.२ कार्यगत सुझावहरू

(१) विषय शिक्षक वा आन्तरिक सुपरिवेक्षकले दिएका निर्देशनलाई ध्यानमा राखी पाठयोजनामा रहेका त्रुटि सुधारमा जोड दिनुपर्ने,

(२) आफूले पाठयोजना नबनाई सहपाठी वा अन्य स्रोतबाट पाठयोजना सार्ने कार्यलाई त्यागी पाठयोजना निर्माणमा हुने गरेका त्रुटि निराकरणमा विद्यार्थी सचेत हुनुपर्ने,

(३) 'गरेर सिक' भन्ने पाठयोजनाको मर्म र प्राविधिक पक्षलाई ध्यानमा राखी पाठयोजना निर्माण गर्नु पर्ने,

(४) वस्तुनिष्ठ र मापनीय खालका विशिष्ट उद्देश्य छनोट तथा निर्माणमा ध्यान दिनुपर्ने,

(५) शैक्षणिक सामग्रीको निर्माण र पाठयवस्तु अनुकूल विविध स्वरूपको प्रयोगगत औचित्य बारे सचेत रहनुपर्ने,

(६) शिक्षण सिकाइ क्रियाकलापको सिलसिला र प्रभावकारिता बारे विशेष ध्यान दिनुपर्ने,

(७) अभ्यास र मूल्याङ्कनको प्रयोजनलाई ध्यानमा राखी प्रभावकारी प्रयोगमा जोड दिनुपर्ने,

(८) विद्यार्थीका स्तर अनुसार बोझिलो नहुने गरी सिकाइलाई दिगो बनाउन आवश्यक मात्रामा गृहकार्य दिनुपर्ने ।

समग्र निष्कर्ष

प्रस्तुत अध्ययनका सन्दर्भमा सङ्कलित सामग्रीको विश्लेषण गर्दा यसबाट विद्यार्थीहरू मात्र नभएर सूक्ष्म शिक्षण गराउने शिक्षकहरूमा पनि पाठयोजनाको पृष्ठभूमिगत जानकारी प्रयोगमा एकरूपताको स्थिति नरहेको पाइयो । यसका लागि त्रिविले निर्धारण गरेको ढाँचा अवलम्बन गर्नु पर्ने देखिन्छ । केही विद्यार्थी विशिष्ट उद्देश्य निर्माणमा अल्मल रहेको पाइयो । विशिष्ट उद्देश्यका विशेषता बारे जानकारी लिएर मात्र उद्देश्य निर्माण गर्नु पर्ने देखिन्छ । पाठयवस्तु सम्बद्ध सामग्रीको छनोट तथा निर्माणमा अधिकांश विद्यार्थीले शब्दपत्ती र शब्दार्थपत्तीमा जोड दिएको पाइयो । शिक्षण सिकाइ क्रियाकलापलाई प्रभावकारी र विद्यार्थीका सिकाइ उपलब्धिलाई व्यावहारिक तथा दिगो बनाउन सामग्री छनोट, निर्माण र प्रयोगमा पाठयवस्तु सापेक्ष विविधता अपनाउनु उपयुक्त देखिन्छ । यसैगरी पचासमध्ये ३३ जनाले व्यक्तिगत रूपमा र १३ जनाले सामूहिक रूपमा गरी जम्मा ४६ जनाले मात्र शिक्षण सिकाइ क्रियाकलापको अन्तिम चरणका रूपमा गरिने अभ्यास तथा पृष्ठपोषणका क्रियाकलापलाई आफ्नो पाठयोजनामा समेटेको र ४ जनाको पाठयोजनामा अभ्यास तथा पृष्ठपोषणका क्रियाकलापलाई समावेश नगरेको पाइयो । उपचारात्मक शिक्षणका लागि अभ्यासमा आधारित शिक्षण र सुधारका लागि पृष्ठपोषण प्रदान गर्नु आवश्यक मानिन्छ । यस्तै विद्यार्थीहरूले प्रश्नको विविध ढाँचालाई ध्यानमा राखी वस्तुगत प्रश्न निर्माणमा निकै कम जोड दिएको पाइयो । हरेक किसिमका प्रश्न ढाँचाको आआफ्नै सीमाका साथै सवल पक्षहरू समेत रहेकाले विद्यार्थीको सर्वाङ्गीण पक्षको मूल्याङ्कन तथा आवश्यक सुधारका लागि प्रश्न निर्माणमा विविधता अपनाउनु उचित हुन्छ । सङ्कलित सबै पाठयोजनामा मूल्याङ्कनमा प्रयोग गरिएकै प्रश्नहरू मध्येबाट एक वा दुईवटा प्रश्न गृहकार्यका रूपमा दिइएको पाइयो । यसर्थ अधिकांश विद्यार्थीले पाठयोजनाको निर्माणलाई आफ्नो जिम्मेवारीका रूपमा लिए पनि कतिपय विद्यार्थीमा तहपार गर्नका

लागि आवश्यक औपचारिकताका क्रियाकलापका रूपमा मात्र लिने, साथीका पाठयोजना सार्ने, आन्तरिक सुपरिवेक्षक तथा विषय शिक्षकका सुभावको बेवास्ता गर्ने जस्ता प्रभावकारी पाठयोजना निर्माण तथा कार्यान्वयनमा समस्याका रुपमा देखिनु यस अध्ययनको प्राप्तिका रुपमा रहेको छ ।

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Action Research for Teacher Development

- Dinesh Panthee

Abstract

Action research is a wide variety of evaluative, investigative, and analytical research methods designed to diagnose problems or weaknesses of academic or instructional organization and help educators develop practical solutions to address them quickly and efficiently. It is a valuable exercise for teacher development. This article introduces action research and its usefulness in education and teacher development. It also deals with objectives, assumptions, characteristics and steps of teacher development.

Key words

Action research, Teacher development, Research, Knowledge, Pedagogical, Information, Investigate, Explore

Introduction

Action research is a type of research that is conducted by the teachers themselves in order to find out the immediate solutions for the specific problems of their own lessons. It is one of the most important techniques of teacher development. It is a systematic approach to carrying out investigations and collecting information about the issue, devising a strategy to address the issue, trying out the strategy and observing its effects. It is a process in which participants examine their own educational practices systematically and carefully using the techniques of research. Action research helps teachers and educators to be more effective at what they care about their teaching and development of their students.

Action research, as defined by Richards and Farrel (2005) refers to teacher conducted classroom research that seeks to clarify and resolve practical teaching issues and problems. They also clarify that the term 'action research' refers to two dimensions of this kind of activity. The word 'research' in 'action research' refers to a systematic approach to carry out investigations and collecting information that is designed to illuminate an issue or problem and to improve classroom practices, and the word 'action' refers to taking practical action to resolve classroom problems. Burns (2010) defines action research in broad terms and says, "it applies in a particular social context." Action research bridges gap between research and practice. For instance; the theoretical components underpinning action research practice are used to help practitioners understand and observe what is happening in a classroom setting.

Action research encourages teachers to become continuous learners within their classrooms and school. Because of the professional, reflective stance required by practitioners engaged in the action research sequence, teachers are further encouraged to examine dynamic of their classrooms ponder the actions and interactions of students, validate and challenge existing practices and take risk in the process. These specific actions are similar to those regularly exercised by teachers on a daily basis, using a systematic; strategic action research plan provides those daily actions with increased structure, focus, and methodological rigor.

American social, psychologist and educator Mark Lewing is the first person who coined the term "action research" to describe work that did not separate the investigation from the action needed to solve the problem. There are four basic themes of action research; empowerment of teachers, collaboration through school and colleagues, acquisition of knowledge and social change.

Objectives of Action Research

The main goal of action research is to determine ways to enhance the lives of children. It can enhance the lives of those professionals who work within the educational systems. Action research has been directly linked to the professional growth and development of teachers. The objectives of action research are:

- to help teachers develop new knowledge directly related to their classroom

- to promote reflective teaching and thinking
- to expand teachers' pedagogical repertoire
- to put teachers in charge of their craft
- to reinforce the link between practice and student achievement
- to foster an openness towards new idea and learning new things
- to give teachers ownership of effective practice
- to replace traditional, ineffective teacher in-service training

Characteristics of Action Research
- Action research is contextual, small scale and localized.
- It is evaluative and reflective as it aims to bring about change and improvement in practice
- It is participatory as it provides for collaborative investigation by teams of colleagues practitioners and researchers.
- Changes in practice are based on the collection of information or date which provides the impetus for change.
- It can be carried out by an individual teacher or in collaboration with other teacher.

Assumptions of Action Research
- Teachers and head teacher work best on problems they have identified for themselves.
- Teachers and head teacher become more effective when encouraged to examine and assess their own work and then consider ways of working differently.
- Teachers and head teacher help each other by working collaboratively.
- Working with colleagues helps teachers and principals in their professional development.
         (Watts, 1985)

Steps of Action Research

Action research is a systematic activity to investigate and explore something new through intervention. It can be engaged in by a single teacher, by a group of colleagues who share an interest in a common problem or by the entire faculty of a school. Different procedures are suggested for carrying out the action research .The simplest and most common procedure includes the following five steps.
1.   Identification of problem area
2.   Collection and organization of data
3.   Interpretation of data
4.   Action based on data
5.   Reflection
Figure: 1 Steps of Action research

Identification of Problem Area
Teacher often has several questions they wish to investigate; however, it is important to limit the question to one that is meaningful and doable in the confine of their daily work. Careful planning at this first step make easy to carry out the action research. The problem area should be with a concern a teacher has about his or her classes or with an issue the teacher would like to explore and learn more about. For example a teacher may be using technology yet not really knowing or understanding what or how students are learning.

Collection or Organization of Data
The collection of data is an important step in deciding what action needs to be taken .Multiple sources of data are used to better understand the scope of happenings in the classroom or school. There are many ways of collecting data:
Interviews   case studies

Portfolios	surveys
Diaries	records
Journals	questionnaires
Field notes	focus groups
audio tapes	checklists
photos	anecdotal record
individual files	self assessment
log of meeting	samples of student works

Select the data that are most appropriate for the issue being recorded; organize the data in a way that makes it useful to identify trends and themes. Data can be arranged in terms of gender, classroom, grade level, school, etc.

Interpretation of Data

After collecting and arranging the data the teacher should interpret the data wisely. She/he should analyze and identify major themes. Depending upon the question, teacher may wish to use classroom data, individual data or subgroup data .Some of the data are quantifiable and can be analyzed without the use of statistics or technical assistance. Other data such as opinions, attitudes or check lists may be summarized in table form. Data that are not quantifiable can be viewed holistically and important elements or themes can be noted.

Action Based on Data

On the basis of the information collected, teachers design a plan of action that will allow them to make change. It is also called intervention. While the new technique is being implemented, continue to document and collect data on performance.

Reflection

Teachers should assess the effects of the intervention to determine if improvement has occurred. If there is improvement do the data clearly provide the supporting evidence? If no; what changes can be made to the actions to elicit better results? Share the results of action research with other colleagues which is helpful to built up a community of practitioners aligned towards teacher research and professional climate that is open to public constructive critique. At last the teachers should identify additional question raised by data and plan for additional improvements.

Conclusion

There is clear evidence to suggest that action research is a valuable exercise for teacher development .It offers teachers a systematic collaborative and participatory process of inquiry that actively seeks to address areas of concern. Action research provides teachers with the technical skills and specialized knowledge required to effect positive change within classrooms, schools and communities. Action research is deliberate solution oriented investigation that is group or personality owned and conducted. It is characterized by spiraling cycles of problem identification, systematic data collection taken and finally, problem redefinition. The linking of the terms "action" and "research" highlights the essential features of this method, trying out ideas in practice as a means of increasing knowledge about or improving curriculum, teaching and learning.

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Existentialism in Education

-Darpan Bhattarai

Abstract

This article entitled "Existentialism in Education" tries to explore the idea of existentialism with reference to its curriculum along with its implication in modern education. Although it was originally presented as an assignment paper Foundations of Education (Eng. Ed.511), later it was developed into an article to be published in the journal. The major objective of this article is to focus on existential curriculum in the modern context to bring the novelty in teaching learning activities. For the effective implication of existentialism in new paradigm, it is equally as important as other modern philosophies. In the 21st century of post- modern period people are obsessed with modern technology and science. In this context humanitarian factors are as valuable as they were in the previous time. So, the prime focus of existentialism is to develop the consciousness of the 'self' to increase the value and existence of students. The curriculum of modern existential should include humanities, ethics and religion for developing consciousness about the freedom and spiritual awareness.

Key terms

Existentialism, rationalism, individuality, consciousness, integration, utilitarian, modernity, creativity.

Introduction

Although existentialism is a philosophical school, its implications were sought into the fields of education and pedagogy. The problem of what humans are in themselves can be discerned in the Socratic imperative "know thyself" and the work of the 16th century French essayist Michael de Montaigne and Blaise Pascal, a 17th century French religious philosopher who insisted on the precarious position of humans situated between 'being and nothingness'. As a founder of existentialism, a Danish philosopher, Soren Kierkegaard protests against Hegalian philosophy and stresses on 'each individual is his own center and the world centers in him' (Kierkegaard 1843).

Existentialism is the reaction in Germany in 1800 against extreme rationalism of Hegel and Hegelians. It protests against the objectification of human identity, dehumanization and asserted the supremacy of determined essence. The term 'Existentialism' is coined by the French philosopher Gabriel Marcel and adopted by Jean Paul Sartre. Mostly the influence of the first half of the 20th century is seen in existentialism, i.e. the age which showed great anxiety amongst people. As a major philosophical thought, the term 'existentialism' is derived from German words 'ex' and 'sistent' which mean 'stands out'. This idea maintains that 'existence precedes essence,' which means that human nature is determined by the course of life rather than life by nurture. It also deals with the psychological aspect of human struggle and 'concerns people with humanity' very being, with its perpetual anguished struggle to exist,' Rose and Supriya (2009).

Curricular Processes

According to existentialism, curriculum symbolizes a world of knowledge to explore. It recognizes the 'individual differences' and lays emphasis on diverse curricula addressing the needs, abilities and aptitude of the individual. The curricular processes should go to achieve the following aims:

- Intellectual development for creativity, reasoning, ability to make judgment, to analyze and to solve problems.
- Insight the students about their responsibility, interest in life, existential activities and death as well as its infinite possibilities.
- Concern about individual differences, freedom and unique individuality.
- Aware to develop healthy consciousness, child-friendly environment and potentialities.
- Develop democratic spirit; help them to establish the individual as an independent person.
- Impart knowledge about humanitarian factors by teaching social sciences and humanities for practical purposes.

From the above mentioned objectives of existential curriculum and education, we can say that those objestives are comprised for developing democratic citizenship, vocational competency, qualitative character, leadership ability, increasing national productivity, achieving social and national integration and cultivation of social, moral and spiritual values.

As its philosophical ideas demand that the curricular process should go through child centric, utilitarian, elective-based, realistic ideas with the help of individualized induction, informality, etc. So, curriculum should be mainly liberal since 'liberal learning is most likely to lay a foundation for human freedom,' Power (1982). Existentialism places great importance to the learning 'humanities which have spiritual power,' Teneja (2005). Humanities reveal the inner feelings and thoughts of man i.e. his/her guilt, sin, suffering, tragedy, death, hate and love. The teaching of these subjects should be done in a manner that students are engaged both mentally as well as emotionally. Literature, music, philosophy, creativity, history, culture etc. help students learn from the past and to mould for the future.

Heidegger's existential phenomenology is deeply rooted in psychology; Sartre presents 'emotions, unconscious, the ego and sensation,' and this should be exposed and understood 'for this is quite the final goal of art: to recover this world not by giving to be seen as it is but as if it had its source in human freedom,' (Sartre,1927). The whole philosophy of existentialism rests on individual freedom and choice for the individual progress and to maintain existence. The existentialists; Pestalozzi, Montessori and Frobel feel that there is nothing without experiencing difficulties. So, the curriculum should be implied to enable the child to learn about worldly activities and anxieties. Then existential education should stress on individual's self and consciousness to make him free from all bonds. An essence oriented education is relevant from ancient to modern era.

Role of Teacher, School and Student

The role of teacher, school and student in existential education is tri-polar process. For curriculum development and its implications, the stakeholders; teacher, school and student should have appropriate role. When there is proper relation among them, the existential curriculum becomes success in the implication level. In the child- friendly school environment, the capable teacher arouses the students to feel them about their identity and existence. By the liberal teacher with the help of carefully designed curricula students are encouraged to develop their own self concept and identify as a person.

The teacher, according to Heidegger has to 'let pupils learn' emphasis on student - centered learning. "The teacher is not in his classroom primarily to impart knowledge (realism) or as a consultant in problem situation (pragmatism) or as a personality to be emulated (idealism). Its function is to assist each student personally in his journey towards self realization, "Sharma & Sharma (2009). The existentialist teacher wants the students who through their education have experienced the discovering of the infinite depths of the world and truth without giving up any of the partial truths by they have encountered along their learning process. In child-friendly environment the students select the subjects as per their personal choice to develop their consciousness.

Schools or any academic institutions are supposed to be the platforms to be performed by the students. Schools should focus on subjective curriculum based on morality and individual development. Social sciences and humanities should be the school's major choices which 'offers a valuable opportunity for unifying subjective and objective knowledge for the formulation of moral obligations from social reforms,' (Kneller, 1958). By adopting the democratic values and norms, the schools should encourage the students for their inclusive and active participation. Schools should focus on what Nietzsche called two tendencies, for the impoverishment of culture are; the maximum amplification of culture', which means the right to culture should be accessible to everyone and 'maximum reduction of culture' which means individuals should devote their lives to the defense of interests of the state or society.

The students should be free to experiment with artistic media, to dramatize or make concrete their emotions, feelings and insights. In the school, both teacher and students should have the opportunity to ask questions, to suggest answers and to engage in dialogue so that they can contribute in implication level. According to their choices and talent as Kneller presents 'by which the students should become personally concerned with the realization of their own nature and with what Tillich calls the courage to be himself,' (Kneller, 1958). Every choice carries our complete personal responsibilities 'existentialists hold that people decide their own fates and are responsible for what they make of their lives,' Guinean (2005). It is the duty of the teacher to unleash the child from reluctance to get into new fields of knowledge to realize the essence.

Implications in modern Educational system

As modern educational demands practical based human value existence, existential curricular process also goes through curricular process and goes through child centric, utilitarian, elective-based, realistic ideas with the help of individualized induction, informality, etc.

The modern curriculum focuses on students' choice and novelty in experience, in the someday existentialism concerns individual's identity and existence as, 'it is the course the individual goes through in order to catch up with himself and the person who will not go through this course is not much helped by being born in the most enlightened age,' Krierkegaard (1843). Each individual characterizes for himself in the concepts of reality, truth and goodness so as a result, schools exist to aid children in knowing themselves and their space in society.

The modern curriculum concerns about democratic norms and values which ultimately aims for individual development. In the same way existential implication of education also shows its prime interest in the existence of 'self'. Sartre explains two modes of self; 'self-in-itself means what a person is at the moment and 'self-for-itself' means what a person becomes in his life by making effort. So, existential education should be implied even in modern context for the purpose of self-for itself'. One cannot make an effort to make him existentially free without knowing his real emotions and feelings. The good for the existentialist is always a positive affirmation of the self.

Teaching from the existentialist perspective in modern context is so challenging that goals and objectives always demand self oriented activities on the mass of modern students. Rather than imposing goals on students, the existentialist teacher seeks to create awareness in each student that they are ultimately responsible for career development. The ultimate implication of existential education is to make students conscious of their destination and to provide understanding of their being.

Conclusion

The fundamental goal of existential education or curriculum is to facilitate students to develop the potentialities in democratic educational environment which helps them to increase the ability to do most subjective, logical and scientific thinking necessary to choose well, to learn, to act decisively and to take responsibility for the consequences.

The co-relation among student, teacher and school helps to execute the existential curriculum in full fledged democratic modern education environment. Existentialism in education will function well if it is applied early in the school education. It also offers an alternative to behaviorism, social efficiency, ideas of conservative scholar academies and vocational education. As Heidegger and Sartre assert that they make themselves 'struggle against repressive social institutions'. Sartre believed that 'man is wholly free and becomes able to establish their identities through the mode of observation reflection and self analysis. So, the aims of education are grounded into notion that the students and their unique possibilities are paramount to the task of teaching. The ultimate implication of existential education is to make people conscious of their destination and to give understanding of their being and ultimately lead them to their heavenly abode.

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A documentation of monocotyledons of Banganga Municipality, Kapilvastu,

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Yogendra Bikram Poudel

Abstract

A total of 99 species of monocots belong to 67 genera of 15 families including both wild and cultivated species. (Table). The documented families occurred in the order Poaceae (43 genera,55 species) > Cyperaceae (7 genera, 25 species) > Liliaceae (3 genera, 4 species), Cammelinaceae (2genera, 2 species) = Zingiberaceae (2 genera, 2 species); Acoraceae, Araceae, arecaceae, Amaryllidaceae, Cannaceae, Dioscoreaceae, Iridaceae, Mucaceae, Potaderiaceae, Typhaceae include 1 genera and 1 species each.

Key Words

Monocotyledoneae, vascular tissue, authentic specimens, monocolpate, atactostele

Introduction

Monocotyledons commonly referred to as monocots, are flowering plants (angiosperms) whose seeds typically contain only one embryonic leaf or cotyledon. The monocotyledons have been variously named in different system of classification. It has been named Monocotyledoneae in the Engler system, Monocotyledones in the Bentham & Hooker system and Liliopsida in the Takhtajan and the Cronquist system.

The monocots include about 60,000 species. The grass family (Poaceae) and orchids (orchidaceae) accounting for 34% and 17% of all monocots respectively and are among the largest families of angiosperms (Soltis et al., 2005). In agriculture, it includes major grains (rice, wheat, maize, etc.), forage grasses, sugar cane and the bamboos. Other economically important monocot crops include various palms (Arecaceae), bananas

(Musaceae), gingers and their relatives, turmeric and cardamom (Zingiberaceae), asparagus and the onions and garlic family (Amaryllidaceae). Additionally most of the horticultural bulbs, plants, cultivated for their blooms, such as lilies, daffodils, irises, amaryllis, cannas, bluebells and tulips are monocots.

Monocots are mostly herbaceous, occasionally arboraceous. The leaf shape in oblong or linear, often sheathed at base; petiole seldom developed and stipules are absent. Usually the leaf veins of the monocots are parallel. Unlike dicots, the primary root is of short duration, and is replaced by adventitial roots forming fibrous or fleshy root systems in monocots. The floral parts are usually trimerous or multiples of 3 (e.g. 3, 6 or 9 petals). The number of apertures (furrows or pores) in pollen is one (i.e. monocolpate). The most important feature distinguishing the monocots from dicots is that the seeds of monocots contain only one cotyledon; however the seeds of dicots possess two. Monocots have a distinctive arrangement of vascular tissue known as an atactostele in which the vascular tissue is scattered rather than arranged in concentric rings. There is no exact differentiation between cortical and stelar regions. In addition, most of the species are herbaceous and lacks lateral meristem (cambium) which is responsible for secondary growth in dicots.

Nepal houses 5856 species of flowering plants, 28 species of gymnosperms (20 genera are indigenous belonging to 13 genera and 10 families), 853 species of bryophytes and 380 species of pteridophytes. (Wilson, 1988, 1992; Akiyama et al., 1998 and Koba et al., 1994). Similarly, it includes 68 species of algae, 465 species of lichens and 1500 species of fungi have been

enumerated from the country (B.P.P., 1995). Siwakoti (2006) recorded 720 species of vascular plants including pteridophytes, gymnosperms and angiosperms have been recorded from wetlands and their adjoining ecosystems of Terai. Out of these, 226 species belongs to monocots.

Nepal's Terai wetlands also hold several species of wild cultivars and wild relatives of cultivated crops, including 4 species of wild rice *(Oryza rufipogon; O. nivara; O. granulate;O. officinalis)* and two species of wild relatives of rice *(Hygrorhyza aristata* and *Leersia hexandra)* (IUCN, 2004). Present study aims enumerates monocotyledons that occur in Banganga Municipality of Kapilvastu district

Materials and Methods

The study was conducted at Banganga, Kopawa, Boadgaun, Bangain, Gajehada, Chappargaun, Madhuban, Bandauli, Hathausa, Siuti, Laugain, Balapur, Pipara, Karmana of Banganga Municipality (27°42' to 27.70° N and 83°12' to 83.20° E; 107 to 160 m msl) of Kapilvastu district from August 2017 to July 2018. It has total area of 233.6 sq. km. It lies 15 km north to the district headquarter Taulihawa. Banganga municipality comprises of 11 wards. Climate of the study area tropical and monsoon. The maximum and minimum temperature 40^0C and 12°C (www.worldweatheronline.com). The annual rainfall is 1,650 mm (maximum) and 750 mm (minimum). The municipality holds 15,965 households with a population of 75,242.

Plant materials and field data were collected by visiting the selected places at an interval of 3 months. The collected specimens were properly dried and treated with 0.1% of mercuric chloride solution for 1 to 2 minutes before mounting them on herbarium sheets (Jha and Jha, 2000). The herbarium specimen were identified with the help of standard literatures (Hooker, 1872-1897; Cook, 1996; Siwakoti, 2002), and all the identified specimens were confirmed further by cross checking with authentic specimens at National Herbarium and Plant Laboratories (KATH). Scientific names of plant specimens were nomenclatured as provided by Hara *et al.* (1978,1979,1982), Iwatsuki (1988), Koba *et al.* (1994), Cook (1996) and Press *et al.* (2000).

Information on use(s) of monocotyledons were collected either through direct consultation with local practitioners or through consulting standards literature (CSIR, 1992; Shrestha, 1998; Manandhar, 2007)

Results and Discussion

The present study documented a total of 99 species of monocots belonging to 67 genera of 15 families including both wild and cultivated species. (Table). The documented families occurred in the order Poaceae (43 genera,55 species) > Cyperaceae (7 genera, 25 species) > Liliaceae (3 genera, 4 species), Cammelinaceae (2genera, 2 species) = Zingiberaceae (2 genera, 2 species); Acoraceae, Araceae, arecaceae, Amaryllidaceae, Cannaceae, Dioscoreaceae, Iridaceae, Mucaceae, Potaderiaceae, Typhaceae include 1 genera and 1 species each. The result of present study indicates that Banganga Municipality harbors a high diversity of monocots.

Table 1: List of monocotyledons with their families, Scientific names, local names and uses.

S.N	Family	Scientific name	Local name	Uses
1	Acoraceae	*Acorus calamus L.*	Bojho	Antihelminthic, rhizomes are used to treat cough, cold and stomach disorders.
2	Amaryllidaceae	*Zephyranthes candida* (Lindl.) Herb.	-	-Ornamental plant.
3	Araceae	*Pistia stratiotes* L.	Khumbhika	Used to treat swelling, Fodder.
4	Arecaceae	*Phoenix loureiroi* Kunth.	Thakal	Fruits are edible, used to make mats and brooms.
5	Cannaceae	*Canna indica* L.	-	Ornamental plant.
6	Commelinaceae	*Commelina benghalensis* L.	Bankane	Used as diuretic and anti-inflammatory
		Murdannia nudiflora L. Brenan	Kane	Leaves are used to treat sores.
7	Cyperaceaae	*Actioniscirpus grossus* (L.f.) Goetgh. & D.A.Simpson.	-	-
		Courtoisina cyperoides (Roxb.) Sojak	-	-
		Cyperus compactus Retz.	Mothe	-
		Cyperus compressus L.	Mothe jhar	-Leaf paste is used to cure skin infection.
		Cyperus corymbosus Rottb.	-	-Culms are used to make fine mats.
		Cyperus cyperoides (L.) Kuntz.	-	-
		Cyperus difformis L.	Mothe	-Leaf paste is used as antibiotic.
		Cyperus digitatus Roxb.	-	-Culms are used to make mats.
		Cyperus haspan L.	-	-
		Cyperus iria L.	Chatare	-Used as antibiotic and to make mats.
		Cyperus niveus Retz.	Seto mothe	-Inflorescence can be used as decorative.
		Cyperus pilosus Vahl	-	-
		Cyperus rotundus L.	Kasur mothe	Cure stomach disorders and control diabetes
		Fimbristylis complanata (Retz.) Link	-	-
		Fimbristylis dicotoma (L.) Vahl	Pani mothe	-
		Fimbristylis falcata (Vahl) Kunth	-	-
		Fimbristylis ovata (Burm.f.) Kern	-	-
		Fimbristylis squarrosa Vahl	-	-
		Kyllinga brevifolia (Retz.) Vahl	Dalle mothe	-
		Pycreus flavidus (Retz.) Koyama	Chiure mothe	-
		Pycreus sanguinolentus	-	-

		(Vahl) Nees		
		*Schoenoplectus articulatus (*L.) Palla	Cicoda	-It can be used as decorative.
		Schoenoplectus juncoides (Roxb.) Palla	Suire jhar	-
		Schoenoplectus mucronatus (L.) Palla	-	-It can be used as decorative.
		Schoenoplectus supinus (L.) Palla	Pani mothe	-
8	Dioscoreaceae	*Dioscorea alata* L.	Ghar tarul	-Tubers are eaten after boiling or cooking.
		Dioscorea bulbifera L.	Githa	Tubers used as vegetables.
9	Iridaceae	*Belamcando chinensis* (L.) DC.	Tyagpatra	Ornamental plant.
10	Liliaceae	*Allium cepa* L.	Pyaj	Edible, used as condiment and pickles.
		Allium sativum L.	Lasun	Edible, used as condiment and pickles.
		Asparagus racemosus Wild.	Kurilo	Used as vegetable, treat gastric, ulcers, cancer, infertility, and lactate.
		Hymenocallis rotata (Ker Gawl.) Herb.	-	-Ornamental plant.
11	Musaceae	*Musa paradisiaca* L.	Kera	-The fruits are edible uncooked, acts as laxative.
12	Poaceae	*Apluda mutica* L.	Dakle khar	-Leaf paste is used as blood coagulant.
		Arundo donax L.	Thulo narkot	Used as antibiotic, considered to be diuretic, thatching and to make broom.
		Avena fatua L.	Jai jhar	-Fodder
		Axonopus compressus (SW.) P. Beauv.	Ramite ghans	Used to cure skin diseases.
		Bambusa balacooa Roxb.	Dhanu bans	Culms are used in house construction.
		Bothriochloa ischaemum (L.) Keng	Banso	Fodder.
		Brachiaria ramosa (L.) Stapf	Banspate	Forage grass.
		Chrysopogon aciculatus (Retz.) Trin.	Kuro ghans	-
		Coix lacryma-jobi L.	Ban Makai	Tomake bracelets, necklace etc.
		Cymbopogon flexuosus (Nees ex Steud.) W. Watson	Pirhe ghaans	-Leaves are used to cure sore gums
		Cymbopogon jwarancusa (Jones) Schultes	Uvra	Thatching.
		Cynodon dactylon (L.) Pers	Dubo	Used to cure eye disorders, wounds, bleeding from nose, etc.
		Dactylactenuim aegyptium (L.) Wild.	Tauke jhar	-Fodder.
		Dendrocalamus hamiltonii Nees & Arn. ex Munro	Tamae bans	used to make baskets. Young culms are consumed as vegetable.
		Desmostachya bipinnata (L.) Stapf	Kush	-It is used as diuretic, aphrodisiac, etc., used to cure asthma and jaundice.

Digitaria abludens (Roem. & Schult.) Veldk.	-	-Forage.	
Digitaria ciliaris (Retz.) Koeler	Chitre banso	-Forage.	
Digitaria stricta Roth ex Roem. & Schult.	-	-Forage.	
Echinochloa colona (L.) Link	Sama	-Seeds are used to prepare a food dish called Khichadi, Forage.	
Echinochloa crus-galli (L.) P. Beauv.	Sama ghans	-Fodder	
Eleusine coracana (L.) Gaertn.	Kodo	-Seeds are edible, used as fodder.	
Eleusine indica (L.) Gaertn.	Kode jhar	-Paste decoction is used to treat tooth ache, Fodder.	
Eragrostis atrovirens (Desf.) Trin. ex Steud.	Banso	-Forage.	
Eragrostis tenella (L.) P. Beauvois	Junge banso	-Forage.	
Eragrostis tremula Hochst. ex Steud.	-	-Forage.	
Eragrostis unioloides (Retz.) Nees ex Steudel	Chiure banso	-Forage.	
Eriochloa procera (Retzius) C. E. Hubb.	Bansari	-Fodder.	
Eulaliopsis binata (Retz.) C.E.Hubb.	Babiyo	-It is used to make ropes, used as fodder	
Heteropogon contortus (Linn.) P. Beauv. ex Roem. & Schult.	Arthunge	Used as thatch and to make mats.	
Hordeum vulgare L. (barley)	Jau	-Seeds are edible.	
Hymenachne amplexicaulis P. Beauv.	-	-Forage.	
Imperata cylindrica (L.) P.Beauv.	Siru	Filling fiber, Fodder	
Ischaemum rugosum Salisb.	Mallido	-Forage grass.	
Leersia hexandra Swartz	Nabodhan	Fodder	
Leptochloa panicea (Retzius) Ohwi.	-	-Fodder.	
Lolium temulentum L.	Jungali gahun	-It can be used as fodder.	
Oplismenus burmanii (Retz.) P Beauv.	Ote banso	-Leaves are used to treat eye diseases.	
Oryza sativa L.	Dhan	-It is used as major cereal crop.	
Panicum curviflorum Hornem.	-	Fodder	
Panicum repens L.	-	-Fodder	
Paspalum scrobiculatum L.	Kodi/Mane banso	-Grains are supposed to be anti-diuretic.	

		Pennisetum purpureum Schumach.	Junelo ghans	-Fodder
		Perotis indica (L.) Kuntz	-	-
		Phragmites karka (Retz.) Trin. ex Steudel	Sano narkat	used for thatching purpose and for making mats, baskets, fans, hats, etc.
		Pogonatherum crinitum (Thunb.) Kunth	Khari banso	Fodder
		Pogonatherum paniceum P.Beauv.	Musae khari	-It can be used as ornamental plant.
		Saccharum munja Roxb.	Munja	-Young stalks are used to make baskets.
		Saccharum officinarum L.	Ukhu	To cure jaundice
		Saccharum spontaneum L.	Kans	Inflorescence are used as filling fiber. To make ropes, baskets, etc.
		Setaria pumila (Poir.) R. & S.	Kagune jhar	Forage
		Sorghum bicolor (L.) Moench	Junelo	Grains are used as food.To produce ethanol.
		Sporobolus diander (Retz.) P.Beauv.	Khude ghans	Forage.
		Thysanolaena latifolia (Roxb. ex Hornem.) Honda	Amriso	The inflorescence is used as broom.
		Triticum aestivum L.	Gahun	-Seeds are edible.
		Zea mays L.	Makai	Grains are eaten as food. Dried cob leaves are used to make mats.
13	Potederiaceae	*Eichhornia crassipes* (Mart.) Solms	Jal kumbhee	It can be used to produce green manure.
14	Typhaceae	*Typha angustifolia* L.	Pater	Rhizomes as diuretic and blood purifier.
15	Zingiberaceae	*Curcuma longa* L.	Besaar	Used as spice and to cure various stomach disorders, skin diseases, etc.
		Zingiber officinale Roscoe	Aduwaa	-The rhizomes are used as spice, to cure various stomach disorders, cough and cold.

Only those species that can be used as food and condiments, ornamental plants and few species of grasses were found to be cultivated while others were found in wild environment.

The major crop plants were found to be rice, wheat and maize. Tharu communities are uses monocots like *Saccharum munja*, *Saccharum spontaneum*, *Imperata cylindrica*, various species of *Cyperus* and few other grasses for making baskets, mats, bags, cushions, etc. monocots like *Cyperus rotundus*, *Cymbopogon flexuosus*, *Cynodon dactylon*, etc are used by traditional wound healers for curing and treating various health ailments.

Despite of this, there is very little knowledge about the management and proper utilization of monocots. The traditional knowledge about the monocots is found to be depleting day by day because of ignorance and lack of transfer of traditional knowledge from old to new generation. Most of the people even don't know the names of most of the monocots.

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Historical Overview of Magar Buddhist Culture

-Govinda Prasad Khanal

Abstract

This article is concerned with answering a frequently asked question what religion the ancestors of Magars followed originally. As such, this begins with the issues and speculations about the origins of Magars in Nepal. Some Magars are of the opinion that their ancestors migrated to Nepal from Mongol, while others regard themselves as the offspring of the people in the Magadha, and still another speculation is that they did not migrate from anywhere else but originated in the hills of Nepal. Such speculations have been presented here for analysis. The chapter also analyses the ancient Magar culture; reveals the relationship between Magars and the Buddha; tries to answer whether the Magars were the Buddhists in the past or not.

Introduction

Magars are regarded as the ancient ethnic groups of Nepal. Magar is a tribe with Mongolian physical structure, having its own mother tongue, which belongs to the Tibeto-Burman language group. Magars have been described and represented by different names in the history. They were called Lichchhavi, Briji, Medesh, Bhati, Kavi, Malla, Magadha, Moggal, Megaha, Mahanta, Mahar, Magyara, and so on. Magars are claimed to have been the residents of ancient India, Nepal and China. They are claimed to have settled down here from the ancient times.

Methodology

This study was carried out using descriptive method of research. The qualitative mode of data presentation and analysis has been used. The Buddhist canonical texts have been used as the primary sources. Secondary sources such as previously carried out research reports, published books and articles, journals, newspapers, etc were used to support the data of the research. The secondary sources of data were accessed through library consultation and internet.

Results and Discussion

Origins of Magars

Nepal is a multilingual and multilingual country with at least 126 castes / ethnic groups as has been recorded in the population census 2011. Magar is the largest ethnic community with 7.1 per cent (1,887,053) population followed by Tharu (6.6 per cent; 1,737,470).[1] Magars are ethnic groups with largest population after Chhetris and Brahmins. However, they have a long past but short history. There are many different views on the origins of Magars. Several speculations have been made about the origins of Magars in Nepal though there is lack of consensus among them.

About the entry of Magars in Nepal, Shepherd (1982: 10-12) in Thapa Magar (2013: 53) says 'the Magars were Mongolian people who had migrated into Nepal in the predawn of history. Many ethnic groups have legends of how they had come to Nepal from Tibet or some other countries, but not the Magars. For them at least, their history simply began and ended in Nepal.[2]

It may be meaningful to see how the term 'Magar' is analyzed. The term 'Magar' is made up of 'Mang' and 'Ar'. 'Mang' in Burmese means 'Mongolian' and 'Ar' in Chinese language means 'children' or 'offspring'. As such, Magars are called so because they are the offspring of Mongolians.[3] Rana Magar (2073) points out that the Mongolian Magyars, their

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[1] Central Bureau of Statistics, *National population and housing census 2011 (National Report),* (Kathmandu: Government of Nepal, 2012), p4.

[2] Shyamu Thapa Magar, (2013). Constructing Identity, Transition from Assimilation towards Identification: A Case Study among Magars of Nepal, (Kathmandu: Social Inclusion Research Fund/ SNV Nepal, 2013), p53.

[3] Bishnu Kumar Sinjali, *Different Aspects of Indigenous Magar*, (Kathmandu: Magar Studies Center, 2014), p.3.

ancestors in the ancient age, came forth to Indian subcontinent from the Southern-Western part of the country riding on the horses, passed through Pamir plateau, along with Hindukush, Kandhar and Rawalpindi to Punjab, Byas river, Sutlej river plain as well as Kangra.[4] This argument points out that Magars are the migrants of Mongolia, who came to Nepal travelling through various places in the ancient India in the ancient times. There is no controversy that in the ancient times, like the people of other groups, Magars also migrated to Indian continent from the east of Pamir of China.[5]

There is no shortage of speculations about the origins of Magars and they are found to vary considerably. Some logical speculations have been presented as follows:

In ancient history, Magars are not mentioned as Magars but as Lichchhavi, Vrijji, Bidal, Medesh, Bhati, Kabhi,Siichayan, Apharti as well as Yue-Chi by Chinese. Magar is the modern name given by Arya Brahmins. Magars are inscribed as 'Magal' in the copper inscription of Changu by Jagajjays Malla.[6]

Magars entered Nepal from Magadha of India and are called Magar as mentioned in the Indian history called 'Bharat Khanda Aur Nepal'.[7]

Magars are called 'Mahar' in Jumla, Doti and Kumau. In the past they were called 'Praja', but they are known as Magar these days (Shrestha: 2036, p. 25). A clan of Magars dwelled in the Mahar valley in the west. The migrants of that valley were called Mahar. Similarly the Gandaki areas was called Maharlok, so the people living there were called 'Mahar'. Later, due to morhpo-phonemic variation, the term became 'Magar'.[8]

A clan of Mongols in Hungeri are called 'Magyar', so it is not impossible that they were called Magars in Nepal.[9]

History shows that Magars migrated to India from Mongolia and came forth to Nepal. Even today Western Tibet is called Magaris. As the Mongolian creature called 'dragon' is called 'Magarmachchha' in India, which means a fish from Mongol, the Mongols when arrived to India could have been called Magaar or Magyar.[10]

According to Min Sris Magar, the animal rearers are called Mahara in Magar language. In the ancient days by the time the people in the Western Tarai, Lumbini and Dang, Chure region had developed the system of farming and animal husbandry, the people in the mid hilly region based their livelihood in animal rearing, hunting and forest fruits and so were called 'Mahara'. Later they were called Mahar and finally Magar. Their shelter zones were called Maharat and later Magarat.[11]

Present reality is that the Magars are settling throughout the country, however, are found to have clustered in the districts such as Rolpa, Arghakhanchi, Dang, Rupandehi, Palpa, Kapilvastu, Nawalparasi, Kaski Baglung, Lamjung, Gorkha and so on. As the archeological studies have discovered the early human shelters in Kapilvastu, Palpa, Nawalparasi and Rupandehi, and the Magars are found in significant number in these areas, they could have been living here from the ancient times. As we do not have a clear scientific evidence to prove any logic about the origins, they just remain the speculations. More rigorous studies are required to determine the origins of Magars in Nepal.

Ancient Magar Culture

The Magar, the largest indigenous group in Nepal, were the worshippers of nature in the beginning. They worshipped the natural entities such as trees, river, air, etc as the forms of power. From the tradition of worshipping nature, a more systematic and logical cultural tradition originated, which was called Bonpo. They are still the nature lovers and are found to be continuing the tradition in the name of 'bayu puja'. Sinjali (2014) argues that Magars seemed to be nature worshipper and

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[4] Shyam Bahadur Rana Magar, Jambodwipma Magadh Magarat Rajya, (Kathmandu: Til Kumari Rana Magar, 2073), p. 4.
[5] MS Thapa Magar, *Prachin Magar Ra Akkha Lipi* (Kathmandu: Vrijji Publication, 2059), p. 3
[6] Bishnu Kumar Sinjali, *Different Aspects of Indigenous Magar*, (Kathmandu: Magar Studies Center, 2014), p.3.

[7] ibid, p. 3
[8] ibid, p. 4.
[9] ibid, p. 4, (Baral, 2050: 27).
[10] Shyam Bahadur Rana Magar, Jambodwipma Magadh Magarat Rajya, (Kathmandu: Til Kumari Rana Magar, 2073), p. 7.
[11] ibid, p. 5.

tantric in the beginning. Bonpo resulted from this. Ultimately, at the residential area of the Magars, Buddhist philosophy was propounded, and so they adopted this.[12] So Magars had their own tradition of worshipping natural objects in the beginning.

When Buddhism developed in the Magadha, it obviously had an impact on the dwellers of Magadha, Koshala, Kapilvastu and surrounding areas. As many people had adopted Buddhism in those days, Magars could not have been an exception. Though there are clear evidences of Magars practicing Buddhism during and after the Buddha's era, there are no clear indications about the religious and cultural traditions of Magars before the Buddha's time.

Magars cannot be regarded to have been the followers of Bon religion. There is a difference between religion and tradition. Religion has a fixed philosophy. Such philosophy remains static, but traditions may change. Beliefs on ghost, goblin, nature, totemism only is not Bon. It has a philosophical belief that 'no physical object has its existence; their existence relies on the will of the human beings'.[13] Like the mantra of the Tibetan Buddhism 'Om Mane Peme Hum', Bon has a mantra 'Om ma-tre mu-ye sa-le du'. Bon has a tantric base and thousands of books have been written about it. However, there is an impact of Bon somewhere in the Magar community. Traditional rituals of Magar community are not based on Bon, but are purely traditions of the community.[14] They are not aware of Bon religion as such but are found to practice the tradition of worshipping nature, which is a part of their genuine tradition.

In the ancient times, especially before the advent of the Buddhist philosophy, Magars were the followers of the nature religion of the worshippers of nature. When their tradition became more systematic it turned out to be a culture which resembled the Bon religion. As the cultural tradition of Magars do not match with that of the Bon religion, they cannot be tagged with it. However, their attachment with worshipping nature can still be traced out.

Magars and the Buddha

Magars have not been directly mentioned in the early history. However, Lichchhavis have been well reported in the Buddhist literature. History of Nepal also mentions that Lichchhavis ruled in Nepal after the Kirat. They did not belong to the Arya clan, but migrated from northern belt of the Himalayan religion.[15] This indicates that they entered Nepal from somewhere in ancient India.

Historians have presented a number of arguments to show the relationship between the Magars and Buddha. It is relevant to review some arguments here. The king of Vaishali, the Lichchhavi king Ikshwaku called Bakka belonged to Thapa Magar. Grandfather of the Shakyamuni Buddha and the father of Magars was the same person. The Buddha was the son of the king Suddhodhan, the fifth generation of the Lichchhavi king Bakka.[16] This indicates a close kin relation of the Shakyas and the Magars.

Trying to relate Bakka with the Magars, M S Thapa Magar referring to Bhikkhu Amritananda, argues that Bakka was the ancestor of the Buddha, and that Bakka meant a kind of light that would come out of mouth when he spoke. Later he was called 'Bakkaka'. When something comes out of mouth all of a sudden, it is called 'Baka', 'Bakka', or 'Bakke' in Magar language. It is clear from that the Buddha's ancestor's name was given in Magar language.[17] This shows that Magar language was linguistically close to Pali, the language of the Buddha.

In his seminal work Prachin Magar Ra Akkha Lipi (2059, p. 10), M S Thapa Magar refers to famous Buddhist Bhikkhu Amritananda and famous British Buddhist writer TW Rhys Davids, who have claimed Lichchhavi and Vrijji to have been the same.[18] He has quoted General Khadga Shamsher Ja. Ba. Ra.'s famous article 'Buddhist Archeology in the Nepal-Tarai ', published in 1904BS, in which he writes:

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[12] Bishnu Kumar Sinjali, *Different Aspects of Indigenous Magar*, (Kathmandu: Magar Studies Center, 2014), pp. 47-53.
[13] Ibid
[14] Ibid.
[15] MS Thapa Magar, *Prachin Magar Ra Akkha Lipi* (Kathmandu: Vrijji Publication, 2059), p. 9.

[16] Shyam Bahadur Rana Magar, Jambodwipma Magadh Magarat Rajya, (Kathmandu: Til Kumari Rana Magar, 2073), p. 17.
[17] M S Thapa Magar, *Magar Samaj Ra Bouddha Dharma*, Antarrastriya Magar Bouddha Sammelan Jhalak 2072, (Kathmandu: Nepal Magar Buddha Sewa Samaj, Central Committee, 2072BS), p. 31.
[18] MS Thapa Magar, *Prachin Magar Ra Akkha Lipi* (Kathmandu: Vrijji Publication, 2059), pp. 9-10.

As these people (VRIJJI) were of a stronger physique and more hardly constitution, the inhabitants of the Tarai, it stands to reason that the former, the Magars, were called VRISHI, which in Sanskrit means powerful and strong.[19] The remarks of Khadga Shamsher show that Magars are physically strong and are the dwellers of Tarai and the adjacent northern districts in the Chure and Mahabharat region. This gives sufficient clue for the claim that Magars were the Vrijjis or Lichchhavis.

Several explorers and historicians have linked the Buddha with Lichchhavis. Chinese traveler Hsuan Tsang and famous explorer Martin have clearly indicated that the Buddha belonged to the Lichchhavi dynasty. Tibetan expert Kunga-Ninyo has claimed Ashoka to have been a Lichchhavi. This shows that Lichchhavis were called Vrijjis and the Buddha as well as Ashoka belonged to this clan.[20] The arguments presented here have established a connection of the Magars with the Lichchhavis or the Vrijjis.

In the ancient period, even before the Buddha was born, a king named Ikshwaku ruled in the country called Magadha. When there was a longer draught of seven years, there was scarcity of food and water. The kind king left the kingdom for his brothers and along with his family, some people and army, migrated to Baishali. He set up his kingdom there. Later the Brahmins in the Magadha, who used to call them Vrijjis or Vijji started to refer to them as 'Magar' which is the naturalization of the term 'Magadha'. When the Vijjis went to Baishali, the Brahmins said 'Magadha went to Baishali' which ultimately came to be 'Magar'.[21] These remarks also show that the Magars were the people of the Magadha and that they were the Lichchhavis or the Vrijjis from Baishali.

The same king Bakka in Baishali assigned his army chief Simha Sena the responsibility of protecting the kingdom. Simha Sena placed the large idols of lions on the both sides of the main gate of the palace to signify his clan's identity. Seeing this, other people started calling them Lichchhavi.[22] Rana Magar (2073, p. 22) mentions that the king Ikshwaku had two queens. The first queen had four sons and five daughters, and second queen had a son named Jayantu. With some conspiracy, the second queen made the king to send the children of the first queen to exile and Jayantu became the king of Baishali. Magars are the descendents of Jayantu. The exiled sons and daughters of Ikshwaku went to the north of Baishali and reached in Kapilvastu, where Kapilmuni was meditating. Kapilmuni suggested them to shelter there and so they set up Kapilvastu state. Following the tradition of Lichchhavis of marrying within their own blood relations, they assigned the duty of the state queen to the eldest sister and the others got married together. Hearing upon this, the king Ikshwaku praised his offspring saying 'Sakya Vata Mo Kumar', which meant that 'the kumar (bachelor) sons proved their brevity.' Thus they were called 'Shakyas'.[23] Thus it seems that the Magars and the Shakyas belonged to the same Lichchhavi dynasty.

There is found some terminological similarities between Magar and Pali languages. The Buddha used to address his beloved disciple using the term 'Sekha' which means listener. Furthermore, the term 'Sekhiya' in Pali language refers to the listeners, which is equivalent to the Sanskrit term 'Shramana'. Even in Magar language 'se' means 'to listen'. Similarly, the Buddha used the term 'Mocha' to refer to a banana and the same is said in the Magar language to refer to a banana.[24] So, Magars and Buddha were close to each other in terms of linguistic similarities too.

Some scholars opine that the Nagas of ancient Magadha were the Magars. Magadha was the settlement area of the Nagas. They were also called 'Maga:'. Later, they were called Magadha, Mongol, Mangwar and Magar. And [25] The argument presented above lead to the generalization there was a close connection between the Buddha and the Magara and that Magars, Lichchhavis, Nagas and Vrijjis were the people of the same dynasty.

[19] Ibid, p. 11.
[20] M S Thapa Magar, *Magar Samaj Ra Bouddha Dharma*, Antarrastriya Magar Bouddha Sammelan Jhalak 2072, (Kathmandu: Nepal Magar Buddha Sewa Samaj, Central Committee, 2072BS), p. 31.
[21] Shyam Bahadur Rana Magar, Jambodwipma Magadh Magarat Rajya, (Kathmandu: Til Kumari Rana Magar, 2073), p. 18.
[22] Ibid, p. 19.
[23] Ibid, p. 22.
[24] MS Thapa Magar, *Prachin Magar Ra Akkha Lipi* (Kathmandu: Vrijji Publication, 2059), p. 21.
[25] Keshavman Shakya, *Ke Magarharu Bouddha Hun?*, Ashika (Year 1, No 1, 2066 Poush), p. 12.

Magars and Buddhism

The Magars were the worshippers of nature before the advent of Buddhism. They had a clear impact of tantric system, which is still found in Magars. After the development of Buddhist philosophy, Magars adapted Buddhism wholeheartedly as the Buddha belonged to their own clan and also that Buddhism had a global impact. Even if the Magars do not say that they are practicing Buddhism; they are found to be practicing Buddhism as their tradition.[26] These remarks provide clear grounds for the argument that the Magars were the Buddhists from the time of the Buddha.

The initial seed of Buddhism can be traced back to the first moment when the Buddha gave his teachings to Panchavargiya Bhikkhus at Deer Park in Sarnath near Banarasi. This event is popularly known as the 'first turning of the wheel'. Those five Bhikkhus were also from Kapilvastu. After that, he went on giving his precious teachings to his disciples, followers and common people including females for forty five years until his last breath. He never did claim of his personal supremacy nor did he declare himself to have been a person with divine power. He did not claim of his Dharma or philosophy but continued disseminating his noble teachings on behalf of humanity. The society accepted them wholeheartedly and established them in the society as a way of life. This resulted in what is now called Buddhist philosophy.

The Buddha did not believe in god and he did not call himself to be a god. However, people were immensely impressed and attracted with his teachings. The number of his followers increased throughout the world from north-west India to western Greco-Roman states to Persia. After the physical demise of the Buddha, his senior disciples gave continuity to his teachings through the Sanghas. His holy teachings were not recorded by any means for about hundred years of his Mahaparinirvana, but existed in their original forms through oral traditions. In hundred years different opinions appeared regarding the adoptions of Buddha Bachana in real life situation which resulted in the sects in Buddhism.

The rules assigned by the Buddha to be followed by the Bhikkhus are called the Vinayas. The Vinayas were passed from generation to generation for ages even after the death of the Buddha. After about hundred years of the Buddha's Mahaparinirvana, some Bhikkhus of Baishali introduced some reforms in the Vinayas, which triggered some debates. Fearing that the new practices can deviate the basic teachings of the Buddha, some senior Bhikkhus called Theras organized a Buddhist Council to discuss and decide about those newly introduced reforms. The Council denied the practices of the Vrijjis and declared them outcaste. However, the Vrijjis of Baishali organized a Great Council of ten thousand Bhikkhus and declared themselves as Mahasangikas. This sect was later recognized as the **Mahayana**.

Mahayana is regarded as the greater path of liberation that leads to Nirbana of not only the self but of all the sentient beings. This path strives to attain Buddhahood for the sake of all living beings through the cultivation of wisdom and skilful compassion.

In the Buddhist literature, 'Astashrahasika Prajnaparamita' text has a great importance. Two clear sects appeared in Buddhism after the creation of this text. This is regarded as the holy and important literature of Mahayana sect. This text was created by Suvarnakar Rana Magar of Gulmi in 1056 BS, and Ganga Rana Magar of Lamjung translated it into Sanskrit in 1125 BS. Had Magars not been Buddhists, they would not have created such great texts. This shows that the Magars were the proponents of Mahayana sect of Buddhism.[27] As the Vrijjis of Baishali were the proponents Mahayana sect and they have been regarded to have the Magars, they can be taken as the originators of Mahayana sect in Buddhism.

Magars still practice many cultural and religious systems which can be related to the Buddha and Buddhism. Turning Bhumaru (a kind of spinner), worshipping Baraha (fish), marrying the daughter of maternal uncle, marrying the widow of the brother, going to maternal house for having a baby, taking the meat of pig, not following the caste system, making tattoo, piercing ears, etc are regarded as the continuity of the traditions of the time of the Buddha and Buddhism.[28] Many of these cultural traditions are found in the Magar communities of Kapilvastu even today.

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[26] MS Thapa Magar, *Prachin Magar Ra Akkha Lipi* (Kathmandu: Vrijji Publication, 2059), pp. 24-29.
[27] M S Thapa Magar, *Magar Samaj Ra Bouddha Dharma*, Antarrastriya Magar Bouddha Sammelan Jhalak 2072, (Kathmandu: Nepal Magar Buddha Sewa Samaj, Central Committee, 2072BS), p. 33.
[28] MS Thapa Magar, *Prachin Magar Ra Akkha Lipi* (Kathmandu: Vrijji Publication, 2059), pp. 26-29.

Conclusion

To conclude, there are various speculations on the origins of Magars in Nepal. However, most of them seem to agree that the Magars originally were the Mongols who entered Nepal in the prehistoric period. There is some logic in the opinion that they came to Nepal from the Magadha in the ancient India due to the pressures from the Muslim rulers. Magars are found to follow shamanism, animism and totemism in the beginning. Later, they came in contact with early Buddhist culture with the foundation of Buddhism by Sakyamuni Buddha. Strong argument on the Magars being the Lichchhavis, Nagas and Vrijjis are worth considering to establish a connection of Magars with Buddhism. As the Vrijjis were the proponents of Mahayana sect, Magars can be regarded as having been the Mahayanins from the past. Various kinds of socio-cultural and religious practices of the Magars in the middle age also lead to the conclusion that the Magars were the followers of Buddhism.

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Depiction of Neo-slavery in Closon Whitehead's *The Underground Railroad*

Krishna Prsasad Bhattarai

Abstract

This article is based on Closon Whitehead's Underground Railroad that presents much of what one expects; descriptions of life on a cotton plantation, the cruelty of the white owners, the suffering of the slaves, but, also, much more that is unexpected as the story unfolds. The image of The Underground Railroad as being an actual thing is at once fantastical and a literary device returned to again and again as the story moves forward. A museum display about slavery is not as absurd as one might think, considering that unit was brought from the north to New York in 1896 for display. This is a novel with a full cast of intriguing characters, apart from the slaves and the free men, and those who helped them. There are also the "resurrection men" and a fascinating scene with these grave-digging body snatchers at work. And, there are the men who made their living capturing runaway slaves and returning them to their owners for reward. It proves that the official closing of the slavery is re-activated in indirect way which leads a kind of neo slavery in America. So, Closon Whitehead's The Underground Railroad is the best example of neo slave narrative.

Key Words: Neo-slavery, Railroad, Slave Narrative, Slavery

Introduction

This article aims to place *The Underground Railroad* within the tradition of slave narratives and neo-slave narratives. Moreover, it intends to show how Whitehead manages to make his statement about the American society and its treatment of Africans throughout time. To achieve the aforementioned, the characteristics of a slave narrative shall first be laid out to show in which tradition Whitehead partakes. After that, the genre of the neo-slave narrative shall be introduced. Following that, a closer look at the different stations of *The Underground Railroad* shall be taken, while paying special attention to inter-textual references Whitehead makes to the genre of the slave narrative and the inclusion of fantastical elements.

The Underground Railroad describes a slave's escape towards freedom. Yet, Whitehead's novel offers more than a simple account of such a journey. He includes a fantastical element into his narrative by turning the metaphor of *The Underground Railroad* into a literal train with rails running through America. By using this fantastic element, Whitehead manages not only to tell a compelling story, but also to make claims about the situation of African Americans today. He sets out to show the unjust and cruel treatment of people of color in the USA through time and does so by including inter-textual references, references to real historic events and, most importantly, the trope of time travel. By these means, he exposes that, even today, freedom and equality for black people have not been accomplished.

Neo-slavery in *The Underground Railroad*

The Underground Railroad can definitely be read as a neo-slave narrative. Dealing with the life of Cora, a fictional character, whose story is a product of imagination makes that clear. The story is not told in the first-person voice as Rushdy suggests is typical for neo-slave narratives (qtd. in Smith 169). Instead, it is told by an omniscient narrator. Whitehead's narrator also leaves Cora's side when he narrates events in the lives of people around her, like Ajarry, Ridgeway, Stevens, Ethel, Caesar, and Mabel. This is a break of the structure that an original slave narrative would assume. Whitehead makes frequent references to the genre of the slave narrative, but, The Underground Railroad being a work that includes a lot of fantastical elements, he also often breaks that structure.

The tropes Whitehead employs in the first part of the story, which he titles 'Georgia', after the location of the Randall plantation, are tropes which are typical for slave narratives.

As pointed out in the first chapter, the daily life of slaves and the makings of their society were of interest to the abolitionists. Slave narratives generally explained the workings of these structures present on a plantation, which were often hidden from white people's eyes. Furthermore, the cruel punishment that is being exposed when Chester is beaten for staining his master's shirt with a single drop of wine is typical for a traditional slave narrative.

Generally, a slave narrative is defined as a first person narration of a person who is unfairly enslaved under inhumane conditions (Bland 6). However, these narratives can further be divided into non-fugitive and fugitive narratives, the latter being tales of slaves that escape from slavery to freedom (Bland 13). Before the slave narrative became a distinct genre, there was already an interest in tales of captivity, namely the captivity of devout Christians by the hands of Indians (Sekora486). When Briton Hammon's tale of such captivity was published in 1760, it incorporated anew element, namely "a slave whose spiritual error was to flee his owner's protection" (Sekora 486). According to Carretta, Equiano "established all of the major conventions reproduced in the vast majority of nineteenth- and twentieth-century factual and fictional African American slave narratives" (44). However, there was another force that shaped the slave narratives significantly.

True it has none of the technology we like to associate with science fiction. The only item of technology on display is a railroad engine, a steam-belching behemoth appropriate to the 1850s setting. It is the sort of engine we see in cowboy movies, complete with cowcatcher; of its time and unexceptional. Or at least it is if you don't count the fact that this train runs in tunnels measureless to man, carved out of the bedrock of America we know not how and we know not when and we know not by whom. The train runs, unseen and unknown, below the surface of America, delivering slaves from their individual hells to … well, for now let's just say elsewhere. It is the hidden conscience of America. It is the liberalization of the underground rail road that Harriet Tubman and other free blacks and escaped slaves organised at immense personal risk to ferry escaped slaves from safe house to safe house until they reached Canada. It is, of course, a metaphor. It is visually arresting and it serves its purpose of ferrying our viewpoint character from place to place, but we cannot rest our identification of the novel as science fiction upon this piece of engineering.

The Underground Railroad is a novel that presents much of what one expects; descriptions of life on a cotton plantation, the cruelty of the white owners, the suffering of the slaves, but, also, much more that is unexpected as the story unfolds. There is reality here and there is something more, at times so plausible you'll wonder what is fact and what is fiction — the complete un-likeliness of some events seeming so very possible. The image of the underground rail road as being an actual thing is at once fantastical and a literary device returned to again and again as the story moves forward. A museum display about slavery is not as absurd as one might think, considering that Inuit were brought from the north to New York in 1896 for display.

This is a novel with a full cast of intriguing characters, apart from the slaves and the free men, and those who helped them. There are also the "resurrection men" and a fascinating scene with these grave-digging body snatchers at work. And, there are the men who made their living capturing runaway slaves and returning them to their owners for reward — a profitable job.

Always at the centre of the novel is the slave Cora and the story of her young life on a cotton plantation. We learn about Cora's mother, Mabel, who ran for freedom leaving her daughter behind, and the story of Cora's grandmother, Ajarry, who had been kidnapped in Africa. And we follow Cora's run, her own attempt at freedom.

The slave narratives were long neglected. However, their importance cannot be denied if one takes into account how they influenced a subsequent genre, namely the neo-slave narrative. The term 'neo-slave narrative' first entered the literary discourse with Bernard W. Bell's study The Afro-American Novel and Its Tradition in 1987 (Smith 168). He described neo-slave narratives as "residually oral, modern narratives of escape from bondage to freedom" (qtd. in Smith 168). Rushdy points out the link to the slave narratives in his definition of the genre as "contemporary novels that assume the form, adopt the conventions, and take on the first-person voice of the antebellum slave narrative" (qtd. in Smith 169).These definitions have expanded over time. Smith asserts that today texts from the days of slavery as well as from the period of Reconstruction and even texts set in our present time can be included in the genre (Smith 168). It can also be argued that not even the first person voice that Rushdy assumes is mandatory since canonical works, such as Toni Morrison's *Beloved*, are mostly written in the third-person. In addition to that, the genre approaches slavery as an institution from different angles. It includes everything from

"realist novels grounded in historical research to speculative fiction, postmodern experiments, satire and works that combine these diverse modes" (Smith 168).

Rushdy asserts that the genre "adopt(s) the conventions […] of the antebellum slave narrative" (qtd. in Smith 169), yet, the conventions have arguably been changed. In the slave narrative, the abolitionist influence was very strong and restricted the former slaves to stick to facts and certain tropes as was explained in another section. Since the writers of neo-slave narratives have never experienced slavery themselves and are not subject to such a restricting influence, they are free to write what they want. The focus thus shifted from the claim of authenticity and the importance of facts in the antebellum slave narrative to a focus on emotional experience and the imagination in the neo-slave narrative.

Dubey asserts that this "burden of realist racial representation began to ease off only by the 1970s" (780) and that "speculative fictions of slavery began to appear only when the task of historical recovery seemed to be relatively far along" (783).

Smith points out that the writers were now free to "use the imagination to explore the unacknowledged and elusive effects of the institution of slavery" (169). Dubey suggests that the new genre, especially the speculative fiction of slavery that emerged out of it, tries to reject the notion that slavery was just an occur effects on today's society (780). Dubey and Smith both emphasize the role of the imagination for the creation of a narrative that provides an emotional experience in order to comprehend and relate to the 0061ey writes that "the truth of this past is more fully grasped by way of an anti realist literary imagination that can fluidly cross temporal boundaries and affectively immerse readers into the world of slavery" (785).

Due to this shift in focus, different tropes started to appear in the neo-slave narratives. These new tropes include supernatural occurrences, especially haunting (Smith 172), time travel and possession (Dubey 786) as well as the representation of trauma through severed mother-daughter relationships (Smith 170) and slavery in futuristic capitalist societies (Dubey801). Especially the new supernatural tropes manage to minimize the felt distance between the days of slavery and the present (Dubey 786). Writers are thus enabled to turn to the past to address issues of the present and evoke an emotional response. The genre of the neo-slave narrative has been discussed critically. Levy-Hussen argues that "either they (neo-slave narratives) will provide an opportunity for articulating and working through our relationship to a traumatic past, or they will tether us to an irreparable history of injury and grievance" (195). The expression 'traumatic past' is a bit problematic here. It is unclear whose past Levy-Hussen means, the black people's past? The United States' past?

Evidently, American chattel slavery was an institution that traumatized generations of black and, arguably, white people alike since they experienced and/or witnessed unspeakable cruelty. One may be tempted to assert that this traumatic past has been overcome and that it did not influence generations which were born after the Emancipation Proclamation in 1863. Yet some, like Marianne Hirsch, say the trauma of slavery is still existent in subsequent generations.

Whitehead makes frequent references to the genre of the slave narrative, but, *The Underground Railroad* being a work that includes a lot of fantastical elements, he also often breaks that structure. The fantastical elements and the inter-textual references to the slave narrative genre are both crucial for transporting the message of the novel and building up Whitehead's claim about the situation of black people in the United States throughout time. In the following subchapters, these inter-textualities and fantastical elements and their meaning and effect shall be analyzed further to show how theysupport Whitehead's claim.

The first encounters Cora, the main character, on the Randall plantation in Georgia,which is her home. Soon the slave society and its rules are introduced, and it becomes clear, that Cora is an outcast even among her fellow slaves because she lives in the building that has the lowest social status ascribed to it. The hut called 'Hob' is described as a place for "those who had been crippled by the overseers' punishments, […] those who had lost their wits"(Whitehead 16) and orphans. Cora lives there for two reasons. Firstly, her mother has run away from the plantation never to be seen again, which left her without family (Whitehead40), and secondly, she refused to give up a little plot of land that her grandmother and her mother had already tended to (Whitehead 19).

The reader also learns about a slave named 'Jockey' who is the oldest slave on the plantation and therefore has a certain authority. He is the only slave who gets to celebrate his birthday, which he can declare any day (25). It

also becomes clear that Cora has already been the victim of sexual violence (21). Even though her mother has(supposedly) run away successfully, Cora does not have plans to flee until she is asked to accompany Caesar on his escape. First she refuses (26), but when she is severely whipped for standing up to the punishment of her young friend Chester and the plantation goes to her master's cruel brother, who ordered that punishment, she changes her mind (48).

The tropes Whitehead employs in the first part of the story, which he titles 'Georgia', after the location of the Randall plantation, are tropes which are typical for slave narratives. As pointed out in chapter one, the daily life of slaves and the makings of their society were of interest to the abolitionists. Slave narratives generally explained the workings of these structures present on a plantation, which were often hidden from white people's eyes. Furthermore, the cruel punishment that is being exposed when Chester is beaten for staining his master's shirt with a single drop of wine is typical for a traditional slave narrative. The political agenda the slave narratives were written to support was the abolition of slavery, whose cruel workings were best exposed by accounts of horrible and unjust punishment as can be seen in Frederick Douglass' A Narrative of the Life of Frederick Douglass, an American Slave.

Through these inter-textualities to the genre of the slave narrative, Whitehead manages to place his narrative in time. The readers can relate Cora's home and the society she grew up in to what they know about Southern plantations and the lives of American slaves in the antebellum South. The Randall plantation is fictional, and so is Cora, but due to the inter-textual references, the picture Whitehead paints of the place and the characters appears to be more credible. Moreover, Whitehead includes newspaper advertisements before the chapters 'Georgia,' 'South Carolina,' 'North Carolina,' 'Tennessee,' 'Indiana,' and 'The North.' These advertisements describe the physical aspects of runaway slaves and ask for them to be returned. The most recent dates from 1839 (Whitehead 142). All but the last advertisement are authentic and help create the credible picture of the situation for runaway slaves in the antebellum South.

Another remarkable aspect of the story which instantly becomes apparent is the trauma of maternal loss, which Cora suffers from. Her mother ran away when Cora was still a child (14), and although she was never heard from again, Cora assumes that she must be in the free North. Cora is hurt deeply by the fact that she was left behind and harbors hate for her mother (98). The trope of trauma through maternal abandonment isfrequently employed in neo-slave narratives. In this case, Whitehead employs trope in his novel that is typical for the genre that this work is to be placed in.

When Cora and Caesar manage to reach the first station of the U\underground railroad, the reader could be surprised to learn that Whitehead turns the metaphor, which was used to describe an underground network of people, into a literal underground. During the time of slavery, people who were sympathetic to the abolitionist cause formed a network that tried to help fugitive slaves escape to the Free states (Buckmaster 12). In Whitehead's novel there is also a system of people who want to help the fugitives; however, they do so by transporting them from station to station in a literal underground.

The Underground Railroad works as a fantastical element in the novel. It is evident that there were no undergrounds in the United States in the antebellum period. The first underground in the United States was built in Boston, starting in 1895 (Brooks). Therefore, the existence of the underground itself is a blatant anachronism. Moreover, the underground has another function in the novel than just to carry fugitives across the country. The underground also works as a time machine. Whenever Cora steps off the underground, she finds herself not only in a different state, but also in surroundings that suggest a different era. This time travel is never commented on. In fact, Cora does not seem to notice that she is being transported in time.

Before Cora leaves on her first trip with the Underground Railroad, the station agent says his goodbyes with the following words: "If you want to see what this nation is all about, I always say, you have to ride the rails. Look outside as you speed through, and you'll find the true face of America" (69). Later, Cora follows the agent's instructions, but due to the fact that she is going through a tunnel system, she can only see darkness while she travels (70).

Yet, if one reads the station agent's comment with regard to the underground as a time machine, it makes sense. If the readers 'ride the rails' with Cora, they travel through time, and if they pause to take in the special

characteristics of each time, especially concerning the treatment of black people, they will be able to find the truth. The whole novel builds up to the claim that there has never been freedom and equality for people of color in the United States and that still, these ideals have not been fulfilled. The trope of time travel is especially helpful in order to come to that conclusion since it enables the author to address different periods in time.

It also has to be remarked that time travel has become a very important trope in neo-slave narratives. Octavia Butler used it in Kindred to much success and so does Phyllis Alesia Perry in her novel Stigmata. As Dubey points out, authors have often used "dramatic foreshortening of the temporal distance between slavery and the present" (786) in order to make claims about history as well as the present. Furthermore, she reasserts the importance of the trope of time travel for the genre by emphasizing that an imagination, which can cross temporal boundaries fluidly, is crucial in order to understand the truth about the time of slavery (Dubey 785). Thus, time travel helps to connect this imaginative journey through time to the present.

The first stop Cora and Caesar reach is in South Carolina. The very first thing Cora notices after stopping in South Carolina is a skyscraper (Whitehead 70). Later on, Cora learns that this skyscraper is called 'the Griffin building' or just 'the Griffin.' It is described as a building with twelve floors that house government offices, a bank, and some successful firms (86). Further, Cora remarks that the building is the highest structure in the entire south and the pride of the town (86). However, for Cora this building has a second meaning, she sees it as "a monument to her profound changes in circumstance" (87).

Conclusion

After all, Whitehead depicts the situation for people of color to be persistently bad throughout time. Without doubt, there are chapters in the novel, e.g. 'North Carolina', where the situation appears to be worse than in others. Yet, the fact that, in every chapter of the novel, people of color are un wanted, and unequal remains. With regard to the novel's publication, in 2016, these issues appear to be especially relevant. In the last few years, debates about police violence against people of color have become more frequent. Especially the shootings of Michael Brown Jr. in 2014, Freddie Gray, and Brendon Glenn in 2015 haveled to angry protests all around the United States (Funke and Susman). These three incidents and many other of the same nature have caused the 'Black Lives Matter' movement to evolve "from a social media hash tag into a national protest against police brutality" (Funke and Susman). These events have sparked a new discourse about racial equality in the United States.

Whitehead manages to show how persistent the ideas about race and the cruelty resulting from these ideas, by depicting what forms they can take in the different periods of time his novel addresses. Whitehead invites black and white readers alike to critically review the situation of African Americans in the United States today. He seems to be quite pessimistic concerning this issue. However, even if Whitehead's novel does not explicitly call for political agency concerning issues of racial equality, it manages to expose cruelty and inequality and will certainly be inspiring and eye-opening for readers all around the world due to its unique makeup and compelling plot.

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