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Editorial

Established in 2048 BS, 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 the teachers and students 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 the second volume of Siddhartha Journal of Academics, which is published once a year. The Journal publishes research-based original articles in different disciplines in English and Nepali languages. The Journal publishes the peer-reviewed articles, which may include research papers, review papers and book reviews of academic value so as to contribute in the fields of research and education. The journal prefers to publish the original contributions in the fields of education and pedagogy, social sciences, applied aspects of language, literature and education, and field researches in Nepal.

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

July, 2020

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Thesis Writing Trends of Graduates in Far Western University

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Abstract

Thesis writing as a form of academic writing is a substantial task that requires a serious effort. The whole product of thesis results from the combination of diverse factors ranging from availability of resources, supervisory feedback, institutional provisions, prolong engagement. This study examines thesis writing trends of graduates including the students' areas of study, supervisors' and students' perspectives on process and problems. The study drew on the Key Informant Interview (KII) with five supervisors and five graduate thesis students of Far Western University. The analysis information revealed that the students have the trend of conducting survey, experimental, and descriptive studies. Students get supervisory feedback that is not comprehensive and sufficient. Resource constraints, prolong engagement, superficial advisory feedback are the common problems derived from the study, based on the findings, it is advisable to recommend that community of practice among supervisors and peers can be initiated to strengthen their writing skill through sharing and commenting.

Key words: thesis writing, supervisory feedback, students' perspective, key informant Interview (KII), thesis trend, insufficient logistic, community of practice.

Introduction

The students attending university education usually require the writing of thesis or dissertation as a part of their course. Generally speaking, the terms 'dissertation' and 'thesis' are used interchangeably to refer to a research submitted to get an advanced degree. They are submitted as a requirement for fulfilling a master or doctorate degree. To be specific, the students submit a dissertation to obtain a master degree while obtaining Ph.D. entails the students to submit a thesis. This distinction is based on the British academic institutions while in the American institutions the converse is true (Paltridge & Starfield, 2007). In this article, we use the term thesis to refer to the research report prepared at the master's level. The aim of this course is to furnish graduates with the practical skills of research work and writing in different areas. They are expected to learn about theoretical aspects, research methodology, implications and specific disciplinary requirements.

Thesis writing requires many serious efforts to tackle with a problem or series of problems in the student's area of study. Master's students express their experience the whole process writing by using the metaphor the 'matter of mystery and tough writing' (Roka, 2018), a hard nut to crack (Rai, 2018). The research studies reporting the students' experiences have revealed that the task of writing thesis is daunting due to lack of sufficient experience (Li et al, 2017), limited knowledge of thesis requirements (Bitchener et al., 2010),

critical and analytical expertise (Karn, 2009) lack of proper supervisory feedback and communication gap between the supervisor and the researcher (Neupane Bastola, 2020; Neupane Bastola & Hu, 2020). In the same line, students in their beginning stage of writing thesis do not understand the gravity of such a high level of academic activity (Karn, 2009) and seek the product without going into the process. This has led to the situation where critiques question about the quality and standard of the written work.

In one hand, supervisors blame the thesis students for not being serious on the task, not reading much on the area study, not consulting during the writing process so on. They conceive supervisors as the topic providers that easy and less time taking. They try to persuade the supervisors for quick complementation of the formality and without 'missing the opportunity of getting employment' (Karn, 2009, p. 63). The students do not like to conduct the study in new and innovative area of study; they prefer the study on very familiar and previously conducted area, they reproduce the thesis within a couple of weeks and come up with the final draft by compiling texts from various sources, are the common discourses among the supervisors. Contrary to this, from the students' perspective thesis writing 'equals or outweighs the energy they spend during their whole studies' (Sadeghi & Khajepasha, 2015, p. 357). They bewilder in the technicalities of writing thesis in case they are not given sincere supervisory guidance and feedback. Thesis writing is optional in some Universities, and students choose to write thesis not because it develops practical research and writing skill but because they can get good marks. They conceive it as the mark fetching subject. However, in many universities, it is mandatory to defense the thesis to get graduate degree.

In this backdrop, this article is an attempt to uncover the trends in writing thesis among graduates of Far Western University. We aimed at identifying the problems faced by both supervisors and students before, during and after thesis writing journey. We endeavor to seek the possible ways out to make the process easy, engaging and pleasant.

Previous Research

Thesis writing is a higher-level academic activity. On time completion of the thesis work and its quality depends on the three factors: institutional resources, supervisory feedback and student engagement. 'Limited access to required resources', 'lack of academic writing instruction'(Neupane Bastola, 2020) library resources of the institution and its availability, proper orientation to the students, lack of mechanism to check the quality standard of writing (for example plagiarism) are reported as the institutional problems. Structural variation (from institution to institution and even from professor to professor in the same department of the same institution) also creates confusion among the students (Gustavii, 2008). Similarly, supervisory role another key element to determine the quality of the work.

The available literature in this regard, shows that a good number of studies have been conducted worldwide on supervision and thesis writing challenges. A study by Mapolisa and Mafa (2011) revealed that the students face problems in sorting out the research topic and developing proposal. Similar experience was revealed in the study by Karn (2009) in Nepali University. Students wander in seeking the topic for several months and expect supervisors to give them easy topic. He scrutinized students' misconceptions and negligence against depth and requisites of the thesis writing. Besides this, he also specified the expected responsibilities of supervisors and researchers.

Supervisory feedback is crucial to socialize students into academic discourse (Kumar & Stracke, 2007); scaffolds for independent learning (Bitchener et al, 2010) resulting the timely completion of the task (Basturkmen, et al. 2014). In the study by Kumar and Stracke (2007) identified referential, directive and expressive functions of supervisory feedback. Expressive feedbacks (i.e. praise, criticism and opinion) were reported most beneficial and stimulating for further exploration. In another study, Basturkmen et al. (2014) found that comments on linguistic accuracy and appropriateness outnumbered those on content, requirement and organization. The supervisors mainly center on the language editing rather than other detail analysis of the content. Neupane Bastola and Hu (2020) in their study of supervisory feedback in Nepali University showed that skillful supportive and encouraging supervision increases students chances of success. However, 'the students' expectations were largely unmet' (p. 14). In resource limited educational context like Nepal, students expected informative feedbacks on content, language and organization from their as they have difficulties in locating and getting access to relevant literature. The study revealed that only a small number of students were fortunate to receive such support.

The previous studies on the students' perspective reveals that students have insurmountable problems in thesis writing. Students most often found worried about the thesis title; struggle in selecting research topic, and request their supervisors, professors and seniors (Bhattarai, 2009; Karn, 2009; Bhandari, 2015). Bhandari (2015) suggests some sources from which thesis titles come, viz. problem, curiosity, disagreement, course of study and previous works in the related field. Komba (2015) investigated the challenges of writing thesis among post graduate students of Tanzanian universities and reported the finding indicating the majority of candidates having challenges in writing all chapters of their research report. The challenges included lack of academic writing skill and organization of the chapters. Based on the research he recommended to review the research method course in terms of content and teaching approaches.

The students' reflection on this writing reveal the diverse areas of challenge and pleasures during the process. Roka (2018) reflected that it was the toughest part of study and distressing activity in the beginning. She experienced fear and dilemma in the initial stage, however, the rigorous engagement made the journey easy and pleasing. She interpreted thesis writing as a big learning opportunity. In the same vein, Rai (2018)

found the task stressful and realized that it was beyond her reach. She wandered in the dream of finding out the suitable topic first few months of the journey like a crow in the fog. However, she experienced it as the next step of learning. To become an academic writer, it requires patience, creativity criticality and continuous engagement (Ghimire, 2018; Rai, 2018). These reflections of thesis writers revealed that being unfamiliar with the technicalities of thesis work is main source of difficulty. If one follows the step wise procedure systematically, the pain is converted into pleasure. The literature review reveals research gaps on thesis writing trends in Far Western University. First, previous studies have examined the supervisory feedbacks, problems and challenges in doctoral thesis writing, a small of number of studies have addressed the students' perspective on thesis writing at graduate level. Secondly, trend analysis of thesis is not much explored area of study. Thus, this study was guided by the research questions; i) In which area of study and design do students choose for thesis writing? ii) what are the common problems that the supervisors and students face during the process? iii) how can we envision the solutions for the problems?

Context and Participants

We conducted this study at the Central Department of Education of Far Western University. The participants were the students of Master of Education (M. Ed.) Teaching English to Speakers of Other Languages (TESOL) and their supervisors. Far western University was established in 2010 and came into operation in 2011. The university launched graduate programs in 2014 under the faculty of Education (<https://edusanjal.com/university/far-western-university>). The first batch of students completed their program in 2016 and became eligible for thesis writing. The four semester (two year) program requires the students a six- credit thesis in last semester. A thesis is typically supervised by a single faculty member and evaluated by a Research Evaluation and Approval Committee composed of Head of the Department, an external supervisor and the thesis supervisor. By 2020, thirty-seven students have completed their thesis (Department of Education Minute, 2020).

For this study, at first, we analyzed all thirty-seven theses to identify the areas of their thesis work. Secondly, we chose five students who have already defended the final viva at the time of information collection. The selection of the informants was purposive with the assumption that they are rich in the information required to achieve the objectives. Thirdly, we selected five lecturers who have been involved in thesis supervision under the Faculty of Education, TESOL. We employed document study and in depth interview as the tools of information collection. All the participants (five students and five supervisors) were interviewed in natural setting according to their convenience. Each interview lasted for about 30 minutes and audio recorded. We maintained the ethical standard of the study by informing about the study, their voluntary participation and confidentiality as suggested in Cohen, Manion & Morrison (2011, pp 77-79). We

triangulated the information derived from document study and interview and used thematic network approach to present the results and discussions.

Results and Discussions

Based on the information collected through thesis analysis and interview, we have drawn the results and in three different themes.

Thesis Trend

The trend analysis of the graduate thesis in the university vividly shows that they preferred the area of content rather than the issue. A big number of theses have been accomplished in perception/attitude of teachers and students on content area of English Language Teaching (i.e. error analysis, ICT, learner autonomy, post method pedagogy, communicative language teaching). Secondly, students were found interested in proficiency study. A good number of studies are about the learner's proficiency measurement (for example proficiency in essay writing, letter writing, using model verbs, reported speech). There seems the thread of connection between the previous proficiency in essay writing and letter writing. Students in their interview also reported that they base their thesis on previous similar studies. Very few studies are conducted in the area of language testing, discourse analysis and pragmatics.

The analysis of research trends of M.Ed. TESOL students from 2016 to 2020 (total no. of 37 theses) indicates that majority of the students have chosen survey design as the methodology. Likewise, they have not indicated explicitly about the approach (qualitative and quantitative approach) and found not much familiar with this aspect. The descriptive statistics have been used for some numerical data, however, they lack relevant interpretation. Presentation of data on the table and diagram is very common among almost all the works. No any studies have been found in ethnographic, narrative enquiry and auto- ethnographic design under qualitative approach. On the other hand, experimental research design has been abundantly employed by the researchers under quantitative approach, however, they lack conceptual clarity on the process followed in experimental and quasi- experimental research. They have presented couple of paragraphs describing the design and steps to be followed giving reference of scholars, however, the analysis and interpretation does not match with the theoretical orientation. The study of theses in consequent years also reveals the minor changes in the title; and it cannot be denied that there is reproduction of works previously done in other universities with slight modification. The graduate research is expected to add something new and innovative in the existing body of knowledge, however no convincing and justifiable evidences besides some exceptional case have been observed in the study.

Supervisors' Perspectives

We have also attempted to seek supervisors' perspectives on their students' thesis writing process. The Key Informant Interview (KII) was conducted to get the in depth ideas on the procedures adopted in thesis writing and problems that supervisors and students face. All together six faculties have been involved in supervising the thesis and have five to fifteen years of teaching experience in undergraduate and graduate levels. While having an in depth interview, we particularly focused on how students engage in writing; how they conceive supervisory feedback; how well they are equipped with the logistics needed for writing (university resources and their own personal possession such as laptop); and how we can ensure the quality of thesis work in the university.

Thesis Writing as an Extra Academic Burden

The thesis writing is perceived as the higher level of academic activity, however, the students in the research site take it as the extra academic burden. The faculties have reported the experience that the students have complained for making thesis writing a mandatory course. Large majority of students get engaged in job after attending the fourth semester examination. Only very few students get fully engaged in thesis writing with sincerity. When they need the certificate in their workplace, they feel compelled for producing the thesis. They rush to the university.

Students consult their supervisor in the eleventh hour with some tentative title and seek approval for the study. They face proposal viva and get lost for few months. During these months they neither meet nor call for the supervisory feedback. After few months they come up with the final draft and request for the final viva. **Interview Excerpt Supervisor I**

It implies that students are not sincere about thesis writing and take it as the formality to validate their academic degree. The superficial engagement and considering it as the product has resulted the low quality of the thesis work. More importantly, the thesis students do not prefer to adopt the formal and systematic process. The Department organizes the thesis writing orientation each year with the aim of orienting them in technicalities of thesis writing process, but very few students do participate, others remain absent with some pretention. The university is not able to bring strict rule to bring them in the system.

Supervisory feedback

The quality of the thesis work also depends on the relationship between the researcher and his/her supervisor. The more they collaborate and share, the higher the assurance of quality in the output. The supervisors in the interview admitted the importance of both oral and written feedback to strengthen students' writing. Being reserved in proving comments on the piece of writing may deprive the students from being accessed to first hand resource. One of the supervisor articulates:

I believe in collaboration for better outcome. I see the draft thoroughly and give feedback on content, language and required essential resources. I mainly focus on the originality of the work and suggest the if there is insufficient resource on the area. I want them to develop the ideas of their own. However, the students do not like the feedbacks on bullet points; rather they prefer more elaborative comments. Some students get scared with comments and address accordingly while some others get hurt... **Interview Excerpt Supervisor III**

The supervisors reported that they not only suggest for further improvement but also they guide for the resources as far as possible. Those who receive the feedback positively and work on it accordingly, they produce the acceptable thesis for the final presentation. More focus is reported to have given in the structural consistency as prescribed by the department. Then only they look at the content, language, research methodology, gap and referencing.

Insufficient logistic support

Majority of key informants of the study revealed the logistic constraint in the entire process of thesis writing. Both the students and supervisors have been facing the problem of sufficient logistics (i.e. e- library, easy access to international impact factor journal articles, theses and dissertations of other universities, broad band internet in department premise). Revealing lack of basic logistics required during thesis writing, a supervisor remarks:

Thesis writing students in our department rarely possess a desktop or laptop. They entirely depend on Tying Centers technical support. The centers not only support them in typing and binding but also in structure setting and language editing. **Interview Excerpt Supervisor II**

This narrative indicates that the poorly equipped thesis students depend to those who are not even passed secondary level examination. This may lead to the situation of massive copy, paste and reproduction by side cornering the creativity, criticality and innovative ideas. Furthermore, the university has not developed any mechanism to discourage the chances of academic dishonesty in students' manuscript. Moreover, it cannot be denied that the supervisors also do not have easy access to some required resources. They admit the problem of resource constraints and want the university to subscribe online data source that is not possible individually.

Students' Perspective

We also sought students' perspective on diverse aspects of thesis writing by analyzing the information gathered through KII being focused overall process of thesis writing. The following the key themes based on the experiences shared by the students:

A large majority of participants agreed that they have struggled for identifying the problem and finalizing the topic. They shared the experience that it is not as difficult as it was said by the seniors. A graduate admits:

The most difficult phase of thesis writing is finalizing the title. I wandered for three months in search of title. I decided the title amidst the dilemma between entirely new area (less explored,) or the areas in which studies have been conducted under other universities or in other countries. If I chose the first, seniors have scared saying I would suffer for literature review and relevant resources. And if I chose the second option, the supervisors would question about the reproduction. **Interview Excerpt student II**

This excerpt indicates that the students are well familiar with the trend and do not like to linger on the process for long. The process that follows the title selection according to them is easy going. They do not bother to choose very new area of study with the fear of not getting resource materials easily. The university resource constraint is the key factor behind the students not selecting new and emerging area of study. The library of the university is centered on the making textbooks available to students ignoring the importance of research journals for academic excellence.

In response to the supervisors support and collaboration, the students had common voice. Due to the busy schedule of faculty members, the students are not getting comprehensive feedback on time. However, it cannot be denied that thesis students are busier in the sense that they plan to accomplish the entire process within a couple of weeks or months during the vacation at their work place. The supervisors do not have much time to read the draft in deep, therefore, they provide the feedback on the general impression. As one thesis student said:

For my supervisor, it merely took 20 minutes to edit my draft. She turned the pages quickly and wrote four bullets: maintain the organization, revisit the language for ensure the language accuracy, check the references, submit the final to the department. **Interview Excerpt Student V**

Moreover, the students also admitted that not having personal computer or laptop has further lagged them behind. It has hampered them in searching the resources in one hand and writing and editing in one's own pace.

Conclusion

Thesis writing is a higher-level academic activity. Everyone who wants to be awarded with the graduate degree need to accomplish. It is not the activity that can be completed over night; rather one has to pass the long and rigorous process. The quality of the thesis can be assured only when the associated issues are taken into consideration. In this back drop, this study attempted to examine the areas and design of the

students' thesis. We also explored how teachers and students perceive supervisory feedback along with its overall impacts on the quality of thesis. Moreover, the article also focused on perceived problems from both students' and supervisors' perspective. Thesis writing students are compelled to limit themselves within traditional content area because of resource constraints. However, supervisors' perspective highlights students lack of seriousness, rigorous involvement, lack of reading culture, insufficient logistic support as the problems in the overall process.

Large number of students of TESOL are still struggling with thesis writing leaving adverse impacts in graduation rate of University. Institutional provision is required for creating a community of practice among research students. That platform can trace and monitor the students' progress in the journey. The supervisory feedback and comments from peers in the platform can push towards activism and engagement for prolific achievement. Moreover, it is vital to help students to transform students' misconception of thesis and empower them with academic English. This study is beyond its limitation in terms of area focused, design, mode of data collection and analysis. Therefore, we see the prospect of further research in the same area by employing narrative enquiry and auto-ethnography.

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Opportunities and Barriers for Teacher Professional Development in Nepal

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Abstract

This paper reports a study exploring the professional development opportunities and challenges experienced by teachers from public school teachers in Nepal. This study is undertaken through a mixed method approach among teachers from six districts of the country. A survey questionnaire is administered among 385 teachers along with focus group discussions with teachers not participated in the survey. Teacher professional development opportunities are found under five major categories: TPD training, exposure visit, mobile/reflection meeting, mentoring/coaching/face-to-face support, and self-learning initiatives. Similarly, major barriers for professional development opportunities include lack of refresher training opportunity, lack of opportunity for exposure visit, lack of self-learning resources and ICT support, lack of teaching materials and other support, lack of post-training support for the transfer of learning and lack of opportunity to participate in training. This study draws implications in the areas of collaborative and exploratory teacher research, teacher change and learning model of TPD, involvement of parents in TPD and increased head teachers' role for creating the professional development opportunities for teachers.

Keywords: teacher professional development (TPD), teacher training, teacher development, Nepal

Introduction

Teacher Professional Development (TPD) has been a dominant educational reform approach towards engaging teachers in contributing to improve quality of education. While focusing on teachers' professionalism, a TPD approach pays attention to providing teachers with opportunities to participate in training and other relevant activities towards strengthening their knowledge and skills for improved classroom teaching which eventually is expected to support student learning. Considering teachers as key agents to improve students' learning achievement (e.g., Carey, 2004), TPD policies and practices in Nepal are designed to support teachers to use an innovative and learner-centered approach in teaching to help students improve

their learning achievement. The key assumption behind TPD is that investment in teacher professional development contributes to enhanced students' learning.

Yet, students' learning outcome is just one aspect of professional development programs, Gueskey (2002) focuses on three dimensions of TPD programs: teachers' classroom practices, their attitudes and beliefs and students' learning outcomes. Although, in most cases, TPD programs are assessed in terms of students learning outcomes, changes in teachers' pedagogical practices and belief systems are equally important for understanding the effectiveness of TPD programs. While these three changes are theoretically interconnected, studies have shown that TPD inputs may not always result in improved learning outcome and effective classroom practices (see Cohen & Hill, 2000). How teachers perceive teaching profession in general and how motivated they are towards implementing knowledge into practice impact on the relevance and effectiveness of TPD. As Priestley, Biesta and Robinson (2015) claim, although teacher agency is critical in teacher professional development, the belief system that teachers bring into profession plays a critical role in shaping teacher professional development. More importantly, what draws teachers into teaching profession and how they keep themselves motivated in exploring innovative ideas to change their pedagogical practices are critical in understanding the effectiveness of TPD.

In Nepal, the practice of continuous professional development (CPD), particularly teacher training, began in the early 1970s (CERID, 2009). Yet, the systematic approach towards teacher professional development started with the establishment of National Center for Educational Development (NCED) in 1993. As part of the Ministry of Education, NCED develops policies and implements them to provide in-service teachers with various opportunities for continuous professional development. Since the implementation of School Sector Reform Plan (SSRP, 2009-2015), teacher professional development (TPD) has become NCED's major educational reform program. SSRP has focused on strengthening teachers' knowledge and skills as part of MOE's efforts towards ensuring quality student learning. The agenda of TPD has received further attention in the present School Sector Development Plan (SSDP). Building on the goals specified in the country's Sustainable Development Goals (SDG) plans (Government of Nepal, 2017), SSDP (2016-2023) has emphasized TPD as MOE's one of the major priorities in strengthening quality of education. Considering "quality and needs-based teacher professional development and performance-based teacher management" (Ministry of Education, MOE, 2016, p. vii) as its theory of change, SSDP has specified the following two major objectives as part of teacher professional development efforts:

- To enhance teachers' qualifications and professional competencies to better facilitate student learning processes.
- Maintain high morale and motivation for teaching and learning among teachers and students.

In order to achieve these objectives, SSDP focuses on strengthening teachers' competencies and skills for teaching creatively by using child-centered approach (Ministry of Education, 2016, p. 11). Accordingly, NCED has revised its previous TPD policies and programs and focused on three major objectives: a) to improve teachers' competence and motivational level by making TPD programs need-based and result-oriented; b) to ensure tangible changes in teaching practices by improving teachers' professional competency in their own effort; and c) to improve students' learning achievement by making teaching-learning processes effective (see NCED, 2016). To achieve these objectives, NCED has specified a number of TPD activities such as teacher training, practice-based and self-initiated learning, teacher networking and exchange of experiences. More importantly, NCED includes self-study, self-inquiry and the use of innovative ideas and ICT tools from teachers in its revised TPD program. In addition, NCED focuses on the need for reward, respect and reinforcement for teachers who are committed to introduce innovative ideas in teaching.

The existing TPD programs include multiple activities, with a focus on teacher training. Three major types of teacher training include: authentication/validation training, refresher training and modular training based on local needs. Two other major components of the TPD program are a) self-initiated teacher learning, and b) exchange of experiences. Although both SSDP and NCED focus on teacher motivation and change in classroom teaching practices, to what extent teachers are motivated towards improving teaching and whether or not the existing TPD programs are supporting in strengthening teacher motivation for bringing about changes in teaching. This study has analyzed the existing situation of TPD in relation to teacher motivation (TM). We draw on both global and local literature on TM and TPD to interpret the empirical data—both qualitative and quantitative—we gathered from teachers, resource persons and teacher trainers.

Objectives of the Study

This study is undertaken with the aim of exploring opportunities and challenges teachers faced for their continuous professional development in the context of public schooling in Nepal. In specific, this study aims to:

- Identify strengths and opportunities of teacher development efforts through different channels, for example government and non-government agencies.
- Explore different provisions and practices that are responsible to create barriers to teacher motivation in schools.

Methodology

This study is carried out in six districts of Nepal. They include Kalikot, Dailekh, Achham, Okhaldhunga, Kapilvastu and Sarlahi. Kalikot represents Mountain; Dailekh, Achham and Okhaldhunga represent Hill; and Kapilbastu and Sarlahi represent Tarai ecological region. Altogether 385 teachers from six

districts that were selected using sampling strategies under the criteria of 95% confidence level (CI 95% = 1.96), standard deviation 50% (= 0.5), and 5% (= 0.05) margin of error.

The study has used a mixed method approach to educational research. For this purpose, a set of survey questionnaire for teachers was developed to collect information related to teacher professional development. In addition, six focus group discussions (FGDs), one each from six sample districts were conducted with the teachers. These discussions have been focused on issues related to opportunities and barriers for effective teaching, the existing policies and practices of professional development and alternative ideas for improving TPD. These discussions were recorded by using digital voice recorders which were later transcribed for data analysis purposes. In addition, the perspectives of teachers were documented in the form of field notes.

CSPRO software in Android was used to manage quantitative data collected from the sample teachers. Qualitative data were stored in Live scribe and audio-recorder, which were transcribed and coded to generate themes. These themes were organized under the broader themes of the study.

Findings and Discussion

Teacher professional development opportunities

In this study, TPD opportunities are found under the following five categories: a) TPD training; b) exposure visit; c) mobile/reflection meeting; d) mentoring/coaching/face-to-face support; and e) self-learning initiatives. As presented in Table 1, this study reveals that a good proportion of teachers (79.1%) have received the TPD training. The opportunity for professional development training is relatively higher among the four ethnic groups - Newar (90.5%), Brahmin/Chhetri (81.1), Madhesi (79%) and Janajati (72.9%), compared to Dalit (46.7%). The district-wise distribution shows that the proportion of teachers who have received TPD training is nearly consistent among the survey districts, 88.9% teachers with TPD training in Kapilbastu, followed by 84% in Achham, 82% in Okhaldhunga and 81.1% in Kavre. Kalikot (75%) and Sarlahi (68.9%) have relatively lower number of teachers who have received TPD training. The region-wise data show that the proportion of teachers who have received TPD training is a bit higher in mountain/hill (80.0%) than in Tarai (77.5%). The gender-wise ratio is almost equal, 79.3% male and 78.7% female teachers with TPD training.

Table 1: TPD opportunities for teachers

Background characteristics	Training	Exposure visit	Mobile/ reflection meeting	Mentoring/ coaching/ face-to-face support	Self-learning materials
Caste/ethnicity					
Brahmin/Chhetri	81.1	33.2	45.7	59.6	78.5
Madhesi	79.0	24.7	11.1	50.6	56.8
Dalit	46.7	20.0	20.0	53.3	46.7
Newar	90.5	47.6	19.0	38.1	85.7
Janajati	72.9	45.8	31.3	45.8	81.3
District					
Kalikot	75.0	20.0	61.3	53.8	66.3
Kavre	81.1	45.6	31.1	57.8	90.0
Achham	84.0	32.0	54.0	90.0	84.0
Okhaldhunga	82.0	24.0	14.0	34.0	90.0
Kapilvastu	88.6	45.7	47.1	52.9	70.0
Sarlahi	68.9	28.9	8.9	47.8	53.3
Region					
Mountain/Hill	80.0	31.5	41.1	58.1	81.9
Tarai	77.5	36.3	25.6	50.0	60.6
Sex					
Male	79.3	35.0	37.1	58.6	74.3
Female	78.7	30.0	32.0	48.7	73.3
Total	79.1	33.3	35.3	55.1	74.0
N (out of 430)	340	143	152	237	318

Source: Field Survey, 2017.

Among the TPD opportunities mentioned above, only one-third (33.3%) of teachers have received exposure visit opportunities, with the aim of learning lessons from best-practice in other schools. The district-wise distribution of TPD opportunities shows that teachers in Kapilvastu (45.7%) and Kavre have relatively more exposure visit opportunities compared to other districts—32.0% in Achham, 28.9% in Sarlahi, 24% in Okhaldhunga, and 20% in Kalikot. Comparatively, the exposure visit opportunity is higher in Tarai (36.3%)

than in Mountain/Hill (31.5%) and relatively a greater number of male teachers (35%) than female teachers (30%) have received this opportunity.

The data further show that the number of teachers who have received mobile and reflection meeting opportunity is also low; only 35% of teachers have reported that they have enjoyed this opportunity. Like for other opportunities, a greater number of Brahmin/Chhetri teachers (45%) have enjoyed this opportunity compared to other caste/ethnic groups (e.g. Janajati 31.3%, Dalit 20%, Newar 19%, and Madhesi 11.1%). There is a greater variation among districts in terms of receiving this professional development opportunity. Nearly 62% of teachers have this opportunity in Kalikot, compared to 14% and 8.9% teachers in Okhaldhunga and Sarlahi, respectively. The practice of mobile/reflection meeting of teachers is found higher in mountain/hill (41.1%) than in Tarai (25.6%). Similarly, male teachers have mobile/reflection meeting opportunity higher (37.1%) than their female counterparts (32%). This finding implies that female teachers and the teachers from Tarai should be provided with more exposure visit and mobile learning opportunities.

One of the striking findings is that the existing TPD provisions and practices have paid a serious attention to the needs of teachers with disability. A teacher from Kavre shares, in Box 1, his experiences as follows:

Box 1. A teacher's experience from Kavre district

There are many things. For example, because of my visual impairment, I am unable to walk up and down. I don't have any teaching assets...if I had a personal laptop with 'job with speech programming,' I would be able to prepare my lesson plans. We do have a laptop in school, but it is not given to me. It is not suitable for the programming I need.

There are many discomforts for the teachers like me. I have heard that there are Guidelines, Education Act, and many other policy documents and resource materials, a monthly published magazine 'Shishkhak', but I don't know what kind of articles are published in that magazine. I cannot read them as they are not available in Brail script. They are also not broadcast in media, so I am almost unknown about all these matters.

Whatever I do think to teach my kids is very limited to my textbook. Kids are naturally interested to know more and more. But I cannot help them much. I get audio materials in Audio Library at the Exhibition Road, shutter no. 66, Kathmandu. I have to rely on their resources. And I also heard about e-library in computer, but we don't have that facility so far.

I have participated in three modules of TPD, followed by a computer training. My Head Teacher selected me on the basis of his personal interest. And I was sent to SANJIBANI (training on Brail script reading and writing) in a *Kaj* leave. But TPD training is not fit for us [teachers with disability]. Because, trainers guide the trainees by saying, "have you seen this or that... and so on" without

considering the presence of a visually-impaired teacher. They do not know that I am unable to see on the white board. I am unknown about the existing rules, regulations, etc.

The data also reveal that more than half of the teachers (55%) have reported that they have received mentoring, coaching and face-to-face support for learning new contents or developing new pedagogical skills. A greater number of Brahmin/Chhetri teachers (59.6%) enjoyed this opportunity than the teachers belonging to other caste/ethnic groups (53.3% Dalit, 50.6% Madhesi, and 45.8% Janajati and 38.1% Newar). The district-wise distribution of mentoring, coaching and face-to-face support shows a greater variation. The data show that 90 percent of teachers enjoyed this opportunity in Achham and 34% in Okhaldhunga. The proportion of teachers having this opportunity in other districts include” 57.8% in Kavre, 53.8% in Kalikot, 52.9% in Kapilbastu and 47.8% in Sarlahi. A greater number of teachers in mountain/hill region (58%) enjoyed this opportunity than in Tarai (50%). Similarly, a greater proportion of male teachers (58%) have received this opportunity than their female counterparts (48.7%).

Teachers’ continuous efforts to use self-learning materials as part of their professional learning is found significant. About 3 of 4 teachers (75%) have reported that they have an opportunity to access self-learning materials for their professional growth. Newar (85.7%), Janajati (81.3%) and Brahmin/Chhetri (78.5%) teachers have opportunities to access self-help materials more than Madhesi (56%) and Dalit (46.7%) teachers. Teachers in mountain/hill (81.9%) are found using such materials greater than those from Tarai (60.6%), with 90% teachers using them in two Mountain/Hill districts (e.g. Kavre and Okhaldhunga). Male and female teachers are almost equal (Male 74.3% and Female 73.3%) in terms of using self-learning materials for their professional development.

The FGD data show that the number of teachers to receive exposure visit and mobile/reflection meeting opportunities for their professional development is still negligible. Although teacher training and use of self-learning materials are the most popular among teachers, the number of teachers who have received mentoring/coaching opportunity are still low.

Barriers for teacher professional development

Multiple factors create barriers for teacher professional development. This study shows that the greater barriers for professional development are lack of refresher training opportunity (90.7%), lack of opportunity for exposure visit (79.1%), lack of self-learning resources and ICT support (68.1%), lack of teaching materials and other support (57%), lack of post-training support for the transfer of learning (56.7%) and lack of opportunity to participate in training (55%) (Table 2) as major barriers for professional development. Some teachers also faced problems of overcrowded classes (42.6%), lack of enough time to plan the lessons in advance (39.1%), overload with teaching assignment (40%), unfair distribution of responsibility among

teachers (36.9%), and lack of opportunities to consult for support when they feel difficulties (31.6%). A small number of teachers (18.8%) have informed that the trainings they participated are not practical to improve their teaching.

Most of these problems faced by teachers, as Table 2 shows, are greater in Tarai than in Mountain/Hill. Among these problems, as also reported in FGDs, the overcrowded classes, lack of enough time to plan lessons, and lack of materials and resources are reported significantly higher in Tarai than in Mountain/Hill. Only two problems – overload with teaching assignment and opportunity for exposure visit –are reported higher in Mountain/Hill than in Tarai. Interestingly, male teachers have faced all these problems greater than female teachers.

Table 2. Barriers for teaching professional development

Barriers for TPD	Region (% Yes)		Sex (% Yes)		Total (% Yes)
	Mt./Hill	Tarai	Male	Female	
A. Overcrowded classes	26.7	69.4	46.8	34.7	42.6
B. Lack of enough time to plan lessons in advance	34.1	47.5	39.3	38.7	39.1
C. Overloaded with teaching assignment	41.9	38.8	43.6	35.3	40.7
D. Lack of opportunities to consult for support when I feel difficulties	30.0	34.4	37.1	21.3	31.6
E. Lack of opportunity to participate in trainings	51.5	61.3	60.0	46.0	55.1
F. Lack of practicality of training I have attended to improve my teaching	14.8	25.6	22.1	12.7	18.8
G. Lack of post-training support for effective implementation of TPD	50.0	68.1	64.6	42.0	56.7
H. Lack of access to self-learning resources and ICT to support	67.0	70.0	70.7	63.3	68.1
I. Lack of opportunities to participate in exposure visit	79.3	78.8	80.0	77.3	79.1
J. Little opportunity for refresher training	89.6	91.9	91.4	88.7	90.5
K. Lack of fair distribution of responsibilities among tea	31.9	43.8	42.5	24.7	36.3
L. Lack of teaching materials and resources to support	45.9	75.6	61.4	48.7	57.0

Source: Field Survey, 2017.

The data imply that since teachers in Tarai have faced the challenge of overcrowded classes, sufficient infrastructure should be constructed so that students can be divided into different groups. More striking, the workload of teacher in Mountain/Hill districts should be reduced. For this, the number of teachers should be increased.

Conclusion and Implications

There is a greater variation of professional development opportunities enjoyed by teachers across castes/ethnicities, geographical regions and gender. Based on the data analysis, the following conclusions are drawn:

- There are several professional development opportunities for teachers. However, in comparison with the TPD opportunities, instances of barriers and challenges are higher.
- There is a difference in professional development opportunity by caste/ethnicity. More professional development opportunities are enjoyed by Newar and Brahmin/Chhetri than by other caste/ethnic groups.
- There is a difference in professional development opportunity by geographical locations. Teachers from Mountain/Hill have enjoyed professional development opportunities higher than those from Tarai.
- There is a difference in professional development opportunity by gender. Male teachers enjoyed greater opportunities than female ones.
- There are different professional development opportunities offered by the government and non-government organizations, and teachers' engagement in these opportunities is making positive impact on student learning. This conclusion is supported by the following findings: Nearly 80% of teachers have participated in some or all phases of TPD training, 25% have received training on conducting and implementing action research, 10% received disaster reduction training, 6% have received EGR training, 5% received ICT training. Teachers have also been benefited from other trainings offered from (I)NGO sectors such as classroom management training (14.9%), WASH training (10.9%), EGR training (7.9%), and digital literacy training (0.7%). As teachers reported through the quantitative survey questionnaire, the impact of these trainings ranges from 2.00 to 2.42 in a scale of 0 (no impact) to 3 (high impact).
- Despite the fact that majority of teachers attended various phases of TPD training, the existing TPD system is not quite systematic and fair in practice. More than 80% of teachers have reported that the criteria for selecting teachers for professional development opportunities is unfair; that the system of teacher performance assessment is not quite logical; and that action research is more ritualistic than

effective; and that majority of TPD trainers are inefficient. Teachers' motivation and self-initiated efforts are the key for the professional development endeavors as teachers explored own ways to enhance their knowledge and skills. Moreover, the existing situation of internal feedback through head teachers and peers is satisfactory but external feedback through RPs and supervisors is poor.

Based on the above findings and conclusion, the following implications are drawn:

- Focus on collaborative and exploratory teacher research: The existing TPD practices have focused on action research, which as mentioned by teachers, seems to more ritualistic in practice. In order to address this issue, a collaborative and exploratory action research approach can be an alternative option. In this approach teachers work with other teachers from the same and/or other schools to study the issues concerning teaching and develop strategies towards improving students' learning. The existing action research approach is less effective to empower teachers and recognize their voices and identity as source of knowledge which a collaborative teacher research approach could address. In other words, rather than focusing much on teacher training, the existing TPD practices should focus on teacher research as a continual process of professional development.
- Teacher change and learning model of TPD: Teacher change and learning have been one of major aspects in the existing TPD system. Adopting a programmed and a bottom-up approach, TPD activities should be focused on three aspects of teacher changes—change in beliefs, change in classroom practices and change in student learning. For this, rather than focusing on the existing teacher training model, it is necessary to focus on a participatory approach to developing teacher education programs for both in-service and pre-service teachers. Such programs integrate both the theories and practices related to teacher development and effective teaching. In this process, teachers should identify their own challenges and priorities to improve student learning. This will create a positive pressure (Guskey, 2002) for teachers to learn and grow professionally.
- Involvement of parents in TPD: One of major issues teacher raised in this study is the lack of parents' awareness regarding student-centered teaching. The role of parents has not been clearly defined in the existing TPD program. Therefore, it is necessary to organize awareness raising programs for parents regarding new approaches and innovations related to their children's learning. This will help teachers and schools implement innovative ideas such as student-center teaching effectively.
- Increased head teachers' role: As the existing TPD model gives a little space for head teachers, the selection process of the teachers for TPD and other opportunities has not been quite effective. More importantly, monitoring and evaluation process has not been meaningful as head teachers are less aware of what skills and knowledge teachers have learned in TPD trainings. In order to address this

issue, head teachers' roles should be increased in the designing and implementing TPD activities. This will help to develop school-based TPD activities and address local issues—both cultural and educational.

- Implications for future research: As this research is carried out only in six districts, the future research can include other districts and schools for a similar study.

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English-Medium Schooling in the Context of Nepal: A Critical Review

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Abstract

This paper presents a brief review of English-medium schooling policies and practices in Nepal with a critical reflection on how English-medium instruction (EMI) has (re)produced socio-cultural and educational inequalities by marginalising disadvantaged groups. Medium of instruction policies in Nepal have fluctuated at times that tend to create and consolidate social divisions through increased priority assigned to EMI. In this paper, I have critically reviewed the medium of instruction policies and researches to observe the effects of EMI on indigenous languages and cultures. Although EMI has been expected to enhance quality education, research findings suggest that executing EMI without necessary preparations and over emphasis assigned to EMI creates learning challenges with a subsequent pressure on the survival of indigenous languages and cultures. I suggest for reconsideration of EMI execution as fashion because it requires critical reflection and enough preparation for its successful implementation with reduced side effects.

Keywords: English-medium instruction, education policy, language endangerment, quality education, social justice

Introduction

English has been accepted as a medium of schooling in more than 55 countries of the world including Nepal, India, China, Japan, Bangladesh, Pakistan, Sri Lanka, South Korea and Hong Kong at primary, secondary or tertiary level (Dearden, 2014). Medium of instruction in school education in Nepal has become a burning issue among educationists and researchers. Recent decade seems to have encountered unprecedented trend of shifting government schools from Nepali to English-medium instruction. Although Nepal government introduced English as a subject from Grade 1 sixteen years ago, government schools have tended to adopt the early introduction of English strategy to stop the flow of students at private schools. According to the report of *National Early Grade Reading Programme (2014/15-2019/20)*, more than 70 per cent community schools have shifted from Nepali to English-medium instruction, and the data of Nawalparasi and Jhapa has been estimated to have been 60 per cent and 35 per cent respectively (Ministry of Education, 2014). On the other hand, current *School Sector Development Plan (2016/17-2022/23)* regards English as a ‘priority subject’

assuming that parents and communities have a high demand (Ministry of Education, 2016) without considering its effects on local languages and cultures.

Makerere Conference 1961 formulated principles of teaching monolingually by the native speaker at the earliest with more exposure (Phillipson, 2007). However, English only formulations have been criticised by the scholars such as Canagarajah (2005), Tollefson (2006), Ferguson (2006), Phillipson (2007), Phillipson (2009), and Pennycook (2017) on the ground that English language could be a predator to linguistic and cultural multiplicity. While Phillipson (2009) and Pennycook (2017) observe threat to linguistic diversity in many countries of the world caused by English language domination, many Nepali researchers (Giri, 2010, 2011; Phyak, 2011, 2013; Poudel & Choi, 2020; Rana, 2018; Yadava, 2007)) worry about the possible consequences of privileging Nepali and English languages in educational instruction, and suggest that multilingual policies be effectively implemented in school education system in Nepal.

Nepal Government's recent *National Education Policy (2019)* has given policy mandate for the local governments to plan early childhood education in mother tongue-based multilingual medium, compulsory and free basic education in mother tongue-based multilingual medium as well as in Nepali and English, and secondary education in Nepali or English or Both medium (Ministry of Education Science and Technology, 2019). However, local governments are reluctant to plan and implement multi-lingual education (Poudel & Choi, 2020) rather they tend to support for English-medium instruction in the community schools. Against this backdrop, I intend to review the policies and pedagogies of English-medium instruction along with its effects in Nepal's indigenous languages and cultures. I will also review whether and to what extent English-medium instruction has done justice to the marginalised community children so that relevant correction can be made in language education policies and practices.

Policies and Pedagogies of English-Medium Instruction in Nepal

English language schooling system in Nepal was introduced in 1854 by Junga Bahadur Rana, the first Rana Prime Minister, limiting the access of English within his family (Wood, 1965). Later, in 1885, Ranodip Singh, the second Rana Prime Minister of Nepal, introduced teaching of Sanskrit making English accessible to the children from Rana families (Sharma, 1990). However, the Prime Minister Dev Shamsheer's expansion attempt of elementary education throughout Nepal through establishment of Bhasha Pathshala, the Nepali medium language schools, could not materialise as he was ousted by Chandra Shamsheer within three months (Nepal National Educational Planning Commission, 1955). Teaching of English at higher level continued with the establishment of Tri-Chandra College in 1981, that aimed to provide higher education opportunities to Darbar High School graduates (Wood, 1965). Much later, *Government of Nepal Act 1948*, Nepal's first constitutional act, declared to make elementary education free and compulsory (Government of Nepal, 1948).

However, universalisation of education during Rana regime faced obstacles primarily due to their inherent nature of keeping education beyond the reach of Nepali common folks (Phyak, 2016).

After the establishment of democratic polity in 1950, Nepal National Educational Planning Commission (1955) directed for the early instruction in Nepali language from class one discouraging the use of children's mother tongue as medium of instruction, intending to strengthen national unity by making Nepali a 'true' national language. The policy of promoting Nepali language in education tended to create linguistic homogenisation as the report stated that "if the younger generation is taught to use Nepali as the basic language, then other languages will gradually disappear, and greater national strength and unity will result" (Nepal National Educational Planning Commission, 1955, p. 93). The commission seems to have treated multilingualism as a problem and intended to discourage linguistic diversity through Nepali medium instruction. As recommended by the commission, Nepali language became medium of instruction for school education in 1957 (Yadava, 2007).

Nepal's *one nation, one language* policy continued even after King Mahendra introduced 'Partyless Democratic Panchayati Polity', a political system denying the existence of political parties (Weinberg, 2013). While *Comprehensive National Education Committee (1961)* recommended to make English compulsory for secondary students, *National Education System Plan (NESP)(1992)* intended to strengthen Nepali, the national language, using it as a medium of instruction for "integrating multi-cultural traditions into one language and literature, culture and arts"(p.21). This might be an indication to interpret that Panchayati regime regarded multilingualism as a trouble in school education system. However, after the restoration of democracy in 1990, Nepal tended to adopt liberal linguistic policy as the mother tongues spoken in Nepal were given constitutional status of national languages although Nepali language received the status of language of the nation and the official language (His Majesty's Government, 1990). As per the spirit of the democratic constitution, *National Education Commission (1992)* prioritised Nepali as the language of national unity, identity and emotional integrity, and English received priority in higher education as well as international communication. Furthermore, National Language Policy Recommendation Commission (1994) recommended for the standardisation of the mother tongues and their inclusion in education as medium of instruction for primary students.

Nepal's language plans and policies seem to be inconsistent about the medium of instruction. For example, *Concept Paper of Proposed School Education Policy and Action Plan* endorsed a plan to include English in the school curriculum from Grade One keeping Mother Tongues and Sanskrit languages in the optional group with a loose indication of using Mother Tongues as medium of instruction for primary students (Higher Level Committee on Education, 2001). On the other hand, *Education for All, National Plan of Action (2004-2009)* regarded mother tongue instruction as the children's right for meaningful learning, and proposed

to make mother tongues as the medium of instruction as well as teaching subjects for primary students to preserve indigenous languages and cultures (Ministry of Education and Sports, 2003). Later, *National Curriculum Framework for School Education* introduced pro-English policy allowing to choose Nepali or English or both as the medium of instruction for school education with the provision of mother tongue use at the Early Grades (1-3) (Curriculum Development Centre, 2007). However, against the essence of *Multilingual Education Guidelines (2007)* about mother tongue instruction, government schools have tended to regard English as the subject of pride and preferred to use English-medium instruction (Ministry of Education, 2014). Recent school education plans and policies seem to have tilted towards English-medium instruction as *School Sector Development Plan (2016/17-2022/23)* and *National Education Policy (2019)* have made provisions for teaching English as the medium of instruction and subject from the Early Grades (Ministry of Education, 2009; Ministry of Education Science and Technology, 2019).

Nepal's medium of instruction policy for school education is likely to weaken the status of the majority of minority languages and indigenous cultures because the government policies and actions motivate the government schools to adopt English-medium instruction to attract private schools' students (Phyak, 2013; Rana, 2018). Furthermore, English-medium instruction may create and strengthen the socio-economic gaps between the haves and have-nots. In the following section, I will review how English language instruction is likely to cause risk upon minority languages and further widen the socio-economic gaps in Nepal's context.

English-Medium Instruction and Language Endangerment

Anderson (2011) contends that disruption in the process of inter-generation language transfer may cause language endangerment especially when the younger generation rejects to use the heritage language or the older generation ceases to transfer the heritage language to the new generation. He asserts that language of classroom instruction pressurises the children to acquire and use the dominant classroom language, and that gradually causes reduction in exposure to the heritage language from the parents with a resultant language endangerment and extinction. Although there might be multiple factors triggering language shift and endangerment, Spolsky (2011) regards schools to be primarily responsible to cause language shift because the children are likely to introduce the school's language in the family, and at the same time the parents expose the school's language to the children instead of their family language expecting to reduce language problem in the school. Growing trend in several parents, especially from the indigenous and language minority communities, can be observed about early introduction of language of schooling, primarily Nepali language, to the children even when their heritage language is other than Nepali. This trend seems to be shifting to early introduction of English in the family because the government policies and schools' practices tend to be more English oriented. I have observed in my family and community that the children are taught to say 'cat' and 'dog' instead of

'biralo' and 'kukur' in Nepali. Early introduction of English and the use of English-medium instruction seems to have generated learning difficulties that might gradually cause language shift. For example, children from English-medium schooling tend to show less confidence when they are required to count or calculate in Devanagari numerical system.

Nepal, linguistically and culturally rich eastern Himalayan country with 123 languages and 126 ethnic groups (Central Bureau of Statistics, 2012), seems to be facing the severe risk of language shift and endangerment. Kansakar (1996) argued that many indigenous languages including Chepang, Danuwar and Darai faced extreme language shift due to the emphasis given to Nepali and English languages in the schools. Similarly, Yadava (2007) contended that nearly twenty five per cent languages of Nepal were facing risk of extinction for losing inter-generation transmission due to the government's language education policies and the perceived status assigned to the minority languages. Even the comparison of Census Report (2002) against Census Report (2012) reveals the degrading status of several language such as Gurung (338,925 to 132,583), Rajbansi (129,829 to 122,214), Sherpa (129,771 to 114,830), Khariya (1,575 to 238), Koyee (2,641 to 1,271) and Kusunda (87 to 28) among many other languages. Moreover, higher number of ethnic populations with regard to the concerned linguistic population can be interpreted as medium of schooling caused language shift. For example, Census Report (2012) identified ethnic population of Magar (1,887,053 versus 788,530), Tharu (1,737,470 versus 1,529,875), Tamang (1,539,830 versus 1,353,311), Newar (1,321,933 versus 846,557) and Gurung (522641 versus 325622) to have been higher than the linguistic population of the corresponding groups. The data presented above provides evidence to claim that indigenous languages are gradually losing the speakers, which can be attributed to linguistic domination of privileged languages such as English and Nepali.

English-Medium Instruction and Social Equality

Increasing emphasis given to English-medium instruction is likely to cause learning impairment in the children with a consequential increase in learning discrimination and injustice to the children. Before 1990 era observed English-medium schooling created social injustice because the rulers allowed the foreign missionaries to conduct luxurious English-medium schools accessible to the affluent class that further consolidated socio-economic inequality as English symbolised power, prestige and prosperity (Phyak, 2011). I have observed some community schools in Western Tarai that have introduced English-medium instruction recently and have been successful to attract more students from the private schools. However, this may increase the gap between the haves and haves-not because those schools require the English-medium students to pay expensive tuition fees on 'donation' title. Furthermore, Nepali-medium instruction is given to the poor and vulnerable groups because they cannot pay the extra-charges although it is against the spirit of the

constitution that states, “every citizen shall have the right to get compulsory and free education up to the basic level and free education up to the secondary level from the state”(“Constitution of Nepal,” 2015, p. 20). Moreover, Nepal’s legal documents have tended to provide loopholes to practise educational discrimination with the provisions of option in medium of instruction. Recent provision made in National Education Policy 2019 to provide school education in Nepali or English or both medium (Ministry of Education Science and Technology, 2019) has legalised delivering education in two medium (Nepali and English) within the same boundary with consequential marginalization of the disadvantaged groups from quality English instruction. Although English-medium instruction is often regarded analogous to ‘quality education’ in Nepal, unfair distribution of English may widen the socio-economic gaps. In the context of Asia Pacific countries, Nunan (2003) observed social gap in terms of students’ access to English language. However, Devkota (2018) found Nepal’s Dalit students excluded from equal opportunity to learn English due to exclusion generated through history, culture and politics depicted in English-medium instruction. Similarly, Giri (2010) argued that English-medium instruction has been more accessible to elite groups rather than to the marginalised community children causing socio-economic difference. Phyak (2016) contended that the parents often accept English-medium instruction as they aspire to get more socio-economic opportunities without much caring about their ethno-linguistic identities. In a recent study, Poudel and Choi (2020) found that the local governments in Nepal showed the tendency of promoting English-medium instruction rather than actualising multilingual policies to preserve ethnolinguistic identities. When English-medium instruction becomes accessible to the elite class children only, it cannot do justice to the children from lower socio-economic strata, and the social inequality may expand further owing to the variations in the opportunities generated through English-medium instruction.

English-Medium Instruction and Quality Education

English-medium instruction is generally considered as a symbol of quality education in Nepal because the English-medium private schools outperformed the government-funded Nepali-medium public school in Secondary Education Examination (Sah & Li, 2018). However, quality of education should not be considered in terms of examination results only if education is expected to impart knowledge, skills and values. Nepali language is taught 6 periods per week instead of 8 period provision, and English is taught as two subjects: as a compulsory subject and as a local subject instead of mother tongue (Ministry of Education, 2014), but there is no sufficient evidence to support that quality education can be ensured through increased emphasis on English instruction. Educating the Early Graders in the languages other than their mother tongues deprives the children from learning opportunities because they find them less engaging that affect comprehension of the classroom input (Yadava, 2007).

Believing that quality education can be delivered in English medium, several community schools have introduced English-medium instruction without necessary preparation to compete with private schools and increase students' number to receive more government donation (Phyak, 2011). However, it is less likely that educational quality can be enhanced by shifting education into English-medium instruction. For example, Sah and Li (2018) found that teachers practising so-called English-medium instruction in public schools often mixed Nepali and English that impaired both content comprehension and English language learning. Although there is general tendency of relating English-medium instruction to quality education in Nepal, Davis et al. (2012) and Phyak (2013) reported that parents' attraction towards English-medium instruction increased even in the rural Nepal due to the influence of neoliberal commodification, expectation of better economic opportunities as well as the government's apathy towards strengthening multilingual education policy.

Conclusion

This study reveals that English-medium instruction is expanding in Nepal. Policy makers, administrators and parents seem to regard English-medium as a symbol of quality education. However, research evidences are lacking to support that English-medium instruction improves quality standard of school education. Rather, degrading situation of Nepal's indigenous languages and cultures has often been associated to long-standing language education policies adopted by the government. Researches show that Nepali and English languages have become widespread in terms of volume and velocity in classroom instruction both as medium of instruction and subject, speakers of several indigenous languages have shifted and might shift to the dominant classroom languages. Increasing English-medium instruction in Nepal is likely to cause language endangerment and identity crisis due to NGOs supported educational policies, neoliberal belief of English language as an economic capital and English-medium fallacy as quality education enhancer (Rana, 2018). Although English language teaching is necessary to develop communicative proficiency in the learners, over-emphasising English is likely to degrade and displace indigenous languages and cultures by developing apathy in the speakers of the minority languages as argued by Giri (2010). As the recent medium of instruction policies tend to have tilted towards promoting English-medium instruction, it is required to make necessary preparations and research its consequences on indigenous languages and cultures, indigenous knowledge, learning outcome and social equality.

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A Revised Parable: Quest for Self-Identity in Jean Rhys's *Wide Sargasso Sea*

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Abstract

An aesthetic experiment in modernist techniques and a powerful example of feminist rewriting, this paper highlights that *Wide Sargasso Sea* gives voice to a marginalized character, Antoinette and transform her original tragic demise into a kind of triumphant heroism. *Wide Sargasso Sea* is writing back of *Jane Eyre*, a text long upheld as a triumph of feminist liberalism and complicates the feminist debate. This novel demonstrates the identity crisis of Caribbean creole woman due to their mixed race, patriarchal domination and colonization. Rhys's portrayal of the former slave owners and their homelessness, madness, identity crisis, beside revolt of the former slaves is clearly revealed in *Wide Sargasso Sea*.

Key Words: Marginalized, Debate, Feminist, Creole, Patriarchal, Homelessness, Post- colonial

A Revised Parable

Jean Rhys's, *Wide Sargasso Sea* bears about the sensibility of being West Indian creole women. With the locus of identity crisis of the female characters; Antoinette, Annette and Christophine, this paper claims that Rhys's *Wide Sargasso Sea* attempts to explore the self of those characters from beginning to the end. While identifying the self of the characters through intertextuality, Rhys reinterprets 'classic' English literary works of Charlotte Brontë's *Jane Eyre*. This paper demonstrates how Rhys's revision of the 'classic' parable of Brontë's *Jane Eyre* gives voice of the voiceless and discovers the self-identity of suppressed characters. Thus, this paper revises literary parable through the characters' pursuit for self-identity.

Silenced Bertha of *Jane Eyre* gets her voice in *Wide Sargasso Sea*. The First part of the novel is narrated by Antoinette about her early sophisticated life with her parents. Her narration of the emancipation act and miserable condition of the entire plantation owner, reveal the real history of the colonized Caribbean Island. Elizabeth Bear critiques that *Wide Sargasso Sea* is a Bildungsroman text in that it records the story of the mad, imprisoned Bertha who, for Brontë, impedes and nearly destroys the marriage between Jane Eyre and Edward Rochester. While paralleling and challenging the mother-text, Rhys's "post-dated prequel" pushes the boundaries of Brontë's "happy ending" by inverting traditional fairy tale elements (Baer 132-33). Jean Rhys in *Wide Sargasso Sea* affords an entirely different narration when she tells the story of Bertha, whose real name is Antoinette. She is presented as a Creole girl who is part of the elite of Martinique, a woman of the tropics who loves nature. Yet on her island, she is caught in the middle of great change since the slaves have been liberated. The slaves refer to her as a "white cockroach", and the British ladies and men of the Empire refer to

the Creoles as “white niggers.” Added to the reality of the colonies is the fact that she is a woman in a patriarchal, male dominated society. Rochester proposes to Antoinette because he is penniless and he automatically obtains possession of her fortune when they marry. This young Creole woman is trapped between two worlds, constantly on the compassion of the men around her. She is the traditional silenced daughter and wife, a hybrid, unwelcome by the British and rejected by her own people.

However, Jean Rhys’s disjointed narrative style attempts to provide meaning to Antoinette’s fragmented personality. Furthermore, Rochester literally controls Antoinette’s voice in the text. He is the narrator of the section in *Wide Sargasso Sea* that describes Antoinette and Rochester’s married life. As a sign of his ownership of her, Rochester has seized Antoinette’s voice and, besides one small part during her time at Granbois, Antoinette is unable to revive her ability to speak for herself until the very end of the novel. Rochester’s treatment drives Antoinette mad. Rather than leading to her complete destruction, Antoinette’s madness actually liberates her from the stagnancy of her previous doll-like existence. At last also she seeks to know herself, though inadequate the results may be. When her stepbrother Richard Mason visits her in England, Antoinette uses his eyes as an additional for her identity. She narrates, “I remember now that he did not recognize me. I saw him look at me and his eyes went first to one corner and then to another, not finding what they expected. He looked at me and spoke to me as though I were a stranger. What do you do when something happens to you like that?” (109). Richard does not recognize his stepsister. He does not provide her with the reflection she needs to see in order for her to know that she still exists as Antoinette Cosway from Jamaica. In her life, Antoinette cannot determine a genuine sense of herself because she is unable to see a true representation of her identity in the reflections of various forms of mirrors. Her final succession into “insanity,” or the breakdown of knowledge of her inner self in relation to society, is caused by the complete removal of mirrors and self-delusion from her life. She confronts her fractured self and narrates:

...I saw Antoinette drifting out of the window with her scents, her pretty clothes and her looking-glass. There is no looking-glass here and I don’t know what I am like now. I remember watching myself brush my hair and how my eyes looked back at me. The girl I saw was myself yet not quite myself. Long ago when I was a child and very lonely I tried to kiss her. But the glass was between us – hard, cold and misted over with my breath. Now they have taken everything away. What am I doing in this place and who am I? (107).

Here, Antoinette questions her own identity. Due to the lack of proper companionship, she talks herself standing in front of the mirror. It is interesting that Antoinette is aware of her reliance on mirrors, otherwise she would not feel their loss. Antoinette’s desire to kiss the girl in the mirror shows that she does very much want to embrace become herself. She wants to become a girl who greatly resembles Tia. The hard, cold, misted-over glass that separates them represents the vague impenetrability Antoinette feels as a Creole to both

European and West Indian society. She must avoid the glass, the external world, to achieve a sense of self. Antoinette's question about what she is doing in the attic and who she is developed into the question with which she has been struggling all of her life. She will not find her reflection there, but, recognizing it for the wall, Antoinette is on her way to self-discovery.

The narrative line of *Wide Sargasso Sea* extends to Bronte's text *Jane Eyre*. Shortly before Jane and Rochester's wedding, Antoinette/ Bertha steals Jane's bedroom and seizes Jane's bridal veil. Although, the incident is told from Jane's perspective and the reader cannot know Bertha's thoughts, Jane recounts how Bertha puts on the veil and gazes at herself in the mirror. This act echoes several instances in *Wide Sargasso Sea*. So, the reader observes that by seizing the dress of an English bride, Antoinette once again trying to determine her own identity. Whatever she sees does not pacify her anxiety and she tears the veil off her head, splits it in two, and crushes on it. On its own, Bronte's parable exhibits the raging of a madwoman. Instead of being a loving husband, Rochester is cruel and even challenges her identify by calling her Bertha and displaces her along with her fortune to England where he keeps her hidden in the attic.

Quest for Self-Identity in Jean Rhys's *Wide Sargasso Sea*

In *Wide Sargasso Sea* Jean Rhys has not only answered and exposed the complexities of this new, strange Creole identity, but has challenged the Empire and exposed the difficult plight of women, specifically this new hybrid woman who is neither clearly British nor a native to the islands. This novel exemplifies the issues of women in the colonial/post-colonial society that includes issues of identify, lack of independence in a male dominated society and the formation of the hybrid or new identity. Shalini Puri comments on the concept of hybridity as follows:

These questions about identity all turn to the rhetoric of hybridity to provide affirmative answers and link the diverse elements of the Caribbean....Discourses of hybridity in the Caribbean perform several functions. They elaborate a syncretic New World identity, distinct from that of its "Mother Cultures"; in doing so, they provide a basis for national and regional legitimacy" (Puri 45).

Readers sympathize with Antoinette, whom her husband calls Bertha, which is symbolic of her loss of identity. The readers form commitments with Antoinette or "Bertha" that do not exist in *Jane Eyre*. In a reversal from the original story of *Jane Eyre*, everyone can recognize the injustices committed against Antoinette and rejects Rochester's treatment of his wife.

Rhys in an attempt to reclaim the voice lost to patriarchy and colonialism is creating a new literary tradition by revising the gender biased fences like; male should be powerful and female should be submissive, female should be confined in the four walls of the house and female should be guided by male. As a revision

of this narrow tradition, Rhys has transformed the quest through female protagonists attempting to define herself not through her male counterparts but through female centered space in which she can escape the consequences of colonial hegemony.

Through the use of biological mother, surrogate mother, female friends and mother land, Rhys investigates the protagonists shifting local identities within the colonized Island. By revising the genre to include female protagonists and complex issue of race, Rhys gives voice to the marginalized female Other of the west Indies, To explore their self-identity Rhys offers a sympathetic portrait of a Creole madness caught in an oppressive colonial and patriarchal society in which she belongs neither to the white nor to the black Jamaican. Towards the last paragraph of the novel, the narration shift from the past tense to the present, “Now at last I know why I was brought here and what I have to do,” illustrates how Antoinette is finally capable of determining her identity (112). She gains selfhood by refusing to look elsewhere for it and this is her awakening. Similarly, Linda Hutcheon also talks about the rewriting and repetition with critical difference. Her view subverts the modernist’s concept of single and alienated otherness which is challenged by the postmodern questioning of binaries that conceal hierarchies. It can be said that “history has no pattern and can be interpreted from multiple perspectives” (Hutcheon 112). Following the ideas of Hutcheon and Mukherjee In the light of postcolonial scholarship and experience, Jane Rhys re-views Bronte’s *Jane Eyre* in her revised parable which is about the Caribbean ex-slaves, their identity, situation of plantation owner and creole women. In *Jane Eyre*, Jane as a young orphan being raised by Mrs. Reed, her cruel, wealthy aunt. A servant named Bessie provides Jane with some of the few kindnesses she receives, telling her stories and singing songs to her. While in *wide Sargasso Sea*, Silenced Bertha of *Jane Eyre* portrays as an orphan, Antoinette being raised by Aunt Cora. A servant named Christophine accompanied her. Rhys creates a new independent literary parable of the dislocated people of the Island through the revision of English classical novel of Bronte. Writing about the experience of the study of English literature, Meenakshi Mukherjee has defined Postcolonialism as an emancipatory concept on the grounds that “it makes us interrogate many aspects of the study of literature that we were made to take for granted, enabling us ... to re-interpret some of the old canonical texts from Europe from the perspective of our specific historical and geographical location” (1-3). So, the most important echoing appears between Antoinette and Jane.

Throughout the novel Antoinette is seeking her selfhood. She searches her identity comparing herself with Tia but Tia also hits her throwing a stone. The fracturing of Antoinette’s identity first becomes explicit when she makes the acquaintance of a black West Indian girl, Tia. Together, the two young girls visit a local bathing pool. Rhys does not specifically mention Antoinette’s physical reflection in these passages, but Antoinette obviously is able to see her image when she looks into the water. In these scenes, both Antoinette and Tia are naked. Rhys sets the two characters as reflections of each other. In this natural state, however, the

most significant distortion in their echoing is quite evident: the color of their skin. For the most part, Antoinette seeks her reflection in Tia, someone who shares her cultural background and is her equivalent in age and gender. Antoinette recollects, “We had eaten the same food, slept side by side, bathed in the same river” (27). She desires to be like Tia in other ways, too: “fires always lit for (Tia), sharp stones did not hurt her bare feet, I never saw her cry” (13). The point is that Antoinette is paradoxically seeking her own reflection in the person whom she wishes to reflect. Here Antoinette wants to be able to identify herself according to someone whom she already realizes is different. Therefore, what she sees is distorted. She and Tia cannot be true reflections of each other.

The connection between Antoinette and Tia is completely severed when Antoinette’s home, Coulibri burns. Tia is part of the crowd that sets fire to the house, and she throws a rock at Antoinette. Rhys illustrates how the split between the two girls manifests itself in Antoinette’s loss of identity:

Then, not so far off, I saw Tia and her mother and I ran to her, for she was all that was left of my life as it had been... As I ran, I thought, i will live with Tia and I will be like her. Not to leave Coulibri. Not to go. Not. When I was close I saw the jagged stone in her hand but I did not see her throw it. I did not feel it either, only something wet, running down my face. I looked at her and I saw her face crumple up as she began to cry. We stared at each other, blood on my face, tears on hers. It was as if I saw myself. Like in a looking-glass.
(27)

Antoinette struggles to retain her childhood perception of herself; she wants to identify herself as Tia does, a culturally and racially black West Indian. Tia’s hatred demonstrated to her throwing of the stone, Tia’s desire for Antoinette, which her tears reveal. With the direct statement that Tia is Antoinette’s reflection, Rhys accepts that it is Antoinette’s West Indian culture that defines her more than anything else. This inner recognition of an identity that she cannot outwardly demonstrate and the irreparable separation of Antoinette from the only peer with whom she has developed a bond instigate Antoinette’s feeling that she has lost herself when she loses Tia as her reflection.

At the end of *Wide Sargasso Sea*, Antoinette unconsciously echoes one of her worst memories from the burning of Coulibri: the death of Annette’s parrot, Coco. His wings had been clipped and Antoinette watched him struggle to fly. In flames, he fell to his death. Antoinette, who has been imprisoned in the Thornfield attic, drops herself in own fiery grave as much the same way. Here Rhys highlights the violence that forms the backdrop for the integral moments of reflection in *Wide Sargasso Sea*. Antoinette loses her alleged reflection (Tia) during a slave revolt: Coulibri burns, Antoinette’s brother dies, and Antoinette herself is cut and becomes seriously ill. However, Antoinette regains her identity finally when she figuratively jumps from the roof of Thornfield Hall, which she has set afire. It is significant that violence in *Wide Sargasso Sea*

causes one to notice that similar circumstances occur in *Jane Eyre*'s crucial and parallel scenes. Rochester's violent denial of Antoinette's exoticism is the result of his own identity crisis as an Englishman in the West Indies. After the pains of Antoinette's racially and socially tense upbringing, Rochester's refusal to love Antoinette for herself causes the final disintegration of Antoinette's identity.

Furthermore, Antoinette lacks a strong mother figure; her only female role model is Christophine, who is an unattainable model because of her blackness. Both Annette and Christophine were born in Martinique and ostracized for their francophone origin in the Anglophone West Indies. Not only Antoinette but her biological and surrogate mother are also searching their identity among the Jamaican patriarchal society. In the process of searching her identity Annette got married with different persons. Without getting her identity Annette died. Annette's daughter, Antoinette has a model for seeking her reflection as a means of defining herself. Her mother also attempts to do the same thing. When the family is rejected by English society, Antoinette explains what occurs in the Cosway household: "I got used to a solitary life, but my mother still planned and hoped – perhaps she had to every time she passed a looking glass" (10). Annette recognizes herself through her role in society, and seeing herself dressed in fine clothing reinforces her perception of herself as a socialite. However, Rhys's use of the words "had to" implies that if Annette does not plan and hope she will not produce the identity in the mirror. In other words, the mirror image relates Annette's identity to her social status as a married woman, vouched for and protected by an Englishman. Gilbert and Gubar, in a feminist critique of fairy tales, assert to be "caught and trapped in a mirror [. . .] is to be driven inward, obsessively studying self-images as if seeking a viable self" (337). For Annette, the mirror becomes a symbol of her dual existence; a physical, although elusive, representation of her divided self. Even if it is misrecognition, Annette must define herself through the society in which she moves. If the mirror were to produce an altered persona that of the shunned "Martinique girl" (9). Annette would lose her sense of self. After the burning of Coulibri, Annette stops trying to locate her reflection, her surrender to the struggle for identity causes the society to label her insane. This ultimate escape from the search for reflection also influences Antoinette's adult life.

Christophine struggles to get her identity and to save her identity in her own ways. She is conscious and experienced women. For Christophine money is self-identity to save her identity she didn't get marry. Moreover, most of the characters of *Wide Sargasso Sea* are haunted by the lack of identity. The unnamed English husband of Antoinette (Mr. Rochester), Daniel Cosway, Richard Mason, Alexander Cosway, and Mr. Mason are also searching their self through different ways. Rochester, the youngest son of a wealthy Englishman, travels to the West Indies for financial independence, as his older brother will inherit his father's estate. He is searching the best means of inheriting the property and gets success when he married with Antoinette. Homi K. Bhabha with his theory of 'hybridity' talks about the improbability of the direct

construction of the selves. He illustrates that “The colonialist identity for the colonizer also breaks out with his arrival to the colonial lands” (97). Rochester’s arrival of the Carrabin Island and marriage with Antoinette questions his colonialist identity. His identity becomes hybrid and within this hybrid identity he is seeking his self.

Moreover, after the marriage with unnamed English man Antoinette lost her remaining identity and owns self. Her unnamed husband got all her property and steals her remaining self. Then she is confined in the attic of England. Unlike Bronte’s Bertha, Antoinette is narrating the last part of the novel sitting at the attic. At the last of the novel, she fired the house and vanishes towards dark with a candle in her hand. “But I shielded it with my hand and it burned up again to light me along the dark passage” (112). This line specifies that Antoinette is moving ahead in search of her self-identity. Her journey is still continuing. Though, she got the voice but her identity is still determined by the same patriarchal society.

Antoinette’s struggle for an identity has been illustrated by her dreams also. Once her personality disappears from the surface and she becomes “mad,” the reader has only Antoinette’s flooded thoughts to demonstrate her inner confusion and ultimately successful psychological liberation. In her final dream, Antoinette imagines that she escapes from Grace Poole’s guard and descends from the attic to the lower floors. As she explains, “[...] it seemed to me that someone was following me, someone was chasing me, laughing. Sometimes I looked to the right or to the left but I never looked behind me for I did not want to see that ghost of a woman who they say haunts the place” (111). However, Antoinette does see her: “It was then that I saw her-the ghost. The woman with streaming hair. She was surrounded by a gilt frame but I knew her” (112). In this scene, the ghost serves as a voicing agent, rather than as a device for inner self-discovery. Baer interprets the significance of the woman in the “gilt frame:” “Earlier in the novel, (Antoinette) saw the real Antoinette point out of a window and she became Bertha, the identity Rochester imposed upon her. Now, she sees the ghost...in a mirror; by exteriorizing the image imposed on her, she reclaims herself” (143). This analysis drives this point to explain Antoinette’s liberation from her confidence on mirrors, as well.

Conclusion

To sum up, all the characters in *Wide Sargasso Sea* search their self-identity but no one is success to achieve it completely. Due to the lack of self-identity all the characters in the novel have fragmented and ambiguous life. Rhys gives voice to the voiceless characters but their voice is identity less. In the intertextual level this novel parodies the colonized and colonizers relationship. When Antoinette decides to jump into the pool to join Tia again, she is at last deciding who she is. By escaping “the man who hated me” (Rochester) and his cries for “Bertha,” Antoinette makes a conscious refusal to be Bertha. Antoinette finally claims her identity, although she makes use of a mirror to do so, she does not seek its reflection rather she expels it.

Despite the numerous attempts to fill the gap of self-identity, Rhys's quest is not completely successful in the novel. Only through death Antoinette can escape her dependence on her outward reflection, and actively control how her identity is determined.

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Towards a Model for Leadership Development

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Abstract

In this paper, I aim to discuss the various models of leadership development. For this, I selected leadership development-related books and articles from the internet and library. This study is mostly based on the Bush (2008) leadership and management in education. I made different “themes” from the data to meet my research objective. It has been revealed that among the various leaderships, Managerial leadership is a process of identifying the needs, goal setting, and priority setting, budgeting implementing, and evaluating.

Transformation is concerned with common values and shared interests. There are commitments and capacities of organizational power and authority sharing by collegial. This is the continuation of leadership. Participative leadership is the process of deciding by the group. There is equal participation in decision-making.

Democratic participation principles will increase school effectiveness. Interpersonal leadership is related to self-awareness, engagement with other, collaboration and interpersonal relationship. Intuitive behavior is derived from sophisticated relations with the collegial. Transactional leadership is related to the political model. Postmodern leadership focuses on the diversity of individuality and avoids the hierarchy. Instructional leadership is related to the teaching-learning process and establishes the relationship between teachers and students. Similarly, contingent leadership is dependent on the situation of the school.

Keywords: Leadership development, Managerial leadership, Transformational leadership, Interpersonal leadership, Postmodern leadership, instructional leadership

Introduction

In this paper, I have discussed the model for leadership in educational institutions. I explore the ways leadership by our educational institutional practices. There is the various model of leadership. We knew by various names: managerial, participative, transformational interpersonal, transactional, postmodern, contingency, moral and instructional leadership. For this discussion, I selected Bush's (2003) purpose, model.

Effective leadership is fundamental to successful schools and education systems. There is an emerging consensus about the main constituents of leadership. There is much less clarity about which behaviors are most likely to produce the most favorable outcomes. Awareness of alternative approaches to leadership is essential to inform the design and development of programs for aspiring and practicing leaders.

There is no single all-embracing, the theory of educational leadership. The various theories of educational leadership and management reflect very different ways of understanding and interpreting events and behavior in schools and colleges. Waite (2002, p.66) refers to ‘paradigm wars’ in describing disagreement between academics holding different positions on theory and research in educational administration (Bush, 2008). The following models are based on broad compilations of the main theories of educational leadership and management. The main theories of educational leadership and management are based on a systematic review of the literature and research (Bush, 2003 and 2008).

Table 2.1 Typology of management and leadership models

Management model	Leadership model
Formal Collegial	Managerial Participative Transformational Interpersonal
Political Subjective Ambiguity Cultural	Transactional Postmodern Contingency Moral Instructional

Source: Bush 2003.

My aim for this study is to explore the models of leadership development.

Method

This paper is about the discussion of the model of leadership development. I have gone through different websites, books, and articles to study leadership development and make them comfortable in exploring their ideas. To make the study more explicit I decided to reach information from related books and articles of concern. So, I needed secondary information is collect information. Documentation is one of the most sources for this study. I tried to find out the model of leadership development. The analysis is carried out through multiple readings and interpretations of the related information. I tried to make different “themes” from the information or data which is related to my research objective.

Result and Discussion

There are different models of leadership. Here, this paper is discussing by supporting the Bush (2003) purpose themes.

Managerial leadership

Managerial leadership assumes that the focus of leaders ought to be on functions, tasks, and behaviors. Managerial leadership also assumes that the behavior of organizational members is largely rational. Authority and influence are allocated to formal positions in proportion to the status of those positions in the organizational hierarchy (Leith wood, et al. 1999: 14). This is a formal model which assumes that organizations are hierarchical systems in which managers use rational means to pursue agreed goals. Heads possess authority legitimized by their formal positions within the organization and accountable to sponsoring bodies for the activities of their institutions. (Bush 2003, p.37, 2008, p.11). Likewise, Caldwell (1992: 16–17) argues that managers and leaders of self-managing schools must be able to develop and implement a cyclical process involving seven managerial functions, such as: goal setting, need identification, priority setting, planning, budgeting, implementing, and evaluating.

Managerial leadership is focused on managing existing activities successfully rather than visioning a better future for the school. Managerial leadership assumes that the focus of leaders ought to be on functions, tasks, and behaviors. Managerial leadership also assumes that the behavior of organizational members is largely rational. Authority and influence are allocated to formal positions in proportion to the status of those positions in the organizational hierarchy (Leithwood, et al. 1999, p.14). Managerial leadership is focused on managing existing activities successfully rather than visioning a better future for the school.

Transformational Leadership

Bush (2003) links three leadership models to his ‘collegial’ management model. The first of these is ‘transformational leadership. This form of leadership assumes that the central focus of leadership ought to be the commitments and capacities of organizational members. The transformational model is comprehensive and it provides a normative approach to school leadership, which focuses primarily on the process by which leaders seek to influence school outcomes rather than the nature or direction of those outcomes.

Transformational leadership is consistent with the collegial model and it assumes that leaders and staff have shared values and common interests. When it works well, it has the potential to engage all stakeholders in the achievement of educational objectives. Caldwell and Spinks (1992: 49–50) argues that transformational leadership is essential for autonomous schools. Leith wood (1994) conceptualizes transformational leadership along eight dimensions: building school vision, establishing school goals, providing intellectual stimulation, offering individualized support, modeling the best practices and important organizational values, demonstrating high-performance expectations, creating a productive school culture, developing structures, and to foster participation in school decisions.

Transformational leadership is consistent with the collegial model and assumes that leaders and staff have shared values and common interests. When it works well, it has the potential to engage all stakeholders for the achievement of educational objectives. The aim of leaders and followers coalesce to such an extent that it may be realistic to assume a harmonious relationship and a genuine convergence leading to the agreed decisions. Transformation is a cloak for imposing leaders' or governments' values, then the process is political rather than collegial.

Participative Leadership

Participative leadership assumes that the decision-making processes of the group ought to be the central focus of the group (Leith wood, et al.1999: 12). This model is underpinned by three assumptions: Participation will increase school effectiveness, Participation is justified by democratic principles, in the context of site-based management, leadership is potentially available to any legitimate stakeholder (Leithwood, et al. 1999, p.12).

People are more likely to accept and implement decisions in which they have participated, particularly where these decisions relate directly to the individual's job.

Sergiovanni (1984: 13) points to the importance of a participative approach. This will succeed in 'bonding' staff together and in easing the pressures on school principals. 'The burdens of leadership will be less if leadership functions and roles are shared and if the concept of leadership density were to emerge as a viable replacement for principal leadership' (ibid).

Interpersonal Leadership

Interpersonal leadership links to collegiality in that it stresses the importance of collaboration and interpersonal relationships (Tuohy and Coghlan, 1997). Interpersonal leadership and its contribution are to a collegial approach to school management. Head-teachers are leading within the staff with strong interpersonal relationships.

Transactional Leadership

Transactional leadership is leadership, in which relationships with teachers are based upon exchange for some valued resource. Transactional leadership is an exchange process. Exchange is an established political strategy for members of organizations. As Miller and Miller's (2001) definition implies, transactional leadership does not produce a long-term commitment to the values and vision being promoted by school leaders. Exchange is an established political strategy for members of organizations. Heads and principals possess authority arising from their positions as the formal leaders of their institutions. They also hold power in the form of key rewards such as promotion and references are dedicated to the staff. However, the head requires the co-operation of staff to secure the effective management of the school.

Postmodern Leadership

Keough and Tobin (2001, p.2) claimed that 'current postmodern culture celebrates the multiplicity of subjective truths as defined by experience and revels in the loss of absolute authority. They identify several key features of postmodernism: Language does not reflect reality. Reality does not exist; there are multiple realities, any situation is open to multiple interpretations, situations must be understood at the local level with particular attention to diversity. The postmodern model offers few clues to how leaders are expected to operate (Ibid). The most useful point to emerge such analyses is that leaders should respect and focus attention on, the diverse and individual perspectives of stakeholders. Starratt (2001) aligns postmodernity with democracy and advocates a 'more consultative, participatory, inclusionary stance' (p. 348), an approach that is consistent with participative leadership. Postmodern theories of leadership take the focus off vision and place it squarely on voice. Instead of a compelling vision articulated by leaders, there are multiple visions and diverse cultural meanings.

Postmodern leaders should respect and give attention to the diverse and individual perspectives of stakeholders. They should also be avoided reliance on the hierarchy. Starratt (2001) aligns postmodernity with democracy and advocates a 'more consultative, participatory, inclusionary stance' (p. 348), an approach that is consistent with participative leadership. 'Leaders must pay attention to the cultural and symbolic structure of meaning construed by individuals and groups.

Moral Leadership

This model assumes that the critical focus of leadership ought to be on the values, beliefs, and ethics of leaders themselves. Authority and influence are to be derived from defensible conceptions of what is right or good (Leithwood, et al. 1999, p.10). Sergiovanni (1984, p.10) stresses that 'excellent schools have central zones. Values and beliefs are taken on sacred or cultural characteristics.

West-Burnham's (1997) category is 'moral confidence', the capacity to act in a way that consistent with an ethical system and consistent over time. The morally confident leader is someone who demonstrates causal consistency between principle and practice, applies principles to new situations, creates shared understanding and a common vocabulary, explains and justifies decisions in moral terms, sustain principles over time, reinterpret and restate principles as necessary (West-Burnham 1997, p.241). These heads demonstrate certain values and beliefs through their words and deeds: inclusivity, equal opportunities, equity or justice, high expectations, engagement with stakeholders, co-operation, teamwork, commitment, and understanding. In nutshell, Sergiovanni (1991) argues that both moral and managerial leadership are required to develop a learning community.

Instructional Leadership

Instructional leadership differs from the other models reviewed because it focuses on the direction of influence rather than its nature and source. The increasing emphasis on managing teaching and learning as the core activities of educational institutions has led to this approach being emphasized.

Hallinger (1992a) argues that instructional leadership has been supplanted by transformational leadership in the USA. Southworth (2002, p.79) says that ‘instructional leadership is strongly concerned with teaching and learning including the professional learning of teachers as well as student growth. Bush and Glover’s (2003) definition stresses the direction of the influence process. Instructional leadership focuses on teaching and learning and on the behavior of teachers in working with students. Leaders’ influence is targeted at student learning via teachers. The emphasis is on the direction and impact of influence rather than the influence process itself (Bush & Glover, 2003, p.10). Moreover, Hill (2001) focuses that school leaders may lack sufficient knowledge of teaching and learning to provide adequate, let alone successful, instructional leadership.

Contingent Leadership

This is also called opportunist leadership. Some focus on the process by which influence is exerted while others emphasize one or more dimensions of leadership. However, none of these models provide a complete picture of school leadership. As Lambert (1995, p.9) notes, there is ‘no single best type. The contingent model provides an alternative approach, recognizing the diverse nature of school contexts and the advantages of adapting leadership styles to the particular situation, rather than adopting a ‘one size fits all’ stance.

This approach assumes that what is important and how leaders respond to the unique organizational circumstances or problems. There is wide variation in the context for leadership and that to be effective these contexts require different leadership responses individuals providing leadership. Effective leaders are continuously reading the situation and evaluating how to adapt their behavior to it’. Leadership requires the effective diagnosis of problems, followed by adopting the most appropriate response to the issue or situation (Morgan, 1997).

Linking the Models to Leadership Development

Leadership can be understood as a process of influence based on clear values and beliefs and leading to a ‘vision’ for the school. The vision is articulated by leaders who seek to gain the commitment of staff and stakeholders to the ideal of a better future for the school, students, and stakeholders. Bush and Glover (2003), collectively suggest that concepts of school leadership are complex and diverse. They provide clear normative frameworks by which leadership can be understood. This analysis provides a starting point for linking the

models to leadership development. If the principal's role is primarily about the implementation of policy determined outside the school, for example by national, provincial, or local government, then leadership development should be primarily focused on developing 'managerial leadership.

Improving the quality of learning requires an approach to leadership development, which focuses on 'instructional leadership'. This means attempting to change the mindset of leaders to regard the processes of teaching and learning as central to their role, rather than simply leaving such matters to classroom teachers. As we noted earlier, however, this model relates to the direction rather than the process of leadership.

Transformational leadership is currently in vogue as it accords closely with the present emphasis on vision as the central dimension of leadership. Successful leaders are expected to engage with staff and other stakeholders to produce higher levels of commitment to achieving the goals of the organization which, in turn, are linked to the vision. As Miller and Miller (2001, p. 182) suggest, through the transforming process, the motives of the leader and follower merge.

There is evidence to suggest that transformational leadership is effective in improving student outcomes (Leithwood, 1994) but it may be manipulated to serve external requirements.

The transactional leadership model assumes that relationships with teachers and other stakeholders are based on a process of exchange. Leaders offer rewards or inducements to followers rather than seeking to improve their commitment or motivation, as in the transformational model. The main limitation of the transactional model is that the exchange is often short-term and limited to the specific issue under discussion. It does not produce a long-term commitment to the values and vision being promoted by school leaders. While a measure of exchange is inevitable for school leaders, it does not seem to be appropriate to include such approaches within leadership development programs.

Postmodern leadership focuses on multiple individual perceptions. There is no absolute truth, only a set of individual insights (Source?). There are multiple visions and diverse cultural meanings instead of a single vision enunciated by leaders. The main limitation of this model is that it offers few guidelines for leadership action and development programs can make use of it only by stressing the need to deal with people as individuals rather than as an undifferentiated group.

Contingent leadership acknowledges the diverse nature of school contexts and the advantages of adapting leadership styles to the particular situation, rather than adopting a 'one size fits all' stance. As Leithwood, et al. (1999, p.15) suggested 'what is important, how leaders respond to the unique organizational circumstances or problems'. The educational context is too complex and unpredictable for a single leadership approach to be adopted for all events and issues. Given the turbulent environment, leaders need to be able to 'read' the situation and adopt the most appropriate response. Contingent leadership, then, is not a single model but represents a mode of responsiveness, which requires effective diagnosis followed by careful selection of

the most appropriate leadership style. It is pragmatic rather principled and can be criticized for having no overt sense of the 'big picture. In preparing leaders, the focus should be on situational analysis and careful adaptation of leadership approaches to the specific event or situation.

Conclusion

From the above discussion, there are different models of leadership; managerial, participative, transformational interpersonal, transactional, postmodern, contingency, moral and instructional leadership (Bush, 2003). The various theories of educational leadership and management reflect very different ways of understanding and interpreting events and behavior in schools and colleges. Waite (2002, p.66) refers to 'paradigm wars' describing disagreement between academics holding different positions on theory and research in educational administration (Bush, 2008).

The main theories of educational leadership and management are based on a systematic review of the literature and research (Bush, 2003 & Bush, 2008). Managerial leadership assumes that the focus of leaders ought to be on functions, tasks, and behaviors. Managerial leadership also assumes that the behavior of organizational members is largely rational. Caldwell (1992, pp. 16–17) argues that managers and leaders of self-managing schools must be able to develop and implement a cyclical process involving seven managerial functions. Transformational leadership assumes that the central focus of leadership ought to be the commitments and capacities of organizational members. The transformational model is comprehensive in that it provides a normative approach to school leadership, which focuses primarily on the process by which leaders seek to influence school outcomes rather than on the nature or direction of those outcomes. Transformational leadership is consistent with the collegial model in that it assumes that leaders and staff have shared values and common interests.

Participative leadership assumes that the decision-making processes of the group ought to be the central focus of the group. Interpersonal leadership links to collegiality in that stresses the importance of collaboration and interpersonal relationships (Tuohy & Coghlan, 1997). Interpersonal leadership and its contribution are to a collegial approach to school management.

Transactional leadership is leadership in which relationships with teachers are based upon exchange for some valued resource. Transactional leadership is an exchange process. Exchange is an established political strategy for members of organizations.

Postmodernity leadership is more democratic and advocates a 'more consultative, participatory, inclusionary stance' (p. 348), an approach that is consistent with participative leadership. Leaders must pay attention to the cultural and symbolic structure of meaning construed by individuals and groups. Moral leadership assumes that the critical focus of leadership ought to be on the values, beliefs, and ethics of leaders themselves. Values

and beliefs are taken on sacred or cultural characteristics. Instructional leadership differs from the other models reviewed because it focuses on the direction of influence, rather than its nature and source. The increasing emphasis on managing teaching and learning as the core activities of educational institutions has led to this approach being emphasized. Contingent leadership is also called opportunist leadership. Some focus on the process by which influence is exerted while others emphasize one or more dimensions of leadership. However, none of these models provide a complete picture of school leadership.

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Demonization of Patriarchy in Sylvia Plath's "Ariel", "Tulips", "I Want I Want"

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Abstract

This paper projects that Sylvia Plath harshly attacks repressive patriarchal society which has not only rendered women as sub-human, inferior, mysterious, and uncertain but also has rendered the female insignificant. This research exposes the discrimination and violence acted out to females and their bodies. While exposing this, Plath raises her voice vehemently against patriarchy, which reflects her attempt to claim female identity and subjectivity as separate niche. This issue is analyzed through the theoretical framework of gender study and feminism. The present paper highlights Plath's selected poetic creations; "Ariel", "Tulips", "I Want I Want."

Keywords: demonization, patriarchy, discrimination, violence, identity

Revolt Against Patriarchal Supremacy

Sylvia Plath's poems are the outcome to the 1950s repressive patriarchal society which has not only rendered women as sub-human, inferior, mysterious and uncertain but also it has ignored the female body and "othered" as well as their power is aborted. In the "collected poems", Plath exposes the discrimination and violence meted out to females and their bodies. While exposing this, Plath raises her vehemently voice against patriarchy, which reflects her attempt to claim female identity and subjectivity as separate niche.

One of the most controversial of twentieth century American poets, Sylvia Plath is mostly interpreted as a confessional poet whose poems are the expression of her personal anguish and fragmentation. But this research attempts to prove that with her expression, there is the interplay of dominant discourses of her time and her own personal confessional incorporates the age long excruciating pain endless sufferings of all women of her time. So, her poems are the platform where she stands to raise the voice of resistance against the oppressive patriarchy.

Plath's poems are the voice of marginalized and suppressed women. These are the voice of oppressed, marginalized, and sidelined group during the 1950s in America. The age-old male domination is responsible for all this. Male wanted to prove their suppression and subordination over women and their own superiority in the binary opposition: male\female, center\margin, strong\feeble, and so on. In the social hierarchy the males were superior position and it was to be continued to exercise power over women. So, to fulfill all of these needs male had circulated the patriarchal ideology through various medium. According to this ideology,

women are always defined as passive, submissive, doll, docile, weak and so on. The revolutionary spirit like Plath could not bear any type of domination and oppression from males. Therefore, as a medium to circulate the anti-patriarchal ideology, Plath chose poetry. The poetic devices themselves are loaded with political power. As a result, Plath's thirst for controlling over socio-political forces can be vividly seen in her poems.

In such a situation, the purpose of resistance the patriarchal ideology is to assert her feminine identity. By staging rebellion against patriarchal norms and values, Plath is in quest of socio-economic power. Her poems speak not only for her own freedom but also they are the voice of all women to acquire equal social, economic and political power as men have. This quest clearly shows her politics of writing poetry. In a sense, these poems are the voice of neglected, marginalize, oppressed, dissatisfied group – women-rising to have equal sharing over all of the socio-economic and politico-cultural forces. Here lies the body politics of Plath beyond her personal confession. Hence, her poems are both influenced by and influence the social circumstances of the period where she was living in. For this purpose of examining her concern for feminist identity, the study delimits itself to the study of Plath's selected poems; "Ariel", "Tulips", and "I Want, I Want."

"Ariel" is one of the revolutionary poem in Plath's collection. Plath herself is the speaker of the very poem and reflects her rage against patriarchal society of the then condemned period. She writes a flying gigantic horse which is merely controlled by the speaker. The name of the furious horse is 'Ariel' the name is adopted from the mythic horse 'Ariel.' The speaker of this poem acts everything radically, where she assumes to destroy the stereotypical belief and practices and intends to establish entirely new system in the society. The narrator wishes to generate freedom among men and women following the democratic notion of equal rights and opportunities. It conveys the feeling of lack of control, the speaker is not able to control the horse and tries unsuccessfully to hold on to his "brown arc neck" (Line 9), of getting away or escaping, of leaving everything behind and perhaps even creating a new identity. The speaker desires to break all the obstacles and chains that bind all the submissive women of this universe tightly. She wants to release all those sufferers from that knot. In this way releasing all those victims from the traditional and conservative web, the speaker declares to establish democratic and humanistic land of freedom. In the same token, the speaker challenges to smash the traditional roles and duties of women created by patriarchal society. The simple words like "child's cry" (Line 24) draw the attention of the readers where the speaker challenges all the assigned motherly duties and responsibilities; child bearing, caring the babies, engaging in domestic activities, satisfying the need of husband and other family members and society.

On the other hand, there is a notion of power; the speaker is invested with power – she is able to escape reality and perhaps create a new one- one in which she will be dominant and will invest complete power. The alter of images following one another in rapid series and the quick pace of change gives to the readers again

the impression that the speaker is flying on the horse and wants to move ahead and escape in the horizon. The question which crossed my mind is whether this escape is a metaphorical one- from her reality and duties, or is it an actual desire to get away from this world- a desire for death. Sylvia Plath committed suicide a few months after this poem was written. This idea of leaving the world and its duties, traditions and customs can also be seen in the image of Godiva unpeeling "Dead hands, dead stringencies" (Line 21). Yet, when the speaker flies into the red eye (which I observe as the rising sun), this can be seen both as having her wish granted- dying by burning from the sun's heat or a rebirth- dying only to be born again out of the ashes. It sounds a metaphorical death in which the speaker to peel off all social constraints, duties and limitations. This notion of rebirth seems to be expressed in her hopeful ending- " the cauldron of morning" (Line 31) in which the sun rising in the morning reflects the hopeful rebirth and re-illumination of another day. The poem, which is written in a dual or double voice, contains both a female voice and language full of feminine and sexual images.

Plath's selected poems sometimes evoke the voice of radical change and gender as well as sexual freedom. Some poems arise the sexual zeal and physical relationship. For example, "God's lioness", "Thighs, hair, flakes from my heels" (Line 18) arouses a sexual association, Godiva," and "the child's cry" – feminine duties. Additionally the poem proposes on, the one hand to convey a feeling of helplessness and fragility of the woman rider who has to struggle for control over her horse. On the contrary, there is the impression of supremacy, power and control which are predictably male qualities. She wants not only to escape but also to be like an arrow which is endowed with that force and even manages to become one for a while which indicates the speaker's desire of acting like a man. Yet, soon after she returns to the female fragility of the dew – which will surely be consumed by the sun. There is a constant battle of forces between the fragile woman speaker and the male stronger forces such as the horse and the sun. In relation to Elaine Showalter's article, "what comes into focus in this poem is the cultural and feminine chores which Sylvia Plath abandons and wishes to escape, and the use of the body as a source of imagery" (8). As Showalter suggested that "women writers have their own unique language which is based on feminine experience" (9). Sylvia Plath speaks a language endowed with feminine notions. Moreover, she makes a vast use of the wild zone mentioned by Showalter and within this zone tries to break free from convention. In this poem, the poet becomes critical regarding the roles of women which is not clearly indicated while discussing about various roles. Either the speaker is in favor of revolutionary woman or just is burning from the sexual zeal to be fulfilled it is not clearly mention. As Susan Bordo asserts, the power relations between the dominant group and women do not always imply that women are always dominated by the dominant group – although it is conventionally so. Thus, in Ariel the speaker does not allow the dominant group to overcome her and takes control by escape. Sylvia Plath's obsession with control, as seen in this poem, ended in a state of gaining control – death or

abandonment of conventional life. This may seem parallel to the anorectic woman who seeks for control over her physical hunger and her body. As soon as the goal is attained, the anorectic woman gains a feeling of accomplishment and control just as Sylvia Plath has a feeling of hope and accomplishment at the end of *Ariel*. When Bordo defines anorexia "as a rebellious act against social conventions of the full figured, domestic female figure" (12), this is highly echoed in *Ariel* in which we observe the speaker as a rebellious figure, denying conventional social roles and seeking to escape.

Similar types of idea appear in the next poem of Sylvia Plath, "Tulips". In this poem the speaker is hospitalized but she is feeling happy and prosperous because she is free from all kinds of worldly tensions and subordinations. She states: "I am nobody; I have nothing to do with explosions have given my name and my day-clothes up to the nurses . . ." However, this quietness is disrupted by the red tulips which were sent by her husband, invading her privacy and feeling of detachment from the world, reminding her of the outside world which she is currently separated from. The idea of lying in bed being ill is parallel to Susan Bordo's notion of "the nature of anorexia as a rebellious reaction to social norms" (11). The speaker in this poem attempts to get rid from this worldly tension and wishes to be free from any kind of biasness, domination, prejudice and violence. It seems that the speaker wants to be irresponsible of any type of familial duties.

At the beginning of the poem, Plath evokes her total stillness and submissiveness, allowing herself to be completely taken care of by others "my body is a pebble to them. . .". The indifference towards all kinds of roles and responsibilities are accompanied with the idea what Showalter mentions in relation to "the cultural realm of difference in female literature, which is influenced by the cultural roles of women" (4). Here, Plath has found a way to escape her domestic errands. This situation is her wild zone in which she is able to fulfill her desires. This is why she is so aggressive at the invasion of the tulips of the new world she has momentarily created for herself. The red tulips, disrupting the whiteness and purity of the hospital room, are a symbol of the outside room, her family and reminders of the social responsibilities which are inclined within her and she will have to return to. By attacking even the pictures of her husband and child "their smile catch onto my skin, little smiling hooks", she makes this idea very clear. As the poem proceeds, she personifies the tulips ". . . hear them breathe...redness talks to my wound...now I am watched . . ." and blames them for consuming her oxygen and choking her. Like in "Ariel", this escape from domestic and social traditional roles can be seen also in the light of Elaine Showalter's article who cites Shirley and Edwin Ardener who perceived the female "wild zone" as a situation created by women where they do not wish to be interrupted by the male. The tulips, sent by the male – her husband are in fact trespassing into her wild zone where men have no place. This "wild zone", besides being an escape can also be regarded as a yield for death. She is situated in state of not living, being underwater "the water went over my head", feeling numb seems close to being dead. Death is symbolized by the whiteness and purity of the hospital – opposed to the living red tulips. The idea of quietness

and purity of death as a goal may be echoed in Bordo's perception of the anorectic's feeling of control over physical limitations which death is apparently one of them and may be seen as the highest form of control.

In the poem titled "I Want, I Want", Plath glorifies the act of giving birth to the new-born baby calling it God. Here, Plath celebrates her own power of being able to create new life, which men lack. And she calls the baby god, as she writes, "the baby god / immense, bald" (line 2). This is the celebration and glorification of women's bodily power. In terms of the glory, men are by nature deprived. This certainly helps women to assert themselves in male-dominated society. The third line which reads the baby "cried out for the mother's dug" (line 3) emphasizes the fact that it is the mother and her bodily power which gives the baby life. The mother's role is vital in making a baby's life sustainable. The mother's breasts are compared with "the dry volcanoes", which possess an unimaginable feminine power, as Plath says, "the dry volcanoes cracked and spit" (line 4).

Plath, in the second and the third stanzas, shows the role of father unimportant. Plath writes that when the baby "cries for the father's blood", he engaged in, otherwise other activities such as in "setting wasp, wolf, and Shark to work, and in "engineering the gasket's beak" (line 7-8). In the final stanza, Plath describes the father as "the inveterate patriarch", who out of jealousy of the mother shows his male power as he "raises his men of skin and bone" (line 9-10). Plath describes the jealous father who does not want to see the creation and involves himself in other activities, flexing his muscles Plath writes:

Dry-eyed, the inveterate patriarch
Raised his men of skin and bone,
Barbs on the crown of gilded wire,
Thorns on the bloody rose-stem. (106)

In these lines Plath uses female voice and language which is full of feminine and sexual images, and there she presents a rebellious figure, who denies the conventional social roles and seeks to escape to create her own identity. She attacks patriarchy and tries to escape from feminine roles. In "I Want, I Want" and "Ariel", she glorifies feminine bodily power of giving birth to males themselves.

Conclusion

To sum up, Plath's poems have very implicitly circulated the feminist ideology by criticizing the patriarchal ideology. Plath's *collected poems*, thus, are linked with female's the body politics and sexuality directly. These poems fully support the purpose of modern feminists' movement, providing females with socio-economic and politico-cultural rights in the society. These poems raise the issues such as the need of independent identity of women, enough space for women to exercise in the society. The purpose of all these issues is to empower women and subvert the reigning ideology that female body is weak, alien and inferior.

Finally, Plath's anti-patriarchal theme is buttressed by the use of various literary devices like images, metaphors, allusions, symbols and so on.

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Perception and Attitude of Students toward Online Education

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Abstract

Lockdown and physical distancing practices due to COVID situation provided support and compulsory platform to turn physical classes into digital classes and room-based teaching learning activities into zoom-based teaching learning activities. To blend the teaching learning activities in long term, the perception and attitude of students and faculty need to be identified. This paper explores the real mindset of higher levels students toward online class. Primary data based descriptive research design with quantitative approach is used in this research. This study focuses on perception of students in the context of ease of use and usefulness and on attitude of them toward use of online class. There is high degree of positive correlation. Perceived usefulness and perceived ease of use have statistically significant relationship with attitude towards e-learning practices. This study provides the concrete ideas for higher level education planning and management.

Keywords: education, e-learning, teaching learning activities, technology

Background of the Study

Information and communication technologies (ICTs) tend to bring a positive vibration on education delivering system. Different universities, colleges, schools and educational institutions are practising ICT to uplift the mode and standard of delivering of knowledge and skills. Use and essentialities of ICT on education is being accepted as a paradigm shift in education sector. According to Vonderwell and Turner (2005), the convergence of developments in technology, instruction and pedagogy have stimulated a new paradigm for teaching learning activities. This evolution has not only occurred in the education sector, many organizations have also adopted technology-based classroom instructions to enhance learning and knowledge development (Yoo, et al, 2012).

Many educational institutions of Nepal are trying to use ICT and online classes. There could be challenges with regard to promoting online education in developing countries like Nepal. A survey on staff and students from three Nigerian universities revealed that the low acceptance of e-learning was due to the low awareness level, low computer literacy level, unreliable platform and Internet services, and the high cost of implementation (Folorunso, Ogunseye, & Sharma, 2006). Such types of obstacles have been faced by other many developing countries. Iqbal and Ahmad (2010) in Pakistan found that the universities faced the barriers due to infrastructure, students' limited access to computer, untrained instructors, and cultural beliefs. There could be many other issues related to mother tongue, curriculum, teaching learning pedagogy, nature of course

contents, electricity supply, internet access etc. In this research, I will try to identify various factors which influence the perception and readiness to attain online classes. In Cameroon two-third of the students were not familiar with the concept of e-learning and that 17 % of students did not own a personal computer (Bediang et al. 2013). This scenario might be similar in the context of Nepal.

Online learning is highly driven by computer and IT based knowledge. In this mode of learning, learner may have high level of interest and motivation. Online learning courses had a positive influence on students' motivation in learning (Cai, 2011). Positive motivation is likely to have significant role to create active learning environment and to enhance learning outcomes. Higher level of motivation may lead to higher devotion towards teaching learning activities. With the advancement in technology current education system seems to be upgrading from conventional learning to e-learning. Flexibility in learning enhances performance of learner which is offered by e-learning (Claude et al. 2018). Unlimited access of online learning may provide platform for optional choices for the learner.

Problem of statement

Whole world seems to be slowly getting rid of severe acute respiratory syndrome (SARS) coronavirus-2 (SARS-CoV-2) commonly known as COVID-19. About a complete one year got damaged in terms of on-class teaching learning process. As a result, online mode of teaching learning activities became an alternative with a lump of hope. This was mandatory for that time but with advancement of technology and open sources of learning, online mode is realizing as good option to blend with physical mode of teaching learning activities. In this context, this paper aims to explore the perception and readiness of the students to adopt online mode on their learning process.

For the effective implementation of online classes, the challenges experienced in e-learning and barriers need to be removed on the basis of specific contexts. There are many critical issues such as investment, technologies, course curriculum, evaluation system, perception, attitude and readiness of users etc. This research will identify the perception of learners towards online classes. With the increased reliance on information systems in the classrooms, and to other sectors of the economy, identifying factors that impact successful adoption and use is important (Yi & Hwang, 2003). Furthermore, this research will try to identify real ground state for Nepal.

Many researches were already conducted on the same framework. But the context and condition are far different from the previous ones. Respondents of this research were the bachelor and master level students from different stream of different universities in Nepal. All respondents experienced on online classes and were expected to have ideas about it. Variables of this research are cited through TAM. However, constructs

are wisely arranged on the basis of current situation. With these all reasons, this research will be more reliable and supportive to decision makers as well as fellow researchers.

Objectives

In general, this study aims to reveal the perception and attitude of higher levels students toward online mode of teaching learning activities. The study has the following objectives:

- 1) To identify the association of perceived usefulness and attitude towards use of online mode of teaching learning activities.
- 2) To identify the role of perceived ease of use and attitude toward online class.

Literature Review

Perception is recognition and interpretation of sensory information. Perception also includes how anybody responds to the information. We can think of perception as a process where we take in sensory information from the environment and use that information in order to interact with it. Perception allows us to take the sensory information in and make it into something meaningful. When students' perception of quality, and their performance, were compared during traditional and online deliveries in the same course (the blended or hybrid model), it was found that the online segments were as effective as the traditional segments (Kock, et al., 2007; Meyer, 2003; Ryan, 2000). In my research context, I am interested to know about student's perception toward online education. Whether conduction of online classes by colleges and universities is meaningful or not.

Technological barriers are one of the most significant factors to influence satisfaction of faculty on teaching learning activities (Shea, Pickett, and Li 2005). In same pattern learner's perception will also be influenced by easiness of use of technology. Bolliger and Wasilik (2009) also found that faculty were dissatisfied if they thought that using a system would take more time or increase their workload, factors that could be considered "ease" of use, especially if users were struggling to learn how to operate a system. Another factor that should be considered in discussions of perceived ease of use is computer self-efficacy, or a person's beliefs about his or her competence using computers (Compeau & Higgins, 1995). To run the smooth online learning, availability of technological devices, internet asses, power supply etc. are required.

Generally, technology acceptance model includes seven factors (subjective norm, voluntariness, experience, image, job relevance, output quality, and result demonstrability). In this research, I just use four factors (subjective norm, experience, image and quality output). Subjective norm means that the users' understanding of the value of use. Administrators who communicated reasons for why faculty should teach online could create a stronger subjective norm that might encourage faculty participation in online initiatives (Betts & Heaston, 2014). This model confirmed that direct experience with technology affected users' subsequent intentions to use that technology. Other research on online education reinforced this idea. Studies

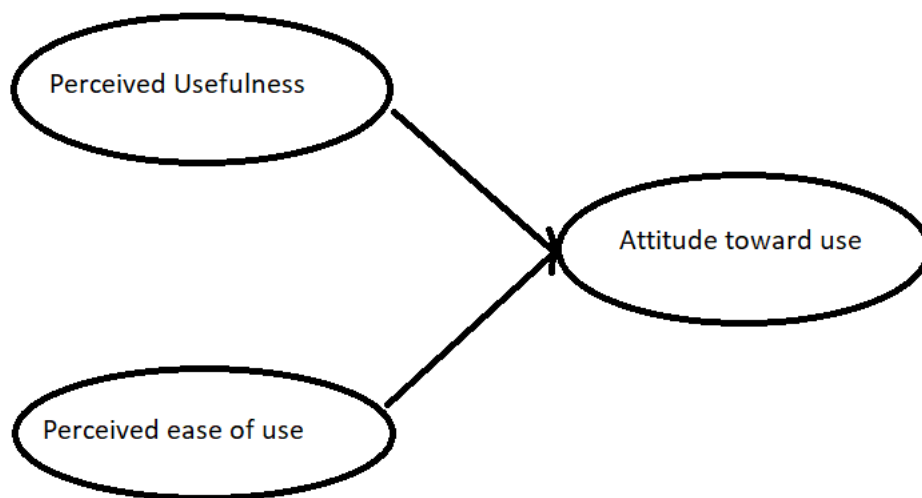
showed that faculty adapted well to the online environment and were more satisfied as they gained more experience.

Research Design

A quantitative based descriptive design is used in this research. This research attempts to analyze the perception and attitude of students toward online class. In this research, attitude towards use is taken as dependent variable and perceived usefulness and perceived ease of use are independent variables. This research is close ended questionnaire survey based descriptive research in which 6 points Likert scale is used to collect data.

Research Framework

In this research, technology acceptance model (TAM) is used as research framework. This model was introduced by Davis, et al (1989). This model has been shown to be robust in predicting and explaining user behavior, and has been used to explain and predict user behavior in multiplicity of technology contexts (Davis, et al, 1989; Venkatesh & Davis, 2000). TAM originated by Davis, et al (1989) and is further developed and extended in several studies (Davis, et al, 2000; Venkatesh & Davis, 2000). Some constructs are removed as appropriateness of study from TAM. In fig 1(a), research framework is shown:



Source: (Davis, et al 1989)

Instrument and Procedure

Questionnaire was developed to collect data which included four major sections: 1) demographics 2) accessibility of computer and internet 3) perceived usefulness 4) perceived ease of use and 5) attitude towards use of online mode of teaching learning activities. The demographics section included age, gender, academic

level, employment status and marital status. In second section contained eight items to know the familiarity with technology of the respondents in Yes/ No pattern cited from Ngampornchai & Adams (2016). This section identified the status of familiarity of students with technology such as: MS word, MS excel, Internet, text chat and video chat, search engine, web video, blog, and social media. Third and fourth section included the items related to perceived usefulness and perceived ease of use. Total fourteen items, seven from perceived usefulness and rest seven from perceived from ease of use were included and both were cited from Vitoria, Mislinawati, & Nurmasiyah (2018). Items of perceived usefulness were featured on subjective norms, experience, self-image and quality outputs. Items on perceived ease of use were featured on computer skill, internet access and availability of devices. The last section of questionnaire was about attitude toward use which included seven items cited from Mishra and Panda (2007). Six points Likert scale was used for section three, four and five, and yes/no rating for section two.

Result and Discussion

Technology Friendliness

Data obtained from respondents show a very clear picture of friendliness of students with computer and internet-based technology. Such a positive response on use of IT proofs that higher level students are equipped and skilled for online practices. It definitely encouraged and motivated to adopt online mode of teaching learning activities in coming days. Among eight sectors of computer and internet above 90% responds rated positive in five sectors. These all five sectors belonged to internet which are: email, text and voice chat, search engine, web video and social media.

SN	Items	Yes (%)	No (%)
1	Do you use Word processing (MS Word)?	81.5	18.5
2	Do you use E-mail?	99.0	1.0
3	Do you use Spreadsheet (MS Excel)?	69.0	31.0
4	Do you use text chat and voice chat?	96.8	3.2
5	Do you use Search Engine (Google, Yahoo)?	96.2	3.8
6	Do you use Web Video (YouTube)?	95.9	4.1
7	Do you use Blog (Blogger, Blogspot)?	22.3	77.7
8	Do you use Social Media (Facebook, Twitter)?	99.0	1.0

Perceived usefulness

Perceived usefulness contained seven items. The mean value of the responses of respondents were in between slightly agree and agree in Likert-scale. Among them five items had mean more than 4 and less than

5. Only two items, ‘improves motivation to learn’ and ‘improve interactions’ have the mean value 3.95 and 3.88. In overall, mean value reflect the agreed response on perceived usefulness. But standard deviation of all items was more than 1 which means that there was quite large variation in responds of respondents.

S N	Items	Mean	Standard deviation
1	Broad sources of learning materials.	4.16	1.150
2	More time to explore learning sources.	4.37	1.023
3	Improves motivation to learn.	3.95	1.332
4	Independent learning.	4.31	1.231
5	Improve self-discipline.	4.12	1.305
6	Self-confidence development.	4.30	1.225
7	Improves interactions.	3.88	1.483

Perceived Ease of Use

Perceived ease of use also contained seven items with Likert-scale. Mean value of 5 items is more than 4 and 2 have less than 4 but with round off value is 4 that’s why all responds representing slightly agree and agree responds. In this section, access of technology has the greatest mean and access of internet connection have the lowest mean value. All items have more than 1 standard deviation which shows the variation in responds of respondents.

S N	Items	Mean	Standard deviation
1	Technology access	4.51	1.213
2	Access learning materials	4.40	1.158
3	How to navigate	4.11	1.118
4	easy to do tasks	4.01	1.299
5	Internet connection	3.84	1.632
6	Ease my interactions	3.95	1.279
7	Encounter technical problems	4.41	1.191

Attitude towards Use

To check the e-learning using attitude of students, 7 items were included in this section. The mean value of all items is more than 4, which means that all responds are in average of slightly agree and agree on given statements. For the item of online learning develop confidence has greatest mean value, and in ‘it

increased the interest in study' has the lowest mean value. Comparatively the mean value of all items reflects the more readiness towards online learning platform.

S N	Items	Mean	Standard deviation
1	Confident	4.63	1.158
2	Enjoy with ICT	4.26	1.108
3	As an opportunity	4.53	1.148
4	Enhances learning experience	4.47	1.055
5	Convenience	4.54	1.045
6	Quality of learning	4.35	1.191
7	Interested in study	4.21	1.190

Correlation analysis

		Ease of		
		Usefulness	use	Attitude
Usefulness	Pearson	1		
	Correlation			
	Sig. (2-tailed)			
Ease of use	Pearson	.491**	1	
	Correlation			
	Sig. (2-tailed)			
Attitude	Pearson	.634**	.576**	1
	Correlation			
	Sig. (2-tailed)			

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

The correlation between attitude with perceived usefulness and perceived ease of use is 0.634 and 0.576 and significance at 0.01 level. The value of correlation reflects the positive high degree of correlation between dependent and independent variables.

Regression analysis

- 1) Perceived usefulness as independent variable (X) and attitude toward use as dependent variable (Y):

$$\begin{aligned}\hat{Y} &= 1.974 + 0.590X \\ t &= 11.390 \quad 14.442 \\ P &= .000 \quad .000 \\ R^2 &= 0.401 \quad df= 312\end{aligned}$$

Value of R^2 i.e.; 0.401 shows that among total variation in attitude 40.1% is explained by perceived usefulness, which is quite good effect of independent variable in dependent variable. The regression coefficient of perceived usefulness is 0.590, which shows that one unit change in perceived usefulness causes 0.590 units change in overall attitude toward use for online mode of teaching learning activities. So, it can be concluded that, perceived usefulness is a good predictor of attitude with significant impact.

The p-value of ANOVA table is 0.000 which is less than 0.01 that means the model is statistically significant at 1% level of significance. It clarifies that, there is significant relationship between perceived usefulness and attitude. Here, p-value is less than alpha value so, alternative hypothesis is accepted i.e.; there is significant relationship in between perceived usefulness and attitude toward use of online mode on learning activities by students.

- 2) Perceived ease of use as independent variable (X) and attitude toward use as dependent variable (Y):

$$\begin{aligned}\hat{Y} &= 1.785 + 0.632X \\ t &= 8.284 \quad 12.428 \\ P &= .000 \quad .000 \\ R^2 &= 0.332 \quad df= 312\end{aligned}$$

Value of R^2 i.e.; 0.332 shows that among total variation in attitude 33.2% is explained by perceived ease of use which is quite good effect of independent variable in dependent variable. The regression coefficient of perceived ease of use is 0.632, which shows that one unit change in perceived ease of use causes 0.632 units change in overall attitude toward use of online mode of teaching learning activities. So, it can be concluded that, perceived ease of use is a good predictor of attitude with significant impact.

The p-value of ANOVA table is 0.000 which is less than 0.01 that means the model is statistically significant at 1% level of significance. It clarifies that, there is significant relationship between perceived ease of use and attitude. Here, p-value is less than alpha value so, alternative hypothesis is accepted i.e.; there is significant relationship between perceived ease of use and attitude toward use of online mode on learning activities by students.

Conclusion

Year 2019/20 became the supreme year for the e-practices on educational sector. All physical classes were turned into digital classes during lockdown period of COVID situation. In the recent time period e-learning practices become rapid and significant part of the education delivery system (Pituch & Lee, 2006). This paper critically raised the issue of perception of students toward online teaching learning activities on the basis of perceived usefulness and perceived ease of use. Without positive perception and readiness of students for online learning, it is meaningless to continue it. That's why, this paper clarified the real situation for practicing e-learning and tested the attitude of students toward online learning paradigm. To test the perception and attitude of the students, researcher observed the technology friendliness with the basis of eight skill-based sector related to IT. Further, correlation and regression analysis held in between perceived usefulness, perceived ease of use and attitude toward use. The result showed that, there is strong association between variables. The statistical value clearly defined the significant role on attitude toward use by perceived usefulness and ease of use. It can be said that, students of higher levels (bachelor and master) are well equipped, skilled and also perceive usefulness of online learning practices. On the basis of my research, I would like to suggest that the concern people need to adopt e-practices in teaching learning activities on various forms such as web-assisted course, web enhanced course, blended online course and hybrid online course.

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Sweeping Occupation in Urban Areas at Kathmandu Valley

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Abstract

The rapid urbanization of the Kathmandu valley is now posing a serious threat to the quality of the living environment of the valley and creating a multitude of problems of unplanned urban sprawl, illegal squatting and slum formation, and rapid deterioration in both quality and quantity of the multiple services. Overcrowding, congestion and rapidly increasing pollution of the valley's river system, increasing air pollution due to vehicle emission of noxious gases, and streets littered with garbage and other solid waste represent some of the major environmental issues and problems brought by the rapid urbanization of the cities of Kathmandu valley. Kathmandu valley is the main settlement of the Newar community since the ancient period. The population of Newars stands in the third position in the valley after Brahmins and Chhetris. (CBS, 2001; Subedi, 2010; Bennett, 2006). Podes is one of the lower sub-caste groups within the Newar caste. They were urban communities, typically housed of traditional occupational groups and also slums or squatter settlements. Their living sites are often illegal and dangerous. Forcible eviction, floods and landslides, and chemical pollution are constant threats. Thus, urban growth and environmental degradation have inversely affected the livelihood sweeping occupational groups in Kathmandu valley. In this context, the objective of this paper is to explain the sweeping occupational situation of urban communities (Podes) in urban areas. This paper only attempted selected urban areas i.e. Kathmandu Metropolitan City (KMC), Lalitpur sub-metropolitan city, and Bhaktapur Metropolitan City (BMC) of Kathmandu valley. Primary and secondary methods were used to explore this paper. Primary data were collected in 2012 from municipalities.

Keywords: Sweeping, Occupation, Environment, Sanitation, Newar community, Urban

Introduction

Urbanization is an essential component of development and the environmental realm also does not exist separate from development in all places. Environment and development are means not end in themselves. The interrelationship between urbanization and the environment are two sides of the same coin for the sustained of people's livelihood. The relationship is complicated by a country's level of technology, consumption level, the existing institutions (political, economic, social) most of which change over time and space.

In Nepal, the level of urbanization is increasing both in terms of urban place and the size of the population living in urban areas. As noted earlier data on an urban population in Nepal is available only since the 1952-54

Census. The urbanization process in Nepal is reflective of the centralized character of the Nepalese state. Systematic bias in the development attention of the state has contributed to the unbalanced levels of urbanization and development is quite strong and established in Nepal as elsewhere...urbanization is the future of Nepal's development (*Sharma, 2005*). The growth of urbanization processes operating in Nepal particularly in the cities of Kathmandu valley. It brought to changes of livelihoods of people within the cities; (*Ranjitkar, 2000; 62*). According to Hoskin (1974) "the towns of Kathmandu valley built by the Newars are among the most beautiful indigenous settlements in the world". The new urban development has become alien to the old city structure and rapid urban development has caused a great impact on physical and social traditional structures. It has caused a great impact on the change in way of life, standard of living, social and economic condition and even the people's perception, and urban structure transformed gradually. Many scholars (*Ranjitkar, 2000; Ragmi, 1965; Malla, 1978; Karan, 1997*) stated that "the Kathmandu city has become the commercial town in the 10th century then as the capital city in the 11th century".

Nepali (1965) has mentioned in his research that the structure of hereditary occupations of Newar community is rapidly undergoing change from growth of urbanization in Nepal. Such a change does not lie as much in the abandonment of one type of hereditary occupation in favor of another as in acquiring a new type of secular occupation under the changing political and social set-up. The legal privileges dominating one social group by another are no more available and with abolition of the state recognition of caste-hierarchy there is absolute occupational mobility, except among the priest and untouchables.

Objectives and Methodology

Objective of this paper is to explain the sweeping occupational situation of urban community (Podes) in urban areas. This paper only attempted selected urban areas i.e. Kathmandu Metropolitan City (KMC), Lalitpur sub-metropolitan city and Bhaktapur Metropolitan City (BMC) of Kathmandu valley. Primary and secondary methods were used to explore of this paper. Primary data were collected at 2012 from municipalities. Secondary sources have been used of this study. Related books, journals articles, scholar's views were review the literature used as secondary sources. In order to have authentic information had been obtained from directed field observation. Methodology was used as qualitative analysis of this paper. There are some limitations of this study, this paper attentive on sweeping occupation within urban cities in Kathmandu valley.

Structure of Newar Community

In the Newar society, there are various caste and sub-caste groups, which are classified in hierarchical social structure of the Newar society. The settlement areas are also determined from the nature of the occupation and their social hierarchical status. Therefore, high level social status groups occupied the central city areas for their settlement and involved to high level of occupation for their livelihood. Lower social status and unclean Newar caste groups are living outside and around the city separately with the lower level occupations. Therefore, their

livelihood is socially, economically, politically, and environmentally poor and in the lowest form. Cultural norms, values, and practices prevailing in Newar society were adopted earlier time. Many researchers argued that sweeping occupation were principal occupations of Poda community in Kathmandu valley (Suwal, 2006; 2010; Chhetri, 2007, Pettric, 2004). The term Poda is derived from the hereditary calling of public execution. In the recent decades have started using new honorific surnames I e. Jalari is used to refer those living in Pokhara. In general, they (Podas) have had limited access to agricultural land. They are socially and economically marginal people within a strictly hierarchical Nepali society.

Environment and Sanitation Situation in Urban cities of Kathmandu Valley

Kathmandu Metropolitan City (KMC) must provide attention due to being the capital having dense population and important urban city for various other reasons. The Problems of waste collection and management have been published in the newspapers and magazines having directed experiences and complain of local community. In order to have sanitation and waste collection, required working staffs have been allotted from each ward office. Majority of the staffs for sanitation have been found the 'Poda' caste, the traditionally recognized community in this field which is provided by the sanitation.

Sanitation of KMC 719 (80.15 percent) staffs out of 897 have belonged to the 'Poda community for sanitation as per the statistics of KMC in 2012 (Official records of KMC, 2012). Among them 69.00 percent of 'Poda' women have been involved in this sector resulting majority of female participation. According to environment and sanitation department of KMC 1260 staffs are working in different field such as administrative and technical staffs and sweepers have been working as to maintain environmental hygiene and sanitation under the environment of KMC. Among the 1260 working staffs, there are 66 heavy vehicle drivers, 84 light vehicle drivers, 17 mechanical helpers and 38 heavy-vehicle helpers as regular staffs.

Accordingly 209 sweepers and office-assistants have been allotted in various government offices from the Environment and Sanitation Department and 707 sweepers and office assistant have been working in 35 wards of KMC. The optimum numbers of sweepers are 35 in 34 of ward and there are less than only 6 sweepers in 13 and 24 wards each of KMC.

The Environment and Sanitation Department of KMC have been provided different groups of regular staffs in the four important city areas of KMC from the religious, cultural and tourist point of view. For the sanitation and security of Basantapur area, 12 sweepers and office assistants including one supervisor and one Incharge have been working. Accordingly, for the sanitation and security of Ratnapark-Ranipokhari, there are five security guards and eight sweepers and office assistants as regular staffs and for the management of Balaju Park there are ten office assistants, nine security guards, three plumbers, two electricians, seven sweepers, one

lifeguard including one section officer as regular staffs. Accordingly, for Sankha Park unit, there are two security guards, three gardeners, one office assistant including one head assistant.

Caste /Ethnicity involvement in sweeping occupation

In the changing situation at present time, various caste/ethnicity are involving in sweeping occupation. According the environment and sanitation division of KMC (2012) official records shows that the ratio of the regular staffs working as 45% of women of Poda caste community have been there where as there are 29% of men of Poda working there. But the official statistical record of KMC shows those males have been primarily working in majority in other caste in comparison. It shows that 7% of Nepali/Bishwokarma, 6% of Brahmin/Chhetri, and 6% of other Newar community have been involved in this sector. Accordingly, 2% of Magar, 2% of Tamang/Lama in average have been working in other caste.

Similarly, ward-wise data shows in 35 wards of KMC, staffs working under the environment and sanitation division of KMC, involvement of Poda male and female is in greater majority i.e. 33% and 45% respectively. They have 78% (554/707) of representation in 35 wards where as other Newars have only 4% of representation. Similarly the representation ratio of others is 7% Nepali/Bishwokarma, 5% Brahman/Chhetri, 2% of Magar and Tamang each. Male have been in majority working staff in other caste where as female have been in majority in Poda caste.

In analyzing the data of working staff of various government office as environment and sanitation on Poda caste have been in prime majority of 63%(132/209) having 17% and 45% male and female respectively. Similarly, in other government offices, 9% of Nepali/Bishwokarma and Brahman /Chhetri each and 13% from other Newari community have been working and 2% of Magar and Tamang/Lama each have been working. In order to supervise all the working staff of 35 wards related to the environment and sanitation, the division has appointed 9 Jachaki, 12 supervisor and 25 Naike.

Lalitpur Sub-metropolitan (LSM) is important urban city of Kathmandu valley. It has 22 wards. Under this sub-metropolitan city have been established environment and sanitation division. According to this official record (LMC, Office record; 2012) there are 54 regular environment and sweeping workers and five Naike for supervision for them. There are 21 vehicle drivers have been working for waste-collection in Lalitpur sub-metropolitan city. Among the 21 vehicle driver, there are 47.0% Kishan group and 29.0% are Poda's have been involved. But 90.0% of sweeping working staffs are Poda Sub-metropolitan city.

Among the cities of Kathmandu valley, Bhaktapur is recognized as a historical and legendary city area, considering its historical and cultural importance. Bhaktapur Municipality City (BMC) and the community of the city have been active as to protect and promote the environment of city keeping it sanitized at present situation. Bhaktapur municipality has formulated Bhaktapur environment and welfare division to keep its environment clean and hygienic. Under this division, there is sanitation sub-division where there are 200 staffs

working for clean environment and sanitation management in 17 wards of this municipalities. Staffs have been divided and allotted the task into groups in accordingly wards of Bhaktapur municipality. Podes are majority groups involving in sweeping occupation under these working staffs. At changing present context Kishan group (agriculture as a traditional occupation) have been involving in sweeping occupation.

Conclusion

The quality of urban environment has declined markedly in recent years in Kathmandu valley. Urban environment means physical space within urban setting by manmade features such as the physical infrastructure and natural features such as land, air, river and other water bodies. It includes part of the larger space from which natural resources are drawn into the urban to meet its human requirement. The quality of physical space is determined by the quality of its natural resources which together affect positively or negatively the inherent quality of the natural endowment. Although, urban environment system is dynamic, constantly changing in response to pressure from human activities, in turn have to respond to social, political and economic change.

Pode's are discriminatory as well as beneficiary communities in the society. The nature of occupation is related to service providers. These are traditionally occupational communities from the previous time. But their residential location is not far from the city center as well as high status social groups in the society. In recent decades some other lower status and high status caste/communities also participated on the sweeping occupation whereas *Pode's* are majority groups on sweeping occupation in Kathmandu valley.

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चिन्ता नाटकमा रसविधान

अजित खनाल

नेपाली विभाग

शिक्षण सहायक

बुटवल बहुमुखी क्याम्पस

लेखसार

प्रस्तुत लेखमा बालकृष्ण समद्वारा रचित *चिन्ता* (२०५९, प्रथम पटक प्रकाशित) नाटकको अध्ययन गरिएको छ। कृतिको अध्ययन तथा विश्लेषणका निम्ति पूर्वीय काव्यमान्यतामा प्रचलित रसविधानलाई सैद्धान्तिक आधार बनाइएको छ। *चिन्ता* नाटक सामाजिक सुधारको उद्देशले लेखिएको तर नाटककारको जीवनकालमा प्रकाशित हुन नसकेको नाटक हो। यो नाटक रसविधानको अध्ययनका निम्ति उपयुक्त नाट्य कृति हो। अध्ययनका क्रममा नाट्य विधा र नेपाली नाट्ययात्राको स्थूल सङ्केत गरिएको छ। नेपाली नाट्ययात्रामा बालकृष्ण समको उपस्थिति र *चिन्ता* नाटकको स्थान निर्धारण गरिएको छ। यसका लागि *चिन्ता* नाटक लेखनका पृष्ठभूमिको प्रभाव र नाट्यकृतिको कथ्यसन्दर्भ प्रस्तुत गरिएको छ। यससन्दर्भमा रससिद्धान्तको सैद्धान्तिक अवधारणा र रसका प्रकारको सङ्क्षिप्त अध्ययन प्रस्तुत गरिएको छ। यसक्रममा रसको स्वरूप, रससङ्ख्या र रसनिष्पत्ति सन्दर्भको परिचय प्रस्तुत गरिएको छ। नाट्य कृतिको अध्ययनका क्रममा शृङ्गार, हास्य, करुण, रौद्र, वीर, भयानक, विभत्स, अद्भूत र शान्त नवरसको परिचय र चिन्ता नाटकमा प्रयुक्त रससामग्रीको खोजी गरिएको छ। रससामग्रीको प्रयोगका दृष्टिले *चिन्ता* नाटक बहुरसयुक्त सफल नाटक हो भन्ने निष्कर्ष निकालिएको छ।

बीज शब्द : नाटक, रस, निष्पत्ति, नवरस आदि।

१. विषय परिचय

चिन्ता बालकृष्ण सम(१९५९-२०३८)द्वारा लिखित नाटक हो। नाटककार समले नेपाली साहित्यका कविता, कथा, नाटक, निबन्ध जस्ता विभिन्न विधामा कलम चलाए पनि उनको व्यक्तित्व नाटककारका रूपमा स्थापित छ। नेपाली नाट्य लेखनमा आधुनिकता प्रदान गरेको श्रेय प्राप्त गरेका समले सामाजिक, ऐतिहासिक, पौराणिक लगायत चेतनामूलक नाटकसमेत लेखेका छन्। *चिन्ता* नाटक नेपाली समाजमा जरा गाडेर बसेको अन्धविश्वाससँग सम्बन्धित छ। यस नाटकमा समले सामाजिक समस्यामा केन्द्रीत भएर जनचेतना फैलाउने ध्येय राखेको पाइन्छ। समले लेखेका अन्य नाटकहरूभन्दा फरक दृष्टिकोण राखेर लेखिएको यस नाटकमा पूर्वीय नाट्यसिद्धान्तमा विशेष चासोको विषय बनेको रसतत्वको प्रयोग के कसरी गरिएको छ भन्ने जिज्ञाशाको समाधानमा यो लेख केन्द्रित रहेको छ।

नेपाली नाटकको उद्भव र विकासको इतिहास धेरै पुरानो छैन। यससन्दर्भमा नेपाली नाट्ययात्रा *हास्यकदम्ब* (१८५५) शक्तिबल्लभ अर्ज्यालद्वारा संस्कृतबाट नेपालीमा उल्था गरिएको आफ्नै नाटक र विशाखदत्तको *मुद्राराक्षस*(१८९२ अगावै) संस्कृत नाटकलाई भवानीदत्त पाण्डेले नेपाली भाषामा अनुवाद गरेका यी दुवै कृति नेपाली नाटकका पृष्ठभूमिका रूपमा रहेका छन्। मोतीराम भट्टद्वारा अनुदित *प्रियदर्शिका* (१८९०) हालसम्म उपलब्ध पहिलो नेपाली नाटक मानिन्छ भने बालकृष्ण समले लेखेको *मुटुको व्याथा* (१९८६)लाई प्रथम आधुनिक नेपाली नाटक मानिएको छ (शर्मा र श्रेष्ठ १४१-१४२)। समले आरम्भ गरेको आधुनिक नेपाली नाट्य

यात्राभियानमा भीमनिधि तिवारी, लक्ष्मीप्रसाद देवकोटा, गोपालप्रसाद रिमाल, लेखनाथ पौड्याल गोविन्दबहादुर मल्ल गोठाले, विजय मल्ल, मोदनाथ प्रश्रित, रमेश विकल, वासु शशी, मनबहादुर मुखिया, मोहनराज शर्मा, ध्रुवचन्द्र गौतम, अशेष मल्ल, सरुभक्त, गोपाल पराजुली, अविनाश श्रेष्ठ लगायतका दर्जनौं नाटककारहरूले नेपाली नाटकको विकासमा योगदान दिएका छन्। नेपाली नाटकको रचनाविधान तथा सिर्जनात्मक कौशल, पूर्वीय तथा पाश्चात्य नाट्य सिद्धान्तको संयोजन, कृतिगत परिमाण आदिको समुच्चयमा बालकृष्ण समको स्थान उच्च मानिन्छ। उनले नाटकका माध्यमबाट सामाजिक चेतना फैलाउनमा पनि योगदान दिएका छन्। यस विषयसँग सम्बन्धित *मिलिनद*, *बोक्सी* र *स्वास्तीमान्छे* लेखिसकेपछि मात्र *चिन्ता* नाटक लेखिएको पाइन्छ। सामाजिक चेतना अभिवृद्धिका उद्देश्यबाट प्रेरित भएर लेखिएको *चिन्ता* नाटक बोक्सी र धामीभाँक्रीसँग सम्बन्धित उनको पहिलो नाटक हो।

बालकृष्ण समका नाटकमा पूर्वीय एवम् पाश्चात्य साहित्य सिद्धान्तको प्रभाव पाइन्छ। रस पूर्वीय काव्यशास्त्रमा सर्वाधिक चर्चाको विषय हो। समका नाटकमा पनि रसको प्रयोग र प्रभाव पाइन्छ। केशवप्रसाद उपाध्ययका अनुसार कतै प्रकाशित नभएको चिन्ता नाटकलाई समको जन्मशताब्दीका अवसरमा साभा प्रकाशनमार्फत छपाउन बुझाएको भन्ने उल्लेख भएबाट यो नाटक २०५९मा पहिलो पटक छापिएको बुझिन्छ। अन्धविश्वास जस्तो सामाजिक समस्यालाई विषय बनाएर लेखिएको यो नाटक सात अङ्कमा संरचित छ। काठमाडौंको बाइसधाराको सीमित परिवेशमा सीमित पात्रहरूको प्रयोग गरी लेखिएको यस नाटकमा जनचेतना फैलाउने उद्देश्य राखिएको पाइन्छ। यसकारण समका नाटकहरू मध्ये चिन्ता नाटक विशेष महत्वको छ। तसर्थ रसविधानका दृष्टिले यस नाटकको अध्ययन हुनु औचित्यपूर्ण हुने ठहर गरी यो लेख तयार गरिएको छ।

२. रसको स्वरूप

‘रस’ शब्दले अनेक अर्थ प्रदान गर्ने भए पनि साहित्यसन्दर्भमा विशिष्टता पाइन्छ। रसको सम्बन्ध यस्तो रमणीय र आह्लादकारी अनुभूतिसँग छ, जसले मानवहृदयमा कुनै न कुनै तरल भाव-संवेदनालाई जगाओस्। यसको आस्वादन संवेदनशील हृदयले गर्दछ (उपाध्याय १८)। रस जो आस्वादित हुन्छ, जसद्वारा रससिक्त हुन्छ, जसले रसमय तुल्याउँछ र रसित हुनु वा आस्वादित हुनु नै रस हो भन्ने विविध अर्थसन्दर्भ उल्लेख भएको पाइन्छ। रसको व्युत्पत्तिका सम्बन्धमा पनि एकरूपता नभए पनि रसले द्रवत्व र आस्वादनयोग्य विषयतिर सङ्केत गरेको छ (गौतम ६८७-६८८)। यसरी रसका विभिन्न अर्थ भए पनि यहाँ काव्यबाट प्राप्त हुने आह्लादकारी अनुभूतिसँग सम्बन्धित अर्थलाई लिइन्छ। ‘रस’ शब्दको प्रयोग उपनिषद्कालदेखि नै हुँदै आएको भए पनि काव्यात्मक रूपमा रस शब्दको प्रयोग नाटकका सन्दर्भमा भरत(इपू प्रथम शताब्दी)ले विषद् चर्चा गरेकाले रस सिद्धान्तका प्रवर्तकको श्रेय प्राप्त गरेका छन्। काव्य/साहित्यका सन्दर्भमा रससिद्धान्तको चर्चा र प्रयोगको सुदीर्घ परम्परा रहिआएको पाइन्छ।

३. रससङ्ख्या र रसनिष्पत्ति सन्दर्भ

रस सङ्ख्याका सम्बन्धमा भरतले शृङ्गार, हास्य, करुण, रौद्र, वीर, भयानक, वीभत्स र भयानक गरी आठ रसको उल्लेख गरेका छन्। दण्डीले पनि यिनै आठ रसको चर्चा गरेका छन्। यसपछि उद्भटले शान्त,, रुद्रट प्रेयन् वा प्रेयस्, अभिनव गुप्तले लौल्य, भोजले उदात्त र उद्धत, विश्वनाथले वासना, रामचन्द्र गुणचन्द्रले स्नेह, व्यसन, दुःख, सुख, हरिचलले बाह्य, सम्भोग, विप्रलम्ब, भानुदत्तले कार्पण्य र माया, रुपगोस्वामीले भक्ति आदि थप रसको समकक्षमा राखेको पाइन्छ। धनञ्जय चाहिँ नाटकमा द्रुहिणले उल्लेख गरेका आठ रस र काव्यमा चाहिँ उद्भटले चर्चा गरेको शान्तरस सहित नौरसको सम्भावनालाई स्वीकार्छन्। यसरी पूर्वीय काव्यशास्त्रमा आठदेखि एक्काइस रसको उल्लेख भए पनि उद्भटले औल्याएका नौ रस नै सर्वमान्य देखिन्छन्।

भरतले रस विभाव, अनुभाव र सञ्चारिभावको संयोगबाट निष्पन्न हुने वस्तुका रूपमा परिभाषित गरेका छन् । उनले वाचिक, आङ्गिक एवम् सात्विक अभिनयद्वारा दर्शकको हृदयमा काव्यार्थको भावन गर्ने तत्त्वलाई विभाव बताएका छन् भने अङ्गविक्षेप तथा सत्वद्वारा सम्पादित नानार्थद्वारा निष्पन्न अभिनयलाई अनुभावित गर्ने तत्त्वलाई अनुभाव र अभिनयको क्रममा निर्वेदादि भावलाई रस-परिपाकको तहमा पुर्याउने तत्त्वलाई सञ्चारिभाव मानेका छन् । उनले संयोगात् र निष्पत्तिको विशेष व्याख्या नगरेका हुनाले उत्तरवर्तीहरूद्वारा गरिएका यी दुई शब्दका भिन्न-भिन्न व्याख्याको आधारमा रसको परिभाषा गरेको पाइन्छ (गौतम ६८८)। यसरी मत राख्नेहरूमा भट्टलोल्लट, शङ्कुक, भट्टनायक र अभिनव गुप्त मुख्य मानिन्छन् । यिनीहरूले रसनिष्पत्तिका बारेमा दिएका मत पूर्विय काव्यशास्त्रमा सर्वाधिक चर्चामा रहेका छन् । काव्यकृतिबाट रसनिष्पत्ति हुन जुन जुन सामग्रीका बीचमा जेजस्तो सम्बन्ध रहे पनि रसप्राप्तिका सम्बन्धमा भने पूर्विय काव्यशास्त्रीहरू एकमत नै देखिन्छन् । यसरी प्राप्तिको रूपमा आउने रसका प्रकारका बारेमा एकरूपता पाइदैन तापनि नवरसलाई सर्वाधिक समर्थन रहेकाले यहाँ शृङ्गार, हास्य, करुण, रौद्र, वीर, भयानक, विभत्स, अद्भूत र शान्त यिनै नवरसका परिचयका साथमा चिन्ता नाटकको अध्ययन गरिएको छ ।

४. चिन्ता नाटकमा रससामग्री

४.१ शृङ्गाररस

शृङ्गार कामवासनालाई अङ्कुरित गराउने रस मानिन्छ । नायक-नायिका आलम्बन विभाव, चन्द्रोदय, चन्दन, भ्रमरभङ्कार, रात्रि, एकान्त प्रदेश, उपवन, वसन्तादि ऋतु, विलासका साधन, आलम्बनका चेष्टाविशेष आदि उद्दीपन विभाव हुन् भने अनुरागयुक्त भृकुटीभङ्ग, कटाक्षपात आदि अनुभाव र उग्रता, मरण, जुगुप्सा र आलस्यबाहेकका अरु सबै व्यभिचारिभाव हुन् । यसको स्थायीभाव रति हो । कामिजनको हृदयमा सुषुप्त रहेको रति रसानुभूतिको स्तरमा पुगेको अवस्था नै शृङ्गार रस हो । यो रस सुखप्राय, प्रियवस्तुयुक्त एवं माल्यादि सेवन गर्ने स्त्री तथा पुरुषमा आश्रित रस मानिन्छ । यो रस विप्रलम्भ र सम्भोग दुई प्रकारका हुने मानिन्छ । जसमा रति(प्रेम) पुरा छ तर आफ्नो प्रिय वा प्रियसीको लाभ भने भएको छैन तर पूर्वराग(श्रवण वा दर्शनबाट परस्पर प्रेम भएको, सङ्गमभन्दा पहिलो अवस्था), मान(प्रेमको अवस्थामा पनि बिनाकारण कोप र सपत्नीको ईर्ष्याले भएको कोपले विपरीत भएको अवस्थाको प्रणयमान र ईर्ष्यामान), प्रवास (कार्यविशेष शाप आदि निमित्तवश नायक-नायिका भिन्न भिन्न प्रदेशमा रहेको अवस्थाको) र करुण (नायक वा नायिका लोकान्तरमा गइसके पनि फेरि समागमको आशा रहिरहेको अवस्थाको) । करुण रसमा फेरि समागम नहुने हुनाले शोक स्थायिभाव, करुणविप्रलम्बमा फेरि समागमको आशा हुनाले रति स्थायिभाव हुने) चार अवस्था हुन्छन् । सम्भोग शृङ्गारमा भने परस्पर प्रेमी नायक नायिका एकत्र भई विलासी अवस्थामा हुन्छन्, जलकृडा, वनविहार, मधुपान, रात्रिसमय, चन्द्रोदय, वेषभूषा आदि पोषक हुन्छन् ।

चिन्ता नाटकमा अङ्गारसका रूपमा शृङ्गार प्रयोग भएको छ । यस नाटकको पठन वा दर्शन गर्दा विरामी परेकी उमाको स्याहार सुसारका क्रममा उमाको पति गिरीशले सुम्सुम्याउन खोज्नु, उमाको पूर्व स्मृतिमा रहेको पशुपतिक्षेत्रको भ्रमण प्रसङ्गमा शृङ्गारिकताको उपस्थिति पाइन्छ । वीरे भाँक्रीले उमालाई भगाउन खोज्नुमा पनि शृङ्गारिकताको झल्को पाइन्छ । यद्यपि यी सबै अवस्था शृङ्गाररस परिपाक नभएर आभासमात्र हो । त्यसैले चिन्ता नाटकमा शृङ्गाराभास पाइन्छ भन्नु न्यायोचित देखिन्छ । यहाँ रससामग्रीका रूपमा उमा, गिरीश, वीरे आलम्बन विभाव, पशुपतिको परिवेश, कोठाभित्र गिरीश र उमामात्र भएको परिवेश, उमा र वीरेमात्र हुँदाको परिवेश यी उद्दीपन विभाव, गिरीशले उमालाई सुम्सुम्याउन खोज्नु, उमा आनन्दका कुरा सुनाउनुहोस् न भन्दै गिरीशको हात समात्नु(१०६), वीरेले भाँक्रीको भेषमा हल्लिदै उमालाई आफूसँग भाग्न जोड गर्नु(८८-८९) जस्ता कुरा अनुभावका

रूपमा आएका छन्। उमाका स्मृतिमा आएका वनजङ्गलको रमाइलो, आनन्द, स्वप्न, अपस्मार, औत्सुक्य, शङ्का, मति जस्ता व्यभिचारिभाव, गिरीशमा चिन्ता, तर्क, शङ्का आदि व्यभिचारिभावका रूपमा प्रकट भएका छन्। यसरी उमा-गिरीशका माध्यमबाट शृङ्गार रस र वीरेले उमालाई भगाउन गरेको एकोहोरो आशक्तिबाट शृङ्गारभास भएको छ।

४.२ हास्यरस

हास्य रसमा हास(हाँसो) स्थायिभाव, विकृत आकार चेष्टा बोली भएको जसलाई देखेर हास भएको छ त्यो आलम्बन, आलम्बनका विकृत आकार चेष्टा बोलीहरु उद्दीपन, नेत्रसङ्कोच आदि अनुभाव, निद्रा आलस्य अवहित्या आदि व्यभिचारिभाव हुन्छन्। पद्यहरूमा हाँसेको स्पष्ट देखाएको हुँदैन तापनि विकृत आकार चेष्टाहरू देखाइएकाले हाँसो अभिव्यक्त हुन्छ(शर्मा १५३)। हास्यरसका बारेमा नेपाली साहित्य कोशमा देवीप्रसाद गौतमले विकृत वेशभूषा अनुपयुक्त वचन तथा हास्योत्पादक चेष्टा आदिबाट हास्यरसको उत्पत्ति हुन्छ। भरतले विकृतिलाई नै हास्यरसको मूलतत्व मानेका छन् र आत्मस्थ र परस्थ गरी दुई भागमा यसको वर्गीकरण गरेका छन्। मुख बङ्ग्याउनु, आँखा तन्काउनु, अनुहार खुम्च्याउनु आदि अनुभाव र निद्रा, आलस्य, चञ्चलता आदि यसका व्यभिचारिभाव हुन्। हास यसको स्थायिभाव हो। यस रसले सजातीय भावको प्रतीति गराउँछ। हाँसाइको मात्राका आधारमा स्मित, हसित, विहसित, अवहसित, अपहसित र अतिहसित गरी छ प्रकारमा यस रसलाई वर्गीकृत गरेको पाइन्छ।

चिन्ता नाटकमा हाँस्य अङ्गरसको रूपमा प्रयोग भएको छ। नाटकको दोस्रो अङ्कमा वीरे भाँक्रीको घर आगनमा जम्मा भएका विरामी र उनका साथमा लागेर आएका व्यक्तिहरूका बीचमा भएका संवादमा हास्य रसको निष्पत्ति भएको छ। वाग्ले, खत्री र गोरेका बीचमा भएका यी संवाद उदाहरणको रूपमा लिन सकिन्छ- वाग्ले-पन्छीमाको काग, मान्छेमाको खत्री

खत्री- माछामाको हिले, बाहुनमाको वाग्ले..., तिमी बाहुनहरू कस्ता मान्छे तानेर स्वर्गको चौतालाई भुइँमा ओराल्न सक्ने (७२), त्यस्तै खत्री र ज्येठो बीचको संवाद- ज्येठो- यहाँ को ?, खत्री- मेरा जेठान, ज्येठो- तपाईंको सम्धी ?, खत्री- जेठान, ज्येठो- तपाईंको मीत ?, खत्री- हैन, जेठान भन्छु, जहानको दाइ, ज्येठो- ए, म त जे ठान्छौं ठान भनेको हो कि भनेर पो त मीत हो कि भन्ने ठानेको...(७३), त्यसैगरी वाग्ले - छि: छि: छि: छि: ! के व्याथा जाँच्नुहुन्छ तपाईंहरू, कफ,वात, पित्त, यिनै न हुन् ?-खोके कफ, दुखे वात, पर्हेलिए पित्त ! वाग्ले पुनः थप्छन्- कफ आए थुक्नु, वात भए दल्लु, पित्त भए मल्लु, यत्ति न हो ? फेरि कफ भए तताउनु, वात भए सेकाउनु, पित्त भए चिस्याउनु, कफमा घिउ, पित्तमा नौनी, यिनै न हुन् तपाईंका मन्त्र, यो कुरा मैले जाने मै वैद्य, त्यसले जाने त्थै वैद्य(९५-९६)। खत्रीले वैद्यलाई तपाईंको छोरालाई मोतीमोती खुवाउनुस् म मेरो छोरालाई मकैमकै खुवाउँछु, तपाईं सुन र फलामका डल्ला खुवाउनुोस्, म मेरो छोरालाई सुन्तला र वयर खुवाउँछु, कस्को छोरा फस्टाउनेछ, अनि हेरौंला(९६)। उल्लिखित वाग्ले, खत्री, हीरामान र शिवानन्दका संवाद र उनीहरूले गरेका हाउभाउ आदिबाट हास्यरसको निष्पत्ति भएको छ। यहाँ हास्यरस अङ्गरसका रूपमा आएको छ।

४.३ करुणरस

करुणरसमा शोक स्थायिभाव, विनष्ट बन्धु वस्तुह आलम्बन, आलम्बनको दाहादि अवस्था उद्दीपन, दैवनिन्दा रुनु, कराउनु, लड्नु आदि अनुभाव, निर्वेद मोह ग्लानि आदि व्यभिचारिभाव हुन्छन्। नेपाली साहित्यकोशमा गौतमले इष्टनाश र अनिष्टको प्राप्तिबाट उत्पन्न हुने रस नै करुणरस हो भन्ने उल्लेख गरेका छन्। श्वाप, क्लेशमा परेका प्रियजनको वियोग, धननाश, बध, बन्ध, देश-निर्वासन, अग्निदाह वा व्यसन, मृत्यु आदि विभावबाट करुणरस निष्पन्न हुन्छ। रुनु, पीर मान्नु, भुइँमा पछारिनु, प्रलाप गर्नु, टाउको ठोक्नु आदि सञ्चारी वा व्यभिचारी भावको संयोगबाट सामाजिकमा रहेको शोक स्थायिभाव रसमा परिणत हुन्छ। (गौतम ६९३)। चिन्ता नाटकको

तेस्रो अङ्कमा रोइरहेकी उमालाई सम्झाउँदै पति गिरीश भन्छ-“कति रुन्छ्यौ? के हुन्छ ? कहाँ दुख्छ ? बोल न । मेरो खूब माया गर्छु भनेको यही हो ? कति दुख दिन जानेकी ! के मन भएर गएको होला ! अलिकति पनि दया उठ्तिन ? कस्ती अपराधिनी तिमी ! हरे ! त्यति नरोइदेऊ न ! तिमीलाई थाहा छ ?...तिमी जतिचोटि रुन्छ्यौ उति चोटि मेरो मुटुमा मुङ्गोले हानेजस्तो हुन्छ । यता हेर...(८२) ।” यहाँ उमा, पति गिरीश विभावका रूपमा आएका छन् । उमाको चिच्याहटपूर्ण रोदन, गिरीशको छटपटि आदि अनुभाव र व्यभिचारिभावको संगोगबाट करुणरसको निष्पत्ति भएको छ ।

४.४ रौद्ररस

क्रोध स्थायिभाव भएको, राक्षस, दानव र उद्धात मनुष्यमा आश्रित रस रौद्र रस हो । स्त्री जातिको तिरस्कार, देश, कुल, जाति आदिको निन्दा, असत्य वचन, घरका नोकर-चाकरको उत्पीडन, परुष वाक्यको कथन, अभिद्रोह, मात्सर्य आदिबाट रौद्र रस उत्पन्न हुने कुराको चर्चा भरतले गरेको उल्लेख पाइन्छ । शत्रुद्वारा गरिएका अपकार, मानभङ्ग, गुरुजनको निन्दालाई विश्वनाथले यस रसका मुख्य कारक मानेका छन् । शत्रु र शत्रुका चेष्टा यस रसका आलम्बनविभाव, मुक्का हान्नु, लड्नु, ओठ कँपाउनु, थरथरी काम्नु, मुख रातो पार्नु, चिथोर्नु आदि अनुभाव, अमर्ष, मद, जडता, स्मृति, चपलता आदि सञ्चारिभाव मानिएका छन् (६९४)। यिनको संयोगबाट रौद्ररसको निष्पत्ति हुन्छ ।

चिन्ता नाटकमा रौद्ररसको उल्लेख्य उपलब्धता नभए पनि रौद्रको सङ्केत पाइन्छ । छैटौँ अङ्कमा जब गिरीश उमालाई कसैगरे पनि निको हुने लक्षण नदेखिएपछि मर्नुभन्दा बहुलाउनु बेश भनेजस्तै ऊ रुद्रमतीलाई उमाको व्यथा फिर्ता लिइदिन अनुनयविनय गर्छ । यसका लागि आफ्नो जायजेथा सर्वस्व गुमाउन तयार भएको भन्दै लाचारी प्रस्तुत गर्दछ । प्रस्तुतिमा नदेखिए पनि व्यञ्जनामा रौद्रता प्रकट भएको छ । गिरीशको अनुनयविनयलाई नरदेव यसरी अर्थ्याउँछन्- मुखसित मन त छ मनन छैन । गिरीश, आँखा चिम्ली माया गरेर नरमी हातले कसैलाई मुसारें भन्ने तिमीलाई छ, तर जसको आँखा तिमीले मुसार्यौ उसलाई कत्रो वेदना होला सम्भ ! अज्ञानको माया धानजस्तै हुन्छ । यहाँ दिदीलाई विनीत भावले प्रार्थना गरें भन्ने तिमीलाई छ, तर मूर्ख ! तिमीलाई पत्तो छैन, एउटा निरपराधिनी देवीलाई तिमी राक्षसनी, नरमांसहारी, डाइनी, बोक्सी भनेर व्यथै गाली र अपमान गरिरहेछौ ! तिमीलाई धर्म गरें भन्ने छ, तर तिमी महापातक गरिरहेछौ (११४)। त्यस्तै अनाहकमा रुद्रमतीलाई बोक्सी आरोपित गर्नु, वीरेले भाँक्रीको रूप धारण गरी भ्रमको खेती गर्नु, मन्त्रोच्चारणको शैलीमा उमालाई भाग्न उत्प्रेरित गर्नु जस्ता क्रियाकलाप पनि रौद्ररस निष्पत्तिमा सक्रिय भएका छन् ।

४.५ वीररस

उत्साह स्थायिभाव भएको रस वीररस हो । भरतको भनाइअनुसार असम्मोह, अध्यवसाय, नीति, विनय, बल, पराक्रम, शक्ति, प्रताप, प्रभाव आदि विभाव भएको उत्तम प्रकृतिको रस वीररस हो । यस रसको आलम्बन विभाव शत्रु, उद्दीपन विभाव शत्रुका चेष्टा, युद्धका सहायकको खोजी अनुभाव र धैर्य, गति, गर्व, तर्क रोमाञ्च आदि सञ्चारिभाव वा व्यभिचारिभाव मानिन्छन् । भिन्नभिन्न आलम्बन र उद्दीपन विभावले गर्दा वीररसका दानवीर, दयावीर, युद्धवीर र धर्मवीर गरी चार प्रकार मानिएका छन् । सबैको स्थायिभाव भने उत्साह नै हुन्छ ।

चिन्ता नाटकमा वीररसको पनि प्रयोग भएको छ । सातौँ तथा अन्तिम अङ्कमा छत्रबहादुरको घरमा उमाको उपचारमा खटिरहेको वीरे भाँक्री उमालाई आफ्नो वशमा पार्नका निम्ति ह्याङ्गो ठटाउँदै अन्तिम प्रयत्न गरिरहेको बेला नरदेव रुद्रमतीलाई साथमा लिएर आइपुग्छन् र वीरेलाई चुनौति दिन्छन्-

...रोक् बन्द गर, के सुनिस् ...लौ, उमालाई नउठाएर यताबाट एक पाइला सर् ! ...तैले फुकेर दिएको औषधी त उमालाई होइन तेरा कान्छालाई दिनपर्छ, बुझिस् ...कान्छा कहाँ छ, थाहा छ ? उमालाई साँचो कुरा खुलाइनस् भने तेरो कान्छो बेपत्ता भो । फेरि पाउँला भन्ने नदेखेस् ।...उमालाई उठा ! फेरि घमण्ड नगर तँ, म पनि उठाउन सक्छु, तर तेरो पाप तैले नै धुनु जाती छ ।... जुन बुद्धिले वीरेले यहाँ गाउँघरका सबलाई थाइनामा सुताएको छ, उही बुद्धिले उनीहरूलाई हुर्काएर डाँडाकाँडामा दौडाउन पनि सक्छ । वीरे, हेर, म तिम्रो कान्छालाई डाक्न पठाउँछु, तिम्री अरुमाथि चौता चढाएर असत्य बकाउन होइन, आफै सत्य बक्न थाल ।(१२२-२३)

यहाँ नरदेव, वीरे आलम्बन विभाव, छत्रवहादुरको घरभित्रको वातावरण, दिदी रुद्रमतीलाई बोक्सी आरोपित गरेको स्थिति आदि उद्दीपन विभाव, औला ठड्याउनु, चर्को बोल्नु, निधार खुम्च्याउनु, आँखा टेढापार्नु जस्ता अनुभाव, नरदेवको उत्साहपूर्ण अभिव्यक्ति, तर्क, शङ्का आदि व्यभिचारिभावको संयोगबाट वीररसको निष्पत्ति भएको छ । यहाँ वीररस अङ्गीरसका रूपमा आएको छ ।

४.६ भयानकरस

भयानक रसमा भय स्थायिभाव, भीषण व्याधादि आलम्बन, आलम्बनका घोर चेष्टाहरु उद्दीपन, मुखको वर्ण बदलिनु, गद्गद्स्वर, स्वेद, रोमाञ्च, कम्प आदि अनुभाव, आवेग, मोह, त्रास, दैन्य आदि व्यभिचारिभाव हुन्छन् (सिग्देल, १५९)। त्रासोत्पादक दृश्य देख्नु वा बलवान् व्यक्तिमाथि अपराध गर्नु आदि कारणबाट भयानकरस उत्पन्न हुन्छ (गौतम ६९४)। भरतको मतअनुसार विकृत ध्वनिबाट, प्रेत वा पिशाचको दर्शनबाट, स्याल तथा उद्वेगबाट, शून्य घर, वनगमन, स्वबन्धुजनको वध वा बन्दी बनाइएको श्रवणबाट भयानकरस निष्पन्न हुन्छ । भयानकरस स्वनिष्ठ तथा परनिष्ठ गरी दुई प्रकारमा वर्गीकृत गरिएको पाइन्छ । यस रसको स्थायिभाव भय हो ।

वीरे भाँक्रीले विरामीको नाजुक अवस्था देखाउँदै उमा र उनका घरपरिवारमा भय उत्पन्न गराउन यसो भन्छ- “यो खेलाँची गर्न हुने व्यथा होइन, मैले अस्ति हेरेको भन्दा धेरै बढिसकेछ, कता हो कता ! परपर धेरै टाढा ! धेरै ! एउटा सियो मुटुमा गाडेको छ ! तीनवटा कलेजोमा ! दुईवटा घुसेउटीमा, सातवटा फोक्सोमा ! एउटा कोखामा ! डर मान्नु पर्दैन, त्यहाँ वीरे छ, ती सब सुइरालाई वीरेले थेंगिराखेको छ... नत्र आजसम्ममा आमा भन्न पनि नपाउने(८५) !”

वीरेले उमालाई घर बसे सञ्चो नहुने, घर छोड्नु पर्ने, लोग्नेसँग पनि बस्न नहुने तर यो कुरा कसैलाई पनि भन्न नहुने, भनेमा ज्यानै जाने, आफूसँग भागे निको पनि हुने सुरक्षित पनि भइने भन्दै मानसिक दबाव दिँदै यसरी त्रास र भय सिर्जना गरिदिन्छ- “सत्ते सत्ते गुरुले भनेको मान्ने पर्छ, नत्रभने पक्रेर ल्याउनेछु, अक्कासैमा गए पनि खुट्टामा समातेर तानी ल्याउँला, पत्तालमा भास्सियो भने चुल्ठो समाती ल्याउँला । केलाई लाज मान्छ्यौ, अरु कोही पनि छैन, आफ्नो गुरु मात्रै छ, आफ्नो गरुलाई नढाँट, नछल । आफ्नो गरुलाई छल्यो भने आफ्नै जीउले सकस पाउँछ, दुख पाउँछ, खुर्सानीको धुप खानु पर्छ (८८)” यहाँ उमा, वीरे आलम्बन विभाव, उमाको गलित अवस्था, वीरको भाँक्री भेष, कोठाभित्रको एकान्त अवस्था उद्दीपन विभाव, वीरे हल्लिनु, बरबराउँदै मन्त्रको तालमा उमालाई भाग्न उत्साहित गराउनु, भयपूर्ण अभिव्यक्ति, हाउभाउ आदि अनुभाव विस्तारै उमामा पनि कम्पन देखापनु, वीरे भनभन हल्लिदै मन्त्रोच्चारण गर्नु जस्ता व्यभिचारिभावका माध्यमबाट भयानक रसको निष्पत्ति भएको छ ।

४.७ वीभत्सरस

वीभत्सरसमा जुगुप्सा(घृणा घीन) स्थायिभाव, दुर्गन्धी भई कीराहरु पर्नु उद्दीपन, थुक्नु, नाक छोप्नु आदि अनुभाव, मोह, आवेग, व्याधि आदि व्यभिचारिभाव हुने उल्लेख पाइन्छ। भरतले क्षोभज वा शुद्ध र उद्वेगी वा अशुद्ध गरी दुई भेद मानेका छन्। उनका अनुसार रगत आदिबाट क्षोभज र विष्टाआदिबाट उद्वेगी रस निष्पन्न हुने (गौतम ६९४)उल्लेख पाइन्छ।

वीरेले बोक्सी विद्या आर्जन गर्दाको वर्णनमा वीभत्सरस निष्पन्न भएको पाइन्छ। ऊ यस्तो अभिव्यक्ति छ- ...दुईचारवटा भ्यागुता- अथवा आफूलाई जति चाहिन्छ उति मार्यो खायो। ...घिन मान्नु हुँदैन, गुरुले जे दिनुहुन्छ त्यै श्रद्धाले खानुपर्छ। श्रद्धाजस्तो ठूलो के छ!...किन पोल्ने? आगो कहाँ पाउनु त्यहाँ? उसैले जम्मै काँचै खाने..., यसरी चिन्ता नाटकमा वीरे भाँकीले आफूले भाँकी विद्या सिक्दाको कठिन अवस्था र भ्यागुता, गड्यौला काँचै खानपरेको सन्दर्भ बताएपछि त्यसरी खान सकिन्छ भन्ने प्रश्न गर्दा खत्री भन्छ- “के कुरा सोधेको होला सकिन्छ रे! भ्याकुता हात्तीजत्रो भए हातले उठाउन गाह्रो, ढुङ्गाजस्तो भए चपाउन गाह्रो, विष भए निल्ल गाह्रो, खालि भ्याकुता भनेर सम्झँदा न हो गाह्रो, काँक्रो, रामतोरियाँ, भ्याकुर, सलिफा, अड्गुरको भुप्पा सम्भेर खाए कसो नसकिएला? मनै न हो (७७)!” यहाँ भ्यागुता गड्यौला आदि काँचै खाने प्रसङ्गले वीभत्सरस उत्पन्न गरेको छ।

४.८ अद्भूतरस

अद्भूतरसमा विस्मय(आश्चर्य) स्थायिभाव, अनौठा वस्तु आलम्बन, आलम्बनको विशेष गुण उद्दीपन, स्वेद, रोमाञ्च, संभ्रम, नेत्राविकास आदि अनुभाव र वितर्क, आवेग, हर्ष, आदि व्यभिचरिभाव हुन्छन्। अद्भूतरस आश्चर्यजनक पदार्थको दर्शन लोकोत्तर घटना वा वस्तुको दर्शन तथा श्रवण, ईश्वरीय शक्ति भएका प्रतापी पुरुषसितको भेटघाट, अभीष्ट मनोरथको प्राप्ति, उपवन तथा मन्दिरतिरको गमन, सभा, विमान, माया, इन्द्रजाल आदिको दर्शनको सम्भावनाबाट निष्पन्न हुने भरतले नाट्यशास्त्रमा उल्लेख गरेका छन्। उनले दिव्य र आनन्दज गरी दुई प्रकारमा बाडेका छन्।

यस नाटकमा अद्भूतरस निष्पन्न हुने प्रसङ्ग दोस्रो अङ्कमा वीरेले आफूले भाँकी विद्या प्राप्त गर्दाको सन्दर्भको वर्णन गर्दा अद्भूतरस निष्पन्न भएको छ-

... बाटो त हिउँले ढाकेको, सारै अफ्तारो छ, पहरामा छेपारोजस्तै घसीघसी जानुपर्छ, एउटा हातले खिस्रिक्क धर्म छोड्यो कि बस, बेपत्ता।...सच्चा भक्ति भए सकिन्छ त्यो पनि, केही छैन।...गुफा कस्तो छ-भिन्नभिन्न जाँदा जाँदा एउटा ठूलो अजडको - खोइ बैठक भनू भने कसरी, तर खोइ, त्यस्तो राम्रो ठाउँ त कहाँ होला। फेरि त्यतिभिन्न उज्यालो कताबाट आउँछ। त्यहाँ हीरामोती जडेको छैन, मान्छेले बनाएको बुट्टा पनि होइन, तर खोइ के बयान गर्नु, बैकुण्ठ भनेको त्यस्तै होला। गुफाको मुखैमा मास्तिर ढुङ्गाको चुच्चो उठेर गएको बाट रातदिन तपतप सेतै दूधजस्तो चुहिरहन्छ, त्यो खानु त हुँदैन, ...गुरुले जे दिनुहुन्छ त्यै श्रद्धाले खानुपर्छ। श्रद्धाजस्तो ठूलो के छ!...किन पोल्ने? आगो कहाँ पाउनु त्यहाँ? उसैले जम्मै काँचै खाने। (७६-७७)

यस्ता प्रकारका वर्णनमा अद्भूतरस निष्पन्न भएको पाइन्छ।

४.९ शान्तरस

शान्तरसमा शम(भित्री शान्ति) स्थायिभाव, निःसार जगत् अथवा नित्य सत्य परमात्मा आलम्बन, पुण्य स्थान(तीर्थ तपोवन सत्सङ्ग) आदि उद्दीपन, रोमाञ्च आदि अनुभाव तथा निर्वेद, हर्ष, दया आदि व्यभिचारिभाव हुन्छन् (सिग्देल १५८)। तत्वज्ञान तथा वैराग्यबोधले गर्दा शान्तरसको निष्पत्ति हुन्छ (गौतम ६९५)। व्यक्तिको राग तथा द्वेषबाट पूर्णतः निवृत्तिविना शमभाव नहुने र अनादि

कालदेखि नै मानव मनमा राग तथा द्वेष व्याप्त भइरहेको हुँदा व्यावहारिक रूपमा शमको अस्तित्व प्रमाणित हुन सक्दैन भन्ने केही आचार्यहरु ठान्दछन् । अन्य केही आचार्यहरु चाहिँ नाटकमा यस रसको अभिनय असम्भव भएकाले यसले सार्वजनीन मानवीय भावलाई अभिव्यक्त गर्न नसक्ने आधारमा यसलाई स्वतन्त्र रस मान्न अस्वीकार गर्दछन् । अभिनव गुप्तले शान्तरसका विरोधीहरुको तर्कको खण्डन गर्दै यस रसको स्थापना गरेका हुन् । उनले कालदेखि नै पूर्वीय आचार्यहरुले शान्त रसलाई मानेको तथ्य प्रस्तुत गरेका छन् ।

छैटौँ अङ्कमा नरदेवले शिवानन्दलाई भनेको यो कथनमा शान्तरस व्यञ्जित भएको छ- “...समाधिलाई वा चित्तवृत्तिनिरोधलाई व्यवहारमा ल्याउनसके पृथ्वी स्वर्ग हुन्थ्यो(११६)।” चिन्ता नाटकमा शान्तरस महत्त्वपूर्ण रूपमा प्रयोग भएको छ । पहिलो अङ्कको अन्त्यमा भाइ र बुहारीको शङ्काबाट दुखित भएकी रुद्रमती आफ्नो घर जानलागेपछि नरदेव र गङ्गा पश्चाताप गर्दै पाउ परेपछि रुद्रमतीमा भातृप्रेम जागृत भई क्षमाशील भएर बस्न तयार हुँदा शान्तरस प्रकट भएको छ (७१)। त्यसैगरी सातौँ अङ्कमा जब नरदेवले वीरे भाँक्रीलाई हायलकायल पारेपछि वीरेले हात जोड्दै आफ्नो अपराध कबोल गर्छ- बज्यै, मैले अपराधै गरेको हुँ, क्षमा गर्नुोस् । अनि रुद्रमती भन्छिन्- मलाई केही छैन, उमालाई भन । वीरे उमासँग अपराध कबोल गर्छ- ...मैले यस्तो खेलाँची गरेर ठूलो पाप बोकेँ, ...मनै न हो ! मलाई क्षमा गर्नुहोला ! तपाईंलाई केही पनि भएको छैन, ...मैले तपाईंलाई भगाउन पनि कति खोजेँ, केही लागेन, अब आफ्नो पोइसित राम्रोसित बस्नोस् । ...मुटु बलियो गर्नुहोला । तपाईंलाई केही पनि भएको छैन, उठ्नोस् ! अब तपाईंको मन मेरो अधीनमा छैन । ...मैले आँखा देखिन, के भयो के ! पापीले तपाईंको खाना हर्यो, निद्रा हर्यो, त्यसैले तपाईं यति निर्धो हुनुभयो । निर्धोलाई पछार्न सजिलो हुन्छ, ... तपाईंमाथि उहाँको माया कति बलियो रहेछ, सपनामा पनि मैले ठाउँबाट एकजात हटाउन सकिनँ (१२३-२४)।

नरदेव भन्छन्- हो, मरेका भूत पुर्खाका निमित्त शोकाश्रु र जन्मने भविष्य मुख टम्म गरेर पसिना बहाउनु धेरै बेस-पसिना नै सत्याश्रु हो (१२५)। छत्रबहादुर नाटकको अन्त्यमा भन्छन्- भित्र पाल्नोस्, आज मेरो घर उज्यालो भो, बादल हट्यो(१२६) । असत्यको पराजय र सत्यको विजय पश्चात सबैका मन शान्त हुनु, घर उज्यालो भएको महसुस हुनु, वीरेप्रति क्षमाशील देखिनु, वीरे अपराध कबोल गरेर मानसिक बोझबाट हलुको हुनु, रुद्रमती बोक्सीको आरोपबाट मुक्त हुनु, नरदेव आफ्नो दिदीलाई बोक्सीको कलङ्कबाट मुक्त गराउन सफल हुनुजस्ता कुराले शान्तरस उद्दीप्त भएको छ । शान्तरस नै यस नाटकको अङ्गीरसका रूपमा निष्पन्न भएको छ ।

५. निष्कर्ष

बालकृष्ण समद्वारा रचित चिन्ता नाटक सामाजिक समस्यामा आधारित भएर जनचेतना फैलाउने उद्देश्य प्रेरित नाटक हो । सात अङ्कका सातै दृश्यमा संरचित यस नाटकको पहिलो अङ्कमा बोक्सी बात लागेकी विधवा रुद्रमती भाइ तथा बुहारीले समेत शङ्का गरेपछि आफ्नै घरमा फर्किन लागेपछि पश्चाताप गर्दै नरदेव र गङ्गाले पाउ पर्दा भातृवात्सल्यबाट प्रभावित एवम् क्षमाशील हुँदै बस्न तयार हुँदा शान्तरस परिपाक भएको छ । दोस्रो अङ्कका सुरुतिर खत्री, वाग्लेका संवादले हाँस्यरस निष्पत्ति गरेको छ भने, वीरेले भाँक्री विद्या सिक्दाको यात्रा वर्णन, गुफा वर्णन, आहार वर्णन आदिमा अद्भूत र विभत्सरसको सिर्जना भएको छ । तेस्रो अङ्कमा विरामी उमालाई भाँक्रीको भेषभूषा, मन्त्रोच्चारणको भ्रम, बोक्सीको भय सिर्जना गरी आफूसँग भाग्न प्रेरित गर्दा भयानकरसको परिपाक भएको छ । चौथो अङ्कमा बाइसधारा चौतारोमा बसेका शिवानन्द वैद्यलाई हीरामान, वाग्ले, खत्रीहरू वैद्यविद्याको निन्दा र भाँक्रीको प्रसंशा गर्दैरहेको अवस्थामा पुगेका नरदेवले वैद्यहरूको कमजोरीसहित वैद्यविद्याको महत्त्व, बोक्सी र भाँक्री बारेको भ्रम चिरी सत्यको जीतका निमित्त सबैमा उत्साह भर्दै गरेको प्रसङ्गले वीररसको परिपाकका लागि पृष्ठभूमि तयार

भएको छ । पाँचौँ अङ्कमा उमाको व्यथा भनभन बढिरहेको, रोदन, भय, त्रास आदिका कारण करुणरस परिपक्कतातिर गइरहेको छ । छैठौँ अङ्कमा गङ्गाको विस्मृतिले हास्यरस सिर्जना गरेको छ भने गिरीश नरदेवको घरमा पुगी रुद्रमतीसँग उमाको व्यथा फिर्ता लिइदिन अनुनयविनय गर्नु, दुलहीको निमित्त सर्वस्व गुमाउन तयार भएको देखिदा करुणरस सिर्जना हुने अवस्था बनेको छ भने रुद्रमतीलाई सामुन्नेमा उपस्थित भएर बोक्सी फिर्ता लिन र व्यथा निको गराइदिन भन्दा प्रत्यक्ष रूपमा अपमान र निन्दाको सिकार भएकी रुद्रमतीको कोणबाट रौद्ररसको अनुभव हुने अवस्थामा पुगेको छ भने नरदेव वीरेसँग प्रतिवाद गर्न र उमाको उद्धार गर्न वीरेको छोरोलाई आफ्नो नियन्त्रणमा लिएर छत्रबहादुरको घरतिर लाग्नुले भय, आशङ्का र उत्साहको तुमुलतामा वीरताको उद्बोधन भएको छ । सातौँ अङ्कमा उपचारको नाममा उमालाई भगाउने चुनौती दिँदै साँचो कुरा बोल्न र अपराध स्वीकार गर्न नरदेवले पाखुरा सुर्किएपछि अन्ततः बाध्य भएर वीरेले आफ्ना सबै करतुतहरू सबैका सामु बक्दै रुद्रमती, उमा लगायत सबैसँग क्षमा माग्दा वीररसले पूर्णता पाएको छ । रुद्रमती बोक्सीको कलङ्कबाट मुक्त हुनु, छत्रबहादुरको घरबाट चिन्ताको बादल हटेर उज्यालो हुनु, नरदेव दिदीलाई बोक्सीको कलङ्कबाट मुक्त गराउन सफल हुनु, उमा भयमुक्त हुनु, वीरेले क्षमा पाउनुले शान्तरस परिपाक अवस्थामा पुगेको छ । यसरी सानो आयाममा लेखिएको यो नाटक नवरसको धेरैथोरै प्रयोग गरी अन्धविश्वासरूपी चिन्ताको कालो पर्दा च्यातेर चेतनाको उज्यालो फैलाउने उद्देश्यमा सफल भएको छ ।

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