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Editorial

It is an immense pleasure of the entire team of GMMC that another issue of its annual research publication entitled “The Journal of Interdisciplinary Studies” has arrived in your hands. It is a regular publication of GMMC that traces seven years back to its history and now it is the seventh edition of the journal. Upon the arrival of this maiden edition, it has proved itself to be a purely research based in which every article selected and included follows the international values, norms and the latest paths set for it. As an academic institution since the establishments of It, GMMC is intended to have its faculties knowledge thirsty, research oriented as well as devoted and dedicated in their respective fields of knowledge and expertise so that the skill and knowledge can be sharpened in the fields of their interest. Besides providing the researchers a platform to publish their research articles, the continuity of its publication is also to encourage its faculty members not to let the tips of their pens lie down or remain dormant.

As the name suggests, the journal includes nine different research articles produced by the researchers from inside GMMC and outside of it form a spectrum of different fields or disciplines that include language, literature, pedagogy, philosophy, culture, statistics, management etc. which have really made it true to its name and we hope it will be able to create a rainbow effect in its readers providing them with the different tastes of knowledge. With the regular publication of it, GMMC has been able to deliver the message to all that making research has become one of the major tasks and interests of its faculties in addition to imparting the quality education to the students.

The world is changing and knowledge cannot be the exception. Naturally those teachers who impart knowledge to the students of University level cannot ignore the dynamic tendency of it. They can never limit themselves within the boundary of the set curriculum and fixed course of studies that represent the situation of status quo. They choose to break up the traditional role of just consuming and distributing the knowledge produced by others in the past rather they want to explore or excavate the new and latest knowledge and add something important and noteworthy to the existing body of knowledge by means of research works so that the students can be made acquainted with the new body of knowledge. Finally, the editorial board sincerely felicitate to all the contributors for extending their hands of support without which this journal would not have appeared in this form. We also like to extend our sincere thanks to the Campus Administration, Peer reviewer team, The Campus Management Committee, The Gupteshwor Mahadev Gufa Management Committee and all the other stakeholders for their unconditional support to make it successfully issued and hopes for the continuity of such support in the days to come too.

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लालमणि पोखरेल

Impact of Autonomy of The Work and Work Environment on Quality of Work-Life Among Faculty Members of Tribhuvan University

*Baburam Lamichhane**

ABSTRACT

QWL of faculties largely depends upon the quality of the people one works with, assisting colleagues at the workplace, salary structure of an organization, nature of work, provision for respect and achievement. But there are some other significant dimensions of QWL such as autonomy of the work and work environment which too have an impact. It is also well established that their performance is not only a function of qualification and competence but also of motivation and better QWL. The aim of the present study, therefore, was to investigate the impact between two dimensions of academic sector autonomy of the work and work environment on QWL of teachers in universities and its spillover relationship and impact on their engagement, satisfaction, commitment, performance, and even the reputation of the universities. Considering the nature of the objectives, the present study is descriptive and explanatory. The data was collected from full-time academicians working in selected campuses in Gandaki province. A structured Google form questionnaire was used to gather the data. 470 questionnaires were distributed, out of which only 244 questionnaires were found to be complete and usable for the analysis. Data were analyzed using SPSS, in which descriptive statistics were conducted Mean and Standard deviation. They were carried out is to underscore the perception of the university teachers regarding the state of Quality of Work Life .Multiple regression is employed for analyzing the impact of autonomy of the work and work environment. The findings of the study pointed out that the work environment aspect of QWL amongst faculties positively and significantly impact QWL but the impact of autonomy of the work has insignificant results on QWL. The findings of this study will serve as valuable inputs for the universities in identifying the key workplace issues to develop strategies to address and improve the quality of working conditions and to increase the quality of work-life of the faculty members towards their campuses.

Keywords: *Autonomy of the work, dimensions, Faculty members, QWL, Work environment.*

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INTRODUCTION

The phrase quality of work-life was first used in the late 1960s, starting from General Motors and the United Auto Workers, to explain workers' level of job satisfaction. Irving Bluestone indicated the term quality of work-life, which began as a variable expressing the level of worker satisfaction and empowerment into an approach and series of programs designed ultimately to enrich worker productivity. Labor-management cooperation directed the development and application of these early QWL efforts, resulting in workplaces where employees participated in problem-solving and decision-making efforts to better their work lives. Besides, management attitudes become more concerned with the individual's welfare, stressing positive inter-personal co-operation and overall improved working environment and conditions (Goode, 1989).

Universities, as key elements in social, economic, cultural, and political development, play a pivotal role in educating human capital. Analyzing the affected factors of growth and development in all developed or developing societies presents that the efficiency and efficacy of educational systems in any country promotes its inclusive development and growth. Faculty members as one of the greatest resources of any society and one of the most key elements of educational systems play a vital role in training specialized forces. The result of their roles is social development and growth in human societies. In our organizations improve QWL resourcefulness supports to fulfill technical and social needs of the workplace (Adhikari & Gautam, 2010). A paradigm shift in higher education sectors came with additional challenges to employees which included increased workload, inadequate resources, high stress levels, and increased job-related pressures. University is no exception; employees may have to cope with changes in organizational restructuring, staffing, and resources. These activities could lead to increased medical boarding applications, higher cases of unofficial leave, a high number of resignations, and an unsatisfactory working situation those impacts QWL.

QWL factors play an important role in teaching and knowledge sharing activities so that University tries to meet faculties' QWL factors. One of the studies is needed for exploring the condition of QWL dimensions on University campuses among faculty members. Tribhuvan University is an autonomous higher academic organization in Nepal. It is the first and the oldest university in the country. It is the umbrella organization of different constituent and affiliated campuses. However, the same university's teaching faculties present different attitudes towards the same phenomenon.

In autonomous workgroups, employees are given the freedom of decision-making; workers themselves plan, coordinate and control work-related activities. It also includes different opportunities for personnel such as independence at work and having the authority to access the related information for their task. A working environment is a place in which one works. It is a social and professional environment in which employees are supposed to interact with some people, and have to work with co-ordination in one or the other way. Thus, this research work contributes to examine the impact of QWL dimensions on the total quality of work-life of faculty members in the university. It contributes to the University for evaluating the quality of work-life conditions of faculties.

Much empirical research work on QWL is done in developed and developing economies in various disciplines (Gayathiri & Ramakrishnan, 2013) but very negligible in less developed economies like ours. Pugalendi, Umaselvi, and Nakkeeran (2010) conducted a study on faculties' Quality of Work-life and concluded that faculties QWL depending upon the situational requirement so that there is no change according to job designation. There are different types of campuses and programs running under T.U. so that the impact of QWL factors and thinking and perception about QWL of faculties should be different. Considering the above facts the impact of QWL factors among faculty members of constituent and affiliated campuses in T.U. towards QWL, is a researchable phenomenon for this study, and has tried to answer the following research questions:

- Does there any impact exist between autonomy of the work and work environment on the quality of work-life of a faculty member of T.U.?
- The main objective of this study is to examine the comparative impact of autonomy of the work and work environment on QWL of constituent and affiliated campus.

REVIEW OF LITERATURE

Quality of work life has its generic in the theories of Maslow, Herzberg, and McGregor. The needs for fulfillment as that of Abraham Maslow's motivational theory of needs hierarchy are interrelated with those of the dimensions of QWL. Basic needs like monetary benefits come first, as well as by good working conditions. Later it came planning, career growth, and development of human capabilities to satisfy. Maslow's esteem needs are comparable with the opportunity to apply and develop human capabilities. Lastly,

challenging work is associated with Walton to satisfy self-actualization needs in the need hierarchy. QWL focuses itself on satisfying both hygiene dimensions and motivators as identified by Herzberg to improve the work-life of employees. The assumptions of McGregor can be partition into two sets i.e., those under, Theory X and those under Theory Y' the realization of changing attitudes, values, and work culture of employees. QWL assumes that all employees belong to Theory Y'. Thus, it is proved that the QWL has had its root in these theories of motivation.

According to Akdere (2006), the issue of work-life quality has become important in the last two decades due to the increasing possibilities of today's business environment and family structure. The reality is that in an organization the priority to social understanding and the participation of all parties (i.e., executives, non-executives, and employees) concerned would constitute a positive attitude for better QWL and higher productivity. In this busy life, workmen reach the house after completion of their job with the highest stress. It has been a further change that faculty members play the key role in manipulating their services through providing better education and building the nation, as Hasan, Chowdhury, and Alam (2008) indicated that faculty turnover has a direct effect on the ultimate education system. It is accepted that the organization with good human resources practices can lead to a high QWL for the employees, which ultimately lowers the intention of shifting the jobs.

Most organizations today view QWL as important but do not link it to any of their strategic or business plans which affect employee job satisfaction and retention (Havlovic 1991, Newaz, Ali & Akhter, 2007). Many organizations propose to increase members satisfaction at all levels. However, this is a critical problem, because the separation and determination that factors relate to QWL are difficult in an organization (Seraji & Dargahi, 2006). This sign has created a request to the private university policymakers to identify the underlying conditions and reasons and brought them into consideration the QWL issue. Due to the importance of this sector, it is a necessity to evaluate the QWL of the faculty members of private universities. Because if employees feel that QWL is not adequate, they may leave the job and seek a better QWL. While ensuring QWL, can ensure employee job satisfaction and retention in the organization. QWL is a comprehensive and enlarge program that increases member satisfaction, enriches their learning with the environment, and helps them to address change. Member dissatisfaction of QWL is a problem that harms all workforces without

considering job position and situation.

The autonomy of work and quality of work-life

Quality of work life is operationally defined based on the quality of work-life situations and feelings concept further proposed by Saehkin and Lengermann (1984), according to this concept quality of work life is assumed both as collections of objective favorable or unfavorable job conditions and as collections of subjective feelings of separation from a person's works self. Autonomy i.e. the freedom of an employee to involve independent action on work-related issues, work speed and routine i.e. the degree of structured and routine nature of work with less personal contact, task-related interaction i.e. the degree to which the job provides interpersonal contacts as a part of the work activity, personal growth and opportunity i.e. the scope of learning and growing in the career ladder, and work complexity i.e. the extent to which the job is justifiable and interesting are the sub-areas of quality of work-life conditions. The collection of feelings of acceptance and participation in a positive direction and alienation and separation in a negative direction consist of quality of work-life feeling factor in the study.

Autonomy is the ability of the employees to control the overloading situation. In the autonomy of work, the right is decentralized among the employees where employees can take part in the decision-making process. Moreover, workers plan, coordinate, control, organize and make a decision on work-related activities. QWL exists providing employees with greater responsibility and autonomy. A job that lacks autonomy will result in low QWL.

In autonomous employees are given the freedom of decision making, workers themselves plan, coordinate and control work-related activities it also includes different opportunities for personnel such as independence at work and having the authority to access the related information for their task. Robins (1989) suggests that QWL is a process by which an organization responds to employee needs by developing an environment to allow them to share fully in making the decisions that design their lives.

Warr (1994) challenges the hypothesis that job autonomy is always beneficial. He concludes that the correlation between job autonomy and happiness is inverted U-shaped. When the job autonomy is excessive, the happiness of employees will be degraded. Because high job autonomy may no longer mean "beauty", but become a "necessity" of a job. Employees must adjust their work properly, which instead becomes passive pressure.

According to Scully, Kirkpatrick, and Locke (1995), higher autonomy on the job enhances the acquisition and utilization of knowledge whilst greater participation is held to develop cognitive growth via increased knowledge transfer among employees. Buffardi, Baughman, and Morse (2004) conducted research work on the task force in George Mason University's employees to correctly measure the quality of work life. Using Wiesenberger's construct of perceived organizational support (POS) survey was done to know which key factor affecting employee commitment to the organization, job satisfaction, and general quality of work life. According to this survey, the researcher said that employees are looking for various factors which come under the quality of work-life constructs these are:- health care benefits, salary, retirement benefits, job security, workspace, special recognition for achievements, availability of on-campus child care, adequate input in the decision process and fair and equitable performance appraisal equitable resources distribution.

Rethinam (2008) argued, if the organization provides the appropriate autonomy to design work activities to the individual employees, then it is highly possible that the work activities can adjust their employees' needs that provide the organizational performance. Ganguly (2010) analyzes the QWL of university employees and the relationship between quality of work-life and job satisfaction. The researcher was very careful in data collection. She considered literate and experienced persons who understand the significance of the questionnaire and fill up the data correctly, designed the questionnaire in Bengali, a regional language of the employee for better knowledge and thought flow. The results showed that the employees are not happy with the degree of autonomy, personal growth, and superior support. The staff was not satisfied with their job and unhappy with the QWL of the university.

Bishowkarma (2015) argued that the variable working conditions (WCS) and employee engagement (EEN) are two variables that have the strongest relationship to QWL. Thus, it can be concluded that the working conditions and employee engagement is important in the non-financial sector than that of the financial sector in Nepal. It may also indicate that stress at the work level is lower in the non-financial sector than that of the financial sector in Nepal.

Srivastava (2016) argued organization structure is the arrangement of the task, correlation of various departments and levels of authority to achieve a delegation of authority, cooperation of efforts, and effective communication along the scalar chain of

command. A safe school provides opportunities for students to learn to the best of their abilities, for teachers to operate under the conditions that encourage transformation and new ideas, and for increasing and strengthening the administrative capacities and strength of institutional leaders. This is because knowledgeable, proficient, and conscientious employees are desirous of providing services under that condition. **H₁**: There is a positive significant impact of autonomy of the work on QWL of faculty members.

Work environment and quality of work-life

It has gained importance since industrial revaluation as a result of the contributions of certain eminent management thinkers like Robert Owen, Charles Babbage, F. W. Taylor, Elton Mayo, and so on. It has claimed a huge role in the period of globalization where every organization is facing problems to survive and prosper in a rapidly changing situation where only the knowledgeable, talented and contented employees can only be the ultimate source of survival. So every organization across the globe is working hard to sustain their employees contented by introducing and bringing required change in the current Quality of Work-Life programs. Different factors are taken into consideration while planning the QWL programs. As per the definition given by the International Labor Relation Conference (1919), QWL is about exposing the conditions for a humane working life. Employees are human beings and therefore they need to be considered with thoughtfulness, kindness, and sympathy. Human beings should be implied for organizational works to meet organizational goals in a way that causes them as little pain or suffering as possible. Quality of work-life can be defined as the conditions of objective conditions/status of living of workers at the workplace. It is a function between objective situations of life and subjective attitude. Improved QWL will result in productivity improvement and benefits from productivity improvements. Orpen (1981) strongly focused that employees should not be exposed to working conditions that can adversely affect their physical and mental health. Many of the researchers in the domain of quality of work-life believe that safe and healthy work conditions have a significant effect on QWL. May, Lau, and Johnson (1999) pointed out that companies offering better QWL and supportive work environments would likely gain leverage in hiring and retaining valuable people, and companies with high QWL enjoy exceptional growth and profitability.

Ellis and Pompli (2002) forward a study on the QWL of nurses in Canberra. The

study explored that poor working environment, resident aggression, workload, inability to deliver the quality of care preferred, imbalance of work and family, shift work, lack of involvement in decision making, professional isolation, Quality of work-life is a set of supportive conditions and environments of a workplace that enhance and promote satisfaction and work motivation (Dhar, Dhar & Roy, 2006). Saraji and Dargahi (2006) explored QWL as a comprehensive, department-wide program designated to improve employee satisfaction, strengthening workplace learning, and helping employees had better manage, change, and transition by conducting descriptive and analytical studies. QWL programs will need both faculty and management, to mutually solving work-related problems, building cooperation, improving work environments, restructuring tasks carefully, and fairly managing human resource outcomes and payoff.

Dahie, Mohamed, and Khalif (2017) utilized convenient sampling to collect 95 questionnaires from the University of Somalia in Mogadishu, Somalia. These respondents were provided a questionnaire with three main constructs which measuring general well-being, career and job satisfaction, and working conditions. However, the study found that general well-being, career and job satisfaction as well as good working conditions workplace has a significant influence on the quality of work life.

Akter and Banik (2018) conducted a study of employees' status of QWL in RMG units in Bangladesh. The dimensions taken into account were career and growth opportunities, fair Payment, Job Security and safety, leave and holiday benefits, social and psychological support Work Environment, with the outcome that suggested saying, Work Environment should be enhanced which is affecting the Quality of working life of employees. Aharon, Madjar, and Kagan (2019) this study focuses on the relationships between job satisfaction, work environment, organizational commitment, and quality of work life. It was concluded that OC and QWL are factors that influence and managers should create an environment for this.

H₂: There is a positive significant influence of work environment on QWL of teaching faculties.

METHODOLOGY

Philosophical aspects and research design

The ontological stance is reality exists out there on University Campuses. Moreover, epistemology is "objective" because the body of knowledge is extracted directly from the

subjects in an objective manner. Moreover, the deductive approach is used to commence quantitative research in collecting and sorting data thus methodology includes the adoption of quantitative methods so that findings are supported through numerical significance. After exploration of ontological, epistemological stance, and methodology explored the axiological view by considering the criterion of inclusion of constituent and affiliated campuses teaching faculties of T.U. The study applied descriptive and explanatory research design.

Population and Sampling procedure

The population of the study assumed total permanent faculty members of Gandaki Pradesh two constituent and seven affiliated campuses of T.U. Total faculty members are 455. Among them 333 members from constituent campuses and 122 members from affiliated campuses. As a probability sampling, stratified sampling method the strata formulated based on the current job position of faculty members (Professors, Associate Professors, and Lecturers). Sample size determined by applying Yamane (1967) formula

The minimum sample size is 213. Among them 157 members from constituent campuses and 56 members from affiliated campuses. This study covers 244 faculty members as a sample size among professors, associated professors, and lecturers.

Measuring instrument and data collection procedure

5 point Likert scales (1) strongly disagree and (5) strongly agree. Data are collected through a Structural administrated questionnaire in form of Google form. Total distributed questionnaires are 467, filled up 256, and valid for using analysis for research work are 244.

Ratability test

Cronbach alpha is used for testing the reliability of data. Reliability reflects the consistency of a set of items (variables) in measuring the study concept. . It may be mentioned that its value varies from 0 to 1, but the satisfactory value is required to be more than 0.6 for the scale to be reliable (Malhotra, 2002; Cronbach, 1951). In the present study, we, therefore, were used Cronbach's alpha as a measure of the reliability of the scale.

Table 1

Reliability Value of the Variables

Variables	Cronbach Alpha of constituent campuses	Cronbach Alpha of affiliated campuses	Cronbach Alpha of both constituent and affiliated campuses
Work environment	0.714	0.780	0.730
The autonomy of the work	0.700	0.750	0.725
Quality of work-life (QWL)	0.740	0.750	0.740

Source: Field survey, 2021

The Alpha value of all independent variables is more than 0.71 so the data are highly reliable and consistent.

Data analysis tools

Descriptive analysis (mean and standard deviation) for exploring the position of two dimensions of QWL and linear multiple regression analysis examined the impact of two dimensions on the total quality of work-life of teaching faculties in University.

RESULT AND ANALYSIS

The present study emphasizes on impact of two dimensions of quality of QWL on the total quality of work-life of faculty members. So that the study applied different tools and instruments for analyzing the result these tools are descriptive analysis and multiple regressions.

Demographic description of the sample respondents

In this study, the demographic nature is characterized based on the respondent's age, gender, campus engagement, educational qualification, job position, and faculty or department. The demographic characteristics of constituent and affiliated campuses are

divided into multiple categories. For analyzing the different raw data, the demographic variables are applied as basic components

Table 2

Demographic Profile of Respondents

Variables	Affiliated Campuses		Constituent Campuses	
	No. of respondents	Percentage of respondents	No of respondents	Percentage of respondents
Age(years)				
Below 40	38.00	49.40	27.00	16.20
40-50	33.00	42.90	68.00	40.70
Above 50	6.00	7.80	72.00	43.10
Gender				
female	15.00	19.50	11.00	6.60
Male	62.00	80.50	156.00	93.40
Campus engagement				
GMMC	12.00	15.60	-	-
JMC	19.00	24.70	-	-
KAC	10.00	13.00		
WRC	-	-	25.00	15.00
PNC	-	-	142.00	85.00
BMC	7.00	9.10	-	-
DMC	8.00	10.40	-	-
MMC	9.00	11.70	-	-
WMC	12.00	15.60	-	-
Educational qualification				
Master degree	72.00	93.50	134.00	80.20
M.Phil.	5.00	6.50	13.00	7.80
PhD	-	-	20.00	12.00
Job Position				
Lecturer	77.00	100	119.00	71.30
Associate professor	-	-	37.00	22.00

Professor	-	-	11.00	6.60
Faculty/ department				
Education	21.00	27.30	30.00	18.00
Engineering	-	-	20.00	12.00
Humanities and social science	17.00	22.10	47.00	28.10
Management	35.00	45.50	25.00	15.00
Science and technology	4.00	5.20	45.00	26.90

Source: Field survey, 2021

Of the respondents of affiliated campuses, 80.50 percent were male and 19.50 percent were female likewise among constituent campuses 93.40 percent male and 6.60 percent female respondents. Both types of campuses male-dominant gender conditions but female representation in affiliated campuses are better than constituent campuses. The majority of the respondents were aged less than 40 years in affiliated campuses i.e. 49.40 percent whereas in constituent campuses majority of respondents are more than 50 years i.e. represent 43.10 percent, In affiliated campuses above 50 aged respondents is very nominal i.e. 7.8 percent and in constituent campuses, less than 40 years respondents are the least number i.e. represent 16.20 percent. Most of the respondents in affiliated campuses are younger and in constituent campuses are old age more than 50 years.

Of the representation of respondents of two constituent campuses 85.00 percent of the respondents were from PNC and 15.00 percent from WRC most of the respondents are from PNC because the total population is from PNC larger. Likewise out of affiliated campuses 24.70 percent from JMC, 15.60 percent from GMMC, 13.00 percent were from KAC, 9.10 percent respondents from BMC, 10.40 percent from DMC, 11.70 percent from MMC, and 15.6 percent from WMC. In constituent campuses, most of the respondents are from PNC and in affiliated campuses, JMC represents a higher percentage. The majority of respondents have master's degrees in affiliated campuses i.e. 93.50 percent, M.Phil. 6.50 percent and none of the respondents is a doctorate. In constituent campuses most of the respondents are master degree i, e, 80.20 percent, 7.80 percent respondents are M.Phil. and 12.00 percent respondents are PhD. From the qualification point of view, the constituent campus respondents earn higher degrees of qualification M.Phil. and PhD than affiliated campuses.

In terms of job position of service in affiliated campuses, 100 percent of the respondents had a lecturer of which no one had on position on the associate professors and professor. In constituent campuses 71.30 percent of respondents are Lecturers, 22.20 percent respondents are Associate professors, and 6.60 percent respondents are Professors. The majority of both types of campuses' respondents are Lecturers but in affiliated campuses, none of the respondents holds the position of Associate professors and professors. Respondents represent by teaching faculty or department in affiliated campuses 45.50 percent from management, same as from humanities and social science 22.10 percent, 5.20 percent from science and technology, and 27.30 percent from education, none of the representation from engineering. In constituent campuses, 18.00 percent from education, 12.00 percent from engineering, 28.10 percent from management, and 26.90 percent from science and technology among a total population of departments.

Descriptive analysis

To describe the responses for the major variables, descriptive statistics such as mean and standard deviations on all the independent and dependent variables were obtained. Table-3 shows the overall results of mean, standard deviations of the QWL, and its dimensions.

Table 3

Descriptive Analysis of Position of Two Dimensions and Total QWL

Variables	Constituent Campuses			Affiliated Campuses		
	No.of respondent	Mean	Standard Deviation	No.of respondent	Mean	Standard Deviation
Work Environment	167	9.74	4.79	77	10.45	5.66
Autonomy of the work	167	9.77	4.74	77	11.03	5.46
Quality of work-life	167	10.10	4.94	77	10.88	5.55

Source: Field survey, 2021

From the results in Table-3, all the dependent and independent variables' total mean score is maximum of 25 and the minimum score is 5. The dependent variable QWL of constituent campuses has a mean score of 10.10 with an S.D of 4.94. Likewise, the independent variable of these campuses' work environment and autonomy of the work represent 9.74 and 9.77 with S.D of these dimensions is 4.79 and 4.74 respectively.

Between these, two independent variables autonomy of the work bearing a higher mean score of 9.77 with an S.D of 4.74. It can be seen that the mean score of QWL variables lies between 11.64 to 8.88 with a standard deviation of 5.01 to 4.74. This indicates that the highest mean score is bearing by the autonomy of the work between two independent variables.

Likewise, in affiliated campuses, the mean score of the dependent variable quality of work-life is 10.88 with an S.D. of 5.55 and mean score and S.D of two independent variables are 10.45, and 11.03 with S.D of 5.66, and 5.55 for the work environment and autonomy of the work respectively. In affiliated campuses, the work environment bearing higher means score with S. D of 5.46 so the respondents give more attention to autonomy of the work in constituent campuses, and work environment is a more focused dimension in affiliated campuses.

Impact of four dimensions of QWL on the total quality of work-life

The relationship of two dimensions on quality of work-life

Correlation analysis was performed to test the strength and direction of the linear relationship between the independent and dependent variables. Pearson correlation matrix was developed to determine the correlation between the dimensions used for assessing the overall quality of the work-life level of faculty members. The relationship and significance level presents a different dimension on QWL.

Table 4

Relationship and Significance Level of Four Dimensions and Total QWL

Variables	Constituent Campuses		Affiliated Campuses	
	Correlation value(r)	P-value	Correlation value(r)	P-value
Quality of work-life	1.000	-	1.000	-
work environment	0.432	0.000	0.433	0.000
Autonomy of the work	0.248	0.000	0.333	0.002

Source: Field survey, 2021

Table no. 4 indicates that the correlation value (r) of constituent campuses on two dimensions work environment and autonomy of the work are 0.432 and 0.248 respectively and P-value is < 0.01 for all dimensions so that both dimensions have a positive and significant relationship on quality of work-life. Likewise, the correlation

value (r) of two dimensions of affiliated campuses is 0.433 and 0.333 for the work environment and autonomy of the work respectively. The P-value of all dimensions is <0.01 so that the relationship and correlation on QWL are the same as constituent campuses. All the relationships are positive and significant so that all variables are highly significant and correlated to the total QWL.

Test of multicollinearity and impact of independent variables

For testing the impact of independent variables on dependent variables R^2 is calculated the R^2 -value of two dimensions of QWL and total QWL of constituent campuses is 0.33 and affiliated campuses is 0.32 which is consistent in both types of campuses. Chin (1998, 2010) pointed out that R^2 values of 25 percent were considered as large, 9 percent as a medium, and 1 percent as small. Therefore, the R^2 showed that the study model fits the data and is a valid model that covers a considerable amount of the variation. Calculating R^2 is not so higher so that there do not exist multicollinearity problems. Another factor of testing multicollinearity is VIF (variance inflation factors), the VIF of variables are:

Table 5

Test of Multicollinearity among Independent Variables

Variables	VIF of constituent campuses	VIF of affiliated campuses
Work environment	1.067	1.394
Autonomy of the work	1.198	1.521

Source: SPSS output

Table no. 5 presents that the calculating value of variance inflation factor of independent variables is not so high all the values are within 1 to 1.521 which are very smaller than standard general setting value 5 so that there are no multicollinearity problems.

Impact on the total quality of work-life

Multiple regression techniques present the comparative impact of two dimensions on the QWL of faculty members of constituent and affiliated campuses. The regression result of these dimensions is presented in table no.6 and 7.

Table 6

Impact of Four Dimensions of QWL on Total Quality of Work-life of Constituent Campuses

Variables	Coefficient value (0)	T-value	Significance value(p-value)
Constant	1.518	1.454	0.148
Work environment	0.345	5.047	0.000
Autonomy of the work	0.077	1.037	0.292

Source: Field survey, 2021

Table 7

Impact of Four Dimensions of QWL on Total Quality of Work-life of Affiliated Campuses

Variables	Coefficient value (0)	T-value	Significance value(p-value)
Constant	2.144	1.280	0.205
Work environment	0.271	2.406	0.019
Autonomy of the work	0.033	0.272	0.787

Source: Field survey, 2021

From Table 6 and 7, for the autonomy of the work dimension, β is 0.077, T value is 1.057, $P > 0.05$; β is 0.033, T value is 0.272, $P > 0.05$ in constituent and affiliated campuses, respectively. The result implies that autonomy of the work has no significant effect on the quality of work-life in constituent and affiliated campuses. Therefore, there is no strong evidence to support H_1 in both constituent and affiliated campuses. It can be argued that for academic staff of constituent and affiliated campuses, the autonomy of the work is an insignificant dimension of QWL that affects their quality of work-life. From Table 6 and 7, for the work environment dimension, β is 0.345, t value is 5.047, $P < 0.05$; β is 0.271; T value is 2.406, $P < 0.05$ in constituent and affiliated campuses, respectively. The result implies that the work environment has a significant effect on the quality of work-life in constituent and affiliated campuses. Therefore, there is strong evidence to support H_2 in both constituent and affiliated campuses.

DISCUSSION, CONCLUSION, AND IMPLICATION

Discussion

Impact of autonomy of the work on quality of work-life

The impact of autonomy of the work on quality of work-life is insignificant and not

fully supported in both constituent and affiliated campuses. The result of Tables 6 and 7, present that the impact is the same in both types of campuses. It means that the autonomy of the work could not play a pivotal role in their quality of work-life. An earlier study by Saraji and Dargahi (2006) examined the Nursing college's Work-life Satisfaction survey results presented that Pay and Autonomy were the two most important components of nurses' quality of work-life they play a significant role in employees' QWL. However, Warr (1994) challenges the hypothesis that job autonomy is usually beneficial. He argues that the relationship between job autonomy and happiness is inverted U-shaped. When job autonomy is excessive, the happiness of employees will be reduced. Because high job autonomy may no longer mean beauty, but become a necessity of work. Employees must manage their work properly, which instead becomes passive.

It is cleared that the result of the study between autonomy of the work and QWL depends upon the situation and nature of the job so that the results of the impact of autonomy of work have not significant in this study. Past studies have presented mixed results some of the studies presented significant results and some of the same relational studies presented insignificant results, the present research work presented the insignificant impact of autonomy of the work on quality of work-life on both types of campuses.

Work environment and quality of work-life

The impact of the work environment on the quality of work-life is significant and fully supported in both constituent and affiliated campuses. The result of Tables 6 and 7, present that the impact is the same in both types of campuses. It means that the work environment of University campuses plays a pivotal role in their quality of work-life. Both types of campuses presented the same directional relationship on the quality of work-life. If the work environment was improved then the QWL of faculty members also be improved. In the past, the result of the relationship was explored by Dahie, Mohamed, and Khalif (2017) utilized convenient sampling to collect 95 questionnaires from the University of Somalia in Mogadishu, Somalia. These respondents were provided a questionnaire with three main constructs which measuring general well-being, career and job satisfaction, and working conditions. However, the study found that general well-being, career and job satisfaction as well as good working conditions workplace has a significant influence on the quality of work life.

Saraji and Dargahi (2006) explored QWL as a comprehensive, department-wide program designated to improve strengthening workplace learning, employee satisfaction, and helping employees had better manage, change, and transition by conducting the descriptive and analytical study. QWL factors will benefit both faculty and management, by aggregately solving work-related problems, building cooperation, improving work environments, restructuring tasks carefully, and fairly managing human resource outcomes and payoff. The working environment of a university is the important quality factor for teaching-learning activities thus both types of campuses have the same conception on quality of work-life. So the result of the study also explores the same result of the past study.

CONCLUSION

From the findings of this study, autonomy does not play a pivotal role in determining the QWL of faculty members. The study also indicates that the other factors of QWL more important than the autonomy of the work in teaching-learning activities. The feeling on the autonomy of the work in University campuses is situational and depends upon the faculties' phenomena so that it cannot play a significant role in determining the QWL of faculties in T.U. in all the situations. Both types of campuses mostly emphasize improving the work environment, arrange proper and adequate compensation, and established good relations among colleagues. Therefore it could be useful if the university provides space and flexibility to ensure that academic staff was able to maintain good co-worker relationships. This would enhance the total QWL of academic staff on campuses. Based on the findings of this study, improving the QWL of academic staff does not only affect their total quality of work-life but would also improve the performance of the university.

IMPLICATION

The policy implications may be useful for the overall improvement of QWL of work-life among faculty members of Tribhuvan University should develop a good working condition. This facilitates academic professionals to do their work effectively. University can adjust QWL factors by evaluating the organization nature and perceptual conception due to that QWL factors play an important role to enrich the inner capacity of faculty members. This study will also serve as valuable contributions to future research of

other main dimensions of QWL of faculties. These main dimensions will be training and development, job security, factors of work-life balance, and constitutionalism. It will also provide direction to comparative causal study about quality of work-life of faculties in constituent and affiliated campuses of T.U by adjusting the mediating role of organizational commitment to job performance.

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Basic Statistical Tools in Research and Data Analysis

*Gopal Prasad Sedhai**

ABSTRACT

Statistical methods involved in carrying out the study consists of planning, designing, data collection, analyze the data, drawing suitable interpretation and reporting the findings. For each research work, statistical methods are used for the analysis and interpretation of the data. In the selection of a proper statistical method for data analysis, the researcher has a concrete idea about the assumption and conditions of the statistical methods. The results and inferences are precise only if proper statistical tests are used. This article will try to update the reader with the basic research tools that are utilized while conducting various studies. The two most well-known statistical methods use in data analysis are descriptive statistics and inferential statistics. Descriptive statistics summarize and organize the characteristics of a data set using various measures such as mean, median, variance, etc. while inferential statistics help to come to conclusions from sample data using statistical tests such as t-test, F-test, etc. The selection of a proper statistical method depends on the objective of the research study, type of data, type of distribution and nature of the observations. Methods that use distributional assumptions are called parametric methods because we estimate the parameters of the distribution assumed for the data. The parametric statistical methods are used to compare the means while methods that do not require us to make distributional assumptions about the data, such as the rank methods, are called non-parametric. Nonparametric methods are used to compare other than means like proportions, medians, etc. This article covers a brief outline of parametric and nonparametric methods, the assumption in these methods and the selection of appropriate statistical tests for analysis and interpretation of the survey data.

Keywords: *Inferential statistics, parametric tests, non-parametric methods, regression analysis, hypothesis*

INTRODUCTION

Some measures that are commonly used to describe a data set are measures of central tendency and measures of variability or dispersion. Measures of central tendency include

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the mean, median and mode ^[1] while measures of variability include the standard deviation or variance, the minimum and maximum values of the variables, kurtosis and skewness. ^[2]

Statistical inference is the process of using data analysis to infer properties of an underlying probability distribution. Inferential statistical analysis infers properties of a population, for example by testing hypotheses and deriving estimates. It is assumed that the observed data set is sampled from a larger population. ^[3]

A researcher should have good knowledge to select the appropriate statistical method because the result of the wrong selection of the statistical method carries serious problems in the implementation of the finding. Various statistical methods are available for a specific situation and condition to analyze the data. The assumptions and conditions of different statistical methods are different. So, in a selection of statistical methods for data analysis, good knowledge of the assumptions and conditions is essential and the proper statistical method can be selected in data analysis⁴. Likewise, the type and nature of the data and objective of the research also play a very important role in the data analysis procedure. Hence, a particular statistical method is used for a particular objective. Nowadays, various statistical software such as SPSS, SAS, Stata, R, etc. is available in data processing and analysis. This software easily performs statistical analysis but using this software is very difficult for a person with a nonstatistical background. Two main statistical methods are used in data analysis called descriptive statistics and inferential statistics. A descriptive statistic is a summary statistic that quantitatively describes or summarizes features from a collection of information with main indexes mean and variance ^[5]. while in inferential statistics, you take data from samples and make generalizations about a population by using various statistical tests such as t-test (paired and unpaired), F- test, etc. ^[6]

Factors Influencing Selection of Statistical Methods

The selection of an appropriate statistical method depends on the following things: Aim and objective of the study, the Type and distribution of the data used, the Nature of the observations, distribution of data and paired/unpaired ^[7].

1. Objective of the study (Type of analysis)

The aim and objective of the study influence the statistical test. There are three main purposes of study comparison, the relation between two variables and prediction.

A comparison may be done by comparing the mean when the data are numerical continuous that follow a normal distribution, comparison of median if the data are numerical that do not follow normal distribution and comparison of proportion can be done in two variables of the same group or two variables of different groups [8].

Relation between two variables also known as correlation which measures the relationship between two variables of the same group such as the relation between body weight and blood pressure while in prediction (regression), the value of one variable is predicted or estimated based on another variable. For example, suppose we are interested in evaluating the effectiveness of a company training program, we have to measure the performance of a sample of employees before and after completing the program, and analyze the differences using a paired sample t-test.

2. Type of variables

There are two types of variables one is numerical and another is categorical. Numerical variables are of two types discrete and continuous. Numerical data have a numeric value. The numeric- discrete variable does not take any fractional values such as the number of students in a class, the number of accidents in a particular road, etc. but the numeric -continuous variable takes the fractional values such as blood pressure, body weight, etc. Categorical data has no numerical values. Numerical continuous data usually summaries the mean but numerical discrete data does not follow the normal distribution and usually summaries the median and categorical data summaries the proportion.

3. Number of groups and data sets

There may be one, two, or more than two groups. One group may have two data sets or more than two data sets. The one group with two datasets has one intervention data and one post-intervention data. For example, measuring the effect of a drug in a group of patients before and after the drug. A group with more than two data sets has one intervention data and more than two post-intervention data. For example, the effect of a drug on a group of patients measures in five different time intervals after the drug. Two groups with two data sets have two intervention data and two post-intervention data. For example, the effect of a drug on two different groups of patients with high blood pressure after and before the drug is given. Same way, there may be three different groups of patients using three types of drugs given and measure the blood pressure to

identify the more effective drug.

4. Paired and unpaired data

The selection of proper statistical tests also depends on whether the data is paired or unpaired. In unpaired design, there are two or more than two data sets that are different from each other and have no related or called independent. An independent sample t-test is used to test the means of two unpaired data ^[10]. The paired design consists of one group with two data sets related to each other. For example, preformation of employers before and after conducting the training program. Paired sample t-test is used to test the paired data.

5. Distribution of data

Another important factor that affects the proper selection of statistical tests is whether the data follows normal distribution or not ^[11]. There may be three types of distribution classified in statistical tests known as normal, non-normal and dichotomous distributions. Data of body weight, blood pressure, sugar level, etc. are followed a normal distribution. Rank Data does not follow the normal distribution while data having two alternatives (yes/ no answered questions) is dichotomous distribution. If a continuous variable follows a normal distribution, the mean is the representative measure while for nonnormal data, the median is considered as the most appropriate representative measure of the data set. Similarly, in the categorical data, proportion (percentage) while for the ranking/ordinal data, mean ranks are our representative measure.

Parametric and Non-parametric Tests

A population is defined as a set of all the observations of a study or experiment. To understand the nature of the population, some quantitative measurements of the population are needed that is defined as population parameter. Thus, the population parameter is a characteristic of a population by which the natures of a population can be estimated. It is mainly used in inferential statistics. The value of the population parameter is not known in advance. It is usually estimated using the sample statistic values obtained from the sample).

Parametric tests are those that make assumptions about the parameters of the population distribution from which the sample is drawn. This is often the assumption that the population data are normally distributed. Non-parametric tests are “distribution-free” and, as such, can be used for non-Normal variables ^[9].

All types of statistical methods that are used to compare the means are called parametric while statistical methods used to compare other than means (ex: median/mean ranks/proportions) are called nonparametric methods. Parametric tests are generally used on the assumption that the variable is normally distributed and continuous. The non-parametric test is used when data is continuous with the nonnormal distribution. It may be used when a noncontinuous variable with any type of distribution. Fortunately, the most frequently used parametric methods have nonparametric counterparts. This can be useful when the assumptions of a parametric test are violated and we can choose the nonparametric alternative as a backup analysis.

Table 1

Parametric vs Nonparametric Test

	Parametric	Nonparametric
Assumed Distribution	Normal	Nonnormal
Typical Data	Ratio or Interval (Mostly for dependent variable)	Nominal and ordinal (Independent variable and dependent variable)
Usual Central Measures	Mean	Median
Benefits	Can draw any conclusions	Simplicity, less affected by outliers
Type of Tests	T-test (independent sample or paired sample), ANOVA, etc.	Mann Whitney U test, Chi-square test, etc.
Tests		
Independent measures, 2 groups	Independent measure t-test	Mann – Whitney test
Independent measures, > 2 groups	One-way independent measures of ANOVA	Kruskal Wallis test
Repeated measures, 2 conditions	Match paired t-test	Wilcoxon test

Selectin of Parametric and Nonparametric Test

All types of t-tests, F- tests are considered parametric tests. Student's t-test (one-sample

t-test, independent samples t-test, paired-samples t-test) is used to compare the means between two groups while the F test (oneway ANOVA, repeated-measures ANOVA, etc.) which is the extension of the student's t-test are used to compare the means among three or more groups^[9]. Similarly, the Pearson correlation coefficient, linear regression is also considered parametric methods, is used to calculate using the mean and standard deviation of the data. For the above parametric methods, counterpart nonparametric methods are also available. For example, MannWhitney U test and the Wilcoxon test are used for student's t-test while the Kruskal-Wallis H test, median test, and Friedman test are alternative methods of the F test (ANOVA). Similarly, Spearman rank correlation coefficient and log-linear regression are used as a nonparametric method of the Pearson correlation and linear regression, respectively.^[9] Parametric and their counterpart nonparametric methods are given in Table 2.

Table 2

Parametric and their Alternative Nonparametric Methods

	Comparison				Association (Correlation between two Variables)	Regression (Prediction of from another)
	2 data sets		> 2 data sets			
	Paired	Unpaired	Paired	unpaired		
Normal Distribution (mean)	Paired t-test	Unpaired t-test	Repeated measures ANOVA	One way ANOVA	Pearson's correlation	Linear Regression
Non- Normal (Median)	Wilson Sped Rank	Wilson Rank Sum test (U- test)	Friedman test	Kruskal Wallis H	Spearman's rank correlation	Non- parametric Regression
Dichotomous Data (Proportion)	McNew's test	Chi- Square test	Cochran's Q test	Chi- square test	Contingency Coefficient	Logistic Regression

Related Pairs of Parametric and Nonparametric Tests

Nonparametric tests are a shadow world of parametric tests. In the table below, linked pairs of statistical hypothesis tests are given

Table 3

Related Pairs of Parametric and Nonparametric Tests

Parametric tests of means	Nonparametric tests of medians
One - sample t-test	1-sample Sign, 1-sample Wilcoxon
Two - sample t-test	Mann-Whitney test
One -Way ANOVA	Kruskal-Wallis, Mood's median test
Factorial DOE with a factor and a blocking variable.	Friedman test

Advantages of Parametric Tests

Advantage 1: Parametric tests can provide trustworthy results with distributions that are skewed and nonnormal. Many people aren't aware of this fact, but parametric analyses can produce reliable results even when the data are continuous and non - normally distributed. We just have to be sure that the sample size meets the requirements for each analysis in the table below.

Table 4

Advantages of Parametric Test

Parametric analyses	Sample size requirements for non-normal data
1-sample t-test	Greater than 20
2-sample t-test	Each group should have more than 15 observations For 2-9 groups, each group should have more than 15 observations
One-Way ANOVA	For 10-12 groups, each group should have more than 20 observations

The parametric tests can be used with nonnormally distributed data.

Advantage 2: Parametric tests can provide trustworthy results when the groups have different amounts of variability. Indeed, nonparametric tests don't require data that are normally distributed. However, nonparametric tests have the disadvantage of an additional requirement that can be very hard to satisfy. The groups in a nonparametric analysis typically must all have the same variability (dispersion). Nonparametric analyses might not provide accurate results when variability differs between groups.

Conversely, parametric analyses, like the 2-sample t-test or one-way ANOVA, allow to an analysis of groups with unequal variances.

Advantage 3: Parametric tests have greater statistical power. In most cases, parametric tests have more power. If an effect exists, a parametric analysis is more likely to detect it.

Advantages of Nonparametric Tests

Advantage 1: Nonparametric tests can be used to analyze the data of all scales (ordinal data, ranked data, and outliers).

Advantage 2: Nonparametric tests are valid if the sample size is small and the data do not follow the normal distribution.

Advantage 3: Nonparametric tests are easier to compute and have fewer assumptions.

Advantage 4: Nonparametric tests assess the median rather than mean which can be better for some study areas.

Minimum Sample Size Required for Statistical Methods

The minimum sample size is essential to test the significant difference between the means, medians, ranks, proportions, etc. at a minimum level of confidence (usually 95%). In case of lack of the sample size that is required, our study cannot detect the given difference and the result would be statistically insignificant. We can detect the difference significantly only on the sufficient sample size ^[7].

Impact of Wrong Selection of the Statistical Methods

A wrong selection of the statistical method not only creates some serious problem during the interpretation of the findings but also affect the conclusion of the study. There are specific statistical methods for every situation. Failing to select an appropriate statistical method, our significance level as well as their conclusion is affected.^[10] Due to incorrect practice, we detected a statistically significant difference between the groups although actually difference did not exist.

CONCLUSIONS

The selection of the appropriate statistical methods is very important for quality research. A researcher must know the basic concepts of the statistical methods used to conduct research that produces reliable and valid results. In different situations, different statistical methods are used and each test makes particular assumptions about the data. These assumptions should be taken into consideration when deciding

which the most appropriate test is. Wrong or inappropriate use of statistical methods may lead to defective conclusions and carries in the evidence-based practices. So, an adequate knowledge of statistics and the appropriate use of statistical tests are important for improving and producing quality research. However, it is extremely difficult for academicians to learn the entire statistical method. Hence, at least basic knowledge is very important so that appropriate selection of the statistical methods can decide as well as correct/incorrect practices can be recognized in the published research. Many types of software are available online as well as offline for analyzing the data, although it is fact that which set of statistical tests are appropriate for the given data and study objective is still very difficult for the researchers to understand. Therefore, since the planning of the study to data collection, analysis and finally in the review process, proper consultation from statistical experts may be an alternative option and can reduce the burden from the clinicians to go in-depth of statistics which required lots of time and effort and ultimately affect their clinical works.^[14]

Conflict of Interest

There are no known conflicts of interest associated with this publication and there has been no significant financial support for this work that could have influenced its outcomes.

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Effect of Micro Finance Services on Poverty Alleviation in Pokhara

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ABSTRACT

The micro finance program stand for small loans to very poor people for their self-employment activities which can help to generate income, improve their life style, increase their access to social service. This study shows the effect of micro finance services to poverty alleviation. The respondents are the clients of six different MFIs of Kaski district, Pokhara Metropolitan city ward No. 21. The data were collected through well-designed and structured questionnaire. The sample size is determined with the help of Yamine T. formula with the sample error of seven percentages. The sample size is 180 out of 1526 of total population. The descriptive as well as higher level of analysis such as; One-Way ANOVA, Correlation and Regression analysis had been applied to get the more reliable result. The economic status shows that micro saving program had brought the higher-level change of clients' status. The level of poverty had decreased after joining MFIs. Intuitional wise MFIs program such as; micro saving, micro credit, micro insurance, micro training and poverty alleviation had depicted perceptual difference towards MFIs. Similarly, age wise micro finance factor such as; micro saving and poverty alleviation had perceptual difference towards MFIs. Marital status wise micro-finance factor showed married women perceived different from before. Those respondents who do not have formal education perceived different. The correlation shows that all micro finance's factor had negatively correlated to poverty reduction.

Keyword: *Micro credit, Micro saving, Micro insurance, Micro training, Poverty alleviation.*

BACKGROUND OF THE STUDY

Microfinance institutions engage in relatively small financial transactions using various methodologies to serve low-income households, micro enterprises, small-scale farmers, and others who lack access to traditional banking services (CBS, 1999). Microfinance is a term that is broadly used for the provision of financial services to low-income households and the self-employed people. It has involved on the approach of economic development intending to make low-income women and men more betterment.

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Although, some of the microfinance institution provide insurance and payment services but the main approach of the financial services is to provide a credit and rise the saving. Rather than a banking function, it comprises developmental tools. The main activities of the microfinance include (Ledgerwood, 1999);small loans, typically for working capital, informal appraisal of borrowers and investment, collateral substitutes, such as group guarantees or compulsory savings, access to repeat larger loans, based on repayment performance.

Microfinance has proven to be an effective and powerful tool for poverty reduction, like many other development tools however; it has insufficiently penetrated the poorer strata of society (Aghion and Morduch, 2005). Microfinance is not a new concept due to small micro credit operations have existed since mid-17th century. However, most modern micro financial institutions operate in developing countries. Microfinance bank generally targets the low-income communities. Most microfinance gives loans to borrowers without requiring collateral.They are micro not because of the scale of typical transactions with customers.

A microfinance institution offers financial services like saving, money transfer, payments, remittances, training and insurances, among others. Historically the main goal of microfinance is the alleviation of poverty and so traditional microfinance institutions consisted of only non-governmental organizations microfinance banks and public sector banks. Microfinance institutions (MFIs) focus on providing credit to the poor who have no access to commercial banks, in order to reduce poverty and to help the poor with setting up their own income generating business.

The poor community refers to the socially disadvantages and lagging behind group from the government's facilities and sponsors. Specially their main economy is based on agriculture and have limited owner of the land or capital, so their economic condition were relatively low or weak and that is a main problem of nation for development. So the concept of microfinance should help to remove this types problem by providing small and easy loan and encourage saving and mobilize it. According to the World Bank's (n.d), poverty is a condition of life so characterized by malnutrition, illiteracy and reasonable definition of human decency. The most commonly way to measure poverty based on income or consumption line.

Poverty is a condition in which a person of community deprived of the basic essential and necessities for a minimum standard of living. Poverty has a multiple and

complex causes. The poor are not just deprived of basic resources. They lack access to information that is vital to their lives and livelihoods, information about market price for the goods they produce, about health, about the structure and services of public institution, and about their rights. They lack political visibility and voice in the institution and power relations that shape their education and skills development that could improve their livelihoods. They often lack access to markets and institutions, both governmental and societal that could provide them with lack access to and information about income-earning opportunity. For settle down the problem, this research program intended the following research questions. What is the economic status of micro finance users before and after involve in MFIs? What are the important factors of MFP? What is the level of status of poverty before and after join MFIs? Is there any difference towards MFIs programs and poverty based on demographic profiles? How does micro finance program impact on poverty alleviation?

OBJECTIVES OF THE STUDY

The main objective of this research was to examine the impact of microfinance services on poverty reduction in Pokhara with a case of microfinance beneficiaries in Pokhara Metropolitan City.

LITERATURE REVIEW

Microfinance services are financial services as well as non-financial assistance such as insurance and training. Microfinance services mainly provide its services to unemployed or low-income individuals because most of those trapped in poverty, or who have limited financial resources, do not have enough income to do business with traditional financial institutions. Microfinance allows people to take on reasonable small business loans safely, and in a manner that is consistent with ethical lending practices. Although they exist all around the world, the majority of micro financing operations occur in developing nations, such as Uganda, Indonesia, Serbia, and south Asian nation like Bangladesh, India, Nepal etc. Many microfinance institutions focus on helping women in particular. Microfinance means the provision of a broad range of financial services such as deposits, loans, payment services, money transfer, and insurance to poor and low-income households and their micro enterprises. It is a range of innovative financial arrangements designed to attract the poor as either borrowers or savers.

Cooperatives on (1950-1960) and normal banks (1970-1980) served the microfinance sector until 1980, when a number of pilot projects and initiatives are implement to introduce the financial and banking services to help poor and women. However, few groups of poor people are benefit, but at the end these service is ineffective. During the 1990 and early 2000, the government moves further to strengthen the Microfinance Institutions to provide financial service to poor and women, with the formation of five Regional Development Banks in each Development region. Later these banks are converting into class D (MFDBs) Micro finance Development Banks (Maharjhan, 2016). During early 2000, NGOs which were involved in community based financial activities were also legalized and licensed by Nepal Rastra Bank to formalize micro financing services, as a result financial intermediary NGOs were formed. Wholesale funding institutions are form during the early 2000 period. Nepal Rastra Bank formed Rural Self-Reliance Fund in the year 1991 to provide financial assistance to NGOs and Cooperatives Nepal (Nepal, March, 2013). Rural Microfinance Development Center is the one such wholesale organization that is form in 1998 under the public private partnership program, where Nepal Rastra Bank has 26% stake and remaining stakes hold by 13 commercial banks. Sana Kisan Bikas Bank Ltd. is form in 2001 with the objective to finance Small Farmer Cooperatives Ltd. and the National Cooperative Development Bank is form in 2003 to support and finance the Cooperative organizations in the country. Nepal Rastra Bank, the central bank of the country regulates the banks microfinance development and financial intermediary NGOs when small farmer cooperatives ltd., savings, and credit cooperatives are operate by cooperative laws. All types of microfinance services in the country provide by microfinance institutions working as regulated MFDBs, FINGOs and SFCLs. Cooperative model, Small Farmer Cooperative Limited model, Grameen Bank model, and Community based organizations or Self-Help Groups model are some examples of models of microfinance in Nepal. In addition, Village Bank model also considered a separate program/model of microfinance in Nepal.

Poverty at its broadest level can conceive as state of deprivation prohibitive of decent human life (URT, 1998). Poverty in its most general sense is the lack of necessities like basic food, shelter, medical care, safety, which thought necessary based on shared values of human dignity (Sen, 1999). The UNs declare that daily earning below the 1.9\$ USD is a condition of the poverty (National Planning Commission, 2017). In

2020 Global Multidimensional Poverty Index (MPI) data and publication achieving the SDGs released on 16 July 2020 by the Oxford Poverty and Human Development Initiative at the University of Oxford and the Human Development Report Office of the United Nations Development Program. The global Multidimensional Poverty Index measures the complexities of poor people's lives, individually and collectively, each year (National Planning Commission, 2020). Report focuses on how multidimensional poverty has declined. It provides a comprehensive picture of global trends in multidimensional poverty, covering 5 billion people. It probes patterns between, within countries, and by indicator, highlighting different ways of making progress. Together with data on the \$1.90 a day poverty rate, the trends monitor global poverty in different forms.

The micro savings system is an option available to people who want to build their assets but have limited income to spare. It permits them to save even the smallest amounts of money over time in order to achieve a degree of financial security over time. Micro-savings accounts first achieved popularity in low-income communities and developing nations. They work much like regular savings accounts but some of the fees are waived, no minimum balance is required, and very small deposits are permitted. Micro-savings accounts evolved in part to serve segments of the population that tend to live pay check to pay check and spend as much or more than they take in, whether this is due to an insufficient income or an inability to budget wisely.

In the developing nations, the problem is often compounded by practical issues such as a lack of conveniently located banks. Moreover, conventional banks may make little effort to reach less affluent consumers who, at least for the present, will not make much of a contribution to the bank's bottom line. Banking fees and penalties for below-minimum deposits effectively discourage them from opening accounts. Micro insurance products offer coverage to low-income households or to individuals who have little savings. It is tailored specifically for lower valued assets and compensation for illness, injury, or death. As a division of microfinance, micro insurance looks to aid low-income families by offering insurance plans tailored to their needs.

Micro insurance is often found in developing countries, where the current insurance markets are inefficient or non-existent. Because the coverage value is lower than the usual insurance plan, the insured people pay considerably smaller premiums. Most micro insurance provides coverage to individuals without retirement savings or adults in a low-income household. Micro insurance products are tailored specifically

for compensation for illness, injury, or death, and lower valued possessions or assets. Developing countries often use micro insurance products. Typically, there are four main methods for delivering micro insurance: the provider-driven model, the full-service model, the community-based model, and the partner-agent model. Similar to regular insurance, micro insurance is available for a wide variety of risks, including health, term life, death, disability, and even farming-related insurance risks for crops and livestock.

Obwanga (2011) sought to find out the impact that Saccos in Kisumu County have on alleviation of poverty in Kenya. Descriptive statistics has used to analyze the data, which presented in form of tables and graphs. The findings indicated that 5% of the Sacco members fall below poverty level, which is expenditure of less than Ksh 100 per day. The study concluded that Sacco had a positive impact on alleviation of poverty in Kisumu County as 95 % of the members fall above poverty level of expenditure of less than Ksh 100 per day.

Nyakambi (2014) sought to find the effect of microfinance credit on poverty alleviation at household level in Nakuru County. The study employed descriptive research method. Multivariate regression model applied to determine the relative importance of each of the six variables with respect to poverty alleviation. The study found that microfinance credit access positively contributes to alleviation of poverty at household level in Nakuru County by providing finance access to low income earners, less educated and those in the informal sector, which helps in expansion of business, acquisition of better residential places, and acquisition of education, health and improved welfare.

Nyakambi (2014) set out to examine the impact of microfinance on the livelihoods of women in Kakondo sub-county, Rakai District in Uganda. Descriptive research design has used and collected data was analyzed using SPSS. As speculated, the results from the study showed that microfinance credit does really play a key role in helping the poor cope with poverty however, as microcredit on; its own does not alleviate poverty, which also brings us to the fact that these women can improve their livelihoods. However, sustainability on a long-term perspective is doubtful.

Okibo and Makanga (2014) carried out a study on effects of micro finance institutions on poverty reduction in Kenya, the study focused on PAWDEP located in Kiambu District a case study. It intended to cover credit facilities provided by the MFI and client perception on income improvement and/or reduced poverty levels. The study used descriptive survey design. The target population was 9 staff and 46 clients

of PAWDEP. The study employed stratified sampling technique to select staff of the selected MFIs and clients. Both qualitative and quantitative data analysis methods had used. The study established that microfinance is a strategy of poverty reduction and the way credit can reach the poor.

Dhungana (2016) carried out the research with examines the impact of micro-finance on economic status of the people living in western development region of Nepal. The study concludes that micro-business or enterprises creation, income level, consumption expenditure, and capital expenditure of clients had significantly improved after involvement in micro-finance program. The empirical evidence shows that micro-finance transformed economic status of the people through productive application of micro-credit. Therefore, MFIs should encourage productive application of the micro-credit towards micro-business or enterprises creation that ultimately helps to transform the economic status of the people.

Chapagain and Aryal (2018) carried out the research on the topic of Microfinance Intervention and Livelihood Status; a Case of Gramin Bikash Bank Limited had revealed that micro finance intervention increases income level, capital expenditure, consumption expenditure and saving level of people.

According to Hayes (2019), Microcredit is a common form of microfinance that involves an extremely small loan given to an individual to help them become self-employed or grow a small business. These borrowers tend to be low-income individuals, especially from less developed countries (LDCs). Micro-credit also called micro lending or microloan. Microcredit is a method of lending very small sums of individuals to start or expand a small business. Microcredit borrowers tend to be low-income individuals living in parts of the developing world; the practice originated in its modern form in Bangladesh. Most microcredit schemes rely on a group borrow model, originally developed by Nobel Prize winner Muhammad Yunus and his Grameen Bank.

HYPOTHESES

H1: There is a perceptual difference of customer towards micro finance factor and poverty reduction on the basis of demographic variable.

H2: There is a positive effect of microfinance service on poverty reduction.

RESEARCH DESIGN

The study employs descriptive research design based on the information from the respondents.

Population and Sample, and Sampling Design

Researcher selects the study area Pokhara Metropolitan City Ward No. 21. The researcher select those MFIs whose clients involved in MFIs before 5 years and member not less than 50. Total population of the study is 1,526 clients from the six MFIs in Pokhara ward no 21.

Nature and Sources of Data, and the Instrument of Data Collection

This study based on quantitative nature of data. The researcher used primary sources to collect data. Data collect by close-ended questionnaire. The questionnaire is in five point likert scale form, nominal and ratio scale.

Methods of Analysis

Data has analyzed through the Statistical Package for Social Science (SPSS 16.0). Descriptive analysis such as; percentage, mean, standard deviation, frequencies has used. Moreover, independent sample t-test, correlation coefficient, regression model was used as inferential statistic.

Research Framework

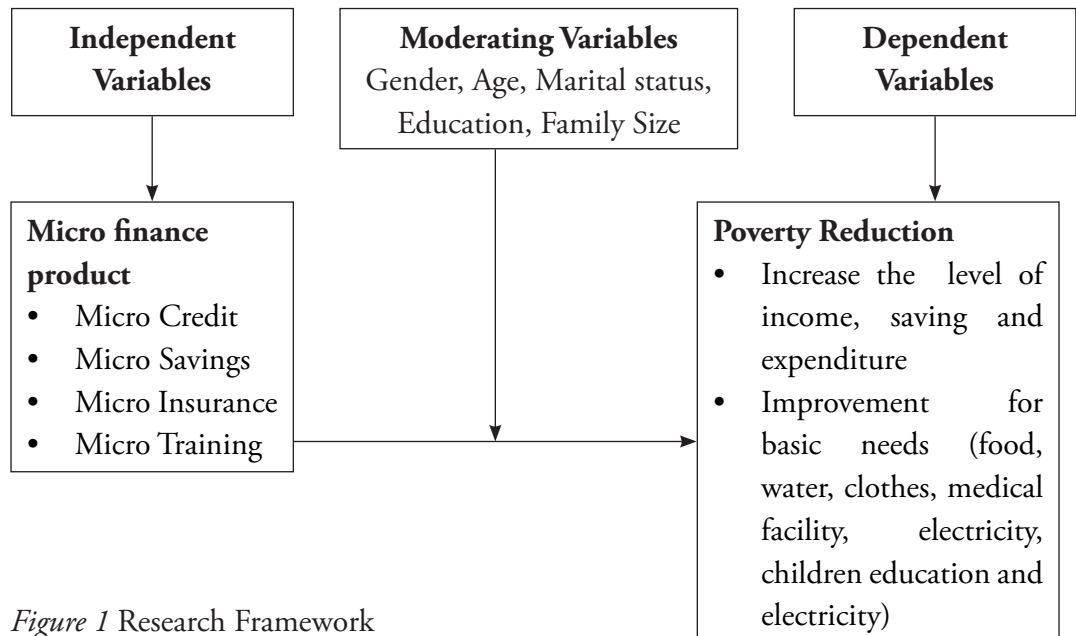


Figure 1 Research Framework

RESULTS

Table 3

Income Level before and after Joining MFIs of the Respondents

Income level	Income level before joining MFIs		Income level after joining MFIs	
	Frequency	Percent	Frequency	Percent
Below 5000	119	66.1	2	1.1
5000-10000	48	26.7	54	30
10000-15000	11	6.1	33	18.3
15000-20000	1	0.6	31	17.2
Above 20000	1	0.6	60	33.3
Total	180	100	180	100

Source: Field Survey and Output of SPSS, 2021.

Table 4

Expenditure Level before and after Joining MFIs of the Respondents

Expenditure level	Expenditure level before joining MFIs		Expenditure level after joining MFIs	
	Frequency	Percent	Frequency	Percent
Below 5000	112	62.2	16	8.9
5000-10000	49	27.2	75	41.7
10000-15000	11	6.1	40	22.2
15000-20000	4	2.2	28	15.6
Above 20000	4	2.2	21	11.7
Total	180	100	180	100

Source: Field Survey and Output of SPSS, 2021.

Table 5

Level of Saving before and after Joining MFIs

Saving level	Saving level before joining MFIs		Saving level after joining MFIs	
	Frequency	Percent	Frequency	Percent
Below 5000	145	80.6	13	7.2
5000-10000	25	13.9	76	42.2
10000-15000	6	3.3	43	23.9
15000-20000	1	0.6	32	17.8
Above 20000	3	1.7	16	8.9
Total	180	100	180	100

Source: Field Survey and Output of SPSS, 2021.

Table 6

Perception towards Micro Credits Factors of Beneficiaries

Statement	n	M	sd
Micro credit has led to improvement of my income	180	4.28	1.014
Micro credit has led to expand my business	180	4.30	1.024
Micro credit has led to improve my access to social services	180	4.03	1.054

Source: Field Survey and Output of SPSS, 2021.

Table 7

Perception towards Micro Saving factor of Beneficiaries

Statement	n	M	sd
Saving has increase after involving in MFIs	180	4.61	0.543
MFIs product encourage me to save amount for my future betterment	180	4.79	0.473

Source: Field Survey and Output of SPSS, 2021.

Table 8

Perception towards Micro Insurance factor of Beneficiaries

Statement	n	m	sd
I have taken several micro insurance covers	180	3.44	1.225
Micro insurance covers have been benefit to me and my family	180	3.82	1.238

Source: Field Survey and Output of SPSS, 2021.

Table 9

Status of Micro Training by MFIs

Statements	n	M	sd
MFIs organize trainings for its members	180	3.22	1.22
Training have enabled me save more than before	180	4.03	1.01
Training have led to better usage of micro credit	180	3.98	1.11

Source: *Field Survey and Output of SPSS, 2021.*

Table 10

Perception towards Micro Finance factor to change life

Statement	n	M	sd
Micro-credit has brought change in my life	180	4.26	.981
Micro-saving has brought change in my life	180	4.68	.525
Micro-insurance has brought change in my life	180	3.78	1.208
Micro-training has brought change in my life	180	3.82	1.094

Source: *Field Survey and Output of SPSS, 2021.*

Table 11

Status of Poverty level before Joining MFIs

Statement	n	M	sd
Before join MFIs I used nutrition food	180	3.17	1.03
Before join MFIs I used pure drinking water	180	3.04	1.24
Before join MFIs I can pay medical bill	180	2.62	1.39
Before join MFIs I used toilet	180	3.01	1.32
Before join MFIs I purchase clothes	180	2.74	1.19
Before join MFIs I got electricity facility	180	3.14	1.27
Before join MFIs my children are going to school	180	2.90	1.31

Source: *Field Survey and Output of SPSS, 2021.*

Table 12

Status of Poverty Level after Joining MFIs

Statement	n	M	sd
After join MFIs I used nutrition food	180	4.78	0.41
After join MFIs I used pure drinking water	180	4.83	0.37

After join MFIs I can pay medical bill	180	4.43	0.75
After join MFIs I used toilet	180	4.78	0.43
After join MFIs I purchase clothes	180	4.51	0.62
After join MFIs I got electricity facility	180	4.67	0.53
After join MFIs my children are going to school	180	4.41	1.045

Source: *Field Survey and Output of SPSS, 2021.*

Table 13

Micro Finance Factor and Poverty Condition

Factor	n	m	sd
Micro credit	180	4.20	0.95
Micro saving	180	4.70	0.44
Micro insurance	180	3.63	1.18
Micro training	180	3.74	0.97
Level of poverty before	180	2.94	1.06
Level of poverty after	180	4.63	0.41

Source: *Field Survey and Output of SPSS, 2021.*

Table 14

Perception towards MFPs based on MFIs

Factor	Institution	N	m	sd	T	p
MC	NULBS	10	3.73	1.13	1.508	0.190
	CLBSL	11	3.90	1.36		
	NESDO LBSL	21	4.23	0.93		
	NMB LBSL	14	4.42	0.52		
	JSLBBSL	21	3.90	1.31		
	MBB	103	4.30	0.82		

MS	NULBS	10	4.30	0.58	3.066	0.011
	CLBSL	11	4.90	0.20		
	NESDO LBSL	21	4.85	0.35		
	NMB LBSL	14	4.78	0.46		
	JSLBBSL	21	4.73	0.37		
	MBB	103	4.66	0.45		
MI	NULBS	10	2.95	1.57	7.806	0.000
	CLBSL	11	2.68	1.79		
	NESDO LBSL	21	3.97	1.01		
	NMB LBSL	14	3.89	0.62		
	JSLBBSL	21	2.64	1.31		
	MBB	103	3.89	0.93		
MT	NULBS	10	2.10	1.04	16.890	0.000
	CLBSL	11	2.66	0.84		
	NESDO LBSL	21	4.01	0.77		
	NMB LBSL	14	4.16	0.40		
	JSLBBSL	21	3.26	1.01		
	MBB	103	4.00	0.78		
PA	NULBS	10	4.64	0.50	3.581	0.004
	CLBSL	11	4.67	0.26		
	NESDO LBSL	21	4.57	0.48		
	NMB LBSL	14	4.89	0.18		
	JSLBBSL	21	4.86	0.28		
	MBB	103	4.55	0.41		

df (174)

Source: Field Survey and Output of SPSS, 2021.

Table 15

Perception towards MFPs based on Age

<i>Factor</i>	<i>Age</i>	<i>n</i>	<i>M</i>	<i>sd</i>	<i>t</i>	<i>P</i>
MC	Below 30	24	4.04	1.05	1.33	0.257
	30-40	71	4.33	0.80		
	40-50	45	4.17	1.03		
	50-60	34	4.19	0.92		
	Above 60	6	3.50	1.48		
MS	Below 30	24	4.37	0.69	4.19	0.003
	30-40	71	4.77	0.33		
	40-50	45	4.71	0.40		
	50-60	34	4.73	0.41		
	Above 60	6	4.83	0.25		
MI	Below 30	24	3.60	0.97	0.78	0.538
	30-40	71	3.69	1.19		
	40-50	45	3.60	1.17		
	50-60	34	3.72	1.25		
	Above 60	6	2.83	1.57		
MT	Below 30	24	3.75	0.73	0.56	0.687
	30-40	71	3.74	0.88		
	40-50	45	3.84	1.08		
	50-60	34	3.69	1.08		
	Above 60	6	3.22	1.37		
PA	Below 30	24	4.80	0.32	5.26	.000
	30-40	71	4.71	0.34		
	40-50	45	4.55	0.40		
	50-60	34	4.51	0.49		
	Above 60	6	4.16	0.40		
df(2,174,)						

Source: Field Survey and Output of SPSS, 2021.

Table 16

Perception towards MFPs based on Marital Status.

Factor	Marital status	n	M	sd	T	p
MC	Single	8	3.45	0.85	4.391	0.014
	Married	162	4.26	0.92		
	Widow	10	3.70	1.15		
MS	Single	8	3.81	0.59	20.667	0.000
	Married	162	4.74	0.39		
	Widow	10	4.65	0.33		
MI	Single	8	3.00	0.00	2.037	0.133
	Married	162	3.69	1.18		
	Widow	10	3.20	1.47		
MT	Single	8	3.45	0.53	1.210	0.301
	Married	162	3.77	0.95		
	Widow	10	3.36	1.43		
PA	Single	8	4.92	0.20	3.774	0.025
	Married	162	4.63	0.40		
	Widow	10	4.40	0.47		
df(174)						

Source: Field Survey and Output of SPSS, 2021.

Table 17

Perception towards MFPs based on Education Level.

Factor	Education level	N	m	sd	T	p
MC	Informal Education	66	4.25	1.00	2.50	0.061
	Primary Education	54	4.35	0.89		
	Secondary Education	34	4.19	0.87		
	College and University	26	3.75	0.95		
MS	Informal Education	66	4.76	0.38	10.07	0.000
	Primary Education	54	4.75	0.33		
	Secondary Education	34	4.79	0.41		
	College and University	26	4.28	0.60		

MI	Informal Education	66	3.62	1.22	0.87	0.458
	Primary Education	54	3.81	1.22		
	Secondary Education	34	3.54	1.13		
	College and University	26	3.38	1.03		
MT	Informal Education	66	3.86	0.97	0.77	0.507
	Primary Education	54	3.75	1.11		
	Secondary Education	34	3.61	0.97		
	College and University	26	3.57	0.59		
PA	Informal Education	66	4.45	0.47	9.65	0.000
	Primary Education	54	4.64	0.38		
	Secondary Education	34	4.74	0.30		
	College and University	26	4.90	0.17		

Source: Field Survey and Output of SPSS, 2021.

Table 18

Relationship between MF and PA

Factor	MC	MS	MI	MT	PA
MC	1				
MS	.412	1			
MI	.445	.244	1		
MT	.505	.195	.538	1	
PA	-.087	-.040	-.183	-.081	1

Correlation is significant at the 0.01 level (1-tailed).

Table 19

Impact of MFIs on PA

		<i>s.e</i>	<i>T</i>	<i>p</i>	<i>Tolerance</i>	<i>VIF</i>
(Constant)	4.823	.331	14.554	.000		
MC	-.009	.041	-.220	.826	.619	1.616
MS	.009	.076	.114	.909	.823	1.215
MI	-.067	.032	-2.120	.035	.665	1.503
MT	.014	.040	.339	.735	.621	1.610

F (4,176)= 1.58, R²=0.034)

Source: Field Survey and Output of SPSS, 2021.

DISCUSSION

The first objective was to comparing economic status on income, expenditure and saving of respondents before and after involve in microfinance services. It shows that after joining MFIs, the level of income had increase. Likewise, expenditure level or purchasing power of respondent had increase after involved in MFIs. On the other hand, the saving level of respondents had also increased. The finding is similar to Tiwari (2020) that he found MFIs had led to higher level of socio-economic change occurred after involvement. The finding was similar to Aryal and Chapagain (2018) who revealed independent sample t-test shows intervention increase income level, capital expenditure, consumption expenditure and saving. The researcher shows the level of income, saving and expenditure had increase. Limbu (2014) presented that the income had increase rather than before joining MFIs. Similar study done by Adhikari and Shrestha (2013) was concluded that, microfinance services was increase the level of income, expenditure and saving of respondents. Regmi (2013) revealed that the MFIs program leads to improve the income level of customer. Sharma (2004) presented that increase in income leads to an improvement in consumption pattern. The study showed microfinance leads to an increase in expenditure on human capital.

Similarly some foreign study concern on similar topics had also found some negative and positive effect on saving, income and expenditure after involve in MFIs. Foreign study done by Mutua (2017) on the similar topic had revealed that the level of income, saving and expenditure has significantly increase after involve in MFIs. However, Hamad (2017) showed that income earned and social economic improvement had decreased after involve in MFIs.

The second objective of the research was to analyze the important factor to poverty alleviation. The research shows that micro credit helps to expand business. Micro saving status shows that most of the micro finance users are attract to micro saving for their future betterment. The micro insurance factor shows that micro insurance factor had benefited to clients and their family. The micro finance company has not provided sufficient training program. The orientation program has help to save more than before. The beneficiaries are agree about micro saving and micro credit are those factor which change the lifestyle of the respondents. The aggregate mean of the micro saving factor had higher mean value. It means micro saving factor has played crucial role to reduce poverty. Similar study done by Tiwari (2020) showed that Micro credit program

had led to improvement the basic need of the respondents similarly; micro finance company has provided the sufficient training program to its beneficiaries. Neupane (2014) done research on the similar topics had found that micro credit program had alleviate poverty from concern area. Regmi (2016) found that micro credit factor had changed the lifestyle of the respondents. More than three times the beneficiaries used the micro loan. Loan taken for expand the business. Similarly, most of the people used to save the earnings from agricultural selling. Mutua (2017) had found that micro credit had led to improvement the basic need of the respondents. The researcher also found that the micro insurance factor was most important factor to poverty reduction. The researcher also found that the micro training activities helps to mobilize the micro credit. Nyakambi (2013) done the research on similar topic had found that most of the respondent used micro credit factor which help to decreased poverty level.

The third objective of the study is to compare the poverty level before and after joining micro finance program. The researcher found that the level of poverty has reduced after involve MFIs. The researcher used seven UNs point to determine the poverty level. The seven-point parameters including food and nutrition, water and sanitation, toilet, pure drinking water, seasonable clothes, fuel and electricity, medical bill payment and children education. Most of the respondents invested their earning for food. Most of the people already had a facility of electricity due to low charge of electricity and necessary for electric accessories such as radio, television and mobile phone and its charging. People invest their earning for purchasing the seasonable clothes. Most of the people were not able to paid medical bill. Toilet had been built in almost every home of the respondents. National Planning Commission, (2020) report showed that the poverty level has decline after innovation of the micro finance program. Various NGOs and INGOs were help to provide scheme for reduction of poverty. Oxford poverty and human development initiatives, (2020) report showed that least development nations and their poverty level had set back to three to seven years back due to Covid -19 pandemic, when micro finance service help to reduce future uncertainty.

The fourth objective of the study was to evaluate the perceptual difference of customers towards microfinance program based on demographic variables. The institution wise perceptual difference towards micro finance factors and poverty alleviation revealed that respondents perceived that micro saving, micro insurance, micro training and poverty alleviation variables had perceptual difference. Age wise

perceptual difference towards micro finance factors and poverty alleviation depict that the respondents were perceived difference for micro saving and poverty alleviation factor. The marital status wise perceptual difference towards micro finance products and poverty alleviation found that micro credit, micro saving and poverty alleviation factor had fit to perceptual difference. Education level wise perceptual difference towards micro finance factor and poverty alleviation factor illustrate micro saving and poverty alleviation had perceived perceptual difference by respondents. The results are different from the finding made by Tiwari (2020) showed that respondents perceived that there was no institution wise perceptual difference for MFIs factor. However, micro training factor had perceived perceptual difference. The micro credit factor has higher courtesy rather than other factor. Age wise perceptual difference showed that micro saving, social economic development and poverty alleviation had perceptual difference. Qualification wise perceptual difference towards micro credit and poverty alleviation showed that micro saving and social economic developments and poverty alleviation factor had also perceived perceptual difference.

This discussion section compares and contracts the findings of prior research based on the fifth and final objective of the study. The objective of the study was to analyze the effect of micro finance factor on poverty alleviation. The study reveals that the entire micro finance factors were negatively significant to poverty alleviation. The level of poverty had increased after join the MFIs. Therefore, micro finance program had not reducing the poverty in Pokhara 21. The similar types of research had fined that the MFIs had significant relationship to poverty alleviation in concern area (Tiwary, 2020). Aryal and Chapagain (2018) present the micro finance intervention changes the livelihood status of women of rural area of Pokhara Municipality and near villages. Thapa (2013) had done the research on similar topic had revealed that there is negative relationship among literacy and poverty relations. Mauta (2017) present goodness of fit model to reveal the effect of micro finance services on poverty reduction in Kenya had found the strong positive relationship between the microfinance factor and poverty alleviation.

SUMMARY

Nepal has faced the extreme poverty. The poverty is causes by various factor in Nepal such as; the topography, geographic hideous, natural disaster, less fertile land etc. various

NGOs/INGOs are applying the mission to remove poverty from Nepal, these mission get success in their objective in some area and has bear high risk in other area. The deprived of basic need like food, water, clothes, health, children education, fuel etc. has known as poverty. Government of Nepal has launched various poverty removed skim in here. Government of Nepal has deducted a large amount of budget for fighting poverty.

Micro finance evolution has created a various positive change in poor's life. It has battled to poverty in different place, where the bank and other institution are not accessible. It saves poor from the local money lender who charges higher interest rate. By taking microfinance, an anti-poverty mechanism that encourages poor to carry a good life and to make sustainable financial and socio economic development? Thus, this research has conducted with the objective to identified effect of microfinance services on poverty alleviation. In order to fulfill these edge objectives, it has four different specific objectives, which have focused on effective on microfinance service on poverty reduction. Which have focused on to change their general attitude and satisfaction, which are the important factors to alleviating poverty, evaluation the relation between depended variables and independents variables and examine the microfinance factors on poverty alleviation, to fulfill the objectives, credit, saving, insurance and training, leaving standard and financial situation analyzed.

The study based on descriptive analysis and casual research design has done with 180 samples out of 1526 total population from three different micro finance institutions. Required data collected from the field survey with randomly selected samples. Individual interview of samples using structured questionnaire and field observation. The purpose of sampling is to secure representative groups that enable the researcher to gain information about an entire population when faced with limitation of time, funds and energy.

The respondents from different age group and educational background have taken. The data analyzed in SPSS (Statistical Package for Social Science) version 16. The entire variable measured and analyzed of variance using regression model. To the test P value used to measure the relation between dependent and independent variables and the level of poverty alleviation. The main theme of this thesis is the poverty alleviation towards microfinance services. It can be seen the all the microfinance factors (microcredit, saving, insurance and training) have positive effect on poverty alleviation.

An analysis of Regression Coefficients shows that micro credit is -0.009, saving

is 0.009, insurance is -0.067 and training is 0.014. From this regression coefficients above if all other independent variable are taken at 0, a unit increase in factors will lead to above mention unit increase in poverty reduction accordingly. This study indicate that large number of respondent agreed that with the micro training factor has more effective and saving factor is less effective to poverty alleviation. The micro-credit and micro insurance factor has negatively removed the poverty.

CONCLUSIONS

This research analyzed the relationship between microfinance factors and poverty alleviation by considering its major variables e.g. saving, micro credit, insurance, and training. This study figured out that, microfinance a factor has great effect on poverty alleviation and micro saving and micro training, there is a positive and significant relationship between microfinance factors and poverty alleviation. However, micro credit and micro insurance variable has negatively significant to poverty alleviation.

IMPLICATION

Respondents were agreeing to increase income after involved in micro finance program however, it is not sure that micro finance program had help to increase income. Expenditure level of respondent had increase; however, it could increase by other factor such as remittances. The remittances may help to increase the saving level of the respondents; however, the micro finance company should lunch these types of program.

There is a necessity for the MFIs to devote more training and skills development programs to their clients for micro finance program. Micro insurance program should be enlarging to their clients, which can help to reduce their uncertainty that can reduce the poverty. The MFIs should encourage to their clients for more saving.

The government should guarantee the basic needs of the poor people. After they battle with the basic needs, most of the poor people can easily remove their poverty.

However, this research mainly concentrated on limited factors on micro finance services and poverty alleviation, future research need conducted on many other factors of micro finance service and poverty alleviation factors.

Future researchers may also conduct research using other tools and other factor and separate model of micro finance factor and poverty alleviation factor such as UNs other poverty parameter factor.

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Rhetoric vs. Dialectics: A Critical Examination of Plato's Phaedrus

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ABSTRACT

This article deals with the analysis of rhetoric and dialectic, examining how Plato employs rhetoric in Phaedrus. The dialogue between Socrates and Phaedrus reflects the similarities and differences between rhetoric and dialectic. Similarly, it can be divided into three sections: the first two speeches against love, the third speech in praise of love, and a discussion of rhetoric. The dialogue revolves around the art of rhetoric and how it should be practiced. True rhetoric has dialectic which involves collecting and dividing knowledge of a subject in a natural way. This kind of dialectic art can be acquired only by philosophizing systematically about the nature of life and the soul. Rhetoric is called the art of persuasive communication. Persuasion means the relationship between the audience and the speaker. And it denotes a form of motivated discourse. On the other hand, dialectic is more than an abstract principle or method of philosophical ideas. It can be interpreted as a concrete method of social science. That is why rhetoric has become a counterpart of dialectic, which has received a significant effort and amount of attention. This study clarifies how the application of the arguments, the uses of pathos, logos and ethos, Aristotle's notion of statements categorized as division of speeches like invention, arrangement, style, memory and delivery are analysed in Plato's Phaedrus. From this study, it is believed that dialectic seems more powerful than rhetoric in Plato's Phaedrus. The main outcome of this study is to analyze and examine the Plato's Phaedrus concentrating on rhetoric and dialectic.

Keywords: *Dialectic, love, ethos, logos, pathos, persuasion, philosophy, rhetoric,*

INTRODUCTION

The text 'Phaedrus' was written by Plato and translated by Robin Waterfield (2002). It consists of a dialogue between Socrates and Phaedrus. Plato, an Athenian philosopher-dramatist had a philosophical influence upon Western tradition and culture. He was highly influenced by his mentor Socrates. He spent most of his time dedicating to the pursuit of philosophy. His contribution appeared on the combination of dramatic

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realism, intellectual importance and emotional power. The Phaedrus is also called a situated dialogue. It comprises with three speeches between Phaedrus and Socrates. The text 'Phaedrus' is divided into three sections: the first speech delivered by Phaedrus himself mimicking Lysias' speech and two speeches spoken by Socrates. The speeches are focused on the concern of love. The structure of the dialogues seems to be split, changing from speech making to dialectic conversation. The speeches of Socrates show the relationship between rhetoric and philosophy the theory of the forms, dialectic, the relationship between madness and love, truth and philosophy.

Similarly the rhetoric, its ideas, philosophical values and uses of dialectic have been addressed strongly in Phaedrus. The dialogue seems a dialectical discussion of the nature of rhetoric and in-depth analysis of the speeches. There are a lot of uses of rhetoric's philosophical ideas and dialectic in the dialogue. Argumentation, metaphorical ideas, rhetorical analysis and systematic expressions can be observed in Phaedrus. The study shows that when we want to shape rhetoric, we should have the philosophical ideas and dialectics. The study shows the analysis on ethos, logos, pathos and Aristotle's notion and argumentation quoted through Plato's Phaedrus. Thus the similarities, differences and relationship between dialectic and rhetoric can be observed in the Plato's Phaedrus. More significantly it examines the uses of dialectic and rhetoric showing some differences in Plato's Phaedrus and reveals how Plato is trying to employ the rhetoric in the text.

RELATED WORK

The section comprises the studies carried out by different scholars. It mainly discusses on rhetoric, dialectic, their differences and philosophy in the text. Likewise this section elaborates how the rhetorical methodologies are discussed for the analysis of the Plato's Phaedrus. It contains some methodological ideas and terms which support to analyse the text in details.

Rhetoric in Phaedrus

Rhetoric is one of the main concerns of Plato's Phaedrus. This concern encompasses the dialogue right from the scene in which Phaedrus brings with an obsessive and superficial attachment to speech-making. The speech is seen in the country where Phaedrus presents having just come from hearing the great orator Lysias' a public speech. In Phaedrus, Socrates opens the study of good and bad dialogue; his first move is to

specify what he means by good discourse. In the study of Werner (2010), Plato speaks about the rhetoric in the Phaedrus. His rhetoric in the second half of the dialogue has both a descriptive and a normative element. Similarly, in the study carried out by McCoy (2008), it is found that Plato's Phaedrus includes Plato's most explicit and well-developed idea of rhetoric. The dialogue between Socrates and Phaedrus provides an account of good rhetoric. For the first time, an explanation of rhetoric is expressed in its positive sense. Socrates' account of good rhetoric expands good speech as an organic unity of collection and division. His use of rhetoric in the Palinode shows that there is more rhetoric. Socrates' Palinode and his general description of rhetoric are rhetorical.

Dialectic in Phaedrus

Dialectic is used by Socrates throughout Plato's dialogues. Socrates asks Phaedrus question about the nature of various subjects like love, speech and writing. He has tried to bring and draw the conclusion about the nature of reality. Hayase (2016) argues that a kind of new interpretation of Plato's method of collection and division has been expressed in the Phaedrus. Moreover the discussion about the dialectic in the Phaedrus is clearly shown. Socrates attentively distinguishes the characteristic operations of the method from its applications. Similarly the collection and division should be made spontaneously of one another. For an understanding of its basic operations, the formulations in the Phaedrus no doubt have great significance, being not only the earliest but probably also the most elaborate. The Writer further employs this method in order to define or examine various subject matters. But they are difficult to deal with because they are put forward not for their own sake, but in order to reveal certain rhetorical techniques that have been employed in Socrates' speeches presented. Many experts have examined the collection and division in Plato's late dialogues.

In the middle of the so-called second part of the dialogue there is a passage that appears to describe Plato's dialectical method in detail on which scholars have tended to rely almost exclusively in their attempts to understand the method of collection and division as recommended in the Phaedrus. Finally the writer, Hayase has clarified how collection and division are applied in the cases of three applications discussed in the Phaedrus: simple definition, definition supplemented with division, and scientific analysis. Similarly, Yunis (2009) says that dialectic refers to a method of arguing or reasoning. Plato introduces dialectic into rhetoric because dialectic provides the material for arguments, and speeches must have arguments if they are to persuade. Socrates

describes the rhetorical argument to the two mental procedures, called collection and division that together constitute dialectic. The writer, Yunis summarizes how collection and division give value to the effectiveness of rhetorical arguments.

Rhetoric vs. Dialectics

Generally speaking, Rhetoric means a practical art which uses ornamental words and cynical sophistication and it seems a one way street but dialectic seems more practical and persuasive technique of argument which has logical and deliberative ideas. Leff (2000) states that dialectic deals with argumentative procedures in a more direct way than rhetoric. Likewise, according to Hohmann (2002), the term “dialectician” refers generally to a person having argumentative capabilities; there is a special term “sophist” for someone who practises these capabilities to deceive by means of specious arguments and on the other hand the term “rhetor” marks both the general category of people with an aptitude for persuasive speaking as well as those among them who misuse this aptitude to deceive their audiences. It is accepted that rhetoric can be theoretically sound and used for good an auxiliary role as a kind of handmaiden of dialectic. In Phaedrus, dialectic is understood as a somewhat esoteric process of real definition proceeding by collection and division, uncovers the truth, which is exoterically imparted by the means of rhetoric. Dialecticians generally deal with argumentation in its entirety and rhetoricians are far more likely to divide the arguments into different genres and to know how the ideas, institutions and traditions condition the conduct of argument. Similarly, rhetoric and dialectic contrast because one deals with concrete ideas while another deals with abstract issues. Dialectic is more closely connected with ‘reason’ than rhetoric. Dialectic has the logos of argument, ethos or emotions and it seems to be rationally autonomous because it follows its own procedural norms while rhetoric must answer to the extrinsic demands of the audience.

Plato has paralleled the characteristics of rhetoric with the standards for a superior but hypothetical art of discourse. There is no misunderstanding that dialectic has been defined as the art of discourse which meets the ideas for a true art of speech and dialectic is the art of discourse which employs the combination of synthesis and analysis. It is shown that rhetoric has no inherent capacity for having the truth and so lacks the means to intelligently mislead an audience. The writer calls Socrates’ discourse a speech as an example of applied rhetoric. Plato has followed the idea of arguing for the supremacy of philosophy and its methodological aspect, dialectic (Brownstein,

1965). In the study of McAdon (2004), many studies oppose the idea that Plato in *Phaedrus* advocates an affirmative view of rhetoric that has been dubbed philosophical or dialectical rhetoric. Similarly Plato has made a sharp difference between his and Isocrates' conception of the philosopher and the philosophical method, and Plato's dialectic that is listed in the dialogue is to be known as his "philosophical method" and not as "philosophical or dialectical rhetoric." In addition, Plato throughout his dialogues contrasts his dialectical method with the rhetorical method. Similarly Werner (2010) shows that more importantly, Plato's account of the true seems to place rhetoric quite close to philosophy itself, and mainly to philosophical dialectic. Moreover, it is believed that Plato is not trying to tell the orators how to do their job, but rather is urging them to abandon the job in favour of the philosophical life.

Philosophy in *Phaedrus*

Phaedrus is, without doubt, not only one of Plato's most beautiful dialogues but also one that is particularly inspiring and philosophical. The study of Pawłowski (2020) deals with the topic of philosophical initiatives in Plato's *Phaedrus*. The initiation was the representative of Greek mysteries, especially the Eleusinian and Orphic mysteries which played a large role in the formation of Greek philosophy. The writer mentions that Socrates puts much emphasis the moral and spiritual state of souls that obtain the blessed initiation. Spiritual and moral purity shall always remain the secret yearning of our souls, and especially of philosophers' souls. Moreover, Al-Maini (2014) studies the *Phaedrus* and he continues to fascinate. But the point that scholars are doing an ever-better job of showing how the *Phaedrus* accomplishes the interest it generates, both in itself and in philosophy generally.

In conclusion, the definition, similarities and differences on rhetoric, dialectic and philosophy were studied by many researchers. Many studies have stated about the concepts on rhetoric, dialectic and philosophical ideas on Plato's *Phaedrus*.

METHODOLOGICAL RELATED WORK

Similarly this paper is analysed on the basis of the following mentioned theoretical methodologies. These prominent ideas will be included in the further analysis. It comprises the short definition and analysis with some people's views on rhetorical triangles, the division of speeches, and argument. These are applied in the discussion and analysis of Plato's *Phaedrus*. Finally the study which showed more significantly to

distinguish the rhetoric and dialectic and examine how Plato has tried to employ the rhetoric in the text 'Phaedrus'.

Rhetorical Triangles: Logos, Ethos and Pathos

The study aims to examine and find out the rhetoric and dialectic following the rhetorical triangles in Plato's Phaedrus. "A Theory of Contemporary Rhetoric" written by (Andrews, 2013) mentioned that there are three types of rhetoric posited: the audience's feeling (Pathos), one that is an appeal to the speaker's character or set of values (Ethos), and one to argumentational proof (Logos) which can be analysed from the Plato's Phaedrus. In fact, rhetoric is defined as the arts of discourse. Aristotle is the father of rhetoric and he defines it as the "art of persuasion" designed for public engagement and debate in an Athenian Society.

Similarly, these rhetorical triad—logos, ethos, pathos—makes rhetoric the art of persuasive or honest communication (Wróbel, 2015). Moreover, Martin (2016) shows that rhetorical study has a long history of focusing on the varied aspects of communication in different domains such as literature, law or philosophy. In the study of Yunis (2017), Plato has developed a structural role for rhetoric as a great means of philosophy. He says that rhetoric is turned into a tool to be used for the development of the social and political ends which are determined mainly by philosophy. On the other hand as mentioned by Walton (1984), dialectic is more than an abstract principle or method of philosophical ideas. It can be construed as a concrete method of social science. It can be applied as a methodology with widespread implications for all of the social science. McAdon (2001) shows that dialectic deals with arguments, discussion and questions and answers, proving exact knowledge and truth. The rhetorical triangles are vividly elaborated in the analysis of Plato's Phaedrus.

The Division of Speeches

While studying rhetoric, the five canons invention, arrangement, style, memory and delivery are required. They are the aspects of composing which work together in a synergistic dependent relationship. The division of speeches mentioned by Andrews (2013), the five parts which are also called the division of speeches; inventio (invention), dispositio (arrangement), elocutio (style), memoria (memory), and pronuntiatio (delivery, presentation). This arrangement provided a textbook-like structure for the compositions of orators. Similarly, Reynolds (1989) indicates that the division of

speeches was so important in Greek rhetoric as *lexis*, *taxis*, *herusis*, and *hypocrisis*. They apply to both encoding and decoding, making a complete system for both generating and analyzing discourse. In speech studies, minor changes in the meanings and words of the five terms have been developed in different treatises but the pattern remains as usual. The division of speeches is discussed and analysed exploring *Phaedrus*.

ARGUMENT

An argument is composed of the supporting claims and the supported claim. It may have many premises or it may have one. Arguments play very important role to justify the claims. In fact, the point of arguing or evaluating arguments is to reach the opinions depending upon the reasoned reflection and good judgment. Govier (2013) mentions that an argument is a set of claims put forward as giving support for a further claim. Moreover, from the book entitled "An introduction to reasoning" written by Toulmin et al. (1984), the uses of arguments can be presented. Argument is like an organism. Four elements can be found in any wholly explicit argument: (1) claims and discoveries, (2) grounds, (3) warrants and rules, and (4) backings. The claims are well founded only if sufficient grounds offered in their support. These grounds must be associated with the claims by reliable and applicable warrants justified by appeal to sufficient backing of the relevant kind. Similarly, the strengths of arguments like qualified claims, tentative discovery, rebuttals and exceptions, presumptions and quandaries, relevance and the contexts of arguments will be observed in the *Phaedrus*. Verheij (2005) shows that Toulmin's scheme for the layout of arguments has a great continuing impact among the researchers. Similarly George (2017) states that there are different types of fallacies as there are types of errors in argument. It is said that falsehood has many faces but truth has only one. Logic deals with the rules of correct thinking. Fallacy occurs when the rules are violated. Strictly saying, a fallacy is a type of arguing which appears to be valid and true but actually invalid. There are four main categories of fallacies: relevance, induction, presumption and ambiguity. The usage of argument can be discussed on the *Plato's Phaedrus*.

To sum up, some critics have studied on the area of rhetoric and dialectic. The relationship between rhetoric and dialectic was much focused but the differences between these two scopes are less studied. Many have studied on the role of rhetoric and composition in our daily contexts. Philosophical ideas are reflected quoting the *Plato's*

Phaedrus. Similarly the methodological concepts for the study are elaborated.

NEW DIMENSION

Various studies have been discussing the relationship between dialectic, rhetoric and philosophy. But here in this study, the differences between rhetoric and dialectic and an examination upon Plato's attempt to employ rhetoric can be analysed and discussed through the Plato's Phaedrus. Similarly it can be studied that how Plato has employed rhetoric in Phaedrus. With regard to the Phaedrus, it seems that the proficient rhetor acquires dialectical knowledge for use in rhetoric; dialectic will somehow confer on him philosophical values. Plato situates dialectic at the center of the philosophical life. Plato suggests that rhetoric was somehow different from the truth and it was unteachable. Dialectic is more than an abstract principle or philosophical ideas. It can be construed as a concrete method of social science and its applications. Dialectic provides a method of topical reasoning about the unknown and it considers common aspects of things and weighs relationships. It has become a great means of exploring problems.

In this study, the differences of rhetoric and dialectic are elaborated in Plato's Phaedrus using different methodological backgrounds like rhetorical triangles, the division of speeches, argument and enthymeme. Likewise the dialogue with three speeches can be analysed which shows how Plato is trying to employ the rhetoric. This study could clarify the dialogue spoken between Socrates and Phaedrus. Similarly it explained the contrast between rhetoric and dialectic with some examples and arguments extracted from Plato's Phaedrus. Finally this study attempted to identify some implications which can be studied and applied further.

Literal Comprehension of the Text

Phaedrus, a text was written by Plato, a great philosopher and translated by Robin Waterfield. And it is a text with a dialogue between two people Phaedrus and Socrates, Plato's teacher. The dialogue comprises three speeches which are explained below. These speeches encompass the discussion on the soul, divine inspiration and the practice and mastery of the art.

Lysias' speech

Phaedrus starts to say Lysias' speech. He begins with "You are aware of my situation

and you have heard me explain how, in my opinion, it would be to our advantage if this were to happen.” The speech proceeds to explain all the reasons why it is better to give a favor to a non-lover rather than a true lover. Friendship and companionship with a non-lover, he says, demonstrates objectivity and farsightedness; it does not create gossip when you are seen together, it does not involve jealousy and it allows for a much larger pool of possible partners. He says in detail that it is good to give a favour to one who can best return it rather than one who needs it most. He ends by stating that he thinks the speech is long enough and the listener is welcome to ask any confusion if left. After hearing the speech, Socrates flattering Phaedrus, responds that he is in ecstasy and he comments that as the speech seemed to make Phaedrus radiant. Socrates claims to be able to make an even better speech than Lysias on the same subject matter.

First speech of Socrates

When Phaedrus asks Socrates to deliver speech, then Socrates rather than simply listing reasons as Lysias had done, starts by explaining that while all men desire beauty, some are in love and some are not. Love, or Eros, is a form of madness in which the inborn desire for beauty overwhelms one's sense of morality and control. Socrates concludes his speech with this argument. He says that there are two main principles: one is our inborn desire for pleasure, and the other is our acquired judgment that pursues what is best. He further explains the problem is that one overcomes with this desire will want to turn his body into whatever is most pleasing to himself, rather than what is best for the boy. However, Phaedrus does not become satisfied. He thought that Socrates was about to move ahead and present the benefits of the lover. Socrates justifies his conclusion by telling that he was highly inspired by the Nymphs and did not want to be carried away. He therefore sets out to remedy the situation with a second speech on Eros. The main difference between the first speech of Socrates and Lysias is formal: Socrates' speech is well organized and systematic and he starts with a definition of love, based on a simple moral psychology.

Second speech of Socrates (the Palinode)

Socrates' second speech, called as his a Great Speech, establishes the overarching importance of Eros in life. The main movement of the central part of the Palinode is that it starts with the soul's vision of the region beyond heaven and ends with an analysis of the human condition of love. There are four types of divine madness, derived from

Apollo, Dionysus, the Muses and Aphrodite-the last being Eros. In fact love is a divine and beneficial madness, Socrates likens the soul to a chariot with two horses and a Charioteer. The most important thing for the soul is to raise wings and fly through the heavens with the gods. In the concluding part of the Great Speech, the dialogue changes to a discussion of rhetoric and writing. Phaedrus has been highly inclined by the sophistic view of rhetoric, which states that persuasion trumps truth in the art of rhetoric. Socrates challenges this argument by showing the harmful and bad influences of speaking without knowing the truth. Actually, rhetoric leads the soul. As such the rhetorician must know the souls of different audiences and speak accordingly. Then Socrates claims that the true art of speaking is kept for philosophers. The final topic between Socrates and Lysias addresses the technology of writing. Socrates tells the myth of the god Theuth who discovered writing and transmitted it to the Egyptians. After talking on the importance of philosophy to both spoken and written discourse, Phaedrus and Socrates set out on the path back to the city with ending prayers.

AN EXAMINATION OF THE TEXT

This section examines the Plato's Phaedrus with some methodological ideas. It tells how the dialogue between Socrates and Phaedrus takes place and the study shows with some quotes from Plato's Phaedrus. The concepts regarding rhetoric and dialectic are discussed citing some previous studies and Plato's Phaedrus. Similarly the argumentation, the rhetorical triangles (logos, ethos and pathos), the division of speeches (invention, arrangement, style, memory and delivery) quoted from Plato's Phaedrus are observed and analysed accordingly.

Rhetoric and Dialectic in Phaedrus

The dialogue of the text Phaedrus presents the story of a conversation between Socrates and Phaedrus. It has compatible contents in the dialogue. Many claim that it is about rhetoric. One of the great ideas of Plato's Phaedrus is rhetoric (Werner, 2010). Similarly the main idea in the second half of the Phaedrus is to prescribe what the rhetoric should be. While observing the structure of the dialogue, it seems that it is split and changing from speech making to dialectic conversation. It has very strong points to address the rhetoric, and its ideas, philosophical values and the uses of dialectic. The dialogue seems a dialectical discussion of the nature of rhetoric and a depth analysis of the speeches. Socrates commences by establishing that rhetoric should be concerned with the truth

not just what seems to be persuasive. Similarly he explains that if rhetoric is a “leading of the soul by means of speech,” then it is very important to understand the nature of the soul by a speaker (LitCharts, 2021). In *Phaedrus*, the dialectic has been used and it as a form of philosophical dialogue. Socrates himself is using the metaphors which reflect philosophy, rhetoric and the values of dialectic in his encounters with *Phaedrus*. The dialectic has been used as branches of philosophy to show different concepts and (Hayase, 2016) also argues that a kind of new interpretation of Plato's method of collection and division which has been reflected in the *Phaedrus*. And McAdon (2001) shows that dialectic deals with arguments, discussion and question and answer proving exact knowledge and truth. It is stated that rhetoric is a counterpart of dialectic and has received a considerable amount of attention.

Socrates' claim is that the *Phaedrus* is not wholly serious, though it is completely philosophical. Both *Phaedrus* and Socrates talk with the arguments and discuss the noble idea similar to philosophy. The final discussion of writing and philosophizing will display that a genuine philosopher may be both playful and serious in different context with different people while acting in different ways like writing or speaking (Waterfield, 2002). Moreover in the text of Yunis (2017), Plato further acknowledges that rhetoric has a certain utility regarding persuasion. He grants the rhetoric a limited and dependent claim. Plato's dialogues seem the instruments for developing his philosophical and educational agenda. In *Phaedrus*, Plato offers the further criticism of sophistic rhetoric, presents a new philosophically coherent art of rhetoric and shows the new rhetorical art in a challenging way. There, Socrates takes dialectic into alliance with the true art of rhetoric and the new rhetorical *technē*. The portion of the dialogue includes Plato's most important theoretical innovations to the art of rhetoric. First, Plato discusses about the scope of rhetoric. Second, Socrates says that the art of rhetoric is a kind of soul-moving power (*psychagogia*) of discourse and he anticipates psychology as an essential part of rhetoric. Third Socrates argues that the proficient rhetor must have the knowledge of subject matter of his/her speeches. Finally Socrates introduces dialectic which is a systematic way of thinking, arguing and getting knowledge.

Argumentation

An argument is called a set of claims which helps to add support for the further claims. In Plato's *Phaedrus*, some quotes are analysed how argument is used. Verheij (2005) discusses about the Toulmin's scheme for the layout of arguments which help to analyse

the texts. When Phaedrus asks Socrates to be focused on the Lysias' speech, Socrates challenges the speech and offers his own with claims, backings, and his complete arguments. In Phaedrus one of the most summarized arguments is the soul's immortality. For example, Socrates says:

First we have to understand the truth about the nature of the soul,* whether divine or human, by considering what happens to it and what it causes to happen. This gives us the following starting-point for our proof. Every soul is immortal,* because anything that is ever-moving is immortal, whereas anything which causes motion elsewhere and is moved from elsewhere stops living when it stops moving. (p.27, 245c)

Here, it is not much clear whether 'soul' refers to the soul collectively or individual souls. In Phaedrus, it seems the debatable and argumentative. Similarly he brings the reasoning in his logics. For example, Socrates states:

The reason why there is so much determination to see the whereabouts of the plain of truth* is not only that the proper food for the best part of the soul happens to come from the meadow there, but also that it is in the nature of the wings which raise the soul to be nourished by this region. (p.31, 248c)

While observing rebuttal, we can find in the speech of Socrates. Socrates, the mentor of Plato is presented as superior to Phaedrus. In the speech of Phaedrus, there is absence of rebuttal. Lysias does not present his speech personally. So the only rebuttal is Socrates' words. There is a diversity of topics like love, rhetoric, dialectics, philosophy, writing etc. Therefore, Plato's Phaedrus is uniquely intriguing dialogue and its claims. It has wide range of writing styles, dialectic discussion, spontaneous speeches, lines and verses. It brings a sharp transition from speech-making and storytelling which deal with love, to dialectical discussion and analysis of rhetoric.

The Rhetorical Triangles: Ethos, Pathos and Logos

The rhetorical triangles ethos, logos and pathos are analysed taking the quotes from Plato's Phaedrus. As in the book "A Theory of Contemporary Rhetoric" written by (Andrews, 2013) states that there are three types of rhetoric posited the audience's feeling (Pathos), one that is an appeal to the speaker's character or set of values (Ethos), and one to argumentational proof (Logos) which can be analysed here from the Plato's Phaedrus.

Ethos

While observing Ethos in the Plato's Phaedrus, there are a lot of ethos which can be extracted from the dialogue in which some examples are elaborated as below. Socrates refers that the reputation of the rhetor is so important and develops with each success. And the reputation is carried through to future generations, sharing him the ability to persuade others. Socrates says:

Well, then, once he has gained the power of Lycurgus or Solon or Darius, and has become a good enough politician or ruler to have achieved immortality as a speech-writer in a community, doesn't he, during his own lifetime, consider himself to be of godlike stature, and don't subsequent generations have the same opinion of him, when they contemplate his writings? (p. 44, 258c)

And Phaedrus is very impressed and interested with Socrates' story that he has a question on Lysias' character and ability to compete with Socrates. He says:

I'm rather worried, then, that Lysias may be humiliated, if he is even prepared to work up another speech to rival yours. The point is, you see, my friend, that just recently a politician was rudely finding fault with him for exactly that, and was using the term 'speech-writer' as a term of abuse throughout.* So it may be that concern for his reputation will stop him writing speeches. (p. 43, 257c)

While observing ethos in Phaedrus, Socrates tells:

So suppose an orator who doesn't know about good and bad gains power in a city which is in the same state of ignorance and tries to persuade it, not by eulogizing some miserable donkey as if it were a horse, but by making bad seem good. (p.47, 260 c)

He explains that the rhetor's capacity to convince and persuade the people is based upon the knowledge of his subject matter. If there is no good knowledge on the matter, this will not be trustworthy. Similarly, Socrates mentions:

What's really shameful, though, is getting it wrong—speaking and writing shamefully badly. (p44, 258d)

This quote represents both ethos and style. Socrates says that a rhetor's reputation is concerned with his capacity to make a good piece of writing.

Pathos

While observing Pathos in the Plato's Phaedrus, some quotes from the dialogue have been cited with meaning and analysis. Socrates refers to love and he appeals to the desire to find love with a person as he states:

A man who is ruled by desire and is a slave to pleasure is surely bound to see to it that his beloved gives him as much pleasure as possible. (p 18, 238e)

Likewise Socrates states:

Moreover, it so happens that the two speeches do apparently contain an example of how someone who knows the truth can mislead his audience by playing a joke on them in the course of his speech. (p50, 262d)

It can be stated that the rhetor sees the audience's lacking and uses it to his advantage. It seems like propaganda for the audience. For example, he could interconnect the subject with their beliefs to draw them in. But the rhetor should manage that it is the art of knowledge that persuades rather than deceitful tactics. Moreover Socrates appeals:

For no body which is moved from outside itself has a soul, while everybody which is moved from within itself, from its own resources, has a soul, since this is what it is to be soul. If this is so—if souls and only souls are self-movers—it necessarily follows that soul is ungenerated and mortal. (p28, 245e)

Logos

There are some examples extracted from Phaedrus which reflect the logos. Socrates clarifies that if we want to be a successful rhetor, we must have knowledge of the subject what we are delivering about. We cannot easily persuade others if we have no any facts and truth. The first example, Socrates says:

Now, if something is going to be spoken well and properly, the mind of the speaker must know the truth of the matter to be addressed, mustn't it? (p.46, 259e)

Similarly he insists that the rhetorician is not much informed with the truth of the content. He should know the truth and speak. However, his knowledge of the truth and capability to speak, it may not make sure that one will be a good speaker. He says:

But has our criticism of the art of speaking been unnecessarily crude, my friend? She might perhaps reply as follows: 'Incredible! What a pair of

babblers you are! It's not as if I force people who are ignorant of the truth to learn to speak. In fact, my advice, for what it's worth, is that someone should take me up only after having grasped the truth. But the crucial point in what I'm saying is this: without me knowledge of how things really are will make no contribution at all towards expertise at persuading people. (p.47, 260d)

THE DIVISION OF SPEECHES

The division of speeches is reflected in Plato's *Phaedrus*. According to (Andrews, 2013), Aristotle's notion of statement and proof are categorized into five parts which are also called the division of speeches; *inventio* (invention), *dispositio* (arrangement), *elocutio* (style), *memoria* (memory), and *pronunciatio* (delivery, presentation). They are also quoted and explained extracting from the Plato's *Phaedrus*.

Invention

Socrates states that the rules of rhetoric can be different based on how an orator speaks the message and he puts some questions which can be correct rule and its rhetorical value. He says:

So how does one write well or badly? Do we need to question Lysias about this, *Phaedrus*, or any other writer, whether he's already written anything in the past or will sometime in the future, for a political or private audience, in poetic verse or in ordinary prose? (p.44, 258d)

Similarly, Socrates is creating the knowledge that the soul is alive and needs to be nurtured. The soul is the center of a person's moral conscious. Our soul is where the ultimate truth lies. he states:

True being is the province of everything that counts as true knowledge. So since the mind of god is nourished by intelligence and pure knowledge (as is the mind of every soul which is concerned to receive its proper food), it is pleased to be at last in a position to see true being, and in gazing on the truth it is fed and feels comfortable, until the revolution carries it around to the same place again. In the course of its circuit it observes justice as it really is, self-control, knowledge—not the kind of knowledge that is involved with change and differs according to which of the various existing things (to use the term “existence” in its everyday sense) it makes its object, but

the kind of knowledge whose object is things as they really are. And once it has feasted its gaze in the same way on everything else that really is, it sinks back into the inside of heaven and returns home.*Once back home, the soul's charioteer reins in his horses by their manger, throws them ambrosia to eat, and gives them nectar to wash the ambrosia down. (p.30, 247d)

Arrangements

Socrates claims that the rhetor's speech should be systematic and well arranged. Each idea should be communicated well and should have the coherence and cohesion. It should have an introduction, an explanation and a conclusion for any kind of purposes and clarity. He says:

But I'm sure you'd agree that every speech should be put together like a living creature, with its own proper body, so that it lacks neither a head nor feet. A speech should have an end and a beginning, as well as middle, with all the parts written so that they fit in with one another and with the whole. (p.53, 264c)

Socrates notes that the lines can be arranged in order. Socrates practices this example to explain that Lysias' discourse is not written in any particular order. He comments that his thoughts are communicated but they are written in random order. He further states:

He certainly seems to be nowhere near doing what we wanted to see him doing. He doesn't begin at the beginning at all, but tries to swim through his speech on his back and the wrong way round, starting at the end. He begins with what the lover would say to his beloved when he has come to the end of his speech. Or am I wrong, Phaedrus, dear heart? (p.53, 264a)

Socrates makes comments about the part in Lysias' speech. He states that the arrangement of Lysias' speech was not written in chronological order from beginning to end, but it began where it should have ended.

Style

Socrates uses decorative language here to describe a "conversation" between nature and a group of cicadas. Socrates says:

If you like, how pleasant and utterly delightful is the freshness of the air here! The whisper of the breeze chimes in a summery, clear way with the chorus of the cicadas. (p.7 230b)

Socrates has used the metaphor “sweet bend” reminding and telling about the politicians to Phaedrus. He reminds:

You've forgotten about the 'sweet bend', Phaedrus.*† And apart from the bend you're forgetting just how much the politicians with the highest self-regard adore speech-writing and the survival of their written works. (p.43, 257e)

Similarly, in Phaedrus, Socrates gives an explanation of the nature of the soul. He explains soul metaphorically as a winged chariot driven by two horses, one noble and one filled with lowly desires. An analogy he uses:

In my analogy, a soul is like an organic whole made up of a charioteer and his team of horses.* Now, while the horses and charioteers of gods are always thoroughly good, those of everyone else are b a mixture*. (p.28, 246a)

In the dialogue, Socrates asks if the feelings of the author should take priority over the correct use of language and usefulness of his speech. He starts that Lysias' ethos is tied to his thoughts, and that Lysias is more concerned with demonstrating his writing skills, than communicating his story without complicating his meaning.

Memory

Socrates claims that having good memory is a great weapon for an orator. Similarly he claims that a natural ability with knowledge and practice can make us a good rhetor. He states:

Let this be my tribute to memory; it was remembering and longing for those past events which has made me go on rather too long now*. (p34, 250c)

Likewise he mentions that a good rhetor must have ability with knowledge and practice. He says:

If you naturally have what it takes to be an expert orator, you'll be a famous orator, once you have supplemented natural ability with knowledge and practice. (p.61, 269d)

Delivery

Socrates believes that what is said may not be true and important as the way in which it is delivered. The rhetor can change the outcome of his speech by the way the oration

is delivered. He says:

And what if someone went up to Sophocles or Euripides and claimed to know how to compose huge, long speeches on trivial topics and very short ones on important topics, and said that he could choose to make the speeches sad or, alternatively, frightening and threatening and so on? And suppose he went on to say that he fancied himself a teacher of the art of composing tragedies because he could teach others how to do these things. (p.59, 268d)

Similarly he clarifies in his two speeches teaching his audience how to classify each of his speeches so that they may gain a better understanding of how to interpret both speeches. He clarifies:

But there are two kinds of madness, one caused by human illnesses, the other by a divine release from the norms of conventional behavior. (p.54, 265a)

One more example can be taken from Socrates where he is applying the same way as Lysias to deliver his narration on the same subject, but he wants his audience to realize that this discussion has its advantages and disadvantages. He states:

It's your fault. But listen to the rest of the speech. After all, the fit might be averted, I suppose. But we had better leave this in the hands of the gods, while we resume the speech to the boy. 'All right, then, brave heart.* Now that we have stated and defined the matter we have to think about, we can refer to it in what follows and say what benefit or damage is likely to accrue from a lover or a non-lover to the person who gratifies either of them. (p18, 238d)

In Plato's Phaedrus, It can be seen a diversity of topics like love, rhetoric, dialectics, philosophy, writing etc. which can be analysed. Plato's Phaedrus is a uniquely intriguing dialogue and its claims. It has a wide range of writing styles, dialectic discussion, rehearsed and spontaneous speeches, lines and verses. It seems that Pathos, logos and ethos are hugely used in the Phaedrus. Similarly argumentations, Aristotle's notion of statements categorized as division of speeches like invention, arrangement, style, memory and delivery are extracted from the dialogue.

CONCLUSIONS AND FUTURE DIRECTIONS

The study has shown that there are differences between rhetoric and dialectic which are discussed in the dialogue. My main argument with claim is that dialectic is more than an abstract principle or method of philosophical ideas. It deals with arguments, discussion and questions and answer with exact knowledge and truth. In *Phaedrus*, Plato offers the further criticism of sophistic rhetoric, presents a new philosophically coherent art of rhetoric and shows the new rhetorical art in a challenging way. The study further shows that the art of dialectic can only learned by philosophizing in a systematic way about the nature of life and of the soul. Similarly the text introduces and treats a range of philosophical issues, the philosophy of love and relation in the practice of rhetoric and writing. Similarly in *Phaedrus*, the dialectic has been used and it as a form of philosophical dialogue.

Socrates guides his listeners to true knowledge of the topic under discussion. The dialectic has been used as branches of philosophy to show different concepts. Plato's *Phaedrus* is the one which deals with the subjects of three areas; rhetoric, philosophy and dialectic. In the *Phaedrus*, Socrates uses dialectic into alliance with the true art of rhetoric and the new rhetorical *techne*. Dialectic can be taken as a concrete and exact method of social science. It can be applied as a methodology with widespread implications for all of the social science. The study has clarified how rhetoric and dialectic are applied and discussed in the *Phaedrus* extracting the quotes from the dialogue.

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Practices of Capital Budgeting Techniques in Manufacturing Enterprises in Kathmandu

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ABSTRACT

The research has been carried out on capital budgeting practices in Manufacturing Enterprises, Kathmandu district to analyze and evaluate the capital budgeting practices applied by manufacturing firms. To accomplish the objective, descriptive research is the process of accumulating facts. The research is to be based on the information of the sample companies through a structured questionnaire. For the data analysis and interpretation, the percentage was used according to the nature of the data. The application of CB techniques is useful only for large types of organizations. Small types of organizations do not want to evaluate the project by using CB techniques. Most of the manufacturing enterprises get advantages after the implementation of the CB evaluation techniques. Organizational objectives can be achieved through effective management and the use of CB techniques. Most of the sample companies in the Kathmandu district are not foregone profitable investment opportunities because of some limitations imposed on the size of the capital budget.

Keywords: *Capital Budgeting techniques, Cash flow, Investment decision, Net present Value, Risk.*

INTRODUCTION

Since assets are the source of revenue generation for the firm, it appears logical that future sales growth is heavily correlated with the expansion of capital expenditure. With increased sales from closely scrutinized capital expenditure selections, the long-range impact on the firm's earnings and dividends theoretically should be referred to by a strong performance in the market value of the firm's equity share price. It should be noted, however, that capital budgeting is indeed a specialized process, which very frequently requires highly sophisticated techniques and rather indicates forecasting for future years. Inaccuracy in the selection of such projects will ultimately decrease the profit, dividends, and share price value of the firm. Comprehensive profit planning

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includes the underlying activities or tasks that must generally be carried out to attain maximum usefulness. The mechanics of profit planning and control are activities as the design of budget schedules routine and repetitive computations and clerical activities relate to a profit planning and control programme (Pandey, 1998).

A capital budgeting decision is a two-sided process. First, the analyst must evaluate a proposed project to forecast the likely or expected return from the project. It means firstly calculate the internal rate of return of the project. For this calculation, generally begins with an expenditure of cash at the beginning of the project's service life and a stream of cash flowing to the firm over the life of the project. The second side of a capital budgeting decision is to determine the required rate of return from a project. After determining the required rate of return of the project, then evaluation can be made (Garrison & Noreen, 2017).

In this way, capital budgeting is the process of evaluating the project to invest in the long-term by using different evaluation methods and tools and taking a correct decision regarding long-term assets. Therefore, capital budgeting is the most important evaluation tool of investment in fixed assets.

The spending of funds for fixed assets represents an implied forecast of future sales. If machinery or a building is not purchased, the firm may not be able to meet the demand in the future. If too much is purchased, the firm is stuck with unneeded capacity. An important part of the capital budgeting process is forecasting sales, possibly ten or fifteen years into the future. Capital expenditure decisions are quite often irreversible because there is little or no secondhand market for many types of capital goods. The only alternative is continuous use of the asset to its scrap value. Thus, the decision is irreversible. Because of these two features, capital expenditures effectively commit the firm to a given technology and significantly determine the future pattern of operating expenditure (Hilton, 2015).

The internal rate of return (IRR) and net present value (NPV) have long been the accepted capital budgeting measures preferred by corporate management and financial theorists, respectively. While corporate management prefers the relevancy of a yield-based capital budgeting method, such as the IRR, financial theorists, based on orthodox economic theory, endorse the NPV method. Financial theorists have long stipulated conditions in which certain capital budgeting methods are superior to others. However, the violation of assumptions created in the theorist's conditions may significantly affect

the consistency and superiority of the selected capital budgeting method. (S. &B, 2011)

The basic objective of the research is to analyze and evaluate the capital budgeting practices applied by manufacturing firms in the Kathmandu district.

Conceptual Framework

The term 'investment' usually refers to the commitment of resources made with the expectation of realizing future benefits over a reasonably long period. In other words, capital expenditure which is known as a fixed investment also is the investment of intangible assets with terminable life utilized in production and or distribution of product or service. The fixed investment includes a long period and a huge amount of money/fund required to invest. An efficient allocation of capital is the most important finance function in modern times. It involves decisions to commit the firm's funds to the long-term assets. Such decisions are of considerable importance to the firm since they tend to determine its value size by influencing its growth, profitability, and risk (Pandey, 1998).

Capital budgeting is the process of planning and controlling the strategic (long term) and tactical (short term) expenditures for expansion and contraction of investments in operating fixed assets (Welsch, Hilton, and Gordon, 2006). Ann Farragher & Leung (1987) stated that the results of a survey of the capital investment practices of larger corporations in Malaysia, Singapore, and Hong Kong. The findings of the study are fairly consistent with those from similar U.S surveys (Gitman & Forrester, 1977). However, Malaysia, Singapore, and Hong Kong companies seem to use multiple techniques, both simple and sophisticated, in evaluating investment projects (as cited in Rishi & Rao, 2005).

Trahan and Gitman (1995) reported that a majority of the firms used DCF methods (NPV and IRR) as their primary evaluation tool. In another survey of capital budgeting techniques in the US and Canada, Graham and Harvey (2001) showed that the NPV and IRR techniques are the most frequently used capital budgeting techniques. The survey reported at 75 percent of the CFOs always used NPV and 76 percent or almost always used the IRR method. The survey results also showed that the payback period method remains to be important as a secondary instrument.

The NPV was a key strategic investment measure for project evaluation (Carr and Tomkins, 1998). But European countries reported lower rates of the use of DCF techniques as compared to U.S. firms (Brounen et al., 2004). Similarly, Graham and Harvey (2001) found that 47 percent of the U.K. forms (almost) always used the

Payback Period.

In the context of Nepal, Pradhan and Adhikari (1998) found that most Nepalese companies used unsophisticated and non-discounted cash flow (NDCF) techniques. However, Poudel (2006) reported that the capital investment evaluation techniques being used in Nepal changed from unsophisticated to sophisticated techniques, and the Nepali companies also used the DCF technique to determine capital budgeting decisions.

Capital Budgeting Decision

The decision regarding capital expenditures has far-reaching effects on the success or failure of an enterprise. If capital assets are acquired once, they can not be disposed of off except at a substantial loss. On the other hand, if capital assets are acquired on a long-term credit basis, a continuing liability is incurred over a long period. By that means, capital budgeting decision is important (Koirala et al., 2017).

Capital budgeting decision indicates the process of selecting and allocating funds for tangible fixed assets with terminable life. This can also be viewed as deciding such fixed investment projects, which involves the outlay of cash in return for the anticipated flow of future benefits. The capital budgeting decision process involves the planning and management of business investment in fixed assets. This process begins with the search for new and more profitable investment opportunities. It continues through months of preparing engineering, market, and economic analysis designed to forecast operational impacts and evaluate the profitability of each investment proposal. And finally concludes with the preparation, approval, and implementation of the firm's capital budget.

Importance of Investment Decision

The investment decision is the most crucial decision among other types of organizational decisions. The importance of capital budgeting is increasing due to the following reasons (Paudel, 2016):

- They influence the firm's growth in the long run.
- They affect the risk of the firm.
- They involve a commitment of a large number of funds.
- They are irreversible or reversible at a substantial loss.
- They are among the most difficult decisions to make.

Growth: The effects of investment decisions extend into the future and have to be endured for a longer period than the consequences of the current operating expenditure. A firm's decision to invest in long-term assets has a decisive influence on the rate and direction of its growth. A wrong decision can prove disastrous for the continued survival of the firm; unwanted or unprofitable expansion of assets will result in heavy operating costs to the firm. On the other hand, inadequate investment in assets would make it difficult for the firm to compete successfully and maintain its market share.

Risk: A long-term commitment of funds may also change the risk complexity of the firm. If the adoption of an investment increases average gain but causes frequent fluctuations in its earnings, the firm will become riskier. Thus, investment decisions shape the basic character of a firm.

Funding: Investment decisions generally involve a large number of funds which makes it imperative for the firm to plan its investment programs very carefully and make an advance arrangement for procuring finances internally or externally.

Principles of Capital Budgeting

Capital expenditure decisions should be taken based on the following factors:

- **The creative search for profitable opportunities:** The first stage is the conception of the profit-making idea. Profitable investment opportunities should be sought to supplement existing proposals.
- **Long-Range Capital Planning:** A flexible program of a company's expected future development over a long period should be prepared.
- **Short-Range Capital Planning:** This is for a short period. It indicates its sectoral demand for funds to stimulate alternative proposals before the aggregate demand for funds is finalized.
- **Measurement of Project Work:** The economic worth of a project to a company is evaluated at this stage. The project is ranked with other projects.
- **Screening and Selection:** The project is examined based on selection criteria, such as the supply and cost of capital, expected returns, alternative investment opportunities, etc.
- **Control of Authorized Outlays:** Outlay should be controlled to avoid costly delays and cost overruns.
- **Post Mortem:** The ex-post routines of a completed investment project should be

re-evaluated to verify their exact conformity with ex-ante projections.

- **Retirement and Disposal:** The expiry of the cycle in the life of a project is marked at this stage.
- **Forms and Procedures:** These involve the preparation of reports necessary for any capital expenditure program.
- **Economics of Capital Budgeting:** It includes estimating the rate of return on capital expenditures. Knowledge of economic theory underlying investment decisions are needed for this purpose. This broad field of decision-making for capital investment is one of the most difficult, one of the most recurrent, and one of the most controversial of management areas; and it is also an area where there are tremendous opportunities for basic improvements in operations and policies. It may be emphasized here that the use of a model or any of the mathematical techniques of the operations researcher does not imply management by computers. The mathematical model itself is a tool of management rather than a replacement for management
- **Authorization:** Since the capital expenditure budget does not contain detailed expenditure, it is essential that before any individual projects relating to capital items are started, the expenditure should be specially authorized (Kulkarni, 1992).

RESEARCH METHOD

Research methodology is that procedure of planned outline which deals with the research design, data collection procedure, nature and sources of data, data selecting styles, the presentation style of collected information, and interpreting it.

Research Design

Research design is that outline that configures the collection and analysis style of the data and information. As the topic of this research capital budgeting practice in Kathmandu district so it mostly tries to flash the present status of capital budgeting practice in such region. To accomplish the objective, the descriptive and exploratory technique of research methodology is the process of accumulating facts. Containing 15 closed questions, the survey questionnaire was designed into different parts based on the time value of money, concept, and techniques used by companies and cash flow analysis.

Nature and Sources of Data

The research is to be based on the information of the sample companies through a structured questionnaire and some relevant books, journals, reports, electronic media such as websites, etc. It means the analysis is done based on primary information. The primary information is gained through the sample respondent companies. Only 25 manufacturing companies with 100 participant employees are chosen using the convenience sampling method.

Methods of Data Analysis

For the analysis of the collected data and information, analysis has been done as the nature of data is available. First of all, the collected data and information has been grouped and rearranged so as to make comparison easy. A variety of methodology is applied according to the reliability and consistencies of data, then the grouped and rearranged data is tabulated, presented, analyzed, and interpreted systematically as it is needed. For the data analysis and interpretation, the percentage was used according to the nature of the data.

RESULT AND DISCUSSION

This chapter is the main part of the research which deal with the presentation and analysis of data and information in systematic order collected from opinion survey.

Knowledge of Time Value of Money

To know the respondent companies are familiar with the concept of the time value of money concept, researcher had asked 'what is your opinion that the entrepreneurs have to gain the knowledge of time value of money concept?' The result has been presented in the following table:

Table 1

Knowledge of Time Value of Money

SN	Clarity Options	No. of Respondents	Percent
1	General knowledge is required	65	65
2	Must necessary	28	28
3	Moderately necessary	17	17
4	Not necessary	0	0
	Total	100	100

Source: Opinion survey, 2020.

It is observed that 65 percent of the respondents have focused on the time value of money concept that it is must necessary for the entrepreneurs to gain the knowledge of the time value of money concept. On the other hand, all respondents are agreed that entrepreneurs have to gain the knowledge of the time value of money concept as they have asked must necessary, moderately necessary, or general knowledge is required. No one respondent has asked that the entrepreneurs have to gain the knowledge of the time value of money concept 'Not necessary'. It also shows that all respondents are familiar with the concept of the time value of money. Thus, it is concluded that all entrepreneurs have to gain the knowledge of the time value of money concept and all companies have clarity about the concept of the time value of money.

Knowledge of CB

To know about the concept of CB that the respondents have got any idea about it, they were asked 'Have you got any idea about capital budgeting from anywhere?' The result has been presented in the following table:

Table 2

Knowledge of CB

S.N.	Options	No. of respondents	Response in Percent
1	Yes	100	100
2	No	0	0
	Total	100	100

Source: Opinion survey, 2020.

The researcher observed that 100 percent respondents have knowledge of CB technique. It shows that the organizations are aware in HR recruitment at present day. They recruit competent manpower for their organization. The researcher found every employee are known about CB.

Source of Knowledge of CB

The main source of gathering knowledge of CB is the academic study of the respondents. The responses are presented in the following table:

Table 3

Source of Knowledge of CB

SN	Options	No. of respondents	Response in Percent
1	Academic study	67	67
2	Newspaper, Journal, and articles	13	13
3	Training	20	20
4	Any others (Please specify)	0	0
	Total	100	100

Source: Opinion survey, 2020.

After visiting the selected manufacturing enterprises of the Kathmandu district, it is concluded that 77 percent of the respondent companies have a source of knowledge of CB is from academic study. It is observed that 20 percent of the respondents know CB from their training course and others from the articles journals and so on. Thus, it can be identified that almost all managers have completed their bachelor's degree in management.

Knowledge of CB Techniques

To know the decision-makers, know CB techniques, the researcher had asked, 'Do the decision-makers have to know about CB techniques?' The responses obtained from respondents have been presented in the following table:

Table 4

Knowledge of CB Techniques

SN	Options	No. of Respondents	Response in Percent
1	Adequate knowledge	12	12
2	General knowledge	38	38
3	Good knowledge	44	44
4	Not necessary	0	0
	Total	100	100

Source: Opinion survey, 2020.

It is observed that 44 percent of the respondents have focused that a very good knowledge about capital budgeting techniques is required by the decision-makers. It also shows that the majority of respondents have a sound knowledge of CB techniques. Respondents who do not reply that the decision-makers do not have to know about the CB techniques also show that they have very good knowledge of CB.

Use of CB Methods

The researcher had asked the question, ‘How frequently do you use the CB methods?’ In this question, various respondents have given various responses that are figured in the table below:

Table 5

Use of CB Methods

S.N.	Options	No. of Respondents	Percent
1	Always	55	55
2	Often	15	15
3	Rarely	5	5
4	Sometimes	35	35
	Total	100	100

Source: Opinion survey, 2020.

The researcher observed that 55 percent of the total respondents use CB methods frequently to analyze the feasibility study of the projects. Other results are, 35 percent use CB methods sometimes, 15 percent use them often, 5 percent use it rarely. Hence, it can be concluded that all the respondents were found using capital budgeting techniques while making investment decisions.

Preference of Cash Flow Calculation Method

The researcher had asked the question, ‘which types of cash flow calculation method do you like most?’ In this question, three options are provided to the respondents. The result has been presented in the following table.

Table 6

Preference of Cash Flow Calculation Method

S.N.	Options	No. of Respondents	Percent
1	Increment of cash inflow (expected	48	48
2	income)		
3	Reduction of cash outflow (operating	36	36
	cost)		
	Sometimes option ‘a’ sometimes ‘b’	16	16
	Total	100	100

Source: Opinion survey, 2020.

The researcher observed that 48 percent of respondents use incremental cash inflow method for calculation of cash flow, 36 percent use operating cost or reduction of cash outflow method, and 16 percent use sometimes incremental cash inflow method and sometimes operating cost method. The respondents who prefer reduction of cash outflow said that using cost reduction tools empower the strength of the organization and if cost is reduced then one also can reduce the sales price and ultimately sales will be risen up. Therefore, reduction of operating costs is the best tool to generate income.

Basis of Cash Flow Calculation

To evaluate the basis of cash flow calculation followed by respondents, the researcher provides various options.

Table 7

Basis of Cash Flow Calculation

S.N.	Options	No. of Respondents	Percent
1	Studying past result	33	33
2	Considering the expected future	57	57
3	Environment Observing the practices of a competitor	10	10
	Total	100	100

Source: Opinion survey, 2020.

The researcher observed that 57 percent of respondents calculate cash flow considering the expected future environment, 33 percent of respondents calculate cash flow by studying the company's past trend and 10 percent of respondents calculate cash flow by observing the practices of a competitor. The results show the cash flow should be calculated by considering the expected future environment.

Effectiveness of Cash Flow Forecasting

To examine the effectiveness of cash flow forecasting, the researcher had asked the question, 'Has your expectation of cash flow matched with actual data?' In this question, three options are provided to the respondents. The majority of the respondents asked nearly matched. The result has been presented in the following table:

Table 8

Effectiveness of Cash Flow Forecasting

S.N.	Options	No. of Respondents	Percent
1	Highly matched	37	37
2	Nearly matched	52	52
3	Not matched	11	11
	Total	100	100

Source: Opinion survey, 2020.

The researcher observed that 52 percent respondents responded it is nearly matched with actual data, 37 percent responded it is highly matched but 11 percent asked it is not matched with actual. From this, the researcher concluded that future forecasting of cash flow generally matched with actual.

Practices of CB Techniques in Manufacturing Enterprises

The researcher had asked the question, 'What methods/ techniques of CB the company is familiar with?' In this question techniques of CB are provided in options. The result has been presented in the following table:

Table 9

Practices of CB Techniques

S.N.	Options	No. of Respondents	Percent
1	PBP	15	15
2	ARR	5	5
3	NPV	20	20
4	IRR	15	15
5	PI	5	5
6	All of above	40	40
	Total	100	100

Source: Opinion survey, 2020.

The researcher observed that 40 percent of respondents use all capital budgeting evaluation techniques. It means they use suitable tools considering other factors like time, resources, investment types, investment range, decisions, etc. They use sometimes NPV, IRR, or ARR to take an investment decision. So, the researcher concluded that

NPV is the most suitable method to evaluate the investment decision because it is the discounted technique and it can give better results for decision making. In this way, the researcher found that all techniques are used by the manufacturing enterprises as per requirement and suitability.

Vary in Using CB Techniques with Different Investment Limit

Respondent companies were asked to indicate the CB evaluation techniques vary or not according to the different limits of investment, the results have been presented in the following table:

Table 10

Vary in Using CB Techniques with Different Investment Limit

S.N.	Options	No. of Respondents	Percent
1	Yes	72	72
2	No	28	28
Total		100	100

Source: Opinion survey, 2020.

It is observed that 72 percent of the respondent companies are in favor of CB evaluation techniques vary according to the investment limit of the project. It means if the investment is in small amount, one CB technique is suitable, in medium level investment one CB technique is suitable, and so on. Thus, it can be concluded that the use of CB evaluation techniques varies with different ranges of investment. Only one CB evaluation technique is not suitable for all of the investments.

Use of CB Evaluation Techniques with Different Investment Range

By focusing on those respondent companies who reply the CB evaluation techniques vary with different investment ranges, they were asked, 'Which of the following CB evaluation techniques do you apply if your investment range is in the following?' The responses were as follows:

It is concluded that CB evaluation techniques do not vary with investment range because majority of the respondents use NPV techniques before investing the project. From the practice of respondent companies and by the priority, new sequential order obtained is as follows:

Table 11

Sequential Order with Investment Range

SN	Investment Range	Evaluation Tools Preference			
		1st	2nd	3rd	4th
1	Up to Rs 1000000	NPV	PBP	IRR	ARR
2	Rs 1000000 to Rs 5000000	NPV	IRR	PBP	ARR
3	Rs 5000000 & above	NPV	IRR	PBP	-

Source: Opinion survey, 2020.

Application of CB Techniques

The application of CB is the most important part of the organization. To examine the degree of CB techniques applied by the organization, a question was asked, 'What is your opinion regarding the application of CB techniques in your organization?' The responses were as follows:

Table 12

Application of CB Techniques

S.N.	Options	No. of Respondents	Percent
1	Highly satisfactory	44	44
2	Satisfactory	32	32
3	Average	16	16
4	Dissatisfactory	8	8
5	Highly dissatisfactory	0	0
	Total	100	100

Source: Opinion survey, 2020.

About 44 percent of the respondents reply highly satisfactory about the application of CB techniques in their organization, 32 percent reply satisfactory result, and 16 percent reply average. Only 8 percent of the respondent companies replied that the application of CB techniques is not at the point of satisfaction. In conclusion, the application of CB techniques is useful only for large types of organizations and small types of organizations that do not want to evaluate the project by using CB techniques.

Implementation of CB

To know whether the organizations get an advantage after implementing the CB evaluation techniques or not, a question was asked 'is it advantageous after implementing

the CB evaluation techniques in your organization?’ the results were:

Table 13

Implementation of CB

S.N.	Options	No. of Respondents	Percent
1	Highly advantageous	28	28
2	Advantageous	60	60
3	Not advantageous	8	8
4	No change	4	4
	Total	100	100

Source: Opinion survey, 2020.

About 60 percent of the respondent companies have got advantages of implementing CB techniques. Out of 100 respondents, 60 had replied that it is highly advantageous. Only 8 percent of the respondent companies replied not advantageous after implementing CB techniques. Those who replied after implementing CB techniques, there is no change and not advantageous, such organization had very small volume of sales and they could not spend lots of money to implement the CB evaluation techniques. Thus, it is concluded that most of the manufacturing enterprises get advantages after implement the CB evaluation techniques.

Effectiveness of CB Techniques

To know the effectiveness of CB evaluation techniques, the respondent companies were asked, ‘Is there any difference in your organization before and after implementing the CB techniques?’ The responses are presented in the following table:

Table 14

Effectiveness of CB Techniques

S.N.	Options	No. of Respondents	Percent
1	Yes	76	76
2	No	24	24
	Total	100	100

Source: Opinion survey, 2020.

It is observed that 76 percent of respondent companies realized that there is difference occurs in the organization before and after implementing the CB techniques. Only 24 percent of respondent companies replied that there is no difference occur before and

after implementation of CB techniques. Therefore, it did not realize that any difference before and after implementing the CB techniques.

Attainment of Organizational Objectives

A question was asked, 'Have the CB techniques helped to attain organizational objectives?' The responses were as follows:

Table 15

Attainment of Organizational Objectives

S.N.	Options	No. of Respondents	Percent
1	Yes	40	40
2	No	24	24
3	It has helped a little	36	36
	Total	100	100

Source: Opinion survey, 2020.

About 40 percent of the respondent companies are satisfied with using CB techniques because it has helped to attain the organizational objectives. Most companies have the objective of maximization of the wealth of the firm. By using CB techniques at the time of investment, many factors have been analyzed. This analysis is very useful for the attainment of organizational objectives. The respondents who reply CB techniques have not helped to attain the organizational objectives, asked that they would not able to implement the CB techniques properly due to the time factor, cost, and management efficiency. Thus, it is concluded that organizational objectives can be achieved through effective management and the use of CB techniques.

The evaluation of the capital budgeting proposal is made with the consideration of risks that are to be accounted for. The following discussion highlights how the manufacturing industries take risks into account while evaluating capital budgeting projects. It is found that most of the manufacturing companies prefer NPV, IRR PBP respectively as their evaluating tools. It is also in contrast to the findings of (Brounen et al. 2004). According to Pradhan and Adhikari (1998), NDCF is unsophisticated to the firm which is a contradiction to the current findings. However, the current study has come in line with a Trahan and Gitman (1995) showed the most preferable technique.

CONCLUSION

Generally, the investment range does not differ from the use of CB methods. It means whether the investment amount is greater or small, CB analysis is required. Preference of cash flow calculation method is different in manufacturing organization. Both incremental cash inflow and reduction of cash outflow methods are used by manufacturing enterprises. For calculation of cash flow by manufacturing enterprises, they mostly consider the expected future environment. Therefore, it is concluded that cash flow is calculated by considering the expected future environment. But some enterprises calculate cash flow by studying past results and observing the practices of a competitor.

From practice and responses given by the manufacturing enterprises, it is concluded that if they do not consider the expected future environment and use the past trend of the company or competitor's practice, the forecasting of cash flow would not be matched. The applicants of capital budgeting technique while making the capital expenditure decision preferred the evaluation techniques in this order NPV, IRR, PBP, ARR & PI. The use of CB techniques is mainly based on the time, available resources, investment types, investment range, etc. The use of CB evaluation techniques varies with different limits of investment. Only one CB evaluation technique is not suitable for all of the investment/ investment range. Thus, it is concluded that CB evaluation techniques do not vary with the investment range. The application of CB techniques is useful only for large types of organizations and small types of organizations that do not want to evaluate the project by using CB techniques. Most manufacturing enterprises get advantages after the implementation of the CB evaluation techniques. Organizational objectives can be achieved through effective management and the use of CB techniques. Most of the sample companies in Kathmandu district are not foregone profitable investment opportunities in view of some limit imposed on the size of capital budget.

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Restoring the Mother in Hilda Doolittle's *Trilogy*

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ABSTRACT

Hilda Doolittle's Trilogy reposes the myth of the hero quest of the mother. This new myth restores the mother (i.e. the Lady of her vision) the central position in the resurrection story. Despite all the barriers and obstacles, mother remains central to inspire her offspring. Whereas Eliot projects the rotten state of the Western culture on the women's body, H. D. subverts this conventional image to create a new myth in reverence of the source of artistic inspiration. Eliot demonstrates the decayed state of European culture while H. D. disrupts the normative cultural delineation of women as mere objects either to be glorified or abhorred. H.D.'s regenerative vision stems from the feminine creative source, the mother goddess. Like Eliot and other modernists she uses mythological allusions in her attempt to regenerate the decadent European culture and life, but her approach differs from theirs. Her effort is to restore the feminine voice –through the representation of the mother goddess –a space in the male dominant European tradition. In modernist reconstruction of myth, we can see multiple forms of narratives, such as film and fiction with underlying universal patterns of archetypal characters and their actions. In modernist narratives, mother embodies love, creation and sacrifice.

Keywords: *mother archetype, hero quest, modern reconstruction of myth,*

Myths are narratives of shared experiences of individuals of all times and cultures. Myths narrate humans' common feeling and emotion in forms of symbols. These symbols are metaphors of characters, such as hero, child and mother. These mythological characters stand for specific unique actions, such as quest, journey and sacrifice. Traditionally, myths are specific accounts of gods and heroes in their designated roles and responsibilities. Mythology accounts for the study of myth that resonate specific actions and characters, blending past and present, male and female, tradition and modern, and microcosm and macrocosm. H. D.'s *Trilogy* is a personal

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quest in which the poet attempts to rewrite a new myth. This new myth restores the mother (i.e. *the Lady of her vision*) the central position in the resurrection story. Like the palimpsest, the new myth does not totally erase the old, but retains many traces of the past. *Trilogy*, in that sense, is also a religious text where the “Woman” evolves as the “poet, mystical seer and God” (Doolittle viii). Since there was no precedence, H. D. had to create a language suitable for her story to be told. She successfully navigates this problem by appropriating the male language to develop a narrative that tells the true story of resurrection unlike the efforts of her contemporary male poets. H. D. realized that such an effort meant undertaking the enviable task of making her readers see things in new perspective. In her attempt, she does not altogether alter the Biblical story of the birth of Christ or the apocalypse; rather she provokes us to see these events through a new lens. It seems, for H.D., that the destruction of war currently witnessed is but the “Apocryphal fire” (4) since it is only make-belief brought about by “sorcery, bedevilment” (4). Moreover, the principle idea of resurrection in Christian theology is also not authentic. Instead, for her, the true story of resurrection is only possible through the veneration of the mother figure. It is, therefore, my task to trace, in *Trilogy*, how H.D. revises the myths in order to restore the central position to the mother in the story of resurrection.

As an archetypal character, mother embodies positive and negative, Angel and Devil, and good and evil. Basically, the mother image springs from the same dichotomy. In *The Hero with a Thousand Faces*, Joseph Campbell elucidates popular representation of mother:

Images of virgin birth abound in the popular tales as well as in myth. One example will suffice: a queer folk tale from Tonga, belonging to a little cycle of stories told of the handsome man, Sinihau. The tale is of particular interest, now because of its extreme absurdity, but because it clearly announces, in unconscious s, everyone of the major motifs of the typical life of the hero: virgin birth, quest for the father, ordeal atonement with the father, the assumption and coronation of the virgin birth, quest for the father, ordeal, atonement with the father, the assumption and coronation of the virgin mother and family, the heavenly triumph of the true sons while the pretends are belated hot. (312)

Mother embodies love and compassion. When life comes first, mother becomes of

source of energy. Considering the mother role multiple forms, we associate the mother with honored words: ideal care taker, rescuer and loyal to the authority.

In "The Walls Do Not Fall" H.D. attempts to recover the female myths by her evocation of the pre-Christian goddesses, particularly, "Isis, Aset or Astarte" all of whom are connected with fertility cults. As noted by Alike Barnstone, in the introduction to *Trilogy*, H.D. "draws a connection between the denigration of the goddesses as 'harlots' and 'old flesh-pots' and the denigration of women writers" (Doolittle xiv). But poetry, for her, has regenerative powers even in this age of suffocation. That these goddesses are associated with fertility rituals and regeneration is an indication that things will eventually change. Regeneration is also reflected by H.D.'s attempt in reinvigorating writing, by finding a means of articulation that will unite her dream and her vision, past and present. But more importantly, she sees this possible through the repositioning of the feminine in the "spirit [of] the word" (Doolittle xv) that has until now excluded women.

H. D.'s use of this evocative language superimposes the past with the present, dream with vision when she says, "An incident here and there" (3) where "here" stands for London and "there" means the past, that is, Luxor in this case. The past is evoked by her allusion to "the Luxor bee, chick and hare" (3), all symbols of fertility and regeneration by their reference to Ra, the sun god. The use of the fertility and regeneration symbolisms demonstrates her vision in the regenerative power of poetry. Moreover, the superimposition of the "here and there" evokes the cyclical nature of H.D.'s vision of history. She can, therefore, say, "there, as here, ruin opens / the tomb, the temple; enter, / there as here, there are no doors:" (3). But hope resides even in destruction: "through our desolation, / thoughts stir, inspiration stalks us / through gloom:" (3). Destruction will give rise to creation as history has shown how the death of one glorious civilization heralds the coming of the other.

Using a more inclusive and intimate language, unlike Eliot who is prophetic and sonorous in *The Waste Land* or Pound who is distant, erudite and bitter in the *Cantos*, H.D. invites the readers with some optimism when she says, "yet the frame held: / we passed the flame: we wonder / what saved us? What for?" (4). The questions are rhetorical for they foretell the story of a repositioning of the past, the story of change and of refining one's sensibility through the modification of our perspective. An interesting comparison can be wrought out if we see the *Trilogy* vis-à-vis *The Waste Land*.

Maud Ellman in her insightful essay, “Eliot’s Abjection” states, “The Waste Land is a poem about waste. In a ceremonial purgation, Eliot inventories all the ‘stony rubbish’ that he strives to exorcize” (180). She further expounds that

These ruined cities [in *The Waste Land*] suggest that the very notion of the center has collapsed, leaving only a centrifugal dissemination of debris. The poem teems with urban waste, butt-ends of the city’s days and ways: empty bottles, sandwich papers [...]. Abortions, broken fingernails, carious teeth, and ‘female smells’ betoken cultural decay as well as bodily decrepitude.

The filth without insinuates defilement within. (180)

Like Eliot, H.D. too acknowledges the destruction brought upon by war. She writes of “ruin everywhere [...] the fallen roof,” “sliced wall” (4), “pressure on heart, lungs, the brain / about to burst its brittle case” (4) etc. Yet, contrary to Eliot, she also sees in this destruction the tenacity and resourcefulness of art and the artists. Differing from the male’s gaze that sees only destruction, waste and moral depredation, for H. D. the ordinary dilapidated objects take on new meaning and become rare objects instead. With an archeologist’s insight she notes, in the aftermath of the blitz, that “poor utensils show / like rare objects in a museum” (4), while Eliot can only speak of “Falling towers / Jerusalem Athens Alexandria / Vienna London / Unreal” (485). H.D., in *Trilogy*, seems to be appropriating the male gaze; she seems to be advocating a change in perspective, a change toward a more feminized way of looking at things, one that can see beauty and the notion of re-growth in destruction.

Another thing that binds Eliot and H.D.’s presentation is their feeling that the prevalent values are not sufficient in the enactment of the resurrection. Eliot looks to the Vedas (where the fable does not specify the gender of the gods, demons or the humans) for inspiration, while H.D.’s source leads her to the elemental spring from where all of culture developed, that is, the mother goddess. She recognizes the fact that the present values have denigrated this primordial power when she says “nor listen if they shout out, / your beauty, Isis, Aset or Astarte, / is a harlot” (5). She calls the present age: “you are retrogressive, / zealot, hankering after old flesh-pots” (5). Her defiance is implicit in the utterance.

This retrogressive age or its zealous acts do not discourage the poet for, in her vision, she sees the poet’s role as the restorer of the “Scepter, / the rod of power” (7). The rod of power, however, is not only a phallic symbol as “it is crowned with the

lily-head / or the lily-bud" (7), a symbol for Virgin Mary and Easter. So, the phallic association is neutralized. Moreover, this idea of neutrality is reinforced by the reference of "Caduceus," a rod or wand associated with Hermes, the messenger god. According to Barnstone, in the mythology

it is said that Hermes found two snakes fighting and put his rod between them [...]. For the Romans it became a symbol of neutrality or truce and was carried by heralds and ambassadors making them immune to attack. The intertwining snakes on a staff appear in Babylonia as a symbol of the sun god, fertility, wisdom, and healing. In alchemy, it is the symbol of the union of opposing forces. (Doolittle 175)

H.D. seems to be here seeking to bring the two opposing forces of the masculine and the feminine (the yang and the yin) together to restore the balance. She sees the new poet in the role of the healer of all the pain and suffering; she is the healer and unifier of the schism between the male and the female.

Another interesting comparison between *The Waste Land* and *Trilogy* are the two authors' preoccupation with the "in-betweenness" of things and their use of the abject*. Ellman speaking of Tiresias, whom Eliot's Notes to *The Waste Land* assigns the unifying character in the poem, says that "Throbbing between two lives,' Tiresias could be seen as the very prophet of abjection, personifying all the poem's porous membranes. For he not only confounds the sexes but undermines the difference between the living and the dead" (184). H.D. too conceives an "in-between" state for the artist. She, in an almost didactic passage, asks artists, in this unfavorable situation of war, to emulate the "sea-shell" (8), which is neither an animal nor a fish. Even in this "in-between" and ambiguous state, however, the "oyster, clam, mollusk / is master-mason" (8) who create their own shelter and withhold within them the "selfless, / that pearl-of-great-price" (9). H.D. evokes the abject to disturb the normative identity and order. The artists become the vomit when she says, "be firm in your own small, static, limited / orbit and the shark-jaws / of outer circumstance / will spit you forth" (9), while the "shark-jaws" belong to the dominant patriarchal culture who revel in war and destruction. By identifying the poets/herself with vomit she adopts the revile position, a position of

* A term formulated by Julia Kristeva. By abject she means "that which 'disturbs identity, system, order:' it is the 'in-between, the ambiguous, the composite'" (Ellman 181).

being the waste or refuse in order to subvert the givens of society.

On the other hand, the “in-betweenness,” and the abject in *The Waste Land* do not work so much to demolish the normative culture as to reaffirm it. Ellman regards the poem as “an obsessive ceremonial, because it re-inscribes the horrors it is trying to repress” (179). In the light of Ellman’s critique of *The Waste Land*, Eliot, it seems, is trapped in a quagmire of waste and refuse that he himself has created. Critics like Maud Ellman in “Eliot’s Abjection” and Harriet Davidson* in “Improper Desire: Reading *The Waste Land*” do not attribute Eliot any success in his attempt to write a modern story of resurrection. H.D., in *Trilogy*, however, uses the abject as transition. For her the “in-between” state is important in her evolution. She speaks of the breaking off of the limiting walls, restrictions and the boundaries when she refers to herself as the “worm” (11). Even here she undertakes the role of a “parasite” (12) making “you cry in disgust” (12). She, however, undergoes metamorphosis after she has escaped all dangers: “spider-snare, / bird-claw, scavenger bird-beak [...] storm-wind” (110). The more the dangers the more she benefits: “I profit / by every calamity” (12), but she is not afraid of the transformation for she has had her vision. She is irreverent and unrepentant on her adopting this defiled state. She is not afraid of the “in-betweenness;” instead she welcomes the transition and like “the industrious worm, / spin[s] [her] own shroud” (12).

H. D.’s further irreverence for the normative values can be seen in her creation of the transformed figure after undergoing metamorphosis. She equates the new creature with the heathen goddess, Isis, who is endowed with “winged head-dress / of horns” (13). This image is further reinforced with the image of the “erect king-cobra crest” (13), who is supposed to be “Uraeus [...], a representative of [Isis] and appeared on the headdress of Egyptian deities and rulers” (Doolittle 176). What makes this an incriminating evidence of H.D.’s irreverence is that she along with reviving Isis, the heathen mother goddess, also restores the position of honor to the serpent that in the

* Davidson speaking of *The Waste Land* says, “While the poem provides an emotional and often visceral critique of the state of human life, it equally provides a critique of the desire to transcend and escape that life, and it offers no alternatives beyond that life or the persistence of that desire” (123). He concludes by saying that “The passionate and paradoxical desire to end desires lead only to the continuation of life in all its variousness, confusions, tragedies, and improper desires” (131).

Biblical story is the devil that corrupted Adam and Eve. By invoking Isis and the serpent in one breath, H.D. disassociates the evil out of the snake and, by extension, out of Eve who is supposed to have brought diseases and death to this world by her disobedience to God. Throughout *Trilogy*, H.D. rewrites history from a feminized perspective; it is her attempt to reclaim the true mother figure that has been lost within the Christian domain.

In this effort she will not be worried about the “new heresy” (14) that is labeled on the poets. For she knows that the “[...] Sword, / [is] the younger brother, the latter-born, / [...] *in the beginning / was the Word*” (17). Word, by coming in the beginning, is the source that gave knowledge. It enabled creation and so, it is the mother. H.D. adds, “Without thought, invention, / you would not have been, O Sword” (18) and culminates her assertion that without “Word’s mediation” (18) swords and inventions, with which men indulge in warfare, would “have remained / unmanifest in the dim dimension / where thoughts dwell / beyond thought and idea, / their begetter, / Dream, / Vision” (18). Since poets deal with words, she sees the poet as the dreamer and the visionary, the begetter of thoughts and ideas. But her conception of the poet is feminine because poets are the master of words, the source or the mother. Since words came first, therefore, the poets are the creator and mother of thoughts, ideas, dream and vision. Consequently, she says of the poets, “we nameless initiates / born of one mother” (21) whose “[...] presence was spectrum-blue, / ultimate blue ray, / rare as radium, as healing” (20). As creators of vision and as the true daughters of “one mother,” these poets in this time of immense destruction need inspiration to effect a transformation. That can come only with the retelling of the story of the mother that has been erased from the face of written history. It is this revival of the mother (or Mary as symbolized by the color blue) that H.D.’s effort will be directed toward. Henceforth, her quest will be to find “Love, the creator” (47) by retelling the story of “Hest. / Aset, Isis, the great enchantress [...] the original great-mother” (47).

H.D.’s effort to restore the mother and particularly rewrite the Bible resonates when she speaks of how her “thought / would cover deplorable gaps / in time, reveal the regrettable chasm; / bridge that before-and-after schism” (54). In “The Walls Do Not Fall” she recovers the female myths, the myth of Isis as a prelude to her rewriting of the Biblical story about the two Marys. These two figures have been projected either as a whore or as the virgin, and it is this deplorable gap that H.D. will restore. She will reveal

the regrettable chasm between the two representations of the same mother figure, and finally she will bridge the past with the present; she will retell the story of femininity that will link the “before-and-after schism.” In doing so she asserts, “we know no rule /of procedure” (59). She considers herself as possessing “no map” (59) so that she can trace her own path; so that she can draw her own map in enacting the resurrection myth of the mother. Since “The Walls Do Not Fall” is just a prelude, she can, as of now, only sense the possibility of reaching “haven,” an in-between state that will ultimately lead to “heaven” (59).

“Tribute to the Angels” initiates the process toward transformation that H.D. foretells in the first book. To do this she begins in the alchemical tradition by transforming words: “Now polish the crucible / and in the bowl distill / a word” (71). Once again her choice “marah” (71), meaning bitter, is a testimony to the fact that H.D. undertakes to subvert the normative culture using the abject. The metonymy “bitter” stands for the marginal position of women that H.D. has undertaken to deconstruct. Adopting almost Derridian play of signification, H.D. moves from “marah” to “mar” till “marah-mar / are melted, fuse and join / and change and alter, / mer, mere, mere, mater, Maia, Mary” (71). “Mar / sea, brine, breaker, seducer / giver of live, giver of tears” (71) are some symbols of femininity and mother which ultimately transforms, for H.D., from “marah,” or bitter, to “Star of the Sea, / Mother” (71). Carrying on the good work, she proceeds to restore the goddess of love, Venus, who is traditionally depicted as voluptuous like a temptress, into a more venerate position. Playing on the word Venus, venereous (74), venerate and venerator (75), H.D. skillfully restores the revere image onto Venus. She seems to tell us that etymologically Venus is but derived from veneration and that is what she deserves.

Once H.D. has restored the old goddesses to a more venerate position, her next task is to find a suitable language to describe the *Lady of her vision*. Since such a language is not available to her immediately, she resorts to describing *the Lady* in terms of what she is not. She lists the many representation of the Mother in artwork, all conceived through the male gaze, only to dismiss them. All the representations reflect the normative image of woman as “bowed down / with the weight of a domed crown” (93), trapped “in a golden halo” (93) or “in cathedrals, museum, cloister” (94). These static pictures though an image of perfection since the artists have “missed never a line” (94) present the patriarchal conception of the female with “lowered eye-lids / or eye-

lids half raised” (94). This is not how H.D. envisions her *Lady* to be. For her, *the Lady* should reign supreme; she would not be made in the patriarchal mold; she would not be secondary to the child. H.D., therefore, says, “she bore none of her usual attributes; / [and] the child was not with her” (97). The “T-cross [now] becomes caduceus” (98). Consequently, she now identifies herself with Hermes Trimegistus, the mystical Gnostic scribe, who along with Saint Michael, will “spear [...] / the darkness of ignorance” in order to “cast the Old dragon” (98), that is, the patriarchal Christian religious tradition and myth, “into the abyss” (98).

Leveling the hierarchy, H.D. declares that *the Lady of her vision* isn't “hieratic” (103). She is neither “very tall” nor “frozen” (103), as the Christian conception of Virgin Mary. H.D.'s *Lady* carries “a book” (103) with “blank pages / of unwritten volume of the new” (103). With H.D.'s lifelong fascination with the palimpsest, I believe, these blank pages do retain something of the old since *the Lady* “carries over the cult / of the *Bona Dea*” (103). Contrary to the pictures drawn by the painters, she is not trapped “in a cave like a Sibyl” or in stained glass windows of the churches. Rather she is fresh like a newly emerged “butterfly / out of the cocoon” (103). Making *the Lady* the sole focus of her narrative, H.D. says that she is both mother and bride to us all. In doing so, she restores to *the Lady* her sexuality that had been wrested out of Her by our religious tradition. And again following the example of the palimpsest she asserts that *the Lady's* story will reveal our story which is “the same –different –the same attributes, / different yet the same as before” (105). It is not in-articulation that produces these lines but H.D.'s belief that in the new story the traces of the old remain, which are yet significantly new stories, perhaps, told with a new perspective.

Once H.D. has found the language to articulate her representation of *the Lady*, she can finally present her in the human form. Her alchemical powers have been brought into fruition in “The Flowering of the Rod,” but only after undergoing identification with the abject and low life. This transformation “from bronze and iron, / into the Golden Age” (124) is “No poetic fantasy / but a biological reality, / a fact” (125). To prove her point she once again reminds us whence she came from by likening herself with the low-life: “I am an entity/ like bird, insect, plant / or sea-plant cell” (125). She seems to be saying that even if you pretend “not [to] know me, / deny me, do not recognize me, / shun [my abject form]” (125), yet I will bounce back “for this reality / is infectious –ecstasy” (125). With the ecstasy of renewal in the air, she proceeds to retell

the story of the two Marys, her model for *the Lady of her vision*.

Ever an iconoclast, H.D. once again reverses the chronological order of the Biblical story. In her inversed narrative, Mary Magdalen's anointing of Jesus' feet is set before the nativity scene in Bethlehem. The two episodes are significant in that H.D. by conflating the two Marys as one subsumes her larger purpose of restoring the marginalized mother her due position in the patriarchal Christian culture.

The enactment of Mary's encounter with Kasper in "a little booth of a house" (130) is a fictional account meant to redeem Mary Magdalen of her notoriety as both the woman possessed by the devil and as well as her image of being a whore. The devils supposed to have possessed Mary Magdalen are but the powers that "Kaspar might call / the [...] daemons" (145). In keeping with the portrayal of the visionary *Lady*, Mary Magdalen secures the alabaster box of "myrrah" (159) by presenting him with the mystical vision. Even though Kaspar, as a representative of patriarchy, feels that "no secret was safe with a woman" (133), he, nevertheless, ultimately, when the truth is revealed to him, feels compelled to hand her the jar.

H.D., interestingly, seems to try and correct Mary Magdalen's notoriety assigned to her because of her character's conflation with the other Marys in the Bible. H.D. remarks about it when she says, "O, there are Marys a-plenty" (135). Incidentally, nowhere in the Bible is Mary Magdalen by name referred to as the prostitute. Susan Haskins in *Mary Magdalen: Myth and Metaphor* writes, "Mary Magdalen was, from the earliest centuries of Christianity, closely linked to and ultimately conflated with two other New Testament figures—a woman described by Luke as a 'sinner,' and Mary of Bethany, who appears in Luke's gospel and in John's account of the Passion" (16). Haskins continues by saying that "Confusion about the identity of these women dates from at least the third century, but it was not until the end of the sixth century that Pope Gregory the Great (c. 540-604) was to settle the question by declaring that Mary Magdalen, Mary of Bethany and the sinner in Luke were one and the same" (16). Consequently, H.D.'s assertion that "through my will and my power / Mary shall be myrrh" though "I am Mara, bitter" (135) is a reflection of the tremendous strength that H.D. must invoke to overturn the patriarchal image of this woman. Purposefully, therefore, H.D. links Mary to the heathen goddess of fertility by asserting that she is "myrrh-tree of the gentiles, / the heathen" (135). She also recalls the story of how she was transformed to "a myrrah-tree" even though "she had born a son in unhallowed

fashion" (135). That way H.D. doesn't deny Mary her sexuality by making her the other extreme of the whore. On the other hand, if we imagine that the two Marys (Virgin and Magdalen) are conflated here, then it also means that the birth given by the Virgin Mary was an unhallowed one since she wasn't married when she conceived the baby. Because the Bible doesn't recount Mary Magdalen having a baby, therefore, by referring to the birth, H.D. is but conflating the two. Hence, Mary can say, "I am Mary, though melted away" by the Church, both in terms of being denied her sexuality and also in terms of being made into a whore. But that does not mean that she cannot resurrect herself: "I shall be a tower" (138), an institution that will rise above the Church.

Belonging to the margins of the society, both Mary Magdalen, the whore, and Kaspar, the heathen, has some commonality that bind the two. Hence, Kaspar is finally granted the vision while Simon experiences discomfort on seeing Mary. Kaspar is shown the mystical vision of "Paradise / before Eve [...]" (155). He understands everything even though the words do not resemble anything he had heard. The translated message reveals to him the story of "Woman" that had been erased from human memory: "*Lilith born before Eve / and one born before Lilith, / and Eve; we three are forgiven, / we are three of the seven / daemons cast out of her*" (157). As daemons they are the heathen, Kaspar's goddesses. He can name the seven "without fear of eternal damnation, / Isis, Astarte, Cyprus [...] Venus" (145); the other three are but "Lilith, Eve and the one born before Eve" whom Kaspar might rename as "Ge-meter, De-meter, earth-mother" (145). In that case the casting of the seven "devils *daemons*" (145) have severe implications. H.D., once again, in her enigmatic style has subverted the miracle within Jesus' act of casting demons out of Mary Magdalen. Instead this act becomes a pivot around which the whole notion of women's subjugation revolves.

Kaspar's final tribute to *the Lady* is when he takes the jar as gift to the Virgin Mary in Bethlehem. It is the reenactment of the nativity scene but again told from a woman's perspective since the child is conspicuous by its absence. Instead Mary holds the center stage. It is as if the three wise men are there to worship the coming of *the Lady*. We assume that the Lady is Virgin Mary because of the three magi, Balthasar, Melchior and Kaspar, who have come to worship Jesus at his birth. H.D., however, has already conflated the Virgin Mary with Mary Magdalen in the final scene. This becomes even more obvious when Kaspar remarks that the "beautiful fragrance" (172) came not from the unbroken jar but "came from the bundle of myrrh / she held in her arms"

(172) that “we know is, / the myrrh or the *spikenard*, *very costly*, was Kaspar’s” (159) given to Mary Magdalen after their encounter in the “little booth of a house” in the “market-place” (130). This also explains why Kaspar did not take the “two jars” (168) with him. Though it was said, “one jar was better than the other” (168); now without Azar, the great-grandfather, “no one can tell which is which” (168). In fact there is no need to distinguish between the two because ultimately both end up with Mary, who contains in her all the manifestations of the mother goddesses, be it Isis, Astarte, Venus, Lilith or Eve. Once that is realized H.D.’s task is over.

Aliki Barnstone, in the introduction to H.D.’s *Trilogy*, says, “the Virgin Mary faces the past, becoming Isis, Astarte, Aphrodite, Venus, and she faces the future, immortalized as *the Lady* of H.D.’s vision” (xiv). That is, the Virgin Mary acts as a bridge that connects the past with the future, dream with vision. The position of the Virgin is in between the forgotten Goddesses and the Christian tradition where the goddess has always been relegated to the background. She is denied her sexuality in the Christian tradition. H.D., breaking from the monolithic patriarchal tradition, revives the goddess of the past; in reviving Isis, Astarte, Aphrodite, Venus, and associating Mary with these goddesses, H.D. restores Virgin Mary her sexuality. Mary, as the goddess coming in between the revelation and the pre Christian religion, not only connects the two like a bridge but through the retelling of her story she also reveals to H.D. the *Lady of her vision*.

Modern society sees myth somewhere between the real and the imaginary. At points, myth can be juxtaposed to reality. Other times, it is always real and universal. In the ideological line of the second perception, myth cannot be isolated from reality since truth remains underneath narratives. In *Modern Reconstruction of Myth*,

The romantic inventors of “myth,” theorists and poets alike, consciously construct it as a privileged site in the modern agon between belief and disbelief. And the history of the new concept remains during the nineteenth century largely the record of an intensifying struggle between what Schlegel called “enthusiasm” and “irony.” On one hand, the notion of “myth” as vehicle of access to transcendence becomes increasingly reified in middle-class culture, particularly in literary circles. On the other, this success generates the first major counterattacks, the critiques that culminate in Marx and Nietzsche. (49)

Frederick Nietzsche takes myth in a constructive dimension, whereas Marx takes this for a mode of false consciousness. With changing paradigms of men's understanding of the art, myths undergo process of transformation. In that sense, mother in myth stands for the real and ideal, and caring and regenerating.

As a representative epic poem of the modernist period, H.D.'s *Trilogy* easily invites comparison with Eliot's *The Waste Land*. Both use allusions abundantly, both deal with the war, both delineate the dilapidation of morality in the modern age, and both portray women in the poems. But the two poets differ in their treatment of women characters. Ellman in "Eliot's Abjection," quoting the poet, states, "Eliot himself declares that all the women in *The Waste Land* are one woman, and that is because they represent the very principle of urgency" (185). She further adds, "For Eliot, [...] the misogyny is so ferocious against itself. For the text is fascinated by the femininity that it reviles, bewitched by this odorous and shoreless flesh. 'Women' as the text conceives her, is the very spirit of its own construction, the phantom of its own in-betweenness" (185). Analogous to Eliot, H.D.'s depictions of the women in *Trilogy* are also one woman but there is no misogyny involved. Instead she venerates women and feels that the resurgence of the feminine spirit will bring about a resurrection of the decadent European culture.

H. D.'s woman is not the phantom though she grows out of the in-between state. She is, despite all the barriers and obstacles, dynamic and inspiring. Where Eliot projects the rotten state of the Western culture on the women's body, H. D. instead subverts this conventional image to create a new myth where women are revered and desired as the source of artistic inspiration. Eliot uses the abject to demonstrate the decayed state of European culture while H. D. uses it to disrupt the normative cultural delineation of women as mere objects either to be glorified or abhorred. H. D.'s regenerative vision stems from the feminine creative source, the mother goddess. Like Eliot and other modernists she uses mythological allusions in her attempt to regenerate the decadent European culture and life, but her approach differs from theirs. Her effort is to restore the feminine voice –through the representation of the mother goddess –a space in the male dominant European tradition.

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The Doctrine of Dependent Origination in Buddhist Philosophy and its Practicality

*Yog Raj Paudel**

ABSTRACT

Buddhist philosophy explains the nature of phenomenal existence and asserts that most of the human beings suffer in life both physically and mentally due to their failures on understanding interdependency of worldly phenomena and their connection to human body and mind. This study has endeavoured to explain the way most of the human beings fail to perceive co-dependent condition of phenomena and they go on suffering as a consequence. The data is based on secondary resources. Inferences are based on various understandings of what The Buddha taught of The Dependent Origination and cause of human suffering. The discussion proceeds with Buddha's view on the doctrine, some responses on it and the researcher's own logical inferences. The findings tell that human suffering begins when a person fails to perceive the ever-changing nature of material things and relation between external things and its effects in our body, perception, understanding, knowledge, attitudes etc. The failure deviates from reality and a person misunderstands the relation of origination and cessation of things and events. As a result, he/she continues craving, clinging or making attachment to the false reality of 'permanency of things, immortality of Self, supernatural power and so on. And the solution of this suffering is to know the reality of nature: the ways the phenomena in the universe and events in human life originate, exist and cease. To explain it further the article takes few representative findings of researches on how things we eat, wear and sit around and beyond influence and affect our body and thought.

Keywords: *Cessation, dependent origination, dharma, doctrine, enlightenment, phenomena, the wheel.*

INTRODUCTION

As we all know Buddhist philosophy (Buddha Dharma also) developed after Siddhartha Gautama, a prince of Shakya dynasty of Kapilvastu, Nepal, got Enlightened and

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became The Buddha around 2600 years ago. The Buddha etymologically means the person who knows all. Whether the Buddha knew about all things of the universe or not, he is believed to have known about the cause of human suffering and the ways the phenomena and events in the universe originate and cease. He taught his disciples about the Four Noble Truths, the Dependent Origination of the things and events and The Eight-fold Paths. He also explained how knowingness to worldly phenomena affects human psychological and physiological responses and experiences from them. The Buddha has been seen as one of the most profound scientists/philosophers of humanity rather than a spiritual figure (I claim him so, for I do not accept him as a god or a spiritual figure) particularly through the Dependent Origination doctrine which teaches us that no phenomenon, no individual form of life in the universe can exist independently of others (Smith 36). This is what this article is going to talk about and just glimpse its practical importance. The doctrine remains in the central issue of Buddhist philosophy because Sariputta, one of the main disciples of the Buddha sees it parallel to Dharma. In reference to this Nanamoli and Bodhi (1995) point out that one who sees dependent arising or origination sees the Dharma, and one who sees the Dharma sees dependent arising. And this is very important to have basic knowledge of it because it assists individuals to make life relatively peaceful and practical. Dharma equals law of nature in Buddhist philosophy. And Analayo (2020) pinpoints that “A particularly helpful discourse for appreciating the significance of dependent arising is its emphasis on “dependent arising” of phenomena (Analayo, 2020, p. 1). This paper tries to explain further what dependent arising is really is, what place it has got in Buddhist philosophy, what Dharma in Buddhism means, and why the doctrine of dependent origination does have much value to understand connection of worldly phenomena to human body and mind. In this context, this study mainly has two objectives. First, it endeavours to explain what Dependent Origination doctrine in Buddhist philosophy actually means about the existence of phenomena. Second, it intends to produce logical inferences about the validity of dependent origination in the Wheel of Life in Buddhist philosophy and has presented some research references to prove how external phenomena and knowledge about dependent origination principle do have strong practicality of directly affecting on human body and mind.

DATA AND METHODS

This study is an analysis of interrelationship and co-dependency of phenomena and its direct effects on human body and mind in the light of Dependent Origination doctrine of Buddhist philosophy. The analysis is based upon secondary data. Therefore, it has included data collected from library visits, extracted from published textbooks and other resources. Conclusion is drawn through deduction and induction logical inferences on various representative responses on the doctrine so far and connecting practical relevancy of the doctrine through some research findings about direct relation of material phenomena to human body and thought.

Findings and Discussion

As the title infers this paper is going to talk briefly about the principle of dependent origination or *pratityasamutpada*. After briefly talking about what The Buddha taught his disciples about Dharma, the paper presents the discussion and analysis in three parts: first it defines what Dependent Origination in Buddhism means; in the second part, it briefly interprets the ways The Buddha used this principle to explain arising and cessation of human suffering and how dependent origination doctrine is applied to see causal relation of foods and body condition. Then it sums up its findings in the third part.

What the Buddha thought of Dharma?

When the Buddha got Enlightened, general practice of the society in India was based on strong faith on God and other sacred forms of supernatural power. Many ritual functions and worships to such powers were based on superstitious beliefs (Hunter, 2012). Sacrifice of innocent animals to appease either gods or evil forces was common practice. Faith on life after death and other visions like of the Heaven was prevalent and deeply rooted in people. But the Buddha ignored such aspects of faith. The Buddha's teaching contrasted to the practice of the time because he did not try to define things, events and experience by separating 'the universe from the human consciousness, and the consciousness from the universe' (DeGraff, 1996, p. 21). Similarly, he didn't talk by assuming and anticipating any astrological form or super-consciousness like Brahma, which were, as the people of the time thought, responsible for directly determining human and animal fate, thoughts, causes and consequences of events as well as human experiences as most of the Dharmas of the time believed on. But to the Buddha, the Dharma is different.

Dharma does have no connection to any supernatural power beyond natural phenomena, not entirely different entity beyond nature. Bodhi (2012) in translation of the Anguttara Nikaya Suttas talks of what Buddha said of the Dharma, non-Dharma and understanding of nature. The Buddha teaches human beings that any individual who makes wrong effort on performing or accomplishing his wishes and needs is non-Dharma; right effort is the dharma. The numerous bad unwholesome qualities that originate with wrong efforts are harmful because they generate adverse conditions. The numerous unwholesome qualities from the development of right efforts become right condition and they are ultimately are beneficial. Therefore, The Buddha explored the right view of understanding the world from which one feels the ways one does. Therefore, dharma of human being, according to the Buddha is the right views a person makes in association between the consciousness and the universe. Furthermore, he teaches how all phenomena are associated to each other and exists in inter-relationship. In other words, The Buddha presented the view of co-dependence of parts and whole and its right understanding. This is Dharma or right view of the law of nature.

I

The Dependent Origination:

In general, the basic principle of dependent origination in Buddhism concerns the fundamental structure of nature, to understand the origination and cessation of elements and conditions of their interrelatedness. In particular, The Buddha often used dependent origination principle to explain co-dependency of phenomena and mental process in responding to the things and events in order to make his disciples understand the cause and karma (effect) relationship of worldly experiences and suffering (dukkha). To describe Dukkha The Buddha did not talk much of it philosophically rather he presented the concept to explain a causal relationship between consequences and actions or event in worldly experiences of people in everyday life and natural phenomena. The doctrine is also called 'Conditioned Arising' (Pali: *paticca-samuppada*) which has continued to attract attention in Buddhist studies for several good reasons, most importantly because it occupies a central place in the Buddhist doctrinal structure though it presents some formidable problems of interpretation (Bucknell, 1999). The Oxford Dictionary of World Religions states: "A key concept in Buddhism...states that all physical and mental manifestations which constitute individual appearances are interdependent and

they condition or affect one another, in a constant process of arising and ceasing.” This definition also indicates that dependent origination is condition of interdependent in existence of living and non-living beings.

Gethin (1998) refers to the Buddhist Texts -The Tripitaka-and says, “this existing, that exists; this arising, that arises; this not existing, that does not exist; this ceasing, that ceases’ (MajjhimaNikaya iii. 63; SamyuttaNikaya v. 387). This is very succinct formula of origination, existence and extinction of things in which the secret of the universe lies in the nature of causality—the way one thing leads to another. Interrelationship between and among the objects and conditions of their existence is naturally a continuous process - the process of changeability. Williams (2002) states: “In the *MahaanhasankhayaSutta* the Buddha stresses that things originate in dependence upon causal conditioning, and this emphasis on causality describes the central feature of Buddhist ontology” (Williams, 2002, p. 64). All elements of Samsara exist in some sense or another relative to their causes. About the dependent origination the Buddha in *MajjhimaNikaya* says that elements in nature exists in co-dependency. It is said, “When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; With the cessation of this, that ceases (Bhikkhu, 2000, p.517). It clearly states that relation between cause and effect is inseparable and consequence of the cause is inevitable.

Let us take two examples. The Buddha often used to explain the nature of dependent origination and make his disciples understand the doctrine better. He talked of the existence of an oil lamp and burning wick with flame. The Buddha referred that the flame in an oil lamp illuminate, it is of course dependent upon the oil and the wick. When the oil and the wick are present, the flame in an oil lamp burns. If either of these is absent, the flame will cease to burn (The Buddha didn’t say anything about the oxygen, perhaps he did not know about the need of it to burn fire). The Buddha also talked about the existence of a sapling for its origination, existence and extinction. Dependent upon the seed, earth, water, air and sunlight, and sky (space) the sprout arises and grows. It is not dependent upon one element but many. Absence of any element in the condition causes the cessation of the plant. This is the interdependent of origination, existence and cessation of things. Similar condition is inhuman experience in action and responses to phenomena around and beyond us.

Dependent origination and human experience:

Our experiences in everyday life- our thoughts, speech and actions, according the Buddha, are directly related to a causal relationship of worldly phenomena. This is the principle of causality - the law of cause and effect, of action and consequence – The principle of Dependent Origination or Pratityasamutpada. Etymologically pratitya means ‘having dependent’ and samutpada means ‘arising or originating’ (Hopkin, 1973). Something arising on the condition of a preceding cause is what it literally means. Dependent origination is considered as foundation principle of Buddhist logic. The fourteenth Lama (1990) says the fundamental precept of Buddhism is the law of dependent origination. It teaches that cause and effect co-arise, and one cause may not enough to bring an effect and a cause must simultaneously become an effect and there can be connection of other cause and effect relation. Hanh (1999) says this is the basic state for the idea that there is no first and only cause, something that does not itself need a condition. He further explains in verse form:

‘this is, because that is,
this is not, because that is not,
this ceases to be, because that ceases to be’ (Hanh, 1999, p. 122).

Any effect from this principle can be the consequence of multiple causes and condition, even if some or none of them are apparent to our observation. In this reference, Gethin (1998) says “...the Theravada tradition records...as a fundamental axiom the principle that a single cause does not give rise to either a single result or several results; nor do several causes give rise to just one result; but rather several causes give rise to several results” (Gethin, 1998, p.141). The Dalai Lama states: “...the meaning of pratityasamutpada is that which arises in dependence upon conditions, in reliance upon conditions, through the force of conditions. On a subtle level, it is explained as the main reason why phenomena are empty of inherent existence. When we get into the depth of the law of existence in nature then we can realize that phenomena in the world have no permanency of existence but in the flux of changeability, in constant origination in one form and cessation, and again origination in another form.

The basic doctrine of Four Noble Truths of The Buddha, particularly the second one is also founded on this principle, which says occurrence of something has cause/s. In this sense the principle of dependent origination views the universe in the flux of action and reactions, formations and transformations of worldly phenomena and our experiences with them. In simple words, any effect or consequence at present did have

its cause in the past and the present karma naturally is/becomes the cause of karma in future.

Dependent origination thus postulated a co-evolutionary interrelated world, based on co-dependency, indynamic cause and effect conditions, rather than fixed order “of existence as assumed by most thinkers and philosophers of the time” (Hunter, 2012, p. 8). The cycling is ever running, and all happenings, either in forms of human individual or social events or in the appearance of material objects, do originate as continuous phenomena from previous conditioning. “There is a perpetual flow of natural forces incessantly interacting and changing. There is not emptiness as meaning relies upon relatedness which is the root of all meaning” (Bowlby, 1980, p. 249). This means, things are related to each other and meanings we perceive or give to the events have direct causal connection, even if they seem to be, in our observations, indirectly connected or unconnected.

To be precise, all things, mental and physical, arise and exist due to the presence of certain conditions, and cease once their conditions get removed. The doctrine thus compliments the teaching that no permanent, independent Self can be found. Since ‘event A’ let’s say, is the causal conditioning of ‘B’ and ‘B’ for ‘C’ and in the same way ‘event Z’ becomes the causal conditioning of ‘A’. The process of action and reaction moves on the rounding, like of cycle, but not on a sequential linear process (Hunter, 2012, p. 9). Therefore, *Pratityasamutpada* or dependent origination in the Buddhist belief is the cycle of causality. And the cycle is on the conditions of co-dependence. The notion of chance depends upon preconditions. But nothing is out of the chain of relation in the phenomena. Nothing can exist apart from the causes and conditions inter connectivity of things creates conditions. But those causes and conditions are also dependent on other causes and conditions aroused by another interrelated things. This not only about phenomena but also with human psychology and suffering with external things. In this reference Bodhi (2000) says:

Dependent origination offers a new perspective which rises above the extremes. The teaching shows individual existence to be constituted by a current of conditioned phenomena which is devoid of a metaphysical self, yet which continues from life to life as long as the causes that sustain it remain efficacious” (Bodhi, 2000, p.522).

This clearly states that nothing in the world exists without existence of others,

everything depends upon pre-determinants that are not sequential or required to arise in any particular order. Nothing in the universe can exist in isolation because the existence of things is in the chain of interdependent and each depends upon numerous determinants which are that are ed. Even human mind and its connection to external things are closely associated. In this reference Nanamoli and Bodhi (1995) says “The bodily and mental factors are transitory phenomena, constantly arising and passing away, processes creating the appearance of selfhood through their causal continuity and interdependent functioning” (Nanamoli and Bodhi 1995, p. 28). Since things occur in flux from conditioning to conditioning, identifying the origin is not possible. The root cause of one is the consequence from others and therefore reality of the cause often leads us to delusion that deviates us from the true perception of the nature of the dependent origination. Let’s elaborate how The Buddha knew the principle of dependent origination on human psyche, how it is in cause and karma relatedness, and how it makes one deviate from the true nature of truth and becomes in the cycle of suffering.

II

Dependent Origination on the Cycle of Birth:

Traditionally, the principle of dependent origination is mostly explained to describe and interpret the conditional arising of rebirth in *Samsara*, and the resultant *dukkha* (Harvey, 1990, p. 50). In simple terms this doctrine teaches us that all material states we see and mental states we experience at present are resulted from other pre-existing states and now the present states generate further conditions and arise from them other dependents state along with the cessation of the former ones. The Nalanda Translation Committee states that Pratitya-samutpada is the technical name for the Buddha’s teaching on cause and effect, in which he demonstrated how all situations arise through the coming together of various factors. In the Hinayana, it refers in particular to the twelve nidanas, or links in the chain of samsaric becoming. Bhikkhu Buddhadasa’s book *Patīccasamuppāda: Practical Dependent Origination*, explains that the twelve nidanas or the cause and action components in the Buddhist wheel of life are related to the causal chain of human psyche in reaction to the worldly phenomena. The concept of Birth and Death components refer not to physical birth and death, but to the birth and death of our self-concept, the emergence of the ego.

The Buddha used the teaching of *patīccasamuppāda* or dependent origination

essentially and primarily to explain how suffering human beings (both mental and physical) arises, and how to free ourselves from suffering. The principle is based on the sequential flow of cause-and-effect relation, one after another without any disconnection. In the cycle of dependent origination there are twelve components: they are ignorance (Abidhaya), mental formation/ activities (Samskara), consciousness (Bighyana), name and form (Namarupa), the six senses (Sadayatana), contact (Esparsha), feeling (Vedana), craving (Tanaha), clinging/ attachment (Upadana), becoming/ action (Bhava), birth (Jati), and old age and death (Jaramaran) (See appendix I). Generally, these components are defined in sequential order, over a period of three life times: the past, the present and the future. Ignorance and mental formation belong to the past; consciousness, name and form, the six senses, contact, feeling, craving, clinging and becoming belong to this life and the last two components – oldness and death belong to the future. The first two components are considered responsible for the origination of the present life with its psycho-physical personality, and similarly the middle eight components which drive us to perform our actions at present in accordance of our personality, which in turn, become responsible to the karma / consequence we face in the future life. My focus here is not on the traditional ways of interpretation, by dividing them into the periods of three lifetimes which, in my understanding, is contrary to the Buddha's teaching, but on the cyclical interpretation in which the twelve components are responsible for our suffering in present life because their relation resembles to human thought processes. This kind of interpretation is forwarded by Buddhadasa (1992) in his book *Paticcasamuppada: Practical Dependent Origination*. He does not link them in the three life times: past, present and future but with a thinking and cognition system of human mind at present life. According to Buddhadasa dependent arising is a phenomenon that lasts an instant; it is impermanent. Therefore, Birth and Death must be explained as phenomena within the process of dependent arising in everyday life of ordinary people. Birth is the consequence of the loss of Right Mindfulness because the loss generates greed, anger etc and their vexation boosts up and gets reflected as ego. It is considered as 'birth'.

Hirakawa (1990), in his book *A History of Indian Buddhism: From Shakyamuni to Early Mahayana*, refers *The Abhidharmakosa* which, according to Hirakawa, has presented three implications of the dependent origination. They are instantaneous which means all 12 links are present in the same instant; they are in chain of interdependence

and causal relationship of dharmas or phenomenal events arising at different times, and one after in series in relationship of the twelve links arising and ceasing continuously but in moments and moments (Hirakawa, 1990, p. 178). Therefore, it is in the continuous process unless and until a person with his disinterested Karma and detachment to things leads Nirvana.

In the following paragraph the paper is going to discuss about the dependent origination through two ways. First it briefly explains how The Buddha observed the twelve links on the cognition process of human being, in continuous series of moments, can keep oneself in or free from the chain of Dukkha. Then it endeavours to show interdependence and causal relationship of dharmas or phenomenal events by illustrating some research findings about effects of food on physical and mental functions, similar to the causal relationship of the twelve links in the process of arising and ceasing.

II- A

The cycle of our thought process starts from ignorance (*Abidhya*). Ignorance of the truth refers to the illusion of things from their actuality, from reality. For example, a child who has first seen fire touches it being unknown that it is hot. It is a kind of delusion from nominal realities. There are so many things in the nature and our social as well as in belief systems and behaviour that keep us in limitation from perceiving the truth. Illusionary and false impressions get ingrained in our mind in such a way that a person remains in complex state of being unable to distinguish actual nature of things and its illusion. The process goes in many cases unknowingly and ignorance to the reality of things leads a person's thinking process into the second component- 'Mental formation' (*Sanskara*). Continuous actions and experiences of worldly phenomena through a certain framework of doing and perceiving phenomena and events develops our mind-set in such a condition that we have a tendency to see and get what we want so see and possess. To be aware of such desire of reception and perception is the third component- the consciousness (*Bighyana*). This conscious mentality now makes its focus on making relation between the body and objects through our five senses which actually activate our body. The relation between the body and external objects are established by our physical being including sight, tactile feeling smells etc. It is our ability to recognize objects and ideas, mental labelling and acts, and basic consciousness (Hunter, 2012, p. 14). In other words it is the stage of the connection between mind and matter- it is called

the Name and Form (*Namarupa*), the fourth link of dependent origination. As soon as the link between objects and body through the senses takes place, the senses transmit the characteristics of the things to the mind. The interlink between the five senses along with their coordination to the sixth sense is the six-sense spheres (*Shadayatana*), the fifth component. Information to the conscience through the senses performs judgement on the basis of contact with phenomena, and experience with them engraves in the mind as *sanskara* and provides a mental impression- the contact or *sparshas*, the sixth sphere. As a result, we receive meaning or attain perception accordance with our *sanskara*, and this is called feeling (*vedana*)- the seventh component. The feeling intensifies volitional impulses which concentrate on the need and expectation we have had and this leads to acceptance and rejection of the objects or events on the basis of our conditioning. When things of our likes are before us then our mind shows strong and constant wish and attempt to get them. This kind of mentality is craving (*Tenaha*), the eighth component. Consequently, we have got the habit and mentality of seeing things and events in a biased attitude with light of our own viewpoints of objects and people. Our actions are more related to our impulses rather than the actual reality (Wallin, 2007, p. 31). In course of time such experiences develop tendency to be mentally attached or detached to things accordance with the value systems we have been familiarized with and accustomed to. Sensuality, concept of me and mine, fear of death and other desires of attaining things of one's likes ultimately leads to attachment/ clinging (*Upadana*), the ninth component of the wheel of dependent origination. In this stage we have been in such conditions of life, both physically and mentally, which influences patterns of behavior, character and aspirations for certain sets of actions. We are almost fixed in our mind and action. Up to now a person may have possibility to change himself or herself if reflection upon the ways he or she is so far indoctrinated is properly done. He or she can realize the state of delusion and rebirth (means getting into the path of truth) with all kinds of new possibilities (Erikson, 1968). This stage is becoming (*Bhava*), the tenth component of the wheel. This becoming is the complete stage of ignorance, and it is very difficult for a person to have change in this level because everything he/ she has got so far has been indoctrinated from the very wrong path of ignorance. Wisdom has got obliterated due to already occupied set beliefs in the mind from ignorance. Consequently, the stray journey has come to such a place or distance of the of journey that he or she can't return but continue the journey- that is going ahead in the same path of ignorance which is

called the Birth or *Jati*- the eleventh component. Birth here refers to the 'birth of the moment' rather than a physical birth of a new life (Hunter, 2012, p. 16). The last one is the decay or death (Jaramaran), which does not refer the physical death but a person's complete failure of knowing the truth, or reality of things. It is the stage in which a person's ability to know the real is dead. As a result, a person is now in the cycle of suffering throughout his life time, unable to come out of attachment, from aspirations of false things until the physical death. It is due to ignorance we cherish, the illusions of the existence of permanence of things and of the soul which is according to Buddhism false attitude, and this is called delusion. It is the main reason of suffering in life. It is because of ignorance we crave for existence and for non-existence. Similarly, it is ignorance that makes us cling to pleasures of the senses, to pleasant experiences, to idea of an independent, permanent self. Bucknell (1999) quoting Pali, Sanskrit and Chinese texts about 'The doctrine of Conditioned Arising' shows the chain relation of the twelve *niddana* in the following ways:

- Conditioned by ignorance (*avijja-paccaya*) are activities (*sankhara*).
- Conditioned by activities is consciousness (*vinnana*).
- Conditioned by consciousness is name-and-form (*nama-rupa*).
- Conditioned by name-and-form is the six-fold sense-base (*saldyatana*).
- Conditioned by the six-fold sense-base is contact (*phassa*).
- Conditioned by contact is feeling (*yedana*).
- Conditioned by feeling is craving (*tanha*).
- Conditioned by craving is clinging (*upadana*).
- Conditioned by clinging is becoming (*bhava*).
- Conditioned by becoming is birth (*jati*).
- Conditioned by birth are aging-and-death (*jara-marana*), grief, lamentation, pain, sorrow, and despair.

Thus, is the arising of this entire mass of suffering (Bucknell, 1999, p. 311-312).

This cyclical interpretation does not distribute of the twelve components into three lifetimes; the past, present and future. Rather, it divides them into three groups, and these are defilements (*Klesha*), actions (*Karma*), and sufferings (*Duhkha*). Ignorance, craving and clinging belong to the group of defilements. Mental formation and becoming belong to the group of actions. The remaining seven- consciousness, name and form, the six senses, contact, feeling, birth, and old age and death belong to

the group of sufferings.

To summarize, our ignorance to the actual nature of things and our failure to perceive them as they are cause defilements. The defilement makes our mind impure. The mental impurities result in actions, and actions(now of the past, but not of the previous life) have resulted in the formulation of habit-energy at present and so will the present habits be the wishes of the future in form of rebirth- not of another life but of other moments of this life in future - which can be called rebirth. In other words, they result in consciousness, in name and form, in the six senses, in contact between the six senses and the objects of the six senses, in feeling which is born until our old age and death, and thus captivating us in the predicament of suffering and suffering.

II- B

As we have mentioned above, the dependent origination principle says that an effect/s events does have various interrelated conditions to cause it/them. Let's see how human body as an organ is biophysically and psychologically interlinked in functioning of the body system. Smeltzer et al. (2011) say that each human body has its own "mechanisms for adjusting internal conditions and they promote the normal body state of each organism and its survival. Those mechanisms are compensatory in nature and work to restore balance in the body" (Smeltzer et al., 2011, p. 79). From our ontological information and experience, each living being is a living system and each of us as an organism gets information internally (within body) and externally (from the environment). In winter we often face common cold, in summer we suffer from sweating and dehydration. The world environment is changed on the basis of the sun heat and position of other planets and stars. The rainfall in the spring and summer brings new energy and liveliness in the nature and so many creatures get plenty of food resources during these seasons. Consequently, most of the plants, animals and insects get energy for mating and transferring genes. This cycle of seasons is dependent on the solar system and the earth's revolving the sun and the whole solar system is dependent on the universe's functioning, much of which seem beyond our conversation and perception. Nevertheless, Buddhist philosophy takes it as process of material world or elements, not the function or performance accordance with the will, conscience and consciousness of any supernatural power.

Smeltzer et al. (2011) claim that our body needs "steady state (balance within between and among internal state of organisms by physiological and biochemical

process) “within the internal and environment, each exchanging information and matter” (Smeltzer et al., 2011, p. 79). When a change in the system of an organ or mechanisms of the body as a whole occurs, it creates a response in the system. The new perceived negative impact in the body environment (steady system) becomes a challenge, which in medical terms becomes a stress (it does not mean here psychological). When a person or the internal system of an organism cannot cope with or make adaptation/adjustment to the new challenge than problems in the body start increasing. The causes of challenge in adaptation for steady state of the body may related to many factors and their effects even up to cellular tissue and organ levels (Smeltzer et al., 2011, p.80). A stressor (internal or external agent causing stress in the body) can have effect on physiologic, emotional, cognitive or behaviour changes in an individual. According to Smeltzer et al. (2011), stressors exist in many forms and categories. They may be described as physical (cold, heat, chemical agents) Physiological (pain, fatigue) and psychological (fear of losing job/falling etc.) So, let's see few examples from our day-to-day experience, understanding and scientific research-based findings in order to understand how dependent origination doctrine of the Buddha have scientific grounds on explanation of origination and cessation of worldly phenomena. According to the Buddha failure to understanding the doctrine is cause of human suffering.

Smeltzer et al. (2011) further explains that when a stressor gets into cognition of a person, he/she consciously or unconsciously reacts to manage the situation. As a result, the person behaviour, speech, responses become somehow different from usual state. It brings changes or effects on various organs, nerves and cells as well as in thinking. Physiological and psychological signs and systems such as restlessness, fatigue, depression, loss of interest, hyperacidity, and difficulty in sleeping, inflammation, perspiration, headache, pain, fever, and change in appetite are some of the changed signs and symptoms. Five stress agents such as physical agents i.e., heat; chemical agents i.e., toxic elements, glucose, hydrochloric acid etc; infectious agents i.e., viruses, bacteria, fungi etc.; disordered immune responses i.e. only one kidney, disordered in adjustment and become either hypoactive or hyperactive; genetic disorders: genetic defects in keeping body in steady state and causing stressors in internal adaptation are responsible to bring changes in our body, mind and behaviour. In narrating the experiences of sea travellers of ancient and mediaeval periods from China, Greek and other nations, Huppert et al. (2017) point out what the experienced travellers and medicine practitioners reported of

how the sea travellers were affected by both external environment and the food they ate:

While the Greeks primarily focused on the external world as the source of triggers, the Chinese, in accordance with their medical theory, basically emphasized internal imbalances or deficits of vital substances in the body. The external world, however, was also influential as the source of pathogens that could upset the body's harmonious balance. The search for the causes of symptoms like dizziness, height intolerance, or motion sickness took place in ancient China within the prevailing view of the body. In the case of dizziness, the external pathogen was primarily the wind, which was generally associated with movement. It was assumed that the wind could penetrate a weakened body and induce symptoms and cause illness. This was then reflected in the body by disordered movements and sudden appearances. The wind was described as an especially aggressive force that gets everything moving (tumbling and falling) and can lead to chaotic conditions in the world and to illness in the human body. It is also instrumental in promoting the entry of other factors such as heat, moisture, and cold. Its connection with the liver, which was considered to play an important role in the storage of blood, could play havoc with the body. Blood is basically a material, and if there is a deficit of blood, the more mutable features of Qi cannot connect with it, thus leading to symptoms of an internal wind, which expresses itself in dizziness, tics, and twitches (Huppert et al. 2017, p. 54).

To survive, all living beings have to have food. The only source of food is the mother earth- that means whether we extract our food from plants or animal in any form is from nature because both primary and secondary sources of food are dependent on the complex system of nature. And every food is composed of various chemical substances. Yadav et al. (2015) writes:

Food is a complex mixture of chemical substances which fulfil nutritive roles such as protein, fat, carbohydrate, vitamins and minerals. In addition, food also contains other substances such as flavours, colours, food additives, artificial and natural contaminants and other products of plant and animal metabolism. Many of these substances have their own intrinsic toxicity (Yadav et al., 2015, p. 21).

The intrinsic toxicity plays vital role in making positive and negative effects on health. McCann and Ames (2005) on doing a research on food consumption patterns and its relation to brain functioning find that brain networks are associated with the control of feeding and that makes association in processing in cognition and emotion. Thompson and Wrangham (2008) research on 'Diet and reproductive function in wild female at Kibale National Park', Uganda shows a diet that is rich in omega-3 fatty acids showed support on cognitive processes in humans and animals. Diets with high saturated fat reduced molecular substrates that support cognitive processing and increasing the risk of neurological dysfunction in both humans and animals. Freeman et al. (2006) on their research article on 'Omega-3 fatty acids: evidence basis for treatment and future research in psychiatry: A consensus' report that food with omega-3 fatty acids can play active role in curing disorder in a person.

It is estimated that more than two million sailors died of scurvy from 15th to 17th centuries. During voyage of three months or so on everybody on the ship would be living on preserved foods. Huppert et al. (2017) pointed that in preserved food of the time for a long time did have less or no vitamins, so a variety of nutritional diseases would be likely: lack of vitamin B1 would cause beriberi; no vitamin B3 would cause pellagra; and vitamin C, of course, scurvy. When people knew that the scurvy is just the result of lack of vitamin C or lack of fresh fruit and vegetables during the long voyage in the sea, the travellers supplied the consumption of fresh vegetables or source of vitamin C during sea travelling, the death rate from the disease got significantly decreased (Huppert et al., 2017, p. 1-13). But that diagnosis eluded doctors and explorers for centuries. So, lack of scientific knowledge on something is itself a problem and when people know the facts about a problem it is solved.

Gibbons (2007) through his research in paleontological evidence suggests that there is a direct relationship between access to food and brain size. Human and animal survival ability and age depends mostly on the nutritional types in their food. Larger brains in humanoids are associated with the development of cooking skills, access to food, energy savings and upright walking and running.

Von Ruestenet al. (2013) in their eight year long research based on 'the European Prospective Investigation into Cancer and Nutrition (EPIC)-Potsdam study, with 23,531 participants, found 'higher intakes of whole-grain bread, raw vegetables, coffee and cakes and cookies were found to be significantly associated with a lower risk of

chronic diseases. Conversely, higher intakes of low-fat dairy, butter, red meat and sauce were associated with higher risks of chronic diseases' (Von Ruesten et al., 2013, p. 418).

Biswas (2006) from an experimental study finds that development of chronic stress on human people depends upon specific physical (DehaPrakriti) and mental (Manas Prakriti) constitution. Vata-pitta Prakriti (DehaPrakriti) Raja Prakriti (Manas Prakriti) are more susceptible to stress situation. Antioxidants such as *Shatavari* *asparagus racemosus*, and *GuduchiTinosporacordifolia* could be useful in the treatment of chronic stress. and practice of yoga has a significant antistress power (Biswas, 2006, p. 202). The plant *Jussiaearepens* belonging to *Onagraceae* family, is a well-known for having antidiabetic, anti-inflammatory, hepatoprotective, antibacterial agents. In Papua, New Guinea, the leaves and stems of the plant are used as contraceptive in preventing pregnancy (Biswas, 2006, p. 181). Can we imagine of any supernatural power behind such affect besides food? No.

Bandyopadhyay (1981) finds that head and chest circumference of preschool and school children from economically backward families was below Indian standard and clinical findings revealed the presence of vitamin A, B and D deficiency as well as anaemia among the children. *Salmonella Typhi*, a facultative intracellular bacterium is responsible for instigating Typhoid, causes significant mortality and morbidity in the developing world. Major reason behind it is more unhygienic condition of living and every day's food consumption patterns without proper management of cleanliness, which mostly facilitates the invasion of *Salmonella*.

The case with covid -19 is also unprecedented and horrible. Dong et al. (2020) show that covid -19 pandemics pose a threat to mental health with 16–18% of participants showing symptoms of anxiety and depression. Xiong et al. (2020) show that the Coronavirus disease 2019 (COVID-19) pandemic has led to unprecedented hazards to mental health globally. The effects on psychological outcomes of the general population and its associated risk factors are found relatively high rates. The symptoms of anxiety are found (6.33% to 50.9%), depression (14.6% to 48.3%), post-traumatic stress disorder (7% to 53.8%), psychological distress (34.43% to 38%), and stress (8.1% to 81.9%) are reported in the general population during the COVID-19 pandemic in China, Spain, Italy, Iran, the US, Turkey, Nepal, and Denmark (Xiong et al., 2020, p. 56-62).

All the above researches are relevant but only few representative ones to indicate

very close affinity between our body, mind and external world from which we all human beings get sources of making the body and mind either strong or weak. The better we know what things we need to consume and how we get physically and mentally affected by the intake, the better we can manage ourselves. The relation of worldly phenomena or interdependency of living beings and non-living ones is the main determinate of our body and mind.

CONCLUSION

According to Buddhist philosophy a person's perception continually ebbs and flows. The process depends on the type of emotions one feels. Its management in daily life is related to the strength of the person's intelligence, knowledge and understanding. It is his ability on management that makes a person either happy or sad, excited or hesitant about people, objects and events around them. The perception is both conscious and partly sub-conscious. It is the process of responses to the stressors from outside and results inside body. The process is also partially of the internal mechanisms as we have been suggested by some of the scientific research findings above.

Buddhist philosophy accepts that desire inculcate in our mind because our body and mind itself is composed of five great phenomena/ PanchhaMahatwatwa (earth, sky, fire, air, water). Seeking shelter and food, clothing and medical care, love and sex, career and comfort, etc. are not against the law of nature. The Dependent Origination is mainly concerned to define and explain the nature phenomenal interdependent, origination and cessation of events and nature of our psychology or the way it perceives the phenomena, with continual conscious process. When a person in this process fails to perceive the ever-changing nature of material things due to illusions and deviates from the reality then he or she misunderstands the relation of origination and cessation of things and events on the one hand, and shows craving, clinging or attachment to the false reality of cause-and-effect relationship, 'permanent Self' and 'supernatural power' on the other. This kind of delusion of reality is the only cause of all suffering. And what is the solution of this suffering is to know the reality of nature. And the right way to move ahead on the path of truth or be safe from suffering is to understand 'The Four Noble Truths' and practise of the 'Eightfold Path' the Buddha has given mankind. The main reason of explaining the nature of the ways the phenomena exist; and events, either in nature or in human society take place, is to help human beings understand the true

nature of happening and make them understand how they can lessen themselves from the suffering. I would like to end this article with what the Buddha precisely said in the SammaditthiSutta of *MajjhimaNikaya* about cause of human suffering and the only way to be free from it:

And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being, and craving for non-being. This is called the origin of suffering.

And what is the cessation of suffering? It is the remainder-less fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving. This is called the cessation of suffering (Nanamoli and Bodhi, 1995, p. 135).

And a wise man who has understood the doctrine of Dependent Origination understands how to be ever happy as The Buddha, as mentioned in the Sangathavaga of Samyuttanikaya, said thus:

Truly, the wise do not pretend,

For they have understood the way of the world.

By final knowledge the wise are quenched:

They have crossed over attachment to the world (Nanamoli and Bodhi, 1995, p 112).

To sum up, Buddhist philosophy is mainly concerned to define and explain the nature of phenomenal existence and explains that most of the human beings suffer in life both physically and mentally due to their failures on understanding interdependency of worldly phenomena and their connection to human body and mind. When a person fails to perceive the phenomena on co-dependent condition, suffering starts because the illusionary perception deceives on understanding the true nature of things and events. The false perception makes him or her crave for or make attachment to the false reality of 'permanency of things. And the solution of this suffering is to know the reality of nature: the ways the phenomena in the universe and events in human life originate, exist temporarily and cease.

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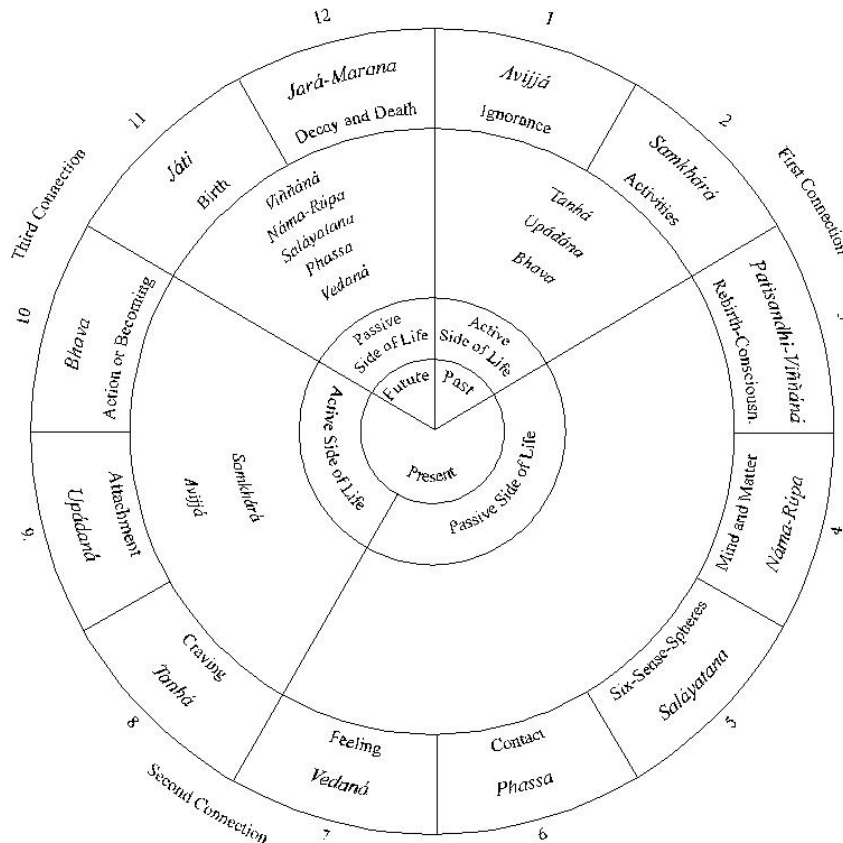
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APPENDIX-I

The Wheel of Life



Source: encyclopediaofbuddhism.org/wiki/Pratityasamutpada

खसानी भाषिका र त्यसमा मगर पाङ्को प्रभाव

लालमणि पोखरेल*

सार

खसानी नेपालको मध्यपश्चिमाञ्चल विकास क्षेत्रअन्तर्गतका भेरी र राप्ती अञ्चलका क्रमशः जाजरकोट, दैलेख, सुर्खेत, रोल्पा, रुकुम, सल्यान, दाङ, प्यूठान र त्यस आसपासका क्षेत्रमा बोलिने गर्दछ। पूर्वेली भाषिकाअन्तर्गत पर्ने यस उपभाषिकाका आफ्नै मौलिक पहिचान तथा विशेषता छन् जसका बारेमा नेपाली भाषाविद्हरूले अध्ययन गरेका छन्। नेपालमा प्रयुक्त नेपाली भाषाका सम्पूर्ण क्षेत्रीय भाषिकाहरूको अध्ययन गरिए पनि देशभित्र बोलिने विविध भाषाले नेपाली तथा यसका भाषिकालाई केकस्तो प्रभाव पारेका छन् भन्ने विषयमा खासै अध्ययन हुन सकेका छैनन्। प्रस्तुत अध्ययनमा खसानी भाषिका (मुख्य प्रयोग क्षेत्र रोल्पा, प्यूठान र दाङ) लाई उक्त क्षेत्रमा बोलिने मगर पाङले केकस्तो प्रभाव पारेको छ भनी अध्ययन गर्ने प्रयत्न गरिएको छ। क्षेत्रीय अध्ययन पद्धति अवलम्बन गरी गरिएको प्रस्तुत अध्ययन कार्यमा मुख्यतः रोल्पा, दाङ र प्यूठान जिल्लाका विभिन्न स्थानहरू छनौट गरी उक्त स्थलमा बोलिने नेपाली सामाजिक भाषिकाको मौलिक स्वरूप पहिचान गर्ने र तत्तत् क्षेत्रमा बसोबास गर्ने मानिसहरूको भाषामा मगर पाङले के कस्तो प्रभाव पारेको छ भनी हेर्ने प्रयत्न गरिएको छ। प्रस्तुत अध्ययन कार्यबाट खसानी भाषिकामा मगर पाङले पारेको प्रभावका सम्बन्धमा जानकारी राख्न चाहने विद्वत्त्वर्ग लाभान्वित हुनेछन् भन्ने उद्देश्य राखिएको छ।

मुख्य शब्दावली: मानक, जनजिब्रो, मगर पाङ, खसानी, क्षेत्रीय र सामाजिक भाषिका।

विषय प्रवेश

नेपाली भाषाका भाषिकाका सम्बन्धमा बालकृष्ण पोखरेलद्वारा गरिएका प्रयासहरूलाई हालसम्मकै उपलब्धिपूर्ण कार्य मानिएको छ। उनले नेपाली भाषिकालाई मोटामोटी रूपमा पाँच वर्ग (पूर्वेली, माझाली, ओरपश्चिमा, मझपच्छिमा एवं परपच्छिमा (पोखरेल, २०५०: ४५) मा विभाजन गरेका छन्। उनले यी पाँच वर्गमध्ये पूर्वेली भाषिकालाई अत्यन्तै समृद्ध भाषिका मात्र नभएर ठूलो भूगोलमा फैलिएको भाषिकाका रूपमा प्रस्तुत गरेका छन्। उनको यस वर्गीकरणअनुसार पूर्वेली वर्गमा वर्गीकृत भाषिकाहरू पश्चिम दैलेखदेखि लिएर पूर्वमा भुटान, आसाम, बर्मासम्म बोलिने गर्दछ। प्रस्तुत पूर्वेली वर्गलाई उनले खसानी, पर्वती र गोर्खाली गरी तीन उपवर्गमा विभाजन गरेका छन्। तीमध्ये खसानी उपवर्गको भाषिका राप्ती अञ्चलका रुकुम, रोल्पा, सल्यान, दाङ अनि भेरी अञ्चलका जाजरकोट, दैलेख र सुर्खेत जिल्लामा बोलिने गर्दछ।

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प्रस्तुत अनुसन्धानमा बालकृष्ण पोखरेलले निर्धारण गरेको खसानी उपभेदको भाषिकाका सम्बन्धमा अध्ययन गर्ने प्रयत्न भएको छ । यसमा मुख्यतः राप्ती अञ्चलका रोल्पा, प्यूठान र दाङ जिल्लाका निर्धारित क्षेत्रहरूका भाषिकाको अध्ययन गरिएको छ । त्यस्तै यस अध्ययन कार्यमा निर्धारित क्षेत्रमा बसोबास गर्ने विविध जातजातिले प्रयोग गर्ने नेपाली सामाजिक भाषिकाको अध्ययन गरिएको छ । मुलतः रोल्पा जिल्लाका लिवाङ, घोडागाँउ, मैरी, सुलिचौर, खुङ्ग्री, प्यूठान जिल्लाका क्रमशः धनबाङ, भिङ्ग्री, सारी, बेलबास, तापा, सोत्रे, गोठीबाङ, खैरा र दाङका भालुबाङ, लमही, घोराही, बिजौरी आदि क्षेत्रको चयन गरी गरिएको यस अध्ययन कार्यमा प्रस्तुत इलाकाको सामाजिक भाषिका तथा त्यसमा मगर पाङको प्रभावलाई हेरिएको छ ।

उल्लिखित इलाकामा पठित बाहुन, क्षेत्री, मगर तथा अन्य अपठित जातजातिका ग्रामीण वक्ताहरू कस्तो रूपमा बोल्दछन् सो को भलक अनुच्छेद तथा संवादका रूपमा क्रमशः तल प्रस्तुत गरिएको छ ।

स्रोत सामग्रीहरू

क) एक ग्रामीण महिला कसैसँग आफ्नो दुखेसो पोख्दै

के गर्ने टो यस्को बा घर छैनन् । परार साल डसै मानिकिन गाका होन, ऐलेसम्म चिठी नि पठाक्छैनन् का छन् भन्ने ठा पनि छैन बो । यो भन्डा पैला बुनि पाँच सालको बल्ल आइठे । का जान्च के गर्च मटा केई पुनि बुझँ । तीन भाना केराटी छ यिन्ले के गरी पराने हो । टूल्छोरी आट्टी पड्डापड्डै पुइल गैगो । सान्छोरी पाँचटी परच । छोरा बुनि अइले बल्ल दुइटी गाक्छ । अलि अलि आँखा देखाइडिन पा अल्लि सैलो हुन्टो क्यो । हुनटा परेर नि जागिर पाइन्नन् बो । आखिर लाहुर नगै हुन्नन् । असौ गेहू पनि राम्रो छैनन् । मकै पनि त्यटि राम्रो फलिन । खेटसेट छैन बो । बेसा खाइकिन हैरान भाक्छ । अइलेसम्म टा खोतोसोतो बोकिकिन, ज्यालामजडुरी गरिकन चलेक्छ । यिनुको वरापरि, किटाब-सिटाब किन्ने पैसा अर्काको न ज्यालामजडुरी गरिकिन चलाक्छु । बिडा हुडारि यिनले नि काम गर्न जान्च । यि हाम्ले घरमा भैंसी पालेक्छैनम् बो । दुइता गाई छ । छ सातता कति कुखरा पनि पालेक्छम् । यसको बा भटाजू जा गव हुई हरान्च । भटाजुले पैसा नि पठान् । अर्की राखेक्होला र । हे बुनि जार खाइर लरेर हैरान पाटी । एक मन ता दुक्क नि भाक्छ । फिरि कैले काइटा निक्कै पिर पर्च । केराटी के गरी पराने हो । सड्डै बेसा खान पर्च । के गर्ने भगवान्ले चाडान जे लेख्डेक्छन् त्यो नभोगिर का हुन्टो र ।

स्रोतः क्षेत्रीय अध्ययन, धौलाबाङ, रोल्पा ।

ख) एउटी गोठाल्नी युवती रिसाएर कुनै युवकलाई गाली गर्दै आफ्नी सँगीसँग

ओ को होने केता हो । तिम्ले चिनेक्छौ साइली । निकै चरेको रैच । ओ होनेले हिजो नि जिस्कान्ठो आज नि जिस्काइराक्छ । सल्ले हो कि हाम्जा कटाको हो रे । वनवनै पछि लाइकिन हैरान पारेक्छ । मलाई के के भनिकिन फकाइराक्छ । जाथालाई चप्पल ठुटिकिन हिर्कान्चु अनि स्वाड भेत्ला । भुलि आवस्टो मुजीलै लौरैलौराले बजाइडिन्छु अनि ठापाला ।

स्रोतः क्षेत्रीय अध्ययन, दहवन, प्यूठान ।

ग) साली - भेनाको संवाद स्थानीय सामाजिक नेपाली भाषिका र मगर पाङका रूपमा

भेना: ओ कान्छी टिमी टा टुरुनी भइच्यौ । (आवए कान्छी नडता धामे ताइदुना ।) कटि हर्लक्क बढेकी (खसा हर्लक्क नबडिनु) आहा ! छाती पनि पुष्ट भएछ । (आहा ! छाती बै चान्या ताइदारैच) मान्छे पनि गोरी भइच्यौ । (रुबै पाल्प्या ताइदुना रैच) पहिला ट अलि काली काली भए जस्टो लाक्त् यो । (पहिला ता तचि मोल्या, मोल्या ताहउमन् दारड ।) अइले टा काखमै राखिकिन हजार चुप्पा गर्न मन लाक्ने भइच्यौ नि । (आको त घोन्त्तैनाइस्यू तबरबाला म्वाइँ जोन्याडमन् तइदुना रैच।)

साली: छि ! ओ भेना पनि के-के भनेर जिस्कान्च । (छ्या इका भेनाले नैतनैति पान्स्यू हसाइवा ।) अर्कालाई बेकारमा जिस्काइर के के गर्न खोज्दो रैच । (छुट्टैजन् बलैज नैतनैति पान्स्यू हसान्या रैच ।) मलाई यस्टो गरेको मन पर्देन हय भेना । (डाजन् ऐलेसिन्या हिडमालागिदि भेना ।) आलि ख्याल गर, चप्पल भेतौला । (तचि सोरगाल्त्या चप्पल डोइना ।)

भेना: आवुइ ! ओ साली टा कस्टो होला । (आवै (आवइ) इका सालिता कैता हाऊ ।) मैले टिम्लाई का जिस्काक् हो र । (डा नडजन् काड डाह साइडुका ।) मैले आफ्नै सालीलै नि राम्री छौ भन्न नपाने ? (डा सालीजन् चान्या नलिनू अइदाउडामा डोइडुका ?) धात्या भाटा इउटा कुरा, साँचो-साँचो बटाडा नि ओ साली टा के-के सोच्छो रैच । (ग्वार्सिन्याडन् तोलोछेन्, मच्छिऊ, मच्छेऊ पान्स्यू भै इका सालीता नैति-नैति इडवारैच) भो मटा टिमीसँग यट्रनि बोल्डिन्न । (ताइदा डाता नड सकाइ यत्तैव माछेडडिदि ।)

साली: छि: ओ भेना त्यट्टि भन्डा नि रिसान्च । (छ्या इका भेना नकाइजा ओमनल्यूकबै बर्किया ।) मैले टा के भन्डो रैच भनिर पो भन्या टो । (डाता कैल्यौ अइलिस्सूडि ओमन डालिड ।) मैले टिम्लाई किन ट्यस्टो भन्टे र ! (डा नडजन् नैकाम ओमनधान्का ।) नरिसौ है भेना, मैले तिम्लाई कस्टो माया गर्चु । (ताभर्किन हय भेना डा नडजन् खवाई निज्याना ।) म अलि ठट्ट्यौली छु के । (डा तचि तचि, साइहायन्या लिडालै ।)

भेना: अ अ होला । ठा पाएँ । (औ औ लिना सन्डडा ।)

स्रोत: क्षेत्रीय अध्ययन, छिर्ने, रोल्पा ।

स्रोत पाङमा अनुवाद: गौमाया पुन र मनकुमारी बूढा, लिबाङ, रोल्पा ।

सन्त कवि कविरदास भन्डन्, 'दुई कोस पे पानी बदले, चार कोस पे वानी ।' अर्थात् हरेक दुइदुई कोसमा पानी बदलिन्छ भने चारचार कोसमा वाणी (अधिकारी, २०६५ : ९९) । नेपालीमा हामी भन्ने गर्छौं । देश गुनाको भेष ।

हर क्षेत्रको आफ्नै मौलिक भाषा हुन्छ जसलाई हामी भाषिकाका नामले चिन्ने गर्छौं । भाषिका भाषाको क्षेत्रीय वा स्थानीय भेद हो । यसले कुनै निश्चित स्थान विशेषको मौलिक पहिचान बोकेको हुन्छ । त्यस्तै यसमा कुनै स्थान विशेषको स्थानीय रङ पनि भल्किएको हुन्छ ।

नेपाली भाषाको भौगोलिक विस्तारसँगै यसका प्रशस्त स्थानीय तथा क्षेत्रीय भेदहरू देखा परेका छन् । नेपालभित्र बोलिने नेपाली एउटै भाषा भए पनि यसका प्रशस्त स्थानीय तथा सामाजिक विभेदहरू

छन् । माथि साभार गरिएका उद्धरणहरू नेपालीका सामाजिक तथा क्षेत्रीय भाषिकाहरू हुन् । माथि उल्लेख गरिएका भाषिका नेपाली खसानीका उदाहरण हुन् ।

माथि साभार गरिएका वाक्य, अनुच्छेद तथा संवादहरू रोल्पा जिल्लाका लिवाङ, गोगनपानी, सातदोबाटो, छिर्ने, सुलिचौर, खुङ्ग्रीकोट, खुङ्ग्री, घोडागाउँ, सैंघा, धौलाबाङ, होलेरी, सुर्पालनेटा, अनि रोल्पाको छिमेकी जिल्ला प्यूठान र दाङका क्रमशः किमिचौर, सल्ले, दहवन, हाम्जा, नस, खाल, कोचिबाङ, धनबाङ, तामधारा, डाँडाखर्क, गोठीबाङ, अरमखोला, बोजपोखरा, स्यूजा, आदि क्षेत्रमा प्रयुक्त खसानी भाषिकाका नमूना हुन् । उक्त नमूनाहरू तत्तत् क्षेत्र र त्यसवरिपरिका गाउँ तथा बाटामा हिँड्ने दुल्ने क्रममा गोठाला, घँसारु, घरबेटी, विद्यार्थी, खेताला आदिका जनजिब्रोबाट जस्तो सुनियो त्यहीँ रूपमा टिपिएका हुन् । प्रस्तुत नमूनाहरू तत्-तत् स्थानमा बसोबास गर्ने मगर तथा अन्य दलित समुदायका मुखबाट जस्ताको तस्तै टिपिएको हो । प्रस्तुत नमूनाहरू तत्-तत् इलाकामा बस्ने कुनै जाति विशेषको उपहास गर्ने उद्देश्यले नभई प्रस्तुत इलाकामा बोलिने सामाजिक भाषिका के-कस्तो छ भनी त्यसको मौलिक पहिचान पहिल्याउने ध्येयले साभार गरिएका हुन् ।

हाल नेपाली नेपालको बृहत् भूगोलमा बोलिन्छ । राप्ती अञ्चलको अथार मगरात प्रान्तमा पनि अधिकांश ठाउँमा मातृभाषाकै वा सो सरहकै रूपमा नेपाली भाषा बोलेको पाइन्छ । माथि उल्लिखित प्रायः सबै क्षेत्रमा मगरहरूको बाक्लै रूपमा बसोबास रहेको छ । प्रस्तुत इलाकाहरूमा मगर मात्र नभई अन्य बाहुन, क्षेत्रीको पनि बसोबास रहेको पाइन्छ । तर अचम्म एउटै बस्तीमा सँग-सँगै वल्लिर-पल्लिर अत्यन्तै घनिष्ट छिमेकीका रूपमा बसोबास गरेका मगर तथा अन्य जनजाति र बाहुन तथा क्षेत्रीको भाषिक लवज र भाषिक जनजिब्रो अत्यन्तै फरक रहेको पाइएको छ । माथि साभारित तथा त्यस वरपरका भिंगू, सारी, बेलबास, तिमिले, खन्नेखोला, सोत्रे, तापा बाँदीकोट, नाम्रीकोट, सानीलेक (प्यूठान) तथा खुङ्ग्री, महिन्द्री, हरिगाउँ, स्यूजा आदि (रोल्पा-दाङ) इलाकामा बाहुन क्षेत्री तथा पठित वा शिक्षित जनजातिका जनजिब्रोमा पाइएको नेपाली सामाजिक भाषिकाको नमूना अनुच्छेद रूपमा निम्नानुसारको पाइएको छ -

कुनै एकजना दिदीले आफ्नो शहर पढ्न गएको भाइ आफूलाई भेट्न आएका अवसरमा संवादका रूपमा प्रस्तुत भाषिक अभिव्यक्तिको नमूना अनुच्छेदका रूपमा-

घ) एक ग्रामीण नारी आफ्नो भाइसँग

कइले आऊ हय कान्छा ? सन्चै छौ ? घरमा बा, आमा सन्चै छन् ? तिम्ले पढ्ने कतिमा रे ? तिम्ले ता मस्तै पढिऊ । पढाइ सिद्ध्या छैन अजै ? कइले फर्किने हौ नि उतातिर ? तिमी ता पटक्कै आउन्नौ अए यतातिर ? के हो घरको माया मारेजस्तो छ नि ! कि उतै ब्या-स्या गरेर घरजम ता गन्या छैनौ ? शहरमा पढ्न बस्याको ता भर बुनि हुन्न नि हए । आजकालका केटाटीको ता विश्वासै हुन्न बो नि । घरमा बाबु आमालाई कत्रो आपत् छ । आफूहरू तीन भाइ छन्, विचरा ! बा आमालै घर धान्न कत्रो सासा छ । त्यत्रो खेतीपाती फेरि ती त्यत्रा लालाबाला, विचरा ती बूडाबुडी मातै घर ता । त्यत्रो दुख गरेर छोराहरूलाई पढाएर क्यै न केइ । ब्या गर्दै अनि त सबै आ-आफ्ना स्वास्नी केटाटी टिदै हिड्दै । यस्तै ता रैच नि अइलको जमाना । छोरा पाएँ भन्यो छोरी पाएँ भन्यो बेकारको नाकको भारी । हैन कान्छा अब जे भए नि यसपालि ब्या गर्न, पर्च । बा आमाको

हत्ते भव । बिरामी हुँदा घरमा पानी खवाँउने मान्छे सम्मत छैनन् । ऊ जेठाजेठी तलै बस्ने भैगा । माइला माइली छुट्टीया बो । अब ब्या गर, ब्वारी घरमा छोड, अनि जा जाने हो जाउला । अब बुढेसकालमा बा आमालै एकलै छोड्न भव । विचरा ! हेर्तो कतरो दुख्ख गरेर पाल्नु भो, ताल्नु भो, पढाउनु भो । अब सुक्ख पाम्ला भन्ने बेलामा सब्बै आ-आफना तरातिप्फा । बा आमाको मन रुन्न त्यस्तो नि गर्न हुन्छ ? बेस्सरी बाआमाको सराप लाग्ला । जे भए बुनि अब ब्या गर । केटी जति भने नि पाउचौ । त्यत्रो पड्यालै जोल्ले नि दिन्छन् । जस्ती भने नि पाउचौ ।

स्रोत: स्वर्गद्वारी नगरपालिका, भिङ्ग्री, प्यूठान ।

साभारित अनुच्छेद माथि उल्लेख गरिएको स्थानमा बाहुन, क्षेत्री तथा अन्य जातजातिका पठित वा अल्पशिक्षित मानिसहरूका जनजिब्रोमा पाइने स्थानीय सामाजिक नेपाली भाषिकाको नमूना हो ।

माथि साभार गरिएका नमूनाले प्रस्तुत इलाकामा बोलिने सामाजिक नेपाली भाषिकामा बाहुन, क्षेत्री तथा अन्य जातका पठित र मगर लगायत अन्य जातका अपठित मानिसहरूका जनजिब्रोमा बोलिने नेपाली सामाजिक भाषिकामा प्रशस्तै भिन्नता छ भन्ने कुरा स्पष्ट पार्दछन् ।

उल्लिखित इलाकाहरूमा बोलिने नेपाली सामाजिक भाषिका तथा उपभाषिकामा मगर तथा त्यसको प्रभावमा रहेका अन्य जातिको जिब्रो तथा बाहुन, क्षेत्रीहरूको जनजिब्रोमा के-कस्ता भाषिक उच्चारणगत विभिन्नताहरू छन् सो को नमूना कालगत क्रियाका रूपमा तल प्रस्तुत गरिएको छ-

१. अभ्यस्त भूत कालिक क्रियाहरू

मानक नेपाली	बाहुन, क्षेत्री जनजिब्रो	मगर तथा अन्य जनजिब्रो
खान्थ्यो, जान्थ्यो	खान्त्यो, जान्त्यो	खान्दयो, जान्दयो
भन्थी, बस्नुहुन्थ्यो	भन्ती, बस्नुहुन्त्यो	भन्ठी, बस्नुहुन्द्यो
बस्थिन्, खान्थ्यौ	बस्तिन्, खान्त्यौ	बस्तिन्, खान्द्यौ
चपाउथ्यौँ, उफ्रन्थ्यौँ	चपाउत्यौँ, उफ्रन्त्यौँ	चपाउद्यौँ, उफ्रन्द्यौँ
पढ्थ्यो, बस्थ्यो	पढ्त्यो, बस्त्यो	पर्दयो, बस्ट्यो
लड्थ्यो, बढाथ्यौँ	लड्त्यो, बढाल्त्यो	लरदयो, बराल्दयो

माथि उल्लिखित अभ्यस्त पक्षका क्रियावाचीहरूको अध्ययन गर्दा मगर जनजिब्रोमा नेपाली मानक भाषाको 'थ' ध्वनि ट र ठ ध्वनिमा रूपान्तरण भएको छ । तर कतै कतै भने 'ड-ढ-ल-न' ध्वनिका पछिल्लर आएको 'थ' ध्वनि 'त' ध्वनिमा समेत रूपान्तरणभएको छ । उदाहरण हेरौँ-

मानक	मगर तथा अन्य	मानक	मगर तथा अन्य
पढ्थ्यो	- पड्त्यो/परदयो	डुल्थ्यो	- डुल्तयो/डुल्दयो
पढ्थी	- पड्ती	डुल्थी	- डुल्ती/डुल्टी
पढ्नुहुन्थ्यो	- पर्नुहुन्थ्यो	डुल्नुहुन्थ्यो	- डुल्नुहुन्टो/डुल्नुहुन्टो
भुल्थ्यो	- भुल्दयो/भुल्टो	भन्नुहुन्थ्यो	- भन्नुहुन्द्यो

भुल्थी	- भुल्टी	भन्थी	- भन्ती/भन्टी
भुल्लुहुन्थ्यो	- भुल्लुहुन्ट्यो	मान्थी	- मान्ती/मान्टी
भन्थ्यो	- भन्ट्यो	मान्नुहुन्थ्यो	- मान्नुहुन्टो
मान्थ्यो	- मान्ट्यो		

कतै- कतै यस्तो देखिए पनि प्रायः ट ध्वनिमै रूपान्तरण भएको पाइन्छ ।

माथि उल्लिखित मानक नेपालीका क्रियावाचीहरू बाहुन, क्षेत्री तथा अन्य जातजातिका जनजिब्रोमा प्रयोग हुँदा मगर जनजिब्रोको ठीक विपरीत रूपमा प्रयोग भएका छन् । मगर जनजिब्रोमा 'ट, ठ' मा रूपान्तरण भएको 'थ' ध्वनि बाहुन, क्षेत्री तथा अन्य पठित वर्गका जनजिब्रोमा 'त' ध्वनिमा रूपान्तरण भएको छ ।

२. सामान्य भूतकालिक क्रियाहरू

मान	बाहुन, क्षेत्री जनजिब्रो	मगर तथा अन्य जनजिब्रो
गयो, भयो, हिँड्यो	गव्, भव्, हिँन्यो	गव्, भव्, हिँरो
लेख्यो, देख्यो, सुन्यो	लेख्यो, देख्यो, सुन्यो	लेखो, डेखो, सुनो
सुत्यो, उट्यो, भन्थ्यो	सुत्यो, उट्यो, भन्थ्यो	सुटो, उठो, भरो
पन्यो, बोल्यो, पढ्यो	पन्यो, बोल्यो, पढ्यो	परो, बोलो, परो
आई, बसी, पढी, लेखी	आई, बसी, पढी, लेखी	आई, बसी, परी, लेखी
जानुभयो, हिँड्नुभयो,	जानुभव्, हिँड्नुभव्	जानुभव्, हिँड्नुभव्/भयो
देख्नुभयो, हेर्नुभयो	देख्नुभव्, हेर्नुभव्	देख्नुभव्, हेर्नुभो

माथि साभारित क्रियावाची शब्दहरू अध्ययन गर्दा प्रस्तुत इलाकामा बोलिने सामान्य भूतकालिक क्रियावाचीहरूको प्रयोगमा बाहुन, क्षेत्री तथा अन्य पठितहरूको जिब्रो मानक नेपालीको लगभग नजिक रहेको देखापर्दछ । मानक नेपालीका गयो, भयो, आयो, लग्यो, जस्ता क्रियावाचीहरूको प्रयोगमा बाहुन तथा क्षेत्रीको जनजिब्रो "गव्, भव्, आव्, लव्" को रूपमा उच्चरित भएको पाइएको छ । मानक नेपालीको माथि साभार गरिएका क्रियाको अन्त्यमा आएको 'यो' ध्वनि 'व' ध्वनिमा रूपान्तरण भएको छ । यो अवस्था सर्वत्र लागू भएको भने पाइँदैन । जस्तै: पढ्यो, लेख्यो, उट्यो, बस्यो जस्ता क्रियामा आएको 'यो' ध्वनि भने 'व' मा रूपान्तरण हुन सकेको छैन । यो अवस्था 'यो' ध्वनिभन्दा अधिलिपर हलन्त्य वर्ण नभएका (लग्यो बाहेक) क्रियाहरूमा लागू भएको पाइन्छ । यो अवस्था भाषाको सरलीकरण वा सहजीकरणका रूपमा आएको मान्न सकिन्छ । किनकि भाषाको स्वभाव नै जटिलताबाट सरलतातिर बहने हुन्छ । प्रस्तुत इलाकामा बोलिने मानक नेपालीको हिँड्यो, पढ्यो, लड्यो जस्ता क्रियामा आएका 'हिँड्यो' का बीचमा रहेको 'ड्' ध्वनि 'न' मा (हिँन्यो) पढ्यो मा आएको 'ढ्' ध्वनि 'ड' ध्वनिमा (पढ्यो), लड्यो को रूप 'लोड्यो' भई 'ल' ध्वनि ओकारका रूपमा र 'ड' ध्वनि 'ट' कारका रूपमा प्रयोग भएको पाइन्छ । मगर तथा त्यसको प्रभावमा रहेको जनजिब्रो माथि उल्लिखित प्रवृत्तिहरूको ठीक विपरीत रूपमा प्रयोग भएको पाइन्छ । मगर जनजिब्रोमा प्रयोग भएका गयो भयो, आयोका क्रमशः 'गव्,

भव, आव्' रूपहरू बाहुन, क्षेत्री तथा अन्य जातजातिका पठित जनजिब्रोवत् देखा परे पनि यिनमा तात्त्विक भिन्नता रहेको पाइन्छ । त्यो के भने बाहुन तथा क्षेत्रीहरूको जनजिब्रोमा प्रस्तुत क्रियाका अन्त्यमा आएका 'व' ध्वनि ह्रस्वीकरण मात्र भएको पाइन्छ तर मगर तथा त्यसको प्रभावमा रहेको जिब्रोमा अतिह्रस्वीकरण भएको पाइएको छ । त्यस्तै मगर जनजिब्रोमा मानक नेपालीका 'देख्यो, पढ्यो, उठ्यो, हिँड्यो' पढ्यो आदि क्रियाहरू देखो, परो, उठो, हिँडो' को रूपमा प्रयोग हुन गई अन्तिमको 'य' ध्वनि लोप भएको पाइएको छ । मगर जनजिब्रोमा उड्यो, बुड्यो, गुड्यो, लड्यो, सड्यो जस्ता क्रियामा आएका 'ड' ध्वनि 'र' ध्वनिमा निम्न रूपले 'उरो, बुरो, गुरो, लरो, सरो' भएका छन् । बालकृष्ण पोखरेलले राष्ट्रभाषामा राप्ती अञ्चलका दाङ, प्यूठान, रोल्पा आदि इलाकामा डाँडोको रूप - डाँरो, घुँडोको - घुँरो भई समग्रमा 'ड' ध्वनि 'र' मा रूपान्तरण भएको छ भन्ने देखाएका छन् । सो कुरा माथिका सन्दर्भले गलत हुन् भन्ने देखाउँछन् । यस्तो प्रवृत्ति मगर तथा त्यसको प्रभावमा रहेको जनजिब्रोमा मात्र पाइने कुरा माथिका उद्धरणले प्रष्ट पार्दछन् । मगर जनजिब्रोमा के पाइएको छ भने सामान्य भूतकालिक क्रियाको प्रयोग गर्दा एकवचन, अनादरवाची, पुलिङ्गी जस्तै- पढ्यो, हिँड्यो, बस्यो, गच्यो, देख्यो, सुत्यो, आदि रूपहरू क्रमशः 'परो, हिँरो, बसो, गरो, देखो, सुतो' का रूपमा प्रयोग हुन गई बीचको हलन्त्य वर्ण ओकारमा परिणत भएको नभएर च् ध्वनि लोप भएको मात्र देखिन्छ किनभने 'य +ओ' मा ओ त बाँकी नै छ । मगर जनजिब्रोमा देख्नुभयो, दिनुभयो, दिलाउनुभयो, ढल्नुभयो जस्ता क्रियामा आएको 'द' ध्वनि 'ड' मा रूपान्तरण भई क्रमशः देख्नुभव, दिनुभव, दिलाउनुभव, डल्नुभव' का रूपमा प्रयोग भएका छन् ।

३. अपूर्ण भूतकालिक क्रियाहरू

मानक नेपाली	बाहुन क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
जाँदै थियो, खाँदै थियो	जाँदैथ्यो, खाँदैथ्यो	जाँठैठयो, खाँडैठयो
उठ्दै थिई, बस्दै थिई	उठ्दै थी, बस्दै थी	उड्डै ठी, बस्डै ठी
आउँदै हुनुहुन्थ्यो	आउँदै हुनुहुन्थ्यो	आउँडै हुनुहुन्थ्यो
ओगट्दै थियो	ओगड्दै थ्यो	ओगड्डै थ्यौ
सुन्दै थिएँ	सुन्दै थें	सुन्दै ठें ।

माथि नमूनाका रूपमा प्रस्तुत अपूर्ण भूतकालिक क्रियाहरूको प्रयोगमा उपर्युक्त इलाकाका बाहुन क्षेत्री तथा मगर जनजिब्रोमा प्रयोग भएको नेपाली सामाजिक भाषिकामा स्पष्ट विभिन्नता रहेको ज्ञान हुन्छ । अपूर्ण भूतकालिक क्रियाको प्रयोगमा मानक नेपालीको 'थियो, थिई, थिएँ' जस्ता रूपहरू स्थानीय बाहुन क्षेत्रीका जनजिब्रोमा क्रमशः थ्यो, थी, थें, का रूपमा प्रयोग भएको छन् भने यहीं रूप मगर जनजिब्रोमा क्रमशः 'ठ्यो, ठी, ठें' का रूपमा प्रयोग भएका छन् । यिनै इलाकाका बाहुन, क्षेत्रीले प्रयोग गरेको नेपाली सामाजिक भाषिकाका खाँदै थ्यो, जाँदै थी, उठ्दै हुनुहुन्थ्यो' जस्ता रूपहरू नेपालका अधिकांश भू-भागमा बोलिन्छ । यस्तो खाले प्रवृत्ति लगभग राष्ट्रव्यापी नै रहको छ ।

४. पूर्ण भूतकालिक क्रियाहरू

मानक नेपाली	बाहुन क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
भएको थिएँ, हेरेको थिएँ	भा'थें, हेन्या थें	भा'ठे, हेरी टे/ठे
गएको थियो, आएको थियो	गाथ्यो, आथ्यो	गाट्यो, आट्यो
गएकी थियौ, आएकी थियौ	गा'थ्यौ, आ'थ्यौ	गैट्यौ/गैट्यौ, आइट्यौ/आइट्यौ
देखेका थियौ, सुतेका थियौ	देख्या थ्यौ, सुत्या थ्यौ	देखी ट्यौ, सुटी ट्यौ

माथि साभार गरिएका अपूर्ण भूतकालिक क्रियाहरूको अध्ययन गर्दा यी इलाकामा मगर तथा बाहुन क्षेत्रीका जनजिब्रोमा प्रयोग भएको नेपाली सामाजिक भाषिकामा स्पष्ट रूपमा भिन्नता रहेको जानकारी मिल्दछ। मानक नेपालीका 'गएको, भएको, आएको, उडेको' जस्ता रूपहरू स्थानीय बाहुन क्षेत्रीका जनजिब्रोमा क्रमशः प्रथम पुरुष र एकवचनमा गा'को, भा'को, आ'को उड्या' आदि रूपमा प्रयोग हुन गई बीचको 'ए' ध्वनि लोप भएको अवस्था छ। यो प्रवृत्ति मगर जनजिब्रोमा पनि यथावत् रूपमा देखा पर्दछ। यी दुई सामाजिक भाषिकामा के अन्तर देखिन्छ भने मानक नेपालीका देखेका, भएका, हिँडेका जस्ता रूपहरू स्थानीय बाहुन, क्षेत्री तथा पठित वर्गका जनजिब्रोमा देख्या, भा, हिँड्या, आदिका रूपमा प्रयोग भएको छ भने यिनै रूपहरू मगर तथा त्यसको प्रभावमा रहेको जनजिब्रोमा डेख्या, भा, हिँर्या आदि रूपमा प्रयोग गरिएको पाइएको छ।

पूर्ण भूतकालिक क्रियाका रूपमा आउने एको, एका, एकी प्रत्ययहरूमा रहेको 'ए' ध्वनि क्रमशः अपभ्रंश तथा लोप हुने अवस्थामा पुगेको छ भन्ने कुरा माथिका सन्दर्भ तथा विश्लेषणले पुष्टि गर्दछन्।

मगर जनजिब्रोमा पूर्ण भूतकालिक मानक नेपालीका क्रियाहरू गएको थिएँ, आएकी थिई, गएका थियौ, पढेकी थियौ खानुभएको थियो जस्ता रूपहरू क्रमशः गैटें/गैटें, आइटी/आइटी, गैट्यौ/गैट्यौ, परिट्यौ/परिट्यौ, खानु भैटो/खानु भैटो' का रूपमा प्रयोग भएको छ। यस्तै-यस्तै खाले प्रवृत्ति गुरुङ्ग, तामाङ्ग, थकाली जस्ता अन्य भोट- बर्मेली परिवारका मातृभाषा बोल्ने वक्ताहरूमा पनि पाइन्छ।

५. अज्ञात भूतकालिक क्रिया

मानक नेपाली	बाहुन क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
भएछ, खाएछ, आएछ	भएच, खाएच, आएच	भैच्च, खाइच्च, आइच्च
उठिछे, बसिछे, लेखिछे	उठिचे, बसिचे, लेखिचे	उथिच, बसिच, लेखिच
हिँड्नु भएछ, बस्नुभएछ	हिँड्नुभएच, बस्नुभएच	हिँड्नुभैच्च, बस्नुभैच्च
देखेछन्, बसेछन्,	देखेचन्, बसेचन्	डेखिचन्, बसिचन्
सुतेछौ, हिँडेछौ	सुतेचौ, हिँडेचौ/ हिँनेचौ	सुटिचौ, हिँरिचौ
निदाएछु, भएछौं	निदाएचु, भएचौं	निडाइचु, भइचौं

माथि उल्लिखित अज्ञात पक्षकालीन क्रियाहरूको अध्ययन गर्दा मानक नेपालीका क्रियाको अन्त्यमा जोडिन आउने एछ, एछु, एछन्, एछौं जस्ता प्रत्ययहरूको 'छ' ध्वनि प्रस्तुत इलाकाका बाहुन क्षेत्री तथा मगर जनजिब्रोमा 'च' ध्वनिमा रूपान्तरण भएको छ। यो प्रवृत्ति भाषिका स्तरमा यति व्यापक रहेको छ कि यसै क्रममा

नेपाली भाषा अगाडि बढ्दै रहयो भने 'छ' ध्वनि अज्ञात पक्षका क्रियाहरूबाट विस्तापित हुने अवस्थामा छ । अभ्र अर्को विश्लेषणीय पक्ष के रहेको छ भने मगर जनजिब्रोमा 'भएछ, गएछ, आएछ, लेखेछ' जस्ता रूपहरू भैच्च, गैच्च, आइच्च, लेखिच' का रूपमा प्रयोग हुन गई बीचको 'ए' ध्वनि 'ए' वा 'इ' मा रूपान्तरण भएको पनि छ । यो प्रवृत्ति म्याग्दी, बाग्लुङ, कास्की जिल्लाका अधिकांश सामाजिक भाषिकामा पनि पाइन्छ । तर प्रस्तुत अध्ययन क्षेत्रमा बसोबास गर्ने बाहुन तथा क्षेत्री र त्यसको प्रभावमा रहेको जनजिब्रोमा पाइन्छ । यो प्रकृतिलाई मगर जनजिब्रोले बढी रुचाएको छ ।

६. सामान्य वर्तमानकालिक क्रियाहरू

मानक नेपाली	बाहुन, क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
जान्छ, खान्छ, उद्छ,	जान्च, खान्च, उद्च	जान्च, खान्च, उद्च/लेक्च
हिँड्छे, बस्छे, लेख्छे,	हिँन्चे, बस्चे, लेख्चे	हिँन्चे/हँन्च, बस्चे, लेख्चे
जानुहुन्छ, उठ्नुहुन्छ	जानुहुन्च, उठ्नुहुन्च	जानुहुन्च/भानुहुन्च, उठ्नुहुन्च
उड्छन्, गुड्छन्	उड्चन्, गुड्चन्	उ्चन्, गुरचन्

माथि उल्लिखित सामान्य वर्तमानकालिक क्रियाहरूको अध्ययन गर्दा प्रस्तुत इलाकाका बाहुन, क्षेत्री तथा मगर जनजिब्रोमा मानक नेपालीको, 'छ, छन्, छौं, छौं' जस्ता शब्दांश वा प्रत्ययहरू 'च, चन्, चौ, चौ,' मा रूपान्तरण भएका छन् । यो प्रवृत्ति प्रस्तुत इलाकामा मात्र नभएर मानक नेपालीको लेख्य तथा औपचारिक उच्चार्य रूपमा बाहेक राष्ट्रका अधिकांश स्थानहरूमा प्रयोग गरिएको पाइन्छ ।

माथि उल्लिखित बाहुन, क्षेत्री तथा मगर जनजिब्रोमा प्रयुक्त सामान्य वर्तमानकालिक क्रियाहरूको प्रयोगमा लेख्य रूपमा प्रस्तुत गर्दा त्यति ठूलो विभिन्नता नपाइए पनि उच्चार्य रूपमा प्रशस्तै विभिन्नता देखापर्दछन् । जसको ध्वनितात्विक रूपमा छुट्टै विश्लेषण गर्नुपर्दछ । मानक नेपालीको 'ड' ध्वनि 'र' मा रूपान्तरण भएको तथा हिँड्छ मा आएको 'ड' ध्वनि 'न' मा रूपान्तरण हुने कुरा माथि नै चर्चा गरिसकिएको छ ।

७. अपूर्ण वर्तमानकालिक क्रियाहरू

मानक नेपाली	बाहुन, क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
जाँदै छ, खाँदै छ,	जाँदै छ, खाँदै छ	जाँडै छ, खाँडै छ
उठ्दै छ, बस्दै छौ	उठ्दै छ, बस्दै छौ	उड्डै छ, बस्डै छौ,
आउँदै/जाँदै हुनुहुन्छ,	आउँदै हुनुहुन्च, जाँदै हुनुहुन्च	आउँडै हुनुहुन्च, जाँडै हुनुहुन्च
बस्दै छ्यौ, सुत्दै छिन्	बस्दै छ्यौ, सुत्दै छिन्,	बस्डै छौ, सुड्डै छिन् ।

माथि उल्लिखित क्रियाहरूको अध्ययन गर्दा सामान्य वर्तमानकालिक क्रियाहरूमा 'च' का रूपमा उच्चरित हुने 'छ' ध्वनि अपूर्ण वर्तमानमा 'छ' ध्वनिकै रूपमा उच्चारण गरिएको पाइन्छ । अपूर्ण वर्तमान कालको उच्च आदरार्थी 'हुनुहुन्छ, जानुहुन्छ' जस्ता अपूर्ण क्रियाका पछिल्लर आउने आदरवाचीमा भने 'छ' ध्वनिका स्थानमा 'च' ध्वनिकै प्रयोग गरेको पाइन्छ । तर यो अवस्था एकवचन अनादरवाची र सामान्य आदरार्थीमा

भने लागू हुँदैन। एकवचन, प्रथमपुरुषीय बहुवचन र अनादरवाची (छ, छन्, छौं) मा छ ध्वनिको उच्चारण गर्दा 'छ र ह' को बीचको स्थिति 'हः' कण्ठस्थको रूपमा गरेको पाइन्छ।

द. पूर्ण वर्तमानकालिक क्रियाहरू

मानक नेपाली	बाहुन, क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
आएको छ, खाएको छ	आ छ/आहः, खा छ/खाहः	आइच, खाइच
भएकी छे, उठेकी छे	भा'छे, उट्या छे	भैचे, उठिचे
हिँडेका छौं, बसेका छौं	हिँड्या/हिँन्या छौं, बस्या छौं	हिँरि चौं, बसि चौं/बसि चम्
सुत्नुभएको छ,	सुत्नु भा'छ/सुत्नु भाहः	सुत्नु भैच/सुत्नु भैच्च
जानुभएको छ	जानुभा' छ/जानु भा 'हः'	जानु भैच/जानुभैच्च

माथि उल्लिखित पूर्ण वर्तमानकालिक क्रियाहरूको अध्ययन गर्दा प्रस्तुत इलाकामा बोलिने बाहुन, क्षेत्री तथा मगरहरूको जनजिब्रोबाट अपूर्ण वर्तमानकालिक क्रियाका पछिल्लर जोडिन आउने एको/एका/एकी' प्रत्ययहरू अधिल्लो ध्वनिमा आकारका रूपमा प्रयोग हुन गई लोप समेत भएका छन्। हिँडेका, उडेका, लडेका, बडेका, सडेका, उठेका, पिटेका, जस्ता टवर्गीय वर्णका पछिल्लर जोडिन आएका एका/एकी प्रत्ययहरू हिँड्या, उड्या, लड्या, बढ्या, सड्या, उट्या, पिट्या आदिका रूपमा प्रयोग हुन गई आकार मात्र बच्चन गई 'ए' कारको पूर्व रूपमा लोप भएको छ भने नयाँ 'य' व्यञ्जन थपिन आएको पनि छ।

पूर्ण पक्षकालीन क्रियाहरूको पछिल्लर जोडिन आउने एको/एका/एकी प्रत्ययहरू भाषाको सरलीकरण वा संक्षिप्तीकरण हुन जाँदा त्यस्तो अवस्थामा प्रयोग हुन थालेका हुन्।

पूर्ण पक्षकालीन क्रियाको प्रयोगमा एउटा नवीन प्रवृत्ति पनि देखापरेको छ। यी क्षेत्रमा प्रयुक्त नेपाली भाषा वा भाषिकामा देवनागरी लिपिमै नरहेको 'हः' (वर्त्य छ र अतिकण्ठ्य ह का बीचको स्थितिमा उच्चरित) ध्वनि पूर्ण पक्षकालीन क्रियाका पछिल्लर जोडिन आउने 'छ, छौं, छन् छस्' मा रहेको 'छ' का स्थानमा 'हः' को रूपमा उच्चरित भएको पाइन्छ। उदाहरणका रूपमा 'भएका छन्- भा' हःन्, गएका छन्- गा' हःन्, आएको छु- आ' हुः, जानुभएको छ - जानु भा'हः' हेरका छन्- हेन्या हःन् का रूपमा छ ध्वनि 'हः' का रूपमा प्रयोग भएको छ। यो नेपाली सामाजिक भाषिकामा देखापरेको नवीन ध्वनि हो। जसको लेख्य चिह्न नेपालीमै छैन।

९. सम्भावनार्थ क्रियाहरू

मानक नेपाली	बाहुन क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
होला, भन्ला, उट्ला	होला, भन्ला, उट्ला	होला, भन्ला उथ्ला
देखुँला हेरौंला, पर्ला	देखुँला, हेरौंला, पर्ला	डेखुँला, हेरुँला, पर्ला
सुनु होला, सुनौली	सुनु होला, सुनौली	सुनु होला, सुनौली
जाउला, बसौला	जाउला, बसौला	जौला/भउला, बसौला
उड्ला, खस्ला	उड्ला, खस्ला	उर्ला, खस्ला

माथि उल्लिखित सम्भावनाथ क्रियाहरूको प्रयोगमा खासै ठूलो विभिन्नता रहेको पाइँदैन। मानक नेपालीका सम्भावना पक्षकालीन क्रियाहरू स्थानीय बाहुन क्षेत्रीको जनजिब्रोमा लगभग समान रूपले उच्चरित भएका छन्। मगर जिब्रो भने त र टवर्गीय ध्वनिको उच्चारणमा केही लट्पटिएको पाइन्छ। मगर जनजिब्रोमा मानक नेपालीका ड ध्वनि 'र' का रूपमा 'ज' ध्वनि 'भ' का रूपमा 'ठ' ध्वनि 'थ' का रूपमा प्रयोग हुने अवस्था यहाँ पनि यथावत् नै छन् तर अन्य नवीन प्रवृत्ति भने देखापरेको छैन। शब्दको समान रूपमा प्रयोग गरिए पनि बाहुन, क्षेत्री तथा मगर जिब्रोमा ध्वनिगत रूपमा प्रशस्तै विभिन्नताहरू पाइन्छन्।

१०. सामान्य भविष्यत्कालीन क्रियाका केही नमूनाहरू

मानक नेपाली	बाहुन, क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
हुनेछ, जानेछ, आउनेछ	हुनेहः, जानेहः, आउनेहः	होने छ, भाने छ, आउने/औने छ
बस्नेछे, हिँड्नेछे, उट्नेछे	बस्ने हेः, हिँड्ने हेः, उट्ने हेः	बस्नेछे, हिँड्नेछे, उट्ने छे
जानेछौं, बस्ने छौं, डुल्ने छौं	जाने हौंः, बस्ने हौंः, डुल्ने हौंः	भाने छौं, बस्ने छौं, डुल्ने छौं,
हिँड्नु हुनेछ, भुल्नु हुनेछ	हिँड्नु हुनेहः, भुल्नु हुनेहः,	हिँरूनु हुनेछ, भुल्नु हुनेछ
पिउने छन्, दिने छन्,	पिउनेहःन्, दिनेहःन्	पिनेछन्, दिनेछन्।

माथि साभार गरिएका सामान्य भविष्यत्कालीन क्रियाहरूको अध्ययन गर्दा मानक नेपाली र प्रस्तुत इलाकाका बाहुन क्षेत्री तथा मगर जनजिब्रोमा प्रचलित नेपाली भाषिकाका बीच स्पष्ट रूपमा विभिन्नताहरू रहेको देखापर्दछ। मानक नेपालीका सामान्य भविष्यत् कालबोधक क्रियाका पछिल्लिर जोडिन आउने छ, छु, छौं, छन्, छिन् जस्ता ध्वनिहरूमा स्पष्ट विभेद रहेको देखा परेको छ।

व्यञ्जन 'हः' का रूपमा बाहुन तथा क्षेत्रीको जनजिब्रोमा उच्चारण भएको कुरा माथिको नमूनाले पुष्टि गर्दछ तर यो प्रकृत्या मगर जनजिब्रोमा एकाध शब्दहरूमा बाहेक त्यति सर्वव्यापी भएको पाइँदैन। मगर जनजिब्रोले सामान्य भविष्यत्कालीन 'छ' ध्वनिलाई अतिह्रस्वीकरणका रूपमा उच्चारण गरेको छ भने 'हुनेछ' लाई होनेछ ('ह' मा रहेको उकारलाई ओकारका रूपमा प्रयोग), 'जानेछ' मा रहेको 'ज' ध्वनि लाई 'भकारका रूपमा 'भानेछ', पिउनेछन्- पिनेछन्, दिनेछन्- दिनेछन्, पढ्नुहुनेछ-परूनु हुनेछका रूपमा उच्चारण गरेको पाइन्छ।

११. अपूर्ण भविष्यत्कालीन क्रियाहरूका केही नमूना

मानक नेपाली	बाहुन क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
जाँदै हुनेछन्, गइरहेका हुनेछन्, बसिरहेका/आइरहेका हुनेछौं	जाँदै हुनेछन्, गइरहेका हुनेछन् बसिराका/आइराका हुनेछौं बसिराक्/आइराक् हुनेछौं	जाँदै हुनेछन्, गइराक् हुनेछन्
बस्दै हुनेछौं	बस्दै हुनेछौं	बस्दै हुनेछौं/होनेछौं
उट्दै हुनेछस्	उट्दै हुनेछस्	उथ्दै हुनेछस्/होनेछस्
निदाइरहेका हुनेछन्	निदाइराः हुनेछन्	निडाइराक् हुनेछन्/होनेछन्

माथि साभारित अपूर्ण भविष्यत्कालीन क्रियाको प्रयोगमा बाहुन, क्षेत्री तथा मगर जनजिब्रोमा प्रशस्त विभिन्नता छन् भन्ने कुरा माथिको नमूनाले प्रमाणित गर्दछ। अपूर्ण भविष्यत्कालीन क्रियाको प्रयोग गर्दा प्रस्तुत इलाकामा अपूर्ण पक्षमा लाने तै/दै भन्दा 'इरहेको' प्रत्यय बढी प्रयोग गरेको पाइएको छ। अपूर्ण भविष्यत् कालीन पक्षमा प्रयुक्त 'इरहेको' इरहेका, इरहेकी जस्ता शब्दांशका स्थानमा इराको, इराका, इराकी जस्ता शब्दांश प्रयोग भई यसमा पनि 'ह' ध्वनिको लोप हुन पुगेको छ।

१२. पूर्ण भविष्यत्कालीन क्रियाहरूका केही नमूना

मानक नेपाली	बाहुन क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
गएका/बसेका हुनेछन्	गा'/बस्या हुनेछन्/हुनेहःन्	गाक्/बसेक् होनेछन्
गएकी हुनेछ्यौ	गा'की हुनेछौ	गा'क्, हुनेछ्यौ/होनेछ्यौ
खानुभएको हुनेछ	खा'नुभा हुनेछ	खानु'भाक् हुनेछ
पढेका हुनेछन्	पढ्या हुनेछन्	परेक् हुनेछन्/होनेछन्
आउनुभएको हुनेछ	आउनुभा' हुनेछ	आउनुभाक् हुनेछ/होनेछ

माथि उल्लिखित पूर्ण भविष्यत्कालीन क्रियाहरूको अध्ययन गर्दा प्रस्तुत इलाकामा बोलिने मानक नेपालीका रूप र तत्-तत् स्थानका बाहुन, क्षेत्री तथा मगर जनजिब्रोमा बोलिने सामाजिक भाषिकाका बीचमा प्रशस्तै विभिन्नता रहेको अवगत हुन्छ। मानक नेपालीको गएका, खाएका, आएका जस्ता क्रियाहरू प्रस्तुत इलाकाका बाहुन क्षेत्रीको जनजिब्रोमा 'गा'का, खा'का, आ'का' का रूपमा प्रयोग हुन गई बीचको 'ए' ध्वनि लोप भएको स्थिति छ भने यिनै क्रियाहरू मगर जिब्रोमा 'गाक्, खाक्, आक्' का रूपमा प्रयोग हुन गई बाहुन तथा क्षेत्रीको जनजिब्रोमा प्रयोग भएको अन्तिमको आधार ध्वनिको समेत लोप भएको छ।

माथि काल तथा पक्षगत रूपमा मानक नेपालीका केही क्रियाहरू प्रस्तुत इलाकामा बाहुन, क्षेत्री तथा मगर जनजिब्रोमा कसरी प्रयोग भएका छन् भन्ने कुरा देखाइयो। अब प्रस्तुत इलाकाहरूमा मानक नेपालीका केही नाम, सर्वनाम, विशेषण तथा अव्यय शब्दहरू कसरी प्रयोग गरिन्छन् सो को नमूना प्रस्तुत गरिन्छ।

मानक नेपाली	बाहुन क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
पाडो	पाडो/पाणो	पारो
डाँडो	डाँणो	डाँरो
घैंटो	घैटो	घैतो
धान	धान	ढान
टपरी	टपरी/पत्री	तपरी/पट्री
दुना	दुना	दुना
डमरु	डमरु	दमरु

यिनीहरू	यिनूरु/यिनेरु	यिनुरु/यिन्हरु
तिनी	तिनी	टिनी
केटाकेटी	केटाटी	केराती
ठाउँ	ठाउँ	थाँउ
ढाल	ढाल	धाल
घण्टी	घन्टी	घन्ती
ताउलो	ताउलो	टौलो
तल	तल/उध	टल/उढ
माथि	माथि/उँभ	माठि/उँभो
थपडी	थपडी	ठपरी
दान	दान	डान
धान	धान	ढान
मुनितिर	मुन्तिर	मुन्टेर
माथितिर	मात्थिर	मात्थेर
भनेर	भनेर	भनिकिन
गएर	गएर	गइकिन
आएको	आको	आक्
रातो	रातो	राटो
कपडा	कपडा	कपरा/कप्रा
धनबाड	धनबाड	ढनमाड
तामधारा	ताम्धारा	टाम्धारा
बिहान	ब्यान	भेन
भोलि	भोलि	भुलि
अस्ति	अस्ति	अस्ति
खुत्रुक्क	खुत्रुक्क	खुट्रुक्क
गमागम	गमागम	गेम्टागेम
वारितिर/पारितिर	वालतिर/पालतिर	वालटेर/पालटेर
हलो	हलो	होलो

धेरै/थुप्रै	धेरै/थुप्रै/मस्तै	ढेरै/ठुप्रै/मस्तै
कष्ट	कस्ट	कस्त
काँसो	काँसो	काँसी/खाँसो
डुँडेलो (डढेलो)	डणेलो	दरेलो
दमौली	दमौली	डमौली
हेर त	हेर्तो	हेर्टो
यत्रो	यत्रो	यट्रो
नुमा	नुमा	लुमा
लगौटी	लगौटी/धरो	लगौती
माथि	माथि/उप्पि	माठि/उप्पर
मुनि	मुनि/आस्न	मुनि/आसन्
आईमाई	आईमाई	सुन्चरी
लोमनेमान्छे	लोमने मान्छे	लोङ्छोरा
बत्ती	बत्ती/ढेब्री	बट्टी/धेब्री
सुन्तला	सुन्तला	सुन्टला
कटर	कटर	कतर
घण्टी/घाँडो	घाँणो/कोले	घारो/कोले
तिजू	तिजू	टिजू
फडियार	फरेट/जम्मू	फरेत/जिम्मू
जाँड	जाँण	जाँर
पो	पो/बो	पो/बो
गाँणी	गाँणी/गानी/गाँए/आनी	गानी/आनी
रण्डी	रन्डी	रन्दी
वेश्या	बेस्से/बेत्ताल	बेस्से/बैत्तल
पातर	पातर/लख	पाटर
धारामा (विभक्ति)	धारामा/धारा:	धारान/ढारान
गाईलाई (विभक्ति)	गाईलै	गाइलै
माथिबाट (विभक्ति)	माथिट	मात्थेराट्

मुनितिरबाट (विभक्ति)	मुन्तिराट	मुन्तेराट
खोलामा (विभक्ति)	खोलामा	खोलान
घरतिरबाट (विभक्ति)	घर्तिराट	घर्तेराट्
हामीहरूको (विभक्ति)	हामुर्को	हामुन्को
तिमीहरूको (विभक्ति)	तिमुर्को	टिमुन्को
तपाईंहरूको (विभक्ति)	तपुर्को	तपुन्को
बेसार	बेसार	बेछार
कहिले	कैले	कुइले
जहिले	जैले	जुइले
भिनाजु	भिनाजु	भेनाजु/भेना
बथान	बगाल	बक्काल/बकाल
गाँउतिर (नामयोगी)	गाउँतिर	गाउँटेर
बिरामी	बिमारी/मधौरु	बिमार/कस्ट/मदौरु
भेल	भोल	भोल
खबर	खबर/सोर	खबर/सोर
जातो	चाकी	चाखी
नाइलो	सुपो	सुपो
ढकनी	ढक्कन	धक्कन
खोपिल्टो	खोपिल्टो	खुपिल्ला
गँगटो	गँगटो	गँगतो
गेडा	गेणा	गेरा/गेदा
अलिकति	अलिकति	इल्किन्
अबेर	बेर	भेर
गोरु	गोरु	गुरु
तयार हुनु	निमाज्नु	निमाइनु

केही नवीन शब्द

अर्थ:	मानक	बाहुन, क्षेत्रीको जनजिब्रो	मगर तथा अन्य जनजिब्रो
	अति खुकुलो	होर्लाड होर्लाड	होर्लाड होर्लाड
	अति खुल्ला	ह्वाइ ह्वाइ	ह्वाइ ह्वाइ
	निडरताका साथ	जमजम्ती	जमजम्ती
	फुत्त	हुत्त (ऊ हुत्त फड्गाल्यो)	हुट्ट
	फुत्तै	ह्वात्तै	ह्वाट्टै
	फटाफट	हात्तहुत्त	हाट्टहुट्ट
	छिटोछिटो	हतत	हट्टट
	नडराइकन	ज्वाडज्वाड	ज्वाडज्वाड
	सिरकको खोल	छेउलो	छेउलो
	आमा	जेई	जेई
	मालिक	गोसा	गोसा
	सामल	खर्च	खर्च
	खाजा/नास्ता	अर्नि	अर्नि
	तमाखु	खर्से	खर्से
	ढाड	कन्नो/कन्डो	कन्नो
	प्रसिद्ध	कहलिनु	कहलिनु
	तयार हुनु	सत्तिनु	सट्टिनु
	सिँगाबरटार	सटरपटर	सट्टरपट्टर
	त्यतिकै	अलबलै	अलबलै
	शीतल/छाया	सित्तल/छ्याम	सिटल, छेम
	हरियो	हर्च्यो	हर्रो
	सिमल्लु	छेमल्लु	छेमल्लु
	गोठाला	ग्वाला	गोला
	खेतालो	हेरालो	हेरालो
	नोकर	नोकर/बाधा कमारा	बाडा कमारा
	छिट्टै	भट्टै	भट्टै

चिलिम	सुल्फा	सुल्फा
गोलभेंडा	राम्भेंडा/गोलभेंडा	राम्भेरा
भिन्डी	चिप्लेभेडी	चिप्लेभेरी
काउली	गोपी	गोपी, गोबी
मस्यौरा	बोरी	बोरी
भरिया	भर्रे	भर्रे
सिकार	सिखार/ऐरा	सिखार/ऐरा
एकदमै पाकेको	भरेली	भरेली

माथि उल्लिखित शब्दहरूको विश्लेषण गर्दा प्रस्तुत इलाकामा बोलिने मानक नेपालीका केही शब्दहरू बाहुन तथा क्षेत्रीको जनजिब्रोमा समान रूपले प्रयोग भएका छन् । त्यस्तै कतिपय शब्दहरू नितान्त नवीन खालका पनि देखापर्दछन् । प्रस्तुत शब्दहरूमध्ये अधिकांश शब्द मगर पाङबाटै नेपाली भित्रिएका हुन सक्ने सम्भावना पनि देखिएको छ । माथि उल्लिखित भरेली, सुल्फा, बाधा, सुन्चरी, लोङ्छोरा, भुप्रो, ज्वाङ्ज्वाङ, खर्से, ऐरा, गोसा, सत्तिनु जस्ता शब्द मगर पाङकै हुन सक्ने पर्याप्त आधार छन् । तत् क्षेत्रका स्थानीय स्थानका नाम भने मगर पाङबाटै राखिएको फेला परको छ । धनबाङ, गोठीबाङ, धबाङ, सारीबाङ, मासीबाङ, लिबाङ, थबाङ, इरिबाङ, धौलाबाङ आदि शब्द मगरबाटै आएका हुन् । मगर पाङमा बाङको अर्थ चौर भन्ने हो त्यस्तै खुङ्ग्री, भिङ्ग्री, सारी जस्ता स्थानवाची शब्द पनि मगर पाङबाटै आएका हुन् । मगर पाङमा 'रि' को अर्थ पानी भन्ने हो । यसले के देखाउँछ भने मगर पाङ विगतमा मध्यपश्चिमको विराट् क्षेत्रमा बोलिन्थ्यो ।

मगर तथा अन्य जनजाति तथा दलितका जनजिब्रोमा प्रयोग भएका शब्दहरू मानक नेपाली तथा स्थानीय बाहुन, क्षेत्रीको जनजिब्रोमा प्रचलित शब्दभन्दा नितान्त फरक देखापर्दछन् । मानक नेपालीका टवर्गीय 'ट-ठ-ड-ढ' ध्वनिहरू स्थानीय मगर तथा अन्य जातिका जिब्रोमा तवर्गीय 'त-थ-द-ध' ध्वनिमा रूपान्तरण भएका छन् । यस क्षेत्रमा टवर्गीय डाँडो, घोडो आदि शब्दमा आएको 'ड' ध्वनि भने 'र' मा रूपान्तरण भएको देखिन्छ । त्यस्तै तवर्गीय 'त-थ-द-ध' ध्वनिहरू टवर्गीय 'ट-ठ-ड-ढ' ध्वनिमा रूपान्तरण भई वर्ण विपर्यासको स्थिति समेत देखापरेको छ ।

माथि मगर जिब्रोमा प्रयोग भएका शब्दहरूको अध्ययन गर्दा प्रस्तुत इलाकाका मगर जनजिब्रो नेपाली भाषाका 'ट र त' वर्गीय वर्णहरूको प्रयोग वा उच्चारणमा अलि लट्पटिएको छ । यसरी त र ट वर्गीय वर्णको प्रयोगमा मगर जिब्रो लट्पटिनुको एउटा प्रमुख कारण 'मगर पाङ' मा 'ट' वर्गीय वर्ण नहुनु हो । 'मगर पाङ' मा थुकिन्या- ठोक्नु, दुलिन्या-डुल्लु तकरक-टुप्लुक्क, ताक-टाक, ताकुरा-टाकुरो, तादा-टादा, तिंबर-टिमु, धलिन्या- ढल्लु, धलैन्या-ढाल्लु, धिलो-ढिलो, दन्दैन्या-डाँडु, दुलिन्या-डुल्लु, थेका-ठेको, दास-डाँस, दादु-डाँडु, दोब-डोब, जस्ता नेपाली भाषाको टवर्गीय वर्णको सङ्गमा तवर्गीय वर्णको प्रयोग गरिनु मुख्य कारण हो । प्रस्तुत इलाकाका मगरहरू हाल मातृभाषाका रूपमा कतै-कतै 'मगर पाङ' बोले पनि प्रायः अधिक ठाउँमा

नेपाली भाषा नै मातृभाषाका रूपमा बोल्ल थालेका छन् । 'मगर पाड' मातृभाषा भएकाहरू पनि हाल आएर आफ्नो मातृभाषाकै स्तरमा नेपाली भाषालाई पनि प्रयोग गरेका छन् । हाल जहाँ 'मगर पाड' मातृभाषाका रूपमा बोलिन्न अनि कतिपय इलाकाहरूमा बसोबास गर्ने मगरहरूले आफ्नो मातृभाषा 'मगर पाड' भुलिसकेका पनि छन् ती इलाकाहरूमा माथि साभारित प्रवृत्तिहरू देखापरेका छन् ।

नेपाली भाषालाई मातृभाषाका रूपमा प्रयोग गर्दै आइरहेका मगरहरूले नेपाली भाषाको मानक उच्चारण फरक ढङ्गले गर्ने गरेको कुरा माथिका सन्दर्भले पुष्टि गर्दछन् । मगरहरूको जनजिब्रोमा रम्दै आएको नेपाली भाषा मानक नेपालीभन्दा नितान्त पृथक् रहेको दृष्टान्त पनि माथिका उदाहरणले प्रमाणित गर्दछन् । यसो हुनुको मुख्य कारण मगर जनजिब्रोबाट आफ्नो मातृभाषा 'मगर पाड' हराएर गए पनि त्यसले प्रभाव पारेको भाषिक लवज अभै नहराइसकेको भन्ने हो । मगर जिब्रो हाल नेपाली भाषाका 'ट' वर्गीय र 'त' वर्गीय वर्णहरूको उच्चारणमा धेरै लट्पटिएको पाइएको छ । यसरी नेपाली भाषाका 'ट र त' वर्गीय वर्णहरूको उच्चारणमा मगर जिब्रो लट्पटिनुको प्रमुख कारण मगर पाडमा 'ट' वर्गीय वर्ण नहुनु हो । आफ्नो मातृभाषा 'मगर पाड' मा 'ट' वर्गीय वर्ण नभएकाले नै मगर जिब्रो 'ट' र 'त' वर्गीय वर्णको उच्चारणमा आफ्नो मातृभाषाको भाषिक लवजले गर्दा लट्पटिन गई यस खालको प्रवृत्ति देखा परेको हो । यस खालको स्थिति नयाँ भाषाको आत्मसात् गर्दा देखिएको स्वभाविक प्रवृत्ति हो । यस्तो खाले प्रवृत्ति आफ्नो मातृभाषाभन्दा अर्को भाषालाई प्रयोग गर्न थाल्दा प्रायः सबै भाषिक वक्ताहरूमा देखापर्दछ ।

माथि साभारित शब्दहरूको विश्लेषणबाट अन्त्यमा के निचोडमा पुग्न सकिन्छ भने राप्ती अञ्चलका प्यूठान, रोल्पा र दाङ जिल्लामा बसोबास गर्ने बाहुन, क्षेत्री एवं अन्य शिक्षित वर्ग र मगर तथा अन्य जातजातिको जिब्रोमा प्रयुक्त नेपाली सामाजिक भाषिकामा प्रशस्त विभिन्नताहरू छन् । यी इलाकामा बस्ने जातजातिहरूको जनजिब्रोमा नेपाली भाषा समान रूपले प्रयोग भएको छैन भन्ने प्रमाण माथिका सन्दर्भले प्रष्ट पारेका छन् ।

निष्कर्ष

खसानी मुख्यतः मध्यपश्चिमाञ्चल विकास क्षेत्रका राप्ती र भेरी अञ्चलका क्रमशः दैलेख, जाजरकोट, सुर्खेत, रोल्पा, रुकुम, दाङ, सल्यान, प्यूठान र त्यस आसपासका क्षेत्रमा बोलिन्छ । यस उपभाषिकामा तत्तत् क्षेत्रमा बोलिने मुख्यतः मगर र थारु भाषाले ठूलो प्रभाव पारेका छन् । रोल्पा, रुकुम, सल्यान र प्यूठान साथै दाङका पहाडी एवं हाल आएर मैदानी भाग (विशेषतः घोराही, लमही, भालुबाङ, तुलसीपुर आदि) मा पनि मगर जातिहरूको बाक्लै बसोबास रहेको छ । उक्त क्षेत्रमा बसोबास गर्ने मगर जातिको मातृभाषा मगर पाड वा खाम भए पनि हाल आएर आधुनिक पुस्ताले पाडको प्रयोग गर्न छाडिसकेको छ भने अधिकांश मगर समुदायले आफ्नो मातृभाषा मगर पाड भुलिसकेका पनि छन् । उल्लिखित क्षेत्रका रोल्पा, रुकुम, सल्यान र प्यूठानका विकट भूगोल (मिरुल, गजुल, थबाङ, सेरम, तक, गाम, भाबाङ, जलजला, स्याउलीबाङ आदि) मा बाहेक अन्यत्र मगर जातिको बाक्लो बसोबास रहेका क्षेत्रमा समेत हालमा मगर पाडको प्रयोग गर्न छाडिसकिएको छ । रोल्पाका गोगनपानी, लिबाङ, सुलिचौर, धौलाबाङ, धबाङ, दहवन, होलेरी, सिस्ने, सुर्पालनेटा, नस, प्यूठान जिल्लाका धनबाङ, तामधारा, खाल, बाजम, किमिचौर, कोचिबाङ, गोठिबाङ र दाङ जिल्लाका बोजपोखरा, दुईखोली,

अरमखोला लगायतका क्षेत्रमा मगर जातिको बाक्लो बसोबास रहे पनि उक्त क्षेत्रमा बसोबास गर्ने मगर जातिले आफ्नो मातृभाषा मगर पाङ् बिर्सिसकेका छन् र हाल उनीहरूले नेपाली भाषालाई नै आफ्नो मातृभाषाका रूपमा प्रयोग गर्दै आइरहेका छन् । तत्तत् क्षेत्रका मगरहरूले पाङ् पूर्णतः बिर्सिसके पनि उनीहरूका जनजिब्रोबाट मगर पाङ्को भाषिक लवज भने हराउन सकेको छैन र उनीहरूले नेपाली भाषालाई त्यही लवजबाट स्वीकारिरहेका छन् । यसको परिणामले उनीहरूले प्रयोग गर्ने नेपाली भाषा परम्परादेखि नै प्रयोग गर्दै आइरहेका बाहुन क्षेत्रीको जनजिब्रोभन्दा नितान्त फरक देखापरेको छ । मगर जातिको उक्त भाषिक लवज कतिपय बाहुन क्षेत्रीको कम बसोबास रहेको क्षेत्र उदाहरणका रूपमा रोल्पाको खुङ्ग्री, बडाचौर आदिमा बसोबास गर्ने बाहुन, क्षेत्रीको जनजिब्रोमा समेत प्रवेश गरिसकेको छ भने त्यसबाट उक्त क्षेत्रमा बसोबास गर्ने दलित जातिहरूमा त राम्रो प्रभाव समेत परेको छ र दलितका जनजिब्रोमा प्रयुक्त नेपाली भाषा र मगर जातिमा प्रयुक्त सामाजिक भाषिकामा तात्विक भिन्नता नै छैन । यस अध्ययनबाट के देखिएको छ भने मगर जातिले प्रयोग गर्ने नेपाली भाषामा मगर पाङ्ले पर्याप्त मात्रामा प्रभाव पारेको मात्र नभई उक्त क्षेत्रमा प्रयुक्त नेपाली भाषामा मगर पाङ्का प्रशस्त शब्दले प्रवेश समेत पाइसकेका छन् यस विषयका सम्बन्धमा नेपाली भाषाविद्बाट गहन अध्ययन हुनुपर्ने आवश्यकता देखिएको छ ।

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