

THE GOLDEN JUBILEE EDITION

ORCHIDS 2017 - 2019



Dr. Samir Bal, (Principal)

CHIEF PATRON



Mr. Yogesh Khati

Editor, Orchid Golden Jubilee Edition



Dr. Neelee K. C. Lepcha,

Editor, Orchid Golden Jubilee Edition

KURSEONG COLLEGE

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Best wishes



Congratulations ORCHIDS Magazine on your incredible journey through this many years! It gives me such immense pleasure to extend my best wishes to the editorial team and all the ardent readers of ORCHIDS College Magazine for attaining more than half a century mark! I thank the Almighty God for having given me this wonderful opportunity to express my deepest gratitude.

Let us put our sincere efforts to steer this institution to the highest pinnacle and stay forever committed in our vision and mission.

I look forward to many more editions of ORCHIDS in the future - a perfect domain for the students to express their creativity. Once again I express my good wishes to the principal, editorial board, students, faculty members and the no-teaching staff of the College. Keep soaring high!

"BHAVATU SABBA MANGALAM"

A handwritten signature in dark ink, appearing to read 'Jas Yonjan'.

JAS YONJAN
President Governing Body
KURSEONG COLLEGE

Editorial Orchid!

With profound joy and pride, we share a moment with you all!

The year we under took responsibilities to publish a Golden Jubilee issue of this Orchid magazine was a moment of cheer and excitement. A jumbo committee was set up for the total celebration. All the ex-students were communicated and verbally approached for the articles. We had nicely fragmented our responsibilities into different areas and topics focussing mainly the golden Jubilee Celebration. One of the important celebrations was the publication of Golden Jubilee Orchid magazine. Since then a series of instability loomed around our work. The year 2017 was a year full of political upheaval all around the hills closing almost 107 days with complete lockdown amidst bullets, deaths, mourns, arrests, displacements, change of guards so on. The intention of State government to implement Bengali language as a compulsory subject all over the state was a matter of contention. This idea was not well received by the hill populace and the protest started. The implementation of the Bengali language as a compulsory subject over the state was felt as a linguistic imperialism of the state. Hence in a democratic country the protest over such ideas was a democratic exercise. This expression of dissatisfaction was just a slight sense of protest which took over slowly as a mammoth agitation all around the hills. Altogether 14 lives had to pay the price during this period leaving each home aggrieved and sad. This later on turned every lives and cheers of this place into an uncertain end. After normalcy was restored, the zeal to work into this project couldn't catch up the same pace as it had been. Fears of syllabus completion, internal assessments, introduction of University Examination patterns into CBCS system etc. were the other factors which led us all towards the late publication of this magazine. Our sponsors, well wishers, ex-students, local citizens, stake holders had already contributed for this issue. But again at the closet of this project a worldwide pandemic hit the lives, bringing down the lives into a complete standstill. Despite of such situation we are here with this issue as promised to you all.

Kurseong College established in the year 1967 serves the purpose of imparting higher education in the entire Kurseong sub-division. Kurseong is a small town where a number of best schools are established. After the independence a quest of higher education in the entire area was a thing to be appreciated. People had difficulties in getting higher education as compared to those other parts of the state. The total hills had a few higher education institutions then. Kurseong is a small place which connects the plains with the far corner of the villages and tea gardens. Hence, the students coming from those far areas and the local town areas have smooth higher education learning. The advantage of having a College in our own locality is a subtle advantage to see but the contribution by such a humble institution is altogether a matter of pride to cherish now at this hour of Golden Jubilee moment!

Orchid plays a vital role in bringing out the best talents and thoughts in the written form. Many of our present and past writers in the Nepali Language and Literature have emerged through this magazine in the past. Kurseong College proudly confess that the magazine Orchid still carries an impression of great thoughts, expressions, integrity and responsibilities. Thus, this magazine of Golden Jubilee Issue would remain a diary of all events which we could succeed and which we couldn't complete. Once again the publication of this magazine may prevail a good sense among all the readers and may it continue in days to come with full bloom and happiness!

Thank you.

*Mr. Yogesh Khati,
Editor, Golden Jubilee Edition*

From The Editorial Desk

"Write what should not be forgotten" - Isabel Allende

Reaching fifty years of invaluable service to the society is a massive achievement for Kurseong College. Passing through the various phases of ups and downs, the College has made rapid strides of progress during the fifty years of its existence since its inception in 1967 under the guidance of visionary founders and ever-enthusiastic and energetic faculties. The College has organized a spectrum of activities as a part of its Golden Jubilee Celebration as it enters into the next phase of its educational service. During these years there were many achievements which brought laurels not only to the College but also to the town and the society. Initiation of diverse courses during these years is a proof of the institution's creativity and sensitivity to the current educational needs.

It is indeed a proud moment to witness this golden era of the institution and we are really exuberant to proclaim that we are ready with all new dreams and aspirations to bring out the Golden Jubilee issue, a special edition of our college magazine "Orchid", which will surely unfurl the unseen world of the most memorable and precious moments of the college. The enthusiastic write ups of our young and vivacious minds are undoubtedly satisfying to catch hold of the interest and admiration of the readers. This souvenir is a sincere effort on our part to offer an opportunity to our budding talents to give shape to their creativity and to those who have been associated with the institution in various capacities to express their opinion and literary potentialities.

I, with my colleague Mr. Yogesh Khati, Assistant Professor, Department of Nepali, am honoured to edit the Golden Jubilee edition of "Orchid". My sincere and earnest gratitude to all the students and the staff without whose contribution the completion of this magazine would not have been possible. I would like to thank Dr. Samir Bal, Principal, Kurseong College, for his support and guidance and all the members of the Editorial Board. I am confident that the innovative ideas and opinions expressed in this special edition of "Orchid" will surely budge the minds of the readers into the incredible world of joy and pleasure.

Thank you and Happy Reading!

Dr. Neelee K. C. Lepcha,
Editor, Orchid Golden Jubilee Edition

Principal's Report

We are extremely happy and privileged to dedicate 52nd Foundation Day to the writer and Sahitya Academy Awardee Shiva Kumar Rai. He was the founder teacher of this college. He worked in Kurseong College as a teacher for little more than a year. He tendered his resignation in the month of September 1968 to join All India Radio, Kurseong. He was such an important teacher in the Nepali Department that the then Governing Body passed a resolution requesting the Director General of All India Radio for grant of special permission to Sri Shiva Kumar Rai to take up the post of part-time lecturer in Nepali in the college while working at All India Radio, Kurseong so that this college would get the service of Sri Shiva Kumar Rai.

I am pleased to inform you that last year 9 new assistant professors have joined Kurseong College. Three Assistant Professors in History, two Assistant Professors in Physics, one each in Pol. Science, Nepali, Zoology and English. With the appointment of these new teachers, many departments which were suffering from staff shortage have started performing with their full strength. Still there are a few more vacancies in the college which I think should be filled within this year.

In 2015 Kurseong College had applied to North Bengal University for the Introduction of zoology honours in the college. Last year the inspection team from North Bengal University visited our college and submitted the report to the Vice Chancellor. On the basis of a positive report from the Inspection team we got the extended affiliation for Zoology Honours with the permission to admit 15 students. This year the Zoology Honours seats have almost all been filled up.

On the cultural front, a group of students participated in the INNOVISION programme organized by Salesian College, Siliguri campus in the month of November 2017. Our students secured 1st position in Western music competition and poetry recitation and 3rd position in the group dance. The students were accompanied by Assistant Professor Yogesh Khati, convener of the Cultural Committee.

Two of our science students Surya Pratap Singha and Jainab Banu who represented Kurseong College in the Science Model Exhibition held at St. Joseph's College Darjeeling organized by the Department of Youth Affairs, Government of West Bengal in 2017. They secured 1st position under GTA area. Having secured the 1st position, they represented the GTA area for the State level Science Model Exhibition competition at Kolkata. Our chemistry Teacher Mr. Rakesh Kumar Gupta guided and motivated his students to participate in this Exhibition.

Two Research projects funded by Science and Engineering Research Board have been sanctioned to Dr. Amit Shankar, Assistant Professor of Physics of Kurseong College. The grants of these two projects are Rs. 20, 87,700 and Rs. 27, 27,340 respectively, A Research Lab for these projects has been established in the college and intensive research work is underway. A young Research Scholar has also been appointed under this project.

West Bengal Higher Education Council and University of North Bengal have sanctioned Kurseong College to start MA classes in Nepali from this academic Session 2018-19. I must acknowledge here that our Governing Body President, Dr Jas Yonjan floated the idea of starting Post graduate courses in Nepali. I must thank the entire Governing Body members for initiating the process of starting MA classes in Nepali. I am also thankful to the faculty of the Nepali Department who have taken up the challenge to run the MA courses smoothly and successfully.

The Assistant Professor of our College, Mrs. Namrata Rai, has been awarded the prestigious Director General NCC Trophy for the best overall performance and the best ANO of the course. She has also been awarded the silver medal in the Senior Wing and Excellence certificates in lecture instructional planning, social and cultural activities. It is not only a pride for Kurseong College, it is a pride for the entire Darjeeling Hills as well as the State of West Bengal.

Dr. Rohit Sharma, Honourable MLA of Kurseong Constituency and also the former professor of this college recommended Rs. 4 lakh for the college last year from MLA fund. Early this year the amount was sanctioned and directly deposited into our Account. With these funds the college has done the repair work of the main driveway, repair work of the main gate, the drain and the college canteen. On behalf of the entire Kurseong College family, I would like to express my gratitude to Rohit sir.

The Debate and Seminar Sub-committee last year organized an Intra-college Debate competition for the students in the college on 13th December 2017. The topic of the multi-lingual debate was 'Social networking aids modern Education'. It was made multi-lingual because language should not be a barrier in expressing one's thoughts and ideas. Two teams with four students in each group participated in the debate. The 1st, 2nd and 3rd best speakers were awarded with certificates and trophies.

A One Day Seminar on Science Popularization was organized by Kurseong College on 6th August, 2018. Experts from Higher Educational and Research Institutions of India, such as Mizoram University, Sikkim University, North Eastern Hill University, Visva Bharati University, IIT Dhanbad shared their knowledge and experiences with the present status of development of Science and its Applications. I am grateful to the organizing committee for successfully conducting the Seminar.

Under the able guidance and leadership of Assistant professors Mrs. Srijana Rai and Mr. Yogesh Khati the NSS Unit I and II have been doing programmes like blood donation camps, shawcha Bharat Abhiyan, Clean campus etc.

I congratulate the awardees for securing highest marks in the graduation examination 2018. Performances of students in the graduation examination 2018 are

SUBJECT	PASS %
ENGLISH	76
GEOGRAPHY	77
HISTORY	40
POL. SC.	33
B. A GEN	52
B. COM(H)	75
B. COM(G)	75
CHEMISTRY	100
MATHS	75
B. SC. (PURE)	100
B. SC. (BIO)	100
TOTAL	61

Sonjog Subba a Political Science Honours student has secured 1st Class in the graduation examination 2018. The performance of the students this year is better than that of last year. I hope and pray that the performance of our students next year would improve ever further.

There was a long standing demand for the construction of a Girls' Hostel on the College campus to cater to the need of our girl students who come from far away places to study in the college. The construction of a three storied hostel building was completed in 2016 with the help of the fund made available by University Grants Commission. I am glad to inform that the Kurseong College Girls Hostel has been running well and more than 17 girls students are presently residing in it.

I feel privileged to place before you a record of some of the important achievements and activities of Kurseong College in the field of academic and co-curricular activities for the Academic year 2018-19.

NAAC accreditation is compulsory nowadays. The NAAC committees are working tirelessly to finish the Annual Quality Assurance Report of the last five years. A workshop was conducted by Mr. Peter Lepcha, Assistant Professor of Salesian College, Siliguri on NAAC preparation.

In the month of April 2019 a symposia was organized by the post graduate department of Nepali on Dr. Jas Yonjan Pyaasi, a renowned literary figure who is also the president of the Governing Body of Kurseong College. Students of Nepali department recited his poems, read stories written by him and sang songs written by him. It was really unique experience.

A workshop for the school science teachers was organized in the College. The experienced and well known science teachers from Colleges and schools within GTA area were brought as resource persons to suggest, interact, discuss with new science teachers to know the technique to impart science knowledge and make it popular amongst the students.

For the first time in the history of Kurseong College, Swarsati Puja was organized by the students in the college in the month of February 2019. We are planning to continue with this tradition in the future.

This year (2019), in collaboration with MARG NGO based in Darjeeling, Kurseong College started YATC or Youth Against Trafficking Club. These club members were sensitized by the MARG experts about the Trafficking of young specially for flesh trade. Last month a rally was organized by YAT club starting from the College to Kurseong Railway station. This Club under the guidance of Prof. Tara Lohar preformed a street play near Kurseong Railway station.

The Debate and Seminar Sub-committee under the guidance of Dr. Srijana Rai, organized an Intra-college Debate competition for the students on 14th August 2019. Twelve students participated in the Debate Competition. Out of these 12 participants, the best 5 participants were selected who will be representing our college in the prestigious Swami Prabhunanda debate competition organized by GDNS, Darjeeling on 20.08.2019 i.e. on Vasha Diwas.

Three female teachers of our college have been awarded Ph. D. degree by university of North Bengal this year in their respective field. The entire Kurseong college family congratulates them for their achievement.

We have two NCC Units in the college namely, 4 Bengal Girls and 5 Bengal Boys. Our NCC cadets have been involved in many activities. Cadet Pragya Tamang won Gold medal in Shooting event and Cadet M. D. Tayoub Ali won Silver medal in map reading in the Thal sena camp held at Ghoshpukur near Bagdogra between 3rd and 3st July 2019. Cadet Vishaka Singh and Cadet Mona Sunuwar from 4 Bengal Girls attended an Advance leadership Camp at Kharagpur between 28th May to 8th June 2019. Cadet Akriti Bhujel of 4 Bengal Girls attended a Zonal Shooting Coaching Capsule at Asansol Rifle Club between 21st May to 30th May 2019.

Under the able guidance and leadership of Assistant professors Mrs. Srijana Rai and Mr. Yogesh Khati the NSS Unit I and II have been doing programmes like blood donation camps, Shawcha Bharat Abhiyan, Clean campus etc.

This year we have entered into the MOU (memorandum of Understanding) with Vivo Skills and Training institute to start a skill Development programme under Prime Minister Kaushal Vikash Yojna, Government of India. This programme will help the unemployed youth of Kurseong to acquire different skills. With the help of the acquired skill these students will have opportunity to get employment in big towns and cities.

The NCC , NSS volunteers and Kurseong College Alumni Association members along with the teaching and non-teaching staff planted 100 tree saplings in and around College Campus during this month.

With reference to the academic performance of our students, I congratulate the students who have secured the highest marks in the graduation examination 2019. The performance of the students this year has been better than that of last year. I hope and pray that the performance of our students next year will improve further. The students of MA Nepali have performed well in their 1st semester Examination.

The Department of History and Geography together organized a student seminar on the topic "Trends and patterns of Human settlements: past, present and future prospects with special emphasis on the history of North Bengal on 6th and 7th May 2019.

The Department of History in collaboration with Indian Council of Historical Research has organized a National Seminar on 26th and 27th August 2019. It is to be that Kurseong College is holding a national seminar after a gap of 13 years.

Notwithstanding the academic achievements, Kurseong College has been suffering from numerous infrastructural problems. The need for the construction of new classrooms in Kurseong College has become critical as the College does not have sufficient classrooms to accommodate students from both General and Honours courses in all the three streams of Arts, Science and Commerce. With the introduction of M. A. course in Nepali from this academic session the problem of the dearth of classrooms has become even more acute. The auditorium is being used as a classroom through the year and therefore students do not have any place to organize cultural events like singing, dances, drama, debating, seminars etc. Thus, the construction of an Academic Building with an Auditorium has become an urgent need of the college.

Fencing of the college boundary is another important issue in Kurseong College. The entire campus area of 9.4 acre lacks proper fencing and intruders with harmful motives can enter the college compound from any side of the college. A prime piece of Land of Kurseong College has already been encroached upon by an outsider. Moreover, the girls' hostel which is located within the college campus does not have a proper fencing. Fencing of college property, therefore, is of paramount importance for the safely and security of the hostellers.

KURSEONG COLLEGE

KURSEONG

DR. SAMIR BAL, PRINCIPAL

DEPARTMENT OF BENGALI

Sl. No.	Name	Designation
01	Mrs. Sarmishta Dam (Guha)	Associate Professor

DEPARTMENT OF BOTANY

Sl. No.	Name	Designation
02	Dr. Shankar Prasad Sha (HOD)	Assistant Professor
03	Dr. Sujata Kalikotay	Assistant Professor
04	Dr. Thangjam Thoibi Devi	SACT
05	Mrs. Prakriti Gazmer	SACT

DEPARTMENT OF CHEMISTRY

Sl. No.	Name	Designation
06	Dr. Prakash Muhuri (HOD)	Associate Professor
07	Dr. Sudip Mohapatra	Assistant Professor
08	Dr. Jhuma Bhadra	Assistant Professor
09	Dr. Prawin Kumar Sharma	SACT

DEPARTMENT OF COMMERCE

Sl. No.	Name	Designation
10	Mr. Sumanta Bhattacharya (HOD)	Associate Professor
11	Mr. Sandip Kumar Santra	Associate Professor
12	Mrs. Sheetal Thatal	Assistant Professor
13	Ms. Monica Chauhan	Assistant Professor
14	Mr. Diwas Bhujel	SACT

DEPARTMENT OF ECONOMICS

Sl. No.	Name	Designation
15	Dr. Srijana Rai (HOD)	Associate Professor
16	Mr. Dawa Sherpa	Assistant Professor

DEPARTMENT OF ENGLISH

Sl. No.	Name	Designation
17	Dr. Joydeep Bhattacharjee (HOD)	Associate Professor
18	Dr. Hifajur Rahaman Ansary	Assistant Professor
19	Mr. Satish Tamang	Assistant Professor
20	Miss Bijayata Pradhan	SACT

DEPARTMENT OF GEOGRAPHY

Sl. No.	Name	Designation
21	Dr. Neelee K.C. Lepcha (HOD)	Assistant Professor
22	Mrs. Namrata Rai	Assistant Professor
23	Mr. Kamal Sarkar	Assistant Professor

DEPARTMENT OF HINDI

Sl. No.	Name	Designation
24	Mr. Prashanta Sarkar (HOD)	Assistant Professor

DEPARTMENT OF HISTORY

Sl. No.	Name	Designation
25	Dr. Shera P. Molommu (HOD)	Associate Professor
26	Mr. Manadev Roy	Assistant Professor
27	Mr. Chanchal Adhikary	Assistant Professor
28	Mrs. Sushna Subba	Assistant Professor
29	Mrs. Pranita Pradhan	SACT

DEPARTMENT OF MATHEMATICS

Sl. No.	Name	Designation
30	Dr. Kanak Kanti Baishya (HOD)	Associate Professor
31	Mr. Subhasis Das	Assistant Professor
32	Dr. Rajib Debnath	Assistant Professor

DEPARTMENT OF NEPALI

Sl. No.	Name	Designation
33	Mrs. Tara Lohar (HOD)	Associate Professor
34	Mr. Ganga Prasad Sharma	Associate Professor
35	Mr. Yogesh Khati	Associate Professor
36	Mrs. Sarswati Mohora	Assistant Professor
37	Mrs. Rajani Sharma	SACT
38	Mr. Sonam Lama	SACT
39	Mr. Sapan Pradhan	SACT

DEPARTMENT OF PHYSICS

Sl. No.	Name	Designation
40	Dr. Amit Shankar (HOD)	Assistant Professor
41	Mr. Manabindu Das	Assistant Professor

DEPARTMENT OF POLITICAL SCIENCE

Sl. No.	Name	Designation
42	Dr. Upendra Adhikari (HOD)	Associate Professor
43	Ms. Karma Yangchen Lhamu	Assistant Professor
44	Ms. Tahira Batt	Assistant Professor
45	Mrs. Jelina Pradhan	SACT

DEPARTMENT OF SOCIOLOGY

Sl. No.	Name	Designation
46	Miss Sudarshana Pradhan	SACT

DEPARTMENT OF ZOOLOGY

Sl. No.	Name	Designation
47	Mr. Benoy Kishore Rai (HOD)	Assistant Professor
48	Mr. Biplab Das	Assistant Professor
49	Mrs. Ranjana Pradhan	SACT

DEPARTMENT OF LIBRARY

Sl. No.	Name	Designation
50	Dr. Samiksha Subba	Librarian

NON TEACHING STAFF

Sl. No.	NAME	DESIGNATION
01.	Vacant	Head Clerk
02.	Ramesh Thapa	Cashier
03.	Mr. Anthony Chettri	Accountant
04.	Vacant	Group - C
05.	Mr. Nima Tamang	Peon
06.	Mr. Nar Bahadur Chettri	Peon
07.	Mr. Ningma Sherpa	Darwan
08.	Mr. Abid Ali	Darwan
09.	Mr. Rama Ram Routh	Sweeper
10.	Mr. Santosh Subba	Lab. Attendant (Botany)
11.	Mr. Anuj Thapa	Lab. Attendant (Geography)
12.	Mr. Pemba Sherpa	Lab. Attendant (Zoology)
13.	Mr. Mr. Karna Bahadur Sunar	Library Peon
14.	Vacant	Library Clerk
15.	Vacant	Group - D
16.	Vacant	Lady Attendant
17.	Vacant	Lab. Attendant (Chemistry)
18.	Vacant	Lab. Attendant (Physics)
19.	Mr. Bimal Sharma	Part Time Group-C
20.	Mr. Sumendra Chettri	Part Time Group-C
21.	Mrs. Kumud Thapa	Part Time Library Staff
22.	Mr. Sanjib Tamang	Part Time Security Guard
23.	Mr. Ranjit Tamang	Part Time Security Guard
24.	Mr. Binoy Rai	Part Time Lab. Attendant (Chemistry)
25.	Mr. Anurodh Kumar Das	Part Time Library Staff
26.	Ms. Laxmi Dewan	Part Time Group-C
27.	Mr. Sarob Routh	Part Time (Daily wages) sweeper)

CODE OF CONDUCT AT KURSEONG COLLEGE

This is for information to all the students that the following Code of Conduct should be maintained in College and they should abide by the rules given below:-

1. Male students are not allowed to put on any type of stud or rings on ears and grow long hair.
2. Any one found indulging in ragging especially against girl students will be strictly dealt with by disciplinary action committee.
3. Loitering in the college corridor and sitting on the college fence during class hours are strictly prohibited. Any violation of this would lead to immediate imposition of heavy fine or expulsion from the college.
4. Disturbing, disrupting or distracting classes will lead to strict disciplinary action.
5. Dress and general appearance of students must be modest, neat and proper. Smoking and taking drugs (or any other intoxicants) are strictly forbidden in the college premises.
6. Students are not allowed to come intoxicated in the college campus.
7. Students are required to see the notice board for any important notice everyday in the morning.
8. Use of cell phones (mobile) in the classroom / corridors and listening to music in college campus is strictly prohibited.
9. Admission to the college entails students to follow the rules and regulations of the college in all respect and to maintain discipline throughout.
10. Attendance and Class Test are compulsory for all the students and 75% attendance is required to be permitted to appear for any University Examination. The attendance will be taken strictly by the teachers.
11. Any grievances, problems and difficulties faced by the students can be informed to the Principal in writing during office hours.



त्यसैले आमा तिमी महान छौ ।

नौ महिना कोखमा राखी
जन्म दियौ तिमीले
दश धारा दूध पिलाई
कर्म दियौ तिमीले
जिन्दगीको हरेक पाइलामा
लड्नुन सिकायौ तिमीले
त्यसैले आमा तिमी महान छौ ।

तोते बोली बोल्नदेखि
मीठो बोली बोल्न सिकायौ,
बाटोमा लड्दा मलाई
उठ्न सिकायौ तिमीले,
त्यसैले आमा तिमी महान छौ ।

तिमीले देखेको सपना पन्साई
मेरो सपना पूरा गर्यौ तिमीले
मेरो सुख दुःखमा
साथ दियौ तिमीले,
सधैं सत्यको मार्ग देखायौ तिमीले
त्यसैले आमा तिमी महान छौ ।

अमूल्य छ माया
लगाएकी तिमीले मलाई
सक्दिन त्यस मायाको ऋण तिर्न
जुनी जुनीमा पनि म यहाँ
त्यसैले आमा तिमी महान छौ ।

—उत्सव थापा
राजनीति शास्त्र, दोस्रो वर्ष

म पिँजराको चरी !

कस्तो अनौठो जीवन यो मेरो
संसारमा जिउन नै भै सक्यो गाह्रो
कहाँ जानु कसलाई भन्नु
यो मनको पिडा.....
भित्र भित्र नै खाई सक्यो,
दुःखको किरा ।

पाप झैं लाग्यो मलाई यहाँ,
नारी भएकोमा ।
उड्न नै दिएका छैनन् खुला आकाशमा,
जीवनको गोरेटो नै यस्तो हुन्छ भनि,
आफूलाई सम्झाउँछु म,
फेरि समुन्द्र झैं बनि
रुवाई दिने त्यो नेत्र नै भो ।
मायाको चाहना छ यो मुटुभित्र
यति पनि प्रदान गर्न
नसक्ने कस्तो भयो मानिसको चरित्र ।
भूल भयो, पाप भयो नारी भएकोमा
मन नै भरि सक्यो
जीवन पाएकोमा ।

—सिमरन प्रधान
अङ्ग्रेजी सम्मान ।



नारी !



बगैँचाहरुमा फुलिरहेका सुन्दर फुल हुन् नारी
पुष्पहरु झैँ अनेकौँ रंगले सजिएकी
चरित्र हुन् नारी ।
जीवन श्रोत साथै माया,
ममताको गहिरो सागर हुन् यिनी ।

हुन् छोरी कसैकी त स्वास्नी हुन् कसैकी
हुन् बुहारी कसैकी त आमा अनि कसैकी ।
यस्तै विभिन्न चरित्रलाई निभाउने
संरक्षक एक नायिका हुन् नारी ।

त्याग र तपस्याको बल्दो आगो हुन् नारी
कसैको हेपाई त कसैको तिरस्कारलाई सहँदै
निरन्तर अधि बड्ने, निर्मल पवन हुन् नारी ।
हजारौँ वीर सपूतहरुलाई संसार देखाउने
जननी हुन् नारी ।

हरेक सफल व्यक्तित्वको साथ रहने त्यो छायाँ हो नारी
लाखौँ वेदनाहरुलाई छात्तीभित्रै लुकाई
मिठो मुस्कान लिई मुहारमा सदा
मुस्कुराई रहने प्रतिविम्ब हो नारी ।
रूप झैँ सुहाउँदो सर्व उत्तम गुणहरुले सम्पन्न
अति अनमोल कला हो ईश्वरको नारी ।

—प्रकाश राई

अङ्ग्रेजी सम्मान ।

हे आमा

आफ्नो ज्यानबाट अर्काको ज्यानलाई
ज्यान दियौ ।
संसार कै सबैभन्दा बहुमूल्य ज्ञान दियौ ।
तिम्रो जिन्दगीमा कति कठिनाई
र दुःख छँदा छँदा पनि
सुखी छु भनेर बयान दियौ ।
आफ्नो दुःख लुकाएर आँखामा
आँसु छँदा छँदा पनि
यो ज्यानलाई हाँसेर बाँच्न सिकायौ ।
समुन्द्रको गहिराई झैँ
गहिरो छ तिम्रो ममता ।
पहाडबाट बगी आएको निश्चल
र कोमल पानी झैँ छौ तिमी
सागरमाथाको त्यो चुचुरोबाट
चलेको हावा झैँ छौ तिमी
हे आमा म तिम्रो बदमास
छोरो, मान्छे त हौ तर
मान्छेको रुपमा साक्षात देवी
हौ तिमी !
देवी हौ तिमी !

—प्रसिद्ध गुरुङ

बी. ए. प्रथम वर्ष ।



नारीको आँसु

आँसुमा तैले हाँस्नु छ नारी
दुःखमा तैले बाँच्नु छ नारी
जन्मदै छोरीलाई अवहेलित गरिने
पक्षपात र पाखण्डीपनमा छोरी हुर्कने
बडो कठिन छ छोरीले लडी बड्ने
छोरीको जन्म नै सहने र सहिरहने
यस्तै प्रकारले हुर्की बाँच्छे नारी ।

दाजु-भाईको जूठो-पुठोले पेट भर्ने
घरभरिको काम छोरीले गर्ने
आमा बाबुले नै भेदभाव र पक्षपात गर्ने
छोरीको अधिकार जन्मस्थलमा नै हर्ने
यस्तै प्रकारले विवाह गर्छे नारी ।

प्रत्येक कदममा पराया धन हो भन्ने
जति सक्दो शासन, शोषण जन्म घरमै गर्ने
आमा बाबु नै प्रथम शत्रु घडेरीको बन्ने
कसरी नारी वर्ग विकसित भै बढ्ने ?
यस्तै प्रकारले सहिरहन्छे नारी ।

अवहेलित, पक्षपात प्रताड़नाको मारमा
जन्मदेखि मरणसम्म सहदै छोरी घरमा
यस्तै स्थितिमा पनि मुस्कान ल्याई घरमा
आमा बनी ममता चुसाउने नारीले तनमा ।
यस्तै प्रकारले सेवा गर्छे नारी ।

पुरुष शासित समाजले नारीलाई मिचेको
माइतीको शासनले घडेरीलाई थिचेको
ससुरालीमा झन् बहारी भई थिचिएको
लोग्नेको स्वास्नी भई झैँ चितामा डढेकी ।
यस्तै प्रकारले भष्म हुन्छे नारी ।

—पुकार थापा
बी. ए. राजनीति विज्ञान।



म मलाला



तालिबानको सानो स्थानमा जन्मिएकी म
स्त्री हुँ भनी हेपिएको म
कलम किताबदेखि टाढिए म
पाठशालाको ढोका टेक्दा नटेक्दै खेदिएको म ।

आशाहरुलाई मनभित्र मार्न बाध्य भएकी म
पापी कुटनीति शिकारीका शिकार म
नारी शिक्षा माग्न खोज्ने भिखारी म
स्त्री हुँ भनी कुकुर सरह राखिएको म ।

शिक्षाको ज्योति बोकी आगोमा हिड्न आँट गरेकी म
आपनी दिदीसँग गोली खाई मरणतुल्य बनेकी म
संसारिक पत्रकारिताको मुख्य आकर्षण बन्न पुगेकी म ।
उपलब्धि र सम्मानहरु त धेरै पाएँ
तर ती शीतका थोपा झैं भए
कथा सुन्ने त धेरै थिए
तर सत्य बुझ्ने कोही थिएन
शिक्षा र दिशाका कुराहरु त धेरै आए
तर बदल्न खोज्ने कोही आएन ।

संसारका धेरै स्त्रीहरुका लागि उदाहरण म
बोल्नेछु म तर शब्द तिनीहरुका हुनेछन्
लय भन्नेछु म तर कथा तिनीहरुका हुनेछन्
कथा पढ्नेछु म तर सुन्ने दुनियाँ हुनेछ
आँट मेरो आँट शक्ति बन्नेछ
पाइला मेरो, पाइला धरती बन्नेछ ।

—सैलेश देवान राई
अङ्ग्रेजी सम्मान ।

जीवन मार्गदर्शन सम्बन्धी उपसमितिको वार्षिक प्रतिवेदन

खरसाङ महाविद्यालय शिक्षण परिषद् अधिन विद्यार्थीवर्गलाई मार्गदर्शन गराउन हेतु गठित 'जीवन-मार्गदर्शन' सम्बन्धी उपसमितिको संयोजकका हैसियतले निम्न रूपमा प्रतिवेदन प्रस्तुत गर्दछु-

१) गत वर्ष २०१७ को जून महिनामा विद्यार्थीमुखी कार्यक्रम अन्तर्गत स्थानीय 'गोर्खा जन पुस्तकालय' को सक्रिय प्रयासमा विद्यार्थीहरूलाई निम्त्याएर उनीहरूको जीवनलाई अघि बढाउन र उत्तरोत्तर प्रगति गर्दै लैजानका निम्ति राखिएको 'जीवन-मार्गदर्शन' कार्यक्रममा खरसाङ महाविद्यालयबाट विद्यार्थीहरूलाई सहभागी गराइयो ।

२) २०१७ को अक्टुबर महिनामा खरसाङ महकुमा प्रशासनिक कार्यलयमा खरसाङ महकुमा शासकको सत् प्रयास र सक्रिय अगुवाईमा खरसाङका स्कूल र कलेजका विद्यार्थीहरूलाई लिएर उनीहरूलाई भविष्यतका निम्ति अग्रसर हुने दिशामा 'जीवन मार्गदर्शन' सम्बन्धी विविध पहलूहरूको जानकारी दिने काम भयो जसमा यस महाविद्यालयका विद्यार्थीहरूले आफ्नो सहभागिता जनाएका थिए ।

यस साल उक्त कार्यक्रम बाहेक अन्य कुनै यस सम्बन्धी कार्यक्रम हुन सकेन ।

प्रतिवेदक
गङ्गाप्रसाद शर्मा
जीवन-मार्गदर्शन सम्बन्धी उपसमिति,
शिक्षण-परिषद
खरसाङ महाविद्यालय, खरसाङ ।

Magazine Sub-Committee Annual Report 2017-18

The Magazine Committee wishes to shed light on the fact that Orchids has not come to publication since its last publication in 2012. This is the next to be published from the period of 2013-16 and will come to life in April 2018.

Dr. Shera Pandi Molommu
Convenor, Magazine Sub-Committee
2017-2018

कलेजकालीन ती रमाइला अविस्मरणीय दिनहरू

डा. राजकुमार छेत्री

भूतपूर्व विद्यार्थी, हाल दार्जीलिङ सरकारी महाविद्यालय



सन् १९९१ सालमा नागरी फार्म उच्चतर माध्यमिक विद्यालयबाट मैले कला विषय लिएर बाह्रौं श्रेणी उत्तीर्ण गरें अनि केही विलम्ब गरि त्यसै वर्षको सितम्बर महिनातिर खरसाङ महाविद्यालयमा बी० ए० (अनर्स) प्रथम वर्षमा भर्ना लिएँ। खरसाङ कलेजमा भर्ना लिनअघि दार्जीलिङको नर्थ पोइन्ट कलेज पढ्न भनी भर्ना फारम निकाले र त्यसको भोलिपल्ट फारम बुझाउन कलेज पुगें। फारम बुझाएर घर फर्किन मलाई अबेर भइसकेथ्यो। त्यसबेला सवारी साधन साह्रै थिए आज जस्तो गाउँबाटै चल्ने गाडीहरू थिएनन्। त्यसै महाविद्यालयमा 'अर्थशास्त्र विषय' मा सम्मानतिर तेस्रो विषयमा अध्ययन गरिरहेका एकजना परिचित दाजुलाई फारम बुझाइदिने अनुरोध गरि घर फर्किएँ। मेरिट लिस्ट आउट भयो भन्ने सुनेर कलेज पुगें तर मेरो दुर्भाग्य, फारममा खै के के पुगेन भने त्यही परिचित दाइले भर्नाको आवेदन फारम कलेज अफिसमा नबुझाएको कुरा बताएर मलाई हिस्किक्क पारे। म त एकै क्षणमा खड्ग्रङ्ग भएँ। उनले आवेदन फारम बुझाउन नसकेको कुरालाई अति हल्का र लापवाहीसाथ लिए। हुन त त्यसबेला आजको जस्तो मोबाइल फोन पनि थिएन। हामी दुवैसित सेल फोन नभएकोले पनि यस्तो स्थिति मैले भोग्नुपरेको। घरमा ल्याण्डलाइन फोन त थियो तर गाडी छुट्टै भन्ने हतारले नम्बर दिने सुद्धि पनि आएन। त्यसबेला उनले पनि फोन नम्बर मागेनन्। दार्जीलिङ सरकारी महाविद्यालयमा भने त्यसबेला खै कुनि के भएर हो भर्नाको निम्ति आवेदन फारम बुझाउन मनै लागेन। भर्ना फारम निकालेर पनि बुझाइनेँ त्यो बेला। तर आज यसै महाविद्यालयमा गुरुबाबु हुन आइपुगेको छु। आज सम्झिँदाँ आफैलाई कस्तो कस्तो लाग्छ।

राजनीति शास्त्रबाट नेपाली अनर्सतिर—

त्यसताक मेरै गाउँका अमीर गुरुङ खरसाङ महाविद्यालयमा कमर्स लिएर अध्ययनरत थिए। उनकै सहयोग लिएर मैले खरसाङ कलेजमा राजनीति विज्ञान विषयमा अनर्ससहित अङ्ग्रेजी र नेपाली ऐच्छिक विषयको रूपमा राखेर बी० ए० प्रथम वर्षमा भर्ना लिएँ। त्यसबेला राजनीति विज्ञान विभागका विभागमा प्रा० राजेन्द्र प्रसाद ढकाल, प्रा० लक्ष्मी प्रधान, प्रा० तुलसी गुरुङ हुनुहुन्थ्यो। एकदिन ऐच्छिक नेपालीको कक्षा लिने क्रममा जस योजन 'प्यासी' सरले मेलै लेखेको हेरेर तपाईंले किन नेपालीमा अनर्स नलिनुभएको, राम्रो लेख्नु हुँदोरहेछ, अक्षर पनि राम्रो रहेछ, तपाईं कहाँबाट र कुन स्कुलबाट आउनुभएको भनेर सोध्नुभयो। मैले आफू नागरी चियाबारीको अनि नागरी हाइस्कूलबाट पढेर आएको बताएँ। मैले नागरीको नाम लिनसाथ प्यासी सरले मदन ओझा, अर्जुन प्रधान, डी० के० श्रेष्ठ, सअय बान्तवा आदिको नाम लिनुभयो। मैले पनि यसै मौकामा नेपाली अनर्समा आउन मिल्छ भने म नेपाली अनर्स लिन्छु सर भनँ। नेपाली अनर्सको सिट खाली छँदैछ, तपाईं चाहानुहुन्छ भने विभाग प्रमुख र प्राचार्यसँग कुरा गरिदिन्छु यस्तै केही कुरा भन्नुभो। कलेजबाट डेरा फर्किँदा बाटोमा अमीर दाइलाई पनि यो कुरा भनँ उहाँले पनि त्यो त तपाईंको इच्छा हो, तर जुनै विषय लिएर पनि अनर्स चाहिँ पढ्ने पर्छ है भनेर जोड दिनुभो।

भोलिपल्ट नेपाली विभागाध्याक्ष प्रा० रुक्मिणी छेत्री गुरुमालाई आफू नेपाली अनर्सलिन इच्छुक रहेको कुरा निवेदन गरें। गुरुमाले पनि न्यानो मायासित नेपाली अनर्समा आउनको निम्ति ढोका खुल्ला गरिदिनुभयो। त्यसको दुई-तिन दिनपछि हुनपर्छ प्यासी सर र रुक्मिणी गुरुमाले आजदेखि नेपाली अनर्सको क्लासमा बस्दा हुन्छ, हामीले अफिसमा मिलाइदिएका छौं भनेर सूचना दिनुभयो। अन्ततः मैले राजनीति विज्ञानको अनर्स छोडेर नेपालीमा अनर्स लिएँ। त्यतिमात्र कहाँ हो र अङ्ग्रेजी इलेक्टिभको सट्टा इतिहास विषय लिएँ। मभन्दा दुइहप्ता अघिदेखि नेपाली अनर्समा

दिलकुमार प्रधान, रतन गोले, सन्तोष गुरुङ, अग्नेश तामाङसाथै स्पेसल अनर्स लिएर पढ्नेहरू रिवाङ तामाङ, अशोक सिञ्चुरी र पि० एल० धमालाहरूले नियमित रूपमा आफ्ना कक्षाहरूमा उपस्थिति दिइरहेका थिए। त्यसबेला भूइँतलामा कलेज क्यान्टिन चल्यो अनि माथिल्लो तलामा भने सबै विषयमा अनर्स क्लासहरू हुन्थ्यो। अतः अनर्स कक्षा पालो-पालो गरी दुइवटा कोठामा सञ्चालन हुने गर्थ्यो। दुई-तीनदिन पछि डराउँदै-डराउँदै भएपनि राजेन्द्र ढकाल सर र लक्ष्मी मिसलाई आफू नेपालीमा आएको कुरा जनाएँ तर उहाँहरूले अधिबाटै थाह पाइसक्नुभएको रहेछ।

उद्घोषणा, आकांक्षा र अर्किड पत्रिकाहरूको सम्पादन कार्यतिर-

नेपाली अनर्समा हामी साह्रै थोरै विद्यार्थी थियौँ तर सबैको मन मिल्यो। सबैजना मिलनसार प्रकृतिका थिए। सायद साहित्य विषयले सबैलाई एकसूत्रमा बाँधेर राख्न खोजेकाले हो कि कसो, हाम्रो टिम साह्रै मिलेको थियो। अनर्स लिएर हामीसितै अध्ययन गरिरहेका तीनजना दाइहरू पनि मित्रवत् व्यवहार गर्थे, कहिल्यै आफूलाई अलग राख्न खोजेनन्, हाम्रो सानो-ठूलो सबै काम र सल्लाहमा साथ दिन्थे सहयोगको हात बढाउँथे। त्यसताक नेपाली विभागमा विभाग प्रमुख रुक्मिणी गुरुमा लगायत प्रा० जस योअन 'प्यासी', प्रा० नरेशचन्द्र खाती र प्रा० तारा लोहार हुनुहुन्थ्यो। विभागका सबै शिक्षकहरूबाट हामीलाई यथोचित सहयोग, प्रेरणा-प्रोत्साहन र मार्गदर्शन प्राप्त हुन्थ्यो। विभागका सबैजना प्राध्यापकहरू प्रेरणादायी, उत्साही र सहयोगी स्वभाव भएकाले हामीहरू आफूलाई भाग्यमानी सम्झन्थ्यौँ। त्यसबेला हामी विद्यार्थी र शिक्षकहरूको टीमवर्क मिलेकै थियो एक प्रकार। आजका विद्यार्थी र शिक्षक साथीहरूको टीमवर्क कतिको मिल्छ कुनी तर त्यसबेला भने विद्यार्थी शिक्षकमाझ साँच्चै लोभलाग्दो सहभागिता रहेको हुन्थ्यो। नवम्बर महिनातिरको कुरा हुनपर्छ, हामी प्रथम वर्ष नेपाली अनर्सका विद्यार्थीहरू नरेश सरको क्लासको प्रतीक्षा गर्दै शरदको न्यानो घाम तापेर विभिन्न विषयमा कुरा गरिरहेका थियौँ। कुरै-कुरामा मासिक रूपमा 'पटल' पत्रिका निकाल्ने कुरा चल्यो। सबैको विचार मिल्यो र विचारले साकार रूप लियो। पत्रिकाको नाम उद्घोषणा राखिने अनि सम्पादनको अभिभार म र विनअय गुरुङको जिम्मामा पर्यो। त्यसताक विनअयको अनर्स थिएन, तर पछि उनले नेपालीमा स्पेशल अनर्स लिए। सबै साथीहरूले रतन र मेरो ह्याण्ड राइटिङ राम्रो देखेर लेख्ने र नक्सा बनाउने काम पनि हाम्रै थाप्लोमा थुपारिदिए। रतनले नक्सा बनाउने र मैले चाहिँ बटुलिएका रचनाहरू चार्टपेपरमा लेख्ने काम उत्साहपूर्वक गर्थौँ, यसलाई हामी दुवैले अतिरिक्त बोझ पटकक मानेनौँ। हामीले उद्घोषणा पत्रिकालाई ६ अङ्कसम्म प्रकाशन गर्न सफल बन्यौँ। ६ अङ्कसम्म निरन्तर प्रकाशनमा ल्याएर हामी दोस्रो उक्लेपछि भने साहित्यमा अभिरुचि राख्ने सुकमान, प्रितम र अनोश भाइहरूलाई सहर्ष सुम्पियौँ। भाइहरूले पनि निकै अङ्क निकाले, यसलाई निरन्तरता दिए। हामीभन्दा अघिल्लो व्याचमा पुष्कर पराजुली, विनेश प्रधान, तोम्बा लामा, दिलु ठटाल सन्तराज मंग्राती दाइहरू थिए तर उनीहरू पढाइमा नै बढी केन्द्रित थिए। हामी चाहिँ प्रथम वर्षमा छँदा सायद कम पढ्थ्यौँ र बढी डुल्नमा र विद्यार्थी राजनीति गर्नमा बढी समय दिन्थ्यौँ। त्यसबाट उब्रेको समय भने प्रेम-प्रिती र साहित्यबारे तर्क-वितर्क गर्थ्यौँ।

दोस्रो वर्षमा उक्लेपछि हाम्रो चुल्बुले मन त्यसै लागेर बस्न ठ्याक्कै मानेन। फेरि अर्को पटल पत्रिका निकाल्न सरसल्लाह गर्थौँ। पत्रिकाको नाम आकांक्षा राख्ने र द्वयमासिक रूपमा प्रकाशनमा ल्याउने अनि यसको निम्ति म, रतन र दिलकुमारलाई सम्पादक बनाउने सर्वसम्मतिले निर्णय लियो। पत्रिकामा फूलबुट्टा भरेर आकर्षक रूपमा सजाउने काम रतनले अनि चार्ट पेपरमा लेख्ने काम चाहिँ म र रतन दुवै मिलेर गर्थौँ। हामीले तेस्रो वर्षमा समेत यसैलाई निरन्तरता दिइरह्यौँ। आकांक्षा सात अङ्कसम्म प्रकाशनमा ल्याएर हामीले दोस्रो वर्षका भाइ-बहिनीहरूलाई सुम्पियौँ। तेस्रो वर्षमा प्रवेश गरेपछि कलेजको वार्षिक मुखपत्र अर्किड पत्रिका सम्पादन गर्ने सौभाग्य मलाई जुस्यो। म त्यसताक विद्यार्थी राजनीतिमा पनि निकै अभिरुचि राख्थेँ। दोस्रो वर्षमा छँदा परिषद् (CP) पक्षबाट भाइस-प्रेसिडेन्टको पदमा चुनावमा उठेको थिएँ तर तीन भोटले पराजित भएँ। तर तेस्रो वर्षमा भने विद्यार्थी संसद परिषदले (KCSUC) मलाई

पत्रिका-सचिव, रोशन थापालाई सह-सचिव र दिवश थापा र शर्मिला राईलाई संयुक्त चुन्यो। हाम्रो पत्रिका उप-समितिको टीप पनि साह्रै मिलेको थियो। रोशन भाइ र मैले त्यसवर्ष निकै खटेर अर्किड प्रकाशनमा ल्यायौं। उद्घोषण, आकांक्षा र अर्किडको सम्पादन कार्यले मलाई विषय कसरी सम्पादन गर्ने, निकैवटा कविता, मुक्तक र छोटो-छोटो निबन्धहरू लेखेको रहेछु। आज पनि त्यो दिनहरूमा मैले लेखेको जे जस्तै भए पनि कविता, मुक्तक र लघु निबन्धहरूको एउटा सानो-तिनो सङ्ग्रह निकालूँ जस्तो लागिरहेछ। त्यसताक लेखिएका कुरामा ठोस विचार सायदै भए पनि त्यहाँ मेरो समय बोलेको छ। समयको आवाज छ, समयको पदचाप छ, समयको प्रतिबिम्ब र प्रतिध्वनि पनि मिसिएको छ भन्ने मलाई सधैं लागिरहन्छ।

कलेजमा पर्यावरण र साहित्य-सेमिनार, नाटक प्रदर्शनी र तर्क-सभातिर-

सन् १९९३ सालमा कलेजको वार्षिक सांस्कृतिक कार्यक्रम हामीले निकै उत्साहमय ढङ्गमा मनायौं। नाटक प्रदर्शनी हुने भएकोले बिनअय गुरुङ मंगनी नाटक प्रदर्शन गर्ने निधो भयो। त्यस नाटकमा मैले बाबु बीरबहादुरको भूमिका निर्वाह गर्नुपर्ने भयो। मेरी छोरीको भूमिकामा शान्ता, मेरी श्रीमतीको भूमिकामा रञ्जना, मेरो घर मालिक अमित, हुनेवाला ज्वाइँको भूमिकामा कैलाश आदिले साँच्चै जीवन्त भूमिका निर्वाह गरेर नाटकलाई सफल तुल्याएका थिए। साँच्चै कति रमाइलो र लोभलाग्यो समय थियो त्यो। जवानीको जादुले होला सबै केटीहरू राम्रै लाग्थ्यो। राम्रैहरू मध्येको सबैभन्दा राम्रिसित बोलीहालूँ र प्रेम प्रस्ताव राखी हालूँ जस्तै लाग्थ्यो। प्रेम-प्रणयका गीतहरू सुन्दा पनि त्यो गीत मेरैलागि मात्र लेखिदिएको हो जस्तो लाग्थ्यो। कल्पनामा उडूँ उडूँ लाग्ने र मन परेकीलाई चुमू-चुमू, अङ्गालोमा बाँधू-बाँधू जस्तो लाग्थ्यो तर चुमी हाल्ने र अङ्गालोमा बाँधीहाल्ने त्यत्रो आँट चाहिँ हामीसित थिएन। एउटीसित मेरो निकै हेमखेम बढेको थियो। उसले कोही बेला मेरो खानपिन, पढाइ-लेखाइ, सुविधा-असुविधाबारे पनि जानकारी लिनेगर्थो। त्यसबेला त मेरो हृदय वा मुटु जे भने पनि उसको हातैमा राखी दिउँ र उसको मृगनयनी आखाँमा निर्निमेष हेरिरहूँ जस्तै लाग्थ्यो। हाम्रो प्रेमले कताकता टसाँउन र अँकुरिन लाग्दै गरेको शरदको बेलामा कसैकसैको कुदृष्टि परिनै हाल्यो। असिना र कालो तुसारोले हाम्रो झ्याँगिन लागेको प्रेम-प्रणय भताभुङ्ग, क्षत-विक्षत बनाइदियो। नियतिको क्रुर प्रहारले देवकोटाका मुना-मदन तहस-नहस भए झैं मेरो र उसको प्रेममा क्रुरतापूर्वक पुलिसको बेरिकेट लागेकोले छताछुल्ल र एकप्रकार तहस-नहस नै भयो। उसको बोलाउने र असली नाम अरू नै भए पनि मैले उसलाई माया र प्रेमले अनुराधा (अनु) भनेर बोलाउने गर्थे। कता के के नमिलेर हो ऊ आफ्नो कलेजको पढाइ छोड्छाड् पारेर काठमाण्डौँतिर हिँड्थे। म चाहिँ सर-गुरुमाहरूले क्लासमा पढाएको चामे र गौँथली, मुकुन्द-इन्दिरा र जिम र डोलाको प्रेम कथा सुन्दै जीवन बाँच्ने रिहर्सल गर्दैछु, गुड्बाइका हातहरू सम्झनामा, अक्षरहरूको शहरमा तिम्रो याद आउँछ, तिम्रो हृदयको पोष्ट मार्टम यस्तै यस्तै के के शीर्षक बोकेको कविताहरू लेख्दै उद्घोषणा, प्रतिबिम्ब, आकांक्षा पत्रिकाहरूमा लेखिरहेको थिएँ।

म त्यसबेला विद्यार्थी संगठन परिषदमा सङ्लग्न थिएँ। त्यसैको फाइदा उठाउँदै परिषदका साथीहरूसित भव्य साहित्य सेमिनार, पर्यावरण सेमिनार र तर्क प्रतियोगिता नेपाली विभाग र विद्यार्थी संगठन परिषद्को संयुक्त सम्पन्न गरौं भन्ने प्रस्ताव राखेँ। स्टुडेन्ट युनियन अफिसरमा निकै लामो बहस र छलफल भएपछि क्रमशः पर्यावरण सेमिनार, साहित्यिक-गोष्ठी र तर्क-सभा गर्ने निर्णय लिइयो। ती तीनवटा कार्यक्रममध्ये साहित्यिक संगोष्ठीमात्र नेपाली विभागसित नेपाली विभागसित संयुक्त आयोजनामा हुने अनि पर्यावरण सेमिनार र तर्क-सभा चाहिँ विद्यार्थी संगठन परिषद्कै व्यानरमा हुने कुरामा सबै सदस्यहरूले सही ठोके। विद्यार्थी संगठन परिषद्को साथीहरूको सर-सल्लाह र कलेजका प्राचार्य डा० कुमार प्रधान सरको अनुमति लिएर ३० जून १९९३ को दिन कलेजको प्रेक्षागृहमा डा० राजेन्द्रप्रसाद ढकालको अध्यक्षतामा एकदिवसीय पर्यावरण सेमिनार हाकीले सम्पन्न गर्यौं। यस सेमिनारमा आकाशवाणी खरसाङका त्यसताकका सहायक केन्द्र-निर्देशक श्री सी० के० मोथे, बन-विभागीय अधिकारी श्री बी० एम०

लामा र प्राचार्य डा० कुमार प्रधानले आफ्ना विचार साझा गरेका थिए । आयोजक समिति र कलेजको पक्षबाट पर्यावरण र आजको सन्दर्भ शीर्षकमा मैले पनि लिखित कार्यपत्र प्रस्तुत गर्नुपरेको थियो । सेमिनारकै निम्ति भनेर आलो-काँचो जे जस्तो भए पनि तयार गरी प्रस्तुत गरिएको यो कार्यपत्र प्रस्तुत गर्नुपरेको थियो । सेमिनारकै निम्ति भनेर आलो-काँचो जे जस्तो भए पनि तयार गरी प्रस्तुत गरिएको यो कार्यपत्र, मैले मेरो जीवनमा प्रस्तुत गरेको पहिलो प्रयासिक कार्यपत्र थियो । पर्यावरण विषयक वार्ताका अतिरिक्त कलेज परिसरमा वृक्ष रोपन कार्यक्रम, पर्यावरण विषयक समूह गीत, एकाङ्की नाटक प्रदर्शनका साथसाथै निबन्ध लेखन र चित्राङ्कन प्रतियोगिता पनि सम्पन्न गरिएका थिए । पर्यावरण विषयक समूह गीत प्रस्तुतिका निम्ति सबै विद्यार्थीहरूमा आग्रह गरिएको थियो । यसको निम्ति लगभग बीस-बाइसवटा गीतहरू प्रतियोगिताका निम्ति सामेल थिए ।

यस कार्यक्रममा विशेष गरी गुरुमा प्रा० तारा लोहारले निबन्ध लेखन प्रतियोगिता र समूह गीत चयन प्रक्रियामा निष्पक्ष रूपमा अति नै इमान्दारीतापूर्वक आफ्नो भूमिका निर्वाह गर्नुभएको थियो । मेरो अहोभाग्य नै भनौं छनौटको निम्ति आएको बाइसवटा प्रतियोगी समूह-गीतहरूमध्ये 'प्रकृतिको बरदान हामी, सबै मानव जाति' बोल रहेको मेरो गीतले प्रथम स्थान पाएछ । त्यस गीतमा दोस्रो वर्षमा अध्ययनरत प्रतिभाशाली युवा संगीतकार, वाद्यवादक श्री कैलाश राईले अलिअलि शब्दहरू मिलाएर उत्कृष्ट संगीत भरेका थिए । कैलाश भाइको प्रतिभा, संगीतप्रतिको लगनशीलता र साधना देख्दा श्रद्धाले मेरो शीर झुक्छ । किन कि म प्रतिभा र विद्वताको कदर गर्ने मान्छे हुँ म । जब मलाई ज्ञान आयो त्यसबेलादेखि नै कुनै पनि व्यक्तिको शारीरिक उचाइँलाई होइन, उसको गाडी-बाढी र पदलाई पनि होइन तर उसको प्रतिभालाई, उसको काम र योगदानलाई श्रद्धा गर्नुपर्छ, अनुकरण-अनुसरण गर्नुपर्छ भन्ने विचारमा आजसम्म पनि दृढ़ रहेको छु । सकेसम्म पालन पनि गर्दै आइरहेको छु । संगीतकार कैलाश भाइको मिठो संगीतमा रजनी शर्मा र श्रवणकुमार लामगादेहरूको चार चारजनाको पुरुष-नारी टोलीले यस गीतमा प्राण भरेका थिए । कार्यक्रममा सबैले मेरा शब्दहरूको प्रशंसा गरे । एउटै गीत लेखेर सबैको प्रशंसा पाएर त्यसबेला म निक्कै गजक परेको थिएँ । आज सम्झँदा कताकता कुरीकुरी र कताकता भने खुशी पनि लाग्छ । त्यसदिनको सम्पूर्ण कार्यक्रम बेलुकी आकाशवाणी खरसाडबाट प्रसारण भयो । मेरो शब्दहरू बोकेको गीत पनि प्रथमपल्ट त्यस बेलुकी खरसाड रेडियोबाट बज्यो । गीतकार-शब्दकार भनेर मेरो नाम लिएको सुन्दा कति खुशी लागेको हो भने वर्णन गरेर साध्यै छैन ।

नेपाली विभाग र विद्यार्थी संगठन परिषदको संयुक्त तत्वावधान तथा मेरो संयोजकत्वमा ६ मई १९९४ को दिन एक दिवसीय भव्य साहित्यिक-संगोष्ठी शिवकुमार राईको प्रमुख आतिथ्य र प्राचार्य डा० कुमार प्रधानको अध्यक्षतामा सम्पन्न भएको थियो । संगोष्ठीमा तारा गुरुमाले निकै लोभलाग्दो र विद्यार्थी उपयोगी वार्ता दिनुभएको मलाई अझै सम्झना छ । प्यासी सरले प्रभावशाली स्वर शैलीमा आफ्नो ओजस्वी सम्भाषणको अन्तमा 'चिर्ने' शीर्षक कविता आवृत्ति गरेर प्रेक्षागृहमा उपस्थित सबै दर्शक-श्रोताहरूलाई मन्त्रमुग्ध पारेको दृश्य र मिठो अनुभूति अझै मेरो आँखा र कानमा झलझल्ली छ । त्यस दिनको संगोष्ठीमा विनञ्जय, दिल, युवराज, दिवसलगायत अन्य साथीभाइहरूले पनि निक्कै उम्दा-उम्दा कविताहरू वाचन गरेका थिए । मैले पनि त्यस संगोष्ठीमा आधुनिक भारतीय नेपाली कविताको प्रवृत्ति विषयमा लामै समीक्षात्मक वार्ता प्रस्तुत गरेको थिएँ । आफ्ना भूलहरू जँचाउने समय थियो त्यो, मैले पनि आफ्ना गुरुहरू र अग्रजहरू समक्ष जतिसक्दो भूल जँचाउने काममा लागें म । वास्तवमा त्यसबेला म सेमिनारको निम्ति कार्यपत्र लेख्न र वार्ताप्रस्तुत गर्न सिक्दै थिएँ । त्यसबेला जानी नजानी गरेको कामले आजको दिनमा अलिक राम्रो लेख्ने र राम्रोसँग वार्ता प्रस्तुत गर्नमा मद्दत अवश्य पुर्याएको छ भन्छु ।

त्यसबेला विनञ्जयले आफ्नो नाम र थरको पछि निराशा टाइटल लेख्थे । खै आज निराशा लेख्छन् कि लेख्दैनन् थाह छैन । हुन् त म पनि त्यसबेला राजकुमार कार्की प्रतीक, कोही बेला भने राजकुमार प्रतीक र राज प्रतीक मात्र पनि लेख्ने

गर्थे । आजभोलि प्रतीक लेखिनँ, खाली नाम मात्र लेख्छु । कविता—मुक्तक लेख्नै बिसैपछि किन प्रतीक लेखिरहनू जस्तो लागेर लेख्न छोडेको हुँ मैले, दिलले पनि घरि दिलकुमार श्रेष्ठ, घरि दिल श्रेष्ठ मात्र लेखेको देख्छु । दिल हालमा वीरपाड़ा कलेजमा नेपाली विभागका विभाग प्रमुखको रूपमा प्राध्यापनरत् छन् ।

हामी दोस्रो वर्षमा अध्ययनरत् छँदा राष्ट्रिय स्तरको साहित्य सेमिनार गरौं भन्ने विचार आयो र विभागका सबै साथी भाइहरूसित सल्लाह माग्यौं । सबैबाट मिश्रित विचार र प्रतिक्रियाहरू भए, सत्तर प्रतिशत साथीहरूले गरौं भन्ने विचारमा सहमति जनाएरपछि त्यसदिनको बहस टुङ्गियो । विभागका सर—गुरुमाहरूसित कुरा राख्यौं, सबैले हाम्रो कुरालाई प्रोत्साहित गरे तर कार्यक्रम गर्न अर्थको आवश्यकता थियो । आवश्यक कुराहरूमा लाग्ने खर्चको अनुमानको भरमा हिसाब लगायौं, खर्च निकै लाग्ने कुरा बुझियो । प्राचार्यलाई सेमिनारमा लाग्ने खर्चको व्यवस्था मिलाइदिन आग्रह गर्थौं । हाम्रो कुरा सुनेर प्राचार्य हाँस्नुभो र भन्नुभो बिना पैसा तिमीहरूको यत्रो आँट, विचार गरौंला यस्तै केही आश्वासन दिनुभो । हामी प्रिन्सिपल च्याम्बरबाट बाहिर निस्कँदा सेमिनार होला कि नहोलाको दोधारे स्थितिमा थियौं । तर पनि सेमिनार हुन्छ र गर्नुपर्छ भन्ने हाम्रो मनभरी आँट र विश्वास थियो । यहाँको स्थानीय सङ्घ—संस्थान र कलेजका प्रत्येक प्राध्यापक—प्राध्यापिकाहरूलाई चन्दा मागेर भए पनि सेमिनार गर्नुपर्छ भन्ने हामीलाई लागेको थियो । तर सेमिनार गर्नु भनेको कवि—गोष्ठी गर्नु जस्तो सजिलो कहाँ हुँदोरहेछ र? आज सम्झिँदा आफैलाई लाज लाग्छ । चार दिनपछि हुनपर्छ, प्राचार्यले हामीलाई उहाँको कार्यक्षमा बोलाएर अर्थको व्यवस्था मिलाइदिन्छु, सेमिनारको रूपरेखा तयार गरेर ल्याउनु भनेर आदेश दिनुभयो । हामीलाई त्यही क्षण सेमिनार भइहालेको जस्तो लागेको थियो । विभागका सर—गुरुमालगायत अनर्स र पासकोर्सका विद्यार्थीमाझ अनर्स रुममा बसेको एउटा अनौपचारिक सभाले सेमिनार आयोजक समिति कठन गरी सभाले विन्जय गुरुङलाई अध्यक्ष र मलाई संयोजक अनि सेमिनार सञ्चालनको निमित्त प्रमुख निर्देशका रूपमा प्रा० जस योजन 'प्यासी' सरलाई चयन गर्‍यो । कविता र कथा विषयलाई लिएर सेमिनार गर्ने कुरामा सबैको सहमति मिल्यो । प्यासी सरको निर्देशन र आज्ञालाई पालन गर्दै हामीले कामलाई अघि बढायौं ।

समसामयिक भारतीय नेपाली कविता र कथाको प्रवृत्ति र विकास प्रक्रिया विषयमा सेमिनार गर्ने पक्का निधो भएपछि कविताको निम्ति बनारस हिन्दू विश्वविद्यालयमा डा० घनश्याम नेपाललाई अनि कथाको निम्ति उत्तर बङ्गाल विश्वविद्यालयमा प्रा० मोहन पी० दाहाललाई वार्ताको निम्ति आग्रह गरी पत्राचार गर्ने निधो भयो । तर निवेदन पत्र प्राचार्य, निर्देशा, अध्यक्ष र संयोजकमध्ये कसले लेख्ने भन्ने हामीमा त्यस्तो कुनै ज्ञान थिएन । हामीसित जोशमात्र थियो तर होश (अनुभव र ज्ञान) भन्ने चाहिँ पटक थिएनछ त्यसबेला । प्यासी सरलाई सोध्यौं, सरले पत्र संयोजकले लेख्छ, खेस्रो लेखेर ल्याउनु म हेर्छु, टाइप गराइवरी रेजिष्टर पोष्टद्वारा दुवै विश्वविद्यालयमा पठाउनुपर्छ भन्नुभो । तीन घण्टा जति समय लगाएर म र विन्जयले पत्रको खेस्रा तयार पार्यौं अनि सरलाई देखायौं । प्यासी सरले छाँटकाँट गरेर राम्रो पत्र जस्तो बनाइदिनु भएपछि टाइप गराउन बजारमा जी.बी. बल सरको हिमालयन टाइपिङ इन्स्टिट्युटमा पुग्यौं । बल सरलाई अनुरोध गर्थौं, वहाँले पनि हाम्रो एकै वचनमा दुइवटा चिट्ठी छुट्टाछुट्टै कार्बन कपीसहित टाइप गराइदिनुभयो । उक्त सेमिनार हुनमा उहाँको पनि यसप्रकारको सहयोग रहेको थियो । त्यसबेला आयोजक समितिका संयोजक र अध्यक्षले बेसी काम गर्नुपर्छ, तँ ठूलो म सानो भन्ने कुरा पटक थिएन । समितिमा हुने जति सबैले बराबरी खटेका थियौं । हाम्रो जोशमा सर—गुरुमाहरूको होशले सहयोग पुर्याएको थियो, बलियो आधारभूमि र पोषिलो मलजल पाएको थियो । अतः जोश र होशले बराबरी काम गरेको थियो ।

वार्ताको निम्ति पत्र बीएचयू र एनबीयूमा नेपाल सर र दाहाललाई प्रेषित गरिसकेका थियौं । त्यसैबेला डा. नेपाल गान्तोक घरमा आउनुभएको खबर पाएर प्यासी सरले तपाईंहरूमध्ये दुइ दुइजना गरेर गान्तोक र एनबीयू गएर दुवैबाट

कार्यपत्र प्रस्तुतिका निम्ति पक्कापक्की स्वीकृति लिएर आउनेहोस् भनेर निर्देशन दिनुभयो। एनबीयू जानेले डा. भीमकान्त उपाध्याय सर प्रा. लक्ष्मीकान्त शर्मा सरलाई पनि भेटेरै सेमिनारको निम्ति निम्तो पत्र दिने र विषय प्रवर्तनको निम्ति आग्रह गरी स्वीकृति लिएर मात्र कलेज फर्किनु पर्ने थियो। यसर्थ विनञ्जय र रतन गान्तोक जाने भए अनि दिलकुमार, म र सन्तोष चाहिँ एनबीयू जाने भयौं। नेपाली विभाग पुगेर प्रा. शर्मा सर र डा. उपाध्याय सरलाई भेट्यौं र निम्तो पत्रसहित विषय प्रवर्तनको लागि पनि आग्रह गर्यौं। दुवैजना सरहरूले हामीलाई स्वीकृति दिनुभो। दाहाल सरसित त्यसदिन भेट भएर तथापि केही दिनपछि हामीले उहाँबाट एउटा उपयोगी सुझावपत्र पायौं। सेमिनारमा शिवकुमार राई, टङ्क शर्मा, अम्बर प्रधान, असीत राई, प्रा. अजीत बस्नेत, प्रा. सुजाता रानी राई, तेजमान बराइली, सञ्जय बान्तवाहरूलाई निम्तो गर्यौं, निम्तो गरेकाहरूमध्ये प्रायः सबै आइदिनुभयो। कार्यक्रम एकप्रकार भव्यरूपमा नै सम्पन्न भयो। हाम्रो सफलताले कताकता आकाश छोए जस्तो आफैलाई लागि रहेको थियो।

तेस्रो वर्षमा पुगेपछि नेपाली विभागलाई फेरि त्यस्तै एउटा सेमिनार गर्ने सौभाग्य जुस्यो। बनारस हिन्दू विश्वविद्यालयबाट डा. कुमारबहादुर जोशी सर उत्तर बङ्गाल विश्वविद्यालयमा एम.ए.को भाइभोलिन आउनभएको रहेछ। त्यहीँ शुभअवसरमा प्यासी सरले खरसाङ कलेजमा ल्याएर एउटा वार्ता प्रस्तुतिको निम्ति अनुरोध गर्नुभएको हुँदा डा. जोशी सरले स्वीकृति प्रदान गर्नुभएछ। यो सेमिनार अर्पझट जस्तै नै सम्पन्न भयो। निर्धारित समय र दिनमा डा. जोशी सरले देवकोटाको भिखारी कविता सङ्ग्रहबारे निक्कै लामो र गहकिलो वार्ता प्रस्तुत गर्नुभएको थियो।

कलेजको पक्षमा **Denz'93**, गोर्खा जन पुस्तकालय, अरुगी संस्थान र रेडियोतिर—

दोस्रो वर्षमा अध्ययनरत् छँदा सिक्किम सरकारी महाविद्यालयबाट **Denz'93** कार्यक्रमको निम्ति सहभागिता जनाउन आग्रहसहितको निम्तो पत्र आयो। विद्यार्थी संगठन परिषद्को आयोजनमा सम्पन्न हुन लागेको पाँच दिवसीय उक्त **Denz'93** कार्यक्रम अन्तर राज्य महाविद्यालय स्तरको हुने निम्तो पत्रद्वारा जानकारी प्राप्त थियो। खरसाङ कलेजबाट कविता, तर्क—प्रतियोगिता, हाजिरी जवाफ, नेपाली हिन्दी गीत र तक्षण वक्तृत्वकला प्रतियोगीको रूपमा सहभागिता जनाउनु पर्ने भयो। यसको निम्ति कलेजका प्राचार्य डा. कुमार प्रधान, प्रा. रोहित शर्मा, रुक्मिणी छेत्री, प्रा. तारा लोहार तथा स्टुडेन्ट युनियन काउन्सिलका उच्च पदाधिकारीहरूले गोपनीय ढङ्गमा कलेजलाई प्रतिनिधि गर्ने पाँचजना प्रतियोगी सहभागी टोलीको चयन गर्‍यो। त्यस सहभागी प्रतियोगी समूहमा म, रतन गोले, मधुसुदन थापा, विकाश सेवा र सञ्जीव राई चयन भयौं तर हाम्रो टोलीमा कलेजका विद्यार्थी संगठन परिषद्का दुई प्रतिनिधिहरू शङ्कर छेत्री र जगनाथ गुरुङ पनि हामीसँगै जाने भएकाले हाम्रो टोलीको सदस्य संख्या सात हुन पुग्यो। तर अन्तर राज्य महाविद्यालय स्तरीय प्रतियोगितामा भने रतनले नेपाली गीतमा, मधुसुदन र मैले कविता, तर्क—प्रतियोगिता र हाजिरी जवाफमा, विकाशले हिन्दी गीतमा सहभागिता जनाएका थियौं। अरू प्रतियोगितामा हाम्रो खरसाङ कलेजले कुनै पुरस्कार हत्याउन नसके पनि अन्तर महाविद्यालय कविता प्रतियोगिता (Inter College Poem Competition) मा भने तेस्रो स्थान हासिल गर्न सफल बनेको थियो।

गान्तोक हिँड्न तीनदिनअघि उक्त प्रतियोगिताको लागि भनेर तार पारेको म जीवनको अग्रगतिमा विश्वास गर्छु शीर्षक दुइ पृष्ठको कवितालिएर विषय—सम्पादन र भाषा—संशोधन गरि माग्न प्यासी सरको घरमा पुगें। सरले कविता पढेर अलिक संशोधन गर्नुपर्छ, कविता ठीकै छ भन्नुभो र दुइ पृष्ठको कवितालाई संशोधन गरि एक पृष्ठभित्रमा चिटिक्क सुहाउँदिलो बनाइदिनुभयो। त्यै कविता उक्त प्रतियोगितामा प्रस्तुत गरें र कविताको ६ जना प्रतियोगिताहरूमध्ये म तेस्रो भएँ। पारितोषिक विवरणको बेला पुरस्कार ग्रहण गर्दै गर्दा निक्कै ताली बज्यो। हाम्रो कलेजले अरू पुरस्कार जित्न नपाएकोले पनि हुन सक्छ हाम्रा समूहका साथीहरूले दिल खोलेर उफ्री—उफ्री ताली बजाए। त्यसबेला मैले के सोचे भने

यो पुरस्कार मैले पाएका भए पनि वाह वाह र उत्साहमय ताली भने जस सरको परिश्रम र शुभचिन्तनाले पाएको हो, रुक्मिणी गुरुमा र तारा गुरुमाको सौहार्दताले पाएको हो। पारितोषिक रूपमा सर्टिफिकेट, ममेण्टो र नगद राशी मेरो भएपनि अरु जम्मै सफलता र उपलब्धी चाहिँ सर-गुरुमाहरूकै हो भन्ने लागिरह्यो।

कलेजको क्लास सकेपछि र छुट्टीका दिनमा म, बिनअय, रतन, दिल, सन्तोष र सुरेश डुल्ल हिँडिहाल्थ्यौं। डियर पार्क, इगल क्याग, दुर्बिन डाँडा पुगिहाल्थ्यौं कोहीबेला भने पुरी, आलुदम, चना, उसिनेको अण्डा बोकेर ड्राइ पिकनिक भन्दै बाघगौँडा हिँड्थ्यौं। तर बाघगौँडा भने कहिल्यै पुगेनौं। त्यसबाहेक गोर्खा जन पुस्तकालय र आकाशवाणी खरसाड घरिघरि पुगिरहन्थ्यौं। म तीनवर्ष कलेज पढ्दा तीनै ठाउँ बस्न पुगेछु। पहिलो वर्षको केही महिना सुबेदार बस्तीमा (मेरो आफन्तकोमा) म र बिनअयसँगै बसेका थियौं तर हाम्रो गफ र साहित्यिक गतिविधि बढी तर पढाइ-लेखाइ भने कम हुने गर्थ्यो। बिनअयको चाहिँ अनर्स थिएन यसैले पनि उनलाई मलाईभन्दा अलिक हलो-खकुलो थियो। केही महिनापछि दुवैजना डुमाराम बस्ती सस्यौं। हिमाली बोर्डिङ स्कूल छेवैको प्रधान निवासमा म खोराकीमा बस्ने भएँ अनि बिनअयचाहिँ अलिक तल्लिर राई दाजुको घरमा भाडा लिएर बस्ने भए। दिल नयाँ बस्ती, रतन बड्दिल, सन्तोष नयाँ बजार अनि सुरेश चाहिँ डाउहिल फरेष्ट क्वाटरमा बस्थे। दोस्रो वर्षको अन्ततिर म पनि प्रधान निवासबाट सरेर सुरेशसित उनको बाबुको फरेष्ट क्वाटरमा बस्न पुगें। त्यसबेला त्यहाँ चारवटा फरेष्ट क्वाटर भएकोले त्यसलाई चारकोठी पनि भनिन्थ्यो। डाउहिलको रमाइलो र घमाइलो तथा एकान्त स्थलमा चारकोठी अवस्थित रहेकोले पढाइ-लेखाइ गर्नका निम्ति साह्रै उपयुक्त स्थान थियो। मलाई त्यस ठाउँ औधी मन पर्यो र तनमन दिएर पढ्ने अठोट गरें। सुरेशको पनि अनर्स थिएन तर हामीसित उ खुबै मिल्थ्यो नागरी हाइस्कूलमा पाँचौँदेखि दशौँ श्रेणीसम्म हामी दुइ भाइसँगै पढेका बढेका थियौं। हामी जहाँ जहाँ बसे पनि प्रायः दिनभरि एकैसाथ हुन्थ्यौं। कलेजबाट घर फर्किँदा प्रायः दिन जसो बजार एक फन्को लगाउँथ्यौं र कुनै चिया दोकानमा पसेर चिया सिङ्गडा खाएर बेलुकी गोर्खा जन पुस्तकालय पुग्थ्यौं। अरु साथीहरू विभिन्न पत्र-पत्रिकाहरू पढ्थे तर म र रतन भने चाइनिज चेकर खेल्थ्यौं। तर लाइब्रेरीबाट घर फर्किँदा भने हामी प्रायः सबैले पढ्नको निम्ति कुनै न कुनै नयाँ किताब हातमा बोकेरै फर्किन्थ्यौं। फेरि अर्को दिन पहिले इस्सु गरेको पुस्तक बुझाएर अर्को किताब इस्सु गर्थ्यौं। त्यसबेला हामी उपन्यासकार गौतम, पारिजात र असीत, विजयदेखलिएर रसियन साहित्यका नामुद साहित्यकार मिखाइल सोलोखोभ, गोर्की, मोपासासम्मका कृतिहरू खोजी खोजी पढ्थ्यौं। खरसाडमा डी० बी० छेत्रीको घरमा रसियन साहित्यका लोभलाग्दो ज्याकेट र हार्ड कभर भएका पुस्तकहरू पाइन्थे। त्यो समयमा किनेका ती पुस्तकहरूमध्ये कतिवटा आज पनि मसित सुरक्षित छन्। कतिवटा किताबहरू चाहिँ साथीहरूले पढ्न भनेर लगे तर कहिल्यै फर्काएनन्। कतिवटा पुस्तक भने साथीभाइलाई जन्मदिनको र नववर्षको उपलक्ष्यमा उपहार पनि दिएँ।

शिवकुमार राई ७५ वर्ष पुगेको अवसरमा अरुगी साहित्य संस्थान, खरसाडले तीन दिवसीय भव्य साहित्यिक संगोष्ठीका साथमा रथयात्राको पनि आयोजन गर्‍यो। त्यस अवसरमा कलेजको विद्यार्थीको पक्षमा म र बिनअयले सहभागिता जनाउने मौका पायौं। मैले त्यस भव्य साहित्यिक समारोहमा 'हिजोआज म डिसक्वालिफाइड जिन्दगी बाँच्दैछु' शीर्षक कविता निक्कै उत्साह र जोशको साथ प्रस्तुत गरें। त्यसबेला म पनि कविता वाचन गर्न जान्दो र सक्दो रहेछु जस्तो पछिसम्म लागिरह्यो।

आकाशवाणी खरसाड केन्द्र हाम्रो अर्को पुगिरहनु पर्ने प्रमुख स्थान थियो। हात खर्च सकिँदै गएपछि डेढ-दुइ महिनाके अन्तरालमा हामी युवावाणी कार्यक्रमको निम्ति रेडियो स्टेशन टुप्लुक्क पुगिहाल्थ्यौं। एकदिन उपराह्न आकाशवाणी केन्द्र पुगी श्रीमती शिला नाम्चुको कार्यक्षमा प्रवेश गर्दा प्यासी सरलाई भेटें। सरले मेरो विद्यार्थी भनेर

शिला गुरुमा, के० के० गुप्त गुरुमासित पनि परिचय गराइदिनुभयो। सरकै कारणले पनि हुनसक्छ मैले त्यसदिनदेखि युवावाणी कार्यक्रमबाट इन्द्रणी, गुराँस गुच्छ र सामयिक वार्ता आदि कार्यक्रममा आउने मौका पाएँ। रेडियो नाटकको अडिसन केही महिनाअघि भएको थियो त्यसमा म पनि छानिएछु। नाटक त्यसबेला देविका मोक्तान गुरुमाले हेर्नुहुन्थ्यो। श्रीमती मोक्तानलाई भेट्न भनेर उहाँको कार्यक्षमा गएँ र आफू अडिसनमा छानिएको जनाएँ। श्रीमती मोक्तानज्यूले तपाईंको कनट्र्याक्ट घरको ठेगानामा पोष्ट भएको छ, आउँदो हप्तादेखि नाटकको रिहर्सल छ भनेर जानकारी दिनुभयो। एक हप्तापछि मनमा केही उत्साह, केही उमंग केही डर बोकेर नाटकको रिहर्सलका निम्ति स्टुडियोभित्र प्रवेश गरें। सबै भेला भएपछि नाटकको प्रस्तोता शिवकुमार राईले सोमबार सितम्बरको सात तारिख शीर्षक रहेको उक्त तमिल नाटकलाई हिन्दीबाट नेपालीमा डा० तुलसी अपतनले अनुवाद गरेको र यसमा धेरै कलाकारहरूको भूमिका रहेकोले कतिजनाले दुइवटा भूमिकासमेत निर्वाह गर्नु पर्ने कुरा जनाउनुभयो। त्यस नाटकको निम्ति अनुबन्धित कलाकारहरूमध्ये उमेर, अनुभव र नाट्याभिनय सबै दृष्टिले कान्छो म नै थिएँ। मेरो सौभाग्य नै भनौं पहिलो नाटकमा मैले रेडियो र मञ्चीय नाट्य क्षेत्रका अनुभवी प्रस्तोता शिवकुमार राई र वरिष्ठ कलाकारहरू मेनुका प्रधान, आइ० के० शर्मा, टङ्क शर्मा, बासुदेव थापा, आदिसित सहभागी बनेर धेरै कुरा सिक्ने मौका पाएँ। उक्त नाटक २३ मई १९९३ को दिन दिउँसो २ बजेर २० मिनेटमा प्रसारण भएको थियो। खरसाङ कलेज पढ्दाको तीन वर्षको समयावधिमा मैले शिवकुमार राई देखिलिएर डी० बी० प्रधान, डा० जस योअन प्यासी, एस० पी० सिंह, पूर्ण गुरुङ निरूपण, बिनोदकुमार छेत्री, रेणु सिन्हा आदि जस्ता दिग्गज अनुभवी रेडियो नाटक प्रस्तोताहरूसित पटक-पटक काम गर्ने, उनीहरूबाट सिक्ने र बुझ्ने सौभाग्य पाएँ। कलेज जानु, कलेजमा अलिअलि राजनीति गर्न, साहित्यिक कार्यक्रमहरूमा भाग लिन, विभिन्न पुस्तकहरू साटासाट गर्दै पढ्नु र साहित्यिक कार्यक्रमहरूलिएर आकाशवाणी खरसाङ केन्द्र पुग्नु यिनै थिए हाम्रो दैनिक दिनचर्या।

गोर्खा जन पुस्तकालयका त्यसताकका सचिव श्री तिलक शर्माज्यूले हामीलाई हरेक कुरामा प्रोत्साहित गर्नुहुन्थ्यो। हामीसित पनि उत्साह र आत्मविश्वास थियो, इमान्दारिता र लगनशीलता थियो। एकदिन पुस्तकालयको कार्यक्षमा सन् १९९३ सालको स्वतन्त्र दिवसको पूर्वसंध्यमा कविता गोष्ठी प्रतियोगिताको आयोजन गरिने र त्यसको निम्ति मलाई संयोजक र दिललाई संयुक्त संयोजक चयन गरेको यो कुरा जनाउनुभयो। भोलिपल्टदेखि हामीले स्वतन्त्र रूपले काम गर्न शुरू गर्यौं। सर्वप्रथम उक्त समारोहको निम्ति प्रमुख अतिथिको रूपमा कवि नोज्याङ स्याङदेन र विशिष्ट अतिथिमा समालोचक हस्त नेचालीलाई निम्तो गर्ने अनि निर्णायकका रूपमा बिनोदकुमार छेत्री, प्रा० तारा लोहार, सुश्री सुशिला सुब्बा र पूर्ण गुरुङ 'निरूपण' लाई निवेदन गर्ने कुरा सचिवलाई जनाएर पत्राचार गर्थौं। नेचाली सरले आफ्नो कार्य व्यस्तताको कारण आउन नसक्ने जानकारी गराएर हामीलाई पत्राचार गर्नुभयो। हाम्रा चारैजना आदरणीय निर्णायकहरूले आ-आफ्नो महत्वपूर्ण भूमिका निर्वाह गरिदिनुभयो साथै कवि स्याङदेनले पनि प्रमुख अतिथिको रूपमा आफ्नो उपस्थिति दिएर कार्यक्रमलाई उज्यालो र गरिमामय बनाइदिनुभयो।

दार्जीलिङमा पुस्तक मेला, डाउहिलको चियर्स र आत्म बोधतिर—

दार्जीलिङमा सेन्ट रोबर्ट्स स्कूल ग्राउण्डमा पुस्तक मेला भइरहेको जानकारी पाएर एकदिन म, दिल, रतन, विनअय, सन्तोष र सुकमान भाइ टोइट्रेनमा चढेर दार्जीलिङ गयौं। पुस्तक मेला घुमेर प्रायः सबैजनाले दुइचारवटाहरू किताब किन्यौं। त्यसपछि जू र एचएमआइ घुमघाम गरी सिंहमारी मोटर स्याण्डिकेट झर्छौं र २६७३ नम्बरको एम्बासेडर कारमा बस्छौं। यदि त्यसबेला एम्बासेडरको स्थानमा आजको जस्तो मारुती भ्यान चलेको हुन्थ्यो भने आज यो संस्मरण लेख्न पाउँदिन थिएँ होला। गाडी चढेको पाँच-छ मिनेट पनि बितेको थिएन होला, हाम्रो कार भानुग्राम अलिक पतिरको फाटक गोलाइको भित्तामा जोत्तिन पुग्यो। कारको ड्राइभर लगायत हामी सबैजनालाई सानोतिनो चोट लाग्यो तर दिललाई भने अलिक गहिरै चोट लाग्यो। हामी सबैजनालाई दार्जीलिङ भिक्टोरिया सदर अस्पतालमा भर्ना

भएको बेलुकीसम्म त्यहाँको मोटर स्याण्डिकेट अफिसले खानापिना र दवाई पानीको व्यवस्था गर्‍यो तर राती पुलिस आएर हाम्रो हालखबरलिएर रिपोर्ट लेखेपछि भने स्याण्डिकेट अफिसबाट हुक्कापानी सबै बन्द गरिदियो। भोलिपल्ट हामी पाँचजनालाई अस्पतालबाट डिस्चार्ज गर्‍यो तर दिललाई भने केही दिन राख्नु पर्ने भयो। खरसाडमा भने कजितना साथीहरूबाट दार्जीलिङमा एक गाडी साहित्यकारहरू लड्‍यो भनेर खिल्ली उडाउने काम पनि भएछ त्यसबेला।

केही समयपछि दिन पनि स्वथ्य भएर खरसाड फर्केपछि हाम्रो पढाइ—लेखाइ फेरि सुचारु ढङ्गमा चलन थाल्यो। परीक्षा मुखैमा आइरहेकोले हामी सम्भावित प्रश्नहरूलिएर विमर्श गरिरहेको समय बिनअय र दिलमाझ केही कुरालाई लिएर खोसाखोस, हल्का कुटाकुट र निक्कै आफ्नो मूल घर गोपालतिर लागे। पढाईबारे चर्चा पनि हुने अनि एकान्त घरमा साथी पनि हुने भनेर बिनञ्जय, दिल, रतन र सन्तोषलाई बोलाएँ। चारैजना साथीहरू केही किताबहरू बोकेर पढ्न भनेर आए। बेलुकीको खाना सन्तोष र म भएर पकायौँ। बेलुकीको खाना सन्तोष र म भएर पकायौँ। कुनी कताबाट कसले हो कुखुराको मासु र भित्रीकोट ल्याउनुपर्छ, रमाइलो गर्नुपर्छ, आजके साम राजकुमारके नाम भन्दै पढ्न भनेर आएका साथीहरू त हल्ला पो गर्न थाले। म र सन्तोष पनि किचनबाट निस्केर हल्ला गर्ने हूलमा सामेल भयौँ। पाँच पाण्डव भइ हाल्यौँ, अब जताबाट जसले जेसुकै प्रस्ताव ल्याए पनि कुरा मिल्न थालिहाल्यो। पाँचैजनाबाट पैसा उठाएर रात रङ्गाउने प्रस्ताव नेता जस्तो साथीले राख्यो। कुखुरा र भित्रीकोट ल्याइयो, पकाइयो र साँझ पर्न अघि नै हामी पाँच पाण्डवहरूको महफिल जम्न थाल्यो।

म एकदिनको लागि त्यस घरको तथाकथित मालिक भएकोले अलिक कम खान्छु भनँ, तर साथीहरू त मलाई कवि कटुवाल, कवि गिरीहरूको पो उदाहरण दिन थाले। उनीहरू पनि त देत्री हुन् तर पनि खान्थे त, खाएर झन राम्रो राम्रो कवितागीत लेख्थे पो अरे। म खान्न भनेको, साथीहरू अहँ पटकै मानेनन्। साँझ नपरी नै हाम्रो चियर्स सुरु भइहाल्यो। मैले पनि हातमा गिलासलिएर साथीहरूको आँखा छल्दै पलङको कुनातिर रहेको मनीप्लान्टको गमलातिर जलसिँचन गर्दै पिएको अभिनय गर्न थालेँ। तर अभिनय गरेको शैलीमा दुईचार घुटको चाहिँ गमलामा तुर्क्याउन बिर्सेछु नै भनौँ न अब। झमक्क साँझ पर्नअघि परीक्षाको नाम सुन्दा पनि डराउने विद्यार्थीहरू त युनिभर्सिटिका चान्सलरदेखिलिएर शिक्षामन्त्री, मुख्यमन्त्री र प्रधानमन्त्रीहरूसम्मलाई उठबस् गराउन सक्ने भइसकेका रहेछन्, डमरु जस्ता साथीहरू त अघि नै बाघ बनिसकेका रहेछन्। केही समयअघिसम्म भाषाविज्ञान र व्याकरण कठिन लाग्छ भन्ने साथीहरू सस्सुर, भोलानाथ तिवारी, पाणिणी र हेमचन्द्रलाई पनि दस गोल दिन सक्ने भइसकेका रहेछन्। लगभग एकघण्टाभित्रैमा कति चाँडै परिवर्तन आइसकेछ। म साथीहरूको आँखा र जिब्रो बटारिएको निर्निमेष दृष्टिले हेरिरहेको थिएँ। तर आफ्नो जिब्रो र आँखा बटारिएको चाहिँ आफैलाई पत्तै थिएन। माछाको मोलको रनेलाई माछा बटुल्ने ध्याउन्नमा बाढीले सोहोर्दै लगेको अवस्था जस्तै मेरो पनि भइरहेको रहेछ, आफूलाई भने केही पत्तै छैन।

त्यसबेलासम्म मलाई केही पनि भएको छैन, अलिकति पनि मात लागेको छैन भन्ने कुरामा म विश्वस्त थिएँ र त्यस्तै किसिमको अभिनय पनि गरिरहेको थिएँ। यो छेत्रीको छोरोलाई त मात लागेको जस्तो लाग्दैन, बरु हामी मतुवालीलाई निक्कै लागिसक्यो। चारजनामध्ये खै कसले भन्यो कुनि, म आज यकिनसाथ भन्न सकिँदैन। तर विनञ्जयले राज अझै आधा त चाहिएला जस्तो भो, भूजा पनि लिएर आउनुहोस् तर भनेर अधिलिभित्तामा झुण्ड्याइ राखेको कोटको गोजीमा कलेज आइकार्डसँग राखिएको एकसय रुपियाँ निकालेर दिए। म र सन्तोष फेरि साथीहरूले किनेको आधा... लिन गर्यौँ। आधा... किनेर उब्रेको पैतीस—चालिस रुपियाँ जति थियो होला, आखिर साथीहरूलाई मात लागेको छ, चाल पाउने होइनन् भन्ने साँचेर त्यस दोकानमा रहेको टेलिफोन बुथमा भेला भएका राम्री – नराम्री सबैलाई

क्याटबोरी चकलेट, छुर्पी, अङ्गल चिप्स् के के किनिदिएर सबै पैसा सकेर आयौं। साँच्चै सोचै जस्तै नै भो, त्यसक्षण साथीहरूले उब्रेको पैसाको हिसाब पटककै खोजेनन्। नत्र त्यो समयमा, त्यो पनि बाहिर बसेर बसेर पढ्ने विद्यार्थीलाई १०० रुपियाँ भनेको निकै महत्व हुन्थ्यो। साथीहरूको सारमा यस दोस्रो चरणमा मैले पनि अलिलि थपें, थपेछु। भोलिपल्ट बिहान उठ्दा टाउको भारी भइरहेको रहेछ, एउटै ठाउँमा पाँचै भाइ सुतेकाले कुन कुन साथीहरूको खुट्टा रातभरी बोक्नु परेछ, त्यसले पनि होला शरीर अलिकति कताकता दुखिरहेको रहेछ। उठेर फ्रेस भयौं र हिजो उब्रेको भात भुटेर ब्रेक फास्ट खायौं। कलेज हिँड्न तयार भएँ अनि अधिल्लिर भित्तामा झुण्डिरहेको कोट झिकेर लगाएँ। गोजीमा भएको कलेज आइकार्ड अलिक दोब्रिएको जस्तो लागेर निकालेर हेरें र त्यसैसाथ राखेको १०० रुपियाँ कता परेछ भनेर खोजी गरें। बिनञ्जय र दिलले के खोजेको राज, १०० को नोट खोजेको होला, हिजोको दोस्रो चरणको चियर्स तै १०० को त हो भनेर मलाई त उल्टै उल्लीबिल्ली पो बनाए। सन्तोष र रतन पेट मिचिमिचि हाँस्न थाले। दिल र बिनञ्जयको त झन कुरै गर्नु परेन, यिनीहरूको हाँस्ने आफ्नै किसिमको शैली थियो। हेर्नोस् त हिजो बेलुकी मलाई प्लेटो, अरस्तु, आइन्सटाइन जस्ता लागेका साथीहरूको चालामाला र चर्तिकला। मलाई भने यी दुवै चरणको चियर्सले गर्नु गर्‍यो।

म विद्यार्थी युनियनमा छँदैको कुरा हो त्यो, कलेजमा तर्क-सभा हुने भयो। तर अरू बेलाभन्दा अलिक भिन्नै प्रकारले गर्ने निर्णय भयो। तर्क-सभा उन-समितिका सचिवबाहेक जुनै तह र जुनै सुकै विभागका विद्यार्थीले प्रतियोगितामा प्रतियोगीको रूपमा अंशग्रहण गर्न पाउने नियम बताइयो। विद्यार्थी युनियनका धेरैजना सदस्यहरूले पनि तर्क-प्रतियोगितामा भाग लिन आफ्नो नाम लेखाउने भए। प्रतियोगीको रूपमा आफ्नो नाम तर्क-सभा उप-समितिका सचिवलाई सभा हुने दिनको दुइ घण्टा अधिसम्ममा दिइसक्नु पर्ने भएकोले सबैले नाम लेखाए, मैले पनि प्रतियोगिताको रूपमा आफ्नो नाम लेखाएँ। तर्कको विषय चाहीं कलेजको प्रेक्षगृहमा सबै प्रतियोगीहरू भेला भएपछि र कार्यक्रम शुरु हुनभन्दा एकघण्टा अधिमात्र दिइने नियम सुनाइयो नाम लेखाउँदा आफ्नो भागमा परेको जोर र विजोर संख्याको आधारमा पक्ष र विपक्ष छुट्याउने काम भयो। संख्याको आधारले म पक्ष दलमा छानिएँ। पक्ष दलका साथीहरूबाट मैले नै दल नायकको पनि भूमिका निर्वाह गर्नुपर्ने स्थिति आइपरो। तर्क-सभाको निम्ति चयन गरिएको विषय सुनाइयो। धर्मको विभिन्नताले भारतको राष्ट्रीय एकतामा बाधा पुर्याएको छैन यस्तै केही शीर्षक थियो जस्तो लाग्छ। आज यो संस्मरण लेखिरहेको आइरहेको छैन। आज मैले सम्झिन सकेको सहभागीहरूमा मधुसुदन थापा, युवराज सुन्दास, विनअय साथीहरू र रोशन, सुकमान, हेमन्त, प्रितम भाइहरूको नाम मात्र सम्झनामा कताकता छायाँको रूपमा घरिघरि मेरो आखाँमा आइरहन्छ।

त्यस दिनको तर्क-सभालाई सञ्चालन अर्थात् अध्यक्षत जस योअन सरले गर्नुभएको अनि निर्णयकगणमा नरेश सर, रोहित सर, ढकाल सर हुनुहुन्थ्यो भन्ने कुरामा म पूर्ण विश्वस्त छु। उक्त तर्क-सभामा मैले सर्वाधिक अङ्क हासिल गरेछु। त्यसैले पनि हुनसक्छ त्यसबेला म निक्कै फुर्केको थिएँ, थिएँछु। रूक्मिणी गुरुमाले घरिघरि सर्तक गराएको, अरू कुरा छोडेर पढाइ-लेखाइमा ध्यानमा दिनु भनेर बारम्बार सम्झाइरहेको आज झलझली सम्झिरहेछु। गुरुमा र सरहरूले म नेपाली अनर्समा प्रथम श्रेणीमा आएका हेर्न चाहनुहुन्थ्यो, यसैले पनि घरिघरि सहि बाटोमा हिँडाउन खै गरिरहनु हुन्थ्यो तर म भने...। साँच्चै पढ्ने बेला थियो त्यो। आज सम्झिदा कताकता ग्लानीबोध हुन्छ, थकथकी लागिरहन्छ। त्यसबेला मैले सर-गुरुमाले भनेको मानेर अलिकति मात्रै पनि कोशिश गरेको भए म नेपाली अनर्समा प्रथम श्रेणीमा उत्तीर्ण प्रथम श्रेणीमा उत्तीर्ण हुने थिएँछु। क्षमा चाहन्छु गुरुमा त्यसबेला तपाईंले भन्नु भएको ज्ञान-गुण, मार्गदर्शन अभिप्रेरित कुराहरू मैले केही बुझिँनँछु, मैले त्यसबेला गर्नुपर्ने धेरै काम कुरादेखि भड्केर कताकता रङ्गालिन, भङ्गालिन पुगेको थिएँछु। माफ गर्नुहोस् गुरुमा मलाई, जस सरसित पनि त्यसरी नै माफी माग्छु म, मैले जान-नजानमा

कहाँ कतै र कुनै दिन कुनै कुरामा चोट पुराएँ कि, कतै कुनै सन्दर्भमा मन दुखाएँ हुँला । तर मलाई पूर्ण विश्वास छ, त्यसबेलाको म अज्ञानीलाई मेरा पूज्यपाद गुरु-गुरुमाले क्षमादान गर्नु नै हुनेछ । आज म आफै पनि महाविद्यालयमा पढाउने र विद्यार्थीहरूको पनि शुभचिन्तना गर्ने शिक्षक र दुइ छोरीको बाबु भएपछि यी कुराहरू अझ गम्भीरतासँग बुझिरहेको छु ।

आज म, खरसाङ कलेज र खरसाङबाट मैले के पाएँ भन्नेमा होइन तर म आफूले चाहीं कलेजलाई के दिन सकें र के दिन सक्छु, भन्ने कुरा सधैं सौँचिरहन्छु । खरसाङ कलेज र खरसाङले मलाई जीवनमा धेरै विषयमा धेरथोर ज्ञान र अनुभव दियो । मलाई छाना-माना-नानाको जोहो गर्नमा र आफूलाई दरिलो-भरिलोसँग उभ्याउनमा पनि त्यस समय आर्जन गरेको ज्ञानले, गुरुजनको व्यक्तित्वको प्रभावले पनि निकै टेको पुर्‍याएको प्रभावले पनि निकै टेको पुर्‍याएकै छ । आज निबन्ध, समालोचना र अरु के के लेख्न सक्ने, राम्रो बोल्न सक्ने बनाउनमा अर्थात् आज म जे जस्तो छु यहाँसम्म ल्याइ पुर्‍याउनमा, खरसाङ कलेजका सर-गुरुमाहरूको केही लगानी अवश्यै रहेको छ भन्ने कुरा म सगर्व-सहर्ष स्वीकार गर्छु । खरसाङ कलेजलाई मेलै सधैंभरि र जुनै अवस्थामा पनि दिन सक्ने भनेको इज्जत-सम्मान, श्रद्धा-माया र मान-मर्यादा नै हो, जसको आङ्गमा म पनि उभिन खोजिरहेको छु, उभिरहेको छु, परिचय दिन सकिरहेको छु, मैले पनि साना-ठूला सबैबाट मायासहित सम्मान पाइरहेको छु ।

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३१ मार्च २०१७ मा नेपाली विभाग, उत्तर बंगाल विश्वविद्यालयले मेरो सेवा निवृत्तको अवसरलाई लक्ष्य पारेर विदाई समारोहको आयोजन गरेको थियो। विभागका सहकर्मी सार्थीहरू, स्नेही विद्यार्थीहरू र प्रिय कर्मचारी सदस्य सप्रेमना कार्यक्रमका कार्यकर्ताहरू थिए। हामी सप्रेम सपरिवारलाई डाकिएको थियो। सुन्दर, स्वास्थ्य र निर्मल वातावरणमा सेमिनार हल सजिएको साथै र हर्षोल्लासपूर्ण थिए। भाषण, कविता, गीत, सम्झना इत्यादि कार्यक्रमका शृंखलामा त्यो दिन सम्मरणको कस्तो चीर काल बन्न थालेको प्रतीत भो। भाषा र साहित्यको विभाग भएकोले र सोप्रतिको अनुकूल स्थिति जीवन्त थियो। परिवारबाट एकजना सदस्य अब सँधैलाई छुटिन पुगेको कटु स्थिति पनि बोध भएन। सप्रेमका हार्दिक पूर्ण माया र प्रेमको मलमले त्यसलाई निर्मूल पारिदिएको अनुभव बन्न पुग्यो।

सम्झौं खरसाङ कलेजबाट पनि मैले एकपल्ट यस्तै अनुभव बटुलेर (१९९५, अगस्त) नेपाली विभाग, उत्तर बंगाल विश्वविद्यालयमा विभागका एकजना सदस्य बन्न पुगेको थिएँ। कलेजले धुमधामसित विदाई गरेको थियो। अब कुरा खरसाङ कलेजकै छ। कुरा कहाँबाट बल्झिन्छ भने नेपाली विभागले कार्यक्रममा विभिन्न कोशेलीहरू र सम्झनाका चिन्हहरू पनि प्रदान गरेको थियो। ती मध्ये एउटा सम्झनाको चिन्हमा एक अर्कै झलक थियो। तेस सम्झनाको चिन्हमा दुइवटा कुरा लेमिनेट गरिएको रहेछ १) मेरो कुनै कविताको यो अंशः

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तिमी बर्खाको झरी।”

अनि २) मा मेरो एक पोर्ट्रेट (मुसुक्क हाँसेको)ले तीस/बत्तीस वर्ष पूर्वको नरेश चन्द्र खाती जसले भर्खर भर्खरै खरसाङ कलेजमा कलेज सर्भिस कमिशनबाट लेक्चररको पोष्टको मनोनित भई नियुक्त भएको थियो (बेसिक पे रू० ७००) ले खरसाङ कलेजमा सेवाभार ग्रहण गरेको थियो। त्यो फोटो तत्कालीन प्राचार्य डा० कुमार प्रधानले कलेजको प्राङ्गणमा खिचिदिएको सम्झनाको नमूना र उपहार नै बन्न पुग्यो।

पुष्परानी रोय मेमोरियल हायर सेकेण्डरी स्कूलमा शिक्षक (१९८१-१९८४ मई सम्म) रहेर जून १ ताः १९९५ मा मैले खरसाङ कलेजमा सेवारत भयौँ। जस योजन प्यासी र म स्वयं दुईजनाले खरसाङ कलेजमा नियुक्ती पाएका थियौँ। यो भन्दा पूर्व मैले पार्ट टाइम लेक्चररको रूपमा काम गरेको थिएँ। कुमार सर प्राचार्य भएर आईपुगे पश्चात् कलेजमा धेरै परिवर्तन देखा पर्न थाल्यो।

खै! जीवनको प्रारब्ध कसले खोष्ट, कहीबाट कतातिर कोरिन्छ थाहै पाइन्दैन रहेछ। आफू जन्मियो, बढ्यो, पढ्यो एक ठाउँ नोकरीले लग्यो, अर्को ठाउँ। मेरो जन्मथलो पस्थो दार्जीलिङ पहाड, कर्म थलो प्रारम्भ भयो खरसाङबाट। पछि थाहा पाइयो मेरो वाउ खरसाङ नयाँ बजारमा जन्मिएको रहेछ पछि बाजेसित बालाखामा नै दार्जीलिङ पुगेको। तेसैले बालासन चिया कमानमा आफन्तहरू धेरै थिए तेसबेला। म सानु छँदा ठण्डा महीनाको छुट्टी प्रायः बालासन कमानमानै रमाईलो गरी बित्ने गर्थ्यौँ। होला, मेरो कर्मक्षेत्र खरसाङमा नै लेखियो। अतः पछि सिलगुडी लाग्यो र त्यहीबाट अवकाश ग्रहण गरेर स्थायी बासिन्दा भयो। जीवन चक्रको फनफनीमा प्रारब्धको खेल। खरसाङमा मेरो प्रारब्धको खेल १५ वर्ष केही महीना चलेछ।

खरसाङ कलेजमा मैले नोकरी पाउँदा त्यहाँ एघारौँ, बाह्रौँ श्रेणी पनि थियो। त्यहाँ पनि पढाउनु पर्थ्यो। मलाई याद छ एउटा नाटकको किताब थियो 'ससुराली' एघार, बाह्रमा खुप रमाईलो प्रकारले पढाइयो। नाटक अभिनय पूर्ण नै पढाएँ। ऐले पनि भूतपूर्व विद्यार्थीहरू भेट्दा 'ससुराली' नाटक पढाएको खुप गुण गाउँछ। म सरकारी कलेज दार्जीलिङमा पढ्दा PUC मा (Pre-university) एकजना अंग्रेजीका बंगाली प्रोफेसर थिए लामो-लामो केश पालेको (नाम भुलेछु) उनले (The Rising Moon) नाटक पढाउँदा अभिनय गर्दै क्लासरूम जीवन्त पारिदिन्थे। मलाई उनको प्रभाव कताकता परेको ससुराली नाटक पढाउँदा सम्झना हुन्थ्यो।

स्कूलको टीचर पछि कलेजमा पढाउने लेक्चरर् भए पश्चात् आफूभित्र पनि एक प्रकारको गर्व बोध हुँदोरहेछ। चिनाजाना, साथी-भाइ एवं मेरा छिमेकीहरूले प्रोफेसर भन्न लागे, जे पनि यसले जान्दछ सोच्दथे। 'प्रोफेसर नानी', 'प्रोफेसर भाइ', 'प्रोफेसर छोरा', प्रोफेसर इत्यादि सम्मान सूचक विशेषणको आभूषणले अभिनन्दन भइरहने भयो। गाउँको समाजदेखि साहित्यिक संस्थाहरूतिर पनि आमन्त्रित अभिनन्दित हुने क्रममा आफूलाई साँच्चै 'ठूलो मान्छे' भनेको एस्तै हो रहेछ सोच्दथेँ। 'पढेर ठूलो मान्छे हुनु'को आर्शिवाद लागेछ। कलेजको विद्यार्थी रहँदा प्रोफेसरहरूले बोकेका छालाको ब्याग् मलाई पनि किन्न मन लाग्यो। किने र तेसमा नाम राख्ने पकेटमा 'नरेश चन्द्र खाती, एम०ए०बी०एड०, प्राध्यापक, खरसाङ कलेज छपाएर हालें। त्यो ब्याग् बोक्दा नाम देख्नेपट्टि बोक्ने गर्थे। कसैले त्यो नाम हेरेको जस्तो गर्दा म चाहिँ थाहै नगरे जस्तो अभिनय पनि गर्थे। बाटोघाटोमा, बसमा, कार्यक्रममा त्यो ब्याग मेरो परिवार जस्तै बन्यो। व्यर्थै छातीको चौड़ा फुलिन्थ्यो। कहिले कहिले सोच्थे 'म के भाको नाथे थुप्रै एस संसारमा ठूला मान्छेहरू छन् प्रोफेसरहरू छन् त।' अर्को मनमा कुरा पस्दथ्यो। यस्तो मुखुण्डा नलगा, सामान्य नै भएर बस् हुन त यो मुखुण्डा थिएन केटाकेटीको नयाँ जुता, नयाँ लुगा लगाउने रहर जस्तो मात्र थियो। त्यो पनि कलेजमा नै काम गर्दा (सन् १९८६ तिर होला, भर्खर बिहे पनि भएको र पहाडमा ४० दिनको स्ट्राइक पनि डाकेको) साहित्य अकादमीले 'Workshop on Translation' को एक प्रोग्राम कलकताको नेताजी स्टेडियममा आयोजन गरेको थियो। हामी आमन्त्रित जति सल्ट लेकमा उदायचल टुरिष्ट लजमा बसेका थियौँ। देखेँ तेस ठाउँमा तेस कार्यक्रममा अंशग्रहण गर्नेहरूका व्यक्तित्व। हेर्दा एकदम सामान्य तर विद्वताको पराकाष्ठ पुगेका बंगाली, मैथाली समुदायहरू। जर्मनमा बंगला पढाउने प्राध्यापक अंग्रेजी, हिन्दी, जर्मनी, बंगला, संस्कृति भाषामा तेतिकै प्रकाण्ड। आफू भने नेपालीमा एम०ए० गरेका कलेजका प्राध्यापक अहँ छन्द नमिलेको देखे, पाएँ। बुझें भाषा जान्नु पर्ने कुरा सामान्य सहज बाँच्ने तरिका। फर्केर आएपछि त्यो छालाको ब्याग बोक्न छाडी दिएँ। परेपछि पढेकोभन्दा धेरै व्यावहारिक ज्ञान पाइने तथ्यको सत्य भेटेँ अथवा सत्यको तथ्य पाएँ। खरसाङ कलेजमा प्रवेश गरेपछि रूकमणि दिदीले मलाई भाषा विज्ञान पढाउने दायित्व सुम्पनु भो विशेष। पढाएँ भाषा विज्ञान। विद्यार्थीहरू राम्रै पास भए धेरै ब्याच्का मलाई गर्व लाग्यो। बी०ए० एलेकटिभ र अनर्स दुवै शाखामा उपन्यास, कथा, निबन्ध कविता पढाउनु पर्ने स्थिति एवं वाध्यताले मेरो अध्ययनको फाँटिलो क्षेत्र बस्यो। मैले धेरै सिक्ने मौका पाएँ। यो खरसाङ कलेजको देन हो। डा० पुष्कर पराजुली, डा० कविता लामा, डा० राजकुमारी दाहाल, डा० ममता लामा, डा० राजकुमार छेत्री, डा० रागिनी थापा तत्काल खरसाङ कलेज नेपाली अनर्सका विद्यार्थीहरू थिए। शुरुतिर नेपाली विभागले सक्दो प्रयास गरेर हाम्रो पालामा एकजना अनर्सका विद्यार्थीलाई गोल्ड मेडलिस्ट बनायो। खरसाङ कलेजमा त्यो एक ऐतिहासिक घटना हुन पुग्यो नेपाली विभागका रामकुमार शर्मा। कलेजले ठूलो आशा गरेथ्यो तिनीमाथि तर त्यो काम लागेन। रामकुमारलाई गोल्ड मेडल फापेन छ। गोल्ड भन्ने धातु कसैलाई फाप, अफाप हुन्छ रे सुनिन्थ्यो, राजकुमारलाई फापेन।

खरसाङ पुष्परानी स्कूलदेखि खरसाङ कलेजमा नोकरी गर्दा म दार्जीलिङबाट प्रतिदिन धाउने गर्थे। म जस्ता यसरी प्रतिदिन धाउनेहरूमा स्कूल टिचरहरू, बैङ्कका साथीहरू, बिजुली विभागमा काम गर्नेहरू, इमप्लाइमेन्ट अफिसका

कर्मचारीहरू कोर्ट र एस०डी०ओ० अफिसका कर्मचारीहरू, घडी कम्पनी टुंगमा काम गर्ने नारीहरू आदिसँग पनि प्रिय बन्धुत्वको न्यानो सम्बन्ध बस्यो। यसरी दार्जीलिङ, जोरबङला, सोनादा, टुङबाट पनि खरसाङ नोकरी गर्नेहरू प्रशस्त थिए। साँच्चै बसका पेसेअर जसलाई 'रेगुलर पेसेअर' भनिन्थ्यो र बसमा हामीलाई आधा भारा मात्र तिर्नु पर्थ्यो। दार्जीलिङबाट खरसाङ आउनलाई एकपट्टिको भारा रु० २/- मात्र तिर्नु लाग्थ्यो। बिहान घरबाट ७ बजेतिर निस्केर राती घर फिर्दा तेस्तै ७,८ बज्थ्यो सिजनको बेला ९, ९.३० पनि हुने गर्दथ्यो। मलाई कसैले तपाईंको घर कहाँ भनेर प्रश्न गर्दा 'बस गाडी' भनेर उत्तर दिन्थे। के गर्नु बिहान चिया खाजा कोई बेला खाना पनि भियाइँन्दैन्थ्यो। खाएर निस्केपछि १२/१३ घण्टा पश्चात् मात्र घर पुगिन्थ्यो। सारा समय बसगाडीमा नै बित्ने गर्दथ्यो आफ्नो काम सकेपछि। एकपल्ट रेगुलर पेसेन्जर मिलेर दूधमा पिकनिक पनि गर्यौं। एकदिन खरसाङ रेडियोमा इन्द्रेणी कार्यक्रमको लागि रचना बसमा जाँदा भन्ने लेख दिने आग्रह भयो। त्यो धेरैपल्ट रेडियोबाट प्रसारन भएको खबर पाइन्थ्यो सपैले मन पराईदिएको प्रमाण हुन्थ्यो। टेलिभिजन आएको थिएन। महीना-महीना बस भारा रु० २००/- बोकिन्थ्यो र तेसबाट दुइदिनको जोडेर उठेको पैसा कन्तुरमा खत्रक्क! समय अनुकूल परे खाना खाइन्थ्यो नत्र घर पुगेर लन्च र डिनर एकैचोटी खानाको समय सठीक नमिल्दा मलाई पछि ग्यासको समस्या पेटमा शुरू भयो र खरसाङमा घर खोज्ने क्रम पनि प्रारम्भ भयो।

खरसाङ घर खोज्ने प्रसंग रमाईलो छ। एसलाई घटना भनिहाल्न मिल्दैन होला। म र मेरा एम०ए० युनिवर्सिटीमा सँगै गरेका खरसाङका निवासी साथी शान्ति प्रसाद शर्मा (अहिले दिवंगत) उनको घर धोबी खोलातिर ... समस्याले घेरिएर स्कूल (आदर्श स्कूल डाउहिल रोड) ... कहाँ हुँदै सिक्किम गान्तोक AIR मा नियुक्त भए। पछि आफ्नो होम टाउन खरसाङ रेडियोमा प्रोग्राम एक्सीक्यूट भएर काम गरे, बिमारले पक्रियो सुगरले नै मस्यो पनि। भन्दै थिएँ घर खोज्ने क्रम.....। हामी सेन्ट मेरीजतिर पुग्यौं आजको घर खोज्ने। भेटियो एक ठाउँ। घर मालिक ढोका बाहिर आएर वकीलले जस्तो सोध्छ - "

"कतिजना बस्ने" ?

उत्तर : "अहिलेलाई एकजना मात्र" ।

प्रश्न : "विवाहित कि अविवाहित" ?

उत्तर : "साथीको ... संकेत गर्छ" म्यारिड (विवाहित) ।

प्रश्न : "छोरा छोरी कति जना?"

मुखबाट फ्याट निस्कियो "तीन जना" मालिक भित्रियो। केही बेरपछि आएर भन्छ "हुँदैन! हाम्रा पनि भुराभुरी नानीहरू छन्, अफठेरो पर्ने भो सम्हाल्न।"

"हवस धन्यवाद" भनेर साथी र म बाटो लाग्यौं। हामी मानिसहरूका ... देख्दाको चर्चा गर्दै हाँस उठदो स्थितिमा पर्छौं। तेस पछि केही दिन घर खोजी हिँड्ने अभियान थाँतीमा राख्यौं। पुनः एस्तै अर्को घटना छ। हामी (साथी र म) घर खोज्न राजबाडीतिर पुग्यौं। घर मालिकसँगै भेट भयो। हामी हो पर्खीबस्यौं आँगनमा नै हौं। त्यहाँ पनि तेस्तै दुरूस्त प्रश्नहरू:

प्रश्न : "कतिजना हो बस्ने" ?

उत्तर : "एकजना मात्र एकलैलाई।"

प्रश्न : "के गर्नु हुन्छ"

उत्तर : "खरसाङ कलेजमा प्राध्यापक" (साथीले समाउछ मलाई) ।

प्रश्न : "म्यारिड कि अन्म्यारिड नि!"

उत्तर : "अन्म्यारिड!" (अब त घर पाइन्छ भनेर ढुक्क भयौ साथी र म) ।

घर मालिक उस्तैगरि भित्रिन्छ । एकछिन पछि फर्केर आइ भन्छ—“अफठयारो पस्यो, हामी त फेमिलीदारलाई मात्र राख्ने भयौं, सरी भाइहरू ।”

हवस धन्यवाद’ भनेर हामी दुवै फर्कियौं । आफ्नो स्वार्थको लागि ढाँट्दा पनि घर नपाइने रहेछौं । रात दिनको ओहोर—दोहोर गर्नुभन्दा एउटा आफुलाई पोसाउने घर खोजेर बस्नुको सल्लाह आमा बाबाहरूको पनि थियो, साथीहरू उसै सल्लाह दिन्थे । खरसाङको कुनै गुरुमासँग बिहे गर्नु घरको समस्या पनि रहँदै भन्ने हितैषीहरूको पनि कमी थिएन । पुष्परानी स्कूल खरसाङमा टिचर हुँदा मेरा एकजना आठौं श्रेणीका विद्यार्थीले एकपल्ट भनेको थियो— “सर हाम्रो घर छ त, तपाईं यतै बस्नुहोस्, म बाबालाई सोधी दिन्छु सर!” भनेर माया र दया दुवै राख्नेहरू पनि थिए । तिनी एकहप्तासम्म स्कूल आएनन् । एकदिन घोसे, अध्यापक अनुहार लाएर मेरो श्रेणीमा पस्यो । मैले घरको कुनै प्रसंग नै उठाइन । क्लास पछि तिनले मलाई एकान्त पारेर भन्यो—“सर सानो जातलाई घर दिँदैन रे ।” म छक्क परिनँ । रंगको अनुहारमा विस्मात देखा पस्यो । मैले उसलाई अंगालो हाले र भने—“ठिक छ, चिन्ता के काम ? म त तिमी कहाँ हराएछौं भन्ठाने थिएँ । ल ल क्लास गर्नु । तिनको नाम थियो रोशन गुरुङ । रोशन, निमा लामा र उदय दर्जी मसित खुब मिल्थे, माया गर्ने तेतै नै सम्पूर्ण थियो । पछि पुष्परानीबाटै पढ्न आएको खरसाङ कलेजमा विद्यार्थी आनन्द थापाले वाङदिलमो, दाजु बासुदेव थापाको नामको सानो काठको कटेज मिलाइ दियो । घरको मालिकलाई बडा भन्थ्यो । सभ्य र राम्रो मान्छे थियो । त्यहाँ पनि प्रायः दश पन्द्रह दिन जति बसेर छाडिदिँ । पुनः “रेगुलर पेसेन्जर” भएँ । यी सधैं प्रासांगिक सम्झनाहरू मैले बिहे गर्न पूर्वका घटनाहरू हुन । सन् १९८६मा बिहे भयो र खरसाङ कलेज हुँदा एक पार्टी पनि गरेँ । ऐलेको ग्लेनहिल स्कूल “पैले एउटा ठूलो बडलो थियो । उन्नाईसवटा रुम भएको, आँगन, गेट मेरो बैनी ज्वाइँ त्यही बस्दानै ज्वाइँ ... थिए (खरसाङमा) । म, कलेजमा प्रध्यापक प्राध्यापिका, विद्यार्थी र चिनाजाने खरसाङका बन्धुहरू सपै तेस बिहेको प्रीतिभोजमा सम्मेलित भएका थिए । खरसाङ कलेजमा काम पाउनु नै मेरो जीवन शैलीको नमो सय धारणा हुनु जतिकै भएको थियो । तथापि आफू त रेगुलर पेसेन्जर, सायद म यहाँको समाजमा लिप्त हुन सकिनछु । जे होस् खरसाङ आउने जाने वाध्यतालाई मैले स्कूलदेखि कलेज हुँदै १२ वर्ष ३ महिना कष्ट उठाएछु । नेपाली विभाग अतिरिक्त इतिहास विभागका एन० एन० मुखिया सर, डा० गोहो राय प्राध्यापिका वाइ वाङदी, विजय सरकार, राजनीति विज्ञान प्राध्यापक तुलसी र लक्ष्मी दिदी, प्राध्यापक गुरुङ दाजु, साथी राजेन्द्र ढकाल, वाणिज्य विभागका साथी रोहित शर्मा, बी० के० सिंग सर, रमेश अग्रवाल (पार्ट टाइम), प्राध्यापक रवी अग्रवाल र विज्ञान विभागका मलय शंकर च्याटर्जी, इंगलिस विभागका नेकी गुरुमा, मिस मुखीजी र मिस पपिया घोष (अहिले कलकतामा) अर्थशास्त्र विभागका दिदी सरोजा राई, प्राध्यापक ए. सामद सर, बंगला विभागको सपै मेरा अभिभावक, मित्र र हितैषी थिए । अफिसमा शान्ता छेत्री, दिदी मेनुका प्रधान, भारती, एन्टोनी, रमेश थापा र नेत्र छेत्री र साथै लाइब्रेरीका सुब्बा दाजु, ए० बी० लामा, सुगेन सपै नै खरसाङ कलेजका परिवार र तेसका सदस्य हार्दिक पूर्ण थिए । सम्झनाका धागोका उनिएर गुथिन्दै जाने माला स्वरूप अतीत ... जीवन अध्यायका पोषक पृष्ठहरू बनिन्दै, थपिदै जाँदो रहेछ । धेरै कुरा विस्मृत पनि भए होलान, नामहरू पनि कतिपयका सम्झनासम्म अज्ञात पुगेछ ।

खरसाङ कलेजका धेरैवटा कार्यक्रम संगाल्न रहेर काम गर्ने सौभाग्य प्राप्त भयो । वर्षमा एकपल्ट खरसाङका कुनै स्तरीय होटलमा ‘गेट टुगेदर’ हुने गर्थ्यो । रमाइलो र स्मरणीय हुन्थ्यो । कार्यक्रमहरू मध्ये मलाई स्मरण छ नेपाली विभागका लेखनाथ सतवार्षिकी धुमधाम मनाइएको थियो । त्रिभुवन विश्व विद्यालयका विभागीय प्रमुख तथा विज्ञ समालोचक डा० बासुदेव त्रिपाठीज्यूलाई प्रमुख वार्ताकारको रूपमा निम्ताएका थियौं । प्रार्चाय डा० कुमार प्रधान अध्यक्ष र श्रेद्धय इन्द्रबहादुर राई प्रमुख अतिथि तेस कार्यक्रमका प्रमुख आर्कषण बन्न पुगेको थियो । कलेजका सबै विभागका प्राध्यापक, प्राध्यापिका, सबै विभागका विद्यार्थी अतिरिक्त खरसाङका विशिष्ट व्यक्तित्वहरूले हल पूर्ण रूपले खचाखच थियो ।

त्रिपाठी सरले प्रायः अडाइ तीनघण्टा लेखनाथका काव्य प्रवृत्तिमाथि आफ्नु वार्ता प्रस्तुत गर्नुभयो। कलेजमा एस्तो कार्यक्रम हुनसकेको प्रथमपल्ट नै हो। प्रमुख अतिथिको सत्रमा इन्द्र बहादुर राई सरले प्रारम्भमा हँसाउँदै आफ्नो कुरो राख्नु भयो। अहिले एकपल्ट पण्डित लेखनाथज्युलाई प्रश्न गर्नुभएको प्रसंग झिक्दै ती प्रश्नहरू मध्येका एउटा प्रश्न उल्लेख गर्दै लेखनाथले दिएको प्रत्युत्तरको आधारमा कविको काव्य प्रवृत्तिबारे प्रायः दुइघण्टा बोल्नु भयो। स्रोतावर्ग आज्ञाकारी विद्यार्थी सरह चुपचाप ध्यानमग्न सुनिरहे। जब समाप्त भयो भाषण, श्रोतावर्गले किन सकियो भनेर अझ तृप्त नभएको अनुभव गरें। इन्द्र बहादुर राई बोल्ने क्षमता, विषयको प्रस्तुति गर्ने दक्षता र व्याख्यान गर्ने योग्यताले तेस दिन खरसाङ कलेजमा एक अमिट छाप छाडेर गयो। 'अब त्रिपाठीले एकपल्ट फेरि लेखनाथको काव्य प्रवृत्तिबारे सोध गर्न पर्छ' भन्ने प्रतिक्रिया पनि त्यही सुनियो। पछि म खरसाङ कलेजको मुखपत्र 'अर्किड' इन्र्वाज मेगजिनको रहँदा सरलाई तेसदिन लेखनाथमाथि बोलेको आधारमा एउटा लेख मागियो। अचम्भ! बोलेको जस्तो तेस्तै लिखितरूपमा पनि दिनुभयो। हामीले 'अर्किड' मा छापेर धन्य भयौं। पछि त्यो काठमाण्डौबाट प्रकाशित हुने 'गरीमा' पत्रिकामा पनि पुनः छापियो। तेस्तै एकपल्ट डा० कुमार बहादुर जोशीलाई पनि लक्ष्मीप्रसाद देवकोटाबारे एक वार्ताको आयोजन गरिएको थियो। (ताः साल थाह भएन)। डा० जोशीको वार्तापछि प्राचार्य कुमार प्रधानले देवकोटाबारे जे बोले आइ० बि० सरले लेखनाथमाथि बोलेझैं छक्क पर्नुभयो। डा० कुमार बहादुर जोशी ट्वाल्ल परेर कुमार सरलाई हेरिरहेको दृष्य अझ आलो छ। मीठो सपनाबाट कसैले झकझकाएर विष्मात पूर्ण घटनामा आत्तिएर ब्यँझे जस्तो खरसाङ कलेजमा काम गर्दै गरेको एघार वर्ष तीन महिना कति छिटो बितेछ। ६ अगस्त १९९५ मा त्याग पत्र सुम्पिएर भोलिपल्ट ७ अगस्त १९९५ को दिन नेपाली विभाग उत्तर बंगाल विश्व विद्यालय सदस्य हुन पुगेछु। एता पनि भएको कति छिटो २१ वर्ष बितिसकेछ। सेवा निवृत्तको घडीले पनि संकेत दिइसक्यो। समयसित आफू उडिएको हो कि समयले डोराएको आफूलाई कति अनिभिज्ञता अदभूतबाट नै जीवन प्रारम्भ भएर अनभिज्ञ नै जीवन अन्यको अर्को प्रारम्भलाई स्वागत गर्न कति वाध्य मानिस। बिहानीको उज्यालो सझाउँदै सन्ध्याको गर्मीको प्रकाशले बिस्तारै रातको कालो गुफातिर धकल्दै पुराएको अनभिज्ञ यात्रा सायद मानव जातिको प्रारम्भ रहेछ। खरसाङबाट थालिएको शिक्षक पेशा सिलगढीतिर ओर्लिएको ३६ वर्ष आफूले खर्च गरिएको हिसाब, खरसाङ र खरसाङ कलेजमा रमिएका हिजका विगतले माझको वर्तमानमा टेको लगाएर अनागत समयतिर दृष्टि गोचर गरिरहेछ। खरसाङ कलेज सन्दर्भ केही सम्झनाका ... जीवन चित्र कोर्दा मनमा मीठो यात्राहरू उर्लिने भए, खरसाङ – खरसाङ कलेज र म। यी दिन यात्राहरूमा मेरो जीवनका स्केच राम्ररी खिँचियो—दार्जीलिङ मेरो जन्म जीवन, खरसाङ मेरा कर्म जीवन र सिलगढी मेरो निवृत्त जीवन।

‘Anti-Tobacco Day’ को उपलक्ष्यमा प्रथम पुरस्कार प्राप्त निबन्ध



SOMETIMES QUITTERS DO WIN

Vishaka Singh, B.A. English Honours

Lets, start with a quote, “You are a fool if you think smoking is cool.” Once in our village there was a man named sunil. He lived with his wife and two children, Clare and Joel. They were a happy family until Sudha, Sunil’s wife get into the dirty habit of smoking and drinking. Sudhha was a house wife. Sunil used to earn his livelihood by working in the nearby school. He was a non-teaching staff there. He worked very hard to give his family members a better life. But his hardwork went in vain when his wife, Sudha started to smoke and drink. Sudha caught this habit from her village friends. She used to sent her children to school and gane with with her friends to do messy making the whole day. She started making the whole day. She started to ruin her life as well as the life of her family members. Slowly this habit started to be come on addiction for Sudha. She spent all the hard earned money of her husband in the toxic things. Instead of stopping Sudha. Sunil too started smoking and drinking. This led to the downfall of their family. This highly affected the life of their children too. Sudha’s condition started becoming worse day by day. All she could think about was about smoking and drinking. One day when Sunil returned home from work, Sudha was coughing a lot. She coughed blood. Sunil immediately took her to the nearby hospital. Her situation worsened day by day. She was diagnosed with lung cancer. Sunil did not have enough money to do the treatment of Sudha against cancer. Her husband started missing his wife but now only few months was there in Sudha’s life. Slowly Sudha started becoming weaker and weaker. She depended on her husband for everything. One day Sudha breathed her last. That was the day when Sunil started to value life. He mourned his wife’s death but did not break down because he had to take care of his children. He tried every means to give up smoking and drinking. He kept his children in the care of his parents and went to Jesu Ashram to give up this hazardous habit. He made his will power strong and decided to quit smoking forever. He had seen his wife dying in front of him so he didn’t want his life to end in that way. He wanted to live for his children. He wanted to give the best kind of life to his children. So after he returned home he didn’t ever touch any toxic products. He went to Jesu Ashram (the place where people are helped to fight back their addictions) as a loser but he came out as a winner. Sudha was always missed by them but their life was much better now. So in this way life taught Sunil a lesson at the same time life taught him to fight back. So, I would like to end this real life story with a quote ‘*Sometimes Quitters Win*’ !



‘Anti-Tobacco Day’ को उपलक्ष्यमा दोस्रो पुरस्कार प्राप्त निबन्ध

तम्बाकू स्वास्थ्यको लागि हानिकारक

प्रकृति सुब्बा, नेपाली सम्मान, प्रथम वर्ष

वर्तमान समयमा तम्बाकू खाने व्यक्तिहरुको मात्रा बढी रहेको छ । पहिले बुढा-बुढीले मात्र खाने गर्थे तर आजकल युवाहरुले धेरै खाने गरेको छ । तम्बाकूबाट हुने समस्याहरु धेरै छ । तम्बाकूलाई सिग्रेटको माध्यमद्वारा धेरै खाने गरेका छन् । तम्बाकूमा निकोटिनको मात्रा बढी भएको हुनाले मानिसको शरीरमा धेरै प्रभाव पर्छ । तम्बाकू खानले क्यान्सर, हृदयघात, उच्च रक्तचाप, मिर्गौलामा पनि प्रभाव पार्छ । क्यान्सरको लक्षण जसलाई लिउको प्लेगिया जो हेर्दा सेतो दाग जस्तो देखिन्छ । तम्बाकूको सेवनले दाँतहरु टुक्रिन्छ । तम्बाकूको सेवन महिलाहरुले पनि गर्छन् र त्यसले गर्दा त्यो तम्बाकूको प्रभाव गर्भमा बच्चालाई पर्छ । तम्बाकूको सेवनद्वारा पेटमा भएको बच्चाको ओजनमा कमि आउँछ । तम्बाकू खानले मानिसको रक्तचापमा वृद्धि हुन्छ । सिग्रेटको सेवनले खास-प्रश्वास कार्यमा बाधा बन्छ । कार्बन-डाई-अक्साईडको प्रभावले रगत संचारमा बाधा दिन्छ । मानिसको शरीरमा भित्रबाट खोक्रो बनाई दिन्छ । क्यान्सर जस्ता आत्मघातक रोग मानिसमा धेरै परेको छ । मानिसलाई मृत्युको मुखमा समेत पुर्याएको छ । ब्रेष्ट क्यान्सरको शिकार बन्न पुगेको छ । मानिसमा धेरै समस्याको शिकार बन्न पुगेको भए तापनि आजसम्म मानिसहरुले ती हानिकारक चीजलाई त्याग्न सकेको छैन । केवल क्षणिक भरको सन्तुष्टिको निम्ति तम्बाकूको सेवन गर्ने गर्छ । उनीहरु तम्बाकूबाट हुने हानिहरु बारे थाहा भए पनि छोड्न सकेको छैनन् जति आफ्नो शरीरलाई घात पुर्याए पनि तम्बाकूको सेवन गर्न दिन प्रतिदिन बढी रहेको छ । यसको निवारण होइन यसको प्रभाव बढी रहेको छ । तीब्र गतिमा नव युवाहरु यसमा लिप्त छन् । कसैले सिग्रेटका माध्यमद्वारा खान्छन् । कसैले गुटकाको माध्यमद्वारा नियमित रुपमा खाने गरेका छन् । यसबाट हुने हानिबाट बाँच्न हामीले सार्थक प्रयास गर्न पर्छ । अब तम्बाकूको रोगथाम गर्ने पालो आएको छ ।

कवि डा. महेश दाहाल : एक परिचय

प्रभात राई

नेपाली स्नातकोत्तर विभाग, पहिलो सत्र

भारतीय नेपाली साहित्यमा कविता विद्या दिनोदिन मौलाउँदै गइरहेको अवस्था छ । हाम्रा अग्रजहरुको लगन र परिश्रमको फलले गर्दा आज नेपाली साहित्यको फाँट उर्वर बनेको छ । वर्तमान समयमा नेपाली साहित्य कविताले धेरै ठूलो फड्को हानिसकेको देखिन्छ । आजको कविताको विषय वस्तु विस्तारित भएको छ भने भाषा शैली परिमार्जित भएको छ । नेपाली साहित्यमा कवितालाई यति माथि उक्लनमा धेरै स्रष्टाहरुले आफ्नो अमूल्य समय दिएका छन् । हाम्रो वर्तमान काव्यमय छ । हामीसित धेरै उद्यमी कविता सर्जकहरु छन् ।

३ मार्च १९८६ मा गोकको रङ्गु बस्ती भन्ने ठाउँमा पिता श्रीमान पदम दाहाल अनि माता श्रीमती रनुदेवी दाहाल की सुपुत्र महेश दाहाल को जन्म भएको हो । मान्छे जन्मजात नै कवि कथाकार, नाटककार आदि नामले परिचित हुभदैन । उमेर अनुसार संघर्ष, पढाईमा रुचि, ग्रामीण क्षेत्र-परिवेशको प्रभाव, चिन्तनशील, दौतरे संगत आदि गुणले युक्त हुनुपर्छ । यी सबै ज्ञानले युक्त एक योग्य, भर पर्न सकिने नवीव चेतना बोकेको कविको रुपमा महेश दाहाल नेपाली साहित्यको क्षेत्रमा पाइला टेकिसकेका छन् ।

वाल्यकालदेखि नै पढनमा निपुण महेश दाहाल ले आफ्नो अध्ययनलाई नियमित राख्दै विजनबारी स्थित 'लिटल रंगीतबाट आफ्नो अध्ययन शुरु गरे । कवि डा. महेश दाहाल एक कर्मनिष्ठ कवि हुन् । उनले आफ्ना वरिपरिका घटनाक्रमहरुलाई खुबै सूक्ष्म ढंगले अवलोकन गरेका छन् । जीवनमा भोग्न परेका विसंगतिपूर्ण परिस्थितिहरुसित उनी घुलमिल भएका छन् । उनले कविता, कथा, गजल, समालोचना आदि विद्याहरुमा कलम चलाई सकेका छन् । तापनि उनले भारतीय नेपाली साहित्यको क्षेत्रमा विशिष्ट कवि कै रुपमा ख्याति प्राप्त गरेका छन् ।

हालसम्म उनका प्रकाशित कृतिहरु निम्न प्रकारका छन्--

- १) आफ्नै संसारको खोजमा (कविता संग्रह २००६)
- २) प्रेरणा अनुभूतिका (कविता संग्रह २०११)
- ३) रंगहीन तरंग (सुयुक्त रुवाई संग्रह २०१२)
- ४) भुलेर आफैलाई (गजल संग्रह २०१३)
- ५) प्रहरका तपकना (कविता संग्रह २०१४)
- ६) आकृति केही कृतिमा (समालोचना संग्रह २०१७)

भनिन्छ “रंगको माध्यमद्वारा एक चित्रकार सहृदयीको हृदय छुन सक्छ भने एक संगीत स्वरको माध्यमद्वारा मुटुको स्पन्दनमा पुग्न सक्छ, यही नै कलाकारको चमत्कार हो र गीतकारको महिमा ।” आजको वैज्ञानिक युगमा पनि वालुन, झ्याउरे, लोकगीत, गजलहरुबाट नेपाली गीत साहित्यलाई उन्नतिको शिखरमा चढाउने प्रयास गरिरहेछ । खास गरी विकासकालका कविवर ‘मोतीराम भट्ट’ ले अनेकौ गजलहरु संरचना गरी नेपाली गजल साहित्यमा प्रथम

स्थान ओगट्नु भएको हो । यसै क्रममा आजको नवाधुनिक युगमा पनि गजल लेखनलाई कायम राख्दै गजलकार ‘डा. महेश दाहाल’ ले “भूलेर आफैलाई” नायक गजल संग्रह सन् २०१३ मा प्रकाशित गरेर भारतीय नेपाली साहित्यमा विशिष्ट योगदान पुर्याएका छन् । यी बाहेक कथा ‘अन्योल’ उनको युवा कथा हो भन्न सकिन्छ किनभने यो कथा सुवावस्थाको अन्योलताको कथा हो । तर तथ्यको दृष्टिकोणले यो कथा ‘प्रौढ’ कथा हो । यसको बनोट बुनोट दुवै परिपक्व छ ।

कवि डा. महेश दाहालका कवितामा यथार्थ प्रतिविम्बित स्वच्छन्द, आत्माभिव्यक्ति, चिन्तनशील, वैचारिकता र तीव्र अनुभूतिले भिजेका व्यक्तित्व, सामाजिक, राजनैतिक र एकाध आर्थिक विषयका प्रत्यक्ष परोक्ष प्रतिक्रियात्मक अभिव्यक्ति पाइन्छन् । उनका प्रेरणा अनुभूतिका कविता संग्रहमा संकलित ‘कमी हुन्छ’ कविता मार्फत वर्तमान मानिसहरूलाई नयाँ चेतना उत्साह दिने प्रयास गरेका छन् । यसरी प्रेमभावले भरिएका कवि डा. दाहालले नेपाली समाजमा प्रेमको लहर उठाएका छन् ।

‘मेरो गाउँ’

मेरो गाउँ नै मेरो स्वर्ग ।

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निस्वार्थ प्रेम खोज्नेहरू मेरो गाउँ खोज्नु

सत्य र शान्ति खोज्नेहरू मेरो गाउँ खोज्नु

झ्याम्म छन् बोधि वृक्षहरू गाउँभरि ।

मनहरूमा स्वच्छ भावको तरंग छल्लिन्छन् ।

मेरो गाउँ नै मेरो स्वर्ग ।

उक्त पंक्तिद्वारा के पत्तो लाग्दछ भने आफू जन्मेको हुर्केको गाउँप्रति उनको अघात माया देखिन्छ । आफ्नो गाउँलाई नै उनले स्वर्ग मानेका छन् तर ‘दाहाल’ ले आफ्ना अन्य कवितामा आफ्नै माटोमा लाँछित, बंचित भएर बस्नु पर्ने कटुसत्यलाई उतारेका छन् । कवि भावुक बनेका छन् । वर्तमान नेपाली समाज षडयन्त्रको घेरामा परेर वाध्यताको जीवन बाँचिरहेको छ यसलाई मेटन भनि अनेकौँ गान्धी, नेहरूहरू अघि बढ्छन्, कहिले काँही सभा पनि राख्दछन्, तर यी सबै सभा नै सीमित रहेको देखेर कवि दाहाल को संवेदनाशील हृदय रोएको छ ।

तन्नेरी कवि डा. महेश दाहालले आफू बाँचेको परिवेश बाहेक अन्य विस्तृत क्षेत्र र विविध विषय पनि चियाउने यथेष्ट प्रयास गरेका छन् । बल र बैसका स्वभाविक अनुभव र बोधले दृष्टि जराकिलो हुँदै गएपछि उनले आफू वरिपरिका अनेक समस्या स्थिति परिस्थिति वैचारिक धरातल, अन्तर वाध्य वातावरण र पर्यावरणलाई समेटेर कवितामा अभिव्यक्ति दिएका छन् ।

हालैमा १ सितम्बर २०१६ घूम जोरबंग्लो महाविद्यालय रंगशालामा साहित्य अनि संगीतको दोहोरो समागम बीच डा. महेश दाहाल कृत कथाकृति ‘अचल कुइरो’ को लोकार्पण गरियो । मानव संवेदनाको पतन अनि सामाजिक, सांस्कृतिक, आर्थिक अनि राजनैतिक विषमताका विविध पक्ष समावेश गरिएको लोकार्पित कथाकृति ‘अचल कुइरो’ उनको ७ औँ साहित्य लेखन रहेको जानकारी पाइन्छ । आफ्नो अमूल्य समय नेपाली साहित्य जगत्मा दिनुभएका कवि ‘डा. महेश दाहाल’ को नेपाली साहित्यको क्षेत्रमा विशिष्ट स्थान रहेको छ ।

नियात्रा साहित्य : एक परिचय

प्रा. तारा लोहार लेप्चा, अध्यक्षा, नेपाली स्नातकोत्तर विभाग, खरसाङ महाविद्यालय ।

सौन्दर्य बोधको दृष्टिले उल्लास भावनाबाट प्रेरित भएर यात्रा गरिन्छ औ त्यसलाई मुक्त भावले अभिव्यक्ति गरिन्छ त्यसैलाई यात्रा साहित्य भनिन्छ । विश्वको इतिहासलाई पल्टाएर हेर्दा भने यात्राको ठूलो ऐतिहासिक महत्व रहि आएको छ । यात्राको ऐतिहासिक राजनैतिक, साहसिक, सामाजिक इत्यादिको ठूलो महत्व छ । प्राचीनकाल देखिनै यस्ता यात्राहरुको विवरण पाइन्छ भने आधुनिक कालमा प्रामाणिक तथ्यहरुको आधारमा हामीहरुले पढ्न सक्छौं ।

मध्यकालीन भारतको इतिहासमा चिन देशका यात्रीहरु हवेन सांग र फाहियानको भारत भ्रमणको लिखित विवरणले तत्कालीन भारतको सामाजिक, सांस्कृतिक, राजनैतिक, कुटनैतिक आदि कुराको ज्ञान पाइन्छ । हवेन सांगले तत्कालीन भारतका संसार प्रसिद्ध विश्वविद्यालय नालन्दामा अध्ययनसम्म गरेको उनको यात्रा विवरणमा पाइन्छ । अनुभव र ज्ञानको अजस्त्र श्रोत यात्राबाट पाइन्छ । देशाटनले उक्त ठाउँको वाह्य र आन्तरिक ज्ञान हासिल हुन्छ । त्यसबाट प्राप्त हुने ज्ञान र अनुभव महत्वको कुरो हो । कतिपय देशहरुले त विदेश भ्रमणलाई अधिक महत्व दिएर आफ्ना जनतालाई सहूलियतसम्म दिने गर्छन् ।

नियात्रा सामान्य परिचय : भ्रमण, पर्यटन, देशटन, यात्रा, परिभ्रमण, तीर्थाटन, विचरण आदि नाम भए पनि यात्रानै सर्वप्रचलित भएको पाइन्छ । यात्रा गर्दा टिपिएको साहित्यिक रुपलाई यात्रा साहित्य, यात्रा निबन्ध, यात्रा वृत्तान्त, आदि भनिन्छ । तरैपनि यसप्रकारको साहित्यलाई 'नियात्रा' शब्दनै सर्वाधिक चल्तीमा आएको देखिन्छ । 'नियात्रा' शब्दको साधरण अर्थ नेपाल राजकीय प्रज्ञा प्रतिष्ठानबाट प्रकाशित नेपाली वृहत शब्दकोषमा नियात्राको अर्थ यसरी दिइएको पाइन्छ— 'यात्रा निबन्धको औपन्यासिक वा उपख्यात्मक रुप यात्रा वर्णन बारे कथात्मक शैलीमा लेखिएको निबन्ध, शब्दकोषले नियात्राको अर्थ औपन्यासिक, उपख्यात्मक कथात्मक भनेर बताए पनि — ताना शर्माको पुस्तकको भूमिकामा त्यसको विषेशता आत्मपरक भनेर स्पष्ट भनिएको छ ।

नियात्रासँग गाँसिएको 'नि' ले आत्मपरकतालाई नै विशेष महत्व प्रदान गर्दछ । ताना शर्मा लिखित लेख 'नियात्रा' अनुभूति र गतिमयताको अब्बल लेखन (मधुपर्क भदौ २०६१) अनुसार नियात्रात्मक यात्रा वर्णनमा यात्राकारले निश्चात्मकतालाई प्रमुख महत्व दिनुपर्छ । उनले नियात्रा रचनामा हुनै पर्ने तत्वहरु यसरी बताएका छन्—

क) आफै यात्राकारको उपस्थिति

ख) नयाँ स्थान

ग) त्यस स्थानतर्फ वा त्यसभित्र गरिने गतिमय यात्रा

घ) त्यस गतिमयताले उत्पन्न गर्ने लेखकको निजात्मक अनुभूति नियात्रा शब्दको व्युत्पत्ति यात्रा निबन्धबाट भएको हो । निबन्ध शब्दबाट 'नि' उपसर्ग झिकी यात्रा शब्द लगाएर यात्रा निबन्धको अर्थमा नवनिर्माण गरिएको शब्द हो । निबन्धमा झैं यसमा पनि निजात्मक अनुभूतिको उपस्थिति रहनु आवश्यक हुन्छ । कुनै सृजनशील यात्रीको यात्राक्रममा देखेको भोगेको विविध परिदृश्य, घटना प्रसंग र संगालेको अनुभवलाई निजात्मक रंगले रंगाएर भावना र कल्पनाको यथोचित समन्वयका साथ मनोहारी शैलीमा आत्मपरक ढंगबाट लिपिबद्ध गरेको यथार्थपरक गद्य कृतिनै नियात्रा साहित्य हो ।

बालकृष्ण पोखरेलज्यू भन्नुहुन्छ— “सत्यको निस्तो वर्णन छ भने त्यो लेख मात्र हुन्छ औ रमरमको आनन्द मुछिएको चाँही नियात्रा हुन्छ । नियात्राको उद्देश्य जे भएपनि गौण हुनुपर्छ । यात्रा लेख पशुपतिको यात्रा हो भने नियात्रा चाहीं सिद्रको ब्यापार हो ।” यात्राकारको स्वयंको उपस्थिति, यात्राकारको निजात्मक अनुभूति रोचकता, चित्रात्मकता प्रस्तुति आदि कुरा हुन्छन् । नियात्रासित संस्मरणको पनि सह-सम्बन्ध हुन्छ । यात्रामा देखिएको र अनुभूत गरिएको सम्झना लेखिएको चाँही नियात्रा हो । यसर्थ यात्रायित सम्बन्धित संस्मरण मात्र नियात्रा हो ।

आधुनिक भारतीय भाषाहरुमा यात्राको तथाकथित साहित्यिक रुप भने पाश्चात्य साहित्यको सम्पर्कमा आएपछि नै विकसित भएको मानिन्छ । हिन्दीमा भारतेन्दु हरीश चन्द्रका रचनालाई यस प्रकारको मानिन्छ । निबन्ध शैलीको ब्यक्तिपरकता, स्वच्छन्दता र आत्मीयता आदि गुण यात्रा साहित्यमा पनि पाइन्छ । हिन्दी भाषामा गवती चरण उपाध्यायको ‘वो दुनियाँ’ अमृत रायको सुबह के रंग, रीगेश राघवको तुफानों के विच, रामवृदा वेनिपुरीका पैरो में पंख बाँधकर तथा हावाघर यसै कोटीमा पर्छन् । राहुल सांकृत्यानको ‘हिमालय परिचय’ र मेरो युरोप यात्रा, स्वामी प्रभुदानन्दको ‘कैलाश मानसरोवर’, शिवानन्दन सहायको ‘कैलाश दर्शन’ गोपाल नेवटियाको भूमण्डल यात्राले ब्यापक जीवन दर्शन प्रस्तुत गर्न कोशिश गर्छन् र यात्रीले आफ्नो प्रभाव र भावनात्मक प्रतिक्रिया पनि समावेश गरेका हुन्छन् ।

विद्वानहरुको मतअनुसार नियात्रा शब्द नितान्त रुपमा नेपाली उपज हो यो शब्द अंग्रेजी र हिन्दी भाषा साहित्यमा चलाइन्दैन । नेपाली भाषामा नियात्रा शब्दको जन्मदाता र पहिलो प्रयोगकर्ताको रुपमा बालकृष्ण पोखरेललाई पाउँछौ भने नेपाली भाषामा नियात्रा साहित्यको जनक ताना शर्मालाई मान्न सक्छौ । विभिन्न विद्वानहरुले नियात्रालाई आ-आफ्नै किसिमले हेरेका छन् । ती मध्ये लैनसिंह वाङ्देलको दृष्टिकोणमा नियात्रा लेखनीय यात्रा अनुभव र अनुभूतिलाई जीवन्त रुपले पाठकमा सम्प्रेषण गर्न सक्ने तथा लेखनका निम्ति मात्र नभई यथार्थ जीवनमै परि प्रेरणादायी हुन सक्ने एक सफल र सफल साहित्य विधा हो ।

नियात्रा विद्याको लक्षण, विशेषतालाई यसरी केलाउन सकिन्छ—

- क) नियात्रामा यात्रा वृत्तान्तका स्मृति विम्वहरुको प्रयोग र त्यस स्मृति विम्वहरुलाई कल्पनाको रंगले रंगाएको हुन्छ ।
- ख) नियात्रामा लेखकीय स्वरको आत्म प्रकटीकरण हुन्छ, यसमा वैयक्तिकताको समेत प्रशस्त उपयोग हुन्छ ।
- ग) वर्णनको मनोहरिता, रोचकता र कौतूहलता हुन्छ ।
- घ) यो प्रथम पुरुष दृष्टिकोणमा नै लेखिन्छ ।
- ङ) यसमा कोरा वृत्तान्त वा वर्णनात्मक हुनु हुँदैन ।
- च) सूचनात्मकता, निजात्मकता र चिन्तनशीलता हुन्छ ।
- छ) नियात्रामा लेखकले उसको गद्यमा काव्यिकता ल्याउन पर्छ ।
- ज) लेखकले यात्रा वर्णन गर्दा आफूलाई कवि दार्शनिक अन्वेषक आदिको रुपमा समाहार गर्नपर्छ । यसमा स्थान विशेषको सामाजिक, सांस्कृतिक, रीतिरिवाज, इतिहास, भूगोल, प्राकृतिक सौन्दर्य, स्थानीय इतिवृत्ति आदि झल्काएको हुनुपर्छ । विषय वस्तुका साथ साथै भावना पनि हुनुपर्छ । नियात्रा पढ्दा पाठक पनि घुमक्कड र अभिन्नमित्र अनि लेखकसँग हिँडिरहोस् यात्राको आनन्द लिँदै र साथमा बटुल्दै ।

नेपाली साहित्यमा नियात्रा : नेपाली साहित्यमा यात्रा साहित्यको विकास बारे उल्लेख गर्नुपर्दा अन्वेषकहरुले सन् १८०३ मा प्रकाशित अज्ञात लेखकको राजा गगनीराजको यात्रादेखि आजसम्ममा नेपाली यात्रा साहित्यले धेरै घुम्ती मोड़ पार गर्दै विकसित हुँदै आएको छ । अज्ञात लेखकको राजा गगनीराजको यात्रा लेखिएको ५० वर्षपछि अज्ञात लेखककै जंग बहादुरको बेलायत यात्रा सन् १८५३ मा छापियो । साहित्य इतिहासकार कुमार प्रधानज्यूले यसैलाई नेपालीमा लेखिएको पहिलो यात्रा साहित्य मान्दै श्री ३ जंग बहादुर राणाको सहयोगीको रुपमा सँगै गएको कुनै व्यक्तिले लेखेको अनुमान लगाएका छन् । यो नेपाली यात्रा साहित्यको कोशे ढुंगो भएको छ । यसै क्रममा डिल्ली शमसेर थापाको यूरोप यात्रा बि. स. (१९६०) शेर सिंह राणाको मेरो लण्डन राज तिलक यात्रा सन् (१९१३) ताना शर्माको बेलायततिर बरालिँदा १९६६ र पातल प्रवेश १९८५ लैनसिंह वाड्देलको यूरोपको चिट्ठी १९५७ स्पेनको सम्झना १९६३, रणशुर लिम्बुको वर्माको सम्झना १९६७ यादव खरेलको समुन्द्र पारी, योगी नरहरी नाथको हाम्रो देश दर्शन आदि । यस चरणमा नै नेपाली नियात्रा साहित्यले धेरै विकास गरेर सौन्दर्य युक्त लेखन र लेखकको भावा वेग र अनुभूतिको कारण पनि उल्लेखनीय हुन पुगेको छ ।

नेपाली नियात्रा साहित्यलाई उत्कर्षमा पुर्‍याउने श्रेय तारानाथ शर्माको 'बेलाइततिर बरालिँदा' लाई जान्छ यस पुस्तकले मदन पुरस्कारसम्म प्राप्त गरेको हो । केदारमणी आ. आदिलाई नेपाली यात्रा साहित्यको शिरोमणी मानिन्छ । उनका जम्मा १६ वटा नियात्राका ग्रन्थ प्रकाशित छन् । नेपाली साहित्यमा यात्राको विवरण काव्यात्मक रुपमा पनि पाइन्छ । जस्तै खेमनाथ शर्मा पौडेलको 'अध्ययन भ्रमण' (२०५२) कृष्णप्रसाद ज्ञावलीको मानसरोवरका छालहरु (२०५५) बिष्णु गोपाल रिसालको अमेरिकालाई हेर्दा आदि ।

भारतमा नेपाली नियात्रा साहित्य : भारतीय नेपाली साहित्यमा नियात्रा साहित्यको परिप्रेक्ष्यमा भाक्सूको शेरसिंह राना मगरको सन् १९१३ मा प्रकाशित 'मेरो लक्ष्य राजतिलक यात्रा' नै पहिलो प्रकाशित पुस्तक मानिन्छ । यस पुस्तकमा उनले ब्रिटिश सरकारको निम्तोमा सन् १९१२ सालमा पंचम जर्जको राजतिलक समारोहमा लण्डन जाने मौका पाएका थिए । उनी गोर्खा राइफल्समा थिए । त्यहाँ समारोहमा गएर त्यहाँको हरेक दृश्य परिदृश्यको विवरण डायरीमा पुस्तकार रुप दिएका हुन् । यसपछि पाद्री गंगा प्रसाद प्रधानकी छोरी एग्नेस राजमती १९२६ मा स्कटल्याण्ड यात्रामा जाँदा स्कटल्याण्डको वर्णन धारावाहिक रुपमा गोर्खे खबर कागतमा ३ अंक सम्म प्रकाशित भएको पाइन्छ । दार्जीलिङदेखि कलकत्ता त्यहाँबाट बम्बई अनि जोर्डन देश स्विस क्यानल पार गर्दै स्कटल्याण्ड पुगेको र त्यहाँको विभिन्न दृश्यवालीको वर्णन गरिएको पाइन्छ । भारतीय नेपाली साहित्यमा नै प्रथम नारी नियात्रा साहित्यकार एग्नेस राजमती प्रधान हुन् ।

भारतबाट प्रकाशित नियात्राका कृतिकार र पुस्तकका सूची यसरी बनाउन सकिन्छ :-

१. शेरसिंह राणाको — मेरो लन्दन राजतिलक यात्रा (सन् १९१३)
२. दिलबहादुर नेवार — दक्षिण भारत यात्रा
३. लैनसिंह वाड्देल — यूरोपको चिट्ठी (वि. स. २०१४) स्पेनको सम्झना, रोमको एउटा फूल र प्यारिसको एउटा काँडा ।
४. पारसमणि प्रधान कृत — मेरो काठमाण्डौ यात्रा (१९७५)
५. डा. शान्ती छेत्री — मेरो यूरोप यात्रा र अरब सागरको सूर्यास्त
६. सलोन कार्थक — समुन्द्रवारि समुन्द्र पारी, विदेशतिर रिड्दै जाँदा, पदयात्रा गाउँको फन्को विदेशको, विश्व एउटा पल्लो गाउँ, गोलाद्ध घुमाईका रंगहरु ।

७. दुर्गा प्रसाद श्रेष्ठ — देश देशान्तर यात्रा वृत्तान्त (हिन्दी)
८. पवन चामलिङ — युरोप भ्रमण केही संस्मरण
९. कुमार घिसिङ — दूनघाटी नाला पानी (१९८२)
१०. डा. गीता उपाध्याय — मन्दाकिनी र अलकानन्दको तीरतिर
११. प्रधुम्न श्रेष्ठ — मेरा केही यात्रा संस्मरणहरु
१२. जगन्नाथ उपाध्याय र लावण्य देवी — ब्रिटेनमा केही दिन
१३. चुड़ामणि भट्टराई — क्यालिफोर्निया — अमेरिकाको झ्याल
१४. सानु लामा — आँगन परतिर
१५. के. पी. मल्ल — गाउँ घर, देश परदेश, यात्रा घर आँगन देखि परदेशसम्म
१६. एम. पथिक — पथिकका पाइलाहरु
१७. जय नारायण भुँइटेल् — दुबई हुँदै अमेरिका सम्म
१८. एम. बी. प्रधान — मनका लहर र रहरहरु
१९. मिङ लिवाङ — आफ्नै चारकुने आँगन
२०. विन्ध्या सुब्बा — अरब सागरको किनारमा — आदि

यस बाहेक पनि विभिन्न पत्र-पत्रिकाहरुमा फूटकर रुपमा यात्रा वृत्तान्त प्रशस्तै प्रकाशित भएको पाइन्छ त्यस समयका नेपाली पत्रिकाहरु भारती, दियालो, स्पन्दन, हाम्रो ध्वनी आदि पत्रिकाहरुमा लेखका रुपमा यात्रा संस्मरण प्रकाशित छन् । लक्ष्मीदेवी सुन्दासको 'मेरो काबुल यात्रा' दियालो पत्रिकामा प्रकाशित भएको थियो । भारती पत्रिकामा प्रकाशित यात्रा परक लेखहरुमा मनकुमारी थापाको 'मेरो स्कटल्याण्ड यात्रा', 'प्यारिसको झलक', राधिका रायाको 'मेरो पहिलो समुन्द्र यात्रा', मधुमालतीको 'मेरो बनारस यात्रा' आदि हुन् ।

भारतबाट प्रकाशित नियात्रा साहित्यका पुस्तकहरुमा विदेश यात्राको तुलनामा स्वदेश यात्रा वृत्तान्त धेरै पाइन्छ । नियात्रामा आवश्यक रुपमा हुनुपर्ने मानवीय चित्तवृत्ति हार्दिकता, रागात्मकता, अनुभूतिको तीव्रता, आत्मपरक सौन्दर्य चेतना सूचनात्मकता आदि लक्षणलाई परिचालन गरी लेख्ने केही सफल नियात्राकारहरुमा लैनसिंह वाङदेल्, दिल बहादुर नेवार, सलोन कार्थक, सानु लामा, एम. बि. प्रधान, एम पथिक आदि हुन् ।

उपसंहार — समग्रमा भन्नपर्दा भारतीय नेपाली साहित्यमा नियात्रा लेखनले सय वर्ष गरिसकेको छ । मानव सभ्यताको ज्ञानको विभिन्न सृष्टि देखिने मानिस यायावर भएर एक ठाउँदेखि अर्को ठाउँ घुमि रहेका थिए । सायद त्यही परापूर्वकालदेखिनै अलिखित यात्रा साहित्य शुरु भएको मान्न सकिन्छ । पछि आएर मानिसले आफूले गरेको यात्रालाई अभिव्यक्ति दिने क्रममा यात्रा साहित्यको उदय र विकास भएको मान्न सकिन्छ । नेपाली यात्रा साहित्यलाई 'नियात्रा' नामकरण गर्ने विद्वान बालकृष्ण पोखरेल नै हुन् । यही शब्दले मौलिक रुपमा मौलाउने मौका पायो । गगनीराजको यात्रादेखि शुरु भएर जंगबहादुरको बेलायत यात्रा हुँदै नै नेपाली साहित्यमा 'नियात्रा' विकसित हुँदै आएको छ । साहित्यमा अरु विद्या भन्दा नियात्रा साहित्य विद्या भारतीय नेपाली साहित्यमा त्यति नफस्टाए पनि नियात्राकारहरुको संख्या धेरै संख्यामा बढेर मौलाएर गएको छ । नेपाली यात्रा साहित्यकारहरुले आफ्नो मतौलिक स्टजनाको माध्यमद्वारा नयाँ भैलीको आविष्कार गर्दै नेपाली नियात्रा साहित्यलाई समृद्ध तुल्याएर विश्व स्तरीय यात्रा साहित्यको हाराहारी पुर्‍याई सकेका छन् ।

सहायक सन्दर्भ ग्रन्थ :-

१. निर्मोही ब्यास -- यात्रा साहित्यको सिद्धान्त
२. मनका लहर र रहरहरु -- एम. बी. प्रधान (भूमिका मात्र)
३. साहित्य सन्धान -- नवीन पौड्याल
४. गोलार्थ घुमाईका रंगहरु -- सलोन कार्थक (भूमिका मात्र)

खरसाङको नाट्य परम्परामा नाटककार जस योजन 'प्यासी' को नाटक 'नयाँ सूर्यको प्रतीक्षामा' – एक अध्ययन

प्रस्तोता : मिक्साङ थिङ, नेपाली रत्नातकोतर, तेश्रो राज

१. प्रवेश :-

भारतीय नेपाली नाटकको लामो इतिहास छ । अन्य विधाको तुलनामा यो विधा त्यति फस्टिएको पाइन्न तथापि साहित्य सिर्जना र अभिव्यक्तिमा सबैभन्दा विचारोत्तेजक विधाको रूपमा प्रतिष्ठित पाइन्छ । भारतीय नाट्य साहित्यको इतिहास पहिल्याउँदै जाँदा सन् १६०६ सम्म पुग्नु पर्ने हुन्छ । यतिको लामो यात्रा तय गरिसकेको नाट्य विधाले भारतीय नेपाली साहित्य सिर्जनाभित्र एउटा विशिष्ट अध्ययन थपेको भेटिन्छ ।

यस कार्यपत्रमा भारतीय नेपाली साहित्यका अध्येता, सर्जक एवं विशिष्ट नागरिक जस योजन 'प्यासी' का नाटक 'नयाँ सूर्यको प्रतीक्षामा' को अध्ययन गर्दै भारतीय नेपाली साहित्यमा खरसाङका विशेष नाट्य परम्पराको पनि उल्लेख गरिनेछ । यस कार्यपत्रलाई जम्मा १) प्रवेश २) खरसाङका नाट्य परम्परा ३) 'नयाँ सूर्यको प्रतीक्षामा' नाटकको चर्चा गर्दै अन्त्यमा ४) निष्कर्ष आदि उप-भागहरूमा राखेर हेरिएको छ । यस अध्ययनले खरसाङको नाट्य परम्परामा जस योजन 'प्यासी' को स्थान निर्धारण गर्दै उनका कृति 'नयाँ सूर्यको प्रतीक्षामा' नाटकको परिचर्चा पनि यहाँ गर्ने प्रयास रहेको छ ।

२. खरसाङको नाट्य परम्परा :-

भारतीय नेपाली नाटकको परम्परा केलाएर हेर्दा सबैभन्दा पहिला नाटक मंचनको प्रारम्भ दार्जीलिङबाट नै भएको पाइन्छ । दार्जीलिङबाट सबैभन्दा पहिला मंचित नाटक नै सन् १६०६ मा मंचन भएको पहलमानसिंह स्वाँरको 'अटलबहादुर' नाटक हो । यस नाटकको मंचनपछि भारतीय नेपाली नाट्य लेखन र मंचन सक्रिय भएर गयो । त्यसबेला दार्जीलिङबाट मंचन भएका नाटकहरूमध्ये हस्तलाल किरीको 'कन्जुसको धन', 'राजकाना', 'अबुहुसेन' (सन् १६१३), अमृतलालको 'कृपेनको धन' (सन् १६१०) आदि हुन् । त्यसबेला मनोरंजनको कुनै साधन पनि नभएर मानिसहरू नाटकप्रति धेरै रुची राख्ने गर्थे । दार्जीलिङको खरसाङ क्षेत्रबाट गोर्खा लाइब्रेरीकै छत्रछायामा खेलिएको 'गोर्खा एमेच्युर क्लब' बाट पारसमणि प्रधानले पहिलोपल्ट 'सुन्दर कुमार' नाटक सन् १६१६ मा सफलतापूर्वक मंचन गरे । यसै नाटकको मंचनपछि नै खरसाङको नाटक इतिहासको प्रारम्भ हुन्छ ।

खरसाङका नरबहादुर गुरुङ, प्रतिमानसिंह लामा, हान्जीत देवान, कुलबहादुर देवान आदि व्यक्तिहरू मिलेर 'गोर्खा एमेच्युर ड्रामाटिक पार्टी', 'हिमालयन एमेच्युर ड्रामाटिक पार्टी', 'भेराइटी एम्युज्मेन्ट ड्रामाटिक एसोसिएसन', गोर्खा दुःख निवारक सम्मेलन, शारदा संगीतालय आदि संस्थाहरूको गठन भएपश्चात मात्र धेरै नाटकहरू मंचन हुन थाले । दलबहादुर लामाको 'पगला', 'ऐँसु', 'रोती' र 'अबला', शिवकुमार राईको 'प्रतीक्षाबद्ध 'मुक्ति', 'स्वर्गमा हलचल, 'चन्द्रगुप्त महान' आदि जस्ता नाटकहरू यिनै संस्थाहरूद्वारा नै मंचन भएको पाइन्छ ।

खरसाङबाट प्रकाशित पहिलो नाटक देवकुमार देवानको 'पथिक' (सन् १६६५) हो भन्ने समालोचक श्री लक्ष्मण श्रीमलको रहेको छ । खरसाङको नाट्य परम्परामा योगदान पुर्याउने महत्वपूर्ण नाटककार हुन् आई. के. सिंह । उनका 'चार एकांकी' (सन् १६७८) र 'जिन्दगी एक नाटक हो (पूर्णाकी नाटक संकलन) प्रकाशित दुई नाट्य कृति हुन् । यसरी धेरै एकांकी र पूर्णाकी नाटकहरू लेखेर मंचन गरिसकेका अर्का सक्षम नाटककार हुन् श्री पूर्ण गुरुङ 'निरुपम' । उनको सन् १६७८ मा प्रकाशित भएको एक मात्र नाट्य कृति हो – 'बन्दकी राखिएको सिन्दुर' र यस

नाट्य कृतिभिन्न नै 'जीवन जिज्ञासा' पनि समावेश गरिएको छ । यसरी नै 'सुनको औंठी' जस्तो चर्चित नाटक लेख्ने नाटककार लक्ष्मण श्रीमल पनि खरसाङकै हुन् । उनले साठ्ठीको दशकदेखि नाटक लेख्न प्रारम्भ गरेका हुन् र हालसम्म पनि नाटक मंचन र प्रकाशित गरेर नेपाली साहित्यमा योगदान पुर्याएका हुन् । 'प्रणय वेदना' (१९७६), 'तीन दिशा' (१९६३), पूर्णाकी 'वन देवता' (२०००), 'श्रीमलका नाटक' (२००३), 'कर्यु' (२००३), 'एउटा परिच्छेदपछि एक नाटक' (२००५), 'आज परिवेश अल्मलिएका क्षणहरु' (२००७), 'त्यो जो होईन' (२००६), आदि श्रीमलका प्रकाशित नाट्यकृतिहरु हुन् । उनीपछि देखापरेका अर्का सफल नाटककार हुन् – जस योज्जन 'प्यासी' । 'प्यासी' नेपाली साहित्य जगतका एक उम्दा कवि, समालोचक, गीतकारका रुपमा चिनिए तापनि उनको एक मात्र प्रकाशित नाटक 'नयाँ सूर्यको प्रतीक्षामा' (१९६२) ले गर्दा उनलाई सफल नाटककारको रुपमा पनि चिनिन्छ । उनले धेरैवटा नाटकहरु लेखेर मंचन गरेको भए तापनि पुस्तकको रुपमा सन् १९६२ मा प्रकाशित भएको नाटक भने 'नयाँ सूर्यको प्रतीक्षामा' मात्र हो । उनले 'नयाँ सूर्यको प्रतीक्षामा' नाटक पहिलोपल्ट आकाशवाणी खरसाङद्वारा प्रसारित गरेका हुन् । त्यसपछि सन् १९८२ मा पहिलोपल्ट 'नाट्य मण्डली' खरसाङद्वारा गोर्खा दुःख निवारक सम्मेलन, दार्जीलिङको स्वर्ण जयन्तीको उपलक्ष्यमा यो नाटक सफलतापूर्वक मंचन गरियो । यो नाटक 'खरसाङ नाट्य मण्डली' द्वारा दार्जीलिङका विभिन्न ठाउँहरुमा धेरैपल्ट सफलतापूर्वक मंचन गरिसकेको पाइन्छ ।

३. 'नयाँ सूर्यको प्रतीक्षामा' नाटकको चर्चा :-

'नयाँ सूर्यको प्रतीक्षामा' नाटक नाटककार जस योज्जन 'प्यासी' द्वारा ८० को दशकमा लेखिएको नाटक हो । उनले यस नाटकमा चियाबारीका श्रमिकहरुका कथा-व्यथालाई समावेश गरेका छन् । नाटककार स्वयम चियाबारीमै जन्मी हुर्केका हुनाले उनको चियाबारीका श्रमिकहरुले भोग्नु परेका समस्या, दुःख-पीडा सबै देखेका छन् । यसैले उनले यो नाटकद्वारा चियाबारका शोषित, पिडित श्रमिकहरुका समस्यालाई राम्रो ढंगमा उतार्ने प्रयास गरेका छन् । हालसम्म यो नाटकको दुईवटा संस्करण भएको पाइन्छ । पहिलो संस्करण मार्च १९६२, दोस्रो संस्करण दिसम्बर २००३ । यो नाटक तीनवटा अंकमा विभाजित छ । पहिलो अंकमा एउटा दृश्य छ, दोस्रो अंकमा तीनवटा दृश्य अनि तेस्रो अंकमा दुईवटा दृश्यहरु छन् ।

'नयाँ सूर्यको प्रतीक्षामा' नाटक मूल रुपमा चियाबारीमा घटिरहने यथार्थ घटनाहरुलाई विषयवस्तु बनाएर लेखिएको छ । प्रस्तुत नाटकमा चियाबारीका श्रमिकहरु मालिक वा म्यानेजरबाट शोषित छन् । नाटकको प्रारम्भमै नारी पात्राहरुको सम्वादबाट यो थाहा लाग्छ- उनीहरु वा श्रमिकहरुलाई कमानमा काम चाहिँ धेरै लगाउँछन्, पत्ती राम्रो नटिपे हाजिरा काट्छन्, खर्च-बोनस पनि समयमा दिँदैनन् । त्यति मात्र नभएर त्यहाँ चियाबारीमा काम गर्ने श्रमिकहरुका निम्ति कुनै राम्रो अस्पतालको व्यवस्था पनि छैन । जुनै बिमार भएपनि त्यहाँ एकै किसिमको दवाई दिइन्छ । राशनमा चामलको सट्टा कुहिएको पिठो दिइन्छ । यसरी त्यस चियाबारीका श्रमिकहरु चियाबारीबाट पाउने धेरैवटा अधिकारहरुबाट बन्चित भएका छन् । चियाबारीका म्यानेजरहरुबाट श्रमिकहरु शोषित हुँदा उनीहरुको निम्ति बोलिदिन्छु वा आवाज उठाइदिन्छु भन्दै अघि आउने नेता हेमन्त सर पनि श्रमिकहरुलाई झुठो आश्वासन दिई म्यानेजरसँग मिली उल्टा शोषण गर्छन् । म्यानेजरसँग मिली आफ्नै मान्छे मन्सी, हेमन्त सरद्वारा शोषित भएको देख्दा श्रमिकहरु ओशित हुन्छन् तर चार्जशीट, हट्टाबाहिर आदिको डरले यी शोषकहरुको आवाज भने उठाउन सक्दैनन् । यसरी अत्याचारले

सीमा नाघेपछि एक शिक्षित व्यक्ति कमल अघि आउँछ । उसले सबै श्रमिकहरूलाई एक भइ म्यानेजरको विरुद्ध काम गर्नुपर्छ भन्ने सुझाव दिन्छ । यसरी सबै श्रमिकहरूलाई एक भइ म्यानेजरको विरुद्ध आवाज उठाउँछन् र उनीहरू सफल पनि भएका छन् । त्यस अत्याचारी साहेबको बदली नयाँ साहेब वा राम्रो साहेबको प्रतीक्षामा त्यहाँका श्रमिकहरू छन् र त्यही नयाँ साहेबको प्रतीक्षालाई नै ‘नयाँ सूर्यको प्रतीक्षा’ भनेर बताइएको छ ।

‘नयाँ सूर्यको प्रतीक्षामा’ नाटक माठ बीसजनाउ पात्र-पात्राहरूलाई लिएर प्रस्तुत गरिएको नाटक हो । जसमा पन्ध्रजना मूल पात्र-पात्राहरूलाई लिएर प्रस्तुत गरिएको नाटक हो । जसमा पन्ध्रजना मूल पात्र-पात्राहरू छन् भने पाँचखजना गौण पात्र-पात्राहरू छन् । यिनीहरूमा सातजना नारी पात्रा छन् भने तेह्रजना पुरुष पात्र छन् । यी पात्र-पात्राहरूलाई स्पष्ट रूपमा दुईवटा वर्गमा विभाजित गर्न सकिन्छ-उच्च वर्ग र निम्न वर्ग ।

(क) उच्च वर्ग – मालिक, म्यानेजर ।

(ख) निम्नमध्य वर्ग – हेमन्त सर, मन्सी

निम्न वर्ग – श्रमिकहरू आदि ।

यो नाटक बहुल चरित्रप्रधान नाटक हो । बहुल चरित्रप्रधान नाटक भएपनि कमलको भूमिका विशेष रहेकोले कमललाई मुख्य पात्रको रूपमा लिन सकिन्छ । म्यानेजर, हेमन्त सर र मन्सी यो नाटकका खल पात्रहरू हुन् । नाटकका सबै पात्र-पात्राहरू नै आशावादी छन् जस्तै कठिन परिस्थिति आए पनि उनीहरू पलायन भएका छैनन् । उनीहरू त्यस परिस्थितिसँग जुझेर सबै आशावादी भई कुनै नयाँ कुरोको प्रतीक्षामा छन् ।

नाटकमा चरित्रहरूबीच हुने वार्तालापलाई सम्वाद भनिन्छ । सम्वाद नाटकको मूल तत्व हो र यसलाई मुटु पनि मानिन्छ । प्रस्तुत नाटकमा सम्वादको प्रयोग नाटककार ‘प्यासी’ ले खुबी कलात्मक ढंगमा गरेको पाइन्छ । जस्तै :-

कमल : दाज्यू, हामीले हाम्रो रगत चुस्ने जुगाहरूलाई नेता नेता भनेर ठुलो भूल गरिरहेका छौं । वास्तवमा यहाँ कोही नेता छैनन् । सबै साधारण

अपठित जनताका विक्रेता मात्र छन् । सोझा मानिसहरूका इमान्दारीको व्यापार गरेर पैसा कमाउने व्यापारीहरू मात्र छन् ।

गर्जे : (कमलको कुरामा पूरा सही थप्यै) हो हो नेता ? जता हाम तेता । जता राम तेता । अन्त त हामी जनता चाहिँ यता न उता ।

द्वन्द्व नाटकको अर्को मुख्य तत्व हो । पात्र वा चरित्रको आफ्नो लक्ष्य प्राप्तिको निम्ति गर्ने संघर्षलाई द्वन्द्व भनिन्छ । द्वन्द्व दुई प्रकारका हुन्छन् – आन्तरिक द्वन्द्व र बाहिरी द्वन्द्व । ‘नयाँ सूर्यको प्रतीक्षामा’ नाटकमा दुई प्रकारकै द्वन्द्व पाइन्छ, आन्तरिक र बाहिरी द्वन्द्व । यो नाटकमा सी. बी. नाम गरेको पात्र आन्तरिक द्वन्द्वले पिडीत छ । ऊ शोषक वा म्यानेजरको विरुद्धमा आवाज उठाउन नसकेर मनैमन धेरै सोचेर पागल भएको छ । बाहिरी द्वन्द्वको रूपमा धनमान र पाराडको हातपाईं हुनु बाहिरी द्वन्द्व हो । श्रमिकहरूले म्यानेजरप्रति गरेको विद्रोह पनि बाहिरी द्वन्द्व नै हो ।

प्रस्तुत नाटकमा दार्जीलिङका चियाबारीका मानिसहरूले बोल्ने सरल र सहज प्रकारको भाषा शैलीको प्रयोग गरेका छन् । आवश्यकता अनुसार यस नाटकमा अंग्रेजी शब्दहरूका पनि प्रयोग गरेका छन् । जस्तै – क्वाक्वट्स, अर्किड, स्कूल, लेबर, म्यानेजर, म्यानेजमेन्ट, स्टैज आदि । ‘जता हाम तेता जता राम तेता’, ।

‘कुखुरालाई नून छैन मान्छेलाई गुण छैन’, ‘अगुल्टोले हानेको कुकुर बिजुली चम्कँदा पनि तर्सन्छ’, ‘वैशमा स्याल पनि घोरै हुन्छ’ आदि जस्ता उखान-टुक्काको प्रयोगले गर्दा यो नाटकको भाषा अति नै सुहाउँदिलो र कलात्मक बन्न पुगेको छ ।

४. निष्कर्ष :-

‘नयाँ सूर्यको प्रतीक्षामा’ नाटक अस्सीको दशकमा लेखिएको भएतापनि आजसम्म सर्वकालिक छ । यो नाटकका पात्र-पात्राहरु सबै जीवन्त छन् । कुनै विशेष चियाबारीको घटनालाई लिएर यो नाटक प्रस्तुत नगरेको भए तापनि दार्जीलिङका जुनै चियाबारीका मानिसहरुले यो नाटक पढे भने, उनीहरुलाई यो नाटकको कथा आफ्नै चियाबारीको लाग्नेछ । यो नाटकमा नाटककार ‘प्यासी’ ले नारी पात्रा र पुरुष पात्रको भूमिका बराबर देखाएका छन् । नारी पात्रालाई कतै पनि कमजोर नदेखाएर, पुरुष पात्र सँगसँगै म्यानेजरको विरुद्ध आवाज आएका देखाएका छन् ।

यो नाटकमा श्रमिकहरु शोषित हुनुमा, चियाबारीका एक-दुईजना मानिसहरुले चाप्लुसी गरेर मालिकको प्यारो भएको कारण हो भन्ने कुरा नाटककारले स्पष्ट देखाएका छन् । हाम्रा मानिसहरु राजनीतिलाई नबुझी, यो पार्टी र त्खो पार्टी भन्दै, पल्लो घर र तल्लो घर झगडा पर्छन्, बिहे बटुल, मरौमा पनि झगडा पर्छन्, यसरी हाम्रा मानिसहरुमा मेलमिलाप नभएकोले गर्दा नै म्यानेजर वा अभिजातवर्गले शोषण गरेको हो भन्ने कुरा पनि यस नाटकद्वारा देखाइएको छ । यसरी हामी सबै आपसमा मिली कुनै पार्टी वा नेताबिना नै हामी सबै अधि आई शोषकहरुको विरुद्ध लड्नुपर्छ भन्ने सन्देश यस नाटकद्वारा दिइएको छ । हाम्रा नेपाली दाजु-भाईहरु जाँड-रक्सीको पछि लागेर धेरै बिग्निसकेका छन् । अब जाँड-रक्सी बन्द गर्नका निम्ति अभियान चलाउनु पर्छ, यदि यसलाई रोक्ने चाँडै अभियान चलाइन भने हाम्रो समाज, जाति एहिदन हराएर जान्छ वा मासिन्छ भन्ने कुरा यस नाटकद्वारा भन्न चाहेका छन् । अतः नाटककार ‘प्यासी’ चियाबारीका श्रमिकहरुको समस्यालाई यस नाटकमा चित्रण गर्न सफल बनेका छन् ।

सन्दर्भ :-

१. भारतीय नेपाली नाटक संचयन, लक्ष्मण श्रीमल
२. डा. जस याS'जन ‘प्यासी’ र उनका नाटक ‘नयाँ सूर्यको प्रतीक्षामा’-- निरज थापा, सन्धान, अंक - ३
३. ‘नयाँ सूर्यको प्रतीक्षामा’ दोस्रो संस्करण, जस यो'जन ‘प्यासी’ ।

विधि आयामहरुमा एल. बी. परियार

प्रा. योगेश खाती

(नेपाली स्नातकोत्तर विभाग, खरसाङ महाविद्यालय)

१. प्रवेशः

स्वातन्त्र्योत्तर भारतीय साहित्य र समाजको विमर्शमा नेपाली साहित्य र समाज एउटा विशिष्ट भाषिक समुदायको अभिव्यक्ति र अस्तित्वको प्रकटीकरण भएर रहेको एउटा भरिलो अध्याय हो। यो अध्यायभित्र स्वातन्त्र्योत्तर नेपाली भाषिक समुदायभित्रका सामुदायिक विकास साथै भारतीय मूल धाराका गतिमा बग्ने विविध प्रयासका इतिवृत्तिहरु समाविष्ट रहेका हुन्छन्। भारतीय नेपाली भाषिक समुदायका गतिविधिका मूलथलो मानिने दार्जिलिङ वास्तवमा, यो सामुदायिक गति अनि प्रवेष्टाका प्रमुख सहभागीको रूपमा स्वीकृत छ। यहाँबाट सामाजिक, साहित्यिक, शैक्षिक, राजनैतिक आदि जस्ता क्रियाकलापहरु गणतान्त्रिक भारतका निम्ति उर्वर उर्जाका रूपमा प्रस्फुटित भइरहने उर्जाहरु हुन्। यसैले स्वातन्त्र्योत्तर भारतभित्र नेपाली भाषिक समुदायले सक्रिय रूपमा सहभागिता जनाउने प्रत्येक क्रियाकलापभित्र सामुहिक एवम् सामुदायिक प्रकटिकरण सदैव रहेको हुन्छ। सन् १९४७ पछि विविध भाषिक समुदायभित्रबाट आ-आफ्ना चिनारीका अध्यायहरु देशमा थपिँदै जाँदा नेपाली भाषिक समुदायभित्रबाट पनि सक्रिय रूपमा सहभागिता रहेको उदाहरण यस अध्ययनभित्रका प्रमुख व्यक्तित्व एल० बी० परियार उर्फ ललित परियार उर्फ ललितबहादुर परियार उर्फ परियार साहब-का चर्चाले छर्लङ्ग पार्दछ। यस चर्चाभित्र एल० बी० परियारद्वारा आफ्ना जीवनकालमा गरिएका सामाजिक जिम्मेवारी लगायत साहित्यिक सत्प्रयासका नमुनाहरुलाई हेर्दै अघि राखिने प्रवेष्टा गरिन्छ।

२. ललित परियारको परिचय^१ : ललित बहादुर परियार उर्फ ललित परियार उर्फ एल० बी० परियार उर्फ परियार साहब, माता स्व० सानी परियार र पिता पहलमान परियारका जेठा छोरा थिए। उनको जन्म २१ जुलाई सन् १९३७ का दिन कालेबुङमा भएको थियो। उनको पूरा आधिकारिक नाम ललितबहादुर परियार थियो। उनका जम्मा चार भाइहरु र दुई बहिनीहरु थिए। कालेबुङको एक प्रतिष्ठित स्कूल एस०यु०एम० आई०मा प्राथमिक शिक्षा साथै स्कूल फाइनलसम्म अध्ययन गरेका परियारले दार्जिलिङ सरकारी महाविद्यालयबाट उच्च शिक्षा हासिल गर्दै सन् १९५७ मा ग्राजुएट पास गरेका हुन्। सन् १९५९ मा उनले कलकत्ता विश्वविद्यालयबाट मोडर्न हिस्ट्रीमा एम०ए० उत्तीर्ण गरी कालेबुङ कुमुदिनी होम्स स्कूलमा केही वर्षका निम्ति एक शिक्षकका रूपमा कार्य पनि गरेका हुन्। त्यसपछि उनले आइ०ए०एस० उत्तीर्ण हेतु यु०पी०एस०सी० तयारी गर्दै परिक्षाहरुमा बस्न थालेका थिए। फलस्वरूप सन् १९६३ मा उनले यु०पी०एस०सी० उत्तीर्ण गर्दै यस भगबाट एक आइ०ए०एस० बन्न सफल भए। धेरै सन्दर्भहरुमा उनलाई अहिलेसम्मकै प्रथम गोर्खे आइ०ए०एस० भनेर पनि सम्बोधन गरिएका भेटिन्छन्। तर पहिलो गोर्खे आइ०ए०एस० भनिने बारे भने हालै अर्को तथ्य पनि सामु आएको छ। हुन त यस लेखको आशय ललित परियारलाई विविध आयाममा चिनाउनु हो यद्यपि सङ्क्षिप्तमा पहिलो भारतीय नेपाली आइ०ए०एस० को हुन् भन्ने विषयबारे रहेको जिज्ञासा र द्विविधालाई पनि यहाँ केलाउने प्रयास गरिन्छ। यस लेख तयार गर्दैगर्दा संयोगवश सामाजिक सन्जाल फेसबुकमा एकजना व्यक्ति नवीन सिंहको एउटा पोस्ट देखियो। उक्त पोस्टमा 'सन् १९५४ ब्याचका प्रथम गोर्खे आइ०ए०एस०, दार्जिलिङमा जन्मिएका, माई ग्राण्डफादर, टी० बी० सिंह' लेखिएको थियो साथै दार्जिलिङका स्व० टी० बी० सिंहको तस्वीर पनि लगाइएको थियो।

^१ जीवन लाबर, सन् २०१३, दियालो, वर्ष ५२ हाँगो १४८, असोज वि०सं० २०७०, दार्जिलिङ

यो सूचना पोष्टले स्व० टी० बी० सिंहबारे अझ धेरै जान्ने जिज्ञासा भएर आयो । स्व० सिंहका पारिवारिक सूत्रसँग मुस्किलले सम्पर्क हुनसक्यो । फलस्वरूप उनका नजिकका आफन्तहरूले उनीबारे धेरै-थोर जानकारी प्रदान गरे । यसैक्रममा केही प्रश्नका उत्तर उनका आफ्ना छोरा प्रेम सिंहले परिवारका अन्य दिदीहरूसँग सम्पर्क गरेर मोबाइल मार्फत वाट्सपमा महत्वपूर्ण जानकारीहरू प्रदान गरे । उक्त जानकारी अनुसार स्व० टी० बी० सिंहले सन् १९५६ ब्याचका भारतीय लोक सेवा परीक्षामा आवेदन गरेका थिए । उक्त परीक्षा उत्तीर्ण गरिसकेपछि सन् १९५८ मा शिमला स्थित आइ०ए०एस० स्टाफ कलेजमा जुलाईदेखि दिसम्बरसम्म सम्पन्न प्रशिक्षण शिविरमा भाग लिएका थिए । उक्त प्रशिक्षण समाप्ति पछिको सामूहिक फोटोमा स्व० टी० बी० सिंह रहेका फोटोसम्म उनले पठाए । यसै शिलशिलामा उनले आफ्नो कुराकानीका क्रममा स्व० टी० बी० सिंह आइ०ए०एस० परीक्षामा उत्तीर्ण भएर पहाडका विभिन्न ठाउँहरू विशेष गरेर सन् १९५८ मा दार्जिलिङका एस०डी०ओ०, सन् १९५९ मा कालेबुङका एस०डी०ओ०, सन् १९६० हवड़ा-कलकत्तामा ए०डी०एम०, सन् १९६१ मा अलिपूर-कलकत्ता, सन् १९६२ मा पुरुलियाका डी०एम०, सन् १९६३-६४ मा कोचबिहारका डी०एम०, सन् १९६५ मा राइटर्स बिल्डिङमा विभिन्न पदहरूमा रहँदै आखिर सन् १९७५ मा सेवानिवृत्त भएका थिए भन्ने जानकारी पनि प्रदान गरे ।

आफ्ना वार्तालापका क्रममा उनले कोलकत्ताको सरकारी क्वार्टरमा रहँदाका संस्मरण उल्लेख गर्दै स्व० टी० बी० सिंह कलकत्तामा रहँदा ललित परियार छात्र हुँदा अनि पछिबाट आइ०ए०एस० भएपछि पनि धेरैपल्ट स्व० सिंहका क्वार्टरमा भेटघाटका निम्ति आउने गरेका जानकारी पनि उनकै सूत्रबाट पाइयो । यसकासाथै स्व० टी० बी० सिंहका विषयमा लेखिएका केही लेखहरू पनि हात लाग्यो । दार्जिलिङबाट छापिने नेपाली साहित्य सम्मेलन पत्रिका दयालो, वर्ष ५२ हाँगो १४८, असोज वि०सं० २०७०, अक्टोबर २०१३ मा, भारतीय नेपाली साहित्यका एक गम्भीर अध्येता, अन्वेषक श्री जीवन लाबरको 'प्रथम भारतीय नेपाली आइ०ए०एस० स्व० टी० बी० सिंह' शीर्षकमा रहेका एउटा लेख (पृष्ठ ८४-९२सम्म) प्राप्त भयो । त्यस लेखभित्र जीवन लाबरज्यूले स्व० टी० बी० सिंहलाई प्रथम भारतीय नेपाली आइ०ए०एस० बताउँदै उनले पहाडका धेरै स्थानहरूमा प्रशासनिक आधिकारीका रूपमा गरेका कार्यहरूका विवरण पनि लेखेका भेटियो । यस अर्थले फेसबुकको जानकारी अनुसार स्व० टी० बी० सिंह पनि आई०ए०एस० थिए भन्ने कुरा सत्य सावित भयो तर सन् १९५४ ब्याचका आइ०ए०एस० थिए भन्ने कुरा चाहिँ प्राप्त जानकारीहरूसँग मिल्न सकेन । यसै क्रममा जीवन लाबरले पुनः अर्को लेख 'प्रथम नेपाली आइ०ए०एस० ललित बहादुर परियार' भनेर उनकै पुस्तक सन् २००३ मा 'हाम्रा व्यक्ति र व्यक्तित्व'-मा छापिसकेका पनि प्राप्त भयो । उनको यही लेख पुनः पछिबाट सन् २०१९ मा सिलगढीबाट प्रकाशित 'दमाई' प्रतिभाहरू' (सायद सन् २००३-को लेखकै साभार)-मा पनि छापिएको पाइयो । लेखकले यस लेखमा उनका अधिबाट आएका स्व० टी० बी० सिंह विषयक लेखबारे कुनै संशोधन वा स्पष्टीकरण दिइएको पाइएन । तथापि श्री लाबरसँग भएको व्यक्तिगत वार्तालापमा भने प्रतियोगितात्मक परीक्षा उत्तीर्ण गरेर आइ०ए०एस० बनिने पहिलो आइ०ए०एस० स्व० परियार नै हुन् अनि स्व० टी० बी० सिंह चाहिँ पदोन्नतिको क्रममा आइ०ए०एस० बनिएका हुन् भन्ने मन्तव्य पाइयो । यसरी एकै लेखकका तीन जग्गामा भिन्न-भिन्न लेखका तथ्य पाइनु अर्को समस्या आयो साथै स्व० टी० बी० सिंहका पारिवारिक पक्षबाट यो पदोन्नती नभएर पूर्ण परीक्षा उत्तीर्ण गर्ने स्व० टी० बी० सिंह नै रहेको कुरा आयो । आखिर प्रथम नेपाली आइ०ए०एस० को हुन् ताँद भन्ने अर्को जिज्ञासा अझ गहिरिएर गयो । उक्त जिज्ञासालाई समाप्त गर्न उपर्युक्त लेखादि, सम्पर्क, गरिष्ठताका आधार र स्व० टी० बी० सिंहलाई नै मान्नु पर्ने निष्कर्षमा पुगियो । यद्यपि ललित परियालाई पनि आइ०ए०एस० जस्तो गरिमामय पदमा ससम्मान आसिन हुने अर्को गोर्खेका रूपमा सहर्ष पाइएको स्वीकार गर्ने हाम्रो सौभाग्य प्राप्त भयो । यसैले स्व० टी० बी० सिंह र स्व० ललित परियार दुवै आइ०ए०एस० जस्तो पदमा पुग्ने भारतीय नेपाली भाषिक समुदायका प्रतिनिधि एवम् गौरवहरूका रूपमा सदैव रहनेछन् भन्न सकिन्छ । प्रस्तुत लेखको उद्देश्य विविध

आयाममा ललित परियालाई चिनाउने रहेको हुनाले उक्त जिज्ञासालाई भविष्यका कुनै विस्तृत चर्चामा समेटिन सकिनेनै छ। अतः यस चर्चाको प्रमुख लक्ष्यतर्फ अधि बढ्नेक्रममा ललित परियारका अन्य पक्षहरूलाई निम्न ढङ्गमा सविस्तार प्रस्तुत गरिन्छ।

३. प्रशासनिक अधिकारीका रूपमा^१:

ललित बहादुर परियारले भारतीय लोक सेवा आयोगका परीक्षामा उत्तीर्ण गरिकन देशकै उच्चस्तरीय पदहरूमा एक कुशल प्रशासनिक अधिकारीका रूपमा आफ्ना जिम्मेवारी पूर्ण गरे। यसै क्रममा उनले पूर्ण गरेका मुख्य कार्यहरूका सङ्क्षिप्त विवरण सरसर्ती निम्न ढङ्गमा यसरी राख्न सकिन्छ।

जुलाई सन् १९६४ देखि अप्रेल १९६६ सम्म मुर्शिदाबाद लालबागका एस०डि०ओ०।

अप्रेल १९६६ देखि अगस्त १९६६ सम्म दार्जिलिङ, खरसाङ अनि सिलगढीका सेटल्मेन्ट अफिसर।

अप्रेल १९६८ देखि १९६९ सम्म जलपाईगढीमा एडीसनल डिस्ट्रिक्ट कमिशनर।

जुलाई १९६९ देखि १९७२ सम्म अण्डर सेक्रेटरी, मिनिस्ट्री अफ डिफेन्स, नयाँ दिल्ली।

अगस्त १९७२ देखि अगस्त १९७३ सम्म पुरुलियामा डेप्युटी कमिशनर।

अगस्त १९७३ देखि मार्च १९७७ सम्म चेरम्यान, हवड़ा इम्प्रुभमेन्ट ट्रस्ट साथै ओएसडी, कोलकत्ता मेट्रोपोलिटियन डेभलोपमेन्ट अथोरिटी।

मार्च १९७७ देखि जनवरी १९८० सम्म जोइन्ट सेक्रेटरी, डिपार्टमेन्ट अफ अग्रिकल्चर, राइटर्स बिल्डिङ।

जनवरी १९८० देखि जुलाई १९८६ सम्म डिभिजन कमिशनर, वर्द्धमान।

अगस्त १९८६ देखि मार्च १९९१ सम्म सेक्रेटरी, पन्चायत विभाग।

अप्रेल १९९२ देखि जून १९९२ सम्म चिफ एक्ज्युकिटिभ, दागोपाप।

अक्टोबर १९९२ देखि जून १९९५ सम्म डाइरेक्टर जेनेरल ई०एस०आई०, कर्पेशन।

स्व० ललित परियार सन् १९९५ मा सेवानिवृत्त भए। त्यसपछि उनको आधिकारिक सरकारी नोकरीको समय समाप्त भयो। तथापि सरकारीस्तरबाट सन् १९९७, जुलाई महिनादेखि केही वर्षसम्म नागाल्याण्ड पब्लिक सर्भिस कमिशनका चेयरमेन पदमा रहे। त्यसपछि उनले सन् २००८ देखि सक्रिय राजनीतिमा प्रवेश गरे। उनी सन् २००७ देखि सक्रियतामा आएको बिमल गुरुङका नेतृत्वमा रहेको गोजमुमो पार्टीका केन्द्रिय सदस्यका रूपमा रहे। यसै पार्टीका उम्मेदवार भएर सन् २०११ मा कालेबुङ म्युनिसिपालिटीका चेयरमेनका पदमा निर्वाचित भए।

उनले आफ्ना सक्रिय कार्यकालभरि भारत सरकारका प्रतिनिधि भएर विदेश भ्रमण पनि गरेका थिए। ती मध्ये अज्मीर (टर्की), पेरिस (फ्रान्स), हेग (होल्याण्ड), सिड्नी (अस्ट्रेलिया) आदि देशहरूका भ्रमण प्रमुख रहेका छन्। उनको मृत्यु ६ दिसम्बर २०१३ मा सिलगढीको एउटा अस्पतालमा भएको थियो।

४. साहित्यिक व्यक्तित्वका रूपमा:

स्वातन्त्र्योत्तर भारतका नेपाली भाषिक समुदायका एकजना दहिला अध्याय मात्र नभएर ललित परियार यस समुदायका साहित्यिक स्वर पनि हुन्। प्रशासनिक ओहोदामा रहेका सफल व्यक्तित्व, साहित्यमा पनि आफ्नो नाम राख्न प्रयासरत् रहेका जस्ता देखिने दृष्टि अधि, उनका रचनाहरूले एउटा छुट्टै विशेषता कायम राखेको पाइन्छ। नेपाली

^१ सुमन मोथे, ललित बहादुर परियार: पहिलो गोर्खा आइ०ए०एस० 'विन्दु' दार्जिलिङ-दुर्वस विशेषाङ्क, पृष्ठ २८९-२९२

भाषिक समुदायका अभिव्यक्ति बन्न सक्दै स्वातन्त्र्योत्तर भारतमा अन्य भाषिक समुदायका तुलनामा समय, अवस्था र वातावरणले एक अध्याय दार्जिलिङको उर्वर धर्तीबाट विश्वभरि रहेका नेपाली भाषिक समुदायका निम्ति एक अन्तः प्रकाशन र उर्जाका स्वर बन्न सफल भएका छन् दार्जिलिङ आफ्नो स्वर वृहत् भारतीय फाँटमा उर्जाशील भएर प्रकट गरिरहेका कुरा यहाँका साहित्यिक गतिविधिहरूका माध्यमद्वारा जान्न सकिन्छ। यसैले उक्त प्रयास र अभिव्यक्तिका रूपमा ललित परियारलाई पनि एक साहित्यिक व्यक्तित्वका रूपमा चर्चा गरिनु न्यायसङ्गत देखिन्छ।

साहित्य क्षेत्रमा उनको झुकाउ सानै उमेरदेखि नै रहेको जानकारी उनले एउटा अन्तर्वार्तामा अन्वेषक श्री जीवन लाबरसँग बताएका कुराको उल्लेख पाइन्छ साथै उनका प्रथम कविता 'म मरेपछि' स्कुलको हस्तलिखित पत्रिकामा छापिएको जानकारी पनि भेटिन्छ।^१ उनका विविध केही रचनाहरू दार्जिलिङ, कालेबुङ, दिल्ली आदि स्थानहरूबाट प्रकाशित हुने गरेका समसामयिक पत्र-पत्रिकाहरूमा छापिने गरेका थिए भन्ने जानकारी पनि पाइन्छ। साहित्यकार नरबहादुर दाहालसँग उनको आत्मीयता थियो भन्ने जानकारी उनका नजिकका सूत्रबाट जान्न पाइएको छ। आफ्नो व्यस्त जीवनबाट पनि आफैलाई केही समय निकालेर नेपाली साहित्यको सेवा गर्नमा खर्चिन सक्ने ललित परियारका आजसम्मका प्राप्य कृतिहरू केवल तीनवटा छन्। कैलाश नगर, दिल्लीबाट सन् १९९४ मा, श्रीमती अनिता शर्मा, प्रकाशिका रहेका एउटा कविता सङ्ग्रह कतिपय पहेलिएका पाता प्रकाशित भेटिन्छ। उनका अर्को कृति उपन्यास माटोका मोल पनि सन् १९९७ मा कालेबुङबाट प्रकाशित भएको पाइएको छ। उनले सन् २००७ मा मैसूर सिआइआइएल् भाषा संस्थानको प्रायोजनामा एउटा नेपाली प्रासङ्गिक शब्दावली पनि लेखेका छन्। जो उनले पछिबाट १ जून २००७ मा कालेबुङबाट नै प्रकाशित गरेका छन्।

४.१: नेपाली शब्दकोश परम्परा र ललित परियार: नेपाली भाषामा कोश लेखिने परम्परा पहिल्याउँदै जाँदा स्वातन्त्रतापूर्व कालमा युरोपी र अङ्ग्रेजी अध्येताहरूमै पुगेर ठोकिनुपर्ने हुन्छ। यसको पृष्ठभूमिमा युरोपेली एवम् अङ्ग्रेजीहरूका राजनयिक परिकल्पनाभित्र रहेका सामरिक शक्तिको प्रचार-प्रसार साथै दक्षिण एशियाली मुलुकहरूमा आफ्नो वर्चस्व कायम राख्ने महत्वकाङ्क्षालाई नजिकबाट हेर्नपर्ने हुन्छ। त्यो परिकल्पनाभित्र राजनैतिक महत्वकाङ्क्षासँगै धार्मिक उद्देश्य पनि महत्वपूर्ण रूपमा समाहित रहेको हो। आर्थिक, सामाजिक रूपमा कमजोर साथै रुडिले व्याप्त तत्कालीन नेपाली समाजभित्र रहेका जीवन सहज थिएन बरु सामाजिक दस्तूर एवम् वर्गको परिपालनले त्यो असजजतालाई एउटा अभावको जीवन पनि बनाइरहेको थियो यो अवस्था तत्कालीन युरोपेली एवम् अङ्ग्रेजी राजनयिकहरूलाई स्पष्ट थाहा थियो फलस्वरूप आफ्नो उद्देश्य परिपूर्तिको निम्ति उनीहरूले नेपाल भाषिक समुदायभित्र प्रविष्टि पाउन एउटा महत् कार्यको शुरुवात गरे। त्यो कार्य वास्तवमा सहज सम्प्रेषणको निम्ति बनाइएको भए तापनि नेपाली भाषा साहित्यको निम्ति एउटा भरपर्दो बैशाखी सरह देखा पर्यो। सन् १८११ मा नेपाली जातिको परिचय दिने उद्देश्य तत्कालीन विद्वान अध्येता कर्कप्याट्रिकले नेपाली अधिराज्यको सङ्क्षिप्त विवरण (।द बबवनदज वजिीम।पदहकवउ वछिमचंस) नामक पुस्तक तयार पारे। यसै पुस्तकको अन्त्यमा सङ्कलित नेपाली, नेवारी र अङ्ग्रेजी शब्दहरूका सूची पनि तयार गरेर राखेका थिए। यसैलाई नै नेपाली शब्दकोशको पूर्वरूप मानिन्छ।^२ नेपाली भाषाको शब्दकोशको प्रारम्भिक स्वरूपको प्रसङ्गमा नेपाली भाषाको पहिलो शब्दकोश बहुभाविक रहेको यथार्थ नै एउटा उल्लेखनीय विषय हुनजान्छ। यसरीनै सन् १८७७ मा डानियल राइटको हिस्ट्री अफ नेपाल-को परिशिष्टमा पनि नेपाली शब्दहरूको सूची राखिएको छ। सन् १८४९ मा मिर्निङङ्को बेसिक गोर्खाली ग्रामर एण्ड भोक्याबुलेरी पछि सन् १८८७ मा टर्नबुलले नेपाली ग्रामर एण्ड भोक्याबुलेरी लेखेका थिए। यसमा उनले नेपाली अङ्ग्रेजी शब्दवलीका

३ जीवन लाबर, सन् २००३, प्रथम नेपाली आइएएसः ललित परियार, लेख दमाई प्रतिभाहरू, सिलगढी।

४ डा॰ हेमाङ्ग राज अधिकारी, वि॰सं॰ २०५६ (पहिलो संस्करण), (२०६७) पाचौँ संस्करण, सामाजिक र प्रायोगिक भाषा विज्ञान, रत्न पुस्तक भण्डार, काठमाडौँ, पृष्ठ २३४

विवरण राखेका थिए। यसपछि नेपालबाहिर भारतीय नेपाली भाषी समुदायहरूमा यी विद्वान एवम् अध्येताहरूले आफ्ना कार्य शुरु गरेका तथ्य सन् (वि०सं० १९६१) गंगाधर शास्त्री द्रविडको अ डिक्सनेरी: इङ्गलिस एण्ड नेपाली नामक शब्दकोश बनारसबाट प्रकाशित भएको घटनाले पुष्टी गर्दछ।

यस ग्रन्थलाई पहिलो शब्दकोशको रूपमा सम्बोधन गरियो।^५ दार्जिलिङका गङ्गाप्रसाद प्रधानले तत्कालीन अवस्थामा शैक्षणिक प्रयोजनाका निम्ति यस्ता शब्दकोशहरू नेपाली, हिन्दी, अङ्ग्रेजी आदि विभिन्न भाषासँग सम्बन्धित द्विभाषिक तथा बहुभाषिक कोश तयार पारेका थिए। सन् १९३१ मा राल्फ लिली टर्नरले झन्डै २६ हजार नेपाली शब्दहरूको प्रविष्टि दिइएको एउटा वृहत् कोश तयार गरेका थिए। त्यसको नाम नेपाली भाषाको तुलनात्मक र व्युत्पत्तिमूलक कोश (A Comparative and Etymological Dictionary of Nepali Language) थियो। उक्त शब्दकोशले नेपाली शब्दकोशको इतिहासमा मात्र नभएर दक्षिण एसियाली क्षेत्रका भाषाहरूका ऐतिहासिक अध्ययनका निम्ति पनि एउटा महत्वपूर्ण सन्दर्भको रूपमा आफैलाई प्रस्तुत गर्दछ। यसै प्रसङ्गमा विद्वान बल्लभमणि दाहालले यस कोशलाई सम्पूर्ण आर्यभाषाका यस परम्परामा निर्मित नेपाली कोशहरूमा सर्वश्रेष्ठ ठहरिएको एकमात्र कोश भनेका छन्।^६ यसरीनै वि०सं० १९९३ मा नेपालीहरूको अङ्ग्रेजी सिक्ने आवश्यकतालाई ध्यानमा राखेर पुष्कर शमशेरले अङ्ग्रेजी-नेपाली शब्दकोश तयार गरेका थिए। यो शब्दकोश अक्सफोर्ड कन्साइस् डिक्सनेरी-का आधारमा तयार पारेका थिए भन्ने जानकारी पाइन्छ।^७

शब्दकोशको इतिहास परम्परा बुझ्ने द्वेभाषिक, बहुभाषिक र एकभाषिक शब्दकोशहरूको निर्माण केही विज्ञानहरूले गरेका पाइन्छन्। द्वेभाषिक कोशकारहरूमध्ये पारसमणि प्रधान र नगेन्द्रमणि प्रधानले अङ्ग्रेजी-नेपाली शब्दकोश वि०सं० २०१८ र वि०सं० २०३३ सालमा नरेन्द्रमणि आचार्य दीक्षितको अङ्ग्रेजी-नेपाली साझा सङ्क्षिप्त कोश हुँदै हालसम्म धेरै शैक्षणिक प्रयोजनकाललागि धेरै यस्ता शब्दकोशहरू तयार भइरहेका छन्।

बहुभाषिक शब्दकोशका रूपमा वि०सं० २०१८ मा इमानसिंह चेमजोङ लिम्बू-नेपाली-अङ्ग्रेजी शब्दकोश पनि प्रकाशित भेटिन्छ। बहुभाषिक शब्दकोशको परम्परा कायम गर्दै नेपाल राजकीय प्रज्ञाप्रतिष्ठानबाट वि०सं० २०२६ मा नेपालका १४ वटा भाषाका शब्दकोशहरूको पर्यायवाची कोश निस्किएको थाहा पाइन्छ। यसका साथै वि०सं० २०५४ मा ईश्वरानन्द श्रेष्ठाचार्यको नेवार-नेपाली-अङ्ग्रेजहरूको शब्दकोश प्रकाशित भेटिन्छ। सामाजिक रूपले धेरै स्वदेशी-विदेशी अध्येता वा विद्वानहरू नेपाली समुदायहरूसँग सम्पर्क हुने क्रममा द्वेभाषिक वा बहुभाषिक शब्दकोशहरू एकपछि अर्को गर्दै आवश्यकतानुरूप निर्माण हुँदै गइरहेको स्थिति आजसम्म छ। यसैक्रममा नेपाली-हिन्दी, नेपाली-जापानी, नेपाली-रूसी, नेपाली-कोरियाली आदि जस्ता कोशहरू तयार पनि भइरहेका छन्।^८

नेपाली भाषामा एकभाषिक शब्दकोश परम्परा र विकास महत्वपूर्ण देखिन्छ। यसको प्रारम्भिक कालमा जानुपर्दा, मोतीराम भट्टबाटनै शुरुवात भएको मान्नुपर्ने हुन्छ। कविताको सरजाम भन्ने उनको कविताभिन्न कोशको महत्वबारे विचार पोखिएको छ। वि०सं० १९४५ मा उनको उखानको बखान भन्ने पुस्तक प्रकाशित भएको उल्लेख पाइन्छ। नेपाली भाषाका शब्दहरूको सङ्कलन र त्यसका उचित प्रयोगतर्फ देखिएको उनको रुचिले धेरैलाई प्रेरणा एवम् अनुसरण गर्ने विचार उत्पन्न भएको समग्रमा मान्न सकिएको उल्लेख भेटिन्छ।^९ नेपाली एक भाषिक शब्दकोशको व्यवस्थित विकास

५ पूर्ववत्, पृष्ठ २३४

६ पूर्ववत्, पृष्ठ २३५

७ पूर्ववत्, पृष्ठ २३५

८ पूर्ववत्, पृष्ठ २३६

९ पूर्ववत्, पृष्ठ २३६

को प्रथम आधार वि०सं० १९९८ को नेपाली बंगाली शब्दकोशलाई मानिएको भेटिन्छ। नेपाली बंगाली शब्दकोश चक्रपाणी चालिसेद्वारा सम्पादित झण्डै ६ हजार शब्दहरू यसभित्र समावेश गरिएको छ। वि०सं० २००७ मा देखा परेका रामचन्द्र ढुङ्गानाको नेपाली सङ्क्षिप्त शब्दकोशले यो परम्परालाई अघि लगेको भेटिन्छ। यसपछि वि०सं० २०१९ मा बालचन्द्र शर्माले सम्पादन गरेका नेपाली शब्दकोश पनि महत्वपूर्ण मानिन्छ। यसपछि पनि धेरै एक भाषिक शब्दकोशहरूको निर्माण भएको प्रसङ्ग जानकारी भेट्न सकिन्छ। यसै क्रममा केही मुख्य नामहरू लिनपर्दा वि०सं० २०२३ मा हर्षनाथ शर्माले भट्टराईको सम्पादनमा बृहत् नेपाली शब्दकोश, वि०सं० २०३४ मा महानन्द पौडेलको नेपाली शब्द परिचय, वि०सं० २०५७ मा बसन्त कुमार शर्मा नेपालको सम्पादनमा नेपाली शब्द सागर, वि०सं० २०१६ मा हेमाङ्गराज अधिकारी र बद्री विशाल भट्टराईको सम्पादनमा प्रयोगात्मक नेपाली शब्दकोश, यस कोशलाई मानक कोशका रूपमा लिने गरिएको पाइन्छ। नेपालीमा कोश वैज्ञानिक मान्यताको अनुसरण गरेर लेखिएको यो पहिलो एक भाषिक कोश बन्न पुगेको ^{१०} जानकारी प्राप्त हुन्छ।

यस बाहेक नेपाली शब्दकोशको परम्पराभित्र विशेष कोश र प्राविधिक कोशको परम्परा र विकासको चर्चा पनि महत्वपूर्ण देखिन्छ। यसको सुरुवाति पनि मोतीराम भट्टसम्म नै पुग्नपर्ने देखिन्छ। उनले उखानको बखान र अनुप्रास मन्जरी लेखेका भए तापनि हाल ती अप्राप्य रहेका छन्। ^{११} यस परम्परालाई अघि बढाउँने प्रणेताका रूपमा गङ्गाप्रसाद प्रधानको नेपाली उखानको पोस्तक सन् १९०८ मा द गोर्खा प्रेस दार्जिलिङ, ६ नोभेम्बर १९०८ सालमा पहिलो छपाई, ५०० प्रति भएको थियो भन्ने लेखक सलोन कार्थकको भनाइ रहेको कुरा नरबहादुर दाहालले उल्लेख गरेका छन्। ^{१२} वि०सं० १९९८ मा पुष्कर शमशेरको नेपाली उखान टुक्काको कोश उल्लेखनीय मानिन्छ। यसपछि देखा परेका अन्य वि०सं० १९५९ मा चक्रपाणी चालिसेको पर्यायवाची कोश, वि०सं० २०५१ मा दार्जिलिङबाट विलियम बर्कको सही शब्द नामक पर्याय-विपर्यायी शब्दकोश उल्लेख छन्। प्राविधिक पारिभाषिक कोश नेपाली भाषा प्रयोग अनि यसका दैनन्दिनी प्रयोजनामा महत्वपूर्ण पाइन्छ। यसको परम्परा हेर्नपर्दा वि०सं० २०२१ मा सैनिक शब्दावली प्रकाशित भएको तथ्यलाई मान्नुपर्ने हुन्छ। वि०सं० २०३६ मा चिकित्सा विज्ञानसँग सम्बन्धित चित्रकुमार गुरुङ र केदार न्यौपानेको प्राविधिक शब्दार्थवली मुख्य देखिन्छ। वि०सं० २०३८ मा टोप बहादुर सिंहको कानुनी शब्दकोश र वि०सं० २०५६ मा शङ्कर कुमार श्रेष्ठको कानुनी शब्दकोश पनि मुख्य देखिन्छ। त्यसरी नै वि०सं० २०५२ मा चूडामणि बन्धुको सम्पादनमा आधारभूत प्राविधिक शब्दावली प्रकाशित भएको पाइन्छ।

भाषिक कोश मुख्य रूपले स्थानीय शब्दहरूलाई समावेश गरेर लेखिएको भेटिन्छ। वि०सं० २०१८ मा अर्जुनदेव भट्ट र आनन्ददेव भट्टले बैतडीका स्थानीय शब्दहरू सङ्कलन गरेका भेटिन्छन्। त्यसपछि वि०सं० २०२७ मा रत्नाकार देवकोटाको जुम्लेसी शब्द र उखान सङ्ग्रह प्रकाशित रहेको विवरण भेटिन्छ। नेपाली भाषिकामा लेखिएको पहिलो उल्लेख्य कोश चाहिँ वि०सं० २०५८ मा आर०डी० 'प्रभास' चटौतको डोट्याली बृहत् शब्दकोश-लाई मानिन्छ। ^{१३} विविध विषयक कोशका क्रममा वि०सं० २०४४ मा कृष्ण प्रसाद श्रेष्ठको स्थान नाम कोश, वि०सं० २०४५ मा हेमचन्द्र पोखरेलको शाकुन्तल शब्दार्थ संचय, वि०सं० २०५१ मा घटराज भट्टराईको नेपाली साहित्यकार कोश इत्यादि उल्लेख्य रहेका छन्।

^{१०} पूर्ववत्, पृष्ठ २४४

^{११} पूर्ववत्, पृष्ठ २४४

^{१२} नरबहादुर दाहाल, सन् २०११ भारतीय साहित्यका निर्माता गङ्गा प्रसाद प्रधान, साहित्य अकादमी, नयाँ दिल्ली, पृष्ठ परिशिष्ट-‘ग’

^{१३} डा० हेमाङ्ग राज अधिकारी, वि०सं० २०५६ (पहिलो संस्करण), (२०६७) पाचौँ संस्करण, सामाजिक र प्रायोगिक भाषा विज्ञान, रत्न पुस्तक भण्डार, काठमाडौँ, पृष्ठ २४५

सन् २००४ सालमा दार्जिलिङबाट डा० गोकुल सिन्हाको भाषिक साहित्यिक शब्दावली—को प्राविधिक कोश प्रकाशित भएको पाइन्छ। यसका तुलनामा शैक्षणिक प्रयोजनलाई ध्यानमा राखेर राजनारायण प्रधानले दार्जिलिङबाट द्वेभाषिक केही शब्दकोशहरू पनि प्रकाशित गरेका छन्। नेपाली शब्दकोश लेखन परम्पराभित्र अझैसम्म कतै उल्लेख नभएका एकजना नेपाली भाषिक समुदायका प्रतिनिधि अनुहार हुन् ललित परियार। आफ्नो प्रशासनिक कार्यकाल भित्र नै रहेर पनि नेपाली एवम् अनेपाली भाषीका निम्ति उनले सोचेंका कुरा भारतीय नेपाली भाषी जनसमुदायका निम्ति उर्जा मात्र नभएर एउटा अर्को दह्रो आत्म प्रकाशन हो। उनले सन् २००७मा नेपाली प्रासङ्गिक शब्दावली, कालेबुङबाट प्रकाशित गरेका छन्। यो शब्दावली ५४० पृष्ठको रहेको छ। यसलाई दुई खण्डमा तयार बनाइएको छ। पहिलो खण्डमा, व्याकरण र शब्दकोश दुवैलाई राखिएको छ। दोस्रो खण्डमा वर्तमानमा भुलिसकेका नेपाली संस्कार र संस्कृति सम्बन्धित शब्दहरूलाई सङ्कलन गरेर राखिएको छ।

पहिलो खण्डमा, ह्रस्व र दीर्घ इ अनि उ लेखिने नियमदेखि शुरू गरेर विकल्प शब्द, समोच्चारित शब्द, आगन्तुक शब्दहरू हुँदै शब्द एक अर्थ अनेकबारे व्यापक चर्चा एवम् त्यसमा व्याकरणका नियम अनुसार व्याख्या पनि गरिएको झन्डै १ देखि ३९५ पृष्ठसम्मको खँदिलो काम गरेका छन्। पुस्तकको भूमिकामा उनले—‘आज नेपाली भाषालाई सब भन्दा ठूलो खति पुऱ्याउन आँटेको छ अङ्ग्रेजी भाषाका शब्दहरू जो प्रचुर मात्रामा प्रयोग गरेर यो विशेष भारतवासी नेपालीहरूमा प्रचलित देखिन्छ।...^{१४} लेखेका छन्। उनको चिन्ता वर्तमान जीवन—जगतमाथि विशेष वर्चस्व बनाइसकेको अङ्ग्रेजी भाषाको प्रभावबाट नेपाली भाषालाई कसरी बचाउने भन्ने हो। उनले अङ्ग्रेजी भाषाका मिस्रित नेपाली शब्दहरूको उदाहरण दिँदै यस्ता यस्ता प्रयोग रोक्न आगन्तुक भाषाका—तत्सम र तद्भव शब्दहरूका सङ्कलनमा विशेष अङ्ग्रेजी भाषाबाट आएका शब्दहरू सङ्कलन गरेर देखाएका छन्।

दोस्रो खण्डमा, हामीले खाने चीज, खाने पात्र, खन्ने, काट्ने, हतियार, औजार, जमीन, खेतीपाती गाईवस्तु सम्बन्धित अनि हाम्रो संस्कार बुझाउने अरु शब्दहरू सङ्कलन गरिएको छ। पृष्ठ ३९६ देखि ५३९ सम्म संस्कार सम्बन्धित शब्द, पूजा आज्ञा अनि अरु रीतिरिवाज सम्बन्धित शब्द, वंश, नाताकुटुम्बका साइनु सम्बन्धित शब्द, जमिन, खेत अन्नादि सम्बन्धित शब्द इत्यादि गर्दै हेयार्थ, निन्दार्थ अनि गाली गर्दा प्रयोग गरिने शब्द आदिसम्मका एउटा व्यापक काम गरेका छन्। नेपाली भाषामा विविध क्षेत्रहरूका मानिसहरूले शब्दकोशको काम गरेका छन्, अझै गरिरहेका छन् यसैले देशको उच्चस्तरीय एक प्रशासनिक अधिकारीसम्म रहेका ललित परियारका यस प्रयासलाई त्यसै अनदेखी गर्न भने सकिन्न। जस्तै भएपनि उनका प्रयास समाज र लोक हितका निम्ति रहेका छन्। यस्ता कार्य वास्तवमा भारत देशभित्र भाषिक शक्तिप्रतिको मोह र यसबाट आउने अनुप्रेरणाले मात्र गर्न सकिन्छ। यसैले उनको यस शब्दावली नेपाली शब्दकोश परम्पराभित्र एउटा उपलब्धिको रूपमा नै मान्नु पर्ने हुन्छ।

४.२ : कविका रूपमा ललित परियार : (ललित परियारका एउटा मात्र कविता सङ्ग्रह पहेंलिएका पातहरू हात लागेको छ। यद्यपि उनका धेरै कविताहरू विभिन्न पत्र—पत्रिकाहरूमा प्रकाशित भएका थाहा लागेको छ। यस कविता सङ्ग्रहको शुरूमै ‘दुई शब्द मेरो’ मा—)

१४ ललित परियार, सन् २००७ नेपाली प्रासङ्गिक शब्दावली, सिआइआइएल्: मैसूर, पृष्ठ अप

‘पहेलिएका पाता’ जीवनको प्रत्येक मोडमा: प्रत्यक्ष या अप्रत्यक्ष अनुभूतिको: परेको छाप मात्र हो। यी सब पाताहरू त्यस बेलाको क्षणिक आवेशमा कोरिएका कल्पनाको बहाव भने ठीक होला, कारण छन्द र तालको परिधि नबाँधिएको पनि जस्तै बग्न दिएको कतिपय वाक्य—समूह मात्र हो’ लेखिएको छ। यसैले नितान्त यस कविता सङ्ग्रह उनको हृदय नजिकमा रहेको मान्न सकिन्छ।

यस कविता सङ्ग्रहभित्र जम्मा बाह्रवटा कविताहरू छन्। कविले ती कविताहरूलाई १२ भावना भनेर कविता सूचीमा लेखेका छन्। लामा—छोटा गरेर बाह्रवटा कविता जम्म छ्यालिस् पृष्ठको रहेको छ। सबैभन्दा लामो कविता चौरस्ताको चौकी र सबैभन्दा छोटो कविता स्कटिस गिर्जा घर रहेका छन्। उनका कविताका मूल स्वन नै वैयक्तिक अभिव्यक्तिभित्र रहेका उनका आत्माप्रकाशनहरू प्रमुख छन्। मेरो नगरी, थाना हाम्रा, चौरस्ताको चौकी, स्कटिस गिर्जा घर, राबर्टसन हाउस, रेली प्रति, कतिपय पुराना पाता मेरो, तिम्रो कल्पना मेरो सपना, भुल्यौ होला, चिन्ता छ मलाई, इच्छा मेरो थिएन, च्याति अफालिएको कविताको प्रति गरेर जम्मा बाह्रवटा यसभित्र रहेका छन्। यी कविताहरू मध्ये चौरस्ताको चौकी उनका उत्कृष्ट कविताहरू मध्ये एउटा कविता हो। दार्जिलिङमा ८६ को आन्दोलनको प्रभाव अनि समस्याहरू, सामाजिक, राजनैतिक चलखेलभित्र पिसिनुपरेको व्यथा, असफल नेतृत्वले जन्माएका अफठयारा स्थितिहरू अनि सामूहिक रूपमा हामीलाई आइपरेको चिन्ताजनक अवस्था आदि जस्ता भावहरू उनले यस कवितामा पोखेका छन्। जस्तै—

एक हडताल बिहान
रातो सुकेको, रक्ताम्मे
कचिल्लो, बीभत्स
काटी झुण्ड्याएको
एक मानव शीर।...

राजनीति पैसा
पैसा राजनीति
स्वार्थनितीको
भयो प्रचार अति,
यस अद्भूत परिस्थितिको उत्प्रेक्ष म
डम्बर चौकको चौकी।

चिन्ता छ मलाई कवितामा उनले आफ्नो जीवनको एउटा संवेदनशील पक्षलाई समेटेका छन्। आफ्नो जीवन सकिएपछि आफ्ना वरिपरि रहेकाहरूका अवस्थामाथि उनले चिन्ता गरेका छन्। उनको चिन्ता मर्मस्पर्शी छ। जस्तै—

चिन्ता छ मलाई
मपछि तिम्रो भावी जीवनको,
एकलोपना तिम्रो अमिलो क्षणको,
वियोगको ज्वालामा डढेको मनको,
चट्चटाई आवाज, गलेको तनको।
डर छ अत्यन्त आज मलाई।

यस कविता सङ्ग्रहभित्र अर्को कविता मेरो नगरी—मा कालेबुङका प्राकृतिक दृश्यहरूको वर्णन खुबै राम्रो प्रकारले गरेका छन्। उनले यहाँको स्थान नामहरूका माध्युर्य, यी नामहरूसँग हाम्रो आन्तरिक सम्बन्ध, उकाली ओराली

मा हाम्रा भावनात्मक सम्बन्ध, मानव इत्यादि कुराहरू व्यक्त गर्दै सबै ऋतुहरूमा यस स्थानलाई वर्णन गरिएको भेटिन्छ।
जस्तै—

उषा बसन्तको
रक्तिम रङ्गको...
ग्रीष्म सूर्यको प्रथम
सुनौलो तेज किरण...
वर्षाको कुनै दिन
तर्तार चुहिरहेको...
शरदको एक कुनै
बिहानी पाख नुहाई...
हेमन्तको सन्ध्याले...
शिशिरको कट्कटे
शीतको दिन कुनै...। इत्यादि।

कविका रूपमा ललित परियारले पाठकसमक्ष एउटा छाप छोड्नेका छन्। त्यो छाप जातीयता, चिनारी, सङ्घर्ष आदि हुँदै मानव सम्बेदना अनि स्वतन्त्र विचारका उडानसम्म रहेका भेटिन्छन्। यस सङ्ग्रहभित्र उनले प्रकट गरेका अभिव्यक्तिका आधारमा उनलाई एक वैचारिक ओजन भएका कविका रूपमा मान्न सकिन्छ।

४.३ : उपन्यासकारका रूपमा ललित परियार : भारतीय नेपाली आधुनिक उपन्यास सन् १९३६ मा भ्रमरदेखि शुरूवात भएको हो भ्रमरले सम्पूर्ण नेपाली साहित्यमा नेपाली आधुनिक उपन्यासको उपाधि प्राप्त गर्दै नेपाली उपन्यासको परम्परामा पनि उल्लेख स्थान प्राप्त गरेको छ। यस उपन्यासले भारतीय नेपाली भाषिक समुदायका प्रतिनिधित्व तत्कालीन अवस्थामा दहिलो प्रकारले गरेको हुनाले यसभित्र रहेका विचार पक्षहरू तत्कालीन समयका निम्ति बलिया सन्दर्भहरू हुन्। भारतबाट भ्रमरपछि धेरै उपन्यासहरू एकपछि अर्को गर्दै प्रकाशन भएको हो। सम्पूर्ण नेपाली उपन्यास जगतलाई उच्च गर्दै भारतीय परिप्रेक्ष्यमा एउटा महत्वपूर्ण योगदानको सहभागी बनेका प्रशस्तै उदाहरणहरू यी उपन्यासहरूले बोकेका छन्। रूपनारायण सिंहको भ्रमर, लैनसिंहको वाडदेलको मुलुक बाहिर, शिवकुमार राईको डाक बङ्गला, इन्द्र सुन्दासको मङ्गली, जुनेली रेखा, सहारा, नियति, असीत राईको नयाँ क्षितिजको खोज, इन्द्रबहादुर राईको आज रमिता छ, मच्छेन्द्र प्रधानको नीलकण्ठ, विन्ध्या सुब्बाका अथाह, निर्गमन, भीम दाहालका अभिष्टको खोज, द्रोह, बी० योन्जनको दुइपात एक सुइरो, पीटर जे कार्थकको प्रत्येक ठाउँ प्रत्येक मान्छे, लीलबहादुर छत्रीका बसाई, ब्रह्मापुत्रको छेउछाउ, गुप्त प्रधान—विरेन्द्र सुब्बाका सहलेखनमा (सम्भवतः भारतबाट प्रकाशित पहिलो सहलेखन उपन्यास) विस्थापन, लोकनाथ चापागाईको आँधी, सुवासको लुङखुम क्याम्प, समीरण छेत्रीको बलिवेदी, प्रकाश कोविदको तर कहिले, प्रेम प्रधानको उदासिन रूखहरू, कृष्णसिंह मोक्तानको जीवन गोरेटोमा आदि हुँदै आज छुट्टेन काबोमूको (नेपाल—भारतका संयुक्त रूपमा प्रकाशित) फात्सुङ सम्म आइपुग्दा भारतीय नेपाली उपन्यासले एउटा विशिष्ट युगको यात्रा तय गरिरहेको अवस्था छ। त्यसै युगका कुनै एक अध्यायभित्र ललित परियारका उपन्यास माटोको मोल पनि प्रतिष्ठित रहेको भेटिन्छ। साहित्यिक मान्यता र परखका दृष्टिमा यो उपन्यास उत्कृष्ट बन्न सक्यो/सकेन त्यो हेर्नभन्दा पनि भारतीय इतिहासमा नेपाली भाषिक समुदायका अभिव्यक्ति बोक्ने साथै अन्तः प्रकाशनको सम्प्रेषणको रूपमा यसलाई राखेर हेर्न सकिन्छ। यसको बृहत् चर्चा एवम् अध्ययनलाई एउटा भिन्न लेखको आवश्यकता पर्न गएको हुनाले यहाँ यसको परिचायक टिप्पणीमात्र राख्ने प्रयास गरिएको छ।

ललित परियारका एकैवटा उपन्यास माटोको मोल सन् १९९७ मा कालेबुङबाट प्रकाशित भएको पाइन्छ। यस उपन्यासमा उनले सन् १९८६ सालमा दार्जिलिङमा भएको बृहत् आन्दोलनको पृष्ठभूमिभित्र लेखिएको छ। माटोको मोल बारे उनी भन्छन् १५ **जीवन र समाजको विभिन्न परिस्थितिलाई चित्रण गर्न यहाँ के गाउँ-शहर, पहाड-मधेश, खुन-पसिना, दुःख-सुखलाई कोट्याउने पर्छ, तूलिकामा ठिप्ने पर्छ अनि चित्रमा अङ्कन गर्नेपर्छ नभए घटना सजीव हुनसक्दैन, कल्पना त खालि गुड हो विषय वस्तुलाई जोड्ने काम गर्छ।**

उपन्यासका पात्र-पात्राहरूका कुनै जात वा थर राखिएको वा वर्णन गरिएका छैनन्। उपन्यासका विषयवस्तुमा समाजका सबैलाई मुछिएका छन्। विषयवस्तुको गहनतालाई स्पष्ट चित्रण गर्न कतिपय घटनाहरू स्वकथाको रूपमा देखिन्छ तर ती घटनाहरूलाई अतिरन्जित गरिएको छैन। विषयवस्तुलाई सामान्य रूपले वास्तविकताको परिधिभित्र राखिएको छ। प्राक्कथनमा उपन्यासकारको आफ्नो उद्गारभित्रबाट यस उपन्यास सम्बन्धि यस्तो विचार भेटिन्छ—दार्जिलिङ जिल्लाको एक महत्वपूर्ण रोमान्चक तर व्यथापूर्ण अध्याय इतिहासको आज पाठकहरूको समक्ष छ, समाप्त भएर पनि उपन्यास अधुरो नै छ हैन र ? “ यस उपन्यासको सन्दर्भमा उनको चिन्ता र विचारपक्ष समय अवस्थाका कुराहरू हुँदाहुँदै पनि माटोको मोल र मायासँग सम्बन्धित उपन्यासभित्र रहेको अन्तर्निहित राजनैतिक चेतलाई अदेख गर्न सकिन्छ। उपन्यासले भारतीय नेपाली भाषीहरूका दीर्घकालीन समस्या र यसका वरिपरी रहेका सामाजिक, राजनैतिक, शैक्षिक गतिविधि र अवस्थालाई समेटेको छ। उपन्यास आकारको दृष्टिमा मझौले छ साथै भाषाको प्रवाहले भने पाठकलाई सहजै पक्रेर राख्न सक्ने एउटा घटनाको धाराप्रवाह इतिवृत्तिको रूपमा देख्न सकिन्छ।

५. निष्कर्ष:

भारतीय नेपाली समुदायका एक बहुमुखी व्यक्तित्वका रूपमा ललित परियार प्रतिष्ठित छन्। सामाजिक प्रतिष्ठा र जिम्मेवारीबाहेक पनि साहित्यिक क्षेत्रमा उनको सहभागिता साँचो अर्थमा एउटा ठूलो उपलब्धिको रूपमा मान्न सकिन्छ। प्रशासनिक पद तथा जिम्मेवारीसँग-सँगै भारतीय नेपाली भाषिक समुदायभित्रबाट साहित्यिक अभिव्यक्ति महत्त्वपूर्ण विषयाका रूपमा मान्न पर्दछ। भाषिक शुद्धता र लेखनीका दृष्टिकोणबाट उनका कविताहरूमा एकाध त्रुटी पाइए तापनि उनका अभिव्यक्ति एवम् भावको दृष्टिले उत्कृष्ट नै देखिन्छन्। उनका केही साहित्यिक कृतिहरू एउटा कविता सङ्ग्रह ‘कतिपय पहेलिएका पाता’ र अर्को ‘माटोको मोल’ उपन्यासका आधारमा उनका अभिव्यक्तिमा मूल स्वर जाति केन्द्रित भेटिन्छ। उनका अभिव्यक्तिमा नेपाली भाषिक समुदायका नजिक तथा आत्मीय पक्षका उद्धारहरू भेटिन्छन्। यसका साथै नेपाली शब्दकोश परम्पराभित्र उनका अथक प्रयास एउटा ठूलो उपलब्धिकै रूपमा मान्नुपर्ने हुँदछ। भारतीय सन्दर्भमा हाम्रा समुदायबाट प्रकट भइरहने यस्ता कार्यहरू महत्त्वपूर्ण पक्षहरूमा रूपमा हेर्नपर्ने हो। यसैले यस ‘प्रासंगिक शब्दकोश’ले भारतीय शब्दकोशको परम्परा अनि उपलब्धिमा एउटा भरपर्दो स्थान प्राप्त गर्न सकेको पाइन्छ। समग्रमा भन्न पर्दा, ललित परियार भारतीय नेपाली साहित्यका एकजना सर्जक हुन् जसको सिर्जनाले स्वतन्त्रोत्तर नेपाली साहित्यका यात्रामा उर्जा र हौसला प्रदान गर्दछ साथै यो साहित्य यात्राको माध्यमद्वारा एउटा निरन्तर जातीय स्वरको प्रतिनिधित्वलाई पनि कायम राख्दछ।

मलाई मान्छे जस्तै भएर बाँच्न देऊ

निस्वार्थ संसारमा स्वार्थको पाठ न पढाऊ मलाई!
खुशीको संसारमा दुःखको सारङ्गी रेटेर न सुनाऊ मलाई!
मलाई मान्छे जस्तै भएर बाँच्न देऊ !

जन्मिएको मात्र छु, तेरो र मेरो भन्नु नसिकाऊ मलाई !
दूधे बालकमै आफ्नो र अर्काको भाग छुट्याउन
न सिकाऊ मलाई ।
मलाई मान्छे जस्तै भएर बाँच्न देऊ ।

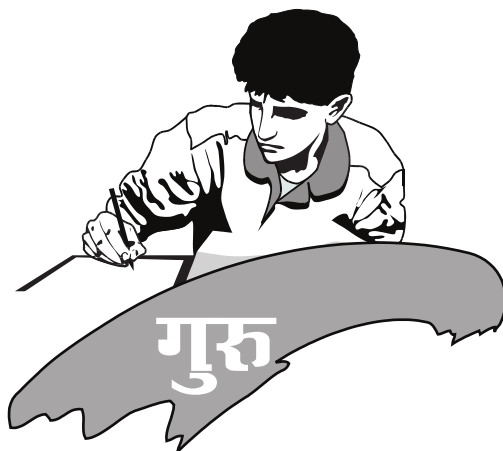
भर्खर पाइला मात्र सार्न थालेको छु
त्यो आफ्नो आगन त्यो अर्काको भनी सिमाना लगाउन
बाध्य म बनाऊ मलाई !
मलाई मान्छे जस्तै भएर बाँच्न देऊ ।

स्कूल जान थालेको छु, अर्थात ज्ञान प्राप्त, गर्न
त्योसँग न हिड योसँग नहिड भनेर भेद
भावको अन्तर गर्ने नबनाऊ मलाई
मलाई मान्छे जस्तै भएर बाँच्न देऊ ।

यथार्थ जीवनको परिभाषा जान्ने प्रयासमा छु
संसारिक माया मोहमा न अल्झाऊ मलाई,
मानव धर्म के हो बुझ्न खोज्दैछु स्वार्थको
बजारमा सजाउने कोशिश नगर मलाई !
मलाई मान्छे जस्तै भएर बाँच्न देऊ ।

निकिता रुम्बा

भूगोल सम्मान, दोस्रो वर्ष ।



गुरु शब्द छैन तपाईंको प्रशंसा गर्ने तर
प्रयास गर्दैछु तपाईंको
चरण कमलमा फूल चढाउने
बोली फुट्दा बोल्न सिकाउने तपाईं
कहि लड्दा हात थाम्ने तपाईं ।
यति ठूलो बलिदानको
उपहार त केहि दिन सक्दिन म
तर तपाईंले सिकाएका शब्द
आज तपाईंकै प्रशंसामा रच्दैछु म ।
सपना देखाउने तपाईं हुनुहुन्छ
पुरा गर्ने हामी
तपाईं त यस संसारको ज्योति हुनुहुन्छ
तपाईं बिना त यो संसार नै अँध्यारो छ
गुरु नभए हामी त अज्ञान हुन्थ्यौं
हामी त ज्योति बिनाको दियो नै बन्थ्यौं
शब्द छैन तपाईंको प्रशंसा गर्ने तर
प्रयास गर्दैछु तपाईंको
चरण कमलमा फूल चढाउने ।

प्रज्ञा थापा

भूगोल सम्मान, दोस्रो वर्ष ।

FOUNDATION DAY 2017





DEBATE - 2017



PRIZE DISTRIBUTION TOPPERS - 2017



Farewell to Shri Tikaram Routh



Farewell Of Shri Tikaram Routh With Kurseong College Teaching & Non-teaching Staff



SWACCHATA ABHIYAN - 2017



MUKTI QUIZ



FOUNDATION DAY - 2018



FOUNDATION DAY - 2018



FOUNDATION DAY - 2018



Bhanu Jayanti - 2018



Polio at Kurseong College - 2018



Science Popularization Day - 2018



Workshop on CBCS - 2018



ANNUAL SPORTS - 2018



**Visiting Team from NBU for PG Department in
Nepali - 2018**



INDEPENDENCE DAY - 2018



**NCC Cadets of
Kurseong College
Independence Day
2018**

Inauguration Of PG Department In Nepali - 2018



PG Department celebrating Teacher's Day - 2018



NSS UNIT 1 & 2 BLOOD DONATION CAMP - 2018



खबरसाड
महाविद्यालयमा
रक्तदान शिविर

खप्तड, ५ दिगम्बर
(सिक्किम) : शिक्षण एवम् विद्यार्थीको दिन
खप्तड महाविद्यालयमा एकदिवसीय
रक्तदान शिविर ११ र १२ ग्राहक रक्तदान
मिशन सहितको अवसरमा भएको
छ। यस अवसरमा विद्यार्थीको
सहभागिता सहितको अवसरमा
मिले। यस अवसरमा शिविर
समाप्त भएपछि विद्यार्थीको
प्रार्थना गरेर समीप बलदाता
कार्यक्रमको अन्त्य गरियो।
यस अवसरमा विद्यार्थीको
सहभागिता सहितको अवसरमा
मिले। यस अवसरमा शिविर
समाप्त भएपछि विद्यार्थीको
प्रार्थना गरेर समीप बलदाता
कार्यक्रमको अन्त्य गरियो।

यस अवसरमा विद्यार्थीको
सहभागिता सहितको अवसरमा
मिले। यस अवसरमा शिविर
समाप्त भएपछि विद्यार्थीको
प्रार्थना गरेर समीप बलदाता
कार्यक्रमको अन्त्य गरियो।

NCC DAY CELEBRATION - 2018

AT

KURSEONG COLLEGE



Plantation on the memories of Bhanu Bhakta Acharya



Report of the Examination Sub-committee of the Academic year 2017 - 2018

The University examination started from 3rd April, 2017 and completed on 2nd June, 2017. The first meeting was held on 14th March, 2017 in the Principal chamber to discuss about the University Examination. The second meeting was held on 28th March, 2017 in the Teaching Staffs' room to discuss about the rules of the examination for the students and invigilators. The Examination Committee successfully completed the University Examination 2017 as well as the Selection Test Examination 2018. During this period, we organized the examination of Miss Soney Tamang, Roll 0241633, No: 00099, BA Part II Nepali Honours in the Sub-divisional Hospital, Kurseong on the basis of the application and medical certificate which we received on 11th April 2017.

Also the Examination Committee completed the University Examination within budget Rs.181000-/. The total expenditure for the University Examination 2017 was 174310-/ (One Lac Seventy Four Thousand Three Hundred Ten only).

The Selection Test Examination 2018 started from 19th February, 2018 and was successfully conducted. The total expenditure was Rs. 769-/ (Rupees Seven Hundred sixty nine only).

So the total expenditure for the university and college Selection Test Examination were 175079-/(One Lac Seventy Five Thousand Seventy Nine only).

Finally, I would like to thank our Honorable Principal, committee members, and all the teaching and non-teaching staff for successful completion of the University Examination 2017 as well as the Selection Test Examination 2018.

Thanking You

Subhasis Das
(Convenor)
Member:-

**Dr . Samir Bal (Centre-in-Charge), Dr. S.P. Molommu, Mrs. Namrata Rai,
Mr. Balaram Pradhan, Mr. S.S. Moktan.**

Examination Sub-committee of the Academic year 2017 - 2018, Kurseong College

Report of Research Sub-Committee For the Year 2017-18

Kurseong College Teachers' Council

On behalf of the Research Sub-Committee, I am privileged to present the Report for the Year 2017-2018. Kurseong College being the only Institution of Higher Education offering undergraduate course in various subjects in all the three stream of Arts, Science and Commerce in the entire sub-Division of Kurseong including Mirik (a separate sub-division now) has a lot of hope and plan to flourish and develop further. In spite of limited opportunity to conduct Institutional research works at the College Campus, a very good number of teachers are actively engaged in research works at different levels. After fulfilling the primary duty of teaching along with various assignments and responsibilities starting from Admission to Examination including supervisory jobs in student activities like Games and Sports, Cultural programmes and many others, Teachers have managed to find out time to engage themselves in research works. It is encouraging and promising for a better future for us.

Every year one or two members join the club of Ph.Ds. Many teachers are pursuing their Ph.d research works. Smt. Srijana Rai, Asst. Prof. in Economics and Smt. Neelee K.C. Lepcha, Asst. Prof. in Geography have been selected under Faculty Development Programme for one (01) and two (02) years respectively for pursuing their Ph.D programme sponsored by the U.G.C., New Delhi. Mr. Yogesh Khati, Asst Prof. in Nepali, Mr. Prashanta Sarkar, Asst. Prof. in Hindi, Mrs. Namrata Rai Asst Prof. in Geography, Smt. Saraswati Mohra, Asst. Prof. in Nepali, Mr. Rahaman Ansari , Asst Prof. in English are actively engaged in Ph.D research works. Smt. Jelina Pradhan, PTT in Political Science is also pursuing her Ph.D programme.

Kurseong College has also started its journey to provide institutional research faculty in the College campus. Dr. Amit Shankar Asst. Prof. in Physics has been awarded Young Scientist Scheme with a grant of 27 lakhs from the D.S.T., Govt. of India. The tenures of the scheme is 2016-19. Another research scheme with a grant of about Rs. 21 lakhs from SERB, Govt. of India has also been sanctioned in favour of Dr. Shankar as the Principal Investigator (P.I.). Dr. Shankar is going to appoint junior research fellow for this scheme in near future. Dr. Kanak Kanti Baishya, Asst. Prof. in Mathematics has been awarded U.G.C. sponsored Minor Research Project.

A very good number of papers have been published by the teachers of Kurseong College in different International and National journals Future of research works/facilities at Kurseong College looks bright and is heading in right direction.

Dr. Prakash Kr. Muhuri
31/03/2018

ANNUAL REPORT CULTURAL COMMITTEE 2017

Cultural Committee 2017 had a very little to do throughout the year due to a long political upheaval and shutdown almost 105 days. Luckily Foundation Day Celebration 2017 was celebrated on 17th August 2017 in a low profile, just paying homage to the Founder member in the presence of same G.B. members and College staff members. No cultural activities were conducted yet a group of students participated in the INNOVISION programme organized by Salesian College, Siliguri in the month of November 2017. The students took part in several competition and came 1st in Western Music, 3rd in Group Dance, 1st Poetry Recitation. The year ended peacefully and all the members were very supportive and cooperative in whatever programmes we carried on.

Yogesh Khati

Convenor

Cultural Committee-2017

Canteen Sub-Committee Annual Report 2017-2018

The committee comprised of Convenor Dr. Shera Pandi Molommu and member Dr. Joydeep Bhattacharya Dr. Kanak Kanti Baishya, Mrs. Srijana Rai, Mrs. Neelee K.C. Lepcha, Mr. Benoy Kishor Rai, Mr. Susanta Das and Mr. Kamal Sarkar.

The committee concludes that due to the smooth functioning of the canteen and as no complaints came from the staff and the students not a single meeting had to be called. The committee members visited the canteen regularly and found it functioning in a satisfactory manner.

When asked about the hardships that the canteen faced, we were brought to light about the difficulty faced when going to the toilet. The access to the canteen toilet is arduous and long. When the toilet is on the adjacent wall, a door through the wall would make sense and easier for the canteen staff.

The canteen staff reported that few of the college staff spoke to them with contempt and disdain, which was not to their liking. They also reported to the committee that it is not possible to serve the ordered items like tea immediately as it has to be prepared, but some staff wanted it instantly.

Dr. Shera Pandi Molommu,
Asst. Professor (Deptt. of History)
Convenor,
Canteen Sub-Committee (2017-18)

Report on 10th Bangladesh & 3rd SAANSO Scout Jamboree

Our District Organizing Commissioner of Guide is Pramila Pradhan . There were six participants from Darjeeling District, out of which three students and a District organizing commissioner were from Kurseong and two Scouts Captains were from Mirik. Pramila Pradhan (DOC) is also ours contingent leader of West Bengal.

On 4th March we started our journey from Kurseong at 4.30 p.m. and reached NJP. From NJP we started for Kolkata, Sealdah Station. Then again we changed our train from Sealdah to Ganganagar. Ganganagar is place where our scouts and Guide centre is located. We reached Ganganagar the next day at 9.00 a.m. After reaching there we saw that there were many participants who came from 17 different states for 10th Bangladesh & 3rd SAANSO Scouty Jamboree. We were very happy at that moment to see all people from different states. The participants were from West Bengal, Assam, Chattisgarh, Haryana, Jammu & Kashmir, Karnataka, Madhya Pradesh, Punjab, Rajasthan, Tamilnadu, Uttar Pradesh, Uttarakhand and others.

Ours Scouts Indian contingent leader was Arup Sarkar and Guide contingent leader was Rubi Paul. In our 1st meeting with our contingent leaders they advised all the scouts and guide group how to behave in Bangladesh and to make India proud in 10th Bangladesh & 3rd SAANSO Scout Jamboree Camp. On the other hand our contingent leader also said to be ready with our state cultural programme. Therefore everyone was ready with their state cultural programme. In Ganganagar we practised a lot. Then the next day our leader selected different state cultural programmes for the final programme of Jamboree camp. We also got many gifts from National Scouts and Girls Guide which had come from Delhi. The gift we got were bags, water bottle, shirts having Indian flag, monogram and identity card.

We started our journey from India to Bangladesh on 7th March, early in the morning at 4.00 a.m. by a bus. We reached Bangladesh Border at 9.00 a.m. which was a destination of just 5 hours. Then we all went to immigration Office to verify our passports. Then we sat on another bus to enter Bangladesh. On the way we stopped for having our lunch in Bangladesh Scouts District Centre at 2.00 p.m. There we were welcomed very nicely by Bangladeshi Scout with many beautiful flowers. After having lunch we also went for a small walk around Scout District Centre and it was very big and beautiful, full of trees, plants, rivers, fountains and several other things. Then again our journey started and we directly stopped at National Scout Training Centre, Meuchak, Gazipur. We reached Scout Training Centre, Mouchak Gazipur at 11.30 p.m. which was a journey of 16 hours from Ganganagar, Kolkata.

There again we were welcomed very nicely. Then we all went in a big hall to take rest as we were too tired. The next day on 08-03-19, our main camp started. Then we all were shifted to tent. There were almost 1500 tents which were looking too good to see. There we met many Scouts who had come from 7 different countries to join this camp. They were from Sri Lanka, Maldives, Afghanistan, Bhutan and Nepal. We all introduced each other. Then again on the next day we were taken for the tour in Bangladeshi famous Park.

There we enjoyed a lot with new friends. We saw many new things. In the park there were many games to play which were free of cost. Then after enjoying in the park we directly went to have lunch, there we also danced with cartoonists. Then we returned to our camp.

The next day on 10th March 2019 everyone practised their own dance in their national patriotic song. The next day we met Bangladeshi President and we heard his lecture and then he was welcomed by a wonderful programme held by Bangladesh Scouts. On 12th March 2019 we were taken for hiking, where we saw wonderful scenery. After going to jungle every group were given task to make some dish with egg and Potato. As we were not provided with gas there we had to cook by using sticks. The dish cooked by us with egg and potato was very tasty as we had mixed our Darjeeling famous wai wai in it. Then we returned to our camp site. Again the next day on 13th March 2019 we had our tent inspection and surprisingly we won, therefore we were shocked and too happy for winning the trophy as we were representing India. On that day we organized programme specially for the scouts. We saw many new things, we played many games we also bought things related with scouts like badges, scarfs and so on.

The next day on 4th March 2019, which was our last day in Bangladesh, we enjoyed a lot by playing many adventurous games with all friends by challenging them and we had great experience in it. At the evening time we had our camp fire which was a wonderful camp fire I have ever seen. At that time we had to perform our dance for the programme and it was very awesome one, we also enjoyed watching other country's programme. Then we all went to have our dinner and it was the best one as it was served nicely. Many dishes were served to us and we were also welcomed very nicely. Then we returned to our tent, we packed our bags and we went for our bus. We were not willing to come back as we loved too much to be there with new friends.

Submitted by—

Nisha Kushwala, 1st Yr. Pol. Sc. Hons.

Jyoti Gupta, 1st Yr. Pol. Sc. Hons

Kanchan Roy, 2nd Yr. Math Hons

Report of the Annual Games & Sports 2017-18

As a part of the Golden Jubilee Celebration, Kurseong College's Games & Sports Sub-Committee had decided to conduct a Marathon race. But due to some unavoidable circumstances it was not possible to hold the same.

Inter College Annual Sports could not be held due to political unrest in the region.

The Committee is hoping for a full fledged Annual Sports in the College next year.

Prasanta Sarkar
Convenor, Games & Sports Sub-Committee
20/03/2018

Report of the Admission Sub-Committee for the Session 2017-2018

The admission sub-committee was formed in the final T.C. Meeting held on 13th March 2017 in the staff room of the College. Mr. Kamal Sarkar was selected as the Convenor of the admission committee. The following members were selected by the members of the house.

1. Mr. Sushanta Das
2. Mrs. Sarswati Mohora
3. Ms. Karma Yangchen Lhmu
4. Mr. Manabindu Das
5. Dr. Rajib Debnath
6. Dr. Amit Shankar
7. Mr. Rabindra Nath Saha
8. Mr. Biplab Das
9. Mr. Manadev Roy
10. Mr. Chanchal Adhikari

Altogether three meetings of the admission committee were held in the Chamber of the honorable Principal on 23rd May, 2nd June and 9th October 2017, in the presence of the Principal, Convener and all the concerned members of the committee.

The Computer Room was used for admission purpose. Mr. Biplov Dewan & Mr. Bimal Sharma were also co-opted for this work. The committee wanted to develop an "Online Payment Gateway" facility but due to some unavoidable circumstances it was not possible in this session.

An amount of Rs. 24,000/- (Rupees Twenty Four Thousand) was paid to M/s Nextgen, Siliguri for renewal of the online admission portal in the current session.

A demonstration was given by M/s Nexten Software Company regarding online admission procedure.

The sub-committee also introduced "The Central Counseling System" for the first time.

Though the admission committee started its work early in the month of May 2017 but due to some unavoidable circumstances it was completed towards the end of November 2017.

Place : Kurseong
Date : 21/03/18

Kamal Sarkar
Convenor
Admission Sub-Committee

Report of the Debate and Seminar Sub-Committee of the Academic year 2017-2018

[Submitted in the Annual Teachers Council Meeting held on 9 March 2018]

The Debate and Seminar Sub-committee of the Academic year 2017-18 had the plan to organise an Inter-College Debate Competition involving all the Hill Colleges as part of the Golden Jubilee Celebration of the foundation of Kurseong College, but the plan had to be shelved due to the unavoidable circumstances in the region in the year 2017.

However, an intra-College Debate Competition for students was organised on 13th December 2017 in the College. The topic of the debate was “Social networking aids modern education.” The debate was preceded by a thorough preparation undertaken by the Debate and Seminar Sub-Committee of the College. Meetings (dated 25-4-17 : 29-11-17) were held in the Principal’s chamber, plans were chalked out. Finally, after counseling and audition, the programme took place.

Two teams of students with four students in each group participated in the debate. The 1st, 2nd and 3rd best speakers were awarded with certificates and trophies. The programme was highly successful because of the active participation of all the members of the college, including the students, teachers and non-teaching staff.

The purpose was to organise a fruitful programme on a limited budget without putting further pressure on the already pressurised college fund. I think the sub-committee was successful in this respect, As Convenor of the Debate and Seminar Sub-committee of the Academic year 2017-18, I would like to thank Dr. Samir Bal, Principal, Kurseong College, for encouraging and supporting us to organise the programme. I would like to thank the teachers, Dr. P.K. Muhuri, Mrs. Srijana Rai, Mr. Sustanta Das, who were on the panel of judges for their brilliant work and Mr. Binoy Kishore Rai for preparing the certificates. I am specially thankful to the sub-committee members who made the programme happen. Thank you.

Dr. Joydeep Bhattacharya
Convenor

Members :- Mr. Ganga Prasad Sharma, Dr. Kanak Kanti Baishya, Dr. Upendra Adhikari, Mr. Prashanto Sarkar, Ms. Namrata Rai, Ms. Saraswati Mohora, Ms. Karma Lamu Bhutia, Dr. Amit Shankar, and Mr. Biplov Das.

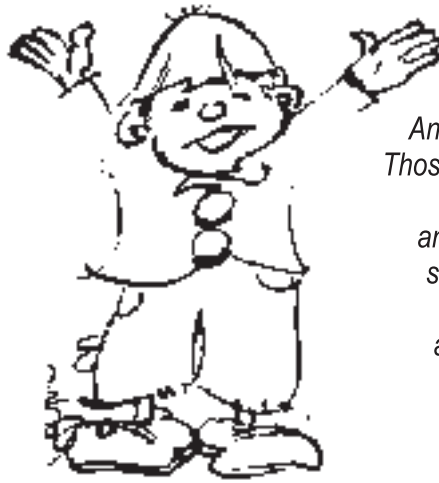
YOUR PRIDE

I am a girl and I wear short clothes,
It's your problem if your mind floats,
Let the narrow curtains to slide
It's my cloth and my pride.

I am done by comments with bias in it,
tried of buying myself to fit.
Let your thought be more wide,
It's my cloth and my pride,

I know myself and your thought,
and also the situation where it bought,
Your narrowness is right to hide,
Not my cloth, it's my pride.

-Sailesh Dewan Rai
English Hons.



CALM DOWN

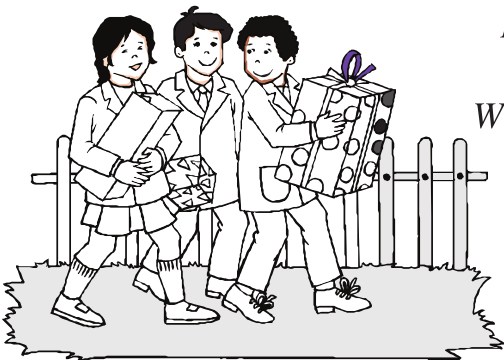
Calm down, Calm down
It's just a short lived
Be patience, a good days will
come I believed,
An enormous trials bewildered thee
Those things only the creator can see
An innocent soul experiences
an endless pain.....
scrutinizing the way where to gain
It seems life has no meaning,
and commitment are quite in vain
The mind is full of confusion
The heart is full of tears
I can't find any solace,
What am I doing here,
Certainly a heavenly message
strikes in the mind.....
God is near to make
all things fine.....

FRIENDSHIP

*Friendship is a little thing
Which makes you feel divine
With a true and good friends,
You feel happiness is mine.*

*"A friend in need is a friend indeed."
Who helps you anywhere,
And even if you go away, the
Memories don't tear.*

*Friendship is a helping hand,
Which helps you everywhere,
Who gives you glee & happiness,
You get it everywhere.*



**Vaishnavi Attri
English Hons.**

She Will Make

Today is a celebration for women
all around the world,
Ladies who've dared to dream big,
ever since they were little girls,
For the diversity and talent that
tie within a feminine heart,
For the courage and determination
that presents us falling apart.
We can raise families and build business and
be proud of all we've achieved
Where once over, visions of that scale,
could never have been beleived
Ladies, stand up and be canted, smile
at how far we have come
And cherish every single day, as daughter,
wife, companies or mum
Don't let anybody tell you that
there are set paths for you to follow
As a little girl with a passion, is an
inspiring woman of tomorrow,
So celebrate all woman, and
acknowledge the great things they do,
And tell a lady close to your heart,
just how much she means to you.
She will make you smile even if she cries inside
She will help you deal with stress
Even if her thoughts are distressed
She will give you hope even if she is fighting through
She makes you happy and smile
Even if she is in pain and
She sacrifices just for you, So tell her a thank you
Make her feel special, all the way
Wishing a Happy Woman's Day !

Sayantany Mazumdar
Zoology Honours II Semester

Proud as a Woman

They are all our pride,
Respect them ! Alright !
Don't see them so low
Ocean of strife ! they'd and ready to row

She troubled her body and soul giving
him birth with pain,
Still he started today, he got no shame.

She is wise and wary of flames
but still she knows,
she will survive the blames
Life really scorches sometimes,
but she has always held up her head high
no matter the situation every time
She has been a phrenic before and every time,
she burns to ashes she knows exactly
how to rise again with strength so fine.
She is a woman she has everything,
but it's that convinced her nothing.
She caressed with her soft hand, the moon
but still she's the one who cooks food in the noon
She plays with the mighty jet to
destroy the enemy's tent
but she is the one whom society blame.
There are woman administrator, doctors,
lawyers, scientists, executive,
but the society see them from different perspective
The history has known
"I am worth respect", they've shown
Innumerable wars so tough, victory for
they don't face, world knows them now as far.
No stand back, their stop victory not near
Society not what they count obstruction,
they win without fear.
Yes, they are the perfect creation of God,
Ten out of Ten
Be proud of them, for they are,
"Proud as a Woman."

Pritisha Sharma
II Semester Zoology Honours

Report of the Computer Sub-Committee for the Session 2017-18

The Computer sub-Committee was formed in the final T.C. meeting held on 13th March, 2017 in the staff room of the college. Mr. Susanta Das was selected as the convener of the Computer Sub-Committee. The following members were selected by the member of the house :

Mr. Sandip Kumar Santra, Mr. Subhasis Das, Mr. Benoy Kishore Rai, Mr. Kamal Sarkar, Mrs. Sarawati Mohora, Ms. Karma Y. Lhamu.

A meeting of the computer sub-committee was held in the chamber of the honorable Principal on the 27th February 2018 at 1.30p.m. in the presence of the Principal, convener and all the concerned members of the committee. The following resolutions were taken by the computer sub-committee.

RESOLUTION 1 : First of all the convener started the procedure of the meeting. The principal started discussion about the proper function of the computer sub-committee. Due to lack of any kind of previous record or resolution of the computer sub-committee, the house decided to define the proper function of the computer sub-committee. The above said committee will (would) look after all the matters related to computers, printers, any kind of digital devices, internet connection and all other digital setup in the college campus. The committee will function as a reviewing and recommending authority and any kind of purchase will be approved by the Governing Body and accomplished by the purchasing committee. The function of the computer sub-committee was unanimously approved and confirmed by the principal and all the members of the house.

RESOLUTION 2 : The house unanimously decided that all the members of the computer sub-committee will review the present stock of the computers and other digital devices in the college campus on the basis of the purchasing details of the office and survey which will be conducted by the committee. Details of working and damaged computers and other digital devices will be prepared separately by the members of the committee and a new stock register will be prepared on the basis of the collected data. A staff from the office and all the heads of the departments or representatives from every department will co-operate the members while collecting the stock data. Any kind of digital requirement in the departments or in any other place of the college campus will be recorded by the members and it will be placed and discussed in the next meeting of the computer sub-committee.

RESOLUTION 3 : There are many damaged computers in the college. The house decided to make arrangements for repairing those damaged computers. The damaged peripherals and components will be repaired if possible and the working parts like RAM, SMPS, MOTHER BOARD, cabinet etc will be assembled to make a new computer or may be used in other computers according to the condition and necessity.

RESOLUTION 4 : The house unanimously decided that the internet connection for the staff room and office room will be provided. The internet connection will be shared from the library through hotspot wireless connection or wired connection if the bandwidth of the connection is so good enough to carry the load. Otherwise dongle or any other internet device will be bought by the purchasing committee according to the requirement.

Susanta Das
Convener
Computer Sub-Committee

RURAL MARKETING : CHALLENGES AND STRATEGIES

Sheetal Thatal, Assistant Professor
Department of Commerce, Kurseong College.



ABSTRACT :

Urban markets are saturated and are very competitive, surviving urban market with high profit is not possible. Now, marketers are looking forward to tap and penetrate the rural market. There is increase in per capita income due to increase in agricultural output, white revolution, etc. There is improvement in infrastructure, connectivity and communication; this attracts the marketers to the rural area. Rural marketing is a developing process. While going rural marketers have to face lots of challenges. This paper shall deal in the challenges of availability, afford ability, acceptability and accessibility. Here we shall study the market mix and try to suggest the strategies while going rural.

Key words : Rural marketing, challenges, market mix, strategies.

INTRODUCTION :

Gandhi famously said that India lives in its villages 70% of Indian population lives in villages, so it is quite clear from the figure that rural India is of great potential to the marketers. Companies are trying hard to tap and penetrate the rural market. The saturated urban market is also the reason for marketers going rural. They have large untapped and untouched consumers in the rural area.

When we talk about rural market, proper infrastructure, illiterate consumers, poor consumers, etc are the things that cross our mind. But this is just the myth. With the result of green revolution in agriculture and white revolution in dairy products and government initiatives like rural employment, etc there has been a sharp increase in disposal income. This gives rise to the demand for various goods and services and ultimate leads to the growth of rural marketing. Due to government projects like Pradhan Mantri Gram Sadak Yojana, SAARC Roadways, there is improvement in connectivity. The marketer can penetrate in the rural market due to growth in transportation, communication and infrastructure. Companies are using different strategies to be successful in rural marketing, few are successful and the others are unsuccessful. So in this paper we shall deal about the rural marketing strategies which can be looked into. We shall also be looking into few successful stories.

METHODOLOGY :

This study is descriptive in nature. The data used in this paper is secondary data collected from various books, journals, articles and magazines.

Objectives :

- i) To study the rural marketing in India
- ii) To study the challenges in rural marketing in India
- iii) To study the strategies used in rural marketing in India

What is rural marketing?

Rural marketing is the process of developing, pricing, promoting, and distributing rural specific goods and services leading to desired exchange with rural customers to satisfy their needs and wants

and also achieve organizational objective. To understand rural marketing we should first understand what is rural area.

According to national portal the rural area is - "the 'rural sector' means any place as per the latest census which met the following criteria,

- i) A population of less than 5000
 - ii) Density of population less than 400 per sq km and
 - iii) More than '25 per cent of the male working population' is engaged in agricultural pursuit.
- Thus the process of marketing in rural area is known as rural marketing. Rural marketing is a two way marketing process. Here goods and services flow from both urban to rural and from rural to urban. On the basis of transaction of flow of goods and services we can divide rural marketing;
- I) Rural to urban (R2U): the flow of goods and services takes place from rural to urban. Agricultural product, handicrafts, khadhi cloths are the few examples.
 - ii) Urban to rural (U2R): a large chunk of goods and services falls under this category. Urban manufacturer supply goods and services to the rural consumer. Chemical fertilizers, durables goods, FMCG goods fall under this category.
 - iii) Rural to rural (R2R): here both producers and consumer resides in rural area. Locally produced goods are sold. Milk, organic vegetables, locally made pickle are few examples of this category.
- Thus rural marketing not just mean the process of satisfying rural wants but also urban wants through the process of marketing.

Challenges of rural marketing :

It is believed that rural market is growing at the rate of five times its urban counterpart. Though rural market attracts the marketers, there is lot of challenges the marketers has to face. Low rate of literacy pulls back the marketers from doing their promotion in written form. Sometimes it is really hard to reach the rural area through roadways. In many part of the countryside roadways get submerge in monsoon. Though our railway connectivity is 2ndlargest in the world it fails to reach the interior of the country. Marketers face many more challenges.

Rural markets are different from urban markets. Commonly marketers come across the problem of availability, afford ability, acceptability and awareness. These are discussed below

- a. Availability:** The rural population is widely scattered, penetrating the rural market becomes really difficult sometimes. Products become unavailable to the customer even when they are demanding. Marketing should built such strategy which can help them to reach these customers on regular basis. LG electronics have setup 45 area office and 59 rural/remote area office to reach these potential customers
- b. Afford ability:** The next challenge marketers have to face is the afford ability of the rural consumer. The disposal income of villager are low, buying expensive and fancy product is not affordable. Marketers have come up with small unit and low price product to met the needs of the villagers. Horlick comes in a pack of Rs. 5 which affordable by the villagers.
- c. Acceptability:** The next challenge is acceptability of the product. Villagers are believed to buy those products which have utility. Marketers should sell those products in villages which are acceptable by the villagers. Coca cola provides low cost ice box to the rural area due to lack of electricity and refrigerator.
- d. Awareness:** The product is successful only when potential customers are aware of it. Awareness of the product among the rural folks plays a vital role in the reaching the rural market. Hat bazaars, melas or madis can be used to make large customers aware at once. TV and radios can be used to make villagers aware about the product. The challenges of afford ability, accessibility, acceptability and awareness can be overcome by marketing mix. The marketers should research the market first and understand the rural consumer. After this he should assert the best marketing strategy to overcome these challenges. Further we will look into marketing mix in details.

Rural marketing strategies :

A decade ago rural market was not the area of focus. With the growth of standard of living, improvement in transportation and communication, growth literacy, etc all the market players are trying to penetrate the rural market. Marketers also realized that the urban market was saturated and tapping urban consumer with high profit was difficult. The urban market was highly competitive. They then realised the need of going rural. Many innovations and strategies were adopted by them to tap the huge rural consumer. Different companies focus in different aspects of marketing mix to capture the rural market. Some do their promotion in local language so that they could reach the maximum consumer. Some focus on the packing of the product while other adopted the method of direct interaction of suppliers and distribution. Marketing mix are often used in formulation a rural marketing strategies. 4ps of marketing mix are product, price, place and promotion. We will see how these ps are used in formulating rural marketing strategies.

1. Product strategy

The marketer should not treat the rural marketing as a dumping ground. It should launch or sell those goods which satisfy the needs of rural consumer. Sometimes goods those are acceptable by the urban customers may not be accepted by the consumer of the rural. Product design plays a vital role in tapping the rural consumer. While forming a product strategy for rural markets following strategies can be adopted:

a. Small unit and low priced packing :

Many corporate have adopted this strategy and are successful. Companies came up with products which are just meant for rural market, like chick shampoo came up with sachets of Rs.2, Parle g with tikki pack of Rs.2, Amla hair oil by Marico, etc. This small unit and low price packing is a great success as rural consumers don't buy the goods in bulk. Rural customers don't have enough cash reserve to spend in the bulk so they prefer buying on a regular basis in small quantity to meet their present need. Almost every FMCG comes in this type of packing these days.

b. Sturdy product :

Rural consumers prefer those goods which are heavier and durable. Sturdiness of the product attracts the rural consumers as the handling of the product is comparatively rough. They presume that the heavier goods have more longevity. Rural consumers associate bright colours like red, yellow, green etc with the sturdiness of the product. Success of Royal Enfield and Tata ace in the rural India are an example.

c. Branding name and logo :

Branding plays a very vital role in the rural market. As the large part of the rural India is illiterate, brand name or brand logo help them to recognize their product. Rural markets are also prone to imitation of the product. Local manufacturer imitate the product, they do similar packaging and printing, some they even adopt the similar logo. It becomes difficult to differentiate. Adibas instead of adidas, fans instead of vans, friends and lovely instead of fair and lovely are few example of imitate product. Brand name or logo protects them from imitation. Brand logo and name should be carefully chosen to avoid imitation.

Rural customers are considerably brand conscious. It is easier for them to recognise the product through brand logo. Everyday battery came with the logo of cat so they used to refer that as a 'billi chap' battery. Product to be sold in the rural market should have a name or a logo that can be easily remember by the customers out there.

d. Utility oriented products :

Rural consumers prefer those items which have utility. They do not spend their money lavishly since most of the villagers are daily wage earner. They are ready to pay slightly higher prices if it adds more utility to it. There is higher demand for utility products. Sonata from titan is the example which is very popular in rural area, as it adds value to them.

2. Price strategy :

Price plays a very crucial role in success or failure of product in rural India. The rural consumers are price sensitive. The price of the product should be fixed keeping the income of rural India in mind, the utility and sturdiness of these products shouldn't be compromised. They can pay slightly higher price if the product add more utility to them. Giving discount, free samples may attract them. Some strategies are discussed below

a. Low cost products :

The price of the product can be kept minimal by packing it in a small unit. It will also add convenient to the retailers for displaying the product. Consumer can buy the product whenever they like. Everyone can easily afford it. Vicks in the pack of Rs.5, Navratna oil in the pack of Rs. 1 are examples.

b. Simple packaging :

Marketers should adopt the simple packing of the product. Sophistication of the product will neither add utility nor sturdiness to the product but it will add cost to it. To cut the cost product should be kept as much as simple possible. Dairy milk Cadbury removing its golden foil to wrap the chocolate has cut its cost.

c. Reusable packaging:

Product should be packed in such a way that the packaging can be reused and refill. Refill packs attract the rural consumers as the price of the refill is less than the product in the bottle or jar. Products like hand wash, health drink comes in the refill pack.

d. Value engineering :

This is the process of creating a substitute for a product by replacing costly raw material with the cheaper ones. Since rural consumers can not afford a very expensive goods so here value engineering of a product can be done to meet their demand. Videocon creating a LED TV to replace Samsung LED TV is an example.

3. Place (distribution) strategy :

Place strategy basically means the distribution strategy through which we can reach the targeted consumer.

a. Utilisation of public distribution system :

The public distribution system is system of distribution of essential commodities like grains, sugar, oil, etc to the poor section of the society. It facilitates the supply of commodities with a network of more than 4 lakhs fair price shop claiming to distribute annually (department of food and public distribution). This platform can be used by the marketers to distribute their product since it reaches the maximum population. Using this distribution channel will also cut the distribution cost since they already have a distribution setup. Fortune group uses public distribution system in Rajasthan to conquer the customers.

b. Hats and Melas :

Hats are periodic (weekly) markets, offering very useful mechanism of reaching the interior rural market. This is the rural marketing hub, people from different villages come to the hats. This can reach the maximum potential consumers in less cost. This can be used by the marketers as the point of distribution.

Melas are organised once or twice a year and are normally timed with religious festivals. This attracts large number of people. According to Indian market research bureau, around 8000 such melas are held in rural India every year. People come here to buy many durable products. Melas trap large number of customers. Companies can use this cheaper way of distribution. Kumbha mela at Hardwar in Uttar Pradesh, Puskar mela at Puskar Rajasthan, Makarvillaku mela in Malappara in Kerala are few examples of famous melas.

c. Using own distribution van :

Companies can use their vans to reach the rural consumers. Using of vans for distribution enables the companies to reach the extreme end of the villages. This facilitates direct interaction with the customers. Companies' posters with its name and products can be stuck in the van, this will help in promoting the product.

d. Satellite distribution system (SADIS) :

In this system of distribution, a particular stockist is appointed in an important town. Companies may supply them the goods in credit of fifteen to thirty days or even in cash. Rural retailers and merchant from different villages depend on this stockist for the goods. Literally the rural marketers hover around this stockist therefore they are called the satellite distributors. This stockist is responsible for placing the order, storing the products, supplying the products to the retailer. With increase in sale volume the good retailer can be made the stockist. This decreases the area of old stockist but its sales volume are checked and does not decrease. Thus help in penetration to the remote part of the area.

4. Promotion strategy :

Companies should be careful in choosing the promotion strategies in rural India. They should adopt easy way of communication, local language should be used. Mass media like television, newspaper, radio, etc can be used to tap the large population of the rural India. Only 16% of rural population has access to vernacular language so choosing these newspapers are not justifiable. They can use audio mode of promotion as radio is very popular source of entertainment and information. Word of mouth plays a crucial role in promoting products, outside environment influence the rural consumers. With increase in use of social media, marketers can use this platform. Few strategies which can be adopted while going rural are as follows:

a. Television: according to Broadcast India, a survey by Broadcast Audience Research Council (BARC), there is significant growth in both television ownership as well as TV viewers in last two years. The total number of TV ownership according to survey grew from 99 million in 2016 to 109 million in 2018, 10% increased. Ownership of TV in rural India is growing and will grow further in the future. This can be used as a very suitable mode of promotion in reaching the large consumers at a time. Promotion can be made in local language in regional channels to trap the maximum viewers. Regional channels like star jalsa, zee bangla, star anand can be used to promote the product.

b. Radio: radio is believed to be the most effective way to educate rural population. Villagers depend upon the radio as the source of information and entertainment. Radio is popular in rural India due to various reasons. It is one time investment and is relatively cheap. Electricity supply is not good in the villages,

radio works in a battery thus doesn't need a electricity connection. Radio can be used for the promotion of the products. It is the best way to penetrate the .market. even governments are using radio for promoting their schemes.

c. Melas and hats : Melas and hats can be the best place to promote the product in rural area. A large chunk of rural marketing resolves around this as the means of exchange of goods and services. Demonstration can be done in this places to attract the large potential customers at a time. Free samples can also be distributed in this places. Lifebuoy has cleverly used 'maha kumbh mela 2013' to promote its product. It used 'roti' as the medium of communication. They distributed around 2.5 million rotis stamped with message did you wash your hand with lifebuoy in hindi, "lifebuoy se hath dhoya kya?". It was able to reach over 5 million visitors of the mela over 30 days.

d. Hoarding/Wall painting : As the rural India has low literacy rate, hoarding or wall painting can be an effective way of communication. It uses minimum writings, pictures or symbols are used for catching the attraction. This mode of promotion is economical too. Small amount is to be paid in case of hoardings as a rent whereas in case of wall painting no rent has to be paid. Hoardings and wall paintings stay for a quit long time depending upon the weather.

Conclusion :

Rural population is rising; this will ultimately increase the demand. There is sharp increase in the road connectivity, in 50 years more than 40% villages have been connected by road in next 10 years more 30% will be connected. This allows the marketers to penetrate the remote areas. With many initiatives of government like angwadi, ASHA, etc rural women are getting employment; this has subsequently risen the standard of living of the family as a whole. Change in the land tenure system also lead to change in structural change in ownership of the land. There is agricultural prosperity too. All this gives rise to per capita disposal income; hence rise in demand and prosperity for companies to go rural. To be successful in rural marketing marketers must incorporate the market mix. Different strategies should be adopted keeping the targeted segment in mind. Many companies are successful in their strategies. Hindustan lever's project shakti is a great hit. It motivates villagers to take part in their distribution channel. It uses self help group (SHG) networks to distribute its product. The group of 15 - 20 people buy the items of HLL such as soap, detergent, toothpaste, etc and sell it directly to the consumers. This adds income to the villagers and company too gets benefited as this is economical way of distribution and penetration is also high. So marketers should first understand the rural consumers. They should not treat rural market similar to urban market. They should formulated strategies which will be suitable for the rural market. Using same strategies for both the market may not work.

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RESURGENCE AND REDEFINITION OF RUSSIA'S SOFT POWER ISSUES AND CONTESTATIONS

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INTRODUCTION :

It was Joseph Nye who coined the term "Soft Power" in contrast to "Hard Power" strategies which is based mostly on military capabilities. According to Nye, soft power is the ability to make others want what one wants through the power of attraction and not coercion. This new concept of power therefore relies on sources like culture, values and foreign policy. What is therefore interesting is the kind of soft power that Russia will be employing or has employed in the past, as soft power of Joseph Nye is regarded as a "western construct" and cannot explain everything. Nye believes that soft power does not belong to the government or the state in the same degree that hard power does, despite the fact that government policies at home and abroad are important source of soft power (Nye 2004: 29-33).

Scholars like Yelena Osipova raise an interesting point about different nations sharing different world view, yet wanting to share the benefits that "soft power" offers in the present world, Russia being one of these countries. The author believes that Russia too follows a different perspective; hence its way of dealing with soft power also may not be the same as any other Western country for that matter. On the other hand, Giulio M. Gallaroti tries to understand the complexities of soft power and also tries to situate it in international relations. The prime argument of his article according to our understanding is that soft power is basically a product of "globalisation" which has lead to a flow of information with each nation trying to imitate the other but through cooperation. There is economic cooperation of free trade and capitalist markets, thus, projecting it more as a "cosmopolitan power".

Soft power is often claimed to be just a reflection of hard power and that the former works only if the latter is strong. Critics also mention about the difficulty in measuring soft power as they discuss that power itself is very difficult to measure and soft power being an intangible concept is impossible to quantify and that its application is rather limited (Liaropoulos 2013). Nevertheless there is a change in the functioning of relationship between various countries, especially with regard to power relations through highlighting the role of soft power. For a country like Russia, which has not embraced proper democratic practices such as freedom of speech, expression, transparency of governance and others; it is important to turn to culture and foreign policy as the main sources of its soft power formation. It should however bear in mind that political values also form one of the main sources of attraction and should not be neglected.

During the Soviet period, Russia had immense soft power capabilities. However with its disintegration came the decline of its soft power, as its 'ideology' crumbled to the core. It is true that "socialist ideology" of the Soviet Union was its greatest source of soft power but it collapsed. The collapse of this ideology along with the Soviet Union led to disastrous implications for Russia. Russia faced the most troubled times, as it was a new born child without a mother to guide it. Therefore, Vladimir Putin in his second term brought with him a substantial change in the way Russia had been functioning and has equally focussed his attention on a need to re-build its soft power capabilities. Soft Power has been included officially in its concept of foreign policy and it states, "soft power", as a comprehensive toolkit for achieving foreign policy objectives building on civil society potential, information, cultural and other methods and technologies alternative to traditional diplomacy (Concept of Foreign Policy of the Russian Federation 2013).

Putin has undertaken the task of opening up many new institutions, agencies and foundations which are responsible for spreading Russia's culture and language. For instance, Rossotrudnichestvo is an agency set up by presidential decree under the former President Dmitry Medvedev, on 6 December 2008. Earlier it was largely responsible for international cultural cooperation, promoting Russian language and maintaining a network of Russian Houses of Science and Culture. However in 2013, Rossotrudnichestvo was transformed into Russia's national agency for international development. With its expanded powers, it is expected to shift Russia's approach to international development from a more passive approach to an active one (Sherr 2013:62-63).

Russian literature, artists, music, theatre, philosophy, ballet, painting, folklore and architecture are globally renowned from the Soviet days and even in present day Russia they form an important source of soft power. Russia is also willing to make religion a major factor abroad (Sherr 2013). The Ruskiyy Mir (Russian World) Foundation, headed by Vyacheslav Nikonov, was set up through a Presidential decree of Putin in 2007. This organisation is mostly used for the promotion of Russian language and culture. Along with it there are numerous institutions that carry out similar kind of roles and they help each other in their work. One such institution is the Institute for Democracy and Cooperation, which also works as an NGO and was also established in the year 2007 ((Liik 2013).

Another important factor in Russia's foreign policy has been Education, which has been strengthened by Putin. According to the Minister of Education and Science, the number of international students at Russian Universities in 2012-2013 nearly exceeded 250,000 and almost 40,000 have been receiving funding from the state budget. Most of the international students who enrol in Russian universities are from the former Soviet regions and China. Among the developed countries, it is the United States that has maximum representation in Russian universities. However the number has not exceeded to more than approximately 2000. This is followed by Germany, France and Japan with 1300, 850 and 700 students approximately (Dolinsky 2013: 12-15).

Apart from the CIS regions, students from India, Mongolia, Vietnam, Malaysia and Myanmar also come to Russia in good numbers. The increase in the number of reservations for the students from the foreign nationals has been due to the rise in need for 'training specialists for foreign countries in Russia'. Resolution number 891 drafted by the government has furthered the cause of cultural cooperation and also to implement the State Migration Policy Concept until 2025 (Ministry of Education and Science, Russian Government 2013). Russian language has been used by Putin to foster strong influence over other countries, especially the former Soviet regions.

INDIA-RUSSIA FRIENDSHIP :

The relationship shared by Russia and India is a time tested one. The nurturing of the friendship they share is blissful from the Soviet period till present. One of the first visitors to India was Afanasiy Nikitin, a merchant from Russia. His journey has been documented in the book, 'A Journey Beyond the Three Seas'. The book is an example of the historical connections shared by India and Russia. Sanskrit also stands as an example of the linkage between the two countries. Similarities between Sanskrit and Russian only prove that there could be a possibility of influence on Russian language as a result of ancient Indians taking their languages and culture to Russia (Simha 2015).

The Soviet Union had a great influence on India which can be seen in the writings of D.Selveraj, of Tamil Nadu. His novel 'Thol' (Hide) speaks about the travails and struggles of the Dalit Tannery workers of Dindigul in Tamil Nadu. Almost all his works highlight the plight of the toiling masses and their constant struggle to change the social order. He derives his inspiration from the Russian author Maxim Gorky. (Frontline 2013). Another example of the soft power of Soviet Union through its socialist realist writings in India is witnessed in the work of the very renowned writer Gopalakrishnan. He spent twenty five years in Moscow, where he translated Russian writings, communist classics and propaganda. (Lal 2011).

Any discussion on socialist realist literature would be incomplete without the mentioning of the great works of Maxim Gorky. This is true even in the case of India where his writings have been explicitly appreciated and adored. Almost all his works have instilled a sense of fervour in the minds of the readers. Maxim Gorky's 'Mother' (1906) is a world famous work, which in India, is seen to have received an additional magnitude and has been translated into various Indian languages like Hindi, Punjabi, Marathi, Gujarati, Oriya, Bengali, Assamese, Tamil, Urdu and the like. Apart from 'Mother' other books of Gorky that were translated into Indian languages were, 'Foma Gordeyev', 'Three of Them', 'Artamonovs', 'Lower Depths', 'Miserable or Luckless Pavel', 'Childhood', 'Apprenticeship', 'Enemies' and 'V.I Lenin', to name a few (Sahitya Akademi 1968: 68-73).

The Indo-Russia ties started with the dependence of India on Russia for weapons, technology and industrial investment and especially during India's war with Pakistan. Although gradually India's economy started to improve and eventually surpassed that of Russia, cooperation between them has continued smoothly. The relationship between them has matured and they have stood for each other whenever the situation has demanded. For instance Prime Minister Narendra Modi in December 2014, during Russian President Vladimir Putin's visit to India stated: "Even a child in India, if asked to say who India's best friend is, will reply it is Russia because Russia has been with India in times of crisis" (Simha 2015).

Russia and India continue to further their diplomatic ties in various fields. Russia's Rossotrudnichestvo Representative Office was established in 1965 and has five Russian Centres of Science and Culture in Indian states of New Delhi, Mumbai, Kolkata, Chennai and Trivandrum. The year 2017 will mark the 70th anniversary of Russia India diplomatic relations. To bring about the significance of this anniversary of their relationship the two countries will be engaged in different events in the sphere of culture, science, economy, sports and terrorism, covering a total of thirty five different sets of events. During the eight BRICS summit held in Goa, India from 15 to 16 October 2016, President Putin and Prime Minister Modi emphasised on suitable ways to celebrate this anniversary. The events will range from the launching of radio programme 'Russia Today' on Gold FM All India Radio to photo competitions to promote Russia and India as tourist destinations, to short term visits of young representatives belonging to the political, social, scientific and business fields dubbed as the "New Generation" from April to October 2017 (Chaudhury 2016).

By far Russia's cultural ties with India have been very strong and deep. Despite the ups and downs on their relationship the two countries continue to remain on much cordial terms. However Russia's scope of soft power in India is limited to that of its cultural relationship. Its soft power is not very discernible as compared to the influence of other Western countries in India. The hegemony of the West or even China for that matter through consumer/commercial and entertainment market is very substantial. Russia is unable to reach to that level although its contribution in the defence sector is high. Although the two countries have great dependence in defence and other sectors, the power of attraction is sometimes seen to lose its way. Russia needs to highlight more on the consumer industry as well on public diplomacy and therefore more emphasis should be made to reach the masses rather than focussing on just mere governmental relationship. A little effort from both the sides can enhance the soft power of both the countries.

RUSSIA'S SOFT POWER IN THE FORMER SOVIET SPACE :

Even after the break-up of the Soviet Union, the bonds of the past is still visible as far as Russia's relations with these regions is concerned. The relationship that they share with Russia is not just cultural but also economic and political as Russia still has immense hold in these regions. This hold of Russia can be seen from different angles, with the West seeing the act of Russia as a big brother who sometimes acts as a bully and hence has to be criticised. This can also be understood by the fact that the West is much interested in these regions due to the vast expanse of natural resources available in there as well as to counter Russia's moves and interest in these regions.

Whenever Russia's control has exceeded in this region, it has only had a negative impact on its soft power. This is so because the CIS is no longer under Russia even though they share common past, culture, religion and language in some cases. Therefore their relationship should not be of control from just one side as soft power is not limited to the capacity to influence or to manipulate public opinion; it also includes a proper idea of partnership with mutual benefits in the near and long term. Russia's need to enhance its soft power capabilities in these regions rose due to the immediate concern with regard to the Colour Revolutions in Georgia (2003) and Ukraine (2004). Russia realized that the West countered the Russian influence in the post Soviet area with the help of their well developed soft power channels such as international NGOs and media outlets. Hence, to increase their influence in these regions, Russia started undertaking various means taken by the West to counteract the activities of the West. For instance, Russia's state controlled Television news programs were broadcasted across most of the CIS territory to increase their influence on public opinion especially after the Colour Revolutions (Cwiek-Karpowicz 2012: 6).

Television continues to be a strong factor of Russian cultural influence in these regions. It is considered to be one of the most popular media outlets in Moldova. Prime TV which is the rebroadcast of 'Russian Channel One' remains the most popular source of information in Moldova along with heavy popularity of Russian films and serials. Hollywood is also very much popular but they are broadcasted with Russian subtitles. This also shows the influence that the language policy of Russia has on these regions. Even in the case of Ukraine, Russia's popular culture industry appears to be an important source of soft power. Television channels like RTV, NTV, and First Channel act as important source of promoting Russia's soft power (Lytvynenko 2013). Russian radio enjoys more popularity than Russian Television in Estonia, with over four Russian music radio channels and two very popular Russian language channels: Radio 4 and Russkoye Radio (Conley et al 2011: 16). The Soviet era movies are considered to be extremely popular in Russia and it is believed that the same is in the case in the post-Soviet countries. The inter-state program for innovation cooperation in the CIS countries is regarded by Russia as its top priority. The influence of Russian popular culture is stronger in the case of Armenia (Liik 2013: 59-62).

In Armenia, the language presence and knowledge is perceived much more positively despite the fact that sometimes it is made mandatory in schools (Liik 2013: 59). For the older generations throughout the CIS, Russian remains the main lingua franca, functioning in a similar fashion to English in large parts of the world (Lytvynenko 2013). However in the case of Latvia and Estonia, since the 1990s, a decline in Russian language among the non-Russian population is seen (Grigas 2012: 13). The Russian social networking site 'Odnoklassniki' is considered to be more popular than 'Facebook' (Liik 2013: 55). The House of Moscow in Latvia, a cultural centre funded by the Moscow city government has been a key player in promoting Russia's culture from its opening in 2004 (Grigas 2012: 15).

To improve political and social relations with neighbouring countries, the Kremlin tries to use the positive image of the Orthodox Church in the post-Soviet areas to its advantage. The Russian Church also played the important role of an arbiter and also offered in practical terms, financial support for the Abkhazian and Ossetian parishes (Cwiek-Karpowicz 2012: 7). In Armenia, 98 percent of the population are considered to be members of the Armenian Apostolic Church but in Moldova it is estimated that 75 percent of its population belong to the Moldovan Orthodox Church which comes directly under the Russian Orthodox Church (Liik 2013: 60).

Although Russia was deeply hit by the global financial crisis of 2008-2009, it affected the post-Soviet countries in a more severe manner. This resulted in Moscow implementing a series of anti-crisis measures that stabilized the labour market as well as the finances of many state-run companies (Cwiek-Karpowicz 2012: 8). With the help of business and political elites, Russia has tried to enhance its soft power. In the Baltic business world, many of the elites are former members of the Soviet nomenclature who loyalty is to the

Kremlin out of economic interest. The businessmen are of Russian origin as well as from Estonia, Latvia and Lithuania (Grigas 2012: 7). Vladimir Putin is regarded as the most trusted politician by the people of Moldova and in Armenia too he enjoys a positive image due to the fact that he managed these regions well during the hard times (Liik 2013: 79).

The only way for Russia to become a real soft power in the post-Soviet area is to introduce serious internal reforms which will focus on the liberalization of its economy and the democratization of its political system. The most influential products of Russian soft power tend to use the rhetoric of fraternity in reference to the common victory in World War II and nostalgia for the lost Soviet empire (Cweik-Karpowicz 2012: 6).

RUSSIA AND THE WEST :

The Cold War period was one of major distrust and detestation between Russia (Soviet Union) and United States of America, when they strongly competed. With regard to the image of Russia in the West and especially in the United States, it can be said that it is quite negative. The Russians from an early period have complained about the hostility and indifference of the West to Russia and its culture. They claim that the West lacks an understanding of their culture and have often viewed Russia from afar. They have not tried to comprehend Russian culture in depth like they do with their own. Instead they have often stereotyped and judged Russian artists, writers and composers expecting the Russians to be 'Russians', that is to say their art are easily notable 'by the use of folk theme, by onion domes, the sound of bells and full of Russian soul' (Figs 2002: xxxi). Russia's culture however is more diverse and rich and is not limited to the stereotypical image of Russia constructed by the West.

Imperialism, Expansion and revanchism are commonly used terms by the West to construct a negative image of Russia (Taras 2013: 1). Valentina Feklyunina also talks about 'Russophobia' to explain Russia's identity in international relations and how this topic has become significantly more pressing in the second term of Vladimir Putin's presidency. The murder in Moscow of a prominent critic of the Kremlin, journalist Anna Politkovskaya added to the negative image of Russia in the West and led to more criticism by the West on Russia (Feklyunina 2013: 615). Russia regards NATO as a Cold War construct and its 2010 military doctrine defines NATO's policies as the main 'external military danger' facing the Russian Federation (Sherr 2013: 63).

According to some, the image of Russia in the West is also determined by Russia's own self-perception, which is a vision of Russia as a great power. This aspiration to see Russia as a great power can explain at least to some extent why Putin's foreign policy became popular with the majority of Russians. Unlike during Yeltsin's time, Russia under Putin has been projected as a strong country, as an independent centre of power in a multi-polar world (Feklyunina 2008: 619). Russia's soft power projections in the former Soviet regions have been criticized by the West as a propaganda tool against the Western countries' efforts to promote democracy and human rights and not termed as a reliable offer of cooperation with target countries (Cweik-Karpowicz 2012: 5).

The Western media especially that of the United States acts as a hindrance in Russia's road to soft power. This can be traced right from the period after the disintegration of USSR whereby the Western media projected the period to be a legitimate period where all acts of Boris Yeltsin were justified in the name of transition from 'Communism to Democracy'. However on the other hand they portray the present period under Putin as being illegitimate politics, either at home or abroad. The media has thus acted as a barrier in Russia's improvement of soft power image abroad because the United States hegemony is successful in projecting a negative image of Russia, which is taken at face value by some countries. Even during the Sochi Winter Olympics the Western media has been highly pessimistic about its results or anything related to it. President Putin in his 2012 article, 'Russia and the Changing world', published in the Moscow Times.

mentions about how, 'nobody should possess complete control over the sphere of human rights...no country has a perfect record on human rights and basic freedom'. Furthermore, he also mentions about how Western states especially the United States has politicized and dominated the human rights agenda using it as a means to exert pressure (Putin 2012). Therefore one can deduce the Russian leadership as trying to create an alternative discourse on human rights; thus forming an alternative image of Russia.

Despite the tussle between Russia and the West and the effect that it has had on the image of Russia and its soft power, it should be noted that for many in the West, Russian culture appears to be highly attractive. This attraction to these people is seen through organisations such as Pushkin House in London, created in the year 1954 by a group of Russians. It was opened for facilitating and understanding of Russian culture by various nationalities and hence is open to all who have any kind of interest in its culture. Since then it has been working to promote Russian culture and indulge in activities that include art, poetry, literature, theatre, philosophy and politics. It also involves lectures, talks, shows and thus facilitates in the exchange of idea. It has now been functioning as a politically independent and registered charity that is owned and run by Pushkin House Trust. Through various sharing of ideas it becomes a channel of cultural exchange and a link between Russia and United Kingdom (Pushkinhouse.org).

The celebration of the Russian festival 'Maslenitsa', a celebration of the end of winter and the beginning of spring, in United Kingdom also helps in spreading Russian culture and make people more aware of the Russian way of life. Apart from acting as a family event and entertaining people through good music, food, crafts and celebrations (maslenitsa.co.uk), it can further enhance Russia's soft power by making culture more attractive to people. While the relation between Russia and the West is filled with conflicts, competition and misunderstandings, Russian culture would help in easing the tensions between them. This can be a positive step towards debunking the stereotypes that Russia has been associated with in the West as well in the world.

Russia's relationship with the West reached its lowest ebb with the Ukrainian crisis and the war in Syria. However with Donald Trump being elected as the President of United States, changes might come in the relationship between Russia and the US. Although the differences will remain with regard to many issues, the business mindset of Trump might not be in a mood to offend Russia. Donald Trump's soft corner towards Russia has been a topic of discussion among the opponents of Trump. The Financial Times even came up with an article highlighting Trump's connections with Russia spanning a period of almost thirty years. From the discussion of 'Trump Tower' in 1986 by the then Soviet Ambassador and Trump to the promotion of '24k Super Premium Vodka' by Trump at the Millionaire Fair in Moscow in 2007; and an instance where President Putin called Trump a 'talented' person which Trump thought to be 'a great honour', the article highlights Trump's interest in Russia (Stott and Belton 2016).

Russia has also been accused of hacking political sites and email accounts during the US election campaign. Whether it is work of the Western media that portrays Trump's connections with Russia or it is truly a fact will only be understood in the future. However Vladimir Putin recently declared his views on its ties with the US stating it would cooperate with the US in the fight against international terrorism but it would not tolerate US intervention in Russia's interest (Aljazeera 2016). What remains interesting is to understand Russia's image in the Western world after Trump got elected. If Russia's ties with the United States improve, will it contribute to Russia's soft power in United States? Or will the 'not so good' image of Donald Trump and the criticisms from the opponents prove detrimental to Russia's soft power image. Nevertheless it will definitely be an interesting phase in the U.S Russia relations.

LIMITATIONS IN RUSSIA'S PROJECTION OF SOFT POWER :

After the Soviet Union collapsed, a number of former Soviet States, mostly the Baltic regions articulated their interest towards the West and also showed interest in cooperating with some of the Western

organisations like NATO and European Union. The Russian Federation perceived this shift towards the West as a threat to its geopolitical power (Roslycky 2011:302). Russia's effort has been to attract these regions. It is obvious that Russia's high-handedness is seen in most of the cases when dealing with these regions which sometimes costs Russia dearly.

The Crimean crisis involving the control over the Crimean peninsula after February 2014 has gone in favour of the Russians. However the West and the United Nations has not recognized the inclusion of Crimea into Russia. The West has used it against Russia's soft power by portraying it as an aggressor. As Russia's interest in the area of Soft power is in its initial phases, it has to be very careful with the image that it is trying to build abroad. While the West might be adamant to use the word "annexation" with regard to Russia's inclusion of Crimea into the Russian Federation, the Russians only believe it to be the will of the majority who voted to be with Russia in the referendum. The initial protestors in Ukraine were mostly from the Western part of the country but the Eastern and Southern parts are closer to Russia and have strong bonds with it because of their deep roots in Russia that dates back not just to the Soviet period but to the time of Peter the Great.

In Chechnya, the Kremlin's policies remain heavily tilted towards building political and military control over the area, rather than developing its soft power capital (Tsygankov 2006: 1080). The Russo-Georgian War tightened Russian policies toward its closest neighbours. The Kremlin decided to widen its influence in the CIS area by mobilizing loyal constituencies living there despite the negative consequences that would result from such a policy (Cwiek-Karpowicz 2012: 7).

Russia has not spent much on the funding of various organisations that help in promoting its image abroad, which shows that the government has not viewed it as one of the top priorities of Russia's foreign policy. Surveys conducted on the non-governmental sectors of Russia in the year 2007 show that almost one fifth of the NGOs in Russia is international and the same survey also reveals that the funding provided to these NGOs has amounted only to six percent to thirteen percent of their budgets. However, the suggestion made by Putin in the year 2012 to increase the funding of NGOs from the state budget to an amount of three billion roubles, can be seen as a positive effort undertaken by him towards achieving Russia's soft power (Conley et al 2011).

Another major problem is Russia's fear of the West, when they tend to view everything that involves the West as Western attempt to undermine Russian interests. It is true that the West have been an intruder in the matters of Russia but such fears only prevents Russia from exploring the opportunities available. The stereotypes that have tagged in the Russian image across the globe also acts as a hindrance in Russia attempt to project itself as an attractive country (Koshkin and Smertina 2014).

However the Sochi Olympics was an important event in Russia. The Olympics denotes Russia's augmented part in international affairs. Sochi 2014 represents the changing relations between Russia and the world over the last decade. Nonetheless, the Olympics is concurrently a cue that Moscow will need fresh approaches, new resources, and technologies, to grow as a global power (Makhmutov and Timofeev 2014). The Sochi Olympics thus acted as a "Litmus test" to prove its importance and to fight against all odds through attraction and not coercion. With Russia's negative image due to the hostility of the West, its firm position on the Syrian issue, the Ukraine crisis, restrictions on LGBT rights within Russia, the Russo-Georgian war and the Pussy riots controversy, it indeed was an opportunity for Russia to boost its soft power (ibid).

It would not be correct to say that liberal democracy of the West is the only solution for Russia to achieve the much needed change. It could however achieve success through other alternatives such as cooperation with other BRICS (Brazil, Russia, India, China and South Africa) members, it could come up with a 'new world order' that would respect democratic rights and market economy but also bring about sustainable development which is the need of the hour (Kreutz 2013).

CONCLUSION :

Russia has often been seen as a country that relies mostly on its hard power tactics. It has also been seen as a country where democratic values are very low with lack of proper freedom of speech or expression. Russia has also been stereotyped as being involved mostly in espionage and nefarious activities as often portrayed through Hollywood movies and the Western press. This also proves the fact that while the negative image attached to Russia might be because of its own hard power pursuits but a lot is dependent on the way the West has portrayed it. The Western supremacy has always kept Russia at a disadvantage with regard to its global ambitions. While it may be true that the West have acted as a hindrance in the making of a positive image, Russia can do a lot on itself to fight against such negative portrayals or stereotypes by projecting to the world its reliance on soft power.

What Russia needs is to win the support and trust of its own people. It can have a positive image in the world by placing equal importance to all the diverse ethnic groups in Russia. For this to achieve, Russia apart from being a strong country needs to follow a proper political value system that would give rights and freedom to the people and to safeguard their interest and simultaneously uphold the values of a Russian state. There is also a need for increasing the parameters of soft power. By viewing a country's soft power through the lens of just Western principles will not be fair on part of the other countries that might have rich sources of soft power which does not fall under the current definition of soft power. The present world needs the use of both soft and hard powers, although by focussing more on soft power, peace and cooperation can be maintained. Earlier wars among various countries and regions seemed to be inevitable but the present world shows through various examples that a country can achieve more through its power to 'attract rather than coerce'.

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“HE WHO PLANTS A TREE PLANTS A HOPE”

Plantation of trees in an uncanny pace towards a new tomorrow.

I am very much chuffed to pen a composition as far as the plantation of saplings is pertinent which was exceedingly as new experience. It was on the day of 24th July 2019 that we the pupils (NSS & NCC) in particular accompanied by the assisting industrious hands of programme officer, Yogesh Sir and Srijana mam, Principal Dr. Samir Bal, teaching, non-teaching staff of Kurseong College took an initiative as far as the plantation of saplings were concerned. This sort of an innovative step was indispensably needed in our deteriorations cocoon cum global cosmos in general.

The inception of this endorse worthy vocation commence with that of the crucial and boosting remarks by the principal which was glaring obvious an effected one. A calculated sum of about 100 total saplings were planted around the girls’ hostel premises with the help of students, teachers and principal. The feisty and flamboyant spirit of pupils worth acknowledgment, consequently a set of an eating stuffs were distributed among the frazzled students and I am absolutely grateful for their magnanimity of spirit.

As Principal Sir remarked : This sort of vocation must be done with nil nut on it, rather perpetual in nature. We do abide by it and rather than barely abandoning the saplings as a gimmick we have resolved to nurture it with the employment of ‘Nature Club’ and not let it be subjected to floccinaucinihilipilification.

My sense of gratitude goes to each and every one who worked excruciatingly hard on that auspicious day of making a bright future. Though I cannot thank all of them with their individual names but thee will never be forgotten by heart.

Yes I am the One

I see smoke hovering up
in those incessant overcasts sky,
I chances on thy crimson burn;
thy ashes too,
why are thee only arc to cosy me;
one by one
I am the one to burn you up;
for my sake, it destroy my breath.
I see you burn;
I too burning...inside-out,
Mere a roll of paper,
I too rolled with flames.
Let me drift with smoke of yours..
up very up.
Thee burn me up,
my lungs, myself
Thee are the one to
woke my existence,
I am neither beast nor smoker,
I am the one, I am alive.

View from the Dale

Either right or left,
which view should I take,
So noble than rest.
Seems all so fake
stretched from soil up to sky,
fills my fortune up so high,
My dejected heart; O! my dear,
Heaven could be very near.
Seven vista cum solace gale,
Surpassed beauty;
wonders of world could foil,
My complacent heart make its yell,
It's view from the dale.

Sailesh Dewan Rai
English Hons., 3rd Semester

“Don't ask what my pen knows”

O! you ask what my pen knows,
It knows the muted cry of nature,
It knows corruption
within development,
I knows the blare of a crippled heart,
It knows the murmur of a mighty hills.
What's there it doesn't know?
It knows the love of an
unspoken mouth,
Sentiments of a harbored heart,
It sees the blood shed of a
vibrant tea bushes
It hears mourns of a mighty himalayas.
It goes where the light can't
It knows everything via nothing
It knows me as well as you.....

TRANSFORMED

(An experience from Officer Training Academy, Gwalior)



LT. Namrata Rai

Associate NCC Officer, 4 Bengal Girls' BN NCC, Kurseong College

"Leader is the one who knows the way, shows the way and goes the way" was the first statement made by Commanding Officer on the very first day and it's etched in my heart forever. The first day of our 90 days NCC officers training at Officers' Training Academy Gwalior, began with much speculation. There were 93 school and college teachers from all over India; truly representing India's unified diversity. All had different aspirations and expectations, but what bound us together was the opportunity to learn to lead the world's largest volunteer organization, National Cadet Corps.

We were made clear that leaders are not born, they are made and the process of making starts with knowing. The knowledge about the organization, dos, don'ts, and most importantly who we are. Strengths, Weakness, Opportunities, Threats (SWOT) analysis for different parameters like First Aid, Public Speaking, Yoga, Physical Fitness, Drill, etc gave us a chance for introspection. The training module was drafted in such a way that each trainee was given a chance to enhance their strength, work on their weaknesses, and provided opportunities to overcome their threats.

Coming from teaching professions, which requires giving a command, supervising, and instructing becomes part of profession and habit, it was hard for all of us to learn to obey commands. The academy had its rules and specific codes of conduct of living. From dining etiquette, classroom sitting arrangement to dormitory protocol, it was hard to follow. We complied with all those, as the saying goes those who command must obey the rules.

After knowing, leadership calls for showing and going the right way. Any knowledgeable person cannot become a leader, but only the one who goes the way to show what he/she knows. It calls for action. The academy structured competitions and examinations and put the trainees under pressure to perform. There were many times, where each one of us wanted to give up, but the lectures on positive mindset and courage were so impactful that those pressures brought out our potentials which we were not aware of ourselves too.

At the end of 90 days of rigorous training, one thing we all realized was that the training not only made us commissioned NCC officers but made us transformed leaders. Threats and weaknesses are everywhere, in the profession to personal life but how one handles it makes the leader. The battle in-ground is won in the mind. So having a positive attitude and the courage to face your fears, standing up for the battle makes the leader. This transformation from giving up easily to never giving up attitude is to be instilled in every youth cadet. NCC gives a platform to young minds to see this transformation as I have seen one in me.

National Cadet Corps: Career and Opportunities

(A Candid Talk With ANO. LT. Namrata Rai, 4 Bengal Girls BN)

SGT Vishaka Singh

4 Bengal Girls BN NCC

B.A (Hons) 3 year , Department of English , Kurseong College



NCC stands for National Cadet Corps which is the largest volunteer organization. It was started with the purpose to train youths for country's defence in 1948. With the motto of 'unity and discipline', NCC aims at developing character, comradeship, discipline, a secular outlook, the spirit of adventure and ideals of selfless service amongst young citizens. It is a tri services organization comprising the Navy, Army and Air force. Our college is privileged to have Senior Wing 4 Bengal Girls' Battalion and Senior Division 5 Bengal Battalion NCC. I feel proud to be part of this organisation. NCC has developed leadership quality in me and instilled a sense of social responsibility. NCC is much more than physical training, parades and adventure camps, it prepares us for career too. Some join NCC for adventure, some for incentives and some to open window of opportunities in defence service. To all those who want to know more about benefits and career opportunities in NCC, here, I present a candid interview with our ANO madam, Lt. Namrata Rai.

Cadet : Jai hind Ma'am!

LT. NR : Jai hind!

Cadet : There are many cadets like me who wish to pursue career in defense. Could you please enlighten us about opportunities for NCC cadets in defense service?

LT. NR : Firstly, defense service is open for all those who are competent, however with NCC background and certificate one will get extra benefit and bonus marks during selection procedures. In NCC, there are three certificate examinations 'A', 'B' and 'C'. The first certificate is for school NCC cadets. For college students NCC is for three years. After first two years, cadets have to appear for 'B' certificate examination and on the final year 'C' certificate examination. There are different benefits according to the level of certificate. 'C' Certificate is the highest and most valued one.

Cadet : Could you please tell us more about this?

LT. NR : Cadets get bonus marks from 2% to 10 % in accordance with the possession of A, B and C' certificate during recruitment process. For soldier GD category, 5 % for 'A' certificate holders, 8 % for 'B' and 10 % for 'C' certificate holders. As Officers in Armed Forces, there are vacancies reserved for commission for NCC 'C' Certificate holder.

Cadet : Does these benefits apply to all three sectors of defense service?

LT. NR : Yes, for army wing, some reservations are there for NCC cadets in Indian Military Academy (IMA) Dehradun and Officers' Training Academy (OTA) Chennai. In IMA, 25 vacancies per course are reserved for NCC 'C' certificate holders. These courses are conducted through UPSC and SSB interview. Each NCC cadet also gets Rs. 1000/- as kit allowance who is selected for NDA/IMA/OTA/Air Force and Naval Academy. In OTA Chennai, 50 vacancies per course for Short Service Commission (Non-Tech) are reserved for NCC cadets. NCC cadet aspirants are exempted from UPSC exam, they have to appear only for SSB interview.

20% vacancies are reserved for Girl Cadets. There is also a provision of scholarship for NCC cadets selected for OTA/IMA/Air Force and Naval Academy of Rs. 150/- per month during training period.

Cadet : What benefits does NCC cadet get if he/she wants to join Navy or Air Force?

LT. NR : Like in army wing, in navy and air force also, NCC cadets are exempted from UPSC or AFCAT exam. They have to appear directly in SSB interview. In navy, six vacancies per course are reserved for cadets and two years of age relaxation is given to C' certificate holders. In Air Force, 2% to 10% of bonus marks in all courses including flying training courses are allotted to NCC cadets.

Cadet : Are there any other opportunities too?

LT. NR : Yes, there are more to it. 2 to 10 bonus marks are awarded during recruitment in Para Military Forces and Department of Telecommunications. Some states also give preference to NCC cadets for State Services. Private sector/ industries also give preference to NCC 'C' certificate holders. So, having NCC 'C' certificate along with your graduation degree will boost up your curriculum vitae.

Cadet : How can one get entry into the army?

LT. NR : An aspirant can join army right after school or after graduation. There are permanent and short service commissions. A permanent commission means a career in the army till a person retires on fulfilling the terms of engagement. For a permanent commission an aspirant will have to join the National Defense Academy (NDA), Khadakwasla or the Indian Military Academy (IMA), Dehradun. In Short Service Commission, a candidate also has the option of joining the Army as a Commissioned Officer for 10 year, extendable up to 14 years. At the end of this period one has the option to either elect for a permanent commission or opt out.

Permanent Commission can be joined through

- (i) NDA - after 10+2 - Through UPSC..
- (ii) Direct Entry - Through UPSC.
- (iii) Engineering Graduates - Tech Graduate Course.
- (iv) University Entry Scheme - 10+2 TES.

Short Service Commission can be joined through

- (i) Non-Tech for both men & women.
- (ii) Tech - Both men & women.
- (iii) NCC Special Entry (Both men & women).
- (vi) Law Graduates (Both men & women).

Cadet : Where can we get information about all these examinations and eligibility criteria?

LT. NR : Details of eligibility criteria, duration and venue of training and other information are freely available through news papers or may be obtained from www.joinindianarmy.nic.in.

Cadet : What are the prospects for girl cadets?

- LT. NR : Girl cadets also can get different jobs. Girl cadets may choose career as Army Officers, Whole Time Lady Officers and Girls Cadet Instructors (GCIs). There is NCC (SPL) Entry for women. Any unmarried final year student or graduate between 19 to 25 years of age with 50% aggregate marks in any discipline and minimum 'B' Grade in 'C' Certificate examination can apply for the commission. Vacancies are notified through Employment News in June and December.
- Cadet : Please share any words of encouragement to aspiring cadets?
- LT. NR : Pressure brings out one's potential. There is a saying that if you win battle in mind, you'll definitely win in the field. Along with physical sturdiness NCC prepares a sound and strong mind in youths. So, embrace challenges in life to develop your character and excel in any career.
- Cadet : Thank you so much for enlightening us. Jai Hind!

I Aspire

I aspire, to keep our body pure and
clean for the soul to reside in,

I aspire, to keep the body in good
health to be able to keep our
mind strong and clear.

I aspire, to eat well as a form
of self respect.

I aspire, to keep our mind free of
conflicts and keep our body free of
disease in this pandemic situation.

I aspire, to achieve good health
and good vibes because the body
achieves that which the mind believe.

I aspire, to be a giver of good health
because it is health that is real wealth.

PRITIKA PRADHAN
Geog. Hons. 2nd Semester

Why do we have Reservation in India : Differentiating Fact vrs Myth

Dawa Sherpa, Assistant Professor
Department of Economics, Kurseong College



The policy of Reservation is very contentious and polarising issue in India. Sharply different opinions and arguments are expressed on issue of Reservation. Through this article, I intend to highlight the fundamental points about the rationale/reason of the policy of reservation in India:

1. Reservation is for social justice and equal representation of socially marginalized communities:

Any society that has a deep history of discrimination and marginalization of certain social groups based on their social identity tends to correct the impact of historic marginalization with policies of affirmative action. Different countries (USA, UK, Northern Ireland, Yugoslavia Brazil, Bolivia, Peru, Nigeria, Sudan, South Africa, Malaysia, Pakistan, China and Japan) have such policies where the Government gives preferential treatment in jobs, education (both in public and private sector) and political representation. In India, which too is deeply caste ridden and hierarchical society, also has such a policy of affirmative action. We call it Reservation. According to recent research by University of Maryland(2015), the practices of untouchability (Caste Discrimination) is still widespread in India. Reservation in jobs, education and political representation is provided to certain socially marginalized groups (Scheduled Tribe -ST, Scheduled Caste -SC, and Other Backward Classes -OBC). Reservation is provided for the representation of historically marginalised communities in government jobs, education and political representation (7.5% for ST, 15% for SC & 27 % for OBC). Yet 50-percent of government educational seats/jobs are Unreserved (UR), where candidates from any social category are eligible to apply. Recently Government has reserved 10 % seats for economically weaker section from socially Forward Caste. Also government has policy of reservation for Women and Physically disabled person (PWD). So effectively every community are covered under some type of reservation in India.

Also there is widespread misconception about the provision of review of reservation in every ten years, which in fact only holds true in case of reservation of seats in elections to the Lok Sabha and state Assemblies. NO such review is allowed in case of reservation in government jobs and education

The adverse impact of social marginalization and discrimination can be seen from negligible participation of people from these communities in jobs, education, and politics or in every aspect of social life. Even after sixty years of reservation these communities (ST, SC, OBC) still have abysmally low representation in well-paid jobs, industry ownership, land holding, media, judiciary, educational institutions, and in political leadership of different electoral parties. The gross under representation of people from socially backward classes is self evident from following table.

Under Representation of St, SC & OBC (%)		SC	ST	OBC	Forward Caste
		Percentage (%)			
POPULATION SHARE	Mandal Commission+2011 Census	9	20	52	19
RESERVATION		7.5	15	27	10 (Poor-FC)
HIGHER EDUCATION	Professors)UGC 2017)	1	3	1	95
	IIM (faculty)	0.1	0.6	2	97
	Vice Chancellor (496 Universities)	1	1	7	91
	Senior Journalists	0	0	6	90
MEDIA	supreme Court Judges (60 yrs)	1	2	5	92
JUDICIARY	Union Cabinet (60 yrs)	3	4.6	5.4	87
POLITICS	CEO of Industries	0	0	2	98
ECONOMY	Top Govt. Officers Secretary	3	1	0	96
	Govt. jobs (Group A)	5	12	8	75
	Govt. jobs (Group B)	7	15	10	68
	Govt. jobs (Group C)	8	17	17	58

Source : UGC Annual Report 2017, 21 October - Livemint 2016, Geogre Gadbo.is 2011. CMIE

This under representation is a direct consequence of social backwardness caused by historic (continued) marginalisation based on social/caste identity.

Contrary to other countries, in India reservation only applies to government funded institutions and jobs. In India, 96% of jobs are informal private jobs and within 4% formal jobs, only 2% jobs are in government sector. Since only half of these jobs are reserved, this implies that only 1% of total jobs generated in the economy is effectively reserved. 99% of Jobs are still not reserved for anyone!

2. Reservation is not Poverty Alleviation programme:

There are many policies (MNREGA, PDS, IRDP, PM JDY etc) to deal with the problems of poverty and unemployment. Every social group gets equal benefits of such policies. But reservation is not meant to solve the problems of poverty or unemployment. It is like prescribing medicine of dengue for the problem of typhoid. Reservation is meant to provide equal representation of social group who are historically and continually marginalized based on their social (caste) identity. With respect to reservation for SC, ST & OBC, the Constitution only recognizes economic backwardness resulting from social backwardness. In the Supreme court judgement (Indira Sawhney & Ors v. Union of India, 1992) it has been categorically stated that reservation cannot be based on economic deprivation alone. Rather economic deprivation has to be a result of social backwardness. The judgement (90(b)) states clearly that "that a backward class cannot be determined only and exclusively with reference to economic criterion. It may be a consideration or basis along with and in addition to social backwardness, but it can never be the sole criterion. This is the view uniformly taken by this Court and we respectfully agree with the same".

Pro big business (low tax, high subsidy, low regulation) neo liberal policies of the government have miserably failed to generate adequate jobs and reduce poverty. It has only immensely benefitted top one percent rich of this country (who control 73% of total wealth) and rest of the population is under extreme economic distress. The government is also progressively reducing expenditure on such poverty alleviation programs, making such programs completely inadequate to deal with the problems. Even among the poor, the higher proportion of population belongs to SC, ST and OBC category. But to reduce and misrepresent reservation as another poverty reduction tool is a desperate attempt to destroy the very purpose and rationale of reservation itself.

3. Creamy Layer argument does not apply for Reservation of ST and SC:

The argument of finding Creamy layer is based on faulty logic that equates policy of reservation with some form of poverty alleviation programme. The sole purpose and vision of policy of reservation in Indian constitution is to address the inequity created by historic and continued discrimination and disadvantage arising out of Social identity of Caste. It is not formulated to address the problem arising out of economic deprivation. Social discrimination based on caste is independent of economic status. A person from SC, ST & OBC may be economically well off but they still have to face the same social discrimination based on their social identity of Caste. When former Union Minister and deputy Prime Minister Jagjiwan Ram unveiled the statue of former Chief Minister of UP Dr. Sampooranand, the statue was 'washed and purified' with Gangajal after he left the venue.

The provision of Creamy Layer is only applicable for reservation for OBC which was implemented in 1993 under recommendation of Mandal Commission. The concept of creamy layer was first introduced in 'Indira Sawhney Vrs Union of India' case of 1992 which challenged the validity of OBC reservation. Numerous other Supreme Court judgements (Indira Sawhney Vrs Union of India 1992 case, BK Pavitra vrs Union of India 2019, Ashoka Kumar Thakur vrs Union of India 2008) has made absolutely

clear that the idea of finding Creamy layer and excluding them from reservation is ONLY applicable in case of reservation for OBC. The reservation for SC ST is constitution is provided on basis that entire community being backward among backward and also the sole criteria is whether they are subjugated to practice of Untouchability or not. No other criteria (economic) is admissible for provision of reservation for St Sc in Indian Constitution. So the question of finding Creamy layer(economically well off) does not apply for reservation of ST & SC communities .

When will reservation end?

The debilitating impact of centuries of inequities and injustice cannot be resolved in some decades. The rationale of reservation will be ineffective only when the society is able to dismantle the institution of caste and bring socially marginalized groups at par with socially forward castes. It's simple. End the disease there will be no need for cure. So, reservation is the mildest dose of medicine to cure such horrid social disease of Caste practice.

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Medicinal importance of lichens

Dr. Sujata Kalikotay, Assistant Professor

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Lichens are "composite organisms" made up of two, or may be three, completely different kinds of organisms with its part fungus and usually the other species as photosynthesizing alga, but sometimes it can be a photosynthesizing bacterium known as a cyanobacteria. On the basis of external morphology or growth forms, lichen thalli are distinguished into four categories namely Crustose (Lecanora, Lecidia, Lepraria, Vezaea etc.), Squamulose (Cladonia, Endocarpon, Psora, Tonina and some species of Parmeliella and Pannaria, Foliose and Fruticose (Alexopoulos and Mims, 1979).

Lichens produce a wide range of organic compounds that can be grouped as primary metabolites and secondary metabolites (Elix, 1996). Primary metabolites such as proteins, lipids, carbohydrates, and some other organic compounds are needed for the lichen's metabolism and structure. Secondary metabolites are produced by the fungus alone and secreted onto the surface of lichen's hyphae either in amorphous forms or as crystals. About 350 secondary lichen metabolites have been found and the chemical structures of approximately 200 of them have been established (Galun, 1988). Lichen metabolites exert a wide variety of biological actions including antibiotic (Lawery et. al., 1986), anticancer (Williams et. al., 1998), antiHiv (Huneck and Yoshimura, 1996), antimycobacterial (Ingolfssdottir et. al., 1998; Gupta et. al., 2007), antiviral, anti-inflammatory, analgesic, antipyretic (Muller 2001), antiproliferative and cytotoxic effects (Perry et.al., 1999; Ingolfssdottir 2002).

Lichens as a traditional medicine :

The word lichen is derived from the Greek word 'leprous' and refers to the use of lichens in treating skin diseases due to its peeling skin appearance. Use of lichens in commercial, ethno botany and Ayurvedic and Unani systems of medicine in India is well documented (Upreti, 1996). Naturally, the most important application of lichens is the one in traditional medicine for treatment of animals and human diseases. Sodium usnate have been successfully used for the control of various plant diseases in green house (Ark et. al., 1960). Ramalina thrausta is used in Finland for treatment of wounds, athlete's foot or other skin diseases and taken to relieve sore throat and toothache (Vartia, 1973). Two lichen species Parmelia caperata and Umbilicaria sp. are reported in study of Chilean traditional medicine (Munoz et. al., 1981). Several lichen species have been used in folk medicine for treatment of stomach diseases, diabetes, whooping cough, pulmonary tuberculosis, cancer treatment and skin diseases (Richardson, 1991; Baytop, 1999; Huneck, 1999). Usnea species in Asia, Africa and Europe used for pain relief and fever control (Okuyama et. al., 1995) Usnea longissima was used as a dermatological aid for dressing wounds in the Pacific North West. Ethno botanical uses of Usnea include its use as aromatic in health recipes (Rai et. al., 1998) in Darjeeling and Sikkim Himalayas. Cetraria islandica is ancient cough remedy known as "tonicum amarum" accepted as a mucilage drug (Muller, 2001). The intestinal worms are treated by Flavoparmelia caperata and dried powder of the thallus can be applied on burns (Haq et. al., 2012). In various system of traditional medicine worldwide (Richardson, 1991) including the Indian system of medicine, lichen species are said to be effective in curing of dyspepsia, bleeding piles, bronchitis, scabies, stomach disorders and many disorders of blood and heart (Saklani and Upreti, 1992; Negi and Kareem, 1996).

Antibacterial and anti fungal activity of lichens :

Turkey lichens, *Evernia prunastri*, *Pseudevernia furfuracea* and *Alectoria capillaris* were active against Gram-positive bacteria and the *Candida albicans* (Rowe et. al., 1989). Usnic acid (Dobrescu, 1993) evernic acid and vulpinic acid inhibited the growth of gram positive bacteria *Staphylococcus aureus*, *Bacillus megaterium* (Lawery, 1986). Lauterwein et. al., (1995) determined in vitro activities of (+)usnic acid, (-) usnic acid, and vulpinic acid against aerobic and anaerobic microorganisms. It was again reported that both forms of usnic acid inhibited the growth of *Mycobacterium tuberculosis* and *Mycobacterium tufo* in vitro at a relatively low concentration (Krishna and Venkataramana, 1992). Ingolfssdottir, (2002) listed the antimicrobial activity of (+)- and (-)-usnic acid against Gram-positive, Gram-negative, anaerobic bacteria, mycobacterium, and yeast/fungi with the relevant references. Usnic acid being one of the most common and investigated lichen compounds, its antimicrobial, antiprotozoal, antiviral, antiproliferative, anti-inflammatory, analgesic, antipyretic, and antitumor activities as well as some other properties such as UV protection, allergen and toxicity has been summarized in two reviews (Cocchietto et. al., 2002; Ingolfssdottir, 2002). It was observed by Behera et. al., (2005), metabolic products that have antibiotic activity may have function of protecting the organisms from attack by other fungi. He also determined the antimicrobial and antioxidant activities of *Usnea ghattensis* and found that *U. ghattensis* was active against *S. aureus*, *B. licheniformis*, *B. subtilis* and *B. megaterium*. Another species *Usnea barbata* showed significant activity against the Gram-positive bacteria like *Bacillus subtilis*, *Enterococcus faecalis*, *Micrococcus viridans* and *Staphylococcus aureus* (Madamombe and Afolayan, 2003; Weckesser et. al., 2007). Antibacterial activity of acetone, chloroform, diethyl ether, methanol and petroleum ether extracts of *Parmelia sulcata* displayed its antimicrobial activity against *Aeromonas hydrophila*, *Bacillus cereus*, *Bacillus subtilis*, *Listeria monocytogenes*, *Proteus vulgaris*, *Yersinia enterocolitica*, *Staphylococcus aureus*, *Streptococcus faecalis*, *Candida albicans*, *Candida glabrata*, *Aspergillus niger*, *Aspergillus fumigatus*, and *Penicillium notatum* (Candan et. al., 2007).

Hypogymnia apinnata (atranorin), *Letharia columbiana* (vulpinic acid), *Lobaria pulmonaria* (Stictic acid, constictic acid and norstictic acid) and *Usnea filipendula* (usnic acid and salazinic acid) have been reported to have significant antibiotic activity against *Micrococcus luteus*, *Staphylococcus aureus*, *Salmonella gallinarum* and *Serratia marcescens*, respectively (Crockett, 2003). Andean lichens *Protosnea poeppigii* (Parmeliaceae) and *Usnea florida* var. *rigida* demonstrated antimicrobial activity against the pathogenic fungi *Microsporum gypseum*, *Trichophyton mentagrophytes* and *T. rubrum* isodivaricatic acid, 5-propylresorcinol, divaricatinic acid and usnic acid were identified as antifungal agents (Schmeda, 2008). *Ramalina farinacea* (Esimone and Adikwu, 1999; Turk et. al., 2004) and *Ramalina pacifica* (Hoskeri et. al., 2010) were active against pathogenic strains of bacteria and fungi namely *Staphylococcus aureus*, *Bacillus subtilis*, *Escherichia coli*, *Salmonella typhi*, *Pseudomonas aeruginosa*, *Candida albicans*, *Aspergillus niger*, *Trichophyton rubrum* and *Trichophyton mentagrophytes*. The antimicrobial activity of *Rocella montagnei* were assayed against six human pathogenic microorganisms namely *Staphylococcus aureus*, *Salmonella para-typhi-B*, *Proteus vulgaris*, *Klebsiella pneumonia* and fungal culture of *Candida albicans*, which proved to be a better antimicrobial agent screened against human pathogenic microorganisms (Balaji et. al., 2006). *Cladonia foliacea* were found active against 9 bacteria and fungi namely *Staphylococcus aureus*, *Bacillus cereus*, *Bacillus subtilis*, *Proteus vulgaris*, *Aeromonas hydrophila*, *Streptococcus faecalis* and *Listeria monocytogenes*, the yeasts *Candida albicans* and *Candida glabrata* whose growth were inhibited by the extracts (Yilmaz et. al., 2004; Turk et. al., 2004). Rankovic et. al., (2007) screened the antimicrobial properties lichens *Lasallia pustulata*, *Parmelia sulcata*, *Umbilicaria crustulosa*, *Umbilicaria cylindrica* and all of them manifested antibacterial and antifungal activity. In a screening made by Chand et. al., (2009) on antimicrobial activity of 15 lichen species from Indian Himalayan flora, lichen *Everniastrum* was found active to both Gram-positive and Gram-negative bacteria.

Antiviral and anti tumor activity of lichens :

	Name of lichen	Compound	Activity/used in	References
1	Evernia sp., Acrosyphus sp., Alectoria sp.	#	Antitumor	Kupchan and Koppennan,1975
2	Ramalina sp.	#	liver diseases and stomach cramp	Takeda et. al., 1972
3	Usnea sp	usnic acid	Callus formation and hormone regulation	Nishitoba et. al., 1987
4	Usnea splongissima	+(-)usnic acid	Epstein -Barr virus	Yamamoto et. al., 1995
5	Lichens	Lichenan	T.M.V	Stubler & Buchenaver, 1996
6	Cetraria islandica	Protolichesterinic	Breast cancer cell lines andmitogen stimulated lymphocytes	Ogmundsdottir et. al., 1998
7	Umbilicaria esculenta	#	HIV virus	Brodo et. al., 2001
8	Teloschistes chrysophthalmus	Parietin	Virucidal for Junin and Tacaribe arena virus	Fazio et. al., 2007
9	Parmelia perlata	Crude polysaccharide fraction	Yellow fever virus	Esimone et. al., 2007
10	Thamnolia vermicularis		Anticancer	Manojlovic et. al., 2010
11	Xanthoria parietina		Anticancer	Trigiani et. al., 2009

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DISAPPEARANCE OF FOLK WORDS AND DIALECTS IN NEPALI FOLK LIFE: IT'S REASONS

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Nepali language is one of the richest and most developed language of the world. Nepali language is the national language of Nepal and is one of the official language of Sikkim and the second official language of West Bengal. Language plays a very important role in the expression of folk life. Language provides a bond necessary for the exchange of views with the common man. Folk language has distinctive connection with folk life from the time immemorial. Folk language can be easily related with folk life. It can be said that folk language is the language of common people which is different from the language spoken by high class people in the society and is also different from the language used in literary books. When we say folk language, it means folk names of the places, folk similes, greetings, slangs, folk words for flora and fauna, flirting, curse words. Folk language has its own way for blessings, vows, etc. It has its own way to describe some terms related to agriculture and so on. In the language spoken by common folks, they have a typical way to keep people's nick name. Folk language also has typical repetitive words which common people often use.

Common words of daily use means the words we use in day to day living. In other words, it means such important words which are necessary for our communication in daily life. These words include the names of different tools, eatables and ornaments. Moreover, folk language has special words for the members of the family and of family relationship. These words which are the part of folk language have its own importance and it make a language prosperous and increase the vocabulary. Unfortunately, some of these words are no more used by the people in general. There are many reasons and factors for the disappearance of these words from the main stream language, which will be discussed later in the article. It will be easier for us to study these customary words which are disappearing from the language we speak now, by categorizing them.

1. The names of the equipments and tools used in day to day folk life.

- ii. Words used for members of the family and family relationships.
- iii. The names of different utensils used in the house.
- iv. Names of the eatables.
- v. The names of the different ornaments and dresses.
- vi. Other words.

I. The names of the equipments and tools used in day to day folk life:

This means the tools used specially for agriculture. Moreover, it may include other necessary equipment and tools as well. These are Karda, khurpa, khukuri, kachiya, bamfok, okhli, jato, dhiki, raabo, bosilo, soyli, fali, anau, jiwa, halo, chapara, kodalo, angul, etc.

ii. Words used for members of the family and family relationships:

Every community and language has its own words to denote relationship. These words have great importance to indicate the relationship and have their own glory. These words play special part in establishing the bond between different members of the family and other relations. Nepali language has these words in plenty, but unfortunately some

of these words are no longer in use. Now a days instead of "Aama" mummy is being used. Similarly for "mama-maiju, kaka-kaki, bada-badi, uncle and auntie is used. Some other words related to the relationship which are disappearing are, mit-mitini, barajyu, jima, jyammai, jyama, sauta, fupu, fupa, devar-devrani, etc.

iii. The names of different utensils used in household:

The Nepali community has their own traditional utensils and its names. As these utensils are being used from ancient times are also related to the culture of the community. Some of the names of the utensils which are gradually disappearing from the main stream language are, chimta, jhumro, sotey, dhiri, harpey, kasodi, madani, fosi, jaru, dudhani, maali, maanapaati, theki, dabilo, kharkhunda, dabaka, khormey, dhungro, kachaura, thumsey, jaato, ghyampa, kudey, chuthuwa, singbhang, gavo, aari, gagro, lohota, tapari, duna, bida, odhan, kataura, etc.

iv. Names of the eatables:

From cultural point of view, Nepali community has many types of delicacies. There are different food for different festivals. But, with the advancement of civilization such cultural food items are slowly disappearing from the folk life. Some examples are, junela, alautey, thetna, bhungrey roti, fapar, wachipa, sel, titey, kurauni, dhakani, etc.

v. The names of the different ornaments and dresses:

Every community has its own special ornaments and dresses. Nepali community also has different ornaments and dresses for different festivals and rituals. These ornaments are the part of culture and the words related to these ornaments can be termed as the wealth of language. Some of these folk words, which are gradually disappearing are, patuka, tuna, nefa, fariya, patuki, chaubandi, jhumkey, bulaki, chandrahaar, hemmari, baghmukhey thaili, potey, kantha, shirbandi, naugedi, tilhari, charani, aathani, karnaful, kundal, laacha, etc

vi. Other words:

Apart from the words used as the names of tools, ornaments, eatables, relationship, utensils, there are other words as well which are used in folk life more often than not. For example, thaaplo, chumka, jaskelo, majeri, mataan, khopi, guleli, matengra, sikarmi, mungro, damlo, bhata, kaptyaro, jhir, kamro, kulesi, katero, falaicha, kori, agena, bhubro, jhaneko, barki, gabuwa, naruwa, kanla, karaiso, panera, sikuwa, kokro, dhud, khor, etc.

THE MAJOR REASONS BEHIND GRADUAL DISAPPEARANCE OF THESE WORDS:

With the advancement of civilization and the pace of time these words are gradually disappearing from the life of the people. We cannot say that all these words have been disappeared, some of these words mentioned above are still in use. Especially if we go to the village we find the village folks using these words. The main reasons of disappearance of these words used in daily life are summarized as under: -

1. CHANGE IN LIFE STYLE:

The main reason behind the disappearance of customary words and dialects is the change in our lifestyle. With the advancement of civilization, the culture, language and lifestyle are changing. So, we may not need those old things because they are being replaced by new things. As such the names of those old things are being forgotten. For example, some years ago, we used to keep water in traditional utensils which are now replaced by modern equipments like filter and aquaguard. As such the change of life style has some part to play in the disappearance of these traditional words and dialects which were very popular sometimes ago.

2. INFLUENCE OF FOREIGN LANGUAGES:

Another important reason for this disappearance is the influence of foreign language especially English, Hindi, and

Urdu. Due to the influence of foreign language especially English we use English words for relationships. Colonization of language is a serious problem and because of this lot of languages of the world has become extinct and some of them are on the verge of extinction.

3. USE OF SCIENTIFIC MACHINERIES:

Some words related to the folk life is gradually disappearing due to the invention and use of scientific machineries. Some of the traditional equipments and tools are replaced by scientific machines or tools. As such the words related to the traditional tools are slowly disappearing.

4. INFLUENCE OF URBANIZATION:

At present urbanization is growing at a very fast pace. People from the village are very keen to come to the city because of better facilities in the cities. Some villages are slowly turning into small towns. As such the folk words related to the village life are also getting urbanized. For example, the traditional way of eating while sitting at some traditional items is replaced by dining table and dinner set.

5. CULTURAL INTER-MINGLING:

Because of the development in the field of science and growth of civilization the world has become a small village. We call it globalization. As a result, different cultures from different parts of the world are inter-mingling. In such a scenario, it is natural that the culture and language of some communities are becoming extinct.

Due to globalization people from different communities have desired to march ahead. They want to become one of the best of the world. As a result, people are not very keen to their traditions and cultures. Some of them think these old traditions and cultures are obstacles in the path of progress and development. Hence the words or dialects related to one's culture and traditions are slowly becoming obsolete.

CONCLUSION:

A language should change itself as per the demand of time, but to use words of another language instead of one's own language is not a very good practice. In some cases, we are compelled to use the words of a different language, especially English. For example, the words related to the computer. There are other factors also for such disappearance of the traditional words apart from the one's mentioned above. The lack of standardization of language is one of such reason. There are many words which are nowadays used in a very wrong sense. Besides, there is no system to make the language uniform especially in the case of Nepali language. For example, the people staying in different parts of Nepal and Nepali speaking people staying in different parts of the world also speak Nepali language, but they are not the same. Last but not the least we can say as it is good to march ahead as per the advancement of the civilization and the society but we must not forget our traditional words or dialects. It is necessary for us to conserve them for our future generation because they are the treasure of Nepali language. Otherwise, the day will come when these beautiful traditional words or dialects will become extinct.

ENDNOTE

1. Karda (कर्दा) - small knife/lancet
2. Khurpa (खुर्पा) - a sickle scythe/pruning knife/weeding knife
3. Khukuri (खुकुरी) – Khukuri
4. Kachiya (कचिया)-kind of sickle
5. Okhli-musli (ओखी-मुसली) –small motor/pestle(for pounding in)

6. Jaoto (झातो) – a hand mill for grinding grains/lentils/mill store
7. Dheki (ढेकी) - traditional Nepalese rice beater/wooden machine husking for grains
8. Raabo (राबा) - chisel (used by carpenter)
9. Soila (सोइला) - a hinge for a door
10. Faali (फाली) - ploughshare/plug for ploughshare
11. Anau (अनौ) - plough handle
12. Juwa (जुवा) - yoke
13. Halo (हलो) – plough
14. Chapari (चपरी) - lump of rice
15. Kodai (कोदाली) - spade (a narrow-bladed spade with a long handle)
16. Angul (अंगुल) - digging fork
17. Faruwa (फरुवा) - a kind of large spade
18. Bamfok (बमफोक) – a sharp edged knife usually used by the butchers
19. Chimta (चिम्टा) – kind of tongs pincers
20. Jhumro (झुमरो) - a small piece of tattered cloth used for wiping
21. Sotey (सोते) - hollow pipe to blow fire woods used in kitchen
22. Dhiri (धिरी) - a bamboo vessel used for holding water
23. Juneli (जुनेली) - great millet/sorghum
24. Alauto (अलौटे) – half dried maize
25. Thetnu (ठेट्नो) – half cooked hard grain of maize
26. Vhungre roti (भुंगरे रोटी) – bread cooked in fire without flame
27. Kuwati (क्वाटी) - a mixture of grains, lentils, peas, soyabean etc
28. Fapar (फापर) - buck wheat
29. Sel (सेल) - a kind of circular bread refried in butter or oil
30. Kurawni (कुरौनी) - inspissated milk/crust in the saucepan formed after the milk gets burnt
31. Patuka (पटुका) - cloth tied round the waist or hips/waistband
32. Tuna (तुना) - tape or lace used for fastening
33. Nefa (नेफा) - trouser belt
34. Fariya (फरिया) - saree worn by women
35. Patuki (पटुकी) - cloth tied around the waist or hips
36. Hahpey (हारपे) - a wooden vessel to keep or reserve ghee
37. Kasaudi (कसौरी) - a bronze cooking pot
38. Madani (मादानी) - a churning stick churning
39. Phosee (फोसी) - a large copper vessel having rims turned round
40. Jaru (जरु) - a big spoon ladle used for serving food
41. Dudhani (दुधानी) - milk feeder/nipple
42. Maali (माली) - a small wooden vessel for putting oil
43. Manapathi (माना पाथी) - a measuring unit (10 hand full=1mane, 8 mana =1 pathi)
44. Theki (ठेकी) - round wooden vessel to keep curd
45. Dabilo (दाबिलो) - a kind of big spoon made of bamboo
46. Dabako (डाबाको) - large bowl

47. Dhungro (ढुंग्रो) - bamboo pipe to keep salt, water etc.
48. Thunche (थुन्चे) - large basket made of bamboo band without pores used for carrying on the back
49. Jato (जाँतो) - a hand mill for grinding grains/lentil a mill store
50. Ghaympa (घ्याम्पा) - a large earthen or metal jar
51. Kuday (कुडे) - a basin or pot to boil milk in/to cook fodder for animals
52. Chuthuwa (चुटुवा) - a vessel to wash on
53. Singmang (सिंगमांग) - a wooden vessel to keep ghee
54. Gavo (गाँवो) - bamboo orchid /innermost leaf of banana
55. Aari (आरी) - trough/tray
56. Gagro (गाग्रो) - large earthenware
57. Koday (कोदे) - living on millet only
58. Lohota (लोटा) - small metal water pot
59. Kataura (कटौरा) - a metal cup/bowl
60. Tapari (टपरी) - leaf plate
61. Duna (दुना) - leaf cup
62. Bida (बिदा) - a mouthful of betel leaf
63. Odhan (ओदान) - three legged iron -stand for putting a cooking pot on over fire
65. Chaubandi (चौबन्दी) - a blouse having four fastenings
66. Jhumkeh Bulaki (झुम्के बुलाकी) - a pendant nose-ornaments
67. Chandrahar (चन्द्र हार) - Necklace made of circular or semi-circular valuable metals
68. Hembari (हेम्बारी) - a scarf round the middle worn by women (of E NEPAL)
69. Bagmukhe Thaile (बाघमुखे थैली) - a small purse shaped like the face of the Tiger
70. Poteh (पोते) - string threaded with colourful fine glass beads
71. Kathmani (काथमानी) - a neck jewel
72. Sirbandi (सिरबन्दी) - a kind of head ornament worn by women
73. Naugeri (नौगेड़ी) - a necklace with nine beads of gold
74. Tillahari (तिलहरी) - kind of necklace
75. Charani (चार आनी) - Necklace made of coins having the value of 4ana
76. Aathani (आठ आनी) - necklace made of coins having the value of 8ana
77. Karnaful (कर्ण फुली) - an ear stud
78. Kundal (कुण्डल) - an ear ring
79. Tacha (a tassel of hair plaited into a woman hair/tuft of jute etc.)

Other words: Apart from the words used as the names of tools, ornaments, eatables, relationship, utensils, there are other words as well as which are used in folk life more often than not. For example :

80. Thapley (थाप्ले) - load carried on the head
81. Chumka (छुम्का) - to be shrunken /narrowed
82. Jaskelo (जसकेलो) - a small gate beside the main gate /backdoor
83. Majheri (मझेरी) - floor, middle space of the house
84. Matan (मतन) - middle space, floor of an upper storey

85. Khopi (खोपी) - a hole made while playing games
86. Peti (पेटी) - footpath/belt/raised platform around the house
87. Bakeuta (बाकोटा) - arrear, remnant/something unpaid or not door
88. Guleli (गुलेली) - rubber bow-pellet/catapult
89. Matedra (मटेद्रा) - a clay pellet/small size
90. Sikarmi (सिकर्मी) - carpenter
91. Mungro (मुग्रो) - wooden hammer, cinder
92. Tokma (टोकमा) - a stick on which a porter temporarily raised his load
93. Damlo (दाम्लो) - rope /cord for tethering beasts
94. Vato (भाटो) - cross beam/small species of bamboo
95. Kaptero (कप्टेरो) - a thick bamboo splinter
96. Jhir (झीर) - grill
97. Kamur (कामुर) - a kind of water vessel in which water is carried by the pilgrim to offer the deities
98. Kulo (कुलो) - any cannel for water, drain, irrigation cannel
99. Othra (ओथ्रा) - to sit upon the eggs for hatching
100. Katero (कटेरो) - outhouse/hut
101. Phalaicha (फलैचा) - bench
102. Kori (कोरी) - a score, a twenty
103. Aageno (अगेनो) - fire place
104. Vupro (भुप्रो) - burnings coal/ember
105. Jhaneko (झानेको) - to fry in oil or ghee/to flavor with spice
106. Barki (बर्की) - small cotton wrap
107. Gubba (गुबा) - milking pot, (made of wood or bamboo)
108. Kamlo (काम्लो) - field terrace/embankment
109. Karaso (कुरेसो) - a field around the house
110. Panero (पनेरो) - common watering place
111. Sikuwa (सिकुवा) - Barandah/porch of a Nepalese house
112. Kokro (कोक्रो) - cradle
113. Khor (खोर) - narrow enclosure to keep fowls or animals
114. Der (धर) - a hole made of bamboo, an earthen/wooden pot for feeding the cattle

Kurseong Town: A Study in Demographic Perspective

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INTRODUCTION :

The assessment of the relative potentiality of an area for its economic growth is possible through its study on spatial-temporal analysis of population growth, distribution and density of population. As human population, a powerful geographical factor on the earth's surface, determines the economic pattern of resource utilization, the measurement and forecasting of changes in population is of utmost necessity for the task of providing food, medical and educational facilities, employment, housing etc. for the increasing population of an area. Trewartha is of the opinion that any neglect to the study of population will seriously hamper the study in geographical science as population being the pivotal element, all other elements are oriented around it.

Population size and economic development are intimately associated as the consequences of population growth increasing faster than the means of subsistence has a strong impact on social and economic thoughts. All the indicators of development in an area are directly or indirectly related to the size and structure of its population and changes (Mehta, 1996). For understanding the interaction of the level of living of urban population with the level of urban amenities, the knowledge of different components of population is necessary. The socio-economic conditions of an area are strongly influenced and governed by the different demographic attributes. The demographic and economic data constitute the hub of the planning processes which helps in preparing plans for the development of a town with regard to future estimation of demand and supply, employment, poverty, housing, education, health etc (Mehta, 1996). The analysis of urban population of Kurseong town in terms of its growth, distribution and density are vital for sustainable urban planning in the process of providing appropriate urban service infrastructure.

Distribution of urban population

In the words of Hauser (1959), without the knowledge of spatial distribution and arrangement of population in an urban area, it is difficult to provide community facilities for economic development in the long run regional planning. Distribution of population refers to the exact pattern of spacing of individual units over the earth's surface (Hassan, 2005). Kurseong town, the administrative headquarter of Kurseong subdivision is located at 26° 51'42" N to 26° 53'36" N latitude and 88° 15'12" E to 88° 17'32" E longitude in Darjeeling district of West Bengal. It is situated on the southern slope of the Senchal-Mahaldiram range which radiates from the Ghoom ridge in the north in the Darjeeling Himalayas and gradually descends further down to the plains of the Terai. The rate of urban population growth in Kurseong town is observed with regard to time and space. The town covers an area of 7.85 km². (2011) accounting for 5.11% of the total urban area of the district. The town recorded the total population of 42446 in 2011 which comprise of 14.53% of the total urban population of the hills of Darjiling district and 5.83% of the total urban population of the district as a whole. The population of the town is unevenly distributed in 20 municipal wards. A significant relation exists between the population and the area of the ward because of its potentiality to accommodate either larger or lesser share of the town's population. Ward 1 covers the largest area (1.54 km²) whereas Ward 12, the lowest (0.01 km²). Areas under reserved forest and government departments in the former and forming a small part of the CBD with commercial activities in the latter case is attributed to their respective size. 75% of the total wards are small and very small in area ranging from 0.30 to 0.59 and

less than 0.30 km² respectively. Most of these smaller wards are either centrally located in the most congested core of the town or are in their close proximity. Wards 1 and 20 fall under very large and large category which are located in the peripheral area of the town - Ward 1 in the northeast and Ward 20 in the southwest. The area of the wards is not always proportional to its population in Kurseong Municipality. 50% of the total wards record population higher than the town average (2122). Wards 4, 9 and 17 with very high and high population, fall under small and very small category with regard to their area. These wards are located away from the town centre.

Trends of urban population :

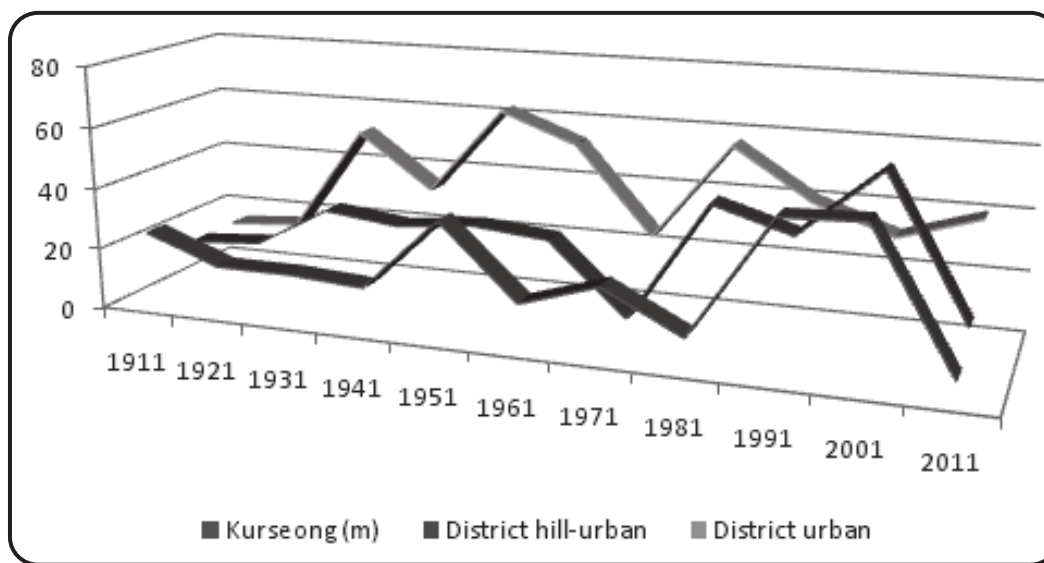
Population growth means change in population size of an area over a certain period of time expressed in the form of rate of growth per annum (Hassan, 2005). The growth of population in any area is an index of its socio-economic development, historical and cultural setting and political beliefs (Chandna, 2011). It is necessary to know, in quantitative terms, the number of people living in a town at a particular time and the rate at which the population of a town has been growing over time for future guidance. The analysis of past demographic change is important for providing any future presumptions (Baxter, and Williams, 1978).

At the time of its inception in 1879 Kurseong Municipality had a total population of 2836 (Rai, 1979). Since then it has experienced a positive growth of population, though at a slow pace in some of the decades such as 1941, 1961, 1981 and 2011. There was 1105% increase in the total population of Kurseong Municipality from 1891 to 2011. Considering the population size, it was a class VI town in 1901 and became a class V town within a decade.

Table 1: Growth of population (1891-2011)

Year	Population			Population growth in percentage		
	Kurseong (m)	District Hill Urban	District Urban	Kurseong (m)	District Hill Urban	District Urban
1891	3,522	17,667	17,667	-	-	-
1901	4,469	21,393	21,393	26.89	21.09	21.09
1911	5,574	24,579	24,579	24.73	14.89	14.89
1921	6,445	28,703	28,703	15.63	16.78	16.78
1931	7,451	37,412	43,479	15.61	30.34	51.48
1941	8,495	47,677	58,164	14.01	27.44	33.77
1951	11,719	62,001	94,481	37.95	30.04	62.44
1961	13,410	79,166	1,44,637	14.43	27.69	53.09
1971	16,425	82,728	1,80,212	22.48	4.50	24.60
1981	18,008	1,19,067	2,82,153	9.64	43.93	56.57
1991	26,758	1,62,343	3,96,060	48.59	36.35	40.37
2001	40,019	2,57,176	5,20,877	49.56	58.42	31.51
2011	42,446	2,92,064	7,27,963	6.06	13.57	39.76

Source : Census of India

Figure 1: Growth of population (1891-2011)

With further increase in its population size the town attained the status of class IV town in 1951 and finally the status of class III town in 1991 which continues till date. According to 2011 census the total population of the study area is 42,446. In all the decades from 1891 - 2011 the growth of population in the town as well as in the district hill-urban and district urban have been positive. During 1891-1901 and 1901-1911 Kurseong town recorded the growth rate of 26.89 percent and 24.73 percent respectively. This was due to the development of uninterrupted communication in the hills through the laying of Cart Road and the railway line which facilitated quicker transport of varied goods in bulk as well as the people. The population growth was almost stationary during 1911 - 1921 to 1931 - 1941. The low population growth in Darjeeling hills caused by influenza epidemics, natural catastrophes and the decreased in-migration from the surrounding areas during 1911-1941 (Das and Bhuimali, 2011) left a significant impact on the town's population. The town experienced a higher growth rate than the district hill-urban and district urban during 1891-1901, 1901-1911 and 1981-1991. The highest (49.56%) and the lowest growth (6.06%) rate of the town were during 1991-2001 and 2001-11 respectively. Distinct acceleration in urbanisation process of Kurseong Municipality is evident from the fact that during 1981 - 1991, the growth rate of Kurseong Municipality was highest (48.59%) among the hill urban centres of the district (Darjeeling-26.84%, Kalimpong-34.44%). The town again recorded the highest growth rate of 49.56% during 1991 - 2001 (Darjeeling: 46.72%, Kalimpong: 10.73% and Mirik: 30.18%) among hill urban centres. The growth of population in the town shows that the town recorded nearly 122% growth rate during 1981 - 2001. This high growth rate is attributed to both natural increase as well as migration from the surrounding areas and neighbouring countries which are attributed to the increase in the number of good English medium schools, development of urban facilities, extension of health care facilities and the promotion of tourism industry. However, the population growth of the town fell down immensely in 2001 - 2011 (6.06%) and this is attributed to the factors such as the preferability of having less number of children, emigration of youths in search of better employment opportunities and settlements of senior citizens in and around Siliguri for easy access to better health care facilities after their retirement as is evident from the field observation.

During 2001 - 2011, thirteen wards have recorded positive growth of population and negative growth of population are noticed in as many as seven wards. The growth of population was extremely high (99.51%) in Ward 3 and excessively low in Ward 1 (-23%) and Ward 7 (-21%). A remarkable population

growth, above 55% is observed in Wards 3 and 19 which together constitute 156% of the total overall growth of the town. The factors attributed to the positive growth of population in different wards are natural growth and immigration. The reason for low growth in Ward 7 is due to steep and difficult terrain, unsuitable for human settlement. The reason for the negative growth of population in some wards is due to the reshuffling and further subdivision of some of these wards post 1998. In 2001 the share of population to the total population of the town was highest in Ward 4 (10.10 %) and lowest in Ward 11 (2.54 %). In 2011 Ward 4 (9.97 %) has maintained its position whereas share of least population has shifted to Ward 15 (2.18 %). The town has witnessed very fluctuating trend with regard to natural increase in population and percentage share to total natural increase. The lowest natural growth rate (-56.06%) is observed in 2008 - 2009 and this is attributed to the political unrest in the hills spearheaded by GJMM for a separate state of Gorkhaland which was at its peak. The normalcy soon returned to the hills in the succeeding year when the natural growth rate was highest (137.93%).

The approximation of the size and characteristics of the future population is incorporated in all development plans, be it a social, economic or cultural (Srinivasan, 1998). The necessity always exists for the town planners about the information of future population so that accordingly the transport facilities, housing and other urban facilities could be generated to cope up with the ever increasing population. To make the projection more reliable and error free as far as possible, methods of linear growth, geometric progression and exponential growth have been applied for estimating the town's future population. As the initial data used as the base to make the projections has to be error free as far as possible, the year 2001 has been taken as the base year for calculation since very high urban growth rate (49.56%) took place in Kurseong Municipality during 1991-2001. Considering the geometric progression, linear and exponential growth, the future population of Kurseong Municipality has been estimated to be 45020 and 47750 for 2021 and 2031 respectively.

Density of urban population :

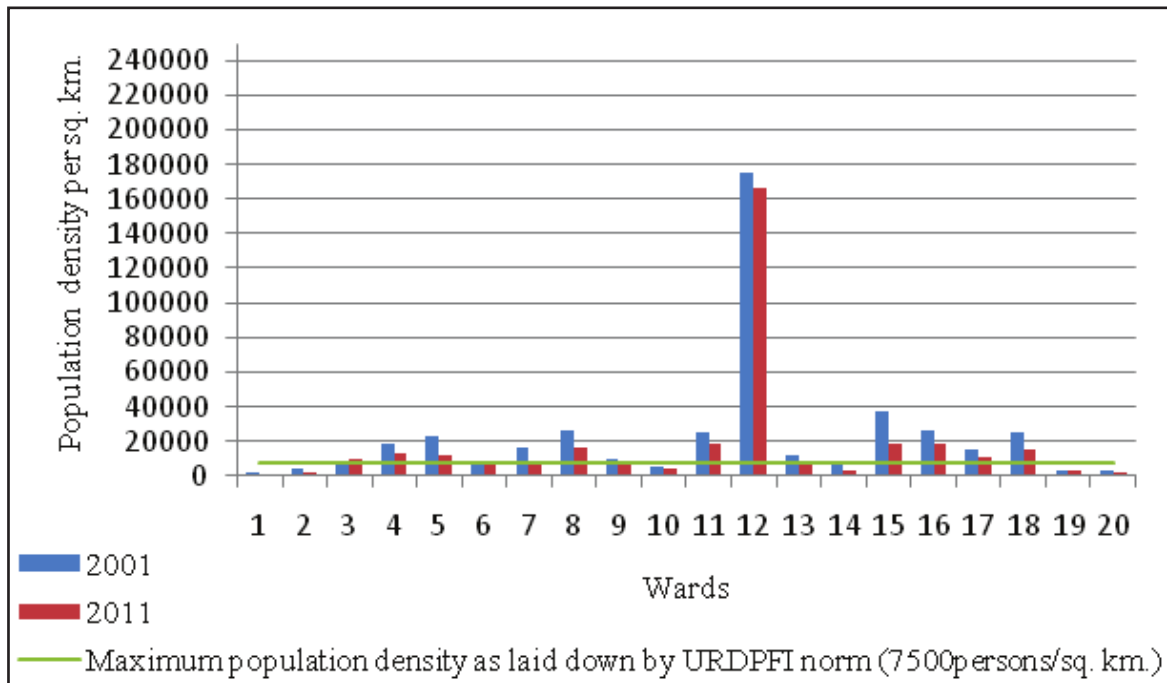
The morphological as well as the functional aspects of an urban settlement is greatly shaped by the processes generated by urban density as it is an expression of the ratio between population and land and is the most important element of population (Sharma, 1985). The number of people proportionate to the amount of land is of fundamental concern in population study as man and land are the definitive constituents in the life of human society (Koshal and Tiwari, 1996). Population density is a synthesis of all geo-economic conditions and it is an ongoing process which with its dynamic nature determines the level of concentration and the resultant crowding and dissemination in spatio-temporal perspective. The density of an area increases proportionately whenever there is an increase in its population over a period of time with its area remaining unchanged. Similar situation has been witnessed by Kurseong Municipality too. The population density of the town at present is 5407 persons per km² (2011) spread over an area of 7.85 km². A scenario of a small congested hill town supporting population more than its carrying capacity is clearly depicted from the aforementioned figure. According to 2011 census the density of population of the town is 5407 persons per km² which is higher than the district's urban (4743) and district hill urban average (2838).

Table 2: Density of population, Kurseong Municipality (1901 - 2011)

Census year	Population density (persons/km ²)	Difference in density (persons/km ²)	Census year	Population density (persons/km ²)	Difference in density (persons/km ²)
1901	1042	-	1961	2655	-365
1911	1299	257	1971	3252	597
1921	1502	203	1981	3566	314
1931	1920	418	1991	5299	1733
1941	2189	269	2001	7925	2626
1951	3020	831	2011	5407	-2518

Source : Census of India

Figure 2: Density of population per km² Kurseong Municipality 2001 and 2011



Source : Census of India 2001 to 2011

In 2011, Wards 12 and 1 have the highest (1,66,300 persons/km²) and the lowest population density (1,344 persons/km²) respectively. Wards 11, 15 and 16 record a population density of over 18000. 50% of the wards record density ranging between 6,000 and 18,000 persons per km² and 30% of the wards has density below 6000. The decrease in the number of wards in the higher density category may be attributed to the increase in ward area. The wards with high density are centrally located whereas the wards located in the periphery have low population density. Figure 4 reveals that the population density of many wards of the town exceeds the maximum level as laid down by URDPFI guidelines (7500 persons /km²).

Collin Clark (1951) along with other scientists has successfully produced evidences in support of his fundamental law of decline of population density with the increase of distance from the city centre in the former stage and differential rate of decline in the later stage. Clark's model of declining density patterns with increasing distance from the city core have proved to be a good fit not only for the western cities but for the non-western cities as well (Singh, 1985). According to Berry (1963), the land near the centre is more expensive. Since land availability and extensive use increase with distance from the city centre, population densities also decline with the distance.

As stated by Rogerson and Plane (2012), the spatial concentration of population has been of great interest of study for the demographers, population geographers and regional scientists. For ensuring equitable distribution of services in each ward, the information with regard to the number of persons involved in movement for achieving a balanced distribution of population in different wards of a town is of vital importance for the planners. To examine the changes in population concentration, an index formulated by Hoover in 1941 is the most widely accepted and used method in determining the concentration or deconcentration tendencies of an area's evolving population distribution till date. The Concentration Index (CI) is an important tool for quantifying the distribution of population of a point at a given time. It measures how concentrated or deconcentrated a population is by measuring what percentage of that population would have to move in order to redistribute the population evenly.

**Table 3: Index of Concentration and Gini Concentration Ratio,
Kurseong Municipality, 2011**

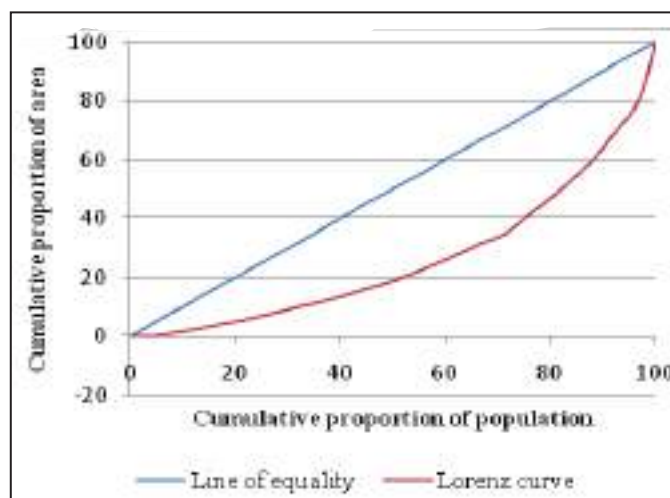
Sl. No.	Wards ranked by density	Population (P)	Area (A)	Density (km ²)	Proportion		(pi - ai)	Commulative Proportion		Pi(Ai+1)	Ai(Pi+1)
					(pi)	(ai)		Pi	Ai		
1	1	1344	1.54	873	3.17	19.62	-16.45	100	100	8038.22	9683.36
2	20	1999	0.9	2221	4.71	11.47	-6.76	96.83	80.38	6673.50	7405.14
3	2	1935	0.78	2481	4.56	9.94	-5.38	92.12	68.92	5433.56	6034.76
4	19	2520	0.74	3405	5.94	9.43	-3.49	87.57	58.98	4339.23	4814.52
5	14	2240	0.59	3797	5.28	7.52	-2.24	81.63	49.55	3431.51	3783.51
6	10	2126	0.55	3865	5.01	7.01	-2.00	76.35	42.04	2674.72	2999.11
7	13	1850	0.28	6607	4.36	3.57	0.79	71.34	35.03	2244.79	2346.57
8	9	2906	0.43	6758	6.85	5.48	1.37	66.98	31.46	1740.73	1892.23
9	6	1619	0.22	7359	3.81	2.80	1.01	60.14	25.99	1394.27	1463.69
10	7	2310	0.3	7700	5.44	3.82	1.62	56.32	23.18	1090.59	1179.66
11	3	2466	0.26	9485	5.81	3.31	2.50	50.88	19.36	816.69	872.72
12	17	3059	0.28	10925	7.21	3.57	3.64	45.07	16.05	562.67	607.76
13	5	2000	0.17	11764	4.71	2.17	2.55	37.86	12.48	390.70	413.88
14	4	4233	0.32	13228	9.97	4.08	5.90	33.15	10.32	206.94	239.18
15	18	2268	0.15	15120	5.34	1.91	3.43	23.18	6.24	100.40	111.34
16	8	2162	0.13	16631	5.09	1.66	3.44	17.84	4.33	47.72	55.19
17	15	927	0.05	18540	2.18	0.64	1.55	12.74	2.68	25.974	28.25
18	11	1115	0.06	18583	2.63	0.76	1.86	10.56	2.04	13.45	16.17
19	16	1704	0.09	18933	4.01	1.15	2.87	7.93	1.28	1.01	4.99
20	12	1663	0.01	166300	3.92	0.13	3.79	3.92	0.13	0	0
	42446	7.85		100.00	100.00	72.64				39226.68	43952.03

Difference :4725.35

Gini concentration rate : 0.472535

Source: Collected and Computed from Census of India, 2011

**Figure 3: Lorenz Curve showing population concentration in
Kurseong Municipality, 2011**



Source: Collected and Computed from Census of India, 2011

In 2011 Kurseong Municipality had a concentration index of 36.32%. Therefore, in order to get a uniform population distribution in different wards of the town and to produce a perfect correspondence between area and population size, 36.32% of the town's population required an inter-ward movement and have to be redistributed in all the wards. The overall concentration found in the curve may also be measured in terms of the ratio of the area between the Lorenz curve and the diagonal line, and the total area of the triangle formed by the two axes and the diagonal line which is Gini's concentration ratio (Lepcha, 2015). Kurseong Municipality had a Gini's concentration ratio of 0.47 which denotes that 47% of the area under the diagonal line lies above the Lorenz curve. This indicates a fairly high degree of segregation or unequal population distribution. The inequality in the distribution of population in Kurseong Municipality is also exemplified by the fact that 6.24% of its area supports nearly a quarter of its population (23.18%), 19.36% of its area holds half of its population (50.88%) and 42.04% its area supports more than 3/4th of its population (76.35%).

Divergent views have been expressed around the world regarding whether rapid population growth reduces or accelerates the pace of development. The opinion regarding the population growth and its effects on development is rather contradictory. Some opine that population growth rather than being a hindrance is a pre-requisite for development in countries with unexploited or less exploited natural resources whereas to others, population growth acts as a main impediment in achieving the goals of development in developing countries with poor economy and are therefore, frightened of its alarming effects on the economy. The analysis of various problems associated with population growth, therefore, becomes significant in a hill town like Kurseong characterize by limited leveled land for habitation owing to difficult topography where population growth has been mostly rapid in the past decades (1981-1991 and 1991-2001).

Conclusion

There was 1105% increase in the total population of Kurseong municipality from 1891 to 2011. Considering the population size, Kurseong town was a class VI town in 1901 and became a class V town within a decade. With further increase in its population size the town attained the status of class IV town in 1951 and finally the status of class III town in 1991 which continues till date. During 1981 - 1991 and 1991 - 2001, it recorded highest growth rate of 48.59% and 49.56% respectively among all the urban centres of the district. High pressure on land in the town is discernible from the fact that fourteen wards together having less than 36% of the town area support about 71% of the total town population. The differences in land-population ratio are due to differences in the density of population which varies on account of the nature of land, type of land use, urban amenities and rental variations. About 20% of the total wards show a high (18,500-24,500 persons/ km²) and very high population density (>18,500 persons/ km²). Further, very high population density that exists in different wards of the town is far above the maximum level laid down by the URDPFI Guidelines. Owing to scarcity of land and ever-increasing demand for space, old wooden single storeyed light houses have been replaced by multi-storeyed RCC buildings especially in the CBD area to accommodate more population. This marked vertical expansion has resulted into increased congestion in the urban core and the mushroom growth of slums characterised by many substandard houses in the central and in-hostile parts of the town.

A prompt action is required from the side of the civic authorities for checking high rate of migration from the surrounding rural areas as Kurseong Municipality is carrying a burden which is far beyond its carrying capacity. The town lies in the geologically and ecologically fragile zone where the rise of vertical expansion gives way to slope instability and has resulted in landslides and associated phenomena of different intensities and dimensions. This has threatened the regional development of the area. The tremendous pressure of population on land as well as on the civic amenities is well discernible from the acute water

scarcity, problem of waste disposal, traffic congestion, poor sewage and housing condition, narrow roads, lack of parking space etc. which is due to improper planning, faulty land use practices and various developmental activities defying the prohibitions by the Municipality's laws. Therefore, before the population of Kurseong town explodes and population density becomes a major hindrance in the path of its development, it is necessary to curb such high growth of population for its sustainable existence.

This paper is a part of my research paper entitled “Changing patterns of population Density and Spatial Distribution in Kurseong Municipality : An Empirical Study” published in International Journal of Informative and Futuristic Research, Volume 2, Issue 12, August 2015

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Nature of Rural Women's Work in Darjeeling Hill Economy - A Village Level Study of Kurseong Sub-division

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Introduction- Women, the world over play an important role in the economic development of a nation through their active participation in several economic and non-economic activities. Women, particularly in rural areas perform a large proportion of unpaid work which remains largely invisible in national income statistics. For centuries, biological difference has been the starting point and justification for the creation of different social roles for women and men and the division of labour, with women's role being confined to the private and men's role to the public sphere. These socially constructed gender roles assigned to men and women imply that while men have been engaged in paid work, women are primarily involved in unpaid work such as household work which includes cooking, caring and nurturing of children and other members, collection of critical resources for family survival such as food and water, fuel and fodder etc. Though crucial for the sustenance of the family, unpaid work lacks recognition since they cannot be measured in monetary terms. The participation of women in such unpaid activities is the primary reason for the non recognition or invisibility of women's economic contribution. The Human Development Report (1995) states that the failure to value most of the work that women do reduces them to "virtual non-entities in most economic transactions" and leads to "a major undervaluation of their economic status", despite their larger share of the total work burden and "notwithstanding the reality that men's paid work in the market-place is often the result of 'joint production', much of which might not be possible if women did not stay at home looking after the children and the household" (Human Development Report 1995, p. 97).

Contrary to popular belief that women in rural areas do not contribute to economic development as they are confined to household work only, it is worth mentioning that women in poor rural families are far more economically active than the women at higher levels of income (Bhati & Singh, 1987). Women, especially in rural areas perform multiple tasks, among which only some enter the market economy (Sundar, 1981). The women in rural areas are actively involved in almost all agricultural operations, looking after and tending farm animals, maintaining kitchen garden, collection of fodder and fuel in addition to the daily household chores. Women in rural areas carry 55 per cent of the total burden of work and spend, on an average 20 per cent more time working than men (Human Development Report 1995, p.92). This statement is true particularly for Indian women, and more so for women in the hill areas. The high work participation of women in rural areas is nevertheless not always an indication of economic prosperity; rather it may indicate economic distress. Labour force participation under economic stress may actually restrain women's progress towards equality by increasing women's drudgery rather than helping in their empowerment and liberation and in improving their well being and enhancing their capabilities (Chakraborty and Chakraborty 2009; Srivastava and Srivastava 2010).

A lot of work that women perform especially in developing economies is unpaid, unrecognized and undervalued is by now a well established fact and has been the topic of discussion among several scholars. Scholars have criticized the use of labour force participation rates as a measure of women's work since they fail to adequately capture women's unpaid activities and estimate the volume of their contribution which is of use value rather than exchange value (Boserup 1970; Beneria 1982; Agarwal 1985; Psacharopoulos and Tzannatos 1989; Donahoe 1999). The International

Labour Organisation (ILO) reports that across the world, the vast majority of unpaid household and care work, at least two and a half times more than men, is performed by women which results in women's working hours being longer than men's when all activities, both paid and unpaid are taken into account (ILO 2016, p. 19). The Human Development Report, 1995 mentions that "men normally spend no more than a quarter of their work time in unpaid activities - though there are large variations from 13% in Venezuela to 44% in the Republic of Korea" (Human Development Report, 1995 pp.92). Over time however, the gender difference in time spent on unpaid work has narrowed which could be due to a several reasons, such as higher labour force participation of women, smaller family size, less burden of domestic work due to outsourcing, and the use of time-saving infrastructure and technologies that reduce the time required for fetching water or household tasks (ILO, 2016, pp.19).

The significant role of women in rural households and their contribution to farm activities have been highlighted by several scholars with some studies reporting some tendency towards sexual division of labour in agriculture, rearing of farm animals and household activities (Bhati and Singh 1987; Thakur, 1991; Pande 1996; Sidh and Basu 2011; Moktan and Mukhopadhey 2012). Hill and mountain areas are among the least developed regions as they face marginalisation in several aspects. These regions are characterised by relatively higher female work participation (Chen 1989; Pande 1996, p. 32). Women in these areas play a very significant and sometimes a dominant role in the sustenance of mountain families through their active involvement in agriculture, maintenance of livestock, kitchen garden and other income generating activities. Out migration of the men folk, depletion of forest and agricultural resources, low agricultural productivity, climate change etc. have exacerbated the burden of the rural mountain women in recent times. In spite of their significant contribution to mountain economy, not much information exists about the situation of mountain women and their problems as they have received little attention from scholars. In order to highlight the nature and extent of women's work and their significant contributions to rural households in the hill regions the present study has been undertaken in the Kurseong sub-division of Darjeeling district of West Bengal. The study was undertaken in a village in Sitong Khasmahal area of Kurseong sub-division. Sitong Khasmahal village was chosen as it has a relatively higher proportion of agricultural workers (81.3 percent according to Census of India, 2011).

Results of the Study- The work patterns of men and women in rural areas reveal high involvement of women in agriculture, especially as unpaid labour on family farms despite significant variations across different regions and farming systems. If the work involved in raising livestock and poultry, fisheries, conservation of water, forestry and work related to common property resources is also included, the contribution of women to agriculture would surpass that of men (Vepa, 2005). In recent times a trend towards feminisation of agriculture has also been observed in several countries including India. This phenomenon is caused by low profits in crop production and distress migration of men (Vepa, 2005; Kelkar, 2010) along with casualisation of work (Vepa, 2005) and increased needs to augment income (Kelkar, 2010) which according to Sujaya (2006)(cited in Kelkar, 2010) compels women to participate in agricultural jobs with less wages and which are casual in nature.

Work Force Characteristics- The number of households surveyed in the village was 50 and among those households the number of males and females were 128 and 136 giving a population of 264. The households were agrarian in character wherein the family members participated in agricultural activities either for commercial purposes or for subsistence. The workforce characteristics in the sampled village has been analysed on the basis of the usual principal activity status (ps). The usual activity status shows the activity status of a person during the reference period of 365 days preceding the date of survey. A person is said to be employed according to the usual principal activity status (ps) if that person is found to be spending a relatively long time in some economic activity during the 365 days before the date of survey (Gol, 2013, NSS 68th Round).

Table 1-Work Force Characteristics according to usual principal activity status (ps)

Category	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Employed	72	56.3	65	47.8	137	51.9
Unemployed	06	4.7	04	2.9	10	3.8
Non-Workers	50	39.1	67	49.3	117	44.3
Total	128	100.0	136	100.0	264	100.0

Source: Field Survey

As shown in Table 1, according to the usual principal activity status (ps), the work participation rate (WPR) is 56.3 and 47.8 percent for males and females respectively indicating higher WPRs for males as compared to the females. The percentage of unemployed is 4.7 for males and 2.9 for females whereas the percentage of non-workers is 39.1 percent for males and 49.3 percent for females. The unemployed include those who would take up jobs, if available whereas non-workers include the senior citizens and children who are attending educational institutions. Although the work participation rates for females are found to be lower than that for males according to the usual principal activity status, the WPRs for the females would increase if we consider their usual subsidiary activity status. This indicates that most women in the sampled village participate in the labour force in subsidiary capacity and many do not consider themselves as workers according to the usual principal activity status.

Structure of Employment- The employment structure of the sampled population is shown in Table 2. It can be seen from Table 2 that while 40.3 percent of male workers are employed in agriculture, the percentage for female workers is 87.7 according to usual status (ps) showing that agriculture is a feminine activity. Among those engaged in agriculture majority are self employed i.e. cultivators and very few are agricultural labourers. The labour exchange system of 'parma' which is widespread in the area cuts down the use of hired agricultural labour considerably. Allied activities which include livestock rearing, dairy farming, maintaining poultry etc. were not taken up as a primary activity in the region but as a secondary source of income with most of the workers participating in subsidiary capacity. Among non-agricultural activities, the majority of the workers both male and female are employed as regular wage/ salaried workers. The male non-farm workers were employed in the army, government offices, or were working in other places like Kurseong town, Delhi, Bangalore, Dubai etc. Some were engaged in carpentry, driving vehicles, teaching or petty trade such as opening a shop, tailoring etc. Women's off farm jobs included teaching, maintaining a shop, ICDS helper, government jobs etc. Table 2-Structure of Employment

Table 2-Structure of Employment

Activity Status		Male		Female		Total	
usual status (ps)		No.	Percentage	No.	Percentage	No.	Percentage
Agriculture		29	40.3	57	87.7	86	62.8
1	Self employed	28	96.6	56	98.2	84	97.7
2	Agri. Labour	1	3.4	1	1.8	2	2.3
3	Allied Activities	0	0.0	0	0.0	0	0.0
Non Agriculture		43	59.7	8	12.3	51	37.2
1	Self Employed	12	27.9	3	37.5	15	29.4
2	Regular wage/salaried	20	46.5	5	62.5	25	49.0
3	Casual	11	25.6	0	0.0	11	21.6
Total (Agriculture+ Non Agriculture)		72	100.0	65	100.0	137	100.0

Source: Field Survey

Gender Division of Labour in Crop Production-The labour offered by women in the sampled village is integral to agricultural production of the region. They work side by side with men performing most of the tasks in the field including ploughing, hoeing or digging in some cases. There are few tasks on the fields which are gender specific. The primary farm activities in the sampled village are crop production and animal husbandry. Besides this, some of the allied activities that are undertaken by a few households to supplement their income include maintaining poultry and other livestock, dairy farming, horticulture etc. The principal crops are carrots, radish, broom grass, red round chillies or 'dalle khorsani, seasonal vegetables like squash, beans, 'rai saag' etc. Black cardamom is also cultivated in certain households. Children also contribute to farm activities. The older children in some households were involved in activities like fodder collection, feeding farm animals, marketing of milk which was taken to a nearby dairy, fuel wood collection along with household activities like washing and cleaning in which older girl children were primarily involved.

Agricultural activities in the hill regions are labour intensive since the techniques are primitive with use of farm implements being limited to simple tools like hoe, shovel, axe, spade, hand fork, sickle etc. Animal husbandry is an integral part of mountain farming systems as livestock provide manure and draught power for ploughing besides supplementing farm income through sale of milk and other dairy products.

A well defined division of labour in agricultural activities is not observable in the hill areas since women participate in almost all agricultural activities, even ploughing in some cases. However, the physical activities like clearing the field and ploughing are generally a man's responsibility. Family labour is essentially used in all agricultural operations. For some activities like clearing the field, ploughing, carrying manure, building embankments, harvesting etc. agricultural labour, both male and female may be employed as and when required. It is generally the people from the landless category owning very minimal or no land who offer their labour in exchange for wages.

Fourteen agricultural activities have been considered and the gender division of labour in these activities in the sampled village is shown in the Table 3. The table shows the participation of family labour both males and females in different activities related to crop production for 50 households in the sampled village. Households where only males participated in a particular activity have been recorded in the "Males" category for that activity. Similarly, households where only females participated have been recorded in the "Females" category and households where both males and females were involved in that activity were recorded in the "Joint" category. The households where that activity was performed by hired labour were not included in the analysis. The households where that particular activity was not performed were also not included in the analysis.

Table 3-Gender Division of Labour in Different Agricultural Activities (in Percentages)

Activities	Males	Females	Joint
Clearing Land	39.5	15.8	44.7
Seed Selection	0.0	37.5	62.5
Ploughing	42.1	15.8	42.1
Sowing	0.0	32.0	68.0
Uprooting of Seedlings	0.0	63.3	36.7
Watering	21.7	23.9	54.3
Application of Manure	14.9	31.9	53.2
Weeding	0.0	61.7	38.3
Harvesting	0.0	26.0	74.0
Sun Drying	0.0	42.9	57.1
Grading and Storing	8.0	30.0	62.0
Seed Storing	0.0	37.5	62.5
Weighing	34.0	22.0	44.0
Marketing	56.0	20.0	24.0

Source: Field Survey

Gender division of labour is not very prominent in the surveyed village in the different activities related to crop production. It can be seen from Table 3 that men have a relatively higher participation in ploughing (42.1 percent) and marketing (56.0 percent) whereas women have a higher participation in uprooting of seedlings (63.3 percent) and weeding (61.7percent). All the other activities are performed jointly in most of the households. It can also be observed that males are found to have higher participation principally in activities requiring more physical labour like clearing the land, ploughing and weighing of agricultural produce. Despite being a male dominated activity given that it requires physical strength, ploughing may also be performed by women in small plots by using spades or hoes where use of plough is not feasible and possible; as is evident from the joint participation in ploughing in 42.1 percent households. This is in sharp contrast to agriculture in the plains where ploughing is primarily a male activity. Higher participation of women can be seen in uprooting of seedlings since it requires delicate handling which can be done better by women and could help explain the higher participation of women in this activity.

From the data presented in the Table 3 it can be inferred that women work alongside men and shoulder equal responsibility in almost all activities related to crop production in the sampled villages. It can also be seen that there are certain activities in which "Males" category is absent which implies that in those households the particular activity is performed jointly. It is also an indication of the absence of male members in the household due to out migration or widowhood/desertion, in which case the work is performed by the female members or by employing hired labour. It can however be seen that there are no other activities in which "Females" only category is absent. This implies that there are very few agricultural activities in which women are not participating. It may be mentioned here that in certain households activities such as clearing the land for cultivation, ploughing and harvesting especially in case of big cardamom are done entirely by using hired labour. The data presented in the Table pertain only to the participation of family labour.

Gender Division of Labour in Livestock Rearing-Rearing of farm animals particularly cows, bullocks, goats etc. is an important element of mountain farming system as farm animals provide manure, milk and draught power. Barring a few, almost all the families in the sampled village own farm animals as they are the primary source of manure since use of chemical fertilizers in the region is minimal. Other farm animals like goats, pigs or poultry are primarily for self consumption and are used during festivals or special occasions or to be sold off to augment family income during times of distress. Sale of milk and dairy products such as 'paneer', 'churpi' (forms of cottage cheese), 'ghee' etc. are also important sources of income for most of the families in the sampled village. Women play a very crucial role in rearing of farm animals, sometimes assisted by the children and the older members of the family. Table 4 shows the differentials in participation of men and women in different activities related to rearing of farm animals.

Table 4-Gender Division of Labour in Livestock Rearing in Percentages

Activities	Male	Female	Joint
Stall Feeding	4.8	21.4	73.8
Forage Collection	12.5	32.5	55.0
Milk Extraction	48.7	15.4	35.9
Cleaning Shed	16.7	26.2	57.1
Taking care of Animals	19.0	31.0	50.0
Collecting Manure	17.1	26.8	56.1
Marketing of Milk	27.0	18.9	54.1
Purchasing Feed	21.4	19.0	59.5

Source: Field Survey

From Table 4 it can be seen that most of the activities are performed jointly. Men's participation is however found to be higher in activities like milk extraction (48.7 percent), marketing of milk (27.0 percent) and purchasing feed (21.4 percent). In all other activities women's participation is relatively higher. It can again be inferred from the empirical evidence presented above that women share equal responsibility in case of tending of farm animals and in certain activities they are involved to a greater degree than the men folk.

Gender Division of Labour in Household Activities- Empirical evidence from several studies reveal that the responsibilities undertaken by men and women in household work and childcare are highly skewed with women bearing the greater burden. There is also a difference in the nature of men's and women's involvement in family work. Not only do women do more family work than men, but the type of work they do, when they do it, the circumstances in which they do it and how they experience family work is different from men's experiences. Within the household whereas women take up tasks which are "unrelenting, repetitive and routine", most men are engaged in tasks which are "infrequent, irregular and non-routine" (Berk, 1985 cited in Thompson and Walker, 1989). Since family work is "private, unpaid, commonplace, done by women, and mingled with love and leisure" it usually goes unnoticed and is rarely acknowledged (Daniels, 1987 cited in Thompson and Walker, 1989). Nevertheless, despite women's increased participation rates in paid work, gender segregation in household work has not reduced due to the fact that change in society regarding division of labour between men and women has been unidirectional (Choudhary and Parthasarathy, 2007) with little change in perceptions regarding women's unpaid household work.

Table 5- Gender Division of Labour in Household Activities in percentages

Activities	Male	Female	Joint
Cooking	0.0	80.0	20.0
Washing and Cleaning	0.0	72.0	28.0
Fetching Water	7.9	63.2	28.9
Fuel Collection	31.3	35.4	33.3
Looking after children and aged	0.0	57.8	42.2
Social Participation	16.0	12.0	72.0
Purchasing	14.0	38.0	48.0

Source: Field Survey

A study on the gender differentials on participation in household activities as shown in Table 5 reveals extremely unequal distribution of household responsibilities. Women predominate in activities like cooking, washing and cleaning, and fetching water and looking after the children and the aged. In no household are activities such as cooking, washing and cleaning, and looking after children and the aged carried out solely by males. Higher participation of women vis-a-vis men has been observed in almost all the activities except social participation, whereas almost equal participation has been observed in collection of fuel wood.

Though there is sharing of household tasks to a certain extent, household responsibilities are primarily a woman's responsibility with men helping out only occasionally. Besides these activities women also participate in paid work-full time or part time when they are engaged in certain off farm activities during the lean season. Davies and Carrier (1999) mention that an individual's contribution to household work may be influenced not only by the amount of time an individual spends in paid work, but also by the time one's spouse spends in paid work (Davies and Carrier, 1999). However, Sengupta (2016) mentions that in the Indian society when a woman participates in paid work it is usually at the cost of a reduction in her leisure time and not her unpaid working time, thus leading to a dual burden of working hours for

women. Shelton and John (1999) observe that men continue to spend more time in paid work and women in housework even when there is an equal distribution of total workload. Participation in paid work consequently does not reduce the unpaid labour of women except in affluent families where unpaid domestic activities may be substituted by labour saving devices or by employing paid domestic help which is not very common in the rural households.

From the above analysis it can be inferred that though there is sharing of farm work there is very little sharing of household work between men and women with women having to bear the burden of household work disproportionately. The work burden of women is definitely larger than that of men. Gender division of labour though not very prominent in agricultural and allied activities is distinctly visible in household activities.

Conclusion- From the analysis presented above the important and the indispensable role of women in rural households in the economy of the Darjeeling hill areas can be properly understood. The significant contribution of women to agricultural activities which include crop production and livestock rearing is obvious through high work participation of women in such activities. Besides, women also undertake a multitude of unpaid household activities along with participation in paid work in farm and off farm activities either on full time or part time basis which further enhances women's contribution to the well being of their families.

Analysis of gender division of labour in different activities related to crop production and livestock rearing reveal the active involvement of women in almost all activities. There are few tasks which are gender specific and women partake in almost all activities related to crop production as family labour including ploughing or hoeing in some cases which is generally considered a man's work. As regards household work, there is very little sharing of such activities by men with the bulk of such work being performed primarily by women which points to the gendered nature of household work. The low participation of men in household activities is a reflection of societal norms which consider work within the household or the private space as feminine. Davies and Carrier (1999) observes that "gender division of labour within households are not manifestations of household needs, but a reflection and reinforcement of the much broader organisation of society around assumptions of gender which rationalises the gendered nature of domestic work as 'natural' and therefore 'inevitable'" (Davies and Carrier, 1999). Rural development policies therefore need to recognise and evaluate women's contributions in a suitable manner and focus on integrating their needs and problems in the development agenda for improving their status in society.

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THE HUMANITY

SHIVANI RAI
GEOG. HONS. 2ND SEMESTER



Humanity at its core is the human race, however, we think of the term as all the qualities that make up being a human being. These include love, compassion, knowledge, understanding, empathy, and so on. At times the world makes such little sense, like when death, destruction, and hatred occur, which tests our faith in humanity.

**We all have a responsibility to ensure the welfare of humanity,
to try to make this a happier more peaceful world -Dalai Lama**

Humanity, a word with deep meaning. It's not just a word but it's a compassion that express people's or human beings. But now a day's Humanity has lost it's spirit, it has lost it's meaning. In today's world the real meaning of a beautiful word Humanity has been dead. Regarding today's world Humanity is posing an incident regarding student suicide case or rape case or murder or killing and innocent animal etc.

If humanity is sharing a post or commenting on that post shared by others on social sites then it's not a humanity it's socialite in which public pretend they cared about it, as if they did humanity or a great social work by commenting and sharing that post but in reality they just did that to get a social attraction rather then giving justice to that particular victims.

Humans need to know the real meaning of the word Humanity because showing your work that you did in social sites is not called as humanity. If in reality humanity exist then students who come from lower cast would not have face racism and discrimination in different universities and colleges. They would not have been fighting for their rights. They would have been treated equally and would have given equal rights. Why people are discriminating person on its cast, creed, colour, religion, family background etc. There wouldn't have been an increase in students suicide cases. There wouldn't have killed innocent animals for their skins. In today's world humanity only exist in social networking sites not in reality. People pretend to be happy on other person's success but site by site they wished that they could stop him or her to achieve their goals. They post about landslides, forest, fire, etc. but they don't bother to throw the waste in a proper place, they don't bother to plant trees. This is our present world where humanity is a showmanship not done by heart but to show on social networking sites. In today's world humanity has lost its real meaning. This is the bitter truth and we all need to accept it. But we all can bring its original meaning and spirit back by not dominating others, by not judging them, by not discriminating on their cast, creed, colour, religion etc. We live in a democratic country where everyone has equal rights.

Lets take a pledge to bring our humanity back and help each other in our problem and fight it out together.

MOTHER NATURE FROM MY SPECTACLE OF 2020.

Sailesh Dewan Rai

"Don't Despair! Consume With Care, If You Are Keen, It'll Go Green."

Amidst the excruciatingly abysmal loop of human suffering cum catastrophe in which the human folks are plunged into, the humanity seems to have its fall at its pinnacle. This aftermath of the so-called 'Inventive Development' of humanity has compelled in an estimation of about one million flora and fauna to dangle in the fragile thread of hope. The destructive prowess of time and nature at present jiff is unprecedented as witnessed ever before by human creation. With an onset of an astonishing Australian inferno scooting to the fluttering bats from the abattoir of Wuhan, the mass death toll has soared to its summit to an extent unacceptable and unexpected. The eventual vituperative consequences of human recklessness is being reflected into a pandemic and colossal kicking of a bucket. SARS, Ebola and Bird flu are certainly not an exception to have been pooped out from an enigmatic Pendoras box with nil human disruption. But having said that, there is still a rickety hope to think of. The innovative skulls/Inventive means of human consciousness has brought upon a titanic laden suffering and catastrophe. So now it's a moment to halt the scuttling pace of development but to listen and revive the sublime free treasure that has been relinquished deliberately by callous palms.

**"Let's Listen To The Silence Of Nature,
As It Has So Much To Utter,
Let's Build A Better Future."**

With the agony and plights that have been inflicted upon humankind, the nature seems to rejoice and cheers the last laugh. But yet the nature is in its verge to breakdown. Gradually and clandestinely the habitats are being nipped off, stripped and left bare with its crumbled debris. Unattended, Deserted, Disheveled ! Now more than ever we are confronted with the fragility of life and our planet. We are the ones to lay our utter reliance on nature for every sundries indispensably. It can be fixed only if we act now or never. Well, you see: if we delve deep to comprehend the morbidity of the situation it can be encapsulated as:

**"If The Earth Were Our Saving Account,
We would Be On The Brink Of Bankruptcy."**

This could be attributed with the obnoxious invasion of the native species by the myriads of other alien species. This step has displaced the pathogens from the natural host and thereby accelerated the invasive action. Flabbergasting measures of about 75% of the land and 66% of the ocean have been grimly contaminated by a farrago stuffs. This could be manifested through the flummoxing rise in the malarial cases in the Amazon basin as the result of the decimation of the forests. But aye! It's glaring obvious that the superfluous humankind hurtling towards development is the culprit whose work a subject to flouccinaucinihilipilification. The foremost step we can take is to ensure that nil disruption are being done with these existing natural species and their cocoons. This stabilizes the equilibrium in an ecosystem. Well structured apposite strategies are to be devised for the species that is in the brim to extinct. The restoration of the flock of Darwin's Shen in the grassland of Southern Chile is an outstanding epitome of the matter. The high held convoluted environmental notions and strategies are not an everyone's cup of tea. But, before that we must have the ability to understand and comprehend absolutely about the morbidity at the time when handful of black sheep has eaten up their humanity.

The point is simply this: "It's Not About Hygiene, But A Bitter Truth To Be Seen" The long gone parameters of equilibrium in ecosystem, that is the Nature and Humans are to be pacified now or never. It's certainly the time to lend our eye, ears and time all to the Mother Nature. Nature is resilient and way more cautious, for it is now for us to decide and decide assiduously before taking any further fatal step. Let us not be carried away by the intensity of an Inventive means of time and the clutches of social media.

**"It's the time to ponder about you, me, the life!
"It's Now Or never, For It's Time For the Nature"**

REPORT ON

National Seminar - “Archeological Heritage of Bengal and the History in making”

A two-day National Seminar sponsored by the Indian Council of Historical Research (ICHR), New Delhi] on ‘Archaeological Heritage of Bengal and the History in Making’ was organised by the Department of History, Kurseong College, on 26-27th August, 2019.

The Seminar was attended by renowned historians and academicians from different parts of the state and the country. Teachers and research scholars from different colleges and universities presented papers on various themes related to the seminar.,

In her keynote address Professor, Rila Mukherjee, Department of History, University of Hyderabad explained the dynamics of heritage tourism. Other prominent speakers were Dr. Projit Kumar Palit, Professor and Director, Centre for Indo-logical Studies, Assam University, Silcher; Dr. Bishnupriya Basak, Professor, Department of Archaeology, University of Calcutta, Prof. Sutapa Sinha, Professor and Head, Department of Islamic History and Culture, University of Calcutta, Dr. Sudas Lama, Associate Professor, Department of History, University of North Bengal, Dr. Debajit Dutta, Assistant Professor, Department of History, Jadavpur University; Dr. Deepi rekha Kouli, Director, Directorate of Archaeology, Government of Assam; Dr. Bijoy Kumar Sarkar, Professor, Department of History, University of North Bengal, Dr. Sangeeta Gogoi, Head of the Department of History, Mangaldoi College, Guwahati, Assam; Dr. Dipsikha Acharya, Assistant Professor, Department of History, University of North Bengal.

Dr. Samir Bal, the Principal of Kurseong College, welcomed the guests and other participants, while the programme was conducted by Prof. Yogesh Khati, Department of Nepali, and Professor Namrata Rai Department of Geography. The vote of thanks was given by Dr. S.P. Molommu, Head Department of History, Kurseong College. The seminar was coordinated by Chanchal Adhikary and Dr. Manadev Roy, Assistant Professor, Department of History, Kurseong College.

**Mr. Chanchal Adhikari, Assistant Professor,
Department of History, Kurseong College**

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AT
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FRESHER'S WELCOME - 2019



Students in Fresher's Welcome 2019

Farewell of Mrs. Bernadette Gurung, Mrs. Uma Pradhan
& Mr. Sugen Moktan



Farewell of Mrs. Bernadette Gurung, Mrs. Uma Pradhan & Mr. Sugen Moktan



Farewell of Mrs. Bernadette Gurung, Mrs. Uma Pradhan & Mr. Sugen Moktan



FELICITATION PROGRAMME



Felicitations of Dr. Srijana Rai on being awarded Ph.D Degree from the University of North Bengal

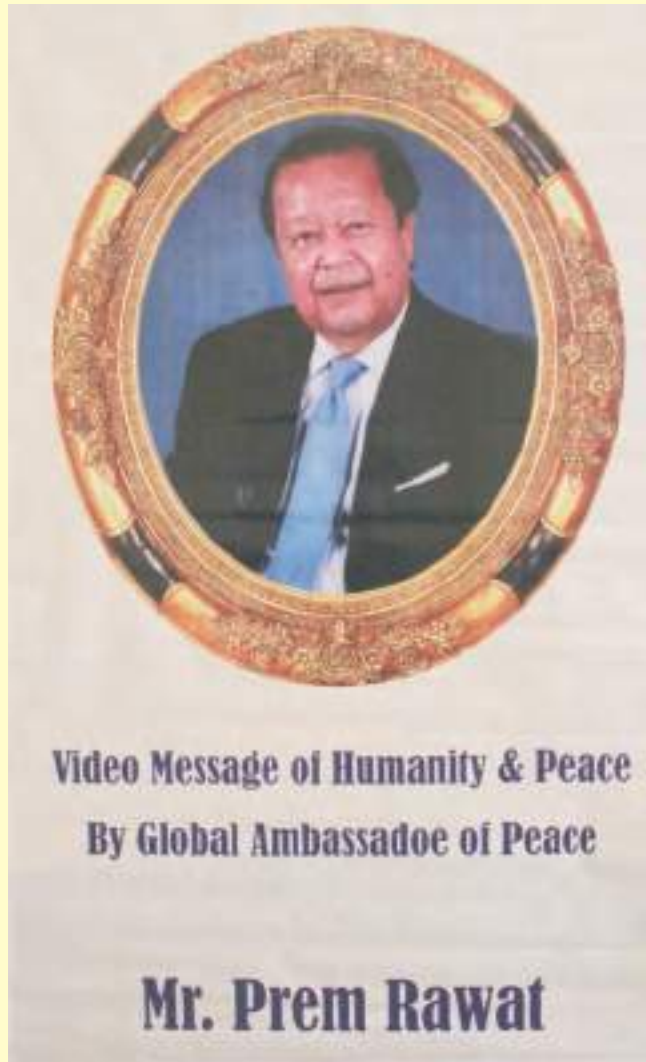


Felicitations of Dr. Neelee K.C. Lepcha on being awarded Ph.D Degree from the University of North Bengal



Dr. Samiksha Subba receiving Ph.D. Degree at Annual Convocation of Jadavpur University

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WOMEN'S DAY CELEBRATION - 2019



TEACHER'S DAY – 2019



**Essay Competition : Organized by Kurseong College
Alumni Association, Date 15th MArch 2019**



ONE DAY WORKSHOP ON SCIENCE TEACHING IN SCHOOLS



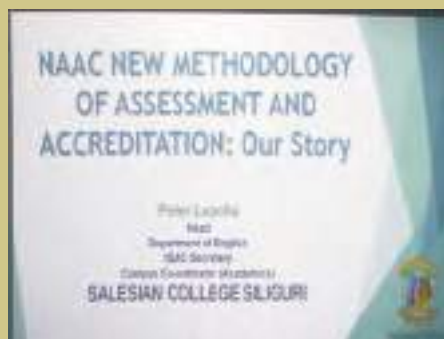
Student's Seminar organised by Department of Geography & Department of History



National Seminar - “Archeological Heritage of Bengal And the History in making”



SEMINAR ON NAAC - 2019



Activities of Youth against Trafficking Club



Awareness Programme on anti-human trafficking by MARG



BISWAKARMA PUJA AT KURSEONG COLLEGE





ANNUAL SPORTS

HELD ON 24TH OCTOBER TO 26TH OCTOBER – 2019



Annual Sports held on 24th October to 26th October 2019



EDUCATION TOUR OF Shree Janta School Nepal - 2019



NCC RANK CONFIRMATION – 2019



SYMPOSIA ON CONTEMPORARY LITERATURE



FOUNDATION DAY – 2019



FOUNDATION DAY – 2019



FOUNDATION DAY – 2019

