Editorial

How do we know? This question seems simple, but it is not. Many philosophers, theorists and scientists have been trying to find the answer(s) to this question. Due to this, the concepts of knowledge have been constructed and/or developed. Both the East and the West have been engaged in philosophizing/theorizing the nature, means, methods and objects of knowledge since ancient times. The Sanskrit term Jnana and the English word Knowledge have been used as synonymous though they have their contexts owing to different civilizational and philosophical backgrounds. True Jnana is called Prama in Bharatavarshiya philosophies. The Prama resides in the mind and is also manifested through physical objects. In Sanskrit scriptures, there are concepts like Jnanagni (the fire of cognition) and Jnanaloka (the light of cognition) that refer to the nature of knowledge being inherently revelational. This is to note that knowledge as the basis of rational and intelligent activity is approached in the continuum of mind and matter.

Both knowledge and the methods of knowing are part and parcel of human life. Humans are knowingly or unknowingly engaged in the affairs of knowledge - be it for solving practical problems or satisfying the inquisitiveness. Meanwhile, it becomes a professional obligation for the persons working in academia. Publications like Bodhi provide a forum in this regard.

This issue of Bodhi consists of six articles. The first article deals with environmental social work with special reference to mitigating the impact of
environmental crises on older people living in disaster-prone areas in Nepal. The second article analyzes Yoga marketing on Instagram. The third article takes on narrative writing as reflective practice and observes its therapeutic relevance. The fourth article is on teacher engagement with young children taking a case study of an early childhood development centre in Nepal. The fifth article analyzes famous Nepali poet Lekha Natha Paudyal’s outstanding poetry *Tarun Tapasi* and seeks to outline its underlying thoughts. Poet Paudyal is revered with the honorific title “Kavi Shiromani” and is regarded as the founding father of modern Nepali poetry. It is interesting to mention that the earlier issue of *Bodhi* also consisted of an article on the same text from the perspective of spiritual environmentalism. The sixth article in this issue is focused on technology integration for quality education.

The first issue of *Bodhi* was published in 2007. The second, third, fourth and fifth issues of the journal were published in 2008, 2009, 2010 and 2011 respectively, whereas the sixth issue was published in 2013. After a pause for some years, the seventh issue came in 2019. After another pause, of two years this time, finally the eighth issue of the journal is published in 2022. The editorial board regrets such discontinuities. Hereafter, the Department of Languages and Mass Communication at Kathmandu University School of Arts is committed to publishing the journal annually. The academic fraternity across the world is invited to contribute to the journal thereby promoting the quest for knowledge from the inter/multi-disciplinary perspectives.
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Environmental Social Work: Mitigating the Impact of Environmental Crises on Older People Living in Disaster Prone Areas in Nepal

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Abstract
Older people themselves have a key role in adapting to the impact of environmental disasters rather than being a vulnerable group. They have useful knowledge, skills, and experience which can help them to be resilient in times of disaster preparedness and responses. In such context, this paper highlights the concern for the well-being of older people in Nepal against environmental threats. It further draws attention to how inequalities shape the impact of environmental crises showing stronger connections between the concept of eco-social work and empirical discussions from several kinds of literature. The article provides some recommendations for social work practice in the context of Nepal about environmental crises on older people.

Keywords: Eco-Social-Work, Vulnerable, Climate Change, Disasters, Older People, Mitigation, Advocating, Resilient

Introduction
Climate change and environmental calamities have a significant impact on many communities around the world (Alston, 2015). Climate change is due
to natural disasters and human activities; but mostly it is because of the human-induced activities which are causing major climate change impact which affects the global south and vulnerable communities more compared to North (Dominelli, 2014). In the case of Nepal, flood is one of the natural disasters with severe impact on the livelihoods of people who are living on the riverbank or the ones who have settlements in riverside areas (Deshar, 2013). Every year flood from the river swallows their settlements, endangering lives and people’s sources of income. Just this year 13 houses and schools from the settlements were swept away by the flood (Bhatta, 2020).

The intensifying impact of disasters such as floods, landslides, and erosion worsen the socio-economic situation of the people and creates inequalities (Dominelli, 2014). For example, older people are not as mobile as youth and children, so it is difficult for them to escape these disasters to save themselves (Deshar, 2013; Adhikari, 2017). This paper argues for the protection of vulnerable people and inclusiveness in environmental justice in contemporary social work practice in Nepal to resolve the challenges caused by climate change and environmental disasters (Dominelli, 2014). It does so by giving the conceptual definition of Eco-social Work and presenting the lived implications of environmental degradation.

Environmental disasters are not a new thing in Nepal. Most especially, in the Terai region, where flood and erosion are a year-round problem; and many settlements are swept away and lives severely impacted (Sanderson & Bruce, 2020). In such times, older people are more vulnerable to diseases from contamination of drinking water, and not enough warmth for the body (clothes to wear and protect the body from cold), not enough food to eat to name a few (Adhikari, 2017). Environmental social work can play a significant role in protecting older people from these environmental calamities (Rambaree et al., 2019; Sanderson & Bruce, 2020).
**Theoretical Assumption of Eco-social work**

There has been a transformative change to challenge the modernist assumptions regarding the social work practice and its foundations in order to have some ethical responsibility towards resolving social problems which had been raised due to environmental factors. The profession itself which originated in Europe around the nineteenth century tilts more towards the concept of ‘individualism’, ‘industrial capitalism’ that can be seen still now in social work practice. But more research and development have brought the concepts of ‘rationality’, ‘logic’, and ‘positivism’.

The approach in social work practice has been associated with two major aspects connecting it with eco-social work where one being ‘ecological’ and the other being ‘environment’. These aspects of eco-social work present how it views the world, the relationship of humans with the environment. Eco-social work believes there is a subtle balance in the earth’s ecosystem that enables the survivability of human beings and all living organisms. If the ecosystem is affected then it can pose a grave danger for all living beings (Boetto, 2019).

**Eco-social Work**

Eco-social work or environmental social work is a discipline that is currently advocating for the safety of vulnerable populations around the disaster-prone environment. It focuses on the problems, issues, and concerns with the lens of green social work or the Eco-social work paradigm (Rambaree et al., 2019; Dominelli, 2014; Ramsay & Boddy, 2017). Eco-social work is defined by different scholars using different terms such as ‘green social work’ or ‘environmental social work’ but the principle being the same, creating a better environment for people (Dominelli, 2014).

Moreover, eco-social work in practice gives focus on the policies, practices, and challenges that have come from environment-related issues; be it climate change, environmental disasters (Ramsay & Boddy, 2017). Rambaree (2020)
argues that social workers have been falling behind in terms of addressing the issues that are related to the environment. The main priority of the government in Nepal lies in social problems such as poverty, education, and health. The environment has never been the utmost concern but its impact has been severe for quite some time. It has been neglected but the relation of people with their society (environment) impacts a lot on their well-being.

Rambaree, Smith, and Powers (2019) argue that it is important to recognize the relation of all living things with the ecosystem and should make these relationships strong for the well-being of both. Thus, social work should be eco-social work while considering the practice. Whereas Dominelli (2014) mentions that social work has fallen behind in responding to the impact of environmental crises and advocating for environmental justice. She presents her analysis in regards to the practice approach of social work being insufficient to create better socio-economic and cultural equalities in difficult times of environmental disasters.

In the case of Nepal, environmental injustice can be seen to some people where society has failed to distribute post-disaster relief (foods, clothes, shelters, medical assistance) more equitably. The people who are living on riverbank and riverside settlements are mostly squatter residents who do not have any place to live. They could be sometimes seen as homeless people who do not have anywhere to live so they try to make their settlements near the place where there is access to water because that is where they could fish and have access to water (Deshar, 2013; Sharma, 2017). This is not only the issue of one country. Every country around the world is affected by environmental disasters (Alston, 2015; Sanderson & Bruce, 2020).

Climate change, drought, flood, global warming, and earthquakes have started weakening communities across the world where the impact is more on African belts, Asian countries, lower-income countries, and lower-middle-income countries (Alston, 2015). Europe, the USA, Canada, Australia, New
Zealand have been able to adapt to these environmental disasters and climate change issues in more appropriate methods of technological innovation, providing safety for people and better prevention and protection plans for vulnerable people (Alston, 2015).

Nepal is a strongly patriarchal society in the Terai region where women are expected to carry out most household activities. It is common to see that even older women work in the kitchen, carrying water from the river, working on the farm, and washing clothes. Older people, especially women who have less mobility capacity, are physically weak because of their rigorous work both in the household and in the farming or fishing industry. Some of the families also have a history of violence and fighting where women are beaten severely. All these things impact the overall well-being of older people and older women especially. The effects of these indifferences to these vulnerable groups are amplified during disasters as we have seen in the context of Nepal (Deshar, 2013).

Older People
Due to the progress in medical science and increase in life span the older population around the world is increasing significantly. The study from the United Nations suggests that the population of older people will surpass the population of children as the life expectancy will increase and the fertility rate will decline (UN, 2017). The United Nations (UN, 2017) defines an older person “as a person over 60 years of age”. The age is defined also from the socio-cultural reference, families and communities acceptance. Likewise in Nepal also older people are denied as the population that is above 60 years of age according to the Senior Citizen Act (2006). In Nepal, the commonly used term is elderly for older people.

To address loads of issues and challenges in the future, it is essential to solve the existing issues and problems associated with older people. Older people are considered one of the vulnerable groups whose overall well-being is
oftentimes affected due to different social problems. Around the globe, many countries are prioritizing the needs of older people but Nepal is way behind in addressing the needs of older people. There are limited services and assistance for elderly people. They are believed to be taken care of by their family members but due to modernization and urbanization, the situation has changed. There are a substantial number of older people living alone where their families have migrated to foreign countries, migrated to urban areas within the same countries. Likewise, preference for the nuclear family has also played some role in pushing older people towards isolation (Aryal, 2019).

**Identifying the Vulnerable**

In the case of Nepal, significant impacts of climate change have been drought, flood, and landslides which happen every year during the rainy season (Adhikari, 2017). The settlements in the riverbank encroached land, and slums areas are usually the ones that are severely affected by these impacts. Often they do not have access to pure drinking water. Their living condition is also precarious where they usually share the small hut/house among 7 or 8 people (Deshar, 2013). Likewise, people living in squatter settlements are oftentimes socially excluded from society (Sharma, 2017). They are considered illegal squatters/settlers who are misusing public property and making society look bad. In some places, these people living in such settlements are not even allowed to fetch drinking water from the public water tap (Deshar, 2013).

Social workers can help these people in identifying who are the most vulnerable. They can assess and monitor the less mobile people, who have weaker immunities and health problems. In this way, the older people who are most prone to be affected by disaster could be identified and help could be provided on a priority basis. They could be resettled in a safer place such as settlements areas away from riverside settlements and flood-prone areas before the actual heavy rain hits their community. There are permanent and
temporary shelters in these kinds of settlements. Similarly, some of the people who are living in hill areas could be more prone to environmental disasters such as landslides and soil erosion (Deshar, 2013). Thus, if they are not willing to change permanent settlements, they need to be preventively evacuated.

In some of the places and settlements, the discharge of toilets could be seen directly going to the river. There is a practice of open defecation. About that, people could be using drinking water from the river where there could be contaminations that could cause waterborne diseases. Older people due to their weaker immunity could be more susceptible to waterborne diseases, communicable diseases, and hazardous diseases in times of disasters (Adhikari, 2017). So older people and small children must be given more priority in keeping them in safe places and providing them safe food, drinking water, and sanitation facilities.

In this type of scenario, a social worker can shed light and awareness on the people living in settlements regarding the health issues that they could have. Social workers can encourage them to use different sources of drinking water, guide them in resettlement plans linking to resettlement NGOs working in Nepal (Bowles et al., 2018).

Furthermore, climate change affects the food ecosystem and creates a great challenge for food security. This affects those who are engaged in food production and supply such as farmers, fisherfolks, and those involved in agricultural businesses. The impact of climate change can be already seen in a lot of countries. It reduces the productivity of the land reducing the amount of food and quantity of production (Deshar, 2013; Bowles et al., 2018). So, if the social worker and the necessary group of individuals could map out and identify the risk area and risk group, the government, respective NGOs and community-based organizations can work together in helping the older people fight the problems created by environmental disasters.
Advocating and Making Resilient Livelihoods

Environmental risk because of climate change brings catastrophes that are difficult for people to recover from. Sea level rise affecting the coastal area of many countries poses severity in tsunami, typhoons, and cyclones. In these kinds of situations, older people are not able to escape these kinds of situations as quickly as the youth or young adult might be able to (Pyles, 2017). Social workers have seen advocating and working with the government to implement programs and training for better livelihoods (Pyles, 2017; Schmitz et al., 2012).

Social workers in Nepal can replicate the same strategies. They can help to shed light on the issues of environmental disasters and their impact on older people to the state, government offices, local authorities, municipalities, local groups, and CBOs (community-based organizations). Social Worker can advocate awareness of people in safe drinking water, hygiene, and safe sanitation. A social worker can give a session where they inform the people through pre-disaster training, educating people to be ready during times of disaster. Singh and Singh (2015) sheds light on some examples of how some older people should be given more priority because in countries like Nepal, India, Bangladesh, Sri Lanka some of them are living alone and don’t have anyone who can help them or assist them in times of disasters. Similarly, there are already issues of food security, economic crisis, political instability, and conflict present in Nepal affecting the daily livelihood of the older people and when there are environmental disasters on top of that, the difficulties of these people are amplified (Adhikari, 2017; Deshar, 2013; Alston, 2015).

Older people who don’t have any other source of income and only have agriculture for survival would face challenges when floods, change in the pattern of weather, precipitation patterns, hail storms, extreme weather events, and soil erosion affects their agriculture and animal husbandry (Deshar, 2013; Adhikari, 2017; Bhatta, 2020; Ramsay & Boddy, 2017). Poverty in these situations adds a significant amount of problems as many
people are also living in poverty which is the reason they are living in temporary shelters. The issues of food and water insecurities will affect a lot for people who don’t have access to drinking water (Alston, 2015).

Sometimes the issues are bigger when there is no support group within the communities. The social worker can help in forming the help group among these kinds of settlements and risk groups. The help group could be inclusive of local authorities, community-based organizations, and activists from the community (Sharma, 2017). The social worker can help by telling the stories of these people and bringing them to the mainstream in the eyes of private institutions, corporates, media, and government officers. This will surely add some help to the people affected by environmental disasters (Ramsay & Boddy, 2017; Dominelli, 2014; Alston, 2015).

**Reshaping the Policies and Practices**

Social Worker has a strong position and role in reshaping policies and practice in favor of service users. Dominelli (2014) explains well how the practices and policies can be changed in terms of creating cultural equalities and environmental justice. Similarly (Rambaree et al., 2019) highlights the importance and possibilities of Local and Global Linkages in helping the communities to fight the challenges of environmental disaster. So social workers in Nepal can play an important role at the local level as well as the global and national levels in reshaping the policies.

For example, in Nepal, People who don’t have any entitlements to land are deprived of many human rights because of their inability to present identity. The government sector and local authorities do not allocate funding for these communities. In most cases, these are the communities that are prone to this disaster impact. In a situation where people don’t have any land, it creates the situation of exclusion from the rest of the community increasing inequalities within that community. So social workers can help in raising the issues of Human Rights Violations of these people (Sanderson & Bruce, 2020). They
should be given the recognition, and other basic facilities of food, clothes, and shelter which they are not getting right now (Alston, 2015). They don’t have access to drinking water, electricity, proper drainage to the sewage system. Some of the children are not even allowed to enroll in education facilities (especially in the Terai and hilly region of Nepal where discrimination still prevails in terms of higher caste and lower caste).

Even in this scenario, older people specifically those who are living in slums, who are refugees or asylum seekers, who don’t have any ownership to land and are part of squatter settlements are the one who is most affected (Sanderson & Bruce, 2020; Campanini & Lombard, 2018). The social worker can amplify their voice as part of the mainstream activist in the frontline areas. These are the issues of human rights violations and should be investigated very seriously and social work can advocate these situations and difficulties of older people. Certainly, social workers have some responsibility in this part of their practice and contribute to changing the policies. (Dominelli, 2014; Schmitz et al., 2012). Social workers have an important role to play in helping older people concerning environmental disasters (Levya et al., 2017; Boetto & Bell, 2015).

The practice of social work would be better if it is more connected to the local level in these kinds of problems (Nikku, 2011) The social worker can work with local authorities, local activists, youth groups, and CBOs to shed some light on them and be aware of them rather than being centralized in the organization in the capital and headquarters of the country, which is more in case of Nepal.

**Recommendations**

Everyone should have access to environmental justice where one can enjoy the quality of life with safe living, environment, sanitation, and hygiene. But there are thousands of people living in disaster-prone areas. These show the
loophole in environmental justice in the practice for social workers (Schmitz et al., 2012).

There are settlements in disaster-prone areas which accommodate several numbers of older people. These settlements are oftentimes neglected by the government in regards to providing services and necessary survival support. Therefore, social work practice should provide the necessary support for the people living in areas that are prone to environmental impact. This support could be awareness, disaster preparedness materials distribution, resettlement in safe areas, and lobbying to the government.

There needs to be proper planning for mitigating the impact of environmental crises on older people living in disaster-prone areas in Nepal. Participation and service user involvement are critical parts in addressing the social problem. Many times the user is not involved in the planning phase which fails to identify the vulnerable group and assess the needs in the society. Participation and co-production in social work help to make the context assessment clearer, cultural context, and socio-political context. Designing is one of the major parts which has a high chance of making strong mitigating processes and plans (Ramsay & Boddy, 2017) suggest that it is necessary to understand and develop the concept of environmental social work practice depending upon the global-local context as culture and locality are different.
Figure 1: Recommended Model for Mitigating Practice and Project for Environmental crises

It is necessary to create resilient and equal societies where everyone has access to resources and basic human rights. Therefore, effective planning throughout the mitigating process should be clearly defined with an Action Plan. This will help to make the project more efficient, effective, and budget-friendly. Monitoring and evaluation will play a significant role in highlighting the relevance and sustainability of the project. Change assessment is necessary for any practice of mitigation as social work stands on the principles of social justice and one needs to identify the change, assess if the justice has been done and if the older people are adopting, mitigating well (Rambaree, 2020).

The social worker can contribute a lot and provide significant help to government and respected NGOs by identifying the most vulnerable older
people who are at higher risk. The proper planning, designing, and implementation will create a sustainable project, plan, and resiliency among the community. This co-production can also play a significant role in helping the vulnerable group, as a whole, such as older people, children, and youth in raising awareness, communicating necessary information regarding environmental disasters, and linking them with the society (creating inclusive collaboration and unity in the community).

Similarly, in-country such as Nepal where the profession of social work itself is not licensed or professionally recognized, not regulated by the government, the social worker can still add a lot to reshape/influence the policies, advocate for human rights, or help in amplifying the needy and vulnerable voices to reach the human rights agencies and improve in contemporary social work practice in Nepal.

**Conclusions**

This paper has tried to highlight the relation of environmental disasters, climate change, and their effects on vulnerable people, particularly older people living in disaster-prone areas. It also presented how social work can work to make people resilient and help older people who are more vulnerable (Zelenev, 2016). Climate change has already shown the evidence of calamities happening worldwide both in the global south and global north affecting older people and children more with the extreme weather events such as drought, bushfires, flash floods, storms, and alteration of precipitation (Schmitz et al., 2012; Bowles et al., 2018).

In this kind of situation, Eco-Social Work/Environmental Social work acknowledges and recognizes the connections of living beings and their connection to the ecosystem. Eco-social work/Green Social Work share the common concepts in one of the aspects of people’s values, beliefs, acts, and ways of life that are always correlated to the societal and environmental impact. These situations being worse or better are very much determined by
socio-economic and political structures and the dynamic of both community and society. Social work has a significant role in helping service users for fighting these impacts from environmental crises.

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Exotic Universalism & The New Petite Bourgeoisie: An Analysis of Yoga Marketing on Instagram

Colin H. Simonds

Abstract
This paper works towards an understanding of how modern postural yoga is promoted in new media and the role of class therein. The paper analyzes the content of four yoga Instagram profiles to discern how the contemporary postural practice is marketed on social media. In doing so, it demonstrates how yoga practitioners and organizations position their practice as both exotic and universal. This twofold movement establishes their product (yoga classes and studios) as unique yet accessible in the marketplace of spirituality and fitness. While these two processes of exoticisation and universalisation seem contradictory, this paper argues that this dissonance is emblematic of the values of the new petite bourgeoisie, a socio-economic class which serves as the main source of cultural capital in contemporary neoliberal societies.

Keywords: yoga, modern postural yoga, spiritual-but-not-religious, new media, Instagram, new petite bourgeoisie

As consumers spend an increasing amount of time on social media, it is only natural for businesses to begin marketing on these platforms (Graham 2021). The obvious form of this marketing is in paid advertising that appears on user’s content feeds. However, individuals and organizations are also subtly
creating more personal content to make users want to continuously engage with their brand. Should these profiles create and maintain a level of high quality aesthetically pleasing and engaging content people will want to actively seek out their brand such that consumers go to the advertiser rather than advertisers go to the consumer. This is true for online services, television programs, and, interestingly enough, spiritual practices. Indeed, contemporary postural yoga is marketed quite aggressively through Instagram in ways that often elude the non-critical observer’s advertising radar. Both individual and organizational brands create culturally relevant and appealing content on social media in order to promote a continuous engagement with their goods. In general, Carrette and King (2005) identify yoga as marketing through an appeal “to the exoticism and ‘counter-cultural cachet’ of yoga as a key selling-point – except in those cases where to appear too ‘mystical’, ‘religious’ or ‘ethnic’ might put off customers looking for some light relief from the stresses of their busy urban lives” (p. 119). While this statement is basically true, yoga’s promotion on Instagram contains slightly more nuance. In this paper, I will advance the claim that the visual portion of Instagram posts typically appeal to the exotic aspects of yoga, while their captions often use a universal language to make the image accessible to a wider audience. In doing so, I will show how this contradictory assemblage of exotic and universal caters to the logic of what Veronique Altglas (2014) calls the “New Petit Bourgeoisie” – a socio-economic class not only able to hold these dissonant values at once but performs its identity through this contradiction.

**Modern Postural Yoga**

In order to understand how yoga is being marketed on Instagram it is important to understand what is meant by the term ‘yoga’. In its original Sanskrit, the term means ‘to yoke’ or to be in ‘union’ or ‘contact’ with something (MacDonnell, 1965). However, this is certainly not how the term is employed today. Generally speaking, modern Anglophone use of the word is informed by Patanjali’s *Yogasutras* which has “become the primary text for anglophone yoga practitioners in the twentieth century” (Singleton, 2010, p.
In this text, yoga means “to go to trance, to meditate” in an effort to achieve a state of “contemplation (Samadhi, trance)” (Patanjali, 1998). Today, Patanjali’s style of yoga is understood as ‘rajayoga’ or ‘classical yoga’ (largely categorized and popularized by the 19th century proselytizer Swami Vivekananda) which can be contrasted with asana (postural) based yoga. This latter form of yoga is what is most popularly practiced today even if, as Singleton (2017) points out, it was historically “subordinate to other practices like pranayama (expansion of the vital energy by means of breath), dharana (focus, or placement of the mental faculty), and nada (sound), and did not have health and fitness as [its] chief aim”. Indeed, Singleton (2010) has shown many of the postures practiced today derive from Scandinavian gymnastics and YMCA-centered bodybuilding (pp. 86-92). All of these influences came together in the figure of T, Krishnamacharya, the “Father of Modern Yoga” who headed the Mysore yogaśālā in the early 20th century (Singleton & Fraser, 2014). He is given this epithet largely because of the wide influence of his students B.K.S. Iyengar, K. Pattabhi Jois, Indra Devi, and T.K.V. Desikachar who made his style of postural yoga a global phenomenon.

Nonetheless, contemporary anglophone proponents of yoga stress the ‘Indian-ness’ of the tradition and refer to the historical Sanskrit names or find Sanskrit equivalents for each (new) asana. For example, the downward dog pose (adho mukha svasana) was only first taught in a 1928 text called The Ten Point Way to Health: Surya Namaskars which enumerated a sequence of poses derived from Danish “primitive gymnastics”, and yet it is given a Sanskrit title to assimilate it into the greater yogic context (Pratinidhi, 1928; Singleton 2010, pp. 180-182). Many also maintain that yoga is not simply an exercise program but is a holistic practice involving body, mind, and spirit with ancient roots (Vergeer 2019; Montavon 2014). Indeed, despite its quite stark break from pranayama, dharana, nada, and so forth, Meera Nanda (2011) notes that “yoga’s presumed antiquity and its connections with Eastern spirituality have become part of the sales pitch.” And even if yoga has become primarily a postural practice, its key texts nonetheless refer back to
Patanjali’s *Yogasutras* and situate themselves within an Indian religious framework. This can be clearly seen in B.K.S. Iyengar’s (2015) *Light on Yoga*, a foundational text of modern transnational anglophone yoga. Even if, as Carrette and King (2005) observe, Iyengar “downplays the religio-philosophical dimensions of such practices, in favour of their more physical aspects” (p. 118), he nonetheless begins his book by explicating the eight limbs (*ashtanga*) of Patanjali’s yoga. Further, in his explanation of *asana*, Iyengar (2015) purports that not only will postural practice bring “lightness and an exhilarating feeling in the body” and a “feeling of oneness of body, mind and soul”, but, in doing *asana*, the practitioner’s body “assumes numerous forms of life found in creation – from the lowliest insect to the most perfect sage – and he learns that in all these there breathes the same Universal Spirit – the Spirit of God” (pp. 38-39). And yet, after he roots his practice in a historical tradition from which he can draw authenticity (and after he contextualizes postural practice in an Indian religious framework), Iyengar turns to a rhetoric of health and wellness to promote his teachings and even goes so far as to prescribe particular *asanas* for particular physical and mental health issues (pp. 413-433). This rhetoric has come to characterize what Singleton (2010) refers to as the “international *asana* revolution that got into full swing with B.K.S. Iyengar” (p.4). It is precisely this “*asana* revolution” that is referred to by the term ‘yoga’ in the popular parlance, and it is precisely this manifestation of yoga that is marketed on Instagram.

**Yoga Business and the Constraints of Marketing**

However, before turning to Instagram specifically, one must understand the more general business of the modern posture practice. Yoga practice does not hold a monopoly in either the realms of fitness or spirituality but must compete with practices from CrossFit to mindfulness meditation. In the modern landscape of yoga, authority (and hence patronage) no longer comes from the transmission of guru to disciple but from branded teacher training programs (Jain, 2014, p. 74). As such, these brands become central to how yoga is promoted in the neoliberal marketplace. Andrea Jain (2014) states:
“Yoga entrepreneurs and organizations seek to disseminate yoga to the general populace. To do that, yoga needs to stand out in the marketplace among available products and services by being branded or ‘packaged’ in ways that make it seem *valuable, accessible, and unique*” (pp. 75-76). While this is true for the general yogic milieu, these considerations are also relevant to small businesses and individuals who not only compete with other practices in the spiritual marketplace, but with one another in the growing field of yoga. As such, yoga is marketed in such a way that it will stand out from yet be compatible with other spiritual practices and products. To these ends, yoga performs a delicate balancing act (*urvāsana?*) between the exotic and the universal.

The ‘unique’ quality identified by Jain in the previous quotation is, of course, essential to the marketability of yoga. Within the yogic context studios might try to stand out from one another by offering practices such as “rave yoga”, “beer yoga”, or “goat yoga”, but what is more important is how yoga as a whole distinguishes itself from other fitness and spiritual programs. As Carette and King (2005) note, those promoting yoga appeal to its exotic character in an effort to present it as unique and, in turn, give it a high degree of cultural capital (p. 119). Often, this will manifest in how a studio, teacher, or institution designs their name, logo, atmosphere, or other identifiers to set them apart from others in the spiritual marketplace. However, Jain (2014) notes that this can go even further when she writes: “Branding requires marketers to uniquely package their products by ‘mythologizing’ them, a process that serves to ‘position’ them in consumers’ minds” (p. 79). This mythologization can be as simple as claiming that yoga is a five-thousand-year-old practice or bookending a practice with a “*namaste*” and an “*om*” to situate it in a Hindu religious context. It could occur in the subtle placement of a statue of Ardhanārīśwara or Buddha at the front of the studio or through quoting Buddhist (clumsily conflated with Hinduism in the anglophone postural milieu) and Hindu teachers in class and in marketing writeups. Or, it could be an overt hagiography of a founding teacher that becomes literally
mythologized in a text like Yogananda’s *Autobiography of a Yogi* (1971) or the oral hagiography of Swami Kṛpālvānanda in the Kripalu organization (Goldberg, 2014). While mythologization as a marketing method is not unique to yoga, its origins in and association with the Hindu tradition (itself rife with myth) gives it the opportunity to lean heavily into this mode of marketing.

However, this proliferation of mythologization (both overt and subtle) and the resulting exoticization is tempered by the necessity of yoga’s need to appeal to the accessibility of its potential clientele. Since patronage is based not on faith (as historical yogic traditions were) but is constrained the global materialist and consumer-capitalist worldviews it must remain accessible lest those vaguely interested yet uncommitted potential clients browse other spiritual wares. As Jain (2014) writes:

>*[the] various renditions of yoga were compatible with the underlying logic of consumer culture. [B.K.S. Iyengar, Bikram Choudhury, and John Friend] marketed forms of yoga that did not privilege any religious, ethnic, or national metanarrative, replacing those forms with ones that facilitated individual choice... All of this amounted to them responding to a transnational market in which wares were most successful when they could be easily fit into individualized lifestyles.* (p. 66)

Thus, although the exotic nature of yoga is exploited for marketing purposes, there is a limit to just how exotic of a connection can be made. Yoga marketing must toe the line between exotic and universal such that its product is unique enough to stand out amongst like goods while still being accessible to a broad consumer base. It situates itself in the spiritual-but-not-religious marketplace while simultaneously (and consciously) distancing itself from the religious in order to appeal to a broad consumer base.
Yoga and the New Petite Bourgeoisie

This movement towards assimilating yoga into neoliberal socio-economic contexts and, in particular, the way in which it does so through dissonant means (universalisation and exoticisation) can be seen to reflect the values of a particular social class: the new petite bourgeoisie. This term is used by Veronique Altglas (2014) to describe those who:

Tend to exert “new or renovated professions,” such as those “involving presentation and representation” (Marketing, advertising, public relations, fashion and design) and the production of symbolic goods and services (medico-social professions, counselors and therapists, individuals working in media, craft workers and artists). In short, the new petite bourgeoisie plays the role of cultural intermediaries and tastemakers; the production and control of symbolic goods are therefore vital for its reproduction. (p. 319)

There is a reason for this importance of symbolic goods to the new petite bourgeoisie: often these individuals have “a high cultural and educational capital that is not translated in their material achievements. They accordingly express a desire to raise themselves ‘above’ an unfulfilling position” (Altglas, 2014, p. 290). Thus, their meaning becomes tied to immaterial or idealized goods which they have the social and financial capital to access. It is precisely this symbolic, idealized form of value that yoga and other actors in the spiritual milieu are able to cater to. According to Altglas (2014), “exotic” practices such as yoga “allows the new petite bourgeoisie to display cultural competence and maintain their role in the game of cultural and symbolic struggle” (p. 321). These are practices which may have moderate financial buy-ins but require quite large amounts of cultural, symbolic knowledge to be able to fully engage. While they may not have the material basis for upwards financial mobility, the new petite bourgeoisie differentiate themselves from others in their economic class (and those both under and above them) by their ability to engage in the exotic cultural caches of practices like yoga which they can wield as sources of cultural power. There’s an
overused joke that goes: “How do you know someone does CrossFit? They’ll tell you.” In the case of yoga, we might ask, “How do you know someone does yoga?”, to which the answer would be, “There’s a picture of them doing dancers pose on a mountain on their Instagram.” But if they overheard us, they might correct us saying, “Actually, it’s natarajasana.”

However, despite looking to symbolic and cultural commodities to give themselves value, the new petite bourgeoisie are still the petite bourgeoisie and hence ascribe to the logic of consumer capitalism. As such, we see practices such as yoga and mindfulness (largely disseminated through those in this class) change and adapt to conform to this system. Altglas (2014) writes that these “exotic religious beliefs and practices are decontextualized, constructed, disseminated, and appropriated in ways that reflect desires and expectations that were initially external to them” (p. 323). However, through this domestication these practices are universalised to be able to work towards new non-soteriological goals of health and wellness. While many early yoga proponents claimed that yoga was indeed a part of a universal religion, its traditional goals of moksha or kaivalya (liberation) do not necessarily appeal to those who hold a capitalist, materialist worldview. However, through this domestication these practices are universalised to be able to work towards new non-soteriological goals of health and wellness – major concerns of the new petite bourgeoisie. While it would be nice to think that the concerns of the yogic tradition would be a marked departure to the consumerism of the western world, rather than present a radical challenge to this socio-economic status quo it becomes universalized and itself commodified. As such, the exotic aspects of yoga are domesticated to be less threatening to non-Indian populations while still maintaining a perceived sense of ‘otherness’.

On the surface, this concurrent practice of universalism and exoticism may appear contradictory. Those propagating postural yoga in the anglophone world espouse its accessibility while, at the same time, maintaining a barrier to the practice in the form of learning (and pronouncing) Sanskrit names,
adhering to a particular quasi-ritualized yoga studio etiquette, and so forth. However, I claim that it is by holding these dissonant positions that the new petite bourgeoisie performs its very identity. Their neoliberal attitudes towards race, sexual preferences, gender identity, and so forth compel them to package yoga in such a way that it is accessible to any who wish to practice, but their status as “cultural intermediaries” and the cultural capital provided by engaging in symbolic value outside of the popular discourse compels them to maintain the exotic nature of the practice. Their ability to navigate the various cultural signifiers present in yoga practice (and other similar symbolic traditions) imbues them with cultural capital, yet the universalisation of the practice allows them to fit it into their spiritual bricolage without conflicting with their core neoliberal values.

#yogagram
All of these socio-economic and class factors come to express themselves quite clearly in how the postural yoga tradition is presented on Instagram. Accounts representing practitioners, teachers, studios, and broader organizations express these trends of exoticization and universalism in their portrayal of the practice and the way they attempt to attract patrons. Perhaps unpredictably, a large slice of yoga’s marketing on Instagram comes in the form influencers. These are personalities who “have an accumulated following, are actively involved in social media, create compelling content and also exert influence over those that follow them” (“Boost Your Business”, 2015). In the world of marketing, these personalities are particularly valuable because “they have the ability to elicit a response or action from their readers” (“Boost Your Business”, 2015). There are many stock examples of this in the yoga world, but what is more interesting is how brands become influencers. The nature of postural yoga is such that a teacher or organization’s particular approach to teaching (and hence their personality) is what differentiates one offering from another. Essentially, one’s personality (and the way one expresses oneself through social media) becomes the brand such that seemingly benign personal posts actually serve an individual or corporation’s economic
ends. Something as simple as a posting one’s dinner engages particular cultural signifiers that construct brand identity and attracts particular kinds of clientele. As Jain (2014) states, “yoga brands [signify] the dominant physical and psychological self-development desires and needs of many contemporary customers,” and play to what consumers felt valuable which, in this case, includes “certain persons deemed to be paragons of virtue or style” (p. 94). This is precisely the way in which Instagram is used. It presents itself as a way of addressing universal issues of mind, body, and spirit while at the same time engages in a process of exoticization in order to appeal to the style of the new petite bourgeoisie.

Exoticism and Yoga on Instagram

To give some examples of this process at work, we can look at a small cross-section of North American yoga Instagram accounts: Karma Shala, a small-scale yoga studio in Mont Tremblant, Quebec (@karmashalatremblant); Yoga Journal, the yoga industry’s leading monthly publication (@yogajournal); Jaime Tully, a Canadian yoga teacher and blogger (@jaimetully), and; Brian Miller, a Montreal-based travelling yoga teacher and entrepreneur (@brianmilleryoga). These accounts were chosen to represent both organizations and individuals with both small and large social reaches in order to create a representative sample of the general trend of yoga professionals on Instagram. When these samples were archived in April 2017, Karma Shala had a follower count of 425, Yoga Journal had 584000, Jaime Tully had 9088, and Brian Miller had 52600. Of course to extrapolate the findings informed by these accounts on to every yoga professional on Instagram would be problematic. However, these samples might be used to paint a general picture of yoga Instagram accounts from which additional findings can come. Thus, these four accounts will be used to show that the processes of universalization and exoticization occur in various yoga contexts (studio, publication, small-scale teacher, and large-scale teacher respectively).
To begin, these four accounts all play to yoga’s exotic quality to distinguish themselves from other Instagram accounts and employ the symbolic capital of yoga for their own benefit. For example, Karma Shala’s name is Sanskrit for “action house” – a roundabout way of saying ‘yoga studio’ which immediately separates itself from others in the anglophone spiritual and fitness marketplaces. This exoticization is also reflected in its content which often contains bodies twisting into difficult poses. The inverted eagle pose (*viparita garusasana*) in figure 1 not only presents a break from normative Instagram content but also separates itself from other spiritually-oriented posts by displaying a physically impressive posture. The contortion of the body in an unusual way gives Karma Shala a way to promote its product through an aesthetic of exoticism by leaning into yoga’s early associations with Indian contortionist fakirs in the Western imaginary (Singleton, 2010, pp. 56-57). Similarly, this marketing through visually striking and difficult postures is key to Brian Miller’s success. He practices a great number of challenging inversions that sets him apart from like yoga personalities and, again, leans into the western view of the yogi as a contortionist with masterful control of the body (fig. 2). He uses his strength and flexibility to garner a following through which he subsequently promote his yoga classes, the festivals he participates, and his own brand of superfoods.

Moreover, like Karma Shala, Brian Miller incorporates certain symbols such as the Sanskrit “om” into his posts in order to associate his brand with established cultural signifiers that nonetheless require a degree of cultural competence to understand. In doing so, he plays to the new petite bourgeoisie’s occupation of symbolic cultural reproduction such that they will positively respond to the implicit associations of these images. This approach is also used by Jaime Tully whose profile consists of a number of difficult yoga poses, travel pictures, and lifestyle photos that integrate her business as a yoga teacher with her personal life. While her photos are often minimalist and simply framed, she also uses exotic elements to brand her profile. For example, figure three shows her performing a *mudra* in front of
a piece of street art. While yoga practitioners would be able to identify the *mudra* as a part of a larger hatha yoga system and are themselves signifiers of the exotic, the elaborate wings in the background serve to position her yoga within the larger spiritual discourse. In the western imaginary, wings are typically associated with the Judeo-Christian angel archetype (Cobb 1992, p.32). Thus, by using this symbol as a background, she is tempering the exotic nature of this gesture (and its religious connotations) by allowing it to coexist with a familiar, non-threatening set of symbols. Nonetheless, the aesthetics of this image maintain a level of exoticization such that the simple gesture of a *mudra* gives her a degree of cultural capital which she can then use to market her classes and retreats.

Such a marketing strategy can also be seen on Yoga Journal’s Instagram account. A post that effectively demonstrates an appeal to the exotic can be seen in figure four where a woman assumes ten arms in various hand gestures while sitting in a tropical environment. The post is visually striking and aesthetically exotic in and of itself, but equally important is how this picture can be interpreted by members of the new petite bourgeoisie. This picture recreates the western stereotype of a Hindu deity such as Durga or Vishnu who has more limbs than an ordinary individual. However, for one to know what these many arms are in reference to one needs a fair degree of cultural competency. Therefore, this image can be seen to be functioning similar to Brian Miller and Karma Shala through the reproduction of symbolism. Alone, this picture might be enough to market Yoga Journal’s wares to a general audience. However, the amount of cultural capital one assumes by knowing the reference and meaning of this image gives it specific appeal to the new petite bourgeoisie. In doing so, it reinforces the values of the new petite bourgeoisie and allows them to maintain control over this form of cultural capital through their consumption of this yogic practice and its associated media.
Universalism and Yoga on Instagram

While these Instagram accounts certainly use yoga’s exotic imagery and symbolism to their advantage, they also use a universal language to ensure this exoticism does not restrict their potential consumer base. Some of the rather esoteric symbols, poses, and other visual content in these posts is tempered by captions that attract those unfamiliar with these particular yogic signifiers. In doing so, they follow Jain’s (2010) observation of the general economics of yoga and do “not privilege any religious, ethnic, or national metanarrative” (p. 66) For example, Karma Shala and Brian Miller downplay both the exotic nature of yoga as well as the difficulty of these postures through their photo’s captions: “If the true teacher is the present moment, everything is practice” (fig. 1), and; “Balance is not something you find. It’s something you create” (fig. 2). While you might be able to read something explicitly religious into the former statement, both captions successfully demystify the photo and make the post as a whole accessible to a general audience. A similar process occurs in Yoga Journal’s post (fig. 4). Its caption reads: “’How you vibrate is what the universe echoes back to you in every moment.’ ~ Panache #vibratehigher”. While this is clearly using a spiritual language, it avoids any reference to the Hindu religious elements of the photo (yogi/nis performatively mirroring a multi-armed Hindu deity) and places itself square within the boundaries of the greater spiritual-but-not-religious landscape. It therefore dilutes the established religious significance of the image and assimilates it into the logic of neoliberal spiritual bricolage. And yet, despite this dilution, this spiritual (but not Hindu) language requires a certain degree of cultural competency to render even slightly coherent. Thus, even in this process of universalization, the caption directly appeals to the new petite bourgeoisie’s role as cultural brokers.

Another way this universal rhetoric is implemented is through the classic inspirational quote (fig. 5). These photos are common to yoga Instagram accounts and often reference popular religious leaders such as, in this case, Tibetan Buddhist nun Pema Chodron. Thus, while a certain degree of
authority is derived through these exotic religious personalities, the quotes shared are consistently universal in their language. In addition to Jaime Tully’s post (fig. 5), this can be seen in Yoga Journal’s quote of Ram Dass saying, “Your problem is you are too busy holding on to your unworthiness” (fig. 6). These quotes demonstrate a clear decontextualization of these exotic religious resources in order to make the goods promoted by these Instagram accounts more broadly accessible. Quotes such as these are shared precisely because of their universal language that easily fit into the individualized lifestyle of the reader. It eschews religious language in favor of accessibility while nonetheless maintaining its authority by coming from exotic religious leaders. While the individuals and concepts in these captions and quotes may originate from a specific cultural moment tied up with religious, ethnic, or nationalistic agendas, they are promoted through a universal language that neuters these concepts for general consumption (Jain, 2014, p. 66). The exotic aesthetic of the photos become universalized through their captions and thus reflect the values and priorities of the new petite bourgeoisie.

**Conclusion**

This investigation into the marketing function of yoga Instagram accounts confirms the findings of a number of scholars. There is evidently a trend in the content of both yoga individuals and organizations that exploits yoga’s exotic quality in photos while decontextualizing and universalizing these photos in the captions. This process reflects Andrea Jain’s (2014) observations on how yoga is sold by making it appear “valuable, accessible, and unique” (pp. 75-76). It also supports Carrette and King’s findings on the spiritual milieu in which yoga is promoted through an appeal to its “exoticism and ‘counter-cultural cachet’” while being cautious to not appear “too mystical’, ‘religious’ or ‘ethnic’” (Carrette & King, 2005, p. 119). Furthermore, when these Instagram profiles are analyzed with respect to Altglas’s concept of the ‘new petite bourgeoisie’, it is evident that their content reflects the values of this class of “cultural brokers” (Altglas, 2014, p. 321). These practices are marketed through a heavily symbolic language and
aesthetic that requires a particular set of cultural understanding to fully engage with. However, because these practices are mediated by the *petite bourgeoisie*, they dissonantly maintain that yoga is a universal, accessible, and commodifiable practice. Moreover, I have argued that it is in this dissonance that the *petite bourgeoisie* establishes and maintains its class identity. Thus, while this paper’s sample size was small, there appears to be strong identifiable trends in how yoga is marketed on Instagram that parallel similar accounts both in the general yoga movement and the greater spiritual-but-not-religious marketplace.

**Appendix 1: Instagram Samples**

![Figure 1: Karma Shala Yoga](image)

*Figure 1: Karma Shala Yoga*
Figure 2: Brian Miller.

Figure 3: Jaime Tully 1.
Figure 4: Yoga Journal 1.

Figure 5: Jaime Tully 2.
“Your problem is you are too busy holding on to your unworthiness.”

-Ram Dass

Figure 6: Yoga Journal 2.

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Narrative Writing as Reflective Practice: 
Its Therapeutic Relevance

Dr. Kshitiz Upadhyay Dhungel

Abstract
Reflection refers to an activity or process in which our lived experience is recalled, considered, and critically evaluated. Reflective practice is an increasingly accepted methodology for professional development. Such practice develops an ability of continuous learning while creatively applying current and past experiences along with reasoning to unfamiliar events as they occur. Reflective practice helps doctors to maintain their professional competence on existing knowledge, attitude and behavior. Narrative writing, in this regard, is one of the several ways of reflective practice in which practitioners regularly write reflections about their situation, thought, and action.

The reflective practice, also known as ‘Narrative medicine’, has been widely used in medical field. Such practice of narrative medicine can lead to produce more ‘humane’ doctors who can improve the treatment satisfaction in both, the doctors and patients. Hence, narrative writings can improve the treatment and increase the professional competence of the doctors.

Keywords: Reflective Practice, Narrative Writing, Narrative Medicine, Narrative
Reflective practice: an Introduction

Reflection or “critical reflection” refers to an activity or process in which an experience is recalled, considered, and evaluated (Richards, 2010). Moon defines reflective practice as "a set of abilities and skills, to indicate the taking of a critical stance, an orientation to problem solving or state of mind" (as cited in Hinnet, 2002, pp 5). The theory of reflective practice is attributed primarily to Donald Schon, whose work is based on the study in wide range of professionals. He argues that formal theory acquired through professional preparation is often not useful to the solution of the real life “messy, indeterminate” (Kaufman, 2003) problems of practice. Most of the event in professional life is unexpected events or surprises, which may trigger two kinds of reflections. The first, “reflection in action,” occurs immediately. It is the ability to learn and develop continually by creatively applying current and past experiences and reasoning to unfamiliar events while they are occurring. The second, “reflection on action,” occurs later. It is a process of thinking back on what happened in a past situation, what may have contributed to the unexpected event, whether the actions taken were appropriate, and how this situation may affect future practice (Kaufman, 2003).

Reflective practice as means to develop professionals:

Reflective practice is an increasingly accepted methodology for professional development. There is much agreement in the literature that reflective practices are critically important in an ongoing learning of professionals. Therefore, it has been extensively used in the West and developed world by educators, medical and nursing professionals, managers and other professionals for their own professional growth (Chivers, 2003; Clouder, 2000; Gnawali, 2008; Greenall, 2004; Levine, Kern, & Wright, 2008). Reflection involves thinking explicitly on thought, experience, or action and has profound implications for medical education (Epstein & Hundert, 2002, Levine, Kern, & Wright, 2008).
When we speak of ‘reflective practitioners’ we are referring to adult learners who are engaged in some kind of activity (often professional) which they can use to reflect on their strengths, weaknesses, values and areas for development (UK Centre for Legal Education, 2010). Reflective practice in which an individual will critically think about a thought, experience, or action represents a means to increase self-awareness and professional competence. This has also been used as a part of different professionals training (Gnawali, 2008, Levine, Kern, & Wright, 2008, Butani et. al., 2017). Increasing self-awareness means to understand their own feelings, values, prejudices, and methods of relating, influences how they react to situation and decision they make (Epstein & Hundert, 2002).

Reflective learning is shown to occur at different levels. Betts (2004) identified the levels as: recording, responding, relating, reasoning and reconstructing. Each level shows the gradual movement of the practitioners from surface to deep learning. Deep learning is taking place where students: display understanding of why things have occurred; connect events with feelings, emotions and actions; explore the relationship between theory and practice; and apply previous learning (Betts, 2004; cited in Stewart, Keegan, & Stevens, 2008). Reflection in professional practice, gives back not what it is, but what might be, an improvement on the original (Cowan, 1999; cited in UK Centre for Legal Education, 2010). The importance of reflecting on what you are doing, as part of the learning process, has been emphasized by many investigators. There is much agreement in the literature that reflective practices are critically important in the development of professional and ongoing learning of professionals (Chivers, 2003; Clouder, 2000; Gnawali, 2008; Greenall, 2004; Levine, Kern, & Wright, 2008, Butani et. al., 2017).

Narrative writing as reflective practice:
Narrative writing is one of the several ways of reflective practice in which the practitioners will write reflection in regular or interval basis about their situation, their action and thoughts. Writing about ones’ reflection on critical
and powerful situations might help to explore ones emotions and reactions related to those particular experiences. Such reflective practice allows critical observation of self and makes them think what they would have done (Levine, Kern, & Wright, 2008).

Narrative writing belongs to the second type of reflection ie. ‘Reflection on action’ as described by Schon. Narratives as a reflective writing is used as one of the tools of Reflective practice. Bolton (2001) clarifies the role of narrative writing as a tool of reflective practice by stating:

‘Reflective practice through writing is a way of expressing and expressing and exploring our own and others stories: crafting and shaping them to help us understand and develop. These stories or narrative writing are data banks of skill, knowledge and experiences. This emphasizes the role of narrative writing as a reflective practice.’ (p. 13)

Reflective writing as narratives is a response to past experience and involves conscious recall and examination of the experience as a basis for evaluation and decision-making and as a source for planning and action (Richards, 2010). Reflection involves thinking explicitly on thought, experience, or action and has profound implications in medical education too. (Levine, Kern, & Wright, 2008).

As different departments in medical institution struggle with provider burnout and feelings of being overwhelmed and disconnected, strategies like a reflective writing may be a means to improve support and inspire clinicians and learners to feel fulfilled (Veno, Silk & Savageau, 2016). Reflective writing (narratives) in medicine allows for the opportunity to analyze, interpret, and learn from clinical experiences. Reflection through narratives has become an important tool for physicians and other medical practitioners (Murphy, Franz & Schlaerth, 2018, Veno, Silk & Savageau, 2016).
**Narrative practice in medicine:**

Truly speaking, the entire medical practice is about narrative practices. The patient comes to the doctor with complain about their health. He narrates why s/he is there to see doctors. If proper communication takes place between them, only then the doctors will come to the probable diagnosis and with some laboratory investigations and appropriate communication with some experts, he will come to the confirmed diagnosis and will be able to reply the patients narrative query like: ‘What is wrong with me?’, ‘Why did this happen to me?’ and so on.

Medicine is completely a professional course. A professional is one who is categorizing or conforming to the technical or ethical measures of a profession. A doctor must have knowledge, skill, self-confidence, and commitment to service; even so, just owning these features will not make him a professional doctor. S/he is the one who has to deal with the life of patients. S/he may be on continuous stress in his/her work. One mistake can cost a life of a patient. Sometimes s/he has to take very tough and quick clinical decisions. They often have to act by tacit knowledge (intuition, pattern recognition) (Charon, 2001a). Through reflective practice, they can develop such professional competence. So, it is always good for a professional like doctors to be reflective practitioners.

In west or in developed world, there is a practice of writing medical fiction, novels, autobiographies etc. by medical doctors. In those writings they express their problems, interesting experiences, and their weakness as human and as a doctor, their failures, and learning process (Charon, 2001b). They share their relationship with patients, patient parties, fellow workers, other health professionals, with the society and even with themselves (as doctor and self). By this act, they are reflecting and sharing their thoughts to others so that others (doctors, medical students, junior and even seniors) and they themselves can learn something from those narrative writings.
Self-reflection through narrative writing enables physicians to think critically on thoughts, events, experiences which may in turn help them to listen attentively to patients’ distress, recognize their own errors, refine their technical skills, make evidence-based decisions, and clarify their values so that they can act with compassion, technical competence, presence, and insight (Epstein, 1999). This practice helps ones to construct professional competence on existing knowledge, attitude and behavior. Reflection involves thinking explicitly on thought, experience, or action and has profound implications for medical education (Levine, Kern, & Wright, 2008).

As discussed in Wlodarsky and Walters (2007), reflective thinking and teaching have also been defined as metacognition or self-monitoring based on cognitive-meditational theories of learning. Metacognition is “thinking about one’s own thinking,” and relates to this study of reflection as the researchers have attempted to operationalize the internal thought processes and external experiences which collectively become or contribute to “metacognition.”

Doctor has sometimes problem in their life regarding their personnel life and their professional life. Sometimes they are compelled to choose the decision that may not be good as professional. If they are able to present that in free style then they really know what exactly they want from their life. And they may know that the decision was wrong and may correct next time. This can be achieved by practicing writing narratives. This may lead to personnel growth and professional competence.

The day-to-day activity of doctors not only includes dealing with patient, but also carrying out researches, teaching juniors and students and interacting with colleagues. It is only with narrative competence that treatment possible, research proceeds, teaching succeeds, clinical colleagueship achieves its goals, and the profession of medicine remains grounded in its timeless, selfless
commitment to health (Charon, 2001b). Narrative competence and reflection can be enhanced by practicing narrative writing. Narrative writing which is a reflective practice can improve the treatment and increase the professional competence of the doctors.

**Narrative medicine a new field in medicine:**
Realizing the importance of narrative writing and reflective practice, Columbia University have started an MD and PhD courses in narrative medicine. Professor Dr. Rita Charon is the founder of that department (Greenhalgh, 1999; BMJ, 1999). According to Charon (2001), Narrative medicine is just an addition of art (of narration) into medicine. Practice of narrative medicine can lead to produce more ‘humane’ doctors. She feels that narrative medicine is not the opposite of evidence based medicine: rather it’s an essential accompaniment (Charon, 2001). This field includes writing exercises of medical training, stories from practice, medical fiction, the lay exposition and medical autobiography. Narrative practices prompt deeper reflection and encouraged practitioners to reconsider priorities and values, such practice enhanced self-awareness and emotional outlet, provides motivation to improve, increases awareness of progress over time. (Rachel 2008). Charon. R (2001a, 2001b) has described narrative medicine as medicine practiced with narrative competence. Narrative competence means competence that human beings use to absorb, interpret and respond to the stories. Such practice enables the physician to practice medicine with empathy and professionalism.

Very few universities have used this narrative medicine as a part of medicine curriculum but it is gaining popularity day by day. Whosoever have practiced narrative medicine believe that this field will emerge as a new forms in which practitioners will examine, reflect on and enact ongoing commitment to patients (Butani, 2017, Charon, 2001a, Charon, 2001a, Murphy, Franz & Schlaerth, 2018, Veno, Silk & Savageau, 2016).
Conclusion

Narrative writing has been used to develop reflection and self-awareness in different professions. It is a form of reflective practice which has been extensively used as one of the tools for professional development and career growth in different professions such as teacher, nurses, doctors, and managers. Narrative writing as a reflective practice can improve the treatment, and increase the professional competence of the doctors. Therefore, reflective practice now-a-days has been used a new field in medicine: ‘Narrative medicine’. Practice of narrative medicine can lead to produce more ‘humane’ doctors which can improve the treatment satisfaction among doctors and patients.

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Teacher Engagement with Young Children: A Case Study on Early Childhood Development Center of Nepal

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Abstract
The Government of Nepal’s Ministry of Education, Science and Technology has a provision for an Early Childhood Education and Development (ECED) center in each school. Accordingly, schools are managing early childhood education and development centers in order to provide a better early learning and development environment for young children. However, the availability of quality human resources is still a critical issue. Keeping the existing reality in view, this study explored how early childhood teachers engaged with their young children (students) by implementing varied early learning activities. We deployed a case study approach and analyzed the cases of two teachers who have worked as early childhood teachers for more than five years. Observation and in-person in-depth interviews were conducted for both cases in this study. Single unit analysis for two cases was applied to analyze and draw meaning and implications of the study. This study finds that in order to engage young children in early learning, the teacher-directed approach could be useful, with the teacher taking multiple roles: as a planner, as an environment creator, as a decision maker and as a transformative practitioner.

Keywords: Young children, teacher engagement, early learning
Introduction

‘Teachers are guides who show us the way we are to take’ is a well-known Nepali saying. Teachers have held a respected role in society since ancient times in Nepal. In that sense, teachers used to take a central position in the classrooms and beyond, to command authority, as well as provide direction, support and care. With the development of educational theories and practices in pedagogy, much debate has focused on student-centered classrooms, where the role of teacher is said to be that of a facilitator. This argument seems valid, but at the same time the subjective role of the teacher in the process of fostering learning and development of young children cannot be denied. The engagement of teachers through different activities with such young children facilitates improvement in their early learning and development in an age-appropriate manner (MoEST, 2016). Every teacher engaging with young children has a vital role in creating a contextualized and effective learning environment, by understanding development psychology, and the unique ability and age-specific interest of each child.

Access and opportunities for quality early childhood development environment and learning activities play crucial roles in children’s overall education. It is important that children at an early age receive appropriate stimulation to develop their motor, cognitive, linguistic and socio-emotional capacities. Learning begins at birth but certain skills and connections can still be developed in later years. In this regard, Young (1996) states that the early childhood development stage is a crucial one, because the most important aspects of brain development take place in infancy. It is challenging to create an environment that supports children for their age-appropriate development. Creating an appropriate environment for learning and development is the joint responsibility of the parents, teachers, community and nation as well. Recognizing that teachers play a vital role in this process (see Dahal, 2016), the purpose of this study is to explore the nature of teachers’ engagement with young children in the early childhood development centers; and the implications of teacher directed early learning
activities in children's socioemotional growth and learning. We have explored and analyzed two cases of teachers facilitating young children in early childhood development centers in two community schools in Lalitpur, Nepal.

Early Childhood Education in Nepal is still fairly new, with an official and comprehensive education system only instituted after 2000 AD. Since then, the government has been working continually to reduce dropouts in early childhood and continuation towards primary school education for children across the country. The Government does recognize that investment in education, specifically in early childhood, can reduce inequalities, reduce public spending costs, and help generate a more dynamic economy (MoEST, 2016). However, in order to improve quality early learning, educational investment towards early childhood development and education should be increased at all levels of the government. Among other aspects, teachers’ capacity development and its proper implementation in the workplace is challenging in a culturally diverse community structure such as Nepal. In spite of many difficulties and obstacles, teachers dedicate their valuable time and effort to create an appropriate early learning and development environment. Some of the teachers are applying unique approaches and techniques to engage and support young children’s early learning and development. Exploring such efforts can provide insights for other teachers in their transformative teaching and learning practices in similar contexts.

Generally, there are three approaches for engagement with young children; teacher-directed, child-directed and child-dominated (Kimer et al., 2016). These three approaches have their own strategies. All approaches have specific contributions to the early learning and development of young children. The Nepalese teaching-learning approach is predominantly the first approach, providing little space for the second and none for the third one (Dahal, 2018; Singh, 2015). Each child is unique and capable of performing an age-appropriate activity - something teachers need to understand.
Children can engage more in specific activities when the peers play together without any disturbance from teachers and other children, but the teachers must be nearby (Singer et al., 2013; Hong et al., 2020). In such cases, the role of a teacher is expected to be that of a facilitator. Children can learn while playing freely by planning, managing and applying appropriate rules and regulation themselves. They can communicate with living and non-living things by creating their own medium of communication and also develop their perception towards things. These all are their own way of understanding and adjusting within their real-world and surroundings. In all of these early childhood learning activities, teachers’ engagement, planning and communication with children have implications upon their learning and growth. Therefore, this article analyzes how teachers’ engagement and support influences the natural learning environment in the formal classroom settings.

Methodology
The study was premised on the philosophy of interpretivism and therefore is principally qualitative, using a case study approach. The study is based on a particular setting or context and time boundaries where the teachers and their young children are spending their real-life together to socialize and learn (Miles & Huberman, 1994). The daily basis of togetherness of the teachers and young children creates phenomenon according to the specific context. However, the study does not have clear boundaries between the phenomenon and context (Yin, 2003) because more than one case is selected for the same issue, which is also called a collective case study (Zainal, 2007). To explore the teacher’s engagement with their young children, the cases of two teachers engaging with young children through varied activities in their respective early childhood development center are taken for this study.

Each teacher has their own phenomenal context where they are engaging with their students in a different way, but they have the same purpose of engagement i.e., to support early learning and development of young
children. The study is located in the urban contextual setting of Lalitpur Metropolitan City. It focuses on observation and then interpretation of the process of teachers’ engagement with their young children through varied early learning activities (Baxter & Jack, 2008). For that, with the consent of the teachers, we observed the ECED teachers engagement with young children and then interviewed them individually. The generated information from observation and interview were thematically coded and rhetorically analyzed to construct potential meanings and implications. At the same time, the corresponding literature related to the teacher engagements were reviewed and we reflected on the observations.

Cases
For methodological consideration, a collective case study approach was applied to explore cases on teacher’s strategies to engage with their young children in early childhood education and development centers. The two cases presented below have been chosen for this study. To analyze these cases, a single unit of analysis is deployed (Yin, 2003) because both cases have similar phenomenal context and same purpose of studying the teachers’ engagement. Only two cases are taken, as Yin (2003) states the two-case case study has higher significance of presenting and exploring the cases better, compared to a single-case. Further, these cases slightly differ in context, but the internal notion of these cases are common and applicable to both. This study intended to explore day to day activities of teachers engaging with their young children - i.e., teacher directed activities in early childhood development centers that actively facilitates learning among young children. From the observation and interview with respective teachers, the synopsis of the two cases is as follow:

Case – I
It is a sunny day but with four windows on both sides of a room and an open door, the class is a bit parky. Well managed rooms with various early learning materials such as drawing kits, child literature, blocks, musical instruments
and a learning center for different subjects in each corner of the room looks impressive. The room has sufficient space for indoor play and 12 young children are sitting in four groups. A teacher named Sarita (name changed) is sitting beside them. Each child has a drawing paper and pencil and it seems they are about to draw something. The teacher asks them to draw anything and starts drawing along with them. Each child shows their drawing to her. After this, the teacher hands them a paper and asks them to write the name of the food they had before coming to the Early Childhood Education Development (ECED) center. Then she asks them to play blocks in four groups and she also engages herself in their block play moving between groups, questioning what they were building and how they could build it. The children are enjoying and constructing different structures from the blocks and she admires their creativity. After an hour, some children have some discussion among themselves and the teacher initiates another activity.

After a short recess, she requests all the children to sit in a semi-circle and she sits in front of them. She has a book in hand - ‘Mero Ghar’ - and is showing the cover of the book. She reads all the information written in the book. Children are listening attentively and watching her face and at times at the book as she reads the contents loudly. After the reading, they interact actively then she requests them to read a book from the book corner. While children are reading the book, she goes to the children individually and asks them about the story and participates in discussion with them. At 1:00 pm, children have their day meal and then are involved in subject-wise learning centers. Two groups participate in the language learning center and the other two participate in the mathematics learning center. They spend more than one hour in the center and she provides different tasks to the respective groups. All of the children are actively engaged with the teacher. They are learning about numerical literacy through math games, and language and phonics competency through language games. Now it is 2:15 pm, the time for music and movement. The teacher plays the music and starts dancing and the children join her. They seem to be enjoying it a lot. At 3:00 pm children
are ready to go home. Some go with their parents and some are with their siblings. The teacher manages the room, sits down for tea and reflects on the activities and incidents of the day. She plans for tomorrow’s activities and leaves the ECED center and heads towards her home.

Case II
A room with floor seating is heavenly for those young children who are learning to socialize with peers and adults. The room is bright and beautifully decorated with different learning materials for the young children. Four corners and four sides of the room are specified for specific activities, they are sorted accordingly for morning meeting, songs and rhymes, mathematics activities and language and phonics including child literature. Similarly, one side of the room has blocks and the second side has materials for role-play, such as puppets. The third side is where the teacher puts her belongings and the fourth side has a bed for children to sleep. The classroom agreement made by the teacher and young children is also hanging on the wall of the room. Fifteen children and a teacher named Sona (name changed) are in the room. Students along with the teacher read aloud the classroom agreement. She asks the class who has made this agreement? Who is the implementer of the agreement? Who is responsible to follow the agreement? After this activity, she requests all the children to sit in the corner of the daily morning meeting. All of the children are in their specific place and the teacher asks them some questions related to their family, food, and travel from home to the ECED center. Children enthusiastically share about themselves according to their level and she respects their sharing with ‘thank you’, ‘how nice’ and so on.

Now it’s time for the block play. Children divide themselves into 3 groups and start playing. The teacher is looking at their creative work and actively supporting their activities while children are enjoying. After more than an hour and a half of their active engagement with blocks, she requests them to come for the day meal. Students follow her. After the meal, she requests the children to participate in role-play activities. In this activity, the teacher is
holding a dog and cat puppet in each hand and creating a conflict scenario then trying to solve their anger and conflict. Finally, she conveys the resolution of conflict by showing the love between dog and cat. It is really interesting for me as an observer because all of the children are laughing and enjoying the activity with full engagement. It is 1:00 pm and it’s time for learning center activities. Two groups of children are sitting in the two corners of the room, one group in the language and phonics learning corner while another group sits in the mathematics learning corner. The teacher facilitates them in math and language games. The young children are actively involved in such games by interchanging their placement. After an hour, she plays songs and rhymes and all the children sing along. Parents of the young children arrive in the ECED center to receive their children at 3:00 pm. After cleaning the room and managing all the materials, Sona prepares for tomorrow’s lesson. She talks to her colleagues about the children’s progress, discussing her experiences of the day, reflecting on the children’s response to the activities and how she could make the activities even more interesting for the next day. Sona also leaves the ECED center for her home.

**Analysis and Discussion**

The above presented two cases have different contextual phenomena for the same purpose where the two teachers are engaging with their young children through varied activities. In both the cases, the activities among the young children are similar and are focusing on learning by playing with application of a teacher-directed approach. However, these cases may not represent all early childhood education and development centers, functioning in every public/private preschool of Nepal. These cases give insights to analyze how teacher-directed teaching - learning approaches with varied activities related to play, are creating or hindering effective early learning and development environment among young children. The debate on the approaches of early learning varies from either teacher directed or children centric (Kimer et al., 2016). Both approaches have their own unique importance and significance in young children’s learning and development. However, the central focus of
early childhood education is to create an environment where young children can get varied opportunities for their age-appropriate physical (motor), social, emotional, psychosocial and cognitive development (Terreni, 2019). The critical examination of these two cases demonstrates four thematic domains: teacher as a planner, teacher as a facilitator for learning environment, teacher as a decision-maker and teacher as a transformative practitioner. From the discussion above in the introduction section and the theoretical linkages within the cases, we argue that early learning happens when these domains are considered as important aspects of teaching - learning approach in early childhood education.

Teacher as a Planner
Scaffolding requires constant assessment of students’ needs and instead of limiting oneself to a ‘passive facilitator’, teachers need to actively engage in understanding where children need assistance and how learning can be facilitated in a creative way with inquisitiveness. Teachers, especially in early childhood classrooms, take the position of a planner, decision maker and manager in the classroom to facilitate the learning process. Turnšek and Pekkarinen (2009) suggest that plurality, equity, and participation are the three key characteristics that make teachers visible in the class. Plurality concerns itself with the notion of freedom of choice, alternatives and co-existences. It determines how the teacher creates a learning environment with children by providing alternatives of activities, accepting the differences of understanding and variety of choices to make decisions. In the ECED centers, we could observe teachers providing young learners with a variety of activities which were carefully planned according to their learning needs and interest, however most of the choices on activities were mostly teacher directed.

“Each child has a drawing paper and pencil and seems like they are about to draw something. The teacher asks them to draw anything and starts drawing along with them. Each child shows their drawing to her. After this, the teacher
hands them a paper and asks them to write the name of the food they had before coming to the ECED center.” (Case I)

Teachers can be managers in the classroom as they actively engage in planning and making use of the available space and materials in the classroom to facilitate effective learning. Along with the physical environment, creating a 'respectful' environment (DeMeo, 2013) and one of 'trust' among teachers and children, is supportive for continuous early learning. The respectful environment in early childhood development centers make children feel physically and emotionally safe and respectful of who they are and what they are doing (Wessler, 2003). In the ECED centers, we noticed how teachers provided choices for young learners in terms of what they could draw instead of providing them with a strict direction. Teachers were patiently listening to the opinions of young learners which provided them with space to express themselves and also encouraged an environment of trust between the teacher and learner. Such practices help young learners pursue their own interest as well as reflects the respectful environment that the teachers are trying to construct. A respectful environment should be a critical aspect of early learning environments (Miller & Pedro, 2006), as it involves how teachers view early childhood pedagogy and reflects their understanding of early childhood psychology. However, the early childhood teachers need to be skillful to organize the early learning environment in order to support children’s innovation, investigation, exploration and socialization.

“.... then they are involved in subject-wise learning centers. Two groups participate in the language learning center and the other two participate in the mathematics learning center.” (Case I)

“Two groups of children are sitting in two corners of the room, one group in the language and phonics learning corner, while another group is in the mathematics learning corner. The teacher facilitates them in math and language games.” (Case II)
Place allocation for specific learning activities supports teachers to organize lesson plans, helps children stay organized and gives children opportunities to explore and learn independently, providing equal space for all the children to explore and learn. The subject-wise learning center allocation in a classroom (as in the cases I & II) is a way to stay organized in the learning process, which also helps teachers to create an effective learning environment.

Another important characteristic is equity, which is embedded in the values, such as enabling equal opportunities for all children, respecting their rights, without discrimination and supporting an inclusive classroom. The division of groups by the children themselves is supporting their right to choose, as independent learners (Case II) and inspires respect and trust. Similarly, participation creates an environment for involvement, dialogue, cooperation and shared responsibility between an individual child, teacher and the education management (Turnšek & Pekkarinen, 2009). The participation discourse emphasizes the role of children as social and political actors holding special rights in decision-making. The teachers plant the early seeds of cooperation, peer respect and valuing teamwork, as well as respecting and accepting diversity in the group, all of which facilitate socialization and effective learning process.

**Teacher as a Facilitator for a Learning Environment**

Teachers engage with children in various ways during the teaching learning process. In every engagement however, teachers are required to think of ways to address the socioemotional growth of the children. Learning is phenomenal as well as a social process where the learner must be engaged and socialized during the learning process. The teacher can set the ‘stage’ for facilitating learning as per the interests and needs of learners. The cases explored through this study present teachers as creators of early learning stages for their young children in the respective early childhood development centers. Observation from both the cases show that teachers are actively
engaged in setting up a child friendly learning classroom with plenty of materials.

“A well-managed room with various early learning materials such as drawing kits, child literature, blocks, musical instrument and learning center for different subjects in each corner of the room looks impressive. The room has sufficient space for indoor play...” (Case I)

The early learning environment is not only limited to the management of social relation between children and teacher but management of the physical environment in the classroom (Sahin et al., 2011). Well managed and physical environment-conscious classrooms have significantly contributed to young children’s development and learning outcomes in early childhood development centers (Berris & Miller, 2011). Well managed rooms with access to age-appropriate early learning materials, arouse curiosity in children to use the materials in their process of learning by playing. The proper placement of those materials makes children responsible for sorting things as well. The cases above show that the children did not have the freedom of choice for the activities and the use of materials. The cases have presented teachers as a means of creating learning environment, demonstrating cohesion between the indoor and outdoor environment, teacher and children’s activities and materials and their management. However, the teacher-directed activities may not provide ample learning opportunities as per the desire of students as the interactions between children and environment are limited by the preset activities.

“The room is bright and beautifully decorated with different learning materials for the young children. Four corners and four sides of the room are specified for specific activities, they are sorted accordingly for morning meeting, songs and rhymes, mathematics activities, and language and phonics including child literature.” (Case II)
The “well-managed classrooms can be seen as a harmony of decisions and physical factors” (Sahin et al., 2011, p. 187), which supports children to be independent learners in future. The teachers have significant roles and responsibilities as one who ‘sets the stage’ for an early learning environment. According to Burden (2003), teachers’ actions to create a physical environment for early learning of young children support positive social interaction, self-motivation and active engagement with human beings and non-human things in early childhood development centers. The environment for learning consists of place, learners (children), teachers and materials. The effective discourse between these four entities makes early learning happen among young children in ECED centers. The environment for teaching - learning in ECED centers is a phenomenon created by mobilizing the available resources effectively.

“One side of the room has blocks and the second side has materials for role-play, such as puppets. The third side is where the teacher puts her belongings and the fourth side has a bed for children to sleep.” (Case II)

The teaching - learning environment considers contextually-appropriate management of the available resources in the classroom. Both the teachers and children are responsible to manage the resources in a way where children can use them as per their learning interest and needs. If the teacher alone decorates the class as per his/her interest, it may not be supportive to all the children who have different interests or backgrounds. Each child has his/her own way of socializing and vary in terms of learning attitudes. This requires the teacher, as an adult supporter, to have adequate and appropriate knowledge and skills to engage with the young children, to create an environment and support them to socialize with it. The teacher as a facilitator can use different props and sounds to attract children towards the learning environment.
“She has a book in hand - ‘Mero Ghar’ - and is showing the cover of the book. She reads all the information written in the book. Children are listening attentively and watching her face, and at times at the book, as she reads the contents loudly. After the reading, they interact actively then she requests them to read a book from the book corner.” (Case I)

The positioning of the teachers as an adult supporter may create assertive (or unassertive) roles in the socializing process and learning competency of the young children. Teachers need to position themselves as a scaffolder (Vygnotsky, 1978) in the socializing and learning process of the young children. The teachers’ support to young children from the sociocultural learning perspective is essential in their learning transformation and for age-appropriate early learning as well.

**Teacher as a Decision Maker**

Early learning takes place through a process of scaffolding. This occurs when teachers provide support through a process of engagement with young children in varied activities (Heritage, 2010). In the cases above, teachers are actively engaging with children and creating the environment to engage children in the learning activities. Teachers are required to decide the point of intervention, which can be unique for every child. However, the activities implemented by the teachers are not sufficient to address the individual needs as per their age and development status (Cases I&II). The nature of intervention and the way such guidance or support is to be provided also varies with each individual child’s need. The teacher creates the learning environment in relation to their attitude towards diversity of the classroom. Each child needs unique remedial support from a senior or capable peer to choose the right way in the span of their socializing and learning process.

“.... she asks them to play blocks in four groups and she also engages herself in their block play, moving between groups, questioning what they were building
and how they could build it. The children are enjoying and constructing different structures from the blocks and she admires their creativity.” (Case I)

“...she requests the children to participate in role-play activities. In this activity, the teacher is holding a dog and cat puppet in each hand and creating a conflict scenario then trying to solve their anger and conflict. Finally, she conveys the resolution of conflict by showing the love between then dog and cat.” (Case II)

Teachers have to be positioned as a decision maker, as his/her decision to provide 'scaffolding' for the potential development is important for facilitating learning and growth. For example, the teachers need to decide at what point of the lesson to provide hints or prompts to the learner, in order to facilitate the child to move progressively in the learning process and objectives. Though the children are actively taking parts in all the teacher-designed activities, it seems like they are trained to follow the teachers’ direction.

“They spend more than one hour in the center and she provides different tasks to the respective groups. All of the children are actively engaged with the teacher. They are learning about numerical literacy through math games, and language and phonics competency through language games. Now the time is 2:15 pm which is for music and movement. Teacher plays the music and starts dancing and the children join her. They seem to be enjoying a lot.” (Case I)

As a 'conductor' in the musical symphony takes central position in the stage and directs the musicians to perform, teachers in early childhood centers constantly provide direction and engage with children. However, in such case, the teacher is required to understand the needs and interest and their developmental stage of the young learners and direct the learning accordingly. Such understanding is mostly missing in the teacher-directed classrooms (Case I&II). Teachers have multiple roles and responsibilities. They need to take varied roles such as that of a guide, as a questioner, a listener, an instructor, a motivator, a decision maker, a leader, a researcher and as a
resource person among young children (Phajane, 2014). All of these roles facilitate the young learners’ learning process.

“While children are reading the book, she goes to the children individually and asks them about the story and participates in discussion with them.” (Case I)

Learning agency refers to something that people do for others, or more importantly, teachers’ self-motivation and engagement to ensure early learning happens among young children (Priestley et al., 2015). It has multiple nature, such as temporal and relational. The teachers as an agent temporally plays a scaffolding role in the process of early learning. But, the performance as an agent is relational, where the teacher acts in accordance to the context, available resources, needs and interests of the young children or according to the background knowledge and experience of the teachers.

“All of the children are in their specific place and the teacher asks them some questions related to their family, food, and travel from home to the ECD center. Children enthusiastically share about themselves according to their level and she respects their sharing with ‘thank you’, ‘how nice’ and so on.” (Case II)

Teachers in this study have utilized the available resources and space as much as possible to play scaffolding roles in the process and activities of young children’s early learning. While engaging with young children in their learning progression and development, nonetheless, the activities were more teacher-centric. Teachers were found to have been more curious than children initially and it created opportunities among the children to learn questioning skills and made them curious towards learning new things.

The teacher is a kind of medium between the interests of young children and available resources to facilitate learning in early childhood development centers. Further, the teachers have affirmative roles towards the activities conducted by their young children through their self-regulation. Both the cases were found to be successful in these activities. The teacher can motivate
children to participate in early learning activities, not only by inviting children’s contributions, but allowing them to construct a new path of learning sequences as per their needs and interests (Church & Bateman, 2019). The teachers as agents have a significant role for both cognitive and non-cognitive development of the young children.

“Now it's time for the block play. Children divide themselves into three groups and start playing. The teacher is looking at their creative work and actively supporting their activities while children are enjoying. After more than an hour and a half of their active engagement with blocks, .....she requests the children to participate in role-play activities.” (Case II)

The above activities supported the critical thinking, problem solving, social skills, creativity, self-control, and ethical/moral awareness, which are essential components of socio-emotional development of the children, corresponding to non-cognitive development. By creating such an environment (Case I&II) the early childhood teachers have created agentic capacity to be ‘agents of change’ in children’s early learning and development (Sang, 2020). Moreover, the teachers as agents still need to work on their competence to understand children’s developmental needs and interests first, then plan and regulate actions in educational contexts to ensure that the learning takes place effectively. The structured routine may help children to follow the teachers’ plan, but it may hinder their creativity and limit the opportunities to express their emotional need.

**Teacher as a Transformative Practitioner**

‘Scaffolding’, which involves ways in which adults or more experienced or knowledgeable peers provide support for children as they learn (Zurek et al., 2014), has to be unique, recognizing that the levels of learning, the cognitive ability, learning style of every child is unique. It requires that teachers bring out innovative ways, reflect on the used methods and their effectiveness, and in so doing transforms his/her own frame of reference as well. In this light,
teachers practice transformation for themselves as they engage in unique ways with children.

“She talks to her colleagues about children’s progress, discusses her experience of the day reflecting on the children’s response to the activities and how she could make the activities even interesting and better for the next day.” (Case II)

Onks (2009) argues that encouraging teachers to engage in continuous, systematic collaborative reflective practice helps teachers innovate themselves as they turn their reflections into action-oriented efforts in their classrooms. We could observe that based on their experience with students, teachers were eager to bring about changes or rather improvements so that they could make their engagement with students even more meaningful and supportive of children’s learning.

Teachers’ engagement with children of early childhood is possible when teachers believe ‘teaching is a transformative practice’. More precisely, the early childhood teachers are transformative practitioners. They are reflective learners because they learn from their young children to imply age-appropriate teaching and learning strategies. Teaching in early childhood is a process of learning by doing as well as learning by reflecting on the experience teachers have with the learners.

“Students along with the teacher read aloud the classroom agreement. She asks who made this agreement? Who is the implementer of the agreement? Who is responsible to follow the agreement? After this activity, she requests all the children to sit in the corner of the daily morning meeting.” (Case II)

As a transformative practitioner, in this case, the teacher created such an early learning environment where these young children played and behaved with her as a peer. Being an active member of early learning activities, the teacher performed as an adult supporter and transformative practitioner in the learning process of young children (Case II).
“... 12 young children are sitting in four groups. A teacher named Sarita (name changed) is also sitting beside them. Each child has a drawing paper and pencil and seems like they are about to draw something.” (Case I)

Here, transformation also indicates doing the same activities differently among the young children. Knight (2008) states the strategies in early childhood education are demonstrated behavior and modelling through varied early learning activities such as songs, art making, read-aloud, games etc. Teachers’ practices of teaching and engaging with young children were reflective and transformative in the sense of applying varied activities such as drawing, playing applying multiple approaches (Case I). Meaningful engagement with young children is a process of critical reflexivity. Critical reflexivity refers to the examination of teachers' belief towards their self-capacity to engage with young children through different early learning activities.

The teacher in early childhood education is a person who plays a dynamic role to improve the early learning capability of the children. Further, on the basis of critical reflection of the cases above, these teachers played transformative practices to ensure effective early learning among young children. Teachers sitting with children while engaging in different activities made them closer to each other as a friend. Further, the teachers actively participated in children’s activities and played a vital role as adult supporter in their learning progression and development (Kimer et al., 2016).

“Teacher plays the music and starts dancing and the children join her. They seem to be enjoying a lot.” (Case I &II)

Motivation is essential for both teachers and children. Teachers' motivation to perform as a transformative practitioner with young children significantly adds value in early learning. Both the intrinsic and extrinsic motivational factors for both teachers and children, ensure that early learning happens
through varied activities (Hill, 2015; Manyara & Murungi, 2018). The children's motivation to engage with the teacher as a friend or peer was also remarkable to understand the teacher's transformative practices in ECED centers.

Conclusion
Early childhood development is a critical stage. Teachers, parents and communities have important role in creating an early learning environment, not only in the ECED centers, but in all other immediate environments. The single unit analysis of the two cases insights agentic roles and responsibilities of the early childhood teachers in early childhood development centers. However, early childhood teachers have essential responsibilities to create an accessible and feasible early learning environment in the given settings. The teachers’ role is even more critical and challenging in creating a quality early learning environment for all young children. The cases explained that the teachers tried to engage children based on the children’s interests and needs, however, the teachers applied teacher-directed transformative learning approach in their early childhood development centers. Even though they were aware of the notion of transformation in their existing practices, these teachers could have engaged their students by providing freedom of choice, self-directed activities and balance between indoor and outdoor activities understanding their multiple roles; planner, facilitator, decision maker, and a transformative practitioner.

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References


Technology Integration for Quality Education: A study for Equity and Justice

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Abstract
There is a long history of more than six decades of technological development and its incorporation in education. A large volume of literature and research focuses on the importance of technology integration in order to create an educational environment conducive to a higher-order learning opportunity. Adaptation of technology became more pertinent in the present context of COVID-19 pandemic. However, there are concerns about whether all learners worldwide are getting equitable access to technology in learning. In this context, this paper studies some policy documents from Nepal to explore how technology is integrated to enhance learning. Further, this paper compares Nepal’s technological integration based on the common core state standards from the United States. This literature review identifies that Nepal’s educational authorities need serious attention to invest in technological infrastructure and prepare for technology integration in education. This paper aims to inform and evoke policymakers, school/college leaders, teachers, and parents to put an effort to incorporate technology as one of the inevitable means to quality education.

Keywords: Technology, Software, Technological Integration, Fidelity, Equity, Justice, Technological Infrastructure
Introduction
There is a vast amount of literature stressing the rapid development of technology and the benefits of its incorporation in teaching and learning. Also, there are ample educational software and platforms to support teaching and learning; and many of them are either entirely free or are free for basic features. In this paper, I present a brief history of educational technology development and its integration in education. Further, I bring in literature that discusses integrating technology in education at the policy and practice level.

This paper aims to explore the state of technology integration in vision, policy, and day-to-day teaching and learning in Nepal. I will investigate the vision and plan expressed in the National Curriculum Framework for Education in Nepal and the grade nine curriculum for compulsory mathematics.¹ I am taking compulsory mathematics as a representative of other courses at the high school level in Nepal. Further, I will study how the Teacher Guide (commonly known as Sikshyak Nirdeshika in Nepal) and the government-published text-books follow the vision for technological integration. For reference, I will review the vision and recommendations of Common Core State Standards of the USA. The discussions will be based on equity and social justice perspectives.

Progression of Technologically Enhanced Education
Suppes (1966) discussed around 55 years ago that computer technology is increasing and taking calculation and information processing to a new level of speed and complexity. He indicated that computer technology’s evolution

¹ Compulsory Mathematics is a mandatory mathematics course for all students in Nepal, and there is additional mathematics commonly known as ’Optional Mathematics’.
would benefit the day-to-day human rituals, and it will be a marvel to education. He says,

... the processing and the uses of information are undergoing an unprecedented technological revolution. Not only are machines now able to deal with many kinds of information at high speed and in large quantities but also it is possible to manipulate these quantities of information so as to benefit from them in entirely novel ways. This is perhaps nowhere truer than in the field of education. (p.207)

He envisioned that school children around the globe would benefit from the vast innovations in technology. The use of technology will provide children with a large and easy source of information and knowledge. Computer ability to manipulate information will make it possible to use a computer for the representation of information and their interaction which may be complex to understand or visualize without technology. And visualization supports higher-order thinking and imagination. Suppes further indicated that the evolution of computers would have an enormous impact on the instructional approaches. He further says, “This role of the computer is scarcely implemented as yet but, assuming the continuation of the present pace of technological development, it cannot fail to have profound effects in the near future” (p.207). He stresses that there will be a severe impact on how the instruction takes place in the classroom. Moreover, he is highly optimistic about the profound positive effect on teaching and learning.

Kaput (1992) contends that it is no more useful to discuss whether computer technology is valuable. He argues that computer modes of children’s learning do an excellent job supporting children’s intellectual power to mathematical achievement. We need to discuss further how to enhance it. Foley (1990) wrote a paper, an extension of a conference workshop, 30 years back, about using hand-held graphing computers in teaching mathematics. He stressed that hand-held graphing computers facilitate interactive experimentation and
support in concept development. He further said, “Hand-held graphing computers with their interactive graphics capabilities have profound implications for what we can and should teach and how we should teach it.” (p.36). Today’s children need to imagine and think beyond the memorization of facts, and to do so, we need to relieve them from the mere process of reproducing facts (Roschelle at al., 2017). As teachers understand the range of ways students learn in a technological environment, teachers can conceptualize the nature of discourse and organize learning accordingly. More the teachers learn technology and experience it in teaching, lower will be the anxiety of using it (Heid et al., 2002).

**Faith in Technological Tools and Educational Integration**
Dick (2008) talks about fidelity in his chapter ‘Fidelity in Technological Tools for Mathematics Education’; he refers to three basic principles, pedagogical fidelity, mathematical fidelity, and cognitive fidelity. By pedagogical fidelity, he refers to the fact that technological tools are not developed for education or are not developed by educators. Technological tools and software need to be designed and programmed to facilitate learning and align with the curriculum’s goals. It should also not pose a problem with cosmetic features or demand extra hardship to learn its technicalities. So, it has to be user-friendly for both teacher and student. Mathematical fidelity refers to the alignment of the processes, representations, and concepts that technological tool carries out should align with mathematical facts. There may be technical limitations in the tools that may hinder the actual learning that should take place. Technical difficulties need not pose an additional problem in the learning process. Definitely, technological development is an ongoing process, but this has to be well communicated with teachers who are the designers of the lessons. Finally, Dick explains cognitive fidelity as the resemblance of the computer’s process of results needing to surpass the thinking process. In many cases, it is observed that the computer’s solution is sophisticated than the learner, and it makes learners feel less intelligent and or get confused when relating to real-world problem-solving.
What the Future Looks Like?
Michio Kaku is a professor of theoretical physics and has written various popular books. In his book 'The Future of Humanity' (2018), he writes,

*The next target may be to record the memories of patients suffering from Alzheimer’s disease. Then we can place a "brain pacemaker" or "memory chip" on their hippocampus, which will flood it with memories of who they are, where they live, and who their relatives are. ... We will need to study and refine this technique, but by the late twenty-first century, it is conceivable that we might be able to upload complex memories into our brain. In principle, we might be able to transfer skills and abilities, even entire college courses, into our brain, enhancing our capabilities almost without limit. (p.343)*

He explains how technology is advancing and changing the way we live. He provides an extensive explanation as to why we need to advance to escape extinction as dinosaurs did due to an inability to evolve. He presents scientific proofs and logic to stress that technological innovation is inevitable. We are heading towards innovations to stretch our life span, robotic and automated transportation, more advanced communication systems, new ways to energy generation, and space travel.

Elon Musk, entrepreneur and co-founder of companies such as SpaceX and Tesla, shares his ongoing projects such as fully automated vehicles and 3D tunnel networks (TED, 2017). Technological innovations are changing our lives in new ways that we would find difficult even to imagine. Furthermore, the question is, are we preparing our children to be intelligent to work in this direction? Are our schools providing enough opportunities and exposure to students for it? Are our children preparing to fit onto the jobs that will be vastly different due to these innovations? STEAM education (Shatunova, et al., 2019) is becoming popular in addressing these requirements.
Equity, Social Justice, and Educational Technology

Dunham and Hennessy (2008) define digital equity as, "Digital equity is a social justice construct that includes access to educational technology (machines, software, and support) as well as to high-quality curricular and pedagogical resources that provide opportunities for using technology to facilitate learning for all students" (p.348). The authors discuss different forms of equity issues in technological integration, such as equal opportunity to learn, access to computers and the internet, and access to hand-held technology.

The authors contend that even though technology accessibility has significantly improved, this is still inaccessible to students of color, ethnic groups, and students who live in economically deprived communities. And, this is more evident in the contexts of underdeveloped countries. Another part of it is that computer technology availability is not enough, and it is essential whether the resources are functional and are effectively used in teaching purposes. For effective teaching, the curriculum should incorporate technology as an inherent component than a supplemental tool. In addition to this, teachers, school leaders, parents, and other stakeholders need to be well informed, motivated, and prepared to support it.

Grant & Eynon (2017) discuss how and why technology-enhanced learning can both support social justice and become a part of injustice in itself. They say,

_Digital inequality is a social injustice itself, but some research also explores how technology-enhanced learning might offer opportunities to address other social inequalities. ... No form of technology-enhanced learning can therefore be seen as a sure-fire route to overcoming social injustice, but there may be some ways in which it can play a supporting role when it is developed with an understanding of, rather than assumptions about, the particular people the intervention is aiming to support._ (pp.162-163)
In the context of economically deprived countries like Nepal, where schools are poorly funded, and many children are out of school, access to technology for all the children is difficult to imagine. However, a highly encouraging aspect of technology integration is that it can provide cheap and easy access to those out of school or poorly supported in their learning. Digital resources are easily transportable, and a massive amount of them can be accessed for free. We are in the complex mode of conversation about social in/equity. We cannot deprive young citizens of having access to technology and prevent them from becoming global citizens. At the same time, we have an onerous responsibility to bring those far away from the digital world.

**Policy Study between USA and Nepal**

In this section, I will present a study of documents from the USA and Nepal to compare and contrast the educational policy on technological integration in education and its implementation. US government does not have a specific publication for all the schools in the country, so I will analyze the Common Core State Standards, a primary reference for what and how education occurs. However, different states may have their standards based on the common core state standards. In the case of Nepal, I will analyze Nepal Government’s policy and implementation documents ‘National Curriculum Framework for School Education in Nepal’, ‘Teacher Guide, Mathematics, Grade 9’, and ‘Mathematics Book, Grade 9’. I believe that these documents will provide significant information about the vision and implementation of technological integration in education.

**Common Core State Standards**

Common Core State Standards (CCSS, abbreviation) is a common standard developed by the state education chiefs of the United States of America for kindergarten through 12th grade in English language, arts, and mathematics. This initiative started in 2010. I present some aspects of vision and recommendations the common core state standards (National Governors Association, 2010) has offered. The Common Core State Standards states,
"... all students must have the opportunity to learn and meet the same high standards if they are to access the knowledge and skills necessary in their post-school lives." (p.4). The standards stress that all the students must be provided with equal opportunity to participate in educational activities to achieve the knowledge, skills, and attitude to succeed in post-school life. To ensure maximum participation of students with special needs, it suggests using screen reader technology or other assistive devices such as scribe, computer, or speech-to-text technology.

Here, to provide a glimpse of the current situation, I choose to analyze the state standards on Mathematics specifically for high school. CCSS has set 8 standards for mathematical practice, and the sixth standard is, "Use appropriate tools strategically". It says,

*Mathematically proficient students consider the available tools when solving a mathematical problem. These tools might include pencil and paper, concrete models, a ruler, a protractor, a calculator, a spreadsheet, a computer algebra system, a statistical package, or dynamic geometry software. Proficient students are sufficiently familiar with tools appropriate for their grade or course to make sound decisions about when each of these tools might be helpful, recognizing both the insight to be gained and their limitations. (p.7)*

The standards recommend different tools that facilitate mathematical learning. Including traditional mathematical tools such as paper and pencil, concrete model, and a protractor recommends using technological tools such as a calculator, a spreadsheet, a computer algebra system, a statistical package, and dynamic geometry software. It is important to note that CCSS has listed the technological tools as an essential teaching and learning tools. It further stresses that students must be exposed to experimentation and develop strategic use of technology to play with data or tools to build models, predict, practice, and learn problem-solving skills. Use technology for higher-order thinking and understand mathematics at a deeper level. It does not talk
specifically about using the technology until grade 8, but it provides specific recommendations for different topics for high school.

CCSS specifically mentions using technology to visualize how the solving of two functions means. It expects students to learn to draw graphs by hand and then explore technology for different forms of graphs and see and analyze how these systems of functions work in more complex situations. It presents much emphasis on the use of technology in mathematical modeling and statistics. It says,

*Modeling links classroom mathematics and statistics to everyday life, work, and decision-making. Modeling is choosing and using appropriate mathematics and statistics to analyze empirical situations, understand them better, and improve decisions. Quantities and their relationships in physical, economic, public policy, social, and everyday situations can be modeled using mathematical and statistical methods. When making mathematical models, technology is valuable for varying assumptions, exploring consequences, and comparing predictions with data.* (p. 72)

CCSS emphasizes the importance of modeling and statistics in the context of a data-driven world. Technology can help understand simple to complex models of day-to-day, social, political, and scientific phenomena. It states that manual skills are insufficient to understand and present complex interaction of variables, and technological assistance is a great way to address it.

Overall, Common Core State Standards has placed technology as an essential medium for understanding mathematics better and to ensuring engagement in higher-order thinking and problem-solving. It has provided explicit instruction to policymakers, teachers, and other stakeholders about the importance of technology integration in teaching mathematics.
National Curriculum Framework for School Education in Nepal

National Curriculum Framework (2007) mentions ‘ICT based education in the list of 19 different contemporary curricular issues and challenges identified, ‘information and communication technology’ is mentioned in the category ‘Principles of curriculum development’. This indicates the National Curriculum Framework (NCF)’s the identification of technology as an essential aspect of education. NCF says,

*In the context of 21st century human rights, child rights, peace, gender, and social equity, population education, and environment conservation, including global information and communication technology have become the emerging needs. Therefore, it is necessary to spell out the vision of education. Rights to quality education for all can only be ensured if education is taken as the major tool for social transformation and economic, cultural and political advancement.* (p.6)

NCF laces information and communication technology as one of the 21st century human rights. It considers ICT as emerging needs for education and education for social, economic, cultural, and political transformation. NCF also has placed ICT in the five major areas to be addressed. This realization of NCF is also a good indication of NCF's inclination towards technology integration in Nepal's education.

NCF says that it understands 21st-century human civilization has entered the era of information and communication technology. It also acknowledges that ICT is an important tool to facilitate education.

**Challenges in incorporating ICT in education**

Besides recognizing the importance of technology, NCF has listed four main challenges incorporating ICT in Nepal’s education. The four challenges are:
- ICT has not been properly addressed by the curriculum.
• ICT as a subject or as a tool of teaching-learning has not been clearly defined.
• No vertical consistency of technical subjects including computer education from lower to a higher level of education.
• Lack of adequate physical infrastructure, conducive environment, and efficient resource persons (p.18)

It is essential to note NCF has recognized that the curriculum does not address ICT; while text-books, teacher development, and classroom practices must be developed accordingly. Another challenge NCF mentions is the lack of distinction of ICT as a subject and as a teaching-learning tool. If it is simply included as another subject, then the prospect of benefits will be limited.

One of the most critical aspects of the technological challenge NCF noted is the lack of adequate technical infrastructure in school systems. It also points to the lack of resource persons who can educate teachers and support in designing lessons for effective implementation. Though the document states 'conducive environment,' it does not discuss much. It appears that the concept of ICT use in teaching is not well conceptualized.

**Instructional Approach**

NCF realizes that there is a need for rethinking the instructional approach. This framework admits that the current practices are teacher-centric, focusing primarily on text-book-centric teaching that relies mostly on teacher instruction and memorization. It also stresses that the current instructional approach ignores the use of technological tools. In this regard, NCF says,

...the challenge of the day is to develop and implement curricula and curricular materials in good coordination with stakeholders to transform teaching into learning, establish collaborative learning, design child-centered instruction by
using information and technology, learning through project work and group work. (p.22)

NCF stresses that technology can enhance transforming teacher-centric teaching into student-centric. It mentions using project work and group work as new approaches to education. However, it does not explain how technology may strengthen the project’s development and meaningful discourse for deeper thinking. It does not provide a guideline or concrete support for educators.

**National Educational Objectives**

Part-three of the NCF talks about national educational objectives, the vision of school education, and curricular principles. It says, “Prepare globally competent human resources knowledgeable to modern information technology and use it” (p.31). It is appreciable that technology has a place in the list of objectives. However, there is no clear indication of whether the technology is expected to be used for the teaching purpose or just teaching it as a subject matter. It has used a separate title with ‘Information and Communication Technology’ as a symbol of showing importance. In this section, it says,

*The curriculum will make special room for Information and Communication Technology. In the context of globalization, it is essential to incorporate ICT education in school curricula; however, in our context it is not that convenient. If this new area of learning is not included in the curriculum, the youths will be deprived of today’s global educational reality. Thus, the curriculum will be designed by acknowledging ICT education as a subject or medium in order to bring educational transformation. (p.36)*

NCF has tried to emphasize its attention to the value of using information and technology for educational purposes. It is essential to mention here the choice of words 'subject or medium'; this indicates that NCF realizes its
intention to recommend using ICT as a subject and a medium of teaching. Further, it says, "Information and communication technology and self-learning materials will be developed to facilitate open education system." (p.38). This statement indicates that NCF thinks of using technology to develop distance learning programs and promote self-learning. However, it does not discuss much about the current technological infrastructure and progression towards integration to education.

Overall, the document shows that NCF has identified technology as an essential part of education in the present global context. However, the discussions appear to be wishful thoughts than a strategic plan to develop and implement. There is confusion about defining technology as a subject matter to study or a tool to enhance teaching and learning, or both. The framework does not discuss enough about the current situation of technological use in the school system in Nepal. Most importantly, this framework does not show or indicate a clear path or strategy for developing technological infrastructure (Kaput et al., 2007), and creating a conducive environment for technological integration in curriculum and pedagogy.

**Teacher Guide, Mathematics, Grade 9**
Here I review the document ‘Teacher Guide’ for grade nine mathematics teachers (Ministry of Education, 2020) to explore the extent to which it tries to encourage and facilitate the incorporation of technology in classroom teaching. Interestingly, the word search tool recognized two words with 'प्रबिबि' (Technology) in the whole book of the instructional guide of 183 pages. And these words are also not used to indicate technological use in instructional purpose but are in the word problems that consisted of the technical term in the context. The guide nowhere tries to aware, encourage, guide, suggest, or recommend teachers for technology use. This document neither talks about any technological infrastructure nor mentions or suggests any software or tools used for the teaching purpose. Neither is there any discussion or explanation about the possibility of using any technological tools, nor are
there any examples or teaching samples that would motivate teachers to use technology.

**Mathematics Book, Grade 9**

Here, I try to explore the extent to which the text-book (Ministry of Education, 2018), published by the Ministry of Education of Nepal, incorporates technological integration. Interestingly, the word search tool returns only two results when searched for the word 'Technology' and returns 'Computer' with only one result. Technology first appears in the 'Preface' of the book that talks about how mathematics relates to different learning aspects, indicating mathematics is useful for communication and technology. Secondly, it appears in the topic 'Household Arithmetic,' which deals with word problems that relate arithmetic to household activities or requirements such as electricity bills, water bills, and telephone bills. It says,

*The customer can get information and pay the bill of electricity, water and telephone etc., from their houses by using information and communication technology (ICT). For example: to know about the amount of bill of PSTN, we can dial 1606 using the same telephone. The main objectives of introducing ICT is that to make customer used paying their bills through online but not in the queue (line).* (p.35)

In this paragraph, the book presents ICT as a context of the problem, but it does not link to technology for teaching purposes. The text-book does not provide any recommendation or support for teachers to use technology in teaching mathematics. There are no examples that use technology to demonstrate patterns or make visualization easy, nor are there recommendations for teachers about using any useful tools or software that would enhance teaching. There is no indication of any kind that would support or inspire teachers for technology use.
Discussion

The study of the National Curriculum Framework (NCF), Teacher Guide for Mathematics, Grade 9, and the coursebook 'Mathematics Grade 9' shows no policy and strategic plan of action for technological integration in education, in Nepal. NCF has repeatedly mentioned its seriousness in the integration of technology. However, there is no clear path or strategy to develop infrastructure and to develop teachers for it. The teacher guide and text-book do not say anything about technological integration for instructional purposes. Neither of these documents provides any sample activities or suggests technological tools to help teachers use technology for instructional purposes.

Comparing the policy documents of Nepal and Common Core State Standards (of USA), there is a massive gap in the use of technology in education. Common Core State Standards not only has a clear vision of technological integration, but it has a clear recommendation for the use of software in teaching and learning. However, the Ministry of Education of Nepal neither has a clear vision for technology integration nor a clear infrastructural development plan. This digital divide must be a severe issue for the global community to research and address the inequity (Dunham & Hennessy, 2008) created due to the digital divide (Kalolo, 2019). Lack of technological integration compromises the depth of learning that can happen through technology and prevents new generations from countries like Nepal from entering into the global world of intelligence, which is taking a leap to a multi-planetary being. On the simplest level, lack of technological exposure will keep the learners away from lucrative jobs and careers in the market. So, technological integration in education is necessary (may not be sufficient though) for social equity and social justice. Though there are challenges, it is an inevitable journey.
**Recommendation**

The literature review shows a severe lack of the Nepal Government’s vision and action plan towards integrating technology in education. While one part of the world aims to transform human life systems beyond planetary humanity, another part of the world, like Nepal, is lost in the old teacher-centric paper and pencil instruction. People in policymaking, educators, and other stakeholders need to act fiercely towards 21st-century education (UNESCO, 2017). Following are the list of recommendations:

- We must develop both short and long-term vision and policy for a technologically enhanced education.
- We must set a minimum standard of technological infrastructure for government, public, and private institutions.
- We must revise the curriculum to a technologically enhanced curriculum and develop teacher development programs accordingly.
- We must seek support from the international community both for knowledge and infrastructure.
- The international community must initiate concrete programs to encourage and support economically deprived nations for equitable access to technologically enhanced education.

Finally, the COVID-19 pandemic has pushed all of us to envision new and alternative ways of the traditional approach to teaching. Teachers all over the world experienced enormous possibilities of transformation that technology can bring. Teachers, students, and parents got to see the use of technology for education beyond social media and entertainment. Specifically, teachers have explored a vast amount of ready-to-use and useful to use digital materials freely available on the web. Clearly, there are numerous challenges in harvesting digital resources for equitable access to all. Central and local governments, educational organizations, business corporations, and other stakeholders need to come forward to support the development of technological infrastructure. In addition to this, an initiative from institutional leaders, teachers, and parents can make a difference in this process.
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लेखनाथ पौड्याल र तरुण तपसीको वैचारिक पक्ष

डा. रामचन्द्र पौड्याल

सार:

यो लेख लेखनाथद्वारा रचिएको तरुण तपसीको वैचारिक पक्ष भन्ने विषयमा केन्द्रित छ। यसमा उनको जीवनी पनि प्रस्तुत गरिएको छ। यसका अतिरिक्त प्रस्तुत लेखमा विषय प्रवेश, पौड्यालको जीवन यात्रा र ‘तरुण तपसी’ को वैचारिक पक्षलाई क्रमिक रूपमा विश्लेषण गरिएको छ। वैचारिक पक्षको विश्लेषण गर्दा उनले यस्तो गरेको आध्यात्मिक, सामाजिक र आर्थिक जस्ता विषयहरू र यसमा समावेश गरेको छैन। उल्लिखित विषयहरूलाई ९५ वटा शीर्षकमा विवरण गरी क्रमशः प्रस्तुत गरिएको छ।

कुम्भी शब्दहरू: कवितारोमणि, मनोबृत्ति, नैराश्य, करणा, विधाता

१. विषयप्रवेश

प्राणीहरू धर्मीया जन्मने र मनेन कमलाई प्रकटिको नियम मानिन्छ। त्यसैले संसारको उत्पाद भाषेद्वित नै यस संसारमा प्राणीहरू जन्मिने र मनेन प्रकटिको कम पानि नियमित रूपमा चल्दै आएको छ। संसारमा जन्मिएको प्राणीहरू मध्ये मानिस पानि एक हो। अन्य प्राणीको तुलनामा उसलाई उर्वर गठ प्राणी मानिन्छ। किनकी अन्य प्राणी र मानिसको बीचमा खानु, निवास, दरास, जैविक आन्दोलन लिनु जस्ता सामाजिक व्यवहारहरूमा समानता छ। तर्कप्रकाश प्राणीमंडल मानिसमा पृथक खालीको व्यवहार हुन्छ। त्यसलाई हामी धर्म भन्नुहुनै उल्लोकलो कर्त्तव्य र अकर्त्तव्यको क्रममा भन्ने छ। ती कुरालाई छात्राउन सभ्यताको क्षेत्रमा मानिसमा हुने भएका उसलाई चेतनशील प्राणी भनिएको हो। चेतनशील भाषा उसलाई जीवन यात्राको क्रममा धुँधूँ कायहरू गरेको हुन्छ। मानिसले गरेका ती कायहरूले गरेको वाचनज्ञानसम्म ऊँ प्राणिसार्वु पात्र बन्छ। प्राणिसार्वको कारण मुलुमुलु पिनै उसलाई भावी पुस्ताले स्मरण गर्दछ। त्यसैले मानिस संसारबाट निदा भए पानि ऊँ वाँचको सरह हुन्छ। मरेपछिप पानि व्यक्तिलाई

२ आजार निड्रा भगवद-गुण्डु धारा भाषाविद्यालय सामाजिक मेल्टला भस्मूनिंषाणाम।

श्रेयसी तथापिद्यको विशेष धर्ममानिनी पशुशास्त्र समालः समालः (हिमालेश, भिङ्गलम, भलो। २४ पृ. १६)
सम्भव रहने कुरा भनेको उसले जीवनमा गरेको सत्कार्य नै हो नक्क भौतिक शरीर।
ल्यास्ले संस्कृत रूपले पनि “कीविताक्षर र जीवितलगाय भनेको उक्त कुरालाई पुष्ट गरेको
छ। विशेष गरी पारिको जीवनमा आध्यात्मिक, सामाजिक, साहित्यिक, आभासिक इत्यादि
क्षेत्रमा संलग्न हुन्। उसले गरेको ती क्षेत्रप्रतिको समर्पण नै पवित्रसम्भ उक्तलाई विचारदृष्टि
माध्यम हो।

परिचयका माध्यम पनि पवित्र र मलिन छन्। ती मध्ये मानसिक गर्ने कायम सिरजना पनि
एक हो। संसारको इतिहासलाई अध्ययन गर्न धरे पहिले देखि नै पवित्रसम्भ कायमहरूले
कायम सिरजना गर्ने महत्त्वपूर्ण योगदान दिइएको कुरालो उल्लेख छ। नेपाली कविताको
इतिहासकल्प नजरान्न माध्यमिक, आधुनिक र आधुनिक कालका कविहरूले पवित्र र नक्कसम्भ रचने
आफ्नो धरे पवित्रसम्भ माध्यम हो कुरा उल्लेख छ। (दिवाकर व अरस, २०४६ : २)।
प्राचीन कालीन साहित्यको कायम विधानाले कक्ष चलाएर आफ्नो धरे पवित्रसम्भ
पनि नेपाली पादकढ़ले स्म्य सर्ग गर्ने कविश्रृंखला क्रममा: सुभाषितसर्ग, शैवसश्रुतिलग्न
अन्यायलग्न, रुपनाथ पोखरेल, भानुमतल आचार्य, विद्यार्थी केशरी लगायत छ। उनीहरूले
बीर रसतै भाषितसम्भ विधान रायहरूले विभिन्नहरू विनिर्भर। वास्तवेत विज्ञानीका अनुसार
माध्यमिक कालीन कविहरूले विशेष गरी श्लोक धारामा प्रवृत्त हुँदै विधान कायमहरू
लेर। श्रृंकरीको धाराका कविहरूले तेजीमा भाषा, वार्ता प्रसारन, शरम र रामकोलाई अन्यायलग्न,
शिक्षारूढ, नबादतिका कविहरूले विशेष गरी कालीन धरामा आफ्नो धरे पवित्रसम्भ
कालका जानकारी पाइएको हुन्छ। (साम्राज्य उ र रहेन, २०४६ : ४८)।

आधुनिक कालका नेपाली कविश्रृंखला लेखान्त पौड्याल, वालकण सम, लक्ष्मीप्रसाद
देवकोटा, सिद्धराम शेठ, गोपालप्रसाद रिमाल, राहुलप्रसाद धीमिरे लगायतका कायम
रचना परम्परामा उल्लेखनीय योगदान रहेको देखिएको छ। आधुनिक कालका उल्लिखित
कविहरू मध्ये लेखान्त पौड्याल अग्रज कवि हुन। उनले वालकणलस्म विचारात्मक
क्षेत्रमा समर्पित हुँदै मानवलाई नै तत्पति, अध्यात्म र सदाबाल बाटो अवलम्बन गर्न
सवै आफ्नो गरी रहेको र लेखान्त आफ्नो भौतिक रूपमा यस संसारमा छैन। तथापि
उनले नेपाली साहित्यमा पुष्करिको योगदानको कारण साहित्यमलाईहरूले सवैकाल
कविशृंखलामा रूपमा उनले रक्षण गर्नु प्रयत्न गरिएको छ। वालकणलस्म विचारात्मक
विशेषका अग्रणी साधक लेखान्त पौड्यालको प्रतिमा नेपाली कविताको फुटकर, महाला
र महाकाव्यमुख जस्ता रचनामा मात्र सीमित छैन। अधिक उनले प्रतिमा नाटक, अनुवाद र
पूर्वी अध्यात्मदर्शनको क्षेत्रमा पनि फैलिएको छ। यसले विचारात्मक धरी
लेखान्त पौड्यालको जीवनी र सिरजना हामीहरूको लागि एउटा रोचक एवं तिर्थगत
दस्तावेज बनन पुकारेको छ। प्रस्तुत आलेखमा पौड्यालको जीवन यात्रा र तराइ तपसी
नयाकामा पाइएका बैठरीक पक्को विश्लेषणको क्रममा अनुशीलन गरिएको छ।

२. लेखान्त पौड्यालको जीवन यात्रा
कविशृंखलामा लेखान्त पौड्याल नामको जीवन बाँच र जीवनबाट प्रतिमा कान्छमा
लगाउन सफल भएका व्यक्ति हुन्। उनले आफ्नो रचनामाफूल्ने नेपाली सामाजिक
3. जन्म र जन्मस्थान

लेखनाथ पौधयाल आधुनिक नेपाली साहित्यका अग्रणी प्रतिभा हुन्। उनको जन्म सोमवार अनुसार वि.स. १९४९ साल पुस्त २६ गते हो भने चाँदनी अनुसार उनको जन्म पौषशुक्ल एकादशी हो। उनी पूरा, दुर्गापत पौधयाल र वसुदेवा देवीका जेठा सन्तान हुन। उनी जीन्मको ठाउँ कास्की जिल्लाको अधिक अच्छे, पीवा गाउँ, (शमी ढाँडा) नामले प्रसिद्ध छ। यो ठाउँ माधा पुरी छिमिश्रिको काखमा अवस्थित छ। जुन पौधयाल उपलब्धिमा पत्र दिन। अहिले संबंधमा गणतन्त्र नेपालको भौगोलिक संरचना अनुसार गण्डकी प्रदेशमा पत्र दिन। लेखनाथ पौधयाल जुन ठाउँमा जन्माएका थिए, पहिले त्यो अधिक पण्डित पुरीको नामले प्रसिद्ध थियो। भने कुराको उल्लेख छ। (अनिवार्य, २०३४ : २)। यसी ठाउँमा उनको शैश्वर र वाणिज्यकाल पनि चित्रित बुझिन्छ।

4. शिक्षा

समान्य अर्थमा शिक्षा भनेको जान प्राप्त गरेको छ तर कृपान नयाँ कुरा सिक्नु हो। यो यस्तो अट्टा प्रक्रिया हो जुन जीवनभरै चिलिहर्न। शिक्षाशस्त्रहरूले धारण अनुसार- “शिक्षा को क्रीडालाई सुरु भए चित्रालाई अन्त्य हुनु।” यसलाई निरुचित घराउँ र राखेर परिभाषित गर्न कैलह हुन्। प्रत्येक समय, परिभाषित र वातावरण अनुसार यसलाई अलसु र अलसु रूपमा प्राप्त जारी विश्लेषण र प्रयोग हुँदै आएको हुन। (शमा, २०५७ : ९)।

मानिसलाई जानको ज्ञान देखाउँ भने यसको भए मुख्य साधन भनेको शिक्षा हो (शमा, पूर्ववर्तमान)। अर्थात्, शिक्षाले नै मानिसलाई सम्यक र सुसंस्कृत बनाउनुको अतिरिक्त सितर नाटकको कार्यमा लागूमस्त बाटो खेकौँ। त्यसले मानिसलाई वाणिज्यकला भने मात्रामा शिक्षा प्राप्त गर्नको लागि प्रेरित गर्दै। यसै प्रेरणामा लेखनाथको पाल्यस्तर उमेस्मा पिता दुमादित पौधयालबाट अध्यारोम्भ गरेका हुन। अध्यारोम्भ पछि उनले गडा- गोश्तिस्थल, अमरकोश र संपादकी (चहरी) का केही अध्यायहरूको अध्ययन पनि पिताबाट गरेका थिए। लेखनाथको वाणिज्यकला वित्त जार्डा उनलाई घरमै प्रमाणित शिक्षाको अध्ययन गर्ने अवसर मिलेको अनुमान गर्न सकिन्छ। लेखनाथ १५ वर्षको हुँदा
पढ़न भनी काठमाडौं रानीपोखरीस्थित संस्कृत पाठशालामा आएको भिन्न छ। बासुदेव नेपालको अवतार उक्त पाठशालामा भन्नापूर्वक गर्दै लेखनाथलाई ज्ञाते सिद्धांत गर्न पर्ने काठमाडौंका ज्ञाता भएको हो। यही पाठशालावाट उनले मध्यमासम्मको अध्ययन गरेका थिए। 
नेपालमा परिशिष्ट नियन्त्रण कार्यालय स्थापना नभएका कारणले तीन धारा संस्कृत पाठशालामा पढेका विवाहीकरू अन्तर्गत परिशिष्ट दिनका लागि भारतको बनारस जाने गर्दै। लेखनाथ पौड्याल पनि मध्यमाको अन्तर्गत परिशिष्ट दिनका लागि बनारस गएको भिन्न छ। उनले मध्यमाको परिशिष्ट राहेर तर न्यायमुक्तावलीको दर्शनपत्रमा उनी अनुसूचित मात्र। लेखनाथले उक्त दर्शनपत्रको पुनः परिशिष्ट दिइएको। उनको औपचारिक अध्ययनको श्रृंखला यहीवाट ट्यूटोको प्रतीत छौ।

5. विवाह

हिन्दू धर्मांकल्पमहर्भुको विवाहसम्बन्धी अवधारणा र व्यवहार अन्तर्गत उदात (उच्च) र आदर्श स्थलपको रहने देखिन्न। वैवाहिक सम्बन्धका आधारमा नै हिन्दूहरूको सम्पूर्ण जीवनपद्धति उच्च र आदर्शस्तरमा हुन सक्ने हो। यदैका आधारमा हिन्दूहरूको कौटिल्यक (पारिशिष्ट) सुमास्त्र र सामाजिक सर्वनास्तिक सुदृढ हुन सक्ने वताईएको छ। समाजका प्रत्येक व्यक्तिको संबंधित विवाहको निम्न रहित हिन्दू आदर्शविवाह अन्तर्गत लाभप्रद र अनुशंसित नामिन्तको छ। यसैवाट समाजमा प्रधान, नैतिकता, कल्याङ्क, अनुभाषण, त्याग इत्यादी मानवसमाजलाई नैतिक, मनोवैज्ञानिक र आध्यात्मिक रूपमा उन्नत पान्छ। यसैवाट तीमध्ये पैशाची विवाहलाई अन्तर्गत नितन्त्रीय मानिन्तको छ। महामात्रको अनुभाषण परंतु भने ब्राह्म, धौ, प्राणायाम, गान्धर्व, आसुर, राक्षस र पेघाच गरी आठ भेद देखाइएको पाइन्छ। तीमध्ये पैशाची विवाहलाई अन्तर्गत नितन्त्रीय मानिन्तको छ। यसैवाट तीमध्ये तीन नैतिक र पार्श्वला दुई त्याज्ञ मानिन्तक छन्। बस्तृवि आठ प्रकारको विवाह उक्त पाच प्रकारको विवाहमा अन्तर्भूत हुन्छ। भने कुप्राणस भनु पनि ठाउँमा ‘पेघाच’ पनि हिन्दुएको भाषा पाइन्छ। अन्य प्रनवहरूमा पनि विवाहको प्रकारको राजस्थानमा फक्त फक्त कराहरू उल्लेख भएका पाइन्छ। बस्तृवि आठ प्रकारको विवाह स्वयंप्राप्तिहरूमा प्रसिद्ध देखिन्न। वेदान्त पनि यिन्को सहेत भेटिन्न। सबैङ्गीतका लागि सबैथरी विवाह नैतिक रामायणमा निम्न। फक्त फक्त जातिको निम्न फक्त फक्त विवाह उपयुक्त मानिन्तक। उपयुक्त आठ विवाहमध्ये अन्य तोला चार प्रकारको विवाह मात्र प्रायः सबै मुनिहरूको मन्त्र प्राणसम्पत्ति मानिन्तक छन् (कौणिक, २०६३: ६९-७५)। विशेष गरी ब्राह्मणका लागि यिन्को चार प्रकारको विवाह मात्र प्राणसम्पत्ति मानिन्तको पाइन्छ। सबैङ्गीतका निम्न भने आसुर, गान्धर्व र राक्षसविवाह पनि नैतिक मानिन्तक।

1 आसुतो विभागदानिकाग्रहन्स्थित: समायोगिकः।

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लेखनाथ पौड़ीमालको विवाह दुईपटक भएको उल्लेख छ। उनको प्रथम विवाह १४ वर्षको उमेरमा (पनि, गोय पर जोग) प्राप्त नभएको त्यसैलाई कुनै त्यसैसन कथासंग भएको प्रतीत हुन्छ। लेखनाथ १४ वर्षको हुंदा विवाह भएको र उनी २० वर्ष पुरानो अवसानेशत्रिभिर् १९६१लाई पनि जनापद भएको उल्लेख छ। एकानति कलाविदमा जो स्वरुप र अस्वरुप आधिक गतिमान तर गर्दा लेखनाथको हृदय ज्यादै आहिल हुन्छ। त्यसैले उनी सत्यासी हुन उद्देश्य लिएर स्वर्गदेखि महाप्रेमको आश्रयमा पुगेको कुरा उल्लेख छ (त्रिपाठी, २०३४ : ४)। स्वर्गदेखि महाप्रेमको संभावना उनी सत्यासी नभएको वुफिन्छ। त्यस्रूप उल्लेख निर्देश लेखनाथको सत्यदीपका धोखा विवाह भएको जानकारी पाइन्छ।

६. लेखनाथका सन्तान

लेखनाथ पौड़ीमालकी दोस्री पत्नी सत्यदेवी पौड़ीमालबाट पहिला दुईवटी छोरीको जन्म हुन्छ। एउटा छोरीको नाम चारिसा पुरन्यमा (तुलनाको) हो। अन्य छोरीको नाम प्राप्त नहुन सकेन। बासुदेव त्रिपाठीका अनुसार लेखनाथका एक मात्र पुत्रको जन्म भयो, जसले नभएको लेखनाथको पाइन्छ।

७. पेशा

लेखनाथ पौडिमालको घरको आधिक स्थिति ज्यादै दयनीय भएको कुराको वर्णन छ। एकानति मध्यमा परिभाषा असफल हुनु र अस्तित्व घरको आधिक अवस्था नाजुक भएको पर उनलाई कुनै पेशामा आवश्यक हुन आवश्यक थियो। किन्नर लेखनाथ परिवारको जोडा सम्बन्ध थियो। परिवारोको आधिक अवस्था ज्यादै कमजोर भएकाले अर्जुनगर्जन गर्नुपर्ने उनको बाह्यता पनि थियो। त्यसैले उनले मध्यमाको 'यात्रमुक्तानी' दर्शनपत्रको पुन: परीशा नदिहरि धर्म दुःखनष्टि लागेको वुफिन्छ। परीशामा असफल लेखनाथ आफ्नो पहाडिको पोखरा अर्जुनलले नगरी तपालको पर्वती जिल्लामा पनि छटफित लागे। किन्नर छोट्नामा पोखरेलरको दोस्रो मौजुद थियो। उनको पितामहा (हजुरबुवा) ले पनि पहिले छोट्ना पोखरेलरको मौजुद जारीर खार थियो। लेखनाथ पनि हजुरबुवाको नाम लिङ्गा आफुलाई पनि कुनै जागिर मिल्छ कि भनेर आशाले त्याहरू गएका हुन भनेर उल्लेख छ। लेखनाथले छोट्नाको पोखरेलरका सन्तानलाई पहाडलाई जागीर पाइएका थियो (त्रिपाठी, २०३४ : ५)। तर लेखनाथको छोट्नाको विवाहले निर्देशनात पाइएको सकेन, किन्नर मौजुदका अभियानलाई लिएर पोखरेलरका परिवारीको कलह बदन थायो। कलहले गार्दा पोखरेलरका परिवार दुई पक्षग विमानीत हुन पुगे। लेखनाथलाई पनि दुई पक्षमध्ये कुनै एक पक्षको निर्णाय पनि भएको वाणित पनि। उनले दुई पक्ष मध्ये एक पक्षलाई समक्ष गरे। समक्षम तपाउने पक्षले राक्षसो युद्धहरिात्पैिाचः कन्यकाछलात् || (या.स्म-आ.शा.६१, पृ.३०)
लेखनाथोंका अपमान गर्नुहोस्। अपमानित लेखनाथ आफ्नो नैतिकताको कारण त्यहाँ बसि सकेन। उनी आफ्नो घर पोखरालिङ नगरी जागीरको खोजमा मूलिन (भारत) पस्ने भने कुराको उल्लेख छ (त्रिपाठी, पूर्ववर्तमान)। भारतको असाम गएका लेखनालेप योग्यता अनुभुतको जागीर नपाएका लेखनाथ कहिले सेध र कहिले रजटकहाँ बसेको बुझिन्छ। यी कामवाट लेखनालेप अर्थातर्जन गर्न सकेन। वायतावश उनी केही समय असामको गाउँगोठलो पान भए भने बासुदेर त्रिपाठीको कथन छ। त्यस कामवाट पाँच लेखनालेख आधिक आमदानी गर्न सकेन। अन्त्यमा निराश भए अनेकी युक्ति लगाई नेपाल फकिएको बुझिन्छ।

भारतवाट फकिएका लेखनाथ आफ्नो घर पोखरालिङ नगरी काठमाडौं आए। किनको उनलाई जस्तो भएको अर्थातर्जन गर्न पान वायता थियो। काठमाडौं आएका लेखनालेखलाई कैद आवश्यक मान्यानुसार नस्ल जुन्न सकेन। त्रिपाठीको भनाइलाई आधार मान्य लेखनालेले जीवन धारको लागि काठमाडौंमा कठीन परिस्थितिको सामान गरिरहे। यसै सेला उनको काशीवासी पितामह (हजुरीबाबा) को निजनको खबर आयो यो खबरले पनि उनलाई अफ दुःखी बनायो। यसै लेखनालेख एकभित्र अको संकट आए पनि। पिने विभिन्न संकटमा जुन्न लेखनालेखले लेनोरको चौतारमा बसेर कौनी राख रदै विताएका थिए भने कुराको पान उल्लेख छ। समय विवेक जोडी एकदिन लेखनालेखले आत्मनिर्भर र भीमाकेशरको स्नूतिमा आधारित दुई वटा कविता लेखी बाटामा आउँदै गरेको उनी भीमाकेशरको वस्तुमालाको पुनः गरी हुँदैए। तज्जन्त ती कविताको प्रकटिका भेदी पान आए। तथापि त्रिपाठीको भनाई अनुसार केही समयपछि ती कविताको उल्लेख भएको बेहोशम सङ्गमात आचार्य दीक्षितको श्री ३ भीमाकेशर समस्त प्रस्तुत गरे। दीक्षित भीमाकेशरको हजुरिया पणिदै थिए। कवितालाई लेखनाथको वास्तविकतालाई युक्तको भीमाकेशरले उनलाई केही महिनासम्म सदाशिव आचार्य दीक्षितकले नै बस्ने प्रवचन मिलाएको बुझिन्छ। पनि महिनासम्म लेखनालेखले सदाशिव आचार्य दीक्षितको घरमा वसी उनका छोराघरलाई झ्याट पाएका थिए भने कुराको उल्लेख छ। यस्तब लेखनालेखको काठमाडौंको बसाइ र आधिक अवस्था केही सहज भएको अनुगम गर्न सकिन्छ। दीक्षितवाट लेखनालेखले दर्शावारमा पालना गर्न पनि नियमहरूका तालिम लिएको वर्णन छ। तालिम प्राप्त लेखनालेखले दीक्षितको परमार्थका भीमाकेशरको नातिरहुँलाई पढ़ाउने जापार मित्रका साथै हजुरिया पणिदैतिको जिम्मेवारी पान थिएको बुझिन्छ। दंगलदर्शको भित्र लेखनालेखको आधिक अवस्था र काठमाडौं बसाइको सुनिश्चितता सुरु भएको भने त्रिपाठीको गर्नु छ। लेखनाथको आधार्यताका भीम श्रमको शानसाधन लामो समस्तमा रहेन। अर्थात् उनको निधन चाहे भयो। भीमाकेशरको निधनपछि दंगल दर्शको परिवर्तन अन्तर्विकल्प उपर रूप लियो। जसै हर्षा लेखनाथको घरबाटको व्यवस्था हृ गरेको यस्ता परिस्थितिको गुर्जरको लेखनालेखले लालदर्शको कुंवर्तुल्य तेजशार्करबाट घरबाटको लागि आधिक सहयोगी प्राप्त भएको थियो भने कुराको उल्लेख पाइन्छ (त्रिपाठी, २०१२ : १०)। घरबाटको व्यवस्था पौध जीवनको उत्तराधिकार उनलाई पसौ जिल्लाको अौलिया भने ठाउँमा नेपालसरकारबाट पान्ती पाल

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जग्मा प्राप्त भएको धियो भनेर कुराको जानकारी पाइन्छ। प्राप्त जग्मालाई आवाद गरी कृप्ति कायमा स्थलन हुँदै उनले बाँकी जीवन व्यतीत गरेको बुझिन्छ।

8. प्रेरणा र सिर्जना

लेखनाथ पौड्याल कुन ठाउँमा जिन्मिए, त्यो ठाउँको वातावरण पठित धियो भनेर कुराको सहजे अनुमान गर्न सकिन्छ। त्यति बेलाका अधिकार ग्राहण परिवर्तन परस्परित रूपमा पढाइदै आएको दुःखकब्र, समर्पण, स्त्री, लघुकौमुदी, ज्योतिःशित लगायत विषयहरूका अध्ययनमा अभ्यता थिए भने यस्ती हुन्। सकस्तु पहिले वाणिज्यहरूका अतिरिक्त अन्य जातका मानससहरुले पान अलिको भाषा सिलोक (शलोक) पढहने र कठिन गर्न प्रवृति बढहे गएको अनुमान गर्न सकिन्छ। लेखनाथ पौड्यालको जन्म भएको वर्षमा नेपालमा पनि मुद्रण व्यवसायको धार्मिक भएको कुराको उलेख छ (शर्मा र श्रेष्ठ, २०४५: ४८)। मुद्रण व्यवसायको धार्मिक नेपाली भाषामा लेखिएका भानुकोक्तिलाई रूपक रामायण र मोतीरामकृति गजेन्द्रमोक्ष जस्ता कृतिहरू पनि प्रकाशित भएको सकिन्छ। यी दुई कृतिहरूको कठिन गरेर बा सुनेल आनन्द लिने प्रवृति नेपाली समाजमा विस्तार वर्जी समेतहरू धियो। लेखनाथ पौड्यालने पान गोठालो र अन्य काममा जाँदा सानुवारि नेपाली भाषामा लेखिएका भानुभक्त र मोतीरामकृति पहलाई धाराको बुझिन्छ। यसैले लेखनाथ भाल्कालमा भानुभक्त र मोतीरामकृति नेपालीमा लेखिएका कृतिहरूले गहिरो छाप पर्याय स्पष्ट छ।

लेखनाथ पौड्याल १४ वर्षको हुँदा काठमाडौंको रानीपोखरी स्थित सकस्तु पाठ्यकालमा अध्ययन गर्न धारेला हुन। पाठ्यकालमा अध्ययन गर्दा पौड्याल नै उनमा काय सिर्जना गर्न इत्यादि जागृत धाराले कृप्ति हुन्छ। काय सिर्जना गर्न सन्तप्ना उल्लेख छ। उल्लेख छ। उल्लेख छ। उल्लेख छ। उल्लेख छ। १९५२ साली सकस्तु भाषामा लेखिएको ‘पादक्षाला विशाला’ शीर्षकको कृतिहरूले धाराको रचना हुन। उनको ‘भृक्करवची’ र ‘मानपाक्षिक’ नामक दुई कृतिहरू परिवर्तन ‘कविताकक्तम’ ‘कविताकक्तम’ ‘कविताकक्तम’ ‘कविताकक्तम’ सकेको दिन (१९५१/६२) मा प्रकाशित भएको थिए। यस सकेको समयमा पुस्तक प्रसार शर्मा हुन। पुस्तक कवितामा माध्यमिक कालीन भृक्करवची धाराको गहिरो प्रभाव पर्याय देखिन्छ। यस प्रकार लेखनाथ पौड्याल धियो दिराम महापाक्षिकको सहयोग र प्रेरणाले काय सिर्जना प्रेरित भएको उलेख छ। उल्लेह न्स्तुत कवितामा माध्यमिक कालीन भृक्करवची धाराको गहिरो प्रभाव पर्याय देखिन्छ। यस प्रकार लेखनाथ पौड्याल धियो दिराम महापाक्षिकको सहयोग र प्रेरणाले काय सिर्जना प्रेरित भएको उलेख छ। १९५२ साली साक्षात भाषामा लेखिएको ‘पादक्षाला विशाला’ शीर्षकको कृतिहरूले धाराको रचना हुन। उनको ‘भृक्करवची’ र ‘मानपाक्षिक’ नामक दुई कृतिहरू परिवर्तन ‘कविताकक्तम’ ‘कविताकक्तम’ ‘कविताकक्तम’ ‘कविताकक्तम’ सकेको दिन (१९५१/६२) मा प्रकाशित भएको थिए। यस सकेको समयमा पुस्तक प्रसार शर्मा हुन। पुस्तक कवितामा माध्यमिक कालीन भृक्करवची धाराको गहिरो प्रभाव पर्याय देखिन्छ। यस प्रकार लेखनाथ पौड्याल धियो दिराम महापाक्षिकको सहयोग र प्रेरणाले काय सिर्जना प्रेरित भएको उलेख छ।
उपमानलगभग मात्र तभी उनमा ‘स्वतंत्र’ को पनि प्रभाव परेको देखिन्छ । फलस्वरूप उनको ‘स्वतंत्र’ खण्डकाथा ल्यसैौको उपज हो । लेखनाथका केन्द्रप रचनामा साज्ञ्य, योग, वेदान्त दर्शन र उपनिषदको प्रभाव परेको पाइन्छ । यिनका और इतिहास उनी बाल्यालास साहित्यमा देखा परेको सांस्कृतिक र सामाजिक पुनर्जागरणका लागि पनि प्रेरित छन् । विशेष गरी बाल्य साहित्यका विभिन्नत्व चुट्टोपायाय, प्रसिद्ध निबन्ध लेखक भयक्तत्त्वै विश्वस्त्त्व तथा मैथिलीशास्त्र गृहको सांस्कृतिक आवाज पनि लेखनाथको दीवन पनि पाइन्छ । विश्वस्त्त्व चलेको मानवतावादी आन्दोलनको प्रभाव पनि लेखनाथको पाइन्छ । यस कुराको ज्यलत्त प्रमाण ‘तरण तप्ती’ नयाकाथा हो ।

अतः लेखनाथले नेपाली कविताको पुरुषपरम्परा, माध्यमिक कालको उत्तरार्ध र उन्नती के प्रवर्तित अध्यात्मनक कालको हल्लीतमकारणका अन्य कविहरू, संस्कृतसाहित्य, पूर्वीदशनको साथै बिदेशी विचारकर र प्रयास रहेको दीवन्छ ।

9. समान तथा पुरस्कार
लेखनाथ पौड्यालले बाँचुजेल उत्कृष्ट खालका काय रचना गरे । उन्नती रचित काय्हरू समकालीन अवस्थामा पनि उत्कृष्ट थिए । वर्तमानमा पनि क्षेत्रको उत्कृष्ट छन् । लेखनाथ तत्कालीन नेपाल राजकीय प्रजा प्रतिद्वंदनका आजीवन सदस्य पनि हुन् । त्यसैलाई उनलाई तत्कालीन श्री ५ महाजाधिकारी त्रिभुवनले वि.सं.२००६ साल असार २९ गते आफ्ना जन्मोत्सवका दिन कविशिरोमणी पलिबने विभूषण गरेका हुन् । उनलाई राजा विभूषणवाह तथा, दर्शा र प्रतिमिहिना र २००१ । का दरले पाउने गरी भता पनि प्रदान गरेको बुधिन्छ । लेखनाथको सम्मानको ऐतिहासिक क्षण साहित्कारहरूको सक्रियतमाको उनको रथयारा गरिन्छ हो । वि.सं.२०११ साल पौड गुप्तेको एकादशीकारी दिन उनको जन्मवती पार नामकर्षिका साहित्कारका र उच्च व्यक्तिहरूको हार्दिक उपलव्धिप्राप्त गरेका हुने र र प्रदान गरेको बुधिन्छ । साहित्कारहरूको लेखनाथको तयार पनि सक्रिय पनि गरिएको उल्लेख छ । लेखनाथको निधनको पनि उनको घरमा साहित्कारहरूको भेला भई उनको जन्मजयनक प्राप्त हारे आएको छ । वि.सं.२०१९ सालमा तत्कालीन श्री ५ को सरकारले उनको नाममा निचाउँदै ५५ पौसे दुलाक टिकट पनि प्रकाशित गरेको पाइन्छ । लेखनाथ पौड्यालले मरणोपरि त्रिभुवन प्रजा पुरस्कार पनि प्राप्त गरेको देखिन्छ ।

10. निधन
आधुनिक नेपाली काव्यजगतका अवक साधक एवं स्रष्टा लेखनाथ पौड्याली जीवनको अनन्त प्रहरमा आएर सिक्स्ट विरामी परेको कुराको वर्णन छ । वासुदेव त्रिपाठिका—
अनुसार बिरामी परंपरिक लेखनाले एकेको तथ्य अद्यतनात बनाउन भएको हुनु । प्रामाण्य भने उनको उपचार काठमाडौंमा भए पनि उनको स्वास्थ्यमा कुनै सुधार नहापुर्य उत्पादन ममकामा जदी छल भनी नलाई तराई लगियो । तयारी पनि उनको उपचारको कम चाल नै रहेको । समृद्ध बीरगञ्ज, दसीलो र भरतपुर अस्थायीलाई लगेको उनको उपचार गरिएको बुझिन्छ । लेखनाले देखि परेको शेरत्याग गरने इङ्खा देखाएकाैन्छ नित्य आस्थामा उनलाई देखेकाैन्छ नारायणी र कार्तिको समग्र र आदियो लगेको उल्लेख छ । उनको विवर्त्त व्यवस्थापन बुझेयर तक्तलीनी श्री ५ महाराजधिराज महेन्द्रवाट उनको उपचारको नयाँ रु १०,०००-१ (दश) हजार प्राप्त गरिएको रुपाको उलेख छ (त्रिपाठी, २०३४ : १७) । काठमाडौंको साहित्यको मण्डलले पनि भरतपुर गाई उनको स्वास्थ्यको नामक गरेको जानकारी पाइनु ।

त्रिपाठीको अनुसार अनलत : २०२२ साल फाल्गुन ७ गते महाशिवरात्री पर्वको राती २:३० बजेको लेखनाले विश्वासयुक्त प्राप्त गरे । उनको यो दुःखद निधनले नेपाल सरकार र प्राजिक जगत् सत्य वन्यो । फागुन १० गते देस्का समस्या विश्वास संस्था २ रु भए भने समृद्धी सरकारको कार्यालय रुप पनि आदा दिनवाट रु २ रु ० ०००-१ हजार प्राप्त गरिएको रुपाको उलेख छ । लेखनाले निधनमा तक्तलीनी श्री ५ महाराजधिराज महेन्द्रवाट शोकसंदेश व्यक्त गरिएको बुझिन्छ । राप्ति पत्रायतको बैठकमा पनि प्राधिकृत आरम्भ कार्यद्वारा थापाले लेखनाले निधनमा शोकस्ताव पेस गरेकोमा सो प्रस्तावलाई सर्वसम्मतते पास गरेको उलेख छ । नेपालसुरुको प्राकृतिक हुने धेरै जसो पत्रसारिकैले आफ्नो समाधकृतमा लेखनाले पौड्यालको निधनले विषयलाई प्राथिमिकतामा राखेको समाचारहरू प्रकाशित गरेको बुझिन्छ । नेपालमा मात्र नभएर भारतका दार्जिलिंग, सिकिमको, असम लगाईत विभिन्न प्राचीनमा रहेका नेपाली साहित्यको प्रतिष्ठान र साहित्यकारहरूले पनि लेखनाले निधनमा शोक मनाएका विए भने रुपाको उलेख छ । आधुनिक नेपाली साहित्यका अग्र प्रतियम लेखनाले पौड्याल संसर्गवाट बिदा भएको आज ५५ वर्ष विवेक लोहो । तथापि प्रत्येक वर्ष उनको पुरात्मकामा कम पनि चालिने रहेको छ । त्यसी मात्र नभएर उनको संकलनाले काठमाडौंको ठमेलको लैनिचार मार्गालाई लेखनाथमा भनी नामकरण पनि गरेको छ ।

४९. निष्कर्ष :

पेखराको अघोरर्चनले पौड्यालको भने स्वलमा जन्मिएका लेखनाले पौड्यालको जीवन यात्रा विभिन्न आरोह अवरोहकरी सुसम्मत भएको पाइन्छ । यस ठूलोहुँदै पनि उनले नेपालीको काय्यक्रमका अनुलोचनीय योगदान दिएका सम्पूर्ण छ । उनको कृपाहरू गुणात्मक र परिमाणको हिसाबले विगतमा पनि अन्यले उल्टकुट्ट र सान्दिक सरकार भने आज पनि त्यसीले उल्टकुट्ट छन् । लेखनाथपाटा ममकालको काय्यर प्रति र विधिवादका पाद्ययमका समावेश गरिएको छन् । त्यसीको ममकालको निधनले विभिन्न विधालाय र विद्वानो विधायलाई पाद्ययमका समावेश गरिएको छन् । त्यसीको ममकालको निधनले विधालाय र विद्वानो विधालायका पाद्ययमका समावेश गरिएको छन् । कविस्मृतिमूल, नागरिक समाजवाद अभिन्नतिदृष्टि, मरणोपरि निधनविधान पुरस्कारवाहिनी पाद्ययमका आफ्नो प्रतिभाका नेपाल र नेपालीको गौरव बढाउँछ देखिन्छ । उनी भौतिक कृपाहरू आज यस
संसारमा छैनन् । तथापि उनले नेपाली काव्यश्रेणी जन योगदान दिए, त्यसैले उनी नेपाली काव्यानुगरागीहरूका माध्यम सदैव स्मरणीय र वदनीय छन्।

लेखनाथ पौड्याल तत्कालीन राणाहरूको वीचारमा चलेको जहाँ पत्र गुटको शक्तिसंधर्मा नलागी निर्माण काव्य साहित्यमा तत्त्विन रहेका भए। उनले आफ्नो सहकरिका र सहभागीका माध्यममा विशेषतः स्थान हासिल गरुनका साथै उच्च प्रतिष्ठा पत्र आर्जिन गरेका। त्यसैले लेखनाथको जीवन यात्रा सबैका लागि अनुकृतिका हुन पुरैको छ। समाजमा रहेका कोही व्यक्ति कसैले काव्यका लागि सहयोगी हुन्छन् भने कोही असहयोगी प्रकृतिका हुन्छन्। त्यसैले कुनै पत्र व्यक्तिलाई रामा काम गर्नका निमित्त उचित खालो सहयोग र वातावरणको जरूरी हुन्छ। लेखनाथ पौड्याललाई जीवनको प्रारम्भिक प्रहरमा निकै नै कठिनाई आउनको बुधमा परीक्षणको जरूरी छ। यति हुँदाहुँदै पत्र महान प्रतिभावाली लेखनाथलाई उदात कर्म गर्नाले कसैले रोक सकेन। उनले आफ्नो साहित्यिक सातर्यमा अटल रहेका काव्य साहित्यमा संप्रतिकाप्रमाण प्राप्त गरेको हुनु। उनको कविता विभागमा तत्कालीन तीनदारा पाक्षाला, संस्कृतपाठाला र त्यहाँ अध्ययन गरेका सहभागीहरूका विशेष भूमिका रहेको पाइदा।

समग्रमा उनको जीवन धर्म, संस्कृति, शिक्षा आदि गम्भीर अध्ययन गर्न भन्न संस्कृत र नेपाली भाषा साहित्यी की धृढ गर्न सक्छ। लेखनाथले उच्च आर्द्द र आचरणको पालन गर्ने, नेपाली समाज, नेपाल र भारतका असमाम, दार्जिलिंग, सिकिम लगायतका वैदिक वर्गमा समानानि हुने स्थान निर्माण गरेको छ। उनले आफ्नो जीवनकालमा नेपालीभाषी काव्यानुगरागीहरूलाई वैदिक खुराक दिन सफल भएका छ।

12. लेखनाथ पौड्यालको काव्यतात्त्र र प्रवृत्ति

लेखनाथ पौड्याल नेपाली कविताको इतिहास आधुनिककालको सुप्रीम पने कवि हुन। तथापि लेखनाथ वि.सं.१९५६—५९, देखि नै काव्य सिगर्नामा उस्माख भएका हुन। उनले माध्यमिककालीन शृवारिक धारामा प्रवृत्त भई संस्कृत र नेपालीविशेष कविताहरू रहेको पाइदा। पौड्यालदारा रैथाका त्य कविताहरू समस्यापूर्तिका थिए। जुन समयमा लेखनाथले कविता लेख थाले, त्यम समय नेपाली कवितामा मोटामार भट्टारारा तरली गरिएको नखलीभन्दा केन्द्रित भई कविता लेखने प्रवृत्त चरममा भएको पाइदा। लेखनाथले यसै अवकाशमा शृवारिक कविताको अतिरिक्त ‘पाक्ष्यालिबाला’ यीशिकको कविता सोमालक सिंह्नालदारा सम्प्रदाय बनारसवात प्रकाशित हुने ‘सुन्दरी’ पत्रिकामा वि.सं. १९५१/६२ दोको दिवस अभिप्रेरक समिति कविता प्रकाशन शृवारिक ‘कविताकाल्पना’ (वि.सं.१९५१-६२) कविता साहिबमा सहभागित ‘शृवार फॉर्मसी’ र ‘भाषाकालिक्षण’ दोउ कवितावाद थालिकाको पाइदा (पनसीवी र अन्य, २०४५: १४०)। संस्कृत साहित्यशास्त्र र साहित्य सिर्जनावाद विशेष रूपमा प्रेरित लेखनाथ
बङ्लासाहित्यमा देखापरेका हिन्दी पुनर्जागरणवाट पनि प्रेरित भएको कुरा उनका कृतिहरूले पोट गरेका छन्। लेखनाथ पौड्यालका काव्यहरूमा हिन्दी साहित्यका हिन्दीप्रसाद द्विवेदी, अयोध्यप्रसाद सिंह, हरिभूषण र मैथिलीलाचरण गुप्ताजस्ता कविहरूका रचनाको प्रभाव आधिक रूपमा परेको देखिएको। ललित्य (संयुक्त कवितासंग्रह) वि.सं.१९६९ मा ‘कविकवितालाप’ कविताको माध्यमवाट माध्यमिककालीन श्रृंगारिक कविता धाराको विपरित दिशातर्फ उन्मुख नयाँ कविता धाराको घोषणा गरेका लेखनाथको सार्वजनिक कविता यात्रालाई मुख्यत: तीन चरणमा विभाजन गरेको अध्ययन गर्न सकिएको।

क. पहिलो चरण (वि.सं.१९६१–१९६९)

ख. दोस्रो चरण (वि.सं. १९६१–२००७)

ग. तेस्रो चरण (वि.सं. २००८–२००८)

क. पहिलो चरण

पहिलो चरणमा लेखनाथ पौड्यालले माध्यमिककालीन श्रृंगारिक परम्परालाई पन्नु उदै स्वच्छन्दतावादी भावधारालाई आधिक रूपमा स्पश गर्दै मूलत: परिकारवादी भावनाले आधारण गरेका छ। यस चरणमा लेखनाथद्वारा रचिएका कृतिहरू निम्न छन्–

वर्षाविचार (वि.सं.१९६६), ललित्य संयुक्तकवितासंग्रह (वि.सं.१९६९), शोकक्राम (वि.सं.१९७०), अनुभवित्व (परिवर्तित) (वि.सं.१९७३), बुढीदेखी (वि.सं.१९७२), सत्यकलिस्थाय (वि.सं. १९७६), गीताज्ञाती (वि.सं. १९८६), गोरखाधिकार वाण पाठ्यपुस्तक भाग १–४, (वि.सं. १९७२–८०)।

लेखनाथले माथि उल्लिखित कृतिका अतिरिक्त ‘गोरखाधिकार वाण पाठ्यपुस्तक भाग १–४’, (वि.सं.१९७२–८०) मा परेका अनेक फुटकर कविताहरूका माध्यमबाट पनि आधुनिक नेपाली कविताको कृतिका परिवर्तनमा अग्रसर देखाएको पाइएको। वि.सं.१९७४ मा ‘सृक्तिश्रुति’ सम्मका उनका केही कविताहरूमा श्रृंगारिक प्रबोध पाइएको। तथापि त्यस पछि निम्नलिखित तथा उनका कविताहरूमा परिकारवादी चेतन सल्वलाईको स्पष्ट छ। इतनात्विषयमा औपलब्ध लेखन व्याखरण का अनुसारमा उनमा रहेको छ। दृष्टिहरू, भाषा, साहित्य र आधुनिक चेतनाका विपर्ययमा अवृत्ति जस्ता प्रक्षेपित हुने। उनले गरी हिन्दी पुनर्जागरणको स्वर र आधुनिक चेतनेका विपर्यय, अवृत्ति, सामाजिक व्याप्ति, धार्मिक भावनाले पुनर्जागरण जस्ता नवप्रतिकर्षण हुन सकिएका यस चरणमा रचिएका रचनामा फला पार्न सकिएको। नेपाली कवितासंग्रह विभिन्न धाराको माध्यमबाट आधुनिक युगमा प्रवेश गर्नु लेखनाथ पौड्यालको यस चरणमा रचिएका कृतिहरू महत्वपूर्ण प्राधिकता रूपमा रहेका छ।
ख. दोभो चरण (बि.सं. १९९१-२००७)

दोभो चरणमा लेखनाथ पौड्याल प्रकृतिकाय अञ्चलविचारलाई परिमार्जन र परिखार गर्दै आफ्नो कविता यात्रा तय गर्न । लेखनाथको ‘अञ्चलविचार’ र ‘यस्काग र उदयको युगलप्रकाश’ जस्ता कृतिहरूको प्रकाशण भएको यस चरणमा उत्कृष्ट प्रतिप्रेरनामा अञ्चलविचार (खण्डकाय) पुस्तकको छ। उनका यस चरणका कवितामा खारिको आधारलाई चेत, तय भए। भाषा शैलीमा कसलो परिखारको उत्कृष्टता जस्ता प्रवृत्ति र गर्न सकिन्छ। यस चरणमा उनलाई प्रथम प्रहरका परिखारबादी कविता भएको आठिक स्वच्छन्दताबारी चेत तिरोहित हुंदै गएको पाइन । यस चरणका उनका फुटकर कविताहरूमध्ये ‘सत्यसन्देश’ उत्कृष्ट नमुनाको रूपमा देखा परेको छ । यस चरणमा प्रकाशित पौड्यालका कविता निम्न छन्:

अञ्चलविचार खण्डकाय (बि.सं.१९९१), सत्यप्रकाशक बुढ्मिलिनोद (बि.सं.१९९४),यस्काग र उदयको युगलप्रकाश (बि.सं.२००२), सत्यसन्देश (बि.सं.२००२)।

ग. तेस्रो चरण (बि.सं.२००८-२०२२)

कवितावाणालाईको तेस्रो चरणमा लेखनाथ आधारितक भावनालाई युगापेक्षा सामाजिक चेतना र समस्तय गदी अगाड़ विभेदका सहन । उनी भावना र बौद्धताको संयोजन गर्दै तय भएको बौद्ध शैलीमा सहज परिखारको उम्मुखता जस्ता प्रवृत्ति दिल्लु अंगल गर्न । यस चरणमा उनीलाई रचिएका ‘अमरज्योतिको सत्यसम्पूर्ण’, ‘तस्न्यस्मात’, ‘मेरो राम’, ‘लालित्यभाग १’ ‘लालित्यभाग २’, ‘कविशिरोमण लेखनाथ पौड्यालका प्रतिप्रेरितक कविता’ र ‘लेखनाथको प्रमुखकविता’ इत्यादि कृतिहरू प्रकाशित भएका र देखिन्छ । लेखनाथीलाई यस चरणमा लेखिएको तत्त्वकत्वीयकाय उत्कृष्ट प्रतिप्रेरित नयकायलाई उत्कृष्ट प्रतिप्रेरितक रूपमा लगायिन सकिन्छ। यस चरणमा लेखनाथको स्वच्छन्दताबारी धारात्मक आधार उनमुःक हुनुका साथै राष्ट्रव्य सर्वस्तुकृत चेतना उनमुःक हुदै साइक्य योग, वेदांत-दर्शन र युगीन चेतनाप्रेरित पत्र सचेत र देखिन्छ । उनी चरणमा उनले गइगागारी (२०१६-२०२२) महाकायको रचना गर्न पत्र त्यस्काग पूरा गर्न नसकेको बुढ़िन्छ। ‘अथिरी’ शीर्षकको कविता उनको अंतिम रचना हो । त्यस्काग लेखनाथको ६ दशकबंदो लामो कवितावाणालाई ‘अंतिम निदानका मानिन्छ। उनका माध्यमिक उलेखित कविता यस्काग प्रकाशिन्छ ।

अमरज्योतिको सत्यसम्पूर्ण (बि.सं. २००८), तस्न्यस्मात (बि.सं. २०१०), मेरो राम (बि.सं. २०१९), लालित्य (कवितासदुःख, भाग १: बि.सं. २०१०), लालित्य कवितासदुःख, भाग २ : बि.सं. २०२१), कविशिरोमण लेखनाथ पौड्यालका प्रमुख प्रतिप्रेरितक कविता (कवितासदुःख : बि.सं. २०२१)। गइगागारी महाकाय अपूर्ण (बि.सं. २०१८-२०२२)आदि।

यसरी नेपाली कविताको आधुनिक युगका परिखारबादी धाराको महान श्रेष्ठ लेखनाथ पौड्याल नेपाली वर्णमालिक छन्। उनको प्रकृतिचक्रको बर्णन
नै उनले आधुनिक नेपाली कविताको भिमिरे प्रथम प्रहरको आमन्त्रणसँगै परिकारबारी कविता धाराको प्रवर्तन गरेका हुन्।

उपर्युक्त सन्दर्भमा कविताका भाव र कलापको परिष्कृतिका साथे कवित्वको स्वरूपकरणको जुन गुरुत्व प्रयास पौड़ियालको दरको त्यस्त नेपाली कविताका प्रवर्तका साथे परिकारबारी धाराको अग्रपरि कविका रूपमा प्रतिष्ठित हुन पुगे।

१३. तरण तपस्वीको वैचारिक पक्ष

लेखात्मक पौड़ियालका काव्यात्मका क्रममा विविध काव्यहरू प्रकाशित भएको कूरा चरणाङ्गत विभाजनको सन्दर्भमा उल्लेख भइसकेको छ। उनको काव्यात्मको तेस्रो चरणको क्रममा प्रकाशित विविध काव्यमध्ये तरण तपस्वी न्यायक्रम (२०१०) पनि एक हो। प्रस्तुत नेपालको आधुनिक नेपाली काव्यको इतिहासको विश्लेष स्थान प्राप्त गरेको कूरा उलेख छै, त्रिपाठी र अरु, (२०६४ : ७)। उक्त काव्यमा लेखात्मक पौड़ियालको वैचारिक पक्षको प्रस्तुति सशक्त रूपमा यक्त भएको देखिन्छ। प्रस्तुत लेख लेखात्मक तरण तपस्वी न्यायक्रम यक्त भएका वैचारिक पक्षको के-कता विषयहरू आत्मसात गरेको कर्णै नेपालमा नै करिन्छ। लेखात्मक वित्ति विविधसम्बन्धितको विषय, वेदांत तथा वाणिज्यको अथवानैनेको आधिक विषयका र प्रमुख विषयविश्वास जस्ता कृमा सुझावको आवश्यकता छ। भन्नै कर्णै तरण तपस्वी मा जोड दिएका छन्। उल्लिखित विषयहरूलाई लेखात्मक प्रकाशितका दृष्टिकोणबाट प्रस्तुत गरेको छन् (शर्मा र श्रेष्ठ, २०४५ : ५३)। प्रस्तुत लेख लेखात्मका तरण गरिएको ती विषयहरूलाई आधार मानै ‘तरण तपस्वी’ न्यायक्रमका पाइने वैचारिक पक्षको अनुपरिणामको केन्द्र छ।

तरण तपस्वी न्यायक्रमले लेखात्मक आफ्नो विचारलाई भावमा ढाल्दै शिस्तको माध्यमको साथ प्रस्तुत गरेका हो। त्यसैले ‘तरण तपस्वी’ को मूलस्तरीय विचारप्रकार हुँदै मानसिक र न्यायनोक्त विचारात्मक बल पुनः देखिन्छ। प्रस्तुत नेपाली वैचारिक धरातलको अनुशीलन गर्दै जोभी नेपाली अध्यात्म दर्शनको भएता प्रभाव गरिएको रूपमा पर्दै देखिन्छ। किन्तु लेखात्मक उक्त दर्शनको अध्ययन गरेका हुन्। उनमा (बि.सं.१९९२) सालबाट नेपालको स्थापना प्रश्न रूपमा मुख्यत हुँदै आफ्नो पाइन्छ। त्यसैको प्रभाव उनका काव्यक्रम देखिन्छ स्वभाविकी हो। काव्य रचनामा तल्ली लेखात्मक पूर्वीय अध्यात्म दर्शनको मोह व्यवधै रहेको देखिन्छ। त्यसैले नभै उनले युगदृष्टिको पाइने आत्मसात गरेको कृपा उनका रचनाको अध्ययनबाट पुष्ट हुन। स्वदेशी वातावरण पनि दैर्घ्याधारितको फलस्वरूप उनको अध्यात्मवादी व्यक्तित्वको सामाजिक वित्तरण, सामाजिक न्यायको बकालत गरेको देखिन्छ। उनी नयाँ युगप्रति वडी सचेत त्यसैले गरेका, उमेर र अध्ययनबाट आध्यात्मिकताप्रति हुँदै जाने क्रम उनले पर्याय बनाउँ जीवनका समानान्तर घटनाको उपज हुन। आध्यात्मिकता उनको जीवनको सहज अनुमूल्य विनिमयको भने नयाँ युगितै उनको अपरिहार्य अपेक्षा भयीको। उनको यही आध्यात्मिकता र युगितै बीचको सन्तुलन एवं संस्कृतिको विषयमा उल्लिखि तरण तपस्वी न्यायक्रम (२०१०) हो। त्यसैले पौड़ियालको ‘तरण तपस्वी’ न्यायक्रमलाई
अध्यात्म र मानवताको समीकरण हो भने आधार तयार भएको छ। यो प्राचीन चिन्तन र नगरू युगाविवर्धका सन्तुलनको रेखा हो वा समझ र अन्तर्दर्शनको विवाह भर्समलिङ्गको किन्नू पनि हो। तरण तपसी नृत्यकाव्यको प्रचाराको आधारित युगाविवर्धको अध्यात्म दर्शन नै हो। किनक यसमा भाषा, योग र वेदान्त दर्शनको गहराइ परेको देखिन्छ।

पिन्नानु परी गर्न गरेका आधारानुवस्तु वेद, उपनिषद, जीवन र गीता हुन। लेखानाथले यी पूर्वी अध्यात्म दर्शनलाई विचार वा दर्शनका रूपमा प्रस्तुत नयारी कविताभाषक संस्कृतपर्क दर्शनार्थी काव्यात्मक रूपमा प्रस्तुत गरेका छन्।

लेखानाथ पौडयालको तरण तपसी नृत्यकाव्य प्रकाशित हुनु भन्ना धेरै पहिलेदेखि नेपालको छिमेकी देश भारतमा हिन्दू पुनर्जागरणको लहर चलेको बुझिन्छ। त्यस क्रममा पूर्वी दर्शनको आधुनिक पुन्त्याया र पुन्त्यायात्मक हो भने कुरा वर्णन विभिन्न व्यक्तिहरूले आफ्ना लेखनका उल्लेख गरेका छन्। लेखानाथ पनि उक्त जागरणवाह भ्रामाण हुँदै तरण तपसी नृत्यकाव्यमा आधारित चेतनाको निमित्त गर्न पुरुषो। त्यसैले उनी पूर्वी आधारित संस्कृतका नयारी नेपाली गायक काली तरण तपसी नृत्यकाव्यमा आधारित पुन्त्याया गर्न पुरुष। प्रस्तुत नृत्यकाव्यमा लेखानाथले कर्तौ आधारित विषयहरू अवस्थान धारण गर्नु पर्छ। यसैले यसको आधारितका विकासप्रकाशको निमित्त र आदि र अदि अदि निर्देशको विकास होइन। वस्तुत: तरण तपसी आधारित स्थापनाको शुभ्रह्मला मात्र नभई कविको आधारित चीजेको चार-प्रतिचारको पूर्व विकासको रूपाङ्क पनि हो।

तरण तपसी को आधारितकाको मूल उपलब्ध भनेको यसको युगानुकूल व्यवहार नै हो। यसै आधारलाई टेकेर लेखनाथबाट आधारित चेतनाको निर्माणमा मानव सम्बन्धको ऐतिहासिक विकास, वर्तमान युगको बोध र भविष्यप्रतिको मूल्याङ्क गरिएको छ। तरण तपसीमा आधारितकाको पुन्त्याया पनि भएको देखिन्छ। वात्सल्यमा आधारितका र सामाजिकताको सन्तुलन संस्कृतवादी यसको वैचारिक धारालाई निमित्त छ।

लेखानाथले तरण तपसीमा सांसारिकताबाट मूत उद्दै आधारितकात्तर्क उन्मुख दुन मानिससहस्त्रलाई आफ्नो गद्दिरु नै हो। उनका अनुसार मानिसको बहिभूती आशाको तरूण नै सामाजिक हो। यसैले मूत भई अन्तर्मुखी उपजालो वा जान प्राप्त गर्नु आधारितका हो। सांसारिकता शिखिन्छ भई आधारितका प्राप्तत्व बढ्नु सांसारिकता र आधारितका रूप भनेको सन्तुलनको किन्नू हो भनेको ठूली छ। प्रस्तुत नृत्यकाव्यमा यसै सन्तुलन विन्नुको विकास र विस्तारमा लेखानाथले यसको सम्बन्धितलाई आकर्षित गरेका छन। अर्थात नयारी युगका अपरिहार्य प्रवृत्तिलाई सांसारिकता र काम प्रवृत्तिलाई आधारितकामा समाजसंस्थान गर्नु नै तरण तपसी को वैचारिक पक्ष हो।

लेखानाथले प्रस्तुत नृत्यकाव्यमा ‘स्रीमदभगवतप्रतिता’ ले बताएँ रूनी मानेको अन्तर्मुखी प्रवृत्ति र बहिभूती व्यवहारमा आसुरी तथा देदी गुणको प्रचार गरेका छन। उनले

४१५ वेदना: क्षमा धृतिः: शौचमद्रोहोत्ता नातिमानिता।
লেখনায়ে তর্ক তপস্রী নথিকায়মাও কর্ম, সংখ্যা, পূর্ণঅখ্যাত এবং পূর্ণ সাংসারিকতা দুই কৃত্তিকালীন স্বীকার গর্তে দেখান। অর্থাৎ উনমার বিচারা সাংসারিকতা ও অ্যাথ্যাম পীলকর সত্যতাম্য দেখান অধ্যামমাত্র হিসেব হয় মানে নিকায কর্ম অনানাম হয়। যে উনমার বৈচিত্র নিকায বিগুলো লেখনায়ক তপস্রী বুঝ নাম তর্ক তপস্রী বা নাম্ভাগের দিক হয়। কবি যে বৈচিত্র নথিকায়মাও তিলুরুপ দিতে হয়। লয়োলে লেখনায়কে তর্ক তপস্রী সন্তান নিরুপণ সন্তান নাম্ভাগ মানবতামূলক মুক্তামাত্র রূপমা দেখাপরের হয়।

তর্ক তপস্রী মা লেখনায়লে বিচারামাত্র স্বরূপ মানে প্রান। প্রশ্ন তপস্রী কর্ম, ব্যবহার ও প্রতিকৃতি সন্তান মানব অতৃপ্ত কর্মমাত্রে উপলব্ধ হয় মন্ধন। তর্কসেলে প্রশ্ন তপস্রী কর্মার পরিমাণ পরিমাপ ও পরিমাণ আবশ্যক রহিতে প্রতিকৃতি হয়। তদ্যো ভারসম্পর্ক বিশেষ হয় মন্ধন উনমার বিশেষত হয়। মান্ধন কর্ম সাংসারিকতা সামাজিক কর্ম প্রান হুজুমে উনয় হওয়া কর্মে ২৩ ছাড়।

লেখনায়ক বিচারামাত্র অতীত ও বর্তমানকে সাপ্তাহিক মানবসমাজ রোগী ছাড়। মানবসমাজের রোগানুসারে সাংসারিকতা কর্ম, ও জ্ঞান-অসারিকতা উদ্ভিজের পর-পীড়া,
हिंसा, शोषण, अज्ञाता र स्वार्थ वृत्ति मा हुकिएको जडीबाट उनले दोष दिएका छ। त्यसैले तर्फ तपसी का लेखनाथ आधारितकलाले मान्यत्रूक्रियालाई निर्माण- प्रर्शकाधिकार गरेड उसले वास्तविक उपचार गर्न सकिन्छ भन्नेमा उनी विशेषत छ। लेखनाथको अनुसार विज्ञानले सुखदुखबाट साधनवार्ता मानवनगर भेद दिन पनि मानवजन्तुक्रियाको निकृष्ट पार्न सक्दैन। अत्यन्त तर्फ तपसीको वैषिकताको केरेन आधारितकलाही मानवविज्ञानी आधारितकलात नै रहेको छ। लेखनाथ मान्यत्रूक्रियाको अभवासमा परिवर्तन चाइने। प्रतीक्षू उनले तर्फ तपसी मा मानसिकलाई सांसारिक आकर्षण तपसीको दिर्भाव आधारितकलामा उसले विन्यास वर्गीकोरिएका सांसारिक उपवनसागरिएका लैज्ञात प्रगत पनि गरेका छ। यसलाई तर्फ तपसीमा पाइने हरित काल्प मानिओ पंथ/तपसीको मानवविज्ञानी कर्मयोगीको सरल सत्यता भनिन्छ।

यसरी व्यापक मानवीय सामाजिक युग सन्त्ताक्रिया आधारितकलाका र सांसारिकता बीचको सन्तुलन नै तर्फ तपसी नयनक्रियाको वैषिक धरातल हो।

तर्फ तपसी को आधारितकलाको र सांसारिकता परम्परागत र युगाधुनुसार छ।

परम्परागतता वेद, उपनिषदेर्दछि पुराण गीतात्मकको प्रमाण छ। यसरी नै साहित्य, योग, वेदान्त दर्शन, ईश्वर, स्वरूप, नरक तथा जगत्सन्नवर्ती पीर्षणको प्रभाव पनि यसमा पर्नको देखिन्छ। हिंदू नवजागरणसागरले दिएका पुनर्विनय र पुनरीक्षणको प्रेरणा पनि प्रस्तुत नयनक्रियाले प्रगत गरेको छ। तिनका अतिरिक्त कविको स्कीथ चित्तन पनि यसमा प्रकट भएको छ। समयानुसार लेखनाथले भूगोल, ईतिहास, राजनीतिविश्लेषन र अर्थशास्त्र आदिको प्रभाव छ। पनि यसले ग्रहण गरेको छ। उनमा विशेषत फैलै गाँवको र भारत हुँदै नेपालमा आइरहेको पूजीवाद, साम्यवाद, मानवविज्ञानी, मूलत्ववादी, विज्ञानविज्ञानी र नवनयनवादी मान्यतालाई उनले आत्मसात गरेको देखिन्छ। लेखनाथले आफ्नो देखापैकी राष्ट्रिय परिप्रेक्ष्य हरित विश्वस्थितिको बोध आफूलाई भएको अभिलाप्त नयनक्रियाको दिएका छ। नयाँ रूपमा प्राप्त वैष्णव वृद्धि पुराना वैष्णव पुरानो सावधानी समोक्ष गर्दै पुराना र नयाँ चित्तनको समीकरण गर्न तैर तर्फ तपसी नयनक्रियाको प्राप्त हो। सांसारिकताका भनाले पूजीवाद, धार्मिक आधारितकलाको विज्ञानको बढी प्रभाव, वर्गीय रेख ज्ञानविज्ञानी वुभाउँछ। प्रथम र द्वितीय महायुद्धले पारिको नकारात्मक प्रभाव वाटिका चाहे देश एकाकायको स्वास्थ भएको कुरालाई लेखनाथले प्रस्तुत नयनक्रियाको चाहे गरेका छ। आधारितकलामा मानवविज्ञानी, समाज, विश्वभागुत्तल अन्तर्गती जान, विश्वभागुत्तल, मानवविज्ञानी र मानसिक कालिको विकास हुन्छ। भन्नेमा उनको विश्वास छ।

पूर्वीय विचार फँगालबाट पनि उपयुक्त नयाँ मानिको विचारुक्रियाको छन्नत नपाईने होइन। तथापि लेखनाथले तर्फ तपसी नयनक्रियामा यी पूर्वीय विचारलाई युगानुपूर्वक विश्लेषण र नवीकरण गरेका छ। माध्य उल्लेख गरिएका कुरालु तैर तर्फ तपसीको वैषिक पक्ष हो।

अत: माध्य विश्लेषण गरिएका विचारलाई निम्न बुद्धहरूमा वर्गीकरण गर्न उपयुक्त हुन्छ।
क. आध्यात्मिकता

लेखनाथ पौड्यालको तरण तपस्वी न्यायकायको रचना गर्दा वेद, उपनिषद, विख्यात पुराण र श्रीमदभगवतीगीताबाट पनि प्ररेण लिएको देखिन्छ। तिनका अतिरिक्त प्रस्तुत कायमा साहित्य, योग र वेदात्म दर्शनको प्रभाव पर्योको देखिन्छ। लेखनाथ पौड्यालको अधेता भएकाले तिनको छाप तरण तपस्वी पार्न स्वभाविकताको हो। उनले पौड्यालको अध्यात्मदर्शनको पुन्यत्वायत्न, चिन्तन, निष्ठा, मान, सृष्टि र स्वर्ग नर्कसम्बन्धी धारणालाई नयाँ आयामबाट छलफल गर्न प्रयत्न पनि गरेका छन्। उनले सांसारिक याता गर्दा मानबले गर्न पनि सड़कमालाई तर पक्षीका माध्यमबाट व्यक्त गरेँ उसमा रहेको आसुरी प्रकृतिः प्रस्तुत प्रत्य हुनु पर्छ भनेका छन्।

ख. सामाजिक दृष्टि

प्रस्तुत न्यायकायमा पौड्यालको अर्थात नेपाली समाजलाई विस्तृतै आफ्नो प्रभावमा परेको प्रति लेखनाथ सनसनै छैन्। जसले गर्दा समाजमा धरी र गरीबीव्यक्त असमानता बढौँ गएको उनी चिन्तित छन्। उनले समाजका केही व्यक्ति अजिले मनो र केही व्यक्तिको विवाह बेलुको क्रम दर्शन पर्योको अस्थ्या आवृत्त बन्धन सामाजिक विक्रमितलाई दूषण दिखाउँ छन्। यसलाई उनले शोषण र शोषणवद्र बढौँ गएको दुखो उनको उद्देश्य हो भनेका छन्। लेखनाथ धर्मका नाममा नुस अनेको राहीवी कियोकोर्नलाई समाजलाई विकुल पार्कोत्पात पनि संचेत देखिन्छ। पौड्यालको अनुसार धर्म मानवलाई सही वाटोमा हिडाउने तर नै। तर केही मानिसले यसलाई गलत दोडे व्याख्या गर्दा समाजमा अक्षे सन्देश प्रवाहित भइ धर्मलाई विकुल पार्कोको उनले चिन्ता प्रकट गरेका छन्। त्यसै विवशमा बढौँ विज्ञानको विद्वानलाई पनि लेखनाथले राम्रो मानेको छैन्। विज्ञानले प्राप्त गरेको उन्नति क्षणिक र नाशवाहन छ, जान नै मानवकल्यणका लागि सहायक सिद्ध हुन्छ भनेमा उनी दुवै हुन्छ।

लेखनाथ विस्तारको समाजनिर्माणको अपेक्षा राख्छ। त्यसैले प्रस्तुत न्यायकायमा गानीवादी चिन्तनको प्रभाव पनि रहेको छ। फलस्वरूप यस न्यायकायमा मानिसको आसुरी प्रकृतिको अन्तर र दैवी प्रकृतिको उद्देश्य विशेष जोड दिएका छन्। लेखनाथले प्रस्तुत कायमा प्रकृतिलाई मानवीकरण गर्नका अतिरिक्त प्रकृति नै परमात्मको स्वरूप हो भन्दै समाजले प्रकृतिको संरक्षणमा ध्यान दिनु पर्छ भनेका छन्।

ग. आध्यात्मिकताको विश्लेषण

कस्तो: उपस्युक बुद्धको अन्तर्गत विश्लेषणमा आध्यात्मिकताको पुष्टि दिन सक्निः।

तरण तपस्वीको चाँचै वित्तमको ९१ र सोही वित्तमको ९४ पक्षमा राङ्गेद, उपनिषदको अनि समाय भाव आभासित भएको देखिन्छ। यी कुरा निम्न पत्रबाट स्पष्ट हुन्:
कुने घुपें छद्दे फुल, मकन दारांतर गरी
कुने होते पुस्याँ,न्युली—सहित भेटी पनि धरियें।
बहुँ एवं रिता प्रतिदिन खुलो पूजन—कला
पुजारी भेष लुट्ये पदपुरुष नेवेख मसला।

(चौथी विश्राम, पद ११)

मचकारी शोभा चमचम संवेतफ़ छरियों
प्रजाको छातीमा आमतम धारयों।
विना यसै नेता धरणीतलमा बा मुनुकमा
प्रजा अथवा दृखी कसरी रहला शान्ति—सुखमा।

(सोहोँ विश्राम, पद १४)

प्रथम विश्राममा भुवन कुटियाको धारणा एवम् यजुर्वेदीय धारणा पनि प्रकट भएको
देखिन्छ। सली विश्राममा वैवेदको प्रभाव परेको देखिन्छ। प्रथम विश्रामको अधारी
पदमा वेदान्तको ‘तत्त् त्वमाति’ को प्रभाव परेको पाइन्छ। जस्तैः
स्थाको त्यो भन्नैः, कवि हुन गए सीकर सरी
थियो ह्यो शोभाका जलधि कविजी मन्जु—लहरी।
मिठो त्यो ह्यो मिठिको रस, मघु मिठो कवि थियो
हा! कस्तो कस्तो अग्नि छविमा निमय भयेछ।

(प्रथम विश्राम, पद १८)

सली विश्रामका ‘प्रथम कवि’ उपनिषदका ‘कवि पुराणसिद्धार्म’ का प्रभावमा विकसित
बनेका छन्। चौथी विश्राममा आस्तिकता—नास्तिकताको वर्णनमा उपनिषद्को गहिरो
प्रभाव परेको पाइन्छ। ‘मनन’ का प्रसारः उपनिषद्वे बनेको ‘आत्मा बारे मन्त्रम्’ र
‘मन्त्रम् शृंतिकोणम्’ जस्ता प्रथम भक्तिका प्रभाव सातो विश्रामको छाँटीसो पद्ध र
उन्नासी विश्रामको पन्नौ पदमा देख सकिन्छ। आठवा विश्राममा सुमुक्षु बा साधकको
हृदयग्रन्थी भेदनको प्रसार आएकाले पनि उपनिषद्को प्रभाव परेको देखिन्छ। एघारो
विश्रामको बीसी पदमा महनिसलाई जीविकोपाध्यान्तका लागि पैसा चाहिन्छ, तर पैसाके
लागि मरिपेदुन मान्यतय प्रकृतिको वारेमा कविले तीव्र व्यक्त्य गरेकाले तुक पचले
उपनिषद्वे भाववादी ग्रहन गरेको पाइन्छ। प्रथम विश्रामको पन्नौ र उन्नासी पदमा
व्रतमको सता पाउन नसकी ‘नेति नेति’ भने उपनिषदको सुक्तिको प्रभाव परेको देखिन्छ।
प्रथम विश्रामकेतही पदमा ब्रह्मको प्रसार छ। ती कुरालाई तलका श्लोकले प्रमाणित
गरेका छन्: 

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हावा चलै—आयो सिरिसिरि पछिललो पहरमा
बजायो तन्नले मधुर मुरली मस्त सुरमा।
भकाई ल्यौ बेलामा अगम दहराः—विचमा
पुरौँमै ती भित्री अमरपदबीको नगिचमा॥

हरायो कान्ताको विरह, तपको कौतुक गयो
अक्रमात त्यो बाधा विकल मुसुको दूर धैपियो।
विचैमा भेड़यो मधुर उनले विज्ञ सुपमा
हुँगे ती चुल्मै निमिपभर तलकाल उसमा॥

मुखाको त्यो भन्ना, कवि हुन गयो सीकर सरी
धियो त्यो शोभाको जलधि, कवि जी मन्त्र-लहरी।
मिठो त्यो विश्रीको रस, मधुर मिठी कवि धिये
आहा! करो तो अगम छिखिमा तमन्य भये॥

(प्रथम विष्णुम, तेहँ पद, पन्नः पद, उन्नाईसः पद)

माथि उल्लिखित कुराहरुका कारणले तरुण तपसी नव्यकाव्यमा उपनिषदको गाहिरो
प्रभाव परेको पाइन्द्र। विगुणमयी प्रकृतिको वैष्णम नै प्रकृतिको हो। त्यसको साम्यस्था
कैलयम हो भन्ने कुरालाई पौड़ियाले यस नव्यकाव्यमा वर्णन गरेका छन्। उनले तरुण
तपसीमा सांस्कृतर्शनको प्रभालाई पनि दर्शाएका छन्। जस्तै:

न बा आकाशीमा निविड़ तम उस्तिकन वस्यो
न बा ल्यो आकाशी तमजलधिमा घैकन पस्यो।
मसीमा चोविन् बा प्रकृति—जननीले गरान यो
विलायो वैष्णम—थिति, नकल एकामम भयो॥

(बाह्री विष्णुम, तेहँ पद)

समै भित्री भ्रक्ता, सम अतिधि—सत्कार—विधि ल्यो
सबे प्यारो चोकीमय चहकिलो शान्ति—निधि ल्यो।
वला मारी भुलन्म म पनि ममतके रहरमा
धियो बहुदो चह्द्दो तर विषमता विश्वभरमा॥

जगद्गृही देवी प्रकृति—जननीमा विषमगता
हुनैले भक्तको भूमनविच के मिल्छ समता?
भन्नी मेरो भित्री अव्यविच भर्दै सनसनी
हवा दौडो, हल्द्यो फरफर जटामण्डल पनि॥

(आठौँ विष्णुम, पाण्डी—छौँ पद)
साइक्लिक जाने से प्रकृतिलाई जननी भनेको छ। त्यस दर्शनअनुसार सम्पूर्ण प्राणिकोण जननी प्रकृति हो। प्रकृति र पुष्पको संयोग हुन्जेल सिर्जनप्रक्रिया चल नै रहेछ। ती दुईको वियोग हुनासार पुरुष भोक्ता नभए द्रष्टा बन्दछ र सूजनाल्फक निर्वृत्ति हुन्छ। निम्न पदवापुरुष कुराको पुष्टि हुन्छ:

विचारतमी हेरे गरम पसिनाको क्षय परि
फलको मौकामा प्रकृतिजननीले शिर भरिं ।
गुप्तायिन् त्यैं फेरी फल र फुलको दीघ पगरी
जुटे जसले गर्दा अतिद्वो अघिं भैं लाखन थर।
लुकौ, लाछौ उसले किमसिमसित त्यो दीघ पगरी
जती जसले पायो भरक लुकौ लालच थरी।
म उसले नफा भई अवबुध दुनियाको चलनमा
उदेकाने खाती नलिं अवबा दर्द मनमा
गरी भे ठाँचाले परिहण शदा भक्ति-सहित
किने मेरा सुस्ते बिजन-पथमा वर्ण बहुत।
भागो निधो धूसो तन पान कदा काल-गतिले
सबै लुकको पुरा मकन दिन छोडिनौ प्रकृतले।

(चौथा विश्राम, दोमो पच्छ, चौथो पच्छ, पाँची पच्छ)

त्रिमुखमयी प्रकृतिमा तम र रजा क समुद्र तरर सत्व गुणमा पुरुषपद्व अहज्ञार रुपी भरिया
हद्दछ र द्रष्टाब्द प्राप्त हुन्छ, भने साइक्लिक जाने कुरा लाई करिने यस कायमा वर्णन
गरेका छन्।
योग दर्शनले बताएको ‘चितवृति निरोध’ हो। यसै सन्तर्भमा ‘वांटक’ प्रक्रियाको विवेचना
गरिएको छ, भने ‘तन तपसी’ मा पान चितवृति को निरोध वांटक प्रक्रिया प्रस्तुत छ,।
जसले:
सृति लेठी मिलेल सुख-सयल जाने न त रति
नता कोही तीर्थ-श्रमण सुख भोगेल अलिकै।
जरा जनेको हौं विधि-वश उही उही छौ अर्ह खडा
सही लाखी चका विषद अवबा सहट कटा।

(प्रथम विश्राम, तेलिसौ पच्छ)

जुगाही दाही ताले सरल शिष्ट जस्तै परिवक ती
म-समक्षैं, हुन्ये प्रणयरसलसुरग्य आति।
बिचौ एवरीथा समय, बयलेउन्नति लिमो
रसिलो छायामा प्रणय-वियुको काल फिदियो।

(सप्तम विश्राम, पच्छीसौ पच्छ)

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यस न्यायकाय्यको ठाउँमा देखाइएको समाधि स्थितिको समाधि योग प्रक्रियाको
उपलब्धि हो। समाधिको मार्ग गुरुद्वारा प्राप्त हुनेछ भने योग दर्शामा गरु भव्य परमात्मा
हुन तरुण तपस्वीका गुरू शिष्य र गान गुरुले यही कुरा गरेछन्। तलका पढ़्यी स
कुराका साथै हुनेछ:

म यसो पद्मा पूर्देसु भुक्षय जुनेली रसभरी
इवैँछु चुणुम्छु हृदय-धर्मा गदर गरी ।
कर्न दुवौसत्य दृकमक भयो जीवन-करि
मृत्युले भेद्यो गान-गुरुको रूप सकली ॥

(सोहौ विश्राम, अठारहो पढ़)

यति भनिकन लम्बा शास फॉरेर फॉरी
कौटिते अति तीखो नेल्ले खूब हेरी ।
मुनिवर चुप लागो, लागिहायो समाधि
जलधि अचल भैयो, के रहन्यो उपाधि?

(प्रथम विश्राम, चौतीसी पढ़)

यसै गरी प्रस्तुत न्यायकाय्यको अन्य पद्मा पनि योगदर्शनको प्रभाव परेको देखिन्छ।
उनले संस्कृत महाकवि यासबाट र पौराणिक विस्तृत प्रसंवाट पनि 'तरुण तपस्वी' मा
भावशाहण गरेका छ। यससमा जतातले 'परेश्वकापुण्य र परपीडा पाप हो' भने धारणा
प्रकट भएको देखिन्छ। ल्यो यासको वचनद्वारा प्रभावित छ, निमन्नद ल्यस कुरालाई
प्रमाणित गर्ने आधार छुन्:

विचार-ज्योत्स्नाले जुन जति थियो डोष मनको
सबै धोयो, ल्यायो भर्मरचि तपोरूप धनको।
विपद, वाढः, निर्दा, स्तुति, कठिन शीतोष्ण सब त्यो
सही वस्ता केही समय अव्या जीवन विल्यो।

(चौथो विश्राम, चौथो पढ़)

थिम्नै पर्छै पर्छु जुन बसमति जङ्गलमयी
उनेलाई पायो मनुजगण्यले महलमयी।
कठै ह। जान्दो हो ता निमन परपीडा हरणको
छूटै-जात्यो यसको कठिनतम पीढा मरणको।

(नवौ विश्राम, सत्ताईसी पढ़)
माध्यमवाद समाजमा व्याप्त ठालुवादी प्रकृतिको निन्दा र निम्न वर्गरूप सहानुभूति राखेको देखिएको। तिनका अतिरिक्त समाजमा व्याप्त अन्यविश्वास, रूढीस्त विश्लेषण र विस्मितवाद उत्पन्न हुँने परिस्थितिवाट जोखिमका लागि मानवलाई यस नयन्त्रणवादमा फर्न आवश्यक गरेको छ। लेखनाथको प्रस्तुत नयन्त्रण वि.स. २०१० सालमा प्रकाशित भएको हो। जति वेला तर्फ तपसी नयन्त्रण लेखेको थियो, त्यसमा व्यक्त भएका लेखनाथका विचारहरू सादृश्यक थिए। अहिले पनि त्यतिको ल्यात्र सादृश्यक छ। त्यसैले वत्कटनाले परिवर्तित जातीयै, सामाजिक, आधिक र धार्मिक परिवर्तनमा पनि लेखनाथले तर्फ तपसीमा व्यक्त गरेको विचारले समाजलाई सही बाटोमा हिर्मू फेरित गराउँ सन्तति विश्वास छ।

तर्फ तपसी नयन्त्रणात्मका सुधार आघ्यानको प्रयोग भएको छ। त्यसैको यसमा उठान गरिएको विपयवस्तुलाई कविले संरक्षणको शिखरीय छन्दमा भेद गरेको छ। यस कालावधिकार र अर्घ दूरै अल्पकालको प्रयोग भएको पाइएको। अल्पकाल भएको कालावधि सिंगारी त्यसैलाई मनोहर एवं रचनकर तुल्याउँने उपयुक्त हो (उपन्यास, यु.स. २०१५ : १९३)। प्रस्तुत कालित्व शिखरीय अल्पकालको अन्त्याचार र अर्थातूल्य अल्पकालका उपाय, न्यूक्लिय प्रलोभ इत्यादि अर्थातूल्य सिंगारणको कारण छ। त्यसूरारण अल्पकाल प्रयोगको हिसाबले लेखनाथ पौडयालले यस नयन्त्रणाय विकल्प देखिएको। लेखनाथ पौडयालले नेपाली मान्यताको कथा हुँ। त्यसैले यो कालीय कालित्व नेपाली भाषामा भएको छ। त्यसैको उन्माद संरक्षणात्मका ज्ञान पनि निकिर्ने भएकोले संरक्षणको प्रयोग पनि अन्त्याचार मान्यता भएको छ। यसको अतिरिक्त आगतुक शांतका प्रयोग पनि तर्फ तपसीमा अधिक मान्यता भएको छ। अर्थात भाषा प्रयोगको हिसाबले यो कालित्व छ। भाषाको अतिरिक्त कालावधि रसको प्रयोग पनि आवश्यक छ। तदनुसार प्रस्तुत नयन्त्रणात्मका विभिन्न रसको प्रयोग भए तापमान मुखरसका रुपमा शांत रस आएको छ। यस रसको व्याख्याता चाहिँ सान्तति हो। यसको अर्थ तर्फ तपसीमा कलातर्फ रसको अतिरिक्त अन्य रसहरू गीणरसका रूपमा उपलब्ध भएको छ। प्रस्तुत नयन्त्रणाको रचना गर्न लेखनाथले प्रसार गुणको उपयोग गरेको छ। कालावधि कविले हायनलनविश्वासपालसी भाषिक आन्दोलनको प्रभावलाई सहजे आत्मसात गरेको देखिएको। माथि उल्लिखित कुरालाई तर्फ तपसी नयन्त्रणाको निष्पणका रूपमा लिन सकिएको।

१५. साराश
अन्त्यासुलाई लेखनाथ पौडयालको तर्फ तपसी नयन्त्रणाको वैविक विषयक पक्षको विश्लेषणबाट समाजमा व्याप्त आसुरी प्रबुद्धकालबाट उत्पन्न भएका खराब पक्षको अन्त्य भई दैवी पक्षको उदय हुनेछ भने सार निकिर्नु। उनले तरु बाले आफ्नो जीवन मानवको माध्यमवाद समाजमा रहेको स्वरूप, दम्भी मानसहरूको शुष्कताप्रभाव तीखो व्यवहार गन्तुै तर्फ तपसी नयन्त्रणाको रचनाधीनमा रहेको कुरालाई यहाँ प्रस्तुत गरिएको छ। पौडयालले समाजमा व्याप्त वैविक विषयक कारक तरु अस्कर्न भनेका मानवमा भएको आसुरी प्रबुद्धता भएरै हो पनि लक्ष्यस्त गराउँ सादृश्यक वैविकताप्रभाव गरेको छ। त्यसूरारण अतिरिक्त उनले विभिन्न काठ्यको पुनिका लागि सादृश्यविधान भएको छ। पौडयालले केही
लेखक:

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सदर्भूषण

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