

Vol. 1, No.1 February 2019

ISSN 2676-1076

BAGISWORI JOURNAL

(A Peer Reviewed Research Journal)



Published by
Research Management Cell (RMC)

Bagiswori College

Chyamhasinga, Taulachhen, Bhaktapur



Bagiswori College

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Editorial Note

Research is a very significant aspect of knowledge innovation and quality education. Bagiswori College has been very sincere to this essence of research and has been trying its best to materialize it constructively since its establishment. Through Research Management Cell and Research Committee of Bagiswori College, the College has been carrying out different research activities. 'Bagiswori Journal' is the upshot of the same efforts. It is also taken to be a significant achievement of the Research Methodology Training that was conducted by Bagiswori College with the support of University Grants Commission (UGC)-Nepal.

The publication of 'Bagiswori Journal' is our first attempt. Yet sincere efforts have made to make it completely research based. It is a multidisciplinary peer reviewed journal that comprises seven research based articles with valuable information on different issues of social and managerial importance. The authors of the articles incorporated in this volume have made great efforts to present their ideas and to cater the aspiration of the college. We believe the readers and researchers can gain lots of benefits from these articles and can use them to upgrade their competencies as well.

Finally we extend our cordial gratitude to the College Management Committee, the board of patrons and the advisors for their incessant support and encouragement. We are also very thankful to the University Grants Commission-Nepal, and peer review team. We also appreciate constructive feedbacks and suggestions from our readers, scholars, faculty members, and students.

Table of Contents

Ethnobotany of Bhaktapur Municipality Prof. Dr. Siddhi Bir Karmacharya and Anju Shrestha	1-6
Impact of Research Methodology Training on Research Skill Development of Faculties Kishor Hakuduwal, PhD	7-17
Information and Political Empowerment of Women through Microfinance Programme in Nepal Bal Ram Duwal, PhD	18-32
The Remittance and the Private Investment in Nepal Muraj Didiya	33-40
Emergence, Growth and Role of Think Tanks in Nepal Sunita Raut	41-49
मर्महत मुद्रा कथामा डायस्पोरा चन्द्रप्रसाद ठकाल	50-57
नेपालमा किसान आन्दोलनको पुनरावलोकन विकल प्रजापति	58-65

Ethnobotany of Bhaktapur Municipality

Prof. Dr. Siddhi Bir Karmacharya¹ and Anju Shrestha²

Abstract

The indigenous communities have their unique knowledge about plant wealth to use the plant resources to fulfill their different requirements of medicine food, fodder, fuel wood, timber, house hold equipments, rituals, fencing, roof thatching, manure, rope, animal bedding, poison and more. The objective of the study is to analyze and discuss the plants used by the people ethnically in Bhaktapur Municipality. The 213 species of plants with 72 families with some unknown families were identified and documented from Bhaktapur Municipality. Out of them, 154 species of plants were cultivated 48 were wild and 13 were both cultivated and wild. They included 76 species of medicinal plants with their used parts and diseases cured; 73 species were edible; 64 were species ornamental; 70 species with had miscellaneous uses such as fiber, color, fire wood, timber, fencing, roof thatching, spices, vegetable, oil, food, pulse and poisoning are documented in this study. The result showed that the people had good knowledge on different uses of plant resources but this knowledge was gradually declining. So, it was felt necessary to be documented, preserved, promoted and disseminated.

Key words: *Ethnobotany, Conservation, Indigenous Community, Bhaktapur Municipality*

I. Introduction

Nepal is a multiethnic, multilingual and multicultural country. However the detailed survey on the ethnic groups with ethnobotanical perspective in Nepal has not been significantly done yet. The mother tongue statistics of Nepalese people represent 61 different ethnic groups and more than 75 languages are spoken in Nepal. Tharu, Tamang, Newar, Magars, Rai, Gurung, Limbu and Sherpa are the examples of major ethnic groups of Nepal (Aryal, 2009).

In Nepal, the concept of ethnomedicine has been developed since the late 19th century (1885-1901 A.D.) The first book "Chandra-Nigantu" regarding medical plants was published by the Royal Nepal Academy in 1969 (2025 BS). Good information on the ethnobotanical and medical uses of the Nepalese plants can be found in the Chandra Nighantu, the herbal pharmacopeia of medicinal value of plants. This is a hand written herbal encyclopedia including about 840 colour plates, of plants and 90 of animals and over one thousand pages of their explanations (Devkota, 1968).

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There are 399 endemic flowering plants in Nepal of which about 63% are from the High Mountains, 38% from the Mid Hills, and only 5% from the Terai and Siwaliks. Similarly, the central region contains 66% of the total endemic species followed by 32% in western and 29% in eastern region (Bhuju, et.al, 2007). The use of herbal medicine can be traced back to as much as 4000 BC to 1000 BC when the world had Rig-Veda, the oldest treaties so far known in this subject (Baral, 2006).

Though we are entering in the 21st century, 80% of our population dwells in villages and lives a substandard life. Here the health problem is tackled by using herbal medicine prescribed by Vaidya or medical man or woman for the tribal communities (Baral and Kurmi, 2006). Nepal has a rich tradition of folk practice for utilization of wild plants since it is an excellent repository of cultural heritage for diverse ethnic group (Manandhar 1993).

Bhaktapur, the smallest District of Nepal with area of 119 sq.km. with four Municipalities. Bhaktapur Municipality with 10 wards is bordered by Madhyapur Thimi, Suryabinayak and Changuarayan Municipality. Bhaktapur Municipality has 75.35% land used for in agriculture, 16.75% for residential purpose, 5.59% for public use and nominal portion of land is occupied by commercial area, industrial area, institutions, pond, rivers and water bodies. Bhaktapur Municipality has sub tropical climate type with average temperature from 20 to 25. The maximum temperature is 32 and minimum temperature is minus 2. The average rainfall received by Bhaktapur is 1520 mm annually. Therefore, the objective of the study is to analyze and discuss the ethnobotany of Bhaktapur Municipality.

II. Research Methodology

The study was based on primary data collected from field visit by semi structured questionnaire in 10 wards of Bhaktapur Municipality. From each wards, 10 to 15 respondents were selected randomly by using the self judgment. While choosing the respondents, it was tried best to include the experts like elders, faith healers, medical persons, teachers and farmers. The experts and traditional healers were searched on the basis of their popularity in the study area. During the collection of primary data the homogenous results were obtained from 105 respondents that included 64 males and 41 females.

The respondents were of different ethnic groups like Newar, Chhetri, Bahun, Tamang, Lama, etc. Most of them were Newars. The people with different 67 surnames were interviewed during the study.

During the study period, the direct and participant observations of different festivals and rituals like Gaijatra, Chottha, Ghantakarna, Satya Narayan Puja, marriage, birthday, Shraddha (Oblation to mane), Bhai tika, Dashain, Bel biwaha, Nagpanchami, Mahashivaratri and many more were

done. Different wild and cultivated plants were directly observed properly to categorize them.

During the questionnaire survey, the perception study was also done to know the level of knowledge about the ethnobotanical plants and their conservation. The perception of different experts, traditional healers, students, farmers and other people toward ethnobotanical plants were studied during the field visit.

III. Results and Discussion

The ethnobotanical information from each field visit was thoroughly analyzed and the incomplete information was checked and reconfirmed in later visits. The information gathered was compiled and a single set of ethnobotanical information was prepared.

The plants used by people were identified by the help of experts and respondents. The unidentified plants were identified with the help of different botanical books, dictionaries of plants (Shrestha, 1998) and compendium of medical plants. Different parts of plants like fruits, flower, leaf and twigs were collected as herbarium or photographs were taken and matched with the photo of plants given in different books and their characteristics were tallied to identify them.

The recorded plants were categorized into different eight sub headings like edible, fodder, medicinal, ceremonial, firewood, ornamental, and timber miscellaneous with their scientific name, Nepali name, Newari name, family and parts of plant used. The plants were further classified into different headings according to their habit, sources of availability and parts used and categorized the plant for analysis.

Bhaktapur Municipality possesses rich ethnological knowledge. Even to this date, the local people have been making use of a large number of plants species for various purposes such as medicine, food, fodder, firewood, timber, ceremonies etc. A total of 213 plant species representing 72 families and some unidentified 72 families have been reported. Both cultivated and non cultivated plant species have been documented.

Different parts of plants are used for different purposes. Same plant parts are used for a number of purposes while some others are used for a single purpose. The numbers of plants are repeated in use with their different parts for different purposes. Whole plants of 98, flower of 35, fruit of 52, leaf of 40, rhizoids of 6, seeds of 19, stem of 20, bark of 10, roots of 18, latex of 2 and tuber of 1 plant are used for different ethnobotanical uses.

Among the reported plants 76 are medicinal, 72 edible, 64 ornamental, 70 ritual, 30 fodder, 24 firewood, and 16 timber. 42 of them are used for miscellaneous purposes. Among these reported

species 42 are tree species, 20 are shrubs, 135 are herbs, 15 are climbers and 1 is fungi. The source of availability of the plants is not same for all. Among the plants reported, 154 species are cultivated by human being, 47 are grown widely and 12 are both cultivated as well as grown widely. They are dominated by the herbs of cultivated source.

From the discussion with traditional healers, a large number of ailment was found to be treated using plant species. A single problem is treated by a number of plant species while a single plant species also treats a number of problems. Traditional healers, who are called Vaidyas, are generally the elder members of the communities. They have knowledge and are respected in the community. Some persons after enchanting the certain mantra can have the soul of God or Goddess called Mata or Ma. It is also believed they cure tough diseases and mental disorders. So even today, many local people also visit them to keep the diseases and other bad omens away from life. Vaidya and Matas are the persons to visit in any kind of illness. Sometimes if the modern medical treatment fails to treat the patients, they seek to visit Vaidya and Matas. Any illness regarding ghosts and spirits is referred to Vaidya and Matas.

Ethnomedication, in most cases, involves certain rituals with spells and charms along with the application of herbal medicines. The knowledge of ethno medicines is transferred from one generation to the next within the same family, generally from father to the eldest son.

A ritual action, locally called as 'phukne', is performed as the primary step in healing all sorts of ailments. While doing this, Vaidays and Mata actually urge the spirits to keep calm and leave the ill person. After finishing this ritual, in most cases, they give the patients something to intake and apply according to the ailment. It was observed that the people considered the rituals to be more important in healing than the herbal application that followed. Although such rituals seem to help the patient psychologically, certain ailments were found to be cured by conducting only rituals involving certain mantras.

Among edible plants, the staple food like rice, wheat and maize are mostly grown here. Some vegetables like Gourd, Cucumber, Cauliflower, Mustard leaf, etc., are grown commercially by the farmers.

Some plants are used for miscellaneous purposes besides medicinal, ritual, food, fodder, timber and firewood. It includes different commercial uses and traditional uses like making mats of straw from wheat (*Triticum aestivum*) and rice (*Oryza sativa*), making mask from the bark of Lahare peepal (*Populus deltoids*), making broom of Amriso (*Thysanolaena maxima*), making Nanglo and Khaicha from Ningalo (*Drepanostachyum intermedium*), making fermented vegetables like gundruk, suku tarkari, pickles, amilo and so on. The seeds of some plants like Mustard, Sunflower are used to make oils.

The stems of plants like Kettuki, wheat, and so on are used to make ropes. Some wildy grown as well as cultivated plants are used to make the green manure which as well as cultivated plants are used to make the green manure which is environment friendly. Some plants like onion (*Allium cepa*), Geranium, Balsam plant, Mustard (*Brassica sp.*), etc. are used in laboratories for the study and their explorations in school and colleges. The reeds also help in waste water treatment. Some wild plants like Ratki rani (*Cestrum nocturnum*) and Reeds (*Phragmites karka*) are ecologically important to balance the ecosystem. Some plants like Ghu kumara (*Aloe vera*), Carrot (*Daucus carota*), Cucumber (*Cucumis sativas*), Rose (*Rosa sinensis*), Jasmine (*Jasminum sp.*), etc. are also used as beauty enhancing material.

IV. Conclusion

The study of ethnobotany in Bhaktapur seems lacking. So, scientific documentation of ethnobotanically important plants is necessary. The use of different ceremonially important plants is unknown to many people of new generation. Due to modernization and conservation of agricultural land into residential land, the plant species are degrading. There is a great danger of losing the ethnically important plants. So, they need conservation. There are many plant species ethnically important. Only staple foods like rice, wheat and maize are mostly grown in Bhaktapur Municipality. The plants species besides edible plants lack commercialization. The cultivation of these plants can conserve them in a large extent for future.

The ethnically important plants are the integral part of the culture and biodiversity. In their absence the culture of different ethnic groups cannot be conserved and biodiversity also gets lost from a place. The plants like Dhancha swon: (*Ozothamnus rosmarinifolius*), Moo swon: (*Origanum majorana*), Lotus (*Nelumbo nucifera*), etc. need special conservation for the future generation. The aroma produced by these plants can be used in healing different diseases. There is possibility of discovering new chemicals which can be of great importance in medicinal field. Therefore further researches are necessary for it.

As the modernization and urbanization are increasing day by day, only few indigenous people of Newar community are engaged in growing and conserving these valuable plants. These people are warned that the people of new generation are unaware of the importance of the medicinal and ceremonial plants. If we are not aware of the necessity of conserving them, these plants may get extinct from our country and from the world. As a consequence, the culture and traditions of Newar can also be affected by it in coming decades.

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Appendix

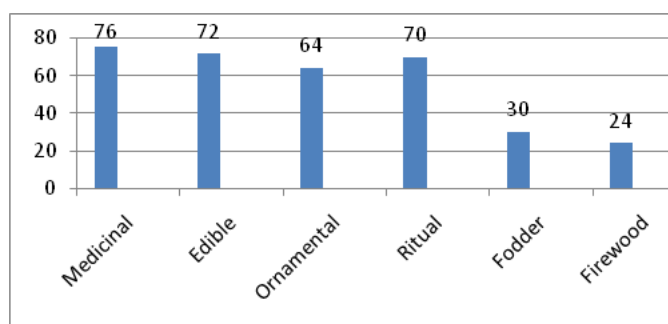


Figure 1: No. of plants with different ethnological uses

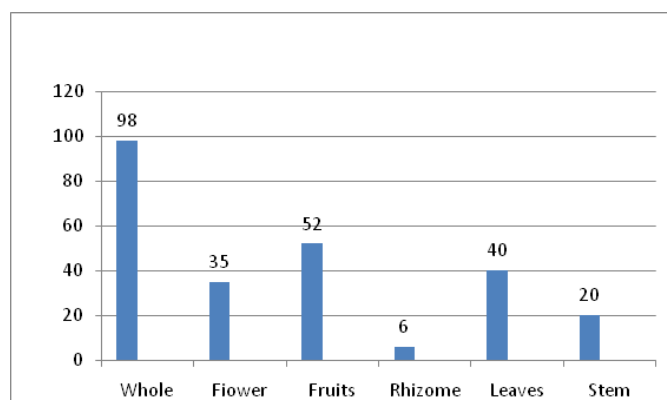


Figure 2: Number of plants with different habit

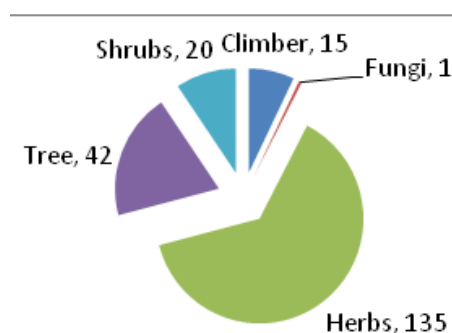


Figure 3: Number of plants with sources of availability

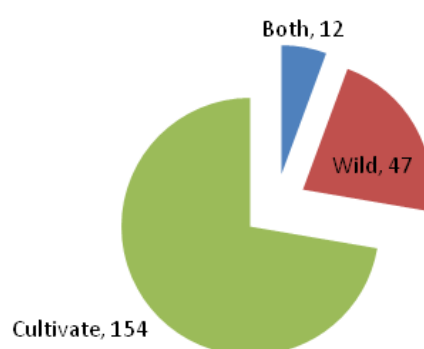


Figure 4: No. of plants with different parts used for ethnobotanical purposes

Impact of Research Methodology Training on Research Skill Development of Faculties

Kishor Hakuduwal, PhD¹

Abstract

The study aims to analyze the perception of faculties on their research skill development through research methodology training conducted by Bagiswori College, a renowned community college in Bhakapur district affiliated to Tribhuvan University. The training schedule, teaching pedagogy and learning environment are taken as independent variables and research skill development is taken as dependent variable. Data are collected through closed ended questionnaire. Five point Likert scale using strongly disagree, disagree, agree to some extent, agree, strongly agree was made to know the perception of participated faculties on research skill development through research methodology training. The study has used regression, mean score, t-test and F-test for the analysis of data. The study has found that the teaching pedagogy and the learning environment of research methodology training have significant impact on perceived faculties' research skill development and training schedule of research methodology training has not significant impact on perceived faculties' research skill development.

Key words: Training, Research Methodology, Research Skill Development, Faculties

I. Introduction

Training is the efficient process of getting knowledge, abilities, skills and the behaviour to meet the requirements of the job. It involves the use of formal processes to impart knowledge and help people to acquire the skills necessary for them to perform their jobs satisfactorily (Armstrong, 2009). Training is essential for both an employee and an organization. From an organizational point of view, training of employees is essential for operations and advancement of the organization. From an employee point of view, training activities are important for skills and development, employee performance and career advancement (Athar & Shah, 2015).

Training and development leads to superior knowledge, skills, abilities, attitude, and behavior of employees that eventually enhance organizational performance (Thang & Buyens, 2008). Training and development is a systematic approach where an individual can improve him/herself for the assigned job which ultimately create a good team building habit in any organization (Kraiger & Ford, 2007). Training and development programs, as one of the vital human resource management practice, positively affects the quality of the employee, knowledge, skills and capability and thus results in higher employee performance on job (Guest, 1997).

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It is found that various training and development programs are conducted by colleges/campuses to develop skill and knowledge of their faculties. A research methodology training is highly focused by faculties as well as colleges/campuses to compete the challenges in teaching and research activities. University Grants Commission of Nepal has been providing financial support to the colleges/campuses for faculties' research skill and capacity development through research methodology training and seminar. Bagiswori College, a renowned community college in Bhaktapur district, conducted 5-day long research methodology training for faculties with the financial support of University Grants Commission of Nepal from 5th Jestha 2075 (19th May 2018) to 9th Jestha 2075 (23rd May 2018).

The perceived research skill development of faculties from training is required to evaluate whether such a type of research methodology training is fruitful for faculties or not. Therefore, the objective of the study is to analyse the perception of faculties on their research skill development through research methodology training conducted by Bagiswori College affiliated to Tribhuvan University.

II. Review of Literature

Kamal-Al-Den and Rakha (2016) found that there is a positive impact of training programs in Deanship of Development and Quality-Najran University (DDQ-NU) on improving faculty members' skills. Ahmed, Ahmad and Channar (2016) found that training and development does have a significant impact on the performance of an individual faculty member. Ginns et al. (2010) examined that positively related to training courses and quality of work environment have a positive impact on teachers' approaches.

Nasreen and Mirza (2012) found that the training programs were more instrumental in improving teachers' skills and attitudes in old universities as compared with that in new universities. Kayani et al. (2011) noted that organizing training in the form of seminars, workshops, lectures, and conferences in higher education is necessary to expose faculty members to the modern trends and enhance managerial and administrative skills.

Sibtah et al. (2016) revealed that there is positive impact of faculty training and development practices on performance of faculty members, which ultimately affects the overall performance of the university positively. Pareek and Rao (1992) expressed that the training and development and professional development have a key role in organizational development and these objectives can be achieved by providing skills development programs, short courses, and expert courses to the employees of organizations, including educational institutions and universities.

Rahman and Parveen (2006) reported that training and skill building for faculty are the key factors of better performance and professional development of faculties in Bangladeshi universities. Schmalenberg and Kramer (2008) concluded that there is a significant positive association between training and development and faculty's performance in universities.

III. Research Methodology

Research Design

To fulfill the objective of the study, a set of questionnaire was formulated and distributed to the respondents i.e. the participants of research methodology training. The questionnaire was self-administered and the collected data were classified, tabulated, processed and analyzed. The training schedule, teaching pedagogy and learning environment are taken as independent variables and research skill development is taken as a dependent variable. The study has used regression, mean score, t-test and F-test for analysis. The Statistical Package for Social Science (SPSS) was used to analyze the data. Five point Likert scale using strongly disagree, disagree, agree to some extent, agree, strongly agree was made to know the perception on research skill development through research methodology training. The reliability of scales was analyzed using Cronbach's alpha. The descriptive and analytical research design was used in the study.

Sample Selection

The population for the study was total participants on the 5 days long research methodology training organized by Bagiswori College from 5th Jestha 2075 (19th May 2018) to 9th Jestha 2075 (23rd May 2018) with the financial support of University Grants Commission (UGC) - Nepal. There were 41 participants from different constituent and community campuses/colleges and institutions from Bhaktapur and Kavrepalanchok districts. Therefore, total 41 questionnaires were distributed but the 35 usable questionnaires were selected as sample for the study using purposive sampling. The questionnaire was filled by the participants at the end of the training.

Data Collection Procedure

The study was based on the primary data and collected through the questionnaire including closed-ended questions. For the collection of required data and information, questionnaire was prepared including respondents' profile and various variables. The respondents filled out the questionnaires following the given instructions. Then the responses were collected from the respondents.

Research Framework

The conceptual framework of the study is as follows:

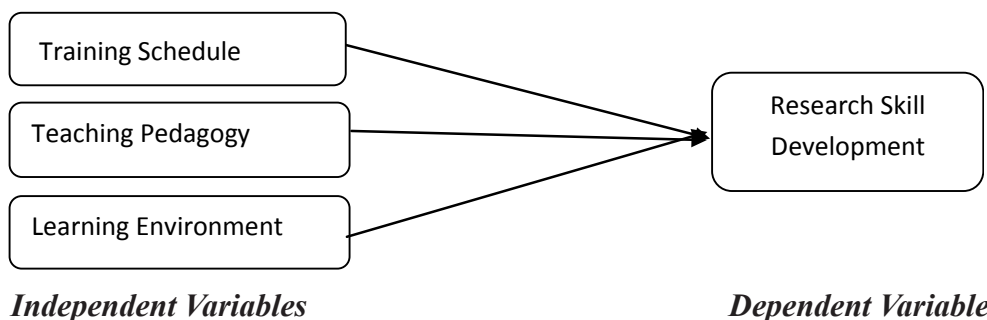


Figure 1: Conceptual Framework of Faculties' Research Skill Development

Research Hypotheses

To study the perception of faculties on their research skill development through research methodology training, the following three hypotheses were set:

Hypothesis 1 (H1): Training schedule has significant impact on the perceived faculties' research skill development.

Hypothesis 2 (H2): Teaching pedagogy has significant impact on the perceived faculties' research skill development.

Hypothesis 3 (H3): Learning environment has significant impact on the perceived faculties' research skill development.

Regression Model

The multiple regression model of the study is as follows:

$$RSD = \beta_0 + \beta_1 TS + \beta_2 TP + \beta_3 LE + u$$

Where;

RSD = perception of faculties on research skill development

TS = perception of faculties on training schedule

TP = perception of faculties on teaching pedagogy

LE = perception of faculties on learning environment

β_0 = Constant term

$\beta_1 - \beta_3$ = Coefficient

u = Error term

IV. Results Analysis**Respondents Profile**

The male respondents (80 percent) are higher than female respondents (20 percent). The respondents' below 40 years old, 40 - 50 years old and above 50 years old are 65.72 percent, 60.26 percent, 28.57 percent and 5.71 percent respectively (table 1). The percentage of respondents having Masters' Degree is 91.4 percent and the rest are M. Phil. Degree holders (8.6 percent). The highest participation is 60 percent from the Faculty of Management followed by 34.29 percent from the Faculty of Humanities and Social Science and 5.71 percent from Faculty of Science. The percentage of having the teaching experience in colleges/campuses less than 5 years, 5-10 years and more than 10 years is 34.3 percent, 31.4 percent and 34.3 percent respectively.

Table 1

Respondents Profile

Category	Number of Respondents	Percentage
Gender		
Male	28	80
Female	7	20
Age		
Below 40 years old	23	65.72
40 - 50 years old	10	28.57
Above 50 years old	2	5.71
Educational Qualification		
Masters	32	91.4
M. Phil.	3	8.6
Faculty		
Management	21	60
Humanities	12	34.29
Science	2	5.71
Teaching Experience		
Below than 5 years	12	34.3
5 - 10 years	11	31.4
More than 10 Years	12	34.3

Source: Opinion Survey, 2018

Reliability Test

The reliability of questionnaire relating to the impact of research training methodology on faculties' research skill development is given in following table:

Table 2

Reliability Statistics

Variables	No. of item	Cronbach's Alpha
Training Schedule	5	0.771
Teaching Pedagogy	5	0.821
Learning Environment	5	0.717
Research Skill Development	5	0.737

The value of Cronbach's Alpha of training schedule, teaching pedagogy, learning environment, and research skill development of faculties are 0.771, 0.821, 0.717 and 0.737 respectively (table 2). For reliability test, the value of Cronbach's Alpha of all variables is more than 0.7 which is enough to accept the questionnaire (George & Mallery, 2009).

Variation of Variables

The value of R Square 0.192 indicates the dependent variable i.e. faculties' research skill development is explained by variation in independent variables i.e. training schedule, teaching pedagogy, learning environment by 19.2 percent. It means that the faculties' research skill development is explained by variation in other variables by 80.8 percent.

Table 3

Variation of Variables

R	R Square	Adjusted R Square	Std. Error of the Estimate
0.439	0.192	0.114	1.80531

Predictors: (Constant), Training Schedule, Teaching Pedagogy, Learning Environment

ANOVA Test

The sum of square of regression and residual is 24.068 and 101.034 (table 4) respectively and the mean square of regression and residual is 8.023 and 3.259 respectively. The F value of the model is 2.462 with p value 0.0081 (< 0.05). It indicates that the model is fitted at 5 percent level of significance.

Table 4

ANOVA Results

	Sum of Squares	df	Mean Square	F	Sig.
Regression	24.068	3	8.023	2.462	0.0081
Residual	101.034	31	3.259		
Total	125.102	34			

Predictors: (Constant), Training Schedule, Teaching Pedagogy, Learning Environment
Dependent Variable: Faculties' Research Skill Development

Mean Score of Training Schedule, Teaching Pedagogy, and Learning Environment

The mean score of different factors of faculties' research skill development by gender, age, educational qualification, faculty and teaching experience in college/campus are discussed as follows:

Table 5

Mean Score of Research Skill Development Variables by Gender

Gender	Mean Score of Responses			
	Training Schedule	Teaching Pedagogy	Learning Environment	Overall Mean
Male	3.54	3.84	3.91	3.77
Female	3.29	3.86	3.63	3.59

Source: *Opinion Survey, 2018*

Both male and female faculties have pointed out the importance of the training schedule, teaching pedagogy and learning environment for development of research skill indicating mean score of responses more than 3 in all variables. The highest mean score (3.91) of responses of the male respondent are found for the learning environment but the highest mean score (3.86) of responses of the female respondent are found for the teaching pedagogy (table 5). It indicates that male has more emphasis on learning environment and female has more emphasis on teaching pedagogy. Both male and female respondents have given less emphasis for training schedule than teaching pedagogy and learning environment of research methodology training.

Table 6

Mean Score of Research Skill Development Variables by Age

Age	Mean Score of Responses			Overall Mean
	Training Schedule	Teaching Pedagogy	Learning Environment	
Below 40 years old	3.48	3.92	3.82	3.74
40 - 50 years old	3.42	3.66	4	3.69
above 50 years old	4	3.9	3.6	3.83

Source: Opinion Survey, 2018

In table 6, the highest mean score (3.92) of responses from below 40 years old age group is found for teaching pedagogy, the highest mean score (4.00) of responses from 40 – 50 years old age group is found for learning environment and the highest mean score (4.00) of responses from above 50 years old age group is found for training schedule. It indicates that the emphasis of respondents for research skill development on different factors differs significantly.

Table 7

Mean Score of Research Skill Development Variables by Educational Qualification

Educational Qualification	Mean Score of Responses			Overall Mean
	Training Schedule	Teaching Pedagogy	Learning Environment	
Masters	3.49	3.87	3.88	3.75
M. Phil.	3.47	3.6	3.6	3.56

Source: Opinion Survey, 2018

Table 7 shows that the respondents having masters' degree (3.75 overall mean score) have more emphasis for research skill development variables than respondents having M. Phil. degree (3.56 overall mean score).

Table 8

Mean Score of Research Skill Development Variables by Faculty

Faculty	Training Schedule	Mean Score of Responses		Overall Mean
		Teaching Pedagogy	Learning Environment	
Management	3.62	4.03	3.85	3.83
Humanities	3.33	3.58	3.9	3.61
Science	3.1	3.5	3.7	3.43

Source: Opinion Survey, 2018

The highest mean score (4.03) of responses of the respondents from the Faculty of Management is found for the teaching pedagogy but the highest mean score of responses of the respondents from the Faculty of Humanities and Social Sciences (3.90) and Faculty of Science (3.70) are found for the learning environment (table 8). It indicates that respondents from the Faculty of Management have more emphasis on teaching pedagogy and the respondents from the Faculty of Humanities and Social Sciences and the Faculty of Science have more emphasis on learning environment.

Table 9

Mean Score of Research Skill Development Variables by Teaching Experience

Teaching Experience	Training Schedule	Mean Score of Responses		Overall Mean
		Teaching Pedagogy	Learning Environment	
Below than 5 years	3.4	3.78	3.9	3.69
5 - 10 years	3.38	3.8	3.67	3.62
More than 10 years	3.68	3.95	3.98	3.87

Source: Opinion Survey, 2018

In table 9, the faculties having more than 10 years teaching experience give importance for learning environment (highest mean score 3.98) while least emphasis is given to training schedule of research methodology training by faculties having 5 -10 years teaching experience. The highest overall mean score (3.87) of faculties having more than 10 years teaching experience indicates that the faculties of this group agree with all the factors of research skill development.

Regression Results

The multiple regression model of the study as per regression result is

$$\text{RSD} = 13.339 + 0.333 \text{ TS} + 0.887 \text{ TP} + 1.827 \text{ LE}$$

From this equation, it is clear that learning environment has the highest positive influence in faculties' research skill development followed by teaching pedagogy and training schedule of

research methodology training.

The t value of training schedule is 0.590 and p value is 0.000 ($0.560 > 0.05$). It indicates the training schedule is not significant at 5 percent level of significance. Therefore, the alternative hypothesis is rejected i.e. training schedule has not significant impact on faculties' research skill development. The beta co-efficient and t value of teaching pedagogy of research methodology training is 0.887 and 1.158 respectively. The p value of teaching pedagogy of research methodology training is 0.0025 ($0.025 < 0.05$) and it indicates that the teaching pedagogy of research methodology training is significant at 5 percent level of significance. The teaching pedagogy of research methodology training has significant impact on faculties' research skill development because alternative hypothesis is rejected.

Table 10

Regression Results

	Unstandardized		Standardized	t	Sig.
	Coefficients B	Std. Error	Coefficients Beta		
(Constant)	13.339	2.583		5.164	0
Training Schedule	0.333	0.565	0.127	0.59	0.56
Teaching Pedagogy	0.887	0.766	0.267	1.158	0.025
Learning Environment	1.827	0.705	0.484	2.591	0.014

Dependent Variable: Faculties' Research Skill Development

Similarly, the t value and p value of learning environment of research methodology training is 2.591 and 0.014 ($0.014 < 0.05$) respectively. It means the learning environment of research methodology training is significant at 5 percent level of significance. So, the alternative hypothesis is accepted i.e. learning environment of research methodology training has significant impact on faculties' research skill development.

V. Conclusion

Male faculties have more emphasis on learning environment but female faculties have more emphasis on teaching pedagogy. The faculties having masters' degree have more emphasis for research skill development variables than respondents having M. Phil. Degree. The faculties from the Faculty of Management have more emphasis on teaching pedagogy and the faculties from the Faculty of Humanities and Social Sciences and the Faculty of Science has more emphasis on learning environment.

Teaching pedagogy and learning environment of research methodology training have significant

impact on faculties' research skill development and training schedule of research methodology training has not significant impact on faculties' research skill development. Learning environment has more influence on perceived faculties' research skill development than training schedule and teaching pedagogy.

VI. Limitations

The study was mainly confined to perception of faculties on their research skill development through research methodology training conducted by Bagiswori College. So, the findings of the study cannot be generalized to faculties of colleges/campuses all over the country. The training schedule, teaching pedagogy and learning environment were only taken for analysis of faculties' research skill development.

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Appendix

List of Participated College/Campus, Institution and number of Faculties on Research Methodology Training

S.N.	Name of the college/campus and Institution	Address (District)	Number of Participants
1	Bhaktapur Multiple Campus	Bhaktapur	1
2	Bagiswori College	Bhaktapur	30
3	Khwopa College	Bhaktapur	1
4	Basu College	Bhaktapur	1
5	Adarsha Azad College	Bhaktapur	1
6	University Grants Commission	Bhaktapur	3
7	Kavre Multiple Campus	Kabhre	1
8	Indreshwor College	Kabhre	2
9	Sanjivani College	Kabhre	1

Source: Official Records of Bagiswori College, 2018

Impact of Microfinance Programmes on Information and Political Empowerment of Women in Nepal

Bal Ram Duwal, PhD¹

Abstract

The study covers the impact of microfinance programmes on information and political empowerment of participants located in Dhulikhel Municipality. 60 women members were selected for the study using judgmental sampling method. Descriptive and explanatory research design has been adopted to fulfill the objectives of the study. The present study concludes that the MFIs are focusing more on saving and lending practices but they have failed to give serious attention towards effective training and insurance services. Microfinance members perceived political empowerment through microfinance programme. However, they pointed out the impact of microfinance programme on information empowerment to some extent. Further, microfinance services and women information empowerment has significant relationship but there is no significant relationship between microfinance services and women political empowerment. It is visualized that marital status and source of income of respondents show difference on political empowerment only. For political empowerment, MFIs need to operate various information sharing activities, training based on income generation and social mobilization. As being grassroots level institutions, MFIs need to focus on capacity enhancement of women for political lead too.

Key words: Information Empowerment, Political Empowerment, Microfinance Programmes

I. Introduction

Microcredit is a major financial innovation to support the rural, poor and low income level household. In earlier period, microcredit was only limited with distribution of small loan to the low income people without collateral. Gradually it was evolved as microfinance. Microfinance incorporates variants of financial services which deserve low income household that demands credit, saving, insurance, money transfer and so on in small scale, relatively at cheaper cost and in an easily accessible way.

In general, the purposes behind microfinance programme is to extend small loans to poor people for self-employment projects that generate income, allowing them to care for themselves and their families. In most cases, microfinance programmes offer a combination of services and resources to their clients in addition to credit for self-employment. These often include saving facilities, trainings, networking, insurance, money transfer, payment services and peer support.

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Primarily microfinance is originated to improve the living standards of poor and low income household. These days microfinance is well recognized all over the world as an effective tool for poverty alleviation and for improving socio-economic condition of poor people. It also works on various dimensions of socio-economic aspects of poor and low income household. Since many microfinance programme have large number of women clients, the objective of such programmes is to empower women. Though women empowerment cannot be ensured through micro-credit alone, Social constraints, too, need to be properly addressed (Rabindranathan, 2005).

Vogt and Murrell (as cited in Wayan, Chamala, Abdurahman, and Sayuti, 2005) define empowerment as "In simple definitional terms, the verb to empower means to enable, to allow, or to permit and can be conceived as either self-initiated or initiated by others. For social agents, empowering is the acts of building, developing and increasing power through cooperation, sharing and working together. It is an interactive process based on a synergistic, not a zero-sum, assumption of power; that is, the process of empowerment changes the power in the situation as opposed to merely redistributing it."

It was assumed that, once women could earn and contribute frequent income to the family, they would gain a higher status in the family in terms of decision-making power and control over their lives (Tran, 2013). Therefore, microfinance providers focus on women, chiefly targeting the with lower economic condition, with the objective of empowering them besides their poverty alleviation.

II. Literature Review

In patriarchal society, many cultural and social norms create a situation where women and girls are discriminated. Their discrimination is not only confined to domestic activities but also it is seen in various sectors as of marriage, education, employment, decision making activities and many more. So to liberate them from the discrimination and upgrade their status, the voice of women empowerment is felt necessary.

Patriarchy was defined as 'the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general' (Tran, as cited in Lerner 1986). Mujahid, Ali, Noman, and Begum (2015), Wiklander (2010) and Tran (2013) also studied the impact of patriarchal society and women empowerment in Pakistan, India and Vietnam respectively. They commonly found the discrimination among the women and ladies due to existence of patriarchal society in the region.

Mayoux (2006) very clearly argued why microcredit institutions should adopt empowerment approaches. Mayoux explained that microfinance practices do not automatically produce the benefits of empowerment for women. Therefore, empowerment must be planned for it to result from microcredit (Jinia, as cited in Mayoux 2006).

Women's empowerment involves 'varied and multidimensional' processes and is reflected at the basic level in the 'manifestation of redistribution of power that challenges patriarchal ideology and the male dominance' (Samanta, 2009). It is necessary to break through the discrimination created by patriarchal society and poverty situation. Many developmental tools are employed for that purpose. Among them, microfinance programme is more popular means of empowering women. MFIs have advantages of a large number of women clients at the grassroots level. So they can carryout various empowerment activities for their financial upliftment.

Wiklander (2010) includes mobility, voice, decision-making in the family, property rights and freedom from domestic abuse as indicators of women empowerment. CIDA (1996) uses legal empowerment, political empowerment, economic empowerment, social empowerment as dimension of empowerment. Whereas, Stromquist (1995) incorporated cognitive, psychological, economic and political dimension of empowerment in his/her study. Singh and Kumari (2008) analysed the educational empowerment, social empowerment, economic empowerment and technological empowerment. Malhotra and Schuler (2006) identified the economic, socio-cultural, legal, political and psychological dimensions of empowerment in the household and community level.

Similarly, Karuppannan (2015) analyzed six dimensions of empowerment such as economic, information, social, political, psychological and managerial empowerment. He found that education of the respondents has significant relationship with information and political empowerment. Marital status of the respondents has significant relationship with information, economic, psychological and managerial empowerment. Furthermore he found that the age of the respondents does not influence the economic, information, social, political, psychological and managerial empowerment. Similarly, the marital status of the respondents does not influence the social and political empowerment.

Social, economic and political dimension of women empowerment were studied by (Mujahid et al., 2015) in case of Pakistan. Wiklander (2010) included mobility, voice, decision-making in the family, property rights and freedom from domestic abuse as factors of women empowerment.

Jinia (2016) found that microcredit has a positive impact on women's empowerment and promotes microcredit borrowers to participate in the household decision-making process. Microcredit empowers women in domains including: more rights, improved self-esteem, increased political power and thus increased participation in household decision making. As a result, microcredit promotes the borrowers to participate in the household decision-making process and meaningfully adds to the process of women's empowerment in Bangladesh.

The role of microfinance in empowerment is well explained by Karuppannan (2015). According to him, provision of micro finance to poor people, especially women, coupled with supporting activities like training, raw materials supply and marketing of products leads to the establishment of micro enterprises in rural areas. Women gain self-confidence to venture on enterprising activities leading to social, economic and political empowerment. When people join together as a group and receive required financial assistance, a mass development takes place with considerable reduction in poverty. The resulting empowerment leads to socio-economic development in a holistic and sustainable manner.

Kumar (2011) highlighted that self help group based micro finance in India has long lasting social impacts on poor and particularly women rather than economic impacts as assumed earlier.

While talking on empowering through microfinance, it should also look at the backside of the coin as disempowerment. Armendáriz and Roome (2008) argued that the exclusion of men from access to subsidized finance might create frictions, and rebound effects that diminish the supportive role women play for their spouses and wider household members in the production of health and education – we call this the women-disempowering effect.

The impact of microfinance on domestic division of labour, changes in work load, participation on social activities as social empowerment were studied by Tran (2013) in Vietnam. The researcher found that the after receiving loans, female clients still had to be responsible for the household chores and there seems to have been no negotiations within the household as well as with the male members of the family for their help with this type of work. Meanwhile, although there were only some slight changes in the division of the productive work ‘outside’ the household, the majority claimed that their workload increased. The workload brought by microfinance loans was added to the heavy load they already carried. This showed that, without the re-division of labour within the households, the possibility at this point for their well-being to increase as well as the clients themselves to become socially empowered was more limited, since they would not have time to contribute to the programmes or to become more involved in social activities.

In Nepal, the Village Bank model of microfinance experimented the information empowerment at time of 1998 to 2001. The Village Bank begins with a literacy class of six months where savings credit operation process also was taught (Shrestha, 2009).

During 1990's decade microfinance program was linked up with literacy program. The innovative self-help model that combines literacy and values education with practical training in small bank and business development("In Nepal, a novel project mixes literacy and microfinance to reach

thousands," 2001).

Center for Policy Studies and Rural Development, Kathmandu conducted the study which focused on measuring impact on outreach of microfinance programs. The study covered six districts of the country found that due to the microfinance program efforts, the literacy rate among the members of microfinance programs has risen from 52% to 89.8%. The proportion of the respondents knowing about HIV/AIDS and its transmission mode has also been found increased and many of them were made aware by the microfinance programs about their health care facilities (Shrestha, 2009).

Women Empowerment Program was created as a microfinance model based on building equity in the groups rather than incurring debt to a Microfinance Institution (MFI), which was interlinked with literacy programme, too. The impact of program was recorded as 63,700 women gained a level of literacy with half of those who had never gone to school reading "easily" or with "some difficulty"(Ashe & Parrot, 2001). So, it can be said that the microfinance program is also focusing on building information empowerment on its members in Nepal, too.

The Constitution of Nepal guarantees every citizen's right of access to basic education in article 31. Further the Constitution guaranteed right to information as a fundamental right to its citizen. It recognized right of citizens to demand and obtain information held by public agencies on any matter of public importance. Such legal arrangement creates the value of information empowerment on citizen.

Karuppannan (2015) uses indicators such as reading newspapers/ watching TV, improvement in the literacy level of rural women, exposure to mass media, discussion of innovative practices of SHGs and current affairs such as day to day happenings in the group meetings, knowledge about resource availability, improvement in financial literacy, knowledge of legal rights, political and social system, safe drinking water, pulse polio drops and girl's education and awareness about the Right to Information Act to measure the information empowerment of microfinance clients.

Political right is also taken as important as economic and social rights. The Constitution of Nepal (2015) is progressive, and institutes several positive elements for the upliftment of women in the country. The Constitution ensures rights of women as a fundamental right through legislation from the very initial stage under Article 38. In the article 38, it is clearly stated the non-discrimination, political rights and rights to property and family affairs as "Every woman shall have equal lineage right without gender based discrimination", "Women shall have the right to participate in all bodies of the State on the basis of the principle of proportional inclusion" and "The spouse shall have the equal right to property and family affairs" (*The Constituion of Nepal*, 2015). The Constitution further guarantees the representation of women in all aspect of state. At least one third of the total number of members be elected from each political party representing in the Federal, provincial

parliament and State Assembly must be women. Village and municipal assembly should be formed with at least two women from each ward. District Assembly should elect the District Coordination Committee consisting of at least three women. This arrangement surely demands more and direct participation of women in politics of the country.

Political dimension of empowerment model is a vital facet of gender empowerment. The outcome of active and assertive participation by any group or class in politics would determine their role and influence in decision-making process that leads to political empowerment (Mujahid et al., 2015).

Karuppannan (2015) included different factors of political empowerment such as awareness of political system, role in democratic institutions, casting votes without the direction of husband/male members in the family, participation in Gram Sabha meetings and in rallies on Women's day and Child Labour abolition, access to Government welfare schemes/programmes, competence in public affairs and membership in community based organisations in his study.

Objectives

The primary objective of this study is to identify improvements in information and political empowerment of the women in Dhulikkhel municipality as a result of participating in micro finance programme. The secondary objective is to explore the differences regarding information and political empowerment based on age, marital status, education level and source of income of women members.

Hypothesis of the study

Following hypothesis were formulated for the study:

- H₀₁: There is no significant relationship between microfinance services and women information empowerment.
- H₀₂: There is no significant relationship between microfinance services and women political empowerment
- H₀₃: There is no differences regarding information empowerment based on age of the respondents.
- H₀₄: There is no differences regarding political empowerment based on age of the respondents.
- H₀₅: There is no differences regarding information empowerment based on marital status of the respondents.
- H₀₆: There is no differences regarding political empowerment based on marital status of the respondents.
- H₀₇: There is no differences regarding information empowerment based on educational level of the respondents.
- H₀₈: There is no differences regarding political empowerment based on educational level of the respondents.
- H₀₉: There is no differences regarding information empowerment based on source of income of the respondents.
- H₁₀: There is no differences regarding political empowerment based on source of income of the respondents.

III. Research Methodology

The study followed descriptive and exploratory research design. In this study primary data were used, such data were collected through personally administered structured questionnaire.

Population and Sampling

This study was conducted at Dhulikhel municipality ward no 11, the then Patlekhet Village Development Committee. The special feature of this place is vegetables, fruits and agricultural production. Total population of ward no. 11 is 4,192. From field observation, it is found that there are average 6.3 people in a household. That means there are around 665 households and out of them around 90 percent household are involved in microfinance programmes. Out of the total population, that is 60 member households were selected using a judgmental sampling method.

Selection of Variables

Two types of variables were covered in the study. Age, marital status, educational status, size of the family and sources of income are taken as independent variables and political empowerment and information empowerment are taken as dependent variables.

Tools of Analysis

The study employed various statistical tools based on the objectives of the study. SPSS package was used for data analysis. The data was analyzed with the help of required statistical tools such as descriptive statistics, T-test, Regression analysis and one way ANOVA test. Decisions are made at 5% level of significance.

Reliability test was undertaken to ensure that the research findings has the ability to provide consistent results in repeated incidences. The Cronbach alpha value is 0.760 in 22 items. Thus it indicates that all items used in the study are sufficiently reliable measures.

IV. Results

Table 1 portrays the socio-demographic situation of the respondents. Out of total respondents 30 percent belonged to 31 to 40 years. 25 percent of the total respondents were women over 50 years of age. The large portion i.e. 83 percent respondents were married. It is known that the married women prefer to involve in microfinance programme. It is found that very few (6.7 percent) highly educated women are members of it. Still microfinance programme is attraction for illiterate women, which comprises 56.7 percent. Nepalese rural community practices the joint family culture. Out of the total respondents, 63.3 percent respondents have more than 7 members in their family. It can be said that many respondents have two independent family member that mean active in income generating activities. It is found that the very few families have single income earner. Great portion of respondents are from agriculture occupation, which covers 76.7 percent. Hence, it can be concluded that the rural people's major source of income is still agriculture.

Table 1

Socio-demographic profile of the respondent (n=60)

Category	Percentage
Age of Respondents	
Below 30	23.3
31-40	30
41-50	21.7
Above 50	25
Marital Status	
Married	83.3
Widowed	3.3
Single	13.3
Education	
Illiterate	56.7
Literate	26.7
10 class	10
Higher Education	6.7
Source of Income	
Agriculture	76.7
Non-farm enterprise	6.7
Laborer	6.7
Others	10
No. of Family Member	
3	3.3
4	10
5	16.7
6	6.7
7	43.3
8	20

Source: Field Survey, 2018

Microfinance Services Used

Basically MFIs are focusing on saving, credit distribution, training and micro insurance services. It is found that members have been able to make some saving due to microfinance. It has the highest ranking with 4.6 mean value and 0.494 standard deviation. Also it elaborates members' strong agreement towards the statement. Credit facility as being MFI's major service is ranked second with 3.72 mean value and 1.151 standard deviation by respondents. Training provided by microfinance that is taken to be beneficial for members has 2.8 mean value with 1.312 standard

deviation and insurance service provided by microfinance has 2.2 mean value with 0.953 standard deviation obtaining lowest mean rank. It indicates that the training and insurance services provided by MFI are not beneficial for the members.

Table 2

Microfinance services used and satisfaction

Statements	N	Min.	Max.	Mean	S.D.	Mean Rank
I have taken loan from microfinance.	60	1	5	3.72	1.151	2
I have been able to make some saving due to microfinance.	60	4	5	4.6	0.494	1
Training provided by microfinance is beneficial for me.	60	1	5	2.8	1.312	3
Insurance service provided by microfinance is useful for me.	60	1	4	2.2	0.953	4

MFIs are originated for the purpose of poverty reduction and for empowering the backwarded people. For this mission, MFIs design and operate various skill enhancing training programmes, income generating programmes, member empowering programmes with different financial and non-financial services. During field visit, it was observed that many MFIs are only focusing on saving and lending practices, which were statistically proved here, too. MFI, needs to review its policy and programme regarding the training and insurance service.

Satisfaction to the members from microfinance services provided by MFIs

Table 3 presents the satisfaction to the members from microfinance services provided by MFIs. In spite of members' dissatisfaction on microfinance training and insurance services, they significantly agree on satisfaction dimension. The respondents show their commitments to continue involvement which is reflected from the mean value of 4.3 with 0.591 standard deviation. Further, they seem willing to recommend microfinance for other women, too. It reflects their satisfaction towards current microfinance services in spite of some criticism on training and insurance service.

Table 3:

Satisfaction to the from microfinance services provided by MFIs

Statements	N	Min.	Max.	Mean	S.D.	Mean Rank
I will continue to involve in microfinance.	60	3	5	4.3	0.591	2
I will recommend microfinance to other women as well.	60	2	5	4.17	0.942	3

Information Empowerment Through Microfinance

In this information empowerment domain, following items reading newspapers/watching news programmes in TV, literacy level, financial literacy, information related with current affairs, knowledge of legal rights, awareness regarding safe drinking water, awareness of oral polio vaccine and Vitamin A and girl's education were analyzed in this study. Microfinance member's perception on information empowerment after the joining microfinance is measured in 8 statements using the 5 point Likert scale.

In this information empowerment domain, 'whether current affairs such as day to day to happening are discussed in the group meetings' was highly ranked with mean value 4.03 and 0.843 standard deviation. It is followed by the statements 'microfinance helps the women to improve financial literacy', 'microfinance made women to be aware of oral polio vaccine and Vitamin A', 'microfinance brought awareness regarding safe drinking water' and 'there is increased awareness about girl's education as a result of participating microfinance'. It clearly stated that microfinance programme is supporting on knowing current affair, financial literacy, basic health issue and national health programme. Similarly members perceived on awareness about girl's education as a result of participating in microfinance.

Table 4

Information empowerment through microfinance

Statements	N	Min.	Max.	Mean	S.D.	Mean Rank
Microfinance makes women to read newspapers/watching news programmes in TV	60	1	5	2.57	1.095	8
There is improvement in the literacy level of rural women as a result of participating in microfinance	60	2	4	2.83	0.74	7
Whether current affairs such as day to day to happenings are discussed in the group meetings.	60	2	5	4.03	0.843	1
Microfinance helps the women to improve financial literacy.	60	2	5	3.83	0.693	2
Microfinance helps the women to acquire knowledge of legal rights.	60	2	5	3	0.864	6
Microfinance brought awareness regarding safe drinking water.	60	1	5	3.38	1.166	3
Microfinance made women to be aware of oral polio vaccine and Vitamin A	60	2	5	3.83	0.693	2
There is increased awareness about girl's education as a result of participating in microfinance.	60	1	5	3.38	1.166	3

Table 4 revealed that member insight disagree on 'Microfinance makes women to read newspapers/watching news programmes in T.V.' and ' There is improvement in the literacy level of rural women as a result of participating in microfinance' with mean value 2.57 and 2.83 respectively. As stated above 56.7% respondents are illiterate though MFI activities towards literacy programme seem lacking. Similarly respondents show neutrality on 'Microfinance helps the women to acquire knowledge of legal rights'.

Political Empowerment Through Microfinance

Awareness of politics, casting of votes, participation in rallies, participation in ward committee meetings, participation in local developmental activities, being member in community based organizations and being candidate in election variables are used as political empowerment indicators after intervention of microfinance.

Table 5

Political empowerment through microfinance

Statements	N	Min.	Max.	Mean	S.D.	Mean Rank
Microfinance helped women to aware of politics.	60	1	5	2.6	0.995	7
Women are able to cast votes independently without the direction of husband/male members in the family.	60	1	5	3.28	1.01	5
Microfinance helped women to participate in rallies on women's day.	60	1	5	3.68	1.081	3
More women are participating in ward committee meetings.	60	1	5	3.28	1.606	5
More women are participating in local level developmental activities.	60	1	5	3.63	1.119	4
Microfinance helped women to become members in community based organizations e.g. <i>Upabhokta Samittee</i>	60	1	5	3.78	1.043	2
Microfinance women member are gradually participating in election as candidate.	60	2	5	4.4	0.847	1

Every citizen is expected to be aware of the politics and political system prevailing in the country. The study revealed that microfinance women members are gradually participating in election as candidates, it was statistically proven with the highest rank value of 4.4 with 0.847 standard deviation. Conversely, members do not agreed with the statement 'microfinance helped women to aware of politics'. Though, group activities and close network in society creating advantages

to the member to be candidate in election. Respondents moderately agreed on the statements 'microfinance helped women to become members in community based organizations e.g. 'Upabhokta Samittee', 'microfinance helped women to participate in rallies on women's day' and 'more women are participating in local level developmental activities'. The statements 'women are able to cast votes independently without the direction of husband/male members in the family' and 'more women are participating in ward committee meetings' have same 3.28 mean value with 1.01 and 1.606 standard deviation respectively. It revealed that members slightly agreed with the given statements.

Empowerment and Satisfaction

Table 6 shows the descriptive statistics of the response of participants towards general satisfaction, information empowerment and political empowerment. The satisfaction domain consists of 4.2333 mean with .6474 standard deviation. Similarly, information empowerment has 3.3667 mean value with .5204 standard deviation whereas political empowerment has 3.5238 mean value with .6719 standard deviation. The mean value indicates that the respondents expressed strong agreement towards satisfaction from joining microfinance programme. However, they perceived truth to some extent on information empowerment due to microfinance programme. Though, they showed agreement towards political empowerment through microfinance programme.

Table 6

Empowerment and Satisfaction

Dimension	Mean	S.D.
Satisfaction	4.2333	0.6474
Information Empowerment	3.3667	0.5204
Political Empowerment	3.5238	0.6719

Regression Analysis

The results from regression analysis exhibits that microfinance programme has impact on information empowerment and political empowerment of the members. Here the coefficients or the beta value for information empowerment is 0.259 with $p < 0.05$, which indicates rejection of the null hypothesis. Thus it can be concluded that there is significant relationship between microfinance services and women information empowerment. However, the coefficient for political empowerment is 0.019 with $p > 0.05$, which indicates the acceptance of the null hypothesis. Thus, there is no significant relationship between microfinance services and women political empowerment.

Table 7

Summary of regression analysis

Null Hypothesis	R ²	Constant	Coefficient	Sig	Remarks
There is no significant relationship between microfinance services and women information empowerment.	0.081	2.412	0.259	0.028	Reject the null hypothesis
There is no significant relationship between microfinance services and women political empowerment	0.003	3.334	0.019	0.766	Accept the null hypothesis

Analysis of Variance (ANOVA)

Table 8 reveals the information and political empowerment of women participating in microfinance across the age, marital status, education level and source of income.

Table 8

Analysis of variance

Null Hypothesis	F	Sig.	Decision
There is no differences regarding information empowerment based on age of the respondents.	0.193	0.901	Accept the null hypothesis
There is no differences regarding political empowerment based on age of the respondents.	1.91	0.138	Accept the null hypothesis
There is no differences regarding information empowerment based on marital status of the respondents.	1.024	0.366	Accept the null hypothesis
There is no differences regarding political empowerment based on marital status of the respondents.	8.961	.000**	Reject the null hypothesis
There is no differences regarding information empowerment based on educational level of the respondents.	0.803	0.498	Accept the null hypothesis
There is no differences regarding political empowerment based on educational level of the respondents.	1.099	0.357	Accept the null hypothesis
There is no differences regarding information empowerment based on source of income of the respondents.	1.411	0.249	Accept the null hypothesis
There is no differences regarding political empowerment based on source of income of the respondents.	3.203	.030*	Reject the null hypothesis

** Significant at the 0.01 level

* Significant at the 0.05 level

The table 8 portrays the information empowerment across age of the respondents is ($F=0.193$, 0.901). So, null hypothesis is accepted. Similarly information empowerment across marital status is ($F=1.024$, 0.366) so null hypothesis is accepted. Likewise, information empowerment across education level and source of income is ($F=0.803$, 0.498) and ($F=1.411$, 0.357) respectively. So alternative hypothesis is rejected. The table 8 also shows that only marital status and source of income of respondents do influence on women political empowerment.

Rejection of null hypothesis leads to the acceptance of alternative hypothesis. The rejection of null hypothesis indicates that the relationship between variables have statistical significance. From table 8, it can concluded that the only marital status and source of income have influence on political empowerment.

V. Conclusion

The study found that microfinance services and women information empowerment have significant relationship but there is no significant relationship between microfinance services and women political empowerment. So it is concluded that there is impact of microfinance programmes on information empowerment of the women in Dhulikhel Municipality. It is visualized that marital status and source of income of respondents' show difference only on political empowerment which contradicts with Karuppanan (2015). Age of respondents does not show significant difference on information and political empowerment of women. It is similar with Karuppanan (2015). The result shows that the education of respondents does not shows any difference on information and political empowerment which also contradicts with Karuppanan (2015). Information empowerment is the foundation of political empowerment. It will be significant support for political empowerment if MFIs operate various information sharing activities, training based on income generation and social mobilization. Women's active participation in politics is mandatory. As being grassroots level institutions, it will be better for MFIs to focus on capacity enhancement of women for political lead, too.

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The Remittance and the Private Investment in Nepal

Muraj Didiya¹

Abstract

The paper aims to analyze the relationship between remittance and private investment in Nepalese economy. The study used the Least Squared Regression Analysis with 43 years' time series data of remittance inflow and private investment over the period of FY 1974/75 to 2017/18 of Nepal. The study found that foreign remittance has a significant positive impact on private investment of Nepalese economy.

Keywords: *Remittance, Private Investment, Nepal*

I. Introduction

In a developing country like Nepal, unemployment is a major problem arising due to inadequate investment and lack of industrial development. As the people are unable to find jobs in their home country, they are compelled to travel for blue-collar jobs in order to fulfill the basic needs of daily life, repayment of their previous loan, and to improve the living standards. In Nepalese perspective, the majority of such migrant labourers belong to poor families. These labourers regularly transfer their savings from working in a foreign country to their family members in their country of origin. Such money transferred from a foreign country is referred as remittance. Among the working group of people in Nepal, seeking a foreign employment in developed countries is a normal procedure for better earning opportunities. Thus, remittance has become one of the major and largest sources of income in Nepal, and studies show that the remittance inflow from foreign countries is increasing remarkable (Lamichhane, 2018).

A World Bank report indicating the contribution of remittance in 2017 up to 28.31% of the gross domestic product (GDP) of Nepal (World Bank, 2018) shows that remittance has a greater impact on the Nepalese economy. Nepal Living Standards Survey 2010/11 identified that the remittance is the income source of 56 % of all households in Nepal. Among those households, remittance accounted for approximately one-third of total family income. The nominal average amount of remittance per recipient household in FY 2010/11 was measured NRs 80,436 and nominal per capita remittance received for all Nepal in FY 2010/11 was measured NRs. 9,245 (Nepal Living Standards Survey 2010/11) . The proper investment of such income into productive sectors can positively impact our economy (Dhungana, 2012; Pant, 2006). However, only a small portion of the remittance is spent rationally into the productive sector of the economy (Bhatta, 2013). Most of the remittance received by the families is spent on unproductive sectors such as purchasing land and constructing buildings, financing of banquets, ornaments, entertainment, imitating the lifestyle of others, and so on.

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The enhancement of productivity and economic development of developing countries is possible through huge capital investment on productive and commercial sectors (Dhungana, 2012). A study conducted by Incaltarau and Maha (2012) to examine the impact of remittance on consumption and investment concluded that the remittance has a more significant contribution to investment than to consumption. Therefore, the remittance has a valuable potential to stimulate economic growth in the economy. Remittance is the largest source of external finance for many developing countries. These countries can accelerate the speed of development by increasing the savings and investment (Rizwan, Parmar & Nawaz 2014). Gheeraert, Sukadi Mata and Traca (2008) identified a higher positive effect on domestic investment with financial sector development in the economy by increasing the remittance. Despite the fact that the remittance income can contribute in capital formation to operate the small and medium level business in Nepal, the implementation of policies and the willingness of remittance recipient households to invest plays a key role to achieve positive results.

It is evident that the private investment plays a vital role in the sustainance of economic growth. There exists a highly positive relationship between investment and growth as the higher rate of investment on physical capital stock results in higher economic growth (Yasmeen, 2011). The remitted income through the formal sector has the potential of being a major source of capital for small and medium scale enterprises. However, the migrant family has not utilized the remittance as productive investment that would contribute on long-run development of the economy (Pant, 2011). Inadequate remittance income, unskilled entrepreneurship, lack of banking system development, and pressure of other expenditure needs have been identified as major factors that prevent the recipient households from investing in productive sectors (Kakhkharov, 2017). As such, remittance is causing a behavioral change in household expenditure trend. The households spend most of the remittance on consumption goods at the expense of investment goods (Cherono, 2013). In the developing countries, the majority of remittance income is primarily spent on consumption goods, real estate, fulfilling the desire of the families for demonstration, and nonproductive uses (Pant, 2008).

Due to the dependence of developing countries on remittance, proper utilization of remittance on productive sector may create a positive impact on the economic growth of the countries (Waqas, 2017). Although there is annual increase in remittance, there has been inadequate effort to utilize such a huge amount on productive sector and it has negatively impacted on the productivity and national economy. Neglecting the utilization of remittance gainfully into investments would not support the stimulation of national economic growth (Dhungana, 2012). Therefore, the researchers and policymakers are making efforts to study the impact of remittance on economic development. Most of the previous studies focused on the impact of remittance on growth, poverty alleviation, consumption, trade imbalance and balance of payment. However, researchers have not yet fully studied the impact of remittance on private investment. Therefore, the objective of this study is to analyze the impact of remittance on private investment in Nepal.

II. Review of Literature

There has been a series of studies to investigate the relationship between remittance and private investment. Buch & Kuckulenz (2004) examined the relationship between workers' remittance and capital flow in developing countries as a sample of 87 countries using large panel data from 1970 to 2000. The researchers used regression and correlation analysis, and identified that the official capital inflow is positively correlated to the remittance. A similar study investigated the relationship between remittance and investment by using panel data of remittance flow to 79 developing countries during 1995-2005 (Bjuggren, Dzansi, and Shukur 2010). The study concluded that the impact of remittance on investment outlay depends on the availability of high-quality financial institution and well-developed credit market.

A study was conducted in Barbados to identify the relationship between remittance and private investment by analyzing the secondary data of 33 year period from 1970 to 2002 and using a formal econometric technique called Dynamic Ordinary Least Squares (Craigwell, Griffith, Boucher & McCaskie 2008). The study found 29% of significantly positive short-run and 25% long-run effect on private investment. The enhancement of the investment with higher economic growth from remittance income is possessed by improving the functioning systems and processes of an efficient flow of remittances.

Yasmeen, Anjum, Ambreen & Twakal (2011) studied the macroeconomic impact of remittances on economic growth rate, private investment and total consumption in Pakistan. The ordinary least square regression model was used to explore the impact of remittance by using 25 years' time series data collected from the economic survey for the time duration of 1984-2009. The study identified a positive relationship between private investment and the gross domestic product, and the worker's remittance. The remittance income turned as an important source of capital formation in Pakistan to increase the private investment.

Recently Issifu (2018) examined the relationship among remittances, institutions, financial sector development and the growth rate of domestic investment by using a balanced panel data of five Sub-Saharan African countries from 1984 to 2014. The study used econometrics and regression model and concluded that the remittance largely effect on investment in the presence of better financial institutions in the economy. The study also concluded that the remittance inflows are effective in stimulating domestic investment in the improved institutional environment. Similarly, Le (2011) concluded that the migrants will increase their investment in home country expecting monetary gain in the presence of a good financial market conditions. The migrants may invest when there is lower marginal utility of current consumption than the expected gain in marginal utility of future consumption. Further, Okodua (2013) also identified a significant and simultaneous positive impact on the overall level of private investment from workers' remittance inflows to Sub-Saharan African countries. Besides in the form of financial flow, there also exists the positive impacts on capital flows. The linear dynamic panel data model covering a period of twelve years secondary data from 2000 to 2011 was used and estimated using the dynamic panel data regression model.

III. Research Methodology

Research Design

To analyze the impact of remittance on private investment, private investment is taken as a dependent variable and remittance income is taken as an independent variable. The first different method is used to improve the presence of the problem of positive autocorrelation. F-test and t-test are used to test the hypothesis.

Nature and Sources of Data

The study is based on secondary data published by the Ministry of Finance, Government of Nepal. The time series data starting from the period of FY 1974/75 to FY 2017/18 is used for analysis.

Research Framework

The conceptual research framework of the study is as follows:

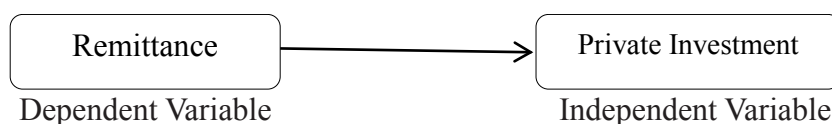


Figure 1. Research framework of the remittance and private investment

Research Hypothesis

The hypothesis of the study is that there is positive impact of remittance on private investment.

Regression Model

The regression equation is

$$Y = \alpha + \beta X + \mu$$

Where, Y=Private Investment

X=Remittance

α =Constant

β =Coefficient of Remittance

μ =Error Term

IV. Interpretation of Results

The regression analysis result of the relationship between remittance and private investment is computed by using SPSS program. The summary of the result that is presented in table 1 shows the presence of positive autocorrelation as Durbin – Watson (DW) statistic in 0.669 figure. The result is found on the basis of 43 years data covering from FY1974/75 to FY2017/18 by using the least square method and the dependent variable is private investment.

Table 1

Regression Result

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	1517.831	687.665	2.207	0.033
Remittance	0.82703	0.028	29.836	0.000
R- Squared	0.954943			
Adjusted R- Squared	0.953871			
Standard Error of Regression	3953.133			
Prob (F-statistics)	0.0000			
Sum Squared Residual	656344891			
F-statistics	890.1614885			
Durbin-Watson stat	0.669			

Dependent Variable: Pvt. Investment

Method: Least Squares

Sample: 1974/75-2017/18

Included observation: 43

For the improved regression analysis model, the first difference method is used. The improved regression result is shown in table 2.

Table 2

Regression Results Taking the First Difference Method

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	632.02136	571.7668	1.105383	0.275438
Remittance	0.686905162	0.16676	4.119118	0.00018
R- Squared	0.292702639			
Adjusted R- Squared	0.275451484			
Standard Error of Regression	3220.620577			
Prob (F-statistics)	0.00018			
Sum Squared Residual	425268273			
F-statistics	16.96713			
Durbin-Watson stat	1.766			

Dependent Variable: Δ Private Investment

Method: Least Squares

Sample: 1974/75-2017/18

Included observation: 43

From table 2, the coefficient of determination R^2 shows that 29.27% variation in private investment is caused by remittance income received from abroad. The regression result with the use of the first difference method showed the value of Durbin-Watson (DW) statistic in 1.766 figure indicating

the absence of autocorrelation. The F-statistics 16.96 also showed the presence of a relationship between remittance and private investment. The computed F-statistics is significant at 0.000 level. Similarly, Δ private investment is also significant at 0.000 level indicating a significant positive relation between Δ private investment and Δ remittance. Therefore, the alternative hypothesis is accepted and it indicates that the remittance income has a positive and significant impact on private investment in Nepal.

5. Conclusion

The results of the study indicate that the remittance income has a significant impact on private investment in Nepal. Hence, it can be concluded that the entire remitted income is not only consumed but also some portion of the remittance is invested. Therefore, the government should carry out the effective policies for receiving the remittance through the formal financial sectors only and should channelize the private investment into productive sector.

6. Limitations

This study is based on only two variables i.e. the remittance and the private investment in Nepal. The study has covered the data starting from FY 1974/75 to 2017/18 AD published by Ministry of Finance, Government of Nepal.

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Appendix**Trend of Remittance and Private Investment in Nepal**

(Rs in Ten Million)

Fiscal Year	Remittances	Private Investment	Fiscal Year	Remittances	Private Investment
1974/75	20.43	171.8	1996/97	559.5	4140.2
1975/76	23.13	181.1	1997/98	698.78	4280.2
1976/77	26.83	189.1	1998/99	1031.46	4138.1
1977/78	21.94	218.1	1999/00	1266.23	4688.8
1978/79	30.31	212.5	2000/01	4721.61	6668.71
1979/80	35.73	221.5	2001/02	4753.63	7244.99
1980/81	48.42	247.6	2002/03	5420.33	8335.38
1981/82	42.71	297.8	2003/04	5858.76	9422.62
1982/83	54.97	363.5	2004/05	6554.12	10032.61
1983/84	61.41	376.8	2005/06	9768.85	11802.3
1984/85	69.07	575.7	2006/07	10014.48	12869.19
1985/86	80.91	552.2	2007/08	14268.27	14545.29
1986/87	129.26	709.8	2008/09	20969.85	16676.1
1987/88	160.84	793.1	2009/10	23172.53	21122.26
1988/89	162.86	849	2010/11	25355.16	22892.44
1989/90	174.79	903.4	2011/12	35955.44	24562.93
1990/91	212.83	1409.7	2012/13	43458.17	30758.62
1991/92	231.65	1894.5	2013/14	54329.41	36703.41
1992/93	299.43	2550.9	2014/15	61727.88	48556.85
1993/94	346.91	2865.2	2015/16	66506.43	48679.17
1994/95	506.36	3330	2016/17	69545.24	67115.01
1995/96	428.36	3845.7	2017/18	75505.86	79200.05

Source: Ministry of Finance, Government of Nepal

Emergence, Growth and Role of Think Tanks in Nepal

Sunita Raut¹

Abstract

The term think tank defines the independent institute engaging in research, policy advocacy, advisor of policy maker, informing and sensitizing the public debate related to policy issues. This article is an attempt to analyze the emergence, growth and role of think tanks in Nepal. It looks at the background, evolution and role of think tanks from history and present, to understand the broad pattern of political and social development process that conditions their role in this context. This paper also examines the gap between knowledge-power interfaces and suggest to site reflecting the knowledge-power nexus borne out of the complex interplay between endogenous and exogenous political process. It discusses the issues based on data and information gathered through the secondary sources of information which have been used to sharpen the conceptual issues related to this study.

Keywords: *Think Tanks, Public Policy, Knowledge-Power Nexus, Endogenous, Exogenous.*

I. Introduction

The general definition of think tanks is the institutions as independent, non-interest based, non-profit organizations that produce and principally rely on expertise and ideas to obtain support and to influence the policymaking process. Operationally, think tanks are non-profit organizations that conduct and disseminate research and ideas on public policy issues. For James McGann, think tanks are unlike other institutions with which we are more familiar. They are centers of research, debate, and learning; but, unlike universities, they have no students (except interns), do not offer courses, and do not try to cover all subject areas. Instead they concentrate on key public policy issues (McGann, 2007). Politically, think tanks are aggressive institutions that actively seek to maximize public credibility and political access to make their expertise and ideas influential in policy making (Rich, 2004). The emergence of think tank as Stone (2007) claims not to bridge a false ontological divide between theory and practice or science/knowledge and politics/power, rather crucial interplay of the knowledge-power nexus borne out of the complex interplay between endogenous and exogenous political processes and actors.

II. Review of Literature

There are various definitions of think tanks. Their definitions depend on their nature of work and style of composition (government, private and public). Think tanks insert themselves into the

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networks of people who are influential in particular area of policy. They organize conferences, seminars and workshops and publish books, briefing papers, journals, and media release for policy-makers, journalists and people able to sway the policy makers (Beder, 2001:128). They liaise with bureaucrats, consultants, interest groups, lobbyists, and others. They seek to provide advice directly to government officials and to government agencies and committees through consultancies. Ultimately, think tank employees become policy maker themselves, having established their credentials as a vital part of the relevant policy network (Beder, 2001:129).

Think tanks in South Asia perform not only production and dissemination of knowledge, expert policy advice based on research, workshop conferences and publications of research materials but also engage on activism, policy advocacy, media campaigns, public protest and demonstrations (Srivastava, 2011). By giving illustration of four types of state: feudal, imperial, authoritarian and bureaucratic, Mann (1986) argued that the nature of the state power helps to explain the different spaces think tanks occupy in the countries of South Asia. On the other hand, the roles of international agencies, intergovernmental organizations and private foundations and global frames have been influencing on the nature and functioning of think tanks (Srivastava, 2011). Nepal is not an exception from South Asian experience of Think Tanks both in the endogenous (nature of state power) and the exogenous (nature of international relationships) levels. The history of think tanks goes back to Panchayat era in Nepal. In truth, drawing indisputable distinction between think tanks and other types of organizations is neither entirely possible nor wanted; rather, institutional boundaries are frequently amorphous and overlapping in Nepal. Nonetheless, the products and objectives of think tanks are central to any clarification of how think tanks might be differentiated from other actors in their operations and influence. There were few university based research centers that were used by the Panchayat regime for the policy for Guided Democracy and Panchayat Development mission in Panchayat era. After 1990, varieties of think tanks, mostly private foundations, and action-based, hybrid and primary research based have been coming up in different forms and functions in Nepal.

Recently, the government has formed a five-member think tank to suggest it on various policy issues concerning economic, political, social and administrative reforms. A Cabinet meeting formed the think tank that would be officially named Policy Research Academy (Niti Anusandhan Pratisthan). Led by Prof. Chaitanya Mishra, the panel has Mina Acharya, Prof Rajendra Dhwoj Joshi, Prof Surendra Labh and Ganesh Gurung, former member of the National Planning Commission, as members. The Policy paper states, "A think tank of experts will be arranged for to regularly recommend the government through study and research on development, construction, security, foreign relations, and good governance, among others." One of the members said, "It will research core issues independently, in a critical approach from a national perspective at a time when major policy researches in the country are generally funded by foreigner research institutes". It is also

stated that the issues related to national security, governance, economy, development, and social security will be the areas of interest of the think tank formed by the government (The Kathmandu Post, 2018). In this way government can form special think tank for a specific policy issue and a general think tank can work for the collaboration of the government for all time.

III. Methodology

Methodologically, the paper relies on the analysis of secondary information from selected literature from practitioners, academics and various sources such as published and unpublished literatures, previous study reports, journals, government planning and policy document to sharpen the conceptual issues related to the study. This is a qualitative study with analytical research design. Qualitative research is an inquiry process of understanding based on distinct methodological traditions that explore a social or human problem, from which researcher builds a holistic picture, analyzes words, and details views of information. Data analysis has been done through reviewing the information as it is obtained, verifying information, and drawing conclusion. It is the process of making sense of the collected information. Quantitative data is analyzed through linking information with various theoretical and conceptual results related with think tanks in Nepal.

IV. Result and Discussion

History of Think Tanks in Nepal

Before 1951, Nepal was virtually closed not only for political, and social organizations but also for research activities advocacy and policy research institutions. After the end of Ranacracy, separate planning and policy advice body was felt urgent. With the initiation of planned development process, a planning agency by the name of Planning Commission was constituted for the first time in Nepal in 1956 under the Chairmanship of the Prime Minister. To make it more capable and effective, the Yojana Mandal was set up in the same year in accordance with the Yojana Mandal Act, 1957. Besides the responsibility of plan formulation, the Yojana Mandal was entrusted with various executive powers. Following the overthrow of the multiparty democratic system in 1960 and with the initiation of Panchyat political system thereafter, Rastriya Yojana Parishad (National Planning Council) under the Chairmanship of His Majesty late King Mahendra was constituted (NPC 2014). As the decisions of the Council were treated as equivalent to that of the cabinet, the Council was regarded as the highest authority in the sphere of economic planning and policies. There was not any policy review institution. During late 1960s, Tribhuvan University based research institutions were opened to provide research based policy advices. To fulfill the aims of Panchayat development, palace appointed elites to come out research based policy advices from academic think tanks. After restoration of democracy and open air socio-political environment in 1990, varieties of public and private think tanks emerged to address policy gap in democratic context. Therefore, there is not long history of think tanks but their emergence and contributions to policy dialogue is significant.

Governmental Think Tanks

Universities are the most important government institutions which directly or indirectly contribute to policy issues. Among them, Tribhuvan University, the oldest among other, has four autonomous research centers named CNAS, CEDA, CERID, and RECAST. They have been working like government think tanks from their inception. Originally established as the Institute of Nepal Studies in 1969, it was renamed INAS in 1972 and again renamed CNAS as a purely research centre in 1977. CNAS is a statutory research centre under Tribhuvan University for conducting independent research and deliberation on issues and studies in social sciences. CNAS is a multidisciplinary research centre with a team of full-time academic researchers (TU 2014). CEDA was established in 1969 under a tripartite agreement between His Majesty's Government of Nepal, TU, and the Ford Foundation. Started as an autonomous institution, the centre was later integrated into TU and given the status of an institute in 1975 after the National Education System Plan (NESP) was implemented (TU 2014). CEDA has been serving as a policy-research centre contributing towards the national development policies and strategies. The centre's activities are basically confined to research, consultancy and training programmes.

CERID has been working for the development of education in Nepal since its establishment in January 1979, especially focusing on the need for achieving academic excellence in the education system. In line with this, CERID's activities are directed towards undertaking educational innovation, issue-based research and need-based training programmes. Moreover, CERID has devoted itself to piloting innovative ideas that bear on national educational issues and concerns, and disseminating research outcomes (TU, 2014). RECAST was established in 1977 as a premier research and development institution within the organizational framework of Tribhuvan University. It functioned as a secretariat to the National Council of Science and Technology of Nepal till 1999 (TU, 2014). The goal of the Centre is to contribute to rapid and sustainable development of the country through enhanced research and policy with the optimum utilization of natural resources, improvement and dissemination of socio-economically relevant and environmentally sustainable technologies to the communities and the institutions concerned.

During Panchayat era, these research centers were used as think tanks for the Panchayat development policy advice. Development was the main banner of Panchayat government. To meet the development target, government appointed political-academicians as coordinators of the research centers. Their research outcomes were highly regarded by planning commission and policy makers. The think tanks provided legitimacy of Panchayat policy of unity and development. Pasupati Samser Rana, Parkash Chandra Lohoni and other key ideologues were supporting the state by recommending policy makers and policy review. After the end of Panchayat regime, the TU based think tanks were also politically influenced or their research outcomes were ignored by the government. Rather doing independent research activities, they were considered dumping places of political cadres of political parties. Therefore, nature of state influenced forms and functions of the think tanks.

To go underneath of research policy recommendations of university based researchers were ignored by policy makers. There were few reasons why policy makers did not use academic research outcomes as sources of policy making. Most of the findings and recommendations of the academic researchers are abstract. But the policy makers need very straightforward and clearly practical research findings. Another reason was academic researcher recommends long term effect of policy but the policy maker needs policy for the present time. Policy has to address present problems rather long waiting. The ignorance of university-based academic research by policy maker is worldwide phenomena. James McGann (2070) argued that since the 1960s universities and university-based academics have become less important in high-level Washington policy-making. That role has been increasingly taken over by the Washington-based think tanks, research centers, and policy “shops.” After 1990, Kathmandu-based hybrid think tanks, private research centers and I/NGOs played dominant roles of policy debate in Nepal.

At endogenous level, universities based think tanks were heavily dominated by political power and budget constrain to conduct grand research, publication and policy discussions. Rather they were funded by international agencies and their research outcomes were influenced by the interests of funding agencies at exogenous level.

Non-governmental Think Tanks

Saubhagya Shah showed the picture of mushrooming scenario of non-government organizations after 1990. From 1990 to 2006, the number of NGOS working in development, human rights, democracy, conflict and policy review and advocacy, most of them funded by bilateral or multilateral sources, had increased in Nepal from 193 to over 33,000 (Shah, 2008:viii). Because of democratic air of post 1990, many non-governmental think tanks emerged in Kathmandu. There are very few think tanks which are doing purely policy research and dialogue. To look behind the curtain of various types of think tanks in Nepal, they are fulfilling interests of funding agencies or particular group of people. Their research issues have epistemological flaw and methodological biasness. Some examples of non-governmental think tanks are given below.

The Centre for South Asian Studies (CSAS) is a fully independent, non-political, secular, research think-tank based in Kathmandu. It organizes conferences and conducts research in areas of South Asian regional cooperation, peace and conflict in South Asia, small arms proliferation, trade and connectivity and strategic issues concerning South Asian countries as well as Nepal's conduct of international relations. CSAS is also involved in research, dissemination and deliberation on Nepal's current peace process and constitution drafting with several programs on federalism and integration. But, CSAS is not publically established as a dominant think tank because bilateral agencies conduct high sounding policy dialogue and conferences in Nepal. Similarly, Nepal Development Research Institute (NDRI) aims to address the contemporary policy challenges, such

as the gaps between policy and practice, and to influence public policy through rigorous scientific research but it mainly focuses on development activities rather than policy. Established in 2004, it comprises of an interdisciplinary team of experts with highest academic standings, mostly doctoral degrees, and wealth of national and international experiences. During the past ten year's period, NDRI focused on creating opportunities for research, dialogue and collaboration which strengthened the linkage between the policy makers, academia and a pool of experts. Although NDRI has yet to produce outstanding results of policy research, the outcomes achieved so far have clearly demonstrated the potential of NDRI to evolve as the leading public policy think tank in Nepal.

Institute for Policy and Development (IPRAD), established in 1995, aims to concentrate on research and studies in economic and social fields of national and international importance in Nepal's development, policy alternatives and promoting regional and international cooperation. Nepal Policy Research Network (NPRN) strives to contribute to public policies that are developed in a democratic and inclusive manner to work for the poor and disadvantaged groups and time to safeguard national interest. We promote policy relevant to social science research and provide multiple windows to enhance their adoption in policy-making. It has been trying to bring together research, policy and academic leaders to collectively engage in policy debate.

Social Inclusion Research Fund (SIRF) played roles on policy analysis and public debates through sharing of research knowledge using diverse media and academic institutions at national and local levels. Significant sharing activities were conducted that aimed to inform a diverse range of agencies, such as members of the Constituent Assembly (CA), policy makers, heads of line ministries, leaders of development and civil society organisations. SIRF facilitated the establishment of Social Inclusion Resource Centres (SIRCs) at Centre for Nepal and Asian Studies (CNAS) and regional campuses in Dharan, Birganj, Janakpur, Pokhara, Nepalgunj and Dhangadhi. It started dialogues to establish Social Science Research Council (SSRC) as an institution that can take leadership and develop vision, where informed knowledge about Nepali society is reflected in development innovations, policy, teaching, research and practice. SIRF seeks to support the formation of an autonomous national institution comprising of highly professional and interdisciplinary body of social scientists. Stakeholders in the government are informed about the demand for SSRC and the Office of the Prime Minister and Council of Ministers is taking initiatives for its formation. To observe roles of Indian Council for Social Science Research (ICSSR) on research and policy recommendation, SSRC is desirable. If SSRC is owned by government, it will be similar to university based research centers. The debate of SSRC establishment lies on its ownership. SIRF also picked up issues listed by World Bank and focused on research and policy dialogue accordingly. Though university based researchers were employed for research activities, findings of such research were misleadingly interpreted. The published research outcomes were interrogated because of institutional inclination and ethnocentric perspective.

The Social Science Baha is an independent, non-profit organisation set up with the objective of promoting and enhancing the study of and research in the social sciences in Nepal. By the time of its registration as an independent institution in 2007, the Baha had diversified its activities and become involved in other areas as well, namely: hosting lectures, discussions, workshops, and conferences; publishing books, occasional papers and journals; and conducting research. Martin Chautari, since its inception, has been engaging on public dialogue about development, democracy, social justice and policy debate. Besides, series of regular research presentation, research conferences, publications and policy issues are other concerns of the institution. Chautari has published series of volumes on Nepalese history and society, media studies, and other policy research. Baha and Chautari are considered relatively neutral think tanks in terms of interests of funding agencies and policy recommendation. Their publications are widely accepted as more academic rather policy implication.

Beside these hybrid think tanks, there are other think tanks like Samata Foundation and Madhes Foundation which chiefly concentrate on Dalit and Madhesi research and policy issues respectively. They hosted research, policy debate, conferences and publication of research based findings. Samata Foundation has been involved in policy advocacy in order to implement the Dalit rights-based policies. People oriented advocacy and campaigns are launched for the amendment of the incomplete policies in the current changed context. Madhesi Foundation conducts research and analysis, dialogues, policy debate and publications at various levels. Both foundations are building policy advocacy by producing semi-academic research and policy dialogues.

National Foundation for Development of Indigenous Nationalities (NFDIN) carried out research on ethnic and indigenous policy issues. The International Centre for Integrated Mountain Development (ICIMOD) is a regional intergovernmental learning and knowledge sharing centre that brings together a partnership of its regional member countries, partner institutions, and donors with a commitment for development action to secure a better future for the people and environment of the extended Himalayan region. Nepal economic forum (NEF) concentrates on economic research and policy 'thought center that takes a business approach to policy analysis and research. It aims to bridge the gap in information on portent economic and policy issues in Nepal through informed discourse and dissemination. The center has developed the business policy research center through which it emerges with multiple stakeholders of policy dialogue. Some international organizations like WB, ADB, UNDP, UNICEF, IMF, WHO and other UN agencies have been engaging on research and policy debate. Because of funding crisis to be established as independent think tank in Nepal, international and UN agencies dominated policy influence and research issues.

V. Conclusion

Nepal has been instrumental throughout history in supporting not only the establishment of think tanks but also research activities. During Panchayat era, government employed university based research centers as state's infrastructural power for state policy making. Therefore, think tanks

were limited to their autonomy. After 1990, international agencies have been a crucial anchor to the emergence and development of think tanks in Nepal. The ongoing challenge for think tanks is to establish mutual trust on research product between government and non-government levels. There is ambiguous relationship and crisis of trust between government and non-government think tanks. Government think tanks do not trust policy recommendations provided by independent think tank and vice versa. Because of lack of state's social science research council (SSRC), Nepal failed to be visible among South Asian think tanks.

The majority of research pursue is largely done within the framework of problem solving, rather than based on a critical approach towards knowledge building in Nepal. Very few think tanks have been able to generate their own revenue and the majorities are vulnerable to a donor-driven research agenda. Funding challenge because of lack of established and trustworthy think tanks in Nepal could not be ignored. The search for a stable source of funding and public announces of research funding constraint them with little free space to pursue long term research. Another challenge of Nepalese think tanks is their research focus and issues are primarily development rather than policy. They concentrate their activities on right based issues, empowerment, conflict analysis, governance etc. It is necessary to emerge multiple interests based think tanks in Nepalese context and to be established and recognized among international intellectual communities. Whatever knowledge has been produced by think tanks, policy makers have to accept and internalize so that there will not be crisis on utility of knowledge. The most important issue is to maintain friendly relationship between knowledge-power interface to develop and identify Nepal all over the world. But, unfortunately, there is not friendly relationship between knowledge-power interface, and knowledge has been victimized by Nepali state throughout history.

VI. Limitations

It is obvious that every study has some limitations and this study also has no exception. The conceptual and methodological limitations also prevail in the study. Conceptually, limited sources related with think tanks are reviewed for this study. The study is based on purely secondary information with analytical research design. So, its finding is indicative rather than conclusive. Hence, most of the information is taken through the published and unpublished academic and non-academic books, articles, and journals. Analytical research design is applied to analyze the information. The result of this study is not able to generalize, as the study is undertaken within a specific period of time in Nepal. Hence, data and information might have been updated over time. Despite the limitation, the researcher did her best to minimize such shortcomings.

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मर्माहत मुद्रा कथामा डायस्पोरा

चन्द्रप्रसाद ढकाल^१

वस्तुसार

मर्माहत मुद्रा कथाका लेखक राजव हुन् । उनले यस कथामा प्रवासमा रहेका नेपालीहरूले भोगेको जीवनलाई प्रस्तुत गरेका छन् । यस कथामा आप्रवासी वा डायस्पोराहरूले कस्तो जीवन बिताइरहेका छन् भन्ने देखाइएको छ । यस अध्ययनको उद्देश्य राजवद्वारा लिखित मर्माहत मुद्रा कथामा डायस्पोरा नेपालीहरूको चित्र के कस्तो रूपमा प्रस्तुत भएको छ देखाउनु रहेको छ । यस उद्देश्यलाई पुरा गर्न डायस्पोरिक अध्ययन सिद्धान्तको मर्म अनुरूपको निगमनात्मक विधिको प्रयोग गरिएको छ । प्रस्तुत अध्ययनमा डायस्पोराहरूको मानसिकतालाई अतीत मोह, मूलथलो र इच्छित भूमि, संस्कृति/प्रतिको मोह, मिश्रित भाषिक स्थिति तथा एकाकीपनका आधारमा विश्लेषण गरिएको छ । यस कथामा प्रयुक्त उल्लिखित आधारहरूका आधारमा डायस्पोरिक मानसिकतालाई प्रस्तुत गरिएको छ । प्रस्तुत कथामा डायस्पोराहरूले मूलथलोप्रतिको मोह प्रस्तुत गरेका छन् । त्यसैले मर्माहत मुद्रा कथा डायस्पोरिक कथा हो र यसका कथाकार राजव डायस्पोरिक कथाकार हुन् ।

विशिष्टीकृत शब्द : डायस्पोरा, मिश्रित भाषा, मिश्रित संस्कृति, इच्छित भूमि, अतीत मोह ।

अ. विषय परिचय

मर्माहत मुद्रा कथाका लेखक राजव हुन् । उनको वास्तविक नाम जनार्दन पुडासैनी हो । साहित्यमा राजव नामले परिचित जनार्दन पुडासैनी बाणिज्य बैंकका अवकास प्राप्त कर्मचारी हुन् । राजवले नेपाली साहित्यका कविता, कथा तथा उपन्यास विधामा कलम चलाएका छन् । हाल अमेरिकालाई कर्म थलो बनाएका राजव पछिल्लो चरणमा डायस्पोरिक आख्यान लेखनमा सक्रिय छन् । उनका समयसत्य (२०४५), इतर जिल्लावासी (२०५०), कङ्गन खित्का (२०५५), क्यापिटल सिटी (२०६५) र पाई (२०७४) कथा सङ्ग्रहहरू प्रकाशित छन् । उनका पछिल्लो चरणका कथाहरूमा विशेष गरी अमेरिका गई बसोवास गर्ने नेपाली समुदायको जीवनगाथालाई समेटिएको पाइन्छ ।

डायस्पोरिक अध्ययन उत्तरआधुनिक समालोचनात्मक पद्धतिको महत्त्वपूर्ण पक्ष हो । यसमा प्रवासमा जीवन बिताइरहेका मानिसहरूको मानसिक तथा सामाजिक पक्षको निरूपण गरिन्छ । डायस्पोरिक अध्ययनले आप्रवासीहरूमा आएका परिवर्तन, स्वदेशप्रतिको मोह, मिश्रित संस्कृति, द्वैधचरित्र, द्वैधभाषिक अवस्था, अतीत मोह, एकाकीपनजस्ता पक्षहरूको विश्लेषण गर्दछ । प्रस्तुत अध्ययनमा पनि राजवको 'मर्माहत मुद्रा' कथाभिन्न रहेको डायस्पोरिक अवस्थाको विश्लेषण गरिएको छ ।

राजव विशेषतः आख्यानकार हुन् । उनले आफ्ना आख्यानमा विविध किसिमका विषयवस्तुहरूलाई प्रस्तुत गरेका छन् । उनी पछिल्लो चरणमा डायस्पोरिक समस्यामा केन्द्रित आख्यान लेखनमा सक्रिय छन् । उनको मर्माहत मुद्रा कथामा अमेरिकामा बसोवास गर्ने नेपाली मूलका डायस्पोरिक पात्रहरूको के कस्तो अवस्था रहेको छ भन्ने प्राज्ञिक जिज्ञासा नै प्रस्तुत अध्ययनको समस्या रहेको छ ।

राजवद्वारा लिखित मर्माहत मुद्रा कथामा प्रयुक्त डायस्पोरिक अवस्थाको विश्लेषण गर्नु नै यस अध्ययनको उद्देश्य रहेको छ ।

^१ चन्द्रप्रसाद ढकाल वागीश्वरी कलेजका शिक्षण सहायक हुनुहुन्छ । उहाँलाई dhakalchandra33@gmail.com मा सम्पर्क गर्न सकिन्छ ।

आ. सैद्धान्तिक पूर्वाधार

डायस्पोरा शब्दको प्रचलन ई. पू. ५०० वर्ष अगाडिदेखि भएको मानिन्छ। मूलथलो छोडेर अन्यत्र गएका यहूदीहरूलाई प्रयोग गरिएको डायस्पोरा शब्दले अहिले आएर आप्रवासी वा मूलथलो छोडेर अन्य देशमा बसोवास गर्ने व्यक्ति वा समुदायलाई बुझिन्छ। डायस्पोरा शब्दले आप्रवासीलाई बुझाए पनि यस अध्ययनमा डायस्पोरा शब्दकै प्रयोग गरिएको छ।

कृष्ण गौतमले उत्तरआधुनिक जिज्ञासा (२०६४) नामक ग्रन्थमा एक ठाउँबाट छरिएर यताउता गई बसोवास गर्नुलाई डायस्पोरा भनिने र यो देशीय, देशान्तरगतभन्दा अन्तर्देशीय नामले चिनिने बताएका छन्। उनले डायस्पोराहरू एकातिर आतिथ्य देशको परिवेशमा हुने र अर्कोतिर गृहभूमिको संस्कृतिले तानिएका हुनाले मिश्रित संस्कृति, व्यवहार आदिले खिचडी हुने बताएका छन् (पृ. २८०-२८२)। आतिथ्य देशको रहनसहनको प्रभाव डायस्पोराहरूमा पर्न जान्छ भने उनीहरू आफ्नोपन पनि त्याग्न सक्दैनन्। त्यसैले उनीहरू व्यवहारतः खिचडी भूमिकामा रहन्छन्।

गोविन्दराज भट्टराईले उत्तरआधुनिक विमर्श (२०६४) नामक पुस्तकमा मानिस डायस्पोरा बन्नु बाध्यता मात्र नभएर रहर पनि हुन थालेको बताएका छन्। उनले एउटै समाजका मानिसहरू अलग अलग भूमिकामा डायस्पोरा बनेपछि ती समाजको चेतना अनुरूप अलग अलग चेतनाको विकास हुने बताएका छन्। यस अवस्थामा यिनीहरूमा स्वदेशमा नभोगिने विस्थापनभयै, द्वैधसांस्कृतिक चेतना, असुरक्षाभयजस्ता कुराहरूले सताएका हुने भट्टराईले उल्लेख गरेका छन् (पृ. ११९)। नेपालीमूलका डायस्पोराका सन्दर्भमा अमेरिका तथा युरोपियन देशतर्फ गएका डायस्पोरा रहरले बनेका छन् भने भारतीय भूमि (सुगौली सन्धिपछि भारतीय हुन पुगेका) मा रहेका डायस्पोरा बाध्यतामा डायस्पोरा बनेका हुन्। शरणार्थीका रूपमा रहेका नेपालीमूलका भुटानीको अमेरिकालगायत पश्चिमी मुलुकमा डायस्पोरा बन्नु पनि बाध्यतामा डायस्पोरा बनेको अवस्था हो। कुमारप्रसाद कोइरालाले 'समकालीन नेपाली साहित्यका प्रमुख प्रवृत्ति' शीर्षकको मधुपर्क (५०/४, पूर्णाङ्क ५७९) मा प्रकाशित लेखमा डायस्पोरा साहित्यलाई घरबाहिरको साहित्य भनेका छन्। उनले नेपाली साहित्यको सन्दर्भमा विश्वका विभिन्न महादेशमा आफ्नो समुदाय बनाएकाद्वारा प्रस्तुत साहित्य डायस्पोरा साहित्य भएको बताएका छन् (पृ. ६)। डायस्पोराहरूले लेखेका सबै रचनालाई डायस्पोरिक साहित्यमा राखिदैन। डायस्पोराहरूले डायस्पोरा हुनुको पीडा समेटिएका साहित्यहरूलाई मात्र डायस्पोरा साहित्यमा राख्न सकिन्छ।

लक्ष्मणप्रसाद गौतमले 'उत्तरआधुनिक समालोचनामा कृति विश्लेषणका पद्धति र प्रारूप' शीर्षकको भृकुटी (पूर्णाङ्क १०, माघ-चैत्र, २०६७) मा प्रकाशित लेखमा डायस्पोरिक अध्ययनमा कृति वा रचनामा डायस्पोरिक जीवन र समाज प्रतिबिम्बित छ, छैन तथा डायस्पोरिक भोगाइ, अनुभूति, पीडा, एकाकीपन, अस्तित्विक पहिचान आदि कुराहरू छन् कि छैनन् हेरिने बताएका छन् (पृ. ३९१)। डायस्पोराहरूले लेखेको साहित्यमा डायस्पोरिक जीवन भोगाइका पक्षहरू, पीडाहरू समावेश नभएमा त्यो डायस्पोरिक साहित्य मानिँदैन।

नेत्र एटमले नेपाली डायस्पोरा र अन्य समालोचना (२०६७) शीर्षकको पुस्तकमा डायस्पोराको परिचय दिँदै डायस्पोरिक उपन्यास विश्लेषणका आधारहरू प्रस्तुत गरेका छन्। उनले प्रस्तुत गरेका उपन्यास विश्लेषणका आधारहरूमा पुख्र्यौली भूमि र इच्छित भूमि, विभाजित मानसिकता, अल्पसङ्ख्यक तथा सीमान्तिकृत हुनुको रोमाञ्च र चिन्ता, अस्तित्वबोधका लागि एकसूत्रताको खोजी, अतीत मोह गरी ६ प्रकारका रहेका छन् भन्ने कुरा बताएका छन् (पृ. ३२-३५)। एटमले प्रस्तुत गरेका आधारहरू बाहेक अन्य डायस्पोराहरूका डायस्पोरिक अनुभवहरूलाई पनि आधार बनाएर कृतिको विश्लेषण गर्न सकिन्छ।

महेश पौड्यालले 'नेपाली डायस्पोराको भ्रम र यथार्थता' शीर्षकको मधुपर्क (४९/९, पूर्णाङ्क ५७२, २०७३) को लेखमा डायस्पोराहरूले लेखेजति सबै डायस्पोरा साहित्य नहुने र गैर डायस्पोराले डायस्पोराको मनोभावबाट लेख्दैमा त्यो पनि डायस्पोरा साहित्य नहुने बताएका छन्। उनले डायस्पोराहरूले डायस्पोरा हुनुको यथार्थ वरिपरि लेखेको साहित्य मात्र डायस्पोरा हुने बताएका छन्। उनले डायस्पोरालाई आप्रवासी पर्यायले पनि चिनिन सकिने उल्लेख गर्दै पश्चिमी देशहरूमा रहेका नेपालीहरू मात्र डायस्पोरा नभई भारत, भुटान लगायतका भूमिमा रहेका नेपालीहरू पनि डायस्पोरा

भएको तर्फ सङ्केत गरेका छन् (पृ. ५-९)। डायस्पोराको स्वरूप खोज्न हामी पश्चिमी भूभागमा केन्द्रित रहन्छौं तर हाम्रो देशको वरिपरि डायस्पोरा जीवन बिताइरहेका नेपालीहरूको साहित्यको त्यति वास्ता गर्दैनौं। अबको डायस्पोरिक अध्ययनले यिनीहरूका कृतिहरूलाई पनि महत्त्व दिनु आवश्यक छ।

डायस्पोराहरूको साहित्यिक कृतिको अध्ययनले नेपाली साहित्यमा प्रवेश पाउँदै छ। अर्को तर्फ विज्ञान तथा प्रविधिको अनि सूचना सञ्चारको माध्यमले विश्वलाई साँघुरो घेरामा ल्याउँदै छ। यसले राष्ट्र विहीनताको धारणा पनि अर्थात् राष्ट्रहरूको अवसानको धारणा पनि विकास हुँदै छ। यो धारणा मजबुत भएर आएको खण्डमा डायस्पोरिक अध्ययनको औचित्य सङ्कटमा पर्नेछ। सञ्जीव उप्रेतीले सिद्धान्तका कुरा (२०६८) पुस्तकको 'राष्ट्रियता तथा परिचय' उपशीर्षकमा डायस्पोरालाई राष्ट्रहरूको अवसानसँग जोडेका छन्। यस क्रममा उनले अमेरिकामा रहेका भारतीयहरूको उदाहरण दिँदै उनीहरूले भारतीय खाना, सिनेमा, चाडपर्व रुचाएको र भारतीय भाषाको प्रयोगबाट अर्को भारत निर्माण गरेको प्रसङ्ग जोडेका छन्। उनले एउटा भूखण्डमा अन्य देशीय भूखण्डहरू जोडिँदै जाने कार्यले अ-स्थानिक राष्ट्रहरूको महत्त्व बढ्दै जाने बताएका छन् (पृ. २९३-२९५)।

डायस्पोरिक अध्ययन मूलतः आप्रवासीहरूको आप्रवासी हुनुको पीडामा केन्द्रित साहित्यिक अध्ययन पद्धति हो। यसमा आप्रवासी अर्थात् डायस्पोराहरूले निभाएको मिश्रित व्यवहार, गृहभूमिप्रतिको मोह, मिश्रित भाषिक, एकाकीपनजस्ता विविध पक्षहरूको अध्ययन गर्न सकिन्छ। प्रस्तुत लेखमा अमेरिकामा डायस्पोरा जीवन बिताइ रहेका नेपालीहरूले भोगेको डायस्पोरिक जीवन पद्धतिलाई मर्माहत मुद्रा कथाका तथ्यहरूको आधारमा विश्लेषण गरिएको छ।

इ. सामग्री सङ्कलन तथा विश्लेषण विधि

प्रस्तुत अध्ययनका लागि पुस्तकालयीय पद्धतिद्वारा सामग्रीहरूको सङ्कलन गरिएको छ। सामग्री सङ्कलनका क्रममा राजवको मर्माहत मुद्रा कथालाई प्राथमिक सामग्रीका रूपमा लिइएको छ भने सैद्धान्तिक प्रारूप तयार पार्न डायस्पोरासँग सम्बन्धित पुस्तक तथा पत्रपत्रिकामा प्रकाशित लेख रचनालाई द्वितीयक सामग्रीका रूपमा लिइएको छ।

सामग्री विश्लेषणका क्रममा निगमनात्मक विधिको प्रयोग गरिएको छ। यस अध्ययनमा कुनै नयाँ सिद्धान्तको प्रतिपादन नगरी स्थापित सिद्धान्तकै आधारमा कृति विश्लेषण गरिएको छ। सामग्रीको विश्लेषणका क्रममा व्याख्यानात्मक, वर्णनात्मक तथा विश्लेषणात्मक विधिको पनि प्रयोग गरिएको छ।

मर्माहत मुद्रा कथामा डायस्पोरिक अवस्था

मर्माहत मुद्रा कथामा प्रथमपुरुष आन्तरिक दृष्टिबिन्दुअन्तर्गत परिधीय दृष्टिबिन्दुको प्रयोग गरिएको छ। यस कथामा उपस्थित म पात्रले आफ्नो बारेमा अर्थात् आफ्नो नभई आफ्नो साथीको बयान गरेको छ। यस कथामा वर्णित ऊ पात्रको नाम विशालनाथ शर्मा हुन्छ र पेशाले ऊ प्रोफेसर हुन्छ। यस कथामा एक ठाउँमा मात्र ऊ पात्रको नाम दिइएको छ भने अन्यत्र ऊ भनेर भनिएको छ। प्रस्तुत कथामा यही ऊ पात्र अर्थात् विशालनाथ शर्माको डायस्पोरिक अवस्थालाई प्रस्तुत गरिएको छ।

डायस्पोरिक विषयवस्तु

मर्माहत मुद्रा कथा आप्रवासी नेपालीहरू अमेरिकामा कसरी जीवन निर्वाह गरिरहेका छन् भन्ने विषयवस्तुमा केन्द्रित छ। प्रवासमा रहेका मानिसहरू के कस्तो मानसिकता बोकेर बाँचेका छन् र उनीहरूले जन्मभूमिको बिछोडको पीडा कसरी भोगेका छन् भन्ने विषय नै प्रस्तुत कथाको मूल कथ्य हो। यही मूल कथ्यलाई प्रस्तुत गर्नका लागि यस कथामा म र ऊ पात्रको उपस्थित गराइएको छ र विषयवस्तुलाई अगाडि बढाइएको छ।

यस कथाको घटनाक्रम म पात्रलाई उसको छोराले ऊ पात्रका घरमा पुऱ्याइ दिएकोबाट आरम्भ भएको छ। प्रारम्भमा ऊ पात्रले आफ्नो शरीरको दाहिने पाटो कमजोर भएको कारण बताउँछ। यस क्रममा उसले ईश्वरलाई

र आकस्मिक सेवाकी केटीलाई धन्यवाद दिन्छ । म पात्रले उसले ईश्वरलाई दिएको धन्यवादप्रति टिप्पणी गर्दै प्रश्न उठाउँछ । ऊ पात्र कतै क्रिश्चियन त भएन भनी शङ्का व्यक्त गर्छ । अठ्ठाईस वर्षपछि म पात्रले उसलाई भेटेको छ । म पात्र अमेरिका आइपुगेपछि गुगलमा सर्च गरी ऊ पात्रलाई भेटेको छ । ऊ पात्रकी श्रीमती बितेको तीन वर्ष भएको छ । उसकी श्रीमती सामान्य रोगका कारणले बितेकी हुन्छे । ऊ अमेरिका आएदेखि नेपाल फर्किएको थिएन । आफन्तहरू तथा बुबाआमाको मृत्युमा सम्म पनि ऊ नेपाल नफर्किएकोमा पीडा अनुभव गरिरहेको छ । उसले यसको कारण व्यस्तता भनी बताए पनि उसका अनुहारमा नेपाल एक चोटि पनि नफर्किएको पीडा भाव देखिन्छ । उसले घर वरिपरिको खाली जग्गा देखाउँदै त्यहाँ उसकी श्रीमतीले गान्ते मुला, चम्सुर, रायोको साग नेपालबाट मगाएर लगाउँथी भनेर बताउँछ । उसले काठमाडौँमा आएको परिवर्तन तथा आफ्ना साथीहरूको बारेमा जान्न चाहेको छ । काठमाडौँ र आफ्ना साथीभाइसँगको बिछोडका कारण ऊ भावुक बनेको छ । उसका तीनभाइ छोरा पनि आआफ्ना श्रीमतीका साथ अलग्गै बसेका कारणले भव्य घरमा ऊ एक्लो छ । उसको घर सरसफाइ र खाना पकाउने काम एउटी इन्डियन हाउसकिपरले गरिदिन्छे । उसले छोराहरूको प्रसङ्ग जोड्दै कहिले काहीँ फोन गर्ने गरेको बताउँछ । यस अवस्थामा उसको अनुहारको भाव मर्माहत अवस्थाको हुन्छ । यसै ऊ पात्रको मर्माहत भावलाई लिएर प्रस्तुत कथाको शीर्षक मर्माहत मुद्रा राखिएको छ ।

प्रस्तुत कथामा ऊ पात्रको मनभित्रका भावहरू बीचको अन्तर्द्वन्द्व प्रस्तुत गरिएको छ । यस कथामा भौतिक रूपमा प्राप्त गर्ने सुख र आफ्नो गृहभूमि त्याग गर्नु पर्दाको पीडा बीचको द्वन्द्व देखाइएको छ । मर्माहत मुद्रा कथामा म पात्र र ऊ पात्र बीचको संवाद प्रस्तुत गरिएको छ भने म पात्रका दृष्टिबाट ऊ पात्रको जीवनगाथालाई प्रस्तुत गरिएको छ । म पात्रले नियन्त्रित भूमिकाको निर्वाह गर्दै ऊ पात्रभित्रका मनोभावलाई केलाएको छ र समाख्याताले आख्यानात्मक संरचनाको संयमित तरिकाले संयोजन गरेको छ ।

मिश्रित संस्कृति

मर्माहत मुद्रा कथाको प्रमुख वा केन्द्रीय पात्र ऊ हो । ऊ २५-३० वर्षदेखि अमेरिकामा बसोवास गर्दै आएको छ । नेपालमा रहदा उसको एक किसिमको संस्कृति विकास भएको थियो । नेपालमा ऊ मार्क्सवादी विचारधाराको थियो । उसलाई ईश्वर तथा भगवान हुन्छन् भन्ने कुरामा विश्वास थिएन । ईश्वरवादी विचारलाई बुर्जुवा संस्कृतिका रूपमा हेर्ने ऊ पात्र आर्थिक तथा भौतिक सुविधा प्राप्त गर्ने लक्ष्यका साथ अमेरिका पुगेको छ । अमेरिका पुगेपछि उसमा पनि गैर बामपन्थी विचारधाराले प्रवेश पाएको छ भने आफूलाई ईश्वरवादी भन्न पनि रुचाउँदैन ।

नेपालमा हुन्जेल ऊ ईश्वरको पक्षमा थिएन । म पनि थिइनँ । हामी मार्क्सवादी, लेलिनवादी, स्टालिनवादी थियौँ । पार्टीहरू प्रतिबन्धित काल २०२५ सालबाट हामी कम्युनिस्ट पार्टीमा प्रवेश गरेका थियौँ । देशलाई गरिबी, असमानता, शोषण र ईश्वरबाट मुक्त गर्ने अभियानमा थियौँ । अहिले ती कोही पनि कम्युनिस्ट पार्टीमा छैनन् । “ईश्वरको कृपा नभएको भए कल गरेको पाँच मिनेटभित्र मेरो दैलोमा एम्बुलेन्स आइपुग्दैनथ्यो ।”

यो सुनेर मैले हल्का कटाक्ष प्रश्न गरेको थिएँ -

“क्रिस्चियन त भएका छैनौ ?”

यस उद्धरणमा ऊ पात्रको मिश्रित संस्कृति भएको पाइन्छ । ऊ पात्र अनिश्वरवादी छ तर पनि ऊ थ्याड्स गड भनी भगवानलाई सम्झिन्छ । उसमा ईश्वरवादी र अनिश्वरवादी संस्कृतिको मिश्रण छ । हिन्दू सनातन परम्परामा रहेको ऊ पात्र हिन्दू हुँदा त अनिश्वरवादी थियो भने क्रिस्तानी मुलुक अमेरिका आएपछि उसमा परिवर्तन आएको हो कि भनी म पात्रले शङ्का व्यक्त गरेको छ । यसको जवाफमा उसले नो क्वैस्चन भनेबाट ऊ पात्रमा मिश्रित संस्कृतिको विकास भएको थियो भन्न सकिन्छ ।

नेपाल संयुक्त पारिवारिक संरचनाको संस्कृति भएको मुलुक हो । यहाँ एउटै परिवारमा वृद्ध आमाबुबालाई आफ्ना छोराछोरीले लालन पालन गर्ने तथा स्याहार सुसार गर्ने सनातन परम्परा रहेको छ । यस्तो आफ्नै सन्तानको प्रत्यक्ष सेवाभावको अपेक्षा नेपालका आमाबाबुले गरेका हुन्छन् । यही सनातन संस्कारबाट हुर्किएको ऊ पात्र त्यही संस्कृतिको

अपेक्षा गर्ने पात्र हो । अमेरिका भने धेरै पहिलेदेखि एकल पारिवारिक संस्कृति विकास भएको मुलुक हो । लामो समय अमेरिकामा बसोवास गरेको ऊ पात्रका छोराहरूमा त्यहीको संस्कारको प्रभाव बढी मात्रामा छ, त्यसैले आफ्नो एकलो बाबुलाई छोडेर अन्यत्र बसेका छन् । अमेरिकामा बसोवास गरेकाले यस्तो किसिमको संस्कृतिको विरोध पनि ऊ गर्न सक्दैन । अर्कोतर्फ उसलाई आफ्नो संस्कृति पनि प्यारो छ । त्यसैले छोराहरूले एकलो बनाएकोमा पीडाको महसुस पनि गर्छ । ऊ पात्रका यी मनोभावहरूलाई हेर्दा उसमा मिश्रित संस्कृतिको प्रभाव परेको देखिन्छ । यस्तो मिश्रित संस्कृति डायस्पोराहरूमा रहने गर्दछ, जसको नमुनाका रूपमा प्रस्तुत कथाको ऊ पात्र रहेको छ ।

मूलथलो, इच्छित भूमि

प्रवासमा रहेका मानिसहरू जो डायस्पोरिक जीवन बिताइरहेका छन्, उनीहरूमा देखा पर्ने डायस्पोरिक प्रवृत्तिहरूमध्ये मूलथलो र इच्छित भूमि दुवैप्रतिको आकर्षण महत्त्वपूर्ण पक्षका रूपमा रहेको हुन्छ । डायस्पोराहरू आर्थिक तथा भौतिक रूपमा जतिसुकै सम्पन्न भए पनि उनीहरू मानसिक रूपमा मूलथलो त्याग्नको पीडा लिइरहेका हुन्छन् । प्रारम्भमा आर्थिक र भौतिक सुविधाको खोजीमा डायस्पोरा बनेका मानिसहरू विस्तारै मूलथलोप्रतिको मोहमा पर्दै जान्छन् । मूलथलोप्रति जतिसुकै मोह भए पनि उताको आकर्षण सम्झेर फर्कन पनि सक्दैनन् ।

यस कथाको ऊ पात्र २८ वर्ष अगाडि भौतिक सुखको खोजीमा अमेरिका गएको छ । उसलाई सपनाको नगर अमेरिका पुगेपछि आफ्नो भूमिप्रतिको आकर्षण घट्दै जान्छ । नेपालमा रहेका उसका आमाबुवा तथा आफन्तको देहावसानमा पनि आउँदैन । यसरी कर्मथलोले पूर्ण रूपमा आकर्षित गरेको उसलाई समय र बढ्दो उमेरले मूलथलोप्रति पनि मोह जाग्ने बनाउँछ । उसले आफ्नो देशमा उत्पादन हुने र आफ्नो देशका मानिसले बढी रुचाएको खाद्यान्नको खोजी गर्न थाल्छ । नेपालबाट बीउ मगाएर गान्ते मुला, चम्सुर, रायोको साग लगाउँछ । यसबाट ऊ कर्मथलो र मूलथलो दुवैको आकर्षणमा भएको व्यक्तिका रूपमा स्थापित हुन्छ ।

मर्माहत मुद्रा कथाको ऊ पात्र मूलथलोप्रति प्रेम गर्ने भए पनि इच्छित भूमि त्यागेर नेपालै फर्कन भने सक्दैन । उसलाई त्यहाँ भौतिक रूपमा सुख छ । भौतिक सुखकै प्राप्तिका लागि उसले आफ्नो समयलाई त्यही खर्च गरेको छ । जसको परिणाम स्वरूप उसले आफ्ना तीनवटै छोराहरूलाई सक्षम र योग्य बनाउन सफल पनि भएको छ । उसले आफूले पनि भौतिक सुख भोग गरेको छ । अहिले ऊसँग एउटा ठुलो कम्पाउन्ड भएको विशाल महल छ । उसका तीन वटा छोराहरूमध्ये दुईवटा डाक्टर र एउटा छोरो ठुलो वायोकम्पनीको सीइओ छ । उसका घरमा खाना पकाइदिने र घर सफा गरिदिने एउटी काम गर्ने आइमाई छे । यति हुँदा पनि उसको अन्तर हृदयमा मूलथलोप्रति मोह छ । मूलथलोप्रति मोह भए पनि ऊ त्यहाँको सुख सयल सम्झेर नेपाल फर्कन सक्दैन ।

प्रस्तुत कथाको ऊ पात्रमा द्वैध चरित्रको विकास भएको छ । ऊ भौतिक सुखका लागि अमेरिका रुचाउँछ र त्यस देशलाई छोड्न सक्दैन, अर्कोतर्फ आफ्नो संस्कार, संस्कृति, रहनसहन, इष्टमित्र आदिको अभाव पनि खड्किरहन्छ । उसलाई सुरुको अवस्थामा भौतिक सुखको आवश्यकता बढी भएको देखिन्छ भने पछिल्लो चरणमा स्वदेशप्रतिको मोह बढी देखिन्छ । यसरी प्रस्तुत कथाको ऊ पात्र इच्छित भूमिको भौतिक सुखले आकर्षित छ भने अर्कोतर्फ आफ्नो पैतृक थलोलाई पनि भुल्न सक्दैन ।

अतीत मोह

अतीत मोह डायस्पोरामा रहने उदासी र विरक्तिबाट मुक्ति पार्न घच्चच्याइरहने शक्ति हो । प्रस्तुत कथाको ऊ पात्र जीवनका सुख सयलको भोग गर्न अमेरिका आएको छ । ऊ अमेरिकामा काम गर्न नसक्ने र वृद्ध अवस्थामा प्रवेश गर्दै गएपछि उसलाई अतीत मोहले सताउने गर्छ । म पात्रको उपस्थितिमा उसले अतीत मोहका भावहरू व्यक्त गर्न थाल्छ ।

नेपाल नफर्किनुको भूलको गहिरो पीडा ऊभित्र खेल्नरहेको बुझ्दै थिएँ म । उसले सानो वाक्यमा बोलेको थियो - “गल्ती गरियो ।”

.... ऊ कसैको मृत्युमा पनि शोक मनाउन घर पुगेन । ऊ मसँग यही सन्दर्भमा कोकिएको थियो - “आफ्ना कोही बिन्दा पनि घर गइएन इभन बा - आमा ।”

ऊ पात्र अहिले अशक्त छ । उसका दाहिने हातखुट्टा लुला भएका छन् । यस अवस्थामा उसलाई अतीत मोहले सताएको छ । जन्मभूमिमा रहेका सामाजिक तथा सांस्कृतिक प्रतिष्ठाको सम्झना पनि उसमा आउन थालेको छ । अमेरिका आएपछि नेपाल नफर्किएको प्रसङ्गमा उसले गल्ती गरेको ठानेको छ । यो उसमा रहेको अतीत मोह हो । अतीत मोहले उसलाई अत्यन्त मर्माहत तुल्याएको छ । उसको बोली अवरुद्ध हुँदै आफन्त तथा बा - आमाको देहावसानमा सामेल हुन नपाएको मा उसले पीडा व्यक्त गरेको छ ।

ऊ विगतमा निकै डुबिरहेको थियो । यो मेरो उपस्थितिको कारण थियो । उसले काठमाडौँको परिवर्तनबारे, मित्रहरूबारे धेरै सोधखोज गरेको थियो । उसले सोधेका केही मित्रहरूले त संसार छोडिसकेका थिए । तिनलाई सम्झेर ऊ अझ बढी भावुक हुँदो थियो ।

ऊ काठमाडौँ छोडेर अमेरिका आएपछि साथीभाइ, इष्टमित्र कसैको सम्पर्कमा हुँदैन । अहिले आएर ऊ पात्रलाई अतीत मोहले सताएको छ । आफ्ना सहपाठीहरूको मृत्युको खबरले भावुक बनाएको छ । यसरी ऊ पात्रमा अतीत मोहको भाव रहेको छ, जसले उसलाई घरिघरि भावुक तथा बोली अवरुद्ध हुने बनाएको छ ।

द्वैध भाषिक

डायस्पोराहरूमा रहने अर्को प्रवृत्ति द्वैध भाषिक हो । नेपाली डायस्पोराहरूका सन्दर्भमा उनीहरू आफ्नो भूमिमा रहेको तथा मातृभाषाका रूपमा रहेको नेपाली भाषालाई पूर्णरूपमा परित्याग गर्न पनि सक्दैनन् र इच्छित भूमिमा विद्यमान भाषाको प्रभाव पनि उनीहरूमा परेकै हुन्छ । यस कथाको ऊ पात्र नेपाली मूलको डायस्पोरा भएकाले उसको भाषामा पनि नेपाली भाषामा अङ्ग्रेजी भाषाको प्रभाव परेकै छ । उसको भाषामा पूर्ण रूपको अङ्ग्रेजी, पूर्ण नेपाली, तथा मिश्रित भाषा रहेको छ ।

पूर्ण अङ्ग्रेजी - “थ्याड्स गड एन्ड नाइन वान वान घाट लेडी ।”

“नो क्वैस्चन ।”

पूर्ण नेपाली - “ए, के गर्छ छोरो ?”

“मलाई मार्न खोज्ने यही हो, नत्र ।”

“त्यस्तो केही पत्तै नदिई गई ।”

“म तँलाई सम्झिरहन्थेँ ।”

“के पाउनु ? बीउ नेपाल जानेहरूसित मगाउने गर्थी ।”

“मोरा छोराहरू ।”

मिश्रित भाषा - “भएकी भए त किन रुनु पर्थ्यो, उसलाई क्रिमिनेट गरेको पनि तीन वर्ष भयो ।”

“समरभरि हामीलाई तरकारीको लागि मार्केटसम्म ड्राइभ गर्नु पर्दैनथ्यो ।”

“सरसफाइ र कुकिङको काम एउटी इन्डियन हाउसकिपर आएर गरिदिन्छे ।”

माथिका साक्ष्यहरूले ऊ पात्रमा देखिएको द्वैध भाषिक अवस्थालाई देखाएको छ । यहाँ ऊ पात्रले बोलेका बोलीले पूर्ण रूपको अङ्ग्रेजी, पूर्ण रूपको नेपाली र अङ्ग्रेजी तथा नेपाली भाषाको मिश्रणको अवस्थालाई देखाएको छ । उसमा इच्छित भूमिमा रहेको भाषिक प्रभाव परेकाले अङ्ग्रेजी भाषाको प्रयोग गर्छ, ऊ नेपाली मूलको भएका कारण नेपाली भाषा पनि प्रयोग गर्छ, उसमा दुवै भाषाको प्रभाव परेका कारण मिश्रित भाषाको प्रयोग पनि गर्छ । यसरी यस कथाको मूल पात्र ऊ मिश्रित भाषाको प्रयोग कर्ताका रूपमा उपस्थित भएको छ । ऊ मात्र नभएर डायस्पोरिक जीवन बिताउने सम्पूर्ण समुदायका व्यक्तिहरूमा द्वैध भाषिक स्थिति देखा पर्दछ । त्यसैले डायस्पोरिक अध्ययनका लागि भाषिक अध्ययन एउटा महत्त्वपूर्ण अङ्ग पनि हो ।

एकाकीपन

डायस्पोराहरूमा सबैभन्दा पीडाजन्य विषय भनेको एकाकीपन हो । यस्तो पीडा आफ्नो भाषा तथा भाषिक समुदायका मानिसहरूको अभाव, व्यस्त जीवनशैली, जीवन गुजाराको निम्ति गर्नुपर्ने सङ्घर्ष आदिका कारणबाट हुने गर्दछ । परभूमिमा रहँदा जब व्यक्ति वृद्ध हुँदै जान्छ, त्यतिखेर सबैभन्दा बढी पीडाको अनुभव डायस्पोराहरूले गर्दछन् । यस कथाको ऊ पनि वृद्ध अवस्थामा प्रवेश गरेपछि बढी पीडित भएको छ । उसकी श्रीमती तीन वर्ष अगाडि बितेकी छे, उसका तीनवटा छोराहरू पनि आआफ्ना श्रीमती लिएर अलगअलग स्टेटमा बसेका छन् । यस अवस्थामा ऊ पात्र एकदम एकलो भएको छ । उसलाई यस एकलो अवस्थामा सबैभन्दा बढी आफ्नो देश, आफन्त र इष्टमित्रहरूको सम्झनाले सताएको छ ।

“बुढिया बितेपछि यस घरमा म मात्रै छु, अरु कोही छैनन्, सब आ-आफ्नो स्वास्थ्यसँग अलग्गै बस्छन् ।”

.... यसबेला उसले भोगिरहेको भयानक शून्यता उद्घाटित भएको थियो ।

.... “सरसफाई र कुकिङको काम एउटी इन्डियन हाउसकिपरले आएर गरिदिन्छे ।”

यसोभन्दा ऊ सारै मर्माहत मुद्रामा थियो ।

माथि उल्लिखित उद्धरण प्रस्तुत कथामा एकाकीपनबाट मानिस कसरी पीडा अनुभव गरिरहेको छ भन्ने प्रसङ्ग गमा आएका हुन् । यस कथाको ऊ पात्र एकलो भएको र सहाराको खोजी गरिरहेको अनुभव यस कथनमा आएको छ । उसको अन्तस्करणको पीडाभाव म पात्र अर्थात समाख्याताले महसुस गरेको छ । समाख्याताले यस कथांशमा ऊ पात्रभित्र रहेको भयानक शून्यता उद्घाटित भएको पनि देखेको छ । यसै बीच समाख्याताले ऊ पात्रको एकलोपनले मर्माहत मुद्रामा पुर्‍याएको मूल्याङ्कन पनि गरेको छ । नेपालको सामाजिक तथा संस्कारगत मान्यताअनुसार आमाबुवालाई वृद्ध अवस्थामा छोराछोरीले पालन पोषण गर्ने परम्परा रहेको छ । अमेरिकामा भने वयस्क भएपछि छोराछोरीले घर छोड्नुपर्ने परम्परा विद्यमान छ । यस कथाको ऊ पात्र नेपाली संस्कारमा पनि भिजेको तर अमेरिका बसोबास गर्ने हुनाले वृद्ध अवस्थामा सहाराको अपेक्षा गर्छ तर छोराहरूलाई त्यही रोकन तथा उनीहरूसँगै जान पनि सक्दैन । त्यसैले ऊ एकलो हुन बाध्य छ । यसरी एकलो भएको बेलामा उसले सबैभन्दा बढी नेपाली संस्कारलाई सम्झिएको छ र नेपाली संस्कार जस्तै पारिवारिक मिलनको अपेक्षा पनि गरेको छ । त्यही अपेक्षाका कारण ऊ पीडामा पुगेको छ ।

यसरी जीवनमा एकलो हुँदा ऊ पात्रमा सबैभन्दा बढी पीडाको महसुस भएको छ र आफ्नो हितैषी मित्रसँग भेट हुँदा उसले बारम्बार मर्माहत मुद्रा पार्नु परेको छ ।

ई. निष्कर्ष

राजवद्वारा लिखित मर्माहत मुद्रा कथा अमेरिकामा बसोबास गर्ने आप्रवासी नेपालीको विषयवस्तुलाई लिएर लेखिएको हो । आफ्नो मूलथलो छोडेर अन्यत्र बसोबास गर्ने मानिसलाई डायस्पोरा भन्ने प्रचलन रहेको छ । यो आप(र्नै देशको एक ठाउँबाट अर्को ठाउँमा बसाइँ सर्ने मानिसका लागि नभई आनो देश छोडेर अर्को देशमा बसोबास गर्ने मानिससँग सम्बन्धित छ । यस अर्थमा आप्रवासीहरू नै डायस्पोरा हुन्, तर साहित्यका सम्बन्धमा यस्ता डायस्पोराहरूले आफू डायस्पोरा बन्नुको पीडालाई समेटेर लेखेको साहित्य डायस्पोरा साहित्य हुने गर्दछ । मर्माहत मुद्रा कथामा म र ऊ गरेर प्रमुख दुई पात्र भए पनि म पात्रले ऊ पात्रलाई केन्द्रमा राखी ऊ पात्रको कथा प्रस्तुत गरेको छ । प्रस्तुत मर्माहत मुद्रा कथामा वर्णित ऊ पात्र डायस्पोरिक मानसिकता भएको पात्र हो । उसमा नेपाल र अमेरिकाको मिश्रित संस्कृतिको प्रभाव परेको छ । ऊ आफ्नो इच्छित भूमि अमेरिका पनि त्याग्न नसक्ने र नेपाली भूमिप्रति पनि अकर्षित भएको पात्र हो । उसलाई आफ्नो गृहभूमिप्रतिको अतीत मोहले सताएको छ । लामो समय अमेरिकामा बसोबास गरेको ऊ आफ्नो भाषालाई प्रेम पनि गर्छ भने इच्छित भूमिको भाषालाई पनि आत्मसात गर्नुपर्ने अवस्थामा छ । त्यसैले उसको भाषिक अवस्था पनि भाषा मिश्रणको अवस्था रहेको छ । अमेरिकामा उसलाई सबैभन्दा बढी सताएको विषय भनेको एकलो हुँदाको पीडा हो । यही एकलो भएकै कारण ऊ आफ्नो जन्मभूमिप्रति झन बढी आकर्षित भएको छ । मर्माहत मुद्रा कथामा रहेको

ऊ पात्रमा आएका मानसिक अवस्था हरेक डायस्पोरा व्यक्तिहरूमा आउने मानसिक संवेगहरू पनि हुन् । यस्तो भावहरू प्रस्तुत गर्ने मर्माहत मुद्रा कथा डायस्पोरिक कथा हो र यस कथाका लेखक राजव जो डायस्पोरिक जीवन बिताइरहेका छन्, उनी डायस्पोरिक कथाकार हुन् ।

उ. सीमाङ्कन

राजवद्वारा लिखित प्रस्तुत मर्माहत मुद्रा कथालाई आख्यान विश्लेषण पद्धतिका विभिन्न पक्षहरूद्वारा व्याख्या विश्लेषण गर्न सकिन्छ । अन्य पद्धतिहरूद्वारा पनि प्रस्तुत कथालाई विश्लेषण गर्न सकिने भए पनि यस अध्ययनमा मर्माहत मुद्रा कथामा अन्तर्निहित डायस्पोरिक पक्षहरूबाट मात्र विश्लेषण गरिएको छ । डायस्पोरा अध्ययनदेखि बाहेकका अन्य कलात्मक पक्षहरूबाट प्रस्तुत कथाको विश्लेषण यस अध्ययनमा गरिएको छैन ।

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नेपालमा किसान आन्दोलनको पुनरावलोकन

विकल प्रजापति^१

वस्तुसार

नेपाल एक कृषिप्रधान देश हो । कृषिमा आमूल सुधारबाटै नेपालको विकास सम्भव छ । कृषि सुधारका लागि भूमिसुधार र भूमिसुधारको लागि राजनीतिक सुधार अपरिहार्य छ । तानाशाही राणाशासन र निरङ्कुश पञ्चायती व्यवस्था किसानको हित र कृषिको सकारात्मक सुधारको लागि अनुकूल हुन सकेन । प्रतिकूल व्यवस्थाको विरोध र कृषि सुधारको चाहनाका कारण नेपालमा विभिन्न समयमा बलिदानी किसान आन्दोलनहरू भएका थिए । किसान आन्दोलनलाई सरकारले दबाउँदै आएको छ । २०२१ सालको भूमिसुधार र त्यसपश्चात् सिर्जित किसान आन्दोलनले भक्तपुरलगायतका सीमित जिल्लाका किसानले उपलब्धि पाए पनि देशका बहुसङ्ख्यक किसानले लाभ लिन सकेनन् । यस लेखले नेपालको समग्र किसान आन्दोलनको सङ्क्षिप्त लेखाजोखा गर्ने प्रयास गरिएको छ । किसान आन्दोलनमा सहभागिता, सक्रियता, विषय प्रसङ्ग र प्रभावको आधारमा विभिन्न उपशीर्षकहरू दिइएको छ ।

विशिष्टीकृत शब्द : भूमिसुधार, भूमि ऐन, किसान समस्या, जाली तमसुक, समानताको सङ्घर्ष ।

अ. विषय प्रवेश

नेपालको प्रजातान्त्रिक आन्दोलनको इतिहास केलाउँदा किसान आन्दोलनको भूमिका अविस्मरणीय छ । अध्ययनको क्रममा वि.सं. १८५६ देखि नै नेपालमा भूमि अधिकारका आन्दोलनहरू छिट्टफुट्ट भइरहेको पाउँछौं । वि.सं. १८६२ मा बास हरण भनी चिनिएको जमिन जफत प्रक्रियामा अपनाइएको व्यवस्थाविरुद्ध तनहुँ र पश्चिमी पहाडी भेगका अन्य केही क्षेत्रहरूमा हिंसात्मक भिडन्तहरू भए (रेग्मी, सन् १९९९) । वि.सं. १९७७ मा काठमाडौँका कृषक सुब्बा कृष्णलालले मकैको खेती नामक पुस्तक लेखे । यसले तत्कालीन शासकहरूबीच हल्लिखल्ली नै मचायो । ‘मकैको खेती’ को प्राक्कथनमा सुब्बा कृष्णलालले नेपाली र बेलायती कुकुरलाई मकै खाने राता र काला कीराहरूसँग तुलना गरेका छन् । पुस्तक प्रकाशनले तत्कालीन राणा शासनलाई यतिसम्म भयभित पायो कि तिनले सो पुस्तकका लेखकलाई जेल नै हालेका थिए (इन्सेक, सन् १९९५) ।

वि.सं. २००७ मा कूतबाली नतिर्ने भन्दै र खेती गरेको जमिनमा मोहीहरूको मोहियानी हकलाई जोड दिँदै भक्तपुरको सोमलिङ्गटारबाट आन्दोलनको सूत्रपात भयो । सोही वर्ष भक्तपुर र काठमाडौँमा अभै सङ्गठित आन्दोलनहरू भए । बर्दियामा बटैया प्रथाविरुद्ध आन्दोलन, लुम्बिनीमा जमिन्दार विरोधी आन्दोलन तथा बारा र रौतहटमा धर्मव्यापारी आन्दोलन भए (थापा, सन् २००१) । वि.सं. २००८ सालमा गठित अखिल नेपाल किसान सङ्घको नेतृत्वमा २००८ देखि २०१३ सम्ममा भएका किसान आन्दोलन प्रभावशाली र महत्त्वपूर्ण थिए (तामाङ, रिजाल र जोशी, २०७२) ।

आ. अध्ययन विधि

यो लेख वर्णनात्मक तथा विश्लेषणात्मक विधिमा आधारित छ । विशेषतः द्वितीय स्रोत यसको प्रमुख आधार हो भने प्राथमिक स्रोतको रूपमा भक्तपुर किसान आन्दोलनका सहभागीहरूको अनुभव अनुभूतिलाई यथास्थान दिने प्रयास गरिएको छ ।

^१ विकल प्रजापति वागीश्वरी कलेजका शिक्षण सहायक हुनुहुन्छ । उहाँलाई advocatebikal@gmail.com मा सम्पर्क गर्न सकिन्छ ।

इ. विभिन्न स्थानको किसान आन्दोलन

भीमदत्त पन्त र पश्चिम नेपाल

सुदूर पश्चिमका बझाङ, बाजुरा, बैतडीदेखि कैलाली कञ्चनपुरमा विद्यमान हलिया र कमैया प्रथा तथा सबैखाले बाँधुवा श्रम अन्त्यको पक्षमा भएको आन्दोलनमा भीमदत्त पन्तले बलिदान गरे। कम्युनिष्ट पार्टीको सदस्य रहेका पन्तले जमिनदारहरू विरुद्ध लड्न ५०० युवा मिलिसिया तयार पारेका थिए। त्यसताका देशको सुदूर पश्चिममा विभेद तथा दमन व्याप्त थियो। जमिनदारहरूले जाली तमसुक बनाएर गरीब किसानहरूलाई आफ्ना आफ्ना हलिया बन्न बाध्य पार्थे। काम गर्न अस्वीकार गरेको खण्डमा जमिनदारहरूले तिनको अङ्गप्रत्यङ्ग काटिदिने र मार्नेसमेत गर्थे। हलिया र कमैया मुक्त गर्न तथा जोत्नेको अधिकारको लागि लड्न उनी निकै उत्साहित थिए (एएनपिए, सन् २००४)। गरीब किसानमाझ उनले 'जोत की छोड, अहिले भएन भने कहिल्यै पनि हुनेछैन।' भन्ने नारामार्फत् जागरण अभियान चलाएका थिए (इन्सेक, उही)।

२००७ फागुनमा पन्तलाई गिरफ्तार गरी हत्याको प्रयाससमेत गर्‍यो। नेपाल र भारत दुवै देशका सरकारले उनलाई एक खतरनाक क्रान्तिकारी कम्युनिष्टको संज्ञा दिँदै पक्राउ पूर्वी पनि जारी गरे। सरकारले उनको टाउकाको मूल्यसमेत घोषणा गर्‍यो (एएनपिए, उही)। २०१० सालमा उनलाई डोटीमा गिरफ्तार गर्‍यो र नजिकैको जङ्गलमा लगेर गोली ठोक्‍यो। गोली लागि विह्वल भएपछि पन्तलाई एकजना प्रहरी जवानले खुकुरीले शिरच्छेदन गरे। उनको शिरलाई एउटा बाँसमा भुण्ड्याइयो। 'यदि देशद्रोह अथवा विद्रोहमा लाग्यौ भने तिमीहरूको शिर पनि यसरी नै भुण्ड्याइनेछ' लेखेर विद्रोहीलाई चेतावनी दिइएको थियो (उप्रेती, शर्मा, बस्नेत २०६६)। उनको अविस्मरणीय योगदान र बलिदानले किसान आन्दोलनको इतिहासमा भीमदत्त पन्त वास्तविक नायकको रूपमा चिनिएका छन् (इन्सेक, उही)।

किसान आन्दोलनको दबावका कारण २००८ मा भूमिसुधार घोषणा भयो, पश्चिम नेपालमा (बुटवलदेखि कञ्चनपुरसम्म) भूमि जाँचक मिसन पठाइयो। २००९ मा भूमिसुधार कमिसन बन्यो तर तिनका प्रतिवेदन लागु भएन। किसान आन्दोलन अझ व्यापक भयो। २०१३ सालमा भूमिसुधारका केही कार्यक्रम घोषणा गरियो भने २०१४ सालमा भूमि ऐन आयो। जमिन जोत्नेको नारा दिँदै आएको नेपाली काङ्ग्रेसको सरकारले किसानको हितमा भूमिसुधार गर्ने प्रतिबद्धता जनायो र २०१६ सालमा बिर्ता उन्मूलन ऐन ल्यायो। तर तिनीहरू पनि किसानको हितमा लागु हुन सकेनन्। राजा महेन्द्रले २०२१ सालमा भूमिसुधारको कार्यक्रम घोषणा गर्‍यो। त्यसले किसान आन्दोलनलाई निस्तेज पारी भूमिसुधारप्रति ठूलो भ्रम दिन सफल भएको सीताराम तामाङलागायतको मत छ (तामाङ, रिजाल र जोशी, उही)। त्यतिबेला नेपाल कम्युनिष्ट पार्टीको केन्द्रीय समितिले 'शाही भूमिसुधार' भनी उक्त भूमिसुधार कार्यक्रमको विरोध गर्ने नीति तय गरेको थियो। तर नेपाल कम्युनिष्ट पार्टी बागमती अञ्चलका इन्चार्ज रोहितले भने यस विषयमा असहमति राखेका थिए। रोहितका अनुसार नेपालमा भूमिसुधार कार्यक्रम सफल भएको जिल्ला भक्तपुर हो र किसानहरूलाई सबैभन्दा धेरै फाइदा पुगेको ठाउँ पनि भक्तपुर हो (प्रसाई, २०६९)।

मध्य र पूर्वी तराई

वि.सं. २००७ सालमा सप्तरी जिल्लाको ९० प्रतिशत आवाद जग्गा कोइलाहीका राणा समर्थक जमिनदारहरूको हातमा थियो। त्यसबेला राणाकालमा कानुनी रूपले सप्तरी जिल्लामा बटैयादारी प्रथा थियो। प्रथाअनुसार किसानको जमिनदारले उब्जनीको आधा भाग असुल गरिसकेर पनि विभिन्न किसिम र नामले आर्थिक शोषण गर्थ्यो। त्यसमध्ये सलामी, सेरीलोगी, कामत तिरो, डेढी व्याज आदि थियो (नेक्राकिसंघ, २०६४)।

वि.सं. २००९ सालपछि पुराना वामपन्थी, काङ्ग्रेस र किसान सङ्घको बीचमा संयुक्त मोर्चा बनिसकेपछि सप्तरी जिल्लामा किसान सङ्घर्ष चर्किन थाल्यो । किसानहरूका मागहरू 'जाली तमसुक रद्द गर', 'सेरीलोगी, मगनी र सलामी समाप्त गर' आदि थियो ।

किसान सङ्घर्षलाई दबाउन प्रतिक्रियावादी सरकारले अनेक दाउ खेल्यो । किसान कार्यकर्ता र नेताहरूको नाउँमा पक्राउ पुर्जी पठायो, मुद्दा लगायो र किसानहरूको घर घरमा खानतलासी लियो । जनतामाथि अनेक दुःख कष्ट दिन थाल्यो । तर नेकपाको नेतृत्वमा किसान जनता भुकेनन् । उनीहरू सरकारी कानूनलाई मान्दैनथे, अदालतको म्याद र फैसलालाई मान्दैनथे । खेत खेतमा हुने वर्ग सङ्घर्षमा फूर्तिसाथ महिला किसानहरूले पनि भाग लिन्थे (ज्यापु, २०४२) ।

किसानहरूमाथिको अपमान, बेइज्जती र हेलाको विरोधमा संघर्ष गर्न नेपाल कम्युनिष्ट पार्टीले बारा जिल्ला पार्टीलाई निर्देशन दियो । किसान सङ्घले 'रे' शब्दलाई बदमास संज्ञा दियो । र 'रे' को विरोध नगरी सहेर बस्ने दलाल मान्दै 'रे' को विरोधमा लड्ने कुनै पनि किसान र गाउँका जनतालाई अरुले मद्दत गर्नुपर्छ भन्दै किसान सङ्घले 'जी' को निम्ति लड्ने निर्णय लियो ।

समानताको लडाइँको आगो रौतहटमा राम्रोसँग फैलियो । बाराभन्दा रौतहट अझ चर्को शोषण र दमन हुने जिल्ला भएको हुँदा लडाइँको आगो उतातिर बढी मोडियो । सामन्त जादोलाल साह किसानहरू अगाडि आत्मसमर्पण गर्न बाध्य भयो । गल्ती स्वीकार्दै टाउको झुकाएर किसानहरूलाई 'जी' भन्न र सम्मान गर्नेपथ्यो । यो नै रौतहट जिल्लामा किसानको पहिलो जीत थियो (नेक्राकिसङ्घ, उही) ।

समानताको सङ्घर्षले रौतहट र बारा जिल्लाको कुनाकाप्चाका किसानहरू सङ्गठित पारेर पार्टी सङ्गठनले एक नयाँ लहर चलायो । पार्टीले किसान सङ्गठनको भेलालाई आर्थिक सङ्घर्षमा मोड्ने निर्णय गर्‍यो र 'पुरानो कर्जा रद्द गर' भन्ने नारा दियो (नेक्राकिसङ्घ, उही) । किसान सङ्गठनले हटुवई, पटुगिरी, गडिवानी, चलिसाह, पथल पूजाइ, सलामी दस्तुर, सिपाही गिरी, बटैया, बेदखली, जनौरी हनौरीलगायत शोषणको पनि विरोध गरे । किसानलाई आदरार्थी शब्द प्रयोग गर्न 'रे नहि जी कहो' नाममा रौतहटमा सामन्ती जमिनदारहरूविरुद्ध सङ्घर्षको सूत्रपात भएको थियो । तिनको कुकर्मले किसानहरूको सङ्घर्षमा महत्त्वपूर्ण भूमिका खेल्यो । त्यो सङ्घर्ष प्रतिष्ठा, सामाजिक अस्तित्व र आत्मसम्मानको खातिर गरिएको थियो । 'मद्दत भकारी खडा करो' भन्ने नारासहित उत्तेजित किसानहरूले सङ्घर्षलाई दिगो राख्न र अन्न भण्डारण एवं बचतको लागि एकअर्कालाई सहयोग गरे । यस्तो सङ्घर्षले जमिनदारविरुद्ध कडा चुनौती गर्यो र नेपालको समग्र भूमि अधिकार आन्दोलनमा सार्थक योगदान पुऱ्यायो (इन्सेक, उही) ।

रौतहटको किसान आन्दोलन मुठी आन्दोलनका रूपमा प्रख्यात छ । किसानको हरेक घरमा किसान आन्दोलनका लागि भनेर आफ्नो पकाउने कसौडीमा राखेको चामलबाट एक मुट्ठी चामल अर्को भाँडामा जम्मा गरेपछि आन्दोलनका लागि प्रशस्त अन्न जम्मा भयो । तत्पश्चात् किसानले जमिनदारविरुद्ध धावा बोले र जमिन जोत्न बन्द गरे । काम गर्न बन्द गरे । यो महिनौं दिनसम्म चल्‍यो । जमिनदारको काम बन्द भएपछि मुठी दानबाट उठेको अन्नले उनीहरूलाई साँभ, बिहान छाक टार्न महिनौं दिन चल्‍यो र आन्दोलन सफल भयो ।

त्यसबेला धनुषा जिल्लामा सामन्त र जमिनदारहरूले किसानहरूसँग बेठ-बेगारी लिन्थे, खेत जोत्न दिन किसानसँग सेरी सलामी भनेर २०-३० रुपैयाँ दस्तुर वा भेटी लिन्थे । उत्पादनको १३ भागमा ९ भाग जमिनदार वा सामन्तले लिन्थ्यो । जोताहाले ४ भागमात्र पाउन्थ्यो । ऋण दिँदा सामन्त वा जमिनदारले किसानलाई सयकडा २५-३० भन्दा बढी व्याज लिन्थ्यो । ऐनमा भने सयकडा १० मात्रै लिन पाइन्थ्यो (नेक्राकिसङ्घ, उही) ।

किसान सङ्घको बेठ बेगारी बन्द गर्न, सेरी सलामी समाप्त गर्न र सयकडा १० भन्दा बढी व्याज नदिन गाउँका

किसान जनतालाई सम्भाउन लाग्यो र सङ्गठन गर्न लाग्यो । किसान कार्यकर्ताहरू खेत खलिहानमा गएर खरे-बटैया अर्थात् अधियाको प्रचार गर्न लागे । किसान जनताको पक्षमा भएको त्यस प्रचार अभियानले जनतामा निकै प्रभाव पार्‍यो र एकपछि अर्को गाउँमा सङ्गठन खुल्न थाल्यो । खरे बटैयाको विषय प्रचार अभियान सुरु गरेपछि सामन्त र जमिनदारहरूले किसानहरूबाट जग्गा खोस्न थाले वा जग्गा दिन मानेनन् । अनि सङ्गठनले मोहियानी हक कायम गराउन सङ्घर्ष अगाडि बढाए (ज्यापू, २०४४) । ‘भकारी फोड’ सङ्घर्ष २०३५-३६ सालतिर निकै चर्चित थियो । किसानहरूले उक्त सङ्घर्षमा आफ्ना उत्पादनको उचित मूल्य माग गरेका थिए । तर सेनाले किसानकै विरुद्ध कदम चाल्यो । यो सङ्घर्ष धनुषाबाट शुरु भएर देशको विभिन्न भागसम्म फैलिएको थियो (थापा, उही) ।

सिराहा जिल्लामा पनि विभिन्न नाममा किसानलाई शोषण भैरहेको थियो । जिरायत, फकौना, सेरी-सलामी, बेठवेगारी, ड्यौढा व्याज, बिया वेबुन, भेटी, खरी-बटैया त्यसका उदाहरण हुन् । बारा, पर्सा र रौतहट जिल्लामा किसान आन्दोलनको आगो सल्किसकेको थियो । तर सिराहातिर भने त्यो आगोको फिलिङ्गो पुगिसकेको थिएन ।

किसान समितिको आह्वानमा ठूला ठूला जनसभाहरू राखेर सम्बन्धित अत्याचारीको काला कर्तुतलाई उदाग्याइन्थ्यो । यस्ता जनसभाहरूमा २५ हजारसम्म किसानहरू भेला भएका थिए । जनसभाहरूमा पोशाक लगाएका, भोला बोकेका र एउटा लठी लिएर स्वयंसेवकहरू उपस्थित हुन्थे । सिराहा जिल्लामा २०० जवान पार्टी स्वयंसेवकहरू सदा तयार रहन्थे । हजारौं हजार जनताको अगाडि बन्दुक भएका जमिनदारहरू तर्सै । आखिर जमिनदार रासलाल अरर जनसमूहमा आई जनतालाई लाल सलाम गरी आखिर ६ सेरबनी (ज्याला) दिने र अन्य मागहरू पूरा गर्ने वचन दियो । यसरी सङ्घर्ष जीतमा टुङ्गियो (नेक्राकिसङ्घ, उही) ।

भक्तपुर

भक्तपुरमा २०१५ सालसम्म अखिल नेपाल किसान सङ्घले विभिन्न आन्दोलन गरेका थिए । शुद्धिकरण किसान सङ्घले २०१०/११ सालमा घोषणापत्रमार्फत् सरकारलाई अल्टिमेटम दिदै सङ्घर्ष गर्यो । त्यसमाथि प्रहरीले व्यापक दमन गर्यो (चालिसे, २०५१) । २०१७ सालको राजनीतिक परिवर्तनपछि भक्तपुरमा २०१९ सालमा छाडा साँढे धपाउने आन्दोलन भयो । धर्मको नाउँमा शोषण गर्ने सामन्तहरूले सरकारको आड पाएर त्यसमा संलग्न किसान कार्यकर्ताहरूलाई कुटपिट गरियो । यसको विरुद्ध किसानहरू कुटो कोदालो लिएर उठे । भक्तपुर तनावग्रस्त भयो र मेजिष्ट्रेटले नगरमा कर्फ्यु लगाए । केही समयपछि यो तनाव सेलाएर गयो ।

२०२१ सालको भूमिसुधारलाई पञ्चायती भूमिसुधार भनी बहिष्कार गरेको अवस्थामा भक्तपुरमा किसानको हितमा उपयोग गर्ने नीति सङ्घले लियो । त्यसक्रममा मोहियानी हक दिलाउन सरकारी नापी टोलीसंगै किसानको नाउँ लेखाउने अभियान चल्यो । जग्गाधनीहरूको जालसाजीपूर्ण कदमका विरुद्ध २०२२ सालदेखि ०२४ सालसम्म भर्पाई आन्दोलन भयो । शोषक जग्गावालाहरूको विरुद्ध गैरकानूनी सङ्घर्षको रूपमा बाली काट्ने आन्दोलन पनि भए (प्रजापति, २०६४) ।

२०२५/०२६ सालमा तत्कालीन नवदुर्गा सहकारी संस्थाका भ्रष्ट पदाधिकारीहरूको भ्रष्टाचार, अनियमितता र अपारदर्शिता र जालसाजीपूर्ण कार्यका विरुद्ध जनकारवाही गरेको घटना इतिहासमा भ्रष्टाचारविरोधी आन्दोलनको रूपमा स्मरण गरिँदै आएको छ ।

त्यस्तै सुस्तामाथि भारतीय हस्तक्षेपको विरोधमा २०२५ मंसीर २२ गते भएको विरोध प्रदर्शन, २०२३ सालमा भियतनाममाथि अमेरिकी हस्तक्षेपको विरोध, २०३१ सालमा भारतले सिक्किममाथि गरेको हस्तक्षेपको विरोध, गुठी जग्गा

रैकरमा परिणत गराउने आन्दोलन, धर्मपुत्रलाई मोहियानी हक दिलाउने आन्दोलन, सरसफाई आन्दोलन, साँस्कृतिक आन्दोलन आदिले किसान आन्दोलनको इतिहासमा भक्तपुरलाई चिनाएको छ (प्रजापति, उही) ।

यसैगरी भक्तपुरमा नेपाल क्रान्तिकारी किसान सङ्घको नेतृत्वमा थुप्रै किसान आन्दोलनहरू भएका छन् । दशकौंदेखि जोत्दै आएको तर कारणवश मोही लगतमा नाम नभएको किसानको मोही हक दिलाउन, कारणवश समयमा बाली बुझाउन नसकेका किसानको मोहीयानी हक जोगाउन भक्तपुर नगर, ताथली, कटुञ्जे, भौखेल, गुण्डुमा भएको सङ्घर्षमा सङ्घले उल्लेख्य सफलता पाएको थियो ।

आयातकर्ता काष्ठमण्डप ट्रेड प्वाइन्टको लापवाहीको कारण म्याद नाघेको चाइनीज हाइब्रीड धानको बीउका कारण २०७० सालमा भक्तपुर र काभ्रेका हजारौं किसानको धानबाली नष्ट भएको विषयमा नेक्राकिसङ्घले लामो आन्दोलन गरेपनि किसानले क्षतिपूर्ति पाउन सकेको छैन । क्षतिपूर्तिको लागि गठित सचिवस्तरीय समितिले राहत दिने सिफारिस गर्नु, आफ्नो दोष स्वीकार गरेको आयातकर्ता कम्पनीलाई सजाय नगर्नु, तत्कालीन प्र.म. शुशील कोइरालाले मन्त्री परिषद् बैठकमा राख्ने आश्वासन पुरा नगर्नु, अन्य दलहरू किसानका माग र समस्याप्रति उदासिन रहनु विडम्बना हो ।

चितवन

२०२७ सालदेखि २०२९ सालसम्म चितवनको केरुंगा, बरण्डाभार, गोब्रेनी, भन्फनेमा भोकानाङ्गा सुकुमबासीलाई वर्षौंदेखि बस्दै आएको घरबारी उठाउने फटाहा र गुण्डाहरूसँग मिलेका प्रहरी प्रशासनको विरुद्ध गरीब किसान सुकुमबासीहरूले सङ्घर्ष गरे । नारायणगढ र भरतपुरमा त्यस्ता फटाहा महापञ्चलाई कालोमोसो र गोबरले सजाय दिए । गरीब किसान जनतामाथि असह्य शोषण र अत्याचारको विरुद्धमा २०३४ असारमा जुगेडीमा ऐतिहासिक सङ्घर्ष भयो । किसानको मकै, काउनु, सामा (पहाडी भेगको स-साना गेडे अन्न) बाली पानीले बिगारेको थियो । जङ्गलमा गिठा, भ्याकुर र सिस्नु पनि सिधिए । जनता भोकै मर्ने अवस्था आयो । तर सरकारले मालपोत, कर र बचतको ऋण उठाउन कर्मचारी र पुलिस खटायो । किसान कार्यकर्ताको बैठकले त्यसको विरोध गर्ने निर्णय गर्यो । भोका नाङ्गा जनताले शोषक, सामन्त र जमिनदारको भकारी कब्जा गरेर स्थानीय जनतालाई बाँडे । प्रशासनले त्यसलाई डाँकाको संज्ञा दिई गोली चलाउँदा दुई जना शहीद भए भने कैयौं घाइते भए । त्यस इलाकामा पुलिस आतङ्क चल्यो । पुलिसले घर घरमा घुसी रुपैयाँ, कुखुरा, खसी बोका लुट्ने र जनतामाथि हातपात गरी पक्राउ गर्न थाल्यो । पुलिसको अत्याचारले जनतामा भन रिस बढ्यो । भोका जनताले भन्न थाले- 'बन्दुकको बदला बन्दूकले लिनुपर्छ' (किसान सङ्घर्ष, १९७७) ।

जुगेडीको सङ्घर्षले देश भरका भोका नाङ्गा, मजदुर किसान र विवेकशील जनतालाई सङ्घर्षको नयाँ सन्देश सुनायो र राजनैतिक भ्रमको बेलामा एक नयाँ बाटो देखाई दियो । वास्तवमा जुगेडी सङ्घर्ष मार्क्सवाद-लेनिनवाद र माउत्सेतुंग विचारधाराको निर्देशनमा भएको गरीब किसान र दलित पीडित जनताको एक सचेत वर्ग सङ्घर्ष थियो (किसान सङ्घर्ष, १९७७) । चितवनको किसान आन्दोलन २०३१ देखि २०३४ सालसम्म आर्थिक र राजनैतिक सङ्घर्षको रूपमा अगाडि बढ्यो । जुगेडी सङ्घर्षदेखि जुटपानी सङ्घर्षसम्म किसान आन्दोलनसम्म चितवनको किसान आन्दोलनले नागबेली बाटो लियो ।

कमैया मुक्ति र अन्य

२०१० सालमा प्युठानमा जमिन्दार तथा स्थानीय सामन्तविरुद्ध किसानहरूको सुनियोजित आन्दोलनको थालनी

भयो। प्युठानको किसान आन्दोलनले राष्ट्रिय महत्त्व छ। जाली तमसुक च्याल्नेदेखि लिएर जमिनदारलाई कारवाही गर्नसम्मको आन्दोलन सञ्चालन भए। जमिनदारले गर्ने ज्यादती र शोषणविरुद्धको प्युठान किसान आन्दोलनको केन्द्रबिन्दु रह्यो। त्यसभन्दा अझ अर्को महत्त्वपूर्ण पक्ष अखिल नेपाल किसान सङ्घको आयोजनामा किसानको शिविर सञ्चालन र त्यसले आन्दोलनको रूपरेखा तयार गरी किसान आन्दोलनका लागि अगाडि बढाउने काम भयो (रेग्मी, २०७२)।

दाङ जिल्लामा २०१६ सालमा किसानहरूको ऐतिहासिक आन्दोलन भयो जसको बीज २०१४ सालको चुनावमा रोपिएको थियो (इन्सेक, उही)। उक्त चुनावमा नेपाली काङ्ग्रेसको 'जग्गा कसको ? - जोत्नेको' र 'घर कसको ? - पोत्नेको' भन्ने नाराले आन्दोलनमा अझै ऊर्जा दिएको थियो। प्रत्युत्तरमा जमिनदारले कामदारलाई आफ्नो जग्गाबाट निष्कासन गरे। गुम्ना थारु नामका एकजना स्थानीय किसानले आफ्नो ज्यान गुमाएपछि आन्दोलन अझै चर्कियो (थापा, उही)।

किसान आन्दोलनको चर्चा गर्दा मोरङमा २०२६-२८ सालतिर भएको घटनाबारे उल्लेख गर्नु उपयुक्त हुन्छ। यो आन्दोलन पहाडबाट बसाइ सरी तराई तथा चुरेको 'भोडा' क्षेत्रबीच उर्वर जमिनमा बसोबास गरेकाहरू विरुद्ध लक्षित थियो। सो सङ्घर्षमा विभिन्न मानिसहरू मारिएको समेत जानकारीमा आएको थियो (एएनपिए, उही)।

युवा किसानहरूको नियन्त्रण तथा नेतृत्वमा वि.सं. २००९ देखि २०११ सम्म तराईका सबैजसो जिल्लाहरूमा 'खमार रोक' भनिएको एउटा अर्को स्वरूपको आन्दोलनले गति पायो। युवाहरूले चलि रहेको आन्दोलनमा आफ्नै ढङ्गले भाग लिने निर्णय गरे (थापा, उही)। किसान आन्दोलनलाई निरुत्साहित गर्न सरकारले सुधारवादी सानो आयोग पनि बनायो तर त्यसले मोही तथा भूमिहीन किसानलाई भने समावेश गरेन (बस्नेत, २०६६)।

वि.सं. २०३५ तिर धनकुटाको छिन्ताङ आन्दोलन स्थानीय मझिया (जमिनदार) हरू विरुद्धको आन्दोलन थियो। तिनमाथि स्थानीय जनजातीय समूह र गरिब किसानलाई शोषण गरेको आरोप थियो। मझियाको लागि वर्षको न्यूनतम दुई हप्ता विनाज्याला मजदुरी दिन गरीब किसानलाई बाध्य पारिन्थ्यो। त्यसैले यो सङ्घर्ष खासगरी शोषणकारी अभ्यासविरुद्ध लक्षित थियो। यस आन्दोलनका क्रममा सरकारी समर्थनमा जमिनदारहरूद्वारा १७ जना किसान मारिए (एएनपिए, उही)।

वि.सं. २०३९ तिर सिन्धुपाल्चोकको पिस्कोर गाउँमा खासगरी पाण्डे सामन्तहरूविरुद्ध लक्षित आन्दोलन भयो। किसानहरू विनाज्याला श्रम गर्न, लिइएको ऋणको थामिनसक्नु व्याज तिर्न र आफ्ना लगभग सबै उत्पादन जमिनदारलाई दिन बाध्य पारिन्थे। यस्तो शोषण र अत्याचारविरुद्ध तिनीहरू सङ्गठित भए र कडा रूपमा जसको जोत उसको पोतको माग गरे (एएनपिए, उही)। यद्यपि दमनकारी शासन व्यवस्थाले सो आन्दोलनलाई निर्ममतापूर्वक दबायो र केही भूमिहीन जनता तथा गरीब किसानहरू मारिए। सिन्धुपाल्चोकको जिल्ला भूमि सुधार कार्यालयमा वि.सं. २०५२ मा बयालीस ओटा मुद्दा दर्ता गरी सामुदायिक आत्मनिर्भर सेवा केन्द्र (सिएसआरसी) र राष्ट्रिय भूमि अधिकार मञ्च (एनएलआरएफ) जस्ता गैरसरकारी संस्थाले पनि मोहियानी हक आन्दोलन गरेका थिए (बस्नेत, उही)।

२००७ सालपछि पाल्पामा किसान आन्दोलनले तीव्रता पायो। जमिनदारले जोताहालाई दिने मजदुरी बढाउने माग बढ्यो। जमिनदारका लागि बेठबेगारीका रूपमा दिनपर्ने अतिरिक्त बस्तु नदिने आन्दोलन चल्यो। जाली तमसुक च्याल्ने काम भयो। जमिनदारले मनपरी जोताहा फेर्ने र बेदखली गर्ने प्रथा बन्द गर्ने, चक्रवृद्धि व्याज बन्द गरी दसौंदि व्याज कायम गर्ने माग किसानले राख्न थाले। किसानले आफ्नो माग पूरा गराउन जमिनदारलाई घरमै घेर्न थाले। घेर्नेमात्र नभएर कालो मोसो दल्ने, जनताको घरमा थुन्ने समेत काम भयो। ठूलूला किसानसभा भए। यसरी जमिनदारले किसानको माग मान्न बाध्य भए र ती माग पूरा भए। जहाँ किसानहरू यस प्रकार सङ्गठित भएर आन्दोलन गरेका थिए, ती माग पूरा भएका थिए। आन्दोलन नभएका ठाउँबाट पनि जमिनदार किसानका माग पूरा गर्न राजी भए। तर

जमिनमाथिको हक, जसको जोत उसको पोतको मागमा जोडदार रूपमा अगाडि बढाइएको भए पनि त्यो माग पूरा हुन सकेन (रेग्मी, उही) ।

बर्दियामा थारु समुदायले भूमि अधिकार र जीविकाको लागि वि.सं. २०४९ मा किसान आन्दोलन चलाएका थिए तर सरकारद्वारा यसमाथि दमन गरियो (बस्नेत, उही) ।

रसुवामा बिर्ता भूमिको उन्मूलन भए तापनि बिर्ताका मोहीहरू भने जग्गाको नक्कली धनीहरूलाई अन्न दिन बाध्य थिए । यसकारण वि.सं. २०५१ मा मोहीहरू एकजुट भई शासकलाई पहिले बिर्ताको रूपमा रहेको गुठी जग्गाको अन्न भुक्तानी गर्न बन्द गरे । वि.सं. २०५३ मा बाँके र बर्दियाका भूमि बञ्चित जनताहरूले बर्दियामा बागदारी आन्दोलन छेडे भने बाँकेमा भूमि अधिकारको लागि पितमरी आन्दोलनको थालनी गरे । सरकारले यी आन्दोलनहरूलाई पनि दमन गर्ने प्रयास गरेको थियो (बस्नेत, उही) ।

२०५७ साउन २ मा पश्चिमी तराईमा कमैयाप्रथा मुक्त गरेको घोषणा गर्दा संसदमा नेपाल मजदुर किसान पार्टी एकलैले विरोध गर्यो । तर, उनीहरूलाई जमिनमाथिको अधिकार कायम नगरिँदा त्यो मुक्ति कागजमा मात्र सीमीत भयो (रेग्मी, उही) । सोही स्थिति २०६५ भाद्र २१ गते मुक्त घोषणा गरिएका हलियाहरूको पनि छ । सरकारले कमैयाहरूलाई धोका दिएको हो, विचल्ली बनाएको हो (के.सी., २०६९) । कमैया र हलिया मुक्तिको नाटकमा ठूला तथा कम्युनिष्ट भनाउँदा दलहरूको मौनताले किसान आन्दोलनको इतिहासमा कालो धब्बा लागेको छ ।

ई. निष्कर्ष र सुझाव

८० प्रतिशतभन्दा बढी जनसङ्ख्याको आश्रय बनेको कृषि क्षेत्रमा सरकारको उदासिनता विडम्बनापूर्ण छ । देशको जीडीपीमा करिब ३४ प्रतिशत योगदान गरेको कृषि क्षेत्रमा ३ प्रतिशतभन्दा कम बजेट लगाउने गरेको छ । सत्तामा पुगेपछि किसान समस्या समाधानको सट्टा आफैले विगतमा लिएको नीति पनि छोड्ने गरेको छ । कमैयामुक्ति र हलियामुक्तिको घोषणाले कमैया र हलियाहरूलाई नभई जमिनदारहरूलाई मुक्ति दिएको छ । बहुदलको पुनःस्थापनापछि नेपाली काङ्ग्रेस, एमाले, माओवादीलगायत दलहरू पटक पटक सरकारमा गए । पञ्चायतकालदेखि लागू गरेको गुठी जग्गा रैकर गर्ने व्यवस्था गणतान्त्रिक सरकारले खारेज गर्‍यो । क्रान्तिकारी भूमिसुधारको नारा दिएका जनयुद्धकारी पार्टीले पनि सत्तामा पुगेपछि वैज्ञानिक भूमिसुधारमा सम्भौता गरेको छ । नेपालको किसान आन्दोलनको इतिहासले ६५ वर्ष पार गरेको छ । यद्यपि कम्युनिष्ट पार्टीभित्र नै किसानको मुद्दा उपेक्षित देखिएको छ ।

सन्दर्भ सामग्रीहरू

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के.सी, हर्ष बहादुर । २०६९। *कमैयाहरूको जीवन अभूत कष्टकर । किसान सङ्घर्ष*, वर्ष ३ अङ्क १ । ठा.न. । नेपाल क्रान्तिकारी किसान सङ्घ केन्द्रीय समिति ।

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के.एल 'उदय'

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