

ISSN: 3059–9032 (Print)

BARUN JOURNAL

(Multi-Disciplinary Double-blinded Reviewed Journal)

Volume 1 (Issue 1)



Planning and Research Management Committee (PRMC)

Barun Multiple Campus, Khandbari

Sankhuwasabha, Kosi Province, Nepal

Tribhuvan University

2024

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Published by



Planning and Research Management Committee (PRMC)

Barun Multiple Campus, Khandbari

Sankhuwasabha, Kosi Province, Nepal

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Email: barun.campus95@gmail.com

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Printing

Himal Academy Press

Layout

Keshav Bhattarai

ISSN: 3059–9032 (Print)

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अध्यक्षको सन्देश

म यतिबेला शिक्षा यस्तो शक्तिशाली हतियार हो, जसको प्रयोगले संसार बदल्न सक्छौं भन्ने नेल्सन मन्डेलाको विश्वप्रसिद्ध भनाइ सम्झिरहेको छु । वरुण बहुमुखी क्याम्पसबाट प्रकाशन हुने लागेको वरुण जर्नलबाट प्राप्त ज्ञानले मन्डेलाले भनेझैं संसारै बदल्न नसके पनि अरुण उपत्यका र अझ त्यसमा पनि वरुणको सेरोफेरो मात्र बदल्न सक्तो भने पनि म यसलाई मनग्यै सम्झने छु । सम्पूर्ण विधिहरू पुर्याएर वस्तुगत अनुसन्धान गर्न जति गाह्रो पर्दछ त्यति नै गाह्रो त्यसलाई उपयुक्त ढाँचामा जर्नलका रूपमा प्रकाशन गर्न पर्दछ । त्यति भएर पनि प्रकाशनपश्चात् समाज र सरोकारवालाले पाउने प्रतिफल निकै व्यावहारिक एवम् उपयोगी हुन्छ । त्यत्तिकै दार्शनिक एरिस्टोटलले शिक्षाको जरा तितो हुन्छ तर त्यसको फल भने असाध्यै मिठो हुन्छ भनेर कहाँ भनेका हुन् र ?

वर्तमान समाजमा केही न केही सुधार गरेरै छाडौं भनी लागि पर्ने वरुण बहुमुखी क्याम्पसको सिङ्गो टिम र खासगरी यो जर्नल प्रकाशनार्थ दत्तचित्त भई खटिने योजना तथा अनुसन्धान समिति एवम् यसको सम्पादन टोलीलाई “Go Ahead” भनी मनैदेखि धन्यवाद व्यक्त गर्दछु | धन्यवाद !!!

दीर्घध्वज चापागाईं

अध्यक्ष, संचालक समिति

वरुण बहुमुखी क्याम्पस, खाँदबारी

२०८१ बैसाख २४

Campus Chief's Note

It is with great pleasure and pride that I introduce to you the inaugural edition of the multidisciplinary double-blinded reviewed 'Barun Journal' of Barun Multiple Campus, Khandbari. As the Campus Chief, it gives me immense satisfaction to witness the culmination of dedicated efforts and scholarly contributions from faculty members, researchers, and students as well as curious readers across various disciplines.

In today's rapidly evolving academic landscape, the dissemination of knowledge through scholarly publications holds significant importance. With this journal, we aim to provide a platform for the exchange of ideas, research findings, and innovative insights that contribute to the advancement of knowledge in diverse fields of study. What sets our journal apart is its commitment to rigorous academic standards and ethical principles. Each submission undergoes a meticulous double-blinded peer-review process, ensuring the quality and integrity of the published work. By adhering to this rigorous review process, we uphold the highest standards of academic excellence and credibility.

As a multidisciplinary journal, we welcome contributions from a wide range of disciplines, spanning the Humanities, Social Sciences, Education, Management, and Environmental and beyond. Our goal is to foster interdisciplinary dialogue and collaboration, facilitating the exploration of new ideas and perspectives that transcend traditional disciplinary boundaries.

I extend my sincere gratitude to the Chief Editor and Editorial Board Members, Reviewers, Authors, and all those who have contributed to the development and publication of this journal. Your dedication and commitment have been instrumental in making this endeavor a success. At this moment, I would like to remember Campus Management Committee, Planning and Research Committee (PRMC), Department Heads, Functional Committees, Faculties and Staff, Free Students' Union, Students' Society of Education, Students' Association of Management, Youth Red Cross Circle as well as all the students of our institution.

I invite you, dear readers, to engage with the articles and research presented in this journal, to reflect on their implications, and to join us in our collective pursuit of knowledge and scholarship. Thank you for your support, and we look forward to your continued engagement with the multidisciplinary double-blinded reviewed journal of Barun Multiple Campus.

Warm regards,

Chitrarekha Karki

Campus Chief

Barun Multiple Campus, 6th May 2024

Editorial

In the bustling corridors of Barun Multiple Campus, amidst the eager footsteps of students and the contemplative whispers of scholars, lies the heartbeat of intellectual curiosity and social responsibility. As we pen down this editorial for the latest edition of the Barun Journal, we reflect on the essence of our campus community and the role we play in shaping the narrative of progress and enlightenment. At Barun, we believe that education transcends the confines of classrooms and textbooks. It is a dynamic force that empowers individuals to question, innovate, and envision a better world. Our commitment to holistic learning goes beyond the acquisition of knowledge; it is about nurturing compassionate leaders, critical thinkers, and agents of change. In this edition, we delve into the rich tapestry of interdisciplinary collaboration that defines the ethos of our campus. From groundbreaking research projects that bridge the gap between science and humanities to community initiatives that address pressing societal issues, we celebrate the spirit of collaboration that fuels innovation and drives positive impact.

Moreover, we recognize the profound responsibility that comes with knowledge. As members of the Barun community, we are not just passive recipients of information; we are active participants in shaping the future. Through our collective efforts, we strive to cultivate a culture of social responsibility, environmental stewardship, and inclusive growth. In highlighting the achievements and initiatives within our campus, we also acknowledge the challenges that lie ahead. The journey towards progress is often marked by obstacles and setbacks, but it is through perseverance and resilience that we pave the way towards a brighter tomorrow. In the pages of the Barun Journal, may you find inspiration, enlightenment, and a renewed sense of purpose. For it is through dialogue, collaboration, and shared vision that we transform aspirations into reality. Together, let us nurture knowledge and foster change. Practical knowledge is essential to make a person, society and the whole nation prosperous. It can be achieved only through practical and trustworthy research. This journal has been published by Research Management Cell of Barun Multiple Campus, which is one of the excellent educational destinations of eastern part of Nepal. The editorial board has hoped that this journal will certainly help the stakeholders more or less to verify seen and heard entities and to seek new knowledge.

With warm regards,
The Editorial Board
6th May 2024

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Enhancing Learning Outcomes of College Students through Smartphone Integration in the Classroom

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Abstract

The study has been done only based on management faculty students of Barun Multiple Campus in Sankhuwasabha. The limited students have been selected as respondents for this study. The reason is that the area was selected for study because it is accessible for research, and this kind of research has not been done yet in this area. In this paper, one of the smart pillars of using smartphones as learning in college classrooms can benefit students in various ways, such as accessing information, engaging in interactive learning, collaborating on studies, utilizing multimedia resources, learning language, and productivity tools. The study was carried out through a survey and interview with a group of students. The research paper will address the reflections of students with smartphones. And especially, this paper will explore the enhanced learning outcomes of college students through smartphone integration in the classroom to know how the students relate to and enhances their learning.

Keywords: enhance, learning, Smartphone, college, student, education, classroom

Introduction

In recent years, smartphones have become universal among college students, transforming how they access information, communicate, and engage with content (Anuyahong, 2022). The integration of smartphones in educational settings has become increasingly prevalent (Sofany & Hagggar, 2020) driven by the widespread adoption of mobile technology among college students (Alfawareh & Jusoh, 2014). By leveraging smartphone as educational tools and integrating them thoughtfully into the learning environment, educators can effectively enhance student's experience and outcomes (Anshari, Almunawar & Shahrill, 2017).

Research and studies have described smartphones as multitasking technology (Fawareh & Jusoh, 2017). However, the study does not cover the extent of smartphone uses in classroom. In this situation, this study assesses the opportunities for students to enhance learning outcomes through smartphone integration in the classroom.

The research paper addresses the reflections of students with smartphones. And specially, this paper will explore the enhancing learning outcomes of college students through smartphone integration in the classroom to know how the students relates to and enhances their learning.

By exploring these aspects, the study could empower college students to make informed choices about incorporating smartphones in to their learning effectively, maximizing the benefits while minimizing potential drawbacks. Overall, the study could provide a comprehensive view of the benefits, challenges, and strategies related to smartphone use in classrooms, offering actionable insights for college management to make informed decisions.

Methodology

The researcher selects Barun Multiple Campus of Sankhuwasabha district. And, other one reason is that the area is accessible for research and another is this kind of research has not been done yet in this area.

The design of research study is basically non experimental. It is based on field study method. The research has been carried out with descriptive research design, in order to fulfill the objectives, information has been collected from student survey, the field study, and interview and observation are the main techniques that have been utilized to obtain the information from students of the study. The teachers have been taken into consideration for interview. Primary as well as secondary data has been utilized. Analysis of data has been made from the average and percentage.

The article has taken single approach for data collection primarily only. These data were collected through the college and student survey, group discussion, and key informants interview in study areas. Secondary information were collected from the different sources such as books, journals, published and unpublished reports, articles etc. will sources of secondary information.

Samples were chosen by means of simple random sampling method to represent the entire respondents of study area of Barun Multiple Campus. Total no. of students in management stream were 151 but the researcher has selected only 60 (40%) students.

Interviews were taken with some key informants using semi-structured and unstructured questionnaire. For this study, students, teachers and head of department, other stake holders were the key respondents. The researcher asked question for them for collecting about the statistical progress which common respondents have no knowledge.

To find out the fact of result researcher himself observed the study area and collected the information which assume as the main components of learning in smart classroom.

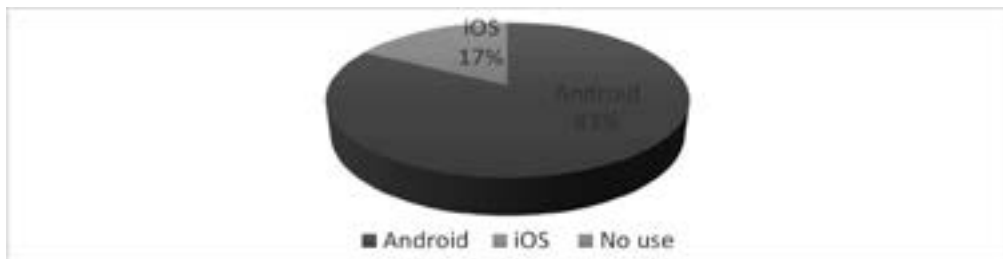
Presentation is process of organizing into the logical, sequential and meaningful categories and classification to make them agreeable to study and interpretation. There are using three ways of presenting data; Textual, Tabular & Graphical.

This study has been confined in the following limitations which are as; The study has been based on only management faculties of Barun Multiple Campus, Sankhuwasabha. Limited respondents have been selected as respondents for this study. Data used in this study were not verified from any authority.

Results/ Findings

Figure 1

Presentation and Analysis of the respondents on the basis of using smartphone



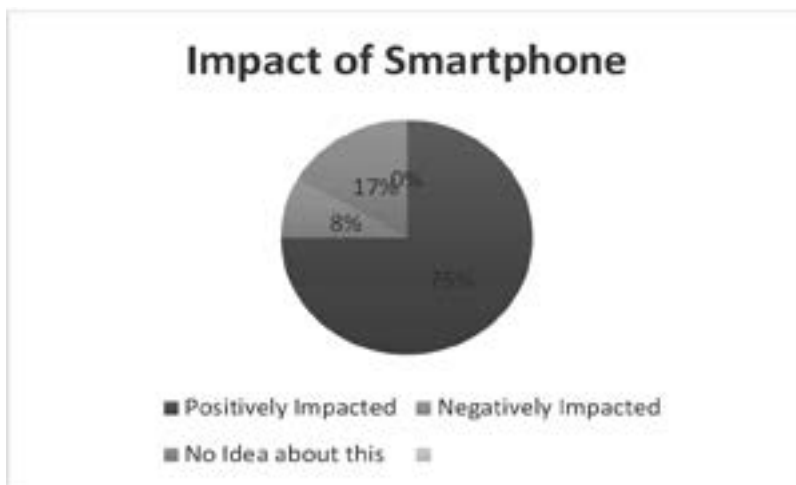
The findings of the survey results indicate that 83% of students use Android smartphone, 17% use iOS operating system smartphones and thus 100% of students carry smartphone in college classrooms. Generally students use their smartphones for calculating in numeric subjects and sharing the problems and solutions among the classmates. Accordingly, it is easy to take pictures of assignments and recording clips for future reference. They also use smartphones for sharing ideas, clues, and notes throughout apps of smartphones.

And, this study shows majority students on favor of mobile phone allowed in classroom without any restrictions minority students are on favor of with certain restriction and no one students are favor of on completely banned in college classroom at the time of lecture. This study shows that the majority of students are in favor of mobile phones being allowed in the classroom without any restrictions. Minority students are in favor of certain restrictions, and no students are in favor of a complete ban in college classrooms during lectures. The smartphone is one of the most widely used devices and is very essential for day-to-day work. Students also feel affirmative about

learning with smartphones and their apps. Students find it easy to complete tasks, enjoy their work, and comfortably enhance their learning capacity.

Figure 2

Impacts of smartphone use in classroom.



The above figure declares the impact of smart phones on students, with 75% being positively impacted, 8% negatively impacted, and 17% respondent having no idea. The result indicates a higher probability of enhancing for learning outcomes of students through smartphone integration in college classroom.

Table 1

Responses on the effect of the smartphone on students enhancing learning activities.

S.N.	Particular	Agree	Disagree	Neutral
1	Smartphone to access electronic learning materials	78 %	11%	11%
2	Smartphones have made learning more flexible and easy	91%	3%	6%
3	Smartphone optimizes the use of learning Skills	82%	5%	13%
4	Learning easier for lessons anytime, anywhere	74%	9%	17%
5	Learning is exciting and attractive	76%	10%	14%
6	Very appropriate to use in the future	52%	22%	26%

It is evident from table no. 1 that, 78% of the respondents find it smartphone easy to access electronic learning materials, 11% each disagree and remain neutral. Smartphones have made learning more flexible and easy, with 91% respondents agreeing, 6% remaining neutral, and 3% disagreeing. 82% respondent optimizes the smartphone use of learning skills, while others are neutral and disagree on this aspect. The majority of respondent 74% agreed, with 17% being neutral and 9% disagreeing. Learning through smartphone is found to be very easy and attractive, with 76% in agreement and others remaining neutral or disagreeing. Anytime, anywhere, learning is exciting and attractive and considered very appropriate for future use, with 52% agreed, 26% neutral and 22% disagreeing for this session. According to this survey, the charm of using smartphone in the classroom is very good and agreed upon for innovative enhancement in learning.

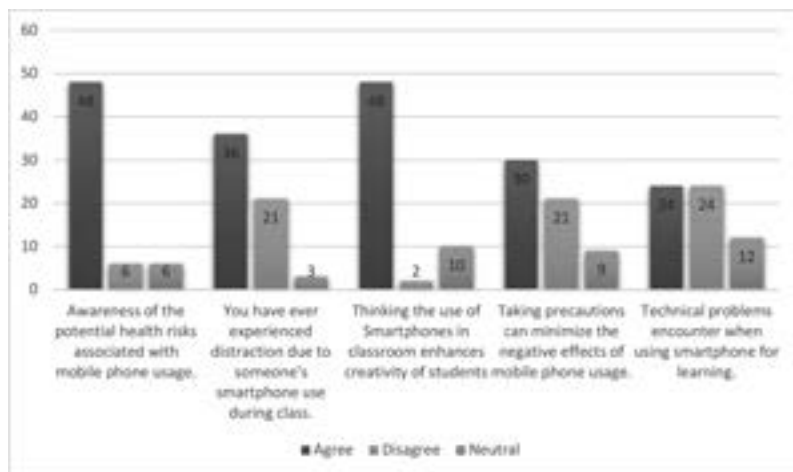
Table No. 2

Students responses for awareness and taking precaution of smartphone use.

S.N.	Particular	Agree	Disagree	Neutral
1	Awareness of the potential health risks associated with mobile phone usage.	48(80%)	6(10%)	6(10%)
2	You have ever experienced distraction due to someone's smartphone use during class.	36(60%)	21(35%)	3(5%)
3	Thinking the use of Smartphones in classroom enhances creativity of students	48(80%)	2(3%)	10(17%)
4	Taking precautions can minimize the negative effects of mobile phone usage.	30 (50%)	21(35%)	9(15%)
5	Technical problems encounter when using smartphone for learning.	24 (40%)	24(40%)	12(20%)

Figure No. 3

Students responses for awareness and taking precaution of smartphone use



It can be observed from table no. 2 and figure 3 that, out of the total respondents; awareness of the potential health risks associated with mobile phones is agreed upon 80%, with 10% disagreeing and 10% remaining neutral. 60% respondent agreed with the question of you have ever experienced distraction due to someone's smartphone use during class, while 35% disagreed and 5% had no idea. When asked if the use of Smartphones in educational situations enhances creativity agreed by 80%, agreed and 10% were neutral, and 3% disagreed. Regarding tracking precautions to minimize the negative effects of mobile phone usage, 50% of respondents agreed, and 35% disagreed then 15% were neutral. 40% respondent encountered the technical problems when using smartphone for learning, with 40% disagreeing then 20% remaining neutral. This table also reflects the majority of respondent in favor of being aware of and precautions regarding smartphone usage.

The use of smartphone for learning is depending on how they are utilized for the purpose of learning, with potential positive and negative effects. In light of this background respondents were asked to indicate the effect of smartphones on their learning activities, as shown in figures.

Discussion

Reflections of students with smartphones and enhancing learning outcomes of college students through smartphone integration in the classroom;

The research study shows some important results towards the integration of mobile technology into teaching (Norries, 2011). These include students' positive

perception, facilitation of students' flexible access to mobile devices for learning materials, and an increase in students' skills in using mobile technology to enhance learning (Ismail, Bokhare, Azizan & Azman,2013).

This research article shows that survey participants enjoy using WhatsApps and Messenger to contact with their friends for academic purposes. This indicates that smartphone screens could potentially replace traditional paper books and notebooks.

Using smartphones as learning devices in college classrooms can benefit students in various ways, such as accessing information, engaging in interactive learning, collaborating on studies, utilizing multimedia resources, learning language, and productivity tools.

Overall, smartphones can significantly aid student in their academic journey by providing access to resource, promoting organization and productivity, facilitating collaboration, offering interactive learning opportunities, and supporting accessibility.

Implications

The increased usage of smartphones could lead to more problems on students' educational journey. This includes a rise in mobile gaming addictions, physical issues like eye problems, decreased social integration, and heightened anxiety due to the constant need to have their phones. Moreover, using phone in the classroom can be both distracting and annoying to other, indication a lack of attention.

This study has explored so many advantages in classroom education of college to create learning situation as well as making teaching movements. Students could be able to simply use their smartphone and open apps to study their notes for classes. Further added benefits to increased smartphone use for educational purposes are not wasting paper and the ability to keep information for educational purposes are not wasting paper and the ability to keep information for a longer period and access it at an time and anywhere. The researcher's personal observation and involvement with the students has determined that the majority of college students use their apps for academic purposes.

Conclusion

Smartphones have made learning more flexible and easier, and have helped to reduce the inherent limitations of conventional classroom learning. For instance, a smartphone makes it possible for a student to access educational materials at anytime, anywhere, and it is highly cost-effective since this opportunity is just a

function of a smartphone. Students might also take photographs, record lectures, and download electronic books to enhance learning.

With the emerging technological innovations, we could see that how smartphone devices can be converted to a simple learning gadget. Many students believe that smartphones facilitate their learning process through quick access to Online dictionaries, university library pages, universal search engines, and personal emails. And, the researcher suggests that college students should continue using their smartphone to study it helps them to get better grades because getting better grades would cause students to have a more positive outlook on life and ultimately continue to achieve their academic goals.

However, it's crucial to establish guidelines and boundaries to ensure that smartphone use in the classroom remains focused on learning and does not become a distraction. Teachers can set clear expectations and provide guidance on using smartphones responsibility for educational purpose.

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Exploring variation of influences of caste and ethnicity in rural mountain household food security in Nepal

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Abstract

This study investigates the impact of caste and ethnicity on household food security in Makalu Rural Municipality, a rural mountainous area in Nepal characterized by its diverse ethnic composition and reliance on subsistence agriculture. Employing a cross-sectional household survey methodology, data were collected from 262 households using the Household Food Insecurity Access Scale to measure food security levels. The study reveals significant variations in food security across different caste and ethnicity, with Sherpa households exhibiting the highest levels of food insecurity. These disparities are influenced by socio-economic factors closely linked to the caste and ethnicity system, which restricts access to resources and opportunities. Findings are interpreted through the lens of human capital theory and entitlement theory, emphasizing the role of social and economic entitlements in securing food. The study concludes with recommendations for policy interventions that address both the economic and socio-cultural dimensions of food insecurity. The implications of this research are critical for designing targeted strategies that enhance food security in rural Nepal, particularly by addressing caste and ethnicity-based disparities.

Keywords: *food security, caste and ethnicity, rural mountain, human capital theory*

Introduction

Food security, as defined by the United Nations' Committee on World Food Security, is the condition in which all people, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food that meets their dietary needs and food preferences for an active and healthy life (FAO, 2009). This comprehensive definition highlights the complexity of food security, which encompasses availability, access, utilization, and stability of food resources (Barrett, 2010). Despite significant progress globally, food insecurity remains a persistent problem, particularly in rural and mountainous regions where geographical isolation compounds socio-economic vulnerabilities (Smith, 2019).

Existing knowledge about food security indicates diverse influencing factors including economic status, agricultural capacity, climate change, and socio-political dynamics (Maxwell, 1996). In rural mountain regions, unique challenges such as harsh climates, difficult terrains, and limited infrastructural development exacerbate these issues, often leading to higher rates of food insecurity (Rosenzweig & Parry, 1994). Research has shown that these areas frequently suffer from inadequate food production and limited access to markets, which significantly impacts their food security status (Smit & Wandel, 2006).

There is an expected knowledge gap in understanding how localized social structures, such as caste and ethnicity systems in regions like Nepal, impact food security. Studies in similar settings have pointed to social stratification as a critical determinant of access to resources and economic opportunities, which in turn affects food availability and stability (Corinna et al., 2017). Given the complexity of food security challenges in mountainous regions, there is a pressing need for more localized studies that consider the interplay of social, economic, and environmental factors in shaping food security outcomes (Bhatta et al., 2015).

The importance of studying food security in the rural mountain region of Makalu Rural Municipality, Nepal, cannot be overstated. This region, characterized by its diverse population and subsistence-based economy, presents a unique opportunity to explore the impact of socio-economic variables, particularly caste and ethnicity, on food security (Jones & Thornton, 2013). Such studies are crucial for designing effective interventions that address the specific needs and challenges of these communities (Morton, 2007). By investigating these dynamics within the context of Nepal's mountainous regions, this study aims to contribute valuable insights into the broader discourse on rural food security and inform policy directions that can alleviate food insecurity in similar contexts globally (Pandey et al., 2016).

Theoretical Background and Empirical Evidences

Despite progress, over 690 million people remain chronically undernourished, underscoring the ongoing challenge of food insecurity at a global scale (WFP, 2020). Food security, forms the basis for international policies and research, emphasizing the multidimensional nature of food security which encompasses availability, access, utilization, and stability (Barrett, 2010).

Several theories have been proposed to understand the dynamics of food security. The entitlement theory, developed by Amartya Sen, argues that food security is determined not only by food production but also by the entitlements or rights that individuals have to obtain food through means such as cultivation, bartering, or

purchasing (Sen, 1981). This theory has been instrumental in shifting the focus from aggregate food availability to individual access to food. Moreover, livelihood theory extends this perspective by linking food security to the broader range of resources that individuals, households, and communities manage in pursuit of sustainable livelihoods (Chambers & Conway, 1992).

In developing countries, empirical studies have frequently highlighted the impact of socioeconomic factors such as poverty, inequality, and unemployment on food security. The economic growth in low-income countries often leads to significant improvements in food security by increasing income levels and thus food access (World Bank, 2012). However, studies such as those by Maxwell and Caldwell (2008) have found that rapid urbanization and the marginalization of smallholder farmers can exacerbate food insecurity, even in contexts of economic growth.

Focusing on South Asia, and Nepal specifically, the reliance on agrarian economies makes the region particularly vulnerable to food insecurity due to factors such as climate change and land degradation (Pandey et al., 2016). The FAO notes that fluctuations in food production due to monsoon variability significantly affect food availability in this region (FAO, 2016). Additionally, cultural factors such as caste and ethnicity systems influence access to land and economic opportunities, thereby affecting food security (Beteille, 1999).

Food security in Nepal is critically challenged by a combination of economic, environmental, and social factors. As a predominantly agrarian society, many regions, especially rural and mountainous areas, are heavily dependent on subsistence farming that is vulnerable to climate variability and natural disasters such as floods and landslides. This vulnerability is compounded by inadequate agricultural infrastructure and market access, which restricts food availability and increases susceptibility to food shortages. Moreover, socio-economic disparities, including caste and ethnicity-based discrimination, further exacerbate food insecurity by limiting certain communities' access to agricultural resources and economic opportunities (FAO, 2021; WFP, 2020). These conditions necessitate comprehensive and inclusive policies to enhance food production, distribution, and accessibility across all sectors of Nepali society.

Mountainous regions like Makalu Rural Municipality present unique challenges for food security. The geographical isolation often leads to difficulties in transporting goods and accessing markets, which can severely impact food availability and prices (Smit & Wandel, 2006). Moreover, the limited arable land and the vulnerability to natural disasters further complicate efforts to achieve food security (Jones &

Thornton, 2013). Empirical studies in these areas often highlight the need for targeted agricultural policies and infrastructure development to enhance food access and sustainability (Bhatta et al., 2015). In this context, by integrating these global, regional, and local perspectives, this study aims to uncover the specific socio-economic factors, including caste and ethnicity, that influence food security in Makalu Rural Municipality, ward 2 of Sankhuwasabha, Nepal. Understanding these dynamics is crucial for designing effective interventions that can address the unique challenges faced by mountainous regions in Nepal as well.

Objectives

This paper aims to explore the variations of influence of caste and ethnicity in household food security in rural mountain region of Nepal. It explores to what extent caste and ethnicity influence the household food security in the study area. Since food security is multidimensional concept, this paper mainly focuses on food uncertainty or anxiety, quantity, quality, reduction, consequences and shame. The arguments are developed by using both secondary and primary data.

Methodology

Study Area

The research was conducted in Makalu Rural Municipality, Ward no. 2, which is situated in a mountainous region of Nepal, bordering the Tibet Autonomous Region of China to the north, and interconnected with wards 1, 5, and 3 of Makalu Rural Municipality to the west, south, and east respectively. This area is known for its diverse population and subsistence-based economy, with agriculture as the primary livelihood, supplemented by tourism and foreign employment.

Study Design

The study employed a cross-sectional household survey design to collect data from the selected households within the study area. This design was chosen to capture a snapshot of food security status and its association with the caste and ethnicity of household heads at a specific point in time.

Sampling

A total of 262 households were randomly selected from the 758 households in the study area. The sample size was determined based on the population size, considering the logistical constraints and the need to achieve statistically significant results. Random sampling was utilized to ensure that every household had an equal chance of being selected, which helps in minimizing selection bias and improving the representativeness of the sample.

Data Collection

Data were collected in 2022 using a structured survey questionnaire, which was administered face-to-face. The respondents were primarily household heads; however, in instances where the household head was unavailable, the senior-most member of the household capable of providing reliable information was approached. This approach ensured that accurate and comprehensive data were obtained regarding household food security.

Respondents eligible for the survey were those aged 22 years or older, chosen based on their expected capability to provide detailed and accurate information about their household. Special considerations were made for respondents who faced health or physical challenges, in which case another knowledgeable household member was selected to participate in the survey.

Measurement of Variables

The primary independent variable studied was the caste and ethnicity of the household head, which was categorized into four major groups: Chhetri, Rai, Gurung, and Sherpa. The dependent variable, food security, was measured using the Household Food Insecurity Access Scale (HFIAS), developed by USAID's Food and Nutrition Technical Assistance Project (FANTA). This scale comprises nine questions that address different dimensions of food insecurity, including anxiety about food supply, insufficient food quality, and reduced food intake. Responses were captured on a Likert scale ranging from 0 (never) to 3 (often), with higher scores indicating greater food insecurity.

Data Analysis

The collected data were analyzed using descriptive statistics to summarize the demographic characteristics and food security status of the households. Crosstabulations were utilized to explore the relationship between the caste and ethnicity of household heads and food security scores. Statistical significance was assessed using Pearson correlation coefficients to determine the strength and direction of the relationship between caste and ethnicity and food security.

Results and Discussion

Descriptive Statistics

The study involved 262 households within Makalu Rural Municipality, focusing on four major caste and ethnicity: Chhetri, Rai, Gurung, and Sherpa. Rai and Sherpa were the predominant caste and ethnicity, comprising 38.9% and 37.4% of the sample, respectively, followed by Chhetri (20.2%) and Gurung (3.4%). The distribution reflects the diverse ethnic composition of the area.

Table 1*Distribution of Household Heads by Caste and Ethnicity*

Caste and ethnicity	Frequency	Percent
Chhetri	53	20.2
Rai	102	38.9
Gurung	9	3.4
Sherpa	98	37.4
Total	262	100.0

Food Security Intensity Score

The Food Security Intensity Scores ranged from 0 to 27, with a mean score of 5.67, indicating a moderate level of food insecurity across the households. The distribution of scores showed that the majority of households had lower scores, suggesting fewer food security issues.

Table 2*Food Security Intensity Scores*

Score	Frequency	Percent
0	35	13.4
1-2	54	20.6
3-5	53	20.2
6-10	82	31.3
11+	38	14.5
Total	262	100.0

Caste/Ethnicity and Food Security

The study revealed significant variations in food security scores among different castes and ethnicities. Sherpa households exhibited higher food security scores on average, suggesting greater food insecurity, while Rai households demonstrated lower scores, indicating better food security.

Table 3*Food Security Intensity Score by Caste and Ethnicity*

Caste and ethnicity	Score Range	Mean Score
Chhetri	0-27	4.0
Rai	0-27	3.5
Gurung	0-27	5.0
Sherpa	0-27	6.5

Statistical Analysis: Correlations

Pearson’s correlation coefficient indicated a statistically significant, albeit weak, negative correlation between caste and ethnicity status and food security scores ($r = -0.148$, $p = .016$). This result suggests that higher caste and ethnicity status is associated with slightly better food security outcomes, but the relationship is not robust.

Table 4*Correlation between Caste and Food Security Intensity Scores*

Variable	Pearson’s R	P	N
Caste of Household Head	-0.148	.016	262

Pearson’s R value indicates the strength and direction of the linear relationship between caste and food security scores. A negative R value suggests an inverse relationship, where higher caste status is associated with lower food security scores, implying better food security. The significance (p-value) indicates that this correlation is statistically significant at the $p < .05$ level.

Socio-Cultural Dynamics

The differences in food security across caste and ethnicity could be attributed to socio-cultural factors such as land ownership, access to agricultural resources, and historical marginalization. Higher caste and ethnicity such as Chhetri and Rai typically have better access to productive resources, which can lead to better food security outcomes. In contrast, lower caste and ethnicity like the Gurungs and Sherpas, despite their strong cultural ties to agriculture, often face systemic barriers that limit their food production capabilities.

Economic Activities

Economic activities also play a crucial role in shaping food security outcomes. In regions dominated by subsistence agriculture, households with better access to markets and diversified income sources tend to experience lower levels of food insecurity. The Rai, who have historically been more integrated into local markets, exhibit better food security compared to the Sherpa, whose remote mountainous settlements limit their market access.

Climate and Geography

The impact of climate variability, particularly in mountainous regions, cannot be overlooked. Fluctuating weather patterns often disrupt agricultural cycles, impacting food production and security. Households in higher altitudes, like those of the Sherpa, are more susceptible to these changes, further compounding their food insecurity issues.

Conclusion

The study of food security in Makalu Rural Municipality has revealed critical insights into the role of caste and ethnicity in shaping access to food resources and overall food security. The findings indicate that food security varies significantly among different caste and ethnicity groups, with Sherpa households experiencing higher food insecurity compared to Chhetri, Rai, and Gurung households. This variation can be largely attributed to socio-economic factors that are intertwined with the caste and ethnicity system, a deep-rooted social structure in Nepal that affects access to resources and opportunities.

Drawing from human capital theory (Becker, 1964), the disparities observed can also be interpreted through the lens of differential access to education and economic resources among the caste and ethnicity. Higher educational attainment and better economic opportunities, which are often less accessible to lower caste and ethnicity, are crucial for improving agricultural productivity and securing food resources (Bashir et al., 2012). This aligns with the entitlement theory proposed by Amartya Sen (1981), which emphasizes the role of social and economic entitlements in securing food. In Makalu Rural Municipality, caste and ethnicity influences these entitlements significantly, affecting both direct access to food and the capabilities to utilize available resources effectively.

These findings highlight the need for targeted policy interventions that consider both caste and ethnicity dynamics and geographic disparities. Enhancing access to agricultural resources, improving market integration, and developing robust support systems for marginalized communities could significantly improve food security

in the region. Policies need to be inclusive and specifically targeted to support marginalized communities, ensuring equitable access to resources, education, and economic opportunities.

For future research, it is recommended that a more detailed analysis of intra-household dynamics and the role of women in food security be conducted, as these elements could provide further depth to understanding how food security is managed at the household level. Longitudinal studies would also help in tracking changes over time and the impact of specific interventions.

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Health Insurance Programme in Nepal: Analysis of Implementation Status

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Abstract

The government of Nepal started health insurance programme in 2017. Health service is under all levels government's authority and responsibility. The health insurance programme is a citizen participatory programme which aims to reach the goal of universal health care coverage by the government and people's right to receive special health services at a reasonable rate. This research is carried with the objective of finding the legal-institutional status of the programme and implementation status using a descriptive method. Participation of public and private health institutions in health service provision has made the service affordable, easy and convenient to the people. This scheme has reduced out-of-pocket expenditure of people in health service. The location of service providers mainly in urban areas, more distance for receiving service, and the complex process and referral system have made the service somehow problematic. Delays in payment of the claims and lower rate of services are discouraging health service providers in the scheme. Participatory management, cooperation and collaboration among stakeholders can make the programme more efficient and smoothly working. The finding of this research can help to strengthen the good practice of the programme and overcome the existing problems faced by the implementing agencies.

Keywords: *health insurance, subsidy, pro-poor, registration*

Introduction

The government of Nepal has started free basic health services to the targeted groups to meet the constitutional obligation and international commitments. Maternal security, free health service programme and targeted group health programmes are being run by the government in government expenditure/ subsidy. There has been a special programme for Heart disease, kidney disease, cancer etc. Health insurance programme has been running since 2003 in different districts as a pilot programme (GoN, 2014).

As per the Health Insurance Act, 2017, a family is taken as the unit of the health insurance programme. Every citizen of Nepal should have health insurance, and the family head should be responsible for the enrollment of the children, old aged, disabled members of the family. Managers of the orphanage home and elderly house should enroll the people living there and the employees should be enrolled through the office. Based on the economic status and physical condition of the person government pays the premium of enrolling the health insurance verified by their identity cards as poor or disabled (red card)(GoN, 2017).

This scheme has covered services including (preventive, promotive, curative and rehabilitative services) yoga, nutrition education, psychological counseling, immunization, family planning, safe motherhood, OPD, Indoor service, emergency service, operation, drugs, health instruments aid, curative and rehabilitative services, ambulance, etc and another service as listed. It excludes services like abortion, drug addiction-induced accidents, dental services like Root cavity treatment, expensive glasses or hearing aids, plastic surgery, artificial insemination, etc. This scheme has included essential service provision rather than fancy, non-essential, and costly services to provide basic treatment and drugs to people in a cashless form up to the family limit.

The government bears the cost of deprived, poor, marginalized people's service in receiving health services as a subsidy. The government of Nepal has established the Health Insurance Board, that signs the contract to the health service-providing institutions (public and private hospitals, health centers) to provide the service under this system. The claim made by the health service providers of expenditure reimbursements is paid by the HIB after verifying it. The beneficiaries should go to the health institutions which they have mentioned in the enrollment paper as a first service center. They can go to higher institutions after the referral paper from the listed (first) health service institutions(GoN, 2018).

As per the national health policy, the special health service is supposed to be availed to the public through the health insurance programme. As mentioned in the policy the services/treatment that is not included now is planned to be strengthened and integrated into the insurance system. The Health insurance programme is being implemented as a pro-poor programme, where poor people can get health services/treatment and drugs at lower out of pocket expenditure.

Health Insurance Board has its own fund as **Health Insurance Fund** which comprises the amount allocated by the government of Nepal, Provincial governments, and local governments, the amount paid by people as insurance premiums, amount given by

national organizations, individuals, or foreign individuals or the organizations and so on. As this scheme is a government programme, the total transaction by the Health Insurance Board (HIB) is audited internally by treasury controllers' office and finally by the auditor general's office of Nepal.

Objective of the Study

This research is carried out to find out the present status of the Health Insurance Programme from the existing literature. This research aims to know about Constitutional-legal-institutional-framework for Health Insurance and find the status of implementation. After finding the present status some measures can be recommended to overcome the problems faced.

Literature Review

Constitution, existing laws, policies, rules, regulations, literature in health insurance, newspaper articles, and news are used for the review of literature. Constitution is the main guiding principle for any plans/ policies to be made and implemented in any country. Health care and services are also guided by the policy of the constitution and promises of the political parties in their manifesto along with the needs of the people. Some of the newspaper coverage and programmes papers are the source of data and literature for this research. Constitutional provisions, National Health Policy, Health Insurance Policy, Health Insurance Act, Health Insurance Rules are mainly discussed and analyzed relating to specific health insurance programme of Nepal.

Constitutional Provision

The Constitution of Nepal has made a provision for Right to health in the article in fundamental rights. It also has a provision of health insurance for the citizens in the policy of the state in article 51 h (15) as it provisioned as "to arrange for access of medical treatment while ensuring citizen's health insurance." Similarly in policies relating to the basic needs of the citizens 51(h) 5 investment in public health sector by state to make citizens healthy, 51(h)6, 7, 8, 9, and 10 includes: ensuring easy, convenient and equal access to quality health service to all; promote and protect alternative health service; promotion of private sector investment in a regulated way in health service; focus in research in health sector; focus on family planning and population management and improvement in maternal and child health care respectively (The Constitution of Nepal, 2015).

Legal Provision

There is legal documentation that guides the health insurance programme in Nepal. Based in the constitution of Nepal following legal foundations are channeling

health insurance programme to operate. Different acts, rules, and policies of the Nepal government are the basis for this programme. Annual budget, policies and programme of the government, and periodic plans also have an important role in continuing the programme. Some of them are listed below:

- » Health Insurance Act 2017 (2074 BS)
- » Health Insurance Rules 2018 (2075 BS)
- » National Health Policy, 2019 (2076 BS)
- » Health Insurance Policy 2014 (2071 BS)
- » Periodic and annual programmes (Budget) of the Nepal Government

Institutional Provision

The Ministry of Health and Population and the Health Insurance Board are the major actors in running this programme. Multi-stakeholders of this programme include different layers of government and health service providers including health institutions, and personnel (GoN, 2023). Institutional involvement in running this programme includes:

- Ministry of Health and Population
- Department of Health Service
- Social Health Security Development Committee
- Health Insurance Board
- Provincial governments
- Provincial Social Health Security Coordination Committee
- Local governments
- Local Social Health Security Coordination Committee
- Health service-providing institutions both public and private
- Enrollment officers/ assistants at districts and the local levels

Research Methodology

This is explanatory research using descriptive research design. This paper is based on secondary data, mainly data from the Nepal government, especially from Ministry of Health and Population, Health Insurance Board, Central Bureau of Statistics (now: National Statistics Office), and other publications.

Findings

Present Situation

This programme has covered all 77 districts, and all local levels from fiscal year 2079/080. This programme has started the pooling of risk and contribution among different levels of people as rich to poor, high-risk people of low-risk people, or active people to less active people. As per the report of the board and the Nepal government's policy and programme for the running fiscal year, 32.4% of the total families are enrolled to the insurance programme which is 17,43,047 families. Similarly, 21.5% of the total population has been registered in the health insurance programme, which means 56,57,725 people. On 16th July, 2022 total of 450 health institutions have signed a contract and started treatment under this scheme. As the policy and programme of the Nepal government for the fiscal year 2022/023, includes the aim of extending the service of health insurance programme to all 753 local governments and covering the population of 50 % of the total (GoN, 2022) (Upreti, 2022).

The beneficiary registration/ enrollment process is being started at all local levels. Each family is taken as a unit and a family with up to five members is registered with the payment of Rs 3,500 as premium. They can receive treatment of up to Rs 100,000 within one year. If there are more than five members each additional member should pay an extra Rs 700 as a premium. Each additional insured family member can receive a benefit of Rs 20,000 per year. The government bears the contribution of elderly people up to 70 years and they can get benefits of up to NRs 100,000 for families of up to 5 members annually (GoN, 2018).

Membership in the health insurance scheme is annually renewable by paying the premium contribution of the same amount as registration. The registration process is IT-based process, as enrollment assistants register/enroll families through their smartphones. People's lower attraction, the far away location of health institutions, and lower awareness about the scheme have resulted lower rate of registration in the programme. Local governments are also encouraging people to enroll in the scheme and some are even paying the premium for the poor people as a pro-poor programme to meet the public's demand for health services.

This scheme provides cashless service to the families, as they need to pay no out-of-pocket money for their treatment and drugs up to the limit of families. The amount the patient should pay is claimed by the service providers (hospitals) to the service purchaser (Health Insurance Board) and after verification and evaluation, HIB reimburses the claims to the hospitals. So this system is cashless to the clients (HIB, 2022).

Opportunities

- » Decentralized roles and responsibilities of all tiers of government in health service management and distribution.
- » The scheme empowers patients as they have a greater voice on account of having paid for the services; as individuals can get service in better-negotiated prices than the individual bargained price than the government can do collectively (Lohani, 2018).
- » Ministry of Health and Population pays for the government hospitals, primary health care centers and health posts irrespective of their productivity including maternal and child care. After the insurance programme implemented health institutions both public and private can sign contract, and they can make a claim based on the case, and other services charge to the Health insurance board of Nepal.
- » Private sectors participation has also increased as a number of private healthcare providers have been contracted into the scheme with their strong commitments in providing services at the given prices as mentioned in benefit packages (annual report of Health Insurance Board, 2022)(HIB, 2022).
- » The additional money generated for health care facilities by the scheme (in the form of payment of claims) might encourage more ‘business-like thinking’ on the part of public health care providers.
- » Gradual increase in awareness, access, and outrage of people in health services as the number of literate people and access to media and local government has been increasing.
- » The number of health service providers and the quality of health services is getting improved along-with infrastructural development.
- » The government bears a contribution amount of ultra-poor, Tuberculosis patients, leprosy patients, HIV/AIDS and disabled people’s families having poor family identity cards and red cards of disability respectively.
- » Systematic and reliable reimbursement as the claims (amount to be reimbursed for their service) by the health service providing institutions received through insurance management information system (IMIS) are reviewed and evaluated by a committee chaired by specialist physicians including radiologist, pathologist, pharmacist, nursing officer, public health specialist and officer from health insurance board before reimbursing to them(GoN, 2018).

Threats/ Challenges

- » As the health service-providing institutions are fragmented into three tiers of government and management and operation of them is their duty respectively. However due to low revenue, lack of human resources and infrastructure in local and provincial governments may be difficult to sustain those institutions and the Health Insurance Programme too (Lohani, 2018).
- » There is a provision of subsidy for the poor, disabled and marginalized, targeted group people. But objective identification of poor people is a quite difficult task; to serve many people in subsidy can create a burden to the board and government, so it can be a threat to the successful implementation and sustenance of the programme.
- » Treatment/ service provision to the poor can be based on poor family identity cards. But the haphazard distribution of poor family identity cards without a clear and objective measurement (though there are criteria) as there is no objective measure of income can create problems in this programme as well.
- » Supply-side issues may arise as private, public health service-providing sectors may have unnecessary claims for reimbursement. Some issues of fake claims are found to be reported by the service providers; such activities on the one hand hinder the pace of reimbursement and on the other hand make the service provision unethical.
- » Without sufficient awareness campaigns enrollment has been made mandatory so there may be less coverage than targeted. There is still poor information to the public about health insurance programme, which hinders the achievement of targets set by the board and government.
- » Due to such slower a pace of registration (enrollment), lower awareness, and a lower rate of renewal in the scheme as the rate of renewal of insurance by families is around 70%; it may be difficult to meet the higher target of enrollment as 50% household coverage in 2022 and 100% household coverage in 2030 (HIB, 2022).
- » The densely Presence of health institutions and health personnel (workers) in urban areas leaves rural areas deprived: it is difficult to avail of health services, and continue, and increase access to health services in all places. The sparse presence of service providers in rural areas can be a threat in achieving the goal of the health insurance programme.

- » As per the National Health Policy 2019, the health service may be affected due to the complexities associated with the development of health infrastructures, organizational reforms and management of the health related human resources. Unforeseen diseases, pandemics, or other incidents (like COVID-19 did previously) can have negative impacts on the programme (GoN, 2019).
- » Difficulty for the clients to receive service and in the documentation process, uneasy referral process (go first health service providers for referral and the referral letter works for a short time only) which directs people to withdraw from the health insurance scheme. People temporarily living in urban areas should go to their family residing place and health service point to get a referral letter, and should come to a hospital to treatment, which is costlier than the cost of treatment without insurance. Such procedures may make insurance scheme more complex and less attractive to the people (Onlinekhabar, 2022).
- » Lower quality and uneasy procedures can have a negative impact on the overall health insurance programme. Referral process, fake claims by hospitals, weaker service quality, prescription of new medicines from doctors that are not available in hospital pharmacy, long waiting time for service (eg. 1 month for x-ray), lower renewal rate by the families for the programme etc are found to be problems and challenges for the successful implementation of health insurance programme (Onlinekhabar, 2022).

Discussion

There have been issues related to the payment claim and timely reimbursement of the claim, with the increment of patients and service providers. The health centers, hospitals etc have been so crowded that long time queue has become common. Private hospitals have shown lower interest participating in the scheme as some participants there complain about late reimbursement of the claims. As private hospitals can get a higher amount for the treatment of the patients, the health insurance programme pays quite a lower rate and delayed payment can reduce their profit, resulted to the lower interest. But the necessary health-related or legal help from the ministry and programmes' advantage also encourage them to run health insurance programme.

Health centers in rural areas do not have health workers, beds, and essential equipment, so they are not able to join in the health insurance programme. The people in rural areas need to go long distance health institutions as the first point of health service. Health service providers in urban areas are so crowded that one

needs to wait for too long time to receive service even in public health service centers it may take from one to many months to wait for the services like USG (video X-ray), operation, X-ray, or similar services and drugs are not available in hospital pharmacy or there is also long queue to wait. Health insurance programme has been initiated to cover all Nepalese citizens after a certain time, but due to high ambition and poor quality, complex processes and unmanaged services, there is the risk of being unsuccessful programme (Chaulagai, 2022).

The program covered one-third of the population by 2022, out of which the majority of them pay a premium of insurance, someone's will cannot make the programme failed or unsuccessful. The infrastructures of government hospitals are not sufficient for the treatment of a large number of insured people, so private health centers must be continued to service through this programme. Due to large number of claims for payment from health institutions the payment is delayed, but there is a process of change as it is one of the major programme in the health sector of Nepal aimed to serve the large sphere of population (Basaula, 2022).

People are getting some services easier than the before and it has reduced out of pocket expenditure by risk and financial burden sharing. But the presence of less number of supply side (service provider and longer hours to wait) discouraging the new families to enroll into the scheme or to renew to those who are already in the scheme. It is welfare scheme good to the people but the weakness should be corrected to make it working well. The less number of enrollment assistant or officers and more claims and similar works made slow work of Board. Infrastructure and small number of human resource can be the major cause of slower and inefficient service provision in health service providing centers to the health insurance scheme as well. How can one imagine timely service in a situation like only one staff working for 100,000 people involved in health insurance as a client in one district (Rastriya-Samachar-Samiti, 2023).

From the budget of fiscal year 2080/081 government has amended the rule that only public, community and cooperative hospitals/ health service-providing institutions can run health insurance programme (MoF, 2023). There were a total 464 hospitals/ health institutions that signed the contract with the Health insurance board and run health insurance-related programme out of which 52 were private sector hospitals/ health institutions. Health insurance programme has been discontinued from 26 private health institutions/ hospitals which were running health insurance-related services from this Fiscal year(Onlinekhabar, 2023). Policy stability can have an important role in meeting the goal of some specific programme, but this programme once included the private hospital as a service provider in the health insurance

scheme and after some years again they are not in the service of this scheme. Public sector hospitals are already crowded, and they do not have sufficient infrastructure and human resources to provide services to people in general. Again higher pressure of insured people can create more havoc in the service delivery. The board planned to cover more diseases and costs of the insured people as the policy aims to cover 100% of people in the programme by 2030 (Upreti, 2022). There can be problems due to prevailing Public Procurement Act and rules, longer and complex tender processes, mismatch between prescription and availability of drugs in the pharmacy, and pressure from patients to make unnecessary checkups (Poudel, 2022).

The government negotiated the price for treatment (services) at a lower price than the hospital's charge under the health insurance scheme; people get services at a cheaper rate than they can get by their own bargaining. Private sector health service providers also provide services at a negotiated rate from the government, so people can get services at a cheaper rate from insurance scheme than the regular service by them. The state of coverage is satisfactory, but the management of service to the insured patients should be arranged in such a way that people can access health services in easy and convenient way. Settlement of the delayed payment to health service providers, more counters for insured patients, and coordination between pharmacy management and physicians can make health service to the insured people easily accessible. The aim of pro-poor health service and universal health service coverage will only meet with the success of the programme.

Conclusions and Recommendations

Conclusions

- i. Based on the above study this can be concluded that the health insurance programme is one of the important welfare programmes of the government of Nepal. It has access to almost all local levels within a short period of time. This can be the result of the active participation of local governments in enrolling families in the health insurance programme.
- ii. It has become easy for the poor/ elderly people as it covers the treatment and drugs and avails them at a relatively low cost in comparison to the regular treatment and drug purchase. This programme has also provisioned an additional subsidy for some dreadful diseases like cancer, kidney diseases, Parkinson, heart diseases etc which has covered their cost of a ceiling of Rs.100,000.
- iii. Treatment for diseases which is not possible at the first-stop health center the patient needs a refer ticket but each time going to the same

health center to receive only the Referral service has made it boring and costly. Youths living in urban areas need to go to their family residing area to get referral tickets to receive the health service under this scheme, so youths and families with some members living in urban areas have a lower tendency to register in this scheme.

- iv. Resource constraints, increasing demand for health services, lower budget and small a number of health personnel, transfer or temporary transfer of the health personnel, trend of unwillingness to serve in rural areas, etc has made the health insurance programme difficult to implement in many health institutions in rural areas and even in more health institutions in urban areas. As the number of people enrolled in health insurance scheme is increasing, the small number of enrollment officers and assistants cannot make the insurance-related services easy and efficient.
- v. Participation of private and public health institutions in health insurance scheme has made their business run well, as it provides patients and payment regularly to them. But delayed payment and lower rates of payment from the government sometimes discourage private health institutions as they charge lower for their service and get even later from the government after their payment claims get verified from the Health Insurance Board.
- vi. Discontinue of service from private hospitals can make public health service-providing institutions overcrowded, making treatment (service) under the scheme more inefficient and slower.

Recommendations

- i. Based on the above study and status, opportunities and challenges the following can be recommended:
- ii. The government should Increase the share of the budget in health insurance to address the increasing demand for health services and health care. Pharmacy in hospitals should be equipped with essential drugs and should run more counters based on the flow of patients.
- iii. To address the demand for health services in rural areas all governments should collaborate to run health service centers so that there will be lower pressure on urban health center from rural people. Human resources management should be based on the strict implementation of rules and regulations of human resource management i.e. regular

hiring, appointing, and transfer based on law and needs of the institution rather than the needs of the person.

- iv. The number of health service providers in service delivery should be increased to reduce the crowd in health service centers by encouraging them through legal regulation or financial or another forms of incentives. More private sector hospitals and health centers should be encouraged to run health insurance scheme so that they can get more business and the public can get services easily. More health institutions in the private and public sectors can increase the demand of health personnel who are unemployed or waiting to go abroad for a job.
- v. Timely decisions and reimbursement of the claims by health service providers should be made to sustain hospitals in the scheme. Private sector health service-providing institutions should be included again in the service and incentivized so that more services can be availed to the people.
- vi. Expansion of health service along with Insurance to rural areas as well is a must. Stable and committed leadership and stability in employee tenure should be managed.
- vii. Awareness to the public at all local levels should be raised utilizing locally active means of communication like FM radios, online portals, or local publications. Sharing of risk and resources through such programmes should be made universal so that poor and needy people can get easier and cheaper health services.

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Marriage and Fertility Among the Dalit Women: An Age-Specific Study of Sarki Community in Chainpur Municipality, Sankhuwasabha

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Abstract

In Dalit community, age at marriage is relatively low. There is a close relationship between age at marriage and fertility. This paper examines the relationship between age at marriage and fertility in Chainpur Municipality. Although there are many studies on age at marriage and fertility, no such study has been found in Sarki community. The general objective of the study was to find out the relationship between age at marriage and fertility among the Dalit women namely “Sarki” in Chainpur Municipality Sankhuwasaha. The specific objectives of this study were to find out age at marriage in the Sarki community and to explore the relationship between age at marriage and fertility in this community. This article is based on quantitative design. Data has been collected for ever married-women of age group 15-49 years by using the purposive sampling method. This study has covered 240 ever-married women as a sample. Low age at marriage, more involvement in agriculture, high illiterate population, etc. are the result of the study and the interpretation and analysis of the data have been done in this study. Findings of this study have revealed that the highest percentage of women were married below 20 years. The findings have indicated that total fertility rate (TFR) is 3.1 per woman which is higher than that of NDHS. This study concludes that early marriage tends to have high fertility.

Keywords: *Age at marriage, Sarki Community, fertility, Early marriage, Children Ever Born.*

Introduction

Despite marriage is a sacrament in our society, there has been different practices of marriage. Marriage is a social practice which is compulsory and unavoidable for begetting children in the society. Marriage age which also refers to age at first marriage (Dommaraju, 2008) is an important proximate determinant of fertility (Bongaarts, 1978). Marriage ensures biological and psychological satisfaction on the individual. On the wider plane, it ensures two-fold survival, that of the group and its culture (Majumder and Madan, 1967). In Nepal, the age at marriage is fixed at

20 years (Civil Code Act, 2017) for both male and female. The current median age at marriage in Nepal is 18 years for girl (CBS, 2021), which is comparatively low in comparison with the age fixed by law. UNICEF defines child marriage, also known as early marriage, is any formal marriage or informal union between a child under age 18 and an adult and another child. Girls are disproportionately affected, with 1 in 5 young women aged 20 to 24 years old married before their 18th birthday, compared to 1 in 30 young men. In 2022, 12 million girls became child brides (UNICEF, 2022). Over the past decade, the proportion of young women married as children decreased by more than a third from one in two to approximately one in three (UNICEF, 2020). There is an inverse relationship between age at marriage and fertility. Early marriage tends to high fertility where late marriage decreases fertility rate. This relationship is influenced by many factors, such as economic, cultural and social factors. In this context, female age at marriage is relatively low in Nepalese society. Fertility rate has been gradually decreasing in Nepal, where total fertility rate was observed 6.3 per woman in 1981 (Adhakari, 2010) and reached to 2.1 per woman in 2022 (NDHS, 2022) in Nepal. This article deals with the age at marriage and number of child bearing in reproductive period 15-49 years. Furthermore, this article explores the relationship between age at marriage and fertility with reference to education, income, occupation and socio-cultural norms and values. Although there are extensive studies on age at marriage and fertility, there seems to be little study on marriage and fertility on Sarki community. In the above context, the objectives of this article are:

- i. to find out age at marriage in the Sarki community,
- ii. to explore the relationship between age at marriage and fertility in this community.

This article has three significances. Firstly, this study gives knowledge to the stakeholders about marriage and fertility. The second is to provide information related to marriage and fertility to the stakeholders and provide on-site information to the concerned authority to create a plan to solve the problems seen in that place. Finally, this study will help researchers for further study on marriage and fertility in Dalit community.

Methodology

This article is based on quantitative research design. Survey method is used under quantitative method. Under this method, data have been collected from ever married Sarki women aged 15-49 years within Chainpur Municipality by using purposive sampling method. This study dealt with the sample size of 240 ever married women aged 15-49 years. The data were collected from the respondents using questionnaire.

The researcher visited the respective places from 24 to 28 March, 2024 to collect the data. After collecting the questionnaire, the data were analyzed and presented in tables, graphs, charts, and diagram according to the needs. Names, surnames and other identities of the respondents were kept secret during the study. The data were collected only with the prior consent of the respondents.

Results

Age at marriage

Table 1 below shows the age at first marriage of female in the community. It was found that majority (90 percent) of women did not know the legal age at marriage. Similarly, the data in the table 1 indicated that the highest number of women married below the age of 20 (51.3 percent) and the lowest married above the age 30 (0.4 percent). Most of the respondents said that the ideal age for marriage is 19-21 years, with their respective percentage of 41.7 and 31.3. Likewise, the study revealed that the “illiteracy and poverty” were the main reasons for early marriage. Other reasons are family pressure (20.1 Percent), religious taboos (0.9 percent), culture (2.3 percent), fulfillment of sexual desire (1.4 percent) and love affair (18 percent). The illiteracy was the reason for about 3.3 percent women who got married in their early age, about 22 percent marriages occurred do to poverty and religious taboos was the lowest percent (about 1 percent) for early marriage. The reasons of late marriage were education, employment, peer counseling, family agreement and others. Education was the main reason for about 55.5 per cent women who married late in the Sarki community.

Table 1

Pattern of Age at Marriage (percentage distribution of age at marriage, reasons of early and late marriage)

Variables (N=240)

Age at marriage	Number	Percent
below 20 year	123	51.3
20-24	96	40.0
25-29	20	8.3
30 +	1	0.4
Appropriate age at marriage		
15-18 year	75	31.3
19-21	100	41.7
22-25	60	25.0
25+	5	2.1

Knowledge of legal age at Marriage		
Yes	24	10
No	216	90
Reasons of early Marriage(N=222)		
Illiteracy	69	31.1
family pressure	45	20.1
Poverty	48	21.7
religious taboos	2	0.9
Cultural	5	2.3
fulfillment of sexual desire	3	1.4
love affair	40	18
Other	10	4.5
Reasons of late Marriage(N=18)		
Employment	1	5.6
Education	10	55.6
peer counseling	2	11.1
family agreement	3	16.7
Other	2	11.1
Total	18	100.0

Relation between Age at Marriage and Fertility

Relation between age at marriage, women's education status among Sarki women of Chainpur Municipality.

Table 2 shows that percentage distribution of ever-married women age group 15-49 according to the age at marriage and education in Chainpur Municipality. Out of total respondents 72.9 percent women got married before 21st birthday in that community. While 27.1 percent women got married after 22nd birthday. This indicates that large number of women married before 21st birthday. Similarly, among married women, 36.7 percent were not literate, which is followed by basic level i.e. 30.4 percent. Among all respondents, 10 percent of married women have completed higher education. Agriculture was the main occupation where about 84.6 percent married women are engaged in agriculture while 15.4 percent only involve in non agriculture sectors.

Table 2

Percentage Distribution of ever-married women aged 15-49 according to age at marriage, women's education and occupation in Sarki community.

Variable(N=240)

Age at Marriage	Number of women	per cent
<21 years	175	72.9
>22 years	65	27.1
Education		
Illiterate	88	36.7
Basic	73	30.4
Secondary	55	22.9
Higher Education	24	10.0
Occupation		
Agriculture	203	84.6
Non Agriculture	37	15.4
Total	240	100

Age at Marriage and Children Ever Born (CEB)

Table 3 shows the number of children ever born to married women by age group up to the survey date. Out of total group, the highest number of CEB has observed in the age group of 40-44 is 2.4 per woman followed by 2.1 in the age 35-39. The lowest number of CEB is observed in age group 15-19 i.e., 0.9 per woman. Similarly, the average CEB of reproductive aged ever married women is 1.6 per woman. Likewise, the study revealed that the respondents who have married below 20 years have the highest number (2.1 per woman) of CEB.

Table 3

Average Number of Children Ever Born (CEB) to married women by age up to the Survey Date.

Variables Children Ever Born (CEB)

Age Group	Number of Women	Total Birth	CEB
15-19	16	14	0.9
20-24	47	62	1.3
25-29	45	57	1.3
30-34	41	69	1.7

35-39	29	61	2.1
40-44	32	76	2.4
45-49	30	45	1.5
Age at Marriage	Number of women	Total birth	CEB
< 20 year	123	258	2.1
20-24	96	97	1.0
25-29	20	37	1.9
30+	1	2	2.0
Total	240	384	1.6

Age Specific Fertility (ASFR) and Total Fertility Rate (TFR)

Table 4 shows age-specific fertility (ASFR) and total fertility (TFR) based on the number of live births and total number of women of reproductive age within the last 1 year. Looking at the status of age-specific fertility rate, 15-19 years age group has the highest (187.5 per thousand) ASFR, which is followed by the age group 25-29(111.1 per thousand). Likewise, the total fertility rate of the community is 3.1 per woman.

Age Specific fertility rate (ASFR) and Total Fertility rate (TFR)

Age Group	Number of Women	Total Live Birth	ASFR
15-19	16	3	187.5
20-24	47	5	106.4
25-29	45	5	111.1
30-34	41	3	73.2
35-39	29	2	69.0
40-44	32	1	31.3
45-49	30	1	33.3
Total	240		611.7
		TFR	3.1

Discussion

This article examines the age at marriage and fertility among Dalit women of Chinpur Municipality.

Early marriage is prevalent in Sarki community. This study has proved that the number of women marrying before 20 years of age is high in the community, which

affects fertility. Findings of this study shows that early marriage tends to have high fertility. About 93 percent of women said that the age at marriage is low due to lack of education, poverty, involvement in agricultural profession, cultural and family pressure. Similarly, 7 percent of women got married late because of advice from family, employment, education and peer counseling. This indicates that socio-cultural and economic factors affect age at marriage in the community.

The current study has revealed that age at marriage has negative impact on fertility. The lower the age at marriage, the higher was the fertility. It is found from the result of the study that the number of women who got married before the age of 20 is the highest, and the number of CEB they have is also high (2.1 per woman). Likewise, analyzing the CEB according to age group, it is seen that the number of CEB by women increases as the age group increases. What is clear from this is that Sarki mothers have a tendency to produce children throughout the reproductive period.

Looking at age at marriage, education and occupation of women, there is a majority of those who got married before the age of 21, while the number of those who got married above the age of 22 is less. Similarly, this study indicates that the number of married women in agriculture sector is more than non-agriculture sector. From the above facts, it is clear that age at marriage is low and the fertility is high due to factors such as education and occupation.

Like other studies, in this study, women in the age group of 15-30 years have the highest fertility rate. According to the result of national census and survey, the age group of 20-25 years has the highest age-specific fertility rate, but in the study, the age group of 15-19 has the highest age-specific fertility rate. Calculating the total fertility rate in this study, it is found that a mother gave birth to an average of 3.1 children in her reproductive period which is higher than the data of Nepal Demography Health Survey 2022.

Conclusion

This study shows that early marriage still exists in Sarki community. Early marriage has several negative consequences. In order to prevent early marriage, it seems that various concerned agencies should conduct awareness programs. Although the government has fixed the age of marriage at 20 years, effective monitoring is needed to end the practice of marrying before that age. Likewise, this study concluded that age at marriage has significant relationship with fertility. The number of live birth by women of reproductive age is high and total fertility rate is also high. Therefore, programmes should focus on decreasing fertility rate by promoting the use of birth control devices in the Sarki community.

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The Role of Agroforestry on Food Security and Climate-friendly Farming in Nepal and its Challenges and Approaches

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Abstract

The integration of forestry with agriculture, known as agroforestry, is a longstanding practice that incorporates trees into farming systems and landscapes. Unlike a substitute technique, agroforestry complements traditional agricultural methods. Climate change presents global challenges, particularly impacting the agricultural sectors of developing nations. Climate Smart Agriculture (CSA), introduced by the Food and Agricultural Organization (FAO) in 2010, offers a sustainable alternative to conventional farming by aiming to reduce greenhouse gas emissions while enhancing agricultural productivity, resilience, and efficiency. This review explores the role of agroforestry in promoting food security and climate-friendly farming, identifies challenges hindering its adoption, and proposes strategies to enhance implementation. By fostering sustainable development and improving rural livelihoods, agroforestry contributes significantly to climate change resilience. The study employs a qualitative research design, synthesizing secondary sources to analyze agroforestry practices, challenges, and contributions. Agriculture accounts for up to 14 percent of greenhouse gas emissions, while deforestation and erosion contribute an additional 17 percent. Climate-friendly agriculture, rooted in sustainable practices, focuses on increasing agricultural production and income sustainably, adapting to climate change, and reducing greenhouse gas emissions. By promoting climate-friendly agriculture in Nepal, local knowledge and resources can be effectively utilized, generating self-employment opportunities, reducing production costs, and promoting sustainable agricultural ecosystems. Implementing climate-friendly agriculture is crucial for achieving sustainable development goals and mitigating the adverse effects of climate change in agricultural systems.

Keywords: *Agroforestry, Climate Friendly, Climate Change, Food Security, Sustainability*

Introduction

Combining forestry and agriculture, agroforestry integrates trees into farms and in the agricultural landscape (Paudel et al., 2017; Brandt et al., 2013; FAO/The World

Bank, 2015). It is a strategy of managing natural resources'-forestry has been around for as long as people have engaged in agriculture; it is not a substitute technique (Sahoo et al., 2020). But only in the last 30 years has it attracted sufficient scientific attention and been thoroughly investigated. According to common definitions, agroforestry is "a collective name for land-use systems and technologies where woody perennials are intentionally used in some manner, either in placement or temporal sequence, on equivalent land-management units as agricultural crops and/or animals" (Sobola et al., 2015). Agro-forestry may support Forest and Landscape Restoration (FLR) in several ways, including by promoting sustainable agricultural intensification, reducing poverty, and realizing its under appreciated potential to reduce climate change and conserve biodiversity (FAO, 2013). Trees are included into farming systems by farmers worldwide. (Dhakal et al., 2012) These practices are new in some regions, while they are traditional in others (Campbell et al., 2014).

Agriculture is the most significant economic sector in many developing nations (Branca et. al., 2011). One of the most divisive socio-ecological and economic issues of the twenty-first century is climate change (Singh & Singh, 2017). Agriculture, both now and in the future, is seriously threatened by climate change (Tong et. al., 2019). Crop yield and distribution, along with the associated hazards, will be impacted by climate change. Since crop yields have already suffered, it is imperative that adaptable actions be taken (Scherr et al., 2012). A framework known as "climate-smart agriculture" has emerged to represent the concept that agricultural systems may be created and put into practice to improve food security, rural people's quality of life, help adapt to climate change, and offer mitigation advantages. In many parts of the world, millions of people's livelihoods depend on agriculture, and food security is being increasingly threatened by climate change (Dwivedi et al., 2017). Climate Smart Agriculture (CSA) was first presented by the Food and Agricultural Organization (FAO) in 2010 as a creative, cleaner alternative to conventional farming. The goal of CSA was to reduce greenhouse gas emissions while increasing the productivity, resilience, and efficiency of agricultural production systems with respect to natural resources. The detrimental effects of climate change on cotton output at the farm and regional levels can be lessened with the use of CSA technology and practices (Imran et. al., 2018). "CSA is agriculture that protects the environment from climate change, reduces climate change vulnerability, and reduces emissions that cause climate change" (FAO, 2017).

Climate change has become a global burning issue these days (Malla, 2008). This has created worldwide problems, which has badly affected the agricultural sector of developing countries. There are many environmental changes that occur due to climate change, such as long periods of dry and drought in summer, floods,

floods and landslides due to excessive rainfall in rainy season and global warming (Mc Karthy et al., 2011). Because of this, our local (*Raithane*) crop species and livestock have not been able to produce as much as before, so the main challenge is to adapt to climate change in agriculture (Scherr et al., 2012). Due to the lack of sufficient resources, the farmers of developing countries have less ability to fight the problems that appear in agriculture due to climate change compared to developed countries (Singh, 2017). Therefore, the future direction for agriculture in a country like Nepal is to simultaneously reduce climate change, reduce the damage caused to agriculture due to the effects of climate change, and increase agricultural production in view of the growing population (Branca et al., 2011). Promotion of climate-friendly agricultural techniques and good practices is one option to reduce the negative effects of climate change and adopt adaptation measures (FAO, 2013).

Figure 1

Agroforestry and Food Security



Source: <https://www.google.com/search?q=conventional+agriculture+image+of+agroforestry+for+food+security+in+Nepal-4/25/2024>

The current agricultural sector of Nepal has to address two major challenges, food insecurity and climate change. About 64% of Nepalese are mainly engaged in agriculture, but it is becoming difficult to earn a living from it (Subedi et al., 2015). Due to the impact of climate change in the agricultural sector, the migration of the youth abroad and the declining interest of farmers towards the agricultural profession, the situation in this sector is becoming more and more worst. If this situation continues, it will have a big negative impact on the country's economy. There is an urgent need to transform the agricultural sector (Scherr et al., 2012). For the transformation of the agricultural sector, food security and sustainable agricultural development, there is a need for such a technology that can produce more, is climate friendly and depends on less resources and tools (FAO, 2013). According to various studies and researches, climate change, poverty and food security problems can be addressed if mixed agricultural systems (agroforestry,

integrated forestry and fish systems, agriculture based on biological diversity, organic farming, etc.) are adopted instead of the traditional single crop system (Imran et al., 2018). To solve these problems in the agricultural sector, one of the methods mentioned above, the agroforestry system can be a good solution (Bhagat et al., 2024). Reviewing the role of agroforestry, it has been discussed how this type of agricultural system can contribute to food security (Dhakal et al., 2012).

Statement of the Problem

The agricultural sector in Nepal faces significant challenges in ensuring food security and sustainability in the face of climate change. Agroforestry has been proposed as a potential solution, yet its adoption and effectiveness remain understudied. This research seeks to address this gap by examining the role of agro-forestry in enhancing food security and promoting climate-friendly farming practices in Nepal. Specifically, it aims to identify the challenges that farmers and stakeholders encounter in implementing agroforestry, explore the factors influencing its adoption, and propose effective approaches to maximize its benefits for both farmers and the environment.

Objectives of the Study

The main objectives of the study were to

- i. Assess the role of agroforestry on food security and climate-friendly farming.
- ii. Identify the challenges and barriers of agroforestry adoption.
- iii. Develop approaches to enhance agroforestry implementation, food security, and climate-friendly farming.

Research Methodology

The research design of this study is qualitative based on content analysis and desk review. The data has been gathered from the review and synthesis of secondary sources; articles and reports related to agroforestry practices, challenges, and contributions to food security and climate-friendly farming. Scanning, Skimming, Screening, and Sorting were adopted during reviewing and related sources were searched and identified. For these forty-five research articles were through Google Scholar, Research Gate, Microsoft Academic, and Educational Resources Information Center. No additional articles were identified through other sources. Nineteen duplicate articles were identified and such nineteen full-text articles have been excluded. Only Twenty-one articles were screened and fourteen articles were excluded among them. Nine full-text articles have been assessed for eligibility. No full-text article was excluded. Nine studies have been included for review and qualitative synthesis.

Significance of the Study

The significance of the study consists of fostering foster sustainable development; enhance resilience to climate-change, and improving the well-being of rural communities (Paudel et al., 2014). Likewise, increase agricultural production diversification to improve food security, reduce the effects of climate change by storing carbon and taking adaptive steps, advocate for the conservation of biodiversity and sustainable land management, reduce poverty and diversify rural livelihoods and encourage Nepal to develop evidence-based policies for resource management and sustainable agriculture (Malla, 2008).

Result and Discussion

1. Present Status of Agriculture

The agricultural system of Nepal is subsistence oriented. 64 percent of the labor force of the total population depends on this sector, while 32 percent of the total domestic product is occupied by the agricultural sector (CBS, 2013; Paudel et al., 2014). More than 50 percent of arable land does not have irrigation facilities, so such arable land has to depend on rain for irrigation. Government investment in agriculture, which is called the backbone of the nation's economy and is dependent on so many human resources, is low (CBS, 2013; Ghimire et al., 2024).

The arable land is also fragmented and scattered due to the landforms. Due to this situation, it is not easy to modernize and commercialize the agricultural sector (Khanal, 2009). Three-point one percent of farmers do commercial farming while the remaining farmers are engaged in traditional farming system. If we evaluate the current rural situation, there is a situation where only women, old people and children have to farm. Due to the attractiveness of foreign employment, the agricultural profession has not been given priority among the youth and the manpower required for farming is migrating abroad (Ghimire et al., 2024).

Figure 2 Agriculture System in Hilly Region



Source: <https://www.google.com/search?q=image+of+agriculture%2C+climate+friendly+farming+Nepal-4/25/2024>

Statistics show that more than 3 million Nepalese have emigrated for various purposes so far (Ghimire et al., 2024). Due to this, there is a shortage of agricultural manpower and the arable land has become sterile. Not only this, due to lack of manpower to work at home, it is difficult to collect the grass required for cattle from the forest, and the practice of keeping cattle is also decreasing (Dhakal et al., 2012). Thus, when the number of cattle decreases, on the one hand, there is a lack of nutrients needed by humans, on the other hand, the fertility of the soil is reduced, and the production and productivity are reduced (Khanal, 2009). Apart from this, the quality of the soil has decreased, and the environment has also been negatively affected. In this way, farmers will gradually flee from agriculture, arable land will become barren due to lack of manpower, the existing land will also be of poor quality, and settlements will increase in the outskirts of the city and on uncultivated fertile land. If the trend continues, it seems that there will be a big negative impact on the rural economy and food security in the future (Ghimire et al., 2024).

2. Impact of Climate Change on Agriculture

Many scientific studies show that the climate is changing rapidly with industrial development in the world. Mainly due to the widespread use of mineral energy, carbon dioxide, methane, nitrous oxide, ozone, etc., are emitted due to the increase in the amount of greenhouse gases in the atmosphere (Koirala et al., 2010). Due to these effects, the number and duration of climatic disasters such as floods, landslides, storms, hailstorms, droughts, etc. are increasing in Nepal every year. Due to this, natural resources, biological diversity, and livelihood resources have started to have a direct impact (Imran et al., 2018). As shown by various studies, the effects of climate change are directly visible in agriculture, such as reduction in agricultural production and productivity, decline in agricultural biodiversity, drying up of water sources, reduction in soil fertility and impact on crop cycle and calendar, etc. are some examples. Among these, two main topics, agricultural production and productivity and the impact of climate change on agricultural biodiversity and crop calendar, are discussed in this article Koirala et al., 2010; Malla, 2008). Climate Change Effects on Nepal and Nepalese Agriculture (Subedi et al., 2015)

- Changes in precipitation patterns such as late or early pre-monsoons, decreased rainy days, and intense rainfall leading to more runoff and lower groundwater recharge.
- Unusual extreme fog conditions in the terai regions have been observed.
- Traditional rainfall patterns in Kathmandu during Jestha and Ashar have shifted to Shrawan and Bhadra, negatively impacting paddy production.

- Receding snowfall and glacier retreat due to rising atmospheric temperatures in mountainous areas.
- In Kathmandu Valley, frost days are decreasing, with winter cold arriving a month later than usual, and a rare snowfall occurred in February 2007 after 60 years.
- Darchula district experienced unusual snowfall, affecting the collection of precious medicinal herbs like Yarsa Gumba.
- Mosquitoes from the Terai and Mid-hills are now surviving in higher elevations such as Ilam, Mustang, and Helambu.
- In 2005/06, the Eastern Terai faced rain deficits from an early monsoon, leading to a 12.5% reduction in crop production nationally. Meanwhile, the mid-western Terai experienced heavy rains and floods, reducing production by 30%.
- Crops are maturing earlier due to increased temperatures, potentially allowing for more crops in the same cycle.
- There is evidence of shifting climatic zones within the country, leading to the extinction of natural vegetation like local basmati rice varieties, certain wheat and maize varieties, and other agricultural crops.
- The cold wave in Nepal during 1997/98 had significant negative impacts on agricultural productivity, resulting in reductions of 27.8%, 36.5%, 11.2%, 30%, 37.6%, and 38% in potato, toria, sarson, rayo, lentil, and chickpea production respectively.

a. Impact of Climate Change on Agricultural Production and Productivity:

Agricultural work is based on the environment, agricultural production and animal husbandry which depend on the local climate. Changes in weather due to climate change, manipulation of the rainfall calendar, and increase in temperature, drought, floods and landslides have a negative impact on agricultural production. The agricultural sector depends on monsoon rains and winter rains (Malla, 2008). Due to the irregularity and fluctuations in the rainfall, the traditional crop cycle of agriculture is becoming unbalanced - due to which it is difficult to plant the crops on time and the productivity of the local species is increasing. For example, due to the lack of monsoon, there has been a change in the farming system due to changes in the time of paddy planting, faster ripening of fruits, increased use of drought-tolerant seeds, etc (Subedi et al., 2015). As the temperature rises with the changing climate, the water sources dry up and the crop does not get the moisture it needs, the growth and development of the crop is affected and the production is

reduced (FAO, 2017). Likewise, if the temperature increases, the organic matter in the soil will decrease and the soil's nutrients will change due to the leakage of the soil's physical condition, and there is a possibility of an increase in acidification and desertification. Not only this, when the temperature increases, evaporation and transpiration increase and when the water and other liquids in the plant come out, pressure is created on the plant and crop production decreases. If the temperature is high, various diseases and insects will attack and the use of pesticides to control it will also reduce the fertility of the soil (Ghimire et al., 2024).

Figure 3

Agroforestry Contribution to Food System/modified nexus framework of food system in Nepal



Source: <https://www.researchgate.net/figure/Contributions-of-forest-and-trees-to-food-systemshttps://www.mdpi.com/2073-4395/10/8/1129-4/25/2024>

Figure 4

Impact of Climate Change on Agriculture in Nepal



Source: <https://www.google.com/search?q=image+of+impact+of+climate+change+on+Agriculture+in+Nepal-4/25/2024>

b. Agricultural Biodiversity and Crop Calendar

Biodiversity plays an important role in agricultural production. Biodiversity provides various environmental services associated with the agricultural production system such as: soil nutrient cycle helping to decompose organic matter, pollination, soil fertility, carbon storage, etc (Sobola et al., 2015). Therefore, biological diversity also reduces the negative effects and risks on human health and the environment (Singh et al., 2015). According to studies, climate change also affects agricultural biodiversity (Scherr et al., 2012). Increased use of pesticides and chemical fertilizers along with climate change is another major cause of biodiversity loss (Subedi et al., 2015). The use of pesticides harms not only the harmful insects in the environment but also the beneficial insects that protect the environment and reduces diversity (Swodesh, 2019). Increasing use of chemical fertilizers affects soil bacteria and biological diversity by increasing soil acidity. It has been observed that the crop calendar adopted by the farmers has changed due to climate change in the last few years (Wreford et al., 2017).

In fact, due to changes in rainfall, farmers have changed the timing of cultivation and this has affected the entire crop calendar. According to the study done by Koirala and Bhatta in central Nepal, the farmers have quoted the statement that the sowing time of grain crops has been delayed by 15 to 30 days (Koirala & Bhatta 2010). A study conducted in Siraha district has also shown that climate change has changed the timing of planting and flowering and fruiting of various food crops (Table 2) and fruit crops (Table 3) (Subedi et al., 2015).

Table 2

Changes in grain crop timing due to climate change in Siraha district

Grain	Time to Plant Crops		Cause
	In Past	In Present	
Potato	November-December	October-November	Chilling in Nov-Dec
Paddy	May-June/June-July	July-August/Aug-Sep	Decrease in Rainfall
Wheat	November-December	December-January	Although there is a delay in rice planting, it also affects wheat
Onion	First Week of Dec-Jun	Last of the Dec-Jan	Chilling and Less Sunlight

Source: Subedi et al., 2015

Table 3

Changes in budding and flowering time of fruits and crops due to climate change in Siraha district

Fruit	Budding Time		Flowering Time	
	In Past	In Present	In Past	In Present
Mango	Jan-Feb	Feb-March	Feb-March	Mar-Apr/Apr-May
Coconut	Nov-Dec	Dec-Jan	Dec-Jan	Jan-Feb
BeBerries	Mar-Apr	Last of Mar-Apr	Apr-May	Last of Apr-May
Guava	May-Jun	Last of May Jun	Jun-July	Last of Jun-July
Jackfruit	Jan-Feb	Feb-March	Mar-Apr	Apr-May

Source: Subedi et al., 2015

3. Relevance of Climate-friendly Agriculture and Agro-forestry

Although the agricultural sector itself is at risk of climate change, experts say that it emits up to 14 percent of greenhouse gases. Similarly, deforestation and erosion contribute to another 17 percent of greenhouse gas emissions, according to the study, and the current agricultural system needs to be developed and promoted to make it climate-friendly (Subedi et al., 2015). Climate-friendly agriculture is not a new method; it is based on sustainable agriculture. Climate-friendly agriculture mainly has three dimensions: one: sustainably increasing agricultural production and income, two: climate change adaptation and timely adaptation, three: reduction in greenhouse gas emissions from traditional agricultural systems (Karki et al., 2012). Apart from agroforestry, this agricultural system includes protected agriculture, integrated forestry, crop fish system, etc. Apart from this, permaculture, organic farming, ecological farming, farming based on biological diversity etc. can also be considered as climate friendly farming. Agroforestry is a farming system in which food crops, woody perennials such as grass, fruits, vegetables, spices, ground grass etc. are planted together in one place. It also includes animal husbandry, beekeeping, and fish farming (Koiral, et al., 2010). The benefits of this type of farming technique are numerous. Multiple products can be obtained from agroforestry. Multiple products can be obtained from agroforestry. Trees are produced along with grass, crops, and animal husbandry; agroforestry maximizes the use of land and increases production and productivity (Campbell et al., 2014). As agroforestry is a mixed cropping technique, farmers can get income from food crops and tree products and the household income is diversified. And if one of the crops is unable to produce due to climate change or any other environmental impact, it protects the farmer from losses as it can be taken from others. Multi-purpose trees in agroforests help reduce the impact of climate change by absorbing carbon dioxide gas from the

atmosphere and storing carbon in the wood. In addition, tree planting plays a major role in soil erosion control, water source enhancement, and wildlife habitat and biodiversity conservation (Subedi et al., 2015). Daily essential resources such as grass, firewood, apples, sawdust are easily available from the agricultural forest, so the pressure on the community forest and national forest is reduced. Also, since the farmers will get firewood near their homes, the time required to collect the forest produce will be saved and time will be saved for another household work (Branca et al., 2011). In addition, it helps to reduce deforestation by reducing the pressure for collection of forest products. Since cereal crops and perennial tree plants are planted together in the agricultural forest, the roots of the tree plants can take nutrients from the soil from the lower surface of the ground where the roots of the cereal crops cannot reach, and the leached mineral elements are reused (Scherr et al., 2012). In addition, leaves and residues of tree plants fall and increase the organic matter in the soil. Also, tree plants help to make the climate favorable by protecting the moisture in the soil from evaporation by providing shade (Pandit et al., 2018).

Figure 5

Climate-friendly Agriculture and Agro-forestry



Source: <https://www.google.com/search?q=image+of+climate+friendly+farming+Nepal-4/25/2024>

4. The Role of Agroforestry in Food Security

People always have access to food, and all people, with physical and financial access, can eat adequate amounts of safe, nutritious food - that is called food security (FAO, 2017; Ghimire et al., 2024)). There are four dimensions of food security.

- i. Availability of food elements,
- ii. Economic and physical access to food elements,
- iii. Food utility and
- iv. Food stability

Agroforestry maximizes the use of land and increases production and productivity. According to studies, agroforestry techniques increase production by 42 to 137 percent. In order to increase the production, it is necessary to either do agriculture on more land or to adopt an intensive farming system. Currently, it is difficult to increase the arable land in the perspective of plotting the arable land and changing to the city. Agroforestry helps to maintain food security as it can produce more from less land by making maximum use of land (Subedi et al., 2015).

In order to be safe from the point of view of food security, the food we eat should have a sufficient amount of variety of nutrients. Agricultural forests are considered to be a good source for food diversity as grains, fruits, vegetables, fish and meat etc. are obtained (Singh et al., 2017). Leaves, seeds, flowers, fruits, mushrooms obtained from tree plants have been popular as food in rural communities for a long time (Regmi, 2007). Medicines and medicinal materials are also obtained from trees. Therefore, agroforestry will provide food and nutritional security directly (Malla, 20011). Nowadays, the promotion of agroforestry encourages the increase in animal husbandry when the farmers are gradually reducing animal husbandry due to lack of grazing area, lack of manpower to collect grass from the forest and raise livestock (Singh et al., 2017). Grass for animal husbandry is obtained from the trees of the agricultural forest. As the availability of grass and ground grass is good, livestock production will increase (Sobola et al., 2015). Meat, milk and other sources of nutrients from animal husbandry are good sources. Similarly, when there is an increase in animal husbandry, income can be obtained through selling and when the source of income is good, the purchasing power of the farmers will increase and the situation of food security will be better. In addition, the firewood obtained from the agroforestry is used as energy for cooking at home. This also reduces the energy crisis (Singh et al., 2017).

The household income increases from the sale of various wood and non-timber forest products of the agricultural forest. This makes the farmer financially independent and increases the farmers' access to the market (Branca et al., 2011). In the agroforestry system, as the trees develop a microclimate, in this system the crops grow well and the yield is high. Thus, crops grown in a good climate have sufficient nutrients and the availability of quality food can address malnutrition and food insecurity (Magcle et al., 2009). The following figure also tries to show the interrelationship between agro-forestry and food security.

Figure 6

Agroforestry and Organic Farming in Nepal



Source: <https://www.chitlang.com/organic-farming-in-nepal-4/25/2025>

5. The Role of Agroforestry in Climate Friendly Farming

1. Carbon Sequestration:

- Agroforestry systems, which combine trees with agricultural crops or livestock, help sequester carbon from the atmosphere. Trees absorb carbon dioxide during photosynthesis, storing it in their biomass and in the soil (Campbell et al., 2014).
- This process helps mitigate climate change by reducing the amount of greenhouse gases in the atmosphere, making agroforestry a valuable tool in climate change adaptation and mitigation strategies (Branca et al., 2011).

2. Soil Health and Water Management:

- Trees in agroforestry systems contribute to improved soil health. Their roots help bind soil particles, reducing erosion and improving soil structure (Dove, 1992).
- Agroforestry can enhance water infiltration and retention in the soil, reducing the risk of soil erosion and improving water availability for crops, especially important in areas prone to droughts or erratic rainfall (Karki et al., 2012).

3. Biodiversity Conservation:

- Agroforestry promotes biodiversity by creating diverse habitats for various plant and animal species. The combination of trees, crops, and sometimes livestock creates a more complex and resilient ecosystem (Mulatul et al., 2019).

- This biodiversity can provide natural pest control, pollination services, and overall ecosystem stability, reducing the need for synthetic inputs and enhancing farm resilience to climate change impacts (Bekele, 2018).

4. Diversification and Resilience:

- Agroforestry systems provide farmers with diversified sources of income and food. Trees can yield fruits, nuts, timber, and other products alongside traditional crops (Norgrove et al., 2016).
- This diversification enhances resilience to climate-related risks such as crop failure or market fluctuations. If one crop fails due to climate extremes, other components of the agroforestry system can still provide income and food (Bekele, 2018).

5. Adaptation to Climate Change:

- With climate change leading to more frequent and intense weather events, agroforestry offers a way for farmers to adapt. The diverse nature of agroforestry systems helps buffer against extreme temperatures, floods, and droughts (McCarthy et al., 2011).
- Trees in agroforestry can also serve as windbreaks, reducing the impact of strong winds on crops, and provide shade, which is particularly beneficial during heatwaves (Sobola et al., 2015).

Similar to this, Nepal's agroforestry has enormous potential for climate-friendly farming since it can absorb carbon, improve soil health, support biodiversity, boost resilience, and offer solutions for adaptation. Farmers, the environment, and attempts to mitigate and adapt to climate change can all benefit from agroforestry when obstacles are addressed and suitable strategies are used (FAO, 2017).

6. Challenges of Agroforestry

The main challenges for the development, expansion and promotion of agroforestry are as follows:

Policy Problems: There is no separate national policy for agroforestry yet. Due to the lack of a separate policy and institutional structure, this sector has been neglected (Regmi et al., 2023). Although this sector will be linked to both the Ministry of Forestry and Agriculture, the policies and structures to adequately address it are lacking. Not only that, some of the issues that have been addressed are also conflicting with each other due to which such policy rules are not being

fully implemented. Timber and other herbs which are produced both in forest and private land are difficult to sell and distribute. Nepal's land policy has also affected agroforestry (Paudel et al., 2022). Therefore, this area has not been developed sufficiently.

Institutional Problems: Due to the absence of its own organizational structure of agroforestry, some aspects of this sector are under the Ministry of Forestry and Agriculture, but due to lack of inter-ministerial and interdepartmental coordination/combination, promotion of agroforestry has not been possible (Atreya et al., 2021). As both agricultural and forest products are included in the production of agroforestry, their marketing processes are different. Therefore, some goods can be sold and distributed in a simple and easy way like agricultural products, while some have to be sold as forest products only after going through a complicated legal process - which has caused problems for the farmers. In addition to this, due to the inability to produce in large quantities, the inability to maintain the quality of the products produced, and the lack of access to external exports, this sector has not been able to be developed as an enterprise (Amatya et al., 2018). Due to the limited production, most of the farmers have to find the market by themselves, have to transport themselves and have to settle for the price set by the traders and the farmers have not been able to get a fair price for their produce. Moreover, the activity of many types of middlemen has made the problem worse (Atreya et al., 2021).

Limited Traditional Knowledge: Although agroforestry has traditionally been practiced in villages in Nepal, there is a lack of sufficient knowledge about it. Farmers are not fully prepared for agroforestry because they do not have sufficient knowledge of the benefits and opportunities of agroforestry and the belief that agroforestry reduces production (Atreya et al., 2021).

7. The Approaches of Agroforestry in Nepal

For reasonable development of agroforestry, the following approaches can be adopted.

- In this perspective of making a national agroforestry policy soon, there is a need to formulate a small farmer-friendly agroforestry policy with the participation of related stakeholders and organizations.
- Due to the impractical aspects of the Forest Act and regulations, agroforestry can be promoted on private land.
- Farmers could sell firewood produced from their private land.

- Dismiss the complicated and impractical permit system.
- Farmers want to get a fair price for their products.
- In the current situation, there is a need for a separate structure and department for the institutional development of agroforestry rather than linking the agricultural forest to any existing department; it can be promoted as an independent department.
- Complicated and impractical policy rules seen in the sale and distribution of agroforestry products should be thoroughly considered and made farmer-friendly.
- Forest products produced in agricultural forests should also be developed in an environment where they can be sold and distributed as easily as agricultural products.
- Due to the lack of coordination and cooperation between the Ministry of Agriculture and Forestry, a separate structure is necessary for the institutional development of agroforestry.
- For the development, promotion and priority of farmers, it is necessary to have a good market management for the simple and easy sale and distribution of the produced goods.
- In partnership with the community, private and cooperative sectors, there must be a situation to increase the quantity of agricultural forest products, to reduce the land of middlemen by building necessary infrastructure such as collection centers, transportation materials and storage, and farmers can get the maximum reasonable price for their products.
- By promoting agroforestry as an enterprise and increasing industry and business, there is a need to maintain the country's economic prosperity, poverty reduction and food security.
- It is important that study, research and dissemination of agroforestry policies should be farmer-friendly and community-based.
- Farmers should be directly involved in the research.
- In the future, it is necessary to develop the sustainable development of this area by expanding the relationship between the forest and the agricultural system through the agricultural forest.

- To reduce the negative effects of climate change, the development of climate change adaptation and mitigation friendly agricultural systems is necessary.
- Raising public awareness among farmers about the impact of climate change on the agricultural sector, making them realize that climate-friendly agricultural systems are the next necessity.

(Kumar et al., 2012; Subedi et al., 2014; Sharma et al., 2023)

Implications

Studying The Role of Agroforestry for Food Security and Climate Friendly Farming in Nepal and its Challenges and approaches can hold the following implications:

1. **Increased Food Security:** By incorporating trees into agricultural systems, agroforestry adds fruits and nuts to the mix of traditional crops. By expanding resilience to shocks brought on by climate change and diversifying food sources, an understanding of its practices can increase food security.
2. **Adaptation and Mitigation of Climate Change:** Carbon dioxide is sequestered by agroforestry systems, which reduces climate change. Researchers can contribute to climate-friendly farming practices by examining these activities in order to find strategies to improve agricultural systems' resilience to climatic variability and optimize carbon sequestration.
3. **Sustainable Land Management:** Deforestation, soil erosion, and unsustainable farming methods are the main causes of land degradation in Nepal. Agroforestry increases soil fertility, decreases soil erosion, conserves water, and increases tree cover all of which contribute to a sustainable approach to land management. Policymakers and farmers can be guided toward sustainable land management practices by having a clear understanding of the opportunities and problems associated with implementing agroforestry.
4. **Livelihood Diversification:** By selling lumber, fruits, and other tree products, agroforestry gives farmers access to alternate revenue streams. By diversifying their sources of income, households can become less reliant on a particular agricultural product and become more resilient to shocks to the economy.
5. **Biodiversity Conservation:** By offering homes to a variety of plant

and animal species, agroforestry systems can aid in the conservation of biodiversity. Developing conservation techniques that support agricultural production and biodiversity conservation requires an understanding of the relationships that exist between trees, crops, and biodiversity in agroforestry environments.

- 6. Policy Formulation:** Studies on agroforestry techniques and their benefits can help in the creation of programs and policies that support Nepali food security, sustainable agriculture, and the preservation of natural resources. For agroforestry initiatives to be scaled up successfully and farmer issues to be addressed, evidence-based policy formulation is essential.

Conclusion

It has been more than several decades since there has been a public awareness discussion about climate change and its adaptation in Nepal at the national and district levels. However, the initiatives taken at the local level are not enough to adapt to climate change, especially for climate-friendly development of the agricultural sector. Although climate adaptation and low carbon emission-oriented development have been mainstreamed as a major part of the country's development at the policy level, access to climate change adaptation and the necessary technical knowledge, skills and capabilities at the local level has reached a very low level. It has become very necessary to develop the local agricultural system in a climate-friendly manner by supporting the capacity building of the farming community at the local level. Although Nepal emits very little greenhouse gas, Nepal is on the list of countries that are most vulnerable to the effects of climate change. As a matter of policy as well as practically, climate change adaptation programs are a priority area for Nepal. However, climate mitigation can also be co-benefited from the technologies promoted for climate adaptation, if special importance can be given to such technologies, a small contribution to climate mitigation can be made spontaneously by Nepal. For this, climate-friendly agriculture has great potential in the agricultural sector. Climate friendly agriculture helps to make agricultural production sustainable through climate adaptation and mitigation techniques and processes. Climate friendly agriculture is not a completely new method, but a method based on current good practices that include climate change adaptation and mitigation as a major agenda for the sustainable development of the agricultural sector through the promotion and expansion of climate-friendly agriculture in Nepal, local knowledge, skills and technologies can be properly managed, local resources can be properly and sustainably mobilized, local self-employment can be created, agricultural production costs can be reduced, and agricultural ecosystems can be managed sustainably. It can be put into practice.

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Study of the Academic Course ‘Management’: Its Need, Scope and Significance in Modern Period

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Abstract

The academic course of ‘Management’ is a multidisciplinary field of study that focuses on the principles and practices of effectively leading and coordinating resources within organizations to achieve specific goals and objectives. It encompasses a wide range of topics related to planning, organizing, leading and controlling activities to ensure optimal performance and success in various organizational contexts. Studying the academic course ‘Management and its need, scope and significance in the modern period’ is very important. This study helps in comprehending the intricacies of organizational structures, processes and behaviors. The study aims to assess the academic course ‘Management’ and its need, scope and significance in the modern period. The study’s design is qualitative and most of the data sources are secondary. This is review based paper. This study offers a comprehensive understanding of organizational dynamics, strategic thinking, resource management and ethical considerations, enabling graduates to contribute effectively to the success of organizations in today’s complex and ever-changing business landscape.

Keywords: *management, organization, behavior, academic, leadership, strategic*

Introduction

The academic course of ‘Management’ is a multidisciplinary field of study that focuses on the principles and practices of effectively leading and coordinating resources within organizations to achieve specific goals and objectives (Bedeian, 1996). It encompasses a wide range of topics related to planning, organizing, leading and controlling activities to ensure optimal performance and success in various organizational contexts (Bedeian, 2004). Management is an essential aspect of any organization, whether it is a business, non-profit organization, government agency or educational institution (Cable & Murray, 1999). The course provides students with the foundational knowledge and skills necessary to navigate the complexities of modern organizational environments and make informed decisions that contribute to overall success. Management education not only equips individuals with theoretical insights but also prepares them for practical challenges

they might encounter in leadership roles. The academic course of 'Management' is a comprehensive and dynamic field of study that delves into the principles and practices involved in efficiently and effectively coordinating resources, people and processes within organizations to achieve strategic goals and objectives (Bedeian, 2004). This course provides students with a solid foundation for understanding the intricacies of leading, planning, organizing and controlling activities within various types of entities, including businesses, government agencies, nonprofit organizations, and more (Coff, 1997).

Management is an integral component of every organization's success. The course equips students with the knowledge, skills and tools required to tackle the multifaceted challenges of modern business environments (Extejt & Smith, 1990). Whether students aspire to become future leaders, entrepreneurs or managers, the course offers insights into how to navigate the complexities of the business world and make informed decisions that drive growth and sustainability (Bedeian, 1996).

Objective of the Study

The specific objectives of this study are:

- i. to introduce and assess the academic course 'Management',
- ii. to explore the need and scope of management course,
- iii. to examine the significance of management course.

Methodology

The research design of this study is mostly qualitative design. The data has been gathered from the review and synthesis of secondary sources related to the academic course 'Management' and its need, scope and significance in modern period. Scanning, Skimming, Screening and Sorting were adopted during reviewing and related sources have been searched and identified articles through Google Scholar, Research Gate and Microsoft Academic.

Significance of Study

This study helps in comprehending the intricacies of organizational structures, processes and behaviors. This knowledge is vital for effectively managing resources, coordinating activities, and achieving organizational goals in today's complex and dynamic business environment and this study contributes to the development of leadership skills and decision-making abilities among individuals in managerial roles. By studying management theories and best practices, managers can enhance their capacity to lead teams, solve problems and adapt to changing circumstances and the study provides insights into strategies and techniques for improving organizational

performance and competitiveness. It helps identify areas for innovation, efficiency gains and strategic alignment, leading to enhanced productivity, profitability and sustainability and adapting to technological advancements, addressing global challenges,informing policy and practice.

Results and discussion

Globally, there seems to be a very large enrollment of students in management faculty. Many scholars have also studied the secret of attraction to management subjects. The results obtained in this article is based on the study of various articles published on the subject of management, which are divided into five main topics. They are; Course Contents, Objectives, Nature, Need & Significance and Scope of the Management course. Here all these topics are discussed in order.

Course Contents of Management:

Today, management education is offered at various academic levels, ranging from undergraduate to postgraduate degrees and professional certifications. Management programs are designed to prepare individuals for roles as managers, leaders, and decision-makers across diverse industries and sectors (Shake, 2008). The management course content typically covers a wide range of topics, including: (Xu & Morris, 2007)

Introduction to Management: An overview of management principles, functions and roles within organizations.

Organizational Behavior: The study of individual and group behavior within organizations, including motivation, communication and team dynamics.

Strategic Management: Examination of long-term planning, competitive advantage and the formulation of effective strategies.

Operations Management: Focus on managing processes, production and the efficient delivery of goods and services.

Human Resource Management: Exploration of personnel management, recruitment, training and development, performance evaluation and reward management and maintaining a good employee relations.

Financial Management: Understanding financial analysis, budgeting, investment decisions, and financial management.

Marketing Management: Study of marketing strategies, consumer behavior, product development, and market segmentation.

Change Management: Strategies for managing organizational change, fostering innovation, and adapting to market shifts.

Ethics and Social Responsibility: Examination of ethical considerations in management, corporate social responsibility and sustainability.

Objectives of Management Course:

There are several objectives behind the course of management. Among them, main objectives are mentioned below.

Understanding Organizational Dynamics: Students gain a deep understanding of how organizations function, including their structures, cultures and the interplay of various elements that contribute to their success (Kram, 1983).

Developing Leadership Skills: The course cultivates leadership abilities by focusing on effective communication, team management, motivation, conflict resolution, and other skills necessary for guiding and inspiring teams (Medsker et al., 1994).

Strategic Decision-Making: Students learn how to analyze situations, gather relevant data and make strategic decisions that align with an organization's mission and objectives (Park, & Gordon, 1996).

Resource Allocation: The course teaches students how to allocate resources such as human capital, financial assets, and technological tools to optimize productivity and achieve goals (Podsakoff, 2008).

Adaptation and Change Management: As organizations constantly face change, the course emphasizes the importance of managing transitions, fostering innovation, and ensuring organizational agility (Medsker, 1994).

Ethical Considerations: Students explore ethical challenges that arise in management roles, encouraging them to make responsible and morally sound decisions (Mulaik et al., 1989).

Is 'Management' Arts or Science:

The nature of Management course is often categorized as a social science rather than a traditional natural science or arts discipline. This classification is based on the nature of the subject matter, methodologies used, and the focus on human behavior, organizations, and societal interactions. Here are the details and logic behind

classifying the academic course ‘Management’ as a social science (Hannagan, 2004).

Focus on Human Behavior and Organizations: Management courses primarily revolve around understanding how individuals and groups interact within organizations. The emphasis is on analyzing human behavior, motivation, decision-making, and interpersonal dynamics. These topics are more aligned with the study of human societies and interactions, which is a key characteristic of social sciences (Extejt & Smith, 1990).

Emphasis on Societal Context: Management education acknowledges the impact of societal and cultural factors on organizational practices. The course explores how businesses and organizations function within broader societal contexts, considering economic, political, and cultural influences. This perspective aligns with the holistic approach of social sciences, which examine phenomena in relation to their larger environment (Merton, 1973).

Use of Qualitative Research Methods: Management research often relies on qualitative methods such as case studies, interviews, and observations. These methods aim to understand human behavior, perceptions, and motivations, which are common approaches in social sciences for studying complex social phenomena (West et al., 2006).

Interdisciplinary Nature: Management draws insights from various disciplines, including psychology, sociology, economics, anthropology, and political science. This interdisciplinary approach is a hallmark of social sciences, where diverse perspectives are integrated to analyze complex societal and organizational issues (Olum, 2004).

Focus on Norms, Values, and Culture: Management courses explore organizational culture, ethics, and values that shape behavior and decision-making. These elements are closely related to the study of human societies and their norms, making the subject more aligned with the social sciences (Merton, 1973).

Complex and Context-Dependent: Management involves dealing with complex and context-dependent situations that are influenced by multiple variables, similar to the challenges faced in social sciences when analyzing human behavior and societal dynamics (Tayler, 1917).

In contrast, natural sciences typically focus on studying the physical and natural

world using empirical methods, experimentation, and quantitative analysis. While there are quantitative aspects to management (such as financial analysis and data-driven decision-making), the core of management education is centered on understanding and interacting with human beings in organizational contexts (West, 2006).

Arts disciplines, on the other hand, often encompass creative and expressive fields such as visual arts, literature, music, and performing arts. While management involves creative problem-solving and decision-making, its primary focus is on the functioning of organizations and the people within them, rather than artistic expression (Weijrich & Koontz, 1993). The academic course of 'Management' is best classified as a social science due to its focus on understanding human behavior, organizations, and societal interactions, as well as its use of qualitative research methods and interdisciplinary nature. This categorization reflects its alignment with the core principles of social sciences in analyzing complex social phenomena (Hannagan T, 2005).

Need & significance of Management Course in Modern Period:

The academic course of 'Management' holds significant relevance in the modern period due to the complexities and challenges posed by the rapidly evolving business landscape, technological advancements, globalization, and the changing nature of work. Here are some key reasons highlighting the need for the academic course 'Management' in the modern era:

Complex Business Environments: Modern businesses operate in intricate and dynamic environments that require skilled managers to navigate challenges such as globalization, technological disruptions, market shifts, and regulatory changes. Management education equips individuals with the knowledge and tools to make informed decisions in these complex contexts (Olum, 2004).

Effective Resource Allocation: Managing resources efficiently is crucial for organizational success. Management courses teach students how to allocate and utilize resources such as human capital, finances, technology, and time effectively to maximize productivity and achieve organizational goals (Onkar, 2009).

Strategic Decision-Making: In today's competitive landscape, organizations need managers who can make strategic decisions that align with long-term goals and adapt to changing circumstances. Management education provides frameworks and techniques for evaluating options, identifying opportunities, and mitigating risks (Chater et al., 2003).

Innovation and Adaptation: Businesses must innovate to stay relevant and competitive. Management education emphasizes fostering innovation, adapting to new technologies, and driving organizational change while managing potential resistance from employees (Bedeian, 2004).

Leadership Development: Effective leadership is crucial for guiding teams and organizations toward success. Management courses focus on developing leadership skills, communication abilities, and emotional intelligence to inspire and motivate teams (Hall, 1997).

Globalization and Diversity: Modern organizations often operate in global markets and deal with diverse workforces. Management education prepares individuals to manage cultural differences, international operations, and diverse teams while fostering inclusive and collaborative environments (Taylor, 1917).

Ethical and Social Responsibility: Increasingly, stakeholders demand ethical behavior and social responsibility from organizations. Management education addresses ethical considerations in decision-making, corporate social responsibility, sustainability, and responsible business practices (Bedeian, 2004).

Technological Integration: Technology plays a vital role in today's organizations. Management education covers the integration of technology in various aspects, including operations, marketing, data analytics, and digital transformation (Hagel, 2001).

Change Management: Organizations need to adapt to changes to remain competitive. Management courses provide insights into change management strategies, helping organizations smoothly transition through periods of transformation (Cole, 2004).

Entrepreneurship and Innovation: In an era of startups and entrepreneurial ventures, management education equips aspiring entrepreneurs with the skills to launch, manage, and grow their businesses (Wickham, 2004).

Problem-Solving and Critical Thinking: Complex challenges require analytical and critical thinking skills. Management education fosters problem-solving abilities, enabling managers to address issues creatively and systematically (Williamson, Ian O. & Cable, Daniel M., 2003).

Customer-Centric Approach: Modern businesses prioritize delivering value to customers. Management education emphasizes customer-centric strategies, market

research, and understanding consumer behavior (West, 2006).

The academic course 'Management' is indispensable in the modern era due to its role in preparing individuals to tackle the multifaceted challenges of today's business world. From leadership development to strategic decision-making, from ethical considerations to embracing innovation, the course equips individuals with the skills needed to succeed as managers, leaders, and contributors to the success of organizations in the dynamic and ever-changing modern landscape Xu & Moris, 2007).

Scope of the Academic Course Management:

The management course opens the many opportunities of employment as well as self-employment. The main reason behind the attraction of management course is the scope. There is wide area of scope of the course management. Some of them are discussed below.

Functions of Management: The course covers the fundamental functions of management, commonly known as the P-O-L-C framework - Planning, Organizing, Leading, and Controlling. These functions provide a comprehensive understanding of how organizations operate and achieve their objectives (Taylor, 1917).

Specializations: Management courses often offer specializations in areas such as Human Resource Management, Marketing Management, Financial Management, Operations Management, Strategic Management, and more. These specializations allow students to delve deeper into specific aspects of managing an organization (Onkar, 2009).

Business Environments: The course explores different types of business environments, such as domestic and international markets, and helps students understand how management practices need to adapt to varying cultural, economic, and regulatory conditions (Kotsalo-Mustonen, 1996).

Decision-Making: Management involves making informed decisions to allocate resources, solve problems, and seize opportunities. The course teaches students various decision-making models and techniques (Armstrong, 1982).

Leadership and Communication: Effective leadership and communication skills are crucial for successful management. The course covers topics related to leadership styles, motivation, conflict resolution, and effective communication strategies (Horner, 1997).

Change Management: Organizations must adapt to changes in their internal and external environments. Management courses address change management strategies to help organizations navigate transitions successfully (Cole, 2004).

Career Opportunities: Graduates of management programs are well-equipped for a variety of career paths, including; (Williamson et al., 2003)

- **General Management:** Roles as managers, team leaders, or executives in various industries.
- **Entrepreneurship:** Starting and managing one's own business ventures.
- **Human Resources:** Careers in recruitment, employee development, and organizational culture.
- **Operations and Supply Chain Management:** Overseeing production processes and logistics.
- **Strategic Planning:** Developing and implementing long-term business strategies.
- **Consulting:** Providing expertise to organizations seeking to improve their operations and management practices.

In essence, the academic course of 'Management' is significant because it equips individuals with the knowledge and skills needed to lead and manage organizations in a rapidly changing and competitive world whether in the corporate, nonprofit, or public sector, effective management practices are essential for achieving strategic objectives and contributing to overall success (Olum, 2004).

Conclusion

Management is a versatile subject that teaches students the knowledge, skills and abilities to pursue careers at executive levels of every organization. To prepare students for the diverse responsibilities of managing field, the management curriculum is based on the four functions of management: the planning, leading, organizing and controlling. Planning involves deciding where to take the business and what steps to employ to get there. Organizing has managers bring together physical, financial, and human resources to achieve the business' objectives. Leading requires managers to motivate employees to work together to achieve the business' objectives. Finally, controlling has managers assessing the business' achievement of objectives and if necessary incorporate corrective actions should results deviate from expected results.

The academic course of 'Management' is a foundational study that prepares individuals for leadership roles and managerial positions across diverse sectors. It offers a comprehensive understanding of organizational dynamics, strategic thinking, resource management, and ethical considerations enabling graduates to contribute effectively for the success of organizations in today's complex and ever-changing business landscape. *The benefits of studying management are endless.* From this study, I believe that students and their parents will get information about not only getting good employment opportunities but also creating self-employment if they enroll in management faculty programs.

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The Use of Language in Advertisement in Core Area of Khandbari

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Abstract

The research entitled ‘The Use of Language in Advertisements in the Core Area of Khandbari’ was conducted to analyse the use of language of advertisements in terms of vocabularies, script, creativity and forms of language use. It was based on the survey under quantitative research design. Fifty images of advertisements were collected from the main bazaar of Khandbari municipality. These images were selected as samples for the study using non-random purposive sampling procedure. As per the objectives of the research, a checklist was used to analyse the choice of vocabularies and use of language in the advertisements. Simple statistical tools such as frequency and percentile were used to analyse and interpret the data. The study found out that two languages, Nepali and English, were used in the advertisements. Nepali was given high priority. The majority of the advertisements were monolingual. Transliteration was found in thirty one samples out of 50. Devanagari script was used in twenty nine samples. Code mixing was used in fourteen samples (28%). The research consists of four chapters. The first chapter consists of background of the study, objectives of the study, significance, delimitation of the study and review of related literature. The second chapter deals with research design, method, sample and sampling procedures, research tools, sources of data, data collection procedures and ethical consideration. Similarly, third chapter deals with interpretation of results and discussion of findings. Finally, the fourth chapter presents conclusions followed by policy related, practice related and further research related implications of the study.

Keywords: *advertisement, monolingual, bilingual, Devanagari, language, script, transliteration*

Introduction

Advertisement is an important part of life in the present world. Saud, M.S. (2018) states that advertising is the way of making a product or service public in order to promote the sale of it (p.185). It has a power to attract attention of consumers to the production or services. Laponska (2006) states that advertisement is one of human activities that can be found on radio and television, and in magazines, newspapers, and other sources. In the same way, Ngulube I.E., Kelechi E. (2023)

defined “Advertisement as one of mass communication means to be used for presentation and promotion of ideas, products, and services by identified sponsors or companies through impersonal media. It is not to inform about a product or service but to persuade and to convince the society about the product “ (p. 106). For this, language plays a pivotal role to draw the attention of consumers towards the advertisements. Wells (1985) argues that language in advertising as a creative concept presents a message to the audience. Besides, an advertisement as a tool for selling a product offers an object to the society (p. 435). Language is considered as mediation equipment in advertisement production process. It is true that advertisers aim to persuade the customers to buy goods or to take services through attractive words, phrases and syntax and symbols.

Some researches have been carried out on advertisements. Shrestha, R. (2011) carried out a research on ‘ Effectiveness of Advertisements in Nepal on Tourism Sectors’. His main objective was to examine the effectiveness of advertisement to achieve and succeed the market on tourism business. He found that tourism industry has played an important role to develop economic condition of Nepal. Joshi, M.R. (2018) also carried out a research entitled ‘Use of Language in Advertisement: A Linguistic Landscape Perspective’. His aim was to explore the use of language on linguistic landscapes of advertisement in terms of nature of language, linguistic features, creativity and forms of language use. He found that there were six languages used on LLs of different areas of Kathmandu district including English, Nepali, Newari, Japanese, Chinese and Korean. Similarly, Ngulube I.E., Kelechi E. (2023) carried out a research on Language Style in Advertising : A Study of the Print Media. Their main objective was to find out the kinds of language and style mostly used in English advertisement. They found out that the personification style was mostly used and the occurrence in their corpus was about four times; it was followed by alliteration style which occurred in three advertisements and assonance style which occurred twice in their corpora. The other was the use of simile, apostrophes, asyndeton, poly-asyndeton, and chiasmus styles which appeared once in the advertisements. In the like manner, R. Vaidya (2022) studied on Effectiveness of Nepalese Online Advertisement in Recalling a Product. His aim was to determine how well Nepalese online advertisements help consumers recall products. He found that online advertisements helped to make online purchasing decisions and recalling products. In this way, some studies have been made on advertisements in Kathmandu and elsewhere, however, no research is carried in Khandbari core area.

The general objective of my study was to assess the use of language in advertisements in Khandbari. The specific objectives were to:

- i. analyse the use vocabularies and phrases in the advertisements,
- ii. explore the kinds of language used in the advertisements.

Advertisement can be regarded as a main concern because of a particular use of language. Use of various types of the language and purpose behind using such language forms were the major concerns of advertisement in this study. Similarly, the language learned inside the classroom is pattern based or theory based but the language used in public places as in the hoarding boards and display boards is the real use of language. So, the language system of advertisement is necessary for the study to find out the language taught and learned inside the classroom and the language which used in real fields. There is a gap between the language used inside the classroom and beyond the classroom. It reflects the difference between theory and practice as well. So, this study is important for learners to understand the real use of languages in advertisements.

Methodology

The research design is the way through which a researcher collects the data, analyses them and carries out the findings of the research. The researcher used the quantitative research design under which a descriptive survey was done. Quantitative research design employs statistical data to accomplish the objectives. So, the analysed the data with the help of statistics and has hoped the numbers obtained an unbiased result that can be generalised to some larger population.

For this study, the total population was about 100 advertisements of Khandbari municipality ward No. 1 which is core area. Out of hundred, fifty samples were selected through a non-random purposive sampling procedure.

The researcher used checklist as research tools to find out the features of advertisements. Based on the checklist and observation, features like words, phrases, transliteration, use of non-standard structures, code mixing, translation and other creative activities were studied.

This study was mainly based on primary sources of data. The first-hand data were obtained from the selected materials, i.e., hoarding boards and display boards. This means, the researcher directly got the data from the research field through direct endeavors. He collected the first-hand data through observation from fifty photographs. The researcher visited the core area of Khandbari and took photographs of fifty advertisements by using digital camera. Then, he categorized them on the basis of features like code mixing, transliteration, choice of vocabularies, non-

structured features and so on. Then the data were analysed using statistical tools like frequency and percentile. The facts were presented in tables. For research purpose, the researcher took permission of the shop owners, governmental and non-governmental advertisers.

Results and Discussions

The quantitative data collected from the primary sources were tabulated and analysed to derive the results of the study and the results were interpreted to infer meaning of the results as per the objectives of the research.

The vocabularies used in the advertisements

The vocabularies used in the advertisements are presented in the table below:

Table 1

Use of vocabulary

S.N.	Language	Advertisements	Frequency	Percentage
1.	Nepali only	1,2,3,4,5,7,8,11,12,13,15,16,17,18,20,27,28,33,35,36,38,39,41,42,44,47,48,49,50	29	58%
2.	English only	6,10,21,24,26,43,46	7	14%
3.	Nepali and English	9,14,19,22,23,25,29,30,31,32,34,37,40,45	14	28%

The above table shows that the majority of the advertisements in Khandbari core area (58%) have used vocabularies from Nepali language while 28% have used bilingual (Nepali and English) vocabularies. Nevertheless, only 14% of the advertisers have used only English vocabularies (7 out of 50). It shows that Devanagari script is much preferred by the advertisers in hope of persuading the consumers.

Table 2

Transliteration in the advertisements

Total ads.	Script used	Number of samples	Frequency	Percentage
50	Devanagari for English	1,3,8,11,12,13,15,16,17,20,25,28,29,30,31,32,33,34,36,37,39,40,42,44, 45,47,48,49,50	29	58%
50	Roman for Nepali	21,46	2	4%

The above table shows that transliteration was found in thirty one out of fifty advertisements in core area of Khandbari. Devanagari script was used for English in twenty nine (58%) advertisements. On the other hand, Roman script was used for Nepali only in two (4%) of them. It shows that most of the advertisers chose Devanagari script for English words.

Apart from verbal information, pictures also have been used in the advertisements. The table below shows the use of pictures in the advertisements.

Table 3

Use of Pictures

S.N.	Advertisements	Sample No.	Frequency	Percentage
1	Having pictures	1,2,3,4,5,7,8,11,14,15,20,22,27,28,34,35,36,39,41,41,42,43,44,48,49	25	50%
2	Without pictures	6,9,10,12,13,16,17,18,19,21,23,24,26,29,30,31,32,33,37,38,40,45,46,47,50	25	50%

The above table proves that twenty five samples out of fifty (50%) have used pictures. The samples without pictures are also equal in number. The advertisers who have used pictures have attracted the consumers by including colourful pictures. Out of twenty five samples, seven samples used pictures of handsome men and beautiful young women. Similarly, four advertisers showed the tempting pictures of food items and fourteen showed other things. It can be inferred that the use of the pictures of people, food items and other things like colourful ready made clothes must be the target of ordinary illiterate people to persuade them towards their products or services.

The table below shows the code mixing and languages which have been used in the advertisements.

Table 4*Title of table*

S.N.	Language	Sample No.	Frequency	Percentage
1.	Nepali	1,2,3,4,5,7,8,11,12,13,15,16, 17,18,20,27,28,33,35,36,38, 39,41,42,44,47,48,49,50	29	58%
2.	English	6,10,21,24,26,43,46	7	14%
3.	Code mixing	9,14,19,22,23,25,29,30,31,32, 34,37,40,45	14	28%

The above table denotes that 72% of the advertisements (36 samples) were monolingual. 58% advertisers used only Nepali language while 14% preferred English language. In the same way, Code mixing used in the advertisements in core area of Kandbari has been presented in table No. 4 above. It shows that fourteen advertisers out of fifty (28%) have mixed English words with Nepali language.

Discussion of Findings

Based on the interpretation of results, findings of the study have been derived. The findings are mentioned in the following points.

- i. It was found out that altogether two languages were used in the fifty advertisements. They are Nepali and English. Among fifty samples, thirty six samples (72%) were monolingual whereas fourteen (28%) were bilingual in the core area of Khandbari municipality. 58% (twenty eight samples) used only Nepali while 14% (seven samples) preferred English language.
- ii. Majority of the advertisers used Nepali language.
- iii. Transliteration was found in thirty one samples (62%) out of fifty where Devanagari and Roman scripts were used. Devanagari script for Roman was highly used in the advertisements. 58% of the samples have used English words in Devanagari scripts whereas 4% used Roman script for Nepali words.
- iv. Code mixing was found in 14 samples (28%) where English words were used with Nepali language.
- v. There were 25 samples (50%) with pictures. 7 were with pictures of

people (they were attractive young women and men) , 4 were with pictures of tempting food items remaining others were with different things.

Conclusion and Implications

In our day today life, we find various kinds of signboards, hoardings, display boards and wall advertisements on the commercial shops. This research was conducted to analyse the use of vocabularies, pictures and languages in the advertisements in the core area of Khandbari municipality. The interpretation of results and discussion of findings led the researcher to the conclusion that the use of Nepali language has been the top priority in advertisements in the core area of Khandbari municipality. Furthermore, Devanagari, script for English words was in plenty. It means transliteration has been given the top priority. In the same way, mono lingualism and code mixing were found.

Finally, it can be concluded that this study has analysed the use of vocabularies and non-verbal signs (pictures) and explored the use of languages on the non-governmental boards, signboards, display boards, wall advertisements and posters.

Based on the results, discussions and conclusions of this study, the following implications have been presented.

Policy Related

Policy related implications are mentioned in the following lines.

- i. The use of language in the advertisements should be considered as per the nature of advertisements.
- ii. In the teaching of English language, multilingual policy should be adopted.
- iii. Nepali words should not be used in Roman and vice versa.

Practice Related

Practice related implications are given below.

- i. Teachers can use advertisements to teach vocabularies and acronyms.
- ii. They can use advertisements to teach students how to analyse errors.
- iii. They can use advertisements to motivate the language learners.
- iv. The linguistic teachers can use advertisements to show examples of

unilingualism, bilingualism, transliteration, code mixing and code switching.

Further Research Related

By keeping the delimitations of the research in consideration, some more areas, topics and issues for further research have been given below.

- i. A research can be carried out to analyse the the language in advertisements in a particular area.
- ii. A survey can carried out to investigate the reasons for using a particular language in advertisements.
- iii. A comparative study can be carried out to compare the language used in governmental and non-governmental advertisements.

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अरुण उपत्यकाका मौलिक उखानहरू

उपप्राध्यापक राजेन्द्र सर्वहारा निरौला

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लेखसार

यस लेखमा अरुण उपत्यकाका मौलिक उखानहरूबारे चर्चा गरिएको छ । नेपाली उखानहरूको प्रशस्त सङ्कलन, अध्ययन र वर्गीकरण भए तापनि अरुण उपत्यकाका मौलिक पहिचान रहेका उखानहरूबारे कमै अनुसन्धान गरिएका छन् । यस अनुसन्धानमा अरुण उपत्यकामा प्रयोग हुने मौलिक उखानहरूको पहिचान गर्नु र अरुण उपत्यकामा प्रयोग हुने मौलिक उखानहरूको विषयक्षेत्र र वैचारिक आधारमा वर्गीकरण गर्नु मुख्य दुई वटा उद्देश्यहरू राखिएका छन् । उखानको सङ्कलन र वर्गीकरण धेरै नै भएका छन् तर पूर्वीय क्षेत्रका र त्यसमा पनि भाषिक तथा सांस्कृतिक विविधता रहेको अरुण उपत्यकामा प्रयोग हुने मौलिक एवम् विशिष्ट उखानहरूको न पर्याप्त टिपोट र सङ्कलन नै भएको छ न त तिनको वर्गीकरण नै । अतः अरुण उपत्यकामा प्रयोगमा रहेका विशिष्ट उखानहरूलाई पहिचान गर्न र वर्गीकरण गर्न यो अध्ययन गरिएको हो । यस अध्ययनमा परिमाणात्मक र गुणात्मक दुवै विधि प्रयोग गरिएको छ अर्थात् यसमा मिश्रित विधिको प्रयोग गरिएको छ । त्यस्तै यसमा परिमाणात्मक तथ्याङ्क सङ्कलन गर्न प्रश्नावली निर्माण गरी सर्वेक्षण विधिको प्रयोग गरिएको छ भने गुणात्मक तथ्याङ्क सङ्कलन गर्न अन्तर्वार्ता विधिको समेत प्रयोग गरिएको छ । यसरी सर्वेक्षण र अन्तर्वार्ता विधिको प्रयोग गरी प्राथमिक स्रोतबाट सामग्री सङ्कलन गरी अध्ययन गरिएको छ । अनुसन्धानको मुख्य प्राप्ति भनेको अरुण उपत्यकामा प्रचलित एक सयभन्दा धेरै मौलिक उखानहरूको पहिचान हुनु हो । ती उखानहरूलाई विषय क्षेत्रका आधारमा र वैचारिक आधारमा वर्गीकरण गरी अध्ययन गरिएको छ । विषय क्षेत्रका आधारमा वर्गीकरण गर्दा लोकविश्वास, कृषि, मानवीय स्वभाव, खानपान, साइनो, नैतिक शिक्षा र व्यङ्ग्यात्मक उपशीर्षकमा विश्लेषण गरिएको छ भने वैचारिक आधारमा वर्गीकरण गर्दा परिवर्तनकारी विचार प्रदायक र यथास्थितिवादी विचार प्रदायक गरेर दुई प्रकारको वर्गीकरण गरी अध्ययन विश्लेषण गर्दा २१ प्रतिशत उखानहरू मात्र परिवर्तनकारी विचार प्रदायक रहेको पाइयो भने बाँकी समाजमा अझै पनि यथास्थितिवादी विचार प्रदायक उखानहरूको प्रयोग भइरहेको पाइएको हो । यसरी उखानहरू सामाजिक जीवनमा प्रयोग हुने महत्वपूर्ण विषयवस्तु बनेको पाइयो ।

शब्दकुन्जी : अरुण उपत्यका, मौलिक उखान, समाज, लोकविश्वास, वैचारिक

परिचय

अरुण उपत्यका क्षेत्रमा प्रसस्त मौलिक उखानहरूको प्रयोग भएको भेटिन्छ । उखान भन्नाले लोकजीवनमा प्रचलित अनुभवपूर्ण चुटुकिला उक्ति; लोकोक्ति; आहान; कहावत भन्ने बुझिन्छ (उप्रेती र अन्य, २०७९) । उखान भनेका लौकिक वाणीहरू हुन् अर्थात् लोकमान्यता पाएका सूक्तिहरू हुन् । वास्तवमा उखान भनेको पदलालित्याले हिस्सी परेको एक लाक्षणिक भावले पूर्ण भएको लोकोक्ति हो (जोशी, २०४१) । उखान यस्तो कथन हो जसले सूत्रात्मक अभिव्यक्ति गर्दछ ।

अरुण उपत्यका भनेर तुम्लिङटार आसपासलाई केन्द्र मानी सङ्खुवासभा, भोजपुर र धनकुटा जिल्लाका खास क्षेत्रलाई बुझिन्छ । सङ्खुवासभा जिल्लाका खाँदबारी, चैनपुर, पाँचखपन र धर्मदेवी नगरपालिका तथा भोटखोला, शिलिचोड र सभापोखरी गाउँपालिका यस उपत्यकामा पर्दछन् भने भोजपुर जिल्लाका षडानन्द नगरपालिका र अरुण गाउँपालिका एवम् धनकुटा जिल्लाको महालक्ष्मी नगरपालिकासमेत यस उपत्यकाभित्र पर्दछन् ।

मूलतः उखानले शब्दशक्तिका अभिधा, लक्षणा र व्यञ्जना तीन वटा तहमध्ये लक्षणात्मक र व्यञ्जनात्मक प्रकृतिको अभिव्यक्ति गर्दछ। त्यसमा पनि प्रायशः उखानहरू व्यञ्जनार्थ प्रधान हुन्छन्। व्यक्तिको अभिव्यक्तिलाई कँसिलो, सूत्रात्मक तथा ओझपूर्ण तुल्याउनका लागि भाषाका वक्ता तथा लेखकहरूले यसको प्रचुर मात्रामा प्रयोग गर्दछन्। अरुण उपत्यकाका नेपाली भाषी वक्ताहरूले बोलेका वाक्यहरू तथा लेख रचनामा प्रयोग भएका भाषिक सामग्रीहरूमा भएका उखानहरू सङ्कलन गरी यहाँ अध्ययन गरिएको छ।

यस्ता नेपाली उखानाहरूको प्रशस्त सङ्कलन, अध्ययन र वर्गीकरण भएका पनि छन्। दीक्षित (२०२७) ले उखानको सङ्कलन गर्ने क्रममा काठमाडौं, गोर्खा, पाल्पा तथा धनकुटालगायतका स्थानबाट सङ्कलन गरेका उखानहरू विश्लेषण गर्दा स्थानगत विविधताका आधारमा उखान पनि अलग अलग प्रयोग हुने कुरा व्यक्त गरेका छन्। त्यस्तै, प्राध्यापक, अनुसन्धानकर्ता तथा नेपाली विषयका विद्यार्थीहरूबाट ठूलो मात्रामा उखानको अध्ययन गरिएको पाइन्छ। आकार, विषय र सन्देशका दृष्टिले धेरै उखानहरू प्रचलनमा आएका छन्। यसै क्रममा पन्थी (२०३६) ले उखानको भाषिक महत्त्व तथा यसमा भएका सीमित शब्द र ती शब्दको व्यङ्ग्यात्मक अर्थले श्रोता तथा पाठकमा गहिरो प्रभाव पार्ने कुरा उल्लेख गर्दै उखानको व्यापक चर्चा गरेका छन्। त्यस्तै सुबेदी (२०५५) ले उखान र टुक्का दुई बेग्लाबेग्लै विषय भए पनि प्रायः एकै ठाउँमा राखी अध्ययन गरिएको निष्कर्ष निकालेका छन्।

अज्ञात (२०५६) ले उखानको सैद्धान्तिक विश्लेषण गरी निष्कर्ष निकाल्दै यसका मूलभूत विशेषताहरूसमेत औँल्याएका छन्। यसै गरी बन्धु (२०५५) ले लोक साहित्यका अन्य कुराका अतिरिक्त उखानका तत्वहरू तथा विशेषताहरू उल्लेख गरी यसको अध्ययन परम्परासमेतको विश्लेषण एवम् परिचर्चा गरेका छन्। भट्टराई (२०५८) ले सासु बुहारीका विषयमा लोक जीवनमा प्रचलित उखानहरूको सङ्कलन गरी लैङ्गिक दृष्टिले यसको विश्लेषण गरेका छन्। यसरी नै नेपाल (२०५९) ले नेपालका विविध जातिलाई किटान गरी लोकजीवनमा बोलिने उखानहरूको चर्चा गरेका छन् भने पौड्याल (२०६३) ले उखानको वाक्यतात्विक अध्ययनका साथै लोक जीवनका रीतिथिति, विश्वास, चालचलन बोकेका उखानहरूले अभिधेय अर्थ दिन्छन् भन्दै सामाजिक परिवेश, धार्मिक-सांस्कृतिक वातावरण जीवन दर्शन, नीति चेतना, कृषि व्यवसाय आदि विषयलाई प्रभावकारी रूपमा प्रस्तुत गर्न उखानको महत्त्वपूर्ण भूमिका हुने निष्कर्ष निकालेका छन्। यसै गरी अधिकारी (२०२३) ले नेपाली उखानमा प्राणी र वातावरणसँग मानिसको सम्बन्ध खोजी गर्दै कतिपय उखानहरूमा पर्यावरणमैत्री भाषिक व्यवहार हुन नसकेको निष्कर्ष निकालेका छन्।

उखानहरूलाई वर्गीकरण गर्ने धेरै आधारहरू छन्। यसको अध्ययन गर्ने सन्दर्भमा आ-आफ्ना कृतिमा विद्वानहरूले फरकफरक पाराले वर्गीकरण गरेको देखिन्छ। पराजुली (२०५८) ले नेपाली उखान र गाउँ खाने कथामा निम्नानुसार वर्गीकरण गर्न सकिने बताएका छन् : १. सामाजिक तथा नीति चेतानासम्बन्धी, २. ज्ञान-विज्ञानसम्बन्धी, ३. कृषि-व्यवसायसम्बन्धी, ४. लोकविश्वाससम्बन्धी र ५. विविध विश्वाससम्बन्धी। त्यस्तै बन्धु (२०५८) ले नेपाली लोकसाहित्यमा निम्न छ वटा आधारमा उखानको वर्गीकरण गर्न सकिने उल्लेख गरेका छन् : १. शब्दस्रोतका आधारमा : तत्सम शब्दको बाहुल्य भएका उखानहरू, तद्भव र झर्ना शब्दका उखानहरू र आगन्तुक शब्द मिश्रित उखानहरू; २. वाक्य संरचनाका आधारमा : सरल उखानहरू र जटिल उखानहरू; ३. वाक्यार्थ वा भावका आधारमा : निश्चयार्थक उखानहरू, प्रश्नार्थक उखानहरू र विध्यर्थक उखानहरू; ४. दृष्टिबिन्दुका आधारमा : प्रथम पुरुष वाचक उखानहरू, द्वितीय पुरुष वाचक उखानहरू र तृतीय पुरुष वाचक उखानहरू; ५. आकारका आधारमा : छोटो उखानहरू, मझौला उखानहरू र लामा उखानहरू; ६. अर्थका आधारमा : अभिधामूलक उखानहरू, लक्षणामूलक उखानहरू र व्यञ्जनामूलक उखानहरू।

यसरी हेर्दा उखानको सङ्कलन र वर्गीकरण विभिन्न आधारमा विभिन्न समयमा धेरै नै भएका छन् तर पूर्वीय क्षेत्रका र त्यसमा पनि भाषिक तथा सांस्कृतिक विविधता रहेको अरुण उपत्यकामा प्रयोग हुने मौलिक एवम् विशिष्ट उखानहरूको न त पर्याप्त टिपोट र सङ्कलन नै भएको छ न त तिनको वर्गीकरण नै । अर्थात् उक्त अध्ययनहरूले अरुण उपत्यकाका विशिष्ट उखानाहरूलाई सम्बोधन गर्न र वर्गीकरण गर्न सकेको देखिएन । त्यसैले अरुण उपत्यकामा प्रयोग हुने मौलिक उखानहरू के-कति छन् ? के-कति प्रकारले वर्गीकरण र विश्लेषण गर्न सकिन्छ भनेर यो अध्ययन गरिएको छ ।

अध्ययनको उद्देश्य

यस अध्ययनका मूलतः निम्न दुई वटा उद्देश्यहरू रहेका छन् :

(क) अरुण उपत्यकामा प्रयोग हुने मौलिक उखानहरूको पहिचान गर्नु, र

(ख) अरुण उपत्यकामा प्रयोग हुने मौलिक उखानहरूको विषयक्षेत्र र वैचारिक आधारमा वर्गीकरण गर्नु ।

यस अध्ययनले उखानसित सम्बन्धित गाउँ समाजमा छुटेर रहेका महत्वपूर्ण र मौलिक उखानका क्षेत्रमा चासो राख्नेहरूलाई ज्ञानको भण्डार भर्न सहयोग गर्दछ । त्यस्तै यस अध्ययनबाट जनजीवनका क्षेत्रमा प्रयोग हुने तर ज्यादै कम सङ्ख्याका वक्ताले बोलचालमा प्रयोगमा ल्याउने गरेकाले लोप हुने अवस्था देखिएका उखानाहरूको बचाउ हुने देखिन्छ । यी उखानाहरूले प्रयोगकर्ताको भाषा प्रभावकारी बनाउन पनि मद्दत गर्दछन् । यसका साथै यस अध्ययनले एकातिर उखान र लोकजीवनका क्षेत्रमा अध्ययन गर्ने जिज्ञासुहरूलाई मार्ग प्रशस्त पनि गर्दछ भने अर्कातिर पाठ्यपुस्तक तथा सन्दर्भ सामग्री निर्माणमा समेत सहयोग गर्दछ ।

अध्ययन विधि

यो अध्ययन परिमाणात्मक र गुणात्मक दुवै विधि प्रयोग गरी गरिएको छ अर्थात् यसमा मिश्रित विधिको प्रयोग गरिएको छ । त्यस्तै यसमा परिमाणात्मक तथ्याङ्क सङ्कलन गर्न प्रश्नावली निर्माण गरी सर्वेक्षण विधिको प्रयोग गरिएको छ । यसै गरी गुणात्मक तथ्याङ्क सङ्कलन गर्न अन्तर्वार्ता विधिको समेत प्रयोग गरिएको छ । यसरी सर्वेक्षण र अन्तर्वार्ता विधिको प्रयोग गरी प्राथमिक स्रोतबाट सामग्री सङ्कलन गरी अध्ययन गरिएको छ ।

यो अध्ययन अरुण उपत्यकामा प्रयोग हुने मौलिक उखानहरूमा आधारित रहेको छ । उखान पहिचानका लागि प्रश्नावली निर्माण गरी प्रत्येक पालिकाबाट ५/५ जनाका दरले अरुण उपत्यका क्षेत्रका उच्च शिक्षामा अध्ययनरत ५० जना विद्यार्थीलाई प्रश्नावली भर्न पठाई उखानहरू सङ्कलन गरिएको छ तथा बस्तीका ३० जना जेष्ठ नागरिक उत्तरदाताहरूसितअध्येता आफैं पुगी अन्तर्वार्ता लिई, सोधिखोजी गरी गुणात्मक तथ्याङ्क सङ्कलन गरिएको छ । बस्तीका मानिसहरूलाई छनोट गर्दा उद्देश्यमूलक नमुना छनोट विधिको प्रयोग गरी अरुण उपत्यकाका सबै पालिकाहरू समेटी विक्रम संवत् २०८० सालको पुष र माघ महिनामा तथ्याङ्क सङ्कलन गरिएको छ ।

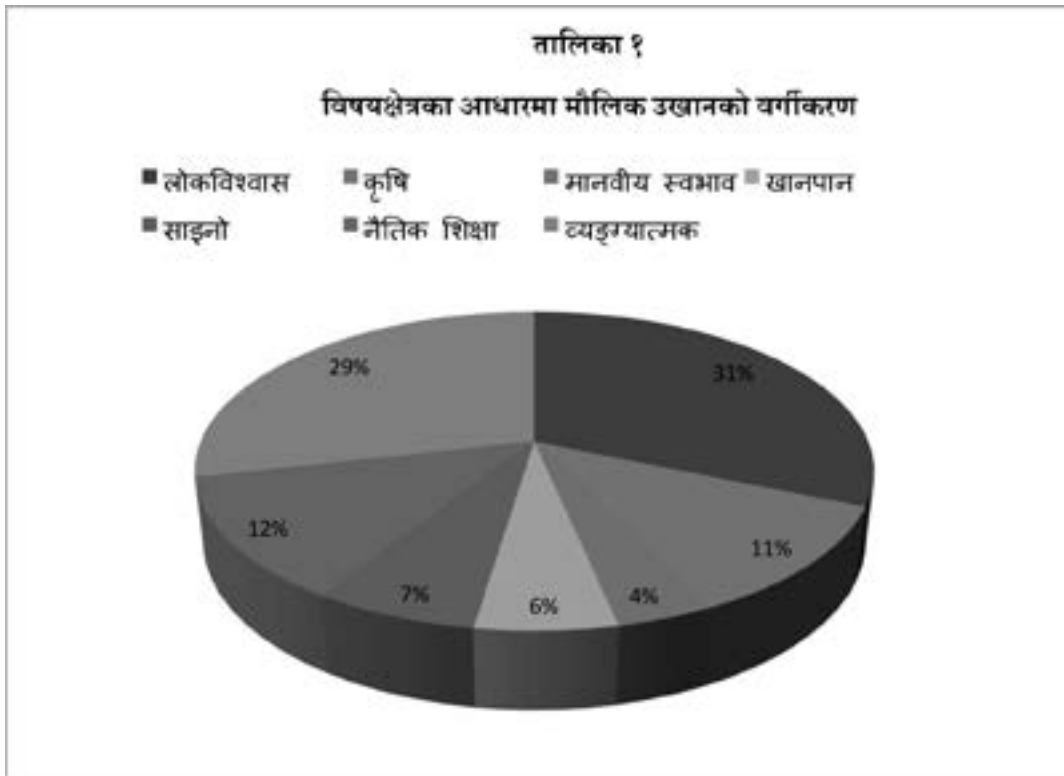
यसरी अध्ययन गर्ने क्रममा उखानहरू सङ्कलन गर्दा निज उत्तरदाताहरूबाट उखान उपलब्ध भएकामा त्यस तथ्याङ्कलाई जस्ताको त्यस्तै राखिएको छ । उत्तरदाताहरूबाट सामग्री लिई प्रकाशन गर्ने अनुमति लिइएको छ । उखानहरू सङ्कलन गरी अरूलाई अध्ययन गर्न दिइएको छैन । अरुण उपत्यकामा प्रयोग हुने मौलिक उखानहरूको अध्ययन गरिएको यस अनुसन्धानमा उक्त ५० जना सङ्कलक तथा ३० जना उत्तरदाताले दिएका उखानहरूको मात्र अध्ययन गरिएको छ साथै सङ्कलित उखानमध्ये पनि सकेसम्म अन्यत्रभन्दा अरुण उपत्यका क्षेत्रमा प्रयोगमा आउने मौलिक विशेषता बोकेका, स्थानीय शब्दावलीको प्रयोग भएका उखानको मात्र सङ्कलन तथा अध्ययन गरिएको छ ।

प्राप्ति तथा छलफल

यस खण्डमा सामग्री तथा तथ्याङ्कहरूको विश्लेषणपश्चात् प्राप्त भएका जानकारीहरूलाई अध्ययनको उद्देश्यअनुसार अरुण उपत्यकामा प्रयोग हुने मौलिक उखानहरूको पहिचान गरी विषयक्षेत्र तथा वैचारिक आधारमा वर्गीकरण गरिएको छ । अध्ययनका क्रममा उत्तरदाताहरूबाट १०५ वटा उखान पहिचान भएकोमा तिनीहरूको प्रयोग विभिन्न आधारमा गरिएको पाइयो । उखानहरूको अध्ययन र विश्लेषण गर्दा मौलिकतासहित छ प्रकारका विषयक्षेत्र र दुई प्रकारका वैचारिक उखानहरू सङ्कलक तथा उत्तरदाताका माध्यमबाट पहिचान गरिएका छन् ।

विषयक्षेत्रका आधारमा वर्गीकरण

नेपाली भाषामा प्रयोग हुने उखानहरू विभिन्न विषयक्षेत्रसँग सम्बन्धित हुने भए तापनि यस अध्ययनमा अरुण उपत्यकाभित्र पहिचान भएका मौलिक उखानहरूलाई निम्नअनुसार सात प्रकारमा प्रतिशतका आधारमा तालिका १ मा राखी विश्लेषण गरिएको छ :



स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०

लोकविश्वाससम्बन्धी उखान

अरुण उपत्यकाका मौलिक उखानहरूको अध्ययनले ३१% उखानहरू लोकविश्वाससम्बन्धी भएको देखाएको छ । अर्थात्, सबैभन्दा धेरै लोकविश्वाससम्बन्धी उखान फेला परेका छन् । लोकजीवन छुट्टै परम्परा, आस्था, विश्वास तथा अनुभवमा निहित हुने हुनाले तिनै विषयसँग सम्बन्धित उखानहरू लोकविश्वाससम्बन्धी उखान हुन् । अध्ययनबाट अरुण उपत्यकामा लोकविश्वाससम्बन्धी प्राप्त भएका ३३ वटा उखानहरू निम्न लिखित छन् :

अचार खानु मुलाको सङ्गत गर्नु ठूलाको । आधा दाम भए हिँड घोडा किन्न, खुर्सानी बिना भतेर अङ्किन्न । एक माना छोक्रा बाह्र माना पानी, दिनेलाईभन्दा खानेलाई हानी । कता हराइस् नौनी बिलौनीमा । कमलकोटीहरू माटाका दरबार बनाइरहन्छन् । कि भयो छयाङ्कुटीको बास कि भयो सत्यनास । खसी जोख्नु सय चोटि मान्छे जोख्नु एक चोटि । खानु अरे आफ्नो रुचि, लाउनु अरे अर्काको रुचि । खेप गए केको खोट, चितुवाको हजार गोठ । गहिराको घरलाई पहिराको डर, डाँडाको घरलाई जाडाको डर । गाँसीगुसी एकैनासी । घर नबनाएको छोराले र सुत्केरी नभएकी बुहारीले केही बुझ्दैनन् । घैया रोपेर धान फल्दैन । चिप्लो न चाप्लो त्यसै दुख्छ थाप्लो । चिनेको चोरले काट्छ । चीनको राजा भोटको नुन ज्यानै दिए नि देख्दैन गुन । जहाँ स्त्री उहीं श्री । जाँड बिग्रने मर्चा गुना छोराले बिग्रने आमा गुना । जिम्मेवारी बिनाको जिम्मावाललाई गुलामले नि लखेट्छ । झिंगो मारी धानी न बिसौली । डरलाग्दा मान्छेका घिनलाग्दा कुरा । ढिकीले स्वर्गमा पानी धानै कुट्छ । तरुल पनि खनिने बुढी पनि पुरिने । तातो खुँदो निल्लु न ओक्लु । दमाईका लुगामा तुना छिनेको । दिउँ भने आफू नाङ्गो नदिउँ भने मानेको मुख बाङ्गो । नहुने बेलामा गन्हाउने मुख । फूलको वासना वरिपरि मान्छेको वासना डाँडापारि । फनफन गर्ने कुमालेको चक्र, घुमिफिरी आइहाल्छ यहीं बसेर पक्र । मध्य रातमा बास्ने चरो, ताईबाट फुत्केर भूङ्ग्रामा झर्छ । लोमने मान्छे बारको काठ । सुरक्षाका लागि लाठी टेक्यो, त्यही लाठीले खप्पर सेक्यो । लोहाको बैरी लोहा । (स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०)

व्यङ्ग्यसम्बन्धी उखान

प्रस्तुत अध्ययनले २९% उखानहरू यस प्रकृतिका भएको देखाएको छ । अर्थात्, व्यङ्ग्यसम्बन्धी उखान पनि दोस्रो सबैभन्दा धेरै प्राप्त भएको क्षेत्रभित्र पर्दछ । उखानले व्यङ्ग्यात्मक पाराले समाजका नराम्रा पक्षलाई तीव्र रूपमा विरोध गरेको भेट्टाइएको छ । कामलाई आलटाल गर्ने प्रवृत्ति, अरूको मात्र कमजोरी देख्ने मानवीय स्वभाव जस्ता कुरालाई यस प्रकृतिका उखानले प्रस्ट पार्न सहयोग गरेको देखिन्छ । यस अध्ययनबाट अरुण उपत्यकामा व्यङ्ग्यसम्बन्धी प्राप्त भएका ३० वटा मौलिक उखानहरू निम्न लिखित छन् :

आज मर्यो भोली औषधि । आफूलाई चाहिँदा साथीभाइ जुटाउने, खिर खाएर हिलाले चुटाउने । आफ्ना टाउकामा घोडा कुदेको नदेख्ने अर्काको टाउकामा जुम्रा कुदेको देख्ने । आफ्नो दिउँ त मै मरिजाऊँ अरूको पाए तीन माना खाऊँ । एक आना धन छ बारी किन्छु भान्छ । काम छोडी कैबेद कुकुरलाई नैवेद । काले काले मिलेर खाऔं भाले । गरिबको धन दश पल्ट गन । गाउँभरिको साइनो पानी खान पाइन । घिचन जान्दैन पकाउनेलाई दोस । चकचके बाँदरको चाकमा घाउ । चण्डाललाई रुद्राक्षको माला । चोरको मनमा जहिले नि चिन्ता । छालो जाला कालो जाँदैन । छेपाराको मन्त्र नाजान्ने सर्पको दुलामा हात हाल्ने । त्यस्तै गरी, छोरो उताउलो भए घुँडो भाच्छ । जति मान्छे त्यति खिचडी । जानु न तानु थुतुनो मात्रै तानु । जिब्रो धेरै चिल्लो हुनेको मन कालो हुन्छ । जुनकिरीको पिँधले स्वर्गमा उज्यालो हुँदैन । झिंगाको मुखमा चुक अमिलो । ठाडो टीको लाउँछे स्वामीकहाँ धाउँछे । दिनभरि चाहारिस् ओल्लो र पल्लो, अब खालिस् सक्खरको डल्लो । धाकभन्दा धक्कु ठूलो हिड्ने बेला खुट्टा लुलो । पाँच पैसाको ल्वाड छैन दश पैसाको स्वाड । बैसमा सबै सत्यनास बुढेसकालमा पाटीको बास । भाङ्ग्रामा टोपीलाई गुहेलाको फूल । ल्याङ्ग्रे केटो के जोखिनु ? टपरी माझेर के चोखिनु ? हीराको कचौरामा किराको बास । (स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०)

नैतिक शिक्षासम्बन्धी उखान

मामिसले नीति नियम तथा अनुशासनमा बाधिएर बस्नुपर्ने हुन्छ । अरुण उपत्यकाको जनजीवनमा चलेका उखानले नीति नियमसम्बन्धी शिक्षा दिएर खाराब कार्यमा प्रेरित हुनबाट बचाएको देखिन्छ । यहाँका उखानले समाजलाई सकारात्मक मार्ग

निर्देशन गरेको पाइयो। यस्ता उखानहरू १२% रहेको तथ्याङ्कले बताएको छ। यसरी नैतिकता र इमान्दारीको पाठ सिकाउने नैतिक शिक्षासम्बन्धी १३ वटा उखानहरू यस प्रकार पाइएका छन् :

अल्छी लागे काउसो घस्नु, ऋण लागे जमानी बस्नु। गुरु मान्नु बुझेर, बिहे गर्नु रोजेर। जता ओरालो उतै गङ्गाजी। जुवाको धन गन्दै नगन्। ठाउँमा लगाए त्यही गाजल, कुठाउँमा लगाए त्यही मोसो। दरबारमा जन्मदैमा सबै राजा हुँदैन। रात राम्रो जूनले मान्छे राम्रो गुनले। सङ्गतले मान्छे चिनिन्छ, मोहोर भए जे नि किनिन्छ। सुनलाई खोल हाल्नु पदैन। हत्केलामा तोरी उम्रदैन। हल्लिएको दाँत एक दिन फुस्कन्छ। हाँसीहाँसी कँसेको गाँठो रोईरोई फुकाउनु पर्छ। हुँदैमा कदर गर्नु गुमेपछि मकालु नै ठडिए पनि काम छैन। (स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०)

कृषिसम्बन्धी उखान

अरुण उपत्यकाका मौलिक उखानहरूको अध्ययनले ११% उखानहरू यस प्रकृतिका भएको देखाएको छ। परिश्रमपूर्वक आफ्नो काम गर्दा जीवन सफल हुने भाव झल्कने कृषिसम्बन्धी १२ वटा उखानयस प्रकार रहेका छन् :

अल्छीलाई बल्छी मर्दलाई जाल। खेताला लाए छैन काम, छोराछोरी पठाए आधा काम, आफै गए पुरै काम। जसले बोक्छ भारी खान्छ मेख मारी। पाडो खानेले बाच्छो राख्दैन। पोहोरको मकै धेर यसपालिको जाडो धेर। बाख्राले बिराउँछ भेडाको कान काट्ने। बालुवा निचोरेर तेल आउँदैन। मागेको गोरु चोरेको हलो, बाच्नुभन्दा मरेको भलो। माझीको घर माछा उपहार। शुक्र उदाए फर्सी कुदाए। सख्खरको नाम जपेर मुख गुलियो हुँदैन। हरेलोमा करेलो बेच्नु खाँदबारीमा लसुन प्याज। हान्ने गोरुको छेर्ने बानी। (स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०)

साइनोसम्बन्धी उखान

अध्ययनबाट प्राप्त भएका बाआमा, छोराछोरी, जेठाजु, झड्केला छोराछोरी आदि नेपाली साइनोसित सम्बन्धित ७% मौलिक उखानहरू निम्न छन् :

असल बाउआमाका छोराछोरी तीरभन्दा तिखा। आमाको काखमा छम्मछम्म, माछाको बल पानीसम्म। जसकी आमा भान्से उसकै छोरो भोकै। जेठाजुको हातको कोदालो सजिलो। झड्केला छोराछोरी खड्कुलाको भात। पिटे पनि आमै जाती पोले पनि घामै जाती। लक्का छोरालाई केको धक्का। (स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०)

खानपानसम्बन्धी उखान

यस अध्ययनबाट प्राप्त भएका आहार, विष, जाँड, रस, छोक्रा, कसार, भात, काँक्रो, चिया, दही, मोही, कोसेली, घिउ आदि खानपानसम्बन्धी ६% मौलिक उखानहरू निम्न छन् :

कोहीको आहार कोहीको विष। जाँडको पो रस र छोक्रा, कसारको गुदी न बोक्रा। टपरीमा भात हातमा सिन्को, निर्वाह भयो आजको दिनको। नपाउनेले काँक्रो पायो चियासँग चोबेर खायो। बाक्लो दही भएको घरमा पातलो मोहीको कोसेकी। सम्धीको निउले मलाई पनि घिउले। (स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०)

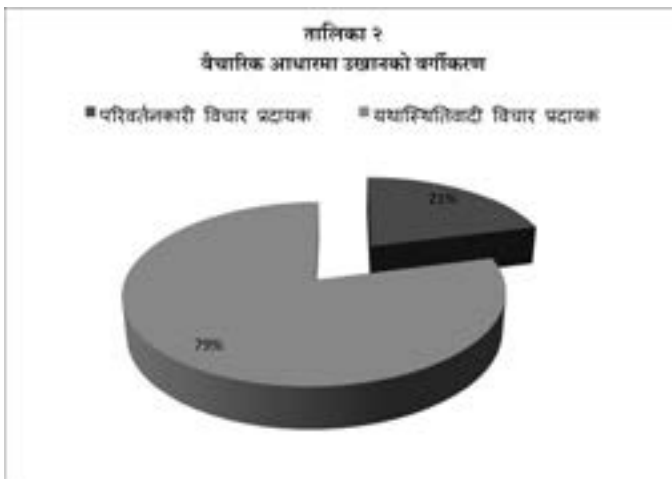
मानवीय स्वभावसम्बन्धी उखान

अध्ययनअनुसार सबैभन्दा कम सङ्ख्यामा प्राप्त भएका मानवीय स्वभावसम्बन्धी ४% उखानहरू निम्न लिखित छन् :

अरुको बारीको काक्रो चोर्ने आफ्नो भने नुनको ढिको नफोर्ने ।अलिकति धनी भयो भने राजाको सान देखाउँछ । असारमा सुरुवाल लगाउनेले मंसिरमा पराल चोर्छ । एउटा भए सरासर, दुइटा भए भराभर, तीन वटा भए टाउको फोराफोर । (स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०)

अरुण उपत्यकाका मौलिक उखानहरूको वैचारिक आधारमा वर्गीकरण

यस खण्डमा अरुण उपत्यकामा प्रयोग हुने मौलिक उखानहरूको वैचारिक आधारमा वर्गीकरण गरिएको छ । वैचारिक आधारमा वर्गीकरण गरी विश्लेषण गर्दा परिवर्तनकारी विचार प्रदायक र यथास्थितिवादी विचार प्रदायक गरी दुई प्रकारले उखानहरूको अध्ययन गरिएको छ । नेपाली भाषामा प्रयोग हुने वैचारिक उखानहरू विभिन्न प्रकृतिका भए पनि यस अध्ययनअनुसार अरुण उपत्यकाभित्र पहिचान भएका मौलिक उखानहरूलाई निम्नअनुसार दुई प्रकारमा प्रतिशतका आधारमा घट्टो क्रमले तालिका २ मा विश्लेषण गरिएको छ :



स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०

यथास्थितिवादी विचार प्रदायक उखान

जुन मतमा विश्वास गर्दै आइएको छ त्यसबाट विचलित नभई स्थिर रहने एक सिद्धान्त; स्थिति जस्तो थियो वा छ त्यस्तै रहोस् भन्ने मत नै यथास्थितिवादी विचार हो (उप्रेती र अन्य, २०७९) । अरुण उपत्यकामा पहिचान भएकामध्ये यथास्थितिवादी विचार प्रदायक उखानहरू ७९% रहेका छन् । यस्ता ८३ वटा उखानहरू यस प्रकार छन् :

यता अचार खानु मुलाको सङ्गत गर्नु ठूलाको । अरुको बारीको काक्रो चोर्ने आफ्नो भने नुनको ढिको नफोर्ने । अलिकति धनी भयो भने राजाको सान देखाउँछ । आफूलाई चाहिँदा साथीभाइ जुटाउने, खिर ख्वाएर हिलाले चुटाउने । आफ्ना टाउकामा घोडा कुदेको नदेख्ने अर्काको टाउकामा जुम्रा कुदेको देख्ने । आफ्नो दिउँत मै मरिजाऊँ अरुको पाए तीन माना खाऊँ । आमाको काखमा छम्मछम्म, माछाको बल पानीसम्म । एउटा भए सरासर, दुइटा भए भरभर, तीनटा भए टाउको फोराफोर । एक माना छोक्रा बाह्र माना पानी, दिनेलाईभन्दा खानेलाई हानी । कता हराइस् नौनी बिलौनीमा । काले काले मिलेर खाऔं भाले । कि भयो छयाङ्कुटीको बास कि भयो सत्यनास । कोहीको आहार कोहीको बिष ।खसी जोख्नु सय चोटि मान्छे जोख्नु एक चोटि । खानु अरे आफ्नो रुचि, लाउनु अरे अर्काको रुचि । खेताला लाग्छैन काम, छोराछोरी पठाए आधा काम, आफैँ गए पुरै काम । खेप गए केको खोट, चितुवाको हजार गोठ । गरिबको धन दश पल्ट गन ।गहिराको घरलाई पहिराको डर, डाँडाको घरलाई जाडाको डर । गाउँभरि

साइनो पानी खान पाइन । गाँसीगुसी एकैनासी । गुरु मान्नु बुझेर, बिहे गर्नु रोजेर । घर नबनाएको छोराले र सुत्केरी नभएकी बुहारीले केही बुझ्दैनन् । घैया रोपेर धान फल्दैन ।

चकचके बाँदरको चाकमा घाउ । चण्डाललाई रुद्राक्षको माला । चिप्लो न चाप्लो त्यसै दुख्छ थाप्लो । चिनेको चोरले काट्छ । चोरको मनमा जहिले नि चिन्ता । छालो जाला कालो जाँदैन । छेपाराको मन्त्र नाजान्ने सर्पको दुलामा हात हाल्ने । छोरो उताउलो भए घुँडो भाच्छ । जता ओरालो उतै गङ्गाजी । जति मान्छे त्यति खिचडी । जाँडको पो रस र छोक्रा, कसारको गुदी न बोक्रा । जाँड बिग्रने मर्चा गुना छोरालोरी बिग्रने आमा गुना । जान्नु न तान्नु थुतुनो मात्रै तान्नु । जिब्रो धेरै चिल्लो हुनेको मन कालो हुन्छ । जिम्मेवारी बिनाको जिम्मावाललाई गुलामले नि लखेट्छ । जुनकिरीको पिंथले स्वर्गमा उज्यालो हुँदैन । जुवाको धन गन्दै नगन् । जेठाजुको हातको कोदालो सजिलो । झड्केला छोरालोरी खड्कुलाको भात । झिंगाको मुखमा चुक अमिलो । झिंगो मारी धार्नी न बिसौली । टपरीमा भात हातमा सिन्को, निर्वाह भयो आजको दिनको । ठाउँमा लगाए त्यही गाजल, कुठाउँमा लगाए त्यही मोसो । ठाडो टीको लाउँछे स्वामीकहाँ धाउँछे । ढिकीले स्वर्गमा पनी धाने कुट्छ । तरुल पनि खनिने बुढी पनि पुरिने । तातो खुँदो निल्लु न ओकल्लु । दमाईका लुगामा तुना छिनेको । दिउँ भने आफू नाङ्गो नदिउँ भने माग्नेको मुख बाङ्गो । दिनभरि चाहारिस् ओल्लो र पल्लो, अब खालिस् सक्खरको डल्लो । धाकभन्दा धक्कु ठूलो हिड्ने बेला खुट्टा लुलो । नपाउनेले काँक्रो पायो चियासँग चोबेर खायो । नहुने बेलामा गन्हाउने मुख । पाँच पैसाको ल्वाड छैन दश पैसाको स्वाड । (स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०)

पिटे पनि आमै जाती पोले पनि घामै जाती । पोहोरको मकै धेरै यसपालिको जाडो धेरै । फनफन गर्ने कुमालेको चक्र, घुमिफिरी आइहाल्छ यहीं बसेर पक्र । फूलको वासना वरिपरि मान्छेको वासना डाँडापारि । बाक्लो दही भएको घरमा पातलो मोहीको कोसेकी । बालुवा निचोरेर तेल आउँदैन । बैसमा सबै सत्यनास बुढेसकालमा पाटीको बास । भाङ्ग्राको टोपीलाई गुहेलाको फूल । मध्य रातमा बास्ने चरो, ताईबाट फुत्केर भूङ्ग्रामा झर्यो । मागेको गोरु चोरेको हलो, बाच्चुभन्दा मरेको भलो । माझीको घर माछा उपहार । रात राम्रो जूनले मान्छे राम्रो गुनले । लोमने मान्छे बारको काठ । सुरक्षाका लागि लाठी टेक्यो, त्यही लाठीले खप्पर सेक्यो । लक्का छोरालाई केको धक्का । लोहाको बैरी लोहा । ल्याङ्ग्रे केटो के जोखिनु ? टपरी माझेर के चोखिनु ? शुक्र उदाए फर्सी कुदाए । सङ्गतले मान्छे चिनिन्छ, मोहोर भए जे नि किनिन्छ । सम्धीको निउले मलाई पनि घिउ ले । सुनलाई खोल हाल्नु पर्दैन । हरेलोमा करेलो बेच्नु खाँदबारीमा लसुन प्याज । हान्ने गोरुको छेर्ने बानी । हीराको कचौरामा किराको बास । (स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०)

परिवर्तनकारी विचार प्रदायक उखान

परिवर्तन गर्ने गराउनेलाई परिवर्तनकारी भनिन्छ (उप्रेती र अन्य, २०७९) । यसअध्ययनबाट परिवर्तनकारी विचार प्रदायक २२ वटा उखानहरू पहिचान भएका छन्; जुन निम्नानुसार छन् :

अल्छीलाई बल्छी मर्दलाई जाल । अल्छी लागे काउसो घस्नु, ऋण लागे जमानी बस्नु । असल बाउआमाका छोरालोरी तीरभन्दा तिखा । असारमा सुरुवाल लगाउनेले मंसिरमा पराल चोर्छ । आज मर्यो भोलि औषधि । आधा दाम भए हिँड घोडा किन्न, खुर्सानी बिना भतेर अड्किन्न । एक आना धन छ बारी किन्छु भन्छ । कमलकोटीहरू माटाका दरबार बनाइरहन्छन् । काम छोडी कैबेद कुकुरलाई नैवेद । घिचन जान्दैन पकाउनेलाई दोस । चीनको राजा भोटको नुन ज्यानै दिए नि देख्दैन गुन । जसकी आमा भान्से उसकै छोरो भोकै । जसले बोक्छ भारी खान्छ मेख मारी । जहाँ स्त्री उहाँ श्री । डरलाग्दा मान्छेका घिनलाग्दा कुरा । पाडो खानेले बाक्छो राख्दैन । बाख्राले बिराउँछ

भेडाको कान काट्ने । सख्खरको नाम जपेर मुख गुलियो हुँदैन । हल्लिएको दाँत एक दिन फुस्कन्छ । हाँसीहाँसी कँसेको गाँठो रोईरोई फुकाउनु पर्छ । हत्केलामा तोरी उम्रदैन । हुँदैमा कदर गर्नु गुमेपछि मकालु नै ठडिए पनि काम छैन ।
(स्रोत : अध्येताको मौलिक उखान सर्वेक्षण २०८०)

निष्कर्ष तथा उपादेयता

यस अध्ययनमा पहिचान भएका १०५ वटा मौलिक उखानमध्ये विषयक्षेत्रका आधारमा अध्ययन गर्दा लोकविश्वास र व्यङ्ग्यसम्बन्धी उखानहरू बढी प्रचलनमा आएको पाइयो । यस आधारमा विश्लेषण गर्दा लोकविश्वाससम्बन्धी ३१ प्रतिशत र व्यङ्ग्यसम्बन्धी २९ प्रतिशत उखान प्रयोग हुने गरेको पाइएको छ । त्यसपछि, नैतिक शिक्षाको सन्दर्भमा १२ प्रतिशत र कृषि पेसासँग सम्बन्धित ११ प्रतिशत उखानहरूको प्रयोग भएको देखिएको छ । यसै गरी साइनो, खानपान र मानवीय स्वभावसम्बन्धी उखानहरू क्रमशः ७, ६, र ४ प्रतिशत प्रयोग भएको देखिएको छ । अर्कातर्फ वैचारिक आधारमा विश्लेषण गर्दा अरुण उपत्यकाभित्रका समाजमा यथास्थितिवादी उखानहरूको वर्चस्व रहेको पाइयो । अध्ययनमा यथास्थितिवादी उखानहरूको प्रयोग ७९ प्रतिशत रहेको छ भने परिवर्तनकारी विचारप्रदायक उखानहरू २२ प्रतिशत मात्र रहेको पाइयो । अतः समाजमा अझै पनि यथास्थितिवादी उखानहरू चलनचल्तीमा रहिरहेको अवस्थामा यी उखानाहरूलाई समसामयिक परिमार्जन गर्दै दैनिक जीवनमा प्रयोग गर्दै जगेर्ना गर्न सके समाजमा यसको उपादेयता झल्कन सक्ने देखिन्छ । यथास्थितिवादी उखानहरू समाजको प्रतिविम्ब रहेकोले यिनीहरूको परिवर्तनकारी परिमार्जनबिना समाजको भाषिक विकास गर्न कठिन हुने देखिन्छ ।

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अरुण उपत्यकामा प्रचलित झ्याउरे लयका हाक्पारे

गीतमा रसको अध्ययन

सहायक प्राध्यापक ताराबहादुर बुढाथोकी

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लेखसार

गाउँबस्तीमा एक मान्छेको अनेक भूमिका हुन्छ । गाउँबेसी, भोट-मधेस, गोठ-खेत, घाँस-दाउरा, किसानको जीवनशैली हो । पूजा-आजा, जन्म, बिहे आदि संस्कार हुन्छन् । रमाउन, वेदना पोख्न, आनन्द लिन, माया लाउन, र कुलपितृ खुसी पार्न पनि मानिसले लोक गीतलाई माध्यम बनायो । पूर्वी पहाडमा कान ठेडी मारेर, लेघ्रो तानेर उच्च स्वरमा सुर मिलाएर गाइने लोकगीत हाक्पारे हो । प्रारम्भमा किराँतले पछि सबै जातिले शताब्दीयौँदेखि गाइदै आएको हाक्पारे गीत लोक जीवनको हार्दिक अभिव्यक्ति हो, लोकगीतको उपविधा हो । मनोविज्ञानका अनुसार मानिसमा भय, क्रोध, घृणा, करुणा, काम, आश्चर्य, हास, उत्साह, दैन्यजस्ता मानःसंवेग हुन्छन् । मानःसंवेग अनुसार भय, क्रोध, जुगुप्सा, शोक, रति, विस्मय, हास, निर्वेद, उत्साह, जस्ता स्थायी भावहरू सुषुप्त अवस्थामा रहन्छन् । विभाव, अनुभावले मानःसंवेगलाई ब्युत्पाउँदा व्याभिचारी भाव सञ्चार हुन्छ । व्याभिचारी भावको स्थायी भावमा संयोग भएपछि रसको परिपारक हुन्छ । पाश्चात्य साहित्य शास्त्रमा चर्चित रस सिद्धान्तको आधारमा अरुण उपत्यकाको हाक्पारे गीतमा प्रयुक्त रसको अध्ययन गरिएको छ । गीतमा सोझै रसभन्दा भावको प्रधानता हुन्छ । गीतमा प्रस्तोता नै आलम्बन विभाव भई परिवेशले उद्दीपन विभावको काम गरेको पाइन्छ । परिवेशमा भएका सजीवको क्रियाकलापहरू अनुभाव बनेपछि प्रस्तोता र भावकको मनःसंवेग व्युँझन्छन् । व्याभिचारी भाव देखापर्दछ । स्थायी भावमा व्याभिचारी भावको सञ्चार भई रस आस्वादन भएको पाइन्छ ।

शब्दकुञ्जी: अनुभाव, आलम्बन, विभाव, किराँत, लोकगीत, व्याभिचारी भाव, विप्रलम्भशृङ्गार, सम्भोग शृङ्गार

विषय परिचय

हाक्पारे नेपालकोकोसी प्रदेशको पहाडी जिल्लामा प्रचलित लोकभाका हो । लिम्बु समुदायको मुन्धुम, पालाम, साम्लो हाक्पारे हुन् । किराँत समुदायको सम्भ्यताबाट हाक्पारे गीत अन्य जातिमा सञ्चरण भएको हो । हाक्पारेका विविध भाका र शैली पाइन्छ । "हाक्पारे सङ्गीत किराँत जातिको आदिम सभ्यता हो । यो लयको गीत प्रायः सबै उमेर, समय र अवसरमा किराँत जातिमा आपसी आत्मीयता आदानप्रदान गर्ने विशिष्ट परम्परा हो । यस गीतले पूर्वी नेपालको सम्पूर्ण लोकगीतको नेतृत्व गरेको छ" (राई, २०६६, पृष्ठ ८) । हाक्पारे गीत किराँतका साथै अन्य जातिको पनि लोक सम्पदा बनेको छ । "... गीतहरूका भाकालाई तत्कालीन नेपालका स-साना राज्यहरूमा बसोबास गरेका राई, गुरुङ, शेर्पाहरूले महत्व दिई सुन्ने र गाउने गर्नु थाले" (पराजुली, २०६६) । अम्बिका साम्बाहाम्फेले वि.स. २०७२ मा प्रकाशन गरेको चारमाया पालाम पुस्तकमा सामकेलाकेवाफुडवाले मरेको फुल जगाउँदा ए..ए.. ...ध्वनि निकाल्दा हाक्पारे बन्थो भन्ने किम्वदन्ती उल्लेख गरेका छन् । उनले सोही प्रसङ्गमा उहिले सावायेहाडहरूले धान खान आएको चरो धपाउन हात समातेर धानबारीमा उभिई हा...हा.... हा.... भन्दा हाक्पारे पालाम बन्थो भन्ने किराँती किंवदन्ती प्रस्तुत गरेको पाइन्छ । ए हन हुँदै डानाले लगायो माया नानाले भन्दै डाँडाखोला रन्काएर भोजपुरको उत्तरी पाटो र सङ्खुवासभाको पुरैजसो भागमा गाइने तुक मिलेका गेडाहरूलाई हाक्पारे भनिन्छ (बुढाथोकी, २०७१) । हाक्पारेमा तुकबन्दी, निपात, अनुप्रास, सम्वादात्मकता, आञ्चलिकता पाइन्छ । हाक्पारेभित्र पहाडी जीवनका प्रकृति, मानव, भोगाइ र प्रेमलाई आकर्षक रूपमा प्रस्तुत गरिन्छ ।

पूर्वीय साहित्य सिद्धान्तले रसलाई प्रधान काव्यतत्व मानेको छ । विभाव, अनुभाव, व्यभिचारी भावको संयोगले रस निस्पन्न हुन्छ । विभावानुभाव व्यभिचारी भावसंयोगद्रसनिष्पत्ति(भरतमुनि, २०६८) । रति, हास, शोक, क्रोध, उत्साह, भय, जुगुप्सा, विस्मय, आदि स्थायी भाव हुन् । रतिहासश्च शोकश्च क्रोधोत्साहो भयं तथा । हास्यो भयानकश्चैव बिभत्सचेती ते नवा (जगन्नाथ, २०६८)॥ । विभाव, अनुभाव, व्यभिचारी, भावबाट व्यक्त हुने स्थायी भावबाट रस आस्वादन हुन्छ । यी रस सामग्रीहरू हुन् । विभावेनानुभावेन व्यक्त सञ्चारीण तथा । रसतामेती रत्यादी स्थायीभावः सचेतसाम् (विश्वनाथ, १९९३)॥ । भरतमुनिले वक्ष्यम् रसात्मकम् काव्यम अर्थत् संवेदनशील हृदयको आस्वादनलाई रमणीय आल्हादकारी अनुभूतिसँग जोडेका छन् । रस भावकको मनमा सुषुप्त अवस्थामा रहेको कामादी भावलाई कृतिले ब्युँझाएर चञ्चल बनाएछि प्राप्त हुने आनन्द हो, जसको आस्वादन गरिन्छ । रस परिपाक हुनलाई कृतिमा आलम्बन र उद्दीपन विभाव, अनुभाव, र सञ्चारी भाव हुनुपर्छ । सञ्चारीभावले स्थायी भाव जागृत गरेपछि रस परिपाक हुने गर्दछ । अरुण उपत्यकाका हाक्पारेमा रस सामग्री पाइन्छन् । पूर्वीय साहित्य सिद्धान्तमा चर्चित रस मान्यताको आधारमा अरुण उपत्यकाका हाक्पारे लोकगीतमा रस परिपाक प्रक्रियाको विश्लेषण गरिनेछ ।

पूर्वीय साहित्य सिद्धान्तमा रस मूल काव्यतत्व हो । साहित्यलाई रस सिद्धान्तका आधारमा समालोचना गरिन्छ । अन्य काव्य तत्वसँग रस अभिन्न छ । रस सिद्धान्तको आधारमा कृति समीक्षा गर्नु प्राज्ञिक कार्य हो । हाक्पारे गीत काव्यिक विधा हो । मुन्धुम र पालासँगै उत्पत्ति भएको हाक्पारे सबै भाषाभाषीको साझा लोकगीत बनेको छ । मारुनी, झ्याउरे, गोठाले, आदि भाका र लयमा गाइन्छ । अरुण उपत्यकामा मौलिक हाक्पारे लोकगीत नेपाली साहित्यको आधार हो । विधुतीय सञ्चार माध्यमको प्रयोगसँगै यो लोपोन्मुख अवस्थामा छ । भाषा भूगोल र लयको विविधतामा आधारित हाक्पारे गीतबारे केही अध्ययन भएका छन् । पूर्वीय साहित्य सिद्धान्तको आधारमा विश्लेषण भएको पाइदैन । रस सिद्धान्तको आधारमा हाक्पारे गीतको अध्ययन नभएकाले प्राज्ञिक रिक्तता देखिन्छ । प्रस्तुत अध्ययनपत्रमा अरुण उपत्यकाका हाक्पारे लोकगीतमा प्रयुक्त रससँग सम्बद्ध समस्या समाधानका निम्ति निम्न लिखित शोध प्रश्न निर्धारण गरिएको छ ।

क) अरुण उपत्यकाका हाक्पारे लोकगीतमा कुनकुन रस प्रयोग भएका छन् ?

ख) अरुण उपत्यकाका हाक्पारे लोकगीतमा रस कसरी परिपाक भएको छ ?

अध्ययनको उद्देश्य

प्रस्तुत अध्ययनमा अनुसन्धान प्रश्नको समाधान गर्न निम्नलिखित उद्देश्य निर्धारण गरिएको छ:-

क) अरुण उपत्यकाका हाक्पारे लोकगीतमा प्रयुक्त रस पत्ता लगाउन,

ख) अरुण उपत्यकाका हाक्पारे लोकगीतलाई रस सामग्रीको संयोजन गरी रस परिपाक प्रक्रिया देखाउन ।

लेखको सीमाङ्कन

अरुण उपत्यकाको भूगोल भोटखोलादेखि धनकुटासम्म छ । यो लेखमा खाँदबारी नगरपालिका, षडानन्द नगरपालिका, चैनपुर नगरपालिका, चिचिला, सभापोखरी, मकालु, सिलिचोड र साल्पासिलिछो गाउँपालिकाको भौगोलिक सीमा हो । लिम्बु, याम्फु, लोहोरुड, सुनुवार, मगर, गुरुड, जातिले गाउने हाक्पारे मातृ भाषामा हुन्छन् । उदाहरण र विश्लेषणको लागि नेपाली भाषा र पुष्टिको लागि संस्कृत भाषा प्रयोग गरिएको छ । हाक्पारे गीत काव्यिक विधा भएकाले संस्कृत साहित्य सिद्धान्तका आधारमा विश्लेषण गर्न सकिन्छ । वि.स. २०३० देखि हालसम्म ५० वर्षका हाक्पारे लिइएको छ । आचार्य मम्मटको काव्य प्रकाशमा गरिएको रस विवेचना सिद्धान्तमा दश रस र १० स्थायी भाव र ३३ व्यभिचारी भावको चर्चा भएपनि नवरसको परिचय र परिपाक प्रक्रियाको विश्लेषण गरिएको छ ।

अध्ययन विधि

प्रस्तुत अध्ययन पत्रमा उल्लिखित उद्देश्य प्राप्तिका लागि गुणात्मक अनुसन्धान विधि र अवधारणात्मक ढाँचा अपनाइएको छ । यहाँ पूर्वीय साहित्य सिद्धान्तका विश्वनाथ, जगन्नाथ र मम्मटका साहित्य सिद्धान्तसम्बन्धी सामग्री प्रयोग गरिएको छ । अरुण उपत्यकाका हाकपारे गीतसम्बन्धी प्रतिनिधि अनुसन्धाताका पुस्तक तथा सोध लेखहरू प्रयोग गरी उदाहरण सङ्कलन गरिएको छ । स्थलगत अध्ययन, पुर्खाको टिपोट र कार्यक्रम आयोजना पनि गरिएको छ । रस सिद्धान्तका लागि पूर्वीय साहित्य सिद्धान्तका संस्कृत आचार्य तथा नेपाली विद्वानहरूको पुस्तक प्रयोग गरिएको छ । सामग्री सङ्कलनका लागि विधुतीय सञ्चार माध्यमको प्रयोगसंगै पुस्तकालय विधि र भ्रमण विधिको प्रयोग गरिएको छ । यस अध्ययनका निमित्त सङ्कलित सामग्रीलाई विश्लेषणात्मक विधिको प्रयोग गरी निष्कर्ष निकालिएको छ ।

कृति विश्लेषणका सैद्धान्तिक आधार

अध्ययनको सैद्धान्तिक आधार पूर्वीय साहित्य सिद्धान्तको रस सिद्धान्त हो । साहित्यमा रस आस्वादन गरिने विषय हो । पाठक वा भावकको मनमा रति आदि स्थायी भाव सुषुप्त अवस्थामा हुन्छ । काव्य पददा वा गीत सुन्दा सुषुप्त भाव जागृत भै प्राप्त हुने अनुभूति रस हो । भरतमुनिका अनुसार रसिलो वाक्यलाई साहित्य भनिन्छ । (रसात्मक वाक्यम काव्यम) । अग्नि पुराणमा रसेनैव सर्वम काव्यम जिवती अर्थात् रसले नै सबै काव्यलाई जीवन दिन्छ भनिएको छ । आचार्य जगन्नाथका अनुसार शृङ्गार शान्तो रुद्रो वीरोद्भुतस्तथा । हास्ये भयानककश्चैवविभत्स्येतिते नव (जगन्नाथ २०६८) । जगन्नाथले रतिहासश्चानिर्वेदक्रोधत् सहसश्चविश्रमयः हासो भयं जुगुप्सा च स्थायीभावक्रमादमी (जगन्नाथ, २०६८, ६३) । यसरी स्थायी भावको क्रम निर्धारण गरेका छन् । विश्वनाथले सद्भावास्चेर्द्धिभावादेर्द्वैकस्वभावेत् ॥१६॥ इति तेन्यसमापक्षेतदा दोषे न विधते (मम्मट, २५) । भनी सदभावइत्यादीविभाव आदिमा एक वा दुई रह्यो भने आक्षेप गर्ने अरु कोही रहयो भने दोष रहदैन भनी रसलाई दोषमुक्त बनाउने उपाय सुझाएका छन् ।

आचार्य मम्मटले काव्य प्रकाशको चतुर्थ उल्लासमा संलक्षक्रम व्यंग्य रसादी ध्वनि अन्तर्गत रसको विवेचना गरेका छन् । रसाभाषको समेत चर्चा गरी रसलाई अलङ्कारबाट पृथक बनाएका छन् । रस सामग्रीको स्पष्ट चर्चा गरेका छन् । मनोसंवेगको संख्या दश र स्थयी भावको संख्या पनि दश छन् । वात्सल्यलाई दसौं रसको रूपमा उल्लेख गरेका छन् । दशओटै स्थायी भाव, विभाव, अनुभावलाई पनि सचित्र प्रस्तुत गरेका छन् । रसाभावतदाभाषभावशान्त्यादिराक्रमः । भिन्नरस्यादिलंकारादलन्कार्यण तास्थितः ॥२६॥ (मम्मट, १९९८, पृष्ठ ९४) । स्थायी भाव मनोसंवेग अर्थात् प्रकृति प्रदत्त शक्ति, चित्रवृत्ति वा रसको अभ्यन्तर कारण हो । विभाव बहिरङ्ग कारण हो । आलम्बन विभाव व्यक्तिविशेष र उद्दीपन विभाव वस्तु वा परिवेश हो । अनुभाव अभिव्यक्तिको निमित्त शारीरिक वा मानसिक व्यापार हो । स्थायी भावको पुष्टि गर्ने सहकारी सन्चारी भाव हो-कारणार्थथा कार्यानी शकारिनियानी च । रत्यादेःस्थायिनो लोके तानिचेन्नातय काव्ययो ॥२७॥ भिवानुभावास्तत कथ्यन्ते व्यभिचारीणः । व्यक्तः तैरवीभावाधैः स्थायीभावो रसः स्मृतः ॥२८॥ (मम्मट, २०५०, ९६) । आठ नाट्य रसको विशेष क्रम पनि निर्धारण गरेर कारणसहित बताएका छन् । मम्मटले विप्रलम्भलशृङ्गार रस र करुण रसको तुलना गरेका छन् । भिवानुभावास्तत कथ्यन्ते व्यभिचारीणः । व्यक्तः स तैरवीभावाधैः स्थायीभावो रसः स्मृतः ॥२८॥ (मम्मट, २०५०, ९५) । दुवै रसमा वियोग भएपनि विप्रलम्भ शृङ्गार रसमा अस्थायी वियोग, करुण रसमा मृत्यु अनिवार्य भई वियोग स्थायी हुन्छ (शृङ्गार सङ्गामाप्रत्याशय स्तेरुदभवेत् । प्रथमन्तु करुण एव इत्यभियुक्त मन्यते (मम्मट, २०५०, १२८) । शृंगार, हास्य, वीर, अदभुत, शान्त, गरी पाँच रस सुखात्मक र करुण रौद्र विभत्स, भयानक गरी चार रस दुखात्मक हुन्छ भन्ने मान्यता पनि पाइन्छ । (शृंगारहास्यवीराद्भुता तत्राःपन्च सुखात्मनः करुणरौद्रविभत्सभयानकाश्चत्वारो दुखात्मनः) । भयानक, करुण, वीभत्स वा रौद्र रस दुखःदायक हुन्छ तथापि काव्यको अभिनयबाट प्राप्त विभावले उत्पन्न गर्ने रसले आस्वादन गर्नेलाई केही निर्वचनीय क्लेश दशालाई विरेचन गर्छ । विद्वानहरूले रस दुखात्मक नभएर सुखात्मक हुन्छन् । (यत्पुनःसर्वरसानां सुखात्मकत्वमुच्यते तत्प्रतीतीवाधितम) । प्रस्तुत लेखमा अरुण उपत्यकाका हाकपारे गीतमा रसको अध्ययन गर्न आचार्य मम्मटको काव्य प्रकासमा उल्लेखित संलक्षक्रमध्वनि रसदिनिरूपणम् लाई सैद्धान्तिक आधार बनाई नव रसको खोजी गरिएको छ ।

अरुण उपत्यकाका हाक्पारेमा रस

महाकवि देवकोटाले मुनामदन खण्डकाव्यको भुमिकामा भनेका छन् "झ्याउरेलाई निच रुचि र फोहोरी पनबाट शिव, सत्य, सुन्दरका अमर झल्का भएका स्वदेशी ग्राम्य छन्दका कविता स्वरूपमा उठाएर नेपाली जनतासामु पेश गरूँ ।" हाक्पारे गितका प्रयोगकर्ता सबै उमेर समुहका हुन्छन् । युवामा जोसमा उत्साह स्थायी भाव भई वीर रस परिपाक हुन्छ । माया - प्रीति र ख्याल - ठड्डा मुख्य विषय हुँदा हास्यरस र प्रीति विषय गीतमा रति स्थायी भाव हुँदा श्रृङ्गार रस परिपाक हुन्छ । पाका मानिसले गीत गाउँदा शान्ति-भक्तिका गीत गाउँछन् । देवपितृ बुझाउनगाइने साम्लोमा करुणा रस हुन्छ । गायनका स्थान, गायक, उद्देश्य अनुसार भिन्न रस परिपाक हुन्छ । हाक्पारेमा स्थानीय परिवेश चित्रण हुन्छ । एक हरफमा प्रकृति र अर्को हरफमा मानव जीवन हुन्छ । गायकको आफ्नै पिडा, व्यथा, हर्ष, उन्माद, प्रेम, विरक्ती, अनुराग जस्ता गहिरो अनुभूतिले गीतका भाव र शैली बन्छन् । प्रस्तोता आलम्बन विभाव हुन्छ । स्थानीय प्रकृति हाक्पारेको उद्दीपन विभाव हुन्छ । गितको मर्मले हृदयमा स्पर्शको अनुभव हुन्छ । यसबाट शरीरमा चापल्य, हर्ष, विषाद आदि व्यभिचारी उत्पन्न भइ सञ्चार हुन्छ । व्यभिचारी भावले रातिहास शोक आदि स्थायी भावलाई जागृत गरेपछि रस परिपाक हुन्छ । यसरी हाक्पारे गीतमा विभाव, अनुभव, व्यभिचारी भावको संयोजनबाट रसको परिपाक हुन्छ ।

अरुण उपत्यकाको हाक्पारे गीत

अरुण उपत्यका समुन्द्री सतह बाट ४५७ मी. उचाइमा रहेको विश्वकै होचो उपत्यका हो । अरुण उपत्यका भोटखोलाको गोलाबाट धनकुटाको लेगुवासम्म विस्तारित छ । सङ्खुवासभा, भोजपुर र धनकुटा जिल्ला यस भुभागले समेटछ । अधिकांश किराँत र खस गुरुङ शेर्पा, भोटे, मगर, नेवार, तामाङ, दलित समुदायको बसोबास छ । किराँतहरूमा मुख्यतः कुलुङ, याम्फु, लोहोरुङ, मेवाहाङ, याख्खा, लिम्बुहरू छन् । हाक्पारे किराँतहरूको मौलिक, सांस्कृतिक र ऐतीहासिक गीतका रूपमा गाउन थालीएको हो । पछिल्लो समयमा सबै जातिले गाउँछन् । हाक्पारेको उत्पत्ति र नामकरण सम्बन्धमा किम्वदन्ती छन । टंक केसीले सङ्कलन गरेको किंवदन्तीअनुसार तमोर नदीको किनारको 'हाक्पारे' गाउँ पारीबाट ढाक्रे-बटुवाले डाको हाल्दा (कुलुलुलु) गर्दा पहरोले 'हापारा' भन्ने जवाफ दिएकाले गीत हाक्पार हुँदै हाक्पारे बन्न गएको हो (राई २०७९) । धनहाङ सुब्बाको लोकवार्ताअनुसार लिम्बू समुदायबीचमा हाङ भनेको राजा र पारे भनेको बोल्यो हो । यही हाङपारेनै व्युत्पत्ती भएर समय क्रममा हाक्पारे भएको हो । पछि हाक्पारे साम्लोको रूपमा धेरै प्रचलित छ (२०७९) । किंवदन्तीअनुसार कुनै लिम्बूका चेली माइती लेक डुल्लु जाँदा बिषको गन्धले हप्ती दिन बेहोस भए । जङ्गली चरीहरूले फुल भाँची खाई नष्ट गरिसकेको अवस्थामा ब्युँझिए । फुललाई पहिलेकै अवस्थामा जगाउन सम्केलीकेला केवाङ फुडबाले पहिलो पटक ए.....भन्ने लय निकाले र फुलहरू जस्ताका तेस्तै भए । यसैबाट हाक्पारेको सुरुवात भएको हो (सम्बहाम्फे, २०७२) ।

विस्कनको खुकुरा धपाउन हा..... हा..... हा..... भन्दा पालमको लय बनेको हो (सम्बहाम्फे, २०७२) । मकालु गाउँपालीकाका बट्टी याम्फु भन्छन् - याम्फु भाषाका हाख्खा... शब्द अपभ्रंश भएर हाक्पारे बनेको हो । हाक्पारेको उत्पत्तिसम्बन्धी किंवदन्तिहरूको आधारमा हाक्पारे किराँत सभ्यताको एक दस्तावेज मान्न सकिन्छ । मातृप्रधान समाजमा किराँतहरूले माङ (बजु - नायक) लोकदर्शन परम्परालाई सञ्चार गर्न प्रयोग भएको हो । सुरुमा नीति - नियम चलन, बताउँदा माङपा (बजुसत्ताको कारिन्दा) - पुरुषपूजारीले फलाकदाहाँ ! बाट सुरु गर्छ । नाँदलाई आधार बनाएर पा (पुरुषअगुवा /मुली)ले गर्ने विधि - मुन्धुमीलयलाई हाक्पारे भनियो । अर्कातर्क माङप्रधान सत्ताबाट हाङप्रधान (पुरुषसत्तामा) हस्तान्तरण हुन थालेपछि हाँ+कँपा(काँपा =बाजे/फुपा) को संयोजन नैहाँ+कपा+रे =हाक्पारे भएको हो । यही सन्दर्भ लिम्बूहरूको संस्कृतिमा माङपा हस्तान्तरण हाङपा भयो । त्यही हाङपाले मौखिक लय पाठ गर्ने धुन नै हाङपारे = हाक्पारे भएको देखिन्छ (हर्तमछाली, २०७४) । नारदमणि हर्तमछालीले लयका आधारमा हाक्पारे गीतको दस प्रकार बतएका छन् । चाम्लिङ / बान्तावा / साम्पाङको कुलपूजा: माङ/पितृ गर्दा लिम्बु जातिको सामुङ साम्लो, धामी गीत, रिसीया(शब्दनमुना)कुलुलुलु ! (सुइसुलापादै, पातको पिपिरी बजाउँदै), लम्बरीभाका, सोझोभोका (घर आँगनी - वनजङ्गल दुबैमा गाईने) ठाडोभाका (प्रय:वनजङ्गलमा गाईने) छिटो हाक्पारे (लहरे) गोठालो -

खेताले, पालाम हाक्पारे (पा=बाउ-बाजे+लाम= बाटो / सिको) सिली (अभिनय , ढोल , झ्याम्टाहरु समेत) सैमालुडमा डम्फू हाहा - हर्तम्छाली, २०७८, ८)।

रस सिद्धान्तका आधारमा अरुण उपत्यकाका हाक्पारे गीतको विश्लेषण

हाक्पारे गीतमा पहिलो पाउ र तुकबन्दीहरू केवल उठाउनका लागि मात्र आउँछन् । पहिलो पाउमा प्रकृतिको चित्रण हुने हुनाले असम्बद्धदेखिएपनि उद्दीपन विभावको काम पहिलो पाउले गरेको हुन्छ । कोरारसका रूपमा आउने हुर्हर इ डानाले, कठैबरी, ज्युझस्सै, हजुर आदीले रसपरिपाकमा बल पुर्याउदछन् । यो उपत्यकाका हाक्पारे गीतमा नौ रसको खोजी र रस परिपाक प्रक्रियाको विश्लेषण गरिएको छ । हाक्पारेमा श्रृङ्गार रस पूर्वीय साहित्य सिद्धान्तमा संभोग श्रृङ्गार रविप्रलम्भ श्रृङ्गार गरी रसका दुई भेद हुन्छन् । तत्र श्रृङ्गारस्य द्वौभेदौ, संभोगविप्रलम्भश्च (मम्मट २०५०, १२१)।

हाक्पारेमा सम्भोग श्रृङ्गार र रसको परिपाक

उदाहरण: नायक – हन हर्रर सिलिगुडीबाट रेलगाडी आयो घुम्तीमा हजुर घुमेर

गाउँखाने धामी ज्युतिमी हामी, अरुणै धाँउदा फूलटिपन आउँदा, मायाको साथमा ... जुनेली रातमा घुम्तीमा लेट भो ... सन्जोगले भेट भो, आजको दिन.... लजायौ किन, शितलु छाँया ... लाइराखुँ माया, गाईभैसीँ गोठमा चुमुला ओठमा..... मिठो छ साइली उमेर ।

नायिका: होलान तौ हजुरौ । ज्यु झस्सै भन्नोसै । लाहुरे र दाइको पहिरान गलेर नारान हैरान ।

उदाहरणमा तुकबन्दीसहितका स्थायी र अन्तराहरुमा सम्भोग श्रृङ्गार छ । प्रस्तोता आलम्बन विभाव हो फूलबारी, अरुण नदी, जुनेली रात, शीतल छाँया, एकान्त स्थल उद्दीपन विभाव हुन । फूल टिपन आउनु, संयोगले भेट हुनु, नायकले ओठमा म्वाइ खाने प्रस्ताव राख्नु अनुभव हुनु, लजाउनु सञ्चारी भाव हो । रति यसको स्थायी भाव हो । यसमा विप्रलम्भ श्रृङ्गार रस छ । प्रस्तोतामा पहिले अनुरक्ति देखिएको छ । नायकको क्रियाकलाप र अभिव्यक्तिबाट नायिकामा लज्जा र चपलताको सञ्चार हुन गई भावकमा निहित रित भावलाई उद्देलन गरिएको छ । यस प्रकार विभाव, अनुभव र व्यभिचारी भावसँग स्थायी भावको संयोजन भई श्रृङ्गार रसपरिपाक भएको छ ।

हाक्पारेमा विप्रलम्भ श्रृङ्गार र रसको परिपाक

विप्रलम्भ श्रृङ्गारमा अभिलाषा, ईर्ष्या, विरह तथाशापपाँचप्रकारका हेतु हुनाको कारण विप्रलम्भ श्रृङ्गार पाँच प्रकारका छन् । यहाँ अभिलासको हेतुबाट निस्पादन भएको विप्रलम्भश्रृङ्गार रसको सोदाहरण चर्चा गरिन्छ । मनको धोको अधुरो रहेकोले समागम हुने अवसर प्राप्त भएको देखिदैन । यसको उदाहरणको हेतु अभिलाषा हो । समागम भइसकेको अवस्थामा विरह हुन्छ । अपरस्तु अभिलाषविरहेष्यविप्रवासशापहेतुका इति पन्चविध (मम्मट २०५०, १२३) ।

उदाहरण: के दिनु चिनु यही आँशु लिनु छुटिने बेलैमा

मनको धोको अधुरै रहयो.....च्युरीबास धारा...मायालु पारा....लाहुरेको जीवन...लडाइँको मैदान...खोला ज्यान धाउनु....सम्झेर आउनु चढेर जानु रेलैमा ।

उदाहरणमा प्रस्तोताका रूपमा नायिका आलम्बन विभाव हुन् । लडाइँको मैदान, रेल उद्दीपन विभाव हुन् । चिनो दिनु, रेल चढेर जानु, सम्झेर आउनु अनुभाव हुन् । मोह तथा विषाद (उदासी) व्यभिचारी भाव हो । रति यसको स्थायी भाव हो । यसमा विप्रलम्भ श्रृङ्गार रस छ ।

नायिकामा पहिलो अनुरक्ति देखिएको छ । वियोग त छ तर भेट हुने सम्भावनालाई नकादैन । छुट्टनुपर्दा उदासी देखिन्छ । पुनः सम्भोगको प्राप्त्यासा जीवित छ । विभाव, अनुभाव, व्यभिचारी भावको स्थायी भावसँग संयोग भएर प्रवासहेतुक विप्रलम्भ शृङ्गार रस परिपाक भएको छ । विप्रलम्भे रतिस्थायी पुन सम्भोग हेतुकः (२०५५, २९)

हाक्पारेमा हास्य रस र यसको परिपाक

रुख काट्ने कैची ..भिर चर्यो भैंसी...केश काट्ने हजुर बन्चरो,
भ्यागुता लाउँछ इस्टकोट साईली छेपारालाई जामा एकसरो
हानाहाना हुँरै लौ ठेपारी...हाँसैरै गत्यो छेपारी । (डम्बरबहादुर गुरुङ, चिचिला)

उदाहरणमा प्रस्तोता अलम्बन विभाव हो । भैंसी, भ्यागुता, छेपारो, कैचि, बन्चरो, इस्टकोट, जामा उदीपन विभाव हुन् । कैचीले रुख काट्नु, बन्चरोले केश काट्नु, भ्यागुताले स्टाकोट लाउनु, छेपारोले एकसरो जामा लगाउनु अनुभव हो । औत्सुक्य सञ्चारी भाव हो । हास स्थायी भाव हो ।

हाक्पारेमा करुण रस र यसको परिपाक

डिठी आडबुडले भावर्थ गरेको लिम्बुको मृत्यु संस्कारमा गाइने साम्लो हाक्पारेमा करुण रस हेरौं ।

बाँसैको घरमा, काठैको घरमा, लोदरै लाग्यो अबासै भयो ।
चट्याड नै झर्यो, बज्र नै पर्यो, परान नै गयो, जीवन नै टुट्यो ।
मृत्यु को मनले आकाशै खस्यो । (राई, ४१) ।

उदाहरणमा प्रस्तोता आलम्बन विभाव हो । चट्याड, बज्र, मृत्यु बाँस र काठको घर आदि उदीपन विभाव हुन् । आकाश खस्नु, घरमा चट्याड(बज्र) खस्नु, लोदर लाग्नु, जीवन टुट्नु, परान जानु अनुभव हो । स्मृति र विषाद् सञ्चारी भाव हुन् । शोक स्थायी भाव हो । करुण रस छ । शोकस्थायिता भिन्नो विप्रलम्भदर्य रस; (मम्मट, २०५०, १२९) । गितमा विलापको प्रसङ्ग छ । जीवन टुट्यो, परान गयो जस्ता वाक्यले घरका परिवार जनको मृत्यु भएको सङ्केत गर्छ । पुनर्मिलनको आशा छैन । बाँस काठको घरमा बज्र, चट्याड, आकाश खस्नु जस्ता वाक्यांश विपत्ति, वियोग र वेदना मिश्रित पिडा व्यक्त गर्ने सन्दर्भमा आएका छन् । लोदर लाग्नु, अवास लाग्नु अनुभूति हुन् । मृत्युमा गरिएको विलापले भावकको मनमा शोक जागृत गरी करुण रस परिपाक भएको छ ।

हाक्पारेमा रौद्र रस र यसको परिपाक

उन्नाइसौं शताब्दीको छैटौँदशकतिर अरुण नदीको विनाशकारी पहिरो माडतेवा गाउँमा सर्वनाश गरेका घटनाको सम्झनामा गाइने हाक्पारे गितमा प्रयुक्त रौद्र रसलाई हेरौं:

माडतेवा पहिरो उल्लै आयो अरुण ज्यान रिसायो,
अरुण नि बढ्यो, नदी रुख चढ्यो, माहाकाल जस्तो हेदै कस्तो कस्तो ?
किनारा सम्मै, खाइदियो जम्मै..... वगरमा हजुर मिसायो ।
कुरै... माडतेवा पाहिरो के पाहिरो, यो मनको पाहिरो झन् गहिरो । (क्या. मनप्रसाद राई, शिलिचोङ्) ।

उदाहरणमा प्रस्तोता आलम्बन विभाव हो । पहिरो, अरुण नदी, पहिरोले बगाउँदै गरेको माडतेवा गाँउ, वस्ती उद्दीपन विभाग हो । पहिरोले गरेका उपद्रव र नोक्सानी अनुभाव हुन् । उग्रता र आवेग सञ्चारी भाव हुन् । त्रोध स्थायी भाव हो । यसमा रौद्र रस छ ।

आलम्बन विभाग रूपमा प्रस्तोताले माडतेवा गाँउमा पहिरोले गएकको बस्ती बगाएर अरुणमा मिसाएको, नदी बाढीले कालो-मुस्तो हुँदै गरेको परिवेशलाई उद्दीपन विभावको रूपमा प्रस्तुत गरेका छन् । अरुणले सिङ्गो बस्ती बगाउनु किनाराका बालिनाली नष्ट गर्नु अनुभावका रूपमा आएको छन् । अरुण नदीको आवेग र कठोरताले लिएको उग्रता सञ्चारी भाव हुन् । नदी र बाढीप्रति सामाजिकमा रहेको क्रोध स्थायी भाव हो । यसरी रौद्र रस पारिपाक भएको छ । माडतेवापहिरो के पहिरो, यो मनको पहिरोझन् गहिरो भन्ने तुकले आक्रोस र पिडालाई अझ गहिरो बनाएर रसको उपकार गरेको छ ।

हाक्पारेमा वीर रस र यसको परिपाक

आनन्द लहरीबाट कण्ठ गरेर मेरा पिता खेमबहादुरले गाएको यो हाक्पारे पनि अरुण उपत्यकामा चलेको थियो ।

ए हन हुरैएकपाते मकै दुईपाते भयो कुटोले हजुर गोडे,
सीताजी भेट्न ...कुन वीरले सक्थ्यो ...समुन्द्र नाघी ...लङ्किनी मारि ..हनुमान लै लै ..छोडे । (पिता खेमबाहादुर)

वीर चार प्रकारका छन्-युद्धवीर, दानवीर, दयावीर, धर्मवीर । उदाहारणमा युद्धवीर र दयावीर हनुमानको चरित्र चित्रण छ । रामायणको सुन्दरकाण्डसम्बन्धी यस अन्तरामा नायक हनुमान आलम्बन विभाव हो । दुखी सीता र समुद्र उददीपन विभाव हुन् । हनुमानले समुद्र नाघ्नु, लङ्किनी मार्नु, सिताजी भेटनु जस्ता साहासिक काम अनुभाव हुन् । गर्व सञ्चारी भाव हो । उत्साह स्थायी भाव हुनाले वीर रस छ ।

आलम्बन विभावका रूपमा हनुमान छन् । रावणद्वारा अपहरित सीता, अलङ्घ्य समुद्र, डरलाग्दी लङ्किनी उद्दीपन विभाव छन् । हनुमानले गरेका समुन्द्र नाघ्ने, लङ्किनीलाई युद्धमा मार्ने र सिताजीलाई भेटेर उद्धार गर्ने जस्ता वीरतापूर्ण कार्य अनुभावका रूपमा आएका छन् । सामाजिकका मनमा हानुमानप्रति गर्व, लङ्किनीप्रति क्रोध र सीताप्रति दयाको सञ्चार भएको छ । सामाजिकका मानमा रहेको स्थायी भाव उत्साहलाई क्रोधादी सञ्चारी भावले जागृत गराउँदा वीर रस परपाक भएको छ । हनुमानले सीतालाई, उदार गर्नु अनुभव मान्दा दया सञ्चारी भाव हुन्छ । दानवीरको रूपमा पनि वीररसको पारिपाक भएको पाइन्छ ।

भयानक रस र यसको परिपाक

उदाहरण: चितुवा अघि सोक्पा छ पछि मास्तिर हजुर कालो साप,
गाईवस्तु हर्के म कान्दै फर्के, खोलिको लेउमा गेठको छेउमा, कुदेर लैलै धापैधाप । (सुरेशकुमार राई, मकालु) ।

उदाहारणमा प्रस्तोता आलम्बन विभाग हो । चितुवा, सोक्पा, कालो साप, खोलिको लेउ, धाप उद्दीपन विभाव हुन् । गाईवस्तु हर्किनु, फर्किनु, कुदनु अनुभव हुन् । त्रास सञ्चारी भाव हो । भय यसको स्थायी भाव हो । यसमा भयानक रस छ ।

गाई चराउन वनमा गएको गोठालो कालो सर्प, चितुवा र सोक्पा जस्ता बिषालु, हिंस्रक जन्तुहरूको घेरामा परेको छ । काल समान जनावार देखेर गाई तितरबितर भएका छन्, गोठालो धापमा भास्सिदै भागेर गोठतर्फ आएको छ । भयले काँपेको छ । विभाव अनुभावले व्यभिचारी भाव त्रासको सञ्चार भएपछि भावकमा भएको स्थायी भाव भयलाई जागृत गरिदिन्छ । यसरी भयानक रस परिपाक भएको छ ।

हाक्पारेमा विभत्स रस र यसको परिपाक

उदाहारण: अघोरी आयोमुर्दा ज्यान खायोखोलाको किनारमा निकाल्यो लादी ...कोपर्यो आधी ...दाँत गाड्यो निधारमा ...हजुर हौ।

उदाहारणमा प्रस्तोता आलम्बन विभाव हो । खोला किनार, अघोरी, मुर्दा लादी, उद्दीपन विभाव हुन् । अघोरीले मुर्दा खानु, लादी निकाल्नु, कोपार्नु, दाँत गाड्नु अनुभाव हुन् । जडता सञ्चारी भाव हो । जुगुप्सा यसको स्थायी भाव हो । यसमा विभत्स रस छ ।

प्रस्तोता खोलाको किनारमा पुग्दा अघोरी बाबा आएर धमाधम लास खाएको देख्छन् । मुर्दाको शरिरमा दाँत गाडेर लादी समेत निकालेपछि अनिष्ट दर्शन भएर व्यभिचारी भाव जडता सञ्चार भएको छ । भावकको मनमा सुषुप्त रहेको स्थायी भाव जुगुप्सा जागृत भई विभत्स रस परिपाक भएको छ ।

हाक्पारेमा अद्भुत रस र यसको परिपाक

किराँत याखखाले गाउने मुन्धुमी हाक्पारे हेरौं:

उदाहारण: ओ रिऴ्लो....उहिलेमा उहिलेसारै नै उहिलेजुन घाम नि थेन बादल नि थेन,
फन्फनी घुम्ने ...पिर्थिबी थेन, हरियो भन्ने रुख पानि थेन ...थिएन अरे आकास नि ।
ओ रिऴ्लो ...पशु नि थेन, पर्वत नि थेन, मान्छे नि थेन, माछा नि थेन ।
उहिलेमा उहिले सृष्टि भन्दा पहिले, थिएन अरे हौ बतास नि । (राई, २०६६, ४४)

उदाहारणमा प्रस्तोता आलोम्बन र सृष्टि अधिको आश्चर्यजनक दृश्य उद्दीपन विभाग हो । सृष्टिपूर्व केही नहुनु अनुभाव हो । औत्सुक्य सञ्चारी भाव हो । विस्मय यसको स्थायी भाव हो यसमा अद्भुत रस छ । प्रस्तोता आलम्बन विभाव छ । घाम, जून, पृथ्वी, पशु, मान्छे, हावा, पानी, वादल केही नभए अलौकिक दृश्य उद्दीपन विभावका रूपमा आएका छन् । शून्य हुनु अनुभाव हो । भावकले दीर्घ निश्वास लिएर आँखा चिम्लंदा औत्सुक्यको भाव सञ्चार हुन्छ । स्थायी भाव विस्मय जागृत भएर अद्भुत रस परिपाक हुन्छ ।

हाक्पारेमा शान्त रस र यसको पारिपाक

कुलुलु....गौथली ज्यान्ले ज्यान गुँडै लायो धर्म साल नि हौ पाटीमा ।
जन्माको ठाँउमा ...बाँचुन्जेल सम्म ...मेरे नि हौ माटीमा ।
अरुणै तर्नुराम रहुस गर्नु ...घाँस काटी टुनि ...मान्छेको जुनी मारेलाई नि हौ माटीमा । हजुर हौ (कलाङ्ग, २०७४, मधुपर्क, स्वर्णअङ्क) ।

उदाहारणमा प्रस्तोता आलम्बन विभाव हो । धर्मसाल पाटी,जन्मेको ठाँउ,अरुण,माटी उद्दीपन विभाग हुन् । धर्मसाल पाटीमा गौँथलीले गुँड लाउनु र मानिसले बाचुन्जेल राम-रहुस गर्नु उस्तै हुनु, मेरे माटीमा पुग्नु पर्ने अनिवार्यताको ज्ञान हुनु आदि अनुभव हुन् । जाम्नु सञ्चारी भाव हो । निर्वेद स्थायी भाव हो । शान्त रस हो । गौँथलीले धर्मशाल भाटिमा गुँड लाएजस्तै जिन्दगी अस्थयी छ । बाँचुन्जेल हासखेल गरे पानि एक दिन मृत्यु अवश्यांभावी छ । मृत्युपछि माटीमै पुगिने भएकोले तेरोमेरो भनेर स्वार्थमा अल्झिनु वेकार छ भन्ने भाव छ । नीतिमार्गको अनुकरण तर्ने सत्यको ज्ञानले निद्रा खुलेको छ । भावकको मनमा व्यभिचारी भावको सञ्चार भई निर्वेद स्थायी भावलाई ब्युँझाएपछि शान्त रस परिपाक हुन्छ ।

निष्कर्ष

अरुण उपत्यका हाक्पारे गीतको उपजीव्य भूमि हो । हाक्पारे गीत लिम्बू, लोहोरुङ, सुनुवार, याख्खा, याम्फू, सबै किराँतहरूको मुन्धुमी दर्शन हो । मौखिक अर्थात् थुतुरी वेदको निरन्तरता हाक्पारे गीत हो । जन्म, विवाह, मृत्यु संस्कारदेखि मेलापात, हाटबजार र पर्वहरूमा जीवनका अनुभूति हाक्पारेबाटै प्रकट गर्दछन् । आज सबैको अभिन्न लोक अभिव्यक्ति बन्न पुगेको छ । हाक्पारेमा पाइने तुकबन्दी, थेंगो, निपात, विस्मयादी तथा आलङ्कारिक भाषाशैली निकै सिद्धहस्त कविकृत महाकाव्यमा पाउन मुस्किल छ । गीतमा रसभन्दा बढी भावको प्रधानता पाइयो । प्रस्तोता नै आलम्बन विभाव हुन्छ । सिङ्गो सभ्यताको प्रतिविम्ब बोकेको समृद्ध हाक्पारे भाकालाई मोफसलमा हुनुको पीडा छ । यो लेखमा निश्चित भूगोलको नेपाली भाषामा गाइने झ्याउरे लयका हाक्पारेको मात्र रस सिद्धान्तको आधारमा सामान्य विश्लेषण भएको छ । सबै मातृभाषामा गाइने हाक्पारेको खोजी र विश्लेषण आजको अपरिहार्य प्राज्ञिक खाँचो हो । गोठाला, खेताला, ढाक्रे, घाँसी, दाउरेले वनपाखामा गाउने गीत भन्ने भाष्यका कारण साहित्यशास्त्रीको नजरबाट ओझेलमा परेको छ । पूर्वीय साहित्य शास्त्रमा स्थापित साहित्य सिद्धान्तमा हाक्पारेको विवेचना हुन सकेको छैन । पूर्वीय काव्यतत्वको आधारमा अरुण उपत्यकाको लोकगीतको अध्ययन विश्लेषण गर्नसके नेपाली साहित्य समृद्ध बन्ने देखिन्छ ।

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