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Editorial

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

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

The world is changing and knowledge cannot be the exception. Naturally those teachers who impart knowledge to the students of University level cannot ignore the dynamic tendency of it. They can never limit themselves within the boundary of the set curriculum and fixed course of studies that represent the situation of status quo. They choose to break up the traditional role of just consuming and distributing the knowledge produced by others in the past rather they want to explore or excavate the new and latest knowledge and add something important and noteworthy to the existing body of knowledge by means of research works so that the students can be made acquainted with the new body of knowledge

Finally, the editorial board sincerely felicitate to all the contributors for extending their hands of support without which this journal would not have appeared in this form. We also like to extend our sincere thanks to the Campus Administration, Peer reviewer team, The Campus Management Committee, The Gupteshwor Mahadev Gufa Management Committee and all the other stakeholders for their unconditional support to make it successfully issued and hopes for the continuity of such support in the days to come too.

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Factors Affecting The Quality Of Work Life Among Faculty Members of Tribhuvan University

*Baburam Lamichhane**

Abstract

The Quality teaching staff is the lifeblood of a successful educational system and for the development of quality teaching faculty attention has to be paid to their QWL to ensure their job satisfaction and commitment to their University. It is as the usual conception that the QWL of faculties largely depends upon the quality of the people one works with, assisting colleagues in the organization, the salary structure of an organization, nature of work, provision for respect and achievement. But there are some other significant dimensions of QWL such as the autonomy of the work, relation, and co-operation, fair and adequate compensation, and work environment which too have an impact. The aim of the present study, therefore, was to investigate the relationship on QWL among teaching faculty of universities. The data were collected from full-time academicians working in selected campuses in the Pokhara Valley. A structured Google form questionnaire was used to gather the data. 400 questionnaires were distributed, out of which only 204 questionnaires were found to be complete and usable for the analysis. Data were analyzed using SPSS, in which descriptive analysis and correlation matrix. The findings of the study pointed out that there is a significant positive relationship QWL dimensions and job position among university professors, associated professors, and lecturers. They will serve as valuable inputs for the universities in identifying the key workplace issues to develop strategies to address and improve the quality of working conditions and to increase the quality of work-life of the faculty members towards their universities.

Keywords: Autonomy of the work, Fair and adequate compensation, Faculty members, QWL, Relation and co-operation, Work environment

Introduction

Quality of Work-life refers to the quality of the relationship between workforces and the total working condition which assumes, safe and healthy working environment, adequate and fair compensation and opportunity for using and enhancing human capacities, the chance for career growth, socialization among the workforce, work-life balance, participative management style, reward, and identity. "Quality of Work Life" (QWL) is used to call a broad range of working environments and the related

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desire and anomaly of the workforce. It can be explained as the subjectively feeling of satisfaction in different aspects of individual work-life. It is an indicator of what people find quality dimensions at their work. Therefore, one needs to be careful about the factors related to outcomes, identity, responsibility, career growth, salary, organizational policies, working conditions. QWL is not only to improve work-life but also the family life of the workforce. It includes a wide variety of methods and techniques that have been developed to adjust the different policies of individual life and the organization structure, i.e. quality of life and organizational achievement. QWL has, therefore become a key factor of consideration in the present situation.

Universities are the main source of social, economic, cultural, and political enhancement, play a pivotal role in educating human resources. Identifying and explaining the important factors of growth and development in all types of societies indicate that the effectiveness of educational systems in any area promotes its inclusive strength. Teaching faculties as one of the biggest resources of any society and one of the vital factors of educational systems play an important role in empowering specialized forces. The efforts of the faculty members cause getting social development and growth in human societies. A technical and social requirement of the job in our organization can be fulfilled by arranging better QWL of the employees (Adhikari & Gautam, 2010). Most of the dimensions of QWL are common for each field, these common applying dimensions are healthy working conditions, fair and adequate compensation, opportunity to use and develop human skills, an opportunity for career growth, social integration, work-life balance, inclusion, constitutionalism, and social acceptance of the work.

There are different researches were existed on QWL in different fields (Lee, Back & Chan, 2014; Gayathiri & Ramakrishnan, 2013), however, still very much need to study the impact of QWL factors in higher education like our country. Pugalendi, Umaselvi, and Nakkeeran (2010) QWL depending upon the situational requirement so that there is no change according to job designation. There are different types of campuses and programs running under T.U. due to that, the impact of QWL factors and thinking and perception about QWL of faculties should be different. Considering the above facts there is the relationship exists or not of QWL factors among faculty members of T.U. is a researchable phenomenon. The research work tries to answer the research questions of, what is the relationship existed among faculty members' QWL dimensions on total QWL?

The research work mainly focuses on the quality of work-life of university faculty members. Therefore, the main purpose of this study is to examine the relationship of the factors among faculty members towards QWL factors.

Literature Review

In the era of “stagflation,” and American manufacturers felt increasing foreign competition, the focus on worker participation shifted toward improving workers’ efficiency and production quality. It was hoped that improving the work environment and motivating workers to participate in organizational decisions would help to stop the decline in the U.S. effectiveness and growth rate (Levitan and Werneke, 1984). As well as issues of product quantity and quality because of the impact of worker involvement on human resource (HR) outcomes as irregularity, grievances, discontinuity, and industrial safety condition. Formal communication conducted with worker participation programs contributes to a decrease in grievances (Ronchi, 1981) and industrial accidents (Macy, 1980). Besides this employee participation in organizational decisions causes increases job satisfaction due to reducing absenteeism and employee turnover (Lawler, 1988). By examining these relationships suitably through time basis, controls for economic trends that could have a moderating effect on HR results. In specific, changes in regional unemployment and firm employment are existed to influence HR efficiency.

The autonomy of work and quality of work-life

Autonomy is the capacity of the workforce to control the overloading situation. The power is decentralized among the workers where workers can participative in the decision-making process. Besides, this, workforce plan, coordinates, control, organize and make a decision on work-related activities in the autonomy of the work.

According to Scully, Kirkpatrick, and Locke (1995), higher autonomy on the job increases the knowledge gaining and implication while greater involvement is held to enhance cognitive growth and increased knowledge assimilation among the workforce. Feuer (1989) and Che Rose, Beh and Idris (2006) explored people also feel of QWL as a fixed of techniques, these were job enrichment, autonomous workgroups, and high participation aimed at enhancing the satisfaction and efficiency of employees. Saraji and Dargahi (2006) conducted research work on the Nursing Work-life Satisfaction survey results explored that nurses’ quality of work-life was depended upon mostly the Pay and Autonomy. Rethinam (2008) explored that, when the organization provides adequate authority to work activities to the individual workers, then it is a

great possibility that the job activities can adjust their workforces' needs that enhance the organizational outcomes. **H₁**: There is a positive significant relationship between the autonomy of the work and the QWL of faculty members.

Fair and adequate compensation and quality of work-life

The main motivational factors are compensation and rewards, the rewards, build the competition among the workforce to work hard and to gain both organizational and individual aims. The financial will of people forward them to work at a job and least partially depends upon employee satisfaction, on the compensation offered. Pay should be depended upon individual skills, responsibilities undertook, performance, the work done, and accomplishments. Mirvis and Lawler (1984) argued that QWL was related to satisfaction, salaries, hours, and working environment explaining the "main factors of a good QWL" as; equitable wages, safe working environment, opportunities for advancement, and equal employment opportunities.

Saraji and Dargahi (2006) research work results showed that Pay and benefits were played an important role in nurses' quality of work life. Nurses' quality of work-life, the behavioral significance of job and eliminate tension among them. Sufficient and fair compensation is an important factor for creating a suitable work environment (Weisboard, 2007). Drobnic, Behan and Prag (2010) argued that secured jobs and good pay would feel comfortable by employees in the workplace and positively affects their quality of life. **H₂**: There is a positive significant relationship between fair and adequate compensation and QWL of faculty members.

Work environment and quality of work-life

A working environment is a place where employees perform their job. It includes a social and professional environment in which they are involved with several people and working in the coordinative environment. Safety and healthy working conditions confirm continuity of services, good health, and decreased bad labor relations. A healthy worker ensures effectiveness in the work. Happy employees are cheerful and confident they confirm an invaluable asset to the organization. It assumes determining proper working hours and a safe physical and mental working environment. According to Winter, Taylor & Sarros (2000) argued that quality of work-life of faculties as an attitudinal feeling to the prevailing work environment and important work environment factors that include job characteristics, role stress, structural, supervisory, and sectorial characteristics too, directly and indirectly, determine academicians attitudes, experience, and behavior. Lau, Wag, Chan & Law (2001) analyzed the quality

of work-life as a suitable working environment that enhances and promotes satisfaction by assuring rewards, job security, and career growth opportunities to the employees. **H₃**: There is a positive significant relationship between the work environment and the QWL of faculty members.

Relation and co-operation and quality of work-life

Relation and co-operation are interacting between management and workers, focusing on workplace decisions, conflicts, and problem resolving. Social organization and the nature of personal relationships becomes an important factor of Quality of Work Life for persuading work and career. The social phenomenon in the work organization was work-related skills, traits, abilities, and potential without regard to race, sex, physical appearance, etc. It is a sense of belonging to the organizational acceptance of the worker. Robbins, Crino and Fredendall (2002) & Bandura (1988) they explained human relation and care can increase staff's self-confidence and self-efficacy, and successfully manage the difficulties. According to Che Rose., Beh., Uli., and Idris, (2006) conducted quality of work-life is connected with career development and career enriching from interaction among individuals within the organization. **H₄**: There is a positive significant relationship between the relation and co-operation and QWL of faculty members.

Methodology

The study confirmed the position and relationship between QWL and four dimensions to total QWL. Ontological philosophy in reality exists out there on Universities Campuses. Also, epistemology is "objective" because the body of knowledge is implied directly from the subjects in an objective manner. Moreover, the deductive approach is used to begin quantitative research in collecting and arranging data thus methodology includes the adoption of quantitative methods so that findings are supported through the numerical figure.

The population and sampling of the study

The statistical population consists of total permanent teaching faculties of T.U affiliated and constituent campus inside the Pokhara Valley. Among these campuses, Prithvi Narayan campus and Western Regional campus (WRC) are constituent campuses, and Janapriya multiple campus (JMC), Kanya campus Nadipur and Gupteshwor Mahadev Multiple are affiliated campuses. The total numbers of faculty members of these campuses are 400, which represents the total population of the study.

The structure of the total population is presented in table 1.

Table 1 The Structure of the Total Population of Faculties and Selected Campuses

Population nature and numbers	Professors	Associated professors	Lecturers
Prithivi Narayan Campus (PNC)	22	65	192
Western Regional Campus (WRC)	-	10	44
Janapriya Multiple Campus (JMC)	-	-	35
Kanya Campus Nadipur KAC)	-	-	17
Gupteshwor Mahadev Multiple Campus Chorrepatan (GMMC)	-	-	15

The sampling frame for the study covers the list of professors, Associate Professors, and Lecturers of the selected constituent and affiliated campuses.

Sample size fixes by using the reasonable technique of sampling by a formula of Yamane (1967) by utilizing the formula sample size is 200 faculty members. This study covers 204 faculty members among professors, associated professors, and lecturers of sample campuses.

$$n = N/1+(N*d^2)$$

Where,

N=Total Population

n=Sample Size

d= Error term

Proportionate to population size, stratified simple random sampling is used to select the respondents. The strata formulated based on the current job position of faculty members of T.U. The job position consists of Lecturers, Associated professors, and Professors.

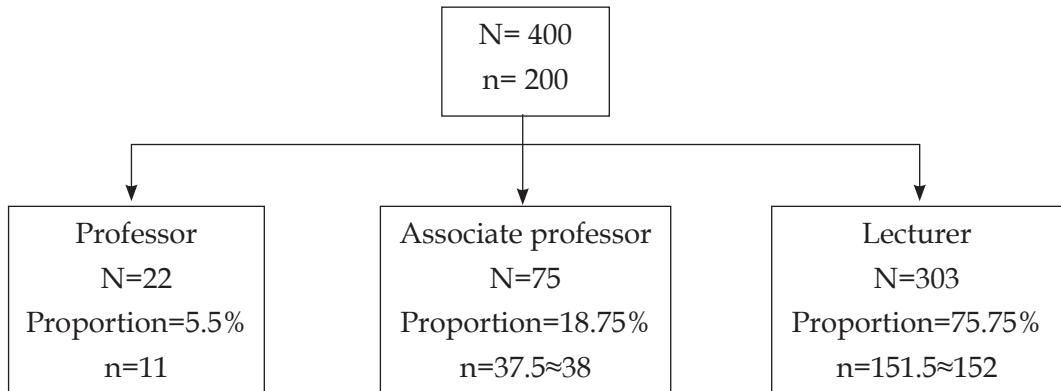


Figure 1. Sample Size Based on the Job Position of the University.

Measuring instrument

The study uses a five-point Likert scale in the survey instrument, ranging from strongly disagree (1) to strongly agree (5) as used by (Swamy, Nanjundeswaraswamy & Rashmi, 2015). Each dimension has five constructs so that the minimum mean score is 5 and the maximum mean score is 25 for all five dimensions.

Reliability test

Cronbach alpha is used for testing the reliability of data. Reliability reflects the consistency of variables in measuring the study concept. . It may lies between 0 to 1, but the satisfactory value is needed to be more than 0.6 for the scale to be reliable (Malhotra, 2002; Cronbach, 1951). The present study applies Cronbach's alpha as a measure of the reliability of the scale.

Table 2 : Reliability Value of Different Constructs

Scale	No. of Items	Cronbach's Alpha (α)
QWL	5	0.71
Work environment	5	0.71
Relation and co-operation	5	0.66
Fair and adequate compensation	5	0.67
The autonomy of the work	5	0.62

Source: A field survey, 2020

From table 2, it has been seen that the reliability value was lied to be $\alpha=0.62$ to 0.71if we compare the reliability value of the scale used in the present study with the

standard value alpha of 0.6 advocated by Cronbach (1951), it is observed that the scale of the present study was highly reliable for data analysis. The validity is defined as differences in observed scale scores among objects on the features being measured, rather than a systematic or random error (Malhotra, 2002). In this study, we considered only criterion validity, which includes demographic characteristics, attitudinal and behavioral measures.

Data collection tools

All the respondents were asked to fill up the questionnaire on their respective Campuses. At the initial stage, the respective campuses in charge were consulted to seek approval to collect information for academic research. Then the individual faculties who were present on the day of research and agreed to provide the information were mailed the structured questionnaire through Google forms to the respondents.

Statistical tools

The effective outcomes have been investigated by using SPSS version 20. The findings of the study analyze by applying following statistical tools.

- Descriptive analysis
- Pearson's correlation matrix

Analysis And Results

The success of the education field is directly dependent on employees, especially on teaching faculties and their quality of work life. Despite the phenomenal growth in the higher education sector, teachers still have many problems with the quality of their work-life regarding issues such as bad working conditions, inadequate compensation, overcrowded classes, low career insight, low job security, lack of freedom of speech, lack of career opportunities, poor organizational work culture, job overload, roles not clearly defined, absence of compensation strategies have contributed to the degradation of the QWL of university employees. As reported in the preceding chapters, this research study attempts to assess the relationship work environment, relation and co-operation, fair and adequate compensation, and autonomy of the work to QWL of faculties in the universities of T.U. It mainly aims to examine the causes of the effect of these dimensions on the quality of work-life. Therefore, the current study would be of strategic importance to educational institutions to identify the important factors that could improve the faculty's quality of work-life level.

Demographic description of the sample respondents

Out of the total respondents, 90.2 percent were male and 9.8 percent were female. The majority of the respondents were aged between 40-50 years, 38.2 percent, followed by above 50 years 36.3 percent, 30-40 years 23.5 percent, and below 30 years 2 percent. 68.1 percent of the respondents were from PNC, 11.8 percent from WRC, 9.3 percent from JMC, 5.9 percent from GMMC, and 4.9 percent were from KAC. The majority of respondents have master's degrees 82.8 percent, Mphil 7.4 percent, and doctorate 9.8 percent. In terms of job position of service, 82.8 percent of the respondents had a lecturer of which 18.6 percent of these respondents were associate professors and 5.4 percent were a professor. Likewise, 48 percent of respondents have 40 to 50 thousand monthly income, followed by 21.1 percent of respondents have 50-60 thousand monthly income, 17.2 percent of respondents have above 60 thousand monthly income and 13.7 percent of respondents have below 40 thousand monthly income. Respondents represent by teaching faculty or department are 24.5 percent from management, same as from humanities and social science 25.5 percent, 23 percent from science and technology, 18.1 percent from education, and 9.8 percent from engineering.

The characteristics of the demographic information revealed that most of the respondents are male likewise the study covers the majority age group 40 to 50 and as followed by the age group of above 50. The respondent's engagement highly from the Prithvi Narayan Campus because of the higher population representation. From the educational point of view, most of the respondents are master's degrees and with job positions as lecturers. The monthly earning capacity of the majority of respondents is between Rs 40 to Rs 50 thousand. So that the study represents diverse characters in demographic combination.

Descriptive analysis

To explain the responses for the major dimensions under study, descriptive statistics such as mean and standard deviations on all the explanatory and dependent variables were found. Table 4.2 shows the overall results of mean, standard deviations of the QWL, and its constructs.

Table 3 : Means, Standard Deviations of the QWL and Its Dimensions

Variables	Number of respondents	Mean	Standard deviation
QWL	204	16.87	3.03
Work environment	204	15.56	3.19

Relation and co-operation	204	19.26	2.45
Fair and adequate compensation	204	17.11	3.00
Autonomy of work	204	17.21	3.07

Source: Field survey, 2020

From the results in Table 3, all the dependent and independent variables' total mean scores are maximum of 25 and the minimum score is 5. The dependent variable QWL represents the mean score of 16.87 with an S.D of 3.03. Likewise, independent variable work environment, relation and co-operation, fair and adequate compensation, and autonomy of the work represent 15.56, 19.26, 17.11, and 17.21 with S.D of these dimensions is 3.19, 2.45, 3.00, and 3.07 respectively. Among these, all independent variables relation and co-operation, bearing a higher mean score of 19.26. The mean score of QWL variables lies between 15.56 to 19.26 with an S.D of 2.45 to 3.19.

The relationship between total QWL and Its four dimensions

Correlation analysis was conducted to test the association and significance of the linear relationship between the independent and dependent variables. Pearson correlation matrix was employed to determine the relationship between the dimensions used for assessing the overall quality of the work-life level of faculty members. The relationship also is to clarify the higher influencing factors on QWL of faculty members of T.U.

Table 4 : The Relationship between QWL and Four Dimensions

Variables	Correlation value	P-value
Quality of work-life (QWL)	1	-
Fair and adequate compensation	0.560	0.000*
Relation and co-operation	0.505	0.000*
Work environment	0.628	0.000*
The autonomy of the work	0.458	0.000*

*Correlation significant is at 0.01 levels

Table no. 4 shows that the relationship between quality of work-life and fair and adequate compensation is significant the p-value is less than 0.01 ($P < 0.01$). The relationship between the two variables is positive the value of (r) is 0.560 which indicates a good positive association between the two variables. It means that when good fair and adequate compensation the quality of work-life is increased and when

there is poor and inadequate compensation, the quality of work-life decreases.

The relationship between quality of work-life (QWL) and relation and co-operation is positive and significant. The correlation Value (r) is 0.505 and P-value less than 0.01 i.e. ($P < 0.01$). It indicates that when relation and co-operation increase quality of work-life increases and when relation and co-operation would decrease, then the quality of work-life QWL also decreases.

The relationship between the work environment and quality of work-life is highly is significant and positive. The P-value is less than 0.01 i.e. ($P < 0.01$). The correlation value of these variables (r) is 0.628 which indicates the conducive and good relation between these variables. When the quality of work-life of faculties is good when the working environment is good, likewise when the working environment is poor then the quality of work-life is also lower.

The relationship between the autonomy of the work and the quality of work-life is positive and significant. The P-value is less than 0.01 i.e. ($P < 0.01$). The correlation between these two variables (r) is 0.458 which indicates that the association is highly positive and in the same direction. When autonomy of the work can exist on campuses, the quality of the work-life of faculty increases.

The test result between all four independent variables and one dependent variable is highly significant. The association between these independent variables on the quality of work-life is positive and same direction.

Discussion, Conclusion, And Implication

Discussion

Most of the results of the test show that the four dimensions of QWL are a highly significant and positive association with the total of work-life. Hypothesis 1 (H_1) proposed that the autonomy of the work would have a direct and positive effect on the quality of work-life among faculty members of T.U. Results showed that H_1 was fully supported. An earlier study of Saraji and Dargahi (2006) conducted research work on the Nursing Work-life Satisfaction survey results explored that nurses' quality of work-life was depended upon mostly the Pay and Autonomy. Rethinam's (2008) explored that, when the organization provides adequate authority to work activities to the individual workers, then it is a great possibility that the job activities can adjust their workforces' needs that enhance the organizational outcomes It is cleared that the result of the study between the autonomy of the work and QWL highly associated

with the same pattern of past study.

The relationship between fair and adequate compensation and quality of work-life was positive and significant. H_2 proposed that fair and adequate compensation has a positive and significant effect on the quality of work-life. The results of the study also clearly explored that the relationship is significant and positive. The past study of Weisboard (2007) argued that Sufficient and fair compensation is an important factor for creating a suitable work environment.

Quality of work-life is more closely related because faculty members are felt the good quality of work-life when adequate compensation to faculties additionally, the weaker path between compensation and benefits and QWL. The past study of Drobnic et al. (2010) suggested that secured jobs and good pay would feel comfortable by employees in the workplace and positively affects their quality of life. Behan and Prag (2010) suggest that workers that proper jobs and pay would feel comfortable in the organization and this affects their quality of life. The result of the study also explores the same as past relation of compensation and QWL of faculty members.

Hypothesis 3 (H_3) proposed that there is a significant relationship between the work environment and the QWL of faculty members. The result of the study also fully supports the H_3 . The past result by Winter et al. (2000) argued that quality of work-life of faculties as an attitudinal feeling to the prevailing work environment and important work environment factors that include job characteristics, role stress, structural, supervisory, and sectorial characteristics too, directly and indirectly, determine academicians' attitudes, experience, and behavior. Lau et al. (2001) analyzed the quality of work-life as a suitable working environment that enhances and promotes satisfaction by assuring rewards, job security, and career growth opportunities to the employees. This study also explores the same result in the past.

Hypothesis 4 (H_4) proposed that there is a significant relationship between co-operation between faculties and their quality of work-life. The result of the study also fully supports the H_4 . The past study by Robbins et al (2002) and Bandura (1988) explained human relation and care can increase staff's self-confidence and self-efficacy, and successfully manage the difficulties. According to Che Rose., Beh., Uli., & Idris, (2006) conducted quality of work-life is connected with career development and career enriching from interaction among individuals within the organization. The result of the study also explores the same as past relations of the relation and co-operation and QWL of faculty members. From the result of this study, it can be concluded that all the relationships are the same directional as in the past study. Most of the past studies

explored that assumed the dimension of QWL were significant and positive associated. This study also explores the same result in the past.

Conclusion

This study explored that there is a positive and same directional relationship between the four dimensions of QWL and total QWL of teaching faculties at Tribhuvan University. In higher academic sectors, the autonomy of the work dimension positively affected total QWL. It indicates that a sufficient level of autonomy in the university would indicate a high-level QWL among academic staff in the university. Therefore, the executive body of the university must arrange programs or strategies to enhance the level of autonomy to improve the work-life among teaching faculties. The work environment was another dimension that significantly affected the quality of life among the teaching faculties in the university. It plays a vital role to improve the level of remunerations and other economic benefits for faculty members to enhance their QWL. Besides, the university should provide better financial facilities for faculty members to motivate them. Besides these, the co-worker relationship had a significant impact on total QWL. Among colleagues and the level of social support at work, the place factor plays a vital role effect on the faculty's well-being, If the university provides space and flexibility to ensure that faculty members were able to maintain good co-worker relationships. This would enhance the total quality of work-life among teaching faculty on campuses. Based on the findings of this study, a better QWL of faculty members does not only enhance their total quality of work-life but would also improve the service effectiveness in the university.

Implication

The policy application may be useful for the overall advancement of the quality of work-life among faculty members of Tribhuvan University should create a good working condition. This provides academic professionals to do their work efficiently.

- University should manage faculty members to perform well. This can be gained by managing fair and adequate compensation, providing a good work environment, the autonomy of the work.
- Academic Professionals need well relations among colleagues and co-operation with campus executive bodies to adopt new technology and develop their careers, so this study helps to contribute to develop adoptive conception among teaching faculties.
- A suitable working environment should be created. University campuses

should arrange adequate facilities for academic staff to discharge their duties such as an appropriate tool, innovative teaching pedagogy, and work-sharing environment.

- This study will also serve as valuable contributions to future research of other main dimensions of QWL of faculties. These main dimensions will be training and development, job security, factors of work-life balance, and constitutionalism. It will also provide direction to the comparative causal study about the quality of work-life of faculties in constituent and affiliated campuses of T.U.

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Factors Hindering Entrepreneurship Development in Nepal

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Abstract

Micro enterprise is a very small scale enterprise which is established with the maximum capital of twenty hundreds thousands rupees except land & building, annual turnover less than ten millions, and less than nine employees including the micro entrepreneurs. Most of the micro enterprises are operating with a little fund, local resources and local skills. The main objective of the study is to identify major problems of micro enterprises in Baglung and Parbat districts. This study is based on mixed research design (quantitative and qualitative research). Data and information is collected through primary sources and secondary sources. Primary data are collected through structure questionnaires, focus group discussions, observations and field visits. Secondary data are collected from the office of the Micro Enterprises Development for Poverty Alleviation (MED-PA), district office of the Cottage and Small Industries Development Board (CSIDB). Out of 4250 micro entrepreneurs, 361 entrepreneurs are selected for study purposes. Purposive and random sampling methods are used for selecting enterprises and entrepreneurs respectively. A few statistical tools such as percentage are used for data analysis. It is found that micro enterprises have been facing various types of problems such as production or input related problems, financial or economic related problems, marketing problems, technological related problems, personal barriers, and other types of problems etc. Most of the micro enterprises were faced with marketing problems, technological problems and production and operation related problems, more than 90 percent of 361 respondents felt these types of problems.

Keywords: *Micro enterprise, micro entrepreneur, problems.*

Introduction

It is assumed that micro entrepreneurs possess a little knowledge, skills, capital, resources and market access to their products. It was observed during the field visit in both districts: Parbat and Baglung districts. Facts were revealed when the researcher visited the common facility centre (CFC) with the aim of conducting group discussion throughout the concerned entrepreneurs. In different CFCs of both districts, there were made to conduct a group discussion with the various categories of enterprises that came from different Micro Enterprise Groups (MEGs). They expressed their problems

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as they had faced before starting the micro enterprise, during the production process, and after production of goods and services i.e. marketing related problems. They also explained several other problems related to the availability of raw materials, quality of goods, prices of the goods, market knowledge, technology related, financial related, skilled labour, sales related problems, personal barriers, etc.

Directives of operation of Micro-Enterprise Development for Poverty Alleviation (MEDPA) 2070 (including third amendment, 2075) clearly define Enterprise Development Facilitator (EDF), Common Facilitator Center (CFC), Start and Improve Your Business (SIYB) and Micro-Enterprise Creation and Development (MECD), Business Development Service Provider Organization (BDSPO), people under below poverty line, ultra-poor, target groups, etc. (GON, MOICS, 2075).

The government of Nepal (GoN) and United Nations Development Programme (UNDP) started Micro Enterprise Development Programme (MEDEP) in 1998 to address issues regarding poverty among socially excluded groups by promoting and supporting them to start small scale enterprises that have the potential to bring them out of poverty (MOI, UNDP, Australian Aid, 2016).

The country's economic growth has averaged four percent over the last decade, and absolute poverty decreased to 23.8% in 2015. However, there are large disparities in the rates of poverty by gender, social group and geographical area (GON, NPC, 2073).

General Problems of Micro Enterprise in Study Areas

i) Physical Infrastructure: Both districts (Parbat and Baglung) are known as mid-hilly areas besides headquarters of these districts and all other parts of the districts also known as remote and semi- remote areas. For lack of road transportation, electricity and mid and high hilly areas, there is difficulty in supplying raw materials, production related materials such as machines, equipment, tools and distribution of finished and semi finished goods into the market. Faced with a poor base of the infrastructure, human resources, capital, material resources and remote location from industrial centers, backward areas have a difficult environment for development of micro enterprise. Banking, insurance, proper communication, security, hospital, vocational training institutions, etc are also lacking in both districts. A few numbers of these facilities are available in district headquarters but not in the rural areas.

ii) Management: In the micro enterprises sector, most of the entrepreneurs do not possess knowledge of management either practically or theoretically. They have also

got no experience about how to start a new business as well as how to run their own enterprise smoothly & properly without having support of any others.

iv) Provision of Machine & Equipments, Raw Materials and Incentives for them: There was a nominal custom duty on import of machinery for the MECSIs, but the administrative process of getting the facilities is cumbersome. Again if the industrial machinery and raw materials are imported by the trading houses, no such facilities are given. It was revealed during the fieldwork that industries, most small industries, procure raw materials from Birgunj, Bhairawa, Butwal, Kathmandu and some materials are available at district headquarters (Kusma of Parbat district, and Baglung of Baglung District) rather than from India and third countries directly because of limited quantity requirements and financing problem. High price, poor quality, seasonal availability of raw materials, unreliability of supply and delays in delivery seem to be problems most frequently faced by SMIs.

v) Skilled Labour: There is found a lack of skilled labour. Local workers are usually better paid and enjoy better and more secured jobs with various welfare benefits from the enterprise and the community, while migrant workers are paid lower wages and face poorer working and living conditions. This situation has given rise to various social problems in these places.

Review of Literature

Roy and Wheeler (2006) identified a number of common practical issues and characteristics were found to inhibit (hinder/problem) the success of many entrepreneurs in Urban Far-West Africa (UFWA): most notably, lack of market knowledge and training, limited access to capital, and lack of cooperation among possible business partners. This is also the reason why so many micro-entrepreneurs simply reproduce what already works, further compounding the issue of lack of differentiation in local market place, thwarting innovations, and contributing to the saturation of markets.

Most micro-entrepreneurs in UFWA lack access to efficient technologies, and so rely on inefficient (usually labour intensive) manual processes. Of those interviewed, the majority lacked access to the necessary resources or technologies to grow or improve their micro-enterprises. The reason most often cited was lack of capital (or access to credit) to make the necessary purchases (Roy and Wheeler, 2006).

Various problems have been faced by the industrial sectors. Industries were not

flourished mainly due to cumbersome administrative procedures, lack of incentive schemes, inadequacy of industrial raw material, shortage of capital, limited size of domestic market, inadequacies of transport and power, etc. The problems faced by the industries were due mainly to ineffective functioning of the industrial investment promotion institutions, inconsistency in and lack of economic, financial and monetary policies to attract industrial investment, lack of capital base of the financing institutions as well as high cost of capital, insufficient development of infrastructure, and coordination among related agencies (Maskay, 2001).

Ranabhat (2012) stated the main constraints/influencing factors regarding youth entrepreneurship development. They are as follows:

1. **Social and culture attitude towards youth entrepreneurship:** In general, the attitude towards youth entrepreneurship is not very positive. As a result, they are tempted to look for a job whether it is in Nepal or outside. Such an attitude hinders fostering youth entrepreneurship.
2. **Entrepreneurship education:** In the context of Nepal, although a school sector reform plan is introduced and provision is made for job-oriented skills development programmes, the specific programme on enterprise education has not been introduced yet and no substantial initiative made so far.
3. **Access to finance/start-up financing:** Lack of adequate finance is one of the most prominent problems facing young people who want to create their own business.
4. **Business assistance and support services:** Business Development Services (BDS) provides non-financial services to the entrepreneurs to establish and run their enterprises. In case of Nepal, the key deficiencies in the BDS sector are found that lack of knowledge of available business support services, lack of tailor made business training and advice for young start-ups, lack of trained counselors, development workers and adequate support agencies, lack of mentoring capacities, lack of workspace and infrastructure support and lack of other business development services such as market information/linkages, input supply and others.

Roper and Scott (2009) discovered that women faced significantly more financial barriers during start up phases. At the regional level, Jones-Evans and Thompson (2009) report that though formal and informal investments appear to be concentrated in richer areas in the UK, informal investments tended to have a greater impact on equity capital within poorer regions. About 90 percent of the people in developing countries lack access to financial services from institutions, either for credit or savings

(Rubinson, 2002).

Mehra (1985) mentioned that small scale industries suffer from structural limitations like lack of adequate resources, lack of marketing experience and know-how, paucity of adequate funds for introducing quality control and testing facilities and for undertaking any programmes for research and development.

The problems relate to such aspects as the marketing and sales, finance and credit, raw materials, organizational acquisition of small and technological improvements (Gupta, 1985).

1. Marketing plan. It includes the sphere of market and volume sold and problems connected with marketing.
2. Problem connected with procuring raw materials. There are equally important aspects pertaining to such allied matters as lack of finance for effecting bulk purchases, non-availability of quality raw materials, high market rates, and lack of facilities of transportation and so on.
3. Organizational problem. As procurement of raw materials and credit, organization of research, marketing of product and similar other problems connected with acquisition of skill.
4. The task of running the various problems connected the acquisition of industrial skill and training. It includes the need for technical training, high fee and lack of resources.
5. Adoption of Technology importance. Technological improvements constitute the most important factor in the future development of household and small scale industries. It includes financial help, machinery & equipment and technical.

The United Nations (UN, 2001) stated that the problems vary even between individual enterprises in the same size category and within a branch of activity, there are certain problems that are common to all SMEs, which are linked to three groups of issues: infrastructure, institution and economic issues. The infrastructure issues include poor and/ or expensive infrastructure such as transport, storage facilities, water electricity and telecommunication; lack of working premises; and poorly developed physical markets. Another issues include no access to formal training and, as result, lack of skills in basic economics and managerial expertise; lack of formal schooling, sometimes resulting in illiteracy; limited access to property rights; limited access to formal finance and banking institutions; excessive government regulations in areas such as business start-up, especially regarding cumbersome, time -demanding and costly procedures for business registration: lack of opportunities for bulk purchase

of inputs; lack of working capital (credit has to be obtained from informal sources such as friends or relatives or non-banking financial agencies with unfavorable terms); and insufficient funds which do not allow for further investments (UN, 2001).

Roy and Wheeler (2006) identified a number of common practical issues and characteristics were found to inhibit (hinder/problem) the success of many entrepreneurs in Urban Far-West Africa (UFWA): most notably, lack of market knowledge and training, limited access to capital, and lack of cooperation among possible business partners.

The lack of access to finance from commercial banks and special financial institutions has been found to be a major constraint of the MSE sector in Thailand, particularly for micro-enterprise. One of the major obstacles to be overcome is the role of collateral in assigning finance to borrowers (ILO, 2000). To take out a loan, many MFIs require that micro enterprises should already be well established and have been operating for some time. This puts credit out of reach for many of those hoping to start a new enterprise. MFI interest rates are quite high (about 24 per cent per year), making loans unattractive for many, who deem this to be too high to warrant taking out a loan.

Hehui (1995) pointed out the problems of institutional development, competition and related policies, investment and infrastructure, labour and capital markets, and regional imbalance.

Jha and Updhyaya (2002) had analyzed the gaps in policy, legal and regulatory environment of Micro and Small Enterprise (MSE) sector in Nepal. They have identified issues like lack of explicit policy for micro-enterprises, non-registration of MSEs, poor financial support to MSEs, and poor access to credit, difficulties of MSEs, in getting raw materials, utilities and other support services, poor institutional mechanisms, ineffective promotion of micro and small enterprises and entrepreneurs among host of their issues.

Purpose of the Study

Main purpose of the study is to identify major problems of micro enterprises in Baglung and Parbat districts. Other specific purposes of the study are as follows:

- To analyze financial problems of micro enterprises.
- To examine production/inputs operation problems of micro enterprises.
- To assess marketing problems of micro enterprises.
- To analyze technological problems of micro enterprises.

- To identify personal barriers of micro entrepreneurs.

Methodology/Approach

Research methodology provides guidelines to the research work. It is also known as a road map of the research work. This study is based on mixed research design (quantitative and qualitative research). Data is collected from primary sources. However, a few data and information are also obtained from secondary sources. Primary data are collected through personal interviews with entrepreneurs, observation of micro enterprises activities, focus group discussion with entrepreneurs and structured questionnaires. Secondary data are collected from the office of the Micro Enterprises Development for Poverty Alleviation (MED-PA), district office of the Cottage and Small Industries Development Board (CSIDB). Both quantitative and qualitative data are used. Qualitative data are acquired through Focus Group Discussion (FGD) with micro entrepreneurs of the respective districts. All micro entrepreneurs of both districts are assumed to be the total population. Out of 4250 micro entrepreneurs, only 361 micro entrepreneurs are selected for study purposes. For selecting respondents' multistage (three stage) sampling methods was used. First, selection of districts is based on a purposive sampling method. Second, entrepreneurs are selected on the basis of a random sampling method. Third, only one respondent from each enterprise is interviewed to get ultimate information. Univariate analysis has been done to compute percentage or frequency distribution.

Procedures of Qualitative Data Collection

To identify the real situation and problems of entrepreneurs, the researcher has conducted four focus group discussion programme (FGDP) i.e. first one was in Patichuar common facility centre (CFC), second was at the office of district micro enterprise group association (DMEGA) of the Parbat district and the third was in Bihunkot CFC and the fourth was at the office of district micro enterprise group association (DMEGA) of the Baglung district. Sita Sharma, ex-programme coordinator of MEDEP, Parbat district, had played the role of chief facilitator in Patichuar and Gyanushree Sharma, an active social worker as well as a teacher of government school, had played the role of chief mentor/facilitator in Bihunkot focus group discussion programme in Parbat district and Baglung district respectively.

Result and Discussion

Result of Quantitative Data Analysis

Problems of Micro Enterprises

To find out problems faced by entrepreneurs, they were asked about the main problems for their business success. It included seven questions regarding economic/financial problems, problems of inputs /operation, marketing problems, technology problems, personal barriers, and other problems. Entrepreneurs were requested to state the difficulties (problems) regarding these problems that they had faced in the course of running their business.

They have given eight options to identify economic/financial problems, they are as follows:

(i) Lack of working capital, (ii) problems of bad debts collection, (iii) lengthy loan procedures, (iv) high interest rate, (v) lack of collateral (vi) valuation problem, (vii) not available loan from financial institution, and (viii) other problems.

An attempt has been made to identify economic/financial problems through questionnaire it is found that out of seven options of economic or financial related problems, respondents felt that lack of working capital, high interest rate on loan/credit and problems on collection of due amount of sales are highly dominant to others types of problems.

A research study revealed that (Shrestha, 2007) loans were not available in time, the rate of interest was high, the process of loan arrangement was lengthy, the valuation problem, and problems of collateral while approaching the financial institutions for loans.

About 90 percent of the people in developing countries lack access to financial services from institutions, either for credit or savings (Rubinson, 2002).

Production and operation related problems are included raw materials are not available locally; lack of quality raw materials; not able to produce quality finished goods; lack of skilled/trained labor; lack of adequate supply of electricity, road, water etc infrastructures; problems regarding valuation of collateral and others problems related inputs, production and operations.

Most of the respondents stated that they had to feel the problems of raw material, supply of electricity, road, water, skill or trained labour, quality of raw material and

quality of finished goods. However, out of 361 respondents, most of them do not feel these problems in the same way. Those who are faced with such problems, feel that raw-materials are not easily available for entrepreneurs themselves.

Shrestha (2007) stated that the cottage and small-scale units have to depend on the suppliers for the raw materials and they have to procure them locally since they are not in a position to buy in huge quantities. They said that the raw materials were not locally available.

In similar research works, Khatri-Chherti and Karmacharya (2003) reported that around 38 percent of enterprises reportedly had faced problems in acquiring raw material for their enterprises. Among the problems faced, the short supply of raw materials in the local markets was the acute problem followed by the transportation problem and lengthy government process.

Zivetz (1992) noted that the problem of obtaining raw materials is the greatest headache for entrepreneurs, irrespective of the size of their undertaking. While industries dependent on external raw materials face major difficulties, even industries, which rely on domestic raw materials, encounter obstacles. This clearly shows that entrepreneurs are at the mercy of the agents for the inputs and when they cannot procure directly; their cost of production may go higher.

Marketing related problems are included lack of adequate demand; the market is too far; highly competitive market; the market is small; flow of cheaper goods; lack of packaging; lack of knowledge of branding/labeling; problems of distribution; lack of knowledge of the market for their product; lack of effective promotion campaign and others problems. Overall, out of 361 micro enterprises 332 i.e. 92 percent felt marketing related problems.

A study result showed that the market was very competitive, the market was small, there was the flow of cheaper goods in the area, the market was too far, and there was lack of transportation (Shrestha, 2007).

They have given six options regarding technological problems, they are as follows: (i) machine and equipment is not available, (ii) technology is changing very fast, (iii) it is difficult to introduce new technology because of financial constraint, (iv) difficult in identifying appropriate technology (tools and machine), and (v) other problems. Overall, out of 361 micro enterprises 330 i.e. 91.4 percent felt technological related problems.

Shrestha (2007) stated that it was difficult to introduce new technology because of

finance, it was very difficult to get the technicians, the technology was not available, the technology was fast changing and it was difficult to identify the appropriate technology. The study of Khatri-Chhetri & Karmacharya (2003) revealed that about 33 percent of each male and female entrepreneur reported the shortage of the improved technology.

They have given six options regarding personal barriers, they are as follows: (i) lack of confidence, (ii) lack of experience, (iii) lack of sustained motivation, (iv) lack of training/skills, (v) lack of trust and cooperation to each other, (vi) lack of patience, (vii) lack of support from family, and (viii) other problems. Overall, out of 361 micro enterprises 259 i.e. 71.7 percent felt personal barriers.

Ranabhat (2012) stated that family support and inspiration is very important in undertaking entrepreneurial activities. Many entrepreneurs are found inspired by their families or parents, friends, and relatives.

Karki (2016) stated that entrepreneurs feel that level of self confidence increased after starting their enterprises or after participating in Entrepreneurs Development Programme (EDP) rather than before.

Significant inhibitor to ME success and growth is the lack of trust and cooperation among micro-entrepreneurs. Of those micro-entrepreneurs interviewed fewer than 5 per cent had co-operated or expressed a desire or interest to cooperate with others outside their family to develop their businesses. The great majority preferred to operate independently; this finding was corroborated by the MFI personnel interviewed. The reason for this lack of cooperation related primarily to a lack of trust to each other (Roy and Wheeler, 2006).

Jha (2010) stated that the operational problems and challenges as faced by the entrepreneurs affect their growth in rural areas. Internal problems were related to lack of vision, lack of strategies, financial crunch, capacity utilization, poor management, inadequate training in skills, lack of vertical and horizontal integration, faculty planning, etc. External problems were related to infrastructure sickness, marketing, taxation, lack of technical knowledge, administrative hurdles, rampant corruption and competitive and volatile environment, power failure and government policy.

Overall, out of 361 micro enterprises only 13 i.e. 3.3 percent felt other types of problems and 348 i.e. 96.7 percent did not feel such problems. Very few micro enterprises expressed their view on that they had felt others types of problems. Most of the enterprises had not faced other types of problems.

Table 1: Problems of Micro Enterprises

	Economic/ financial		Production and operation		Marketing		Technology		Personal Problems		Others	
	N	%	N	%	N	%	N	%	N	%	N	%
Yes	263	72.9	327	90.6	332	92.0	330	91.4	259	71.7	13	3.3
No	98	27.1	34	9.4	29	8.0	31	8.6	102	28.3	348	96.7
Total	361	100.0	361	100.0	361	100.0	361	100.0	361	100.0	361	100.0

Sources: Field Survey, 2019

Micro enterprises or micro entrepreneurs face different types of problems. Out of these problems, more than ninety percent relate to marketing, technology and production or operation or inputs. It seems that these types of problems are dominant to other problems i.e. economic or financial problems, personal barriers and other problems.

Result of Qualitative Data Analysis

There are found various types of Micro Enterprise Groups (MEGs) such as Micro Enterprise Group (MEG) related with Allo fiber and items, MEG related with *Dhaka* (weaving) items, MEG related with off-seasonal vegetables, MEG related with sewing and cutting, MEG related with Bamboo products, MEG related with incense stick, MEG related with *Aaran* (Blacksmith's workshop), MEG related with bags and accessories, MEG, related with beekeeping, MEG related with Lapsi candy & pickle and ginger candy, MEG related with Nepali papers, and MEG, related with herbal soap.

Micro Enterprise Group (MEG) related with Allo fiber and items expressed their problems of difficulty in the collection of raw materials from remote forest, a little problem in the collection of raw materials from community forest, problems related with cooking, washing, barking, dyeing, weaving of Allo and Allo fiber which is time consuming and boring too, low market price of the Allo fiber related products and their variety items, quality of the raw materials and products, lack of labour, etc.

MEG related with *Dhaka* items shared their problems regarding selling and distribution of products, high price of the product, poor quality of product, keen market competition, availability of raw materials, design of variety of products, dominant of foreign cheapest product, etc.

MEG related with off-seasonal vegetables said that they were suffering from changing climate, lack of availability of quality raw materials like seeds, fertilizer in time, lack of transportation, lack of cold storage facility within district, problems regarding electricity, water supply/irrigations facilities, difficulty to protect from various types of infections or diseases for lack of techniques of proper treatment, heavily used pesticide/insecticide vegetables by other farmers, customers are not able to distinguish organic vegetables from non-organic vegetables in market, high cost of production due to shortage of farm labour, etc.

Members of the MEG related to sewing and cutting shared their problems. They have problems like lack of proper skills, lack of appropriate machines like log machines.

MEG related with Bamboo products [Mudda a kind of stool, Doko, Dalo, Thunchhe, Bhakari (used for keeping and storage dry agro-product such as maize, paddy, malt, etc) for example] expressed their opinion about the problems faced by them. They faced a problem of non-availability of proper raw material i.e. bamboo from the nearest business firms and distribution of finished goods in the market.

Members of MEG related with incense sticks expressed that they have a problem with incense sticks as there was lack of a proper machine for cutting/preparing sticks, lack of raw materials with quality, low volume of production, and lack of devotion to production of products. They had little income from this business. In later periods, they possessed the knowledge of raw materials. Gradually they knew how to get the raw materials at their door steps.

A few members of the MEG expressed that they have a problem running the improved Aaran (Blacksmith's workshop). There was a lack of raw materials for it. There was a lack of coal and wood in the local market. Insufficient funds to buy the raw materials are another hurdle they have to face.

The members of the MEG related with bags and accessories suffered from the problems of lack of proper market for their goods in Patichour of the Parbat district but such problems were not found in Bihunkot of the Baglung district. In the Patichour area, most of the students used imported bags, whereas in the Bihunkot area, most of the students used locally made school bags. It seemed that the students of urban or semi-urban areas wanted to use fancy/readymade bags, whereas the students of rural areas wanted to use locally made bags. Compared with Bihunkot, Patichour is a semi-urban area as it is nearer to Kusma; and Pokhara market is an access to them being joined with Pokhara-Baglung highway.

Members of the MEG, related with beekeeping, shared their problems such as low volume of production due to heavily used pesticide/insecticide in vegetables and crops, lack of suitable field of flowers for bees and lack of modern improved beehives.

Members of the MEG related with Lapsi candy & pickle and ginger candy, expressed their problems such as lack of proper branding and packaging, lack of marketing promotion, problems related with preservation of raw materials and finished products for lack of cold storage and proper equipment respectively, lack of demand of product in local market, and so on.

Members of the MEG, related with herbal soap, shared their problems such as lack of demand for products due to lack of proper promotion, distribution, branding, lack of awareness of customers regarding organic and herbal items, problems related with collection of raw materials from forest and so on.

Although certain handicraft, organic foods (Coffee), vegetables and fruits and environment friendly garments found a niche in the international market, export of MSE products from the country. Urban demand within the country itself also remained limited or nonexistent for many products. Both export and urban demands tend to be sensitive about quality, design and novelty of products that many MSE products continued not to fulfill. Production linkage based (intermediate) demand remained undeveloped to a large extent in the absence of adequate market research and supporting policies. Homestay is a kind of lodge with restaurants, also very popular in the natural tourism sector. It provides a friendly and typical traditional village environment to visitors and warm well-come with traditional food and beverages. They also present traditional cultural programmes as per demand of visitors or tourists.

Conclusions

It is found that micro enterprises have been facing various types of problems such as production or input related problems, financial or economic related problems, marketing problems, technological related problems, personal barriers, and other types of problems etc. Most of the micro enterprises were faced with marketing problems, technological problems and production and operation related problems, more than 90 percent of 361 respondents felt these types of problems.

Several problems are faced by micro entrepreneurs and micro enterprises. Most of the micro enterprises are conducted by an entrepreneur; therefore, there is no more difference between problems faced by entrepreneurs and problems of enterprise.

Micro entrepreneurs faced several problems regarding financing. Due to the lack of sufficient funds, they were not able to buy raw materials, machine, equipment and tools and other service facilities in time. For example, cutting and sewing enterprises or Dhaka Udyog (industry), entrepreneurs are not able to buy the required materials in adequate volume and in time. Even if available, the volume or quantity of materials is very low. Most of the micro entrepreneurs expressed that they have faced critical problems such as lack of working capital, high interest rate charge on loan and bad debts collection. One study showed that 90 percent of the people in developing countries lack access to financial service from institutions, either for credit or savings (Rubinson, 2002).

Most of the MEG expressed their problems regarding marketing (low market price of products, problems regarding branding, packaging, promotion, distribution of goods, poor quality of products, lack of access of market, dominant of foreign cheapest product, customers are not able to distinguish organic vegetables from non-organic vegetables in market, lack of demand of products in local market and etc); technology related problems (lack of equipments and tools, lack of quality seeds, fertilizers, lack of modern improved beehives and technology); and personal barriers (lack of skill and trained labour, lack of confidence, trust, experience, patience, lack of support of family, etc).

High cost of production due to shortage of farm labour, low volume of production, infrastructure related problems, problems related with availability and collection of raw materials, poor quality of raw materials, lack of cold storage for preserving perishable goods like fruits and vegetables, lack of warehouse for keeping finished goods, lack of skilled/trained labour, lack of adequate supply of electricity and water and access of road transportation etc are major input and production related problems. Zivetz (1992) noted that the problem of obtaining raw materials is the greatest headache for entrepreneurs, irrespective of the size of their undertaking.

Various problems of micro enterprises are found. The problem of one enterprise is quite different from the other enterprises under similar groups. There is not covered all types of problems of micro enterprises in this research. Therefore, it is recommended that further research should be conducted to identify other types of problems faced by the micro enterprises. It is suggested that the government and other concerned authorities should try to overcome problems faced by micro enterprises.

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Analysis of Macroeconomic Indicators on Economic Growth: Nepal Perspective

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Abstract

GDP per capita income growth is one of the most important determinants of economic growth, especially in Nepal. Using time-series data of the last forty-four Years (1975 to 2018) this study tries to investigate the relationship between macro factors and their effect on GDP per capita growth in Nepal. The dependent variable of the study is Gross Domestic Product per capita Growth (annual%). To observe the Growth, other factors like export-import, government expenditure on final goods and services Investment of GDP are chosen. Correlation and multiple regression analysis were conducted to analyze the data. Correlation analysis finds that GDP per capita growth has a positive relation with general government final consumption, import, and investment. In regression analysis, it is observed that the independent variables explained only 17.9% of the variability of GDP per capita growth. The results show the GDP per capita growth has no significant changes in subjects to govern dormant factors. Some unconditional decline on macro factors plagued for further growth. In developing countries like Nepal, GDP per capita growth seems to have no important changes due to ups and downs of uncertain factors.

Key Words: economic growth, macroeconomic indicators, GDP growth

Economic growth is the prime priority of macroeconomics policy, it is also a highly complex phenomenon and influenced by numerous, and varied factors in any country and Gross Domestic Product (GDP) is considering a key indicator of economic growth. GDP gives an overall picture of the state of the economy. If GDP increases faster than the population of the country, it indicates that GDP per capita of that country is growing. GDP of a country is influenced by the rate of interest, monetary policy, consumption, investment, net export of the country.

According to Mc Eachen (2001) GDP by expenditure is divided into four components: consumption, investment, government purchases, and net export.

Consumption stands for the purchase of goods and services by consumers. Investment is the purchase of capital goods. Government expenditure includes the purchase of goods and services by the government and net export is the difference between total export made by the country and import of the country. When a country

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export of goods and services to the other countries is comparatively more than imports, the nation has a positive balance of trade and it increases the country's GDP. Government consumption expenditure consists of spending by the government to produce and provide the service to public sectors, which provide welfare to the social sector. As investment increases, it creates opportunities for employment and creating buying power for consumers.

In the context of Nepal, the share of consumption to GDP is estimated to remain 79.5 per cent, the ratio of total investment to GDP is estimated to be 62.3 per cent, and similarly, Per Capita GDP at current prices is estimated to increase 12.8 per cent (Economic survey,2018/19).

It is now universally accepted that a considerable macroeconomic structure is necessary for maintaining sustainable economic growth. Moreover, a country's economic position depends on key macroeconomic variables that have a great influence on its growth. The interactions between the important components of the economy and GDP are the major determinant of economic growth. Kitov (2006) argued that real economic growth can be studied using a concept of economic growth and as an economic trend component. The Economic trend or growth is liable for the long term dispersion out and describes economic effectiveness. Dension (1962) suggested that economic growth is the increase of real GDP or GDP per capita, an increase of national product that is measured in constant prices. Chen and Feng (2000) investigated the relationship between net exports as a share of a real GDP; the study found that export is significantly related to the annual average rate of per capita GDP. Public expenditure, capital formation, private or public investment, employment rate, international trade have a different role in economic growth and we should think that these factors have different implications whether the state is devolved or not. The relative growth in GDP can be affected by various factors many of them may have a positive relationship or inverse relationship. This paper is devoted to assessing the extent to which factors affected the GDP growth rate and it discusses the trend analysis of macroeconomic variables related to GDP.

Purpose of the study

The study is based on the secondary data obtained from world development indicators since the year 1875 to 2018 and data related to GDP per capita growth, government expenditure (% of GDP), investment, export and import (% of GDP) of Nepal. The purpose of the study is to answer two basic research questions- what is the

trend of growth of GDP per capita income of Nepal. Besides, what are the relationship between GDP and government expenditure, Net export, and Investment? Based on these questions, the major research objectives of the study is to examine the relationship between macroeconomic variables and their effectiveness in GDP. Along with this study, also explore the role of every macro factor in each other. Therefore, the result obtained from this study provides in-depth information to its readers and provide an overview of the GDP growth rate in Nepal. Therefore, readers can be aware of the scenario of Nepal's economy. To identify the relationship of GDP with Macroeconomic factors following hypothesis is considered.

H₁: Macroeconomic indicators have a significant impact on GDP per capita growth.

Literature Review

The Keynesian model emphasized that investment, savings, and government expenditure as the major variables affecting the growth rate of GDP. This model suggests that a high rate of saving is essential for the high rate of growth in GDP. Saving can be changed into investment and cut off expenditure through a balanced budget. To examine the relationship between macro factors and GDP many countries have been conducted different studies.

Varlamova and Lrionova (2015) argued that consumption expenditure is a share of GDP. Since household activities, for consumption increases every year. Anti, Mills, and Zho (2013) mentioned that foreign direct investment brings capital investment, technology, knowledge needed for economic growth. By using time series data they concluded that independent macro variables, GDP, Growth National Income (GNI), Consumption are all significant to explain the variation in Foreign Direct Investment (FDI) in Ghana.

Mustapha, Mathew, and Oluwaseum (2017) explained the upshot of macroeconomics indicators on the economic growth of Nigeria and found that net export positively affects the GDP of Nigeria. A study examined that, macro variables inflation and rate of interest spread harm Pakistan's economic growth. While the exchange rate has a positive consequence on the economy (Chughtai, Malik, and Krim, 2015). Similarly, another study found that there may be a considerable upshot of inflation, interest, and exchange rate on the GDP of Pakistan (Hussan, Sabir, and Kashif, 2016). In the case of Nepal, Domestic capital has been a noteworthy source of economic growth whereas Foreign aid had not any effect on it. The empirical evidence finds that financial development is the cause of economic growth but economic growth sustains

financial development (Dhakal, Pradhan, and Upadhyaya, 2009). The strength and weaknesses of every economy can be assessed by analyzing the various macroeconomic determinants like GDP, GNP, Investment, Consumption, which are empirically tested and these vary from country to country and time to time. Khor (2000) states that foreign investment helps to upgrade economic growth by the quality factor of production and transfer of modern technologies to an underdeveloped country. It also helps to increase investment and employment opportunity, which enhance economic growth. It also helps to increase investment and employment opportunity, which enhance economic growth. In light of the above researches, this paper also tries to find out whether Nepal's economic growth was good enough or not by comparing the relationship between GDP and other Macroeconomics variables that influence it. This research analyzed the data of the past 44 years taking dependent variables GDP and the rest of the variables as independent variables.

Methodology

This study was based on secondary data which were extracted from the website of World Development Indicators. All information belongs to the macroeconomic indicators of Nepal for the sample period of 44 years. i.e. from the year 1975 to 2018. The information is related to GDP per capita growth (% annual), General government final consumption expenditure (% of GDP), Export of goods and services (% of GDP), Investment (% of GDP), and import of goods and services (% of GDP). Simple descriptive analysis, time series, and regression analysis are conducted to analyze these data.

The model used for testing the hypothesis is

$$Y = C_0 + C_1X_1 + C_2X_2 + C_3X_3 + C_4X_4 + \epsilon$$

Where Y represents the dependent variable i.e GDP per capita Growth (% annual) and C_0 is the intercept C_1, C_2, C_3, C_4 are coefficients; $X_1, X_2, X_3,$ and X_4 are taken as independent variables. i.e EXPRT=Export of Goods and Services (% of GDP), GCE= General Government Final Consumption (% of GDP), IMPRT=Import of Goods and Services (% of GDP), INV= Investment (% of GDP), PCR= GDP Percapita Growth(annual %).

Result and Analysis

This section represents the data analysis and the empirical analysis from the

estimations of the model. The first section presents the trend of macroeconomic indicators that are used in the paper. The second section explains the descriptive evidence for the variables in the model. And finally, correlation and regression analysis using the least square model.

Figure 1 shows GDP per capita growth(annual%) was negative at the beginning of the observation and it has fluctuated till 2017. The general final consumption of GDP is increasing but not so significantly as compared to Investment. Investment level goes on increasing from the year 2014 onwards significantly. The export of goods and services of GDP was maximum in the year 1999 than after it goes on decreasing. Similarly, the import of goods and services is significantly increasing from the very beginning.

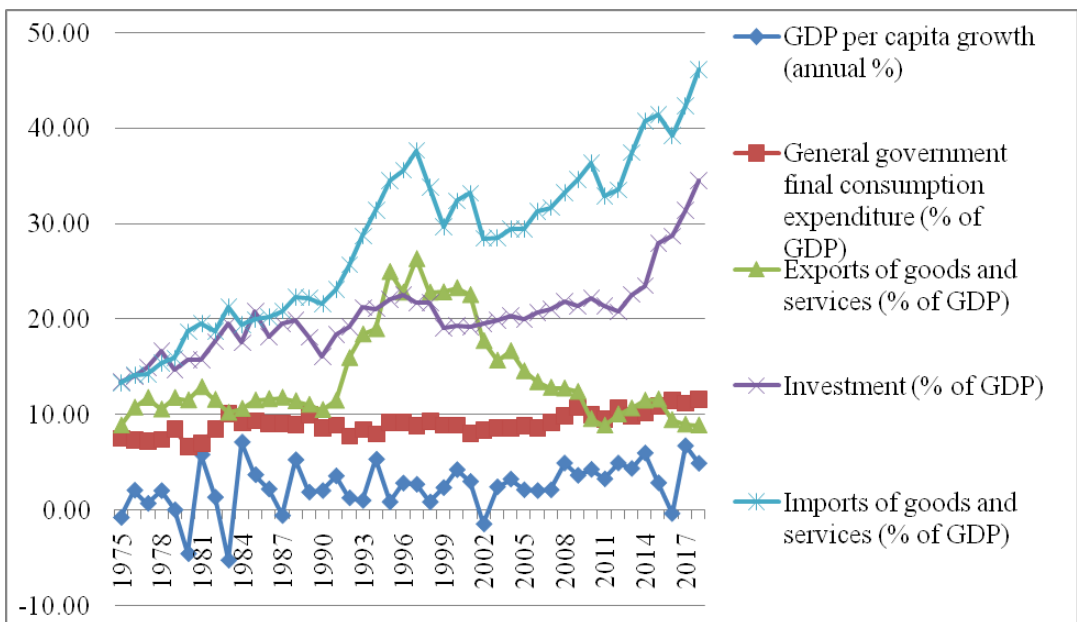


Figure1 : The Trend of Macroeconomic Indicators

Descriptive Statistics Analysis

Table 1 shows some of the relevant statistics of the variables that are examined and reported. The evidence from the descriptive statistics shows that the average GDP per capita growth (annual %) is 2.48163 with minimum and maximum value of -5.21418 and 7.01726. For EXPRT, GCE,IMPRT, and INV the average values are 13.98265, 9.091781, 28.23591, and 20.36539 respectively. Similarly, their respective standard deviations are 4.931479, 1.169878, 8.591962, and 4.173498. This indicates a significant

deviation of the path of IMPRT as denoted by the high standard deviation value. The direction of Skewness of all variables is positive except IMPRT. Here EXPRT and INV are platykurtic as their kurtosis value is less than 3 but the rest of the variables are leptokurtic as their value is greater than 3.

Table 1 : Descriptive Statistics of Macroeconomic Indicators

	EXPRT	GCE	IMPRT	INV	PCR
Mean	13.98265	9.091781	28.23591	20.36539	2.48163
Median	11.72356	8.959688	29.47193	19.93296	2.438776
Maximum	26.32784	11.63451	46.1774	34.54786	7.172615
Minimum	8.901093	6.702068	13.36673	13.415	-5.21418
Std. Dev.	4.931479	1.169878	8.591962	4.173498	2.582072
Skewness	1.147017	0.226036	-0.0047	1.286214	-0.80406
Kurtosis	3.029315	2.744507	2.030029	5.594434	4.216712
Jarque-Bera Probability	9.649655	0.49435	1.725043	24.47221	7.455186
	0.008028	0.781004	0.422097	0.000005	0.024051
Sum	615.2368	400.0384	1242.38	896.077	109.1917
Sum Sq. Dev.	1045.738	58.85038	3174.338	748.9778	286.6852
Observations	44	44	44	44	44

Note: EXPRT=Export of Goods and Services (% of GDP), GCE= General Government Final Consumption (% of GDP), IMPRT=Import of Goods and Services (% of GDP), INV= Investment (% of GDP), PCR= GDP Percapita Growth(annual %).

Correlation and Regression Analysis

Table 2 presents the result of the correlation analysis between variables from the table. It can be seen EXPRT has negatively correlated with GDP per capita (-0.030012). on the other hand, other macro variables have weak positive correlation coefficients. There is a strong positive correlation between variables IMPRT and GCE, INV and EXPRT, whereas INV and EXPRT, GCE and EXPRT have negative correlations.

From table 3, we can conclude that all the macro variables have not a significant relationship with PCR because their p-value is greater than 0.05. Similarly, DW value is greater than 2 so there is negative autocorrelation.

Table 2 : Correlation Analysis of Macroeconomic Indicators

	EXPRT	GCE	IMPRT	INV	PCR
EXPRT	1.000000	-0.230438	0.254060	-0.023163	-0.036759
GCE	-0.230438	1.000000	0.714062	0.806107	0.302725
IMPRT	0.254060	0.714062	1.000000	0.869922	0.386278
INV	-0.023163	0.806107	0.869922	1.000000	0.329394
PCR	-0.036759	0.302725	0.386278	0.329394	1.000000

Note EXPRT=Export of Goods and Services (% of GDP), GCE= General Government Final Consumption (% of GDP), IMPRT=Import of Goods and Services (% of GDP), INV= Investment (% of GDP), PCR= GDP Percapita Growth(annual %).

Table 3

Dependent Variable: PCR

Method: Least Squares

Date: 09/27/20 Time: 11:42

Sample: 1975 2018

Included observations: 44

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	2.184874	4.597008	0.475282	0.6372
GCE	-0.115738	0.610161	-0.189684	0.8505
IMPRT	0.199344	0.111998	1.779880	0.0829
INV	-0.130248	0.224328	-0.580613	0.5648
EXPRT	-0.116365	0.102994	-1.129819	0.2655
R-squared	0.179178	Mean dependent var		2.481630
Adjusted R-squared	0.094991	S.D. dependent var		2.582072
S.E. of regression	2.456376	Akaike info criterion		4.741896
Sum squared resid	235.3176	Schwarz criterion		4.944645
Log-likelihood	-99.32172	Hannan-Quinn criter.		4.817085
F-statistic	2.128333	Durbin-Watson stat		2.548834
Prob(F-statistic)	0.095607			

Note EXPRT=Export of Goods and Services (% of GDP), GCE= General Government Final Consumption (% of GDP), IMPRT=Import of Goods and Services (% of GDP), INV= Investment (% of GDP), PCR= GDP Percapita Growth(annual %).

Conclusion

The probability of all countries around the world have a basic aim is to get better economic growth and Nepal is no exception. The finding of correlation analysis suggests that there is a negative correlation between dependent variable GDP per capita growth and Export of goods and services. While GDP per capita growth has a negative correlation with Government import of goods and services and investment. Similarly, as per regression analysis Export of goods a service (% of GDP), General government final consumption (% of GDP), Import of goods and services(% of GDP), and Investment (% of GDP) have not important impact on the GDP per capita growth (annual %) of Nepal. Hence the change in independent variables merely do not effect on GDP per capita growth(annual %). Ayyoub, Chaudarhry, and Farooq (2011) found that Inflation has shown a negative coefficient with GDP per capita growth. Kira (2013) conclude that the macro factors of developing countries are inactive so that their influence on GDP is not significant. He further explained developing countries' GDP is mostly influenced by consumption and export which indicated that developing country has to create developed projects aiming to increase overall investment. Furthermore, Chowdhery, Hamid, and Akhi (2019) concluded that inflation and foreign exchange rate have no significant impact on GDP growth where household consumption expenditure has a positive impact on GDP growth. Due to fluctuation in the price of import goods and services, political instability, corruption, inflation etc. are a variety of the source of decrease in GDP. However, these findings are not the concluding judgment regarding the significant relationship with GDP per capita growth of Nepal.

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Factors Associated with People perception of climate change in Nepal

*Rajendra Prasad Upadhyaya**

Abstract

A better understanding of local people's perception, attitude, and behavior about climate change will provide an important foundation for the government's policymaking, adaptation and mitigation strategies, and local people-based guidelines for sustainable development works. The objective of this study was to assess the perception and knowledge about climate change and its impacts on tourism and biodiversity. Data was taken from the national climate impact survey (NCCIS) 2016 with a sample size of 5060 based on 16 strata 3 from each development region and Kathmandu valley as separate strata. Descriptive analysis, as well as chi-square and logistic regression, are tested. The study revealed that more than half (55.3%) of the respondents are farmers, illiterate (43.5%), and low income i.e. less than Rs50,000 per year (26.6%). Less than half (49.2%) had some knowledge about climate change but (52.8%) did not. Among all the respondents (95.3%) perceived change in climate and the main cause of climate change is deforestation (49.6%) followed by natural cause (14.0%). Age, sex, education level, income, marital status, and occupation were significantly associated with the knowledge about climate change ($p < .001$). The local people's perception about temperature is more closed to observed trends but not clear about precipitation.

Introduction

Climate change is a major threat for the 21st century and it affects mostly biodiversity, ecosystem, and human system (IPCC, 2014). The implementation of climate change policy is influenced by people's beliefs, attitudes, and risk perceptions (Howe, Mildenerger, Marlon, & Leiserowitz, 2015). Local's perceptions of climate change reflect their concerns over the specific impacts of climate change on their daily life (Ayal & Leal Filho, 2017). The local people's perception of climate change is an important element of understanding climate change adaptation problems and their solutions (Weber, 2010). Formulation of adaptation planning based on instrumental and local people perception help to reduce uncertainty in planning (Marin, 2010). Local people's perceptions provide a strong basis to determine a change in climate variables in the absence of instrumental data (Alexander, et al., 2011). However, both instrumental observations of climate and periodic surveys of public perception of

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climate change tend to be largely confined to developed countries, with little evidence coming from the developing world (Roco, Engler, Bravo-Ureta, & Jara-Rojas, 2015). There have been few comprehensive studies of climate change and its impacts in the Himalayan region, including Nepal is a white spot for climate research (Pachauri, et al., 2014; Shrestha, Gautam, & Bawa, 2012; IPCC, 2014). Several studies are conducted in Nepal to examine trends in temperature, precipitation, and extreme events (Shrestha, Wake, Mayewski, & Dibb, 1999; Karki, Schickhoff, Scholten, & Böhner, 2017; Shrestha, Bajracharya, Sharma, Duo, & Kulkarni, 2017) and acknowledged local perceptions of climate change (Chaudhary, et al., 2011; Chaudhary & Bawa, 2011; Macchi, Gurung, & Hoermann, 2015; Mishra, Bhandari, Issa R, Gurung, & Khanal, 2015; Uprety, et al., 2017). Climatic extreme events have already affected hydrology, biodiversity, ecosystems, agricultural production, and human health, and has exacerbated disaster risks in this region (Duncan, Biggs, Dash, & Atkinson, 2013; Shrestha & Bawa, 2014; Dhimal, et al., 2015; Bhattacharjee, et al., 2017).

Data are taken from the most comprehensive nationally representative survey (n = 5060) of local peoples' perception of climate change ever conducted in the country. Then compared the locals' perceptions intending to examine the possible effect of demographic variables, place attachment (year of living in the locality), regional differences (geography), and prior understanding of climate change on the accuracy of locals' perceptions and association of demographic and socioeconomic variables with the climate knowledge (CBS, 2017).

Materials and Method

Survey Data

This study was conducted based on the National Climate Change Impact Survey (NCCIS) conducted from July to December 2016 by the Central Bureau of Statistics. This survey was conducted in Nepal to understand people's perception of climate change and its impacts on social, economic, health, and environmental sectors. This survey was conducted in 16 strata covering four climatic zones, five development regions, and Kathmandu valley to make it more representative nationally. Respondents were selected from the 253 primary sampling units (PSU) and 20 households per PSU. The sample selection strategy was adopted in three-stage. In the first stage, selection of districts in such a way that from each stratum having 2 to 4 districts (1 selection), 5 to 7 districts (2 selection), and 8 to 10 districts (3 selection) and more than 10 districts (4 selection). This resulted in 26 districts in total for the survey. The sample selection

procedure adopted for the first stage was Probability Proportional to size (PPS). In the second stage, PSU was chosen to represent each district in such a way that a total number of households in a sample is divided by 20 times the number of districts selected. This results from 253 PSU from 26 districts based on PPS sampling. In the third stage, a household was chosen in such a way that the potential respondent was 45 years or older and residing in the community for at least 25 years. Large PSU were further sub-divided into a manageable size and one of them is selected based on PPS sampling and 20 households were selected based on systematic sampling (CBS, 2017). This survey covered people's perceptions of climate change about change in temperature and precipitation patterns, change in length of a season, frequency of extreme events.

Reliability and Validity

The reliability and validity of the questionnaire are obtained by conducting a pilot survey, a desk review of the pilot survey questionnaire, international expert review, pretest of the questionnaire, and finalization of the questionnaire based on the pretest and the feedback from the subject experts.

Ethical Approval and Consent

The data were collected by the Central Bureau of Statistics (CBS). The information asked in the questionnaire is confidential according to the statistical act, 2015. Individual information is not published and only used for statistical purposes.

Statistical Analysis

Data were analyzed by using software IBM SPSS version 25.0. Descriptive statistics were used to illustrate respondents' demographic characteristics and the percentage of categorical variables. Chi-square or Fisher exact tests were used to test for the relationship between demographic variables and perception variables.

Results

Respondents' Demographic Characteristics

A total of 5060 participants from 16 strata in Nepal were interviewed and the following information is obtained. All participants were the head of their household, comprising 3396 males (67.1%) and 1664 females (32.9%). The average age of the participants was 58.45 years with a standard deviation of 10.4 years. The average time

spent in the locality was 49.56 years. A majority (55.3%) of the respondents were a farmer and 43.5% of the respondent are illiterate and only about 3.6% of the respondent are graduate and above. Most of the respondents (95.8%) had their own house and had drinking water sources (53%) as pipe water and 40.3% of the respondents from the sub-tropical area. (Table 1)

Table 1 : Characteristics of the Participants(n=5060)

Variable	Frequency (%)
Gender	
Male	3396(67.1)
Female	1664(32.9)
Age	
mean(SD)	58.45 (10.439)
Duration of stay in this locality in years' mean	49.56
Education	
Illiterate	2199(43.5)
Informal education	994(19.6)
Primary	835(16.5)
Secondary	852(16.8)
Graduate and above	180(3.6)
Occupation of the respondent	
Agriculture	2797(55.3)
Jobs	649(12.8)
Other non-agriculture Business	608(12.0)
Housewife	298(5.9)
Not working (unemployed/retired/unable to work)	708(14.0)
Climate zone	
Tropical	1705(33.7)
Sub-tropical	2038(40.3)
Temperate	297(5.9)
Sub-alpine	20(0.4)
Type of the house	
Owned	4850(95.8)
Rented	168(3.3)
Institutional	4(0.1)
Others	38(0.8)

Respondents' Knowledge towards Climate Change

Table 2 shows the responses of the participants towards climate change knowledge. Less than half (49.2%) had not heard about climate change and the main source of information about climate change were radio (37.1%), television (34.3%), and neighbor and friends (14.9%). Most of the respondents (95.3%) claim that the climate of their place had been changed. The main cause of climate change was deforestation (49.6%), natural cause (14%), urbanization (9.7%), god wish (3.9%), and earthquake (1.1%).

Table 2 : Respondent Knowledge (Perception) about Climate Change

Variable	Frequency (%)
Have you heard about climate change?	
Yes	2490(49.2)
No	2570(50.8)
what is your main source of information about climate change?	
Radio	
Television	924(37.1)
Newspaper	854(34.3)
Awareness campaign	124(5.0)
Neighbour/friends	132(5.3)
Family member	372(14.9)
Others	42(1.7)
Do you think the climate of this place is different than it was 25 years before?	
Yes	
No	4823(95.3)
What may be the main reason for climate change?	
Deforestation	237(4.7)
Natural cause	2393(49.6)
Industrialization	674(14.0)
Urbanization	220(4.6)
Human intervention	470(9.7)
God's wish	278(5.8)
Earthquake	188(3.9)
Others	51(1.1)
Don't know	54(1.1)
	495(10.3)

Respondents' Perception Towards Impacts of Climate Change

Respondents were asked how concerned they were about the impacts of climate change (Table 3). More than half of the respondents (56.7%) strongly agree climate change increased the emergence of new diseases in crops, the emergence of new insect/pest in crops (65.9%), increase in vector-borne diseases (80.1%), overall changes in water sources and observed changed in the number of tourists (70.1%).

Table 3: Participants' Perception and Awareness Towards Influence of Climate Change on Tourism, Environment, and Biodiversity

Influence of climate change (%)	Yes (%)	No (%)	Don't know (%)
The emergence of a new disease in crops last 25 years	2870(56.7)	1335(26.4)	855(16.9)
The emergence of new insect/pests in crops last 25years	2770(65.9)	1435(34.1)	0
Increase in the incidence of disease in last 25 years	2158(42.6)	2902(57.4)	0
Increase in incidence of water borne diseases in last 25 years	1124(22.2)	3936(77.8)	0
Increase in incidence of vector-borne diseases in last 25 years	1005(19.9)	4055(80.1)	0
Observation on the overall change in water sources in last 25 years	4071(80.5)	989(19.5)	0
Observation on early flowering/fruiting in tree species in last 25	1958(38.7)	2061(40.7)	1041(20.6)
The observed change in the number of tourists in the last 25 years	1075(70.1)	335(21.8)	124(8.1)

Cross tabulation was done to examine the association between sociodemographic variables and climate change knowledge. Age, sex, education, income, occupation, and marital status were significantly associated with the knowledge of participants (Table 4).

Table 4 : Association Between Socio-Demographic Variables and Knowledge of Climate Change

Variable	Knowledge of climate change			Statistics
	Yes(%)	No(%)	Total(%)	

Age group

45-54	1152(22.8)	931(18.4)	2083(41.2)	$\chi^2 = 60.108$ df = 3 p<.001
55-64	718(14.2)	804(15.9)	1522(30.1)	
65-74	493(9.7)	643(12.7)	1136(22.4)	
>75	127(2.5)	192(3.8)	319(6.3)	
Total	2490(49.2)	2570(51.8)	5060(100.0)	

Sex

Male	1869(37)	1527(30.2)	3396(67.1)	$\chi^2 = 140.234$ df = 1 p<.001
Female	621(12.2)	1043(20.6)	1664(32.8)	
Total	2490(49.2)	2570(50.8)	5060(100.0)	

Education

Illiterate	467(34.7)	880(65.3)	1347(100.0)	$\chi^2 = 893.86$ df = 4 p<.001
Informal	583(45.2)	708(54.8)	1291(100.0)	
Primary	402(49.8)	406(50.2)	808(100.0)	
Secondary	266(52.2)	244(47.8)	510(100.0)	
Bachelor & above	467(34.7)	880(65.3)	1347(100.0)	
Total				

Income

<50000	467(34.7)	880(65.3)	1347(100.0)	$\chi^2 = 328.7$ df = 5 p<.001
50000-150000	583(45.2)	708(54.8)	1291(100.0)	
150000-250000	402(49.8)	406(50.2)	808(100.0)	
250000-350000	266(52.2)	244(47.8)	510(100.0)	
350000-450000	190(60.7)	123(39.3)	313(100.0)	
>450000	582(73.6)	209(26.4)	791(100.0)	
Total	2490(49.2)	2570(51.8)	5060(100.0)	

Marital Status

Single	22(61.1)	14(38.9)	36(100.0)	$\chi^2 = 127.8$ df = 3 p<.001
Married	2230(52.5)	2019(47.5)	4249(100.0)	
Widow/widower	227(31.3)	499(68.7)	726(100.0)	
D i v o r c e d / separated	11(22.4)	38(77.6)	49(100.0)	
Total	2490(49.2)	2570(50.8)	5060(100.0)	

Table 5 : Predictor Knowledge from Logistic Regression Analysis

F01. Knowledge about climate change	B	Sig.	O d d s Ratio	95% Confidence Interval for Odd ratio	
				Lower Bound	U p p e r Bound
Intercept	-3.206	.000			
Age of respondent	.008	.010	1.008	1.002	1.014
male	-.214	.002	.807	.703	.927
female	0 ^b
No illiterate	2.943	.000	18.980	9.591	37.560
Informal education	3.707	.000	40.736	20.658	80.331
Primary education	2.628	.000	13.840	6.980	27.442
Secondary education	1.400	.000	4.053	2.026	8.110
Bachelor and above	0 ^b

The reference category is: Yes.

This parameter is set to zero because it is redundant.

Discussion

This study showed a majority of the respondents believed that there had been a change in climate in the last 25 years. This is consistent with the data of (DHM, 2017) increasing the temperature trends and intensity of extreme events increased (Banstola, Chettri, Schneider, Stebbing, & Bastola, 2013; Jamaica, 2012; Toan, Kien, Giang, Hoang, & Wright, 2014). Climate change is happening and would lead to adverse impacts. They strongly agreed that agricultural production, human health, and natural ecology had already been affected by climate change. The findings are consistent with other studies (IPCC, 2007a; IPCC, 2014; Luber & McGehein, 2008). This study showed that the radio, television, and newspaper (mass media) were the main sources of information about climate change. These results are similar to a previous study (Akompab, 2013; Wei, et al., 2014; Sheridan, 2007). Very few people mentioned hearing about climate change from other sources (1.7%). This indicates that mass media and discussions in the neighborhood are important sources of information. There is a sectoral gap of engagement from the government system, non-governmental organization (NGO),

and INGOs and consistent with other studies (Banstola, Chettri, Schneider, Stebbing, & Bastola, 2013). Similarly, this study also indicated women are more concerned about the environmental issue than the male which is consistent with other studies (Wei, et al., 2014; Liu, Smith, & Safi, 2014; McCright, 2010; Habtemariam, Gandorfer, Kassa, & Heissenhuber, 2016). The respondents considered the main reason for climate change are deforestation, natural causes, and urbanization and some of the respondents explained god wish as the cause of climate change. The majority of the respondents were relatively poor and had little formal education with an agro-based livelihood. It is examined that accuracy of climate change perception was associated with socio-demographic factors, place of attachment, regional differences, and prior understanding about climate change using chi-square tests. Our test found that there is an association between climate change knowledge and age, sex, marital status, occupation, and income ($p < .001$).

Conclusion

This article has explored how changes in local climate are perceived by the respondents and investigating how these changes influence the livelihood and resources available to this population. The results show that unpredictable rainfall and increased temperature have led to perception changing climate among the respondents. This perception correlates with observed trends. This study provides evidence in support of the belief that reduced rainfall and increased temperature are responsible for the erosion of livelihood of resources i.e. food production, health, water, and biodiversity.

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On Φ -Recurrent Lorentzian α -Sasakian manifold with semi symmetric Non metric connection

*Dr. Kripa Sindhu Prasad**

Abstract

The present work deals with the study of Φ -recurrent Lorentzian α -Sasakian manifold with semi-symmetric non metric connection.

Keywords : Locally Φ -symmetric manifold Φ -recurrent Lorentzian α -Sasakian manifold, η η - Einstein manifold.

Introduction

The notion of local symmetry of a Riemannian manifold has been studied by many authors in several ways to a different extent. In 1977, Taka hasi[9] introduced the notion of locally Φ -symmetric Sasakian manifold and obtained their several interesting results. Generalizing the notion of Φ -symmetry, De, U.C[4] introduced the notion of Φ -recurrent Sasakian manifold.

Fridmann and Schouten introduced the idea of semi-symmetric linear connection on a differentiable manifold. Hayden introduced the idea of metric connection with torsion on Riemannian manifold. Yano[8], Golab [5] defined and studied semi-symmetric and quarter symmetric connection with affine connection. Further many authors like De,U.C.[1], Sharfudin and Hussain[3], Rastogi, Mishra and Pandey, Bagewadi and many other studied the various properties of semi-symmetric connection.

In this paper we study Φ -recurrent Lorentzian α -Sasakian manifold with semi-symmetric non metric connection and proved that a Φ -recurrent Lorentzian α -Sasakian manifold with symmetric non metric connection is a η η - Einstein manifold. Further we show that in Φ -recurrent Lorentzian α -Sasakian manifold with semi-symmetric non metric connection, the characteristic vector ξ and vector field η associated to the 1- form A are co-directional.

Preliminaries

A differentiable manifold M of dimension n is called a Lorentzian α sasakian

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manifold of it admints a tensor field Φ of type (1,1), the characteristic vector ξ , a covariant vector field η and lorentzian metric g which satisfy

$$\Phi^2 \Phi^2 = 1 + \eta \otimes \xi \tag{2.1}$$

$$\eta(\xi) = -1 \tag{2.2}$$

$$g(\Phi X, \Phi Y) = g(X, Y) + \eta(X) \eta(Y) \tag{2.3}$$

$$g(X, \xi) = \eta(X) \tag{2.4}$$

$$\Phi \xi = 0, \eta(\Phi X) = 0 \tag{2.5}$$

$$(D_x D_x \Phi)Y = \alpha g(X, Y) \xi - \alpha \eta(Y)X \tag{2.6}$$

for all $X, Y \in Tm [2,3,13]$

Also a lorentzian α sasakian manifold m satisfies

$$(D_x D_x \xi)Y = \alpha \Phi X \tag{2.7}$$

$$(D_x D_x \eta)Y = -\alpha g(\Phi X, Y) \tag{2.8}$$

Where D denotes the operator of covariant differentiation with respect to lorentzian matric g .

Also on a Lorentzian α sasakian manifold , the following hold [2,3,13]

$$R(X, Y) \xi = \alpha^2 \alpha^2 (\eta(Y)X - \eta(X)Y) \tag{2.9}$$

$$R(\xi, X)Y = \alpha^2 \alpha^2 (g(X, Y) \xi - \eta(Y)X) \tag{2.10}$$

$$R(\xi, X) \xi = \alpha^2 \alpha^2 (\eta(X) \xi + X) \tag{2.11}$$

$$S(X, \xi) = (n-1) \alpha^2 \alpha^2 \eta(X) \tag{2.12}$$

$$\eta(R(X, Y)Z) = \alpha^2 \alpha^2 (g(Y, Z) \eta(X) - g(X, Z) \eta(Y)) \tag{2.13}$$

$$g(R(\xi, X)Y, \xi) = -\alpha^2 \alpha^2 [g(X, Y) + \eta(X) \eta(Y)] \tag{2.14}$$

For any vector field X, Y, Z where S is the Ricci curvature and Q is the Ricci operation given by

$$S(X, Y) = g(\Phi X, Y)$$

A lorentzian α sasakian manifold is said to be η - Einstein manifold if its Ricci tensor S takes the form

$$S(X, Y) = a g(X, Y) + b \eta(X) \eta(Y)$$

for arbitrary vector X, Y where a and b are function on M . If $b=0$ the η - Einstein manifold becomes Einstein manifold. [3,9] have proved that if Lorentzian α sasakian manifold M is η -

Einstein manifold then $a + b = -\alpha^2 - \alpha^2 (n-1)$.

Definition 2.1: A Lorentzian α sasakian manifold is said to be locally Φ - symmetric if

$$\Phi^2 \Phi^2 ((D_w D_w R) (X, Y)Z) = 0 \tag{2.15}$$

Definition : 2.2

A Lorentzian α sasakian manifold is said to be recurrent if there exists a non zero 1-form A such that

$$\Phi^2 \Phi^2 ((D_w D_w R) (X, Y)Z) = A(W)R(X, Y)Z, \tag{2.16}$$

Where A(W) is defined by $A(W) = g(W, \rho)$ and ρ is a vector field associated with 1-form.

Lorentzian α sasakian manifold with semi symmetric non metric connection:

A semi symmetric connection $\bar{D} \bar{D}$ in Lorentzian α sasakian manifold can be defined by

$$\bar{D}_x \bar{D}_x Y = \bar{D}_x \bar{D}_x Y + \eta(Y)X \tag{3.1}$$

Also we have $(\bar{D}_x \bar{D}_x g)(Y,Z) = -\eta(Y)g(Y,Z) - \eta(Z)g(Y,X)$ (3.2)

A connection given by (3.1) with (3.2) is called semi symmetric non metric connection in Lorentzian α sasakian manifold.

A relation between curvature tensor M of the manifold with semi metric connection non metric connection $\bar{D} \bar{D}$ and Levi- Civita connection D is given by

$$\bar{R} \bar{R}(X, Y)Z = R(X, Y)Z - \alpha g(\Phi X, Z)Y - \alpha g(\Phi Y, Z)X \tag{3.3}$$

Where $\bar{R} \bar{R}$ and R are the Riemannian curvature of the connections $\bar{D} \bar{D}$ and D respectively.

From (3.3) , we have $\bar{S} \bar{S} (Y, Z) = S(Y, Z) + \alpha(n-1) g(\Phi Y, Z)$ (3.4)

Where $\bar{S} \bar{S}$ and S are the Ricci tensor of the connections $\bar{D} \bar{D}$ and D respectively.

Contracting (3.4), we get $\bar{r} \bar{r} = r$ (3.5)

Where $\bar{r} \bar{r}$ and r are the scalar curvatures of the connections $\bar{D} \bar{D}$ and D respectively.

Φ - recurrent Lorentzian α sasakian manifold with semi symmetric non metric connection.

A analogous to the definition (2.2) we define a Lorentzian α sasakian manifold is said to be Φ - recurrent with respect to semi symmetric non metric connection if its curvature tensor $\bar{R}\bar{R}$ satisfies the following condition

$$\Phi^2 \Phi^2 (D_w D_w \bar{R}\bar{R})(X, Y) Z = A(W) \bar{R}A(W) \bar{R}(X,Y)Z \quad (4.1)$$

using (2.1) in (4.1), we get

$$(\bar{D}_w \bar{R}(\bar{D}_w \bar{R})(X, Y) Z + \eta((\bar{D}_w \bar{R}(\bar{D}_w \bar{R}))(\bar{D}_w \bar{R})(X,Y)Z)\xi = A(W) \bar{R}\bar{R}(X, Y)Z \quad (4.2)$$

from which it follows that

$$\begin{aligned} &g((\bar{D}_w \bar{R}(\bar{D}_w \bar{R}))(\bar{D}_w \bar{R})(X, Y)Z, U) + \eta((\bar{D}_w \bar{R}(\bar{D}_w \bar{R}))(\bar{D}_w \bar{R})(X,Y)Z)g(\xi, U) \\ &= A(W)g(\bar{R}\bar{R}(X, Y)Z, U) \end{aligned} \quad (4.3)$$

Let $\{e_i, e_1\}$, $i = 1,2,3,\dots, n$ be an orthonormal basis of the tangent space at any point of the manifold. Then putting $X = U = \{e_i, e_1\}$ in (4.3) and taking summation over i , $1 \leq i \leq n$, we get

$$((\bar{D}_w \bar{S}(\bar{D}_w \bar{S}))(Y,Z) + \eta((\bar{D}_w \bar{R}(\bar{D}_w \bar{R}))(e_1, e_1, Y)Z)\eta(e_1, e_1) = A(W)\bar{S}\bar{S}(Y, Z) \quad (4.4)$$

putting $Z = \xi$, in (4.4), the second term of (4.4) takes the form

$g((\bar{D}_w \bar{R}(\bar{D}_w \bar{R}))(e_1, e_1, Y) \xi, \xi)$ which on simplification gives

$$g((\bar{D}_w \bar{R}(\bar{D}_w \bar{R}))(e_1, e_1, Y) \xi, \xi) = 0$$

Then from (4.4) we obtain

$$(\bar{D}_w \bar{S}(\bar{D}_w \bar{S}))(Y, \xi) = A(W) \bar{S}\bar{S}(Y, \xi) \quad (4.5)$$

Now we know that

$$(\bar{D}_w \bar{S}(\bar{D}_w \bar{S}))(Y, \xi) = \bar{D}_w \bar{S} \bar{D}_w \bar{S}(Y, \xi) - \bar{S}(\bar{D}_w \bar{S}(\bar{D}_w Y, \xi) - \bar{S}\bar{S}(Y, \bar{D}_w \xi \bar{D}_w \xi)) \quad (4.6)$$

Using (2.7), (2.8), (2.12), (3.4) in (4.6), we get

$$\begin{aligned} &(\bar{D}_w \bar{S}(\bar{D}_w \bar{S}))(Y, \xi) = \alpha S(Y, \Phi W) + S(Y, W) - \alpha(\alpha + 1)(n-1)g(Y, \Phi W) - \alpha^2 \alpha^2 (n-1)g(Y, W) \\ &+ \alpha^2 \alpha^2 (n-1)g(\Phi Y, \Phi W) \end{aligned} \quad (4.7)$$

In view of (4.5) and (4.7), we get

$$\alpha S(Y, \Phi W) + S(Y, W) - \alpha(\alpha + 1)(n-1)g(Y, \Phi W) - \alpha^2 \alpha^2 (n-1)g(Y, W) + \alpha^2 \alpha^2 (n-1)g(\Phi Y, \Phi W) = \alpha^2 \alpha^2 (n-1)A(W)\eta(Y)$$

Replacing $Y = \Phi Y$ in above equation, we get

$$\alpha S(\Phi Y, \Phi W) + S(\Phi Y, W) - \alpha(\alpha + 1)(n-1)g(\Phi Y, \Phi W) - \alpha^2 \alpha^2 (n-1)g(\Phi Y, W)$$

$$+ \alpha^2 \alpha^2 (n - 1) g(Y, \Phi W) = 0 \tag{4.8}$$

Interchanging Y and W in (4.8) we get

$$\alpha S(\Phi W, \Phi Y) + S(\Phi W, Y) - \alpha(\alpha + 1)(n - 1)g(\Phi W, \Phi Y) - \alpha^2 \alpha^2 (n - 1)g(\Phi W, Y) + \alpha^2 \alpha^2 (n - 1) g(W, \Phi Y) = 0 \tag{4.9}$$

Adding (4.8) and (4.9) and simplifying we get

$$S(\Phi Y, \Phi W) = (\alpha^2 \alpha^2 + 1)(n-1)g(\Phi Y, \Phi W)$$

Using (2.3) and (2.15), we get

$$S(Y, W) = (\alpha^2 \alpha^2 + 1)(n-1)g(Y, W) + (n - 1) \eta(Y) \eta(W)$$

This leads to the following theorem .

Theorem 4.1: A Φ - recurrent Lorentzian α sasakian manifold with semi symmetric non metric connection is η - Einstein manifold.

Again from (4.2), we have

$$(\bar{D}_W \bar{R} (\bar{D}_W \bar{R}))(X, Y)Z = - \eta((\bar{D}_W \bar{R} (\bar{D}_W \bar{R}))(X, Y)Z) \xi \xi + A(W) \bar{R} \bar{R} (X, Y) \tag{4.10}$$

From (2.13), (3.3) and using Bainchi identity we get

$$A(W) \eta(\bar{R} \bar{R})(X, Y)Z + A(X) \eta(\bar{R} \bar{R})(Y, W)Z + A(Y) \eta(\bar{R} \bar{R})(W, X)Z = 0 \tag{4.11}$$

From(2.13), (3.3) in (4.11) we get

$$A(W) \alpha^2 \alpha^2 [g(Y, Z) \eta(X) - g(X, Z) \eta(Y)] + A(X) \alpha^2 \alpha^2 [g(Z, W) \eta(Y) - g(Y, Z) \eta(W)] + A(W) \alpha^2 \alpha^2 [g(X, W) \eta(Z) - g(Z, W) \eta(X)] + \alpha[g(\Phi Y, Z) \eta(X) - g(\Phi X, Z) \eta(Y) + g(\Phi W, Z) \eta(Y) - g(\Phi Y, Z) \eta(W) + g(\Phi X, Z) \eta(W) - g(\Phi W, Z) \eta(X)] = 0 \tag{4.12}$$

Putting $Y = Z = e_1 e_1$ in (4.12) and taking summation over $i, 1 \leq i \leq n$,

$$\text{we get } A(W) \eta(X) = A(X) \eta(W) \tag{4.13}$$

For all vector fields, W. Replacing X by $\xi \xi$ in (4.13), we get

$$A(W) = - \eta(\rho) \eta(W) \tag{4.14}$$

For any vector field W, where $A(\xi \xi) = g(\xi \xi, \rho \rho) = \eta(\rho)$, $\rho \rho$ being vector field associated to the

1- form A that is $g(X, \rho \rho) = A(X)$

From (4.13) and (4.14) we state that following .

Theorem 4.2: In a Φ - recurrent Lorentzian α sasakian manifold with semi symmetric non metric connection the characteristic vector ξ and vector field ρ associated to the 1- form A are codirectional and 1- form A is given by (4.14).

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Perception of People about Climate Change in Western Nepal

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Abstract

People's perceptions of climate change are known to differ between the various group of different geographical locations and to have fluctuated over time. Climate change will have wide-ranging effects on the environment, socio-economic, and related sectors. Irregularities of precipitation and increased temperature are the most commonly mentioned results of climate change for most of the respondents. Age, sex, educational qualification, yearly income, occupation, the ethnicity of respondents significantly associated with the knowledge about climate change. People's perceptions of climate change at the local level may play a vital role to identify vulnerability to global climate change and to suggest some solutions for reducing the adverse impacts of climate change. Local people's perception is based on the climatic events that they faced and the concern about deforestations' excessive use of fossil fuels, air pollution, and urbanization. Local people's perception is very important for the developing countries in which there is no sufficient station about climatic data so their knowledge is useful for policymaking.

Introduction

Perception is the organization, identification, and interpretation of sensory information to represent and understand the presented information or environment (Schacter, Guerin, & . Jacques, 2011) Climate change is one of the greatest challenges issue in the world towards the various sectors of humanity and ecosystem (Pachauri, et al., 2014). Public views about climate change play a vital role in understanding the knowledge base and coping strategy of local people which is very fruitful to make the climate change policy and delivering the effective plan for addressing the issue. The perception of an individual determines one's knowledge gain about any ideas and their acceptance, adoption, continuance, and rejection as well. Also, it has been born with other requirements associated with the psychological object under consideration (Sujeetha & Palaniswamy, 2014). Perception captures the cognitive, affective, and evaluative dimensions of individuals' internal representations of the issue, but critically understand these representations to be shaped by social processes and cultural context (Whitmarsh, 2011).

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The public perception about climate change is being realized as the essential tool of understanding climate change adaptation problems and transmitting the potential solutions to the ground and local level. In most countries like Nepal where the scientific instrumental records of climate are limited, the local perception provides a strong basis to confirm the change in climatic variables. (Tiwari, Awasthi, Balla, & Sitaula, 2010)

As compared to other regions of the world there have been limited studies of climate change and its impact on the Himalayan region including Nepal. Most studies conducted to study climate change in this region depend on historical records of temperature and precipitation. Various limitations are to be faced for the study of climate change in a less developed country like Nepal. Due to the limited number of poorly maintained weather stations, it is difficult to analyze the trends of temperature and precipitation of the region (Shrestha & Aryal, 2011). Also, most of the research was conducted in a small village using limited climatic records with a limited sample size. Again the majority of studies about climate change are either concentrated on analyzing scientific data or documenting perceptions of people which are not found generally congruent. (Chaudhary & Bawa, 2011)

The authentic study about the impact of climate change on various sectors was conducted by the Central Bureau of Statistics which is the body of the Nepal government in 2016 using survey method collecting 5060 households from 16 strata consisting of four climatic zones with 253 primary sampling units (PSU). The survey is considered as the milestone towards addressing the gap of research data for studying the impact and effect of climate change on various sectors like hydrology, ecosystem, agriculture, biodiversity, and human health (CBS, 2017) This study aims to examine people's perception about the climate change in five districts of the western region of Nepal namely Mustang, Baglung, Kaski, Tanahun, and Rupandehi representing of all three ecological zones (mountain, hill, and terai).

Materials and methods

Survey data

This study concentrates to analyze the local people's perception of climate change based on secondary data collected by the central bureau of statistics through the national climate change impact survey (NCCIS) 2016. The survey is taken as the most comprehensive and representative to understand the perception of people about climate change and its impacts on the socio-economic and environmental aspects of their life. From the data of 26 districts with 253 primary sampling units, the five

districts with 39 PSU which lie in the western region of Nepal are selected consisting of 780 households. In the survey, the PSUs were chosen from the district using the probability proportional to size (PPS) method, and Twenty households were selected from every selected PSU using a systematic random sampling method.

The reliability of the survey is maintained by CBS performing various pre-survey activities like pilot survey, design of the survey questionnaire, a desk review of the pilot survey questionnaire, intensive workshop to improve the provision of data generation and finalizing the questionnaire, thematic workshop to finalize the respective thematic questionnaire, international expert review, pre-test of the questionnaire, finalization of the questionnaire, and manual preparation which aimed to clarify concepts, content, and terms used in the questionnaire to understand for everyone.

The validity is maintained by applying the scientific tools which are exactly fit and suitable for the specified area consulting with international experts.

The obtained data are analyzed by using various descriptive statistics and Generalized linear models (GLM) taking the help of SPSS software.

Results

Demographic Characteristics

There is diversity among 780 respondents in terms of gender, age, education level, income, occupation, social composition (cast/ethnicity), and geographic location (presented in table 1). About two-thirds (67.1%) of the respondents are male. The majority of the respondents (39.2%) were between 45 and 54 years, followed by respondents aged between 55 and 64 years (31.2%). The proportion of senior citizens of age 75 or more was least (7.2%). In respect to cast/ethnicity, Janajati (41.2%) and Brahmin/Chhetri (34.0%) were the major ethnic composition. Only 3.3 percentage of the respondents in this region have completed a bachelor or high degree whereas a large proportion has informal education (29.4%) followed by secondary education (26.4%) and primary education (24.7%). The proportion of illiterate respondents in this region was 16.2 percent. About half of the respondents (50.2%) were farmers by profession, followed by nonagricultural business (15.3%). The majority of the respondents (75.5%) were living in the tropical climatic zone. The proportion of respondents who had resided in their locality for 45-54 years (27.1%) and 25-34 years (26.8%) were found approximately similar. The average income of a household in this region was Rs.420880.75 with a standard deviation of 510884.05.

Table 1: Socio-Demographic Characteristics of Respondents

Socio-demographic variables	Number	Percent
Gender		
Male	523	67.1
Female	257	32.
Age (years)		
45-54	306	39.2
55-64	243	31.2
65-74	175	22.4
75 & more	56	7.2
Cast/ethnicity		
Brahmin/ Chhetri	272	34.9
Janajati	321	41.2
Madhesi	72	9.2
Dalit	92	11.8
Muslim	19	2.4
Others	4	0.5
Climate zone		
Sub-alpine	20	2.6
Temperate	44	5.6
Sub-tropical	127	16.3
Tropical	589	75.5
Education		
Illiterate	126	16.2
Informal education	229	29.4
Basic level education(class 0-8)	193	24.7
Secondary education(class 9-12)	206	26.4
Bachelor & above	26	3.3
Employment		
Agriculture	392	50.2
Salary from job	96	12.3
Non- agricultural business	119	15.3
Household work	45	5.8

No work	99	12.7
Unable to work/Seeking job	29	3.7
Years of living in locality		
25-34 years	209	26.8
35-44	131	16.8
45-54	211	27.0
55-64	137	17.6
65-74	63	8.1
75 & more	29	3.7
Yearly income of the household		
Below Rs 50000	63	8.1
50000-150000	173	22.2
150000-250000	142	18.2
250000-350000	100	12.8
350000-450000	60	7.7
Rs.450000 & above	242	31.0
Mean yearly income	Rs420880.75	
Std. Deviation	Rs 510884.05	

Perception of People about Climate Change

Like diversified geography, the respondents in the study area had a diverse and broad view about climate change (Table 2). Most of the respondents (93.3%) agreed that the climate in their place has changed. But only more than half of them (54.5%) heard about the word climate change. Television is the main source through which most of the respondents (59%) know about climate change. Radio plays a second vital role (20.8%) for providing information followed by neighbor/friends (7.3%), awareness campaign (6.8%), newspaper (4.7%). Most of the respondents (48.1%) perceived deforestation as the main source of climate change followed by natural causes (14.8%). 16.3% respondents express ignorance about the cause of climate change whereas 1.6% of respondents have taken god's wish as the main causes of climate change. Due to climate change majority (88.8%) mentioned that summer temperature has increased as compared to the temperature before 25 years, whereas 10% of respondents claimed no change. For winter temperature, 36.7% of respondents claimed increasing temperature, 39.2% claimed decrease whereas 24.1% claimed no change in winter temperature.

Most of the respondents claimed change in precipitation. About 83.0 percent perceived of decrease in monsoon rainfall while 90.8% mentioned a decrease in rainfall in the winter season. Almost all (99.3%) perceived drought as a severe extreme event due to climate change. Other extreme events felt by respondents due to climate change are sporadic rainfall(89.2%), heavy rainfall(88.3%), flood (80%), heat waves (79.7%), and cold waves(69.6%)

Table 2- People's Perception about Key Climatic Variables and Extremes

Survey questions	Response	Frequency(Percentage)
Do you hear about climate change	Yes	424(54.4)
	No	356(45.6)
Do you think the climate of this place is different than it was 25 years before?	Yes	728(93.3)
	No	52(6.7)
What is the main source of information about Climate change ?	Radio	88(20.8)
	Television	253(59.7)
	Newspaper	20(4.7)
	Awareness campaign	29(6.8)
	Local bodies	1(0.2)
	Neighbor/friends	31(7.3)
What may be the main cause of climate change?	Family members	2(0.5)
	Deforestation	350(48.1)
	Natural cause	108(14.8)
	Industrialization	27(3.7)
	Urbanization	58(8.0)
	Human interventio	22(3.0)
	God's wish	12(1.6)
	Earthquake	9(1.2)
	Others	23(3.2)
	Don't know	119(16.3)
How has the summer temperature changed Compared to 25 years before?	Increased	693(88.8)
	Decreased	9(1.2)
	No changed	78(10.0)

How has the winter temperature changed?	Increased	286(36.7)
	Decreased	306(39.2)
	No changed	188(24.1)
How has the rainfall in the monsoon changed compared to 25 years before?	Increased	19(2.4)
	Decreased	648(83.1)
	No changed	113(14.5)
How has the rainfall in winter changed?	Increased	4(0.5)
	Decreased	708(90.8)
	No change	68(8.7)
Experienced the changes in extreme events		
	Increased	Decreased
i) Heat waves	240(79.7)	61(20.3)
ii) Cold wave	238(69.6)	104(30.4)
iii) Drought	560(99.3)	4(0.7)
iv) Flood	96(80)	24(20)
v) Heavy rainfall	106(88.3)	14(11.7)
vi) Sporadic rain	356(89.2)	43(10.8)

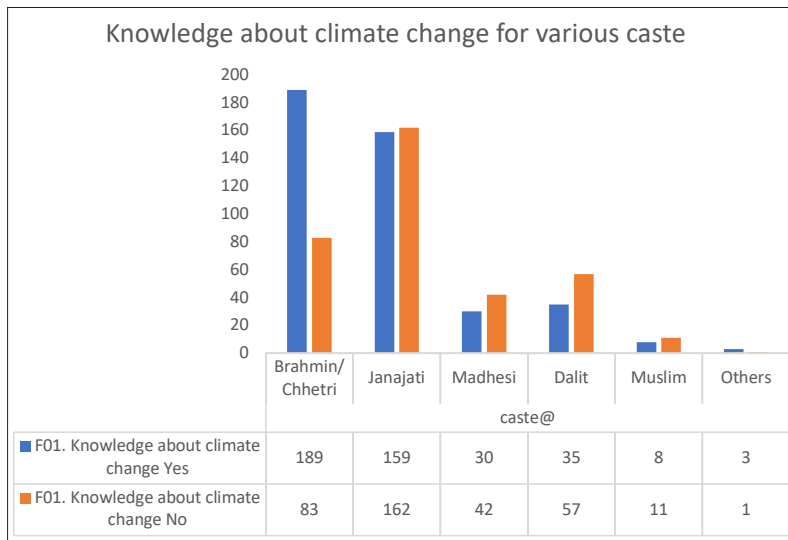


Figure 1: Knowledge about Climate Change of Various Caste/Ethnic Groups

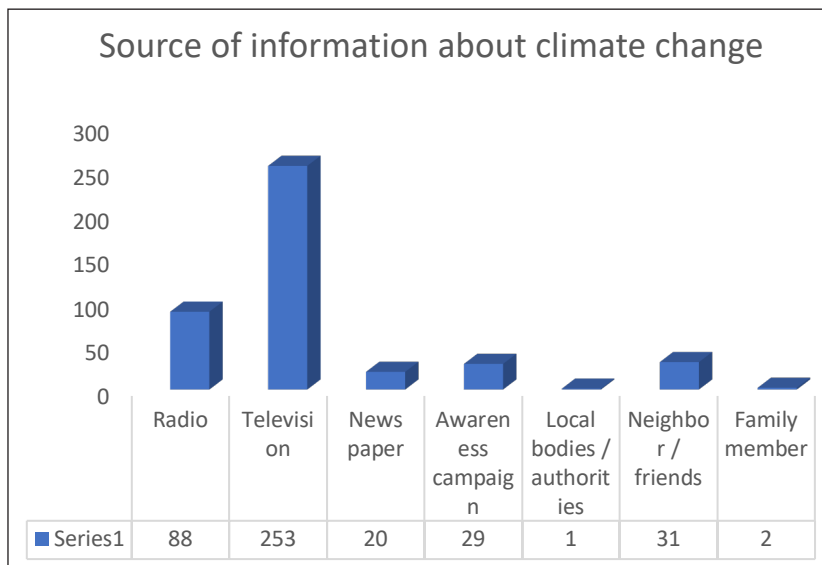


Figure 2 : Main Source of Information about Climate Change

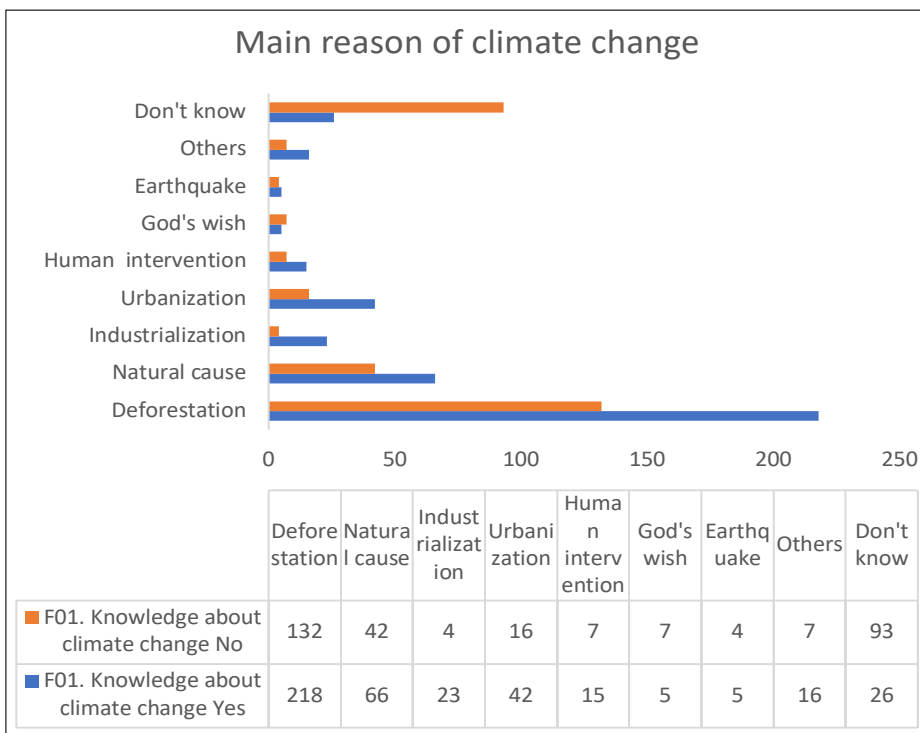


Figure 3 : People perception of climate change

The generalized linear model is used to predict the perceptions of people about climate change of different demographic and socio-economic categories by taking the last value of each category as a reference value. The values of regression coefficients and standard error of corresponding groups are presented in table 3. Male people of the study area are less conscious of climate change than a female with highly significant value ($p < .001$). As compare to old-aged people young people are more sensitive about climate change but the values are insignificant. Regarding cast groups of others, the people in ethnicity group Brahman/Chhetri, Janajati, Madhesi, Dalit, and Muslim are more conscious with all insignificant values. Concerning the people with the education level of bachelor and above the illiterate and with low education level have more awareness about climate change with significant values in first three groups (illiterate, informal education and basic education level) and insignificant value of secondary education. About the people living in their locality for more than 75 years, the values of regression coefficients of all groups (25-34, 35-44, 45-54, 55-64, 65-74 years) are negative which indicates the people living in short periods are less conscious towards climate change than that of long periods with significant values for first two groups (25-34 and 35-44 years) and insignificant values for other groups. By taking the income group of Rs450000 and above as a reference, it is found that the people with lower income are more conscious than with higher income with significant values for the groups below Rs 50000, 50000-150000, and 250000-350000 at 5% level of significance and others (150000-250000, 350000-450000) are insignificant.

Table 3: Generalized Linear Model Predicting Accuracy of Peoples' Perceptions of Climate Change

Dependent Variable	Regression coefficients
(standard error)	
(Intercept)	2.373(1.7557)
Demographics	
Gender (male)	-1.160 (0.2228)***
Gender (female)	0
Age (45-54)	0.243(0.4536)
Age (55-64)	0.201 (0.4594)
Age (65-74)	0.566 (0.4609)
Age (>75)	0.
Caste/ethnicity(Brahmin/chhetri)	0.110(1.3095)

Caste/ethnicity (Janajati)	0.983 (1.3062)
Caste/ethnicity (Madhesi)	1.239(1.3316)
Caste/ethnicity (Dalit)	1.337(1.3272)
Caste/ethnicity (Muslim)	1.985 (1.4061)
Caste/ethnicity (Others)	0
Education(Illiterate)	2.591(1.0641) *
Education (Informal education)	3.034(1.0621) **
Education (Primary)	2.238(1.0546)
Education (Secondary)	1.309(1.0597)
Education (Bachelor and above)	0
Living in the locality (25–34)	-1.250(0.6067) *
Living in the locality (35–44)	-1.311(0.6090) *
Living in the locality (45–54)	-0.912 (0.5999)
Living in the locality (55- 64)	-0.065(0.6237)
Living in the locality (65-74)	-0.310 (0.6714)
Living in the locality (>75)	0
Income (less than Rs.50000)	1.253(0.3778) **
Income(50000-150000)	0.642(0.2574) *
Income(150000-250000)	0.484(0.2657)
Income(250000-350000)	0.758(0.2909) **
Income(350000-450000)	0.177(0.3558)
Income(450000 and more)	0

Dependent variable: F01. Knowledge about climate change

Model: (Threshold), A08. Sex of respondent, and categorical variables age, education level, living years, income, and caste/ethnicity.

P values :***<.001, **<.01, *<.05

Discussion

This study has presented the perception of local people towards the impact of climate change in the western region of Nepal based on data collected by CBS during the national climate change impact survey 2016. The results of this study indicate

that majority of respondents confirm the consistent warming trend of climate in this region which is analogous to the previous study conducted by (Shrestha & Devkota, 2010) (Sharma, Chhetri, Shrestha, Mool, & Eriksson, 2009)), and the results of the integrated scientific study of NCCIS 2016. It is observed a higher degree of congruence between the perceptions of temperature (heatwave, cold wave, summer warming) and the observed changes in temperature parameters. People in this region perceived a significant decrease in both monsoon and winter precipitation which is not exactly matched with other researches (Baidya, Shrestha, & Sheikh, 2008); CBS, 2017). The average education level of this region is more than the national data which positively impacts their economic status as well as knowledge. The majority of people focus on drought as the main extreme event of climate change and the main reason for climate change is deforestation. This result is similar to the results of other studies; (Duncan J.M., Biggs, Dash J, & Atkinson, 2013); CBS, 2017).

Conclusion

The perception of local people is useful for making the adaptation policy though the results of public perception alone to devise adaptation policy and program may not be sufficient and scientific. The public perception of climate change is changing over various factors like time, demographics, and socioeconomic status. Also, the majority of people cannot express their perceptions and views accurately and clearly. Combinations of perceptions and instrumental records are the best way for developing a robust climate science.

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Christian Missions and ELT Missions: Inextricable Intertwinement

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Abstract

There has been a strong connection and relationship between Christian missionary work and English Language Teaching (ELT) all over the world. Some arguments clearly explain how Christian missions and ELT are interrelated. Evangelical Christians are growing a presence in the field of English language teaching all over the world. A study carried out in the USA that has been done on the links between English language teaching, religious beliefs and missionary work. Similarly, there is a significant community of evangelical Christian educators within the field of TESOL. And this study clearly explains on how English Language Teaching has become a political project which is also connected to evangelism.

Keywords: Christian, community, English Language Teaching (ELT), intertwined, political

ELT is a great key to Evangelism

The study carried out by Manka M. Varghese and Bill Johnston (2007) reports on a qualitative study of ten English language teachers-in-training at two evangelical Christian colleges in the USA. It explored the religious beliefs of the participants and the complex, varied and often still developing how these beliefs relate to their perspectives on missionary work and the relationship between ELT and religious belief. The majority of evangelical Christians are growing in the field of language teaching around the world, particularly in the TESOL organization. There is a good and meaningful connection between English language teaching, religious beliefs and missionary work. A significant number of ESL and EFL teachers are evangelical Christians and for them, their faith and professional work are intertwined at the same time. It is also believed that the use of ELT as a platform for missionary work and the status of ELT in missionary work are important in world politics and of an American foreign and domestic policy driven by imperialist goals and guided by an evangelical Christian agenda. Evangelical Christianity includes a range of different forms of worship and church organizations. Similarly, the community of Christian educators in TESOL has been growing. Within the TESOL organization, for example, there are special interests in TESOL Caucus or Christian Caucus for short. But non-evangelical TESOLers have

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had little professional interaction with those of the Christian Caucus on specifically religious issues. Moreover, the pure missionary literature that addresses teaching and ELT has tended to be exhortative in its message and tone, aiming to encourage fellow Christians to teach English and proselytize. Well-known scholars have in different forums discussed how their faith and their profession are intertwined.

Historically, Christian missionaries have often worked along with colonizing nation-states in spreading the gospel and in empire building. The promotion of religion, language and national and economic and political interests have often gone hand in hand. The relation between the spread of religion and language in the process of colonization can be seen. It is described how British Protestant missionaries translated the Bible into vernacular and provided indigenous peoples with basic literacy in their languages too. It is seen that how Christian missionaries were instrumental in maintaining local languages or creating lingua franca in countries such as Zimbabwe and South Africa, but they claimed that this policy was pursued because they were determined to spread their religion and English language to local populations rather than to support primary language instruction or multilingualism. At the same time, a lot of examples of the so-called civilizing mission mandates have accompanied attempts at conversion into Christianity. These conversions often went along with a shift to the dominant language. It is also seen that the pivotal role of the Christian missionaries in shifting the Maori in New Zealand from Maori to English, while 'civilizing' and 'subordinating' them to western ways and it is argued that there is no more salient case of terrible effects of the civilizing mandate of English-speaking Christian cultural imperialism than that of the indigenous groups of North America.

It is also argued that ELT and Christian missionary works kept on thriving because of the mainly separate activities of the British and U.S. governments and the Christian missionaries who continued their activities long after the institutional colonial presence. A missionary organization Summer Institute of Linguistics (SIL) is also known as the Wycliffe Bible translators, a self-described faith-based group founded in 1934 and still active, which has promoted conversion of indigenous groups in different countries and engaged in the translation of the Bible and native language literacy support, mainly of lesser-known languages. But at the same time, many have been critical of this organization and are accusing it of links with the US Central Intelligence Agency (CIA) as well as with other missionary groups. Therefore, the association of ELT and Christian missionary work has further developed with the confluence of the growing power and status of the English language and the growing number of evangelical

Christians. With this evidence it is clear that the more numbers of Christians grow in the particular country, the more number of ELT works occur, but there is a debate in the relationship between Christian missionary work and ELT in the world today. Even though the mission statement of the TESOL organization, for example, includes “respect for diversity and multiculturalism “ as one of the profession’s values, the TESOL field can no longer ignore the significant community of Christianity and their practices and influences(Varghese & Johnston, 2007).

Similarly, there is one of the transparencies in the relationship between TESOL and evangelism. It is seen that if, for some people, religious conversion is their main goal and TESOL is their means. Here the writer believes that these people have a moral duty to make that instrumental goals and means explicit at all stages of their work. Moreover, the US foreign policy and Christianity are playing a great part via the English language. But the writer does not want to be associated with strategies for religion change(Edge, 2003).

According to missionaries’ testimonies, English classes are the most efficient ways to convince and win people. Indeed, for some organizations, using ELT has become an identifiable ‘approach’ to missionary work. Another point of concern is the lack of qualification of missionary English teachers. Despite the continued lack of training, several institutions now provide ELT education for missionary teachers, including William Carey International University, King’s College, Azusa Pacific University (APU), and Wheaton College. A nine-month qualification in ‘English as a Language for Missionaries’ offered by the King’s College The TESOL programme at APU aims specifically to combine English language, teaching and missionary work: APU’s program blends service alongside educational preparation. ‘Our first concern is that we train professional, qualified, bona fide teachers of English’, said Richard Robison, PhD, director of the TESOL Program. The core value of the program’s faculty is mission-oriented. Alongside some of the standard fare of EFL teacher education, programs such as this typically include courses such as using the Bible in EFL teaching’ and intercultural communication, which will help you gain a deeper understanding of what it means to communicate the Gospel in another culture’. On the one hand, then, such programs do at least give missionary English teachers training in more than just missionary work. On the other hand, the evangelical base of the language teaching curriculum offers these prospective teachers little material for reflection on their practice(Pennycook & Coutand-Marin, 2003).

The biblical basis for teaching and Evangelism

While observing the Biblical references regarding teaching history, it seemed that Christian education started with the Old Testament of the Bible saints who provided with an example of how to make a holy and good lifestyle or live in a covenant relationship with God. It is seen that God provided them with clear guidance about how people could develop a relationship with God. Similarly, while tracing the early origins of Hebrew education provides a glimpse into God's original desires for education. His (God) word gives a direction regarding his plans and purposes. As we see that in human history, God was man's first instructor. While observing the story of the Old Testament of the Bible, Adam, Eve, Enoch, Noah, Abraham, Isaac, Jacob, Job, and Moses including more others were the students of God's oral teaching (Anthony & Benson, 2011). While observing the verses and stories of the Old Testament like Exod. 20:2-17* Exod. 24:4, Exod. 31:18, Deut. 4:13-14, Deut. 5:32-33, Deut. 6:6-9*, Deut. 8:3, Deut. 11:26-27*, Deut. 17:18-19*, Deut. 27:1-3, Deut. 28:1-2, 15 etc (Gateway). God gave the Jews commands and laws to obey. He required the leaders (kings, priests, and prophets) to know and follow His words. Likewise, the common people were to obey the Word of the Lord. Similarly, the book of Genesis 12:1-2 reveals God's commands for Abraham to leave the land: The LORD said to Abram, "Go from your country and make kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation and I will bless you and make your name great so that you will be a blessing." So, these biblical references reveal about the commandments of God for the teachers.

Similarly, when we see the message of Jesus Christ in the New Testament (NT), he commands in the book of Matthew 28:18-20. "18 Jesus came and said to them (his disciples). All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the father and of the Son and the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." Here, while observing the verses and stories of the New Testament like Matthew 5:18-19, Matthew 7:24-29, Luke 1:1-4, Luke 4:16-20*, John 1:45, John 2:17, etc. (Gateway).

It can be seen that Jesus, Lord and Savior, was literate. He often quoted the Scriptures. Jesus expects to follow His teachings, which are written in the New Testament. Early missionaries like Paul wrote many letters to correct encourage, instruct, and help the early Christians. They, too, expected people to read these writings, obey them, and pass them on to others.

Mission statements for ELT and Evangelism

There are some sayings and lines, based on these statements, many Christian educators and English volunteers are following and practicing all over the world. They are cascading these ideas in the world directly and indirectly that Some of the examples and mission statements are as follows:

- Tutor English as if it were vacation Bible school
- Each One Teach One and Win One to Christ
- Teaching a person the basic skills of English is an enjoyable, satisfying ministry, to which God has called you as his child
- People are destroyed for the lack of knowledge.

They always focus on reading three things which are the tools along with these statements above mentioned. They are prayers, reading the Bible and being a good witness. They believe that while in the class starts with prayers and ends with them and bring the verses and commandments of scripture in classes (Bible) and being a good testimony and witness. These three points, prayers-scripture-witness are great weapons for Christian English teachers all over the world. Wherever they go with the English missions, they use these weapons as ministry and teaching activities. Literacy International and Evangelism is one of the great organizations for literacy and English language ministry. It is an interdenominational inter-mission fellowship. Since 1967, LEI has supported many churches and organizations to start their literacy ministry all over the world. It exists to equip the church to spread the good news of Jesus Christ through the gift of reading and leads the teachers around the world to develop Bible content basic literacy materials and Bible content English as Second Language materials. In addition to developing materials, it provides training in teaching and developing literacy or English language ministry. They have developed literacy primers in almost 200 languages in more than 60 countries around the world. They conduct teacher training workshops in various languages. Its core missions are to help non-reading Christians, support them to read the Bible, helping them to improve their overall quality of life and sharing the Gospel with non-believers through Bible-content materials(International, 2020).

Similarly, conducting an English language ministry and literacy program has become a great tool for church planting all over the world. Most of the missionaries include the Bible content and a witness section in each section because they want their students to know the love Jesus Christ has for them. They want their students to meet Jesus in the Bible and prayers. New believers gained through literacy classes can lead

to a church if a church is not already present in the village or town. Anand Chaudhari is a former Brahman priest and founder of the Rajasthan Bible Institute in Jaipur, India. He reported that by 1995, his students and evangelists started 1,000 adult literacy classes across India. Of those, 500 churches developed out of the literacy classes. LEI primers are now being used in 15 major languages of India. Also, a report from another organization tells of over 8,000 new house churches planted in India over 10 years. These churches were all started through adult literacy classes using LEI primers and the English language ministry (Edic, 2015).

Moreover, remembering as English as if it were vacation Bible school, they are leading some English language ministry (ELM) to have their new international friends interacting with the Bible as a means of discovering the person of Jesus Christ and to have a place where international believers can grow and mature in their Christian faith. The people particularly from the western countries have helped Cambodia, Congo, India, Nepal and other developing countries committing to the fulfilment of the Great Commission and to win the people in Christ by doing different evangelical tasks (Dyson & Lodes, 2009).

Thus, it is believed that teaching English in a foreign context can surely enhance the disciple-making efforts in a mission's objectives. Teaching English has become a natural and purposeful way to gain access, to show mercy and build a relationship with God's diverse creation. English instruction can be a great foundational ministry and impact the tasks of missionaries. English is the third most popular first language in the world and the most spoken language overall. It is the predominant language of the internet, media and technology with most resources produced in English. In short, much of the world desires to know English. Therefore, English language teaching can be a wonderful gateway for discipleship and teaching the Bible and teaching English is such an important ministry (Pettengill, 2017).

An English language as the expression of Christian culture

Language and culture are inextricably intertwined. Language is the expression of culture. As the teachers faithfully tutor their learners, they embark on a journey that will expand their horizons and help them appreciate God's rich gift of his diverse creation. Language and culture mutually shape the forms of social life. Language is viewed as a socio-cultural resource and language can reflect cultural understandings. Language and culture are mutually shaping the forms of social life (Hall, 2013). In this sense, the English language is rooted in the practices of Christianity and its socio-cultural values.

Tutoring English to grateful learners will expose the Christian teachers' other customs and cultures which will broaden their Christian life and worldview. Thus we can say those socio-cultural aspects are the bases and practices extracted from the religious beliefs and practices which were transferred from generation to generation.

Christian missions and ELT missions as forms of colonialism and neocolonialism

The missionaries have made the choices in perusing local or European language as a medium. On the other hand, missionary language projects continue to use and promote European languages and particularly English for Christian purposes. Some missionaries have played an important role not only in supporting the past and current forms of colonialism and neocolonialism, not only in destroying other ways of being but also in terms of language effects. Mission centred linguists have disseminated a specific role in the construction and invention of languages around the world. The tradition which ties Christianity to English has its origins in colonial education, though it's a more recent development is a result of changing global configurations. While the agenda to use missionary creations of local languages to deliver the Christian message to local people was significant, other colonial educators saw a more profound link between Christianity and English (Pennycook, 2005).

The Pros and Cons of these two missions

Taking the Biblical references, many Christian missionaries and teachers who can speak English visit different countries. There are two points to be noted that what Christian missionaries along with ELT missions are doing in the world that they are making the society more progressive and open the door for the English language. Similarly, in terms of networking, citizenship skill, exchanging programs, making some NGOs and INGOs for social development, religious and spiritual awakening and facilitating literacy skills, these two missions have directly and indirectly facilitated the society as socially progressive driven missions. Likewise, these two missions have brought the international dimension and connection all over the world.

On the other hand, some scholars opine that these two missions have advocated the policy in terms of imperialism, attacking and killing the minority languages and religious practices and bringing their dominant power in other society and culture, breaking the society into different groups and beliefs and avoiding the relationship in the community establishing a big stereotype in the respective communities, leaking

the privacy and local and national issues and ethics.

Conclusion

Conclusively, English language teaching (ELT) is a gold mine rich with mission opportunity. Of course, ELT and Christian missionary activity has had a long and strong relationship. Long research and studies revealed a vast interconnected network of mission organizations using English language teaching as a key tool. Similarly, there is a significant community of evangelical Christian educators within the field of TESOL. So, English language teaching is also believed to be both highly political and evangelical project.

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Household Solid Waste Generation and Composition in Pokhara

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Abstract

Population growth and distribution have significant roles to waste generation. Not only the number of people, but also the lifestyle, consumption patterns, and people inhabit and use directly affect the waste generation. More people demand more resources and generate more waste. One of the challenges of a growing population is that the mere presence of so many people sharing a limited number of resources strains the environment. Per capita waste generation has risen day by day. In this context, this study aimed to identify the current status of solid waste generation and composition in the households of Pokhara. For this purpose, 388 households were chosen from all the 33 wards of Pokhara Metropolitan City for collecting the information regarding waste generation and composition. Descriptive statistics was carried out for this study.

The household waste generation rates varied depending on caste and ethnicity, the analysis of waste generation shows that the highest per capita generation making up 0.4 kg produced by Dalit, 0.33 kg produced by Janajati and 0.31 kg produced by Brahmin/Chhetri. The analysis of waste composition showed that organic matter accounted for the highest fraction, making up 64.47% of organic waste, 14.57% of reusable/recycle waste and 20.69 of landfill. The results can be used as part of the waste management planning purpose for the concerned stakeholders.

Keywords: Composition, landfill, organic, population growth, reusable, solid waste generation

Introduction

Solid-waste management is a major challenge in urban areas throughout the world. Without an effective and efficient solid-waste management program, the waste generated from various human activities, both industrial and domestic, can result in health hazards and have a negative impact on the environment. Understanding the waste generated, the availability of resources, and the environmental conditions of a particular society are important to developing an appropriate waste-management

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system. Solid waste problem is a significant concern for national and local authorities in many cities of developing countries (Afroz et al. 2011).

The problem of waste generation and management in most cities especially in developing has become one of the intractable environmental problems facing urban centers. This situation could be attributed to low level of technology that is not sophisticated enough to handle the high rate of waste generation (Baum and Parker, 1973). Human population and rural-urban migration has increase through urbanization, natural increase rate and industrialization, yet the service rendered is not sizeable enough to control the high level of solid waste generated in urban areas and these has contributed to a large extent, the nuisance and the damaging effect of the urban environment (Sule, 2004).

Municipal waste is everything collected and managed further by municipalities. Only part of it is comes from households, the rest is generated by small businesses, commercial and other municipal activities. Therefore, it is produced from both consumption and production processes. Like all wastes, municipal waste is on the rise and it is growing faster than the population, a natural result of our increasing consumption rate and the shortening of product life-spans (SWM Act, 2011).

According to the waste generation survey 2012, the average generates about 230 grams of waste per person per day. Although the per capita waste is low compared to western countries, the volume is huge. The generation of solid waste in Pokhara has been estimated to grow with 1.5 percent annually. The expected generation of waste in 2025 will therefore be around 300 grams per capita per day. The magnitude of the problem is likely to grow even larger unless immediate steps are taken. While the quantity of solid waste generated by society is increasing, the composition of waste is becoming more and more diversified, with increasing use of packaging materials made of both paper and plastic. In 2012, the composition of solid waste generated by the Nepalese people was characterized by more than 65 percent biodegradable waste and less than 35 percent non-biodegradable waste. At present, this ratio is going to be changed i.e. the quantity of biodegradable waste is decreasing and non-biodegradable waste is increasing (PSMC, 2013). The survey shows that the per capita waste generation has risen from 0.23kg per capita per day to 0.34kg per capita per day between 2012(279354 population) and 2017(502960 population) in Pokhara Metropolitan City.

Several research studies have been conducted to investigate the generation and composition of household solid waste in various regions over the world (Pokhrel and Viraraghavan, 2005; Yousuf and Rahman, 2007; Burnley, 2007; Al-Khatib et al. 2010;

Erasua et al. 2018; Vetter-Gindele, 2019; and Lebersorger and Beigl, 2011).

According to the literature, the results of per capita daily waste generation studies for various cities in developing countries were 0.12kg/per/day in Oyo city, Nigeria (Afon and Okewole, 2007), 0.21kg/per/day for Cape Haitian city in the Republic of Haiti (Philippe and Culot, 2009), 0.25kg/per/day for Chittagong in Bangladesh (Sujauddin et al. 2008), 0.28kg/per/day for Mekong Delta city in Vietnam (Thanh et al. 2010), 0.49kg/per/day for Kathmandu in Nepal (Dangi et al. 2011), 0.53kg/per/day for urban areas in Bhutan (Phuntsho et al. 2010). Various values of per capita daily waste generation can be attributed to levels of urbanization, lifestyles, and many other factors specific to particular areas.

Before taking decisions regarding the improvement of the current waste practices or proposing new waste management systems, it is better to have an overall perception of various aspects related to waste issues. The first and fundamental point is to know the amount and characteristics of waste generated in order to determine the most successful and efficient waste management plans and policies. In this context, this study aimed to identify the current status of solid waste generation and composition in the households of Pokhara.

Data and Methods

All the wards of Pokhara Metropolitan City were chosen as the study area because the generation of municipal solid waste is being observed to be increased day by day and with together migration and floating population is very high and rapid. Out of 105825 households in 33 wards of Pokhara Metropolitan City, 388 households from these wards were selected purposively for this study (at 4.9% margin of error, 5% level of significance and excluding 11 institutions).

The following procedure was carried out for this research:

- Total of 388 Sample houses for survey were selected on the basis of pre-determined criteria.
- Sample house owners were trained and oriented about the survey and their role.
- Three different colored waste collecting buckets for three different types of wastes (composting-green, reusing/recycle-blue and landfill-red) were distributed to the entire sample house. Separate poly bags were distributed to the single house comprising of different family.
- Surveyors observed the collected wastes in three different buckets and weighed separately, three days regularly.

- Weight of separate wastes was recorded in predefined data sheet.
- Total weight of three different types of waste was also recorded.
- Analysis of collected data was conducted.

Team of trained surveyors and the researcher visited the sample house for survey and filled the data in field. For the case of composition of waste, team of trained surveyors including selected monitors visited the sample house for survey and filled up the measurement data format in pre -defined data sheet with three broad types of wastes (Composting, Recycle/Reuse and Landfill) in field. Again for collection system, weight of collected waste was taken by the waste collecting vehicles of municipal as well as private sector. Whole process was monitored by monitoring individually and Mayor/Chief Executive officer of the Municipality.

Results and Discussion

Out of the solid waste generation from 388 households, we have the following findings:

Household waste generation

The per capita waste generation of each household was calculated by dividing the total waste produced by the number of people living in that household on that day. Varying from a minimum of 7 households to maximum 23 households gave on average household waste generation as well per capita waste generation with respect to family size each household. The per capita household waste generation rate was found to vary from minimum 0.28 kg in ward no.20 and to a maximum of 0.42 kg in ward no. 6. The average per capita waste generation in the study area was 0.34 kg which is slightly greater than the value obtained from the study of Vetter-Gindele (2019) conducted in Vietnam. This value is less than the value obtained from the study of Noufal et al. (2020) which shows that an average of 0.68 kg per capita solid waste generated was calculated for the entire study area in Homs city.

Table 1: Per capita waste generation in different wards of Pokhara Metropolitan City

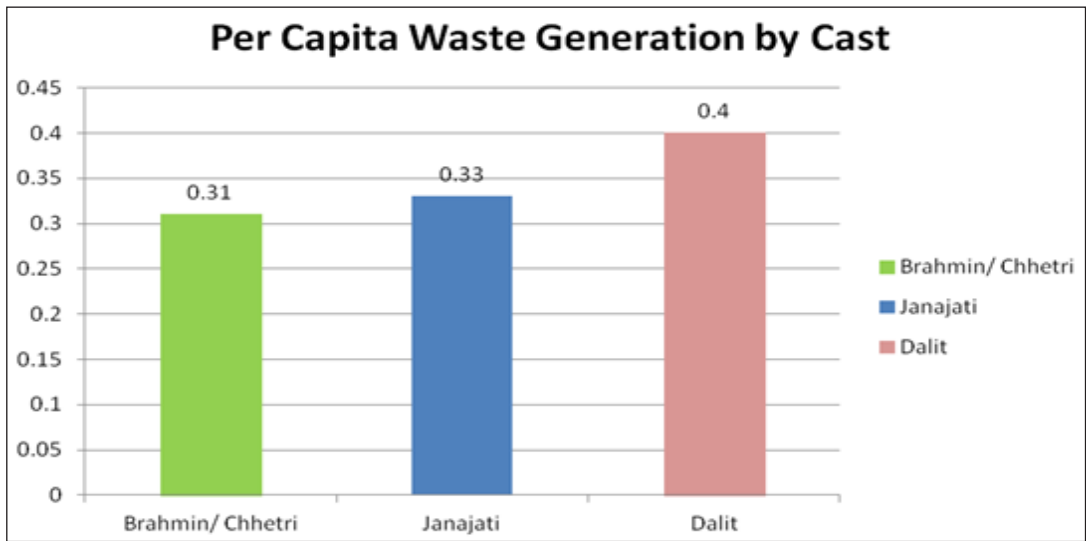
Ward No.	No. of Households	Per capita waste generation	Wards	No. of Households	Per capita waste generation
1	15	0.36	18	10	0.30
2	10	0.37	19	8	0.36

3	11	0.35	20	10	0.28
4	9	0.39	21	11	0.32
5	10	0.35	22	10	0.36
6	10	0.42	23	23	0.31
7	12	0.36	24	14	0.29
8	23	0.41	25	20	0.34
9	13	0.4	26	11	0.34
10	13	0.31	27	20	0.31
11	10	0.36	28	11	0.34
12	15	0.33	29	8	0.36
13	10	0.30	30	7	0.29
14	10	0.35	31	10	0.35
15	9	0.33	32	7	0.31
16	9	0.30	33	8	0.33
17	11	0.34	Total		11.25
Total			388(HHs)		
Average per capita waste generation= $11.25/33 = 0.34$ kg					

Source: Field Survey, 2017

Per capita waste generation by caste

The history of human life is associated with the history of waste production, daily human behavior, and other reasons, which are known as history. Studies have shown differentiation in the production of waste due to their daily life of people. Household solid waste is highly heterogeneous and is widely dependent on the socioeconomic status of the households (Miezah et al. 2015; Sankoh et al. 2012).



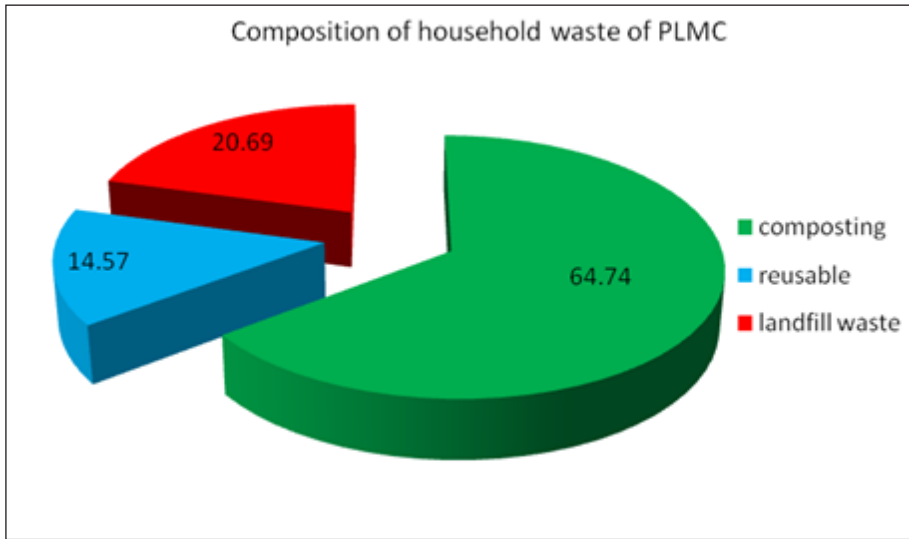
Source: Field Survey, 2017

Figure 1: Per Capita Waste Generation by Caste

Figure 1 reveals the caste wise per capita waste generation in Pokhara Metropolitan City. This study shows that the highest per capita generation of waste is 0.4 kg which is generated by Dalit followed by Janajati (0.33 kg) and Brahmin/Chhetri (0.31kg). The reason of caste wise difference in waste generation may be due to the difference in their food habit and other factors.

Waste Composition of Pokhara Metropolitan City

It was observed that composting was the major waste generated by people with the value of 64.74 percent. This result is almost similar to the study of Al-Khatib et al. (2010) and Vetter-Gindele (2019). But the study of Noufal et al. (2020) shows 69.1 percent. Further it is followed by reusable/recyclable with the value of 14.57 percent which is similar to the study of Al-Khatib et al. (2010). For land filled waste, it is generated by the people with the value of 20.69 percent. This result shows that majority of the waste generated in the area are biodegradable waste compared to non-biodegradable waste.



Source: Field Survey, 2017

Figure 2: Composition of household waste of Pokhara Metropolitan City

Conclusion

The household waste generation rates varied depending on caste and ethnicity, the analysis of waste generation shows that the highest per capita generation making up 0.4 kg produce by Dalit, 0.33 kg produce by Janajati and 0.31 kg produce by Brahmin/Chhetri. The analysis of waste composition showed that organic matter accounted for the highest fraction, making up 64.47% of organic waste, 14.57% of reusable/recycle waste and 20.69 of landfill.

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पूर्वीय दर्शनको आधार पुराण र गीता: समलोचनात्मक प्रस्तुति

उपप्रपा. रामप्रसाद सुवेदी*

सार

पूर्वीय दर्शनलाई थोरै भए पनि केलाउने ध्येयले उपरोक्त शीर्षक राखेर लेखिएको यो लेखको मुख्य उद्देश्य पुराण र गीतामा आधारित पूर्वीय दर्शनको केही लेखाजोखा गर्नु हो । द्वितीय तथ्यांकको रूपमा भगवान प्रदत्त भनाइ र अन्य विज्ञहरूबाट लेखिएका पुस्तकहरूबाट आवश्यक तथ्यांक लिएर साथै विभिन्न विज्ञका भनाइ, लेख तथा रचनालाई केलाएर यो लेख तयार गरिएको छ । पूर्वीय दर्शनमा कतिपय प्रथा, चलन यस्ता देखिए तिनले लामो समयसम्म निरन्तरता पाए जसले गर्दा जातीय र लैङ्गिक विभेदको सुरुवात भयो यसले पूर्वीय समाजको विकासमा अवरोध ल्यायो । पाश्चात्य दर्शनभन्दा पुरानो पूर्वीय दर्शन अहिले विश्वभरिका अध्येताहरूलाई कौतुहलता र जिज्ञासाको मार्ग बनेको छ तर पूर्वको सती प्रथाले ल्याएको लैङ्गिक विभेद, मनुस्मृतिको जातीय विभेद समाज विकासका बाधक देखिए । पुराण कालिन द्वन्द्वको इतिहासले नवपिँढीको चेतनामा नकारात्मक सोचको सृजना गर्ने भएकाले सकारात्मक सोचको निर्माण गर्ने पूर्वको महत्वपूर्ण आदर्श निर्माणको ग्रन्थ गीतालाई विद्यालय तहबाटै प्रचार प्रसार गरी नवपिँढीमा यसको चेतना फैलाउनु उपयुक्त हुने यो लेखको निष्कर्ष रहेको छ ।

महत्वपूर्ण शब्दहरू : दर्शन, पुराण, गीता, द्वन्द्व, समुन्द्र मन्थन, सतीप्रथा, मनुस्मृति, विभेद

परिचय

दर्शनशास्त्र एउटा खोजी वा अनुसन्धानको शास्त्र हो । समयक्रममा संसारभरि यसको विकास हुँदै गएको पाइन्छ । सुरुमा दर्शनलाई कुनै पनि व्यक्ति वा समूहको ज्ञानको प्रचारका रूपमा लिइन्थ्यो । पश्चिमी मुलुक अन्तरगत ग्रीसमा ज्ञानप्रति स्नेह र प्रेम देखाउने व्यक्तिलाई दार्शनिक र ज्ञानको अध्ययनको शास्त्रलाई दर्शन शास्त्र भनिन्थ्यो (शर्मा, २०६५) । 'दृश्यते अनेन इति दर्शनमु सामान्यतया दर्शनलाई यसरी परिभाषित गरिन्छ । संसारमा आँखाले जे जतिकुरा देखिन्छ, तिनको विश्लेषणात्मक अर्थ लगाउनु दर्शन हो । दर्शन ज्ञानको आधार हो । दर्शनले जीवन र जगतलाई बाटो देखाउँछ र त्यही बाटो आउने पिँढीहरूले अँगालेका हुन्छन् । दर्शनको ज्ञानले आउने पिँढीलाई डोर्न्याउँछ । अहिले भौतिक जगतमा पूर्वीय र पाश्चात्य गरेर दुइवटा दर्शन चलतीमा रहेका छन् र तिनैबाट पूर्वका र पाश्चात्य जगतका मानिसहरूले आआफ्नो बाटो अँगालिरहेका छन् । पाश्चात्य दर्शनको इतिहासको गणना रोमरको इतिहासबाट सुरु भएको मानिन्छ जुन ईसाको ११ औँ शताब्दी पूर्वको मानिन्छ तर पूर्वको इतिहास त्योभन्दा धेरै

*उपप्राध्यापक, पृथ्वीनारायण क्याम्पस, पोखरा

पुरानो अर्थात आजभन्दा अठ्तीस लाख त्रियानब्बे हजार (सत्य १७२८०००, त्रेता १२९६०००, द्वापर ८६४००० र कलियुग अहिलेसम्म ५०००) वर्षको छ । यसरी हेर्दा पाश्चात्य दर्शनभन्दा पूर्वीय दर्शनको इतिहास ज्यादै नै पुरानो मानिएको छ । अहिले पश्चिमका इतिहास विज्ञहरु पनि पूर्वतिर अध्ययनका लागि आएको पाइन्छ यसको कारण मानवको उत्पत्ति र विकासको पहिलो रहस्य पश्चिममा भन्दा पूर्वमा नै रहेको छ ।

मानिसको जन्म संसारमा हुन्छ र जन्मपश्चात् उसले विभिन्न क्रियाकलापहरु गर्दछ । सृष्टिको शुरुआतदेखि नै मानिस के हो ? संसार बैहमाण्ड के हो ? सत्य के हो ? ईश्वर के हो ? ज्ञान के हो ? वास्तविकता के हो ? सौन्दर्य(प्रकृति) के हो ? जस्ता अनगिणत प्रश्नहरु उठिरहे । यसता शुक्ष्म र जीवन र जगतसंग सान्दर्भिक कुराहरुको शुक्ष्म तरिकाले अध्ययन र मननु गरेर निश्कर्षमा पुगनु नै दर्शन हो । ब्रह्मायको शुरुदेखिको यो हेराइमा विभिन्न बिद्वानहरु लगेर आआफ्ना दृष्टिकोण बनाई रहेका छन्(शर्मा,२०७३) । यसरी हेर्ने ब्यक्तिलाई सामान्य अर्थमा दार्शनिक भनिन्छ । दर्शनको अध्ययनका लागि छुट्टै शास्त्रको विकास भएको जसलाई दर्शनशास्त्रको नामबाट चिनिन्छ । दर्शनले व्याख्यात्मक,अनुमाति,आदेशात्मक तथा विश्लेषणात्मक कार्यका माध्यबाट जीवन र जगत सम्बन्धि ज्ञान प्रदान गर्दछ ।

दर्शनलाई विभिन्न क्षेत्रमा विभाजन गरिएको छ । पहिलो दर्शनको क्षेत्र मेटाफिजिक्स हो । यसलाई वास्तविकताको ज्ञानको क्षेत्र पनि भनिन्छ । मेटाफिजिक्सलाई आध्यात्मिक ज्ञानको क्षेत्रको रुपमा पनि चिचिन्छ । जस्मा धर्मशास्त्र, आत्मसंग सम्बन्धित तत्वज्ञान,ब्रह्माण्डको ज्ञान, सृष्टिको ज्ञान, जीव सृष्टिविज्ञान सम्बन्धि गहिराई सम्मको ज्ञान प्राप्त हुन्छ । दर्शनको दोस्रो क्षेत्र ज्ञानको सिद्धान्त हो । वास्तवमा ज्ञान के हो । ज्ञान आर्जनका माध्यमहरु के के हुन् ? सृष्टि कसरी भयो ? सत्य के हो ? भ्रुटो के हो ? आदि ज्ञाद्वारा व्यक्तिलाई सन्तुष्ट बनाउने दर्शनको क्षेत्र ज्ञानको सिद्धान्त वा ईपिस्टिमोलोजी हो । यसलाई प्रतिपादित ज्ञान,विज्ञ ज्ञान,आन्तरिक ज्ञान, तार्किक र इन्द्रिय ज्ञान गरेर चार भागमा विभाजन गरिएको छ । अर्को दर्शनको क्षेत्र मूल्यको सिद्धान्त हो । मूल्य भनेको के हो ? मूल्यहरु कसरी स्थापीत हुन्छन् । वस्तुगत,परिवर्तनशील र स्थिर कस्तो खालको मूल्य स्थापीत भएको हो यसबाट आवश्यक ज्ञान प्राप्त हुन्छ । मूल्यहरुको तर्कशास्त्र, सौन्दर्यशास्त्र, नीतिशास्त्रको माध्यमबाट अध्ययन गरिन्छ ।

गीता पूर्वको आदर्श दर्शन

पूर्वीय दर्शनमा आदर्श निर्माणको ग्रन्थ गीता हो । यो कर्म, ज्ञान र भक्तिका माध्यमबाट सत्मार्ग देखाउने पूर्वीय दर्शनको ग्रन्थ हो । वेद ,उपनिषद, रामायण , गीता र महाभारत पूर्वका महत्वपूर्ण ग्रन्थहरुमध्ये गीतालाई विशेष महत्वका साथ हेरिने दर्शन हो । महाभारतको युद्धभूमिमा ज्यादै निराश मन भएका तर आफ्ना शरणमा परेका मित्र अर्जुनलाई कर्तव्य पथमा ल्याउनका लागि भगवान् श्रीकृष्णले जुन लोक कल्याणकारी ज्यादै अद्भुत चिन्तन प्रस्तुत गर्नुभयो, त्यो श्रीमद्भगवद्गीताका नामबाट चिनिन्छ । गीताको उत्पत्तिको आधार महाभारत युद्धको विभीषिका बाट भयभीत भएका अर्जुनको विषाद् वा खिन्नता हो । त्यही विषाद निवारणका लागि कल्याणदायक कर्तव्यमा आस्था राख्नु पर्ने निर्देशन सहितको चिन्तन गीतामा प्रस्तुत गरिएको छ र अहिले नवपिढीलाई विद्यालय तहबाटै यसको शिक्षा आवश्यक देखिएको छ । गीतामा १८ वटा अध्याय रहेका छन् जसको वक्ताहरु र तीनका श्लोकहरु निम्न अनुसार रहेका छन् ।

शिर्षक/वक्ताहरु	अध्याय	धृतराष्ट्र	सञ्जय	अर्जुन	श्रीकृष्ण	पूर्णसङ्ख्या
अर्जुन विषादयोग	१	१	२५	२१	—	४७
साङ्ख्ययोग	२	—	३	६	६३	७२
कर्मयोग	३	—	—	३	४०	४३
ज्ञानकर्मसंन्यासयोग	४	—	—	१	४१	४२
कर्मसंन्यासयोग	५	—	—	१	२८	२९
आत्मसंयमयोग	६	—	—	५	४२	४७
ज्ञानविज्ञानयोग	७	—	—	—	३०	३०
अक्षरब्रह्मायोथ	८	—	—	२	२६	२८
राजविद्याराजगुह्ययोग	९	—	—	—	३४	३४
विभूतियोग	१०	—	—	७	३५	४२
विश्वरूपदर्शनयोग	११	—	८	३३	१४	५५
भक्तियोग	१२	—	—	१	१९	२०
क्षेत्रक्षेत्रज्ञविभागयोग	१३	—	—	—	३४	३४
गुणत्रयविभागयोग	१४	—	—	१	२६	२७
पुरुषोत्तमयोग	१५	—	—	—	२०	२०
दैवासुरसम्पाद्विभागयोग	१६	—	—	—	२४	२४
श्रद्धात्रयविभागयोग	१७	—	—	१	२७	२८
मोक्षसंन्यासयोग	१८	—	५	२	७१	७८
जम्मा		१	४१	८४	५७४	७००

स्रोत: शर्मा, २०७१

गीताका श्लोकहरूमा भएका सबै शब्द अर्थात पद जम्मा ८९८२ छन् तथा पुष्पिका अर्थात प्रत्येक अध्यायको समाप्तिमा दिइएको ॐत्सदितिका २३४ र उवाच आदिका ११८ जोडदा जम्मा ९३३४ छन् । गीतामा जम्मा २४९ सम्बोधनात्मक पद छन् जसमा – भगवान् श्रीकृष्णका लागि उवाचका ७६ अर्जुनका लागि १६२, सञ्जयका लागि १, धृतराष्ट्रका लागि ८ र द्रोणचार्यका लागि २ छन् । गीतामा श्लोकहरूको अक्षर सङ्ख्या २३०६६ रहेको छ तथा पुष्पिकाका ८७३, उवाचका ३८३ र अथश्रीमद्भगवद्गीता प्रथमोऽध्यायः आदिका १५३ जोडदा जम्मा अक्षर २४,४५७ छन् ।

गीतामा मूल श्लोक ७०० छन्, तिनका अक्षरहरूको योग यस्तो रहेको छ—

अनुष्टुप् छन्दका ६४४ श्लोक X ३२ = २०६०८

एघारौं अध्ययको पहिलो स्लोक ३३ अक्षरको = ३३

अनुष्टुप् छन्दका ६४५ श्लोकहरूको अक्षर सङ्ख्या-२०६०८

त्रिष्टुप् छन्दका ठूला ५१ श्लोक X ४४ अक्षरका = २२४४

दास्रो अध्ययको छैटौं श्लोक ४६ अक्षरको - ४६

दोस्रो अध्यायको उनन्तसिौं र आठौं अध्यायको दशौं तथा

पन्ध्रौं अध्यायको तेस्रो यी ३ श्लोक X ४५ अक्षरका - १३५

त्रिष्टुप् छन्दका ५५ श्लोकहरूका अक्षर - २४२५

यसरी गीताका सात सय श्लोकहरूको जम्मा अक्षर - २३०६६

(ऐ) यो गीताका श्लोक र अक्षरहरूको विवेचना हो ।

गीतामा योग दर्शन

योग गीताको महत्त्वपूर्ण दर्शन हो । इन्द्रियहरूलाई नियन्त्रणमा राखेर मनलाई परमात्मा केन्द्रित गर्नु योग हो । भगवानको उपदेशअनुसार कामवासनाका वसमा परेर वा कामवासनामा आसक्त भएर अथवा फल प्राप्त गर्ने अभिलाषा लिएर कर्म निष्काम कर्मका तुलनामा अन्त्य हीन हुन्छ भगवान भन्नु हुन्छ "कर्मण्येवाधिकारस्ते मा फलेषु कदाचनद अर्जुन तिमिलाई कर्ममा अधिकार छ नकि फलमा, किनकि समत्वबुद्धिकरूपी योगवाट सम्पन्न भएको भएको पुरुषले असल र खराब तथा पाप र पुण्य जस्ता सापेक्ष तत्वहरूलाई यो भौतिक जगत्मा नै परित्याग गरिदिन्छन् । त्यसैले हे अर्जुन ! तिमि समबुद्धिबाट सम्पन्न भएको योगी बन्ने प्रयास गर । किनकि यो समतत्वभाव नै यथार्थमा कर्महरूको कुशलता हो, जसले कर्मको बन्धनबाट पूर्ण रूपमा मुक्त गराउँछ ।

योगको अर्थ समायोजित हुनु हो । यो शब्दको प्रयोग भौतिक र अभौतिक अथवा आध्यात्मिक दुवै क्षेत्रमा हुन्छ । उदाहरणका लागि वैज्ञानिकहरूका अनुसार परमाणुको योग र वियोग अथवा समायोजनवअटै विभिन्न किसिमका निर्जिव र सजीव वस्तुको निर्माण हुन्छ, यो प्रकृतिलाई भौतिक योग भनिन्छ । यसका विपरित जुन अलौकिक विद्याद्वारा जीवात्माले सापेक्ष (अर्कासँग सम्बद्ध) प्रकृतिबाट विरक्त भएर अथवा अलग भएर परमात्मासँग समायोजित वा भौतिक जनसुकै भए तापनि यी दुवैमा मनको महत्त्वपूर्ण भूमिका रहेको हुन्छ । किनकि यी दुवै क्षेत्रमा मनको एकाग्रताद्वारा मात्र सफलता प्राप्त गर्न सकिन्छ । जुन समयमा मन कुनै विषयमा उकाग्रतापूर्वक लाग्दछ, तयस समयमा स्वतः सिद्ध रूपमा ज्ञान उदय हुन थाल्दछ र मनुष्य सापेक्ष अवस्थाबाट निरपेक्ष अवस्थातिर लम्कन थाल्दछ अथवा आकर्षित हुन्छ । यही नै योगको महत्त्व हो । गीतामा अर्जुन भन्दछन्

योऽयं योगस्त्वमा पोक्तः साम्येन मधुसुदन । उतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥

अर्थात् "हे मधुसुदन ! हजुरले जुन योग- पद्धतिको संक्षेपमा वर्णन गर्नुभयो, त्यो मेरा लागि अव्यावहारिक तथा असह्यजस्तो छ । किनभने मेरो मन हस्थिर एवं चञ्चल छ । " तर भगवान भन्नुहुन्छ - **गोगिनामपि सर्वेषां मद्गतेनान्तरात्मनमा । श्रद्धावान् भवते यो मां स मे युक्ततमो मतः ॥**

"सम्पूर्ण योगीहरू मध्ये त्यही योगी सर्वश्रेष्ठ ओ जो श्रद्धावान छ, जो भक्तियोगमा रहेर निरनतर मेरो आज्ञाको पालन गर्दछ, जसले आफ्ना अन्तःकरणमा मरो वारेमा चिन्तन गरिरहन्छ र जो मरै दिव्य प्रेमभक्तिद्वारा अत्यन्त घसनष्टतापूर्वक ममा तल्लीन रहन्छ यो मेरो मत हो ।" तसर्थ, जो सधै परमेश्वरको चिन्तन गर्दछन् तिनहरू नै एकै साथ साथ सवैभन्दा ठूलो योगी, सर्वश्रेष्ठ ज्ञानी र महान भक्त हुन् । अर्जु क्षेत्रीय भएकाले उनले युद्धको त्याग गर्नु हुँदैन भन्ने भनाई कृष्णको थियो । अतः अर्जुनले कृष्णलाई स्मरण गर्दै युद्धमा संलग्न रहे भने मात्र मृत्युकालमा उनले कृष्णको नामा स्मरण गर्दै युद्धमा संलग्न रहे भने मात्र मृत्युकालमा उनले कृष्णको नाम स्मरण गर्न सक्नेछन् । तसर्थ मृत्युकालमा भगवानको स्मरण गर्न सकियोस भन्नाका लागि नै मानिसले भगवानको दिव्य प्रेम भक्तिमा आफुलाई समर्पित गर्न पर्दछ ।

धृतराष्ट्र जन्मान्ध थिए । जुन प्रकारले उनका बाहिरका आँखा थिएनन्, त्यसरी नै उनी आन्तरिक दृष्टिले पनि अन्धा थिए जसले गर्दा आफ्ना छोराबाहेक भाइ, परिवार तथा समाजमा कसैलाई पनि देखेनन् । उनी अन्धा भएपनि लडाइको मैदानमा के भएको छ त्यो देख्न चाहन्थे । उनी केवल आफ्ना छोराहरूको मात्र जयजयकार चाहेका थिए यसका लागि उनले दुरदृष्टिको वरदान पाएका संजयको सहारा लिएका थिए । संजय अमेरिकन नागरिक टेडसिरियो(ओसोका अनुसार)को जस्तो क्षमता थियो जसले घरै बसीबसी हजारौं मिल टाढाको कुरा सजिलै देख्दथे । धृतराष्ट्रका सय भाइ छोराहरूका बाहिरी आँखा त थिए तर उनीहरूका पनि भित्री आँखा थिएनन् र भ्रम अन्धा देखिए र काकाका छोराहरूको सम्पत्तिले छटपटिन थाले । उनीहरूमा सबै आफ्नो बनाउने लालसा बढेको बढ्यै भयो । उता अर्जुन जो श्रीकृष्णका चेला थिए युद्धकला, शस्त्रअस्त्रले भरिपूर्ण भएर धर्मयुद्धका लागि मैदानमा उत्रिएका वेलामा आफन्तलाई देखेर युद्ध गर्दिन भनेर हतियार बिसाउन थाले र डिप्रेसनमा परेर भ्रम अन्धा देखिए । धर्मयुद्धका लागि भएको उक्त क्षणमा युद्ध अपरिहार्य नै थियो र अर्जुनले हतियार उठाउन पर्ने नै थियो, त्यसैले अर्जुनलाई मनोवैज्ञानिक परामर्शको आवश्यकता थियो(सुवेदी, २०७६) । गीता यसैको परिणाम थियो जसले अर्जुनलाई हतियार उठाएर युद्ध गर्न तयार बनायो र न्याय र अन्यायबीच परिणाममुखी युद्ध भयो ।

पुराण द्वन्द्व र विभेद

हाम्रा पूर्वका इतिहास निर्माताको आधार चाहिँ पुराण हो । वेदव्यासले रचना गरेको १८ वटा पुराण नै पूर्वको इतिहासको बलियो आधार रहेको छ अर्थात् पूर्वको इतिहासको जग भन्नु नै हाम्रा पुराणहरू हुन् । १८ वटा पुराणका घटनाहरूमा आधारित हाम्रो इतिहास रहेको छ । पुराण मध्येपनि विष्णुपुराण र शिवपुराणलाई पूर्वीयदर्शनको इतिहासको जग मानिन्छ । हाम्रा इतिहासका लेखकहरूले पूर्वको इतिहासलाई द्वन्द्वद्वन्द्वमा दौडाएको पाइन्छ र किन पूर्वको इतिहासमा द्वन्द्वबाहेक अरु निर्माण र विकासका कुराहरूले त्यति धेरै ठाउँ पाएनन् त ? यो एउटा जिज्ञासाको विषय रहेको छ ।

अहिलेसम्म हामीले सत्य, त्रेता, द्वापर, युगका साथै कलियुगका करिव पाँचहजार वर्ष बितायौं । सत्य, त्रेता र द्वापर वटै युगहरूमा लडाइँ, भगडा र द्वन्द्वलाई नै अगाडि राखेर इतिहासको रचना गरिएको छ । सत्ययुगमा प्राय देव र आसुरको द्वन्द्वको सृजनामा इतिहासको रचना गरिएको छ । त्यतिवेला देवलोकका राजा इन्द्रले भूतलमा जसले जे गरेपनि तड्पिइरहने र आसुरले पनि इन्द्रलाई देख्नै नसक्ने । श्रीमहादेवले पनि देव र आसुरको भगडाबाट आजित भएर समुद्र मन्थनको रचना गरे । समुद्र मन्थनबाट प्राप्त पदार्थहरू हलाहल विष, कामधेनु गाई, उच्चैश्रव्वा घोडा, ऐरावत हात्ती, कोस्तुप मणि, कल्पवृक्ष, रम्बा अप्सरा, देवी लक्ष्मी, वारुणी देवी, चन्द्रमा, पारिजात वृक्ष, पाञ्चजन्य शंख, अमृत कलश र धनवन्तरी श्रृषिको बाँडफाँड त भयो तर अमृतमा भने देव र दानव पक्षको हानालुछी देखियो र प्राप्त वस्तुहरूमध्ये अमृत बाँड्ने वेलामा पनि विष्णुद्वारा छलगरेर देवगणलाई मात्र अमृत पान गराउने प्रपञ्च रचियो (थयग तगदभ) । महादेवले जुन उद्देश्यले समुद्र मन्थनको रचना गरेका थिए त्यो पूरा भएन, समुद्र मन्थनपछि पनि देव आसुरहरूमा मेलमिलाप भएन तारकासुर, बृत्रासुर, भष्मासुर जस्ता आसुरहरूको परिकल्पना गरेर युद्धलाई नै शिरोधार्य गरियो ।

हरेक युगमा विष्णुका अवतारलाई युद्धकर्ताको रूपमा सृजना भएको बनाएर उल्लेख गरिएको छ । सत्ययुगका भगवान विष्णुका वराह र नृसिंह अवतार हिराण्याक्ष र हिरण्यकसिपुसँग युद्ध गर्नका लागि रचना गरिएको थियो । त्रेतायुगमा भएका विष्णुका वामन, परशुराम र राम अवतारहरू पनि युद्धकै लागि थिए । वलिसँग प्रतिशोध लिन वामन अवतारको रचना गरिएको थियो । परशुरामलाई महादेवले नै युद्धकला सिकाएर लड्नका लागि बन्चरोसमेत प्रदान गरेको पुराणमा उल्लेख छ । त्रेतायुगमा भूतलमा रावणको अत्याचारबाट नागरिकहरूलाई सुरक्षित राख्नका लागि रामको जन्म भएको मानिन्छ । रामलाई वाल्यकाल र वनवासमा समेत अनेक किसिमका ताडना, अन्तरद्वन्द्व र गृहकलहद्वारा पिडित बनाएर प्रस्तुत गरिएको छ । त्रेतायुगको धेरै वर्णन राम र रावणको युद्धका लागि खर्च गरियो । युद्धमा धेरै ठूलो धनजनको क्षति भएको कुरा प्रस्तुत गरिएको छ । युद्धमा मानिसबाहेक वानर पशुपङ्क्षी र अन्य जनावरलाई समेत भरपुर प्रयोग गरिएको छ । युद्ध समाप्त भई सकपेछि पनि रामको पारिवारिक असन्तुष्टि र कलहलाई प्रशस्त ठाउँ दिइएको छ । पटकपटक सीताले आफ्नो अस्तित्वका लागि परीक्षण गरिनुपर्ने तर रामले चाहिँ केही गर्नुनपर्ने र पुरुष र नारीबीचको विभेदलाई स्पष्टरूपमा प्रस्तुत गरिएकाले अहिले पूर्वीय आर्य समाजमा नारी र पुरुषबीचको विभेदको सुरुवात यसलाई मान्न सकिन्छ ।

द्वापरयुगको इतिहास महाभारतको युद्धकालीन इतिहास हो र जुन युद्धलाई अत्यन्तै विनाशक र अशुभका रूपमा लिइन्छ । यसकालको इतिहासमा त भन्नु युद्धले नै प्रधानता पाएको छ । सुरुमा व्यासद्वारा 'जयु काव्यको रचना गरियो । यो काव्यमा ८८०० श्लोकहरू छन् ती सबै केवल कौरव र पाण्डवहरूको युद्धका घटनालाई राखेर लेखिएको छ । जन्मजयले गरेको नागयज्ञका घटनाहरूलाई जोडेर २४००० श्लोकको 'भारतु र जन्मजयको हरिवंशको कथासहित राखेर व्यास, वैशम्पायन र सौतिद्वारा १००००० (एकलाख श्लोकको) 'महाभारतु ग्रन्थको रचना गरियो जुन पूर्वको एउटा आदर्श ग्रन्थको रूपमा लिइन्छ । महाभारत युद्धका बीचबाट श्रीकृष्ण र अर्जुनको वार्तालापका कुरालाई आधार मानेर पूर्वीय दर्शनको आदर्शवादी र धार्मिक ग्रन्थ 'गीतु को रचना गरिएको छ । गीतामा पनि धेरै कुरा युद्ध र युद्धमैदानका घटनालाई प्राथमिकतामा राखिएको छ । गीतामा जीवन र जगतमा आवश्यक अरु धेरै महत्वपूर्ण ज्ञानका कुराहरू भएतापनि यो ग्रन्थ लडाइँको बीचमैदानबाट जन्मिएकाले महाभारत युद्ध कथाको

उपजीवकाव्य नै रहेको पाइन्छ ।

इतिहास पूर्वाहरूले आउने पिँढीलाई प्रदान गरेको महत्वपूर्ण नासो हो । नवपिँढीले त्यसैलाई अँगाल्नुपर्ने हुन्छ । गलत किसिमबाट प्रस्तुत गरिएको इतिहासले गलत सन्देश दिन्छ । देश कति सम्पन्न र विपन्न भन्नेकुरा त्यो देशका पुर्खाले छाडेको इतिहासमा निर्भर गर्दछ । माथि उल्लेखित हाम्रा पौराणिक कालको इतिहास द्वन्द्व भगडा र लुछाचुँडीबाट प्रस्तुत गरिएको छ । पूर्वीय दर्शनको वेदकालीन इतिहासलाई हेर्दा यसको लिखितरूपको काल ई.पू. (४५००-८००) ऋग्वेददेखि यजुर्वेदसम्म रहेको छ । त्यहाँभन्दा पहिला वेद श्रुतिको रूपमा मात्र थियो । इतिहासका लेखक वेदव्यासको काल द्वापरयुगको अन्त्यतिर हो । त्योभन्दा पहिलाका घटनाहरू कि त काल्पनिक हुन सक्दछन् कि त वेदव्यासका कथाहरूको सँगालोका रूपमा घटनाहरूलाई जोडेर लेखिएको हुनसक्छ ।

पूर्वीय दर्शनमा सतीप्रथा

पाश्चात्य दर्शनको आधार युनानी दर्शन हो । यो दर्शनले भौतिकवादमा जोड दिएको छ । पाश्चात्य दर्शनलाई सुकरात पूर्वको दर्शन, प्लेटो र अरस्तुको समयको दर्शन र अरस्तुको समयपछिको दर्शन गरेर तीन भागमा विभाजन गरिएको छ । यो दर्शनले धर्ममा आस्था राखेपनि पूर्वीय दर्शनको जस्तो धर्ममा आस्थासहित भरोसामा जोड दिएन । पूर्वीय दर्शनले सत्य, द्वापर युगमा कर्ममा भन्दा केवल जप, तप र ध्यानलाई प्राथमिकतामा राख्यो । कुनैपनि फलप्राप्तिका लागि ईश्वरको ध्यान गरेपछि सृष्टिकर्ता, पालनकर्ता र सम्हारकर्ताले उद्धार गर्ने आदर्श निर्माण गरियो । द्वापरयुगमा मात्र कर्मलाई प्राथमिकतामा राखेर गीताको ज्ञान प्रदान गर्न थालियो । पूर्वीय दर्शनले मनुस्मृतिलाई पनि एउटा बलियो आधार मानेको छ । मनुस्मृतिले वर्णाश्रम अनुसारको जातीय विभेदको रेखा सिर्जना गर्‍यो । सत्ययुगमा महादेवलाई दक्षले गरेको अपमान सहन नसकेर सतीले गरेको आत्मदाहलाई प्रथाको रूपमा विकास गरियो र महिलालाई उसको श्रीमान्को मृत्युसँगै उसैको सोलामा जल्नुपर्ने संस्कारको निर्माण गर्‍यो । यो प्रचलन त्रेतायुगमा पनि कायम राखियो । द्वापरयुगमा पाण्डु मर्दा माद्रीलाई सती पठाइयो र वसुदेव मर्दा देवकीलाई पनि सती पठाइयो । नेपालमा प्रताप मल्ल राजा मर्दा ३५ वटी, योग नरेन्द्र मल्लका ३३ वटी, पार्थिबेन्द्र मल्लका २४ वटी, पृथ्वीनारायण शाहका ९ वटी, रणबहादुरका ल्याइते दासीसहित १४वटी र यतिमात्र नभएर प्रतापसिंह शाह मर्दा उनका ६ वटी श्रीमती र रखौटीसहित उनकी एक महिनाकी सुत्केरीलाई समेत लतादैँ लगेर सोलामा चढाइएको थियो । जंगबहादुर वेलायतबाट फर्केपछि सती प्रथामा केही परिवर्तन तथा नियम बनाएर रोक्न खोजेपनि उनी मर्दा उनका श्रीमतीहरूलाई सती पठाइएको इतिहास छ । चन्द्र शमशेरले वि.स. १९७७ मा यो प्रथा बन्द गरे यसो गर्दा उनले धेरै खप्की खानु परेको थियो । अहिले सतीप्रथा हटेपनि पूर्वीय दर्शनमा महिलाप्रतिको विभेदचाहिँ यथावत रहेको छ (www.youtube.com)।

हाम्रो इतिहासले कथित ठूला भनाउँदाले मात्र पढ्ने, तल्लाजातिले पढ्न हुँदैन र उनीहरूको कर्तव्य ठूलाबडाको सेवा गर्ने कार्यमा सिमित गर्‍यो । तल्ला जातिलाई माथिल्ला भनाउँदाले आफ्नो सेवकको रूपमा सिमित गरे । उनिहरूलाई सिनो तरलाउने र सफा गर्ने बनाए । यसले मानसिक अन्तरद्वन्द्व र वर्गीय सङ्घर्षको निर्माण गर्‍यो । केही जातिलाई दलित नामकरण गरेर दलन गरी उनीहरूलाई वेद पढ्न र धार्मिक कार्यका लागि वञ्चनमा राख्यो । प्रायः वेदव्यासका पुराणहरूमा आधारित पूर्वीय दर्शनको इतिहासले हरेक कुरालाई देवत्वकरण गर्दै धार्मिक

ग्रन्थका हरेक पन्नापन्नामा ईश्वरको कल्पना गरेर महिला, दलित तथा तल्ला जातिलाई पढ्नबाट वञ्चित गरेर द्वन्द्व र सङ्घर्षको इतिहास निर्माण गर्‍यो ।

पुराणकालीन हाम्रो पूर्वीय दर्शनको इतिहासलाई आलोचनात्मक रूपमा आँकलन गरेर हिँड्नुपर्ने कुराको ज्ञान नवपिँढीलाई अवगत गराउनु पर्दछ । एउटै व्यक्ति वेदव्यासद्वारा रचित पुराणमा पनि शिवपुराण, विष्णुपुराण र ब्रम्हपुराणमा फरकफरक तरिकाले प्रस्तुत गरिएको छ । त्यसको गहिरोपमा पुगेर अध्ययन गर्न पर्ने देखिन्छ । पुर्खाले दिएको देनहरूका सकारात्मक कुराहरूलाई यथावत लिई नराम्रा कुरामा प्रगतिशील परिवर्तन गरिनु आवश्यक रहेको छ । इतिहासका द्वन्द्व, युद्ध, कलह र विभेदीकरणका प्रस्तुतीहरूलाई मेलमिलाप र निर्माणका रूपमा ग्रहण गरी काल्पनिक कपोकल्पक र भ्रमजन्य कुरालाई परित्याग गरेर पूर्वीय दर्शनको हाम्रो इतिहासलाई नयाँ सिराबाट ग्रहण गरिनु सान्दर्भिक ठहर्छ । अहिले हामी हाम्रो पौणाणिक इतिहास वेदव्यासका पुराणहरूमा र आधुनिक इतिहास जर्मन नागरिक सिल्भान लेभीका कुरामा निर्भर छौं । हाम्रा इतिहासका कुराहरू वास्तविक नभई लेखकको विचार र काल्पनिक घटनामा आधारित भएकाले यसलाई पुनर्लेखन र पुनर्व्याख्या गरिनु पर्दछ ।

निश्कर्ष

कोतपर्व भण्डारखालपर्व, दरवार हत्याकाण्ड, दशवर्षे माओवादी जनयुद्ध नामक भुङ्गाको १७,००० नागरिकको बलिदानलगायत अन्य काण्डैकाण्डले सिर्जित हाम्रो आधुनिक इतिहासलाई हेर्ने दृष्टिकोणमा पनि नयाँ विचारको सृजना गरिनु पर्दछ । अहिल्याको जबरजस्ती सतित्व लुट्ने इन्द्रलाई देवताको रूपमा लिइरहनु र उनैको नाममा ऋग्वेदका अधिकांश ऋचाहरूको प्रयोगको हाम्रो ऐतिहासिक दर्शनको वास्तविकता खोजीको आवश्यकता देखिन्छ । देशको ऐतिहासिक दर्शनमा द्वन्द्व, मारकाट, कलहले भरिभराउ हुँदा नव पिँढीहरू पनि सृजना र निर्माणभन्दा द्वन्द्व मारकाट र नकारात्मक सोचाइतिर उन्मुख हुने हुन् कि भन्ने भान हुनलागेकाले पूर्वीय दर्शनको हाम्रो इतिहासको सकारात्मक परिवर्तनको आवश्यकता रहेको छ । अहिले कोरोनाको महामारीले फेरि अर्को मानसिक द्वन्द्व नेपाली नागरिकमा सृजना भएको यो अवस्थामा द्वन्द्वबाट मुक्त इतिहासको खोजी यो लेखको निष्कर्ष रहेको छ र गीता पूर्वको महत्वपूर्ण आदर्श निर्माणको ग्रन्थ भएको यसको ज्ञानको व्यापक प्रचार गरी गीताको शिक्षालाई विद्यालय तहबाटै नव पिँढीलाई प्रदान गर्नु पर्ने आवश्यकता छ र राज्यको ध्यान त्यता जानुपर्दछ ।

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रिमालका नाटकमा द्वन्द्व

लालमणि पोखरेल*

सार

(प्रस्तुत आलेख रिमालका नाटकमा आयोजित द्वन्द्वविधान केलाउने सन्दर्भमा तयार पारिएको हो । रिमाल नेपाली नाट्य साहित्यका आधुनिक कवि तथा नाटककार व्यक्तित्व हुन् । नेपाली कविता विधामा गद्य शैलीको आमन्त्रण गरेका रिमालले नेपाली नाट्य साहित्यमा नारीसमस्यामूलकता र यथार्थवादी चेत भित्र्याए । रिमाल आफ्नो समयमा परम्पराभन्दा अलिक भिन्न व्यक्तित्व लिएर देखा परेका साहित्यकार हुन् । यिनले नेपाली नाट्य साहित्यमा नारीसमस्यामूलकता आमन्त्रण गर्दै नेपाली नारीहरूलाई पुरुषहरूको स्वेच्छाचारिता र उनीहरूमा निहित कामुकताका विरुद्धमा विद्रोह गर्न लगाए । पुस्तकालयीय अध्ययनमा आधारित प्रस्तुत अनुसन्धानमा रिमालका मुख्यतः मसान र अंशतः यो प्रेम नाटकमा निहित द्वन्द्वको आयोजनलाई केलाउने यत्न भएको छ । रिमालका नाटकमा निहित द्वन्द्व विधानका बारे जिज्ञासा राख्ने अध्येताहरूलाई बौद्धिक खुराक प्रदान गर्ने लक्ष्य स्वरूप प्रस्तुत आलेखको तयारी गरिएको हो ।)

बीज शब्दहरू: नाटकीय द्वन्द्व, मातृत्व, यौनशक्ति, द्वन्द्व, लैङ्गिक, आत्मिक र दैहिक प्रेम, कामुकता, सत् र असत् वृत्ति, वर्गीय द्वन्द्व ।

विषय परिचय

गोपालप्रसाद रिमाल नेपाली साहित्यका सुप्रसिद्ध नाटककार तथा कवि व्यक्तित्व हुन् । नेपाली कविता विधामा गद्य शैलीको आमन्त्रण गरेका रिमालले नेपाली नाट्य साहित्यमा नारी समस्यामूलकता भित्र्याए । यिनले आफ्ना नाटकमा नारी समस्या मात्र भित्र्याएनन् पुरुष प्रधान समाजमा नारीप्रति हुने गरेका अत्याचार एवं उनीहरूप्रति पुरुषहरूबाट भङ्गारिआइएका स्वेच्छारिताका विरुद्धमा विद्रोह समेत गर्न लगाए । फ्रान्सेली नाटककार इब्सेनले जुन रूपमा परम्पति सामाजिक मूल्यका विरुद्ध नारीहरूलाई जुध्न लगाए त्यसै रीतबमोजिम रिमालले पनि आफ्ना नाटकका नेपाली नारीहरूलाई पुरुषहरूको परम्परित सोच र कृत्यप्रति एकपल्ट सोचन बाध्य तुल्याए । रिमालले आफ्ना नाटकमा बेलायती नाटककार जर्ज बरनार्ड शको द्वन्द्वविना नाटक हुनै सक्दैन भन्ने मतलाई पछ्याए र मसान तथा यो प्रेम दुवै नाटकमा द्वन्द्वको सशक्त आयोजन गरी नारीहरूलाई पुरुषहरूको परम्परित सोच र व्यवहारका विरुद्ध सङ्घर्ष गर्न लगाए र पुरुषहरूलाई युगानुकूल तरिकाले सुधनका लागि सचेत तुल्याए ।

रिमालका मसान र यो प्रेम दुवै नाटकमा द्वन्द्वको कलात्मक आयोजन भेटिन्छ । यी दुवै नाटक द्वन्द्व आयोजनका दृष्टिले माथिल्लो कोटिका रचनाका रूपमा देखा परेका छन् । रिमालले यी दुवै नाटकमा नारी र पुरुष, परम्परित

*सहायक प्राध्यापक, गुप्तेश्वर महादेव बहुमुखी क्याम्पस, पोखरा

सोच एवं व्यवहार र अत्याधुनिक जीवनपद्धति एवं वैचारिकता, आत्मिक र दैहिक प्रेम, मातृत्व र यौनशक्ति आदिका बीचमा देखा परेका द्वन्द्वलाई कलात्मक रूपले उजागर गर्ने प्रयत्न गरेका छन् । प्रस्तुत अध्ययनमा रिमालको मुख्यतः मसान र अंशतः यो प्रेम नाटकमा आयोजित द्वन्द्व विधानलाई केलाउने प्रयास भएको छ ।

समस्या कथन

प्रस्तुत लेख रिमालका नाटकमा आयोजित द्वन्द्व विधानलाई केलाउने प्रयत्नले तयार गरिएकोले यसमा निम्नाङ्कित समस्याहरूको उठान गरिएको छः

क) नाटकीय द्वन्द्व भनेको के हो ?

ख) रिमालका मुख्यतः मसान र अंशतः यो प्रेम नाटकमा द्वन्द्व विधान कुन रीतले गरिएको छ ?

उद्देश्य

प्रस्तुत आलेख निम्न लिखित उद्देश्य परिपूर्तिमा केन्द्रित छः

क) नाटकीय द्वन्द्वको सामान्य परिचय दिनु ।

ख) रिमालका मुख्यतः मसान र अंशतः यो प्रेम नाटकमा आयोजित द्वन्द्व विधानको खोजी गर्नु ।

अध्ययन पद्धति

प्रस्तुत अध्ययन साहित्यिक क्षेत्रमा केन्द्रित भएकाले यसमा मुख्यतः गुणात्मक अनुसन्धान ढाँचा अवलम्बन गरिएको छ । यस अध्ययनमा पुस्तकालयीय स्रोतका द्वितीयक सामग्रीको उपयोग गरिएको छ । यस अध्ययन पद्धतिमा द्वन्द्वका बारेमा रचना गरिएका विविध साहित्यिक तथा साहित्येतर विधाका पुस्तक, ग्रन्थ तथा लेखहरूबाट सामग्री सङ्कलन गरिएको छ । यसमा मुख्यतः रिमालको मसान र अंशतः मसान नाटकलाई मुख्य सामग्रीका रूपमा उपयोगमा ल्याइएको छ ।

परिसीमा

प्रस्तुत अध्ययनमा मुख्यतः मसान र अंशतः यो प्रेम नाटकमा आयोजित द्वन्द्व विधानलाई केलाउने प्रयत्न गरिएको छ । प्रस्तुत दुवै नाटकलाई साहित्यका क्षेत्रमा प्रचलित अन्य अवधारणा तथा सिद्धान्त र मूल्यका आधारमा केलाउने प्रयत्न नगरी मुलतः मसानलाई र अंशतः यो प्रेम नाटकलाई नाटकीय द्वन्द्वको कसीमा राखी पर्गेल्ने यत्न मात्र गरिनु यस अध्ययनको परिसीमा हो ।

नाटकीय द्वन्द्व

नाटक साहित्यको दृश्य विधा हो । जीवन वा जगत्को अनुकरण गरिने अभिनेयात्मक विधाका रूपमा नाटक विख्यात छ । संस्कृत साहित्यका मनिषीहरूको *काव्येषु नाटकं रम्यं* (त्रिपाठी, २८ : २००३) भन्ने कथनबाटै नाटकको

महता परिलक्षित हुन्छ। अभिनेयात्मक विधा भएकाले नाटक दृश्यात्मक मात्र नभई क्रियात्मक पनि हुन्छ। नाटक संवादका माध्यमले प्रस्तुत गरिने कथा मात्र नभई कार्यव्यापार पनि हो। यसै सन्दर्भमा ब्रान्डर मैथ्युजको 'नाटक दर्शहरूका समक्ष संवादमा वर्णित र कार्यव्यापारमा प्रदर्शित कथा हो' (उपाध्याय, ३५४ : २०५०) भन्ने कथन साभार गर्न उपयुक्त नै ठहर्छ। मान्छेको जीवन द्वन्द्वात्मक छ। विश्वजगत् र सृष्टिक्रम पनि द्वन्द्वात्मक देखिन्छ। सृष्टिको आदिकालदेखि नै सत् र असत्, आगो र पानी आदिको द्वन्द्वात्मक शृङ्खला देखिन्छ। सृष्टिको क्रम आगो र पानीकै द्वन्द्वचक्रबाट अघि बढेको हो भन्ने बालकृष्ण समको मान्यताबाटै विकासका लागि द्वन्द्व कति अपरिहार्य छ भन्ने कुरा सहजै अनुमान हुन्छ।

नाटकले दुई विरोधी शक्ति, वृत्ति वा परिस्थितिकै द्वन्द्वका कारण उत्कर्ष प्राप्त गर्छ। द्वन्द्वविना नाटक जीवन्त हुनै सक्तैन। यसर्थमा द्वन्द्व नाटकको ऊर्जा नै हो भन्ने कुरा प्रमाणित हुन्छ। नाटकमा कि केही गुमाइन्छ कि केही प्राप्त गरिन्छ। यो द्वन्द्वकै प्रतिफल वा परिणाम हो। नाटकमा प्रस्तुत गरिने कार्यव्यापार सम्पन्न गर्ने कार्यकर्ता, चरित्र वा पात्र हुन्छन्। तिनीहरूले कहिले आफ्नै मनका अन्तर्वृत्ति त कहिले आफूभन्दा विरोधी तत्त्वसँग संघर्ष गर्छन्। नाटकमा प्रस्तुत गरिएका चरित्र वा पात्रको आफ्नो निजी जीवन हुन्छ, आफ्नो वैयक्तिक सोचाइ तथा आफ्नो व्यक्तिगत संस्कार हुन्छ। प्रत्येक व्यक्तिका चिन्तन, संस्कार, इच्छा, आकाङ्क्षा तथा भावनाहरू समान हुन्छन्। आफ्ना आकाङ्क्षाहरूको परिपूर्तिका लागि, आफ्नो वैयक्तिक चिन्तनको परितृप्तिका लागि तथा आफ्ना रुचि, स्वभाव वा उद्देश्यको आपूर्तिका लागि अर्को विरोधी वा भिन्न मत बोकेको पात्रसँग द्वन्द्व चल्छ। कतिपय द्वन्द्वहरू आफ्नै मनमा उब्जी मनमै समाप्त हुन्छन्। कतिपय अवस्थामा विरोधीतत्त्वसँग वैचारिक टकराव वा चिन्तनगत मतैक्य रहे पनि विविध कारण तथा पारिस्थितिक विवशताले निस्सासिएर वा खुम्चिएर बस्नु पर्ने स्थिति पनि आउँछ। नाटकीय पात्रलाई आफ्नो हक, हित र आकाङ्क्षाको परिपूर्ति गर्दा कहिले व्यक्ति, समाज, परिस्थिति वा नियति विरोधी बनेर देखा परिदिन्छ त कहिले आफ्नै मनका अन्तर्वृत्तिहरू पनि बाधा पुऱ्याउन आइपुग्छन्। यसरी नाटकीय द्वन्द्वकै कारण नाटक कहिले सुखानुभूतिमा त कहिले दुःखानुभूति तथा मिश्रितावस्थामा समाप्त हुन्छ। अङ्ग्रेजीका प्रख्यात नाटककार जर्ज बर्नार्ड शले नाटक संयोगान्त, वियोगान्त वा जीवनभ्रै अन्तहीन जे-जस्तो भए पनि द्वन्द्व अनिवार्य छ र विनाद्वन्द्व नाटक हुनै सक्तैन भन्ने अभिमत प्रकट गरेका छन् भने विश्वनाट्य समीक्षक ए. निकोलले सबै नाटक एक व्यक्तिको अर्को व्यक्तिसँगको, पुरुषको स्त्रीसँगको अथवा व्यक्तिविशेषको समाजसँगको द्वन्द्वबाट जन्मन्छ भन्छन्। पूर्वीय नाट्यशास्त्रमा द्वन्द्वलाई त्यति महत्त्व दिएको पाइन्न। पूर्वीय नाट्यशास्त्र तथा नाट्यशास्त्रीहरूले नाटकका वस्तु, नेता, रस, अभिनय आदि तत्त्वको मात्र चर्चा गरेका छन्। पूर्वीय मनिषीहरूले नाटकीय द्वन्द्व वा संघर्षको उल्लेख नगरे पनि नाटकीय कथावस्तु वा कार्यव्यापारको अवस्थाको चर्चाका क्रममा आरम्भ, प्रयत्न, प्राप्त्याशा, नियतापति र फलागमको जुन चर्चा गरेका छन् यसमै द्वन्द्व वा संघर्ष अन्तर्निहित छ। किनकि चतुर्वर्ग (धर्म, अर्थ, काम, मोक्ष) फलप्राप्तिका लागि नाटकको प्रमुख चरित्र वा नायकले विरोधी वृत्तिसँग संघर्ष गर्नैपर्छ। उपर्युक्त कार्यावस्थाकै आधारमा नाटक एकबाट अर्कोमा प्रगति गर्दै फलागमको अवस्थामा पुग्छ। एकबाट अर्को अवस्थासम्म पुग्ने क्रममा यी जुन पाँच अवस्था हुन्छन् ती कार्यको द्वन्द्वात्मक विकासक्रमकै द्योतकका रूपमा देखापर्छन्। पूर्वीय नाट्य वा साहित्यशास्त्रमा द्वन्द्वको चर्चा नभए पनि पूर्वीय नाटकहरूमा द्वन्द्वको स्थिति रहने र यसकै चक्र पार गरेरै मुख्य पात्र लक्ष्यमा पुग्न सफल हुन्छ। पाश्चात्य साहित्यमा पनि द्वन्द्वको त्यति चर्चा पाइन्न। जर्ज बर्नार्ड शपश्चात् पौरस्त्य साहित्यमा द्वन्द्वको

चर्चा देखिन्छ । पश्चिमी ग्रीसेली नाटकहरूमा दुःखान्तको ठूलो चर्चा पाइन्छ । दुःखान्तलाई नाटकको सर्वस्व ठान्ने पश्चिमी परम्परामा पनि द्वन्द्वको सैद्धान्तिक रूपमा त्यति चर्चा नपाइए पनि प्रकारान्तरले द्वन्द्वको महत्त्वलाई प्रकाश पारेको र यसको महत्तालाई अवलम्बन गरेको देखिन्छ ।

नाटक नटन व्यापार हो । जीवन जगत्लाई अनुकरण गर्ने क्रममा नाटकमा कुनै कार्य हुन्छ । नटन व्यापारमा पात्रहरूको संलग्नता रहन्छ । पात्रहरूका वृत्तिबीच विभेद हुन्छ । निश्चित उद्देश्य र विचार बोकेका पात्रहरू आफूभन्दा भिन्दै विचार अवलम्बन गरेको शक्तिसँग द्वन्द्वात्मक क्रियाकलापमा सहभागी हुन्छन् । पात्रहरूको आपसी मतभेद वा वैचारिक विमतिका कारण द्वन्द्व जन्मन्छ । नाटकीय पात्रहरूबीचको आपसी द्वन्द्व जति शक्तिशाली र रोचक हुन सक्थो नाटक त्यत्तिकै मात्रामा आस्वाद्य र सशक्त बन्छ । नाटकमा आयोजित द्वन्द्व जत्तिकै सशक्त र सबल हुन्छ नाटक पनि त्यत्तिकै सफल हुन्छ । यसर्थ नाटकमा द्वन्द्व हुनु जरुरी छ ।

नाटकमा प्रदर्शित द्वन्द्व विभिन्न खाले हुन्छ । पात्रको आफ्नै अन्तर्मनमा निहित मनोद्वन्द्व, पात्र रहेको समाज र सामाजिक चिन्तन, रीतिरिवाज, धार्मिक चिन्तन, संस्कार, भेषभूषा, परम्परा आदि बीचको द्वन्द्व, लैङ्गिक, राजनीतिक, आर्थिक, जातीय, रङ्गीय, भौगोलिक वा क्षेत्रीय आदि विविध खालका द्वन्द्वहरू नाटकमा प्रदर्शन गर्न सकिन्छ । नाटकमा द्वन्द्वले रोचक र प्रभावकारी भूमिका खेल्ने हुनाले अब रिमालका नाटकमा आयोजित द्वन्द्वको चर्चा गरिन्छ ।

रिमालका नाटकमा द्वन्द्व

गोपालप्रसाद रिमाल नेपाली नाट्यसाहित्यमा परम्पराभन्दा भिन्दै र नितान्तरूपमा नौलो विषयवस्तुमा नाटक रच्ने व्यक्तित्वका रूपमा परिचित छन् । यिनका नाटकमा पात्रको मानसिक वा आन्तरिक र बाह्य द्वन्द्वको सबल र प्रभावकारी रूपमा प्रयोग गरिएको छ । यिनका नाटकमा पात्रको मानसिक वा अन्तर्द्वन्द्वभन्दा बाह्यद्वन्द्व अभै प्रभावकारी छ । रिमाल मूलतः नारीसमस्यामूलक नाटककार भएकाले यिनका नाटकमा लैङ्गिक द्वन्द्व अत्यन्तै सबल र प्रभावकारी भएर देखापरेको छ । त्यसो त यिनका नाटकमा वर्गीय द्वन्द्वको पनि प्रयोग नभएको त हैन तर त्यो मार्क्सको द्वन्द्वात्मक भौतिकवादी चिन्तन मुताविकको हुन सकेको छैन । यिनका नाटकमा भौगोलिक वा क्षेत्रीय, राजनीतिक, रङ्गीय आदि द्वन्द्वको आयोजना भएको पाइन्छ ।

रिमालका नाटकमा मूल रूपमा देखिने द्वन्द्व लैङ्गिक नै हो । पुरुषहरूमा अन्तर्निहित यौनेच्छा र नारीहरूमा अन्तर्निहित मातृत्व वा वात्सल्यप्रेमको भाव नै रिमालका नाटकमा वैचारिक रूपमा देखापर्ने द्वन्द्व हो । रिमालका नाटक यौनेच्छा र मातृत्व भावबीचको वैचारिक द्वन्द्वको परिपाकले उत्कर्षमा पुगेका छन् । अब रिमालका मूलतः मसान र अंशतः यो प्रेम नाटकमा अन्तर्निहित द्वन्द्वको सिलसिलाबद्ध रूपमा वर्णन गरिन्छ ।

मसान नाटकमा द्वन्द्व

रिमाल सामाजिक विषयवस्तुमा नाटक रचना गर्ने समस्यामूलक नाटककार हुन् । उनी दैवी शक्ति, नियति वा भाग्य, आनुवंशिक शाप आदि माथि द्वन्द्व देखाउने व्यक्ति होइनन् । रिमालका पात्रहरूमा नैतिकता, अनैतिकता, सत् र असत्, चारित्रिक दोष आदिका कारण द्वन्द्वको शृङ्खला उभ्याइएको हुन्छ । रिमालले नाटकीय विषयवस्तुका लागि

लोक-गाथा, मिथक, पुराण, इतिहास आदिलाई नरुचाई सामाजिक जनजीवन नै रोजेका छन् । रिमाल सामाजिक समस्यामूलक नाटक लेखने व्यक्ति भएकाले समसामयिक सामाजिक जनजीवन नै यिनका नाटकको विषयवस्तु बनेर आउँछ ।

मसान गोपालप्रसाद रिमालको वि.सं. २००२ सालमा प्रकाशित २ अङ्क र पाँच दृश्यमा विभाजित ६३ पृष्ठको नाटक हो । वि.सं. २०६३ सालसम्म यस नाटकको अठारौँ संस्करण निस्किसकेको छ । साभा प्रकाशनले मात्रै यसलाई पन्ध्रौँपल्ट प्रकाशन गरिसकेको छ । यसै आधारमा पनि रिमालको प्रस्तुत नाटक कति लोकप्रिय छ भन्ने कुराको सहजै अनुमान हुन्छ । यस नाटकमा कूल ६७६ वटा संवाद छन् । कूल १३ पात्रहरूको संवादात्मक क्रियामा संलग्नता देखिन्छ । यसको विषयवस्तु सामाजिक हो । यस नाटकमा मूलतः मातृशक्ति र यौनशक्तिबीचको द्वन्द्व छ । मूल द्वन्द्व कृष्ण र युवतीबीच छ । उनीहरूबीचको द्वन्द्व भनेकै यौनेच्छा वा कामुकता र मातृत्वबीचको हो । यसमा युवती (हेलेन) र दुलहीबीच पनि द्वन्द्वको शृङ्खला देखिन्छ । कृष्णको घरमा काम गर्न बसेकी वाग्मती पनि यौनेच्छाकै कारण वा भनी यौनकै कारण सिकार बनेकी छ । अब यिनै सन्दर्भहरूमा मसानको द्वन्दात्मक शृङ्खलाको अध्ययन गरौँ ।

युवती र कृष्णबीचको द्वन्द्व

युवती र कृष्ण नाटकका मूल वा केन्द्रीय चरित्र हुन् । कृष्ण पठित आधुनिक युवक हो । ऊ विवेकभन्दा कामद्वारा सञ्चालित व्यक्ति हो र उसले आफ्नी श्रीमती हेलेनलाई थाहा नपाउने गरी जन्मनिरोधक औषधी खुवाएको छ । ऊ युवतीको शरीरमाथि रासलीला गरी ऊबाट सन्तान नजन्माई जीवनभर रासलीलामा संलग्न रहन चाहने व्यक्ति हो । उसमा यौन वा कामभाव निकै चर्को देखापर्छ । यदि ऊ काम वा यौन निर्देशित हुँदैनथ्यो भने उसले आफ्नी श्रीमती हेलेनलाई बाँधी तुल्याउने थिएन ।

कृष्ण मातृत्वको अर्थ नबुझेको, नारीलाई कामतृप्ति गर्ने साधन मात्र सम्झने चरित्र हो । उसको कामुकताले युवतीको जिन्दगी निस्सार, निरर्थक र अर्थहीन बनेको छ । उसकै कारण दुलहीको १६ वर्षे लाऊँ-लाऊँ र खाऊँ खाऊँकै उमेरमा मृत्यु भएको छ । उसमा असत्वृत्तिको चर्को दबाव छ । उसलाई सत्वृत्तिका रूपमा हेर्न सकिने स्थान नै छैन । कृष्ण आधुनिक शिक्षाप्राप्त आधुनिक वा वर्तमान युवापुस्ताको प्रतिनिधित्व गर्ने पात्र हो । ऊ श्रीमतीलाई कामतृप्तिको साधन मात्र ठान्ने युवक हो । उसले आफ्नी विवाहिता श्रीमतीलाई कामतृप्तिको साधनका रूपमा उपभोग गरेको छ । ऊ मातृप्रेम बुझ्न नसक्ने वा बुझ्न नसकेको चरित्र हो । यदि उसले मातृत्वको महत्ताबोध गर्दथ्यो त आफ्नी श्रीमतीलाई जन्म निरोधक औषधी खुवाई बाँधी तुल्याउने थिएन । उसले मातृत्वको महत्त्व बुझ्न नसक्दा हेलेनकै करकापले आफ्नो भान्ज भोटुलाई धर्मपुत्रको रूपमा पाल्न बाध्य भएको छ । युवतीलाई धर्मपुत्रले पुद्दैन । उसमा अन्तर्निहित मातृत्वकै कारण कृष्णलाई दोस्रो बिहे गर्न घचघच्याएको छ । नाटकको आरम्भमै मातृत्व र यौनशक्तिकै वा यौनेच्छाकै बीचको द्वन्द्व देखापर्छ । कृष्ण यौनशक्तिकै कारण आफ्नी श्रीमती हेलेनलाई गर्भनिरोधक औषधी खुवाउन पुगेको छ भने युवतीले मातृत्वका कारण वा मातृशक्तिका कारण आफूबाट नभए पनि कृष्णलाई दोस्रो बिहे गराई उसबाट सन्तान जन्माउने प्रबल आकाङ्क्षा राखेकी छ ।

प्रारम्भमा यिनै द्वन्द्वका बीच नाटकीय कथानक अधि बढेको छ । कृष्ण आफ्नी श्रीमती हेलेनको मातृशक्तिका सामु झुकेको छ । हेलेनकै मातृत्वका चापले गर्दा ऊ भोटुलाई धर्मपुत्र स्वीकार्न बाध्य भएको छ भने अर्कातिर हेलेनमा अन्तर्निहित मातृत्वको बलशाली दबावले ऊ दोस्रो बिहे गर्न विवश भएको छ । कृष्णमा अन्तर्निहित यौनेच्छाको कु-प्रभावले नाटकीय द्वन्द्व उत्कर्षमा पुगेको छ । कृष्ण काम निर्देशित चरित्रका रूपमा देखापर्छ । उसमा अन्तर्निहित कामको दुष्प्रभावले कृष्णको घरमा कलह र बैमनस्यको बीज रोपिन्छ । उसले युवतीप्रति गरेको पाप प्रक्षालन गर्न अनेक प्रयत्न गरेको छ । बिहाइते दोस्री श्रीमती दुलहीलाई उचित प्रेम दिन नसक्नु, दुलहीलाई सदैव उपेक्षा गर्न, युवतीप्रति अनावश्यक राग तथा आकर्षण प्रदर्शन गर्न' कृष्णको विकृत यौनेच्छाको उपज हो । उसमा निहित यही विकृत कामेच्छाले गर्दा ऊ बिहाइते दोस्री श्रीमती दुलहीसँग सुहागरात मनाउन समेत अनिच्छाएको छ । उसमा निहित विकृत कामकै उपजले नै ऊ युवतीकै करकापले दुलहीसँग सहवास गर्न पुगेको छ । धेरै पछि आएर मात्र उसमा युवतीमा अन्तर्निहित मातृशक्ति देखेदा पश्चात्ताप र ग्लानि पैदा भएको छ । ऊ बारम्बार युवतीप्रति आफूले ठूलो भूल वा पाप गरेको स्मरण गर्न पुगेको छ । विवाह हुँदा बखतको अनियन्त्रित कामको दुष्प्रभावले कृष्णको पारिवारिक स्थितिमा खिचलो, भगडा र आपसी द्वन्द्व पैदा भएको छ ।

मसान नाटकको द्वन्द्व मूलरूपमा कृष्ण र युवतीकै सेरोफेरोमा परिपाक अवस्थामम्म पुगेको छ । कृष्णले नाटकको प्रारम्भदेखि नै युवतीप्रति भएको अत्याचारलाई छिपाउने प्रयत्न गरेको छ । नाटकमा ऊ एक प्रकारको जोइटिङ्ग्रे स्वभावका रूपमा देखापरेको छ । युवतीको बहकाउमा लागि सत्-असत्, धर्म-अधर्म आदिको ख्याल नगरी उसकै निर्देशनमा उसकै इच्छाको परिपूर्ति तथा तृप्तिका लागि सञ्चालित हुनुबाट उक्त कुराको पुष्ट्याई मिल्छ । नाटकमा कृष्णले धर्मपुत्रका रूपमा भोटुलाई पाल्नु, दुलहीसँग दोस्रो बिहे गर्न' आदि काम युवतीकै निर्देशनमा भएका छन् । यतिसम्म कि दुलहीसँग सहवास गर्ने कार्यमा समेत युवतीले कृष्णलाई घचघच्याएकी छ । यिनै आधारहरू लिँदा तथा यिनै सन्दर्भहरूद्वारा विश्लेषण गर्दा कृष्ण जोइटिङ्ग्रे श्रीमान्जस्तो लाग्छ । कृष्णमा देखिने नामर्दीपन उसको युवतीप्रतिको भूलको कारक हो । युवतीका प्रति भएको भूललाई पखाल्नकै लागि र युवतीलाई सदा प्रशन्न तुल्याउन तथा उसकै प्रिय लोग्ने सावित हुनका निमित्त उसले दुलहीलाई लत्याएको हो । उसमा युवतीप्रति चेपारेपन मात्र देखिन्छ । युवतीप्रतिको आत्मिक प्रेमको लोलोपोतोका लागि हरदम ऊ युवती सन्निकट देखापर्छ । युवतीप्रति ऊ साँच्चिकै आसक्त हुन्थ्यो र उसले युवतीलाई आत्मिक प्रेम गर्दथ्यो भने उसले युवतीलाई गर्भ निरोधक चक्की नै खुवाउने थिएन । ऊ युवतीको रूप-माधुर्यले लट्टिएको छ । किनकि युवतीले नाटकको अन्त्यमा 'म तपाईंको बिहेइते पनि त हुन आइँन' (मसान, ६३ : २०६३) भन्ने कथनबाट उनीहरू बीच प्रेम सम्बन्धबाटै बिहे भएको वा प्रेम नै विवाहमा रूपान्तरण भएको हो भन्ने आधार छ । कृष्ण युवतीलाई छाडी दुलहीसँग सहवास गर्न नजानुका पछाडि दुलही युवती जत्तिकै राम्री र यौनदृष्टिले त्यति आकर्षक थिइन कि भन्ने अनुमान हुन्छ । कृष्ण युवतीको रूप-माधुर्यदेखि लट्टिएको हुनुपर्छ । उसलाई सधैं तरुनी राख्न चाहनु, ऊबाट सन्तान जन्माई बूढी बनाउन नइच्छाउनुका पछाडि यस्तो खालको रहस्य लुकेको हुन सक्छ ।

नाटकको प्रारम्भदेखि कृष्णमा अन्तर्निहित यौनेच्छा मत्थर हुँदै गएको र युवतीमा निहित मातृत्वशक्ति प्रबल हुँदै गएको छ । कृष्णको यौनेच्छा युवतीमा निहित मातृत्वशक्तिका अगाडि क्रमशः दुर्बल बन्दै गएको छ । नाटक यिनै द्वन्द्वात्मक शृङ्खलामा अगाडि बढेको छ । कृष्ण युवतीका आकाङ्क्षाहरू विना रोकटोक वा कतै-कतै उसको

दबाबले परिपूर्ति गराइदिन बाध्य भएको छ । श्रीमतीको सन्तानेच्छाको रह्र परिपूर्ति गर्नकै लागि कृष्णले दोस्रो बिहे गरेको हो । युवतीकै दबाबमा परेर उसले नचाहँदा-नचाहँदै पनि दुलहीसँग सहवास गरी सन्तान उत्पत्ति गराएको हो । युवतीमा निहित सन्तान हेर्ने रह्र परितृप्त गर्न कृष्णले दोस्रो बिहे गरेपछि नाटकीय द्वन्द्व सशक्त बन्दै गएको छ । युवतीकै सन्तान देख्ने रह्र परितृप्त गराउन कृष्णले दोस्रो बिहे आफ्नो अनिच्छाकै बीच पनि सम्पन्न गरेको छ । नयाँ दुलही घरमा भित्रिएपछि कृष्ण र त्यसभन्दा बढ्ता युवतीको सन्तान हेर्ने रह्र तृप्त त भएको छ तर कृष्णले दुलहीलाई उचित प्रेम तथा सद्भाव दिन नसक्दा घरमा अर्को रडाको पैदा भएको छ । कृष्णले आफ्नै रह्र तथा आफ्नै इच्छाले दुलहीलाई भित्र्याएको हुन्थ्यो त यस्तो स्थिति सिर्जना हुने थिएन ।

एक प्रकारले भन्दा कृष्ण युवतीको रूप-माधुर्यमै एकोहोरिएको थियो । उसलाई युवतीभन्दा इतर स्त्रीले आफ्नाप्रति आकर्षित गर्न सक्ने कमै सम्भावना देखिन्छ । दुलहीले युवतीका अगाडि आफूलाई निरीह तथा कमजोर रूपमा पाएकी छ । ऊ त्यस घरमा सन्तान उत्पत्तिकै लागि पालिएकी परित्यक्ता स्त्री बन्न पुगेकी छ । घरमा युवतीकै हालीमुहाली तथा रौरवाफ छ । युवतीलाई उसले कुनै पक्षबाट पराजित गर्न सक्ने स्थिति नै छैन । यसर्थ नै ऊ अन्तर्जलनले थलिएकी छ । श्रीमान्को उचित रेखदेख, स्याहारसुसार तथा प्रेमका अभावमा दुलहीमा मानसिक पीडाले घर जमाएको छ । मनोरोग मृत्यु जत्तिकै बलशाली हुने भएकाले नै ऊ थला परेर मरेकी छ । दुलहीको मृत्यु कृष्णकै हेलचेक्रयाइँ र उचित प्रेमाभावले भएको हुनाले युवती कृष्णकै हठी तथा निर्दयी स्वभावप्रति आक्रोशित बनेकी छ । कृष्ण र युवतीबीचको द्वन्द्वात्मक शृङ्खला यहीं आइपुगेर चरमोत्कर्षमा पुगेको छ ।

गर्भनिरोधक औषधी खुवाएको कुरा कृष्णले युवतीलाई थाहा दिएको छैन । दुलहीमाथि अत्याचार गरेको, उसको मृत्युको कारक बनेको युवतीको आरोपलाई खण्डन गर्न तथा युवतीलाई भैंँ दुलहीप्रति अन्याय नभएको कुरा प्रमाणित गर्न कृष्णले धेरै समयपछि मात्र युवतीलाई गर्भनिरोधक औषधी खुवाई बाँधी तुल्याएको गूढ रहस्य खोतल्छ । कृष्णको प्रस्तुत कथनपछि वास्तवमा आफू बाँधी नभई आफ्नै लोम्वेद्वारा बाँधी तुल्याइएकोमा युवतीमा चरम आक्रोश र कृष्णप्रति अपूर्व घृणा भाव पैदा हुन्छ । आफ्नै विश्वासिलो तथा मायालु लोम्वेबाट आफूप्रति गरिएको यस्तो घोर अत्याचार युवतीलाई असह्य बन्छ । युवतीलाई आफ्नो घर घर नभएर नारी अस्मिता तथा अस्तित्व डढाउने मसानजस्तो लाग्छ । ऊ मसानमा बस्नु अश्रेयस्कर ठान्छे । फलतः ऊ कृष्णलाई त्यागेर हिँडिदिन्छे । यहीं बिन्दुमा आएर कृष्ण र युवतीबीचको द्वन्द्व परिपाक अवस्थामा पुगी टुड्ङ्गिएको छ ।

युवती र कृष्णबीचको द्वन्द्व सामाजिक तथा पारिवारिक हो । अर्कातर्फ यो द्वन्द्व लैङ्गिक पनि हो । नारी अस्मिता तथा नारी धर्म नबुझ्ने पुरुष र मातृशक्तिको रक्षा गर्ने, नारी अस्मिता र अस्तित्वको खोजी गर्ने लैङ्गिक द्वन्द्वका रूपमा कृष्ण र युवतीबीचको द्वन्द्व देखापर्छ । नारीलाई हीन, असक्षम तथा परनिर्भर ठान्ने पुरुष कृष्णलाई युवतीले पनि सिङ्गो घर र परिवार नै त्यागेर कडा चुनौती दिएकी छ । युवतीको उसको घर, परिवार तथा पतित्यक्ता चरित्रले नारी स्वतन्त्रता, नारी उन्मुक्ति तथा मातृशक्तिको रक्षा गर्ने, नारी अस्मिता तथा नारी धर्मको खोजी गर्ने सन्देश दिएको छ । युवती डरपोक, पामर तथा परनिर्भर चरित्रकी नभएर साहसी, पराक्रमी, अत्याचार नसहने, उन्मुक्ति चाहने, नारी धर्मको संरक्षण गर्ने नारीका रूपमा देखापरेकी छ । युवती र कृष्णबीच आन्तरिक वा मनोद्वन्द्वभन्दा बाह्यद्वन्द्व अत्यन्तै बलशाली तथा प्रभावकारी रूपमा देखापर्दछ ।

कृष्ण र दुलहीबीचको द्वन्द्व

कृष्ण नाटकमा नायकत्वको भूमिका निर्वाह गरेको पात्र हो। दुलही कृष्णकी बिहाइता दोस्री श्रीमती हो। युवतीकै करकापमा परेर आफ्नो वंश रक्षाका लागि युवतीद्वारा नै विवाह गराइएकी कृष्णकी उपेक्षिता श्रीमतीका रूपमा नाटकमा दुलही देखापरेकी छ। दुलही कृष्णको रहले भित्र्याइएकी धर्मपत्नी नभएकाले ऊ आफ्नो घरमा ठूलो मानसिक तनाव बोकेर जिएकी छ। कृष्णले दुलहीलाई आफ्नी श्रीमतीको दर्जा नै दिएको छैन। दुलही कृष्णका घरमा सन्तनोत्पत्तिकी साधनका रूपमा मात्र प्रयोग भएकी छ। नाटकमा दुलही अत्यन्तै कष्टकर, पीडादायी र तनावयुक्त जिन्दगी बोकेर बाँचेकी छ। यसको जीवन अत्यन्तै दयनीय देखापरेको छ। यसले अत्यन्तै परित्यक्ता, हेया र निकृष्ट पात्रका रूपमा कृष्णका घरमा आफूलाई पाएकी छ। आफूभन्दा रूपौली, घरमा हालीमुहाली भएकी, घरकी मालिकनी, श्रीमान्की अत्यन्तै प्यारी युवतीलाई यसले आफ्नो प्रतिद्वन्द्व पात्रका रूपमा देखेकी छ। यसले आफू उपेक्षित, अपहेलित तथा परित्यक्ता हुनुको कारक युवतीलाई मानेकी छ।

कृष्ण र दुलहीका बीचमा बाह्यभन्दा आन्तरिक द्वन्द्व बढी सक्रिय देखापर्छ। कृष्णले दुलहीलाई कुनै महत्त्व दिएको छैन। दुलहीले पनि कृष्णलाई आफ्नाप्रति आकर्षित गर्न कुनै प्रयत्न गरेकी छैन। दुलहीले परिवारमा आफ्नो सत्ता खोजीका लागि कुनै प्रभावकारी भूमिका नै खेलेकी छैन। उसले युवतीको ईर्ष्या मात्र गरेकी छ। यसमा हीनग्रन्थीले महत्त्वपूर्ण भूमिका खेलेको छ। कृष्णले युवतीकै करकापमा परी दुलहीसँग सहवास गरी सन्तानोत्पत्ति गरेको छ। उसलाई वंशरक्षा गर्न पछि भन्ने चेतना पनि छैन। उसले विवाहको अर्थ सुरक्षित तथा सस्तो यौनसम्पर्क मात्र हो भन्ने बुझेको छ।

कृष्ण र दुलहीबीचको द्वन्द्व लिङ्गगत रूपमा नारी र पुरुष वा लैङ्गिक द्वन्द्व हो। यो द्वन्द्व एउटा परिवारको घरभित्रको द्वन्द्वका रूपमा देखापरेको छ। दुलहीले कृष्णलाई प्राप्त गर्न नसक्नु, कृष्णको प्यार पाउन नसक्नुका पछाडि युवतीको ठूलो हात रहेको ठानेकी छ। युवतीकै कारण आफूले श्रीमान्बाट अपेक्षित माया तथा प्रेम पाउन नसकेको कुरा दुलहीले महसुस गरेकी छ। श्रीमान्बाट सदा परित्यक्ता भएर निस्सार जिन्दगी जिउँनुपर्दा उसमा अपार पीडा र व्यथा थुप्रिएको छ। श्रीमान्ले नै नहेरेपछि अनि अर्कातिर जन्मिएको आफ्नो एउटा छोरालाई पनि आफ्नै हातले हुर्काउन तथा खेलाउन नपाएपछि उसमा भन्ने पीडा थपिएको छ। आफ्नो छोरालाई आफ्नै काखमा हुर्काउन समेत ऊ असमर्थ भएकी छ। श्रीमान्को माया त खोसिएको नै थियो एउटा जन्मिएको सन्तानलाई पनि काखबाट खोसिदिँदा उसमा जिन्दगीप्रति अपूर्व नैराश्यता उत्पन्न भएको छ। दुलही आफू स्वस्थ रहि-जेलसम्म युवती तथा आफ्नो श्रीमान् कृष्णलाई केही गर्न सकेकी छैन। जब ऊ मानसिक रोगका कारण ओछ्यानमा थलिन्छे तब युवतीकै आग्रहमा औषधीमूलो गर्न अनि प्रेमको लोलोपोतो घस्न आएको कृष्णलाई यस्तो जवाफ दिन पुगेकी छे :-

कृष्ण - कस्तो छ तिमीलाई ? निधार त अलि तातो जस्तो छ नि !

(दुलही एकटक पोइको मुख हेरिरहिन्छ, अपरिचित व्यक्तिलाई भैं)

कृष्ण - हैन, बोलन ।

(दुलहीको एकोहोरो हेरिरहेको आँखाबाट आँसु झर्न थाल्दछ ।)

कृष्ण - (व्यथित भएर) किन रोएको ? चाँडै नै निको हुन्छ रे तिमीलाई डाक्टरले भन्या ।

दुलही - (अर्को एक भल आँसु भरेपछि) निको भएर के र ?

कृष्ण - तिमीलाई अवश्य निको हुन्छ ।

दुलही - मेरो काम सिद्धिहाल्यो । अब मैले निको भएर के ?

(आँसु ज्यादै आएर कोल्टे फर्कन्छे ।)

...

कृष्ण - हैन, तिमी किन यसरी कुचुक्क परेर पल्टेकी ? किन यसरी काम्या हँ ? बोल न, के ज्यादै (अनि हतपत्त खोपावाट औषधी खुवाउने भिकेर त्यसमा औषधी हाल्दै) के भो हँ तिमीलाई ? भन ।

दुलही - (भिनो स्वरमा) टाउको रिडाइरहेछ ।

कृष्ण - लौ त यता फर्क त, यो औषधी एकचोटि खाइदेऊ ।

दुलही - (एकछिन पछि कोल्टे फर्केर तर हातले अघि सारिएको औषधीलाई हटाउँदै) हैन, भैगो, अब त ठीक भो त ।

कृष्ण - हैन त्यसो नगर न । मैले दिएको औषधी पनि नखाइदिने ।

(दुलही पूरा आँखाले पोइलाई हेर्दछे, मानो आँखामा यो लेखिएको छ - यो लोलोपोतो किन ? उही पनि यो मर्ने बेलामा)

कृष्ण - हैन, खाऊ न भन्या । मलाई यत्ति पनि खुवाउँन दिन्नौ ?

दुलही - (कराएर) खान्नँ, खान्नँ भन्या म । जानोस् अब तपाईं किन आएको मकहाँ ? मेरो के काम छ ? जानोस् मलाई तपाईंहरूको दया चाहिन्न, चाहिन्न ।

(मसान, ४८)

माथि साभारित संवादको अध्ययन गर्दा दुलहीमा जब जिन्दगीप्रतिको आस्था सेलाउँदै जान्छ अथवा ऊ मृत्युको नजिकै पुगेकी हुन्छे, ऊभित्र नरहे बाँस नबजे बाँसुरी भनेभै कृष्णप्रतिको मानसिक अन्तर्द्वन्द्व खुला रूपमा पोखिन्छ । अब उसलाई कुनै कुराले छुँदैन । एक-प्रकारले उसले आफ्नो घरलाई प्रेम र मातृत्वको दाहसंस्कार गरिने ठाउँको रूपमा लिँदै घोर विरोधमा उत्रन्छे । जीवन नै नरहने भएपछि, जीवनको अन्तिम प्रहरमा पुगेपछि ऊभित्रका हीनग्रन्थिहरू, अफसोस तथा पीडाहरू सहजै प्रकट हुन थाल्छन् । फलस्वरूप केही पनि बोल्न तथा भन्न नसक्ने आफ्नो श्रीमान्लाई त्यसरी मुखभरिको जवाफ दिन पुगेकी छ । कृष्णले दुलहीलाई आफ्नो घरमा कुनै महत्त्व दिएन । कृष्णले उसलाई सुहागरातमा त्याग्यो, पुत्र जन्माउँदा कुनै वास्ता गरेन । रूप र यौवन हुँदाहुँदै पनि अनि धर्म-संस्कार र समाजले दिएको वैवाहिक मान्यतालाई लत्याउँदै उसलाई गृहिणी तथा श्रीमतीको दर्जा नै दिएन । मर्ने बेलामा, मृत्युको पर्खाइमा बसिरहेका बखतमा दया देखाउन तथा लोलोपोतो घस्न आएको कृष्णलाई त्यसरी नै र त्यही तरिकाले नै बहिष्कार गर्न'पर्थ्यो । दुलहीले अन्तिम बखतमा मात्र धक फुकाएकी छ । कृष्ण दुलहीको तर्जनाले लज्जित भएको छ । आत्मग्लानिको महसुस गरेको छ । अन्तिममा उसमा हीनताबोध तथा अपनत्वबोध भएको छ । वास्तवमै उसले दुलहीलाई घरमा हुलेर बेकारको रडाको मच्चाउनै चाहेको थिएन । उसलाई सन्तानका लागि दोस्रो बिहे गर्न'पर्ने कुनै चासो नै थिएन । ऊ त आफ्नो वंशकै विनाश गर्ने, वंशपरम्परालाई नै स्थगित गरी विवाहलाई

यौनेच्छा तृप्तिका रूपमा मात्र प्रयोग गर्न इच्छाउने चरित्र थियो ।

नाटकको पछिल्लो आधाको दृश्य-२ को उत्तरार्द्धमा कृष्ण दुलहीका कडा तथा चुनौतीपूर्ण आवाज सुन्न विवश भएको छ । कृष्ण भौतिक सुखसुविधा र रासलीलामा रमाउने चरित्र हो । पदार्थवादी भएका नाताले उसले युवतीको यौनरूपी मांसप्यारमा सारा जिन्दगी होमन चाहेको छ । उसले मानवता, स्वतन्त्रता, नारी अस्तित्व, प्रेमवाद आदिको अर्थ नै बुझेको छैन । कृष्ण भौतिकवादी, वैभवको घमण्ड गर्ने, आफूलाई उच्च सम्झने, मानवताको अस्तित्व नबुझ्ने पात्र हो । त्यसै भएकाले नै दुलही र ऊबीच द्वन्द्व देखापरेको छ । कृष्ण उच्च वर्गको नेतृत्व गर्ने हैकमवादी चरित्रका रूपमा देखापरेको छ । दुलही निम्नवर्गको नेतृत्व गर्ने अध्यात्मवादी चरित्र भएकी, नारीधर्म, प्रेमवाद र मातृत्वको अर्थ बुझेकी र त्यतैतर्फ लगाव भएकी पात्र भएकैले उसले कृष्णको दासी बनेर जीवन निर्वाह गर्न परेको महसुस गरेकी हो । ऊ कृष्णको पौरुषशक्ति तथा उसको अहंवादी व्यक्तित्वसँग हार खाएर टाँठलाग्दो जीवन बिताएकी छ । कृष्ण र दुलहीबीच यिनै अध्यात्म तथा भौतिकवादी, अहंवादी चेतना र निरीह वा संकीर्णताजन्य मानसिकताबीच द्वन्द्व भएको छ । यी दुई बीचको द्वन्द्व अघिल्लो आधाको दृश्य - २ मा दुलहीसँगको विवाह प्रसङ्ग देखि थालनी भएर क्रमशः अघि बढ्दै पछिल्लो आधाको दृश्य - ४ मा दुलहीको मृत्यु भएपछि अन्त्य भएको छ ।

युवती र दुलहीबीचको द्वन्द्व

युवती र दुलही दुवै कृष्णका श्रीमती हुन् । युवती कृष्णको घरकी मालिकनी हो । यसले कृष्णलाई आफ्नो पञ्जामा लिएकी छ । कृष्ण युवतीको पञ्जामा पर्नेको कारण यसको रूपमाधुर्य र स्वयंले गर्भनिरोधक औषधी खुवाई बाँझी तुल्याउनु हो । कृष्ण युवतीका वशमा पर्ने खालको चरित्र होइन तर आफ्नो गल्ती वा भूलका कारण ऊ युवतीसँग भुक्न पुगेको हो । नाटकमा युवती नायिकाका रूपमा देखिन्छे भने सह-नायिकाको रूपमा दुलही देखापरेकी छ ।

युवतीले आफूबाट सन्तान नजन्मिएपछि अनि भोटुको पालनपोषणबाट सन्ततिप्रतिको माया वा मातृत्वको तृष्णा नमेटिएपछि कृष्णलाई दुलहीसँग दोस्रो बिहे गराइदिन सक्रिय भूमिका खेलेकी छ । उसले आफ्नै रहले आफ्ना उपर सौता हुलेकी हो । युवतीले कृष्णको बिहे गराई जे गर्न, भोग्न र देख्न चाहेकी थिई परिणाममा उसले सोचेजस्तो नभई ठीक उल्टो निक्लिएको छ । वंशरक्षा गर्ने बाबु स्वयंलाई सन्तान नचाहिएपछि युवतीको के लाग्थ्यो र ? युवतीले कृष्णको दोस्रो बिहे गराई छोरो हेर्ने चाहना राखी, मातृत्वशक्तिको चापले उसमा सौता केही पनि होइन भन्नेजस्तो लाग्यो । उसले आफूबाट नभएपछि सौताबाटै भए पनि सन्तान हेर्ने रहर पाली । उसको रहर आखिरीमा जहर बनिदियो । युवतीले भोटुलाई नै धर्मपुत्र मानेर उसमै मातृत्वको प्यार खन्याई सन्तानोत्पत्ति वा सन्तानेच्छालाई तृप्त पार्नेपथ्यो । त्यसो नहुँदा आफैँले स्वर्गजस्तो ठानेको घर तासको घरभैँ भताभुङ्ग भएको छ ।

वास्तवमा युवतीमा दुलहीप्रति कुनै आग्रह वा पूर्वाग्रह छैन । उसले दुलहीलाई आफ्नै बहिनीकै रूपमा देखेकी छ । दुलहीलाई भित्र्याउन आफ्नै प्रमुख हात रहेकाले ऊ कृष्ण र दुलहीप्रति सुमधुर सम्बन्ध रहेको हेर्न चाहान्छे । दुलहीलाई विवाह गरी घर भित्र्याउँदा उसमा थोरै चिसो त पसेकै थियो तर उसले व्यक्त गरिन । सहनशीला, शुशील र पातिव्रत्या चरित्रका रूपमा देखापर्ने युवतीमा कुनै पक्षमा कमजोरी देखिन्न । तर ऊ सन्तानोत्पत्ति नहुनुको कारक

पहिल्याउन नलागी सौता भित्र्याउनपट्टि लाग्नुले कृतिमा नाटकीय द्वन्द्व प्रारम्भ भएको छ ।

युवती र दुलहीबीचको द्वन्द्व दुलहीलाई विवाह गरेर भित्र्याइएपछिबाटै प्रारम्भ हुन्छ । दुलहीलाई घरमा रोगी सौता छ भनी ढाँटेर विवाह गराइएको थियो । विवाह भएकै पहिलो दिन वा सुहागरातमै आफ्नो दुलाहा आफूसँग सहवासमा नआइदिएकाले अनि अर्कातर्फ विवाहकै सुरुका दिनमा श्रीमान्बाट अपहेलित वा तिरस्कृत भएकैले दुलहीमा अपूर्व पीडा र नैराश्यता जन्मन्छ । घरमा रूपौली, हँसिली, खुसिली र स्वस्थ सौता युवतीलाई देखेपछि दुलहीमा मानसिक द्वन्द्वको शुभारम्भ हुन्छ । आफूलाई ढाँटेर विवाह गराइएकोमा दुलहीमा अपूर्व ग्लानि हुन्छ । युवती र कृष्णका बीचको सुमधुर सम्बन्ध देखदा उसमा ईर्ष्या जाग्छ । दुलहीले आफूलाई ढाँटेर छलछामद्वारा फसाएकोमा पछुतो मान्छे । आफू छलछामद्वारा फसाइएकी भए पनि दुलही त्यसको प्रतिवादमा उत्रन सक्दैन । उसमा निहित त्यही कमजोरीको फाइदा उठाई ऊमाथि उपेक्षा लादिएको हो । दुलहीका मनमा कृष्णसँग बिहे नभएका भए गतिलो मायालु श्रीमान् पाउने थिए कि भन्ने उत्कण्ठा जागृत भएको छ । काम बितिसकेकाले अब उसमा पछुताउनुबाहेक अर्को विकल्प बाँकी छैन । सुरुमै श्रीमान्बाट उपेक्षित हुन पुगेपछि माइतीघरमा गएर आफन्तहरूसँग श्रीमान् तथा घर-परिवारका बारे के भन्ने उसमा उत्तर नै हुँदैन । यस्तो परिस्थितिमा दुलहीका सामु दिएको मानो खानु एवं आफूमा परेको चोट सहेर बस्नु बाहेक अर्को विकल्पै रहन्न ।

भर्खरै बिहाइते दुलहीसँग कृष्ण बोल्न पनि रुचाउन्न । र उसले दुलहीलाई महत्त्व पनि दिन्न । दुलहीलाई घरमा भित्र्याइनुको कारण सन्तानोत्पत्ति हो । कृष्ण सन्तानोत्पत्तिको पक्षमा पनि छैन । उसलाई सन्तान चाहिएको भए युवतीलाई गर्भनिरोधक औषधी खुवाई बाँधी तुल्याउने थिएन । युवतीको करकाप, डर, बल र रहरले कृष्ण दुलहीसँग सहवास गर्न पुग्छ । दुलहीबाट छोरो जन्मन्छ । छोरो जन्मिएपछि युवती अपार खुसी हुन्छे । मानौं छोरो ऊ आफैँले जन्माएकी हो । छोरो जन्माएपछि दुलहीले छोरालाई आफ्नै काखमा राम्ररी स्याहार-सुसार गर्न र हुर्काउन पनि पाउँदैन । युवतीले दुलहीको मातृत्वप्रेम पनि खोसिदिन्छे । दूधबालक खोसिएपछि अनि घरमा धाई राख्ने कुराले चर्चा पाउन थालेपश्चात् दुलही भनै चिन्तित बन्छे । उसमा परिवारमा अब आफ्नो कुनै महत्त्व नरहेको हीन भाव पैदा हुन थाल्छ । उसले युवतीलाई श्रीमान्को प्रेम मात्र नभई वात्सल्यप्रेम वा मातृवात्सल्यसमेत खोस्ने निष्ठुर चरित्रका रूपमा हेर्न थाल्छे । युवतीकै कारण दुलहीले श्रीमान्बाट अपेक्षित प्रेम पाउन त सकेकी नै थिइन । अब ऊबाटै मातृवात्सल्य पनि खोस्न थालिएपछि दुलही मानसिक पीडाले आक्रान्त बन्छे । उसले बाँच्नुको अर्थ नै देखितन । यसै मानसिक रोगका कारण ऊ ज्वराक्रान्त बन्छे । कृष्णले युवतीकै अनुरोध र सल्लाहमा लोलोपोतो घस्न उसलाई उपचार गर्नपट्टि लाग्छ । दुलहीमा युवतीप्रतिको अव्यक्त आक्रोश तीव्र बन्दै जान्छ । ऊ मानसिक पीडालाई सहिरहन सक्तितन । फलतः दुलहीको विकृत मानसिकता युवतीप्रति यसरी व्यक्त हुन्छ-

युवति - लेऊ तिम्रो छोरो ।

दुलही - यसलाई दूध खुवाउने ?

युवति - हैन ।

दुलही - ?

युवति - काखमा लेऊ भन्या ।

दुलही - काखमा त तपाईं नै लिनोस् । मसँग त्यतिसम्म बल पनि छैन । दूध भने प्राण छउन्जेलसम्म खुवाउन छोड्दिनै, मेरो काम त्यति हो ।

युवति - लिनौं त ?

दुलही - हैन, तपाईं नै लिराख्नोस् । बरू यो तपाईंको काखमा जन्मिएको भए हुन्थ्यो ।

युवति - तिमीलाई आमा हुन पाएकोमा खुसी छैन ।

दुलही - तपाईंलाई हुन नपाएकोमा अफसोस छैन ? (वाग्मती खुट्टाले आवाज दिदै खोक्तै बाहिर जान लागे भैं गर्दछे ।)

युवति - वाग्मती बहिनीलाई तेल लाउनु पर्दैन ?

दुलही - हो, पर्छ । म पनि मेरो जीउको स्याहार गर्न जान्दछु । मलाई पनि आफ्नो माया लाग्छ, त्यस्तो बिघ्न केटा-केटी त छैन दिदी अब । तर बिन्ती दिदी, तपाईं मलाई दया गर्न छोडिदिनोस् मलाई तपाईंले निगाह गर्न' पर्दैन । यो निगाहसिगाह म सहन सक्तैनं । म पनि छोरोको आमा हूँ, मेरो पनि यो घरमा केही हक छ । मलाई हक चाँहिएको छ, मलाई न्याय चाहिन्छ - निगाहा हैन, दया हैन ।

(मसान, ४६/४७)

माथि उल्लिखित मसान नाटकको पछिल्लो आधाको दृश्य २ को नाटकीय संवादको अध्ययन गर्दा दुलही युवतीप्रति कति आक्रोशित रहिछ भन्ने कुराको महसुस हुन्छ । जीवनको अर्थ खानु र लाउनु मात्र हैन । मान्छेको समस्या भोको पेट र नाङ्गो जीउ मात्र होइन । मान्छे अभिमानले बाँच्ने प्राणी हो । दुलहीको अभिमानमा ठेस लागेको छ । उसले आफ्नो जिन्दगीमा युवतीलाई अवरोध ठानेकी छ । यही युवतीजन्य अवरोधसँग उसको द्वन्द्व छ । घर, श्रीमान्, छोरो हुँदाहुँदै पनि आफू मानसिक पीडा र हीनग्रन्थिका कारण पीडै-पीडाले छट्पटिएर मृत्युशय्यामा पुग्न पर्नाले दुलही अति उत्तेजित बनेकी छ । आइमाईहरू सौतालाई मुटुको बह ठान्छन् । त्यही रूपमै दुलहीले युवतीलाई हेरेकी छ ।

दुलही र युवतीबीचको द्वन्द्व दुलहीलाई बिहे गरेर भित्र्याइएपछि प्रारम्भ भएर माथि उल्लिखित पछिल्लो आधाको दृश्य-२ मा आएर क्रमशः उत्कर्षीतर बढ्दै दृश्य-४ को निम्नलिखित संवादमा आइपुगेर चरमोत्कर्षमा पुगेको छ ।

युवति - आज कस्तो छ बा, तिमीलाई ?

दुलही - (जवाफमा ऊ पनि मुस्कुराउँछे) अनि ... अनि गट्टा खेलन मन लाग्यो र वाग्मतीलाई बारीमा दर्शनदुङ्गा लिन पठाएको छु ।

युवति - है ?

दुलही - हो, आज म गट्टा खेलछु । (अनि खेल बिगारिस् भने तलाई, खेल बिगार्ने साथीलाई उही केटाकेटी छँदा गरेभैं तिनै गट्टाहरूले नहिर्काए त ।)

युवति - जीउले सके खेल । ...

दुलही - ... के भो र ? कोही नपाए तपाईं र म खेलुँला ।

युवति - बहिनी, तिमीसित आज धेरै कुरा गर्न छ ।

दुलही - के कुरा दिदी ? ...

युवति - बहिनी, के गरौं तिमीले यस्तो विधि दुःख पायौ, तैपनि तिमीलाई मभन्दा धेरै भाग्यमानी भन्नुपर्छ । मेरो त ...

दुलही - (लौ, नभन्दै खेल बिगारिदी यसले ! त्यसैले लौ हान् दर्शनदुङ्गाले यसलाई !) म भाग्यमानी ? तपाईंसित मेरो यस्तो दुर्गतिमाथि अब दया पनि सिद्धियो हैन ? अब गिज्याउन लाग्नुभो । (आँखा चिम्लेर दुङ्गाले हिकाउँदै) तपाईंले मलाई डाँटेर यो घरभित्र हुलिदिनु भयो ! जबर्जस्तीसित छोरो पाउन लाउनु भो । अनि जब छोरो पाएँ, त्यसलाई खोसेर लिनु भो ! आफ्नै दाइजो जस्तो गरेर । तिमीले गर्दा मेरो खाना धूलो भएर उड्यो, मेरो प्राण राख्ने पानी बाफियो । बिनासित्तमा मैले यो दुःख भोग्नुपयो । मैले कसैको केही बिगारेको थिइनँ । (लौ वाम्मती हाम्रो खेल बिगारीदिने यही हो ! लौ तँ पनि बजा यसलाई) बोक्सी कहाँकी ! मेरो पोइलाई तैले भेडो तुल्याइस् । तँ जस्तीलाई मैले मेरो छोरो लत्याउनुपरेको छ । भैगो तैले पाल्नुपर्देन मेरो छोरालाई । लौं अहिले लिएर आ, जा । ...

युवति - (यतिका भनाइले पनि केही बिचलित नभएर) बहिनी, म मायाको गड्गामा पौड्दैछु भनेको त भासमा पो परेकी रहिछु । बहिनी, मेरो कुरा त सुनिदेऊ । तिमीलाई भन्दा पनि बढ्ता मलाई अन्याय भएको छ । (अलि नजिकै गएर) तिमीलाई म यो घर तिम्रो जिम्मामा सुम्पिन आएकी । यो घर सब तिम्रो हो, म पन्छिदिन्छु सुन्यौ ? (अभ नजिकै गएर) हैन के भो यो ? (दुलहीको हात छाम्छे, खुट्टा छाम्छे । अनि आत्तिएर) ...

(मसान, ५८/५९)

माथि उल्लिखित संवादमा दुलहीले आफ्नो जीवनको अन्तिम घडीमा युवतीप्रतिको आक्रोश व्यक्त गरेकी छ । युवतीले आफ्नो पीडा दुलहीसमक्ष पोख्नसम्म पाएकी छैन । आफ्ना अभिव्यक्तिहरू आफूभित्र गुम्सिएका भावहरू व्यक्त गरिसकेर दुलहीको मृत्यु हुन्छ । यही चरणमा आइपुगेर दुलही र युवतीबीचको द्वन्द्व चरमोत्कर्ष वा परिपाक अवस्थासम्म पुगेर अन्त्य भएको छ ।

दुलही र युवतीबीचको द्वन्द्वलाई अध्ययन गर्दा दुलहीमा युवतीप्रति जति आक्रोश देखिन्छ, दुलहीले युवतीलाई जति दुष्ट वा आफ्नो मानसिक पीडाको कारक ठानेकी छ । त्यति आक्रोश युवतीमा दुलहीका प्रति देखिन्छ । दुलहीले आफूलाई जे भने र ठाने पनि युवती दुलहीप्रति सकारात्मक नै छे । युवतीले दुलहीलाई सन्तान-उत्पादन गराइदिने जिम्मा मात्र सुम्पनु, आफू घरकी अधिकारिणी भएर रहनु यी दुई कारण नै युवती र दुलहीबीचको द्वन्द्वको प्रमुख कारक हो । युवतीले दुलहीलाई स्थान दिनुपर्थ्यो । उसका अन्तरेच्छाहरू बुझ्न तथा उसको मनोभावना जान्न सक्नुपर्थ्यो सो नहुँदा नाटकीय द्वन्द्व तीव्र रूपमा अघि बढी शिथिल भएको छ । युवती त्यस्ती अभागिनी चरित्र हो जसले दुलहीका सामु आफ्नो वास्तविक हालतलाई प्रस्तुत गर्न पाइन । युवतीको वास्तविक समस्या थाहा पाएकी भए दुलही पनि शायद ऊप्रति दयालु हुन्थी कि ?

मातृत्व र यौनशक्तिबीचको द्वन्द्व

मसान नाटकको मूल द्वन्द्व नै मातृत्व र यौनशक्ति वा यौनेच्छाबीचको द्वन्द्व हो । नाटकको प्रमुख पात्र कृष्ण र नाटकको अर्को गौण पात्र वाग्मतीको लोभेमा यौनशक्ति वा यौनेच्छा देखापर्छ । उनीहरू यौनेच्छाकै कारण युवती, दुलही र वाग्मतीको जिन्दगीलाई बर्बादितर धकेल्न पुगेका छन् । युवती, दुलही र वाग्मतीमा मातृत्वशक्तिको द्वन्द्व देखिन्छ । नारीलाई यौनेच्छा तृप्ति गर्ने साधन वा कामतृप्तिको वस्तु ठान्दा नै मसान नाटकमा नाटकीय द्वन्द्वको शृङ्खला प्रारम्भ हुन्छ । कृष्णले यौनशक्तिको दुरुपयोग गर्दा युवती बाँधी हुनुपरेको छ, दुलहीले मृत्युवरण गर्न परेको छ भने दुलहीबाट जन्मिएको छोराको भविष्य अन्योलग्रस्त र अन्धकार बन्न पुगेको छ । अनि अर्कातिर वाग्मतीको श्रीमान्मा निहित यौनशक्तिकै कारण वाग्मतीले आजीवन दासी जीवन बिताउनु परेको छ ।

नाटकमा कृष्णले सन्तान जन्माउन नचाहनु, युवतीलाई गर्भनिरोधक औषधी खुवाई सदाका लागि बाँधी तुल्याउनु र भोटुलाई धर्मपुत्रका रूपमा राख्नु उसमा निहित यौनशक्ति वा यौनेच्छाको द्वन्द्वको उपज हो । अनि उतातिर वाग्मतीको श्रीमान्ले वाग्मतीले छोरो जन्माई सुत्केरी बसेका बखत छोरो जन्माएकी श्रीमतीलाई सम्मान गर्न र माया तथा सद्भाव प्रकट गर्नका सट्टा उल्टो सौता हुल्लिदिएको छ । यो पनि उसमा निहित यौनशक्तिकै द्वन्द्वको उपज हो । मसान नाटकका पुरुष पात्र यौनद्वारा सञ्चालित देखिन्छन् । उनीहरू भोगवादी तथा नारी अस्मिता र नारी धर्मलाई बुझ्न नसक्ने पात्रका रूपमा देखापर्दछन् ।

कृष्णमा यौनशक्तिकै प्रबलता रहेका कारण उसले युवतीलाई गर्भनिरोधक औषधी खुवाएको हो । उसमा युवतीको यौन र यौवनप्रति चिरकालसम्म खेल्ने चाहना छ । कृष्ण भोगवादी चरित्र हो । उसले वैवाहिक सम्बन्धलाई यौनसँग तुलना गरेको छ । नारीलाई ऊ भोग्या मात्र ठान्छ । उसमा कामशक्तिको चर्को दबाव छ । अर्कातिर वाग्मतीको लोभेमा पनि चरम कामवृत्ति देखापर्छ । उसमा निहित कामशक्तिको चरमताले गर्दा नै वाग्मती घर छाडेर हिँडनु परेको हो ।

मसान नाटकको कथानक यौनशक्ति र मातृशक्तिकै द्वन्द्वकाबीच परिपाक अवस्थासम्म पुगेको छ । कृष्णमा यौनेच्छा हुँदैनथ्यो वा ऊभित्र यौनशक्तिको चर्को दबाव हुँदैनथ्यो त उसले युवतीलाई गर्भनिरोधक औषधी खुवाउने नै थिएन । कृष्णले सुरुमा एउटा महाभूल गरिसकेपछि क्रमशः उक्त भूललाई सच्याउन अन्य भूलहरू गर्दै गएको छ । बाँधी तुल्याएकै कारण उसले युवतीलाई घरभित्र एकछत्र अधिकार प्रदान गरेको छ । ऊ युवतीकै आग्रहमा चल्लुका पछि यही दोष मूल कारकका रूपमा देखापर्छ । कृष्णले युवतीकै आग्रहमा भोटुलाई धर्मपुत्र राखेको हो र पछि युवतीकै अनुरोधमा उसले दोस्रो बिहे गरेको हो । यतिसम्म कि दुलहीबाट सन्तान जन्माउन समेत युवतीले कृष्णलाई घचघच्याएकी छ । आफू मौन बसेर हर ठाउँ युवतीलाई आफ्नो निर्णय लागू गर्न दिनु कृष्णको अर्को भूल हो । कृष्णले युवतीकै मातृत्व नष्ट गरे पनि दोस्रो बिहे गर्न अस्वीकार गरेका भए र भोटुलाई नै सन्तानका रूपमा धर्मपुत्र मानी लालन-पालन र पोषणमा ध्यान दिन युवतीलाई राजी तुल्याएको भए वा तुल्याउन सकेको भए नाटकीय द्वन्द्व सिर्जना नहुन पनि सक्थ्यो ।

कृष्ण भौतिकवादी चरित्र हो । ऊ मनोरञ्जन चाहन्छ, भौतिकता वा सांसारिक सुखलीप्सामा रमाउन खोज्छ । ऊ आधुनिक पठित युवक हो जसमा वैयक्तिक सोच र हैकमवादी प्रवृत्तिले डेरा जमाएको पाइन्छ । कृष्ण सांसारिक

भएकैले सुखशयलमा बाँचन तथा मनोरञ्जमा डुब्न चाहेको छ । उसको सांसारिक प्रवृत्तिले गर्दा नै ऊ सन्तान जन्माएर वाहियात दुःख बेसाउन चाहन् । ऊ आफ्नी श्रीमतीलाई चिरयौवना बनाइराख्न चाहन्छ । यसर्थमै उसले युवतीबाट लामो समयसम्म यौनसुख लिन खोजेको हो ।

युवती, दुलही र वाग्मतीमा मातृशक्तिको द्वन्द्व छ । उनीहरूमा 'अपुत्रस्य गतिर्नास्ति' भन्ने धारणा व्याप्त छ । यी पात्रहरू पुरातन सोच भएका अध्यात्मवादी स्वभावका देखिन्छन् । यिनीहरू भौतिकतामा रमाउने सांसारिक पात्र हैनन् । यिनीहरू सांसारिक हुन्थे त युवतीले कृष्णले आफूलाई गर्भनिरोधक औषधी खुवाएको विषयलाई अन्यथा नै लिन्थिन । त्यसो हुन्थ्यो त युवतीले भोटुलाई धर्मपुत्रका रूपमा पाल्न र दुलहीलाई श्रीमतीका रूपमा भित्र्याउन सघाउने नै थिइन् । टन्न धन, दौलत थियो, खायो, पियो, ऐश, आराम गऱ्यो यौनसन्तुष्टि लियो मनोरञ्जन र रासलीलामै व्याप्त रह्यो कति आनन्द र सुख थियो । ऊ त श्रीमान्बाट आत्मिकप्रेम चाहन्थी, मातृवात्सल्यमा रमाउन चाहन्थी अनि नारी धर्मको खोजीमा तल्लीन रहन इच्छाउँथी । उसको यसै प्रवृत्तिले नै कृष्णसँगको मनमुटाव प्रारम्भ गरेको हो ।

युवती भैँ दुलही पनि वात्सल्य तथा पतिप्रेम चाहन्छे । युवतीभैँ ऊ पनि भौतिक सुखसुविधा र कामलीप्सामा लीप्त हुने नारी पात्र होइन । हुन त उसले आफ्नो पतिबाट यौनसुख लिन त पाएकी छैन तैपनि उसले पतिबाट आत्मिकप्रेमको चाहना राखेकी छ । नाटकमा पतिबाट प्रेम नपाउनु नै दुलहीको मानसिक रोगको कारक बन्न पुगेको छ भने पुत्रप्राप्तपछि वात्सल्यप्रेमबाट पनि वञ्चित हुनुपर्दा उसले इहलीला नै समाप्त गरेकी छ ।

मसान नाटकमा मातृत्वप्रेमको उच्च स्वर युवतीका संवादमा देखिन्छ । युवतीले पोइसित व्यक्त गरेका प्रस्तुत कथनहरू निकै मर्मस्पर्शी छन् ।

युवति - (पोइसित टॉसिएर) हेर्नोस्, मेरो यो गिद्धले खाने मासु खालि आफ्नै भोगको निमित्त मात्र भो । यो बल आफ्नै बचाउको निमित्त मात्रै भो । मेरो निद्रा कुम्भकर्णको निद्राजस्तो मात्र भो, मलाई उठाउन ह्याङ्गो ठाटाउनुपर्छ । आमाहरूको निद्रा छातीमा टॉस्सिएर सुतेको सन्तान अलिकति असजिलो मानेर चलमलाए मात्र पनि खुल्छ । उनीहरूको बल सन्तानको जीवन हुन्छ । उनीहरूको अँगालोबाट जीवन पट्लाउँछ । ... यो मासु राँक्किएर आएको, मासुका यी लुँदाहरूमा रगत उम्लिरहेछ । तर तिनीहरूलाई सेलाउने राम्रो बाटो पनि त चाहियो नि ? रगत सधैं उम्लिरहन्न, मासु चाउरिहाल्छ । मायामा सुकेको रगत बेस, स्याहारमा भुम्नो भएको मासु बेस । जीवन जीवनमा हराओस् ।

(मसान, ६)

युवतीका उल्लिखित कथनहरूमा मातृत्वको भाव भल्किएको देखिन्छ । प्रस्तुत कथनबाट नेपाली नारीत्वको परिचय समेत मिल्छ । माथिका उद्धरणमा युवती सन्तान पैदा गरी त्यसैमा चुर्लुम्म डुब्न खोजेकी छ । युवती भोगविलासको विरोधी हो । उता कृष्ण भने युवतीबाट यौनसुख मात्र चाहन्छ । उसका आमा-बाबु पनि नाति हेर्न चाहन्छन् । 'युवती छोरो जन्माउन चाहन्छे र त्यसै रन्कोमा सौता हुल्छे, दुलही लोग्नेको माया पाउँदिन, छोरोलाई खेलाइरहन पाउँदिन, सौताको कृत्रिम चेपारे माया पाउँछे' (शर्मा, २०५५ : १६१) ।

कृष्णको युवतीसँग बिहे हुँदा र बिहेपश्चात्को सोचमा ठूलो द्वन्द्व देखिन्छ। युवतीसँग बिहे गर्दा ऊ जवानीको आवेगमा थियो। फलतः उसमा भोगवादी चरित्रले डेरा जमाएको थियो। ऊ बिहे गर्दा ताक कति नासमज र अल्लारे थियो सो कुरा उसकै कथनले बताउँछन्:

कृष्ण ... मैले के भन्नु। मेरो त्यो उहिलेको बुद्धिको डोरेटोमा यो दुनियाँ हिँडेको भए सबको घर मसान बनिसक्यो। मरेपछि जलाउनेहरू नपाएर सब त्यसै कुहिन्ये। दुर्गन्धको कुहरो लाग्यो। फुस्रो जून र घाममा हाडैहाडले डिच्च परेर हाँस्तै आफूलाई गिज्याउँथे। अनि दुःखले घोल्लिएको, सुखले फुर्फुरिएको, बुद्धिले सन्केको, पृथ्वीको कोलाहल यो मानिस संसारमा नमूनाको निम्ति पनि पाउँदैनथ्यो।

हुन त कृष्ण युवतीको मातृत्व नष्ट गरेकोमा निकै पछुताएको छ। ऊ आफ्नी श्रीमतीलाई अल्लारे छँदा होसै नपुऱ्याई बाँझी तुल्याएको हुनसकछ। व्यावहारिकतामा जेलिदै र उमेरले खारिँदै गएपछि उसको भोगवादी चरित्रमा केही ह्रास अवश्य आएको छ। अपरिपक्व उमेर र जीवनको अल्लारे अवधिमा कृष्णले त्यस्तो खाले अपरिपक्व काम गरेको हुनसकछ। जे होस् माथिको सन्दर्भ हेर्दा कृष्ण बुद्धि, विवेक र व्यावहारिक परिपक्वताले भन्दा उत्तेजना, आवेग र कामुकताले निर्देशित पात्रजस्तो लाग्छ।

युवतीले आफूउपर सौता हाल्ने जुन प्रयत्न गरेकी छ, त्यो पनि उसको अन्धविश्वास र सस्तो मातृत्वको निर्णय हो। उसले आफू कुन कारणले बाँझी तुल्याइएकी हो, बाँझी हुनुको कारक के हो? त्यसका बारेमा विवेक नै पुऱ्याएकी छैन। मातृत्व भन्दै सस्तो वात्सल्यप्रेमको सपना जप्दै गरेकाले ऊ दुर्घटनामा परेकी छ। आफूबाट सन्तान नभएपछि धर्मपुत्र हेरेर भए पनि उसले मन शान्त पार्न पथर्यो। सौता हुलेर 'अपुत्रस्य गतिर्नास्ति' भन्ने अवधारणालाई साकार पार्छ भन्दा ऊ स्वयं भयानक चक्रव्यूहमा फसेकी छ। यसरी हर्दा मसान नाटकको द्वन्द्वमा कृष्णको अपरिपक्व निर्णय र युवतीको सस्तो भावुकता तथा मातृप्रेम मूल कारकका रूपमा देखापर्छन्।

मसान नाटकमा युवतीको मातृत्व कृष्णबाट खोसिएको छ। मसान नाटकको मूल द्वन्द्व युवतीमा निहित मातृत्व र कृष्णमा निहित यौनेच्छाबीच देखिन्छ। युवतीमा अन्तर्निहित मातृत्वका कारण नै नाटकीय द्वन्द्वको सुरुवात हुन्छ। युवतीले भोटुलाई धर्मपुत्रका रूपमा पालनपोषण गर्न, आफूउपर सौता हाल्नु, आफ्नो मातृत्व कृष्ण वा आफ्नै श्रमिन्बाट खोसिएको हो भनेर जानिसकेपछि घर त्यागेर हिँड्नु युवतीमा निहित मातृत्वको उपज हो। मसान नाटकको कथानक मातृत्वशक्तिकै बीच उठान भएर मातृशक्ति संरक्षणको मूल मुद्दामा केन्द्रित भई अन्त्य भएको छ। नाटकका दुलही र वाग्मती यी दुई पात्रमा मातृशक्ति प्रबल भए पनि यिनीहरू पतिप्रेमबाट उपेक्षित भएपछि जीवनबाट दुर्घटित भएका छन्। यी दुई पात्रमा मातृशक्तिभन्दा पतिप्रेम सशक्त देखापर्छ।

मसान र यो प्रेम नाटकमा अन्तर्निहित द्वन्द्वको स्थिति परम्परा र आधुनिकताबीचको द्वन्द्व

मसान र यो प्रेम यी दुवै नाटकमा परम्परित सोचाइ, रुढिगत मानसिकता, अन्धपरम्परा र आधुनिक जीवन भोगाइ, चिन्तन, व्यवहार र संस्कारबीचको द्वन्द्व देखिन्छ। आधुनिक शिक्षा आर्जन गरे पनि, आधुनिक जीवनशैली

अपनाए पनि अनि आधुनिक जमानामा जिए पनि मसान र यो प्रेम नाटकका कृष्ण, शेखर, सानुबाबूजस्ता केन्द्रीय पुरुष चरित्रहरूमा नारीलाई हेर्ने दृष्टिकोण र उनीहरूप्रति गरिने व्यवहारमा आधुनिकता देखिदैन । उनीहरूमा नारी उपेक्षा, तिरस्कार, घृणा र अपमानकी पात्र हो, उसलाई जति दबाए वा थिचोमिचो गरे पनि हुन्छ, नारीमा सहनशीलता, धैर्य, कोमलता, नम्रता, सहिष्णुता, कर्तव्यबोध, अन्धपतिप्रेम, दासताजन्य मानसिकता हुन्छ भन्ने पुरातनवादी वा परम्परित सोचाइ छ । कृष्णले सन्तान नचाहनु, सानुबाबू र शेखर घरकी श्रीमतीबाट असन्तुष्ट भई बाहिर छुन्छुनाएर हिड्नु, अपार रासलीला र कामुकतामा जीवनशैली बिताउन इच्छाउनु, मनमा नयाँ-नयाँ नबोढाहरूसँग रासलीला गर्ने परिकल्पना राख्नु, एकपत्नीव्रतको आदर्शलाई पालना नगर्न बाट उक्त कुराको पुष्टि हुन्छ । यति हुँदाहुँदै पनि नारीहरू पनि स्वतन्त्रता चाहन्छन्, उनीहरूमा पनि नारी उन्मुक्ति, नारी समता, आत्मनिर्णयको अधिकार, आत्मनिर्भर बन्न सक्ने हैसियत आदि हुन्छ भन्ने सोच, विचार गर्न वा पर्गेल्न नसक्नु पुरातन सोचाइ हो । यसै कारण व्यवहार आधुनिकजस्तो गरे पनि कृष्ण, शेखर र सानुबाबूको चिन्तन परम्परित नै देखापर्छ । यसरी विश्लेषण गरिरहँदा मसान र यो प्रेम नाटकमा देखिने द्वन्द्व परम्परित र आधुनिक विचार तथा चिन्तनबीचको द्वन्द्व हो । यो द्वन्द्व यसो भनिरहँदा दुई पुस्ताबीचको नभएर एकै पुस्ताबीचको पनि हो । एउटै समाज, एउटै जमाना र एकै समयमा जिएर पनि यी दुई नाटकका पात्रबीच देखापर्ने चिन्तनगत विभेद रहस्यात्मक र आश्चर्य लाग्दो छ ।

लैङ्गिक द्वन्द्व

मसान र यो प्रेम दुवै नाटकमा लैङ्गिक वा नारी र पुरुषबीचको द्वन्द्व सशक्त देखापर्दछ । अर्को शब्दमा भन्दा यी दुई नाटकको केन्द्रीय द्वन्द्व नै लैङ्गिक द्वन्द्व हो । लैङ्गिक आधारमा पुरुषहरूले नारीलाई कुनै सत्ता नदिँदा, उनीहरूको अस्तित्व वा अस्मितामाथि धावा बोल्दा यी दुई नाटकमा पुरुष र नारीहरू बीचको सम्बन्धमा सडकट पैदा भएको छ । मसानमा युवती (हेलेन), दुलही, वाग्मती र यो प्रेममा गड्गा, शशि र शेखरकी श्रीमती पुरुष पात्रहरूसँग अकर्मण्यता तथा असत्वृत्तिको सिकार बनेका छन् । त्यस्तै मसान नाटकमा कृष्ण, वाग्मतीको लोग्ने अनि यो प्रेममा शेखर र शशि नारी धर्म, नारी अस्तित्व, नारी अस्मिता तथा नारी स्वतन्त्रताको हत्या गर्ने दुष्प्रवृत्ति भएका पात्रका रूपमा देखापरेका छन् । यी पात्रहरूमध्ये मसान नाटकमा कृष्ण र यो प्रेममा शेखर अति दुष्ट्याइँ प्रवृत्तिका पात्रका रूपमा देखिन्छन् । कृष्णका कारण युवतीको भविष्य अन्यौल र संकटग्रस्त बन्न पुगेको छ भने दुलहीले मृत्युवरण गर्न पुगेकी छ ।

यो प्रेममा शेखरका कारण उसकी श्रीमती मृत्युको मुखमा परेकी छ भने उता गड्गा आफ्नो पति गुमाई साहाराविहीन, एक्लो र नैराश्यपूर्ण वैधव्य जीवन भोग्न पुगेकी छ । मसान र यो प्रेममा द्वन्द्वात्मक शृङ्खलाले नारी र पुरुषबीचकै असमझदारी, असहिष्णुता, विभेद र आपसी मतैक्यका कारण नै चरमोत्कर्ष वा परिपाक प्राप्त गरेको छ । यी दुवै नाटकमा पुरुषहरूको नारीलाई हेर्ने दृष्टिकोण अनुदार, स्वार्थ र विभेदकारी नभइदिएका भए नाटकीय द्वन्द्व अगाडि बढ्ने वा सशक्त बन्ने नै थिएन । पुरुषहरूको नारीलाई हेर्ने दृष्टिकोणजन्य विचलनका कारण नै यी दुई नाटकमा पुरुष र नारीबीचको सम्बन्धमा ह्रास आएको छ । यी दुवै नाटकमा पुरुषहरूले नारीलाई भोग्या तथा यौनदासीका रूपमा लिएका छन् । यी दुई नाटकमध्ये मसान नाटकमा कृष्ण उक्त कुरामा निकै अगाडि देखिन्छ भने वाग्मतीको लोग्ने पनि यस मामलामा कम छैन । यी दुई पात्रले युवती (हेलेन), दुलही तथा वाग्मतीको जीवनलाई

संकटापन्न, अन्यौल र द्विधापूर्ण बनाइदिएका छन् । यिनीहरूले नारीप्रति गरेको व्यवहार कम्ती निन्दनीय, हेय र उपेक्षित छैन । कृष्ण र वाग्मतीका लोम्नेको व्यवहारले नारी अस्तित्वलाई नै धरापमा पारेको छ ।

यो प्रेममा शेखरको अत्याचार असह्य एवं घृणास्पद देखिन्छ । उसले आफ्नो पुख्यौली बुबा, हजुरबा आदिले स्त्रीहरूसँग गरेको बदमासीको दृष्टान्त पनि अगाडि सारेको छ । नारी जातिको उपहास गर्ने कार्य शेखरको पुस्तामै देखिन्छ । शेखरको बदमासीका कारण निर्दोष, सहनशील, सोभी र निर्बल उसकी श्रीमती मृत्युको मुखमा धकेलिएकी छ । शेखरकै कारण निर्दोष गङ्गाको लोम्ने पनि मरेको छ । गङ्गामाथि प्रेमको नौटङ्की रचेर उसको भविष्य सखाप पारिसकेको शेखरले गङ्गालाई उसको छोराको हत्या गर्ने नामदी, लाचारी, निन्दनीय र घृणित सल्लाह दिएको छ । गङ्गाको एउटै मात्र आशा र भरोसाको केन्द्र उसको छोरोलाई पनि पन्छाएर शेखर गङ्गासँग बदमासीलाई पुनः निरन्तरता दिने सोचाइमा छ । ऊ गङ्गाकी अविवाहिता बहिनी शशिमाथि पनि एक प्रकारले बदमासी गर्ने सुरमा छ । यो प्रेममा शेखरले पौरुषको धाक लगाउँदै नारी अस्मिता तथा नारी जातिको अस्तित्वमाथि भयङ्कर धावा बोलेको छ । पुंसत्वको दुरूपयोग गरी शेखरले गरेका बदमासीहरू असह्य छन् । सुनुबाबू पनि शेखरभैँ अँगालोभरिकी स्वास्नी घरमा हुँदाहुँदै बाहिर छुन्छुनाउँदै हिँडे पनि उसले शेखरभैँ बदमासी गरिहाल्न चाहिँ भ्याएको छैन ।

मसान र यो प्रेम दुवै नाटकमा नारीहरूलाई पुरुषहरूको अत्याचार सही टुलुटुलु हेरेर बस्न दिइएको छैन । जमाना बदलिइसकेको, चेतना जागृत भइसकेको, युग परिवर्तन भएको सूचना युवती (हेलेन), दुलही, गङ्गा र शशिबाट पाइन्छ । यी दुवै नाटकमा पुरुषहरूको अत्याचारबाट सिकार बने पनि युवती (हेलेन) र गङ्गाबाट नारी स्वतन्त्रता तथा विद्रोहको हुड्कार मुखरित गरिएको छ । यी दुवै नाटकमा नारीहरूले पुरुषहरूको नारीप्रति हेर्ने परम्परित दृष्टिकोण, वासनाजन्य मानसिकता, दासताजन्य मनोवृत्ति आदिबाट मुक्ति चाहेका छन् । यी दुवै नाटकको लैङ्गिक द्वन्द्वमा नारीहरूको जित र पुरुषहरूको हार देखाइएको छ ।

आत्मिक र दैहिक प्रेमबीचको द्वन्द्व

मसान र यो प्रेम दुवै नाटकमा आत्मिक र दैहिक वा मांसप्रेम बीचको द्वन्द्व पनि त्यत्तिकै सबल र परिष्कृत देखापर्दछ । यी दुई नाटकका केन्द्रीय स्त्री पात्रहरू युवती र गङ्गामा आत्मिकप्रेमप्रति आस्था देखिन्छ । यी दुई पात्रहरू अमरप्रेमको शाश्वतता बुझेका छन् । अन्य दुलही, वाग्मती र शशि पनि आत्मिकप्रेमप्रति श्रद्धाशील देखिन्छन् । कृष्ण, वाग्मतीको लोम्ने, शेखर र सानुबाबू दैहिकप्रेमको प्रतिनिधित्व गर्ने पात्र हुन् । यिनीहरू प्रेमको शाश्वतता, नित्यता र अमरतामा विश्वास गर्ने चरित्र होइनन् । यी पात्रहरू क्षणिकता, तात्कालिकता तथा भौतिकतामाथि विश्वास राख्ने पात्र हुन् । एकथरीले प्रेमको भव्यता, नित्यता तथा आत्मिकतामाथि आस्था राख्ने र अर्काथरीले प्रेमलाई शाश्वत मूल्य र गरिमाका रूपमा नलिनै भएकाले दुवै नाटकमा यी दुई विचारबीचको द्वन्द्व देखिन्छ ।

मसान र यो प्रेम दुवै नाटकमा केन्द्रीय चरित्रका रूपमा देखापर्ने पुरुष पात्रहरूले कामुकता मात्रै प्रदर्शन गरेका छन् । कृष्णको कामुक नियतिले युवती (हेलेन) बाँधी तुल्याइएकी छ भने दुलहीको इहलीला समाप्त भएको छ । कृष्णको पारिवारिक विखण्डका पछाडि उसको कामुक प्रवृत्ति तथा भोगवादी चरित्र कारकका रूपमा देखापर्छ । उता यो प्रेममा गङ्गाको संकटग्रस्त वैधव्य जीवन र शेखरकी श्रीमतीको मृत्युका पछाडि पनि शेखरकृत भोगवादी चरित्र

तथा कामुक प्रवृत्ति नै मूल कारकका रूपमा देखिन्छ। नाटकका पुरुषपात्रहरू भोग वा वासनातृप्ति चाहन्छन् भने स्त्रीहरू प्रेमप्रतिको आस्था, निष्ठा, सद् व्यवहार र अपनत्वको सत्ता चाहन्छन्। यिनै वैचारिक बेमेलका कारण नारी र पुरुषहरू बीचको सम्बन्धमा विचलन आएको छ।

मसान र यो प्रेम दुवै नाटकमा पुरुषहरूले नारीहरूलाई हेर्ने दृष्टिकोण फरक छ। यी दुवै नाटकमा पुरुषहरूले नारीको सत्ता नै स्वीकारेका छैनन्। यदि पुरुषहरू स्त्रीहरूको स्वाभिमान र सत्ता स्वीकार्दथे भने मसान नाटकमा कृष्णले युवती (हेलेन) लाई उसको सल्लाहविना स्वविवेक र क्षणिक भावुकता, उताउलोपन, उत्तेजना, आवेग तथा रमाइलोकै आडमा गर्भनिरोधक औषधी खुवाइ युवतीलाई बाँधी तुल्याउने थिएन। नाटक पढ्दै जाँदा कृष्ण लहडी र अल्लारे पात्रका रूपमा देखापर्छ। उसले आफ्ना जीवनमा क्षणिक उत्तेजना र रमाइलाकै कारण गम्भीर भूल गरेको छ। ऊ तात्कालिकता र क्षणिकतामा रमाएकै कारण युवतीको जीवनलाई बर्बाद तुल्याउन पुगेको हो। उसको चिन्तन, व्यवहार र प्रवृत्तिको अध्ययन गर्दै जाँदा ऊ भौतिकतामा रम्ने, सस्तो कामुकता र उत्तेजनामा बहकिने अत्यन्तै अल्लारे, गैरजिम्मेवार र अराजक लाग्छ। प्रेमको शाश्वततालाई बुझेको भए ऊ आफ्नी श्रीमती हेलेनलाई चिर भोग्या बनाउने थिएन न त दुलहीको जिन्दगी नै सखाप पार्थ्यो। ऊ रासलीला मात्र चाहने, भौतिक सुख सुविधा र भोग विलासमै रमाउने पात्र भएकै कारण उसले न त हेलेनको सत्तालाई स्वीकारेको छ न त दुलहीकै। यसो भनिरहँदा प्रश्न उठ्न सक्छ हेलेनलाई उसले प्रेम नगर्ने वा उसको सत्ता आत्मसात् नगर्ने भए ऊ किन हेलेनको निर्देशनमा आफ्नो इच्छाविपरीत पनि दुलहीसँग बिहे गर्न, भोटुलाई धर्मपुत्रका रूपमा ग्रहण गर्न र दुलहीबाट छोरो पाउन पुग्यो त ? नाटकमा कृष्णका यी व्यवहारहरू हास्यास्पद र लाजमर्दा देखिन्छन्। उसका प्रस्तुत व्यवहारहरू उसको स्वविवेक एवं रुचि तथा हेलेनप्रतिको आस्थाले गरिएका होइनन्। ऊ त एक प्रकारले हेलेनप्रति कामुक र भोगी बनी एकोहोरिएको थियो। ऊ हेलेनसँग चिरकालपर्यन्त खेलन चाहन्थ्यो, उसलाई भोग्न चाहन्थ्यो। यसकै परिणतिले गर्दा नै उसले गर्भनिरोधक औषधी खुवाइ युवतीलाई बाँधी तुल्याउन पुगेको हो। आत्मिकप्रेममा एक अर्काप्रति समर्पण, आस्था, त्याग र बलिदानी हुन्छ, परस्परमा एकत्वको भावना हुन्छ। त्यस्तै यसमा छलछाम, ढाँट, लुट, बेइमानीजस्ता कुरा रहन्नन्। यदि कृष्णमा हेलेनका प्रति समर्पण र प्रेम हुन्थ्यो त उसले हेलेनलाई पत्तो नदिई उसको मातृत्व सखाप पारिदिने थिएन। अमरप्रेमीको चरित्र यस्तो लाजमर्दो र चोसे हुन्न त ? कृष्ण त मानवतावादी पनि छैन। एकप्रकारले ऊ दुलहीको हत्यारो हो। उसले हेलेनको मातृशक्ति मात्र नष्ट गरेन उता दुलहीलाई यौवनावस्थामै चित्तमा चढ्न विवश पनि तुल्यायो। यिनै प्रमाणका कारण कृष्ण सांसारिक तथा भोगी चरित्र हो भन्ने कुरो पुष्टि हुन्छ। कृष्ण क्षणिक आवेग, भोग र काममा कुदने पात्र हो भन्ने कुरा उसका प्रस्तुत कथनबाटै प्रष्टिन्छ।

... मेरो त्यो उहिलेको बुद्धिको डोरेटोमा यो दुनियाँ हिडेको भए सबको घर मसान बनिसक्थ्यो।
मरेपछि जलाउनेहरू नपाए सब यसै कुहिनथे।

(मसान, ७)

कृष्णको प्रस्तुत कथनमा उसमा निहित आवेग, भोग र उत्तेजनाको साक्ष्य मिल्छ। त्यस विपरीत उता युवती (हेलेन) मा कति मातृत्व छ र ऊ प्रेमको शाश्वततामाथि कति भर पर्छ भन्ने कुरा युवतीका तल उल्लिखित सन्दर्भहरूले प्रष्ट्याउँछन्:

युवति- हेर्नोस्, मेरो यो गिद्धले खाने मासु खालि आफ्नो भोगको निमित्त मात्रै भो । यो बल आफ्नै बचाउको निमित्त मात्रै भो । मेरो निद्रा कुम्भकर्णको निद्राजस्तो मात्र भो, मलाई उठाउन ढ्याङ्ग प्रो ठटाउनुपर्छ । आमाहरूको निद्रा छातीमा टाँस्सिएर सुतेको सन्तान अलिकति असजिलो मानेर चलमलाए मात्र पनि खुल्छ । उनीहरूको बल सन्तानको जीवन हुन्छ । उनीहरूको अँगालोबाट जीवन पहलाउँछ । (बोली लाडिदै गएको छ) यो मासु राँक्किएर आएको मासुका यी लुँदाहरूमा रगत उम्लिरहेछ । तर तिनीहरूलाई सेलाउने राम्रो बाटो पनि त चाहियो नि । रगत सधैं उम्लिरहन्न, मासु चाउरिहाल्छ । मायामा सुकेको रगत वेश, स्याहारमा भुम्नो भएको मासु वेश । जीवन नव जीवनमा हराओस् ।

(मसान, ९)

हेलेनको प्रस्तुत कथनमा वात्सल्यप्रेम तथा मातृत्व मुखरित भएको छ । जीवन लिनका लागि नभएर दिनका लागि हो भन्ने मानवतावादी भावना हेलेनको प्रस्तुत कथनमा अभिव्यक्त भएको छ । प्रेमको शाश्वतता भनेकै यही होइन र ! यस्तो हुँदाहुँदै पनि नाटकमा युवती र कृष्णकै बीच कत्रो विरोधाभास र पार्थक्य देखिन्छ सो कुरा तलको सन्दर्भले थप प्रष्ट पारेको छ:

युवति- सजाय ? तपाईँलाई सजाय दिन सक्ने तागत हामीसित कहाँ छ र ? त्यो तागत भए बहिनीले किन मर्नुपर्थ्यो, किन बेकसूरमा मेरो यस्तो गति हुन्थ्यो । विनाकसूरमा निर्भय भएर सजाय दिने अधिकार त तपाईँलाई पो छ त । हामी त कसूरदारलाई पनि सजाय दिन पाउँदैनौं ।

(मसान, ६९)

आस्था र अनास्था, आध्यात्मिकता र भौतिकता, आत्मिक र दैहिक प्रेमबीचको द्वन्द्व यहाँभन्दा उत्कृष्ट कहाँ हुन सक्छ र ! मातृत्वको बली दिने कृष्णसँग दुलहीले गरेको द्रोह पनि कम्ती रोचक छैन । तलको उद्धरण हेरौं-

दुलही : खान्नँ खान्नँ भन्या म, जानोस् अब तपाईँ किन आएको मकहाँ ? मेरो के काम छ ? जानोस् मलाई तपाईँहरूको दया चाहिन्न, चाहिन्न ।

(मसान, ४८)

दुलहीले कृष्णको चेपारेपन तथा उसको बनावटी प्रेमको प्रतिवाद गरेको प्रसङ्ग हो यो । दुलही आफ्नो आस्थामाथि संकट उत्पन्न हुँदा अनि आफ्नो आस्थाले निश्चित मापदण्ड प्राप्त नगर्दा पोइ भनी टोपलिएको कृष्णलाई उसको भोगवादी चरित्र र सांसारिक प्रवृत्तिलाई कडा चुनौती दिएकी छ ।

मसान नाटकमा वाग्मतीले भोग्नुपरेको पीडा पनि कम्तीको छैन । उसको श्रीमान्ले ऊमाथि कतिसम्मको अत्याचार गर्न पुग्यो वाग्मतीकै स्वरमा सुनौं :-

वाग्मती- ... हजुरले जस्तै मैले पनि एउटा छोरो पाएँ । पहिलेदेखिन्कै माया छँदै थियो । भन् छोरोजस्तो पाएपछि थपिएला भनेको त निठुरी पापीले अर्कीलाई पो ल्याएर घरभित्र हुल्लिदियो । अनि

घरमा म टिकनै सकिँनँ । थसुल्ली मोरी घरभरिकी भैदी । म नअटाउने भएँ । बजै यो लोम्नेमान्छेको जातलाई मासुको थुप्रो भए पुदो रहेछ ।

(मसान, ४२)

वाग्मतीको प्रस्तुत कथनले ऊ पनि सांसारिकता र भौतिकताको सिकार बनाइएकी छ भन्ने सङ्केत गर्दछ । उसलाई श्रीमान्ले मांसप्रेम मात्र गरेको कुरा उक्त कथनबाटै स्पष्ट हुन्छ । वाग्मती पनि आफ्नो आस्था र अमरप्रेमको संरक्षणार्थ घरबाट विद्रोह गरी हिँडिदिएकी छ ।

मसान नाटकमा हेलेन, दुलही र वाग्मतीमा अमरप्रेमप्रति समर्पण देखिन्छ । उनीहरू आफ्नो आस्थामाथि कुठाराघात भएको भोग्न तथा थेग्न सक्दैनन् । मसान नाटकमा अमरप्रेमको अप्राप्तिका कारण वा भनौं श्रीमान्हरूको सांसारिक तथा मांसप्रेमको परिणतिका कारण वाग्मती आफ्नो घर छाडी कृष्णको घरमा दासी जीवन व्यतीत गर्न विवश भएकी छ । दुलही कृष्णको उपेक्षा र प्रेमको अप्राप्तिका कारण मृत्युवरण गर्न पुगेकी छ भने हेलेन कृष्णसँग विद्रोह गरी आफू रहेबसेको घर वा मसानलाई त्याग्न बाध्य भएकी छ । समग्रमा मसान नाटकमा पुरुषहरूको सांसारिक तथा कामुक प्रवृत्तिबाट स्त्रीहरूले विद्रोह गरी घर त्याग्ने र अमरप्रेमको प्राप्तिका लागि इहलीला नै समाप्त गर्नेसम्मका कार्यहरू देखिने हुँदा यस नाटकमा अमरप्रेमको जित र वासनात्मक वा दैहिकप्रेमको हार भएको छ ।

यो प्रेममा प्रेमको नाटकीय वा रहस्यात्मक स्वरूप देखाउन खोजिएको छ । यस नाटकमा पनि पुरुषहरूले नारीलाई भोग्या वा यौनदासीका रूपमा हेरेका छन् । यस नाटकमा पनि आत्मिकप्रेम र दैहिक प्रेमबीचको द्वन्द्व अत्यन्तै सबल र परिष्कृत देखापर्छ । नाटकमा दैहिकप्रेमलाई शेखर र सानुबाबूले प्रश्रय दिएका छन् भने आत्मिकप्रेमलाई गङ्गा र शशिले । यस नाटकमा दैहिकप्रेमको सिकार गङ्गा र शेखरकी श्रीमती बनाइएका छन् भने आत्मिकप्रेमको महत्ताबोध नगर्दा शेखर र सानुबाबू बहिष्कृत हुन पुगेका छन् ।

यो प्रेममा प्रेम विषयक सन्दर्भहरू प्रशस्त देखापर्दछन् । प्रेम विषयक सन्दर्भमा शशिले नारीलाई वासनात्मक दृष्टिले मात्र हेर्ने, परस्त्रीप्रति नजर डुलाउने पुरुषहरूको स्वभावलाई यसरी प्रस्तुत गरेकी छः

शशि- ... तिमीहरू बिहे नभइकन प्रेम गर्न जान्दैनौ । पहिले एउटासित बिहे गर्छौं अनि अर्कीसित प्रेम गर्न थाल्दछौ, तिमीहरू ।

(यो प्रेम, १३)

शशिको प्रस्तुत कथन सानुबाबू र शेखरप्रति परिलक्षित छ । सानुबाबूले घरमा स्वास्नी छँदाछँदै शशिप्रति आँखा लगाएको छ । उता शेखरप्रतिको अन्धप्रेमले गङ्गाको घरबार बिग्रिएको छ । शेखरपट्टि एकोहोरिएकाले र आफ्नो लोम्नेपट्टि मन नफर्केकैले गङ्गाको लोम्ने तनावमै कुण्ठिएर मरेको हो । शेखरले घरमा स्वास्नी छँदै गङ्गासँग प्रेमको नौटङ्की रचेको छ । शशिलाई शेखरकै कारण गङ्गाको जिन्दगी बरबाद भएको कुरा अवगत छ । शशिले शेखर वासनाग्रस्त मानिस हो भन्ने बुझिसकेकी छ । तलको कथनले त्यसै कुराको पुष्ट्याउँ दिन्छ ।

शशि- देखेनौ, शेखरले गंगासित प्रेम गर्न थालेको उसको बिहे भैसकेपछि हैन ? तिमी र शेखर उही

ड्याङ्का मूला त हौ नि । के बेर तिमी पनि भित्रभित्रै कसैलाई प्रेम गर्छौं कि ? यसैले मैले तिमीलाई भन्या तिमीहरू । घरमा स्वास्नी छँदाछँदै कुन काम लिएर गङ्गासित प्रेम गर्न आयो त्यो शेखर ?

(यो प्रेम, १३)

शशिको प्रस्तुत कथनबाटै अवगत हुन्छ कि शेखर र सानुबाबू कतिसम्म कामुक, सांसारिक र भोगविलासी छन् भन्ने कुरा । शेखर र सानुबाबूको सांसारिक प्रवृत्तिले गर्दा नै उनीहरू घरकी श्रीमतीलाई उपेक्षा गरी बाहिर छुनछुनाउन थालेका हुन् । दैहिकप्रेम क्षणिक, तात्कालिक र चोसे हुन्छ भन्ने कुराको प्रमाण शेखर र सानुबाबूको नियतिले सङ्केत गर्छ । शेखर र सानुबाबू प्रेम गर्न जान्दैनन् तर प्रेमको बखान गर्न भने पछि पर्दैनन् । तलको नमूना हेरौं सानुबाबूले प्रेमको आदर्श कसरी प्रस्तुत गरिरहेछ:

सानु.- यस्तो यो प्रेमको कुरामा बुझिस् शशि । मान्छे यताउति हेर्न त्यो त बेग्लै कुरा हो । बिहे भएन भनेर शेखरलाई गाली गर्नु पनि फजुल छ, गङ्गालाई धिक्कार्नु पनि व्यर्थ छ । प्रेमलाई योचाहिँ बाटो मात्रै हिँड भनेर कसैले अभिसम्म त्यसलाई डोच्याउन सकेको छैन । त्यो यस्तै अटेरी छ, जथाभावी हिँड्छ । के लाग्छ ।

(यो प्रेम, १४)

सानुबाबूको प्रस्तुत कथनमा ऊभित्रको बनावटी आदर्श भल्कन्छ । ऊ यस्तै-यस्तै आदर्श छाटेर शशिलाई आफ्नो पञ्जामा पार्ने सुरमा छ । सानुबाबूका माथिका कथनहरू बनावटी, मिथ्या र भ्रामक छन् । प्रेमका सम्बन्धमा यति आदर्श बन्नेले कहीं घरकी स्वास्नीलाई उपेक्षा गरी बाहिर परस्त्रीगमनको इच्छा राख्दै अर्काकी छोरी-चेलीलाई डाह गर्दै हिँड्छ त ? सानुबाबूका प्रस्तुत कथनहरू शशिलाई हात पार्ने जालसाजी र षड्यन्त्र हुन् ।

यो प्रेममा एकपक्षीय र दैहिक प्रेमको सबभन्दा ठूलो चोट गङ्गामाथि परेको छ । गङ्गा दैहिकप्रेमको सिकार बनाइएकी छ । अमरप्रेमको अप्राप्तिले प्रेमका सम्बन्धमा उसको मनमा कस्ता भाव पैदा भएका छन् तलको नमूना हेरौं:

गङ्गा- त्यो अपहते गरेर मरिसकेको प्रेमलाई यसरी बिउँताउन नखोज है, सानुबाबू । त्यो प्रेम जली सिद्धिसक्यो । अब त मफत यो राडो मच्याउन त्यसको भूत मात्रै बाँचेर आउँछ ।

(यो प्रेम, १८)

शेखरसँगको पुनर्मिलन असम्भव छ । अतीतलाई कोट्याएर निको भइसकेको हृदयको घाउलाई गङ्गा अभै बल्काइरहन चाहन्न । शेखरसँगको उसको प्रेम एकपक्षीय थियो । शेखरले उसलाई अमर प्रेमिकाका रूपमा कहिल्यै हेरेन । शेखरको ऊप्रतिको दृष्टिकोण कामुक र वासनात्मक मात्र थियो । शेखर रासलीला चाहन्छ र ऊ गङ्गासँग, गङ्गाको रूप र यौवनसँग खेलन चाहन्छ । शेखर गङ्गालाई अमर प्रेमिकाका रूपमा लिन्थ्यो त ऊ गङ्गालाई कुनै हालतमा पराइका हातमा सुम्पन दिने थिएन ।

शेखरले आफ्नी श्रीमतीलाई प्रेमको आगोमा पिल्साएर मारेको हो । ऊ गङ्गालाई आकर्षित गर्न भ्रामक

व्यवहारहरू आफ्नी श्रीमतीप्रति प्रदर्शन गर्थ्यो । तलको कथन त्यही कुरा बताइरहेछः

शेखर- भित्रभित्रै पाकेको कोही देख्दैनथ्यो । यता म देउताचाहिँ राम्रो व्यवहारको ढोलो विषको मात्राको मात्रा दिनहुँ थप्दै जान्थेँ, मलाई वाह वाह मिललिरहेको हुन्थ्यो । गड्गा भन्भन् मतिर लहसिरहेकी हुन्थी, म भन्भन् राम्रो व्यवहार गर्दै जान्थेँ होला । ओहो ! त्यसरी मारेँ हगि त्यल्लाई मैले ! एकदम भ्यालढोका बन्द गरेर, मुखमा बुजो कोचेर, घाँटी अँट्याएर ।

(यो प्रेम, ३०)

प्रेम गरेको बहाना पारी यहाँसम्मको बदमासी, यहाँसम्मको अत्याचार अरू के हुन सक्छ ? शेखरको व्यवहार कति घृणास्पद र लाजमर्दो छ । ऊ आफ्नी श्रीमतीको मात्र नभएर समग्र नारीजाति र स्त्रीहरूको हत्या गर्न पुगेको छ । ढोका थुनेर दुनियाँको आँखामा ठेटी मारेर अनि मुखमा बुजो लगाएर शेखरले आफ्नी श्रीमतीलाई मारेको कुराको कसले सुनुवाइ गर्ने ? उसलाई यस्तो अपराध बापतको सजाय खोई ? को बोल्ने उसकी श्रीमतीका पक्षमा ? बाहिर मनपर्दी छुन्छुनाउने उद्देश्यले, बाहिरतिर मनपर्दी चाहार्ने प्रयोजनले नै उसले कामुकता र चोसे प्रेमको ज्वालामा आफ्नी श्रीमतीलाई होमेको हो । शेखरले आफ्नी श्रीमतीको हत्या गरेको गड्गा प्राप्तिका लागि पनि होइन । गड्गालाई उसले प्रेमै गरेको छैन । गड्गाप्रतिको उसको सम्बन्ध कुन रूपको हो ऊ आफैँ बताउँदै छः

शेखर- ... गड्गासितको मेरो सम्बन्ध प्रेम हुँदै हैन । ...मैले डरले मात्र हो त्यस्तो विघ्न बदमासी नगरेको, मन नभएर हैन । मुखले मात्र प्रेम प्रेम भनेर चिच्याएर के गर्नु सानुबाबू । मैले गड्गासित गर्न खोजेको त्यो बदमासी हो । प्रेमस्रेम केही पनि हैन किनभने, किन त्यसरी आत्तिको हँ तिमी ? पहिले कुरा त सुन, किनभने गड्गासित बदमासी गर्न उक्तिको डर थिएन, त्यो प्रेमको नाउँमा बिकन सक्दथी ।

(यो प्रेम, ३६)

गड्गा सरल स्वभावकी स्त्री हो । ऊ लप्पनछप्पन नजान्ने अनि व्यक्तिको आन्तरिक मनोभावनालाई बुझ्न नसक्ने खालकी छ त्यसैले त शेखर ऊसँग बदमासी गर्न तम्सिएको हो । शेखरका उक्त कथनहरूले उसले गड्गाको सतीत्व भङ्ग गरेजस्तो आभास हुन्छ । पक्कै उसले गड्गासँग अनैतिक सम्बन्ध पनि जोडेको हुनुपर्छ । कति सजिलो प्रेमको नौटङ्कीमा सोभ्री नारीलाई होम्न । शेखरको नारीप्रति हेर्ने दृष्टिकोण नै फरक छ । उसमा कस्तो चिन्तन छ तलको कथन नै बताउँछः

शेखर- ... तर चाकर्नीभन्दा बेस चीज स्वास्नी । चाकर्नी त करबलले तलबको लोभले कामसम्म गरिदिन्छे । तर स्वास्नी त मायासमेत गर्दछे, चाकर्नी त्यो गर्दिन ।

शेखर- त्यस कुरामा तिमीले धन्दै मान्नु पर्दैन, सानुबाबू उसको कामअनुसारको अनुहारअनुसारको, बानीबेहोराअनुसारको अनि उसको पूर्वजन्मको कर्म अनुसारको माया उसले अवश्य पाउँछे ।

(यो प्रेम, ३८)

शेखरले शशिसँग बिहे गर्न चाहेको छ । ऊ अब हुनेवाला श्रीमतीलाई पनि समुचित प्रेम र सद्भाव दिन तैयार

छैन । उसको स्त्रीका प्रतिको दृष्टिकोण नै फरक छ । उसले रूप, यौवन, यौन र आकर्षणलाई नै नारीधर्मका रूपमा लिएको छ । उसले स्त्रीलाई भोग्या र रखौटीभन्दा अर्को देख्दैन । उसले शशिलाई रखौटी र भोग्या बनाउन चाहेको छ । गङ्गालाई उसले प्रेमका नाममा लुटिसकेको छ । गङ्गाको सतीत्व भङ्ग गरेर नपुगी शशिलाई पनि प्रेमको भुङ्ग ग्रीमा पिल्साउने पक्षमा छ ऊ । उसको माथि साभारित कथनबाटै ऊ कति भोगी, सांसारिक र वासना निर्देशित छ भन्ने कुरा प्रष्ट हुन्छ ।

यो प्रेममा शेखरको भोगवादी चरित्रले गङ्गा र उसकी श्रीमतीको जिन्दगी सखाप भएको छ । शेखरसँगको एकपक्षीय प्रेमको परिणतिस्वरूप गङ्गा वैधव्य जीवन बेहोर्न बाध्य भएकी छ । शेखरसँग एकपक्षीय रूपमा प्रेम गरी भावुकताको पराकाष्ठामा नपुगेकी भए गङ्गाले आफ्नो विवाहित श्रीमान् गुमाउनु पर्ने थिएन । शेखर अमरप्रेमको महत्ताबोध नगर्ने, आत्मिकप्रेमको नित्यता बोध नगर्ने अनि अर्कातिर गङ्गा एकपक्षीय रूपमा शेखर नाम र शेखर अस्तित्वप्रति एकाकी ढङ्गले भावुक बन्दै, त्यतैतर्फ लोलाउँदै गर्नाले दैहिकता र आत्मिकताबीचको द्वन्द्व अभै सबल र परिष्कृत बनेको छ । गङ्गा जीवनभर आत्मिकप्रेमको खोजीमा, आफ्नो आस्था अनि समर्पण प्राप्तिको आशामा भौतारिइरहेकी छ । प्रेम-प्रेम भन्नाले उसको जिन्दगीको हरियाली अनि स्पर्शिलो बहार रित्तिएको छ । शेखरप्राप्तिका गङ्गाले कति हरियो जिन्दगीको परिकल्पना गरेकी थिई । कति स्वर्णिम र सुनौलो भविष्यको परिकल्पना गरेकी थिई । उसले शेखरको नियति नबुझी एकाकी पाराले शेखरसँग प्रेम गरिरहनाले जीवनको सुख र सन्तुष्टिहरू गुमाउन पुगी । शेखर उसको आत्मिक तथा अमरप्रेमको श्रद्धेय पात्र थियो । शेखर नाम उसको आस्था, समर्पण अनि पवित्रताको धरोहर थियो । आस्थाका पर्खालहरू कसरी भत्कँदा रहेछन्, समर्पणका शिखरहरू कसरी पुड्कँदा रहेछन् । यी कुरा गङ्गाले वैधव्य जीवनमा प्रवेश गरेपछि मात्र अनुभव गर्न पुगी ।

गङ्गाको आस्था त्यतिबेला द्विविधात्मक रूपमा अल्भियो जुन बखत शेखरले गङ्गालाई आफूसँग छोरो त्यागी आउन भन्यो । त्यस बखत गङ्गा द्विविधात्मक मानसिकतामा तड्पी रही । ऊ छोरो र शेखर दुवै त्याग्न नसक्ने अवस्थामा थिई । शेखरको छोरो त्यागेर वा छोरालाई ठेगान लगाएर आऊ भन्ने सन्देशले गङ्गा तीव्र मानसिक संकटमा परी । यही अवस्थासम्म आइपुगेर मात्र उसले अमरप्रेमका प्रवृत्ति तथा स्वभावहरू केलाउन थाली । प्रेमले केहीको सीमा नमान्ने, प्रेममा कुनै पनि चीज वा वस्तु बाँध वा पर्खाल बनी नतेर्सिने कुराको बोध भएपछि नै गङ्गाले शेखरको आफूप्रतिको दृष्टिकोणलाई राम्ररी केलाउन पुगी । गङ्गा शेखरकी अमर प्रेमिका हुन्थी त शेखरका निमित्त गङ्गाको छोरो त्यति ठूलो बोझ हुने थिएन । शेखरको नियति कति कालो र कहाँसम्मको बेइमानीपूर्ण रहेछ भन्ने कुरो गङ्गाले यही बिन्दुमा आएर मात्र बुझी । शेखरको कालो नियति बुझिसकेपछि पनि गङ्गामा शेखर विषयमा द्विविधात्मक अवस्था सिर्जना भइरहेकै थिए । उसले शेखरलाई त्यागी पुत्र लालनपालन, शिक्षादीक्षा र पोषणमै ध्यान दिने मानसिकतामा पुगे पनि प्रेमको प्रचार गर्न आएको शेखर कतिसम्म आफूप्रति आस्थावान् र श्रद्धाशील छ भनी मूल्याङ्कन गर्न ढोका थुनिदिएकी थिई । ढोका लगाई शेखर र सानुबाबूलाई थुने पनि गङ्गाको मनमा शेखरप्रतिको आस्था रित्तिसकेको थिएन । ऊ त शेखरको आफूप्रति समर्पित प्रेमको अग्निपरीक्षा लिँदै थिई । गङ्गाको ढोका लगाई थुनिएको नियति र शशिले तिमीहरू अबदेखि नआओ रे भन्ने कथन र शेखरको प्रश्न हो गङ्गा, र गङ्गाको द्विविधाजनक उत्तर हो जाओ भन्ने उत्तर सुनिसकेपछि शेखरले अत्यन्तै निकृष्ट, हास्यास्पद र अपहेलनासूचक वाक्य “सानुबाबू, यस्तो हुन्छ भनेर उहिले नै भनेथेँ तिमीलाई ! यी स्वास्नीमान्छेहरू ढोका लगाएर...” भन्ने उद्गार व्यक्त

गरेपछि अनि विना आग्रह तथा अनुरोध नै फर्केर हिँडिसकेपछि शेखर कति निकृष्ट हो भन्ने कुराको बोध गरी । शेखरले यस्तो घृणित व्यवहार गर्ला जस्तो गङ्गालाई लागेको थिएन । शेखरले गङ्गालाई लुटिसकेको थियो । ऊसँग खेलिसकेको थियो । ऊ गङ्गासँग खेलको पुनरावृत्ति गर्ने पक्षमा थिएन । गङ्गा एक सजिलै, सस्तो तवरले भोग्न सकिने माल त थिई शेखरका दृष्टिमा । ऊ गङ्गाप्रति दैहिक तथा सांसारिक रूपले मात्र आकर्षित नहुँदो हो त उसका यस्ता व्यवहार देखिने थिएनन् । शेखरका यस्ता अवसरहरू अन्यत्र पनि थिए । ऊ त सहज र सजिलो अवसरको उपयोगमा तल्लीन मात्र भएको न हो ।

यो प्रेममा अन्तर्निहित आत्मिक र दैहिक प्रेमको द्वन्द्वमा दैहिक प्रेमको पराजय र आत्मिकप्रेमको विजय देखाइएको छ । दैहिक प्रेमका परिपोषक शेखर र सानुबाबूलाई गङ्गा र शशिले दैलो लगाई बहिष्कार गरेबाट उक्त कुरा पुष्टि हुन्छ । यसमा आत्मिकप्रेमको विजय देखाइए तापनि गङ्गा र शशिको भविष्यलाई अन्यौल अवस्थामा छोडिएको छ । शशिलाई भविष्यमा गतिलो र मायालु लोम्ने प्राप्तिको पर्खाइमा बसाइएको छ भने गङ्गा आफ्नो एकपक्षीय तथा एकाकी प्रेमको भुङ्ग्रोमा पिल्सिएकी छ । ऊ साह्रै शून्य मनस्थितिमा छटपटाएकी छ । नाटकको अन्तिममा गङ्गाले बोलेका तीता अभिव्यक्तिले त्यसैको सङ्केत गर्छन्:-

गङ्गा- आखिरमा प्रेम प्रेम भनेर जीवनभर जस्तो चिच्याइयो । तर मर्ने बेलासम्ममा पनि यो भोको दिलले यो प्रेमको धमिलो सङ्केतभन्दा बढ्ता केही पाउलाजस्तो लाग्दैन शशि !

(यो प्रेम, ७१)

गङ्गाको प्रस्तुत अभिव्यक्तिबाटै प्रष्ट हुन्छ प्रेमको ज्वालामा ऊ कसरी होमिएकी थिई/छ । नाटकमा अमरप्रेमको जित देखाइए पनि गङ्गा र शशि जितेर पनि हारेजस्ता देखिन्छन् ।

कामुकता र विवेक वा असत् र सत्त्वृत्तिबीचको द्वन्द्व

मसान र यो प्रेम दुवै नाटकमा कामुकता र विवेक वा असत् र सत्त्वृत्तिबीचको द्वन्द्व देखाइएको छ । यी दुवै नाटकमा कामुकता वा असत्त्वृत्तिको प्रतिनिधित्व कृष्ण, वाग्मतीको लोम्ने, शेखर र सानुबाबूले गरेका छन् भने विवेक वा सत्त्वृत्तिको प्रतिनिधित्व युवती, वाग्मती, दुलही, गङ्गा, शशि र शेखरकी श्रीमतीले गरेका छन् । समग्रमा भन्दा यी दुई नाटकमा पुरुष पात्रहरूले असत्त्वृत्तिको र नारीहरूले सत्त्वृत्तिको भूमिका निर्वाह गरेका छन् ।

मसान नाटकमा कृष्णले थाहै नदिई युवती (हेलेन) लाई गर्भनिरोधक औषधी खुवाउनु, दुलहीलाई एउटा पतिले आफ्नी पत्नीप्रति निभाउनु पर्ने भूमिका ननिभाउनु कृष्णमा अन्तर्निहित कामुकता, असत्त्वृत्ति वा अविवेकको उपज हो । त्यस्तै वाग्मतीको लोम्नेले छोरो पाइदिएकी श्रीमतीलाई स्याहार-सम्भार नगर्नु, उसको उपेक्षा गरी वाग्मतीका उपर सौता हुलिदिनु उसमा निहित कामुकता र असत्त्वृत्तिकै उपज हो । यो प्रेममा शेखरले आफ्नी श्रीमतीलाई बेवास्ता गरी तड्पाई-तड्पाई मार्नु, गङ्गाको भविष्य अन्यौल र संकटग्रस्त बनाइदिनु उसमा निहित कामुकता र असत्त्वृत्तिकै परिणाम हो ।

कृष्णले हेलेनलाई चिर-यौवना बनाइराख्न उसलाई गर्भनिरोधक औषधी खुवाउनु उसमा निहित असत्त्वृत्तिको

उपज हो । कृष्ण हेलेनलाई चिरकालसम्म भोग्न चाहन्छ । उसले हेलेनको यौवन र यौनसँग खेलकै निमित्त उसलाई बाँधी तुल्याएको छ । आफ्नी विवाहिता श्रीमतीलाई रखौटी र भोग्या मात्र देख्नु कृष्णमा निहित असत् कामवृत्तिको परिणति हो । कृष्ण काम निर्देशित पात्र हो ऊ कामुकताले राँक्किएको छ । काममै राँक्किएकैले उसले विवेक नपुन्याई हेलेनलाई बाँधी तुल्याउन पुगेको हो । कृष्णको कामुकताको ज्वालामा हेलेन होमिएकी छ । एउटी अबोध, अबला तथा पतिव्रता नारीप्रति कृष्णले गरेको दुर्व्यवहार असह्य र निकृष्ट देखिन्छ । कृष्ण कामुकता वा कामले निर्देशित नभएका भए ऊ आफ्नी श्रीमतीप्रति यस्तो दुर्व्यवहार र विश्वासघात गर्न पुग्दैनथ्यो । कृष्णको अविवेकीपन र असत् वृत्तिकै कारण युवती बाँधी हुनु परेको छ भने यही घटनाको शृङ्खलामा दुलहीले पनि होमिनु परेको छ । कृष्णमा असत्वृत्ति त छ नै । काम निर्देशित भई उसले युवती र दुलहीको जिन्दगीलाई सखाप पार्नो नै तर ऊभित्र पनि सत् र असत्वृत्तिबीच वैचारिक टकराव देखिन्छ । उसले युवतीलाई बाँधी तुल्याएकोमा पछुतो पनि मानेको छ । कृष्ण युवतीलाई बिहे गर्दा ताक अत्यन्तै कामुक र अल्लारे थियो भन्ने कुरा उसकै कथनबाट पनि स्पष्ट हुन्छ । तलको कथन त्यसैको साक्ष्य हो ।

कृष्ण- मैले के भन्नु ! मेरो त्यो उहिलेको बुद्धिको डोरेटोमा यो दुनियाँ हिँडेका भए सबको घर मसान बनिसक्थ्यो । मरेपछि जलाउनेहरू नपाए सब त्यसै कुहिनथे । दुर्गन्धको कुहियो लाग्थ्यो । फुस्रो जून र घाममा हाडैहाडले डिच्च परेर हाँसै आफूलाई गिज्याउँथे । अनि दुःखले घोटलिएको, सुखले फुर्फुरिएको, बुद्धिले सन्केको, पृथ्वीको कोलाहल यो मानिस संसारमा नमूनाको निमित्त पनि पाईदैनथ्यो ।

(मसान, ७)

कृष्णको प्रस्तुत कथनबाटै स्पष्ट हुन्छ ऊ कति अविवेकी, कामातुर र असत्वृत्तिको चरित्र हो भन्ने कुरा । कृष्णले विवाह हुँदाका सुरुका दिनहरूलाई अत्यन्तै रमाइला र मनोरञ्जनात्मक ठानेको छ । त्यसबखत उसलाई श्रीमान्का साथै पितृत्वको दायित्वबोध पनि थपिन्छ भन्ने कुराको बोध भएको देखिन्छ । उसले वैवाहिक जीवनलाई दुईचार दिनको रसरङ्ग र हाँसखेलका रूपमा मात्र लिई आफ्नी श्रीमतीलाई बाँधी तुल्याउने कठोर निर्णय हतारोमा गर्न पुगेको छ । यस साक्ष्यले मान्छेका जीवनमा कति कर्तव्य र जिम्मेदारीहरू आउँछन् भन्ने बोध उसमा देखिँदैन । उसमा व्यावहारिकता नथपिएकाले र पारिवारिक जिम्मेवारी नआइपरेकाले नै ऊ यति नीच र निकृष्ट काम गर्न पुगेको हो । उसका प्रारम्भिक कृत्य देख्दा कृष्ण त्यति साह्रो विवेकी भएजस्तो लाग्दैन । त्यही अविवेकी तथा गैरजिम्मेवार कार्यले गर्दा नै ऊ पछि आएर पश्चात्तापमा रुमल्लिननु परेको छ । यौवन र यौनशक्ति सदैव रहिरहँदैनन्, वैवाहिक जिन्दगी कामतृप्ति र वासनाभोग मात्रै हैन भन्ने कुराको बोध नभइदिँदा कृष्ण आफ्नो पथबाट विचलित हुन पुगेको छ । प्रारम्भमा उसले युवती (हेलेन) लाई वासनातृप्तिको साधनभन्दा अर्को ठानेन । भोलि बूढो हुनुपर्छ । बृद्ध अवस्थामा अर्को कोही सहारा चाहिन्छ, भावी दिनका बारेमा वर्तमानमा केही सोच बनाउनुपर्छ भन्ने कुरामा कृष्ण पूर्णतः मौन तथा अत्यन्तै काँचो देखिन्छ । कृष्णले युवतीलाई बाँधी तुल्याएर नपुगी त्यसपछि पनि अनगिन्ती गलतीहरू गरेको छ । उसले कामुकताको राँकोमा युवतीलाई होमेर नपुगी पुनः दुलहीलाई पनि त्यसको नियति भोग्न विवश तुल्याएको छ । कृष्ण यदि विवेकी हुन्थ्यो त अनि कामका नजरले युवतीलाई हेरी त्यतैतर्फ एकोहोरिएर नलाग्दो हो त उसले

युवतीलाई सौता भित्र्याउने निर्णयसम्म पुग्न दिने नै थिएन । कामुकताको वशमा परी विवेक गुमाउँदा उसले आफ्नै वंशनाश गर्ने निर्णयसम्म गरेको छ । भट्ट उतेजनामा आई हठात् श्रीमतीको मातृत्वशक्ति नष्ट गर्न पुगेकोमा कृष्ण धेरै पछि आएर मात्र पश्चात्तापमा परेको छ । तर पनि ऊ प्रायश्चित गरिहालेको छैन ।

कृष्णले वैवाहिक जीवनकै प्रारम्भमा हठात् युवतीको मातृत्व हत्या गर्न पुगी आफ्नो गल्तीलाई छिपाउन युवतीप्रति एकतर्फी रूपमा मोडिएको छ । उसले आफ्नो परिवारमा युवतीलाई एकछत्र निर्णय गर्न दिनुका पछाडि उसको चारित्रिक दोष मूल कारकका रूपमा देखापर्छ । कृष्णले दुलहीप्रति पनि अत्यन्तै निकृष्ट र तल्लोस्तरको व्यवहार गरेको छ । उसले दुलहीलाई न महत्त्व दिएको छ परिवारमा स्थान नै । एक त उसले दोस्रो बिहे गर्न नहुँदैनथ्यो । वंशरक्षाका लागि युवतीको करकापमा परी बिहे गरी सकेपश्चात् उसले दुलहीलाई आफ्नो परिवारमा स्थान दिनुपर्थ्यो । दुलही घरमा भित्रिएपछि उसका घरमा पारिवारिक किचड्गल र आपसी मनमुटाव र वैमनस्यको स्थिति सृजना भएको छ । युवतीप्रति अक्षम्य र महान् गल्ती गरिसकेकाले उसले युवतीको खुशीका लागि दुलहीको तर्फबाट सन्तानोत्पत्ति गराउन बाध्य भएको छ । उसले युवतीलाई विषयवासना तृप्तिकी साधन र दुलहीलाई सन्तानोत्पत्तिकी मेसिनको रूपमा प्रयोग गरेको छ । कृष्णको दुलहीका प्रति कस्तो दृष्टिकोण छ, तलको उद्धरणले बताइहाल्छः

कृष्ण- तिमीले नपाउने भएपछि अरूबाट मलाई चाहिन्न । भैगो अब त्यसले छोराछोरी नपाउने भई ।
भैगो म त्यसको मुखै हेर्दिनँ ।

(मसान, ३०)

कृष्णले दुलहीको सामान्य गल्ती वा भूललाई लिएर उसलाई पनि युवतीकै नियति भोगाउन तत्पर रहेजस्तो देखिन्छ । युवती दुलहीबाट तत्कालै सन्तान हओस् भन्ने चाहन्छे तर कृष्ण भने ऊप्रति अत्यन्तै अनुदार देखिन्छ । उसले दुलहीलाई पनि बाँधी तुल्याउने आशय युवतीसँग यसरी व्यक्त गर्न पुगेको छः

कृष्ण- कसरी छोराछोरी भएन, त्यसले त्यस कुराको सुइँको समेत पनि पाउन्न । तिमी हेरिरहौली ।

युवति- आम्मे ! कसरी ?

कृष्ण- औषधी खुवाइदिन्छु- पत्तै नदिएर माया गर्दागर्दै, दया गर्दागर्दै ।

युवति- त्यसो हुन्छ र ?

कृष्ण- हुन्छ । हुन्छ रे । तिमीलाई के थाहा छ । त्यसलाई म त्यसै गर्छु ।

युवति- हैन ।

कृष्ण- तिमीले चाहिँ छोराछोरी नपाउने, त्यो कहाँकी कहाँकीले चाहिँ पाउने ? म त्यो सहन सकिन्न ।

(मसान, ३१)

आखिर कृष्णले युवतीप्रति यही व्यवहार न गरेको हो । कति सज्जन तथा सरल स्वभावकी देखिन्छे हे युवती । युवतीले सन्तान पैदा गर्न नसक्नुको कारण कृष्णको यही दुर्नियत नै त थियो नि । कृष्णले युवतीको मातृत्व त्यसरी नै

त सखाप पारेको हो नि । कृष्णको यही कुत्सित व्यवहार बुझ्न नसकेर नै त युवती जीवनमा यस्ता अलिना दिनहरू भोग्न विवश भएकी हो नि । एक हिसाबले भनौं न अविवाहिता वा सुकुमारी स्त्रीलाई बिहे गरी सुन्दर दाम्पत्य जीवनको स्थापना गर्ने द्वाड पिटी यति बिघ्न अत्याचार गर्न पाइन्छ र ? कृष्णले दुलहीप्रति जति अनुदार रूपमा युवतीका अर्घिलिटर आफूलाई प्रदर्शित गरे पनि युवतीप्रति पनि उसको व्यवहार त्यस्तै रूप र चरित्रकै न हो । कृष्णको असत्वृत्तिको सिकार युवतीजस्तै दुलही पनि बनेको कुरा कृष्णको प्रस्तुत अभिव्यक्तिले प्रमाणित गर्छ तर यो कुरा युवतीले बुझ्न सकेकी छैन ।

कृष्ण मन र वचनले दुलहीप्रति कहिल्यै सकारात्मक भएन । युवतीमाथि ठूलै अन्याय गरेकाले तथा युवतीको सौन्दर्यप्रति आकर्षित भएकै कारणले उसले युवतीलाई अपार माया गरेको द्वाड पिटिरह्यो । दुलही कृष्णका नजरमा त्यति चित्ताकर्षक र सुन्दरी नभएकैले होला ऊ त्यसकाप्रति कदापि सकारात्मक बनेन । कृष्णले दुलहीलाई ठूलै अन्याय गर्‍यो । प्रारम्भदेखि नै उसले दुलहीलाई मन पराएन । युवती दुलहीबाट सन्तान चाहन्थी । युवतीकै करकापले उसले दुलहीबाट छोरो त जन्मायो तर छोरो पाएकी श्रीमतीप्रति, वंशरक्षा गरिदिएकी धर्मपत्नीमाथि उसले भने सधै उपेक्षा र घृणा गरी राख्यो । त्यतिले नपुगी उसले दुलहीलाई कठोर खालको मानसिक तनाव पनि दिइरह्यो । श्रीमान् को तिरस्कार, अपहेलना र बेवास्ताकै कारण दुलही तीव्र मानसिक तनाव र हीनग्रन्थिले छटपटाइरही । मानसिक चिन्ताका कारण चिन्ता ! चिन्ता !! चिन्ता !!! भनेभै ऊ मृत्युको मुखमा धकेलिन पुगी । कृष्णको असत्वृत्तिकै कारण दुलही मृत्युका मुखमा पुग्न विवश भएकी हो । जिन्दगीमा कुनै बहार नदेखेपछि जीवनका प्रति वितृष्णा जाग्न नै । त्यही वितृष्णाकै कारण त दुलही मृत्युवरण गर्न बाध्य भएकी हो । कृष्ण सत्चरित्रको हुन्थ्यो अनि उसले सत्वृत्ति अँगाल्थ्यो त ऊ दुलहीको मानसिक तनावको कारक बन्दैनथ्यो । उसमा दुलहीको अवस्थाप्रति जुन मूक-दर्शकपन छ त्यसको कारण उसमा निहित अविवेकीपन नै हो । मसान नाटकमा कृष्णलाई सत्पात्रका रूपमा हेर्ने मिल्दैन । ऊ नाटकभर कहाँ कतै असल र सद्गुणी भएर देखापरेकै छैन । उसको आचार-विचार र संस्कारमै पनि असत्वृत्ति देखिन्छ । नाटकको आरम्भदेखि अन्त्यसम्म ऊ कहाँ पनि विवेकी तथा ज्ञानी चरित्रका रूपमा देखापरेन । आफ्नी विवाहिता श्रीमतीप्रति त्यति निष्ठुर, कठोर र अविवेकी बन्नु कृष्णमा निहित असत्वृत्तिकै उपज हो ।

मसान नाटकका युवती, वाग्मती र दुलही सत्चरित्र वा विवेकी पात्रका रूपमा देखापर्छन् । चारित्रिक हिसाबले युवती उच्च दर्जाकी देखा पर्छे । युवती कुशल गृहिणी, पतिभक्ता नारी, वात्सल्यप्रेमले भरपूर स्त्रीका रूपमा देखापरेकी छ । दुलहीलाई सौताका रूपमा हुलिसकेपछि परिवारमा उसलाई उचित हैसियत प्रदान गर्न नसक्नु, श्रीमान्बाट एकलौटीरूपमा अधिकार लिई घरमा एकछत्र रजाई गर्नु, दुलहीको मानसिक समस्यालाई यथासमय बुझ्न नसक्नु, एउटी नारीले अर्की नारीलाई विवाहको प्रयोजन सन्तानोत्पत्ति मात्र ठान्नुजस्ता चारित्रिक कमजोरी देखिए पनि एउटा नारी चरित्र वा समग्रमा स्त्री स्वभावका रूपमा हेर्दा ऊ सत्वृत्तिकै देखिन्छे । युवतीमा आफू बाँझी हुनुको प्रमुख कारण के हो वा थियो भन्ने कुराको खोजीतर्फ चासो नेदेखिनु, उसमा अन्तर्निहित चारित्रिक दोष वा त्रुटि हो । यथासमय सौता हुल्लपट्टि र वात्सल्यप्रेम प्राप्तिको खोक्रो आदर्शपट्टि नलागेर वास्तविकताको पहिचानतर्फ अघि बढेका भए नाटकमा यत्रो विधि विध्वंस हुने नै थिएन । आफ्नो आगो सल्लिकएको जिन्दगीलाई सुनौलो र भरिलो पार्छु भन्ने एकोहोरो हठले युवती भन्ने संकटमा परेकी छ । युवतीकै चारित्रिक त्रुटिकै कारण दुलही पनि सिकार बन्न पुगेकी छ । नारीलाई वासना र भोगतृप्तिको साधन मात्र ठान्ने स्त्रीलम्पट कृष्णलाई समयमै ठेगान लगाउन सकेकी भए युवती

परिपक्व र विवेकी नारी कहलिन सकथी । युवती श्रीमान्को खोक्रो र आदर्शप्रिमको स्वाडमा फसिरहेकाले उसप्रति कृष्णले लामो समयसम्म अत्याचार गर्ने मौका पायो । युवती त्यतातर्फ बेलैमा सजग भैदिएका भए यो साँच्चिकै आधुनिक, नारी परतन्त्रता नस्वीकार्ने, असल स्त्रीका रूपमा दरिन आउँथी ।

युवतीमा माथि उल्लिखित चारित्रिक दोष भए पनि समग्रमा ऊ असत् नभएर सत् चरित्रकै रूपमा देखापर्छ । नारी भोग्या, यौनदासी र वासनातृप्तिकी साधन मात्र ठान्ने रुढ मानसिकता र पुरातन सोच लिने अनि अर्कातिर स्वास्नीलाई औषधी खुवाई बाँधी तुल्याएर चिरकालसम्म विषयवासना तृप्तिमा लीप्त रहने कृष्णजस्ता लम्पटहरूलाई त्रुटि पहिल्याउँदा बित्तिकै विद्रोह गरी दुत्कारेर एकलै छाडी युवती नारी उन्मुक्ति, नारी स्वतन्त्रता, नारी अस्मिता, स्त्रीधर्म, नारीजातिको रक्षा र आत्मस्वाभिमानका लागि हिँड्न सक्नु कम्तीको कठोर र हिम्मतिलो प्रयास होइन । युवतीबाट परम्परित रुढ मानसिकता बोकेका, आफूलाई हेया, तिरस्कृत र कमजोर ठान्ने स्त्रीहरूले नारी पनि केही गर्न र बन्न सक्छे, नारीमा पनि अदम्य साहस र पराक्रम हुन सक्दोरहेछ भन्ने शिक्षा लिन सक्छन् । युवतीले आफ्नो जमानानुसार ठूलो हिम्मत र आँट गरेकी हो । उसका हिम्मतिला र गर्विला पाइला तथा कदमप्रति स्याबासी दिनैपर्छ । युवतीले कृष्णलाई “स्वास्नीमान्छेहरू पनि एकलै निर्भय हिँड्न सक्छन्” (मसान, ६१) भनी कडा चुनौती दिएकी छ । यसरी हेर्दा ऊ हिम्मतिली र आँटिली नारीका रूपमा देखापर्छ । युवती र कृष्णका बीचको द्वन्द्व सत् र असत्वृत्तिबीचकै द्वन्द्व हो । कृष्णको परित्याग गरी नारीमुक्ति र स्वतन्त्रताका लागि युवतीले घर त्यागेर हिँड्नु अनि अर्कातिर कृष्णले युवतीसँग माफी मागेको देखाइएको प्रसङ्गबाट यसमा सत्वृत्तिको विजय र असत्वृत्तिको हार भएको छ । कृष्णले नाटकको अन्तिममा “पख, मेरो प्रार्थना सुनेर जाऊ । अर्को जन्ममा (मलाई अरू केही इच्छा छैन) म तिम्रो छोरो भएर जन्मूँ” (मसान, ६३) भनेको सन्दर्भले पनि उक्त कुराको पुष्ट्याइँ गर्छ ।

यो प्रेमका शेखर र सानुबाबू पनि असत्वृत्तिका पात्र हुन् । शेखरले विवाहित श्रीमतीलाई मानसिक पीडा थोपरेर मार्नु, गङ्गालाई पतिवियोगमा पार्नु, सानुबाबूले घरमा अँगालोभरिकी स्वास्नी हुँदाहुँदै बाहिर-बाहिर नवोढा या षोडशीहरूको खोजीमा छुकछुकाउनु असत्वृत्तिजन्य व्यवहारहरू हुन् ।

शेखरले आफ्नो परिवार, छरछिमेक, इष्टमित्र तथा आफ्नो समाजमा श्रीमतीलाई बाहिर केही नभनी, केही नगरी समाज, इष्टमित्र र छरछिमेकका सामु मायालु लोग्नेको द्वाड पिटेको छ । उसकी स्वास्नीले मसान नाटककी दुलहीले भैं अत्यन्तै कडा मानसिक रोगमा पिल्सिएर दिन बिताउनु परेको छ । सदासदाको श्रीमान्को उपेक्षा, तिरस्कार तथा मानसिक सन्तापका कारण ऊ जीवनपथदेखि नै पलायन हुन पुगेकी छ । सत्वृत्तिको लोग्नेले आफ्नी विवाहिता श्रीमतीलाई यति धेरै मानसिक तनाव दिन । शेखरले आफ्नी श्रीमतीलाई कसरी मार्न पुगेको छ सो कुरा तलको कथनबाटै प्रष्ट हुन्छः-

सब उसलाई यसै त भन्थे- आहा नानी ! तिमिले देउताजस्तो पोइ पाएकी छौ । नानी तिमि कति भाग्यमानी ! कत्रो भूट ! उता भाग्यमानी नानी ! भाग्यमानी ठहरिन । बाहिरचाहिँ हँसिलो मुख लाउदै हिँड्दथिन् नानी । भित्रभित्रै पाकेको कोही देख्दैनथ्यो । यता म देउताचाहिँ राम्रो व्यवहारको ढोलो विषको मात्रामा मात्रा दिनहुँ थप्दै जान्थेँ, मलाई वाह वाह मिलिरहेको हुन्थ्यो । गङ्गा भन्भन् मतिर लहसिरहेकी हुन्थी, म भन्भन् राम्रो व्यवहार गर्दै जान्थेँ होला । ओहो ! त्यसरी मारें हगि त्यल्लाई

मैले एकदम भ्यालढोका बन्द गरेर, मुखमा बुजो कोचेर, घाँटी अट्याएर ।

(यो प्रेम, ३०)

कति धोका, कत्रो नाटक; कहाँसम्मको विश्वासघात । बाहिर प्रेमको नक्कली चोसो वा ध्वाँसो घसेर भित्र कति पीडा दिन सकेको । शेखरले आफ्नो अत्याचार, विश्वासघात र अपराधको खुलासा माथिको कथनमा आफैं व्यक्त गरेको छ ।

शेखरले आफ्नो तीव्र कामुकता तथा वासनाको सिकार आफ्नी श्रीमतीलाई मात्र बनाएन त्यसको चर्को पीडा गङ्गाले पनि बेहोर्नु पर्‍यो । उसले गङ्गालाई प्रेमको चेपारो घसिरट्यो । शेखरको प्रेमको ज्वालामा फस्नाले गङ्गाले सर्वस्व गुमाउनु पर्‍यो । शेखरले गङ्गाप्रति प्रदर्शन गरेको असत्वृत्तिजन्य व्यापार कस्तो छ । सानो नमूना हेर्ौं:-

गङ्गासितको मेरो सम्बन्ध प्रेम हुँदै हैन । ... मैले डरले मात्र हो त्यस्तो बिघ्न बदमासी नगरेको, मन नभएर हैन । मुखले मात्र प्रेम प्रेम भनेर चिच्याएर के गर्नु सानुबाबू । मैले गङ्गासित गर्न खोजेको त्यो बदमासी हो । प्रेम भ्रम केही हैन किनभने, किन त्यसरी आत्तिको हँ तिमि ? पहिले कुरा त सुनु, किनभने गङ्गासित बदमासी गर्न उतिको डर थिएन, त्यो प्रेमको नाउँमा बिकन सक्दथी ।

(यो प्रेम, ३५/३६)

उपर्युक्त कथनमै शेखरले गङ्गाप्रति गरेको बदमासीको खुलासा गरेको छ । उसका कथनहरूबाटै ऊ कतिसम्म विश्वासघाती र बदमास छ भन्ने कुरा पुष्टि हुन्छ । शेखरमा सत्वृत्तिजन्य व्यवहार नै देखिन्छ । ऊ पठित आधुनिक जमानाको युवक भएर पनि प्राचीन रुढ मानसिकता र वासनाजन्य चिन्तनले ग्रस्त देखिन्छ । प्रेमको नौटङ्की रच्दै नारीहरू माथि यौन अत्याचार गर्ने मतिभ्रष्ट पुरुषका रूपमा ऊ देखापर्छ । शेखरले गङ्गालाई प्रेमिका ठानेकै छैन । ऊ स्वयंले गङ्गालाई प्रेम नभई बदमासी गरेको खुलासा गर्नुबाट शेखर काम निर्देशित वा असत्वृत्तिजन्य चरित्र हो भन्ने कुरा पुष्टि हुन्छ ।

शेखर न आफ्नी श्रीमती, न गङ्गा, न त शशि; कुनै पनि नारीप्रति सकारात्मक देखिन्छ । उसले नारीलाई भोग्या भन्दा अर्की देखेकै छैन । उसले विवाहिता आफ्नी श्रीमतीलाई उपेक्षा र तिरस्कारको विष पान गराई मात्थो, गङ्गालाई पनि एकप्रकारले सहाराविहीन, एकली, असहाय र विधुवी बनायो । उसलाई त्यतिसम्म अत्याचार गरेर नपुगी शशिलाई पनि त्यही असत्वृत्ति वा कामुकताको ज्वालामा होमन रहर छ । शशिसँग विवाह गर्ने प्रसङ्ग चलिरहँदा उसले शशिप्रति व्यक्त गरेको धारणाले त्यहीँ त बताइरहेछ:-

शेखर- किनभने मलाई एउटी स्वास्नी चाहिएको छ । आमा पनि बूढी हुनुभो, घरधन्दा, स्याहारसुसार गरिदिने कोही पनि छैन ।

सानु.- त्यसो भए तिमिले चाहिएको चाकर्नी पो रहेछ ?

शेखर- हैन, चाकर्नी हैन । तर चाकर्नीभन्दा बेस चीज स्वास्नी । चाकर्नी त करबलले तलबको लोभले कामसम्म गरिदिन्छे । तर स्वास्नी त मायासमेत गर्दछे, चाकर्नी त्यो गर्दिन ।

सानु.- तिमि नि, तिमि उसलाई माया गर्छौं कि गर्दैनौ ?

शेखर- त्यस कुरामा तिमिले धन्दै मान्नु पर्दैन, सानुबाबू! उसको काम अनुसारको, अनुहार अनुसारको, बानीबेहोर अनुसारको अनि उसको पूर्वजन्मको कर्म अनुसारको माया उसले अवश्य पाउँछे।

(यो प्रेम, ६८)

शेखरले आफ्नी श्रीमतीलाई मारिसकेपछि, अनि गङ्गालाई पनि विधुवी बनाइसकेपछि, उसको ध्यान शशिप्रति आकर्षित भएको छ। गङ्गासँग अब उसले प्रेमको नौटङ्की रच्ने वा बिहेको ढ्वाङ फुक्ने सम्भावना नदेखेपछि ऊ भर्खरकी नवोढा शशिलाई प्रेमको चक्रव्यूहमा फसाउन उद्यत देखिन्छ। उसका माथिका कथनहरूबाटै ऊ कति अनुदार, अत्याचारी र परपीडक छ भन्ने कुरा पुष्टि हुन्छ। उसको स्वास्नीलाई हेर्ने दृष्टिकोणबाटै ऊ भित्रको मानसिक वृत्ति बुझ्न सकिन्छ। शेखर नारीहरूप्रति प्रेम, सद्भाव तथा उदार भावना नभई निगाह व्यक्त गर्न इच्छाउँछ। उसमा देखिने यस्तो वृत्ति असत् र कामुकता नै हो। कामुकहरू कसरी विवेकी हुनसक्छन् र ? विवेकी मान्छे कामले कहाँ निर्देशित हुन्छ र शेखरको चिन्तन र अवधारणा अवलोकन गर्दा ऊ कामुक, अविवेकी र असत्वृत्तिजन्य पात्रका रूपमा देखापर्छ। शेखरमा निहित यिनै वृत्तिहरूका कारण नै उसले आफ्नी श्रीमतीलाई मृत्युको मुखमा धकेलेको हो, गङ्गालाई विधुवी बनाएको हो। शेखरमा निहित यिनै वृत्तिहरूका कारण नै यो प्रेममा ऊ र गङ्गाबीच तीव्र वैचारिक टकराव वा द्वन्द्व देखिएको हो। नारीहरूप्रतिको उसको यसै वृत्तिलाई बुझेरै गङ्गा र शशिले उसलाई नाटकको अन्त्यमा ढोका थुनी धपाएका हुन्।

सानुबाबू पनि यो प्रेम नाटकको अर्को असत्वृत्तिजन्य चरित्र हो। ऊ पनि कामले मात्तिएर घरकी श्रीमतीलाई बेवास्ता गरी शशिका पछाडि लागेको छ। शशिको यौवनमा राल चुहाएको सानुबाबू शशिलाई हात पार्ने दाउमा लागिपरेको छ। आफ्नी श्रीमती मन नपरेको अभिव्यक्ति शशिसँग व्यक्त गर्नु, शशिका बुबालाई जागिर दिलाइदिने आश्वासन दिनु, शशिसँग आफूले विवाह गर्न चाहेको आशय व्यक्त गर्नु, शेखर र गङ्गाको पुनर्मिलन गराई शशिसँग एकलौटी रूपमा प्रेम गरेको ढ्वाङ रची मोज गर्ने भित्री आकाङ्क्षा पाल्नु सानुबाबूमा निहित कामवृत्तिजन्य असत् व्यवहार हुन्।

सानुबाबूले नाटकको सुरुमै शशिलाई फसाउन घरमा ऊमात्र एकलै भएका बखतमा भेट्न गएको छ। शशिको सुन्दरताको वर्णन गर्दै आफ्नी स्वास्नीको बदख्वाई गर्न उद्यत देखिएको सानुबाबूले शशिलाई माया गरेको, शशिलाई आफ्नै ठान्ने गरेको अभिव्यक्ति यसरी प्रस्तुत गरेको छ:-

सानु.- मान्छे त राम्री होस् बा तँ ! निक्कै राम्री। तर हेरू, तँले के यस्तो चुत्थो पाउडर ...

(यो प्रेम, ३)

सानु.- तैले ऐले लाएजस्तो तेरा कतिवटा सारी छन् हँ ? अस्ति पनि यही लाएको देखेथेँ। यही एउटै मात्रै ? मेरी स्वास्नीको त ...

शशि- के स्वास्नी-स्वास्नी भनेर चिच्चाइरह्या, छिः !

सानु.- त्यो त हेर्न। आफू म त्यसलाई असल-असल कुरा ल्याएर दिन्छु, लाउन जाने पो, ढङ्गै छैन। फेरि अनुहार हरे। अब त जे मागे पनि चड्कन पो दिने विचार गरेको छु।

शशि- चड्कन देऊ कि अरू थोकै, मलाई के वास्ता !

सानु.- हेर, मेरी स्वास्नी त के भन्थी भने के, उसको माइतीतिरको नाताबाट तँ उसकी बहिनी पर्छेस् रे तँ त मेरी साली पर्छेस् रे, क्या हो त साली नानी !

(यो प्रेम, ४)

सानु.- साँच्चै तैले पो सम्भाइस् । कुरैकुरामा मैले त भुसुकक बिसेको शशि ! ऐले म सानुबालाई भेट्न आएको पनि यही कुराले हो । अहिले कुन्नि कुन ठाउँमा हो खाली छ रे, दाइले मलाई सानुबालाई गएर दरखास्त दिनु भनिदे भनेर पठाउनुभएको । सकेसम्म दाइले जर्नेलसाहेबसित भनसुन गरिदिनु हुन्छ रे ।

...

शशि- लौ, बा सानुबाबू ! है त ? बालाई जागिर नगराई हुन्न । दाइलाई तिमीले पनि राम्ररी भन है ।

सानु.- तैले भन्नुपर्छ र ! मौकामा तिमीहरूको निमित्त गर्न म बाँकी राखुंला, लौ तै भन् बाँकी राखुंला ? म त सानुबालाई, तैलाई कहिले पनि बिर्सन्नँ । तँ पो हामीलाई वास्ता राखिदनस् !

शशि- के वास्ता ? आम्रै, हामीले हेरविचार गर्नुपर्ने जस्तो तिमीहरूको त्यस्तो हाम्रो जस्तो अवस्था के छ र ? हामीले के तिम्रो, के वास्ता ?

सानु.- हैन, हैन, मैले त्यस्तो भन्या त हैन । हेरविचार भनेको कहाँ हो र ? मेरो बनाइ के भने आफ्नो भन्ठानेर पराइ नठान्या खण्डमा त कहिलेकाहीँ यसो दिउँसो बस्न तैले हामीकहाँ आउन हुन्न ? कहिल्यै आइस् ? यसो आउन हुन्न आफ्नो भन्ठानेर ?

(यो प्रेम, १०/११)

सानुबाबूका उपर्युल्लिखित आफ्नी स्वास्नीको बदखवाइँ, शशिको रूपलावण्यको वर्णन, शशिसँग सालीको नाता खुट्याइँ, शशिका पितालाई जागिर लगाइदिने आश्वासन सबै भुट्टा र बकमफुसे कुरा हुन् । ऊ शशिलाई कसरी फसाउन सकिन्छ भन्ने ध्याउन्नमा लागेको छ । शशिलाई 'साली' भनेर गिज्याउनुबाटै ऊ शशिसँग के गर्न चाहिरहेछ भन्ने कुरा पुष्टि हुन्छ । शशिलाई फसाउन उसले निकै हरकत गरिरहेको प्रमाण उसका माथि उल्लिखित कथनहरूले जनाउँछन् । शशिको आर्थिक तथा पारिवारिक समस्याप्रति चासो राख्ने पात्रका रूपमा आफूलाई उभ्याई ऊ शशिलाई आफन्तको वा आफ्नो शुभचिन्तकको प्रमाण दर्शाई फसाउने कार्यमा उद्यत देखिन्छ । सानुबाबूले एकै भेटमा शशिलाई सालीको नाता लगाइसकेको छ । आफ्नो उच्च हैसियत वा औकात प्रदर्शन गर्दै शशिलाई फसाउन चाहेको सानुबाबूले शशिका बुबालाई जागिर लगाइदिने खोक्रो आश्वासन दिएको छ । शशिसँग बदमासी गर्न अनुकूल होस्, सहज वातावरण सिर्जना हओस् भनेरै उसले शशिलाई आफ्नो घरमा आफ्नै हितैषी वा नजिकैको आफन्त ठानी आउन आग्रह गरेको छ । शशि अनि उसको परिवार र उसका बाबुको अवस्था जान्न वास्तवमै चाहेको हुन्थ्यो भने ऊ शशिका सबै परिवार घरमा भएका बखत जानुपर्थ्यो । त्यति बिघ्न शुभेच्छुक वा हितैषी बन्न खोज्ने नजिकका आफन्तहरू घरमा एकली तरुनी छोरीमात्र भएका बखत त्यस्तो परिवेशमा उपस्थित हुन्नन् । आफ्नी स्वास्नीको नकारात्मक टीका-टिप्पणी गर्नु, शशिको बिहेको बारेमा चासो राख्नु, शशिलाई एकलो भएका बखत

आफ्नो घरमा आउन आग्रह गर्नु, शशिलाई ससुरालीतिरबाट 'साली' पर्ने नाता खुट्ट्याउनु यी सबै सानुबाबूका विकृत कामजन्य व्यवहार हुन्। शशिसँग कुरा गरिरहँदा ऊ कामले मात्तिर शशिको आडमा हात हाल्न समेत पुगेको छ। शशिको शरीरमा कुन बखत कुन निहुँले हात हालूँ भन्ने पर्खाइमा बसेको सानुबाबू यसरी शशिको आडमा हात हाल्न पुगेको छ :-

ए, जुरोको किलिप अलि फुस्केछ। मिलाइदिऊँ ? (हात उतै लैजान्छ)

(यो प्रेम, ५)।

आडमा हात लगाउन त निहूँ चाहियो नि। 'लड्की हँसी तो फसी' भन्छन् शरीरमा हात लगाउन सानो निहूँ खोज्नु पयो नि। त्यही निहूँ खोजिराखेको छ सानुबाबूले। शशिको यौवनमाथि राल चुहाएको सानुबाबू कुन जुक्ति र उपाय प्रयोग गरी शशिको जवानीसँग खेल्न पाइएला भन्ने ध्याउनुमा तल्लीन रहेको कुरा उसको उक्त व्यवहारले पुष्टि गर्छ।

माथि उल्लिखित सानुबाबूका क्रियाकलाप तथा व्यवहारहरूको अध्ययन गर्दा ऊ सत्त्वृत्तिको पात्र भन्ने सुहाउन्न। शशिलाई हात पार्न मन, वचन र कर्मले तल्लीन सानुबाबू गड्गाको बिहे शेखरसँग गराई शशिसँग एकलौटी मोज लिन चाहान्छ। शेखरकी श्रीमती मरेकी छ, शेखरले शशिलाई मन पनि पराइसकेको छ। शेखर अनुकूल वातावरण मिले शशिसँग बिहे गर्न पनि तत्पर छ। शेखरको शशिलाई बिहे गर्ने तत्परता र शशिलाई मन पराएको कुरा सुन्दा ऊ विधुवी गड्गा र राँडो शेखरको पुनर्मिलन गराइदिन सक्रिय भएर लागेको छ। गड्गालाई बेवास्ता गरिसकेको शेखरलाई गड्गाका विषयमा सोच्न र शेखरलाई एक किसिमले बिर्सिसकेकी गड्गालाई शेखरका विषयमा पुनर्विचार गर्न सल्लाह दिने सानुबाबूले शेखरबाट शशिसँग हुन सक्ने सम्भावित बिहेको कार्यलाई रोक्न निकै लागिपरेको छ। सानुबाबू शशिलाई मन नपराउँदो हो वा शशिलाई फसाउन न इच्छाउँदो हो त यस्तो व्यवहार गर्न यति बिघ्न सक्रिय हुँदैनथ्यो होला। शेखरले चाहे शशिसँग बिहे गरौस् चाहे गड्गालाई नै पत्नीवरण गरौस् अनि गड्गा पनि चाहे विधुवी जीवन व्यतीत गर्दै छोरो स्याहारी बसोस् वा शेखरलाई दोस्रो पतिको रूपमा वरण गरौस् सानुबाबूलाई चासो राख्नु जरूरी थिएन। ऊ कुनै हालतमा पनि शेखर र शशिबीच बिहे हुन नदिने पक्षमा छ। त्यसैर त ऊ गड्गासँग यस्तो भन्छ:-

सानु.- ... तँ जेसुकै भन्, गड्गा ! भोलि शेखरलाई यहाँ बोलाएर ल्याउन सकिन्न भने के। (ठट्ट यौलो हुन खोजेर) हेर् न, शेखरले तँलाई लैजान्छ कि लैजाँदैन ? (गएर जुत्ता लाउँदै) हेर्, गड्गा ! म गएँ नि हेर्, भोलि शेखरलाई लिएर आउँछु नि हेर्। बरु जा शशिलाई फुल्याउन, के टुलुटुलु हेरिहेकी भन्या, फुल्याउन त मैले नै पर्ने हो, भैगो आजलाई तँ फुल्या। (जाँदै भोलि यसैबेला शेखर यहाँ आइपुग्छ फेरि, हेर्, हरे ! उही जवाफ त दे। आम्मै ! के रोएकी ? के गर्नु मभित्र आएर बसेर तेरा आँसु पुछ्न सक्ने हैन। आजलाई जति रोए पनि रो अब। भोलि तेरो रोगको औषधि आइपुग्छ। म लिन गएँ, हेर्।

(यो प्रेम, १९)

सानुबाबूका प्रस्तुत कथनबाटै ऊ शेखर र गड्गाको पुनर्मिलन गराउन कति सक्रिय भई लागेको छ भन्ने कुरा

पुष्टि हुन्छ। माथिकै कथनमा सानुबाबूले शशिलाई मन पराउने र ऊसँग आफूले सम्बन्ध स्थापित गर्न खोजेको खुलासा समेत गरेको छ। सानुबाबूले जे भने पनि र जस्तो आश्वासन बाँडे पनि गड्गा पत्याइहाल्ने पक्षमा छैन। गड्गाले सानुबाबूको नियत बुझिसकेकी छ। शेखरलाई ल्याएर के गर्न खोजेको हो सानुबाबू बुझ्न सकिन्न। गड्गाले पनि बुझेकी छैन। 'शेखरलाई ल्याएर के गरूँला, भन्दो हो त्यो ? गयो ?' (यो प्रेम, २०)। सानुबाबू हिँडिसक्यो गड्गालाई शशिका बारेमा चिन्ता लागेको छ। बहिनी हो, आफूले समयमै होस नपुन्याउँदा यस्तो बिघ्न आइपुग्यो। गड्गा शशिको अवस्था देखेर चिन्तित बनेकी छ।

गड्गा- (शशिलाई तलदेखि माथिसम्म दुईचारचोटि हेरिसकेपछि) तँ कति राम्री छस् शशि ! रानी हुन लाएककी, तर के गर्नु र तेरो पहुँचभित्रका छन् र त्यस्ता, ती दुइटै न हुन् त्थै सानुबाबू र त्थै शेखरे ! अरूहरू त यो दुनियाँमा छैनन् जस्तो, कता कता ।

(यो प्रेम, २०)

गड्गा शून्य मनस्थितिमा छे। यसो गरूँ कि उसो ऊ ठम्याउनै सकिरहेकी छैन। शशिको अवस्थाले पनि उसलाई चिन्तित बनाइरहेको छ। यौवन चढिसक्यो, बैसले कुत्कुत्याइसक्यो, बिहे गर्नका लागि उमेर पुगिसक्यो तर आफ्नो स्वभाव र रुचि सुहाउँदो श्रीमान् वा पतिको उपमा दिन लायक पुरुष नै फेला पर्दैन। यिनै कुराहरूको विलखबन्दले कता-कता गड्गालाई शशिले पनि आफ्नै जस्तो पीडा बेहोर्नुपर्छ कि भन्ने आशङ्का उब्जाइरहेछ।

सानुबाबू गड्गा र शेखरको विवाह गराइदिन निकै लागीपरेको छ। ऊ शेखरको बिहेको चटारोमा परेजस्तो पनि देखिन्छ। शशिका घरमा छोराको विषय लिई हिँड्न आँटेकी शेखरकी आमालाई शेखरको बिहे गड्गासँग नै गराइनु पर्छ भन्ने अडान लिँदै सानुबाबू भन्छ:-

सानु.- शेखरले त्यसो भए त्यसलाई हेन्यो कि जहिले पनि गड्गालाई सम्झने भयो। त्यो केटीलाई बिसिँदै जाने भो, गड्गालाई सम्झँदै आउने भो। हरबखत शेखरलाई गड्गा सम्झाइदिन्छे, आफ्नो बैरी आफै हुने भई। केटी मरिन अनि ! त्यो त गड्गाको मूर्ति पो हुने भई माइज्यू ! लौ त तपाईं नै भन्नोस्, मान्छेको साटो उसको मूर्ति दिएर कसैको चित्त बुझ्ला ? खेलौना दिएर फुल्याउन खोज्लाई शेखर केटाकेटी हो र ?

(यो प्रेम, २८)

कति मीठा अनि स्वादिला हैं सानुबाबूका तर्कहरू। शेखरकी आमा तथा शेखर स्वयंलाई पनि सानुबाबू शशिलाई मन पराउँछ भन्ने सुइँको नदिनका लागि सानुबाबूले शशिलाई उसको नाम लिएर सम्बोधन नगरी केटी भन्ने सम्बोधनसूचक शब्द प्रयोग गरेको छ। कति चलाखीपन है उसमा। कति ढाँट र पानीआन्द्रे बन्न सकेको ऊ। शेखर गड्गालाई प्रेमिका नै ठान्दैन र उसलाई मन पनि नपराउने आशय व्यक्त गर्छ। उसले गड्गासँगको सम्बन्धलाई बदमासी भनेर चिनाउँछ तर पनि सानुबाबू कर-बल र जिद्दीले शेखरलाई गड्गाप्रति सकारात्मक बनाउन सफल हुन्छ। कति मौलाएको उनीहरूको भूटको खेती। शेखर गड्गाप्रति अनुदार छ। ऊ आफैले बताएको छ नि:- प्रेम गरेर पुगेन र अब उसलाई दया गर्न जाऊँ ? (यो प्रेम, ४३)। सानुबाबूले गड्गाले गहभरि आँसु बनाएर शेखरलाई जसरी भए

पनि ल्याइदेऊ है भनेकी छ भन्छ। शेखर विश्वास गर्दैन। आफूले गङ्गालाई कहिल्यै प्रेम नगरेको, गर्न नसकेको र अब पनि गर्न नसक्ने र ऊप्रति दया मात्र देखाउन सक्ने कुरा शेखर बताइरहन्छ। साथै उसले सानुबाबूको नियतिमाथि शङ्का पनि गर्छ। सानुबाबू पानीमाथिको ओभानो बनिदिन्छ। उसको जिद्दी र हठका सामु शेखरको केही लाग्दैन। गङ्गा र शेखरको पुनर्मिलनमा साह्रै उदार र इच्छुक पात्रका रूपमा आफूलाई उभ्याइसकेपछि शेखर एकपल्ट गङ्गाकहाँ पुग्ने इच्छा व्यक्त गर्छ। सानुबाबूको नियत बुझिसकेको शेखरले गङ्गा र शशिकहाँ जाँदै गर्दा उनीहरू समक्ष आफूहरू बदमासी गर्न आएको कुरा स्पष्टसँग भन्नुपर्ने विचार प्रकट गर्छ। शेखरको उक्त भनाइलाई सानुबाबू मन पराउँदैन। ऊ शेखरलाई गङ्गाका सामु सत्चरित्रका रूपमा उभ्याउन चाहन्छ। शेखर पनि हाँसै भैगो उसो भए, प्रेमै भनेर जाऔं त। मुखको बाबुको के जान्छ र ? गङ्गाले मलाई किन बोलाई त, त्यो हैन भने ? सानुबाबू ! मलाई गङ्गा भैहाली तिमीलाई शशि ! कसो ? (यो प्रेम, ४४/४५) भनी गङ्गाले आफूलाई प्रेम गरिरहेको ठानेर अबलाई दुवैका लागि बदमासी गर्न सहज भएको कुरा व्यक्त गर्छ।

सानुबाबू शशिसँग बदमासी गर्न चाहेरै त गङ्गाप्रति त्यति अनुदार र असमज शेखरलाई एकोहो-न्याएरै छाड्छ। सानुबाबू असत्वृत्तिकै चरित्र भएर न त्यस्ता व्यवहारहरू प्रदर्शित गरिरहेको छ। शेखर र सानुबाबूका क्रियाकलाप तथा चरित्रको अध्ययन गर्दा यी दुवै असत्वृत्तिका कामुक तथा वासना निर्देशित चरित्रका रूपमा देखापर्छन्। शेखर र सानुबाबू गङ्गा र शशिसँग यौनसम्बन्ध मात्र गाँस्न चाहन्छन्। शेखर र सानुबाबू उनीहरूलाई यौन नजरले हेरेका छन्। यी दुवै पात्र गङ्गा र शशिसँग यौन आनन्द लिन चाहन्छन्। शेखर आफू पनि राँडो भइसकेकाले विधुवी गङ्गासँग निर्धक्क तरिकाले यौन सन्तुष्टि लिन पाइने तयारीमा देखिन्छ। गङ्गाको पोइ छैन अब उसलाई खेलाउने पुरुष चाहिएको छ, प्रेमको नाम दिए ऊ बिक्छे। पहिला पनि उसलाई त्यसैगरी विकाइएको हो भन्ने मानसिकतामा शेखर छ भने सानुबाबू पनि शेखरबाट सुरक्षित रहेकी शशिसँग दुक्कसँग यौनसम्बन्ध गाँस्न पाइने भो भन्ने मानसिकतामा बसेको छ। शशिलाई मनमा सजाएकैले, शशिसँग यौन आनन्द लिन तीव्र धोको पालेकैले त ऊ नाटकभर यति बिघ्न सक्रिय देखिन्छ। यसरी सानुबाबूको नियति विश्लेषण गरिरहँदा ऊ पनि कृष्ण, शेखर र वाग्मतीको लोभेभैँ असत्वृत्तिको र कामुक देखिन्छ।

यो प्रेमका गङ्गा र शशिमा असत्वृत्ति त्यति टड्कारो देखापर्दैन। गङ्गा विवाहिता भएर पनि र घरमा लोभे छँदाछँदै पनि मनमा शेखरको नाम जपिरहनु, उसकै कारण त्यसको लोभे चितासम्म धकेलिनुस्ता कार्यबाट ऊ असत्वृत्तिकीजस्ती लाग्छे। विवाहपूर्व नै उसले शेखरसँग यौनसम्बन्ध गाँसेको बुझिन्छ। विवाह नहुँदै भावुक प्रेममा बहकिएर उसले शेखरजस्तो कामुक पात्रबाट कुमारीत्व भङ्ग गराउनुले उसमा पतिव्रता तथा आदर्श नारीगुण देखापर्दैनन्। बिहेपूर्व एककिसिमले बहकिइ अरे बिहेपश्चात् पनि शेखर अब प्राप्य छैन भन्ने बोध नगरी एकोहोरो ऊतर्फै लहाडिनुले गङ्गाको नियत पनि ठीक लाग्दैन। शेखरले मानसिक सन्ताप दिएर आफ्नै स्वास्नीलाई मर्न विवश तुल्याएभैँ गङ्गाले पनि आफ्नो लोभेलाई कडा मानसिक तनाव दिएर मारेकी छ। यस दृष्टिकोणबाट हेर्दा गङ्गा सत् चरित्रकी भन्नै मिल्दैन। घरमा पोइ हुँदाहुँदै अर्को नाटोलाई सम्भरहने उसलाई मनमा खेलाइरहने, पोइको बेवास्ता गरिरहने, भित्रभित्रै अर्कै व्यक्ति प्राप्तिको तापले जलिरहने गङ्गा कुलटाका रूपमा देखा पर्छे। यसो भनिरहँदा ऊ पोइटोक्वी न हो। मन नपरेको पात्रसँग किन बिहेका लागि मञ्जुरी हुने ? शेखरसँग अमरप्रेम नै गरेको हो भने उसले सामाजिक बन्धन किन नतोडेको ? अमरप्रेमले के को सीमा मान्छ र ? ऊ शेखरकी अमर प्रेमिका हुन्थी त उसले कुनै

सीमा र बन्धन स्वीकार्नु हुन्नथ्यो । अमरप्रेमको लक्षण अमूकता र मौनता होइन । गङ्गा नाटकभर शेखरप्रति त्यति दुक्क देखिन्न । शेखरप्रतिको धरमर अवस्था र अडान नदेखिनु गङ्गाका चारित्रिक दोष हुन् । सोभो पाराले प्रेम गरिन्न । अमर प्रेम सिधा हिँड्न जान्दैन । प्रेमले त्याग, बलिदानी र समर्पणको माग गर्छ । खैँ त गङ्गाले यी कुराहरूमा परिपक्वता देखाएको ? यस कोणबाट हेर्दा गङ्गा असत्वृत्तिकै चरित्र हो भन्न मिल्छ ।

गङ्गाका उल्लिखित चारित्रिक दोष केलाइए पनि समग्रमा ऊ दोषी भन्दा निर्दोषी वा असत्भन्दा सत्वृत्तिकै देखापर्छ । कुलटाकै रूपमा हेर्दा उसले व्यभिचारिणी चरित्र त देखाएकी छैन । ऊ व्यभिचारी स्त्रीभ्रैँ परपुरुषसँग समागम गर्दै हिँडेकी पनि त छैन । ऊ वास्तवमा व्यभिचारिणी हुन्थी त पोइ मरेको अवस्थामा परपुरुषगमनमा लीप्त रहनु पर्ने । तर त्यतातर्फ उसमा चासो देखिन्न । उसले भावुकतामा मानसिक बहकाउमा शेखरसँग प्रेम गरी र सदा आफूलाई भावुकतामै रुमल्याइरही । उसको भावुकताले सत् - असत्, गुण - दोष केही छुट्याउन सकेन । यसरी हेर्दा गङ्गा भावनामा बर्हिकने चरित्र हो भन्न मिल्छ । शेखरप्रतिको यसको प्रेम भावुकता हो । भावुकताको वशमा परेकैले यसले परिस्थितिको विश्लेषण गर्न सकिन । अतिभावुकताले यसलाई धोका दिएको छ । शेखरको नियतलाई विश्लेषण गर्न नसक्नु, उसले आफूसँग प्रेमका नाममा खेलिरहेको कुरालाई बुझ्न नसक्नु यसको चारित्रिक कमजोरी हो । शेखरप्रति अतिविश्वास गर्न, शेखरप्रति नचाहिँदो रूपमा अति आस्था व्यक्त गर्न' यसको मूल कमजोरी हो । "अति सर्वत्र वर्जयेत्" भन्ने कुरालाई आत्मसात् नगर्दा यो दुर्घटनामा परेकी छ । गङ्गा यसरी दुर्घटित हुनुका पछाडि उसको अतिभावुकता मूल कारकका रूपमा देखापरेको छ ।

गङ्गाले शेखरसँग भावुकप्रेम गरेकी छ । प्रेमको शाश्वतता नबुझ्ने चरित्रलाई अमरप्रेम गर्न पुगुले गङ्गाको जीवन दुर्घटित भएको हो । गङ्गाको शेखरप्रतिको प्रेम एकाकी हो । एकाकी प्रेम नगरेका भए सायद ऊ दुर्घटनामा पर्ने थिइन । नियति र परिस्थितिले मानिसलाई कहाँबाट कहाँ पुऱ्याउँछ कसलाई थाहा हुन्छ र ! गङ्गा नियति र परिस्थितिको चापमा परेकी छ । हिन्दूदर्शन र सामाजिक रूढि तथा नैतिकताका कोणबाट गङ्गा दोषी लाग्ती तर उसको पारिस्थितिक अवस्था र नियतिगत जटिलताको अध्ययन गर्दा ऊ दोषी कम र असत् न्यून नै देखिन्छे । शेखर र गङ्गाबीचको द्वन्द्व नै असत् र सत् वृत्ति, आत्मिकता र दैहिकता, मातृत्व र यौनशक्तिबीचकै हो । आस्थाले पुजेको, समर्पणले चुनेको अनि अन्तर्मनले रोजेको व्यक्तिलाई सर्वस्व सुम्पनु केही पनि होइन । गङ्गा आस्था, समर्पण र नियतिका दबाबमा परी शेखरलाई सर्वस्व सुम्पन विवश भएकी हो । यस कोणबाट हेर्दा ऊ सत्वृत्तिकै देखापर्छ । गङ्गालाई प्रारम्भमा शेखरले आफूसँग बदमासी गरिरहेको छ भन्ने पनि त थाहा भएन । कसैप्रति भावुक बनेर प्रेम गरिरहँदा उसका नराम्रा क्रियाकलाप र व्यवहार पनि राम्रै त लाग्छन् नि ।

आस्थाले पूजिसकेको व्यक्तिका कतिपय दोषहरू गुण मानिएका हुन्छन् । भावुकताले सत्-असत्, नैतिक-अनैतिक केहीको वास्ता गरेको हुन्न । मन परेको व्यक्तिका कतिपय दोषहरू तथा कमजोरीहरूप्रति आँखा चिम्लने तथा आँखा चिम्लिदिने प्रवृत्ति मानवीय स्वभावै हो भन्दा बढी हुँदैन । गङ्गा यिनै नियतिमा फसेकी हो । भावुकतामा लहाडिनाले उसले शेखरको सक्कली रूपको अध्ययन नै गरिन अनि अर्कातिर शेखरलाई नै उसले सर्वस्व ठानी । आस्था चढाइसकेको व्यक्तिलाई कल्पिरहनु, उसको यादमा तड्पिइरहनु स्वभाविक पनि हो । यस आधारमा हेर्दा गङ्गा सत्वृत्तिकै देखापर्छ । शेखरसँग प्रेम गर्न थाल्दा उसको बिहे पनि त भएको थिएन । व्यवहारिकतामा नअल्भिदै

उमेरले नपाकदै व्यक्ति कहाँ परिपक्व बनिसक्छ र ? गङ्गा शेखरप्रति एकोहोरिनु उसको अपरिपक्वता पनि हो । साँच्चै गङ्गा असत्वृत्तिकै हुन्थी, कामुकता र यौनवासनाले निर्देशित हुँदि हो त ऊ विधुवी भैसकेकर पनि प्रेमको दूबाड रच्च आएको शेखरसँग पुनः कामवासनामा तल्लीन हुन सक्थी नि । शेखरको खराब नियत बुभिसकेपछि ढोकामा आग्लो लगाएर उसलाई खेदनुपर्ने कुन आवश्यकता र जरूरत थियो र गङ्गालाई । वास्तवमै विषय र कामका पछाडि हानिएका भए गङ्गाले शेखरले भने मुताविक छोराको ठेगान लगाएर शेखरसँग वासनातृप्तिका लागि हाजीर हुन्थी होला नि । गङ्गा आत्मिकप्रेमको खोजीमा छ । ऊ प्रेमको शाश्वततामा विश्वास गर्छे तर उसलाई मांसप्रेम, कामवासना र सांसारिकतामा त्यति साह्रो चासो छैन । ऊ भुसतिघ्रे र गठिला नाठाहरूको खोजीमा पनि त देखिँदैन । कृतिको अन्त्यमा उसमा मातृशक्ति प्रवलरूपमा देखापरेकाले र ऊ अमरप्रेमको प्राप्तिमा भौँतारिएकाले उसमा नारीधर्म संरक्षित रहेको देखिन्छ । यसो भनिरहँदा गङ्गालाई असत्वृत्तिकी भन्न मिल्ने ठाउँ छैन । ऊ सत्प्रवृत्तिकी, विवेकी चरित्र भएकीले नै त नाटकको अन्त्यमा शेखरसँग त्यत्रो असमभदारी बढ्यो । गङ्गाकै सत् र शेखरको असत्वृत्तिका बीच वैचारिक टकराव वा द्वन्द्व भएकैले त गङ्गा शेखरलाई पन्छाउन समर्थ भएकी हो ।

समग्रमा मसान र यो प्रेम नाटकमा कामुकता र विवेक तथा असत् र सत्वृत्ति बीचको द्वन्द्वमा कामुकता र असत्वृत्तिको हार तथा विवेक र सत्वृत्तिको जीत भएको छ ।

वर्गीय द्वन्द्व

गोपालप्रसाद रिमाल वर्गीय चेतनाले नाटक रचना गर्ने स्रष्टा होइनन् । उनले आफ्ना नाटकमा वर्गीय असमानता, वर्गीय द्वन्द्व, वर्गीय अन्तरसङ्घर्ष, वर्गीय अन्तरघातजस्ता कुरा गर्दैनन् । अनि उनी मार्क्सवादी सौन्दर्यशास्त्रको आलोकमा रही नाट्यशिल्प पनि भर्दैनन् । रिमाल विशुद्ध सामाजिक यथार्थवादी नाटककार हुन् । उनका नाटकमा कहाँकतै द्वन्द्वात्मक भौतिकवादी चेतना त्यति सशक्त रूपमा फेला पनि पर्दैन । यसो भनिरहँदा रिमालका नाटकमा उच्चवर्गीय रवाफ र हैसियत भएका पात्रहरूको थोरबहुत टिप्पणी भने फेला पर्छ । रिमालले आफ्ना नाटकमा उच्च वर्गका पात्रले निम्नवर्गीय पात्रमाथि गरेको थिचोमिचोलाई भने उठाउन भुलेका छैनन् । मसान नाटकको कृष्ण वर्गगत रूपमा उच्च वर्गको जस्तो लाग्छ । घरमा नोकर-नोकरी राख्नु, वाग्मतीलाई दासीका रूपमा आश्रय दिनुबाट उक्त कुराको पुष्टि हुन्छ । यो प्रेमको सानुबाबू पनि वर्गगत रूपमा उच्च वर्गीयजस्तो लाग्छ । उसले शशिसँग व्यक्त गरेका संवादमा त्यसको भलक देखिन्छ । सानोबुबालाई जागिर लगाइदिने, तत्कालीन राणाशासकहरूसँग आफ्नो निकटको सम्बन्ध रहेको जनाउनेजस्ता उसका कथनहरूको अध्ययन गर्दा अनि शशि स्वयंले हामीले तिमीहरूको के वास्ता गर्ने, हामीले तिमीहरूको हेरचाह वा हेरविचार गर्नुपर्ने हाम्रो जस्तो तिमीहरूको के अवस्था छ र ! भनिरहँदा सानुबाबू कुलीन नै लाग्छ । कृष्ण, शेखर, सानुबाबू, वाग्मतीको लोभने तत्कालीन राणाशासकहरूले असङ्ख्य सुसाहेहरू राखी रासलीलामा लीप्त हुने गरेको प्रवृत्तिबाट प्रभावित भई त्यसैतर्फ लागिपरेकाजस्ता देखिन्छन् । भनाइ नै छः- यथा राजा तथा प्रजा । रिमालका मसान र यो प्रेम नाटकका पुरुष पात्रहरूले कृतिका निम्न नारी पात्रहरूः युवती (हेलेन), दुलही, वाग्मती, शेखरकी श्रीमती, गङ्गा र शशिप्रति गरेको व्यवहार हेर्दा कुलीनतन्त्री शासकहरूले सोझा-सादा मानिसहरूप्रति गर्ने अमानवीय व्यवहारभन्दा कम्ती छैन । आफ्नै श्रीमतीलाई, धर्म-संस्कार र विधानले मान्यता दिएकी पत्नीलाई सामान्य मानवीय व्यवहारसमेत नगरेको देखिँदा रिमालका दुवै नाटकका पुरुष पात्रहरू कुलीनतन्त्री,

अहंवादी, स्वाँठ र हीन लाग्छन् ।

मसान नाटकको कृष्णले वर्गगत रूपमा आफूलाई हैसियतवाला ठानेर युवती र दुलहीमाथि मातृत्वशक्ति नष्ट गर्ने खेल खेलेको छ । त्यही चिन्तनमा बगेर वाग्मतीको लोमनेले भर्खरै छोरो पाई सुत्केरी भएकी स्वास्नीउपर सौता हुलेको छ । कृष्णले युवती तथा दुलहीका तर्फबाट आफूलाई कुनै किसिमको डर वा अपशकुन हुने नदेखेरै उनीहरूमाथि मनपरी व्यवहार गरेको छ । कृष्णमा वर्गीय हिसाबले उच्च वर्गीय रवाफ र शैली देखिन्छ । तत्कालीन राणा शासकहरूले दरबारिया सुसारेहरूप्रति गर्नेजस्तो व्यवहार कृष्णले आफ्ना श्रीमतीहरूप्रति प्रदर्शित गरेको छ । कृष्णका व्यवहार हेर्दा ऊ अत्यन्तै अमानवीय तथा साधारण संवेदना समेत नभएको पात्रजस्तो लाग्छ । बिहाइते श्रीमतीलाई तापैताप र जलनैजलनले मृत्युको मुखसम्म धकेल्ने कृष्णले युवतीप्रति उसको रूप र सौन्दर्यमा मुग्ध भएकैले माया गरेको स्वाड पारेको छ ।

वाग्मतीको लोमनेमा पनि आफ्नी श्रीमतीप्रति संवेदना भएको पाइन्छ । ऊ पनि तीव्र कामवासना र भोगको तृष्णाले वाग्मतीउपर सौता हुल्न पुगेको छ । उनीहरूको नियति उच्च वा सम्भ्रान्त परिवारका राणाशासकहरूको भोगवादी चरित्रसँग मिल्दो देखिन्छ । आर्थिकरूपमा सम्पन्न नभए पनि उनीहरूको चिन्तनमा उच्चवर्गीय रवाफ देखिन्छ । यही रवाफ तथा विषयवासनावादी चरित्रले गर्दा नै कृष्ण तथा वाग्मतीको परिवारमा विखण्डन आएको छ । वाग्मती, युवती तथा दुलहीमा श्रीमान्कृत उत्पीडन तथा उपेक्षालाई सहेर बस्ने दासताजन्य मानसिकता पाइए पनि उनीहरू हेय, तिरस्कृत, उपेक्षित तथा अबला बनिरहेर बस्ने पक्षमा देखिन्छन् । यही उत्पीडन सहने तथा अत्याचारलाई टुलुटुलु हेरेर बस्ने प्रवृत्ति नाट्यगत स्त्रीपात्रहरूमा नदेखिनुले नाटकीय द्वन्द्व अभै सशक्त र परिपाकावस्थामा पुगेको छ ।

समाजमा थिचोमिचो, अत्याचार र उत्पीडनमा अग्रसर हुने वर्ग नै सम्भ्रान्त या कुलीन नै हो । कुलीन वर्गका मानिसहरू नै शोषण र दमननीतिमा अग्रसर भएका पाइन्छन् । मध्यम वर्गीय परिवारका मानिसहरू कमै मात्र दमनचक्रमा उन्मुख भएको देखिन्छ । वर्गीय हिसाबले उत्पीडनमा पर्ने वर्ग भनेकै निम्न वर्ग हो । समाजमा हैसियत भएको, धाँक, धम्की र रवाफ देखाउने वर्ग नै कुलीन वा उच्च हो । वर्गगत रूपमा हैसियतवालाले हैसियतावालालाई त्यति साह्रो दमन गर्न वा उत्पीडन थोपार्न सक्दैन । एउटा हैसियतवालाले अर्को हैसियतावालालाई त्यति साह्रो कुट्टि राख्न र केही गर्न सक्दैन । समाजमा वर्गीयताका कारणले नै उत्पीडनका कार्यहरू भएका हुन्छन् । हामी लैङ्गिक, जातीय, भौगोलिक, रङ्गीय, सांस्कृतिक, साम्प्रदायिक जति द्वन्द्व देख्छौं त्यसका पछाडि आर्थिक वा वर्गगत सम्बन्ध गाँसिएको पाइन्छ । हाम्रो समाजमा हैसियतवाला कुन जाति, कुन लिङ्ग, कुन रङ्ग, कुन भूगोल, कुन संस्कृति, कुन सम्प्रदाय कहाँ र कोद्वारा हेपिएको वा थिचिएको छ र ? एकाधबाहेक प्रायः द्वन्द्वहरू अर्थसँग गाँसिएका हुन्छन् ।

हामीले समाजमा अर्थले नै मानिसको हैसियत उचालिएको पाएका छौं । मसान र यो प्रेम नाटकका नारी पात्रहरू वर्गगतरूपमा हैसियतवाला भैदिएका भए उनीहरूमाथि पुरुषहरूले त्यति साह्रो उत्पीडन थोपर्ने थिएनन् । कृष्णले दुलहीको हैसियत नदेखेरै उसलाई मनपरी पिल्साएको हो । वाग्मतीको लोमनेले वाग्मतीको आर्थिक हैसियत कम भएको पाएर ऊपर सौता हुलेको हो । कृष्णले युवतीलाई हैसियतवाला नदेखेरै उसको मातृत्व सखाप पारेर उसलाई चिरभोग्या तुल्याएको हो । उसले युवतीलाई मातृत्वशक्तिबाट विमुख गराएपछि उसप्रति अर्को कुन दमन र

दुष्चक्र रच्ने ठाउँ रह्यो र ! युवती पनि आर्थिक हिसाबले कृष्णभन्दा कमजोर थिई नै । युवतीको माइती सम्भ्रान्त वा कुलीन भैदिएका भए सायदै कृष्णले ऊमाथि त्यति बिघ्न उत्पीडन मच्चाउने थिएन कि ।

वाग्मतीको लोम्नेमा पनि कुलीनतन्त्री रवाफ देखिन्छ । आफू मध्यम वर्गीय भएर पनि कुलीन मानिसहरूको जस्तो व्यवहार गर्न पुग्नु वाग्मतीको लोम्नेमा निहित उच्च अहम् हो । अहम्ताको दृष्टिले वाग्मतीको लोम्ने पनि कम्तीको देखापर्दैन । नाटकमा प्रत्यक्ष सहभागी नभएकाले र वाग्मतीद्वारा प्रसङ्ग विशेषले उसको सन्दर्भ उठाइएकाले यसका बारेमा धेरै बोल्नु आवश्यक छैन ।

कृष्ण घरमा नोकर-चाकर राख्न सक्ने हैसियतवाला पात्रकै रूपमा देखिएको छ । उसका संवादबाट ऊ उच्च अहम् भएको पात्रका रूपमा विश्लेषित हुन्छ । कृष्णमा निहित दम्भको एउटा नमूना हेरौं-

युवति- ... एउटा छोरा काखमा लिने रहरको निमित्त सर्वस्व नै गुम्ला भन्ने डर पनि हुन लाग्यो, भो अब ।

कृष्ण- तिमीलाई के को डर ! म छउन्जेल तिमीलाई के को डर ? मैले बोलाएँ भन्दाखेरि पनि आउन्न हैन त्यो !

युवति- त्यसो त नआई सुख र ? तर नबिर्सनोस् हामीलाई एउटा छोरा चाहिन्छ ।

कृष्ण- हैन, मलाई छोरासोरा केही चाहिन्न ।

युवति- हैन, चाहिन्छ ।

कृष्ण- तिमीले नपाउने भएपछि अरूबाट मलाई चाहिन्न । भैगो, अब त्यसले छोराछोरी नपाउने भई । भैगो म त्यसको अब मुखै हेर्दिनँ ।

(मसान, ३०)

प्रस्तुत कथनबाटै कृष्णमा कति दम्भ र अहमता छ भन्ने कुराको पुष्ट्याईं मिल्छ । कृष्णले भर्खरै नवदुहिताका रूपमा भिँयाइएकी दुलहीप्रति उक्त कथनहरू व्यक्त गरेको हो । कृष्णका प्रस्तुत हठ तथा आडम्बरी कथनका आधारमा ऊभिन्न उच्चवर्गीय धाक र रवाफ रहेको अनुभव हुन्छ । कृष्णकै लहैलहैमा लागि युवतिले पनि दुलहीलाई सन्तान जन्माउने मेसिनका रूपमा मात्र अथवा दुलहीको अस्तित्वलाई सन्तान वा पुत्र प्राप्तिको अर्थसँग मात्र गाँसेकी छ । दुलहीलाई हेर्ने युवतीको दृष्टिकोणमा पनि हैकमवादी सोच लुकेको देखिन्छ । यसरी हेर्दा मसान नाटकको केन्द्रीय पुरुष पात्र कृष्णमा उच्च वर्गीय वा कुलीनतन्त्री दम्भ रहेको स्पष्ट हुन्छ ।

यो प्रेम नाटकका सानुबाबू र शेखरमा पनि अभिजात्य संस्कृतिको छाप पाइन्छ । सानुबाबूले शशिका सामु आफूलाई उच्च वर्गीय, हैसियतवाला तथा रवाफी चरित्रका रूपमा उपस्थित गराएको छ । शेखरले पनि सानुबाबूसँग आफ्नो पूख्यौली अभिजात्य वा सम्भ्रान्तीय संस्कारको परिचय दिएको छ । शेखरले आफ्ना पिताका बदमासीका कारण आफ्नो हैसियत केही खस्केको खुलासा गर्दै आफ्नो हैसियत अलि मजबुत भैदिएका भए गङ्गासँगको बदमासीलाई निरन्तरता दिने कुराको खुलासा गरेको छ । यी दुई पात्रका चिन्तनमा पाइने कुलीनतन्त्री मानसिकताको एउटा नमूना हेरौं-

- सानु.- के अब, तेरो त्यस्तो राम्रो छालालाई यस्तो धूलोजस्तो पाउडर स्वाएन भन्या के ?
 शशि- के भो त ?
 सानु.- मेरी स्वास्नी त यस्तो पाउडर छुँदै छुन्न । उसलाई बजारभरिको सबभन्दा असल चाहिन्छ ।
 अस्ति ल्याएको अलि कमसल परेछ, फ्याँकिदी ।
 शशि- (केही बोल्दिन)
 सानु.- यो लाली नि हरे, के यस्तो लाली !
 शशि- हामीलाई यस्तै भए पनि हुन्छ ।
 सानु.- मेरी स्वास्नी त यस्ती के भनूँ अब ! (शशि चुप) फेरि यो तेल नि यस्तो गन्हाउने, के तेल यो ? मेरी स्वास्नी त ...
 शशि- (हान्निदै आएर सबथोक हटाएर थन्क्याउन थाल्दछे) ।
 सानु.- मेरी स्वास्नी त यस्तो छुँदै छुन्न, उसलाई त मगमगी बास्ना आउने चाहिँ चाहिन्छ ।
 ...
 सानु.- तैले ऐले लाएजस्ता तेरा कतिवटा सारी छन् है ? अस्ति पनि यही लाएको देखेथैं । यही एउटा मात्रै ? मेरी स्वास्नीको त...
 शशि- के स्वास्नी-स्वास्नी भनेर चिच्याइरह्या छि !
 सानु.- त्यै त हेर न । आफू म त्यसलाई असल-असल कुरा ल्याएर दिन्छु, लाउन जाने पो, ढङ्गै छैन । फेरि अनुहार हरे ! अब त जे मागे पनि चडकन पो दिने विचार गरेको छु ।

(यो प्रेम, ४)

सानुबाबूले शशिसँग व्यक्त गरेका प्रस्तुत कथनहरू उसका उच्चवर्गीय अहम् तथा रवाफी व्यवहारका साक्ष्य हुन् । उसले शशिसँग उसले प्रयोग गर्ने तेल, पाउडर, सारी आदिको चर्चा गर्नुका पछाडि उसको वर्गीय अहमूले भूमिका खेलेको छ । शशिले प्रयोग गरेका सामग्रीहरू कमसल भएका र आफूले श्रीमतीलाई अब्बल दर्जाका किनिदिने सानुबाबूका कथनले सानुबाबू अभिजातीय चरित्र हो भन्ने कुराको पुष्ट्याइँ दिन्छन् । सानुबाबूले शशिका कमसल तथा तल्लो दर्जाका सामग्रीहरूको टिप्पणी गरेर म उच्चवर्गीय हूँ; म हैसियतवाला छु; मलाई मेरी स्वास्नी मन परेकी छैन । शशि म तँलाई मन पराउँछु । आइज बिहे गरौं । म तँलाई रानी बनाएर राखुँला । मसँग गइस् भने मोज गर्न पाउछेस् । मसँग गएपछि तँलाई यस्ता कमसल वस्तुको प्रयोग गर्न पर्दैन भन्ने भित्री इच्छा व्यक्त गर्न उसले त्यस्ता कथन प्रकट गरेको हो । सानुबाबूले आफ्नो उच्चवर्गीय हैसियत शशि सामु प्रस्तुत गरी शशिलाई आफ्नातर्फ आकर्षित गराई उसको सर्वस्व लुट्न चाहेको छ । सानुबाबूका माथि प्रस्तुत कथनहरूले नै उसको वर्गीय अहमूको समेत पुष्ट्याइँ दिन्छन् । सानुबाबूले शशिसँगै अर्को ठाउँमा आफ्नो हैसियतलाई यसरी प्रस्तुत गरेको छ ।

- सानु.- साँच्चै तैले पो सम्झाइस् । कुरैकुरामा मैले त भुसुक्क बिर्सेको शशि ! ऐले म सानुबालाई भेट्न आएको पनि यही कुराले हो । अहिले कुनि कुन ठाउँमा हो खाली छ रे, दाइले मलाई सानुबालाई गएर दरखास्त दिनु भनिदे भनेर पठाउनुभएको । सकेसम्म दाइले जर्नेलसाहेबसित भनसुन गरिदिनुहुन्छ रे ।

(यो प्रेम, १०)

सानुबाबूका उपर्युल्लिखित कथनहरूले ऊ शासकवर्गको चाकरिया अथवा उच्चवर्गका शासकीय व्यक्तित्वहरूसँग पनि हितचित्त मिल्ने पात्रको सङ्केत दिन्छन्। उसका कथनहरूबाटै ऊ शासकहरूको निकटस्थ उच्चवर्गीय चरित्र हो भन्ने पुष्टि दिन्छन्। सामान्य मान्छेले यत्रो धाक लगाउन्न। शशि स्वयंले सानुबाबू उच्च वर्गीय नै हो भन्ने प्रमाण हाम्रा सामु उभ्याइदिएकी छ नि। तलको कथन त्यही बताउँछ:-

शशि- के वास्ता ? आम्दै, हामीले हेरविचार गर्नुपर्ने जस्तो तिमीहरूको त्यस्तो हाम्रो जस्तो अवस्था के छ र ? हामीले के तिम्रो के वास्ता ? (यो प्रेम, ११)

सानुबाबू तत्कालीन समाजको सम्भ्रान्तीय चरित्र नै हो भन्ने पुष्ट्याइँ माथिका शशिको कथनले पनि प्रमाणित गर्छ। शशि स्वयंले आफूलाई हीन, कमजोर तथा सानुबाबूका अगाडि पुढ्को भएको महसुस गरेकी छ। यिनै आधारमा सानुबाबू उच्च वर्गीय चरित्र हो भन्ने पुष्टि मिल्छ।

यो प्रेम नाटकको पात्र शेखरको चरित्रमा सम्भ्रान्तीय प्रवृत्ति देखापरे पनि ऊ भने मध्यमवर्गीय हो। उसले आफ्नो पुर्ख्यौलीको स्मरण गरिरहँदा वा आफ्नो पुस्ताका बारेमा चर्चा गरिरहँदा ऊ पनि सम्भ्रान्तीय नै हो भन्नेजस्तो लाग्छ। शेखरको प्रस्तुत कथन त्यही बताउँछ:-

शेखर- मैले गङ्गालाई बिहे नगरेको खास आफ्नो कमजोरीले हो, आफ्नो काँतरताले हो। यसमा कसैको केही दोष छैन। फेरि त्यसभन्दा पनि सत्य कुरा सुन्छौ भने गङ्गासितको मेरो सम्बन्ध प्रेम हुँदै हैन। किन जिल्ल परेका सानुबाबू ! तिमी ? हुन त सत्य कुरा सहन अलि गाह्रै हुन्छ तर ...। पख पख, एकाछिन सुनि मात्र देऊ तिमी। अभै धेरै कुरा भन्न बाँकी छ। हाम्रा बाजेका चारवटी स्वास्नी थिए भन्ने थाहा छ हाँग तिमीलाई ? त्यसरी स्वास्नीहरूको माला लगाएर पनि उनको वास्तविक ध्येय सच्चा प्रेम थिएन भनेर भन्न सकिन्न। उनले त्यसरी बिहेका बिहे गरेको त्यसैको खोजमा हो। फेरि उनी मजस्ता काँतर थिएनन्, साहसी थिए। स्वास्नी मन परिन भने तँ मन परिनस् अर्को बिहे गर्छु त भन्न सक्तथे। उनले गङ्गा पाएको भए कुनै हालतमा पनि छोड्ने थिएनन्। भगीरथप्रयत्न गरेर भए पनि ल्याइछोड्थे, मैलेजस्तो उम्काउने कुरै थिएन। अब बाको कुरा लिऊँ। त्यो सौतेनी जन्जालमा परेर हुर्केको हुनाले बाको धेरै स्वास्नी ल्याउने हिम्मत अलि टुटेको थियो भने पनि भो, ४-४ वटी स्वास्नी ल्याउन सक्ने त्यत्रो बाजेको जत्रो त्यत्रो औकात थिएन भने भो। सौतिनी जन्जालको डर घटेर जुन बेला बाको औकात पनि राम्ररी सप्रच्यो। त्यसबेलासम्म बा अलि बूढो भैसक्नुभएको थियो अनि आफ्नै जन्जालले घेरी पनि सकेको थियो। बिहे गर्न बाँकी त्यतिका छोरीहरू थिए। तर बाले पनि बदमाशी गर्न त छोड्नुभएन। नोकनीहरूसँगको कुरा तिमीलाई थाहै छ। अन्त पनि छुन्छुनाउनुहुन्थ्यो। हाम्री आमा हुनुहुन्छ नि, सेतै फुलिसकेकी बूढी आमा, हो तिनी बुढियाको सुकेको छातीभित्र पनि बाले दिएको दुःखको एउटा टूलो भक्कानो छ। तर कहिलेकाहीँ एकलै बसेको बेलामा अलिअलि गरेर फुट्दछ। बुढियाले कम दुःख पाएकी छैनन्। अब मेरो पालो आयो। मैले सौता हाल्ने कुरा त्यो त मेरो रगतमा छ। मेरो हाडबाट अभै पखालिएर बाहिर निस्केको छैन। मेरो रगतमा

त्यो अभै उम्लिँदै छ । पखन सानुबाबू ! कुरा त सुन । मैले डरले मात्र हो त्यस्तो बिघ्न बदमाशी नगरेको, मन नभएर हैन मुखले मात्र प्रेमप्रेम भनेर चिच्याएर के गर्नु सानुबाबू ! मैले त्यो गड्गासित गर्न खोजेको प्रेमप्रेम केही पनि हैन । किनभने, किन त्यसरी आत्तिको हँ तिमि ? पहिले कुरा त सुन, किनभने गड्गासित बदमाशी गर्न उतिको डर थिएन, त्यो प्रेमको नाउँमा बिक्न सक्दथी ।

(यो प्रेम, ३५/३६)

शेखरले जति नै भूमिका बाँधे पनि ऊ अभिजातीय संस्कृतिमा हुर्किएको पात्रजस्तो लाग्छ । उसले आफ्नो पूख्यौलीको बारे चर्चा गरिरहँदा ऊ कति पुरातनपन्थी, रुढ र पश्चगामी छ भन्ने कुराको पुष्टि हुन्छ । विचरा गड्गा, ऊ भने 'शेखर-शेखर' भन्दै उसको नाम जपै गर्ने उता शेखर उसँगको सम्बन्धलाई बदमासीका रूपमा अर्थाउने; यो कत्रो पार्थक्य ? कत्रो विरोधाभास ?? शेखरकै नाममा जीवनकै बलिदानी दिएकी उसको जीवनमा शेखरबाट कस्तो हरियालीको कल्पना गर्ने । शेखरका नाममा कति निर्जर र सुक्खा जिन्दगी जिएर बसेकी छ ऊ । यता शेखरको नियत हेरौं न । आफ्नै लागि सर्वस्व गुमाएकीसँग बदमासी गरेको पुष्ट्याइँ दिँदै छ ऊ । खैँ ऊभित्र गड्गाको आत्मिक प्रेमप्रतिको सपर्मण । कति सजिलो निश्छल नारीप्रति प्रेमको नौटङ्की रचेर बदमासी गर्न । उसको पूख्यौली नै त्यस्तै त रहेछ नि । सूरा र सुन्दरीमा जिन्दगी हराइदिने । यस्ता लम्पटलाई के को प्रेम ? के को मायाममता ? के को त्याग ? के का लागि समर्पण, बलिदान ?? शेखरको चिन्तनमा कति कामुकता र मांसमोह छ भन्ने कुरा माथिका कथनले पुष्टि गरिसकेका छन् । चारचारवटा सौता हुल्लसक्ने शेखरका बाजेको औकात; नोकर्नीहरू र बाहिरतिर पनि अरूहरूसँग छुन्छुनाउने शेखरका पिताको चरित्रले नै सङ्केत गर्छन् उनीहरू कुलीनवर्गीय चरित्रले निर्देशित छन् । यसो भनिरहँदा कामका मामलामा यति फुक्का हुने मौका उच्च वर्गले मात्र पाउँछ । भोकका लागि भौँतारिनेहरू भोगलाई महत्त्व दिन र त्यतातर्फ सोचन भ्याउन्नन् । भोकको समाधानपछि मात्र भोग आउँछ । पारिवारिक दायित्व एकातिर मिल्काएर आइमाईका जमातमा छुनछुनाउँदै हिँड्ने फुर्सद सम्भ्रान्तीय चरित्रमै हुन्छ । शेखरको पुस्ता वर्गीय हिसाबले शेखरकै कथनबमोजिम चारचारवटी सौता हुल्ल सक्ने, नोकर्नी राख्न सक्ने, पारिवारिक उत्तरदायित्व बिसेर बाहिर छुनछुनाउँदै हिँड्ने फुर्सद मिल्ने प्रसङ्गबाटै ऊ उच्चवर्गीय हो भन्ने पुष्टि मिल्छ । निम्नवर्ग अर्काका निम्ति घोटिन्छ । जसरी तसरी साँभ विहानको गर्जो टार्न जोतिन्छ । मध्यमवर्ग आफ्ना लागि मरिमेटी गर्छ । जसरी-तसरी थोरै-सुख, थोरै हाँसो र थोरै सन्तोषको सास फेर्न जोतिन्छ । उच्चवर्ग सेठ पल्टिएर हिँड्छ अरूलाई काममा जोताउँछ । यसरी हेर्दा निम्नवर्ग सधैं अरूबाट जोताइने वर्ग हो । मध्यमवर्ग आफ्नै लागि मरिमेटी जोतिने वर्ग हो र उच्च वर्ग आफू भलाद्मी पल्टी अरूलाई काममा जोताउने वर्ग हो । शेखरको पूख्यौली अर्काका लागि र आफ्नो लागि त्यति जोतिको देखापर्देन । नोकर्नीहरू राख्नु अरूलाई जोताउनु हो । अरूलाई जोताउन सक्ने हैसियत भएको देखिनुले शेखर उच्चवर्गीय लाग्छ । तर शेखरले आफ्नै पूख्यौली हैसियत खस्किएको सङ्केत पनि देखाएको छ । ऊ आफैँ भन्छ-

शेखर- ... पख हैं, खास मैले गड्गालाई बिहे नगरेको त यो पो हो जस्तो छ, सानुबाबू! सुन है ।

म गरिब थिएँ, तन, मन, धनले । कुरा के भो भने मैले पवित्र गङ्गालाई आफ्नो गरिबको फोहोरमा घिसारेर ल्याएँ मैलो थैली तुल्याउन चाहिनँ । गङ्गाको सम्भना साथसाथै एउटा स्वर्गीय राजमहलको कल्पना पनि तीव्र हुँदै जान्थ्यो । अनि कहाँ मेरो त्यो सुनौला सपना, कहाँ त्यो मेरो गरिबी ! मेरो त्यो गङ्गा र मेरो सुखको संसार यो दुःखी अपूर्ण संसारले छुने बित्तिकै लाशको घरभैँ भताभुङ्गा हुन्थ्यो । परी गङ्गाको पखेटै भाँच्चिएजस्तो हुन्थ्यो । मेरो सुर त उसलाई लिएर उड्दै यो संसारबाट टाढा, केहीँ पर, जहाँ, जहाँ के भनूँ अब ...

(यो प्रेम, ३६/३७)

शेखरका प्रस्तुत कथनहरू विरोधाभासपूर्ण छन् । अघि भर्खै गङ्गालाई प्रेम हैन बदमासी गरेको हो भन्ने अनि भर्खै फेरि आफ्नो गरिबीका कारण गङ्गालाई बिहे गर्न नसकेको बताउने । शेखरले यहाँ एउटा भव्य हबेली वा दरबारको कल्पना गरेको छ । मान्छेको तृष्णा न हो । उसले खोजेको तत्कालीन शासकहरूको वसन्तपुर, कैलाशकुट, नारायणहिटीजस्तै दरबारहरूको कल्पना होला । उसले व्यक्त गर्न खोजेको आशय “म पनि भव्यहलको मालिक भैदिएको भए गङ्गासँगको बदमाशीलाई वैधानिकता दिन्थेँ” भन्ने हुनसक्छ । म उच्च वर्गीय अलि ठूलै हैसियतवाला हुनुपर्ने, अरूहरूको देखेर रहर त लाग्छ तर आफू त्यति बडेमाको परिण, मभिन्न पनि रखौटीहरू राख्ने पर्याप्त अभिलाषा छन् भन्न खोजेको हुनसक्छ । समग्रमा शेखर उच्चवर्गीय संस्कारमा दीक्षित भएको, सम्भ्रान्तीय रवाफी चरित्रको, अभिजात्य संस्कृतिबाट खस्केको, कुलीनतन्त्री मानसिकता बोकेको हैकमवादी तथा रवाफी चरित्रका रूपमा देखापर्छ ।

निष्कर्ष

आधुनिक नेपाली साहित्यमा विद्रोही चेतना नारीसमस्यामूलक नाटक लेख्ने गोपालप्रसाद रिमाल एक युगान्तकारी नाटककार हुन् । नेपाली नाट्यसाहित्यले रिमालको आगमनपश्चात् नै यथार्थवादी चेतना प्राप्त गरेको हो । रिमाल कल्पना र भावुकतामा रमने व्यक्ति थिएनन् । नैतिकता र औपदेशिकता रुचाउने स्रष्टा पनि थिएनन् । न त उनमा भाग्यवाद, नियतिवाद, अलौकिकता, आध्यात्मिकता र रहस्यात्मकताप्रति मोह नै जाग्यो । उनी उच्च र उदात्त मानिने पात्र, घटना र परिवेशको चित्रणमा पनि रमेनन् । उनी आत्मगत दृष्टिकोण अँगाल्ने वायवीय प्रवृत्ति भएका स्रष्टा पनि थिएनन् । रिमाल आलङ्कारिक, चामत्कारिक र भव्य शैली रुचाउने स्रष्टाका रूपमा पनि देखापरेनन् । यति हुँदाहुँदै पनि रिमाल नेपाली साहित्यमा किन ज्वाज्ज्वल्यमान् भास्करका रूपमा उदित भए भन्ने प्रश्न उठ्न सक्छ ? निम्न र मध्यम वर्गीय पात्रको चयन गर्ने रिमाल सरल र सहज शैलीशिल्पमा समाजका साधारण तथा हीन पक्षको प्रस्तुति गर्ने वस्तुगत तथा वैज्ञानिक दृष्टि भएका यथार्थवादी स्रष्टा हुन् । रिमालले कसैले नदेखेको र नरोजेको बाटो रोजे । नेपाली कविता साहित्यमा गद्यात्मकता भित्र्याएर चर्चित बनेका रिमाल गद्य कविताका पर्याय मात्र बनेनन् नारीसमस्यामूलक यथार्थवादी नाटककारका रूपमा समेत प्रतिष्ठित रहे ।

रिमाल नयाँ लेख्ने र नौलो कुरा पहिल्याइदिने स्रष्टा थिए । राणाकालीन परिवेशमा हुर्किएर पनि आफूलाई नीडर र खरो व्यक्तित्वका रूपमा उभ्याउन सक्ने रिमाल हिम्मतिला र हक्की व्यक्तित्व थिए । रिमाल कसैको नजर

नपुगेको ठाउँमा दृष्टि क्षेपण गर्ने सर्जक थिए। रिमाल आधुनिक कवि तथा नाटककार व्यक्तित्व थिए। यिनमा परम्पराप्रति कति मोह थिएन। यिनले आफ्ना कृतिमा नौल्याइँपनको उद्भावना गर्न चाहन्थे। यिनी स्वतन्त्रताका सेनानी थिए। हुड्कार र विगुलका गति गाउने रिमाल नेपाली साहित्यका दरिला स्तम्भ थिए।

रिमाल संख्यात्मकतामा भन्दा गुणात्मकतामा विश्वास गर्ने सरल भाषाशैलीका स्रष्टा हुन्। यिनको भाषा सरल छ। यिनी पाण्डित्याइँ तथा बौद्धिकताको प्रदर्शन गर्ने उद्देश्यले साहित्य सिर्जना गर्ने स्रष्टा हैनन्। रिमाल त सामान्य जनबोलीको प्रयोग गर्ने स्रष्टा हुन्। यिनका नाटकहरू अभिनेयात्मक तथा मञ्चीय गुणले युक्त छन्। रिमालका नाटकमा अल्पपात्र तथा नारीबहुल पात्रको प्रयोग गरेको पाइन्छ। धेरै पात्रहरूको उपस्थिति तुल्याईँ नाटकलाई भद्रगोल पार्ने प्रवृत्ति रिमालमा पाइन्छ। रिमालले नाटक रच्दा राणादरवारहरूमा सयौँको संख्यामा सुसारेहरू राखी भोगमा तल्लीन रहने शासकहरू थिए। त्यही भोगी, विलासी तथा सांसारिक प्रवृत्तिका शासकहरू एवं तिनैका प्रभावमा रहेका युवाजमातको विकृत मानसिकता र त्यसले सिर्जना गरेको सामाजिक विकृतिलाई नै रिमालले आफ्ना नाटकमा टिपेका हुन्।

प्रसिद्ध नाटककार जर्ज वनाईँ श द्वन्द्वविना नाटक हुनै सक्तैन भन्छन्। यस कथनले नाटकका लागि द्वन्द्व कति अपरिहार्य छ भन्ने कुरा सङ्केत गर्छ। द्वन्द्व नाटकको ऊर्जा हो, आत्मा हो। जसरी आत्माविना जीवनले गति लिन सक्तैन त्यस्तै द्वन्द्वविना सफल नाटकको परिकल्पना पनि सम्भव छैन भन्ने कुरा रिमालका नाटक पढ्दा अनुभूत हुन्छ। द्वन्द्व दुई विरोधी विचार वा दुई भिन्न शक्ति, वृत्ति वा परिस्थितिबीचको टकराव हो। मार्क्सवादीहरू द्वन्द्वलाई समाज विकास वा रूपान्तरणको प्रक्रिया मान्छन्। नाटकमा लैङ्गिक हिसावले नारी-पुरुष, वर्गीय हिसावले उच्च, मध्यम र निम्न, वैचारिक हिसावले बौद्धिक-अबौद्धिक वा पठित-अपठित वा दार्शनिक र गवाँर तथा अन्य तवरले पनि विभिन्न खालका पात्रहरू ल्याइन्छन्। नाटकमा प्रस्तुत गरिएका विभिन्न चिन्तन र संस्कार बोकेका पात्रबीच वैचारिक टकराव वा चिन्तनगत विमति देखिन्छ। यसै विमतिलाई नै द्वन्द्वका नामले चिनिन्छ। यही द्वन्द्वले नै नाटकलाई जीवन्त र आस्वाद्य तुल्याउँछ। रिमालका नाटकमा पात्रहरूको यही भिन्न वृत्ति, शक्ति वा विचारले नै कृतिलाई कलात्मक र सौन्दर्यपूर्ण तुल्याएको देखिन्छ। सारमा रिमालका नाटकमा द्वन्द्वले नै कृतिको घटना वा आख्यानलाई विकसित तुल्याईँ शिखरसम्म पुऱ्याएको हुन्छ र यसै द्वन्द्वकै कारण रिमालका नाटकहरू सफल र आस्वाद्य पनि बनेका छन्।

नाटकीय द्वन्द्व दुई किसिमका हुन्छन्- आन्तरिक र बाह्य। पात्रका मनभित्रका दुई विचार, वृत्ति वा शक्तिबीचको मनोद्वन्द्व आन्तरिक द्वन्द्व हो भने दुई पात्रका भिन्न शक्ति वा विचारबीचको वैचारिक बेमेल बाह्य द्वन्द्व हो। नाटकमा दुवै खाले द्वन्द्वको प्रयोग गरिन्छ। रिमालका नाटकमा बाह्यभन्दा आन्तरिक द्वन्द्वको सघनता पाइन्छ। यिनका नाटकमा राजनीतिक, सामाजिक, सांस्कृतिक, भाषिक, साम्प्रदायिक, धार्मिक, भौगोलिक, वर्गीय जस्ता सर्वाधिक चर्चित र लोकप्रतिष्ठित द्वन्द्व पाइन्छ, न त यिनका नाटकमा प्राकृतिक द्वन्द्वकै उपस्थिति देखिन्छ।

रिमालका नाटकमा सत्ता प्राप्तिका लागि, कुनै वाद वा सिद्धान्तको स्थापनाका लागि, कुनै धर्म वा सम्प्रदायको प्रचारका लागि, कुनै भाषा, संस्कृति, भेषभूषा, रहनसहन र आनीबानीको स्थापनाका लागि द्वन्द्वविधान गरिएको छैन। नारीसत्ता नस्वीकार्ने, स्त्रीलाई हीन र अपमानित ठान्ने, नारीअस्तित्व तथा नारी धर्मको महत्ताबोध नगर्ने पुरुषहरू र नारीधर्मको संरक्षण, नारीजागरण, नारीसत्ता, नारीउन्मुक्ति तथा नारी स्वतन्त्रता चाहाने नारीहरूबीचको दुई भिन्न

विचारले नै रिमालका नाटकमा द्वन्द्वको सिर्जना गरेको पाइन्छ। समाजको एउटा वर्ग जो नारीलाई भोग्या र यौनदासी भन्दा अर्को देख्दैन ऊ भोग वा वासना नै नारी र पुरुषका बीचको सम्बन्ध सूत्र देख्छ अनि अर्को वर्ग जो मातृशक्ति, वात्सल्यप्रेम आत्मिकप्रेम आदिमा विश्वास गर्छ यी दुईबीचको वैचारिक तथा मानसजन्य व्यतिरेकीमा रिमालको नाटकीय द्वन्द्व सघन बन्न पुगेको छ। समाजका सबै पुरुषहरू भोगी, कामी तथा विषय-वासनादि चाहने छैनन्। नारीसत्ताको महिमा तथा गरिमाबोध गर्ने, नारीधर्मको संरक्षण चाहने पुरुषहरू पनि हाम्रै समाजमा छन्। समाजको एउटा त्यस्तो पुरुष वर्ग छ जो यौन र सांसारिक भोगाविलासमै आफूलाई समर्पित गर्छ। यस्तो खाले पुरुषवर्गको नेतृत्व पश्चिमा नग्न तथा हिप्पी शैलीबाट प्रभावित आधुनिक युवाजमातले गरेको छ। रिमाललाई नारी र पुरुषबीचको सम्बन्धलाई यौनसँग अर्थ्याउने युवा जमातसँग घोर आक्रोश छ। रिमालले मनपर्दो यौनविलास गर्दै हिड्ने वर्गप्रति आपत्ति जनाएका हुन्। उनले आफ्नो नाटकमा आत्मिकप्रेम र दैहिकप्रेम, मातृशक्ति र यौनशक्ति, रुढ मानसिकता र परिष्कृत मानसिकता, स्त्री र पुरुष, सत्त्वृत्ति र असत्त्वृत्ति आदि बीचको द्वन्द्व देखाई मातृशक्ति नष्ट गर्ने पुरुषवर्गको बहिष्कारद्वारा नारीहरूलाई सचेत तुल्याएर गतिछाडा पुरुषहरूलाई सही बाटोमा ल्याउने प्रयत्न मात्र गरेका हुन्। रिमालले आफ्ना नाटकमा मूल रूपमा नारी समस्यालाई उभ्याई विवेकहीन, पथभ्रष्ट तथा छाडा युवावर्गलाई कुन जुक्ति र उपायले सही बाटोमा ल्याउने भन्ने कडा चुनौती तेर्स्याएका छन्।

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Customers House Purchasing Decision Factors In Kathmandu Valley

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Abstract: *A house is taken as one of the major basic needs of human beings. Urbanization is noticeable in Nepal for a long time. The construction business regarding dwelling has been a major activity in this country. So for builders as well as for customers, knowing the factor those influence purchasing decision is a prime concern. This study explores the factors of House purchasing decision by applying the Exploratory Factor Analysis Method for data collected from 313 respondents through Structured Questionnaire. 'Connectivity', 'Design and Construction', 'Interiors', 'Exteriors' and 'Advertisement and Promotional' factors were identified as major factors considered by Consumers while taking house purchasing decision.*

Keywords: Exploratory Factor Analysis, House Purchasing Decision, KMO, Sphericity, PCA, Promax

Introduction:

The shelter is one of the major needs of Human Being. Prehistoric form of shelter were trees and caves. The shelter was a means for security and comfort, but now, it's also the symbol of prestige.

A house is taken as the basic need for every individual. The house is usually defined as a place where most of the human created or developed events happen in community [3]. Apart from it, a house depicts cultural and social principles accumulated by the human civilization. It has taken a long run to develop current form of shelter which meet the requirement and expectations of the dwellers thus, to develop a housing unit that accommodates the requirement of customers, it is necessary to recognize the house buyer's characteristics.

Background of Study:

It is obvious fact that the housing sector is considered a basic activity in any economy [9]. To analyze the housing needs and wants requires a detailed information on criteria of homebuyer's choice and the characteristics towards housing choices so they can satisfy consumer's needs and wants. Ensuring existence and survivability in the housing market, the builders and marketers must improve the standards that meet the needs of homebuyers, attracts attention of home buyers, and flexibility in choice which are prime [20].

This study attempts to explore the housing attributes that have a direct and indirect impact on house buyers purchasing decisions. Identifying the housing attributes is marked as the basic stage to define the importance of consumers. Basically, housing attributes include intrinsic and extrinsic attributes. Intrinsic attributes include the type of housing, age of the housing, number of living rooms, number of bedrooms, number of bathrooms, house styles, house design, housing topology, and others. Extrinsic attributes involve exterior space, environmental attributes, location of facilities and services, and neighborhood that affect the purchasing decision of houses [8,7].

Consumer behavior is all about the decision of consumers to buy and use products and services. Many actors are involved in a customer's buying decision, any one of which can become the deciding factors. They are spending millions of rupees in understanding the consumer's behavior because it can help you be more effective in marketing, design, product development, and every other initiative that impacts your customers. It is known that consumer behavior is the study of the behavior of the consumer in terms of their consumption [15]. Likewise, retailers and manufacturers are always interested in evaluating how shopper make their purchase decision and also about when, why, and where. This information is very much important for them to formulate the strategy required for planning and implementing the marketing strategies [2]

The housing purchasing decision is affected by intrinsic housing attributes [8,10,11]. Others indicate that the housing purchase decision is affected by extrinsic attributes [1].

Purchase Decision

Customer behavior is an important research topic in recent decades. There is also a clear shift from rational factors to psychological factors and social decision factors. There is a link between the "intention to purchase" to "decision to purchase" of customers, especially the decision related to real estate. Purchase decision process includes several stages. The stages are as follows:

Problem Recognition Stage

Searching for Information

Evaluation of Alternatives

Purchase Decision

Post Purchase Decision

Pieces of literature identify different factors while purchasing a house.

Location is considered one factor [14]. Also, access to recreational facilities and access to main roads are proposed [13]. Financial status is much significant to customer house choice. Besides, financial status bases on a combination of house price, mortgage loans, income, and payment term [16]. One of the important factors affecting individual decision making to buy a house is location [14]. The location of the house influences people's purchase choice. Location of the house to choose the house can be affected by the width of the adjacent road, distance to the central business center, distance to work, distance to school, distance to the hospital. In addition, access to recreational facilities and access to main roads are proposed [13]. The feature of the building structure itself is an important determinant of a household's choice of residence. Also, it is confirmed that the feature has significant effects on customer's house purchase decision-making process [19]. Likewise, advertisement and promotional activities and living space also have a direct influence on the house purchasing decision.

The urban population of Nepal is increasing every year. Doubtlessly the demand for houses in every area is growing too. Due to rapid urbanization, increase in income through many sources, and attraction toward houses with modern facilities, the house-building business is taking the lead. Identifying the factors of Customer is the need of not only builders but also of Planner too.

Objectives:

The objectives of the study is as follows.

- to identify the factors affecting customers when purchasing house in Kathmandu Valley

Method and Materials

The target population for this study was the people of Kathmandu Valley who were interested in the purchase of houses in Kathmandu. The people who had the experience of purchasing the house or the people who visited the corporate office of the housings with purchase Interest constituted the Population. The closed Structured Questionnaire was prepared and distributed to the possible respondent explaining the purpose of the Research. The structured Questionnaire produces data with fewer errors as compared to Open-Ended Questionnaires [4]. The questionnaire had two parts: the first part relates to the Personal information of the Respondent and the second part contains 35 questions related to items of House purchasing decision. About 350 persons were surveyed but after the screening, 37 questions were found not to be suitable for analysis. The reason

behind discarding these questionnaires was mainly due to many questions unanswered and some were filled not properly thus indicating haphazardly ticking on options of questions.

The total sample size for this study was 313 respondents.

Data Collection Instrument

Data were collected using the self-administered questionnaire. Questionnaires included a set of written questions used to obtain and store necessary information by the researcher during the research. Questions were designed to examine the important variables for the study and were answered by respondents. The variables under consideration were decided upon questionnaire used in previous surveys.

Likert scale was used to generate statistical measurements of people's opinions. A five-point Likert scale was used in the research:

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
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The data collected were entered by using SPSS.22. The coding of data was conducted before that. The analysis of data was done using SPSS.22 and R. While analyzing data, factor analysis technique was used.

Results

The classical Factor Analysis passes through 3 Steps.

Assessment of the suitability of the data for factor analysis

Factor extraction

Interpretation of Extracted Factors.

Step one: *Assessment of the suitability of the data for factor analysis.*

The researcher needs to consider whether the particular data set is suitable for factor analysis or not, before using the data to reduce and summarize the data. There are mainly two issues: size of sample and the magnitude of the relationships between the house purchase factors. [21] recommend to have at least 300 sample size for factor analysis. Regarding the second issue – the strength of the relationships between the variables, Fidell (2012) recommends the correlation matrix for evidence of coefficients to greater than 0.30. Factor analysis may not be appropriate if few correlations are below this level. [21]. 15 items out of 32 Items showed correlation 0.3 with one or more items, thus they were discarded in the Factor Extraction Process. Bartlett's test of sphericity [6] and

the Kaiser-Meyer-Olkin (KMO) measure (Kaiser, 1974) were also generated by SPSS to assess the factorability of the data in this research. Factor analysis can be considered appropriate by a significant ($P < 0.05$) Bartlett's test of sphericity. In addition, a Kaiser-Meyer-Olkin value of greater than 0.6 indicates a good factor analysis.

The sample size used for this analysis is $313 > 300$, which is greater than the minimum required sample suggested by Tabachnick and Fidell (2012) to perform Exploratory Factor Analysis(EFA). The Kaiser_Meyer-Olkin(KMO) test was conducted for checking Sample adequacy for EFA. The KMO was found to be 0.634 and the p-value for Barlett’s test of Sphericity to 0.000, thus suggesting factorality of the data.

Table 1: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		634
Bartlett's Test of Sphericity	Approx. Chi-Square	5170.705
	Df	136
	Sig.	.000

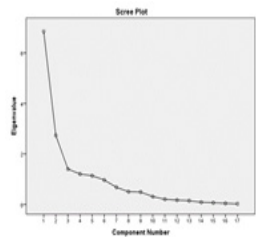


Fig 1: Scree Plot

Step two: Step of Factor extraction relates to determining the smallest number of factors that can be used to best represent the relationships between the variables. PCA has been employed in this research to determine the number of housing purchase factors that best describe the underlying relationships among the variables. Kaiser’s criterion (i.e. eigenvalue rule) is adopted to assist in determining the number of factors to remain. The factors with eigenvalues of more the 1.0 were retained for further investigation. The study also retains variables with factor loadings greater than 0.4 in the rotated component matrix as suggested by [17].

The Items used in Factor Extraction are as follows.

Table 2: Items used for Factor Extraction.

Items Used for Factor Extraction	
1.Width of the street adjacent to the house	9.Quality of bathroom
2.Distance from house to school	10.External design
3.Construction duration	11.View from house

4.Additional features (garden, underground, water tank, etc)	12.Pollution free
5.Interior design and decoration	13.Does advertisement in print media attract you to purchase a house?
6.Storey of house	14.Does advertisement in online media attract you to purchase a house?
7.Size of living room	15.Does promotional programs such as fairs, workshops attract you to purchase a house?
8.Quality of bedroom	16.Security status

The method used for Extracting Factor was Principal Component in SPSS 22.0. The Eigenvalue greater than 1 was the criteria to retain the factor. Rather than fixing several components, a Scree plot (Fig 1) was generated to know the number of factors and the number of iteration fixed was 25.

Step three: Factor rotation and interpretation

This research has used the factor analysis results to replace the original set of variables with a new and smaller set of variables generated from summated scales [12]. The following table depicts the components extracted the variance explained by them.

Table 3: Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	
1	6.854	40.317	40.317	6.854	40.317	40.317	4.926
2	2.733	16.077	56.394	2.733	16.077	56.394	4.076
3	1.402	8.244	64.638	1.402	8.244	64.638	3.475
4	1.203	7.078	71.717	1.203	7.078	71.717	3.864
5	1.136	6.681	78.398	1.136	6.681	78.398	2.965
6	.966	5.683	84.081				

7	.678	3.987	88.069				
8	.503	2.957	91.026				
9	.488	2.871	93.897				
10	.308	1.811	95.708				
11	.204	1.197	96.906				
12	.168	.988	97.893				
13	.145	.851	98.744				
14	.086	.509	99.253				
15	.064	.379	99.632				
16	.039	.232	99.864				
17	.023	.136	100.000				

The first factor can explain about 40% of the variance. Similarly, factor 2 can explain the variance of about 16%. These 5 factors, in total, can explain the variance of about 78%.

The table below shows the pattern matrix and corresponding loadings on different factors.

Table 5: Pattern Matrix

Items	Component				
	1	2	3	4	5
Width of the street adjacent to the house				0.761	
Distance from house to school				0.942	
Construction duration		0.815			
Additional features (garden, underground, water tank, etc)		0.694			
Interior design and decoration		0.819			
Storey of house					0.712
Size of living room					0.691
Quality of bedroom					0.931
Quality of bathroom					0.652
External design			0.692		

View from house			0.783		
Pollution-free			0.732		
Does advertisement in print media attract you to purchase a house?	0.997				
Does advertisement in online media attract you to purchase a house?	0.688				
Does promotional program such as fairs, workshop attract you to purchase a house?	0.923				
Security status	0.64				

a. Rotation converged in 9 iterations.

The factors thus extracted have been named as follows.

- 1.Connectivity
- 2.Design and Construction
- 3.Interiors
- 4.Exteriors
- 5.Promotional

It is seen from the table that some of the factors have just 2 items loaded on. [18] suggests that if the scale uses only one factor, a minimum of four items should be loaded while scales with more than one factor identified, as little as two items loaded are considered acceptable, depending up on the type of the study conducted. In this study, the loadings of the factor were high enough, which was important as these two factors pertained to the items concerning.

The analysis of the reliability of factors was done by calculating Cronbach Alpha. The result of Alpha for each factor has been calculated and shown below. Each Alpha >0.6 indicates the internal consistency of the factors.

Table 6: Reliability of Extracted Factors.

Factors	Items	Cronbach Alpha
Connectivity	Width of the street adjacent to the house	0.577
	Distance from house to school	
Construction and Design	Construction duration	0.841
	Additional features (garden, underground, water tank, etc)	
	Interior design and decoration	
Interiors	Storey of house	0.645
	Size of living room	
	Quality of bedroom	
	Quality of bathroom	
Exteriors	External design	0.849
	View from house	
	Pollution-free	
Advertisement and Promotional	Does advertisement in print media attract you to purchase a house?	0.864
	Does advertisement in online media attract you to purchase a house?	
	Does promotional program such as fairs, workshop attract you to purchase a house?	
	Security status	

The following table shows the correlation between the factors extracted. There is a weak correlation between factors suggesting rationality of factors.

Table 7: Component Correlation Matrix

Component	1	2	3	4	5
1	1.000	.234	.242	.443	.443
2	.234	1.000	.357	.220	.117
3	.242	.357	1.000	.234	.080
4	.443	.220	.234	1.000	.242
5	.443	.117	.080	.242	1.000

Discussion

This study has two primary goals. The first is to determine the underlying factor structure of a sixteen item scale designed to tap items influencing the house buying decision of the customer. While screening the different criteria to be followed performing EFA, 15 items got discarded. This situation has reduced the number of factors mentioned by different works of literature on this topic. But the factor extracted could explain about 78% of variation which can be taken as a positive point to note. The reliability coefficient on 4 factors is at a satisfactory level except for the factor named Connectivity. It may be due to the few numbers of loadings (2) on it. Further research could be done as connectivity is one of the major factors while buying a house. Another reason may be such that the respondents are taken from Kathmandu valley only, where the new build houses are within the easy access to many services that's why connectivity may be out of the question.

The result thus may not be generalizable for the whole of Nepal. The factors for mofussil may be different from Kathmandu. Surprisingly, financial items were not in the Factor extraction process as they failed to fulfill some criteria of EFA. A similar situation may not come for data from outside the valley. The correlation between factors is low thus validating the uniqueness of factors. Factor 1(Connectivity), factor 4(Exteriors) and factor 5(Advertisement and Promotion) showed a bit higher correlation (0.4), but they are independent of each other.

Conclusion:

It's not easy task to tap the customer's perception via bunch of questions. But there is no alternatives too, to get information regarding customer's perception. The data, it's analysis and results obtained in this study has given us some important factors pinned by customers when they make decision on house purchase. Though the researcher assumed

many factors regarding the issue but the number of factors have been narrowed down to just few factors. Some of the factors considered by customers are ‘Connectivity’, ‘Design and Construction’, ‘Interiors’, ‘Exteriors’ and ‘Advertisement and Promotional’. This result suggest the builders to focus on these factors. Four factors are directly related to intrinsic quality of the structure where as one is related to extrinsic. Needless to say, the findings are not generalizable. Different results may be obtained for outside valley.

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