SWARNADWAR

A Multidisciplinary and Multilingual Journal

(A Peer-reviewed Journal)

Year 3 No. 3 Chaitra, 2079 (March, 2023)

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Bhaktapur Multiple Campus

Dudpati, Bhaktapur-1, Nepal

त्रिभुवन विश्वविद्यालय
भक्तपुर बहुमुखी क्याम्पस
दूधपाटी, भक्तपुर, नेपाल ।
६-६१०२०० (प्रशासन)
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६-६१९००८ (वि एस्सी सि एस आई टि)

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शुभकामना

भक्तपुर बहुमुखी क्याम्पसले विगत वर्षमा झैँ यस वर्ष पनि अनुसन्धानमूलक पत्रिका 'स्वर्णद्वार' प्रकाशनलाई निरन्तरता दिएकोमा हर्षित छु । क्याम्पस ज्ञानको मन्दिर हो । यस मन्दिरको पुजारी प्राध्यापक, कर्मचारी र विद्यार्थीहरू हुन् । क्याम्पसमा जे-जस्ता गतिविधिहरू हुन्छन्, ती गतिविधि प्राध्यापक, कर्मचारी र विद्यार्थीको हितमा हुनु अपरिहार्य छ । क्याम्पसका प्राध्यापकहरूको लगनशीलता र सक्रियतामा प्रकाशित यो 'स्वर्णद्वार' पत्रिकालाई मैले त्यसै अनुरूप ठानेको छु । प्राज्ञिक थलोमा प्राज्ञहरूको व्यक्तित्व विकास अनुकूल कार्य हुनु वाञ्छनीय देखिन्छ । पत्रपत्रिका प्रकाशनजस्ता रचनात्मक कार्यले एकातर्फ प्राज्ञहरूको व्यक्तित्व विकासमा मद्दत पुग्दछ भने अर्कातर्फ यस्ता अनुसन्धानात्मक खुराकबाट पाठकवर्ग लाभान्वित हुन्छन् । चेतनात्मक उपायद्वारा नै व्यक्तिलाई देवत्वतर्फ उन्मुख गराउन मद्दत पुग्दछ भन्ने आर्यवाणीलाई सार्थक तुल्याउन यस्तै यस्तै अनुसन्धानमूलक रचनाहरूले मलजल पुऱ्याउँछ । व्यक्ति सिर्जनशील भए मात्र हृदयरूपी बगैँचा सुगन्धित हुन्छ । त्यसका लागि आन्तरिक क्षमताको विकास हुनुपर्दछ । लेखकको मन मस्तिष्कबाट सिर्जित अनुसन्धानमूलक लेख रचनाहरू नै व्यक्तिको आन्तरिक क्षमता बृद्धि भएका उदाहरण हुन् ।

अन्त्यमा, 'स्वर्णद्वार' पुस्तक प्रकाशनमा सम्बद्ध सल्लाहकार समिति, सम्पादक मण्डल, संयोजन समितिसहित सम्पूर्ण लेखकहरूलाई धन्यवाद दिन चाहन्छु । आगामी दिनहरूमा पनि यस्ता प्राज्ञिक उन्नयनका कार्यले निरन्तरता पाउँदै जाओस्, भक्तपुर बहुमुखी क्याम्पस परिवारको यही शुभकामना छ ।

डा. कृष्णप्रसाद पोखरेल
क्याम्पस प्रमुख

Editorial

SWARNADWAR is a research based multidisciplinary and Multilingual academic journal initiated by Bhaktapur Multiple campus, (BMC) . BMC is aiming solely to give an academic exposure to the journal as a result of emerging academic orientation and enthusiasm in the teaching faculty of a growing and improving higher education institution –BMC, which itself is a history of initiating and imparting higher education in the historic city of Bhaktapur district situated at the east of Kathmandu valley.

In course of enhancing academic quality the contributions were given liberty to choose their area of interest while writing respective articles. The editorial board had given needy feedback to refine the write-ups.

By the very nature of the journal of becoming a multidisciplinary and multilingual publications, we have allowed the contributions to use their respective citation formats. Likewise, considering the nature and language of the different disciplines, we have allowed variations in the level limit of the word count of the contributions as well.

The contributors themselves are responsible for the ideas expressed in their respective articles.

The editorial board takes their opportunity to thank all the contributors and to welcome fruitful feedback from all the teaching faculty members within and beyond BMC aimed at improving the academic quality of this Journal.

Finally, the editorial board felts heartily thankful to the entire peer reviewers for their endeavour support to make this journal more academic.

Editorial Board.

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Nepali Workers in Foreign Employment

Prashu Ram Gelal

Abstract

This article has discoursed on Nepali Workers in Foreign employment. Following the objectives to findout the situation of Nepali Workders in abroad and using descriptive and analytical methods of data interpretation this article has generalized the findings. As overwhelming majority of working age population cannot become entrepreneurs to create productive self-employment position in product and labour market, most of the young workers think from the very beginning of their working age to go abroad. Nepal is not an exception to this trend.

Keywords: ***Youth workers, Freign employment, International labour organization, Global employment trends, Sensitivity of labour movement, Prosperous Nepal***

1. Background

In simple sense, meaning of youth is time between childhood and maturity. It represents as a major part of total number of population of a country. It rests on the economically active population. The youth workers are economically active and can contribute for positive changes. They are more important than natural resources and capital resources.

The youth workers refers to those personnel who are engaged in different sectors of economy like trade, commerce, transport , communication , social and developmental organizations. It is, therefore, taken as the most crucial productive resource that creates the large and long-lasting advantage for a country. The youth workers are the set of individuals who make up the workforce of an economy. It is sometimes used as synonymously with human capital of a country. Likewise, other terms sometimes used includes manpower, talent, labour or simply people.

Therefore, the resource that resides the knowledge, skills and ability is human resource. It covers the part of population, which is from 15 to 59 years in Nepal and 15 to 65 years in developed countries. This constitutes 56.96% of total population of Nepal, according to National Population Census, 2011. Among them, the population lies between the ages 15 to 24 years are called as youth workers.

The youth workers is an important factor of economic development. The prosperity of a country is determined by the skill, efficiency and attitude of youth workers used by that country. As for example, the countries like Japan, Singapore, Germany and China have been able to achieve economic miracle by mobilizing their human resources. The function of youth workers is to improve performance and ability. While employees are often expected to know a certain amount their jobs or have a specified degree or level of education upon hire, much of what an employee learns

about their job is developed over the course of doing the job. Regardless of the form the development task, it functions as a means to improve the overall performance and ability of employees in the hobs they are doing and in future position. The youth workers can function to improve performance or individuals abilities in an area in which an employee is weak. It can also function to teach an employee about an area in which the employee has had no prior experience, such as transitioning from one role into different role.

2.Introduction:

The team employment refers to the work or service of a person which is performed with the expectation of economic gain. The millions of the people from around the world are leaving their usual place of residence for seeking better employment opportunities; it is called as foreign employment. Globalization is also playing the role of catalyst for foreign employment and transfer of labour from one country to another. Safe and systematic labour migration is a process as well as outcome of cross border recruitment and placement, based on informed choice with promises terms and conditions of foreign employment. It is the process of draining the youths to foreign countries for earning money and raising the standard of living. Due to the unemployment problem in the nation, people are compelled to go for foreign employment. Similarly, poverty, poor agricultural outcome, less income and political instability are other inspiring factors to push the workforce of Nepal to abroad.

Nepal has a long history of international labour migration. 200 years ago- Lahure to join the army of Sikh ruler, Ranjit Singh lahure, British Army of India Gorkhas'. Nepal entered into liberal and free market after 1990s. So due to the liberalization policy adopted in a country, free labour movement also increases. The foreign employment policy, 2011 A.D. has been issued and is in the implementation process with the primary objectives of developing competitive labour force by providing knowledge and skill as demanded by international market and operating safe, organized and dignified foreign employment together with addressing women's foreign employment related issues.

3. Figures & Reality

The statistical overview shows that 145 millions of youth workers are living in poverty. The Global Employment Trends for Youth as analysed by ILO shows that 70.9 million youth workers are found unemployed in 2019, however the situation has improved compared to that in 2013 with 76.7 million unemployed youths. Looking at the youth labour force participation rate, nearly half of the world's young people aged 15-24 are in Labour force. In emerging and developing countries, 16.7% of the youth workers live below extreme poverty threshold of USD 1.9 per day as they start working life from informal economy. In totality 3 out of 4 young women and men are engaged in informal economy which is 3 out of 5 among adults. In developing countries, the ratio is as high as 19 out of 20 for young women and men (ILO, Global Employment trends for youth, 2019).

The number is significant, large majority of which is definitely located in developing countries of South Asia, Africa and Latin America. Hence, ensuring decent and gainful employment to the youth population of the

least developed & developing world is a global challenge. It is the issue of top policy concern nationally as well as internationally. Therefore, migration for better employment from developing world to developed world is justifiable and needs to be regulated as safe migration.

Total Population of Nepal is estimated to be 29.3 millions based on the actual 26.6 millions as revealed by 2011 Census. It is 0.44 % of the world population which means 1 person in every 229 people is a resident of Nepal. If we consider people aged 15 and above into labour force, total labour force of Nepal is 17,052, 557, in short to say 17 millions (WB, Trading Economics, website).

Every month, the working age population in Nepal increases by 35,000 and Nepal must create 286,000 jobs every year to maintain the employment for working age people (WB, Jobless Growth,2019).

The Economic Survey of MoF exposes that 500,000 youths entered every year in the working age, most of them feel compulsion to go in foreign employment due to lack of jobs within the country. ILO labour updates of Nepal reveal the fact that 63.7 percent of Nepali population is young out of a 26.5 million population recorded on 2011 Census. But unfortunately the unemployment rate of the young workers aged 15-29 is at 19 %, compared to 2.7 % for the whole population (ILO Labour Updates of Nepal, 2019).

Thus major challenge related to employment for young people is to stay in low productivity with underpaid position in almost starving informal economy or to move for foreign employment by saling or mortgaging the last alternate assets mainly land. As overwhelming majority of working age population cannot be an entrepreneur to create productive self employment position in the product and labour market, most of the young workers think from the very beginning of their working age to go abroad. If we look at the ages of the migrants, around 70 percent are people below 30 years of age (ILO, Global Employment Trends for Youth 2019). Nepal is not an exception to this trend.

Coverage of employment in the formal sector is too small and informal sectors have to absorb ever-increasing supply of labour. Hence the volume of underemployment is always very high in Nepali economy.

Open unemployment looks declined but is just an illusion caused by the increased outflow of young workers. Unemployment rate as such is 2.6% at the end of 2019. Labour force participation rate is at 75.47% in 2019/20, it was highest at 86.2% in 1995.

Looking at the shares of employment in various sectors, Agriculture covers almost 64.54%, while manufacturing stands at 13.29% and the miscellaneous services at 22.17% (Economic Survey 2019/20). However considering the fast changes during few recent years, the situation must have changed, but still dominant coverage is of agriculture and flourishing position is of Service sectors, manufacturing more or less in constant position. In a gender point of view, it is notable that out of the total workers in agriculture males cover only 39.4% and the rest 60.6% is covered by female workers. In manufacturing sector on the other hand males cover 60.7% of the total workforce whereas females cover 39.3%. In service sectors, the gap is narrow with higher presence of males. In the total workforce,

female workers are 53% and the males 47% reflecting the impact of sex ratio which stands at 94.6. It is also evident that males quickly transfer themselves to the high paid and non agricultural jobs whereas women remain in low paid or household chores and informal economy. Therefore, the role of informal economy with agriculture and home-based works is of high significance in Nepal. This reflects the low coverage of wage employment, limited implementation of minimum wages and very little presence of formal social protection system, which create frustration and depression in the young people of working age.

The contribution of remittance to reach 29.6 percent in GDP also signifies the increased share of wage-incomes in the economy of Nepal (Economic Survey 2015/16). If we go into depth, the youth workforce which is considered to be engaged as self employed in agriculture, actually to a large extent works as wage worker in Korea, Malaysia, Gulf Countries and several other destinations. Hence the wage income remitted from foreign land is contributing significantly to the economy of Nepal.

If we look at the annual revenue and expenditure of households, insufficiency of minimum wages seems more visible. This insufficiency pushes the new workers towards foreign land with whatever may be the degree of risks. Average Household expenditure per annum is NRs. 292, 312 as revealed by the Household Expenditure Survey of CBS, which shows that NRs. 22,486 is the monthly expenditure. But income of the bread winner of the household in the frame of the minimum wage of unskilled private sector worker is NRs. 174,850 based on current monthly minimum wage of 13, 450. Similarly in comparison, the income of the office assistant of civil service as the lowest paid worker in public sector is NRs. 223, 990 based on monthly salary of NRs. 17,230. Thus the income of the breadwinner is insufficient to meet the expenditure, which indicates towards compulsion of Household members to go for supportive jobs for their normal livelihood. And one of the most witnessed outcomes is the outflow of young members of the Household/family.

If we assess the Minimum Wage from calorie in-take point of view, almost the same conclusion can be derived. As minimum calorie requirement is 2220, the estimated monthly expenditure on minimum food items for this minimum calorie requirement is NRs. 14,786 (Gautam & Prasain, 2018). If the ratio of food and non-food items is assumed to be 7:3, expenditure on non food items will be NRs. 6337. Thus monthly minimum income

Top Destination in general		Top Destination for Female	
Malyasia	33.34%	UAE	19.88%
Qatar	19%	Malyasia	17.98%
Saudi Arabia	18.9%	Kuwait	13.56%
UAE	9.8%	Qatar	4.74%
Kuwait	2.5%	Lebanon	3.2%
Korea	1.3%	Cyprus	2.2%
-	-	Saudi Arabia	2.03%
-	-	Oman	1.9%
-	-	Korea	1.7%
-	-	Bahrain	1.4%

(Countries with less than 1% have not been included in the table)

(Source: MoLE Status Report, 2019/20)

to meet this expenditure will be NRs. 21, 123. But current Minimum wage of private sector workers is NRs. 13,450 and that of low paid office assistant of civil service or public sector is NRs. 17,230. Definitely the analysis demands for Revision of minimum wages to lift it at a higher level to meet the minimum expenditures of the households. If current level of wages remains below minimum household expenditures, the young persons try to flow across the border. Suppression under a low paid condition are compared by youth workers to the suppression under a high paid condition, which enables them to chose the later and move for foreign employment.

4. Trend

Fiscal year	Male	Female	Total
up to 2074/75	38,28,172	1,75,302	40,03,474
2075/76	2,15,715	20,578	2,36,293
2076/77	1,75,600	18,445	1,94,045
2077/78	29,060	4,101	33,161

Source: Economic Survey 2077/78

End of Falgun.

More than 4 million permits to work (excluding India) have been issued by Nepal Government during 1993/94 - 2019/20, almost 15% of the current population. If we view the period from 2008 - 2020, the permits issued has been 4 millions, which shows an increasing trend of going abroad for employment. While considering the statistics of Population Census 2011, nearly 71% of total absent population left Nepal for jobs abroad, in number it is 19,21,494.

The top destination countries, of course excluding India, during 2008-19 are as follows:

Others covering more than hundred destinations including Bahrain, Oman, Lebanon and Japan as the major have engaged altogether 15% of the Nepali workers in foreign employment (MoLE 2019/20). Similarly For female workers, other countries with less than 1%, cover around 31% of female workers in migration.

The history of the Nepalese going abroad for employment started right after the Anglo - Nepal war. That time people used to go foreign land mainly Britain for joining military force. Until restoration of multiparty democracy in 2046 B.S., the Nepalese mainly visited India. Now, the trend of foreign employment in overseas nations has been increasing day by bay. According to the department of foreign employment (DOFE), around 1500 youths cross national boarder for job every day taking with permit. The government has legalized only 110 countries for foreign employment

Current Situation of Nepalese for foreign employment

5. Agencies and Mechanisms

Departure to various destinations for employment is either through individual initiatives or through recruitment agencies. In case of individual initiatives also permit to work abroad is necessary. Regularization of foreign employment agencies is most important as overwhelming majority goes outside through the employment agencies. At present, total number of registered recruitment agencies is 1033 and number of currently operating agencies is 754.

Concerning migration along with other issues, Nepal is a member country of Colombo Process (2003) and Abu Dhabi Dialogue (2008). Nepal government started initiative on the issue of foreign employment by designing

Foreign Employment Act in 1985 which was enacted in 1986 and amended in 1998 with Rules in 1999 as number in foreign employment multiplied very fast in the last decades of 20th Century. New Foreign Employment Act 2007 and Foreign Employment Rules with Rules in 2008 are now in operation.

Although Nepal Government has not ratified the relevant ILO Conventions Migration for Employment (Revised) Convention C97, Migrant Workers (supplementary Provision) Convention C143 and the respective Recommendations R86 and R151, sensitivity and responsiveness of the government has been highly significant. Government issued Foreign Employment Policy for the first time in 2012. Based on the Law and Policy, There are Foreign Employment Welfare Fund, Insurance coverage, Pre-departure orientation & training, rescue and repatriation, monitoring mechanisms within the country and abroad.

Within the country in addition to Ministry of Labour, Employment and Social Security, there are Department of Foreign Employment, Foreign Employment Promotion Board and Foreign Employment Tribunal. Outside the country in addition to coordination with Embassies and diplomatic units, Labour Attachés' in 6 major destination countries are working in order to regularise foreign employment and to protect Nepali workers abroad.

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Theories of International Trade and Their Implications

Gopal Man Pradhan, Ph. D

Abstract

This article is concentrated on the study of various theories of international trade and their implication for improving internal productivity and maximizing international trade for improving economic strengths of the country. International trade theories studied under this article involve mercantilism theory, absolute advantage theory, comparative advantages theory, Heckscher-Ohlin theory, product life cycle theory, diamond model of Michael Porter, and new trade theory. All the theories of internal trade have given different views regarding implications of international trade by focusing different dimensions of economy. However, in this article the implications of international theories are studied under three main dimensions consisting of location implications, first mover implications, and government policy implications. Through study of this article can provide insight about various theories of international trade and their implications.

Keywords*: International trade, Implication, Internal productivity, Strengthening economy*

Background

Theory of international trade was developed from the very beginning of ancient Greek civilization where Aristotle's philosophical ideas played significant role. The fundamental concept of international trade theories were emerged in 18th century where economist Adam Smith explained about unrestricted free trade and its benefits to the country. Adam Smith describes trade taking place as a result of countries having absolute advantage in production of particular goods, relative to each other (Marrewijk, C.V,2007). In Book IV of his major work the Wealth of Nations, Adam Smith, discussing gains from trade, provides a literary model for absolute advantage based upon the example of growing grapes from Scotland. He makes the argument that while it is possible to grow grapes and produce wine in Scotland, the investment in the factors of production would cost thirty times than more than the cost of purchasing an equal quantity from a foreign country(Robbins, L.1998). In 19th century, economist David Ricardo explained how international trade is beneficial to the entities producing large scale production. The Ricardian model can be extended to the situation where many goods can be inputs for a production. (Alan V. D.,2005). Later on economics scholars have developed many international trade theories and their implication in international trade.

International Trade Theories

Therefore, international theories may be studied from two dimensions consisting of classical theories and emerging (modern) theories. Early, international trade theories such as mercantilism theory, absolute advantage

theory, comparative advantages theory are usually taken under classical theories whereas Heckscher-Ohlin theory, product life cycle theory, diamond model of Michael Porter, and new trade theory are considered as modern trade theories.

Mercantilism Theory: Mercantilism theory of international trade was introduced in the mid of sixteenth century where emphasis had given for earning wealth by maximizing export and restricting import. The maximization of wealth in terms of gold and silver was taken as foundation of national prestige and power. In sixteenths century, gold and silver were the common currency of trade between countries. Consequently, importing more goods from other countries than exporting would result to outflow of gold and silver from the country. At that period the best interest of the country was to maintain a trade surplus so that more gold and silver reserve can be maintained to maximize national wealth. Economists supporting mercantilism theory advocated that government should take tariff and non-tariff interventions to achieve a surplus in the balance of trade. They recommended policies to maximize exports and minimize imports. For maximization of export volume they recommended to provide subsidies for export oriented products and similarly, import volume can be minimized by imposing tariff and quota system in the country. The study of world history is found that mercantilism was flourished between the periods of fifteenth and late eighteenth century due to rising colonial states. Rulers wanted to strengthen their nations by building larger armies and for this purpose they accumulated more gold and silver through increasing export trade. A successful example was the British colonial empire along with the empires of other European countries. However, many economists criticized mercantilism theory of international business because restriction of import can maximize the price of foreign goods. The development of free market economy minimized the value and reliability of mercantilism.

Absolute Advantage: Adam Smith in his book The Wealth of Nations, which was published in 1776, propounded a new trade theory known as absolute advantage. Adam Smith criticized the mercantilism theory of international trade where focus has been given for protection through government intervention. He argued that countries differ in their ability and resources to produce goods more efficiently than other country. He focused that trade between nations should not be restricted through government regulations and interventions. Smith stated that international business should flow naturally according to market forces and independency should be given to the citizens for choices.

According to Smith, countries should specialize in the production of goods for which they have an absolute advantage and then trade these for goods produced by other countries. In Smith's time, this was suggested that the English should specialize in the production of textiles while the French should specialize in the production of wine. England could get all the wine it needed by selling its textiles to France and buying wine in exchange. Similarly, France could get all the textiles it needed by selling wine to England and buying textiles in exchange (Hill, C.W. L & Jain, A. K.(2012).

The main argument of Smith is that a country should never produce goods at home if

it can buy from other countries at lower cost. He emphasized on specialization in certain sector of products which would be beneficial to the countries engaged in trade. Importing country would be benefited by getting products in lower cost whereas exporting country is benefited by earning foreign currency and maintaining balance in trade. The following illustration may clear the concept:

Comparative Advantage: Comparative advantage theory of trade is, in some extent, refined form of absolute advantage theory of trade. The comparative advantage theory of trade is introduced by economist David Ricardo in 1817. David Ricardo further explored the absolute advantage theory by focusing that when one country has efficiency in the production of all kinds of products it needs to focus on most efficient product. It means a country should produce those goods in which it has specialization and can produce more efficiently and buy those goods from other countries that it can produce with less efficiently. The concept of comparative advantages emphasizes either producing goods with full of efficiency in the country or buying goods from other countries having opportunity cost or cost advantages. This theory has given emphasis on specialization in particular areas of productions due to unique resources and capabilities which can help to maintain competitive strengths.

The basic concept of comparative advantage theory is that potential world of production is greater with unrestricted free trade than it is with restricted trade. Ricardo's theory suggests that consumers in all nations can consume more it there are not restrictions on trade. The theory of comparative advantage suggests that trade is a positive-sum game in which all countries that participate realize economic gains (Hill, C.W. L., Hult G. T. M. & Methani R. 2019). It is the reason that countries involved in international trade should focus of low cost of production so that competitive advantage can be gained in international market.

Heckscher-Ohlin Theory: This theory is also known as factor proportions or factor endowment theory of international business. In the beginning of 20th century two Swedish economists, Eli Heckscher and Bertil Ohlin, focused that how a country could gain comparative advantage by producing products through the proper utilization of factor proportions that are abundance in the country. According to Heckscher and Ohlin a country's factor proportions involve labour and capital. They determined that the cost of any factor or resource is the function of its demand and supply situation. If the supply of factors are more relative to demand would be cheaper, similarly, if the demand of factors are more relative to supply would be more costly. Therefore, Heckscher and Ohlin recommended that countries would produce those products that required factors cheaply available in the country and can gain comparative advantages for exporting to other countries. Similarly, countries would import products that required factors having high demand and short in supply because of its higher cost.

The classical theories of Adam Smith and David Ricardo emphasized in free and open market economy and they focused that international trade is the based on differences in comparative costs of products. Heckscher and Ohlin agreed with this fundamental proposition and only elaborate this by explaining the factors which cause differences in comparative

cost of products between different countries. The underlying forces behind differences in comparative costs of products of countries involve two:

a. The different countries have different factor endowments
b. The different goods require different factor-proportions for their production.

Product Life Cycle Theory: The product life cycle theory of international trade was developed by Raymond Vernon, a Harvard Business School professor, in 1960s. This theory explained the cycle how the products innovated in mother country and go through the international market. Raymond Vernon explained that each product has a definite life cycle that begins with its innovation then expansion at international market and ends with its decline. This theory stated that when a new product is innovated in a country through research and development work, at the beginning stage such product sold in the innovated country. If domestic customers are satisfied with new product it would be expanded at international level. Based on necessity it could be produced abroad where there is more demand for such product. Later on when level of competition would be increased it would be produced in the countries having low labour cost and then exported back to mother country. For example, in 20th century, new products developed by US firms were first sold in the US market and then expanded to other advance countries and later on such goods were produced in developing countries having low labour cost and again exported back into the US. Therefore, product life cycle theory of international trade stated that a product life cycle has three distinct stages consisting of new product, growth product and mature product (Vernon, R. 1966). New product is the beginning stage of product life cycle where a company of a country innovate a new product by focusing its potential domestic customers. At this stage, the product has limited market and sales will be comparatively small in volume. The management of the company strongly observes the comments and reactions of customers towards the new product and takes necessary measures to improve the quality and productivity based on the expectations of domestic customers. For example, Tesla Company launched its Tesla battery cars in US, and at the beginning stage marketed only in innovated country i.e. USA. Growth product is started when domestic customers are satisfied and accepted the new product. Company started to produce goods in mass scale for exporting at internal national level. Based on necessity the production plant would be set-up in the advance countries where there is more demand of such product. For example, in 20th century, many US companies set-up production plants in advance counties, such as in UK, France, Germany, and Japan, where demand for their products were very high. At present, Tesla Company of US is expanding its production facilities of battery car in western developed countries to expand its international trade. Matured Product stage, the product becomes standardized and price becomes the main competitive weapon. Many new competitors of host and other countries may enter into market having same nature products. Customers can get many options products to fulfill their needs and expectations. In such situation, cost considerations start to play a major role for maintaining competitive advantages. It is the reason that producers of US and other advanced countries move to

developing countries such as in China, India, Vietnam, and Indonesia to set-up production plant where labour cost is comparatively very low. Such low cost products are again exported to US and other advance countries. For example, Tesla Company of US is planning to establish its product plants in China and India where labour cost is comparative very low but with huge market.

Michael Porter's Diamond model : Michael Porter's Diamond model is also known as the Theory of National Competitive advantage of industries. It is a diamond shaped framework that attempted to determine why some nations succeed and others fail in international competition. Porter and his team studied the situations of 100 industries in 10 countries. The study explained why a country achieves success in international business in a particular industry. Porter identified four interrelated factors contribute for improving national competitive advantages. These factors involve factor endowments; demand conditions; related and supporting industries; and firm strategy, structure and rivalry. If these factors are favourable, it supports domestic companies for continuous innovation and upgrading. Factor endowments involve resources required for producing usable products. Some resources are inherited in the country and some are created through innovation. The inherited resources involve land, minerals, water, climatic condition, and other natural resources of the nation. Similarly, created resources involve capital investment, skilled human resources, modern technology, good infrastructure facilities, and research and development work. If a country is endowed with all these factors of production, it would be supportive for successful operation in international market. However, Porter has given more importance to created factors as compare to inherited factors for maintaining national competitive advantages. For example, Japan has scarce inherited resources but it is able to compete in global market due to its sufficient created resources. Demand conditions of products in the domestic market provide primary indication of growth, innovation and quality improvement. The good demand conditions in the mother country encourage the firms for continuous improvement of their products. When a firm is able to fulfill expectations of domestic customers it will provide an initial sign of further expansion of trade at international level. For example, German auto industries have dominated the world's automobile business when it comes to the high-performance segment of automobile products. Related and Supporting Industries in the country can provide support for obtaining competitive advantage in international market. They provide the foundation for improvement of competitive strengths of focal industry. These industries involve suppliers of raw materials, spare parts, HR supply agencies, advertising agencies, distribution network, communication industries, financial institutions, and so on. It can often take many years of hard work and huge investment to develop strong related and supporting industries that assist focal companies to become globally competitive. For example, Silicon Valley of US is continuously innovating new software because of the availability of all kinds of technological support industries to share ideas and information. Firm Strategy, Structure and Rivalry situation of a company in the country can provide great impact to

obtain competitive advantages in international market. Strategy involves determination of fundamental long term objectives of an organization, selecting a course of action, and allocation of resources essential for achieving these objectives. Long term objectives of an enterprise may include geographic expansion, diversification, acquisition, product development, market penetration, retrenchment, and joint venture etc. It is the means of obtaining competitive advantages of the organization through the proper use of resources. Structure involves division of work, defining hierarchy of authority, development of rules and procedures, delegation of authority and responsibility, and development of system. It is the means of developing team work for the best utilization of organization resources that supports to maintain competitive strength of the organization. The proper match between firm strategy and its structure would be supportive to maintain competitive advantage. Rivalry situation in the country can push to the companies to become more innovative and improve productivity in order to maintain their competitive advantage. The high level of competition in domestic market force the companies to become competitive that will help them while entering in the international market. For example, Japanese automobile industries face high level of competition to each others in domestic market such as Nissan, Toyota, Honda, Suzuki, Mitsubishi, and Subaru. Because of high level of competition in domestic market the automobile industries of Japan are more easily able to compete in international market.

New Trade Theory: New trade theory is a collection of economic models in international trade which was began to emerge from the late 1970 to early 1980s. This theory focuses on economies of scale of products to gain competitive advantage in international market. The economies of scale in products can be gained through large scale production and proper utilization of organizational resources. The large scale production of goods and services helps to reduce per unit cost of products or services which can be a source of competitive advantage of the companies. Economies of scale are unit cost reductions associated with a large scale of output. Economies of scale have a number of sources, including the ability to spread fixed costs over a large volume and the ability of large-volume producers to utilize specialized employees and equipment that are more productive than less specialized employees and equipment. Economies of scale are the major source of cost reduction in many industries, from computer software to automobiles and from pharmaceuticals to aerospace (Hill, C.W. L., Hult G. T. M. & Methani R. 2019)

For economies of scale it needs to invest huge capital to set-up of modern hi-tech plant and equipment, agreement with supplier for quality raw materials, hiring competent manpower and meeting operating expenses. However, best use of fixed cost through large scale production helps to minimize per unit cost of products and services because fixed costs remain constant at highest level of output. For example, commercial aircraft, automobiles, pharmaceuticals all have very high fixed costs that require high-volume sales of products to achieve profitability. Similarly, Nepalese industries unable to face competition with Chinese and Indian industries because

of their economies of scale due to large scale production. Besides economies of scale, new theory of trade stresses on first mover advantage of the firm in certain products. For example, Tesla Automobile of US is able to get first mover advantage in international market in its electric cars.

Implications of International trade theories

Various scholars have given different views regarding implications of international trade theories by focusing different dimensions of economy. Mercantilism theory have given emphasis on maximization of export for earning wealth by restricting import. Absolute advantage theory and comparative advantage theory focus on specialization in the production of goods and services. Heckscher and Ohlin theory stresses on cost factors and recommended that countries would produce those products that required factors cheaply available in the country. Product life cycle theory has stated that a product life cycle has three distinct stages consisting of new product, growth product and mature product. Porter has identified four interrelated factors contribute for improving national competitive advantages in international markets. New trade theory focuses on economies of scale of products to gain competitive advantage in international market. However, the study of above theories of internal national trade, there are three main implications for international business consisting of location implications, first mover implications, and government policy implications (Hill, C.W. L., Hult, G. T. M. & Methani, R. (2019).

Location implications: Most of the international trade theories emphasize on dispersion of production activities to the countries where they can be performed most efficiently. In practice it is found that different countries have particular advantages in different productive activities based on their sufficient resources and capabilities. Therefore, from a benefit prospective, it is appropriate for the companies to establish their production plants in those countries for improving competitive position. They can maximize products and minimize cost through the proper use of resources and skills available in the respective countries. For example, manufacturing industries should be established in China, software industries should be established in India, textile industries should be established in Bangladesh, knowledge based firm should be established in US, traditional handicraft industries should be established in Nepal and so on.

First mover implications: The new trade theory emphasizes on first mover implications of international trade for the industry to obtain competitive advantage in the market. Industries that inter into international market with new and unique products or services can dominate the market through the best use of their resources, efficiency and technology. At the beginning stage of entering into international trade there may be no competition or limited competition among the industries because of lack of knowledge, resources and benefits in new form of businesses. For example, many industries of US have benefited immensely from the free market system of internal trade by taking first mover advantages. Many multinational companies of US and western developed countries like Boeing, IBM, Microsoft, Apple, Samsung, Tesla etc. have benefitted from first-mover advantages created

by free trade practice of international business. However, for sustaining international business for the ling time they need to invest huge amount in research development work for innovation new concept, idea, knowledge and technology in the concerned area of industry.

Government policy implications: Government is an independent, autonomous and powerful institution which plays significant role for improving international trade through enacting rules, regulations, and policies. The theories of international trade emphasize that international trade may provide influence on government polices to promote national economic and business interest. Business entities involve in production and export of some kinds of products to friendly countries and similarly, they import the product of other countries. They have significant role in international trade and so they can exert a strong influence on trade policy of government, lobbying to promote free trade or trade restrictions based on time and situation. The theories of international trade claim that promoting free trade in generally in the best interest of a country, although it may not always be in the best interest of an individual entity. For example, when the US government announced its intention to place a tariff on Japanese imports of liquid crystal display(LCD) screens in the 1990s, IBM and Apple Computer protested strongly. Both IBM and Apple pointed out that Japan was the lowest-cost source of LCD screens; they use these screens in their own laptop computers; the propose tariff, by increasing the cost of LCD screens, would increase the cost of laptop computers produced by IBM and Apple, thus making them less competitive in the world market. In other words, the tariff, designed to protect US firms, would be self-defeating, In response to these pressures, the US government reversed its posture.

Conclusion

Based on evolution of time and situations various scholars have developed different international trade theories for improving international trade and economic strength of the countries. These theories involve mercantilism theory, absolute advantage theory, comparative advantages theory, Heckscher-Ohlin theory, product life cycle theory, diamond model of Michael Porter, and new trade theory. Every theory involve specific dimension of international trade for improving internal productivity and maximization of international trade for improving economic strengths of the country. Similarly all the theories have given different views regarding implications of international trade theories by focusing different dimensions of economy. However, the study of various theories of internal national trade, there are three main implications for international business consisting of location implications, first mover implications, and government policy implications (Hill, C.W. L., Hult, G. T. M. & Methani, R. (2019). International competitiveness, within the context of trade in goods and services, refers to a nation's trade advantage vis-à-vis the rest of the world. In this regard, trade advantage occurs whenever the economic welfare of a nation improves as a result of trade. Trade theory asserts that economic welfare is dependent on the production of goods and services that a country has comparative advantage.

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Two Buddhist cultural festivals of Bhaktapur : Panchadan and Samyakdan

Balaram Kayastha Ph.D

Abstract

The Panchadan and Samyakdan festivals have their own significance in the various festivals celebrated in the historical city of Bhaktapur. As these festivals are especially associated with charity under Buddhism, it is celebrated annually by the local Shakyas, Bajracharyas and other Newars with reverence and devotion. It is mentioned in almost all scriptures that virtue is attained by giving alms. On top of that, it seems to have a special significance in Buddhism. According to Buddhist legend, the maternity tigress, who was dying of malnutrition, was given life by Prince Mahasatva (Nama Buddha) by cutting the flesh of his own body. Panchadan means giving away five elements to the monks. and Samyakdan is also called an alms, which is given to 5 Dipankar Buddhas, 4 Samyak Buddhas and Buddhist priests. The first of these festivals, Panchadan, falls on Bhadrakrishna Trayodashi every year according to the lunar calendar, and Samyakdan falls on the day of Maghe sankranti every year according to the solar calendar. Definition and significance of these festivals and how to observe in the Buddhist society of Bhaktapur are analytically study in this article.

Keywords: ***Gunla, Dipankar, Dipavati, Sarvananda, Fubare, Thapaju, Bhuinkhya, Thathubahi, Kuthubahi***

Background

Panchadan and Samyakdan, both are Buddhist festivals. The first, Panchadan is the festival of five summer gifts. The five different things including rice grains, unhusked rice grains, salt, money and pulses that are needed for one's daily life are donated. These days, as per one's will and capacity, people donate other things besides that. In this festival gifts are made by the laity to the monks observed by local Buddhist especially Shakyas and Bajracharyas. Buddhist antiques are displayed and gigantic effigies of Dipankar Buddha are paraded around the town. Since monastic Buddhism has been long extinct in Nepal, the receivers of the gift today are Buddhists priest, the Shakyas and Bajracharyas, who go begging alms to the house of their clients. However, the main highlight of the festival is the giving away of five elements (wheat grains, rice grains, salt, money and fruit). Traditional collections of artifacts are displayed in monasteries and households on this occasion.

Another festival Samyakdan is also called Samyakmahadan or Samyak panchamahadan has relatively a greater significance and has

aesthetically a lot more impact on Buddhism. Samyak means doing things in the right way. Especially for the Buddhists, it is an eminent opportunity to convey the massage of doing dan (alms).

Panchadan festival

One month-long "Gunla parva" (festival) celebrated by the Newar Buddhist community of the Kathmandu valley falls in the month of Shravan-Bhadra. This month is considered sacred for Buddhists as well as Hindus and other sects. This Panchadan festival also falls in this month. The Newars call it "Panjanra". This festival is celebrated in remembrance of Dipankar Buddha's first begging after he attained enlightenment (Shrestha, 2077BS, p. 253). According to Buddhist mythology, when Dipankar Tathagata went to Dipavati Nagar for begging, King Sarvananda and a poor old woman came to give alms. But Tathagat took the first donation from the old woman's hand. Because the old woman's begging had more reverence and devotion than the king's (Slusser, 1982AD, p.303). This festival is believed to have started from the time Dipankar Tathagata went to Varanasi for begging and from this time onwards the Dwapar era is believed to have started (Regmi, 1966AD, p. 668). This festival is celebrated on Bhadrakrishna Trayodashi in Bhaktapur and Kathmandu, but in Lalitpur it is celebrated on Shravanshukla Ashtami. According to Buddhist texts kapisavdan and pindapatravdan, Dipankar Buddha himself is going to Dipavati Nagar (city) on the day of Shravanshukla Ashtami to go for bhikshyatan(begging). The Day of Bhadrakrishna Trayodashi is celebrated to commemorate the holy day that Dipankar begged in Varanasi in the Dwapar era (Joshi, 2060BS, PP. 99-100).

On the day of Panchadan, the householder Buddhist monks Shakya and bajracharyas go to the houses of Buddhists to recite alms, reciting alms. Various grains like pea, wheat, paddy, maas(black lentil), black soyabean etc are donated in begging. Some householders even donated delicious desserts along with grains. In addition to the house to house donations on that day, there is a tradition of making donations by setting up a guthi in Bouddha Baha and Bahils here. Although the Buddhists go to the panchadan jatra in their own dress, but some bajracharyas wear a special type of dress. This sequence continues throughout the day. In the evening, the Panchadan jatra is completed after the thunderbolt touches the pile of grain kept by Fubare, the last person to take arms (Slusser, 1982, p. 302).

Cultural activities

Regarding the activities of celebrating this festival in Bhaktapur, first of all, after bathing and purification work on the day before the festival, the Buddhists, after cleaning their houses and Bouddha bihars, display the idol, image, photo or Paubhas of Lord Buddha. The next day, on the main day of festival, all Buddhist as well as Hindu Newars, who donate according to their status to Bajracharya and Shakyas come to their home to pay homage to Lord Buddha and they are considering as symbols of the Buddha and his disciple. In this way, Bajracharya and Shakya who come to their house are honored according to the rules of Grihasthaashram and other sweets and fruits are also served with Kheer (rice Pudding).

On this day, in addition to the charity work in the house, food items are also donated on the roads and in the Bouddha bihars (vajracharya, 2043BS, p. 41).

In the city of Bhaktapur, the beginning of Panchadan work is first from Aadipadma mahaabihar, Tu bahaa, Suryamadhi. On that day, those Bajracharyas and Shakyas, who is priest working in Bhaktapur, eat a Kheer(rice pudding) as a special meal. As in Kathmandu, Buddhist statues, Paubha Paintings are displayed in houses, shops, Bihar etc in this day. Various castes of Bhaktapur have also set up Guthi for Panchadan and this festival is being conducted with the income of the same. Such as for example, Chitrakars of Tachapal tole and Vaidyas of Inacho tole can be taken. Some people's Panchadan Guthi is like this, which is run by brothers' responsibility in terms of rotation. That is, one year the big brother does it and the next year the small brother does it . Similarly, anoher Guthi is just a name, whose income is nothing .Take for example some of the shakyas of Inacho tola(kayastha, 2050BS, pp. 79).

Apart from Bajracharya, Shakya, donations are also made by local farmers, middle class etc. Giving grain and food items to beggers starts from the morning of Bhadrakrishna Trayodashi. In the case of Bahal and Bahil, Thakali (main person) of Guthi and in the case of the house,the head of the household, give alms. Begging at home is initiated by the family priest. Those who come to beg for bhikshya are first worshiped and weared Jajankaa (sacred thread). After that, Panchadan (five donations) are given by placing it in a bowl (pindapatra). Then kheer, fruits etc are served and at the end Dakshinaa is given. Apart from Shakya and Bajracharya, other Newars also do the work of giving arms, but only Shakya and Bjracharya can take donations. Before going to beg in the charities, Thapaju is in the forefront. Thapaju means the local original religious leader of the Buddhists. The beggars do not have to go to all the charities to collect donations. However, there is a tradition of begging in at least seven places. The grain donated in this way is up to five pathis(a certain quantity) of one ordinary begger. What can be said about the origin of this festival is that the activities performed on this day seem to follow the begging done by Lord Buddha in different cities and districts. The tradition of begging from house to house by Buddhist teachers must have been practiced to commemorate and propagate the perceptions of Lord Buddha(Shrestha, 2035BS, p. 67).

Dipankar Jatra

Dipankar's Jatra (procession) is done in Bhaktapur on the day of of Panchadan. This panchadan Jatra of Bhaktapur is considered to be a different kind and special from Lalitpur and Kathmandu. Because of the tradition of taking the statue of Dipankar Buddha along in the procession. Dipankar Tathagat himself came to Dipavati town for begging and it does memoirs that Dipankar received panchadan from Sarvananda, the king of that city. The incident related to Dipankar Tathagat is described in Bouddha scripture "Pindapatravadan"(Joshi, 2060 BS, p. 99). On that day, during the procession, the devotees carry the idol of Dipankar god and go around the different places of the city. In this way, rest is also done in various tola(street), chowk(square) and dabali(stage), so that the

local devout devotees can worship properly. In some places, it is customary to kneel and praise while worshiping. In this way, after the Lord Dipankar is enthroned in about 58 places of Bhaktapur city, this procession is completed in the evening. While Dipankar was resting in the dabali(stage) on right side of bhairavnath temple in Taumadhi Tola, head of guthi(trust) of Tarchhen Baha, Sakotha, comes to bid farewell. It is believed that the Panchadan festival was completed after the idols of Dipankar were finally parted in a traditional farewell jn Sakotha before being returned to their original place.

Significance of Panchadan Festival

The importance of this festival is mentioned in a handwritten manuscript called varshakriya, Bajramahakaltantra, Vajrasatwa bachan and Pindapatravadan Bouddhabachan –the fruits of charity given on the day of Bhadrakrishna trayodashi are innumerable. Therefore, the human race will donate Pindapatradi to those all Shakya and Bajracharyas, who have done Chudakarma, the fruit is obtained as the mind desires (Bajracharya, 2043BS, p. 43). Similariy, there is a lot of belief among the local old mens about this festival. According to them, each item donated in Panchadan has its own significance. For example, by donating a Jajanka sacred thread, one born in high class and becomes mighty in the next birth. By donating Kheer and fruits, innumerable virtue are obtained. Donating paddy, wheat, pea, black lentil seed, soyabean will fulfill all the desires of the mind in the next life and it is believed that virtue is obtained. Similarly, by donating clothes and grains, there are seven kinds of fruits will be obtained. They are semen, health, happiness, longevity, heroism, wealth, name and childen. Also, donating money brings immense financial benefits. The main reason why king Sarvananda gave Panchadan to Lord Dipankar is for the happiness of the country and its people, So that the creatures do not have to suffer hell, let the inhabitants of hell be freed from the motion of hell, respect for religion, may everyone gets salvation. It seems to have done these works. On this day, pea, maas, soyabean etc. seeds are cooked by soaking and eating its soup, it is believed that eating this hot soup cures many ailments. Due to these reasons, this festival is celebrated with pomp on Bhadrakrishna trayodashi in Bhaktapur.

Samyakdan

Samyakdan is of great importance in the philosophy of Budhhism. This Samyakdan is given at different times and places in Kathmandu, Lalitpur and Bhaktapur. The day of sankranti on 1st Magh (mid January) every year in Bhaktapur city, this samyakdan work is done in the open field in front of Thathubahi which is called also Shukravarna Mahabihar, near the current minibus park of bhaktapur and on the west side of Napukhu. This work is done around 4, 5 pm, which can be done in a short time and in a short form. Although, Buddhist also have a 12-year Samyak dan, but this task seems burdensome due to the large financial resources and large arrangements required. In this way, a large number of Buddhist would gather and donate food and other necessities to them. It is customery to perform Samyakdan on the ground under Kathmandu Swayambhu. However, when making special

Samyakdan(donations), be it from the guthi or the benefactors at their convenient place (Joshi, 2060BS, p. 228).

On the day of Maghe Sankranti, five idols of Lord Dipankar are displayed in the open space in front of the Thathubahi, west of Bhaktapur city, in the presence of other deities. At this time, various Guthis have been set up to perform religious functions including worship of these deities. Of these, Sakotha Guthi is considered to be the main guthi. Nagadsher of Sukuldhoka set up a Guthi with cash and Jagatsher of Sakotha with land, and the same guthi still serves five Dipankar Tathaagats on that occasion in a large plate with kheer, unsalted raddish vegetables, lentils, sesame bread with containing 12 dishes etc. Also a pathi of transferable rice is offered. Some offer rice, some offer kheer, some offer khichadi, biscuits, dakshina etc. according to their reverence and devotion(Munankarmi, 2043BS, p.79). On the day of Maghe Sankranti, on the afternoon of Samyakdan, the Dipankar Tathagats, who have gathered in the open space in front of Thathubahi, reside in various Buddhist monastereries in Bhaktapur. Such as samskrit bihar, jaykirti bihar Kuthubahi Bharwacho, Shukrabarna Mahabihar Thathubahi, Chaturbramha Mahabihar Tarchhen baha, bagachhen Sakotha, Mangaldharma Mahabihar Golmadhi, Dipankar bihar Kwathandau devanani etc. A Thapaju is living in Dipankar bihar.Thapaju means local main religious leader. therefore, on that day, after offering prayers and offering alms to the Lord Dipankar including Samyak deities, Thapaju is also honored and Samyakdan are also given to him. only then, the Buddhist priest bajracharyas, other bajracharyas and shakyas are given Samyakdan. Thr place where samyakdan is given is called Bhuyikhya. Where devout devotees give alms, according to their status, to the symbol of their faith such as Lord Dipankars with samyak gods and priests, which are sitting there line by line. Among the items of donated in this way are grains like paddy, rice, wheat, pea, black mass, soyabean, etc. Similarly, laddu made by mixing flour, sugarcane, ghee and seasame seeds and bread, seasonally fruits, Dakshina etc. According to local old people, the Samyakdan given on this day is also called Panchadan, the difference is that Panchadan(five donations) are collected by going around different tola plazas and chowks of the city, while Samyakdan is a collection of donations in one place.

Cultural activities

There are more interesting acts that abide to happen before the Samyakdan like gathering of five Dipankar Buddhas at Bhaktapur Durbar Square. The festival especially honors Dipankar Buddha who predicted lord Shakyamuni Buddha's enlightment in aprevious lifetime In Bhaktapur, the Shakyas and Bajracharya gathered in a samyak ground near the Napukhu pond accompanied by panchabuddha and samyak buddhas that are offered chaku balls and rice as a grant.

There is no exact imformation regarding when and how the Samyakdan start-up of, however, there is a sort of word about how it started in Bhaktapur. As per the available resources, Samyak panchadan first took place in N.S.787 in Bhaktapur all arranged by Jayaratna Bajracharya. He was fulfilling his father(Jayadev bajracharya)' wish to do a grand

donation to the Bajracharyas and Shakyas. With his capacity and supervision, he also renovated the current Thathubahi and held the first Samyak Mahadan over there.

During Samyakdan, all the five Dipankar Buddhas are gathered at Thathu bahi, But before that, a series of actions take place like the act of "La: Swa Wanegu", which means to go to the roadway to welcome the guests. In this event, the two Buddhas from Thathubahi and Kuthubahi go to bhaktapur Durbar Square to welcome the other three Buddhas who come from three another bihars of Bhaktapur. after the conjuction of all these Buddhas, they directly go to the Thathubahi, where the priests welcome them by washing their feet. This act is marked as "Tuti Lichhayekegu". Thereafter, the Buddhas are placed in a row to begin the samyakdan. With the Buddhas, the other four Samyak Buddhas, the priests and then the other Shakyas and Bajracharyas take their place to get alms.

Significance of Samyakdan festival

Samyakdan is an annual event for the Bhaktapurians, which takes place in northern side of Napukhu each year during Maghe sankranti, But this Samyakdan or Mahadan is done once in five years and 12 years in Lalitpur and Kathmandu respectively.

Samyak here literally means doing things in the right way. Samyakdan often called Samyak panchamahadan or Samyakmahadan has relatively a greater significance and has aesthetically a lot more impact on Buddhism. Especially for the Buddhists, it is an eminent opportunity to convey the massage of doing dan (donation).

Conclusion

Based on the above mentioned illustrations, Panchadan and Samyakdan festivals are being celebrated with special pomp and ceremony in Bhaktapur city. In this way, the local Buddhist Newars seem to be financially prosperous as these festivals are celebrated with pomp and splendor. During these festivals, the daughters of different castes such as Bajracharya, Shakya, Manandhar, Chitrakar, Tuladhar etc. wear various kinds of garments and adorn themselves with ornaments and engage in the festivities with the spirit of mutual unity and cordiality. In other festivals of Bhaktapur, there are arise misunderstandings and quarrels among the local people, but the Invironment of these Buddhist festivals are cordial and gentle. And this festival only knows how to take, but does not know how to give and the so-called modern and civilized believers in materialism are motivated to follow and implement the Buddha's teaching that human being should have compassion for the poor, the miserable, the helpless and should have a generous attitude towards humanity. In essence, these festivals convey the massage that there should be an exchange of cooperation between human beings.

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Social Activism in Arvind Adiga's The White Tiger

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ABSTRACT

To tackle the pending state of doom, we humans not only need to expand our consciousness even to attempt to comprehend what is happening globally, but also should at once take initiation to address the underlying factors to minimize the cost that humanity will have to pay due to the forthcoming emergency in the days to come. Humanity should recognize the prophetic function of literature. In this context, the articleargues that Arvind Adiga's 2008 Booker Prize winning novel, The Whiter Tiger, provides one striking example of the kind of compelling creative endeavor that literary artists need to undertake if they and we teachers, scholars, and critics want to make the difference and contribute to the crucial, ongoing global conversation that now must take place.

Keywords: *Sense of doom, Prophetic function of literature, Creative writers*

The sense of doom is one of most striking motifs in modern discourse. This grim outlook is being steadily worsened by serious threats of increased social instability -- due to heightened competition for vanishing resources, increasing financial discrepancies between (as well as within) first and third world countries, and intensetumult and disruption within the international economic system. Besides, there are also constant, overwhelming fears of disheartening terrorist attacks, dread potential for destructive war between sovereign states, and disastrous accidents at nuclear reactor installations. Due to widespread use of new innovations in science and technology, a minor lapse in a person's wisdom may result in a disaster of unprecedented kind in human history any time. In this sense, the world needs greater extent of wisdom than it has been needed ever before. As harbingers of society or the world, literary artists and thinkersneed to breedmore awareness both at the global and the local level through innovations in their political, academic, and artistic discourse. Such discourse might facilitate to look for ways for facing challenges posed by the daunting problems mentioned above. Arvind Adiga's 2008 Booker Prize winning novel, TheWhite Tiger provides one remarkable example of the kind of compelling creative endeavor that literary artists need to undertake, if they expect to make a difference by contributing to the important, ongoing global discourse.The article shows the potential of studying literary works in relation to the society in the present globalized world. It establishes the fact that the writers and artists are frontiers who have vision and mission for better societies. In particular, the study supports and establishes Adiga's stand as a social critic and his vision for a truly democratic system of governance in The White Tiger.

His debut novel, The White Tiger, is set in the India where the cultural imperialism of

the First World has altered and intensified the struggle of the social classes: haves and have-nots. In this backdrop, Adiga attacks the brutal injustices of society in the same way writers like Flaubert, Balzac and Dickens did in the past. Coming from crushing rural poverty, the protagonist Balram Halwai, a laborer born and raised in a small village utterly controlled by crooked and feudally powerful landlords, starts his journey from "the Darkness," a particularly backward region of India through Delhi as a driver for one of the landlord's westernized sons, and ends in Bangalore, the place to which he flees after killing his master and stealing his money. Ultimately, Balram transcends his sweet-maker caste and becomes a successful entrepreneur, establishing his own taxi service. In a nation proudly shedding a history of poverty and underdevelopment, he represents, as he himself says, "tomorrow." Adiga chooses to tell such an utterly amoral, brilliantly irreverent, deeply endearing and altogether unforgettable journey of entrepreneurial success of the lead character to the Chinese Premier, Wen Jiabao, in a series of letters written in seven consecutive nights. At the end of the novel, Balram rationalizes his actions and considers that his freedom is worth the lives of his family and of Ashok, letting the reader think of the dark humored tale. This ironic dimension calls for examining the novel in the light of social justice under political establishments of India where he achieves the so-called economic prosperity.

To relate a success story of a morally debased entrepreneur who is a self-reliant, resourceful, incomparablyingenious and innovative with strong conviction on "free market" economic philosophy, Adiga establishes a heavily satiric, sardonic tone from the opening lines: China is addressed as a "Freedom-loving" nation; the irony could not be bitterer, in light of such infamous incidents as the Tiananmen Square massacre, and longstanding practices in Tibet. Furthermore, he playfully picks up almost all social issues one after another and passes some comments of bitterness on any social issue in front of him lightheartedly. Claiming himself "a self-taught entrepreneur---the best kind," Balram believes that the world requires duplicity and treachery to move ahead. He predicts, "I am tomorrow" (4), and accepts the incontrovertible fact that: "it pays to play it both ways in such situations, i.e., the Indian entrepreneur like any other contemporary entrepreneur has to be straight and crooked, mocking and believing, sly and sincere, at the same time" (6). Abounding metaphors "rooster coop," "the darkness," and "the light" has intensified his senses of dissatisfaction over the contemporary scenario. In this context, the study explores why Adigahas been so bitter towards everything in front of him.

As they are relevant to the present study, I have attempted to explore interplay of three dominant motifs of the novel: globalization, realism, and politics. Due to the overlapping of the one with the others, they are not discussed under separate headings. Lena Khor's's essay "Can the Subaltern Right Wrongs?Human Rights and Development in Aravind Adiga'sThe White Tiger" identifies Balram as a subaltern and tries to justify his egregious deeds of killing and stealing from his boss to the parameters of human rights logic. He writes,

The second part of the essay considers Halwai's thoughts and actions in terms of the more recent paradigm that human rights offers an alternative way out of underdevelopment and class inequality. I contend that although killing and stealing are unethical actions, which the moral assumptions undergirding the principles of human rights would abhor, Halwai's thoughts and actions may not be as ethically reprehensible if viewed from the

perspective of the poor who have long-suffered the wrong of underdevelopment and class inequality. When viewed from this perspective, the logic of killing and stealing seems justified, even if the actions themselves remain immoral and criminal. (42)

Finally, he brings Spivak's critique of "the presupposition [in human rights] that the reasonable righting of wrongs is inevitably the manifest destiny of the groups . . . that remain poised to right them," (64) to support his argument. Hence,Adiga's imagination is just and reasonable in righting of wrongs by the poor.

Similarly, UlkaAnjaria in "Realist Hieroglyphics: Aravind Adiga and the New Social Novel" places Adiga as a successor of Salman Rushdie who, according to Anjaria, is one of the pioneers of what he calls "a new social realism, a mode that dialectically transcends early twentieth-century progressive writing and the self-conscious aesthetics of a Rushdieian postmodernism in order to draw attention to social inequities in India today" (115). He explains, the increasing out-datedness of the postcolonial, with its continued investment in the lasting effects of colonialism, has raised the question of what new modalities will emerge in its wake.2 What in the United States has been termed "the new sincerity" is a symptom of a broader global concern with the limits of irony.3 In India as well, following the metafictional political "rowdyism" of Salman Rushdie (Rushdie, "Outside" 99),4 we have seen a range of novels over the course of the first decade of the twenty-first century that return to realism as a means of exposing contemporary political inequities. (115)

Like Anjaria, SundhyaWalther in "Fables of the Tiger Economy: Species and Subalternity in AravindAdiga'sThe White Tiger" sees the fabular form of the novel due to the effects of colonialism. She finds Balram as "an impoverished and disenfranchised human being, perceives himself as being like—or being treated as—an animal" (579). In its reliance on this trope of animalization, she concludes, as a subaltern human Balram like the tiger finds no ground to resist the power structures created by capitalism in contemporary India—power structures that keep them both caged.

AlanDavis, "In the Dust Where My Heart Will Remain" sees Adiga as a social critic in representing the reality in the line of Flaubert, Balzac and Dickens whose criticism was directed in the making of better societies. He writes, by creating a character like Balram, Adiga hasdramatized the Darwinian nature of life in India for the poor," the so-called Indian miracle for what it is, at least in the lower depths of society where caste is still fate: the same old song and dance.

Toral Gajarawala analyzes the novel in terms of politico-social dimension. He sees Balram as a rebel who "is engaged in a very different type of revolt". For Toral, he is 'a hero concomitant with the times, atypical of the "angry young man", the "man of the people", or the "anti-hero", all of whom engage in a range of ethical uprisings from vigilante justice to covert subversion to democratic" (23). He concludes, "he has a fierce critique of injustice" (23).

A.J.Sebastian in "Poor-RichDivide in AravindAdiga'sThe White Tiger" traces the great poor-rich divide which might have dangerous consequences, if unresolved. He views that the novel is an excellent social commentary on the poor rich divide in India and tries to draw the attention "every right thinking citizen to read the signs of the times and be socially conscious of the rights and duties of each one" (244), irrespective of caste, creed or economic status, to prevent create the types of Ashok and Balram in our society.

Nina Martyris in "Gatsby over Gandhi:

The Asian Age" sees elements of satire in the novel. She writes, "It reflects Adiga's deep anger at the entrenched inequality in a society that breeds the kind of lethal resentments that drive men like Balram to murder. It delivers a swift literary kick to the triumphalist idea of "Superpower India" (185)that the business media have been so desperate to promote.

Besides political-social dimensions, there are critics who see globalization as the most dominant motif of the novel. Satyawan Sudhakar Rao Hanegave in his article presented in National Seminar held at Nashik "Reflections of Globalisation and Socio-Economic Culture of Contemporary Mumbai in Aravind Adiga's Novel 'The Last Man in Tower" identifies the elements of globalization in Adiga'sThe White Tiger in his portrait of modern India where "temples arrange express-entry lines for paying customers, and money trickles from the glassed shards of the finance centres into the slums "like butter on a hotplate… enriching some and scorching others". The eponymous White Tiger, Balram Halwai, feels at home there.

Despite his biting in exposing utter hopelessness of the 21st century Indian governance in different sectors, the target of his attack is democratic practice rather than the system itself. He exposes the evils like corruption, exploitation, discrimination in different sectors due to the malpractice of the contemporary Indian politicians, officials at decision making level and implementers. He deliberately sets the Chinese Premier Wen Jiabao as an addressee for a novel written at a time when major transformations in Indian society have been taking place due to overpowering influence of modernization and globalization. His narrator boasts of India in the tone of lighthearted bitterness, "And our nation, though it has no drinking water, electricity, sewage system, public transportation, sense of hygiene, discipline, courtesy, or punctuality, does have entrepreneurs. Thousands and thousands of them. Especially in the field of technology" (4). Italicized auxiliary verb in the quote shows that he wants to focus the breeding of entrepreneurship in India to a leading figure behind Beijing's economic policy. Immediately after a few paragraphs, he mockingly says that "Chinese are great lovers of freedom and individual liberty" (5). He feels his obligation to share "about democracy –something that you Chinese, I am aware, are not very familiar with" (91). He writes,

I gather you yellow-skinned men, despite your triumphs in sewage, drinking water, and Olympic gold medals, still don't have democracy. Some politicians on the radio was saying that that's why we Indians are going to beat you: we may not have sewage, drinking water and Olympic gold medals, but we do have democracy. (95-96)

Again, the italicized auxiliary foregrounds the idea that the single characteristic that India possess surpasses all the achievements that Chinese good governance has been acquiring. Therefore, he invites Wen to Bangalore so that he can share "something important---about Bangalore" (4) with him. In all these quotes, Adiga is saying that it is the system which is more important than the manifestations of the system itself.

The White Tiger foregrounds the sense of doom, urgency, and hopelessness in such a magnitude that his call for a just society with a smooth function democracy that discourages corruption, maltreatment, malnutrition, discrimination, environmental degradation surfaces forcefully. The novel represents a two-in-one state of Indian democratic practice in the early decade of the 21st century. The "Darkness", on the one hand, experiences confusion, hopelessness, discrimination,

exploitation, and shortage of basic needs. On the other hand, "the Light" manipulates all the fruits of internationalizing and liberalizing force of globalization, and paralyzes democratic system to snatch all the resources for the benefit of the rich and the powerful. The influential people make use of the corrupted politicians, decision makers and civil servants at the implementation level to pile up the wealth and facilities for themselves only.

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Tenancy right in Land Reform : Historical Perspective

Jant Raj Karki

ABSTRACT

The study intends to analyze the experiences and perceptions of field level people about the existing not solved problem of tenancy right since the half century. These study portraits the situation of the tenancy rights of the field. Perception of the local Political Party's leaders reveals every issue of the local people. Consensuses among political leaders make sense in every debatable issue in multiparty democracy and pluralism. Only the government effort or the provision of law is not sufficient but the vision, willingness and commitment of the leaders is more countable for achieving goal.

Keywords: ***Landlords, Mukhiya, Tenant's rights, Commission and ideologue.***

Introduction

Nepal is land locked country, geographically vast divergent and economically vulnerable nation of enormous ecological cultural and ethnic diversity (Dahal, 2000, p.9). Being a Mountainous country between the two giants of Asian economy, demography and political power, Nepal's geo-politics became the most important factor for foreign policy and home policy, is basically determined by the land holding pattern. Agriculture plays vital role in its economy because of more than two third people are directly depended on agriculture. The livelihood of people is directly related to the cereal food production and the distributional pattern of the agricultural land.

In every agrarian country, landed property is considered the secured form of saving which safe the future financial crisis. The desire for more land is stimulated by its permanent value, indestructibility and immobility. Those qualities inflate the value of land and the prestige of its possessor (Singh, 1962, p.37). The population explosion is intensifying annually. The arable land area of country is decreasing by human activity. This trend has lessened the land to man ratio. The value of land is continuously rising. So, the investment in land is considered prestigious.

Likewise, in other developing countries, land is the source of power and prestige for Nepal. In this context, the use of land resource would be a way for social, economic and political change of the country. Land reform is a program of using arable land in a proper way. The FAO conference, 1966 concluded, "land reforms are important measures to achieve equity and economic growth in rural areas" (UNFAO, 1966, p.4).

Similarly, Prosterman says, "land reform is the transfer of agricultural land holding to the landless tenants or to those who actually till the soil. This action could be after the unjust and inequitable power structure in justifiable pattern. But the job of program implementation, seriously in policy and implementation, is

necessary" (Posterman, et al., 1990, p.4).

After World War II, land reform became a movement for economic change in most of the developing countries. Before and after World War I, many countries implemented land reform with their political prospective. Most of the communist countries and the countries of third world implemented land reform as state led program but many countries of the East and West implemented land reform as marked led agrarian program. It became a worldwide movement speciously after World War II under the championship of the UN.

In Nepal, land is being the subject of taxes for a long time in history. Government used land to obtain military, administrative and political objectives as well as pleasing relatives and friends (K.C., 1986, p.2). Land ownership has been prestigious symbol of social status, the main source of economy and political power. At present, the share of agriculture to the total GDP is thirty-eight percent (CBS, 2012, p.17). Thus, the livelihood of the people is related to the productivity and distributional pattern of agricultural land. Political decision determines the distributional pattern of land. Government takes decision about land reform related issue by passing bill. However, the issue comes in debate before being law by different social or public sectors and mainly by political institutions through different political perspective.

At present, Nepal is in crossroad for looking new horizon. The future track can only be traced by the strong will power of political leader in power. To meet the necessity of the 21st century, it is compulsory to execute public welfare program for the greatest happiness of the greatest number of people. the total initial objectives of the land reform program are not achieved to till now. In this connection, the proper planned land reform program will be the means for future prosperity of the larger number of people. Here, the issue of tenant's right, a major component of land reform has been discussed and analyzed.

Methods and Study Site

This study adopted qualitative research procedure with interpretive way. Interview is taken as a principle source of data collection, as the participant's behavior and the circumstances have been observed in its natural setting. Here the perceptions and experiences of research participants are presented with analysis. On replying participant's understanding towards tenant's right has been interpreted.

This study has been carried out in Kirtipur municipality-6. Four local leaders of political parties and two stakeholders of the village are selected as research respondent based on purposive sampling. To make this study reliable, researcher had visited related research site and met the respondents for data collection. Based on the analysis of the data the findings and conclusion have been drawn. The main objective of the study was to compare the perception of the respondents in tenancy right.

Tenancy Rights

Tenants are those who use the arable land of landlords in rent whether cash or any kind. They are the real worker of field. Before 1964 AD, the right of tenants on land was not secured. The landlord's whim could decide the tenancy of a tenant's whether s/he could plough the land in next year or not. There was not any legal provision of law for the security of tenancy right. In this context, land reform program implemented in Nepal in three phases. One of the noble objectives of the land Act, 1964 is to secure the rights of tenants on land if the tenants have been ploughing the land since two years. Here, researcher compared the three respondent's experience about tenant's rights. Shree HariDahal (changed name), local leader of UCPN-Maoist expresses hive view as :

"My uncle had ploughed the land of Mukhiya since three decade. He had paid rent in regular basis. The land was fertile but the rent of the land was more than fifty percent of the annual crop. However, my uncle paid that rent because of the land was near to his resident. the Mukhiya was very cleaver; he was active in local politics also. Mukhiya laid my uncle. He did not agree to give tenancy right. My uncle is illustrate and not powerful in politics. Uncle could not appeal in court for tenant's right against him. Tenancy right deprives my uncle. It is unjust."

The above given information shows that there are some tenants in village who are deprived by tenancy right. Due to the lack of literacy and the traditional belief on Mukhiya, the poor tenants are cheated by the cunning landlords. In addition, if the tenants are deprived once or they cannot register their name in government record system they always have to be deprived though, there is the provision of tenancy security in law. The practice is different from the legal provision. In this connection, Ram Khatri (changed name), the local leader of NC,

"At the time of cadastral survey I was not in village. Therefore, I do not have knowledge about the land registration of tenant. Tenant's rights must be given to the tillers, but not all the tillers are honest. Some of the workers who only work on field based on labor status however, they claim tenancy rights by capturing other land with the backing of revolutionary ideology. It is not good way of searching tenancy right."

Illustrated expression shows that not all the workers of field are tenants and no tenants are honest. On the backing of political ideology, the workers claim themselves as tenants. They threat the landowner based on opposite political ideology. In the very issue, the other respondent Hari Bhakta Bhujel (changed name), of CPN-UML, local leader, says:

"There are so many people who plough other's land since decade ago as the member of family because the family members of the land owner are not in home. They are outside from the country for searching employment opportunity. If the land owner's land is given to tiller at that time none of the party raises the issue of tenancy rights. Nevertheless, in the course or time the farmer is claiming tenancy rights. I have listened that before one year when he joined a new party. In this context, only the provision of law is not sufficient but faulty."

Based on above given illustrated information, it can be analyzed that not all the tenancy right claim case are same. Some people are working in other's field based on verbal contract but they claimtenancy right in the span of time. In this relation, Krishna Basnet (changed name) member of RastryiaPrajatantra Party Nepal says:

"I am plouging other's land in kind rent and I have also the idea of tenancy right. Law protects tenancy rights but it is not sufficient. It should be protected in practical field. For this, Local Arbitrary Commission with a land reform specialist and political party's participant in needed."

Above given statement expresses that only the provision of law is not sufficient to secure the rights of the tenants. The field reality is different; all the tenants have no capacity to entertain the rights of tenancy due to different causes. For the settlement of field complexities, local arbitrary commission is suggested.

In the vary issue, a stake holder whose land is given to the tiller since thirty nine years to plough said that tenancy right is a complex problem in rural area. He illustrated an event that a plot of land was given to plough in verbal understanding in the time of the tiller's father but the son claims tenancy right now. At present, it is under tenancy registration. The production

is decreasing annually. The tenant is not ready to separate the lend of dual ownership. Due to the relation of neighborhood, the landowner does not litigate the problem for justice. The economic condition of landowner is weaker than the tenant. The landowner wants to plough the land by giving fifty percent of land value to the tenant. However, it is not easy, the case is depends on tenant's acceptance. In the idea of the respondent tenancy, right is problematic for the lower middle class.

A case of other stakeholder is different. Before ten year, the Maoist captured the total land of his ownership but it is not returned to him/her till now. The farmer to whom the land was provided is clamming legal tenancy right. Without legal registration of tenancy, neither the tiller can leave the land or nor can the rent be paid to the owner. To solve this problem the respondent suggested for common political perspective of different political ideologies.

Tenancy rights are a crucial issue for land reform program. Distribution of land determines the productivity of land as it is needed to provides social justice. In the initial phase of land reform, only some people were out of their resident but the situation has been changed. At present, so many villages are semi-empty or empty. Only the elder and the children are in home. Most of the villagers of the rural area are out of country for searching jobs. Similarly, the political rivalry is intensified in villages. It is the ground reality. To get rid from the situation, the entire respondent suggested for political consensus among the parties in center and local level.

Conclusion

While analyzing and the interpreting the data obtained by field study, the conclusion can be drawn that there is the provision of tenancy rights secured in law though it is not completely secured in practice. It is a burning issue of the time. So many new kinds of tenancy problem are emerging in course of time. Political prospective of leaders based on ideologies are the main cause of problem creation. Without solving tenancy, rights problem related to the land reform program will not success to achieve its goal. Therefore, all the party leaders, government officials and stakeholders should come in common consensus with positive political prospective to solve the problem. Any measures can be taken if there will be positive attitude towards problem solving. Both the tenant and landowner are suffered by the tenancy problem in field, therefore, the political leaders who are the guide of society or state, must be visionary, willful and committed in problem solving.

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Nepal-India Relations: A Brief Analysis

Saroj Kumar Timalsina

Abstract

This article claims that relationship between Nepal and India is antique and unique. The Nepal-India relations after 1950-51 started evolving on the basis of the political identification because before 1950s Nepal was under Rana regime whose foreign policy was pro- British- India and it had put Nepal under its direct control.After the political shift of 1990s, Nepal-India relations became open and more friendly because of that the role of India in Nepal's political changes enlarged and it further boosted the relations between the two nations.The Royal take over of February, 2005 by King Gyanendra annoyed New Delhi to a large extent.India reacted rather sharply and decided to boycott the summit meeting of SAARC.India decided to suspend its arms assistance to Nepal on 25 February,2005 . India's the then Foreign Minister Natwar Singh said in the parliament on 4th March,2005.

It is claimed that the twelve point agreement and April Movement in Nepal succeeded due to India's support. India came in Nepal openly with the political change derieved from April Movement. The economic blockade unofficially imposed against Nepal and India's support to Madhesi agitating parties also added the bricks on Nepalese suspicion regarding India's interference in Nepali politics and administration. India's Prime Minister Modi tried his best to be safe from Nepali blame of blockage through international lobbying and various diplomatic channels. But Nepal-India relation has been continued through various vicissitudes.Here; this article has highlighted the Nepal- India relations on the bases of historical perspective. Through descriptive and analytical methods of data interpretation in the realm of stated obectives.

Keywords: *Geo-politics, National interests, Nepal- India relations, India's Influences*

Introduction

Geography and geo-location of a state plays an important role in determining the foreign relation of any nation. In context of Nepal-India relations too, unmanaged and open border, socio-cultural linkages, lingual intimacy, trade and commerce, people to people relation and the role of India in each and every political changes have been clearly appreciated and criticized. Addressing the geo-sensitivity, the founder of Modern Nepal, king Prithvi Narayan Shah had stated that this kingdom is a "Yam between two boulders". Great friendship should also be maintained with the Emperor of the North (China) and it should be nourished with the Emperor of the South (India) whose abode was in the overseas but it had shrewed and kept Hindustan under subjugation (Dharamdasani, 2001, p. 17).

Later, British-India's policy towards Nepal in its initial stage was a projection of the commercial minded policy of the eighteen

century English company. However, after the takeover of the British to Bengal in 1764, they soon became interested in the neighboring lands to the North. East India company had taken Nepal a transit point for its own trade with Tibet and China. In this pretext, they tried to enter in Nepal which dragged British East-India company in an Anglo-Nepal war in 1814-1816. In addition, that was succeeded to fulfil the British interest in Nepal and caused the rise of the Rana rule with the grace of British East India Company Government, Rana rule remained for 104 years in authority following appeasement policy to them and keeping Nepal in isolation from the rest of the world (Singh, 2009, p-92).That's why Nepal remained as a puppet state of British India

But the bond of friendship with the British Government was not free from the scars of disenchantment. Jung Bahadur failed to extract from London, the assurance of the revision of the Treaty of Sugauli. He regarded the restoration of Oudh Terai a petty reward for his help in the Sepoy Mutiny/ Rebellion of 1857 and demanded the Elaka of Khyreegarch (Areas of Terai that Nepal had lost in Anglo-Nepal War) (Singh, 1996, p.31).

This scenario reflects that Jung Bahadur Rana was also not satisfied with British India's role in Nepal but he had no alternative. British India had deep influences in Nepal. For instance on 22 November, 1885, When Ranodeep Singh was murdered and his authority was unsurped by Bir Shumsher (1885-1901), the British Government recognized Bir Shumsher as the new Prime Minister and this caused serious resentment and disappointment in Nepal. Actually, Jung Bahadur disliked the scheme of the recruitment of the Gurkhas in the Indian Army. May be it was the revenge against Jung Bahadur and his family.

Treaty held in 1923, December between Nepal and British India recognized Nepal's sovereignty (Rose and Scholz,1980, p.39). The independent India made remarkable influence in 1951's political change in Nepal. Before that they made The Peace and Frienship Treaty of 1950 with Nepal which remained a turning point in Nepal-India relations. This treaty also further stressed that Nepal as a sovereign and independent country which came into force one year before the Armed revolution held for democracy which was against the Rana regime (Dharmadasani, 2001, p.24).

This treaty has always been remained the hot topic for discourse and debate in Nepal. In fact, the treaty triggered a great squabble right after the emergence of CPN Maoist as the largest party in Constituent Assembly I (CA,2008), Maoist leader Prachanda viewed that the treaty of 1950 should be abrogated as per the changed context. Whereas Communist Party Nepal, United Marxist- Leninist (CPN-UML)'s president Man Mohan Adhikari when he was Prime Minister (1994/95) had raised the issue of revision of 1950's Nepal-India treaty. Nevertheless, later on it seems only vote politics and sentimental politics that was proved by the Bilateral Investment Promotion and Protection Agreeement (BIPPA) done by Prime Minister Baburam Bhattarai on 4th April, 2012 which is no longer endorsed and not inforced but left space to India to influence in Nepal.

The Nepal-India relations after 1950-51 started evolving on the basis of the political identification because before 1950s Nepal was under Rana regime whose foreign policy was pro- British- India and it had put Nepal under

its direct control. But this dynamics was put in the jeopardy with the change in the king's position in 1960, from being in the vanguard of modernization and political change to the protector of the bastions of traditional authority and interests. It was in no way possible for the state and society in India to transform its character to keep pace with the retrograde change in Nepal. If that had happened, India-Nepal relations would have remained in perfect harmony and peace (Muni, 1992, p.8). Actually the provisions of the treaty are often compaired with the Versailies treaty held to end the world war first.

In 1951's political movement the Congress Socialists from India, i .e., those taking a left of the centre position, who asked for all-out support for the democratic forces and carry the momentum of change generated in Nepal at that time to the extent of turning the kingdom into a republic but one from the right of the centre, which wanted not to disturb the Ranas and here pragmatic alliance with them to protect did not perceived security interests. These polarities in the India's political culture have continued to reflect that Nepal-bias for all these years, wherever need for taking position has arisen. These polarities existed even in the Janta government with its socialist members pushing the government towards greater identification with BP Koirala and his Nepali Congress. Even the traditionalist elements, like the Bharatiya Janta Party (BJP) and Prime Minister Morarji Desai favoured a harmonious relationship with the king.

The early seventies witnessed loud pronouncements by BP Koirala for an armed revolution in Nepal but in 1976, BP Koirala was compelled by the development in India, i.e., imposition of emergency and the estrangement between Indira Gandhi and Jaya Prakash Narayan, who was BP Koirala's close associate, which, ultimately, gave a call of "national reconciliation" to him to return to Nepal from exile. Under this call, he accepted the king as a symbol of nationalism and a factor of political stability and urged him to accept the cooperation of the democratic forces. The situation later led for referendum and libralizing the system by the king but unfortunately the multi-party system was defeated allegedly with much conspiracy.

On the other hand, the formal announcement of the Zone of Peace (ZoP) proposed by King Birendra came on 25 February, 1975 in a farewell address to the foreign dignitaries who had assembled in Kathmandu to attend his coronation. The proposal was endorsed by most of the countries (130 by 2020) in the world but neglected by India. With this, they claimed the relation between the king of Nepal with the leaders of India turned into cool relation. In turn, King Birendra rejected the Buffer state idea and viewed that Nepal was not a part of the sub-continent and retorted, it is really that part of Asia which touches both China and India.

In 1978 Nepal-India made separate trade and transit treaty.However, in 1989, India imposed blockade against Nepal that helped to restore democracy against the wish of the king (www.isrj.net/publish.article/1876.pdf, accessed on May12, 2013).This also became a factor to increase India's influences in Nepal.

Nepal-India Relations (1990-2018)

After the political shift of 1990s, Nepal-India relations became open and more friendly because of that the role of India in Nepal's political changes enlarged and it further boosted the relations between the two nations. The

questions of Nepal-India relatoins was dragged into election campaign by the opposition.The security treaty (1965 and 1991), trade and transit issues and the Tanakpur Pancheshwor Project etc. were also utilized by the opposition, chiefly by the communist wings, to condemn Nepali Congress for its pro-India's stance that "betrayed" Nepal's national interests. As a gratitute of its help in Nepalese political change, India was a convenient whipping boy held responsible for all Nepal's problems and for its attempts to a bridge Nepalese sovereignty (Pandey, 2005).

Likewise, Tanakpur Treaty held in 1991 again pulled the Nepal-India relations on criticism but it was managed later by both countries through mutual consent. The government of CPN (UML) formed in 1994 raised the voice to update 1950s treaty and adopted the equal friendship between India and China (Dharmadasani, 2001, pp.28-30). But political leadership in Nepal never realized the Nepal's geo-political reality.

The most difficult part of the whole gamut of bilateral relations are that they get perpetually entangled with domestic politics of Nepal. The controversial treaty between Nepal and India called Mahakali Treaty held in 1996 became the hot cake of discourse in Nepalese politics. This treaty has taken as undue influence of India in Nepal. But, meanwhile the India's foreign policy made a shift under the Prime Minister Indra Kumar Gujral who introduced 'liberal neighbourhood' policy with this bilateral relation Nepal got access to phoolbari port of Bangladesh for its trade (Upreti, 2009, pp.25-26). But after him other PMs did not give preference to this policy but stressed on 1950's foreign policy of PM Nehru.

The Royal take over of February, 2005 by King Gyanendra annoyed New Delhi to a large extent. Gyanendra assumed all powers and also declared that he will rule the country directly for three years. India saw the coup as an abandonment of a negotiated settlement to the Maoist insurgency. India reacted rather sharply and decided to boycott the summit meeting of SAARC.India decided to suspend its arms assistance to Nepal on 25 February,2005 (P.32). India's the then Foreign Minister Natwar Singh said in the parliament on 4th March,2005:

"The developments in Nepal constitute a serious set back to democracy and bring the monarchy and main stream political parties in direct confrontation with each other. This can only benefit the forces that not only wish to undermine democracy in Nepal but the institution of democracy as well".(p.32)

The Indian Prime Minister Man Mohan Singh met King Gyanendra during the Jakarta Asian-African summit held in April 2005. The Indian Prime Minister advocated for restoration of democracy in Nepal and the King promised to ease the situation. India also did not like King Gyanendra's attempts to play the China card to look towards her for arms assistance. India again towards the mid- 2005, persuaded the King to take steps towards restoring democracy and restored arms assistance to Nepal only after king Gyanendra took certain steps in that direction.(P.33) But it was not the royal take over of 2005 that annoyed India rather it provided an opportunity to weaken King's move who resorted to bring China in South Asian politics via SAARC.

In this senario, the twelve point agreement held between insurgent Maoist and Seven Party Alliance (SPA) agitating for restoring

democratic rights led to the success of Mass Movement II based on that agreement held time and place and became successful. Muni (2012) has claimed that April Movement in Nepal succeeded due to India's support (pp.92-94). Maoist uprising that has long been characterized as a challenge to the India's security. A portion of the inner umbrella getting drenched with the torrential rain could possibly paralyze the entire umbrella. If it takes the whole problem of the rain too lightly. The role of India in Nepalese political changes is clearly seen during the decade in the peace process regarding Maoist war and its settlement.

Peshal Dhakal (Interview, 8 September, 2021) has opined that, "The independent India still have the legacy of British rule and people living over Eastern Terai of Nepal are discriminated by Hilly –Brahmin's rule in Kathmandu." The support of India to Terai –Madhesh since the formation of Terai based political parties also justifies the claim

India always wants to make Nepal under its influence when new government forms in Nepal, India feels it deserves the first state visit of New Nepali Prime Minister but the state visit of Prime Minister Prachanda made in China was seen suspiously by India and it became the big issue of Nepalese neighbourhood relation (Lima, March 7, 2014). Prime Minister Prachanda was pushed at the compulsion level for resignation making him face on the issue of removal of General Rookmangud Katawal. Likewise, the attempt to change the centuries old tradition of installing Indian origin Bhatta Pujari issue of Pashupatinath temple also dragged Prachanda in conflict with India (www.idsa.in/system/files/jde-S-2-skumar/pdf,accessed on February 20, 2015).

Narayan Man Bijukchhe (Interview, 3rd November, 2020) has indicated that "after the resignation of Prachanda, the governmnet of Madav Kumar Nepal, CPN (UML) leader, was formed. This government was highly criticized by UCPN (Maoist) as pro-India's Kathaputali Sarkar (hand puppet government). As referred, the government formed under the Primership of CPN (UML) leader Jhalnath Khanal did not get any invitation for state visit from India. It somehow reflects the Khanal government was formed independently, which indicates Nepal was trying to escape from India's influence here but failed. After 7 months, UCPN Maoist leader Baburam Bhattarai's government was formed, who made controversial Bilateral Investment Promotions and Protection Arrangement (BIPPA) agreement with India and further he tried to give the security management contract of Tribhuwan International Airport (TIA) to India".

But due to failure of consensus among the political parties for forming election government, Supreme Court's chief justice Khil Raj Regmi has raised in power and he successfully conducted second CA poll (2013AD.). It is also blamed that the entire situation was designed by India and the scenario developed after the proclamation of the constitution in 2015 compelled to accept this blame (Pandey, 2072 B.S, pp.504-505).

The economic blockade unofficially imposed against Nepal and India's support to Madhesi agitating parties also added the bricks on Nepalese suspicion regarding India's interference in Nepali politics and administration. India's Prime Minister Modi tried his best to be safe from Nepali blame of blockage through international lobbying and various diplomatic channels. But Nepal-India relation has been continued

through various vicissitudes (https://www.jstor.org/stable/44145716, accessed on 22, August, 2021).

4. Objectives:

-To outline Nepal- India Relations through historical perspective

-To present ways forward in Nepal India relations

5. Methodology

Primary Data have been collected through Key Informant Interview and governments reports and MOU have been followed but this study is highly based on secondary sources of information. That's why, library method of collecting data, fact and needy information is used. Books, articles/net articles and journal articles of various prominent authors have been used honestly. This article is based on descriptive and analytical methods of study.

Findings

Nepal-India relation is as old as Aryan civilization that can be justified through various writing of different scholars (Dharmadasani, 1997). The relation between two nations set as they are by the long history of the sub-continent and woven into a fabric threads as well as into religious-cultural linguistic and resale threads have been unique. In no two countries can one find so much similarity between the peoples and traditional interaction between them as a India and Nepal (K. Bahadur and Lama, 1996).

Nepal-India relation is very much bilateral in the issues of political changes held in both countries. For instance, in the national independent movement of India, Nepalese politicians and other Nepalese living in India had taken part actively. In such change, British authorities had taken many of them into custody. Similarly, Indian support to king Tribhuvan's steps taken in 1950 Nov. and the controversy between the leaders of Nepali Congress also settled by India before and after arms revolution (Joshi and Rose, 2004).

During the time of king Mandev (521-562 B.S.), Nepal had tried its best to maintain relations with its both neighboring on the other passes of history, king Narendra Dev had tried to regain his power through the help of northern neighbors.

King Prithivi Narayan Shah, the unifier of modern Nepal, had viewed that this kingdom is a yam between two boulders. Great friendship should be maintained with the emperor of the north (China) great friendship should also be nourished with the emperor of the south (India) whose abode is in the overseas. But he is clever and shrewd and has kept Hindustan under subjugation (Dharamdasani, 2001). It means the foreign relation of Nepal was with clear cut foreign policy.

Later on, British-India's policy towards Nepal, in its initial stage, was a projection of the commercial-minded policy of the eighteen century's British East-India company government. However, the target of BEICG to improve its trade relations with Nepal and China did not get success as they desired (Singh, 1996). Similarly, Anglo-Nepal was, 1814-1816 A.D. succeeded to fulfill the desire of BEICG in Nepal through the desired political change (Intonation of establishing Puppet government) through Rana rulers who adopted appeasement policy to BEICG and isolate Nepal from the rest of the word. As a result of introducing Ranas in Nepali politics by British, Ranas helped British in both world wars. Nepali helped to British in World War I, through 1923's treaty, after this Great Britain recognized Nepal as an

independent state (Timalsina, 2002).

During British rule in India, Nepal's ties with India were governed by the 1816's treaty of Sugauli that was replaced by 1923 "Treaty of perpetual peace and friendship." But nowadays Nepal-India relations are guided by the peace and friendship treaty (treaty of 1950). The treaty which has recognized Nepal as a sovereign and independent nation and that came into force one year before the people's arms revolt of democracy that withdrew the more than one century long autocratic Rana rule (Dharamadasami, 2000). Here, the very important things to be understood that British used Rana's and exploited Nepal as much they could but Nepali people became ready for political change. Independent India gave support to arms revolution headed by Nepali Congress with the intention of making Nepal's change government in their own favour. They show their vested interest in Nepali politics through Delhi accord and they decided to make Mohan Shumsher the first prime minister of democratic Nepal which was unfair and unjust to Nepali people who fought for democracy and got martyrdom.

1950's treaty is criticized as unequal and done by India with undue influence. Those who criticize this treaty, claim that Nepalese law does not permit open border and Indians cannot buy lands and properties in Nepal and carry out business in their names. They further claim, the 1950, treaty was signed by weak rulers of Nepal and can be scrapped by a one-year notice. The treaty has been unpopular in same segments of Nepal, who often regard it is as breach of sovereignty (www.igg.sagepub.com).

To bring 1950's political change, Delhi had direct blessing. The Rana system was thrown out but only a compromised democratic process could be initiated. India's strategic priorities detected it to go only step by step, gradually in facilitating institutionalization of democracy in Nepal success in the extend of minimum mutual acceptance between India and the inclusive Nepal political consensus. But the dual role of India has clearly shown in many cases such as, the 1960's Royal Coup de' ta' also taken easily by India (www.thinkinelia.quarterly.org). But it was unfortunate that 30 years panchayat regime did not take any steps to bring reform in the 1950's treaty (Gorkhapatra Daily, 2066 Magh 6th).

The very sick condition of Nepal-India relation is that the 1950's peace and friendship treaty brought Nepal under India's security umbrella. The result is the presence of the Indian military mission in Nepal's border in 1952 and its check-point along the Nepal-China border. This mission and the check-point care late withdrawn in the late 1960's as Nepal's sovereign status came to be questioned (Dharmadesani, 2000). But Kalapani is still exists under Indian Para-military control. It means the Nepal-India relation was under domination and India's big brotherhood policy.

The vital issue of 1950's India-Nepal peace and friendship treaty was held at the open time of end of Rana regime. It is companied with Soviet finish treaty 1948 and Soviet-Mangol treaty 1966 which provides for joint action against foreign aggression on finish soil. The same condition arose between Nepal-India too which is unfair and undesirable. India took advantages from the weakened Rana that is being Iron nail at heart to Nepal throughout its existence, where as Nepal-India diplomatic relations was already made in 1947 during the time of Rana Prime Minister Padhma Shumsher.

After the establishment of democracy, Nepal-India relations turned into the era of special relations. Leo E. Rose has interpreted Nepal-India relations of special era as Nepal as mid-wife of India. (Timalsina, 2002). Nevertheless, the successor of king Tribhuvan, king Mahendra adopted the equi-distance and was Nepal's neutrality in Indo-China war 1962. Indo-Pak war 1965, 1971, Indo-China confrontation at Doklam 2017 Aug./Sept. letter on king Birendra also continued same foreign as well as neighborhood policy (Singh, 2009). Stressing to geo-political sensitivity between Nepal-India and Nepal-China, king Birendra proposed Nepal as a zone of peace but India did not support it (Timalsina, 2002). It means India is aware on presence of foreign forces in Indian sub-continent.

India's neighborhood policy is always centralized towards security concern issue and vested interest to make puppet government in Nepal. Political change of 1951 was supported by India and got gratitude from NC government as wellas Royal Coup da' ta' of Poush 1st 2017 was taken by India as her success because, India had fear from increasing Popularity of prime minister Biseswor Pd. Koirala. On the other hands the Indo-Pak war of December 1971 and re-emergence of India as a regional political power had affected the course of New Delhi, Kathmandu relations in ways more than one.

The failure of China's presence in South Asia and USSR's support to India changed the South Asian relations. Different state visits were exchanged by the friendly nations but the role of India towards Sikkim was taken as imperialist design by Nepalese press and the anti-Indian demonstration and sentiment was made high. Nepali view on Sikkim issue clouded Nepal-India relations and New Delhi adopted a firm and assertive attitude towards Kathmandu. The visit of Nepali Prime Minister Nagendra Prasad Rijal succeeded to remove misunderstanding between Nepal and India (Singh, 2009). But in reality it does not seem because Nepal's peace zone proposal and the reaction of India's two adversaries and competitors in the region was predictable because of USSR, China, Pakistan accepted and admired it frequently. The export of Indo-Nepal relations Mr. S.D. Muni claims"Indo-Nepal relations are obviously unequal relations (Muni, 1992). It is because Nepalese political changes have been successful due to India's assertive role but such influences Nepal won't have in Indian political change occurred in 1947 though many Nepalese leaders as well as civilian fought against British to wipeout them from India.

The Nepal-India relation is so much fluctuated because in 1978, India agreed to separate trade and transit treaties satisfying a long term Nepali demand but in 1988 when the two treaties were up for renewal, Nepal's refusal to accommodate India's wishes in the trade and transit treaty caused India to call for a single trade and transit treaty. Thereafter Nepal took a hard line position that led to a crisis in Nepal-India relations. After the extensions, the two treaties expired on March 23, 1989 resulting in a virtual Indian economic blockade against Nepal that lasted until late April, 1990. Nepal's acquisition of Chinese weaponry was the scene cause but politico dissatisfaction of India with Panchayat system was the major rested cause (www.isrjlnet). That played Indian role, to colt draw the Panchayati government (Roy, 2010). Thus, India had and has the major role in Nepal political changes.

The literatures review studied by the researcher have not clearly shown the Indian direct role in Nepali political changes but it gives the better clue that there is role of India in Nepalese political changes. Further, Pandey (2005), has viewed that India has a longer than life presence in South Asia. Its border is connected with all the other six countries of SAARC. Moreover India's a hotly contested and debated issue in the election of almost all the smaller states, while these countries are seldom in important election issue in India. Likewise, opinion is that arrives between two close neighbors like India and Nepal or any other smaller South Asian country is usually explained away in terms of India's bigness and big brotherly behaviors.

The expert of Indo-Nepal relations Mr. S.D. Muni claims "Indo-Nepal relations are obviously unequal relations (Muni, 1990). He views that Nepalese political changes have been successful due to Indian assertive role but such influences Nepal won't have in Indian political changes. It means we have one sided dominating influence that is Indian interference in Nepali political changes. Indian denial of Nepalese peace zone proposal (Singh, 2009) clearly shows the India vested interest in Nepalese politics. Nepal was restless to have an international guarantee more or less on the Swiss model of Nepal's independence sovereignty and neutrality in the war in the region but Indian school of thought regarding its role in Nepal is always dominating one. for instance the Mahakali treaty (Unofficial economic blocked imposed in 2015, open critics on Nepali constitution made recently) made in 1996 with the major goal of preparing DPR within six months of conducting treaty and its present condition.

It means the unilateral and imposed Nepal-India dominated relations and treaties including agreements were unequal and against the sovereignty and independency of Nepal mostly in the eyes of civilians India tried to maintain good neighboring relations under Gujral doctrine based on liberal neighboring countries. In 1997, the unfolding of the so called "Gujral Doctrine" is building up the spirit of neighbor lies in south Asia has also required considerable group again a quality not likely to be found in a week and endangered government. In a flurry of positive actions India corrected its relations with many countries including Nepal. In the same decade, the general election held in Nepal on 31st May, 1999, Nepali Congress got simple majority that made New Delhi happy because of the victory of democratic pro-India force. Prime minister Krishna Prasad Bhattaria spoke about Nepal-India relation is closer than any other two independent countries. It gives the glimpses of special relation concept of 2007-2011 B.S. but not exactly.

But the plane hijacking issue held in 1999 disturbed Nepal-India relations. The tragic event between the two friendly nations dragged bilateral relations under turmoil. Likewise, the royal massacre held on 1st June, 2001 also fueled for pure ground to support India's vested interest in Nepal. On the other hands the role of India to bring insurgent Maoist in peace process is taken assertively (Singh, 2009). But the issue of state visit of Prime Minister Prachanda in China before India made big headache to Indian South block lookers. The government of Prime Minister Jhalanath Khanal, which was known as independently formed that was not welcomed by India and did not call P.M. in state visit of

India. In such scenario India is blaming that Nepali communist parties are playing China lard (Finsiedel and Friends, 2012). As we see the Indian role in Nepali politicsis more dominant. The downfall of Prime Minister Prachanda's government was also due to undue pressure of Indian various analysts says. Though the scene issue was Army Chief Katuwal incident (Kathmandu Post, 1st Nov. 2010) but unseen issue was India,(The Hindu Time, April 27th 2013, Gorkhapatra Daily 2066, Magh 6th).

S.D. Muni clearly says that there is seen role of India in Nepali political changes. He said in his interview on April 8th 2012 published in Kantipur Daily that Nepal is in centre of India's strategic policy. Nepal comes always earlier to India than Pakistan and China (Kantipur Daily, April 8th, 2012). Indian diplomats and politicians blame that Nepali political leaders are always seeking spectral relations and blessing of India but at easy days, they provoke for anti-Indian sentiments. Mr. Rakesh Sood, the ex-India ambassador to Nepal, was more hardliner towards India's Nepal policy (Gorkhapatra Daily 15th Magh, 2066).

Conclusion

Nepal-India relations are antique. History shows testimony to be fact that after the unification of Nepal in 1796 only we can claim the Nepal-India relations because before unification, there were many principalalities in Nepal, which has truly the relations of Kathmandu valley with India used to be cited. Actually, after Sugauli Treaty 1816 Nepalese territory had to be fixed and that fixed Nepal-India relations too. But Sugauli treaty made us weak. Likewise the trembling Ranas made Nepal the puppet of India through 1950s peace and amity treaty.

The culture of Nepali ruler to appease India was common. It became more common during Ranarchy. For instance, Prime Minister Mohan Shumsher Publicly had promised that Nepal would come to India's aid whenever this was required. This means Nepalese leader during Rana regime had shown knee loyalty towards Indian authority though it is justified as bilateral help. Nehru advised Mohan Shumsher to This seems Indian micro-management in Nepali politics since long.

India's army missions came during 1960s was criticized by congress leader Ganesh Man Singh as Indian army is acting in Nepal in a manner to the American Army in Japan after World War II. Actually, Indian Army mission who was not sent for making reforms in Nepal was in Nepal with wrong intension. Its presence at Kalapani justifies the blame.

King Mahendra ended the era of special relation with India following equal-distance foreign relations. As revenge Indian unseen power dragged Nepali democratic system towards party less Panchayat rule. It is said that there was Indian green signal to king for coup Jan 1960. Publicly Nehru expressed Royal coup as a step backward but he followed two pillars policies i.e. to support to both and to be benefited from anyone who comes in power. But at the end of the decade of 1980s Nepal-India relation turned bad due to Nepal's arms purchase from China. As a result India gave support to anti-Panchayat movement with the intension to penetrate Indian favored government in Nepal.

After the political change of 1990, India compelled to do Tanakpur Treaty in favor of India, it made Mahakali Treaty in 1996 and tried to make special relations with Nepal as it had during 1950s.

Here too India followed two-pillar policy in regard to its relation with Nepal. It remained silence and indifference in course of beginning of Maoist war, their arms import through and via India but when Maoist revolution went out of its grip, they imposed terrorist tag to Nepali Maoist blaming their relation with Naxalities, the Indian Maoist. Likewise, more than half dozens of planes have been hijacked from India but it behaved us unjustly blaming the 24th Dec, 1999 hijack of Indian plane.

The political scenario took a dramatic turn following the Royal coup of king Gyanandra 2005. King's tilt towards China, his advocacy for Chinese observer status in SAARC, arms import from China etc. was taken as a threat to India's security. This anxiety dragged India towards supporting anti Monarch revolution in Nepal. Rivalry India supported Maoist and SPA. Here India felt in lost plot in Nepal and tried to resume in hegemonic and micro management role through Maoist and SPA who were against King's coup.

India arranged necessary background for 12 point agreement and succeeded to wipe out Monarchy from Nepal and came in Nepal as an agent of micro manager. Indian support to revolting Maoist against Nationalist force i.e. Royal Palace was the primary step of India to come in Nepal openly for micro- management of Nepali politics and administration. India is influencing in Nepalese politics, administration, and other areas too. Lok Man Karki's appointment as Chief of CIAA, Khil Raj Regmi's unexpected and unpredicted election government ,PM Prachanda's resignation, Baburam Bhattarai opinion towards India during his prime minister ship, it justifies than India is in Nepal for micro management. Various analysts have opinioned that Indian micro- management is in Nepal since 1950s onwards and it became common since 12 point agreement held with Indian facilitation but the role of India is slowly decreasing Since the issuance of present constitution and present Oli government with comfort majority but it is also replaced by 5 parties coalition government led by PM Sher Bahadur Deuba i. e., blamed as comfortable government.

7.1 Ways forward

Nepal-India has inevitable intimacy due to its one civilization. We have easy relationship between Nepal and China and same thing. We should make with India too but our unilateral dependency with India is very high mostly in trade and transit through this India is penetrating in Nepal with the aim of micro-management but to maintain reciprocal and independent neighborhood policy with India we must stand on our own feet of sovereignty and independency. We have to respect and should give hearty thanks to India for its support for democracy and development but we should not knee down in front of their money tender.

Our leaders should give up the legacy of requirement of Indian grace to obtain and retain in power. They should not give high priority to India in our national political and other changes. We should strongly maintain diplomatic protocol while meeting Indian officials and even political leaders. Nepal should follow equi-distance or equi-proximity policy for immediate neighbors. We should suggest Indian political and administrative authority to give up the classical mindset of micro-management in Nepal and finally we should abandon our habit of asking India for its help in any matter except the matter of bilateral security and special interest.

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Analysis of the Physicochemical Properties of Selected Laundry Soaps Available in the Local Market of Bhaktapur

Binita Lubanjar, Manju Showree Karmacharya

Abstract

Quality of soap is determined by its physicochemical properties and hence efficiency and cleansing properties of soap depend on physicochemical properties of soap. Physiochemical properties like weight, pH, Total alkali, Total Fatty matter, Free caustic alkali, matter insoluble in alcohol and Surface Tension of seven different commercial laundry soap were studied and the parameters measured as per the procedure of Nepal Bureau of Standards and Metrology and different other research papers. The study shows that the pH of soap samples ranged from 11.45 to12.09, surface tension ranged between 47.61dyne/cmto 80.91dyne/cm, free caustic alkali ranged between 0.013% to 0.509%, total free alkali ranged between 0.000% to 0.502%, total alkali ranged between 0.99% to 1.86%, matter insoluble in alcohol ranged between 21% to 50%, moisture content ranged between 12.15% to 23.82% and total fatty matter ranged between 31.954% to 64.922%.

Keywords: *Soap, Saponification, Total alkali, Total fatty matter, Free caustic alkali, Surface tension*

1. INTRODUCTION

The development of soap and soap production globally began since 600 BC. However, evidence from an old Babylonian dig shows that people there were making soap before 2800 B.C., and they are credited with being the first to perfect the process.Because there were insufficient methods for creating soap before it was found around 2800 BC, there was a high demand for soap, but it was so expensive that not everyone could afford it (Onyekwere, 1996). Soap is the term for a salt of a fatty acid or for a variety of cleansing and lubricating products produced from such a substance.Keeping the populace safe and healthy depends on quality control and standard assurance for all commercially manufactured consumables and non-consumables, including soap products (Mwanza and Zombe, 2020). Soap is a product comprised of natural oils or fats, sodium hydroxide or another strong alkali, and usually perfume and coloring. It is used with water for washing and cleaning.Soaps are fatty acid salts that are sodium or potassium based.Soaps are fatty acids with more than eight carbon atoms that are soluble in water. Triglycerides in fats and oils are transformed to soap and glycerol when they react with aqueous

NaOH or KOH. Alkaline hydrolysis of esters is the name given to this process (Khadka et al., 2014).The Saponification process is named after the fact that this reaction results insoap creation.

A polar group (-COO-Na+) and a non-polar group(R-hydrocarbon part) make up the soap molecule.The polar group is referred to as the head, whereas the non-polar group isreferred to as the tail.A polar head and a non-polar hydrocarbon tail characterize the soap molecule.The polar head is hydrophilic (water loving), whereas the non-polar tail is hydrophobic (water repelling) in nature. Molecules like these are called amphipathic.

The mechanical and physical action such as scrubbing causes the oil or grease to disperse into tiny droplets, and the soap molecules arrange themselves around the surface of the globules called micelles. The carboxylate end (COO-) of the soap molecule projects outwards t the surface of the micelle carrying negative charge. Therefore, two micelles do not coalesce with each other due to similar charges. The entire micelle becomes water soluble and is able to be washed away with the dirt by the stream of water. The overall process involves the lowering of surface tension of water and emulsification (Gautam et al., 2016).Soap cannot be used in hard water having Ca++ and Mg++ ions because with these ions soap forms a water insoluble soap. Hence, most of the soap is wasted in the form of calcium and magnesium soap.

Given the sensitivity of the skin and the prevalence of skin and skin-related disorders, it is crucial to maintain strict quality control over all skin preparations, including toilet soap (Koju and Karmacharya, 2020). This study was carried out in order to learn more about the implications. Laundry soap quality, cleansing activity, and favorability are all determined by a variety of factors. This research will help to inform individuals about the best ways to use soap to properly remove dust without harming their clothes or skin.

2. Materials and methods

2.1 Study area

Bhaktapur is the location of the study area. For physiochemical examination of soap, seven samples of completed laundry soaps were purchased from the local market of Bhaktapur.

2.2 Sampling procedure

Random sampling procedure was used to collect the samples. Seven different commercial laundry soaps used in Bhaktapur were bought from the local market of Bhaktapur having different price and production companies.

2.3 Data collection

The primary data were generated from general laboratory experiments and calculations. Eight different physiochemical parameters (pH, Surface tension, Total free alkali, and Total moisture content, Matter insoluble in alcohol, Total Fatty Matter, Free caustic alkali and Total alkali) were studied and analyzed in order to test the purity and quality of soaps. Thus, the results obtained were tabulated, interpreted, and analyzed and also the different data were compared with values of Nepal Standard (NS) given by Nepal Bureau of Standards and Metrology (NBSM) and values given in other research papers.

2.4 Methodsof measurement

2.4.1. Surface Tension

The surface tension of soap solution was determined by drop number method using

Stalagmometer and Pyknometer instruments. About 0.1 gm of soap sample was dissolved in 100mL of distilled water and shaken carefully. The dried and cleaned Pyknometer was weighed and noted. It was then filled with soap solution prepared and weighed. The Stalagmometer was clamped vertically in a stand. The soap solution was sucked up in the Stalagmometer and numbers of drops were counted as the soap solution passes from the upper mark until it just crosses the lower mark of the Stalagmometer. The process was repeated for three times for each soap solution and surface tension was calculated using formula,

$$\frac{\gamma_s}{\gamma_w} = \frac{n_w \times d_s}{n_s \times d_w}$$

Where,γs and γw surface tension of soap solution and water respectively. ns and nware the number of drops made by stalagmometer for the same volume of soap solution and water. ds and dw are their densities.

If Ms and Mw are the weights for same volume of soap solution and water then,

$$\frac{d_s}{d_w} = \frac{M_s/V}{M_w/V} = \frac{M_s}{M_w}$$

2.4.2.pH

For determination of pH, 0.5 gm of each soap samples were weighed and dissolved in 10 mL distilled water. This was made up to prepare 5% soap solution. The pH was measured with the help of pH meter.

2.4.3. Moisture Content

For the determination of moisture content, 5 gm of soap sample was accurately measured and kept in watch glass and kept in oven for 2 hours at 101 ^{0}C and the weight was measured. The process was repeated until a constant weight was reached. The %moisture content was calculated using the formula,

$$\% \text{ Moisture} = \frac{C_S - C_L}{C_S - C_W} \times 100\%$$

Where, C_W = weight of watch glass,C_S = weight of watch glass + soap sample, C_L = weight of watch glass + sample after floating.

2.4.4. Free Caustic Alkali

Milwidsky and Gabriel (1994) described a method for determining free caustic alkali.In 2.5 gram of soap; 15 mL of ethanol was added.A few drops of phenolphthalein were added to the mix.5mL BaCl2 was added, and the solution was titrated against 0.1N HCl. The conclusion point is indicated by the disappearance of pink color.The FCA has now been determined using equations (Uhlig, 1936).

$$\text{FCA} = \frac{0.31}{W} \times V_A$$

Where,V_A = Volume of acid, W = Weight of soap

2.4.5. Total Free Alkali

1gm of each soap samples was dissolved in 15mL of ethanol. It was titrated against 0.05N HCl using phenolphthalein as indicator. The level of HCl consumed was noted at the disappearance of pink color. Then, TFA was calculated using the formulae given below (ISO: 685):

$$\text{TFA} = \frac{0.31}{W} \times V_A$$

Where,V_A = Volume of acid, W = Weight of soap

2.4.6 Total Alkali

1 gm of soap sample was weighed and dissolved in 10mL of distilled water. Then 0.5mL of 1N H_2 SO_4 was added to it and heated. Now, the mixture was titrated against 1N NaOH using phenolphthalein indicator.

The total alkali was obtained using formula, (Onyekwere, 1996)

$$\% \text{ Total Alkali} = \frac{V_A - V_B}{W} \times 3.1$$

Where,V_A = Volume of acid,V_B = Volume of base, W = Weight of soap

2.4.7. Total Fatty Matter

The total fatty matter was measured as a method described by AOCS (1997)with slight modification. The total fatty matter was carried out by reacting soaps in the presence of hot ethanol and measuring the fatty acid obtained. But it was calculated with the data obtained in moisture content and matter insoluble in alcohol as in above processes and calculated using a formula, (Habib et al., 2016)

$$\text{TFM} = 100 - \frac{MC + MIA}{1.085}$$

Where, MC = Moisture content, MIA = Matter insoluble in alcohol

2.4.8. Matter Insoluble in Alcohol

1 gm of soap sample was weighed and dissolved in 10mL of hot ethanol and filtered using a pre-weighed filter paper. The residue was dried in the oven at 105 ^{0}C for 30 min, cooled and weighed the residue with filter paper. The calculations were carried out using the formulae, (Habib et al., 2016)

$$\text{MIA} = \frac{W_S - F_P}{W} \times 100\%$$

Where, W_S = Weight of sample + filter paper,F_P = Weight of filter paper

W = Weight of sample

4. RESULTS AND DISCUSSION

The following table represents the observed values of the parameters during the study.

Table 4.1: Different parameters tested on samples

Sample No.	pH	Surface Tension (dynes/cm)	Free caustic alkali (%)	Total free alkali (%)	Total alkali (%)	Matter insoluble in alcohol (%)	Moisture content (%)	Total fatty matter (%)
Sample No.1	11.83	48.06	0.298	0.422	1.240	22	16.06	64.922
Sample No.2	11.90	78.29	0.509	0.509	1.220	50	23.83	31.954
Sample No.3	11.96	80.91	0.385	0.409	0.990	30	19.44	53.972
Sample No.4	12.09	73.45	0.285	0.602	1.020	26	16.03	61.263
Sample No.5	11.45	68.44	0.013	0.000	1.550	21	17.41	64.599
Sample No.6	11.66	47.61	0.360	0.236	1.240	35	14.23	54.627
Sample No.7	11.56	49.79	0.273	0.360	1.860	43	12.15	49.171
NS	Not defined	Not defined	<0.200%	Not defined	Not defined	20%	<20%	>45%

4.1 Analysis of pH of the Soap Samples

Maximum pH was seen in sample 4 and sample 5 with minimum pH 11.45. High pH values are as a result of incomplete hydrolysis resulting from saponification process. It can be overcome by adding excess fat or oil or any other super fatting agent to reduce the harshness of soap (Warra et al., 2011). This indicates that the analyzed soaps are corrosive to the skin because all soaps had pH value beyond the range 9-10.

4.2 Analysis of surface tension of soap samples

Sample No.3 had the highest value of surface tension 80.61 while sample 6 had the lowest value of 47.61 dynes/cm. The surface tension of Sample No. 2, Sample No. 1, Sample No. 4, Sample No. 5 and Sample No. 7 are found to be 78.29, 48.06, 73.45, 68.44, 49.79 dynes/cm respectively. Surface tension is the major factor that represents the cleansing action of soap. As the surface tension decreases, the cleansing action increases. Thus, Sample No. 6

shows the powerful cleansing action any other samples and Sample No. 3 is less powerful in cleansing.

4.3 Analysis of free caustic alkali of soap samples

The maximum concentration of free caustic alkali was found in Sample No. 2 (0.5084 %).With a result of 0.013 %, Sample No. 5 came in last.Excess free caustic alkali has been discovered to induce skin irritation (Vivian et al., 2014).The free caustic alkali content of soap samples ranges from 0.00 % to 0.200 %, according to the Nepal Bureau of Standards and Metrology. With reference to this, Sample 1, 4, 7 has maintained the amount of free caustic alkali in soap.

4.4 Analysis of Total free alkali of selected Nepali laundry soaps

The observation shows that Sample No. 4 had the highest value of total free alkali 0.620% and Sample No. 6 had the lowest value 0.236%. Sample No. 5 had 0.00% of total free alkali. It represents the presence of hydroxide and carbonate of sodium and potassium in the soap.

4.5 Analysis of total alkali, present in the soap samples

Sample No. 7 soap had the highest total alkali value of 1.86 %, followed by Sample No. 5 at 1.55 %, Sample No. 1 and Sample No. 6 at 1.24 %, Sample No. 2 at 1.22 %, Sample No. 3 and Sample No. 4 at 1.02 %, and finally Sample No. 3 at 0.99 %.Except for Sample No. 3 and Sample No. 4, the values obtained were found to be greater than those reported in Habib's research paper (Habib et al., 2016) in Bangladesh, and roughly equal to those given by (Vivian et al., 2014) in Kenya.

4.6 Analysis of matter insoluble in alcohol

Sample No. 2 had the highest value of matter insoluble in alcohol of 50% while Sample No. 5 had the least matter in soluble levels of 21%. All the values were found to be very high as compared to given by NBSM but these data were comparable to the results obtained by Vivianwhich range from 10% to 65%. MIA is a parameter that is used to determine the purity of soap (Viorica and Simona, 2011). The soap with high MIA value suggested that it contain high level of impurities which may be attributed to level of impurities of alkali used for producing the soap (Vivian et al., 2014). Thus, the result shows that Sample No. 2 had the highest level of impurities of alkali used.

4.7 Analysis of Moisture Content

High moisture content in the soap would lead to reaction of excess water with unsaponified fat to give free fatty acid and glycerol in a process called hydrolysis of soap on storage. Sample No. 2 had the highest level of moisture content of 23.83% whereas, Sample No. 7 had the lowest value of 12.15. NBSM doesn't include the standard value for moisture content but the data were compared with the results given by (Vivian et al., 2014) and are comparable. The dissimilarities may be due to the soap preparing methods though it was not studied in this study.

4.8 Analysis of Total Fatty Matter Content in soap samples

The Sample No. 1 had the highest TFM value of 64.922 %, while the Sample No. 2 had the lowest TFM value of 31.954 %, according to the results.Except for Sample No. 2, which had a value below the range, all of the values received are within NBSM's normal range (above 45 %).The lower TFM value is owing to the presence of unreacted NaOH in the combination, and the difference

in values accounts for differences in moisture content and fatty material quality, as well as the saponification procedure.The high-value soap rehydrates the skin and makes it smooth and the soap's high oil content acts as a lubricant throughout the day (Mak-Menash and Frempong, 2011).

Conclusion

With the limited parameters that had been tested, Sample No. 6 and Sample No. 7seem to be much effective in terms of its cleansing action as surfactant though all the parameters are not justified.Soaps with less total alkali have a powerful cleansing impact because alkalinity favors detergency. It is necessary to choose soap that strikes a balance among the physiochemical parameters. Soap that has minimal matter insoluble in alcohol as this will be pure, minimum moisture content as this will increase the self life and high amount of total fatty matter for lubricating the skin while washing will be the best soap. It should also have lower levels of caustic alkalinity to reduce adverse effects on the skin and cloth and higher pH values make the soap basic and lather easily. Any soap that balances on these parameters is termed to be a highly quality soap.It could be concluded that most of the soaps analyzed did not meet the standards given by Nepal standards thus, considered as substandard soaps.

Acknowledgement

Authors are thankful to Department of Chemistry and Department of Botany, Bhaktapur Multiple Campus, for providing laboratory facilities to conduct the experimental works.

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Mathematical Contributions of Nepalese Mathematicians in Lichchhavi Period (143-1243 A.D.)

Dr. Sher Singh Raikhola

Abstract

The aim of this paper is to find out the Mathematical Contributions of Mathematicians in Lichchhavi Period and Role of Mathematics in 143- 1243 A.D. Writing Contributions of Mathematicians as a part of the history of Mathematics is an arduous task. The manuscript and inscriptions found in different collections indicates that Nepal is a fertile land for developing of Mathematics in Lichchhavi Period.

Keywords: ***Numeral System, Siddhant- Shekahra, Pingla, Astrologer, Rewakhanda, Rohinikhanda, Symbols***

INTRODUCTION

Mathematics is considered as one of the foundational subjects throughout the history. Many thinkers and critics from different disciplines have given high importance in its study. Mathematicians did the valuable works indifferent periods in the field of Mathematics in Nepal. In this Article I have to explain Mathematical Contributions of Mathematicians in Lichchhavi period.

Lichchhavi period witnessed a profound development of arts and cultures. Education was taken as religion and religion as Education. The people were attracted towards religion and spend more time in worship of God. They were not attracted in Grihastha Ashram and the population was decreased fairly. To increase population and to attract the people toward Grihastha Ashram, the kings of that period made different sexual 'Asans' (posture) of woods and stones in the temples to give the impression to the people that the production of children is also one part of life. We can see such Asans in various temples of Kathmandu, and other parts of Nepal. The Mathematics was used to collect tax from the people. The barter system and money were used in business. The simple arithmetic was used. SumatiTantra and SumatiSiddhanta were found useful for astrologers (Pant and Acharya, 2017).

From 3rd century BC to 10th century A.D. the Lichchhavi numerals were used. As there were not any other reliable evidences to affirm the exact timeline of Lichchhavi period, no one denies Nay Raj Pants' declaration of its timeline. Pant opines that Lichchhavi period spans from 576 to 880 A.D. (Pant, 1986).

There were 18 numeric symbols in Lichchhavi numeral system. At that time there was no symbol of zero though the concept of zero was already developed. Due to absence of zero no hurdles in the system, it has used

the numeric symbols in left to right decreasing magnitude order. It has additive grouping system. It followed the theory of one-to-one and the nature of numbers and counting principles with Piano's Axioms for succession of numbers (Acharya, 2017, 2018 and Raikhola, 2022).

Exploring the development of numeral systems in Nepal is the major concern. Few evidences of numeral systems are illustrated below.

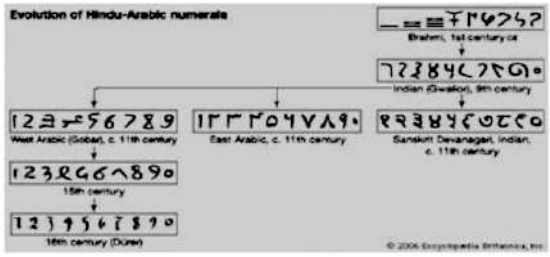

Figure No.1.1: Development of Different Numerals from Brahmi Numeral (Acharya, 2017)

One	Two	Three	Four	Five	Six	Seen	Eight	Nine
Ten	Twenty	Thirty	Forty	Fifty	Sixty	Seventy	Eighty	Ninety
Hundred	Two Hundred	One Thousand						

TableNo.1.1: Lichchhavi Numerals (Subedi, 2017 and Acharya, 2017).

The ancient works like different constructions, monuments like that Changu Narayan. Show the development of Lichchhavi numerals system.This study would find the number of symbols used in Lichchhavi numeration system and its base system explore the time period of the development of Lichchhavi numeral system and investigate the pattern of Lichchhavi numeral system. The development of the number system in Nepal in Lichchhavi period followed by an application and principles of development of numeration system (Subedi, 2017and Acharya, 2017).

2- Reviews and Analysis of Existence of Lichchhavi Numerals

Some evidences of Lichchhavi numerals are given here. Indicates 386. The large numbers in Lichchhavi numerals were made by using ligatures (Pant, 2015). In a research the development of Lichchhavi and Brahmin digits' symbols were illustrated as interrelated development of numeral systems (Acharya, 2015 and Raikhola, 2022).

Similarly the development of numerals systems in Nepal was exposed in areport for "Mathematics Education for Twenty First Century New Nepal" (Shrestha, 2008), with mentioning the number 107 used by Jaya Varma which are showing as photographic form below (Shrestha, 2008 and Acharya, 2017).

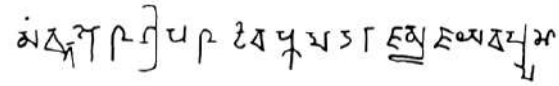

Figure No.2.1: Lichchhavi Numerals found at Maligaun, Kathmandu (Acharya, 2017).

1	2	3	4	5	6	7	8	9
10	20	30	40	50	60	70	80	90
100	200	300	400	500	600	700	800	900

Table No.2.2: Lichchhavi Numeral Symbols-Modified by Ram Man Shrestha (Namaste, 2006 and Acharya, 2017).



Figure No. 2.3: A Leaf of the book Declaration of Lichchhavi Era (Pant, 1986 and Acharya, 2017, 2018).

3. Inscription in Changu Narayan Temple

These inscriptions from the Lichchhavi period employed a variety of symbols. They are depicted in photographic form below.But the exact date of their discover is unknown. Inside Change Narayan Temple, the hexagonal and octagonal brick structures are visible, as are the numerals identifying the date. However, the numeral symbols used there denote either 386 or 286. This is still a matter of investigation. But it is clear that numerals like these existed during Lichchhavi age. This shows that the numerals of Mathematical sense were used to representvarious phenomena in Nepal (Acharya, 2017). Copper plates were used to document our ancestors' culture and advancements. Each plate includes a date in the Nepalese context (Raikhola, 2022).

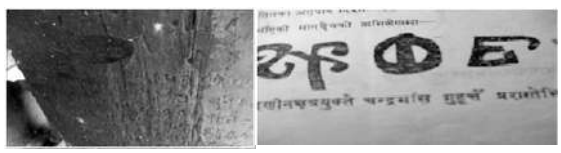

Figure No.3.1: Inscriptions in Changu Narayan Temple (Acharya, 2015 and Namaste, 2006)

In the Lichchhavi period, people used different words for measurement system like Manikato indicate the quantity of paddy land that covered by the seed of one Mana. In Tharu community, one mani means four pathi (One tin) Mana, Pathi. Similarly, in Lichchhavi period they used Kharika for the quantity of paddy land having one Muri seed to be used. Drandika means the paddy land which used to be one drona seed of rice. The Sanskrit words rTfl/+zT~r]x oq wfg:o dflgsfM jif]{ jif]{o If]qGtGtfb[zGbxf}also indicates the land measurement system. The word 1 li= 1/3 miles. 25/11 miles = 1 kosha.These examples indicate the organic Nepalese measurement systems (Shrestha, 2017).Nepali numeral system (Lichchhavi numeral system) based on Positional system, sign value system, decimal system, unary system, grouping system (Shrestha, 2017 and Raikhola, 2022).

Mathematicians of Lichchhavi Period (1243- 1741A.D.)

Sripati(C. 1019-1066 A.D.), was most illustrious Mathematician in the 11th century (Dvivedi, 1992).Sripati's writings include Dhikotidakarana (1039), a twenty-verse work on solar and lunar eclipses; Dhruvamanasa (1056), a 105-verse work on calculating planetary longitudes, eclipses, and planetary transits; Siddhanta Sekhara, a notable work on astronomy; and Ganita Tilaka(Kpadia,1937),an incomplete arithmetical treatise.

Sripati wrote a Marathi commentary on the piece, and it is one of the first works in the language to have survived. According to PadhmarDvivedi, the area Rewa (Narmada) river is flowing through, is known by the name of Rewakhanda and the region though the

Rohini (Narmada) river is known by the name of Rohinikhanda (Pant, 1973).

Actually, Sripati was not awarded by any rewards or prizes like today people are awarded. The great prize for him was his recognition as an Astronomer, Astrologer and Mathematicians. He made great contributions on astronomy, astrology and Mathematics. But many of his contributions are lost now. Some of them as residuals are as follows.

Jatakpadhatih Sripatipadhatirva, (II) Siddhanta-Sekhar, (III) Jyotisharatnamala or Sripatiratnamala, (IV) Ratnasarah, (V) 'Dhruva-manasam(a Karana, or practical manual), (VI) Sripatinivandhah, (VII)Ganit Tilak, (VIII) Sripatisamuchcha, (IX) Dhikotidamkaranam (Achrya, 2011 and Acharya, 2018).

The "Siddhanta-Sekhara' (Mishra, 1974) by Sripati is one of the authoritative works on the theory of Astronomy and Mathematics. He has mentioned about Aryabhata in Siddhanta-Sekhara. He has closely followed Brahma Gupta, supplementing from Lalla where necessary. (Mishra, 1974).

The most peculiar aspects of the Siddhanta –Sekhara (Mishra, 1932) are:

The Moon's position is corrected for the second time. The calculated position of the Moon may coincide with, or approximately very nearly to the observed position of the Moon.

He worked in permutation and combination.

The time owing to the elliptic's obliquity equation.

Agrantara correction. The correction applied for the change of declination of the Sun, in connection with the method of determining the East-West line.

The position of the Sun in the different quadrants of the Ecliptic.

Precession of the Equinoxes.

Treatise containing arithmetical and algebraic operations and discussion on the sphere, the astronomical instrument and other minor details of astronomy (Mishra, 1932 and Acharya, 2011).

HalayudhaBhatta (Sanskrit: xnfo'w) Mathematician wrote the Mritasanjiwani, a commentary on Pingala's Chandashastra, in the tenth century. The latter offers a succinct discussion of Pascal's triangle (also known as the meru-prastaara triangle) (Bag, 1966 and Shah, 2011).

As per ShyamLal Singh, HalayudhaBhatta was a Nepali citizen who lived at Janakpur in the 10th century of A.D. Hewrote prosody on Chandashastra(Pingala). His detailed description is still to be found. So, further research about him and his work has to discovered (Acharya, 2012 and Acharya, 2018).

Halayudha wrote prosody on Pi-gala's. Combinatory forms which is an important statistical content like permutation and combination.He attributes the construction of what is now known as Pascal's triangle to Pi-gala (Shah, 2011).

In Chandahsutra Sanskrit prosody, Pingala (200 BC), the ancient Indian mathematician, described the methods for forming various Chandahs. Pingala work was commented and explained by another ancient Mathematician Halayudha (Shah, 2011).

Ancient Sanskrit literature commonly uses compound words for unclear reasons. These words must be properly deconstructed

into individual words in order to convey their intended meaning.

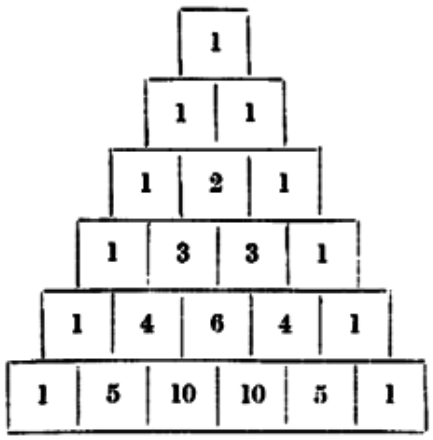

Figure No. 3.4: Pascal's Triangle, Discovered by Blaise Pascal (1623- 1662)

If we follow Halayudha's (1000 CE) step-by-step construction, the above pyramid, or Meru in Sanskrit, results (stands for a mountain with a peak). What are we dealing with in this situation? It is identical to Blaise Pascal's Triangle (1623-1662 CE) "discovered" (Bag, 1966).

This table contains the coefficients (a+b)** for every nth line (n-1). The second line indicates that the coefficients of (a+b) are 1, 1; the third line indicates that the coefficients of (a+b)^2 are 1, 2, 1; the fourth line indicates that the coefficients of (a+b)^3are 1, 3, 3, 1; and so on (Bag, 1966 and Fowler, 1996).

Pascal's Triangle on Head and Tail in Probability Form

Pascal's Triangle used in heads and tails in different ways and shows the probability of any combination in the given below table (Raju, 2011).

If we toss a coin three times, only one combination will consequence in three heads (HHH), but there are three that will outcome in two heads and one tail (HHT, HTH, THH), three that will result in one head and two tails (HTT, THT, TTH), and one that will result in all tails (HTT, THT, TTH) (TTT). In Pascal's Triangle, this is the pattern "1, 3, 3, 1." (Raju, 2011).

Tosses	Possible Results (Grouped)	Pascal's Triangle
1	H T	1, 1
2	HH HT TH TT	1, 2, 1
3	HHH HHT, HTH, THH HTT, THT, TTH TTT	1, 3, 3, 1
4	HHHH HHHT, HHTH, HTHH, THHH HHTT, HTHT, HTTH, THHT, THTH, TTHH HTTT, THTT, TTHT, TTTH TTTT ... etc ...	1, 4, 6, 4, 1

Table No.3.1: Pascal's Triangle on Head and Tail in Probability Form (Probability, C.K. RAJU, ckraju.net.2011 and Raikhola, 2022)

Satananda

Many great astrologers had been made differentcallenders based on Surya Sidhhanta. Bhashwati book was made by famous astrologer Satananda in 1099 C. This book was so popular that many Jyotish professors used it to teach Mathematics courses in a variety of settings. In relation to this, a statue of Shatananda (Acharya, 2018), was discovered in 1494 (during the Malla period) at Yagyabalkya Sanskrit High School in Janakpurdham, Gyankup, as a prominent instructor (pant, 2004,Acharya, 2011 and Raikhola, 2022).

Results

Lichchhavi period was concentrated in the development of cultures and arts.

Lichchhavi Numerals developed.

The mathematics was used to collect tax from the people.

The barter system and money were used in business.

Thesimple arithmetic was used. Sumati Tantra and

Sumati Siddhanta were found useful for astrologers.

Conclusion

The study on Nepalese Mathematicians like Sripati, Halayuth Bhatta, Satananda, shows that they have played the significant role for progress of Mathematicsin Lichchhavi Period. At that time, Nepalese Mathematicians had written Mathematics and jyotish books in English, Nepali and Sanskrit languages.

Sripati was the 11th century's most eminent Mathematician. His Mathematical work was motivated by astronomical applications, for example, a study of Spheres, one of the core text books, for later application to the estimation of the strengths of planets and astrological positions. Siddhatnta Shekhara is a seminal astronomical book. He was mostly concerned with permutations and combinations. Halayudha Bhatta composed prosody on pingala; combinatory forms that have played a significant role in the development of Southern Asian Mathematics.

Satananda was appointed as a Royal astrologer during the eleventh century. In 1099, Bhaswati was writtern by Satananda of Udisa (Orisa) and its commentary Balbodhani.

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Causes and consequences of inner party struggle in communist parties of Nepal

A Case Study of CPN (Unified Marxist Leninist)

Bal Chandra Mishra (PhD)

Abstract

This research paper is based on the political course of Nepalese communist movement where lack of management skill to tackle inner party struggle results into split of mother party and formation of new group repeatedly.

The UML camp could not manage its internal life smoothly as the two fractions inside the party, one led by party Chairman KP Oli and other by the ex-party Chief Madhav Nepal came into street against each other. Finally this quarrel ended with the declaration of new party named Communist Party of Nepal (United Socialist) on the Chairmanship of Madhav Nepal. This article is a general scenario of the communist movement of Nepal up to 2078 BS.

Keyword: *Communism, Cultural Revolution, Naxlite, Mao Tse Tung though, socialism, conflict theory*

Introduction

The term "communist" is a person who believes in or supports communism and the communist party is a political party that supports communism or rules in a communist country (Hornby, 2000). The editor of Oxford Advanced Learner's Dictionary A.S. Hornby defines communism means a political movement that believes in an economic system in which the state controls the means of producing everything on behalf of people. It aims to create a society in which everyone is treated equally.

In Nepal, Communist Movement was formed in 1947 and was transformed into the Nepal Communist Party (NCP) later on 15th September of 1949 under the leadership of PushpaLal Shrestha. He is recognized as the founding father of Nepalese communism (Nickson, 1992). Under his leadership, the NCP held its first conference in 1953, at which Man Mohan Adhikari was elected as secretary-general. Surprisingly, immediately after the establishment of NCP, the party started to face several ups, downs, twists, turns, mergers, splits, defeats and victories (Ayadi, 2018). After the formation of NCP, PushpaLal Shrestha, Kesharjung Rayamajhi, Manmohan Adhikari, Mohan Bikram Singh, Bhakta Bahadur Shrestha, Mohan Baidya, CP Mainali, Madan Bhandari, JhalNath Khanal, Pushpa Kamal Dahal, Madhav Kumar Nepal, KP Sharma Oli mainly have led the major communist parties of Nepal (Cailmail, 2009). Several small groups have also been remained in existence on the name of communist party during this period in Nepal with location-specific influence.

Following the dissolution of parliamentary

system and banning of political parties in 1961 by King late Mahendra, Nepal Communist Party also went to exile in India. This paved the way for the division of the party. Although Nepal Communist Party was established in 1949, there are over two dozen communist parties existing on the banner of communist party.

Causes of the division in international communist movements into Soviet Union led faction and Mao led Chinese ideology, Nepalese communists also got divided into mainly two factions. One fraction supported by the then Soviet Union, late Keshar Jung Rayamajhi headed the Nepal Communist Party and Tulsilal Amatya led communist fraction, which were ideologically closer to Soviet Union. Similarly, there were many Communist groups opposed to this camp with claims to be the follower of Mao's revolution.

Within pro-Maoist communist party, the Naxalite group was immerged in Jhapa led by R.K. Mainali, CP Mainali, K.P. Oli, Jhalnath Khanal and others. At that time youth leaders like Madhav Kumar Nepal, Amrit Bohora were active on the provincial committee named Purba Kosi Coordination Committee under the leadership of Man Mohan Adhikari who later united with the Pushpalal fraction and formed his new group as Nepal Communist Party (Marxist).

Inspired from Chinese Cultural Revolution and Naxalite movement of India, a group of young leaders of CPN launched the armed uprising with the aim of eliminating class enemies in Jhapa district in April 1962. The revolt is popularly known as Jhapa Bidroha in the communist history of Nepal. The Panchayat regime has easily crushed the rebellion and taken the situation under control. Although the revolt could not be success, the Jhapa incident had significant implication in the future course of the communist movement of Nepal. Nonetheless the Purba Koshi Regional Committee of the CPN, which led to the Jhapa Bidroha, was developed as the All Nepal Revolutionary Coordination Committee, Ma Le (ANRCC¬-ML) in 1975 and later it emerged as the CPN (Marxist-Leninist), CPN (ML), popularly known with Nepali acronym "Ma-Le" under the leadership of CP, Mainali, Jhalanath Khanal and Madan Bhandari respectively. The CPN (ML) gave up the line of armed revolt in 1979 and emphasized to "Nepali Road to Socialism" based on an understanding of economic and social conditions in Nepal (Rawal, 1991, pp. 80-87)

In 1976, the Manmohan led group and late Madan Bhandari led Jhapali group were success to make a historic unification and came on the space with the popular new name CPN-UML. The UML group also split on 2054 BS over the issue related to the Mahakali treaty although after four years of that splitting incident, Bamdev Gautam led team returned to its mother party UML under the leadership of Madhav Kumar Nepal.

On the other hand in 1996, the CPN (Maoist) under the main leadership of Pushpa Kamal Dahal 'Prachanda', led the armed struggle for 10 years in the country. The main objective of this party was to capture State power and to establish a new people's democracy in Nepal. Century-old production relations, social structures and governance system maintained by status quo, unequal resource distribution and control, injustice, racial, ethnic, geographical, gender and social discriminations, rampant

poverty and unemployment were the major contributing factor to unite and expand the insurgency throughout the country (Thapa, 2003, Upreti 2004, Upreti, 2006).

After a serious loss of human lives in to the state side and the Maoist side, Seven political parties and the CPN (Maoist) made a 12-point Understanding and an eight-point consensus. In this background, the Comprehensive Peace Accord was signed between the then Government of Nepal and the CPN (Maoist) on 21 November 2006. The country then formally entered the peace process. After this major turning point from armed struggle to federal system, the CPN (Maoist) party also faced serious challenges of inner-party struggles and got divided into several fractions in the name of different parties under the leadership of Pushpa Kamal Dahal, Mohan Baidya and Netra Bikram Chand, mainly. Dr. Baburam Bhattarai one of the key persons of also split from major party and formed a new party named 'Nayashakti Party" and later on his party merged with Sanghiya Samajbadi forum, Nepal. Some of his leading persons returned back to their older party and some left political parties and became neutral. Gopal Kirati, another CPN(M) leader is also leading a small fraction of communist party at this moment.

2, In fact the communist movement in Nepal was started in the late 1940s, inspired by the ideology of Marxism-Leninism and success of communist revolution in USSR and China. But by the mid-1950s, the communist leadership started to divide their thoughts over monarchy, neighboring country India, another Nepali party the Nepali Congress, and over several issues (Khadka, 1995). In the 1960s, communist parties split ideologically further ahead into pro-Chinese and pro-Russian camps. As a result, several splinter groups emerged later on within these two camps. As a result of splitting and formation of new parties, there are two main parties in Nepal and about a dozen others.

Within 71 years of the establishment of communist party in Nepal, it has experienced dozens of splitting, merging, collapses and rebirthing and the process is still continuous (Dahal, 2077). Several reasons are justified during putting arguments while splitting the parties, however, post reputation competition among the leadership and egos can be one of the major reasons. In addition to that, high expectation of people, lack of creative implementation of Marxism and external influences are also blame a lot to create confusions, differences and finally resulting in splitting of communist parties (Joshi and Mason, 2007). Family background of the party leaders and cadres inside the party itself also influences a lot in inner party life and later on party compels to divide again and again repeatedly without any strong justification. But they try to link personal ego and selfishness with ideological, theoretical and political differences.

Leaders and carders are shifted in classes when they are in government especially when they get positions in the state affairs hierarchy and who do not get power and position they go for against. Though the splitting in the parties mostly bring instability most of the time in the country, Nepali communist movement have faced a series of political ups and downs after its establishment in 1949. The serious weakness of party leadership to manage intra-party contradictions and

to solve external debate especially with powerful communist led countries also has been blamed. The communist parties also have been blamed for not being implementation of their election manifesto and failing to resolve the differences between the elected representative and the leaders and cadres of the party. As a result, people have complained that they have not been able to fulfill their election commitments.

Dialectical and historical materialism considers the inner struggle as an essential process of party life. Communist cadre cannot imagine party life without inner struggle. Healthy and constructive inner struggle is being replaced by unhealthy and destructive inner struggle. Therefore, if there can be a scientific management of the inner struggles within the communist party, unity can be strengthened. Without proper management of contradictions, whether they are bourgeois party or the communist party are divided into different small parties.

Objectives of the study

1, To sketch a general history of Nepalese communist movement.
2, To discuss the causes and consequences of mismanagement of inner party struggle.

Theoretical Framework

The life of everyone is synonymous to contradictions. Whether it is inside the political parties or in a personal life, there has been always contradiction which ends up with violence sometimes and sometimes ends with peaceful negotiations. The life of almost all of the political parties especially communist parties throughout the world have travelled long path between such contradictions with different sharp turning points. It has created inner-party struggles sometimes in philosophical differences in friendly manner and sometimes as rivals fighting to finish each other. Of course Nepalese communist parties are also not exception to this scenario.

The concept of the communism was founded by Karl Marx and Frederick Engels. Later on Lenin developed Marxism in the context of Russia. After few years, Mao- Tse - Dung also developed the Marxist-Leninist doctrine in the context of the Asian society with a touch of nationalistic sentiment, anti-colonial, and anti-imperialism. This developed form on Marxism and Leninism is collectively known as Maoism. From the time of Mao-Tse-Tung in China, the inner-party struggle inside the communist party is called two-line struggle. Though it is called as two-line struggle in most of the cases this struggle ends up with the splitting of the parties in fractions with their own individual justifications to plead in front of the carders and their followers in the mass. There are some examples of merging the parties each other also in the world communist movement including Nepal.

In Nepalese context, inner-party struggle in communist movement has become almost a permanent trend from the time of its establishment leaving a lot of consequences to the people and party life also. In some cases, splitting has left scars on communist ideology itself. But it is not possible to accurately measure the tendencies and consequences without having in-depth knowledge on of inner-party struggle. Due to various reasons, Nepalese communist movement has faced various ups and downs which resulted several

contradictions, splitting and merging of the parties time to time. From the day of its establishment, the communist movement has not only become fragile but also supposed to reach up to the point of liquidation. In some cases new parties have formed from splitting the older parties but in some cases fractions are disappeared from the scene. External influence has been blamed playing key role in creating inner-party struggle on the name of two line struggles."Jhapabidroha, Chautho Mahadhibeshan and Maoist movement" can be taken as three good examples which were formed from new generations as a result of serious levels of inner-party struggles between main leaders.

According to Mao-Tse-Tung (1959), there is always contradiction and struggle; otherwise the world would not become fully developed. Probably that is why capitalist politicians say that the communist party's philosophy is simply a philosophy of struggle. There are always internal and external types of inner struggles in the parties. Though internal reasons of the party or leaders play primary role and external reasons such as world politics play a secondary role. But the role of external factors also cannot be underestimated since it also plays an important role sometimes. Not only the communist parties of Nepal but also several parties have faced division instead of unification. It is mainly due to the problem of lacking skill in solving inner party struggles scientifically. It causes direct impact of political stability including economic activities of the people. Unstable government and unstable political system of course cannot lead the country towards prosperity. It hampers country's development.

Methodology

With collection of primary and secondary data, this article is based on the descriptive method through analysis of available information. Important documents and party literature has been collected as well as direct interview and discussion with concerned leaders are also the source of data. Both primary and secondary sources has been used in this research.

Conflict Theory:

According to Karl Marx, the various institutions of society such as the legal and political systems are instruments of ruling class domination and serve to further its interest. Similarly, only when the forces of production are communally owned will classes disappear, thereby bringing an end to the exploitation and operation of some by others. He also highlighted regarding social class, the relationship between the major social classes is one of the mutual dependence and conflicts.

Sociologist and anthropologist Karl Marx explained regarding class consciousness "class consciousness refers to the recognition by a class such as workers of the roles its members play in the productive process and of their relations to the owning class exploits the working class by depriving the workers of a fair share of the surplus value created by their work. A final stage of consciousness is reached when the working class understands that only by united action to overthrow the capitalist owners can the workers hope to achieve their due."

According to conflict theory class solidarity refers to the extent to which workers act together to achieve political and economic aim. On the contrary, class is the existence of social groups with unequal access to wealth,

power, and prestige. Similarly, a class system is a social ranking based primarily on economic positions in which achieved characteristics can influence mobility.

Karl Marx, the founder of communist philosophy forwarded the theory of historical dialectical materialism in this world. He himself believes that our world where we live is class divided with two hostile classes namely have's and have not and every socio-economic stages of civilization is having struggle between these two opposite classes.

The struggle between have's and have's not would reach the nodal point where total transformation of society is needed by the way of 'Revolution'. Some successful revolution in overthrowing the power structure proved that Marxism not merely a theory but 'Guide to Action'. Later on, Vladimir Lenin added some in the context of the then USSR. Literatures show that these parties formed in Europe and USSR also had to pass through serious inner-party struggles before the revolution and after. With similar type of experiences inside the party life, Mao-Zed-Dung from China developed a very important doctrine regarding the nature of inner-party struggle. Since the political and economic condition of Nepal at present is almost similar to China of that time, the study will be benefitted from Mao's basic principles of inner party struggle and the way of solving it.

The latest split on CPN (UML) and formation of CPN (US)

The years of internal disputes and differences of CPN-UML have come to an end when the Election Commission of Nepal issued the registration certificate to Communist Party of Nepal-Unified Socialist (CPN-US) under the leadership of Madhav Kumar Nepal.

And, the same culture of declaring their rival comrade as betrayer, capitalist, bourgeoisie, pro-imperialist, anti-national, and anti-democratic and etc, repeated once again on the political surface of Nepalese left movement just after this decision of breaking the party for the sake of purification of communist movement, newly burned party leader Madhav Nepal used term. Both the rival leaders are using such words repeatedly against each other.

For long, Nepal and Oli had stood side by side, together, to transform a small Naxalites background communist party into a national party with two thirds of majority in the parliament (a political talk with former prime minister and communist leader Jhala Nath Khanal on 3 Jeth 2079 BS).

Although Maoist Center led by Prachanda and other smaller radical communist parties like Nepal Communist Party Masal, Nepal Workers and Peasants Party and some fringe parties are there, CPN-UML led all the elections and country's political sphere under the leadership of Nepal and Oli.

Story of Oli - Nepal relation

Although CPN-UML leaders K.P. Sharma Oli and Madhav Kumar Nepal worked together for a long period to drive the CPN-UML and made it the largest political party of Nepal but one mentionable point is that personal backgrounds and family backgrounds of these two leaders are heavily different.

Born in a middle class family in Rautahat District, Nepal, who joined the communist movement in his school days, was groomed in an extended family in Gaur. With enough cultivated land, Nepal's family was economically moderate.

However, this was not with K.P. Sharma Oli whose family were migrated from Terathum Athrai to Jhapa as a marginal farmer. Nepal joined the communist movement with moderate leaders. However, Oli joined the communist movement as a rebel for a revolution that aimed to wipe out landlords.

Recently migrated, Oli's parents had a bit of difficulty in terms of economic status. Thus, Oli relied on other relatives of Jhapa including Ram Nath Dahal and others who were influenced or working on communist party.

From his moderate family, Nepal learned the skill of accommodation and reconciliation. However, Oli was groomed in a different atmosphere. Oli's thought is inspired by elimination of enemy class whereas Nepal has the spirit of accommodation (a political talk with the governer of Bagmati Provience Yadav Chandra Sharma on 21 Falgun, 2078 BS).

if one looks surfacely, Oli seems blunt, cunning and skilful in attracting the masses. However, Nepal is sober, comparatively soft but less charismatic of attracting the masses. CPN-UML thrived because Nepal's skill of building organization with compromise and Oli's cunning leadership quality to attract the mass.

Inheriting a strong legacy from popular communist leader Madan Bhandary, who died in a mysterious jeep accident along with his colleague Jeev Raj Ashrit, Nepal and Oli duo have different political background and nature as Nepal is comparatively soft and mass organization oriented to expand communist movement while Oli, with background of a radical Naxalite, believes more on tactical and cunning working style rather than applying the Marxist, Leninist philosophy. And it is also highly true that the present largest size of CPN UML is the combine effort of both Oli and Nepal..

Although the party faced a major split led by Bam Dev Gautam, CP Mainali and others in 1997 on Mahakali treety issues, Nepal and Oli were able to establish the party's position compelling Gautam's group to merge again.

Facing all kinds of turmoil, Nepal and Oli led the party jointly and hand by hand for a long period while a number of popular mass leaders like CP Mainali, Devi Prasad Ojha, Mohan Chandra Adhikari and Ashok Rai quit the party time and again.

Following the peace agreement, Nepal Communist Party Maoist, a rebel party led by Pushpa Kamal Dahal and Dr. Baburam Bhattarai emerged as a main challenger to CPN-UML base. In 2008 Constituent Assembly Elections, CPN-UML was nearly wiped out due to the Maoists.

However, the euphoria of Maoist party did not last long. Popularity of Maoist leaders declined just within three years. In the second elections of Constituent Assembly, CPN-UML, under the leadership of Nepal and Oli, retained its position emerging as the second largest party, pushing Maoists into the third place.

After the rise of K.P. Sharma Oli as prime minister in 2016, the political reality of Nepal changed. In the national and provincial level of 2018, the election alliance with Maoist had contributed both of them. The alliance secured two thirds majority. Out of 165 seats contested, Nepali Congress secured just 18 seats and remaining seats went to CPN-UML and Maoist Center alliance. Nepal's oldest party the Nepali Congress faced a huge loss on that election. Before that the Maoist party was with alliance to

Nepali congress on local elections of 2017 but both side felt it unproductive to give continuity.

The merger between CPN-UML and Maoist Center in 2019 had completely changed Nepal's political landscape and communist alliance emerged as the largest party in Nepal. However, this unity turned out costly for both the factions as they split again in 2021. (Ibid Jhala Nath Khanal)

With the rise of CPN-UML under the leadership of Nepal and Oli, it was able to make win the President from their own party. Together Many of CPN-UML's sympathizers and party members were benefitted with the position of political appointment in different attractive positions while many other communist groups seemed as politically irrelevant on the ground of general election.

Although some of his die-hard supporters who pushed former general secretary Nepal to the brink to break relations with Oli, have returned to Oli camp at the last minute, which created a serious responsibility in the head of former PM Nepal to show that this types of betraying cannot make any difference to him and his dedicated platoon. Almost two dozen of his close comrades popularly known as {10 BhaiÚ including senior leader Bhim Rawal, Yubraj Gyawali, Amrit Bohara, Astalaxmi Shakya, Raghuji Panta, Ghanshyam Bhusal, Surendra Pandey, Bhim Acharya and Yogesh Bhattarai abandoned him at the last minute and returned to Oli led faction, Nepal, who has faced all political humiliation in the last several years from Oli, did not change his mind. With the support from former Prime Minister Jhalnath Khanal and large numbers of other supporters, Nepal has shown that there is a limit to tolerance from humiliation.

After a long process of verifications and application, the Election Commission (EC) has recognized the CPN (Unified Socialist) as a new political party. A meeting of the EC office bearers in the evening of 25 August gave the verification certificate to the CPN (Unified Socialist) led by Nepal. With the verification of 56 central members and 26 parliamentarians, the EC registered the new party based on the Ordinance on political parties, 2078 BS.

Although the EC also recognized new political party, Democratic Socialist Party -led by Mahantha Thakur on the same day, the split of CPN-UML under a political heavyweight Nepal is politically important. (Ibid Jhala Nath Khanal)

Merging between CPN-ML and Nepal Communist Party Marxist, the Communist Party of Nepal (Unified Marist Leninist) was born in 1991 after the political change of 1990. There were several splits of small scale happening. After the split in 1997 on the issue of ratification of Mahakali Treaty by Bam Dev Gautam led group against Nepal and Oli led CPN-UML, this is the second major split in the party.

Justification of the split

"I had never imagined splitting the party. However, we are compelled to choose this way and open a new party as UML Chair KP Sharma Oli had closed the doors for us and our supporters," said the chairman of newly registered party, Nepal. "Oli attempted to block all avenues with the intention of preventing him from opening a new party or exposing his wrong deeds." (interview with Madhav Kumar Nepal by Kantiput FM on 20 Falgun 2079 BS)

"We had two options - surrender to Oli or open a revolutionary party. Although we

are a different party, we are ready for unity or electoral alliance with communist forces," said Nepal. (Ibid interview of Madhav Kumar Nepal to Kantipur FM)

Ideological Part

Although there are two CPN-UML factions with different tail name led by Oli and Nepal, both the parties still hold the same ideology. They will have different election symbols but both the parties have similar flags of sickle and hammer and same posters. Only difference between them are party leaders and elections symbols and one is in ruling side and the other is in opposition. (interview with Surendra KC by the Kantipur FM on 21 Falgun 2079 BS)

Chairman of newly formed CPN -Unified Socialist Nepal has made it clear that his party has set a goal to move forward on the path of socialism by protecting the norms and values of people's multi-party democracy.

The ideology of people's multi-party democracy promoted by Madan Bhandari is also the core base of Oli led CPN-UML.

The new party believes that freedom with equality could be achieved by ending oppression and discrimination, and the party statute mentioned that party's strategic goal is scientific socialism.

The statute mentioned that building a basis for socialism along with social justice and democratic norms and values by developing national capitalism with the country's socio and economic transformation through peaceful struggle and democratic means are the short-term goals of the party.

"We set up a new party rebelling against wrong tendencies, ideas and values," said Nepal addressing the media gathering. "We all are equal and there will be no discrimination against any members of our party." Former Prime Minister Nepal clarified that they had to revolt as the CPN (UML) leadership did not follow any rules and regulations. (speech of Madhav Kumar Nepal on press conference to announce his new party, the CPN (US).

Nepal has said it will move forward on the path of socialism by protecting the norms and values of people's multi-party democracy, a political notion propagated by the late UML general secretary Madan Bhandari.

Split in CPN-UML will have long and short term implications in the country's politics. This split had put Nepal into a confused and unstable political course with Prachanda led Maoist, Nepal led CPN-UML Unified Socialist and other fringe communists on one side and Oli led CPN-UML on the other side.

Response of Oli Baa's UML

Just a day after the EC issued a certificate of registration to new party, CPN-UML has announced to hold 10th General Convention from November 26 to 28, 2021. Forced by newly formed party to retain the party workers from leaving it, Oli led CPN-UML had no option other than to announce this.

To show his more accommodative and tolerable posture, Oli has formed a seven-member Task Force led by rebel Vice Chairman Bhim Rawal to nominate 10 percent central members and give full shape to the party's various departments.

CPN-UML also formed a Task Force to sort out all the differences and address the demands. The committee includes Vice Chairman Rawal, General Secretary Ishwar Pokharel, Deputy General Secretaries duos Bishnu Prasad Poudel and Ghanashyam Bhusal

and Standing Committee members Surendra Pandey and Lekha Raj Bhatta.

Although CPN-UML leader and former Prime Minister Oli has still many advantages in the party and national politics with big cof\fers in hand and set up of erstwhile organizations, Nepal's rebellion from the party has to pay him heavy cost. (Ibid Jhala Nath Khanal)

Conclusion

Relying on same ideology of Marxist and Leninist and eulogizing Pushpa Lal, Madan Bhandari and Manmohan Adhikiari, Madhav Kumar Nepal-led newborn party has nothing different from the mother party, Communist Party of Nepal Unified Marxist and Leninist (CPN-UML). However, former Prime Minister Nepal, one of the founders of CPN-UML, decided to go with the new one. Although it is individually too risky in his five decades of political career to lead the new party, 69-year-old Nepal, former CPN-UML general secretary, had no option left to get rid of the political humiliation he felt from his old colleague K.P. Sharma Oli. As the party has been divided on the ego of two individuals, the unification can take place at any time as vertical splits and mergers are regular characters of Nepalese political parties. Breaking apart is common not only with communist parties but also with the rightist, centrist and regional parties. However, the division is more frequent with the communist parties and Nepal-led faction is a recent instance.

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A political talk with the governer of Bagmati Provience Yadav Chandra Sharma on 2078 BS.

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Interview with Madhav Kumar Nepal by Kantiput FM on 20 Falgun 2079 BS

Speech of Madhav Kumar Nepal on the press conference to announce his new party, the CPN (US).

Determinats of Market Price of Closed Ended Mutual Fund in Nepal

Janardan Sharma

Abstract

This study examines how internal and micro economic factors influence the market price of mutual fund listed in Nepal Stock Exchange. Using six closed ended mutual funds, the study used descriptive and casual comparative analysis to draw conclusion. The study used An ordinary least square regression model was used to determine the impact of independent factors using monthly data. The study found NAV has a significant favorable impact on determinant of market price ,in contract expenses ratio Age, size, Commercial bank interest rate and NEPSE have no impact on its market price. Hence a fund' NAV is a major determinant of market price of mutual fund in Nepal.

Keywords: *Market price, NAV, Expenses ratio, Fund size, Fund age, Interest Rate*

Introduction

A mutual fund is a company pulls money from many investors and invest the money in securities such as stock ,bond and short term Debt, building a less risky portfolio then an individual investor would do (Kolosov & soltan mammedov, 2011). It is a mechanism for collecting cash from a investors and investing them in stock bond and other securities. In other words, a mutual fund is a company that invest in a diversified portfolio of securities .people buy share of mutual fund are its owner or shareholder .professional fund manger that specialize in the management of and construct specific portfolio based on the investment objectives .Mutual fund is a professionally management investment scheme ,usually run by an assets management company that bring together a group of and most of the investor invest in a mutual fund for a high rate of returned risk diversification, it provides an opportunity for the risk diverse investors to share their risk into higher return in the capital market (Poudel, 2010).moreover mutual fund are often popular among the investors due to its low transaction cost (Bodie, Kane & Marcus,1995) and safety for liquidity (Rathnamani, 2013).

To measure the mutual fund performance some numerical index has been devised in the literature and these are widely used to in practice. the well known measure like reward to volatility ratio (Sharpe, 1996) and reward to variability (Treynor, 1965) are indicates return of mutual fund and the risk of the fund. the portfolio evaluation model developed incorporates these risk aspects explicitly by utilizing and extending recent theoretical result by(Sharpe ,1964) and Linter (1965) on the pricing of capital assets under uncertainty.

Mutual fund and their performance

evaluation are crucial for all investors, including portfolio managers ,according to Shah et al. (2005). Investors may have the chance to evaluate the performance of portfolio managers through historical performance evaluation .they can make assumption about the amount of return generated and the levels of Risk taken in order to generate such returns. To protect their investment investor must be aware of the variables influencing the performance of mutual fund .consequently ,the mutual fund sector is crucial in determining how to allocate best and direct the economy's spare resources (Nazir & Nawaz ,2010). In light of this the main concern for this analysis was which factor in Nepal significantly impacts the determinant of market price of mutual fund? This study's primary objective is to examine the determinant of market price of mutual fund along with to present and extensive analysis the factors which impact the price.

Literature Review

Numerous studies and analysis have been done on various aspects of mutual, funds. The following include some significant studies.

According to Alexander, Sharpe, and Bailey (2002), there are three types of investment companies: unit investment trust, closed -end investment companies, and open–end investment companies. A unit investment trust is an investment company that owns a fixed set of securities for the life of company. A closed–end investment company sells share either in an organized exchange or in or n the over the counter market. But it has the fixed number of outstanding shares and maturity .An investor who want to trade such share simply places an order with a broke, just like other listed company's share .an open ended investment company sells new share to the investors redeems outstanding share on demand at face value or market value .it offers new unit to the investors continuously also ready to repurchase from the investors at any time. so it has no fixed maturity period and also not listed in the secondary market.

According to Shah et al. (2005), Pakistani mutual funds could add value, as seen by their favorable after-cost alphas. Three evaluation methods were used to assess risk-adjusted performance, including the Sharpe Ratio, Treynor Ratio, and Jensen differential measure. In addition, Afza and Rauf (2009) studied different fund qualities, such as liquidity, 12B-1, and lagged return, which significantly impacts mutual fund performance. The Sharpe ratio is used to evaluate the performance of funds using pooled time series and cross-sectional data, paying close attention to various funds attributes such as fund size, expense ratio, age, turnover, loads, and liquidity. Unlike management fees and risk-adjusted returns, which have a negative correlation with mutual fund growth.

Nazir and Nawaz's (2010) showed that assets turnover, family proportion, and expense ratio were positively leading mutual fund growth. The panel data from 13 family equity mutual funds from 2005 to 2009 were examined, and fixed effect and random effect models were used to figure out what made mutual funds grow in Pakistan.

Poudel (2010) explored that the mutual fund market in Nepal is quite limited, and investors have not yet accepted mutual funds as their preferred investment option.

Mutual fund operations in Nepal have a very constrained range and coverage. Mutual funds, however, can have a significant impact on the Nepalese financial system. Existing mutual fund institutions must improve the quality of their services by implementing cutting-edge technology and emphasizing timely information transmission. Nepalese investors have an alternative to bank deposits: alternatives such as mutual funds.

The study by Abramov and Akshentseva(2015) aimed to fill up some of the knowledge gap about the mutual fund industry in Russia. It examined the share return, net flow, and management firm fee in Russia as three performance measures for mutual funds. The report was based on a unique dataset that covers the first 13 years of Russia's collective investment market and describes the attributes of 755 mutual funds. Mutual fund returns could surpass inflation, the yield on government bonds, and the return from the 50/50 strategy. Between2000 and 2013, the abnormal return, net flow, and management company fee followed the same regularity as their equivalents internationally. Mutual funds were thus among the key participants in the Russian financial scene. They also demonstrated how expanding operations and improving the efficiency and transparency of cost management were essential for developing sustainable collective investment in Russia. Hussain et al. (2016) explored the underperformance of all mutual funds, the sector as a whole, and the portfolios in Pakistan due to insufficient selection skills on the part of fund managers. But it was found that closed-ended funds outperform open-ended funds in terms of performance. On the other hand, Bhagyasree and Kishori (2016) demonstrated that 14 out of 30 open-end mutual scheme performances surpassed benchmarked returns, similar to empirical findings in India. Additionally, the outcome revealed that some schemes had underperformed; these schemes had a diversification issue.

Ahmadet al. (2017) evaluated the fund-specific factors that affect both conventional and Islamic mutual fund performance in Pakistan as stand-ins for fund performance; the Sharpe ratio, Sortino ratio, Information Ratio, and Jensen Alpha we reemployed. While age has a positive and significant association with conventional funds' performance, liquidity has a positive and significant relationship with the Sharpe ratio for Islamic funds. In the case of traditional funds, the expense ratio and Sharpe ratio are inversely correlated. Similarly,

Asad and Siddiqui (2019) explored how different fund qualities affect the returns of Pakistani mutual funds. Ten different mutual fund types were chosen over the period of 2015 to 2017, and the impact of six micro and two macro variables unique to each fund on its returns was examined. Results indicated that the risk and expenditure ratio was positively correlated with mutual fund return. Risk return coefficient, fund size, and fund age are a few factors that have no impact on fund returns. Meanwhile, there is a negative link between risk-adjusted return and macroeconomic variables like GDP and interest rates. According to the research by Robiyantoet al. (2019), Sharia mutual funds perform best when measured using the Sharpe and Jensen methodologies. In different research, all schemes had positive Sharp ratios, demonstrating that the funds were yielding higher returns than the risk-free rate.

Bajracharya (2016) reported that mutual funds well in a small market in Nepal ,around seven mutual funds listed in Nepal stock in exchange trade(NEPSE).this paper focused on evaluating the performance of five mutual funds of NEPSE on the basis of monthly return compared to benchmark return. Adjusted performance measures suggested by Jenson ,Treynor ,Sharpe and statistical models are employed ,It is found that ,most of the mutual fund performed better according to Jenson and Treynor measures but not up to the basis of sharpe ratio. However, few mutual funds are well diversified and have reduced its unique risk.

Sharma (2018) reported that according to the Sharpe measure, two mutual funds outperformed one another while the LVF underperformed. In addition, there were inverse relationships between LVF1 return and NEPSE return and strong positive relationships between NIBSF1 and NMBSF1 return and market return. Thapa(2019) revealed that, with the exception of GIMES-1, all of the selected mutual funds' performance hadlower with more risk than the market over the study period. With the highest Sharpe, Treynor, and Jensen measure value among the chosen mutual funds, LVF1wasrecognizedas a top performer. Likewise, Maharjan (2021) assessed the performance of four Nepali closed-end mutual funds from 2017 to 2019. The evaluation was made based on the NAV, expenditures ratio, portfolio turnover ratio, Jensen measure, Treyno ratio, and Sharpe ratio. The outcome suggested that other fund-related factors should be considered when making investment decisions in addition to performance assessment tools and techniques.

Dahal, Ghimire and Pant (2022) examines how internal and macroeconomic factors influence mutual fund performance .this study includes analysis of the impact of internal characteristics such as fund size ,fund age ,cash ratio and expenses ratio .the macro economic factors are the commercial bank rate ,the inflation rate ,and the stock index ,six mutual funds from the list of closed end mutual funds were selected as a sample for descriptive and causal –comparative analysis to draw conclusions. Fund size, fund age, cash ratio, expense ratio, commercial bank rate, inflation rate, and Nepal Stock Exchange (NEPSE) index are predictor variables and risk-adjusted performance evaluation approach Sharpe's ratio as a dependent variable in this study. Findings showed that mutual funds 'performance in Nepal had not satisfactory except NIBL Pragati Fund (NIBLPF). Likewise, evidence suggested that fund age has a significant favorable impact on performance. In contrast, cash ratios, expense ratios, bank rates, inflation, and stock indexes have a significant negative impact on mutual fund performance in Nepal. In contrast, the factors determining fund size are contradictory, but the market index has no effect on Nepalese mutual fund performance. Hence, a fund's internal and macroeconomic forces are major determinants of market price in Nepal.

The extensive literature review on factor in influencing market price of mutual fund from a global view point makes it evident that the mutual fund sector has been crucial to expanding capital market globally. Empirical research has allowed us to identify determinant of market price of mutual fund in Nepal. Many performance measuring method are used to

evaluate market price of mutual fund .while developing the conceptual framework ,the study employed certain variables like fund size ,fund size, risk return coefficient and macroeconomic parameters (Bank interest ,Inflation, Nepse Index) were the predicators ,while fund specific characteristics like size, age ,cash ratio, expenses ratio and NAV were the independent variable.

Research Methodology

This study is based on descriptive and causal comparative research design. This study examined the determinant of market price of mutual fund in Nepal. the population comprises twenty five closed-end mutual funds established and listed on the Nepal Stock Exchange (NEPSE).The sample consists of six closed-end mutual funds: (i) Laxmi unnati kosh(LUK) (ii) Laxmi equity fund(LEF) , (iii) Global IME sammunat yojana-1(GBIMES-1) (iv) NMB hybrid fund L-1(NMBHF-1)(v) Siddhartha equity fund (SEF), and (vi) Mega mutual fund _1(MMF-1), all of which have a minimum twenty one month track record except MMF1 only had seventeen month of data used since it was opened on Bhadra 2078. A monthly periodic financial report published by mutual fund schemes, monthly reports of NEPSE, and Bulletins of Nepal Rastra Bank (NRB) were used to collect the data. The data was gathered, entered, and calculated into an excel sheet, which was then analyzed using the statistical package for social sciences (SPSS). The study has chosen fund-specific variables such as size of the fund, age of the fund, expenses ratio, NAV and macroeconomic variables such as inflation rate, bank interest rate, and NEPSE index as independent variables and market price of mutual fund as a dependent variable. This study was limited to the historical nature of the data. Therefore, any general inferences drawn from it should be applied with caution. An ordinary least square regression model was used to determine the impact of independent factors: Fund specific variables such as size of the fund, age of the fund, expenses ratio, and macro-economic variables such as inflation rate, bank interest rate, and NEPSE index. The following describes the regression model used in this study:

$$Yit = \alpha + \beta_1 SIZE_{it} + \beta_2(AGE_{it}) +) + \beta_3(ER_{it}) + \beta_4(INF_{it}) + \beta_5(BIR_{it}) + \beta_6(NEPI_{it}) + \varepsilon_{it}$$

Where ,

Y= Market price of Mutual fund

α = Constant

β1....7= Estimated parameters of the mutual fund performance

$SIZE_{it}$ =size of the fund for the period

AGE_{it} = age of the fund for the period

ER_{it} = Expenses ratio of the fund for the period t

INF_{it} = Inflation rate for the period t

BIR_{it} = Bank interest rate for the period t

Result and Discussion

Variables	N	Minimum	Maximum	Mean	Std. Deviation
NAV	122	7.91	26.0100	12.579344	3.5030720
TA	122	630777406.00	2.693E+09	1368920241	480107206.6
MP	122	7.0000.00	23.2000	10.680246	2.9574010
EXP	122	0.0013	0.1622	0.0126	0.0189
Age	122	0.00	83	48.45	23.410
NEPSE	122	1858.33	3160.06	2425.30	412.58
CR	122	8.43	12.79	10.52	1.59

Table 1

Descriptive statistics

Table 1 shows the mean standard deviation minimum and maximum value for listed mutual funds .the mean of 0.012607 and a standard deviation of 0.0189067 size range from 630777406 to 2693420046 Rs with a mean of 12.579344 and standard deviation of 3.5030720 age from 0 to 83 months with a mean of 48.45 and a standard deviation of 23.410 .The expenses ratio ranges from 0.0013 to 0.1622 with mean of 0.12607 and standard deviation of 0.189067 .commercial bank rate change from 8.4300to 12.79 with mean value of 10.52 to standard deviation 1.59. the NEPSE Index range from 1858.33 to 3160 with a mean of 2425.30 and standard Deviation from 412.58..

Table 2
Correlation coefficient

	NAV	TA	MP	EXP	Age	NEPSE	CR
NAV	1						
TA	0.700**	1					
	0.000						
MP	0.944**	0.657**	1				
	0.000	0.000					
EXP	0.078	0.104	0.072	1			
	0.393	0.253	0.429				
Age	0.257**	0.312**	0.262**	-0.047	1		
	0.004	0.000	0.004	0.603			
NEPSE	0.687**	0.520**	0.619**	0.070	-0.154	1	
	0.000	0.000	0.000	0.445	0.090		
CR	-0.701**	-0.525**	-0.624**	-0.071	0.176	-0.901**	1
	0.000	0.000	0.000	0.434	0.052	0.000	

**:-Significant at 5% level of significance

Table 2 displays the correlation analysis of the study variables the sample include 122 observation for different observation for different period. The association between determinant of market price of mutual fund(funlt d specific as well as micro economic variable) for all sample fund across time period were explained. An increase in independent variable across time period were explained an increase in independent variable result from the dependent variable since the strongest correlation was found between total assets and market price the fund is significant at 1% level of significance ,all the correlation could be considered as low.

Credit rate and market price have the lowest correlation at 1% level of significance .the result demonstrate the market price of share of mutual fund has a significant positive relation NAV ,total assets ,AGE cash expenses ratio and Nepse similarly market price has significant negative relation with credit rate of commercial bank at 1% level of significance .

Table 3
Regression results

		Unstandardized Coefficients		Standardized Coefficients			Collinearity Statistics	
Model		B	Std. Error	Beta	t	Sig.	Tolerance	VIF
1	(Constant)	-1.611	2.606		-.618	.538		
	NAV	.847	.047	1.003	18.054	.000	.297	3.370
	TA	.000	.000	.001	.014	.989	.466	2.145
	EXP	-.131	4.779	-.001	-.027	.978	.981	1.020
	Age	-.001	.005	-.010	-.255	.799	.623	1.606
	NEPSE	.000	.001	.003	.049	.961	.180	5.562
	CR	.156	.139	.084	1.116	.267	.163	6.151
R^2	=.895							
F= 162.873		P-value=0.00						

Table 3 presents the result of a regression model examining the elements that impact the performance of mutual fund ,including predictor variable such as fund size ,age of

fund ,expenses ratio ,commercial bank interest rate and Nepse index .the sample has 122 observation from various time period, the T – value parentheses indicate whether the result is significant at 1% and 5% level of significance respectively.table 3 contains the R square and F –statistic value for each model employed in the inquiry.

This study shows light on market price determinant regression of independent variable on mutual fund performance. It's illustrate the size of mutual fund ,expenses ratio, AGE. Nepse, CR, of a mutual fund have not been shown to have a substantial impact on then approach used to evaluate the determinant of price Beta co efficient were inconsistently at 1% level of significance. it demonstrate that the size of mutual fund have no influence on it's market price on the Nepalese stock market.

Additionally it has been shown that NAV play a crucial role in determining the market price of mutual fund as the beta co efficient of TA, expenses ratio and age were continuously negative and statistically significant at the 1% level of significance. NAV has a positive effect on the determinant of a mutual fund where as expenses ratio, size, AGE, Nepse and credit rate have a negative effect.

Conclusion

The study of the factor affecting market price has been a subject of great interest these days, specially the share price of fund in Nepal. It is a subject of curiosity to identify the factor affecting share price of mutual funds. so this study examines the factor affecting share price of mutual fund over the period of Bhadra 2078 to poush 2079 poush . The finding of the study over the period revealed it's size expenses ratio ,Ag, CR have not been shown a substantial impact on the approach used to evaluate the determinant of price, Beta coefficient, were inconsistently at 1 % level of significance .it's demonstrates that the size ,expenses ratio ,AGE ,Nepse index CR have no influence on its market price on the Nepalese stock market . Additionally it has been shown that NAV play an crucial role in determimarket price of Mutual fund .NAV has the positive effect on the determinant of market price of mutual fund where as expenses ratio, size, AGE, Nepse, credit rate of commercial bank have a negative effect .

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Social Realism and Societal Values in Mulk Raj Anand's Untouchable

Bina Adhikari

Abstract

This paper is an attempt to study social realism and societal values in Mulk Raj Anand's Untouchable. It is an unpleasant book and reveals the worst putrid sore in the social structure of the Hindu society. That is, it is one of the most virulent satires on Hinduism and its hypocritical practices. As a novelist, Anand had a concept of realism obtained from his study, observations and experiences. The novel which is reflection of the society is good in spite of its being unpleasant. Most of the common themes found in the novel are religious dishonesty, primitive system, east-west encounter, role of woman in the society, superstitions, famine, hunger and exploitation. The realism is tearing away the curtain from the sordid. Life of the untouchables becomes artistic because the novelist has succeeded in that willing suspension of disbelief, on which Anand has laid so much emphasis. Bakha who is a main character of the novel is not simply an individual outcaste rather he represents the entire outcast community treated as untouchables. The narration from first to last is handled with consummate touch of a master. The working of the mind of an untouchable boy is described with rare accuracy and skill. Although the novel has no definite plan and although the action moves slowly the novel remains interesting. The novel describes the sufferings of the warrior and record the miseries felt by them.

Keywords: *Realism, Socialism, Bakha, Untouchable, Hindu society*

Introduction

Untouchable is a successful work of art. Its popularity is due to its being a revolutionary work of art, its artistic beauty, expert handling of plot, observance of the three classical unities, urgency, immediacy and sincerity, its unusal theme and fusion of the artistic and the humanistic concerns. "Untouchable is Anand's first novel perhaps, it is his best novel too. It is unique in several respects. As mentioned earlier, it enjoys the honour of being an Indian writer's first English novel dealing with the lowest dregs of society." (54)

The Indo-Anglian novel to date has passed through three main phases. The first one is the phase of the historical novel. The second is the phase of the socially conscious and realistic novel. The third is the phase of the introspective novel concerned with psychological crisis in the life of an individual. The second phase of the social and realistic novel was also the phase of the proletarian novel, especially in the hands

of Mulk Raj Anand. It was deeply influenced by the European socialist tradition of Marx and the general literary movement of realism and naturalism. Round about 1930 the tradition of realism was introduced in Indian literature also. Munshi Prem Chand and Sarat Chandra Chatter jee brought in social realism respectively in Hindi and Bengali fiction. Under these dominant influences Mulk Raj Anand became the pioneer of social realism in the Indo-Anglian novel with his first novel Untouchable which besmacks of the stark realism of Zola. It was a progressive realism that Anand injected into the Indian novel in English. Because of his extremely realistic depiction of the lowest stratum in India, he has been called the chief spokesman of the Indo-Anglian literary naturalism with a prole tarian basis. "Anand sees life in the raw and exposes it mercilessly, flesh, wounds, blood and all... shedding sentimentalism and writes with a fine touch of scorn of social and economic inequalities". (51)

Before we discuss the element of realism in Untouchable, let us distinguish between social realism and socialist realism. Let us also define Naturalism which is an extension of realism. According to Galsworthy, "The word 'realist' characterises that artist whose temperamental preoccupation is with revelation of the actual spirit of life character and though with a view to enlighten himself and others" (29). This definition applies to Anand who exposes ruthlessly the area which was ignored by men of letters of literary decorum. The main difference between social realism and socialist realism is between 'is' and 'should be.

Social realism means the depiction in literature of social reality as it is: there should be a point one to one correspondence between the society depicted in literature and the real actual society. Socialist realism means the depiction of social reality not as it is but as it should be: idealised. The second kind of realism is the typical Marxist approach to literature. It has been generally said by critics of Anand that he is a propagandist, Marxist and that his realism is not social but socialist. "Anand describes the life of the humble and the disinherited, not as it is, but as he imagines it to be... He looks at truth askance and strangely. Of course, there is some truth in the statement but it is not entirely true of Anand's realism. Anand is a realist in too." (62)

Naturalism is an extreme form of realism. Zola, the French novelist, was the pioneer of this movement. Naturalism is "pessi mystic materialistic determinism" (29). According to the philosophy of materialism, the universe is full of matter which has no conscious ness. Hence knowledge is objective. A naturalist should be completely objective like a scientific observer. Naturalism is, thus photographic realism. It makes literary technique a camera-a faithful depiction of life in the raw without any change of modification. Naturalists focus their attention on the ugly and shocking aspects of life so much so that sometimes it becomes distasteful and grim. A naturalist chooses dark and seamy sides of life and hence, he is gloomy and pessimistic. Dreiser, a foremost American naturalist, defines naturalism: "Naturalism emphasises the strength of external forces (social and natural) that obstruct human freedom, and the strength of internal forces (genetic and unconscious) that limit human rationality and moral responsibility."

Untouchable is a realistic novel. It is a slice from life without any modification.

Bakha's sufferings which are typical of the sufferings of his lot are realistically, portrayed. Anand exposes religious hypocrisy realistically. The Sohini-episode that occurs in the temple is a triumph of realism. Anand shows very realistically how Sohini was held by her breasts and when she did not yield to the sexual desires of Pt. Kali Nath, he raised hue and cry levelling the charge of pollution against her. Apart from the fact that this novel was written in the tradition of social realism, we note realism in the subject-matter, its presentation, atmosphere, characterisation and language.

The novel begins with a realistic picture of the outcastes' colony. The local colour of the novel is evoked with photographic realism and accuracy. Bakha is shown as cleaning the three rows of latrines in the Cantonment. This mode of realistic description continues throughout the novel. Even such a minute activity as the blowing of nose by Bakha is described by the novelist. "Life in the town and cantonment-the colours and smells-the chants and the noises.....the fifth and the cruelty-the kindness and the humanity-the shifting scenes in the temple, the market-place, the playground-the quiet of the hillside the stir at public meetings: all are evoked with an uncanny accuracy so that Untouchable strikes us as the picture of a place, of a society, and of certain persons not easily to be forgotten: a picture that is also an indictment of the evils of a decadent and perverted orthodoxy," (109)

The choice of the theme of Untouchability itself is realistic. The novelist shows the real condition of the bottomdogs with remarkable objectivity. Since Untouchable deals with a filthy aspect of Indian society and Anand has uamasked it with unflinching realism it has often been judged as an unpleasant, fifthy and dirty novel. In fact, there is nothing unpleasant about the subject-matter It is only a question of the presentation of naked reality. "The criticism, which you tell me has been made, that the book is obscene and so forth, seems to me utterly puerile: there is not, to my way of thinking one vulgar sentence in the entire book. There are many exceedingly unpleasant ones but is, that of course, an entirely different matter..." (126)

Anand's main purpose is Untouchable was to give a faithful account of the evil of caste-system which has certainly been presented artistically. As a critic said, "...a good many people just won't read it, because of the dirt and cruelty you have conveyed in it" (49). The subject-matter of the novel is shocking because it is a silence from life. "The influence from all this surely is that the reader, if he asks that a novel should give, in George Eliot's words a faithful account of man and things as they have mirrored themselves in his mind, cannot expect all the time to have pleasant books and pleasant characters." (83)

The language of Untouchable is full of realism. The underdogs of society are uneducated and cannot speak chaste and fluent King's English. In order to recreate the original flavour of their crude way of speaking Anand has resorted to a liberal and evocative use of literal translation. The language used by different character in the novel like Lakha, Pt. Kali Nath etc. is realistic into and shockingly close to the language used by the members of the low class society. The most striking part of the language in the novel is the use of swear-words and abuses.

The use of words like 'Acha' 'Han', 'Vay', 'Salaam', 'Huzoor' is to too numerous to be

quoted. The phrases of abuse like 'ohe son of a pig' (13). You illegally begotten' (15). Eater of dung and drinker of urine' (27), and 'rapesister' (55) etc. are to be found in great abundance in the novel. It is certainly a bold step taken by the novelist as a part of his realism. The use of swear-words and abuses in this novel and, for that matter, in all his novels is an instance of naturalism. Why should Anand dilute the language of sweepers who are addicted to abusing at every step and that of the so-called superiors who abuse their menials? "We should..... learn not to be shocked by these swear-words abound in Anand's novels, and must abound, if they are to reflect the life faithfully." (76)

In Untouchable Anand has used many important techniques of realism and naturalism such as the use of the case-history method, sociological documentation, and a pungent life-like speech; an emphasis on heredity and environment; the advocacy of a thesis for social reform; the derivation of moral values from social premises; preoccupation with the power and ethic of the machine; the action; and the use of an intellectual commentator to conclude the action and advance an attitude. "In these respects, Untouchable is an identifiable product of the Thirties." (97). Anand, however, is only a realist to be a dreamer and visionary. Untouchable is therefore marked by socialist realism. Bakba is, unlike traditional sweepers, very clean and wants to improve his status. The novel is full of such finer aspects of his character. Thus, Untouchable is an expression of Anand's realism as well as socialist realism.

Like realism, pathos is Anand's forte. He shares this quality with Dickens, the Victorian novelist who was, like him, a vigorous champion of the social underdog. In fact, pathos in Anand's novels is a direct result of his realistic presentation of life Untouchable is Anand's first realistic commentary on the tragic existence of untouchables. There are pathetic situations in the novel which evoke pity in the heart of readers. The tone for pathos is created right from the beginning. Bakha, Lakha and Sohini are the three main figures of pathos in the novel.

They are the victims of the enormous soul-harrowing tragedy of untouchability. Tragedy does not lie in conflict and clash only, though, Untouchable docs contain seeds of this clash and there is tension in this "drama". It is Bakha, the central character and hero of the novel, who gets the maximum of forment in the form of humiliation and abuse at every step when he goes to the city. This novel may easily be called a psychological novel constituting a close study of the mind of Bakha in which tension is created by a series of humiliation he receives from the high caste Hindus. The fifthy work Bakha does had made him callous and insensitive." But he worked unconsciously. This forgetfulness or emptiness persisted in him over long periods. It was a sort of insensitivity created in him by the kind of work he had to do, a tough skin which must be a shield against all the most awful sensations" (21) Bakha is not a typical traditional sweeper who may welcome the abuses hurled at him. Though there is a "trait of servility in Bakha which he had inherited from his fore-fathers the weakness of the down trodden." (18), yet he is "a child of modern India" (11). He cannot physically revolt against the inhuman treatment. He at best suffers psychologically, cursing his fate. By giving a sensitive and realistic portrayal of

Bakha and indignities and humilation to which he is subjected throughout the novel Anand shows his deep awareness and understanding of the pathos and tragedy in the life of social underdogs such as untouchables.

Untouchable abounds in concrete situations through which is revealed touching pathos Sohini is helpless when she cannot prepare the fire in the hearth. "Her smoke-irritated eyes were full of water When she turned and saw her brother, real tears began to flow down her cheeks." (23). The first major episode which reveals the pathos of the plight of untouchable is the incident at the well. Sohini is abused not by any superior Hin lu but by Gulabo, another social outcaste. Bakha is thirsty at home but she is helpless.

The prelude to this pathetic situation is given: “The outcastes were not allowed to mount the platform surrounding the well, because if they were ever to draw water from it, the Hindus of the three upper castes would consider the water polluted. Nor were they allowed access to the nearby brook as their use of it would contaminate the stream." (24). The second major situation yielding a rich crop of pathos is the catastrophic episode of pollution in the market. In the market Bakha who was busy with en joying his jalebis, touches a caste Hindu unawares,

He is abused and beaten. Oh low-caste vermin" (50). 'dirty dog! son of a bitch' (51), 'rape-sister', all these abusive phrases are heaped on him."(55) Tears welled up in his eyes and rolled down his checks. The cumulated strength of his giant body glistened in him with the desire for revenge, while horror, Tage, indignation swept over his frame." (55). Bakha has not recovered from the profound shock caused by the pollution episode when there is another episode: the molestation of Sohini by Pt. Kali Nath, the city temple priest. This episode is not a bolt from the blue for the readers. It can be traced back to the suggestion of Pt, Kali Nath at the well when he calls Sohini to come to clean his courtyard (31).

The key-note of Dickens' pathos is exaggeration, the pathetic situation is exploited to the maximum to extract tears from readers' eyes, Pathos in Untouchable is not artificial or overworked. Restraint is its key-note. Of course, Anand expresses his compassion and concern for the sufferers but he is not nimby payee. The humanitarian writer's problem has always been how to preserve the purity of his compassion, and yet prevent the springs of his pity from wending their way into a sea of sentimentality. Anand has been able to solve this problem in Untouchable.

The quality of restraint is a prominent feature of patoos in this novel. it has been tempered with hope. Every cloud has a silver lining. Prof. M. K. Naik rightly maintains; "It is this objectivity and balance which, despite a few lapses, save the book from lush sentimentality and dry moralising. There is no tear mongering here over the bottom dog and his plight, no tearing of the hair over the lot of the hair over the downtrodden and the oppressed." (27). Anand relates the sufferings Bakha has to face as an untouchable. The pathos of the central situation is relieved by the essential optimism of Anand revealed in the conclusion of the novel.

The characterisation in Untouchable is very remarkable and deserves a close scrutiny. Since it is Mulk Raj Anand's first novel, its characterisation is revolutionary as it marks

a significant depar ture from the previous Indo Anglian and Indo-English fiction not so much in the treatment of characters as in their selection. The dominant characters of the novel are Bakha, Lakha Rakha, Sohini, Gulabo, etc. They are low characters; they are untouchables or social outcasts. They belong to the lowest dregs of humanity. Bakha is the hero of this novel. To make a sweeper the hero of a novel was a revolutionary step taken by the novelist. By doing so he widened the cope of characterisation in Indo-Anglian fiction.

The Indian fiction upto Mulk Raj Anand had dealt with upper class and middle class characters only. Ramesh Chandra Dutt, Bankim Baboo, Rabindra Nath Tagore, Sarat Chandra- all depicted 'Bhadr-Log' on the landed gentry or the middle class. They did not allow the underdog or the pariahs of society to enter the world of fiction. Middle class novelists could not imagine of such revolutionary steps. But Anand took the example of Munshi Prem Chand who had written his novel depicting the poor pariahs and peasants of U. P. The characters figuring in Untouchable show that Anand took a right step in the direction of characterisation. By dealing with unconventional characters he natural came to deal with their problems. It is the problems of untouchability as a social malaise or crime that Anand tackles. (43)

Anand's novels show common and poor bottomdogs as men but Untouchable has something special about it simply because it shows the first impact of a first experimental effort. Thus Anand has given an adequate art-form to the Indian masses. He is typically a lower-class novelist, a champion of the poor as much as Dickens was in the Victorian age. It is not for n thing that Dr. K. R. S. Iyengar establishes a link between Dickens and Mulk Raj Anand as novelists. (132)

The characterisation in Untouchable is realistic. Characters are rooted in reality. It is true of the characters who have the sympathy of the novelist. Bakha, Lakha, Rakha and Sohini are true to life as they have been drawn realistically with intimate details. The picture of Rakha as an unkempt traditional sweeper is brutally realistic. Lack of the knowledge of the life of low class cha racers was also a major factor in not allowing them to enter the world of fiction. But Anand was in a better position as an acute observer of life to depict it realistically and with naturalistic details "Secondly even when low class did enter it, it could not descend so low as to write about sweepers messing about excrement. Furthermore, even if the average middle class Indian writer wanted to write about so ugly a subject, he would hardly have known the life of his protagonist in intimate detail. In contrast with this, Anand was well equipped to embark upon this revolutionary departure. As a child, he had played with the children of the sweeper attached to the regiment in which his father was employed...here was little about his hero and his life that Anand did not know. Anand's picture of Bakha and his life has thus a clearring of authenticity about it." (63). In the delineation of other characters also realism is the working force. A general charge against his realism in particular and his characterisation in general is that he does not see his characters as they are. He sees them as he wants them to be or as they should be, given their environment, upbringing and social standing. These charges are not true of Untouchable. It partially applies to Bakha who, however, has been depicted as the child of modern India. He wants to live a

decent life. But does it mean that his character is unrealistic? Should a sweeper be satisfied with his fate of latrine, dirt and squalor only? Some indeed try to live a better life and Bakha is one of them.

Untouchable does not have a variety of characters as in Coolie. The canvas here does not have a variety of characters. It is simply because of the local colour which is a small Indian township. Muk Raj Anand has no edic aspiration of surveying she entire social panorama. Mostly characters are of low class and the middle class and upper class characters are barely mentioned only to show the attitude of the high caste Hindus such as Havildar Charat Singh. Bettle-leaf seller, Pt. Kali Nath and the woman in the lane. The appearance of Mahatma Gandhi as a character is a brilliant stroke of characterisation. The character of Iqbal Nath Sarshar, the young poet, is a projection of the novelist himself. The presence of an Anglicised indian, Mr. R.N. Bashir F. A. (Oxon). Barrister-at-law is also remarkable. The typical characters do give a little variety to the range of characterisation. Last but not the least is the delination of Hutchinson, a British Salvation army colonel. He is drawn in the spirit of caricature. Saros Cowasjee says, "A strain of Criticism' of this author (Mulk Raj Anand) is that he does not fully understand his English characters and that they are not convincingly sketched". But this is refuted when we see no strain of unreality or lack of understanding in the delination of this English character.

The characterisation in Untouchable is simple. Here only Bakha gets a complex treatment. He has been drawn psychologically. Anand has used the stream-of consciousness technique to depict the emotional crises in Bakha's life. He is the most elaborately port rayed figure and Anand shows ois grip on Bakha's psychology, the working of his mind. Other characters like Lakha and Charat Singh have been drawn in a sketchy manner. Th's reveals Anand's entre of interest and sympathy. Characterisation becomes meaningful and convincing where there is a bond of friendship between the novelist and his creatures. Bakha and his lot, Sohini and Lakha, deservedly have Anand's sympathy which is not that of patronage. Yet Anand has avoided making Bahha a hero or a martyr. He is just human. We may say that Anand's delineation of Bakha ranks with Shakerpeare's treatment of Shylock in The Merchant of Venice.

Another point which arrests attention in connection with the characterisation of Untouchable is the appearance of the religious impostor. He is a recurrent character in Anand's fiction along-with the moneylender and the landlord who loom large in his other novels. In the figure of Ft. Kali Nath have hypocritical priest Anand's treatment of such a character in Untouchable is fresh, realistic and convincing.

Conclusion

Anand has exposed social evil and has presented different layers of human experience in the novel. The characterisation of Untouchable smacks of melodrama and categorisation of characters on the basis of morality that they display. The untouchables here are the passive victim of the evil of untouchability as practised by the High Caste Hindus who obviously are the figures of evil. The evil is always to be balanced by good characters, Charat Singh is a burning example of this practice. Most of the characters in Untouchable except Bakha and Gandhiji' are typical. Bakha in his attire

and physique is an individual. He is easily recognised by his stature. He suffers because of his individuality. Thus, Untouchable has no fiery complex characters. Its characters are not varied and there is no attempt to represent the entire society. Nevertheless, the characterisation has a little variety coupled with a total change in the selection of untouchables as the main characters who take part in the action of the novel.

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आतङ्कवादको स्वरूप - एक विश्लेषण

सञ्जय श्रेष्ठ

लेख सार

आतङ्कवाद हिंसात्मक भावनाको कार्यान्वयन हो । आतङ्कवादको संचालन व्यक्ति, व्यक्तिहरूको समूह तथा राज्यले पनि गरेको हुन सक्छ । आतङ्कवाद अन्तर्गत युद्ध, हवाइजहाज तथा कुटनीतिज्ञको अपहरण, हत्या र कसैलाई बन्धक बनाउने आदि कार्यहरू हुन सक्दछ । एउटै राज्यलाई मात्र असर पार्ने आतङ्क राष्ट्रिय आतङ्कवाद हुन्छ भने अन्तर्राष्ट्रिय स्तरमा असर पार्ने आतङ्क अन्तर्राष्ट्रिय आतङ्कवाद हुन्छ । जस्तैः सेप्टेम्वर ११, २००१ मा अल काईदाले अमेरिकामा गरेको आक्रमणमा ८७ राष्ट्रको मानिसहरूको ज्यान गएको थियो । यसरी नै श्रीलंकामा बेग्लै राज्यको माग गर्ने LTTE को क्रियाकलाप राष्ट्रिय आतङ्कवाद थियो । आतङ्कवाद अन्तर्गत हिंसाको कुनै सीमा हुँदैन । आतङ्कवादीहरूले युद्धको नियम तथा मान्यतालाई स्वीकार गर्दैनन् । यदि कुनै आतङ्कमा राजनीतिक लक्ष्य छैन भने त्यो संगठित अपराध हुन्छ । संगठित अपराधको लक्ष्य केवल आर्थिक लाभ हुन्छ । पृथ्वीलाई १८ पल्ट सम्म ध्वस्त गर्न सक्ने परमाणु अस्त्रको भण्डारण भएको स्थितिमा आतङ्ककारीहरूको हातमा केही परमाणु अस्त्र मात्र हात परेमा अकल्पनीय क्षति हुन सक्छ । आतङ्कवादको कारण पहिचान गरेर मात्र आतङ्कवादलाई समाप्त गरिनु पर्दछ । आतङ्ककारीलाई समाप्त पार्नु नै पर्याप्त हुदैन । हिंसाले प्रतिहिंसा निम्त्याउँछ । हिंसाको अन्तहिन श्रृंखला हुन्छ ।

शब्दावली: *आतङ्कवाद (Terrorism), अल काईदा (Al-Queda), अन्तर्राष्ट्रिय आतङ्कवाद (International Terrorism), मानव बम (Human Bomb), महाशक्ति (Super Power)*

आधुनिक विश्वमा संयुक्त राष्ट्र संघ जस्तो संस्था विश्व शान्ति र सुरक्षाको लागि सक्रिय छ । यद्यपि संयुक्त राष्ट्र संघले चाहेको जस्तो शान्ति तथा सुरक्षा स्थापित हुन सकेको छैन । र हामी प्रायजसो BBC, CNN लगायतको सञ्चार माध्यमबाट दिनहुँ हत्या, आतङ्क, अपहरणको समाचार सुन्छौं, जुन राष्ट्रिय स्तरको पनि हुन सक्छ, अन्तर्राष्ट्रिय स्तरको पनि हुन सक्छ । यदि कुनै आतङ्क राज्यको सिमा भित्र सीमित हुन्छ भने त्यो राष्ट्रिय आतङ्कवाद हुन्छ । यदि कुनै आतङ्कले अन्तर्राष्ट्रिय स्तरमा असर पुऱ्याउँछ भने अन्तर्राष्ट्रिय आतङ्कवाद हुन्छ । राष्ट्रिय स्तरको आतङ्कवाद अन्तर्गत श्रीलंकाको पहिलेको तामिल टाइगर्स (LTTE) को कार्यहरूलाई उदाहरणको रुपमा लिन सक्छौं भने अन्तर्राष्ट्रिय आतङ्कवाद अन्तर्गत अल काईदा (Al – Qaeda) क्रियाकलापलाई लिन सक्छौं । यसमा पनि विशेष गरेर सेप्टेम्वर ११, २००१ मा अमेरिकामा भएको घटनालाई लिन सक्छौं । अमेरिकाको विश्व व्यापार केन्द्रका २ जुम्ल्याहा भवन र पेन्टागनमा अल काईदाले ३ वटा वोइङ जाहाजहरूलाई ठोक्काउदा ३ हजार व्यक्ति मारिएका थिए । एउटा वोइङ जहाज लक्ष्यमा पुग्न सकेन । यद्यपि त्यस वोइङमा रहेको सम्पूर्ण चालक दल र यात्रीहरूको मृत्यु भएको थियो । विश्व व्यापार केन्द्रमा मात्र २७४९ मारिएका थिए, त्यहाँ मारिएका मानिसहरू ८७ राष्ट्रका थिए । त्यसबेला अन्तर्राष्ट्रिय आतङ्कवादको एउटा विभत्स स्वरूप देखिएको थियो ।

सामान्यतया : राजनैतिक तथा अन्य उद्देश्य तथा लक्ष्य लिएर कसैको विरुद्ध गरिने हिंसात्मक कार्य

आतङ्कवाद हो । आतङ्कवाद हिंसात्मक भावनाको कार्यान्वयन हो । आतङ्कवादको संचालन व्यक्तिहरू, व्यक्तिहरूको समूह तथा राज्यले पनि गरेको हुन सक्छ । आतङ्कवाद अन्तर्गत युद्ध, हवाइजहाज तथा कुटनीतिज्ञको अपहरण, कसैलाई बन्धक बनाउने आदि कार्यहरू हुन सक्दछ । वास्तवमा आतङ्कवाद विश्वको एउटा ठूलो समस्या हो ।

यद्यपि आतङ्कवादको एउटा सर्वमान्य परिभाषा छैन । आतङ्कवादलाई सरकार र विद्रोहीले आ-आफ्नो राजनीतिक तथा अन्य स्वार्थको कारणले आ-आफ्नो ढङ्गले व्याख्या तथा विश्लेषण गरी रहेको हुन्छ । अर्थात विद्रोहीको क्रियाकलापहरू सरकारको लागि आतङ्कवाद अन्तर्गत पर्दछन् भने सरकारको क्रियाकलापहरू विद्रोहीको लागि आतङ्कवाद अन्तर्गत पर्दछन् । राज्यले राज्यलाई पनि आतङ्कवादीको रूपमा हेरेको हुन्छ । राज्य राज्यबिच पनि आतङ्कवादलाई हेर्ने दृष्टिकोण फरक हुन्छ । कहिले काही एउटा राज्यले अर्को राज्यको एउटा कम्युनिष्ट पार्टीलाई आतङ्ककारीको रूपमा हेरेको हुन्छ । जस्तै नेपालको माओवादीलाई अमेरिकी सरकारले आतङ्कवादीको सूचिमा राखेको थियो । यद्यपि पछि माओवादीलाई अमेरिकी सरकारले आतङ्कवादीको सूचिबाट हटायो ।

Terrorism शब्द ल्याटिन भाषाको Terror बाट उत्पन्न भएको हो । यसको अर्थ भय तथा त्रास हो । आतङ्कवादको सम्बन्धमा विभिन्न विद्वान् हरूले विभिन्न तरिकाबाट परिभाषा दिएका छन् । आतङ्कवादको सम्बन्धमा स्टोल (stohl) र लोपेज (Lopez) ले भनेका छन् "आतङ्कवाद एक संगठित आतङ्ककारी समूहको योजनाबद्ध हिंसात्मक गतिविधि हो ।" जे.आर.थकाराह (J.R. Thakrah) भन्दछन् " आतङ्कवाद कुनै सरकार तथा समुहद्वारा आफ्नो विशेष उद्देश्यको लागि प्रयोग गरिने व्यवस्थित हिंसा हो ।" लाकवेर (Lacqueur) ले भनेका छन् "आतङ्कवाद भनेको कुनै पनि हिंसात्मक कार्य वा त्यसको धम्की डर, त्रास फैलाउने उपाय तथा नीति हो ।" यसरी आतङ्कवाद निश्चित उद्देश्यको लागि हिंसात्मक कार्यसँग सम्बन्धित हुनुको साथै हिंसात्मक कार्यको धम्की, डर त्रास फैलाउने उपाय तथा नीतिसँग पनि आतङ्कवाद सम्बन्धित छ । अर्थात् सामान्य हिंसा तथा हुलदंगाको हिंसाको तुलनामा आतङ्कवाद फरक हुन्छ । आतङ्कवादको निश्चित उद्देश्य तथा लक्ष्य हुने भएकोले त्यसैको प्राप्तिको लागि आतङ्कवाद श्रृजना गरिन्छ । आतङ्कवादको कुनै नैतिक मूल्य नहुनुको साथै यस अन्तर्गत हिंसाको कुनै सीमा हुँदैन । आतङ्कवादीहरूले युद्धको नियम तथा मान्यतालाई स्वीकार गदैनन् । आतङ्कवादले भयको वातावरण निर्माण गर्न खोज्छ । यसबाट आतङ्कवादले आफ्नो लक्ष्य पुरा गर्न चाहन्छ । हिंसाको प्रयोग र हिंसाको धम्कीमा नै आतङ्कवादको अस्तित्व रहेको हुन्छ । सामान्यतया: आतङ्कवादको लक्ष्य राजनीतिक हुन्छ । यदि कुनै आतङ्कमा राजनीतिक लक्ष्य छैन भने त्यो संगठित अपराध हुन्छ । संगठित अपराधको लक्ष्य आर्थिक लाभ मात्र हुन्छ । अर्थात् त्यसमा राजनीतिक उद्देश्य हुँदैन ।

राज्यको पररा्ष्ट्र नीतिको अङ्गको रूपमा पनि आतङ्कवाद रहेको हुन सक्छ । जस्तै :- अमेरिकाको वायु सेनाले लिबियामाथि सन् १९८६ मा एक्कासी आक्रमण गर्दा लिवियाबाट अमेरिकाले आतङ्ककारीको संज्ञा पाएको थियो । यसरी नै अमेरिकाले पनि क्यूवा, उत्तर कोरिया, इरान, लिबिया र सिरिया लगायतका देशहरूलाई आतङ्ककारी राज्यको रुपमा हेर्ने गरेको छ ।

आतङ्कवादलाई विभिन्न ढङ्गले वर्गीकरण गरिएको छ । मूलत: आतङ्कवादलाई तीन प्रकारले वर्गीकरण गर्न सकिन्छ :-

(१) आपराधिक आतङ्कवाद (Crimimal Terrorism) : कुनै व्यक्ति तथा व्यक्तिहरूको समूहले अपराध गर्ने उद्देश्यले आतङ्क श्रृजना गर्दछ भने त्यो आपराधिक आतङ्कवाद हुन्छ । यस अन्तर्गत एउटा उदाहरणमा लागु पदार्थको ओसार-पसार गर्ने व्यक्ति तथा व्यक्तिहरूको समूहले गर्ने आतङ्कहरू पर्दछन् । कोलम्बियामा यस्ता आपराधिक समूहले सरकारको विरुद्ध कुनै समयमा युद्ध पनि गरेको थियो । आर्थिक उद्देश्यले गरिने अन्य खालको आतङ्क पनि अपराधिक

आतङ्कवाद हो ।

(२) राजनीतिक आतङ्कवाद (Political Terrorism) : राजनीतिक उद्देश्यको लागि तथा राजनीतिक स्वार्थको लागि गरिने आतङ्ककारी क्रियाकलापहरू नै राजनीतिक आतङ्कवाद हो । स्वतन्त्रता प्राप्तिको लागि गरिने आतङ्ककारी क्रियाकलाप र यस सन्दर्भमा राज्यद्वारा चलाइने दमनपूर्ण क्रियाकलाप पनि यसै भित्र पर्दछन् ।

(३) राज्य-आतंक (State Terrorism) : यदि कुनै पनि राज्य अन्तर्गतको सरकारले आफ्नो नागरिकहरू माथि राजनीतिक उद्देश्य तथा स्वार्थको लागि आतङ्क श्रृजना गर्दछ भने त्यसलाई राज्य आतङ्क भनिन्छ । यदि राज्यको सम्बन्धित निकायहरूबाट नागरिकहरूको अपहरण र हत्या हुन्छ भने त्यो राज्य आतङ्क अन्तर्गत पर्दछ । यस बाहेक राजनीतिक कारणबाट नागरिकहरूले राज्यबाट डर, धम्की र यातना पाउँछन् भने पनि राज्य आतङ्क मानिन्छ ।

यसबाहेक आतङ्कवादलाई धार्मिक आतङ्कवाद (Religious Terrorism), जातीय आतङ्कवाद (Racial Terrorism), छापामार आतङ्कवाद (Gurrialla Terrorism), प्रतिशोधात्मक आतङ्कवाद (Revange Terrorism) आदिको रूपमा पनि वर्गीकरण गर्न सकिन्छ ।

आतङ्कवादको कारणहरू (Causes of Terrorism)

सामान्यतया: आतङ्कवादको मूल लक्ष्य राजनीतिक हुन्छ । उक्त लक्ष्य प्राप्ति गर्नको लागि सम्बन्धित समूहले आर्थिक, राजनीतिक र सैन्य आदि कारणले राजनीतिक नेताहरू, सरकारका उच्च तहमा बसेका व्यक्तिहरू, व्यापारीहरू आदिलाई निशाना बनाउँछन । आतङ्कवादी समूहले सम्बन्धित व्यक्तिहरू तथा समूहलाई आतङ्ककित पार्न विभिन्न उपायहरूको साहारा लिन्छन् । ती उपायहरूमा हत्या, अपहरण (Highjacking) बन्दी बनाउने (Hostage Taking) ध्वंसात्मक गतिविधि (Sobotage) आदि पर्दछन् । विज्ञानको विकाससंगै आतङ्ककारीले हाते क्षेप्यास्त्र (Hand-Held Missiles) चिठी बम (Letter bomb) मानव बम (Human bomb) कार बम (Car bomb) ड्रोन (Drone) आदि प्रयोग गर्न थालेका छन् । सन् १९९१ मे २१ तारिखमा भारतका पूर्व प्रधानमन्त्री राजीव गान्धीलाई आत्मघाती मानव बमको माध्यमद्वारा मारिएको थियो भने श्रीलंकाको राष्ट्रपति प्रेमदाशालाई पनि मानव बमको माध्यमद्वारा सन् १९९३ मे १ तारिखमा हत्या गरिएको थियो ।

आतङ्कवादको विभिन्न कारणहरू हुन सक्छन् । ती विभिन्न कारणहरू मध्ये निम्न कारणहरू प्रमुख छन् ।

(१) राष्ट्रिय स्वतन्त्रताको लागि संघर्ष (Struggle for National Independence) : दोस्रो विश्व युद्धपछि एसिया र अफ्रिकाका धेरै राज्यहरूले स्वतन्त्रता पाए । तर कतिपय राज्यहरूले स्वतन्त्रता प्राप्तिका लागि संघर्ष गर्नुपऱ्यो । स्वतन्त्रता प्राप्त गर्न चाहने वर्गले आफ्नो राष्ट्रिय स्वतन्त्रता र अस्तित्वको लागि आतङ्ककारी क्रियाकलाप सञ्चालन गर्नुपऱ्यो । यस अर्न्तगत श्रीलंकाको तामिल टाइगर्स, पन्जावमा खालिस्तान मुक्ति मोर्चा (Khalistan Liberation Front) को क्रियाकलापलाई उदाहरणको रूपमा लिन सक्दछौं । क्रान्ति तथा आन्दोलन सफल भएको खण्डमा आतङ्ककारी शक्ति राष्ट्रिय राजनैतिक शक्तिको रुपमा रूपान्तरण हुन्छन्, जसले सरकारको नेतृत्व गर्दै सरकार सञ्चालन गर्दछ । जस्तै मुगावेले यस्तै संगठनको नेतृत्व गर्दै स्वतन्त्रता पाएपछि उनी जिम्बावेको राष्ट्रपति भएका थिए । यदि क्रान्ति तथा आन्दोलन असफल भएको खण्डमा LTTE को नेता प्रभाकरणको जस्तो दुखद अन्त पनि हुन सक्छ ।

(२) सामाजिक-आर्थिक कारण (Socio–Economic Factors) : कुनै पनि राज्यमा सामाजिक आर्थिक विषय अन्तर्गत असमानता, शोषण, अन्याय र अत्याचार भएको छ भने शोषित तथा उपेक्षित वर्गले आफ्नो मुक्तिको लागि आतङ्कवादको साहारा लिन सक्दछ । यस अन्तर्गत अफ्रिकी राष्ट्रिय कांग्रेस (ANC) को क्रियाकलापलाई उदाहरणको रूपमा लिन सक्दछौं । दक्षिण अफ्रिकामा रङ्गभेद तथा जातिभेद

नीतिका विरुद्धमा ANC ले उल्लेखनीय सफलता प्राप्त गऱ्यो । र दक्षिण अफ्रिकामा पहिलो पल्ट काला जातिबाट नेल्सन मण्डेला राष्ट्रपति भएका थिए ।

(३) तानाशाही विरुद्ध प्रतिक्रियाको कारण (Reaction against Autocracy) : शासन सञ्चालन गर्ने क्रममा तानाशाहहरू सत्तामा पुगेको खण्डमा जनताको अधिकारहरूलाई दमन गर्ने कार्य गर्दछन् । यसरी अन्यायपूर्ण शैलीमा शासन संञ्चालन भए पछि आतङ्कवाद प्रतिक्रियाको रूपमा जन्मिन्छ । जनताले शान्तिपूर्ण विरोध गर्ने अवस्था नभएपछि हतियार उठाउनुपर्ने बाध्यता श्रृजना हुन्छ । यस अवस्थामा सरकारका संवेदनशील निकायहरू आतङ्कवादको निशाना बन्न पुग्दछन् । र तानाशाहहरू भ्रष्ट हुँदा वैधानिक तथा शान्तिपूर्ण विरोधलाई सहन नसकेर सम्पूर्ण शक्ति लगाएर आफ्नो विरोधीलाई दमन गर्दछन् । सम्बन्धित पक्षले अन्तमा आतङ्कवाद बाहेक अन्य विकल्प पाउँदैन ।

(४) सैद्धान्तिक झगडाको कारण (Ideological struggle) : यदि कुनै राज्यमा सैद्धान्तिक कारणले राजनीतिक समूहहरू एक अर्कोमा झगडा गर्दछन् भने त्यसले राजनीतिक संघर्षको रूप लिदैं केही राजनीतिक समूहहरू आतङ्ककारी समूहमा रुपान्तरित हुन पुग्दछ । र सरकार विरुद्ध क्रियाकलाप गर्ने राजनैतिक समूहहरू आतङ्ककारी घोषित हुन्छन् । यस अर्न्तगत हामी वर्माको करेन (Karen) फिलिपिन्सको मोरो (Moro) विद्रोही समूहलाई उदाहरणको रूपमा लिन सक्दछौं ।

(५) ऐतिहासिक अन्यायहरूको कारण (Historical Injustices) : यहुदीहरूले युरोपको विभिन्न ठाउँमा अत्याचार, दमन र जातीय हिंसाको शिकार हुनु परेको थियो । फलस्वरूप सन् १९४८ मा यहुदीहरूले आफ्नो राज्य इजरायलको घोषणा गरे । अरव राज्यहरूको बिचमा स्थापित भएको इजरायलले अरव राष्ट्रहरूको विरोध र आक्रोस सहनु पऱ्यो । यहुदीहरूले जिअनवादी आतङ्कवाद (Zionist Terrorism) अवलम्बन गरे । संयुक्त राष्ट्र संघले यस सम्बन्धमा आलोचना गरेको थियो ।

(६) प्रविधिको विकास (Advancement of Technology) : विज्ञानको नयाँ नयाँ आविष्कारले पनि आतङ्कवाद बढ्नुको कारण मध्ये एउटा कारण हो । यसमा हामी पत्र बम (Letter bomb), मानव बम (Human bomb) रिमोट कन्ट्रोलद्वारा प्रयोग हुने बमलाई उदाहरणको रूपमा लिन सक्छौं । जेड विमानलाई पनि बमको रूपमा प्रयोग गरियो । आतङ्ककारीले एके ४७ जस्तो हतियार समेत प्रयोग गरेको पाईन्छ । यसरी नै मोवाईल फोनलाई समेत विष्फोटनका लागि प्रयोग गर्ने कार्य भएको छ । विद्युतीय धरापहरूको प्रयोग र आर डी एक्स जस्तो घातक विष्फोटकको प्रयोग पनि हुन गएको छ । प्रविधिको विकासको कारण Drone विमान पनि प्रयोग हुन थालेको छ । म्चयलभ त्यस्तो विमान हो, जसमा पाइलट हुँदैन, यसलाई जमिनबाट नियन्त्रित गरिन्छ । यसले लक्ष्यमा बम खसाल्ने आदि कार्य सजिलै गर्न सक्छ ।

(७) सभ्यताको भिडन्त (Clash of civilization) : सोभियत संघको विखण्डन पछि इस्लामिक कट्टरतावाद (Islamic Fundamentalism) उदयको कारण मूलतः अमेरिका र अतिवादी मुस्लिम कट्टरता विच भिडन्तको स्थिति श्रृजना भएको छ । सेप्टेम्वर ११ घटनालाई उदाहरणको रुपमा लिन सक्छौं । कतिपय अमेरिकी राजदुतावासमा भएको बम विस्फोटको जिम्मेवारी अतिवादी मुस्लिम कट्टरतावादीहरूले लिएका छन् । यस स्थितिमा अमेरिकाको इराक तथा अफ्गानिस्तानमा भएको उपस्थितिलाई कतिपय मुस्लिम समुदायहरूले अमेरिकी आतङ्कवादको संज्ञा दिएका थिए । कतिपय मुस्लिम समुदायलाई अमेरिकाले आतङ्कवादीको संज्ञा दिएका छन् । यसरी अमेरिका र मुस्लिम जगतको द्वन्द्व पनि आतङ्कवाद कारण बन्न पुगेको छ ।

आतङ्कवादको परिणामहरू (Consequences)

आतङ्कवादले सकेसम्म व्यापकरूपमा धनजनको क्षति गराउँछ, जसले गर्दा विध्वंस र क्षति व्यापक रूपमा हुन्छ । सञ्चार माध्यमहरूले पनि आतङ्ककारी गतिविधिहरूलाई अझ व्यापक रुपमा प्रस्तुत गर्ने भएकोले त्यसको असर आम जनतामा पर्न

जान्छ । मानिसहरू डर र त्रासको वातावरणमा बाच्न वाध्य हुन्छन् । सामान्यतया आतङ्कवादका असरहरू निम्न लिखित छन् :-

(१) सर्वप्रथमत : आतङ्कवादले सर्वसाधारण मानिसहरूलाई डर, त्रास तथा शंकाको स्थितिमा पारिदिन्छ । यस्तो अवस्थामा कहाँ ? कुन बेला ? के हुने ? आशंका रहिरहन्छ । कुनै पनि बेला मानिसको जीवन तथा सम्पत्ति नष्ट हुन सक्छ । जस्तै नेपालमा माओवादीहरूको जनयुद्ध हुँदा यो अवस्थामा हाम्रो समाज पनि थियो । त्यसबेला तत्कालीन शाही नेपाली सेना, माओवादी, सर्वसाधारण र सरकारका उच्च पदस्थ अधिकारी कोही पनि सुरक्षित थिएन ।

(२) आतङ्कवादको अर्को परिणाम हिंसा, विध्वंस तथा आगजनी, बम विष्फोटन आदि हुन सक्छ । यस्तो विध्वसात्मक कार्यहरू सार्वजनिक स्थलहरू सिनेमा हल, कारखाना, मेला, धार्मिक समारोह र होटेल आदिमा पनि हुन सक्दछ ।

(३) निश्चित मानिसहरूलाई सिधै हत्या गर्नु पनि आतङ्कवादको परिणाम हो, जसको मूल उद्देश्य सर्वसाधारणलाई आतङ्कित पार्नु हो । यसमा राजनीतिक तथा अन्य किसिमले प्रतिशोध लिन पनि सरकार तथा राजनैतिक दलका जिम्मेवार व्यक्तिको हत्या गरिएको हुन सक्छ । आतङ्कवादलाई अझै व्यापक स्वरुप दिन निर्दोष मानिसहरूको हत्या हुन सक्छ । जस्तै - सार्वजनिक सवारी साधन बसमा बम राखेर विष्फोट गर्दै निर्दोष मानिसहरूको ज्यान लिनु ।

(४) अपहरण (Kidnapping) पनि आतङ्कवादको परिणाम हो । अपहरण विभिन्न उद्देश्यले गरिन्छ । त्यस्ता उद्देश्यहरूमा धन प्राप्त गर्ने आर्थिक उद्देश्य र राजनैतिक उद्देश्य पनि हुन सक्दछन् । राजनैतिक उद्देश्य अन्तर्गत बन्दी व्यक्तिहरूलाई छुटाउने उद्देश्यले पनि अपहरण गरिएको हुन सक्छ । अपहरण राजनीतिक प्रतिशोधको उद्देश्यले हत्या गर्न अथवा बदला लिन पनि गरिएको हुन सक्छ ।

(५) अपचालन (Hijacking) पनि आतङ्कवादको परिणाम हुन्छ । यसको उद्देश्य राजनीतिक तथा आर्थिक दुवै हुन सक्छ । हवाईजहाज तथा पानी जहाजलाई अपचालन गरिन्छ । अपचालनको राजनीतिक उद्देश्य छ भने बन्दीहरू छुटाउने, राजनैतिक प्रतिशोध लिने प्रयत्न गरिन्छ । जस्तै २०५६ साल पुस ९ मा काठमाडौंबाट दिल्लीतर्फ उडेको इन्डियन एअरलाइन्सको विमान पाकिस्तानी अपहरणकारीले अपहरण गरेका थिए । त्यसबेला भारत सरकारले उनीहरूको मागअनुसार केही बन्दीहरू रिहा गर्न बाध्य भएको थियो ।

आतङ्कवादको नियन्त्रणका प्रयासहरू (Efforts to curb terrorism)

आतङ्कवाद कुनै एउटा राज्यको समस्यामा सीमित छैन । आतङ्कवाद विश्वको नै समस्याको रूपमा रहेको छ । हामी BBC , CNN लगायत अन्य सञ्चार माध्यमबाट विश्वमा आतङ्कवाद बारे सुन्छौ र देख्छौं । अन्तर्राष्ट्रिय क्षेत्रमा देखिएको घटनाले आतङ्कवादमा कमी नआई वृद्धि नै भएको देखाउँछ । पुरानो समयमा समुद्री डाकुहरूको (Sea Piracy) आतङ्क हुन्थ्यो भने अहिले जमिनमा नै आतङ्क भईरहेको पाउँछौं । वास्तवमा आतङ्कवाट मुक्त हुनको लागि व्यक्ति, सरकार, अन्तर्राष्ट्रिय संस्था र संयुक्त राष्ट्र संघ समेत चिन्तित देखिन्छ । सर्वसाधारण र नागरिकको सम्पत्तिमा क्षति पुग्ने हुनाले आतङ्कवादलाई मानवता विरुद्धको अपराध -Crime against Humanity_ पनि मानिन्छ ।

आतङ्कवादलाई समाप्त गर्ने क्रममा विज्ञान तथा प्रविधिको विकासले नयाँ चुनौतीहरू थपिएका छन् । यस सन्दर्भमा आतङ्कवादका कतिपय क्रियाकलापले सरकार र जनतालाई मूर्ख बनाएको पनि देखिन्छ । यति हुँदाहुदै पनि आतङ्कवादलाई नियन्त्रण गर्न विभिन्न प्रयासहरू भएका छन्, संक्षेपमा यी प्रयासहरू निम्न लिखित छन् ।

(१) आतङ्कवादलाई निर्मूल गर्नको लागि विभिन्न उपायहरूको सम्बन्धमा विचार विमर्श हुदै आएको हो । सन १९३४ अक्टोबर ९ तारिखमा युगोस्लाभ सम्राट अलेक्जेण्डरको फ्रान्समा हत्या गरिएको थियो । त्यसपछि फ्रान्सको पहलमा राष्ट्र संघबाट १६ नोभेम्बर १९३७ मा एउटा जेनेभा महासन्धि (Geneva

Convention) गरियो । यसमा २३ राष्ट्रहरूले हस्ताक्षर गरेका थिए । यस महासन्धिमा राजनीतिक चरित्रको अपराधलाई राजनीतिक आतङ्कवाद मानियो । यस महासन्धि अनुसार आतङ्कवादलाई प्रोत्साहित गर्ने, आतङ्कवादको लागि षड्यन्त्र गर्ने कार्यलाई समेत आतङ्कवादको अपराध मान्दै अपराध गर्ने व्यक्तिलाई सम्बन्धित राज्यमा सुम्पिने नियम बनाईयो । तर यो महासन्धि कार्यान्वयन हुन सकेन ।

यसरी नै जहाज अपचालन गर्ने आतङ्कवादलाई नियन्त्रण गर्ने उद्देश्यले नियमहरू बनाउने र आतङ्कवादलाई नियन्त्रण गर्ने प्रयत्न तीनवटा महासन्धिहरूको माध्यमबाट गरियो, जुन महासन्धिहरू १९६३ मा टोकियो १९७० मा हेग र १९७१ मा मन्ट्रियलमा भएको थियो । यद्यपि यी महासन्धिहरूमा राज्य राज्यबीच पूर्ण सहमति वन्न सकेन ।

(२) संयुक्त राष्ट्र सघको तत्कालिन महासचिवको सक्रियतामा सन् १९७२ मा विश्वमा आतङ्कवादवाट हुने हत्या, आतङ्क आदिलाई नियन्त्रण गर्ने उद्देश्यले आतङ्कवाद सम्बन्धी कार्यसूची महासभाको २७ औं वैठकमा पेश भयो । यद्यपि यस सम्बन्धमा विकसित र विकासोन्मुख राज्यहरूबीच सहमति कायम हुन सकेन । किनभने विकासोन्मुख देशहरू आतङ्कवाद सम्बन्धमा सामान्य नीति तथा नियमहरू मात्रै लागू गर्न चाहन्थे भने विकसित देशहरू तुरुन्तै केही गर्न चाहन्थे । विकासोन्मुख राष्ट्रहरूको चाहानाको पछाडिको कारण के थियो भने उपनिवेशवाद साम्राज्यवादको प्रभुत्व रहीरहेसम्म अफ्रिका तथा एशियाका राज्यहरूले संघर्ष गरिरहनु पर्ने भएकोले आफ्नो लागि केही विकल्प राख्न चाहन्थे । र संयुक्त राष्ट्र संघले आतङ्कवादलाई नियन्त्रण गर्ने उद्देश्यले १९७९ मा जर्वजस्ती बन्दी बनाउने कार्यको विरुद्ध अन्तर्राष्ट्रिय महासन्धि (International Convention Against the Taking of Hostages) सम्पन्न गऱ्यो । उक्त महासन्धि अनुसार सम्बन्धित सबै राज्यहरूले आ-आफ्नो तर्फबाट आतङ्कवादको माध्यमद्वारा कुनै पनि मानिसलाई बन्दी बनाउने कार्य नियन्त्रण गर्न आतङ्ककारीलाई सम्बन्धित राज्यमा सुम्पिन सुपुर्द गर्ने व्यवस्था भएको थियो ।

यस अघि संयुक्त राष्ट्र संघ अर्न्तगत १९७२ मा आतङ्कवादलाई नियन्त्रण गर्न र कारवाही गर्न एउटा अस्थायी समिति (Adhoc committee) बन्यो । उक्त समितिले १९७३, १९७७, १९७९ बैठकहरू गर्दै अन्तमा आफ्नो प्रतिवेदन बुझायो ।

आतङ्कवादलाई नियन्त्रण गर्ने सन्दर्भमा सन १९८० मा संयुक्त राष्ट्र संघको महासभाले अर्को अस्थायी समिति गठन गऱ्यो । उक्त समितिको उद्देश्य भाडाको सेना (Mercenary Army) को भर्ना, प्रयोग परिचालन लगायतका कार्यहरूलाई प्रतिबन्ध लगाउने अन्तर्राष्ट्रिय कानूनको निर्माण गर्नु रहेको थियो ।

यसरी नै क्षेत्रीय स्तरमा पनि आतङ्कवादलाई रोक्ने विभिन्न प्रयासहरू भएका छन् । जस्तैः दक्षिण एशियाली क्षेत्रीय सङ्गठन सार्क (SAARC) को सक्रियतामा सन् १९८७ मा आतङ्कवाद निर्मूल गर्ने एक महासन्धि (Convention on the Eradication of Terrorism) सम्पन्न गरिएको थियो । यसरी नै युरोपेली परिषद (Council for Europe) को सक्रियतामा सन् १९७६ मा आतङ्कवादको दमन सम्बन्धी युरोपेली महासन्धि (European Convention on Supression of Terrorism) भएको थियो, यसैबाट आज पनि यूरोप आतङ्कवादलाई रोक्न प्रयासरत छ । यसबाहेक आतङ्कवादलाई रोक्न अन्य प्रयासहरू पनि भएका छन् ।

अन्तमा आतङ्कवाद किन श्रृजना हुन्छ ? त्यसको कारण के हो ? सो कुराको पहिचान गरेर आतङ्कवाद समाप्त गरिनु पर्दछ । आतङ्ककारीलाई समाप्त पार्नु नै पर्याप्त हुँदैन । हिंसाले प्रतिहिसा निम्त्याउँछ । हिंसाको अन्तहीन श्रृङ्खला हुन्छ । यस सम्बन्धमा संयुक्त राष्ट्र संघ लगायत विश्वका शक्तिशाली राष्ट्रहरूले बेलैमा ध्यान पुऱ्याउन सक्नु पर्छ । वर्तमान विश्वमा सोभियत संघको विघटनपछि एक महाशक्ति राष्ट्रको अस्तित्व नभए पनि विश्वमा एक मात्र महाशक्ति (Super Power) राष्ट्र अमेरिका रहन गएको छ । यस स्थितिमा तुलनात्मक रूपमा आणविक युद्धको खतरा कम भएको छ । ओसामा बिन लादेनको अन्त मात्र आतङ्कवादको अन्त होइन । पृथ्वीलाई १८ पल्टसम्म ध्वस्त गर्ने सक्ने परमाणु

अस्त्रको भण्डारण वर्तमान अवस्था रहेको छ । यदि कुनै आतङ्ककारी संगठनको हातमा केही परमाणु अस्त्र पुगेमा अकल्पनीय र ज्यादै डर लाग्दो अवस्था श्रृजना हुन सक्छ ।

पाकिस्तानमा तालिवानलाई दमन गर्ने क्रममा कैयौ निर्दोष मानिसहरू मारिए । Drone जस्तो विमानबाट आक्रमण गर्दा पनि अमेरिकाले सोचेको सफलता प्राप्त गरेन । आतङ्कवाद समाप्त गर्ने भनेर अफ्गानिस्तानमा सन् २००१ र इराकमा सन् २००३ मा अभियान नै शुरु गरियो । पाकिस्तान पूर्व राष्ट्रपति मुर्सरफले लेखेको पुस्तक अन फायरमा आफूले अमेरिकाको दवावमा परेर अमेरिकालाई साथ दिनु परेको उल्लेख गरेका छन् ।

यद्यपि इराकमा अमेरिकी नेतृत्वको २ ९ राष्ट्रको बहुराष्ट्रिय सेनाले आतङ्कवाद माथि नियन्त्रण गर्न सकेन । असफल भएर त्यहाँबाट फर्कन पर्ने स्थितिमा पुग्यो । ५ हजारभन्दा बढी अमेरिकी सेनाले ज्यान गुमायो । यसरी नै अफगानिस्तानमा विभिन्न देशहरूको सेनाहरूको नेतृत्व गर्दै अमेरिकाले थालेको अभियानमा अपेक्षित सफलता प्राप्त हुन सकेन । नेपालमा आतङ्कवादको कतिपय स्वरुपको प्रयोग भएको छैन । यहाँ आतङ्कवादको यस्तो प्रयोग नहोस् भनेर कामना गर्न सकिन्छ । जस्तैः नेपालमा अहिले सम्म Human Bomb, Car Bomb आदिको प्रयोग भएको छैन । Drone को प्रयोगबाट कसैको हत्या भएको छैन । यसै सन्दर्भमा United 93, World Trade Center, Hurt Locker, Lone Survivor जस्ता चलचित्र हेर्दा यस्तो लाग्छ कि यी चलचित्रहरूले अमेरिका, इराक र अफगानिस्तानमा भएको आतङ्कवादको स्वरुपलाई जीवन्त ढङ्गले देखाउन सफल भएको छ । उल्लेखित चलचित्रहरू तथ्यमा आधारित हुनुको साथै प्रस्तुति सशक्त र यथार्थ छ । Hurt Lucker ले सन् २०१० मा उत्कृष्ट चलचित्र सहित ६ वटा विधामा Academy Awards (Oscars) प्राप्त गर्न सफल भएको थियो । यद्यपि यस चलचित्रको War is Drug भन्ने एक प्रकारको नारा जस्तो विषयमा पर्याप्त आलोचना पनि भएको थियो । सेप्टेम्वर ११,२००१ को घटनाले आतङ्कवादको गहिरो पीडा महाशक्ति (Super Power) राज्य भएर पनि अमेरिकाले नराम्रोसँग भोगेको छ । भविष्यमा आतङ्कवाद नै तेस्रो विश्व युद्धको कारण बन्न नसकोस् भन्नेतर्फ सोच्नुपर्ने अवस्था छ । तर पृथ्वी र मानिसको अस्तित्वसँग सम्बन्धित हुने भएकोले तेस्रो विश्वयुद्ध नहुन पनि सक्छ । तसर्थ रोग लागेर उपचार गर्नुभन्दा रोग लाग्न नदिनु भने जस्तै आतङ्कवादको सामना कुनै किसिमले गर्नुभन्दा आतङ्कवादको कारणहरूलाई निर्मूल गर्नु बुद्धिमानी हुन्छ कि ? जसले गर्दा मूलतः राजनीतिक स्वरुपको आतङ्कवादको जन्म नै हुन सक्दैन ।

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विश्वराज खतिवडा

लेख सार

इन्दिरा प्रसाईं (२०१४) सामाजिक समस्यालाई कथामा प्रस्तुत गर्ने समसामयिक नेपाली कथाकार हुन् । साहित्यका कथा, कविता, निबन्ध, उपन्यास र अनुवाद कार्यमा समेत क्रियाशील उनका 'मन शायद उघ्रँदैन' (२०५१), 'बयान' (२०५५ लघु कथा सङ्ग्रह), र 'दोस्रो सत्ता' (२०६२) गरी तीन कथाङ्ग्रह प्रकाशित छन् । 'बिहेको बाजा' कथा 'दोस्रो सत्ता' (२०६२) कथा सङ्ग्रहमा सङ्गृहीत सामाजिक कथा हो । सामाजिकता समाजशास्त्रसँग सम्बन्धित विषय हो । यस अध्ययनमा 'बिहेको बाजा' कथामा सामाजिक क्रिया र मानवीय व्यवहारको कस्तो चित्र उतारिएको छ ? भन्ने कुरालाई विश्लेषण गर्न समाजशास्त्री म्याक्स वेबरको कार्य सिद्धान्तलाई मुख्य सैद्धान्तिक आधार बनाएर प्रसाईले प्रस्तुत गरेको सामाजिक क्रिया र मानवीय व्यवहारको निरूपण गरिएको छ । कथामा चित्रित नेपाली समाजमा घटेको सामाजिक क्रिया र मानवीय व्यवहारको कारणको खोजी गर्नु नै यस अध्ययनको मुख्य उद्देश्य हो । बिहेको बाजाबाट बिभिन्न व्यक्तिमा उत्पन्न सामाजिक तरङ्गले कस्ता मानवीय व्यवहार सिर्जना गरेका छन् भन्ने जिज्ञासा नै यस अध्ययनका समस्या हुन् । यिनै समस्यामा केद्रित रहेर यस कथाको सामाजशास्त्रीय अध्ययन गर्नु र कथामा सामाजिक क्रिया र मानवीय व्यवहारका खोजी गर्नु यसका उद्देश्य रहेका छन् । प्रस्तुत लेख तयार गर्नका लागि सङ्कलित सामग्रीमा इन्दिरा प्रसाईद्वारा लिखित 'बिहेको बाजा' कथा प्राथमिक स्रोतबाट लिइएको छ भने प्रसाईको कथाकारिता र 'बिहेको बाजा' कथाबारे लेखिएका लेख, समालोचना, अनुसन्धान अदि र म्याक्स बेवरको सिद्धान्तका बारेमा जे जति कृतिहरूको यहाँ उपयोग गरिएको छ ती द्वितीयक स्रोतबाट लिइएका सामग्री हुन् । उक्त सामग्रीहरूको सङ्कलन पुस्तकालयबाटै गरिएको छ । वेबरद्वारा स्थापित सिद्धान्तका आधारमा कृतिको विश्लेषण गरिएको प्रस्तुत लेखको अध्ययनविधि निगमनात्मक रहेको छ । अन्तर्विषयक सिद्धान्तलाई साहित्यमा जोडेर गरिएको यस लेखको अध्ययनका लागि व्याख्यात्मक तथा विश्लेषणात्मक विधिको उपयोग गरिएको छ । यसरी वेबरको कार्य सिद्दान्तका आधारमा गरिएको 'बिहेको बाजा' कथाको अध्ययनबाट समाजका व्यक्तिहरूले सुखदायी नै होला भन्ने अभिप्रायले गरिएको उद्देश्यपूर्ण छनौटको परिणति अर्कै पनि हुनसक्छ भन्ने सार रहेको यस लेखमा व्यक्तिका मानवीय व्यवहार सामाजिक क्रियाअनुसार परिचालित हुन्छन् भन्ने कुरा कथाले सिद्ध गरेको निष्कर्ष निकालिएको छ ।

शब्दावली: *कार्य सिद्धान्त, सामाजिक क्रिया, मूल्य निर्देशित क्रिया, भावनात्मक क्रिया, परम्परागत क्रिया*

१. विषय परिचय

यस अध्ययनमा समाजशास्त्री म्याक्स वेबर (१८६४-१९२०) द्वारा प्रतिपादित कार्य सिद्धान्तका आधारमा कथाकार इन्दिरा प्रसाईंको 'बिहेको बाजा' कथाको विश्लेषण गरिएको छ । म्याक्स वेबर जर्मन समाजशास्त्री हुन् । व्याख्यात्मक समाजशास्त्रका जन्मदाताका रूपमा चिनिने वेबरले सामाजिक क्रियाअनुसार नै मनवीय व्यवहार हुने तथ्यको प्रस्तुति

गरेका छन् । यसरी उनले सामाजिक क्रियालाई विशेष महत्त्व दिएका छन् । उनका अनुसार कुनै पनि अभिकर्ताले सामाजिक क्रिया गर्दा उसलाई प्रेरित गर्ने प्रक्रियाहरूको अवस्थाबाट अभिप्रेरित भएर नै गर्दछ । समाजशास्त्रीय कोणबाट साहित्यलाई हेर्नु साहित्यको समाजशास्त्र हो । साहित्यको समाजशास्त्रकै एक विषय म्याक्स वेबरको सामाजिक क्रियाको समाजशास्त्रीय सिद्धान्तका आधारमा 'बिहेको बाजा' कथाको विश्लेषण गरिएको छ ।

२. सैद्धान्तिक पर्याधार : कार्य सिद्धान्त

म्याक्स वेबर जर्मन राजनीतिक, अर्थशास्त्री र समाजशास्त्री हुन् । समाजशास्त्रको इतिहासमा अगस्त कोंट, हर्बर्ट स्पेन्सर, इमाइल दुर्खिमपछि यिनकै नाम आउँछ । चार जना समाजशास्त्रका पिताहरू मध्ये एक यिनलाई पनि मानिन्छ । यिनले सिद्धान्त र व्यवहारलाई समन्वय गरेर मानवीय व्यवहारको अर्थपूर्ण ढङ्गले व्याख्या गरेका छन् । सामाजिक घटनालाई गहन रूपबाट विश्लेषण गरी सामाजिक व्यवस्थामा आबद्ध रहने एकाइहरूको पारस्परिक सम्बन्ध तथा आत्मनिर्भरतालाई सूक्ष्म ढङ्गले व्याख्या गरेका हुनाले नै यिनलाई व्याख्यात्मक समाजशास्त्रका जन्मदाता मानिन्छ । यिनका अनुसार कुनै पनि अभिकर्ताले सामाजिक क्रिया गर्दा उसलाई उत्प्रेरित गर्ने प्रक्रियाहरूको परिस्थितिजन्य अवस्थाबाट अभिप्रेरित भएर नै गर्दछ । त्यसैले अभिकर्ताको कार्यको अध्ययन गर्दा व्यवहारको अवस्था अभिकर्ता र अन्य सामाजिक सांस्कृतिक परिवेशलाई पनि ख्याल गर्नुपर्दछ । उनका अनुसार सामाजिक क्रिया भनेको "एक व्यक्ति अर्को व्यक्तिको व्यवहारबाट प्रभावित भएर त्यसलाई बुझ्नु, सम्झनु र त्यसै बमोजिम व्यवहारमा आत्माभिप्रायलाई परिवर्तन गर्नु" हो (लाल दास, २०५६: ११२)। विना अर्थ अर्काको व्यवहारको अनुकरण गर्नु, जङ्गलमा एक्लै बसेर तपस्या गर्नु जस्ता कुरा सामाजिक क्रिया होइनन् । अभिप्राय बुझेर गरिएको नक्कल अनि अर्काको व्यवहारलाई पनि प्रभावित गर्ने कार्य सामाजिक क्रिया हो । वेबरका दृष्टिमा प्रत्येक सामाजिक क्रियाका पछाडि केही न केही अर्थ र उद्देश्य हुन्छ । यो अब्जेक्टिभ (विषयाश्रित) नभएर सब्जेक्टिभ (आत्माश्रित) हुन्छ (दोषी र प्रकाश चन्द्र, सन् २०१८ पृ. २४०) । यसको तात्पर्य व्यक्तिको भावना बुझेर मात्र काम गर्नु सामाजिक क्रिया हो ।

समयको प्रभावअनुसार सामाजिक क्रिया सञ्चालित हुन्छ । वेबर "सामाजिक क्रिया भविष्य, भूत र वर्तमानका क्रियाबाट प्रभावित भएको हुनसक्छ" भन्दछन् (आचार्य, २०५७ : पृ. ३४) । वेबरको यस कुरालाई यसरी अझ स्पष्ट पार्न सकिन्छ - यदि कुनै केटीलाई कुनै केटाले बलात्कार गर्दागर्दै केटीले तत्कालै त्यस केटालाई मारिदिई भने त्यो वर्तमानबाट प्रभावित सामाजिक क्रिया हो । बलात्कार भएको केही दिनपछि केटालाई मारिदिई भने भूतबाट प्रभावित सामाजिक क्रिया हो । त्यस्तै बलात्कारमा परेकी केटीको विवाह पनि नहुन सक्छ यो भविष्यको व्यवहारलाई प्रभावित पार्ने क्रिया हो । यसप्रकार अर्काको कामबाट प्रभावित भएर गरिने उद्धेश्य पूर्ण काम नै सामाजिक क्रिया हो । वेबरले सामाजिक क्रियालाई चार प्रकारमा वर्गीकरण गरेका छन् (मुकर्जी, सन् २०२०: पृ. २७८) । उक्त चार क्रियाहरू निम्नलिखित छन् ।

(क) तार्किक क्रिया : कुन काम गर्ने, कुन नगर्ने, किन गर्ने त्यस्ता क्रियाको लक्ष के हो ? यी सबै पक्षको तर्कपूर्ण विश्लेषण गर्दै गरिने काम तार्किक क्रिया हो ।

(ख) मूल्यनिर्देशित क्रिया : सामाजिक मूल्य मान्यता, धर्म, परम्परा, संस्कृति आदिका नियमअनुसार गरिने अथवा त्यसबाट निर्देशित भएर गरिने काम मूल्य निर्देशित क्रिया हो ।

(ग) भावनात्मक क्रिया : व्यक्तिको मनोविज्ञान, भाव, स्वभाव आदिका कारण उसमा दया, करुणा, माया, घृणा, रिस, बहिष्कार, उत्तेजना, मित्रता जस्ता पक्षहरू स्वाभाविक रूपमा उसको व्यवहारमा आउँने क्रियालाई भावनात्मक क्रिया भनिन्छ ।

(घ) परम्परागत क्रिया : समाज, संस्कृति, परिवार, धर्म, प्रचलन कुल आदिमा परम्परादेखि प्रचलित कुरालाई विनातर्क पालना गरिने कार्यलाई परम्परागत क्रिया भन्दछन् ।

यसरी म्याक्स वेबरले सामाजिक क्रिया र मानवीय व्यवहारको सूक्ष्म ढङ्गले अध्ययन गरेका छन् । उनको यसै सैद्धान्तिक स्थापनाका आधारमा 'बिहेको बाजा' कथाको विश्लेषण गर्ने प्रयास यस लेखमा गरिएको छ ।

३. सामाजिक क्रिया र मानवीय व्यवहारका दृष्टिले 'बिहेको बाजा' कथा

समाजशास्त्री म्याक्स वेबरद्वारा प्रतिपादित सामाजिक क्रियाको सिद्धान्तलाई यहाँ कार्य सिद्धान्त भनिएको छ । सामाजिक क्रिया निरपेक्ष, निरुद्देश्य हुँदैन । सामाजिक क्रियासँग मानवीय व्यवहार पनि सापेक्षिक रूपमा आएकै हुन्छ । अर्थात् सामाजिक क्रिया विषयाश्रित नभएर आत्माश्रित हुने हुनाले यसले मानवीय कार्यलाई प्रभावित पार्ने विचार वेबरको छ (मुकर्जी, सन्. २०२०: पृ. २७६) । यस लेखमा इन्दिरा प्रसाईंद्वारा लिखित 'बिहेको बाजा' कथाको विश्लेषण म्याक्स वेबरद्वारा प्रतिपादित सामाजिक क्रियाको सिद्धान्तअनुसार गरिएको छ । यसमा सामाजिकका अभिप्रयापूर्ण व्यवहार अनि क्रियाकलापलाई कथात्मक परिवेश भित्र खोजिएको छ। नेपाली समाजमा प्रचलित परम्पराअनुसार वा आफ्नो स्वेच्छाले विवाह गरे पनि सुखी र खुशी हुन नसकेको तीतो सत्यलाई प्रस्तुत गरिएको यो कथा नेपाली समाजको कथा हो ।

धनाढ्य कहलिएका गौरीशङ्करकी छोरी अञ्जलीको बिहे धनाढ्य वर्गकै धनञ्जयको छोरा अतुलसँग हुन गइरहेको समयमा घन्किएको बाजाले ल्याएको तरङ्गमा विभिन्न व्यक्तिमा उत्पन्न विचारलाई लिएर लेखिएको यो कथामा विवाहका विभिन्न प्रक्रिया बारे विमर्श गरिएकोछ। विवाह एउटा सामाजिक क्रिया हो । समाजमा विवाह सम्बन्धी विभिन्न प्रक्रियाहरू छन् । विवाह जस्तोसुकै प्रकारले गरे पनि पति-पत्नी बीच दाम्पत्य जीवन सुखमय वा दुःखप्रद कस्तो रूपमा व्यतित हुन्छ भन्ने कुरा नै महत्त्वपूर्ण हो । कथाकारले अञ्जली र अतुलको मागी विवाहको मूल कथानक भित्र विभिन्न उपकथाहरू प्रस्तुत गरेकी छन् : पहिलो त अञ्जली स्वयम्को प्रेम प्रसङ्ग हो । गरिब परिवारको अतुलसँग प्रेममा परेकी अञ्जली बाबुको इच्छाअनुसार धनी अनुनयसँग बाध्यताले बिहे गर्नुपर्दा भित्रभित्रै रोइरहेकी छ । दोस्री नैनप्रिया हो । बाजा सुनेर बिहेको रमझम हेर्न पटाङ्गिनीमा निस्किएकी नैनप्रिया बीस वर्षअघिको आफ्नो विवाहको दिन सम्झिन्छिन् । त्यतिबेला साँच्चै रमाइलो थियो तर भोलिपल्टैदेखि लोग्नेको राक्षसी व्यवहारले उनी मर्मान्त बनिन् । तेस्रो पात्र सेमन्तप्रसाद हुन् । बिहेको बाजाले पैंसट्ठी वर्षिय सेमन्तलाई पत्नीको सम्झना आयो । बिहे र त्यसपछिका दिन कति रमाईलो थियो । उनकी पत्नी सुरभीको देहान्त भएको दुई वर्ष भयो । अहिले उनी अपाङ्ग सरह भएर पत्नी वियोगमा छटपटाइरहेका छन् । अर्को उपकथाकी पात्र संरचना हो । दुई वर्षदेखि सुलभसँग प्रेम सम्पर्कमा रहेकी उसको विवाह चाँडै नै हुँदैछ । ऊ पनि बिहेको बाजा सुन्नासाथ विवाहपछि प्राप्त गर्न सकिने सम्पूर्ण आनन्दको कल्पनामा डुबेर रमाईरहेकी थिई । अर्को पाँचौं पात्र आकार हो । उसको जीवन कथा झन् रोचक छ । जन्तीमा आएको आकारको जीवन भोगाइ यस्तो छ : "मैले व्यर्थै हतारिएर उसलाई भगाएँछु । त्यसबेला अरुन्धतीको रूप र बैंसको अघिल्तिर मैले सारा संसार व्यर्थ देखेँ । साँच्चै यसरी बाजा बजाएर एउटी अपरिचित युवतीसँग बिहा गरेपछिको समय कति रोमाञ्चक हुँदो हो !" यसरी आकार आफूले भागेर गरेको बिहेबाट पछुताएको छ । अर्को उपकथा काँइली आमाको हो । बिहेको बाजाले उनलाई दिवङ्गत पतिको सम्झना गरायो । बिहे हुँदा उनीहरू बालखै थिए । पञ्चैबाजा आँगनमा आइपुग्दा कसको बिहा होला भनेर हेर्न जाँदा ठुल्दाजुले बोकेर माथि लगेका थिए । राक्षसनी जस्तै सासु, चण्डाल्नी जस्ता आमाजुहरू ब्यहोरेकी उनले लोग्नेको मुख राम्ररी चिनेको त काँइलो छोराको पालामा

मात्रै हो । त्यस्तै बिहेको बाजा सुनेर सन्तुलनको मन अमिलो भयो । दाजुले आफैंले छानेकी केटी बिहा गरेपछि घरमा रडाको मच्चिएको देखेर उसले आमाले रोजेकी केटी बिहे गरेको हो तर बिहेपछि उसकी पत्नी सुप्रभाले घरमा अझ ठूलो रडाको मच्चाएर अर्कैसँग गई । सन्तुलनले फेरि रश्मीलाई दियो कलस पुजेर भित्र्याउनुपरेको थियो ।

कथामा अञ्जली र अतुलको बिहेमा बजेको बाजाले एकातिर वैवाहिक परिवेशको सङ्केत गरिरहेको छ भने अर्कातिर ऐतिहासिक एवम् प्रतीकात्मक सन्दर्भलाई पनि उद्घाटित गर्ने काम गरेको छ । यस कथामा शहरका धनाढ्य गौरीशङ्करकी छोरी अञ्जलीको अर्का धनाढ्य साहु धनञ्जयका छोरा अतुलसँग वैवाहिक सम्बन्ध गाँसिदैछ । यस बिहेका लागि अञ्जली बाबुको निर्णयका सामु झुकेकी छ तर उसको आन्तरिक इच्छा भने आफैले रोजेको अनुनयसँग विवाह गर्ने हो । वेबरका अनुसार अञ्जलीले अनुनयलाई छाडेर अतुलसँग विवाह गर्नु सामाजिक मूल्यअनुसार निर्देशित क्रिया हो । बाबुको वचन राख्नुपर्छ भन्ने सामाजिक मूल्यमान्यता हो । यसर्थ मुख्य वाच्यत्वको रूपमा आएकी अञ्जली एकातिर सामाजिक परि स्थितिको बाध्यात्मक अवस्थाको शिकार भएकी छ भने अर्कातिर उसको मानसिक अवस्था अनुनयसँग विवाह गर्न तत्पर छ । अञ्जलीको यही मूल्यनिर्देशित र भावनात्मक दुई खाले सामाजिक क्रियालाई यस कथामा प्रस्तुत गरिएको छ । यसरी यसमा एकातिर व्यक्तिको वैयक्तिकतालाई देखाइएको छ भने अर्कातिर सामाजिक परिवेशलाई प्रस्तुत गरिएको छ । यहाँ अञ्जलीको वैयक्तिकता निषेधित छैन । उसको प्रेम विवाह गर्ने चाहना अन्य धेरै व्यक्तिका व्यवहारहरूसँग पनि मिल्न सक्छन् । त्यस्तै अञ्जलीको मागी विवाह समाजका अन्य धेरै व्यक्तिहरूको व्यवहारसँग पनि मिल्न सक्दछन् भन्ने कुरालाई यस कथामा अन्य प्रसङ्गले पनि स्पष्ट पारेका छन् ।

अञ्जलीको बिहेमा घन्किएको बाजाले नैनप्रियालाई पनि उद्दीप्त नपारी छोडेन । बिहेमा बाजा बज्नु सामाजिक क्रिया हो । बाजाको धुनबाट मान्छेमा जुनप्रकारको वैवाहिक रङ्ग झल्काएर विवाह हेर्न उत्सुक बनाउँछ त्यो चाहिँ मानवीय व्यवहार हो । नैनप्रियाले आफ्नो बीस वर्ष अघिको विवाहको दिन सम्झिन् अनि आत्महत्या गरेर मरिसकेको लोग्नेको राक्षसी व्यवहारलाई सम्झिन् । उनको जीवन उनले सजाएको कल्पनाको महलको ठिक विपरित भएर गएको थियो । यस्तो रमाइलो वातावरणमा पनि आफ्नो बिहेको सम्झनाले नैनप्रियालाई दुःखित तुल्याउनु उनको मानवीय व्यवहार हो । यसबाट अभिकर्ताको क्रिया निरपेक्ष हुँदा हुँदै पनि त्यसमा कुनै संस्थागत पृष्ठभूमि हुन्छ भन्ने प्रष्ट भएको छ ।

पैसठ्ठी वर्षीय सेमन्तप्रसाद पनि यस बिहेको परिवेशबाट आफ्नो विगत सम्झन पुग्दछन् । आफ्नी मायालु पत्नीसँग बिताएका सुमधुर दिनहरू कति रमणीय थिए । आज सुरभीको देहान्त भएको दुई वर्ष पनि पुगेको थिएन । बाजाको आवाजसँगै उनी पत्नी वियोगमा छट्पटाइ रहेका थिए । सेमन्तप्रसादको पूर्वस्मृतिले उनलाई भावनाको लहरमा बगायो उनी बिहेको बाजाको सुखद् क्षणमा पनि भित्रभित्रै दुःखले कल्पिरहेका थिए । एकातिर प्रसन्नताको प्रतीक बिहेको बाजा अनि अर्कातिर सेमन्त प्रसादको दुःख, बाजाबाट उत्पन्न यी दुवै पक्ष उत्तिकै मार्मिक छन् । यहाँ व्यक्तिको मानसिकता, कल्पनालाई व्यवहारिक जीवनसँग साक्षात्कार गरेर प्रस्तुत गरिएको छ । वेबरले यस्तोलाई सुख सँगाल्नेहरूका लागि बाजा रोचक रहेको एउटा मानवीय व्यवहारका रूपमा लिएका छन् भने दुःख सँगाल्नेहरूका लागि बाजा दुःखद रहेको अर्को मानवीय व्यवहारका रूपमा लिएका छन् । त्यसैले वेबर मानिसलाई बाध्यात्मक सामाजिक परिवेशबाट मात्र नहेरी वैयक्तिक जीवनका क्रियाकलापलाई मानवीय व्यवहारसँग अर्थपूर्ण ढङ्गले समायोजन गरेर हेर्नुपर्दछ भन्ने मान्यता राख्तछन् ।

बिहेको बाजा घन्किरहेकै बेला कथाकारले प्रस्तुत गरेको अर्को दृश्यमा संरचना र उसका साथीहरू आएका छन् । साथी-साथीका बिचमा सुलभ

र संरचनाको प्रेम विवाह हुने प्रसङ्ग पनि आउँछ । संरचनाका तरुनी साथीहरूले उसलाई जिस्क्याइरहँदा संरचना सुलभबाट विवाहपछि प्राप्त गर्न सकिने सम्पूर्ण आनन्दको कल्पनामा डुबेर रमाइरहेकी थिई । यो उसको मानवीय व्यवहार हो । संरचनाका साथी-साथी बिचको अन्तरक्रिया अनि संरचनाको बाध्यता परमपरागत सामाजिक क्रियाका रूपमा यहाँ प्रस्तुत छ । सामाजिक क्रियाको अर्को उदाहरण :- "मायाका पराकाष्ठमा पुगेर पनि उनीहरू साँच्चै रमाउन चाहिँ सकेका थिएनन् । निर्धक्क मायाको स्वरुप भोग्नका लागि सामाजिक मान्यताको अनिवार्यता बुझेर नै उनीहरू विवाह गर्न गइरहेका थिए" (गौतम र घिमिरे २०६८ : पृ. २०७) हो । सामाजिक मान्यताको अनिवार्यता बुझेर विवाह गर्न तत्पर मानवीय व्यवहारलाई वेबरले मूल्य निर्देशित सामाजिक क्रियाका रूपमा लिएका छन् ।

वास्तवमा कल्पनाले मानिसलाई रुवाउँछ, अनि कल्पनाले नै मानिसलाई आनन्द प्रदान गरेर हँसाउँछ पनि । संरचना समाजको एउटा त्यस्तो व्यक्ति हो जो हुन लागेको प्रेम विवाहको कल्पनामा रमिरहेकी छ। यसर्थ संरचना जस्ता एक एक व्यक्तिका प्रेम विवाह पछिको सुखद कल्पनामा रम्ने मानवीय व्यवहारलाई यहाँ प्रस्तुत गरिएको छ । वास्तविक जीवनमा मानिस भावनामा जति रमाइरहेको हुन्छ यथार्थमा ऊ त्यति रम्न सक्तैन भन्ने कुरालाई नै यहाँ संरचनाका भावनात्मक सामाजिक क्रिया मार्फत् प्रस्तुत गरिएको छ ।

बिहेको बाजाबाट उत्पन्न तरङ्गको अर्को सामाजिक विश्लेषण आकार र अरुन्धतीको भागेर गरिएको विवाह हो । "मैले व्यर्थै हतारिएर उसलाई भगाएछु। त्यसबेला अरुन्धतीको रूप र बैंसको अघिल्तिर मैले सारा संसार व्यर्थ देखें । साँच्चै यसरी बाजा बजाएर एउटी अपरिचित युवतीसँग बिहा गरेपछिको समय कति रोमाञ्चक हुँदो हो (ऐ.ऐ.) ।" आकारको यो सोचाइ व्यक्तिगत हो तर उसले अरुन्धतीलाई भगाएर बिहे गर्नु परम्परागत सामाजिक क्रिया हो । भावुक प्रेमको वशमा परेर हतारमा बिहे गर्ने अनि पछि पछुताउने व्यक्तिहरूको प्रतिनिधि पात्र आकार पनि हो । प्रेम विवाहको कल्पनामा रम्ने संरचना जस्ता व्यक्तिहरूको जीवन भोग, कालान्तरमा आकारको जस्तो पनि हुन सक्छ । त्यसैले प्रेम विवाह कल्पनामा जति रमाइलो हुन सक्छ यथार्थमा त्यस्तो नहुन पनि सक्छ भन्ने मानवीय व्यवहारको विश्लेषण यो कथामा व्यक्ति चरित्रका माध्यमले प्रस्तुत गरिएको छ ।

"कहिलेकाहीं जीवन घाटाको अग्रिम सम्झौता जस्तो लाग्ने गर्छ उसलाई । बिहेको बाजा सुन्नासाथ एक किसिमको पश्चात्ताप हुने गर्छ आकारलाई (ऐ.ऐ.) ।" वैवाहिक जीवनका सम्बन्धमा आकारको यो टिप्पणी नितान्त व्यक्तिगत अनुभव हो । यसले सामाजिक कार्यको रूप लिएको छैन भन्नचाहिँ सकिँदैन । किनभने आकारको यो मानवीय व्यवहारको आशय आकार र अरुन्धतीका बिचमा अहिले सुमधुर सम्बन्ध छैन भन्ने हो । यो भावनात्मक सामाजिक क्रियाका हो । यस कारण व्यक्ति र उसका क्रियाकलाप सबै सामाजिक क्रियाका घटक हुन् भन्ने वेबरको मान्यता यसमा पनि मिल्न आएको छ । यसर्थ आकार र अरुन्धतीको वैयक्तिक जीवनका व्यवहार सामाजिक क्रियासँग अर्थपूर्ण ढङ्गले संयोजित भइरहेका छन् ।

एउटा बाजा आफ्नै बिहेको जस्तो लागेपछि काँइली आमाले आफ्ना दिवङ्गत पतिलाई सम्झन पुगिन् । "पञ्चै बाजा आँगनमा आइपुग्दा पनि कसको बिहे होला भनेर बाजा हेर्न आँगनमा म पुगेकी थिएँ । त्यति नै बेला ठुल्दाजुले बोकेर माथ्लो कोठामा पुऱ्याउनु भएको थियो । मेरै बिहे पो रहेछ । .... अहो कस्तो शासना भोगियो । लोग्नेको मुख त राम्ररी चिनेको पनि काँइला छोराको पालामा मात्रै त्यही पनि घर खान सकिनँ भनेर सौता हालिदिए (ऐ.ऐ.) ।" सामाजिक कार्यका दृष्टिले काँइली आमाको बिहे बाल विवाह थियो । समाजमा प्रचलित त्यस विवाहबाट काँइली आमा अहिले सन्तुष्ट छैनन् । उनको यो असन्तुष्टि भूतकालीन क्रियाबाट प्रभावित देखिन्छ । राक्षसनी जस्ती सासू, चण्डाल्नी जस्ता आमाजूहरू अनि घर

काँइली आमा, सन्तुलन-सुप्रभा-रश्मी जस्ता एक एक अभिकर्ताका वैयक्तिक जीवनको कल्पना र भोगाई सामाजिक क्रिया हो ।

४. बिहेको बाजा कथामा समाज चित्रण

'बिहेको बाजा' नेपाली समाजको यथार्थ चित्रण गरिएको कथा हो । वैवाहिक जीवन अघिको सुन्दर कल्पना वैवाहिक जीवनपछि उस्तै रहला ? यो हरेक व्यक्तिको चासोको विषय हो । नेपाली समाज पुरुष प्रधान समाज हो । यो समाजमा बालविवाह, बहुविवाह, प्रेम विवाह, मागी विवाह, भागी विवाह जस्ता प्रचलन नभएका होइनन् । आजभन्दा ६०/७० वर्ष अघि बालविवाह प्रथा थियो । अचेल त्यो प्रथा कम हुँदै गएको छ । कतिपय पिछडिएका जातिमा अझै पनि बालविवाह प्रथा छँदैछ । अरु प्रकारका विवाह त हिजो थिए र आज पनि छन् । प्रेम विवाहको प्रचलन समाजमा बढ्दै गएको छ । समाजमा प्रचलित यी मध्ये कुनै एक प्रक्रियाबाट मानिसको विवाह हुन्छ र भइरहेको छ । केटाकेटी एक अर्कालाई मनपराएर अथवा घरकाले ठिक छ भनेर नै विवाहको कार्यक्रम तय हुने परिपाटी हाम्रो समाजको हो । यसरी विवाह भइसकेपछि उनीहरूको जीवन कस्तो रहला भन्ने सामाजिक यथार्थलाई नै यो कथामा प्रस्तुत गरिएको छ । त्यसैले यो कथा नेपाली समाजबाटै प्रभावित भएर नेपाली समाजकै चित्रण गरिएको कथा हो भन्ने कुरालाई कथा कै आधारमा तल प्रष्ट पारिएको छ ।

यो कथाको मूल आख्यानमा अञ्जलीको विवाहको चर्चा गरिएको छ । अञ्जली नेपाली समाजको धनाढ्य बाबुकी छोरी हो । सामाजिक मूल्य मान्यता अनुसार उसको विवाह गरिब परिवारको केटोसँग हुनै सक्तैन त्यसैले उसको विवाह शहरका धनाढ्य व्यापारीको छोरा अतुलसँग हुन गइरहेको छ । धनले सम्पन्न नभए पनि अञ्जलीको मनपरेको व्यक्ति अनुनय हो । मनमा भए पनि धनमा बराबरी नभएकै कारण अञ्जली र अनुनयको बिहा हुन नसके जस्तो अवस्था नेपाली समाजमा जहीतही देख्न पाइन्छ । छोरीको रुचि वा चाहनाको कदरभन्दा धनको मोहले छोरी दिने सामाजिक प्रचलनबाटै प्रभावित भएर यो मूल आख्यान आएको देखिन्छ । भावी जीवनको सुखको खोज गर्नेहरूका लागि यस्तो प्रकारको विवाह कति सन्तोषप्रद होला यस्तै प्रश्नको घेराभित्र यस कथाकी अञ्जली परेकी छ । त्यसैले अञ्जली आफ्नै विवाहमा पनि प्रसन्न हुन सकेकी छैन । अञ्जली नेपाली समाजका सम्पन्न परिवारका नारीहरूको प्रतिनिधि पात्रको रूपमा यस कथामा आएकी छ । अभिकर्ताको मानसिकतामा विवाहको बेला छचल्किने अन्तर्द्वन्द्वबाटै प्रभाव ग्रहण गरेर यो आख्यान लेखिएको हो भन्न अत्युक्ति नहोला ।

कथाको अन्तराख्यानमा आएकी नैनप्रिया जस्ता अभिकर्ताहरू पनि नेपाली समाजमा प्रशस्त पाइन्छन् । त्यसैले कथामा वर्णित नैनप्रियाको घटना नेपाली समाजबाटै प्रभाव ग्रहण गरिएर लेखिएको हो भन्न सकिन्छ । विवाहको समयमा अनेक सुख कल्पना गर्ने नेपाली नारीहरू जब पतिको राक्षसी व्यवहारबाट वाक्क हुन्छन् तब उनीहरूको जीवन सुखतर्फ नभई दुःखतर्फ मोडिन्छ । त्यसमा पनि जब पतिले आत्महत्या गर्दछ । त्यसबेला नारीलाई कस्तो होला । नेपाली समाजका यस्तै घटनाबाट प्रभावित भएर लेखिएको यो कथाले सामाजिकको हृदयलाई द्रवित बनाएको छ । कथाको अर्को अन्तराख्यानका वाच्यत्व सेमन्तप्रसाद हुन् । पैसठ्ठी वर्ष पुगिसकेका सेमन्तप्रसादकी पत्नी मरिसकेकी छन् । बुढेसकालमा पत्नी बिछोड भएका सेमन्तप्रसाद नेपाली समाजका विधुरहरूका प्रतिनिधि पात्र हुन् । जसलाई बिहेको बाजाले अतीततर्फ फर्काएर दुःखित तुल्याएको छ । कथाको अर्को अन्तराख्यानको वाच्यत्वको रूपमा आएकी संरचना त्यस्ता नेपाली नारीहरूको प्रतिनिधि पात्र हो जो प्रेम विवाहलाई आफ्नो सुख र आदर्शको केन्द्र मान्दछन् । संरचना आफ्नो प्रेमी सुलभसँगको विवाहपछि हुने सुखको कल्पनामा रमाउँछे । संरचना जस्ता नेपाली युवतीहरू थुप्रै छन् जो प्रेम विवाहको सुखद भविष्यको चाह गर्दछन् । त्यसैले प्रस्तुत कथा

खान सकिन भनेर सौता हालिदिनु यी सबै तत्कालीन समाजका मानवीय व्यवहार हुन् जसबाट काँइली आमाको सुखद जीवनमा बाधा परेको छ । काँइली आमाका जीवनमा घटेका सबै घटना अर्थपूर्ण छन् । किनभने धार्मिक अन्धविश्वासका कारणले सानैमा विवाह गरिनु; सासूले बुहारीलाई आफ्ना अधीनमा राख्न राक्षसी व्यवहार गर्नु अनि माइत बसेका आमाजूहरू आफ्नी बुहारीलाई दुःख दिएर मोज गर्न खोज्नु उनीहरूको मानवीय व्यवहार हो । त्यसैले यो कथामा प्रस्तुत काँइली आमाको संस्मरणमा आएका पूर्व घटनाहरू सबै सामाजिक क्रिया अनुसारका मानवीय व्यवहार हुन् ।

सानै उमेरमा विवाह गरेर दिएपछि छोरीले दुःख पाउँछन् भन्ने कुराको उदाहरण काँइली आमा नै हुन् । आज बाल विवाह प्रथा हटेर बाल विवाह नगर्ने परम्परा नै बसिसकेको छ । आजकल उमेर पुगेपछि विवाह गरिने हुनाले पहिलेभन्दा बेहुला बेहुलीको अवस्था पृथक छ । "आजकलका बेहुला बेहुली देख्दा (काइँली आमालाई) अचम्म लाग्छ । लाजसरम पटक्क छैन (ऐ.ऐ.) ।" आजकलका केटाकेटीमा लाजसरम नहुनु वर्तमान कालीन मानवीय व्यवहार हो । त्यसैले सामाजिक कार्यमा एक व्यक्तिका कार्यको असर अर्का व्यक्तिमा पर्दछ र अर्काले त्यसबाट सुध्रने वा आफ्नो धारणामा परिवर्तन गर्ने अवसर प्राप्त गर्दछ भन्ने वेबरको मान्यता छ। यसरी मानिस एकातिर समाजको भूँमरीमा परिरहेको हुन्छ भने अर्कातिर व्यक्तिको सामाजिक क्रियाकलापले मानवीय व्यवहारलाई पनि उत्तिकै असर पारिरहेको हुन्छ ।

"यो बिहाको बाजा सुनिरहँदा सन्तुलनलाई सुप्रभासँग बिताएका सुमधुर दिनहरू र सुप्रभाले दिएको धोका एकैचोटि सम्झना भएर आयो । अब उसको मन अमिलो भएको थियो । केटी आमाले नै मन पराउनु भएको थियो तर बिहेको एक महिना पनि बितेको थिएन आमा र सुप्रभा बिच क्रमशः वाक्युद्ध शुरु भएको थियो (ऐ.ऐ.) ।" यस कथनमा पनि वैवाहिक समस्यालाई पारिवारिक अनि वैयक्तिक कोणबाट विश्लेषण गरिएको छ । सुप्रभा र सन्तुलनकी आमाका बिचको वाक्युद्ध मानवीय व्यवहार हो । सन्तुलनको सुप्रभासँगको वैवाहिक जीवन सुखद थिएन । नत सुप्रभा नै सन्तुलनबाट सुखी थिई । सन्तुलनकै सहकर्मीसँग दोस्रो विवाह गरेर सुप्रभाले सन्तुलनलाई असन्तुलित तुल्याएकी थिई । व्यवहारवादीहरू यस्तोलाई उत्तेजना प्रतिक्रियाका रूपमा लिन्छन् भने वेबर यसलाई तार्किक सामाजिक क्रियाका रूपमा लिन्छन् । सामाजिक कर्तव्यको पालना गर्न घर सल्लाहअनुसार नै सुप्रभासँग बिहे गर्न पुगेको सन्तुलन आफैं पारिवारिक बिग्रहको स्थितिमा पुग्ने कारण मानवीय व्यवहार हो । सुप्रभा र सन्तुलन दुवै घर झगडामा परेर दुवैले पुनः विवाह गर्नु सामाजिक नियममा व्यक्तिको हस्तक्षेप हो । वेबरले यसलाई सामाजिक चरित्रहरू र तिनका व्यवहारहरूको लक्षका रूपमा लिएका छन् ।

वेबरले भने झैं यस कथामा वर्णित वैवाहिक क्रियाका प्रसङ्गहरू भविष्य, भूत र वर्तमानका क्रियाबाट प्रभावित भएर नै आएका छन् । अञ्जलीको र संरचनाको बिहे पछिका कल्पनाहरू भविष्यसँग सम्बन्धित भावनात्मक क्रिया हुन् । वर्तमानमा हुन गइरहेको अञ्जलीको वैवाहिक कार्यक्रम वर्तमानसँग सम्बन्धित मूल्यनिर्देशित क्रिया हो भने कथामा रहेका अरू पात्रहरू : सेमन्तप्रसाद, नैनप्रिया, काँइली आमा, आकारका अतीतका तीता सम्झनाहरू भूतकालबाट प्रभावित भावनात्मक क्रिया हुन् । यसरी यो कथामा अञ्जलीको बिहे म्याक्स वेबरले भनेझैं कथामा रहेका विभिन्न अभिकर्ताको सामाजिक परिस्थिति जन्य अवस्था हो । यसमा सामाजिक सिद्धान्त र मानवीय व्यवहारलाई अर्थपूर्ण ढंगले हेरिएको छ । एकातिर सामाजिक सिद्धान्त/मूल्यमान्यताहरू छन् भने अर्कातिर मानवीय व्यवहारहरू छन् । अभिकर्ताले आफ्ना वैयक्तिक जीवनका क्रियाकलापलाई सामाजिक व्यवहारसँग अर्थपूर्ण ढंगले संयोजन गरेका छन् । यसर्थ यो कथा नै अञ्जली-अतुल-अनुनय, नैनप्रिया, सेमन्तप्रसाद, संरचना-सुलभ, आकार-अरुन्धती,

नेपाली समाजबाटै प्रभाव ग्रहण गरेर लेखिएको हो भन्न अत्युक्ति नहोला ।

बिहेको बाजाबाट उत्पन्न तरङ्गको अर्को सामाजिक विश्लेषण आकार र अरुन्धतीको भागेर गरेको विवाह हो । यस्ता घटना नेपाली समाजमा थुप्रै पाइन्छन् । विवाहलाई पारस्परिक प्रेम र सद्भावका रूपमा नलिएर व्यापारीकरणका दृष्टिले हेर्ने आकार जस्ता युवकहरू नेपाली समाजमा प्रशस्तै छन् । जो विवाह गर्न हतार गर्दछन् र पछि पछुताउँछन् । आकारको पश्चाताप यसको उदाहरण हो । नेपाली समाजमा प्रचलित बाल विवाहको प्रसङ्ग पनि यहाँ कम रोचक छैन । काँइली आमा यस कथाकी यस्ती पात्र हुन् जसलाई आफ्नै विवाहका बारेमा पनि थाहा पत्तो छैन । सानैमा विवाह गरेर पति घर जाँदा नेपाली नारीहरूले पाउने दुःख पनि कम मार्मिक थिएन । आफ्नो बिहेमा हुने उत्सुकता, रोमाञ्च थाहै नपाई बालखैमा पति घर जाँदा पतिसँग बेमेल हुनु अस्वाभाविक होइन । परम्परागत मूल्य र मान्यताले थिचिएका काँइली आमाजस्ता नारीहरू यसको शिकार भएका छन् । उनीहरू आज प्रचलित विवाह देख्दा अचम्म मान्दछन् ।

वैवाहिक बन्धन पतिपत्नीका लागि मात्र नभएर घर व्यवहारका लागि पनि हो । आमाबाबुको सुख सन्तोषलाई मध्यनजर गर्दै विवाह गर्ने पुरुषहरू पनि नेपाली समाजमा प्रशस्तै छन् । यस्तै पुरुषहरूको प्रतिनिधि पात्र सन्तुलन हो । विवाह गरेर घर परिवारसँग नमिल्ने अनि एउटा पति छाडेर अर्कैसँग जाने नारीहरूको प्रतिनिधि पात्र संरचना हो । जो घरकी सासूसँग नमिलेर लोग्नेसँग छुट्टै बस्ने, त्यतिले पनि नपुगेर लोग्नेलाई पनि छोडेर अर्कैसँग पोइल जान्छन् ।

यसरी नेपाली समाजमा नैनप्रियाको लोग्ने जस्ता पुरुषहरू पनि छन् जो आफ्नी पत्नीलाई सुख सन्तुष्टि दिदैनन् । त्यस्तै सुप्रभा जस्ता नारीहरू पनि छन् जो आफ्नो पति अनि घर परिवारलाई दुःख कष्ट दिन्छन् । नेपाली समाजमा आकार जस्ता पात्रहरू पनि छन् जो विवाहलाई नारीपुरुष सम्बन्धको रूपमा नहेरेर लाभ हानीका दृष्टिले हेर्दछन् । कसैको वैवाहिक जीवन सेमन्तप्रसादको जस्तो बिचैमा टुङ्गिन्छ भने कसैको वैवाहिक जीवन काँइली आमाको जस्तो शासनै शासनमा बित्छ । नेपाली समाजमा यस्ता घटना परिस्थिति प्रशस्तै देख्न पाइन्छ जसलाई संगालेर इन्दिरा प्रसाईंले यो कथा तयार पारेकी छन् ।

४. निष्कर्ष

'बिहेको बाजा' कथालाई म्याक्स वेबरको सामाजिक क्रियाको सिद्धान्तअनुसार विश्लेषण गरिएको यो लेखमा सामाजिक क्रिया र मानवीय व्यवहारलाई प्रस्तुत गरिएको छ । विवाह सामाजिक क्रिया हो । जसलाई समाजका अभिकर्ताहरूले उद्देश्यपूर्ण छनौट गर्दछन् । यस्तो छनौट सुखदायी नै होला भन्ने अभिप्रायले गरिएको हुन्छ तर परिणति अर्कै पनि हुनसक्छ । यस कथामा सामाजिक क्रियाका तार्किक, मूल्य निर्देशित, भावनात्मक अनि परम्परागत चारै पक्षको राम्रो प्रयोग भएको पाइन्छ । वर्तमान, भूत र भविष्यकालीन क्रियाका विभिन्न पक्षहरू पनि यस कथामा पाइन्छन् । बिहे आफैँमा रमाइलो हो । मान्छेले बिहेपछिको जीवनको अत्यन्त सुन्दर कल्पना गरेको हुन्छ तर जीवन आफूले सोचे जस्तो हुँदैन भन्ने भनाइ यस कथाका विभिन्न अभिकर्ताका जीवनमा पनि घटित भएको पाइन्छ । त्यसैले यो कथाको सार पनि यही नै हो भन्न सकिन्छ ।

नेपाली समाजलाई आधार बनाएर लेखिएको प्रस्तुत कथाका पात्र तथा घटना नेपाली समाज अनुकूलकै छन् । नेपाली सामाजिकका विचार धारणा र सुखदुःख आदिलाई संगालेर लेखिएको यो कथाले समाजको यथार्थ तस्वीरलाई उतारेको छ । यो कथा कथाकारको वैयक्तिक अन्तर्दृष्टिको उपज त हुँदै हो साथै यो नेपाली समाजको पनि कथा हो । त्यसैले यो नेपाली समाजबाटै प्रभाव ग्रहण गरेर लेखिएको कथा हो ।

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सुमित्रादेवी तामाङ

लेखसार

खण्डकाव्यकार घनश्याम कँडेलद्वारा रचित 'धृतराष्ट्र' खण्डकाव्यमा सीमान्तीय चेतनाको प्रयोग भएको छ । प्रायः रचनामा पौराणिक प्रसङ्गलाई वर्तमानमा ढालेर प्रस्तुत गर्ने मिथकीय शैलीको प्रयोग गर्ने कँडेलका यस रचनामा पनि उक्त शैलीको प्रयोग गरिएको छ । महाभारतका दृष्टिबिहीन पात्र धृतराष्ट्रलाई मुख्य पात्र बनाई तिनका माध्यमबाट पौराणिककालदेखि वर्तमानसम्मै अपाङ्गता भएका मानिसलाई सबलाङ्ग कहलाइएका मानिसले हेर्ने दृष्टिकोण र उनीहरूप्रति गरिने व्यवहारको चिरफार र त्यस्ता मानिसलाई त्यस किसिमको व्यवहारले पार्ने सामाजिक तथा मानसिक असरको विश्लेषण यसमा गरिएको छ । पछिल्लो समयमा साहित्य लेखन र समालोचना गर्ने फरकफरक परिपाटीको विकास भएको छ । तीमध्ये सीमान्तीकृत वर्ग पनि मुख्य विषय भएको छ । प्रस्तुत खण्डकाव्य तिनै सीमान्तीकृत वर्गभित्र पर्ने दृष्टिबिहीनको विवशतापूर्ण यथार्थ जीवन भोगाइमा आधारित रहेकोले प्रस्तुत लेख पनि यसै पक्षमा केन्द्रित भई तयार पारिएको छ । जसका लागि सीमान्तीयता सम्बन्धी विभिन्न व्यक्तिहरूको मान्यता र सीमान्तीय अध्ययनका लागि तिनले तयार पारेका मान्यता र अवधारणालाई सैद्धान्तिक आधार बनाइएको छ भने पुस्तकालयीय विधिबाट सामग्री सङ्कलन गरिएको छ । यसरी सङ्कलन गरिएको सामग्रीमध्ये 'धृतराष्ट्र' खण्डकाव्यलाई मूल सामग्रीका रूपमा लिइएको छ भने सिद्धान्त सम्बन्धी अन्य रचनालाई सहायक सामग्रीका रूपमा लिई पाठविश्लेषण विधिद्वारा कृतिको विश्लेषण गरिएको छ । अन्ततः सीमान्तीय अध्ययनका दृष्टिबाट उक्त कृति उत्कृष्ट रहेको निष्कर्ष निकालिएको छ ।

शब्दावली: *अधीनस्थता, अवरजन, उत्पीडित, नवमार्क्सवाद, निमुखा, प्रभुत्वशाली, मूलधार, शक्तिकेन्द्र, सबाल्टर्न, सर्वहारा, सीमान्तीयता*

१. विषय प्रवेश

धृतराष्ट्र कवि तथा खण्डकाव्यकार घनश्याम कँडेलको छैठौं खण्डकाव्य हो । कँडेलको जन्म वि.सं. २००२ मा धादिङमा भएको हो भने उनले नेपाली र अङ्ग्रेजी विषयमा एम ए गरेका छन् । लामो समयसम्म त्रिभुवन विश्वविद्यालयमा प्राध्यापन गरी हाल सेवानिवृत्त जीवन व्यतीत गरिरहेका उनी जीवनका आरम्भकालदेखि नै नेपाली साहित्यका सिर्जना र समालोचनात्मक लेखन कार्यमा साधनारत छन् । उनका देवयानी (२०३९), उज्यालोतिर (२०५५), आँसुका अक्षर (२०६०), विश्वामित्र मेनका (२०६६), वनको क्रन्दन (२०६८) र धृतराष्ट्र (२०७३) खण्डकाव्य, केही अन्वेषण, केही विश्लेषण (२०४०), पाश्चात्य यथार्थवादी नाटक (२०४६) र नेपाली समालोचना (२०५५) समालोचना, जीवनका सन्दर्भहरू (२०५१) कवितासङ्ग्रह र सम्यक् सम्बद्ध (२०७८) महाकाव्य प्रकाशित छन् । मदन पुरस्कार, महेन्द्र विद्याभूषण र त्रि.वि. लारी स्वर्णपदकबाट सम्मानित कवि कँडेलले शास्त्रीय छन्दमा कविता काव्य लेख्न रूचि देखाएका छन् भने समाज, राष्ट्र, मानवता र प्रकृतिलाई आफ्नो काव्यको प्रमुख विषय बनाएका छन् । यसैगरी उनले धेरैजसो काव्यमा पौराणिक प्रसङ्गलाई वर्तमानमा ढालेर प्रस्तुत गर्ने मिथकीय शैलीको प्रयोग गरेका छन् । देशप्रेम, जाति भाषा प्रेम, प्रगतिशील विचारधारा,

युगबोध तथा करूणा र सहानुभूति जस्ता पक्षहरूलाई प्रमुख काव्य प्रवृत्तिका रूपमा पस्केने कवि कँडेलले उत्तरआधुनिकतावादी लेखनलाई पनि आफ्नो रचनामा स्थान दिएका छन् । उनको धृतराष्ट्र खण्डकाव्यमा उत्तरआधुनिक लेखन अन्तर्गत पर्ने सीमान्तकृत वर्गको आवजलाई स्थान दिइएको छ । प्रसिद्ध ग्रन्थ महाभारत र इतिहासले सँधै खलपात्रको रूपमा वर्णन गर्दै उपेक्षाको दृष्टिले हेरको एक दृष्टिविहीन व्यक्तिको आवाजलाई यसमा स्थान दिइएको छ । प्रस्तुत लेख यसैसँग सम्बद्ध भएर तयार पारिएको छ ।

२. सीमान्तीयताको अर्थ र साहित्यमा यसको प्रयोग

सीमान्तीय शब्द अङ्ग्रेजी कगदबतिभचल को नेपाली अनुवाद हो । जसको अर्थ आवाजविहीन, हेपिएका, तल पारिएका, तुच्छ, अपहेलित अथवा मूलधारभन्दा बाहिर भन्ने हुन्छ । नेपालीमा यसलाई अवरजन, उत्पीडित जस्ता नाम दिइए पनि सीमान्तीयता नै बढी प्रयोग भएको पाइन्छ । यस शब्दले सदियौंदेखि प्रभुत्वशाली वर्गबाट शासित, शक्ति केन्द्रदेखि टाढा रहेका र इतिहासबाट सीमान्तीकृत भएका आवाजविहीन समूह भन्ने बुझाउँछ । यस्ता समूह राज्यका मूलधारबाट सँधै उपेक्षित हुन्छन् भने स्थानीय स्तरमा पनि उच्च वर्ग वा शक्ति सम्पन्न वर्गबाट शोषित, तिरष्कृत र उपेक्षित भएका हुन्छन् ।

बेलायती सैनिक फौजमा क्याप्टेनभन्दा तलका सैनिकलाई सवाल्टर्न भनिन्छ । त्यसैको सापेक्षतामा तल्लो दर्जाको, दलित, निमुखा, शासित तथा शारीरिक बनावटका कारण समेत अरूभन्दा भिन्न भई आम समुदायमा आफ्नो आवाजलाई व्यक्त गर्न नसक्ने वर्गलाई पछिल्लो समयमा यस शब्दले सम्बोधन गर्ने गरेको पाइन्छ (पौड्याल, २०७० : पृ.१३९) । परम्परागत साहित्य लेखनमा यस्ता समूहको आवाजलाई खासै स्थान दिइएको पाइदैन भने साहित्यमा उत्तरआधुनिककालको आरम्भ भएपछि नवीन सैद्धान्तिक मान्यताहरू देखा पर्ने क्रममा यस्ता केन्द्रदेखि ओझलमा परेका समूहहरूको आवजलाई पनि स्थान दिन थालिएपश्चात् सामाजिक, सांस्कृतिक अध्ययनको एक नवीन सैद्धान्तिक अवधारणा वा मान्यताको रूपमा यो स्थापित हुन पुगेको छ ।

सबाल्टर्न अर्थात् सीमान्तीय अध्ययन साहित्य समालोचना सम्बन्धी अध्ययन गर्ने एक नवीन अवधारणा हो । साहित्यलाई समाजको दर्पणको रूपमा लिने गरिन्छ, जहाँ समाजको यथार्थ चित्रण हुन्छ । वर्तमान समयमा राज्य वा शक्ति केन्द्रमा नपरेका आवाजविहीनहरूको आवाज पनि साहित्यमा मूल विषय बनेर देखा पर्न थालेपछि सीमान्तीय अध्ययन पनि कृति विश्लेषणको छुट्टै अवधारणाको रूपमा विकसित भएको छ । सबाल्टर्न शब्दको प्रथम प्रयोग इटालीका नवमार्क्सवादी चिन्तक आन्तोनियो ग्राम्सीले गरेका हुन् (पौड्याल, २०७० : पृ.१३९) । उनले यस शब्दको प्रयोग सर्वहाराको पर्यायवाचीका रूपमा प्रयोग गरेका थिए । सबाल्टर्न शब्दले जाति, भाषा, वर्ग, धर्म, संस्कृति, लिङ्ग, पेसा आदिका दृष्टिले मात्र दमित नभई शक्तिशाली पक्षबाट दमित अवस्थामा बाँच्न बाध्य पारिएका जुनसुकै वर्ग, समाज र राष्ट्रको अधीनस्थताको अवस्थालाई पनि जनाउँछ (पौड्याल, २०७०: पृ.१३९) । यसै मान्यतामा आधारित भई भारतीय इतिहासकार रञ्जित गुहाको समूहले जाति, धर्म, वर्ण, लिङ्ग, पेशा, क्षेत्र तथा शारीरिक अवस्था, उमेर, हैसियत, पद आदिका आधारमा उपेक्षित व्यक्तिहरूलाई चिनाउनका लागि यस शब्दको प्रयोग गरे । यसपछि यो क्रमशः साहित्य, कला र समाजशास्त्रका विविध क्षेत्रमा समेत फैलिएर छुट्टै सैद्धान्तिक अवधारणाको रूपमा विकसित हुन पुगेको देखिन्छ । यसलाई सर्वप्रथम साहित्यमा प्रयोग गर्ने व्यक्ति चाहिँ स्पिभाक र बर्नर्ड कोन हुन् । सन् १९८० को दशकमा यी दुईले सबाल्टर्न अध्ययनलाई सांस्कृतिक अध्ययन गर्ने क्रममा भाषा र साहित्यको पठनशक्तिसँग जोडेर विश्लेषण गरेपछि साहित्यमा सबाल्टर्न अध्ययनको परम्परा आरम्भ भएको पाइन्छ ।

कृतिभित्र शक्तिकेन्द्रबाट टाढा रहेको आवाजविहीन वा बोल्न नसक्ने पात्रलाई सीमान्तीय अध्ययनको केन्द्र बनाइएको हुन्छ । शक्तिको प्रयोग सत्ताको आडमा

गरिएको हुन्छ भने शक्तिको आडमा स्रोत साधन सम्पूर्ण क्षेत्रमा आधिपत्य जमाएर त्यसलाई केन्द्रीकृत तुल्याइएको हुन्छ । यस्तो अवस्थामा सत्ताइतरका वर्ग चाहिँ सबाल्टर्न वा सीमान्तीकृत बन्न पुग्दछ । यस्ता वर्गहरूमा आदिवासी, जनजाति, महिला, दलित, तेस्रो लिङ्गी, अपाङ्ग आदि पर्दछन् । जहिले पनि शासक वर्ग वा प्रभुत्वशाली वर्गले सबाल्टर्न वर्गलाई थिचोमिचो गरी उनीहरूको आवाजलाई दबाइरहन्छन् । तीमध्येको एक वर्ग अपाङ्ग पनि हो । जसरी पुरूषकेन्द्री समाजमा नारीलाई निम्न दर्जामा राखिन्छ त्यसरी नै सवलाङ्ग कहलाइएको मानिसहरूको समाजमा फरक क्षमता भएको अथवा शारीरिक र मानसिक रूपमा श्रम गर्न नसक्ने व्यक्ति अर्थात् अपाङ्गहरूलाई पनि निम्न स्तरको मानिन्छ (उप्रेती, २०६८: पृ.२५८) । निम्न स्तरको मानिसहरूको आवाजलाई जहिल्यै दबाएर नै राखिने गरिन्छ । तसर्थ यस सिद्धान्तका आधारमा साहित्यिक कृतिको विश्लेषण गर्दा कृतिका पात्रको स्तर कुन हो र तिनीहरू स्वतन्त्र रूपमा बोल्न सकेका छन् कि छैनन् भन्ने कुराको अध्ययन गरिनुका साथै कृतिकारमा प्रभुत्वशाली वर्गको प्रभाव परेको छ कि छैन भन्ने कुराको समेत अध्ययन गरिन्छ (पौड्याल, २०७०: पृ.१४०) ।

प्रस्तुत लेखमा कृतिको विषय र प्रकृति, प्रभुत्व, प्रतिनिधित्व र शक्ति सम्बन्धका आधारमा विश्लेषण गर्ने प्रयास गरिएको छ ।

३. व्याख्या तथा विश्लेषण

धृतराष्ट्र पौराणिक विषयवस्तुमा आधारित लघु आयामको खण्डकाव्य हो । जम्मा ९६ पृष्ठमा संरचित यस खण्डकाव्यको मूल अंश अर्थात् विषयवस्तु भने ४० पृष्ठमा अटाएको छ । आकारका दृष्टिले सानो देखिने यो काव्य चेतानाको दृष्टिले भने उत्कृष्ट ठहरिएको छ । मिथकीय प्रयोगद्वारा विराट काव्य महाभारतको एक दृष्टिविहीन पात्र धृतराष्ट्रलाई नायकत्व प्रदान गरी शक्तिकेन्द्रबाट सँधै उपेक्षित तथा आवाजविहीन भएर बस्नुपरेको सीमान्तीकृत वर्गको कुण्ठा र छटपटीलाई उक्त पात्रका माध्यमबाट पूर्वस्मृतिका रूपमा आत्मालापीय शैलीमा प्रस्तुत गरिएको छ ।

सातओटा शीर्षकमा समेटिएको यस खण्डकाव्यको पहिलो शीर्षक अन्धत्व चेत रहेको छ । जसमा धृतराष्ट्र आफू बालक हुँदा अन्धोपनसम्बन्धी त्यति ज्ञान नभएको अनुभूतिलाई प्रस्तुत गरिएको छ भने संवेदनाहीनहरूप्रति शीर्षकको दोस्रो भागमा अन्धा अपाङ्गह लगायतका सीमान्तकृत वर्गरूलाई तत्कालीन समाजले हेर्ने दृष्टिकोण प्रस्तुत गरिएको छ । खण्डकाव्यको तस्रो भाग अन्तर्गत सत्तास्वप्न शीर्षकभित्र राज्यसत्ता र शक्तिले मान्छेलाई पार्ने प्रभाव अभिव्यक्त भएको छ । यसैगरी चौथो शीर्षक स्वप्नभङ्ग अन्तर्गत मानवीय विचार र व्यवहारमा पाइने भिन्नता र अपाङ्गता भएका व्यक्तिलाई गरिने व्यवहार प्रस्तुत गरिएको छ । पाँचौं खण्डको शीर्षक अप्रत्याशित राज्यप्राप्तिमा धृतराष्ट्रको अकस्मात् राज्यप्राप्तिको घटना र उक्त घटनाका कारण उनको मनमा उत्पन्न भावलाई प्रस्तुत गरिएको छ । युद्धको त्रासदीपछि शीर्षकको छैठौं भागमा कौरव र पाण्डवबीचको लडाइँले पारेको मानसिक प्रभाव र त्यसबाट उत्पन्न छटपटीलाई प्रस्तुत गएिको छ । समाहार शीर्षको सातौं खण्डमा धृतराष्ट्रको आत्मबोध प्रकट भएको छ जसमा उद्धको कारण शक्ति सम्पन्नले आवाजहीनलाई गरिने अपमानजनक व्यवहारलाई मानिएको छ । यसरी दुई दुई पाउको एक श्लोक भएको ३१६ श्लोकमा संरचित यस खण्डकाव्यमा सीमान्तीय चेतना अभिव्यक्त भएको छ । जसलाई निम्न शीर्षकमा राखेर प्रस्तुत गर्ने प्रयत्न गरिएको छ ।

३.१. सामाजिक सीमान्तीयता

प्रस्तुत खण्डकाव्यमा खण्डकाव्यकार कँडेलले अपाङ्गता भएका व्यक्तिलाई मानव समाजले सदियौंदेखि कमजोर मानी उपेक्षा र सहानुभूतिको दृष्टिले हेर्ने गरेको कुरा उल्लेख गरेका छन् भने त्यस्ताहरूले समाजमा आवाजविहीन बनेर आफ्ना मनका व्यथालाई मनभित्रै दबाएर बस्नुपरेको कुरा पनि अभिव्यक्त गरेका छन् । जसलाई निम्न पङ्क्तिद्वारा स्पष्ट पार्न सकिन्छ–

देहरूग्ण, मनोरूग्ण, रूग्ण बुद्धि-विचारका
छन् यहीं नै बलै बाँच्ने लुकाई मनका व्यथा । (पृ.२४)

यस्ता अपाङ्गता भएकाहरू अरूको मनोरञ्जनको साधन हुनुपर्ने र बुझेर पनि नबुझे जस्तो गरी बाँच्न विवश हुनुपर्ने कुरालाई पनि काव्यमा यसरी अभिव्यक्त गरिएको छ–

छोड्दथे व्यङ्ग्यका वाण बुझ्न सक्तैन यो भनी
हाँसेर व्यङ्ग्यको हाँसो दिन्थेँ उत्तर मै पनि । (पृ.२७)

अपाङ्गता भएकाहरूलाई मात्र होइन समाजले नारीलाई पनि आवाजहीन अर्थात् सबाल्टर्न तुल्याएको कुरा काव्यमा अभिव्यक्त भएको छ। शक्तिकेन्द्र पुरूषको पक्षधर हुनाले नारीहरू उनीहरूकै कठपुतली बन्नुपरेको प्रसङ्ग पनि यस काव्यमा यसरी आएको छ–

वैधव्य विपदाबाट मेरी आमा थिइन् दुःखी
पारिइछन् त्यसै बेला देह सुम्पन बाध्य ती । (पृ.२५)

जहाँ सोझा सताइन्छन्, झ्याकिन्छन् निमुखाहरू
छन् आफ्नै घरमा बाध्य नारी रून धुरूधुरू । (पृ.५९)

उक्त प्रसङ्ग धृतराष्ट्र दृष्टिविहीन भएर जन्मनुको कारणको रूपमा आएको छ । भर्खर पति गुमाएर वैधव्य जीवन काटिरहेकी एउटी नारीलाई यहाँ सत्ता पक्षले जबर्जस्ती परपुरूषको सम्पर्कमा धकेलिदिएको छ । जसको कारण ऊ डराएर आँखा चिम्लिन पुगेकी छ भने परिणामस्वरूप धृतराष्ट्र अन्धो जन्मिएको हो भन्ने लाञ्छना लगाइएको छ । यसरी कुनै पनि सन्तान अपाङ्ग भएर जन्मिएमा नारीलाई दोष लगाउनेको कमी पनि समाजमा छैन । जसको कारण भनेको ऊ आवाजविहीन हुनु नै हो । यस काव्यमा धृतराष्ट्र त आवाजविहीन छन् छन् उनका जननीसमेत आवाजविहीन छन् । यसैले उनीहरू सँधै कमजोर र आवाजविहीन भएर र नियतिसँग सम्झौता गरेर जीवन व्यतीत गर्न बाध्य छन् ।

यसरी यहाँ सामाजिक रूपमा अपाङ्गता भएका मानिसहरू जहिल्यै पनि सीमान्तकृत हुन्छन् भन्ने कुरा काव्यमा अभिव्यक्त भएको छ ।

३.२. सांस्कृतिक सीमान्तीयता

प्राचीन कालदेखि नै अपाङ्गता भएका मानिस कमजोर हुन्छन्, उनीहरू केही गर्न सक्दैनन् अझ उनीहरूमा विवेक नै हुँदैन भन्ने मान्यताको विकास हुँदै आएको पाइन्छ । जुन कुरा समाजमा मान्यताको रूपमा स्थापित हुन्छ त्यसलाई संस्कारजन्य कुराकै रूपमा लिइन्छ र अपाङ्गता भएका मानिसलाई हेप्ने वा तुच्छ व्यवहार त छँदैछ हाम्रो संस्कृतिले उनीहरूलाई मनोरञ्जनको साधनका रूपमा लिइदैँ आएको पनि पाइन्छ । समालोचक सञ्जीव उप्रेतीका अनुसार रोमन साम्राज्यमा अन्धा, अपाङ्ग र अर्धपागलहरूलाई आनन्दको निम्ति पालिन्थ्यो (उप्रेती,२०६८: पृ.२६०) भने सत्रौं शताब्दीका थुप्रै साहित्यिक कृतिमा अपाङ्गहरूलाई मूर्ख, हाँसउठ्दा र पागल पात्रको रूपमा समेत चित्रित गरिन्थ्यो (उप्रेती,२०६८: पृ.२५८) । यसरी साहित्यमा समेत सीमान्तकृत तुल्याइएको यस्ता व्यक्तिहरू सांस्कृतिक रूपमा पनि सीमान्तीय वर्गअन्तर्गत नै रहेको पाइन्छ । प्रस्तुत खण्डकाव्यमा सांस्कृतिक रूपमा पनि यस्ता वर्गहरूलाई अवसरबाट वञ्चित तुल्याइदै आएको कुरा अभिव्यक्त भएको छ । जुन कुरा खण्डकाव्यको तेस्रो खण्ड स्वप्नभङ्ग शीर्षकमा यसरी अभिव्यक्त भएको छ-

फुटे विश्वास पानीका फोका झैं तर त्यो क्षण
दृष्टिहीन भएकाले ठानिएँ जब असक्षम । (पृ.३६)

उक्त प्रसङ्ग हस्तिनापुर दरबारमा नयाँ राजा चयन गर्ने र राजगद्दी प्रदान गर्ने क्रममा आएको छ । कूलको प्रचलन अनुसार राजाका जेष्ठ पुत्रलाई राजा बनाइनु पर्ने हो तर यहाँ धृतराष्ट्र दृष्टिहीन भएकाले यस्ता व्यक्ति असक्षम हुन्छन् भन्ने सांस्कृतिक मान्यता अनुरूप उनलाई राजगद्दीको अधिकारबाट वञ्चित

तुल्याइएको छ । यस्तो अवस्थामा उनीमाथि अन्याय भयो भनेर कसैले भनेका छैनन् भने उनी स्वयम्ले आफूमाथि भएको अन्यायका विरूद्ध आवाज उठाउन सकेका छैनन् ।

यसैगरी अर्को श्लोकमा भनिएको छ–

दबिएकाहरूलाई खोजिन्छ झन् दबाउन
दिइँदैन कुनै बेला पनि मुन्टो उठाउन । (पृ.५९)

यसबाट के बुझ्न सकिन्छ भने निर्धा निमुखाहरू भनेका यस्तै हुन् यिनीहरू जहिल्यै दबिएर र आवजविहीन भएर नै बाँचिरहनुपर्छ भन्ने सांस्कृतिक मान्यता हाम्रो समाजमा यथावत रहेको छ । यस अर्थ सांस्कृतिक रूपमा पनि काव्यका उक्त पात्र सबाल्टर्न अर्थात् सीमान्तीय चरित्र साबित हुन पुगेको छ ।

३.३. सीमान्तीयताभित्रको विसङ्गतिमय चित्रण

आफूले चाहे जस्तो हुन पाउनु सङ्गति हो भने चाहना र जीवन भोगाइबीच सङ्गति नहुनु विसङ्गति हो । विसङ्गतिवादीहरूको मान्यता अनुसार समग्र मानिसको जीवन विसङ्गतिमय छ । तर तीमध्ये पनि सीमान्तकृत वर्गको जीवन झनै विसङ्गतिमय छ । उनीहरू आफ्नो इच्छा, चाहना, भावना तथा आवाजलाई समेत दबाएर बाँच्न विवश हुन्छन् ।

प्रस्तुत खण्डकाव्यका नायक धृतराष्ट्र पनि यस्तै विसङ्गत जीवन व्यतीत गर्न बाध्य चरित्र हुन् । जन्मदै दृष्टिहीन जन्मिएका उनी त्यसै पनि शारीरिक रूपमै अन्य व्यक्तिभन्दा भिन्न छन् भने त्यसमाथि उनलाई आफ्ना आसपासका मानिसहरूले गर्ने व्यवहारका कारण पनि उनी कुण्ठायुक्त जीवन व्यतीत गरिरहेका छन् । बाल्यकालमा पनि शारीरिक रूपमा अरूभन्दा भिन्न भएका कारण उनी अरूको मनोरञ्जन तथा हाँसोका पात्र भएका छन् । वयश्क भएपछि राज्य सञ्चालन गर्ने अवसरबाट वञ्चित भएका कारण पनि उनी कुण्ठित भएका छन् । पछि परिस्थितिवश राज्य प्राप्ति त भयो तर पनि उनले खुलस्त भएर जीवन व्यतीत गर्न पाएका छैनन् । त्यस समय पनि राग, द्वेष, बदलाको भावना र आफ्नो सन्तानको भविष्यको चिन्ताले उनलाई सताएको छ । त्यति मात्रै होइन आफ्नो गुमेको अधिकार पूर्ण रूपमा प्राप्त गर्ने उद्देश्यले महाभारतको युद्धमा स्वीकृति जनाउँदा आफ्ना सबै सन्तानलाई गुमाएका छन् । यस पीडाले झनै उनलाई सताएको छ र पश्चातापको आगोमा होमिन पुगेको छ । उनको यस किसिमको सब विसङ्गतयुक्त जीवन भोगाइको कारणको रूपमा उनले आफूमाथि भएको विभेदलाई लिएका छन् भने वास्तवमा भएको पनि त्यही नै हो । यसरी अपाङ्गता भएका मानिसहरू आवाजविहीन हुने हुनाले उनीहरूले जहिल्यै विसङ्गत जीवन व्यतीत गरिरहेका हुन्छन् र जब उनीहरू विद्रोह गर्ने स्थितिमा पुग्छन् तब त्यसको परिणाम कतिपय अवस्थामा भयङ्कर पनि बन्न जाने कुरालाई समग्र खण्डकाव्यको मूल काव्य चिन्तन बनाइएको छ । जसलाई काव्यका निम्न श्लोकद्वारा अझ स्पष्ट पार्न सकिन्छ–

हेपिन्छन् ऊ अरूबाट विकालाङ्ग भनी जब
अकारण सताइन्छ उन्मत्तबाट ऊ जब । (पृ.५८)

थुनिन्छन् न्यायका ढोका हुन्नन् बाटा विकल्पका
बन्दो रहेछ त्यो बेला बाटो विद्रोह नै सदा । (पृ.५९)

अनततः काव्यकारले मानिस अन्धो, लाटो, बहिरो जस्तोसुकै भए पनि ऊ आफैंमा पूर्ण हुने हुनाले उसलाई पनि अरू सरह बाँच्ने अवसरबाट वञ्चित गर्न नहुने धारणा प्रकट गरेका छन् ।

३.४. शक्ति सम्बन्ध

सदर्यौदेखि मानिस शक्तिसम्पन्न र शक्तिहीन गरी दुई वर्गमा विभाजित देखिएका छन् । त्यसको कारण चाहे आर्थिक अवस्था होस् चाहे जाति, लिङ्ग वा शारीरिक बनावट र जो व्यक्ति शाक्तिशाली छन् त्यसले जहिले पनि शक्तिहीन वा कमजोर व्यक्तिलाई जुनसुकै बहानामा शोषण गरिरहेकै हुन्छ अथवा दबाएर राखेकै हुन्छ । यसो हुँदा उनीहरूको सम्बन्ध जहिल्यै तनावयुक्त नै हुन्छ । शक्तिसम्पन्न वर्गले उनीहरूलाई जहिल्यै किनारा लगाउन खोजिरहेका हुन्छन् भने शक्तिहीनहरू जहिल्यै कुण्ठाग्रस्त जीवन लिएर भित्रभित्रै जलिरहेका हुन्छन् । तीमध्ये कतिले विद्रोह गर्न खोजे पनि उनीहरूको विद्रोहको आवजलाई शक्तिशालीहरूले किनारभन्दा माथि आउनै दिदैनन्, दबाएर नै राख्छन् । यसरी उनीहरूको सम्बन्ध कहिल्यै पनि सुमधुर बन्नै सक्दैन । प्रस्तुत धृतराष्ट्र खण्डकाव्यमा पनि सबलाङ्ग र विकलाङ्गबीच शक्तिसम्बन्धमा जहिल्यै खटपट

भएकै कारण महाभारत जस्तो विध्वंशकारी युद्ध निम्तिएको कुरा उल्लेख गरिएको छ ।

खण्डकाव्यको अन्तिम भागभन्दा अघिल्लो भाग र अन्तिम भागमामा धृतराष्ट्रले युद्ध र युद्धका कारणका निष्कर्षात्मक प्रतिक्रिया व्यक्त गरेका छन् । जहाँ आफ्ना सारा सन्ततिलाई गुमाउनुपर्दा उनले श्चाताप पनि गरेका छन् भने युद्ध आफ्नो कारण नभई शक्ति सम्पन्नहरूले आफूमाथि गरेको अन्यायको प्रतिशोधका कारण भएको कुरा पनि उल्लेख गरेका छन् । जुन कुरा काव्यमा यसरी प्रस्तुत भएको छ–

त्यतिखेर नशा नै थ्यो मभित्र प्रतिशोधको
आएन मनमा मेरो विचार नै विकल्पको ।
थिएँ म घाइते सिंह, पीडा थियो असह्य नै
सोच्नै सकिनँ त्यो बेला युद्धको परिणाम नै । (पृ.४८)

थुनिन्छन् न्यायका ढोका हुन्नन् बाटा विकल्पका
बन्दो रहेछ त्यो बेला बाटो विद्रोह नै सदा । (पृ.५९)

उपर्युक्त श्लोकहरूबाट के प्रष्ट हुन्छ भने बलिया र निर्धाहरूबीचको शक्तिसम्बन्ध जहिल्यै पनि शत्रुतापूर्ण रहने हुँदा धेरैजसो आवाजविहीनहरू आफ्नो आवाजलाई दबाएर नै बाँच्न विवश हुन्छन् भने कतिपयले मौका पाए विद्रोही पनि बन्न पुग्छन् । तसर्थ समाजमा जति पनि फरक क्षमता भएका मानिस हुन्छन् तिनीहरूलाई पनि सम्मानपूर्वक बाँच्ने वातावरणको सिर्जना गरिनुपर्छ भन्ने निष्कर्ष काव्यको रहेको छ ।

४. निष्कर्ष

नेपाली साहित्यको सिर्जना र समालोचना क्षेत्रमा विशिष्ट स्थान हाँसिल गर्न सफल साहित्यकार घनश्याम कँडेलले सिर्जनात्मक लेखनका क्षेत्रमा पद्य विधालाई बढी रूचाएका छन् भने तीमध्ये पनि खण्डकाव्य लेखनमा उनी बढी सक्रिय देखिन्छन् । मिथकीय प्रयोगद्वारा ऐतिहासिक तथा पौराणिक सन्दर्भलाई वर्तमानसँग जोडेर समग्रमा मानवीय प्रवृत्तिको चिरफार गर्ने कार्यमा उनी सिद्धहस्त देखिन्छन् । यसै सन्दर्भमा उनले आफ्ना पछिल्ला खण्डकाव्य धृतराष्ट्रमा अपाङ्गता भएका मानिसलाई सबलाङ्ग कहलाइएका मानिसले हेर्ने दृष्टिकोण र उनीहरूप्रति गरिने व्यवहारलाई मूल विषयवस्तु बनाएका छन् ।

अपाङ्गता भएका वा फरक शारीरिक क्षमता भएका मानिसहरू शक्तिकेन्द्रबाट टाढा वा सीमान्तकृत हुने हुनाले जहिल्यै आवाजविहीन हुन्छन् । उनीहरू शक्तिका मुनि पिधिँएर बाँच्नुपरेकाले आफ्ना कुराहरू सहज रूपमा व्यक्त गर्न सक्दैनन् भने यदि गरिहाले पनि उनीहरूको आवाजलाई माथि उठ्नै दिइँदैन । परिणामस्वरूप उनीहरू कुण्ठित र विसङ्गत जीवन व्यतीत गर्न विवश हुन्छन् र शक्तिसम्पन्नहरूलाई जहिल्यै वैरभावपूर्ण दृष्टिले हेर्ने गर्छन् । यसो हुँदा मानव मानवबीचको सम्बन्ध कहिल्यै सुमधुर हुँदैन । परिणामतः महाभारतजस्तो सर्वविनाशकारी युद्ध पनि निम्तिने हुनाले यस्ता सीमान्तकृत वर्गलाई पनि सम्मानजनक बाँच्ने अवसर प्रदान गरिनुपर्ने सन्देश नै काव्यको मूल भाव रहेको देखिन्छ ।

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नेपाली साहित्यमा उपन्यासको वर्गीकरण : एक विश्लेषण

रामप्रसाद भुर्तेल

लेखसार

उपन्यास एउटा बृहत् जीवन र जगतसम्बन्धी गोरेटोलाई प्रदर्शन गर्ने आख्यान हो । जसमा सामाजिक, भौगोलिक, राजनैतिक, सांस्कृतिक, आर्थिक, ऐतिहासिक जस्ता पक्षहरूको सजीवताका साथ चित्रण गरिन्छ । उपन्यास बृहत् हुने भएकाले यसमा पात्रहरूको मानसिक, आन्तरिक मनोदशा, उत्पीडन, विकृति, विसङ्गतिका प्रस्तुतिलाई व्यक्त गरिन्छ । उपन्यासमा संवेग–आवेग, क्रिया–प्रतिक्रिया, आरोह–अवरोह, दुःख सुख, आनन्द, न्याय–अन्याय, शोषण, अन्याय अत्याचार, कुण्ठा, नैराश्यपन, आकुल–व्याकुल, द्वन्द्व, सङ्घर्ष, सफलता–विफलता आदिको विशेषतामा संरचित भएको हुन्छ । यसर्थमा औपन्यासिक कृतिभित्र जीवनको सम्पूर्ण सिङ्गो आकृतिको चित्रण पाउन सकिन्छ । मानव जीवनकै सम्पूर्णताको अभिव्यक्तिको रूपमा पहिचान बोकेको उपन्यास संरचना, आख्यानात्मकका दृष्टिले बृहत् आकारको रूप लिएको हुन्छ । त्यसैले उपन्यासलाई एउटा आधारमा राखेर वर्गीकरण गर्न उपयुक्त देखिँदैन । विविध विषयवस्तु यसमा रहने भएकाले उपन्यासलाई हरेक दृष्टिकोणबाट वर्गीकरण गरी यहाँ अध्ययन गरिएको छ ।

शब्दावली: *ऐतिहासिक, आचारविचार, अनुप्रेरित, विसङ्गतिवाद, प्राचुर्य, श्रृङ्खलाबद्ध, उत्कर्ष*

१. विषय परिचय

साहित्यको सबैभन्दा लोकप्रिय विधाको रूपमा रहेको उपन्यास शब्द उप उपसर्गमा 'न्यास' शब्द थपी उपन्यास बनेको देखिन्छ । खासगरी उप+नि+अस+अ गरी उपन्यास शब्द निर्माण भएको देखिन्छ। उपन्यासको खास अर्थ 'नजीक राख्नु' भन्ने हुन्छ । वर्तमान समयमा अर्थ विस्तारको क्रम बढ्दै जाँदा उपन्यासले साहित्यको आख्यान वा आख्यानिकाकारूपमा प्रयोग गरिने विधा बुझाउँछ । उपन्यासले आख्यानात्मक विधालाई बृहत्रूपमा सविस्तार अभिव्यक्त वा वर्णन गर्ने हुनाले यसलाई उपन्यास भनिएको हो । अङ्ग्रेजी भाषामा उपन्यासलाई नोभेल भनेर चिनिन्छ । नोभेल शब्द इटालेली भाषाको Novella शब्दबाट विकसित भएको मानिन्छ । इटालेली भाषामा नोभेल्ला शब्दको अर्थ केही नयाँ वस्तु, केही नयाँ विषयवस्तु भन्ने हुन्छ । यही शब्द नेपालीमा उपन्यासको रूपमा प्रयोग हुन थाल्यो । उपन्यासले मानव जीवनको अनुभवलाई निरूपण गर्दछ र जीवनको आलोचना र समालोचनालाई केन्द्रविन्दु बनाउँछ । यो जीवन भोगाइको चालचलन र सामाजिक विषयको सजीव तस्बीर हो । जीवनको गहन र विशुद्ध चित्र उपन्यासमा हुने भएकाले नयाँ युगको, नयाँ अभिव्यक्तिको, नयाँ रूपको प्रस्तुतिका रूपमा यसलाई चिनिन्छ । कुनै खास जीवनदर्शन बोकेर अघि बढेको लामो कथात्मक अभिव्यक्तिबाट समाजका लागि केही न केही नैतिक सन्देश वा जीवन दृष्टि दिएको हुन्छ (लामिछाने, २०६७ : ५) । उपन्यासमा जीवनका कुनै एकपक्षको चित्रण नभएर अनेक पक्षको चित्रण सुव्यवस्थित, सुसंगठित तरिकाले गरिएको हुन्छ । मानवीय अनुभव, अनुभूति, भोगाइ, सोचाइ, धारणा, विचार आदिलाई कल्पनाको सहायताबाट वर्णन गरिन्छ अनि जुन घटना वर्णनलाई क्रमिक रूपमा पात्रहरू उपस्थित

गराएर अभिव्यक्त गर्न लगाइन्छ, जसलाई गद्यविधामा उल्लेख गर्न सकिन्छ, त्यही नै उपन्यास हो । उपन्यास आख्यानात्मक हुन्छ । "कथानक यथार्थवादी भए पनि त्यसमा उपन्यासकारले कल्पनाको मिश्रण गरेको हुन्छ। यसमा प्रासङ्गिक कथाहरू पनि हुन्छन्" (लुइटेल, २०६९: ५) । यसरी वास्तविक जीवनको प्रतिनिधित्व गर्ने पात्र वा कार्यलाई गतिशील, क्रियाशील र सक्रियताका आधारमा कथावस्तुमा व्यक्त गर्ने बृहत् आकारको गद्याख्यानलाई उपन्यासका रूपमा चिन्न सकिन्छ। आधार उपन्यास बौद्धिक, हुनसक्छ, मानसिक हुन सक्छ, जसबाट उपन्यासको लेखनले निर्वाह तथा संधृति पाएको हुन्छ (राई, २०५०: १) । साहित्यकार इन्द्रबहादुर राईले उपन्यासको घटनाका श्रृङ्खलालाई आधार मानेका छन् ।

२. समस्या कथन

प्रस्तुत लेखको मूल उद्देश्य 'नेपाली साहित्यमा उपन्यासको वर्गीकरण' एक विश्लेषण गर्नु रहेको छ । यसमा नेपाली उपन्यासलाई के कति आधारमा वर्गीकरण गर्न सकिन्छ ? प्रस्तुत लेखमा नेपाली उपन्यासको क्षेत्रमा देखापरेका वर्गीकरणका सिद्धान्तलाई विशिष्टीकृत प्राज्ञिक समस्याको समाधान खोजिएको छ । यो प्राज्ञिक तल दिइएका जिज्ञासा समाधानका लागि शोध्य प्रश्न निर्माण गरिएको छ :

क) कुन कुन प्रवृत्तिका आधारमा नेपाली उपन्यासलाई वर्गीकरण गर्न सकिन्छ ?

ख) वर्तमान अवस्थासम्म नेपाली उपन्यासको वर्गीकरण सैद्धान्तिक मान्यता के कस्तो रहेको छ ?

३. सामग्री सङ्कलन

प्रस्तुत लेखका निम्ति आवश्यक पर्ने सम्पूर्ण अध्ययन सामग्रीहरू प्राथमिक र द्वितीयक स्रोतबाट सङ्कलन गरिएको छ । मूलतः नेपाली साहित्यमा उपन्यासको वर्गीकरण आधारहरूलाई प्राथमिक स्रोतको रूपमा ग्रहण गरिएको छ भने यससँग सम्बद्ध अन्य अध्ययन सामग्रीलाई द्वितीयक स्रोतको रूपमा लिइएको छ। प्रस्तुत लेखलाई आवश्यक पर्ने अध्ययन सामग्रीहरू पुस्तकालयबाट सङ्कलन गरिएको छ ।

४. अध्ययन विधि

प्रस्तुत लेखमा साहित्यको वृहत् गद्यात्मक आख्यान उपन्यासको क्षेत्रमा देखा परेका विकसित नयाँ नयाँ औपन्यासिक वर्गीकरणका सिद्धान्तलाई मूल शोध बनाइएको हुनाले यसमा वर्णनात्मक, विश्लेषणात्मक विधिको प्रयोग गरिएको छ ।

५. सैद्धान्तिक अवधारणा

उपन्यास मानव जीवनको आन्तरिक र बाह्य संरचनाको कलात्मक अभिव्यक्ति हो । यसमा समाजको प्रतिबिम्ब भएको हुन्छ। उपन्यास पाश्चात्य साहित्यको देन हो। पाश्चात्य साहित्यमा उपन्यासलाई नोबेल भनिन्छ । नोबेल (Novel)शब्द ल्याटिन भाषाको नोबोस (Novows)शब्दबाट विकसित भएको देखिन्छ। पूर्वीय साहित्यमा उपन्यासको मूलरूप फेला नपरे तापनि केही आख्यानहरू देखा परेका छन् । रामायण, महाभारत जस्ता कृतिहरूलाई आख्यानको विषयवस्तु मानेर अन्य साहित्यिक कृतिहरू देखापरेका छन् । छैटौँ शताब्दीमा 'वृहत् कथा' सातौ शताब्दीमा हर्षचरित दशकुमार चरित जस्ता आख्यानयुक्त पुस्तकहरू देखा पर्न थाले । दशौँ शताब्दीतिर सोमदेव सूरीको यज्ञस्तिलक र धनपालको तिलक मञ्जरी, एघारौँ शताब्दीतिर क्षेमेन्द्रको वृहत्कथा मञ्जरी, सोमदेवको कथा सरित्सागर, गुणाढ्यकोवृहत्कथा, बाह्रौँ शताब्दीतिर विद्यापतिको पुष्पपरीक्षा, मेरुतुङ्ग र राजशेखरको प्रबन्ध चिन्तामणि जस्ता आख्यान भएका कृतिहरू देखा पर्न थाले भने पाश्चात्य साहित्य जगतमा होमरका इलियड र ओडेसी, भर्जिलको एनिड, दाँतेको डिभाइन कमेडी जस्ता आख्यानयुक्त ग्रन्थहरू पाठकसामू आइपुग्छन् । यसरी विस्तारै विस्तारै फड्को मार्दै गएको आख्यानले आफूलाई उपन्यासको रूपमा परिवर्तित गर्न थाल्यो। यिनै आख्यानकृतिहरूले नेपाली आख्यानलाई पनि निकै प्रभावित तुल्यायो र नेपाली भाषामा शक्तिवल्लभ अर्ज्यालको महाभारत विराटपर्व (१८२७), भानुदत्तको हितोपदेश मित्रलाभ (१८३३), भवानीदत्त पाँण्डेको मुद्राराक्षस (१८९२ पूर्व), शक्तिबल्लभ अर्ज्यालकै हाँस्यकदम्ब (१८५५)

जस्ता आख्यानले भरिएका गद्य लेखिए । यस अवधिमा लेखिएका कृतिहरू धार्मिक नीतिशिक्षा, मनोरञ्जन प्रयोजनका लागि थिए । नेपाली माध्यमिक कालमा धार्मिक, पौराणिक जस्ता कृतिहरूबाट अलग हुँदै जासुसी तिलस्मी, रोमान्स, आद्भूतिकता जस्ता प्रवृत्तिहरूले भरिएका उपन्यास लेख्न थालियो । शिवदत्त शर्माको बीरसिक्का यही प्रवृत्तिबाट प्रभावित छ । माध्यमिक कालीन नेपाली उपन्यासको विकास क्रममा गोरखापत्र (१९५८), उपन्यास तरिङ्गिनी (१९५९), सुन्दरी (१९९३), चन्द्र (१९७१), गोर्खाली (१९७३)जस्ता पत्रपत्रिकाको भूमिका पनि प्रशसनीय रहेको देखिन्छ। उपन्यासको आख्यानको श्रृङ्खला अघि बढ्दै जाँदा रुद्रराज पाण्डेको रूपमती (१९९१) उपन्यास देखापर्दछ। यस उपन्यासले नेपाली आधुनिककाललाई आमन्त्रण गर्दछ । आधुनिक काललाई आत्मसात् गर्दै रूपनारायण सिंहको भ्रमर (१९९३) लैनसिंह वाङ्देलको मुलुक बाहिर (२००४), डायमन शमशेरको वसन्ती (२००६), हृदयचन्द्र सिंह प्रधानको स्वास्नी मान्छे (२०११), गोविन्द बहादुर मल्लको पल्लो घरको भ्याल (२०१६), विजय मल्लको अनुराधा (२०१८), पारिजातको शिरिषको फूल (२०२२), विश्वेश्वरप्रसाद कोइरालाको तीन घुम्ती (२०२५), नरेन्द्र दाइ (२०२६), सुम्निमा (२०२७), भवानी भिक्षुको आगत (२०३२), ध्रुवचन्द्र गोतामेको घामका पाइलाहरू (२०३५), दौलत विक्रम विष्टको भोक र भित्ताहरू (२०३८), मदनमणि दीक्षितको माधवी (२०३९), राजेश्वर देवकोटाको उत्सर्ग प्रेम (२०४४), ध्रुवचन्द्र गौतमको अन्त्यपछि (२०२४), इन्द्रबहादुर राईको आज रमिता छ (२०२१), नारायण वाग्लेको पल्पसा क्याफे (२०६१), सरुभक्तको पागलवस्ती (२०४८), कृष्ण धारावासीको राधा (२०६२), गोविन्द भट्टराईको सुकरातका पाइला (२०६३), सञ्जीव उप्रेतीको घनचक्कर (२०६३), होमनाथ सुवेदीको यमपुरीको महल (२०६४), नारायण ढकालको प्रेमकल्प (२०६५), अमर न्यौपानेको सेतोधरती (२०६८) आदि उपन्यासहरू देखापरेका छन् । माथि उल्लेख गरिएका कतिपय उपन्यासहरू विषयवस्तु, आख्यान, आकार, शैली, प्रभाव, धारा वा प्रवृत्ति आदिका दृष्टिले पृथक पृथक किसिमका छन् त्यसैले यहाँ औपन्यासिक कृतिलाई वर्गीकरण गरेर अध्ययन गर्नुभन्दा पनि उपन्यासको वर्गीकरणलाई प्रमुखता दिएर अध्ययन गर्नु बढी महत्त्वपूर्ण देखिन्छ।

६. उपन्यासको वर्गीकरणका आधारहरू

कुनै पनि उपन्यासले विगत आगत र वर्तमान परिस्थितिको कल्पना गर्दछ। त्यसैले यसलाई जीवनका विविध विषयवस्तु, मनोदशा, मानसिक अवस्थालाई प्रस्तुत गर्ने एउटा कलाको रूपमा लिइन्छ। उपन्यासले कुनै देश, काल, परिस्थितिको क्षेत्रलाई बृहत् रूपमा चित्रण गर्न सक्छ भने कुनै निश्चित ठाउँको चित्रणमा केन्द्रित रहन पनि सक्छ । उपन्यासलाई विभिन्न माध्यमका आधारमा वर्गीकरण गरेर अध्ययन गर्न पनि सकिन्छ। विशेष गरी यहाँ उपन्यासलाई विषयवस्तुका आधारमा, आख्यानका आधारमा आकारका आधारमा शैलीका आधारमा, प्रभावका आधारमा, प्रवृत्तिका आधारमा वर्गीकरण गरिएको छ ।

६.१ विषयवस्तुका आधारमा उपन्यासको वर्गीकरण

मूलत: विषयवस्तुका आधारमा उपन्यासलाई ऐतिहासिक सांस्कृतिक, साहसिक, जासुसी-तिलस्मी, सामाजिक, मनोवैज्ञानिक, राजनैतिक, वैचारिक, आञ्चलिक र प्रयोगात्मक जस्ता विशेषताका आधारमा वर्गीकरण गरेर अध्ययन गर्न सकिन्छ ।

क) ऐतिहासिक उपन्यास

इतिहाससँग आबद्ध वा इतिहासलाई कथाको पृष्ठभूमि बनाइएका तथा इतिहासबाट कथानक विषय लिएर सिर्जना गरिएका उपन्यास यस अन्तर्गत पर्दछन् । "इतिहाससँग सम्बद्ध विषयवस्तुमा आधारित उपन्यासलाई ऐतिहासिक उपन्यास भनिन्छ । यस्ता उपन्यास इतिहासबाट विषयवस्तु वा घटना, सहभागी, परिवेश आदि ग्रहण गरेर लेखिन्छ (लुइटेल, २०६९: १०)। यस किसिमका उपन्यासमा इतिहासका कुनै घटना नै उपन्यासको कथावस्तु बनेको हुन्छ । यसमा पात्र ऐतिहासिक महान् पुरुष पनि हुन सक्छ। उपन्यासको

लेखन कथानक जुन परिवेशको छ, समयको छ त्यही अनुसारको सामाजिक, आर्थिक, भौगोलिक, संस्कार, रीतिरिवाज, चालचलन आदिलाई पनि प्रस्तुत गरिएको हुन्छ । ऐतिहासिक उपन्यास इतिहाससित सम्बन्धित हुन्छ । चाहे त्यो इतिहास सम्मत यथार्थ होस् चाहे ऐतिहासिक कालको कुनै व्यक्ति विशेषलाई प्रमुख पात्रको रूपमा प्रतिष्ठापित गरेर अथवा तत्कालीन वातावरणलाई स्थान दिएर स्वतन्त्र रूपमा लेखिएको होस् तर सबैलाई ऐतिहासिक उपन्यासको संज्ञा दिने गरिन्छ (प्रधान, २०५२: १२६) । वसन्ती (२००६),सेतो बाघ (२०३०), एकादेशकी महारानी (२०२६) जस्ता उपन्यासहरू ऐतिहासिक उपन्यास भित्र पर्दछन् ।

ख) सांस्कृतिक उपन्यास

संस्कृति शब्दले "मानवद्वारा भावनात्मक रूपमा आत्मसात् गरिएका संस्कार, रहनसहन, आचारविचार, मूल्यमान्यता, लोकप्रचलन आदर्श, रीतिथिति, अभिवृत्ति आदि मानवीय जीवनशैली, कार्य र गतिविधि सम्बन्धी यावत् आर्जित मानव व्यवहारका साथै कला, साहित्य, भाषा, दर्शन इतिहास, धर्म, गीत, वाद्य, नृत्य, चाडपर्व, व्रत आदिको समष्टि रूपलाई बुझाउँछ (लुइटेल, २०६९: १२) । यसरी माथिको भनाइलाई उल्लेख गरेर हेर्दा कुनै समयको सांस्कृतिक पक्षलाई प्रस्तुत गरेर लेखिएका उपन्यासलाई सांस्कृतिक उपन्यास भनिन्छ । सुम्निमा (२०२७), कुमारी शोभा (२०३९), माधवी (२०३९), ज्योति ज्योति महाज्योति (२०४५) जस्ता औपन्यासिक कृतिहरू सांस्कृतिक उपन्यासभित्र पर्दछन् । कुनै समयको संस्कृतिलाई देखाउने उद्देश्यले लेखिएको उपन्यासलाई सांस्कृतिक उपन्यास भनिन्छ (भट्टराई, २०७६: १२८) ।

ग) साहसी जासुरी तिलस्मी उपन्यास

अद्भूत रहस्य, रोमाञ्च, चमत्कार, साहसी, विस्मयकारी आदिलाई कथावस्तु बनाएर लेखिएका उपन्यासहरू साहसी-जासुरी तिलस्मी उपन्यास हुन् । यस किसिमका उपन्यासमा मानव बाहेक अन्य मानवेत्तर पात्रहरूलाई पनि उपयोगको रूपमा ल्याइएको हुन्छ भने रोमाञ्चित औपन्यासिक रचनाहरूमा माया, प्रेम, श्रृङ्गार आदिबाट उपन्यासको उठान गरिएको हुन्छ । जासुरी-तिलस्मी उपन्यासमा मानवले अलौकिक र पत्याउनै नसकिने असम्भव कार्यव्यापार गरेको प्रस्तुति देखाइन्छ । यसैगरी मानवेतर पात्रका रूपमा चराचुरुङ्गी, पशुपन्छी, बाघ, भालु, भूत, प्रेत-बोक्सी, पात्रले बोलेको नैतिकताका विषयमा दिएको सन्देश एवम् ठूला ठूला वीरता साहसिक कार्य गरेका घटनाहरूलाई साहसी-जासुरी तिलस्मी उपन्यासका रूपमा प्रस्तुत गरिन्छ । "रोमान्सेली उपन्यासमा पनि नायक-नायिकाको मिलनका साहसिक कार्य गरिन्छ । जासुरी तिलस्मी, ऐयारी आदि घटनालाई समेटेर कथानक तयार पारिने यस खालका उपन्यासमा चोरी, डकैती, लुटपात अपहरण, बलत्कार, हत्या जस्ता घटनाहरू प्रस्तुत गरिएको हुन्छ (लुइटेल, २०६९: १५) । भयङ्कर डरलाग्दा गुफा, आँधिबेहरी, अन्धविश्वास, ठूला-ठूला नदीहरूमा पौडिने, नदी तर्ने, पहाडका कन्दराहरूमा सजिलैसँग हिडडुल गर्न सक्ने, मृत्यु अवस्थामा पुगेकालाई टुनामुना लगाएर सजिलै बचाउने जस्ता भावहरू सिर्जना गरेर पाठकलाई कौतुहलता प्रदान गर्नु यस किसिमका उपन्यासहरूको उद्देश्य रहेको देखिन्छ । नेपाली भाषामा वीर सिक्का (१९४६), चन्द्रकान्ता (१९५६), महाकाल जासुस (१९७५) जस्ता कृतिहरू लेखिएका छन् ।

घ) सामाजिक उपन्यास

व्यक्ति-व्यक्तिको समुदाय नै समाज हो । सर्वसाधरणले आफ्ना तीता, मीठा, सुख, हर्ष, आनन्द, मनोरञ्जन व्यक्त गर्ने ठाउँ नै घर परिवार समाज हो । समाजमा विभिन्न किसिमका क्रिया-प्रतिक्रिया, आरोह (अवरोह, झैझगडा, अन्याय, अत्याचार, गरिब, धनी, न्याय, समानता, असमानता, सामाजिक मनोमालिन्य, रिसराग, खुशी नीति, उपदेश, आर्थिक, राजनैतिक चालचलन रीतिरिवाज, धर्म, संस्कृति आदि विद्यमान रहेका हुन्छन् । यही परिस्थिति अनुरूप मानिसले आफ्नो जीवन भोग गर्दछ । यिनै भावनालाई उपन्यासमा व्यक्त गरिन्छ जसलाई सामाजिक उपन्यास भनिन्छ । सामाजिक

उपन्यास विशेष गरी समाजका बाह्य परिवेशबाट प्रेरित हुन्छ र बाह्य घटनाबाट अनुप्रेरित रहन्छ । यस किसिमको उपन्यासमा व्यक्ति चरित्रलाई भन्दा बाह्य चरित्र वा घटनाप्रधान चरित्रमा आधारित भएर उपन्यासको सिर्जना गरिन्छ । सामाजिक उपन्यासको दृष्टिबिन्दु मूलतः तृतीय पुरुषको ढाँचामा व्यक्त गरिन्छ । सामाजिक उपन्यासमा मानवेतर पात्रहरू हुँदैनन् बरु समाजका समस्याबाट पीडित भएका, राजनैतिक समस्याबाट उत्पीडन भएका, आर्थिक अवस्था कमजोर भएका, शिक्षा क्षेत्रबाट वञ्चित भएका, आधुनिकताको रमझममा बढी रमाउने, धर्म संस्कृति जर्गेना गर्ने नगर्ने विषयमा बहस गर्ने, पाटी पौवा बनाउने सन्दर्भमा छलफल गर्ने जस्ता पात्रहरू चयन गरी वस्तुपरक ढाँचामा उपन्यास तयार गरिन्छ । नेपाली सामाजिक उपन्यास भित्र एक चिहान (२०१७), लगन (२००५), भ्रमर (१९९३), निर्बन्ध (२०४४), रूपमती (१९९१), यौवनको आँधी (१९९६) आदि पर्दछन् ।

ङ) मनोवैज्ञानिक उपन्यास

मनोवैज्ञानिक वा व्यक्तिमनसँग सम्बद्ध उपन्यासलाई मनोवैज्ञानिक उपन्यास भनिन्छ । फ्रायडवादको सिद्धान्तलाई मूलआधार बनाएर मनोवैज्ञानिक उपन्यास सिर्जना गरिन्छ । मनोवैज्ञानिक उपन्यासहरूमा व्यक्तिमनका मानसिक विकृतिहरूलाई प्रस्तुत गरिन्छ भने त्यसको कारण पनि पात्र व्यक्ति मनको गहिराइमा पुगेर खोतलिन्छ । विशेषतः फ्रायड, एड्लर, युङ्ग आदिका सिद्धान्तहरू मनोवैज्ञानिक उपन्यासमा लागू हुन्छन् । कुनै चरित्रको मनमा गहिरो चोट, आस्था, विश्वास, विचार आदि घात हुन पुग्यो भने वा सामाजिक, राजनैतिक-आर्थिक, सांस्कृतिक, शैक्षिक, भाषिक आदि क्षेत्रबाट मानसिक चोट पर्न गएमा र अतृप्त, जिजीविषाले उब्जाएका चाहनाहरू परिपूर्ति हुन सक्दा त्यसबाट उत्पन्न निराशा, कुण्ठा, दमित भावना, असामान्य अवस्था हीनताबोध आदिबाट मनोवैज्ञानिक उपन्यास सिर्जना हुन पुग्दछ । मनोवैज्ञानिक उपन्यासमा कथावस्तु क्षीण हुन्छ र यो चरित्र प्रधानमा केन्द्रित रहन्छ । मनोविज्ञानमा आधारित उपन्यासमा बाह्य घटनाले व्यक्ति पात्रको मनलाई प्रभाव पार्दछ । त्यसैले यस्ता उपन्यासमा अन्तर्द्वन्द्वको मात्रा बढी हुन्छ । पल्लो घरको भ्याल (२०१६), अनुराधा (२०१८), तीन घुम्ती (२०२५), नरेन्द्र दाइ (२०२७) जस्ता उपन्यासहरू मनोवैज्ञानिक उपन्यास हुन् ।

च) राजनैतिक उपन्यास

राजनैतिक विषयसँग आबद्ध उपन्यासहरूलाई यसअन्तर्गत राखिएको पाइन्छ । यस किसिमका उपन्यासमा कुनै राजनैतिक चिन्तन, राजनैतिक सङ्घर्ष, विद्रोह आदिको प्रस्तुति गरिन्छ । राजनीतिमा योगदान पुऱ्याएका वा राजनैतिक क्षेत्रमा लागेका व्यक्ति पुरुषहरूको व्यक्तित्व आधार बनाएर लेखिएका उपन्यास पनि यसै अन्तर्गत राखिएको पाइन्छ। राजनीति उपन्यासमा हार्दिकता, भावनात्मकता, कल्पनात्मकता अभिव्यक्ति त्यति रहदैन तर यथार्थताको अभिव्यक्ति प्रशस्तै रूपमा रहेको देखिन्छ । सामाजिक आमूल परिवर्तनको लागि गरिने राजनीतिक आन्दोलन, त्यसको कार्यान्वयन पक्ष, राजनैतिक व्यक्तित्वको भूमिका, योगदान, राजनैतिक क्षेत्रमा देखिएका सुसङ्गति, विकृति, विसङ्गति आदिलाई औपन्यासिक कार्यपीठिका बनाइन्छ । नेपालीमा पूर्ण राजनैतिक उपन्यास नभए पनि आंशिक राजनैतिक उपन्यास पाइन्छन् । चक्रव्यूह (२०४१), आगत (२०३२), शान्ति (२०१५) जस्ता उपन्यासहरू नेपाली भाषामा प्रकाशित भएका छन् ।

छ) वैचारिक उपन्यास

कुनै विचार, चिन्तन, दर्शन, वाद, सिद्धान्तलाई प्रस्तुत गर्ने उद्देश्यले लेखिएका उपन्यासलाई वैचारिक उपन्यास भनिन्छ । विभिन्न धारा वादका चिन्तनले विश्व साहित्यलाई नै प्रभाव पारेको हुन्छ । वैचारिक उपन्यासमा कुनै न कुनै राजनैतिक क्षेत्रले असर पारे तापनि त्यस्तो उपन्यासलाई मूलतः वैचारिक उपन्यास मान्न सकिन्छ तर पूर्णरूपेण राजनीतिक साङ्गोपाङ्गोमा सो उपन्यास लेखिएको

हुनुहुँदैन । विश्व साहित्यले प्रतिपादन गरेका यथार्थवाद, अतियथार्थवाद, अस्तित्ववाद, विसङ्गतिवाद प्रगतिवाद जस्ता सिद्धान्तबाट बढी प्रभावित भएका उपन्यासलाई यस अन्तर्गत राखेर अध्ययन गर्न सकिन्छ । नेपाली साहित्य उपन्यास परम्परामा देखा परेका शिरिषको फूल(२०२२), एक चिहान (२०१७), आवर्तन(२०४१), द्वन्द्वकोअवसान (२०४२), मोदि आइन (२०३६), हिटलर र यहुदी (२०४०), चुली(२०५९) लाई वैचारिक उपन्यासभित्र राखेर अध्ययन गर्न सकिन्छ ।

ज) आञ्चलिक उपन्यास

कुनै ठाउँ, स्थान, जिल्ला, अञ्चलको जीवन भोगाइ, अनुभूति, अनुभव गरेका, भोगेका वा आर्जेका एवम् त्यस ठाउँ विशेषको रीतिथिति, प्रथा, धर्म, संस्कृति, वेशभूषा, प्राकृतिक, छरछिमेक जस्ता स्थानीय परिवेशलाई चित्रण गरी प्रस्तुत गरिने उपन्यास आञ्चालिक उपन्यास हो । ठाउँ विशेषको भौगोलिक र प्राकृतिक दृश्यलाई शब्द चित्रमार्फत् स्पष्ट रूपमा रेखा कोर्ने काम यस किसिमका उपन्यासमा हुन्छन् । स्थानीय परिवेशको चित्रणलाई विशेष रुचिका साथ प्रस्तुत गरिन्छ । जाति विशेषलाई सजीवताका साथ अभिव्यक्त गरी त्यहाँको धर्म, संस्कृति जस्ता पहिचानलाई उपन्यासमा साङ्गोपाङ्गो रूपमा प्रस्तुत गरिन्छ । नेपाली भाषामा लेखिएको आञ्चालिक उपन्यास खैरनी घाट (२०१८), अविरल बग्दछ इन्द्रावती (२०४०), उज्यालो हुनु अघि (२०२८) आदि हुन् ।

झ) प्रयोगात्मक उपन्यास

प्रयोगवादी सिद्धान्तका आधारमा लेखिने उपन्यास प्रयोगात्मक उपन्यास हो । यसमा नयाँ नयाँ प्रयोगका विषयवस्तु समेटेर लेखिएका र परम्परागत सिद्धान्त र शिल्पको विखण्डन गरी उपन्यास सिर्जना गरिन्छ । नयाँ नयाँ प्रवृत्तिहरू थपेर उपन्यास लेखिएमा त्यसमा प्रयोगवादी उपन्यास भनिन्छ (भट्टराई, २०७७: १३३) । नेपालीमा छेकुडोल्मा (२०२६), आकाश विभाजित छ (२०३२), देहमुक्त (२०४०) आदि उपन्यासहरू देखा परेका छन् ।

ञ) धार्मिक-पौराणिक उपन्यास

भक्तिभाव, धर्म, पुराण, उपनिषद्का विषयवस्तुलाई आधार बनाएर लेखिएका उपन्यास धार्मिक पौराणिक उपन्यास हुन् । लोकविश्वासमा आस्था राख्ने ईश्वरप्राप्ति, स्वर्गप्राप्ति, मोक्षप्राप्ति जस्ता देवदेवीसँग सम्बद्ध उपन्यास यिनै क्षेत्र भित्र पर्दछन् । रामायण, महाभारत जस्ता विषयलाई लिएर पनि उपन्यास लेखिन सक्छन् । सन्त, महाराज, मठाधीष जस्ता सम्प्रदायले चलाएका सदाचार, सत्गुण, सद्विचार जस्ता भावना व्यक्त भएका उपन्यासलाई धार्मिक-पौराणिक उपन्यास मान्न सकिन्छ । अद्भूत रामायण (१९४९), अनुसूया-सीता संवाद (१९६५),भूमिसूक्त (२०५८) आदि उपन्यासहरू यही विषयवस्तुमा लेखिएका छन् ।

६.३ आख्यानका आधारमा उपन्यासको वर्गीकरण

आख्यानभित्र कथा, उपन्यास, नाटक, निबन्ध विधाहरू पर्दछन् । यिनका आफ्नै आफ्नै संरचक तत्त्व छन् । ती संरचना तत्त्वलाई एकमुष्ट रूपमा अध्ययन गर्दा विशेष गरी घटना प्रधान र चरित्र प्रधानको रूपमा देखा पर्न आउँछन् । यस आधारमा घटना प्रधान, चरित्र प्रधान, र वातावरण प्रधान उपन्यास गरी तीन किसिमका रहेका छन् ।

क) घटनाप्रधान उपन्यास

बाहिरी घटना वा कथानकको प्रस्तुतिलाई बढी महत्त्व दिएर सिर्जना गरिएका उपन्यास घटना प्रधान उपन्यास हुन् । यस किसिमको उपन्यासमा मानवको सृष्टिदेखि नै समाजका सुखदु:ख, उत्साह, वैराग्य, बहादुरी, चलाखी, बुद्धिमानी, साहसी, वीरता, रहस्य, रोमाञ्च, क्रिया-प्रतिक्रिया, आरोह-अवरोह, गोरेटो, घोडेटो, पिपले चौतारा, भञ्ज्याङ, वनजङ्गल, नदी आदिको वर्णनलाई महत्त्वका साथ प्रस्तुत गरिएको हुन्छ । यस्ता उपन्यासमा कथानकको श्रृङ्खला व्यवस्था क्रमिक रूपमा गरिएको हुन्छ । घटना, प्रसङ्ग र अवस्थाको प्राचुर्यतालाई महत्त्व दिँदै लौकिक-अलौकिक, रोमाञ्चकारी, विस्मयकारी जस्ता विषयहरू पनि यसमा रहन्छन् । घटनाप्रधान

उपन्यासमा चरित्र चित्रणभन्दा कथानकको प्रधानता रहन्छ । घटनाप्रधान उपन्यास चरित्ररहित हुन्छ (लुइटेल, २०६९: ३२) । घटनाकै बाहुल्यता रहेका कारणले सामाजिक, ऐतिहासिक, पौराणिक, धार्मिक उपन्यास यसैभित्र पर्दछन् । घटनाप्रधान उपन्यास भित्र मेजरको सर्प (२०२४), नक्कली औँठी (२०२७) जस्ता उपन्यासहरू पर्दछन् ।

ख) चरित्रप्रधान उपन्यास

कथावस्तुमा सहभागी भएका पात्रहरू नै चरित्र हुन्। त्यसैले चरित्रलाई प्रमुख मानेर लेखिएका उपन्यास चरित्रप्रधान उपन्यास हुन् । चरित्र प्रधान उपन्यासमा कथ्य वस्तुभन्दा पात्रको सूक्ष्मतालाई बढी महत्त्व दिइन्छ । वर्तमान समयका उपन्यासमा कथानकलाई भन्दा बढी पात्रको चरित्रलाई कलात्मक रूप दिइएको पाइन्छ । चरित्रमुखी उपन्यासमा जे जति कार्यव्यापार हुन्छ ती सबै चरित्र चित्रण केन्द्रित रहन्छ। उपन्यासमा सहभागी भएका पात्रहरूको चरित्र चित्रणका आधारमा विविध पद्धतिबाट विभिन्न किसिमका सन्दर्भहरूको सूक्ष्म विश्लेषण गरिन्छ र उनीहरूको मनोविश्लेषणको परीक्षण पनि गरिन्छ । चरित्र प्रधान उपन्यासमा पात्रको मनोदशाको अवस्थालाई प्रस्तुत गरिने हुनाले यसमा आधारित उपन्यासहरू मनोवैज्ञानिक उपन्यास बन्न पुग्दछन् । माइतघर (२००५), शिरिषको फूल (२०२२), तीन घुम्ती (२०२५),अनुराधा(२०१८) जस्ता उपन्यासहरू चरित्रप्रधान उपन्यास हुन् ।

ग) वातावरण प्रधान उपन्यास

ठाउँ, परिवेश, स्थान, सेरोफेरो र वातावरण आदिलाई सर्वाङ्गीण रूपमा चित्रण गरिएको उपन्यासलाई वातावरणमुखी उपन्यास भनिन्छ र यसलाई परिवेशगतमुखी उपन्यास पनि भनेर पनि चिनिन्छ। कुनै ठाउँ विशेषको परिचय दिने चाहना राखेर लेखिएका उपन्यास वातावरण प्रधान उपन्यास हुन् । यस किसिमको उपन्यास घटनामा चरित्रलाई साधनका रूपमा लिइन्छ। स्थान विशेषको भौगोलिक सामाजिक, सांस्कृतिक आदिको सन्दर्भको प्रस्तुति वा स्थानीय रङको चित्रणमा केन्द्रित भएकाले यसमा परिवेश चित्रण पर्याप्त पाइने हुँदा यसलाई आञ्चलिक उपन्यासभित्र राखिएको हो (लुइटेल, २०६९: ३३) । वातावरण प्रधान उपन्यासमा सुखद वा दुखद वातावरणको परिवेशलाई विशेष किसिमले चित्रण गरिन्छ । नेपाली उपन्यासमा खैरेनीघाट (२०१८),ब्रह्मपुत्रको छेउछाउ (२०४४), अलिखित(२०४०) जस्ता औपन्यासिक कृति वातावरण प्रधान उपन्यास हुन् ।

६.३ आकारको आधारमा उपन्यासको वर्गीकरण

आकार भन्नाले उपन्यासको आयामिक संरचनालाई बुझाउँछ । उपन्यासको गहिराइ, चौडाइ, लम्बाइको आधारमा मूल्याङ्कन गरिने परिपाटीलाई आकार भनिन्छ । यसलाई आयाम पनि भन्ने गरिन्छ । सबै उपन्यास एकै किसिमको हुँदैनन् । कुनै उपन्यास ठूलो हुन्छ भने कुनै उपन्यास सानो हुन्छ । ठूलो उपन्यास वा सानो उपन्यासलाई पृष्ठभूमिका रूपमा नभएर त्यसको कथावस्तु, चरित्र चित्रण, परिवेशमा मूल्याङ्कन गरिन्छ । यस आधारमा लघु उपन्यास, मध्यम उपन्यास, बृहत् उपन्यास गरी तीन किसिमले वर्गीकरण गरेर अध्ययन गर्न सकिन्छ ।

क) लघु उपन्यास

कथावस्तु सानो भएको, परिवेशको सेरोफेरो सानो भएको र पात्रहरू थोरै भएका उपन्यासलाई लघु उपन्यास भनिन्छ । यस खालका उपन्यासहरू विभिन्न खण्ड, भाग, परिच्छेद आदिमा विभाजित हुँदैनन् (लुइटेल, २०६९: ३७) । खगेन्द्र लुइटेलका अनुसार लघु उपन्यासलाई कुनै पनि परिच्छेद, खण्ड, अङ्कमा विभाजन नगरी सरासर एकोहोरो तरिकाले प्रस्तुत गरिन्छ तर कथोपकथनका श्रृङ्खलाहरू यसमा आउन सक्छन् । बसाइँ (२०१४), पलाँस (२०२८) आदि लघु उपन्यासभित्र पर्दछन् ।

ख) मध्यम उपन्यास

ठूलो सानो नभएर बीचको उपन्यासलाई मध्यम उपन्यास भनिन्छ । यो आकार प्रकारले बृहत् भन्दा सानो लघुभन्दा ठूलो हुन्छ । यसमा कथोपकथनका श्रृङ्खलाहरू लघु उपन्यासमा भन्दा धेरै आउन सक्छन् । खण्ड, अङ्क, परिच्छेद आदिमा विभाजन

पनि हुन सक्छ नहुन पनि सक्छ तर बृहत्भन्दा सानै आकारको हुन्छ । लङ्गडाको साथी (२००८), पल्लो घरको भ्याल (२०१६), सुभद्रा बज्यै (२०१९) आदि कृतिहरू यसैका उदाहरणहरू हुन् ।

ग) बृहत् उपन्यास

मध्यमभन्दा ठूलो आकार वा आयाम भएको उपन्यासलाई बृहत् उपन्यास भनिन्छ । यस किसिमका उपन्यासमा स्पष्ट रूपमा अङ्क, परिच्छेद, भाग, खण्ड आदि वर्गीकरण गरेर कथावस्तुको प्रसङ्गलाई लम्ब्याउने काम गरिन्छ । लघु र मध्यम आयाममा प्रयोग गरिने कथोपकथन भन्दा बढी मात्रा बृहत् उपन्यासमा बढी मात्रमा देखा पर्दछन् । यस्ता कथावस्तु, चरित्रचित्रण, परिवेश आदिका श्रृङ्खला लामा र ठूला हुन्छन् । नेपाली उपन्यास आगत (२०३२), डापी (२०३३), माधवी (२०३९) आदि यस किसिमका उपन्यास हुन् ।

६.४ शैलीका आधारमा उपन्यासको वर्गीकरण

कथ्य वा अभिव्यक्तिलाई व्यक्त गर्ने पद्धतिलाई शैली भनिन्छ । कथावस्तु चरित्र, देशकाल वातावरणको संयोजन भाषिक संरचना र एकाइहरूको प्रस्तुति औपन्यासिक उद्देश्यको स्वरूप आदिलाई व्यक्त गर्ने माध्यम वा ढाँचा, तरिका नै शैली हो । यस आधारमा उपन्यासलाई निम्नानुसार वर्गीकरण गरेर अध्ययन गर्न सकिन्छ ।

क) वर्णनात्मक उपन्यास

कुनै पनि उपन्यासमा घटना, चरित्र, वातावरण आदि उपन्यासका संरचक तत्त्वहरू रहेका हुन्छन् । तिनै तत्त्वहरूको प्रस्तुतिलाई उपन्यासकारले तृतीय दृष्टिबिन्दुको शैलीमा उपन्यास सिर्जना गर्दछ । प्रायः तृतीयपुरुषको ढाँचमा लेखिएका उपन्यासका घटनाक्रमको वर्णन बढी हुन्छ । सहभागीले कथानकमा घटाउने घटनाहरूको वर्णन श्रृङ्खलाबद्ध हुन्छ । उपन्यास स्वयम्ले घटना, पात्र, देशकाल-वातावरण आदिको वर्णन एवम् विश्लेषण गर्दछ भने त्यस्तो उपन्यासलाई वर्णनात्मक उपन्यास भनिन्छ (बराल, २०५८: ५३) । कथावस्तुमा प्रयुक्त पात्रहरूको स्वभाव, बानी व्यहोरा, ठाउँ, स्थान, देशकाल, परिस्थिति, रीतिरिवाज, रहनसहन, धर्म, संस्कृति आदिको वर्णन वर्णनात्मक उपन्यासमा गरिन्छ । नेपालीमा आज रमिता छ (२०२१), मुलुकबाहिर (२००४), एकचिहान (२०१७) आदि उपन्यासहरू यसै भित्र पर्दछन् ।

ख) नाटकीय उपन्यास

नाटकीय उपन्यासलाई संवादात्मक उपन्यास पनि भनिन्छ । नाटकीय उपन्यास घटनाक्रम श्रृङ्खला र सहभागी पात्रहरूको बीचमा एकरूपता पाइन्छ । घटनाक्रमलाई अगाडि बढाउन पात्रले वार्तालापको प्रयोग गर्दछ अन्तर्क्रिया गर्दछ, छलफल गर्दछ । उपन्यासका पात्रहरूले एक अर्कालाई कथानकका माध्यमबाट प्रभावित तुल्याएका हुन्छन् । पात्रहरूको संवाद वा वादविवादले उपन्यासलाई गतिशील क्रियाशील बनाएका हुन्छन् । बसाइँ (२०१४), राजपूत रमणी (सन् १९३२), मन (२०१५) आदि उपन्यासलाई यसअन्तर्गत राख्न सकिन्छ ।

ग) आत्मकथात्मक उपन्यास

आत्मकथात्मक उपन्यासलाई निजात्मक उपन्यास पनि भनिन्छ । आत्मकथात्मक उपन्यासमा कथावस्तु, घटना, परिवेशलाई म पात्रले अगाडि बढाएको हुन्छ । त्यसैले यसलाई प्रथम दृष्टिबिन्दु पनि भनिन्छ । सहभागी चरित्र वा पात्रहरूको केन्द्रविन्दुमा उपन्यास सिर्जना गरिन्छ । भनाइको तात्पर्यलाई घटनाको वर्णनमा भन्दा चरित्रमा बढी महत्त्व दिइन्छ । यसमा पात्र वा लेखक स्वयम्ले क्रिया प्रतिक्रिया व्यक्त गरेर कथालाई अगाडि बढाएका हुन्छन् । मानव जीवनका भोगाइका अभिव्यक्ति क्षणहरूलाई बाह्य दृष्टिकोणबाट भन्दा आन्तरिक दृष्टिकोणबाट व्यक्त गरिन्छ, त्यसैले यस किसिमका उपन्यासलाई चरित्र प्रधान उपन्यासको रूपमा चिनाइएको छ । अनुराधा (२०१८), शिरिषको फूल (२०२२), माधवी (२०३९) अलिखित (२०४०) जस्ता उपन्यासहरू आत्मकथात्मक उपन्यास हुन् ।

घ) पत्रात्मक उपन्यास

चिठी पत्र मार्फत् पात्रहरूले एक अर्कालाई चिठी लेखी कथावस्तुलाई अगाडि बढाउने उपन्यासलाई

पत्रात्मक उपन्यास भनिन्छ । यस्तो उपन्यासमा सम्पूर्ण औपन्यासिक घटना, कार्यव्यापार र चरित्र पत्रकै आधारमा निर्धारण हुन्छ । पत्र लेखक नै मूल नायकका रूपमा देखा पर्दछ (बराल, २०५८: ५४) । पत्रात्मक उपन्यासमा जसले पत्र लेखेको छ त्यो उत्तम पुरुष (म) पात्र हुन्छ भने जसको निम्ति पत्र लेखेको छ त्यो द्वितीय पुरुष हुन्छ । यसमा प्रेम प्रणय, रति रागात्मक, दु:ख सुख जीवनका भोगाइका अभिव्यक्ति आदिलाई कथानकको पृष्ठभूमि मानेर पत्रको रूपमा तयार गर्न सक्दछ । नेपाली भाषामा लेखिएका उपन्यास पहिरो जाने पहाड (सन् १९७६), सिमाना वरिपरि (२०६१), बोनी (२०४८) जस्ता उपन्यासहरू पत्रात्मक उपन्यास हुन् ।

ङ) डायरी वा दैनिकीमूलक उपन्यास

दैनिक आफ्ना जीवनमा घटेका घटनाहरूलाई उपन्यासको मूल्य र मान्यताको अधीनमा रहेर लेखिने उपन्यास डायरी वा दैनिकीमूलक उपन्यास हुन् । यसको मूलपात्र स्वयम् लेखक हुन्छ । सहभागी विशेषको डायरीमा टिपिएका घटना प्रस्तुतिका कारण यसमा कथानकको सङ्गठन क्रमिक वा श्रृङ्खलित नहुन पनि सक्छ (लुइटेल, २०६९: ३६) । यसमा मूल नायकका रूपमा दैनिकीकार रहेका हुन्छन् भने अन्य पात्रहरू गौण पात्रका रूपमा उपस्थित भएका हुन्छन् । पारिजातको अन्तर्मुखी (२०३५) पत्रात्मक ढाँचामा लेखिएको उपन्यास हो ।

च) चित्रात्मक उपन्यास

रेखाचित्रद्वारा वा शब्द चित्रद्वारा कुनै ठाउँ विशेषको अवस्था बुझाउने उपन्यासलाई चित्रात्मक उपन्यास भनिन्छ । चित्रात्मक उपन्यासमा जुन परिवेशलाई आधार बनाएर उपन्यास सिर्जना गरिदै छ त्यस ठाउँ समाजको भूगोल, धर्म, संस्कृति, समाज, अर्थ, शिक्षा आदिको विस्तृत रूपमा वर्णन गरिन्छ । चित्रकारले कुनै अञ्चल, जिल्ला, ठाउँ आदिका व्यक्तिको मानसिक अवस्थाको पनि चित्रण गर्न सक्दछ । विशेष गरी यस किसिमका उपन्यासहरूले आञ्चलिकताको ठाउँ ओगटेका हुन्छन् । चित्रात्मक उपन्यासमा सहभागीको क्रियाकलाप, गतिशीलता, सक्रियता र घटनाले पात्रलाई नियन्त्रणमा लिने भएकाले घटना र चरित्र दुवैको भूमिका उत्तिकै रहन्छ । भ्रमर (१९९३), खैरेनीघाट (२०१८),लङ्गडाको साथी

(२००८) चित्रात्मक उपन्यासका उदाहरण हुन् ।

छ) चेतनाप्रवाहमूलक उपन्यास

लेखकका मनमा प्रवाहित भई विगतका स्मृति वा सम्झनाहरू वर्तमानमा भइरहेका क्रियाकलाप र भविष्यमा हुने आशा निराशाका भावहरूलाई औपन्यासिक रूप दिई लेखिएका उपन्यासलाई चेतना प्रवाहमूलक उपन्यास भनिन्छ । सम्झना शक्तिका माध्यमबाट मानवीय जीवनको भूत, वर्तमान र भविष्यको वर्णन गर्न सकिन्छ भन्ने मान्यता अनुसार पात्रका असङ्गत कल्पना र चेतनाको सोझो प्रस्तुतिद्वारा उसको स्वभावको विश्लेषण गरेर लेखिएका उपन्यासलाई चेतनाप्रवाहात्मक उपन्यास भनिन्छ (न्यौपाने र गैरे, २०६८: १६८) । मन र चेतनाको अभिव्यक्तिमा आएको प्रवाहित धारालाई सन्तुलन गर्न नसक्दा उपन्यास सिर्जना क्रममा व्याकरण विधि र भाषिक संरचना भत्किन पुग्दछन् त्यसमा विचलन आउन सक्दछ । घाम डुबेपछि (२०३३), छेकु डोल्मा (२०२६), उपसंहार अर्थात् चौथो अन्त्य (२०४८), अनुराधा (२०१८) चेतनाप्रवाहमूलक उपन्यास हुन् ।

६.५ प्रभावका आधारमा उपन्यासको वर्गीकरण

उपन्यास पढिसकेपछि त्यसबाट प्राप्त हुने असर नै प्रभाव हो । प्रभाव त्यति खेर थाहा पाइन्छ जतिखेर उपन्यास पढिसकिन्छ नत्र त्यसको प्रभाव असर पत्ता लगाउन सकिँदैन । यसको अर्थ हो प्रभाव वा त्यसको असर भन्नु नै उपन्यासको समापन हो । उपन्यासको समापन नै त्यसको प्रभाव र परिणति हो । यस आधारमा उपन्यासलाई दुई किसिमले वर्गीकरण गर्न सकिन्छ : (क) सुखान्त उपन्यास (ख) दु:खान्त उपन्यास

क) सुखान्त उपन्यास

जुन उपन्यास संयोगान्त वा सुखान्तमा टुङ्गिएको हुन्छ त्यसलाई सुखान्त उपन्यास भनिन्छ ।

यस किसिमको उपन्यासमा पात्रहरूले आफ्नो फल प्राप्तिको लागि निकै ठूलो सङ्घर्ष गरेका हुन्छन् तर त्यसको परिणाम सुखद हुन्छ भन्ने दृष्टिकोण सुखान्त उपन्यासमा पाइन्छ । भ्रमर (१९९३) यस्तै किसिमको उपन्यास हो ।

ख) दुःखान्त उपन्यास

सङ्घर्ष गर्दागर्दै पनि आफ्नो उद्देश्य पूरा हुँदैन र कथावस्तु दुःखद परिणतिमा समाप्त हुन्छ भने त्यस्ता उपन्यास दुःखान्त उपन्यास हुन् । दुःखान्त उपन्यासमा त्रास, भय, डर, करुणा, शोक जस्ता तत्त्वहरूले ठूलो भूमिका खेल्दछ। नेपालीमा शिरिषको फूल(२०२२), बसाइँ (२०१४) उपन्यास यस्तै किसिमका उपन्यास हुन् ।

६.६ धारा वा प्रवृत्तिका आधारमा उपन्यासको वर्गीकरण

साहित्यका कुनै वाद सिद्धान्त, धारा, दृष्टिकोण, विचार, विशेषता वा प्रवृत्तिका आधारमा लेखिएका उपन्यासलाई धारा वा प्रवृत्तिका उपन्यास भनिन्छ । वर्तमान समयमा प्रवृत्तिका आधारमा उपन्यास लेख्ने धेरै उपन्यासकारहरू छन् । यो आधार भनेको वैज्ञानिक आधार हो । सैद्धान्तिक मूल्य र मान्यतामा आधारित वर्गीकरण हो । यस आधारमा उपन्यासको निम्नअनुसार वर्गीकरण गर्न सकिन्छ ।

क) आदर्शवादी उपन्यास

नीति, उपदेश, धर्म, सकारात्मक सन्देश दिने उद्देश्यबाट प्रेरित भएका उपन्यास आदर्शवादी उपन्यास हुन् । रूप, गुण, विचार आदिको अनुकरण गर्न सुहाउँदो असल कुरालाई लक्ष्य गरेर त्यसको प्राप्तिका लागि गरिएमा संसार सुन्दर र सुखद हुन्छ भन्ने सिद्धान्तलाई आदर्शवाद भनिन्छ (लुइटेल, २०६९: १८) । उपन्यासमा सत्गुणले ओतप्रोत भएका पात्र हुन्छन् । राम्रा रूप, गुण र विचारले युक्त हुन्छन् । ईश्वरप्रतिको आस्था, विश्वास, श्रद्धा, संस्कारप्रतिको शुद्ध आचारण नैतिकताप्रतिको कर्तव्य ठानेर पात्रले कथावस्तुमा आफ्नो जिम्मेवारी पूरा गरेका हुन्छन् । नेपालीमा सुमती (१९९१), कुमारी आमा (२०६८) दयाको भावी (सन् १९७९) जस्ता उपन्यासहरू आदर्शवादी रूपमा प्रतिष्ठित छन् ।

ख) आदर्शोन्मुख यथार्थवादी

समाजका विषयवस्तुलाई यथार्थताको रूपमा चित्रण गर्दै प्रस्तुत गरिएका उपन्यास आदर्शोन्मुख यथार्थवादी उपन्यास हुन् । यथार्थवादी उपन्यासमा चरित्र चित्रण यथार्थवादी हुन्छ । समाज जस्तो छ, त्यस्तै किसिमले समाजको चित्रण गरिन्छ र पात्रलाई पराजयको अवस्थामा पुऱ्याइदैन । सामाजिक घटना सहभागी पात्र, परिवेशको यथार्थतालाई प्रस्तुत गरी अन्त्यमा सकारात्मक सन्देश प्रवाहित गराइन्छ । रूपमती (१९९१), भ्रमर (१९९३), समयको हुरी (२०१५) आदर्शोन्मुख यथार्थवादी उपन्यास हुन् ।

ग) सामाजिक यथार्थवादी उपन्यास

समाजका प्रतिनिधि, व्यक्ति विशेषले भोगेका आर्जेका र मानिसका जनजीवनसँग प्रत्यक्ष सरोकार राख्ने विषयवस्तुसँग सम्बद्ध उपन्यासलाई सामाजिक यथार्थवादी उपन्यास भनिन्छ । समाजमा रहेका विभिन्न किसिमका समस्या विशेष गरी छिमेकी छिमेकी बिचको लडाइँ, झगडा, विधवा विवाह, बहुविवाह, आर्थिक समस्या, खोलानालाबाट पीडित जस्ता ग्रामीण समस्याहरूलाई समेटेर लेखिएका उपन्यास सामाजिक यथार्थवादी धाराका उपन्यास हुन् । लङ्गडाको साथी (२००८), माइतघर (२००५), मुलुकबाहिर (२००४) आदि उपन्यास सामाजिक यथार्थवादी उपन्यास हुन् ।

घ) ऐतिहासिक यथार्थवादी उपन्यास

इतिहासका विषयवस्तुलाई समेटेर औपन्यासिक रूप दिई लेखिएका उपन्यासलाई ऐतिहासिक उपन्यास भनिन्छ । ऐतिहासिक उपन्यासमा मूलतः समाजमा विशेष किसिमको योगदान पुऱ्याउने लब्ध प्रतिष्ठित व्यक्तित्व, राणाकालीन अवस्थाको चित्रण, राजामहाराजहरूको योगदान विशेष किसिमका राजदरबार सङ्ग्रहालय जस्ता इतिहासमा आधारित विषयवस्तुका घटनाक्रमलाई कथोपकथनका रूपमा प्रस्तुत गरिन्छ । नेपाली भाषामा सेतो बाघ (२०३०), बहादुर शाह (२०५२), रामकृष्ण कुँवर राणा (सन् १९९९) जस्ता उपन्यासलाई ऐतिहासिक यथार्थवादी उपन्यास भनिन्छ ।

ङ) प्रगतिवादी यथार्थवादी उपन्यास

मार्क्सेली एवम् द्वन्द्ववाद तथा भौतिकवादमा आग्रह राख्ने, विचार राख्ने उपन्यास प्रगतिवादी यथार्थवादी उपन्यास हो । प्रगतिवादी यथार्थवादी उपन्यासलाई समाजवादी यथार्थवादी पनि भनिन्छ । सामाजिक सङ्घर्षको मूल कारणका रूपमा पूँजीलाई प्रस्तुत गरी श्रमिक वर्गलाई नायकत्व प्रदान गरिएको हुन्छ । शोषक वर्गको हार र शोषित वर्गको जीत भई साम्यवादको लक्ष्यतर्फ निर्देशित गरिएको हुन्छ (बराल, २०५८ : ५६) । प्रगतिवादी उपन्यासमा अन्याय, अत्याचार, दमन, कुरीति, सामाजिक वर्ग विभेदजस्ता कुराहरूको सशक्त विरोध गरिएको हुन्छ । यस किसिमका उपन्यासमा सर्वहारा पक्षको विषयमा बहस गरिन्छ । आशमाया (२०२५), चेतनाको पहिलो डाँक (२०२७) जस्ता उपन्यास प्रगतिवादी यथार्थवादी उपन्यासहुन् ।

च) स्वच्छन्दतावादी उपन्यास

कल्पना, भावना र हार्दिकताको वर्चस्व रहने उपन्यासलाई स्वच्छन्दतावादी उपन्यास भनिन्छ । स्वच्छन्दतावादी उपन्यासमा शास्त्रीय मर्यादाको ख्याल गरिदैन । यसमा काल्पनिक भावुकता, नैतिकता, स्वतन्त्र चिन्तन, नियतिवादको पक्षधर, प्राकृतिक सुन्दरता, उच्च वर्गीय पात्रको चित्रण, रहस्यात्मकता आदिलाई उपन्यासको विषयवस्तु बनाइन्छ । परिष्कारवाद र यथार्थवादको बन्धनलाई पूर्ण रूपमा निषेध गरिन्छ । यसमा व्यक्तिगत रुचिलाई सामाजिक रुचिलाई भन्दा बढी महत्त्व दिइन्छ । सहज स्वच्छन्द रूपमा प्राकृतिक सौन्दर्यको वर्णन गरिन्छ (न्यौपाने र गैरे, २०६८: १६१) । स्वच्छदतावादी उपन्यासमा स्वतन्त्रता, उन्मुक्तता, बन्धन मुक्तता, सहजता जस्ता प्रवृत्तिहरूलाई आत्मसात् गरेर उपन्यास लेखिन्छ । भ्रमर (१९९३), डाँक बङ्गाला (२०१४) उपन्यासहरू स्वच्छन्दतावादी उपन्यासका उदाहरण हुन् ।

छ) आलोचनात्मक यथार्थवादी, उपन्यास

सत्य, तथ्य र यथार्थको प्रस्तुति गर्दा त्यसभित्र देखापर्ने विभिन्न किसिमका कुरीति, शोषण, रुढिवादी अन्धविश्वास, दमन, हत्या, हिंसा, विसङ्गति र विकृति आलोचना गरी सिर्जना गरिएका उपन्यासहरूलाई आलोचनात्मक यथार्थवादी उपन्यास भनिन्छ । आलोचनात्मक यथार्थवाद सामाजिक विसङ्गतिको विद्रोहमा अडेको चिन्तन प्रणाली हो (सुवेदी, २०५३ : १३९) । समाजमा देखा परेका हरेक विकृतिप्रति यथार्थ रूपमा आलोचना गरी लेखिने उपन्यास आलोचनात्मक यथार्थवादी उपन्यास हो । नेपाली भाषामा एक चिहान (२०१७), सावित्री (२०३२), भोक र भित्ताहरू (२०३८) आदि उपन्यासहरू यसै प्रवृत्तिमा लेखिएका छन् ।

ज) मनोविश्लेषण यथार्थवादी उपन्यास

व्यक्ति मानव मनमा उठेका विचार, इच्छा आकाङ्क्षाका र भावनालाई विश्लेषण गरी लेखिएका उपन्यासलाई मनोविश्लेषणात्मक यथार्थवादी उपन्यास भनिन्छ । सामाजिक घटना तथा बाह्य घटनाले त्यति प्रभाव पार्दैन जति आन्तरिक घटनाले मनोदशालाई प्रभावित पार्दछ । मूलत: मानिसका चेतन मनमा अचेतन मनले पारेको प्रभावलाई मनावैज्ञानिक दृष्टिकोणबाट विश्लेषण गरिन्छ । मनोविश्लेषणात्मक उपन्यासमा दमित इच्छा हीनताबोध, यौनेच्छा, यौन मनोविकार, कामवासना जस्ता प्रवृत्तिहरू समावेश गरिएका हुन्छन् । पल्लो घरको भ्याल (२०१६), अनुराधा (२०१८) जस्ता उपन्यास मनोविश्लेषणात्मक यथार्थवादी उपन्यास हुन् ।

झ) विसङ्गतिवादी उपन्यास

हामी जन्मन नचाहीं जन्मन्छौं र मर्न नचाही मर्दछौं, हामी जन्म र मृत्युका बीचमा छौं, त्यसैले हाम्रो अस्तित्व विसङ्गत छ (श्रेष्ठ, २०५१ : १२६) । त्यसैले संसार विसङ्गति नै विसङ्गतिले भरिपूर्ण छ । मानिसका सम्पूर्ण क्रिया-प्रतिक्रिया, आरोह-अवरोह, क्रियाकलापहरू व्यर्थ छन् । जन्म र मरणका बीचमा हामी बाँचेका छौं, त्यसैले हाम्रो जीवन निरर्थक छ । निस्सार छ, व्यर्थ छ आफ्नो अस्तित्वको खोजी गर्ने क्रममा शून्यता मात्र प्राप्त हुन्छ । विसङ्गतिलाई पन्छाएर सुसङ्गति, सुसंस्कार प्राप्त गर्न खोजे पनि शून्यता मात्रै प्राप्त हुन्छ भन्ने विषयवस्तु भएका

उपन्यास विसङ्गतिवादी उपन्यास हुन् । आज रमिता छ (२०२१), शिरीषको फूल (२०२२) उपन्यास विसङ्गतिवादी उपन्यास हुन् ।

ञ) अस्तित्ववादी उपन्यास

विसङ्गतिवादमा हुर्केको जीवनलाई मानिसले जे गर्छ आफ्नै अस्तित्वका निम्ति गर्दछ भन्ने मूल्य र मान्यता बोकेको सिद्धान्त अस्तित्ववादी हो । मानिसका हरेक क्रियाकलाप अस्तित्वविहीन हुँदैनन् भन्ने वाद नै अस्तित्ववाद हो र अस्तित्ववादी उपन्यास यसैमा आधारित हुन्छ । विसङ्गतिवादबाट मुक्त रहन नसकेको मानिसले निरन्तर रूपमा आफ्नो अस्तित्वको खोजी गरिरहेको हुन्छ । जीवन भोगाइमा स्वतन्त्रताको पक्षमा बहस गर्ने वकालत गर्ने र आफूले गरेको निर्णयको परिणाम एवम् प्रतिफल आफैँले भोग्नुपर्ने, भोग्न तत्पर हुने विशेषतालाई अस्तित्ववादी उपन्यास भित्र राखेर अध्ययन गर्न सकिन्छ । नेपाली भाषामा शिरीषको फूल (२०२२), तीन घुम्ती (२०२५) उपन्यासलाई अस्तित्ववादी उपन्यासको रूपमा चिनिन्छ ।

ट) अतियथार्थवादी उपन्यास

सामान्यत: भौतिक यथार्थ र वैयक्तिकताको विवेक भन्दा परको यथार्थलाई छोडेर स्वचालित लेखनमा आधारित उपन्यासलाई अतियथार्थवादी उपन्यास भनिन्छ । यस्ता उपन्यासमा मानिसको मनोदशालाई आन्तरिक रूपमा विश्लेषण गर्नुभन्दा पनि अचेतन मनको तन्द्रा, उन्माद, सपना तथा अर्द्धनिन्द्रा अवस्थाको चित्रणमा बढी केन्द्रित रहेको पाइन्छ । कथावस्तु, पात्र सम्बन्धी बाहिरी यथार्थलाई भन्दा अचेतन मनको सहज अभिव्यक्तिमा जोड दिइन्छ (न्यौपाने र गैरे, २०६८: १६४) । नेपाली भाषामा लेखिएका लङ्गडाको साथी (२००८), घाम डुबेपछि (२०३३) अतियथार्थवादी उपन्यासका उदाहरण हुन् ।

ठ) प्रकृतवादी उपन्यास

मानिस जन्मदा जे जस्ता कुराहरूलाई आत्मसात गरिन्छ ती सबै प्रकृतिका रूपहरू हुन् । यसमा इच्छाको ज्यादै नग्न र उद्दण्ड रूपको चित्रण गरिएको हुन्छ । मानिसको सहज ढङ्गको जुन स्वभाव हुन्छ त्यो नैसर्गिक हुन्छ जसलाई प्राकृतिक रूप मानिन्छ । प्रकृतिवादी उपन्यासमा मान्छेका स्वभाविक स्वरूपहरूलाई उतार्ने काम गरिन्छ । यसमा वासना-इच्छाको स्वतन्त्र, उद्दण्ड, पाशविक प्रवृत्ति जस्ता विशेषताहरू रहन्छन् । मान्छेको मूल रूप नग्नता हो, त्यसैले यस खालका उपन्यासमा कामवासना, नग्नचित्रलाई बढी प्रमुखताका साथ हेरिन्छ । पल्लो घरको भ्याल(२०१६), अपर्णा (२०५३), पाइप नं.२ (२०३४) प्रकृतिवादी उपन्यास हुन् ।

ड) मिथकीय उपन्यास

मानव जाति, प्रकृति आदिसँग सम्बन्धित प्राचीन कथालाई मिथकीय भनिन्छ (अधिकारी, २०६१: ११४३) । जुन सत्य होइनन् तर विश्वास गरिन्छन् । त्यसैले मिथकीयलाई पूरा कथा पनि भनिन्छ । मिथकीय उपन्यासमा कथावस्तुलाई दन्त्य वा पौराणिकबाट लिइन्छ । आदिम मानवका अन्तरमा लुकिछिपेका भावना प्रकाश पार्न तथा जीवनका रहस्यलाई व्यक्त पुराण र दन्त्यकथाको विषयवस्तुलाई प्रस्तुत गरी लेखिएको उपन्यासलाई मिथकीय उपन्यास भनिन्छ । मिथकका पुनसिर्जित रूप र आजको युग सन्दर्भसँग जोडिएर प्रस्तुत गरिएको हुन्छ (बराल, २०५८ : ५८) । मिथकीय उपन्यासमा प्राचीन घटनाको कथावस्तु लिइन्छ र वर्तमान परिवेश, वातारणलाई प्रस्तुत गरिन्छ । सुम्निमा (२०२७), माधवी (२०३९), द्वन्द्वकोअवसान (२०४२) यस्तै खालका उपन्यास हुन् ।

ढ) नारीवादी उपन्यास

नारीहरूको अस्तित्व, अस्मिता, सामर्थ्य, दु:खसुख वर्गविभेद, अन्याय, अत्याचार, यौन शोषण, लैङ्गिक समानता, महिला सशक्तिकरण नारी स्वतन्त्रता जस्ता विषयहरूलाई आधार बनाएर लेखिने उपन्यास नारीवादी उपन्यास हुन् । मानसिक रूपमा भोग्नु परेका समस्यालाई यस किसिमका उपन्यासमा चित्रण गरिन्छ । नारीवादी उपन्यासमा लैङ्गिकताका दृष्टिकोणले उनीहरूलाई समानता, स्वतन्त्रता, हक, अधिकार, न्याय आदिबाट वञ्चित गराउने काम प्राय: हुँदैन । उपन्यासमा केन्द्रित नारी पात्रहरूले त्यसैको

लागि ठूलो सङ्घर्ष गर्दछन् । स्वास्नी मान्छे (२०११), एक चिहान (२०१७), समानान्तर आकाश (२०६२) नारीवादी उपन्यास हुन् ।

ण) प्रयोगवादी

परिवर्तित समय अवस्था र परिस्थितिलाई हेरेर परम्परागत मूल्य र मान्यतालाई त्यागेर अथवा परिवर्तन गरेर नयाँ विषय, संरचना, नयाँ अभिव्यक्ति, नयाँ शिल्प, नयाँ रूप र नयाँ प्रकृतिको सिद्धान्तलाई आत्मसात गरी सिर्जना गरिएका उपन्यास प्रयोगवादी उपन्यास हुन् । नयाँ अभिव्यक्ति, शिल्प, रूप, प्रवृत्ति र विशेषता प्रयोगका लागि नभएर कलात्मक उत्कर्षका लागि प्रयोग गरिन्छ । त्यसैले यस किसिमका उपन्यासको स्वरूपको अभिव्यक्ति र संरचनामा बेग्लै किसिमको फरकपन पाइन्छ । डापी (२०३३), छेकु डोल्मा (२०२६) प्रयोगवादी उपन्यास हुन् ।

७. निष्कर्ष

आख्यानात्मक कथ्य भएको बृहत् जीवन भोगाइका अभिव्यक्ति प्रस्तुत गरिने बृहत् गद्य रचनालाई उपन्यास भनिन्छ । आख्यानात्मक भनेको कथावस्तु हो जसलाई कथानक पनि भनिन्छ । कथानक भनेको घटनाका श्रृङ्खलाहरू हुन् । उपन्यासमा रहेको कथ्यले जीवनको बृहत् पक्षलाई ओगटेको हुन्छ । यो संक्षिप्त नभएर महान् हुन्छ विस्तृत हुन्छ । आयामका दृष्टिले पनि यो बृहत् हुन्छ । यसको परिवेश ठूलो हुन्छ । वर्तमान समयमा उपन्यास सबैको लागि लोकप्रिय भएको छ । विश्व साहित्यमा यसले व्यापकता पाएको छ । उपन्यासमा अनेक शैली अपनाइएको छ शेष गरी नेपाली साहित्यमा विविध विषयवस्तु, शैली शिल्प, धारा प्रभाव, आकार, आख्यानका आधारमा उपन्यासलाई वर्गीकरण गरिएको छ । विषयवस्तुका आधारमा सामाजिक, ऐतिहासिक, सांस्कृतिक, आञ्चलिक, राजनैतिक, वैचारिक, जासुसी, मनोवैज्ञानिक जस्ता उपन्यासहरू पर्दछन् । समाजभित्रका आदर्शता नैतिकता, ऐतिहासिक व्यक्तित्व ठाउँ, धर्म, संस्कृतिसँग राजनीति क्षेत्रसँग सम्बद्ध विषय भएका उपन्यासलाई विषयवस्तु उपन्यास अन्तर्गत राख्न सकिन्छ भने आख्यानका आधारमा घटनाप्रधान उपन्यास, चरित्र प्रधान उपन्यास र वातावरण प्रधान उपन्यास गरी तीनवटा भेदमा वर्गीकरण गरिएको छ । यसमा कथावस्तुका घटनाहरू, पात्र विशेषका चरित्रहरू र स्थान ठाउँ विशेषमा केन्द्रित भएका उपन्यासलाई आख्यानपरक उपन्यासका रूपमा प्रस्तुत गरिएको छ । यसैगरी लघु, मध्यम र बृहत् गरी उपन्यासको भेद गरिएको छ । यो आकारका आधारमा गरिएको वर्गीकरण हो । शैलीका आधारमा पनि उपन्यासलाई वर्गीकरण गर्न सकिन्छ । वर्णनात्मक, नाटकीय, आत्मकथात्मक, पत्रात्मक, दैनिकीमूलक, चित्रात्मक, चेतनप्रवाह जस्ता उपन्यासहरू शैलीपरक उपन्यास हुन् । प्रभावको आधारमा पनि उपन्यासलाई पृथक पृथक रूपमा वर्गीकरण गरेको पाइन्छ । सुखान्त दुःखान्तलाई प्राथमिकता दिएर उपन्यास प्रस्तुत भएका छन् । अन्त्यमा धारा वा प्रवृत्तिका आधारमा उपन्यासलाई वर्गीकरण गरिएको छ । आदर्श, आदर्शोन्मुख यथार्थवादी, सामाजिक यथार्थवादी उपन्यास, ऐतिहासिक यथार्थवादी, प्रगतिवादी यथार्थवादी, स्वच्छन्दतावादी, आलोचनात्मक यथार्थवादी, मनोविश्लेषण यथार्थवादी, विसङ्गतिवादी अस्तित्ववादी, अतियथार्थवादी, प्रकृतवादी, मिथकीय, नारीवादी, प्रयोगवादी जस्ता विशेषताका आधारमा पनि उपन्यासलाई वर्गीकरण गरी सूक्ष्म भन्दा सूक्ष्म रूपमा अध्ययन गर्न सकिन्छ ।

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  Singh,J.D., Raghubanshi,A.S.,Singh, R.S. & Srivastav, S.C. (1989). Microbial biomass act as source of plant nutrients in dry tropical forest and savanna. Nature,338,pp.400-500.
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