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Stigmatization of Women in Rimal's *Masan*

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Letter of Recommendation

Mr. Krishna Dhakal has completed his thesis entitled “Stigmatization of Women in Rimal’s *Masan*” under my supervision. I hereby recommend his thesis be submitted for viva-voce.

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Letter of Approval

This thesis entitled “Stigmatization of Women in Rimal’s *Masan*” submitted to the Central Department of English, Tribhuvan University by Krishna Dhakal has been approved by the undersigned members of the research committee.

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Abstract

Written by the poet and playwright Gopal Prasad Rimal and translated By Dr. Sangita Rayamajhi, play *Masan* demonstrates the stigmatized scenario of the traditional middle class Hindu family. The main concern goes on the study on cause and effects of the stigma which destroyed life of two women of the play, Dulahi and young woman. By presenting the reality of elite Brahmin family and their concept about marriage, child birth and existential values of women the writer shows the stigmatized situation of women as well as traditional Hindu practice of contemporary Nepalese society. So this realistic play is the social document which confirms stigmatized situation of women.

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Chapter: I

Introduction

This research work is an attempt to analyze the stigmatized situation of female character of *Mashan*, a Nepali play written by Gopal Prasad Rimal and translated by Sangitara Ramajhi. In the play there are four female characters, Helen (first wife of Krishna), Dulahi (second wife of Krishna), his maid and mother-in-law. Helen has no children. So she is stigmatized and she encourages Krishna to get second marriage for children. Researcher's main concern is related with the issue of stigma. In this research, it is analyzed that why Krishna's family feel stigmatized and how Helen revolts against patriarchal assumption of the society. Stigma is a distinguishing mark of social disgrace. It makes a person different from mass or common standard. In the play *Masan*, Helen is stigmatized because she is unable to produce child which ordinary women can do. So she is different from common women. She is stigmatized because of the patriarchal assumption of the society as well as. By being stigmatized one, she feels herself inferior and encourages Krishna to marry second time who can produce child and reduce the stigma. In Hindu society, without being a father of male child he could not enter in to the heaven. Patriarchal traditional Hindu belief system is the main cause of stigma which affects all the characters of the play.

In the play, *Masan* Krishna loves his first wife Helen although he get married second woman. Helen encourages Krishna to marry second one. The second marriage of the Krishna is necessary for producing children so Helen could do. So, all the events and circumstances of the play indicate that whole family is stigmatized due to the cause of traditional Hindu patriarchal values of the society. They are bound to follow the values of the society. Gopal Prasad Rimal dramatizes the realistic picture

of middle class Hindu Brahmin family. In this play he was dissatisfied of that stereotypical thinking. So he was known as the revolutionary Nepali writer. He presents his revolutionary thought by showing the boldness of bride who challenges the Krishna's suggestion and hates his nature and thinking.

Gopal Prasad Rimal was born in Lagan, Kathmandu in 1975 B.S. as the eldest son of Umakanta Rimal and Aditya Kumari. He attained his education in Kathmandu, Nepal. He was a brilliant student and topped the School Leaving Certificate (SLC) examination in 1992 B.S. He completed intermediate level of education from Tri-Chandra College. He dropped study after intermediate level because of his unstable state of mind. After giving up formal education, he started teaching at Juddhodhaya High School—the school Rimal also helped to establish. But he could not remain for a long time in the school and quit the job of teaching in three months. He later went to Bardiya as a government surveyor. This period was the height of Rana's authoritarian regime and its atrocities. When Rimal was in Bardiya, in 1997 BS infamous episode took place in which four brave sons of Nepal namely Sukra Raj Shastri, Ganga Lal, Dasharath Chand and Dharma Bhakta Mathema were executed by Rana rulers and several others were imprisoned by confiscating their property for their involvement in the democratic movement. When Rimal heard this incident, he was severely shocked and immediately quit the government job.

He wrote several revolutionary and patriotic poems during this period. Two of them were popular. 'A Day Comes Once in an Era and Brings About a Great Upheaval' and 'Rato ra Chandra Surya Jangi Nisan Hamro' were the two poems that created stir in the mind of people who started singing these poems in public gathering, religious shrine and social functions. Upon hearing this, the Ranas felt threatened and

immediately put Rimal behind bars on charge of sedition. He was later released but he never compromised his ideology and commitment. He kept his revolutionary zeal alive in political activities and through literature. Rimal played an important role in generating political awareness through poems, dramas and political mobilization, which ultimately helped bring about the political change of 1950/51.

The political change of 1951 that overthrew the Rana's autocratic rule and ushered in a democratic era in Nepal thrilled Rimal. But he soon got disappointed as he could not find the change he had expected even in the new political set up. The players changed but the political game remained unchanged. The exploitation, suppression, discrimination, backwardness, poverty, inequality that Rimal used to hate continued to exist. This further frustrated him so much that he even lost his mental balance.

He found the politics filthy and deceitful. Rimal then concentrated in writing expressing his revolutionary and radical ideas and feelings through poems and plays. Frustrated from the same old mentality of politicians and political parties and their dirty fight for power, he often described the 1951 political change as an incomplete revolution. He kept on awakening people to come forward for a complete revolution a revolution that would usher in an era in which there would be freedom, equality and justice and people would be free from exploitation, discrimination and economic deprivation.

Rimal is known as a political thinker, organizer and mobilizer. In literature, he is a successful poet, playwright and an editor. In terms of quantity, he has written only two plays— *Masan* (Graveyard) and *Yo Prem* (This Love) and one collection of poems *Ama Ko Sapana* (Mother's Dream). All these works are so powerful in terms

of patriotic views and revolutionary feelings that they are equally relevant and popular even today. Rimal began his literary career as a poet in 1930s. In the beginning, he wrote poems, most of which are radical and revolutionary. Prior to Rimal, most poets wrote metrical poems. Although Laxmi Prasad Devkota, Lekhnath Poudyal, Bhimnidhi Tiwari and some others had started writing prose poems, the prose poems were not the mainstream of writing during that period. It was Gopal Prasad Rimal who ushered in an era of prose poems in Nepal. His prose poems are so powerful that other writers including his seniors also started following Rimal's path. In other words, Rimal is the leader and pioneer in writing prose poems in Nepal. His poems carry a strong patriotic and political message for change—a better and radical change. Bhupi Sherchan later strictly followed his path in the collection of poem *Gumne Mechmathi Andho Manche* (A Blind Man on a revolving Chair). The poem "Rato Chandra Surya..." describes the anatomy of Nepal's national flag which instilled strong patriotic feelings in every one's mind. Not only this, Rimal's all poems have this quality of stirring patriotism and revolutionary, which is the unique and the strongest part of Rimal's personality. In his poem, he has fired salvo against political oppression, and economic exploitation and fervently ridiculed social and cultural stigma. His poems are simple in language yet strong and powerful in meaning and message. Apart from the patriotic and revolutionary aspect, Rimal is also a romantic and naturalist poet who has given enough space in his poetic works for the praise of nature and natural beauty. At the same time, Rimal has also exhibited a great craftsmanship of satire and symbolism. According to Tara Nath Sharma, Rimal's poems are symbolic but simple and rhythmic but progressive.

Masan and *Yo prem* are his main dramas. Both dramas are based on the reality of contemporary Nepali society. There has just come political changed however, there were many legacies of the blind beliefs which had been practices in the society. He dislikes the things and he wrote against that which made him a revolutionary writer's as well political thinker.

Since the publication of this play, many critics and writers analyzed it . Krishna Chandra Singh Pradhan argues that “The drama is concentrated on family incidents but it touches the issues of western feminism where bride, the second wife of Krishna evoke the freedom female” (2, my own translation). Translator of this drama Sangita Rayamajhi comments on the drama and states, “I always saw the different images of women, and was outrageously conscious especially of the stereotypical roles of images of women in male's writings. The dramatic and fictional texts especially from Victorian time to onwards offer a lively field of play for feminists” (1).It is a dramatic fiction which touches female issues and presets her as the bold and revolutionary character.

Keshav Prasad Upadhya one of the critics of Gopal Prasad Rimal analyzes the plot of play and argues:

The plot of the play represents middle class Hindu ideology which is guided by patriarchal system. Krishna's family felt necessary of male child. For that, his family forced him to get married with Dulahi. After second marriage, he is succeeding to be a father of male child but that could not bring happiness in his family. At the end of the play, Dulahi died and Helen leaves the house. (45 My Own Translation)

The plot of play captures the scene of contemporary time and Hindu ideology. So it is realistic play. In this regard, on Govinda Bhatta writes:

At the beginning of the play Rimal presents the domestic events of middle class Brahmin family of the of Kathmandu valley who believes in Hindu concept life after death and importance of male child at that time. Krishna family wants son because without son nobody can easily cross the river Baitarni. So Krishna married second time for producing son. That is the realistic picture of the contemporary society where role of female has less than the male. (22, My Own Translation)

During the time of Rana regime, multi marriage was opened for every one for the sake of male child which Krishna's family also followed and Krishna married second time. Dayaram Shrestha Sambha has taken the play as the key literary document of Nepali literature who revolt against patriarchy. In this regard, he states:

Helen leaves her house for the sake of female right. She searches her space in her husband and remembers the activities of Krishna's family and life of the newly married women. Krishna married the girl for the sake of sons. When Helen remembers the purpose, she hates Krishna's motives of marriage and she hates him and leaves her house for the sake of female identity. (45)

After observing the overall activities of Krishna, Helen hates him who loves her and convinces her about his compulsion of second marriage. She leaves his house without taking any property even though separating with husband without taking any property is not reliable although writer presents this event to show boldness of women against patriarchy.

The play carries on the Rimal's revolutionary ideology through the characterization of Helen. Helen leaves her at the end of the play. Krishna family orders Helen to look after the newly born male baby. End of the play Krishna second wife dies and first wife leaves the house. After death of second wife, first wife automatically gets space but Helen denies that and revolts against Krishna and the traditional patriarchal system. In this regard, Keshav Prasad Upadhyaya argues, "Helen seems as the modern women of western society because her activities are different from the traditional Hindu women. A Woman is never allowed going out from her home without permission of husband. Rimal shows that Helen departure which was unthinkable unreliable at that time. So the play shows optimistic picture of the society and presents boldness of women" (21). Characterization of Helen makes the play less real and fancier. During the time of writing of this play, no women could behave like Helen in real life. In this context, Bhanu Bhakta Pokharel argues, "Helen is not Nepali name so Rimal can not present her as the western girls. So the play mixes eastern and western ideology. Krishna and his family represent as the eastern traditional Hindu society, whereas in the same way Helen represents the western ideology. She hates Krishna and his hidden motives of marrying second time"(32).

Sangita Rayamajhi compares Henerik Ibsen's play *Doll's House* and *Masan* in the same microcosm. She further says that "Nora and Helen of *Mashan* leave home to break the sexist domination. But to say either Ibsen or Rimal is feminist because their protagonists leave home is problematic. Rayamajhi portrays it very problematic because the patriarchal structure of the society enables home to be a place where the male need not fear the shame of retaliation, so the butt of his violence is upon the female. In this regard, she further states: "Rimal aesthetically portrays the problems of

the feminine subjectivity in the Nepalese context. By depriving the second wife of a name and by naming her “new bride”, Rimal portrays how women once objectified are used as means of child bearing machine”(1). Rayamajhi focuses on traditional concept of the women which Krishna’s family practices in their house by addressing the newly married women as Dulahi.

A critical assessment of the above mentioned opinions of different critics show that the plays is analyzed only through the perspective of feminism or struggle of female for identities. But the problems of the play start from the feeling of stigma which causes of Helen’s struggle. At last Helen leave the house which made her different from women of the contemporary time so she is again stigmatized one. From the beginning to the end, the drama carried out the theme of stigma because the characters of the drama are different from the normal characters of the contemporary era. The play touches the issues of feminism through the characterization of Helen although she is presented as the stigmatized one. She revolts against Krishna's activities as well as traditional patriarchal Hindu assumption and leaves the house without thinking any risk. Her boldness and barrenness both characters are different from normal women. But instead of taking her, a rebel for social change she is stigmatized the separation of which lie at the heart of research.

In this research, it is analyzed the female characters and their situation. Three female characters Krishna’s sister and mother are appeared in the stage as off stage characters. All these character are stigmatized because they are different from normal one. Helen has no child. So she is different from ordinary women .In the same way Krishna’s second wife also stigmatized because of weakness and unhealthy physical

condition. The main concentration of research is to work on the causes and effects of stigmatization of female characters.

Chapter II

Stigma Theoretical Modality

The term 'stigma' is used by Evinger Goffman for the first time. It was used in Greek to address slaves and criminal. Stigma is an illuminating excursion into the situation of persons who are unable to conform to standards that society calls normal. Disqualified from full social acceptance, they are stigmatized individuals. Stigma is used to describe the stereotype of a person which makes him/her different from common one. It occurs due to race, color, gender, nationality, diseases, religion, mental illness, and homosexuality, disability etc. Social, cultural and psychological construct is understood as a kind of negative values and attributes of the society. In sociological theory, a stigma is an individual to be mentally classified by others in an undesirable, rejected stereotype rather than in an accepted, normal one. Stigma occurs when an individual is identified as deviant having with negative stereotype that endanger prejudiced attitudes, which are acted upon in discriminatory behavior. Stigma is always different from normalcy. In this regard, Leonard J. Davies writes:

Each of us endeavors to be normal or else deliberately tries to avoid that state. We consider what that average person does, thinks earns or consumes we rank out intelligence[...] we consume a minimum daily balance of vitamins and nutrients base on what an average human should consume [...] there is probably no area of contemporary life in which some idea of a norm, mean, or average has been calculated.(9)

Assumption of normality is determined by an average measurement of a particular society which is known as the normalcy.

Disability arouses stigma in an individual. It appears due to the lack of bodily appearance which the society seldom desires. One must return to the concept of the norm because society desires for the state of normalcy. Unable to person social function due to lack in physical appearance is perceived to be an error or fault in the prevalent social circumstance. In other words, disability is stereotype with negative attitude. The concept of disability is a social construction. In this regard, Ghai Anita states, "Thus disability is a powerful social construct within most existing societies and because we are presented with conflicting images of the disable people have been placed into the role of abnormal outsider whose lives an experience are hidden from the normal majority"(46)

Disability is socially constructed from the biological reality because our cultures idealize the normal body and demand that we must have control upon it. Able bodied thus dedicates upon the disabled body, their knowledge is always silenced, and invalidated. Moreover, the nature of disability discrimination has often very little to do with the individual's capabilities and true characterizes. The stigma and stereotypes are causing of the discrimination much more than disability itself society ranks the disable person below the average or normal one. His behavior is discrediting. This causes her to mentally illness. Thus, he feels stigmatized people are even ostracized or rejected in society. Erving Goffman, noted sociologist, defined stigma as a special kind of gap between virtual social identity and actual social identity:

Society establishes the means of categorizing person and the complement of attributes felt to be ordinary and natural for members of the categories [...]when a stranger comes into our presence then, first

appearance are likely to enable us to anticipate his category and attributes, his “social identity”[...] we learn on these anticipations that we have, transforming them into normative expectations into righteously presented demands[...]. It is then that we are likely to realize that all along we had been making certain assumptions as to what the individual before us ought to be [these assumed demands and the character we impute to the individual will be called] virtual social identity. The category and attribute he could in fact be proved to possess will be called his actual social identity. (203-204)

Stigma is any condition, attribute or behavior that is symbolically marked of the bearer as culturally unacceptable or inferior with the consequent feeling of shame, guilt and disgrace. In other words, it is a social process or related to personal experiences characterized by exclusion, rejection, blame or devaluation that results from experience or anticipation of an adverse social judgment about a person or a group. In any society, stigma has a negative connotation and discrediting effect. In this context, it is relevant to assert Goffman:

Sometimes it is also called a failing, a shortcoming, a handicap. It constitutes a special discrepancy between virtual and actual social identity. Note that there are other types of discrepancy between actual and virtual social identity, for example the kind that causes us to reclassify an individual from one socially anticipated category to a different but equally well anticipated one, and the kind that causes our estimations to be at issue. But only those which are incongruous with our stereotype of what a given type of individual should be. (204)

Thus, a social categorization legitimates the negative attributes because difference is highlighted than the similarity.

No people in this world are exactly alike. The variation in shape, size skin, color, gender, cultural background etc, can be stigmatized at any time. That's why Evening Goffman says, "Stigma is equivalent to undesired differentness" (217). First, any human difference serves as the preliminary requisite to be stigmatized. Secondly, to be stigmatized an inescapable fate as this posse depends upon cultural and historical background. In this regard, Colman states, "No one really even knows when if he or she already posses"(226). In this sense, stigma is a social factor and becomes necessity of non stigmatized groups. Those possessing power or dominant group in the society determine the concept of stigmas which, human differences are desired and which are not. So the stigmatized people are always marginalized from the mainstream of the community simply because they do not relate to the norms of a specific culture and possess undesired difference from what the norms anticipate.

In this regard, it has become necessary to understand the concept of the norm in the prevalent society because any one can be stigmatized at any time. The concept normalcy is again a social construct; which is not fixed or is shaped by cultural, historical and social forces. In this context, Goffman states, "Normality becomes the supreme goal for many stigmatized individual until they realize that there is no precise definition of normality except what they would be without their stigma" (225). A man is stigmatized because he fails to represent the majority of the population. That is why Lennard. J. Davis says, "The concept of norm, unlike that of an ideal, implies the majority of the population must or should somehow be part norm" (13).

Ultimately, average than because paradoxically a kind of ideal, devoutly to be wished. In this way, the various extremes of human trait such as height, high intelligence, ambitiousness, strength etc would have been seen as error. Such differences are therefore stigmatized in the long run. In this way, the construction of normalcy divides the total population into standard and upon standard sub population. Stigma is human construction, which legalizes the negative attributes to the human differences. The process of stigmatized occurs only when the social control component is imposed or the undesired differentness leads to some restriction in physical social mobility besides it also restricts access to the opportunities that allow an individual to develop his or her potential. In addition, stigmatized people are segregated, ignored, neglected and isolated from social participation. Negative attributes upon the stigmatized people are thus cast done from the social periphery. For instance, the dwarf people in every society are marginalized simply because they do not fulfill the pre- requisite for being normal. As they lack in movies they are not portrayed as the main protagonist; they simply partake in the role of idiot and foolish. In this way they are used as the objects of entertainment gatherer than the subjects and their contribution is seen as inferior. Not only this, they are given less priority on other job too. People do not suspect on their capability to work but they suspect on their job too. People do not suspect on their capability to work but they suspect on their difference which they do not represent with majority of the population. With such attributes, they are deprived and marginalized in every sector. In this regard, Coleman states:

Stigma often results in a special kind of downward mobility. Part of the power of stigmatization lies in the realization that people who are

stigmatized lies in realization that people who are stigmatized acquire to stigma lose their place in the social hierarchy. Consequently, most people want to ensure that they are counted in the non stigmatized ‘, majority’. This off course is to more stigmatization. (218)

Stigma has its relationship with power that exercises in a certain society as the form of normalcy which Coleman mentions in above line.

Different ideologies are constructed and reconstructed by the society to prove the stigmatized people are fundamentally inferior to the so called normal being. Nevertheless, they are regarded, as less than human the ‘other’. Thus, stigmatized groups are not treated on equal ground. In this regard, Goffman argues:

We construct a stigma theory, an ideology to explain is inferiority and account for the danger he presented, sometimes rationalizing an animosity based on difference, such as cripple, bastered and moron in our daily discourse as a source of metaphor and imagery, typically without thought to the original meaning. (205)

Thus, stigmatization appears to be uncomfortable because any human difference serves as rather basis for stigma. Moreover, it also manifests underline fears of being stigmatized people’s necessity in order to feel good about themselves. They posses false superiority assuming that stigmatized people are fundamentally inferior.

Consequently, stigmatized people accept themselves as’ other ‘in the society. They accept their derogatory, self-hate and devalued status as the puppets of the social system. This is the kind of social and psychological death of stigmatized people. Stigmatized people thus become dependent, passive, helpless and childlike because that is what expected from them. In fact, they internalize what the social norm desire

them to be agree that he does indeed fall short of what he really what he really thought to be..."(Goffman,206). Social injection or avoidance affects not only the stigmatized individuals but everyone who is socially involved with them as family, friends and relatives. A kind of permanent social rejection forces people to limit their relationship to other stigmatized people and to those, whom social bond outright the stigma such as family member. Hence, paradoxical societal norms established a subordinate and dependent position for stigmatized people. Stigma is fact, the need of non stigmatized people to maintain a sense of supremacy.

Overall stigma is a complex phenomenon of society and it is ambiguously and arbitrarily defined. Basically, human difference, different cultural background or any other undesired attributes qualify to be stigmatized. The dominant group of society judges the other groups. In the part of stigma, reflect the value judgment of other group thereby creating a sense of supremacy. Stigma is a dynamic and powerful social tool:

If stigma is a social construct, constructed by cultures, by social groups and by individual to designate some human difference as discarding then the stigmatization process is indeed a powerful and pernicious social tool. The inferiority superiority issue is a most interesting way of understanding how and why people continue to stigmatize. (218)

Therefore, stigma is considered to opened-ended synthesis that continues from one generation to next. In every society, difference occurs because no one is same in shape, size, and color so on. Difference serves as basis for stigma and its root of stigma. Thus, any attribution, which is undesired, is stigmatized. In this regard, Colman further asserts:

Stigmatization that one feels is a result of being black or Jews.

Japanese depends on the social context specially, social contexts in which one's skin color or nationality is not a desired one. A white American could feel temporally stigmatized when visiting Japan due to difference in height[...].thus, the sense of being stigmatized or having an stigma is inextricable tied to social context.(218)

The concept of stigma is related with the context of a particular event or society which creates the sense of being stigma.

Goffman classified stigma in three different types which are as follow:

- i . Overt or external Deformities: there are abominations of the body the various physical deformities “such as leprosy, clubfoot, cleft lip or plate and muscular dystrophy”.
- ii Deviations in personal Traits: there are blemishes of individual character perceived as weak, will, domineering or unnatural passions, treacherous and rigid belief and dishonesty, these being inferred from known record of for examples mental disorder, imprisonment, addiction, alcoholism, homosexuality unemployment and racial political behavior.
- iii. Tribal Stigma: Finally, there are the tribal stigma of race, nation, religion, this ode of stigma can be transmitted through lineages and equally contaminate all members of family.

The process of stigmatization depends upon cultural and historical background. Stigma is a social construction rather than a reality and is created by ‘normal people’ that belong to the particular dominated groups. Normal for an imaging study must take into consideration both minimal clinical as well as imaging

criteria. Clinical issues must be resolved for each subject to assure they fit a profile of clinical normalcy that is acceptable based on observation and examination, perhaps by more than one observer. In the case of children, this must include an adequate assessment of childhood development and achievement. In this regard, William S. Bell argues her views in the following manner:

The first assumption recognizes by imaging is to be considered normal if the child is clinically determined to be normal. The second is to accept minimal criteria for normalcy based on imaging corroborated by normal clinical assessment. While these two approaches at first sound similar, their outcome and the way subjects are recruited may be quite different. In the first approach, minor abnormalities revealed by imaging often may be found even if the child is considered clinically normal. (21)

Stigma has been described as a dynamic process of devaluation that significantly discredits an individual in the eyes of others. According to UNADIS, with particular cultures or settings, certain attributes are seized upon and defined by others as discreditable or unworthy. Through this association, stigma is linked to power and domination. It creates inequality making some groups feel superior and others devalued. Stigmatization occurs in all aspects of human life. A person can be stigmatized because of anything from disease, disability, birth defects and mental illness to sexual preference, occupation and status. In this context, Norman Sartorius mentions:

A critical reason for the widespread stigma attached to all mental disorder is that severe schizophrenia is taken as paradigm for mental

disorders in general although it doesn't represent the variety of mental illnesses. As a consequence, all mental illnesses are stigmatized and considered to have the devastating effects of schizophrenia[...] segregation, expulsion and neglect are consequences not only for people who suffer from these disorders but also for all other who were labeled mentally ill to all members of their families[...].(103)

The mental illness of people is treated as other because of what the late American sociologist Evinger Goffman called their spoiled identity. Most of the general population in all parts of the world holds the negative views towards people with mental illness. They are discriminated from the mainstream rules and laws. They even have to lose their job and individual rights, being ostracized from the society. In this regard, Norman further clears:

On an individual level, people with mental illness are perceived as dangerous, violent and unpredictable. Societal or structural discrimination finds its expression in jurisdiction that restricts the civil rights of people with mental illness in, for example voting, parenting or serving jury duty, inequities in medical issuance coverage, discrimination in housing and employment and reliance on jails, prison and homeless shelters as the way of disposing of people with mental illness. (103)

In other words, the real issue was discrimination. And what's needed is kind of civil rights campaign on behalf of the mentally ill. Dr. Thronicroft, professor of community psychiatry in his book includes several harrowing first person accounts by patients.

For many people, stigma involves institutional and segregation from mainstream of community in education work, housing and other activities. They get fewer opportunities to acquire skills necessary for jobs. The stigmatization, however exists, more on women than men, stigmatization of women is not a new; it has its root from earlier age when African American women were double marginalized first by their own family member and second by American society member. They had to face obstacle in every field i.e. sport, education, and so on. But coming unto 21 st century such situation and face of the women's participation on outdoor activity has changed such as Olympic game are apart of endorsement deals with the athletic appeal giant Nike the kind of deals that were previously the sole domain of the male athletic stars, Jamme Haries in their article provide information on Afro American women Olympians. He analyzes the way women athletes tried to erase the stigmas attached to race, gender and sexuality:

When the modern Olympic being 1896, the ban in female athletes continued. In the 1900 Olympic women were finally included, but it was until 1932 that the 1st Afro-American were finally chosen to participate in the Olympic games held in Los Angeles/ California [...] Black female Olympians force in sport and society, throughout the 20th century, and as we enter into the 21st century. They continue to irrepresible fracture the oppressive stigmas attached to race and gender increasingly, sexuality. (79)

As we know, disabled people are considered as abnormal, by the so-called normal once. Disabled people's voice is subsumed by the dominant or powerful socio group; the able- bodies. In such social scenario, disabled woman is doubled marginalized

from the society. Hence, a woman is stigmatized where being disabled and women is marginalized twice from the social group. The woman is marginalized not only the gaze of patriarchal society but also deprived from every socio-economics factors as in the health education, employment and other services. In the male dominated society women are always perceived as other services. In the male dominated society women are always perceived as other in such social set up women is considered as a secondary factor. They were always historicized, objectified in the male dominated society and even perceived them as the other. Gerda learner thus says, “Women had no history. So they were told; so they believed. Thus, over symbol system which most decisively disadvantaged women” (144).

The system of patriarchy can function only with the co-operation of women and every docile, innocent and ignorant woman is desired in a patriarchal community to have supremacy over the women. With the dominant role in the community, women were deprived from the social discourse. In this regard, Gerda says:

The system of patriarchy can function only with the co- operation of women. The co- operation is secured by a variety of means: gender indoctrination educational deprivation; the denial to women of knowledge of their history; the dividing of women. One from other by defining ‘respectability’ and ‘deviance’ according to women’s sexual activities: by restraints and outright coercion: by discrimination in access in to economic resources and political power; and by awarding class privilege to confirming women. (142)

Therefore, women have always experienced the reality of self and community, known it, and shared it with each other. Yet’ living in the world experience bears the stigma

of significance. Disabled women are often discriminated not only because they are women but also because they are disabled. Disabled women are more subjected to grater isolation due to the stigma of disability and related myth and fears. In this regard, Bhambani states:

The problems of women with the disabilities are further aggravated due to the accordance of inferior status to them within their own sex. Disabled women also lack role models and powerful advocates of their rights and problems. They are inadequately represented in the disability sector, which is largely dominated by disabled men unaware of the specific concern of disable women. They do not have any representation in women organization and Ngo fidgeting against violence or social empowerment, equality, right and opportunities. Disabled women, thus have to fight not only with their one disability but also with an insensitive society. (86)

Women with disability are socially invisible, for that, they appear less and seen less in public than the able bodied people. As minority group, physically disabled women are always ignored and devaluated by majority. Because of fear to be devalued by majority people they are less seen in hew public places. This leads to further stigmatization; as a result, they are tied in the chain of stigmatization in the long run which cannot be broken. Hence, stigmatized people are colonized by dominant group.

Dominant group always possess power to control over society's rule and regulation. Power is another to cause stigma. Discipline was one of the symbols of power.

In the drama *Masan* Helen is affected by gender stigma. Gender stigma was born just because of people's wrong belief. From a long time ago (who know when) people always think that man is superior in most field in compare to woman. That's why people always prefer male as the advance gender so the man keeps all the important works in society when woman only stay home to do housework and raise the children. In some ancient country, society treats woman like slaves, woman were sold and bought as goods. In present, society still has some unfairness in treating woman but in the same time, woman has stood up for their right. So then, the man look down on woman and the woman too, look down on man. It made it so difficult for both gender to understand the good of each other. Man complained that woman is too selfish, mean and only good with housework. On the other hand, woman said that man is so unreliable, boring and sometimes too stupid to understand woman's feeling. Woman claims that they too can do as good as man and even better.

Finally, stigma theory reminds us that the problem we confront are not disability, ethnicity, race class, homosexuality, religion or gender, they are instead the inequalities, negative attitudes, misrepresentation, institutional practices that result from the process of stigmatization.

In the drama *Masan*, female characters are stigmatized because of the norms of society and patriarchal concept of normalcy. During the time of this drama writing a woman who has, no children had taken as the disable one. Helen is stigmatized due to the cause of childlessness and leaved the house for the shake for her own identities. There overtone of gender stigma which Helen realized in the drama.

Chapter III

Stigmatization of Women in *Rimal Masan*

Rimal presents the stigmatized situation of women in late Rana regime. It is known as the modern play which opens the floor of realism in Nepali play writing scenario. Krishna is the educated young man of the time who gets love marriage with Helen, a young girl. He destroys the womb of Helen by using the medicine and she could not produce child. She feels herself as the stigmatized because of being barren lady. In this regard, Krishna says, you can not bear any children, and she , who is she that she can bear me one? I can't allow that (30). Krishna tries to convince young woman and inform his plan which made her furious and she says:

No! No! don't stay that. I will move out of your way I will go to my parents and never return. Whatever you say I'll do . But you should not do that to her. Please don't do that. It's better to kill her. Swear by me that you will not do that! I don't want to see such misfortune befalling her. That will be a great sin. (Bagmati entered) yes?(30)

Young woman strongly disagrees with the plan of Krishna and requests him not to do anything to Dulai. She herself is ready to accept the result whatever comes and suggests him to produce one child and says,“ No not yours. First of all, listen I cannot stay whether this oil suit you or not. But your husband love the small of it .He doesn't let me touch any other oil. Tell me then; which one should I use on you? You cannot blame me later on. I will do whatever you say (22). Due to the cause of his past guilt he dislike to produce child and instead of that he advises young woman to accept Bhotu, his sister's son as the adopted son. But Young woman dislikes that and urges to produce the child from Krishna's side. She requests to sleep with newly married

woman and to produce children. Krishna knows the reality and he was psychologically feeling fear of himself because his past conspiracy is the cause of second marriage so he wants to escape from that guilt for that he begs pardon from young woman who is stigmatized herself. She forcefully, urged him to love the newly married woman, her wife and produce child. In this regard, she asserts her idea in this way:

Oh God! What did you do? what must she have thought? It was as if sent her here to get insulted. Who can tolerate such behavior? Is your heart made of stone or is it a human heart? Ugh! Don't laugh. That's not an answer. It would have been better if you had murdered her. I cannot show my face to her for shame. I don't even want to look at you. If you really feel this way then why did you marry the poor girl?

(26)

Young woman tries to persuade Krishna by requesting him not to show abnormal situation toward Dulahi. Krishna dislikes sleeping with her and producing her that he says young woman but she is eager to play with child and requests him to fulfill her desire. For that she manages Krishna to sleep with Dulahi and returns back to her father's house for some time. In this regard, it is relevant to quote the following lines:

Young woman: what should I say to her? It would be as though I were tasting her. You spoiled the whole thing. Go and make up for that. Whatever I had to do I did. I am leaving. Bagmati! Bagmati!

Krishna: are you

Young woman: Yes, I am going

Krishna: If you are leaving, I am not going to call your beloved sister.

(27)

Young women show her abnormal condition in this line because she is in confusion. She loves child for that she urges Krishna to get second marriage and urges to produce child although her psychic could not bear the coming second woman with her beloved husband. By showing formality, she loves Dulahi and her child but her ego could not accept that as what she speaks.

During the time of Dulahi's pregnancy, Krishna opens the secret of past which is related with young woman. After knowing this, she revolts against cruelty of Krishna and states:

[...] it won't be long before she bites me. (After some time) Bagmati go tell the master wants her to come up, not me.

(Bagmati leaves)

You have made me appear very mean to her. She was insisting she'd go to her parents and I convinced her not to go. Now you have spoilt it all. (28)

Above lines shows that young woman shows her furious toward the Krishna and his selfish behavior, although he urges him to console her soul. For that, Krishna convinced him by remembering the past events of the time. Young woman has desire to produce child and she compares her love with the seed of papal tree which is big one among the trees but the seed of papal is small among tree. By giving the example of various myths, she tries to establish relationship between Dulahi and Krishna. In this sense, she said, "Young woman: "No one has to do that, No one did it. It was born inside me, within me. At first perhaps it was a big a pipal seed. Now it is a huge

tree. Nowadays I like to simply sit under the shade of the tree and dream. I need a son

(2). Young woman is in controversial situation, on the one hand she has desire of son on the other hand she hates newly married woman (Dulai) but that remains in the psyche which appears as the form of fainting. Her lip could not accept that because she is one who convinces Krishna to get married with that girl. She asked questions to herself about her future and the future of Krishna and Dulahi. Her narrative seems that she is psychologically stigmatized. In this regard, she says:

What? (both look at each other) How can you look upon me as a thing to me? How can you look upon me as a stranger? Just watch and see how your son, with a part of you, and all the love that I will shower upon him will break alls between me and your new wife. See how the outpouring of my love will overflow such small insignificant dams. Just get a son and put him into my lap. Do not degrade my love by raising all sort of double. (4)

Young woman compares her with Dulahi. Her comparison identifies the purposes of bringing a new wife. Her conversation shows that she is different from the second wife of Krishna because she has no child. The new wife can produce a child although she has hope to be a mother and remembers the fortune. Her mild voice suddenly comes out by the cause of step-fortune some woman could not bear children after bringing a step-sister who also produces a child. In her mind, there is an ego which comes out through the unconscious mind although she is succeeded to hide it for a long time. She shows sympathy toward her and urges Krishna to show sympathy. In this regard, she says:

My wish also will be fulfilled, with a child playing in my lap; all my needs will be satisfied. Don't talk about not letting her to be a mother.

After marrying her, you can't just throw her out like that even if you don't love her just throw her out like that. Even if you don't love her at least show her some sympathy. (30)

Above lines highlight the hidden jealous of young woman which appears as the form of sympathy and good voices. When it observes directly, it seems a priceless love but there is certain stigma or abnormality. Krishna proposed to accept his sister's son Bhotu as the adopted son but she is disagreed because she knows the biological relation between parents and child. She searches real child which is just like parents not ideal child. It shows that she wants to her own child not other because she has desired to produce her own children. Krishna felt guilty because he made her barren. To hide his guilt he tries to convince young woman. She rejects Krishna's plan and urges him to get marriage and produce child. In this regard, she says:

The blood that dries up in love is good. The flesh that gets torn in carrying for the baby is good. Let life disappear within a life. (The women fall limply into her husband's lap. The man staggers as though from some physical shock, and tries to control himself) Do you promise to give me a son? (5)

Krishna hates the process of child bearing and tries to convince Young woman. After marrying young woman, he use medicine and made her barren. He wants to look young woman always young and smart. If she produce that won't. He has desire to consume her beauty as long she live. So she made her childless. The secret is hided inside mind but it unconsciously appears as form of hates of child bearing, "The bones under the dry moon and the sun would grin, mocking at themselves. And then you would not find a single human being neither happy with satisfaction proud of intellectual ability,

to cite an example of anywhere on earth. (Take a long breath) (7). Krishna and his wife talk about the plan of life. Krishna feels guilty with Young woman because he committed great mistake in life although he wants to make happy. For her he can ready to do anything. Young woman forced him to marry second time, produce son, and give me. I am happy play with your son. In this regard, she states, Young women:” I thought I would watch the ceremony, but I just can’t lift my head ,I feel so dizzy.(taking the towel from her head). Pour me some water. I thought I would watch from the window, but could not that either”(replacing towel on her forehead)(10). Young women has desire to observe Krishna second marries which is necessary for child production. Krishna is one of the members of male dominated society so he is ready to marry second time. His father mother and whole family accept his marriage and feel enjoy on the ritual none of his relatives directly criticize the matter because of the social demand. In contemporary, time there is necessary of being son. Krishna marries second time to produce son so it is justifiable although Krishna himself know the secret of not producing child from first wife so he fear with young woman and rest of the world so could not express happiness on that occasion. This shows that he is stigmatized by the guilt which has done in past.

Rimal presents the pictures of disease society of latte Ranna period when people live in fake reality. Fakeness is high among the elite group because they inmate Rana but they are fall in crisis. Education appears as the hindrance of life and it destroy the morality and faith which we can observes the play in characterization of Krishna he is educated person but he could not performs his role in his family as the educated son. In the same way Bagmati is working in Krishna’s house as servant, it narrates that most of the women are kicked out from the house. Men have right to

multi-marriages and remarriage but a woman could not do so. In the play, Rimal presents that reality through the characterization of young woman. At last young woman leave the Krishna's house but there is no mention of remarriage. There may two case of not mentioning remarriage and establishing house, one is that she was made barren so there is no possible to born child from her womb. Next cause is Hindu patriarchal system which never allowed woman to marry next time. In this socio economic context beating wife, leaving wife bring new wife is not crime. Krishna's sister also beaten by her husband come in father house for help. She has one son which she hand over to Krishna's wife young woman because Bhotu's mother has no capacity to look after her. She looks after him nicely that bring changes in Bhotu's physical situation and Young woman's mind. She has desire a child from Krishna and she urges him to fulfill her desire. By leaving with young woman there bring certain changes in Bhotu's life. In this regard, she states:

I don't see the oil wicks on the tray. Where are they? Just look at you!

If I don't pay attention, nothing happens here. I don't have a thousand alone do? Why are you staring at me? Go down and wet the wicks.

(The maid begins to leave). Wait. Oh! Yes! Bring Bhotu along with

you. (The maid is already some distance away) bring him with you!(

the maid leaves. A servant enters) (11)

Maid Bagmati and Young woman look after the Bhotu turn by turn because he is only the child of this house. He is being the cause of increasing desire of young woman. In this context to conversation, they talk about the situation of Bhotu and his brother, Bhotu's brother: mine were not all that dirty. (After a Pause). Aunt, when

Bhotu was here did here did you often scold him for wearing dirty clothes? (After some time). May I go? (13).

Krishna's family is ready to cheat the girl family and convince that first wife is physically weak and sick so it need to marry second one which is fake in itself although they Dulahi family is ready to handover girl to Krishna. After marriage, Dulahi knows that the first wife is not weak and unhealthy she is popular and beautiful in the family that makes her half nervous. When she listened the graces given by mother in law, she compares herself as an object for producing child. All these made her also abnormal condition and stigmatized.

During the time of second marriage of Krishna, his mother tries to understand the mind of young woman and states, “Biting her tongue) oh! God! See how we forget! Turning to Bride) goes and show your face to your sister. (Your Young Women). How should we comfort you, now that you have co wife? You insisted that this marriage take place (15). In the household discussion, Krishna rejects the purpose of marriage and says, “After what you say, I will feel this marriage was not the right thing (16). He knows the reality which his family and young woman do not know. But he does tell the secret and accept the marriage purpose. Young woman play vital role to convince her. In this regard, she says, “The night is over. It’s almost day light. Where once there was a suffocating black tunnel ready to shallow us up, now we see a light at the other end because of a hope of child”(17). Young woman is choose Krishna himself and get married her so h love her too much but his love is not true love because he destroy her womb and made her barren lady. Although he wants to live near to her. She has strong desire to a child for that she convince her to marry second time. In this regard, she argues:

Who not everyone waits for child? You must be worried about me. I will step away. You go ahead. Let this darkened house for once see the light of day. I don't want anything else. You must be finding it hard to forget about me. You don't have to. And so what you do/ it's as though am not here. After I entered your house what else did you get ? Beside my finding laughter, there has been no spark of laughter beside my unfortunate self, the family got nothing else. Why should I sink taking everyone down with me? Instead, if you are feeling uneasy receiving your other wife while I am here tell me, and I will go to y parents house. (18)

After marrying Krishna he is in confusion. He dislikes Dulahi and denies leaving young woman. That create problem on young woman and she made plan to return to her farther house. She urges Krishna to sleep with girl till the time came back from father house. At that time, Krishna feel uneasy although he accept and make the girl pregnancy.

Krishna family is representative of the Rana's time bourgeois so there is full of maid and labor to work. Family member have no compulsion to work. Bride feels difficult to live without work because she is from low class family. It shows that she is married Krishna because of his wealth. Young woman does not allows her to work. The following dialogue clears the situation:

Bride: no sister, I was tired of sitting around doing nothing, so this was just a way to pass the time.

Young woman: you don't have to do anything.

Bride: but how will I spend my days?

Young woman: (to the mind) take these thing away, right now or else
I'll break your head.(19)

Bride has desire to do something for her. She dislikes behavior of her husband's family member. She hates the purpose of marring her to Krishna which is to mean and selfish. Nobody give interest in her personal desire. In this context she says, "It is difficult to me to pass the time. A few days ago, I asked you to teach me how to knit, but you haven't (19). She clearly knows that there is no place for her. Krishna married her not to love for sex and produce child. She became stigmatized and found her in a trap and urges to maid:

Bride: No, I won't stay here!

Maid: why here?

Bride: What will I tell them? What will I tell mother? What will I tell father? What will I tell brother?

Maid: Yes, that's true. The misfortune of women! At your parents home, you have to boast about your husband's home you have to boast about your parents' home. That is the way. What can you do?"(21)

Bagmati console her by presenting her situation. She works this house because there is no space her in father house and husband house. Male dominated society compels her to be a servant. She gives sympathy to bride and suggests not worrying about the situation. This is the destiny of a girl. Above lines generalizes the problems of Bamati and bride both are similar in nature.

Due to the cause of psychological problem bride became thinner and thinner. She seems pale and blue. Her physical condition is not so strong. Young women give sympathy to her and encourage her to be remained happy. She give her own example

and to be a beautiful lady. She urges her to make up because her husband Krishna loves beauty so he propose young woman to marry with himself. To attract Krishna it is necessary to becomes beauty. In this regard, she says:

Why? Where are you going? Why do you look so blue?

Look at your lips, so dry. When shouldn't sit around without any make upon. When I was your age, I used make up and do my hair at least two or three times a day. Didn't you say I did not give you any work, "How will I spend my days"? You can spend tour day just doing your face.(sitting) come here, let me do your hair.(21)

Above lines, show the relationship between Young woman and bride. Young woman shows sympathy toward her and request her not to do work. She persuade her to live with husband and says, "No you won't you have to give in o your husband. I will go! Where do you want to go? If one could always stay in her parents' house, why would anyone get married? Who would come to stranger's house? (31). Bride becomes pregnancy, everyone take care her. Young woman and maid takes care her health and called the nurse at the time of pregnancy. Young woman has no experience of child birth so she could not do anything at that time so she called nurse and order Bagmati to assist her. At that time her unconscious mind force her to say something but she could not anything .She feels uneasy which may the cause of jealousy although she remains her as smart and active like before. In this regard, she says,

I could not look. Early in the morning, I sent for nurse. I thought after she came everything would be fine, but she really frightened us. She said only one of them could be solve, either the mother or son. I was really sweating. What could I say? She couldn't say anything. I was

stunned. I was so scared but then suddenly the baby came out. (She Smiles Happily). (34)

During the time of delivery bride is taken care of nurse and maid although young woman expresses her wishes to the newly born child and mother. She takes care of the baby. In this context, she expresses her mother hood in this way:

I love the way he cries, the way, he pout we can't eve sing as beautifully as he can cry. And once you take him in your lap, you wouldn't want to let him go. Do you think one can help loving him? I am frightened my love might hurt him. The hands go soft, the eyes become full with laughter, the breast becomes clear and the cold lap turns warm). No matter how many thrones we carry with as soon as we touch him all the thrones turn into flowers. (35)

Young woman nurture the child and enjoy on nurturing him but the jealousy appears in her psyche which she feel uneasy. She could not express the psyche. She loves the child and mother. She becomes happy because Krishna fulfill her desire. She loves the bride an request Krishna to look after him and to love him. After taking the baby from nurse hand nurse search Krishna for bonus because it is the value is son is different from the son it need to celebrate happiness by giving for money . Young women feel happier than other when she hears that from the nurse and she expresses her happiness in this way:

Young woman: you know what? After the baby was born and nurse had finished cleaning him up, she asked me, where is baby's father? I asked her why. And she said she wanted some bonus. I told her you were sleeping, so I added more to her fees and gave it to her. I tipped

the nurse. Now tell me what will you give me? On such a happy occasion, such festivity and so much satisfaction. (36)

Young woman herself given tipped to the nurse with happy hand and exchange happiness to all. In the one hand she feels happy other hand she persuade Krishna not to neglect son's mother. Bride is not satisfied with young woman behavior because on the accusation of engagement there says first wife is weak and sick but that incorrect. She knows that Krishna bring her in his house according to the suggestion of her. That makes her uneasy and expresses her dissatisfaction in this way, "I am sure sister must have told him to do that. If he had gone without being told, that would have been something. I am sure he went because sister told him to. I am right aren't I? Answer me (39). Bride feels uneasy but she could not do anything against young woman because husband and house is under the control of that woman. She dislikes her overall activities and realizes that to live this house is not meaning for her. She feels herself as an object of this family and stigmatized herself. At that condition, Bagmati tries to console her soul and encourage her to live. The following lines clear the situation which bride faces in Krishna house.

Bagmati: No mistress, you should not be talking so much. Didn't you yourself say you should not be talking so much?

Bride: All right, I'll seal my lips. But when my heart cries out in pain who will hear it, who will stop it? The food that is rationed to me may slide through my throat somehow or other, but the love that is rationed to me the asked believes love. (39)

Bagmati attempts of convince bride but she cannot console her soul. She expresses her disagreement toward young woman and her husband. She dislikes living in this

world because she is stigmatized by the behaviors of young woman and her family. She blames young woman to steal her son. So she is worried about her future. At that time Bagmati console bride by narrating her life story which is related with the contemporary situation of woman . She says:

I too have cried very hard. I too have suffered like you. I am not someone who should be working as a servant in anyone's house. I am from a well off family, both on my parents, side and on my husband's. Like you, I gave birth to a son. My husband loved me from the start and I thought after giving him a son he would love me more. But instead, the sinner brought another woman into the house. (40)

Above lines suggest that women situation is bad in late Rana period. The condition of woman is pathetic due to the patriarchal domination. Mother in law blesses her at first when she entered as bride now she consoles her not to cry like child. Her physical condition is going be worse. Bride becomes ill by the cause of depression. In this regard, the following dialogue is relevant to quote:

Bride: And in spite of having such a good daughter in law, why did you bring me into this house?

Mother in law: haven't you learned why even after all these days?

Bride you lied. You said you had a chronically sick and very much disliked daughter in law. (43)

Above lines indicates that Krishna mother dislikes the activities of bride because bride disobeys her and neglect to care her health. She does not take the medicine. In this regard, mother in law order Bagmati to tell Krishna about bride character:

Mother in law: Bagmati, tell her she should not cry like that (her voice trembles) wait, when Krishna comes I will tell him. He should console the mother of his son.

Bagmati: Mistress. Look at me. I am asking you not to cry any more.

You don't listen to me. (44)

Mother in law complain Bagmati and revised her nature of negligence. At that time, Bagmati tries to persuade Krishna's mother bride the situation of bride and her attempt. In this, context, she says:

You almost spoiled thing. You know, it is these old people who understand the problems of mothers. And I'll tell you something else. Stop crossing this house. We don't have anywhere else to go besides it. If we are neglected here, we don't have to go imagine that anyone else will take us, let alone parents. (46)

After knowing the overall conspiracy of the marriage and child birth, she starts to shout. She feels her life as an unnecessary object and mentally ready to die. She hates Young woman and Krishna. She expresses her anger in this way, "Bride: (shouts) no I don't want to eat. Go away. Why did you come to me? What more can I do for you? Go away; I don't need pity from you people. (Krishna is holding the medicine with trembling hands. He is unable put it down) (46).

Whole family involved in Bride treatment although the condition of bride changes worse than bad. She leaves to eat and drink. Krishna and his mother observe the situation of the Bride and find out the cause of illness of bride. In this context, it is relevant to quote these lines, "Your second wife is almost inevitable now, she is disappear in she has only a fistful of breath left in her. You brought somebody else's

daughter and (48). Krishna feels difficulties and tries to escape from the trouble for that he tries to persuade young woman to escape from the house by taking son. In this regard, he says, “Let’s get away from all this trouble. Let’s forget everyone else besides ourselves. Find a nice place [...] (Young woman looks quite happy. Her eyes say it could be fun) I let’s sit down. There, now I will open my heart to you and cry. And then I will live happily” (50). This clears that Krishna is not a responsible for his family and wife. He is selfish as well as irrational. His love is guided by the lust. He dislikes taking responsibility so he wants to escape for that he tries to persuade his first wife. At that time, he opens the secret to her and says, “Nothing I have not done her more injustice than I have done you. I will tell you everything now. She has not suffered anything in comparison to you will not stand guilty in your eyes. So you will not take your son and go somewhere else? (51). Helen knows the conspiracy of Krishna from his mouth made her so sad and her love changes into hate. She hates the and compares as beast

Day by day, the condition of bride became worse. She was in both tension of physical weakness and depression. She describes her weak physical feature like this, “My wrists have become so small, like when I was child. My face too has grown small and thin. Perhaps my face looked small when I was a child. Why is Bagmati that today I feel like running about jumping around like a child? Let’s play something (53). Bride behaviors indicate that she is stigmatizes and separates from other normal human beings. Her behaviors seem to be a child. She compares her present situation with childhood age at that time her body was thin and her mind is control by the guidance of parents. Bagmati tries to persuade her not to be worried and says, “You too forget about how you left your house in the middle of the night forget about

you come to work there has a servant forget about your death of your son, just remember the front yard of your parents home(53).

Bagmati is a representative character of the contemporary time when male have right to bring second wife and exile first wife from the house. She meets the same fate and works as servant in Krishna's house where she observes the situation of women which no different from her own.

Bagmati and bride exchange their experiences of their life. Bride feels that her son is kidnapped by sister in law. She hates young woman behavior and says, "I am sit where I am (Bagmati hesitates) I am not joking, go get them. The most anyone can say is that we're both silly. Come to think of it. I am not that old I cannot play, I am just sixteen (54). On the conversation of Bagmati, she expresses her sufferings. She does not have capacity to bear it. In his regard, she says, "I had to go through such suffering all for nothing. I hadn't harmed anyone. You are a witch! You turned my husband into a lamb. I am forced to leave my son in the care of a person like you. Forget, you don't have to look after my son anymore. Go, go now get him (56).

When young woman knows the reality, she hates Krishna and ready to leave his house. She compares his house with Masan where fertilities is killed and woman is use as the toy. She could not bear the pain of barren and revolt against Krishna. In this regard, she says, "Young woman: crying loudly, young women points to the bride. Bagmati stares at the dead body of bride and sinks in the pebbles in her sari fall to the ground"(56). Before death bride, blame Young woman to steal her son. She could not bear that exploitation so she leaves to take medicine. She shows activities against young women. At that time, she falls on the ground and dies. Young lady tires to give answer of bride agitation although before that she has gone way from the earth. On

her death the house seems like Masan, everyone is in silent because of stigma. A young woman expresses her anger toward Krishna and says, “Young woman: haven’t you had your fill? Do you still need to present? I am sure after loving me so much all your sins have been washes away. Why should I go with you? From today, your path and mine will split. You go your way, I will go mine” (57).

Young woman could not bear the situation. Krishna tries to convince her and beg pardon but she could not give him pardon. In this, stage Rimal follows the techniques of Ibsen. In Henrik Ibsen, play *Doll’s House* Nora leaves house but there is unknown where she has gone like that Young woman leaves house but the play is unknown about her future. Helen feels guilty in herself because she spoils her one life and bride life also by getting marriage with inhuman creature like Krishna. In this regard, she says:

Punish? Where would we woman get the strength to punish men like you? If we had that strength why would sister have died, why would I have had to suffer in this way without reason? It is man like you who have the right to mete out punishment without any fear. As for us, we cannot even punish the guilty.(58)

She could not control her because she is stigmatized because of being barren by Krishna r. He hates the house and desire to separate from Krishna. She is not ready to listen Krishna’s pardon and ready to continue her uncertain journey. At that time she speaks, “Yes, I cannot for a moment continue to live in this cremation ground.

Women and burnt alive in this house. (Krishna looks choked tries to hold on to any strand of hope (58). She blames him as vulture that enjoys eating meat and his house cremation is ground where dead body put. Krishna’s house is also suitable to put

dead body because no live women can live there. In this regard, she says, “But anyone who does nothing for mothers, whom lose their identities and sisters in trouble, how can I trust such an important man? (58).

Identities of women are related with fertility if that kills nothing remains with woman so young woman feels she lost her identity as woman and feels stigmatized. In this regard, she says

Are you bringing those obstacles to stop from going? Isn't it that you love my flesh only? If that is so, in the same way that sister left, I will leave you and you consist over both our bodies like a vulture.

Shall I do that? (Krishna turn blue). Why all this argument then? I am going! (59)

At last, Krishna feels guilty and stigmatized. He requests young woman not to leave him. He vows before her never repeats fault again although she continues her journey because she has already feels worse to live with him. It seems a kind of revolt of woman against male domination but all this happen by the cause of stigmatized situation.

In short, the novel is the social document which reflects the late Rana regimes of Nepalese society. Krishna represents as the Rana because he stigmatized whole family like Rana does. He destroys Young woman's life, bride's life and his own life although he tries to persuade young woman not to escape from house. Overall context and plot of the play clears that it is total sum of stigma.

Chapter IV

Conclusion

Rimal presents the overall scenario of contemporary elite mentality and its impact on gender relation. In this play, female characters are stigmatized. Young woman, the main character of the play is stigmatized because he found sterile made her inferior than the ordinary women because she had no child. That makes her different from other common married women and stigmatized. Like that, new bride found herself in a realized stigmatized situation and accepts death. Cause of her death is depression or certain kind of stigmatized situation. In the same way, Bagmati also hates man because she is kicked out from her husband. She is stigmatized. Other off stage characters like Krishna's sister, his mother and other female characters face the problems which makes them unhappy also face the problem which makes them unhappy. So this family is stigmatized. So, writer presents this family as the cremation ground.

Due to the cause of stigma, young woman (Helen) leaves the house and curse her husband Krishna. She is stigmatized because of knowing conspiracy of her husband Krishna. Without informing her Krishna used certain medicine and killed her womb. That information made her angry, hates Krishna, and leaves his house. She blames his house as the cremation ground. She persuades Krishna to marry second time for the sake of male child and at that from the time Krishna felt guilty because he knows the reality of Helen. She is not physically weak to produce children the cause is Krishna's conspiracy although he hides the reality and accepts to marry next girl. There seems nothing wrong in out looking but he is psychologically stigmatized. He remembers his past action and tries to console his first wife by narrating the

conspiracy. If is not stigmatized it would not happen. By being the elite family son, he performs his role as the dutiful and tries to live fake reality. The adjoining fakeness of the house make everyone stigmatized.

In the play, writer shows the death of new bride and outgoing of young woman that suggest reader something is wrong in this family. The comparison of Krishna's house with cremation ground shows that if other males also repeat same practice the world will not be remained. He is the criminal who killed the womb of women. He is making his house cremation ground. The literal meaning of cremation refers the place where no human being exists, just, like the graveyard. The situation is abnormal which is stigmatized in itself. A good home could not practice that kind of situations which we have observed in the play. Krishna's parents feel uneasy when Young woman remains childless although they are not powerful like young women to convince Krishna. They only encourage Krishna to get married and. After producing child they do not appear in the play it seems that they are stigmatized because of the behavior of their son and his two wife. The event of the play indicates that the family seems to be abnormal because of the performances of the family members.

Most of the critics analyze the play and categories it as the first play written on the based on reality. The reality of the time is stigmatized because of Rana Rullers and their activities. Both victim and victimized are in confusion on their situation which Rimal presents by analyzing through a elite Brahamin household scenario. Main character of the play seems educated but guided by mind of cruelty. He cheats society like Rana cheats people. By his activities, he spoils his house and became the situation abnormal. During the period of Rana the country became abnormal due to such type of conspiracy. In the same way, writer presents women world as the

positive motives. The cruelty of the time indicates that the whole women are stigmatized because they were far from the basic right of human being. In this play Bagmati, servant of house and young women master of house both are faced same problem which makes them stigmatized and leave their husband's house. Due to the extreme exploitation, women either accept silence death or leave house that is presented in the play thorough the characterization of Bagamti, young woman and Dulahi. These three are representative characters of the contemporary society are stigmatized.

In short, the play presents social 'stigma' during the periphery of Rana regime. The realistic setting of the play and selecting of representative character help to reflect the social reality which is not normal in itself.

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