

**TRIBHUVAN UNIVERSITY**

**Subversive Female Agency in Parijat's *Under the Sleepless Mountain***

**A Thesis Submitted to the faculty of Humanities and Social Sciences,**

**in Partial Fulfillment of the Requirement for the**

**Degree of Masters of Arts in English**

**By**

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**Letter of recommendation**

This thesis entitled “Subversive Female Agency in Parijat’s *Under the Sleepless Mountain*” by Tara Prasad Acharya has been completed under my supervision. He carried out this research from December, 2010 to August, 2011. I hereby recommend this thesis be submitted for viva voce.

August, 2011

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This thesis entitled “Subversive Female Agency in Parijat’s *Under the Sleepless Mountain*” by Tara Prasad Acharya submitted to the Central Department of English, Tribhuvan University, has been approved by the under designed members of the Research Committee.

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## Abstract

The present research on Parijat's *Under the Sleepless Mountain* seeks to foreground the complex ontological and epistemological condition of women in Nepalese society. Basic thrust of the research lies in depicting how women blur the boundaries of patriarchy. In this line present research analyzes that female character devise subversive agency to consume the confidence of patriarchy that subjected to women. Nepalese women have adopted the course paved by male despite their numerous efforts and desires. Parijat relates the story of marginalized female and their socio-economic life in the local level with their conscious spirit about their position in the patriarchal society. As the domination and subordination keep on going, women characters are hegemonized and their consciousness against the male ideology is yet to come through the continuous effort.

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## **Chapter I . Social Evils in Parijat' *Under the Sleepless Mountain***

The present research on the novel *Under the Sleepless Mountain* seeks to foreground the voice of the marginalized women who are subjected for the male in the Nepalese society. Presentation of the voice of minorities by applying the gender prospective is one of the base of this research. Male treats women as inferior, submissive, minor, other, secondary being as well as unpaid house labour. The principle thrust of this research paper, in the novel, lies in depicting of the marginalization of women and in arguing their subversive role to come out from the stereotypical representation of male ideology. So, the plight of this research paper is presentation of women's conscious spirit in the Nepalese society. Here, despite of all the boundaries of patriarchy, women try to come out in equal position with male, they attempt to live free life and bring happiness in their life. Attempt to occupy social, economic, political space despite their male's interest is one of the primary goal of the women in the novel.

Parijat's *Under the Sleepless Mountain* vividly draws the lively picture of poor, backwardness, remote and discriminatory society where female has been all dominated, marginalized and subordinated by the social structure which is based on male made discourse. More realistically, it portrays the belief of people, the way of living and the tradition of the people who are living in society. The society as this novel depicts, is fully based on hierarchy between male and female, rich and poor, powerless and powerful etc. In the hierarchy male are always at the top and female are always at the bottom. Where male only enjoy all kinds of privilege of society but female are always confined with domesticity. In the novel, female's representation seem as they are passive victim of society rather than the co-worker of society however they seem fully conscious of their social position therefore unsatisfied with that so called male based social system.

*Under the Sleepless Mountain*, the novel, as a representative of the experience, aspiration and spirit of Nepalese women, clearly portrays the subversive spirit of female against the injustice, unequal treatment and subordination. Though, female are marginalized by the so called male-made discourse, they are not consent with those very norms, values and ruling ideologies. Therefore, they are in pursuit of situation in which they could be able to construct their own identity, status and position in the society. Having independence and free insight as male, female raise the voice against the suppression is the basic insight of this research.

In need to deal with their subversive ethos, the present research relies in third world feminism which is a social theory and a political movement primarily informed and fuelled by the experience of women. It can be understood as a doctrine which advocates equal rights and dignity for women with regard to men. Third world feminism pursues the political agendas, interpolated by the cracks and fissures of postcolonial nationhood and internationalized feminism. The ground of struggle is varied-working condition and economic self-determination, family and ideology, ethnic conflict and pluralism, sexuality and subversion, disciplinarity and production of academic knowledge, religion and secularism, human rights and supra- liberalism.

The project in the novel, *Under the Sleepless Mountain*, categorically focuses on infected gender experiences, functioning of patriarchal ideology, female subjugation, belief on fatalism, double marginalization of female and pursues somewhat non-systematic encounter with these different yet intersecting thematic in relation to discrepant third world feminist debate on the plurality of discourse and practices regarding veiling and unveiling.

Feminism questions why women have been consigned to a subservient status in relation to men, and points the social system controlled and constructed by men as the cause

behind women's subordination. It also studies how women's lives have changed throughout the history. Also, one of its central concern is, to explore how women's experience is different from that of men's, either as a result, as Michel Ryan writes, of "an essential ontological or psychological difference or as a result of historical imprinting and social construction" (101). The guiding norms of patriarchy to the extent that they make unfounded claims about the inferiority of women are called into question by this awakened social-political movement. The pervasiveness of patriarchal ideology is one of the major features found in the novel. So the research mainly is concerned with how patriarchy operates in the manners, behaviors and activities of people.

Patriarchy is a social system based on the authority of male head of the household. It is a power relation in which woman occupies subordinate status as worker whose production is exploited and appropriated by male. Historically, women under patriarchy, whatever their class and race, have been assigned to the task of social reproduction like childbearing, child rearing, house keeping, food preparation, of ill and dependant, emotional and sexual services. In such social system men exercise power over women. As a central figure, man financially supports a family while woman stays at home and cares for the children and house hold affairs. Thus, patriarchy means the manifestation and institutionalization of male dominance over women and children in the family and the extent of male dominance over woman in society in general.

Gori Maya, is one of the central female figures of the novel. Economically, she belongs to a poor family. Because of extreme poverty of her family, she always suffers from exploitation, corruption and suppression of other powerful male like Krishna Karki. So, at the time of her wedding she is deceived by demonic corrupt man Krishna Karki who forces Gorimaya to marry with an insane drunkard. In turn, he provides sixty rupees and two bottle

of wine to Gorimaya's father. Though Gorimaya is unwilling to marry to him, she is unable to deny the authority of so called male head of society. When she gets marriage with that mad drunkard she has to face both physical and mental torture. Without any specific reason, she has been badly beaten by her husband. Even she has left without food for long days. When, she afraid of her death by her husband, she makes plan to escape back to her father's house. Eventually, with rigid spirit, she reaches at father's home. When she finds her helpless father at his home, she outpours showering of tears before him. Gori Maya has the strong sense of contempt to that unjust social structure which has exploited and subordinated her social position. In her remorseful, shameful or out-casted position, she thinks of various ways to retold against the biased attitude of society. Helpless Gori Maya is looking for the better opportunity to get out from her mental agony.

Similarly, Suwani also is another central female figure of the novel *Under the Sleepless Mountain*. She is well educated as well as politically conscious girl. She is also frustrated and distressed with the evil norms and values led by Panchayat rule which has subjected female's subordination and marginalization. Under such evil norms of society even conscious female like Suwani also has become like a cog in a machine. Their role is limited by that biased male oriented society. In the society, the role and duty of female is to engage in child rearing, child bearing, food preparing and fulfill the emotional and sexual needs of their husband. They are compelled to be confined with domesticity.

Women, in this way under such evil norms, are regarded on the basis of their virginity, chastity, beauty and innocence. Therefore, they are forced to be submissive and passive victim of society though they have still strong sense of disgust and revolt against the system and rules of society. Suwani, one of the politically conscious female who always thinks about the better position of women and equal treatment between male and female in

the society, she is against the all kind of injustice, prejudice and evils of the society which has coursed the female's exploitation, subordination and marginalization. Therefore, her strong content is to avoid such power-relation between male and female and establish harmony and integration between them with sense of equality and etiquette. Therefore, she wants to dissolve her life for the freedom of all marginalized females in her country and wants to ensure female's rights and freedom with their representation in the Panchayat government which has excluded the representation of female. Her all attempts are to bring all the suppressed women of society out form their confinement and restriction. Despite the danger from all sides and various huge obstacles Suwani actively involves in politics and participate in awareness programs to eradicate all the evils of society and fight against the corrupt injustice of Panchayat led government. She awards all the society people who are exploited, suppressed and downtrodden. She urges all the women to involve in struggle for liberation. Because of the active revolt against Panchayat rule, the government announced restriction in making committee and union and was sent vigilante to arrest those rebels who were revolting against government. Suwani also follows by the vigilante and spy's who were sent by government. Casually, while returning book to home near her room at peaceful evening at a bamboo bush, Suwani was abducted by some unknown man and left deadly wounded. After some days she goes to spread consciousness, in the society, for women against the government. Meantime she is surrounded by the spy's of government and arrests and eventually she is killed by them.

In this way despite the government' restriction Suwani contributes a lot and never surrenders before the evil of government and finally she loses her life in that movement and becomes the victim of that evil government. So, Suwani seems one of the active and conscious female characters regarding the equality between male and female. She argues, "I

hope you can read and write well now. I have brought some book for you. I'm sure; you will be able to understand them well" (139).

From suwani's expression and her suggestion given to Gori Maya, it is clear that female like Suwani. Gori Maya is highly conscious of grasping equal position as male. They think them as capable of doing all the things as male do but their role is limited by their evil social structure and just confined with domesticity. So, it shows the consciousness of female for their rights, freedom and equal position in the society.

In the similar fashion, another female character Chandra Kanta, wife of Ale Sahib, a police inspector, has strong sense of contempt towards the evils of government. She also has been deceived by the many of the male head of the society. Therefore, she has done hard struggle to make her own separate identity. Then, she opens a hotel for her livelihood. Though, Chandra Kanta is a married woman, she was left by her husband after she gave birth to a baby. When, her husband left her, she become helpless. In her helpless condition she was badly dominated and ostracized by other society people then after she recollected all her energy to earn her livelihood by herself without being dependant on male. She had a small son named Lal Bahadur. So she had to bear the responsibility for his schooling, clothing and fooding etc. then she established a small hotel and collected some money. Now Chandra Kanta was successful to manage her life by herself. But she was highly conscious about evil norms and values of Panchayat led government. She was totally frustrated with the male heads of society and patriarchal power structure. And suppresses woman as possessive of their male and treats like a commodity or object.

So, Chandra Kanta also becomes the victim of that evil norm of society but she is not consent to be ruled. Inwardly, she is awareful and conscious about it. So she does not restrict her son Lal Bahdur to participate in students union and finally he was shot to death by

policeman. In this way, the female characters like Suwani Gori Maya and Chandra Katna are suppressed by their evil social structure. They are sexually, physically and mentally exploited by the evil authoritative males of society. But they are not hegemonized by those evil rule and norm however unable to deny. Finally all these character respectively participate in the movement of 2056B.S. where they perform, their hidden but strongly revolutionary spirit. By their role and performed activities, inherent consciousness in them can be clearly seen.

Double marginalization of women is another feature of Nepalese text. The research also focuses on how the females are being doubly marginalized. On the one hand, females are victimized by patriarchal norms and values. On the other, they are tortured both mentally and physically by feudal exploitation. In the novel, the female characters like Gori Maya, Chandra Kanta are doubly marginalized. Restriction of the male and the then Panchayat base government upon the female characters arose the subversive sense in female characters like Gori Maya, Chandra Kanta, Suwani, Lalita, even in Aged Woman of Chinde village and Suntali Bhauju too. So women lack the agency to bring forth their voice both in the family and the society and in the novel female voice is heard raising their issues against that marginalization.

This research also traces out the influence of fatalism. Fatalism is an ideology, an inherent correspondence of the Nepalese text that focuses on the belief that every thing is predetermined and inevitable to happen. In the novel, Gori Maya and Chandra Kanta, the central characters, are submissive to the events and blame for their fate for the calamities. Gori Maya makes many hard efforts to lead her family to happiness but finally she is beset with calamities and forced to leave her house and her devil like husband. All for that, she blames to his luck. As she states: “Let it be, father. Don’t worry. I know you were trapped by Krishna’s deceitful words, and you became the victim of a common fate. Let’s not talk about

my marriage. From now on, will be no husband for me” (15). Another central character Chandra Kanta also believes on religion and fate as she believes her husband as God. She waits her husband till late night to have dinner after him. As she says; “I dreamt about your coming last night” (37).

Another principal thrust of this research is also presentation of conscious spirit in female characters. Because of the patriarchal domination women characters got a kind of consciousness that lead the society against the patriarchal ideology. Characters Gori Maya, Suwani, Chandra Kanta, Aged woman of Chende Village, Lalita, Suntali Bhauju here raise the voice against the patriarchal social boundaries to the women. Gori Maya’s returning back to her maternal house after leaving her husband and house, going to Katmandu to earn for her living, Suwani’s active participation in the student referendum of 2036, Lalita’s imitations of western costume and rock music and dance, Chandra Kanta’s life from Darjelling to Kathmandu show the subversive agency against the patriarchal definition of women in the text, *Under the Sleepless Mountain*.

The novel *Under the Sleepless Mountain* has been analyzed and interpreted by various critics in different way. Some critics has analyzed the novel from post-modernist point of view some other have interpreted its socio-economic and political aspect yet subversion of third world feminism is not applied on it. The present research is applied this methodology. Krishna Baral a renowned Nepali poet and critic interpreted the novel regarding its aesthetics and its setting aspect as a realistic portrayal of the then society. As he writes: “Parijat is a novelist of her own type, her novels have regional settings but her novel there is profundity in simplicity. In her social ethos find way into her novel’s she portrays the regional dimension of life” (122) .

Another critic, Kirshna Chandra Singh Pradhasn views this novel *under the sleepless Mountain* as a partly historical one. As he believes it draws the lively picture of students movement and nation referendum of 1979 AD in Nepal “but people’s consciousness to make the movement famous and permanent, another position in it is the main context of the novel” (356). Likewise in Narendra Prasai’s word, “This novel *under the sleepless Mountain* is political consciousness, which moves around intellectual group only” (173). Another critic Rajendra Subedi says, “Parijat’s novel *Under the Sleepless Mountain* is third social realistic novel and this novel forms in short image. This novel as a political novel, is based on the student’s movement and national referendum of 1979 A.D. in Nepal” (49).

Regarding another issue of this novel *Under the Sleepless Mountain*, Shankhar Koirala says, “Parijat is a social and realist writer” (185). In Rajendra Subedi’s words Parijat is talented writer who “suffered from the daily grind of family life” (194). Likewise, Prof. Thakur Parajuli view the novel as a partly prudential one as it. He believes draws the “lively picture of the settlement-rose stream chinned, in the eastern part of Nepal” (44). However, he believe that the novel of language, culture, religion, festivities, customs and life style of ethnic community.

Bhusan Aryal makes more of negative critique of Parijat as he says; “Parijat fails to make coherence between the beginning and ending in her writing. She also fails to address psychological issues yet she deserves praise for her ability to examine the subtleties of human life” (163).

In this way, the novel considered to be her master piece, has elicited a host of criticism as numerous Nepali critics have interpreted it from those various perspectives. Though, most of critics have analyzed the novel through socio-economic structure, democracy, political, practice and woman liberation, yet no critic has attempted to analyze

this novel from the subversive female agency perspective so the present researcher seeks to analyze the text from the same point of view.

The thesis has been divided into three chapters. The first chapter presents an introductory outline of the work a short elaboration on the hypothesis a glimpse of Parijat, her writing and a short critical response. It gives a bird's eye view of this entire work. The second chapter tries to explain and analyze text with applied theoretical utility third world feminism. It analyzes how the females in Parijat novels have been exploited or how Parijat exposes the struggle of subordinated marginalized female group to improve their life which was made difficult by corrupt and despotic rule and evil headman of society. Finally the third or last chapter sums up the main points of the present research work and finds the hypothesis of research work.

## **Chapter II . Subversive Female Agency in Parijat's *Under the Sleepless Mountain***

### *Passive Docile of Woman in Parijat's Under the Sleepless Mountain*

The research in the novel *Under the Sleepless Mountain* shows the passivity of women who are unable to play the active role due to the entanglement of the male ideology which courses them to remain within Patriarchal values. Nepali contemporary society always demands women to remain passive and tries to use them as a parameter to marginalize the female. Patriarchy always functions as an agent that tries to subordinate women in every arena of the society. It is the biased and injustice nature of patriarchal ideology that makes women suffer a lot without giving free domain to express their personal views, desires, pains, and aspirations so women's freedom becomes abducted so that they are unable to take revenge against the male. They are just treated as a secondary being without giving them a chance to involve in any social works.

Women, in Nepalese society, are always given a restricted arena where they are just limited with confinement of domesticity. They are assigned only household task like child rearing, child- bearing, food preparing, washing etc. So, for women society is a mere platform where they are supposed to show their performance only serving patriarchy. Women like Gori Maya, Suwani, Chandra Kanta in Parijat's novel are not allowed to play any active role nor they are allowed to raise the voice of suppression against their husband. It is not because they are weak and fragile rather it is because of the restriction of hegemonic patriarchy which tends to limit them in their activities. Thus, even unwillingly too, women are enforced to internalize the norms of patriarchal myth from the core of their heart. Having conscious sprit inside them about their domination, they are compelled to follow the male ideology submissively. Though, women, under patriarchy, aren't submissive and passive but they are made so by the hegemonic patriarchal social structure. It is easily understood that

women must accept male domination in every condition. There is no way out for women except to go along with the domination.

In the traditional Nepalese society, women are stereotypically represented and they are never given space to raise their issues about the liberty. Women are enclosed in stereotypical status given by male and they are unable to question the male ideology because of the internalized patriarchal impositions. Parijat's *Under the Sleepless Mountain* artistically depicts women's subjugation in a patriarchal society where women are never allowed to enjoy any freedom. Here, in the Novel, Parijat skillfully depicts the consciousness and rebellious spirit of female characters Gori Maya, Suwani and Chandra Kanta who always attempt to overcome from the male domination. Even, outwardly they seem as if they are passive but inwardly they are highly conscious. In the first and second chapter Parijat describes how woman are hegemonically dominated.

Gori Maya, Chandra Kanta and Suwani are central females of the novel *Under the Sleepless Mountain*. These female characters are always conscious of their domination and suppression. But Patriarchy always tries to restrict and inflicts their indent status in the society. Gori Maya, a central figure of the novel, *Under the Sleepless Mountain* is deceived from the Pradhan of Chinde village. She becomes compelled to marry with a lunatic like man because of Krishna Karki. First, she accepts him but later she returns back to her father's house. At the water tap of the village Old woman expresses: "Look! Krishne Karki has certainly deceived you and your Father"(17). Because of the restricted arena Gori Maya uses to follow her husband in each extent but her mad like husband always tried to keep her under the high suppression that's why she compels to leave her house and returns to her father's house. As narrative reveals:

Poor Gori Maya, her life was just beginning and yet she was thinking she had to survive somehow until inevitable death arrived. She went to the forest to collect fodder, skulking through her own village like a stray dog. Gori Maya returned home in a whirl of thought- “A destitute life is really worthless, like stony and sterile earth. How could such a well-off rascal dare to make a poor girl like me his wife, for a few more possessions-perhaps, a little land? She could never forget Krishna’s flirting. She tried to understand his intentions. A lot of maidens of marriageable age were there in his circle of acquaintances, but that vile man chose me to treat like a dog—the fraud.” She trembled with rage, remembering him and spat on his manhood with contempt. (17)

This statement declares that how women have been made pathetic by the male head of society. Women under patriarchy are tortured both mentally and physically. They are assigned to perform heavy task taking the great risk of life as Gori Maya says to her father, Ghyabring: “I have stayed there all day crying and lamenting while leeches were sucking my blood. Their biting has made me gaunt all this aggravation has compelled me to flee. I have wandered all night in the forest hungry and finally found my home” (12).

These Gori Maya’s expressions exposes the pathetic situation of female under the grip of social structure, which exploits female's subjectivity, creativity, productivity by making them confined just in the domestic activities. To give an outlet to their suppressed desires consciously, Gori Maya makes a gathering in a special celebration to enjoy. But she can never do it in front of the males like Krishna Karki, Mr Bhisma Bhadur Ale and other male heads. The male ideology makes them "bowing their heads before them” (19). They do it in the absence of male because patriarchal society humiliates and makes them feel shy. Women still do not have any capacity to adopt their free will. Women follow what the males of the

society order them, which clarifies the subordinated position of female in the Nepalese society.

Gori Maya is a beautiful and innocent young girl who belongs to a poor Gurung family. She had only an old father called Ghyabring at home. The old man, Ghyabring, was always eaten up with the tension about his daughter's wedding. But he was unable to arrange her marriage because of his destitution. Meanwhile, a malicious devious male named, Krishna Karki, makes a plan to trap Gori Maya in the name of marriage. For that, Krishna Karki makes secret negotiation with Gori's father, who was unable to refuse the proposal of Krishna Karki for her wedding. He readily accepts it. In turn, he gets sixty rupees and two bottles of wine by the bridegroom's relatives with the assurance that his daughter would back for a visit at Dashain.

Therefore, Gori Maya was forced to leave her parental home after her father's negotiation with Krishna Karki. As Ghyabring, Gorimaya's father says; "She went Wearing a ring in her ear, a tiny gold ornament in her nose, red slippers on her feet and wearing her country clothes." (10) Her father was given words by Krishna Karki, then, he did not have to be worried anymore. But, eventually her marriage turned out to be a pathetic and miserable. The man with whom, she was arranged marriage was a lunatic man. After marriage she had to face both unbearable mental and physical torture. She escaped from her house due to fear of murder by her husband so many times. Gori Maya unable to cope with her husband and his family, finally, forced to turn away from her marital life. She was filled with rage against his insult, contempt and abuse. She believed that no young girl ever had an intimate friend- and certainly not in marriage. She had had none and one could resist destiny. In this way, in the name of arranging marriage, the so called head man of the society like Krishna Karki made her as the passive victim of mental, physical and sexual exploitation of her husband.

Gori Maya, a poor and helpless girl, has been deceived badly, but unable to confront with the injustice patriarchal social structure. First, she thinks of her suicide but later she consciously thinks to live in her own independent way of life by getting a job which is better than suicide. Now, she hopes that she can manage her own way of life. Feeling somehow calmer finally, she returned back to her father's house bearing various hardships amidst the night. When Gori Maya reaches to her father's house, her old father Ghyabring gets surprised seeing her alone amidst the night. Where "Torrential rain was pouring down outside" (10).

Gori Maya encounters with her old father. She falls showering of tears and "began Jabbering"(11) as she says "Father, you have thrown me to hell, wishing my death to be there in life that lunatic husband of mine tried to throttle me last night" (11). She further states that "Father, you should have thrown me in the Trisuli Ganga river rather than sell me for sixty rupees to such a cruel man. You have drunk two liters of your daughter's blood like alcohol. Haven't you?" (12). Here, these lines state the subordination of Gori Maya by the cruel male of the society. Gori Maya was forced to marry with a lunatic man in the enforcement of other male head of her society and form own father as well. Even there is no freedom for her to select her own life partner. Her freedom, rights and desires are suppressed by so called male head of the society. So, Gori Maya finds her helpless to deny them, because of that she reaches to the pathetic condition. She has been sexually, mentally and physically exploited in her husband's house. As per-patriarchy demands the virginity, innocence, shy and less-talkativeness are inherent womanly qualities.

In the similar fashion, those male privileges of the society trapped her because she was extremely beautiful and modest girl. Therefore, for Gori Maya's pathetic condition, her own body has become enemy. Gori Maya is treated as a commodity or object or instrument whose role is just to please her husband and fulfill the emotional need of him. Women are

supposed to confine with household activities without reacting their husbands. When Gori Maya returns to her parental house, she becomes extremely remorseful and afraid of her society. She finds her as immoral and becomes humiliated herself. It is because she has already internalized the norms of male ideology. Though, she has been made helpless by the devious male like Krishna Karki the injustice, mockery, sarcastic comment is found just on the part of Gori Maya but not on the part of males.. The society ostracizes and disregards her. But, patriarchy never attempts to punish the evils of male. Male are always freed in their crimes and guilts. It is because of just being the male member of society. Similarly, Gori Maya's biased society just blames to Gori Maya but not to Krishna Karki and her lunatic husband who is guilty of their act. Gori Maya states; "Despite all such insult to me, no one dared to give a sharp reply to Krishna Karki instead" (16).

In this way, panchayat based social system always excuses male for their mistakes and evils but only punishes females. Therefore, the relationship between male and female, in patriarchy is based on hierarchy. Where male are supposed to be all powerful, senior, active and transcendental and female are taken to be submissive, fragile and inactive or immanent. Regarding this issue Vasuki Shanker states "The putative distinction between the economic and the culture is itself another moment in the production of each a denial of the culture of economy and the economies of culture"(36). So the issue of binaries raises by many critics which are based on social, cultural, gender economical aspects of the society. The tendency of creating dichotomy between masculinity and femininity always contribute to the women's subordination.

Similarly, the novel *Under the Sleepless Mountain* also clearly depicts the binary between male and female. Gori Maya, Chandra Kanta and Suwani have been victimized by the norms of hegemonic ideology. They become the subject of social ostracism get various

difficulties to exist them in the society. But, on the other hand, the male, like Krishna Karki, enjoys all kind of social privileges. Even in their blunder mistakes, they are rescued and freed. All the suppression oppression tortures are found just on the part of females. The relationship between male and female is seen as the power relationship. There is not natural relationship between them rather they are living in arbitrary relation. So in patriarchy, the relation between male and female is arbitrary rather than natural. Regarding the issue of relation between male and female in patriarchy Chandra Talpade Mohanty writes:

The connection between male and female as historical subject and the representation of woman produced by hegemonic discourse is not a relation of direct identity or a relation of correspondence or simple implication. It is based on arbitrary relation set up by particular culture. (242)

The statement shows the reality of the third world women's subjugation, hegemonic belief that is unable to raise the voice against the male domination or suppression. Parijat presents the hegemonic influence as well as submissive nature of Nepalese women that represents the pathetic condition of woman of twentieth century.

Presentation of the female characters in the novel gives the clear idea about women's position in the society where women have identity in combination with male as daughter, mother, wife etc. As narrative states:

Mrs. Chandra Kanta Ale, an attractive *Katuwal Chhetri* lady who has kept her lovely figure, even in her forties, was born in eastern Nepal in 1933 and had had to migrate to India to seek employment at a very early age. There in India, as an orphan girl, she had been exploited and dominated. She had experienced many misfortunes in life, and he had grown up into lovely young woman. She

had given birth to a baby boy at the age of twenty-one in a Darjeeling alley- in northern India. The child's father, a dignified and strait-laced police officer, would not acknowledge her, as it was not customary to marry a whore. Circumstances, however, made her clever and outgoing –and tactful in handling licentious men. She had become a warrior, bold and streetwise. She had often encountered lascivious men with selfish interests. She knew that a man often sees a destitute young girl as an object for self-gratification, free to the taker and that a master always stares at his maidservant with passionate eyes. Outside her home, men would try to rape her if she were alone. Such events in Chandra Kanta's life had made her experienced and mature by the age of twenty-one. (27-28)

Lines clearly state that only male become the head in the society where as female are restricted from every arena of the social norms. Even women give birth to the children but they don't have any sense of distinction who is the father of that child. It is because of patriarchal restriction in the society. On the basis of patriarchal norm male are played active role.

Male are supposed to be dominant gender of the society, a leader of political, social and cultural institution is only to suppress and dominate female. Therefore, patriarchy an ideological foundation has just served the interest of men only. So, this tendency has been criticized by many third world feminist writers. Janet Saltzman Chafetz argues:

Patriarchy is probably the oldest forms of exploitation of one part of population by another. It probably has also served as the model for all other forms of relegation, by them on the basis of race, ethnicity, religion or class, once such a system is established, those in the high caste positions, in this

case males develop a vested interest in the maintenance of the basic structure and their own advantaged status the short-run interests of males as males and, perhaps more importantly, as leaders of political, economic and cultural institutions are best served by maintaining and reinforcing traditional gender roles. (115)

Women, in the patriarchy, are less advantaged less or ill paid than men in the same labour. They are less advantaged in their access to material goods, power status and possibilities for self actualization. The cause of this inequality lies in the social structure of patriarchy. This distinction is important theoretically, methodologically and politically because it helps to clarify research about political aims.

Women have been nourished in this fashion of male ideology and so they internalized this male image of woman. Therefore, third world women are not only hegemonized by the male norms rather they are sharply searching for a proper way to protest against that domination, commodification and objectification. They argue that women have been treated like an object or art, to be admired to be possessed and then bodily make a plan to play active role being fully consciousness. In this connection, John Wallah Scott proclaims that: "Sexuality is to feminism what work is to patriarchy that which is most own yet most taken away sexual objectification is the primary process of subjugation woman" (158)

The situation of Nepalese women as John Wallah states, have been subordinated by the hegemonic ideology. Though, they are constituted the major workforce doing hard labour and engaging in the agricultural operations, they are twice discriminated on the basis of class and gender. Their socio-political status is inferior to that of male. Thus, women, in male dominated society, are not only stereotypically represented but doubly marginalized. Women, in Nepal, have been marginalized on basis of gender and class. They are supposed to be an

inferior gender and unable to play active role. They are less decisive to male whether in the matter of knitting family plans or financial matters. Financially, they are protected by their husband or male members of the family. It is only male who are considered to manage money by participating in difference income generating activities. In the name of second sex or inferior gender they are deprived in various important opportunities like in education, occupation and decision making matters. Regarding the gender issues a third world feminist writer Tanika Shankar writes:

So was discipline exercised upon her body by iron laws of absolute chastity extending beyond the death of the husband, through and indissoluble, non-consensual infant from marriage, through austere widowhood and through her proven capacity for self-imposition. All these together imprinted and inexorable disciplinary regimen upon her person that contained and defined her from infancy to death. (203)

Statements clearly state that all the female are restricted by patriarchy in the issue of gender. If we see the women in the society, they are badly treated and they don't have any equal opportunities and they are misbehaved. Female in the Nepalese culture are marginalized by feudal ideology or elitist discourse. Elitist discourse always tends to treat female as an object subjected to serve their male.

So, this discourse restricts them in various income generating activities reducing them to a lower social status. They have made dependent to male. It is only male who has to bear the role responsibilities as a protective and supportive to female. So, females are considered to devote to their male rather than to have an independent identity. Regarding this issue Susan Widely traces the negation of womanhood and quotes prescription of the duties of woman:

In childhood, a female must be subject of her father, in youth to her husband, when lord is dead, to his sons, women must never be independent. She who controlling her thoughts, words, and deeds never slights her lords, reside (after death with her husband in heaven), and is called Virtuous (wife). (30)

Theoretically women have never taught to be an individual, capable of taking care of herself like male rather they have to be constantly protected and guarded. In the similar fashion, in Parijat's novel *Under the Sleepless Mountain*, Gori Maya has been guarded by her old father Ghyabring. Though, Ghyabring is an old and unable to play any active role to lead family towards prosperity, he is supposed to be a protective and guardian of Gori Maya. Because of Gori Maya's devotion to her old father she has to get miserable and devastating marital life.

Gori Maya is unable to select her life partner it is because of patriarchy that always restricts the aspiration and freedom of women and they are just allowed to perform things under the guardian ship of their male. So that, female are forced to accept the patriarchal imposition. As Gori Maya responds her father about her marriage in the novel:

Father you have thrown me to hell wishing my death to be there in life. That lunatic husband of mine tried to throttle me lost might. The moody fellow once jumped over a clef to commit suicide but was saved by getting entangled in a tree. His mother very strict and has snatched away all my belonging or ornament. She makes me go up to the top of the hill to look after the maize. I have stayed there all day crying and lamenting while leeches were sucking my blood. Their biting has made me gaunt. She insults me using vicious words, accusing me of being a voracious eater and a lazy woman. She never allows me even to peep into her kitchen. All these aggravation has compelled me to

flee. I have wandered all night in the forest, hungry and finally found my home. (11-12)

These lines clearly show the patriarchal imposition upon them. It states the oppressive nature of patriarchy. It justifies that women in male dominated society are not permitted to assert their feelings and emotions. They do not have safe grounds neither they can speak about their injustice. Rather they are pushed to the domain of dilemma. But even consciously they try to be men if possible.

Women are always taught male's ideologies and trained that they should be beautiful. They should live in the house with males so that they can be considered as well cultured and civilized. But, when such beautifying process consumes time, females are blamed of killing time for unproductive things which is the conflicting nature of male ideology in patriarchy. Patriarchy always blocks every steps of woman. Gori Maya in Parijat's novel is measured on the basis of her beauty, innocence and simplicity which are taken as her major quality for marriage.

In this regard, women's creativity, productivity and intellectual qualities are reduced. Therefore, they are taken as passive server of male in mother's agency which justifies the subordinated role of women in patriarchal society. Women's confidence in their own capabilities has been entirely reduced, and the culture of male supremacy has become so deep-rooted. That woman would be ill equipped to grasp opportunities for their own advancement, even if they should suddenly be available. Women are trying to inter in a male oriented social system and failing to recognize that the system itself is corrupted formed on male's principle of values and worth that were alien and destructive to women. Women treat their male as godly figure and surrender their whole life upon them. They carry a keen interest about the progress and upliftment of their family. Society always dominates them, but

even in the extreme exploitation they keep on running their works of serving males. Gori Maya says to her father:

“Father let’s buy a goat. He did not see any signs of strong frustration in her today. He heard natural tone in her speech”. Seeing him puzzle she said “No one can sit idle without doing any business whatever one has to suffer struggle-going to the field, washing dishes for the teaches collecting firewood and fodder for the cattle”.(18)

These lines clearly states the tremendous courage and commitment in Gori Maya, who, boldly desires to have any work for upliftment of her family though she is not allowed to do that in the male dominated society. Though, she is supposed to confine her just with domesticity. She is rebellious in her manner, dislikes male’s protection rather she want to find a place in which she could be able to earn her own happy survival.

Actual suffering of the women and their subordinate role in the context of Nepal is well attention towards the aspiration and feeling of women. The male only enjoys defining the proper dos and duos of the males and females in the male oriented society where women are supposed to celebrate domestic affairs, indoor, unpaid labours, forgetting own interest. The women are compelled to engage with their male partner and children. Indeed, women are real scapegoat in the patriarchal system.

There is no the physical or psychological reason why women should be inferior to male and throughout history and across culture, women are always been second class citizens. Even when worshiped and adored, they have had to autonomy and receive no recognition as rational individual anymore then when they have been abused and emigrated. Male ideology kills the real insights and creativity of women by giving them overload more

than their ability and pay attention only at the last hour of life. Therefore, in patriarchy female are taken as an object to please their male. They have become the possession of their husband rather than an independent creature. The males are guardian for the possession of the women's body. They exercise their superior position to suppress them and to exploit female's innocence and beauty. Gori Maya is a well nourished girl from a well to do family. She seems to be sound of mind and was attractive with rosy cheeks and innocent manner. The lascivious eyes of the Pradhan Pancha cast a furtive glance of her. She understands his intention from his expression and felt thing for his grip her whole day. As she responds: "You white Tibetan girl so you have found a nice house to live in. He expresses leering her pale arm, outside his sleeves" (42).

This line clearly states the objectification of women who are taken just to be an object to fulfill male's emotional desires. But, Gori Maya is not fully consent with that male made discourse so she responds that lascivious man as "Not everyone is as wicked as you understand?" (42) Therefore in outrageous manner Pradhan Pancha comments on Gori Maya as "So you have pleased your police master by living in his houses" (42). Gori Maya could be skillful with words and directs and she replies quickly;

As poor girl has to be busy everywhere all the time, however, in that policeman's house to have a poor girl, do work suffices. There is not traditional of polygamy and marrying more than two woman or howling a splendid girl to wife as in your family. (42-43)

This statement clearly shows the subversion of Gori Maya who is fully conscious about her insult and domination by male heads of Panchayat based Government but so called Pradhan Pancha always attempts to dominate her. He turned red in face and shouted to Gori Maya

expresses as:

You mean, vulgar girl! You talk nothing but nonsense! That's why you got a lunatic husband!" he growled at her.

"Of course it was through you and Krishna's Kindness--otherwise it would have been difficult for an unlucky girl to have such a husband and become so vulgar" she said ironically. (43)

These lines reflect the discrimination between the male and the female and the protest and condemn against the male dominated society. Gori Maya is poor helpless girl. So, in search of Job, she reaches to Kathmandu and starts to work in a policeman's house it was her compulsion. But so called head man of her society make sarcastic comment and insult on her. They say: "you have pleased your police master by living in his house"(44). It indicates that females in patriarchal society are judged on the basis of their sexuality.

In other word, women, under male dominated society, have been treated as object to be possessed, enjoyed over and controlled women are defined in accordance with the desire of male. They have been exploited in the name of womanhood, motherhood, chastity and virginity as well as tradition like dowry bride price. Gori Maya becomes the victim of such social norms. A woman, in male oriented society, does not have the sense of independence and she has to acquiesce the decision of her destiny made by their parents. She does not have right over her own life and property.

A woman isn't expected to talk openly with male other than family members and relatives because society condemns them taking their act as an illicit or guilt. In the novel, Gori Maya badly insulted by Satasi Baje and Kriahna Karki while Gori Maya is walking in her own way. But she could not respond openly and directly. She forced to digest such

remorseful insult. When she returns back to her home she becomes sad remembering such insulting internal conflict with Satasi Baje and Krishna Karki and she angrily murmur in her room alone, as if “I have strength, I would kill Satasi Baje and Krishna Karki pulling the piece of flesh from their body” (45).

These lines show the subordination of Gori Maya by the male head of society and her rebellious spirit against them is no another than the product of the reigning ideology and socio-economic reality at that time in Nepal. Krishna Karki is the son of the village headman who is described as a man collaborated with the Panchayat rulers in exploiting the poor and uneducated people in Chinde village though he is from the same community. Even in Panchayat time, “He used to charge exorbitant by colluding with tax officers send from center. So he was a puppet in the hands of those tax officers ”(67) Parijat relates the story of Krishna with the Panchayat rulers who are subjected to dominate female in the society. Parijat reveals:

Krishna Karki was among those landholders and administrators who made up the class of important officials in the village, the government officers, and the whole area in the Panchayat era. They had exploited the people of his province who worked in the fields; these simple, ignorant farmers still didn't understand that they had been oppressed by those officials. At that time, when, the terror bullied their way from house in the village. The armed soldiers, accompanied by the headman, had gone around together, leaving the woman half-conscious. It was his work to know how many people were still loyal to the Panchas. The headman, on the pretext of helping the Panchas, oppressed the people who had no understanding of the subject of the Panchas at all. (34-35)

This abstract proves that, it is the power that plays a vital role in the society. Krishna knows very well how power functions and he exercises it by being the tool of the Panchas. Parijat writes that Krishna, “Was respected as far as neighbouring village of Chinde village”(34). People were aware of the activities of Krishna, but it is out of that people respected him as he, “Showed the hot temper of his ancestors” (24). This research shows the influence and cruel role of the powerful men upon the innocent, poor, marginalized female of the village.

This clearly shows that in patriarchal society male only enjoy all kinds of social privilege dominating innocent and poor, especially female. Such male head treats female as sexual object as Krishna Karki says about women: “These women are the dolls of money. Even though, that low born girl boasted of herself, I can easily sleep with her if I wish” (43).

This expression of Krishna Karki clearly states the social status of women in the male dominated society. So called headman like Krishna Karki intensifies his desires to sleep with a GoriMaya if he likes. It means that female, in that male dominated society, are treated on the basis of their physicality and sexuality. In this way, situation of helpless female like Gori Maya is made socially out casted, sexually exploited and hegemonically deceived by the social norms and values that illustrate the fact that the bitter social reality on the part of female, whose life deserves far least value in comparison to the unblemished honor of the family life. Parijat also questions the society which is always on the side of male, because it is this society which forces women to sacrifice their happiness for the hypocritical males. The woman like Chandra Kanta has no alternative but accept another man, DSP Ale, in the name of saving the family life.

And, the poor women, Gori Maya, Chandra Kanta, an aged woman of village and other all, are compelled to accept the discourses which are made by male. By their socio-economic situation they are ready to marry beyond their choice. Having no any independent

status nor any freedom, they are just confined themselves with domesticity. The main duty and role of female are just limited to the household activities. Regarding woman's confinement within such domestic sphere Sheila Ruth in *Issue in Feminism* writes:

Woman are expected to serve man, taking care of their homes, property, clothing or persons economically doing countless job for which women are ill paid or nor paid at all; sexually as wives of mistress or prostitutes reprochictively assuring means of paternity through female chastity. (86)

In the novel, *Under the Sleepless Mountain*, all the household works fall on whether in Gori Maya's or in Chandra kanta's shoulder. Gori Maya in her house is entirely confined with the domesticity, the works, like food preparing, washing, etc. fall on her shoulder. She goes to the jungle to bring foddors and grass for livestock. Similarly, Chandra Kanta in her house is just confined with domesticity, though there are other two male members, son Lal Bahadur, husband Bhishma Bahadur Ale. They are supposed to take part only on decision making matter of family as well as society and financially support to their family. They are regarded to be protective and supportive of their family. Husband, for women, in the society are regarded as God like figure. Regarding the relation between male and female or husband and wife Ranjana Kuamri in *Religions and Status of Woman* writes:

A woman's husband is her lord and it is her religious duty to see that he is happy and comfortable by yielding to every wish. The woman is defined primarily in relation to her husband and interest and participation in domestic matter is expected to her. The role of wife and mother is the optimal, singular and essential. Through which a woman fulfills herself. (9)

As Ranjana Kumari states Chandra Kanta in the novel, *Under the Sleepless Mountain* treats her husband in a similar fashion. She waits for her husband, Ale Sahib, until mid-night remaining unfed. When he comes in the house, she feels it is her pleasure to serve him. Though, male need to be in contact with female respect as Chandrd Kanta reveals in the novel. She says:

“I dreamt about your coming last night”, said Chandra Kanta. And her voice along with her laughter pealed out of the door and all around. “Your dreams are always marvelous!” he said and burst out laughing. After taking tea and snacks, Ale Sahib sent away his subordinates and looked at his wife with the hope of relieving his exhaustion. Ale Sahib would drink wine when he felt tired and Chandra Kanta, although she never liked the smell of wine, was happy to serve it and entertain with it. She remembered Gori Maya before serving wine to him and called to her in a loud voice. Introducing Gori Maya to Ale Sahib, she said, “It’s a souvenir for you from Nuwakot.”

After taking dinner in the evening, the Ale couples were murmuring pleasantries in their bedroom till very late at night.(37-38)

In this way, women have internalized the male domination treating male as the god figure has been the duty and responsibility of females. They are made deeply rooted upon the religious norms and values which always make them devotees of the males. The women are not given equal access to social opportunity. The women have to play inferior role in the sense that the society is formed and dominated by men. It is a masculine society which has created the hierarchy between masculinity and femininity subjecting the subordinate position to female and deserving all kind of primary qualities.

Critics in Religion in Parijat's *Under the Sleepless Mountain*.

The research in the novel shows the critics of religion in Parijat's *Under the Sleepless Mountain*. Parijat criticizes the religion in which women are restricted and subordinated, they are under the influence of the religion of patriarchal nature, in her novel. She clearly shows the influence of Hindu religion which also has subjected the marginalization of woman by creating binaries like male as primary and female as secondary. Gori Maya's society, which is governed by male, has given the supreme position to the male due to convincing devotion of Hindu religion and Culture. Although women are said to be equal legally in practice, gender discrimination and violence against woman is rampant in Nepal, which is pervasively found in Gori Maya's village, Chinde, Nowakot. Hindu Religion defines women on the basis of their role and subjected their subordination with domesticity with no access to and control over resources and restricted mobility in private sphere.

Nepalese women are still trapped within the subordinated gender role. Tradition continues to play an important part in Nepalese society and women are often marginalized. As a result, Violence like wife beating, abusing, sexual exploitation by the male members of the society are considered the natural part of the Nepalese society which is allowed by our Hindu Religion too. Domestic violence is an abuse of power, mainly presented by men against women, both in the relationship and separation. When, one partner, physically or psychologically, attempts to dominate and control other, domestic violence takes a number of forms. The commonly acknowledged forms are physical and sexual violence, threats and intimidation, emotional and social abuse and economic deprivation.

Evil treatments like sexual and social abuse, economic deprivation on the part of female are evident. In the name of religion the central characters in Parijat's *Under the Sleepless Mountain* like Gori Maya, Chandra Kanta and Suwani have been socially and

sexually abused and they are severely tortured by the male. Gori Maya is forced to marry with a lunatic man as her father suggests her. After marriage she has been deadly wounded and badly beaten by her mad husband who attempts to murder her and forced to bear all these injustices. She's taught to treat her husband as God; she is unable to protest against him. As Hindu religion teaches, female are to serve their husband and other male members of family and bear all kind of injustice done by their male. Similarly, Gori Maya also becomes the victim of that belief. Despite his criminal and murderous activities, she takes him as a husband. He is never considered a guilty man rather the punishment and social charge are seen on the part of Gori Maya.

Likewise, Chandra Kanta is also sexually abused by the social man, because of that mistreatment she becomes pregnant and forced to give birth to a baby Lal Bahadur, her son, but his father is yet unidentified. Not only Chandra Kanta, Suwani is also abducted and left seduced by the vigilantes of the Panchayat government. In one or another way, all the women have become the victim of male oriented society which has subjected their social, emotional and sexual abuse but there is no place to hear such words of female exploitation in the society. Rather, so called men of the society claim that it is a mistake of those women who attempt to expose their body. A village man says: "If a woman here were to walk about exposing their bodies and alluring men then men would never be able to control their passion"(208).

In the Hindu society, male are freed in their mistakes, even in rape and murder but it is women who are exploited everywhere by social structure as well as religious faith or myth. Ranjana Kumari in *Religions and Status of Woman* argues that people's notion about the proper role of woman in the society and social restriction on woman all are rooted in religious conception. She writes:

Woman's husband is her lord and it is her religious duty to see him happy comfortable by yielding to every wish. The woman is defined and her household and her interest and active participation in domestic matters are expected to her. The role of wife and mother is the optimal singular and essential role through which woman fulfill her. (9)

This statement clearly states that, Hindu Religion defines female as inferior, subordinated, passive, immanent, but male are superior, active, one as well as head of the society. Religion enables men whatever they like to do but female are confined to stay inside the four wall of the house.

Similarly, Chandra Kanta also treats her husband and son as God like figure she says that it is her duty to serve them. Chandra Kanta says to Bhishma Ale. "I dreamt about your coming last night" (37).

Influence of religion is found not only in Chandra Kanta but also in Gori Maya. As she states: "Let it be, father. Don't worry. I know you were trapped by Krishna's deceitful words, and you became the victim of a common fate. Let's not talk about my marriage. From now on, will be no husband for me" (15).

This statement shows the influence of religion in Nepalese women. Gori Maya doesn't dare to marry again in one hand, on the other side she believes in common fate because of which all the sufferings and pains surround her.

Another central character Suwani has got religious faith not only in her village but also in Kathmandu where she has been staying for a long time. Near of her room there are husband and wife living together. Husband always beats his wife but she bears all burdens because of religious faith without arguing with her husband. As Suwani states:

A man living just above her room had, in the drunken excitement, thrashed his wife badly, even more than usual. Her agonized voice came from the room. No one dared to enter the room for fear of interfering in someone's personal affairs. Despite a lot of discussion by other, she, not caring about anyone's opinion, entered in to the room like a lioness. She assaulted the man who was throttling his wife and dragged him away. Later the beaten woman knelling down at her feet, asked Suwani to for give her savage husbands. (50)

In the similar context another minor female character Mrs. Puspa Ratna also believes in religiosity who states in Parijat's *Under the Sleepless Mountain* "Women are helpless!" his wife thought and sighed putting her own food back on the serving plate. "How can I it alone? I also feel sad about our missing son, but can share my felling with no one"(111).

All these statements show that female of the Nepalese society believe upon the fate and religiosity, which keeps them under the confinement of the four walls in a house. In spite of having consciousness they can't raise their voice against the male supported religious belief and their suppression.

In this way Hindu doctrine is no other than to create binary opposition between male and female. So, the hierarchical pattern of society is also constructed on the basis of Hinduism or Hindu mythology Nepalese culture has served the domination and disempowerment of female. The concepts like female are impure, immanent etc. are brought by the Hindu religion. Likewise, the concept of chastity, virginity and purity also are based on Hinduism. In this regard, on the basis of religion, man has enjoyed all kind of social privileges reducing female to the status of inferior and passive position.

Double Marginalization of female in Parijat's *Under the Sleepless Mountain*.

The research in Parijat's *Under the Sleepless Mountain* shows the double marginalization of female. Female characters like Suwani, Gori Maya and Chandra Kanta are not only subordinated or stereotypically represented but doubly marginalized. The position has been made more miserable and helpless by both patriarchal social discourses then Panchyat system. Therefore, they have on any space in socio-economic and political area. They are rather just confined to their domesticity

Gori Maya central character in Parijat's novel has been marginalized doubly. On the one hand she is oppressed by male based social structure which tends to limit her thought, freedom and activities therefore she is made like a cog in a machine, in her society. On the other hand, she is conscious about her poor condition and subordinated social positions. She makes several attempts to become free her from that entanglement. But, she is unable to do so. It is because of injustice, cruelty as well as exploitative nature of the society. She has been made more helpless on the basis of her race, class, gender and socio-economic status. Economically, Gori Maya belongs to a poor family so her poverty also has become the cause of her subordination. Other powerful rich people of society like Krishna Karki, Satashi Baje as well as other officers of Panchayat government has grabbed her freedom, identity, aspiration and become the cause of her marginalization. Rich people never think about the problems of poor. They lack sense of both, sympathy and empathy. Humanity, sincerity, intellectuality, morality etc are the virtue of people. People are not counted on the basis of their socio-economic states. So, in feudalistic society, money or property has taken as means for measuring one's social status. These ideas have created tremendous gap between have and have not groups.

This male headed society of Gori Maya makes sharp injustice rules just for poor but frees rich people in their every mistake. Those very rules and regulations of the society have ruined only poor and had subjected their marginalization. Gori Maya, a beautiful innocent girl, is industrious and quite alert. She is highly enthusiastic to get her own independent ways. So, she has knitted various plans to lead her family to prosperity and happiness but all her plans are aborted before they are implemented because of the restriction and the confinement of feudal lords of her village.

One of the devious characters, Krishna Karki, deceives her treacherously in the name of arranging her marriage. Before, such powerful rich people like, Krishna Karki, Gori Maya is unable to make and denial effort. So, she passively accepts her marriage. Gori Maya is severally tortured by her husband and mother-in-law in the name of not bringing dowry in marriage. Her cruel husband makes many attempts to murder her.

Eventually, she is forced to leave her husband's house. Her body is filled with many scars, but the sorry thing is that there is not any place to let her sufferings out. There is none to hear her voice of suppression and domination in the society but she can't fight against such injustices, suppressions, operations and dominations. She is unable to confront with them rather she is compelled to cope with the norms of society. All for that, she blames her own ill fate and thinks that to be poor is to be born with an ill fate.

Similarly, patriarchal social structure also subjected to the marginalization of female. The female characters in patriarchy are regardless of their gender. So, female, in patriarchy, are marginalized in lower level of the society. Patriarchy always believes male as protective and female as submissively protected, occupying their space as more recipient in the family as well as society. They are expected to be content with their domesticity rather than thinking individual, similar is the case with Gori Maya, who is protected by her old father Ghyabring.

When Gori plans to go to Kathmandu for job, she gets helped from other male member of society, at that time she is protected by her relative named "Sainla" who takes her to Kathmandu and admits her at Bhishma Ale's house as a house maid. where, she has to serve as a worker. When, Gori Maya's father is per-planned to send her Sainla's guardianship, Sainla says Ghyabring that "sent her under my care, uncle. We will come back together at Dashain. She will of course, bring money for meat, and a vest and *Suruwal* for you to wear as well (20).

In this way, in patriarchal society, women do not have any enthusiasm, any responsibility to bear nor any vicious role to play. At the same time she has to live the life of double existence of child and woman. Female under patriarchal society are marginalized on the basis of gender and class.

Consciousness of Female in Parijat's *Under the Sleepless Mountain*.

The project in Parijat's novel shows the consciousness of female character. Though, male dominated society always attempts to subordinate and marginalize female's position, the women characters, in novel, are not hegemonically accepted those rules and regulation of their society rather they are profoundly conscious about their subordinated position and carefully searching for the alternative way for their own freedom and independent social identity, where, they could better maintain their own dignified social position. Society makes various rules and regulations just in the favor of males causing female's submissiveness which tends to inflect the identity of women. They are left in more helpless and pathetic situation.

In the traditional society, there is no any space for women in social, cultural and political arenas in the society. They are just assigned the task of fulfilling the emotional desires of their male. The domestic activities like child bearing, child rearing, food preparation; washing etc has become the main duties of women. They are deprived from education, job and other good opportunities. In Parijat's novel the female characters like Suwani, Gori Maya and Chandra Kanta are fully conscious about their subordinated position in the society. They are not happy with their inferior position. So, they are outrageous upon those imposed norms and values.

In the name of marriage Gori Maya has become the subject of sexual, physical, mental exploitation by the so called headman of society like Krishna Karki. So, she seems rebellious toward the injustice norm, values and regulations of society. Eventually, she involves in student's movement and lets her emotions out and actively revolt against those based rules of patriarchy. Later she could know write and read. No more, she likes to be the possession of her husband. So, she boldly plans to leave her husband's house and search the alternative to adjust her in her own independent way. Then, she comes to capital city of Kathmandu and involves in a household activities of a police inspector. Therefore, she succeeds to earn her livelihood. She is highly rebellious toward her exploitative males like Krishna Karki and Satasi Baje. She has the great sense of revenge against them who treat her like a doll or an object.

Finally, Gori Maya becomes a successful woman in her mission. In this way consciousness of Gori Maya can be seen in her different mannerism and activities. Her act of making bold decision to leave her husband's house, her participation in income generating activities and her involvement in student's movement against the government etc. prove that Gori Maya is one of the conscious female characters in Parijat's *Under the Sleepless*

*Mountain.* Though, Gori Maya is an uneducated girl who has become the subject of social ostracism, she is no more upset in her mission but boldly makes good decision at the right time and become able to earn for her and starts to live independent way of life.

In this way, Parijat exposes the social reality of the village headmen of Gori Maya's community, who use to maintain their status by other people, make to work for them in their field, while they would like other rich village headman of other castes indulge themselves in hunting. Gori Maya notices that she is no longer on their grip for the first time she has never really noticed. Gori Maya although belongs to an extreme poverty. She is highly conscious and optimistic for having better dignified future. So, she wants a good job avoiding her idle life as she says her father:

Seeing him puzzled, she said, "No one can sit idle without doing any business whatever. One has to suffer struggle going to the field, washing dishes for the teacher, collecting firewood and fodder for the cattle." After a moment, the old man asked, by where can we get the money t got?" Why not ask for a loan from the teacher. We work for him. "I don't think he would give us loan. It really difficult to get a loan from people these days- it is ever so" he replied "yes! You are right. It is ever so" said Gori Maya. (18)

Here, Parijat advocates the conscious and rebellious spirit of Gori Maya who wants to free herself from the confinement of domesticity and makes bold commitment to continue her struggle to earn her own independent and dignified position with freedom.

Despite of Gori Maya's bold decision her father imposes her to continue her marital life with her lunatic husband and cope with the norms and values of her society. But, it creates a great rage in her rebellious mind and she responds her father's suggestion:

Let it be father do not worry. I know you were trapped by Krishna Karki's deceitful words, and you became the victim of common fate. Let's not talk about my marriage. From now on, there will be no husband for me: she all this in a feeble voice. (15)

This reminds Gori Maya's strong capability not to marry again with any kind of man. She does require husband's help for her livelihood rather she herself alone can live a better life after finding a job. Here, Parijat captures consciousness of a poor woman who struggles to establish her real role in front of the male ideology.

Another conscious character, Pariat portrays in the novel, is Suwani who, raises the voice against the patriarchal society and social exploitators. She blames them for not doing anything good for poor marginalized women. So, she is frustrated with the biased male heads of society who claimed to represent female at that time Suwani says:

You didn't see how the houses in thousands of villages like ours were eaten up by big and strong house, like small fish swallowed by larger ones, after swallowing us, that house, that palace became big and strong. If we dared to ask them for anything they would be angry and arrogant. The masters of the palace, eh government, were fearless and powerful, and to increase their power, they fought with us. (76)

This statement clearly shows the consciousness and rebellious manner of Suwani against the social evils. Though Suwani accepts death, she never accepts the evil feudalistic and patriarchal society. As Parijat writes:

Little way from the place where the dead bodies had been burnt the villagers recognized a piece of Sumati's torn sari, stained with blood. Suntali, who was

among the group of villagers, holding her baby, villains have killed Sumati also. How many more people are they going to kill now? Why don't you why don't we all- kill these criminals? (231-232)

Hence, these poor marginalized women seem to be conscious and well aware of the evils of political situation of Nepal at that time this situation calls for a united efforts of the all the ethnic people to fight against their backwardness, illiteracy and poverty. Parijat reveals in the narrative:

"Dear sisters," Sumati said, "I know you all want to enjoy life with your families. You also want to be able to treat and take care of the sick members of your family. You all know that a child died the day before yesterday. From a bone stuck in the throat, and even on a doctor's advice, you could not take the child to hospital in Dharbhanga. What a pity it you see such things never happen to the rich exploiters. On the doctor's advice, they fly immediately to America or to China when they suffer major sickness where does the money come from? Well, that is the money we earn and they enjoy hiring planes with our money. (223-224)

Hence, Parijat shows the discourse that only the male head can get chance to enjoy their lives making their life easy and comfortable. But female are not able to get such change to lead their enjoyment.

In this way, female characters, in Parijat's novel, are not actually passive and submissive but they are made so by the patriarchal norms and feudal discourse. So, these women with their hard struggle want to come out from that having dignified existence and full fledged freedom. It is reflected in Suwani's word given to Gori Maya:

I hope you can read and write well now. I have brought you some books. I am sure you will be able to understand them. Well, now let us talk about business. You need to go to the woolen factory from the first week of this month, and you should study up on your skills and read books in the evening. You'll get one hundred and fifty rupees a month. You know, women's brains become dull by ticking to household chores only. Women can never progress if they keep themselves limited to the kitchen, they should be able to stand on their own feet like men who work outside the home. No man can dominate a woman if she tries to compete honestly with him. Women do not need survive by reason of men and need not depend on their kindness. In many countries of the world, women have become able to fly aeroplanes. They drive heavy vehicles, operate machines, fire guns, and jump out of aeroplanes with parachutes. Working in the office is not a big deal for women. They have even succeeded in climbing mountain and traveling to outer space as well. But if women confine themselves to the house, they can never be clever. Having wit without knowledge is like living a pig's life. Do you think I am wrong to say this?"

(158-159)

In this way, female, in Parijat's novel, are fully conscious of their social identity therefore they struggle hard to have equal position as male. These female characters think that there should not be discrimination between male and female regarding their identity as both of them have same blood, same smile and same aspiration.

Identity of female is always in crisis where male are regarded as the upper position in the society but female are regarded as inferior, second, other though they are born by same parents and family. Regarding the identity of female Marianne Janak states:

The concept of "identity" seems to be an almost classic Wittgensteinian family resemblance concept, both as concept and in term of the way different types of identity are understood. In particular society you can say that some of the members share some characteristic, but that there is no other way: my brother and I have the same colour hair but differently textured hair, and their noses are similar bone structure. We are all member of the same family. But there is no one characteristic that we all share. (326)

In this regard, Marianne Janak's strong argument is to maintain balanced relation between male and female with the replacement of power relation between them as found under patriarchal society in third world culture.

In this way, Parijat's novel clearly states that living the optimistic life is the primary feature of the progressive awareness. The main characters of this novel *Under the Sleepless Mountain* are optimistic even at the verge of death. They are highly conscious as well as rebellious towards the evil norm of society. So, they die showing the possibilities of the transformation, and encourage the other characters they serve for the country and inspire the people for the awareness, and never step backward, for the truth.

All the females like Chandra Kanta, Gori Maya, Suwani, Jamuni, Suntali Lalita etc. are fighting against the male domination. Gori Maya, Suwani, Chandra KantaS are not only aware but all Chinde village women, as well as woman of village of Sindhuli like Suntali and Jamuni are also aware. As Suwani states about Gori Maya, when she studies the letter from Gori Maya:

She found that Gori Maya's writing and skills of expression had improved.

Gori Maya had written that Sahebni remembered Sumati every moment of

every day and that Lal Bahadur always appeared in Sahebhi's dreams and that she never dreamt about Sahib. Sabehni still could not believe that Lal Bahadur had died. Gori Maya had also written a lot of things about herself. (227-228)

These comments about Suwani clearly show that all the women at Nepalese society either literate or illiterate, or lower castes or from the village or poor are aware in various ways. Not only from the political sector but from all areas they are searching for their social, economical, as well as all political equality. The awareness for the female about their identity and subordinate position the main portrays of the writes in *Under the Sleepless Mountain*.

### **Chapter III Realistic Society in Parijat's *Under the Sleepless Mountain***

Parijat in *Under the Sleepless Mountain* tresses out the contemporary realistic situation, where women, who are trained to depend on male images such as father, husband and son, gradually at distinct stages of their life and remained obedient and docile in all cases. Women, who are made unskilled and uneducated, have always been obedient, docile, submissive and receptive throughout their life. Parijat asserts that the patriarchal system existing from the centuries is responsible in treating woman as a second hand giving subordinate position to them.

The self of women is questioned as they are treated as inferior being. Female are not readily accepting the corrupt rules and norms rather they are consciously looking for the better alternatives to get their socio-economic status where males wouldn't intervene them. They do is right and at the same time women do not have to suspects male's decision. In fact, women are very tolerant and sacrificing. The subordination of women is because of social structure and evil culture in totality is responsible for the victim in the hands of patriarchy, cultural norms and values which are biased and unfair to a great intent. Parijat's selected

stories, in this study, reveal a wonderful world that woman have lived in experiences, preserved and predicated. The female characters like Suwani, Gori Maya, Chandra Kanta and their relationship, love-hatred, divorce-remain, disgusted isolation, longing for something and all the rest, they are in love with or the children they give birth, their husband. Family members who live with or their own self-seeking from drudgery are the main issue raised by parijat in this novel *Under the Sleepless Mountain*.

The research mainly focuses on evil activities of male heads and so called rulers of Panchayat led government especially of 2035/36 BS. The novel is written with the event of arranging the student moment of 2036BS, begins from Chinde village of Nuwakot and get in to the climbs with the in accidents of different parts of the city, and ends with the nostalgic feeling of Chandra kanta, Gori Maya and Suwani. The plot of novel begins with the pitiful and miserable situation of the Gori Maya and gets climax with the revolution associating it with the students and workers movement of 2036BS. In the process of the revolution, it does not stop while suppressing the few revolutionaries of will more fuel in the revolution. Parijat, in her novel, has taken the characters from the social ground. Parijat has taken altogether three types of character: as primary, secondary and tertiary as per their role in the novel. While Chandra Kanta, Lal Bahadur , Mrs Suwani and Gori Maya are the primary where Puspa Ratna, Bhism Bahadur Ale etc. are secondary characters similarly other characters as Pramila, Pravesh Subba, Lalita, Ghyawaring, Buddha, Jamuni Bhauju, Satashi Baje, Krishna karki are seen as the tertiary characters .

The novelist parijat in her novel *Under the Sleepless Mountain* has the set of objective of presenting the social, economic, political, cultural evils found in the contemporary panchayat system in front of the Nepalese people and inspiring system them to protest it. Similarly, she has unveiled the ill practices of Panchayat system as the rulers of the village as

Krishna Karki and Satashi Baje forcing the poor farmer Ghyabaring with little money and liquor to marry his daughter Gori Maya with their selected man, a drunkard lunatic, and the tyrannical suppression of the police force to crush the movement raised by the students and worker representative involved in the society. Similarly, Parijat has realistically pictured the incident as Pravesh Subba , the follower of the contemporary Panchayat rulers upon Suwani, inspires the people to be involved in the movement . The novel challenge the contemporary Panchayat rulers, satisfied with the ill massages of the victory of Panchyat system and cool down the movement, with the result of the movement, the revolution has not been stopped and it has stayed up-slept like the hill, and it will one day transform the state power and as directly pictured the awareness of the revolution.

In this way, this research in Parijat's novel *Under the Sleepless Mountain* concludes with the finding that the hegemonic patriarchy which has made the women to internalize those evil norms and values of societies. Male always demands female to appear like modest, shy, innocent and less talkative. Female therefore in patriarchal society are compelled to be obedient and devotee of their males. Female are unable to deny the offering experience of the society which is painful. They are not given equal access to social opportunities. But those female characters like Suwani, Gorimaya and Chandra Kanta are not happy with their subordinated position. Even they are following the orders of patriarchal society, they have not readily internalized those evils of society inwardly. They are consciously rebellious toward them rather than become submissive. Eventually, they find better opportunities to out let their suppressed desires and become victorious in their mission. In this way Parijat realistically portrays awareness and consciousness of female.

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