

Feminist Perspective in the Novel Yogmaya

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for the Masters of Education in English**

**Submitted by
Shree Maya Thapa**

**Faculty of Education
Tribhuvan University, Kirtipur,
Kathmandu, Nepal
2021**

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Dedication

Dedicated to

*My **parents and teachers** whose blessing is with me forever*

Declaration

I hereby declare that to the best of my knowledge this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

Date:05/12/2021

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Shree Maya Thapa

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Abstract

This is a study on **Feminist Perspective in the Novel *Yogmaya***. The ‘*Yogmaya*’ is a novel written by Neelam Karki Niharika which was published in 2014 B. S. The purpose of this study was to identify and analyze feminist issues in terms of gender discrimination, women’s position in society, inequality, patriarchy, gender roles, and political and social factors in the novel *Yogmaya*. Gender discrimination depicts how society and its people make discriminatory behavior and domination to single women. Depicting women’s position in society, when Ganga tries her husband, Agnidhar to understand equality between males and females of their own family, he furiously opposes her thoughts and ways of presentation. Similarly, showing inequality, men have the freedom to marry anyone of their interests regardless of whether they are already married or not, whereas women are even not permitted to speak with someone else except with their husbands or relatives. Likewise, in patriarchy, *Yogmaya* strongly presents herself to stop the tendency and freedom to marry more than one wife for men, while she also emphasizes the equal rights of women to marry anyone of their interests, when women are single, living as a widow or in critical marital relationship. Additionally, in gender roles, the women were burnt alive when their husbands die but husbands were not burnt in case of the early demise of their wives as mentioned in the fiction. Lastly, in political and social factors, females even cannot go against existing biasness due to the heavy influence of patriarchal ideologies in society. This study embodies forty-eight different extractions as samples to analyze and interpret the issues in feminism. The required data were collected using a purposive sampling strategy. As it is qualitative research, the study is completely based on secondary sources of data. The major findings of this study showed that females have been dominated and discriminated against in society due to social, cultural, traditional norms and values, religious beliefs, and ideology. Similarly, the household works that women do in the house are not valued in society. And likewise, women have to worship their husband as a God and serve him with great honor. In a patriarchal society, women are physically and emotionally abused by their husbands, his family, and by females themselves as well.

The present study resides of five chapters along with a reference and appendix at the end. The first chapter deals with the background introduction of the study,

statement of the problem, objective of the study, research questions, significance of the study, delimitations of the study, and operational definitions of the key terms. The second chapter includes the review of the related theoretical literature, review of related empirical literature, implications of the study, and conceptual framework. Similarly, the third chapter consists of the design of the study, sample and sampling strategy, sources of data, data collection tools and techniques, data collection procedures, and ethical considerations. Moreover, the fourth chapter is concerned with the analysis and interpretation of the data. Finally, the fifth chapter presents the findings, conclusion, and implications of the study.

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Chapter 1

Introduction

This is the study on “Feminist Perspective in the Novel *Yogmaya*”. In this study, I will interpret the aspects of feminism in the novel ‘*Yogmaya*’. In this novel, I found so many female issues like gender inequality, women’s status in society, the role of patriarchy, and so on. Finding so many issues, there could be analyzed through a feminist lens that’s why I wanted to work on this. This chapter consists of the background of the study, statement of the problem, research questions, significance of the study, delimitations of the study, and operational definitions of the key terms.

Background of the Study

Yogmaya is a historical book by Neelam Karki Niharika. This book was published in February 17, 2018 by Sangri-La books. It won the Madan Puraskar in 2074 B.S. This book is based on the life of the activist Yogmaya Neupane. This novel provides an overall understanding of the women’s rights movement in Nepal. This novel resides on the important historical events of different time i.e. during the period of Ranas, period of panchayat and the present. When Yogmaya started her revolution, it was the period of Ranas. Rana regime, a tyrannical rule of Rana dynasty felt Yogmaya’s voice for justice was a political threat against them. Yogmaya speaks the voice of Nepali women of the rural part of that time. During the period of Yogmaya, women were married in a very early age. They have to conduct all the household works though were dominated in the society. The males could marry as many as they like. They could even marry after 45 days of the death of their wives but women were forbidden to do so. After the death of their husbands they have either to burn themselves in the pyre of their husbands or they lived the life of tears and blood. Women were the inferior members of the society. Yogmaya advocates the voice of all the women and their rights to live their life as they wish and be happy. She was against the customs of sati.

Feminism is a social theory. Feminist literary theory enables one to look at female issues underlying in any literary text. It enormously raises the voice for the similar rights of women across society, nation, and even in the universe. It is also

known as a political movement and ideology which believes that all types of oppression and discrimination against women should be ended to establish equality among the people in the world. So it is an ideology or theoretical commitment to the women's liberation movements. It refers to political, cultural, and economic movements aimed at establishing greater rights and legal protection for them. It advocates for establishing equal opportunities for women in education and employment. In this regard, Tyson (2006) states, "Feminism is a struggle to end sexist oppression, exploitation, sexism, and patriarchy". In this definition, feminism is regarded as a movement or an effort against the practices of doing rape, sexual harassment, domestic violence, and mistreatment of women in a male-dominated society. Similarly, (Hooks 2000) says, "Feminism is a movement to end sexism, sexist exploitation, and oppression". Her statement clearly shows that, not only for gender discrimination but also to end the gaps between having and have not's too; who are discriminated by rich and upper-class people. Furthermore, this definition makes it clear that if there are oppressed people, there are oppressors as well.

Considerably, (Hooks 2000) states, "Females can be just as sexist as men. And while that does not excuse or justify male domination, it does mean that it would be wrong-minded for feminist thinkers to see the movement as simplistically being for women against men". Feminism is taken as not always a movement, for it can be a level of consciousness, a stance, as well as the basis for organized effort. The overwhelming conclusion of this research is that to achieve meaningful change, actions must be directed at transforming the systems that women work within making approaches informed by feminist analyses essential. Feminist theory must be revamped to include more than just the plight of privileged women. Marginalized women or women of other races or classes should make use of their "special vantage points" and take a look at "the dominant racist, classist, sexist hegemony as well as to envision and create a counter-hegemony."

The feminist consciousness is a consciousness of victimization by the dominating males of the society that leads to women's subordinate status and their consequent oppression. They have been victims of suppression from home to society everywhere as in social institutions and workplaces in different forms due to the patriarchal society. Regarding it, Mills (2005) states, "Most of the feminists hold a

belief that woman as a group is treated oppressively and differently from men and that they are subject to personal and institutional discrimination (p.2.)” Likewise, the socio-linguist Lakoff (as cited in Selden, 1985, p. 137) believes that “women’s language is inferior since it contains patterns of weakness and uncertainty focuses on the trivial, the frivolous, unseriousness and stresses personal emotional responses”. She further argues that women should adopt utterances like males if they wish to achieve social equality with men. The idea shows the inequality of men and women in terms of using language. Feminism pinpoints this kind of discrimination and tries to solve it to maintain gender equality in society.

Similarly, Simone de Beauvoir; a feminist (as cited in Selden, 1985, p.135) puts the idea that “One is not born but rather becomes a woman. It is civilization as a whole that produces this creature which is described as feminine.” From the very idea, it can be said that women have been made inferiors and the oppression has been compounded by men’s belief that women are inferiors by nature.

Eventually, feminist theories focus on the aforementioned issues and also end the stereotypes regarding women. Taking ideas from Basow (1992), these gender stereotypes can be four basic kinds. They are:

Personality traits- women are often expected to accommodating and emotional while males are usually expected to be self-confident and aggressive. Domestic behaviors- women taking care of children, cooking and cleaning the home while malestake care of finances, working on the cars, and doing home repairs. Occupations- women as teachers and nurses while men as a pilot, doctors, and engineers, etc. likewise, Physical appearance- women as thin and graceful while men as tall and muscular, etc.

Therefore, feminist theory raises voice against these stereotypes which cause unequal and unfair treatment because of a person’s gender. The theory also has respect for the females and they are as equal as the male for the society.

Similarly, Feminist theories say that females have a significant role in the societies of the world. According to Ropers (2003), there are three main principles of feminist theories:

Women have something valuable to contribute to every aspect of the world. As an oppressed group, women have been unable to achieve their potential, receive rewards, or gain full participation in society. Feminist research should do more than critique but should work towards social transformation (p.669).

So, the feminist theories have respect for females and they are as equal as males for the society. Every piece of literature can be analyzed approached from different perspectives. I have selected the novel *Yogmaya* to analyze it from a feminist perspective. This novel has been written recently. It is based on the story of Nepalese women. It is needed to know how females of the 21st century suffer from the existing patriarchal society. And the way they are dominated discriminated and exploited in society. It carries different feminist aspects such as social, cultural, religious, gender aspects and how females have been misused by males for the sake of their temporal pleasure of them.

Statement of the Problem

There is an intimate relationship between teaching, learning, language, and literature in the field of education. This interrelation has invented new thinking and new possibilities within students due to which they are privileged to acquire advanced comprehension regarding the language competence and knowledge of literature. A single literary text can be understood, interpreted, and analyzed from multiple perspectives. Many literary texts are taught and learned focusing on general aspects, surface meaning, and seem to have been analyzed from a single viewpoint but not critically from multiple perspectives. We cannot get wide information and multiple aspects of a literary text without viewing it critically. Many literary texts have carried feminist aspects but they are hidden. In my preliminary study of '*Yogmaya*' novel, I found many aspects of feminism in it for example; gender discrimination, gender roles, inequality, and patriarchy, etc.

It needs to be analyzed to uncover and understand the deep-rooted gender inequality, taboos depicted in satiric mode, misuse of females, and so on. Therefore I have selected feminist literary criticism for analyzing the novel '*Yogmaya*' a Nepali version of the novel of the 21st century from feminist perspectives. In this novel, a very young; twelve years girl got married against her interest. Her husband and his

family members exploited her and she left the house. She eloped to a man out of the country (Assam). Her second husband also died. Later on, she again got married and gave birth to a baby girl named Nainkala. She also got married to a widower before her menstruation. After a few months, her 'Bahun' (husband) died and she became a widow. She used to wear a white sari in her entire life the name of Bahun.

Being a female, Yogmaya was not allowed to read the 'Beda'. It seems crystal clear inequality in society. It's gender discrimination. Its traditional norms and customs of Hindu people are not to read the holy books. Because of the thought of patriarchy, social, cultural, and religious aspects, and traditional norms and customs as well, she used to be cursed by villagers.

When I read the novel *Yogmaya* I felt the necessity to analyze and interpret it from a feminist perspective. The restrictions faced by 'Yogmaya' in the fiction are still taking place in present society but in different forms and situations. So I want to elaborate on female-related issues about the novel and their contextual similarities and differences with current society, make people analyze things critically as well as raise awareness accordingly. Similarly, the fiction has carried different issues related to women but I will analyze and interpret the novel in terms of gender discrimination, gender roles, inequality, patriarchy, women's position in society, and political and social factors.

Likewise, there are few types of research concerning the feminist critical discourse analysis at the Department of English Education in Tribhuvan University. Besides, the study in the fiction *Yogmaya* from a feminist perspective has not been carried out in earlier researches either. Thus, I decided to explore the issues of *Yogmaya* throughout my research study.

Objectives of the Study

The objectives of the study will be as follows:

- a) To identify the aspects of feminism in the novel "*Yogmaya*" in terms of social, cultural, and religious aspects, gender aspects, domination upon

women, place of women and women rights in the society, and the role of patriarchy.

- b) To interpret the issues caused by the politics of language, gender, and social factors in the fiction; and
- c) To provide some pedagogical implications.

Research Questions

This study has the following research questions:

- a) What are the social, cultural, and religious, and gender aspects of feminism depicted in the novel '*Yogmaya*'?
- b) In what ways does Patriarchy treat females in the novel?
- c) How does the novel *Yogmaya* increase issues of feminism in society?
- d) How women are treated in the novel?

Significance of the Study

Teaching literature is essential for linguistic and cultural enrichment and social awareness for the learners. This study will be significant for language and literature teachers to know the feminist aspect of the novel. The teachers will get some ideas about feminist literary criticism. They will be able to see different aspects of feminism in any literary text. Similarly, they can assign their students to analyze literary text to understand female domination and discrimination in society. It will also help the language and literature students in various ways. It will help them with social awareness. They will be a good literary critic. They will develop the habit of studying literature deeply and they can develop more comprehensive power to understand any text. They will be able to see a single text from different spectacles. Likewise, it will help all others like readers of the novel '*Yogmaya*' to grasp the main ideas of it. It will help them to comprehend the chances of the time and impact of cyberculture on women in Nepalese society. And its implication will be significant for teachers in classroom teaching. It will also be considered essential material for literature readers. It will be beneficial for literary critics in the case of the novel; *Yogmaya*.

Delimitations of the Study

Because one study cannot address all possible aspects of the area, it has some limitations. Primary and secondary sources of data were used in this study. It was delimited to library-based research. It was delimited to document analysis and interpretative research under qualitative research design. Observation and in-depth study were used as tools for the study. It was delimited to the analysis of female issues and social-cultural issues in the Nepalese context of the 21st century.

Operational Definition of the Key Terms

Operational definition of terms refers to a detailed explanation of the technical terms and measurements used during data collection. This is done to standardize the data. Whenever data is being collected, it is necessary to clearly define how to collect the data. Data that is not defined runs the risk of being inconsistent and might not give the same results when the study is replicated. Often we assume that those collecting the data understand what to do and how to complete the task. However, people may have differing views and interpretations of the same thing, and this will affect the data collection. The only way to ensure that the data is consistent is by using a detailed operational definition of terms. Key terms of this study have been presented below:

Yogmaya: *Yogmaya* is the title of the novel authored by Neelam Karki Niharika where the same title also represents a woman who has the lead role throughout the entire fiction. The name with quotation (*Yogmaya*) represents the whole fiction.

Cultural aspects: All the traditions and cultures in which females are dominated and seen secondary to men.

Feminism: A sociopolitical movement that argues that legal and social restrictions on women must be deleted to establish equality between both sexes male and female in all aspects of social and private life. It raises the voice to rise the women from traditional restrictions in society.

Feminist criticism: A distinctive and concerted approach to literature interrelated with the movement by political feminists for social, legal, and cultural freedom and equality.

Patriarchy: A society or community organized on patriarchal lines where males are taken as superior and females as inferior and subordinate to males.

Religious aspects: Religious faiths and religious doctrines dominate women relating to gender and gender roles.

Social aspects: Gender inequality is practiced in social lives in terms of social rules and regulations and stereotypes.

Chapter 2

Review of Related Literature and Conceptual Framework

Literature review throws insights into theoretical knowledge and enables researchers to widen their knowledge related to their research topic. This chapter includes several sub-chapters like a review of related theoretical literature, a review of related empirical literature, the implication of the review for the study, and a conceptual framework.

Review of Related Theoretical Literature

Theoretical knowledge is significant for researchers to expand their knowledge about the selected topic of the research. The researcher cannot go further in the research process without theoretical knowledge and concept of the research topic. The theoretical concepts of the study have been presented as follows:

Literature. Literature is the creative faculty of the human mind. It is the product of imagination, originality, and style of expression, thoughts, emotions, feelings, and different ideas. The term has derived from the Latin word 'Littera' which means letter. It was used to refer to all written accounts since then. The concept has changed the meaning of literature over time to include texts that are spoken or sung and non-written verbal art forms. According to Advanced Learners Dictionary, literature refers to the pieces of writing that are valued as art, especially novels, plays, and poems in contrast to technical books and newspapers, magazines, etc. This definition focuses on the difference in literary writing from any other technical writing. According to Meyer (1997), "Anything is literature if you want to read it that way." Literature is both science and the art of writing. It becomes when it follows systematically. For example, in poetic language, a poet should follow certain rules of writing for composing poetry for its aesthetic and rhythmic beauty. It is an art of writing as it is creative writing. It is the creative faculty of the human mind. Writers use their creativity for literary creation. It is an artistic, pleasant, and attractively deviated form of language to express one's ideas, feelings, and experiences. Furthermore, it portrays the picture of any subject colored with imagination and has become a medium to express the pain and pleasure of the human mind.

Different scholars have defined literature differently. In this regard, Lazar(2009,p.10) states, “Literature means to meet a lot of people, to know other different points of view ideas, thoughts, mind to know ourselves better”. This means one knows about oneself and one’s language, culture, the social convention with the help of the view, ideas, thoughts, feelings, and experience of other literary writers. Likewise, Collie and Slater (2009,p.3) say, “Literature is authentic material which says human issues”. Here it is stated that literature is not the only world of fantasy but also authentic material which provides factual information. Literature is an expression of the fundamental structure of beliefs and interests which reflects the particular culture or section of society in which they were born and in which they grew up. It means literature is writing about one’s culture where one was born and grow up and the fundamental beliefs of that society; medium of expressing oneself.

The aforementioned definition tells us that literature is the special form of language which is highly artistic, beautiful, pleasant, musical, eternal, universal, suggestive, and creative. It is an essential part of the language. It plays a vital role in language and culture enrichment.

Genre of literature.A literary genre is a category of literary composition. Genres may be determined by literary technique, tone, content, or even length. The distinctions between genres and categories are flexible and loosely defined, often with subgroups. Genre, in broad terms, refers to any works that share certain characteristics. If enough characteristics are in common, then the pieces are said to be in the same genre. All these genres have particular features and functions that distinguish them from one another.

Hence, the genres of literature vary in their structures and subject matter and have particular features and functions that distinguish them from one another.

Fiction.Fiction is content, primarily narrative, that is made from imagination, in addition to, or rather than from, history or fact. According to Merriam-Webster.com, fiction is “something invented by the imagination or feigned” specifically an invented story, the action of feigning or of creating with the imagination. It is a deliberately fabricated account of something. It can also be a literary work based on imagination rather than on fact, like a novel or short story. The

Latin word *fictus* means “to form”. It means literature created from the imagination is not presented as fact, though it may be based on a true story or situation. Types of literature in the fiction genre include the novel, short story, and novella.

Elements of Fiction. The essential parts of the fiction are called elements. They are Plot, Setting, Character, Point of View, Theme.

Plot. How the author arranges events to develop the basic idea; is the sequence of events in a story or play. The plot is a planned, logical series of events having a beginning, middle, and end. Exposition, rising action, climax, falling action, and resolution or conclusion are essential for the plot in fiction.

Setting. Time and location that a story takes place. For some stories, the setting is very important while for others it is not. Place, time, weather conditions, social conditions, and mood or atmosphere are important in fiction.

Character. Character is another most important element in fiction. There are two types of characters called protagonist or antagonist. Or it can be flat, dynamic, and static.

Point of view. The angle from which the story is told. There are several variations of point of view: first person, second person, third person, innocent eye/naïve narrator, and stream of consciousness.

Theme. The central message, “moral of the story,” and underlying meaning of a fictional piece; maybe the author’s thoughts on the topic or view of human nature.

Role of fiction in the language classroom. Fiction has a very significant role in the language classroom. It makes the classroom interesting and motivates learners to learn about various types of fiction. It also provides sufficient input to the learners and encourages them to reflect on their own experiences, feelings, ideas, thoughts, and opinions. It’s a body of written works. The name has traditionally been applied to those imaginative works of poetry and prose distinguished by the intentions of their authors and the perceived aesthetic excellence of their execution. It includes any text which is worthy to be taught to students. It means reading, writing, speaking, and listening skills, and grammar, vocabulary, and language functions are worthy things

for literary genres that help the language development of the learners. The body of written works of a language, period, or culture. It is imaginative or creative writing, especially of recognized artistic value. Fiction must be an analysis of experience and a synthesis of the findings into a unity. Moreover, literature is composed of literary works in a language by which a community defines itself. Those literary works are defined as artistic and aesthetic. Fiction in the language classroom provides students the opportunity to get access those literary works to define them and become familiar with their beauty of it.

Contemporary literary theories. Literary theory in a strict sense refers to the systematic study of the nature of literature and of the methods for analyzing literature. It changes the way of thinking of literature, language, identity, and society. There are various existing literary theories of different scholars for literary criticism and analysis of literary text from different perspectives from Aristotle to the twentieth century. In this regard, Selden (1989) presents six contemporary literary theories. They are Russian formalism, Marxist criticism/theories, Structuralist theories, Post-structuralist theories, Reader-oriented theories, and Feminist criticism. Some major literary theories have been described below.

Psychoanalytical criticism. Psychoanalytic literary criticism refers to literary criticism or literary theory which, in method, concept, or form, is influenced by the tradition of psychoanalysis begun by Sigmund Freud. According to Tyson (2006, pp. 11-12), the theory has been propounded by Sigmund Freud. He believes that the human mind has id, ego, and superego which determine different behavior of the people. Psychoanalytical criticism is the study of the conscious and unconscious state of mind. In this regard, Das (2005, p. 106) states:

Freud argues that our mental processes are assigned to three psyche zones- the id the ego and the superego. As the id is a reservoir of libido, it seeks pleasure in life, whereas the ego stands for reason and reality. And superego stands for morality in life.

The theory is used to analyze the literary text based on the author's life, the behavior of the characters used in the text. The critic should study the state of the writer's mind, reader's mind, and behavior of the characters used in the literary

textwhile analyzing text from a psychoanalytic perspective. The understanding of personality, state of mind, feelings, and desire of the author leads to finding the meaning of the text. It believes that the author's psychological conflicts are revealed in his/her work. Likewise, it also assumes that readers can do an in-depth analysis of the characters as if they were people and the reader's psychological analysis of a piece of text might analyze the author's psychological state or the reader's psychological state of mind.

Marxist criticism. Marxist theory is propounded by Karl Marx. According to this theory, society has been divided into two classes, namely, the bourgeois and the proletariat. In this regard, Tyson (2006) states, "The bourgeois who control the world's natural economic and human resources and the proletariat who have been controlled by bourgeois class". It tells that there is a class struggle in society. In which bourgeois have control over the supra structure including education, religion, government, art, science, economy, and all. They dominate proletariats in society. Furthermore, Marx believed that groups of people that owned and controlled major industries could exploit the rest of the population by forcing their values and beliefs onto another social group.

So Marxist literary criticism views literary works as reflections of the social institutions from which they originate. According to Marxists, even literature itself is a social institution and has a specific ideological function, based on the background and ideology of the author. A Marxist literary critic assesses the political 'tendency' of a literary work that determines whether its social content or its literary form is 'progressive'. S/he also analyzes class constructs demonstrated in the literature. Thus, for literary criticism from a Marxist perspective, the critic needs to understand class, ideologies, the economic power of the writers, and the characters used in the literary text.

New criticism. New criticism developed in the 1920s-30s and peaked in the 1940s-50s. It was a movement in literary theory that dominated American and had an impact on English literary criticism in the middle decades of the 20th century. The movement was later named as new criticism after the publication of the book entitled *The New Criticism* in 1941 by John Crowe Ransom. It was a reaction towards biological and traditional criticism. It focuses on close reading of the text, particularly

poetry. To analyze a text, new critics take any text as autonomous and focus on the image, symbol, and meaning that existed in that. Likewise, they discard the author's beliefs, attitudes, values, emotions and they have nothing to do with the reader's response only text is everything for them. Regarding this what Tyson (2006) says is "New Criticism concerns the nature and importance of textual evidence." It means the use of concrete and specific examples from the text itself validates our interpretation. We need to understand text fairly while analyzing it.

Reader response criticism. Reader-response criticism is a school of literary theory that focuses on the reader or audience and his/her experience of a literary work, in contrast to other schools and theories that focus attention primarily on the author or the content and form of the work. "We differ about interpretations only because our ways of reading differ (Selden 1989)." He further says, the meaning of the text is never self-formulated; the reader must act upon the textual material to produce meaning. Likewise, Iser (as cited in Selden, 1985 p. 116) argues that "Literary text always content 'blanks' which only the reader can fill." A problem for theory centers on the question of whether or not the text itself triggers the reader's act of interpretation, or whether the reader's interpretative strategies impose solutions upon the problems thrown by the text.

It recognizes the reader as an active agent who constitutes meaning to the work and completes its meaning through its interpretation. It argues that literature should be viewed as a performing art in which each reader creates his or her own, possibly unique, and text-related performance. It stands in total opposition to the theories of formalism and the new criticism in which the reader's role in re-creating literary works is ignored. Reader response theorists share two beliefs: one is the role of the reader cannot be omitted from our understanding of literature and next is readers do not passively consume the meaning presented to them by an objective literary text; rather they actively make the meaning they find in the literature.

Structuralist and post-structuralist criticism. Structuralism originated in the structural linguist of Ferdinand de Saussure and subsequent Prague and Moscow schools of linguists. It appeared in academia in the second half of the 20th century as structural linguistics was facing serious challenges from the likes of Noam Chomsky. Later it grew up in academic fields concerned with the analysis of language, culture,

and society. Habib (2005, p. 631) states, “structuralism owes its origin to the Swiss linguist Ferdinand De Saussure. The foundation of structuralism was laid in the work of the Swiss linguist Ferdinand De Saussure, whose linguistics were developed by the French anthropologist Claude Levi-Strauss, Ronald Barthes, and others.” Similarly, Selden (1989) says “The text is the place where we enter into a spiritual or humanistic communication with an author’s thoughts and feelings.” He further mentions readers often make it that a good book tells the truth about human life – which novels and plays try to tell us how things are. However, structuralists have tried to persuade us that the author is ‘dead’ and that literary discourse has no truth function.

Structuralism is an approach, which believes that every system has a structure and that structures are the real things that lie beneath the surface or the appearance of meaning. It talks about structure. Selden (1989) further states, “The proper object of linguistic study is the system which underlies in particular human signifying practice, not the individual utterance.” This means that, if we examine specific poems or myths, or economic practices we do so to discover what systems of rules – what grammar is being used. Everything in this universe is structured and to understand the elements of structure, we need to understand other elements of that structure. For example, to understand Nepal we need to understand what Asia is, what earth is, what the solar system is, what the universe is, and so on.

Everything in a structure can be understood about the other things which are the parts of the structure. We can understand the novel by understanding its structure of words, sentences, paragraphs, and structure of the language used in the novel. Under this theory, the most important theorist Ferdinand de Saussure has given the theory of semiotics. It is the study of signs that is made up of two things signifier and signified. The signifier is a word and signified is the concept. Both of them help to comprehend anything. Hence, critics say that everything that is written is governed by a specific set of rules; a grammar of literature.

Poststructuralism on the other hand came as a reaction to structuralism. It is very close to post-modernism theory. It has a belief that the reader can find endless meaning and there is no single center, essence, or meaning in the literature. The post-structuralist approach includes the rejection of the self-sufficiency of the structures that structuralism posits and an interrogation of the binary oppositions that constitute

those structures. Saussure (as cited in Selden, 1989) claims, “A linguistic system is a series of differences of sound combined with a series of differences of ideas.” He further says, there is no necessary connection between signifier and signified, they are two separate systems, but he did not see how unstable units of meaning can be when the systems come together.

Deconstructive criticism. The term deconstruction has been introduced by French philosopher Jacques Derrida in 1967 from the book of *Grammatology*. Deconstruction refers to a process of exploring the categories and concepts that history and tradition have imposed on a word or a work. It suggests analysis with high precision. Derrida argues that (translated by Gayatri Chakravorty Spivak) “Language, especially ideal concept such as truth and justice, is irreducibly complex, unstable, or impossible to determine (1967).” He further says there are no self-sufficient units of meaning in a text because individual words or sentences in a text can only be properly understood in terms of how they fit into the larger structure of the text and language itself. While he describing the term deconstruction observed that “there is nothing outside the text”. That is to say, all of the references used to interpret texts are themselves texts, even the “text” of reality as a reader knows it. There is no truly objective, non-textual reference from which interpretation can begin. In this regard, Bressler (2011, p. 116) states, “A deconstructionist begins the textual analysis by assuming that text has multiple interpretations and that a text allows itself to be reread and thus reinterpreted countless times.” Likewise, Tyson (2006) claims “how we see and understand ourselves and the world is thus governed by the language with which we are taught to see them. That is, language mediates our experience of ourselves and the world.” Thus, deconstruction then can be described as an effort to understand a text through its relationship to various contexts.

Post-colonial criticism. Postcolonial criticism is particularly effective at helping us see connections among all the domains of our experience; psychological, ideological, social, political, intellectual, and aesthetic in ways that show us just how separable these categories are in our lived experiences of ourselves and our world. Postcolonialism in literature includes the study of theory and literature as it relates to the colonizer-colonized experience. Edward W. Said is the leading theorist of this field. He first used the word ‘post-colonial’ in his book ‘*Orientalism*’ in 1978. Post-

colonialism criticism refers to the criticism of the human consequences resulting from the exploitation and control of colonized people on their lands. The purpose of the post-colonial study is to study and know the residual (social, political, cultural) effect of colonialism upon the once ruled and exploited by the mother country. Bressler (2011, p. 202) claims, “Post-colonial theory is born out of the colonized people’s frustration, their direct and personal cultural clashes with the conquering culture and their fears, hopes, and dreams about the future and their own identity.” So it promotes the resistance of colonized peoples against their oppressors. Similarly, Nayar (2008, p. 18) says, “Postcolonial theory explores how colonial ideology, strategies of representation and radical prejudices are coded into the literary texts, and how these informed concrete political, military and social ‘operations’ in colonialism.” Likewise, Tyson (2006), “Post-colonial criticism analyses literature produced by cultures that developed in response to colonial domination. The purpose of post-colonial studies is to study and know the residual effect of colonialism.” The critics of this theory should observe the texts regarding how they reflect the domination of one group over another in terms of culture, language, fashion, neutrality, education, thoughts, and so on while analyzing the text from a post-colonial perspective.

Feminist literary criticism. Feminist literary criticism refers to the literary criticism that analyzes text from a feminist perspective. The literary of it tries to explain how power imbalances due to gender in a given culture. Aristotle (as cited in Selden, 1989) declared that “The female is female by a certain lack of qualities.” In addition, Aquinas (as cited in Selden 1989) believed that “A woman is an imperfect man.” This shows how long-rooted stereotypes about women in the patriarchal society. So this criticism examines how literature reinforces the economic, political, social, cultural, and psychological oppression of women.

It analyzes the way women are suppressed and dominated by males and also evaluates the role of females as subservient, unimportant, marginal, secondary, and ordinary. In the literature, women have been ignored or mostly considered secondary for a long time. The feminist criticism aims to view them from a different perspective and discover the women’s contribution to the history of literature. It also aims to reinterpret the old text and establish the importance of women’s writing to save them from being lost or ignored in the male-dominated society. It also examines and studies

domination and discrimination on women in the society in terms of various cultural, social, religious, and gender aspects through the writing of literature.

The feminist perspective reminds us that many social practices, far from being neutral, are gendered in this way. Likewise, it advocates for women's rights. It also looks at the role of patriarchy in all kinds of discrimination against women. According to Tyson (2006), "socially, politically, and culturally men and women have been treated differently. In the reality also women are discriminated against in different sections of a social institution and social system. They have been misbehaved by the males. And, women are viewed as emotional inferior, less intelligent, smart in gossip, interested in minor things, less courageous, quick decision making, and so in a patriarchal system." Likewise, Dhamala (2011, p. 56) states, "Feminist literary theory assumes that the traditional theory criticism has neglected the 'gender difference' and thus the literary texts should be re-examined from gender-oriented perspective." These all aspects should be taken into consideration to analyze literary text from a feminist perspective.

Similarly, Madsen (2000, pp. 184-185) further states, "Violence, pornography, working conditions, reproductions, and sexuality are the issues that concern socialist feminism". She further says that the rich oppress the poor and men oppress the women. Likewise, Madsen (2000) further presents about domination upon women by patriarchy in the following way:

You grow up with your father holding you down and covering your mouth so another can make a horrible searing pain between your legs. When you are older, your husband ties you to a bed and drips hot wax on your nipples and brings in another man to watch and makes you suck his pennies... in this thousand years of silence the camera is invented and pictures are made of you while these things are being done. (p.115)

This aforementioned extract shows that women are dominated, oppressed, face injustice, and raped because of patriarchal structured society. Feminism takes rape and pornography as a crime and goes against them for women's freedom. Violence upon women, pornography upon women, working conditions of women,

reproduction, and sexuality are all aspects that should be considered while analyzing literary texts.

Furthermore, feminism also covers another major concept that of gender along with patriarchy. Where gender is identified through the difference between males and females. In this regard, it is said that sex is to a very large extent biologically determined whereas gender is a social construct. And differences between men and women in language use may result from various socialization practices. To add more, Wardhaugh (2008, p. 317) states, “women’s speech is taken as trivial, gossip-laden, corrupt, illogical, idle, euphemistic, or deficient”. This statement shows the status of female language use in a male-dominated society. The social practices teach them to do so. Again, Lakoff 1973, (as cited in Wardhaugh, 2008) maintains, “adjectives such as adorable, charming, divine, lovely, and sweet are also commonly used by women but only very rarely by men (p.318)”. She further says that women are said to have their vocabulary for emphasizing certain effects on them. It suggests that word and expression such as so good, such fun, lovely, divine, precious, adorable, darling, fantastic suits only to women. A feminist literary critic should analyze these inequalities being based on social life experiences.

Similarly, women and men are said to have different paralinguistic systems and move and gesture differently that often requiring women to appear to be submissive to men. They are also often named, titled, and addressed by their first names, by such terms as lady, miss, or dear and even baby or babe. They are said to be subject to a wider range of address terms than men. These all show the differences in language use due to gender inequality in society.

Likewise, the cultural rituals and values also make men and women behave differently. Wardhaugh (2008) says, “Women are also sometimes required to be silent in situations in which men may speak.” It shows that females are culturally discriminated against and taken as less powerful in society. Wives are not allowed to speak in the presence of their husbands otherwise they are not called ideal wives by the people in the society. And at a gathering where men are present, they should talk only in a whisper, if they talk at all.

In addition, Ryan (2007) states, “Most traditional religions such as Catholicism, fundamentalist Protestantism, Islam, and Orthodox Judaism assign women to secondary roles, and some forbid them from participating in public activities with men (p. 132).” He further says, “They are forced to live in confined interior spaces and forced to wear body-covering clothing that marks them out as their husband’s property.” That many women freely accede to such subordination is a sign of how successful cultural conditioning can be even when it works against one’s interest.

Similarly, Mills 2004, (as cited in Wardhaugh, 2008) says that ‘politeness’ is not a property of utterances; it is rather a set of practices or strategies which communities of practices develop, affirm, and contest’ (p. 9). This idea suggests that it is the role given to females in the society due to which women behave and are more polite than males.

To be precise, Wardhaugh (2008) in setting out a list of what she calls ‘socio-linguistic universal tendencies’. Holmes (1998) does offer some testable claims. They are as follows:

Women and men develop different patterns of language use. Women tend to focus on the effective functions of interaction more often than men do. Women tend to use linguistic devices that stress solidarity more often than men do. Women tend to interact in ways that will maintain and increase solidarity while men tend to interact in ways that will maintain and increase their power and status. Women are stylistically more flexible than men p. 343).

The recent development of feminist literary criticism laid stress on the place of women in society. It has created a lot of awareness in the writings of women including the above-mentioned gender inequality. Moreover, feminist literary criticism studies how the literature has expressed and represented the role of women. There are various theories propounded by different feminist scholars and practiced for literary text analysis. Selden (1985) has presented American and Continental or French feminism, Radical feminism, and Marxist feminism.

According to Madsen (2000), “American feminist approaches tend to be grounded in cultural and historical analysis and French feminism is grounded in Freudian psychoanalysis.” American feminism focuses on the feminine history, cultural aspects of society whereas French feminism focuses on language, discourse used in the literary text, conscious and unconscious state of writers, and philosophy for literary text analysis. Likewise, she further says, “Radical feminism analyses the relationship between social inequalities and sexual differences (pp. 152-153).” It is needed to analyze social inequalities between men and women and sexual discrimination for the analysis of any literary text from a radical feminist perspective. In the same way, Socialist feminism is another theory of feminism that focuses upon power relationships, especially the intersection of capitalism, racism, and patriarchy and the production of political personal life. And according to Selden (1989), Marxist feminist theory situates gender relations as a reflection of economic class relations within the structure of the family unit, the man is bourgeois and the women are proletariat. Similarly, eco-feminism analyzes the relationship between the patriarchal oppression of women and the human domination of nonhuman nature. It focuses on all the practices of domination within culture: racism, sexism, class oppression, and exploitation.

All of these feminist theories have some characteristics. In this regard, here are some of the characteristics of feminism according to Poudel, et al. (2002, p. 293) are:

Voices against canon’s sexual exclusiveness. Rejection of the marginalization of all women. Disregard to culture as patriarchal culture. Examine the experiences of women from all areas and classes. Study sexual, social, and political issues once thought to be outside the study of literature.

From the above discussion of feminist literary criticism, it can be said that feminism is not only the realization of the injustice carried out in the society with women but also to create awareness among them about the new role they have to play in modern society. And feminist literary analysis examines images of women and representative of female experience in texts written by other of either sex. Besides, it also looks at literary forms, particularly the relationship between literary genre and gender.

Feminism and feminist theories. Feminism refers to the belief that men and women deserve equality in all opportunities, treatment respect, and social rights. In general, feminists are people who try to acknowledge social inequality based on gender and stop it from continuing. It is the theory of the political, economical, and social equality of sexes. Feminism is the struggle to end the sexiest oppression. It aims to bring change in society by eradicating sexist discrimination, exploitation, and oppression. Feminism conceptualizes the world from the perspectives of women and racist male supremacist ideology which encourages women to believe that they are valueless and obtain value only by relating to or bonding with men. Feminists point out that in most cultures throughout history men have received more opportunities than women. Simone de Beauvoir defines women as the “second sex” in her book “The Second Sex” which provides a detailed analysis of women’s oppression and a foundational tract of contemporary feminism. Beauvoir (1949/2009, p. 175) states, “Men have always held all the concrete powers; from patriarchy’s earliest times they have deemed it useful to keep women in the state of dependence; their codes were set up against her; she was thus concretely established as the other.” So men’s domination of discourse has trapped women inside a male ‘truth’ and men had made women the ‘other’ in society. Thus, feminism resists male hierarchies which construct and control women’s life and advocates social, economical, and political rights for women, equal to those men. Feminism is a struggle to achieve equality, dignity, freedom of choices for women, a struggle to control own lives and bodies and outside the home.

Faludi (1991 as cited in Bressler 2011) states:

Feminism asks the world to recognize at long last that women aren’t decorative ornaments, worthy vessels of a special-interest group. They are half (in fact, now more than half) of the national population, and just as deserving of rights and opportunities, as capable of participating in the world’s events, as the other half. Feminism’s agenda is basic: it asks that women not be forced to choose between public justice and private happiness. It asks that women be free to define themselves instead of having their identity defined for them, time and again by their culture and their men (p. 163).

From the aforementioned statement of feminism, it is the struggle to fight against male supremacist ideology which thought and treats women as inferior. It is a struggle to achieve equality and freedom of choice for women and to control their own lives and bodies within and outside the home. Women have a subordinate status in society.

Hooks (1984, p. 67) defines feminism as “A movement to end the sexist oppression, enables women and men, girls and boys to participate equally in revolutionary struggle.” This definition shows that women are suppressed, oppressed in the home and society. A goal of the feminist project is to end the oppression of women and attain social equity for them. The politics of patriarchy have suppressed women’s voices and dominated social discourse and social action to the benefit of men and the detriment of women. Men must be a part of the feminism agency. If feminism is to attain its goal of liberating women, men must be a part of the struggle. Indeed men probably bear more of the responsibility for ending the oppression of women since patriarchal men have been the main perpetrators of that very oppression.

Feminist campaigns have changed societies, particularly in the west by achieving women’s suffrage, gender neutrality, equal pay for women, reproductive rights for women (including access to contraceptives and abortions), and the right to enter into the contracts and own property. Feminists have worked to protect women and girls from domestic violence, sexual harassment, and sexual assault. They have also advocated workplace rights including maternity leave.

Feminist theory is the extension of feminism into theoretical, fictional, or philosophical discourse. The theme explored in feminism includes discrimination, objectification, oppression, patriarchy, contemporary art, and aesthetics. There are many feminist theories propounded and discussed by different scholars such as Madsen (2000), Hook (1984), Selden (1985), Selden (2005), Habib (2005), Padia (2011), etc which are practiced for literary texts analysis. Madsen (2000) has presented American feminism, French feminism, radical feminism, socialist feminism, and Marxist feminism which are briefly discussed below:

American feminism. American feminism refers to the collection of movements and ideologies aimed at defining, establishing, and defending a state of

equal political, economic, cultural, and social rights for women. It is concerned with feminine history. Madsen (2000, p. 18) states, “American feminist approaches tend to be grounded in cultural and historical analysis.” So, American feminism focuses on famine history and cultural aspects of society for literary text analysis.

French feminism. French feminism refers to the branch of feminist thought from a group of feminists grounded in Freudian psychoanalysis. It focuses on the question of separatism and on changing relations between theory and practice, asking how feminists can act for change and form effective coalitions with other movements. It argues that feminism is plural and often fragmented and diffuse. French feminists seek to break down conventional male constructed stereotyped of sexual differences and have focused on language. Habib (2005) states:

Drawing heavily on the ideas of Jacques Lacan Jacques Derrida, feminists such as Annie Lecler, Marguerite Duras, Julia Kristeva, Luce Irigaray, and Helene Cixous variously participated in advancing a notion of l ‘e’ creature feminine, feminine writing that would issue from the unconscious, the body, from a radically reconceived subjectivity in an endeavor to circumvent what they held to be phallogocentric discourse (p. 669).

So, French feminism generally focused on the theories of “the body”. French feminists approached feminism with the concept of *écriture féminine*, which translates as female or feminine writing. Madsen (2000, p. 18) states, “French feminism is concerned with the ‘feminine’ as a category of discourse, language, philosophy, psychoanalysis and elsewhere.” So French feminism focusses on language and discourse and is used in the literary texts, conscious and unconscious state of writers’ and philosophy for literary text analysis.

Radical feminist theory. Radical feminism is a movement that believes sexism is so deeply rooted in society and the only cure is to eliminate the concept of gender. It’s a perspective within feminism that calls for a radical reordering of society in which male supremacy is eliminated in all social and economic contexts while recognizing that women’s experiences are also affected by other social divisions such as race, class, and sexual orientation. It views society as fundamentally a patriarchy in which men dominate and oppress women. Radical feminists seek to abolish the

patriarchy to liberate everyone from an unjust society by challenging existing social norms and institutions. In this regard, Madsen (2000) states:

Radical feminism analyses the relationship between social inequality and sexual differences; the domination of women by men is seen to provide the foundation of social inequality and sexual oppression of women is seen to underlie the economic, cultural, and social subordinate of women (p. 153).

A radical feminist believes that women can free themselves only when they have done away with what they considered an inherently oppressive and dominating patriarchal system.

Marxist feminist theory. Marxist feminism views that women are oppressed through a system of capitalism and private property. Engels (as cited in Padia 2011, p. 15) states, “Acquisition of private property by a man naturally tended to make them dominate women in the family because she becomes economically dependent upon men as a result of which within the family he is the bourgeoisie and the wife represents the proletariat.” Thus, Marxist feminism believes that the exploitation of women comes to an end only with the abolition of private property.

Socialist feminism. Socialist feminism is another theory of feminism that arose in the 1960s and 1970s. It is a movement that calls for an end to capitalism through a socialist reformation of our economy. It focuses on understanding inequalities between women and men and analyzing male power over women. Socialist feminism focuses upon the interconnectivity of patriarchy and capitalism. Its basic premise is that male dominance derives from the social, economical, and political arrangements specific to particular societies. In this regard, Madsen, (2000, p. 186) states, “Oppression of all women by men is the effect of cultural or the social relations which define our existence as gendered individuals.” Socialist feminism is concerned with various issues such as violence, working conditions, reproduction, and sexuality. Socialist feminism argues that liberation can only be achieved by working to end both the economic and cultural sources of women’s oppression. Socialist feminism focuses on patriarchy, women’s suppression and oppression, violence against women, working conditions of women, and financial dependence on males for literary texts analysis.

Feminist literature is based on the features of feminism which is either written by male or female writers. Feminist literature refers to any literary work that centers on the struggle of women for equality, justice, freedom, right, and to be accepted as human beings. Feminist literature is analyzed through different feminist literary theories like American, French, Radical, Marxist, and Socialist. The chosen novel for my study is based on 'Radical Feminism' which is analyzed from the feminist perspectives in terms of socio-cultural, religious, and gender aspects, domination and violence against women, the role of women, and the role of patriarchy.

Feminist movements. The feminist movement also known as the women's movement refers to a series of political campaigns for reform on issues such as domestic violence, reproductive rights, maternity leave, equal pay, women's suffrage, sexual harassment, and sexual violence, etc. feminist movement began in the western world in the late 19th century. It has gone through three different waves:

First-wave feminism. First-wave feminism refers to the movement of the early 19th century. It involves some of the foremothers of liberal feminism such as Elizabeth Cady Stanton and Matilda Joselyn Gage who, in advocating for divorce laws to protect the rights of women, cited Iroquois laws that ensured a man provided for his family on pain of banishment. There was a strong influence of Native American women with whom white women shared land. The pioneers of the women's movement took cues from Native American ancestors such as the Iroquois system of election, whereby women choose their governmental representative from among eligible men. It was oriented around the condition of middle or upper-class white women and involved suffrage and equal rights in politics. Writers such as Virginia Woolf are associated with the ideas of first-wave feminism. She describes how men socially and psychologically dominate women in her book 'A room of one's own.

Second-wave feminism. The second wave of feminism activity began in the early 1960s and lasted till the late 1980s. This wave was concerned with gender inequality in laws and culture. 'Simon de Beauvoir' is associated with this wave because of her ideas of women as "the other". During this time, feminists campaigned against political and cultural inequalities. This movement encouraged women to understand aspects of their personal lives as deeply politicized, and reflective of the sexiest of power.

Third-wave feminism. The third wave is considered as the timeframe from the 1990s to the present day. It is informed by postcolonial and postmodern thinking. The third wavers often mystify earlier feminists as many have reclaimed lipstick, high heels, and cleavage. This wave breaks constraining boundaries of gender, including what it dreams essentialist boundaries set by the earlier waves. It had a greater focus on developing the different achievements of women. It includes renewed campaigning for women's greater influence in politics.

In the years of the movement, women accomplished many of the goals they set out to do. They own protection from employment discrimination, abortion law reform, greater representation in media, and equal access to school, equal rights movements, and many more.

Feminism and literature. The term feminism and literature can also be called feminist literature. It is based on features of feminism and refers to any literary work that centers on the struggle of women for equality, and to be accepted as human beings, before being cast into a gender stereotype. It is the literary work of either male writers or female writers who understood women beyond the roles they were expected to fit into and explored into their psyche to understand their needs and desires. Some works may be fictional, while others may be non-fictional. It brings out the reality of all types of oppression, discrimination, violence, ideologies about women, and so on. Taking ideas from Madsen (2000) and Tyson (2006), some features of feminist literature can be pointed as follows:

Feminist literature carries principles, theories, and feminism and it refers to any literary works which center on the struggle of women for freedom, equality, women's rights, and so on. It may be fictional or non-fictional. It always moves in the female sphere. It is known to understand and explain the difference between sex and gender. All events, actions, and stories in literature are always in favor of women. Women in the literature of the feminist nature are always featured as the protagonist, who more often than not, does not readily accept the traditional role of women as decided by society.

An overview of the novel *Yogmaya*. The novel, although it is highly based on the life of Yogmaya, on the name of Thulihajur, the name given by the followers cause

she started spreading her knowledge about Beda. She always used to tell the people whoever can read Beda, there is no boundary like gender, caste, and religion but she only focused on Hinduism. She raised her voice for women because some people didn't allow to read Beda except Brahamanmales. She broke the rule and used to read Beda. She married thrice when widow marriage was an unpardonable offense. She gave voice to the voiceless women, lower castes, and the exploited when the entire country covered to Rana rulers. Yogamaya, Mayadevi Neupane, the daughter of Srilal Neupane and Chandrakala Neupane gets married at a very early age where her husband's house was too oppressive towards her. The boy died soon after marriage.

Following traditions prevalent back then, Yogmaya was thereafter considered inauspicious by her in-laws. She was tortured, made to work till late at night but was not shown a pint of sympathy. She spent several difficult years with them until finally fleeing to her Maiti (maternal home) after deciding to reject the unhappy fate of a widow. Being irresistible for the lap and love of her mother, she leaves the house which becomes sin as well as a bane for her and her family. The struggle she faced until she reaches her parental house was one of the stories where the torture and abandonment she had to face after getting lost for three days on her way home were the next. Her father's effort to send her back to her husband's house went in vain when the Koirala family took the issue of Mayadevi getting lost for three days. Mayadevi then started living in her parental house. She was taken as someone who had ruined one's own life. One day when her father himself blamed her for getting involved with a man having the surname Kandel, she could not think about staying in her own parental house. She left it with the same man she was blamed for.

She fled to Assam and started working. Her affection towards Kandel was growing but suddenly he died. Later Nainakala's father, Nainakala is her daughter (but her husband's name was not mentioned), sheltered her, the prestige and love too. The family used to go to perform religious acts time and again when a Brahmin one day told in his preaching that marrying another's wife is a sin. Thinking about the love and care Nainakala's father has given, she didn't want to lead him towards hell. She started living a renounced life and thought of being ascetic. Her husband died and again she became helpless. Because of her closeness with saints and rebels of those

times she used to feel that she needs to work a lot for her place. She then wrote a letter to her brother Agnidhar Neupane to take her back to Majhuwabesi Bhojpur.

Leaving her daughter to Ganga, her sister-in-law, Mayadevi started her religious journey and started performing the rigorous sadhana. She used to meditate near the fire in summer and stay inside the cold water during winters. She used to eat a little and meditate. Though she opposed the rites of Brahmin society which discriminated against the people from higher or lower castes, her meditation was guided by Hindu philosophy and spirituality. She started spreading the message of spirituality as well as the opposition towards the trends of discriminatory society. The injustice of haves towards have nots and the tyranny of the Rana regime was on its full fledge. She even opposed those activities of oppression and created “hajurbani.” Her hajurbani were lyrical poems of revolution. Slowly the number of followers of her started increasing and she resided in Majhuwabesi spreading the message of revolution and spirituality.

Her widowed daughter Nainakala, widowed sister-in-law, Ganga, and other women in the society became part of her campaign. Even the males, enlightened persons like Prem narayan were part of the campaign. When the society faced smallpox as an epidemic disease, Thulihajur, Yogamaya was there to help them fight the disease. They even gave residence to the slaves of the time who were freed by Chandra Shumsher. Later the pilgrimage of hers towards the Himalayas, the petition they gave to the contemporary government, and her visit to Kathmandu were the notable practices Yogmaya made. Due to her rebellious and irresistible nature against the domination towards woman, so-called lower classes, and people of low economic condition, Ranas felt that she was against the regime and was a political threat. Her alms for truth was ignored by the state which led her to decide burning own-self in a pyre. She even sent the petition of threat to the state. If it is ignored she along with her 204 followers will burn themselves i.e. take agnisamadhi.

When this decision was made and the message was sent, she along with those followers were jailed and it took three years for all of them to get freed from the prison. When they all were freed, once again they planned for the mass suicide and got succeeded when Yogmaya along with her 67 followers took Jal samadhi in the current of Arun River.

Yogmaya as a fiction. *Yogmaya* is a Nepali fiction authored by the female novelist, poet, and story writer Neelam Karki Niharika. She is unique and a highly respected writer in the sphere of Nepali literature. Her writing skills have added a new dimension and continue to enrich Nepalese literature. Her contribution to the social and political changes in Nepal can hardly be exaggerated. Her theme for writing such as male-dominated society, caste, class, poverty, corruption, and tyranny have triggered intellectual debate among the Nepalese people and is providing impetus to ongoing changes in the country. Her novel *Yogmaya* has been awarded the most prestigious award given for literary genre in Nepal ‘Madan Puruskar’ of the year 2074 B.S. Karki always attempts her best to illustrate women’s obligations, societal norms, and stigmas from her inner mind and soul in the books she has written so far.

In the fiction ‘Yogmaya’ is born at a time when women were hugely restricted within the boundaries of their home or family. But ‘Yogmaya’ can lead and inspire lots of people to stand up and raise their voices against an oppressive regime and the social norms of that time. She is also capable of observing the root causes of problems and offering solutions to move ahead for a better future and prosperity, not only for women but all aspects of society. Based on Yogmaya’s life the struggle for ending every kind of discrimination in society is included in the fiction. ‘Yogmaya’ is one of the most interesting characters in Nepali history, an early 20th-century poet who turned for social activism and went to found the first women’s rights origination, and she led sixty-eight of her followers to have a mass suicide. This fascinating individual is the primary character in *Yogmaya*.

The very fiction has raised several issues concerning the dominance, discrimination, inequality, oppression, exploitation, and negligence, and so on of the society and which in turn seem to remain similar to the present society in altered forms and styles. However, this fiction primarily begins its plot development rooted in the issue related to female or feminism. In the initial phase to the middle part, it enormously strikes the mind of the readers by the issues, challenges, and problems confronted by *Yogmaya*. Afterward, the fiction widens its veins towards the multiple issues that can be analyzed from the eyes of multiple lenses. But as my study is delimited to the feminist perspective in the novel *Yogmaya*. ‘Yogmaya’ is represented as the lead character in the fiction.

Review of the Related Empirical Literature

In this research, I will review some of the researches related to my topic because I need to observe the fundamental background of the related subject and past studies. To collect some ideas on proposal writing, I will review different empirical literature which is closely related to my existing study:

Jackson (2008) researched “Young feminist, feminism and digital media”. To explore how girls are using and producing digital media, what it means for them to do so and how their online practice connects with their offline feminism. The study was based on the qualitative approach use of the poststructuralist approach to teenage feminists. The major findings were three key constructions of digital media as a tool for feminist practice: online feminism as precarious and as knowledge sharing; and feminism as ‘doing something’ on/offline. There is marked continuity between girls’ practices in “safe” digital spaces and feminism practiced in other historical and geographical locations. Though the study was similar in my area of mine, it was different from my study in many aspects from topic to methodologies.

Khatri, (2010) carried out research entitled “Representation of Violence and Resistance to patriarchy in the Fire and the Rain: The Feminist Study.” The objective of the study was to justify how the fire and rain represented the violence, seduction, betrayal, evil, and treatment of myth for the mythical character. The researcher follows the survey design and documentary analysis. Secondary sources were utilized for data. The population of this study was the play *The Fire and the Rain*. Data were collected through non-random purposive sampling. The findings of the study were: most of the characters like Mittilay, Arvasu, and so on were disgusted, oppressed, crushed, exploited, and suppressed by the patriarchy. This play shows the difficulty of most of the Indian women in a male-dominated and traditional society was not permitted to express their feelings and love to another male is permitted.

Bhatta (2013) conducted research on “The Feminist Perspective in the Novel *the Bell Jar*” written by Sylvia Plath. The objectives of this study were to identify the aspects of feminism in *The Bell Jar* and provide some pedagogical implications. This study was qualitative and the purposive sampling procedure was used and data were secondary from the novel ‘*The Bell Jar*’ for that research. The observation technique

was used to collect the required data. Some major findings of that study included that females are dominated by males even in developed countries, females are dominated by females as well and females are treated as a secondary role in societies. Society and social aspects like religion, laws, and other social institutions favor the favor where females are taken as a secondary position. It was also similar to my study in methodology but different from my research topic.

Similarly, Sharma (2017) carried out research on “Feminist Perspective in the Translated Autobiographical Essay *Jeevan Kaanda Ki Phool*”. The purpose identified the aspects of feminism from an anthology of the autobiographical essay “*A Flower in the Midst in the Thorns*” in terms of cultural, social, and religious aspects, gender aspects, domination upon women, women rights, women’s place in the society and role of patriarchy, and also to provide some pedagogical implications. It was based on a qualitative approach adopting a survey research design. Purposive sampling under a non-random sampling strategy was used and data were taken from secondary sources. The observation technique was to collect the required data. The major findings of the very research incorporated that there are many aspects of feminism depicted in the anthology of essays like; social, cultural, and religious aspects of feminism, oppression and domination aspects of feminism, women existence aspect, patriarchal aspects of feminism, and gender aspect of feminism which shows the domination, gender discrimination and inequality, restricted women rights and freedom and secondary or subordinate position of the female in Nepalese society due to the patriarchal system. Females have been dominated and taken as the fine object of entertainment in Nepalese society. The study was close to my research in many aspects but different from my research topic.

Sutherland and Feltey (2017) researched “Here’s looking at her: an intersectional analysis of women, power, and feminism in the film”. The objective of that research was to explore what makes a film feminist from a feminist sociological perspective with an emphasis on power and women in film. The study was based on an intersectional approach to explore gender, race, ethnicity, and social class in a film about women. Some major findings of that study were most feminist film revolves around stories about power to women; women finding the courage to individually confront and challenge existing norms and power to films are predominantly tales of

white, middle-class women. Likewise, women of color are most likely to be featured in power over films and very few can be considered power with films that demonstrate solidarity among women. Although the study was related to my study based on feminist analysis, it was completely different from my study in topic, objectives, and methodology.

Kim (2017) conducted research on “Agency of Rural Nepali Women as Moderated by Community Learning Centers: a Postcolonial Feminist Perspective”. The objectives of the research were to investigate not only the benefits of the CLCs for women but the construction of women’s agency and to examine women’s experiences and their agency. It employed a post-colonial feminist lens and semi-structured interviews as a tool and analyses the data thematically. The major findings were there is no homogenous “average Nepali women” archetype; however, there are women who are active in their response to gender-ascribed unfavorable structures within which they situate with different individual and collective strategies, motivations, and expectations. Although the study was similar in conducting research on Nepali women, it was different from the objectives and another aspect of my study.

Likewise, Katuwal (2018) carried out research on “A Feminist Perspective of The Color Purple.” The objectives of that research were to find out aspects of feminism from the novel and to provide some pedagogical implications. The study was based on qualitative research design, purposive sampling procedure was used data were both primaries; the original novel the color purple and secondary; others book took for additional information for that research. The observation technique was used to collect the required data. Some major findings of that study were females are dominated in male-dominated society even in so-called developed countries, they are dominated even by the females themselves who advise following the norms and values of the patriarchic society and the society and social aspects like religion and other social institutions favor the males where females are taken as subordinate of males.

Similarly, Yadav (2019) carried out research on “An analysis of the novel ‘Paheli’ from a feminist perspective.” The objectives of that research were to identify the aspects of feminism from the novel and to provide some pedagogical implications. The study was based on qualitative research design, purposive sampling under

nonrandom or non-probability sampling procedure was used. Data were both primaries; the original novel *paheli* and secondary; others book taken for additional information for that research. Document analysis and interpretative as well as observation technique was used to collect required data. Some major findings of that study were females are dominated by male-dominated society even dominated by the female themselves who advise them to follow the norms and values of the patriarchal society. Religious beliefs prohibit women to cross the restrictions. A guy threatened her to leak her private video and blackmailed her for his sexual pleasure.

In the same way, Poudel (2019) carried out research entitled “A Critical Discourse Analysis of the Novel *Yogmaya* from Feministic Perspective.” The purpose of this study was to identify and analyze the novel from a feminist perspective, to interpret the issues caused by the politics of language, gender, and social factors, and to provide some pedagogical implications. This study was qualitative in nature and the research design was based on a secondary source of data selecting extracts related to the female character and analyzing them because this was document analysis. Findings of this were; there are many aspects of feminism depicted in the fiction like social, cultural, and religious aspects of feminism, women rights and women aspects of feminism, oppression and domination aspects of feminism, patriarchic aspects of feminism which shows the gender discrimination and inequality, restricted women right and freedom and secondary position of female. Although my research was similar in many aspects like data, design, analysis it was different from my topic which is “The feminist Perspective in the Novel *Yogmaya*”.

My study was based on the document analysis under the qualitative research design. My research topic is different from other researchers because no one has researched the same topic before. I mainly focused on the female status, position in society. Likewise, gender-biased, women’s rights, their social-cultural, and religious aspects. Similarly, the way how they were suppressed and oppressed by male-dominated society and patriarchy. And how one can be rebellious to break the rooted in rules as well as traditional norms against women and can change the society. That is why my research paper is different from other researches.

Implications of the Review for the Study

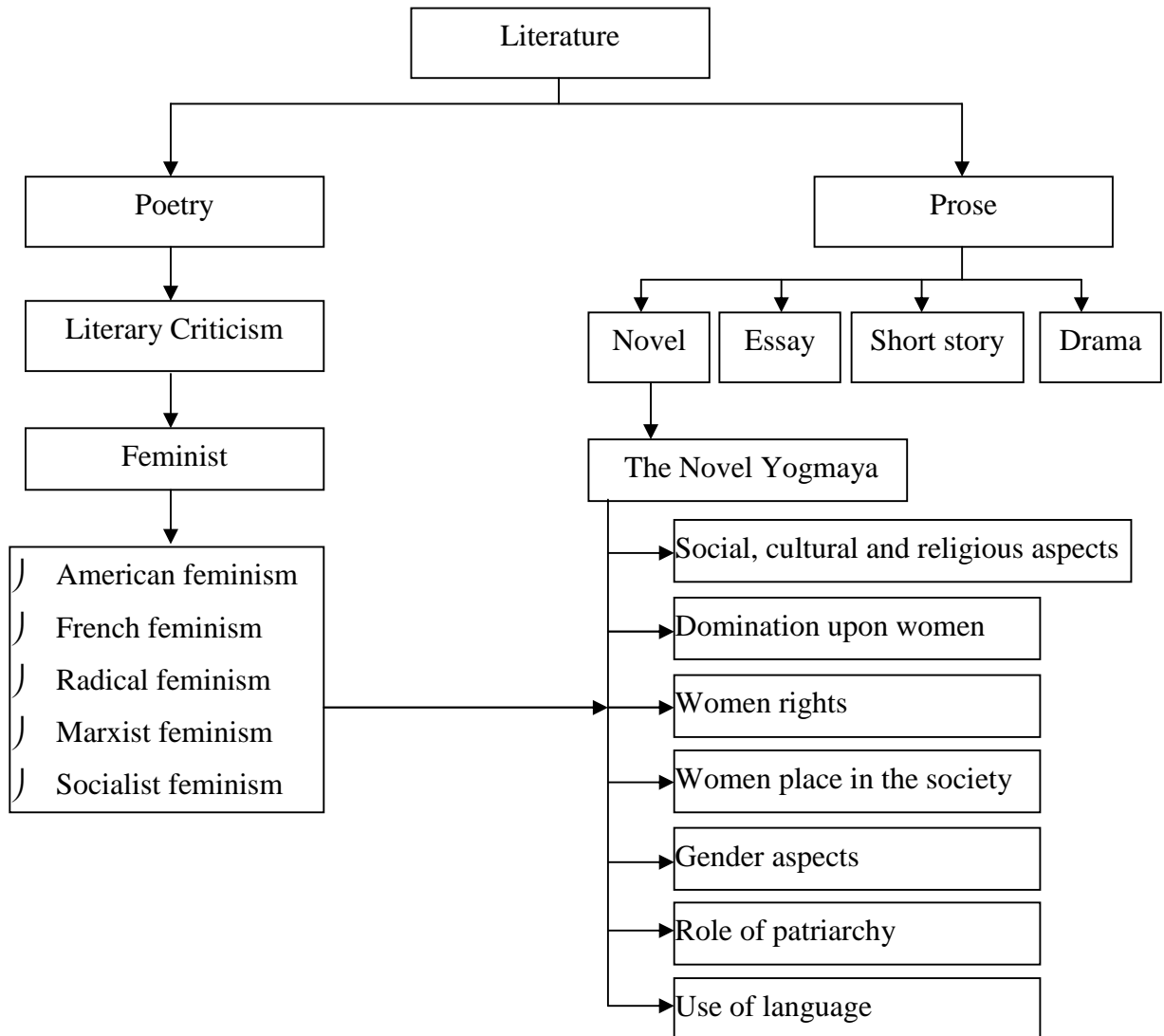
The above-reviewed literature was close, similar, as well as helpful for my study. I got many ideas and information about my research which was more useful and helpful for my study based on procedure, methodology, source of data, tools, and so on. The review of the study obtained information from varieties of books, theses, and the internet. These all sources made me clear about research problems, challenges, selecting an appropriate methodology. It also provided me with an idea about how to contextualize the findings of my research. It also helped me to examine and evaluate the previous research done in this area and what was new for carrying out further research. The aforementioned reviews have their value and importance in their respected fields. For the theoretical knowledge of literary criticism Selden (1998) and Tyson (2006) helped me to get the ideas and information.

Likewise, Wikipedia and Oxford Advance Dictionary helped me with the definition of different concepts and terms required for my study. Similarly, Lazar (2009), Awasthi et.al, (2011) assisted me to take some ideas about literature. In the same way, the empirical research mentioned above such as Khatri (2010), Bhatta (2013), Sharma (2017), Sutherland & Feltey (2017), Kim (2017), Katuwal (2018), Jackson (2018), Yadav (2019), and Poudel (2019) helped me to select appropriate tools and techniques for data collection. Most of them used secondary sources of data and I got the idea from that. I also got ideas about choosing a research design, techniques, and sampling procedures. Most of the ideas about my study, I got from (2007). I accept it as ideal for carrying out my study.

Conceptual Framework

Conceptual framework refers to the mental picture/roadmap of the things in consideration that relates to the specific research problem. In this sense, it can also be assumed as a blueprint for the successful conduction of the research from beginning to end. According to Kumar (2009, p.37), “The conceptual framework stems from the theoretical framework and concentrates usually on one section of the theoretical framework which becomes the basis of your study.” The theoretical framework consists of the theories in which the study is embedded whereas the conceptual framework describes the way or process to conduct the actual research. Here, actual

research refers to methodology in general. When we think of something an image is created in our mind, which mental structure is referred to as conceptual framework which is used in my study is:



Chapter 3

Methods and Procedures of the Study

Methodology and procedures are vital elements of a research study. If any research work follows appropriate methodology and procedures, it will obtain its objective easily. The appropriate methodology helps the researchers to go on the right path in his/her research work. This chapter incorporates the design of the study, population, sample, and sampling procedures, data analysis and interpretation procedures, ethical consideration. To achieve the objectives of the study, the following methodologies have been adopted in the research process:

Design and Methods of Study

My research was based on document analysis under qualitative research design. Pressele 2006 (as cited in Cohen, Manion & Morrison, 2011) remarks “Qualitative researchers cannot agree on the purpose qualitative research, its boundaries and its disciplinary field (p. 219)”. She further says “Qualitative research is characterized by a loosely defined group of designs that elicit verbal, aural, observational, tactile, gustatory and olfactory information from a range of sources including amongst others, audio, film, documents, and picture and that it draws strongly on direct experience and meanings”. Therefore qualitative research draws out verbal, observations, tactile, gustatory, and proverbial information from audio, film, documents, and pictures. In addition to this, Creswell (2014), remarks qualitative method as, “Qualitative methods rely on text and image data, have unique steps in data analysis, and draw on diverse designs. It provides an in-depth and detailed understanding of meaning, actions, non-observable as well as observable phenomena. So I choose the purposive sampling strategy in my research.

This kind of research makes use of different varieties of interpretative research. Under this, I used meaningful, convenient, and purposeful analysis and interpretation. These are the most commonly used descriptive methods in educational research and may vary in scope from large-scale governmental investigation to small-scale studies carried out by a single researcher. Here, I tried to interpret different issues related to feminism such as; gender issues, social issues of the novel *Yogmaya*.

This research has been a form of qualitative research in the sense that it is related to documentary research. Regarding this Cohen, Manion & Morrison (2011) says, “Documentary research typically makes use of documents produced previously and by others rather than in the process of the research or by the researcher”. This means documentary research researching the documents which are previously produced and published by other hands rather than the researcher. These kinds of documents can be both primary and secondary. Primary documents are original materials. They are produced as a direct record of an event or process by a witness or subject involved in it; whereas secondary documents are produced through the analysis of primary documents. It means if the researcher witness or is involved directly with a related document it becomes primary for him/her but if a researcher is going to research on other secondary documents. My research will be related to secondary document analysis.

According to Patton, 1990, (as cited in Best & Khan, 2009), “Qualitative research consists of three kinds of data collection tools; (i) in-depth open-ended interview, (ii) direct observation, and (iii) written documents (p. 190). Qualitative analysis of documents refers to the analysis of exports, personal diaries, and so on.

The descriptive approach in language research is different from the statistical approach because it is used for analyzing qualitative data. It deals with multiple realities and its focus is complex and broad. It is process-oriented having flexibility or a natural setting. Though, under the descriptive approach, there are two sub-types of analysis; item and content analysis. My research study will be based on content analysis. The process of summarizing and systematically reporting the written data is known as content analysis in qualitative research. Moreover, content analysis is used to determine the presence of certain words, concepts, themes, characters, or sentences within texts or sets of texts to quantify this presence objectively.

Population, Sample, and Sampling Strategy

The population of the study is the written document, the Nepali novel *Yogmaya* written by Neelam Karki Niharika because my research is related to document analysis under qualitative research design. This study adopted a purposive sampling strategy. The selected novel was observed, studied in-depth, and the

sentences and or extracts were selected which was related to female issues and social-cultural issues to complete the objective of the study. I brought forty-eight (48) extracts under 6 different parameters as data to analyze in different aspects of women such as; women position in the society, inequality, patriarchy, religious aspects, gender roles, and political and social factors.

Research Tools and Techniques

My study is the analysis of the novel *Yogmaya* from a feminist perspective. Kumar (2005, p. 119) defines “Observation as a purposeful, systematic and selective way of watching and listening to an interaction or phenomena as it takes place.” So observation was the main tool of the research and the selection of extracts that are related to female issues were the techniques of data collection.

Sources of Data

The study was based on the original book written by Neelam Karki Niharika, the required information took from the novel *Yogmaya* in terms of obtaining the objectives of the research. And as secondary sources of data, analysis and views of others on the book were additional information about the book.

Data Collection Procedures

I read and re-read the novel *Yogmaya*. I then, underlined the female issues and gender issues related sentences or extracts. I noted down those extracts and sentences and categorized them into different categories. Then I went to the library and internet to collect related research papers for supporting details and references.

Data Analysis and Interpretation Procedures

A different procedure will be applied to analyze the received data. First of all, data were categorized in terms of social, cultural, and religious aspects, domination upon women, women’s rights, women’s place or position in the society, gender aspect, and the role of patriarchy. The data were linked with feminism with the help of feminist theories and criticisms. Then, the qualitative approach of research

were adopted for analyzing the received data. And then analyzed and interpreted descriptively.

Ethical Considerations

Ethical consideration is an important part of the research in which the researcher needs to be serious in dealing with people involved in the study and using the ideas of other scholars to support their study. Sources and quotations were acknowledged by citing and paraphrasing with the author's name and published date of the book to avoid plagiarism. Similarly, the potentialities of the authors were respected from the books. And the data were reported honestly. Likewise, unbiased language were used to analyze data. Finally, people were thanked and given credit who helping in my study.

Chapter 4

Analysis and Interpretation of the Results

This chapter consists of analysis and interpretation of data and findings. For this, data were collected from the novel “*Yogmaya*” and analyzed qualitatively. The collected data were analyzed and interpreted under six categories by the issues concerned to the heading of respective categories.

Analysis and Interpretation of Data

Based on data obtained from the fiction *Yogmaya*, they were analyzed and interpreted in terms of six different parameters. For this, eight extractions were kept under each parameter to arrive at newer findings of this research. Similarly, while translating Nepali cases into English I as a researcher focused on the gist of the cases and elaborated them in with the theoretical issues of feminism. Below is the analysis and interpretation of the data gained from the fiction *Yogmaya*.

Gender discrimination. Gender discrimination describes the situation in which people are treated differently simply because they are male or female, rather than based on their skills or capabilities. It is one of the significant aspects of the feminist theory of literary criticism. Gender is socially determining expectations for what it means to be male or female our society define what girls and boys should wear, what they should do, how they should be treated, and what their right and responsibilities will be because society created gender. It is the term that causes the distinctions between males and females, especially in terms of their roles, reputations, positions, and responsibilities in political and commercial contexts. Here eight of the extractions related to gender discrimination are presented for their analysis and interpretation in the following ways:

Giri dugurdai a'era bako kakha basyo. Tulasa pani usari nai a'ira bala'i pulukka herera debrechhe'uma tukrukka basi. {Giri came running and sat in his father's lap. In the same way, Tulasa also came and sat by her father's left, glancing at him.} (p. 27).

Concerning the aforementioned sentence, the distinction between males and females starts from the early ages of life. Gender norms tell us what is appropriate for girls and boys, women, and men to do in our society. Because of gender stereotypes, girls and women are often less valued and have lower social status. In addition to this, Tulasa was not given the opportunity for sitting in her father's lap while her little brother had given for. This sort of gender-based discrimination from an early age gives birth to feelings of inferiority and weakness in females. As a consequence, they happen to tolerate every sort of biasness slowly and gradually in life. Another extraction regarding gender discrimination is presented as follows:

Khaera puro ra'ko thali matira sarakka sarka'ra jurukka uthe Tulasaka ba.
{Tulasa's father got up quickly and passed his left-over plate towards me.}(p. 28).

The aforementioned extract depicts the gender discrimination upon females by males. Here, Tulasa's father passes his left-over plate to his wife for her lunch. The prime cause of this discrimination is made based on Hindu mythology. The women are convinced that they will be much more virtuous if they become obedient to every authority of their husbands. This difference existed since the Hindu religious values and assumptions were created and practiced. Even in the name of religion, women are always discriminated against and taken as subordinate to men. Due to which Tulasa's mother is convinced if having her husband's left-over lunch as given in the fiction. She is easily convinced of this biasness subconsciously because of the religious trust behind such activities. Similarly, another extraction related to gender discrimination is mentioned as follows:

Asso sagha'uli bhaneko; sano bhai jasojaso garchha usai usai khojchhe chhori bha'era. *{I expected getting her help, but even being a daughter, she wished to act everything as her little brother does.} (p. 28).*

In this sentence, Tulasa's mother yells at her daughter for the willingness Tulasa made in the same way as her little brother did. Every girl and boy deserves an equal chance to survive and thrive. Here, Tulasa is also interested to go for playing outside with her little brother. But her mother did not allow her to do so. It depicts that being a girl is not sufficient to make decisions even in the matters like playing.

Gender discrimination is starting in childhood, continues to rob children of their childhoods, and limits their chances. Similarly, it shows how the female is restricted by the female. In addition to this, girls are taught to be enduring, more disciplined, obedient, and submissive to their parents and any other members of the family from early ages, whereas Tulasa's little brother is allowed everything of his interest which exhibits discrimination caused by the gender. Similarly, the next example of gender discrimination is as follows:

Aphule kha'epachhi Tulasala'i bhane- 'Aaja taile malai dher sagha'unu chha, ga'u chaharne ha'ina.' {After having a meal, I asked Tulasa, you have to help me a lot, don't roam in the village, Tulasa nodded in response.} (p. 39).

This extraction shows the discrepancy caused by the gender as female. Girls and women suffer most of the negative impact of rigid gender norms and roles. They are most likely to experience restrictions of their freedom and mobility, they experience epidemic levels of violence and harassment across the globe and have fewer opportunities to choose how to live their lives. For this, Tulasa is ordered by the mother for assisting her in household chores. While her little brother is almost of the same age, goes to play out after asking the lunch; however, Tulasa is asked to wait till her mother takes the lunch and helps her in cleaning the utensil and other household task as well. This depicts the discrimination based on gender that females are restricted to follow their willingness even from early childhood as shown in the novel. Likewise, another sentence of gender discrimination is presented as below:

Didila'i kohi Kshetrini manchhan, kohi bhanchhan Jaisini. Aba Upadhyayako bhansama tinla'i basalna mildaina Ganga. Sarobar nagar. Hamro pani jaat katna lage bhane ke hola? {Some people assume Kshetrini, some call her Jaisini. Ganga, she is not supposed to be seated in Upadhyaya's kitchen anymore. Don't get mixed with her. What would happen if people start degrading even our caste?} (p. 67-68).

This extracts exhibits, lead character Yogmaya is discriminated against because of the second and third marriage she made on her own. Due to which she is regarded as the woman of degraded caste even by her brother when she comes back to her parental home after thirty years. Yogmaya is not allowed to have dinner in the

same kitchen of her parental home whereas her brother Puspapal has got married to five wives and accepted by family and society easily. Negative masculinities encouraged in boys serve to perpetuate the cycle of discrimination and inequality. But, if the same thing is done by females they are regarded as characterless women, rather, in turn, depict the discrepancy and have also lowered the caste of the woman as a consequence of gender discrimination in the fiction. In the same way, the following case also shows gender discrimination as:

Hami a'ima'i manchhe aphna dolibata bhatri'eko gharbata bida napa'i niskanu bhaneko katroma berida matra ho. Natra je pare pani saherai basnuparchha deka ghara. {We, the women are only get freed without permission from home only when we die. Otherwise, we should tolerate everything happening in the husband's home.} (p. 96).

From the aforementioned extraction, the women are kept in proper control and should also tolerate everything happening either bad or good at the home where they are married to. In a similar vein, the women are told to be much more disciplined and obedient to manage the household task from the day they get married in life. Women are not allowed to make their choices and interests on their own rather they should go on satisfying all the needs and demands of the entire family members to fulfill a few of their desires as Badiama tries to convince Maya (Yogmaya) in the fiction. Besides, they should endure everything and expect to get freed only when they are dead. It displays the absolute discrimination between males and females due to the gender factor. Below is another sentence showing similar gender discrimination as:

Chhori palera kasko ijjat badheko dekhiki chhas ajasam'ma? Nachahine kura garchhes. {Who has earned prestige by keeping the unmarried daughter at home? Don't talk nonsense.} (p. 104).

In addition to the extraction above, females are started to be criticized if they remain unmarried for long at the parental home. Here, Maya's father scolds his wife when she supported their daughter Maya letting her stay at home some more days unexpectedly. Maya (Yogmaya) was already married to the Koirala family in Dhodle and escaped back to her parental home after some days of her marriage. Maya escaped because of hardships she encountered in her husband's home to manage

domestic chores. But she is not welcomed back in her parental home rather gets cruel treatment. It shows the discrimination on the part of females as if they do not belong to their birth home after females get married in life. In Nepal, patriarchal values and social norms keep gender inequalities alive. Discriminatory practices begin even before birth and affect every aspect of the child's future. One more example related to gender discrimination is as follows:

Ekli awala jananila'i bachna dinna yo samaj. Jaha jau'u shantiko sas pherna pa'udinau. Je parchha samana sangai garaula, him'mat gara. Phera yasta pahiran. {This society doesn't permit single, helpless women fa or live. You even cannot breathe peacefully wherever you go. Whatever happens, we will face it together. Throw such clothes. Pluck up the courage.} (p. 113).

By the aforementioned extract, it depicts how society and its people make discriminatory behavior and domination to single women because of gender. Here, the lead character Maya is being convinced to revolt against traditional norms and values, because the societal periphery did not let her live peacefully. She is requested to change her white clothes for making her strong and also capable of tackling the unnecessary domination because wearing white clothes symbolizes any woman who wears white clothes is a widow. And such single women face a lot of challenges and harassment because of being a widow. The men who are also single after their wife's death do not confront such hardship which exhibits the gender discrimination between males and females by society.

Women's position in society. The roles of women, treatment done to them, and distinctions made based on gender-oriented features determine the women's position in society. Women are the backbone of the family. She acts a lot of roles like daughter for her parents, wife for her husband, and mother for her children. But their roles are not respected and valued in the family. The status of women in Nepal remains very poor in terms of health, education, income, decision-making, and access to policymaking. Patriarchal practices, which control these women's lives are reinforced by the legal system...literacy rates are substantially lower than men's and women work longer hours. Under this sub-heading, the positions and aspects of gender biases and their sources of causes are analyzed and interpreted from the fiction

Yogmaya. For this, eight of the extractions concerning the issue of women's position in society are derived out of the novel *Yogmaya* as follows:

Dher nasochnus Tulasaka ba. Manalai dher dulaunu hunna. Didi bu'inika lagi ba-aamapachhika ma'iti bhannu dajubha'i nai ho. {...how far can you get lost like this? Tulasaka's father, don't think too much. The mind is not too much to sink. Brothers are the Maitee (parental home) for their sisters after their parents.} (p. 25).

Here, the parental home for married women is shown as a supporting aspect to comfort the restrictions of those married daughters while the men are regarded as strong enough to manage their domestic stuff on their own even if they encounter different challenges. The event of marriage determines almost all her life options and subsequent livelihood. According to Hindu tradition, marriage is essential for all, whether man or woman. While a man's life is not considered complete without a wife, a woman has no option but to marry. It may seem normal at first glance but rather it has created discrimination as a consequence because women are regarded as weaker ones as mentioned in the fiction. In addition to this, Ganga is requesting her husband to bring their sister, Maya back to parental home after knowing that Maya has faced troubles in her husband's home. And likewise, the following case also advocates the women's position in society as:

Ba-aamala'i nabheti tyahi marine bho bhanne lagyo. Ro'irate. Gharko buhartan sahana naskera e'uti Jethani parnele aphno sharir phaleki thein. {I thought, I would die without meeting my parents. I wept on. A Jethani (sister-in-law) killed herself being incapable of undertaking the household chores.} (p. 90).

According to the aforementioned extract, the lead character Maya shows the torture confronted by another woman of the same society. This strongly depicts that women are better be dead rather than be unable for conducting domestic chores successfully. In Nepal, most of the women killed themselves because of their husbands or partners, in-laws or paternal families, or from the general community. It shows the women's position in society is valueless that's why society accepts even the death of women when they killed themselves being unable to manage the home

effectively. Another example related to women's position in society is presented as follows:

Mera ba'aamala'i ma mare ke? Bache ke? Anma'era di'epachhi tinko kam sakiyo bhanne pani Manama aayo. {What matters to my parents whether I live or die? Their responsibility was over after they married me off.} (p. 90).

This extract illuminates the carelessness done on the part of females once after they are married away by their parents. In the Indo-Aryan culture, in particular, girls are encouraged to marry in their early teens or even earlier by their parents. Early marriages are rooted in both the concept of purity of the female body and the need for helping hands in farm households in general. Here, Maya speaks out the suppressed pains she faced in her married home in front of her sister-in-law, Ganga. This depicts the discrimination made to the women in society. Besides, Maya's parents also did not show her any sympathy and support during her critical phase in her newly married home. It clarifies the situation that females are no longer members of the parental home if they get married once which is the discrimination done to females since they were born as women so they are not paid indispensable attention after the marriage as in the fiction. Similarly, women's position in society can be understood by the following case as well:

Chhori bigarne aama hun. Deko ghar khana chhadi bhagi aaki chhorila'i Ma'itima ashraya dina milchha? Ani khanchhan chhorile ghar? Ajha ta'ukoma nachadha Mayaki aama. {Mothers spoil their daughters. How can she stay in her parental home leaving her husband's home? How is she supposed to take care of her home then? Maya's mother, don't pamper her.} (p. 98).

Here, it shows the women's position in a negative way in society. Here, Maya's mother is accused of pampering Maya by her father. When Maya could not continue the marital relationship and escaped back to her parental home, she was little sympathized with by her mother. But her decision did not make any sense. This shows the distinction in women's position as subordinate to men in society. Nepalese women are behind men in decision making which impacts on women's position outcome. which her mother was accused of pampering Maya rather to be listened to and

following her decision when Maya comes back to her parental home for visiting her parents. The next extraction related to a similar issue is as follows:

Her chhori ghar khana sajilo hudai hunna. Buhartan sahana naparne kun buharila'i hola? Sabaiko ustai ho. Bha'e bis-unna'is. Aba a'inda yasto galti kahile nagarnu. Tikera basnuparchha babai deka ghara... {Look daughter, it is so hard to manage domestic chores. Who do you think is not supposed to do domestic chores? Everyone has almost the same case. Never make such a mistake now onwards...} (p. 103).

This extract shows, females are taught for being polite, tolerable, obedient, punctual, and submissive to the authority either at the husband's home or parental home. Here, Maya's mother attempts her best to convince Maya to remain positive despite the problems and challenges she had faced in her husband's home. She only does not attempt to convince Maya but also requests not to make any mistakes in her husband's home onwards. This shows the discriminative behavior upon females that they are told to endure every sort of problem in life. Besides, Maya had to be understood but rather her mother suggests her daughter conduct household tasks more carefully and further says everyone has almost the same case to make her silencing the domination done to her instead. The case mentioned below advocates the women's position in society as:

Man lagdo garnus. Maile bhaneko suneko kahile po ho ra? O bela pani tyati tadha nadim bhanda tereko ho'ina. Ma jabi aa'ima'iko ke chalchha? {Do as you like. Have you ever heard my words? Even then I told you not to marry the daughter far away but you neglected. Who listens to this worthless woman?} (p. 105).

In this case, women are shown as subordinate to men in society. Similarly, it also depicts that women are incapable of making righteous and meaningful decisions in their lives which in turn is nothing except the biasness made to them. In the extract above, Maya's mother tried to suggest some ideas and thoughts to her husband but he did not listen to her. It displays that women are worthless and incapable of making meaningful decisions at the time of need. In a patriarchal society like Nepal, men

think of women as subordinate, weak, dependent, and incomplete without men. The extract below is another representation of women's position in society as:

Masta nida'una pa'unu pani ta karmamai lekhi lyaunupardo raichha ta dulahi! Ke garnu-ekpatak bhagyabata thagi'epachhi sabaitirabata sadhai thagi'erahane ra'chha ra po. {Bride, you should be fortunate enough to have a sound sleeping. What can be done! Once you are cheated by fate, everyone keeps cheating you.} (p. 109).

The aforementioned case shows the women's tragic situation in society. This further clarifies that women are exploited everywhere once they are cheated by fates as well. In other words, women even cannot have sound sleeping as per their interests and wishes. Moreover, women are criticized and evaluated with societal norms and values to determine their character and perceptions upon as presented in the fiction *Yogmaya*, while the men do not encounter such challenges, so it is the discrepancy made on women's public and societal position due to gender factor as given in the novel. One last extraction which also exhibits the women's position in society is presented as follows:

Yo gharaka barema ta janne bha'era bolne ho'ina aba. A'ima'i janne bhako ramro hunna.....Tulasaka bale bhane. {Now, being knowledgeable of this home, do not speak anymore. The women being a chatterbox, is it suitable everywhere?.....Tulasa's father said.} (p. 122).

This extract speaks that the women's existence in the family should not be as knowledgeable and informative to the household matters either. Here, when Ganga tries her husband, Agnidhar to understand about equality between males and females of their own family, he furiously opposes her thoughts and ways of presentation in the family. Rather accuse his wife of being talkative in family affairs unnecessarily. Men don't want women to talk about equality because they want women to be in a lower position in the family and society. It shows the worthless presence of women in the family and the society neglecting their values and causing the consequences created by gender differences.

Inequality. It refers to the phenomenon of unequal or unjust distribution of resources and opportunities among members of a given society. But here, I am going to show the unequal treatment among men and women in society even in the family. Under this sub-heading, it represents the differences done against females in terms of unequal life, domestic abuse, sexual violence, and private and individual matters as mentioned in the fiction *Yogmaya*. Therefore, this is one of the significant parameters to analyze the issues of inequality by the fiction *Yogmaya* for this research study. Even according to this parameter, eight of the issues are derived from the fiction to analyze and reach newer findings as presented in the following ways:

Aaimaiko bhagya kasko kasle jando rachha? Lekhera aako nabhogera sukhkha? {Who knows the women's fate? Who can discard the almighty?} (p. 44).

This extract shows how the women are compelled to believe in almighty even if the causes of pains, domination, and discrimination, etc. are imposed by men and the society upon women. Here, the sisters of Ganga are exposing the bitter and tragic reality of all females as how they are convinced to believe in almighty despite the problems- and dominations imposed upon them by the patriarchal society itself. In the same way, the following example also clarifies more clearly about inequality between men and women as:

Yo aaphnai Ghar ho. Kehi apthero namannuhola hai. Ma'iti pani ta gharai ta ho Didi. Aphnasanga keko dahakas? {This is your own home. Sister, don't hesitate okay! Maitee (parental home) also is your own home too. Why are you hesitating with us?} (p. 64).

The extract hereby depicts the discrepancy in the perspective made in terms of male and female. In addition to this, women are represented as weaker and insecure in the absence of assistance from the parental home. Here, when Maya encounters restrictions in private and social life while being far away from her hometown in Assam (India), she is taken back to her parental home Bhojpur (Nepal) by her brother. It clarifies that women ultimately need support from home whenever they are in trouble. Similarly, Maya's sister-in-law, Ganga requests Maya to feel free and share her curiosities without hesitation. This also adds another striking point to show

females as weak and dependent which in turn fostering the inequality restricting the women to grow strong enough within self to tackle anything in life, whereas the men were in similar problems as Maya was, they were not given much help, so it exposes females as weak or which is inequality as mentioned in the fiction *Yogmaya*. The next extraction concerned with inequality is presented as follows:

Hami chhori jaati akshersanga khelna pa'iena ke garnu? {We daughters never got a chance to play with the alphabet! What to do?} (p. 71).

Regarding the extraction above, it clarifies that how females were unequally treated then, at the time of *Yogmaya*. Sons used to go to school or somewhere to gain bookish knowledge and daughters used to work household chores. Sons could read and write but daughters couldn't. Their duties would be to just please the male members and in-laws at home instead of going to school. It means females were only supposed to perform household tasks without letting them expose to the outer world and education from the four walls of the house and domestic chores. Here, when Maya's sister-in-law, Ganga requests her sister Maya not to involve in weeding the plants, Maya replies to Ganga that she was never allowed for schooling. She further adds that she always played and reared up with mud altogether. She could not do anything because she was a girl. And girls were restricted by societal and religious misbeliefs. This depicts the unequal behavior done to females as mentioned in the fiction. This can be understood more clearly by the similar case as given below:

Ba-aamale chhori aagan polera di'e sakiyo? Ma chhori jaabiko mardo-bachdo samet ke chaso bho ra? {Was parent's responsibility fulfilled as they married their daughter far away? Who cares! Whether this worthless daughter lives or dies?} (p. 93).

This extract exhibits the inattention made towards females if they get married off once by the parental home. Similarly, females are even not attempted to inquire about their condition whether they live or die after they are married away by the family. It depicts that the daughters are a burden for parents. They just want their daughters to do household chores in their husband's home whether they are in good or in bad condition. In addition to this, Maya is sharing her tragic story of married life to her sister-in-law, Ganga, and how she managed to live despite the negligence made to

her by the parental home after her marriage. This clarifies the inequality created for females as if they do not belong to their birth home once after they get married in life. And also shows no responsibilities on the part of the parents for that daughter which is gender-based discrimination done to women. In a similar vein, the following lines by Maya also support this biasness more clearly:

Kina bhagi hideki? Di'eki chhori, kasaila'i nabhani Ghar Bahirapaila rakhnu hunchha? Taile aaphna khuttama bancharo hanis Nani... {Why did you run away? How can the married daughter step outside the home secretly? Daughter, you trapped yourself in problem.....} (p. 94).

By the aforementioned extract, it represents that females are not permitted to step outside the home without informing their parents or elder brothers for unmarried and husbands for married ladies respectively. If they go against these pre-determined norms and values practiced by society, females are accused as characterless, disobedient, stubborn, etc, and as a consequence, they are not accepted by the family and society. Here, when Maya goes back to her parental home escaping from her husband's home, she is being warned for crossing the boundary by a neighboring woman Badiama. She further says, "You trapped yourself in the problem you should not do it." This shows that women are habituated to tolerating inequality. For this when Maya attempted to revolt against this biasness she was not supported by another woman, being a woman in itself. The following extraction also shows the inequality as:

Aauna man lage puraideu bhannuparne, hidnai thyo ta bhanera hidnuparne. Yasari bhagi hidna suhaua kulaki chhorilai? {You had to ask them, 'take me to my parental home. You should have informed them if you had to come.' To you like well-cultured family's daughter, is it suitable fleeing in this way?} (p. 94-95).

Concerning the above-mentioned extract, it depicts the discriminatory behavior done to females. It seems females are even not allowed to move according to their own choice and decision no matter whether this is the case of visiting the parental home or something else. For this, women have to take permission from the family authority first as if they are unknown to their world themselves and also not

allowed for breathing on their own. This shows females are subordinate and not allowed to do anything without taking permission from their husbands and in-laws. Here, Maya is strongly warned by a neighboring woman, Badiama as if she has committed an unforgivable crime when she made her arrival back in the parental home from her husband's home secretly. The following extraction also exemplifies a similar case of inequality as:

Lognemanchhele je gare pani sadhai unkai mankhushi. Swasni sadhai tinkai adhinama? Na dui manchhe ubhiyeka thamma manama lageka dui kurabolnu chha, na aphno manama lageka kehi garnu chha.....{Men are always free to do whatever they wish to. But why do women are always kept in their control? The women neither can speak publically nor do anything as they wish.....} (p. 123).

Here, the extract shows the extra freedom given to men by society while the women are kept under men's control strictly. Men have more liberty for making their every sort of desires, interests, and wishes, etc. to make those dreams come true whereas women are unnecessarily kept in control. Women always should respect and worship their husbands as God whether they treat them good or bad. Here, Khanalni expresses her strong dissatisfaction concerning the unequal treatment and extra freedom provided to men. She further expresses her aggression, the women are neither allowed to speak freely nor do anything as per their wishes. It clarifies how the women were discriminated against and dominated in the fiction as this extraction has carried out the issue. Moreover, below is another example of inequality as:

Unale yo jyan jjudai huda sauta thapnuhune. Ani hami bhane kohisanga hasi bolyo bhane samet baat launa khojne....{Can they marry anyone while we are still alive? And we are criticized even if we talk with someone....} (p. 124).

The extract hereby shows how different perspectives are created and practiced unequally in terms of males and females by society. In other words, men have the freedom to marry anyone of their interests regardless of whether they are already married or not, whereas women are even not permitted to speak with someone else except their husband or relatives. Men are allowed to marry 2/3 wives as their interest and the family and society accept them easily whereas women are not allowed to talk

with someone publically. For this, Mrs. Gautam is vomiting her suppressed pains, thoughts, and freedom as a reaction with her other female friends in the above extraction. This further expresses the extreme level of biasness created between males and females by the society with the contextual representation of synonymous problems experienced by the lead character Maya in the fiction *Yogmaya*.

Patriarchy. Patriarchy refers to the male-dominated in public and private spheres. Feminists mainly use the term ‘patriarchy’ to describe the power relationship between men and women. It’s a system of social structures and practices in which men dominate, oppress, and exploit women. According to this parameter, the undermined and dominated women’s autonomies and equalities by patriarchal society are analyzed. For this, eight of the issues concerned with patriarchy are extracted from the fiction for their analysis and interpretation to reach meaningful findings and conclusions for this research study. The extractions are mentioned in the following ways:

Yatika barsama yasari maitilai guharnu bhanepachhi thulai bipad pani huna sakchha. Hoina bhane kasaiko lagi bojh bandina bhanne hath garera aaphnai bato garnubhbakai ho kyara. {If she called the Maitee in such long years, there might be great trouble. Otherwise, she was determined for making her destination, not being a burden for anyone.} (p. 26).

With reference to the extract hereby, it exemplifies how women are suppressed and made dependent on the male-dominated society. Here, when Maya encounters problems in Assam, India for her daily livelihood smoothly, she calls her parental home for support. It is because of the patriarchal ideologies and their practices by society. Otherwise, women should not be convinced to be dependent on their parental home since it leads them towards different ways of life after their marriage rather they should be taught to live on their own, which would have made females capable of equalizing their synonymous rights to men in case of discrimination made to them in the name of assistance, co-operation and something else. Below is another example that describes patriarchal discrepancies as:

Sustari hid. Keti manchhele paitala bajako niko hoina. {Walk slowly. Daughters should not walk falteringly.} (p. 29).

By the lines above, it shows how females are tried to be under adjustment of patriarchal practices of the society. Here, when Tulasa walks falteringly her mother wants Tulasa for walking in that way. It further clarifies that females are taught the norms and values of patriarchal society even from their early childhood which in turn fosters the inequalities between males and females. Tulasa was just around 8/9 years old but was lectured to follow the practices created by a male-dominated society. It shows the discrimination made to women as presented in the fiction. Similarly, the following lines also help us to understand patriarchal suppression as:

Bholi tyatra kaam chhan sut aba. Tulasaka bale euto godale bistaro ghachetera tel ghasirako mero haat hateye.....dubai goda ek thau jodera dhog gare. {Sleep now; there are lots of work tomorrow. To movemy moisturizing hands, Tulasa's father slowly pushed with a leg.... Then, I bowed down at his feet.} (p. 30).

In this extract, women are portrayed as subordinate to men, while they are also taken as work machine who primarily takes all the responsibilities of household tasks. In addition to this, Ganga's husband orders his wife to sleep earlier instead of completing the works of the following day and having the proper rest. Here, Ganga fulfills the duty of massage and also bows down at both feet of her husband before she goes for sleep. This indicates the discrimination caused by the patriarchal ideology and practice that the women are supposed to make as many services as possible to satisfy their husbands, whereas the same human body of women is neglected and imposed extra work pressure on females. In the same way, the following extraction also helps us to understand more clearly patriarchal discrimination as:

Kina runuhunchha Didi maiti hami chham ni. Maile bistarai bhane.Didiko lagi barsaupachhi aafno maitiko pahilo bhansa thyo tyo. {Don't cry sister, as Maitee (parental home), we are here for you, I told her slowly. After several years, that was the very first dinner of sister in her Maitee.} (p. 55).

Here, the given extract exhibits that women are weak, dependent, cowardly, inconsistent, etc. to live their life independently. It means women always need support and helping hands to manage their maintained life either individually or in the family. As a consequence, it gives birth to different forms of biasness toward females. In

addition to this, the lead character Maya is sheltered by her parental home as mentioned in the fiction when she was unable to manage her domestic chores at her married home in Assam. In the same way, the following sentences concerned with patriarchy show the inequality between males and females as:

Dharodharma jasari pugeki thi bahiraibata thadai khutta pharkera lyaideko chhu samdhijyu bhannuparne chha. Aaja samma jhuto bolne mero baani chhaina. Aba bolinna pani, chhadinna dharma! {I would have to say, Father-in-law, I promise! I have brought her back directly from outside, in the same way as she had arrived'. I do have not that habit of telling lies; I won't ever lie too and leave my ideology either.} (p. 99).

According to this extract, men are presented as die-hard followers to practice patriarchy in family and society. Due to which women are facing more unexpected, unnecessary, and unwanted forms of domination and problems in their life, as a consequence. Here, the stubborn nature of Maya's father leads his daughter's life towards the vast ocean of problems. Maya leaves her parental home after being accused of incapability to continue her marital life to the Koirala family in Dhodle. In a similar vein, below is one more extraction concerned with patriarchy as:

Gotra sarera arkaiali dieki chhori unaruko sampatti bhai. Uthaira lyauna milyo? Sabaile khakai chhan ghar. Kam garera marinthyo ra? {The married daughter is her husband's property now. Can she buyback? At least, everyone has managed their home. She wouldn't have died even she had worked somewhat.} (p. 104).

The sentences above present the women as no longer a matter of concern to their parental home once after they are married off by the family. Similarly, women are expected to do all the domestic chores to manage their home as if it is the only duty of females to maintain their household tasks. Here, when Maya goes back to her parental home, being unable to manage her home due to extra workload, she is scolded very badly by her father. Instead of sympathizing and advocating the wrongdoings of the daughter's home, her father did not understand the situation. Rather accuses his daughter of being incapable of managing extra work pressure. This

is all due to the discriminations made against females in terms of patriarchal ideology and its practices. The following example also clarifies similar issues:

Ho chaldai aako chha kinaki chalaedai aako chha. Mandai aaieko chha kinaki dharmako dar-tras dekhiera manaidai aako chha..... {Yes, it has been continuing because it has been continued. It has been accepted because of the fear created in the name of religion....} (p. 118).

Here, the extract shows that women have been dominated because of the continuation of patriarchal ideologies and their strict implementation in practices. Moreover, those discriminatory customs are existed and were accepted because of the fear of religion. In this regard, when Maya tries to go against traditional beliefs and practices, her brother not only restricts her but also scolds her severely. In the modern world where women go-ahead by their merit, patriarchy there creates obstacles for women to go forward in society. Because patriarchal institutions and social relations are responsible for the inferior or secondary status of women. Patriarchal society gives absolute priority to men and some extent limits women's human rights also. This inequality took place because of the influence of the patriarchal concept despite being own brother and sister to each other. Similarly, the following extract also remarks the patriarchy as:

Didi dagne daraunema hunu hunnathyo; hakahaki bhanidinhunthyo, ho ma poila gaeki hu. Ma bigreki hu. Lognemanchele swasni hudahudai dosro tesro najane kati kati swasniko mala launa hune? Swasni manchhele badhyatama sanghar nagna nahune? {She openly said, 'Yes, I married myself. I am mannerless'. The sister wasn't supposed to be feared or bowed down. Having a wife already, can't men marry the second, third uncertain of how many they can? Why women can't cross the boundary upon their compulsion?} (p. 119-120).

By aforementioned sentences, it portrays how women are always kept under the control of the patriarchal society. In this sense, the lead character Maya dares to speak against unequal practices of patriarchal society. Further, she strongly presents herself to stop the tendency and freedom to marry more than one wife for men, while she also emphasizes the equal rights of women to marry anymore of their interests, when women are single, living as a widow or in critical marital relationship. Men can

get married until their 70s and women get widows in their teens and spend their whole life wearing a white sari in the name of their dead husband. This is mainly because of the deep-rooted patriarchal influence on men which in turn compels women to follow every sort of biasness. Since men are taken to be superior in a patriarchal society, Maya encountered numerous problems of that concept as a result, as is mentioned in the fiction.

Gender roles. Gender roles in society mean how we are expected to act, speak, dress, groom, and conduct ourselves based upon our assigned sex. For example, girls and women are generally expected to dress in typically feminine ways and be polite, accommodating, and nurturing. Men are generally expected to be strong, aggressive, and bold. By this parameter, the discriminations made in terms of gender role and social perspectives foster that prejudiced behavior that is analyzed and interpreted. It means gender-based biases between males and females are explained in this section. For this, eight of the extractions are derived from the fiction *Yogmaya* to analyze gender concerned issues as given below:

Pachhi bhanamla, sut ahile. Bholi kati kam nibtaunu chha. Bihanai dhikijaato pani garnu chha..... {Sleep now, I will tell you later. There are still lots of work for early in the morning tomorrow. Even Dhiki-Jato (local machine, made up of woods for grinding foodstuffs and stone grinder) is to be done.....} (p. 31).

Here, the sentences above show that the women should only be oriented to domestic chores neglecting their interests, curiosities, wishes, and other individual desires to be known and have achieved for. In this regard, when Tulasika makes a query with her mother, Ganga she rather orders Tulasika to sleep earlier instead of fulfilling the household tasks for the following day so early in the morning. This shows woman's roles only as a work machine which is exactly the domination upon females as expressed in the fiction *Yogmaya*. Another extract speaks about gender roles as follows:

Amrisako naya kucho banaideka the Tulasika bale. Chalan nagari rakheki. Tyahi jhikera kunadekhi kaser laudai lagi dailonera thupare..... {Broom, made of Amliso, tied by Tulasika's father was kept unused. I took the same

broom and swept the floor from one corner of the room to the door and heaped there.....} (p. 32).

Here, the given extract advocates the women's roles as sweepers, cleaners, and helpers, and housewives, etc. to perform daily household activities for maintaining the family. In addition to this, women have to perform these tasks as women are only made for those works at any cost. This sort of discrimination is understood and pertaining in the society since Ganga is doing all those domestic chores herself as mentioned in the fiction. In the same way, the following sentences also clarify how the gender role as:

Hera dhanga.Sabai chhariyo.Poiko ghar khane bela bhaisakyo dhanga bhane yasto chha.Kasti aamale hurkaeki chhori holi bhanne abagaal aaune malai ta ho pachhi.' {Look the manner! Everything scattered. You are almost mature enough for marriage and such is your manner. Later, your future in-laws will question the parental schooling.} (p. 75).

According to this extract, females are supposed to be well-mannered, practical, obedient, and polite, etc. from early childhood in their life. So that females could satisfy everyone of male dominating cultures and traditions holding the beliefs of male superior ideologies. For this, Ganga is teaching her daughter, Tulasa to be well-mannered, that's why she could present herself systematically in every aspect of married life later. This immensely depicts the acceptance of gender-based roles by females as it has created and imposed discrimination on the part of women by the men in society. Similarly, the following example also speaks the same case as:

Lau ke bhaneko Didi buhartan? Sewa garna paaubu bhagya ho. Sasu barabar ho ni Didi tapai. Mera lagi hunna nabhannu Didi.... {Sister-in-law, it is not service. It's my honor to serve you. You are alike mother-in-law to me. Do not stop me.....} (p. 78).

In the light of the above extract, it portrays the domination over women by another woman itself. To put it another way, even within the homogenous group of women, there are specified roles for every woman in terms of their roles as a senior and junior woman to be performed by. Here, Ganga is giving message to her sister-in-

law, Maya since she is a junior and sister-in-law of Maya. In addition to this, daughters-in-law are expected to serve their mother and sisters-in-law with much respect and priorities as exemplified in the fiction. It depicts that the prejudices among women to women by specifying the certain roles even within women as it has increased the gender-based biases among females. Here, the following case helps us to understand more clearly gender roles as:

Nro lagyo bhandaima buhari manchhe sutukka ghar chhoda bhagchhan? Ghar samhalne maanmaryada rakhera rayasallahama po ho ghar-maita garne. {Is it good to leave home when you feel monotonous being a daughter-in-law? You would not have left the home without getting advice and permission, if you had cared about your responsibility and dignity of your house.} (p. 98).

By the aforementioned sentences, the women are not allowed to visit their parental home themselves when they feel monotonous or miss their parents and parental home. For this, women should be allowed by the family authority whether it is a husband or his parents. In this context, when Maya secretly departs to visit her parents, she encounters unexpected scolding by Basnet Mukhiya and her parents afterward. Besides, below is one more example that depicts the gender role-based prejudice as:

Aaphno kamle naram mitho boli bachanle sewa satkarle aaphai rijhaune ho aaphno ghar. Bale bhannubho..... {Father told, 'your house should be managed by work, soft and polite conversation, service and hospitality to guest by yourself.....'} (p. 104).

By the aforementioned extract, females are expected to be laborious, attentive, punctual, and polite enough for the hospitality of guests to manage their home properly. Here, when Maya escaped back to her parental home, her father Shreelal told her to be more laborious and well-managed if she is supposed to maintain her systematically. This depicts that Maya's father is much influenced by traditional values who forces his married daughter for extra work-load. Instead of revolting against prejudiced practices, he pressurizes to perform all those activities by his

daughter at her married home. It is the discrimination made based on gender roles. Similarly, the following case also exhibits the same biasness as:

Ghas-dauralai jangal paseka mathi gauka panch-sat chhori-buhari bhari liera parkhida basagharitala padherama bisaeka ravghan.... {The five-seven daughters/daughters-in- of the upper village had entered the jungle for grass and firewoods. They were having a rest in padhero (public place to collect water), below the bamboo bush....} (p. 123).

Concerning the above extraction, it indicates that women are made only for physical labor in the family. It shows women are only for domestic chores. Similarly, women are also represented as talkative as these are women's inborn qualities to dominate them due to gender factors. For this, five to seven daughters and daughters-in-law are bringing grass and firewood to their homes to fulfill their domestic tasks. Further, they are having a rest on the midway to their home where they are criticizing Maya, which signals the biasness caused due to gender. Below is the next example of gender-related discrepancy:

Thaha chha, aaphna bahun marda usaki bahunilai pani sangai jalauchhan re ke, tyahi ho ni Sati Tulasale aaphno doriko phurko khelaudai bhani. {Tulasa said, "You know, it is said Sati is a funeral process in which one's wife is burnt alive when her husband dies', playing with the knot of rope.} (p. 172).

The above-mentioned extract expresses the much cruel behavior is done to women. In addition to this, the women were burnt alive when their husbands die but husbands were not burnt in case of the early demise of their wives as mentioned in the fiction. This shows the extreme level of cruelty when Nainkala asks about this inhuman practice of Sati to her cousin sister, Tulasa. These two girls talk about Sati to compensate for their curiosity since they had heard about this custom from someone else. Through this, it represents the very cruel and imposed gender-based discrimination to the women by the patriarchal ideology and its practices by the then society. This shows how the women are suppressed and discriminated against because of being women genetically even only in the case of visiting their parents as represented in the novel.

Political and social factors. According to this parameter, a female's political position, rights, social perspective, status, opportunity, and sexual assault, etc. are analyzed and interpreted from politically and socially committed perspectives. In this regard, eight of the extractions related to these two perspectives are derived from the fiction *Yogmaya*. They are presented in the following ways to reach better results of this research study:

Babu her! Maitiko hela cheli, sabaiko hela bhanne sunekai chhas. Ma ke bhanam? {Son look! You have already heard the hated daughter of Maitee (parental home) is hated by everyone, what can I say?} (p. 60).

This presented extract shows that women are politically and socially more dominated when they are discriminated against by their own families. They encounter problems everywhere if they are already disrespected by their family and relatives. Here, Ganga is convincing her nephew, Maheshwar to respect his Phupu (One's father's sister) when his Phupu came back and started to live in his uncle's home. It means women should not be treated unequally depending upon what they have done individually as in the fiction rather they should be respected and given equal status both politically and socially. In a similar vein, the following one is another representation of political and social factors:

Bhabiko lekha tyahi rachha. Pheri ghar khana sajilo kaha hunchha ra? Phalamkai chiura chabaune ho Nani sabaile. {It is God's will. For whom it has become easy to manage domestic chores? It is like a hard nut to crack for every daughter-in-law, my daughter.} (p. 94).

According to this extract, the women are represented as a donkey. It means the only thing that females are concerned with is work and continuous work to serve and satisfy the entire family as the donkey works without having a rest. Besides, women still have no more concern about satisfying her husband at night despite the physical labor of the entire day. This shows the very high level of prejudice on the part of women neglecting the basic political and societal importance of females which is also understood more clearly by the next example as mentioned below:

Ghar khana nasaki naak katera bhagi aaunelai thaam chhaina yaha. Yaha aaipugi hali bhani thadai khutta phirta lieaachhu bhani bachan dera pathako chhu. {Here is no place for irresponsible house-wife who escaped without caring for her dignity from her home. I will send her back directly when she comes here} (p. 98).

The extract is concerned with how the women are socially perceived to be accepted in the family and society. It means the women who cannot manage their domestic chores, break the marital relationship and begin to stay in parental home afterward; are taken absolutely in negative ways. Here, when the lead character Maya is not accepted by her home just because of her unauthorized visit to parental home and then starts living over there, she did not respect and peaceful staying in her own parental home. There are always boundaries and restrictions for women. This remarkably depicts the discrimination upon women while the men have no such restrictions in the same society. In addition to this; the following example also helps us to understand such discrimination:

Ladeko manchhe uthera hidna khoje. Tyasari hidna khojnu mero mahagaltijasto bho. Tyasaile ta jhna thula-thula khaltama laddai gae.... {I was a failure but again, I tried my best. Unfortunately, I felt it was my greatest mistake for many attempts. Then, I continuously fell into big troubles afterward.....} (p. 111).

The aforementioned extract is related to the continued discriminations and restrictions on the women regardless of their tragic, pitiable, and humiliating situation in society. Here, when Maya faces intolerable problems after abusive marriage to live in her parents' home socially, she is made compelled to leave her parental home as well. This extremely indicates the societal discrimination on females neglecting even the basic rights of an individual for living in their own birth home and place. It feels women don't have their place, anywhere, totally homeless. Even her birth home is also not the shelter for her when she is in trouble. The example below represents another similar case of political and social discrepancy to be women as:

mardanale man lagdo garnuhune. Mojmastiko lagi aath-daswoti jati joe rakhna hune..... {Men can do whatever they like to. They can also marry different girls/women for their physical entertainment.....} (p. 118).

About the above-mentioned sentences, the women are always kept under the control of men and patriarchal society. Moreover, females neither can die nor even go mad seeing the full domination and unequal treatment over them by the men and society in the political as well as social periphery. But rather they are compelled to face and continue the profound level of discrimination silently. In this regard, the lead character Maya is trying to understand her brother, Agnidhar, and his wife, Ganga about the evil practices of the society between men and women. She further adds that men are allowed to have an uncertain number of wives for the entertainment as per their wish, while the women are excluded and given the tag of characterless only even if they make the second marriage relationship. Below is the one more extraction concerned with political and societal inequality as:

Uha nai bhannuhunthyo, mardana ra jananama kina pharak-pharak niyam. Usale je jaat lyae pani mathikai mathi, swasni manchhe bhane lognemanchheko jaat anusar jat jharne? {He used to say, "Why there are different rules for men and women?" Men are always rulers and women are always dominated and degraded by their husband's caste, why?} (p. 118).

The above lines portray that how the women are distinguished or lowered based on men's caste while the men remain the same despite their multiple marriages to anyone from any caste. Similarly, men are allowed to marry as many wives as they can and are still accepted in a political and social scenario. But if the same thing is done by women, they are taken as characterless, mannerless and lowered their existing status either politically or socially, which remarks the unequal treatment between males and females. The following example also clarifies a similar issue:

Ho namildo nai ho. Balakhaima bihe bhaera, logne talamathi bhaera balabidhawa bhae pani budheskaalsamma aaphu namarunjel unakai kirtan garera basnuparne..... {Yes, it is unequal. Despite the death of the husband, women have to live as widows in their entire lifetime.....} (p. 124).

According to the lines above, it depicts unkind, brutal, grim, and relentless situations and discrimination done to females. Here, the females get married to a highly older man in their early childhood and when the husband dies, females are expected to spend their entire life only in the loving memory of the dead husband. Even if the husband is alive and marries several other women, it is accepted by society. But, females are never allowed to marry a second person despite the death of husbands. This depicts the extreme level of discrimination done to women that their freedom and physical requirements are confined only with the loving memory of the husbands. The following extraction also advocates the synonymous issue concerned with females as:

Ba-aamalejanma di'e. Mare paap paale punya bhanera arkako haat die pathae..... {Parents gave birth to me. Then they married me off to a man saying "make or mar" (the situation like do or die.)} (p. 125).

The aforementioned extract depicts that women are obliged to continue and teach the same prejudices to their daughters and other fellow women despite knowing the unequal customs and traditions. Similarly, females even cannot go against existing biasness due to the heavy influence of patriarchal ideologies in society. Here, the women are sharing their pitiable situation to lessen the pains and sorrows they have confronted in the family and society. But women are not in the condition of revolting discrepancies because of the blind believes scattered in the society in large amount as mentioned in the novel *Yogmaya*. Therefore, it shows the completely discriminating practices between men and women both in the political and societal sphere.

Chapter 5

Findings, Conclusion, and Implications

My present study was primarily guided by the objectives of this research, analysis, and interpretation of the novel “*Yogmaya*” through the feminist perspectives of different aspects of feminism. I have drawn conclusions and recommendations from the analysis and interpretation of sentences and or extract related to feminism and of raw data obtained from the novel *Yogmaya*. They are mentioned in the following ways:

Findings

This sub-heading represents the findings from the analysis and interpretation of raw data derived from the novel *Yogmaya*. Similarly, findings of this research study have been discovered to be based on feminist-related six different parameters; gender discrimination, women’s position in society, inequality, patriarchy, gender roles, and political social factors. Furthermore to reach in findings for this study eight extracts under each parameter have been analyzed and interpreted according to the feminist issues found and extracted from the novel *Yogmaya*. The findings which have been assumed from the analysis and interpretation of the novel *Yogmaya*, have come up with the following major consequences:

- i. As in fiction, females are restricted on their liberty or freedom of speech. For this, women have encountered religious ideologies as one of the major bases of their domination and discrimination.
- ii. From the analysis of the fiction, it has been found that females are regarded as a humiliating object for parents if they are not married away or get divorced when they become mature for marriage or get divorced due to non-evidential accusation of one’s character unexpectedly.
- iii. In the fiction, being a female is inadequate to make the decisions and choices by her.
- iv. As mentioned in the fiction; spinsters, widows, or any single woman have confronted moral and societal problems to live their life smoothly. Besides,

females need men's protection for their easier livelihood which has created domination in women's life as a consequence.

- v. The women in society have been dominated because of the insufficient willingness to go against what has been followed from the past.
- vi. The discriminatory behaviors emerge between males and females when the females are controlled and restricted to make wishes as per their interests by their parents from early childhood.
- vii. Females are degraded to their cast and taken as characterless, mannerless, impolite, rude, disobedient, stubborn, and vulgar women by the family and society if they get married on their own.
- viii. The married daughters are not considered as family members of their parental home once after they get married in life, which has fostered the discriminatory practices as mentioned in the fiction.
- ix. The women are being obedient to their husbands and male-dominated practices. In this regard, the women are influenced by religious beliefs as they would be much more virtuous if they follow the commands and instructions of their husbands as represented in the fiction.
- x. The girls are taught to be obedient, polite, punctual, and hardworking devoted, and always engaged in maintaining a balanced family environment. The girls are also begun to take under adjustments from early childhood in their life as Tulasa is being instructed to develop such qualities by her mother in the fiction.
- xi. The women have been discriminated against and dominated in the name of qualities; beautiful, well-cultured, mannerly, shyness, polite, civilized, practical, attentive, obedient, and tolerable whenever females are expected to make anything done or convince them to do the work easily. It means females are either psychologically or unknowingly biased by the males and society in the same qualities as represented in the fiction.
- xii. Due to the male superiority everywhere; family, society and politics, etc. the women are habituated to tolerating domestic violence, sexual harassment, pressurized domestic chores, controlled identity, and subordinate status to men in the society.
- xiii. Despite the women's hard work in the family, the women are expected to be set free from a controlled lifestyle only after they die. More specifically, early

marriages in female's life have always kept them engaged in domestic chores which compels women to endure every sort of happening at husband's home as a result of controlled and dominated life.

- xiv. The women are always accused of pampering their daughters in the family and society. In the fiction, when Maya's mother tries to understand the actual causes of her daughter's pains, she is rather accused of pampering Maya for non-sense matters which were serious instead.
- xv. Even the suicide of a woman is taken normally in family and society rather than be unable of managing domestic chores and kill oneself as one of the Maya's sister-in-law had committed suicide.
- xvi. Females do not have the liberty to marry someone of their interest by themselves and also to make multi-marriages. It depicts the unequal freedom on the part of females in society through fiction.
- xvii. Women are never regarded as important individuals for making meaningful decisions in the family. This signifies women as aworthless human beings in the family and society.
- xviii. Females do not even attempt to go against existing biasness due to the heavy influence of patriarchal ideologies in society for women's equal rights to men.
- xix. The women are compelled to believe in the society even if the causes of pain, domination, and discrimination, etc. are imposed by men and the society upon them. It means the women convince themselves as it was the willingness of God to make them suffer despite the clear violence and exploitation from men and patriarchal society.
- xx. Women have been dominated because of the continuation of patriarchal ideologies and their strict implementation. Moreover, those discriminatory customs are existed and are accepted because of the fear or sin created in the name of religion.
- xxi. Females are controlled from early childhood and taught lots of moral values and supposed to be well-mannered, polite, obedient, and patriarchal so that they could satisfy and fulfill the needs and demands of men and every member in the family for continuing discriminatory practices in female's life forever.

- xxii. The women living in the parental home after their marriage due to the accusation on their character have a pitiable, humiliating, and tragic situation in society.

Conclusion

The research was based on a qualitative study to analyze and interpret the issues concerned with feminism in terms of the six different parameters: gender discrimination, women's position in society, inequality, patriarchy, gender roles, and political and social factors in the fiction *Yogmaya*. For this study, eight different extractions under each parameter have been analyzed and interpreted to arrive at a finding and conclusion. The findings and conclusion are based on the objectives of the study.

Various aspects influence the lives of women in society. Due to historical and social discrimination, women as a category are de facto in an inferior position and exercise very little power in the public or private sphere. The prejudices done to females in the family and society are interconnected with different aspects of women being made biased for and about. Gender discrimination is one of the integral components that give birth to unjustifiable restrictions between males and females in the novel *Yogmaya*. Gender discrimination has caused the wrongful deeds made upon females being concerned with culture, religion, tradition, norms, values, rituals, identity, language, and social life of women. Similarly, inequality brings restrictions to the freedom and socialization of females both in the family and society. The socio-cultural environment in which young people develop that influence and determine their way of thinking, dreaming, and projecting themselves in the future. This novel shows the reality of women's lives and conditions where women are affected by status hierarchy being at the lower end of the hierarchy.

Women are vulnerable to violence as a result of multiple and interesting forms of discrimination and inequalities. Violence against women is an expression of power and inequality. Violence against women is firmly rooted in deeply ingrained patriarchal, cultural, and religious norms in society. It negatively affects women's sense of self-worth, their general well-being, and overall quality of life. People in patriarchal society do not want females to have liberty, open choices, and involvement

in the decision-making process. Women have very little access to the right to land and property ownership. Similarly, patriarchal concepts and practices do not allow women to preserve their existence and originality for what the women are. The stereotyping of women as a caregiver and homemakers reduced women's options for formal unmeasured and unrecognized and not seen as worthy. Women's unpaid work in the home or community is categorized as unproductive and women are labeled as economically inactive. In a similar vein, women's roles and liberty have been confined within the four walls and peripheral environment of home from the outer world.

Implications

Based on the analysis and interpretation of the fiction *Yogmaya*, based on the deduced findings and conclusion, the policy, practice, and further research related recommendations are mentioned in the following ways:

Policy related. Education policymakers need to enhance and include feminist literature in the course of language and literature. The curriculum developers should consider the aspects and forms of language which are used in unequal behavior, practice, and treatment between males and females in literary texts while designing the ELT courses. Feminist-related literature helps understand, differentiate, analyze and increase to raise awareness as feminist literature focuses on gender equality, discrimination, patriarchy, and women's empowerment, and women's rights. Feminist literary texts help in achieving gender equality and promote women's rights by illuminating or encouraging women's equal participation in all aspects of life. So the literary texts that support the enhancement of women's economic empowerment and equality must take into account or consider by the policy. Similarly, academic scholars should create a proper environment of teaching-learning activities as realistic, permanent, contextual, and appropriate achievements for innovative educational career development.

Practice related. This study suggests the following recommendations at the practice level. It would be better for teachers treat equally to both male and female students in the classroom and create a friendly environment in the classroom. In the ELT classroom, teachers can teach the contextual and functional meaning concerned

with feminist problems, issues, and challenges through feminist literature to increase awareness. It would be fruitful if the teacher explains literary texts as much as possible through feminist perspectives by treating equally both male and female students in the classroom and creating an environment free from any kind of domination. In the classroom, teachers can teach the contextual and functional meaning concerned with feminist problems and issues through feminist literature. It helps to develop critical thinking and raise awareness about women's rights and equality among the students when a teacher assigns their students to analyze a feminist literary text. Teaching feminist literature in the classroom, teachers, and students become careful about the use of their languages as they become aware of gender sensitivity. Language teachers should encourage students to read novels of different languages and try to uncover feminist aspects. This will help them to enhance language competency and make them aware of women's rights.

Further research related. This study is only limited to the aspect of feminism in the fiction *Yogmaya*. The differences in language use, discourse, and styles by male and female in the novel '*Yogmaya*' can be other issues of feminism that needs to be studied to expand the knowledge about feminism. In addition, further research should be conducted more and more in this area so that such research could help researchers, academic scholars, teachers, and students as a secondary source for their educational and professional career development.

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Appendix

Guideline for Analysis

S. N.	Criteria	Sample extracts
1	Gender Discrimination	<p>a. <i>Khaera puro ra'ko thali matira sarakka sarka'ra jurukka uthe Tulasaka ba. {Tulasa's father got up quickly and passed his left-over plate towards me.}(p. 28).</i></p> <p>b. <i>Giri dugurdai a'era bako kakha basyo. Tulasa pani usari nai a'ira bala'i pulukka herera debrechhe'uma tukrukka basi. {Giri came running and sat in his father's lap. In the same way, Tulasa also came and sat by her father's left, glancing at him.} (p. 27).</i></p> <p>c. <i>Ekli awala jananila'i bachna dinna yo samaj. Jaha jau'u shantiko sas pherna pa'udinau. Je parchha samana sangai garaula, him'mat gara. Phera yasta pahiran. {This society doesn't permit single, helpless women for a living. You even cannot breathe peacefully wherever you go. Whatever happens, we will face it together. Throw such clothes. Pluck up the courage.} (p. 113).</i></p>
2	Women's Position in Society	<p>a. <i>Dher nasochnus Tulasaka ba. Manalai dher dulaunu hunna. Didi bu'inika lagi ba-aamapachhika ma'iti bhannu dajubha'i nai ho. {...how far can you get lost like this? Tulasa's father, don't think too much. The mind is not too much to sink. Brothers are the Maitee (parental home) for their sisters after their parents.} (p. 25).</i></p> <p>b. <i>Chhori bigarne aama hun. Deko ghar khana chhadi bhagi aaki chhorila'i Ma'itima ashraya dina milchha? Ani khanchhan chhorile ghar? Ajha</i></p>

		<p><i>ta'ukoma nachadha Mayaki aama. {Mothers spoil their daughters. How can she stay in her parental home leaving her husband's home? How is she supposed to take care of her home then? Maya's mother, don't pamper her.} (p. 98).</i></p> <p><i>c. Her chhori ghar khana sajilo hudai hunna. Buhartan sahana naparne kun buharila'i hola? Sabaiko ustai ho. Bha'e bis-unna'is. Aba a'inda yasto galti kahile nagarnu. Tikera basnuparchha babai deka ghara... {Look daughter, it is so hard to manage domestic chores. Who do you think is not supposed to do domestic chores? Everyone has almost the same case. Never make such a mistake now onwards...} (p. 103).</i></p>
3	Inequality	<p><i>a. Yo aaphnai ghar ho. Kehi aphero namannuhola hai. Ma'iti pani ta gharai ta ho Didi. Aphnasanga keko dahakas? {This is your own home. Sister, don't hesitate okay! Maitee (parental home) is your own home too. Why are you hesitating with us?} (p. 64).</i></p> <p><i>b. Kina bhagi hideki? Di'eki chhori, kasaila'i nabhani Ghar bahira pa'ila rakhnu hunchha? Taile aaphna khuttama bancharo hanis Nani....{Why did you run away? How can the married daughter step outside the home secretly? Daughter, you trapped yourself in problem.....} (p. 94).</i></p> <p><i>c. Lognemanchele je gare pani sadhai unkai mankhushi. Swasni sadhai tinkai adhinama? Na dui manchhe ubhiyeka thamma manama lageka dui kur abolnu chha, na aphno manama lageka kehi garnu chha.....{Men are always free for doing whatever they wish to. But why do women are always kept in their control? The women neither can speak publically nor do anything as they wish.....} (p. 123).</i></p>

4	Patriarchy	<p>a. <i>Sustari hid. Ketimanchhele paitala bajako niko haina. {Walk slowly. Daughters should not walk falteringly.} (p. 29).</i></p> <p>b. <i>Bholi tyatra kaam chhan sut aba. Tulasaka bale euto godale bistaro ghachetera tel ghasirako mero haat hateye..... dubai goda ek thau jodera dhog gare. {Sleep now; there are lots of work tomorrow. To move my moisturizing hands, Tulasaka's father slowly pushed with a leg.... Then, I bowed down at his feet.} (p. 30).</i></p> <p>c. <i>Gotra sarera arkaiali dieki chhori unaruko sampatti bhai. Uthaira lyauna milyo? Sabaile khakai chhan ghar. Kam garera marinthyo ra? {The married daughter is her husband's property now. Can she buyit back? At least, everyone has managed their home. She wouldn't have died even she had worked somewhat.} (p. 104).</i></p>
5	Gender Roles	<p>a. <i>Pachhi bhanamla, sut ahile. Bholi kati kam nibtaunu chha. Bihanai dhikijaato pani garnu chha..... {Sleep now, I will tell you later. There are still lots of work for early in the morning tomorrow. Even Dhiki-Jato (local machine, made up of woods for grinding foodstuffs and stone grinder) is to be done.....} (p. 31).</i></p> <p>b. <i>Thaha chha, aaphna bahun marda usaki bahunilai pani sangai jalauchhan re ke, tyahi ho ni Sati Tulasale aaphno doriko phurko khelaudai bhani. {Tulasaka said, "You know, it is said Sati is a funeral process in which one's wife is burnt altogether when her husband dies', playing with the knot of rope. 172).</i></p> <p>c. <i>Nyasro lagyo bhandaima buhari manchhe sutukka ghar chhodera bhagchhan? Ghar samhalne maanmaryada rakhera rayasallahama po ho ghar-</i></p>

		<p><i>maita garne. {Is it good to leave home when you feel monotonous being a daughter-in-law? You would not have left the home without getting advice, if you had cared about your responsibility and dignity of your house.} (p. 98).</i></p>
6	Political and Social Factor	<p>a. <i>Babu her! Maitiko hela cheli, sabaiko hela bhanne sunekai chhas. Ma ke bhanam? {Son look! You have already heard the hated daughter of Maitee (parental home) is hated by everyone, what can I say?} (p. 60).</i></p> <p>b. <i>Uha nai bhannuhunthyo, marsana ra jananama kina pharak-pharak niyam. Usale je jaat lyae pani mathikai mathi, swasni manchhe bhane lognemanchheko jaat anusar jat jharne? {He used to say, “Why there are different rules for men and women?” Men are always rulers and women are always dominated and degraded by their husband’s cast, why?} (p. 118).</i></p> <p>c. <i>mardanale man lagdo garnuhune. Mojmastiko lagi aath-daswoti jati joe rakhna hune..... {Men can do whatever they like to. They can also marry different girls/women for their physical entertainment.....} (p. 118).</i></p>