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Voice for Female Empowerment in *Telling a Tale*

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Letter of Recommendation

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This thesis entitled “Voice for Female Empowerment in *Telling a Tale*”, submitted to the Central Department of English, Tribhuvan University, by Madhu Sudan Neupane has been approved by the undersigned members of the Research committee.

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Abstract

The research work in *Telling a Tale* finds women empowerment is possible only through educational, social, cultural and economic change in the society. This research work finds that men made social and cultural practices are hindrances to women that made women dependent to them socially, culturally, and economically. The male members in the society think that women are their property and there is a psychology that they should be treated according to their own wish and do not let them in the process of economic earning. The research work finds out the causes of women domination is due to men's stereotypical and unchanged mind since history which are hindrance to overall freedom to women. If women are aware, they may struggle against men. Now, women are empowered and educated in the society. They do not want to become burden to their husbands economically or socially. It claims that different movements towards women, worldly changed situation towards women, global impact, and compulsory education in the state are the causes to subvert the social views towards women.

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I. Introduction to *Telling a Tale*: A Third World Feminist Perspective

Women are prominent parts in the social system. They transform culture from generation to generation; continue the social history, but the society considers them lowly creatures with fewer roles in family and the world. The anthology captures the sentiment of women to depict the situation. So that women can get chance to tear out the boundary of social unfair condition in the social system. The stories in the text *Telling a Tale* show the historical form of women domination to modern form world whether the persona is in Nepal or abroad. This research work manifests the necessity of equal responsibility between men and women. The society becomes complete only having equal relationship between these two groups. Sometimes, there is a situation where people of different social position have to perform different roles according to the norms of the society. By nature, there are only two groups of people in the world. One is man and another is woman. This society treats man with a positive attitude while on the other side the society treats woman differently. Literature is a mean to depict such situation either through words.

The condition of women is unsatisfactory in the context of due to social and cultural norms. Culture is the way that we adopt social ideas beliefs systems. The society shows different attitudes due to male supremacy over all forms of social and cultural production in the society. Even in the name of social, cultural, or industrial production, men have authority over them that have become a cause to give second level status to women. In addition, the social strata does not allow women to involve in work. The research work presents the distanced relationship of women in the Nepalese societies. It is due to the male made established norm that has treated women as the second-class member in the same family or society. It focuses to establish an affinity of women to the masculine model of society so that they do not think they are

differently treated. Women do not demand additional rights; they only demand equality and well behaviour from the society, they only need is the rightful and social way. The thesis reveals the women suffering and views in a friendly way mitigating the past to bring the situation in new harmonious form. Its single purpose is to show the condition of social treatment towards women in Nepalese society through Archana Thapa's *Telling a Tale*. For this, the researcher studies the text from the perspective of Third World Feminism. To support argument the researcher takes scholarly views from Uma Narayan, Eric Bryson, Ketu H. Katrk, Mohantly Chandra Talpade, Sheila Ruth, Brantford Laurier, Catharine A. MacKinnon etc.

The concept of Third World Feminism on the issue of women experience in the society. Feminism is a matter of rigorous talk in the text because suffering of women that is to be addressed. The condition of women is unsatisfactory. In the context of Nepal, the family or the society dominates the women regarding them as weaker being. They get less authority in the family, society or in nation in political or decision level. The role model of the society assumes that the only responsibility of women is to look over family and children. The anthology shows the same them and expresses the ways of women empowerment due to education, changed condition, women awareness.

A society has various aspects of joys and sufferings. Joys and suffering come along with the cultural practice in the society. Sometimes, suffering is more memorable and scripted via different ways. The unbalanced situations in the society and the social ways of generalization truths become a tool to pin point the position of groups in the same community. Women have no ways to express their feeling and sentiment. Indeed, literature is the picture and description of a society from a perspective. In the same way, Thapa's *Telling a Tale* reveals women's suffering, their

struggle, and gender discriminations in the Nepalese society. The research studies men women relationship in the Nepalese society. It means this study shows the condition of women and their internalization of the society from women perspective according to their faced realities and understanding. It focuses on the various modes of struggles that women have faced and made their days meaningful struggling in the real world that has rule imposed by masculine model of society. The anthology shows the women picture in the dominated word. The research argues that the soul of women needs respect which we find in the true world. When a Nepalese woman is living either in her home in Nepal or outside the boarder of the nation she has still been facing problems. The text claims the same theme relying on the separate stories with a creation of Nepalese authors in English.

It explores how women of different levels have been passing their suffocated life in the family, society. When women are suppressed, their voice becomes voiceless because none listens to them. But, now the society is changed. Archana Thapa's stories collected in *Telling a Tale* reflect different social realities and sentiment of women. It studies why a woman is dominated in the society and why she always suffers in the society. Moreover, it shows women power of acceptance and their role in the society. It studies the reasons behind those causes. For instance, in the story "Secondhand Lies" by Abha Eli the female character Mira does not dare to go against her husband and tells the lies. She does so because of the social established norms. She says that "I translated all that she said; knowing that she was lying and knowing I was lying because she was lying. I couldn't tell the lawyers the truth because I had agreed to translate for Mira. I had not agreed to tell the truth for her" (6). She does not want to go against her husband and she does so. Women could not express their pain and faced situation considering the outer world which is same since history. Similarly,

in the second story “My Happy Dream” by Abhl Lal she shows the social made strict rules to women. She says, “Boys are allowed to go out of the house and play for as long as they want. Why are girls any less deserving of the same privileges? Don’t girls want to play outside? How can one be sure that girls never want to play outdoor games?” (10). This abstract portrays the different social view towards men and women. Women have to face more rigid social norms in family, society, or in the nation. All these associate to social, cultural, and economical relationship of women to their husband or family or society.

Also in Kumari Lams’s “My First Decision” she illustrates her defence to the male society. She asserts that “I used to imagine myself running freely out of our home, shouting like my brother. My brother, with his short hair and comfortable shorts, always out did me in many things” (62). These lines are the revelation against economic and gender discrimination. Women are seeking their role and identity in the society so they are treating differently. In the same story she claims what has happened in her life after cutting her tresses. She asserts that “moments later, I had a complete new look. My head was lighter; finally, I was free of my long oppressive tresses” (65). Here, she expresses perception regarding her problem. In these lines cutting of hair is an attack over male authority, where society needs strict demarcation between male and female in terms of tresses. Here, the storywriter establishes herself as the violator of masculine models. The storywriter does so because she wants emancipation from masculine rigid concept in the society. In this means, *Telling a Tale* depicts the women's hidden desire and their suffering. Domination is a tool to make so-called inferior sex weaker that helps the social custom to rule over them easily. Moreover, this research shows women acceptance and resistance due to cultural norms. Sometimes, women in the Nepalese society suppress their suffering

due to social taboos not to reveal the domestic affair in the society. At present women has expressed all those irregularities via stories.

Nepalese society and its social principles are based on masculine role model. The economic and gender difference are its example. The women suppressed their younger experience but at the later phase when they became dependent, they revealed the past. Through this anthology, women writers regard the social custom, male society as a means of domination. It presents male society as the rigid, and bias world towards women. This sort of social and family norms, women take as a means of domination. Here the society becomes an obstacle in revealing the suffering of the women. Economically and culturally they are chained in the house. When women are confined in domestic work, they lack income source. Hence, they do not reveal anything even though their desires or wants are suppressed. The society only listens to the male voices and makes the social norms in the behalf of males. Hence, submissive role of a woman in every sector of society and the traditional social and stereotypical gaze towards women become the problem in the research. Moreover, Nepalese masculine mindset towards women and unimplemented education towards women are its problems. Why women are differently treated in the society? Why women could not reveal their suffering in the masculine society? What is the main cause of marginalizing the women? What makes women express their suffering by means of writing? What is the cause of women domination? Why women are not in permitted in the social economic process?

In the past women were uneducated and also the social strictness did not allow them to express their words voluntarily. Now a days the stereotypical vision of the society or male gaze goes to be flexibility, and women also become educated. Women have contributed many roles in the sectors like education or in main stream of decision

making which encourage them to express their past obstacles, sufferings, inner feeling by means of writing. Initially, the social unchanged gaze towards women was an obstacle. Schooling to women, different radical movements of women for their Rights, males changed thoughts have helped to alter such stereotypical concept. The researcher regards this changed scenario as a sense of resistance in the restricted model of society.

Many scholars have gone through the anthology *Telling a Tale*. The text has brought the stories of women writers that seem as if they are the true experience of the writers. Kanchan Burathoki in *Republica* writes that “teenager Swasti Sanu writes about her love for shoes. Promina Shrestha, in her twenties, talks about her desire to be treated like a ‘girlie girl’ from time to time. Art curator Sangeeta Thapa relates her visions of her past life. Saguna Shah pours out her struggles as a single mother; and a fifty eight-years-old Geeta Khadka explains how her mother fought against her family to educate her” (4). The text is enriching in exploring the vision of women by means of writing. They express their struggle, suffering, choices and struggle for education in these stories. The stories also acquire the theme of gender discrimination and psychological traumas that the women are facing. Moreover, this anthology is a collection of domination. The domination is either by means of social treatment, psychological uneasiness or by other means.

Similarly, *The Himalayan* writes that “women hardly open up and I feel they should be comfortable in the skin and for what they are and the book helps to show how they are and to find the differences among themselves” (2). The anthology *Telling a Tale* exposes the hidden and suppressed women desire. Here, means of writing becomes a tool to vivid the true condition from the side of women. Social norms enchain a woman that has created an environment of fear to the women that

they cannot expose their suffering directly. This text shows those sorts of domination towards women.

In the same way the editor of the text *Telling a Tale* Archana Thapa in the same book writes that “the collection not only attempts to break away from stereotypical gender roles, but also seeks to break away from stereotypical literary genres and models” (XXV). The book carries the stories socially imposed silences in the lives of women, silences within which even educated women continue to live with different social, geographical and economic conditions.

Basically, above mentioned scholars have studied the anthology *Telling a Tale* from perspectives to show the condition of women domination in the Nepalese society. The social and cultural practices that are based on masculine model of society have become hindrances for addressing the women sentiment. This research studies the views of above mentioned critics and makes its research area wider. It studies the text from the perspective of Third World Feminism. This text is also the product of resistance. They do not resist through capturing the social and cultural ideologies in their palms rather they treat through depicting such unjust feeling through writing. The research sees the condition of women in the society based on culture, gender or economic scenario.

Obviously, in a society there are different people having different mindsets. People have created their own belief systems for the continuity of the society and its cultural practices. Nepalese society is based on masculine mode of ruling systems. Masculine is that branch of society where a male figure has an authority over social strata. Social economic model is also in males' palm. Since history, males have been ruling in the society either in decision level or in cultural aspects. In such ruling norms women have given inferior role so that they get little and compulsory space in the

family. The family is a small group of society. When there is no harmonious relationship between men and women that affects the social harmony. The feminist scholars raise the issue of gender discrimination. In the society they need equality in between these two groups. Feminist raises the issues of women domination through economic model, ideology, or cultural practices. Their attention is towards the stereotypical minds of the society that the roles to be played on the basis of gender. The gender role is a social construction hence they need for the correction of the concept. They seek equal freedom and rights to male and female which need correction. The traditional concept of behaving woman is to be changed which is for the betterment of the progressive society.

Helene Cixous, Keith Kohen and Pauda Cohen in the essay “The Laugh of the Medusa” assert that:

Men have committed the greatest crime against women. Insidiously, violently, they have led them to hate women, to be their own enemies, to mobilize their immense strength against themselves, to be the executants of their virile needs. They have made for women an anti narcissism! A narcissism which loves itself only to be loved for what women haven't got! They have constructed the infamous logic of anti love. (878)

As the scholars assert, men are the unbearable enemy of women in our societies. They treat women as a tool so they only dominate her. In the society, we see the presence of male domination due to the established cultural rules. Due to this rules, it becomes easier to rule over women, which the researcher regards with the domination of workers by the company boss in the industries.

Catharine A. Mackinnon in the essay “Feminism, Marxism, Method, and the State: An Agenda for Theory Author(s)” states that Marxist and Feminist theories are based on the unequal distribution of power. The power shows different power either in terms of economic distribution or in terms of cultural practices:

Marxism and feminism are theories of power and its distribution: inequality. They provide accounts of how social arrangements of patterned disparity can be internally rational yet unjust. But their specificity is not incidental. In Marxism to be deprived of one's work, in feminism of one's sexuality, defines each one's conception of lack of power per se. They do not mean to exist side by side to insure that two separate spheres of social life are not overlooked, the interests of two groups are not obscured, or the contributions of two sets of variables are not ignored. They exist to argue, respectively, that the relations in which many work and few gain, in which some fuck and others get fucked are the prime moment of politics. (516/17)

It shows that women are differently treated due to the gender difference. Different works or roles are distributed based on role model, which the scholar assumes with the condition of working class community. The scholar further asserts that:

Feminists argue that analyzing society exclusively in class terms ignores the distinctive social experiences of the sexes, obscuring women's unity. Marxist demands, it is claimed, could be (and in part have been) satisfied without altering women's inequality to men. Feminists have often found that working-class movements and the left undervalue women's work and concerns, neglect the role of feelings and attitudes in a focus on institutional and material change, denigrate

women in procedure, practice, and everyday life, and in general fail to distinguish them-selves from any other ideology or group dominated by male interests. (517)

Male model of social strata is the basic cause for the domination of women in the society. In Marxism institutional structures are obstacles. In the same in the context of Third World Feminism there is a continuation form of domination rampant in every strata of social structure.

In the same way, the masculine model of social belief systems are studied as hindrances in this research. Further, the scholar depicts the condition as:

Feminism is the first theory to emerge from those whose interest it affirms. Its method recapitulates as theory the reality it seeks to capture. As Marxist method is dialectical materialism, feminist method is consciousness raising: the collective critical reconstitution of the meaning of women's social experience, as women live through it.

Marxism and feminism on this level posit a different relation between thought and thing, both in terms of the relationship of the analysis itself to the social life it captures and in terms of the participation of thought in the social life it analyzes. (543)

Here, we study feminism on the principle of social relationship and analysis that has captured the social life that is the true picture of the society. In the society the women feel male members or male made norms made them stoppage for the fruitful development and progress of women and their wishes.

Simone de Beauvoir in the book *The Second Sex* gives masculine social model as an obstacle in affecting the women condition. She affirms, “The flesh of the male is produced in the mother’s body and re-created in the embraces of the woman in love”

(994). Women give birth to male but the same male establishes him as a viperous due to social practice. Beauvoir claims that the male forgets his creator woman (mother) and mistreats woman. Mother as a woman gives birth to a son or male body but later, that body continues the social stigmas and finally forgets his own creator. In this regard male is a part of woman but woman is not the part of male. Beauvoir in the "Myth and Reality" asserts that "the men today show a certain duplicity of attitude which is painfully lacerating to women, they are willing on their require her to remain the inessential" (1000). Here, Beauvoir focuses that the essentiality or the identity of women are lost due to male's treatment to females. Male are male only due to biological difference. The biological variation should be addressed or respected. If males cannot respect the female body, then they do not have authority to dominate woman body. It does not mean that it is their responsibility to dominate women.

The scholar Mohanty Chandra Talpade asserts that women workers of particular caste/class, race, and economic status are necessary to the operation of the capitalist global economy. Further Talpade, "Women are not only the preferred candidates for particular jobs, but particular kinds of women poor, Third and Two-Thirds World, working-class, and immigrant/ migrant women are the preferred workers in these global, "flexible" temporary job markets" (525). The documented increase in the migration of poor, One-Third/Two-Thirds World women in search of labor across national borders has led to a rise in the international "maid trade" and in international sex trafficking and tourism. Many global cities now require and completely depend on the service and domestic labor of immigrant and migrant women.

Mohanty also asserts that feminist agendas are explicated in freedom movements. Its masculinity and racist values has analyzed with comparing to the

transnational feminist practice. A new perception on feminist practice depends to build up the solidarities across the divisions of place, identity, class, work, belief, and so on.

The scholar Ketu H. Katrak in her book *The Politics of the Female Body, Post-Colonial Writers of the Third World* affirms that women face the conditions and adopt them as the society demands and ultimately they challenged the society wisely. Katrak affirms that:

Despite tragic and negative conclusions-madness, death, suicide, other forms of social exclusion and un-belonging-in in women's text, it is important to regularize the only available avenue of resistance. Women writers portray how their protagonist resists their patriarchy or colonial oppression covertly from within the system rather than overt political resistance or imprisonment depicted more commonly by male postcolonial writers. (3)

It shows that the women instead of ruining their fate they go on challenging the condition and got victory over the situation. The women of present time do not assimilate what the society tries to impose in order to expand its cultural ideology. Rather they go on finding the real cause of problem, go in revolution, and ultimately achieve their goal. Here, the society has colonized women body creating different ideologies. In this means, society or male norms become obstacle for the women's welfare i.e. male society is a colonizer and female body or female voice is colonized.

Male has made ideology that does not free women from their rigid rules. The above-mentioned scholars have studied the text from the perspective of women domination as we see in social practice since history. This research studies the review of above-mentioned scholars and studies much to find out the causes of domination. It sees the condition of women as the condition that we see in a company where they are

treated as workers in the family, community or in the society. Indeed, the research moves to the analysis taking abstract from the text to show the evidence, and concluding chapter shows the synopsis of the research.

To support the claim, the research is divided into three chapters. The first chapter includes the primary text i.e. Thapa's *Telling a Tale* and the concept of Third World Feminism. The second chapter is the critical reading of the text from Third World Feminist perspective. Finally, the last chapter concludes the finding of the research.

II. Male-Female Distanced Relationship in *Telling a Tale*

Nepalese society is a male-based society due to its social custom and norms. The male has constructed the social system and established the tradition according to their own wish. However, they forget the evils of their own deed that is not in the favour of women in the same culture, place, or in the community. This research work investigates the distanced relationship between men and women due to distanced treatment between these two group based on social norms. Such relationship constructs in the best interest of the male. This relation is a constructed relationship due to economical, social, and cultural norms. The single group i.e. male has a historical concept to construct and formulate social norms that has been still affecting the present social scenario. The researcher regards this unequal treatment to women from the side of men as inharmonious and unnecessary. The male society does not respect women's' soul, sentiment, and treat them as a different caste in the society.

Moreover, she depicts the same condition critically portraying the suffering picture of a woman. The role of male members in the society lacks to manage the social system. The paintings show how masculinity has dropped the status of women through their continued social values. We feel unchanged and oppressed days of women through the paintings. It runs deep in the unconscious for both men and women. Despite the fact, men seem silent due to social belief system. But perhaps women, as the victims of domination, are in a better position to bring it to the surface. The women are more aware for the pitfall of domination and it leads to contradictory and inauthentic behaviour. It is notwithstanding on their common concern to elucidate the structures of domination.

Feminism sees the biased and deprived condition over women socially. It means that the theory sees the causes of male power over women either getting women body of the purpose of physical satisfaction or depriving women from the main stream of social and political power. This research takes paintings to show the condition of women as well as appeal to them to raise the voice against male exploitation and domination. Elaine Showalter in “A Literature of Their Own” asserts the three phases in sustaining the female revolutions. The first wave of feminism concentrates on the surrender age, where women almost copy the art and creation of male writers. In this mode, they do not adopt any radical changes, only they follow the norms of male writers, but they include the domestic and family sphere in their writing. In the second wave of feminism, women protest them depicting the concept of sexism and stereotypical social image towards them. However, in third phase of female movement they started revolution through their writing. In this mode, they discover their self-identity and found the consciousness, intuition on the self.

Patriarchy is probably the oldest forms of exploitation of one part of population by another. It probably has also served as the model for all other forms of relegation, by they on the basis of race, ethnicity, religion, or class, once such a system is established, those in the high caste positions, in this case males, develop a vested interest in the maintenance of the basic structure and their own advantaged status. Barret says, “The oppression of women, although not a functional pre-requisite of capitalism, has acquired a material basis in the relations of production and reproduction of capitalism today” (243). Patriarchy, as an ideological foundation, serves the interests of men as well the interests of capitalism. Sociologically, women and men are social beings; their differences in resources, power, attitudes, and

behavior are dependent variables that have to be explained. Marxist feminism is a sub-type of feminist theory which focuses on the dismantling of capitalism as a way to liberate women and states that capitalism, which gives rise to economic inequality, dependent, political confusion and ultimately unhealthy social relation between men and women, is the root of women's oppression.

This sort of relationship we regard as a punishment or indifference to women. For instance, men treat sisters, daughters, or wives as different groups, whom to be oppressed or dominated economically, physically, mentally, or culturally. The research regards this unequal relationship as a dominated form of social stigma that needs correction. Its single focus is to depict the condition of women in Nepalese society. It seeks the possible means of social change from domination to revolution.

Also, the behaviour of men in the society remains stable though they are in any part of the world. The form of behaviour and treatment to other is same in any places. But, sometimes, women face much difficulties in spending their days with their husbands due to the behaviour of masculine behave. Abhi Eli in "Secondhand Lies" narrates that:

Perhaps Dhiraj's male presence had made Mira uncomfortable, because she began to open up once he left. She cut a piece of the pie into her plate and told us that she had been there three months now. She had been in Kathmandu, finishing her Masters' in Sociology, when her parents asked her to quit and marry a young man who was pursuing a graduate school career in America. "It was an arranged marriage," she admitted. I still have my thesis to complete, but I do not have the motivation anymore. (2)

This story shows the condition of a woman-Mira, who is a student but she has left pursuing her Masters' Degree. She has completed all subject but left thesis due to marriage proposal. In our society, we choose son-in-law on the basis of Third World. In the same case, Mira in the story left her education to make her family happy and flew to America where her husband had been living. Dhiraj is the representative of strict and traditional male, who is in strict in relation. Here, the male take relationship in an uncanny way. Short and a few words in the story also prove that women could not express their suffering strictly. They are feeble to express their suffering. The society chooses brother in law on the basis of cultural, economic condition but same economic condition becomes a cause to dominate women (wives) because women have less participation in the means of production.

Catharine A. Mackinnon studies such kind of injustice to women body and women sentiment as that we see the difference between industrial boss and labour in the industries. As the company owner dominates and gives unnecessary burden to workers, in the same way, the social system dominates women. The critic further asserts that:

Marxists have criticized feminism as bourgeois in theory and in practice, meaning that it works in the interest of the ruling class. They argue that to analyze society in terms of sex ignores class divisions among women, dividing the proletariat. Feminist demands, it is claimed, could be fully satisfied within capitalism, so their pursuit under-cuts and deflects the effort for basic change. (517)

In the social system there is class difference between men and women on the basis of biological variation and gender difference. The society treats women as the proletariat. They do not get any means of production means that they have no authority to

challenge over social stigmas and social evils. It shows that men love women for body, pleasure, appearance, and physicality. It elaborates the rigid concept to women that the society has been grasping since history.

The family members only thought of the economic strength of the son-in-law. They consider on the social and personal behaviour or habit of the proposed husband. Entirely, they only concentrate on the economic condition of the person who is becoming bride. But, they do not concentrate on the habit that matches to their daughter or sister. Marriage also associates to the cultural assimilation between two families. Indeed, it concentrates on the cultural and social aspects. The story writer Abha Eli in “Secondhand Lies” depicts the situation as following:

“My family thought that he was a nice person,” she said. He doesn’t smoke, doesn’t drink, and wakes up at dawn to perform pujas. I am not religious at all, I am an atheist, so one day when he was trying to tell me do the pujas with him, I laughed. Perhaps that was what angered him. One night he got up, dragged me out of bed and started hitting me. Then he went into the kitchen and broke so many dishes. (3)

The cultural experience and practice is the foremost thing in marriage. If cultural similarity and personal desire coincide only then marriage bond moves a head, life moves to happiness and satisfaction. This above abstract shows the cultural inassimilation as a cause that has invited evil to ruin the married life. In the issue of *pujas*- religious work, the husband hits mercilessly to his wife. It shows love second and cultural similarity to be first in marriage life. Religion or worshipping to God or Goddess depends on what a woman or wife learns in her parental home. A married woman has to offer her body, sentiment, to her husband, where husband controls her as God controls the world. In the life of a married wife, husband plays the role of God

in imposing her roles that the society accepts. She needs to learn additional cultural norms in the husband's home but opposite to it Mira-a married woman is hit by her husband in animal way, he too destroys kitchen items in anger. It shows the male supremacy in the family or in Nepalese societies. This abstract also shows the economic imbalance between husband and wife. Husband remains busy in work for earning but wife has to manage household work at home, and there always creates dichotomy between husband and wife due to unhealthy economic sentiment.

For married women husband is only a person for them to share joy and suffering. They aspect husbands should treat them as a friend, who helps in any necessities. But the attitude of their husband is unpredictable. Husband is a symbol of patriarchy and domination. He dominates his wife if his expectation does not meet. This sort of domination by a husband is a symbol of cultural domination that we see in the two classes in a society. Abhi Ela in "Secondhand Lies" further narrates that:

Last week I told him I was pregnant and he hit me. He took away my passport and documents and ripped them when I threatened to return to Nepal. He turned to the wall and cried, then turned around and threw me to the ground. He kicked me in the face again and again until I was nearly unconscious, which is when he started crying gave me the phone and told me to call the police. (3)

The husband dominates his wife for no more additional reasons. The wife offers her word about the coming child but the husband treats his misbehaviour. Not only the words but also his deeds are the psyche of his wife or society. It shows that domination to woman is continuous in the society until the past. A woman does not get companionship to share her words. The bitter and unexpected punishment to a woman is a stupid that that a society does not aspect for the betterment of the society.

Here, a pregnant woman needs much lovely environment than in the common days but instead she is given punishment because the male society forgets to offer lovely environment to their wives. Here lovely environment means calm and caring situation that wives aspects from their husbands.

Helene A. Shugart, Catherine Egley Waggoner, and D. Lynn O'Brien Hallstein write in the later phase of domination or when the domination comes in excessive form women start to treat the society into its own ways. The scholar affirms that at the excessive form of domination women in society becomes one institutionally and revolt against the existing social evils. They assert that:

Empowerment takes on a different meaning in this new feminism in other ways, as well—not in collective terms, as with the second wave, but in very individualistic terms. Being empowered in the third-wave sense is about feeling good about oneself and having the power to make choices, regardless of what those choices are the power to make choices, regardless of what those choices are. (195)

Education system makes woman more conscious and empowered that has become a tool for social change. Education system collects strength and power to struggle under social, cultural, or economic domination. The society changes and the education system also changes. The time changes and women have started to transform the society in the new form. Then women become aware towards the social unjust and also they had started to change the society with various movements or revolutions.

Similarly, Uma Narayan affirms that "Third World Feminim undoubtedly have a stake in undoing negative stereotypes of their cultures in western contexts and in restoring the achievements of their progress and communities" (133). As a feminism, they have an urgent political stake in calling attention to the norms, institutions, and

practices with their contexts that are unjust, unfair, and oppressive many within their societies includes women.

For a happy matrimonial life, there needs a mutual understanding between the husband and wife. In this regard, relationship is a foremost compulsory necessity in matching or selecting the life partner rather than the family background, social status, and economic prosperity of the family. Mira-the character in the story further asserts that, “I will return to Nepal and complete the thesis that is due for my Masters’ Degree” (6). Due to the distanced relationship to her husband Dhiraj, Mira has decided to flee to Nepal. At this moment, she remembers her education carrier. In such a distanced relationship, a woman thinks of her education rather than the husband. The situation shows that a married woman feels the end of her career after getting married. Mira, who is an emblem of whole women, who still wants to raise her voice to become independent. So, Mira wants to complete her education.

Even though, a girl is a Masters’ Degree holder she does not think of her further education in the foreign country-America. There is good facility of education but Mira gets hardly time and support from her domestic suffering and torture from her husband. At the same time, he forgets to respect the inner soul, sentiment, and physical labour of his worker. Here, husbands forget the companionship of his wife in the foreign land, despite he shows his masculine attitude there. But the life of a woman is in the hand of her husband due to social custom. In the story, Mira is a Masters’ Degree holder capable girl but she excuses her husband thinking the religious and cultural beliefs in society. The social eye is not neutral there. A woman has an ability to fight and assimilate the circumstances. As the narrator affirms that “Trishna said that Mira had gone back to her husband” (7). At this point, we study that a woman does not want to lose the marital relationship. Sometimes, a social bondage

binds their psyche to end the relationship which seems compulsion. Women do so due to their attachment towards their husband culturally and economically.

A woman has ability to assimilate her suffering, but it has a limitation too. When a woman is in a difficult condition, she takes help from her parents. In the same way, Mira lends money from her parents to buy ticket to Nepal. But, she has returned the money because she has still hope towards her husband that he will change his behaviour. The narrator asserts the situation as "her parents even sent her money to buy the ticket. Something happened and she sent it back. She came here one day, holding the baby, wearing only that thin, red shawl in the wintry weather. Her face was blue and puffy from crying" (8). After giving birth to a baby, the husband remains the same in his behaviour towards his wife. The family has begotten a child, but we do not see love relationship in the conjugal life between husband and the wife. The researcher associates all these to the domination of husbands to women. They are from typical Nepalese family, but they cannot change them even at their settlement in America. As in an industry, the husband dominates, oppresses his wife physically and mentally. It shows that the husband needs wife only for pleasure but not for love. The child is the outcome of pleasure but not of love relationship between husband and wife. The husband still bits, tortures his wife mercilessly due to his unchanged sentiment that wife is his property.

Our cultural notion also asserts the same dominated form in the different form. In the social performances or in different visual culture like movies the society offers a woman a less vital role and the side of major roles goes to the man. It claims the unequal treatment between male and female in society. The film shows the real happening in the society but they always portray the rapist scene. The male society knows it is a cruel act but they have been practicing it as a social value. The researcher

takes it as a continuous form of domination. It is an issue of correcting and ending but the society visualizes such activities for entertainment. The story writer Abhl Lal in “My Happy Dream” narration the situation as following:

I believe most all movie enthusiasts have watched it once or at least know about this movie where there girls kick criminals’ butts.

However, not many viewers will actually take the girls as real-life-heroiners: physically strong and independent women capable of saving themselves from rapist goons like the ones in the movie. People watch movies for the entertainment, never ever considering the fact that those fictitious characters. (9)

The society only offers a minor role to woman. But the society does not consider about the real happenings that are to be ended. The continuous depiction of such cases, are also a form of continuous domination to woman. The movies are the product of social practices but they are unable to go woman a higher position in such performances. Indeed, such creations are inharmonious to woman. The rape, threat are social evils. But people entertain such movies paying high price to see woman domination, oppression, and suffering.

Family cares only daughters or sisters because a scandal or rumour ruins the life of her and the family has to decline its prestige. A boy is more free in the family but a daughter or sister has to be confined within the strict social and cultural boundary. The family and the whole society concentrate on every activity of a girl. But, a son or brother in the family has more authority and choices in the same society. If a son makes more girl friends, that becomes an issue of masculine power. In turn, if a daughter talks to a boy that is concerned to violation of social norms. Abha Lal in “My Happy Dream” further asserts that:

In my family, everyone has always seemed to be much more concerned for my safety than my brother's. If I step outside the house for some time, my mother will ask a hundred questions of my whereabouts before letting me go; as far as my brother's concerned, he does not need to answer any questions about this doings. (10)

The society observes daughter to be strict and demands chastity, well mannered and follower of culture. But the same society has given a broad space to the son of same family. It shows that only daughter has strict and prohibited norms in terms of walking food habit, dressing, language, and involvement institutionally. Son is the representative of all male members in the society on the other side it is the responsibility of male member to manage economic condition of the house. The concept allows men outside the house and confined women within the domestic periphery. It is the same fatigue sign that we see in the class relationship in Third World Feminist scholars.

Catharine A. Mackinnon further sees the inequality and difference or domination in women in terms of sexes. Here, only physical body is a means to see the difference between two. There is space for male only but female lack space to speak, revolt and they have no space even for justice. The scholar further asserts that:

Male power is real; it is just not what it claims to be, namely, the only reality. Male power is a myth that makes itself true. What it is to raise consciousness is to confront male power in this duality: as total on one side and a delusion on the other. In consciousness raising, women learn they have learned that men are everything, women their negation, but that the sexes are equal. The content of the message is revealed true and false at the same time; in fact, each part reflects the other transvalued.

If "men are all, women their negation" is taken as social criticism rather than simple description, it becomes clear for the first time that women are men's equals, everywhere in chains. Their chains become visible, their inferiority-their inequality-a product of subjection and a mode of its enforcement. Reciprocally, the moment it is seen that this-life as we know it-is not equality, that the sexes are not socially equal, womanhood can no longer be defined in terms of lack of maleness, as negativity. (542)

Later, when dominantes moves at climax, only then women start revolution. This revolution is the outcome of excessive form of domination. Male member in the society is free to move and chat in anywhere and to anyone but the society does not let its female members to be free in the name of social prestige. Even women could not dare to share their suffering in the same family. Males are in the power of society where as women are given subsidiary role.

The society thinks and treats men and women in two different ways. But the same society does not see its forcefully imposed rules to the daughters. Even the same society does not see the negative consequences of their rules and regulations to their daughters or sisters. The restriction in different aspects also restricts the women opportunity in different fields. If a society does not allow woman to participate in social activities obviously, it devalues the woman carrier and its negative impact goes to society in long years too. The storywriter Abha Lal further asserts the condition in the following ways:

Sometimes I wonder if all girls go through similar experiences to mine!
Maybe they have problems that are different from mine, but I'm sure
most girl of my age also have the desire to prove that they are no

different than boys. I do realize that I have faced nothing compared to the injustices that the majority of girls in Nepal are subjected to. When I think of the condition of poor girls living in the distant villages, I feel privileged as if I am living in a different world. But perhaps we still have our desires and questions. Aren't men and women supposed to be two wheels of a same chariot? (11)

This abstract is basically, to depict the condition of Nepalese women. It demands no and additional opportunities than that of male, but it only demands the same opportunities that to be needed as a natural right. It only tries to find out the solution where a society does not permit women to involve in different social activities. The storywriter charges the society not accepting woman even though she is a wheel of the same chariot that a male accepts in theory. Here, ironically, the storywriter challenges the males or the masculine society to drive the chariot themselves. This chariot is a symbol to conduct domestic works, continuing the society alone by males, performing ritual activities alone by males. As the chariot women equally need economic emancipation. They would equally manage the social, economic, or cultural conditions in the society. Only necessary thing is social belief, opportunity, or awareness to women.

A family is a symbol of relationship among members i.e. in a family there are male and female members. A grandmother was daughter in law, or daughter, or sister of someone but she was unable to change the existing social system. Even, she could not talk or change in her own house. It shows that the condition of woman in the family is same and static since history. She does so due to her submissive role in the family. She too was already chained by the social taboos. She could not go against the

norms of the society whether that was right or wrong. The storywriter is expressing her sad tone in unchanged social thoughts towards woman. She further narrates that:

Many generations have come and gone, but even after the passage of all these countries' women in our society still fail to receive the same respect as their fathers, brothers, husbands, or sons. This, however, does not stop me from hoping that in the coming years things are going to change for the better. (12)

The domination to woman is treated as the unsocial harmonious relationship to the two members of the same chariot. Throughout her life, a woman performs her life as a role of daughter, sister, wife, daughter in law, wife, and grandmother. In the same way the prominent role to dominate the woman is from the side of their fathers, brothers, husbands or sons. This sort of treatment is since history. This is an unchanged social norm that needs changed, altered, and destroyed socially from the perspective of woman.

Masculine model of social system treats male and female differently. People often generalize women, and society usually has a static position while interpreting a woman. People tend to undermine woman's potential. The social belief thinks and categorizes any group of woman equally. Amrita Gurung in her story "Not Being a Fool Anymore" narrates that:

Growing up a girl was never easy, and worst of all was the teenage period. However, I repeatedly told myself that I would get past up stupid but important phase of so-called growing up. After all, I am twenty something and realize I have come to terms with my growing teenage period. I feel good about being grown-up, mostly because I like

to believe that I have become wiser and mature enough to take decisions in my life. (13)

In a limited opportunity and facility, a woman adjusts her in a society necessarily. Woman has to think over her carrier and social status and family relationship too. Along with grown time, a woman adjusts her in a society but her growth with age makes her more aware and intelligent despite the limited opportunity. It is law of nature that makes a woman wiser and thinker about the social unequal treatment between two wheels of a chariot.

There is restriction in the behaviour and attitude of woman. The society has already differentiated the relation and function of a female member in the society. Her words and actions should necessarily be accepted by the society she belongs to. In this regard, there is already established norms what a woman has to perform and what a woman has not to do. If a woman chooses her destination against the already established social norms, that becomes more challenging and revolutionary. The storywriter Amrita Gurung further asserts that:

When, I was trying my luck in a musical band and was singing, something inside struck me hard, saying, “You are wasting your time. You are being a fool!” I just froze them and there. For the first time in my life, I seriously thought about my future, and I decided to plan my future life in an organized form. (14)

There is social restriction and social division of responsibility between men and women. Sometimes, the opportunities and roles in a society are also to be done according to the social established norms. A society determines what to be done and what not to be done. In some sectors like music, playing games, decision level and social role the responsibility move to the side of men where as less active participatory

role demands women due to traditional social values and custom. This abstract show the condition of the narrator herself where she is a victim to suspend her will. But, it also suggests if women have more rigorous will and determination institutionally male gaze backs in this condition. Music is also the symbol for equality, solace, or emancipation. It suggests that women need social, cultural, or economic emancipation. They want to mitigate their pain by means of music, song, or literature.

Also, the hegemony is the element in Third World Feminism. Alongside the naturalization of capitalist values, influences the ability to make choices on one's own behalf in the daily lives of economically marginalized as well as economically privileged communities around the globe. The rise of religious thought masculinity and often-racist rhetoric pose a huge challenge for feminist struggles around the world. The scholar Mohanty Chandra Talpade further asserts "I believe these political shifts to the right, accompanied by global capitalist hegemony, privatization, and increased religious, ethnic, and racial hatreds, pose very concrete challenges for feminists" (508). We study ethical, cultural, religious capitalist are elements in Third World Feminism.

The contemplating ways of family members especially, the family accepts the authority and decision of father in our society. In this regard, father force or masculine decision plays a role in the family. All the members have to perform what he instructs and shows. The social culture, pave ways in such a way that a girl is a class that is to be sent in her real home after marriage. The present home or parental home for a girl is temporary and it is a burden to keep her more in parental home. This attitude in the society makes the family to select bride for their daughters or sisters in home so that they get relief from her. When a girl reaches to her teenage, she often gets marriage proposals. The society does not think that this age for a woman is for study or building

up her carrier. In this age she cannot decide what to do and what not to do. But, the sons in the family should not have to face such dilemmas. In “Not Being a Fool Anymore” Amrita Gurung further admits that:

Being a woman is not different; however, it definitely is complex in our society. Since the time I passed my School Leaving Certificate, I have been continually bombarded with marriage proposals. Those marriage prospects have been the most nerve-racking experience of my life. I grew up listening to the saying that people should encourage their daughters and their sons equally to be independent and let them follow their career. (16)

It is a social domination and discrimination to women. It illustrates that women are in the second category of the social system. This abstract demands change in time in social system. Initially, the narrator shows that a woman has left rigid social value and started joining musical class. Playing music becomes a part of deviant culture that we see in the newer generation. It is a violation of strict social stigmas, which controlled women in the name of following strict values. For instance, too, the rejection of marriage proposal and thought to the self-carrier and establishing herself in her own identity shows that it is a strong rejection of tradition, which the researcher takes as a resistance, or violation of male supremacy. For the same issue of marriage and career, the narrator further asserts her remark as following:

Everyone seemed perfectly assured that they would eventually cajole me into marriage a man I had not seen. I would not have married even if I had known the man or if I was in love with him because I never want to marry without having a career of my own. It was simply too

early for me to think about marriage. I want to study and have a career that will eventually make me financially independent. (17)

The narrator, here, internalizes the condition of other women as herself and she has used first person narration 'I'. The use of first person narration shows her attachment to women. Moreover, it demonstrates that the condition of women is same in the society. It does not differentiate between a woman from working class community or educated family. It is so because the all the women are the part of same society and their parents are from the same rigid community that does not treat its female members have same soul, potentiality, humanity as to those males. As the days go longer, the society becomes more restricted and autocrat, it does not change it according to the time and context. In this situation, women has become aware themselves and started to think of themselves because human contemplating power is already there in every individual. At this phase, women have started to think of self-education, career, future, selection of husband, employment, and they become much conscious of their financial needs.

The researcher assumes the story "Window to My Heart" as a social revolutionary story. The story writer Geeta Khadka shows the condition of Nepalese women in village area. It is an autobiographical story that illustrates the women from the perspective of the writer herself. The story is an outstanding study from the feministic perspective because it carries the condition of two generations. Moreover, this story is remarkable in seizing the masculine model of society. Basically, violation of family marital proposal, selecting of appropriate husband by self, mother's courage to get time to teach her daughter according to daughter's wish, uncaring situation to masculine voice in the society proves that this story is a slap to masculine norms in the established social model. The storywriter illustrates the situation as following:

I remember one woman who broke all social barriers and became the first woman in the family to ride on a horse side by side with her husbands, sons, and the other male members of the family. Of course, her acts did not win direct social approval, but each and everyone, both men and women, admired her courage. She was not an extraordinary woman who had set out to achieve her personal freedom because she wanted to be the first to break the purdah system; she merely wanted to do what she desired to do. No one came in her way to stop her. (43)

As a woman, it is against religion or against society to ride horse. The then period in Far Western Nepal people used to keep more horses even today we can see horses there. But social norms do not let women to ride horse. Hence riding a horse is great achievement. All the awareness in the family and in the women is due to education that the storywriter presents in the following way:

No one had ever dared to dream of sending a daughter to an English school. But Ma did. She even inquired if other mothers were interested in sending their daughter to the same school with me. No one was willing to send their daughter, and all shied away, only to blame her later for not educating the other daughters of my father. Ma bore the brunt of this till the end of her life. But she firmly stood to all opposition to secure the future of her youngest daughter. She broke all social barriers, and she became the first woman in the family to support her daughter for a better-educated life. Most probably, many members of the family disliked her idea of education, but she was happy to see and hear me talk and walk in English. (47)

This abstract proves the veracious of the statement that the educated woman can perform and use her education in her family. These lines show how far education changes thinking way. The education changes the rigid and rooted concepts that a woman should not follow newness in the family. In these abstract the story writer assumes that education is a mean to uplift the economic, or cultural condition of women. English education, horse ride are the symbols to connote freedom, change in the Nepalese society.

The traditional society regards women only for helping the family doing domestic work. It shows that women are for physical work. There work comes first and then only love and family relationship. At that time, it is a great challenge to get husband as a life partner. Sometimes, a bridegroom does not have rights to see the face or appearance of her husband. But, she has to show her happiness for the family and the society. The society does not listen and see the difficulties to its female members to adjust in the new home with new husband. The side of bride selects daughter-in-law on seeing the physical strength and power of the bridegroom. The storywriter shows the condition in the following lines as:

For my other sister, the marriage proposal came from Kathmandu, and with the proposal a retinue of women came to check the would-be bride. My sister was stripped of her clothes and was successfully examined to see if she had any blemishes on her body. She was asked to walk, to sit, and to wave her hands around to show them she had no physical defects. Her chin was turned and twisted; her eyes were asked to open, shut, and roll around; and her fingernails and toes were properly scrutinized by these women. With a bowed head, she did what was asked of her. A fifteen-year-old girl was going to marry a stranger

who was twelve years older than she and whom she had never set her eyes on. (45)

The side of bride selects and prefers girl for marriage based on her physicality. Even, her every part of the body like hand, leg, fingers, head or what they want to check are checked whether she is fit or not. The selection of wife has a long process like the selection of a soldier in army or police that member has to be fight with the courage of gun and ammunition. The girl has no authority choose her husband. In this process, even, the voice of her parents is secondary to finding appropriate husband for their daughter. Khadka here, has presented her views differently. When women become educated and dependent they could choose husband themselves. Only they need to tear social blindness.

Elderly man looks for a younger woman for his wife. They can marry a young, strong, and beautiful woman even she does not intend to become his wife. The storywriter has depicted the history that happened in her family. If a bridegroom flees just earlier than the date of her marriage in such a condition, the family should offer another daughter to the same bride. The storywriter further illustrates that "since the prospective bride had not returned from her maternal home, there was no other choice but to offer the next daughter. My sister dutifully followed the parental and married the guy without any objection" (44). There is exchange of daughters on conditions. The family hardly offers younger daughter to the bridegroom in case the daughter who has hardly been engaged to man. It is a social custom that if the two families are in the date of marriage with cultural gathering with invited guests. In such a case, the bride or bridegroom should not be sent back unless the finding another bride or bridegroom. So, here, Khadka family has offered their another daughter due to cultural norms and social prestige. They do not ask whether the girl is ready to be wife of that bride. But,

it is so due to cultural gap. The researcher regards it as a domination to women culturally.

In *Feminist Political Theory* Eriq Bryson sees the causes of inequality towards women due to the male power and supremacy. Males have authority and they adopt the traditional forms of society. The single flaw of men is they do not see the drawback of social evils where they have continued the same model of society that have dominated their wives or female members in the society. Moreover, they do not concentrate on the dominations of their own daughters or sisters because of their unchanged mindsets that only destined towards the female oppression. Bryson asserts that:

Feminist political theory, however, sees women and their situation as central to political analysis; it asks why it is that in virtually all known societies' men appear to have power over women, and how this can be changed. It is therefore engaged theory, which seeks to understand society in order to challenge and change it. (1)

Men have power to dominate the society and they have been controlling the social norms. This tradition helps to continue and institutionalize the women domination but they do not have any intuitive power to change their unchanged thoughts.

Kumari Lama in "My First Decision" asserts that the father force is a means to subjugate his daughter in home. From the perspective of storywriter, we see that it is the duty of father to see the so-called social norms. But, mother is less stricter in this means. Here, social custom confirms on the selection of dresses or use of cosmetics. Even, use of *kajol* is a matter of social concern, sometimes; the society treats it as unfair. The storywriter narrates the situation as following:

In spite of being the most-loved daughter, I was very scared of my father. I still don't know the reason of my fear, but his presence was enough to terrify me. I could never let my hair loose in front of him, nor could I apply even kajal to my eyes (cosmetics were nowhere in my mind then). Facing my father after a haircut was the scariest thought I could have ever imagined as a teenager. (64)

A woman should be always strict in cultural norms. The dress up, should be also according to the wish of the society. Every speech of a woman, her dress up, hairstyle, dealing style, and freedom is looked differently.

Martha E. Gimenez sees the cause of discrimination in economic and social modes of life. The society offers fewer opportunities to women due to its established norms. The critic asserts that:

Equally important as a barrier to the development of Marxist feminism is the belief, widespread among Marxist scholars, students, and academics in general, that while Marx's work might be important for the study of political economy, the state, ideology, social class and other aspects of capitalist societies, it has little to contribute to feminism, beyond the awareness that it is important to examine the ways capitalism, in addition to patriarchy, or to systems of male dominance, contributes to the oppression of women. (13)

The society also forbids women from getting equal opportunity of rights like in economic distribution. They lack their own property. Most of the immovable properties are in the name of males. They are treated as the second class people. This group of women are challenged psychologically and socially too. Psychological, economic, social and political phenomena affecting women's lives, ranging from rape,

incest, domestic violence and sexual harassment are the major factors that dominate women. In a society we see social stereotyping, low-paid and gender segregated employment, discrimination in educational and occupational institutions, the sexual division of labour, domestic labour and the contradiction between domestic and work demands, reproductive issues and the struggle for reproductive self-determination, the under-representation of women in political offices and public leadership roles and, unavoidably, patriarchy. Women only have to work on field or domestic work. Even for work too, there is social taboos. The social restriction distributes what to be done by men and what to be done by women.

Every human being prefers travel and visit. For a healthy and prosperous life, human beings need mental solace and solitude mode. The much restriction and social unnecessary bondage produce clash in mental creativity. For this, the women at present reject power and authority and establish their own way life. Pratima Sharma in the story “You and Me, Me and You” narrates that:

I considered myself a free bird and flew away to far places discovering and imagining new horizons ahead. I reached many places on my scoter and fantasized about many other places. The more I grew up, the more I turned man-like rather than woman-like. My family, teachers, and relatives appreciated me for the masculine qualities I had; I did not care about my feminine side. The attire that fit my body used to be men’s not women’s. I used to be scared of my growing body and tried my best to hide what I possessed in my growing body. I tried to live beyond the constructed truth that my society had approved and established. (94)

In the traditional society there was restriction to women to speak in open spare, even in the family none listen their voices. Bird is the symbol of freedom. The women are

not free to move, talk, participative in social work. As storywriter Geeta Khadka writes, it was a great challenge to ride horse in the village. But now women have adopted different culture. They have started to drive Scotties or vehicles themselves, which is a big challenge to the society. Also, at present women have adopted them according to time, this time is made by women themselves according to the global change that obliged to change the mind of men themselves. Now women have become more aware and they have established the rules themselves that favour them.

Women are envious to men because men are free to lead life according to their own wish but women in the same house or society are chained culturally to perform their activities. The society treats men and women in different way. We regard men and women as the part of the same chariot but this is just a slogan. In the society there is a standard that is obtained on the basis of power.

Mackinnon regards feminism in terms of biological differences. Biological variation is only a tool to subjugate over women. This concept is due to traditional and male model of ruling social system. The critic asserts that:

Feminism has not been perceived as having a method, or even a central argument, with which to contend. It has been perceived not as a systematic analysis but as a loose collection of factors, complaints, and issues which, taken together, describe rather than explain the misfortunes of the female sex. The challenge is to demonstrate that feminism systematically converges upon a central explanation of sex inequality through an approach distinctive to its subject yet applicable to the whole of social life, including class. (528)

The social life and thought are determined according to the biological variation. The woman with high profile or education is not treated with a high respect rather the social ideology treats male in the crown of social system.

The storywriter Pratima Sharma in the story “You and Me, Me and You” further illustrates that:

You can say, Jealously, thy name is woman. Yes, I am jealous! But I was not born as a jealous human being. I get jealous because I see many of you roam freely without social restrictions, and I realize that my stifling tradition allows you the freedom that I am not allowed. I love, I envy, I dance, I run, I am possessive, I am jealous, I am polite, I shout, I am stubborn, I am kind, I drink, I work, I think, I am compassionate because I am a human. And I have realized that you do the same. See, you are in me and I am in you- we all are humans. Hey, what is wrong in human a HUMAN? (95)

Women assume their condition as the loss of humanity. Free movement, tour, or travel is necessity but the society restricts them, and they imagine a flying bird. Here bird signifies freedom that is a desire of every woman to move, talk and to participate in social activities like education, earning, maintaining cultural harmony. Humanity survives there only when every social member become happy there. Here, the storywriter Pratima Sharma shows mistreatment of men to women. She offers women for getting possible evolution for the development of women power and conscious.

Now, women have become more conscious and aware that helps for the betterment of the society. It is the responsibility of modern educated women to get moral lesson, find cases of women domination in the past and pull women from the

whelm of male domination. The storywriter Promina Shrestha in “I am Not a Cactus” narrates that:

By definition, women like myself are supposed to represent the “twenty-first-century women.” Twenty-first-century women are educated, career oriented, and committed to taking care of their homes without any grievance. Such definitions create the impression that a modern woman is strong and can handle anything thrown at her. With it also comes the psychological burden of not wanting to publicly acknowledge the opposite, that, no, no I cannot handle everything without a bit of help. (97)

Here, this abstract focuses for lifting the career of women so that it helps them to recognize them as a different but a part of the same society. At present era, women are educated and they have got responsibility in decision level. In this condition, it is the duty of women to uplift their career and make women of rural aware. They have to loss psychological burden and should learn the basic causes of their domination.

Erie Bryson regards these sort of unjust behaviours to women as the legal inequality too. Bryson favours on the issue of female empowerment at least to respect the women soul. She only talks on the need of justice to women with equal education, employment, political participation, and full legal equality. She further asserts that:

Liberal feminism essentially claims that because women are rational beings like men, they are entitled to the same legal and political rights: liberal feminists have therefore argued and campaigned over the last three hundred years for women’s right to education, employment, political participation and full legal equality. Liberal feminism

concentrates on rights in the public sphere and does not analyse power relationships that may exist within the home or private life; it assumes that the justice of its cause will ensure its success and that men will have no reason to oppose it. (3)

It shows that the unequal treatment to women is not only the matter of male power or supremacy. Moreover, the distanced relationship goes to the side of existing education system and unjust in legal order.

Women of the twenty-first century are thinking of their career and establishing men and women as the same foot in this social system. The law is in the one side but they are facing the social challenges in another way. Still, the social unchanged eyes in different means treat women as a dark side of the society. The masculine society thinks that women are apart of male stream. So, it is the responsibility of men to raise up their voices. But women think that men do not want to offer social responsibility to women. They think they are a part of men and they to be exploited psychologically, mentally and physically. Promina Shrestha narrates the situation in the following way as following way:

Women in general are expected to do everything from A to Z. At home we are meant to manage household errands, and responsibilities without being told what to do (sort of being on automatic pilot like an android). In the social settings, family, work and amongst friends, we are meant to look and act our best, too. (Imagining running about with loose hair, our words peppered with slang. Unless we are teenagers, such acts are a big “boo,” and even as a child they are a big NO-NO).

At the same time we are expected to be feminine and made out of sugar and spice. (98)

Here, at this point, the storywriter has vivid the problem that the women are facing. In public space, too male teaches women. They feel it a matter of prestige.

Another storywriter Rashmi Sheila in the story “Being Different” also stands in the same vision. Her view is that men treat women as a matter for use and satisfaction. They treat women for teasing and insulting. The researcher regards this as a psychological domination to women. Sheila asserts that:

Many boys look at girls as teasing material. These boys try to take physical advantage at any possible moment. They use derogatory words to prove their masculinity. Similarly, at many homes, daughters and wives are beaten and physically abused by their male members. Gender discrimination and animal cruelty make me sad. It hurts me to see ill-treatment of straw animals. I believe, like humans, animals also have the right to live on this earth. (107)

Women have to work in house. If a pupil does not work in the house or in the field, it effects on her family and social carrier. If she gives much time in domestic work it affects on her study. The storywriter has also depicted the difference between son and daughter in the house. The following abstract shows the discrimination of son and daughter in the following way. She asserts that:

Later, when I reached the secondary level, I joined my brothers in the same school where they were studying. All of us would go and come back from the school together. As a higher-level student, I used to have lot of homework, but I would only get time to do my homework after I finished kitchen when my brothers would finish their school tasks and

start playing or watching television. Even after dinner I was assigned to do all the dishes, which would make me very angry. I had to help mother by washing clothes and carrying water from a tap across the road from my house. (101)

Along with the change in time, the society has let son and daughter to school. It is a change in the society. School admission is not an end of discrimination rather it is another form of domination. After school son spends time in study and leisure, but girl has to work a lot after school. She has additional responsibility in field, or cleaning or washing. The school time gives her much burden because the family members are waiting her for work after school. Then, she does not get time to study at home.

Martha E. Gimenez further elaborates the condition of existing women in Nepalese societies. Our focus should tend to dismantle the men women dichotomy in our societies. The scholar elaborates the situation as:

Theoretically, a focus on underlying relations between men and women leads to the replacement of a men-vs.-women mode of thinking with a more complex and dialectical framework according to which sexist ideologies, “discourses,” the beliefs, attitudes and practices of individuals, male and female, have structural conditions of emergence and effectivity that are not reducible to individuals’ intentions and characteristics. Relations, as objects of inquiry, can be grasped only through their effects. We do not see class relations but we see and experience their effects. (26)

There is male-female dichotomy in the society. We see this due to the men’s rigid treatment of women to women. The research sees such a discrimination or domination

as a gender based, race based, or class based domination that we see in the two classes of the society.

The condition of women in Nepalese society is based on the earlier made assumptions. Women are treated as a second category being and treated differently. This research shows that at present women are changed due to changed education system, developments, impact of different movements related to women rights. Now, women are struggling towards subversion of older fashions and cultural blind beliefs.

III. Social Thought and Women Empowerment as a Way of Social Liberation

Telling a Tale shows the condition of women in Nepalese society that is due to economic, social, cultural, or gender differences. The society has already created between men and women's roles and responsibility-the cause of which is still affecting the Nepalese society. Most of the major roles are in the hand of men. So the society is male based. All the authority goes to males due to social ideology. Males have formulated the social norms that favour them. But they do not concentrate on the drawbacks of their own social creation. In such a society, women have been living in the whirl of oppression. The already established rules have conducted the society. When there was no schooling to women, women were passing their life as the society demanded. Along with the rise of conscious they are struggling to alter the stereotypical and blind male made rules that made women life suffocated even in the family, community.

The researcher studies such system that we find in social class. The researcher takes such domination as that in the due to gender, that is unfair. When women are confined in the walls of the house obviously we find economic disparate in them. Based on economic or gender difference, male members always dominate the woman either for body or for physical work. Same social fatigue stigmas we see in each society pervading in Nepalese context. In the earlier days, the cause of women domination was lack of education. Compulsory education system and movements of women transfer the rigid social stigmas. In the story, we find the symbols like 'bird', 'scooter', 'horse' which signifies towards freedom. This freedom is a true democracy to women.

It takes longer time to settle such misbehaves. To get rid from such an oppressive life, women have to become aware first, then only the consciousness

helped them to get rid from the climax of domination. Women empowerment and education system pave the wall to construct women consciousness.

The researcher gets idea that both men and women are for the social progress. In the absence of one, another becomes meaningless. So, it is the responsibility of men to walk in the journey together with women. Friendly relationship only supports the society to have a close affinity in this world. Unless men and women have pacific understanding that does not continue the society for longer and energetic progressive form. The research moves towards the women victory. In fact, this is not a victory, it is a social necessity. It is the demand of time. It is the demand of men themselves, who do not like to dominate their daughters, wives, mothers, only they are frightened for the society.

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