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– MERINA SHRESTHA

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FEMINIST PERSPECTIVE IN THE TRANSLATED NOVEL RUPAMATI

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NOVEL RUPAMATI**

**A Thesis Submitted to the Department of English Education
In a Partial Fulfillment for the Master of Education in English**

**Submitted by
Merina Shrestha**

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

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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: 16/02/2021

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Recommendation for Acceptance

This is to certify that **Ms.Merina Shrestha** has prepared this thesis entitled **Feminist Perspective in the Translated Novel Rupamati** under my guidance and supervision. I recommend the thesis for acceptance.

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Dedication

Dedicated

To

My supportive parents and my loving sister who always encourage me and help me to be what I am today.

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Merina Shrestha

Abstarct

This is a study on **Feminist Perspective in the Translated Novel Rupamati**. The 'Rupamati ' is a novel written by Rudra Raj Pandey which was published in 1991 B. S. The purpose of this study was to identify and analyze feminist issues in terms of socio-cultural and religious aspect, gender aspect, domination upon women by both male and female, violence against women perpetrated by men, violence against women committed by other women, role and place of women in the society and role of patriarchy in the novel Rupamati. This study embodies forty-nine different extractions as sample to analyze and interpret the issues in feminism. To widen the knowledge and insights in the related area, I have used different related articles, books, dictionaries, theses and reference materials. I read and re-read the original and translated novel. I selected some of the female issues related extracts/sentences as data through purposive sampling strategy. The data were analyzed to achieve the objective of the study. It was based on qualitative approach because the study was related to document analysis. The major finding of this study showed that females have been dominated and discriminated in the society due to social, cultural and religious beliefs and ideology. Similarly, the household works that women do in the house are not valued in the society. In patriarchal society, women have to worship their husband as god and served him with great honor. Women are physically and emotionally abused by their husband in patriarchal society. In the society, females have been dominated and exploited not only be males but also by females too.

The present study consists of five chapters along with reference and appendix at the end. Each chapter is divided into necessary heading and sub-headings. The first chapter deals with background of the study, statement of the problems, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms. The

second chapter consists of review of the related theoretical literature, review of related empirical literature, implications of the review for the study and conceptual framework. Likewise, the third chapter includes the design of the study, population and sampling strategy, sources of data, data collection tools and techniques, data collection procedures, and ethical considerations. Similarly, the fourth chapter consists of analysis of the data and interpretation of results and findings. The fifth chapter presents the conclusion and recommendations of the study.

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List of Abbreviations

CUP	Cambridge University Press
Dr.	Doctor
ed.	Edition
etc.	Et-cetera
i.e	That is
M.Ed	Master of Education
Mr.	Mister
Ms.	Miss
No	Number
p.	Page
pp.	Pages
pvt. Ltd.	Private Limited
Regd. No	Registration Number
T.U	Tribhuvan University
trans.	Translated

Chapter I

Introduction

Background of the Study

Language is a vehicle of literature. So, many literary books of different language are translating in English language so that more and more people can read it and understand the cultures, customs, lifestyles, etc. of different communities. Translation has played a central role in human interactions. It allows ideas and information to spread across culture. Thus, many books of different languages were translated in English language as English is the most widely spoken language in the world. Crystal (2003, p.11) states “English is the medium of a great deal of world’s knowledge, especially in such as science and technology. And access to knowledge is the business of education”. In this regard, English has achieved popularity in the world being global language because it is used in various fields such as print and electronic media, fields of research, fields of education and field of science and technology.

Literature is an art of writing which aims at producing aesthetic pleasure within the human being. It is the expression of human life in terms of truth and beauty. Literature is creative writing in which the writers express their feelings, emotions, thoughts, views, ideas, perspectives and experiences through different genre of literatures. Dhamala (2011, p. 21) states:

Literature reflects the different structure, patterns of the society and human behavior. Literature springs from the joy of creation; it stems from our inborn love for arranging words in pleasant patterns; it comes out from our intention of expressing in words some special aspects of human experience”. So, literature is the medium of expressing authors’ inner ideas, feelings, attitudes and experiences.

Lazar (1993, p.1) states, “Literature is a world of fantasy, horror, feelings, vision put into words”. From this definition we can say that literature reflect writers’ feelings, visions, emotions and experiences by the use of any languages. Literature is a body of language which combines artistically the linguistics aspects, social structures, cultural values and feelings of human beings. It raises feelings, emotions, pleasure to the reader. Literature is a form of human expression.

Feminism is an ideology which seeks equal political, social, and economical rights for women. Feminism is a holistic theory about the natures of women in global oppression or suppression and subordination to man. It is a movement to liberate the society from the patriarchy where men dominate every mainstream institutions of power and influence it politically and culturally. Patriarchy is the beliefs that women are innately inferior to men. Patriarchy promotes the beliefs that men are naturally superior to women. They are more intelligent, more logical, more rational, more courageous and better leaders than women. Mary Wollstonecraft resisted patriarchal ideology in 1792 when she wrote ‘A Vindication of the Rights of Woman’ in which she advocated the social and moral equality of the sexes. The ideas of women’s rights are often cited as beginning in 1792 with this book of her which is one of the foundation stones of contemporary feminism. Walters (2005, p. 33) states, “Wollstonecraft admitted that in the times in which she lived, women are inferior, oppressed from birth, uneducated and insulted from the real world, most women inevitably grew up ignorant and lazy”. This shows that women have been oppressed and disadvantages with great consistency back to the beginning of recorded history.

Dinshaw (1989 as cited in Plain and Sellers 2007, p.11) states, “Feminism is the ideology of a modern social movement for the advancement of women, taking shape in the eighteenth century and based on principle of equality and emancipation”. So, feminism is about human right, equality justice, freedom and change. Similarly, Jackson and Jones (1998, p. 194) states,

“Feminism incorporates diverse ideals which share three major perceptions; that gender is a social construction which oppresses women more than men; that patriarchy shapes this construction; and women’s experiential knowledge is a basis for a future non-sexist society”. Sex refers to our biological constitution as male or female but the word gender refers to our cultural programming as masculine or feminine. Feminine and masculine is to do with social, psychological and cultural attributes rather than biology. Women are traditionally considered to be gentler, passive, emotional, dependent, weak, patients and men are considered to be tough, strong, independent and powerful. With these cultural labels tied to gender expectations, cultural expectations then influence how people react to each other and how they view themselves based on those labels.

Every piece of literature can be approached and analyzed from different perspectives. I have selected ‘Rupamati’ to analyze it from a feminist perspective. Feminism concerns with the domination, discrimination, oppression, suppression, subordination and exploitation of the women in the society and advocates social, economical and political rights for women, equal to those of men. Though this novel was written in the 20th century, gender issues and female’s issues or problems are still prevalent in this era of 21st century. Although the principles of feminism believe that females have equal roles as men in the society, women are taken as inferior or weaker and they are dominated and exploited in various fields. This novel carries different feminists’ aspects such as socio-cultural, religious and gender aspects, domination upon women and violence against women committed by male and female, women role and place in the society and the role of patriarchy.

Statement of the Problem

Literature is a mirror of the society which reflects cultures, traditions, systems, customs, and history of the society in an artistic way. Literature reveals different dark side or aspect of the society and provides information and makes

aware about different issues. Among different issues, women's issue is one of the most important issues needed to be discussed. Every piece of literature can be approached and analyzed from different perspectives. It makes students more creative and helps them to think more critically. I have selected the novel "Rupamati" to analyze it from feminist perspectives as it is necessary to know how the females are dominated, discriminated, exploited and treated in the society and need to know the ways to minimize all forms of inequalities, discriminations and oppression. Women have been taken and treated as inferior and weak in the society as our society is patriarchal where male becomes the head of the family and rules over it. Women are expected to fulfill the physical and psychological needs for their husband. Woman's proper sphere is expected to be the home where her duty is to be a good wife, good daughter-in-law, sister and daughter. In the home, women themselves have been unjust to their daughters and daughter-in-laws. Therefore, I have chosen this novel to explore and uncover how women were discriminated, dominated, suppressed, exploited and treated in Nepalese society during the time period of the first half of the twentieth century and how females were treated by both patriarchal men and women in the society.

Objectives of the Study

The objectives of this study were as follows:

- i. To find out socio-cultural, religious and gender aspects of feminism in the translated version of novel "Rupamati".
- ii. To explore domination upon women and violence against women perpetrated by both male and female in the novel.
- iii. To find out the role and place of women and role of patriarchy in the society shown in the novel.
- iv. To provide some pedagogical implications

Research Questions

The research had following research questions:

- i. What are socio-cultural, religious and gender aspects of feminism depicted in the novel “Rupamati”?
- ii. How domination upon women and violence against women committed by both male and female are shown in the novel?
- iii. How the role and place of women and role of patriarchy in the society are shown in the novel?

Significance of the Study

Literature is a reflection of the society. Literature is reflective of predominant political, cultural, ethical, psychological and philosophical principles of the time in which it is written. Literature teaching in the classroom is essential for language and cultural enrichment and social awareness for the learners. Literature helps to think different aspects, issues, values, customs, and ideology of the society in a creative and critical way. The study of literature make us aware showing the reality of the society and improve social awareness and be a force for positive social change by revealing important issues all are unaware in our life. This study will be significant for language and literature teachers and learners to know feminism aspects of the novel. They will get some ideas about feminist theory and feminist literary criticism. It will help learners to understand different issues of feminism and improve social awareness and encourage them to bring positive social change. It will be essential materials for readers and it will be beneficial for literary critics in case of “Rupamati”.

Delimitations of the Study

The research had following delimitations:

- i. Primary and secondary sources of data were used in this study.
- ii. Only the feminism aspects of novel “Rupamati” were studied.

Operational Definitions of the Key Terms

Feminism: A social theory or political movement aims at overthrowing social practices that leads to the suppression, oppression, subordination and victimizations of women.

Patriarchy: A social system in which power and authority are invested in masculinity to maintains male dominance in the society.

Gender: Gender is socially, psychologically and culturally determined expectations for what it means to be male or female.

Sex: Sex is biological reality of femaleness and maleness.

Violence: Violence is the use of physical force that is intended to cause harm.

Chapter II

Review of Related Literature and Conceptual Framework

Literature review is an essential task for any researcher to acquire theoretical knowledge about related topic. This chapter includes of review of related theoretical literature, review of related empirical literature, implication of the review for the study and conceptual framework.

Review of Related Theoretical Literature

Theoretical knowledge of literature provides enough knowledge and information about the selected topic of the research. Theoretical knowledge is necessary for researcher because the researcher cannot go further in research process without it and concept of the research topic. The theoretical concepts of the study have been presented as follows:

Literature.In general, literature refers to any body of written works. Literature is an artistic written works of human beliefs, cultures, issues, ideas, ideologies and philosophy. Literature is about human experiences. Literature is our way to understand our life purposes, our society and our cultures. In this regards, Lazar (1993, p.1) states, “literature means...to meet a lot of people to know other different points of view, thought, minds...to know ourselves better”. Similarly, Dhamala (2011, p. 25) states, “literature is the record of human experience and understanding about the world in a specific pattern of language”.

Literature play vital role in language enrichment, cultural enrichment and personal development. Literature opens door to new experiences and opportunities which in turns expand the reader’s worldview. Literature is important in the society as its give the reader’s insight into history and different cultures of the world. The aim of literature is not only giving delight and pleasure to the readers but also aims to teach and give a lesson useful to the life

of human beings. Literature play important role in learning and developing critical life skills.

Literature in the Language Classroom. Teaching literature is important in the language classroom because it provides global awareness, cross-cultural sensitivity for learner's cultural enrichment and make learner familiar with the language structures, functions, grammar and vocabularies for their language enrichment. The aim of teaching literature in the classroom is to develop language skills and analytical skill in the language learners.

Literature is one of the best tools for language teaching as it makes class interesting and motivates the learners. Literature is the various ways of using language and helps students to increase their imaginative and creative power by analyzing a text from multiple perspectives. Literature helps to the student for their language developments as literature is comprised of language. Literature has the use of language, wherever, literature exists, there is language. So, literature is an important source that proves effective and reliable materials to language teaching. The aim of language teaching is to develop such skill of students i.e. listening, speaking, reading and writing. To develop such skills, literature plays vital role because while the students read literary texts, they naturally practice such skills. The importance of literature in language teaching suggested by Collie and Slater (1987, pp. 3-6) can be summarized in following points:

-) Valuable authentic materials
-) Cultural enrichment
-) Language enrichment
-) Personal involvement

Literature play vital role in language classroom. It provides sufficient motivating materials which arouse their interest in reading and encourage them to think critically.

Novel as a Genre of Literature. Genre of literature denotes classes of literature. Literature is divided into different genres; especially literature can be divided into two forms: poetry and prose. Novel is one of the genres of literature which is in prose form. It is long, imaginative and narrative work of art. In this regards, Abrams (2012, p.252) states that the term “novel” is applied to a great variety of writings that have in common only the attribute of being extended works of fiction written in prose. So, novel is fiction prose with a complex plot or patterns of events. Novels are categorized, defined and described differently by different scholars in different times. Such as Klarer (2004) and Abrahams (2012) present different types of novels. Some of them have been discussed below:

Realistic Novel. Realistic novel is a fictional attempt to give the effects of realism. This sort of novel is sometimes called a novel of manner. Abrams (2012, p.254) states that the realistic novel can be described as the fictional attempt to give the effect of realism by representing complex characters with mixed motives who are rooted in a social class, operate in a developed social structure, interact with many others characters, and undergo plausible, everyday modes of experiences. Some of the examples of realistic novels are; Thirteen Reasons Why by Jay Asher, Looking for Alaska by John Green, etc.

Epistolary Novel. The word epistolary comes from Latin ‘epistola’ means a letter. An epistolary novel is one written as a series of letters. In epistolary novel, the narrative is conveyed entirely by an exchange of letters. It uses letters as a means of first-person narration. In this regards, klarer (2004, p.12) states, “Epistolary uses letters as a means of first- person narration, for examples, Samuel Richardson’s Pamela and Clarissa”. Letters are the most common basis for epistolary novels. Some of the examples of an epistolary novel are; Mark Harris’ hilarious novel Wake up, Stupid (1959), Alice Walker’s The Color Purple (1982), etc.

Historical Novel. A historical novel is a novel set in a period earlier than that of the writing. This novel has as its setting a period of history and that attempts to convey the spirits, manner and social conditions of a past age with realistic detail and fidelity to historical facts. Abrams (2012, p.256) states, “ Historical novel not only takes its setting and some characters and events from history, but makes the historical events and issues crucial for the central characters (who may themselves be historical personages) and for the course of the narrative”. So, the historical novel takes its setting and some of characters and events from history. Some of the examples of historical novels are Scott’s Ivanhoe (1819), Charles Dickens’ A Tale of Two Cities (1859), George Eliot’s Romola (1863), etc.

Picaresque Novel. Picaresque novel was originated in Spain in 1554. Picaresque novel is structured as an episodic narrative and tries to lay bare social injustice in a satirical way. In this regards, Abrams (2012, p. 253) states, “picaresque fiction is realistic in manner, episodic in structure (that is composed of a sequence of events held together largely because they happened to one person) and often in satiric in aim”. Some examples of picaresque novels are Mark Twain’s The Adventures of Tom Sawyer (1876), Thomas Mann’s The Confessions of Felix Krull (1954), Saul Bellow’s The Adventures of Augie March (1953), etc.

Non Fictional Novel. The non-fictional novel depicts real historical figures and actual events woven together with factious conversations and uses the struggling techniques of fiction. Abrams (2012, p. 257) states,“ This uses a variety of novelistic techniques, such as deviations from the temporal sequences of events and descriptions of a participants state of mind, to give a graphic rendering of recent people and happenings ”. Truman Capote’s in Cold Blood (1965) and Norman Mailers’ The Executioner’s Song (1979) are some examples of this type of novel.

Social Novel. Social novel concerned with the different aspects of society. It exposes the practices and problem, rules and laws, social injustices which are prevalent in the society. Abrams(2012, p.256) states, “Social novel emphasizes the influence of the social and economic conditions of an era on shaping characters and determining events”. So, social novel concern with a social, political or religious problems of the study and set out to call attention to the shortcomings of society. Some examples of social novels are Rudra Raj Pandey’s *Rupamati* , John Steinbecks’s *The Grapes of Wrath*,etc.

My study is related to social novel. It is about feminist perspective in the novel ‘*Rupamati*’ which was written by Nepalese male writer Rudra Raj Pandey. ‘*Rupamati*’, covers mostly the time period of first half of the twentieth century's social, cultural and religious issues of Nepal. This novel shows that the child marriage in the society is occurring due to religious belief and the novel presents how daughter-in-laws were abused and mistreated in the family by their mother-in-law and by their husband. This social novel depicts the sufferings, suppression, plight, hardship and exploitation of woman in the home of patriarchal society.

Contemporary Literary Theories. Literary theory refers to the different theories of different scholars for criticism and analysis of literary texts from different perspectives. In this regards, Bressler (2011, p.14) asserts, “Literary theory offers a variety of methodologies that enable reader to interpret a text from different and often conflicting point of view”. Literary theories emerged as ways to explore different people’s views and responses to literature.

Different scholars state different literary theories. Scholars such as Tyson (2006), Bressler (2011), present different literary theories. They are psychoanalytic criticism, Marxist criticism, Feminist criticism, New criticism, Reader Response Criticism, Structuralist Criticism, Deconstructive criticism, New historical and Cultural criticism, lesbian , gay and queer criticism, African

American criticism and Post Colonial Criticism. Some major literary theories/criticism have been discussed below:

Psychoanalytical Criticism.Psychoanalytic criticism owes its origin to Sigmund Freud, an Austrian neurologist and the founder of psychoanalysis and its development to Jacques Lacan, a French psychoanalaysist. Psychoanalytical criticism is a literary theory which analyzes the literature in term of the mental process of the author and the behavior of the character used in the text. It explore human psyche and study the conscious and unconscious state of mind. The human mind has id, ego and superego which determine different behavior of the people. 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 super ego. As the id is reservoir of libido, it seeks pleasure in life, whereas the ego stands for reason and reality. And super ego stands for morality in life.

Psychoanalysiscriticism analyzes the literature through the writer's mind, reader's mind and behavior of the character use in the literary texts.

Marxist Criticism.Marxism owes its existence to Karl Marx. Marxist criticism refers to analysis of human behavior in relation to struggle for economic power. This theory is related to social realism. According to Marxism, society has been divided into two classes- the bourgeois and proletariat. Bourgeois have property, they are called haves and proletariat are called have-not's. In this regards, Tyson(2006, p.54) states, “ The bourgeois- those who control the world's nature, economic and human resources- and the proletariat, the majority of the global population who live in under standard conditions and who have always performed the manual labor’”. Marxism focuses on the material/historical forces- the politics and ideologies of socio - economic systems – that shape the psychological experiences and behavior of

individuals and groups. In this regard, Barnet, Berman, Burto and Stubbs (1991, p. 439) states:

For Marxist, economics is the “base” or “infrastructure”; on this base rests a “superstructure” of ideology (law, politics, philosophy, religion, and the arts, including literature), reflecting the interests of the dominant class. Thus, literature is material product, produced – like bread or battleships – in order to be consumed in a given society. A bourgeois society for example, will produce literature that in one way or another celebrates bourgeois values.

For literary criticism from Marxist perspectives, critic needs to understand class, ideologies, economic power to the writers and of the characters used in the literary texts.

New Criticism. New criticism is a way of literary criticism which concerns itself with interpretation and evaluation of the words on the page rather than with the study of source and socio-cultural background. New criticism concerns with the nature and importance of textual evidence. New criticism believes that everything is text. In this regards, Tyson (2006, p. 137) states, “For new criticism, a literary work is a timeless, autonomous (self-sufficient) verbal objects. Reader and reading may change but the literary texts stay the same. Its meaning is as objectives as its physical existence on the page”. Thus, text is major component of analysis and this approach to literary analysis provides the reader with a formula for arriving at the correct interpretations of a text using for the most of the part only the text itself.

Reader Response Criticism. Reader response criticism focuses on reader’s responses to literary texts. Tyson (2006, p.170) states, “ Reader-response theorists share two beliefs; (1) that the role of the readers cannot be omitted from our understanding of literature and (2) that readers do not passively consume the meaning presented to them by an objective literary

texts”. This means that texts are produced by the reader. The texts don’t and can’t interpret itself. Reader determines a text’s meaning.

Structuralist Criticism.Structuralist finds meaning in the relationship among the various components of the system. Habib (2005, p. 631) states, “Structuralism owes its origin to the swiss linguist Ferdinand de saussure. The foundations of structuralism were laid in the work of the swiss linguist Ferdinand de Saussure, whose insights were developed by the French anthropologist claude levi-strauss, Ronald Barthes and others”. Structuralist works to uncover the structures that underlie all the things human do, think, perceive and feel. Structuralism criticism relates literary texts to a larger structure and argues that there must be a structure in every text. Structuralism rejected the concept of human freedom and choice and argues that human experiences and behavior is determined by various structures.

Deconstructive Criticism.Deconstructive criticism is a method of literary criticism which is originated by the philosopher Jacques Derrida. It believes that language is dynamic and unstable that’s why nothing is exact and fixed. Deconstructive criticism believes that any literary texts or works have not fixed meaning. A words and language may have multiple meanings. In this regards, Bressler(2011, p.116) states, “A deconstructionalist begins textual analysis by assuming that a text has multiple interpretations and that a text allows itself to be reread and thus reinterpreted countless times”. Similarly, Tyson (2006, p.258) states, “For deconstruction, language is dynamic, ambiguous and unstable, continually disseminating possible meanings”.

Post Colonial Criticism.Post colonial criticism analyzes and focuses on the literature of culture that developed in response to colonial domination. Bressler (2011, p. 202) states, “ Post colonial theory is born out of the colonized peoples’ 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. Tyson (2006, p. 418) states, “Post colonial criticism analyzes literatures produced by cultures that developed in response to colonial domination. The purpose of postcolonial studies is to study and know residual effect of colonialism”. Similarly, Nayar (2008, p.18) states, “ 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 ‘operartions’ in colonialism”. So, Post colonial critics analyze the text from domination of one group over another in terms of culture, language, fashions, education, thought and so on.

Feminist Criticism.Feminist criticism is a type of literary criticism which advocates equal right for all woman in all areas of life; socially, politically, professionally, personally, economically and psychologically. In this regard Tyson (2006, p. 83) states, “Feminist criticism examines the ways in which literature reinforces or undermines the economical, political, social, and psychological oppression of women”. Women in the family, society are beaten down mentally, physically and spiritually. They are powerless, suppressed and dominated by male in the society. Men are considered to be bold, strong, powerful, independent, rational, and logical while women are considered to be timid, weak, dependant, self-sacrificing, emotional and intuitive. In the world women are silent majority. Feminist criticism advocates women rights by highlighting the various ways women in particular, have been oppressed, suppressed and repressed. Dhamala (2011, p. 56) states, “Feminist literary theory assumes that the traditional literary criticism has neglected the “gender difference” and thus the literary texts should be re- examined from gender-oriented perspective”. Thus, Feminist literary criticism attempts to redefine literary concepts and the dominant discourse in terms of gender. And it resists to the male hierarchies upon which our culture and our literature have been shaped.

Feminism and Feminist Theories. Feminism is the theory of the political, economical and social equality of sexes. Feminism is the struggle to end sexist oppression. Its aim is to bring change in the society by eradicating sexist discrimination, exploitation and oppression. Feminism conceptualizes the world from perspectives of women and resists male supremacist ideology which encourages women to believe that they are valueless and obtain value only by relating to or bonding with men. 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. Simone de Beauvoir defines women as the “second sex” because women are defined in relation to men. 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 woman in 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 of men. Feminism is a struggle to achieve equality, dignity, freedom of choice for women, a struggle to control own lives and bodies within and outside 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, just 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 above mentioned statement of feminism, it is the struggle to fight against male supremacist ideology which thought and treat women as inferior. It is a struggle to achieve equality and freedom of choice for women and to control own lives and bodies within and outside home. Women have a subordinate status in the society.

Hooks (1984, p. 67) defined feminism as “A movement to end 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. They are silent majority. A goal of 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 benefits of men and detriment of women. It is crucial for men to be a part of 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 oppression of women since patriarchal men have been the main perpetrators of that very oppression.

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), Seldon (2005), Habib(2005), Padia(2011), etc which are practiced for literary texts analysis. Madsen (2000) had presented American feminism, French feminism, radical feminism, socialist feminism and Marxist feminism which are briefly discussed below:

American Feminism. American feminism 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 aspect of society for literary text analysis.

French Feminism. French feminism refers to a branch of feminist thought from a group of feminist grounded in Freudian psychoanalysis. French feminists seek to break down conventional male constructed stereotypes of sexual difference and have focused on language. Habib(2005) states:

Drawing heavily on the ideas of Jacques Lacan and Jacques Derrida, feminist such as Annie Leclerc, Marguerite Duras, Julia Kristeva, Luce Irigaray and Helene Cixous variously participated in advancing a notion of *l'écriture féminine*, a 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 feminist approached feminism with the concept of *écriture féminine*, which translate 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 focuses on language and discourse and used in the literary texts, conscious and unconscious state of writers’ and philosophy for literary text analysis.

Radical Feminist Theory. Radical feminist theory view society as fundamentally a patriarchy in which men dominate and oppress women. Radical feminists seek to abolish the patriarchy in order to liberate everyone from an unjust society by challenging existing social norms and institutions. In this regards, 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 subordination of women(p.153).

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

Socialist Feminism. Socialist feminism is another theory of feminism that rose in the 1960s and 1970s. Socialist feminism focuses on understanding inequalities between women and men and analyzing male power over women. Socialist feminism focuses upon the interconnectivity of the patriarchy and capitalism. Its basic premise is that male dominance derives from the social, economical and political arrangements specific to particular societies. In this regards, 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 concerns with various issues such as violence, working condition, reproduction and sexuality. Socialist feminists see women’s liberation as a necessary part of larger quest for social, economic and political justice. 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 male 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 literatures are analyzed through different feminist literary theories like American, French, Radical, Marxist and Socialist. The chosen novel for my study is based on the 'Radical Feminism' which is analyzed from the feminist perspectives in terms of socio-cultural, religious and gender aspects, domination and violence against women, role of women and role of patriarchy.

History of Feminist Criticism.Feminism is a collection of movement and ideologies aimed at defining, establishing, and defending equal political, economical and social rights for women. Feminism describes political, cultural and economical movements that aim to establish equal rights and legal protection of women. Ryan (2007, p. 131) states, “Feminism came into being as a school of literary and cultural study in the 1970s. Its initial impetus as a scholarly project was to ask why women had played a subordinate role to men in human history”. Seldon (2005) had presented different stages of feminist criticism. These stages are called “waves” which had its own history .These waves have been discussed below:

First-Wave Feminism.First-wave feminism was a period of feminist activity and thought that took place in the late nineteenth and early twentieth century throughout the western world. It focused on legal issues, primarily on giving the rights to vote. First-wave feminism focused mainly on suffrage and property right for women. Seldon (2005, p. 117) states, “The women’s rights and women’s suffrage movements were the crucial determinants in shaping this phase, with their emphasis on social, political and economic reform”. So, first-wave feminism focused on overturning legal inequalities, particularly addressing issues of women’s suffrage. Mary Wollstonecraft’s *A Vindication of the Right of Women* (1792), Virginia woolf’s *A Room of One’s Own* (1929) are some of the earliest manifestations of liberal first wave feminism.

Second-wave Feminism. Second-wave feminism was a period of feminist activity and thought from the early 1960s throughout the late 1980s. Seldon (2005) states:

Although second-wave feminism continues to share the first wave's fight for women's rights in all areas, its focal emphasis shifts to the politics of reproductions, to women's 'experience', to sexual 'difference' and to 'sexuality', as at once a form of oppression and something to celebrate (p. 120).

So, second-wave feminism includes wider range of issues: sexuality, family, workplace, official legal inequalities, domestic violence and marital rape. In this phase, sexuality and reproductive rights were dominant issues. Second-wave feminists were committed to building a body of knowledge which specifically addressed the ways in which women have historically been marginalized both culturally and socially. Second-wave feminist criticism includes book like Betty Fredan's *the Feminine Mystique* (1963), Shulamith Fireston's *The Dialectic of Sex: The Case for Feminist Revolution* (1970), etc. Simone De Beauvoir's *the second sex* laid the groundwork for the second-wave.

Third-Wave Feminism. Third-wave feminism began in the early mid-90's which sought to redefine and reclaims the ideas, words and media that have transmitted ideas about womanhood, gender, beauty, sexuality, femininity and masculinity. In reaction and opposition to stereotypical images of women as passive, weak, inferior and virginal, the third-wave redefined women and girls as assertive, powerful and in control of their own sexuality. Third-wave feminists embraced individualism and diversity. Third-wave feminist criticism focused on personal narratives as forms of feminist theory.

Thus, feminism in literature began as an expression of dissatisfaction regarding the attitude of the society towards the identity and rights of women. It supports the goals of defining, establishing and defending equal civil,

political, economic and social rights for women. In the field of literature, it finally evolved to enable the female writer to be free from the influence of male writer as well as the social norms that have suggested different standard for male and female.

A Brief Overview of Translated Novel “Rupamati”. ‘Rupamati’ is one of the most famous social novels in Nepali literature written by great writer Rudra Raj Pandey. The novel was published in 1934 AD by Sajha Publication. This novel was translated into English language by Shanti Mishra. The translated English version of Rupamati has been published in 1999 AD by Book Faith India.

‘Rupamati’ is considered as the first modern novel in Nepali literature. Nepali literary critic, Krishnachandra Singh Pradhan has taken Rudra Raj Pandey as the first practitioner of the modern Nepali novel to depict the social reality of domestic life. The title of this novel is relevant according to the story. Rupamati is the main character of this novel. This novel moves around her. She got married at her childhood and tolerated abusive and brutal behavior of her mother-in-law though she was very young. In the beginning of her marriage, she was ignored by her husband and had to encounter the brutal behavior of her husband's family. She was hated by everyone in the house but she always respects everyone as her duty because of our social and cultural system. Later she was able to persuade everyone and became able to be loved by everyone. She is the ideal character of this novel.

The story of this novel covers the social, cultural and religious background of the time at around mid of twentieth century. The novel depicts social reality of domestic life of women in Nepali society. The protagonist, Rupamati get married at her childhood with Mr. H.L. Sharma according to the religious beliefs of her parent. Her father thought that, now that he had succeeded in giving his daughter away at the age of seven year, no one had it in their power to close the doors of heaven on him. Rupamati was forced to

become the slave of others at the age of seven. She becomes victims of domestic violence and child marriage. Rupamati's mother-in-law was very rude and violent from the very beginning towards her. She always treated Rupamati badly and abused her verbally and physically. This shows that females are not only dominated by male in the society but they are also dominated by a female too. When Rupamati tells about her experiences of suffering, battering and abuses to her mother, her mother encourages her to endure all the torment for the sake of her married life. So, Rupamati embraced violent abuse of her mother-in-law silently without raising voices against it. In the home, girls or daughters are taught not to go against their husband and his family but to suppress their anger and tolerate all the pain, torture with a happy face. Our social, cultural and religious values and structures impose the beliefs that women should embrace and endure all the pain, plight, suppression, oppression, torture without raising voice against it to protect the so-called prestige and honor of the family.

The novel presented the patriarchy by creating its protagonist, Rupamati as a wife who depicted as an ideal one who was able to endure every kind of torture inflicted upon her by the society. Rupamati feels her home as a 'prison-house' where she hadn't a freedom of doing anything according to her wish. Her sole duty was to prepare nourishing food, walk the way of the lord and devote herself to the service of her husband and his members. She always tries to please and serve her husband as if he is the master and she is the slave.

Women are confined within four walls of the houses and they always try to please and serve their husband. Women are expected to be house wives to prioritize their role as wives and mothers before anything else and find happiness inside their homes and marriages. In the novel, subordinate and oppressed role of women are shown. This novel depicts the pain, plight, struggle, suffering and sorrowful life of women in the family and in the society.

Review of Related Empirical Literature

To collect some ideas on thesis writing, I had reviewed different empirical literature. They are as follows:

Bhandari (2009) carried out research on “Techniques and Gaps of Translation of Cultural Terms: A Case of Novel Rupamati”. The objectives of the research were to identify the Nepali cultural terms used in the novel, to find out the techniques employed and gaps in the translation process and to suggest some pedagogical implications. This research had been conducted under survey design. Population of that study was original and translated version of novel “Rupamati” and sample population was 250 cultural terms. Observation (reading and re-reading of both versions) was used as tool for data collection. Major findings of that research were, in translating cultural terms eight different techniques are found to be employed in translated novel “Rupamati”, literal translation is the most widely used techniques of translation cultural terms and back translation is the least used techniques.

Rai (2011) carried out a research on “Relevance of Child Literature in the Language Teaching Course”. The objectives of the research were to find out relevance of children literature in language teaching course, to find out attitude of students and teachers towards teaching and learning children literature at M.Ed level to point out some pedagogical implications. Primary and secondary data were collected under survey design by using questionnaire. The total sampling populations of the study were sixty students and four teachers from Kathmandu valley selected through non random sampling procedures. Major findings of that research were all teachers and students have positive attitude towards children literature in M.Ed level and it is necessary to include children literature in this level’s course.

Regmi (2011) carried out research on “Activities Used in Teaching Literature”. The objectives of the research were to find out the activities used in

teaching poetry and short stories to compare the activities used in teaching literature in higher secondary level of Kathmandu and Jhapa district and to suggest some pedagogical implications. Primary and secondary data were collected under survey design by using questionnaire and observation checklist. Population of the study was higher secondary level English language teachers and sample population was selected through purposive sampling procedure. The total sampling populations for this study were 10 teachers of each Kathmandu and Jhapa districts. Major finding of that study were discussion, translation, discuss about the plot of the story, exercise, feedback techniques used by higher secondary teachers to teach short stories. Similarly, providing meaning of different vocabularies, make understand the stanza, discussion, translation exercise are used as techniques of teaching poetry.

Bhatta (2013) carried out a research on “The Feminist Perspectives in the Novel the Bell Jar”. The objectives of the research were to identify the aspects of the feminism in “The Bell Jar” and to provide some pedagogical implications. Survey design, purposive sampling procedure and secondary data were used from the novel The Bell Jar for the research. Observation technique was used to collect the required data. Some major findings were, females are dominated by males even in developed countries, females are dominated by females as well and they are treated as secondary role in society.

Bhattarai (2013) carried out a research on “Strategies Used in Teaching Novel”. Objectives of the research were to find out the strategies employed by EFL teachers at Bachelor Level in teaching novel and to enlist some pedagogical implications. Primary and secondary data were collected under survey design by using questionnaire and interview. Population of the study was bachelor level teachers and sample population was selected through purposive sampling procedure. The total sampling populations for the study were altogether 40 teachers from 20 selected colleges of Kathmandu and Lalitpur. Major findings of that research were that no single and same strategy

are used by the teachers and single strategies does not work and not appropriate in all the situations.

Sharma (2017) carried out research on “Feminist Perspectives in the Translated Autobiographical Essay *Jeevan Kaanda Ki Phool*”. The objective of the study was to identify the aspects of feminism from an anthology of autobiographical essays “A Flowers in the Midst of Thorns” and to provide some pedagogical implications. The research was based on the survey research design and related to documentary analysis. The data for the study were collected from the secondary sources only. Reading and rereading, underlining and selecting the sentences or extracts which are related to female issues were data collection tools for the study. The major findings of the research were, females have been oppressed and dominated due to social , cultural, economical and religious rules and conventions, females have been dominated not only by males but also by females and gender discrimination is begun from child birth or from home by the parents. Similarly, Nepalese women have been suppressed and dominated even by the so called higher, educated, civilized and respected people due to patriarchal system.

Katuwal (2018) carried out a research on “A Feminist Analysis of the *Color Purple*”. To identify the aspects of feminism in the color purple and to provide some pedagogical implications were objectives of that research. Survey design, purposive sampling procedures and primary and secondary data from the novel were used in the research. Observation technique was used to collect required data. Major findings of this study were that females have been oppressed and dominated in the world due to the social, cultural, religious beliefs of patriarchal societies and women have been suppressed even by the so called higher, educated, civilized and respected class and race of the society.

Though some of the research is related to literature teaching and some are to the feminist aspects related to my study, all these empirical literature helped me to gain many ideas about my research. I received ideas about the

methodologies about the data collection process and analysis procedures that are to be used in the research. But along with the ideas got from the literature, I had my own ideas about the topic, objectives, data collection and analysis process of my study.

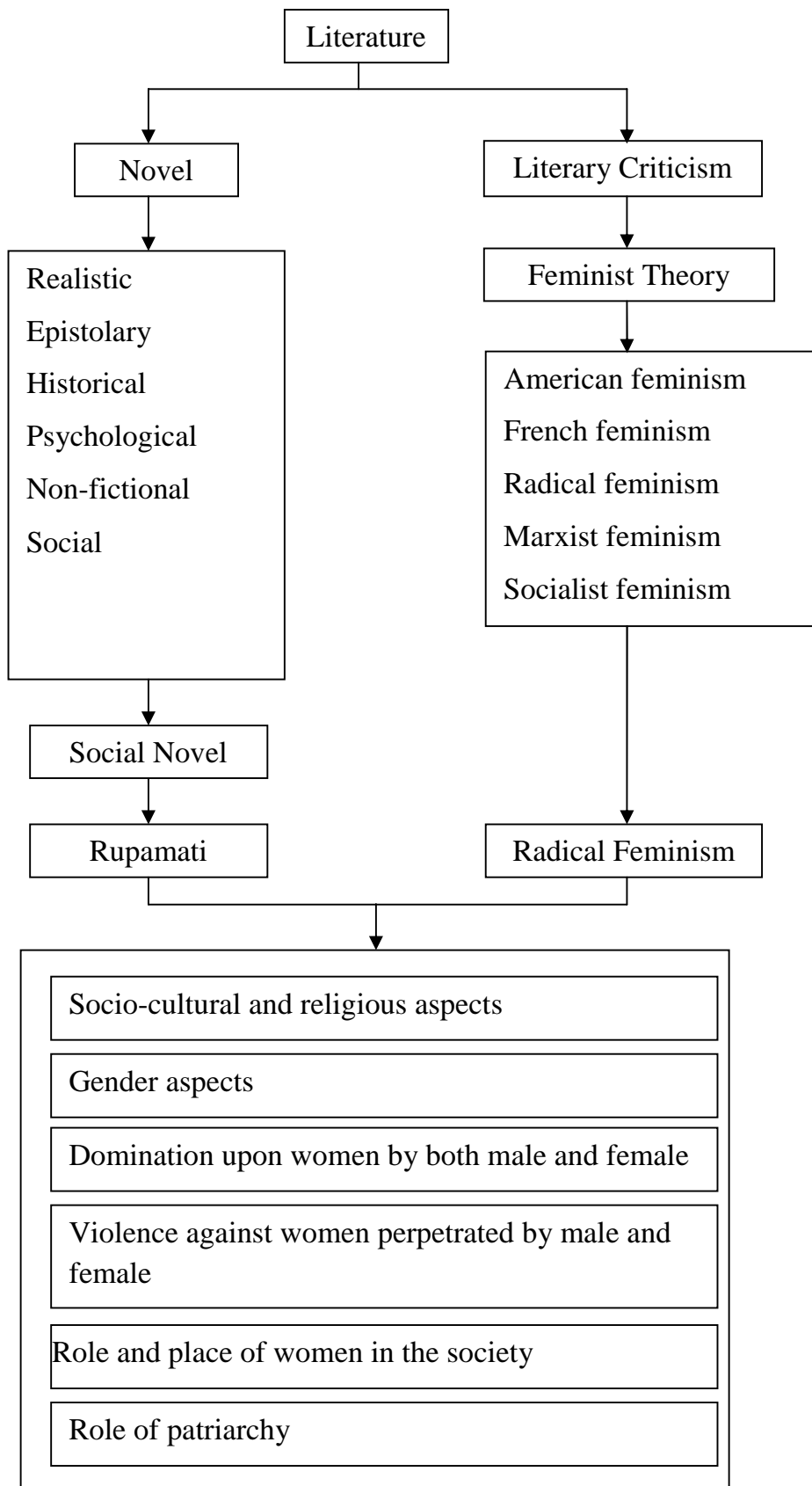
Implications of the Review for the Study

The literatures reviewed were vital for the proposed study. It provides insight and lots of information and ideas about procedures, methodologies, sources of data and tools for doing research which were very much helpful and useful for my research. This review of study has been collected from varieties of books, theses and internet. These entire sources helped me to bring clarity and focus on the research problems, challenges, improving methodology and contextualize the findings.

Dhamala (2011), Das (2005), Tyson (2006), Habib (2005), Lazar (1993), Collie and Slater (1987) and Bressler (2011) provides me lots of ideas and about literature, literary genres and literary criticism. Similarly, Beauvoir (1949/2009), Hooks (1984), Jones and Jackson (1998), Madsen (2000), Seldon, Widdowson & Brooker(2005), Ryan (2007), Padia (2011), Walters (2005) and Plains and Sellers (2007) were helpful to get ideas about feminism and feminist theories of literatures. In the same vein, Cohen, Manion & Morrison (2011) and Best and Kahn (2009) provides me information about documentary research and documentary analysis. Likewise, the above mentioned empirical research works like Bhandari(2009), Rai (2011), Regmi (2011), Bhatta (2013), Bhattarai (2013), Sharma (2017) and Katuwal (2018) helped me to select appropriate tools and techniques for data collection and helped me to take knowledge regarding design, techniques and sampling procedures.

Conceptual Framework

Conceptual framework is the foundation in which thesis is carried out. Conceptual framework refers to the mental pictures of the process of what had been done in the research. It refers to the pathway to structure a research. It is a logical structure that guides the development of the study. It tries to relate the several variables or themes of the study and explain the relationship between them. Conceptual framework of my study has been present in following diagrammatic form.



Based on aforementioned conceptual framework, my study is related to literary criticism of the novel genre of literature. There are many types of novels like Realistic, Epistolary, Historical, Psychological, Non-fiction and Social. Among them social novel “Rupamati” has been selected for this study. My study is related to the feminist criticisms in which different feminism are situated like American, French, Radical, Socialist and Marxist. The chosen novel is based on the Radical feminism and analyzed from the feminist perspectives in term of socio-cultural, religious and gender aspects, domination upon women and violence against women committed by both male and female, role and place of women and role of patriarchy in the society.

Chapter III

Methods and Procedures of the Study

Methodology and procedures are the vital elements of a research study. If any research work follows appropriate methodology and procedures, it will obtain its objectives easily. Appropriate methodology helps the researchers to go in a right path in his/her research work. This chapter incorporates design and method of the study, population, sample and sampling strategy, data collection tools and techniques, sources of data, data collection procedures, analysis and interpretation of data and ethical considerations. To achieve the objectives of the study; following methodologies had been adopted in the research process:

Design and Method of the Study

My research is qualitative and descriptive in nature. This research is a form of qualitative research because it is related to documentary research. Documentary research is a type of qualitative research in which documents are interpreted by the researcher. Here, I have tried to interpret different issues related to feminism which are found in the novel "Rupamati". My study is dependent on the extraction of written discourses related to females' issues. According to Patton (1990, as cited in Best and Kahn, 2009, p. 247) states, "Qualitative research consists of three kinds of data collection; (1) in-depth, open-ended interviews, (2) direct observation; and (3) written documents". He further says document analysis in qualitative inquiry yields expert quotations or entire passage from organizational clinical or program records; memoranda and correspondence, official publications and reports and personal diaries. My proposed research is related to written document analysis which is the analysis of a novel.

Cohen, Manion & Morrison (2011, p.249) states, "Documentary research typically makes use of documents produced previously and by others,

rather than in the process of the research or by the researcher”. Thus, documentary research is the study of documents that are already prepared by other than the researcher which are documented for audiences and for information rather than for researcher. Documents include primary documents and secondary documents. Primary documents are produced as a direct record of an event or process by a witness or subject involved in it. Secondary documents are formed through an analysis of primary documents. My research is related to secondary document analysis.

Population, Sample and Sampling Strategy

This study is based on the written document, the Nepali novel “Rupamati” written by Rudra Raj Pandey and an English translated version of it by Shanti Mishra because my research is related to document analysis under documentary research design by adopting qualitative approach. As sampling strategy, purposive sampling strategy had been followed under non-random or non probability sampling procedures. The selected novel was observed and studied in- depth and the sentences or extracts were selected which were related to female issues. I as a researcher selected forty-nine samples of different issues under six parameters in order to accomplish the objectives of this research study.

Data Collection Tools and Techniques

In order to complete this study, observation techniques has been used as a research tool and data have been described and interpreted using descriptive approach. Reading and re-reading, underlining and selecting the sentences or extracts which are related to female issues were the technique of data collection.

Sources of Data

This study accumulates its primary data from the novel Rupamati. Similarly, analysis and interpretation, citations and views of other on the novel have been taken as secondary source to collect the necessary data and to get additional information for this study in the novel Rupamati.

Data Collection Procedure

As a researcher, I adopted the following procedures of data collection for my research study:

- i. First of all, I read and re-read both the original and translated version of the novel.
- ii. Then, I underlined the discourse related to the female issues.
- iii. Lastly, I noted down those sentences and extracts and categorized them into different six categories.

Data Analysis Procedure

This study is based on qualitative research methodology. So, I followed content analysis procedures under descriptive approach for the analysis and interpretation of the data. First of all, I categorized sentences and extracts under six parameter for my feminist critical discourse analysis in the novel Rupamati. Then, the sentences or extracts were critically described and interpreted under those six different categories accordingly.

Ethical Consideration

Ethical consideration is one of the most important and necessary part of the research that a researcher should follow while conducting research work. the researcher need to be serious and give credit to the authors of books, articles, journal and other research work which helps to complete their research

study. The researcher should acknowledge or give the credit to the sources to avoid the risk and aspect of plagiarism.

This existing study centers within the forty-nine primary sample that I gathered from the novel Rupamati according to six parameter that are related to female issues. Therefore, my study and its finding are entirely rested upon the data I derived from the novel and other sources I have cited in this research study.

Chapter IV

Analysis and Interpretation of the Results

This chapter consists of analysis and interpretation of data and findings. For this, data have been collected from the novel 'Rupamati'. The collected data are analyzed and interpreted under six categories in accordance with the issues concerned to the heading of each respective categories.

Analysis and Interpretation of Data

On the basis of data obtained from the analysis of the novel, they were analyzed and interpreted in term of six different parameters. These parameters are Socio-cultural and religious aspect, gender aspect, domination upon women by both male and female, violence against women perpetuated by male and female, role and place of women in the society and role of patriarchy. Below is the analysis and interpretation of the data gained from the novel 'Rupamati'.

Socio-cultural and Religious Aspects

Our social-cultural norms and religious patterns enforce the low status of women and dominance of men over women. Socio-cultural norms and religious beliefs underpin son preference, child marriage and various form of gender based violence. The subordination of women's embedded in social institutions and sustained by culture. Here, five sentences or extracts which are related to socio-cultural and religious aspects of feminism were selected from the novel 'Rupamati'. They were analyzed and interpreted as follows:

- a) *In the meantime Pandit Chavilal woke up. Chameli filled the hookah with tobacco and brought it to him – a must as soon as he arose. He set the hookah gurgling and then his wife entered the room, spouting off about how the late rise of their daughter-in-law by half an hour was an unpardonable crime. (Socio-cultural aspect) (p.2)*

This extracts show how girl or daughter-in-laws are suppressed in the family. Here, Chameli who work at the house of Pandit had to fill the hookah with tobacco of him as soon as he woke up. Otherwise, she will be rebuked. Similarly, Rupamati, daughter –in –law of Pandit had to do all household chores though she was just thirteen year old. She woke up before sunrise and involved in doing household activities entire day. As previous day had been the Teej day of fasting, Rupamati woke up little late in the morning. But her mother-in-law didn't take it lightly and acted like she had done an unpardonable crime because in our society daughter-in-laws are not allowed to sleep late in the morning. They have to wake up before sunrise otherwise they are counted as useless, naughty and coquettish and bring bad luck to the home. This indicates that socio-cultural norms construct the role of women as housewives and imposed restriction on them.

b) *Rupamati was married at an early age. Her father was a pandit from a respectable family- strongly conservative and traditional. (Socio-cultural aspect) (p.11)*

Here, Rupamati got married at the age of six. Despite her young age, she had faced a lifetime of discrimination and domination in her husband's home. Her father who was known as a great Pandit felt proud for finding a groom for his daughter who was so young. He was very happy for his daughter's marriage as he didn't have to worry about his daughter remaining unmarried up to being adult. This shows that in the society, social pressure is given on the marriage of daughter. If adult daughters stay unmarried at home then people start to backbite about the girl. According to our social and cultural norms, daughter shouldn't spend the whole of her life at their parental house. So, parents arranged child marriage to protect their so-called prestige and to avoid fear and social pressure.

c) *After all, her daughter could not spend the whole of her life in her parents' home. There was no other alternative but to go back to her husband's. Her*

mother consoled her by comparing the story of her agony with other similar stories so that Rupamati would have full power to endure her torment. (Socio-cultural aspect) (p.13)

This extract exhibits suppression and discrimination against woman in the family. Here, Rupamati was tortured and abused by her husband and other family members in the house. She confronted physical and emotional violence in the house. She expressed all her pain and sufferings to her mother so that she wasn't send to her husband house again. But she was consoled by her mother to endure it by saying that she herself had gone through such torment, so, Rupamati should also tolerate it because they can't go against the social and cultural norms. This also shows gender discrimination in the society where females can no longer the members of parental home if they get married once.

d) *Narahari's aunt from next door got things rolling by telling what had happened to her. During the Teej festival I had to fast and keep the oil lamp burning the whole night. I felt so sleepy I dozed right off. (Religious aspect) (p.3)*

This extract illuminates the religious beliefs and practices where women are taking fast for the long span of their husband's life which may hamper or deteriorate their health. Here, Narahari's aunt expressed her story of Teej festival. She had taken a fast during the Teej festival and she had to keep the oil lamp burning the whole night. But she was so sleepy that she dozed off at the night. This shows strong bias in favor of men in society, where women have to sacrifice and suffer pain for healthy and happy life of their husbands.

e) *The pandit thought that, now that he had succeeded in giving his daughter away at seventy-two months, no one had it in their power to close the doors of heaven on him.(Religious Aspect) (p.15)*

This extract exhibits that religious beliefs led to cause child marriage which affect girl's health, education and social development. Here, pandit

believed that no one had power to close the door of heaven for him as he successfully conducted his daughter marriage at the age of six. Girls had to leave their natal home upon marriage to join their husband's family as 'stranger brides' which increase their vulnerability.

Gender Aspects

Gender is socio-cultural definitions of man and woman. It is the way of societies which distinguish men and women and assign them social roles. Similarly, sex is biological determined difference between men and women. Gender is socially determined 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 societies created gender. Gender is a factor to differentiate male and female which is also an aspects of feminism. Here, ten sentences or extracts had been selected from the novel. Those sentences or extracts and their analysis have been presented below:

a) Her father-in-law, who was priest of the colonel of Battisputali, never came home before nine. Everyone in the family called for their rice and then fell into the lap of the goddess of sleep. But Rupamati had to help Chameli do the dishes.(p.1)

This extract exhibits gender discrimination and gender restrictions that are prevailed in our society. Here, Rupamati had to always wait her father-in-law for the dinner though she got hungry because she can't eat before her father-in-law. There is the social practice in our society that wife can't eat before her husband and daughter-in-law cannot eat before other family members. Her father-in-law was a priest who always comes home late. Every other family member took their dinner and then went to sleep but Rupamati had to wait her father-in-law for the dinner and do the dishes. This shows that restrictions are only imposed to female in the family. There is no time barrier

for male in the society. He can come home at anytime from anywhere and nobody can dare to speak anything against it. But there is time restriction for woman in the family and socially created roles and rules that bound woman in the family.

b) *Rupamati was all ears during this discussion. She uttered a prayer to herself: O Lord, why did you send me to this world to become a daughter-in-law?(P.5)*

Here, Rupamati lamented that why god made her female. As a daughter-in-law she had to do all the household chores alone. In the house, she should only be oriented to domestic chores neglecting her own personal interest, choices, curiosities and wishes. She had really hard time in the house where every family members exercises control over her. This shows that females have been assigned to domestic spheres. Females are like a working machine whose proper sphere is home and her role is to perform a household tasks. In our society, males don't do domestic chores as they think it is women's duties to do housework not theirs.

c) *Wishing a son, Luintelni Bajyai had promised to offer one hundred thousand oil lamps to the god Santaneshvar . (p.13)*

Here, the above sentence shows the parents preference for son. There is a set of social and cultural norms that place greater value on sons than daughters in the society. According to Hindu culture or tradition son has given a right to perform funeral rites. So, many parents always want to have son as their first child. Here, Luintelni Bajyai had promised to offer one hundred thousand oil lamps to the god santanshwar if she conceived a baby boy. In the family, women are treated better by their families when they give birth to son. They were provided special care, good nutrition and rest. It indicates that more societal importance is given to boys than to girls in the family or in the society.

d) Rupamati had come into this world to bring light to the dim, sonless family of pandit Mohan Prasad. Wishing a son, Luintelni Bajai had promised to offer one hundred thousand oil lamps to the god Santaneshvar. It would have been difficult to say how many had reassured her, on the basis of her good qualities, with the words, "you're sure to get a son. Don't worry!"(p.13)

Here, Luintelni Bajyai was reassured by many people of society that she would give birth to a son. She would give birth to a male child as she acquired good qualities. There is the belief that woman who is full of virtues and good qualities can give birth to a son. As Luintelni Bajyai prayed a lot to god and she was the wife of renowned Pandit, people believed that god would bless them with son who will carry on the family lineage. It shows the beliefs that man and woman not having a son reflects bad karma and lack of moral virtues.

e) As if to prove everyone's reasoning wrong, Rupamati was born. When they learned of the outcome many people's countenances fell. They set about putting the best face on things. "It's okay to have a daughter first; your next child has to be son."(p.14)

This extract is concerned with how the women are pressurized to give birth to male child. In the family, women have huge pressure to produce son. Here, Luintelni Bajyai gave birth to a baby girl after a long period of her marriage. She prayed too many gods to bless her with child and finally she gives birth to baby girl. But in this happy moment, everyone in the society was trying to show sympathy to her by saying that it okay to have a daughter child first, your next child would be son. In the society, son is more desired because having a son helps improve a woman's status within a family and man masculinity within the community. This shows the prevalence of gender disparities in the society.

f) *The younger brother, Ravilal, was just entering into full youth and hardly cared about anyone. He spent his time from morning to ten o'clock at night in the company of rowdy drug addicts. Sometimes, just to throw dust in the eyes of his family, he went through the motions of going to accountancy school. The cook had to be sent out looking for him at lunch and dinner time. There was not a single day the food didn't have to wait. Nobody dared utter a word; his thundering would have been loud. (p.34)*

This extract portrays gender stereotypes. Here every single day, Rupamati had to wait late for her brother-in-law to had dinner. Her brother-in-law always came home lately at night. He spent his time from morning to ten o'clock at night in the company of rowdy drug addicts. In the house nobody dared to utter a word against him. This depicts that men are allowed the freedom to stay up late at night outside the home, to party all night long and particularly to wait around to be served by the women around them. It shows the social structure where males have more freedom to do anything in their life whereas there is the limitation on girls' mobility or girls' freedom of movement.

g) *Madam Pandit – what are you talking about? Whatever pain I have to bear from his ways, he is my son, after all. How could I accept that? If he doesn't come home one day I wonder where he's gone, why he hasn't come, what he's had to eat.(p.77)*

This extract depicts that parents easily tolerate the mistreatment, naughtiness and mischievous behavior of their son just because of his gender. Here, Madam Pandit loved his younger son whatever bad traits he had possessed. But the irony is that she hatred and abused her young daughter-in-law physically and emotionally on smallest thing also. This shows the gender disparities that are prevalent in the family. This shows that more value are given to son or than to daughter in the family or in the society.

h) And it was she who spoilt her son. She's tasting the fruits of having covered over her son's misdeeds in his childhood.(p.83)

This extract depicts that in the family misdeed of son is ignored by the parents because son carry on the family lineage. Similarly, there is gender stereotypes that male should be strong, aggressive, tough, competitive and leader which resembles manhood. So, they ignored the activities of their son which may be bad and take it as normal which led man to become oppressive and violent.

i) Take your time; let it be a son was the maxim Baral's daughter followed. Day and she poured body and soul into seeing it come true. If one was pure in heart, god would answer prayers. She gave birth four times within three years. four daughters were the result.(p.106)

This extract is concerned with how women bear the consequences of giving birth to unwanted girl child. Here, Baral's daughter gave birth to four daughters with the hope of getting boy child. She prayed whole day and night and poured her body and soul into seeing it come true. In the society one of the roles given to women is to give birth to the child, especially to son to continue husband lineage. This shows the preference of a son over a daughter that is prevalent in the society.

j) Madhuvan's youngest son had a son. The grandfather decided to conduct a fancy name-giving ceremony for this first-born offspring.(P.107)

This extract portrays that the gender discrimination start from the birth of child. Here, Madhuvan spent lavishly to conduct a fancy name-giving ceremony of his grandson. It indicates that in the society, people give big and best party or feast to the birth of baby boy while they don't do for baby girl. People celebrate the male child birth heavily and happily because son is considered to carry on family lines and names. Son performs funeral rites and

takes care of parents in their old age while they think daughter is a liability to the family.

Domination upon Women by Both Male and Female. Domination upon women is another aspects of feminism in which women are dominated. In the society, women are dominated, suppressed and oppressed by their husbands. There's a social domination of men over women. But the domination takes places not only between genders, but even within the gender. In the family, women themselves have been unjust to their daughters and daughter-in-laws. Eight sentences or extracts from the novel which are related to domination aspect of feminism had been selected and their analyses have been presented as follow:

a) *Rupamati sprang out of bed and began sweeping up the refuse. Her mother-in-law's mouth did not cease to give forth, but since her grumbling was a daily occurrence, it had come to seem as ordinary as a dish of rice and grams. (Domination upon woman by woman)(p.2)*

This extract portrays the domination of woman by another woman. Here, Rupamati was scolded and rebuked daily by her mother-in-law. Her mother-in-law yelled at her even for her small mistakes. Rupamati tolerated and accepted it as part of her everyday life as she was trained by her mother to be discipline, obedient, polite and not to speak up against any family members of the house for the sake of her so-called family prestige or honor in the society. This shows that in the family, women aren't only dominated by male members but they are also dominated by female too.

b) *Rupamati never replied discourteously to her, never uttered unseemly words. She knew toleration. She endured in silence whatever was said. That there was nothing greater than toleration was her firm belief. (Domination upon woman by woman)(p.67)*

This extract shows that how women endure all the pain and agony silently and sacrifice their whole life to please the family members. Rupamati never disobeyed anyone's order in the family because girls or women are expected to be submissive, docile and shy, and not to be outspoken, opinionated and mischievous. Otherwise they will be counted as women without morality. So, Rupamati always tried to please her family member by suppressing her choices, priorities, interests and wishes. So, she tolerates all the torment and developed the thought that toleration is the part of her life.

c)The pandit seized his chance and bellowed out an abuse at his daughter-in-law. His wife's feelings were assuaged. She had gained a victory. Now who would be unmoved by her lion roar? The innocent daughter-in-law had no recourse but to grind her teeth and suppress the anger that arose from the gratuitous reproof. (Domination upon women by both man and woman)(p.3)

This sentence shows the plight and suppression of daughter-in-law in the family. Here, Rupamati woke up little late in the morning as she had taken fast of Teej in the previous day. Her mother-in-law started to grumble and shout at her. Likewise, her father-in-law had also bellowed out at her. Poor Rupamati was very much oppressed in the house and had no power and right to resist it as our society imposed restriction on woman. Similarly, girls or daughter-in-law are constantly under pressure to think about the family name and the honor in their daily lives. So, she suppressed her anger and rage against abused by grinding her teeth. This shows that powerless women are oppressed and dominated in the society.

d) Seeing him, the pandit thought the state his house was in not good; the cat must have got out of the bag. He fell to worrying. (Domination upon woman by both man and woman)(p.9)

Pandit chavilal was a high-caste Brahmin priest. His ancestral home was in Panchaman. Villagers from his hometown came once or twice a year to put

him a visit. One day a nephew of his uncle came in his house. In the house, Rupamati was disturbed and tortured by her brother-in-law and battered by her mother-in-law in front of the nephew of his uncle. By seeing all this, the nephew was downcast like a chicken that has taken salt. The Pandit fell to worrying as he thought that his nephew knew the real state and situation of the house. The pandit had very good reputation and name in the village. Everyone perceived his family as a happy family. But in reality his house is full of quarrel where daughter-in-law was physically and emotionally abused by his son and wife. This shows that women were dominated in the family and hide it by the head or ruler of the family.

e) Mr. Sharma – "What are you talking about, mother? Isn't one rustic fool enough for you that you're keen on another one? Why invite a headache by tying your head in a noose?" (Domination upon woman by man)(p.32)

Here, Mr. Sharma called his wife a rustic fool and resonates or resembles his wife with a headache. This reflects women's subordinate status within hierarchical gender relations. In the house, Rupamati performed all the household tasks and served every family member with all by her heart. But nobody respects her and treated her nicely. She was called as rustic fool and low creatures by her husband because in the society there is the existence of cultural notions that men are intellectually superior to women. She suffered all this pain obediently for the sake of so-called family prestige and hid the painful reality of her abused to protect her marriage. This shows that women are helpless in the family and dominated in the society.

f) Now it had impossible for her to stay on. The next day she looked for a porter and went with her daughters back to her childhood home. The day after that, when Ravilal returned to eat, he found the main door locked. When he asked his neighbors, they told him that his wife had gone home. (Domination upon woman by men)(p.129)

Ravilal was an unemployed rude and rowdy man. He was ruined by prostitutes and gambling. He had taken a loan from different person and couldn't pay back money to them. So, he ordered his wife to give him money. He rebuked his wife for even the smallest thing and beat her when she opens her mouth against it. Once he kicked his wife nearly to death. So, it's became impossible for her to stay on the house. This shows the men power and dominant position in the family where they have authority to do what they like and want while women life is restricted and submissive one. This shows that women are dominated by men in patriarchal society.

g)Baral's daughter's erring mind cast up doubts. She even pondered turning around. That house again danced in front of her eyes. How could she go back to it? Her husband's behavior hadn't changed. There wasn't a day she wasn't kicked. Bruises covered her body. (domination upon woman by man)(p.130)

This extract shows the domination of men over women and illuminates that women aren't free from male supremacy and exploitation. Here, Ravilal's wife had been in her parental house. She leaved the home because the torment of her husband was unbearable to her. The house danced in front of her eyes in her parental house as she missed her house. She missed her home so much that she wanted to go her home but she remembered her husband's brutal behavior and killed the desire to move the home. This shows that women are physically and emotionally abused by their husband in male dominated society.

h)The bride was so-so. Hers lips were a bit thick, one tooth was a little crooked, and her nose was long. Her mother-in-law welcomed her into the home. But could the group of women who were critical of Rupamati be expected to sit still? "What good is a hill Bhramin's daughter? Why is she so somber? She looked downright ugly when she smiled. "Why her eyes so beady?"(p.29)

This sentence illuminates socially and culturally constructed beauty myth about women where they were judge by their physical appearance. Here, the bride was criticized for her appearances. In the society, people talk more and become more conscious about bridal appearance or women's body. Women's worth have been defined and evaluated by their bodies and appearance. More attention is directed to girl's beauty, clothes and hair than to their intelligence and skills. They don't criticize and talk about men's appearance because men are supreme or superior and they have high position in a society. This shows the domination upon women in the society.

Violence against Women by Both Male and Female. Violence against women is one of the most extreme manifestations of gender power inequalities and is used by many men to exert control and dominance over women. Violence against women appears to be a nearly universal phenomenon. It is the fundamental violations of women's human rights. Violence against women reflects women's subordinate status within hierarchical gender relations. Men are the primary perpetrators of violence against women. But it doesn't mean that women don't experience violence at the hand of other women, particularly within the home, at the hand of same sex partners or mother-in-laws. Violence against women is also one of the aspects of feminism. Nine sentences or extracts from the novel which are related to violence against women had been selected and their analyses have been presented as follow:

a) *You hussy, you haven't brought enough property from your father to be wasting things in this way. I won't allow the money my husband earns by sweating blood to go down the drain like this. All these words she managed to get out with one breath, while at the same time pulling poor Rupamati's braid and lips. By this time the whole household had gathered to see the show. No one dared to speak. All the windows that looked out onto the neighbouring courtyard opened up.(violence perpetrated by woman) (p.8)*

This extract portrays the physical and emotional violence against daughter-in-law perpetrated by her mother-in-law in the house. Here, mother-in-law of Rupamati yelled at her and pulled her braid and lip in front of the other people. No one of her neighbor came to save her or speak against it as traditionally, daughter-in-laws are expected to be always submissive and not to revolt against the elders. Here, her mother-in-law abused her physically and emotionally. It indicates that in the family or in the society, women do not only experienced violence from her husband or other others male member but they also experienced violence from other female too.

b) Rupamati had to torture her back and shed bitter tears. She had long ago convinced herself, on the basis of the rain of abuse that it was in the nature of the garrulous old woman to grumble. She herself would not neglect her own work. Let her go on shouting. She would not demean herself. This Dashain, though, her mother-in-law had slapped her for no reason, so that things had become intolerable. She began to think of her parents' home. (violence perpetrated by women)(p.11)

Here, Rupamati remembered and missed her parents' home so much when her mother-in-law had scolded and slapped her for no reason. The things had become so intolerable to Rupamati that she wanted to leave the house and moved to her parents' house but she had compulsion to tolerate all torment and humiliation. She had no any other option rather than just accepting it because our social structure and cultural value don't allow daughter-in-law to speak up against their mother-in-law. This shows the social practices and ethics of the society that women have to endure all the tortures or misbehaves silently without raising a voice against it.

c) Madam Pandit turned into a lioness upon her son picked apart in front of everybody by a mere maidservant brought by her daughter-in-law from her parents' house. Batuli had rattled off everything in a single breath, with the force of a waterspout. Thus she couldn't interrupt her. She stood up

suddenly, grabbed her hair and began to beat her mercilessly. You damn whore! How dare you dishonor my son! (violence perpetrated by women)(p.51)

This extract portrays the violence against woman committed by other woman. Here, Madam Pandit was implicated in violence against Batuli. Batuli is a maidservant of the family brought by her daughter-in-law. Madam Pandit beat Batuli because Batuli spoke bitter truth about her son. So, Madam Pandit grabbed Batuli's hair and battered her mercilessly. She rebuked Batuli because she thought Batuli dishonored her son. This shows that gender norms and attitudes or gender inequalities increases the risk of violence. In our society, there is a great value and importance of son. When Batuli spoke against her son, it became unbearable to the Madam Pandit so she beat her.

d) Rupamati was astonished to hear such piercing words. Any response would have backfired: the volume of her mother-in-law's voice would have skyrocketed. It would be like adding oil to fire.(p.24)

This extract exhibit the emotional violence perpetrated by mother-in-law to her daughter-in-law. Here, Rupamati was verbally abused by her mother-in-law. She was scolded for smallest things. In the home, Rupamati was criticized for her minor mistakes and bombarded with piercing words which was unbearable to her. In our society, as compare to daughter-in –law, mother-in-law enjoys relatively elevated position within the family. So, she tries to exercise control over her daughter-in-law. As a result, they commit violence.

e) The tribulations faced by Rupamati as a daughter-in-law day in and day out had become intolerable. During the day she had no appetite, and at night no sleep. Both were filled with grumbling and nit-picking. Sometimes the torment became so unbearable that, in her anger, she wanted to jump into Ranipokhari and put an end to all her suffering.(p.23)

This sentence shows that violence negatively affects women's physical and mental health and well being. In the house, Rupamati was tired of enduring the torment of family members. She was abused by her husband, mother-in-law and brother-in-law physically and emotionally. And she could not resist it as daughters are taught to be calm, polite, wordless, discipline and obedient in our society. Daughter is trained by her mother to endure every brutality inflicted upon her at home for the sake of her parent's honor and for the sake of her married life. So, Rupamati endured all the tortures and when it had become intolerable to her, she developed the mentality of committing suicide. She thought that the death would put an end to all her sufferings.

f) Ravilal heard the whole story after his arrival. His temper rose fiercely. His incensement over Batuli was allayed with two or three kicks to his wife. (violence perpetuated by men)(p.52)

This extract exhibits violence against wife perpetrated by husband in the house. Here, Ravilal kicked his wife as he got angry and his wife endured it silently by suppressing her pain and rage. In the society, women suffered pain and endured the physical abuse of their husband because husband resembled as master or god to them. This shows that in the society, women hide the painful reality of physical abuse because they think it is their duty to serve or please their husband obediently and it is against their morality to stand up against it.

g) One day Chameli forgot to set out water for the after meal ablutions, and for that small offence the poor girl received a slap and a kick. (violence perpetuated by man)(p.67)

This sentence shows the violence committed by male against female. Here, Ravilal slapped and kicked Chameli for her small offence of forgetting to set out water for the after meal ablutions. He showed his power of masculinity by beating Chameli. This show the male domination over woman who enjoy exercising control over helpless woman.

h) Ravilal began to have fights when loans were not paid by her. Sometimes having sat down to eat, he set plates flying because there was too much salt in the curry; sometime he slapped his youngest daughter for having tarnished his pipe. Sometimes he would say, "Okay, you baggage, if you've got money, out with it; otherwise you're in for worse than a black dog!" (violence perpetrated by man)(p.119)

This extract depicts that men exercise their power and authority to the girls or women in the family. Here Ravilal slapped his youngest daughter and threatened his wife to give him money otherwise he would not spare her. Ravilal was an unemployed rowdy man who had habit of gambling. He had taken loan from many people and he didn't have a single penny to pay that loan. So, he threatened his wife to give him money. This shows that women are more vulnerable to violence perpetrated by men.

i) No sooner were these words out of her than he went to the kitchen, grabbed her by her plait, and twisted and kicked her about.(violence perpetrated by man) (p.125)

This sentence depicts the marital violence where wife had been physically abused by her husband. Here, Ravilal show violent behavior to his wife. He battered her wife just because she uttered some words against him. Women are generally subordinate to men and considered to be inferior to men. Men hold a superior and commanding position over women. A husband rules his wife. If she is disobedient or behaves improperly then he may punish her. A man may beat his wife. This shows that women become the victim of violence of their intimate partner.

Role and Place of Women in the Society. Women are the backbone of the family. She acts 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 women have given traditional roles of homemaker and they have low status in the family. The roles of women and the position of women are constructed or shaped by social and cultural beliefs where male are dominant and superior to female. Here, six of the extraction related to role and place of women are presented for their analysis and interpretation in the following ways:

a) Her morning saw her get up before sunrise, sweep the house from top to bottom , smear the entrance with a mixture of cow dung and red clay , clean all pots and pans , prepare for worship and sort out the vegetables. If towards midday, after the first meal, she managed to lull her mother-in-laws to sleep by massaging her legs, she might win one or two hours of free time. Then she would at least be spared the nagging, even if she still had to twist wicks into shape.(p.1)

This extract shows that females have been assigned to domestic sphere. Here, Rupamati spent her whole day by doing household works. She awaked up before sunrise and started to do her daily routine domestic chores. She had to clean the house and smeared it. She had to wash the dishes and prepare food for whole family members. It shows that the role of woman is restricted to do the housework and makes family members happy by taking good care of them. In our society, women are confined to home and home becomes her entire world. Women's working sphere is limited to the house and her prime duty is to be good wife, sister or daughter-in-law.

b) Poor Rupamati was forced to become the slave of others from the age of seven. (p.15)

Rupamati was married at an early age and she had hard time in the groom house. She had to get up before sunrise and worked whole day like a donkey. She can't resist it as she had taught not to disobey any family member's order. She was confined within the four wall of the house and forced to be in

domestic locations of the household chores. Her home becomes a prison house to her. It depicts that the condition or position of women in the house is like of the slave who have to work hard and follow the order.

c) Noticing his mother's gloomy face, he instantly understood, and said, "I really feel duped now, having married such a low creature. If we have this painful problem to put up with from one wife, imagine the distress if we brought another one?" Madam Pandit's breast swelled with pleasure. (p.32)

In this sentence, Havilal called his wife a low creature in front of her mother. Havilal was a well educated man who was very famous for his intelligence and wisdom. Though he is recognized as a knowledgeable man in the society, he used abusive words calling his wife as a low creature and thought himself as a superior. It present that females are considered inferior creatures in the society and they are dealt with as lower sex or second –class sex.

d) Rupamati also had the same worry. Was there any reading a man's mind? Would her husband, considering that she had borne him no issue, take a co-wife? She did please her husband – extremely so – so there was not much to fear on that account. Still, the word "co-wife" sounds a knell in the heart of every woman.(p.71)

Here, this extract shows the role of women in this community was mainly to give birth and have many children so as to preserve her husband's lineage. Rupamati had been married long but she had unable to conceive a baby. So, she was scared that her husband brings home a co-wife. A married woman who does not bear a child is scorned in the society. All the fault and blame are bombarded to woman only. Similarly, she has to stay with a co-wife. But Rupamati consoled herself that she pleased her husband so much that her husband would not bring another woman as she had never displeased her husband sexually, physically and mentally.

e) *Rasbihari - Rupamati is really a brave lady. First she put up with her mother-in-laws's rebukes. Later when her sister-in-law caused her so much trouble, she didn't utter one nasty word. On several occasions she got her brother-in-law out of fixes. At the end, when he was just about gone, she brought him back, cared for him and restored him to life. Bravo! That's how women should be! (P.137)*

Here, Rasbihari described the role of women. He expressed that women should be like a Rupamati who should endured everyone's tortures easily without raising a voices against it. Here, Rupamati tolerated the torments of the family members in pin-drop silence. She became warm, caring and kind to all those who treated her badly as our cultural values taught the girls to be silent, soft and shy. So, Rupamati didn't resist their mistreatment. So, she became a brave lady who can endure all ill- treatment silently with wide open smile on her lips. This show that in our society the characteristic of perfect women are to be obedient, humble, and wordless and the role of women in the family are to endure everything silently.

f) *Poor Rupamati had to work like a donkey, so she never had time to spruce up and beautify herself to please her husband. (p.31)*

This extracts presents the role of women as a submissive hardworking housewives and a pleasing objects to their husband. Here, Rupamati had to do bulk of household work whole day that she even hadn't the time to take good care of herself. She didn't have enough time to take care of her own body which led to think her that her husband wouldn't look at her and she couldn't please her husband. It presents the idea that women are the working machine and pleasing object to her husband in the home.

Role of Patriarchy. Patriarchy is a social institution which establishes the primacy of men over women, allowing the former to dominate and control the latter. Patriarchy is a male dominated society or family. It is a society or

institutions organized according to the principles or practices of male domination. Patriarchy is another aspect of feminism which is a system or society in which men hold disproportionate power and as a result women are disempowered and oppressed. Eleven sentences or extracts which shows role of patriarchy had been selected for analysis. Related sentences and analysis have been presented as below:

a) Ravilal was always making trouble for his sister-in-law. Whenever she made wicks for oil lamps, he would tear them to pieces. Whenever she performed rituals he spit at her. That same day Rupamati was dipping the wicks in oil when her brother-in-law came and upset the oil she had placed on the churn. (p.7)

This extract presents that a wife should always give great respect and honor to male members such as father, brother etc., of the husband's family. Here, Ravilal was always making trouble for his sister-in-law. Rupamati was always bothered by her brother-in-law and disturbed by him in her tasks. And to become good daughter-in-law, she endured all his naughty or mischievous behaviors hiding great pain inside her heart. It shows that boys have more freedom in the family which helps to develop controlling and coercive behaviors.

b) His wife was also upright, pious and understanding; she in the way of her husband, not transgressing his commands- a rare nature indeed. It must be said that the Pandit was very lucky to have found such an ideal jewel of a woman in this kali-yug.(p.12)

Here, this extract shows that the role of woman is to follow the order of her husband and support every decision that her husband take in their life. In the house, males exercises control over the females. Luintelni Bajyai always obeyed the commands of her husband without questioning it. She considers her husband not only in great esteem but also worship him. She walked in the way

of her husband. So, she was taken as perfect woman or real woman in the society. Similarly, women who follow the words of their husband are taken as pious, understanding and good woman. This shows male dominance in which men always want to control the women and want them to be obedient on their decisions.

c) Pandit Havilal was in his fourth year. Three years of student life had changed him completely. He had begun to sport dress suits. It took half of an hour to arrange his hair and to smooth half his moustache. His mind was not to be set at ease if he didn't engage in the pleasure of a weekly film. Visiting cards got printed with "Mr. H. L. Sharma" on them. He began to cast contemptuous and scornful looks at uneducated women.(p.19)

This sentence shows unequal distribution of power and opportunity between male and female. Similarly, it shows male dominancy, ego and superiority. Male think themselves as superior as and more intelligent than female. So, here Havilal start to cast contemptuous and scornful looks at uneducated women as he is a well educated man who has very good command over Sanskrit and English language. He was sent to Benares University for his further study while his wife confined within the four walls of home doing domestic duties. This shows that men and women aren't providing equal opportunities in the family and women have less access to education, economic sectors and health facilities.

d) If everything in the Srimadbhagavat is true, then did Krishna have sixteen thousand cowherdesses as wives? (p.21)

We Hindu people worship Krishna as god who had sixteen thousand cowherdesses as wives. And in our society, if woman has more than one man in her life then that woman are rebuked and called as a whore. She becomes impure and bombarded with nasty, harsh word. Men can have countless wife or woman in their life. There is no any social barrier on it. But women can't marry

with more than one man. This shows that women are discriminated, dominated, suppressed and oppressed by male in the society. Women have historically been viewed as man's subordinate.

e) Thus, if her husband was happy with her, she was happy, and if not, she had to make do with blaming her own lot. There were enough reasons for Rupamati to be disheartened.(p.31)

This sentence presents male chauvinism where women show great devotion to their husband. They are very much conscious about their husband's happiness. Women sacrifice and suffer a lot for the happiness of their husband. They become pleasing objects for male pleasures. And in patriarchal society, it's women duties to provide satisfaction and to make her husband happy at any cost. This shows that in patriarchal society, women are in general brought up to believe that their security and existences resides in happiness of their husband and if husband doesn't become happy then it is all the fault of the wife.

f) Now Rupamati had enough time to look after and serve her own husband. She served her husband unfailingly around the clock, from the time he got up in the morning till he went to bed at night. (p.62)

Here, Rupamati served her husband with great honor. She treated her husband as god and served him as her highest duty because her mother taught her that for the woman, husband is everything to her. So, she always tried to please her husband by doing all household tasks and making his family members happy by enduring all their torments silently. In the family wife engages in pleasing her husband and worship him as lord though he is characterless, senseless and devoid of good qualities. Her prime duty is to make him happy and obey his order. It shows that in the society, husband has great value and importance, while wife is considered as a pet of her husband.

g) Rupamati had been married long. It was not a good sign for her. To keep a house going there needed to be offspring. What use was it to have good

character and youthful beauty without any? There was no use .Talk began to occur regularly to the effect that it would be best to find new a match. (p.71)

In this extracts, Rupamati was blaming for not having any child. Rupamati was beautiful, kind, lovely, hard working and had good character but she didn't have any child. So, people were started to show fault on her and they were backbiting that it would be best to find a new match to her husband. In the society, females are solely blamed for not having child. In male dominated society, nobody raise question on male capability or defect. Defects are only shown to female though she is not infertile or barren. But in patriarchal society, fault or defect are only shown to female.

h) The Pandit began his discourse – "Why, I wonder, has god created these women? With them it's all yakety-yak, a burden on their husband's back, a lack of wisdom, hack it up and feed them, a knack for laziness, a sack of betrayal in times of need, a tacky temper. What's the use? A monkey's tail is neither a stick nor a weapon. That's why I get so mad when women open their mouths." (p. 84)

This extracts exhibits men attitude towards females in male dominated society. Men think that women are burden to their life. But they don't think that women are helping them by doing household task like cleaning, washing, cooking, laundry, etc. she has the responsibilities of taking good care of children, maintenance of the household and maintenance of the family. Here the Pandit Rasbihari said that women are just burden to their husband as they lack wisdom and don't earn money. But in reality women are multi-task worker and without women men have burden of many more work. Men think women are dependent on their earnings and devalued the work that women do in the house. Women contribute more than men to domestic chores and child care, and this household labor creates economic value. Men don't count the work

that women do in the home. They just think themselves as independent and powerful because they earn money.

i) "I've already suffered what there is to suffer. What suffering can you cause me now? Kill me; I'm as good as dead already. Dying would be better than having to put up with your grumbling day and night. Why can't I just die? Why does god take away someone who's got everything, and not me? Death is balm to the weary." she began to cry.(p.119)

This extract exhibits women's suffering and agony in patriarchal society. Here, Ravilal's wife expressed her pain and throe that she had suffered. She said that it is better to die than to live in this society as her husband beat her, humiliate her and threat her day and night. Now, she didn't have enough courage and strength to endure such physical abuse and verbal abuse from her unemployed husband anymore. It shows that patriarchy dehumanizes man as it makes man more violent, brutal and aggressive.

j) one day she cooked up a dish of gundruk and a curry of plain vegetables. He went to the kitchen and sat down, and seeing the rice and curry he averted his eyes. He said, "You witch! You're close to killing me, cooking such awful food! "(p.124)

This sentence shows how husband dominate and exercise power upon his wife. Ravilal rebuked his wife because she cooked up a dish of gundruk and a curry of plain vegetables. In male dominated society, in most of the home, husband criticizes his wife even for the smallest things. The rice doesn't taste good enough! You're a bad woman, a stupid woman! This shows the male domination over female. A woman can't utter a word against him and endure it wearing invisible mask of sadness in a patriarchal society.

k) Don't give me lip, you whore! A dog couldn't digest this ghee. You're a disgrace to me, living in my house. (p.125)

Here, Ravilal scolded his wife by calling her whore. He threatened his wife not to disgrace him in his house. He threatened not to speak up against him. This shows that men always want women to be wordless and obedient to their command. They don't like the woman who speaks up. If wife raise a voice then she might get kick out from the house. Women don't have access to resources and don't have right to the property. The house and property are only belongs to the husband. This shows man's control over the house and his wife.

Being based on above analysis and interpretation of the data which are related to feminism, depicted in the novel "Rupamati", I identify many feminist perspectives such as socio- cultural and religious aspects of feminism, gender aspects, domination aspects of feminism, violence aspects of feminism, role and position of women and patriarchal aspects of feminism. These all aspect play vital role in feminism. I have drawn some of the findings which have been deduced from the analysis and interpretation of the novel "Rupamati" which are mentioned in the following ways:

- i. As in the novel, females have been dominated and discriminated in the society due to socio- cultural and religious beliefs and gender stereotypes.
- ii. In the novel, being female is inadequate to make the decisions and choices by her.
- iii. Socio-cultural norms or religious beliefs perpetuate stereotypical role for women and men in the family.
- iv. Gender differences result from cultural practices and social expectation.
- v. Religious beliefs and cultural patterns of preference for son over daughter made girls more vulnerable than boys to devaluation and the development of a sense of inferiority.
- vi. Due to our social and cultural pattern of the society, daughters couldn't spend her whole life in her parental house and married daughters aren't considered as family members of their natal home once after they got married which show gender disparities.

- vii. Men have more freedom than women in the family and more restrictions are imposed to females than males in the society.
- viii. Gender discrimination is begun from child birth or from home, by the parents.
- ix. Girls are under pressure to think about the family name and honor in their daily lives and they are expected to be submissive, obedient, polite, docile , emotional and shy.
- x. More societal importance is given to boys than to girls in the family. So, women are pressurized to give birth to boy child.
- xi. Women are solely blamed for not having child. Flaws and defects are only shown to females in the society.
- xii. Women are physically and emotionally abused by husbands in patriarchal society.
- xiii. Females have been dominated and exploited not only by males but also by females.
- xiv. From the analysis of the novel, violence against women is both a cause and consequences of gender inequality. It is rooted in historically unequal power relations between men and women.
- xv. Violence against woman has devastating physical, emotional, financial and social impacts on woman and children.
- xvi. In patriarchal society, women have to worship their husband as god and served him with great honor.
- xvii. Females do not even attempt to go against existing biasness due to the heavy influences of patriarchal ideology in the society for women's equal rights to men.
- xviii. Patriarchal culture is the key underlying barrier for women to claims rights to land and property.
- xix. Women's unpaid work in the home or community is categorized as unproductive and women are labeled as unoccupied and economically inactive.

Chapter V

Conclusion and Recommendations

My present study was primarily guided by the objectives of this research, analysis and interpretation on the novel "Rupamati" through the feminist perspectives of different aspects of feminism. I have drawn conclusion and recommendations from the analysis and interpretation of sentences or extract related to feminism. The conclusion of this study and the recommendation are provided as follows:

Conclusions

The research was based on qualitative study to analyze and interpret the issues concerned with feminism in terms of the six different aspects: socio-cultural and religious aspects, gender aspects, domination upon women by both male and female, violence against women by male and female, role and place of women in the society and role of patriarchy in the novel Rupamati. For this study, forty-nine different cases have been analyzed and interpreted in order to arrive in findings and conclusion.

Various aspects influence the life of women in the 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. Negative socio-cultural norms relegate women to second class members of the community. Socio-culture refers to the different groups of people in society and their habits, traditions and beliefs. 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 where women are affected by status hierarchy being at lower end of the hierarchy.

Women are vulnerable to violence as a result of multiple and intersecting 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 female to have liberty, open choices and involvement in decision making process. Women have very less access of right to land and property ownership. The stereotyping of women as care giver and homemakers reduced women's options for formal works. Similarly, the household work she performed whole day remain 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.

Male and female are the two wheels of a chariot and to move forward both wheels of a chariot are needed. So, man and woman should be treated equally to bring prosperity and happiness in the home or in the country by removing inequality and discrimination from the society. The women should not be engaged only in domestic chores and women should stop tolerating the torments silently keeping the pain inside the heart. Women must speak up against about their rights and enjoy their human rights.

Recommendations

On the basis of the deduced findings and conclusion, the policy, practice and further research related recommendations are mentioned in the following ways:

Policy Related. Education policy makers need to enhance and include feminist literature in the course of language and literature. Feminist literature help to raise awareness as feminist literature focus on gender equality, discrimination, patriarchy, women's empowerment and women rights. Feminist

literary texts help in achieving gender equality and promote women's right 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 considered by policy. Similarly, the curriculum or syllabus designers should consider the forms of language which are used in unequal behavior and practices between male and female in literary texts.

Practice Related. This study suggests the following recommendations at the practice level:

- i. Teacher should treat equally to both male and females students in the classroom and create friendly environment of classroom.
- ii. Teacher should explain literary texts as much as possible through feminist perspective by treating equally to both male and female students in the classroom and create environment free from any kind of domination.
- iii. In the classroom, teacher can teach the contextual and functional meaning concerned with feminist problems and issues through feminist literature.
- iv. It helps to develop critical thinking and raise awareness about women's right and equality among the students when teacher assign their students to analyze feminist literary text.
- v. Teaching feminist literature in the classroom, teacher and student become careful about the use of their languages as they become aware of gender sensitivity.
- vi. Language teacher should encourage students to read novels of different languages and try to uncover feminism aspects. This will help them to enhance language competency and make aware about women's right.

Further Research Related. This study is only limited on the aspect of feminism. The differences in language use, discourse and styles by male and female in the novel 'Rupamati' can be other issues of feminism which needs to be studied to expand the knowledge about feminism.

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Appendix

Comparison: Context and Feminism

S.N.	Aspects	Sentences or Extracts	Relation to Feminism
1	Socio-cultural and Religious Aspects	<p>a) In the meantime Pandit Chavilal woke up. Chameli filled the hookah with tobacco and brought it to him- a must as soon as he arose. He set the hookah gurgling and then his wife entered the room, spouting off about how the late rise of their daughter-in-law by half an hour was an unpardonable crime. (Socio-cultural Aspects) (p. 2)</p>	<p>Girls or daughter-in-laws are suppressed in the family. Our socio-cultural norms construct the role of women as housewives and imposed restrictions on them.</p>
		<p>b) Rupamati was married at an early age. Her father was a pandit from a respectable family- stongly conservative and traditional. (Socio-cultural Aspect) (p.11)</p>	<p>In the society, social pressure is given on the marriage of daughter. If adult daughters stay unmarried at home then people start to backbite about the girl. According to our social and cultural</p>

			norms, daughter shouldn't spend her whole life at their parental house.
		c) After all, her daughter could not spend the whole of her life in her parents' home. There was no other alternative but to go back to her husband's. Her mother consoled her by comparing the story of her agony with other similar stories so that Rupamati would have full power to endure her torment. (Socio-cultural Aspect) (p.13)	This extract exhibits suppression and discrimination against women in the family. Similarly, this also show gender discrimination in the society where female no longer the members of parental home once they got married.
		d) Narahari's aunt from next door got things rolling by telling what had happened to her. During the Teej festivals I had to fast and keep the oil lamp burning the whole night. I felt so sleepy I dozed right off.(Religious Aspect) (p.3)	This extract illuminates the religious beliefs and practices where women are taking fast for the long span of their husband's life which may hamper or deteriorate their health. This shows strong bias in favor of men in society, where women have to sacrifice and suffer

			pain for healthy and happy life of their husbands.
		e) The Pandit thought that he had succeeded in giving his daughter away at seventy-two months, no one had it in their power to close the doors of heaven on him. (Religious Aspect) (p. 15)	Religious beliefs lead to cause child marriage which affect girls' health, education and social development.
2	Gender Aspects	a) Her father-in-law, who was priest of the colonel of Battispatali, never came home before nine. Everyone in the family called for their rice and then fell into the lap of the goddess of sleep. But Rupamati had to help Chameli do the dishes.(p.1)	Gender discrimination and gender restrictions are prevailed in our society. Men have more freedom than women in the society. Time restriction and socially created role and rules for women bound them in the house.
		b) Rupamati was all ears during this discussion. She uttered a prayer to herself: O Lord, why did you send me to this world to become	Female are like a working machine whose prosper sphere is home and her role is to perform a household tasks. In our society, males

		<p>a daughter-in-la? (p.5)</p>	<p>don't do domestic chores as they think it is women's duties to do housework not theirs.</p>
		<p>c) Wishing a son, Luintelni Bajyai had promised to offer one hundred thousand oil lamps to the God Santaneshvar. (p.13)</p>	<p>There is a set of social and cultural norms that place greater value on sons than daughters in the society. More societal importance is given to boys than to girls in the family or in the society.</p>
		<p>d) Rupamati had come into this world to bring light to the dim, sonless family of Pandit Mohan Prasad. Wishing a son, Luintelni Bajai had promised to offer one hundred thousand oil lamps to the god santaneshvar. It would have been difficult to say how many had assured her, on the basis of</p>	<p>This extract shows the beliefs that man and woman not having a son reflects bad karma and lack of moral virtues of the parents.</p>

		<p>her good qualities, with the words, "you're sure to get a son. Don't worry!"(p.13)</p>	
		<p>e) As if to prove everyone's reasoning wrong, Rupamati was born. When they learned of the outcome many people's countenances fell. They set about putting the best face on things. "It's okay to have a daughter first; your next child has to be son." (p.14)</p>	<p>Women are pressurized to give birth to male child. Women have huge pressure to produce son.</p>
		<p>f) The younger brother, Ravilal, was just entering into full youth and hardly cared about anyone. He spent his time from morning to ten o'clock at night in the company of rowdy drug addicts. Sometimes, just to</p>	<p>This extract portrays gender stereotypes. It shows the social structure where males have more freedom to do anything in their life whereas there is the limitation on girls' mobility or girls' freedom of movement.</p>

		<p>throw dust in the eyes of his family, he went through the motions of going to accountancy school. The cook had to be sent out looking for him at lunch and dinner time. There was not a single day the food didn't have to wait. Nobody dared alter a word; his thundering would have been loud.(p.34)</p>	
		<p>g) Madam Pandit- What are you talking about? Whatever pain I have to bear from his ways, he is my son, after all. How could I accept that? If he doesn't come home one day I wonder where he's gone, why he hasn't come, what he's had to eat. (p.77)</p>	<p>Parents easily tolerate the mistreatment, naughtiness and mischievous behavior of their son just because of his gender.</p>
		<p>h) And it was she who spoilt her son. She's</p>	<p>In the family, misdeeds of son are</p>

		<p>tasting the fruits of having covered over her son's misdeeds in his childhood. (p.83)</p>	<p>ignored by the parents because sons carry on the family lineage. Similarly, there is gender stereotypes that male should be strong, aggressive, tough, competitive and leader which resembles manhood.</p>
		<p>i) Take your time; let it be a son was the maxim Baral's daughter followed. Day and she poured body and soul into seeing it come true. If one was pure in heart, god would answer prayers. She gave birth four times within three years. Four daughters were the result. (p.106)</p>	<p>In the society one of the roles given to women is to give births to the child, especially to son to continue husband lineage. This show the preference of son over a daughter that is prevalent in the society.</p>
		<p>j) Madhuvan's youngest son had a son. The grandfather decided to conduct a fancy name- giving ceremony for this first-born offspring.</p>	<p>Gender discrimination start from the birth of child. People celebrate the male child birth heavily and happily because son is considered to carry on</p>

		(p.107)	family lines and names.
3	Domination upon Women by both male and female	a) Rupamati sprang out of bed and began sweeping up the refuse. Her mother-in-law's mouth did not cease give forth, but since her grumbling was a daily occurrence, it had come to seem as ordinary as a dish of rice and grams.(Domination upon woman by woman) (p.2)	In the family, women are not only dominated by male members but they are also dominated by female too.
		b) Rupamati never replied discourteously to her, never uttered unseemly words. She knew toleration. She endured in silence whatever was said. That there was nothing greater than toleration was her firm belief. (Domination upon woman by woman)	In the family, women endure all the pain and agony silently and sacrifice their whole life to please the family members.

		(p.67)	
		<p>c) The Pandit seized his chance and bellowed out an abuse at his daughter-in-law. His wife's feelings were assuaged. She had gained a victory. Now who would be unmoved by her lion roar? The innocent daughter-in-law had no recourse but to grind her teeth and suppress the anger that arose from the gratuitous reproof. (Domination upon women by both male and female) (p.3)</p>	<p>This extract shows the plight and suppression of daughter-in-law in the family. It shows that women are powerless and they are oppressed and dominated in the society.</p>
		<p>d) Seeing him, the pandit thought the state his house was in not good; the cat must have got out of the bag. He fell to worrying. (Domination upon woman by both man and woman) (p.9)</p>	<p>The pandit had very good reputation and name in the village. Everyone perceived his family as a happy family. But in reality his house is full of quarrel where daughter-in-law was physically and</p>

			emotionally abused by his son and wife.
		e) Mr. Sharma- "What are you talking about, mother? Isn't one rustic fool enough for you that you're keen on another one? Why invite a headache by tying your head in a noose?" (Domination upon by man) (p.32)	Here, Mr. Sharma called his wife a rustic fool. Which reflect women's subordinate status within hierarchical gender relation.
		f) Now it had impossible for her to stay on. The next day she looked for a porter and went with her daughters back to her childhood home. The day after that, when Ravilal returned to eat, he found the main door locked. When he asked his neighbours, they told him that his wife had gone home. (Domination upon	This extract show the men power and dominant position in the family where they have authority to do what they like and want while women life is restricted and submissive one

		woman by man) (p.129)	
		g) Baral's daughter's erring mind cast up doubts. She even pondered turning around. That house again danced in front of her eyes. How could she go back to it? Her husband's behavior hadn't changed. There wasn't a day she wasn't kicked. Bruises covered her body. (Domination upon woman by man) (p.130)	Women are physically and emotionally abused by their husband in male dominated society.
		h) The bride was so-so. Hers lips were a bit thick, one tooth was a little crooked, and her nose was long. Her mother-in-law welcomed her into the home. But the group of women who were critical of Rupamati be expected to sit still?	This extract illuminates socially and culturally constructed beauty myth about women where they were judge by their physical appearance.

		<p>"What good is a hill Bhramin's daughter? Why is she so somber? She looked downright ugly when she smiled. "When her eyes so beady?" (p.29)</p>	
4	Violence against women by both male and female	<p>a) You hussy, you haven't brought enough property from your fathers to be wasting things in this way. I wasn't allow the money my husband earns by sweating blood to go down the drain like this. All these words she managed to get out with one breath, while at the same time pulling poor Rupamati's braid and lips. By this time the whole household had gathered to see the show. No one dared to speak. All the windows that looked out onto the</p>	<p>In the family or in the society, women do not only experienced violence from her husband or others male members but they also experienced violence from other female too.</p>

		<p>neighboring courtyard opened up.(Violence perpetrated by woman) (p.8)</p>	
		<p>b) Rupamati had to torture her back and shed bitter tears. She had long ago convinced herself, on the basis of the rain of abuse that it was in the nature of the garrulous old woman to grumble. She herself would not neglect her own work. Let her go on shouting. She would not demean herself. This Dashain, though, her mother-in-law had slapped her for no reason, so that things had become intolerable. She began to think of her parent's home. (Violence perpetuated by women) (p. 11)</p>	<p>Here, Rupamati remembere and missed her parents' home so much when her mother-in-law had scolded and slapped her for no reason. The things had become so intolerable to Rupamati that she wanted to leave the house and moved to her parental house but she had compulsion to tolerate all torment and humiliation because our social structure and cultural values don't allow daughter-in-law to speak up against mother-in-law.</p>

		<p>c) Madam Pandit turned into a lioness upon her son picked apart in front of everybody by a mere maidservant brought by her daughter-in-law from her parents' house. Batuli had rattled off everything in a single breath, with the force of a waterspout. Thus, she couldn't interrupt her. She stood up suddenly, grabbed her hair and began to beat her mercilessly. You damn whore! How dare you dishonor my son! (Violence perpetuated by woman) (p.51)</p>	<p>Violence against woman committed by other woman.</p>
		<p>d) Rupamti was astonished to hear such piercing words. Any response would have backfired: the volume of her</p>	<p>In our society, as compare to daughter-in-law, mother-in-law enjoys relatively elevated position within the family. So,</p>

		<p>mother-in-law's voice would have skyrocketed. It would be like adding oil to fire. (p.24)</p>	<p>she tries to exercise control over her daughter-in-law. As a result, they commit violence.</p>
		<p>e) The tribulations faced by Rupamati as a daughter –in-law day in and day out had become intolerable. During the day she had no appetite, and at night no sleep. Both were filled with grumbling and nit-picking. Sometimes the torment became so unbearable that, in her anger, she wanted to jump into Ranipokhari and put an end to all her suffering. (p.23)</p>	<p>Violence negatively affects women's physical and mental health well-being.</p>
		<p>f) Ravilal heard the whole story after his arrival. His temper rose fiercely. His incensement over Batuli was allayed with two or three</p>	<p>In the society, women hide the painful reality of physical abuse by her intimate partner because they think it is their duty to serve or please their husband</p>

		kicks to his wife. (violence perpetuated by men) (p.52)	obediently and it is against their morality to stand up against it.
		g) One day Chameli forgot to set out water for the after meal ablutions, and for that small offence the poor girl received a slap and a kick. (Violence perpetuated by man) (p.67)	This extract exhibits the violence committed by male against female. Similarly, this also shows the male domination over female who enjoy exercising control over helpless woman.
		h) Ravilal began to have fights when loans were not paid by her. Sometimes having sat down to eat, he set plates flying because there was too much salt in the curry; sometime he slapped his youngest daughter for having tarnished his pipe. Sometimes he would say, "okay, you baggage, if you've got money, out with it; otherwise you're in	Men exercise their power and authority to the girls or women in the family. Women are more vulnerable to violence perpetuated by men.

		for worse than a black dog!" (Violence perpetrated by man) (p.119)	
		i) No sooner were these words out of her than he went to the kitchen, grabbed her by her plait, and twisted and kicked her about. (Violence perpetrated by man) (p.125)	Marital violence where wife had been physically abused by her husband.
5	Role and Place of Women in the Society	a) Her morning saw her get up before sunrise, sweep the house from top to bottom, smear the entrance with a mixture of cow dung and red clay, clean all pots and pans, prepare for worship and sort out the vegetables. If towards midday, after the first meal, she managed to lull her mother-in-laws to sleep by massaging her legs,	In our society, women are confined to home and home becomes her entire world. Women's working sphere is limited to the house and her prime duty is to be good wife, sister and daughter-in-law.

		<p>she might win one or two hours of free time. Then she would at least be spared the nagging, even if she still had to twist wicks into shape. (p.1)</p>	
		<p>b) Poor Rupamati was forced to become the slave of others from the age of seven.(p.15)</p>	<p>The condition or position of women in the house is like of the slave who has to work bulk of households' works and follow the order their husband.</p>
		<p>c) Noticing his mother's gloomy face, he instantly understood, and said," I really feel duped now, having married such a low creature. If we have this painful problem to put up with from one wife, imagine the distress if we brought another one?" Madam Pandit's breast swelled with</p>	<p>Here, Havilal called his wife a low creature. This show that females are considered inferior creatures in the society and they are dealt with as lower sex or second-class sex.</p>

		pleasure. (p.32)	
		<p>d) Rupamati also had the same worry. Was there any reading a man's mind? Would her husband, considering that she had borne him no issue, take a co-wife? She did please her husband – extremely so-so there was not much to fear on that account. Still, the word "co-wife" sounds a knell in the heart of every woman.(p.71)</p>	<p>The role of women in the community is mainly to give birth and have many children so as to conceive a baby. A married woman who doesn't bear a child is scorned in the society. All the fault and blame are bombarded to woman only.</p>
		<p>e) Rasbihari- Rupamati is really a brave lady. First she put up with her mother-in-law's rebukes. Later when her sister-n-law caused her so much trouble, she didn't utter one nasty word. On several occasions she got her brother –</p>	<p>In our society, the characteristic of perfect women are to be obedient, humble and wordless and the roles of women in the family are to endure everything silently.</p>

		<p>in-law out of fixes. At the end, when he was just about gone, she brought him back, cared for him and restored him to life. Bravo! That's how women should be! (p.137)</p>	
		<p>f) Poor Rupamati had to work like a donkey, so she never had time to spruce up and beautify herself to please her husband. (p.31)</p>	<p>This extract presents the role of women as submissive hardworking housewives and a pleasing object to their husband.</p>
6	<p>Role of Patriarchy</p>	<p>a) Ravilal was always making trouble for his sister-in-law. Whenever she made wicks for oil lamps, he would tear them to pieces. Whenever she performed rituals he spit at her. That same day Rupamati was dipping the wicks in oils when her brother-in-law came and upset the oil she</p>	<p>Boys have more freedom in the family which helps to develop controlling and coercive behaviors. In the same way, wife should always give great respect and honor to male members such as father, brother, etc of the husband's family.</p>

		had placed on the churn. (p.7)	
		<p>b) His wife was also upright, pious and understanding; she in the way of her husband, not transgressing his commands – a rare nature indeed. It must be said that the pandit was very lucky to have found such an ideal jewel of a woman in this kali-yug.(p.12)</p>	<p>This extract shows that the role of woman is to follow the order of her husband and support every decision that her husband take in their life. Women who follow the words of their husband are taken as pious, understanding and good woman.</p>
		<p>c) Pandit Havilal was in his fourth year. Three years of student life had changed him completely. He had begun to sport dress suits. It took half of an hour to arrange his hair and to smooth half his moustache. His mind was not to be set at ease if he didn't engage in the</p>	<p>Men and women aren't providing equal opportunities in the family and women have less access to education, economic sector and health facilities.</p>

		<p>pleasure of a weekly film. Visiting cards got printed with "Mr. H.L. Sharma" on them. He began to cast contemptuous and scornful looks at uneducated women. (p.19)</p>	
		<p>d) If everything in the Srimadbjagavat is true, then did Krishna have sixteen thousand cowherdesses as wives? (p.21)</p>	<p>Hindu people worship Krishna as great god who had sixteen thousand cowherdesses as wives. And in our society, if woman has more than one man in her life then she was rebuked and called as a whore. Men can have countless wife or woman in their life. There is no social barrier on it. But women can't marry with more than one man.</p>
		<p>e) Thus, if her husband was happy with her, she was happy, and if not, she had to</p>	<p>In patriarchal society, women are in general brought up to believe that their security and</p>

		<p>make do with blaming her own lot. There were enough reasons for Rupamati to be disheartened. (p.31)</p>	<p>existences resides in happiness of their husband and if husband doesn't become happy then it is all the fault of the wife.</p>
		<p>f) Now Rupamati had enough time to look after and serve her own husband. She served her husband unfailingly around the clock, from the time he got up in the morning till he went to bed at night. (p.62)</p>	<p>In the family, wife engages in pleasing her husband and worships him as lord though he is characterless, senseless and devoid of good qualities. Her prime duty is to make him happy and obey his order. It show that in the society, husband has great value and importance, while wife is considered as a pet of her husband.</p>
		<p>g) Rupamati had been married long. It was not a good sign for her. To keep a house going there needed to be offspring. What use was it to have good character</p>	<p>In the society, females are solely blamed for not having child. In male dominated society, nobody raise question on male capability or defect. Defects are only</p>

		<p>and youthful beauty without any? There was no use. Talk began to occur regularly to the effect that it would be best to find new a match. (p.71)</p>	<p>shown to female though she is not infertile or barren.</p>
		<p>h) The pandit began his discourse- "Why, I wonder has god created these women? With them it's all yakety-yak, a burden on their husband's back, a lack of wisdom, hack it up and feed them, a knack for laziness, a sack of betrayal in times of need, a tacky temper. What's the use? A monkey's tail is neither a stick nor a weapon. That's why I get so mad when women open their mouth."(p.84)</p>	<p>This extract exhibits men attitude towards females in male dominated society. Men think that women are burden to their life. But they don't think that women are helping them by doing households task like cleaning, washing, cooking, laundry, etc. Men don't count the work that women do in the home.</p>
		<p>i) "I've already suffered what there</p>	<p>Patriarchy dehumanizes man as it</p>

		<p>is to suffer. What suffering can you cause me now? Kill me; I'm as good as dead already. Dying would be better than having to put up with your grumbling day and night. Why can't I just die? Why does god take away someone who's got everything and not me? Death is balm to the weary." She began to cry.(p.119)</p>	<p>makes man more violent, brutal and aggressive.</p>
		<p>j) One day she cooked up a dish of gundruk and a curry of plain vegetables. He went to the kitchen and sat down, and seeing the rice and curry he averted his eyes. He said," You witch! You're close to killing me, cooking such awful food!"(p.124)</p>	<p>In male dominated society, in most of the home, husband criticizes his wife even for the smallest things. A woman can't utter a word against him and endure it wearing invisible mask of sadness in a patriarchal society.</p>
		<p>k) Don't give me lip, you whore! A dog</p>	<p>In patriarchal society, men always want</p>

		<p>couldn't digest this ghee. You're a disgrace to me, living in my house.(p.125)</p>	<p>women to be wordless and obedient to their command. They don't like the woman who speaks up. Women don't have access to resources and don't have rights to the property. The house and property are only belongs to the husband.</p>
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