

CHAPTER: ONE

INTRODUCTION

This is the very first chapter of this research study. It includes general background of the study, statement of the problems, significance of the study, objectives of the study, research questions, delimitations of the study and operational definitions of the key terms.

1.1 Background of the Study

Feminism is one of the significant literary aspects to visualize the underlying issues, facts, details and realities concerned with women in the verbal communication, conversation, talk, formal treatment of a subject etc. in speech or written texts. Moreover, it attempts to explore the power abuse, oppression, domination and psychological harassment against women. According to Madsen (2000, p. 200), “Feminism deals with women and their status in society and asks questions about oppression, consciousness and gender”. Madsen (ibid) further states that the concerns of feminist theory are, “The unique experience of women in history; the notion of female consciousness; the definition of gender that limit and oppress; and the cause of women’s liberation from those restrictions”. In the same way, it also advocates the fallacies of the concepts for women as ordinary, secondary, subservient, marginal, and worthless and so on to equalize the synonymous identity and profile to men in the societies.

Feminist perspective evaluates the manners how the issue prioritizes the political, social, cultural, economic, psychological and religious domination against women. It is usually assumed to have begun in the 19th century. The authentic establishment of feminism is said to have existed from the Women’s Liberation movement of the 19th century (Green & Lebihan, 1996). Consequently, feminism can also be roughly defined as a movement that seeks to enhance the quality of women’s lives by defying the norms of society based

on male dominance and subsequent female which implies the emancipation of women from the shackles, restrictions, norms and customs of society. We can therefore give the credit of feminism to the West for its significant phase in development. Feminism is an accumulation of mechanics and ideologies purposed at defining equal social, economical, and political rights for women. It attempts to seek and generate circumstances for women in education, employment, society, politics and all spheres of human life equal to men.

Feminism enormously raises the voice for the similar rights of the women across the society, nation and even the universe. Feminist literary theory is often a political invasion upon other modes of theory. It primarily sheds lights on the domination and the exploitation of the females by men in the patriarchal society. Because of the patriarchal society, system and superstitions, women have been regarded in the subordinate position in the societies. Weedon (1987) (as cited in Green, K. & Lebihan, J., 1996, p.229) defines:

Feminism is a politics. It is a politics directed at changing existing power relations between women and men in society.

These power relations structure all areas of life, the family, education and welfare, the worlds of work and politics, culture and leisure. They determine who does what and for whom, what we are and what we might become (p.1).

In addition to aforementioned definition, women should not be portrayed only as an object of entertainment but rather they should be respected and given the parallel status to men. Feminist theory aims to understand and symmetrize gender equality, centers on power abuse, relation, and usage by men, focuses upon sexism, gender politics, and the promotion of women's right and interests.

Besides, feminist CDA, with its focus on social justice and transformation of gender, is a timely contribution to the growing body of feminist discourse

literature, particularly in the field of gender and language where feminist CDA has shrouded a surprisingly marginal position as described in Lazar (2007). Even though the possibility of fruitful engagement may exist, there are gaps between the interests of feminist and discourse analysts (Mackay 2015). Therefore, one of the striking reasons I as a researcher decided to conduct my research in the area of FCDA. Apart from this, the central concern of feminist critical discourse analyst is with critiquing discourses which sustain a patriarchal social order, relations of power that systematically privilege men as a social group, and disadvantage, exclude, and disempower women as another social group. The task then of feminist CDA is to examine how power and dominance are discursively produced and resisted in a variety of ways through textual representations of gendered social practices, and through interactional strategies of talk.

Feminist CDA carries its focal attention mainly to the languages used by male. It raises the strong point of opposition against sexuality, patriarchy, and male stereotype culture imposed upon females without their sense of knowledge and interests. Further, (Lazar, 2007) on her article remarks that feminist CDA as a political perspective on gender, concerned with demystifying the interrelationships of gender, power, and ideology in discourse, is applicable to the study of texts and talk equally, which offers a corrective to approaches that favor one linguistic mode over another and in the research of critical discourse analysis, language is critically analyzed together with other semiotic modalities like visual image, gestures, layout and sounds, which makes for an enriching and insightful analysis. It also analyzes the sexiest language used by male in text and talk.

Meanwhile, critical discourse analysis with reference to feminist perspectives can be defined as the analysis of discourse in terms of how females are treated and created as the practice of certain type of discourse. For this, my existing study brings CDA and feminist perspectives together in exposing a feminist critical discourse analysis of the fiction *Yogmaya* in terms of gender

discrimination, women's position in the society, inequality, patriarchy, gender roles, and political and social factors.

1.2 Statement of the Problems

There is inseparable relationship among teaching, learning, language and literature in the field of education. This interrelationship has invented new thinking and new possibilities within students due to which they are privileged to acquire advanced comprehension regarding the language competence and knowledge of literature. Since literature quenches the thrust of students' inquisitive mind and pleasure, it also familiarizes them with the language functions, vocabularies, structures and grammar to prosper students in their existing ground of knowledge and information. The teaching learning exercises of schools, colleges and universities in literature should develop the analytical insights within students. Literature is foremost for an easy acquisition of multiple perspectives' observation upon different literary genres and issues.

When I went through the novel *Yogmaya* I felt the necessity of feminist critical discourse analysis to analyze and interpret the very novel. The restrictions faced by 'Yogmaya' in the fiction are still taking place in present society but in different altered forms and situations. That is why I wanted to elaborate female related issues in relation to the novel and their contextual similarities and differences with current society, make people capable of analyzing things critically as well as raise awareness accordingly. Similarly, the fiction has carried different issues related to women but I analyzed and interpreted the novel in terms of gender discrimination, women's position in society, inequality, patriarchy, gender roles and political and social factors. In addition to this, there are few researches concerning the feminist critical discourse analysis at the Department of English Education in Tribhuvan University. Besides, the study in the fiction *Yogmaya* from FCDA perspective has not been carried out in earlier researches either. Thus, I decided to explore the issues of *Yogmaya* throughout my research study.

1.3 Objectives of the Study

The objectives of the study are as follows:

- i. To identify and analyze the novel *Yogmaya* from feminist perspectives in terms of gender discrimination, women's position in society, inequality, patriarchy, gender roles and political and social factors.
- ii. To interpret the issues caused by the politics of language, gender and social factors in the fiction.
- iii. To provide some pedagogical implications.

1.4 Research Questions

The study has the following research questions:

- i. Why does the lead character 'Yogmaya' advocate the aspects of female and society that are accepted to be normal by the common people?
- ii. What are the prominent considerations that lead the fiction towards feminist perspectives of evaluation for the women's right critically?
- iii. How does the fiction *Yogmaya* reveal the relationship between men and women portrayed in patriarchal society?
- iv. How does the novel *Yogmaya* increase issues of feminism in the society?
- v. What role does 'Yogmaya' perform in terms of women's fight for right throughout the novel?

1.5 Significance of the Study

This study is noteworthy for the learners/teachers of literature, researcher, literary critics and other enthusiasts who want to explore their knowledge and experience in the field of education and critical awareness. Besides, it is also helpful for the teachers in classroom teaching learning activities to awaken awareness about language, society, culture and all the evil practices that take

place in each and every society throughout the universe. Moreover, it helps for students and teachers as a resource material while being in the phase of their study, research or something else.

1.6 Delimitations of the Study

The existing study contains the following delimitations:

1. This research study is confined only to the secondary sources of data.
2. This study is delimited only to the perspectives through feminist critical discourse analysis mentioned from the fiction *Yogmaya*.
3. The study is confined to the subjective analysis made by the researcher only.
4. This research is primarily based on the fiction *Yogmaya*.

1.7 Operational Definitions of the Key Terms

Yogmaya: *Yogmaya* is the title of the novel authored by Neelam Karki Niharika where the same title also represents a woman who has the lead role throughout the entire fiction. The name with quotation ('*Yogmaya*') represents the lead character while without quotation (*Yogmaya*) represents the whole fiction.

Discourse: Here, discourse is seen as a language which is generally expressive, transparent, communicated and a form of representation.

Discourse Analysis: Discourse analysis means the use of subjective or behavioral explanations of the language, sentences or even of social contexts that is negotiated through interactive processes.

Critical Discourse Analysis: CDA is a type of interdisciplinary discourse analytical approach that mainly studies the way social power abuse, dominance, discrimination, hegemony, resistance and inequality etc. which are enacted, reproduced and resisted by text and talk in the fiction *Yogmaya*.

Feminist Critical Discourse Analysis: This is understood as a criticism theory/approach of female related issues which carries the features of feminism; gender equality, women's rights, end of sexist exploitation etc. and even raises voice against all kind of suppression and domination done to women from home, society to work places.

Perspectives: Special sorts of conception or attitude towards something; particularly a point of view to analyze, observe, and even criticize upon something.

Novel: A piece of writing usually containing the length of books where the character, setting, plot and actions are represented with some degree of reality from the past, existing or even of future era.

CHAPTER: TWO

REVIEW OF RELATED LITERATURE

This chapter consists of the review of related theoretical and empirical literature, implications of the reviewed literature of the study and conceptual framework.

2.1 Review of Related Theoretical Literature

My review of related theoretical literature is the primary measurement for the fundamental basis of this study. In the same way, review of theoretical literature helped me to develop conceptual framework for this study. I as a researcher have reviewed different theoretical sources for making the reliability and validity of this study more accurate, appropriate and reliable. Mainly, I have reviewed the following theoretical literature in order to successfully complete my research on the fiction *Yogmaya* from FCDA perspectives:

2.1.1 An Overview of the Novel *Yogmaya*

Yogmaya is a Nepali fiction authored by the female novelist, poet, and story writer Neelam Karki Niharika. She was born in 1974 A.D. and has currently been living in United States of America for last some years. She is unique and a highly respected writer in sphere of Nepali literature. Her writing skills have added a new dimension and continue to enrich Nepalese literature. Her contribution to the social and political changes in Nepal can hardly be exaggerated. Her theme for writing such as male-dominated society, caste, class, poverty, corruption, and tyranny have triggered intellectual debate among the Nepalese people and is providing impetus to ongoing changes in the country. Her novel *Yogmaya* has been awarded by the most prestigious award given for literary genre in Nepal ‘Madan Puraskar’ of the year 2074 BS. Author Karki always attempts her best to illustrate women’s obligations, societal norms and stigmas from her inner mind and soul in the books she has written so far. Her popularity is not confined only in Nepal rather it extends beyond the

home, especially where Nepalese people are found to be resided. Her first novel was published in 1994. Karki's enormously appreciated works are; *Beli*, *Hawaan* and *Cheerharan*. Her previous fiction *Cheerharan* had become best seller in Nepal as of July 2016.

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

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

'Yogmaya' is represented as the lead character in the fiction. The lead character 'Yogmaya' is also found to be addressed by the names

‘Maya/Mayadvi’ or ‘Thulihajur’ in the initial phase of fiction and from the middle part respectively.

In the fiction, there are characters like; Tulasaka Baa, Tulasaka, Giri, Padamlal, Devilal etc. who play the significant roles. Similarly, the conversation, story, act, sequence, scene, meaning and so on by the language of characters differ individually for whom they are expected to address in the fiction. Therefore, I also felt the necessity to study the language usage critically. Further, I wanted to interpret and raise the awareness that how such usage of language in conversations, actions, events and act sequences of the fiction are creating inequalities among people in the societies. Especially, I had selected the fiction *Yogmaya* for my research study to bridge the gaps and analyze ideologies, power, and superstition etc. in relation to the modern society.

2.1.2 Brief Introduction of the Parameters

Feminism comes into existence through the struggle for women's right against the injustice carried out in the society. In human history, women's existence is observed through male point of view as a result of which women are always considered as secondary. Kaplan (1998, p.6) remarks feminism as “Feminism has developed...a political language about gender that refuses the fixed and transhistorical definitions of masculinity and femininity in the dominant culture”. (Cited in Green & Lebihan, 1996, p. 229). In addition to this, the basic aim of the feminist theory is to understand certain aspects of gender difference and gender inequality. Considering the aspects of feminism, it concentrates on the various themes. My framework for feminist critical discourse analysis is developed from the ideas of Fairclough (1992), Lazar (2007) and other various scholars. To make my study more meaningful, I have set the six different parameters to analyze and interpret the issues of feminism. The brief introductions about those eight parameters are presented as follows:

Gender Discrimination

Gender discrimination means unequal treatment or perception of an individual based on their gender. Gender discrimination takes place because of socially and biologically constructed dichotomies of inequality and chromosome respectively. Such biasness affects the understanding of people. According to Wardhaugh (2002, p. 309), “Gender is social construction (but heavily grounded on the sex) involving whole gamut of psychological social and cultural differences between males and females”. Therefore my present study also sheds light upon this issue of gender discrimination more importantly among various issues in feminism.

Women’s Position in Society

In the society, women are given secondary status making them inferior to men in multiple areas viz decision making, leadership, participation etc. of human life. In this regard, Singh (2014) writes:

It is believed that equitable participation of women in politics and government is essential to build and sustain democracy.

Comprising over 50 percent of the world’s population, women continue to be under-represented as voters, political leaders and elected officials. Democracy cannot truly deliver for all of its citizens if half of the population remains underrepresented in the political arena. Women’s participation in mainstream political activity has important implications for the broader arena of governance in any country (p. 60).

So, it concentrates on the promotion of women’s rights in the society. Considering the position of women in society, it tremendously attempts to understand the aspects of gender difference, how they have caused gender

inequality and try to terminate the differences. Under this parameter, women's conditions in the society from the fiction *Yogmaya* been analyzed.

Inequality

All women in our societies are not provided with synonymous right and opportunities as of men. Women are left behind the common framework of human civilization, prestige, opportunity, liberty, and priority in our societies (Lazar, 2007), Due to which inequality between male and female is in high level. Inequality is the state of being biased in terms of status, rights, and opportunities. It is a concept very much at the heart of social justice theories. This very parameter under feminist analysis attempts its best to disclose the ground reality of inequality to terminate or equalize the position of both women and men synonymously in all spheres of human life.

Patriarchy

Patriarchy means male supremacy, to societies where men as a group dominate mainstream positions of power in culture, politics, business, law, military, society and policing, for example, societies like ours. In this sense, the London Feminist Network (As cited in Ademiluka, 2018) state that:

Patriarchy is the term used to describe the society in which we live today, characterized by current and historic unequal power relations between women and men whereby women are systematically disadvantaged and oppressed. It is particularly noticeable in women's under-representation in key state institutions, in decision-making positions and in employment and industry. Male violence against women is also a key feature of patriarchy (p. 340).

In addition to the above extraction, patriarchy emphasizes male rule, male dominance and male superiority in a whole community, society and even a whole world. Due to which females are still confined to the four walls of the house, no matter what we have progressed theoretically about feminism till the date.

Gender Roles

Gender means the categorization of people into male, female or in neuter category. But such division is largely depended on the biological features which are usually determined before the birth. According to Thomas and Wareing (2001, p. 66), “Gender refers to social category which is associated with certain behavior”. In addition to this definition, when people are discriminated on the basis of such gender based behavior, prejudices take place. And feminism tremendously resists this biased behavior in accordance with gender role. In societies women are to take care of children and houses as for that men’s role is to earn money (Braunstein & Folbre, 2001, p. 28-29, Monagan, 2010, p.161, Demirbilek, 2007, p. 23). Barely these understandings that make women live at home like in jail, at the same time that affects them to cast out from social life (Çakır, 2008, p. 27).

The role of women in patriarchal family, society and social environment shapes and affects women’s labor. Men who think women as taking care of children, elders and household works is limiting women’s job, labor and prohibits their liberty. In this regard, women’s role in economic life is determined by men’s permission and control. If women want to be a part of work life, they must have permission of men in family; married women must take permission from their husband. And bachelor women must take permission from their fathers or elder brothers.

Political and Social Factors

Feminism includes different aspects along with political and social factors. From politically committed perspective, it demands female participation in

politics, business and legal matters that help them to get recognition and build up power in the society. It also covers all aspects of women's rights. Similarly, feminism assaults restrictions imposed on behavior, separation, sexual assault, social and cultural right, and discrimination between the rights of male and female from social perspective. A patriarchal society does not want to see women in politics, social and economic fields. For this reason, men pressurize or threaten women to exclude them from those fields. So, working women have to face violence, harassment, exclusion, threatening, intimidation and contempt (Uluköy & Bayraktaroğlu, 2014, p. 358).

2.1.3 Introduction to Critical Discourse Analysis

Critical discourse analysis is an interdisciplinary approach to analyze the discourse. It has its root in number of theories that have been developed from various perspectives. CDA does not have a specific direction of research and unitary theoretical framework. It has developed its theory from numerous area of study. CDA is a type of analytical research on discourse which calls for the deconstructive reading and interpretation. It aims to exhibit the underlying and hidden power relations and ideological processes at work in spoken or written discourse. Crystal (2005, p. 123) states the CDA as “Critical Discourse Analysis is a perspective which studies the relationship between discourse events and socio-political and cultural factors especially, the way discourse is ideologically influenced by and can itself influence power relations in society”. This definition helps us to perceive CDA as an approach to discourse analysis that analyzes and interprets the discourse which influences the universal social issues such as power, culture, gender discrimination, oppression, inequality and so on.

Critical discourse analysis states that discourse is socially constituted and even socially conditioned. Holmes (2008, p. 389) argues that “CDA is explicitly concerned with investigating how language is used to construct and maintain power relationship in society; the aim is to show up connections between

language and power, and between language and ideology”. CDA researches are concentrated on studying powers, domination and social inequalities related to the topics of political discourse, ideologies, racism, discourse of economics, advertisement, media language, gender, institutional discourse and so on. CDA is everywhere and always political. It brings social science and linguistics together. Moreover, CDA came against DA giving emphasis to the analysis of discourse from politically, socially and ideologically committed perspectives. CDA is considered as a strong methodology against the prejudiced dominant ideology. Further, CDA studies strongly claim that language is a very powerful instrument in the reproduction of minorities’ suppression, distortion of reality, political disputes, construction of ideologies, linguistic misinterpretation, and some others (Ahmed et al., 2013). CDA assists us to perceive the notion of prejudiced discourse and resist unequal distribution of power and ideology. Because of which the readers are made aware of the concept of justice and equality to generate appropriate judgment upon biased discourse and use of language.

2.1.4 Language, Power and Ideology

Language is a kind of system to communicate our culture, ideology, feeling, emotion and belief either through written, spoken or manual channel of expression. According to Crystal (1996, p. 213), “Language functions as a bridge to connect an individual to society. It is a social phenomenon”. It means language is a power medium to exchange human emotions, imaginations, ideas, and cultures in spoken, written or manual discourses within society. Language carries power and ideology in different discourses and that power and ideology are reflected in language usage.

Similarly, discourse patterns are influenced by contemporary approaches such as feminism, racism, socialism, nationalism, and Marxism. Fairclough (2010, P. 57) remarks that “Ideologies reside in texts (discourse)”, and alternatively, “ideology influences in some forms of language practice”. Thus the ideology

about gender and gender biasness are found to be situated in discourses and different spheres of society. Moreover, discourses are often influenced by the power or powerful ideology imposed by elite people. Similarly, there are gender differences in language use. The differences of sex in language have created gender inequality and discrimination between male and female. Such type of gender inequality and biasness resided in language use itself has given birth to issues in feminism. This phenomenon is also understood as sexism in language. Holmes (2008) mentions:

At first it may seem odd to suggest that a language rather than its speaker are sexist. Sexism involves behavior which maintains social inequalities between women and men...there are number of ways in which it has been suggested that the English language discriminates against women most obviously perhaps semantic areas (p.318).

Language represents the psychological, social, economic and other inequalities between genders. As a researcher when critical discourse analyst analyses different aspects of language, it reveals the actual underlying differences of language caused by gender perspective and ideology. Similarly, ideology is the set of beliefs or thoughts of an individual on something/somebody. Locke (2004, P. 33) says ideology as an “elaborate story told about the ideal conduct of some aspect of human affairs”. Thus, ideologies are prominent components in order to determine the value, truth, and reality etc. of any given text or discourses. In the similar vein, Fairclough (2010, P. 26) puts ideologies as “significant elements of process through which relations of power are established, maintained, enacted and transformed”. With reference to this statement, discourses and texts are presented with different ideologies to maintain the intended power relations in society or literature. The people who are powerful in society attempt for imposing their ideology through the use of

language in their expected ways. For this, they try create and balance the relationship among language, power and ideology accordingly.

In the fiction *Yogmaya* we can see the reciprocal connection among language, power and ideology. Therefore, I adopted feminist critical discourse analysis to expose the several hidden issues of feminism through the lens of critical discourse analysis. FCDA is an approach mainly concentrating on the ideology of gender which categorizes people as male and female with a hierarchical relation of power, dominance and discrimination.

2.1.5 Principles of Critical Discourse Analysis

Principles generally mean the assumptions or beliefs about something. To put in another way, principles refer to the coverage area that the CDA does have. In the field of CDA, Fairclough (1995), Kress (1991), Hedge and Kress (1993), Van Dijk (1998) and Wodak (1996) are the major scholars to contribute for principles. According to Fairclough and Wodak (1997) eight major tenets of principles of CDA can be found. They are; (a) CDA addresses social problem, (b) Power relations are discursive, (c) Discourse constitutes society and culture, (d) Discourse does ideological work, (e) Discourse is historical, (f) The link between text and society is mediated, (g) Discourse analysis is interpretative and explanatory, and (h) Discourse is a form of social action.

The first principle highlights the problems like gender discrimination, domination, exploitation, social abuse, social ranking etc. with proper justification and clarification. CDA is the analysis of linguistic and semiotics aspect of social process and problem according to first principle. Similarly, second principle emphasizes the discursive nature of power relations in contemporary societies. To put it another way, it advocates how power relations are exercised and negotiated in various aspects such as media, politics, society, education etc. in discourse. Third principle indicates the every instance of language use makes its own small contribution to reproducing and transforming society and culture including power relations. Critical discourse

analysis in discourse is recognized in terms of the social, cultural, political and ideological factors. Next, the relationship between discourse and ideology is influenced by discourse that how discourse is regarded as a tool for the exploration of different ideologies.

In the same way, the fifth principle claims that discourse is historical in the sense that text acquires its meaning by being situated in specific social, cultural, and ideological contexts, time and space. It means how we have used a discourse previously can influence our present discourse and the subsequent discourse as well. Another principle largely insists there must be a socio-cognitive approach for the understanding of the relations between text and society. This notion is largely influenced by Fairclough. He conceives of the link between culture and social structures are mediated by order of discourse changes in the power relation. The seventh principle highlights the explanation and interpretation of discourse in different ways depending upon then context. According to this principle we can assume that CDA is an approach; interpretative and explanatory with the systematic methodology and investigation of context. However interpretation can be different from person to person but critical discourse analysis provides vivid explanation on readymade interpretation in terms of discursive structures and domination enacted in the discourse. Finally, CDA emphasizes the usage of discourse in social setting. In social setting, people have various demands to be fulfilled and they make variation in the production of discourse as per needs. In addition to this, discourse acts are practiced differently for different social actions to be performed.

At last, we can say that the CDA understands discourse as form of social action as it is purposefully generated. In this sense, discourse assists to accomplish particular sorts of activities and performances which are considered as the form of social action. Therefore, CDA chases its own rules, principles, ideologies or assumptions to establish CDA as a different disciplines than other sorts of. It

tremendously focuses for the establishment of discourse and society differently than other disciplines.

2.1.6 Objectives of Critical Discourse Analysis

The prime considerations of objectives in CDA are to expose the concealed power, ideology, system, and beliefs etc. that take place in various forms in discourses. CDA further unmask the relationship between the use of language and the social political contexts in which it resides. CDA targets to study how ideologies are expressed in different text. It also aims to study the access and control over a vast arrangement of both informal and institutional forms of text and talk. In this sense, Fairclough (2010, p. 26) remarks, “Ideologies are a significant elements of process through which relations of power are established, maintained, enacted and transformed”. According to this notion it intends to examine the nature of social power and how these powers are exercised in the society. Griffin (2007) believes that CDA helps to unearth some of such hidden and ‘out of sight’ positions, and perspectives. He further says, discourse, in Foucault’s writings, emerged not as a neutral mode of signifying but as a means for structuring social relations, knowledge, and power.

Similarly, CDA not only informs people about the social problems but also make them aware and raise voice against it. Griffin (2007) remarks:

Critical discourse analysis as a research method thus centers on understanding the ideological machinations of discourse, and aims to produce a critique of how discourse operates to effect certain agendas. In this respect, critical discourse analysis as a method has much in common with both gender studies and migration studies in that their objectives, too, involve the laying

bare of ideological agendas which emerge from the discourses produced in formal and informal exchanges (p.11).

When people are made aware of the language, ideology and power enacted in given setting or discourse, they start their understanding with an open critical point of view. As a result, people become informed by critical discourse analysis which attempts to understand various discursive presences and make people aware socially, culturally, politically, and economically and so on.

2.1.7 Critical Discourse Analysis Framework of Fairclough

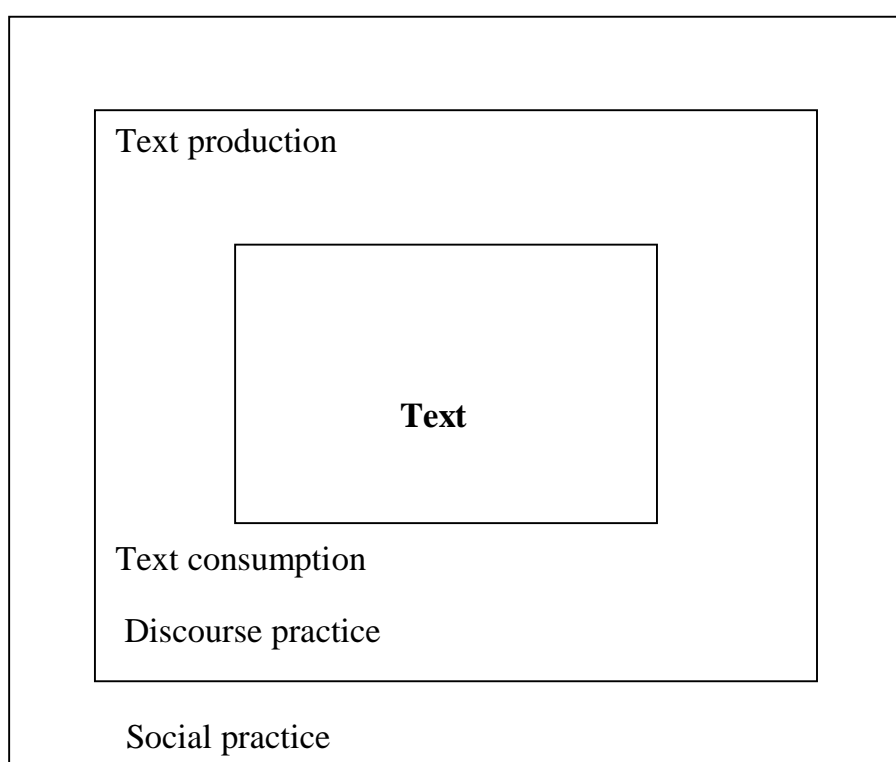


Figure 1: Fairclough's Three-Dimensional Model for CDA (1992, p.73)

Fairclough developed a framework for analyzing the discourses critically regarding the social changes through the analysis of language. With such objective in his mind, he became able to give birth for an approach to analyze the discourse to expose the way of linguistically oriented discourse analysis

with the social and political thought related to language and discourse. In this regard, Chuliarki and Fairclough (1999) claim:

CDA of a communicative interaction sets out to show that the semiotic and linguistic features of the interaction are systematically connected with what is going on socially, and what is going on socially is indeed going on partly or wholly semiotically or linguistically. Put differently, CDA systematically charts relations of transformation between the symbolic and non-symbolic, between discourse and non-discursive (p.113).

According to this approach of CDA, there are three dimensional model in analyzing any communicative event or interaction. They are text, discourse practice, and socio-cultural practice. Fairclough's (1992) CDA framework model, consisting of three analytical focuses is described briefly as follows:

Text

Text analysis emphasizes the analysis of form of the text and meaning. Further, it focuses on how the text analysis has included various linguistic interpretations in terms of cohesion, coherence, meaning, semantics, and the sound system above the sentence (Fairclough, 1995b, p. 57). Critical discourse analysis of written and spoken texts operates in two ways viz, critically and constructively. Fairclough (1992) clarifies the complexity of text analysis on the basis of meaning because of the explanation of character, setting, scene etc. in multiple ways. He has prioritized the four main components; vocabulary, grammar, cohesion and text structure for analyzing the given text. In my research, extracted discourse sentences are taken as text for analysis.

Discourse Practice

A situational language or language used in the given setting can be taken as discourse. Besides, for the analysis of language in particular context, language requires to be analyzed in terms of variation in words, sentences and formation and so on. With reference to Fairclough (1992), discourse practice demands the collective production, distribution and consumption of the text. In my current research study, discourse concentrates on the analysis of written languages, contexts, communicative ways and persuasive techniques to influence the readers' mindset in the fiction *Yogmaya*.

Social Practice

We find representation of various components in any given discourses. Discourses are found to be combined with power, ideology, reality, identity, and relation which are practiced in societies throughout the world. As remarked by Fairclough in his framework, discourse in social practice exhibits the relationship of discourse with ideology and power. Similarly, CDA aims for critical study and analysis of social inequality as it is expressed constituted, legitimized and so on by the usage of language. Therefore, to understand the text we need to know the context and setting. Every discourse is influenced by its institutional, social and cultural aspects so that such discourse tremendously affects the society as a whole. At last, these analytical focuses should be considered in order to reach in meaningful and better critical awareness.

2.1.8 Aspects of Critical Discourse Analysis

Generally, aspect refers to the criteria or quality or even character of something. This is a way in which something can be viewed and perceived by the mind. Wodak and Chitton (2005) have suggested different issues to be addressed as agendas. They propose to explore culture, interdisciplinary, and investigation of local, regional or transnational contexts worldwide as an agenda. Here, CDA has also several aspects that need to be incorporated in the

mind of every critical discourse analyst who perceives discourse from the eyes of multiple perspectives. CDA research is the analysis of texts and conversations using linguistics from an avowedly politically committed perspective. It has a very wide aspect or agenda which contains the analysis of variety of discourse, strategies and many other forms of rhetorics. According to Ruth Wodak (2002), the major aspects of CDA are; a) The concept of language and power, b) The notion or concept of discourse, critical, power and ideology, and c) Discourse, history, structure and context.

One of the major concerns of the CDA is to analyze how the discourses are produced and exercised in the society. Foucault developed a theory of power/knowledge. Instead of treating agents and structures as primary categories, Foucault focuses on power. In common with discourse, power does not belong to particular agents such as individuals or the state or groups with particular interests; rather, power is spread across different social practices. Power should not be understood as exclusively oppressive but as productive; power constitutes discourse, knowledge, bodies and subjectivities. (as cited in Jorjensen & Phillips 2002, p. 24). Besides the aforementioned aspects of CDA, the followings are also highly considered as the aspects in CDA, they are:

A) Micro Aspects

Under this topic, we deal with two sub-titles as oral aspects and written aspects.

Oral aspects: Oral aspects include; translation, action, moves, acts, agency pairs, turn taking, politeness markers and phonological features.

Written aspects: In contrary to oral aspects written aspects include; cohesion, references, ellipses and substitutions, tense and aspects, conjunction, theme and rheme, rhetorical devices, figure of speech, clause-relation and coherence.

B) Macro Aspects

Macro aspects also deal with different topics, they are:

- a) Nations; power, dominance, ideology, access, mind control, culture, history etc.
- b) Discursive strategies, perspectives, strategies of self representation, argumentation of strategies, discursive, construction of realities and resistance.
- c) Genres; political discourse, media discourse, religious discourse and so on.

2.1.9 Feminist Critical Discourse Analysis

Feminism is an approach that attempts to seek how females are treated and how they should be treated. It raises voices against patriarchal society and male stereotype culture and raise awareness. Feminist approach in critical discourse analysis is interdisciplinary in nature as it intersects with other studies in humanities and social science. Poynton (1990) puts feminism as:

Contemporary feminism has focused much attention on the issues of socialization into gender roles and sexist discourse. These issues are profoundly interrelated, since the everyday discourse with which children are surrounded from the day of their birth, in which they themselves become eventual participants, is a primary means by which socialization is effected (p.1).

The issues in feminism are being widened as the world is progressing rapidly in multiple spheres. Feminism has enquired the social perspectives regarding how the formation of discourse is massively affecting the mindset of people at present. But, feminist critical discourse analysis (FCDA) according to the article of Lazar (2007); an approach mainly developed by Michelle M. Lazar and was also supported by the works of ‘feminist stylistics’ (Mills 1995), ‘feminist pragmatics’ (Christie 2000), and ‘feminist conversation analysis’ (e.g., Kitzinger, 2000). However, there are various scholars who have devoted

their time for the contribution and development to this theory. According to Lazar (2007), feminist CDA can be understood as:

The aim of feminist critical discourse studies, therefore, is to show up the complex, subtle, and sometimes not so subtle, ways in which frequently taken-for-granted gendered assumptions and hegemonic power relations are discursively produced, sustained, negotiated, and challenged in different contexts and communities (p.142).

According to aforementioned lines, Lazar highlights upon the prejudices lying in societies through the critical feminist perspectives' study. Similarly, Lazar (2005, p. 1) mentions, "A critical perspective on unequal social arrangements sustained through language use, with the goals of social transformation and emancipation, constitutes the cornerstone of critical discourse analysis (CDA) and many feminist language studies". It means we can understand the relationship of power and ideology in discourse through how the gendered point of view is represented.

The reason I have selected the FCDA perspective to conduct my existing study is to figure out the gender inequalities and a pervasive and complex way from other systems of oppression. To put this in Lazar's (2007) words, she says:

It is necessary within CDA to establish a distinctly 'feminist politics of articulation' (to borrow Wetherell's 1995: 141 phrase), i.e. to theorize and analyze from a critical feminist perspective the particularly insidious and oppressive nature of gender as an omni-relevant category in most social practices (p.3).

In addition to above lines, I have elected this approach for my research because of the various forms of systematic inequalities can be analyzed from CDA perspectives. Similarly, we can understand much about interconnection or particularities of discursive strategies nominated in different forms of social oppression. According to Lazar this can be feed back into feminist strategies for social change. She further concludes, the marriage of feminism with CDA, in sum, can produce a rich and powerful political critique for action. Therefore, I decided to manipulate my current research study from FCDA perspective upon fiction *Yogmaya*.

2.1.10 Feminist Theories

Generally, critical means the theory in which we examine the criteria on the basis of interpretation. Critical theory is also known as literary theory which attempts to explain the values and assumptions upon which various forms of literary criticism rest. As Tyson (2006, p. 6) remarks “Literary criticism is the application of critical theory to a literary text”. Therefore, my current research is also grounded in a literary book (fiction) and for which I have used the critical theory from FCDA perspectives. Feminist theorists such as deBeauvoir (1963), Lorde (1976), and Power (2004), Woolf (1882), and Connell (1947) etc. cannot be forgotten for the credit of establishing analytical notions in critical discourse analysis. Feminist theory focuses tremendously on girls and women and that it has an inherent goal of promoting the superiority of women over men. The key areas of consideration within feminist theory include discrimination and exclusion on the basis of sex and gender, objectification, structural and economic inequality, power and oppression, and gender roles and stereotypes, among others. Feminist theory is a major branch of theory within sociology that shifts its assumptions, analytical lens, and topical focus away from the male perspective and experience and toward that of women. Similarly, feminist theory sheds a light upon social problems, trends, and issues that are otherwise overlooked or misidentified by the historically dominant male perspective within social theory. According to deBeauvoir (1963):

The basic aim of the feminist theory is to understand certain aspects of gender difference and gender inequality. Considering the aspects of social and political power relations, it concentrates on the promotion of women's rights in the society. There are various themes that explode in feminist theory that includes discrimination, sexual objectification, oppression and patriarchy (p.5).

With reference to the above lines, the feminist theory came to exist through the struggle for women's right against prejudice carried out in the societies. It does not only the realization of gender differences and inequalities rather it also creates awareness in the society concerning how females should be given new roles in current society.

2.2 Review of Related Empirical Literature

In this research I have reviewed some of the researches related to my topic because I need to observe the fundamental background of the related subject and past studies. I have found some number of studies related to my topic. The following are the reviews of empirical literature which are closely related to my existing study:

Khatri (2010) carried out a research entitled "Representation of Violence and Resistance to Patriarchy in The Fire and the Rain: The Feminist Study". The objective of this study was to justify how the fire and rain represented as the violence, seduction, betrayal, evil and treatment of myth for the mythical character. The researcher follows the survey design and documentary analysis. Secondary source were utilize for data. Population of this study was the play The Fire and the Rain. Data were collected through the non-random purposive sampling. The findings of this study were: most of the characters like Mittilay,

Arvasu and so on were disgusted, oppressed, crushed, exploited and suppressed by the patriarchy. This play shows the plight of the most of the Indian women in a male dominated and traditional society were not permitted to express their feelings and love to another male is permitted.

Subedi (2011) carried out a research entitled ‘Critical Analysis of Spoken Discourse’: A Case of Film Twilight’. He purposively selected an English film ‘Twilight’ and critically analyzed the spoken discourse in terms of power relations and linguistic features. For the completion of this study, he recorded the conversations by using computer and transcribed them in orthographic form. Afterwards, he minutely sensed those conversations and analyzed the discourse using Fairclough’s (1992) framework. His study exhibited that the power relations are inevitable features of any functional use of language, and that interaction is mostly controlled by those who are known with the circumstance and most obviously by elders.

Likewise, Bhatt (2012) manipulated the research entitled ‘Critical Analysis of Classroom Discourse’. He adopted the survey research strategy to critically analyze the classroom discourse in terms of ethos, politeness and turn taking. Both primary and secondary sources of data were utilized and studied through purposive non-random sampling procedure. For this study, the investigator had selected three private schools of Kathmandu valley and recorded conversations. The tools applied in this study were observation and audio recording. Bhatt’s study has shown that power lies in the hands of teacher and interaction in the classroom is highly controlled by the teacher as his main conclusion or finding.

Bhatta (2013) carried out a research entitled “The Feminist Perspective in the Novel the Bell Jar” written by Sylvia Plath. The purpose of this study was to find out the feminist perspective in the novel. This study was qualitative in nature and research design was based on secondary source of data selecting extracts related to the female character and analyzed them. The findings of this study showed that females are dominated in male dominated society even in

even in so called developed country. The society and social aspects like religion, laws and other social institution favors the males where females are taken as secondary position.

Similarly, Buda (2013) undertook a study on ‘Gender Issues in Raisin in the Sun: A Critical Discourse Analysis. The objective of the research was to critically analyze the discourses of the drama Raisin in the Sun to document gender issues in the discourses to show gender inequalities and discrimination. The researcher had used forty discourses as her sample using purposeful non-probability sampling procedure in order to accomplish the objectives of the study. Similarly, she utilized observation and checklist as her tools for the collection of required data and findings. The findings of this research showed, existence of gender discrimination in the discourses, for instance, the use of ‘generic he and man’ diminished the visible role of female in the language which is found to be responsible for creating discrimination and inequalities. Besides, the study also found that the family names and titles, marked woman and unmarked men, gender roles and responsibilities, status, profession and also the paralinguistic mode of communication as these favored man and showed the existence of gender discrimination in the discourses.

Katuwal (2017) carried out a research entitled “A Feminist Analysis of The Color Purple”. Objective of the study was to find out the feminist aspects of the novel Color Purple written by Alice Walker and to suggest some of the pedagogical implication. The design of this study was document analysis and whole novel was the population of this study. She adopts the non random purposive sampling method as the sampling strategy. She describes her findings in social, cultural and religious aspects and gender aspects.

In the same way, Sharma (2017) carried out a research entitled “The Feminist Perspective in the Translated Autobiography Jiban Kadaki Phool” written by Jhamak Kumari Ghimire. The purpose of this study was to find out the feminist perspective in the novel. This study was qualitative in nature and research

design was based on secondary source of data selecting extracts related to the female character and analyzed them because this was document analysis. Forty-eight female related issues selected through non-random purposive sampling. Findings of this were; there are many aspects of feminism depicted in the anthology of essay like, social, cultural and religious aspects of feminism, women right and women aspects of feminism, oppression and domination aspects of feminism, patriarchic aspects of feminism which shows the gender discrimination and inequality, restricted women right and freedom and secondary position of female.

Tamang (2018) carried out a research entitled 'Critical Discourse Analysis of Beauty Product Advertisement'. Her objectives of the study were identify and analyze the linguistic features of beauty product advertisements critically in terms of lexical and syntactic features, and also studied discursive strategies used in beauty product advertisements to influence women. She utilized purposive non-probability sampling strategy to accumulate the required data using observation guidelines as the tools. She selected hundred beauty product advertisements as her sample, analyzed and interpreted them through descriptive approach in order to reach in her study's findings. Her study discovered that the advertisers employ their ideology and maintain power through the use of different linguistic features. Her research also showed that the advertisers used scientific evidence, celebrity endorsement, use of numbers, partition of picture, use of emotive words, self-representation and so on to depict the identity of women.

2.3 Implications of the Review for the Study

Regarding the implications of the review of concerned literature for this study, I have been advantaged in a number of ways. It primarily assisted me to figure out the entire procedures for how to accomplish this thesis successfully. Secondly, it made me aware of those ideas and conceptions which are left to be discovered as well as the insights and details that have been found. In the

similar vein, it helped me to collect the required data, findings, and details and their ways for appropriate analysis.

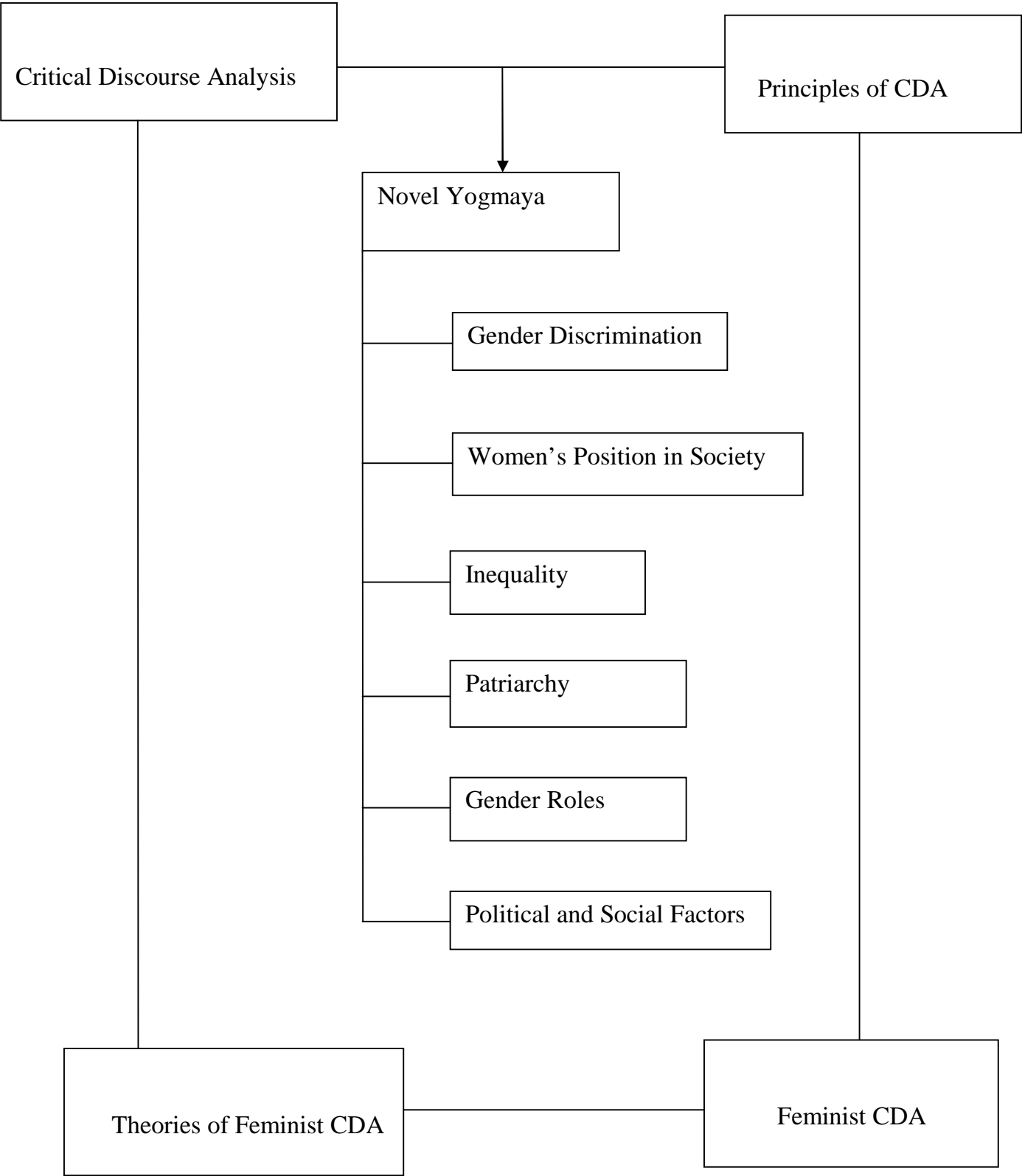
After reviewing Buda (2013) I gained the ideas and insights about how to quantify the deficiencies and compensate those gaps in research study. Moreover, it supported me to elect the suitable FCDA framework and develop better theoretical or conceptual framework. Similarly, I was also helped by this review of related literature to be known about methodology sections, i.e. about tools, techniques, data collection procedures and several other things during the phase of thesis proposal writing. On the other hand, Sharma (2017) also remained decisive for me to figure out the main ideas to write proposal in meaningful ways. Especially I perceived the ideas for the analysis and interpretation of language critically. Similarly, Tamang (2018) assisted me to measure the aspects of unit two. It further helped me how to analyze the language used in different texts, discourses and settings. In the same way, her reviewed literature remained useful to attain necessary ideas on comparative and critical study of different characters in the novel *Yogmaya*. Likewise, Khatri's (2010) research on 'Representation of Violence and Resistance to Patriarchy in *The Fire and the Rain: The Feminist Study*' supported me to set appropriate objectives and research questions for my research. Besides, it gave me insight concerning the position of language of sign. To put it another way, it assisted me to broaden my knowledge and details of language that generally indicates the thought of individual or to whom language is meant to be addressed.

In this way, all the related theoretical and empirical literature has helped me to conduct this study in much easier way. However, my current research study is different from previous studies in terms of the nature and focus it has paid upon. It means my study is the first research at the department of English education to be researched as the analysis of novel *Yogmaya* from FCDA perspective. There are no any former researches conducted in such a way. Moreover, my research is completely different from other studies in the sense

that it pays central attention to gender biasness with the representation of real story through historical character 'Yogmaya' of the novel. Therefore, my study is very first research study from FCDA perspective on the fiction Yogmaya at the central department of English education in Tribhuvan University.

2.4 Conceptual Framework

The conceptual framework grows out of the theoretical framework which relates to the specific research problem. Moreover, conceptual framework assists the research to visualize his/her way of entire research study. In this sense, it can also be assumed as blueprint for successful conduction of the research from beginning to the end. According to Kumar (2009, p.37), "The conceptual framework stems from the theoretical framework and concentrates usually on one section of the theoretical framework which becomes the basis of your study". Theoretical framework consists of the theories in which the study is embedded whereas conceptual framework describes the way or process to conduct the actual research. Here, actual research refers to methodology in general. The conceptual framework to manipulate my research can be diagrammatically shown as:



CHAPTER: THREE

METHODS AND PROCEDURES OF THE STUDY

This is the third unit of existing study which deals with the methodological aspects; 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.

3.1 Design and Methods of the study

My research is qualitative and descriptive in its nature. According to (Cohen, Manion & Morrison, p. 44), “By methods, we mean that range of approaches used in educational research to gather data which are to be used as a basis for inference and interpretation, for explanation and prediction”. In addition to this, Creswell (2014) remarks qualitative method as, “Qualitative methods rely on text and image data, have unique steps in data analysis, and draw on diverse designs”.

When data is gathered by the investigator itself or with the help of someone else, the researcher requires organizing those data in a systematic way. Then she/he should make the meaningful, convenient and purposeful analysis and interpretation of data in order to accomplish the nature or objectives of the selected research. For this, Cohen, Manion and Morrison (2010, p.461) argue that “There is no one single or correct way to analyze and present qualitative data how one does, it should be abide by the issue of fitness for purpose”.(as cited in Ojha & Bhandari, 2017, p.116). The researcher may decide to analyze and interpret the data as per her/his purpose, nature of the study to reach in advanced conclusion or findings of the research. Different types of approaches are applied to analyze and interpret various researches according to their nature of study.

Generally, there are two major approaches to data analysis; statistical and descriptive approach. But here, since my research follows the spirit of

qualitative research strategy, I have used descriptive approach for my analysis and interpretation of data. Descriptive approach in language research is different from statistical approach because descriptive approach is used for analyzing the qualitative data. Further, it is much more subjective in its nature and uses different procedures of collecting information, in-depth interviews and focus groups. The nature of descriptive approach is exploratory and open-ended. Because of which the quality of the findings from this approach is directly based upon the skills, experience and sensitiveness of those participants. Descriptive approach deals with multiple realities and its focus is complex and broad. The basic elements of this research are words or ideas since it is grounded on interpretative nature. Descriptive approach is process oriented having flexibility or natural setting. Even under descriptive approach, there are two sub-types analysis; item and content analysis. My existing research study is based on content analysis. The process of summarizing and reporting the written data in a systematic way is known to content analysis in qualitative research.

For this, my study is dependent on the extractions of written discourses related to female issues of the fiction *Yogmaya*. Moreover, content analysis is used to determine the presence of certain words, concepts, themes, characters or sentences within texts or sets of texts to quantify this presence in an objective manner as it is defined by Ojha and Bhandari (2017, p.139).

3.2 Population, Sample and Sampling Strategy

The populations of this study are the discourse extractions related to female issues from the fiction *Yogmaya*. I as a researcher selected forty-eight samples of different issues under six parameters in order to accomplish the objectives of this research study. Those forty-eight extractions were adopted through purposive non-random sampling procedure. The researcher selected the discourses with much more sensitivity because too many samples could create confusion, impracticality and even unnecessary questions on behalf of the

researcher and this study as well. Large number of population could also make the research vague and few numbers insufficient. That is why; I purposively selected and extracted the required numbers of sample after having multi times reading and appropriate expressions in order to fulfill the objectives.

3.3 Data Collection Tools and Techniques

In order to successfully complete this study, observation technique has been used as a research tool and data have been described and interpreted using descriptive approach. Kumar (2005, p.119) defines observation as a purposeful, systematic and selective way of watching and listening to an interaction or phenomena as it takes place. In simple form, it is a way or activity of watching or listening. When any researcher wants to judge human behavior, observation is the most reliable tool. Similarly, checklist was used as it had possessed six different topics or parameters on the basis of which I analyzed and interpreted the data and have presented accordingly.

3.4 Sources of Data

This study accumulates its primary data and information from the fiction Yogmaya. Similarly, analysis and interpretation, citations and views of others have been taken as the secondary sources to collect the necessary data and enrich the knowledge and additional information for this study in the fiction Yogmaya.

3.5 Data Collection Procedures

As I mentioned earlier, this research study is based on qualitative research design and it has collected the required data using observation checklist methodology. I as a researcher undertook the following stepwise procedures in order to obtain required data from Yogmaya for my study necessarily:

- a) First of all, I planned for the collection of data being concerned with the nature of objectives and nature of information to be collected.

- b) Secondly, I purposively selected, read and re-read necessary issues for collecting data out of the fiction *Yogmaya*.
- c) Then, I underlined fifty plus discourses consisting of female related issues or feminism.
- d) Afterwards, I selected only forty-eight required discourses and categorized them under six different parameters for the further procedure.
- e) Next, I transcribed those forty-eight discourse extractions in English language.
- f) Lastly, I analyzed issues or contexts of those discourse extractions in accordance with the six different headings they were grouped under.

3.6 Data Analysis and Interpretation

This study is based on qualitative research methodology. So, I followed content analysis procedure under descriptive approach for the analysis and interpretation of the data. Discourse extractions were the prime sources to analyze and interpret the data. I as a researcher had already read the fiction *Yogmaya* once. I read the novel twice/thrice (as per the need) and selected the forty-eight necessary discourse extractions being purposive to the six parameters. Then, I categorized those extractions under six parameters for my feminist critical discourse analysis in the fiction *Yogmaya*. Then the discourse extractions were critically described and interpreted under those six different categories accordingly.

3.7 Ethical Considerations

After the accomplishment or even while being through the research study, the details, information and identity should not be jeopardized regarding the selected samples or populations. Similarly, the researcher should also provide clear and sufficient credit to the authors of books, articles, journals and other research works. To put it another way, the researcher who has manipulated the respective study should forward the required information to avoid the risk and

aspects of plagiarism. This existing study centers within the forty-eight primary samples that I had gathered from the fiction Yogmaya. For this, I made my data collection procedure through purposive non-random selection procedure. Therefore, my study and its findings are entirely rested upon the data I derived from the fiction and other sources I have cited in this research study.

CHAPTER: FOUR

ANALYSIS AND INTERPRETATION OF DATA

This chapter consists of analysis and interpretation of data. For this, the raw data have been collected from the fiction *Yogmaya* and analyzed qualitatively. The collected data are analyzed and interpreted under the eight parameters in accordance with the issues concerned to the heading of each respective parameter.

4.1 Analysis and Interpretation of Data

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

4.1.1 Gender Discrimination

Gender discrimination is one of the significant aspects within feminist theory of literary criticism. It is the term that causes the distinctions between male and female, especially in terms of their roles, reputations, positions and responsibilities in political or commercial contexts. Here, eight of the extractions related to gender discrimination are presented for their analysis and interpretation in the following ways:

- a. *Khā'ēra purō rākō thāli mā tira sarakka sarkā'ēra uṭhē
Tulasākā bā. {Tulasaa's father got up quickly and passed his
left-over plate towards me.} (p. 28).*

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

b. *Giri dugurdai ā'ēra bākō kākhā basyō. Tulasā pani usarī nai ā'ī ra bālā'ī pulukka hērēra dēbrē chhē'umā ṭukrukka basī. {Giri came running and sat in his father's lap. In the same way, Tulasaa also came and sat by her father's left, glancing at him.} (p. 27).*

With reference to the aforementioned sentence, the distinction between male and female starts from the early ages of life. In addition to this, Tulasaa was not given the opportunity for sitting in her father's lap while her little brother had given for. This sort of gender-based discrimination from early ages gives birth to the feelings of inferiority and weakness on females. As a consequence, they happen to tolerate every sorts of biasness slowly and gradually in life. Another extraction regarding the gender discrimination is presented as follows:

c. *Āphulē khā'ēpachhi Tulasālā'ī bhanē āja tailē malā'ī dhēr saghā'unu chha; gā'ū chāhārnē hō'ina. {After having my meal, I asked Tulasaa- today, you have to help me a lot, don't roam in the village, Tulasaa nodded in response.} (p. 39).*

The aforementioned extraction shows the discrepancy caused by the gender as female. For this, Tulasaa is ordered by the mother for assisting her in household chores. While her little brother almost of the same age, goes to play outside after taking the lunch; however Tulasaa is asked to wait till her mother takes the lunch and help her in cleaning the utensil and other household tasks as well. This depicts the discrimination on the basis of gender that females are restricted to follow their willingness even from the early childhood as shown in the novel. Similarly, another sentence of gender discrimination is presented as below:

d. Didīlā'ī kōhi Kṣētrinī mānchhan, kōhi bhanchhan Jaisinī. Aba Upādhyāyakō bhānsāmā tinalā'ī basālna mildaina Gaṅgā. Sarōbara nagar. Hāmrō pani jāt kāṭna lāgē bhanē kē hōlā? {Some assume Chhetrini, some call her Jaisini. Ganga, she is not supposed to be seated in Upadhyaya's kitchen anymore. Don't get mixed with her. What would happen if people start degrading even our cast? } (p. 67-67).

According to the sentences above, lead character Yogmaya is discriminated because of the second and third marriage she made on her own. Due to which she is regarded as the woman of degraded cast even by her own brother when she comes back to parental home after thirty years. Yogmaya is not allowed to have dinner in the same kitchen of her parental home whereas her brother Pupalal has married five wives and also accepted by family and society easily. But, if the same thing is done by females they are regarded as characterless woman, rather in turn depict the discrepancy and have also lowered the cast of the woman as a consequence of gender discrimination in the fiction. In the same way, the following case also shows the gender discrimination as:

e. Yasō saghā'ulī bhanēkō; sānō bhā'ī jasōjasō garchha usai usai khōjchhē chhōrī bha'ēra. {I expected getting her help, but

even being a daughter, she wished to act everything like her little brother does. p.}(28).

Here, Tulasaa's mother scolds her daughter for the willingness Tulasaa made in the same way as her little brother did. It means Tulasaa was also interested to go for playing outside with her little brother. But her mother did not allow Tulasaa for doing so. It depicts that being a girl is not sufficient to make decision even in the matters like playing. Similarly, it shows how the female are restricted by the females themselves. In addition to this, girls are taught to be enduring, more disciplined, obedient, and submissive to their parents and any other members in the family from early ages, whereas Tulasaa's little brother is allowed everything of his interest which exhibits the discrimination caused by the gender. Similarly, next example of gender discrimination is as follows:

f. Hāmī ā'imā'ī mānchhē āphnā ḍolibāṭa bhitri'ēkō gharabāṭa bidā napā'ī niskanu bhanēkō kātrōmā bēridā mātra hō. Natra jē parē pani sahērai basnuparchha dēkā gharā. {We, the women are only get freed without permission of home only when we die. Otherwise, we should tolerate everything happening in husband's home. } (p. 96).

In addition to the extraction above, the women are kept in proper control and should also tolerate everything happening either bad or good at the home where they are married to. In other words, the women are told to be much more disciplined and obedient to manage the household tasks from the day they get married in life. Women are not allowed to make their choices and interests on their own rather they should go on satisfying all the needs and demands of the entire family members to fulfill little bit of their desires as Badiama tries to convince Maya in the fiction. Besides, they should endure everything and expected to get freed only when they are dead. It displays the absolute

discrimination between male and female due to the gender factor. Below is another sentence showing the similar gender discrimination as:

g. Chhōrī pālēra kasakō ijjat baḍhēkō dēkhikī chhas ājasam'ma? Nachāhinē kurā garchhēs. {Who has earned prestige by keeping the unmarried daughter at home? Don't talk nonsense.} (p.104).

In accordance with the aforementioned extract, females are started to be criticized if they remain unmarried for a long at the parental home. Here, Maya's father scolds his wife when she supported their daughter Maya letting her stay at home some more days unexpectedly. Maya was already married to Koirala family in Dhodle and escaped back to parental home after some days of her marriage. Maya escaped because of hardships she encountered in her husband's home to manage domestic chores. But she is not welcomed back in her parental home rather gets cruel treatment. It shows the discrimination on the part of female as if they do not belong to their birth home after females get married in life. One more example related to gender discrimination is as follows:

h. Ēklī awalā janānālā'ī bāchchna dinna yō samāj. Jahā jā'ū śāntikō sās phērna pā'udināu. Jē parchha sāmanā sangai garaulā, him'mat gara. Phēra yastā pahiran. {This society doesn't permit single, helpless woman for living. You even cannot breathe peacefully wherever you go. Whatever happens we will face together. Throw such clothes. Pluck up the courage.} (p. 113).

This sentence depicts how the society and its people make discriminatory behavior and domination to the single women because of the gender. Here, the lead character Maya is being convinced to revolt against traditional norms and values, because the societal periphery did not let her live peacefully. She is requested to change her white clothes for making her strong and also capable of

tackling the unnecessary domination, because wearing the white clothes symbolizes any woman who wears white clothes is a widow. And such single women face lot of challenges and harassments because of being a widow. The men who are also single after their wife's death do not confront such hardship which exhibits the gender discrimination between male and female by the society.

4.1.2 Women's Position in Society

The roles of women, treatment done to them and distinctions made on the basis of gender-oriented features determine the women's position in society. Under this sub-heading, the positions and aspects of gender biasness and their sources of cause are analyzed and interpreted from the fiction *Yogmaya*. For this, eight of the extractions concerning the issue of women's position in society are derived out of the novel *Yogmaya* as follows:

- a. *Didī bu'inīkā lāgi bā-āmāpachhikā mā'itī bhannu dājubhā'ina hō. {...how far can you get lost like this? Tulasaa's father, don't think too much. The mind is not too much to sink. Brothers are the Maitee (parental home) for their sisters after their parents.} (p. 25).*

Here, the parental home for married women is shown as a supporting aspect to comfort the restrictions of those married daughters while the men are regarded as strong enough to manage their domestic stuffs on their own even if they encounter different challenges. It may seem normal at our first glance but rather it has created discrimination as a consequence because the women are regarded as weaker ones as mentioned in the fiction. In addition to this, Ganga is requesting her husband to bring their sister, Maya back to parental home after knowing that Maya has faced troubles in husband's home.

In the similar vein, the following case also advocates the women's position in society as:

b. *Mērā bā'āmālā'ī mā marē kē? Bāchē kē? Anmā'ēra di'ēpachhi tinakō kām sakiyō bhannē pani manamā āyō. {What matters to my parents whether I live or die? Their responsibility was over after they married me off.} (p. 90).*

The above mentioned extract shows the carelessness done on the part of females once after they are married away by their parents. Here, Maya speaks out her suppressed pains she faced in married home in front of her sister-in-law, Ganga. This absolutely depicts the discrimination made to the women in the society. Besides, Maya's parents also did not show her any sympathy and supports during her critical phase in newly married home. It clarifies the situation that females are no longer the members of parental home if they get married once. Which is the discrimination done to females since they were born as women so they are not paid indispensable attention after the marriage as in the fiction *Yogmaya*. Similarly, women's position in society can be understood by the following case as well:

c. *Chhōrī bigārnē āmā hun. Dēkō ghar khāna chhāḍī bhāgī ākī chhōrīlā'ī Mā'itīmā āśraya dina milchha? Ani khānchhan chhōrīlē ghar? Ajha ṭā'ukāmā nachadhā Māyākī āmā. {Mothers spoil their daughters. How can she stay in her parental home leaving her husband's home? How is she supposed to take care of her home then? Mays's mother, don't pamper her.} (p. 98).*

According to aforementioned extract, it shows the women's position in a negative way in the society. Here, Maya's mother is accused for pampering Maya by her father. When Maya could not continue the marital relationship and escaped back to parental home, she was little sympathised by her mother. But her decision did not make any sense. This shows the distinction in

women's position as subordinate to men in the society. Due to which her mother was accused of pampering Maya rather to be listened and followed her decision, when Maya comes back to parental hope for visiting her parents. Next extraction related to similar issue is as follows:

d. *Bā-āmālā'ī nabhēṭī tyahī marinē bhō bhannē lāgyō. Rō'irahē. Gharakō buhārtan sahana nasakēra ē'uṭī Jēṭhānī parnēlē āphnō śarīr phālēkī thin. {I thought I would die there without meeting my parents. I wept on. A Jethani (sister-in-law) killed herself being incapable of undertaking the household chores.} (p. 90).*

In this extract, the lead character Maya shows the torture confronted by another woman of the same society. This strongly depicts that women are better to be dead rather than to be unable for conducting domestic chores successfully. It shows the women's position in society is valueless that's why the society accepts even the death of women when they kill themselves being unable to manage the home effectively. Another example related to women's position in society is presented as follows:

e. *Hēr chhōrī ghar khāna sajlō hudai hunna. Buhārtan sahana naparnē kun buhārīlā'ī hōlā? Sabaikō ustai hō. Bha'ē bīs-unnā'is. Aba ā'indā yastō galtī kahilē nagarnu. Ṭikēra basnuparchha bābai dēkā gharā..... {Look daughter, it is so hard to manage domestic chores. Who do you think who is not supposed to do domestic chores? Everyone has almost the same case. Never make such a mistake now onwards....} (p. 103).*

In accordance with the above mentioned extraction, females are taught for being polite, tolerable, obedient, punctual and submissive to the authority either at husband's home or parental home. Here, Maya's mother attempts her best to convince Maya to remain positive despite the problems and challenges she had

faced in her husband's home. She not only attempts to convince Maya but also requests not to make any mistake in husband's home onwards. This shows the discriminative behavior upon females that they are told to endure every sort of problems in life. Besides, Maya had to be understood but rather her mother suggests her daughter to conduct household tasks more carefully and further says everyone has almost the same case to make her silencing the domination done to her instead. The case mentioned below also advocates the women's position in society as:

f. *Man lāgdō garnus. Mailē bhanēkō sunēkō kahilē pō hō ra? Ō bēlā pani tyati ṭāḍhā nadim chhōrī bhandā ṭarēkō hō'ina. Mā jābī ā'imā'īkō kē chalchha? {Do as you like. Have you ever heard my words? Even then I told you not to marry the daughter far away but you neglected. Who listens to this worthless woman?} (p. 105).*

In this case women are shown as subordinate to men in the society. Similarly, it also depicts that women are incapable of making righteous and meaningful decision in their lives which in turn nothing except the biasness made to them. In the extract above, Maya's mother tried to suggest some ideas and thoughts to her husband but he did not listen to his wife. It displays that women are worthless and incapable for making meaningful decision at the time of need. This also questions the existence of women, what they are born for as a consequence of distinction made for being female gender. The extract below is another representation of women's position in society as:

g. *Masta nidā'una pā'unu pani ta karmamai lēkhī lyānupardō raichha ta dulahī! Kē garnu-ēkapatak bhāgyābāṭa ṭhagi'ēpachi sabaitirabāṭa sadhai ṭhagi'irahanē rachha ra pō. {Bride, you should be fortune enough to have a sound sleeping. What can be done! Once you are cheated by fate, everyone keeps cheating you.} (p. 109).*

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

h. Yō gharakā bārēmā ta jānnē bha'ēra bōlnē hō'ina aba. Ā'imā'ī jānnē bhākō rāmrō hunna.....Tulasākā bālē bhanē. {Now, being knowledgeable of this home, do not speak anymore. The women being chatterbox, is it suitable anywhere?Tulasaa's father told.} (p. 122).

This extract speaks that the women's existence in family should not be as knowledgeable and informative to the household matters either. Here, when Ganga tries her husband, Agnidhar to understand about equality between male and female of their own family, he furiously opposes her thoughts and ways of presentation in family. Rather accuses his own wife for being talkative in family affairs unnecessarily. It shows the worthless presence of women in the society neglecting their values and causing the consequences created by gender differences.

4.1.3 Inequality

Under this sub-heading, it represents the differences done against females in terms of unequal life, domestic abuse, sexual violence and private and individual matters as mentioned in the fiction *Yogmaya*. Therefore, this is one of the significant parameters to analyze the issues of inequality in accordance with the fiction *Yogmaya* for this research study. Even according to this

parameter, eight of the issues are derived from the fiction to analyze and reach in newer findings as presented in the following ways:

- a. *Yō āphnai ghar hō. Kēhī aṣṭhārō namānnuhōlā hai. Mā'itī pani ta gharai ta hō Didī. Āphnāsaga kēkō dahakas? {This is your own home. Sister, please don't hesitate, okay! Maitee (parental home) is your own home too. Why are you hesitating with us?} (p.64).*

The extract hereby depicts the discrepancy on the perspectives made in terms of male and female. In addition to this, women are represented as weaker and insecure in the absence of assistance from parental home. Here, when Maya encounters restrictions in private and social life while being far away from her hometown in Asaam (India), she is taken back to her parental home Bhojpur (Nepal) by her brother. It clarifies that women ultimately need the support from home whenever they are in troubles. Similarly, Mays's daughter-in-law, Ganga requests Maya to feel free and share her curiosities without hesitation. This also adds another striking point to show females as weak and dependent which in turn fostering the inequality restricting the women to grow strong enough within self to tackle anything in life, whereas the men were in similar problems as Maya was, they were not given such helps, so it exposes females as weak or which is inequality as mentioned in the fiction *Yogmaya*. Next extraction concerned with inequality is presented as follows:

- b. *Hāmī chhōrī jāti akṣarasanga khēlna pā'i'ēna kē garnu? {.....I too was reared up playing in mud from birth to now, I played with mud, what to do? We daughters never got chance to play with alphabets!} (p. 71).*

Regarding the extraction above, it clarifies that how the females were unequally treated then, at the time of *Yogmaya*. It means females were only supposed to perform household tasks without letting them expose to outer world and education from the four walls of house and domestic chores. Here,

when Maya's daughter-in-law, Ganga requests her sister Maya not to involve in weeding the plants, Maya replies Ganga that she was never allowed for schooling. She further adds that she always played and reared up with mud altogether. She could not do anything because she was a girl. And girls were restricted by societal and religious misbelieves. This depicts the unequal behavior done to females as mentioned in the fiction. This can be understood more clearly by the similar case as given below:

c. *Kina bhāgī hiḍēkī? Di'ēkī chhōrī, kasailā'ī nabhanī ghar bāhira pā'ilā rākhna hunchha? Tailē āphnā khuṭṭāmā bancharō hānisa Nānī..... {Why did you run away? How can the married daughter step outside the home secretly? Daughter, you trapped yourself in problem.....}(p. 94).*

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

d. *Bā-āmālē chhōrī āgan pōlēra di'ē sakiyō? Ma chhōrī jābīkō mardō-bāchdō samēt kē chāsō bhō ra? {Parents' responsibility was fulfilled as they married their daughter far away. Who cares! Whether this worthless daughter lives or dies?} (p. 93).*

This extract shows the inattention made towards females if they get married off once by the parental home. Similarly, females are even not attempted to inquire about their condition whether they live or die after they are married away by the family. In addition to this, Maya is sharing her tragic story of married life to her daughter-in-law, Ganga that how she managed to live despite the negligence made to her by the parental home after her marriage. This clarifies the inequality created for females as if they do not belong to their birth home once after they get married in life. And also shows no any responsibilities on the part of parents for that daughter which is gender-based discrimination done to women. In the similar vein, the following lines by Maya also support this biasness more clearly as:

e. *Ā'una man lāgē purā'idē'ū bhannuparnē, hiḍanai thyō ta bhanēra hiḍnuparnē. Yasarī bhāgī hiḍna suhā'ulā kulakī chhōrīlā'ī? {You had to ask them, 'take me to my parental home. You should have informed them, if you had to come'. To you like well-cultured family's daughter, is it suitable fleeing in this way?} (p. 94-95).*

With reference to the above mentioned extract, it depicts the discriminatory behavior done to females. It means, females are even not allowed to move according to their own decision no matter whether this is the case of visiting the parental home or something else. For this, women have to take permission from the family authority first as if they are unknown to their personal world themselves and also not allowed for breathing on their own. Here, Maya is strongly warned by neighboring woman, Badiama as if she has committed an unforgivable crime when she made her arrival back in parental home from husband's home secretly. The following extraction also exemplifies the similar case of inequality as:

f. *Lōgnēmānchhēlē jē garē pani sadhai unakai manakhusī. Swāsnī sadhai tinakai adhīnamā? Na du'ī mānchhē ubhi'ēkā ṭhāmamā manamā lāgēkā du'ī kurā bōlnu chha*

na āphnō manamā lāgēkā kēhī garnu nai chha..... {Men are always free for doing whatever they wish to. But why do the women is always kept in their control? The women neither can speak publically nor do anything as they wish.....} (p. 123).

The extract hereby shows the extra freedom given to men by the society while the women are kept under men's control strictly. Men have more liberty for making their each and every sort of desires, interests, and wishes etc. to make those dreams come true whereas women are unnecessarily kept in control. Here, Khanalni expresses her strong dissatisfaction concerning the unequal treats and extra freedom provided to men. She further expresses her aggression, the women are neither allowed to speak publically nor do anything as per their wishes. It absolutely clarifies how the women were discriminated and dominated in the fiction as this extraction has carried out the issue. Moreover, below is another example of inequality as:

g. Unalē yō jyān ji'udai hudā sautā thapnuhunē. Ani hāmī bhanē kōhīsanga hāsī bōlyō bhanē samēt bāt lā'una khōjnē..... {Can they marry anyone while we are still alive? And we are criticized even if we talk with someone.....} (p. 124).

Here, the given extract speaks that how different perspectives are created and practiced unequally in terms of males and females by the society. In other words, men have freedom to marry anyone of their interests regardless of either they are already married or not, whereas the women are even not permitted to speak with someone else except their husbands or relatives. For this, Mrs. Gautam is vomiting her suppressed pains, thoughts, and freedom as a reaction with her other female friends in the above extraction.

In the same way, the following example also clarifies more clearly about inequality between men and women as:

h. Ā'imā'ikō bhāgya kasakō kasalē jāndō rachha? Lēkhēra ākō nabhōgēra sukha? {Who knows the women's fate? Who can discard the almighty?} (p. 44).

According to this extract, it shows how the women are compelled to believe in almighty even if the causes of pains, domination, and discrimination etc. are imposed by men and the society upon women. Here, the sisters of Ganga are exposing bitter and tragic reality of all females as how they are convinced to believe in almighty despite the problems and dominations imposed upon them by the patriarchal society itself. This further expresses the extreme level of biasness created between males and females by the society with the contextual representation of synonymous problems experienced by the lead character Maya in the fiction Yogmaya.

4.1.4 Patriarchy

According to this parameter, the undermined and dominated women's autonomies and equalities by patriarchal society are analyzed. For this, eight of the issues concerned with patriarchy are extracted from the fiction for their analysis and interpretation in order to reach in meaningful findings and conclusion for this research study. The extractions are mentioned in the following ways:

a. Yatikā barṣamā yasarī mā'itilā'ī guhārnu bhanēpachhi ṭhulai bipad pani huna sakchha. Hō'ina bhanē kasaikō lāgi bōjh bandina bhannē haṭh garēra āphnai bāṭō garnubhākai hō kyāra! {If she called the Maitee in such long years, there might be the great trouble. Otherwise, she herself was determined for making her own destination, not being burden for anyone. } (p. 26).

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

- b. *Sustarī hiḍ. Kēṭimānchhēlē paitālā bajākō nikō hō'ina.*
{Walk slowly. Daughters should not walk falteringly.} (p. 29).

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

- c. *Kina runuhunchha Didī mā'itī hāmī chham ni. Mailē bistārai bhanē. Didīkō lāgi barsaupachhi āphnō mā'itīkō pahilō bhānsā thyō tyō. {‘Don’t cry sister, as Maitee (parental home), we are here for you’, I told her slowly. After several years, that was the very first dinner of sister in her Maitee.} (p. 55).*

Here, the given extract exhibits that women are weak, dependent, coward, inconsistent etc. to live their life independently. It means women always need support and helping hands to manage their maintained life either individually or in family. As a consequence, it gives birth to different forms of biasness upon female. In addition to this, the lead character Maya is sheltered by her parental home as mentioned in the fiction when she was unable to manage her domestic chores at newly married home. In the same way, the following sentences concerned with patriarchy show the inequality between males and females as:

d. *Bhōli tyatrā kām chhan sut aba. Tulasākā bālē ē'uṭō
gōḍālē bistārō ghachēṭēra tēl ghasirākō mērō hāt
hatā'ē.....dubai gōḍā ēk thā'u jōḍēra ḍhōg garē. {Sleep
now; there are lots of work for tomorrow. To remove my
moisturizing hands, Tulasaa's father slowly pushed with a
leg.....Then, I bowed down at his feet.} (p. 30).*

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

e. *Gōtra sārēra arkālā'ī di'ēkī chhōrī unarukai sampatti
bhai. Uṭhā'ēra lyā'una milyō? Sabailē t khā'ēkai chhan
ghar. Kām garēra mārinyō ra? {The married daughter
is her husband's property now. Can she be brought back?*

At least, everyone has managed their home. She wouldn't have died even if she had worked somewhat.} (p. 104).

The sentences above present the women as no longer the matter of concern to their parental home once after they are married off by the family. Similarly, women are expected to do all the domestic chores to manage their home as if it is the only duty of females to maintain their household tasks. Here, when Maya goes back to her parental home, being unable to manage her home due to extra work load, she is scolded very badly by her father. Instead of sympathizing and advocating the wrong doings of daughter's home, her father did not understand the situation. Rather accuses his own daughter for being incapable of managing extra work pressure. This is all due to the discriminations made on females in terms of patriarchal ideology and its practices. The following example also clarifies similar issue as:

f. Hō chaldai ākō chha kinaki chalā'idai ākō chha. Māndai ā'i'ēkō chha kinaki dharmakō ḍar-trās dēkhā'ēra manā'idai ākō chha..... {Yes, it has been continuing because it has been continued. It has been accepted because of the fear created in the name of religion....} (p. 118).

Here, this extract shows that the women have been dominated because of the continuation in patriarchal ideologies and its strict implementation in practices. Moreover, those discriminatory customs are existed and accepted because of the fear or sin created in the name of religion. In this regard, when Maya tries to go against traditional beliefs and practices, his own brother not only restricts her but also scolds severely. This inequality took place because of the influence of patriarchal concept despite being own brother and sister to each other. Similarly, the following extract also remarks the patriarchy as:

g. Didī ḍagnē ḍarā'unēmā hunu hunnathyō; hākāhākī bhanidinhunthyō, hō ma pō'ila ga'ēkī hu. Ma bigri'ēkī hu.

Lōgnēmānchēlē swāsnī hudāhudai dōsrō, tēsrō najānē kati swāsnīkō mālā lā'una hunē? Swāsnī mānchhēlē bādhyatāmā saghār nāghna nahunē? {She openly said, 'Yes, I married myself. I am mannerless'. The sister wasn't supposed to be feared or bowed down. Having a wife already, can't men marry the second, third uncertain of how many they can? Why the women can't cross the boundary upon their compulsion?} (p. 119-120).

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

h. Dharōdharma jasari pugēkī thī bāhiraibāṭa thāḍai khuttā pharkā'ēra lyā'idi'ēkō chhu samdhījyu bhannuparnē chha. Ājasam'ma jhuṭō bōlnē mērō bānī chhaina. Aba bōlinna pani, chhāḍinna dharma! {I would have to say, 'Father-in-law, I promise. I have brought her back directly from outside, in the same way as she had arrived'. I have not the habit of telling the lies; I won't lie ever again and leave my ideology either.} (p. 99).

According to this extract, men are presented as a die-hard follower to practice patriarchy in family and society. Due to which women are facing more unexpected, unnecessary, and unwanted forms of domination and problems in their life, as a consequence. Here, a stubborn nature of Maya's father leads his daughter's life towards the vast ocean of problems. As a matter of fact, Maya leaves her parental home after being accused for incapability to continue her

marital life to Koirala family in Dhodle. This is mainly because of the deep-rooted patriarchal influence on men which in turn compels women to follow every sort of biasness. Since men are taken to be superior in patriarchal society, Maya encountered numerous problems of that concept as a result, as it is mentioned in the fiction.

4.1.5 Gender Roles

In accordance with this parameter, the discriminations made in terms of gender role and societal perspectives to foster those prejudiced behaviors that are analyzed and interpreted. It means, gender based biasness between males and females are explained in this section. For this, eight of the extractions are derived from the fiction *Yogmaya* to analyze gender concerned issues as given below:

- a. *Hēra dhaᅅga. Sabai chhariyō. Pō'ikō ghar khānē bēlā bhaisakyō, dhaᅅga bhanē yastō chha. {Look the manner! Everything scattered. You are almost mature enough for marriage and such is your manner.} (p. 75).*

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

- b. *Lau kē bhanēkō Didī buhārtan? Sēwā garna pā'unu bhāgya hō. Sāsu barābar hō ni Didī tapai, mērā lāgi. Hunna nabhannu Didī... {Sister, it is not service. It's my*

*honor to serve you. You are alike mother-in-law for me.
Do not stop me.....} (p. 78).*

In light of the above extract, it portrays the domination over women by another woman itself. To put it another way, even within the homogeneous group of women, there are specified roles for every woman in terms of their roles as senior and junior woman to be performed by. Here, Ganga is giving massage to her sister-in-law, Maya since she is junior and daughter-in-law of Maya. In addition to this, daughter-in-laws are expected to serve their mother and sister-in-laws with much respect and priorities as exemplified in the fiction. It depicts that the prejudices among women to women by specifying the certain roles even within women as it has increased the gender based biasness among females. Here, the following case helps us to understand more clearly about gender roles as:

c. *Ghās-dā'urālā'ī jaṅgal pasēkā māthi gā'ukā pānch-sāt
chhōrī-buhārī bhārī li'ēra pharkidā bāsaghārītala
Padhērāmā bisā'ēkā rachhana..... {The five-seven
daughters/daughter-in-laws of the upper village had
entered the jungle for grass and fire woods. They were
having a rest in Padhero (public place to collect water),
below the bamboo bush.....} (p.133).*

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

d. *Pachhi bhanumalā, suṭ ahilē. Bhōli kati kām nibṭā'unu chha. Bihānai ḍhikījātō pani garnu chha..... {Sleep now, I will tell you later. There are still lots of work for early in the morning tomorrow. Even Dhiki-Jato (local machine, made up of woods for grinding foodstuffs and stone grinder) is to be done.....} (p. 31).*

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

e. *Amrisākō nayā kuchō banā'idi'ēkā thē Tulasākā bālē. Chalan nagarī rākhēki. Tyahī jhikēra kunādēkhi kasēr lā'udai lagī dailōnēra thupārē..... {Broom, made of Amliso, tied by Tulasaa's father was kept unused. I took the same broom and swept the floor from one corner of the room to the door and heaped there.....} (p. 32).*

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

f. *Āphnō kāmālē, naram mīṭhō bōlī bachanalē sēwā satkārālē āphai rijhā'unē hō āphnō ghar. Bālē*

bhannubhō..... {Father told, ‘Your house should be managed by work, soft and polite conversations, service and hospitality to guests by yourself’} (p. 104).

In accordance with the aforementioned extract, females are expected to be laborious, attentive, punctual, and polite enough for the hospitality of guests to manage their home properly. Here, when Maya escaped back to her parental home, her father, Shreelal told to be more laborious and well-mannered if she is supposed to maintain her home systematically. This depicts that Maya’s father is much influenced by traditional values who forces his own married daughter for extra work-load. Instead of revolting against prejudiced practices, he pressurizes to perform all those activities by his own daughter at her married home. It is the discrimination made on the basis of gender roles. Similarly, the following case also exhibits the same biasness as:

g. Thāhā chha, āphnā bāhun mardā usakī bāhunīlā’ī pani sangai jalā’uchhan rē kē, tyahī hō ni Sati. {Tulasaa said, “You know, it is said Sati is a funeral process in which one’s wife is burnt altogether when her husband dies”, playing the knot of rope.} (p. 172).

The above mentioned extract expresses the much cruel and inhuman behavior done to women. In addition to this, the women are burnt alive when their husbands die but husbands are not burnt in case of early demise of their wives as mentioned in the fiction. This shows the extreme level of cruelty when Nainkala asks about this inhuman practice of Sati to her cousin sister, Tulasaa. These two girls talk about Sati to compensate their curiosities since they had heard about this custom by someone else. Through this, it represents the very cruel and imposed gender-based discrimination to the women by the patriarchal ideology and its practices by the then society. Besides, below is one more example that depicts the gender role-based prejudices as:

- h. *N'yāsrō lāgyō bhandaimā buhārī mānchhē sutukka ghar chhōdēra bhāgchhan? Ghar samhālē mānamaryādā rākhēra rāyasallāhamā pō hō ghar-mā'ita garnē. {Is it good to leave the home when you feel monotonous being a daughter-in-law? You would not have left the home without getting advice, if you had cared about your responsibility and dignity of your house.} (p. 98).*

In accordance with aforementioned sentences, the women are not allowed to visit their parental home themselves when they feel monotonous or miss parents and parental home. For this, women should be allowed by the family authority either it is husband or his parents. In this context, when Maya secretly departs to visit her parents, she encounters unexpected scolding by Basnet Mukhiya and parents afterwards. This shows how the women are suppressed and discriminated because of being woman genetically even only in the case of visiting own parents as represented in the fiction *Yogmaya*.

4.1.6 Political and Social Factors

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

- a. *Bābu hēr! Mā'itīkō hēlā chēlī, sabaikō hēlā bhannē sunēkai chhas. Mā kē bhanum? {Son look! You have already heard the hated daughter of Maitee (parental home) is hated by everyone, what can I say?} (p. 60).*

The presented extract shows that the women are politically and socially more dominated when they are discriminated by their own family first. They encounter problems everywhere if they are already disrespected by the family

and relatives. Here, Ganga is convincing her nephew, Maheshwar to respect his *Phupu* (one's father's sister) when his *Phupu* came back and started to live in uncle's home. It means women should not be treated unequally depending upon what they have done individually as in the fiction rather they should be respected and given equal status both politically and socially. In the similar vein, following one is another representation of political and social factor as:

- b. *Ghar khāna nasakī nāk kāṭēra bhāgī ā'unēlā'ī ṭhām chhaina yahā. Yahā ā'ipugī hālī bhanī ṭhādai khuṭṭā phirtā li'ī ā'uchu bhanī bachan dēra paṭhākō chhu.*
{Here is no place for irresponsible house-wife who escaped without caring her dignity from her home.} (p. 98).

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

- c. *Laḍēkō mānchhē uṭhēra hiḍana khōjē. Tyasarī hiḍana khōjnu mērō mahāgaltījastō bhō. Tyasailē jhan ṭhūlā-ṭhūlā khālṭāmā laḍdai ga'ē..... {I was failure but again, I tried my best. Unfortunately, I felt it was my greatest mistake for my attempts. Then, I continuously fell in big troubles afterwards.....} (p. 111).*

The aforementioned extract is related to the continued discriminations and restrictions to the women regardless of their tragic, pitiable and humiliating situation in the society. Here, when Maya faces intolerable problems after abusive marriage to live in parents' home socially, she is made compelled to leave her parental home as well. This extremely indicates the societal discrimination on females neglecting even the basic rights of an individual for living in own birth home and place. The example below represents another similar case of political and societal discrepancy to the women as:

d. Bhābīkō lēkhā tyahī rachha. Phērī ghar khāna sajlō kahā hunchha ra? Phalamkai chiura chabaune ho Nani sabaile. {It is god's will. For whom it has become easy to manage domestic chores? It is like hard nut to crack for every daughter-in-law, my daughter.} (p. 94).

According to this extract, the women are represented as donkey. It means the only thing that females are concerned with is work and continuous work to serve and satisfy the entire family as the donkey works without having a rest. Besides, women still have to more concerned about satisfying her husband at night despite the physical labor of the entire day. This shows the very high level of prejudices on the part of women neglecting the basic political and societal importance of females which is also understood more clearly by the next example as mentioned below:

e. Uhā nai bhannuhunthyō, mardānā ra janānāmā kina pharak-pharak niyam. Usalē jē jāt lyā'ē pani māthikō māthi, swāsni mānchhē bhanē lōgnēmānchhēkō jāta'anusār jāt jharnē? {He used to say, "Why there are different rules for men and women"? Men are always ruler and women are always dominated and degraded in accordance with their husband's cast, why?} (p. 118).

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

f. Bā-āmālē janma di'ē. Marē pāp pālē punya bhanēra arkākō hāt di'ī pathā'ē..... {Parents gave birth to me. Then they married me off to a man saying "make or mar" (the situation like do or die).} (p. 125).

The aforementioned extract depicts that how women are obliged to continue and teach the same prejudices to their daughters and other fellow women despite knowing the unequal customs and traditions. Similarly, females even cannot go against existing biasness due to heavy influence of patriarchal ideologies in the society. Here, the women are sharing their pitiable situation to each other to lessen their pains and sorrows they have confronted in the family and society. But women are not in the condition of revolting discrepancies because of the blind believes scattered in the society in large amount as mentioned in the Yogmaya. The following extraction also advocates the synonymous issue concerned with females as:

g. Mardānālē man lāgdō garnuhunē. Mōjamastīkō lāgi āṭh-daśawaṭī jati jō'ī rākhna hunē..... {Men can do whatever they like to. They can also marry different girls/women for their physical entertainment.....} (p. 118).

With relation to the above mentioned sentences, the women are always kept under control of men and patriarchal society. Moreover, females neither can die

nor even go mad seeing the full domination and unequal treatment over them by the men and society in the political as well as social periphery. But rather they are compelled to face and continue the profound level of discrimination silently. In this regard, the lead character Maya is trying to understand his own brother, Agnidhar and his wife, Ganga about evil practices of the society between men and women. She further adds that men are allowed to have uncertain number of wives for the entertainment as per their wish, while the women are excluded and given the tag of characterless only even if they make the second marriage relationship. Below is the one more extraction concerned with political and societal inequality as:

*h. Hō namildō nai hō. Bālakaimā bihē bha'ēra, lōgnē
talamāthi bha'ēra bālabidhawā bha'ē pani
budhēskālasam'ma āphu namarunjēl unakai kīrtan
gā'ēra basnuparnē..... {Yes, it is unequal. Despite the
death of husband, women have to live as widows in
their entire lifetime.....} (p. 124).*

According to the lines above, it depicts unkind, brutal, grim, and relentless situation and discrimination done to females. Here, the females get married to highly older man in their early childhood and when the husband dies, females are expected to spend their entire lifetime only in the loving memory of dead husband. Even if the husband is alive and marriages to several other ladies, it is accepted by the society. But, females are never allowed to marry second person despite the death of husband. This depicts the extreme level of discrimination done to women that their freedom and physical requirements are confined only with the loving memory of the husbands. Therefore, it shows the completely discriminating practices between men and women both in political and societal sphere.

CHAPTER: FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

My present study was primarily guided by the objectives for this research; analysis and interpretation on the fiction *Yogmaya* through feminist critical discourse perspectives. This chapter consists of findings, conclusion and recommendations made after the analysis and interpretation of raw data obtained from the novel *Yogmaya*. They are mentioned in the following ways:

5.1 Findings

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

- i. As in the fiction, females are restricted on their liberty or freedom of speech. For this, women have encountered religious ideologies as one of the major basis of their domination and discrimination.
- ii. The women in the society have been dominated because of the insufficient willingness to go against what has been followed from the past.
- iii. In the fiction, being a female is inadequate to make the decisions and choices by her.

- iv. As mentioned in the fiction; spinsters, widows or any single women have confronted moral and societal problems to live their life smoothly. Besides, females need men's protection for their easier livelihood which has created domination in women's life as a consequence.
- v. The married daughters are not considered as family members of their parental home once after they get married in life, which has fostered the discriminatory practices as mentioned in the fiction.
- vi. The women are being obedient to their husband and male dominated practices. In this regard, the women are influenced by the religious beliefs as they would be much more virtuous if they follow the commands and instructions of their husbands as represented in the fiction.
- vii. Due to the male superiority everywhere; family, society and politics etc. the women are habituated for tolerating domestic violence, sexual harassment, pressurized domestic chores, controlled identity, and subordinate status to men in the society.
- viii. The girls are taught to be obedient, polite, punctual, hardworking, devoted, and always engaged for maintaining a balanced family environment. The girls are also begun to take under adjustments from early childhood in their life as Tulasaa is being instructed to develop such qualities by her mother in the fiction.
- ix. Females are degraded their cast and taken as characterless, mannerless, impolite, rude, disobedient, stubborn and vulgar women by the family and society, if they get married on their own.
- x. The discriminatory behaviors emerge between males and females when the females are controlled and restricted to make wishes as per their interests by their own parents from early childhood.
- xi. Despite the women's hard work in the family, the women are expected to set free from controlled lifestyle only after they die. More specifically, early marriages in female's life have always kept

them engaged in domestic chores which compels women to endure every sort of happenings at husband's home as a result of controlled and dominated life.

- xii. From the analysis of the fiction, it has been found that females are regarded as a humiliating object for parents if they are not married away or get divorced when they become mature for marriage or get divorced due to non-evidential accusation of one's character unexpectedly.
- xiii. The women are always accused for pampering their daughters in the family and society. In the fiction, when Maya's mother tries to understand the actual causes of her daughter's pains, she is rather accused of pampering Maya for non-sense matters which were really serious instead.
- xiv. Even the suicide of a woman is taken normally in family and society rather to be unable of managing domestic chores and kill oneself as one of the Maya's sister-in-law had committed suicide.
- xv. The women are never regarded as an important individual for making meaningful decisions in the family. This signifies women as worthless human being in the family and society.
- xvi. The women have been discriminated and dominated in the name of qualities; beautiful, well-cultured, mannerly, shyness, polite, civilized, practical, attentive, and obedient and tolerable whenever females are expected to make anything done or convince them to do the work easily. It means females are either psychologically or unknowingly biased by the males and society in the same those qualities as represented in the fiction.
- xvii. Females do not have the liberty to marry someone of their interest by themselves and also to make multi-marriages. It depicts the unequal freedom on the part of female in the society through fiction.
- xviii. The women are compelled to believe in almighty even if the causes of pains, domination, and discrimination etc. are imposed by men

and the society upon them. It means the women convince themselves as it was the willingness of God to make them suffer despite the clear violence and exploitation from men and patriarchal society.

- xix. The women have been dominated because of the continuation in patriarchal ideologies and its strict implementation. Moreover, those discriminatory customs are existed and accepted because of the fear or sin created in the name of religion.
- xx. The females are controlled from early childhood and taught lots of moral values and supposed to be well-mannered, polite, obedient and practical, so that they could satisfy and fulfill the needs and demands of men and every member in the family for continuing discriminatory practices in females' life forever.
- xxi. Females do not even attempt to go against existing biasness due to the heavy influence of patriarchal ideologies in the society for women's equal rights to men.
- xxii. The women living in parental home after their marriage due to the accusation on their character have pitiable, humiliating and tragic situation in the society.

5.1.1 Pedagogical Implications

Based on the analysis and interpretation of the fiction *Yogmaya*, the following ideas can be taken as pedagogical implications from this study:

- i. The literary text should also be focused on critical discourse analysis from feminist perspectives both by teachers and students inside and outside the classroom.
- ii. Fictions like *Yogmaya* should be included in curriculum from basic to higher level education so that the students could develop their analytical and interpretative knowledge to know,

differentiate and stop the unequal treatment between males and females.

- iii. This kind of study should be included to increase the awareness, maintain equal reciprocal relationship between men and women and analyze literary texts from the perspectives of feminism.

5.2 Conclusion

The existing research was a qualitative study to analyze and interpret the issues concerned with feminism in terms of the aspects; gender discrimination, inequality, women's position in society, patriarchy, gender roles, and political and social factors in the fiction *Yogmaya*. For this study, forty-eight different cases have been analyzed and interpreted in order to arrive in findings and conclusion being based on the objectives of the study.

The prejudices done to females in the family and society are interconnected with different aspects women are made biased for and about. Gender discrimination is one of the integral components that give birth to unjustifiable restrictions between males and females in the fiction *Yogmaya*. Gender discrimination has caused the wrongful deeds made upon females being concerned with culture, religion, tradition, rituals, identity, language, and social life of women. Similarly, inequality brings the restrictions to the freedom and socialization of females both in family and society.

People in patriarchal society do not want females to have liberty, open choices, independent decision making for prosperous lifestyle, and women's position in the society as free bird and their equal and meaningful identity that suits women's independence. In the similar vein, patriarchal concepts and practices does not allow women to preserve their existence and originality for what the women actually are. In addition, the distinctions between males and females are made in terms of their behaviors and biological features. And the women's roles and liberties have been confined within the four walls and peripheral environment of home from the outer world.

Being based on this study, I would like to convey my messages that the women should be enabled to speak publicly or freed to make their interests, desires and wishes come true as per their needs and demands. The women should not be engaged only in domestic chores by the males and male dominated society. Similarly, the females should be stopped from discriminating in the name of qualities; beautiful, tolerable, polite, civilized, mannerly, and hardworking by males and the society for the continuation of domination and discrimination over females.

5.3 Recommendations

Depending upon major findings and conclusion, the policy, practice, and further research related recommendations are mentioned in the following ways:

5.3.1 Policy Related

Policy level implications and recommendations have been listed based on the findings of this study as given below:

- i. During the making of educational policy, the policy makers of language require to enhance and include the feminist critical discourse concerned literature in their language or literature courses.
- ii. The curriculum and syllabus designers should consider the aspects and forms of language which are used in unequal behavior, practice, and treatment between males and females in literary texts.
- iii. Feminism related literature helps to understand, differentiate, analyze, and increase the awareness if the importance of critical feminism is considered by policy as teaching learning materials while designing the ELT courses.

- iv. Academic scholars should create teaching learning activities as realistic, permanent, contextual, and appropriate achievements for innovative educational career development.

5.3.2 Practice Related

This study suggests the following recommendations at the practice level:

- i. In ELT classroom, the teachers can teach the contextual and functional meaning concerned with feminist problems, issues and challenges through feminist literature. Hence the objective of teaching learning should be to increase awareness.
- ii. The use of feminist literature both inside and outside the classroom should be increased for better teaching learning activities and outcomes.
- iii. Since the inequality between males and females still have not been equalized completely, all the students at higher level education need to be aware through feminist literature to know, find, understand and analyze the biasness between.

5.3.3 Further Research Related

This study is delimited to the perspective of feminist critical discourse analysis in the fiction *Yogmaya*; therefore other areas of study require further researches. Similarly, other literary theories can also be applied. In addition, further research should be conducted more and more in this area for so that such study could help students, teachers, researchers and other academic personalities as a secondary source for their educational and professional career development.

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Appendix

Guideline for Analysis

S. N.	Criteria	Sample extracts
1.	Gender Discrimination	<p>a. <i>Khā'ēra purō rākō thāli mā tira sarakka sarkā'ēra uṭhē Tulasākā bā. {Tulasaa's father got up quickly and passed his left-over plate towards me.} (p. 28).</i></p> <p>b. <i>Yasō saghā'ulī bhanēkō; sānō bhā'ī jasōjasō garchha usai usai khōjchhē chhōrī bha'ēra. {I expected getting her help, but even being a daughter, she wished to act everything like her little brother does. p.} (28).</i></p> <p>c. <i>Chhōrī pālēra kasakō ijjat badhēkō dēkhikī chhas ājasam'ma? Nachāhinē kurā garchhēs. {Who has earned prestige by keeping the unmarried daughter at home? Don't talk nonsense.} (p.104).</i></p>
2.	Women's Position in Society	<p>a. <i>Mērā bā'āmālā'ī mā marē kē? Bāchē kē? Anmā'ēra di'ēpachhi tinakō kām sakiyō bhannē pani manamā āyō. {What matters to my parents whether I live or die? Their responsibility was over after they married me off.} (p. 90).</i></p> <p>b. <i>Bā-āmālā'ī nabhētī tyahī marinē bhō bhannē lāgyō. Rō'irahē. Gharakō buhārtan sahana nasakēra ē'uṭī Jēṭhānī parnēlē āphnō śarīr phālēkī thin. {I thought I would die there without meeting my parents. I wept on. A</i></p>

		<p><i>Jethani (sister-in-law) killed herself being incapable of undertaking the household chores.} (p. 90).</i></p>
3.	Inequality	<p>a. <i>Hāmī chhōrī jāti akṣarasanga khēlna pā'i'ēna kē garnu? {.....I too was reared up playing in mud from birth to now, I played with mud, what to do? We daughters never got chance to play with alphabets!} (p. 71).</i></p> <p>b. <i>Bā-āmālē chhōrī āgan pōlēra di'ē sakiyō? Ma chhōrī jābīkō mardō-bāchdō samēt kē chāsō bhō ra? {Parents' responsibility was fulfilled as they married their daughter far away. Who cares! Whether this worthless daughter lives or dies?} (p. 93).</i></p> <p>c. <i>Unalē yō jyān ji'udai hudā sautā thapnuhunē. Ani hāmī bhanē kōhīsanga hāsī bōlyō bhanē samēt bāt lā'una khōjnē..... {Can they marry anyone while we are still alive? And we are criticized even if we talk with someone.....} (p. 124).</i></p>

4.	Patriarchy	<p>a. <i>Sustarī hiḍ. Kēṭimānchhēlē paitālā bajākō nikō hō'ina. {Walk slowly. Daughters should not walk falteringly.} (p. 29).</i></p> <p>b. <i>Kina runuhunchha Didī mā'itī hāmī chham ni. Mailē bistārai bhanē. Didīkō lāgi barṣaupachhi āphnō mā'itīkō pahilō bhānsā thyō tyō. {'Don't cry sister, as Maitee (parental home), we are here for you', I told her slowly. After several years, that was the very first dinner of sister in her Maitee.} (p. 55).</i></p>
5.	Gender Roles	<p>a. <i>Hēra ḍhaṅga. Sabai chhariyō. Pō'ikō ghar khānē bēlā bhaisakyō, ḍhaṅga bhanē yastō chha. {Look the manner! Everything scattered. You are almost mature enough for marriage and such is your manner.} (p. 75).</i></p> <p>b. <i>Lau kē bhanēkō Didī buhārtan? Sēwā garna pā'unu bhāgya hō. Sāsu barābar hō ni Didī tapai, mērā lāgi. Hunna nabhannu Didī... {Sister, it is not service. It's my honor to serve you. You are alike mother-in-law for me. Do not stop me.....} (p. 78).</i></p> <p>c. <i>Pachhi bhanumalā, suṭ ahilē. Bhōli kati kām nibṭā'unu chha. Bihānai ḍhikjātō pani garnu chha..... {Sleep now, I will tell you later. There are still lots of work for early in the morning tomorrow. Even Dhiki-Jato has to be done.....} (p. 31).</i></p>

6.	Political and Social Factors	<p>a. <i>Bābu hēr! Mā'itīkō hēlā chēlī, sabaikō hēlā bhannē sunēkai chhas. Mā kē bhanum? {Son look! You have already heard the hated daughter of Maitee (parental home) is hated by everyone, what can I say?} (p. 60).</i></p> <p>b. <i>Bā-āmālē janma di'ē. Marē pāp pālē puṇya bhanēra arkākō hāt di'ī paṭhā'ē..... {Parents gave birth to me. Then they married me off to a man saying “make or mar” (the situation like do or die).} (p. 125).</i></p>
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