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– Bijay Tamang

Redefining of Kumari Myth in Rashmila Shakya's *From Goddess to Mortal*

Tribhuvan University

Redefining of Kumari Myth in Rashmila Shakya's *From Goddess to Mortal*

**A Thesis Submitted to the Central Department of English
in Partial fulfillment of the Requirements for the
Degree of Master of Arts in English**

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Letter of Recommendation

Bijay Tamang has completed his thesis entitled "Redefining of KumariMyth in Rashmila Shakya's *From Goddess to Mortal*" under my supervision. He carried out his research from July 2016 to September 2017. I hereby recommend her thesis be submitted for viva voce.

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Letter of Approval

This thesis, entitled "Redefining of Kumari Myth in Rashmila Shakya's *From Goddess to Mortal*" submitted to the Central Department of English, Tribhuvan University by, Bijay Tamang, has been approved by the undersigned members of the Research Committee.

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Abstract

Rashmila Shakya's *From Goddess to Mortal* project brings out the facts of the myth of Royal Kumari and highlights its reality on the basis of her own personal experiences. This study analyzes Kumari Tradition from the perspective of third world feminism. First world feminism only focuses on individual freedom and political issues related to the right of women but Kumari is far from such value because she is goddesses and her prestige and dignity are related to religion, virtue and culture of Nepal. Rashmila loves the tradition and tries to subvert the western feminist and child labor activist idea about Kumari and demands to continue the tradition for the sake of nationality and cultural unity. She further claims that Kumari is one of the identity markers of the nation and Nepal is famous all over the world as place of "living goddess".

As a Royal Kumari, she spent nine years and earned the experience of what actually the Kumari of Kathmandu is. In the third world countries, cultural practices like Kumari tradition has given a great value for the social bond and our country Nepal. This tradition maintains the harmony between the Buddhist and the Hindu society. As Kumari is from the Buddhist family but she represents also as the Hindu goddess Taleju and she is worshipped by all the Nepalese. But the Westerners have viewed this tradition in the different way. Kumari is like a caged bird and she is deprived of child rights. Generally, from the perspective of the west, this tradition as the third world culture which pushes the society backward. All the myth come out in the newspaper Journal writings have become the main source of their information but the real importance and real life of Kumari as revealed by Kumari herself. She has made it clear about this tradition. And this thesis brings out the real life experience of Kumari Tradition and its importance in the society analyzing from the third world feminist view.

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