

Critical Analysis of the Novel “Blue Mimosa” from Feminist Perspective

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

**Submitted by
Narendra Bahadur Bogati**

**Department of English Education
University Campus
Tribhuvan University
Kirtipur, Kathmandu
2024**

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Declaration

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

Date: 05/05/2024

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Recommendation for Acceptance

This is to certify that **Mr. Narendra Bahadur Bogati** has prepared thesis entitled **A Critical Analysis of the Novel 'BLUE MIMOSA' from Feminist Perspective under** my guidance and supervision.

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Dedication

Affectionately dedicated to

My Parents, Brothers and honorable teachers from School to University Level

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Abstract

The present study entitled **A Critical Analysis of the Novel ‘Blue Mimosa’ from Feminist Perspective** is an attempt to identify and analyze feminist issues in terms of gender discrimination, inequality, patriarchy, gender roles, and political and social factors in the fiction *Blue Mimosa*. This is done through the help of feminist perspectives like social/Marxist and radical/liberal to achieve the objectives and to reach in findings and conclusion of the study. This study embodies different issues related extractions as sample to analyze and interpret the issues (domination, gender role, patriarchy, perception and socio-political factors) in feminism. The research was done using qualitative research design. The required data were collected by using purposive non-random sampling procedure, detail-study of novel, underlining, classification of extracts and selecting theme based issues from the novel. Similarly, collected data were analyzed and interpreted by using argument, description, Interpretation, subjective analysis to find out result on the basis of themes. This study concluded women are still limited under the supremacy of patriarchal society. They do not have given proper opportunity in education, trade, job and politics though they are fighting for liberalism in the society. Women are taken as a class they are trying to create equal identity but they are not empowered from socio-political side. Moreover, women are exploited, discriminated and dominated highly because of sociopolitical factors, patriarchy, traditional practices and perception of society towards them. They are deprived from using their full freedom as men.

This study consists of five chapters. The first chapter deals with the background, introduction of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms. The second chapter consists of the review of related theoretical literature, review of related empirical literature, implications of the study, and conceptual framework. In the similar vein, the third chapter includes design of the study, sample and sampling strategy, data collection tools, sources of data, data collection procedures, data analysis method and ethical consideration. The fourth chapter is concerned with the analysis and interpretation of the data and findings. The fifth chapter leads conclusions, implications and eventually; the study contains references and appendices.

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Chapter One

Introduction

This study deals with **Critical Discourse Analysis of the Novel ‘Blue Mimosa’ From Feminist Perspective**. Introduction Chapter consists; a background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

Background of the Study

Language is defined as a means of communication which helps for sharing ideas, information, emotions, thoughts and feelings. It plays vital role in our life, no matter for what purpose it is used? Language can have different purposes to be used for example; it is used as a means of communication, matter of identity and a strategy of oppression. So language can be analyzed critically relating to the contexts. Such critical language analysis focuses on the ways discourse structures enact, confirm, legitimate, reproduce, or challenge relations of power and dominance in society. The nature of a given discourse is determined by the sender and receiver, and thus the communicative situation in which it occurs. The knowledge of how to affect other people with related discourse is an extremely powerful tool as social relations are deeply embedded in discursive patterns, while at the same time, these discursive patterns are also affected by social relations – hence, a well-constructed discourse can be used to dominate people at the receiving end. The discourse that is used in day to day life can be different from the discourses used in any kind of formal settings. Literary discourse in socio-cultural settings prefers different aspects to describe power, politics and ideology in society.

Nepalese society has been facing different social, political and ideological fluctuations on the functions, structures and roles of gender. From Malla dynasty to Federal democratic Nepal, the role and contribution of male and female do not have adorable similarities. Governmental rules, constitutional provisions, power structures and literacy etc have played role to divide male and female or elite and subordinates. Literary genre like novels, essays, poems, plays, general news etc were used to increase public awareness. These all genres of literature can be analyzed from different perspectives like domination inequality, patriarchy and discrimination.

Critical discourse analysis deals with the social and political analysis of any discourse. Van Dijk (2001) argues the three level of discourse analysis. They are topic level (micro-structure), element level (superstructure) and word, sentence or paragraph level (macro structure). Language may have used certain discourse; verbal or no-verbal to convey the meaning. At the same time, power, dominance, ideology, inequality and injustice can be seen in society at the macro-level of analysis. So, CDA is a trans-disciplinary approach to analyze any piece of language in different situations of society. It shows "language as a form of social practice" (Fairclough, 1989). It focuses on the ways of distribution of social and political domination through language. Society must have equal access of male and female in sharing goods or using language and power. So, strong society can be formed after the equal formulation of power and property between male and female in society.

Feminist approach highly concerns with the issues like social identity, role of gender, power, freedom, property, ideology and social access. It is understood as 'every woman must have tolerated any activities done by male from ancient period to present'. Nowadays female are also very active to resist against dominance. Literary genre, socioeconomic awareness, literacy and access or authority given to them by government have supported dominantly. Feminist ideology believes that all types of oppressions, domination and discrimination should be ended. It advocates for establishing equal opportunity, rights, empowerment, power and property for men and women. Tyson (2006) states "Feminism is the struggle to end sexist operations, exploitation, and patriarchy". It means to say feminism it taken as awareness against rape, domestic violence, inequality and mistreatment towards women in chauvinistic society.

This study had brought CDA and feminist perspective together for writing on single framework for the analysis of the feminist critical discourse. Analysis of the novel *Blue Mimosa* in terms of gender discrimination, women empowerment, inequality, partiality, gender roles and socio political factors was major concern for study. Moreover, this study provided the insights of ways of creating power in society to dominate over the ordinary group of people. According to Mills (2005) Most feminists believe that women as a group are treated oppressively and differently from men and that they are subject to personal and institutional discrimination (p, 2). The discourses created in society for male and female are not justifiably corresponded to one another. As a result, the conflict in society has been increased and movements for justice are being emerged. Hooks (2000) puts forward the ideas

that “the Feminism is the movement to end sexism, sexist exploitation and oppression”. That’s why the discourse that is used in literature has supported to balance between male and female ideology in the society. Similarly, Tyson (2006) says “Feminism is the struggle to end sexist oppression, exploitation, sexism and patriarchy”. It also provides an insight that the gender based issues are being compromised through movements and bringing change to avoid violence, discrimination, injustice, unequal pay, women suffrage, sexual harassment etc. At the same time, governmental policies, social practices, socio economic roles and political participations of male and female are reformed in this world at present. Feminist discourse attempts to drag out the things that are related to power, domination, exploitation, knowledge and politics in the world in terms of participation, use, consumption, equality, justice and favorable distribution of resources in the society.

Statement of the Problem

Language is generally defined as the means of expressions. It includes the core fundamental features within the discourse which could be performed through either written or spoken form. Particularly, discursive structures can be described by different aspects, among them literature is also one of the dominant field to explore the meaning of language. It teaches the students about world and enhances the critical skill, creative arts and imaginative power of the students. As a result, students could be able to think critically before reacting someone or something. So, different genres of literature like drama, poetry, fictions and essays develop the knowledge about particular aspects of language like grammar, function, Structure, semantics, vocabularies and so on. On the basis of those aspects the meaning and discourse of the language is analyzed. After the existence of the discourse, different scholars tried to put forward the ideas about discourse analysis. They help to analyze the text from power, politics and ideological perspectives. Feminist discourse has also the role to determine the meaning (i.e, implicit and explicit) of the particular genre of literature. Different texts can reveal the meaning by using men and women through presenting power, domination, exploitation, suppression and injustice in the society. My research had analyzed the issues related to identity of women, patriarchy and discrimination, perception towards women etc. in society. Many researchers have studied in this area but they do not have presented these issues clearly. So, I selected to see those issues from feminist perspective from the Novel.

The novel ‘Blue Mimosa’ has been written from feminist perspective to raise the voice, choice and the rights of the male and female in the society. In my preliminary study, I

got this novel as the positive vibe for women to create their own identity and power in society. It has also included plenty's of the aspects related to feminism. That's why I chose this text to analyze different issues like: the role of women in society, position of women in politics either in past or present, domination, exploitation and discrimination over women in society. Similarly, it had helped to explore the ideas about how the female are treated in society, how they are raising voice to maintain equality, peace justice and freedom in patriarchal society.

Objectives of the Study

This research was carried out on the basis of the following objectives:

- a) To analyze the Novel in terms of gender discrimination, women empowerment, perception and identity of women, patriarchy, gender roles and socio political factors from feminist perspectives.
- b) To suggest some pedagogical implications for teaching.

Research Questions

This research was conducted on the basis of following research questions:

- a) How are the women represented in the Novel Blue Mimosa?
- b) How is the social identity of women constructed in Novel?
- c) What are the means used to show discrimination, empowerment, partiality, gender identity and perceptions toward women in the novel?
- d) Are there any specific causes of domination, discrimination, empowerment, inequality, partiality and gender roles exposed in the Novel?
- e) How is the major protagonist Sakambari presented in the novel?

Significance of the Study

Language of literature and discourse can be identical to seek the meaning of particular text and extracts. Literature is taught especially to enrich the imagination, critical thinking, persuasion, creative thinking and entertaining skills on the learners. At the same time, discourse is significant to see the literary expressions critically from the lens of power, politics, domination, justice, equality, suppression and indifferences. So, this is highly significant for language learners, critics, language teachers, researchers and readers to develop linguistic and socio cultural awareness from the text. Likewise, language teachers

could be simultaneously benefited in teaching to enrich the awareness of the learners in terms of power, politics and ideology perspective of particular items of the discourse. This study also encourages the novice learners and researchers by proving an insight about the position of male and female, their identity, their negative and positive role in politics, cultural values and norms about female in society and so on. Discourse will be supporting to conclude the text and help to find out the main theme of novel from feminist perspective. It is significantly helpful to form the equitable society through the participation of women in every chance of political and social movements. Moreover, the research is presented as the reflection of the domination that was created by women and solved by them to save the history of political territory. It is helpful to take proper plan and policies for establishing equality between male and female in terms of power, politics and infrastructure.

Delimitations of the Study

This study was conducted throughout the given limitations:

- a) The research was primarily based on the translated version of Novel Blue Mimosa.
- b) Secondary sources of data were used for the study.
- c) The study was limited only to the critical analysis of the novel in terms of gender discrimination, women empowerment and Identity, partiality, gender roles and socio political factors from feminist perspectives.
- d) The study was confined on in -depth study and subjective analysis of data.
- e) It was highly limited to interpretation, explanation and argumentations techniques.

Operational Definitions of the key terms

Blue Mimosa: The name of the novel written by Bishnu Kumari Waiba (Parijat) and published in 1972 A.D. which was studied for the research.

Critical Discourse Analysis (CDA): Analyze the Novel in terms of gender discrimination, women empowerment and Identity, partiality, gender roles and socio political factors from feminist perspectives. That is reproduced by the text and explained in the novel Blue Mismosa.

Culture and religion: Issues related to belief, norms, values, traditions and practices.

Discourse Analysis: Discourse analysis refers to the subjective, behavioral and socio political explanations of languages that can be done either in sentence level or other social contexts to negotiate the meaning.

Discourse: A language which can be either written or spoken and presented as expressive, communicated, transparent and the form of representation in the novel.

Feminist discourseanalysis (FDA):can be understood as a theory/criticism and approach which can analyze the text from specific feminist issues like gender, equality, power, participation, domination and exploitation and raise the voice from grassroots level to policy level.

Identity: In this study Identity has been used to show gender role, women empowerment and perception of gender in society.

Political: connected with the state, government or public affairs

Power: Way of influencing others or attracting others attention. Identity of women,their position and role in power, education and in society.

Chapter Two

Review of Related Literature and Conceptual Framework

Literature review refers to the review of published and unpublished scripts about the certain topic and studies. It works as the foundation for another detail study to provide reliable and valid result to the readers. This chapter had carried the review of related theoretical and empirical literature, implications of the review and the conceptual framework of the study.

Review of Theoretical Literature

Theoretical Literature is the base which provides the conceptual guideline for any study. It is the root or major assumptions to develop theory or valid and reliable research. Here, I stand on the background of perspectives of feminism(liberal, radical, social and Marxist to analyse the extracts), feminist discourse and praxies feminist movements and overview of novel *Blue mimosa* to accomplish this study. They guided my study on the right track and lead me to achieve my desired goals. So, theoretical literature is the ground where any researcher has to play for result. It guided me to get proper ways to drag the conclusions and evidences. Therefore, my study was for dealing with following theoretical literature to complete the objectives related to the research of feminist critical discourse analysis.

Discourse

The term ‘discourse’ came into existence by the contribution of the linguist Ferdinand de Saussure with his work ‘*Course de linguistics general (1916)*’ (Locke, 2005). The term discourse has sometimes been used interchangeably with the term text. Discourse is simply defined as a stretch of talk or text with some meaning. A discourse is a set of meanings through which a group of people communicate about a particular topic. Discourse can be defined in a narrow or a broad sense, in a narrow definition of discourse might refer only to spoken or written language whereas discourse in broad sense covers the contextual use of language. As a structure, discourse is an organization beyond the sentence. Fairclough, (1992) defines it as the as a structured collection of texts and associated practices of textual production, transmission and consumptions located in a historical and social context. Foucault (1972) defines discourse as ‘a group of statements which provide a language for

talking about – a way of representing the knowledge about – a particular topic at a particular historical moment’.

Defining discourse Crystal (2003, as cited in Locke, 2005,) says, “it is a behavioral unit which has a pre-theoretical status in linguistics: it is a set of utterances which constitute any recognizable speech event, e.g. a conversation, a joke, a sermon.” So the discourses have some meaning when they are purposively used. Thus, discourse is a continuous stretch of language, larger than the sentence which is coherent and gives clear meaning in a particular context.

Critical Discourse Analysis

Critical Discourse Analysis (CDA) is an analysis of talks and texts from political, power and ideological perspectives which focus on the ways language exercises power in a society. Written and spoken discourses are analyzed from power perspective. Tuen Van Dijk (as cited by Wadak& Meyer, 2001) says CDA is not a direction of research among others, like TG grammar, or systemic linguistics, nor a sub-discipline of discourse analysis such as the psychology of discourse or conversation analysis. It is not only taken as a method but also used as an approach to analyze the text. CDA can be conducted in, and combined with any approach and sub-discipline in the humanities and the social sciences.” Thus, CDA is trans-disciplinary (Fairclough 1989).

The book ‘Language and Control’ defined the term critical linguistics (Fowler et al., 1979). They are the two acknowledged personalities in the field of CDA. Similarly, Halliday’s SFL was adopted as fundamental framework for analysis on the basis of which the research activities are done as over-lexicalization, classification, modality and transitivity. According to Fowler and Kress, Critical Linguistic Analysis can be a “powerful tool for the study of ideological processes, which mediate relationships of power and control” (Fowler et al., 1979, p.186).

Discourse analysis with critical perspective links the connections between any language use and sociopolitical contexts. It deals critically with the norms and expectations of particular discourse communities. Moreover, it raises the issues like social, economic and political concern. It examines discourse about how the existence, maintenance and reproduced in social, political and historical context.

Similarly, CDA tries making connection between discourse, social practices and social structure which is not clear for several people (Fowler, 1991). CDA explores social context to embrace the sociopolitical conditions that shape discourse in order to analyze how power structures are constructed and analyzed. It means CDA can be useful to describe the power exercise, its distribution to male and female in society and its impact over the social life.

CDA is not only highly focused on the study of discourse and its function in society but it also attempts to examine various patterns of exercise and control. Different genres, text and talk, their entities and aspects are described through CDA. So, CDA analysts use as principle to take an explicit socio-political defense with the domination, power abuse and relations by elite groups and their control over any legitimated reproduced text and talk (Fairclough, 1989).

Feminism and Critical Discourse Analysis: Views

Issues related to gender, identity, power, equality, freedom and social prestiges etc are seen deeply in feminist discourse. Some views on feminist discourse are given as below:

Harlan (1998) Socialist feminists view women's oppression as tied to society's systematic gender system, which prescribes the social roles, norms and purposes of women. This society places women in a secondary position through the capitalist exploitation of labor and the consignment of reproduction. To alleviate this situation, social feminists seek the eradication of gendered socialization and the alliance of oppressed groups. In addition, cultural feminists attempt to reevaluate the "feminine" aspects that tend to be devalued in society. They tend to celebrate those characteristics viewed as feminine, whether these characteristics derive from biological or social influences. Cultural feminists view feminine qualities as a source of pride, and focus on a cultural transformation that values the role of the intuitive and collective view of life. In addition to liberal, radical, socialist and cultural feminism, many other variations of feminism exist, each having their own view regarding the causes of women's oppression and the method for which to alleviate it.

Guerin et.al (2005) states that "Feminism is a social theory or political movement and ideology which believe that all types of dominations and discriminations upon women should be ended to established equality among the people in the world." My study was based on the positive influence of gender based Novel, its writing style, semantic structure (implicit and

explicit) and change occurred after its dissemination to the readers. Similarly, it was for exploring how Nepalese literary texts have been arousing awareness about power, property and ideology critically to compensate the gap between male and female. Critical discourse analysis goes through the proper analysis of text and talk to find out the real fact. I tried to investigate the internal ways of perceiving male and female or how they are treated or practiced in certain types of discourse.

Feminist discourse

Feminist discourse analysis deals with the issues like power, equality, nondiscrimination, indifferences and equity for empowerment. Feminist discourse is introduced as below:

Why a feminist critical discourse analysis?

Over the last ten years or so, in several branches of discourse studies there has been a concerted move to explicitly include the label 'feminist' in the various sub-fields by feminist scholars working in these areas. For example, we now have 'feminist stylistics' (Mills 1995), 'feminist pragmatics' (Christie 2000), and 'feminist conversation analysis' (see, for example, Kitzinger 2000). In all these areas, the mainstream research has been characterized by a supposedly neutral and objective inquiry, which feminist scholars operating within it have challenged. Writing more broadly about 'feminism and linguistic theory' in 1992, Cameron explained that one of her main objectives was to 'question the whole scholarly objective bias of linguistics and to show how assumptions and practices of linguistics are implicated in patriarchal ideology and oppression' (1992, 16). The need to identify and establish a feminist perspective in language and discourse studies is of course part of what feminists in the academia have for many years criticized and sought to change across male-stream disciplines in the humanities, social sciences and sciences (Spender 1981). One might nonetheless quite reasonably ask, 'But why a feminist CDA?' Eschewing the 'disciplinary' label and preferring instead to be seen as a research perspective (van Dijk 1994) or a research programmer (Fairclough & Wodak 1997), CDA is known for its overtly political stance and is concerned with all forms of social inequality and injustice. Moreover, the debt CDA owed to feminist approaches in women's studies in providing an impetus to the fledgling field in the 1980s has also sometimes been openly acknowledged (van Dijk 1991). It is not surprising, therefore, that feminists have been working quite happily under the rubric of CDA without needing to explicitly flag a feminist perspective. Why, then, the explicit feminist label? There are a

number of reasons for it. First, the most straightforward is that studies in CDA with a gender focus mostly adopt a critical feminist view of gender relations, motivated by the need to change the existing conditions of these relations; thus what emerges from this volume, for instance, is clearly a set of distinctly feminist concerns. Even where individual authors may not use the term ‘feminist’ overtly, it is necessary as a collective to make explicit that shared perspective. Second, the following reservations expressed by some feminists provide pause for thought. Cameron (1998: 969–70) wrote that ‘[CDA] is one of those broadly progressive projects whose founders and dominant figures are nevertheless all straight white men, and Wilkinson and Kitzinger (1995) specifically remark on these men’s failure to give credit to feminists by citing their work.’ In my view, the social identities of these CDA practitioners per se are not a problem as frequently these same men are sympathetic to feminist concerns. What is striking, though, is that most feminist research in CDA is undertaken by a diversity of women in a wide range of geographical locations, not all of whom are white and heterosexual. In regard to Wilkinson and Kitzinger’s (1987) observation, one might note that more recent theorization in some quarters of CDA draws upon and include, among other sources, feminist works (for example, Chouliaraki & Fairclough 1999). In terms of a feminist CDA, however, we might envisage more than citations from feminist scholars, important as that is. It is necessary within CDA to establish a distinctly ‘feminist politics of articulation’ (to borrow Wetherill’s 1995: 141 phrase), i.e. to theorize and analyze from a critical feminist perspective the particularly insidious and oppressive nature of gender as relevant category in most social practices. Eckert (1992), for instance, has pointed to the way gender operates in a pervasive and complex way from other systems of oppression:

Feminist critical discourse analysis as political praxis

Key interrelated principles of feminist CDA as theory and practice are outlined below.

Feminist analytical resistance CDA is part of an emancipator critical social science which, as mentioned, is openly committed to the achievement of a just social order through a critique of discourse. As feminist critical discourse analysis, our central concern is with critiquing discourses which sustain a patriarchal social order: that is, relations of power that systematically privilege men as a social group and disadvantage, exclude and dis-empower women as a social group. One of the aims is to show that social practices on the whole, far from being neutral, are in fact gendered in this way. The gendered nature of social practices can be described on two levels (Connell 1987; Flax 1990). First, ‘gender’ functions as an

interpretative category that enables participants in a community to make sense of and structure their particular social practices. Second, gender is a social relation that enters into and partially constitutes all other social relations and activities. Based on the specific, asymmetric meanings of 'male' and 'female', and the consequences being assigned to one or the other within concrete social practices, such an allocation becomes a constraint on further practices. Lazar (1999, 2000) articulates the following interrelated principles of feminist critical discourse studies as theory and practice of feminism.

Power relations and Complexity of Gender. Although such a view of ideology in Marxist accounts was developed specifically in terms of class relations, the concept now has wider currency and encompasses other relations of domination (Fairclough & Wodak, 1997), including gender. From a feminist perspective, the prevailing conception of gender is understood as an ideological structure that divides people into two classes, men and women, based on a hierarchical relation of domination and subordination, respectively. Based upon sexual difference, the gender structure imposes a social dichotomy of labor and human traits for women and men, the substance of which varies according to time and place. Feminists have long criticized the easy mapping of physiological sex on to social gender, and more recently some have critiqued the naturalness of 'sex' itself, arguing that it too is socially constructed (Butler, 1993). Grant (1993, 185) puts it this way it is true that the structure of gender acts through and is inscribed on sexed bodies, but the whole idea of two sexes only has meaning because those meanings are required by the gender structure in the first place.' Although, as individuals, people may deviate from the archetypes of masculinity and femininity pertinent to a community, this nonetheless occurs against the ideological structure of gender that privileges men as a social group, giving them what Connell (1995) terms a 'patriarchal dividend', in terms of access to symbolic, social, political and economic capital. One example of symbolic capital accrued to men in English-speaking cultures, for instance, is in the way male pronouns and nouns have been given generic status in the English language, which by default always assures men of visibility, whilst simultaneously rendering women invisible (Spender, 1985). Gender ideology is hegemonic in that it often does not appear as domination at all; instead it seems largely consensual and acceptable to most in a community. The winning of consent and the perpetuation of the otherwise tenuous relation of dominance (Gramsci, 1971) are largely accomplished through discursive means, especially in the ways ideological assumptions are constantly re-enacted and circulated through discourse as commonsensical and natural.

Feminist Analytical Activism. CDA is a part of an emancipator critical social science which is openly committed to the achievement of a just social order through a critic of discourse. It means social order aims to explore the ideas of the criticism about patriarchal social order – relations of power that systematically privilege men as a social group, and disadvantage, exclude and disempowered women as a social group. Moreover, feminist analytical activism is considered as their levels given by (Connell, 1987, Flax, 1990). First Gender functions as an interpretive category that enables participants in community to get the sense of particular social group. Second, gender is a social relation that enters into and partially social practices. A feminist political critique of gendered social practices and relations is aimed ultimately at effecting social transformation. The social status quo is contested in favor of a feminist humanist vision of a just society, in which gender does not predetermine or mediate our relations with others or purpose of which we are or might become (Grant, 1993, Hill-Collins, 1990). Analysis of discourse refers to working on the power and social structure.

Discourse in de- construction of gender. Post structuralism conceptions of discourse as socially constitutive signifying practices have been fruitfully combined which linguistic approaches in many CDA and recent gender and language studies. Feminist CDA takes a view of a discourse as social and structural practices. The relationship between discourse and the social is a dialectical one, in which discourse constitutes to social; situations, institutions and structures (Fairclough, 1992). So, that the thought of feminist discourse is being multiple in terms of representation, relationships and identities.

Critical Reflexivity as praxis. According to Giddens (1991), reflexivity is a generally pronounced characteristics of late modern societies, by which he means there is an increased tendency for people in this period to utilize knowledge about social process and practices in a way that shapes their own subsequent practices. A critical focus on reflexivity, as a phenomenon of contemporary social life must be an important feat in the practice of feminist CDA. Here, Lazar (2000) presents the view as reflexivity of institutional practices and institutional reflexive practices. Reflexivity of Institutional practices focus on the strategic progressive achievement of goals by using maximum opportunity.

Feminist Perspectives

Feminism is the concept of study on the varieties of issue like domination, exploitation, women empowerment, patriarchy, freedom, peace, equality and gender role.

Feminist perspective shows the ways of analyzing those issues from different angles over the time. It means according to the transformation of the world looking towards male and female and their movements have also got new horizon. So that different perspectives on feminism over the time are presented below:

Liberal Feminism

Liberal Perspective of feminism is taken as a traditional concept that was developed after industrial capitalism or view developed after first wave feminism. It is the foundation of comparison which developed as the perspective of de-constructionist concept in feminism. It tells society has a false belief that women are by nature less intellectually and physically capable than men. Liberal feminism argues that men and women should have same status to use equal power, properties, opportunities and duties. It means, balance the level that would allow women to seek the same opportunities as men, especially the opportunity to excel in various fields. Modern liberal feminists argue that patriarchal society fuses sex and gender together, making only those jobs that are associated with the traditionally feminine appropriate for women to pursue.

Radical Feminism

Radical Feminism was emerged to fill the gaps seen in liberal feminism. It was developed to show the causes of failure in achievement. Radical feminists argue that women are not only failure of individual but also cause of the social system. Moreover radical feminists believe that the root cause of the problem is not femininity, but the low value that patriarchy assigns to feminine qualities. If society placed a higher value on feminine qualities, then there would be less gender oppression. In this way, the volume should be 'turned up' on all forms of gender expression –androgyny, femininity, masculinity, and multiple forms of gender expression that is –or is not –congruent with biological sex. It shows Patriarchy is the major cause of female oppression. It tries to find the proper place for women in society and works for raising consciousness.

Marxist/Socialist perspective of Feminism

Marxist/socialist perspective of feminism includes views of social justice and socioeconomic gap between male and female in society. For many centuries women were considered as the property of men and a key cog in the capitalist machine from a commodities perspective. Marxist feminists argue that patriarchal capitalism should be killed

as they are paying low wages and values. Women are as a class they would be united to fight against exploitation or capitalism to get equal payment and status. This perspective, lead the issues like unequal payments, obstacles to achieve tenure or outstanding work in certain fields, family-friendly policies at many of the institutions and national organizations of higher education. Similarly, socialists believe that women are not oppressed not only cause of class but also causes of sex, race, ethnicity etc. Marxist and social feminism is used to seek the relationship between patriarchy and capitalism.

Feminist Movements

In general, feminism can be seen as a movement to put an end to sexism, sexist exploitation and oppression and to achieve full gender equality in law and in practices. Similarly, it is the voice for raising awareness to have reformation about the numbers of issues as equality, violence, equity, sexual abuse and justice, exploitation, discrimination, women rights and so on. It has contributed to develop the sense of co- existential acceptance among human being. So that the feminist movements can be described as different waves that are given below:

First wave feminism. First wave feminism was emerged in early 19th centuries, emerging out of an environment of urban industrialism and liberal, socialist politics. The major goal of this wave was to open up opportunities for women, with a focus on suffrage. It was the political issue that all the women either from upper class or middle class were raising voice for equality freedom and participation in voting system. Native American women were very active to revolt for women rights at that time. The well known writer Virginia Wolf was the leading figure of this movement.

Second Wave Feminism. It was the period of fighting over the laws on culture and perspective of gender inequality. This wave was started from 1960s to 1980s. As a result of this wave women were encouraged to raise the voice against sexist discourse, the role of women, daily life, inequality and their role in society and culture. The famous writer Simon de Beauvoir has the special contribution to raising consciousness on women to fight against the inequality.

Third Wave Feminism. Third wave of feminism is considered as the postcolonial and postmodernist view in the field of feminist ideology as a discourse. It was emerged from the time of 1990 to onwards. This wave is the over evaluation and continuation of first and

second wave of feminism. It has focused on the greater issues like notion of feminism in national, political and social level regarding stereotypical views, gender, race, reclaimed on the thought of high heels, lipsticks, cleavage. Moreover it has broken the contrasting boundaries and put forwarded the ideas of overcoming the gender related problems.

In this study I adopted the views from third wave of feminism. This wave has included the issues related to first and second wave of feminism. Likewise, this is the continuation of first and second wave of feminism. The issues of women identity, empowerment, discrimination, partiality, patriarchy, opportunity etc. can be easier to analyze from this perspective.

Brief Introduction of the Parameters

Feminism came into existence through the struggle for women's right against the injustice carried out in the society. In human history, women's existence was observed through male point of view as a result women identity is considered differently. Considering the aspects of feminism, it concentrates on the various themes. My framework for feminist critical discourse analysis was developed from the ideas of Fairclough (1992), Lazar (2007) and other Scholars. As to make my study more meaningful, I had set different Parameters to analyze and interpret the issues of feminism from the novel. The brief Introductions about those parameters are presented below:

Gender Discrimination

Gender discrimination means unequal treatment or perception of an individual based on their existence. 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 study Was based on gender discrimination more importantly.

Women's Position and identity in Society. In the society, women are given secondary status making them inferior to men in multiple areas via decision making, leadership, and 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 area. 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 Novel *Blue Mimosa* was analyzed.

Inequality. All women in our societies are not equally provided with synonymous rights and opportunities like 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.

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. 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? In addition to this definition, when people are mistreated on the basis of such gender based behavior, prejudices take

Place. 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 unmarried 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 buildup power in the society. It also covers all aspects of women's rights. Similarly, Feminism assaults restrictions imposed on behavior, separation, sexual assault, Social, 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.

An Overview of the Novel Blue Mimosa

The novel 'Blue Mimosa' is the translated version of Nepali novel 'Shirishkophool'. It is written by Nepali writer Bishnu Kumari Waiba (Parijat). She is famous for her extraordinary writing skill of story, Novel and poems in Nepali literature. The novel Sirishkophool (Blue Mimosa) is the reflection of the condition and position of women in traditional Nepalese society. The role of patriarchy, perception of society and their identity has been directly performed in the novel. The novel was published in 1972 A.D. It is translated by Tanka Vilas Varya and associated by Sondra Zeidenstein. The very novel was awarded by Famous and Great Nepali prize (Madan Prize: Madan memorial organization) in 2022 B.S.

Blue Mimosa is intentionally explained to show the suffering, struggle and defense for inequality of women at contemporary society. This Novel was written at the time of Panchayat Rule in Nepal. So, women sufferings and voices are analyzed in the story. The Major protagonist Sakambari is presented as the representative character in novel to show the

power of women. The whole story has been developed within the Love attraction of retired Army Suyogbir Singh. He is 46 years old right now but heartily attracted with a young lady Sakambari who is just 24 years old. Sakambari is like a bloomed Blue Mimosa, her every parts of the body have been looked and judged by old soldier. The novel has depicted the scene from the bar where a soldier used to go and observe Sakambari from very close. It shows how women characters have been perceived by a male character. Sakambari was addicted of smoking. They fall in love without getting the age gap between them. They are different in terms of age, temperament, experience and maturity so union between them is not possible, Even the setting of the novel gives us a beautiful image of nepal and disbalance of lifestyle in cities. The novel reminds us Albert Camus and Sigmund Freud as it is described as relating with sex psychology. It is the mixture of existential and psychological issues in the same unit. Parijat found in them an affinity to her own experiences and feelings about the life.

This text is different in terms of theme and characters than many other novels. Here, Sakambari, one of the characters, is compared with the archetypal woman. Despite her beauty and young age, that attracts men towards her. Whereas, Suyogbir Singh is described /compared with an agnostic Buddha. He fought in different battles and slept with many women while he was on the front but none of them had left any impression on his mind. He falls in love with Sakambari who is a unique and revolutionary lady. At last of the novel Suyogbir becomes very unhappy and nostalgic because of Bari's death. He couldn't find the proper meaning of his whole life. So that, this novel lead differences in identity and perception towards women specially created by male dominated societal ideology and its practice followed by members of society.

Review of Related Empirical Literature

Empirical literature is the series of earlier researches done in the same field. Different studies related to feminist discourse was done from various researchers in the past and present. Some valuable empirical literature was reviewed to investigate the research gap to get proper ways to move forward for findings. So, some reviewed empirical literature is presented as below:

Bhatta (2013) studied on "Feminist Perspective in the Novel Bell Jar". He studied about the role of women in society and the place or perception of feminist discourse given by patriarchal society. He tried to find out the aspects of feminism used in the novel Bell Jar.

Similarly, it was the attempt to find out the result from survey and purposive sampling techniques on feminist ideology. It has been concluded females were dominated even from the female in the society. So, social and feminist discourse can be formed through cultural practices and social structures. Only male are not totally responsible to create in equality in the society.

Isik (2017) has conducted research on “Black feminism in Alice Walker’s *The Color Purple*”. In this research he studies about the perception and presence of black women or their sexuality in relation to political discourse in post modernist condition. According to the research the color purple records important hallmarks in feminist literary criticism. African American women were more capable to defense the issues about patriarchy in society. In early ages the color purple was controversial to African and American women later on it was compared with the domination and oppression of American men as well. After all it has concluded that the black feminism has played dominant role to lead the matter of gender and race in 20th century.

Katuwal (2017) studied on “The Feminist Analysis of the color Purple”. The objectives of the study were to find out the feminist aspects from the novel By Alice Walker related to feminism. The discourses were selected randomly to see the perception of society towards women. The discourses were described deeply. She explained the findings in social, cultural, religious and gender aspects. This study has also helped me to find the way of analyzing the selected extracts from the novel from feminist perspective.

Zaidi (2017) studied on "Let Him Who is Without Sin Cast the First Stone:" A Feminist CDA of Gender bias in *Paradise Lost*. This paper aims to explore gender bias in *Paradise Lost* (1667) written by John Milton through a comprehensive Feminist CDA of ‘sin’. Sin is an allegorical character represented in *Paradise Lost II*. Her character is exemplified through the allegory of „Sin and Death“. The allegory is famous for its personification of Sin/Death into female/male gender identities. This study uniquely deconstructs Sin “feminization under the theoretical framework of Feminist CDA. The approach defined by Lazar (2005) forms the method of analysis. The study intends to find out the extent of gender bias in the portrayal of Sin by Milton. Identification of gaps through the lenses of literature has enabled the researcher to form two research questions. Analysis of research question is based upon the selected tools of Feminist CDA that lead towards the findings. In the light of contextual and discursive practices the critical discussion denotes that

Milton is gender bias in the portrayal of Sin as a seductive and manipulation stereotype female. Conclusion of the study projects that the representation of Sin whether through her character, utterances and speeches is based upon male/female dichotomy. The stereotypical feminization of Sin is based upon gender partiality and predisposition related to the female gender.

Jackson (2018) conducted research on “Young Feminists, Feminism and digital media and discourse”. His study was based on the in-depth study of synchronous and asynchronous mode of social media to build the relation and use the discourse. The major study carried the result about relation developed by teen girls through using social media. He studied qualitatively on post structuralism approach of feminist discourse on young generation. It was concluded that digital media has impact on youngsters. He put forwarded the ideas as online feminism as unsure and as sharing knowledge on different areas. Feminism is understood as doing something in online and offline. This research shows the mark continuity between girl’s exercises in safe digital spaces and its practical use regarding female discourse in geographical area and historical perceptions.

Muhammad & Shah (2019) studied on “A Critical Discourse Analysis of Gender Representations in the Content of 5th Grade English Language Textbook”. The study concluded as- The textbooks, particularly English language textbook taught to the students of Grade-5 in public and private sector schools in Punjab, Pakistan, are gender biased. There is an unequal representation of both genders in the said textbook where males are shown in dominant and influential positions whereas, females have been shown in comparatively dependent and inferior positions. Thus, the content of the textbook seems to be systematically manipulated in favor of males. This practice is against the fair-treatment principle of both genders. Therefore, special measures should be taken to eliminate gender bias from the textbooks so that we might have a sound society where both genders be treated equally

Nisrane (2019) carried out research on “Discourse Analysis on the representation of women in Western Gurage Proverbs”. This study was conducted to assess the representation of females in Gurage proverbs. Its main objective was scrutinizing the contexts, in which proverbs represent women and their influences on Gurage women in the community. The proverbs were collected directly from the speaker’s of Gurage language, bulletins, magazines and books. The collected proverbs were thematically clustered and translated literally into English with a great attempt to keep its original meaning and beauty. Then, they were

critically analyzed to observe how the community represents women. The finding showed that there are a large number of proverbs that represents women negatively. They are represented as physically weak, immature, and feeble in teamwork, greedy, incapable in trading and in public works. But there are quite a few proverbs that portray the role of women. Positively such as motivator, supportive, committed and devoted as a mother and wife. Finally, the study recommended that the ways of representing women on the oral traditions in general and proverbs in particular need reconsiderations.

Paudel (2019) carried out a research entitled “A Critical Discourse Analysis of The Novel ‘Yogmaya’ from Feminist Perspective”. The objective of the study was to analyze the discourse in Novel from feminist perspective in terms of gender discrimination, women’s position in society, inequality, patriarchy, gender roles and political and social factors. He has collected the extracts from the novel through purposive sampling technique. He concluded that Due to the supremacy of patriarchy and power the girls are taught to be obedient, punctual, hardworking, devoted and always engaged for maintaining a balanced family environment. The girls are also begun to take under adjustment from early childhood in their life. So, that the research has tried to teach all the women as the dignity of family as well as the whole society. People are believed to maintain their dignity on the basis of women’s presence.

Pun (2019) conducted a research on “The feminist perspective in the Novel SamanantarAakash” thorough qualitative analysis of the discourse used in the novel. She studied the Novel to identify the aspects of feminism in terms of social, cultural and religious aspects, gender aspects, place of women and women rights in the society and role of patriarchy. She has concluded in her research that female are dominated sexually, economically, politically and culturally by male chauvinistic ideology. Male are regarded as superior, master, brave and rational in terms of education, power, economy and position. It shows the discourse created by male dominated society has either directly or indirectly influences on the empowerment of women in the society. Religious, political, Economic and social thoughts and attitudes are driving forces of domination and impartiality in society.

Adhikary(2020) Searched for Social Identity in Parijat’sBlue Mimosa from leading to feminist perspective. He concluded that the women have been against the women domination and patriarchy in society. Moreover, the protagonist, Sakambari is fighting for women's freedom and selfhood. Social rules and regulations as women should only involve them in the

household works. It was restricted for women to involve in outward and extra activities. Sakambari has rebelled against the conservative male ideology. This novel is an attempt to introduce women's entity with their name with males to introduce them. The woman protagonist Sakambari involves herself in smoking and debating as a revolt against patriarchal society for the emancipation and selfhood of women. It was the great challenge to male characters because Sakambari copied the actions done by male to get ideal identity.

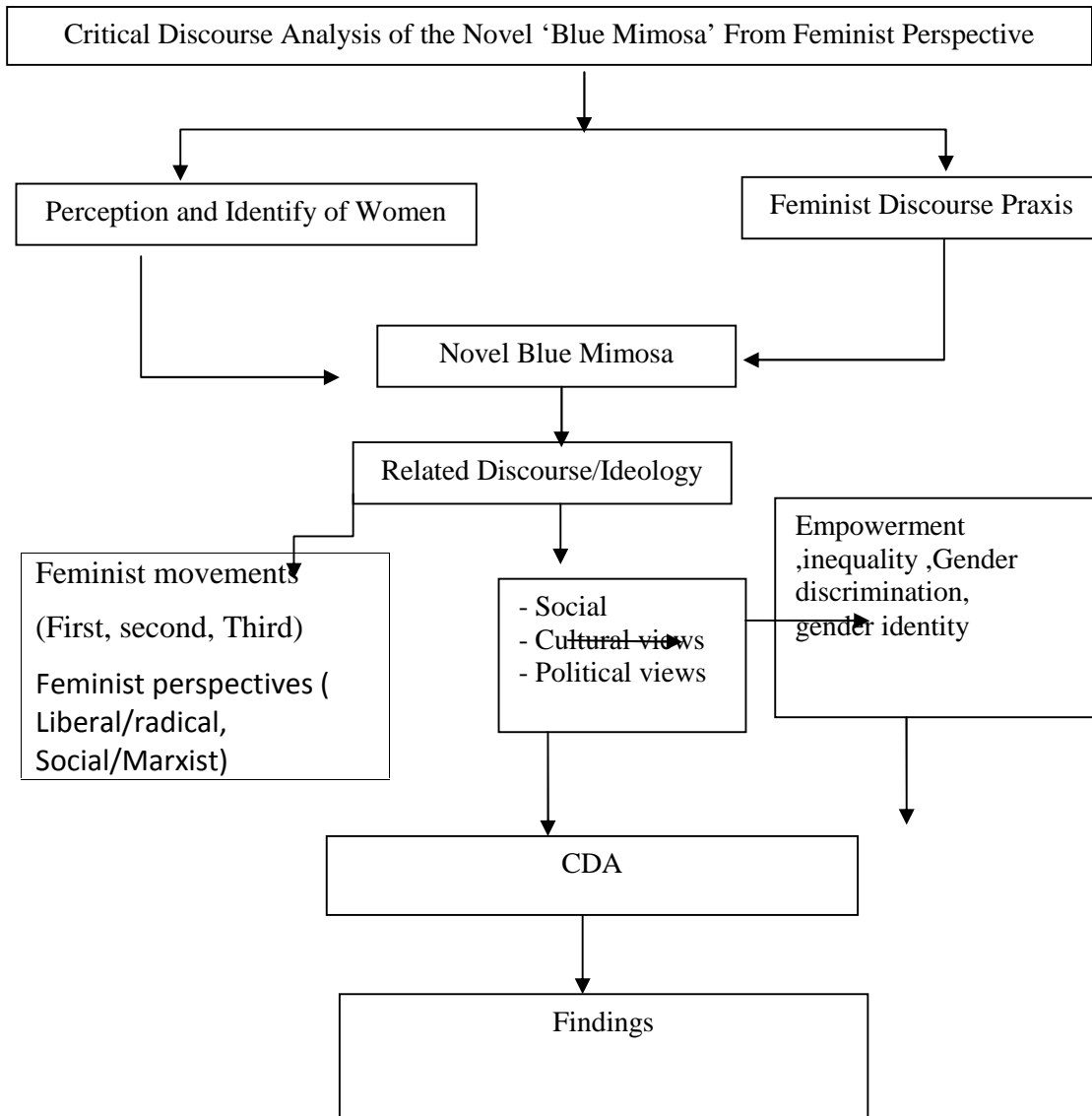
These studies were concluded on the social identity of gender, roles, woman perception and patriarchy but not critically analyzed the issues like equality, partiality, empowerment, and discrimination and gender roles from liberal, radical, social and Marxist perspective of feminism. Such issues were analyzed with CDA from feminist perspective in my research. That's why my research was different than their research done in the same field.

Implications of the Review for the Study

The review of the related literature gave me insights about theoretical background as well as the knowledge of similar studies and helped to find out research gaps. Furthermore, the studies were useful to improve my methodology and interpretation of data. The researches had been supported me to get numbers of ideas on feminist discourse and its impact on society. These studies helped me to identify research problems, challenges, data collection and their analysis, methodology and other needed tools and techniques. From the ideas of those studies I got the sense of explanation and selection of the discourse (extracts) related to feminism. The theoretical and empirical studies always provide the base to any study to get proper and effective result in the field of research. When I chose the novel to analyze the given discourse items from political, social, religious and cultural perspective. Paudel (2019) assisted me to ensure the ways of taking discourse related to the text. I got the ways of collecting extract and relate to feminist ideology properly. Similarly, Pun (2019) supported me to put proper statement of the problem. Furthermore, her study helped to put correct orders of the issues related to feminism. Moreover, Lazar, Michelle M (2007) provided me to be engaged with the concept of feminist discourse praxis from multiple ways. It is the theoretical base for my study. Isik (2017) Black feminism in Alice Walker's *The Color purple* has instructed me for analyzing female related issues and see the perception of society towards female. Likewise, the discourse used for female by males was also properly indicated through his study. At the same time very research is motivated from Jackson (2018) and Zaidi (2017) supported me to use proper approach, technique and method for analyzing discourse from social and cultural point of view. That's why this research has the

combination of multiple ideas by various recourses. The study done by Nisrane (2019) and Bhatta (2013) helped me to choose appropriate research design techniques and sampling procedures. I really take this review as the real guide for my study.

Conceptual Framework



Chapter Three

Method and Procedures of the Study

This chapter was for dealing with the methodological procedure for data collection, data analysis techniques, research design for the study, population, sampling and the certain ethical code and conducts that the researcher has to follow. So that, to achieve the desired goals, following methodological procedures was adopted for the study:

Design and Methods of the Study

A research design can be defined as an overall plan and entire framework that guides the researcher to complete the needed study to achieve the goals. There are the various designs of research. So the design of the research is selected according to the purpose of research. The purposes of the research determine the methodology and design of the research (Chohen, Manion& Morrison, 2007). According to Kumar (2014, p.112), “a research design is a roadmap that you decide to follow during your research journey to find answers to your research questions as validly, objectively, accurately and economically as possible”. Similarly, Sellitiz et al. (1962, as cited in Kumar 2014) define research design as the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure. Thus, it gives a model that is followed by the researcher. Similarly, Creswell (2014) adds qualitative method as, “Qualitative methods rely on text and image data, have unique steps in data analysis, and draw on diverse designs,”

My study was based on the qualitative research design to interpret the selected extracts. Moreover CDA and Feminist approaches had supported to find out the result from subjective analysis of the text. It means data was collected and analyzed on the basis of context of society. So, qualitative research provides in-depth and detailed understanding of meaning and actions of non-observable as well as observable phenomena. Qualitative research design should also not only account for what is said or done, but also the manner in which something is spoken or carried out by a participant. Cohen, Manion and Morrison (2007) say:

Qualitative research is characterized by a loosely defined group of designs that elicit verbal, oral, observational, tactile, gustatory, and olfactory information from a range of sources including almost others audio, film documents and it draws strongly on direct

experience and meaning. It advocates the subjective and explanatory approach of text description. My study is also based on the documentary explanation of published scripts which needs subjective analysis. As Scott(2006) mentions, “Documentary research involves the use of texts and documents as source materials : government publications, newspapers, certificates, census publications, novels, film and video, paintings, personal photographs, diaries and electronic or other hard copy form.”

Critical Discourse analysis is always related with social issues or problems and always in the favor of those who are dominated. It is neither a qualitative nor a quantitative research, but a manner of analyzing the important statements in the contexts. Therefore, I had used quantitative design to deal with the extract of the novel that was selected. Qualitative research design is very open to describe the data subjectively. So, it follows descriptive approach in language research. It follows exploratory and open ended method because one can use their own experiences and skills to describe the needed data and information.

Sample and Sampling Strategy

The population of this study was based on the written document novel “Blue Mimosa”. I selected related extractions to collect the data related with feminist issues (feminist discourse) to meet my objectives. The very novel may includes the numbers of discourse that actually reflect the issues about male domination, female discrimination, exploitation and power abuse in society but only selected expressions were analyzed through CDA. It had included clear and economical data as the population of the study.

Moreover, my research was conducted by using no-random sampling. The novel was analyzed and studied by using purposive sampling procedure. The sample was clearly classified, which made research result oriented and goal based. The selected discourse and extractions could create any confusion to the readers but they are limited in the area of expected goals.

Source of Data

The data of the study were taken from the novel ‘Blue Mimosa’. The extracts related to women identity, discrimination, inequality, empowerment and perception towards women, roles and socio-political factors from the novel were taken for the secondary data. Those data were based on in-depth study of the extractions. I took data by reading, re-reading and in-depth observation of the novel.

Data Collection Tools and Techniques

The data for this study were collected primarily from the published novel “Blue Mimosa”. Needed extractions, discourse related with inequality, discrimination, patriarchy, gender identity etc. The issue based expressions have been underlined and pinpointed after deep reading. Written expressions, citations, views of scholars etc. were taken as secondary data for the study.

Data Collection Procedures

This study was based on subjective analysis of the documented novel. I adopted qualitative method for whole description. The following procedures were applied while collecting the data:

- The written novel was studied deeply.
- Feminist discourse related extractions were underlined on the basis of desired goal.
- I made the list of selected extractions and classified them chronologically in terms of different aspects like empowerment, inequality, gender identity, discrimination, domination and socio-cultural aspects.
- The selected extractions were transcribed and translated from the novel.
- The discourse items and expressions related to feminism were analyzed after their categorization.

Data Analysis and Interpretation Procedure

The collected data were analyzed following the given procedure:

- Transcribe the needed extractions.
- Theme based argumentation, subjective explanation, analysis, interpretation and description of data.
- Translating the quotations
- Theme based analysis of the data from socio-political, social/Marxist and liberal/radical perspectives of feminism.
- Making a conclusion.

Ethical Considerations

Ethical consideration is very crucial part of this research to be developed. The reviewed articles, books, researches, journals, diaries and publications are respected through the ethics of academics. The ideas, thoughts and directions are highly quoted and acknowledged to avoid plagiarism. I had adopted all the code and conducts to be followed while taking others ideas to develop my study. To complete this research following ethical considerations had been followed:

- i. Sources were acknowledged by quoting their name of authors, books, date and publishers to avoid intellectual theft.
- ii. Data were analyzed honestly without using bias, domination and rough language.
- iii. Authors, writers, supporters and academicians were respected properly.

Chapter Four

Analysis and Interpretation of Data

This chapter includes an analysis of collected data. Data has been collected from the novel *Blue Mimosa* and analyzed qualitatively. Selected extractions are classified into different parameters and described with argumentation technique. These parameters are based on feminist issues and extractions are described on the basis of parameters as below:

Gender Discrimination

Gender discrimination is the important aspect of feminist criticism. It deals with the aptitude and attitude shown by male and female in the society. Men and women are genetically different, in a sense that they can be identified superior and inferior in terms of power, politics, opportunity, social values and social roles and so on. The extractions related with gender discrimination in novel are selected for analysis as below:

Can't you speak a little softer, Bari? That was the voice of women old. "Why do you have to smoke so much?" (17)

This is an aggression towards the voice of women. Women are expected to speak softer and behave kindly. They should not speak in loud voice in front of men. Women are discriminated by society in even speak louder, they are restricted to smoke. If they smoke, the society would describe them differently. Smoking generally is done by males in society. As Marxist feminism argues power is created by men as they have been using social and corporate power. They want to suppress women in every situation. Bari wants to follow liberal concept of feminism but she is not treated equally as men. Here, Sakambari wants to raise question that we want indifference to do the actions on the basis of our will. What happens if we smoke? So that she smokes a lot like men expecting to have equality in each and every steps.

A woman is a woman and a flower is a flower (16)

This discourse is indicating the view of social feminist perspective. Given extract is uttered by Suyogbir. He is guided by social norms and thinks himself as a flower which has a power to spread positive scents of humanism but women are not as good as a flower who can

bring positive thoughts. Woman is seen as traditional, superstitious and narrow minded from long time. It means because of social practices women are being discriminated in society.

Bari, Why do you come to the Bar frequently? Don't you feel ashamed yourself, usually boys come here for smoking, this is not your job.(21)

Above mentioned statement shows the revolutionary thought of woman. Special our society accepts to the boys if they go the bar smoke, drink and dance but women are not made for smoking and wasting time like men. As Liberal feminism accepts the equal presence of male and female but here women are dominated from doing the same activities as men. It shows discrimination between male and female as if boys go to bar they can enjoy it but girls should feel ashamed.

She does not care how much she embarrasses someone. She is really an outspoken woman. (17)

Given statement is the way of discriminating women in society by observing their behavior and lifestyle. As Marxist feminism argue if men and women want to be equal they must be same in terms of value and economy. But here, women are described as cruel, manner less, uncivilized and undisciplined. Due to male dominated ideology, female are identified differently in society. Here Bari is also described as low valued and outspoken women who does not care about others dignity and name, she speaks randomly whatever comes in her head. She wants drastic change in gender perspective. It shows women cannot put their secret in their head. They share everything with others whatever they have. So, here women are described as the medium of embarrassment, shame and rude behavior in society. Socialistic feminism tries to compensate the gap between these ideologies but stereotypical practice doesn't support it.

I asked, If the bees can't settle here, what's the use of this flower? But she didn't treat it as commonplace. Blowing the cigarette smoke from her mouth, she said, "The flower won't be spoiled; it is secure. (14)

Given extract is inter-linkage with social feminism. Society is making discrimination in terms of values, gender and race. Men want to take their power always as superior. Just like it, given statement is a metaphoric description of life of Sakambari who compares her with a mimosa flower and Suyogveer with a bumblebee. It is said that mimosa flower falls with a

single touch or kiss of a Bumble bee in metaphoric sense that is the relationship between Bari and Suyogveer. She wants not to settle the bees on the flower because it buds for itself and opens for itself. It falls by its own will. She does not want to be dominated by Suyogbir and This is the encounter of Bari with the male characters. By revealing Bari's philosophy about life, Parijat has attempted to create her own norms and values about life distinct from the traditional norms. It refers to the thought of males for female. It is believed that without presence of men women cannot do anything. So, socially women are being discriminated since long time.

As a man I was angered by the proud behavior of a primitive girl. (55)

Above mentioned statement shows the arrogant nature of women. They are perceived as illiterate, proud and conservative in the society. Male can show their anger towards them if they react badly. It means the perception towards women is determined by the will of men, social ideology, believes and practices which is followed by social feminism. Because of those issues girl are discriminated in society. Likewise Bari, here is identified as old fashioned, traditional and bad tampered girl in the novel. She doesnot want to follow rules and rituals properly made by society especially for woman.

Women Empowerment

This is the concept developed by third wave of feminist movement and advocated by liberal feminism. So, it has been cross cutting issue in the field of feminist literary criticism at present. Women must be given an opportunity to be the part of power, politics and ideology in society. They have to be included in government, decision making process, education etc. to strengthen their existing level in society. They need motivation to get equality in society. The statements related with Women empowerment in the novel are selected to analyze as below:

Being man and woman was not enough to create something; so many other things had to math. Even if I were not an old man, I was not the age to be intimate with Bari. Bari should do more as you have done for your family, she is being bold lady (30)

The sense of motivation shown by Suyogbir is really admirable here. Though Bari was affectionate blindly with him, he consoles her to be fit with the men who suits according to her age and emotion both. This is connected as the thought of liberal feminism. Bari is

expected something better for her family as a daughter. Bari is given chance to choose her life partner though they are in love relationship. Age gap has been presented as an issue between them. Soldier is empowering to that lady by telling that he is not suit for her. Bari is in her 24 and Suyogb is 46 years old. They know well if they get marry society definitely will not accept them. That's why here young lady is motivated to take young men as her life partner even they are in relationship. It is guided from the revolutionary view of radical feminism as well.

It is not sexual hunger I feel toward you, Bari, because if that is a pleasurable feeling why am I frightened at the thought of seeing you naked? It is not desire for your neck and breast I feel. (43)

The given extract symbolizes the stereotypical thought of men and women in society and described from social feminist perspective. Social believes, rituals and traditions might not have the same role always. When Bari encounters with Suyogbir, she might have thought that the boy is thirsty for sexual relation. Suyogbir wanted to show his love and care towards Bari. He is not just like other men; he is mature and doesn't want to give any attention to get women naked for pleasure. He is frightened to see her naked body, not interested with her breast and neck. Moreover, these statement energies to women to get rid from such a nasty thought because men do not show always the evil characters but they are also the source of positive energy for women. They want to be the part of success with women. In the novel the speaker wants to convey the message that the motivation and de-motivation created by society is very vague for both male and female. They should not be guided as sexual partner or a medium of getting pleasure but they are something more to co-operate the problems and struggle of their personal life.

Whenever I listened to Mujura's candid and guileless talk I pictured clearly behind her a home, a world, affection and the existence of many living things. (31)

In this extract women value has been taken as creature of life as well as this universe. Women has been empowered by words as they are the world, source of love and affection, mother of all living things and so on. As Marxist feminism declares power can be created socially economically. Here, women are empowered or made powerful as they are source of love and life. Likewise, women are not weak, dominated, suppressed and back warded by nature but social practices have been affected it. Here, Sister of Shivaraj. Mujura is

symbolized as ideal lady. Suyogbir admires her nature of humanity, social behavior, sense of humor and helpful nature. So, she has been given the quality of goddesses (mata) who can handle everything easily when they are in trouble. The extract shows the evergreen energy that is acquired by men from women to get progressed in their life. Blue Mimosa itself is the source of scent which can bring excitement on mankind. That's why women are taken as mode of affection, source of happiness and driver of the world.

Bari, you ought to teach your idea of god to smoke too. Perhaps it has also become weary living in this world of men (36)

In the above extract women empowerment is explicitly mentioned as they are the rescuer of this world. They can teach everything to all living things because they supposed to be a pupil of god. Almighty can control everything in this world just like that Bari is asked to teach to smoke to her men (Suyogbir). Suyogbir (men) could have frustrated from this materialist world. So, he is requesting to take such a tension far away from him directly and he requests to lady for not doing smoking for her long life indirectly. Similarly, the above mentioned expression indicates that women can teach a life to all. They must not be demotivated rather be self-motivated in society.

I am sure, you will slap me. You will spit in my face. Before I fell in love my life was meaningless and now also it is meaningless. What am I worth? What is my love worth? (46)

This is interpreted as the thought of cultural and radical feminism where they fight directly against bad social norms and evils. In this extract, Suyogbir is expressing his divine love towards Bari directly. Meanwhile, he is empowering Bari about her capacity that, what could she do if she wants. Suyogbir is forcing to her to resist towards domination, suppression, discrimination and obligation of society made by patriarchal ideology. Furthermore, the life of men is meaningless before the love, care and attention of women. Moreover without the presence of women the existence of men cannot be worth full. Women can reject the things if they do not like it, they can slap over it, they can spit on and they can abolish it so far. That's why women are motivated to fight over the unintentional issues over them. They are the source of love, kind and care.

Perception and Identity of Women

Women identity shows the way of knowing them and looking after them by society. How the women have been understood, by which lens people describe them etc are described here. So, the related extracts are selected to analyze as below:

I saw a woman of twenty six. Unnoticed by my friend, I studied her coloring her clothes, her height and weight, her expression, the way she walked, everything. In her white sari and sleeveless white blouse, with her long hair loose, she could not be called an ugly woman. Noticing us she glanced our way and then, without curiosity, walked towards the well. (1)

At this point Parijat has presented her character in a different way that is a unique manner, which is opposite to traditional norms and values. Her clothing, coloring, height, weight, expression and ways of behave has been presented in a unique form from the beginning part of the novel *Blue Mimosa*. It represents her as a postmodern and radical change agent. It seems that by seeing Sakambari's own way of dealing, Suyogveer is in confused. In our traditional manner, wearing a white sari and blouse and keep hair loose has been taken as not good. It is believed that, this type of wearing is used by a widow in the society which is taken in negative way, in the so-called male-rooted society. Here, Parijat has presented the female protagonist in the bold and boyish manner where she does not feel shame like a traditional woman. She presents her as boy and does what a boy can do, whatever, whenever and wherever the matter is. It does not affect her. She likes to live her life in her own style. She wants to create her own 'self'.

I recognized that Burry was really nothing more than an insect killer orchid

Here, Sakambari is perceived as an insect which can affect to the beautiful flower. It is social stereotype as they think women are always bad and negative. Moreover, men are powerful in every sector if they do wrong things mistakely, it can be compromised but ladies are not so far. It means she is negatively interpreted by the social members who can either directly or indirectly hinder the life of Suyogbir and Shivraj. Shivraj describes her personality as minor character who can't bring remarkable change but creates hindrances. So, socio-Marxist view of feminism shows male are socially powerful then women.

My name is Sakambari. Her voice burst in on us like a bullet. Startled, I turned toward the door and saw a woman of twenty-four. She was about five-feet-three, fair, with very large breasts on an extremely thin body. She wore gold-rimmed glasses on deep-set sparkling black eyes. Her hair was cut very close to her head, in the style of ancient Hebrew soldiers, and her small, white lobes wore earrings of black stones. (3)

From the above expression, here, Parijat tries to create a world of life style from the side of female with the help of the female protagonist, Sakambari in the novel *Blue Mimosa*. We can see here, Sakambari's way of wearing ornaments, glasses on deep-set, her style of cutting hair very close to her head that means very short-cut hair like a boy's style and style of wearing earrings are totally different. This message shows that Sakambari's unique manner and extraordinary behaviors which are very opposite to traditional lifestyle, norms and values. These all clarify that Sakambari does not like to be subjected and dominated by the patriarchal society rather she wants to create and establish her own lifestyle of sophistication to give a sense of feminism. In short, Sakambari presents herself as a revolutionary girl by wearing distinct dresses and ornaments which are supposed to be unsuited to the preexisted society. So, she creates her own different self-identity equals to males.

She had spoken the word 'solder' so bluntly. On that day I had known that thinking about this woman required a separate room, complete solitude. (16)

This is expressed by the soldier Suyogbir while he was talking about Bari with Shivaraj. He dominates the behavior of Bari by telling her as rude and talkative lady. It means women are not allowed to speak whatever they want to speak. Male needs to be alone and calm to understand the characters of female. They must be in solitude. Males have forced to women to speak after deep thinking about their identity and role in every parts of society.

Now I've done it! I've got to go. Bari won't be asleep. If she finds out about this, she'll explode. [. . .]. She's asleep by now. Bari does not get to sleep until close to midnight. Besides, it's not Mujura's nature to oppose anyone. She doesn't complain if I drink. But Bari doesn't care what people think; she gets angry. And that makes me care for her even more. (10)

From the above expression by Shivaraj, Parijat shows the contrasts between Sakambari and Mujura, where Mujura is presented as a traditional girl who does not oppose anyone, she does not complain if Shivaraj drinks. She lowers her head when speaking with

male characters. On the other hand, Sakambari does just opposite to Mujura. She does not care what people think; she gets angry when her brother drinks. It means she overlaps the male power as Shivaraj represents. All these clues show that Sakambari plays the important 'boyish role' in the novel to control male characters. Her role seems more dominant and superior to male character to show her separate autonomous self towards the male-rooted society.-- "She was not the kind of woman who immediately feels helpless" (12). She is a bold woman who does not feel any hesitation to speak with anyone.

What a bold woman. She must be to call her brother Shiva. When I paid no attention to her words, she spoke again. "Didn't you hear me? Then, pretending to be surprised, I said, "No I was just wondering where these orchids that are hanging on the wall come from. I haven't seen them anywhere else around here. (12-13)

How far Sakambari is bold and strict lady, it is clarified through the above extract, and gives that sort of sense of behave of Sakambari. She is a bold woman who does not feel any hesitation to speak with anyone. Sakambari is that sort of bold and courageous lady, who can make to feel serious and startled Suyogveer, an ex-army and her brother Shivaraj too. She speaks as if she is commanding a soldier or someone else without any hesitation. This kind of way of behaves or way of talking makes Suyogveer to call her a bold woman:

If a flower buds for itself and opens for itself and, as if accepting some compulsion, falls whether it fights the black-bee or not, then why should it fall suffering the sting of the black-bee? It falls only for itself. It falls by its own will. (14)

The expression of Bari gives the clear cut sense of her philosophy about life. Metaphorically Sakambari says that she does not need any help from male and she is herself lonely sufficient for living. She can live her life without the presence of a male partner who has been doing suppression and domination upon female for a long time. In nutshell, she does not like to be interrupted by especially males. She wants to live and die only for her sake on her own way. This type of philosophy of life helps her to enhance a process to create an autonomous self-hood for her and women in general. Bari describes about the flower as a life-killing will and it can fade and fall by its own will which is meaningful and truth in its own position. This kind of indirect expression is her effort to define the cultural, social and intellectual space of the life by reconstructing a new kind of social norm.

I like long hair on women, so one day I said to her, "Bari, long hair really suits you. You should let it grow." When I went there three days later, she was waiting with an inch of hair. She was like a widow who had come from hardware with a shaven head or a madwoman who had just cut her hair. (48)

It is Bari's way of behave. Her behave of cutting long hair into short, her dressing, wearing glasses, smoking cigarettes, manner of speaking, all of these show the performative behaviours and manners of Sakambari. These activities are so distinct and extraordinary to the male characters and others. Suyogveer represents the patriarchy who likes only traditionally accepted norms and values, where Bari's performative activities to him seem odd and unacceptable. That's why Bari's way of living is distinct than the others. She is living for herself and wants to do according to her own will rather than other's wish. Through this example too Parijat is focusing to give the new way of life in context of Bari.

Do you believe in god and worship, Bari?

I do and I don't, It's only stone. What reason is there to have any more faith than that in a stone?" Bari replied.(35)

The given extract shows the theist and atheist point of view of Bari on God. She is not ready to accept all the rituals, values and concepts as social feminism advocates but she is obliged to follow them undesirely. Almighty is only a kind of believe but it can symbolically be realized in every aspects of human life even it is invisible. The statement symbolizes the religious identity of women in society. Women supposed to be very honest in god. They worship stone in the name of god. Furthermore Bari suggests if anybody commits crime god never tells, in a sense that there is not any meaning of believing in god. So, sometimes she remains in confusion regarding the existence of god and says she doesn't believe in god. The society compels to women that they must be honorable to almighty and show their identity as ritualistic women in society.

I thought these women how weepy they are! They must keep a pot full of tears behind their eyes so that any time they weep they can pour out a flood of tears. What good is a life of Tears? What fools! (63)

This extract shows the emotional identity of women in society. Sakambari has been visualized as very kind and innocent character. As she drops the tears in every moment of sharing love with Suyogbir at the ending of story. Suyogbir and Shivraj do not motivate the

weepy nature of Sakambari. They interpret women as like a pot which is full of tears in their back. They think women have stored tears in their eyes. Women pour that when they come in trouble. Men want to motivate them to be happy because life is beautiful without tears. So, women are called fool. They do not have experienced life without dropping tears.

Patriarchy

The issues related with unequal activities done and expected to done between male and female in the society. Specially, this is an analysis of male dominated ideologies mentioned in the novel. The selected extractions related with this issue are analyzed as below:

Bari you are not born to smoke heavily, you are daughter not allowed to smoke as boys do.

Here, Bari is seeking identity of feminine as radical feminism teaches. Patriarchal society accepts that only boys are allowed to smoke and go outside by their will. Whereas, daughters are expected to be honest, follow social rules strictly but Bari is showing her revolutionary activities. Similarly, she wants to create equal status by doing the activities whatever men do. All patriarchal norms, rules and values are stopping her from doing so.

I saw a woman of twenty six. Unnoticed by my friend, I studied her coloring her clothes, her height and weight, her expression, the way she walked, everything. In her white sari and sleeveless white blouse, with her long hair loose, she could not be called an ugly woman. Noticing us she glanced our way and then, without curiosity, walked towards the well. (1)

The mentioned extract has presented Bari's character in a different way that is a unique manner, which is opposite to traditional norms and values made by male dominated society. Her clothing, coloring, height, weight, expression and ways of behave has been presented in a unique form from the beginning part of the novel *Blue Mimosa*. It seems that by seeing Sakambari's own way of dealing, Suyogveer is in confused. In our traditional manner, wearing a white sari and blouse and keep hair loose has been taken as not good. This type of attire is used by a widow in the society which is taken in negative way, in the so-called male-rooted society. As a result women are expected to wear the clothes recommended by society which should not be odd in their appearance.

I thought, she just says whatever comes into her head. She does not care how much she embarrasses someone. She is really an outspoken woman. How easily she calls me first 'soldier' and then 'old man'. I think she even embarrasses her brother a bit. (17)

In this way, Bari is presenting her 'boyish' behavior. She does not care whether man or woman, whatever it is. She does equal behave to all equally as liberal feminist argue. In every manner of her activities, she wants to show equal value but Shivraj and Suyogbir describe her differently. They think woman should speak little bit, they should respect men, they are not allowed to embrace anyone. So Bari plays a dominant per formative role with her manner of burst talking in the novel *Blue Mimosa*. Sakambari not only challenges to the social norms and values but she also hates and questions to the 'Present Giving and Receiving' system of the society which is under the male rule and regulations. This extract shows positive attitudes of Bari that she doesn't love to discriminate others in terms of gender. She loves to fight against any sorts of biasness but she is not supported by male dominated society.

The Boy stood leaning against the Lamp- post his mood blank like cement, his hands and mind empty: an emaciated street dog who had given up chasing a bitch and comeback lay at the boy's feet feeling at the same solace and same pain. Both looked ragged. (40)

The given statement has been used as direct discourse to show the inner power of male and female. They are compared with dog and bitch. Here the lover boy, Suyogbir is standing in front of Bari as innocent and blank hearted person. Whereas, boys are understood as brave, fighter and courageous one. So, comparing boys as dog and girls are as bitch is connected with Marxist feminism as men are powerful and women are weaker in every context. So, male dominated ideology has affected it.

My name is Sakambari. Her voice burst in on us like a bullet. Startled, I turned toward the door and saw a woman of twenty-four. She was about five-feet-three, fair, with very large breasts on an extremely thin body. She wore gold-rimmed glasses on deep-set sparkling black eyes. Her hair was cut very close to her head, in the style of ancient Hebrew soldiers, and her small, white lobes wore earrings of black stones. (3)

From the above expression, here, Parijat tries to show the real lifestyle of women and expected lifestyle by society presented by protagonist Sakambari in the novel *Blue Mimosa*.

We can see here, Sakambari's way of wearing ornaments, glasses on deep-set, her style of cutting hair very close to her head that means very short-cut hair like a boy's style and style of wearing earrings are totally different. This message shows that Sakambari's unique manner and extraordinary behaviors which are very opposite to traditional lifestyle, norms and values. These all clarify that Sakambari does not like to be subjected and dominated by the patriarchal society rather she wants to create and establish her own lifestyle of sophistication to give a sense of feminism. In short, Sakambari presents herself as a revolutionary girl by wearing distinct dresses and ornaments which are supposed to be unsuited to the preexisted society.

I like long hair on women, so one day I said to her, "Bari, long hair really suits you. You should let it grow," When I went there three days later, she was waiting with an inch of hair, she was like a widow who had just come from Haridwar with a shaven head or a mad women who had just cut her hair. After that I did not dare say anything. I felt wounded and desolate. (47-48)

This expression indicates the rule over women by men and rejection from women in patriarchal society. Here, the protagonist Sakambari is presented as revolutionary character that can break the patriarchal rules. Suyogbir wants to get Sakambari on his own will. He requested to let grow her hair because he used to love long hair on women. It shows the male dominated desire of Suyogbir, the holy place Haridwar is symbolically presented here. People from Hindu culture go there and shave their head for praying immortal peace of dead ones. Sakambari did the same to satire it. Women can also go there⁵ and shave their head, indirectly she wanted to say. When Suyogbir felt wounded and desolate by looking her, it is the losing attitude in front of the Bari's commitment.

Being man and woman was not enough to create something; so many other things had to match.

Above mentioned statement is expressed by Suyogbir to persuade Shivaraj in the novel. He tries to make liberal position of gender but chained by social values. He further mentioned the way of understanding level of male and female in patriarchal society. Here female character Bari is explained as a woman who cannot be fit with the attribute of Suyogbir. She is something different than him; very few things have been matched with both

of them. It means males are understood as superior and knowledgeable whereas females do not have obtained such a quality in society.

My face was beginning to reflect my disturbed emotions. Ignoring everything else, I saw only the rise and fall of her breasts on her thin body as she breathed, I felt pleasure. (14)

This extract shows the devil nature of men. They are just like inhuman who never think about right and wrong. Male are free to see and get whatever they want in patriarchal society. As social feminism conclude major part of woman suppression is patriarchy. Women can resist it but they are forced to be the medium of satisfaction for men. It is also the same, as a mature individual Suyogbir became dumb when he saw a young lady. He looked her body from top to bottom and get pleasure even in her breath and movement of her breasts. Likewise, the presence of a young girl provided him a bit of pleasure. It proved women are understood as a tool of pleasure for them. But it should be changed for getting equality in society.

Gender Role

Gender role refers to the contribution, duties, attitudes and support of male and female in society to reduce inequality, indifference and discrimination to make an ideal society. Moreover, society has made the ritual, traditions and costumes to manage the possible tasks that can be done by male and female. So the related extracts with gender roles are selected to analyze from the novel are as below:

Now I've done it! I've got to go. Bari won't be asleep. If she finds out about this, she'll explode. [. . .]. She's asleep by now. Bari does not get to sleep until close to midnight. Besides, it's not Mujura's nature to oppose anyone. She doesn't complain if I drink. But Bari doesn't care what people think; she gets angry. And that makes me care for her even more. (10)

From the above expression by Shivaraj, Parijat shows the contrasts between Sakambari and Mujura, where Mujura is presented as a traditional girl who do not oppose anyone, she does not complain if Shivaraj drinks. She lowers her head when speaking with male characters. On the other hand, Sakambari does just opposite to Mujura. She does not

care what people think; she gets angry when her brother drinks. It means she overlaps the male power as Shivaraj represents. All these clues show that Sakamari plays the important 'boyish role' in the novel to control male characters. Her role seems more dominant and superior to male character to show her separate autonomous self towards the male-rooted society. She was not the kind of woman who immediately feels helpless. She is a bold woman who does not feel any hesitation to speak with anyone. Sakambari is that sort of bold and courageous lady.

. . . . I asked, "If the bees can't settle here, what's the use of this flower?" But she didn't treat it as commonplace. Blowing the cigarette smoke from her mouth, she said, "The flower won't be spoiled; it is secure." (14)

Here, the characters Suyogbir and Sakambari are compared with bee and blossomed flower respectively. In indirect sense the bee comes to there to absorb the taste of flower. If flower doesn't absorbed by bees it is said to be worthless. So, the role of bee is to save and secure the life or meaning of flower. They are seen from the lense of liberal feminism where male and female play their own role given by society. They must protect it from any disaster. So, the role of male character is expected to save the life of women by investing their time and cost. It helps to create happy life.

I'm an old soldier and I....I don't care very much about flowers. But women, my women began to ache. I tried to forget myself by playing with the fresh blue flowers filling the vase. Yet here also was a woman. But Mujura was more womanly, a good woman. (16)

In this statement male and female are taken as correspondents. They must be awful to run over their life happily. Flowers are metaphorically representing to young girls and Mujura is compared as good house wife. Soldier is the hero for nation. He has to fight to save his nation as well as his territory. The soldier has forgotten his role and became busy in playing and filling flowers in the vase. It shows his irresponsibility in the novel. But, above mentioned extract has shown the positive role of men and women. Mujura is perfect lady who can easily handle her roles and soldier Suyogbir is dedicated to Mujura, he is not interested in protecting other flowers. It shows the familial role of gender in society.

Can't you speak a little softer, Bari? That was the voice of women old. "Why do you have to smoke so much?" (17)

Above mention expression is given by Suyogbir in the novel while they were taking about their life. Our society believes that women are not allowed to smoke in front of their seniors and respected persons. It means women have role to rear and care the family members. From gender perspective role of women is not to take drinks and drugs. It is understood as uncivilized in a family. That's why, women must speak a little softer, and their voice must be slow and lovely.

"Is as soldier nothing but the symbol of distrust?"(38

This is the viewpoint of ordinary people towards a responsible soldier taken from the novel. Sakambari and her friends have understood soldier as the person who do not have faith to give others. Their role is to protect dignity of country and life of people in the country. Here soldier refers both male and female. Similarly, soldier is not discriminated from gender perspective. Their role is not well believed by every members of a society. They are only taken as a symbol of distrust but country takes them as honest members.

Lighting a cigarette I began to thinkNow I have no problem, now there is no reason for being bold, now there ,now restlessness or feeling of suffocation. I have killed Sakambari. In broad daylight I rapped Sakambari. (96)

The above mentioned extract is against the role of men. The aggression, anger and frustration are explicitly presented by Suyogbir here. He committed crime by creating harm on Bari and rape her. Moreover, he explained he has not any problems so far now; he is free from suffocation, tension and sexual desire because he has done whatever he wanted to do. The society never accept such a crime by him because he is the retired soldier who must play role for equality, peace, human existence, gender equality and human right but he has not done so. He has killed Bari, broke her virginity and compelled to her to be ashamed in the society. As a soldier, he shouldn't have done it. This is really a crime from the side of male to female.

Shivraj's cook was standing at the front door; I didn't know what she was doing there? Startled at seeing me she said, "Kaji, beloved Bari died this morning".

Given statement shows the emotion of women towards particular events. Women are taken as housewife or kitchen staffs. Males are even not totally aware about secrete whatever is going in the family and their relatives. Here soldier is expecting that, cook of Shivraj

should have been told him everything. It was not possible to do all tasks from side of a cook. Moreover, male think that housewife must be quiet dutiful and regular in such things. Females are for kitchen and males for outdoor work. Therefore, women role in house is directly reflected by Suyogbir in the novel.

Socio-Political Factors

Socio-political factors are the representative issues on power, property and ideology. Social believe, cultural practices, perceptions towards male and female, rules and policies for social development etc are described under socio- political factors. The related extracts are selected to analyze as below:

"War is a crime, Shiva. The war we fight in someone's name, under someone's orders, is a crime committed by one individual against another. Every killer ought to write his crime on his forehead. It isn't always apparent on the surface." (27)

The above mentioned extract is the satire to political leader who use an innocent people to get power. The soldier Suyogbir is sharing his bitter experience of war. Innocent soldiers had to follow the order given by their commander. But he knows that even they followed order in war to kill someone, it was the destruction of a life by one individual. Likewise, society has been following the traditional thoughts of behaving male and female. It means misbehaving, exploiting, ideological genocide, stating social values are made by ancestral society. Following

There was no change in Bari. It was difficult to see the look in her eyes behind the glasses sparkling from the electric light. Most women are pleased and happy to be called by their pet name, but Bari did not look as if she were. Casually, she said, "you may call me whatever you like." (27)

In the given statement Bari has tried to construct her own social norm in the favor of women by questioning to the contemporary social system. hre bari is strictly following the theme of radical feminism as she is fighting for her own identity. So Bari is presented in this manner who does not like to be called by her pet name, because society has been practicing to call women by their pet name. Bari doesn't accept it. It seems that she wants to create her identity herself. The so-called society has made rules to treat male and female. Other women love to hear their name when they are called by putting different name. Bari has defended

well bad social believes and thoughts and replies why you cannot call me by my real name. She doesn't accept blindly any rules and power created by patriarchal society. She is bold and revolutionary character in the novel.

In our talk that day, Shiva said that he was going to keep Bari at home this year. Then he would send her to college since she was so bright. After she had passed her B.A. he would think of marrying her. He was looking for someone who was educated and very cultivated. (73)

As mentioned above, every desires of female are controlled by patriarchy in the society because society takes women as immature, weak, innocent and dependent in decision making about their life. Women cannot take proper actions without supervision of seniors. But here Bari is not just like that as she is educated, mature and youth to decide right and wrong while passing her life. Shivaraj wants to take Bari in her college, home in terms of her maturity. Similarly, when she becomes young and mature Shivraj will be searching dedicated and educated men for her. It is the rule over Bari, power over her life and controls over her every emotion. Every woman is motivated by the revolutionary role of Bari in the novel. As a result, equality, empowerment, equity, peace and freedom for women will be securing rather exploitation.

Shivaraj says, "The day after tomorrow is Bari's birthday. You're invited. Please don't bring anything like a present when you come. Bari doesn't accept that sort of thing. She'd be likely to throw it back in your face" (22).

The concept of Bari about the cultural values and norms has been presented by Parijat in different way by challenging to the preexisting system of the society. Parijat questions even to the present giving and receiving system of the society during that period. When Suyogbir is invited for the birthday party of Bari, Shivaraj requests not to bring any kind of presents because Bari hates it and she may throw it back to his face. She says that it is the traditional cultural concept related to patriarchy or created by it. It is another example of Bari's revolutionary as well as unique behaves through which Parijat attacks over the so-called civilized norms of the society. She wants to abolish such a discriminated practice from the society and wants to establish non-discrimination.

I had at so many naked women, and thought I tried and needed to find the similarities. What would have happened if I see Bari naked today? (35)

Above expression has directly mentioned the perception of society to women in each and every situation of life. Here, Suyogbir tells the inner thought of men when they encounter woman. The intention of male character is described by two ways either positive or negative: As a soldier he has seen so many naked women, he wants to see the protagonist or her beloved Sakambari naked. He wanted to see the similarities in her as other women. In another way, he did not see Sakambari as other women because he loves her and doesn't want her naked body. Such a social believe and bad practices helped on domination in society. It must be changed by the time.

In the morning A friend reported "AKachin buffalo herding girl was found on the ground, bleeding profusely. She was covered with bruises. Sinners! She was totally tortured. (59)

This extract is connected with the exploitation and injustice over women due to socio-cultural malpractices. An innocent character and her life have been ruined from the sinful ideology. The girl has lost everything but there is not a fix person who has committed such a crime. It is unknown to say about the loss of her life. She is raped, scratched her body, suffered from massive attack and covered with bruises. It is definitely done by males. Her body has bleeding profusely, completely damaged. It shows such a sinful crime can be kept secret by bad social practices.

I thought I am weak and cowardly, but Bari is not. What is the matter with her that she is keeping Silent this Way? Has no one asked her? (91)

This statement is expressed by Suyogbir after breaking their relationship for long time. Here he has indirectly satire to Bari who is broken from her heart. He gives a sense that Bari is strong and brave than him. Social tradition and believes represent women as weak and coward in real practices. Moreover, society compels women to be silent and not to give any responses to others in every situation. Biologically women are believed as soft hearted person, if someone breaks their heart they remain silent so far. So that, social power has been affected them in their personal life directly.

I began to play with her. All through the night I toiled with the naked body of a woman. I played with every part of her, enjoyed very pleasure. If I were an Animal I would have been satisfied, but my human instincts were not satisfied. (55)

This extract is the totality of power and dominance shown by male to female in society. They are supposed to be superior members of society. Female were taken as secondary and less important figure of society, as they behave. Society has developed the view as women should remain silent if they face some sinful problems. If it is disclosed, women got cut their nose. It means they might be embarrassed by society. It is seen by political view also; plenty's of acts and rules have been declared but not totally are in real practice. Here, male character starts to play with every part of her body like neck, skin, breasts whatever he likes but she is obliged to endure such things and became silent. Besides this, he is not satisfied yet. He became just like an animal and loses the sense of being a human. He further says his human instincts were not satisfied but animal would have been satisfied if he would be an animal. We can say that socio-political factors had supported to the domination regarding gender in society.

Findings

Major findings are the output of any researchable task. This research has been conducted on critical analysis of the novel 'Blue Mimosa'. Findings are derived on the basis of raw data taken from the novel. Data has been classified into different terms like gender discrimination, empowerment, patriarchy, gender perception, and gender identity and socio political aspects. In accordance to their relativity they are analyzed. That's whys following findings are drawn as research outcome:

- i. Society is the major agent to create domination, discrimination, gender roles and duties between male and female.
- ii. Women are represented as dominated, discriminated and not sufficiently empowered to resist against prejudices and injustice in the society.
- iii. Sakambari does not like to be subjected and dominated by the patriarchal society rather she wants to create and establish her own lifestyle but she is deprive from support, opportunities and proper inspiration.
- vi. Females are compelled to be obedient, honest and silent. They are forced to follow patriarchal rules and norms. If they do not follow it they could be identified as dishonest, rude and uncivilized.

- vii. The superiority in different area like:family, society, politics, education, public places etc. the women are habituated for tolerating domestic violence, sexual harassment, domestic suppression, controlled identity, and subordinate status created by men in the society.
- viii. The major cause of female domination is patriarchal ideology, stereotype, perception towards them, insufficient opportunities and lack of proper application of governmental policies.
- ix. In the novel, Females are placed as characterless, manner less, impolite, rude, disobedient, stubborn and vulgar women by the family and society, if they smoke like males, speak louder and behave rudely with strangers. It is because of negative thought rooted in their mind for long time.
- x. Every desire of women is controlled by male in society but women have been refusing them gradually for equality, peace and freedom in patriarchal society. Women are not empowered to resist all of these from social, political and personal perspective.
- xi. Bari is presented as a revolutionary lady who does not like to be called by her pet name, because it has been used by the so-called intellectual males to keep women under the shadow of submissive position. It seems that she is guided by her own-truth to create herself identity..
- xii. The discourse like women are identified as emotional, kind hearted, open and outspoken in society is thought to be developed by patriarchal society.
- xiii. Women are exploited, discriminated and dominated highly because of sociopolitical factors. They are deprived from using their full freedom as men.
- xiv. Women are searching their social, political, emotional and self-identity by challenging the male identity. They are copying the activities done by males in the society. They are being revolutionary to patriarchy.
- xv. In the novel, women are guided as sexual partner or a medium of getting pleasure but they are not taken as something more to co-operate the problems and struggle of the life of male in society

- xvi. According to the novel, males are like an animal they never satisfied from sexual desire even female could be rough, bloody, weak, scratched and satisfied. Males are like devil not like human being. They are not empowering women in every situation.
- xvii. Daughters are taught to be honest, silent, ideal and good housewife. They are like a bloomed Mimosa, everybody wants to take flower they must be aware of being picked up.

Chapter Five

Conclusions, and Implications

My research was based on the critical analysis of the novel 'Blue Mimosa' from feminist perspective. Every extracts were seen from the lens of social/Marxist and radical/ liberal perspective of feminism. This chapter consists of conclusions and implications. It is drawn from an analysis of data secondarily collected from the novel. They are presented as below:

Conclusions

My study was based on the qualitative study of Nepali novel translated in English 'Blue Mimosa'. The issues related to feminism like women discrimination, women empowerment, gender roles, women perception and identity and sociopolitical issues etc are analyzed from the feminist literary criticism. These issues were described through the lens of social/Marxist and radical/ liberal feminist perspective. The data were interpreted argumentatively to meet the objective of the study.

Gender is socially determined concept between male and female. They are separated by their appearances and behaviors in different contexts like society, power and ideological basis. Society has been facing different issues between male and female. It is said that male have ruled over women since long decades. As a result women are deprived from opportunities, education, politics, job, trade, leadership and so on. It continued social exploitation, discrimination and social conflict in the name of gender originality. Women have been motivating from social, patriarchal and human perspective at present but it is not sufficient they need more special. In the novel Bari has been forced to fight against social prejudices to get equal rights as men.

The major cause of gender inequality and discrimination is the patriarchal ideology and bad perception towards women. It has restricted women in social fraternity, activeness, enthusiasm, ownership and even responsibilities in family and society. Women should not be taken as only the medium of pleasure, outspoken person and rude living being but they must be treated as goddesses, an ideal piece in family and society. Now, they are searching their social, political, emotional and self-identity by challenging the male identity. They are copying the activities done by males in the society. It shows the revolutionary step against patriarchy. Patriarchy doesn't support, openness, freedom, prosperous life of women, decision making process, and women participation in vital role. It should be abolished

otherwise; equality in society and unity in mankind cannot be even imagined. Women have also capacity to take risk, fulfill responsibility, and take bold decision for the sake of society and nation. They should not be deprived because of patriarchy and discrimination because development is only possible when there is gender equality and unity at the same time.

Implications

Male and female are two important Pillars of building society. They must be given equal opportunity in every sector like: education, politics, trade, job, decision making, social participation and so on. Government should implement the policies related to that field and bring out the programs to create gender equality, empowerment and freedom in whole nation. Further practices are needed to be done in following areas:

Policy Related

Government of Nepal had been exercising for social equality and gender indifferences since long time. The policies related to gender equality, women empowerment, freedom, right based education and participation in decision making should be focused while making policies for the nation.

Practice Related

Men and women are taken as the two sides of the same coin. Recent practices on strengthening people to kingdom are not enough to say. Equality should be shown in real behavior not on a paper. Male and female should be seen at same level in terms of power, property, access, law and lifestyle.

Further Research Related

In-depth studies are needed to be done in the areas of social justice, human rights and gender equality to have equivalence with present web world and new trends in humanity. Researcher in future can have more chance to study on the revolutionary and positive role of Sakambari as postmodern woman in the novel *Blue mimosa*.

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Appendixes

Issues	Extracts
Gender Discrimination	<p><i>I asked, "If the bees can't settle here, what's the use of this flower?" [. . .]. But she didn't treat it as commonplace.</i></p> <p><i>Blowing the cigarette smoke from her mouth, she said, "The flower won't be spoiled; it is secure." (14)</i></p> <p><i>A woman is a woman and a flower is a flower(16)</i></p> <p><i>Bari, Why do you come to the Bar frequently? Don't you feel ashamed yourself, usually boys come here fo smooking, this is not your job.(21)</i></p> <p><i>As a man I was angered by the proud behavior of a primitive girl. (55)</i></p> <p><i>She does not care how much she embarrasses someone. She is really an outspoken woman. (17)</i></p> <p><i>Can't you speak a little softer, Bari? That was the voice of women old. "Why do you have to smoke so much?" (17)</i></p> <p><i>She had spoken the word 'solder' so bluntly. On that day I had known that thinking about this woman required a separate room, complete solitude. (16)</i></p>
Women Empowerment	<p>Being man and woman was not enough to create something; so many other things had to math. Even if I were not an old man, I was not the age to be intimate with Bari. Shiva was only thirty or so and his familiar talk suited her. How could mine suit her? (30)</p> <p>It is not sexual hunger I feel toward you, Bari, because if that is a pleasurable feeling why am I frightened at the thought of seeing you naked? It is not desire for your neck and breast I feel.(43)</p> <p>Whenever I listened to Mujura's candid and guileless talk I pictured clearly behind her a home, a world, affection and the existence of many living things.(31)</p> <p>Bari, you ought to teach your idea of god to smoke too.</p> <p>Perhaps it has also become weary living in this world of men</p>

	<p>(36)</p> <p>I am sure, you will slap me. You will spit in my face. Before I fell in love my life was meaningless and now also it is meaningless. What am I worth? What is my love worth? (46)</p>
<p>Perception and Identity of Women</p>	<p>I saw a woman of twenty six. Unnoticed by my friend, I studied her coloring her clothes, her height and weight, her expression, the way she walked, everything. In her white sari and sleeveless white blouse, with her long hair loose, she could not be called an ugly woman. Noticing us she glanced our way and then, without curiosity, walked towards the well.</p> <p>(1)</p> <p>My name is Sakambari. Her voice burst in on us like a bullet. Startled, I turned toward the door and saw a woman of twenty-four. She was about five-feet-three, fair, with very large breasts on an extremely thin body. She wore gold-rimmed glasses on deep-set sparkling black eyes. Her hair was cut very close to her head, in the style of ancient Hebrew soldiers, and her small, white lobes wore earrings of black stones. (3)</p> <p>Now I've done it! I've got to go. Bari won't be asleep. If she finds out about this, she'll explode. [. . .]. She's asleep by now. Bari does not get to sleep until close to midnight. Besides, it's not Mujura's nature to oppose anyone. She doesn't complain if I drink. But Bari doesn't care what people think; she gets angry. And that makes me care for her even more. (10)</p> <p>What a bold woman. She must be to call her brother Shiva. When I paid no attention to her words, she spoke again. "Didn't you hear me?" Then, pretending to be surprised, I said, "No I was just wondering where these orchids that are hanging on the wall come from. I haven't seen them anywhere else around here." (12-13)</p> <p>If a flower buds for itself and opens for itself and, as if accepting some compulsion, falls whether it fights the black-</p>

	<p>bee or not, then why should it fall suffering the sting of the black-bee? It falls only for itself. It falls by its own will. (14)</p> <p>I like long hair on women, so one day I said to her, "Bari, long hair really suits you. You should let it grow." When I went there three days later, she was waiting with an inch of hair. She was like a widow who had come from hardware with a shaven head or a madwoman who had just cut her hair. (48)</p> <p>Do you believe in god and worship, Bari?</p> <p>I do and I don't, It's only stone .What reason is there to have any more faith than that in a stone? Bari replied.(35)</p> <p>I thought these women how weepy they are! They must keep a pot full of tears behind their eyes so that any time they weep they can pour out a flood of tears. What good is a life of Tears? What fools! (63)</p> <p><i>I recognized that Burry was really nothing more than an insect killer orchid.</i></p>
Patriarchy	<p><i>I saw a woman of twenty six. Unnoticed by my friend, I studied her coloring her clothes, her height and weight, her expression, the way she walked, everything. In her white sari and sleeveless white blouse, with her long hair loose, she could not be called an ugly woman. Noticing us she glanced our way and then, without curiosity, walked towards the well. (1)</i></p> <p><i>"My name is Sakambari." Her voice burst in on us like a bullet. Startled, I turned toward the door and saw a woman of twenty-four. She was about five-feet-three, fair, with very large breasts on an extremely thin body. She wore gold-rimmed glasses on deep-set sparkling black eyes. Her hair was cut very close to her head, in the style of ancient Hebrew soldiers, and her small, white lobes wore earrings of black stones. (3)</i></p> <p><i>The Boy stood leaning against the Lamp- post his mood blank</i></p>

	<p><i>like cement, his hands and mind empty: an emaciated street dog who had given up chasing a bitch and comeback lay at the boy's feet feeling at the same solace and same pain. Both looked ragged. (40)</i></p> <p><i>I like long hair on women, so one day I said to her, "Bari, long hair really suits you. You should let it grow," When I went there three days later, she was waiting with an inch of hair, she was like a widow who had just come from Haridwar with a shaven head or a mad women who had just cut her hair. After that I did not dare say anything. I felt wounded and desolate. (47-48)</i></p> <p><i>Being man and woman was not enough to create something; so many other things had to match.</i></p> <p><i>I thought, she just says whatever comes into her head. She does not care how much she embarrasses someone. She is really an outspoken woman. How easily she calls me first 'soldier' and then 'old man'. I think she even embarrasses her brother a bit. (17)</i></p> <p><i>Bari you are not born to smoke heavily, you are daughter not allowed to smoke as boys do.</i></p> <p><i>My face was beginning to reflect my disturbed emotions. Ignoring everything else, I saw only the rise and fall of her breasts on her thin body as she breathed, I felt pleasure. (14)</i></p>
Gender Role	<p><i>Now I've done it! I've got to go. Bari won't be asleep. If she finds out about this, she'll explode. [. . .]. She's asleep by now. Bari does not get to sleep until close to midnight. Besides, it's not Mujura's nature to oppose anyone. She doesn't complain if I drink. But Bari doesn't care what people think; she gets angry. And that makes me care for her even more. (10)</i></p> <p><i>. . . . I asked, "If the bees can't settle here, what's the use of this flower?" [. . .]. But she didn't treat it as commonplace. Blowing the cigarette smoke from her mouth, she said, "The flower won't be spoiled; it is secure." (14)</i></p>

	<p><i>I'm an old soldier and I....I don't care very much about flowers. But women, my women began to ache. I tried to forget myself by playing with the fresh blue flowers filling the vase. Yet here also was a woman. But Mujura was more womanly, a good woman. (16)</i></p> <p><i>Can't you speak a little softer, Bari? That was the voice of women old. "Why do you have to smoke so much? (17)</i></p> <p><i>Is as soldier nothing but the symbol of distrust?(38</i></p> <p><i>Lighting a cigarette I began to thinkNow I have no problem, now there is no reason for being bold, now there ,now restlessness or feeling of suffocation. I have killed Sakambari. In broad daylight I rapped Sakambari. (96)</i></p> <p><i>Shivraj's cook was standing at the front door; I didn't know what she was doing there? Startled at seeing me she said, " Kaji, beloved Bari died this morning".</i></p>
Socio Political Factors	<p><i>"War is a crime, Shiva. The war we fight in someone's name, under someone's orders, is a crime committed by one individual against another. Every killer ought to write his crime on his forehead. It isn't always apparent on the surface." (27)</i></p> <p><i>Shivaraj says, "The day after tomorrow is Bari's birthday. You're invited. Please don't bring anything like a present when you come. Bari doesn't accept that sort of thing.She'd be likely tothrow it back in your face" (22).</i></p> <p><i>There was no change in Bari. It was difficult to see the look in her eyes behind the glasses sparkling from the electric light. Most women are pleased and happy to be called by their pet name, but Bari did not look as if she were. Casually, she said, "you may call me whatever you like." (27)</i></p> <p><i>sIn our talk that day, Shiva said that he was going to keep Bari at home this year. Then he would send her to college since she was so bright. After she had passed her B.A. he would think of marrying her. He was looking for someone</i></p>

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I thought I am weak and cowardly, but Bari is not. What is the matter with her that she is keeping Silent this Way? Has no one asked her? (91)

I began to play with her. All through the night I toiled with the naked body of a woman. I played with every part of her, enjoyed very pleasure. If I were an Animal I would have been satisfied, but my human instincts were not satisfied. (55)

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