

**A CRITICAL DISCOURSE ANALYSIS OF THE NOVEL SETO DHARTI:
FEMINIST PERSPECTIVE**

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

Submitted by

Manju Rawal

Faculty of Education

Tribhuvan University

Kirtipur, Kathmandu, Nepal

2023

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DEDICATION

This work is dedicated to

My departed parents and lovely and encouraging husband.

Declaration

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

Date: 23/07/2022

.....

Manju Rawal

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Manju Rawal

ABSTRACT

This study entitled **A Critical Discourse Analysis of the Novel Seto Dharti: Feminist Perspective**. The objective of this study was to identify and analyze the novel Seto Dharti from feminist perspectives in terms of gender discrimination, women's position in society, inequality, patriarchy and gender roles. My research is qualitative research, so it is based on secondary sources of data. To widen the knowledge and insights in the related area, I have used related books, articles, dictionaries, reference materials and theses. I selected some of the extracts which were related to female issues from the novel and analyzed and interpreted them to achieve the objective of the study. The findings of the study showed that females are dominated, oppressed and suppressed in male dominated society. They are dominated even by the females themselves who advice to follow the norms and values of patriarchal society. In the name culture and religion females are dominated and taken as secondary part and subordinate of males.

This thesis is divided into five chapters along with references and appendix at the end. The first chapter deals with background of the study, statement of the problem, objectives of the study, research questions, significance of the study and operational definition of the key terms. The second chapter deals with review of the theoretical literature, review of the empirical literature, implications of the review for the study, and conceptual framework. Similarly, the third chapter includes the design of the study, population and sampling strategy, sources of data, data collection tools and techniques, data collection procedures, and ethical considerations. Likewise, the fourth chapter presents the analysis of the data and interpretation of results. Similarly, the last chapter deals with the findings, conclusions and recommendations applicable in the policy level, practice level and further research level.

TABLE OF CONTENTS

| | |
|---|----------------|
| <i>Declaration</i> | <i>i</i> |
| <i>Recommendation for Acceptance</i> | <i>ii</i> |
| <i>Recommendation for Evaluation</i> | <i>iii</i> |
| <i>Evaluation and Approval</i> | <i>iv</i> |
| <i>Dedication</i> | <i>v</i> |
| <i>Acknowledgements</i> | <i>vi</i> |
| <i>Abstract</i> | <i>vii</i> |
| <i>Table of Contents</i> | <i>viii- x</i> |
| Chapter I: Introduction | 1-8 |
| Background of the Study | 1 |
| Statement of the Problem | 5 |
| Rationale of the study | 6 |
| Objectives of the Study | 7 |
| Research Questions | 7 |
| Delimitations of the Study | 7 |
| Operational Definitions of the Key Terms | 8 |
| Chapter II: Review of Related Literature | 9-27 |
| Review of Theoretical Literature | 9 |
| An Overview of the Novel Seto Dharti | 9 |
| Brief Introduction of the Parameters | 11 |
| Introduction to Critical Discourse Analysis | 15 |
| Language, Power and Ideology | 16 |

| | |
|---|---------------|
| Principles of Critical Discourse Analysis | 18 |
| Objectives of Critical Discourse Analysis | 19 |
| Aspects of Critical Discourse Analysis | 20 |
| Feminist Critical Discourse Analysis | 22 |
| Review of Empirical Literature | 23 |
| Implications of the Review for the Research | 25 |
| Conceptual Framework | 27 |
| Chapter III: Methods and Procedures | 28-30 |
| Research Design and Methods of the Study | 28 |
| Population, Sample and Sampling Strategy | 28 |
| Study Area | 29 |
| Data Collection Tools and Techniques | 29 |
| Data Collection Procedures | 29 |
| Data Analysis and Interpretation Procedure | 29 |
| Ethical Considerations | 30 |
| Chapter IV: Results and Discussion | 31- 45 |
| Discussion | 31 |
| Gender Discrimination | 31 |
| Women's Position in Society | 33 |
| Inequality | 36 |
| Patriarchy | 39 |
| Gender Roles | 41 |
| Results | 44 |

| | |
|--|--------------|
| Chapter V: Conclusions and Implications | 46-48 |
| Conclusions | 46 |
| Pedagogical Implications | 47 |
| Recommendations | 47 |
| Policy Related | 47 |
| Practice Related | 48 |
| Further Research Related | 48 |
| References | |
| Appendix | |

Chapter I

Introduction

The present study is entitled “A Critical Discourse Analysis of the Novel ‘Seto Dharti’: Feminist Perspective.” This chapter of the report consists of background 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 key terms.

Background of the study

Critical Discourse Analysis (CDA) is an interdisciplinary study of all forms of communication that is primarily focused on power and its relationship between inequality and society. It became an important form of communicative analysis after the 1989 publishing of Norman Fairclough’s *Language and Power*. Unlike other forms of discourse analysis, its aim is to utilize all analytical methods to not only describe the discourse but to explain how it affects its targeted audiences. It is a way of examining language not as grammatical tool but as how it is used in real life situation.

Holmes (2008, p. 389) argues that “CDA is explicitly concerned with investigating how language is used to construct and maintain power relationship in society; the aim is to show up connections between language and power, and between language and ideology.” CDA researchers are concentrated on studying powers, domination and social inequalities related to the topic of political discourse, ideologies, racism, discourse of economics, advertisement, media language, gender, institutional discourse and so on. CDA is everywhere and always politics. It examines how discursive sources (power inequalities, hegemony, and domination) are maintained and reproduced within specific political, social and historical contents.

On the other hand, feminism is one of the significant literary aspects to visualize the underlying issues, facts, details and realities concerned with women in the verbal

communication, conversation, talk, formal treatment of a subject etc. in speech or written texts. It shares common goal that is to define advanced political, economic, personal and social right for women. It seeks to establish equal opportunities for women in education and employment. Moreover, it attempts to explore the power abuse, oppression, domination and psychological harassment against women. It refers to a range of political movements, ideologies, and social movements that seeks to establish equal right for women. According to Madsen (2000, p. 200), "Feminism deals with women and their status in society and asks questions about oppression, consciousness and gender". Madsen (ibid) further states that the concerns of feminist theory are, "The unique experience of women in history; the notion of female consciousness; the definition of gender that limit and oppress; and cause of women's liberation from those restrictions". In the same way, it also advocates the fallacies of the concepts for women as ordinary, secondary, subservient, marginal, and worthless and so on to equalize the synonymous identity and profile to men in the societies. Mills (2005) states, "most feminists hold a belief that women as a group are treated oppressively and differently from men and that they are subject to personal and institutional discrimination (p. 2)".

Women have been suppressed from home to society in social institutions and work place in different forms due to the patriarchal culture. Every sector of social and political institution, women have been concerned with analyzing the way that different forms of oppression, domination and discrimination.

Feminist perspective evaluates the manners how the issues priorities the political, social, cultural, economic, psychological and religious domination against women. It is usually assumed to have begun in the 19th century. Particularly, it was developed by Michelle M. Lazar (2007) and supported by the work of Mills (1995), Christine (2000) on *Feminist stylistics*, *Feminist programmatic* and *Feminist convention analysis* respectively. The authentic establishment of feminism is said to have existed from the Women's Liberation

movement of 19th century (Green and Lebihan, 1996). It raises the voice against patriarchal society and stereotype culture. It is political perspective on gender. We can therefore give the credit of feminism to the West for its significant phase in development. Feminism is an accumulation of mechanics and ideologies proposed at defining equal social, economic, and political rights for women.

Feminist literary theory is often a political invasion upon other modes of theory. Because of the patriarchal society, system and superstitions, women have been regarded in the subordinate position in the societies. Feminist theory aims to understand and symmetrize gender equality, centers on power abuse, relation, and usage by men, focuses upon sexism, gender politics, and the promotion of women's right and interests.

According to Guerin et. al. (2005), "Feminism is a social theory or political movement and ideology which believe that all types of oppressions, dominations and discriminations upon women should be ended to establish equality among the people in the world." Furthermore, Guerin et. al. (2005) state:

Indeed, feminism has after focused upon what is absent rather than what is present, reflecting concern with the silencing and marginalization of women in as patriarchal culture, a culture organized in favor of men. Unlike the other approaches we have examined thus feminism is an overtly political approach and can attack other approaches for their false assumptions about women.

It means that feminism mainly concerns with the domination and exploitation of the females by the males in patriarchal or male dominated society. It tries to explore such forms of domination and tries to solve the problem to establish equality. Feminism concerned with the marginalization of all women. Feminism can attack to other approaches which have false

assumptions, perspective and convention about women. Feminist theories aim to understand gender equality and focuses on gender politics, sexuality and power relations.

Feminism seeks to establish equal opportunities for women in education and development. In this regard, Hooks (2000) shares her definition: “Feminism is a movement to end sexism, sexist exploitation and oppression” (p. viii). Similarly, Tyson (2006) also shares the similar idea about it. He mentions “Feminism is a struggle to end sexist oppression, exploitation, sexism and patriarchy”. It means it is a movement and or struggle to end domination and discrimination upon to establish equality among males and females in the world.

Besides, feminist CDA, with its focus on social justice and transformation of gender, is a timely contribution to the growing body of feminist discourse literature, particularly in the field of gender and language where feminist CDA has shrouded a surprisingly marginal position as described in Lazar (2007). Even though the possibility of fruitful engagement may exist, there are gaps between the interests of feminist and discourse analysts (Mackay 2015). Therefore, one of the striking reasons I as a researcher decided to conduct my research in the area of FCDA. The aim of feminist CDA is to reveal gender-based power relations that are discursively produced, sustained, negotiated, and challenged in different contexts and communities. The ultimate goal of feminist CDA is a radical social transformation with unrestricted possibilities for both genders.

Feminist CDA is concerned with demystifying the interrelationships of gender, power and ideology within discourses. It studies the complex relationship of power and ideology that sustain gender-based hierarchies in social arrangements. It is an approach to social justice and equity in case of gender. It offers a critical perspective on discursive representation of the prevailing structural relations of power. Feminist CDA is interdisciplinary in nature. It contributes to language and discourse study by presenting feminist perspective for the

investigation on feminist issues in gender and women's study. It views that liberal ideology of the sameness of freedom and equality between male and female does not work for eradicating discrimination because women are facing problems because of unchanged social structure where there is the lack of female role models and self-determined leadership styles for women managers, suppression of nonmainstream voices in peer discussions, and the double-shift work shouldered by women in the office and at home. It studies on sexist language used in text and talk. It unlocks the injustices and inequalities seen in the social practices in terms of gender, power and ideology.

Meanwhile, critical discourse analysis with reference to feminist perspectives can be defined as the analysis of discourse in terms of how females are treated and created as the practice of certain type of discourse. For this, my existing study brings CDA and feminist perspectives together in exposing a feminist critical discourse analysis of the fiction 'Seto Dharti' in terms of gender discrimination, women's position in the society, inequality, patriarchy and gender roles.

Statement of the Problem

We can find the inseparable relationship among teaching, learning, language and literature in the field of education. This interrelationship has invented new thinking and new possibilities within students due to which they are privileged to acquire advanced comprehension regarding the language competence and knowledge of literature. The teaching learning exercises of school, colleges and universities in literature should develop the analytical insights within students. Literature is foremost for an easy acquisition of multiple perspectives' observation upon different literary genres and issues. The ultimate goal of teaching literature in the classroom is to develop of language skills and analytical skill in the language learners. Different literary genres like poetry and prose are taught in language

classroom. Some teachers and students view the text generally, from surface level and single perspective but not critically and from multiple perspectives in order to get wide information and broad knowledge regarding the text. Many literary texts can be found written from feminist perspective but they are hidden and one needs to view the texts deeply and critically in order to gain the aspect of feminism.

When I went through the “Seto Dharti” I felt the necessity of feminist critical discourse analysis to analyze and interpret the very novel. The problems and difficulties faced by “Tara” (The central character of the novel and who is a nine-year’s child widow) in the fiction are still taking place in present society but in different altered forms and situations. So that, I wanted to elaborate female related issues in relation to the novel. Similarly, the fiction has carried different issues related to women but I analyzed and interpreted the novel in terms of gender discrimination, women’s positions in society, inequality, patriarchy, gender roles.

Rationale of the Study

This study is valuable for the learners and teachers of literature, researchers, literary critics and other enthusiasts who want to explore their knowledge and experience in the field of education and critical awareness. On the other hand, it is also helpful for the teachers in the classroom teaching activities to awaken awareness about language society, culture and all the evil practices that take place in each and every society throughout the universe. Moreover, it helps for students and teachers as a resource material while being in the phase of their study, research or something else.

Objectives of the Study

The objectives of my study are as follows:

1. To identify and analyze the novel Seto Dharti from feminist perspectives; gender discrimination, women's position in society, inequality, patriarchy, gender roles; and
2. To provide some pedagogical implications.

Research Questions

The present study is based on the following questions which are raised while carrying out this research.

1. How does the novel "Seto Dharti" increase the issues of feminism in the society?
2. What are the social, cultural, religious and gender aspects of feminism depicted in the novel "Seto Dharti"?
3. What are the prominent considerations that lead the fiction towards feminist perspectives of evaluation for the women right critically?

Delimitations of the Study

This study has following delimitations;

1. This research study is confined only to the secondary sources of data.
2. This study is delimited only to the perspectives through feminist critical discourse analysis mentioned from the fiction Seto Dharti.
3. This research is primarily based on the fiction Seto Dharti.

Definitions of the Key Terms

The key terms throughout this study are defined to increase understanding about the study. In the context of this study, the terms listed below have following specific definitions:

Seto Dharti: The term ‘Seto Dharti’ in this study refers to the title of the novel authored by Amar Neupane which received Madan Parashar in 2068.

Discourse: The term ‘Discourse’ in this study is seen as a language which is generally expressive, transparent, communicated and a form of representation.

Discourse Analysis: Discourse analysis is the term for a number of approaches to analyze written, vocal, or sign language use or any significant semiotic event which is concerned with the study of the relationship between language and the context in which it is used.

Critical Discourse Analysis: CDA is an interdisciplinary approach to the study of discourse which studies the way social power abuse, dominance and inequalities are enacted reproduced and resisted by text and talk in the fiction Seto Dharti.

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

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

Patriarchy: A society or community organized on patriarchal lines where males are taken as superior and females as inferior and subordinate of males.

Chapter II

Review of Related Literature

Basically, the researcher reviews related literature for the theoretical basis of his/her study. This chapter includes the review of related theoretical literature, empirical literature, implications of the literature and a conceptual framework.

Review of Theoretical Literature

A theoretical framework guides the researcher to work on the topic by exploring the ideas about the topic of his/her study through the reviewing of different texts, thesis, articles, and so on. After reviewing the articles, books, and thesis, a number of theories have been developed from different literature is sorted under the main themes and theories. It includes the following topics;

An Overview of the Novel Seto Dharti

Seto Dharti is a Nepali novel written by Amar Neupane. He was born in 1976 A.D. He is the resident of Kathmandu but originally from Chitwan. He is a Nepali youth novelist and a prestigious personality in Nepali literature. His first novel *Paniko Gham* was published in 2066 BS and won the *Padhyashree Sahitya Samman* award. His collection of children's story *Kalilo Man* won the *Parijat Balsahitya Pandulipi Purashkar* award. His novel *Seto Dharti* won the Madan Puraskar 2068 BS, the greatest award in Nepalese literature and also won the *Ramraj Panta Smriti Puraskar* award. His novel *Karodaun Kasturi* is based on the story of what Nepali comedian Hari Bansha Acharya would have become if he hadn't recognized his talent as a comedian.

The fiction, Seto Dharti is a mirror of ancient Nepal. The story in the novel is of the time period 1850- 1950, when child marriage was very common. The story is based on the life of a

girl named Tara (meaning: Star). She is a simple girl living in her village spending her time playing with other children of same village. While the story goes on, she gets married at the age of seven, the very age at which she does not even understand the meaning of marriage. Tara's husband has to go for his studies to Banaras, where he dies and Tara is bound to live her life as a child widow. The story continues and many difficulties come one by one in Tara's life. She comes back from her husband's home to her father's home. She tries to live her life peacefully trying to forget all the pain that life gave her when she was a young child. Later on, her mother dies and she have to take over all the responsibilities of the house.

At her adult age, she left her father's house and moved to Devghat, a religious place for Hindus. There she made a small hut and started to live a long, boring life. As the fiction mentioned Tara was seven when she married and was only nine when she was widowed. While Tara longed so hard for red, she herself never wore red, she wore white. White, the colorless, the red less, appendages, non- colored color defined her for rest of her life. Tara is an epitome and empathetic depiction of all child widows of Nepalese society. The novel mainly tries to reveal the terrible cultural practice called child marriage. The story also portrays the pain of child widow living her whole life without company. The novel best tries to show bitter reality of Ancient Nepal where women have to suffer very much after the eradication of most evil practice 'Sati'.

This very fiction, *Seto Dharti (The White Land)* has raised the several issues concerning the discrimination, inequality, oppression, exploitation, dominance, child abuse, violation of child right and woman right and negligence and so on of the society which in turn seem to remain similar to the present society. This fiction also includes the superstition, conservative traditions which are remaining still in some Nepalese society. This is narrative story. In the initial phase, it enormously strikes the mind of readers by the issues challenges and problems confronted by Tara. Afterwards, the fiction widens its veins towards the multiple issues that

can be analyzed from the eyes of critical discourse analysis as well. But, as my study is delimited to the feminist perspective in the novel 'Seto Dharti', I have made my attempt to analyze female related discourse extractions from CDA perspectives.

In the fiction, there are characters like; Amaa, Baa, Kali, Pabitra, Gobinda, Sanima, Yamuna, Swami ji etc. who play the significant roles. Among them 'Tara' is represented as the lead character in the fiction. Similarly, the conversation, story, act, sequence, scene, meaning and so on by the language of characters differ individually for whom they are expected to address in the fiction. Therefore, I also felt the necessity to study the language usage critically.

Further, I want to interpret and raise the awareness that how such usage of language in conversations, actions, events and act sequences of the fiction are creating inequalities among people in the societies. Especially, I have selected the fiction 'Seto Dharti' for my research study to bridge gaps and analyze ideologies, power, and superstition etc. in relation to the modern society.

Brief Introduction of the Parameters

Feminism is about all genders having equal rights and opportunities. It's about respecting diverse women's experiences, identities, knowledge and strengths, and striving to empower all women to realize their full rights. It is a range of social movements, political movements, and ideologies that aim to define and establish the political, economic, personal, and social equality of the sexes. It comes into existence through the struggle for women's right against the injustice carried out in the society. In the society, women's existence is observed through male point of view as a result of which women are always considered as secondary. Weedon (1987. P. 1) says, "Feminism is a politics. It is a politics directed at changing existing power relations between women and men in society. These power relations structure all areas of life, the family, education and welfare, the worlds of work and politics, culture and leisure. They

determine who does what and for whom, what we are and what we might become.” (Cited in Green & Lebihan, 1996, p. 229). In addition to this, the basic aim of the feminist theory is to understand certain aspects of gender difference and gender inequality. Considering the aspects of feminism, it concentrates on the various themes. My framework for feminist critical discourse analysis is developed from the ideas of Fairclough (2013), Lazar (2007) and other various scholars. To make my study more meaningful, I have set five different parameters to analyze and interpret the issues of feminism. The brief introductions about those five parameters are presented as follows:

Gender Discrimination

Gender discrimination is unequal or disadvantageous treatment of an individual or group of individuals based on gender. Gender discrimination takes place because of socially and biologically constructed dichotomies of inequality and chromosome respectively. In relation to gender, West and Zimmerman (1987) talk about ‘doing gender’, that is the idea that gender is not something we *have*, but something we *do*. (Cited in Wardhaugh & Fuller, 2015, p. 313). 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”. That’s why my present study also sheds light upon this issue more importantly among various issues in feminism.

Women’s Position in Society

Women are given secondary status in society. They are treated as inferior than men. They are victimized in the conservative circle. The human society is not given equal opportunities to the women as men. Society is making the women inferior to men in multiple areas viz decision making, leadership, participation etc. of human life. In this regard, Blesio (2014) writes:

The position of women in the society, and particularly in relation to man, has had over the millennia many facets. And now there seem to be a semblance of equality but is fictitious. Women find themselves suspended between the real self-consciousness and the conditioning of a society that wants women adhering to the idea that this society has made of them. It is a situation of great confusion (p. 7).

Therefore, it concentrates on the promotion of women's equality in the society. Under this parameter, women's position in society from the fiction *Seto Dharti* will be analyzed.

Inequality

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. It's the existence of unequal opportunities and rewards for different social position or status within a group or society. All women in our societies are not provided with synonymous right and opportunities as men. Women are left behind the common framework of human civilization, prestige, opportunities, liberty, and priority in our societies (Lazar, 2007). Due to which, inequality between male and female is in high level. My main concern with this parameter under feminist analysis is unequal behavior with female in terms of class, race, power, access, etc.

Patriarchy

Patriarchy is a social system in which men hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of property. Some patriarchal societies are also patrilineal, meaning that property and title are inherited by the male lineage. Feminist theorists have written extensively about patriarchy either as a primary cause of women's oppression, or as part of an interactive system. Shulamith Firestone, a radical-libertarian feminist, defines patriarchy as a system of oppression of women. Firestone believes that patriarchy caused by the biological inequalities between women and men,

e.g., that women bear children, while men do not. In this regard, Merriam Webster (As cited in Ademiluka, 2018) defines it as:

A social organization marked by the supremacy of the father in the clan or family, the legal dependence of wives and children, and the reckoning of descent and inheritance in the male line; broadly: control by men of a disproportionately large share of power.

In light of this definition, patriarchy is an organizational system in which males have dominance over female, and this domination is said to manifest “in the values, attitudes, customs, expectations, and institutions of the society, and maintained through the process of socialization.” 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 is a term that refers to social or cultural distinction associated with being male or female. In other words, gender means the categorization of people into male, female or in neuter category. But such division is largely dependent on the biological features which are usually determined before the birth. According to Thomas and Waring (2001, p.66), “Gender refers to social category which is associated with certain behavior”. In regard to this definition, when people are discriminated on the basis of such gender-based behavior, prejudices take place. And feminism tremendously resists this biased behavior in accordance with gender role.

Likewise, while talking about gender role, gender role refers to ‘normative expectations about the division of labor between the sexes and to gender-related rules about social interactions that exist within a particular cultural-historical context’ (Spence et al. 1985, p. 150). The role of women in patriarchal family, society and environment shapes and affects women’s labor. Men who think women as care takers and household works is limiting women’s job, labor

and prohibits their liberty. In this sense, women's role in economic life is determined by men's permission and control. If women want to be a part of work life, they must have permission of men in family; married women must take permission from their husband and bachelor women must take permission from their fathers or elder brothers.

Introduction to Critical Discourse Analysis

Discourse can be defined as the circulation of expressions, thoughts, and feelings in both speech and written form which have some meanings. To put it in another way, it refers to the use of words to exchange thoughts and ideas, either in a talk or a piece of writing about a subject. Discourse analysis (DA), is a general term for a number of approaches to analyze written, vocal or sign language use or any significant semiotic event. It is concerned with the study of the relationship between language and the context in which it is used. And critical discourse analysis (CDA) is an interdisciplinary approach to the study of discourse. It is an emerging discipline in various aspects of language related studies in the late 1960's and early 1970's. It came to existence against discourse analysis which emphasized on the study of linguistics and internal mechanisms of discourse. It is a socio-political approach of analyzing discourse. Van Dijk (1997) states that CDA is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequalities are enacted reproduced and resisted by text and talk in the social and political context. CDA states that discourse is socially constituted as well as social conditioned. The CDA works for the common people and makes opposition to the elite and raises voices towards the mal-practices.

Various scholars have defined CDA in vivid way. With reference to Crystal (2005, p.123), "Critical Discourse Analysis is a perspective which studies the relationship between discourse events and socio-political and cultural factors, especially the way discourse is

ideologically influenced by and can itself influence power relations in society.” This definition helps us to perceive CDA as an approach to discourse analysis that analyzes and interprets the discourse which influences the universal social issues such as power, culture, gender discrimination, oppression, inequality and so on. It treats social practices in terms of their implications for things like status, solidarity, distribution of social goods and power (Gee, 2004, p. 33).

Further, CDA studies strongly claim that language is a very powerful instrument in the reproduction of minorities’ suppression, distortion of reality, political disputes, construction of ideologies, linguistic misinterpretation, and some others (Ahmed et al., 2013). CDA assists us to perceive the notion prejudiced discourse and resist unequal distribution of power and ideology. Because of which the readers are made aware of the concept of justice and equality to generate appropriate judgement upon biased discourse and use of language and to raise the voice against the mal-practice.

Language, Power and Ideology

A language is a structured system of communication. Language, in a broader sense, is the method of communication that involves the use of particularly human- languages. It is a kind of system to communicate our culture, ideology, feeling, emotion and belief either through written, spoken or manual channel of expression. According to Crystal (1996, p. 213), “Language functions as a bridge to connect an individual to society. It is a social phenomenon”. It means language is power medium to exchange human emotions, imaginations, ideas, and cultures in spoken, written or manual discourses within society. Language carries power and ideology in different discourses and that power and ideology are reflected in language usage. CDA critically analyzes the discourse of power elites from the

perspectives of those who are the victims of ideology by using an interdisciplinary perspective for improving their condition.

Similarly, discourse patterns are influenced by contemporary approaches such as feminism, racism, socialism, nationalism, and Marxism. Fairclough (2010, p. 57) remarks that “Ideologies reside in texts (discourse)”, and alternatively, “ideology influences in some forms of language practice”. Thus, the ideology about gender and gender biasness are found to be situated in discourses and different spheres of society. Moreover, discourses are often influenced by the power or powerful ideology imposed by elite people. Similarly, there are gender differences in language use. The differences of sex in language have created gender inequality and discrimination between male and female. Such type of gender inequality and biasness resided in language use itself has given birth to issues in feminism. This phenomenon is also understood as sexism in language.

Language represents the psychological, social, economic and other inequalities between genders. As a researcher when critical discourse analyst analyses different aspects of language, it reveals the actual underlying differences of language caused by gender perspective and ideology. Similarly, ideology is the set of beliefs or thoughts of an individual on something or somebody. Ideology is often characterized as false consciousness or imagined representation of the real conditions of existence. Fairclough (2010, p. 26) puts ideologies as “significant elements of process through which relations of power are established, maintained, enacted and transformed”. With reference to this statement, discourse and texts are presented with different ideologies to maintain the intended power relations in society or literature. The people who are powerful in society attempt for imposing their ideology through the use of language in their expected ways. For this, they try to create and balance the relationship among language, power, and ideology accordingly.

In the fiction *Seto Dharti*, we can see the reciprocal connection among language, power and ideology. So that, I adopted feminist critical discourse analysis to expose the several hidden issues of feminism

Through the lens of critical discourse analysis. FCDA is an approach mainly concentrating on the ideology of gender which categorizes people as male and female with a hierarchical relation of power, dominance and discrimination.

Principles of Critical Discourse Analysis

Tenets or principles simply refers to the assumptions or beliefs about something. The principles of CDA talks about the nature of CDA. In the field of CDA, Fairclough (1995), Kress (1991), Hedge and Kress (1993), Van Dijk (1998) and Wodak (1997) are the major figures who contributed a lot to the development of the tenets or principles of CDA.

Fairclough and Wodak (1997) summarized the main tenets of CDA. They are; (a) CDA addresses social problem, (b) Power relations are discursive, (c) Discourse constitutes society and culture, (d) Discourse does ideological work, (e) Discourse is historical, (f) The link between text and society is mediated, (g) Discourse analysis is interpretative and explanatory, and (h) Discourse is a form of social action.

According to first principle, CDA is the analysis of linguistics and semiotics aspect of social process and problem. For example, it raises the voice of the voiceless people. It addresses the problems like gender discrimination, domination, exploitation in the society. Similarly, the second principle highlights the discursive nature of power relations in contemporary societies. This is partly a matter of how power relationships in various aspects such as media, politics, education, etc. are exercised and negotiated in discourse. Likewise, the third principle is recognized in terms of how discourse and culture are mutually constitutive. It entails that every instance of language use makes its own small contribution to reproducing and

transforming society and culture including power relations. The fourth, the relationship between discourse and ideology is influenced by discourse that how discourse is regarded as a tool for the exploration of different ideologies.

While talking about the fifth principle, it claims that discourse is historical in the sense that text acquires its meaning by being situated in specific social, cultural, and ideological contexts and time and space. In the same way, next principle largely insists there must be a socio-cognitive approach for the understanding of the relations between text and society. This notion is largely influenced by Fairclough. He conceives of the link between culture and social structures are mediated by order of discourse changes in the power relation. According to the seventh principle, CDA does not only interpret text but explain them in different ways depending upon the context. Although interpretation can be differed from person to person but critical discourse analysis gives clean explanation on the made interpretation in terms of discursive structures and domination enacted in the discourse. The last principle mentions that people use discourse to get the things done. In the social setting people have various demands to be fulfilled and they make variation in the production of discourse as per their needs. It means discourses act are practiced differently for different social actions to be performed.

In a nutshell, CDA understands as form of social action as it is purposefully generated. In this sense, discourse assists to accomplish particular sorts of activities and performances which are considered as the form of social action. It tremendously focuses for the establishment of discourse and society differently than other disciplines.

Objectives of Critical Discourse Analysis

The main considerations of objectives in CDA are to expose the concealed power, ideology, system, and beliefs etc. that takes place in various forms in discourses. CDA targets to study how ideologies are expressed in different text. It also aims to study the access and control

over a vast arrangement of both informal and institutional forms of text and talk. In this sense, Fairclough (2010, p. 26) remarks, “Ideologies are the significant elements of process through which relations of power are established, maintained, enacted and transformed”. According to this notion it intends to examine the nature of social power and how these powers are exercised in the society.

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

Critical discourse analysis as a research method thus centers on understanding the ideological machinations of discourse, and aims to produce a critique of how discourse operates to effect certain agendas. In this respect, critical discourse analysis as a method has much in common with both gender studies and migration studies in that their objectives, too, involve the laying bare of ideological agendas which emerge from the discourses produced in formal and informal exchange (p.11).

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

Aspect of Critical Discourse Analysis

Simply, aspect refers to criteria or character of something. It is a way in which something can be viewed by the mind. CDA has also many aspects which need to be incorporated in the mind of everyone who sees the discourse critically. Wodak and Chitton (2005) have suggested different issues to be addressed as agendas. They propose to explore culture, interdisciplinary, and investigation of local, regional or transnational contexts worldwide as

an agenda. CDA research is the analysis of texts and conversation using linguistics from an avowedly politically committed perspective. It has a very wide aspect or agenda which contains the analysis of variety of discourse, strategies and many other forms rhetoric.

According to Ruth Wodak (2002), the major aspects of CDA are; a) The concept of language and power, b) The notion or concept of discourse, critical, power and ideology, and c) Discourse, history, structures and context.

Beside the aforementioned aspects of CDA, the following are also highly considered as the aspects in CDA, they are:

i. Micro Aspects

- a) Micro aspects deal with two sub-titles as oral aspects and written aspects.
- b) Oral aspects: It includes translation, action, moves, agency pairs, turn-taking, politeness, markers, phonological features.
- c) Written aspects: It includes cohesion, references, ellipses and substitutions, tense and aspects, conjunction, theme and rheme, rhetorical devices, figures of speech, clause-relation, coherence.

ii. Macro Aspects

- a) Nations; power, dominance, ideology, access, mind control, culture, and history.
- b) Discursive strategies; perspectives, strategies of self-representation, argumentation of strategies, discursive, construction of realities and resistance.

Genres; political discourse, media discourse and religious discourse.

Feminist Critical Discourse Analysis

Feminism is an approach that tries to seek how females are treated and how they should be treated. Feminist approach is the marriage of feminism with CDA to produce a rich and powerful political critique for action. Feminist approach in CDA is interdisciplinary in nature as it intersects with other studies in humanities and social science. It is a political perspective on gender. It raises voice against patriarchal society and male stereotype culture. According to Poynton (1990), feminism is;

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

Feminist critical discourse analysis (FCDA) according to the article of Lazar (2007); an approach particularly developed by Michelle M. Lazar and was also supported by the works of 'feminist stylistics' (Mills, 1995), 'feminist pragmatics' (Christie, 2000), and 'feminist conversation analysis' (Kitzinger, 2000). However, there are various scholars who have devoted their time for the contribution and development to this theory. Lazar (2007, p. 142) highlights upon the prejudices lying in societies through the critical feminist perspectives' study. Similarly, Lazar (2005) mentions;

A critical perspective on unequal social arrangements sustained through language use, with the goals of social transformation and emancipation, constitutes the cornerstone of critical discourse analysis (CDA) and many feminist languages studies (p. 1).

On the basis of aforementioned lines, we can understand the relationship of power and ideology in discourse through how the gendered point of view is represented.

The main reason I have chosen FCDA perspective to conduct my existing study is to figure out the gender inequalities and a pervasive and complex way from other system of oppression. Similarly, we can understand much about interconnection or particularities of discursive strategies nominated in different forms of social oppression.

Review of Empirical Literature

Some researches that are related to some extent to my study are reviewed in this section.

They are as follows:

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

Bhatta (2013) carried out research on “The Feminist Perspective in the Novel the Bell Jar” written by Sylvia Plath. The objective of this study was to identify the aspects of the feminism in the novel. This study was qualitative in nature and research design was based on secondary source of data selecting extracts related to the female character and analyzed them. Some major findings were, females are dominated by males even in developed countries, females are dominated by females as well and they are treated as secondary role in society.

Isik (2017) carried out research on “Black Feminism in Alice Walker’s the Color Purple”. In this thesis, the representation of black female sexuality in Alice Walker’s the Color Purple is examined, in relation to the political debate of feminism in the late 20th century. The Color

Purple was subject to controversy when it came out in 1982. It shows the oppression that African-American women have faced, and how their oppression is different from African-American men. Additionally, it shows how this oppression has led to the black feminist movement. Gender and race are inextricably linked, and this thesis aims to shed light on this type of intersectionality.

Likewise, Sharma (2017) undertook a study on “The Feminist Perspective in the Translated Autobiographical Essay *Jeevan Kaanda Ki Phool*” written by Jhamak Kumari Ghimire. The main purpose of this study was to find out the feminist perspective in the novel. This study was qualitative in nature and research design was based on secondary source of data selecting extracts related to the female character and analyzed them because this was document analysis. Forty-eight female related issues selected through non-random purposive sampling. Finding of this study were; there are many aspects of feminism depicted in the anthology of essay like, social, cultural and religious aspects of feminism, women right and women aspects of feminism, oppression and domination aspects of feminism, patriarchic aspects of feminism which shows the gender discrimination and inequality, restricted women right and secondary position of female.

Katuwal (2018) carried out research entitled “A Feminist Analysis of *The Color Purple*”. To find out the feminist aspects of the novel *Color Purple* and to suggest some pedagogical implications were the objectives of the study. The design of this study was document analysis and whole novel was the population of this study. She adopts the non-random purposive sampling method as the sampling strategy. She describes her finding in social, cultural and religious aspects and gender aspects.

Likewise, Paudel (2019) undertook research on “A Critical Discourse Analysis of the Novel *Yogmaya* from Feminist Perspective” written by Neelam Karki Niharika. The main objective

of this study was to identify and analyze feminist issues in terms of gender discrimination, women's position in society, inequality, patriarchy, gender roles and political and social factors in the fiction *Yogmaya*. This study was qualitative in nature and based on survey research design. The required data were collected using purposive non-random sampling procedure and observation and checklist guidelines were tool for data collection. The major finding of his study were; the religious beliefs, insufficient willingness to go against what has been followed, and tolerance of violence have created discrimination and domination over females and females are biased by virtues; beautiful, polite, tolerable, civilized, shy, and mannerly whenever they are expected to discriminate by male and the society.

Similarly, Pun (2019) carried out a research entitled "The Feminist Perspective in the Novel *Samanantar Aakash*". The main objective of the study was to identify the aspects of feminism in *Samanantar Aakash*. It was qualitative research and research design was based on primary sources of data selecting extracts related to the feminism and analyzed them. Some major findings were females are dominated by males, especially in the patriarchal society and females are dominated even by the females themselves who follow the norms and values of the patriarchal society and females are taken as secondary part and subordinate of males.

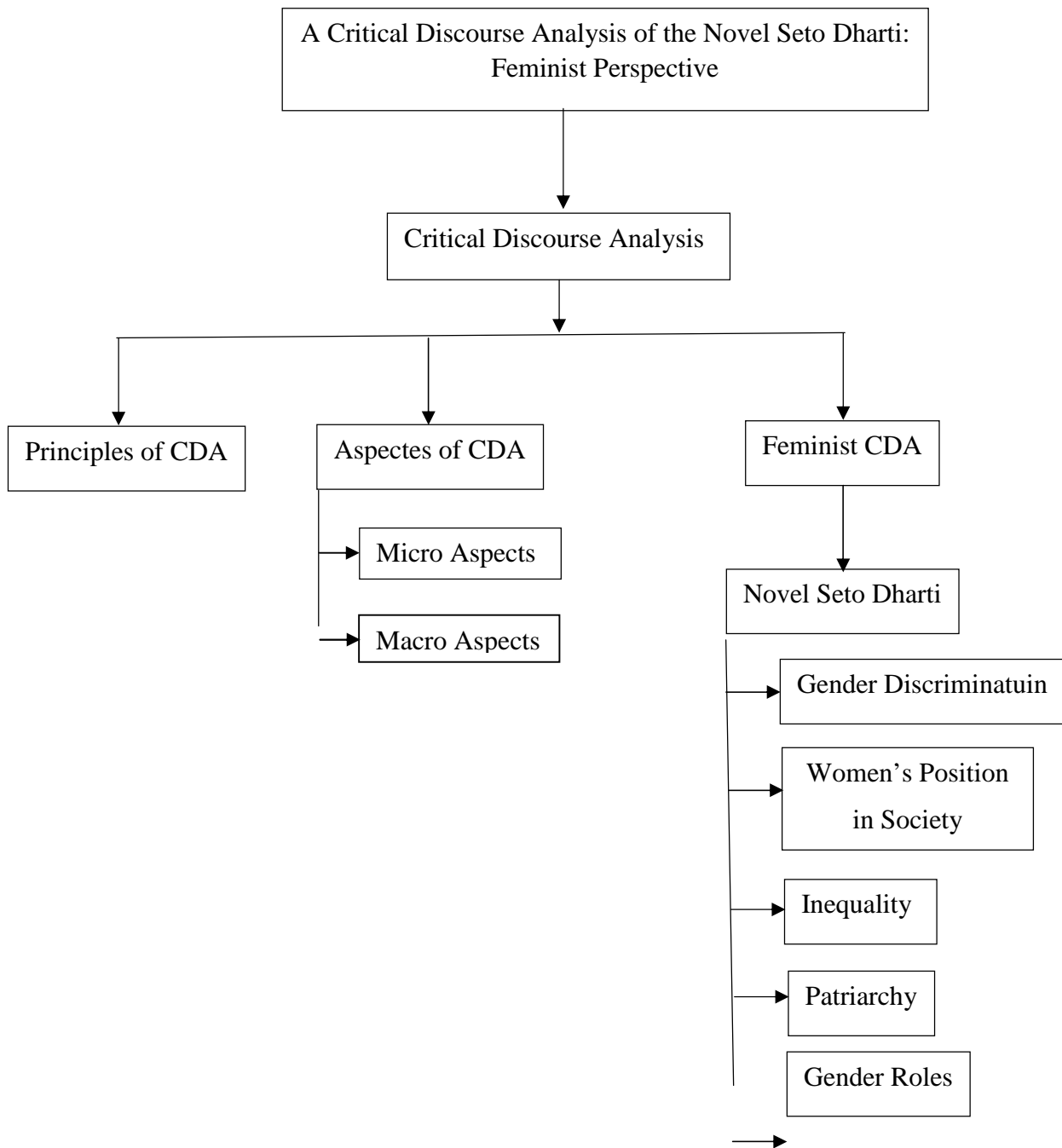
Implications of the Review for the Study

Studied before on a topic and establish the relevance of this information to our research. This review of the study may obtain from the variety of sources including books, journals, articles, and reports. This entire source helped me to bring the clarity and focus on the research problem, improve methodology and contextualize the findings. It is equally important to examine and evaluate what has been said and what has not been said yet for finding new area for further research. To summarize, the aforementioned studies have their own value and importance in their respective field. Bhatta (2013) and Katuwal (2018) provided me lots of

ideas and information about feminist analysis which were more important for my study. Similarly, Sharma (2017) also remained decisive for to figure out main ideas to write proposal in meaningful ways. Especially, I perceived the ideas for the analysis and interpretation of language critically. Likewise, Paudel's (2019) research on 'A Critical Discourse Analysis of the Novel Yogmaya from Feminist Perspective' supported me to set appropriate objectives and research questions for my research. Besides, it gave me insight concerning the position of language of sign. To put it another way, it assisted me to broaden my knowledge and details of language that generally indicates the thought of individual or to whom language is meant to be addressed.

Conceptual Framework

The conceptual framework assists the research to visualize his/her way of entire research study. It's a blueprint for successful conduction of the research from beginning to the end. The conceptual framework to conduct my research can be diagrammatically shown as:



Chapter III

Methods and Procedures of the Study

Methodology and procedures are the important elements of a research study. If any research work follows appropriate methodology and procedures, it will obtain its objectives easily. Appropriate methodology helps the researchers to guide towards right path in his/her research work. This chapter incorporates design and methods of the study, population, sample and sampling strategy, data collection tools and techniques, sources of data, data collection procedures, data analysis and interpretation procedures and ethical consideration.

Research Design and Method of the study

This study is a form of qualitative research because it is related to documentary research. The basic elements of this research are the words or ideas because the research is grounded on interpretative nature. Under descriptive approach, there are two sub- types of analysis; item and content analysis. My existing research study is based on content analysis. For this, my study is dependent on the extraction of written discourses related to female issues of the fiction 'Seto Dharti'.

Population, Sample and Sampling Strategy

The population of the study are written document, the novel Seto Dharti written by Amar Neupane, because my research is related to document analysis under documentary research design by adopting qualitative approach. As sampling strategy, purposive sampling strategy is followed under non-random or non-probability sampling procedure. I select twenty- five extractions which are related to female issues under five parameters in order to accomplish the objectives of this research study.

Study Area

This study is based on primary source, the original book 'Seto Dharti' written by Amar Neupane. Similarly, analysis and interpretation, citation and views of others are the secondary sources to collect the necessary data.

Data Collection Tools and Techniques

Tools are the most important elements of any research. For this study, I have used observation technique as a research tool and data are described and interpreted using descriptive approach. Reading and re-reading, underlining and selecting the sentences or extracts which are related to female issues and gender issues are techniques of data collection. Similarly, checklist is used as it has possessed five different topics or parameters on the basis of which I have analyzed and interpreted the data.

Data Collection Procedures

Basically, observation and in- depth study are used to collect the data from the document Seto Dharti. Then, the extracts related to female issues are underlined. After that, those extracts are categorized in accordance with five different headings

Data Analysis and Interpretation Procedure

After collection of data from the fiction, I analyze and interpret systematically. The data are tabulate and link with feminist CDA. Then, qualitative approach of research is adopted for analyzing the received data. The discourse extractions are critically described and interpreted under those five different categories accordingly.

Ethical Considerations

The author, whose works are consulted during study, are acknowledged. The data are collected honestly and carefully. There is due respect to the writer of the text i.e., respect for intellectual property. I try to keep it safe from plagiarism.

Chapter IV

Results and Discussion

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

Results

The data which are gathered from the fiction Seto Dharti, are analyzed and interpreted in terms of five different parameters. For this, five of the extractions are kept under each parameter in order arrive the findings of this research. Similarly, while translating Nepali cases in to English I as a researcher have focused on the gist of the cases and elaborated them in light with the theoretical issues of feminism. The analysis and interpretation of the data gathered from the fiction Seto Dharti as follows:

Gender Discrimination

Gender discrimination is the term that causes the distinction between male and female, especially in terms of their positions, reputations, roles and responsibilities in social and political contexts. Here, five of the extractions related to gender discrimination are analyzed and interpreted in the following ways:

- a. *Santan, tysma pani chhoro paera aamale sabaiko maya paunubhaeko thiyo. {The mother was loved by everyone as she had a child, the son.} (p. 9).*

The above-mentioned extract shows the discrimination upon female because of the male. Here, the term 'chhoro' (son) creates the gender difference. It is used more valuable than a

daughter. In the fiction, after elder brother's death, Tara thinks that her mother was loved by everyone because she had a son but now, he is no more. Here, Tara has a fear of discriminating her mother by her grandparents and other relatives. It shows the importance of male character in the family. In our Nepalese society, gender discrimination is still found. The women who have a son are loving, caring and supporting by everyone and who do not have a son are discriminating, ignoring, and sometime torturing by their own family members particularly by in-laws. That's why the women desperately want the son even they have daughters too as shown in the novel that Tara's mother wants the son though she had a daughter. Similarly, another extraction of gender discrimination is presented below:

b. *Chhorile padhe boksi hunchhan, bahulaunchhan pani bhanthe. Malai dar lagyo. {I was scared that it is said the daughter would become a witch and mad after reading.} (p.35).*

According to this sentence, the lead character Tara wants to study but her mind was stamped by the conservative concept that if the daughters go to study they become witch and mad. The word 'chhori' (daughter) used in the first line increases the gender discrimination. Here, the term 'chhori' is used as biased gender. Another thing I found here is that the study is determined by the gender. It means that only the male members of the family can get the opportunity of going schools and colleges and the female members do not have the right of dreaming about the study and schools. This depicts the discrimination on the basis of gender that females are restricted to get the education. Here is another sentence related to gender discrimination:

c. *Eutai laganma diya chhora Bachchan bhaner teso areka timra baamale. {That the son survives if you both give at the same time.} (p. 42).*

Here, the phrase '*Eutai laganma diya chhora Bachchan*' (*That the son survives if you both give at the same time*) shows the gender discrimination in the sense that daughters should sacrifice for the son because of false belief. In the fiction, Tara and her younger sister Kali got married at the very young age that Kali was five years old and Tara was seven years old because one of the priest says that if both of the sisters have married at the same time and place, then only their parents would have been success to conceive '*chhora*' (a baby boy). That's why Tara's parents take the decision of marrying their both daughters at same time and place. To get the son, they destroy the childhood of own daughters. This type of ill practice is still alive in the society. Similarly, here is another extraction of gender discrimination found in the fiction:

d. *Bale jhan ek barsha samma dekhnai hudaina are mero rup. {Father should not see my face up to one year.} (p.98).*

Here, the given extract shows how the central character Tara becomes alone in her difficult situation. After her husband's death, she needed to live in her husband's house for a year. At that time, she suffered from domestic violence. Her step mother-in-law used to beat her. So, Tara missed a lot to her parents. But according to their culture a father cannot see the widowed daughter's face up to one year. This shows even in the difficult situation gender discrimination prevails as the part of culture. In the same way, the following sentence concerned with gender discrimination shows the inequality between males and females as:

e. *Kyaram ta ni khai, bhagamanle talai chhorobanaidya bha yasto hunupartan kyare! {What to do, if God had made you a son, this would not have happened.} (p. 99).*

After becoming widow, Tara's mother goes to meet her and Tara shares her pain that she suffers by her mother-in-law. After listening her painful story, her mother convinces by

saying that she will be the son for her parents and allow to live with them forever. She also says that if God made her a son, that would not happen with her. In the fiction the phrase '*bhagamanle talai chhorobanaidya bha*' (if God had made you a son) emphasizes that all happened only because of her gender that she is a girl. If God made her a son, she wouldn't suffer like that. Another thing that I found there is, her parents want to take her as a son not as a daughter because daughters cannot live in their maternal house forever. This shows the gender discrimination which is determined by own parents.

Women's Position in Society

The women's position in society indicates the role of women, treatment done to them and distinction made on the basis of gender-oriented features. With reference to this parameter, the position and aspects of gender biasness and their sources of cause are analyzed and interpreted from the fiction Seto Dharti. For this, five of the extractions are derived out of the novel as follow:

- a. *Aba dulako ghar nai timro ghar ho. Dulako khushi nai timro khushi ho. Dulako jindagi nai timro jindagi ho. {Now the bridegroom's house is your house. The happiness of the bridegroom is your happiness. The life of the bridegroom is your life.} (p.39).*

Here, Tara's aunt is mentioning that she became stranger for her own family and home. Now she should establish her relation with her bride groom's family and home. She should accept her husband's life as her. These lines '*Aba dulako ghar nai timro ghar ho. Dulako khushi nai timro khushi ho. Dulako jindagi nai timro jindagi ho*'. {*Now the bridegroom's house is your house. The happiness of the bridegroom is your happiness. The life of the bridegroom is your life.*} show the null position of women in the society because a woman does not have own home (in the sense that before marriage she should be dependent on father and after marriage

on husband) and own choice of life. Everything is determined by other as she doesnot have existence. Similarly, another sentence of the fiction explain the women's position as follow:

b. *Sasu, sasura ra dulale jeje bhanchan, teitei mannu. Kei jawaph napharkamnu. {Do whatever the mother-in-law, father-in-law and the bridegroom say. Don't reply.} (p.40).*

According to this sentence we can understand how people define the rite of the females by their tolerate capacity. If a woman tolerate any type of behavior of the in-laws, then it is said that she is very honest and good woman. She respects her in-laws. But, if she gives reply of any ill behavior then people start to say she is very bad woman. She never respects her in-laws, etc. Here, above given phrase '*Kei jawaph napharkamnu*' (*Don't reply anything*) shows the women's position as invisible in the sense that Tara should follow every command of her in-laws whatever they say to do. She should tolerate anything and she can not reply of any false behavior. She doesnot have right to put her view about any matter. Because it's a part of the culture. Here is another extract which defines the women's position in society.

c. *Sasu ra dulale rati godama tel laide bhane laidinu. Unerle bho nabhanunjel michiranu tinka hatagoda. {If mother-in-law and bridegroom ask to apply oil on the leg at night, apply it. Keep massaging their legs until they say stop.} (p. 40).*

From this extract it can be observed the position of the women as a daughter in law in the society is similar as a servant who uses to do everything for the boss. Tara's aunt taught to treat her in laws and husband as a god. The night is for taking rest to all but a woman should take the responsibility of comfortable night of mother-in-law and husband. It shows for being a female, she should sacrifice her comfortness for other. In the similar vein, the following case also advocates the women's position in society as:

- d. *Chhoriko jatle saanuparcha ni nani. Jasto pani bhounuparchha. Chhorile Dharti huna saknuparcha. {The caste of daughter has to endure. You have to suffer anything. The daughter should be able to be the earth.} (p.99).*

In the fiction, Tara's mother teaches her to tolerate everything because daughter should face anything in the life. Here, mother says, '*Chhorile Dharti huna saknuparcha*' (*The daughter should be able to be the earth*). This phrase creates the gender discourse in the sense that to be the earth means to tolerate the pain, suffering, and sadness which are given by others, only because she is a female. In our Nepalese society, daughters are taught not to share own pain with other because it may create the problem in family's prestige. It shows females are treated as emotionless character. With reference to this here is another extraction which clarifies the women's position.

- e. *Aama bhannuhunchha- chhoriko kam duna tapari gasnu, batti katnu, ghar samhalnu, swasni hunu, chhorachhori paunu, Buhari hunu, gharpariwarlai santusta parnu ho. {The mother says that the daughter's job is to thread "Duna tapari" (leaf plates), to spine "Batti" (cotton wick), take care of the house, to be a wife, to bear children, to be a daughter-in-law and satisfy the family.} (p.64).*

After becoming widow Tara returns to her parental home. There she thinks to learn study but she remembers her mother's saying that studying is not daughter's job. Daughter's job is to look after the house and family members, to take the responsibility of household work, and to make satisfy the family. Here, female's position is limited around the four wall. She should not cross that limitation. If she do so, she will be hated or restricted by the so- called society.

Inequality

In my study, inequality is related to the difference done against females in terms of unequal life, domestic violence and private and individual matters. This is one of the significant parameter to analyze the issues of inequality in accordance with the fiction Seto Dharti for this research study. Being on the basis of this parameter I have selected five issues to analyze and reach in newer finding as presented below:

- a. *Aba timorle gaun dulnuhunna ni, bhagaman risamnuhuncha ni pheri!*
{Now you should not wander the village, otherwise the God becomes angry.} (p.25).

This extract hereby depicts the discrepancy on the perspective made in terms of male and female. In addition to above phrase; *bhagaman risamnuhuncha (the God becomes angry)*, people use to do unequal behavior and blame the God that he will be angry and give punish to us. Here, women are controlled by false belief which is made by the society. They are not free as males just because of being the female. Here, Tara and her sister were not allowed to wander or visit their own neighborhood because they were going to be engaged. Though they were in childhood age which is the age of playing with friends, they were restricted to play and visit the village. It shows unequal behavior toward the female. Next extraction concerned with this parameter is mentioned as below:

- b. *Gharka sappaille khaisakesi matra khanu. Unerle khainjel nabasnu.*
Ubhiranu. Unerle khako herinaraanu. {Eat only after everyone in the house has eaten. Don't sit until they eat. Keep standing. Don't watch them eat.} (p.41).

Tara was only seven years old when she got married. At that age she needs a lots of nutrition for her overall growth and development. For that she needs to take food on time but so- called

culture is creating obstacles here. From above extraction, it clarifies how the females were unequally treated at the time of Tara in the name of tradition. Here the first sentence '*Gharka sappaiile khaisakesi matra khanu*' (*Eat only after everyone in the house has eaten*) is saying by aunt that she is making aware to Tara not to eat before other family members and not to sit until they eat. This is inequality between males and females because males can eat when they feel hungry but females cannot do so. Next extraction concerned with this sub- heading is analyzed below:

- c. *Aphna dula, chhorachhori nabhasi sadhain aruko chakari arer Jeevan bitamnuparcha. {When you don't have your husband, children, you should always live by serving others.} (p.96).*

This extract speaks that the worth of women life is dependent on the men. If a man doesn't have wife, children then it doesnot take any matter. He can live however he wants. Because he is a man and this society allows male to do anything. But in the case of females, they should compromise with their live. Here the term '*chakari*' (*servicing*) is used in relation to the widow woman. It creates inequality between males and females. It tells that a widowed male can do anything, he can live a happy life but a widowed female should spend her life by serving others. When there is a single woman in the society, she should spend her life by serving others. It is an inequality between male and female which makes difference between them. It is still found in our society. The case mentioned below also advocates the inequality between male and female as:

- d. *Saita arer katai hinna laka munchheharuko agadi kailyai napares. Kinabhane biduiharu agadi dekhesi tinko sait biurinchha. {Never come in front of people who are going somewhere in "Sait" (auspicious moment)}.*

Because when the widows appear in front of them, their “sait” spoils.} (p. 144).

Here, Tara’s mom suggested her not to come in front of people who are going to somewhere because she was a widow. It is believed that if a widow appear in front of the people who are going somewhere, their day might be spoiled. So, her mother used to refuse her coming in front of other people. In the middle part of the fiction, when Tara’s mother died her father got married with another young girl. Here, such type of discrimination is not done to her father because he is a male. The central character of the fiction, Tara was only nine years old when she became widow but she faced all types of difficulty from her early age because she is a female. Therefore, the way of treating with male and female is unequal which is still prevail in the society. The extract below is another representation of inequality as:

e. Birser ni sringarko namma gajal pani nalayas. {Even if you forget, don’t apply “gajal” (eye liner) in the name of makeup.} (p.143).

There was a belief system in the society that the widows could not apply any makeup. They needed to shave the hair time to time. But this system was not for the male. They could do anything whatever they want. In the fiction the mother memorized her daughter that she was a widow and teaching her what should do and what should not. The mother was bounded by conservative belief and she used to follow those believe systems with closing eyes. She also forced her daughter to follow them. She used to accept such type of biasness easily and create the obligation for Tara to be patient with unequal behavior.

Patriarchy

Under this parameter, I have analyzed five extractions which are related to dominance over women specifically, by men in order to reach in meaningful findings. The extractions are mentioned in the following ways:

- a. *Timle maile nakhai khayau! Kasari khana sakeki tesari? {You ate without me! How could you eat like this?} (p.183).*

With reference to this extract hereby, it exemplifies how women are victimized to the male dominated society. Here, one day Yamuna(friend of Tara) eats dinner before her husband then it makes insult from her husband. Above line '*Timle maile nakhai khayau!*' (*You ate without me!*) shows the patriarchal mentality of Yamuna's husband. He thinks that his wife can take the meal only after he takes food. It's because of patriarchal ideologies and their practices by the society. Otherwise, women could not be insulted at in-laws' home only because they eat before or without their in-laws and husband. When her husband says so, she convinces herself accepting that was her fault. In spite of asking where he has gone and why he does not return for dinner till the night, she starts to blaming herself and apologies in front of him. This is all because of patriarchal rules and regulations. Similarly, the following lines also help us to understand about patriarchal suppression as:

- b. *Tee Kishor nai timra bhagaman hun. Timle unko pooja arnuparcha aba dindinai. Bujhyau? {That teenager is your God. You should worship him day by day. Do you understand?} (p. 36).*

In this extract, males are given superiority whereas women are in the inferior position that they should worship the husband as the god. The term '*bhagaman*' (*God*), used in the above extract indicates male as supreme. As a husband male should be respected and worshiped by wife as God. Here this term '*bhagaman*' construct a difference between males and females. Because males are taken as God for females from the ancient time but we never see that females are taken as Goddess or worshiped by the society. This indicates the discrimination caused by the patriarchal ideology and practice that the women are supposed to serve all the family members as much as possible to satisfy them, whereas the same human body of

women is neglected and imposed extra work pressure on females. Here, the aunt is teaching Tara to take her husband as God and worship him daily. As being woman, her aunt is teaching another woman to be under the male and male dominated society. In the same way, the following sentence concerned with patriarchy shows the inequality between males and females as:

- c. *Tespachhi maitigharma ta timra sasoosapura ra dulale pathae matra januparcha, kailekain pahuna jasto bhara. {After that, you should go to your “maitighar” (parental home) only if your in-laws and bridegroom send you, sometime as a guest.} (p.39).*

Here, the given extract exhibits that women are used as the property of someone. Until they get marry they are parents' property and after getting married they are the property of the husband. The term 'maitighar' (*parental home of a woman*) reflects a gender discourse in the sense that only the women have 'maitighar', but the men donot have because they will never go by leaving their own house as they are son. And all the property of the father will be automatically their son's. It means the home of a father is the home of a son. But daughters don't have the right to take father's home as their own. They should call that as 'maitighar'. Accordance to above sentence, women cannot go to their parents' home when they want to go. They can go only after if their in-laws and husbands send them. But in the case of men, they can easily go anywhere without taking permission of the parents or wives. This is because of the patriarchal society that the females are interrelated with the prestige of the house. Below is another example which describes patriarchal discrepancies as:

- d. *Sakesamma nahansnu. Hasta khitka chhoder nahansnu. Hasnai parne kurama pachhyaurale much chhoper matra hasnu. {Don't laugh as much*

as possible. While laughing don't laugh in louder voice. In must laughing case laugh only by covering the face with a hand-kerchief.} (p. 40).

In the fiction, Tara's aunt is suggesting her not to laugh as much as possible, (*Sakesamma nahansnu*). It means that she should control her emotion because she is a woman and leaving in patriarchal society. Tara's aunt again suggests that if she wants laugh not to laugh in louder voice and cover the mouth with a hand-kerchief. It reflects patriarchal society has made so many rules for the female. They are restricted to be emotional. Specially they are not allowed to be happy and to express their happiness. That's why Tara is suggested to control the emotion. Females should make smiles in everybody's face but she cannot smile. Here is another extraction related to the patriarchy which is as follow:

e. Hinda sustasusta hinnu, damko naparikana hattile astai. {While walking walk slowly- slowly, like an elephant without making noise of footsteps.} (p.41).

With reference to the above lines, it shows how females are tried to be under adjustment of patriarchal practices of the society. Here, Tara's aunt warns not to walk fast by saying '*Hinda sustasusta hinnu, damko naparikana hattile astai*' (*While walking walk slowly- slowly, like an elephant without making noise of footsteps*). It means that the women can not walk fast because in patriarchal society it is not good. Women must be humble in walking too. They can not walk fluttering. It clarifies that females are taught the norms and values of patriarchal society in turn fostering the inequalities between male and female. Tara was just seven years old and got married and being suggested to follow the practices created by male dominated society. It absolutely shows the discrimination made to women as presented in the fiction.

Gender Roles

Under this parameter, gender- based biasness between males and females are explained. For this, five of the extractions are derived from the novel Seto Dharti to analyze gender concerned issues as given below:

- a. *Hajuraamale thakaile lakhataran ra pasinale chaplakka bhijeki amalai bhanda pahile ghansako bharitir hernubhayo ra khusi hunubhayo. {Grandmother first looked toward the load of grass before over exhausted, wetted by sweat mother and became happy.} (p.3).*

With reference to the above extract, it portrays the domination over women by another women itself. In other words, even within the homogeneous group of women, there are specified roles for every woman in terms of roles as senior and junior woman to be performed by. Here, the grandmother expects much more works done by daughter in law. Though daughter in law is pregnant, she is carrying a load of grass. When she returns home her mother-in-law looked at the load of grass and becomes happy to see load of grass is big. She only sees a huge load of grass. She doesn't care about the tiredness and health of the pregnant lady because she is senior and daughter in law is junior. It's the duty of daughter- in- law to do the house hold works. It depicts that the prejudices among women to women by specifying the certain roles even with women as it has increased the gender- based biasness among females. Here is another extraction related to gender roles which is as follow:

- b. *Byana uther nuwaidhuwai arnu. Chokhi bhasi belka aaphaile tel lar sewa areka dulaka khutta dhunu ra tee godako jal khanu. {Get up in the morning and take a shower. After becoming pure, wash the feet of the bridegroom which were massaged in previous night with oil and drink the water of those feet.} (p.40)*

Here, the given extract shows how the women are underestimated. They are limited in household chores. Their knowledge and skill are judged by only household work. Their role in the society is as sweepers, cleaners, and helpers. Here the extract '*dulaka khutta dhunu ra tee godako jal khanu*' (*wash the feet of the bridegroom and drink the water of those feet*) creates a gender-based discourse in the sense that only the wives should do that not the husbands. To drink someone's feet's water is very rubbish itself. But in the fiction, Tara is suggested to drink the water of husband's feet every morning. It reflects how the society dominates a woman in the name of culture as taking to do so is a woman's role. Next extraction related to this parameter is as follows:

- c. *Bainsa yattikai sader janee bho. Dula bhaneko sappathok ho aaimaiko.*
 {"*Bainsa*" (*youth age*) *just went away by rotten. The bridegroom is everything to the woman.*} (p.96).

When Tara's husband dies, some relatives show the sympathy toward her. They start to weep in Tara's pain by saying above mentioned sentences. They say whatever they see in the society about a widow. The extract '*Dula bhaneko sappathok ho aaimaiko*' (*The bridegroom is everything to the woman*) shows the role of a husband is superior to the wife. If a woman has a husband, she is taken as powerful woman but if she doesn't have a husband she is looked as helpless woman. It means the role of women is only following the men. According to the Tara's relatives, without her husband she is meaningless because for a woman, her husband is everything. As being widow, Tara cannot marry again. So, they use to say her puberty age will be vanished by rotten. This represents the gender-based discrimination to the woman that a widow woman should live whole life as single. In the same way, the following sentence also clarifies the gender roles as:

d. *Ba hunubhaeko bhae dherai pahile nai bihe hunthyo hola mero. {If I had a father, I would have got married long ago.} (p. 167).*

The presented extraction shows that the women are totally helpless without a male character as father, brother or husband. The patriarchal society has given the responsibility of a woman to the man. Here, Yamuna shares her feelings with Tara that she could not get married until she was fourteen. That made her worried. She says if she had her father, she would have got married long time ago. The term 'Ba' (*father*) is used as very important character in the above extraction. It means the role of a male for the family is superior whereas females' role is countless in the sense that Yamuna had her mother but without her father she could not get married on time. Similarly, another extraction related to this parameter is presented as:

e. *Tinlai maile tapai bhannuparchha are. Adar garnuparchha are. Kinabhane, ti mera bhagawanka bahiniharu hun. {I have to tell them "Tapain" (you, the higher respecting word). I have to respect them because, they are my God's sisters.} (p. 44).*

In accordance with aforementioned sentences, we can understand there is discrimination between females too. Here, Tara should give respect to the husband's sisters because they are the sisters of her god (husband). Here the term '*bhagawan*' (*the God*) which is used as the synonym of husband, has supreme power. That's why his sisters should be respected by Tara. As Tara is daughter in law of that house but they are the daughters and sisters. Based on the relation between them their role is different. Tara's role is to take the responsibility of the family and family members but the daughters of that house have the work of playing, eating and taking rest. This shows the gender- based biasness among the females.

Here are the findings which have been deduced from the analysis and interpretation of the fiction Seto Dharti with following major consequences:

- i. The females in the society have been dominated because of the insufficient willingness to go against what has been followed from the past.
- ii. In the novel, being a woman is inadequate to make decisions.
- iii. As mentioned in the novel; widows and other single women have confronted societal and moral problems to live their life smoothly. Besides, women need men's protection for their comfortable livelihood which has created domination in women's life.
- iv. Due to the male superiority everywhere in the family, society and politics etc. the women are habituated for tolerating domestic violence, pressurized domestic chores, sexual harassment, controlled identity and subordinate status to men in the society.
- v. The married daughters are not considered as family members of their own parental home once after they get married in life, which has fostered the discriminatory practices as mentioned in the fiction.
- vi. The women are taught to be obedient, polite, punctual, hardworking, and devoted for maintaining balanced family environment. They should be patient and calm in any situation.
- vii. An early marriage in female's life have always kept them engaged in domestic chores which compels women to endure every sort of happening at husband's home as a result of controlled and dominated life.
- viii. The women are never regarded as an important individual for decision making in the family. This shows women as worthless human being in the family and society.
- ix. The females have been discriminated and dominated in the name of different qualities such as; well- cultured, polite, beautiful, civilized, practical, obedient, tolerable, etc. whenever females are expected to make anything done or convince them to do the

work easily. It means women are either psychologically or unknowingly biased by the males and society in the same those qualities as represented in the fiction.

- x. Females do not even attempt to go against existing biasness due to the heavy influence of patriarchal ideologies in the society for women's equal rights to men.
- xi. The women living in parental home after their marriage due to their obligation have pitiable, humiliating and tragic situation in the society.
- xii. The women are compelled to believe in almighty even if the causes of pains, domination and discrimination etc. are imposed by men and the society upon them. It means the women convince themselves as it was the willingness of God to make them suffer despite the clear violence and exploitation from men and patriarchal society.

Chapter V

Conclusions and Implications

This chapter consists of findings, conclusions and recommendations made after the analysis and interpretation of raw data obtained from the novel Seto Dharti. They are presented in the following ways:

Conclusions

This research was a qualitative study to analyze and interpret the issues from feminist perspective under five different parameters as; gender discrimination, women's position in society, inequality, patriarchy and gender roles in the fiction Seto Dharti. For this study, twenty- five extractions have been analyzed and interpreted in order to achieve in findings and conclusion being based on the objectives of the study.

Gender discrimination is one of the integral components that give birth to unjustifiable restrictions between males and female in the fiction Seto Dharti. Gender discrimination has caused the wrongful deeds made upon women being concerned with culture, religion, tradition, rituals, language and social life of women. Similarly, inequality brings restriction to the freedom and socialization of females both in family and society.

In patriarchal society, people do not want females to have liberty, open choices, independent decision making for prosperous lifestyle. The patriarchal concepts and practices does not allow women to preserve their existence and originality for what the women actually are. In addition, the distinction between males and females are made in terms their behaviors and biological features. And the women's roles and liberties have been confined within the four walls and peripheral environment of home from the outer world.

Being based on this study, I would like to spread my message that the women should be able to raise the voice against mal-practice. They should speak publicly free to make their interests, desires and wishes come true as per their needs and demands. Similarly, females should be stopped from discriminating in the name of qualities; beautiful, tolerable, polite, civilized and hardworking by males and the society for the continuation of domination and discrimination over females.

Pedagogical Implications

Being based on the analysis and interpretation of the novel Seto Dharti, the following ideas can be taken as pedagogical implications from this study:

- i. Fictions like Seto Dharti should be included in curriculum from basic to higher level education so that the students could develop their analytical and interpretative knowledge to know differentiate and stop the unequal behavior between males and females.
- ii. In critical discourse analysis, the literary text should also be focused from feminist perspectives both by teachers and students inside and outside of the classroom.

Recommendations

Being based on results and conclusion, the policy, practice, and further research related recommendations are provided as follow:

Policy Related

- i. The curriculum and syllabus designers should consider the aspects and forms of language which are used in unequal behavior, practice and treatment between males and females in literary texts.

- ii. The policy makers of language require to enhance and include the feminist critical discourse concerned literature in their language or literature course.
- iii. The importance of critical feminism should be considered by policy as teaching learning materials while designing the ELT courses.

Practice Related

- i. The teachers can teach the contextual and functional meaning concerned with feminist problem, issues, and challenges through feminist literature in ELT classroom.
- ii. The use of feminist literature both inside and outside the classroom should be increased for better teaching learning activities and outcomes.

Further Research Related

The limitation of this study is delimited to the perspective of feminist critical discourse analysis in the fiction Seto Dharti. That's why other areas of study require further researches. Similarly, other literary theories can also be applied to analyze the same fiction. Further research should be conducted more and more in this area for so that such study could help students, teachers, researchers and other academic personalities as a secondary source for their educational and professional career development. Here are suggested some topics related to this novel which can be used for further research purpose.

- i. How does the novel Seto Dharti reflect the society and beliefs of its time?
- ii. How are the roles of men and women portrayed in the novel Seto Dharti?
- iii. What issues in politics does this novel address?

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Appendix

| Parameters | Discourse extractions |
|-----------------------------|--|
| Gender Discrimination | <p>a) <i>Santan, tyasma pani chhoro paera aamale sabaiko maya paunubhaeko thiyo. {The mother was loved by everyone as she had a child, the son.} (p. 9).</i></p> <p>b) <i>Chhorile padhe boksi hunchhan, bahulaunchhan pani bhanthe. Malai dar lagyo. {I was scared that it is said the daughter would become a witch, mad after reading.} (p.35).</i></p> <p>c) <i>Eutai laganma diya chhora Bachchan bhaner teso areka timra baamale. {That the son survives if you both have given at the same time.} (p. 42).</i></p> <p>d) <i>Bale jhan ek barsha samma dekhnai hudaina are mero rup. {Father should not see my face up to one year.} (p.98).</i></p> <p>e) <i>Kyram ta ni khai, bhagamanle talai chhorobanaidya bha yasto hunupartan kyare! {What to do, if God had made you a son, this would nothave happened.} (p. 99).</i></p> |
| Women's Position in Society | <p>a) <i>Aba dulako ghar nai timro ghar ho. Dulako khusi nai timro khusi ho. Dulako jindagi nai timro jindagi ho. {Now the bridegroom's house is your house. The happiness of the bridegroom is your happiness. The life of the bridegroom is your life.} (p.39).</i></p> |

- b) *Sasu, sasura ra dulale jeje bhanchan, teitei mannu. Kei jawaph napharkaunu. {Do whatever the mother-in-law, father-in-law and the bridegroom say. Don't reply the answers.} (p.40).*
- c) *Sasu ra dulale rati godama tel laide bhane laidinu. Unerle bho nabhanunjel michiranu tinka hatagoda. {If mother-in-law and bridegroom ask to apply oil on the leg at night, apply it. Keep massaging their legs until they say stop.} (p. 40).*
- d) *Chhoriko jatle saanuparcha ni nani. Jasto pani bhounuparchha. Chhorile Dharti huna saknuparcha. {The caste of daughter has to endure. You have to suffer anything. The daughter should be able to be the earth.} (p.99).*
- e) *Aama bhannuhunchha- chhoriko kam duna tapari gasnu, batti katnu, ghar samhalnu, swasni hunu, chhorachhori paunu, Buhari hunu, gharpariwarlai santusta parnu ho. {The mother says that the daughter's job is to thread "Duna tapari" (leaf plates), to spine "Batti" (cotton wick), take care of the house, to be a wife, to bear children, to be a daughter-in-law and satisfy the family.} (p.64).*

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| <p>Inequality</p> | <p>a) <i>Aba timorle gaun dulnuhunna ni, bhagaman risamnuhuncha ni pheri! {Now you should not wander the village, otherwise the God becomes angry.} (p.25).</i></p> <p>b) <i>Gharka sappaille khaisakesi matra khanu. Unerle khainjel nabasnu. Ubhiranu. Unerle khako herinaraanu. {Eat only after everyone in the house has eaten. Don't watch them eat.} (p.41).</i></p> <p>c) <i>Aphna dula, chhorachhori nabhasi sadhain aruko chakari arer Jeevan bitamnuparcha. {When you don't have your husband, children, you should always live by serving others.} (p.96).</i></p> <p>d) <i>Saita arer katai hinna laka munchheharuko agadi kailyai napares. Ki abhane biduiharu agadi dekhesi tinko sait biurinchha. {Never come in front of people who are going somewhere in "Sait" (auspicious moment). Because when the widows appear in front of them, their "sait" spoils.} (p. 144).</i></p> <p>e) <i>Birser ni sringarko namma gajal pani nalayas. {Even if you forget, don't apply "gajal" (eye liner) in the name of makeup.} (p.143).</i></p> |
| <p>Patriarchy</p> | <p>a. <i>Timle maile nakhai khayau! Kasari khana sakeki tesari? {You ate without me! How could you eat like this?} (p.183).</i></p> <p>b. <i>Tee Kishor nai timra bhagaman hun. Timle unko</i></p> |

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| | <p><i>pooja arnuparcha aba dindinai. Bujhyau? {That teenager is your God. You should worship him day by day. Do you understand?} (p. 36).</i></p> <p>c. <i>Tespachhi maitigharma ta timra sasoosaura ra dulale pathae matra januparcha, kailekain pahuna jasto bhara. {After that, you should go to your “maitighar” (maternal house) only if your in-laws and bridegroom send you, sometime as a guest.} (p.39).</i></p> <p>d. <i>Sakesamma nahansnu. Hasta khitka chhoder nahansnu. Hasnai parne kurama pachhyaurale much chhoper matra hasnu. {Don’t laugh as much as possible. While laughing don’t laugh in louder voice. In must laughing case laugh only by covering the face with a han-kerchief.} (p. 40).</i></p> <p>e. <i>Hinda sustasusta hinnu, damko naparikana hattile astai. {While walking walk slowly- slowly, like an elephant without making noise of footsteps.} (p.41).</i></p> |
| Gender Roles | <p>a. <i>Hajuraamale thakaile lakhataran ra pasinale chaplakka bhijeki amalai bhanda pahile ghansako bharitir hernubhayo ra khusi hunubhayo. {Grandmother first looked toward the load of grass before over exhausted, wetted by sweat mother and became happy.} (p.3).</i></p> <p>b. <i>Byana uther nuwaidhuwai arnu. Chokhi bhasi belka</i></p> |

aaphaile tel lar sewa areka dulaka khutta dhunu ra tee godako jal khanu. {Get up in the morning and take a shower. After becoming pure, wash the feet of the bridegroom which were massaged in previous night with oil and drink the water of those feet.} (p.40)

c. *Bainsa yattikai sader janee bho. Dula bhaneko sappathok ho aaimaiko. {"Bainsa" (youth age) just went away by rotten. The bridegroom is everything to the woman.} (p.96).*

d. *Ba hunubhaeko bhae dherai pahile nai bihe hunthyo hola mero. {If I had a father, I would have got married long ago.} (p. 167).*

e. *Tinlai maile tapai bhannuparchha are. Adar garnuparchha are. Kinabhane, ti mera bhagawanka bahiniharu hun. {I have to tell them "Tapain" (you, the higher respecting word). I have to respect them because, they are my God's sisters.} (p. 44).*