Critical Discourse Analysis of Nepali Sad Songs

A Thesis Submitted to the Department of English Education

In Partial fulfilment of the Master of Education in English

Submitted by

Yuri Khatiwada

Tribhuvan University

Faculty of Education

Department of English Education

Kirtipur, Kathmandu

July, 2023

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Declaration

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

Date:June 24, 2023   ………………..

                                                                                Yuri Khatiwada

Recommendation for Acceptance

This is to notify that **Mrs. Yuri Khatiwada** has prepared this thesis entitled **'Critical Discourse Analysis of Nepali Sad Songs'** under my guidance and supervision.

I recommend this thesis for approval and acceptance.

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Recommendation for Evaluation

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Abstract

The present study entitled**Critical Discourse Analysis of Nepali Sad Songs** was an effort toanalyze the Nepali sad songs through feminist perspective. The research design for this study was critical discourse analysis. The data were collected through observation tool and checklist tool. Lazer's four key principles of feminist critical discourse analysis had been used in order to achieve the objective and reach at the findings and conclusion of this study. This study had included four Nepali songs 'Bola Maya', 'Narou Ama','Lau Cheli Sindur Lau' and 'Bhannu Navako'. These songs were selected as sample for the study by using non-random purposive sampling. This study shows how these songs reflect the current status of widow women in Nepal. Roles of females and males, discrimination faced by widows, public participation of widows and lifestyle/ dressup of widows are the themes of this study.From the analysis and interpretation of the data, it was found that the widow women have to face a lot of discriminations because the society is divided into two groups: men and women.The social rules are different for male and female. For example; the husband can again marry with other lady but the wife has to stay as widow for whole life.

This research consists of five chapters. The first chapter deals with background information of study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the study. The second chapter deals with related theoretical literature review, empirical literature review, implication of the reviewed literature and conceptual framework. Moreover, the third chapter deals with methodological part of the study. It consists of research design, sample and sampling strategy, sources of data, data collection tool, data collection procedure and analysis and interpretation of the data. The fourth chapter deals with analysis and interpretation of data. The last chapter consists of the findings, conclusions and recommendation in this study.

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Chapter 1

Introduction

The research study is entitled **Critical Discourse Analysis of Nepal Sad Songs**. This introduction part of study consists of background of the study, statement of the problem, objectives of the study, statement of the study, delimitations of the study and operational definitionsof the key terms.

Background of Study

Nepal is rich in culture, music, art and architecture. It is culturally diverse country. We find diversities in terms of language, festivals, foods, dance, and songs. We find different types of songs in terms of genre. For example; Tamang Selo, Dohori, folk songs, Adhunik Geet, Bhajan, Filmy music, Ghazal, Classical music are widely played and popular. Songs are taken as public discourse.

Discourse has become a common variety of discipline; critical theory, sociology, social psychology, linguistics, philosophy and many more other field. It is used widely in analyzing literary and non- literary texts. Burton(1980, p.8) defines discourse as a supra- sentential level of language that is seen in a form of communicative event which can be viewed from socio- linguistic as well as disciplinary perspective. Similarly, Barthes and Bhaktin (1998) say that discourse can be taken to represent a voice within a text or in speech position.

Critical refers to a set of theories that attempts to locate and confront issues of power, privilege, dominance, discrimination, hegemony and resistance embodied in a text or talk. Critical discourse analysis (CDA) is a branch of critical linguistics which studies the relationship between discourse events and socio-political cultural factors within a text or talk. According to Gee," It treats social practices in terms of their implications for things like status, solidarity, distribution of social goods and power (2004, P. 33). Similarly, Van Dijk (1998) states that critical discourse is a discourse research analysis which mainly focusing on study about improper social strength, superiority, and imbalance are assigned, duplicated, and rejected in text and talk in social and political context. With such opposing research, critical discourse analysts take explicit, thus want to understand, expose, and primarily resist social inequality. Regarding gender ideology Lazer (2007) states:

A critical perspective on unequal social arrangements sustained through language use with the goals of social transformation and emancipation, constitutes the cornerstone of critical discourse analysis (CDA) and many feminist language studies. Gender ideology and power asymmetries in late modern societies also have become increasingly subtler and, at the same time, as a result of backlash against feminism, have re-emerged with a new blatancy.

Song is a powerful discourse. It is not only a source of joy or entertainment but it has set of message or meaning. Many songs represent our society including gender ideology and power dominance. I am interested to find the discourse carried by those songs. I tried to find the women voices in Nepali songs. It shows the culture, lifestyle, ideology of people, customs. One of the ideology of people in Nepali society is that men are superior so that they dominant the women. I want to find how the songs show the condition of Nepali women and the problems faced by them.

Statement of Problem

Compared to men, women less often attain high-level positions and generally they have lower status in society. In smaller groups, the relative influence of men and women depends on gender composition, but research is inconclusive regarding the relation between gender composition and female influence.

There are many folk songs which show the bitter truth of the society. Among those songs some songs like: 'Lau Cheli Sindur Lau', 'Narou Aama' made me cry. The discourse presented by these sad songs has strong meaning. I found that these sadsongs are not only for entertaining. Songs bring strong meaning too. So that here my focus is on critically analysis of Nepali sad songs which reflect the conditions of women, especially widow women. This depends on gender differences in behavior, ideology and customs of the society. Some of the songs represent those ideology, customs for widow women so that I wanted to study the meaning or discourse of those songs.

In this study, I tried to find how the Nepali sad songs reflect the current status of women. I have chosen four songs to analyze. In my opinion, those songs may represent the life, thought, believe ofthe people. Therefore, in this study I have raised

the problem that how the songs are representing condition of widow women in Nepalese context.

Objectives of Study

This study is based on following objectives:

a) To identify the current status of women in Nepali sad songs.
b) To analyze the messages of the songs comparing to the features of the feminism.

Research Questions

The research questions arebased on the objectives of this study. This study focuses on the following questions:

a) How do the sad songs portrait the widow women's status in the song?
b) How do the sad songs represent the features of the feminism?

Significance of the Study

The present study is useful in number of ways to various individuals involved in media, discourse analysis, feminism, teachers and the students. There are many research conducted in the field of Critical Discourse Analysis. But there is less numbers of researches done in sad songs. This study is done on how sad songs reflect the state of widow women in society. This study is based on the message or meaning of the sad songs. These kinds of research have not done before. So it is more useful for teachers to show how Nepali sad songs reflect the condition of women, especially condition of widow women. The secondary level course of school is based on customs and culture. So that teachers can use this research as materials to teach the students about Nepalese social culture, norms regarding widow women. This research is useful to those learners who want to learn about the social cultural system, believes related to widow women. Through this study the secondary level learners can also learn about the social customs, superstitious believe and situation of widow women. This research can be helpful to teachers who are teaching about women right. Even this study is useful for social leaders who want to work on the favor of widow women. Through this study they can get the ideas about the present situation of widow women in society. It can be helpful to policy makers also. With the help of this research they can

learn the current status of widow women which will help them to create ideas and plans.

Delimitation of the Study

No study and investigation can be made limitation free because of several constraints such as economic, social and constrains of time. This study had following delimitations:

-) This study is based on the analysis of four Nepali Sad songs from feminist perspectives only.
-) Only self-observation tool and checklist tool are used for the analysis of four sad Nepali songs.
-) This study is based on the only four Nepali sad songs; 'Bola Maya', 'lau cheli sindur lau', 'Bhannu Navako', 'Narou Aama'.

Operational Definitions of Key Terms

The key terms used in this study are defined as:

Nepali Sad Songs: Nepali songs are not only for entertainment. It shows the real situation of the society, culture, life style of women too. Sad songs means those songs which have sad

Patriarchy: It is a system of society in which men hold primary power in political leader, moral authority and social privilege. It is a system of society or government in which men hold power and women are largely excluded from it.

Discourse Analysis: Discourse analysis is a research method for studying written or spoken language in relation to its social context. It aims to understand how language is used in real life situations. When you do discourse analysis, you might focus on: The purposes and effects of different types of language.

Feminism: feminism is the belief in full social, economic, and political equality for women. It has also exploredracism, gender norms, self-expression and much more. Some of the Nepali songsrepresent the economic, social and political situation of women.

Chapter 2

Review of Related Literature

This part of research study consists of the review of theoretical literature, review of empirical literature, implications of review for the study and conceptual framework of the study.

Review of Theoretical Literature

I have reviewed different texts to build up the wide idea on the topic and conceptual framework is developed. In order to understand the concept of CDA, I reviewed Fairclough (1989,1995,1997), Van Dijk (1998,1995). To analyze the Nepali songs through the eyes of Feminism, I reviewed the, Feminist Critical Discourse Analysis by Lazer(2007). I mainly focused on CDA, its objectives, ideology, feminism and CDA.

Concept of Discourse Analysis

Discourse analysis focuses on the structure of naturally occurring spoken language, as found in such 'discourses' as conversations, interviews, commentaries and speeches. Text analysis focuses on the structure of written language, as found in such 'texts' as essays, notices, road signs and chapters. But this distinction is not clear-cut and there have been many other uses of these labels. In particular, 'discourse' and 'text' can be used in a much boarder sense to include all language units with a definable communicative function, whether spoken or written. Some scholars talk about ' spoken or written discourse', others about 'spoken or written text.

Discourse analysis involves both spoken and written forms of language. It concerned with the study of the relationship between language and the context in which it is used. In this regard, McCarthy (1991) says," It takes into account the relationship between language and social and cultural context of communication where it concerns things like; who is communicating with whom and why; in what kind of society and situation; through what medium; how different types and acts of communication involved and their relations to each other." Discourse is not only about the language use, it also concerns with who used it in which situation and why.

Discourse analysis is taken as analysis of both written and spoken form of language. It does not only study the text; from the language but it also studies the

contexts, setting of the text. It tries to display source of power, dominance, inequality and bias.

Critical Discourse Analysis

Critical discourse analysis is an interdisciplinary approach to the study of discourse that views language as a form of social practice. In this regard, Wodak(1997), adds that CDA takes a particular interest in relationship between language and power.

According to Fairclough (1995)," Critical discourse analysis is interdisciplinary approach to the study of discourse that views language as a form of social practice." CDA is the analysis of discourse which focuses on how language exercises power in a society. For critical discourse analysts, language does have power in written and spoken discourse. It is not only limited to the description and interpretation of the role of language in the society. Its focus is on why and how the language works the society.

Fairclough (1993) defines CDA:

> As discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony (p. 135).

Similarly, Van Dijk (1993) says," Critical Discourse Analysis is the field of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political context." On the other hand, Wodak (2014) defines CDA as a problem oriented interdisciplinary research programme, sub using a variety of approaches, each with different theoretical models, research methods and agendas. Fairclough and Wodak (1997) offered eight foundational principles for CDA. These are:

1. CDA addresses social problems.
2. Power relations are discursive.

3. Discourse constitutes society and culture and is constituted by them.

4. Discourse does ideological work: representing and constructing society by reproducing unequal relations of power.

5. Discourse is historical and is connected to previous, contemporary and subsequent discourses.

6. Relations between text and society are mediated and a socio- cognitive approach is needed to understand these links.

7. Discourse analysis is interpretive and explanatory and implies a systematic methodology and an investigation of context.

8. Discourse is a form of social action.

CDA does not only focus on language and language use, but also it focuses on the linguistics characteristics of social and cultural processes. CDA follows a critical approach to social problems in its actions to make explicit power relationships which are frequently hidden. It aims to derive results which are of practical relevance to the social, cultural, political and even economic contexts. Power relations and discursive is the second principle of CDA which focuses on that CDA explains how social relations of power are exercised and negotiated in and through discourse. Discourse constitutes society and culture means that every instance of language use makes its own contribution to reproducing and transforming society and culture, including relations of power. Ideologies are often produced through discourse. Ideologies through discourse represent and construct society by reproducing unequal relations of power. The discourses can only be understood with reference to their historical context. In this perspective, context is connected to previous, contemporary and subsequent discourses. The discourse is mediated between text and society. To find the relations between text and society a socio- cognitive approach is needed. CDA goes beyond textual analysis. It is not only interpretative but also explanatory in objective. The one of the principal of CDA is to present the power relations in society. CDA is socially committed scientific paradigm. It attempts to bring about change in communicative and social-political practices.

Objectives of Critical Discourse Analysis

CDA is essentially dealing with an oppositional study of the structures and strategies of elite discourse and their cognitive and social conditions and consequences as well as with discourses of resistance against such domination(Dijk,

1995). CDA is problem or issue oriented. CDA doesn't only inform people about the social problems but also make people aware of it. It helps people to raise voice about hidden social problem and issues, i.e. gender issue, dominance, discrimination, power abuse and so on.

According to Van Dijk(1995), the aims and goals of CDA are following:

- To study how several forms of inequality are expressed, enacted, legitimated and reproduced by text and talk.
- To analyze opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language.
- To go beyond the usual methodological criteria of adequacy.
- To study the ways powerful speakers may control or influence the mind of recipients.
- To examine the textual and mental structures and strategies involved in much more detail.
- To examine the nature of power.
- To study the access and control over a vast array of both informal and institutional forms of talk and text.

According to Van Dijk (1995), the aim of the CDA is to study several forms of inequality and express, enact, legitimate and reproduce by text and talk. Another aim of CDA is to analyze opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language. It goes beyond the usual methodology criteria of adequacy. As well as it studies the role of discourse in society. It focuses on powerful speakers and the effects of those discourses. Similarly, it examines the textual and mental structures and strategies involved in discourse and power.

Ideology and Critical Discourse Analysis

An ideology is a set of opinions or believes of a group or an individual. Generally, ideology refers to political beliefs or a set of ideas that characterize a particular culture. Van Dijk (1998, P.8) defined ideology as the basis of the social representations shared by members of a group. Ideology may influence what is understood and accepted as true or false. It is the output of our logic system and the

framework of a person's world view. Ideology includes a person's beliefs, disposition andexpression of feelings.

CDA also focuses on socio- cognitive processes in the religious context, which looks at how the cognitive process conditions an individual's identity and group identities. CDA keeps relationship between language, power and society at the centre of analysis. CDA seeks to explore how power is invested through language (Fairclough, 1989). Different believes are found in various fields. Songs or music shows happiness, sorrow, culture, and customs. But an individual has own ideology to analyze the songs. This research will try to address the opinion of people regarding the discourse of some Nepali songs.Similarly, on the focus of CDA, Fairclough (1995) says:

> CDA provides theories and methods for the study of the relation between discourses, social and cultural developments in different domains. It systematically explores the relationships of causality and determination between discursive practices of the media, events and texts with the social and cultural structures in society.

As well as Van Dijk(1998) says," CDA starts by identifying a social problem, takes perspectives of those who suffer most and critically analyses these in power, those who are responsible or have the means and opportunity to solve such issues."

Van Dijk (1998) adds," the discourse studies deals social domination and inequality which are theoretically and analytically quite diverse because it does not have any unitary theoretical framework". In our everyday life we are facing different sorts of discourses and they are serving various functions but we may not be able to judge it critically all the time. This study focuses on the songs which show the reality of our society. The research will be oriented on ideological works representing the situation of females.

Introduction of Songs

Music is also a form of cultural resistance against state policies and some socio cultural norms. Music embodies social commentaries on aspects of society, such as controversial government policies, the lifestyle of people, culture etc. There's something magical on music. Listening to a song is an intimate experience between a listener and

an artist. For as long as music has existed, it's provided a way for communities to connect.

Songs serve to unify groups of people and to move them to common action or help them express common emotions. Certain songs become "anthems" for particular generations. In times of national crisis certain songs seem especially appropriate, such as "Lau Cheli Sindur Lau", "Bhannu Navako". They express widely-shared values or experiences and emotions that help to define identity of widow women in society.

Songs, singers, and genres also help people construct self-images and provide models for how to behave. For example, the Nepali song "Lau Cheli Sindur Lau" may help to change the superstitious believe that widow women can't wear red clothes. Because of this song ideology of many people changes so that widow women start wearing red dress, bangles, pote and sindur.Writers sometimes consider songs as more or less straight forward for reflections of the society and culture which they have experienced. These songs are then used to illustrate what writers already think and they know about that society and culture. Many writers, singers have used song lyrics to help understand the culture and consciousness of the people who sang and listened to them. Song lyrics can give important clues about what people thought and felt, their daily struggles, and their dreams about the future.Songs are the media to express own ideology, experiences. Most of the people show social crisis, culture through songs and music. Through music and songs, we can spray awareness. So that many useless, superstitious believe are changed.

There is a particular song whose lyrics, the author tries to reflect how a society is and communicates an interesting message. On the other hand, the lyrics of a song have not been too much analyzed; therefore, this area has important messages which can be addressed by the discourse analysis. According to Barranco and Angeles, "Lyrics of a song are also means of communication because it can express main ideas about society and it can transmit different messages. The purpose to analyze the lyrics of this song is to demonstrate that the language used in the lyrics can describe how a society is and their social implications such as social problems and lifestyle."

Language has been studied since many areas; one of them is discourse analysis which addresses speech acts. As Chaika (1994 p. 154) stated, "Speech acts are ways

people use language to manage social interaction". This means the purpose of language use, with whom, when, and the way language is used in a social context. According to McCarthy (2005, p. 9), "When we say that a particular bit of speech or writing is a request or an instruction or an exemplification we are concentrating on what that piece of language is doing, or how the listener/reader is supposed to react; for this reason, such entities are often also called speech acts".

It means that written or spoken language depends on what they are doing and their reaction on listeners and readers. Through the song, the singer attempts to exemplify for the audience a scene of how common life in Nepal is, what the customs of so called society are for widow women.

Chaika (1994 p. 155) states that "speech acts carry heavy social implications…and will show how people use language to project an identity, why someone is speaking the way he or she is". In other words, people use the language to project their cultures, to tell who they are and their purpose of using the language the way they do.

Feminism

Feminism is the set of beliefs and ideas that belongs to a board social and political movement to achieve equality for women. Feminist criticism and theories aim to change the world by promoting women's equality. Feminism doesn't just focus on gendered power and oppression but it intersects with race, sexuality, social class, disability, religion and others.

> Whereas the power relations between men and women are different on the basesof dominated and subordinated classes and ethnic groups,the day to day context in which these power relations are played outis quite different. It is not a cultural norm for each working classindividual to be paired up for life with a member of the middle class or for every black person to be so paired up for life with a whiteperson. However, our traditional gender ideology dictates just thiskind of relationship between men and women.(Lazer, 2007)

Feminist critics want to end discriminations and domination between male and female. Their goal is to bring equality between male and female throughout the world. Feminist are struggling for equality from many years back. Now feminist are working

on equal treatment of women in workplace, society, organization and even in public discourses.

According to Lazer(2007)," investigations of the interrelations between gender, power, ideologyand discourse are necessarily complex and multifaceted, which explainswhy feminist studies and CDA alike (and feminist CDA at their confluence)are open to interdisciplinary research".

Feminist Perspective means the ideology of people on the bases of equality between women and men. It aims to understand the nature of gender inequality, and examines women's social roles, experiences, and interests. While generally providing a critique of social relations, much of feminist theory also focuses on analyzing gender inequality and the promotion of women's interests.

Lazer (2007) presents four key principles of feminist critical discourse analysis which are briefly described below:

Feminist Analytical Activism

Feminist Analytical Activism focuses on the achievement of the social order through a critique of discourse. They are guided by the aim of critically analyzing the discourses which sustain a patriarchal social order; that is, relations of power that systematically privilege men asa social group and disadvantage exclude and disempowered women asa social group. One of their aims is to raise awareness among people about gender discrimination, women participation.

'Gender' as Ideology Structure

From a critical view, ideologies are representations of practices formedfrom particular perspectives in the interest of maintaining unequalpower relations and dominance. Although such a view of ideology in was developed specifically in terms of class relations,the concept now has wider currency and encompasses other relations ofdomination, including gender. From afeminist perspective, the prevailing conception of gender is understoodas an ideological structure that divides people into two classes, men andwomen, based on a hierarchical relation of domination and subordination, respectively. Gender is socially constructed notion. There is discrimination in terms of hierarchy and domination between male and female. Gender ideology and domination is often accepted by every people in the society.

Such gender based ideology helps male to be in the higher position of social hierarchy.

Complexity of Gender and Power Relationship

Third-wave feminist and post-structuralism theories have contributed to complex and understandings of power relations and gender atwork within particular social orders. Two important insights for a feministCDA have been the recognition of difference and diversity amongwomenand men. The relationship between gender and power is very complex and subtle. CDA aims to uncover the complex relationship between gender and power. Power relations are a struggle over interests, which are exercised, reflected, maintained and resisted through a variety of modalities,extents and degrees of explicitness. Feminist CDA aims to examine how power and dominance are discursively produced and resisted in a variety of ways through textual representation of gender.

Discourse in the (de)Construction of Gender

Feminist CDA takes the view ofdiscourse as one element of social practices. The interest of feminist CDA lies in how gender ideology and gendered relations of power get (re) produced, negotiated and contested in the representation of social practices in social relationship between people (Lazer,2007).

From the argument it is clear that central concern of feminist CDA is to analyze how power shapes gender ideology and gender structure and how is shaped by it. Based on concrete analysis, the data in feminist CDAincludes contextualized instances of spoken and written language as well as other forms such as visual images, layout, gesturesand actions. While the analysis of data includes meanings expressedovertly, it is especially attentive to the less obvious, nuanced and implicitmeanings for the subtle and complex renderings of ideological assumptionsand power relations in contemporary societies.

Review of Empirical Literature

I have reviewed the following empirical literature for my study.

Tiwari (2009) conducted a research on Social Status of Nepalese Single Women and Perception on Remarriage: A Case Study of Pokhara, Lekhnath Metropolitan City, Pokhara University. The aim of this study is to examine the social

status of Nepalese single women and their perception on remarriage. For this study he interviewed 157 respondents, 128 single women of age 25 years to 80 years, from Pokhara Metropolitan City Ward No. 26 and 27 by using structured questionnaire. Majority of them were illiterate and deprived from the political, social and economic participation. According to his study, Major problems faced by the single women are economic hardship, family violence, less freedom, deprivation of the social and economic rights and participations, less decision making roles and so on. Further, the majority of the single women had very little freedom to do something and go somewhere. He also found that the land ownership has been transferred to them but it is due to legal provision after the death of husbands only. This study shows that majority of the single women want to remarry not for physical pleasure but concerning about their safety, their children future and less economic burden. The study depicted that the barriers for the single women in social and religious participations have been changed slowly. It can be concluded that the social status of single women seems to be changing towards positive social status such as society has been liberal in their clothing and participation in various religious functions.

Uprety and Adhikary (2009) carried out a research on Perceptions and Practices of Society towards Single Women in the Context of Nepal. The purpose of this research is to highlight on the perceptions and practicesof society towards single women, specifically the widows, in the contextof Nepal. The focus is on issues of gender relations and the status of widow women. The findings are based on the review of literature and the author's own observation of social practices towards women and widow women. The discussion starts by defining the concept of womenand single women and proceeds through the discussion of their status inrelation to men as they are prescribed by codes of conduct of society. The death of husband makes a transition in the life of a woman from a wife to a widow. According to them the cause of the husband's death is, in mostcases, the wife has always been blamed for it. She is supposed to bringthe ill-fortunes in the family. Her hard works, skills, dedication to thefamily is counted only as long as her husband is alive. The neglected andhated status of the widow is not the recent one. It is deep-rooted in thepatriarchal Hindu structure. Though the widower can remarry, theremarriage of a widow is considered very rare and uncommon. Thesociety is very biased towards the widow's freedom and their life. In this article it was mentioned that the circumstance

is slowly but unquestionably changingwith new options, opportunities and hope for widow women to emancipatethemselves from patriarchic domination.

Subri and et.all (2015) conducted research on " Violence Against Widows in Nepal: Experiences, Coping Behaviours and Barriers in Seeking Help". This study examined Nepalese widows' experiences of violence, their coping strategies, and barriers faced in seeking help. Study participants of this research were recruited from Women for Human Rights, an NGO in Nepal. A stratified purposive sampling approach was used to select 51 widows and 5 staff members for in-depth interviews. Twenty-seven women who experienced violence were included in this analysis. The data of this study were analyzed and synthesized using a thematic analysis procedure. Widows reported a range of violent experiences perpetrated by family and community members that spanned psychological, physical, and sexual abuse. Women dealt with abusive experiences using both adaptive e.g., attempting to move ahead, seeking social support. However, they faced barriers to seeking help such as insensitivity of the police, perceived discrimination, and general lack of awareness of widows' problems and needs. Findings highlight the need for interventions across the individual, family, community, and policy levels. Avenues for intervention include creating awareness about widows' issues and addressingcultural beliefs affecting widows' lives. Furthermore, efforts should focus on empowering widows, promoting healthy coping, and addressing their individual needs.

Yadav (2016) conducted a research on the topic "White Sari- Transforming Widowhood in Nepal." In her research it was mentioned that before the People's War (1996) in Nepal, widows were not allowed to wear anything other than the white sari, especially in Hindu families. It was a common practice even among highly educated women. Widows were considered impure and carriers of bad luck as a result of which they were excluded from public events, such as weddings, religious ceremonies, beginning of new works. This belief system was deeply entrenched in the history of the country spanning thousands of years. However, when hundreds of women became widows during the People's War in Nepal, they started organizing themselves and resisting the discriminatory practice of the white sari. The aim of this article is to explore how widows of Nepal subverted thousands of years of this oppressive practice. It also examines the challenges that they faced in the era of the white sari

and the citizenship benefits that they have achieved after liberating themselves from the shroud of widowhood.

Wietse (2017) conducted a research on the topic, "Resilience among Nepali Widows after the Death of Spouse:" That was My Past and Now I Have to See My Parent". In his research he mentioned that, responses to the death of a spouse vary; although some are at increased risk of poorer physical and mental health outcomes, others have more resilient responses. Widows are often marginalized in Nepal. He explored themes of resilience in Nepali widows' lives. Drawing from a larger qualitative study of grief and widowhood, a thematic narrative analysis was performed on narratives from four widows that reflected resilient outcomes. Individual assets and social resources contributed to these widows' resilient outcomes. Forgetting, acceptance, and moving forward were complemented by confidence and strength. According to him, Social support and social participation were keys to widows' resilient outcomes. Future studies on the emergent themes from this exploratory study will help identify how best to encourage resilient outcomes among widows. He concluded his research article saying that social support, social engagement and responsibilities for children, family and friends intersected with internal ways of dealing with death of a spouse such as forward or future- oriented attitudes, courageousness, strength, independence or problem solving.

Nandi (2019) conducted a research on " Critical discourse analysis on gender relations: women's images in Sasak song". The objective of the study is to analyze the image of women shown in the song ' Sasak'. This study aims to reveal the image of women in the Sasak song by discovering the tendency of social construction in gender relations between men and women based on the principles of Critical Discourse Analysis. Through the position of the Sasak song text, the importance of the text, and the consequences of the text in the social reality of gender relations between men and women, found six images of women in the Sasak song text, namely women as male subordination; women as inferior, resigned women, cheap women, dependent women, and women without choice. The six images of women in Sasak song texts are contained in works of art for the purpose of disguising the tendencies behind artistic elements, so that they are accepted as truth and reasonableness in history inherited

between generations.He concluded his article saying that there has been a practice of domination and discrimination in other forms through art of language are containers.

Rosalina Tuyucvelasquez (2021) conducted research on " Explainer: What you should know about widowhood". She has found that widows face economic insecurity, discrimination, stigmatization and harmful traditional practices on the basis of their marital status. This study is done after the pandamic situation. So that she has mentioned the situation of those women who became widow by the virus. It cut off their usual socio-economic and family supports. She has suggested that when the nations continue to fight the virus on the front lines or begin recovery efforts, widows must not be left out of economic stimulus and social assistance programmes. She has added that to safeguard and advance widows' right the government, policymakers can adopt social and economic reforms to improve widows' access to inheritance, land, pensions and other social protections.

Implications of the Review for the Study

All the above reviewed works are related do this research. This helps to bring clarity and focus on research problem, improve methodology and contextualize the findings. These research works have provided me a lot of ideas on choosing the proper research area, research design. Similarly, it provides ideas about objectives, research questions, and methodological procedures and other important aspects of research. The objective of literature review is to examine and evaluate what has been done before on a topic and establish the relevance of the information to our own research. According to Aveyard (2010), the researcher must systematically search, critique and combine the literature to demonstrate a gap in the existing research base while demonstrating their understanding of both the research and the methods previously used to investigate the area.

I got ideas and information about the widow women's situation in Nepal. The study of Yadav (2016) showed how women are blamed for her husband's death. Each widow women are called as husband eater in our society. She is blamed as a bad fortune so that widow women are not allowed to go wedding ceremony or other ritual ceremonies.

After reviewing the articles,I also got information that widow women are trying to be strong and get freedom form patriarchal social system. For this, social support, motivation and love from family and friends are needed. In the support and motivation from society and family a woman can move towards for better future. While reviewing the articles I found that many researches are done under the situations of widow women. Similarly, there are some songs in Nepal which shows the condition, feeling, emotions of the women. I hope this research will help to bring out some pedagogical implications.

Conceptual Framework

Conceptual framework refers to the mental image of the process of what will be done in the research. A conceptual framework is defined as a network or a "plan" of linked concepts (Jabareen, 2009). Whileconducting this research, I consulted different concept and theories, researches, books and literature of widow women anddevelop my conceptual framework for this study. The following conceptual framework will be used in this study:

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                    ┌──────────────────────────────────┐
                    │ Critical Analysis of Nepali Sad Songs │
                    └──────────────────────────────────┘
                                    │
                                    ▼
                    ┌──────────────────────────────────┐
                    │      Feminist Perspectives        │
                    └──────────────────────────────────┘
```

Four Key Principles	Current Status of Widow Women
Feminist Analytical	Patriarchy
Gender as Ideological	Discrimination Faced by Widows
Complexity of Gender	Public Participation
Discourse in the (de) Construction of Gender	Dress up/Lifestyle
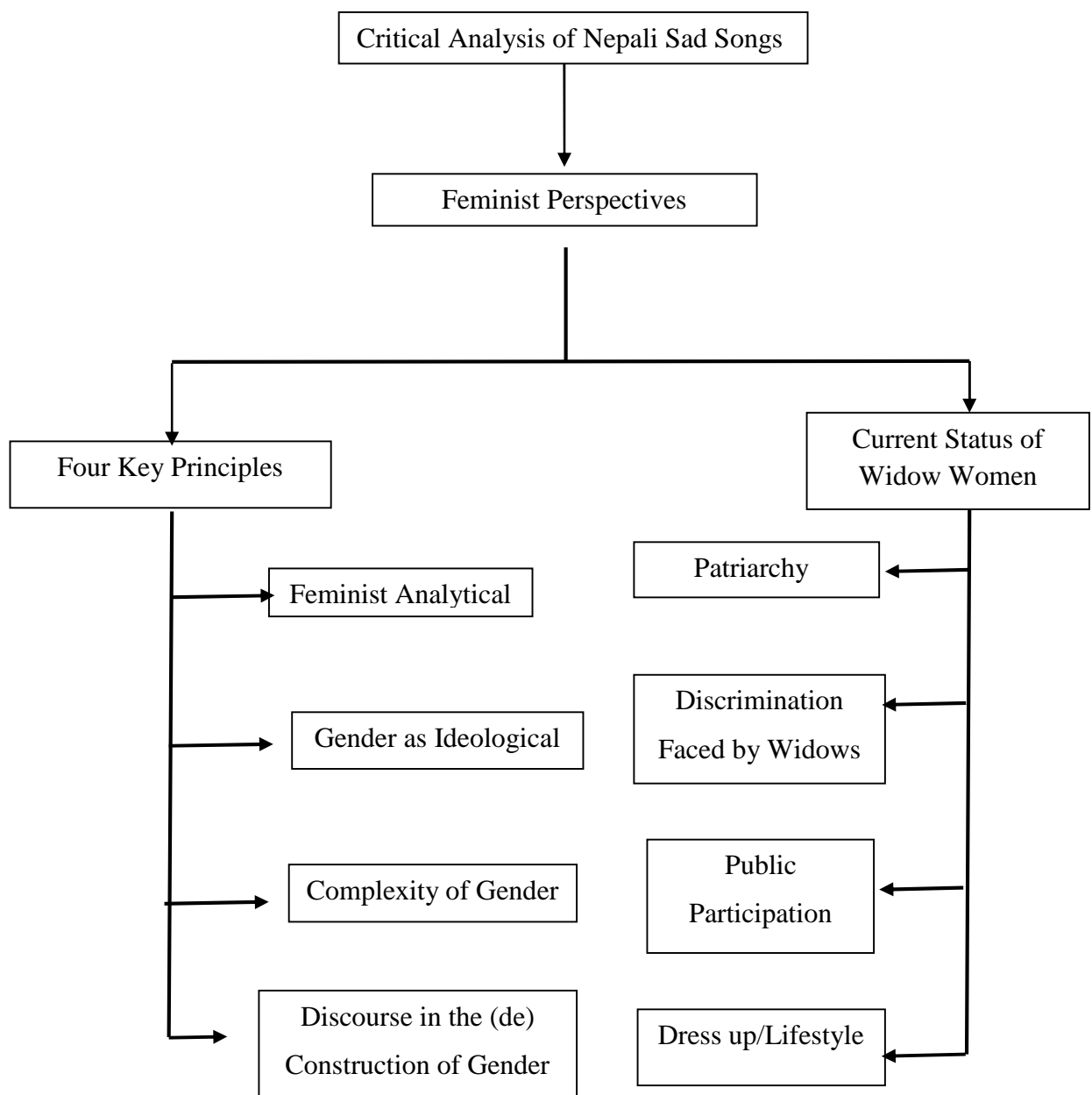
The above figure shows what is the focus of this study, how the songs has been analyzed. The above figure shows that the study is based on feminism. Actually it analyzes how songs reflect the patriarchy social system, discrimination, public participation. Similarly, this study tried to find out the meaning of the rhetoric lines of the songs. Mostly, females and males are discriminating in our society so that I tried to find how the songs are reflecting the status of women. For the widow women, the society has restricted many things to do in the name of social customs or values or culture.

Chapter 3

Methods and Procedures of the Study

This chapter includes the design of the study, sample and sampling strategy,sources of data, research tools, data collection procedures, data analysis and interpretation procedures and ethical consideration.

ResearchDesign of the Study

Design means to the specific guideline to carry out the research.Research design is the framework of research methods and techniques chosen by a researcher. The design allows researchers to work on research methods that are suitable for the subject matter and set up their studies up for success. It is planned procedure for carrying out the research for which makes the research success. Idesigned this study qualitatively. This type of research intends to discover the reasons for behavior and attitudes of the informants to answer the research question. This type of research design constructs abstracts, concepts theories.

My research area is critical discourse analysis of Nepali sad songs so that the research design of this study is critical discourse analysis.Critical discourse analysis (CDA) is a qualitative analytical approach for critically describing, interpreting, and explaining the ways in which discourses construct, maintain, and legitimize social inequalities. CDA rests on the notion that the way we use language is purposeful, regardless of whether discursive choices are conscious or unconscious.Critical discourseanalysis is a methodology that enables a vigorous assessment of what is meant when language is used to describe and explain the texts, language, communication considering in social context.

Sample and Sampling Strategy

I have selected Judgmental sampling or purposive sampling for this research. It is a non-probability sampling technique in which the sample members are chosen only on the basis of the researcher's knowledge and judgment. The researcher's knowledge is instrumental in creating a sample in this sampling technique. In general, the goal of judgment sampling is to deliberately selectunits (e.g., individual people, events, objects) that are best suited to enable researchers to address their research questions. This is often done when the population of interest is very small, or desired

characteristics of units are very rare, making probabilistic sampling infeasible.(Encyclopedia definition, edited by Frey). There are four Nepali sad songs which are selected as the sample for this study.

Sources of Data

The study required both primary and secondary sources of data.

Primary Sources of Data

The primary sources of data are four Nepali songs. They are 'Bola Maya', 'Lau Cheli Sindur Lau', 'Narou Aama', 'Bhannu Navako'. (See appendix II)

Secondary Sources of Data

The secondary sources of data are the published reviewed books, articles published on newspaper or online. Similarly, the comments or compliments given for the songs by people are also secondary sources of data.

Data Collection Tools and Techniques

I have selected checklist tool for collecting data. Checklist focuses on what the researcher has to do when collecting the data. (See appendix I)

Data Collection Procedure

For collecting data, I have followed the steps. First the songs are published on Youtube. Then the articles published on newspaper or online. It is important to listenthose songs first. Then I have gone to the library to search articles, which are related to those songs. Then I searched online articles about those songs. Then I searched and note down the comments of people about message of those songs. I have collected data as per my conceptual framework and checklist. The data was mainly based on four key principles.

Data Analysis and Interpretation Procedure

The collected data is interpreted descriptively by using four key feminist principles. I have analyzed the collected data from feminist perspectives. I used in depth study process while collecting data. I have includedhow discrimination is shown, what idioms are presented to show situation of women.

Ethical Consideration

Ethical consideration is one of the most important aspects of any research. While conducting any research I as a researcher should consider the ethical value so, to keep ethical values for this research, I have not mention the name of people who comments on the songs or prove views for the songs.

Chapter 4

Results and Discussion

The collected data for the study were analyzed and interpreted to derive findings of the study. So, this chapter of the thesis includes the analysis and interpretation of the results.

Interpretation of Data

In this thesis I had chosen four different Nepali sad songs. So this chapter includes the interpretation of the data.

Patriarchy

The discriminatory social systems are the result of patriarchy. The Nepalese society is based on patriarchy social system so that these sad songs raise questions on the patriarchal social system. These sad songs reflect the life of widow women in this patriarchal society.These songs show the discrimination between men and women. After the death of spouse, the society had created two different rules for men and women. Here is the discrimination regarding clothes, remarriage, ornaments, lifestyle and social gathering and celebrations.

The line of the song 'Sasule bhanlin chhoralai khaidii sasura k bhanlan?' has its own meaning. In Nepalese society we can find that the family will blame the wife for the death of their son. The society says her 'alachhini'. The word 'alachhini' means the bad luck. After this for every wrong doing and activities she is blamed for lifelong. It's not easy to live with all these kinds of allegations. In these sad songs we can find the wife wants to go sati. The word 'sati' means burning the wife with the dead body of husband. It's not easy to go sati but a wife is really willing to go sati because of all these kinds of blaming and allegations. After the death of the husband, the further life of the wife is the worse life. So that most of the widow women want to die.

The gender ideology produced the men in power. Because of this patriarchy social system, men and power became synonym. In the mentioned sad songs, the wife is accepting that the men are in power. In these songs, the mothers are worry for her kids because the single mother is not able to give good future to her baby. It is

believed that without a father the child becomes an orphan even though he/she has mother.

The song 'Bola Maya' also shows the men are in power so that after the death of husband the wife is totally weak and support less. When the power is with man then the woman is totally dominated by the whole universe. In this song it is also shown that when the power or the man died then the situation of the women is totally restless, weak, depressed so that the wife is wishing to go Sati with her husband in the song.

After the death of a husband, the social rules make a wife weaker. The social rules like; widows can't attend any ceremony, they can't go temples, are accepted by many of the people. Those kinds of rules dominate the women every second. As a result of unequal power and domination, the ideology of two class's people; men and women is developed in society. The men are superior or higher in position kinds of ideology help the men to dominate and stay as a powerful group in society. In the above mentioned sad songs also show that the widow mother is accepting this kind of domination and cursing her fate.

The two different rules for men and women are practiced since long time before. So that those kind of social situation develop the ideology to women that they have to follow all those rules otherwise it will be sin. This ideology reproduced the man in power. The gender based ideology make the men as higher rank in society. So the social practice creates the ideology that men are superior and we have to follow these rules help the men to stay in power and dominant the women.

As a result of patriarchy social system, the power and dominance produced and practiced in a variety of ways. In the sad songs we can see the white sari, tears of widow mother which are the result of this power on the bases of gender. The sad songs show the two different groups with two different rules. The lyric of the song, "Karma phutyo sisa jhae, man bhujhau kasari" shows the women are accepting this ideology that men are superior and women must depend on them.

One of the key principles presented by Lazer is 'Gender as Ideology Structure' which means the ideology of the people divided the society in two group men and women. This ideology makes the people to accept the domination, discrimination.

There is not any scientific reason for these kinds of gender discrimination. This is just an ideology of the people which is passing to new generation which are also accepted by widow women. If we go through the lyrics of songs, we can find that the ideology of social people is dividing the group as per gender and discriminating them by making two different rules.

Discrimination Faced by Widows

The Nepalese society has created two different rules between men and women.For instance: after the death of the spouse, the wife must wear red sari but the husband never were white. The patriarchal Nepali society has created the rules on the favor of men. The social values, norms, systems are the totally designed for making the life of men easier.

In the video, how a married and happy woman's life turns into sad life is shown. When a husband died the woman's bangles were crashed, the sindur was washed away, and the red sari was turned into white. After this the woman must wear white sari for whole life. She is not allowed to wear bangles, sindur, bindi for rest of the life. But the same rule doesn't apply to men.

The title of the song is 'Lau Cheli Sindur Lau' which has a strong discourse. In our Nepali society the sindur itself carries lots of meaning. Women must put sindur on their forehead after married. But if the husband of the woman is died, the woman can never put sindur. Not only that the woman is not allowed to wear red colour dress. 'Mahila marda purushle arko bihe garni are, purus marda mahilale setai launu parni are' this line of the song carries the better truth of Nepali society. It means when wife died, the husband can marry again but when husband died the wife must wear white for lifelong. This line shows how women are limited in the boundaries of the society. If the wife died, then the husband can again do marriage but this rule doesn't apply to the wife. If the husband died, the wife must wear white sari for lifelong. Her life is limited in lots of social rules and regulations. These kinds of social discrimination is represented by this song with a nice musical tune. 'Aau didi bahini aba yesto geeta gaunai parchha, amako nam bata nagarikta paunai parchha' this is the main theme of this song. This means he is requesting to have voice for right of women and also he is requesting to raise our voice to have a

citizenship with the name of mother. Nepalese people can only get the citizenship with the name of father. At that time having a citizenship with the name of mother became the burning issue. After few time, this issue became the issue of whole Nepal's concern topic.

The main focus of the song 'Bola Maya' is showing the situation of wife who is newly married and pregnant. Her husband left her after few months of married and come back in coffin within few months. The feeling of a pregnant woman after seeing the dead body of her own husband is shown in this song. She is asking questions to her husband. She asked, "timle nai diyako sindur ra chura kaha rakhu ke garu?" This line of this song carries a great meaning. After the death of the husband the woman can't wear chura and pote because it is a social rule. But if we replace the husband in place of wife, there are no any boundaries for husband.

Public Participation

In this patriarchy society, the women must stay at the back of husband but after the death of the husband. The widow mother must stay at the back of the society like a dummy. All kinds of decisions and discussions are done by the men of the family. In that case the women must follow all those decisions. Many of the husbands go out of the house for earning. In that case the wife must stay at home and take care of children. But after the death of the husband, all the responsibilities forwards to the widow mother.

This song is also representing the bitter truth of Nepali society. The tears of a mother, the questions of her child, the responsibilities, the hope of child for better clothes and delicious food are shown in the song 'Bhannu Nabhako'. All these things put the widow mother in helpless situation. This is not the story of one woman; every widow mother has to face these kinds of problems.

After death of a father of child, all the responsibilities go to mother. But in our society, less numbers of mothers are only employed so that they can take care of their children themselves. But the situation of unemployed mother is shown in the song. After the death of a father the son can't go to school and continue his study. 'Padna lekhna pachhaina kati, mero man polya chha bhatbhati ' means he has not got chance

to go school make her heart burning. This line of the song shows the real situation of children who have just lost their father. So the mother is cursing her own fate.

This is the reality of the society, upbringing a child without father is the most difficult job for mother. It is because the only earning person of the family is father. After the death of a father, all the responsibilities handover to mother and that job is most difficult job for her. Living as widow women and a mother with lots of responsibilities make the mother emotionally weak. At that situation an eight years old son is trying to be strength of his mother. That scenario is shown in the song.

The participation of widows at home is not satisfying. These women are not allowed to involve in family occasion. Foe every bad incident, the whole family or society blame the widow women. They can neither join in family gathering nor in social work. These women are not allowed to join the social works. They have to stay at home and take care of her children. Even they are not allowed to go out for earning. In that case the whole society makes her life more difficult by using heartbreaking utterance.

Dress up/ Lifestyle of Widow Women

The patriarchy social system has created some boundaries for widow women on their dress up. After the death of her husband, the widow women has to remove all of her clothes, jewelers and wear white sari only. This rule does not apply to men. There are not any rules foe men on the death of his wife. But this patriarchy social system has created the rules and boundaries only for women.

The plain white sari means a sign of lamentation. It is believed that white sari express the great sorrow or deep sadness of widow women so that they have to wear white sari for lifelong. In the video of the above mentioned sad songs, we can see the widow women in white sari.

Some of the sad songs motivate the woman to break the social rules which is making their life more difficult. The composer or singer wanted to motivate the Nepali people to break these kinds of rules and make their mother, sister, sister-in-law to put sindur, wear red clothes, and bangles.

Nepali Sad Songs and Features of Feminism

The characteristics of the feminism include working towards gender equality and addressing feminine issues. These songs are also addressing the gender inequality. These songs are fighting against gender stereotype.

If we go through the lyrics, we can find the hidden meaning and message. These sad songs are trying to address the gender inequality and aware the women about feminism. One of the main characteristic of feminism is equal right in work or earning. These songs are motivating the women to fight for this right.

The song 'Narou Ama' shows the poor situation of mother which is full of challenges. The financial situation makes the single mother is weaker. The unemployed mother is worry for her son's future after the death of her husband. That is one of the main disadvantages of patriarchal society. The gender based discrimination; low participation of women for employment is the one of the problem of society. That is trying shown in these sad songs. It also tried to make people aware to be strong and try to make future better instead of staying sad on the loss of husband.

These sad songs raise the awareness among people about women participation in society. The life of widow is full of challenges so she needs family and social support for her future. The support helps widow women to move on life and stay happy.

Chapter 5

Conclusions and Implications

This part of the study consistsfindings, conclusion and implications.

Findings

The findings of this study are following:

) The song is the one of the media to show the real social issues and it also deliver the message, raise awareness to a huge group of people.

) Through music, lyrics we can raise our voice against the superstitious believes.

) The widow women are not allowed to make their life colourful because of all these social norms.

) The widows are not allowed to wear red colour clothes, chura, pote and other jewelries.

) For the death of the husband the society will blame the wife as an ominous lady.

) The social rules are different for male and female. For example; the husband can again marry with other lady but the wife has to stay as widow for whole life.

) The life of widow mother is more difficult in Nepali society. It is because she has to fulfill both responsibilities of father and mother.

) The women are less employed in Nepal so that the financial problem is the one of the common problem of widow women in Nepal.

) The society is divided into two groups: men and women. That is the cause of discrimination.

) The women are accepting the discriminations as their fate. This motivates the man to dominate women.

) These songs are conveying the message to change the stereotypes and fight for equal right.

) All these four songs became the one of the media to aware people. These songs helped to change the ideology of people. Even after releasing the song 'Lau cheli sindur lau' many of the widow women collect courage to wear red dresses.

Conclusions

This study is done to find how the songs represent the Nepali society. As well as this study has found the situation of the widow women in Nepal. The social rules make the widow life more challenging and difficult. Those songs which are interpreted here plays crucial role to spread the awareness. These songs influence the widow women to have happy life and break the nonsense social rules. The life of a widow mother is more difficult. It's not easy to fulfill the duties of both father and mother with all these social rules and customs. The questions of innocence child regarding their father, the abuse words of family, society and the financial problems make the woman weaker. All these things are the barrier for their happy life.

The gender discrimination is practiced since long time so that it develops an ideology to the people that the men are superior and the women must tolerate all kinds of dominance. The gender and power became the synonymous words so the men are in power. I have found that the women are tolerating these kinds of dominations so that the society can't change. The society is divided into two groups and the rules are different for the two groups. We can find the songs, mentioned in this research is also showing these kinds of discriminations and trying to aware people to end these kinds of discriminations.

Time is changeable so that I think the social rules also must be changed. These kinds of discriminations make our society always back. So that I think the widow women also can live their life as per their wish. They also deserve a better future. For this the social rules must be changed, all the superstitious thought must be changed. Otherwise our country can't develop. To change the ideology of the people the government must conduct the awareness programme. As well as the government can make plan and execute to make the widow women independent. If the widows can earn for their kids then the life of the widows will be easier. As well as they don't need to face lots of social, economic, psychological problems.

The discriminated social rules had made the life of widows more difficult. First the discriminations must end then only the widow can live happily with her family. The patriarchal social system makes the life of the widows more difficult. So first this system must be change then only the domination on women will change.

The songs can be the best media to raise awareness on people. So that the singers, composers can compose these kinds of songs which spread awareness as well as entertain. It can play crucial role to change the society. It is not easy to change the ideology of people in short time but the songs can help to change the peoples' perceptions regarding gender and power.

Implications

On the basis of the findings and conclusions drawn after analysis of the data, some applicable recommendations have been made.

Policy Related

Policy plays crucial roles to have effective implantation of planning something. Promoting policies is an expected action for any organization/ program since it paves the ways for implementation. Thus, the current study contains the following points to be applicable to the policy makers:

- The policies should be made on the behalf of widow women. This should help widow women to have better life in future.
- Policies regarding women right should address the characteristics of feminism.
- In the current situation, there is gap between policy and practices so that it should be implemented effectively.
- The policies regarding employed women should be implemented effectively.

Practice Related

Only making plans and policies in this regard may not work as expected. We should have practice them in appropriate and effective ways. Some practice related recommendations are enlisted below:

- Women need to change their ideology that they must depend on men and raise voice for their rights.
- The culture, social practices should be revised and widow women should involve herself in social work, professional development works.

) The songs can be a major way to spread the awareness so that more songs can be released to spread the awareness.

Further Research Related

The ideology of the people is making the women back in society so that first the women themselves need to change their ideology. The practice of social rules develops an ideology in a small kid that the women must depend on men so that first the school level curriculum should focus to break these kinds of ideology. While carrying out this study, I came across numerous ideas and the possible agendas to be explored in the area of critical discourse analysis songs. Some research topics or areas are enlisted below:

) The interested researcher can carry out the research on perception of widow women toward their right and duty.

) They can also investigate the roles of school and curriculum to change the patriarchy social system.

) They can also critically analyze the message of some other songs, speech, literature andother ways of media.

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Appendix

Appendix I

S.N.	Songs	Discourse Aspect	Participation of women	Gender Discrimination	Dress up/ Lifestyle
1.	Bola Maya	✓	✓	✓	✓
2.	Lau Cheli Sindur Lau	✓	✓	✓	✓
3.	Bhannu Navako	✓	✓	✓	✓
4.	Narou Ama	✓	✓	✓	✓

Appendix II

Lyrics of song-1 (Bola Maya)

Gandharba: Jada Kheri aakhasaima aauda bakasaima

Launa Khojda sindurko vado khasyo bhuima

yeta tira vado khasne uta prana jane

birano tyo mulukama kasle dela pani

pardesiko hudaina bhar

he... barai pharkane aash matrai

ke rai chha ra jindagi bhannu

he barai ek muthhi saas matrai

Srimati: Dhan lyauxu bhhani gayeka thiyeu udera aakashma

kasto bhhai gayeu kasto bhai aayeu kathaiko bakasma

sangai jam sworga bhaneko bhaya mai jane thina ra

jabaph deu pyara ek bachan bola boldainau kina ra?

bola maya...... ek bachan bola timrae boli xa malai anmol

bola maya....... ek bachan bola timrai boli xa malai anmol

timrai boli chha malai anmol

Gandarva: Kamaula ramaula bhani he barai gayako udera

   laidiyeu hitaiko prana he barai daibale chudera

Srimati: Sasule bhanlin chhoralai khaidii sasura k bhanlan?

samajle pani phalani sarai alakshini chhe bhanlan

timle nai diyako sindur ra chura kaha rakhu ke garu?

bichaima chhodi janele kina bhaneu ra bihe garam?

bola maya...... ek bachan bola timrae boli xa malai anmol

bola maya....... ek bachan bola timrai boli xa malai anmol

timrai boli chha malai anmol

Gandharva: pardesiko hudaina bhar

he... barai pharkane aash matrai

ke rai chha ra jindagi bhannu

he barai ek muthhi saas matrai

Srimati: sworgako bato aphtero hola kasari jaulani

ek muthhi pani kuwaunani paina kasari jaulani

sati jam bhane yo nirdos santan hurkya chaa petama

pet kolai sansar dekhayara aauchhu parkhe hae getma

bola maya...... ek bachan bola timrae boli xa malai anmol

bola maya....... ek bachan bola timrai boli xa malai anmol

timrai boli chha malai anmol

Gandharba: Jindagi kharani bhayo he barai bagyo ni tirai tir

janilai hai shukhai bhayo basnilai pirai pir

Jindagi kharani bhayo he barai bagyo ni tirai tir

janilai hai shukhai bhayo basnilai pirai pir

Srimati: bola maya ek bachan bolana timrai boli chha malai anmol

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Lyrics of Song- 2 (Lau cheli sindur lau)

Siraiko siudoma sindur chhaina

bichariko bihe pani nabhayako hoina

lau cheli sindur lau niko para hirdayako ghau

mahila marda purushle arko bihe garni are

purus marda mahilale che seto launi parni are

lau cheli sindur lau niko para hirdayako ghau

mahilale ni pauni parchha yo sansarma gari khanu

yedi ma mare bhane arko bihe gara sanu

lau sanu rato lau niko para hirdayako ghau

lau sanu sindur lau niko para hirdayako ghau

aau didi bahini aba yesto geeta gaunai parchha

amako nam bata nagarikta paunai parchha

lau ama rato lau niko para hirdayako ghau

lau didi sindur lau niko para hirdayako ghau

lau bahini rato lau niko para hirdayako ghau

lau bhauju sindur lau niko para hirdayako ghau

Lyrics of song-3 (Narou Ama)

Chhora- Ama timi royako derai vo,aasu puchhne kartabya merai ho

balakhaima thakkar khako xu, narou ama purpuro samaudai ma chhoro ni bujne bhako chhu

Ama- man bhujhauni aru khai k chha ra?

mero babu timi nae sansar

balakhaema bhachhau tuhuro kasari man bujhau ye babu dukhi raichha hamro purpuro

Chhora- dhasa dhara dhudha ko bhara tirchhu ama vo aasu najhara

balakhaima thakkar khako xu, narou ama purpuro samaudai ma chhoro ni bujne bhako

chhu

Ama- Padna lekhna pachhaina kati, mero man polya chha bhatbhati

balakhaema bhachhau tuhuro kasari man bujhau ye babu dukhi raichha hamro purpuro

Chhora- Assu jhardae choliya nabhijau, mero mukha herera man bujhau

balakhaima thakkar khako xu, narou ama purpuro samaudai ma chhoro ni bujne bhako chhu

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Lyrics of song-4 (Bhannu Nabhako)

Chhora- Runchheu ama dhardari jahileni k bhayo khai bhandinau kahileni.

Bhannu nabhako ama rato sari chura pote kina nalako, ama hamro baba ghar pharkera kina naako?

Ama- Babu timi sano chhau ahile, thulo bhayasi thaha pauchhau aphaele

Bhanau kasari? babu karma phutyo sisa jhai pir chha man bhari, babu janchha ki pir bhanera runchhu dhardhari.

Chhora- baa ko yadle charkiyo ki chhati, ki sapana dekheu ki najati?

Bhannu nabhako ama rato sari chura pote kina nalako, ama hamro baba ghar pharkera kina naako?

Ama- Hamro khusi daibale luteko, timlae k thaha karima futeko

Bhanau kasari? babu karma phutyo sisa jhai pir chha man bhari, babu janchha ki pir bhanera runchhu dhardhari.

Chhora- Kahile hola hamro baa auni, ramro lagae mithi khai ramauni

Bhannu nabhako ama rato sari chura pote kina nalako, ama hamro baba ghar pharkera kina naako?

Ama- Jasto j chha khusile khau babu, sathi sanga khelnalae jau babu

Bhanau kasari? babu karma phutyo sisa jhai pir chha man bhari, babu janchha ki pir bhanera runchhu dhardhari

Translation of songs

Song-1Bola Maya

Gandharva: You have gone on sky and return on coffin

While putting sindur, the pot falls down.

The pot fell down here, your life gone there

Who will give you water in unknown place

Don't believe the foreigner, only hope of their return

What is the life? One handful of breath

Wife: You have gone to earn money by flying on the sky

How you have gone and return in coffin……….

If you asked me to go heaven together, won't I go with you?

Answer the question dear, speak a single word, why don't you speak?

Speak, speak a single word dear, your voice is valueless for me

Gandharva: you have flied to earn and enjoy

But the god has taken your life

Wife: the mother in law will say you have eaten my son, what will father in law say?

This society will say how ominous I am

Where should I put this sindur and chura given by you?

Why did you say to marry if you are going to leave me alone?

Speak, speak a single word dear, your voice is valueless for me

Gandharva: Don't believe the foreigner, only hope of their return

What is the life? One handful of breath

Wife: the path to heaven can be difficult, how can you go?

I can not feed you one handful of water, you may thirst.

I can not go to Sati, innocent child is in my tommy.

I will show world to this baby, wait for me on gate.

Speak, speak a single word dear, your voice is valueless for mes

Song- 2 Lau cheli sindur lau

She is not unmarried but she doesn't have sindur on her forehead

Put on sindur ladies and recover the heart pain

When wife died, the husband can do remarry but when husband died the wife

must wear white for lifelong

Wear red ladies and recover your heart pain

Put on sindur ladies and recover the heart pain

Woman must have right to work

If I died, marry again dear

Wear red ladies and recover your heartpain

Put on sindur ladies and recover the heart pain

Come on sisters, let's sing a song

Let's have citizenship with the name of mother

Wear red mothers and recover your heart pain

Put on sindur sister and recover the heart pain

Wear red sisters and recover your heart pain

Put on sindur sister-in-law and recover the heart pain

Song-3 Narou Ama

Son: Mother you were crying since long time. Cleaning your tears is my responsibility.

I have faced lots of hit in childhood, don't cry mother I, your son is able to understand.

Mother: what is there to convince my heart? My Son you are the world…

You are orphan in childhood…..how can I convince myself my son ?our fate is full of sadness.

Son: Ten tabs of your milk I eat….. I will return don't worry mother

I have faced lots of hit in childhood, don't cry mother I, your son is able to understand.

Mother: You have not got chance to read and write, my heart is burning….

You are orphan in childhood…..how can I convince myself my son ?our fate is full of sadness.

Son: Don't wet your clothes with tears……….look at my face and convince yourself.

I have faced lots of hit in childhood, don't cry mother I, your son is able to understand.

Lyrics of song-4 (Bhannu Navako)

Son: Why are you always crying mother? Why don't you share anything mother?

Mother, why don't you tell, why don't you wear red sari, bangle and pote? Why doesn't our father return home?

Mother: Baby you are not young enough, you will understand yourself after you become adult.

Baby my fortune breaks like glasses, to remove my pain I cried a lot.

Son: Are you missing father? Or do you have bad dream?

Why don't you tell, Mother….why don't you wear red sari, bangle and pote? Why doesn't our father return home?

Mother: Our happiness is robbed by god. You don't know about bad fate.

How can I say baby…… my fortune breaks like glasses, baby to remove my pain I cried a lot.

Son: When will our father return? When can we eat delicious food and wear nice clothes?

Why don't you tell, Mother….why don't you wear red sari, bangle and pote? Why doesn't our father return home?

Mother: Whatever we have please eat these and go to play with friends…

How can I say baby…… my fortune breaks like glasses, baby to remove my pain I cried a lot.