

**Discourse of Women Right Violation in the Novel Nathiya: A Critical Discourse
Analysis**

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

**Submitted by
Bijayata Rai**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal
2023**

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Recommendation for Acceptance

This is to certify that **Ms. Bijayata Rai** has worked and completed this thesis entitled **Discourse of Women Right Violation in the Novel Nathiya: A Critical Discourse Analysis** under my guidance and supervision.

I recommend the thesis for acceptance.

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Dedication

Dedicated to my parents

for the exceptional love, endless support and sacrifices.

Declaration

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

Date:30/06/2023

.....
Bijayata Rai

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Abstract

This is the study entitled “Discourse of Women Rights Violation in the Novel Nathiya: A Critical Discourse Analysis” aimed at examining the discourses related to women rights violation and analyzing the novel from critical points of view. This study tried to identify the aspects of women rights violation from the novel Nathiya, in terms of exploitation of women, ignorance of women rights, rights to children and women, rights to the youth, rights to labor and social transformation. I collected data from the novel which was written by Saraswati Pratikshya. Forty women rights violation related sentences or extracts were collected as data through purposive sampling under non-random sampling strategy to complete this study. Different themes were drawn for the analysis of data. The major findings of this study included that there were many aspects of woman right’s violation depicted in the novel like exploitation of women rights such as: - “after paying money we can eat fresh spinach and we are paying money then why we should use old commodity? We’ll give money as you ask but we need new/ fresh commodity.” This mentioned statement is said by random men to Samali cousin sister. In this statement, it is clearly shown that women are being compared with vegetables and called as commodity which reflects the exploitation of women in the novel. Likewise, we found various factors violating women rights in Badis community. They are: domination on the basis on class, unequal rights for women, and unequal rights of children, unequal rights to labor, and social transformation. Badi were exploited by so called higher class people. This research has made an attempt to reflect the issues of woman right and critical analysis on it from social point of view.

This thesis consists of five chapters. Each chapter is divided into necessary heading and subheadings. First chapter deals with background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitation of the study and operational definitions of the key terms. Second chapter deals with review of related theoretical and empirical literature, implications of the review of the study and conceptual framework of the study. Likewise, third chapter portrays design, method, population, sample and sampling strategy, data collection tools and techniques, source of data, data collection procedures, data analysis and interpretations, procedures and ethical consideration of the study. Moreover, chapter

four deals with analysis of data and interpretation of the results. Finally, fifth chapter presents major finding list, conclusion of the study and implications for the policy and practice related level, further research related and along with references and appendices at the end.

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List of Abbreviations and Symbols

Ed.	:	Edition
M. Ed.	:	Master of Education
Mr.	:	Mister
Mrs.	:	Misses
P.	:	Page
Regd.	:	Registration
T.U.	:	Tribhuvan University
U.K.	:	United Kingdom

Chapter I

Introduction

This chapter consists of the introductory part under different sub headings. These include background of the study, statement of the problem, objectives of the study, research questions, significance of the study, and delimitations of the study and the operational definitions of the key terms.

Background of the Study

Discourse has distinct meaning in linguistics as it has in critical and cultural theories. In linguistics, discourse is the systematic grouping of sentences to form a paragraph or text. It is a structured language. It implies a concern with the analysis of text above the level of sentences. So, in linguistics or socio-linguistics, discourse is defined as an extended piece of text or speech which has some forms of internal organization, cohesion, and coherence. Discourses are larger units of language such as paragraphs, conversations, and interviews. Discourse is the socio-cultural practices of language use. Discourse is a supra-segmental level of language that is seen in the form of communicative event which can be viewed from socio-linguistics as well as disciplinary perspective (Burton, 1980, as cited in Mills, 2004). In this research, I tried to analyze the discourse of women rights violation in the novel *Nathiya* by implying discourse analysis approach with critical point of view. In this study I want to look into critical cases of women right violation by following feminist approach in the selected novel.

Nathiya is a Nepali novel written by Saraswati Pratikshya. It was published on February 3, 2018 by Book-Hill publication. This novel is based on the suffering of the Badi women in Far-western region of Nepal. This novel was short listed for the prestigious Madan Puraskar. This novel presents the inside perspective of Badi women's life style, culture and Badi community. It is based on the life of women from Badi community from 1980(2036 BS) to 1990(2046 BS). The novel highlights the sufferings of Badi women living in Dang valley. The Badi women had to resort to

prostitution after the fall of Rana regime in Nepal. Pratikshya decided to write the book after seeing the Badi people protesting before Singha Durbar in the news.

Statement of the Problem

Discourse represents the voice of people. So, it includes the voice of humanity, love, violation, emotion, care and so on. The discourse of woman rights violation expressed in the novel *Nathiya* motivated me to analyze the discourse of it in this study. CDA is one of the multidisciplinary approaches which helps to analyze the dialectical relationship between semiotics and other elements of social practices. It helps to understand the society as a whole. Therefore, CDA focuses primarily on social problems and political issues rather than on current paradigms and fashions. It is a type of discourse analytical process which studies how social power, abuse, dominance, and inequality is produced enacted, reproduced and shaped by text and talk. Its main objective is always opaque as well as transparent forms of structural relationship of dominance, discrimination, power and control as manifested in language. (Van Dijk, 1995)

However, the issue of women right's violation in any discourse has not yet been studied by the researchers in the department of education. In this regard, this study has been carried out to critically examine the cases and language used to represent to the violation of humanity and on women in *Nathiya* following the spirit of critical discourse analysis. The critical analysis of *Nathiya* will be relevant to expose the women right's violation from the novel. Our society is full up of with different violations. The novel, *Nathiya* is a good example to represent such kind of violation. Therefore, the present study "Discourse of Women Rights Violation in the Novel *Nathiya*: A Critical Analysis", has made an attempt to find out the violation of women rights in the novel critically in terms of exploitation of women rights, ignorance of woman rights, rights to children and women as well the youth. In this context CDA can be one of the prominent approaches to reveal the women rights violation in the novel. I have chosen the issue of women rights violation because of my interest in the critical discourse analysis of literary texts. Being specific, the earlier researchers have not made any significant contribution in the field of literary discourse analysis considering the issue of human rights and violation.

So, through the study I want to bridge such a gap in the research literature. I believe that this study would provide insights on critical discourse analysis of the literary work; *Nathiya*, especially in the issue of the human and women right's violation.

Objectives of the Study

The objectives of this study were as follows:

- To examine the discourses related to women rights violation in the novel '*Nathiya*'.
- To analyze novel *Nathiya* critically in terms of exploitation of women rights and discrimination in terms of class.

Research Questions

The study addressed the following research questions:

- How women are represented and portrayed in the novel '*Nathiya*'.
- How is the discourse of women right's violation enacted, expressed and reproduced in the novel?
- What are the forms of violence included in the novel?

Significance of the Study

Critical analysis of the discourse *Nathiya* in terms of women right's violation can set up step for women empowerment and develop women in the society, community and nation too. This proposed study directly specify women situation in different society community and culture. This study will point out the issue of women right's violation especially in Badi community. This study will be notable to the novel readers and also helpful for future research who wants to investigate the violation which are presents in the literary texts. It also helps people to be aware about the domination of women rights. Additionally it will be helpful to the discourse analysts to critically examine the women right's violation in the novel *Nathiya*.

Also, this study will be considerable to students so they can know about the discourse analysis and women problems which are represented in literary texts.

Furthermore it will be helpful to language teachers and students since it covers how the power and ideology is implemented through language. Furthermore, it will be useful to the future researchers who want to do study in the area of critical analysis of any literary texts.

Delimitations of the study

This research study had the following delimitations:

- The study was restricted to only the novel *Nathiya*.
- This study was based on secondary source of data.
- The study was related to only women of Badi community.
- This study was confined to find out discourse of women rights violation which are used in the novel only.

Operational Definitions of the Key Terms

The key terms of the study are listed and defined as follows:

Critical discourse analysis. Simply, Critical discourse analysis is a methodology that enables a vigorous assessment of what is meant when language is used to describe and explain. It is an approach of studying discourse as well as type of discourse analysis research. This term has been used to examine critically the discourse of women rights violation in the novel *Nathiya*.

Discourse. Generally, Discourse refers to: ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations which inhere in such knowledge and relations between them (Foucault). Discourses are more than ways of thinking and producing meaning. In my study 'Discourse' shows the relation between language and society which represents the women rights violation through literary text. My study deals with the study of women violence.

Women rights. Women's rights are the rights and entitlements claimed for women and girls worldwide. They formed the basis for the women's rights movement in the 19th century and the feminist movements during the 20th and 21st centuries. Women rights include the right to bodily integrity and autonomy, to be free from sexual violence, to vote, to hold public office, to enter into legal contracts, to

have equal rights in family law, to work, to fair wages or equal pay, to have reproductive rights, to own property and to education.

Women rights violence. Violence against women and girls is a hidden global crisis which have no boundaries of geography or culture. But, marginalized women, such as poor women and girls, are most likely to experience it, most often at the hands of their husbands or partners. Violence against women and girls takes many different forms, including domestic violence, sexual assault and harassment, child, early and forced marriage, sex trafficking, so called 'honor' crimes and female genital mutilation. It is rooted in the gender inequality that women face throughout their lives from childhood through to old age.

Chapter II

Review of Related Literature and Conceptual Framework

This chapter consists of the general overview of the related theoretical literature, empirical literature, implications of review for the study and conceptual frame work for this study.

Review of Related Theoretical Literature

Review of related literature provides clear concepts about the research work. It is the best way to find out the gaps and problems to explore new ideas from the existing theories and finding. More specially, the researcher conceptualizes the whole ideas to carry out the research in specific and systematic way.

Discourse. ‘Discourse’ is a larger unit of language beyond sentence level or a supra sentential use of language. It is a heterogeneous, wide ranging and a hybrid field of human inquiry. The emergence of the term ‘Discourse’ in the field of language is contributed by the linguist Ferdinand de Saussure through his masterpiece ‘Course de linguistique generale 1916’ (Locke, 2005). By this influential work, he used the terms ‘langue’ and ‘parole’ which refers to ‘Language use’ and ‘performance’ respectively. Later, langue had been modified into discourse. So, discourse is any piece of text, either spoken or written, which is meaningful in it and has culture as well as ideological underpinnings. Discourse is the voice of society and presents social norms and values.

Defining discourse, Nunan (1993, p. 5) says, “It is a stretch of language consisting of several sentences which are perceived as being related to some way.” The term text in general refers to the formal and written description of language use, here it is used as written and spoken form of language use that conveys broad linguistic, historical, cultural and sociopolitical meaning (McCarthy, 2010). Likewise, Crystal (2003 as cited in Locke, 2005, p. 5) says, “It is a behavioral unit which has a pre-theoretical status in linguistics: it is a set of utterances which constitute any

recognizable speech event, e.g. a conversation, a joke, a sermon.” Discourse is a continuous stretch of language, larger than the sentence which is coherent and gives clear meaning in a particular context.

Discourse analysis. Discourse analysis considers how language, both spoken and written, enacts social and cultural perspectives and identities. In general, discourse analysis involves the examination of language beyond the sentence to understand how it functions in a social context. Some of the materials researchers use for discourse analysis include books, newspapers, marketing materials, government documents, conversations, and interviews. Discourse analysis is a blanket term for a range of qualitative research approaches used in analyzing the use of language in social contexts. Researchers employ these techniques to understand the world by investigating the underlying meaning of what people say and how they say it, whether in face-to face conversation, documents, non-verbal interaction, or images.

There are many definition of discourse analysis in literature. According to Cook (1996, p. 6), “Discourse analysis examines in their full textual social and psychological context become meaningful and unified for their users.” Also Fairclough (1995, as cited in Poudel & Aase, 2015) defines it as establishing connection between the properties of texts, features of discourse practice (text production, consumption and distribution), and wider sociocultural practice. Therefore, discourse analysis refers to a study of large linguistic units, such as conversational exchanges or written texts.

Critical discourse analysis. Critical discourse analysis is a methodology that enables a vigorous assessment of what is meant when language is used to describe and explain. There is a proliferation of terms within critical discourse analysis which is reflective of the various influences in the development of the methodology. There is however a broadly agreed agenda in these studies; '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' (Fairclough 1995; 132).

Crystal (2005, p. 123) defines CDA as “Critical Discourse Analysis is a perspective which studies the relationship between discourse events and sociopolitical and cultural factors especially, the way discourse is ideologically influenced by and can itself influence power relations in society”. To be specific, CDA is an approach which offers the socio-political interpretation of a discourse and shows clearly the relationship between language and power. CDA enhance the concept of justice and equality which helps the language users to judge the prejudiced discourse and oppose unequal distribution of power. Thus, it is a type of discourse analysis research.

Feminist critical discourse analysis. Feminist CDA is a political perspective which investigates the complex and diverse ways by which gender ideologies that entrench power asymmetries become 'common sense' in particular communities and discourse contexts, and how they may be challenged. This includes discursively sustained assumptions and inequalities, ranging from overt to increasingly subtler forms of sexism. FCDA studies have investigated 'newer' gender ideologies and subjectivities that have become mainstreamed through popular discourses which have appropriated feminist signifiers. Feminist critical discourse at the nexus of critical discourse studies and feminist linguistics, deals with critique of unequal social arrangements sustained through language use, in view of goals of social transformation and emancipation (Jan 7, 2005, Lazar). FCDA's main aim is to 'criticize discourses which sustain a patriarchal social order, that is, relationships that systematically privilege men as a social group and disadvantage, exclude and disempower women as a social group' (Lazar, 2005, 5) Also, Paola Nichels, Oct 7, 2014 stated that the interest of feminist critical discourse analysis lies in how gender ideology and gendered relations of power get reproduced, negotiated and contested in representations of social practices, in social relationships between people and in people's social and personal identities in texts and talk and as a feminist critical discourse analyst, our central concern is with critiquing discourses which sustain a patriarchal social order that is relations of power that systematically privilege men as a social group and disadvantaged, excluded and disempowered women as a social group.

Discourse on women rights violation. Violence against women (VAW), also known as gender-based violence and sexual and gender-based violence. violence

against women" is understood as a violation of human rights and a form of discrimination against women and shall mean all acts of gender-based violence that result in, or are likely to result in, physical, sexual, psychological or economic harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. The Istanbul Convention (Council of Europe Convention on preventing and combating violence against women and domestic violence) of the Council of Europe describes VAW "as a violation of human rights and a form of discrimination against women" and defines VAW as "all acts of gender-based violence that result in, or are likely to result in, physical, sexual, psychological or economic harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

Discourse related violence. Discourse & Society explores the relevance of discourse analysis to the social sciences. It stimulates a problem-oriented and critical approach and pays particular attention to the political implications of discourse and communication. Discourse & Society is a multidisciplinary, peer-reviewed journal whose major aim is to publish outstanding research at the boundaries of discourse analysis and the social sciences. It focuses on explicit theory formation and analysis of the relationships between the structures of text, talk, language use, verbal interaction or communication, on the one hand, and societal, political or cultural micro- and macrostructures and cognitive social representations, on the other hand. That is, D&S; studies society through discourse and discourse through an analysis of its socio-political and cultural functions or implications. Its contributions are based on advanced theory formation and methodologies of several disciplines in the humanities and social sciences.

An overview of the Novel 'Nathiya'. Nathiya is a Nepali novel written by Saraswati Pratikshya. It was published on February 3, 2018 by Book-Hill publication. This novel is based on the suffering of the Badi women in Far-western region of Nepal. This novel was short listed for the prestigious Madan Puraskar. This novel presents the inside perspective of Badi women's life style, culture and Badi community. It is based on the life of women from Badi community from 1980(2036 BS) to 1990(2046 BS). The novel highlights the sufferings of Badi women living in

Dang valley. The Badi women had to resort to prostitution after the fall of Rana regime in Nepal. Pratikshya decided to write the book after seeing the Badi people protesting before Singha Durbar in the news.

The story progresses ahead with unexpected twists and turns, and series of coincidences. The scenes start with simple events (a normal life of person). The book shares a message and visions of a Badi women along with their suffering they had to go through in the name of higher class and lower class. This is not a romantic novel nor a happy ending novel. It tells the story of a Badi women 'Samali'. This novel contains some vulgar words. Writer writes some kind of these words because this is the reality, how Badi women are addressed by male and others people of society. This novel is likely to be a love story, an unsuccessful love story (Badi women are not meant to be love or being loved but they are meant to be entertain higher class men). The story of the novel weaves both the complexities of ongoing conflict and its consequences. This story shows the sorrowful life of Badi women. They lose their virginity in the sake of their so called culture. They seek for love but no male can love them except using them to satisfy their pleasure. It reflects a series of minor characters as effect of violence on the Badi women. This novel touches the story of Badi women which can reflect through feminist approach.

This novel divided into parts according to important incidents. According to incidents this novel is divided in thirty chapters. This novel is written in far western language or a language used by the people from Baitadi and Dang. This novel started with simple scene of professor Dewakar wishing his wife about their anniversary. In novel the relationship of Dewakar and his wife in simple way. Their story line is not strong in novel. Dewakar used to love Samali (the main character of novel) but he had to marry another girl, because Samali belongs to Badi community. In this novel the real picture of Badi community is shown. In the name of culture and caste how much Badi women have to face problems. There was no security, peace and guarantee of their life, as no one knows what is going to be next with them and who will be the victim of this bad culture and tradition. This novel shows ups and downs that occurs in life of Samali, who is main character of this novel.

In this novel some vulgar words are used to address the women from Badi community; like: "oh shameless girl, you need to comb your hair at evening time?"

Which of your costumer is coming to share a bed with you?” this line is used by Samali husband. From this we can clearly see how much female character is tortured by her husband and her society. Even she did not have right to comb her own hair. This is just an example. We can find this kind of language almost 75% in this novel which shows male dominating society.

This novel flows with simple live hood of a little girl but as she grown up she has to face a lot of problems in the name of their tradition, norms and value. As she grown up she has to pay cost for being born in Badi community. The starting of story line is normal and very pleased to read but after the grown up of character the story becomes a scary and disgusting. The use of language is simply in far-western language mixed up with vulgar words. The novel shows the problems which Badi women had to face in their entire life. It shows the reality of Badi women. This novel shows somehow true love but unsuccessful love between main characters professor Dewakar and female character Samali. Most importantly this novel deals with the female/girls problems of Badi community. This novel shows past condition of Badi community but nowadays also in some village/place this community female have to face such kinds of problems which are shown in this novel. Even though our society are well developed but our point of view for Badi community is same as past. Nowadays most of the people are well educated but also they address them as a sex worker or prostitute. This concept is hard to change. People think that Badini are happy to work as a prostitute, they do these kinds of activities by their own will but no one tries to understand that they are obliged to do this work. So this novel shows the cruelty of society and men towards Badi women.

Review of Related Empirical Literature

Each and every research work requires the knowledge from the previous studies to obtain the stipulated objectives and validate the study. This section is an attempt to review the related studies either national and international theses or journals. So, I have gone through some of the related literature which has some kind of linkage with my study.

Thomas (1992) carried out a case study entitled “The Badi: Prostitution as a Social Norm among an Untouchable Caste of West Nepal”. The main objectives of

this study to explore more about Badi community, origin of Badi caste, existence of Badi community, about the life style of Badini (women who belongs from Badi community) and the rules and norms made by society for Badi community people. In this research study he had used qualitative research methodology. He had collected data by field visiting (where Badi community exists). He interviewed some Badi women and asked question related to their community and he also used some secondary source of data (e.g. articles and some research studies). In his study he found that prostitution is a norms and culture of Badi community. It is their profession. They had to prostitute to live their lives. He also found *Nathiya kholne* tradition as one of the most important tradition of Badi community (where girls from 12 or can say teenager girls has to open their nose ring by spending nights with the man who will pay more money). It is important tradition because from that day she will be the source of income for her family. In his study he also found that these Badi caste people are untouchable caste and also he find out the perception of other people community towards Badi caste. Also he mentioned in his study that “high caste attitude that Badi women only exist only to provide as essential biological need (i.e. sex). Adding more, in his study he mentioned “the cast system defines a particular social identity and way of life for the Badi (as well as for members of all other castes). In the west however, individuals must search for and create their own social identity, a process which can bring profound sense of insecurity and uncertainty that is not found in Hindu caste societies.

Darling (1994) published an article on “Rousseau on the education, domination and violation of women”. The main objectives of this article is to interpret the Rousseau's endorsement of male and present his illiberal views of rape, punishment and the education of women have been seriously underestimated by twentieth-century commentators who tend to produce expositions of his work that evade, ignore or marginalize this 'darker side' of his educational philosophy. In his article he presents the thoughts and ideas of reader on Rousseau's ideas. This article analysis the readers views on Rousseau's ideas on his book. He collected data through qualitative method. He interviewed some of the readers and analyze the data. While analyzing the data Darling finds out that Rousseau's egalitarianism raised the status of men; but because they were not included in this philosophy, women were left in what one writer has called ‘the ontological basement’. Some commenters claims about Rousseau's failure

to extend his egalitarian principles beyond the male sex because it shows that an educational programed design for women is ultimately designed to meet the needs and wants of men. Some ignored Rousseau's theory as not 'worthy of serious consideration' continues a strategy first suggested in *Vindications of the Rights of Woman* where Wollstonecraft declares that some of Rousseau's ideas are 'so puerile as not to merit a serious refutation'. After analyzing all data he came to conclude that Rousseau's theory are too dangerous for casual dismissal to be an appropriate response.

A group of researchers 'Wadesango, Rembe and Chabaya (2011) carried out study on "Violation of Women's Rights by Harmful Traditional Practices". Main objectives of this research is to explore harmful traditional and cultural practices which violate the rights of women in the Southern African Development Community (SADC) region and assesses measures taken by member states to address them. It is based on secondary data collected through review of studies, reports, policy documents and surveys from various data sets from national, regional and international organizations. They have collected information from gathered research reports, policy documents and reports from different SADC Member States, official documents from the United Nations, African Union and SADC, reports from international organizations, conference papers, unpublished dissertations, newspaper articles and other gray materials. The researchers found that some of the harmful traditional cultural practices have devastating physical and psychological effects on women. As stated in earlier sections, they discriminate against women, enforce their inferior status and submissive role of women and others threaten their lives. Traditional practices are also aggravated by the existence of poverty, illiteracy and ignorance. While it is undeniable that they transmit the values of the group and the community, others are also used as a way of securing a means of livelihood for those involved in practice such as FGM. This creates an institution which must thrive and be supported by some of these cultural practices.

Purkayastha (2013) carried out study on "Cultural Relativism and Feminist Discourse in Sharat Chandra Chattopadhyay's Fiction vis-à-vis his Concepts on the 'Worth of Women'". The main objectives of this study to examine Sharat Chandra Chattopadhyay's essay "Narir Mulya" that encapsulates views on cultural

transpositions of “modern” and “liberal” western ideologies and concepts of women’s issues in the Indian socio-cultural context vis-à-vis this fictional representation of “educated”. She had used secondary data for data collection. After data analyzing she finds out that Sharat Chandra Chattopadhyay’s vision of woman’s liberty and her struggles for attaining selfhood was filtered through his consciousness of his own cultural, social and literary heritage in relation to the new idioms that were relentlessly influencing and shaping a creative artist’s imagination in that day and age. Sharat Chandra Chattopadhyay’s women protagonists however could not address entrenched patriarchal values within the social edifice.

Fabulaa and Timar (2017) carried out research on “Violations of the right to the city for women with disabilities in peripheral rural communities in Hungary”. The main objectives of this research to explore how the rights are applied in the city (human right) for rural women who experience multiple social disadvantages. Also, this research focus on women perceptions of their everyday lives and reflections on their problems regarding the access to urban resources and services. For completing this research researchers have used empirical research method. They have collected data by conducting interview of 32 disabled or chronically ill women living in Hungarian city. After analyzing data they find out that intersectionality is an important issue as far as the everyday experiences of particular social groups are concerned, patriarchal relations and ableism in society has seriously curtailed the right to the city of the interviewed disabled and chronically ill women. Nevertheless, several respondents suggested that capitalism's uneven development at the rural-urban scale can have more serious effects on their lives. Adding more some of them thought that living in a rural area was the primary source of their disadvantages.

Amara & Omar (2018) carried out research on ‘Traumatized Voices in Contemporary Arab-British Women Fiction: A Critical Stylistics Approach’. The main objectives of this study is to explore the linguistic and discursive mechanisms in feminist trauma narratives, with a particular focus on the trauma of exile in the related writings of Arab-British women novelists. To collect the data they have adopted Jeffries’ (2010) critical stylistics approach. Critical stylistics, Jeffries (2014) argues, was developed in reaction to the rise of critical discourse analysis (CDA) as an increasingly influential approach to ideology in language. According to Jeffries

(2010), critical stylistics adopts a number of structural, lexical, semantic, and pragmatic tools that tend to uncover the hidden ideologies of speakers both in their conscious or unconscious processes. These tools include naming, subordination, information structure, transformation, negating, representing actions, events, and states; presuppositions and implicates; representing time, space, and society. For them critical stylistics is thought to provide new opportunities for understanding the hidden layers of literary texts in relation to social and political aspects as well as stylistic choices. They used tools of critical stylistics to investigate the ways in which language was manipulated by authors (in this case Fadia Faqir and AhdafSoueif) to communicate their heroines' traumatic experience of exile, as well as their testimonies regarding the injustices inflicted on women. After analyzing data this study has found evidence that Trauma theorists often emphasize the importance of the linguistic properties of trauma texts in uncovering the traumatic dimension of certain shocking experiences. Another data of this study was found that Arab-British women writers grope with the traumatic memories of home, the problem of exile, and the constant search for identity—all negotiated through language.

Brewster and Kossew (2019) carried study on "Rethinking the Victim Gender and Violence in Contemporary Australian Women's writing". The objectives of this study is to examine gender and violence in Australian literature, it explores the international field of violence studies in Australia writings and investigate how Australian women writers challenge the victim paradigm and figure women's agencies. The major objectives of this study major is that it examines mainstream Australian women's writing alongside that of Indigenous and minorities women. They have collected data through qualitative research technique. They had collected information by taking interview of writers (MerlindaBobis, Ali CobbyEckermann, Anna George, Kerry Reed-Gilbert, Sonya Hartnett, Emily Maguire, Zoë Morrison, Ellen van Neerven and Evie Wyld). Rethinking the Victim is divided into four chapters with an overall integrative approach, though the academics focus on Aboriginal poetry in its own chapter ('Violence against women and girls: Indigenous women's activist poetry'); this perhaps speaks to the statistics and the specificity of violence against Aboriginal women. In Chapter 1 ('Intimate violations: gothic and romance'), Brewster and Kossew reflect on wide-ranging texts such as the writing of Yugambeh writer Elle Van Neerven and of Asian-Australian writer Chi Vu. In

Chapter 3 ('Broken families, vulnerable children' and Chapter 4 ('War and political violence'), analysis of CALD writers is again interwoven with reflections on texts by white middle class women. Brewster and Kossew finds out that cultures do not exist in a vacuum – all gender dynamics occur within the systemic inequality that extends worldwide. They analyze the data that global estimates indicate that one in three women will be subject to violence in her lifetime, and the bleak reality is that one woman is killed by her partner every week in Australia. This paper highlights the unreliability of trauma narratives.

Madasari (2019) carried out study on "The Discrimination against Women Reflected in Novels Entrok, Maryam, and Pasung Jiwa". The main objectives of this study is to find out the discrimination against women in Indonesia, especially reflected in novels Entrok, Maryam, and Pasung Jiwa written by OkkyMadasari. This research was done through descriptive qualitative research by following feminist approach. The data in this research were in the forms of sentences, paragraphs, dialogues, and discourses that reflect discrimination against women. In this research he had reviewed three novels. Entrok is the first novel by OkkyMadasari published in 2010, where the first novel discussed about the discrimination in the economic field. Through the characters of mother and daughter named Marni and Rahayu. This first novel discuss about the patriarchal culture, which still exists in Indonesian society causes women not so much to have room to move, even to have feelings. Parents would require their daughters to look for a life partner whom the parent's thought is worth it and usually for this matter, parents already have someone they think would fit their daughter. The second novel is "Maryam", this novel is about Maryam Hayati who was born and raised by an Ahmadhiyah family in Lombok. The novel presents the suffering of Ahmadi who is often banished and got problems in the country just because of faith and there is a marginalization (economic impoverishment) of women experienced by a female character named Nur. And the last novel is the story of Pasung Jiwa (Madasari, 2013). It tells about a story of Sasana and friends who are facing endless problems; violence, oppression and various incarcerations against souls. The research result shows that there is discrimination towards women in the sectors of economic and social based on the utterances from these three novels by OkkyMadasari. In conclusion, he found that there is a description of discrimination against women in the economic and social fields. Also he found that discrimination

against women is caused by one of them due to patriarchal culture. These entitled “Entrok, Maryam and Pasung Jiwa” novels put forward various things about struggle, injustice and violence experienced by women and marginalized people, both those carried out by the community, the state apparatus and the white-robed warriors on behalf of religion and god.

Implications of the Review for the Study

A literature review is an integrated part of any research that deeply helps in supporting my arguments through relevancy and reflection of the related theories and articles. The above reviewed literature (theoretical and empirical) is helpful for the proposed study. I grab a lot of ideas, information and techniques from those articles, research studies, journals, websites and books which will be more helpful and useful for my study.

I have reviewed the research study of Ahmed Ben Amara & Abdul Fattah Omar (May23, 2018), Anne Brewster and Sue Kossew (2019), Thomas Cox (1992), Sz. Fabulaa, J.Timar (8 December, 2017), OkkyMadasari (November, 2010), Dr. MadhumitaPurkayastha (2013), John Darling (June 1994), Newman Wadesango, Symphorosa Rembe and OwenceChabaya (November 2010) respectively. From the review of Thomas Cox (1992) I got insights on information about Badi community. I got depth knowledge about them by which I can carry out my research in deep level. His research helped me a lot because his study and my research study is much relatable with each other's. From the research study of Dr. MadhumitaPurkayastha (2013) I got ideas to review by using feminist discourse and also got information about that how the researchers examine the area of CDA in any kind of literary texts. Newman Wadesango, Symphorosa Rembe and OwenceChabaya (November 2010) helped me to make clear concept about women rights and how traditions and cultural are being affecting those rights. Moreover, Sz. Fabulaa, J.Timar (8 December, 2017) from this I can draw clear information about how women are treated in rural ideas. Not only on their study but in each and every part of country women from rural places faces more problems than cities women.

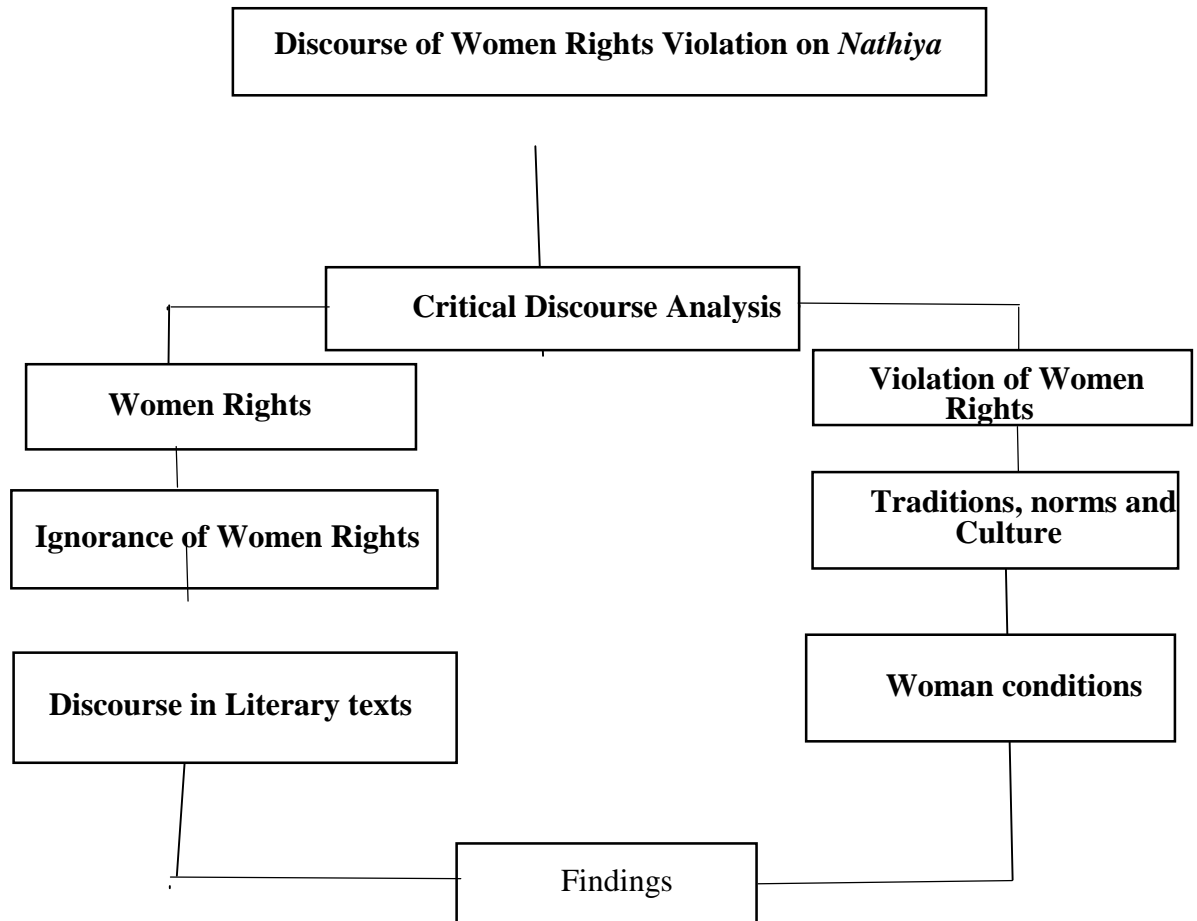
Furthermore, Anne Brewster and Sue Kossew (2019) research study also helps to know about how the women are victimized in any kinds of writings. This research

study gives ideas about women violation and points that women also can be a subject for writing from which I get encouraged to carry out my research properly on my topic.

As a consequence, I got deep information from all the reviewed researches, articles, documents which helps me to choose the most appropriate techniques and methods for my research and also it provide knowledge about how we can analyze the literary texts through the CDA. Many more information I gathered from reviewed articles and research studies which is helpful to build up my ideas for completing my research study.

Conceptual Framework

Conceptual framework refers to the mental picture of the process that is done in the research. It is also considered as the roadmap of a study. It describes the process of conducting the actual research. It deals with the relationship among the concepts in a study. The conceptual framework of this proposed study is dramatically presented below:



Chapter III

Methods and Procedures of the Study

This chapter consists of research design, research tools, sources of data, data collection procedures, data analysis procedures and ethical considerations.

Research Design

Data collection tools for my study is the observation of the novel *Nathiya* by Saraswati Prakash. Reading and re-reading, underlying and selecting the sentences or

the extracts which are related to women rights violation and social issues are the techniques of data collection.

This study followed discourse analysis by focusing on feminist approach. The research design of this study will be qualitative research. Within this, discourse analysis was my research design, because this study was based on the statements of woman right's violation in the novel *Nathiya*.

Population, Sample and Sampling Strategy

The population of this study was all the cases of discourse of women rights violation included in the novel *Nathiya*. The purposive sampling strategy had used under non-random or non-probability sampling strategy as my sampling strategy to select the sample. The selected novel had been read and re-read and some statements related to violation were selected as sample to meet the objectives of my study.

Research Tools

Research tool for my study was the *Nathiya* novel by Saraswati Pratikshya. I read and re-read the novel, underlined the sentences and extracted the points which were related to women rights violation and effect of traditions.

Source of Data

To carry out this research study, I used both primary and secondary sources of data. Primary source was major source for my data and secondary sources were also very helpful for my study. The novel *Nathiya* was the primary source of data and secondary data were collected via relevant theses, articles, journals, books, and online sources.

Data Collection Procedures

The following procedures were applied while collecting the data:

- i. Firstly, I read the selected *Nathiya* thoroughly.
- ii. Again, I re-read the selected novel again and again until I got the surface knowledge of novel.

- iii. Then, I underlined those statements related to women right violation and noted them down in a copy.

Data Analysis Procedures

The achieved data were analyzed and interpreted, thoroughly, descriptively and analytically by following feminist thematic approach. Firstly, the data were categorized in terms of women rights violation and traditions that affect women rights.

Secondly, data were tabulated and linked with feminist perspectives and various themes were analyzed descriptively in qualitative manner.

Ethical Considerations

Ethical aspects play an important role while conducting a research. So, the researcher should be conscious about the ethical aspects while conducting research. I adopted the Ethical considerations to maintain the ethicality. To maintain the ethical consideration, I had followed the following ethical considerations. They are;

- Sources and quotations were acknowledged by citing and paraphrasing with author's name and published date of book to avoid plagiarism.
- The data were reported honestly.
- Unbiased languages were used to analyze data.
- I thanked the people and gave credit for their support in my study.

ChapterIV

Results and Discussion

In this part, the data collected through the research tools have been analyzed and interpreted. I have selected some statements that were related to women right violation from the novel Nathiyaa. Analysis of data and interpretation of result is presented in the following sub- headings.

Analysis of Data and interpretation of the Results

On the basis of obtained from analysis of the novel, data were analyzed and the results were interpreted and discussed based on analysis as the following ways:

Exploitation of women. Women rights are the rights and entitlements claimed for women and girls worldwide. As women they also need some basic rights to live in world. The novel *Nathiya* presents the vivid reflections of exploitation of even basic rights in the context of Badi community in far western Nepal. In previous Badi community women get more torture from their family, society. I have presented the novel *Nathiya* as an evidence of dismiss of the women rights in Badi community. Based on the text about exploitation of women rights, I have found following statements in the novel:

Statement 1 “*Jun kaammulaigarnaimaanchhaina, tyahikaam k lailaagaunakhojyakihotimile? Bhane ta mu jasaripanakaamaikinapoisadidachhutimiharulai.*” (Why you are forcing me to do that work which I do not want to do? Any how I'll earn money and give it you.) (p.39)

Statement 2 “*Meri Anarkali, aakhirtimronathiyauttarnemeraibhagyamailekhiyeraaayekorahechha.*” (My Anarkali, It is written in my luck to open your *Nathiya*.) (p.47)

Statement 3 “*Aafubadinivayeko ma pahilochotiapamaanitmahasusvayo.*” (Felt reproached first time for being *Badini*!” (P.51)

Statement 4 “*Badini ko chhorihunuvanyakoafumaatdukhihunurahechha!*” (To be a daughter of Badi means to be sad only!” (p.51)

Statement 5 “*J bhayaapanatulaiiaafnonathiyakaslekholyako ho ratyo kaha basdochabhanya ta thahachha. Rakampanaaajasammakasailenatiryaako moto rakambujayakarahechhan tera baa aamalai.*”(Anyway, you know about the person who opens your *Nathiya* and where he lives. Also he had paid large amount of money to your parents; up to now no one has paid that much money.”(p.54)

Statement 6 “Jammpanchhajarrupiyaa, dui kilo chinira dui thaankapada. Mero nathiyauttaardaakomulya” (Only five thousand rupees, two kilo sugar and two set of clothes paid to open my nathiyaa.” (p.56).

Statement 7 “Om maanepeme hu bhannubhanyaakoeutadhongbhannelagdochhamulai.” (I think the person who chants ‘Om mane peme om’ is also just a hypocrisy.” (p.56)

Statement 8 “Pakraiyaangayerakun chai naathosangasuteraaais ta ni?” (With whom did you sleep in Pakraiyaan?) (p.134)

Statement 9 “Badinilaailogne ko maya napacheko. Besiyaabaneragrahaaklaikhusirakhnajanmekaharu, swasnibaneraaafnolognelaikhusi kina raakhdaahuun?” (Love of husband for Badini is unloved. Born to make the customer happy by doing whore. Why they will make their husband happy by becoming an ideal wife.) (p.128).

Statement 10 “Besiyaalaikasaisangasutna kunai aaitabaarparkhanaparchhara? Yeti bhaneraferiarkochadkanhanyo. Chadkansangailaatpanihaanyo” (To sleep with any one do Badini need to wait for any Sunday? Slapped again by saying this much. Slapped and kicked together.) (p.135)

Statement 11 “Tero bhai diuso kina yahaayeko? Kun graahaksanga kokuramilaunuaayeko?” (Why your brother came in the day time? Did he come here to arrange any costumer for you?) (p.138).

Statement 12 “Badini ko boliko kunai theganahudaina. Badinikojyaan ko ta jhantheganahunekuraibhayena.” (Badini words have no place. And so their body do.) (p.138)

Statement 13 “Badinilaikasaisangasutna kunai aaitabarparkhinuparchhara? Yeti bhandaiusleferi Samali laichadkanhanyo.” (Do prostitute need to wait for any Sunday to sleep with anyone? By saying this much he again slapped Samali and he kicked as well.) (p.135).

Statement 14 “Marda hu bhannebhaabmakutnusammakutyo. Bhale hu bhannebhaabmathichnusammathichyo.” (He beats as much as he can in the sense that he was a man. He pressed and pressed in the feeling that he was a cock.) (p.135).

Statement 15 “TyomerokamRaksi ko baadigalti ho pyaari! Thoraimalaidherairaaksilaimaafgardena ta hai.” (It was a fault of alcohol and little fault of mine, my dear! So please forgive me and my alcohol.) (p.140).

The first statement shows, that they are compelled to do unwanted work to their daughter is a violation of women rights. In Badi community, girls should work as a prostitute in order to feed their family so they are compelled to work as prostitute which shows the violation of women rights in Badi community. They cannot work on their will either they like or dislike.

This second statement presents miserable condition of Badi women/ girls. This line is said by Bekhaman to Samali. If we see this sentence then we can guess it is a normal sentence for us but for Badi women it matters a lot because it means to lose their virginity, dignity in society. In Badi community when girls entered in their adolescence period girls are forced to open their Nathiya; means they are forced to work as a prostitute. So this line shows miserable conditions of women in Badi community and not getting their rights as women.

Through the miserable condition of Samali as presented by the third statement, thought of Samali creates sympathy for Badini women's. The wounded Samali from Bekhaman helplessly lying down nearby river side is the most pathetic situation that creates sympathy for Badi girls. The condition of girls in Badi community cannot be justified. Being women they suffered a lot in the name of so called community. They were abused forcefully in the name of employment. This above statement clearly shows, how Badi community girl feel.

Here in the fourth statement we can clearly find out how Badini are treated by their own family, community and society. They are forced to work as a prostitute to look after their parents. To born in Badi family is bad luck for girls because they cannot live freely and happily as they want. There is no right for them. They were just compelled to work as their parents wanted. They have to compete with other girls to attract customer towards them, so their parents prepared them. This above mentioned

statement clearly shows that there is no any rights for Badini women/ girls in community, society.

Fifth statement shows that dignity of girls did not matter in front of money whether the amount is small or large. This statement shows not only about the matter of dignity but it clearly presents violation of their rights. In above mentioned statement, Samali friend Sukumeli mentioned that she did not know about the person who opened her nathiya and where he lived. It shows that girls did not know about the person who spent night with them. Even they did not have any rights to oppose their parents. So, it shows the negligence of women rights in Badi community.

The stuffs that are mentioned in the sixth statement are paid to Samali parents for opening her nathiya by unknown person. This quote indicates that women are so much cheap and easy to get. We could say cheaper than ornaments. Women are not given any respect. Especially from Badi community. They have their desire, they have their own interest and have their own dignity but the people of society and even their parents have made them much cheaper and accessible. Thus, this statement clearly shows the exploitation of basic right of women.

The seventh statement shows that the condition of people who are devotes of god. They claim themselves as devotes of god but they are taking advantages of women who are needy and fragile. It clearly shows that people advantages of women/ needy women. Not only in this novel, if we look around then we can find such type of cases a lot in our community and country.

The question which is mentioned in eighth statement is asked by Ranger (husband of Samali) to Samali. This line is taken out from pg.134. As we can see above sentence, this sentence is such a loathsome words. How a husband can ask this question to his wife, who just went her house to see her parents. It is a cruel reality of our country. Men do not care about their wives feelings. They just blamed on women. These statement shows that women did nothave rights to go their parents' house and stay there for some nights. This statement clearly shows the exploitation of women rights.

In the ninth statement, the narrator simply narrates the married life of women from Badi community. This above statement is delivered by Samali husband ranger.

He just wants his wife as a doll. Whatever he wants he can do with his wife and the wife should accept it easily. This line is delivered by ranger to Samali when she denies to have sexual contact with him in the morning time. It clearly shows that, men are taking women as a sex tool whenever they can have contact with them. Why to call his wife Badini and comment such things on her. So this above line shows that women from Badi community are not being treated nicely by their husband after marriage also. Even they have to work as a whore when they are with their husband. Thus I can conclude that this kind of activities also violate the rights of women.

The tenth statement shows the cruel reality of man, how they treat their wives. Thinking them as mistress of them. Her husband was torturing not only mentally but also physically and verbally. This is so mean that, if a husband cannot treat her wife well then why they need to show them dream of heaven. This statement shows that male were dominating characters in the society. Especially women from Badi community faced this kind of torture because the people from other community already accepted that the women from Badi community are prostitute so, we should not respect them. Even the same condition occurs in Samali life that her husband is taking her assault even after marrying her. Samali husband is blaming her that she is secretly sleeping with other men because she is assault and belongs to that community. Thus from this above statement I found out the violation of women rights more in Badi community. That women from Badi community are not free even they were married to other community people because their husband always blame them even though they are not involved in prostitute.

In the eleventh statement, it shows that if any family members comes to meet their daughter from Badi community their husband take it in negative way. Likewise, in this above statement also when Samali brother came there to meet her, her husband takes it in negative way and started to scold her. He did not want to listen the fact. Instead of listening her, he started to blame her. He thinks that her brother came there just to arrange a customer for Samali. This above statement shows that there is no freedom for women/girls from Badi community. They did not have any freedom to let their family members to come their house. This is the most disrespecting behavior for girls.

The twelfth statement shows the worst understanding of other community people towards women of Badi community. Other community's thoughts that girls from Badi community are worthless. They didn't have any value in the society. There is no value of them and their body. The above statement said by Samali husband. It is a serious matter, how a husband can say such things to his wife after marrying her knowingly. He married Badini as his wish. Now he fulfilled his desire and blaming a girl in the name of their community which she belongs. Whether they are involved in prostitute or not. All they could do is to blame their wives.

The thirteenth statement shows the male character of the story, Ranger always beats his wife. He never tried to recognize Samali as a human being but only an object, an object of his own. Ranger thinks that he can do whatever he wants to do to his wife, and can say to his wife. He always remained suspecting her wife and letting her to know that she is Badini. In the novel, Samali performed her sexual role perfectly, having qualities of female character and the dutiful wife but Ranger was completely utter to Samali, and he is harsh, brutal, oppressive, and relatively unhelpful towards her. Men and women are separated into two distinctive categories that unquestionably pit ultimately. This statement clearly shows that male are dominant characters in the novel.

The fourteenth statement shows Samali as a perfect tragic housewife, who is timely exploited by her husband, Ranger. This line is successful to show the real complexities and conflicts. Ranger always remain beating and kicking to his wife, not only about beating and kicking most of the time he used to have sexual contact forcefully with Samali. When he beats Samali, he thinks himself as a superior and real man. The fate of Samali is fixed by her husband Ranger. Samali had to fulfill each and every desires of Ranger. This above line presented that men think themselves as a superior after beating their wives, which means there is no any rights for women to raise their voice against their husband violence.

The fifteenth statement gives a perfect example of exploitation of women. Drinking alcohol and beating their wives also one of the part of exploitation. In the novel the writer present these dreadful activities of men towards their wives. In our country this kind of incidents occurs mostly; not only in the Badi community but in other community as well. The main character of this novel suffered from this kind of

incident a lot. Her husband used to abuse her after drinking alcohol. Whatever he wanted he did with her but at morning time he speaks without feeling guilty and blames all to alcohol. Thus, this statement successfully shows the exploitation of women.

Domination on the class in society: Class domination has not always existed in human society, but once established, social hierarchy has deeply penetrated and permeated culture to create both implicit and explicit biases for social status, for hierarchy. Returning to an egalitarian society requires both systemic-institutional change and change in our conscious and unconscious minds. Based on the text I have found the following statements in the novel:

Statement 1 “Ma bharaithiksaatbajaaipugchhu. Tetinjelsammatimiharu le aafnichhorimeronimittayaargarenaubhanne ma pahilatimiharu ko chhuri ko gala retchhu ani tespachhiyoghar ma aagolagaaidinchhu.” (I will come later at 7 o’clock up to that you have to make ready your daughter for me, if not then I will excoriate your neck. After that I will burn this house.) (p.62)

Statement 2 “Major Maanu ko prastaabasuikaargarneeutiBadini ko katroaat ta!” (How much courage of Badini’s to deny proposal of Major Maanu?) (p.62)

Statement 3 “Hami Badiniharumaathiupallojaatkaa le badothuloraajnitigarirahyakaachhan. Hami haruuniharukouttsab maa naachikan, gaaikanmanoranjandinamaatjanmayekaachhan.” (Higher class people play politics upon us Badinis. We are just born to provide them entertainment by dancing and singing in their ceremonial rejoicing.) (p.112)

Statement 4 “Aru le bachchhapaudaafalaano le, falaano ki chhuri, falaano ki srimatiwabuhari le bachchhapaaihanthe. Samaali le bachchhapaudhaBadini le bachchhapaichebhane.” (When others gave birth to baby, everyone calls them with their relatives name and their name but when Samali gave birth to her baby, everyone says that, “Badini gave birth to her baby.) (p.169)

Statement 5 “Uni harukuwa ma paanilinuadhanimathilojaati ko mahilahaarulaiparkhinuparnyathiyo” (When they go to fetch water from well they have to wait for high class level women.) (p.179)

Statement 6 “Chhunainahunejaat ko thulthulakura! Timiharu le yokuwachhoyaubhanekuwanibitulahunchha. Paani panibitulahunchha. Kuwa laihamropanikuwa ho bhanerakunmukhlebhannasakeka?” (Big- Big talk of Untouchable cast! If you touch this well then it will become impure and even its water too. How can you say that this well is belongs to you?) (p.180)

Statement 8 “Eutibadini ko star uskahaakunkunstarkaagrahaakharu ko aawaatjaawathunchhabhannekura le nirdhaarangarthiyo” (The standard and class of Badini is declared by which class of costumer she keeps connection with.) (p. 204)

Statement 9 “Hamralogneharu ko juthookhayeranikaaiapaatiyechhanyibadinihar. Thulomanchhe ko juthookhadaimasaanaamancheharuthulaahudainanrayesarithulaakuraagarekosuhau dainapanitinilai.” (By eating our husband’s scarp these Badinis think themselves as the great. Lower class people cannot become high class people after eating scarp of high class people and it does not suit you to do big-talk.) (p.180)

This first statement presents the situation of class domination and how low class people are being treated by high class people. Major Maanu wanted to have sexual contact with Samali but Samali was just recovering from previous nightmare. Even her parents also did not want to send Samali to Major Maanu, but Major Maanu was just threatening them of their life. So, from this statement, we know that lower class people are being threatened by high class people if they did not obey their orders.

According to Marxist theory there is always decision made favor of those elite who had power. As the same those people who are in higher post hold the power, and take advantage of powerless people. In Badi’s community they cannot raise their voice against powerful people. They have to obey whatever they ordered them. Innocent people of Badi’s community got tortured day by day. Thus this second statement present the dominance of higher class people toward lower class people.

The third statement reflects the time situation and condition of Badini community. Women from Badini community are not taken as human being by higher class people. They are just taken as entertainer for high class people. Higher class people think that if they are paying money to them then they can make Badinis do anything they want. Thus, this statement presents the condition of our society and

higher class community. How they are taking female as an object which they can buy anytime and anywhere.

The fourth statement reflects the so called standard of the society. In this world, all human beings have equal rights and same for women but the sad reality is women are being treated by their standard and class group. As it is clearly portrayed that, when other community women gave birth to their babies everyone is calling their babies by their name or relative names. But when Samali gave birth to her baby society call her baby as 'Badini daughter'. Is it really important to indicate the Samali daughter as Badini? Do only higher class women have their name? Do not Badini have their own name? So the writer successfully reflected these cruel activities of society in the novel successfully by adding incident of hospital.

As quote implies, women from Badi community have to wait for higher class women (Brahmin and others higher caste people) to fetch water from well. When they fill all their pots and buckets then only women from Badi community can fill their pot. Even Badi women couldn't go near by their pots. They thought that, if Badini touch their water pot then their water will be impure and unclean. So Badinis have to wait for hours to fill their single pot. The incident of well really shows the reality and conflict between high class and low class people. This fifth statement shows system of social hierarchy in our society, how the people are being treated according to their class.

The sixth statement shows class based discrimination. Class based discrimination is one of the deep-rooted issues of our society. The deeply rooted discrimination prevailing in the society has been an impediment of the overall development in Nepal. In this novel, a community called Badi has been subjected to discriminations, deprivation and prohibitions to fill and touch water from well. The Badi community had to struggle a lot to fetch one pot water from well because of their class in community. Class-based discrimination is not only a serious violation of human rights but also a major obstacle to achieving sustainable development goals. Victims of class discrimination are routinely denied access to water. Not only water they are not getting facilities of schools, health services, land, markets and employment.

The seventh statement shows that there is not only conflict between high class and low class. But there is differences between in the Badi community as well. If any woman keeps connection with high class costumer then she is considered as higher class woman from Badi community but if any woman from Badi community keeps connection with low class costumer then she is considered as low class Badini in her own community. The writer presents different ways to define the class discrimination in society and even from same community people. In the novel, Samali (main character of novel) is considered as a high class Badini because she has connection with high class people. So some of Badini did not like her for that purpose. Thus, this novel successfully portrayed the class discrimination in society and even in same community.

The quote in the eighth statement is said by the women (Phul Maya Budathoki) who belongs to high class people. When all women were there to fetch water from well, they have some conflict with women from Badi community. While having conflict Phul Maya used the word leftover to Badinis, which means Badinis are having sexual contact with their husband will not make them high class people. She denotes all Badinis as their leftover because their husbands go in Badi community to have physical intimate with Badinis. The high class women think themselves as a superior then women from Badi community.

The ninth statement presents the idea that women are enemy of women. People forget that they all have equal rights. In this novel women are not understanding the problem of women. They are just running behind in the name of class and dominating women from lower class.

Discrimination on the basis of gender. Every girl and boy deserve an equal chance to survive and prosper. Gender inequality is discrimination on the basis of sex or gender causing one sex or gender to be routinely privileged or prioritized over another. Gender equality is a fundamental human right and that right is violated by gender-based discrimination. Gender disparity starts in childhood and is right now limiting the lifelong potential of children around the world – disproportionately affecting girls. Based on the text about discrimination on the basis of gender I have taken out some statements from the novel:

Statement 1 “*Feri panichhorijanmaibhandaaisangaiaayekasasuralogne le aspataalmaialapatrachhoderagayechhan.*”(The mother-in-law and the husband, who came there left his wife stranded in the hospital after giving birth to a daughter.) (p.166)

Statement 2 “*Feripanichhorijanmi! Aabomalai meri sasurabuda le gharbasnudidainanbhandaichhorijanmanasathruwabaasisuruvayechhaaama ko.*”(A mother starts to cry by saying, oh! Again daughter. Now my Mother-in-law and my husband do not allow me to stay at home.) (p.166)

The first statement is just taken out from the random scenario in hospital. This statement clearly shows that, Badi community women are not only victim but other community girls are also victim of discrimination and rights violation. The difference is that the women from Badi community are sexually, mentally and physically tortured and in others community daughters are taken as their load and a sin. The people in the society do not want to have a daughter, they just want to have a son only because people think that son will look after them when they get old, but daughters just waste their money and go their husband house. So, we can face this kind of discrimination in the society. Thus the above mentioned statement clearly described about domination on the basis of gender.

The second statement shows the critical condition of women in the society when they became sad by giving birth to daughter instead of becoming happy. This scene in the novel successfully capture the condition of most of the women in the society or most of the countries. The writer critically captured the idea of gender discrimination society from this scene/statement. In the scene, the mother is worried after giving birth to daughter. She has tried a lot to give birth to son but again she has failed. So she is worried and terrified that her laws will not let her enter in the house. From the above statement we can clearly see the male dominating society. Even they did not care about newly born baby and mother. This kind of condition we can see many in the context of our country.

Ignorance of women rights. Women rights assume the acceptance of equality and freedom for all community women. These rights can also be taken as principle of moral propriety, ethics and right conduct, a set of objective directed toward achieving

a better world. Nathiya, shows the ignorance of women rights throughout whole novel. They treat women as playing tools. Based on the text about ignoring of women rights, I have found following statements in the novel:

Statement 1 “Poisa tire pachhi saag ta taajaakerakhanapainchha. Poisa tire pachhimaal kina sadhaipuranochalaunehamile?

Bhanejatipoisadinchhautaramaalnayaachhahinchha.”(After paying money we can eat fresh spinach then why we should use old commodity even though we are paying money? We will give money as you ask but we need new commodity.) (p.69)

Statement 2 “Badinichhoribhayeradhandagardinabhanerakaslepatyauchha? Randi jaati le randibaaajinagarekaslegarchha ta?”(Who will believe that Badini’s daughter do not work as prostitute? If whore does not do whoredom then who will?) (p.70).

Statement 3 “Badi haru le chhoyekomaatoma kunai anna phaldaina.”(Soil which is touched by Badinis will be infertile.) (p.101)

Statement 4 “Tero pet ma bhayekobachchhamero ho ki arukasai ko ho, kaslaithahaa cha? Ma nahudakatijanathaharusangasutishola ani bachchha ko baau chahi ma hu re!”(The baby inside your womb is mine or others, who knows? With how many costumer you have slept in my absence? Now you are saying I am father of this baby.) (p.152)

Statement 5 “Badini ko bachchha ko pani Kunai baauhuncha?”(Does Badini’s child have a father?) (p.153).

This first statement shows the male dominant activities. Male take female as vegetables which are easily available and can get easily in market. They compared female with vegetables, means no value of women in their life and society. In this line the word commodity is used, which means (Maal) things easily available in everywhere. It is referred to women which is very disgraceful. Indicating women as commodity is so disrespectful for women. It showed that there is no respect for women and it indicates the violation of women rights.

It is the true situation of Badinis' women. The second statement directly notes the painful condition of Badinis' women. They suffered a lot, because they are Badini. To belong from Badi family is a curse for them. Whether they are involved in prostitute or not they are pointed as a whore. It is one of the worst thing to indicate women as whore. It is not necessary that every daughter from Badi family are involved in prostitute. They have their own identity but people from society do not take them normal as other community daughter. The line clearly shows that how Badinis and their daughter are treated by people in society.

The third statement shows the ignorance of women rights in the sense that Badini are not free to touch the land or grow something in land. If they dig the field, that field would be infertile and cannot grow any plants there. This kind of misconception of community people towards Badi community women shows they are not even free to plant crops for their living. In conclusion, women rights are basic rights given to every individual of any community. These rights are guarded by law. However, unfortunately these rights are violated by states or community group of people.

The fourth statement proves that the condition of women from Badi community are very miserable. To be asked such question from their husband in the condition of their pregnancy is a great sorrowful condition. Samali, a main heroine of the novel is victimized by the ill concept of his husband, the child she is bearing now is not his child. This shows that her husband never takes her as his wife. Instead of becoming his wife she is treated as a slave and commodity of satisfying her husband's hunger, which makes Samali's pain never end.

The above mentioned question in the fifth statement is not simply a question; it leaves a dreadful impact in women's life. And this is a great disrespect for the women in this whole entire world. Badinis are not women? Do not they have rights to bear a child? Do not Badinis child have father? By presenting this question in novel, the writer has presented the cruel reality of society towards Badinis. Thus, this line presents that women from Badi community are suppressed, oppressed and inhumanly treated by the patriarchal society where no freedom and equality offered to them. They are not given important and decisive roles to do certain task. It seems that the fate of Badinis are in the hands of men and society. Men take advantages of women

and fulfill their hunger and when they bear babies they are asked question by their husbands, “whose baby you are bearing in your belly?”

Statements on child rights. Children from Badi community suffer a lot. They do not get rights to have education. They were compelled to work as prostitute and forced to join sex market. In the novel, children are not allowed to join the school. Instead of joining school they are forced to do makeup and take care of their bodies to look attractive. Based on the text about child rights, I have found following statements in the novel.

Statement 1 “Aabohamrodheraichhitokhushikaa din haruaaudaichha!” (Now our happy days are coming soon” (p.31).

Statement 2 “Chhori le besiyaagardinabhaneravannupaudaina!” (Girls don’t have any chance to deny to work as a prostitute.) (p.38)

Statement 3 “Yiniharu ko aafnojibanarulairamaailodidaimakharchahuncha. Antyamayiniharukoupalabdibhannuhaath ma lagyosunnya ho.” (They will ruin their life by providing entertainment to others. At last they don’t have anything with them.” (p.247).

Statement 4 “Chhorilaikhaasdhangasyahargareko, mithomithokhanadiyeko, raamroraamrolagaunudiyeko ta maya le matraiho inarahechha, kamaunebhhadolaa italkayejhaibachchhaidekhitalkayekorahechhabhannebujoyoule.” (He understand that, to give special care to daughters, giving them tasty food to eat, providing them nice dress to wear is not their parents love but their parents were polishing them from child as a earning source) (p.214).

This first statement especially shows the violation of child rights, when Samali entered at her age 15 her mother became happy because now Samali is well prepared for prostitute work. But Samali did not want to work as prostitute. She wanted to do other kind of works but she did not have education. Compelling child to work as prostitute as forcefully is a violation of child rights.

The second sentence really shows the violation of child. In the age of reading they were forced to work as whore and get involve in prostitution. For every child

school is their temple and teachers are their god but for Badi community children, their god are men, who came to sleep with them by paying amount of money. The violation in this sentence shows the violation of women and child rights respectively.

This third statement shows the true picture of child of Badi community. When they were child, they spent their life by decorating themselves. They cannot join school as their wish. And after entering into their adulthood they worked as prostitute. They are taken as income source of family. These type of activities show the violation of child rights respectively.

The fourth statement is acknowledgment of professor Dewakar after collecting information about Badi community from Samali. In Badi community girls are being polished from child because they are taken as an income source for family. If their daughters were beautiful then their parents also care those daughters a lot but if a daughter is not pretty then they will curse their luck for getting hideous daughter and they will not about her. Thus, this statement shows that in Badi community, girls are treated as a source of income from child.

Rights to labor. Labor rights and human rights movements, it would seem have a great deal in common: both are motivated by a commitment to justice, both advocate for the interests of the oppressed, and both have long used rights principles and language to advocate for their goals. The right to work affects the degree of enjoyment of many other rights such as the right to education, health and culture. Its realization is not only important for the provision of income to the individual, but also for the individual's personal development and dignity, as well as for peaceful progress of society. In the novel, the writer has presented that there is no any rights for Badini to do others work. The people of society would accuse them for making soil infertile if they work in field. Everyone thinks that Badini should do sex work except that there is no any job for women of Badi community. Based on the text about the rights to labor, I have collected and described the following sentences:

Statement 1 "Yeti kurabujhestyaaaindhadekhikhetibaari ma kaamgarikanakamauchunavanes!" (Remember this things that from now do not say that you'll earn money by working in the field.) (p.38).

Statement 2 “Je kaammulaigarnaimaanchhaina, tyahikamma k lailagaunakhojyakitimi le? Bhane ta mu jasaripanakamaaikanapoisadidochhutimiharulai.” (Why you are forcing me to do that kind of work which I do not want to do; why you are forcing me to do that kind of work? I’m saying that anyhow I’ll earn money and give it to you.) (p.39)

Statement 3 “Purkhaulipeesa ho, yesmalaajmaannupaarnyaakehichhaina.” (This is our ancestor’s occupation here is nothing to feel shy about this occupation.) (p.240)

Statement 4 “Yiniharukoaafnojobanarulaairamaailodidai ma kharchahuncha. Antim ma yiniharusangakehinihudaina.” (They will spend their life by giving entertainment to others. At last there will be nothing with them.) (p.247)

Statement 5 “Yesmalaajmaannekurakehichhaina, hamropurkhaulipesa ho tarayokaam ma ijjat chai keichaina.” (Nothing to hesitate in this job because this is our ancestor’s occupation but in this occupation there is no pride.) (p.240)

In the first statement, Samali is being forced by her mother to work as a prostitute to earn money and to look after her family. Samali did not want to work as a prostitute but she did not have any other options and her mother also not letting her to do other kinds of work. So Samali and her mother always got into conflict regarding this topic. Samali did not want to follow the step of their ancestor. She wanted to change the collect custom by working respectful work but no one gave her chance to do that kind of works. Another factor effecting in Samali life is education. She was uneducated so she did not get good job. From the above sentence we can clearly assume that even Badi do not want to work as a prostitute but they do not have other option to do respectful work.

The second statement is stated by Samali when she gets irritated by her mother. The mother wanted to Samali to start sex business, but Samali was not ready for that so she was refusing her mother order. Even she has said that any how she will earn money and look after her family but her mother was not ready to allow her to do other kind of works. Because her mother has ill concept that Badini should work as a prostitute and they are born to be prostitute. This statement clearly shows that women from Badi community are able to do other works but they are forcefully involving in

the sex work by their family; which means they do not have rights to choose and do the job as they like to do.

The third statement shows the condition of women from Badi community which is too worst. They should follow the occupation which their ancestors used to do. They couldn't say no to this occupation. Because in Badi community there is a culture to open nathiyaa (nathiyaa kholne). When the girl entered her adulthood she had to open her nathiyaa by keeping sexual relation with customer. If she would not open her nathiyaa then everyone blames her as an ugly girl and this will be so disrespectful for their family in their society. For the honor of their family the girl should do prostitution. Thus it shows that there is no other option for them except doing or following their ancestor occupation.

The fourth statement shows the tragic ending of Badinis' life. They worked as prostitute for their whole life and at last they do not have anything on their hand. The only thing they will have STD diseases. They earned money by working as prostitute and gave entertainment to others until their body support them but when they get affected by disease and their body do not support them then they will not have any income source for them. They would remain zero for forever. Thus this statement shows that if they get chance to work in better field then their life will not remain helpless but Badinis are not allowed and did not have rights to work in field, washing clothes and utensils of others and selling goods. They could only work in prostitution as a prostitute and forced to become a medium of entertainment.

The above quote in fifth statement is said by Samali to Prof. Dewakar, in this world everyone says we have to respect each other works. No work is smaller or bigger than anyone but in the context of Badi people it is different. No one respects them. Everyone takes them as tool for entertainment. For example: a man spends night with Badini and tomorrow morning he does not want to see that girl face. He considers her as stigma. Even some people do forcibly to Badini. Badinis cannot do other occupation because they don't have education and they are eligible to do another kind of work. Thus, from the statement we know that there should be respect for Badinis because whatever they have learnt from their ancestor they are doing. So there should not be any dominance and disgust for them.

Social transformation. Social transformation is the process of social changes with the social system in the nation. It is increasingly used to describe societal changes and generally indicates critical instance towards older nation of the ideas of development. The changes of society's systematic characteristics are social transformation. Based on the text about social transformation, I have found following statement in the novel:

Statement 1 *“Aafu le hidekobaatoaabochohori le hidnebaatohunuhudainabhannesochthiyo. Tesaileeutasaamajiksanstha ko rahoramakathamandu ko naami hostel ma rakherapadairahekithii.”* (She thought that her daughter should not follow her path. So that, she has kept her daughter for reading in renowned hostel of Social Organization in Kathmandu.) (p.205)

This statement shows the social transformation. Walking in different path than others lead you the positive change and bright future. This statement exponent the social transformation of Badi community. The main lead of the novel; Samali keeps her daughter in renowned hostel for her better future. Samali did not want her daughter to follow her path so she sent her to school and college. Samali wanted to prove, Badini also can read and do better and pride job like others. In this sense the writer has added the scene to convey the message that, if Badini wants then she can do anything and change the rule of society. This statement supports the idea that, if we want to change the world then at first we have to change ourselves. So the same thing Samali has done in the novel.

Findings of the Study

Findings regarding exploitation of women, domination on the class in the society, discrimination on the basis of gender, and ignorance of women rights, rights to children, rights to labor and social transformation are summarized in these following points:

- The novel Nathiya has included the statements on exploitation of women rights to represent the discourse of women rights. Many discourses have been used to address the women violation. The factors like using vulgar words, rapes, disrespecting and exploited the women rights. In the novel, it is shown that women are considered as things and neglected as useless things.

- To represent the discourse of women rights I have found the statements on the ignoring of women rights in the text. The women rights were dismissed in the name of their community. No one has raised voice against their rights. Every individual deserves to enjoy the basic women rights. At times, some of these rights are denied or abused by the community and society people.
- Discourse structures enact and challenges the relation of power and dominance in the society. Children, from Bad community were deprived from the basic and quality education because of their community rules and regulations. On the other hand, they are not sent by their own family to school. Girls were tortured by their family members when they entered into their adulthood. Torture is considered to be immoral, organizations that monitor violation of child rights. In the novel, I found children were tortured to do prostitute to earn money for their family.
- The novel Nathiya has included the statements on women rights to reflect the discourse of woman rights violation. Women were suffered because of their socalled husband. Every women have the rights to life. Every person is entitled to get equal rights in their society and by another person but women are tortured by their husbands, society people and even from society people for their whole life.
- The statements on rights to labor represent the discourse of human rights. Women from Badi community also have the rights to work, travel, reside or study in any part of that state. However, this should be within the respect for rights of others. But they are not getting chances to do job as they like. So it is a dream for them to get education, travel, others basic needs and live their life as they want.
- The condition of women is very miserable. I found, women is a pathetic tale of woman's suppression in the sense that in every bad happenings females are blamed and treated badly. The male dominated social values and customs make the protagonist character Samali suffer a lot throughout her life. Poverty also seems to be the root cause of all evils. Women are suppressed, oppressed and inhumanly treated by the patriarchal society where no freedom and equality offered to them. They are not given important and decisive roles to do certain task. Their fate seems to be on the hands of men and society. So, Writer main purpose behind writing this novel is to oppose male hegemony

and raise the voices against patriarchy for providing equal rights, freedom and justice to the women who are kind, co- operative and of caring nature. By providing equality and justice to women they can lead themselves to the path of progress and development.

- I found the changes of society's systematic characteristic when Samali sends her daughter to read school and college because up to now no one girl or child goes school to read. So social structures can be change because of the movement. Samali starts revolution to establish new system; to provide women rights, child rights equally to children of all community and good quality of education by sending her daughter in a reputed school. In the beginning of novel we can know that, Samali daughter gets master degree; it shows that we can transform our society in good way by our little bit efforts and movement.

Chapter V

Conclusions and Implications

The purpose of my study was to identify the women rights violation from the novel *Nathiya*. In this chapter, I have presented the summary and conclusion of the study on the basis of analysis, interpretation of collected data and drawn findings. Likewise, I have recommended some pedagogical implications for the practice level and also suggested some implication for the policy level and further research area.

Conclusions

The study used a CDA to examine how women subjected to violence are understood and conceptualized, which discourses these understandings result in, and what implications these discourses can have for social work practice. The

conceptualization of women in the novel can be summarized in these overall discourses: exploitation of women, ignoring of women rights, children deprived upon education, women situation, condition of Badi community. The women rights abuse which could be unnoticed and unexamined have been reported and become conspicuous before readers. However, cultural boundary or ideology plays a great role in presenting domination because of their community. Feminist literature is a major subject matter to feminist critics today. Pratikshya deals with feminism to raise voice for the equality of woman in the novel. Sexes have the reasonable relation which can be seen in her novel. She presents the sexual differences under the subversion of the traditional patriarchal sexual binary opposition. The pathetic condition of a woman and the dominated society to be a human like male are represented by Pratikshya.

The question of ideology also arises here; discourse is ideological in so far as it contributes to sustaining particular relations of power and domination. The novel depict the gross violation of women rights underwent in Badi community in far western part of Nepal. This thesis successfully presents the women rights violations. However, the narrators of each novel suffer due to the blind spot of their subscription. They talk about the uses, pains, miseries from the surface level. They fail to speak from the point of view of victims. The victims have been economically, politically, and culturally oppressed. They are not given any agency to claim the victimhood; they are not given any space to speak of their wounds. They go to see victims carrying a fixed attitude. Thus, the pathetic situation of the victims does not come out before reader thereby denying the true victimhood. This thesis shows irresponsibility of society people and cultural values, norms for violation of women rights.

Recommendations

Based on the findings and conclusions of my research, the following recommendations have been made to be applicable at policy related and practice related:

Policy related. On the basis of research, findings and conclusions, I have made some recommendations which will be helpful for the policy makers regarding the things that they need to follow; Educational policy makers or language policy makers need to enhance and include the women rights for Badi community study in

their language or literature courses. Women rights for Badi community study will be helpful to establish in prosperity in the society that helps to recover inconsistencies, disorder, and equality. Discourses are ways of talking, thinking or representing a particular subject of topic. They produce meaningful knowledge about that subject. This knowledge influences social practices, and so have real consequences and effects. The statements are used to locate the discourse of women rights violation and to highlight thinking of society people towards Badi community women.

Practice Related. This study provides the following recommendation for the practice level:

- From the perspective of women rights, the literary text needs to be analyzed by students and teachers respectively.
- Students and teachers need to be transformative in the society by removing different kinds of violations from the society.

Further research related. According to my perception, no work is final and no research is complete in itself. This study was only limited to identify different aspects of women right violations. So further researchers also may research on this kinds of topic more in future.

- The issue of social transformation, abuse and violence is another issue of women rights violation which is need to be done further research, especially in Badi community.
- It will provide more knowledge about woman rights and people from Badi community. We people have miss concept about Badi community and people from Badi community. So to reduce these all miss concepts about further researches should be done.

Pedagogical related. The following idea can be taken as the pedagogical implications of this study:

- Women rights study will be helpful to establish prosperity in the society that helps to recover relation between women from different community, forcibly and exploitation of women.

- The literary texts need to be analyzed from women rights perspective as well by teachers.
- Students and teachers need to be transformative in the society by removing different kinds of violations from the society.

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Appendix

- Oh, prostitute, open your clothes! I forget to see before. Do your any costumer leave any sign in your body or not?
- Oh shameless girl, why you need to comb your hair at this evening? Which of your costumer is about to come at this time?
- Who will believe that Badini's daughter won't work as prostitute? If whore don't do whoremonger than who will do?
- After paying money we can eat fresh spinach. We are paying money then why we should use old commodity? We will give money as you ask but we need new/ fresh commodity. With which paramour you sleep in Pakraiyaan?
- Slapped Samali by saying, "Prostitute do not need any Sunday to sleep with any one". Kicked Samali again and again by his husband ranger.
- Women neglect their husband violence when they speak in sweet voice with them.
- That is little fault was done by me and big fault was done by alcohol. So, please forgive me little and forgive my alcohol.
- The baby inside your womb is mine or others, who knows? With how many paramour you sleep in my absence? Now you are saying, I am the father of this baby?
- Again daughter born, now my mother in law and husband will not let me live in that house.
- Does Badini's child have a father?
- She thought that her daughter should not follow her path. So that, she has kept her daughter for reading in renowned hostel of Social Organization in Kathmandu.
- Nothing to hesitate in this job because this is our ancestor's occupation but in this occupation there is no pride.
- This is our ancestor's occupation here is nothing to feel shy about this occupation.
- They will spend their life by giving entertainment to others. At last there will be nothing with them.

- Why you are forcing me to do that kind of work which I don't want to do; why you are forcing me to do that kind of work? I'm saying that anyhow I'll earn money and give it to you.
- Remember this things that from now do not say that you will earn money by working in the field.
- He understand that, to give special care to daughters, giving them tasty food to eat, providing them nice dress to wear is not about their parents love but their parents were polishing them from child as a learning source.
- They will ruin their life by providing entertainment to others. At last they don't have anything with them.
- Girls don't have any chance to deny to work as a prostitute in there. Now our happy days are coming soon.
- The baby inside your womb is mine or others, who knows? With how many costumer you have slept in my absence? Now you are saying I am father of this baby.
- Soil which is touched by Badinis will be infertile.
- A mother starts to cry by saying, again a daughter born. Now my Mother-in-law and my husband do not allow me to stay at home.
- The mother-in-law and the husband, who came there left his wife stranded in the hospital after giving birth to a daughter.
- By eating our husband's leftover these Badinis think themselves as the great. Lower class people cannot become high class people after eating leftover of high class people and it does not suit you to do big-talk.
- The standard and class of Badini is declared by which class of costumer she keeps connection with.
- Big- Big talk of Untouchable cast! If you touch this well then it will become impure and even its water too. How can you say that this well is belongs to you?
- To be a daughter of Badi is means to be sad only!
- When they go to fetch water from well they have to wait for high class level.
- When others gave birth to baby, everyone calls them with their relatives name and their name but when Samali gave birth to her baby, everyone says that, "Badini gave birth to her baby.

- Higher class people play politics upon us Badinis. We are just born to provide them entertainment by dancing and singing in their ceremonial rejoicing.
- He beats as much as he can in the sense that he was a man. He pressed and pressed in the feeling that he was a cock.
- Felt reproach for first time for being Badini!
- How much courage of Badini's to deny proposal of Major Maanu?
- I will come later at 7 o'clock up to that you have to make ready your daughter for me, if not then I will excoriate your neck. After that I will burn this house!
- Only five thousand rupees, two kilo sugar and two set of clothes were paid to open my nathiyaa.
- Badini words have no place. And so their body do!
- Why your brother came in the day time? Did he come here to arrange any costumer for you?
- Love of husband for Badini is unloved. Born to make the customer happy by doing whore. Why they will make their husband happy by becoming an ideal wife.