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Recovering the Lost Voices of Nepali Dalit Subaltern: Teleserial *Dalan*

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By

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Letter of Recommendation

This is to certify that Mr. Dammar Bahadur B.K. has completed his thesis entitled “Recovering the Lost Voices of Nepali Dalit Subaltern: Teleserial *Dalan*” under my supervision as approved by this department in the prescribed format of the faculty of humanities. He carried out his research on January 2022. I hereby recommend his thesis to be submitted for viva.

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Letter of Approval

This Dissertation, entitled "Recovering the Lost Voices of Nepali Dalit Subaltern: Teleserial *Dalan*" submitted to the Central Department of English, by Mr. Dammar Bahadur B.K. has been approved by the undersigned members of the research committee.

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Abstract

Teleserial *Dalan*, written by Ahuti and directed by Nabin Subba, is an agency for unfolding social realities of the Nepalese Dalit. So, this research mainly studies *Dalan* from the perspective of subalterns to analyse the political sensibility and ideological voices of Dalit community in the Nepalese Society. The main character Manav goes from the serial and concluding that it is the sense of political self which enables one to question the system and its apparatus. Without ideological awareness, one loses critical perception; one becomes victim of one's own subjective whims. In this Tele Serial Manav represents to the Dalit forums and representing the voices of collective Dalits. The research draws on Luiss Althussure's concept of "ideological state apparatus" arguing that ideology is a system representation of the recovering the lost voices of subaltern. Manav, Juthe, Harihar and Tulki have triangulate nexus relations in terms of caste and creed that represents political and cultural sensibility in the serial. The research aims at exploring the case of Dalit Subaltern and transformation socio-cultural apparatus in the context of Tele serial *Dalan* for covering the lost voices of marginalized community. The finding of the research is that subaltern can have an ideology and they are subsequently adopting as a national citizen having with own voice.

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Chapter I

Interpellation of Individual as Subject in *Dalan*

Nabin Budha Subba directs *Dalan* (2004) investigates into the cultural dynamics of the Nepali society. This study explores *Ahuti's Dalan* from the perspective of Louis Althusser's ideological state apparatus which interpellates and individual as a subject. *Ahuti* implicitly conveys in his *Dalan* that individual cannot enjoy their life and relationship due to the state apparatus that Nepal as a Hindu kingdom did practice in the past. His protagonists, Harihar, Manav and Ava are ardent individualists. They believe in the philosophy of individualism for happiness. But their search for freedom takes them down the corridors of struggles and discoveries. In this process, they become ideological or political beings. This mode of transformation is sure to bring strength in terms of critical sensibility in their personal life. *Ahuti* seems to be telling that Dalits are no longer silent or submissive subdue in the society. They are determined to move ahead with a sense of history, politics, and ideology of critical nature.

Characters of both Harihar (Brahmin) and Tulki (Dalit) unfold the breakthrough inequitable thought of community. They marry and born a new baby Juthe. Without knowing their political self, they are not be able to bring changes in their life and society. This makes to realize that there exist certain ideologies responsible for their predicaments. It is the orthodox Brahmanic point of view of purity and impurity, superiority and inferiority that has subdued human right, voices has muted and dignity has ignored of the people of their kind. It is particular ideology that has favored the Brahmin to dominate political and cultural system in Nepal. In this sense, people's behaviors, attitudes and expressions are political and social products. Either they are Brahmins or Dalits, they are bound to adopt certain

mode of behaviors, attitude, gestures, practices and expressions. Such behaviors functions are established truths. In the name of so called truths, people belonging to certain section of societies are made to suffer or follow certain sets of socio-cultural norms. Critics have called this 'interpellation, which will be discussed in later.

Interpellation of individual describes in methodology. It is the cause of intellectual state apparatus and repressive state apparatus. In the context of western modernity, Althusser argues that it is capitalism which creates an objective world for a being that artificially produce so many needs without a reliable means of fulfillment and enlarges the area of human loneliness. The human loneliness is a symbolic representation of they are apart from the rights to be other than. It upheavals the class and casts. The state of human existence without social fabrication ends up only with final downfall. So, the human tragedy in modern world is triggered by the hood wink of capitalism and the tragic of individual freedom. In this Teleserial Harihar is presented as the protagonist. As a person, he has strong belief in absolute independent, justice and that freedom is source of happiness. That is why; he struggles to gain dignity, identity, equality and justice in that traditional society. He wants to light the lamp of equality, freedom and justice in that orthodox society but he cannot do it.

. When human nature is dehumanized by capitalistic ideology, social progress is endangered, social norms are perverted then People like Manav, is compelled to become anti-social because he has no option without breaking social norms. In scene 1, Harihar (Bramin boy) and Tulki (Dalit girl) fall in love and keep physical relation that creates challenge to Harihar or his Brahmin community. Harihar is sent to Banaras to protect their social prestige and social scandal but he returns back from the midway and happens to save Tulki from committing suicide and challenge to the

society. Conservative and bias community of the villagers think that their inter-caste love affair and marriage will spoil the religion, social value, and norms may collapse into an abyss of sin. Therefore, Village meeting decides to expel them away from village and across the Bheri River. Then, these lovebirds are expelled from his caste, community and birthplace forever.

According to the domain of Hindu mode of interpretation of purity and impurity of being, Harihar is made to fall down from Brahmin to a Dalit through the perspective of Althusser's state apparatus. He sacrifices his caste and status for the sake of love, justice and social change. It is neither rise nor falling. But the existing social and cultural practices create tragic situation. Innocent people start to suffer. Inter caste love and lovers are regarded as the greatest enemies of the Brahmin caste. Moreover, by punishing its own member, the son, the community of Brahmins asserts a truth that they have propagated that maintaining purity as Brahmins is greater than the blood ties. The fellow Brahmins also do not come with alternate interpretation of the existing situation. Nothing can prevent the tragedy because efforts to convert own self go vain in all cases and individual's self dies unnoticed. Going against the social norms and orders perceived by the Sastras and Brahmins is impossible. This is the social order for the Brahmins and Dalits during the 1950 and 1995 of Nepal, especially the mid western hilly area of Nepal.

Harihar is presented as the protagonist of the earlier part of the serial. As a person bearing the brunt of castism, he lacks political sensibility. He suffers economically though he is married to the girl he loves. His pursuits to gain material prosperity, dignity, equality make him forgetting the cruelty, exploitation deprivation and inhumanity of his work and in the society. Subsequently, he tries to channel his socio-economic dream through fantasy, and imagination by freed from bounded

ploughman, ironsmith's work, swing cloths as a bounded labor of president of village (Mukhiya), is his capitalistic ideology. The dehumanizing pressure outside, however, forces him to be laborer in village as a bounded labor ploughman (Halliya), ironsmith (Aaran) and Tailers for Mukhiya, Bista, Baraju who are so called upper caste.

Manav is successful to study up to SLC. Until this period, the history comes to the years of 2046. Along with the restoration of democracy, Mane unites some of his friends and youths to raise voice against the discrimination, oppressive behaviors and the injustice upon them in his society. But when they become unsuccessful in their mission, Mane becomes sad and goes away to the Capital city, Kathmandu with a revengeful vision of rebellion, but it is disillusioned with the worse condition in the city too. Mane becomes Manav and begins to live in Kathmandu by hiding his caste identity. He has a love relationship with an educated girl Ava Basnet, a non-Dalit progressive girl. He bears mental and physical torture due to his dual identity as well as the bias Nepali society and his poor economic condition. At last, he is disillusioned on his own thinking. He realizes that his act of hiding the caste identity is an escapist way. At last, the serial ends with his realization that Dalit people's liberation is not possible without making the unified struggle against the orthodox, deeply rooted cast system. He is seeking individual liberation by escaping and hiding one's reality is suicidal for the very dominated class i.e. age- old suppressed Dalits. The pervasion leads to the decision that Manav (Mane) has to become a member of Dalit movement and joins in this movement for socio-cultural revolution, political sensibility and ideological voice for social change. It was his compulsion to avoid to his job and his love.

We cannot ignore the views put forward by the critics who have written about Juthe, Kali and son Mane (Manav) while analyzing them from Althusserian

perspective of state apparatus. Most of Aahuti's characters try to evoke the voice of the voiceless, marginal group of the community where their voices are muted. They speak for identity, dignity, liberty, freedom, social space, end of caste and other forms of discrimination. In *Dalan* Harihar decides to live with his beloved Tulki.

The issues of the Dalit lady Tulki is a socially exploited from the Brahmin community. She is in love affairs with Harihar which is controversial in the orthodox society. So, village-meeting (Kachahari) is called urgently. On the basis of its Sastras or orthodox society, they decide to expel Harihar and Tulki from the village. He is charged from his own Brahmin community. He himself reveals as a transformer and kicks off changes in ideology rather he is punished from the community. The senses of ethicality is seen when Harihar and Tuliki are love affairs though they are from superior and inferior class. Humiliates these lovebirds remain silent. But deep down rises a flame of revolt within against the caste system, inequality, deprivation and dignity. Needless to say, they remain helpless in front of the unity and social- cultural values. In fact, they deal with socio cultural value-base violence in their own society.

In this social reality of 1950- 1995 of Nepali hilly region socio-cultural reality, *Dalan* seems too rooted to the social and political context of the time. This study aims to comprehend and analyze Harihar, Juthe and Mane from the Althusserian's critique of individual in capitalism and Gramsci hegemony. How does the political consciousness play role in their search and struggle for identity? While answering this question, it explores how ideology and state apparatus play a role to subjugate them? An ideology is a collection of ideas. Typically, each ideology contains certain ideas on what it considers to be the form of government (e.g. Democracy) and the best economic system (e.g. Capitalism, psychoanalysis etc). Sometimes, the same word is used to identify both ideology and one of its main ideas. For instance, "socialism"

may refer to an economic system, or it may refer to an ideology which supports that socio-economic system. Political ideologies are concerned with many different aspects of a society, which are: the socio-cultural, economy, education, health care, labor, law, criminal law, the justice system, the provision of social security, social welfare, trade, environment minors, immigration, race, use of minority, patriotism and established religion.

This study has divided into three chapters. The first chapter includes the introduction of the study which includes background of the issue, literature review, objectives, significance of study and methodology. Likewise, first chapter encompasses methodology. It discusses the theoretical tools, its capability and limitation. It also includes effectiveness of the tool to find out desire, conclusion through Althusserian concept of ideological state apparatus (ISA) to find out the issues of interpellation of individual a subject within capitalistic society.

The second chapter is textual analysis. In this chapter, the characters, events and setting of *Dalan* has been described descriptively and critically to fulfill the objective of the study. The chapter has divided into three sub sections. The first sub-section includes ideologies of two forms: repressive state apparatus and intellectual state apparatus. The second section consist protagonist's struggle, domination, hatred, socio-cultural obstacles, exploitation and deprivation in the society, towards the existing social barrier to overcome upon it. The third sub section shows protagonist Harihar, Juthe and his family is unknowingly forced to run under the labyrinth of state apparatus. He is interpellated and hailed in the capitalistic society as subject.

Third chapter includes the conclusion, findings and recommendations. It has found that the restoration of human freedom and self (nature) as communal is the only one solution to modern problems are created by the ideological hooking of individuals

both by the philosophy of ideological society and capitalist market system. It has found that the fall of protagonist is the repercussion of their belief in individual freedom and in the deal of absolute self and transformation in the practical life .Within the study. At last, it is focusing on the need of abolition of state apparatus though complete abolition which is not possible to share more freedom and happiness among the members of society and nation.

An ideology is an organized collection of ideas. It can be thought as a comprehensive vision. It is a way of looking at things, as in common sense, several philosophical tendencies and as a set of ideas are proposed by the dominant class of society to all member of this society. The main purpose behind an ideology is to offer change in society through the normative thought process. Ideologies are system of abstract through applied to public matters which makes concept of politics and political thought. Implicitly, every political tendency entails an ideology whether or not it is propounded as an explicitly system of thought. Terry Eagleton defines it in the following manner as:

The term ' ideology' has wide range of historical meaning, all the way from the unworkably broader sense of social determination of thoughts, the suspiciously narrow idea in the direct interest of ruling class. Vary often, it refers to the ways in which signs, meanings and values help to reproduce a dominant social power but it can also denote any significantly conjecture between discourse and political interest. (221)

He describes the ideology. It has a broader range and a sense of social willpower of consideration. The notion of ruling has reproduced both social and political interest. He highlights the value of discourse in ideology rather than the value of language. He proceeds:

Ideology is a matter of discourse rather than of signification as such. It concretizes discursive effects rather than of signification as such. It represents the points where power impacts on certain utterances and inscribes itself tacitly within them. Any form of discursive partisanship, interested speech or theoretical basis; rather, the concept of ideology aims to disclose something of the relation between an utterance and its material conditions of possibility. When those conditions of possibility are viewed in the light of certain power-struggle central to the reproduction of a whole form of social life. (223)

He further highlights that ideology is discourse and its scope and expansions is connected with impacts of power. The discursive nature of power has a different form which is association in speech or theoretical basis rather the conceptual ideology. The aims of disclosing the ideology is viewing in the light of power-struggle and it reflects the reproduction of whole form of social life.

For within the "ideology" operation of hegemony, organizations also contribute to the dissemination of meanings and values. Gramsci identifies civil society as a key mechanism for maintenance of authority. He suggests that its effectiveness lies in the way it blurs the distinction between political authority and everyday life. Gramsci's conception of hegemony concerns the question of force. What is hegemonic group to do with those groups that cannot be assimilated into its cultural and political project that while a hegemonic block leads coalition group. It dominates antagonistic groups that, which tends to 'liquidate' or to subjugate perhaps, even by armed force (57). What Gramsci stresses is on the "hegemonic sensibility" that submerges political antagonistic group.

Gramsci intends that leadership involves combining level force. He dismisses that idea in two levels correspond to different periods. Gramsci's use of Machiavelli

therefore argues for the individuality of coercion and consent. If consent is organized through civil society, the coercion is the responsibility of what Gramsci political society. He defines political society as the set of apparatus. It legally enforces disciplines on these groups who do not give their consent during a normative period, and which dominates the whole society in period if consent is broken down.

This suggests that the cultural, economical and political aspects of hegemony are in the last instance. It is always underpinned by the heart of violence. First, the opposition between coercion and consent can be dismantled. For the most part, coercive apparatus in modern societies, such as the police, court and armforce operates with a high level of consent. Gramsci acknowledges that this coercion and consent are porous to each other the peaceful struggle for hegemony is presented as a war of position and Gramsci links civic society to a trench system. Equally, he notes that subaltern (voice of the voiceless) groups and individuals must actively give their consent to the use of force and express their consent through cultural value. Thus, more an individual is compelled to defend his own immediate physical existence. He will upheld and identify with highest values of civilization and humanity, in all their complexity (70). Thus, Gramsci attempts to deal with the issue of subaltern.

The second objection to seeming hegemony as being composed of both certain and consent is that the balance in modern democracy. It seems to have shifted marked away from the over use of force. Government cannot coerce their opponents without asking several loss of ideological credibility. Hegemonic formation will minimize the conflict. It is dependent upon the existence of an individual. In this situation the one who can govern himself without his self- government can enter into conflict with political society (268).

For Althusser, ideology is the name of all discourse in society that does not

like science; represent the reality of that society. It is the way in which men and women 'live' their relationship to reality. It represents the imaginary relationship of individuals to their real condition of existence. Althusser explains what he means by an ideology as following:

An ideology is a system (with its own logic and rigor) of representation of images, myths, ideas or concepts, depending on the case endowed with a historical existence and a role within given society. [...] Ideology, as a system of representations is distinguished from science in that in the practico-social functions more important than theoretical function. (231)

Althusser describes ideologies as system of representation in which the 'practico-social' function is more important than the theoretical function. It means that there are two fundamental distinct form of discourse according to capitalistic societies. It provides us real knowledge of those societies and ideology. Ideology has a social function, but this function is not producing knowledge of the real historical conditions of society.

In order to clarify the historical function of ideology, Althusser draws a symptomatic reading of Marx, whereas Marx and Engels have spoken of ideology in 'forms of consciousnesses. Althusser argues that this language still belongs to use pre-scientific language in describing it, because the process of developing the fully systematic terminology appropriate to the science. In fact, according to Althusser, the principle of science articulates elsewhere in Marx's work. Ideology has little to do with 'consciousnesses. Rather, it is a profoundly conscious phenomenon. Althusser confirms:

Ideology is an indeed system of representation, but in the majority of cases these representations have nothing to do with 'consciousness. They are usually

images and occasionally concepts, but it is above all as structures that they impose on vast majority of men, not via their 'consciousness. Perceived-accepted-suffered cultural subjects and they act fundamentally on men via a process that escape them. (233)

He foregrounds that ideological representation impacts to a certain representation of reality which makes allusion to the real in a certain way, but at that same time it costs only an illusion on reality. We understand that the ideology constitutes on certain 'knowledge' of their world of rather allows them to 'recognize' themselves in their world, gives them certain 'recognition' [reconnaissance]; but at the same time, ideology only introduces them to its saver cognition [misconnaissance]. For recognition of conscience of ideology, the set of systems we follow in the way of treating others that reflects our consciousness.

Althusser's most influential contribution to the Marxist theory of ideology is his essay: *Ideology and Ideological State Apparatus*, comprising extracts from a longer work on the production of production relations. Althusser develops the concepts of the ideological state apparatus' through which exploits allow to continue to be exploited. In the Marxist theory, the state is thought of first and foremost as the state apparatus that is as the sum of the institutions by which the ruling class maintains economics dominance- the government, the civil service, the courts, the police, the prisons, community, the army. Althusser claims that the state apparatus consists of all that Marxist theory that has so far recognized as a part of the state apparatus-the repressive institutions through which the ruling class enforces its rule as such class this 'repressive state apparatus'. He writes:

The state apparatus (SA) contains: the government, the administration, the army, the police, the court, socio-cultural based ruling and decision making

place and prison, etc; which constitute what I shall in future call the repressive state apparatus. Repressive suggests that the state apparatus in question functions by violence' at least ultimately (since repression e.g. administrative repression may take non-physical forms). (136)

He points out that State Apparatus is constituted all the administrative bodies of the state. Both state and repressive state apparatus is socio-cultural based ruling that takes questions functions by violence and non-physical forms. He argues that the state consists of what he calls the 'ideological state apparatus (ISA). These are apparently distinct and specialized institutions. The religious ISA (the system of difference religious and public places) the educational ISA (the system of different public and private schools), the family ISA, the legal ISA, the political ISA the trade union is a communications ISA, (press, radio and television e.tc) the cultural is (literature, art, sports, cultural performance)an art.

The fundamental differences between the repressive state apparatus (RSA) and the ideological state apparatus (ISA) functions primarily(RSA) 'by violence' whereas the functions is primarily 'by ideology' (138). To be precised, he writes:

Their part, the ideological state apparatus functions massively and predominantly by ideological ,but they also function secondarily by repression, this is very attenuated and concealed, even symbolic.(there is no such thing as a purely ideological apparatus). (138)

What Althusser means is this: the RSA performs its social function, namely, maintaining the economic dominance of the ruling class and class alliance through force or the immediate threat of force.

Ideas and beliefs determine the predicament of individual. Such abstract things become so much powerful that they become guidelines for collective mass. Evoking

this nature of psychosocial reality, Althusser locates the position of individual in the context of ideological state apparatus. He writes that “ideology hail or interpellates individual as subject” (164). He reposes that ideology is subjective aspects and it imposes individual thought.

Before we unpack the meaning of this Tele serial *Dalan*, the research would like to explore the meaning and definition of the French verb *interpeller*. This word can be translated as hails or interpellates. In English, the verb not to ‘interpellate’ is obscure, but in French *interpeller* is more common term. It means firstly not to call out to or to shout at ‘someone. Secondly it is not to question someone, especially in the sense that the police question or interrogate’ a suspect. In a police context, it means to take for questioning. So, when we translate *interpeller* as ‘to hail or interpellate’ these are two basic sense of the term. The primary sense is not to call out to’ as one person might call out to another in the street. The secondary connotation is that, since this is an act often perform by the police. In questioning a suspect, when ideology’ calls out to a person. It is to ensure that law and order are maintained.

Althusser’s French verb reiterates the point he makes in developing the concept of the ISA that ideology heals or interpellates individuals as subjects. Althusser argues that the most fundamental category of ideology on which is found all another ideological categories and concepts of the subject. It is in bourgeois ideology that term subject first arises, but he argues that the same category is at work in earlier ideologies under different names, such as soul as god. The concept of the subject is one in which an individual human being is believed to be the independent origin of its own thought, action and emotions. He defines it as follow: "a free subjectivity, a centre of initiatives, author of and responsible for its action” (169). It highlights that open thought and schemes human being itself responsible on that. For him, as we know

societies consists of a complex set of relations between the lives of the individuals within them.

His ideology causes individuals whose lives are determined reality by their insertion in a complex series of social practices to believe that they are free subjects and the origin source of their thoughts, emotions and actions. Althusser argues that:

Ideology acts or functions in such a way that, it 'recruits' subjects among the individuals into subjects (it transforms them all) by that they precise operation, which I have called interpellation or hailing and which can be imagined along the lines of the most common place every day police (or other) hailing "hey, you there". (162- 163)

Ideology is personal and it functions. He focuses on subjects among the individuals into subjects. According to him, transforming acts or functions recruits' subject is called hailing. Within the cultural and religious ISA, individuals learn to think of themselves and act as subjects in so far as they are addressed as such by the great subjects who precede them. Althusser argues that this feature of all ideology is that it "interpellates individuals as subjects in the name of a unique and absolute" (168). It unfolds that individual interpellates as subjects in the name of a unique. Ideology does not just interpellate us as subjects in the sense that it leads us to think of ourselves as free centers of thought and action. It also interpellates us as subjects in the sense that Althusser defines a subject as "a subjected being, one who submits to higher authority, therefore stripped of all freedom except that of freely accepting his submission" (169). He reposes that subject in high authority strips of all freedom except freely accepting compliance.

Althusser emphasizes that the ideologies of the subordinates' classes are correspondingly subordinate discourses. Even the protest of the proletariat tend to be

expressed in the term of bourgeois ideology, because as the dominant ideology, these are terms in which every class 'spontaneous' thinks and speaks. This is what Althusser means when he writes that "bourgeois ideology dominates other ideologies" (30). The essence of the ideology in terms of Althusser point is domination of the ideology by the bourgeois does not respect other thought.

Althusserian ideology interpellates individual as subject by state apparatus (SA). SA constitutes repressive state apparatus (RSA) and ideological state apparatus has occurred in ideology. The fundamental differences between RSA and ISA is that the RSA functions primarily 'by violence', whereas ISA functions primarily by ideology which breaks the subjectivity of individual and makes him subject of ideology. For the same SA, Gramsci uses the words consent and coherent for the hegemonization of individual. The meaning of the word is used by Gramsci i.e. Consent and coherent; and by Althusser RSA and ISA are similar in surface. But, the degree of level of meaning is a little bit different. So, these words can be exchanged simultaneously, similarly, the words interpellation, hailing, subjugation approximately equal in degree of meaning, these words are used to break the subjectivity of individual. Althusserian SA becomes the main methodology to critique individual freedom in Dalit Community and, Gramscian hegemony and Lacanian subjectivity are used as supporting too.

Turner proposes to evoke the humanness of religion and the religious creativity of humankind. He builds on van Gennep's early tripartite model of rites of passage and Gluckman's approach to social process to develop a rich account of the ways, in which rituals manage transitions for individuals and collectives. So his work is critical for studies of birth, initiation, death rites, calendrical rituals, political installation and secessions, pilgrimage, healing and all forms of movement in social

life. Van Gennep in 1909 called the “liminal phase of rites de passage”. He has shown all rites of passage or “transition” are marked by three phases: first phase is separation, which comprises symbolic behavior signifying the detachment of the individual or groups either from an earlier fixed point in the social structure, from a set of cultural condition. Second phase is margin which is liminal phase. It is betweenness neither in nor out. It denotes to the threshold. In this phase socio cultural values demarked to the poor or powerless socio group in liminal phase and third phase aggregation which is consummated.

Turner’s theory of “liminality and communitas” denotes to the betweenness or threshold. Its entities are neither here nor there. They are the position assigned and arrayed by law, custom, convention and ceremonial. As such ambiguous and indeterminate attributes are expressed by a rich variety of symbols in the many societies that ritualize social and cultural transitions. So liminality is frequently likened with life to death ,to darkness to bisexuality, to the wilderness, and to an eclipse of the sun or moon. “communitas” denotes to the community, to distinguish the modality of social relationship from an area of common living. "The distinction between structure and Communitas is not simply the familiar one between secular and sacred or that for example, between politics and religion. These factors created gap between one community to another culture or communities" (210-211). Turner points out that structure and communitas are not only constitutes with secular and sacred. Similarly, politics and religions are the two factors creating a gap between community and culture.

In the light of above mentioned concept of ideology and subjectivity, the researcher now moves to explore how the Tele serial *Dalan* projects self subjectivity of individual and voice of the voiceless in the contemporary Nepali society.

Chapter II

Voices of Dalit Subaltern in Teleserial-*Dalan*

Tele serial *Dalan* has presented the real scene of Nepalese orthodox deeply rooted Nepalese community where Dalitshuman rights are subdued, voices are muted and their identity is ignored in the society. This voiceless Community (marginalized) is subdued from the upper class to the lower classes from the Rana's time. The political sensibility on marginalized community fights against their rights. Dalits start to rise across the political shifts which have taken place in Nepal from 2007 BS, the end of Rana oligarchy to the 2054, the starting of 'people's war'. It is story about the Dalitsemancipation movement against oppression, deprivation and exploitation, the heroes of the movement and future vision for the emancipation.

Ideology 'recruits' subjects that transform individual thought becomes a subjectivity which precise operation i.e. interpellation of hailing. Ideologies in capitalism, it is the strongest issues in Hinduism that can be categorized under ISA (Intellectual State Apparatus). The ideological manipulation through hailing in capitalistic society quickens the process of subjugation. This process becomes effective, if each person clings ardently to the philosophy of individualism. It also helps capitalism function by creating imbalances in body, mind in particular and in society . Now we discuss the interpellation in the Tele Serial "*Dalan*" which provides so many incidents of subjugation through the Hindu ISA. Within the deeply rooted Hinduism in ISA, it is a feature of all ideology that it interpellates individuals as subjects in the name of 'unique and absolute'. By structuring their understanding of themselves on the basis of imaginary subject that precedes the individual.

Manav's (Mane) family background seems to be a sound for living though their family fall in inferior class. Manav's family believes in God. In the text, Manav's

(Mane) mother keeps red stone, bangles, and cloths secretly. She requests to the God and Goddess for her family's protection and good lives. It shows that Manav's mother believes that all creatures have soul, because all of them are the creation of God. So, every human being should obey the God for his might. That means she is subjugated through the ideology of Hinduism. According to her logic, Manav (Mane) could not open himself as his real caste and culture. He changes his identity for adjustment. Manav is compelled to beg pardon from God for this sin. At last, he decides to involve in social movement for social justice. Manav's mother intermingles herself with the grand subject or God and tries to be one with it. None is sure whether grand subject exist or not but Hindu society inserts it's concept to every people's mind. So, she is hailed with ideology of the Hinduism or Hindu ISA compels to be hailed her own son through it.

Based on work-division, the transformation has occurred in terms of their class, hereditary and caste. Years to years pass, people living in society are gradually switching their role hardly in the prevailing what superior class borrows before. At first Society is divided in to priestly and Varna. Later during the agricultural period a Vaishya verna and Sudra verna emerges much later realization of helper or supporter for their security and help. From the beginning of the classification of Sudra, it is clear that they belong to the working class in that feudal culture are regarded as inferior. Their social condition is indeed pitiable, but are they considered untouchable ? No there is not any evidence of fact that Sudras are not considered untouchable. In the Mahabharata it is said that "a man born into a Sudra family, who is able to acquire the qualities and qualifications of any other class, can become Vaishya, Kshatriya or Brahman (Singh 1993). Manu writes Manusmriti where, he makes strict social rules against working class whom used to call Sudras. If any Sudra

listens Vedic mantras (holy word) keep boiling liquid in his ear, if pronounces Vedic enchant (mantra) cut his tongue, if he memorizes Vedic enchant (mantra) cut his head and if he take seat as equal as Brahmin punish him hundreds times double as his property.

Brahmins name should indicate good symbol, Chhetrya's name should indicate power, Baisya's name should indicate wealth or property but Sudra's name should indicates the symbol of hate and domination. Sudra should not allow collecting or saving property because if they become rich it will effect to the Brhamins. Sudra should cut their hair once a month and take fasting and they should eat Brhamins stale food not pure and fresh food. If Chhettri misbehaves to the Brahmin he should pay RS 1.25 paisa, if Baisya misbehaves to the Brahmin he should pay RS 2.50 paisa and if Sudra misbehaves to the Brahmin then he should be executed for his mistake.

However, Hindu and its socio-cultural values norms become stronger in the society then it takes place as constitutional power of so called upper caste in the Nepali society. It creates demarcation between working class and others in the society. In spite of Manusmriti's many positive aspects upper class people follow Manusmrity only that rules or mantras which can make them powerful in the society. As Sudras are restricted from the access to education and knowledge, he advises people or supporters not provide knowledge to the Sudra. He further says that no religious preaching as such and no teaching of penance and worship should be given to the Dalits. He makes people aware that anyone giving sermon to the Dalits about the sacrament of atonement is sure to be drowning with the Sudra to the hell called drunshbreet.

For Shankaracharya, the Sudras are likened to ceremony ground. On this assumption, does he justify the point that the scared Vedas not to be read within

hearing distance of a Sudra? Another scholar Katyayan argues in a similar manner by putting forward the following logic that : if a Sudra hears the reading of Vedas by chance or attempts to pronounce even a single word of the then king has right to cut off his tongue and molten lead into his ears. So that, the other scholar even recommends that Sudras who perform the religious worship work of the Bhramans should be killed. He says that just as water destroys fire Sudra's worship would destroy the whole kingdom.

The caste system begins from the Malla's regime in the twelfth century in Nepal. He follows the Manusmriti and that's Verna system Bhramans, Kshatria, Vaishya and Sudra. According to the Verna or caste, he divides works. Rules related to the castes gradually becomes even more severe and caste discrimination is become firmly systematized. This system becomes one of the main reasons of exploitation, deprivation and domination from so-called higher caste to so-called lower caste.

During the Malla period, the initial caste categorization according to work or profession starts to become a more rigid discriminatory system. This caste system is deeply rooted in the Nepali society and it is flourished as Vedic rules or religion. This law has played major role in defining Nepali society and culture. On the basis of Vedas and Manusmriti, people under the category of Sudras (Dalits) are deprived from study practice Hindu culture, books, different Sanskrit school, Vedic knowledge and in Vedasram or Veda learning centre. This deprivation has made to the Dalitsnot only ignorant, innocent, but also made far from the reality and different than other culture and community. Over the centuries, commoditization has taken place in all spheres of human lives such as love, labor, thought process, social realities and existence. In a country like Nepal, caste system has become dominant for millennium now. This has resulted into some social realities such as working class

mostly is found to be Dalits. Dalits are found to be poor, weak, uneducated, uncivilized, and powerless but the ruling class are found to be powerful, rich and educated. It has resulted to create have and have not class in the society.

History of Nepal cannot be separated from the history of Dalits. When the prime minister of Nepal Jung Bahadur Rana promulgates Muluki Ain, or the law of the country then most of the laws are taken from the Manusmriti. As a result, significant number of people get deprived, exploited, dominated and made compulsion for bounded ploughman, ironsmith and tailoring for them. Dalits are taken as the polluters of the nation. Nepal is a modern nation state. Its political economy has been trying to provide equal spaces for the people of all castes and creeds to project their dream. Its orthodox cultural and religious beliefs have still remained as dominant forces to subjugate Dalits.

Class labour of human is the most perceptible entity to be fetish in the free market. The individual labor produces an object that he himself does not own, receiving in return wages. He can buy for himself almost none of the objects produce. In part 9 scene 2 Dhammare's daughter Ramba is sexually exploited by so called upper caste and politically panch ideology then the president of the village misuses his power of pradhan pancha, or the leader of the village. Hom Prasad misuses his power and supports to the victimizers and threats to the victim's Ramba's family. The following lines show the fetishism of commodities:

Keep control your daughters. Boys commit such silly minor mistake but don't talk about it openly to at all. I do not want to see any police in this village in this case. You have to live in this village. So, why you are trying to open it? So it is better to check up your daughter's health and wound in spite of trying to find out who has raped to your daughter. Keep quiet and take this 300

rupees to her and ask to abort it. (Part 14 scene 19)

But Deusara (wife of Dhambare) questions such enforcement. She believes that her family life has been devalued, and has been degraded to cheaper goods. This is the reason why she burns down that notes (Money) given to her Hom Prasad. In part 9 scene 5. Hom Bahadur sexually exploits Maya. Poor girl Maya becomes pregnant. Arrogant Hom Bahadur is aware of the society that could punish him if Maya tells it to the society. To pacify the anger of her, he gives 1000 rupees and asks her to abort the baby. In part 14 scene 19 when son of Home Bahadur, Lalit sexually exploits the Daughter of Kali, Hom Bahadur gives 3000 rupees to her and asks to abort it.

There are several other incidents where such commoditization of human bodies takes place. This evokes a cruel social system that regards upper caste's bodies are pure and powerful and once such powerful body holds money or posses cash. It acquires the power of divinity and thus sets out to decide who should live and who should not live. On the other hand, the bodies and life of the common people especially of the Dalits become like commodities meant to be consumed and if necessary to be dumped after the use.

After the death of Harihar whole family members become homeless, foodless and even they lose their confidence. Juthe is the only son of his parent. Since his father's tragic death, Juthe has no option to go to plough in the field of the landowner. He is bounded to repeat the same karma that his father has been repeating decades earlier. Like his father, he also becomes a bounded ploughman. His mother (Kali) works as good supplier from Baglung to village. They work as a laborer in the village for a whole day; at return they get a little rice for a day. The amount of wage they receive from the land owner is very low. With this wage they go to his job with half stomach. Basic needs are far away from their daily life as laborer. It shows that

human being is treated as object like commodity and machine which does not have conscience, self, mind and want. Juthe is treated as the cog of the machine. Firstly, he is presented as a laborer to plough and carry the goods from the nearby city to village. He is fitted as cog a machine in the mechanism of the capitalistic ideology.

Manav is working hard and he is accompanied with Daba Lama. Working hard for his wages for his study but no one is paid to him well. He neither paid proper wage to him nor treated as an individual having human instinct. Secondly, the worker is alienated from himself. The division of labor on which industrial capitalism depends, means that the individual worker is not happy at length of series of monotonous tasks as a myth of Sisyphus. Individual laborer in the capitalistic society develops neither the mental nor the physical conception of his labor stands over against him as an alien power precisely because it belongs to the capitalist. As the worker, he diminishes his own life in producing this object. So he enriches the life of the capitalist to whom it belongs.

As the Tele serial moves on in its storyline, a time comes when one Dalit Birkhe happens to fight with another Dalit Juthe. One can notice that Birkhe is reluctant to fight with Juthe, a laborer. What troubles him most is not the person Juthe but the money that he is badly in need of. He is penniless that's why he needs to beat Juthe. Birkhe and Juthe do not understand why they are compulsion to fight. It is the reason of capitalistic ideology that commodifies human being as puppet. They do not know that they have been manipulated. There is a force that deliberately has been playing a game of division. Both of them become a subject of strategic manipulation of the land owner or Mukhiya. They do not know the script of the landowner. The politics he is employing is beyond their understanding. They become weak or meek because they do not understand the nature of politics.

Birkhe and Juthe are puppets on the hands of land owner who they work for them. The land owner always intrigues them to create the fraction among them. From this example we can say that laborers are fragmented and they do not have unification and it is the effects of the capitalistic ideology. Here Juthe works as a bounded ploughman at Hom Bahadur's house. The product and the wage given to him could not afford for his requirement. So he enriches the life of the capitalist. This condition alienates Juthe and Birkhe from his own critical condition. Hence, they undergo through the process of commoditization i.e. The cause of core principle of capitalism.

The characters like Birkhe and Juthe do not have their own subjectivity. Both of them do not want to subdue or suppress their subjectivity as being entertainer by fighting each other for their Mukhiya . They fight each-other unwillingly because they are from the sub-ordinate and hegemonies by the audiences who are watching the fight between them are from dominant groups. The audiences are from bourgeoisie class like president of village, priest, rich people, their children and upper class and caste people. "yes", "then let's fight for them"- the request by Birkhe to Juthe shows, they sacrifice their self or subjectivity or the entertainment of the audience and dominant group of their society. Birkhe and Juthe knowingly recant their self and become the subject of their social reference.

The existing social practice is governed by laws of uneven development. The relative influence of each of social levels upon all the others is different in any given period. A political level may be the most strongly determining force on all the others levels, the economy is the next most powerful and so on. A society always creates a 'structure in dominance'. It is a structure level of activity that mutually influence one another's development, and in which one level is the most influential. That means, the levels of literary and cultural production are influenced by a changing set of relations

between all the other levels of the societies. The media technology has become much more influential in our daily life. So, the existing level itself, such as literary production, develops unevenly determine as it is by a changing complex of influences from all the other levels.

The class struggle starts from newly born baby in the Nepali society. When Tulki gives birth to baby son then Harihar becomes happy then they think name for child. At first gives name Sammar Prasad then one of the Bramin says he is Dalit so Sammare Bahadur is good and suitable name for him. But they start calling him a name, Juthe. It also represents cultural apparatus or domination in the Nepali society. (part 1 scene 12 on 2007 BS).

The underlying ideology of *Dalan* has a discourse of class struggle and it misrepresents the reality of social relations in societies made up of antagonistic class. Harihar, Juthe (son of Harihar), Manav (Mane, son of Juthe) belongs to a marginalized individual. Here the character of the story belongs to dominant group in the Nepali society during that time (1950- 1995). So, its language and social practice rituals are completely class based and power oriented through discourse of educational ideology of society. It refers to imaginary rather than to real objects. So, Manav (Mane) is in illusion though he perceives it as truth because the literary ideology of his time is stereotype. There are many Vedic related values which must not be spoken due to the socio-cultural value, norms and assumption.

Racial ideology is based on labor division and its discrimination. Moreover, it is based on the spirit theory of religion. It' is socio cultural beliefs that designates racial group is either ideologically or culturally inferior and use of such beliefs to rationalize. In a broader term, racism encompasses the elements of culture, ethnicity and history. It consists of the superiority of one group, ethnicity or its cultural

practices over the other because the entitled inferior group lacks the set of criteria as prescribed by privileged group.

First day when Manav (Mane) goes to school then teacher says:

You all sons of Dalit take sit outside the class room others are inside.

(part 7 scene 17, month of magh 2034 B.S.)

This racism affects Manav (Mane) a lot and has to assert the environment that to be in. He does not know how should react in front of people in the beginning of life. When Manav is a little boy, he does not know racial ideology (racism), but he knows that something is different from Dalit and non-Dalits in socio-cultural and cultural superstructure. In the course of development of his socio cultural knowledge and practice, he understands the harshness of racial discrimination (racism) in his society. Manav directly faces and experiences the cruelty and brutality of racial cleft (racism). As a child of Dalit background, he tries to learn education and goes to school without the permission of socio-cultural value and president of village (Mukhiya). So, he is faced with different obstacles in that society. When his father was dead, while he is going to take goods then the community dramatically ignores the death of Juthe (father of Manav). In *Dalan* it describes the events:

Hom Bahadur: I don't like to listen anything more you have to pay my debt.

Kali: who used to earn he has gone away, I will pay you by carrying good's baskets.

(Part 12 scene 1 month of Ashad 2037 BS)

Since state has shown its indifference and hatred towards people of certain section of society in the name of Dalits and untouchables, since things are written in the law books of the nation. people have taken the lines drawn between Dalits and non-Dalits as if they are truths and god given. Out of such beliefs have emerged many social

practice which directly and indirectly humiliates, dominates and generalizes the lower class or so called Dalits.

Kali's reply is a predicament that the Dalits have fallen into. The pit of serving landowner or the master is so deep and wide that they cannot come out. Though this particular scene from *Dalan* refers to the time of 1970s lines, it evokes the continuity of suffering of the Dalits. Manav's family as well as the whole members of the Dalit community are directly or indirectly in the racial ideological discrimination. Manav finds this racial ideology is quite pervasive and intolerable. It has affected on the individual and in the society in the name of the race, caste, class through (state apparatus) RSA and ISA as following evidences in the Tele Serial *Dalan*.

Satman:-why some students are in side and some are outside from the same class guru ji?

Teacher: They are children of Paune (Dalit community).

(part 9 scene 11 Mahendra Primary school, 2035 BS)

When Tulki gives birth a baby boy, Juthe, then wife of Mukhiya helps to Tulki without asking anything about Tulki but when Tulki says she is belonged to Damai caste then she scolds them and sprinkles water on her head and goes into her home. In the marriage ceremony all Dalits take sit downside and others are upside place, at hotel outside and inside even at school also outside and inside .

Above mentioned lines or socio-cultural space shows that the government itself has dual policy in school, hotel, temple, water tap, socio-cultural program. Every where Dalit and non-Dalits should take sit or stay separately. Manav an inquisitive child asks about the different space of culture for Dalit and non-Dalits innocently. He wants to be clear about this injustice discrimination and inequality. So, he raises the question frequently like this:

"Can I go and look at the non-Dalit's worshipping rituals?" I ask to my mother.

"You keep quiet," she says.

"But that would not be wrong, would it?"

"Will you keep still?"

"But why can not I?"

I has begun to notice that my mother became angry when I ask questions about Dalit subalterns, and non-Dalits. (part 10, scene 16, paush 2016 BS).

As a small boy, Manav does not understand the difference between Dalit and non-Dalits from perspective of racial ideology. Why the non-dalit community's girls are allowed to worship and enter into the Mahadev temple but Dalit girls are not allowed? This issue arises as a social issue and near to be genocide. This events makes to Manav curious to observe the space of Dalits in socio-cultural sphere. He thinks that our labor is valid, art is valid, sweat is valid, blood is valid but why does not water valid in this society? His sensitive questions make to his mother and Dhambare thinks seriously that his inquisitions are nonsensical and shows them anger towards him (part 17, scene 6, Bhadra 2049).

Racism includes an individual's notion; an entire racial group where inferior or superior class are segregated on the basis of features to be linked to socio-cultural practice, knowledge of human right, moral and intellectual characteristics. If these personal characteristics are yoked with cultural institutions, religion, tradition then education and military institutions include not a person but also an entire group. It takes the form of institutionalized racial discrimination under repressive state apparatus.

Literature is the 'literary' or advance reflection of socio-cultural language, system rite. It reflects bitter reality of the biase and orthodox society. The context of

inferior and superior classes is gradually turned into their academic progress. Besides, subaltern Dalit has to be unified and empower their education. Their sense of sensibility towards the academia is growing up. ISA represents the superiority and hence reproduces the dominance of the exploiting classes. The role in the reproduction of the dominant classes in such constitutes the 'material function of literature' in society.

Within the educational (ISA) literature itself, it is said to consist of valuable discourse. The nature of value is described to its changes. It may be socio-cultural values, beauty and truthful, moral, political and religious value. But, it includes distinguished from non-literary discourse is valuable. This might be called the 'aesthetic effect' of literature. Those qualities in a literary work make reading valuable experience. Within the educational ISA in which literature is taught, however its aesthetic effect does not in reality consist of this kind of experience. It consists fundamental of the practices of literary criticism, scholarship and teaching arises in response to 'literature' which makes up the institution of literary studies. There is an ideological circle at work in the concept of literature. Similarly, critical discourse arises and along with institution of literary studies. Because of especial value of literature and on the other hand, literature is said to be especially valuable by this critical discourse.

The function of structure in literature, Althusser argues the ideas in whose terms the characters understand their lives and description is to be illusions with respect to the historical reality in which they are formed. The structure of Tele serial represents both critique of ideology and an account of its real conditions. This structure above all, Althusser argues, that constitutes the alienation-effect the serial's plot and story produces in their audience. The event of coming to the Teleserial *Dalan*

and watching a play is itself an ideological one. We recognize ourselves in the characters. We see on screen in an action: they are "characters" of the same kind as we imagine and face ourselves in the real society and it is used to be in hilly region community. They are examples in the cultural ISA of the subject that interpellates us as subjects. We are already in the Tele Serial *Dalan*, from the beginning. It is analyzed the literature from the point of view of historical materialism as the reader can identify with the characters. It is rather what the production does with this ideological self-recognition which is the situation of a Tele Serial before (story) plot ends.

It is through their experience of the illusionary relationship of consciousness to real history as he reads, Althusser argues, that the reader finds their books producing a critical relationship to their own consciousness. It is in the sense that "the Serial is really the production of a new spectator".

The audience leaves the world of everyday life and lives from which it has watched the serial for a few hours lives in the different, imaginary world is presented on screen and its scene. By creating the illusion of another world into which the spectator can project themselves. So, the story, event and action provides clear information and entertainment about Nepali culture specifically hilly region and its community where Dalits are in the margin, their human rights are subordinated, voices are muted, dignity is ignored and deprived from their basic rights. Aahuti's Tele Serial *Dalan* stands as an outstanding serial unfolding the state apparatus. This work basically unmasks the pathetic condition of the oppressed minorities like Dalit subalterns in Nepali society and their extreme hatred and anger towards the (state apparatus) stereotypes society. Conservative people deliberately ignore and oppress (Dalit Community) Nepali minorities. The Upper class always follow cultural values

(Manusmriti) which makes them compulsion to practice cultural values that creates the boundary between proletariat and bourgeois group. Central character of this Tele serial, Harihar, Juthe ,Manav and all Dalits seem to be the victim of repressive state apparatus (RSA) of Nepali socio political system.

Long –silence history of Nepali is deeply rooted society and its discrimination has made Dalit subalterns victim of oppression and psychological breakdown. It leads their life to tumultuous uncertainty, nightmare and hatred. In a deep sense of Dalits, their life and lives are disordered to the human identity. They find their dignity and self to the position of dislocation. In this Tele Serial *Dalan*, Manav is disordered and fragmented identity focuses him to invite the rebellious attitude towards the rigid social value and norms. So, he hides his real identity to survive in Nepali community as others. Without hiding his caste Manav would not get any room and job in that rigid traditional community. His deep melancholic voice is heard by the repressive apparatus of society and stage. Whenever Manav attends at Dalitsawareness program at Kathmandu then he realizes the bitter reality of life, lives and inner pain of hiding own real identity.

On the occasion of seminar on the “Nepali Dalit movement for freedom”, his own childhood friend's Prakash gives speech that makes to Manav feels guilty for not living with the real identity. In this backdrop, Manav brings to contempt such a title of upper caste i.e. Brahmin and Kshetri. One needs to fight for dignity and identity because no one fights for your dignity sake and escape away from the forces which harass and humiliate individual. One can be happy for a short time with the fake identity but one day his or her eternal soul will start cursing him or her. One cannot be free from the old order without freeing kith and kin or fellow beings. The entire Dalit communities suffer because of the ages old principles of society and self. Manav

realizes that one cannot think of emancipation by developing cynicism or individualistic jargon.

Interaction of people with regards on rights that hold sense of justice and freedom which becomes stronger. One becomes creative by thinking and acting out the ideas. Such realization makes Manav feel selfish, coward and purposeless. He sees Ava, who belongs to non-dalit community. She is interested on Dalit issue. She supports to Dalit movement , human suffering and social justice. She knows that there exist problems in the Hindu society of Nepal. But, Manav himself from Dalit community feels guilty to hide the identity. This compels him to seek him-self recognition by going against rigid social norms and thinks to bring social transformation by involving in Dalit movement in his community.

Manav is one of the unsupervised, exuberant characters who frightens, orthodox society and poor socio-economic background prepared him for violence and (resistance) protest. For him, violence is only the means of protest against the stereotypical notion of the society. Its caste system and bounded ploughman practice. From the beginning to the end of the Teleserial *Dalan*, seem quite aggressive and seeking truth, dignity, equality, equity and justice.

Even in early age, when Manav, Prakash and Mote are not allowed to touch water pot at school then they think, why not break the pot? That pot seems to be a source of cultural discrimination which creates demarcation between the school's innocent children. Rebellious and aggressive due to the cultural superstructure boys break the pot (scene 20). Manav and Prakash plans to start voice against the prevailing. They know that there are several social customs which do not give anything to impoverished minorities except pain, suffering and agony. Manav's parents provide him the education for his better life. But he has to face with different

cultural obstacles that starts beginning to ends of the serial. Manav, dominated by son of the president of village (Pradhanpancha) then his parents want him to be bold and brave for the sake of justice and socio cultural change. They send him to school in spite of the cultural criticize , economic crisis and socio challenges.

After getting reliable and credible way of life in education from school and society then he realizes that “social university is bigger than institutional university” what society and culture creates that demarks cultural boundary. Manav thinks that before start fighting I should defeat my internal fear of conservative and deeply rooted social values. After that Manav starts fighting against conservative cultural concept and behavior. Manav realizes the power of social awareness and unity. So they get success in mission changing village chairperson for their support. The election and rising voice against the Hom Bahadur is like a burning of the house, because he is cruel, and powerful. So Dalits are in liminal position of the socio political sphere and its change. Resulting, Manav attitudes towards non-dalit community are volatile combination of powerful anger and powerful fear.

Due to his sense of denunciation and rebellion, he is not only isolated and alienated by the state apparatus (SA) (the non-dalit community) but also from his community as well. As a promising intellectual, he even criticizes the Dalit community for their lack of realizing their political power. He is not happy that Dalits themselves do not openly expose themselves and want to come out in their psychosocial space. They do not realize how creative they are. How can they plann well ?. This concept seems to stem from Manav's own experiences of alienation from his own community as well as his own family. This distrust is also seen in Manav's to religion. Unlike his extremely religious socio-culture, he fails to place his faith neither in community, family members nor with his lover Ava. Culture and religion become

more hindrance than a path of salvation for him.

However, he is convinced by Prakash's speech. Dalit issues related news, social domination, exploitation, derivational events, and every day everywhere, these incident adds fuel in his temper and helps him to transform. These incidents create clear vision, mission and goal for Dalit movement in his mind. He decides to fight for his whole community dignity and equality. As he finds the sense of subjugation and marginalization of others towards minorities group of people, he feels quite disturb socio-emotionally and physically.

Manav is invited at Bidhya Laxmi's daughter's birthday party. When he goes , he sees Hom Bahadur who belongs to his village who used to be a cruel dominator, who exploited Dalits physically, economically and socially to his community and family. This is the reason why he cannot control himself. He becomes very nervous because he may insult him and open his reality which he has been keeping secret with Ava and his parents. The best way would be to avoid Ava's birthday party and he does so. Manav makes a strong decision to leave his job, emotional life and face with reality. Angered and frustrated Manav merely sees his hostility and enmity towards the prevailing discourse of the landlords (Jamindar) society and nation.

In the course of his angered and profound hatred mood towards his surrounding circumference, Manav gets restless and sleepless. It adds more fuel in his burning psyche at to time. He decides to sacrifice everything for the sake of social change. Then he returns back to his village for his social development and cultural change. Unlike, the parasite and submissive character like Harihar (father of Juthe) who have challenged with conservative cultural value and accepts social decision for the sake of humanity, love and justice and dignity in the society.

In *Dalan*, Manav thinks himself as free subject having his own independent

origin of his own thoughts, actions and emotions. But, the frame of reference in Manav is the Hindu but he is not accepted and allowed to enter in the temple, go to school as others, it consists of a complex set of relations between the mutually interacting practices by upper class people are constituted. Manav as an individual learns to think of himself and acts as subject in so far as he is addressed as such by the great subject who precedes him. According to the ideas of Althusser, it is the features of all ideology that it "interpellates Manav as subject in the name of a 'unique and absolute'. By structuring subject that proceeds him, individual comes to think himself, and act as subject. Within Hindu ISA, the subject is called up on the obey god. The following line shows about the subjection or interpellation in Tele Serial *Dalan* as: "dear friends forgive me for I know not what I am doing ..." (act 19 scene 9).

In previous scene, Manav avoids his own self and intermingles with the great subject of god. The subject, as Althusser puts is 'subjected to the subject'. Ideology does not just interpellates him as subject in the sense that it leads him to think of himself as free centers of thought and action. It also interpellates him as subject as 'a subjected being, one who submits to higher authority. Therefore stripped of all freedom expect that of free accepting his submission (p: 169). In this way, Manav is unknowingly inside the labyrinth (maze) of great subject through he claims a free individual. The following expression of Manav supports that he is subjected in the name of death soul as: "I can not stay in that house myself "(act .24 scene 6).

The previous scene shows that Manav his own self and temptation with soul of death body or ghost as helpless person. Commodification and individualism operates side by side to bring forth perversions on the part of individual in particular and on the part of whole society in general. Socially, culturally and economically, Manav finds himself in the state of helplessness. He is unwilling to communicate with his class

mates while going to school in his early age. He does not drink tea with his teaching staffs while teaching at school. Such dismal psychological, economic and social situations, as whole reflect the misdirected spirit. As a result of fragmentation of his self under the direction of individualistic capitalism, Manav's mind oscillates between the barbarism outside and the inner hope. The mental pressure, cultural impact in his psychology gives rise to his psychological metaphysics for projecting his hope and in a usual way where he finds himself in dilemma about his future. These factors dominated community and his fragmented family life as he expresses his despair with Ramji, Kali, and Ramesh as:

Hom Bahadur: You have two option that is to be keep quit or pay back my debt within fifteen days neither you should leave your house. (part 9 scene 8 Bhadra 2035)

This is very tragic condition in his life where some great misfortune has taken place. In the course of time, the condition is very much undesirable . Manav becomes accustomed to the unfortunate state of "own family". When Lalit (son of home Bahadur) sexually exploits then Manav's sister becomes pregnant. Home Bahadur threatens to Kali (mother of Manav) for abortion. They (Kali and her daughter) are not ready to accept the Hom Bahadur's threat. Hom Bahadur captures Manav's house and makes them homeless. Katuwal throws all the goods outside the house in that rainy day. Then Dhambare helps them. There is tragic scene when throwing all goods outside the house in that heavy rain. Struck by this incident, Manav asks:

"Why Katuwal has thrown all our goods outside the house and has locked our door? Don not we have any relatives ? If uncle would come here. All clothes and food have gone wet. Where should we live? Who will give us shelter ? What will happen to our life?"

In reply to this, his mother says,

"Don not worry my child. Sooner or later, someday God shall open his eye on our pain and injustice of Hom Bahadur and he has to give us justice. (part 14. Scene 21. Ashad 2039)

This incident creates dramatic effect on Manav. Why could someone capture his home? Who is this Hom Bahadur? Where has he acquired his power? Such questions keep troubling him.

He becomes homeless, parentless and helpless. He is filled with grief and he faces Social injustice . He realizes bitter reality of life and starts to develop seeds of revenge and value of social power for dignity. This makes him understand the real face of socio-cultural values. He makes plan to revolt against it but he has to face with many obstacles such as social discrimination, poverty, caste system and every day hand to mouth problems. Strong seed of revenge with upper class people make him to maintains secrecy about his own decision to study and bring change in the society. For this mission, he has to convince to his parents for his study then works hard as a goods carrier, ploughman for his family and study SLC. After passing SLC, he goes to Kathmandu then Manav meets Daba Lama who is busy looking at Bagmati river and asks:

Manav: Brother, please help me to find work, I have not eaten anything for several days.

Daba lama: Oh! I Cannot believe. You have not eaten anything for several days? No problem. Go and eat. If you need work, come back at night here but, remember one thing, working with me is very dangerous (part 17. (Scene 13. Paush 2049).

Manav needs a job. He does not know the law. He gathers sand from the bank of the Bagmati River. This may be called stealing. He does it as the matter of

compulsion. It is a matter of existence for him. That's why he tells his friends to leave this kind of job and search another but that is not easy there. Moreover, he has a dream to study and bring change in society. Manav searches another job for teaching and he does not work with his own consent but guided by other sudden factors. In this way, he is not an individual but a part of a social whole mechanism of a society, where he lives and hails by the ISA. This is the perversion of the individuals mentally after they are caught up in the maze of capitalistic ideology with the short of way out to escape. But to remain there and dreaming till total emancipation which is not possible due to the repressive state apparatus (RSA).

Economic perversion sheds light on the reification and co modification of laborer to extreme point. Laborer is shown of its potential and productivity to make capital on its own. It liberates himself from the clutches of capitalism and individualistic market system. Desire to be free and emancipation from every constraint is at the heart of human existence. But the zeal for emancipation is paralyzed if individual acquiesces to the exploitative system. I.e. Capitalistic ideology works as tool in the repressive state apparatus. The more they acquieze the feeble they become. Manav has distorted subjectivity.

With the help of state apparatus, capitalist system tries to manipulate individuals. General public become the subject of the interests of capitalists. For example, the whole family members have to work hard to solve their daily hands to mouth problem. They work whole year only for their livelihood. In the similar manner, Dalitshave to work for Mukhiya as a bound ploughmen and they cannot run away. They cannot sell their labor in the market. Till they are young and able to work, they can please Mukhiya. But after they become old, they are hated and they are made penniless. Manav's mother is sick. She does not have money for treatment. She works

as a slave since decades. Merciless, Hom Bahadur is not sincere toward her health. He is a living legend of cruel. He gives her torture and makes her out from his home though she is sick. She is not losing her confidence. She believes in God and worship every day. Both Manav and her mother still have a hope and waiting for their relatives treats her. They become pessimist in life. They regard people belonging to upper caste having god like power. Above mentioned scene is scanning a family problem that causes to break down the family of Manav. It is just a representative example in the scene. But in deeper level, it is a problem created by familial ideology practice in society or nation that works in the form of state apparatus which is not in the grip of individual. Such helpless state makes us clear. There is constant enslavement of individual as a tool of SA that results in the perversion of labor unless capitalism is disordered.

According to Lacan, the real world which we can never know is symbolized and represented by the language and represents symbols that operates like language. Hazard Addams adds on this matter as "[...] dualism in subjectivity is further developed in the imaginary. In the symbolic stage child enters language, and the subject, now linguistic, is continually deferred down the chain of signifiers". In *Dalan* Manav struggles not only with poverty but also struggles with rigid socio-cultural values and political problems for its change. House owner's Son:

Who teaches in University. When his mother complain about Manav and his caste then he says brother do not mind. I know everything and about your problem. My mother is too old and conservative. Someone has said to my mum you are from Dalit community. Please leave this room search anywhere.

(part18 scene 20 paush 2049)

In the above mentioned scene, Manav does not object the rules of socio cultural

values. He follows the rules of society even he is deprived from his right to life, liberty and pursuit to happiness. A successful hegemonic formation will be one in which minimizes as in event of cultural values in the serial. Since hegemony is dependent upon the existence of an individual who can govern himself without his self-government entering into conflict with political society. The rules of society are usually implemented by the government; Manav cannot raise voice against the rigid caste system.

Manav goes through transformation. His older self is afraid to question, is afraid to internalize the problem, wants to live with mask, and loves to live as if there exists no such problem in life and society. He lives with 'cleft of individuality or self' as Lacan calls it. But with the transition from imaginary to symbolic, where Manav submits language and reason, he loses feeling of "wholeness" of undifferentiated being that, as in Freud's concept, will forever haunt him. Manav does not have access to his preverbal self he lives ever after with lack.

Manav has divided self in Dalit through he claims he has complete self. His division of self is the cause of repressive state apparatus (RSA) from the perspective of Althusser and from the perspective of Lacan it is cause of cultural and social authority. The perspectives both of them are equal in general. Similarly, both as individual and subaltern, Manav has actively given his consent to the use of force, and express his consent through cultural value practice in his society. It is seen in village when Manav goes there to request for his parents right and not to work as a bond worker as his parent does whole life as worker (ploughman).

Finally, Manav spends most of his creative and youthful life adopting societal ideology that prevails there. He decides to move towards the Kathmandu for pursuit of happiness, complete self and material prosperity saying "calculate from which I

sprang. This is the fear from which I fled". Manav has repeated migration from one place to another. He has spent his life moving in different villages, cities but he could not get success as laborers, professional writer. He is mentally powerless by the cause of caste base society and economically bankrupt. His parents are struggling with caste based different domination, deprivation and exploitation in his village by Baraju (Mukhiya) , but they are helpless and voiceless in that society. Manav wants to bring changes in that society. Migration and immigration do not take place just like that. Manav's family such karma is directly connected to the repressive state apparatus which they cannot tolerate and want to escape from it.

The evidences which are mentioned above proves that Manav saves himself from becoming a loser. He tries his best to stand and entice with the societal norms and values . It is also true that he has to face same situation after reaching the city (Kathmandu). So he hides his caste with his lover and house owner. Cultural heritage and social rules are the way of creating base for power and powerless society. It is not out from the acceptance of state apparatus based on ideology.

To sum up this, Manav is the representative Dalit youths of Nepal caught in the process of political transformation. They are not safe at home in the countryside neither is their life easy in the city. They project themselves honestly; humbly and also think of inventing clever self. But deep down they realize that society out there is very cruel. They cannot bring changes over night. For this, they need to have political ideology. They know that they should reach out to the organization and individuals who speak for them.

This makes one to make the point realize that this Tele Serial delineates domestic, socio-political and cultural violence meets out against the subaltern people, including women, children and downtrodden. The writer Aahuti has tried to represent

a gamut of socio-cultural and religious problems that has long been persisted specially in hill region Nepal, to raise his voice of protest against them. It suggests that traditional social and cultural structural set-ups in Nepali traditional society as a whole plays the antagonist role to destroy the lives of the weak, innocent, discipline, honest, skillful, hard worker, and uneducated human beings.

It demonstrates the truth that human relations need not be limited by the barriers impose by the society. The male and female protagonists of the Tele Serial, Harihar, Tulki, Manav, Ava and others social movement's workers cut through the conventional institutional set ups to draw up a new history of the society, where is life, liberty, equality ,equity, dignity and no caste system. This Tele Serial is advocating the need of restructuring the indecent institutions to redeem the identity of people at the margin by going deep into the roots of social relationships and presenting the tensions and prejudices that exists in hilly region of Nepal. Thus the Tele serial is an anecdote of sordid social, cultural, reality that does not subscribe to the intentional views in an attempt to assert the identity and space of subaltern people. Harihar is himself representing figure of reformation and who is fighting against own culture but society is chasing him from his hometown. Being a higher class family, he raises the voices of subaltern.



Figure:1. Harihar chased from his hometown.

The Teleserial has raised the voice of the voiceless and those small things which are victimized by the forces of history and dead conventions, false pride and the tyranny of the state and the politics of opportunism. Harihar, Manav, Ava and others voices their concern to the Dalits who are placed in a subordinate position by society and are left defenseless by the state. Harihar and Tulki's daughter Kali, daughter of Dhambare, Ramba come across physical social unrelenting trauma from domestic and social orthodoxy. Through the character of Harihar, Manav and Ava, the writer questions the parochial and indecent practices in the society and dismantles the boundaries that decline them into inanimate beings.

Teleserial *Dalan* exposes the subaltern sentiments, human right and humanity sensitivities as to express her rage against the socio-cultural and political malpractices

that is curtailed Dalit's identity. The serial gives spotlight to the issues pertaining to the Dalit identity, representation and subjectivity that colors politico-artistic vision in the serial. All in all, the serial is an artifact of political awareness is shaped by the sense of seeking Dalit identity and forward looking thoughts to place them in a dignified position

Dalan shows typical and major concerns to the Dalit children and women who are unable to defend themselves and suffer enough to exist. It unveils the jeopardized condition of the Dalit children, who suffers incessant torture from society, adults and school administrations. The son's of Tulki has caught when she gives birth to Juthe. The women have been showing her humanity and support Tulki. She is being afraid when she response the answer of whose son is? Replying the cast says "Damai" she is disgusted from the women.



The children who are to propel and prosper their future are always oppressed and tormented to the extent that led them to a chaos, frustration and uncertainty everywhere. It also shows the insensitivity and indifference in children's psychology.

Another social taboo put forth by the author is incestuous relationship between Manav and Ava . The relation carries a message to the orthodox that if one penalizes people for marrying beyond caste, religion and ethnic group, one's activities may lead to the breaking of the greatest taboos. The Tele serial has admitted that the caste system is not scientific. It is purely personal and matters which needs to be changed as long as they are based on equality and consent.

Dalits are under the grips of capitalistic ideology of the society. Along with the doctrine of ideological state apparatus, the capitalistic society has been more effective in creating the atmosphere in which people trap themselves day by day making the social belief that their thinking process is , once and for all, the underlying aspect of their existence. As a result, the Dalit community is taken as a subject in society and nation becoming alien, hostile, isolate, mystified and confused among themselves, and where lack all the humanistic values live love, fraternity, morality and so on i.e. cleft of themselves.

So, state apparatus under capitalist system functions as an easy tool for domination and exploitation through the ruthless co modification that dehumanizes human beings in the society depriving them from their basic right, individuality or subjectivity. The desire for absolute happiness and material prosperity ends at the social realities. The points where passion where an imagination cause abnormalities, debasement, exhaustion and finally it is fled away from the society and the culture.

In *Dalan*, Aahuti portrays a dehumanizing function of state apparatus, Juthe (father) and Mane (Manav son) portrays the protagonist themselves abide by ideological, institutional, economical, educational, cultural, governmental principles of society and nation. The characters are hegemonies with the view that economic prosperity and equality is possible in capitalistic market. The conviction is developed

through the societal ideology but the laborer is never equal with their boss (landlord). So, the capitalistic imposition on them to work within confinement and poverty controls their behavior and pulls them into the darkness and ditch of hopelessness.

Moreover, capitalistic ideologies swallow certain powerless community with the help of its different form of state apparatus. According to familial apparatus Harihar and Tulki, treats to Juthe as a son not as individual and Juthe also treats to his son Mane (Manav) as same his parents. So, those psychological, social factors they always obey and lose their subjectivity.

In the plot 15 scene 4 after the death of his mother kali, son Mane finds his uncle Ramji Nepali as his best supporter. He comes to Kathmandu for higher studies. He changes his real name Mane to Manav to hide himself in this caste based society. He progresses in the city. He rents a room without letting anyone know about his caste and falls in love with a non-dalit girl.

It begins with a story how a powerless is dominated and psychologically tortured. Manav tries to hide himself due to the ideology of hooligan where an important working class or community is hailed as subject. But at the end, Mane (Manav) opens up himself as Dalit. There is a change in his psychology with the political change in the country. Feeling guilty for lying about his caste. He returns to village shouldering responsibility of saving his identity, his communal identity, socio cultural transformation. In this way, as a model example of the voice of the voiceless Mane is one of them whom it is representing as whole Dalit community and its people's bitter reality of the socio-cultural life.

Harihar, Juthe and mane face the chain of healing as social part to interpellate as subject by state apparatus throughout their life. At last Manav aghast with the repressive state apparatus in the form of ideology and in their society . They spend

their whole life and live in searching freedom, equality and equity, right liberty and pursuit of happiness in the, complete self and material prosperity. But society is driven by capitalistic ideology so, it is too impossible for powerless and Dalit community's freedom in that deeply rooted traditional culture easily.

From beginning to the end of the Tele serial *Dalan*, the script writer Aahuti is focusing on a point that Dalit, women and marginalized people are dominated in culture as an animal. They are deprived from their basic right, opportunity, exploited physically, socially, culturally and economically in their own culture or society. But he is creating only new hope of better life which is also uncertain in Nepali culture

In this way, Harihar and Tulki's son Juthe and Mane present a gloomy situation of human beings. Harihar, Tulki, Juthe and Manav, these characters are invisible characters of transformation in state apparatus. Mane really believes in absolute freedom of mass which situation is impossible to get in his real life because that society is driven by capitalistic ideology where mass or group is interpolated by state apparatus as subject. Dalits are not only hailed physically by repressive state apparatus but as hailed by intellectual state apparatus as protagonist throughout his life process that is the sole cause of his downfall. Dalits are in liminal position in the society. They are Hindu but neither so called upper caste accepts them as a part of Hindu nor let them to be free from orthodox and biased Hindu religion.

Human tragedy occurs in capitalistic society due to the cause of state apparatus, so state authority should minimize the hailing place of state apparatus though its complete absent is impossible for the freedom, complete self (subjectivity) and happiness of mass or group in our society.

The Teleserial *Dalan* transcends the boundaries of conventional views and practices of the society and culture to restructure every tantamount of the social

structural set up in term of love, sex, marital relation, human treatment, customs, socio- cultural value ,system and dynamism that cost much in redeeming the identity of people who are always prone to identity crisis.

Discrimination practices are deeply rooted in Nepalese culture for centuries which have perpetuated both practices of untouchability and exploitation of the backward community. Although the civil code of 1963 abolished the cast system, it remains alive in practice in many rural areas of Nepal. Dalits are religiously discarded, socially oppressed, economically exploited, politically suppressed and educationally deprived. Due to all these reason, they remain backward and far from modern development initiatives. The status of Dalits in the study area is not far from the reality. In hilly and Tarai region Dalits are still being discriminated on the basis of their caste. But this discrimination is slowly declining as people are getting educated and aware of the fact that everyone deserves to be equal. Their traditional occupation is slowly diminishing as they are not in a position to compete with the modern manufactured items and products. They do not have any significant agricultural product to sustain the family. Thus their only source of income is through the labor, intensive work that fetched them very little money. These temporary labor works cannot improve the socio-economic conditions of the Dalit community of the study area. Their cultures are same as Brahmin and Chhetri of Hindu society because most of them believe in Hindu religion.

Dalits have been regarded as the caste or people that lack prestige to be counted as important member of the society. They are denied any space to move up to the better position of the society. It is believed that they cannot earn prestige no matter how hard they try to earn it. Dalits in the past were exploited physically, socially and economically. In many sense, they are still deprived. They are still deprived from their

basic right, insulted as a caste system and deprived from the access from the education which is the root cause of Dalits poverty, backward position and loss of identity. Newspaper and other forms of media are full of reports about one or other kinds of misbehave taking place with Dalits in cities and countryside across the country. But changes have also been noticed that people are becoming aware that one cannot discriminate or insult on the issue of caste and creed in Nepal. Mainly the democratic movements of 1990 and 2005 have played important role in creating political sensibility , ideological voice of Dalit and spoke out the subdued voice of Dalit subalterns in the contemporary Nepali society from 1950 to 1995. One cannot deny the fact that political uprising creates or provides spaces for all types of individuals to express their ideas and sense of rights and wrong. Identity is something that one earns by engaging in the debate and discussion. It is not something static either. Same thing can be said about Dalits are represented by Manav in the Tele Serial. Dalits are still viewed and behaved as untouchable impure, negatively and as a inferior one in the society, but they are not the same anymore. They have changed. They live with newer political self. They have forums. They have political parties and social groups to affiliate and state their agendas publicly and boldly.

Chapter III

Raise of Consciousness

Teleserial Dalan portrays the orthodox deeply rooted Nepali society specially in hilly as well as Terai regions remain dominated and exploited. It has explored how society is viewed and behaved to the Dalit community, who are always in margin and they have remained deprived in socio-cultural space. But history is full of revolution. Nepal cannot be an exception. From democratic movement of the 1950 to 1995. Several political movements have addressed the issue of Dalits in Nepal. It presents the rise of the Dalits consciousness of the mid western Nepal hilly region such as Parbat and Baglung districts. It is not only a work of imagination but also it is a product of bitter experience of Dalits status in Nepal from 1050 to 1095. It shouts Khas Aryan Hindu religion and capitalistic ideology are pervasive through the socio-cultural structure.. It has realistically captured the historical, political sensibility, ideological subdued voices, cultural movement and transformation of consciousness. While presenting the pains, pathos, troubles, difficulties, tortures, and extreme type of exploitation of the lower caste Dalit people. It foregrounds the strong necessity of blending of the two social phenomena class and caste in order to abolish casteism for the rapid progression of Nepalese society.

Dalits are exploited from the rights they deserve from the state. The quota system for Dalit has not functionalized well, yet they are treated as inhuman. Political parties are praised and blamed for the political achievements gained so far. The sign of reformation is not scene. Political changes have made Dalit youths energized to be more vocal. They have realized that without changing political and ideological base of the policy, one will not be able to have access to liberal society. Manav's journey from a shy and escapist Dalit boy to a young political and social activist tells a fact that one

cannot gain liberal space without engaging oneself in the act of making it. One has to develop or carve out the self in order to make people or fellow citizens accept him or her as respectable person.

In the past, Dalit youths were not allowed to join school. They were not allowed to speak. Arguing in a public forum demanding equal justice was something unimaginable for the Dalits in the past in Nepal. But now things have changed. They are heard. They are educated now. They are aware of the laws and rights of the people in the land. Lack of education and economically poor standard may be the cause of the suffering of Dalits. But equally important is to realize a fact that it is the political sensibility and ideological voice which makes one a powerful interpreter. Dalits in Nepal need to develop ideological sensibility to earn a position to question and intervene the state apparatus and bring changes from the sources of social phenomena.

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Appendix I

Word meaning and abbreviation

SN		
1	Sudra	<p>¹who are deprived group of people according to the caste and not mentioned in verna system in mythology. The emergence of the caste or verna system from the Hindu theology in the purushsukta of the rig veda ,it is said that “brahman came from the head, kshatria from the arm, vaishya from the thigh, an sudra from the feet of bishwarup birat purush. Manu wrote manusmriti where, he wrote strict social rules against working class whom used to call sudras. From the beginning of the classification of sudra, belonged to the working class, who in that feudal culture were regarded as inferior</p>
2	Dalit	<p>”¹ word derived from the sanskrit root word “dal”. It denotes to the group of people who have own ideology. But according to the literal meaning of the word “dalit” which refers oppressed, dominated, exploited, avoided, deprived from their basic rights.this word is used after sociopolitical movement 2046 bs.</p>
3	Subaltern	Voice of the Dominated, Exploited and Deprived People.
4	Paune	Dialect and Dominated Language for Dalit .
5	<i>Dalan</i>	Front Part of the House Structure. or Vrenda.
6	Bounded ploughman	Person who Ploughs his Whole Life Without any Wage.

6	SA	State Apparatus
7	ISA	Ideological State Apparatus
8	ISA	Intellectual State Apparatus,
9	RSA	Repressive State Apparatus.
10	Mukhiya	President of Village
11	Intp Indv	Interpellation of Individual,
12	CI	Capitalistic Ideology
13	MCNI	Materialistic Conception Of Ideology
14	PS	Political Society
15	RS	Religious Society
16	Liminal	Between, Neither Outside Nor Inside
17	WCAR	- World Conference Against Racism
18	NDS	Nepal Dalit Commission
19	FEDO	Feminist Dalit Organization
20	DWO	Dalit Welfare Organizations
21	Manusmriti	Old Hindu testament which is known as The constitution for Hindu religion. It is written by Manu. Its rules were taken in 2010BS Nepali constitution.
22	Redstone	Belief or form of Shiva according to the Hindu religion. It is also known as precious stone which is found at the bank of the Kaligandaki river
23	Old system	Conservative socio-cultural system. Panchyat or Kingship system in Nepal
24		