

Chapter One

1.1 Introduction to Thesis

This research work basically tries to find basic elements and reasons behind the violent rebellion in *Palpasa Café* by Narayan Wagle. In *Palpasa Café*, Wagle has presented the horrendous ongoing people's war and its tragic effect in general public in realistic manner.

This thesis unfolds how the revolutionary character Siddhartha and other oppressed and isolated group of people involved in violent rebellion and tries to justify their bold and conscious effort to establish progressive peace and justice in Nepali society by ending the cycle of age-long exploitation and discrimination.

This study will help us to understand the actual reason behind the birth of violent conflict that took place throughout nation causing casualties, destructions, disappearance, landmine explosions, abductions, executions and tragic sufferings etc. especially in remote hilly region.

The revolutionary character Siddhartha fights the existing unlawful discriminations and injustice raising arms against the old state. He believes that power comes from weapons. Well-equipped with Maoist vision and mission to dismantle the old state mechanism, he involves in violent rebellion in association with his brave comrades and fights vigorously at the risk of his life till death.

The research is based on library, internet, newspapers, revolutionary books, critic's views and Wagle's primary texts. This study limits itself within the boundary of academic dissertation. Many critics have analyzed and criticized this novel in their own perspectives. This research helps to know about the causes and factors of

rebellion. It is divided into four chapters; introduction, discourse of Rebellion in modern world, textual interpretation and conclusion.

1.2 Narayan Wagle and His Literary Career

Narayan Wagle was born in a Brahmin family in 1965 and attended elementary school in hills of Tanahu district in central Nepal. In 1985, he moved to Kathmandu for further studies and started working as a reporter in 1991 in Nepal's largest circulation daily newspaper 'Kantipur'. His first novel *Palpasa Café* was published in 2004, winning in the same year Nepal's most prestigious literary award, the Madan Puraskar. Wagle lives in Kathmandu and travels extensively throughout Nepal.

Since the last 13 years working as a reporter of Kantipur daily, in his later career, he also served as an editor of the same paper who has traveled every nook and cranny of the country in his career as a journalist. As a journalist, he has done many important efforts to introduce to the state which are unknown or beyond the notice of the state. It was unforgettable reports by him that ground breaking Kalapani story and that nation shocking reporting over food crisis in the remote district Humla in 1994 because of the heavy snow on the passes, which forced the government to rush aid before starvation hit.

There are many abatar we can find in the form of Narayan Wagle. Narayan Wagle or Agle (the tall man) as his contemporary call him, has set an illustrious career that every reporter in this country aspires to follow. Popularly known as "Coffee-Guffee Wagle" among his readers through his "Coffee Guffee", a popular weekly column "*Koseli*", Kantipur's Saturday supplement inspired his pen in literary world and Nepali literature has found a new novelist in Narayan Wagle. Apart from

his journalist career, he has also worked as a star in a documentary called “*Vedako Oon Jasto*” in search of a song that won special mention prize in film South Asia 2003. Wagle leads a team of musicians including Amrit Gurung of Nepathya, in remote trials of Langtang looking for a local team that he heard a decade ago. For the first time in the history of documentary film, *BKOJ* was screened nationwide including Jaya Nepal Theater in Kathmandu.

In his career as a journalist, he has traveled to the remote corner of the country bringing stories of neglect and apathy to the notice of the government in far way Kathmandu. So, he has presented the social realities, his feelings and experiences about the contemporary Nepali society while doing journalism in the semi-fictionalized form. In a way, this novel is an extended version of his ‘fictionalized fact’-based column “Coffee Guffee”.

Wagle’s Nepali is simple and touchy. He taught himself English spending days at British Council while the people’s movement protests raged on the streets outside. Simplicity is the hallmark of Wagle’s writing. In this semi-autobiographical novel, facts are often more dramatic than fiction in societies wracked by messy conflict. The atrocities, executions, disappearance, abductions, landmine explosions, and the people caught into the cross-fire that we read about every day have been presented vividly and in a realistic way. In this sense, he has experimented these facts in the form of writing as a fictionalized form of novel.

This novel is as fresh as an open wound and written in non-linear style that is almost experimental in the world of Nepali fiction. He used simple and colloquial language and his voice is genuine and sincere. In terms of contents, Wagle prefers

form over the content. The story weaves both the complexities of ongoing conflict and its consequences. He observes all the events by the eyes of society with clear vision.

He loves to play with colors in life's canvas to express different kinds of human's feelings, emotions, and sentiments. He has also used pictorial and moving image of the contemporary Nepal society. The style of presentation is very effective and unique and everyone gets his/her feeling overflowing while reading the text.

1.3 Critic's Views on Palpasa Café

Narayan Wagle's *Palpasa Café* has become the focus of discussion among the critics, writers, and scholars after its publication. This novel has great fame and recognition because of the exploration of inherent realities of Nepalese society. The novel sheds light on how the conscious and creative people turned to destructive violence due to age-long suppression and domination imposed upon them by the corrupt feudal state. The novel's main thrust, rebellion, the key means to restore equality, liberty, pursuit of happiness and permanent peace, has received comments from different critics. It will be fruitful to cite the relevant views.

Narayan Wagle's first touching novel, *Palpasa Café* has been reviewed in a number of ways. Kunda Dixit, Dominique Francon, Sanjeev Upreti, Deepak Adhikari, Pratyoush Onta analyzed the novel through the perspective of experimentation with the amalgamation of fact and fiction of the contemporary Nepal. They have also explored the use of style whether it suits the aims of the writer and theme of the book or not. Most of the reviewers have considerably focused upon the fact of the country, its ideological structure and its effects on individual unconscious, conflict on different identities in terms of the situation of the contemporary Nepali society.

According to Dominique Francon since ancient time war has been a part of civilization and even today, every now and then we are inundated with war news like for development and change. War has also spurred writers and artists. He further writes, “When none had an idea how the war was going to end and intellectuals were too staid to assess the consequences of loss, Narayan Wagle wrote a novel neglecting alchemy of violence”(27).

Francon views this novel as a war novel. War has become a part of human civilization like development and change; war is also an important part of human life which can bring something like change, newness in human society. In the cloud of war, uncertainty and violence, no one could imagine the better future but it can be the source of inspiration and creativity in the hand of an artist who creates beautiful art. Even in the war, Wagle gets creativity and creates this novel. The mixture of aspects of war in contemporary Nepali society, its real situation, different conflicting ideology and identity in society have been presented in a realistic way.

Reviewing the work of the novel, Deepak Adhikari focuses on the contemporary problem of the country and attitude in the social milieu. He writes:

Wagle’s best features are in the broader canvas he paints –firstly into the disappearance and general description of the post-royal massacre Kathmandu and then of the conflict into the hills. Wagle’s description of schools being blown up, evacuating villages, indiscriminate bombs, Maoists attacks on district Headquarters and mourning Nepali families are extremely hard-hitting and powerful. Wagle, too, uses the novel to protest against both warring sides...my colours showing my support for the third camp (67).

The world of the novel is portrayed by different aspects of the Nepali society. The conflict between the Maoists for the restructure of society against the state's old structure is the main cause of mourning of people in society. It has affected common people horribly. The conflict in the institution like royal palace reflects the inter-conflict situation in the country. The different aspects of Nepali society are neatly observed such as "the individual stories in many other aspects of Nepal e.g. Diaspora Nepali, Gurkhas, Dalits, poor people in hillside, Nepali foreigner relationship and internal and external immigration for school and work" (72). All these aspects are the result of war and he tries to improve the situation with the help of writing novel.

Reviewing the novel, columnist Sanjeev Upreti writes:

The outer frame of the novel describes a journalist whose daily job consists in receiving factual information from the reporter from around the nation. The facts that he receives are often depressing. They describe; bout of violence and horrendous deaths that are happening around the nation. "Narayan" is thus caught-up between his vocation as journalist and as novelist. Such an in-between positions of the author/narrator is reflected by the novel itself, a novel that is written at the juncture of both fact and fiction (22).

The real condition of the country is narrated by the medium of a journalist as his/her reports reflect. The conditions are horrific because of the ongoing war between the Maoists and government. Wagle has reflected this situation in the form of the novel. Both fact and fiction have mixed in such way that reflects the situation of contemporary Nepali society. While exploring the situation of the country, media commentator Pratyoush Onta said, "each and every person in the country may find

his/her character with the flow of the story in the book” (9). The factual situation of the Country can be realized while reading the novel. So, it reflects the contemporary situation of Nepali society.

Commenting timing and setting of the novel, C K Lal writes that Wagle has tried to introduce a new style of writing. He further argues:

The book deals with the first few years of 21st century. It is the story of the mountains of Nepal. Drishya, the protagonist is trying to understand himself; He is trying to understand other people’s feelings. He is trying to understand the inner mind of the one who has gone for the revolution. He is trying to understand the city where he is living, the village where he was born, the country and the horrors of the time (25).

C K Lal finds Wagle essentially presenting Nepal’s political sensibility of contemporary time. Wagle has portrayed the facts of the turmoil situation of this surrounding. The situation of individual in the war period has been presented in experimental ways where he lives. The different identities living in different situation in the period of revolution are reflected in the novel. He has also viewed the conflicting gender identification and biased traditional ideology of male narrator. He writes, “From the feminist perspective, the book is male dominated, from the ‘dalit’s perspective, the book has shown its affection to that underprivileged group but failed to include the feeling of the member of that community”. The identities of minority are excluded and their voices are suppressed in the novel. They are treated unfairly.

Kunda Dixit also reviews the novel as the outcome of the ongoing war between old structure of the state and Maoists insurgency which has affected not only Nepali society but also foreigner in the world. He further writes:

So, when the Maoist insurgency turned incredibly violent in 2000, it seemed as though editor in newsrooms in London, Hong Kong, and New York couldn't quite believe that there was trouble in Sangri-La. And even if there were, they believed it would be over soon enough. It was only after Nepali's crown prince murdered his entire family as well himself in a massacre of the royal palace on the night of June 1, 2001, that parachute journalist who come to cover the story realized something was seriously wrong in the mountainous kingdom(38).

Here Dixit analyzes the history of Nepali people as peace loving, mountainous country. The beginning of Maoist insurgency did not attract many foreigners but it was after the royal massacre that many foreigners, journalists took interest on the conflict situation of the country. The devastating situation of the Nepal has affected people both within and out of the country. Dixit sums up saying this novel as, "anti-war novel and that will be talked about for years." Because of the drastic development of communication and transportation, the conscious level of people is growing fast and world has become a small village. And every news of development and change in every corner of the world is approach of everybody and it attracts and affects every person in the world.

Chapter Two

Discourse of Rebellion in Modern World

2.1. Introduction to Rebellion

Rebellion is a refusal of obedience. It may therefore be seen as encompassing a range of behaviors from civil disobedience and mass nonviolent resistance, to violent and organized attempts to destroy an established authority such as the government. Those who participate in rebellion are known as ‘rebels’.

Rebellion has been the dominant issue of world’s politics. Beginning from the history of human civilization it has played major role to define and redefine the route of culture, society, economy, politics, and policy of government. It has been guided by certain ideology and principles to ascertain the fundamental rights of human beings. Different ideologies and principles have been constructed in different period and functioning in human society in different ways. The ideology of medieval age on human existence, gender, society, politics, religion, state got new form in pre-industrial and industrial age, and simultaneously, have been changing its form and functioning till now.

Nothing remains constant on this earth. As change is the rule of nature, human nature, interest and notion keeps on changing. Along with the progressive speed of human civilization the essential need of reforming or replacing old state machinery by new one was felt by conscious people and they materialized their vision and mission bravely on earth through silent or violent rebellion.

Throughout history many different groups that opposed their government have been called rebels. In the United States, the term was used for the continentals by the British in the revolutionary war, and confederacy by the Union in the American civil

war. It also includes members of paramilitary forces against an established government.

In Europe ancient Sparta had special type of serf-like helots. Their masters treated them harshly and helots often resorted to rebellion. According to Herodotus, helots were several times as numerous as Spartans. Every autumn, according to Plutarch, the Spartan ephors would pro forma declare war on the helot population so that any Spartan citizen could kill a helot without fear of blood or guilt.

In the Roman Empire, though the heterogeneous nature of the slave population worked against a strong sense of class solidarity, slave revolts did occur and were severely punished. 'Probably the most famous slave rebellion in Europe was that led by Spartacus in Roman Italy, the Third Servile War'. This was the third in a series of unrelated Servile Wars fought by slaves to the Romans.

English peasants' revolt of 1381 led out calls for the reform of feudalism in England and an increase in rights for the serf class. Peasants' Revolt was one of a number of population revolts in late medieval Europe. Richard II agreed to reform such as fair rents and the abolition of serfdom. Following the collapse of the revolt, the king's concessions were quickly revoked, but rebellion significant because it marked the beginning of the end of serfdom in medieval England.

In Russia, the slaves were usually classified as kholops. A kholops's master had unlimited power over his life. Slavery remained a major institution in Russia until the 1723, when the Peter the Great converted the household slaves into house serfs. Russian agricultural slaves were formally converted into serf earlier in 1679. 16th and 17th century's runaway serfs and kholops known as Cossacks ('outlaws') formed autonomous communities in the southern steppes.

Herbert Apothecary in his *The Western Uprising* reveals that there were numerous rebellions against the slavery and serfdom, most often in conjunction with Cossack uprising, such as the uprising of Ivan Bolotnikov (1606-1607), Stenka Razin(1667-1671), Kodraty Bulavin (1707-1779), and Yemelyan Pugachev (1773-1775), often involving hundreds of thousands and sometimes millions. Between the end of the Pugachev rebellion and the beginning of the 19th century, there were hundreds of outbreaks across the Russia (8).

The numerous black slave rebellions and insurrections took place in North America during the 18th and 19th centuries. There is documentary evidence of more than 250 uprisings or attempted uprisings involving ten or more slaves. Three of the best known in the United States are the revolts by Gabriel Prosser in Virginia in 1800, Denmark Vesey in Charleston, South Carolina in 1822, and Nat Turner in Southampton County, Virginia, in 1831.

The largest slave revolt in American history, however, took place outside of New Orleans in 1811. The 1811 German Coast Uprising was suppressed by volunteer militias and detachment of the United States Army, and the heads of over sixty slaves were put on pikes along the levee.

Slave resistance in the antebellum South finally became the focus of historical scholarship in the 1940s, when the historian Herbert Apothecary started publishing the first serious scholarly work in the subject. Apothecary stressed how the rebellion was rooted in the exploitative conditions of the Southern slave system. He traversed libraries and archives throughout the South, managing to uncover roughly 250 similar instances, though none of them reached the scale of the Nat Turner uprising.

John Brown had already fought against pro-slavery forces in Kansas for several years when he decided to lead a raid on Harpers Ferry, Virginia (West Virginia was not yet a state). This raid was the joint attack by former slaves, freed blacks, and white men who had corresponded with slaves on plantation in order to form a general uprising amongst slaves. It almost succeeded, had it not been for Brown's delay, and hundreds of slaves left their plantations to join Brown's force-and others left their plantations to join Brown in an escape to the mountains. Eventually, due to a tactical error by Brown, their force was quelled. But directly following this, slave disobedience and runaways sky-rocketed in Virginia.

A slave rebellion is an armed uprising by slaves. Slave rebellions have occurred in nearly all societies that practice slavery, and are amongst the most feared events for slaveholders. The famous historic slave rebellions have been led by Denmark Vesey; the Roman slave Spartacus; the thrall Tunni who rebelled against the Swedish king Olof, a rebellion that needed Danish assistance to be quelled; the poet-prophet Ali bin Muhammad, who led imported east African slaves in Iraq during the Zanj Rebellion against the Abbasid Caliphate in the ninth century; Madison Washington during the Creole case in 9th century America; and Granny Nanny of the Maroons who rebelled against the British in Jamaica.

In Middle East the Zang Revolt against the Abbasid Caliphate took place in Southern Iraq near the city of Basra between 869 and 879 AD. [13]. The "Zanj" were slaves from East Africa, since the term Zanj describes the East African coast. There were large numbers of people imported from East Africa via Somalia and Ethiopian ports from as far as Southern Sudan. The slaves were mainly used to work on the massive irrigation projects of the area. The origin of the word "Zanj" comes from

Persian, and is related to the names in East Africa of “Zanzibar” which is also known to have 9th century links to the Middle East. [14]. they were led by Ali ibn Muhammad, who claimed descent from Ali, the fourth Caliph, in a campaign against the central government based in Samarra.

In Africa in 1808 and 1825 there were slave rebellions in the Cape Colony, newly acquired by the British. Although the slave trade was officially abolished in the British Empire by the Slave Trade Act of 1807, and slavery itself a generating later with slavery Abolition Act 1833, it took until 1850 to be halted in the territories which were to become South Africa.

Most armed and unarmed rebellions have been against the authority in general but rather have sought to establish a new government in their place. For example, the Boxer Rebel sought to implement a stronger government in china in place of weak and divided government of the time. The Jacobite uprising called “Jacobite rebellions” by the government attempted to restore the deposed Stuart kings to the thrones of England and Scotland, rather than abolish the monarchy completely. Like wise Bolshevik rebellion of proletariats and working class people in Russia led by Lenin abolished the selfish and corrupt state mechanism of Tsar feudals. The French revolution against king and industrial revolution in Britain against the corrupt capitalists and industrialists, are counted as the great historical rebellions against the authority. Even in Nepal, the violent Maoist rebellion against the monarchy and old state has the great significance for harboring the radical change in Nepali politics and society.

The violent rebelling is sometimes referred to as an insurgency which a larger conflict may escalate into civil war. There are a number of terms that fall under the

umbrella of rebel, and they range from those with positive connotations to those with pejorative connotations.

2.2 Marxism and Class Struggle

Both terms Marxism and Class struggle have reciprocal relation and function simultaneously affecting each other in different conditions. Marxism took birth by the middle of ninety century to study scientifically the dialectical materialism inherent in human society. The analytical study of class struggle guided by Marxism paved the scientific way to determine different conflicts in politico-economic society. In Marxist tradition, there are two groups or classes in human society- Haves and Haves not, or exploiters and exploited. Both groups have their own ideology and process of identity formation.

The rich and power holder group always imposes their domination upon the poor or classless group. They rule over the common marginalized class in the society. Even in the medieval age, there was domination and suppression over the land workers by land owners as was over the industrial workers by their owners in industrial age. So there is always class conflict in society between powerful and powerless, landowners and serf, industrial masters and workers. Karl Marx in his “The Communist Manifesto” asserts that:

The history of all hitherto existing society is the history of class struggle master and journeyman, in a word, oppressor and oppressed, stood in constant freeman and slave, patrician and plebeian, lord and serf, guild-opposition to one another and carried on an uninterrupted, now hidden now open fight, a fight that each time ended, either in a

revolutionary re-constitution of society at large or in the common ruin of the contending classes(21).

Marx's notion of class has nothing to do with social class in the sociological sense of upper, middle and lower classes (which are often defined in terms of quantitative income or wealth). Instead, in an age of capitalism, Marx describes an economic class; membership of a class is defined by one's relationship to the means of production, i.e., one's position in the social structure that characterizes capitalism.

Marx talks mainly about two classes that include the vast majority of the population, the proletariat and the bourgeoisie. Other classes such as the petty bourgeoisie have characteristics of both of these main classes. He further adds:

Our epoch, the epoch of the bourgeoisie, possesses however, this distinctive feature; it has simplified the class antagonism. society as a whole is more and more splitting up into two great hostile camps into two great classes directly facing each other: Bourgeoisie and proletariat (21).

What Marx points out is that members of each of the two main classes have interests in common. These class or collective interests are in conflict with those of the other class as a whole. This in turn leads to conflict between individual members of different classes. An example of this would be a factory producing a commodity, such as the manufacture of widgets (a standard imaginary commodity in economics books).some of the money received from selling widgets will be spent on things like raw materials and machinery (constant capital)in order to build more widgets. Similarly, some money – variable capital – is spent on labor power.

The capitalist would not be in business if not for the surplus value, i.e., the money received from selling the widgets beyond that spent on constant and variable capital. The amount of this surplus value- profits, interest, and rent- depends on how much labor workers do for the wages of salaries they are paid. This surplus value is higher to the extent that workers spend time at work beyond what they are paid or and to the extent that they exert effort beyond the cost of their labor-time. Thus the capitalist would like as much “free time” (unpaid labor during official lunch breaks, after official closing time etc,) and as much worker effort as possible. On the other hand, the workers would like to be paid for every minute they work under the capitalist’s authority and would like to avoid unnecessary and unpaid effort. They would also prefer higher wages and benefits (such as health insurance, defined-benefit pensions, etc.) and less of a dictatorial or paternalistic attitude from employers. Working conditions must be safe and healthy, rather than dangerous. Marx furthers argues; “The bourgeois has torn away from the family its sentimental veil, and has reduced the family relation to mere money” (23).

Working class people are forced to toil day and night for their meagre survival. They are paid low wage which can not support their family expenditure in expensive market. Consequently, they have no alternative except working like a machine. Such bitter compulsion has reduced their time for family gathering and merry-making. They are bound to hunt money through their tiresome job. The low pay can hardly assist their daily bread and humdrum survival. So, in the course of working for family maintenance, they naturally become economic men.

The constant hit of the horrendous adversity pushes them into the ditch of monetary society where money is counted every thing. There, the money becomes the

major factor to determine the status of men in society. Hence, knowingly or unknowingly working class people survive under the servitude of monetary society. The quagmire created by capitalists becomes too much intolerable for working class people and they try to seek permanent solution to the existing crisis either through peaceful revolution or violent rebellion. Marx asserts:

The working men have no country we cannot take from them what they don't possess. Since the proletariat must first of all acquire political supremacy. They must rise to be the leading class of nation must constitute itself the nation; it is so far, itself national, though not in the bourgeoisie sense of the word (30).

It is open truth that working class people are always sidelined by state rulers and marginalized from the main stream policy of the state. Such injustice and discriminations are more than the poverty stricken people can tolerate. Ultimately, they are united to deconstruct the state machinery and establish their supremacy as they are convinced that the old state machinery owned by feudals, and capitalists can never be in their favour. The marginalized and subaltern people become ready to risk any danger in the process of overthrowing the outdated state mechanism. They think that their salvation from endless destitution, exploitation and discrimination is possible only through the violent revolution. The ruling block also gets united when they smell any threat to their foundation. The ruling class becomes more conscious about rising awareness among working class group and, try, hatching different conspiracies to cause split in the unity of workers.

The class consciousness divides the whole section of society into two groups; then and there begins class struggle opposing each other. The majority of people fall

into ruled class so their fervent unity and vigorous revolution can possibly re-construct mechanism under their supremacy and they can form state policy and programs to ensure the rights of all sections of society. At the same time, the conspiracies of state feudals, opportunists and capitalists can equally be dangerous to block the mission of working class people. "The proletarians and communists," start by outlining the relationship of conscious communists to the rest of the working class. The communists do not form a separate party opposed to other working-class parties. They have no interests separate and from those of the proletariat as a whole. They don't set up any special principles of their own, by which to shape and mould the proletarian movement.

It goes on defending communism from various objections, such as they claim that communists advocate "free love," and the claim that people will not perform labor in a communist society because they have no incentive to work. The section ends by outlining a set of short- term demands. These included, among others, the abolition of both private land ownership and of the right to inheritance, a progressive income tax, universal education, centralization of the means of communication and transport under state management, and the expansion of the means of production owned by the state. The implementation of these policies, would, authors believed, be a precursor to the stateless and classless society.

Not all class struggle is violent or necessarily radical (as with strikes and lockouts). Class antagonism may instead be expressed as low worker morale, minor sabotage and pilferage, and individual workers' abuse of petty authority and hoarding of information. It may also be expressed on a larger scale by support for socialist or

populist parties. On the employers' side, the use of union-busting legal firms and the lobbying for anti-union laws are forms of class struggle.

Not all class struggle is a threat to capitalism, or even to the authority of an individual capitalist. A narrow struggle for higher wages by a small sector of the working-class (what is often called "economism") hardly threatens the status quo. In fact, by applying "craft union" tactics of excluding other workers from skilled trades, an economic struggle may even weaken the working class as a whole by dividing it. Class struggle becomes more important in the historical process as it becomes more general.

As industries are organized rather than crafts, as workers' class consciousness rises, and as they are organized as political parties. Marx referred to this as the progress of the proletariat from being a class "in itself" (a position in the social structure) to being one "for itself" (an active and conscious force that could change the world). Marx thought that this conflict was central to the social structure of capitalism and could not be abolished without replacing the system itself. Further, he argued that the objective conditions under capitalism would likely develop in a way that encouraged a proletariat organized collectively for its own goals to develop; the accumulation of surplus value as more means of production by the capitalists would allow them to become more and more powerful, encouraging overt class conflicts. If this is not counteracted by increasing political and economic organization by workers, it would inevitably cause an extreme polarization of the classes, encouraging the revolution that would destroy capitalism itself.

The revolution would lead to a socialist society in which the proletariat controlled the state, that is, "the dictatorship of the proletariat". The original meaning

of this term was a workers' democracy, not a dictatorship in the modern sense of the word. For Marx, democracy under capitalism is a bourgeois dictatorship. Even after a revolution, the two classes would struggle, but eventually the struggle would recede and the classes dissolve. As class boundaries broke down, the state apparatus would wither away. According to Marx, the main task of any state apparatus is to uphold the power of the ruling class; but without any classes there would be no need for a state. That would lead to the classless, stateless communist society.

According to Michel Foucault, in the 19th century the essentialist notion of the "race" was incorporated by racists, biologists, and eugenicists, who gave it the modern sense of "biological race" which was then integrated to "state racism". On the other hand, Marxist transformed the notions of the "race" and the "race struggle" into the concept of "class struggle". In a *letter to Friedrich Engels* in 182 Karl Marx wrote: you know very well here we found our idea of class struggle; we found it in the work of the French historians who talked about the race struggle. For Foucault, the theme of social war provides overriding principle that connects class and race struggle.

Moses Hess, an important theoretician of the early socialist movement, in his *Epilogue to Rome and Jerusalem* argues:

"the race struggle is primary, that class struggle secondary...with the cessation of race antagonism, the race antagonism, the class struggle will also come to a stand still. The equalization of all classes of society will necessarily follow the emancipation of all the race, for it will ultimately become a scientific question of social economics"(5).

Recently emerging school of thought in the US holds the opposite to be true. The race struggle is less important, since racism is doomed to eventual extinction as people become better educated and more open minded. The primary struggle is that of class since labor of all races face the same problems and injustices. The main example given is the United States, which has the most political weak working class of any developed nation , there race is a distraction that has kept labor divided and unorganized.

No people are supposed to entertain any forms of subjugation, exploitation and discrimination in egalitarian society like Max imagined. But such classless society is almost impossible to allocate in this vast capitalistic modern world. However, violent forms of class struggle can be minimized by reducing the unfair injustice; exploitation and hegemony. Such anti- social evils in the form of politics in the state mechanism are the destructive enemy of modern civilization. Consequently silent class antagonism and its violent forms of struggle have sabotaged the harmonious world of human being, and class conflict or struggle has been inevitably common phenomenon of this troubled world.

The ongoing fight between high ranked class and lower class has created very unhealthy atmosphere for comfortable breathing of human beings. Different classes divided with different political ideology are opposing each other to hold the state power to support their vested interest. The working class guided by Marxism and high class guided by capitalism, have been maximizing their efforts to negate each other.

Such common but very bitter reality of human world has broken down all beautiful foundations of human creations. As a result, human world has been fallen into the vast quagmire of uncertainty, insecurity, and instability. The war has broken

out causing heavy disasters and casualties but the violence sprouted from class antagonism has not yet been abated. The overall cases have shown that the permanent solution to the war crisis of the class struggle is the end of all kinds of exploitations, discriminations and political, cultural and, economic hegemony.

2.3 Feudal State and Rebellion

The state and its people are synonymous to each other. They are interrelated and interdependent organs. The smoothness of good governance and progress of people depends upon the mutual cooperation and coordination between state and its people. The Stability, prosperity and fraternity among people can be established to glorify human civilization under the kind chairmanship and guidance of the state. The more liable and responsive and accountable, the state becomes towards its citizens, the more sincere and dedicated people become towards the state. This way people can imagine the justice with creative progress in the satae where the equal rights of all people from all sections of the society, can be established to guarantee life, liberty and pursuit of happiness of all people.

Unfortunately, such wonderful harmony of egalitarian society can hardly be imagined in polluted modern world where people are torn into different hostile groups in the name of class, caste and color communalism. It has become bitter and unavoidable human predicament of this selfish world. People have been socialized and upbrought in very corrupt socio-political and economic environment where morality, fraternity, and humanity have been murdered and out of their ruins, have sprouted injustice, corruption, discrimination and exploitation.

The massive increase in materialistic aspirations has turned humans to machines. And growing unhealthy competitions for selfish creed have made them

soulless and indifferent to others suffering. So, such undesirable and inhuman practices have polarized society into two groups and created big gulf between rich and poor people. The silly rich people took the rein of state under their full control and since then have been ruling over poor and marginalized groups. In terms of class and caste, they are considered high ranked people and low ranked and untouchable till now. Likewise, the powerful rich people always view poor through jaundiced vision as inferior, barbaric, wild, uneducated, uncivilized and simultaneously the identity in terms of class ,caste ,race, color are formed by the so-called high grouped people that functions to rule over the low ranked people in society. They have domination in the major organs of the state.

The powerful group often imposes their authority over the powerless and constitute different opposing social, economic and political status at the same time. Those who have powers in the society and approach to politics, always rule the state. The political leaders impose their political principles on people as the state major policy to meet their vested political interest. They use their policy as Repressive State Apparatuses (RSA) and Ideological State Apparatuses and these apparatuses function in different organs of the society in the forms of different legal organs of the state. The major three organs of the government, legislative, executive, and judiciary bodies are under their control and they rule over marginalized people mercilessly as per their vested interest. The poor and helpless people are always excluded from main stream state policy of the government in the name of their ignorance, inability, lack of confidence and tactfulness to handle the government organs. Nepotism, favourism and partiality became the common disease of country where isolated people can hardly imagine their respectable and meaningful status in government organs. Such

jaundiced state system and its repressive apparatuses affect on individual internally and the silent war slowly and gradually creates violent conflict in different classes.

The feeling of superior or inferior complex in human nature immerses directly or indirectly imposed to different groups by the state. Likewise, the suppression, domination, tendency of being upper hand always remains working in the name of political ideology that creates all forms of discriminations and exploitations simultaneously. Such rampant antisocial discriminations always remain functioning in human conscious dangerously.

The state and its political apparatuses are the main organs which determine the status of different groups in this respect.

Louis Althusser in his essay “Ideology and Ideological State Apparatuses” defines state and its ideological apparatuses in strict Marxist tradition. Althusser asserts:

The state is explicitly conceived as repressive apparatus, the state is a ‘machine’ of repression which enables the ruling classes to ensure their dominations over the working class. The state is thus what the Marxist classes have called the state apparatuses (106).

This very term ‘The State Apparatus’ means not only the states specialized apparatuses whose existence and necessity are recognized in relation to the requirements of real practice i.e. the police, the court, the prison but also the army, which intervenes directly as supplementary repressive force in the last instance, which the police and its specialized auxiliary corps are outrun by events, above this ensemble, the head of the state, the government and the administration.

The State Apparatus which defines the state as a force of repressive execution of intervention in interest of the ruling class in the class struggle conducted by the bourgeoisie and its allies against the proletariat, quite certainly, ruled by those who are in power and, functions by executing different political apparatus as legal institutions to its citizen. Althusser further asserts, "The state has no meaning except the function of state power" (109). As acclaimed by Marxist theorist the state is the repressive state apparatus and by these apparatuses they gain power and rule citizens.

The opposing force always raises their voice against ruling bodies. On the one hand the objective of the class struggle concerns state power and in consequence of the use of state apparatus by the classes holding state power as a function of their basic objectives on the other hand, the ruling class or proletariat tries to seize state power in order to destroy the existing bourgeoisie state apparatus either through peaceful protest or violent rebellion, then in later phase set in a motion a radical process, that of the destruction of the state i.e. the end of state power, the end of every state apparatus.

Every state apparatus, whether repressive or democratic functions both by violence and by ideology. No class can hold state power over a long period without at the same exercising its hegemony through state political apparatus. In this way, in every society and in state, the powerful and powerless always remain fighting for state's power and their domination and hegemony over each other for their identity. The conflicting forces always remain working in the mechanism of society and state. State and politics are complementary, as Marxist believes, and the very relationship between them is inseparable. For Marx, "politics is a system of ideas and representation which dominate the mind of a man or social groups" (120). In other

words, politics reflects the social group and their position that they are donated by particular mode of ideas or concepts. The project of a theory of ideology in general whatever their form (religious, ethnical, legal, politics) always express their class position.

Marx conceived that every social formation has arisen from a dominant mode of production and structure of every society as constituted by “levels” or “instances”; the ideology (the different ideologies, religious, ethical, legal, political etc.) By the same token, Michele Barrett in the essay “Ideology, Politics and Hegemony: from Gramsci to Laclau and Mouffe” reads the reciprocal relations among the concepts of ideology, politics and hegemony. He forwards Gramscian concept of ‘hegemony’ which is the organizing focuses of Gramsci’s thought on political and ideology, and his distinctive usage has rendered it the hallmark of Gramscian approach in general hegemony is best understood the organization of consent the process through which subordinated forms of consciousness are constructed without recourse to violence or coercion.

The ruling block, according to Gramsci operates not only in the political sphere but throughout the whole of society. Barrett further discusses the unsatisfactory term such as “New Social Movements that groups together, struggles as diverse as urban, ecological, anti- authoritarian, anti- institutional, feminist, anti-racist, ethnic, regional or that of sexual minorities”. These groups are the articulation of antagonism in a wide range of sites beyond the rational practices in which class conflict has been situated by Marxism to consumptions, services and habitant as terrains for those new conflicts. Such anti-forces have brought the “logic of equivalence” as we have moved from a social order in which subjects are differentially, but fatefully to a social order in which the democratic project can articulate itself in a literal discourse which takes

those differential positions as objects of struggles. So, the democratic revolution brings about a logic of equivalence, a logic of comparison of subjects that are, essentially, construed as equals, through its new discourse of “Rights”, “Liberty”, and “Equality”.

Marx and Engels use the "base –structure" metaphor to explain the idea that the totality of relations among people with regard to “the social production of their existence” forms the economic basis, on which arises as per structure of political and legal institutional to the base corresponds the social consciousness which includes religious, philosophical, and other main ideas, the development of material productive forces and the relations of production causes social revolutions, and resulting change in the economic basis will sooner or later lead to the transformation of the super structure in the first instance and remain the foundation of a form of social organization which then can act again upon both parts of the base- structure metaphor. The relationship between super–structure and base is considered to be a dialectical one, not a distinction between actual entities “in the world”.

Conflicts are bound to disappear from the society if Base and Super structure function simultaneously as per the interest of whole sections of society.

Unfortunately, this generally does not happen as the state is fully ruled by the handful rich feudals and capitalist block. Engels asserts that the ruling class controls the society’s means production, the superset structure of society, as well as its ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is at the same time is ruling intellectual force. The ruling class makes state policy to suit their interest and the main stream state policy and programs are supposed to favour the state feudals and their boot-lickers. They have built such

system which just guarantees their rights, liberty and freedom. The state mechanisms function under their guidance and supervision so as to establish the strong foundation of their governance. The endless cycle of domination of feudal in all sectors of state organs sideline the interest of marginalized community.

The great disparity between the adversity of working class people and prosperity of rich state rulers is the shocking experience of modern world. The bitter ground reality of suppression is more than a conscious marginalized people can tolerate. The people in margin suffer silently and make their mind to oppose such injustices imposed by state silently. Here Marx forwards his views;

Finally, in times when the class-structure rules near the decisive hour, the process of dissolution going on within the ruling class in fact, within the whole range of old society- assumes such a violent, glaring character that a small section of the ruling class cuts itself adrift and joins revolutionary class, the class that holds the future in its hands (27).

Marxist believes that revolution of poor people is the medicine of their suffering. It is the key way to overthrow the corrupt system of discrimination and exploitation. As their voice is never heard and demand never fulfilled by state rulers, they are like isolated group with the bitter hatred towards the ruling class. This silent reproach ultimately breaks out in the form of violent rebellion against the state. Marx further asserts:

The communists disdain to cancel their view and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing. Social conditions let the ruling classes tremble at a

communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win (33).

The unity among all marginalized group becomes shocking challenge for state rulers. All forms of democratic revolutions are supposed to be evil for ruling class and violent rebellion is taken as grave crime against the nation. Because state feudals never wish to smell anti-feudal and anti-capitalist movement in their regime. They eventually use excessive means of military power to suppress all forms of violent rebellion. Consequently, dreadful retaliation between two opposite forces causes heavy loss, destruction, and casualties.

Revolutionary group claims that war is bitter but it is inevitable to deconstruct old state system which stands as major enemy of holistic progress, eternal peace and, overwhelming justice.

The war has been the global threat to human existence in the modern world. The scientific inventions and progress have accelerated the speed of manufacturing of the destructive weapons. And all living beings are managing their livelihood in the constant state of war menace. How long it rules over humans is the major question in the contemporary political modern world. The beautiful brains of the world believe that so long the discrimination, hegemony and exploitation prevail in every nook and corner of the this world, there the war in the form of revolution or rebellion exists . the newspapers, magazines, radios, televisions are full of war stories. The movement, revolution and rebellion have been common realities of this world. The oppressed groups have rights to raise their voice against discrimination and exploitation. Their right demands should be fulfilled by the state rulers.

The state rulers should behave oppressed groups as their fellow beings and provide them all possible opportunities to entertain all facilities of the state. Massive suppression is not the permanent solution of existing crisis, we have seen that excessive means of power has aggravated the harmonious situation of the world. When a baby cries, there goes mother to comfort him or her but when the majority of poor people starve in their adversity caused by rampant exploitation, the state rulers must be liable and accountable to the suffering people and their hungry mouth should be shut up with Foods but not by the bullets.

The lousy and biased policy of the feudal state gives birth to rebels. In this sense state rulers are the real mothers of the rebellion. Their wickedness and narrow mindedness create undesirable problems in the state and conscious people can't remain blind and deaf to the bogus practices; they deserve to revolt against it.

The discrimination and exploitation are the archenemy of human beings. No humans can breathe comfortably under their domination. The state rulers are more responsible for the crisis, conflicts and other forms of undesirable situations. If they are seriously concerned towards people' agony and destitution, the violence taken place in response to the endless exploitation can be eliminated. However people are also partly responsible for their different conditions like ignorance, inability, communalism, extremism, and pannalism.

To minimize crisis and maximize harmony, peace and stability in the state, the rulers should be more sincere and dedicated to serve all people of the state equally regardless of sex, caste, class discriminations. Since, the aim of human beings is to live in harmony abolishing all kinds of antisocial discrimination, hegemony and exploitations, optimum human efforts should be exercised to erase such antihuman

and wicked evils from the world. Human survival becomes smooth and stable and their civilized expectation may probably not entertain any smell of revolution and rebellion so long as the poisonous elements and mechanism of injustices and discriminations are dismantled by the state itself as per the aspiration of general public.

Chapter Three

Textual Interpretation

3.1 Introduction to Novel

The most interesting and thrilling novel *Palpasa Café* by Narayan Wagle is popularly acclaimed for depicting the socio-economic and political turmoil of Nepali society during the Maoist insurgency in a realistic manner. This novel reflects the traumatic scenario of ten years violent people's war in the peaceful land of Nepal with mixture of love story as a spice of novel.

Drishya, the male protagonist of the novel, narrates the story of the novel in his own voice that had happened in his life, in his village home, and in his surrounding as a whole, in non linear style through the eyes of a fine artist. As it is semi-autobiographical novel, Drishya narrates the true picture of our nation's trauma and the fictionalized account of some actual events, the life and deaths of ordinary Nepali people caught in the vice of war very lively and vividly.

Though the novel has covered many dimensions of people's war; its consequences, its different aspects, good as well as bad, Nepal's foreign relation, the structure of Nepali society, the fragile and undeclared love between Drishya and Palpasa, sentiments of human feeling that Drishya faces in the hill, and his dream project of establishing '*Palpasa Café*' in an idyllic remote hill in the memory of his beloved Palpasa etc., but the main aspects of the novel are the insurgency by Maoist or people's war that was the result of states old polluted structure.

3.2 The Study of Rebellion in *Palpasa Café*

Rebellion has been dominant issue in *Palpasa Café*. No matter how destructive it is; Its birth was inevitable to overthrow the existing world and outdated state dynasty of cruel and corrupt feudal rulers. The poor condition of people in every aspect of socio-economic life and their dissatisfaction towards the state and its old structure made ongoing war within ten years between old state and Maoist rebels. There was smell of revolution everywhere, the people were becoming conscious gradually about state's old structure and the need of new one with just Nepal was failed everywhere. The violent struggle between the old ideology of state and the new ideology of new generation was standing in opposition; as a result ordinary people were in cloud of fear and uncertainty.

The revolutionary character Siddhartha fights the existing unlawful discriminations and injustice raising arms against the old state. Because, he believes that power comes from weapons. Well-equipped with Maoist vision and mission to dismantle the old state mechanism, he involves in violent rebellion in association with his brave comrades and fights vigorously at the risk of his life till death.

3.3 Textual Interpretation

The popular novel *Palpasa Café* was widely acclaimed for its portrayal of contemporary Nepali society which was in the very critical situation caught in the vice of war because of the ten years ongoing Maoist insurgency called people's war against the state and the aftermath of royal massacre in 1 June, 2001 which had affected public very dangerously in the different aspects of their lives.

In this novel, different class conflicts are merged in such ways that have intensified the war into its climax and none had an idea how the war was going to end. Different

conflicting forces were in the battlefield. The Maoist insurgency against the state was basically for the state's old mechanical structure and its regressive tendency in terms of development and the different aspects of the society.

The traditional super-structures of state was no more functioning as the demand of time and as per the interest of the public, for this reason, the need of new ideology and the replacement of whole superstructure of state was inevitable.

The Maoist rebels claimed that they wanted to replace and change the old state structure of the society with the new one as per the interest of the public and demand of time. In such situations the ongoing conflict between opposing sides affected common people's lives very dangerously. The conflict between poor villagers and rich city people in terms of their living standard, concepts and believes on state, development have been widely discussed. There was a vast gap between poor villagers and the people who were in the position of policy makers of the state.

The treatment of gender, caste, underprivileged group and their status in Nepali society is another hot issue in the novel. The suppression by state and the Maoists concurrent state in any areas had affected the living of common people. The political situation had affected people's lives both negatively and positively and it had attracted interest of foreigners and any international organizations as well. These various conflicting aspects in terms of class struggle are the main focus in this analysis.

Just after the aftermath of royal massacre in June 1, 2001, Siddhartha, now a guerrilla, the schoolmate of Drishya, comes to Kathmandu to seek shelter in Drishya's room in the night. While entering into Drishya's room, Siddhartha suddenly stops by a sketch hanging on the living room wall of bomb-blasted school where they had

studied together in their village. Pointing and describing the situation of sketch,

Drishya says;

This picture speaks to me about the state of our country. Whenever I look at this picture, I'm reminded of the way things are in our country these days." "Yes, Siddhartha said at last, "I'm sorry, I understand I'm partly to blame but, still, ultimate blame rests in the old power center (76).

In this very first conversation, the conflicting ideas in both Drishya and Siddhartha reveal the real situation of the country. As an artist Drishya portrays the picture of a bomb-blasted school, injured and killed students in encounter. But his underground guerrilla friend Siddhartha blames to the state for this because of state's old power center, though he is himself partly to blame. Because of their different ideology on state, they observe the same event differently; Drishya views the event superficially whereas Siddhartha views it critically from a new perspective. As Drishya is guided by state's old ideology and Siddhartha with new ideology, their concepts oppose each other.

In Drishya's house, the two argue over whether the goals of revolution justify the means:

"Consider the purpose", Siddhartha said, "Destruction in order to create", and "Isn't it possible to create without destroying?"

The important question is "What's being destroyed? To cure this diseased country its fundamental structure must be changed. And that's what we are doing." He said, "But people are being killed."

“Most of the people who are being killed are representative of the old power elite [. . .]. People don’t need peace, he said, they need justice. The people are tired of having lives of despair and the façade of ‘peace’ [. . .]. We should ask for a just country” (82).

Here, Drishya opposes to Siddhartha. He represents the old ideology of state.

Siddhartha, on the other hand, represents the new ideology of people’s war. He tries to clarify the ultimate goal of people’s war to create new by destroying the old structure of the state. He claims for just country rather than the façade of peace imposed by the old power center. For the peace and property of the people, the old structure and machinery of the state must be changed and replaced by new one as per interest and desire of the common people. If there is just society there will be peace forever.

The state is always ruled by powerful people who have approach to politics and every organ of state is controlled by them. For Siddhartha, this is the conflict of power holder and those who are powerless that state never tried to listen them. The state always suppressed the voice of powerless which made powerless to take-up arms that gave power to powerless. The society is torn apart because of the old ideology of state and its suppression and domination over the voice of powerless people. They reveal the conflicting ideology and identity on the issue of revolution.

Siddhartha compares the situation of the country to the situation in the royal palace. Clarifying his vision on an individual and institution to Drishya, he further argues:

You see your school as a symbol of the state of the nation. But I see the royal palace as its true reflection. What happened in the palace

mirrors the current crisis. Every house in our country is falling into ruins; every family's being torn apart [. . .]. You are talking about an individual. I'm talking about an institution (83).

For Siddhartha, the situation that is being devastating day by day is only because of the old structure of the state which is no more functioning. He views the conflict within the royal family is reflection of the situation in the whole country. The prince, for Siddhartha, was left to rot within the four walls of the palace with nothing but drugs, alcohol, and guns to occupy him. The king didn't have time to give enough attention. The state, in the same way, is being failure to give basic needs of common people. There is no individual freedom and every institution like royal palace is being careless to their duty and responsibility for public. In such a situation revolution is obvious. Siddhartha hopes for freedom, justice and equality in society from people's war.

Siddhartha and Drishya reflect the two different ideologies within the same world. The situation that the country is facing differs to them because of the principle and ideology they are heading towards and they oppose each other. As a painter Drishya, for Siddhartha, can not capture the vision, inner reality of things in terms of spatial and temporal dimension. As Siddhartha says, "You're scared of their growth and you never thought about the changes taking place behind the façade" (82). Obviously, Drishya, here, represents the status quo, the representation of state whereas Siddhartha represents the progressive ideals, the representation of People's war for change in the society.

The ideology really determines an individual's identity formation. As an artist Drishya doesn't see any colour of politics in his paintings. For him, painting isn't

meant to change society and he uses colours to express beauty. He blames Siddhartha, "becoming a knife that's cutting ordinary Nepalese. You're responsible sowing only bitterness" (85). But for Siddhartha, "Beauty lies in the bitter truth of life and art should have colour for the change of society" (85). As a guerrilla, Siddhartha views art should portray the society and its inner reality for change and newness which represent the mass. Both of them are guided by their different ideology, profession and accordingly interpret their worlds. Because of the different ideologies, their interpretation conflict. Drishya gives more importance to aesthetic aspects of art whereas Siddhartha interprets from social perspective.

Siddhartha takes Drishya to the hill to view the real situation of the country that is in the control of Maoists where Siddhartha makes people conscious about their condition and about the ideology of bourgeoisie culture. For progressive change, he takes many young boys and girls in this movement. While convincing to an old man to involve his daughter in the revolution, he argues that they are fighting for poor people, for common villagers like him. He further argues:

There is no electricity in your house, no telephone, no television. You don't have roads or a market in which to sell your oranges. How long should we look up from the ground at planes flying overhead carrying the rich? "But it's all according to God's wish. We were born and raised in these hills. How could we, who till the land, know anything else", the old man said (88).

The lines reflect the real condition of the village where more than 85 percent people live. They are living in scarcity; they can't fulfill even their basic needs. There is no sufficient infrastructure for development. They are uneducated and unconscious about

change and outer world. Until and unless the Power and approach of the state remains in the grip of rich or bourgeoisie who fly high in the planes, the situation of the poor people remains same as before. There is wide gap between village and power centered city area that reflects the poor living standard of common villagers who are deprived from the development. They are ignorant about state and its mechanism.

For Siddhartha, the people of village are beyond the approach of development and guided by traditional beliefs and culture. They have been justifying the misdeeds of the rich people in the name of God. They are committing biggest mistakes of the rich people in the name of God. They are committing biggest mistake in the name of God. Siddhartha totally opposes the ideology of the state and bourgeoisie culture. He further claims:

The rich, the powerful, the exploiters and the bourgeoisie have everything. They can afford any health treatment they choose, all the education they want and any entertainment they like [. . .]. We'll never get anywhere till state power rest in the hands of the people. Your daughter had to leave schools while the children of the high and mighty are studying in America (89).

In fact, these lines describe the bourgeoisie culture which has covered every structure of state for rich exploiters, and powerful people. Every important organ of the state is controlled by rich people and it functions as the state apparatus to control over the poor common people. They hijack the development of the country. America has become the symbol of bourgeoisie culture.

It is necessary to subvert the bourgeoisie culture for the equal distribution of means of production and for the approach of proletariat to the every organs of the

state. The unequal destruction of education, health system and development should be ended. As long as the rich people keep on running the country, generation will continue to live like this in the hill. It is necessary to subvert this situation for new and changed structure of the state. Only then poor or common people can uplift their life.

Siddhartha wants the village girls and boys to join in militia for the change that can be brought by people's war. He convinces parents to send their children to help their mission of new Nepal. "Many of your children join to Maoist revolution." Listening Siddhartha's revolutionary ideas, one girl becomes ready to join to this movement. While returning home with basket of orange the girl argues:

How long do we have to keep carrying these baskets? Our mothers did the same thing. Our sisters-in-law still do it. Those brothers are telling truth! [. . .]. If we'd studied in boarding schools, we could've learned something. We wouldn't have to spend our lives picking oranges, cutting grass, and looking after the mustard fields! Our lives are wasted. If we take part in their struggle, at least our younger sisters and brothers might be able to get a proper education (92).

As the common people become conscious about their real condition, they raise their voice against suppression and domination against the dominant group in society. They raise voice for their basic rights and all kinds of equality. She realizes the tragic situation of Nepali woman in the village. There is the sense of protest in her voice.

Despite her father's permission, she wants to join in people's war. There is a vast gap between the living standard of the people of city and rural area. This situation reflects the inequality and discrimination in education, health system and other services between villagers and city people of the state. Siddhartha further argues, "That if we

don't take part in the struggle, Kathmandu will never take notice of us. Nothing will change if we go on suffering silently and don't try to take our voice heard" (93). He thinks that violent rebellion is the ultimate means to uplift their position in the state.

Kathmandu represents the bourgeoisie culture and symbol of state's repressive apparatus. Everything is centralized here giving the slogans of decentralization over the common people. They want to reach in Kathmandu and want to get heard their suppressed voice, which is beyond the notice of the state. The dissatisfaction towards the state is revealed in his voice. The very gap between city and village should be maintained properly for the equality and prosperity of the common people.

The conflict between the state's traditional ideology and Maoist's new ideology reveal the failure of state to provide people with the unalienable rights for peace, freedom and equality. Siddhartha internalizes the birth of violent revolution for permanent peace. He remarks to Drishya, "You are talking about temporary, artificial thing. You need permanent peace for everyone to be safe. And for permanent peace, the state must negotiate with the people" (160). Siddhartha takes help of arms for power and involves his life into war. As he gets power, the ultimate goals would be for establishment of permanent peace that can be brought by the power of arms as well which is the ultimate goal of people's war. For peaceful and new Nepal, the state must negotiate with the people for reconciliation.

As a war literature, this novel reflects the effort of society to understand different conflicting concepts on people's war in the name of an ideology, change, transformation of society and its effect on individual and society as a whole. Standing between the suppression of the state over the people and people's war as a counter-

insurgency, protagonist Drishya has analyzed the vivid picture of the hills that he happened to experience in his home village with Siddartha.

The turmoil situation of the country has affected many people directly and indirectly. In the very beginning of the novel the author as a journalist depicts the each situation of the country in this way:

Nothing new here. Everything is the same. Tomorrow's paper will be same as this morning's. The same stories of army petrol being ambushed, suspected spy executed by Maoists, a bomb going off somewhere. We are just chronicles of carnage (6).

The situation of the country was being critical and there was frustration in the lives of the people. Everyday the same events, news, reports were being reported. A district reporter reports, "Seven children died after temperature dropped to a record low due to heavy snow in the western part of the districts . . ." (6). The case of abduction was being increased and there was no security and there was fear in the mass. Drisha, like many others were abducted without any reason by five men from his art gallery without giving their introduction and warrant for his arrest. The politics, in such a situation the country had no any fixed direction and it had increased the uncertainty and fear on the whole mass.

The turmoil political situation has affected directly or indirectly the lives of common people. There are atrocities, execution, disappearance and people caught in the crossfire that we read about every day in the newspapers. Siddartha made Drishya travel his home village where he finds his village torn apart by war. His home village has become a model for people's war where he finds different kinds of traumas prevalent in mass. While meeting with his Lahure uncle, his uncle says this war as

“People of the New power”, and says, “They say under this system the country will be transformed” (116). He finds many young boys and girls involved in the people’s war.

There are no security forces functioning any more in the villages as well as in district HQs. He spends one night in district Headquarters where there is the attack on all government offices by Maoists. Everyone seems fearful and insecure. Such an attack might be taken place in anytime. When he prepares to leave the lodge, the female lodge-owner says, “I don’t want to do any business today, stay another day, we don’t charge you anything” (135). She further pleads, “They might attack again. “We’d feel safer if you stayed” (136). This very expression of woman shows the actual situation of the common people. She feels insecure because of the lack of male member in the house. The effect of war has been directly expressed by the common people.

The situation is more traumatic in the village. The conflict between Maoists and State has affected dangerously in the lives of common people in village. They have abducted and killed many innocent villagers without any specific reason. Drishya’s mate Resham was killed a month before. His miit-Ba and mitini-mother have lost senses after losing their dearest son and are living a senseless life. Drishya can not talk to them and returns desperately. In Harilal Damai’s house he takes shelter and knows more about the tragic situation of the village. In the meantime, some police come there for enquiry and give threaten to Harilal with abusive words.

The suppression by state through police force has affected many common people negatively. The husband of tea-shop lady’s has been killed unknowingly. There, someone says, “They took him to the cleft over there and shot him. It said on the radio that he was a terrorist. “Her husband died a senseless death” (151). Even the

Medias were controlled by state's force. There was threat from both sides to the common villagers. They had to suffer without any specific reason. They were victimized dangerously.

After observing the whole situation of the village, Drishya almost loses his senses. He heads towards feeling wary as the thought of perhaps not finding shelter for a second night in a war. He faces identity crisis within himself and asks "who was I? No one here believed I was neutral. I'd become stranger in my own home district. My identity was linked to my profession but who'd respect my profession here?" (152). He is disillusioned and imagines himself having gun in his hands as guerrilla. In another tea-shop, the shopkeeper says, "what a strange man. He laughs alone. He must have lost his mind"(155).

Actually, he is totally affected by the traumatic situation of the village caused by the war. This situation has affected individual's unconscious very dangerously. This very condition of Drishya reflects the condition of victimized people from both sides.

The situation of the country has affected many foreigners as well. Christina, a foreign journalist, writes in her mail to Drishya, "Nepal's my first international war reporting assignment" (27). Not only Christina, many other journalists, international organization were observing the situation of the Nepal. It has attracted many foreigners on Nepal's inter-war situation.

The traumatic situation of war has directly affected the living of the youths, too. They want to fly abroad in any cost. Kishore is one of them who says; But they rejected my application anyway what they told me was, with so many problem in your country, why would you want to come back? Many Nepalese's have applied in political asylum in Europe (205).

Because of the dangerous political situation of the country, most of the youths were flying to abroad for the work and education. They just wanted to go abroad anyway to avoid the turmoil and uncertain situation of the country. It was certain that they wouldn't return Nepal again and Embassies were rejecting their application. The application for 'political asylum for Europe' also reflects the situation of the state. The reality is that, "there are few houses in Kathmandu without at least one family member in America. And family will think I'm a failure if I can't get visa" (206). To get visa for most of the youths like Kishore is linked with their success and failure. This situation reflects the brain drain tendency of most of the underdeveloped countries from where they fly abroad for better education or for income sources.

While returning from the hill to Kathmandu, Drishya crosses the river by a boat. In the mean time, the boat man standing against the current says, "It's so sad to see war in our country. It's terrible to see our own people die. Don't you think so, Bhai?" (69). He fearfully asserts; "I don't have clue who are you. I say one thing; you might take out gun and shot me. If I say something else, you might still take out gun" (170).

The situation is very terrible. There is no more belief and faith to each other. The boatman suspects who actually Drishya is. He is worried. He is doing his jobs for Drishya but he is the cause to feel nervous, uneasy to other. Still roaring the boat the boatman says, "This boat's may livelihood. I feed my wife and children by roaring it. But I fear this boat might get me killed and pitiless" (171). The common people are suppressed and unable to express freely what they want to know. The state is unable to give security to the public. They are compelled to do their job at the risk that might occur in any moment. That has affected them badly all the time.

The situation is same in the hill that Palpasa visited for her documentary. While returning to Kathmandu, coincidentally, she meets Drishya on the same night bus. Observing the verdict of the people's court in the hill, she explains;

They have made the villagers their prisoners! No one can go anywhere without their permission. It's simply dictatorship. It shows how they'd run the country if they ever come to power. And threat could only be achieved at the cover of a gun, not with the support of the people (184).

This people's court and the government have seized the freedom. She explains that they are so fearful that even they can't talk to new people. She also happened to face many problems and couldn't remain long time for her documentary.

In the same way, Drishya prepares to portray the canvas titled "Old Woman Coming Down a Mountain" named Manamaya who was compelled to leave her home because of the verdict of people's court. On the way, she replies to the journalist:

At least they did not sentence me to death! I won't lie to you son. My daughter-in-law realized she'd been wrong and asked them to change the verdict. But, finally I left of my own volition. I was too scared to say who isn't scared of them (224).

In society, the tension between in-laws is common problem in many households. Even such a problem has created the situation to leave their home village in the absence of male member in the family. The verdict of people's court has affected the life of common people very dangerously. In such situation, the state is beyond approach of those areas and Maoist rule their own current government. The verdict of people's court has made to suffer more like the woman Manamaya.

After returning to Kathmandu, Drishya goes to Palpasa's home to meet her grandmother where he doesn't want to look at Buddha's statue and doesn't want to chant 'Om Mani Padme Hum'. He believes that it brought no peace. His unconscious mind is diverted in such a way that he thinks, "Were the Buddha to be born today, even, he'd raise a gun" (189). He visions Buddha, the god of peace as a terrorist. These all are the result of imbalanced mind because of effect of war on individual from both sides, state and Maoists as well.

Chapter Four

Conclusion

The analytical study of the novel *Palpasa Café* suggests that the very ten years violent insurgency of Maoist rebels known as “people’s war” against the power centre of the old state is basically because of state’s old traditional superstructure which was no more functioning as per the aspiration of marginalized community in national life. The violence exercised by revolutionary character Siddartha was meant to replace the old and corrupt state machinery by new one which could guarantee the equality, liberty, justice and pursuit of happiness of all the people of all sections. Drishya represents the state’s old ideology where as Siddartha represents the new ideology and feels the need of restructuring it at the cost of his life as he thinks that ling life without meaningful purpose is simply the waste of time. Because of the different opposing ideology and professional status, their principle conflicts one another with no common understanding to determine the actual solution of prevalent political socio-economic crisis.

As the old state failed to address the real problem of isolated poor but conscious people of hilly region, violent rebellion was the inevitable option for the suppressed people to make their pathetic agonies of adversity heard by the feudal state. When the state becomes indifferent and unresponsive towards its subjects; dissatisfied group forms silent war in their mind; they explode violently when their unheard voices for justice are silenced brutally using excessive means of power.

Consequently, the ongoing war was basically meant to erase the endless suppression of the feudal state upon working class people and establish mutual harmony and equal justice of socialism among all people of nation. The war between

old and new ideology was essential to redefine the concept of nation, society, politics, freedom, human rights, peace, and art, as far as the outdated machinery of the state remains failure in every aspect of national life,

It is obvious to replace it by new one as per the demand of time and interest of the mass. New formula has to be applied to maintain the speed of progressive civilization of human beings. New outlook is needed to erase the vast gap of adversity and prosperity of the same human being if the blatant suppression, domination, inequality and injustice end forever, the crisis no longer remains on this earth to trouble humans and their civilization.

It is open truth that the face of war is often bitter and none can disagree that it is invited by the same human being however the individual notion differs from person to person whether it is for creation or destruction only. Everyday news such as atrocities, execution, disappearance, and people caught in the cross fire were the common events where innocent people were victimized from both sides.

There was suppression from the state and people were deprived from freedom to live peacefully, speak fearlessly and ask freely for justice on their own land. They got either bullets or cruel executions for daring to demand the unalienable human rights. And on the other, many villagers were captured by Maoist rebels and were ruled by their own people's government. General people were caught into the vice of two states and two governments where obedience or disobedience of one was risky questions to survive further. In such a critical situation, lives of common people were affected very badly. The condition was very traumatic due to the violent tussles between opposing forces. The individual tragedies and conflict inside the protagonist and other submissive characters reflect the outer violent conflict of Nepali society.

The brutal murder of the revolutionary character Siddahrha by security forces counts great loss to the Maoist movement. And sudden death of Plapasa and, other bus passengers in explosion create heart touching sight; likewise sudden abduction of the artist as well as protagonist Drishya by security personnels without prior warrant shows the degrading situation of law and order of the country. Frequent casualties in crossfire or land mine explosion give the sense of insecurity and chaotic condition of life of Nepali people. The unprecedented royal massacre and violent insurgency in Nepal attracted many foreign journalists, politicians, critics, researchers, and international organizations as well.

Palpasa Café also portrays the individual stories in many other aspects of Nepal e.g. Diaspora Nepalese, Gurkhas, Nepali foreigner relationship and internal and external migration for school and job. Palpasa's return to Nepal from America even she was educated and upbrought in sophisticated environment of America, discloses the deep love of Nepali people for their mother-land wherever they are. The mundane life style of a retired British soldier Ruplal Ale in hilly region unfolds the bitter fact of retired life. Kishor's intension to go abroad for job represents the common Nepali people who wish to escape the war hit region. The massive increase in degradation of political stability, security and nationwide adversity motivated thousands of Nepali manpowers to flee to foreign land in search of job and higher study. Such brain drain situation of Nepal scales the great loss to development of Nepal.

From the perspective of Nepali subaltern people like Dalit, the book has shown its affection to that underprivileged group but failed to include the feeling of members of that community.

From the gender perspective, the book is male dominated. Female characters have no genuine position in the text. While presenting female characters, they are insensitively handled and protagonist Drishya is totally guided by the traditional biased male ideology in the treatment of female character.

Some Nepali and English critics have criticized the revolutionary character Siddhartha for disturbing the overwhelming peace and stability of nation. And his rebellion has been taken as false means to invite terror among Nepali people. They have concluded that violent insurgency of Maoist guerrillas was against the will of peace loving Nepali people. At the same time, they seem to have failed to smell the latent dissatisfaction of suppressed poor people and their compulsion to raise arms against the old state. The degrading situation of law and order and biased and bogus policy of old feudal state finally gave birth to blatant dissatisfaction from where violent rebellion was caused throughout the nation.

No conscious people can live permanently in constant state of suppression and domination. He or she seeks the alternatives to comfort his further survival. Progressive change is the zeal and mission of optimists whereas remaining silent and just scratching living in status quo, is the nature of lousy pessimist. So long as the state remains under the rule of bogus mind, the expectation for progress, peace and justice can hardly be imagined. And it is not unlawful to replace the dead state mechanism with new one so as to guarantee equalities in all aspects among all people. The violent means of overthrowing the corrupt government is inevitable for restructuring the good and responsible government unless the voice of marginalized people is heard.

Thus, personally thinking, Drishya's pessimism and estheticism can hardly lead our country with the speed of the progressive civilization. So, dynamic and revolutionary efforts should be exercised for radical change. Siddhartha's bold revolutionary step can be counted as the brilliant effort to institutionalize the permanent peace, progress and justice in Nepal.

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