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**Cultural Representation of Dalits in Nepali Literature Written by Dalit
and Non-Dalit Writers**

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Abstract

*The major objective of this paper is to explore the cultural representation of Dalits in Nepali literature written by both Dalit and non-Dalit writers. To meet its objective, *Likhe (2073)* by Sarad Paudel and *Itihāsko Ek Paikā (The brave person in the history, 2066)* by Ranendra Barali have been selected purposively as primary texts for analysis. Stuart Hall's (1997) "discursive approach" has been used as an approach for textual analysis. The findings of the study concluded that both types of writers have raised the issue of class struggle commonly based on socio-cultural factors. Dalit characters in both novels live in poverty and miserable condition whereas non-Dalit characters are presented as dominant and in better conditions in society. Similarly, *Likhe* and *Mansingh* are presented as major characters whereas non-Dalit characters are given the minor roles. Dalit characters are presented as underprivileged whereas non-Dalits belong to privileged group of people in society. Both writers raise the issues of inter-caste and intra-caste untouchable practices equally. Finally the paper is significant due to the comparative study on the socio-cultural issue of Dalit community presented by Dalit and non-Dalit writers.*

Keywords: Dalits, Non-Dalits, caste system, socio-cultural issues, class struggle

Introduction

According to the Hindu scripture *Manu Smirti*, the Dalit group is among the most oppressed under the contentious but widely accepted social structure known as caste, caste division and untouchable practices. To display the socio-cultural practices and

representation of Dalit community of Nepal, Dalit as well as non-Dalit writers have been writing and raising the voice of Dalits through their writings such as: poems, stories, dramas and novels. But the queries can be made that who are Dalit characters? How are Dalit characters presented? What are their socio-cultural and economic conditions? How are Dalit characters presented in both Dalit and Non-Dalit writings? To fulfill the objective; cultural representation of Dalits in terms of characters, class and culture and answer the questions, the researchers selected two novels that are written about Dalit issues in Nepali contexts. The novels, *Itihāsko Ek Paikā* (The brave person in the history, 2066 B.S) written by Ranendra Barali and *Likhe* by Sarad Paudel was first published in 2053 B.S. and the second publication was in 2073 B.S. are selected. *Itihāsko Ek Paikā* depicts the reality of society with its prime focus on the everyday affairs of the people. The main character of the novel is Mansingh Bishowkarma (real name Ruplal Bishowkarma) and it revolves around his real life experiences; political, social, cultural and religious activities. In the beginning, he was leading only farmers but latter part he assembled all the marginalized and struggled against domination, caste discrimination and exploitation. Other characters are: Bhuwansingh (narrator), Man Prasad Bishwokarma – first orientation was held in his house, Khadga, Sahiladai (47 years old, chair the in first orientation program), Puskar, Dalai, Purna Bahadur Gurung, Dharma raj Shrestha, Khemkant sir (headmaster), Tikaram Thapa (School teacher who slaps Bhuwansingh for drinking water), Ek Dev Ale, Meghnath Kaini (against royal palace), Lal Bdr Pariyar (lieutenant), Bhuwan's Sister, Thingkancha, Mukti Prasad Kafle (CDO), Junga Bdr Pariyar and Ram Prasad Sharma (the representative of feudal lords). The story revolves around Chitwan, Tanahu, Nawalparasi, Makwanpur, Palpa, Parbat, Kathmandu in Nepal and Banaras, Darjaling and Darbhanga etc. in India.

Similarly, the novel *Likhe* moves around Likhe Damai, the main character. There are other minor characters such as Cāure (father), Cāuri (mother), Rijal Mukhiya (village leader), his wife, his children Sannani and Sanbabu, Range Kami (cowherd), Katuwāl- a messenger), His wife, Delhi Lahure, Bambah Lahure, his mother, his wife Kanchi, Krishna Damai, Kancho- Kanchi, Hatiya Sahu, Newar Sauje, Nepal Police, Indian Police, Women in railway station, Man in rail, Nepali boy (who was killed), Delhi Owner, his wife, his son and his accountant, Prashuram (Brahmin boy, later on Likhe stays with him, he teaches reading and writing to Likhe, helpful, polite and generous), Sonam Tamang, Second owner, and Accountant. The setting of the novel is Prabat, Baglung, Myagdi, Pokhara, Butwal, Sunauli, Gorakhpur, Lakhnaw, New Delhi, Tanahu etc. The rich characters are: Brahmin village's Rijal Bist (Village leader), Brahmin woman, Sannani and Sanbabu, another village leader- where Range Kami stays, Indian masters, Their wives whereas poor characters are: Cāure, Cāuri, Likhe, Delhi Lahure's family, Bambah Lahure's family, Luti Sarkini, Kancha and Kanchi.

Based on the objective and research questions raised above, the researchers selected two novels that are written by both Dalit and non-Dalit writers in Nepal and analyzed and interpreted them with comparison and contrast between Dalit and non-Dalits writers in case of characters, class and culture. The researcher selected the primary texts purposively and used the qualitative approach. The data were collected from text information and description. To analyze and interpret the data, the researcher used Stuart Hall's ideas of "discursive approach" of representation under cultural studies as main and theorist such as Storey, Miller, Ambedkar and Ghurye's ideas as supportive tools for research parameters. The primary texts were read and re-read. Then the required data were collected and noted. All the information collected from the primary texts was properly managed analyzed and interpreted using appropriate theoretical insights. After the analysis of data, the researchers found that Dalit characters in both novels have been living in poverty and miserable condition whereas non-Dalit characters are presented as rulers and high social status. Both of them raised the issue of class struggle, untouchable practice both inter-castes and intra-castes. Similarly, Dalit characters Likhe and Mansingh are given the major roles in both novels. Dalit characters are presented as underprivileged whereas non-Dalits belong to privileged group of people in society. In case of character, class and culture, Dalit writer presents his own experience whereas non-Dalit writer presents speculation. Paudel tries to link class struggle with cultural emancipation whereas Barali is silent. Thus, this research is significant due to the comparative study on the socio-cultural issue of Dalit community presented by Dalit and non-Dalit writers.

Literature Review

Different critics have reviewed the texts under study from different perspectives. As a result, they have come up with different conclusions. For instance, Cāpāgāin (2070) views that Ranendra Barali has selected *Itihāsko Ek Paikā* (2066) for very important and crucial issues. The novel could be the good one if it was in the hand of good novelist. Ruplal Bishowkarma, a writer and activist was devoted to the Dalit movement and emancipation of whole working class people. Once he was the hero for all but in his latter life he could not maintain that position. So, this novel moves around Ruplal (Mansingh) and his political life that devoted for thirty years. Barali successfully addresses some reasons of his rise and fall. Not only this, he has raised the question that such political figures fail only because of their personal reason or because of the political movement. It has addressed the policy, strategy, leadership, and role of leaders to lead the movement. So this has become a historical collection. Barali has tried his best to expose the facts and secrets which have never been published before. But his novel still lacks the key features and language of a good novel (pp. 5-7). Further, Cāpāgāin expresses his view on Ruplāl Bishowkarma that he was a communist leader but not perfect to lead the Dalit movement to

include Dalit subject in literature. He could not address Dalit issues seriously in his writings. Despite this, he has included Dalit subject (pp. 83-84).

Dulal (2066) comments that *Itihāsko Ek Paikā* centers on the rise and fall of Ruplāl Bishowkarma, a historical figure who was a great leader. Despite this, he failed at last in political leadership. Ruplāl rising from Dalit social status was able to lead communist movement and contributed to take a greater height. His leadership in the decade of the thirties, Jugedi-Jutpani struggle and in forties decade 'Money Action Plan' in Purthighat including armament were not simple movements. Once his name was inspiring for hundreds of youth but unfortunately the same name was dismissed in his early fifties. The novel captures the ups and downs of Ruplāl's life activities; both the endeavor of the communist revolutionary leaders and how his leadership assimilated the Dalit movement with the class struggle simultaneously. The detailed inquiry of Ruplāl lies at the heart of the novel that how and why his personality fell. The young generations get sufficient message and suggests that how much important is the cultural revolution of working class or proletariat group in the communist movement (pp. 8-9 as cited in Magarati, 2021, p. 118).

Paudel (2070) analyses *Itihāsko Ek Paikā* (The brave person in the history, 2066) that it presents the destiny of the political leaders while leading the party. The novel also shades light on self-realization that how much a person is influenced when his/her belief and faith are destroyed. Barali has successfully presented this novel by reaching the bottom of the Dalit community to explore discrimination, domination, exploitation and all kinds of the evil practices incurred on Dalits. Similarly, he has encouraged Dalits to come out from the darkness and lead their life in light to create liberated society (p. 10).

Bhattarai (2070) sheds light on *Likhe* (2053-73) that, it presents the miserable life of Dalits who suffer abroad after the exile from their nation because of several exploitations and discriminations. Dalit character is put at the center. This is the struggle between Brahminism and consciousness of Dalits against untouchable practices (as cited in Magarati, 2021, p. 119). The struggle is between the upper caste and the lower caste people or the exploiter and the exploited. Moreover, it presents the picture of patriarchal domination and focuses that for caste liberation and emancipation, Marxist and class based consciousness is essential. Paudel presents the reality of Nepali society. The representatives of exploitations are Brahman, Bista, Bāje (grandfather) and Bāhuni Bajai (Brahman woman). The representative of exploited is Cāure, a porter brings up his family and Cāuri takes care of domestic work. Damāi family, Sun party and its leaders are the reality of the society. Nepali Dalits both in Nepal and India are suppressed, oppressed and dominated. In this sense, the novel is successful to raise the voice of Dalit and evokes for their unity for their emancipation (p. 215). Similarly, Bhattarai emphasizes that Paudel has captured the main point of Dalit problems. For him, only speech for reformation is not enough. What is

needed is radical change so he has appealed that, communist leaders have to make especial policies to address Dalits and their issues. Dalit issues are not only theirs. They are equally related to the nation in general. So to overcome these issues, the nation and Dalits themselves should be aware about class and class consciousness (pp. 215-216).

Reminding weaknesses of the novel, Bhattarai claims that Cāuri is raped but no one raises the voice against Bista's sexual abuse and exploitation. Cāuri even could not report to her husband. Cāure could not raise his voice against Bista and Bistini. Sannāni could not raise her voice against her father. So the novelist has failed to capture the subject of caste and class struggle. Dalits should prepare themselves to develop consciousness against exploitation, domination and segregation. Likhe comes in contact with Sonam, Prashuram and Laborer's United Organization and he was conscious of class (Magarati, 2021, p. 120). But the novel is silent about Likhe's attitude, his strategy, action against exploitation and the type of organization he created for the transformation of society. Likhe, being the main Dalit character runs after other's plan. The novel ends before Likhe is presented as a free human being (p. 217).

Furthermore, Cāpagain shades light on *Likhe* (2073) that it is written focusing the issues of Dalit around Parbat and Baglung areas. Dalits facing poverty, economic, social and cultural domination of the upper castes people are on the bottom of the society. The novel centers on miserable life of Dalits and encourages them to demand emancipation from domination and torture. The novel highlights not only the torture, scarcity, poverty and humiliation of Dalits in Nepal but also in India. *Likhe* is relevant in its message in the context of Nepal. In this sense Cāpagain quotes:

"Barga sangharsa ra tuspachiko muktupachi chuwāchut tysai metihālcha bhanne sochunu pani hudaina. Barga ta metiyelā. Tara barna, yo jātpāt bhanne kurā nametina pani sakcha. Tara tyso bhanera Dalit jātile āfno muktiko lāgi chuṭai sangharsa garne bhaneko hoina, tyhi bargiye andolanmā nai yo barnakojātpātko andolanlai pani thik sang lāijanu parcha". It is worthless to think that the untouchable practice will end after the emancipation of Dalits by class struggle. There may be end of class but it may not end the caste discrimination. It does not mean that the struggle of caste discrimination is separated with class struggle. In the same class struggle, we should assimilate the struggle of the Varna, the caste and the untouchable practice'. (pp. 71-72 as cited in Magarati, 2021, p. 231)

Likhe, Paudel's mouthpiece doubts and emphasizes that there is no certainty that the caste discrimination and the untouchable practices will come to an end after the success of class struggle. His main concern is that the caste struggle should be assimilated with class struggle to emancipate Dalits. But Dalits should be aware in time.

The researcher reviewed the insights of Stuart Hall's (1997) 'discursive approach' of representation under Cultural Studies in the title *Representation: Cultural*

representations and signifying practices. A field of academic study that finds its origins in the Birmingham Centre for Contemporary Cultural Studies (UK) and the work of critics like Raymond Williams, Richard Hogarth and later by Stuart Hall, Tony Bennett and others. To analyze representation of Dalit in the context of Nepal, the researchers have applied Hall's concept of culture and representation. Culture is socially constructed, produced and consumed through language. So representation is possible only through language. So the researchers imply Hall's concept of discursive approach. The written and spoken images are "signifying system" (Hall 61). For the downtrodden status (economic) of people, the researchers imbed Storey's insight that "it is lived experiences of ordinary men and women especially Dalits (p. 48)." The miserable condition of Dalits is "discourse as a system of representation" (Hall, 1997, p. 44) that represents entire Dalits under the state power. For the comparative representation of Dalit and non-Dalit characters, the researchers used "site where knowledge is formed" (Miller, 1998, p. 117). Dalit people are described accordingly however powerful people create discourse.

The reviews display the issues of Dalits regarding the caste, caste discrimination, untouchable practices and class struggle in both novels presented by both writers. They have presented the Dalit issues commonly but the researchers lacked the comparative study of both novels in terms of Dalit characters, class and cultural issues. In this context, the researcher explored Dalit characters through the comparison and contrast between the Dalit and non-Dalit writers.

Methodology

The study has focused on the issues of Dalits such as: socio-cultural problems, illiteracy, and lack of political access, poverty, religious problems, caste discrimination and untouchable practices which were written both by Dalit and non-Dalit writers. After multiple readings, the researcher selected the novels such as: *Likhe* (2073) that was written by Non-Dalit writer Sarad Paudel and *Itihāsko Ek Paikā* (The brave person in the history, 2066) by Ranendra Barali, a Dalit writer. The primary texts were selected purposively to explore the comparison and contrast between Dalit and non-Dalit writers in terms of characters, class and culture. To obtain the objective and answer the research questions, the researcher used the library based qualitative approach and data were collected from text information and description. After reading the primary texts repeatedly, researcher noted required information for the analysis. Stuart Hall's (1997) insights of "Discursive Approach" on representation under cultural studies as main tools are used for analysis and interpretation. It is concerned with the effects and consequences of representation-its politics. It focuses how language and representation produce meaning and how knowledge which a particular discourse produces, connects with power, regulates conduct, makes up or constructs identities and subjectivities, and defines the way certain things are presented, thought about, practiced and studied (Hall, p. 6). To analyze and interpret the data,

researcher began with background of the issues, for the support of issues, he quoted from the texts and related theories were imbedded and analyzed. After the analyses, the researcher interpreted the issues accordingly. Then researcher concluded with major findings as per the objective and research questions. Similarly, the researchers listed the major findings and justified the significance of the study following the research ethics.

Result and Discussion

Likhe and Itihāsko Ek Paikā: Textual Analysis

Itihāsko Ek Paikā is the historical novel which narrates the life story of Dalit activist and leader Rupilāl Bishowkarma. Bhuwansingh (narrator) describes his sister's hut. That was seven hands long and five hands wide which could contain a pitcher and a small bed. After the kitchen work, pots were kept under the bed. The roof was made of dried grass and door was made of stem of maize. At any time, the dog could take the rice pot opening the door. Bhuwan resided there for the first night in Chitwan' (p. 22). These images are the "signifying system" (Hall, p. 61) which display the real picture of Dalits' condition. It shows how Dalits have been living their life in poverty, misery and scarcity. Barali depicts the real picture of the Dalit community. Here the economic, social, and cultural condition of Dalit characters is presented convincingly. There is not any exaggeration. In the Dalit meeting, Tekan Sing Kāmi spoke that they could not get food unless working for the upper caste rich people. If they tackled with them and tried to be equal, they would not get work. He questions: "What do we provide to the family? I am not in favor of talking big matter being the lower caste (p. 24)." He explains that he could not go against Bist and Barāju due to their dependence on them. In the Nepali society, Dalits have been dominated in different aspects. If they do not work, they have to remain empty belly and if they get progress again they get tortured. In this sense Mansingh argues:

In the village, the Dalits perform their duty very hard and live a good life, the upper caste people blame them they are trying to be equal with them and start hypocrisy, lawsuit and physically punish them and chase them away from the village. For fighting against such dominations, we need persons who could raise voice and poke their fingers towards them. (p. 25)

Dalits have been dominated from both sides; if they are poor and if they get progressed. If they are poor, they have to go to rich people's houses for work. They are dominated and hated culturally and exploited economically. If they progress, they get physical punishment, mental torture and should leave the village for competing with the upper caste people. On the contrary, the reality is that society depends on their labor. This seems very natural and live experience of the Dalit community. Mansingh tells that upper caste people dominate and discriminate the poor and Dalits on the one hand and there is caste-based discrimination and untouchable practice among Dalits themselves on the other. It is not a good practice for Dalits which divides them. The description is natural. Dalits are divided

in the name of caste and political rulers have played to divide them as we see the role of Hiralal who plays a negative role after his appointment as deputy state health minister (p. 113). During Hiralal surrendered in front of rulers, Dalit movement started getting weak. Ruplal was the political leader and full time cadre of the party (p. 114). Mansingh's wife managed his house and children but at last he got divorce. It exhibits how the political leaders fail to manage the family. There is weakness from both sides for good relationship of wife and husband. It shows that the fall begins when he gets divorced with his wife and gets married with another woman (p. 198). Magarati (2021) opines that personal failure depends on both person himself and society (p. 258). The same thing happened to Mansingh (Ruplal) in his political career.

Similarly, Barali narrates Mansingh and his economic condition. After some years, his money and ornaments finished which his second wife possessed. Along with his passive role in the party activities, the economic support stopped which he has been getting from the party; then he faces economic problem (p. 206). Once Mansingh was elected in the post of central committee politburo member but he was not satisfied because he could not get the leadership (p. 209). Thus, Mansingh becomes passive in the political activities. His negative thought reaches intensely against party and its leaders. As a result, Mansingh's role for party politics decreases and service of wife increases. He starts living in capital city but his income decreases because the Central Alliance Committee stops providing 5000 Rs. However, he was supported by the members from the Farmers' Organization for his livelihood (pp. 209-10). Then he starts abusing leaders opposing Marxism. He accuses communist leaders and the communist principle (p. 211). For downtrodden status of Dalits, it is contextual to cite Storey that "it is lived experiences of ordinary men and women especially Dalits." The examples above clarify that Dalits are suppressed not only economically but politically as well. So, the person loses confidence in his endeavor. This also happens in the life of Mansingh (p. 48 as cited in Magarati, p. 259). Bhuwansingh tries to convince Mansingh but, he claims it is better to remain as free member rather than to be a dominated party cadre (p. 214). There is weakness on both sides: personal and social. He was a leader but no one commented on him. He was like a cruel ruler but no one raised the questions against his decisions. They accepted whatever he said and nodded their heads in acceptance (p. 224). This condition of Dalits is "discourse as a system of representation" (Hall, p. 44) that represents entire Dalits under the state power. He was ambitious in the political field and he left his family and started a care free life in the capital city. He as well as all of them was equally responsible for his downfall (as cited in Magarati, p. 260).

Paudel's *Likhe* is about the dominated, discriminated, crushed, and subordinated Dalits from socio-economic, caste and culture imposed by unitary power hegemony of Nepal in general and Parbat, Bāglung and Myāgdi (Gandaki region) in particular. The

novelist presents the Dalit characters as helpless, miserable, frail and inferior, whereas non-Dalits as powerful, confident and strong in every aspect of life. It is the story of Dalits and their children who suffer a lot in society by means of economic exploitation, social and cultural domination and more byuntouchable practices. There is the picture of political domination of Dalits by the state power and political leaders. The social harmony lacks between Dalits and non-Dalits and among Dalits themselves in case of untouchable practices. Selfishness is presented more among Dalits than non-Dalits. Dalit characters are presented as selfish, unsocial, dirty, drunkard, irresponsible and inferior. The narrator presents the discussion of Lāhure and Nepali boy about Likhe's problem:

The Delhi Lāhure was speaking. Likhe began to cry holding Lāhure's hands, "brother! Do not go away leaving me here alone". He threw Likhe's hand and spoke, 'what a coward child is this. Who will provide him food without work?' The Nepali boy was not satisfied with Lāhure and his direct statement so he said why you talked like this. Everyone fears and becomes sad for the first time in such a new place. (p. 154)

Likhe is presented as innocent, weak and coward whereas Lāhure is presented very rude, selfish and unsocial man. He does not have sympathy for the innocent Likhe and other people. The Nepali boy gets angry seeing Lāhure. How selfish is Lāhure? We can see and realize this after the discussion with the Nepali boy. The representation of Dalit is a "site where knowledge is formed" (Miller, p. 117). Innocence, poverty, illiteracy and lack of confidence characterize Dalits. But all Dalits and non-Dalits are not selfish, as the narrator narrates:

The Nepali boy narrates about his boring night yesterday to Lahure because he was heavily drunk. Unfortunately the boss became angry because he found him asleep. After listening his bad moment, Lāhure spoke to himself, 'If the boss dismisses him from the job, I will replace him there'. He thought to visit the boss during the day time. But at least in words, he said how could he do like this. (p. 161)

The above description depicts the selfish nature of Lāhure that he desires to replace the Nepali boy instead of giving him sympathy. He reports negatively about the nature of the Nepali boy to the factory owner. The Nepali boy was co-operative, helpful, social and innocent but he was reported loafer, drunkard, lazy and selfish. That was the strategy of Lāhure to dismiss him and get that job. Such activities are seen in the foreign land among Nepali workers. The Nepali boy went to the boss and quarreled and later the gate-keeper beat him badly and he was thrown under the truck and killed (p. 163). Prashuram wants to search whereas Lahure denies going and reporting it to the organization. He said Nepali boy is dead so it is useless to search for him. Otherwise police will create a problem for them. Such events occur time and again and Nepali workers get tortured because they do not have unity (p. 172). The narration exposes Prashurām as friendly and caring whereas

Lāhure indifferent and careless. This proves that Dalit characters are presented as selfish, greedy, politically indifferent, coward and weak. Magarati (2021) opines that this representation is not real representation because all the people from Dalit community are not as represented in this novel (p.261).

Likhe Damai, real name is Budhe but there used to be eggs of lice in his head so his parents named him Likhe. He is only child of Cāure and mother Cāuri. Likhe at the age of eight did not wear underwear. His father's shirt was sufficient for him to cover top to bottom. When he turned nine, he got t-shirt and half pant made of nylon (7). Mansingh, in *Itihāsko Ek Paikā* is presented naturally that he was white with white tooth, tall and very attractive built and his feet were like those of a small baby (pp. 23-24). It is the description of physical appearance of Mansingh, the protagonist of the novel. There is not any example of Dalit movement and punishment given by Likhe to the dominant group of people and exploiters in *Likhe*. Likewise, Bhuwansing and Mansingh fight against feudal lords and hegemonic power structure in many places in farmers' and Dalit struggle. First, they punish Premnath Koirala for his domination upon poor and Dalits (pp. 37-40). Second, in Dhikur Bari they punish four persons who were against the humanity (pp. 48-54). Then they punish the gang of six who seized the property of Dhan Bahadur Chhetri (pp. 55-65). In the Soshi bazar they punish Laxman Shah for the rape attempt of Manmaya (pp. 71-79). Both of them participate in the Jugedi struggle (pp. 143-151) and the Jutpani struggle (pp. 152-156). Likhe fails to fight against the cruelty and domination; however, Mansingh and Bhuwansingh fight against the domination and get success in the struggle.

Barali, a Dalit activist and writer has experienced Dalit's pain, anguish, suffering and torture from the state power structure whereas Paudel from the upper caste has only observed the domination, suffering and hunger of Dalits but he does not have the similar experience as Dalits. Here *Likhe* is presented very innocent, weak and coward whereas Lāhure is presented as very rude, selfish and unsocial person. He does not have sympathy for the innocent boy Likhe and others. The Nepali boy is presented caring, helpful and social (p. 154). Likhe is confined around his home and the periphery of Rijal Bist. After reaching to India, his world is confined to household work, his room, work place, Prashuram and Sonam. There are so many socializing agents by which a person learns to be a reasonable person. However, Likhe lacks such agents.

In the same way, *Itihāsko Ek Paikā* narrates the life story of Dalit activist and leader Ruplāl Bishowkarma (p. 25). Here, Ruplāl is presented in the name of Mansingh who is well experienced about his own life, life of poor, marginalized and Dalits. He actively participates in political activities for thirty years. There is gradual development in his thought and action. It is a natural representation as all human beings come across all types of ups and downs. He is elected as the central committee politburo member. Despite this, he feels bad because that his devotion and contribution are not well acknowledged in

the party. He is dissatisfied and his fall begins because of his ambition. Hall (1997) opines that meaning does not adhere to things, in the world, it is "constructed and produced" (p. 24). The meaning differs what people see and what they experience in their lives. Dalits in their lives have been experiencing differently and people around them are defining differently.

Conclusion

The researchers focusing on objective and research questions analyzed and interpreted the data from the primary texts that are written by both Dalit and non-Dalit writers that raise Dalit issues. The researchers explored some similarities and some contrasts while representing Dalit characters. Barali and Paudel have raised the issue of class struggle, equal socio-cultural and political status of Dalits, inter-caste and intra-caste untouchable practices equally and similarly. Both writers have given the main role to the Dalit characters such as Likhe and Mansingh. Other Dalit and non-Dalit characters are given minor roles. Rather researcher explored some contrasts representing Dalit characters. Barali has successfully presented this novel by reaching the bottom of the Dalit community to explore discrimination, domination, exploitation, and all kinds of evil practices incurred on Dalits (p.10). On the other hand, Paudel in *Likhe* creates Likhe, a main Dalit character but passive, cowardly, illiterate, dependent, and innocent in the beginning but active, assertive, literate, logical, public, and revolutionary at last. Barali's characters Bhuwan and Mansingh could take revenge with exploiters whereas Paudel's character Likhe fails to take revenge against cruelty, domination, and discrimination of the upper castes at home land and in India. Barali exposes Mansingh's beginning and end whereas Paudel is silent about Likhe's life, organization, his struggle, and campaign against caste discrimination and untouchable practice after he returns home. Barali without exaggerations exposes the characters' socializing agents and their growth and development naturally whereas Paudel describes Likhe's growth and development unnaturally. Therefore, the researcher claims that to some extent, Paudel's description is speculative whereas Barali's shows the real experience representing Dalit characters, their class, and culture. The research is significant due to the comparative study on Dalit and non-Dalit writers' narratives on socio-cultural issues of Dalits and marginalized people that can provide knowledge for researchers and academicians for further research. The major limitation of the study is that it compared two novels only. Therefore, further research with a larger sample of novels that are written by Dalit and non-Dalit writers in Nepal can be compared.

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