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Illustrating the Dominant-Subordinate Relations: A Gramscian Analysis of Vikal's *Abiral Bagdachha Indraavatee [Indravati Flows Constantly]*

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Abstract

This study attempts to analyze Ramesh Vikal's Abiral Bagdachha Indraavatee [Indravati Flows Constantly], aiming to explore the hierarchical relations between Chaturbhuj Kaji, the agent and representative ruler of feudal society, and the poor Majhi community. To analyze the text, Antonio Gramsci's concept of hegemony has been used as a theoretical tool. He argues that the dominant class attempts to maintain their supremacy over subordinate groups in two ways – by winning spontaneous consent and by exercising coercive agencies such as police, military, courts and prisons; and using means of violence and terror. Consequently, pains and sufferings perpetuate in everyday lives of subordinate people. For instance, in the text, the village head Kaji and his son dominate the poor Majhi people, but they do not realize the oppression or fail to revolt against domination of the Kaji family because of the cultural hegemony and lack of class alliances. As a result, they go through the sufferings like poverty, physical tortures, imprisonment, kidnaped and rape and so on. This study gives insights to see how the evils and vices of feudal system degrade the lives of the Majhi people in particular and the entire humanity in general.

Keywords: Coercive agencies, consent, domination, feudal cultural values, hegemony.

Introduction

In the history of Nepali literature, the decade of the 1980s is considered to be a significant period for the creation of Nepali novel. The novelists like B. P Koirala, Dhruva Chandra Gautam, Lil Bahadur Kshetri, Sanjay Thapa, Modnath Prashit, Daulat Bikram Bista, Parijat, Ramesh Vikal, among others have enriched Nepali literature. They wrote novels from various perspectives such as social realistic, feminist, experimentalist, absurdist, and psychoanalyst, existentialist, absurdist and so on (Baral and Atam 88). Thus, the novels written

in this decade reflect the social realities, class conflicts and contradictions, and everyday life experiences of ordinary people in the contemporary feudal society.

The novelists have predominantly depicted the hierarchical relations between dominant and subordinate groups of the Nepali society. The evils and vices of the society and its bitter consequences on the helpless people are highlighted in the novels. In this context, Rajendra Subedi evaluates the writing patterns of the novelists in the late 1980s, stating that the novelists attempt to explore the social vices, exploitation of the dominant social class and suffering of the subordinate people. They have also disseminated message to the people to bring storm of revolution against the existing social evils and exploitation in the society (433). In fact, the novels were written on the social issues by exploring contemporary realities and epochal consciousness (Shrestha and Sharma 111). At the end of the 1980s, the novelists powerfully presented the real picture of contemporary Nepali society and life experiences of people in then society.

Following the trends of reflecting the social realities in the creation of literary works, Ramesh Vikal, one of the representative Nepali novelists of the 1980s, has enriched Nepali literature by writing a number of literary works on the theme of social problems, ordinary people's life experiences, and contradictions and conflicts of social classes. For instance, his seminal novel *Abiral Bagdachha Indraavatee* [*Indravati Flows Constantly*] published in 1983 depicts the natural scenarios around the Indravati River, the everyday lives of poor Majhi and Danuwar communities that live at the bank of Indravati River. The novel, on the one hand, presents the natural scenarios of Indravati River and its continuous flow. On the other hand, it unfolds struggles and pains of the Majhi people that flow like Indravati River. In this regard, Sanjeev Uprety comments that Vikal has explained the flow of Indravati River and scenarios that are seen at the river bank (20). Like in the novel, the Majhi and Danuwar people live by fishing and rowing boats across the blue waves of the river.

Vikal's *Abiral Bagdachha Indraavatee* presents the dominance of elite class and its feudal culture in then society. Kaji Chaturbhuj and his son Sana Kaji, Trilochan represent the dominant ruling class, and the helpless and poor Majhi and Danuwar communities stand for subordinate groups. The novelist has shown painful condition of the Majhi and Danuwar people under the oppression and exploitation of the Kaji family. The novel has presented the reality of rural village in which the poor people live under the shade of the village headman in the village (Subedi 471). Analyzing the thematic aspect of the novel, Subedi further argues that the novel has constructed the story of feudal misdeeds and exploitation over the existence and self-respect of poor and voiceless people through the everyday practices of political, economic and cultural vices (471). The novel weaves the story of subordinate people, particularly Majhi and Danuwar communities, who get exploited and oppressed by the village head. In the same way,

Guary S. Adhikary evaluates the content of the novel: “Basically this novel depicts a local village headman exploiting the poor condition of local Majhi community” (par. 1). The supremacy of the village head and his cultural and political domination bring pains, sufferings and numerous problems in everyday lives of the Majhi people.

Problem, Objectives and Methodology

In *Abiral Bagdachha Indraavatee*, the Majhi people suffer from poverty, degradation and exploitation. In spite of having all these sufferings, they remain unable to go against the domination of the Kajis. The old generation of Majhi community does not realize that they work for their exploiters. The youth Majhi people cannot revolt against the domination and exploitation though they are aware about it. The youths get kidnaped, arrested, tortured and imprisoned though they are innocent. Against this backdrop, this article has raised the following research questions: How do Chaturbhuj Kaji and his son Trilochan attempt to maintain their supremacy? What pains and sufferings do the Majhi people face? Why do the Majhi people not comprehend the oppression of Kaji and why do the youth Majhi fail to revolt against the cruel domination though they are aware about it and they intend to do? This article aims to answer the above-mentioned questions in the course of analyzing the novel *Abiral Bagdachha Indraavatee*. To achieve these set objectives, the text is analyzed and interpreted by using textual analysis method. For this analysis, Antonio Gramsci’s notion of hegemony is taken as a theoretical standpoint to substantiate the arguments and logics that are made in the discussion.

Gramsci’s Concept of Hegemony and Vikal’s *Abiral Bagdachha Indraavatee*

Gramsci’s concept of hegemony gives a critical approach to look at the hierarchical relations between dominant and subordinate groups in the human society. The term hegemony “refers to a relationship between dominant and subordinate social groups in which the domination takes place through coercion and consensus” (Alam 4). The dominant social group in the society attempts to retain their power and supremacy over subordinate people by winning the consent of people and using the force otherwise. Gramsci clarifies the strategies of dominant groups as he claims that “the supremacy of a social group manifests itself in two ways, as domination and as intellectual and moral leadership” (*Selections* 212). For Gramsci, hegemony refers to the acceptance of the ruler’s authority and leadership. When hegemonic situation fails, the rulers attempt to maintain their supremacy over subordinates through the means of force which Gramsci terms ‘domination’ or ‘coercion’.

The dominant social groups impose their domination forcefully and violently when subordinate groups do not give their consent. In this context, Gramsci argues that the ruling group “enforces discipline on those groups who do not consent either actively or passively . . .

constituted for the whole of society in anticipation of moments of crisis of command and direction when spontaneous consent has failed” (*Selections* 145). The dominant social class practices both consent and coercion in order to maintain their authority over the subordinate people. In the hegemonic situation, the subordinate people do not realize that they are being exploited and oppressed as they accept the authority of the rulers as if it is natural ones. Consequently, they suffer from series of problems, difficulties and devastations. However, they accept all these complications in their everyday life as if they are the consequences of their own fate and destiny. The same situation is found in Vikal’s *Abiral Bagdachha Indraavatee* in which the dominant social group Kaji family attempt to gain and maintain their supremacy over the poor Majhi people through the means of both consent and coercion

The novel *Abiral Bagdachha Indraavatee* depicts everyday life experiences of the poor and helpless Majhi people of the 1980s in Nepal. The story is set in a rural village of Sindhupalchowk district which is situated at the bank of Indravati River. In this village, the legacy of feudal culture and tradition has been maintained by the village head Chaturbhuj Kaji and his son Sana Kaji for years. They attempt to maintain their socio-political power and supremacy over the Majhi people. For this purpose, Chaturbhuj Kaji tries to keep domination of Kaji family over the innocent and illiterate Majhi people by winning their spontaneous consent and making them accept his political authority and leadership. In contrast, Sana Kaji attempts to retain their supremacy through the means of force and violence as the hegemonic situation is broken down when the youth Majhi does not give their consensus to the moral and political authority of the Kaji in the village.

Kajis as Dominant Groups and Majhis as Subordinates

In *Abiral Bagdachha Indraavatee*, Vikal illustrates hierarchical relations between the Kaji family and Majhi people – the dominant and subordinate groups. In this relation, Chaturbhuj Kaji attempts to maintain the hegemonic situation and exploits the voiceless Majhi people by circulating cultural values, ideologies and humane values through the means of consensus. He is successful to win the consent of innocent Majhi people and hold his hegemony over them. The narrator unveils the strategies of Chaturbhuj Kaji that he applies in order to get the consent of Majhi people for the legitimation of his authority and political leadership. The narrator explains the strategies of Kaji:

*Baabule jasto maarpeeta ra kruratapurvakko daman dwaara raiteemaathi shaasan
garnuko badalaa uniharumaa aafno maanaviyataa, udaartaa, dayaa ra
sahaanubhutiko viswaas deelaatera aafno prabhutwa jamaaune kuraama uni viswaas
raakhthe* (Vikal 13)

He was sure that hegemony can be maintained over the subjects through the means of humanity, generosity, love and sympathy rather than the means of physical tortures and cruel domination as he father used to do. (English translation is mine)

Kaji practices humane values and emotional aspects so pervasively that blind the ignorant Majhi people to see the reality of their oppression and exploitation. He succeeds to achieve hegemony over the Majhi people because in hegemonic situation, “a social class achieves a predominant influence and power not by direct and overt means but by succeeding in making its ideological views so pervasive that the subordinate classes unwittingly accept and participate in their own oppression” (Abrams and Harpham 208). The Majhi people remain unable to realize the oppression and exploitation of Kaji and their miserable condition because of cultural hegemony.

The influence of Chaturbhuj Kaji’s generosity, humanity and kindness ranges so deeply and prevalently to the Majhi people and the village as a whole that the villagers, particularly old generation of Majhi people worship Kaji as god possessing divine power. They have not only accepted the authority and supremacy of Kaji, but also they surrender themselves in his service. The narrator describes the manner and condition of the destitute Majhi people: “*yi neeraha pashujastaa maajhiharu yinai thulaathaalu ra khaas gari kaajikhaandaanlaai nai isshwarsamaan, unkaa pratek vaakyalaai devvaakya maanera hardam uskaa paaumaa shira jhukaauchhan; kaajikaa haatamaa yi vaanar naachejhai naachchhan*” ‘these helpless Majhi people bow their head on the feet of the Kaji accepting him as god and his word as the word of god. They are controlled by the hand of Kaji’ (Vikal 72; English translation is mine). Majhi people’s hegemonic condition resembles the situation of subaltern who “remains a pawn in the elite’s hands – the hands that play the game of hegemony . . . they fall victim to the implicit forms of hegemony – an insidious programming which makes them work for their exploiters” (Shrestha 275). Due to the influence of Kaji’s so-called generous behavior, the Majhi people do not realize that they are being oppressed and exploited. As a result, they suffer from poverty and innumerable problems in their day-to-day life.

The Majhi people cannot improve their socio-economic condition and they have to suffer from poverty, injustice and inequality. They do not have land and property at all because the lands in the village are seized by the elite Kaji. In spite of having all these exploitations and domination, they are devoted to Kaji with a high respect and adoration assuming him as a living god for them. The old Majhi people express their blind devotion to Kaji: “*budhaa kaaji jastaa maalika paaunu ta baabai, thulaa bhaagya chaahinchha . . . ho budhaa kaaji ta deutai hun*” ‘we need great luck to have a master like old Kaji . . . yes; the old Kaji is a god’ (Vikal 13-14; English translation is mine). They do not realize that Kaji is not god, but the exploiter and

oppressor of the Majhi community in the reality. They are blinded to see this reality because of the deeply internalization of cultural and political hegemony.

Kaji's cultural and political hegemony functions so deeply and pervasively over the ordinary Majhi people in the village that they are ready to sacrifice even their life to the devotion of Kaji. For instance, Bhuma Majhi, the head of Majhi community, rushes to Kaji's house early in the morning leaving his all works behind instantly when Kaji makes a call for him. He seems very much worried about the health of Kaji. When he reaches Kaji's house, he expresses his unconditional devotion to his master: "maalikle junsukai belaa bolaunu bha bhe ni ta aaihaalthen. Katee nai taadhaa ho ra? Andhyaarole ke chai garthyo ra" 'I would have come whenever you called me as it's not long distance. What could darkness do for me' (Vikal 16; English translation is mine). The attitude and expression of Bhuma shows that the Majhi people have become pawn in the hands of Kaji and they can do anything for their master even taking the risk for their life. Bhuma is ready to follow the order of Kaji and attend in his house even in the darkness at night. This is how Kaji achieves and maintains this state of hegemony over the Majhi people by disseminating ideologies of humanity and generosity and winning their consensus because "hegemony is the predominance obtained by consent rather than force of one class or group over other classes" (Famia 24). Kaji who represents the dominant social class successfully attains and retains supremacy over the subordinate Majhi people through the means of consent.

The Majhi people have internalized the feudal cultural values and ideologies that are diffused by Kaji to fulfill his interest. He convinces the ignorant Majhi people to support Sana Kaji in his plan of building a castle in the village. The innocent Majhi people get convinced by the loving and caring manner of Kaji (Vikal 97). In reality, the new castle is going to be constructed to fulfill the personal interest of Kaji and to enrich his pride in the village. The Poor Majhi people do not get anything, but rather they lose the fertile land that they live by. They do not realize how they are being victimized. All Majhi people agree to Narane, one of the poor Majhi who expresses his false aspirations: "ho ta ni, gaaukaa maalikko ijatta, gaauko ijatta, gaaukeko ijatta" 'yes, the dignity of master is the dignity of village, the dignity of villagers' (Vikal 97; English translation is mine). They are consented by the world view and personal interest of Kaji because the dominant social groups establish their "moral, political and intellectual leadership in social life by diffusing one's own world view throughout the fabric of society as a whole, thus equating one's own interests with the interests of society at large" (Eagleton 115-116). Kaji establishes his authority in the village by equating his personal interests with the interests of the villagers and the village as a whole.

Since the Majhi people have deeply internalized the feudal cultural values disseminated by Kaji through the means of showy love and sympathy, they fail to comprehend the cruel

intention of Kaji. For instance, Debu Paneru, a politically conscious and rebellious young man in the village, tries to convince them not to let Kaji build the castle in the fertile land because it is not in the favor of the poor Majhi people. But, Bhuma does not listen to Paneru's suggestions. He expresses his helplessness and dominated psyche instead: "aba banaauchhan bhane banaauchhan, ke garna sakchham haami ra, unkaa jimi, unkaa dharti" 'if he wants, he builds the castle. What can we do as the land belongs to him' (Vikal 166; English translation is mine). Further, when the young Majhi people disagree to the decision of constructing the castle and disobey the order of Sana Kaji, Bhuma reminds them the feudal culture in which masters are not disobeyed and offended. They must be obeyed as they are sent by the god to rule over the subjects (Vikal 53). Kaji is assumed to be a god and accepted his authority as natural ones because of the cultural hegemony in which "cultural and ideological belief systems" and "teachings are accepted as universally valid by the general population" (Fontana 140). The Majhi people accept the activities and authority of Kaji as naturally and universally lawful.

For the Majhi people, Kaji and his son Sana Kaji are divine figures who can never do evil things in the village and for the villagers. If they happen to do any sinful deeds, it is not supposed to be their fault, but the matter of fate (*Karma*). For instance, Sana Kaji shoots Debu Paneru to his death as he dares to raise voice against the domination. He attempts to rape Lalgedi, the daughter of Bhuma and later he orders his men to kidnap her when she directly disobeys his order to sleep with him. But, the Majhi people do not accuse Sana Kaji of these crimes. Instead, Bhuma accepts all these crimes as the matter of destiny: "Saanaa Kaajilaai pani ke dosh? Yo sabai karmako khel ho" 'It is not the fault of Sana Kaji, rather it is all the matter of fate and destiny' (Vikal 212; English translation is mine). He further compares Sana Kaji to a tiger's cub that cannot tolerate the attack of the flock of fox (212). Since the Majhi people are under the mechanisms of cultural hegemony, they are consented that Kaji has inborn right to rule over the subjects.

Kaji exercises cultural hegemony through the means of feudal cultural values and ideologies such as impressive love, humanity, generosity and sympathy for the maintenance of his reign over the Majhi people. It is the same manner that Gramsci suggests: "Hegemony is exercised by the ruling class not only through coercion, but also through consensus, managing to impose their word view, a philosophy of customs and common sense that favor the recognition of its domination by the dominated classes" (Eugenio-Enrique Cortes-Ramirez 117). The innocent and poor Majhi people get entrapped in the mechanisms of Kaji that is imposed to them. Kaji establishes his supremacy and dominance "by securing the spontaneous consent of subordinate groups", the Majhi people (Strinati 154). Consequently, they have to face numerous pains and sufferings like poverty, starving, alienation of their land, oppression,

terror, fear and so on without realizing the fact that these all are the consequences of Kaji's oppression.

In contrast to Chaturbhuj Kaji, Sana Kaji attempts to maintain supremacy of the Kaji family by means of coercion or coercive agencies since cultural hegemony breaks down when the young Majhi people deny accepting his authority and political leadership. Moreover, Sana Kaji believes in the means of coercive forces and violence rather than ideological and cultural apparatuses to dominate the ordinary people in the village. He is cruel and violent by nature, too. The narrator describes his ferocious nature: "Saana Kaaji ahangkaari, dambhi, krura ra saujannyataale shunnya eutaa narpashu thiyo. Uskaa agaadi maanisa – ajha uskaa aafnaa raiti ta keeraa-fatyaangraabaahak kehi thienan. Yi sabai kewa usko ikshaapurtikaa laagimatra janmekaa hun" 'Sana Kaji was egoistic, proud, cruel and inhuman creature. For him, the people and his subjects were taken as not more than insects that are born just for the satisfaction of his animalistic desires' (Vikal 79; English translation is mine). Sana Kaji exercises coercive forces and violence for the maintenance of domination over subordinate Majhi people.

Sana Kaji creates threat, terror and fear to the ordinary Majhi people and entire villagers in the village through the means of physical force and violence. He silences the rebellious activities and voices of Harikrishne Sannyasi, a political activist who wants to be a candidate for the election of village head (Pradhanpancha), by killing him in a mysterious way (Vikal 49). Moreover, he shoots Debu Paneru to death in front of the mass of the people. But, he is not given legal punishment. He moves freely in the village instead. This murder of Paneru not only creates terror and fear to the villagers, but also the innocent young Majhi people get physically tortured and imprisoned. The narrator describes how the helpless Majhi people get dominated through the means of coercive agencies:

Saana Kaajile Debu Panerulaai goli thokera bhumigata bhaeko kehi dinapachhi ekkaasi sadarmukaambaata ek darjan raataa taauke aera shantisurakshako naauma aadhaaraatamaa tes gaauma hamalaa gare. Tetti belaa haat parekaa tanneri maajhi sabailaai kurmuryaer chalaan gare (Vikal 209)

A dozen of police entered in the village in the name of peace and security few days after Sana Kaji shot Debu Paneru to death and went to underground. The youth Majhi were arrested and imprisoned. (English translation is mine)

Sana Kaji practices the apparatuses of coercive agencies in order to maintain his supremacy and domination over Majhi people as Kelton Cobb elaborates Gramscian idea that the rulers use the "coercive agencies . . . the police, military, courts and prisons . . . to repress the working class" (55). These coercive agencies are massively practiced and circulated in the village to keep

domination. Consequently, the youth Majhi becomes the victim of this cruel domination as they get arrested, brutally beaten, imprisoned and disintegrated from their families.

When Sana Kaji fails to persuade Lalgedi to fulfill his sexual desire, he attempts to get her forcefully for the fulfillment of his evil wants. For this intension, he attacks her in the jungle when he finds her alone. He not only threatens, but also he forcefully attempts to rape her. The narrator describes violent, cruel and wild attack upon Lalgedi:

U utmat saandhenjhai agaadi badhyo. Usle aafno kathora pakadamaa Laalgedilaai gaanjyo. Lalgedi aatangkale chichyauna khoji, tara saanaa kaajiko eutaa haatle mukha thunieki u raamri chichyauna pani sakina (Vikal 82)

He approached to her like a wild bull. He seized Lalgedi in his strong arms. Lalgedi was terrified and tried to cry, but she could not do as her mouth was locked by his one hand. (English translation is mine)

The Majhi people like Lalgedi who do not give their consensus to the authority of the rulers, get forcefully dominated and oppressed. It is because when the consensus is in crisis, “domination of hostile groups achieved by means of force” (Salvadori 237). As a result, the subordinate groups like Lalgedi, then, have to go through pains and sufferings in their everyday life.

In the village, the young Majhi people such as Shobhite, Jaimane, Bhime, Hire and Tule do not accept the cultural hegemony and supremacy of the Kaji family. They disobey the order of Sana Kaji. They dare to raise their voice against the domination instead of giving their consensus to the authority of Kaji. In this crisis of cultural hegemony, Sana Kaji attempts to gain and maintain the political authority through the means of force. He imposes his domination to the rebellious youth Majhi as Steve Jones elaborates Gramsci’s idea: the rulers “enforce discipline on those groups who do not give their consent during a normative period, and which dominate the whole of society in periods when consent has broken down” (50). Kaji forcefully imposes his power and dominates Sobhite by pointing his gun towards his chest:

hun, teso bhaye tain hos Shobhite! Yo chineko chhas tainle? Yeslaai banduk bhanchhan. Yesle sokha laagyo bhane mukhbaata aago ukelchha. Tes aagole teemerujastaa jhusghaans, patkarkaa dhikuraalaain dadhelo laaera kharaani tulyauchha . . . suna, yo mero haikamko gaaumaa jeudo baachna mana chha bhane aafullai aafno thaankaamaa raakh; pakhetaa umaarera udana nakhoja. Aaja uparanta teraa aankhaa yesari thaado uthe bhane ek dina tinle futnuparnechha. Sunis? . . . aafno aukaata chinera munto uthaane gar (Vikal 85- 86)

Oh, you are Shobhite! Do you know this? It is called gun which vomits fire through its mouth and this fire burns down the worthless people like you into ashes . . . Listen, keep yourself in your level, if you want to live. Do not dare to raise your eyes. They will get broken if you repeat this again. (English translation is mine)

Sana Kaji tries to retain the hegemony and reign over the disobedient Majhi people through the means of physical force by creating threat, terror and fears. He tries to protect and continue the existing hegemony by applying coercive forces as Gramsci argues: “hegemony protected by the armor of coercion” (*Prison* 75). The youth Majhi can do nothing against the violent and cruel domination of Sana Kaji. Ultimately, they get dominated and oppressed by the power of Kaji in the village.

Sana Kaji compels the helpless Majhi people to follow his order and change his dream of constructing a castle into reality by dominating them and the entire villagers. For the fulfillment of his dream, he implements and practices the coercion. Though the young Majhi people decide to defy the order of Kaji and go against the plan of constructing the castle in the village, they are compelled to give up their fertile land and to do labor in the construction of the castle when Kaji coerces them by raising and pointing his gun towards them. He violently threatens them: “ko jaadaina kaammaa? Kasle gareko yo aant?” ‘Who do not go to the work? Who dared to do this’ (Vikal 204; English translation is mine)? He further suggests the ways of domination over the subjects to his father: “yi dui-chaar kamaaraalaai golile bhutepachhi yi thik thaaumaa aauchhan” ‘all these servants will come to their right place after two-four people get shot to death’ (Vikal 137; English translation is mine). Majhi people, then, surrender themselves to the authority of Kaji. The young Majhis are forced to remain helpless in front of Sana Kaji and his supreme power.

On the one hand, the old Majhi people cannot revolt against, even do not realize the cruel domination and exploitation because of cultural and political hegemony that they have deeply internalized. Due to the internalization of cultural hegemony, all the actions and activities of Kaji are assumed to be legitimate and universal. It is because “the dominant social groups establish a system of permanent consent that legitimates a prevailing social order” (Fontana 141). On the other hand, the young Majhis remain unable to revolt against the violent oppression and exploitation though they are aware about it and they intend to do. They fail to go against the domination of Kaji because of the lack of “class alliances” (Laclau and Mouffe 66) and there is not “unifying dissenting groups into a system of alliances capable of contesting bourgeois hegemony” (Carroll and Ratner 8). There is no class alliances and unification among the whole Majhi community. The old generation is deeply devoted to the authority of Kaji and some of the youths are sycophants of Kaji such as Budune, Hare and so on. Moreover, the youths like Shobhite, Jaimane, Bhime, Tule and so on do not have an acute consciousness and

knowledge to revolt against the Kaji's domination, but they have only anger. As a result, they cannot go against the cruel and wild domination of Kaji.

Since the Majhi people cannot do anything against the perpetual domination of Kaji, they have to face bitter and painful consequences in their life. They suffer from poverty, starvation, physical tortures, terror, fear, murder, rape, kidnaps, imprisonment, and disintegration of family, sexual harassment and exploitation and after all devastation of entire life. For instance, they have to live by fishing. All the youths get arrested and imprisoned. Bhuma has to struggle alone in his old age when his sons Jaimane and Bhime get arrested and forced to leave the village respectively. Similarly, his young daughter Lalgedi is kidnaped and lost forever. Debu Paneru and Sannyaasi get killed though they are innocent. Thus, the narrator describes the miserable condition of dominated and oppressed Majhi communities: "sataabdiaundekhi yasai gari kasaiko aatankamaa, kasaiko dar ra andhashraadamaa pilsier aekaa chhan yi Indravatika maajhiharu" 'the Majhi people of Indravati River have been suffering in the terror, fear and blind-faith to the master for centuries' (Vikal 57; English translation is mine). The Majhi people who live at the bank of Indravati River suffer from various forms of domination and exploitation perpetually.

Conclusion

Vikal's *Abiral Bagdachha Indraavatee* depicts the real picture of the contemporary feudal society of the 1980s through the representation of hierarchical relations between the dominant Kaji family and the subordinate Majhi people who live at the bank of Indravati River. Chaturbhuj Kaji and his son Sana Kaji attempt to maintain the supremacy of Kaji legacy by practicing the means of hegemony (by winning spontaneous consent of the Majhi people) and coercion (by exercising violence and coercive agencies such as police, prisons and violence) respectively. Kaji maintains his authority over the helpless Majhi people by means of socio-cultural values and ideologies such as humanity, generosity, love and sympathy. In contrast, Sana Kaji exercises violence, terror, threats and coercive agencies to maintain supremacy and domination over the Majhi people.

The practice of both hegemony (consent) and domination (coercion) causes the painful and miserable consequences in everyday lives of the Majhi people. They suffer from the pains of poverty, humiliation and disintegration of family. The Majhi people do not realize domination and exploitation of the Kajis' because of the deeply internalization of cultural, moral and political hegemony. In spite of knowing the causes of pains and sufferings, the young Majhi people fail to revolt against the domination, though they intend to, due to the lack of class alliances and leadership of subordinate bloc. Eventually, they are compelled to struggle and survive their day-to-day life in pains and miseries that perpetually go on as the constant

flow of Indravati River. Thus, this study provides insights to understand difficult and miserable condition of the poor and innocent Majhi people. It may also give message that the vices of feudal system discomfort and harm subordinates in the society. Hence, the vicious feudal system needs to be changed into the democratic system for the equality, freedom and justice.

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