

Chapter 1

Aesthetics of People's War

People's War in Nepal raised by the Communist Party of Nepal (Maoist) has a strong cultural base. People's literature is one of its dimensions. The revolution has created its own aesthetics. This thesis makes an attempt to understand the nature and characteristics of aesthetics of People's War. The thesis asks the questions: How has the War conceived the aesthetics? How has it been theorized? How does it appear in people's literature? For this analysis, the present thesis discusses Prachanda's conception of aesthetics on the background of Marxist aesthetics and analyzes Krishna Sen Ichhuk's *Bandi ra Chandragiri* using the frame.

Communist Party of Nepal started an armed 'People's War' on 13th February 1996 A.D. (1st Falgun 2052 B.S.). On the background of basic concepts of Marxism and Marxist aesthetics, this chapter discusses Prachanda's ideas on aesthetics and its relation with People's War. The chapter has been divided into several sections.

Revolution

Literature of class society is transformable because politics has extreme power to change everything. Literature cannot be free from the politics. In capitalistic society, literature seems to be for elite class people but not for proletariats. Bourgeois always strive to create literature of status quo but not to transform the society radically. There is dialectics everywhere because elite class people, especially bourgeois, always want to dominate lower class people by using various techniques but lower class people do not like it. Without revolution, there is no chance to bloom everywhere. Proletariats have compulsion of revolution in each sector. So, revolution is necessary to dismantle old norms, values, traditions etc. related with status-quo

thinking and activities. People's War was conducted in Nepal from 1st Falgun 2052 B.S. People's War conducted as revolution not only in politics but also in literature.

In *Sanskriti, Kala ra Saundaryachintan*, Prachanda explains:

A historical rebel from the people's sight is great beginning process of People's War. Law, science, and historical facts show that it is obvious revolution brings violence, destruction and hatred simultaneously. It means that war is conducted not within the periphery of law and order. Destructions and achievements, loopholes and boundaries, rigid and softness, love and rejection, agony and anger are the fundamental features of revolution (my translation 70).

Prachanda describes People's War for the sake of changing everything radically. There is not particular area of revolution. The question may here arise is; there it does not in particular size, law, order and periphery. It moves ahead dynamically. There is combination of 'tear' and 'laughter' in revolution as well as 'love' and 'hatred' 'rigid' and 'softness' 'agony' and 'anger'.

In the opinion of Prachanda, People's War of Nepal has become really challenging for imperialist and *Pratikriyabaadi* of the world. People's War has played pivotal role for uplifting proletariats, backward and dominated people. Revolutionary people of the world have sympathized to Maoist Movement at present moment.

However, it has not totally developed against imperialist and *Pratikriyabadi* to intervene. Condition of Maoist movement at present time is great possibilities but very challenging. There are so many outsider factors for the challenging but great possibilities, which is always less than the internal factors. Ideological and political guidelines for process of continuation develop scientifically. Dynamic, bold, active

and unification/unitary organization or organized public relation is necessary to defeat the enemies.

Prachanda explains that to dismantle the older authority (*satta*): “In the process of dismantling the older authority (*satta*) violence gets priority unless it is completely destructed. Destruction of the order mechanism means to destroy the economical, political, cultural tentacles along with previous authority” (my translation 70).

There is not easy way to dismantle older norms and values; violence happens automatically in this process. In this context, status-quo thinkers always strive to keep own place. A few people have been using as whole of the mechanism of the state. Bourgeois always strive to save it forever. For this, they use all sorts of power anytime anywhere. To dismantle it, there is compulsion of proletariats to do the violence role against their activities. So that, there is essential to dismantle all sorts of tentacles: political, economical, cultural, educational, literary etc. whatever existed in the previous authority.

There are various signals of going outside from the proletarian spirit. In the field of idea to receive Marxism- Leninism- Maoism and Prachandapath but in gist (reality) to follow the petty- bourgeois individualism, anarchism in the field of organization, regionalism, narrowness and developing of the post-centre (*padlolupta*) activities; especially not for the sake of truth revolution. Which are bad aspects of the organization but it is compulsion to eradicate –formality and machinery activities.

Proletarian thinking, unification etc. are the essential aspects to face national and international situation. Ideological base and proletarian view are necessary to centralize collectively. Open and kind discussion, criticism and self-criticism etc.

(*Aatma Aalochana*) are the necessary factors, but petty- bourgeois thinking is harmful and derogative.

Literature, art and cultures have important role, which is not only for short term but also for both short and long terms., they play crucial role to make clarity against the feudal and imperialists. Ideologically, it clears the line of complete movement those what are the essential factors for revolution. The existing development of media technology is obviously for the benefit of capitalism.

Class Struggle

Society has always class struggle between two groups: 'Haves' and 'Haves not'. There is always conflict between two groups. In this own world, the 'Haves not' group is represented by proletariats and 'Haves' group is handed by bourgeois. There is always conflict because he/she cannot have the food who works. All sorts of things of the society: arts, politics, economics, literature etc. are run by 'Elite Group'. 'Haves' captures as whole sources of the state to use in own favour. 'Haves' is called the 'exploiter' and 'Haves not' is called the 'exploited'. The Exploiter always exploits lower class people; especially 'Haves not' group. According to Marxists vision, literature should raise the voices against exploitation. The people in the name of 'elite group' are suppressing to those people who are always in the ground for working.

Everywhere, laborers are exploited, who are basement for the Communist Party. Therefore, party should not go from the people for this, not to force and urge them but to win the heart of the people for transformation by suitable training and guidelines. In the field of literature and culture, the development of class struggle in the society, depends on levels of conscious communist revolutionaries. Literature is not only for particular group but also for political parties, which areas means to represent classes. Prachanda describes: "For the leadership of a communist party, the

interest in literature and culture is in general associated with the degree of realization of the struggle for liberation of the proletariats” (my translation 80).

Prachanda tries to justify that leadership of the communist party should not go out from the literature and culture. It is very much essential for liberation of the proletariats. Without struggle, there is no possibility of right and authority. Literature is eyes of the society, which can see and watch every activities of the society. The main task of literature is to mark the issues and loopholes of the society, which is the important role of literature. It should bring weaknesses, whatever has hidden in the society.

Party leadership has to solve the problems of objective policies of the related field directly. According to high-level leadership, it has developed in general theoretically. However, implementation is real subject matter. Developing phases of the class struggle of Nepali society and in starting phase of communist movement, main issue is being centralized of leadership but it is vice-versa. There is problem to struggle of those activities. It goes ahead for real solution of the problems with the process for development of revolutionary struggle in the ideological direction of Marxism-Leninism-Maoism, which is developed by the proletariat theorists. Same to this, in the field of literature and culture, there is necessity of final and decidable struggle against *revisionism*. Progressive literary movement cannot catch the right track against struggle with bourgeois anarchist individualism by transforming bases principles of Marxists aesthetics forcefully. Prachanda explains: “In the existing progressive Nepali Literature, there is a tendency to be attracted by the static reality and to despise the lively dynamic reality” (my translation 81).

A writer tries to justify us in existing progressive Nepali Literature, there are old norms and values are guiding it but they give up the lively dynamic reality.

Tendency is the same but it has not changed. There is question may arise here. Are these features for progressive literature?

Related to literary-cultural transformation, political transformation exists.

Literature and politics are two sides of the same coin. Without existence of one thing, there is not existence of another thing. Class society determines everything.

Therefore, class struggle happens in politics, culture, literature, etc. whatever existed in the society.

Class Consciousness

Class consciousness is the essential factor for awareness, which touches to both class of people, bourgeois and proletariats. Proletariats know about the biasness of class society for themselves from consciousness. Different types of inequalities produce revolutionary people. Class society always departs into two groups 'Haves' and 'Haves not'. 'Haves' represents superior and 'Haves Not' represents inferior. The inferior always strives for sublimity. Suppressed class people express the voice from various means: singing, dancing, delivering speech etc. literature spreads the seeds of consciousness in lower class people.

Prachanda explains about class consciousness: “Instead of addressing the problem of proletarian the Nepali Bourgeois Literature has tendency towards for the privileged groups as if they are the mouthpiece of them. But the real progressive literature should have touched to those who are hungry, naked, ill and underprivileged” (my translation 81).

Literature should reflect the society. Therefore, it is called the mirror of society. However, if literature does not do so, it cannot be the real literature. If so question may arise, how should literature reflect the society? The answer is obvious by addressing the reality of society, what is reality thus? Which is exact that is reality.

Literature should not remain bias to the lower class people but touch to it. Only high class based literature cannot be a good literature if it has not mentioned with proletariats. Literature should adopt the voice of underprivileged that types of literature can play the role of good literature, which touches to hungry, naked and lower class people. Voice of proletariats should have included as well as defined of wholeness. Question can arise here: how can it define? The answer is that literature should touch every part of the society and what happens in daily lives of the people.

In the context of scientific thought, Prachanda explains: “When scientific thought and people’s desire for struggle come at a place together society gains new energy to move ahead” (my translation 83).

The given lines justify that there should be keen desire of the people for struggle; those become a strong factor to gain new energy. Without scientific vision, there is impossibility of creating new word. There are different factors. In the backside, this has played energetic role in essential sectors. Energy pushes people’s desire for struggle. For this scientific planning should be sketched. Unification of these things is not only necessary but also mandatory to move ahead.

In the name of communist literature, some people are accepting the status-quo reality instead of revolting against it. In reality, there are vast differences because some people are adopting the old norms and values in the name of Marxist progressive literature. They have emphasized the status-quo reality instead of revolting against it. The questions may arise how it can be Marxist literature. The answer is that Marxist literature should revolt against the status-quo reality. These types of literature only play the role to deceive the innocent Nepali people, who support to the only bourgeoisie and upper class people but in reality, it demoralizes the proletariats. What is reality then? It shows the reality of the society clearly as well

as support to the proletariats for curiosity by digging the shallowness and loopholes of the society. In the context of shining aspects of the literature, Prachanda explains: “By revolting against fake believes in ideology as well as practical life a trend has been developed in literature to be unified and organized” (my translation 82).

Literature should base on practical life as well as reality base. It is going to develop day by day against revolting against the fake believes whatever has happened in the name of progressive literature. In Prachada’s view, progressive literature should be based on ideology of Marxism-Leninism-Maoism, which is the real trend of present context for progressive literature. Literature is for the sake of people. The question may arise here: What is exactness of progressive literature? The answer is that to adopt the new ideas and events whatever happens in the present society. Literature should be based on real society. This brings class-consciousness.

To lead revolution properly, there should be proper knowledge of literature and arts. For revolution, literature plays crucial role everywhere for consciousness. Every leader should be interested in literature. In this context, Prachanda explains: “It is clear that any party or leader without uninterested in literature and arts cannot really lead the revolution” (my translation 86).

Without good knowledge of literature, any political party or leader cannot move the revolution properly. Literature is the guidelines of the society. Each leader should be interested in literature. Without proper knowledge of it, leader cannot convince and impress to mass. To implement the party policy, mass should be mobilized. For this without keen desire of literature, no leader can run it properly. Therefore, literature should play the role of eyes of the body. Without it, everything cannot shine and guide to the society. .

Dialectics

‘Dialectics’ is unity of opposites. In literature, there is always dialectics between static reality and progressive thinking. In the context of Nepal, the so-called literary persons are following only static reality but not present society. In this case, writer here tries to emphasize that literature should include the class struggle but utopian concept cannot bear the glance of it. Without class- struggle, underprivileged people cannot get chance to reach in to the power. There is always struggle between these underprivileged people and so-called literary man. The people who always claim themselves as in expert in literature, they never see the problem of those who have been suffering for long. Here we can come into a conclusion that they themselves are becoming the advocate of bourgeois literature. In the same way, Prachanda further comments that: “That who is ‘Red’ is not ‘Expert’ and that who is ‘Expert’ is not ‘Red’” (my translation 90).

By analyzing these lines, we obviously see the conflict between knowledge and sense of revolution. Here ‘Red’ indicates for revolution and ‘Expert’ symbolizes the knowledge. The line directly says us that those who are revolutionary they are not expert and those who are expert they are not revolutionary the real existence appear when the mixture of these two forms come out. Similarly Prachanda again says: “Freedom without commitment is not real freedom but individualistic anarchy. The thought that separates the science of class struggle from aesthetics focusing only on its specific value devaluates the real value of Aesthetics” (my translation 91).

Without an objective, a man cannot be a progressive literary person. He/ she should be committed into the working class people. He/she does not have any goal for his/ her life. There should be limited freedom. This has based on the class struggle. Literature should be guidelines to move ahead the society. There is objective in life as in revolution. Class struggle is inseparable part of the society. In the name of great

value of aesthetics, to separate the science of class struggle always devaluates only, which cannot be glance of the society. Objective should be clear because there is always dialectics is each moment.

Sublimity

Sublimity defines beauty, which comes from the inner part. It digs the inner reality by synthesizing the past movements. In the context of Nepal, nineteen days public movement happened in the basement of ten years People's War, which created an environment for election of Constitutional Assembly. *Janayuddha* created that situation. Upon its completion, republican state was declared from the first meeting of constituent members and it (republican system) has been institutionalized at present moment. In this case, thousands of sons and daughters of Nepali mother have sacrificed their lives in revolution being lost and murdered for the prosperous Nepal.

In the time of insurgency, the political expressions become literary and literary expressions exactly like the political. Thus because of People's War, the people from the rural area are becoming the literariness. Sublimity is the mixture form of tears, sufferings, pain, revolution, fear, achievements and success. However, if we get success then there are the hopes, aspirations, laughter and within that laughter, pain has been hidden. To understand the meaning of happiness automatically we should understand the meaning of pain. To elaborate this idea, Prachanda comments that: "It seems that the emotions of joy and glory, anxiety and pain have been experienced at their extremes. The value of life can be realized when one experiences a strange transformation from laughter to tears and from tears to laughter" (my translation 87).

All sort of functions happen simultaneously. To know the reality is very difficult because which has hidden in the inner side. Life is very strange because there is combination each factor, which has related with human life and comes into the

extreme point. It realizes the real value of life. In this context, Prachanda again says that:

The Aesthetic realization of People's War lies in the extreme feelings/realization of people's desires, aspirations, joys-sadness, laughter-tear, and rage-pain expressed during the course of great People's War. And on its basis, the Aesthetics of People's War can be synthesized and concretized. (my translation 101)

People's War is the combination of all sorts of aspects. This has extreme ups-downs in its running period. There was mixture of all these experienced aspects should be collected and synthesized for the real Aesthetics of People's War.

Cultural Transformation

For the political transformation, there should be the cultural transformation too. Based on cultural transformation, politics is changed. In another word, unless the cultural transformation happens, political transformation is impossible. In this regard, Prachanda explains that: "In fact political transformation without base of cultural transformation cannot sustain" (my translation 85).

Culture is the base factor. Based on that very base, politics grows up for the betterment of society by transforming. In this context, Prachanda again says that; "The role of cultural sector is, and it has remained always important in building people's opinion for both revolution and anti-revolution" (my translation 104).

For revolution and anti -revolution culture remain important because through it people get educated. Culture is a base, which is a means of acquiring knowledge as well as finding the good path. A man becomes human because of culture. Thus, culture is that factor which reinforces the revolution. In the context of Nepal, so-called progressive literary persons could not have gone out from the boundary of

static reality of the society. They emphasized the class struggle in literature. They have emphasized to the class-codification instead of class struggle, reformation instead of revolution. Everything is in motion. Time always moves ahead on speed. So, there is compulsion to create newness by dismantling the static form of reality in particular sector. In this sense, Prachanda clarifies that: “In the existing progressive Nepali literature, there is a tendency to be attracted by the static reality and to despise the lively dynamic reality” (my translation 81).

Old norms and values are always guiding to the existed Nepali literature. Nepali literary persons have been attracted the same tendency, which always blocks to the dynamics.

Voices of the Oppressed

In class society, lower class people are always dominated. They have no right to do anything. Those people who are oppressed, their voices are drowned. They have no space to move ahead, which has been blocked.

In the context of Nepal, downtrodden and subaltern people are being suppressed because of exclusion. Those people who are always working in the ground but ‘elite group’ people are benefited. They have only one alternate to be united for class struggle. Without class struggle, there is no chance of right in each sector. After unifying, they have to raise the voice against dismantle the old autonomous and petty –bourgeois concept of rules, regulations and system of the state. In reality, those who believed the representatives of people themselves in past have been naked now in front of people as if they are thieves as murderer because they did not do any good thing in the favor of innocent people. In this sense, revolution is compulsory. Prachanda further explains: “Revolution is not violence in real sense because it has been done on the favour of people” (my translation 98).

To set up the right of oppressed people, revolution is compulsory. Without revolution, there is not possibility of oppressed people's chance. Revolution could not be violence, if that should move on the favor of lower class and innocent people. Therefore, to conduct revolutionary process is not only needy but also compulsion in against of the injustice.

Re-interpretation of history

Marxists re-interpret the history. History is always changeable but not state forever. It transforms with changing of the society. There is always class- struggle between 'Haves' and 'Haves not', which has been represented in history. 'Haves' always use to suppress lower class people but 'Haves not' always strive to get freedom from the suppression. History always denotes there is always class struggle between these two groups. The marginalized groups of the people are categorized in the basis of caste, religion, gender, class ethnicity, and regionalism and so on.

In our context, there is always struggle between marginalized group of people and so-called high-class people. Limited group of people always used to dominate others. Everything of the state, they used to conduct in own favour. It shows that the history of Nepal is totally bias and class base. The essential factor is that. Not only limited people are benefited but also as whole people should get equal chance in every sector. There should not be any kind of discrimination between caste, culture, region gender, and ethnicity and so on. To elaborate Prachanda explains: "At this point one needs to be cautious that the writers who claim too much of freedom has always deviated from class struggle and revolution and supported anti-revolution" (my translation 91).

Those literary persons who claim too much freedom, they have gone out of track from the class struggle and revolution. It means lower class people are always

dominated. There should be more cautious in this sense. In the name of too much freedom, elite class people are always benefited. In Nepalese history, literature has not played the supporting role for class struggle and revolution because of its biasness. Therefore, it has always become supporting part of the anti -revolution.

Morality of war

Revolution for justice brings sense of morality. Revolution gives knowledge to the completely human race. That war should be moral which has been conducted under the leadership of proletariats. The people who attain the war are indoctrinated. In another word, indoctrination is the ethics of war. If there is good guidance for the war, this war can get great success. Thus for the success, there must be objective or good aim. Writer gives his view in this line like this:" Our proposal on development of *Janabaad* demands, from both the perspectives of thought and methodology, to heightens the Maoist criticism to let bloom hundreds of flowers and to let compete hundreds of thought branches" (my translation 104).

Krishna Sen Ichhuk's poems reflect the aesthetics of People's War. This chapter discusses his poems in terms of the aesthetics of People's War.

Life

Krishna Sen 'Ichhuk' was born on 3rd Kartik, 2013 B.S. in Deharadun, India. His father's name was Yam Bahadur Sen and mother's name was Bhim Kumari Sen. He had one younger brother whose name was Ganga Bahadur Sen 'Arjun'. In his childhood age his mother died in 2019 B.S. He spent childhood period in his birth place. He started his primary education from Gorakhpur. He transferred for lower Secondary Education at Lalmatia of Dang. He completed his high school level from Gogadiha of Dang. He passed S.L.C in 2031 B.S from Gogadiha.

His life had so many difficult modes and obstacles. He started a job at Salt Trading Limited of Koilabas after his S.L.C. He completed his intermediate level from Banaras in 2035 B.S. In that period, he met with Nirmal Lama and was influenced by communist movement. After that he came to Bharatpur of Dang and got admitted in Bachelor level at Mahendra Multiple Campus. He was involved in student movement but he was arrested in 2038 B.S. He was prisoner in Ghorahi First and transferred to Tulsipur but he came out from prison of Tulsipur in 2044 B.S. After he came to Kathmandu and joined in B.Ed. at T.U., Kirtipur. In the starting phase of movement, he was arrested again in 2045 B.S and came out from jail after Nine months.

He completed B.Ed. from Kirtipur. He married with Takma K.C. in 2048 B.S. He worked in Janadesh Press as an editor and literary magazine 'Kalam'. Takma K.C. gave birth to a daughter 'Samikshya' in 2050 B.S. Time went ahead when his father died in 2051 B.S. Anyway, he gave continuity to his task. He always raised voice against injustice his literary publication. He was arrested again in Baisakh 2056 B.S. from Sundhara, Kathmandu. The blow pressure of press council, he came out from the jail. He was made captive at Bhadragol first and transferred into Siraha, after that Rajbiraj and came out from Jaleshwar jail. He again started to work in Janadesh and published Janadisha press in his full activeness. His younger brother also died because of heart problem in 2058 B.S. After declaration of emergency in 2058 B.S., he became underground but he was arrested again on 6th Jestha 2059 B.S. He was kept in unknown condition. It was known that he was murdered on 13th Jestha 2059 B.S. at Mahendra Police Club in unknown condition.

Chapter 2

Marxism and Literature: Basic Concepts

This chapter discusses the notions of Marxism and their relations to literature. The background primarily focuses on dialectics and class struggle to bring into discussion several dimensions of literature and Marxism.

Dialectics

Dialectics is very popular concept and idea. This is derived from the Greek and it originally meant to converse or hold a discussion about something, as well to calculate, consider, take into account or ponder. The idea of contradiction is the most vastly, and from very ancient time, discussed idea. It is related with dialectics; that is, something known as dialogue something as logic and sometimes as identification of opposites, explanation of nature and rationalization of human being. Hence, contradictoriness and opposite nature inherent in third things and being were highly emphasized in the philosophical convention

Dialectics is a way of describing experience, a mode of human knowledge and a mode of being things and relation. This definition seems to be legitimate in characterizing it in present scenario. It comes from unity of opposites for seeking of agreement, for example, burning of the wood is the unity of disappearance of wood and emergence of ash. In Hegelian tradition of cognition, it seeks to explain the opposition of the thesis, with innate antithesis negating thesis, thus existing of synthesis, which is the new form but preserves some elements of negated thesis. There is the inclusion of contradiction instinctively, as every mode of being, human or other natural being, emerge and perish in resolving such innate contradictions.

More recently the term (dialectics) has been used to describe (i) a philosophical art look which considers all things to exist in dynamic relationships and

be posed of internal tension and contradictions and (ii) a method of investigating reality which stresses the dynamic interconnections of things in the world and of their internal tensions and contradictions.

Frederick Engels conceives it as "Science of inter-connections", that its laws are abstracted "from the history of nature and human society" (*Dialectics of Nature* 62). Engel's definition of dialectics is compatible to Marx's dialectical method, i.e. dialectical materialism, states, "In fact, dialectics in nothing more than the science of the general laws of motion, and development of nature human society and thought" (Anti-Dhuring 180). So, it is obvious and common belief of dialectical materialism that like contradiction motion is another key factor of it. Dialectics does not consider anything, things or thought static and self evident; however, things in motion are in their interrelations. This idea is the chief element that verifies dialectics as theory of development and progression. This is the same logic by which dialectics became the main category of philosophy to be applied in various forms and fields. Understanding the literature as one of the super structures of the social life; modifications and transformations of social system; it goes ahead to bring the specific role of literature in the present world. It takes the Marxist stance so as to understand the society in its dialecticism.

Socio-Economic Reflection

Marxist view on literature relates to society, for it believes that literature is the ideological superstructure and matter is the base structure of society and subsequently intermingled with other ideological superstructures and the socio-economic foundation of the society not as were reflex but as active participant in social development.

The social nature of literature is inseparably associated with the motion of society, with its contradictions and class struggle. In Lucas' words, "The self contaminated of a work of art is therefore the reflection of the process of life in motion and in concrete dynamic context" ("Art" 796). Marxist also emphasizes the economic relations of society as major determining force on which other super structural forms erect, it encompasses the reciprocal determinations of superstructures to each other and moreover to the economic basis.

Literature is conceived as dialectical reflection of social process in Marxist definition. This reflection being dialectical is understood as reflection of objectivity i.e. concrete social process, actively uninvolved subjective force with objective potentiality; which is the economic factor playing pivotal role to develop the society. For this national capital should be kept and developed. Marx and Engels' observation about social consciousness; which should be the direct production of the social life.

In *German Ideology* they wrote, "men are the producers of their conceptions, ideas etc. and precisely men conditioned by the mode of production of their material life, their, material intercourse and its further development in the social and political structure" (1:25).

In *Capital* Marx talks about labor. He understood labor as "a process in which both man and nature participate" and through which "man of his own accord starts, regulates, and controls the material reactions between himself and nature", and on this process "he at the same time changes his own nature" (41).

Therefore, labor is the creative activity for transformation of a society. All of the labor should be involved to preserve and develop the national capital which should be used for society. It means socialism is the better form of the state guidelines for communism. The social being, the material productive activity of the people, is the

only source of social consciousness. According to Marx the consciousness of men that determines their being, but, on the contrary their social being that determines their consciousness (*Selected I* 503). He also accepts, at the same time, the active role of ideas in the development of society. "The ideas of the ruling class are in every epoch", Marx says, "The ruling ideas: i.e., the class which is the ruling material force of society is at the same times its intellectual force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production" (*Selected I* 47). Thus not only social being forms ideas, ideas also influence the social being.

Role of Consciousness for Social Development

The relationship between social consciousness and social being, hence, is reciprocal: the material productive activity with prevailing socio-economic conditions forms the ideas which are reflected in social behaviors that again influences the social reality. Economy plays crucial role for social development.

Hence, social consciousness reflected in social behavior and social economy, shows class society. In other words, man behaves with others according to his class society. Every man in a class society has his class, interest and his class ideology to fulfill the own interest. Marx and Engels have stated in *Communist Manifesto*, they "sink gradually into the proletariat partly because their diminutive capital does not suffice for the scale on which modern industry is carried on, [. . .] partly because their specialized skill is rendered worthless by new methods of production" (selected I. 115). The result is obvious: the proletariat is recruited with more and more forces in its struggle with the bourgeoisie but strategy of Marxist for emancipation and setting a concrete goal of social.

Engel's explanation that the philosophical, literary, artistic etc. are not the passive function of economic necessity but interactive and have the capacity to develop independently; specific independency of artistic creativity. Social life and class consciousness can never be reflected mechanically in literature. Artistic creation to social development, as a specific form of consciousness, has got its own specificities and laws to exist and develop independently. Marx's view on literature along with its dependency on socio-economic reflection to abolish the unfair bourgeois system of inequality and exploitation; as in substitution, establish socialism, a new system with relative equality. So, literature arises from the necessity grounded on economic relation of society and in turn exerts the reciprocal influence on other ideological superstructures as well as the economic basis.

Class Conscious Ideology

Ideology, the concept of term, originated and shaped from Marx and Engel's *German Ideology*, wherein they gave the historical and materialistic shape to the concept. In general meaning of ideology as "a system of ideas", and "according to some usages an ideology may include contradictory elements, but if so these elements are somehow brought into a functioning relationship which obscures these contradictions for the person or people by whom the ideology is lived" ("Ideology").

In general, ideology is explained on the process of formation and reflection of ideas, living condition interest of the particular class, with its dialectical nature to control and influence ideas of other classes as ruling ideas; its progression; and accordingly it provides the essentials for literature that recreates the human social history. Yu. A. Lukin identifies the aesthetic relation of ideology:

Ideology as a system creation of economic, political, legal, and moral etc. Values represents the social consciousness which embodies the

interests of a certain class, and is a guide to action for that class and its party, called upon a stern then, develop, or, on the contrary, destroy the existing social relations. Ideology is class consciousness. ("Ideology" 104)

According to Marxism there is the division of labor and the class-consciousness arose; and the aesthetic sensitivity shifted towards class interests; class consciousness is the verified validity in literature and artistic sphere resulting from its own division and specialization of labor. Marx and Engels unfolded the class struggle and class consciousness as historical driving forces in *Communist Manifesto*:

The history of all hitherto existing society is the history of class struggle. Freeman and slave, patrician and plebeian, lord and serf, guild - master and journeyman, in a word, oppressor and oppressed', stood in constant opposition to one another, 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. (1: 108-109)

In this regard, according to this reality of class struggle and incessant evolution of class - consciousness on this basis, we can't isolate literature from the realities.

All Marxist critics and writers agree with that fact that class consciousness is always present in the literature. There is the class struggle inherent in the society. "Literature must become part of the common cause of the proletariat, 'a cog and a screw' of a single great social - Democratic mechanism set in motion by the entire politically conscious vanguard of the entire working class" (Lenin, *Selected Works* 149). In this most-cited definition of Lenin, there is not only relation of literature to

the class-consciousness but also its capacity to participate in the class compulses struggle as 'a cog and screw.'

Human society in the present world is a class society with accumulated private ownership of property produced both individually and commonly. The existence of class in human society presupposes two elements; first, the surplus of production and the second, the private ownership of surplus production. In primitive, society, there was no class but classless society was in existence in the past, whereas class in the present world.

Marx writes in his *Preface to a Contribution to the Critique of Political Economy*: "The changes in the economic foundation lead sooner or later to transformation of the whole immense superstructure" (21). Without violence change is impossible. So, base structure determines the superstructure.

In the ancient age, people lived in small kinship groups. After development of economic foundation changed with improvement in the instruments of production and enslavement of war captives, the superstructure of communal society leaped into the slavery system. Explaining the historical process of origin of class, Engels writes:

The increase of production in all branches [. . .] enabled human labor power the capacity to produce a larger product than was necessary for its maintenance. At the same time, it increased the amount of work that daily fell to the lot of every member of the genes of household community or single family. The addition of labor power became desirable. This was furnished by war; captives were made slaves.

Under the given general historical conditions, the first great social division of labor [. . .] necessarily carried slavery in its wake. (selected III. 319)

In the process of origin of class, he further writes, "out of the first great social division of labor arose the first great division of society, into two classes: masters and slaves, exploiters and exploited" (ibid). Primitive communism was totally ruined and damasked; out of which started a long chain of class struggle.

With this division of society into two antagonistic classes; the masters and the slaves, man started to rule over the men. The antagonistic relation determined their position in two opposite camps, conflict began. The exploited class tried for freedom itself from the suppression, against which the exploiters used force to suppress them. This application of force to subjugate people in an organizational manner gradually gave birth to the state apparatus. Hence, "The state arose from the need to hold class antagonism in check" Engels argues.

It is, as a rule, the state of the most powerful, economically dominant class, which through the medium of state, becomes also the politically dominant class, and thus acquires new means of 'holding down and exploiting the oppressed class (ibid 328).

Though, the state from this very beginning of class society served the interest of the ruling class to continue the exploitation over labor power of working class, the productive force the slaves in this age. When the contradiction between productive forces and production relations became extremely acute in the slave society, it was manifested in slave revolts which diminished the foundation of slave society, and its ruins emerged a new feudal society with new classes.

The fundamental division of society in feudalism was feudal landlords and peasant serfs. The chief productive force in this age were the serf landlords, who were deprived from the land property, and the other class, the land lords took the place of former master class as the ruling force. The condition of the social structure in feudal

society however became gradually more complex than in slavery system. Besides the peasant serfs, artisans, small peasants, journeymen, and later on burghers were other working class people who also had their own small property. Likewise feudal lords, guild masters, aristocrats, and priests were the ruling class people.

Every new society is more or less progressive in its beginning than the old one. But when the production relations remained unchanged in spite of the gradual change in the productive forces, the society, i.e. the relation of production forces necessary destroyed the old system. Feudal system was also progressive at first. The working class was the freer than the slaves; the feudal lord no more had possession over the worker's body as it used to be in the slavery system.

As time went on, productive forces in feudalism also continued to develop. The discovery of new markets and the establishment of manufacturing industries, "brought together under one roof of a large number of workers, introduced a wide division of labour between them and thereby greatly increased labor productivity" (Afanasyev 208). Furthermore, he remarks:

The rise of manufacture signified the birth within feudal society of new productive force" which "Came into contradiction with the feudal production relations. Manufacture demanded a free worker while feudalism tied the serf to the land; manufacture needed a broad, international market, the establishment of which was hampered by the closed feudal economic. (ibid)

With this contradiction; the feudal relation of production was overthrown by a number of bourgeois revolutions and society stepped into capitalism under which the bourgeoisie and the proletariat stood against each other as the principle of antagonistic classes.

Regarding class antagonism in capitalism, Marx and Engels write:

The modern bourgeois society [. . .] has not done away with class antagonisms. It has but established new classes, new condition of oppression and new forms of struggle in place of old stones. Our epoch, the epoch of the bourgeoisies, possesses, however, this distinctive feature: it has simplified the class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly faces each other: Bourgeoisie and proletariat. (Selected I. 109)

Thus, the principle class struggle in a bourgeois society is between these principal classes, there remains another class the middle class consisting of large mass until capitalism is fully matured. With the development of capitalism marked bourgeois exploitation makes the members of this class "Sink into the proletariat" (*ibid.* 115).

Thousands of labors deprived other the refinement and increase of production; huge machines displace a large number of workers from the industries. This contradiction creates the crisis of unemployment and causes fierce class conflicts between the bourgeoisie and the proletariat that prepares the economic base for the socialist revolution. In this context, Marx and Engels assume in the Communist Manifesto, that the proletariat is some to get final victory, abolish capitalistic production relations and introduce the socialist mode of production.

In socialism, the Bourgeoisie, the defeated class, tries to overcome proletariat dictatorship but the proletariat, "The only decidedly revolutionary class" (Marx 175) with revolutionary consciences, is always there to crush such efforts. However, "in order to abolish classes completely, it is not enough to overthrow' the exploiters, the

land owners and the capitalists, not enough to abolish their rights of ownership; Lenin writes, "it is necessary also to abolish all private ownership of means of production, and to abolish the distinction between town and country as well as between manual and mental labor" (Collected 29, 421).

Class struggle is the only universal reality of class society that creates the dialectical motion in social life. In class society the ruling class, when terms to regressive for further social development, necessity of negated by the progressive social class sprouting from the social relation. Literature is the social product and social reformative force, is already a dome of class conscious taking part in class politics and class struggle prevailing in society.

Social Realism

Realism is the old concept; which is linked with the Greek naturalist philosophers. It is believed that general realism came in fruition as helix of empiricist philosophical development of English Francis Bacon and John Locke, French Auguto Comte and Rene Descartes etc. These empiricist philosophers helped to establish the realism in literature and art in seventeenth century (Mishra 23). The French revolution of 18th century shaped the realist idea joining with society. In 19th century, Darwinism and Marxism evolved providing ground for realism to develop further. Their materialistic and revolutionary content distorted the idealistic domination in literature and shaped realism on scientific basic (Pandey 7-8). Marxism provided a powerful scientific explanation of human being; in which reflects the society on the basis of Marxist realism. Relation of the realism with literature, nature and society, including race, environment, history and epoch. Literature should reflect the society but not only imagination. So, literature for the sake of society and present the real aspects of society but only imaginary. "The rebellious reaction of the working class

against the oppressive medium which surrounds them, their attempts convulsive, half conscious or conscious at recovering their status as human beings belong to history and must therefore lay claims to place in the domain of Realism" (Marx and Engels, *On Literature and Art 91*). Literature for society; which as product and modifier of human society, 50 reflect the human color and potentialities in the constant amendment of history. Engel's urges for realism to depict the particular character of society in particular situation; Marxist views on the literature on the one hand demands the truthful representation of concrete reality with concentrate material forces and struggles and on the other hand demands a precept of socialistic ideal, the foundation of emancipation.

Marxist's proposition like class question, social basis, setting a goal for its cognitive function etc. He wrote:

Our conception of realism needs to be broad and political, free from aesthetic restrictions and independent of convention. Realist means laying bare society's causal network/ showing up the dominant view point as the view point of the dominators / writing from the stand point of the class which has prepared the broadest solutions for the most pressing problems affecting human society/ emphasizing the dynamics of development / concrete and so as to encourage abstraction. ("The Popular" 71)

Marxist realism doesn't mean passive reflection of objective reality thus brings the subjectivity to grasp the totality of realism. Marxist realism is not mere reflection of reality but creative production of reality. Marxist concepts of realism to set a scientific hypothesis for the sake of its own politics, hopefulness for social emancipations, i.e. the creative movement from socialism to communism. Foundation

of new realism, i.e. socialist realism. Which the main formulation of this purposeful action. According to Engel's realism should be presented through typification of social individuals. Realism to my mind implies besides truth of detail, the truthful reproduction of typical characters under typical circumstance" (*Marx and Engels, on literature and Art* 92). Therefore, the social realism: This is the Marxist strategy of emancipation and setting a concrete goal of socialism.

Class Struggle

Karl Marx describes about human beings who have the society and the society has the class struggle. In another word, the eyes of Marxist; there is struggle between 'Haves' and 'Haves not'. In the same line the writer has written this text. In the eyes of Marx, the people from the society always got the conflict because he/she who works cannot have food. In the contrary, he/she who does not work always dies because of indigestion. It means that class struggle in the struggle between dying out of indigestion and dying out of starvation. Marx also sees the problem in both superstructure and base structure. The major striking point of Marx is that the subaltern people should get the chance of authority. In this own world the 'Haves not' group is represented by proletariat and 'Haves' group is handed by bourgeois.

Class struggle, which is the struggle between two classes. Class society divides into two groups; 'Haves' and 'Haves not' or exploiter and exploited. Exploiter always exploits to the lower class or 'Haves not' literature and culture depict these struggles and appeal the exploited people for resistance. Marxists appeal them to innate utopia and classless world that is in the literature. Furthermore, culture and literature which by raising the voice against exploitation and suppression can be the cause of social upheavals and uprising. Literature should transform the culture and

politics. The social nature of literature is inseparably associating with the motion of society with its centralization and class struggles.

Marx's vision on art and literature in the book *Marxism, Ideology and literature is:*

A product of the men thrown unto struggle by the specific contradiction the given social formation. In their literature and art men do not produce same mysteriously congruent copy of the social structure rather they express the context of the fundamental struggle with nature and their own nature which that society [...] carries forward or inhibits nor does both at the same time (23).

If so, what about the Nepali society? Nepali society is in the way of restructure which means that many subalterns and downtrodden people have been suppressed daily basis by the so called elite people so, easily can see the problem of inclusion and exclusion. The people in the name of 'elite group' are suppressing to those people who are always is the ground for working.

Through the class struggle, the proletariat people 'never loose the battle' it means that they always are the winner to win this battle the people should be uniting with each other. Here also the writer says that we people who are from the ruled group should be united and should challenge the autonomous concept of rules, regulations and system of the state. The writer also sees the problem of reuniting but his finding is that the revolution is needy. The Maoist revolution led by the Maoist party is the revolution of those groups between masters and labors. In the eyes of writer the people in Nepal who belongs to Maoist group they are proletariat where those people who are from the bourgeoisie after that uprising the dialectics.

Marx also talks about the revolution for radical change. Old customs, norms and values try to lead society which is based in the petty bourgeois consciousness. Suppressed people should be united to dismantle the dream of suppressors. Class society always biases for proletariats. Different types of inequality; race cast, culture, region, gender etc. make to men revolutionary. According to Marxists point of view, it is clarify that unwillingness revolution happens in class society and which always departs into two groups 'Haves' and 'Haves not'. 'Haves' represent superior and have not represent the inferior. This concept brings a huge gap between two classes. Inferior class always strives for sublimity. Suppressed class people express the voice by using different means which, singing, dancing, delivering speech etc. In this context, literature spreads the seeds of consciousness as well as it should be written in favor of labors peasants, women, down trodden, low cast people for emancipation because literature is the mirror of the society. It should reflect all sorts of behaviours and activities whatever happens in the society.

We can again ask question does the revolution have the positive consciousness in the society. Writer's view in obvious regaling to this question, he says like the other Marxists that revolution is needed not only arouse to consciousness as among the people but also to change the society. Had the Maoist revolution not taken place, the Constituent Assembly Election would not have taken place. In the time of Maoists' insurgency, people automatically understood the revolution and the function of the revolution. So, writer's revolution always gives sublimity to the people in terms of consciences. Beauty of the literature studies about feeling, hopes, aspirations and extremes of the human beings. In "*Samikshya ra Saundarya*" by Chaitainya '*Prachanda*' says "In the period of people's war any sorts of presentation from side of the public; will, feeling, hope, aspirations, tear, happiness, sorrow, jealousy, pain,

extreme feelings, beauty in literature of people's war which can be synthesized and formed" (my translation 93).

Another question arises about the morality of war. Does war give moral conscience to human beings? The obvious answer is that the revolution really brings consciousness and sense of morality. It brings morality in the sense that a man becomes a man because he can easily differentiate between good and bad. So it believes that the revolution which gives the knowledge to the whole human race. Literature reflects the socio-economic life of human beings when we talk of the socio-economic life of a society, we can find distinct classes in struggle for the economical, political as well as social advantages and "a history series of the class struggle between the class"(The Communist Manifesto). So, literature, for Marxism should reflect this dialectical totality of a society and the value of literature is judge on the basis of how far it has done this function. Marxism is different from the movement of "art for art's sake." It stresses the need that literature should be useful to life. Marxists believe that literature has a social as well as political implication and it must be committed to be cause of people. It should aim for the betterment of the society.

Marxism, a living body of thought aims at revolution the whole economic life to establish new political system led by proletariat. But the judgment of the writer depends on basis of his works which exhibit his insight of the socio-economic situation of the epoch. Literature not only for elite class but also for lower class especially proletariats also. There should not be categorized; both the Suppressor and the suppressed should include in the literature equally.

The marginalized people, on the basis of caste, region, gender, class, ethnicity defeated; who are under proletariat class especially wage labourers, and property less people. Exploitation of bourgeois has sucked so much that they have become a

commodity of the market. Who live only so long as they find work only so long as their labour increases capital? These laborers, who must sell themselves piecemeal are a commodity like every other article of commerce, and are consequently, exposed to all the vicissitudes of competition, to all the fluctuations of the markets (Selected I, 114). After the contribution of peasants, labourers, women, downtrodden and poor people, who are especially oppressed concentration in greater masses and become strong with organization. "The very nature of capitalist production helps" this class" unite organize and educate," Afanasyev Says (257). Constant struggle of proletariat with the bourgeoisie that cases only offer the proletariat gets victory over bourgeoisies. "What the bourgeoisies; therefore, produces, above all, is its own grave diggers. Its fall and the victory of the proletariat are equally inevitable. Wrote Marx and Engels (selected I, 119).

Voices of the oppressed should be included. Because of biasness, oppressed people have compulsion for revolution to eradicate all sort of inequality between upper and lower class whatever has been seen in the society between these two classes.

From the point of view of the Marxism; class-consciousness based on division of labor. The different types of division of labor determine different types of social system; which depends on class interests, for example slavery system, feudalism, capitalism etc and in those systems and their ideology. Class consciousness is the verified validity in literature and artistic. Sphere resulting from its own division and specialization of labor. In terms of morality, Engels defines the class of basis of consciousness in the form of ideological superstructure as:

And just as society has so far move in class antagonisms, so morality has always been class morality; it has either justified the domination and the interests of

the ruling class or as soon as the oppressed class became powerful enough, it has represented its revolt against this domination and the future interests of the oppressed (Anti-Dhuring 118-119).

All the Marxist-critics and writers agree with the fact that class-consciousness is always present in the literature. This presence in another way of waging class struggle and all literary activists play their part in the unceasing class struggle inherent in the society class consciousness is subjective phenomenon but determined mutually by socio-historical materials and bio-logical realities as well Plekhanov. He wrote the biosocial and socio-economy determining of class consciousness.

The idea of beauty prevailing at anytime in any society as rooted partly in the biological conditions of mankind's development which, incidentally, also produce distinctive racial features and partly in the historical conditions in which the given society or class arose and exists (30).

In the first place the class consciousness of ruling class dominates other class-consciousness and tries to represent as the common consciousness. This age is the plurality and multiplicity; it means there is no final meaning of something. It means that there must be the purity in every sector of human life. The questions may come in plural from in terms of what? The real answer is that plurality in terms of each and everything. The cultural criticism always focuses on the representation of minorities have the maximum form of writer is for minorities. In the same way the plurality in terms of culture, language, gender, class, race and so on. It focuses on those groups who belong to the minorities in the society. So here the basic point is that, in the society; there is the presence of oppressed people which will lead the societies towards the inclusiveness. So, the writer also emphasizes on inclusiveness instead of having the singular culture as well as the way of living style.

There should be inclusiveness of the history but not be exclusiveness. All sort of social, Cultural Revolution should be included in the history. Mao talks about socio-cultural revolution; commonly recognized assigned to revolutionary activity a determinative status in the realization of socialism. The activity of revolutionaries could mobilize society in the cause of socialism even where the class basis for socialist revolution. Mao's view on the role of the peasantry is revolution. For Mao "social being determines consciousness" without social consciousness cultural revolution appears as an attempt on the part of Mao to move further along the path of revolution. He obviously had in mind for socialism, that socialist; social relations, too, could precede a socialist technology, that socialist social relations presupposed a socialist culture and consciousness.

In capitalism, labor theory of value is the operative concern; the value of a commodity equals the total labor time required to produce it. Under that condition, surplus value (the difference between the value produced and the value received by a laborer) is synonymous with the term "surplus labor"; thus, capitalist exploitation is realised as deriving surplus value from the worker.

In pre-capitalist economies, exploitation of the worker was achieved via physical coercion. In the capitalist mode of production, that result is more subtly achieved; because the worker does not own the means of production, he or she must voluntarily enter into an exploitive work relationship with a capitalist in order to earn the necessities of life. The worker's entry into such employment is voluntary in that he or she chooses which capitalist to work for; the worker must work or starve, thus exploitation is inevitable, and the voluntarism of capitalist exploitation is illusory.

Alienation denotes the estrangement of people from their humanity, which is a systematic result of capitalism. Under capitalism, the fruits of production belong to

the employers, who expropriate the surplus created by others, and so generate alienated laborers. Alienation objectively describes the worker's situation in capitalism — his or her self-awareness of this condition is unnecessary.

Without defining *ideology*, Marx uses the term to denote the production of images of social reality. The ruling class controls the society's means of production, the superstructure of society; the ruling social ideas are determined by the best interests of said ruling class. In *The German Ideology*, the ideas of the 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, its ruling intellectual force. Therefore, the ideology of a society is of most importance, because it confuses the alienated classes and so might create a false consciousness, such as commodity fetishism.

The term *political economy* originally denotes the study of the conditions under which economic production centralises in the capitalist system. In Marxism, political economy studies the means of production, specifically of capital, and how that is manifesting as economic activities.

Lukacs explains that the pervasiveness of *capitalism*, the unity in its economic and ideological theory, and its profound influence on social relations comprise a “closed integration” or “totality,” an objective whole that functions independent of human consciousness. Lukacs cites Marx to bolster this historical materialist worldview; the relations of production in every society form a whole. He further relies on Marx to argue that the bourgeoisie's unabated development of the world's markets are so far-reaching as to create a unified totality, and explains that because the increasing autonomy of elements of the capitalist system (such as the autonomy of currency) is perceived by society as “crisis,” there must be an underlying unity that

binds these seemingly autonomous elements of the capitalist system together, and makes their separation appear as crisis.

Returning to modernist forms, Lukacs stipulates that such theories disregard the relationship of literature to objective reality, in favor of the portrayal of subjective experience and immediacy that do little to evince the underlying capitalist totality of existence. It is clear that Lukacs regards the representation of reality as art's chief purpose—in this he is perhaps not in disagreement with the modernists—but he maintains that, If a writer strives to represent reality as it truly is, i.e. if he is an authentic realist, then the question of totality plays a decisive role. “True realists” demonstrate the importance of the social context, and since the unmasking of this objective totality is a crucial element in Lukacs' Marxist ideology, he privileges their authorial approach.

Although abstraction can lead to the concealment of objective reality, it is necessary for art, and Lukacs believes that realist authors can successfully employ it to penetrate the laws governing objective reality, and to uncover the deeper, hidden, mediated, not immediately perceptible of relationships that go to make up society. After a great deal of intellectual effort, Lukacs claims a successful realist can discover these objective relationships and give them artistic shape in the form of a character's subjective experience. Then, by employing the technique of abstraction, the author can portray the character's experience of objective reality as the same kind of subjective, immediate experience that characterize totality's influence on non-fictional individuals. The best realists, he claims, depict the vital, but not immediately obvious forces at work in objective reality. They do so with such profundity and truth that the products of their imagination can potentially receive confirmation from subsequent historical events. The true masterpieces of realism can be appreciated as

“wholes” which depict a wide-ranging and exhaustive objective reality like the one that exists in the non-fictional world.

Lukacs strives to debunk modernist portrayals, claiming they reflect not on objective reality, but instead proceed from subjectivity to create a home-made model of the contemporary world. The abstraction (and immediacy) inherent in modernism portrays “essences” of capitalist domination divorced from their context, in a way that takes each essence in “isolation,” rather than taking into account the objective totality that is the foundation for all of them. Lukacs believes that the “social mission of literature” is to clarify the experience of the masses, and in turn show these masses that their experiences are influenced by the objective totality of capitalism, and his chief criticism of modernist schools of literature is that they fail to live up to this goal, instead proceeding inexorably towards more immediate, more subjective, more abstracted versions of fictional reality that ignore the objective reality of the capitalist system. Realism, because it creates apparently subjective experiences that demonstrate the essential social realities that provoke them, is for Lukacs the only defensible or valuable literary school of the early twentieth century.

Marxists always struggle with structuralists. The structuralists define analogy between language systems and social systems. Structuralism studies about rites, values, meanings and all such recurrent currencies structure of the society. Literature reflects the society only. It defines that myths are homogenous in structure as well as analogous in function, enabled structuralism to become a science of social- systematic behaviour.

Karl Marx uses a materialist dialectician tool art and literature as a product of contemporary socio-historical materialism by rejecting the hitherto existing idealistic, which has been culminated in Hegelian idealism. For Marx, human history of the

class struggle happens between two opposite classes 'Haves' and 'Haves not'. Art and literature are in the place of super literature influenced by the base structure of society such as economy. Marx's vision on art and literature in the book *Marxism, Ideology and literature* is.

A product of the men thrown into struggle by the specific contradiction on the given social formation. In their literature and art men do not product some mysteriously congruent copy of the social structure; rather they express the context of the fundamental struggle with nature and with their own nature which the society [...]. Carries forward or inhibits or does both at the same time (23).

Regarding the importance of act and literature; there is vast area of Marxist critics. Literature plays the crucial role to transform the society; it has own world as well as it reflects the social and everyday reality. In *A Glossary of Literary Terms*, M.H. Abrams describes Georg Lukacs' view: "The Hungarian thinker Georg Lukacs, the Most widely influential of Marxist critics, represents a flexible view of the role of ideology. He proposed that each great work of literature creates "its own world" which is unique and seemingly distinct from "everyday reality" (149).

For Marxists, there is no separation or pure realm of ideas, or values or spiritual phenomena all should be interconnected. Content is primary and form is secondary. Literature is for the social and political factors. Brecht attempts to use his political theatre in the interests of social revolution. Marx's regular emphasis on human kind and his seeking the emancipation on the concrete material ground is realistic and faithful. This seeking of emancipation is looking for the whole human being in the true foundation of Marxist literature that on the one hand demands the truthful representation of concrete reality with concrete material forces and struggles

and on the other hand demands a precept of socialistic ideal, the foundation for emancipation.

Content is Primary

According to Marxists, content is the soul of literature, those observes all sorts of loopholes whatever happened in the society. Marxist describes the human world; dialectics. Form is just primary; form takes soul from content and gives shape to it. Their dialectical relation is better understood from Hegel. Engels defines about relationship between content with form in natural life. In *Dialectics for Nature* he writes, “The whole of organic nature in one continuous proof of identity or inseparability of form and content and added that “the differentiation of form (the cell) determines differentiation of substance in turn determines difference of form” (305).

Though, Marxist reflection theory urges the truthful reflection of social life. Content is the expression of totality to be realized in the motion and development. Content is whole made up by parts but can't be understood in parts separately but only in their wholeness. Form is only shape of the literature but content is structure. Without structure there is not possibility of Shape for Marxists. Content is the primary but form is secondary.

Spirkin describes in relative nature, “Every form disappears together with its content, to which it corresponds and from which it originates” (105).

Thus content is primary and form secondary. Content is shape as well as structure of the literature but form is inner part for the Marxists which come together with its content.

George Lukacs critiques modernism and the modernist writers like Frenz Kafka and James Joyce. He says they believe in stream of consciousness

technique that brought modernism in literature. It was a form that the modernist had championed and they were of the opinion that the modern literature always come in stream of consciousness form and Lukacs complains that the modernist were only the formalist, for they prioritized form over the content. Lukacs argues that the modernist inserts the content forcefully in to the fined form. Therefore in their literature form determines the content but Lukacs argues that form should come in the choice of the content means to say content determines the form.

Content is a man "there is not any literature if which man is not a focal point." What is man than? Man is a zoom. Aristotle has said (socio-political animal) if a man is a social animal he has his own socio-politico economic realities and literature should reflect those realities and which determines the consciousness since the modernists only focus on those consciousness but not on those realities they are anti-realists.

There are two types of solitariness, basic solitariness is a universal than human or (basic condition human) it is true to every man is alone but the individual solitariness is the result of individual solitariness from the individual mistake activities or situations they are different for different people but the modernists are exposing individual solitariness as the basic solitariness therefore they are anti-realists.

Likewise, Lukacs argues that there are two types of potentialities; abstract potentiality and concrete potentiality. Abstract is infinite and sweet but unlikely to be fulfilled. Concrete potentiality is finite better but likely to be fulfilled. Modernists are exposing abstract potentialities as the concrete potentiality therefore they are anti-realists. According to him, literature should reflect the reality as it is the idea contradicts with Benjamin's Concept of reality rather than showing the reality on it is.

Adorno argues that it should give the negative knowledge of the society so that these would be the chances for correlation.

Lukacs rejected cosmic pessimism when he becomes a Marxist; but much of his later work on the novel retains the Hegelian emphasis of the theory of the Novel. In society, where general to the particular, the conceptual and the sensuous, the social and individual are increasingly torn a part by the 'alienations' of capitalism, the great writer does these dialectically together into a complex totality. His fiction thus mirrors, in microcosmic form, the complex totality of society itself. A 'realist' work is rich in a complex, comprehensive set of relations between man, nature and history ; and these relations embody and unfold what for Marxism is most 'typical' about a particular phase of history. By the 'typical' Lukacs denotes those latent forces in any society which are from Marxists viewpoint, the most historically significant and progressive, which lay bare the society's inner structure dynamic. Lukacs' major critical concepts - 'totality', 'typicality', world historical are essentially Hegelian rather than directly Marxist, although Marx and Engels certainly use the notion of 'typicality' in their own literary criticism.

Chapter 3

Aesthetics of People's War in Ichhuk's *Bandi ra Chandragiri*

Nature

Literature is guideline of the society. In addition, other issues such as gender discrimination untouchability and class-consciousness, the people's poems vehemently raised the issues whatever happens and they see in the society. The nature always tempts to every creature beings. It has own beauty, which does discrimination to anyone but equal for all.

Natural beauty has been presented in *Bandi Ra Chandragiri*, which poetry is composed by Late Krishna Sen 'Ichhuk' in *Ichhuk Rachananali Part-1*.

chundevi ra machhegaunko siranmaathi
tuwanlo phatyeko tyo rupaulo bhanjyang
tyo lalit bankhandaa
ra, Daxinkalitira daguriraheko chillo sadak
manjushree bishraam garirahe jastai
chovarko pakhama
susairaheko tyo saghan, salleri ban
sabai thok kati sundar- sundar dekhinchha
sabai thok kati sundar- sundar anubhut hunchha

(51)

These lines show the natural beauty. There are so many beautiful views, which really tempt. All sorts of part of the nature have own feature for attraction. Roads, Green forests, Hills, valleys have their own distinct identity. Clean and clear hills, Waterfalls Rivers etc. make cool and these touch to everybody. Without pollution and dusty, it provides cleanliness environment to all. Similarly, poet again says:

malaai basntasangai aaune
jhanjawat ra ulkapat priya lagchha
kahan hunchha jivan sapat sukhkha bagar jasto
malaai begwaan pahaad nadi
ra jalaprapaat priya lagchha. (4-5)

Nature is interesting in every moment as well as related with human life.

Many happy and sorrows come in human life like nature. Nature teaches human being to be creative. Various ups and downs come in the nature in different situation. How hillside rivers flow in extreme speed, same to like this human life runs. Different scenarios and extremes make nature colourful in different moment. Whatever happens in the nature, same thing happens in human life. Therefore, pain and sorrow make human life meaningful; they are the real aspect of human life.

Ideal

Ideal is the thinking beyond the reality. In Nepalese scenario, leaders always give the speech of 'Utopian' dreams. Reality base vision is very rare, but idealistic vision has been spread everywhere. Krishna Sen writes:

deshlai ramrajya banaune sapanaharu baandera
kohi Ram ra kohi Ravan bhandai
pheri pani kunai Hanumaanharule
aasthako Lankaa jalaane kura suniraheko chhu. (14)

He writes that the so-called democrats always share the dreams for 'utopian' state. They think only they are gods of the nation but others are demons. By getting blessing from superior God, they are planning to demolish others, who raise the voice of reality for awareness. Poet further says:

shuklapakshako ujyalo jun jastai bhayera

ddhartima udaaune chhu yekdin
timro rato jhanda
swatantrako dhun bajaayera
pharpharaairahane chha yekdin (26)

The given lines justify that there is full hope of the life of suppressed class people: who can be totally freed from any kind of chains. A sunny day will come, for completely exploited people. Whole working class people get victory one day by establishing the people's rule. One day any type of exploitations will be changed into ash and which should be a golden day for the all exploited and lower class people, that become able to spread own victory everywhere, which should establish a class-less state.

Feelings of joys and sadness

Life is a mixture of both joys and sadness. Joys come from the inner side of the sadness, which makes life meaningful. There is not meaning of sadness without joys. Different types of feelings come into mind and moves immediately like wave of the sea. Most of the brave sons and daughters of Nepali mother have sacrificed their lives for betterment of the nation. It brings feelings both: Joys and sadness. In this periphery poet says:

mero man kahaalilagdo nispatta raat jastai
kina diunsai andhyaaro bhairahechha aaja
mero man dadhelole khayeko kalo ban jastai
kina nyasro-nyasro banirahechha aaja (41).

Most of the revolutionaries have sacrificed their lives, who have involved in revolution against injustice. There is no light anywhere. For the beauty of forest, greenery is essential factor but fire makes it desert by swaying its greenery but same

thing has happened in the real life of revolutionaries. There is feeling of loneliness everywhere because of absence of friends at present. He says about joys in the context of sadness:

jatisukai yeklopan ra

yekaki jeevanmaa pani maile aafulai

mero priya saathi ra sangatiharukai bichma-paayeko chhu (11)

In the period of loneliness and pain, other good friends are always together. Ideology does not die forever but physical body dies. Those persons who always think about progress for the sake of nation, he/she always remains in the heart of the whole people.

Purpose of life

Purpose of life is an important factor of human being. There, some people have purposeful and some have purposeless life. That person's life cannot be purposeful who always thinks about only own self. In the context of Nepal, those persons who sacrificed their lives for others, they have purposeful life. They spent their lives for the betterment of nation because of clear vision. They remain forever every heart and mind of the people, who always think the development of the nation. Those types of people shine in the form of stars in the nation. In this circumstance the poet says:

bandi jeevankaa pidaa ra bishaadmaya ghadima

timro aatmiya upasthiti malaai

madhyaanhako charko garmima

dandaako shital chautari jastai bhayeko chha

timro yek jhalak mitho muskan

marubhumiko thakit pathiklai

manko trishanaa metaaunes

manoram hariyali jastai bhayeko chha (2)

Prisoner's life has full of pain and sufferings but there is hope of new morning. Only purpose can change the drastic life into greenery in every painful situation. For the hope of sunny day, days have passed in waiting. He again describes:

kahile bandukakaa naalharuma

aafno sundar swapnajadit

indreniko saptarangi haar sajaoundai

yeuta shalin mukti yodda

laagchha haamrai swapnil aankhako naanima chha

jeevan ke ho? maran ke ho?

jeevan- samarmaa usle bujhna sikyo

birharules sushobit amar pangktimaa

usle aafno naam amit kundna sikyo (42)

To achieve the goal is not easy way. Various types of storms come into the life of revolutionaries. There is mixture of death and life as well as laughter and pain, which can get in the field of revolution. Those persons who are murdered in the *Mukti-yuddha*, they have been praised in everywhere by knowing about the purpose of life who sacrificed as whole life for the betterment of society and nation, those persons have named in the lines of braves, which has really made themselves immortal.

Commitment

Commitment is the essential part in every condition to implement and fulfill the ideology. Nobody can reach into the goal without commitment. It makes bold everybody in related field. In the context of revolution, revolutionaries should commit

to fulfill own responsibility. People's War went because of commitment in the context of Nepal. Bourgeoisie always counters the activities of proletarians. For the right of proletarians, Bourgeois should be defeated. Literature should play the important role in this situation. The poet says about this:

taaliharu pani paisale kinine yo bela
ryaliharu pani bhadama niskane yo bela
chheparo jastai
mausamsangai ranga pherne
bemausamka asachet bheedharu dekhera
maile mero kadamharu dagmagaunu hundaina.
maile mera kadamharu dagmagaunu hundaina (22)

Present scenario of the country is totally opportunist and money-minded society. There is lack of bold determination and commitment but everywhere fluctuation. People have no fixed identity but they move randomly to fulfill only own desires. In this context, a revolutionary person should be bold in any trouble condition. Each revolutionary should not leave the line of revolution at any cost forever, which is the only one-way reach into the goal. He again says that:

sangkatmaya ghadiharu aariahana sakchhan
tyasaile, yo ghadima
priyajanharuko yaadma
phagat, aansu bagaairahane ghadi hoina
aansulai aago ra
suskoralai baarudko dhuwanmaa badalne ghadi ho (43)

In the life of revolutionaries, different types of obstacles come in every step but sometimes emergency comes. This is the time not only thinking about pain, flows

tears in the remembrances of comrades and relatives but also it is the time of change it into fire and bomb.

Desire for living in struggle

In class society, there is always class struggle. Without class struggle, proletariats have no chance to get emancipation (right freedom and equality). A revolutionary man should think about struggle forever. Lack of it, real revolution will be shadowed. Desire for the struggle is essential factor to transform the society. The aim of the communist party is always to establish classless society in the world. For this, there is compulsion of class struggle to dismantle, which has been created by class society. In this context, the poet says that:

swaadhintaka nimti ladneharukaa mitra

sansarbhari hunchhan

haatemalo gardai swaabhimanko sangharsha garneharukaa mitra

dhartibhari hunchhan (27).

These given lines justify that, raises the voice against injustice in the world, those person does not remain alone but he/she would be praised and supported. That person who always think about struggles for dignity, she/ he should not remain alone in this world. Therefore, we have to keep desire for living in struggle forever. He again says:

antim belasamma pani

kahiley bhanena usle

“ma yaatraadekhi thaakeko chhu”

antim belasamma pani

kahile sochena usle

“ma jeevandekehi hareko hhu”

yaubanko utkarshamaa

jeevan parityaag garnupardaa pani

kahiley thaanena usle

“ma asaphal niraash bhayeko chhu”

U jati baanchyo

kriyaashil jeevan baanchyo (44-45)

In the context of Nepalese People’s War, a revolutionary did not say until last moment he had tired from the journey. He did not think about he had lost his life. But in his procreation period, he did not feel about he had become unsuccessful and frustration. He lived active life in his living period. He always involved in class struggle for the emancipation of proletariats. He did not jilt to revolution in the last moment of his life. A revolutionary should not break the belief in any type of miserable condition but always think about struggle forever.

Hope

A revolutionary should be always optimistic for changing the society. Hopes make excitement to every person. In the eyes of a revolutionary, there should be always hope of revolution for proletariats’ emancipation. A dot of the fire can burn by spreading everywhere. Same to like this, a revolutionary person can spread seeds of revolution everywhere. All of the actions happen because of hopes. A person only can be revolutionary who always thinks positive and able to search gold in the sand. A lamp of light can remove darkness and gloomy. Just like this, a revolutionary can eliminate every drawbacks of the society by organizing oppressed people. For this, each revolutionary has full of hopes for emancipation. The poet expresses about this:

jindagi handigaunko jatrana

kabadikhanakobByapar jastai bhairahechha.

ra, pani samayako garbhamaa
hurkadai chha mabhitra naya jindagiko shishu yayikhera
deshle prasawa vedanaako
kastadaayee peeda bhogdai chha.
kshitijma korindai chhan
raktakrantika lalrekhaharu (17).

There is fragmentation and disorder everywhere but not specific rules and regulations. Time does not remain in the same position forever. In the speed of time, everything changes. At present moment, as whole nation has been suffered from crisis but there is hope of new morning, which will be the day of as whole people. He again says about this:

hamro nisthaako beebata
yek na yek din jarur
naya jeevnko nawangkur phutnechha
ra yek na yek din jarur
hamro sukhad ra yeaishwaryapurna bhabishyako
sundar sayapatri phulnechha (56).

In the hope of new life most of the people have been sacrificed their lives in revolution.

It means it will be a day of emancipation of oppressed class people. As whole sources of the nation has been captured by the limited people. However, one day it will be dismantled to set up new system. It is hoped that day will be the day of as whole working class people. All of the working class people will get equal chance to bloom.

Nationalism

Nationalism is the most essential factor for each citizen. In the present context of Nepal, nationality is in the full of crisis. It has been encroached day by day by adopting expansionism method. Because pillars of the boarder has been lost and changed every other nights. At present moment, national integrity and dignity have been shadowed. Various boarder lines have been encroached. Such as: Kalapani, Susta, Maheshpur, Tanakpur and so on. Boarder lines of the Dashgaja have seemed changed by losing boarder pillars from there. For protection, every Nepali citizen should be worried for nationality as well as unite people to save nationality. Without national sovereignty and integrity, there is no meaning of life. To save every part of nation is the most important thing. In this context poet presents:

malai mero rastra

mero pranbhanda pyaro chha

malai mero ratriyata

mero jeevan bhanda pyaro chha (7).

A citizen should be worried about national progression. He/she should die for the sake of nation. Nationality is the identity of each person. Without nationality, there will be crisis in identity. For this, each dignified person always prefers nationality because which is the most important factor of life. He again says:

mero chhatibhitra mutuma chha

mero rastra ra ratriyata

mero sangkalpa ra sadbhabanama chha

mero rastra ra ratriyata

mero jiundo dhukdhukima chha

mero rastra ra rstriaya (9).

Nationality is contained in the heart of each person those persons who always think about national integrity. Not every part of life can be untouched by it. Which is remained not only organ of the life but also it spreads as whole part of the body. It means, it contains in the living respiration also.

Aspirations

The main objective of revolution is transformation of the society. In class society, all the task and thinking happen in class base. Elite class people; especially bourgeoisie adopts petty-bourgeois thinking. They always want to implement it. Proletariats always think about transformation of the society. Working class people have always aspirations of emancipation. Aspirations make a revolutionary dutiful and sharpness. In any type of trouble, he/she does not need to be afraid but needs to sacrifices everything to reach the goal. The poet says:

tinko lootko saamrajyama
kehi kshan
bhu-swarga chhaunchha bhane chhaos
malai kehi chhaina
ma ta chahirahechhu phagat
mero deshko chhatima
antion goli thapera pachhillo sipahi banna
ma ta chahanchhu
mero laabhko nimti
deshma bramhalut machchaune chhut
maile paunu hundaina
ma ta chahanchhu
mero swarthako khatir

deshai bandhaki rakhne chhut

maile paunu hundaina (21-22)

These given lines justify that a revolutionary should be able to give up any type of opportunities and facilities. Only emancipation of the working class people is the most but others are in vain. Anybody should not get right go do misbehaviour activities for the benefit of limited person but each has not got chance to scatter and fragment the nation only for fulfillment of own interest . In the context of Nepal, all citizens should get proper opportunity to utilize the sources of the nation equally. A citizen should be responsible to do everything for the sake of the nation.

Sublimity

Sublimity is the essential factor of satisfaction. It makes strange and responsible to each. In the context of Nepal, in the period of people's war most of the people sacrificed themselves variously. It had been conducted its own specific scenario. At that time people have been presented their devotion, bravery, sacrifice great possibility and terrific challenging etc. are the aesthetic factors. To bring the sunny morning, revolutionaries always struggle for objective and meaningful life.

Krishna Sen 'Ichhuk' says about this:

samayako yas modsamma

maile kahiley chahina nirudheshya jeevan

umerko yes khandasamma

maile kahiley chahina niskriya jeevan

kandaako angaaloma pani

muskurairahane phulharubhitra

maile jeevanko saundayabimba denkhe

samundrako chhatimathibata

uthirahane ashaanta jwarbhaataaharu bhitra

maile jeevanko yatyhartha pratibimba denkhe (4).

The given lines justify that a revolutionary always wants to live objective life. He/she does not want passive life but always wants active and meaningful life. Reality should have been shadowed and hidden in the inner part of the body. A bunch of flower which blooms in the mid of the thrown symbolizes the *Saundarya* of life. Just like this waves of the sea represents the revolution and symbolizes the real reflection of human beings. He again says:

mahaan yuddhamaa

yeuta yoddhaka haatbaata

yeuta banduk dhale

hajaraun haatharu tyo banduk uthauna

aagadi badhne chhan (37).

Thus, a courageous and brave person did not be afraid from *Muktiyuddha*. In the period of Great War, if a warrior got down, another warrior would go ahead to hold the mission. A brave person is always ready to block any types of storms and blows which so-called elite class people have conducted. A revolutionary should always have to face any types of obstacles to draw the newness not only in society but also in as whole world.

Chapter 4

Conclusion

Literature is the manifestation of the society. It should dig the weaknesses of the present society which has been hidden. In the context of Nepal, not all the literary writings have become success to raise the voices of poor and marginalized group of people. Only progressive literature has shown the drawbacks and loopholes of static society.

Revolutionary literature can raise the voice against all sorts of exploitation, suppression and domination. That literature can be able to appeal exploiters to overthrow the prevailing system for emancipation. But so-called progressive literary persons have been focusing static and surface writings. In the period of people's war, various types of literature had been created. Some revolutionary literary persons emphasized to write, speak and sing in the favour of Maoist movement and principles and some had presented own views on aesthetics of people's war.

People's war had moved ahead under ideology of Marxism-Leninism and Maoism. There was cultural injustice in status-quo society and state. Upper class people; especially bourgeois always continued to dominate lower class people. So, proletariats; especially lower class people had compulsion of revolution to eradicate domination of so-called elite class people. People's war became able to dismantle old norms, values and traditions etc. There were so many modes in people's war. The mixture of rigid and softness, love and rejection, agony and anger, pain and laughter etc. had made it sublime. In Prachanda's view, people's war was conducted for changing everything radically. It has not particular size, law, order and periphery but it moved dynamically.

In Nepal, in the basement of 10 years People's War, 19 days Public Movement held which became able to succeed Constitutional Assembly, that issue had been raised by Maoist in People's War. After that presidential system implemented from first meeting of Constitutional Assembly of 14th Jestha 2065 B.S. by overthrowing monarchy system of 240 years.

Thus, People's war was for rights of proletariats but against feudalists, imperialists, expansionists and bourgeois. But so-called democrats of Nepal were totally against rights of lower class, back warded and poor people. Bourgeois always strived to hold everything of the state for own sake. Brave sons and daughters of Nepal have sacrificed and lost their lives for prosperous country and emancipation which was not only for Nepali people but also for as whole proletariats of the world. It spread the seeds of awareness each part of the country and sowed it in every mind of the lower class people to raise voice against injustice. For this, Marxist progressive literature has played the crucial role for consciousness. That reflected the loopholes and weaknesses of elite class literature. Marxist literary persons preferred practical life and reality based literature. Various types of discriminations of the society; caste, culture, custom and tradition etc. are presented in literature of People's War.

Krishna Sen 'Ichhuk' has presented the reality based views in his literature whatever has happened in real society. In 'Bandi ra Chandragiri' he has shown the gender discrimination, untouchability, class consciousness etc. Without pain and sorrow, human life cannot be meaningful which is the real aspect of human life. Human life is look like wave of the sea because there are many obstacles and modes. People's war became hope of light those who were suppressed in Nepal. It created an environment to write, sing and speak for the upliftment of suppressed people. Most of the brave people determined to make life purposeful by scarifying their lives for

others to bring a sunny day. For this a revolutionary committed to go to *Muktiyuddha* to fulfill own duty and responsibility. Thus, a revolutionary person lived active life in his living period. He involved in class struggle for the emancipation of proletariats. By preserving the country integrity and sovereignty, a revolutionary went ahead to transform the society.

In Nepal, courageous and brave person did not become afraid from *Mukti yuddha* but they became dutiful and sharp. People's War of Nepal moved ahead by blocking any types of storms and blows to shine newness not only in the society and nation but also in the entire globe.

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